

LATIN SERIES • VOLUME 9

THE LATIN TIMAEUS

CICERO · CALCIDIUS

Timaeus
Timaeus a Calcidio translatus
De Natura Deorum II

The Latin Timaeus

Plato's Timaeus in Latin, with Cicero on the Stoic Cosmos

with a word-for-word interlinear English translation
preserving the original word order

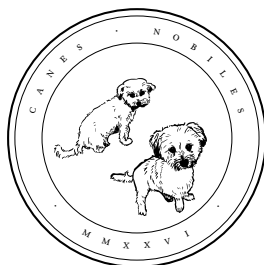


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Volume 9 of the Canes Nobiles Latin interlinear texts

The Latin text follows Plasberg's *De Natura Deorum* of 1917,
Müller's Teubner *Cicero*, and Wrobel's *Calcidius* of 1876

Cicero set from the Perseus Digital Library,
with corrections; *Calcidius* from a page scan of the edition

Translated and composed with AI, edited by Christopher Hench
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Müller and Plasberg print *v* for consonantal *u*, and the two works of *Cicero* keep it; Wrobel prints *u* throughout and marks the diaeresis in *aër* and *poëta*, and *Calcidius* keeps both. *** marks a gap and the dagger a word an editor obelizes, and what Wrobel secludes in square brackets is printed with its brackets. The speakers' names in *Calcidius* are abbreviated and carry no gloss. The margin gives *Cicero*'s section numbers and, for *Calcidius*, the *Stephanus* pages of the *Timaeus* he translates.

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CICERO

Timaeus

Plato's Timaeus, the surviving fragment

Cicero recalls what he has written against the natural philosophers and the arguments he often held with Publius Nigidius Figulus, whom he judges the man who revived the Pythagorean school after it had died out in Italy and Sicily. Setting out for Cilicia he found Nigidius at Ephesus, and with him Cratippus, come from Mytilene; their first time together was spent in inquiry.

Multa sunt a nobis et in Academicis conscripta contra 1
many-things have-been by us both in the-Academica written against
 physicos et saepe cum P. Nigidio Carneadeo more
the-natural-philosophers and often with Publius Nigidius in-Carneades' manner
 et modo disputata. Fuit enim vir ille cum ceteris artibus,
and method debated was for man that both the-other arts
 quae quidem dignae libero essent, ornatus omnibus,
which indeed worthy of-a-free-man were equipped(-with) all
 tum acer investigator et diligens earum rerum, quae a
and-also keen an-investigator and careful of-those things which by
 natura involutae videntur; denique sic iudico, post illos
nature wrapped-up seem in-short thus I-judge after those
 nobiles Pythagoreos, quorum disciplina extincta est quodam
renowned Pythagoreans whose teaching extinguished was in-a-certain
 modo, cum aliquot saecula in Italia Siciliaque viguisset,
way when several generations in Italy and-Sicily it-had-flourished
 hunc extitisse, qui illam renovaret.
him to-have-arisen who it should-renew

Qui cum me in Ciliciam proficiscentem Ephesi expectavisset 2
he when me into Cilicia setting-out at-Ephesus had-awaited
 Romam ex legatione ipse decedens, venissetque eodem
to-Rome from his-embassy himself returning and-had-come to-the-same-place
 Mytilenis mei salutandi et visendi causa Cratippus,
from-Mytilene me of-greeting and of-seeing for-the-sake Cratippus

Peripateticorum omnium, quos quidem ego audierim, meo
of-the-Peripatetics all whom indeed I have-heard in-my
 iudicio facile princeps, perlibenter et Nigidium vidi et
judgment easily the-foremost most-gladly both Nigidius I-saw and
 cognovi Cratippum. Ac primum quidem tempus salutationis
I-came-to-know Cratippus and first indeed the-time of-greeting
 in percontatione consumpsimus ***
in inquiry we-spent (lacuna)

II · WHAT ALWAYS IS AND WHAT COMES TO BE

The question is put: what is it that always is and has no beginning, and what is it that is begotten and never is? The first is grasped by intelligence and reason, the second by opinion without reason. Everything begotten has a cause, and a maker who looks to what is always the same makes something beautiful; the world, seen and touched and embodied, has come to be.

- 3 Quid est, quod semper sit neque ullum habeat ortum,
what is that-which always is and-not any has beginning
 et quod gignatur nec umquam sit? Quorum alterum
and that-which is-born and-not ever is of-which the-one
 intellegentia et ratione comprehenditur, quod unum atque
by-intelligence and reason is-grasped which one and
 idem semper est; alterum, quod adfert opinionem sensus
the-same always is the-other which brings opinion sense
 rationis expers, quod totum opinabile est, id gignitur
of-reason devoid which wholly a-matter-of-opinion is that is-born
 et interit nec umquam esse vere potest. Omne autem,
and perishes and-not ever to-be truly is-able everything moreover

quod gignitur, ex aliqua causa gigni necesse est; nullius
which is-born from some cause to-be-born necessary is of-no
 enim rei causa remota reperiri origo potest.

for thing the-cause removed to-be-found the-origin is-able

Quocirca si is, qui aliquod munus efficere molitur, eam 4

wherefore if he who some task to-accomplish undertakes that

speciem, quae semper eadem est, intuebitur atque id sibi

form which always the-same is will-look-at and that for-himself

proponet exemplar, praeclarum opus efficiat necesse est;

will-set-up as-a-model an-excellent work he-should-accomplish necessary it-is

sin autem eam, quae gignitur, numquam illam, quam expetet,

but-if however that which is-born never that which he-will-see

pulchritudinem consequetur. Omne igitur caelum sive mundus,

beauty will-be-attain the-whole therefore heaven or world

sive quo alio vocabulo gaudet, hoc a nobis nuncupatus sit —

or by-whatever other name it-rejoices this by us named let-it-be

de quo id primum consideremus, quod principio est in omni 5

about which this first let-us-consider which at-the-outset is in every

quaestione considerandum, semperne fuerit nullo generatus

inquiry to-be-considered whether-always it-has-been by-no generated

ortu, an ortus sit ab aliquo temporis principatu. Ortus est,

beginning or arisen it-is from some of-time starting-point arisen it-is

quandoquidem cernitur et tangitur et est undique corporatus.

since it-is-seen and is-touched and is on-every-side embodied

Omnia autem talia sensum movent, sensusque moventia

all moreover such-things sense move and-the-senses moving

quae sunt, eadem in opinione consistunt; quae ortum habere

which are the-same in opinion settle which beginning to-have

gignique diximus, nihil autem gigni posse sine causis.

and-to-be-born we-said nothing moreover to-be-born to-be-able without causes

To find the parent of this universe is hard, and to publish him is not lawful. Whether the craftsman copied the eternal pattern or a begotten one is asked and settled at once: since the world is beautiful and its maker good, the pattern was the eternal. A beginning is the hardest part of any inquiry.

6 Atque illum quidem quasi parentem huius universitatis
and him indeed as-it-were the-parent of-this universe
 invenire difficile et, cum iam inveneris, indicare in vulgus
to-find difficult and when once you-have-found-him to-declare to the-crowd
 nefas. Rursus igitur videndum, ille fabricator huius tanti
forbidden again therefore to-be-seen that maker of-this so-great
 operis utrum sit imitatus exemplar, idne, quod semper
work whether he-has imitated the-model that-one which always
 unum et idem et sui simile, an id, quod generatum
one and the-same and to-itself like or that which generated
 ortumque dicimus. Atqui si pulcher est hic mundus et
and-arisen we-call but if beautiful is this world and
 si probus eius artifex, profecto speciem aeternitatis imitari
if good its craftsman assuredly the-form of-eternity to-imitate
 maluit, sin secus, quod ne dictu quidem fas est, generatum
he-preferred but-if otherwise which not to-say even right is a-generated
 exemplum est pro aeterno secutus.
model he-has instead-of the-eternal followed

7 Non igitur dubium, quin aeternitatem maluerit exsequi,
not therefore doubtful but-that eternity he-preferred to-follow
 quandoquidem neque mundo quicquam pulchrius neque
since neither than-the-world anything more-beautiful nor
 eius aedificatore praestantius. Sic ergo generatus ad
than-its builder more-excellent thus therefore generated toward

id est effectus, quod ratione sapientiaque comprehenditur
 that it-was made which by-reason and-wisdom is-grasped
 atque aeternitate inmutabili continetur. Ex quo efficitur,
 and by-eternity unchanging is-contained from which it-follows
 ut sit necesse hunc, quem cernimus, mundum simulacrum
 that it-is necessary this which we-see world an-image
 aeternum esse alicuius aeterni. Difficillimum autem est in
 eternal to-be of-some eternal-thing most-difficult moreover is in
 omni conquisitione rationis exordium. De iis igitur,
 every investigation of-reason the-beginning about those-things therefore
 quae diximus, haec sit prima distinctio.
 which we-have-said this let-it-be the-first distinction

IV • LIKELIHOOD IS ENOUGH FOR A MADE THING

Speech is akin to its subject. Of what is stable it can be irrefutable; of copies it may claim no more than likeness to truth, so an account of the gods and the world's origin must be content with the probable. The maker, good and envying no one, brought disorder into order; the world is a living thing, intelligent, and set in order by divine providence.

Omni orationi cum iis rebus, de quibus explicat, videtur 8
 to-every discourse with those things about which it-expounds seems
 esse cognatio. Itaque cum de re stabili et inmutabili
 to-be a-kinship and-so when about a-thing stable and unchanging
 disputat oratio, talis sit, qualis illa, quae neque redargui
 it-argues discourse such let-it-be as that which neither to-be-refuted
 neque convinci potest. Cum autem ingressa est imitata et
 nor to-be-confuted is-able when however entered it-has imitated and
 efficta simulacra, bene agi putat, si similitudinem veri
 fashioned images well to-be-done it-thinks if a-likeness of-truth

consequatur. Quantum enim ad id, quod ortum est, aeternitas
it-attains as-much for to that which arisen is eternity
 valet, tantum ad fidem veritas. Quocirca si forte de deorum
avails so-much to belief truth wherefore if perhaps about of-the-gods
 natura ortuque mundi disserentes minus id, quod avemus
the-nature and-the-origin of-the-world discoursing less that which we-desire
 animo, consequemur, ut tota dilucide et plane exornata
in-mind we-shall-attain that the-whole clearly and plainly adorned
 oratio sibi constet et ex omni parte secum
discourse with-itself should-be-consistent and from every part with-itself
 ipsa consentiat, haut sane erit mirum, contentique esse
itself should-agree not indeed will-it-be surprising and-content to-be
 debebitis, si probabilia dicentur. Aequum est enim meminisse
you-will-have-to if probable-things will-be-said fair it-is for to-remember
 et me, qui disseram, hominem esse et vos, qui iudicetis,
both me who shall-discourse a-man to-be and you who judge
 ut, si probabilia dicentur, ne quid ultra requiratis.
so-that if probable-things will-be-said not anything beyond you-should-require

- 9 Quaeramus igitur causam, quae inpulerit eum, qui haec
let-us-seek therefore the-cause which impelled him who these-things
 machinatus sit, ut originem rerum et molitionem novam
contrived has that the-origin of-things and the-construction new
 quaereret. Probitate videlicet praestabat; probus autem invidet
he-should-seek in-goodness clearly he-excelled the-good moreover envies
 nemini; itaque omnia sui similia generavit. Haec nimirum
no-one and-so all-things to-himself like he-produced this doubtless
 gignendi mundi causa iustissima. Nam cum constituisset
of-begetting the-world the-cause most-just for when had-determined
 deus bonis omnibus explere mundum, mali nihil
god with-good-things all to-fill the-world of-evil nothing
 admiscere, quoad natura pateretur, quicquid erat, quod
to-mix-in so-far-as nature allowed whatever there-was which

in cernendi sensum caderet, id sibi adsumpsit non
into of-seeing the-sense fell that to-himself he-took not
 tranquillum et quietum, sed inmoderate agitatum et
calm and still but unrestrainedly tossed and
 fluitans, idque ex inordinato in ordinem adduxit; hoc enim
wavering and-this from disorder into order he-brought this for
 iudicabat esse praestantius.

he-judged to-be better

Fas autem nec est nec umquam fuit quicquam nisi
right moreover neither is nor ever was anything except
 pulcherrimum facere ei, qui esset optimus. Cum rationem
most-beautiful to-make for-him who was best when reason
 igitur habuisset, reperiebat nihil esse eorum, quae natura
therefore he-had-used he-found nothing to-be of-those which by-nature
 cernerentur, inintellegens intellegente in toto genere
are-seen unintelligent than-an-intelligent-thing in the-whole class
 praestantius. Quocirca intellegentiam in animo, animum
better wherefore intelligence in soul soul
 inclusit in corpore. Sic ratus est opus illud effectum
he-enclosed in body thus reckoned he-has work that made
 esse pulcherrimum. Quam ob causam non est cunctandum
to-be most-beautiful which for cause not it-is to-be-hesitated
 profiteri, si modo investigari aliquid coniectura potest,
to-declare if only to-be-investigated anything by-conjecture is-able
 hunc mundum animal esse, idque intellegens et divina
this world a-living-being to-be and-that intelligent and by-divine
 providentia constitutum.

providence established

10

The world was not made like any creature known to us, for those are divided into kinds and complete in no part. It is like that of which every animal is a portion, and it is one, since its pattern contains all intelligible living things. It was made bodily, so visible and tangible, and therefore of fire and earth, which need a third thing to bind them.

- 11 Hoc posito, quod sequitur, videndum est, cuiusnam
this having-been-laid-down what follows to-be-seen is of-which
 animantium deus in fingendo mundo similitudinem secutus
of-living-beings god in shaping the-world the-likeness followed
 sit. Nullius profecto id quidem, quae sunt nobis nota
has of-none assuredly that indeed which are to-us known
 animantia; sunt enim omnia in quaedam genera partita
living-beings are for all into certain kinds divided
 aut inchoata nulla ex parte perfecta; imperfecto autem
or begun in-no from part complete to-an-incomplete-thing moreover
 nec absoluto simile pulchrum esse nihil potest. Cuius
and-not finished like beautiful to-be nothing is-able of-which
 ergo omne animal quasi particula quaedam est, sive
therefore every living-being as-it-were a-small-part a-certain is whether
 in singulis sive in universo genere cernatur, eius similem
in individuals or in the-whole class it-is-seen of-that like
 mundum esse dicamus. Omnes igitur, qui animo cernuntur
the-world to-be let-us-say all therefore which by-mind are-discerned
 et ratione intelleguntur, animantes complexu rationis et
and by-reason are-understood living-beings by-the-embrace of-reason and
 intellegentiae sicut homines hoc mundo et pecudes et
intelligence just-as men by-this world and cattle and
 omnia, quae sub aspectum cadunt, comprehenduntur.
all-things which under sight fall are-embraced

Quod enim pulcherrimum in rerum natura intellegi potest, 12

which for most-beautiful in of-things the-nature to-be-conceived is-able

et quod ex omni parte absolutissimum est, cum deus eius

and which from every part most-complete is when god to-it

similem mundum efficere vellet, animal unum aspectabile, in

like the-world to-make wished a-living-being one visible in

quo omnia animalia continerentur, effecit. Rectene igitur unum

which all living-beings might-be-contained be-made rightly therefore one

mundum diximus, an fuit pluris aut innumerabilis dictu

world have-we-called or was-it more or innumerable to-say

melius et verius? Unus profecto, siquidem factus est ad

better and truer one assuredly since made it-was according-to

exemplum. Quod enim omnis animantis eos, qui ratione

the-model that-which for all living-beings those which by-reason

intelleguntur, complectitur, id non potest esse cum altero.

are-understood embraces that not is-able to-be with another

Rursus enim alius animans, qui eum contineat, sit necesse

again for another living-being which it might-contain be necessary

est, cuius partes sint animantes superiores, caelumque hoc

it-is whose parts would-be the-living-beings the-earlier and-heaven this

simulacrum illius ultimi sit, non proximi. Quorum ne quid

an-image of-that last would-be not the-nearest of-which lest anything

accideret, atque ut hic mundus esset animanti absoluto

should-happen and that this world might-be to-the-living-being complete

simillimus, hoc ipso, quod solus atque unus esset, idcirco

most-like by-this very-fact that alone and one it-was therefore

singularem deus hunc mundum atque unigenam procreavit.

single god this world and only-begotten be-created

Corporeum autem et aspectabile itemque tractabile omne 13

corporeal moreover and visible and-likewise tangible everything

necesse est esse, quod natum est. Nihil porro igni vacuum

necessary is to-be which born is nothing moreover of-fire empty

aspici ac videri potest nec vero tangi, quod careat
to-be-looked-at and to-be-seen is-able and-not truly to-be-touched which lacks
 solido, solidum autem nihil, quod terrae sit expers; quam ob
solidity solid moreover nothing which of-earth is devoid which for
 rem mundum efficere moliens deus terram primum ignemque
reason the-world to-make undertaking god earth first and-fire
 iungebat. Omnia autem duo ad cohaerendum tertium aliquid
joined all moreover two for cohering a-third something
 anquirunt et quasi nodum vinculumque desiderant. Sed
require and as-it-were a-knot and-a-bond they-need but
 vinculorum id est aptissimum atque pulcherrimum, quod
of-bonds that is most-fitting and most-beautiful which
 ex se atque de iis, quae stringit, quam maxime unum
out-of itself and of those which it-binds as most one
 efficit. Id optime adsequitur, quae Graece ἀναλογία, Latine
it-makes this best achieves which in-Greek analogia in-Latin
 (audendum est enim, quoniam haec primum a nobis
to-be-ventured it-is for since these-things first by us
 novantur) comparatio proportiove dici potest.
are-made-new comparison or-proportion to-be-called is-able

VI • PROPORTION BINDS THE FOUR BODIES

When of three terms the middle stands to the first as the last stands to the middle, the three are made one. A plane would need one mean, but a solid needs two, so air and water were set between fire and earth. The world was made a sphere, smooth on every side, without angles, bends, or hollows.

- 14 Quando enim trium vel numerorum vel figurarum vel
when for of-three either numbers or figures or
 quorumcumque generum contingit ut, quod medium sit,
of-whatever kinds it-happens that that-which middle is

ut ei primum proportione, ita id postremo comparetur,
as to-it the-first in-proportion so it to-the-last is-compared
 vicissimque, ut extremum cum medio, sic medium cum
and-in-turn as the-last with the-middle so the-middle with
 primo conferatur, id, quod medium est, tum primum fit,
the-first is-brought-together that which middle is now first becomes
 tum postremum, postrema autem et prima media fiunt; ita
now last the-last moreover and the-first middle become so
 necessitas cogit, ut eadem sint ea, quae diiuncta fuerant; eadem
necessity compels that the-same are those which separated had-been the-same
 autem cum facta sint, efficitur, ut omnia sint unum. Quodsi
moreover when made they-are it-follows that all are one but-if
 universi corpus planum et aequabile explicaretur neque in eo
of-the-universe the-body flat and even were-spread-out and-not in it
 quicquam esset † requisitum, unum interiectum medium
anything were (corrupt) required one interposed mean
 et se ipsum et ea, quibus esset interpositum, conligaret.
both it itself and those to-which it-was placed-between would-bind
 Sed cum soliditas mundo quaereretur, solida autem 15
but since solidity for-the-world was-sought solid-things moreover
 omnia uno medio numquam, duobus semper copulenter,
all by-one mean never by-two always are-coupled
 ita contigit, ut inter ignem atque terram aquam deus
so it-came-about that between fire and earth water god
 animamque poneret eaque inter se conpararet et
and-air be-placed and-them between themselves be-matched and
 proportione coniungeret, ut, quem ad modum ignis animae,
by-proportion be-joined so-that which to manner fire to-air
 sic anima aquae, quodque anima aquae, id aqua terrae
so air to-water and-what air to-water that water to-earth
 proportione redderet. Qua ex coniunctione caelum ita aptum
in-proportion might-render which from union heaven so fitted

est, ut sub aspectum et tactum cadat. Itaque et ob
is that under sight and touch it-falls and-so both for
 eam causam et ex iis rebus numero quattuor mundi
that cause and from those things in-number four of-the-world
 est corpus effectum ea constrictum comparatione, qua
was the-body made by-that bound proportion which
 dixi; ex quo ipse se concordi quadam amicitia et
I-have-said from which it-itself itself by-a-harmonious certain friendship and
 caritate conplectitur atque ita apte cohaeret, ut dissolvi
love it-embraces and so fitly it-coheres that to-be-dissolved
 nullo modo queat nisi ab eodem, a quo est conligatus.
in-no way it-can except by the-same by whom it-was bound-together

- 16 Earum autem quattuor rerum, quas supra dixi, sic in omni
of-those moreover four things which above I-have-said thus in the-whole
 mundo partes omnes conlocatae sunt, ut nulla pars huiusce
world parts all placed have-been that no part of-this
 generis excederet extra, atque ut in hoc universo inessent
kind should-pass outside and that in this universe should-be-in
 genera illa universa, id ob eas causas, primum ut mundus
kinds those entire that for those causes first that the-world
 animans posset ex perfectis partibus esse perfectus, deinde
a-living-being might-be-able from complete parts to-be complete then
 ut unus esset nulla parte, unde alter gigneretur, relicta,
that one it-might-be no part from-which another might-be-born left
 postremo ne qui morbus eum posset aut senectus attingere.
lastly lest any disease it might-be-able or old-age to-touch

- 17 Omnis enim coagmentatio corporis vel caloris vel frigoris
every for joining of-body either of-heat or of-cold
 vi vel aliqua impulsione vehementi labefactatur et
by-the-force or some impact violent is-loosened and
 frangitur et ad morbos senectutemque conpellitur. Hanc igitur
is-broken and to diseases and-old-age is-driven this therefore

habuit rationem effector mundi et molitor deus, ut unum
had reasoning the-maker of-the-world and builder god that one
 opus totum atque perfectum ex omnibus et totis atque
work whole and complete from all and whole-things and
 perfectis absolveret, quod omni morbo et senio vacaret.

complete-things be-should-finish which every disease and decay should-be-free-from
 Formam autem et maxime cognatam et decoram dedit.

form moreover both most akin and seemly be-gave

A quo enim animanti omnis reliquos contineri vellet
by which for living-being all the-remaining to-be-contained be-wished
 animantes, hunc ea forma figuravit, qua una omnes

living-beings this with-that shape be-fashioned by-which alone all
 formae reliquae concluduntur, et globosum est fabricatus,
shapes the-remaining are-enclosed and spherical be made-it

quod σφαίροειδής Graeci vocant, cuius omnis extremitas
which sphairoeides the-Greeks call whose every extremity

paribus a medio radiis attingitur, idque ita tornavit, ut
by-equal from the-center radii is-reached and-this so be-turned that

nihil efficere posset rotundius, nihil asperitatis ut haberet,
nothing to-make be-could rounder nothing of-roughness so-that it-might-have

nihil offensionis, nihil incisum angulis, nihil anfractibus,
nothing of-obstruction nothing cut by-angles nothing by-windings

nihil eminens, nihil lacunosum, omnesque partes simillimas
nothing projecting nothing hollowed and-all parts most-alike

omnium, quod eius iudicio praestabat dissimilitudini similitudo.
of-all because in-his judgment was-superior to-unlikeness likeness

The world was given no eyes, since nothing was left outside to see, no ears, no breath, no food, and no waste, for nothing could leave it or come to it. It feeds on its own decay, and moves with the one motion proper to a sphere. The soul, older than the body, was set at its middle and stretched through the whole; from indivisible matter and from matter that becomes divisible in bodies a third kind was mixed.

- 18 **Omni autem totam figuram mundi levitate circumdedit.**
with-complete moreover the-whole shape of-the-world smoothness be-surrounded
- Nec enim oculis egebat, quia nihil extra, quod cerni**
and-not for eyes it-needed because nothing outside which to-be-seen
- posset, relictum erat, nec auribus, quia ne quod audiretur**
could left was nor ears because not anything might-be-heard
- quidem, neque erant anima circumfusa extrema mundi, ut**
even and-not were with-air surrounded the-outer-parts of-the-world so-that
- respirationem requireret, nec vero desiderabat aut alimenta**
breathing it-would-require and-not truly it-wanted either nourishment
- corporis aut detractorem confecti et consumpti cibi; neque**
of-body or the-removal of-digested and consumed food and-not
- enim ulla decessio fieri poterat neque accessio, nec vero**
for any loss to-happen could nor gain and-not truly
- erat unde. Itaque se ipse consumptione et senio alebat sui,**
was-there whence and-so itself it by-the-wasting and decay fed of-itself
- cum ipse per se et a se et pateretur et faceret omnia.**
since itself through itself and by itself both it-suffered and did all-things
- Sic enim ratus est ille, qui ista iunxit et condidit,**
thus for reckoned he that-one who these-things joined and founded
- ipsum se contentum esse mundum neque egere altero.**
it-itself itself content to-be the-world and-not to-need another

Itaque ei nec manus adfixit, quoniam nec capiendum 19
and-so to-it neither hands be-attached since neither to-be-grasped
 quicquam erat nec repellendum, nec pedes aut alia membra,
anything was nor to-be-pushed-away nor feet or other limbs
 quibus ingressum corporis sustineret. Motum enim dedit caelo
by-which the-walking of-the-body it-might-support motion for be-gave to-heaven
 eum, qui figurae eius esset aptissimus, qui unus ex septem
that which to-shape its was most-suited which alone out-of seven
 motibus mentem atque intelligentiam cieret maxime. Itaque
motions mind and intelligence might-stir most and-so
 una conversione atque eadem ipse circum se torquetur et
by-one revolution and the-same itself around itself is-turned and
 vertitur. Sex autem reliquos motus ab eo separavit itaque ab
is-spun six moreover the-remaining motions from it be-separated and-so from
 omni erratione eum liberavit. Ad hanc igitur conversionem, quae
all wandering it be-freed for this therefore revolution which
 pedibus et gradu non egeret, ingrediendi membra non dedit.
feet and step not needed of-walking limbs not be-gave
 Haec deus is, qui erat, de aliquando futuro deo cogitans 20
these-things god he who was about one-day to-be a-god thinking
 levem illum effecit et undique aequabilem et a medio
smooth it be-made and on-all-sides even and from the-center
 ad summum parem et perfectum atque absolutum ex
to the-surface equal and complete and finished from
 absolutis atque perfectis. Animum autem ut in eo medio
finished-things and complete-things soul moreover as in it the-middle
 conlocavit, ita per totum tetendit; deinde eum circumdedit
be-placed so through the-whole be-stretched then it be-surrounded
 corpore et vestivit extrinsecus caeloque solivago et
with-body and clothed outside and-with-heaven lone-wandering and
 volubili et in orbem incitato complexus est, quod secum
revolving and into a-circle driven embraced be which with-itself

ipsum propter virtutem facile esse posset nec desideraret
itself because-of excellence easily to-be could and-not would-want
 alterum satis sibi ipsum notum et familiare.

another enough to-itself itself known and familiar

21 Sic deus ille aeternus hunc perfecte beatum deum procreavit.

thus god that eternal this perfectly blessed god created

Sed animum haud ita, ut modo locuti sumus, tum denique,

but the-soul not so as just-now spoken we-have then at-last

cum corpus ei effecisset, inchoavit; neque enim esset

when the-body for-it he-had-made did-he-begin and-not for it-would-be

rectum minori parere maiorem; sed nos multa inconsiderate

right to-a-lesser to-obey the-greater but we many-things thoughtlessly

ac temere dicimus. Deus autem et ortu et virtute

and rashly say god moreover both in-origin and in-excellence

antiquiorem genuit animum eumque ut dominum atque

older begot the-soul and-it as master and

imperantem oboedienti praefecit corpori, idque molitus tali

commander over-the-obedient he-set body and-this contrived in-such

quodam est modo: Ex ea materia, quae individua est et

a-certain he way from that matter which indivisible is and

quae semper unius modi suiue similis, et ex ea, quae

which always of-one kind and-of-itself like and from that which

in corporibus dividua gignitur, tertium materiae genus ex

in bodies divisible is-born a-third of-matter kind from

duobus in medium admiscuit, quod esset eiusdem naturae

the-two into the-middle he-mixed which was of-the-same nature

et quod alterius, idque interiecit inter individuum atque

and which of-the-other and-this he-placed between the-indivisible and

id, quod dividuum esset in corpore.

that which divisible was in body

The three were tempered into one and divided in a fixed series of doubles and triples. The intervals were filled with means, the strip cut lengthwise, the two lengths crossed and bent into circles, the outer given to the same and the inner to the other, split into seven orbits. Then the body was set within the soul, which began a divine and wise life.

Ea cum tria sumpsisset, in unam speciem temperavit 22
these when three he-had-taken into one form he-blended
 naturamque illam, quam alterius diximus, vi cum eadem
and-the-nature that which of-the-other we-called by-force with the-same
 coniunxit fugientem et eius copulationis alienam; quae
he-joined shrinking and of-that union averse which
 permiscens cum materia cum ex tribus effecisset unum, id
mingling with matter when from three he-had-made one that
 ipsum in ea, quae decuit, membra partitus est. Iam partis
very-thing into those which was-fitting parts divided he now the-parts
 singulas ex eodem et ex altero et ex materia temperavit.
each from the-same and from the-other and from matter he-blended
 Fuit autem talis illa partitio: unam principio partem detraxit
was moreover such that division one at-the-start part he-took
 ex toto, secundam autem primae partis duplam, deinde
from the-whole a-second moreover of-the-first part double then
 tertiam, quae esset secundae sesquialtera, primae tripla,
a-third which was of-the-second sesquialterate of-the-first triple
 deinde quartam, quae secundae dupla esset, quintam inde,
then a-fourth which of-the-second double was a-fifth thereafter
 quae tertiae tripla, tum sextam octuplam primae, postremo
which of-the-third triple then a-sixth eightfold of-the-first lastly
 septimam, quae septem et viginti partibus antecederet primae.
a-seventh which seven and twenty by-parts exceeded the-first

23 Deinde instituit dupla et tripla intervalla explere partis
then he-set-about double and triple the-intervals to-fill parts
 rursus ex toto desecans; quas in intervallis ita locabat,
again from the-whole cutting which in the-intervals so he-placed
 ut in singulis essent bina media (vix enim audeo dicere
that in each there-were two means scarcely for I-dare to-say
 medietates, quas Graeci μεσότηας appellant; sed quasi ita
medieties which the-Greeks mesotetas call but as-if so
 dixerim, intellegatur; erit enim planius), earum alteram
I-had-said let-it-be-understood it-will-be for plainer of-these the-one
 eadem parte praestantem extremis eademque superatam,
by-the-same part exceeding the-extremes and-by-the-same surpassed
 alteram pari numero praestantem extremis parique
the-other by-an-equal number exceeding the-extremes and-by-an-equal
 superatam. Sesquialteris autem intervallis et sesquiteritiis et
surpassed sesquialterate moreover intervals and sesquiteritian and
 sesquioctavis sumptis ex his conligationibus in primis
sesquioctave having-been-taken from these bindings in the-first
 intervallis sesquioctavo intervallo sesquiteritia omnia explebat,
intervals by-the-sesquioctave interval the-sesquiteritian all he-filled
 cum particulam singulorum relinqueret.
while a-fragment of-each be-left

24 Eius autem particulae intervallo relicto habebat numerus
of-that moreover fragment the-interval left had number
 ad numerum eandem proportionem comparationemque in
to number the-same proportion and-comparison in
 extremis, quam habent ducenta quinquaginta sex cum
the-extremes as have two-hundred fifty six with
 ducentis quadraginta tribus, atque ita permixtum illud,
two-hundred forty three and so the-mixture that
 ex quo haec secuit, iam omne consumpserat. Hanc igitur
from which these be-cut now all be-had-used-up this therefore

omnem coniunctionem duplicem in longitudinem diffidit
whole conjunction double in length he-split
 mediaeque accommodans mediam quasi decussavit, deinde
and-to-the-middle fitting the-middle as-it-were he-crossed then
 in orbem intorsit, ut et ipsae secum et inter se
into a-circle he-bent so-that both they with-themselves and between themselves
 ex commissura, quae e regione esset, iungerentur,
from the-joint which from the-opposite-side was might-be-joined
 eoque motu, cuius orbis semper in eodem erat eodemque
and-by-that motion whose circle always in the-same was and-in-the-same
 modo ciebatur, undique est eas circumplexus.
way was-moved on-all-sides he them enfolded

Atque ita cum alterum esset exteriorem, alterum interiorem 25
and so when the-one he-had the-outer the-other the-inner
 amplexus orbem, illum eiusdem naturae, hunc alterius
embraced circle that of-the-same nature this of-the-other
 notavit eamque, quae erat eiusdem, detorsit a latere in
he-marked and-that which was of-the-same he-turned from the-side to
 dexteram partem, hanc autem citimam a mediana linea
the-right part this moreover the-nearest from the-median line
 direxit ad laevam, sed principatum dedit superiori, quam
he-directed to the-left but primacy he-gave to-the-higher which
 solam individuum reliquit. Interiorem autem cum in sex
alone undivided he-left the-inner moreover when into six
 partis divisisset, septem orbis dispares duplo et triplo
parts he-had-divided seven circles unequal by-double and triple
 intervallo moveri iussit contrariis inter se cursibus.
interval to-be-moved he-ordered by-opposite between themselves courses
 Eorum autem trium fecit pares celeritates, sed quattuor
of-these moreover of-three he-made equal the-speeds but four
 et inter se dispares et dissimilis trium reliquorum.
both between themselves unequal and unlike of-the-three remaining

- 26 *Animum igitur cum ille procreator mundi deus ex sua*
the-soul therefore when that creator of-the-world god from his-own
mente et voluntate genuisset, tum denique omne, quod erat
mind and will had-begotten then at-last all which was
concretum atque corporeum, substernebat animo interiusque
concrete and corporeal he-spread-beneath the-soul and-more-inwardly
faciebat atque ita medio medium accommodans copulabat. Sic
he-made and so to-the-middle the-middle fitting he-coupled thus
animus a medio profectus extremitatem caeli a suprema
the-soul from the-center having-set-out the-outermost-part of-heaven from the-highest
regione rotundo ambitu circumiecit seseque ipse versans
region with-a-round circuit cast-around and-itself itself turning
divinum sempiternae sapientisque vitae induxit exordium.
a-divine of-everlasting and-wise life brought-in beginning

IX · THE CIRCLES, AND THE WANDERING STARS

The body of the heaven is visible, its soul is not; the soul shares in reason and in harmony, and nothing better was made by that best and most excellent begetter. By divine reason the courses of the sun and the moon were devised: the moon's circles the earth most closely, and the sun's runs next above it. The Morning Star and Mercury keep the sun's speed but carry a contrary force, so they overtake one another in turn.

- 27 *Et corpus quidem caeli aspectabile effectum est, animus*
and the-body indeed of-heaven visible made was the-soul
autem oculorum effugit optutum. Est autem unus ex
moreover of-the-eyes escapes the-gaze it-is moreover one out-of
omnibus rationis concentionisque, quae ἀρμονία Graece,
all of-reason and-harmony which harmonia in-Greek
sempiternarum rerum et sub intelligentiam cadentium
of-everlasting things and under understanding falling

compos et particeps, quo nihil est ab optimo et
possessed and partaking than-which nothing is by the-best and
 praestantissimo genitore melius procreatum; quippe qui ex
most-excellent begetter better created since which from
 eadem iunctus alteraque natura adiuncta materia temperatione
the-same joined and-the-other nature added matter by-the-blending
 trium partium proportionem compactus, se ipse conversans,
of-three parts by-proportion compacted itself it-itself revolving
 cum materiam mutabilem arripuit et cum rursus individuum
when matter changeable it-has-seized and when again the-indivisible
 atque simplicem, per se omnis movetur discernitque, quid
and simple through itself wholly it-is-moved and-distinguishes what
 sit eiusdem generis, quid alterius, et cetera diiudicat, quid
is of-the-same kind what of-the-other and the-rest it-judges what
 cuique rei sit maxime aptum, quid quoque loco aut modo
to-each thing is most suited what in-each place or way
 aut tempore contingat, quaeque distinctio sit inter ea, quae
or time happens and-what distinction is between those which
 gignantur, et ea, quae sint semper eadem.

are-born and those which are always the-same

Ratio autem vera, quae versatur in iis, quae sunt semper
reason moreover true which is-engaged in those which are always
 eadem, et in iis, quae mutantur, cum in eodem et in
the-same and in those which change when in the-same and in
 altero movetur ipsa per sese sine voce et sine ullo sono,
the-other is-moved itself through itself without voice and without any sound
 cum eam partem attingit, qua sensus cieri potest,
when that part it-touches by-which sense to-be-stirred is-able
 et orbis illius generis alterius inmutatus et rectus omnia
and the-circle of-that kind of-the-other unchanged and straight all-things
 animo mentisque denuntiat, tum opiniones adensationesque
to-the-soul and-mind announces then opinions and-assents

28

firmæ veraeque gignuntur; cum autem in illis rebus vertitur,

firm and-true are-born when moreover in those things it-turns

quæ manentes semper eadem non sensu, sed intellegentia

which remaining always the-same not by-sense but by-understanding

continentur *** Ratione igitur et mente divina ad originem

are-held (lacuna) by-reason therefore and mind divine for the-origin

temporis curriculum inventum est solis et lunæ

of-time the-course devised was of-the-sun and of-the-moon

29 *** ius natura converteret, ut terram lunæ

(lacuna) (fragment) nature might-turn so-that the-earth of-the-moon

cursus proxime ambiret eique supra terram proxima

the-course most-closely might-encircle and-to-it above the-earth nearest

solis circumvectio esset. Lucifer deinde et sancta

of-the-sun the-circuit might-be the-Morning-Star then and the-holy

Mercuri stella cursum habent solis celeritati parem, sed

of-Mercury star a-course have of-the-sun to-the-speed equal but

vim quandam contrariam, eaque concursatione, quam inter

a-force certain contrary and-by-that running-together which between

se habent Lucifer, Mercurius, sol, alii alios vincunt

themselves they-have the-Morning-Star Mercury the-sun some others overtake

vicissimque vincuntur.

and-in-turn are-overtaken

X • LIVING THINGS ARE GIVEN THEIR KINDS

Why the other stars were placed is left for another talk. The sun was kindled in the second circuit as a light and a measure: one turn of the sphere makes the day, the moon's round the month, the sun's the year, and the return of all eight the perfect year. The world still fell short of its pattern until it held every kind of living thing mind could see there.

Reliquorum siderum quae causa collocandi fuerit, quaeque 30
of-the-remaining stars what the-cause of-placing was and-what
 eorum sit conlocatio, in sermonem alium differendum est,
of-them is the-arrangement to a-discourse another to-be-put-off it-is
 ne in eo, quod attingendum fuit, quam in eo, quouis causa
lest on that which to-be-touched was than on that for-whose sake
 id attingimus, longior ponatur oratio. Quando igitur sibi
it we-touch longer be-set the-speech when therefore for-itself
 quodque eorum siderum cursum decorum est adeptum, ex
each of-those stars a-course fitting has obtained from
 quibus erat modus temporis consignandus, conligatisque
which was the-measure of-time to-be-marked and-bound
 corporibus vinculis animalibus animantia orta sunt eaque
the-bodies by-bonds living living-beings arisen were and-they
 imperio parere didicerunt, tum ex alterius naturae motione
the-command to-obey learned then from of-the-other nature the-motion
 transversa in eiusdem naturae motum incurrentia in eaque
crosswise into of-the-same nature the-motion running in and-them
 haerentia atque inpedita, cum alia maiorem lustrarent
clinging and entangled since some a-greater traversed
 orbem, alia minorem, tardius quae maiorem, celerius
circle others a-lesser more-slowly which the-greater more-quickly
 quae minorem, motu unius eiusdemque naturae quae
which the-lesser by-the-motion of-one and-the-same nature which
 velocissime movebantur, ea celeritate vinci a tardioribus
most-swiftly were-moved those by-speed to-be-beaten by the-slower
 et, cum superabant, superari videbantur.

and when they-were-overtaking to-be-overtaken they-seemed
 Omnis enim orbis eorum quasi helicae inflexione vertebat, 31
all for the-circles of-them as-it-were of-a-spiral by-the-bending turned
 quia bifariam contrarie simul procedentia efficiebant, ut,
because in-two-ways oppositely at-once proceeding they-brought-about that

quod esset tardissimum, id proximum fieret celerrimo. Atque
that-which was slowest it nearest became to-the-swiftest and
 ut esset mensura quaedam evidens, quae in octo cursibus
so-that there-might-be a-measure certain clear which in eight courses
 celeritates tarditatesque declararet, deus ipse solem quasi
the-speeds and-slownesses might-declare god himself the-sun as-it-were
 lumen accendit ad secundum supra terram ambitum, ut
a-light kindled at the-second above the-earth circuit so-that
 quam maxime caelum omnibus conluceret animantesque,
as much-as-possible the-heaven for-all might-shine and-living-beings
 quibus ius esset doceri, ab eiusdem motu et ab eius,
to-whom the-right was to-be-taught from of-the-same the-motion and from of-that
 quod simile esset, numerorum naturam vimque cognoscerent.
which like was of-numbers the-nature and-power might-learn

- 32 Nox igitur et dies ad hunc modum et ob has generata
night therefore and day in this manner and for these generated
 causas unum circuitum orbis efficit sapientissimum
causes one circuit of-the-sphere makes most-wise
 atque optimum, mensis autem, quando luna lustrato
and best a-month moreover when the-moon having-traversed
 suo cursu solem consecuta est, annus, ubi sol suum
her-own course the-sun overtaken has a-year when the-sun his-own
 totum confecit et peragravit orbem.
whole has-completed and traversed circuit

- 33 Ceterorum autem siderum ambitus ignorantes homines
of-the-other moreover stars the-circuits not-knowing men
 praeter admodum paucos neque nomine appellant neque
except very few neither by-name call-them nor
 inter se numero commetiuntur. Itaque nesciunt hos
among themselves by-number measure-them and-so they-do-not-know these
 siderum errores id ipsum esse, quod rite dicitur tempus,
of-the-stars wanderings that very-thing to-be which rightly is-called time

multitudine infinita, varietate admirabili praeditos. Ac tamen
in-multitude boundless in-variety wonderful endowed and yet
 illud perspici et intellegi potest, absoluto perfectoque
this to-be-seen and understood is-able completed and-perfect
 numero temporis absolutum annum perfectumque tum
number of-time the-completed year and-perfect then
 compleri denique, cum se octo ambitus confectis
to-be-fulfilled at-last when themselves eight circuits having-completed
 suis cursibus ad idem caput rettulerunt, cumque eos
their-own courses to the-same head have-brought-back and-when them
 permensus est idem et semper sui similis orbis.

measured-through has the-same and always to-itself like circle

Has igitur ob causas nata astra sunt, quae per
these therefore for causes born the-stars were which through
 caelum penetrantia solstitiali se et brumali revocatione
heaven passing by-the-solstitial themselves and the-winter turning-back
 converterent, ut hoc omne animal, quod videmus, esset illi
might-turn so-that this whole living-being which we-see might-be to-that
 animali, quod sentimus, ad aeternitatis imitationem simillimum.

living-being which we-perceive for of-eternity the-imitation most-like

Et cetera quidem usque ad temporis ortum impressa ab
and the-rest indeed right up-to of-time the-birth stamped from
 illis, quae imitabatur, ecfinxerat; sed quia nondum omne
those which he-was-imitating he-bad-fashioned but because not-yet every
 animal in mundo intus incluserat, ex ea parte deficiebat
living-being in the-world within he-bad-enclosed from that part was-lacking
 ad propositum exemplar imaginis similitudo. Quot igitur
to the-proposed model of-the-image the-likeness how-many therefore
 et quales animalium formas mens in speciem rerum
and of-what-kind of-living-beings forms the-mind into the-form of-things

34

intuens poterat cernere, totidem et tales in hoc mundo

looking was-able to-discern just-so-many and such in this world

secum cogitavit effingere.

with-himself he-thought to-fashion

XI • FOUR KINDS, AND THE GODS OF STORY

There were four kinds of living thing: divine and heavenly, winged and airy, watery, and land-dwelling. The divine kind was made mostly of fire, rounded for turning, and spread evenly over the sky, so that the Greeks called it kosmos. Of the gods of common report — Caelus, Saturn, Ops, Jupiter, Juno, and their offspring — no proof can be asked.

- 35 Erant autem animantium genera quattuor, quorum unum
were moreover of-living-beings kinds four of-which one
 divinum atque caeleste, alterum pinnigerum et aërium, tertium
divine and heavenly another winged and of-the-air a-third
 aquatile, terrestre quartum. Divinae animationis maxime
of-the-water of-the-land a-fourth of-the-divine living-kind chiefly
 speciem faciebat ex igne, ut et splendidissimus esset
the-form he-made out-of fire so-that both most-brilliant it-might-be
 et aspectu pulcherrimus. Cumque eum similem universi
and in-appearance most-beautiful and-since it like of-the-universe
 naturae efficere vellet, ad volubilitatem rotundavit comitemque
the-nature to-make he-wished for rolling he-rounded and-a-companion
 eum sapientiae quam optimae mentis effecit circumque omne
it of-wisdom as of-the-best mind he-made and-around the-whole
 caelum aequaliter distribuit, ut hunc varietate distinctum
heaven evenly he-distributed so-that this with-variety adorned
 bene Graeci κόσμον, nos lucentem mundum nominaremus.
well the-Greeks kosmon we shining world might-name

Dedit autem divinis duo genera motus, unum, quod 36

he-gave moreover to-the-divine-beings two kinds of-motion one which
 semper esset in eodem † de quo et idem omnibus
always was in the-same (corrupt) about which and the-same to-all
 atque uno modo celaret, alterum, quod in anticam partem
and in-one way concealed the-other which into the-forward part
 a conversione eiusdem et similis pelleretur. Quinque autem
by the-revolution of-the-same and like was-driven five moreover
 reliquis motibus orbum eum voluit esse et expertem,
the-remaining motions bereft it he-wished to-be and without-share
 immobilem et stantem. Ex quo genere ea sunt sidera, quae
motionless and standing of which kind those are stars which
 infixae caelo non moventur loco, quae sunt animantia,
fixed in-heaven not are-moved from-place which are living-beings
 eaque divina, ob eamque causam suis sedibus inhaerent
and-they divine for and-that cause in-their-own seats they-cling
 et perpetuo manent. Quae autem vaga et mutabili
and forever remain which moreover with-a-wandering and changeable
 erratione labuntur, ita generata sunt, ut supra diximus.

straying glide so generated were as above we-have-said

Iam vero terram, altricem nostram, quae traiecto axi 37

now truly the-earth nurse our which by-the-pierced axis
 sustinetur, diei noctisque effectricem eandemque custodem,
is-upheld of-day and-night maker and-the-same guardian
 antiquissimam deorum omnium voluit esse eorum, qui intra
most-ancient of-the-gods all he-wished to-be of-those who within
 caelum gignerentur. Lusiones autem deorum et inter ipsos
heaven were-born the-dances moreover of-the-gods and among themselves
 deos concursiones, quaeque in orbibus eorum conversiones
the-gods meetings and-what in the-orbits of-them revolutions
 quaeque antecessiones eveniant, cumque inter se paene
and-what advances occur and-when among themselves almost

contingant, eorum qui prope copulentur contrariaque regione
they-touch of-those which near are-coupled and-in-the-opposite region
 et pone quos aut ante labantur quibusque temporibus a
and behind which or before glide and-at-what times from
 nostro aspectu oblitescant rursusque emersi terrorem
our sight they-hide and-again having-emerged terror
 incutiant rationis expertibus, si verbis explicare conemur
they-strike of-reason into-those-lacking if in-words to-explain we-should-try
 nullo posito ob oculos simulacro earum rerum, frustra
with-no set before the-eyes model of-those things in-vain
 suscipiatur labor. Sed haec satis sint dicta nobis,
would-be-undertaken the-labor but these-things enough let-them-be said by-us
 quaeque de deorum, qui cernuntur quique sunt orti, natura
and-what about of-the-gods who are-seen and-who are born the-nature
 praefati sumus, habeant hunc terminum.
said-beforehand we-have let-them-have this limit

- 38 Reliquorum autem, quos Graeci δαίμονας appellant, nostri,
of-the-remaining moreover whom the-Greeks daimonas call our-people
 opinor, Lares, si modo hoc recte conversum videri potest, et
I-think Lares if only this rightly translated to-seem is-able both
 nosse et enuntiare ortum eorum maius est, quam ut profiteri
to-know and to-declare the-origin of-them greater is than that to-profess
 nos scribere audeamus. Credendum nimirum est veteribus et
we to-write should-dare to-be-believed doubtless it-is the-old and
 priscis, ut aiunt, viris, qui se progeniem deorum esse
ancient as they-say men who themselves offspring of-the-gods to-be
 dicebant, itaque eorum vocabula nobis prodiderunt. Nosse autem
used-to-say and-so their names to-us they-handed-down to-know moreover
 generatores suos optime poterant, ac difficile factu est a
begetters their-own best they-were-able and difficult to-do it-is from
 deis ortis fidem non habere, quamquam nec argumentis
gods to-those-born belief not to-give although neither by-proofs

nec rationibus certis eorum oratio confirmatur; sed quia de
nor by-reasonings sure their account is-confirmed but because about
 suis rebus videntur loqui, veteri legi morique parendum est.
their-own affairs they-seem to-speak the-old law and-custom to-be-obeyed it-is
 Sic igitur, ut ab iis est traditum, horum deorum 39
thus therefore as by them it-is handed-down of-these gods
 ortus habeatur atque dicatur, ut Oceanum Salaciamque
the-origin let-it-be-held and told that Ocean and-Salacia
 Caeli satu Terraeque conceptu generatos editosque
of-Heaven by-the-sowing and-of-Earth by-the-conceiving begotten and-brought-forth
 memoremus, ex his Saturnum et Opem, deinceps Iovem
we-should-record from these Saturn and Ops next Jupiter
 atque Iunonem, reliquos, quos fratres inter se agnatosque
and Juno the-rest whom brothers among themselves and-kinsmen
 usurpari atque appellari videmus, et eorum, ut utamur
to-be-styled and called we-see and their that we-may-use
 vetere verbo, prosapiam.
an-old word lineage

XII • THE MAKER SPEAKS TO THE YOUNGER GODS

The maker of all tells the gods he begot that, though begotten, they will never be dissolved while he wills it. Three mortal kinds are still wanting; he will sow the seed, and they are to weave the mortal round the immortal. He then mixes the remnants into souls, one to each star, and shows them the laws of fate.

Quando igitur omnes, et qui moventur palamque se 40
when therefore all both who are-moved and-openly themselves
 ostendunt, et qui eatenus nobis declarantur, qua ipsi
show and who so-far to-us are-revealed as they-themselves
 volunt, creati sunt, tum ad eos is deus, qui omnia genuit,
wish created were then to them that god who all-things begot

fatur: "Haec vos, qui deorum satu orti estis, attendite:
speaks these-things you who of-gods by-the-sowing born are attend-to
 quorum operum ego parens effectorque sum, haec sunt
of-whose works I parent and-maker am these are
 indissoluta me invito; quamquam omne colligatum solvi
indissoluble me unwilling although everything bound-together to-be-loosed
 potest; sed haudquaquam boni est ratione vinctum
is-able but by-no-means of-a-good-being it-is by-reason what-is-bound
 velle dissolvere. Sed quoniam estis orti, immortales vos
to-wish to-dissolve but since you-are born immortal you
 quidem esse et indissolubiles non potestis, neutiquam tamen
indeed to-be and indissoluble not you-are-able in-no-way yet
 dissolvemini, neque vos ulla mortis fata periment nec fraus
will-you-be-dissolved nor you any of-death fates will-destroy nor harm
 valentior quam consilium meum, quod maius est vinculum
stronger than the-purpose my which greater is a-bond
 ad perpetuitatem vestram quam illa, quibus estis tum, cum
for the-perpetuity your than those by-which you-are then when
 gignebamini, conligati.
you-were-being-born bound

- 41 Quid sentiam igitur, cognoscite: Tria genera nobis reliqua sunt,
what I-think therefore learn three kinds for-us remaining are
 eaque mortalia; quibus praetermissis caeli absolutio perfecta
and-they mortal which being-left-out of-heaven the-completion perfect
 non erit. Omnia enim genera animalium complexu non tenebit;
not will-be all for kinds of-living-beings in-its-embrace not will-it-hold
 teneat autem oportebit, ut ex eodem ne quid absit. Quae a
let-it-hold moreover it-will-behoove that from the-same not anything be-absent which by
 me ipso effecta si sint, deorum vitam possint adaequare.
me myself made if they-are of-the-gods the-life they-would-be-able to-equal
 Ut igitur mortali condicione generentur, vos suscipite, ut illa
so-that therefore in-a-mortal condition they-may-be-born you undertake that those

gignatis imiteminique vim meam, qua me in vestro ortu
you-may-beget and-may-imitate the-power my which me in your birth
 usum esse meministis. In quibus qui tales creabuntur, ut
employed to-have you-remember among whom those-who such will-be-created that
 deorum immortalium quasi gentiles esse debeant, divini generis
of-the-gods immortal as-it-were kinsmen to-be they-ought of-divine race
 appellentur teneantque omnium animantium principatum
let-them-be-called and-let-them-bold of-all living-beings the-primacy
 vobisque iure et lege volentes pareant; quorum vobis
and-to-you by-right and by-law willingly let-them-obey of-whom to-you
 initium satusque tradetur a me, vos autem ad id, quod erit
the-beginning and-sowing will-be-handed by me you moreover to that which will-be
 immortale, partem attexitote mortalem. Ita orientur animantes,
immortal a-part weave-on mortal so will-arise living-beings
 quos et vivos alatis et consumptos sinu recipiatis.”
whom both alive you-may-nourish and consumed into-your-bosom you-may-receive

Haec ille dixit. Deinde ad temperationem superiorem
these-things he said then to the-blending earlier
 revertit; in qua omnem animum universae naturae temperans
he-returned in which the-whole soul of-the-universal nature blending
 permiscebat superiorisque permixtionis reliquias fundens
he-was-mingling and-of-the-earlier mixture the-remnants pouring
 aequabat eodem modo ferme, nisi quod non ita incorrupta,
he-made-even in-the-same way almost except that not so unspoiled
 ut ea, quae semper idem, sed ab iis secundum sumebat
as those which always the-same but from those second he-took
 atque etiam tertium.

and even third

Toto igitur omni constituto sideribus parem numerum
the-whole therefore universe having-been-established to-the-stars an-equal number
 distribuit animorum et singulos adiunxit ad singula atque
he-distributed of-souls and each he-joined to each and

42

43

ita quasi in currum universitatis inposuit commonstravitque
so as-it-were into a-chariot of-the-universe he-placed and-showed
 leges fatales ac necessarias et ostendit primum ortum unum
the-laws of-fate and necessary and he-showed first birth one
 fore omnibus, eumque moderatum atque constantem nec
would-be for-all and-it measured and constant and-not
 ab ullo inminutum, satis autem et quasi sparsis animis
by any diminished sown moreover and as-it-were scattered souls
 fore uti certis temporum intervallis oreretur animal,
would-be that at-fixed of-times intervals would-arise a-living-being
 quod esset ad cultum deorum aptissimum.
which was for the-worship of-the-gods most-fitted

XIII · THE TWO NATURES OF MANKIND

Of the human race the better kind is that which is to be men. When souls were set in bodies there arose a common sensation, then love mixed of pleasure and pain, then anger and fear. Whoever rules them by reason lives justly and returns to his star; whoever does not is reborn as a woman, then a beast. The gods bound the soul's circuits into a flowing, changing body.

44 Sed cum duplex esset natura generis humani, sic se res
but since twofold was the-nature of-race human thus itself the-matter
 habebat, ut praestantius genus esset eorum, qui essent futuri
stood that the-superior kind was of-those who were to-be
 viri. Cum autem animos corporibus necessitate insevisset,
men when moreover souls into-bodies by-necessity he-had-implanted
 cumque ad corpora tum accessio fieret, tum abscessio,
and-since to the-bodies now addition was-made now subtraction
 principio necesse erat sensum existere unum communemque
first necessary it-was sensation to-arise one and-common

omnium vehementiore motu excitatum coniunctumque naturae,
to-all by-a-more-violent motion aroused and-joined to-nature
 deinde voluptate et molestia mixtum amorem, post iram et
then with-pleasure and pain mixed love after anger and
 metum et reliquos motus animi, comites superiorum et
fear and the-remaining motions of-the-soul companions of-the-former and
 iis etiam contrarios dissidentes; quos qui ratione rexit,
to-those also contrary disagreeing which who by-reason shall-have-ruled
 iuste vixerit, qui autem iis se dederit, iniuste.
justly will-have-lived who moreover to-them himself shall-have-surrendered unjustly
 Atque ille, qui recte atque honeste curriculum vivendi a natura 45
and he who rightly and honorably the-course of-living by nature
 datum confecerit, ad illud astrum, quocum aptus fuerit,
given shall-have-completed to that star with-which fitted he-was
 revertetur; qui autem immoderate et intemperate vixerit,
will-return who moreover immoderately and intemperately shall-have-lived
 eum secundus ortus in figuram muliebrem transferet, et, si ne
him a-second birth into the-form womanly will-transfer and if not
 tum quidem finem vitiorum faciet, gravius etiam iactabitur
then even an-end of-vices he-will-make more-heavily still he-will-be-tossed
 et in suis moribus simillimas figuras pecudum et ferarum
and into to-his-own ways most-like shapes of-cattle and wild-beasts
 transferetur neque terminum malorum prius aspiciet, quam
he-will-be-transferred and-not an-end of-his-evils sooner will-be-see than
 illam sequi coeperit conversionem, quam habebat in se
that to-follow he-shall-have-begun revolution which he-had in himself
 ipse eiusdem et similis innatam et insitam. Quod tum
he-himself of-the-same and like inborn and implanted which then
 eveniet, cum illa, quae ex igni, anima, aqua, terra turbulenta
will-happen when those which from fire air water earth turbulent

et rationis expertia insederint, ratione depulerit et

and of-reason devoid have-settled by-reason he-shall-have-driven-off and

ad primam atque optimam affectionem animi pervenerit.

to the-first and best condition of-soul he-shall-have-come

46 Quae cum ita dissignasset seseque, si quid postea fraudis

which-things when so he-had-ordained and-himself if any later of-harm

aut vitii evenisset, extra omnem culpam causamque posuisset,

or fault should-happen outside all blame and-cause he-had-placed

alios in terram, alios in lunam, alios in reliquas

some into the-earth others into the-moon others into the-remaining

mundi partes, quae sunt spatiorum temporis signa et notae

of-the-world parts which are of-the-spans of-time signs and marks

constitutae, spargens quasi serebat. Post autem eam sationem

appointed scattering as-it-were he-sowed after moreover that sowing

dis, ut ita dicam, iunioribus permisit, ut corpora mortalia

to-the-gods so thus let-me-say younger he-entrusted that bodies mortal

effingerent, quantumque esset reliquum ex humano animo,

they-should-fashion and-however-much was remaining from human soul

quod deberet accedere, id omne, et quae consequentia

which ought to-be-added that all and what consequent

essent, perpolirent et absolverent; deinde ut huic animanti

were they-should-polish and complete then that to-this living-being

principes se ducesque praeberent vitamque eius quam

chiefs themselves and-leaders they-should-offer and-the-life of-it as

pulcherrime regerent et gubernarent, quatenus non ipse

most-beautifully they-should-rule and steer so-far-as not itself

bene factus sua culpa sibi aliquid miseriae quaereret.

well made by-its-own fault for-itself some of-misery should-seek

47 Atque is quidem, qui cuncta composuit, constanter in

and he indeed who all-things composed steadfastly in

suo manebat statu; qui autem erant ab eo creati, cum

his-own remained state who moreover were by him created when

parentis ordinem cognovissent, hunc sequebantur. Itaque cum
of-the-parent the-order they-had-learned it they-followed and-so when
 acceperissent immortale principium mortalis animantis, imitantes
they-had-received the-immortal beginning of-a-mortal living-being imitating
 genitorem et effectorem sui particulas ignis et terrae
the-begetter and maker of-themselves particles of-fire and earth
 et aquae et animae a mundo, quas rursus redderent,
and water and air from the-world which again they-would-repay
 mutuabantur easque inter se copulabant haud isdem
they-borrowed and-them among themselves they-coupled not with-the-same
 vinclis, quibus ipsi erant conligati, sed talibus, quae cerni
bonds by-which they-themselves were bound but with-such which to-be-seen
 non possent propter parvitatem, crebris quasi cuneolis
not could because-of smallness with-frequent as-it-were little-wedges
 inliquefactis unum efficiebant ex omnibus corpus atque in
melted-in one they-made out-of all body and in
 eo influente atque effluente animi divini ambitus inligabant.
it flowing-in and flowing-out of-the-soul divine the-circuits they-bound

XIV · THE STREAM, AND THE PRAISE OF SIGHT

Plunged into the stream the circuits neither held nor were held, and the whole creature moved in all six directions without measure. Mirror images arise when the eye's fire meets the light before the face, but such things are only causes that serve god, not the first causes. From sight came number, time, inquiry, and philosophy, the greatest gift given to mortals.

Itaque illi in flumen inmersi neque tenebant neque
and-so they into the-stream plunged neither held nor
 tenebantur, sed vi magna tum ferebant, tum
were-held but with-force great now they-carried now

48

ferebantur. Ita totum animal movebatur illud quidem,
were-carried so the-whole living-being was-moved that indeed
 sed inmoderate et fortuito, ut sex motibus veheretur.
but without-measure and at-random so-that by-six motions it-was-carried
 Nam et ante et pone et ad laevam et ad dextram
for both forward and backward and to the-left and to the-right
 et sursum et deorsum, modo huc, modo illuc
and upward and downward now this-way now that-way
 * * *

(lacuna)

- 49 Sed si in splendore consedit, tum vel eadem species
but if on a-bright-surface it-has-settled then either the-same image
 vel interdum inmutata redditur, cum ignis oculorum
or sometimes altered is-given-back when the-fire of-the-eyes
 cum eo igne, qui est ob os offusus, se confudit
with that fire which is before the-face spread itself has-blended
 et contulit. Dextra autem videntur, quae laeva sunt,
and joined right moreover seem which left are
 quia contrariis partibus oculorum contrarias partes
because with-opposite parts of-the-eyes opposite parts
 attingunt. Respondent autem dextera dexteris, laeva
they-touch correspond moreover right-things to-right left-things
 laevis conversione luminum, cum ea inter se
to-left by-the-turning of-the-lights when they among themselves
 non cohaerescunt. Id fit, cum speculorum levitas
not cohere this happens when of-mirrors the-smoothness
 hinc illincque altitudinem adsumpsit et ita dextera
on-this-side and-on-that height has-taken and so right-things
 detrusit in laevam partem oculorum laevaue in
has-pushed into the-left part of-the-eyes and-left-things into
 dexteram. Supina etiam ora cernuntur depulsione
the-right upturned also faces are-seen by-the-driving-away

luminum; quae convertens inferiora reddit, quae sunt
of-the-lights which turning lower renders which are
 superiora.

the-upper

Atque haec omnia ex eo genere sunt, quae rerum
and these all of that kind are which of-things
 adiuvant causas; quibus utitur ministeriis deus, cum optimi
assist the-causes which uses as-servants god when of-the-best
 speciem, quoad fieri potest, efficit. Sed existimant
the-form so-far-as to-be-done is-able he-brings-about but think
 plerique non haec adiuvantia causarum, sed has ipsas
most-people not these assisting of-causes but these themselves
 esse omnium causas, quae vim habeant refrigerandi
to-be of-all-things the-causes which the-power have of-cooling
 calfaciendi, concrescendi liquendi, careant autem omni
of-heating of-congealing of-melting they-lack moreover all
 intelligentia atque ratione, quae nisi in animo nulla alia
intelligence and reason which except in soul no other
 in natura reperiantur. Animus autem sensum omnem effugit
in nature are-found the-soul moreover the-sense all escapes
 oculorum; at ignis, anima, aqua, terra corpora sunt, eaque
of-the-eyes but fire air water earth bodies are and-they
 cernuntur.

are-seen

Illum autem, qui intelligentiae sapientiaeque se amatorem
him moreover who of-intelligence and-wisdom himself a-lover
 profitetur, necesse est intelligentis sapientisque naturae
declares necessary it-is of-the-intelligent and-wise nature
 primas causas conquirere, dein secundas earum rerum,
the-first causes to-seek-out then the-second of-those things
 quae necessario movent alias, cum ipsae ab aliis
which necessarily move others when they-themselves by others

50

51

moventur. Quocirca nobis sic cerno esse faciendum, ut
are-moved wherefore by-us thus I-see to-be done that
 de utroque nos quidem dicamus genere causarum,
about each we indeed should-speak kind of-causes
 separatim autem de iis, quae cum intelligentia sunt
separately moreover about those which with intelligence are
 efficientes pulcherrimarum rerum atque optumarum, et
productive of-most-beautiful things and best and
 de iis, quae vacantes prudentia inconstantia perturbataque
about those which lacking wisdom inconstant-things and-disordered
 efficiunt.
produce

- 52 Ac de oculorum quidem causis, ut haberent eam
and about of-the-eyes indeed the-causes how they-might-have that
 vim, quam nunc habent, satis ferme esse dictum puto.
power which now they-have enough nearly to-be said I-think
 Maxima autem eorum utilitas donata hominum generi
the-greatest moreover of-them usefulness given of-men to-the-race
 deorum munere deinceps explicetur. Rerum enim optumarum
of-the-gods by-the-gift next let-it-be-set-forth of-things for the-best
 cognitionem nobis oculi attulerunt. Nam haec, quae est
knowledge to-us the-eyes have-brought for this which is
 habita de universitate oratio a nobis, haud umquam
beld about the-universe discourse by us not ever
 esset inventa, si neque sidera neque sol neque
would-have-been found if neither the-stars nor the-sun nor
 caelum sub oculorum aspectum cadere potuissent. Nunc vero
the-heaven under of-the-eyes the-sight to-fall could-have now truly
 dies noctesque oculis cognitae, tum mensum annorumque
days and-nights by-the-eyes known then of-months and-years
 conversiones et numerum machinatae sunt et spatium
the-revolutions and number contrived have and the-span

temporis dimensae et ad quaestionem totius naturae
of-time measured and to the-inquiry of-the-whole of-nature
 inpulerunt; quibus ex rebus philosophiam adepti sumus,
they-have-driven which from things philosophy obtained we-have
 quo bono nullum optabilius, nullum praestantius neque
than-which good none more-desirable none more-excellent neither
 datum est mortalium generi deorum concessu atque
given has-been of-mortals to-the-race of-the-gods by-the-grant and
 munere neque dabitur * * *
gift nor will-be-given (lacuna)

CALCIDIUS

Timaeus a Calcidio translatus

Plato's Timaeus, translated by Calcidius

Prooemium

PREFACE TO OSIUS

Calcidius sends Osius the first part of the work he asked for. Isocrates praised virtue as the one thing that makes the impossible easy, and friendship, Calcidius thinks, has the same power: one friend commands out of scruple and the other obeys out of a vow. He has translated the first part of Plato's Timaeus and written a commentary on it, and sends this much as a taste.

OSIO CHALCIDIUS. Isocrates in exhortationibus suis
to-Osius Chalcidius Isocrates in the-Exhortations his
 uirtutem laudans, cum omnium bonorum totiusque
virtue praising when of-all goods and-of-all
 prosperitatis consistere causam penes eam diceret, addidit
prosperity to-rest the-cause with it he-said he-added
 solam esse quae res impossibiles redigeret ad possibilem
alone to-be which things impossible might-reduce to possible
 facilitatem. Praeclare. quid enim generosam magnanimitatem
ease excellently what for noble greatness-of-soul
 uel adgredi pigeat uel coeptum fatiget, ut tamquam
either to-attempt would-irk or what-is-begun would-weary so-that as-though
 uicta difficultatibus temperet a labore? Eadem est,
conquered by-difficulties it-should-hold-back from toil the-same is
 opinor, uis amicitiae parque impossibilium paene rerum
I-think the-force of-friendship and-equal of-impossible almost things
 extricatio, cum alter ex amicis iubendi religione, alter
the-disentangling when the-one of the-friends of-commanding by-the-scruple the-other
 parendi uoto conplaciti operis adminiculentur effectui.
of-obeying by-the-vow of-the-agreed work lend-support to-the-accomplishment
 Conceperas animo florente omnibus studiis humanitatis
you-had-conceived with-a-mind flourishing in-all the-studies of-culture

excellentique ingenio tuo dignam spem prouenturi operis
and-of-excellent talent your worthy a-hope of-a-forthcoming work
 intemptati ad hoc tempus, eiusque usum a Graecis
unattempted up-to this time and-its use from the-Greeks
 Latio statueras mutuandum. Et quamquam ipse hoc
for-Latium you-had-determined to-be-borrowed and although yourself this
 cum facilius tum commodius facere posses, credo propter
both more-easily and more-conveniently to-do you-could I-believe because-of
 admirabilem uerecundiam ei potius malueris iniungere,
admirable modesty to-him rather you-preferred to-enjoin
 quem te esse alterum iudicares. Possemne, oro te, quamuis
whom yourself to-be a-second you-judged could-I I-beg you however
 res esset ardua, tanto honore habito, de quo ita
the-thing was hard so-great honor shown about whom so
 senseras, iniunctum excusare munus et, qui numquam ne in
you-had-felt the-enjoined to-decline duty and I-who never not in
 sollemnibus quidem et usitatis uoluntatibus ullum officium
customary even and usual wishes any service
 recusassem, huic tanto tamque honesto desiderio contradicere?
had-refused to-this so-great and-so honorable desire to-say-no
 In quo declinatio speciosi muneris excusatione ignorationis
in which the-declining of-a-splendid duty by-the-excuse of-ignorance
 callida esset scientiae futura simulatio. Itaque parui certus
a-cunning would-be of-knowledge destined feigning and-so I-obeyed certain
 non sine diuino instinctu id mihi a te munus iniungi.
not without divine prompting that to-me by you the-task to-be-enjoined
 proptereaue alacriore mente speque confirmatiore primas
and-therefore with-a-more-eager mind and-hope more-confident the-first
 partes Timaei Platonis adgressus non solum transtuli, sed
parts of-the-Timaeus of-Plato having-undertaken not only I-translated but
 etiam partis eiusdem commentarium feci putans reconditae
also of-that-part the-same a-commentary I-made thinking of-an-abstruse

rei simulacrum sine interpretationis explanatione aliquanto
matter the-likeness without of-interpretation the-explaining somewhat
 obscurius ipso exemplo futurum. Causa uero in partes
more-obscure than-the original would-be the-reason truly into parts
 diuidendi libri fuit operis prolixitas, simul quia cautius
of-dividing the-book was of-the-work the-length at-once because safer
 uidebatur esse, si tamquam libamen aliquod ad degustandum
it-seemed to-be if as-it-were a-taste some for sampling
 auribus atque animo tuo mitterem. Quod cum non displicuisse
to-the-ears and mind your I-should-send which when not to-have-displeased
 rescriberetur, faceret audendi maiorem fiduciam.
was-written-back it-would-make of-daring greater confidence

I · ONE, TWO, THREE: THE FOURTH IS MISSING

Socrates counts his guests and misses the fourth, kept away by a sudden illness. Timaeus and the others must fill the absent man's part, and they ask Socrates to rehearse yesterday's talk from the beginning. Its hinge was the best state, and its first step set the farmers and the practitioners of the other arts apart from the young men destined for war.

SOC. Unus duo tres. quartum e numero, Timaeae, uestro 17
one two three the-fourth from the-number Timaeus your
 requiro ut, qui hesterni quidem epuli conuiuae fueritis,
I-seek so-that who yesterday's indeed of-the-feast guests you-were
 hodierni praebitores inuitatoresque ex conducto resideatis.
today's providers and-invited from agreement you-may-sit

TIM. Languor eum repente, ut fit, ortus moratur. nec
weakness him suddenly as happens arisen delays nor
 enim sponte se tali coetu tantaeque rei tractatu
for willingly himself such a-gathering and-of-so-great a-matter the-discussion
 et communicatione fraudaret.

and sharing would-be-cheat

SOC. Ergo tui et item horum erit officii conplere id
therefore your and likewise of-these it-will-be the-duty to-fill-up that
 quod deest participis absentia.

which is-lacking by-the-partner's absence

TIM. Aequum postulas. denique enitemur omnes pro
a-fair-thing you-ask in-short we-shall-strive all according-to
 uiribus. neque enim fas est laute acceptos heri minoris
our-strength nor for right it-is splendidly entertained yesterday of-lesser
 tibi adparatus repraesentare conuiuium.

for-you provision to-present a-banquet

SOC. Tenetis certe memoria praescriptam uobis a me tractatus
you-hold surely in-memory prescribed to-you by me of-discussion
 normulam.

the-little-rule

TIM. Partim tenemus. in quibus porro nutabit memoria,
in-part we-hold in which moreover will-falter memory
 praesens ipse in tempore suggeres. immo, nisi erit
being-present yourself at the-time you-will-prompt rather unless it-will-be
 molestum, breuiter ab exordio dicta demum retexe,
troublesome briefly from the-beginning the-things-said at-last rehearse
 quo digestus ordo solidetur.

so-that the-arranged order may-be-made-firm

SOC. Ita fiet. cardo, nisi fallor, disputationis hesternae
so it-will-be the-hinge unless I-am-mistaken of-the-discussion yesterday's
 res erat publica, qualis mihi quibusque institutis et
the-matter was public what-kind to-me and-by-what institutions and
 moribus ciuium uideretur optima.
customs of-citizens might-seem best

TIM. Nobis certe qui audiebamus, o Socrate, ad arbitrium
to-us certainly who were-listening O Socrates to satisfaction
 probata.
approved

SOC. Quid illud? nonne inter initia cultores agrorum
what that did-we-not among the-beginnings the-tillers of-fields
 ceterarumque artium professores a destinata bellicis negotiis
and-of-the-other arts the-practitioners from destined for-warlike affairs
 iuuentute secreuimus?
the-youth separate

TIM. Sic factum est.
so done it-was

II • THE GUARDIANS' TWOFOLD NATURE

The guardians were given a double nature, fierce in battle and gentle at home. Their training was gymnastics for the body and music for the soul. They were to own no gold, silver, or property of their own, but to live on a fixed wage from those they protect. Women were to share the same nature, education, and duties.

SOC. Tributo nempe ceteris quod cuique eximium a
having-been-assigned indeed to-the-rest what to-each exceptional by
 natura datum est, solis his qui pro salute omnium
nature given is to-those-alone these who for the-safety of-all
 bella tractarent unum hoc munus iniunximus protegendae
wars should-conduct one this duty we-enjoined of-protecting

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ciuitatis uel aduersum externos uel aduersum intestinos ac
the-state whether against external or against internal and
 domesticos hostes, mitibus quidem iudiciis erga oboedientes
domestic enemies with-mild indeed judgments toward the-obedient
 utpote consanguineos naturaque amicos, asperis autem
inasmuch-as kinsmen and-by-nature friends with-harsh moreover
 contra armatas acies in congressionibus Martiis. biformi
against armed ranks in encounters of-Mars with-a-twofold
 siquidem natura praeditos: in tutela patriae ciuiumque
since nature endowed in the-defense of-the-fatherland and-of-citizens
 ferociores, porro in pacis officiis religione sapientes
fiercer moreover in of-peace the-duties by-scruple wise
 proptereaque mites suis, aduersum alienigenas feroces.
and-therefore gentle to-their-own against foreigners fierce

TIM. Memini.

I-remember

SOC. Quid? huius ipsius ancipitis naturae magisterium et
what of-this very twofold nature the-training and
 quasi quandam nutricationem nonne in exercitio corporum
as-it-were a-certain nurture did-we-not in the-exercise of-bodies
 gymnasiorumque luctamine, animorum item placiditatem
and-of-the-gymnasia in-the-wrestling of-minds likewise the-calm
 constituebamus in delinimentis et adfabilitate musicae
establish in the-soothing and the-graciousness of-music
 ceterarumque institutionum, quas adulescentes ingenuos scire
and-of-the-other studies which young-men freeborn to-know
 par est?

fitting is

TIM. Ita.

so

SOC. At uero hac educatione altis auri argentique et
but truly by-this upbringing to-those-reared of-gold and-silver and
 suppellectilis ceterae possessionem cuiusque propriam nullam
furniture other possession of-each private none
 esse aut existimari licere praediximus, sed sola mercede
to-be or to-be-reckoned to-be-allowed we-said-before but with-only the-pay
 contentos exhibentibus, quorum salutem tuerentur, uti
content from-those-providing whose safety they-were-guarding to-use
 communiter tanta, quanta satis sit occupatis erga custodiam
in-common so-much as-much-as enough is for-men-engaged in the-guarding
 communis salutis et a cetera functione operis cessantibus.
of-common safety and from other performance of-work resting

TIM. Dicta haec omnia in istum modum sunt.

said these-things all in that way were

SOC. De feminis quoque opinor habitam mentionem quod similes
about women also I-think held mention that alike
 eiusdemque naturae maribus conueniat effingi sine ulla
and-of-the-same nature to-the-males it-is-fitting to-be-fashioned without any
 morum differentia, quo uterque sexus isdem et communibus
of-character difference so-that each sex by-the-same and common
 institutis regatur. Quid de procreandis suscipiendisque liberis?
institutions may-be-ruled what about begetting and-rearing children

III • MARRIAGES BY LOT, AND THE RANKING OF CHILDREN

Children were to be held in common, so that all treated all as kin. Marriages went by a lot secretly arranged, so that no one blamed anything but his own fortune. The best offspring were reared, the rest sent elsewhere, with promotion and demotion by merit. Socrates then longs, like one who has seen painted creatures and wants them to move, to see this city act.

- 19 An uero hoc ita ut cetera, quae praeter opinionem
or truly this so as the-rest which beyond the-opinion
 hominum consuetudinemque uitae dici uidentur, memorabile
of-men and-the-custom of-life to-be-said seem memorable
 uiuaciorisque tenacitatis de existimandis communibus
and-of-more-lasting tenacity about reckoning common
 nuptiis communique prole: si suos quisque minime
marriages and-common offspring if his-own each by-no-means
 internoscat adfectus proptereaue omnes omnibus religionem
distinguishes ties and-therefore all to-all the-reverence
 consanguinitatis exhibeant, dum aequales quidem fratrum
of-kinship show while equals indeed of-brothers
 et sororum caritate beniuolentiaque ducantur, maioribus
and sisters by-the-affection and-goodwill are-led to-elders
 uero parentum religio eorumque antiquioribus auorum
truly of-parents the-reverence and-of-them to-elders of-grandfathers
 exhibeatur atque atauorum reuerentia infraque filiis et
be-shown and of-great-grandfathers reverence and-below to-sons and
 nepotibus debita caritas atque indulgentia conualescat?
grandsons due affection and indulgence may-grow-strong

TIM. Haec quoque facilia memoratu et a nobis retinentur
these-things also easy to-recall and by us are-retained
 optime.

very-well

SOC. Quid illud quod sine odio atque aemulatione nubentium
what that that without hatred and rivalry of-those-marrying
 melioribus procis melius moratae uirgines sortito obuenant,
to-better suitors better mannered maidens by-lot fall
 inferiores porro inferioribus? nonne tenetis saluberrimam
the-lesser moreover to-the-lesser do-you-not hold the-most-wholesome
 sortis fraudem curantibus in utroque sexu praefectis
of-the-lot deception for-those-managing in each sex the-officers

nuptiarum, quo suam quisque fortunam sortis inprosperam
of-marriages so-that his-own each fortune of-the-lot unlucky

culpet nec praelationem doleat alterius?

may-blame and-not the-preferment grieve-at of-another

TIM. Hoc quoque memoria tenemus.

this also in-memory we-bold

SOC. Illud etiam promulgatum puto lectorum fetus parentum

that also published I-think of-the-chosen offspring of-parents

summa cura, utpote naturale bonitatis priuilegium

with-the-greatest care inasmuch-as a-natural of-goodness privilege

praeferentes, alendos.

carrying to-be-reared

TIM. Id ipsum.

that very-thing

SOC. Ceteros ablegandos alio quondam usui patriae

the-rest to-be-sent-away elsewhere some-day use of-the-fatherland

futuros processuque aetatis nihilo remissione cura

to-be and-with-the-advance of-age in-no-way slacker with-care

habendos. notanda pueritiae et item adulescentiae merita,

to-be-held to-be-noted of-boyhood and likewise of-youth the-merits

quo tam ex secundi ordinis populo prouehantur ad primum

so-that both from of-the-second rank the-people may-be-advanced to the-first

ordinem propugnatorum qui merebuntur, quam ex iis qui

order of-defenders those-who will-deserve-it as from those who

a parentum uirtute degenerauerint ad secundae dignitatis

from of-parents the-excellence shall-have-fallen-away to of-the-second rank

ordinem relegentur. Ecquid ergo, Timae, satis uidetur factum

the-order may-be-relegated whether then Timaeus enough it-seems done

recepto, cunctis partibus orationis hesternae strictim

to-the-undertaking all the-parts of-the-discourse yesterday's briefly

licet compendioque decursis, an aliquid etiam uultis addi?

although and-in-summary run-through or anything still do-you-wish to-be-added

TIM. Nihil sane.

nothing indeed

SOC. Scisne igitur, quid ego de ista re publica sentiam

do-you-know then what I about that state public think

quodue et quantum animi desiderium feram?

or-what and how-great of-mind longing I-bear

TIM. Quid illud?

what that

SOC. Ut si quis uisis eximiae pulchritudinis ac

as if someone having-seen of-outstanding beauty and

uenustatis animalibus, pictis uel etiam uiuentibus quidem

grace creatures painted or even living indeed

sed immobiliter quiescentibus, motus actusque et certamen

but motionlessly resting motions and-actions and contest

aliquod eorum spectare desideret, sic ego nunc informatae

some of-them to-watch should-desire so I now of-the-shaped

urbis adumbrataeque sermone populum agentem aliquid cum

city and-sketched in-speech the-people doing something with

finitimis ciuitatibus in pace aut bello dignum tanta fama

neighboring states in peace or war worthy of-so-great fame

et educatione magna quadam expectatione deposco. Quippe

and upbringing with-great a-certain expectation I-demand indeed

fateor, o Critia et Hermocrate, non eum esse me, qui

I-confess O Critias and Hermocrates not such to-be me who

tantam indolem digne laudare possim.

so-great a-character worthily to-praise I-could

Socrates cannot praise his city in motion himself, nor can the poets or the sophists, who are wanderers with no city of their own; only his present company can do it. Hermocrates says they will, and asks Critias to repeat an old story he told the night before. Critias begins with Solon, the chief of the seven sages.

Nec mirum non posse me, quando nec ueteres quidem 20
and-not surprising not to-be-able me since not the-old even
 auctores uel praesentis saeculi poëtas posse confidam non
authors or of-the-present age poets to-be-able I-would-trust not
 quo contemnam poëticam nationem, sed quod euidens
that I-despise the-poetic tribe but because evident
 perspicuumque sit imitandi peritos ea demum
and-clear it-is of-imitating those-skilled those-things only
 aemulari posse perfecte, quorum ab ineunte aetate habeant
to-emulate to-be-able perfectly of-which from early age they-have
 usum experientiamque et in quibus propemodum sint
use and-experience and among which nearly they-are
 educati. At uero incogniti moris peregrinaeque institutionis
brought-up but truly of-an-unknown custom and-foreign training
 imitationem effectam praesertim oratione seu uersibus
the-imitation fashioned especially in-prose or verses
 praeclaris licet praestantibusque ingeniis esse difficilem.
for-distinguished although and-outstanding talents to-be difficult
 Sophistas quoque uerborum agmine atque inundatione
the-Sophists also of-words by-the-throng and the-flood
 sermonis beatos iudico uereor tamen ne, ut sunt uagi
of-speech blessed I-judge I-fear yet lest as they-are wandering
 palantesque nec certis propriisque sedibus ac domiciliis,
and-straying and-not with-fixed and-their-own seats and dwellings

philosophorum mores et instituta ciuilis prudentiae ne
of-philosophers the-ways and the-institutions of-civic wisdom not
 coniectura quidem adsequi ualeant nec demonstrare
by-conjecture even to-attain they-are-able and-not to-show
 ceteris, cuius modi esse debeant officia pacata et item
to-others of-what kind to-be ought the-duties peaceful and likewise
 in bellis fides prouecti ad sapientiam populi. Superest
in wars the-faith advanced to wisdom of-a-people there-remains
 igitur solum uestrae eruditionis ingenium nutritum cura
therefore only of-your learning the-genius nourished by-care
 publica philosophiaeque naturalis studio flagrans. siquidem
public and-of-philosophy natural with-the-study burning since
 Timaeus iste ex Locris, quae urbs Italiae flos est,
Timaeus this from Locri which city of-Italy the-flower is
 nobilitate, diuitiis, rerum gestarum gloria facile princeps
in-nobility in-riches of-deeds done in-the-glory easily first
 idemque ad hoc tempus arcem obtineat amoris sapientiae.
and-the-same to this time the-citadel holds of-the-love of-wisdom
 Critiam uero utpote ciuem scimus in studiis humanitatis
Critias truly inasmuch-as a-citizen we-know in the-studies of-culture
 omnibus adprime uigere. De Hermocratis porro natura
all especially to-flourish about of-Hermocrates moreover the-nature
 educationeque facta et adcommodata rebus his de
and-upbringing made and fitted to-the-matters these about
 quibus agimus explicandis dubitare nullum puto. Ideoque
which we-are-treating to-be-expounded to-doubt no-one I-think and-therefore
 iubentibus uobis hesterno die facile parui quaeque mihi
bidding you yesterday on-the-day readily I-obeyed and-what to-me
 uisa sunt de rebus publicis disserenda esse in pigre sum
seemed have about matters public to-be-discussed to-be energetically I
 executus illud cogitans reliquas partes instituti operis a
carried-out this thinking the-remaining parts of-the-undertaken work by

nullo commodius posse quam a uobis explicari. Denique
no-one more-conveniently to-be-able than by you to-be-expounded finally
 inpleto competenter officio finitoque sermone contendi a
fulfilled duly the-office and-finished the-speech I-pressed from
 uobis quoque mutuum fieri. uosque imperatum munus
you also a-return to-be-made and-you the-commanded task
 recepistis. et adsum ut uidetis paratus ad desponsam dapem.
have-accepted and I-am-here as you-see ready for the-promised feast
 HERM. Nos quoque omnes, ut pollicitus est modo Timaeus,
we also all as promised has just-now Timaeus
 iniunctum nobis a te munus pro uiribus exequemur,
the-enjoined on-us by you task according-to our-strength we-shall-carry-out
 praesertim cum nulla excusandi competat ratio. Namque
especially since no of-excusing is-available reason for
 et praeterito die mox conuentu soluto cum ad hospitium
both on-the-past day soon the-gathering dissolved when to the-lodging
 rediremus, quo suscepti a Critia sumus, et ibidem postea
we-were-returning where received by Critias we-were and there afterward
 de ipsa re habuimus tractatum non otiosum. Hic igitur
about the-very matter we-had a-discussion not idle he therefore
 nobis ex historia uetere narrationem recensuit, quam uelim,
to-us from history old a-narrative recounted which I-would-wish
 Critia, repetas ut, cum cognouerit Socrates, aestimet, sitne
Critias you-repeat so-that when has-beard-it Socrates he-may-judge whether-it-is
 futura utilis ad imperatae remunerationis effectum.
going-to-be useful for of-the-commanded repayment the-accomplishment
 CRIT. Sic fieri conuenit, si tertio consorti muneris
so to-be-done it-is-fitting if to-the-third partner of-the-task
 Timaeo non aliter uidetur.
Timaeus not otherwise it-seems
 TIM. [Uidetur sane.]
it-seems indeed

CRIT. Audi, o Socrate, miram quidem sed plenam fidei
 hear O Socrates wonderful indeed but full of-trust
 ueritatisque rem, ut e numero septem sapientium primarius
 and-truth a-thing as from the-number seven of-the-wise the-chief
 ille Solo recensebat, quem aui mei et consortis in
 that Solon used-to-recount whom of-grandfather my and of-a-partner in
 nomine Critiae fuisse aiunt admodum familiarem.
 name of-Critias to-have-been they-say very intimate

V • SOLON IN EGYPT, AND THE PRIEST'S REBUKE

Critias tells what his grandfather heard from Solon. In Egypt Solon was told that the Greeks are always children, since floods and burnings destroy their records, while Egypt's are kept by the Nile. Athens was a thousand years older than Sais, its laws were the model of Egypt's, and its armies once destroyed a vast host from an Atlantic island.

- 21 Quo referente puer ego accepi res gestas huius urbis
 by-him relating as-a-boy I received the-deeds done of-this city
 memorabiles diuturnitate interituque hominum adnullatas
 memorable by-the-length-of-time and-the-perishing of-men annulled
 euauisse, inter quas unam praeter ceteras inlustrem,
 to-have-vanished among which one beyond the-others famous
 cuius fiet commemoratio: quo tam penes te gratia
 of-which will-be-made mention so-that both with you favor
 conlocetur quam debita deae, cuius hodierna pompa est,
 may-be-placed as due to-the-goddess whose today's procession is
 instauretur ueneratio. Narrabat ergo grandis natu, ut qui
 may-be-renewed the-worship he-was-telling then great in-age as one-who
 ad nonagesimum iam adpropinquaret annum, me tunc agente
 to the-ninetieth already was-drawing-near year me then being

annos decem, publicis caerimoniis celebri die orta causa
years ten at-public ceremonies on-a-festal day having-arisen the-occasion
 commemorationis ex Solonis uersuum cantilena. erat enim
of-the-recollection from of-Solon of-verses the-chanting it-was for
 sollemne familiae nostrae festis diebus nos pueros ad certamen
customary for-family our on-festival days us boys to a-contest
 memoriae propositis inuitare praemiis puerilibus. Multis ergo
of-memory with-offered to-invite prizes boyish many then
 carminibus tam ueterum quam nouorum poëtarum memoriter
songs both of-old as of-new poets from-memory
 pronuntiatis, inter quae Solonis aliquanto pluribus, ut quae
having-been-recited among which of-Solon somewhat more since which
 nouitas commendaret ad gratiam, memini quendam, siue
novelty commended to favor I-remember someone whether
 quod ita iudicaret seu quod uellet Critiam promereri, dixisse
because so he-judged or because he-wished Critias to-please to-have-said
 plane Solonem uideri sibi non solum prudentia ceteris
plainly Solon to-seem to-him not only in-wisdom than-the-others
 laude dignis, sed etiam carminibus praestitisse. Igitur senex,
praise worthy but also in-songs to-have-excelled then the-old-man
 ualde enim memini, eximie laetatus: quid si non perfunctorie
very for I-remember exceedingly delighted what if not perfunctorily
 sed dedita opera poëticam fuisset, inquit, executus Solo,
but with-devoted effort poetry had he-said pursued Solon
 mi Amynder, uel sermonem, quem ab Aegypto reuersus
my Amynder or the-account which from Egypt returned
 instituerat, inplesset, a quo quidem seditionibus ceteraque
he-bad-begun had-completed from which indeed by-factions and-other
 intemperie ciuilis dissensionis impediende desciiuit?
disorder of-civil strife bindering he-fell-away

non opinor minorem Hesiodo uel Homero futurum fuisse.
not I-think less than-Hesiod or Homer to-be-going to-have-been
 Et ille: quinam iste fuit, o Critia, sermo uel qua de
and he what that was O Critias account or what about
 re institutus? De maximo, inquit, eximiae uirtutis et
matter begun about the-greatest he-said of-outstanding valor and
 famosissimo titulo, quem gessit haec ciuitas, cuius extincta
most-renowned title which bore this city whose extinguished
 memoria est tam morte eorum qui gesserunt quam
memory is both by-the-death of-those who performed-them as
 incendio temporis. Dic, quaeso, inquit, o Critia, quod illud
by-the-expense of-time tell I-pray he-said O Critias what that
 opus et quatenus actum et a quibus conpertum Solo tuus
deed and how-far done and by whom ascertained Solon your
 recensebat. Est, inquit, Aegypti regio Delta, cuius e uertice
used-to-relate there-is he-said of-Egypt a-region Delta of-which from the-apex
 Nili scinduntur fluentia, iuxta quam Sais nomine ciuitas
of-the-Nile are-split the-streams beside which Sais by-name a-city
 magna, quam regit mos uetus lex Saitica nuncupatus. Ex
great which rules custom old law Saitic called from
 hac urbe Amasis fuit imperator. Conditor uero deus urbis
this city Amasis was ruler the-founder truly god of-the-city
 Aegyptia lingua censetur Neith, Graeca dicitur Athena.
in-the-Egyptian tongue is-called Neith in-Greek is-called Athena
 Ipsi porro homines amatores sunt Atheniensium istiusque
they moreover the-men lovers are of-the-Athenians and-of-that
 urbis cognatione sese nobilitari prae se ferunt. Quo
city by-kinship themselves to-be-ennobled before themselves they-profess whither
 Solo profectum se satis hospitaliter honoratum esse
Solon having-traveled himself quite hospitably honored to-have-been

referebat expertumque liquido, quod de uetustatis memoria
he-used-to-report and-having-found clearly that about of-antiquity the-memory
 nullus nostrae nationis uir ne tenuem quidem habeat scientiam.
no of-our nation man not slight even has knowledge
 Denique cum in conuentu sacerdotum, penes quos praecipua
finally when in the-assembly of-priests with whom chief
 sit memoria uetustatis, eliciendi studio quae scirent uerba
is the-memory of-antiquity of-drawing-out with-the-desire what they-knew words
 faceret de antiquissimis historiis Athenarum, Phoroneo
he-was-making about the-most-ancient histories of-Athens Phoroneus
 et Nioba, postque inundationem mundi de Pyrra et
and Niobe and-after the-flood of-the-world about Pyrrha and
 Deucalione, studioseque prosequi pergeret prosapiam renouatae
Deucalion and-eagerly to-pursue he-went-on the-lineage of-the-renewed
 gentis humanae usque ad memoriam parentum annorumque
race human right to the-memory of-forefathers and-of-years
 numerum recenseret, inrisum se esse a quodam ex
the-number he-was-reckoning laughed-at himself to-have-been by a-certain-one of
 sacerdotibus, qui diceret: o Solo, Graeci pueri semper estis
the-priests who said O Solon Greeks children always you-are
 nec quisquam est in Graecia senex. Cur istud diceret
and-not anyone is in Greece old why that he-said
 percontato Solone: quia rudi nouellaque memoria semper
having-asked Solon because with-raw and-new memory always
 estis nec est, inquit, ulla penes uos cana scientia. Nec
you-are and-not is he-said any with you hoary knowledge and-not
 inmerito. multae quippe neces hominum partim conflagratione
undeservedly many for destructions of-men partly by-conflagration
 partim inundationibus uastantibus acciderunt. Denique illa
partly by-floods devastating have-happened indeed that
 etiam fama, quae uobis quoque conperta est, Phaëthontem
also story which to-you also known is Phaethon

quondam, Solis filium, adfectantem officium patris currus
once of-the-Sun the-son aspiring-to the-office of-his-father the-chariot
 ascendisse luciferos nec seruatis sollemnibus aurigationis
to-have-mounted light-bringing and-not having-been-kept the-customary of-the-driving
 orbitis exussisse terrena ipsumque flammis caelestibus
tracks to-have-burnt-up earthly-things and-himself by-flames heavenly
 conflagrasse, fabulosa quidem putatur, sed est uera.
to-have-been-consumed fabulous indeed is-thought but is true
 Fit enim longo interuallo mundi circumactionis
it-happens for at-a-long interval of-the-world of-the-revolution
 exorbitatio, quam inflammationis uastitas consequatur necesse
a-deviation which of-conflagration devastation should-follow necessary
 est. Tunc igitur ii, qui in siccis et alte editis locis mansitant,
it-is then therefore those who on dry and high raised places dwell
 magis pereunt quam uicini litoribus et fluuiis. Nobis porro
more perish than those-near to-shores and rivers to-us moreover
 Nilus cum in plerisque rebus salutaris tum aduersum huius
the-Nile both in most things saving and against of-this
 modi pericula meatu inriguo perennique gurgite obiectus
kind dangers with-a-channel watering and-perennial with-its-flood set-against
 arcet exitium. Item cum terra erit umore abluenda, pastores
wards-off destruction likewise when the-earth is by-moisture to-be-washed shepherds
 quidem uestri montium edita capessentes periculo non
indeed your of-mountains the-heights taking-to by-danger not
 continguntur. At uero ciuitates in planitie sitae cum populis
are-touched but truly cities on a-plain set with peoples
 suis rapiuntur ad maria. Quibus periculis regio ista minime
their are-swept to the-seas by-which dangers region this least
 contingetur. non enim ut in ceteris regionibus umor in
will-be-touched not for as in other regions moisture into
 planitiem superne manat, sed ex imo per eandem planitiem
the-plain from-above flows but from below through the-same plain

tranquillo reditu stagnis detumescentibus remanat. Quae causa
with-a-quiet return the-pools subsiding it-flows-back which cause
 monumentorum publicorum priuatorumque perseuerantiam
of-monuments public and-private the-continuance
 nutrit studioseque tam nostrae nationis rerum gestarum
nourishes and-carefully both of-our nation of-deeds done
 memoria quam ceterarum gentium, quas fama nobis per
the-memory as of-other peoples which report to-us through
 cognitionem tradit, descripta templorum custodiis continetur.
acquaintance hands-down written of-temples by-the-keeping is-preserved
 Apud uos et ceteros nunc plane et nuper refectae
among you and the-others now plainly and recently restored
 monumentorum aedes ictae caelesti demum liquore
of-monuments the-buildings struck by-heavenly at-last water
 procumbunt inuolutaeque litteris publicis cum antiquioris
fall-down and-wrapped-up with-records public with of-older
 historiae memoria dissipantur, ut necesse sit nouo
history the-memory are-scattered so-that necessary it-is with-a-new
 initio uitae nouoque populo nouam condi memoriam
beginning of-life and-with-a-new people a-new to-be-founded memory
 litterarum. Qua ratione fit, ut neque uestras proprias
of-letters by-which reason it-happens that neither your own
 res antiquas nec aliorum sciatis. eaque ipsa, quae recensere
affairs ancient nor of-others you-know and-those very-things which to-recount
 memoriter arbitrabare, non multum distant a puerilibus
from-memory you-were-thinking not much differ from childish
 fabulis: principio quod unius modo memineris inundationis,
tales first because of-one only you-remember flood
 cum infinitae praecesserint. dehinc quod optimum uestrorum
although countless have-gone-before then because the-best of-your
 maiorum genus nesciatis, ex quo tu et Athenienses
ancestors race you-do-not-know from which you and the-Athenians

ceteri estis exiguo semine facti tunc superstite publicae
the-rest are from-a-scant seed made then surviving the-public
 cladi. Fuit enim olim Atheniensium ciuitas longe ceteris
disaster there-was for once of-the-Athenians a-city far than-the-rest
 praestans morum bonitate ac potentia uirium belloque et
excelling of-character by-goodness and in-power of-strength and-in-war and
 pace memoranda. eiusque opera magnifica omnem, sicut
in-peace worth-recording and-its works magnificent all as
 nos accepimus, quamuis praeclarae gloriae inlustrationem
we have-received however of-splendid glory the-renown
 obumbrantia. Tum admiratum Solonem orare atque obsecrare,
overshadowing then having-marveled Solon to-beg and to-entreat
 ut sibi omnia sacerdotes de ueteribus ciuibus reuelarent.
that to-him all-things the-priests about the-ancient citizens should-reveal
 et respondisse illum: nulla est inuidia, praesertim cum tibi sit
and to-have-answered he no is grudging especially since to-you is
 mos gerendus et honor debitus amicae ciuitati referendus,
a-favor to-be-done and honor due to-a-friendly to-a-city to-be-rendered
 et id me facere cogat ueneratio deae, quae utramque
and this me to-do compels the-worship of-the-goddess who each
 urbem condidit, educauit, instituit: priorem uestram annis fere
city founded reared established the-earlier your by-years about
 mille ex indigete agro et Uulcanio semine, posteriorem
a-thousand from native soil and Vulcanian seed the-later
 hanc nostram octo milibus annis post, ut sacris delubrorum
this ours eight by-thousands of-years after as by-the-sacred of-shrines
 apicibus continetur. De his ergo maioribus uestris audies, o
records is-contained about these therefore ancestors your you-shall-hear O
 Solo, qui ante nouem milia annorum uixerunt: quibus sint
Solon who before nine thousands of-years lived by-what they-have
 usi legibus quamque amplis et quam praeclaris facinoribus
used laws and-how ample and how splendid by-deeds

nobilitati. Si probationem desiderabis, post ex otio sacras
they-were-ennobled if proof you-shall-desire afterward at leisure the-sacred
 litteras recensebimus. Ac primum leges intuere. fors enim
writings we-shall-review and first the-laws examine by-chance for
 multa reperia indicia germanitatis: uel quod sacerdotiis
many you-will-find signs of-kinship either because with-priesthoods
 praediti separatim a cetero populo manent, ne contagione
endowed apart from the-rest people they-remain lest by-contact
 aliqua profana castitas polluat, uel quod uaria opificum genera
any profane purity be-polluted or because various of-craftsmen kinds
 ita inter se discreta sunt, ut promisce nullum operetur.
so among themselves separated are that indiscriminately none works
 Pastores uero et item penes quos est uenandi colendique
shepherds truly and likewise with whom is of-hunting and-of-tilling
 ruris exercendique scientia, disparatas sedes habent a
of-the-land and-of-practicing the-knowledge separate seats they-have from
 propugnatorum armataeque iuuentutis castris et insignibus.
of-the-defenders and-of-the-armed youth the-camps and insignia
 ipsorumque insignium idem usus et differentia tam hic
and-of-the-insignia themselves the-same use and difference both here
 quam apud uos etiam nunc habetur: clipeorum tegimen,
as among you even now is-held of-shields the-covering
 thoracum indumenta, iaculorum amentata missilia. Prudentiae
of-breastplates the-garments of-javelins thonged the-missiles of-wisdom
 uero curam ubi maiorem leges habendam sanciant? aut
truly the-care where greater the-laws to-be-held ordain or
 honestas apud quos tantam dignitatem obtinet in uitae
honor among whom so-great dignity holds in of-life
 muneribus et officiis? quid diuinatio? quid medela? nonne
the-duties and offices what divination what healing did-they-not
 ad homines instinctu conditricis deae commeauerunt?
to men by-the-prompting of-the-founding goddess come

Hac quippe exornatione priorem uestram urbem sepsit
by-this indeed adornment the-earlier your city hedged
 honestauitque numen quod condidit, electo salubri
and-honored the-divinity which founded having-been-chosen a-healthy
 subtiliumque ingeniorum et prudentiae feraci loco. Utpote
and-of-subtle minds and of-wisdom a-fruitful place inasmuch-as
 enim bellicosa et sapiens dea regionem eligendam censuit
for warlike and wise the-goddess a-region to-be-chosen judged
 talem, quae sui similes esset uiros editura. His ergo
such-a-one which to-herself like would-be men going-to-produce by-these therefore
 legibus uel honestioribus etiam institutis ad omnem uirtutem
laws or by-more-honorable even institutions to every virtue
 eruditi ueteres Athenienses utpote diuinae prosapiae germani
trained the-ancient Athenians inasmuch-as of-divine lineage kinsmen
 maximis et ultra humanae gloriae captum titulis laudum
by-the-greatest and beyond of-human glory the-grasp titles of-praises
 nobilitati sunt. Ex quibus unum eminens et praedecorum
ennobled were from which one outstanding and most-glorious
 facinus in monumentis ueteribus inuenimus: inmanem quandam
deed in records ancient we-find a-monstrous certain
 iniuriis et inexpugnabilem numero manum, quae prope iam
in-outrages and unconquerable in-number host which almost already
 cunctam Europam atque Asiam subegisset, a uestris legionibus
the-whole Europe and Asia had-subdued by your legions
 esse deletam ex Atlantico mari bellum omnibus gentibus
to-have-been destroyed from the-Atlantic sea war on-all peoples
 et nationibus inferentem. Tunc enim fretum illud erat, opinor,
and nations bringing then for the-strait that was I-think
 commeabile habens in ore ac uestibulo sinus insulam,
passable having in the-mouth and vestibule of-the-gulf an-island

quod os a uobis Herculis censetur columnae. Quae quidem
which mouth by you of-Hercules is-reckoned the-pillars which indeed
 insula fertur aliquanto maior fuisse quam Libya atque Asia.
island is-said somewhat greater to-have-been than Libya and Asia

VI • ATLANTIS AND THE WAR SHE LOST

Through Atlantis and the islands beside it a passage ran to the mainland beyond, and from the island a power ruled as far as Egypt and Tyrrhenia and attacked the lands within the strait. Athens defeated it alone, freed those already enslaved, and kept the rest untouched. Afterward earthquake and flood swallowed her soldiers and sank Atlantis in a day and a night.

Simul ergo per eam perque contiguas alias insulas iter 25
at-once therefore through it and-through adjoining other islands the-way
 tunc illud agentibus commeatus patebat usque ad defectum
then that to-those-taking passage lay-open right to the-end
 insularum et initium terrae continentis, uicinae uero
of-the-islands and the-beginning of-the-land continent bordering truly
 mari. quippe hoc intra os siue Herculeas columnas
on-the-sea for this within the-mouth or Herculean pillars
 fretum angusto quodam litore, in quo etiam nunc portus
the-strait by-a-narrow certain shore on which even now of-a-harbor
 ueteris adparent uestigia, diuiditur a continenti. At uero
old appear the-traces is-divided from the-continent but truly
 illud pelagus inmensae atque inaestimabilis magnitudinis
that ocean of-immeasurable and incalculable size
 uerum mare. Igitur in hac Atlantide insula maxima uis
a-true sea therefore on this Atlantis island greatest force
 et admirabilis potentia extitit regum omnem insulam
and wonderful power arose of-kings the-whole island

finitimasque alias obtinentium maximaeque parti continentis
and-the-neighboring others holding and-over-the-greatest part of-the-continent
 dominantium, siquidem tertiae mundi parti, quae Libya
ruling since over-the-third of-the-world part which Libya
 dicitur, usque ad Aegyptum imperarent, Europae uero usque
is-called right to Egypt they-ruled over-Europe truly right
 ad Tyrrenum mare. Quae quidem uis potentiaque conlecta et
to the-Tyrrhenian sea which indeed force and-power gathered and
 armata nostram, o Solo, uestramque regionem, hoc amplius
armed our O Solon and-your region this further
 eas gentes, quae intra Herculis columnas consistunt, adoriri
those peoples which within of-Hercules the-pillars dwell to-attack
 et expugnare gestiit. Tunc ergo uestrae ciuitatis uirtus ultra
and to-subdue longed then therefore of-your city the-valor beyond
 omnem gloriam enituit, quod pro communi omnium salute ac
all glory shone-out because for the-common of-all safety and
 libertate, desperantibus deserentibusque metu communem
liberty when-despairing and-deserting through-fear the-common
 custodiam cunctis, magnitudine animi bellicisque artibus
defense all by-greatness of-spirit and-by-warlike arts
 adsecuta est, ut per extrema discrimina erumpens hostes
it-attained has that through the-utmost perils bursting-forth the-enemies
 humani generis primo fugaret, dehinc funderet, libertatem
of-the-human race first it-routed then it-scattered liberty
 subiugatis redderet, intactos in sua genuinaque libertate
to-the-subjugated it-restored the-untouched in their-own and-native freedom
 seruaret. Neque ita multo post accidit, ut motu terrae
it-preserved and-not so much after it-happened that by-a-movement of-earth
 et inluuione diei noctisque iugi praeclara illa uestra
and by-a-deluge of-day and-night continuous glorious that your
 militaris iuuentus periret et Atlantis insula tota sine
military youth perished and of-Atlantis the-island whole without

indicio prioris existētiaē submergeretur, nisi quod pelagus
a-trace of-its-former existence was-submerged except that ocean
 illud pigrius quam cetera crasso dehiscentis insulae limo et
that more-sluggish than the-rest by-thick of-the-gaping island mud and
 superne fluctibus concreto habetur. Haec sunt, o Socrate, quae
from-above by-the-waves congealed is-held these are O Socrates which
 Critias uetus a Solone sibi relata et exposita narrauit.
Critias the-elder from Solon to-him reported and set-forth told

VII · CRITIAS RECOVERS THE STORY

Critias says the story came back to him overnight after Socrates spoke, and that what is learned in boyhood holds better than what was heard the day before. He proposes that the citizens Socrates described be identified with the ancient Athenians of the Egyptian record, so that the tale is not invented but true, and Socrates agrees.

Sed cum praeterito die de rebus publicis deque pacatis officiis 26
but when on-the-past day about matters public and-about peaceful duties
 militaribusque tractares, subiit quaedam me ex recordatione
and-military you-were-treating came-over a-certain me from the-recollection
 miratio non sine deo dici quae diceres, siquidem quam
wonder not without a-god to-be-said what you-were-saying since which
 constituebas oratione rem publicam, eadem aut certe
you-were-establishing in-speech the-state public the-same or certainly
 proximae similitudinis uideretur ei, quam ex Critiae relatione
of-closest likeness seemed to-that which from of-Critias the-account
 conpereram. Reticui tamen ueritus ne, si quaesitum aliquid a
I-had-learned I-kept-silent yet fearing lest if asked anything from
 me foret, dehinc obliuionis incommodo minime expedirem,
me were then of-forgetfulness by-the-trouble by-no-means I-should-manage
 ridiculus essem, maluique apud memet ipsum de memoria
ridiculous I-should-be and-I-preferred with myself myself about memory

prius experiri. Ex quo factum, ut cito consentirem imperio
first to-make-trial from which it-came-about that quickly I-agreed to-command
 tuo, quod confidebam facile me, si recordatione memoriam
your because I-trusted easily me if by-recollection memory
 exercuissem, posse reminisci. Itaque, ut hic modo dixit,
I-had-exercised to-be-able to-remember and-so as he just-now said
 tam hesterno die post digressum protinus ad praesentes
both yesterday on-the-day after the-parting at-once to those-present
 retuli quam nocturnis uigiliis omnia scrutabundus recuperaui,
I-reported as by-nightly vigils all-things searching I-recovered
 certumque illud expertus sum tenaciorem fore memoriam
and-certain this proved I-have more-tenacious to-be the-memory
 eorum quae in prima aetate discuntur. Quippe haud confidam
of-those-things which in the-first age are-learned for not I-would-trust
 quae pridie audierim an referre possim postridie, cum
what the-day-before I-heard whether to-report I-could the-next-day while
 quae puer cognouerim incolumi memoria plane retexam.
what as-a-boy I-learned with-unimpaired memory fully I-may-rehearse
 nisi forte maior in illa aetate cognitionis delectatio
unless perhaps greater in that age of-learning the-delight
 altius insignit mentibus cognita. fors etiam quod
more-deeply stamps on-minds what-is-learned by-chance also because
 studiosa senis et adsidua relatio meracam quandam
the-eager of-the-old-man and constant retelling a-pure certain
 et inobsoletam infecerit animo notam. Quare ut id ad
and unfaded has-dyed on-the-mind mark wherefore that that to
 quod omnia quae dicta sunt pertinent eloquar dicere sum
which all-things which said have-been pertain I-may-utter to-speak I-am
 paratus, non ut narrationem retexam, sed ut ostendam rem
ready not that a-narrative I-rehearse but that I-may-show the-state
 publicam et populum sermone Socratis hesterna disputatione
public and the-people by-the-discourse of-Socrates by-yesterday's debate

adumbratum non picturatam effigiem beatæ ciuitatis sed
sketched not a-painted likeness of-a-blessed city but
 uere beatam ciuitatem et uiuum populum quondam fuisse
truly blessed a-city and a-living people once to-have-been
 propugnatoresque, quos iste instituebat ad tolerantiam laborum
and-the-defenders whom he was-training for the-endurance of-toils
 uirtutemque animi gymnasiis et musica mansuetudine, maiores
and-the-valor of-spirit by-gymnastics and by-musical gentleness ancestors
 nostros fuisse, quos ille sacerdos Aegyptius praedicaret,
our to-have-been whom that priest Egyptian was-proclaiming
 quando facta eorum nutrimentis ab hoc memoratis institutisque
since the-deeds of-them with-the-nurture by him mentioned and-institutions
 conueniant. Imperato quippe nobis a Socrate muneri non aliter
agree to-the-imposed indeed on-us by Socrates task not otherwise
 satisfieri posse arbitror nisi consensu omnium participum
to-be-satisfied to-be-able I-judge except by-the-agreement of-all the-partners
 officii recepti probabitur illam quam Socrates uario
of-the-duty undertaken it-will-be-proved that which Socrates in-varied
 sermone depinxit urbem ueteres Athenas fuisse. Quare, mi
speech portrayed city ancient Athens to-have-been wherefore my
 Socrate, fieri huiusce modi remuneratione contentus aestima.
Socrates to-be-made of-this kind with-the-repayment content reckon
 SOC. Nullam uero aliam, Critia, magis adprobo quam istam ipsam
no truly other Critias more I-approve than that very-one
 quae est propria praesentium feriarum. magnificum uero illud
which is proper of-the-present festival splendid truly that
 non fictam commenticiamque fabulam, sed ueram historiam
not a-feigned and-invented tale but a-true history
 uitae possibilis fato quodam a me uestris animis intimatam.
of-a-life possible by-fate a-certain by me to-your minds brought-home

The order is set: Timaeus speaks first, from the making of the world to the birth of man, and Critias takes up mankind from there. Timaeus calls on god, then draws his first distinction: what always is and never becomes, grasped by intellect, and what becomes and never is, grasped by opinion. Whatever becomes has a cause; the visible world was made, and its maker is hard to find.

27 Quare fortuna prosperante pergite iter institutae
wherefore fortune favoring continue the-journey of-the-appointed
 orationis. ego, ut probum auditorem decet, adtento silentio
discourse I as a-proper hearer it-befits with-attentive silence
 mentem atque aures parabo.
mind and ears will-make-ready

CRIT. Etiamne consideras, o Socrate, si est commoda
do-you-even consider O Socrates whether is suitable
 dispositio debiti adparatus tibi? Placuit enim nobis
the-arrangement of-the-owed provision for-you it-pleased for us
 Timaeum quidem utpote in astronomia ceteris eminentem
Timaeus indeed inasmuch-as in astronomy above-the-rest eminent
 naturaeque rerum arcana rimatum principe loco dicere orsum
and-of-nature of-things the-secrets having-searched in-the-first place to-speak beginning
 a mundi sensilis constitutione usque ad genus hominum
from of-the-world sensible the-constitution right to the-race of-men
 generationemque. me uero susceptis ab hoc hominibus
and-the-generation me truly having-been-taken-up from him the-men
 eiusdemque oratione formatis, tua porro ad egregiam
and-of-the-same-man by-discourse formed by-your moreover to excellent
 frugem inbutis et eruditis legum sanctiore moderamine,
fruit steeped and instructed of-laws by-the-more-sacred governance
 iuxta Solonem uero uel sacros Aegyptiorum libros reuocare
according-to Solon truly or the-sacred of-the-Egyptians books to-recall

ciues clarissimos ueteres et ante hos constituere spectaculum
citizens most-famous ancient and before these to-set-up a-spectacle
 uenerabile populi, quem inundatione submersum profundo
venerable of-a-people which by-a-flood sunk in-the-deep
 maris Aegyptiorum monumentorum fama celebrauit, atque
of-the-sea of-the-Egyptians of-records the-report has-celebrated and
 ita ut de maioribus nostris sermonem contexere.

so as about ancestors our the-discourse to-weave

SOC. Ne ego magnifice sum inuitatus hodie, ut ex
indeed I magnificently have-been invited today as from
 ordinatione adparatus intellegi datur. Ergo age, o Timaeae,
the-ordering of-the-provision to-be-understood is-given therefore come O Timaeus
 deliba coeptum uocata, ut mos est, in auxilium diuinitate.
taste what-is-begun having-been-called as custom is to aid the-divinity

TIM. Uere, mi Socrate. nam cum omnibus mos sit et quasi
truly my Socrates for since for-all custom is and as-it-were
 quaedam religio, qui uel de maximis rebus uel de minimis
a-certain scruple who either about the-greatest matters or about the-least
 acturi aliquid sunt, precari ad auxilium diuinitatem:
about-to-do anything are to-pray for aid the-divinity
 quanto nos aequius est, qui uniuersitatis naturae
how-much-more for-us more-right it-is who of-the-universe of-nature
 substantiaequae rationem praestaturi sumus, inuocare diuinam
and-of-substance the-account about-to-render we-are to-invoke divine
 opem nisi plane saeuo quodam furore atque inplacabili
help unless plainly by-a-savage certain madness and implacable
 raptamur amentia. Sit igitur meis precibus comprehensum
we-are-swept-away frenzy let-it-be therefore in-my prayers included
 maxime quidem, ut ea dicantur a nobis quae placeant
most indeed that those-things be-said by us which may-please
 deo, tum ut nobis quoque ipsis consequenter propositoque
god then that to-us also ourselves consequently and-to-the-proposed

operi decenter profemur et, quatenus uos quidem facile
work becomingly we-declare and so-far-as you indeed easily
 adsequamini, ego iuxta anticipatam animo speciem orationis
may-follow I according-to the-anticipated in-mind form of-the-discourse
 expediam. Est igitur, ut mihi quidem uidetur, in primis
I-shall-set-forth it-is therefore as to-me indeed it-seems in the-first
 diuidendum, quid sit quod semper est carens generatione,
to-be-divided what is that-which always is lacking generation
 quid item quod gignitur nec est semper. Alterum
what likewise that-which is-born and-not is always the-one
 intellectu perceptibile ductu et inuestigatione rationis
by-intellect perceptible by-the-guidance and investigation of-reason
 semper idem. porro alterum opinione cum inrationabili sensu
always the-same moreover the-other by-opinion with irrational sense
 opinabile proptereaue incertum nascens et occidens neque
a-matter-of-opinion and-therefore uncertain being-born and perishing and-not
 umquam in existendi condicione constanti et rata perseuerans.
ever in of-existing a-condition constant and fixed persisting
 Omne autem quod gignitur ex aliqua causa necessario
everything moreover which is-born from some cause necessarily
 gignitur. nihil enim fit cuius ortum non legitima causa
is-born nothing for comes-to-be whose origin not a-lawful cause
 et ratio praecedat. Operi porro fortunam dat opifex suus,
and reason precedes to-the-work moreover its-fortune gives the-craftsman its-own
 quippe ad immortalis quidem et in statu genuino persistentis
since to of-the-immortal indeed and in state native abiding
 exempli similitudinem atque aemulationem formans operis
of-the-model the-likeness and emulation shaping of-the-work
 effigiem honestum efficiat simulacrum necesse est. at uero
the-figure an-honorable be-makes image necessary it-is but truly
 ad natiuum respiciens generatumque contemplans minime
to the-native looking and-the-generated contemplating by-no-means

decorum. Omne igitur caelum uel mundus seu quo alio
seemly the-whole therefore heaven or world or by-whatever other
 dignatur nomine, — faciendum est enim, quod in omni
is-deemed name to-be-done it-is for what in every
 tractatu fieri decet, ut inter initia consideretur, quid
treatise to-be-done it-befits that among the-beginnings be-considered what
 sit quo de agitur. item, mundus fueritne
is about-which concerning it-is-treated likewise the-world whether-it-has-been
 semper citra exordium temporis an sit originem sortitus ex
always without beginning of-time or has its-origin obtained from
 tempore, considerandum factus est utpote corporeus et
time to-be-considered made it-was inasmuch-as corporeal and
 qui uideatur atque tangatur, [omnia] siquidem huius modi
which may-be-seen and be-touched all-things since of-this kind
 sensibilis corporeaeque naturae, sensibilia porro ea quae
sensible and-corporeal of-nature sensible moreover those which
 opinio sensu aliquo commota praesumit, eaque omnia facta
opinion by-sense some stirred assumes and-they all made
 sunt habentque ex aliqua generatione substantiam. At uero
are and-have from some generation substance but truly
 quae fiunt ea habere auctorem suum constitit. igitur
which come-to-be they to-have an-author their-own it-is-established therefore
 opificem genitoremque uniuersitatis tam inuenire difficile
the-craftsman and-begetter of-the-universe both to-find difficult
 quam inuentum impossibile digne profari.
as found impossible worthily to-declare

Since the world is incomparably beautiful and its maker the best, the pattern was the unchanging one. Where the object is constant the account is constant; where it is an image, the account can only be an image too. Truth stands to belief as being stands to becoming, so no unshakable argument should be looked for here.

- 29 Certe dubium non est, ad cuius modi exemplum animaduertit
certainly doubtful not it-is to of-what kind model he-looked
mundani operis fundamenta constituens: utrum ad inmutabile
of-the-world's work the-foundations laying whether to the-unchangeable
perpetuamque obtinens proprietatem an ad factum et
and-everlasting holding property or to what-is-made and
elaboratum. Nam si est, ut quidem est, pulchritudine
elaborated for if it-is as indeed it-is in-beauty
incomparabili mundus opifexque et fabricator eius optimus:
incomparable the-world and-the-craftsman and maker of-it best
perspicuum est, quod iuxta sinceræ atque inmutabilis
clear it-is that according-to of-pure and unchanging
proprietatis exemplum mundi sit instituta molitio. sin uero,
property the-model of-the-world was undertaken the-building but-if truly
quod ne cogitari quidem aut mente concipi fas est, ad
which not to-be-thought even or in-mind to-be-conceived right is to
elaboratum. quod cum sit rationis alienum, liquet opificem
what-is-elaborated which since is of-reason foreign it-is-clear the-craftsman
deum uenerabilis exempli normam in constituendo mundo
god of-the-venerable model the-standard in establishing the-world
secutum: quippe hic generatorum omnium speciosissimus, ille
followed since this of-things-generated of-all most-beautiful that
auctor maximus. † operisque sui ratione prudentiaque
author greatest (corrupt) and-of-his-work own by-the-plan and-wisdom

iis quae semper eadem existunt adcommodatus imago est,
to-those which always the-same exist fitted an-image is
 opinor, alterius. Et quoniam rationem originis explicare non
I-think of-the-other and since the-account of-the-origin to-explain not
 est: facile factu, distinguendae sunt imaginis exemplique
is easy to-do to-be-distinguished are of-the-image and-of-the-model
 naturae. Causae quae, cur unaquaeque res sit, ostendunt,
the-natures the-causes which why each thing is show
 earundem rerum consanguineae sunt. Itaque constantis
of-the-same things akin are and-so of-a-constant
 quidem generis stabilisque naturae et intellectui prudentiaeque
indeed kind and-of-stable nature and to-the-intellect and-to-wisdom
 perspicuae rei causa et ratio constans perspicuaque et
clear of-a-thing the-cause and reason constant and-clear and
 inexpugnabilis reperitur.
unassailable is-found

at uero eius quae ad similitudinem constantis perpetuaeque rei
but truly of-that which to the-likeness of-a-constant and-everlasting thing
 facta est ratio utpote imaginis imaginaria simulacrumque
made is the-account inasmuch-as of-an-image imaginary and-an-image
 rationis perfunctoriam similitudinem mutuatur. quantoque
of-reason a-perfunctory likeness it-borrows and-by-how-much
 melior est essentia generatione, tanto famae et opinionis
better is essence than-generation by-so-much of-report and of-opinion
 incerto praestantior ueritas. Quare praedico iam nunc,
than-the-uncertainty more-excellent truth wherefore I-declare already now
 o Socrate: si, dum de natura uniuersae rei disputatur,
O Socrates if while about the-nature of-the-universal thing it-is-discussed
 minime inconcussas inexpugnabilesque rationes adferre
by-no-means unshaken and-unassailable arguments to-bring
 ualuerim, ne miremini, quin potius illud intueri, si
I-shall-be-able do-not wonder but rather this consider whether

nihilo minus quam quivis alius consentaneas adsertiones
by-nothing less than any other consistent assertions
 adferam memento enim tam me qui loquor quam uos qui
I-bring remember for both me who speak as you who
 iudicatis homines fore atque in rebus ita sublimibus mediocrem
judge men to-be and in matters so lofty a-modest
 explanationem magni cuiusdam esse onus laboris.

explanation of-a-great certain to-be the-burden of-toil
 SOC. Omnes tibi, o Timaeus, ueniam largimur uolentes. et
all to-you O Timaeus indulgence we-grant willingly and
 tamen principium orationis admiror. superest, ut leges
yet the-beginning of-the-speech I-admire it-remains that the-rules
 quoque sacri certaminis exequaris.

also of-the-sacred contest you-carry-out
 TIM. Dicendum igitur, cur rerum conditor fabricatorque
to-be-said therefore why of-things the-founder and-maker
 geniturae omne hoc instituendum putauerit. Optimus erat.
of-creation the-whole this to-be-established thought best he-was
 ab optimo porro inuidia longe relegata est.
from the-best moreover envy far banished is

X • ORDER OUT OF DISORDERED MOTION

The maker was good, and envy was far from him, so he willed all things to be like himself as far as each could be, bringing disordered motion into order and setting intelligence in soul and soul in body. The world is modeled on the intelligible living being that holds every kind, so it is one; its body rests on fire and earth, joined by a third.

Itaque consequenter cuncta sui similia, prout cuiusque 30
and-so consequently all-things to-himself like according-as of-each
 natura capax beatitudinis esse poterat, effici uoluit. Quam
nature capable of-blessedness to-be was-able to-be-made he-willed which
 quidem uoluntatem dei originem rerum certissimam si quis
indeed will of-god the-origin of-things most-certain if anyone
 ponat, recte eum putare consentiam. Uolens siquidem deus
should-set rightly him to-think I-shall-agree willing since god
 bona quidem omnia prouenire, mali porro nullius, prout
good indeed all-things to-come-forth of-evil moreover of-none according-as
 eorum quae nascuntur natura fert, relinqui propaginem, omne
of-those which are-born the-nature allows to-be-left an-offshoot everything
 uisibile corporeumque motu inportuno fluctuans neque
visible and-corporeal with-motion unruly tossing and-not
 umquam quiescens ex inordinata iactatione redegit in ordinem
ever resting from disordered tossing he-brought into order
 sciens ordinatorum fortunam confusis inordinatisque praestare.
knowing of-things-ordered the-lot to-confused and-disordered to-be-superior
 Nec uero fas erat bonitati praestanti quicquam facere nisi
and-not truly right was for-goodness surpassing anything to-make except
 pulchrum. eratque certum tantae diuinitati nihil eorum
beautiful and-it-was certain for-so-great divinity nothing of-those
 quae sentiuntur hebes dumtaxat nec intellegens esse melius
which are-perceived dull at-least and-not intelligent to-be better
 intellegente, intellectum porro nisi animae non prouenire.
than-what-is-intelligent intellect moreover except to-soul not to-come
 Hac igitur reputatione intellectu in anima, porro anima in
by-this therefore reasoning intellect in soul moreover soul in
 corpore locata, totum animantis mundi ambitum cum ueneranda
body placed the-whole of-the-living world circuit with venerable
 inlustratione composuit. Ex quo adparet sensibilem mundum
illumination be-composed from which it-appears the-sensible world

animal intellegens esse diuinae prouidentiae sanctione.
a-living-being intelligent to-be of-divine providence by-the-ordinance
 Hoc ita posito quae sequuntur expedienda sunt: ad cuius
this so having-been-set what follow to-be-set-forth are to of-which
 animantis similitudinem constituerit eum suus conditor.
living-being the-likeness he-established it its-own founder
 Speciali quidem nemini similem, — siquidem perfectio in genere
in-species indeed to-none like since perfection in genus
 est, non in specie, proptereaue mundus imperfectae rei similis
is not in species and-therefore the-world to-an-imperfect thing like
 minime perfectus esset — at uero eius, in quo omnia genera
by-no-means perfect would-be but truly of-that in which all kinds
 et quasi quidam fontes continentur animalium intellegibilium
and as-it-were certain springs are-contained of-living-beings intelligible
 siquidem [omnia] animalium genera mundus alter conplectitur
since all of-living-beings kinds world the-other embraces
 perinde ut hic nos et cetera subiecta uisui et ceteris
just-as as this-one us and the-rest subject to-sight and to-the-other
 sensibus. Ergo intellegibili substantiae praecellenti principalique
senses therefore to-the-intelligible substance surpassing and-primal
 naturae omnifariam quoque perfectae deus opifex gigni simile
nature in-every-way also perfect god the-craftsman to-beget like
 uolens sensibile animal unum et uisibile constituit, naturae
willing a-sensible living-being one and visible he-established to-nature
 suae conuenientia cuncta quae uita fruuntur intra conseptum
its-own agreeing all-things which life enjoy within the-enclosure
 et limitem suum continens. Nunc, utrum recte unum mundum
and boundary its-own containing now whether rightly one world
 dixerimus an plures dici oportuerit uel innumerabiles etiam
we-have-called or more to-be-said it-behooved or innumerable also
 considerandum. Unum plane, quoniam iuxta exemplum
to-be-considered one plainly since according-to the-model

formatus est. id enim quod uniursa continet intellegibilia
formed it-was that for which all-things contains intelligible
 cum alio secundum esse non poterat. utrum enim ex duobus
with another second to-be not was-able which for out-of the-two
 contineret omnia non, opinor, liqueret nec esset unum
would-contain all-things not I-think would-be-clear and-not would-be one
 et simplex initium cuncta continens sed coniugatio copulata.
and simple a-beginning all-things containing but a-conjunction coupled
 Ut igitur exemplari, cuius aemulationem mutuabatur,
so-that therefore to-the-model whose emulation it-borrowed
 etiam in numero similis esset, idcirco neque duo neque
also in number like it-might-be therefore neither two nor
 innumerabiles mundi sed unicus a deo factus est. Et quia
innumerable worlds but a-single by god made was and because
 corpulentus uisibilisque et contiguus erat merito futurus,
bodily and-visible and tangible it-was rightly going-to-be
 sine igni porro nihil uisibile sentitur nec uero tangi
without fire moreover nothing visible is-perceived and-not truly to-be-touched
 quicquam potest sine soliditate, soliditas porro nulla sine
anything is-able without solidity solidity moreover none without
 terra: ignem terramque corporis mundani fundamenta iecit
earth fire and-earth of-the-body of-the-world the-foundations laid
 deus. quoniamque nulla duo sine adiunctione tertii firme
god and-since no two without the-joining of-a-third firmly
 et indissolubiliter cohaerent. nexu enim medio extrema
and indissolubly cohere by-a-bond for middle the-extremes
 nectente opus est. nexus uero firmissimus ille certe est,
binding need there-is a-bond truly strongest that certainly is
 qui et se ipsum et ea quae secum uinciuntur facit unum.
which both it itself and those which with-itself are-bound makes one

A plane would be bound by a single mean, but a solid needs two, so air and water were set between fire and earth in a proportion that makes them one. Made whole from all four elements, the world is a smooth sphere with no eyes, breath, hands, or feet, turning in place and ruled by the soul at its center.

32 hoc porro modus et congrua mensura partium efficit cum
this moreover measure and fitting proportion of-parts brings-about when
 enim ex tribus uel numeris uel molibus uel potentiis medietas
for from three either numbers or masses or powers the-mean
 imo perinde quadrat ut summitas medio, rursumque ut
indeed just-so fits as the-top to-the-middle and-again as
 imum medio sic medietas summo: tunc certe medietas a
the-bottom to-the-middle so the-mean to-the-top then certainly the-mean from
 summo et item imo nihil differt. rursumque extimis illis
the-top and likewise the-bottom nothing differs and-again the-outermost those
 ad medietatis condicionem atque ad eiusdem parilitatem redactis
to of-the-mean the-condition and to of-the-same the-equality reduced
 cum medietas quoque extimorum uicem suscipit, fit,
when the-mean also of-the-outermost the-place takes it-comes-about
 opinor, ut tota materia una et eadem ratione societur.
I-think that the-whole matter by-one and the-same principle is-joined
 eoque pacto eadem sibi erunt uniuersa membra, quippe
and-by-that arrangement the-same to-itself will-be all the-parts since
 cum eorum sit una condicio. unis porro effectis membris
when of-them is one condition one moreover having-been-made the-parts
 unum erit atque idem totum. Quare si corpus uniuersae rei
one will-be and the-same whole wherefore if the-body of-the-universal thing
 longitudinem et latitudinem solam, crassitudinem uero nullam
length and breadth only thickness truly none

habere deberet essetque huius modi, qualis est corporum
to-have ought and-were of-this kind such-as is of-bodies
 solidorum superficies, una medietas sufficeret ad semet ipsam
solid the-surface one mean would-suffice for itself itself
 uinciendam et extimas partes. Nunc quoniam soliditate erat
to-be-bound and the-outermost parts now since by-solidity was
 opus mundano corpori, solida porro numquam una sed
need for-the-world's body solid-things moreover never by-one but
 duabus medietatibus uinciuntur: idcirco mundi opifex inter
by-two means are-bound therefore of-the-world the-craftsman between
 ignem terramque aëra et aquam inseruit libratis isdem elementis
fire and-earth air and water be-inserted balanced the-same elements
 salubri modo ut, quae cognatio est inter ignem et aëra,
in-a-wholesome way so-that what kinship is between fire and air
 eadem foret inter aëra et aquam, rursum quae inter aëra et
the-same would-be between air and water again which between air and
 aquam, haec eadem in aquae terraeque societate consisteret.
water this same in of-water and-of-earth the-partnership should-hold
 Atque ita ex quattuor supra dictis materiis praeclaram istam
and so from four above named materials that-splendid this
 machinam uisibilem contiguamque fabricatus est amica
machine visible and-tangible fashioned he-has by-a-friendly
 partium aequilibrata ratione sociatam, quo immortalis
of-the-parts of-equilibrium principle joined so-that immortal
 indissolubilisque esset aduersum omnem casum excepta
and-indissoluble it-might-be against every chance excepted
 fabricatoris sui uoluntate. Igitur quattuor illa integra corpora
of-its-maker its-own the-will therefore four those whole bodies
 et sine ulla delibatione ad mundi continentiam sumpta
and without any diminution for of-the-world the-composition taken
 sunt. Ex omni quippe igni et item totis illis reliquis, aëre
were from all indeed fire and likewise from-all those remaining air

aqua terra, constructus est nulla uel corporis uel potentiae
water earth constructed it-was no either of-body or of-power
 parte derelicta contemptaque: propterea ut perfectum animal
part left-out and-slighted therefore that a-perfect living-being
 esset utpote ex integris corporibus perfectisque conflatum,
it-might-be inasmuch-as from whole bodies and-perfect compounded
 hoc amplius ut aeternae compos incolumitatis foret. Uidebat
this further that of-eternal possessed soundness it-might-be he-saw
 enim eam esse naturam corporis, ut ei facile inportuna
for that to-be the-nature of-body that to-it easily by-an-untimely
 caloris accessione uel contra frigoris omniumque huius
of-heat accession or on-the-contrary of-cold and-of-all of-this
 modi, quae in magna sunt uiolentaque potentia, noceretur.
kind which in great are and-violent power harm-might-be-done
 Quo consilio quaque reputatione unum perfectum ex
by-which counsel and-by-what reckoning one perfect from
 perfectis omnibus citra senium dissolutionemque composuit
perfect all without old-age and-dissolution he-composed
 formamque dedit ei congruam, quippe animali cuncta intra
and-a-shape he-gave to-it fitting since to-a-living-being all within
 suum ambitum animalia et omnes eorum formas regesturo:
its-own compass living-beings and all of-them the-forms about-to-contain
 globosam et rotundam, quae a medietate ad omnem ambitum
spherical and round which from the-center to every compass
 extimarum partium spatiis aequalibus distat, quo totus sui
of-the-outermost parts by-distances equal stands-apart so-that wholly to-itself
 similis foret, meliorem similitudinem dissimilitudine iudicans.
like it-might-be better likeness than-unlikeness judging
 Leuem porro globum undique uersum extrinsecus expoliuit
smooth moreover the-sphere on-every side outside he-polished
 non otiose. siquidem neque uidendi necessarius esset usus,
not idly since neither of-seeing necessary was the-use

cunctis intra globum uisibilibus regestis. nec auditus,
all-things within the-sphere visible having-been-gathered nor of-hearing
 nullo extra posito audiendo sono. nec uero respirandi
with-no outside placed to-be-heard sound and-not truly of-breathing
 adiumento opus, quippe omnis coërcebatur intrinsecus spiritus.
by-the-aid need since all was-confined within breath
 nec membris quidem talibus, per quae nouo admisso cibo
and-not with-limbs even such through which by-new admitted food
 uetus liquore posito pelleretur. Neque enim quicquam ex
old with-fluid discharged might-be-driven-out and-not for anything from
 eo recedebat nec erat accedendi facultas cunctis coërcitis,
it withdrew and-not was of-approaching opportunity all-things being-confined
 sed corruptela partium intra se senescentium uicem quandam
but the-decay of-the-parts within itself growing-old a-place a-certain
 obtinebat cibatus idemque ut ageret et pateretur etiam
held of-nourishment and-the-same that it-might-act and be-acted-upon also
 omnia mundi globus partibus suis intra se agentibus
in-all-things of-the-world the-sphere by-parts its-own within itself acting
 et perpetientibus. Nec uero manus ei necessarias esse
and suffering and-not truly hands for-it necessary to-be
 duxit, cum nihil superesset comprehendendum. nec pedes,
he-judged since nothing remained to-be-grasped and-not feet
 quoniam ex septem motibus non locularis ei quisquam sed
since of the-seven motions not a-local for-it any but
 rationabilis competebat, qui animarum proprius est circuitus,
the-rational belonged which of-souls proper is the-circuit
 neque ullum locum ex loco mutans ideoque in orbem
and-not any place from place changing and-therefore in a-circle
 fertur et uelut fixo circumuolat cardine.
it-is-carried and as-if on-a-fixed it-wheels hinge

proptereaue rata et inerrabilis eius agitatio est. Haec
and-therefore fixed and unwandering its motion is these-things
 igitur aeterni dei prospicientia iuxta natium et umquam
therefore of-the-eternal god the-foresight toward a-native and ever
 futurum deum leuem eum et aequiremum indecliuemque
about-to-be god smooth it and even and-level
 et a medietate undique uersum aequalem exque perfectis
and from the-center on-every side equal and-from perfect
 uniuersisque totum perfectumque progenuit. Animam uero
and-whole whole and-perfect he-brought-forth the-soul truly
 in medietate eius locauit eandemque per omnem globum
in the-center of-it he-placed and-the-same through the-whole sphere
 aequaliter porrigi iussit, quo tectis interioribus
evenly to-be-stretched he-ordered so-that having-been-covered the-inner
 partibus extima quoque totius corporis ambitu animae
parts the-outermost also of-the-whole body by-the-compass of-the-soul
 circumdarentur. Atque ita orbem teretem in orbem atque in
might-be-surrounded and so a-sphere rounded in a-sphere and in
 suum ambitum uoluit conuerti et moueri solum praecipuum,
its-own compass he-willed to-be-turned and to-be-moved alone pre-eminent
 qui uirtutum praestantia sufficeret conciliationi propriae
which of-virtues by-the-excellence might-suffice for-fellowship its-own
 nec extraordinario cuiusquam indigeret auxilio. amicumque
and-not of-any-external of-anyone might-need the-help and-friendly
 semper sibi ideoque summe beatum diuina potentia
always to-itself and-therefore supremely blessed with-divine power
 praeditum genuit. Nec tamen eo quo nos ad praesens
endowed he-begot and-not however in-that in-which we for the-present
 loquimur ordine ortum animae deus adnuuit iunioremque
speak order the-origin of-the-soul god granted and-younger
 et posteriorem corporibus eam fecit. neque enim decebat
and later than-bodies her he-made and-not for it-was-fitting

rem antiquiorem a post genita regi. sed hominibus
a-thing older by after things-born to-be-ruled but for-men
 mos est passim praepostereque et sine obseruatione
the-custom is at-random and-preposterously and without observance
 ordinis fari. At uero deus tam antiquitate quam uirtutibus
of-order to-speak but truly god both in-antiquity as in-virtues
 praecire animam naturae corporis iussit dominamque eam
to-go-before the-soul the-nature of-body be-ordered and-mistress her
 et principali iure uoluit esse circa id quod tuetur.
and by-sovereign right be-willed to-be over that which she-guards

XII • THE MIXING OF THE SOUL

From indivisible and divisible being with a third mixed of both, and likewise from same and other, the maker compounded the soul, divided it in doubles and triples, filled the intervals with means, and bent the strip into two crossing circles, the Same and the Different, the inner split into seven. Soul yoked to body knows same and different; as a moving image of eternity he made time.

Itaque tertium animae genus excogitauit hoc pacto. Ex 35
and-so a-third of-soul kind be-devised in-this way from
 indiuidua semperque in suo statu perseuerante substantia
the-indivisible and-always in its-own state abiding substance
 itemque alia, quae inseparabilis corporum comes per
and-likewise another which inseparable of-bodies the-companion through
 eadem corpora scindere se putatur, tertium substantiae
the-same bodies to-divide itself is-thought a-third of-substance
 genus mixtum locauit medium inter utramque substantiam
kind mixed he-placed midway between each substance
 eodemque modo ex gemina biformique natura, quippe cuius
and-in-the-same way from a-twin and-two-formed nature since of-which

pars idem pars diuersum uocetur, tertium naturae genus
a-part the-same a-part the-different is-called a-third of-nature kind
 commentus est, quod medium locauit inter indiuiduam et
having-devised he-has which midway he-placed between the-indivisible and
 item coniugatione corporea diuiduam substantiam. triaque
likewise by-conjunction bodily the-divisible substance and-these-three
 haec omnia in unam speciem permiscuit, diuersa illa natura
these all into one form be-blended different that nature
 concrecioni atque adunationi generum repugnante. Quibus
to-the-compounding and to-the-uniting of-the-kinds resisting which
 cum substantia mixtis et ex tribus in unum redactis rursum
when with-substance mixed and from three into one reduced again
 totum hoc unum diuisit in partes competenter, quo singulae
the-whole this one he-divided into parts fittingly so-that the-single
 partes constarent ex substantia diuersique et item eius,
parts might-consist of substance of-the-different and likewise of-that
 quod idem uocatur, gemina natura, diuisionem instaurans
which the-same is-called of-twin nature the-division establishing
 hactenus: unam sumpsit ex uniuerso primitus portionem.
thus-far one he-took from the-whole first a-portion
 post quam duplicem eius quam sumpserat. tertiam uero
after which double of-it which he-had-taken a-third truly
 sescuplam quidem secundae, triplam uero primitus sumptae.
one-and-a-half indeed of-the-second triple truly of-the-first taken
 at uero quartam sumpsit duplicem secundae. quintam triplam
but truly a-fourth he-took double of-the-second a-fifth triple
 tertiae. sexta fuit adsumptio partibus septem quam prima
of-the-third a-sixth was the-taking by-parts seven than the-first
 propensior. septima sex et uiginti partibus quam prima maior.
greater a-seventh six and twenty by-parts than the-first greater
 Quibus ita diuisis consequenter conplebat interualla
which so having-been-divided consequently he-filled the-intervals

duplicis et triplicis quantitatis ex uniuersitate partes secans
of-double and of-triple quantity from the-whole parts cutting
 etiam nunc et ex his interuallorum spatia complens, quo
even now and from these of-the-intervals the-spaces filling so-that
 singula interualla binis medietatibus fulcirentur. Medietatum
single intervals by-two means might-be-propped of-the-means
 porro altera quota parte limitis extimi praecellebat unum
moreover the-one by-what part of-the-limit outermost it-exceeded the-one
 extimum limitem, tota praecellebatur ab alio extimo
outermost limit by-the-whole it-was-exceeded by the-other outermost
 limite. altera pari summa et aequali ad numerum
limit the-other by-an-equal sum and equal to number
 modo praecellebat et praecellebatur ab extimis. Natis
only it-exceeded and it-was-exceeded by the-extremes having-arisen
 itaque limitibus sescuplorum et item eorum quibus accedit
and-so the-limits of-sesquialters and likewise of-those to-which is-added
 pars sui tertia, quod genus a Graecis epitritum dicitur.
a-part of-itself third which kind by the-Greeks epitritum is-called
 item eorum quibus accedit pars sui octaua, qui numerus
likewise of-those to-which is-added a-part of-itself eighth which number
 epogdous ab isdem uocatur: ex his nexibus illa prima
epogdous by the-same is-called from these bindings those first
 spatia, id est epogdoi spatiis epitritorum omnium interualla
spaces that is of-epogdoi by-the-spaces of-epitrita of-all the-intervals
 complebat, ita ut ad perfectam cumulatamque completionem
be-filled so that for the-perfect and-completed filling
 deesset aliquid epitrito, tantum scilicet quantum
there-was-lacking something to-the-epitritum so-much namely as
 deest habita comparatione ducentis quadraginta tribus
is-lacking having-been-made the-comparison to-two-hundred forty three
 aduersus ducentos quinquaginta sex.
against two-hundred fifty six

Et iam omne fere commixtum genus illud essentiae
and now the-whole almost mingled kind that of-essence
 consumptum erat huius modi sectionibus partium. Tunc
consumed had-been of-this kind by-the-cuttings of-the-parts then
 hanc ipsam seriem in longum secuit et ex una serie duas
this very series into length he-cut and from one series two
 fecit easque mediam mediae in speciem chi Graecae
he-made and-them the-middle to-the-middle in the-shape of-chi of-the-Greek
 litterae coartauit curauitque in orbes, quoad coirent inter
letter he-drew-together and-bent into circles until they-met among
 se capita. orbemque orbi sic inseruit, ut alter eorum
themselves the-ends and-circle to-circle so he-fitted that the-one of-them
 aduerso, alter obliquo circuitu rotarentur. Et exterioris
by-a-facing the-other by-a-slanting circuit might-be-turned and of-the-outer
 quidem circuli motum eundem, quod erat eiusdem naturae
indeed circle the-motion the-same because it-was of-the-same nature
 consanguineus, cognominauit, interioris autem diuersum. Atque
akin he-named of-the-inner moreover the-different and
 exteriorum quidem circulum, quem eundem cognominatum
the-outer indeed circle which the-same named
 esse diximus, a regione dextera per sinistrum latus
to-be we-have-said from the-region right through the-left side
 usque ad dexterum inflexit, diuersum uero per diametrum
right to the-right he-bent the-different truly through the-diameter
 in sinistrum latus, eidem et simili illi circumactioni
into the-left side to-the-same and like to-that revolution
 uirtute pontificioque rotatus dato. Unam quippe ut erat
in-power and-in-authority of-the-turning given one indeed as it-was
 eam et indiuisam reliquit, interiorum uero scidit sexies
it and undivided he-left the-inner truly he-split six-times
 septemque in pares orbes fabricatus est iuxta dupli et
and-seven unequal circles fashioned he-has according-to of-double and

tripli spatia orbesque ipsos contraria ferri iussit
of-triple the-spaces and-the-circles themselves in-opposite to-be-borne be-ordered
 agitatione: ex quibus septem tres quidem pari uelocitate,
motion of which seven three indeed with-equal speed
 quattuor uero et sibimet ipsis et ad conparationem
four truly both to-themselves themselves and in comparison
 ceterorum inpari dissimilique sed cum ratione motu.
of-the-others with-unequal and-unlike but with reason motion
 Igitur cum pro uoluntate patris cuncta rationabilis
therefore when according-to the-will of-the-father the-whole rational
 animae substantia nasceretur, aliquanto post omne corporeum
of-soul substance was-born somewhat later all the-corporeal
 intra conseptum eius effinxit mediumque adplicans mediae
within the-enclosure of-it he-fashioned and-the-middle applying to-the-middle
 modulamine apto iugabat. Ast illa conplectens caeli ultima
by-a-harmony fitting he-yoked but that embracing of-heaven the-outermost
 circumfusaque eidem exteriore complexu operiensque ambitu
and-poured-around the-same with-an-outer embrace and-covering with-its-circuit
 suo ipsaque in semet conuertens diuinam originem auspicata
its-own and-itself into itself turning a-divine beginning entered-upon
 est indefessae sapientisque et sine intermissione uitae.
it-has of-untiring and-wise and without ceasing life
 Et corpus quidem caeli siue mundi uisibile factum,
and the-body indeed of-heaven or of-the-world visible was-made
 ipsa uero inuisibilis, rationis tamen et item modulaminis
itself truly invisible of-reason however and likewise of-harmony
 conpos cunctis intellegibilibus praestantior a praestantissimo
possessed than-all the-intelligible more-excellent by the-most-excellent
 auctore facta. Ut igitur ex eiusdem et diuersi
maker made so-that therefore from of-the-same and of-the-different
 natura cum essentia mixtis coagmentata indigete motu et
nature with essence mixed compacted with-native motion and

orbiculata circuitione in se ipsam reuertens cum aliquam
with-circular revolution into it itself returning when any
 uel dissipabilem substantiam offenderit uel indiuiduam, facile
either dispersible substance it-meets or indivisible easily
 recognoscit, quid sit eiusdem indiuiduaeque, quid item
it-recognizes what is of-the-same and-of-the-indivisible what likewise
 diuersae dissolubilisque naturae. causasque omnium quae
of-the-different and-dissoluble nature and-the-causes of-all which
 proueniunt uidet et ex iis quae accidunt quae sint futura
come-about it-sees and from those which happen what will-be future
 metitur. motusque eius rationabilis sine uoce, sine sono
it-measures and-the-motion of-it rational without voice without sound
 cum quid sensibile spectat circulusque diuersi generis
when anything sensible it-beholds and-the-circle of-the-different kind
 sine errore fertur ueridico sensu et certa nuntiante cunctae
without error is-borne with-truthful sense and sure announcing to-the-whole
 animae, rectae opiniones et dignae credulitate nascuntur.
soul right opinions and worthy of-belief are-born
 Porro cum indiuiduum genus semper que idem conspexerit,
moreover when the-indivisible kind always and the-same it-has-beheld
 ea quae sunt motu intimo fideliter nuntiante, intellectus
those-things which are by-motion inmost faithfully announcing understanding
 et scientia conualescunt. Quae quidem omnia in anima
and knowledge grow-strong which indeed all in the-soul
 fieri eidemque insigniri palam est. Quam cum moueri et
to-happen and-on-it to-be-stamped plain is which when to-be-moved and
 uiuere animaduerneret factum a se simulacrum immortalis
to-live he-observed made by himself an-image of-the-immortal
 diuinitatis genitor suus, hilaratus impendio multo magis ad
divinity the-begetter its-own gladdened exceedingly much more to
 exemplum eius aemulae similitudinis aliud specimen censuit
the-model of-it of-emulating likeness another specimen he-judged

excogitandum. Ut igitur haec immortalis et sempiterna, sic
to-be-devised so-that therefore this immortal and everlasting so
 mundum quoque sensibilem animal immortale constituit,
the-world also sensible a-living-being immortal be-established
 sed animal quidem id quod est generale animal natura
but a-living-being indeed that which is general a-living-being in-nature
 aeuoque exaequaturum nam facto nativumque operi cum
and-in-eternity about-to-equal for to-a-made and-native work with
 aevo societas congruere minime videbatur. Quapropter
eternity fellowship to-agree by-no-means seemed wherefore
 imaginem eius mobilem numeroque serpente factae a
an-image of-it moving and-in-number creeping of-the-made by
 se machinae deus sociabat eam quae tempus dicitur,
himself machine god joined that which time is-called
 aevo intacto et in singularitate perseverante. Dies
with-eternity untouched and in singularity abiding days
 enim et noctes et menses et annos, qui ante caelestem
for and nights and months and years which before the-beavenly
 exornationem non erant, tunc nascente mundo iussit
ordering not were then being-born the-world he-ordered
 existere, quae omnia partes sunt temporis. nosque haec
to-exist which all parts are of-time and-us these-things
 cum aevo adsignamus, id est solitariae naturae, non recte
with eternity we-assign that is to-the-solitary nature not rightly
 partes individuae rei fingimus. dicimus enim fuit est erit.
parts of-the-indivisible thing we-imagine we-say for it-was it-is it-will-be

Only "is" belongs to what truly exists; "was" and "will be" belong to the becoming of time. Time and the heaven were made together, and will be dissolved together if ever they are. The sun, the moon, and the five wandering stars were made to mark and number time, and were set in seven orbits with motions of their own.

- 38 Ast illi esse solum competit iuxta ueram sinceramque
but to-that to-be alone belongs according-to true and-pure
 rationem, fuisse uero et fore deinceps non competit.
reason to-have-been truly and to-be-going-to-be hereafter not belongs
 Haec quippe geniturae temporis proprie sunt. motus enim
these-things indeed of-the-birth of-time properly are motions for
 sunt unus praetereuntis, alter imminentis non aeui sed
are one of-what-passes the-other of-what-impends not of-eternity but
 temporis. aeui quippe mansio perpetua et inmutabilis. Ergo
of-time of-eternity indeed the-abiding perpetual and unchanging therefore
 neque iunior se neque senior, nec fuit nec erit
neither younger than-itself nor older and-not it-was and-not it-will-be
 nec patietur eorum aliquid quae sensibilis natura patitur,
and-not will-it-suffer of-those anything which sensible nature suffers
 sed sunt haec omnia uices temporis imitantis aeuum. Ac
but are these all the-changes of-time imitating eternity and
 de his quidem fors erit aptior deinceps disputandi locus.
about these indeed by-chance will-be a-fitter hereafter of-discussing place
 Tempus uero caelo aequaeuum est, ut una orta una
time truly to-heaven coeval is so-that together having-arisen together
 dissoluantur, si modo dissolui ratio fasque patietur. simul
they-may-be-dissolved if only to-be-dissolved reason and-right shall-allow at-once
 ut aeuitatis exemplo similis esset uterque mundus. archetypus
that of-eternity by-the-model like might-be each world the-archetype

quippe omni aevo semper existens est, hic sensibilis imagoque
indeed in-every eternity always existing is this sensible and-the-image
 eius is est qui per omne tempus fuerit, quippe et
of-it that is which through all time has-been indeed and
 futurus sit. Hac igitur dei ratione consilioque huius modi
about-to-be is by-this therefore of-god by-the-reason and-purpose of-this kind
 genituram temporis uolentis creari sol et luna et aliae
the-birth of-time willing to-be-created the-sun and the-moon and the-other
 quinque stellae, quae uocantur erratae, factae sunt, quo tam
five stars which are-called wandering made were so-that both
 partes temporis notarentur certa dimensione quam reditus
the-parts of-time might-be-marked by-a-fixed measure as the-returns
 anfractusque temporarii sub numeri comprehensionem uenirent
and-windings of-time under of-number the-comprehension might-come
 corporaque sidera fabricatus adsignauit uitalibus diuersae
and-the-bodies starry having-fashioned he-assigned to-the-living of-the-different
 naturae motibus numero septem totidem corpora: lunae
nature motions in-number seven so-many bodies of-the-moon
 quidem iuxta terram in prima circumactione, solis uero in
indeed next-to the-earth in the-first revolution of-the-sun truly in
 secunda, tum Luciferi et Mercurii conlocat ignes in eo
the-second then of-the-Morning-Star and of-Mercury he-places the-fires in that
 motu, qui concurrit quidem solstitiali circuiti, contraria
motion which runs-with indeed the-solstitial circuit contrary
 tamen ab eo circumfertur agitatione. quare fit, ut
however by it is-carried-round by-a-movement wherefore it-happens that
 comprehendant se inuicem et a se rursum comprehendantur
they-overtake one another and by one again they-are-overtaken
 hae stellae. Ceteros quoque siderum ortus et progressiones
these stars the-other also of-the-stars risings and advances
 diuinae rationis ductu digessit in ordinem. Cuius
of-divine reason by-the-guidance he-arranged into order of-which

exornationis causam explicare si quis uelit, plus erit
ordering the-cause to-explain if anyone should-wish more it-will-be
 opere ipso quod operis gratia sumitur. Uerum haec,
than-the-work itself which of-the-work for-the-sake is-taken-up but these-things
 si erunt ad id quo de agitur utilia, post exequemur.
if they-shall-be for that which about it-is-treated useful afterward we-shall-pursue

XIV · THE CIRCLES AND THEIR UNEQUAL SPEEDS

The oblique motion of the Different turns through that of the Same, and bodies on smaller circles go round sooner, so the slower seem to overtake the faster as their tracks twist into a spiral. The sun was kindled to make the speeds visible; the motions yield day, month, year, and the perfect year of all eight, and god then decreed four kinds of living things.

- 39 Igitur singulis uniuersisque apto et decenti sibi motu
therefore to-the-single and-to-all with-fitting and seemly for-itself motion
 locatis, uidelicet iis quae consequens erat tempori
having-been-placed namely to-those which consequent was to-time
 prouenire, nexibusque uitalibus ubi constricta corpora facta
to-come-forth and-by-bonds vital when bound the-bodies made
 sunt animalia imperatumque didicerunt, ea quae diuersae
were living-beings and-the-command they-learned those which of-the-different
 naturae motus obliquus per directum eiusdem naturae
nature the-motion slanting through the-straight of-the-same of-nature
 motum uertens semet utpote constrictus circumferebat
the-motion turning itself inasmuch-as bound it-carried-round
 partim maiore partim minore circulo rotabantur, citius
partly by-a-greater partly by-a-lesser circle they-were-turned more-quickly
 quidem dimensum spatium peragentia quae minore, tardius
indeed the-measured space traversing those by-a-lesser more-slowly

uero quae maiore, utpote ambitu circumacta prolixiore.

truly those by-a-greater inasmuch-as by-a-circuit carried-round longer

Qua de causa fiebat, ut ex uniformi eiusdem naturae

for-which for reason it-came-about that from the-uniform of-the-same nature

conuersione quae citius circuirent ab iis quae tardius

revolution those-which more-quickly went-round by those which more-slowly

circumferrentur comprehendentia comprehendi uiderentur.

were-carried-round overtaking to-be-overtaken they-seemed

Omnes quippe circulos eorum uniformis et inerrabilis illa

all indeed the-circles of-them the-uniform and unerring that

conuersio uertens in spiram et uelut sinuosum acanthi

revolution turning into a-spiral and like a-winding of-acanthus

uolumen, quia gemino et contrario motu ferebantur, tum ipsa

scroll because by-a-twin and contrary motion they-were-borne then itself

etiam cita et uolucris ea quae tardius a se recedebant

also swift and flying those which more-slowly from it were-withdrawing

proxima sibi semper ex consecutione faciebat. Atque ut

nearest to-itself always by succession it-made and so-that

rationabilis et consulta haec motuum uarietas et moderatio

rational and considered this of-motions variety and ordering

uisu quoque notaretur omniumque octo motuum perspicua

by-sight also might-be-marked and-of-all eight of-motions clear

esset chorea, igniuit lucem clarissimam deus rerum conditor

might-be the-dance he-kindled a-light most-brilliant god of-things the-founder

e regione secundi a terra globi, quam lucem solem

from the-region of-the-second from the-earth sphere which light the-sun

uocamus, cuius splendore caelum infraque inlustrarentur

we-call by-whose splendor heaven and-below might-be-lit

omnia numerusque omnium extaret animantium.

all-things and-the-number of-all might-stand-out of-living-beings

Hinc ergo noctis dieique ortus ex eodem semper
hence therefore of-night and-of-day the-rising from the-same always
 et inerrabili motu factus rata alternaque lucis atque
and unerring motion made by-a-fixed and-alternating of-light and
 umbrarum successione. mensis uero prouentus, cum
of-shadows succession of-a-month truly the-coming-forth when
 lustrato luna circulo suo solem consequitur. anni,
having-been-traversed the-moon circle her-own the-sun overtakes of-a-year
 cum sol item emensis anfractibus renouat exordia.
when the-sun likewise having-measured the-windings renews the-beginnings
 Ceterarum uero stellarum circuitus neque notant neque
of-the-other truly stars the-circuits neither do-they-note nor
 dinumerant homines exceptis paucis, nec intellegunt
do-they-count men excepted a-few and-not do-they-understand
 discursus erroresque earum temporis esse genituram, in
the-courses and-wanderings of-them of-time to-be the-birth in
 quo sit admiranda uarietas prouentuum caelestes tramites
which is wonderful the-variety of-the-comings-forth the-heavenly paths
 undique stellis uariantibus. Est tamen intellectu facile,
everywhere with-stars varying it-is however by-understanding easy
 quod perfectus temporis numerus perfectum annum compleat
that the-perfect of-time number the-perfect year completes
 tunc demum, cum omnium octo circumactionum cursus
then at-last when of-all eight of-the-revolutions the-courses
 peracti uelut ad originem atque exordium circumactionis
accomplished as to the-beginning and starting-point of-the-revolution
 alterius reuertentur, quam semper idem atque uniformis
of-another shall-return which always the-same and uniform
 motus dimetietur. Quam ob causam cetera quoque nata
motion shall-measure for-which for reason the-other also born
 sunt astra, quae per caelum meantia conuersiones habent,
were the-stars which through heaven passing revolutions have

ut quam simillimum esset omne hoc perfecto illi quod

so-that as most-like might-be all this to-that-perfect one which

mente perspicitur animali aeuoque exaequatae naturae

by-mind is-discerned living-being and-in-eternity to-the-equaled nature

temporis socia natura nancisceretur imaginem.

of-time the-allied nature might-obtain the-image

Et iam fere cuncta prouenerant usque ad genituram temporis

and now almost all-things had-come-forth right to the-birth of-time

ad germanam composita similitudinem exempli et ueritatis

to a-genuine composed likeness of-the-model and of-truth

suae, nisi quod nondum hic mundus cuncta continebat

its-own except that not-yet this world all contained

animalia, perinde ut intellegibilis, ad cuius aemulationem

living-beings just-as as the-intelligible to whose emulation

fiabat. Hoc igitur quod deerat addebat opifex deus

it-was-made this therefore which was-lacking added the-craftsman god

atque ut mens, cuius uisus contemplatioque intellectus est

and as the-mind whose sight and-contemplation understanding is

idearum genera contemplatur in intellegibili mundo, quae

of-the-ideas the-kinds contemplates in the-intelligible world which

ideae sunt illic animalia: sic deus in hoc opere suo sensili

the-ideas are there living-beings so god in this work his-own sensible

diuersa animalium genera statuit esse debere constituitque

different of-living-beings kinds decreed to-be ought and-be-appointed

quattuor: primum caeleste, plenum diuinitatis.

four first the-heavenly full of-divinity

The four kinds of living thing are made, the fixed stars first, and the maker charges the gods to fashion the mortal kinds. He sows the souls and lays down the laws of their fates; the gods bind soul into a flowing body, whence the tumult of the senses. Then come the head and limbs, the eyes and the fire of sight, sleep and mirrors, and the two kinds of cause.

- 40 aliud deinde praepes aëriuagum. tertium aquae liquoribus
another next swift-winged air-roaming third of-water to-the-fluids
 adcommodatum. quartum quod terrena soliditas sustineret.
suited fourth which earthy solidity might-sustain
 Et diuini quidem generis ex parte maxima speciem
and of-the-divine indeed kind for the-part greatest the-appearance
 ignis serena claritudine perpolibat, ut propter eximium
of-fire with-serene brightness he-was-polishing so-that on-account-of its-exceptional
 splendorem nitoremque uidentibus esset uisurisque
splendor and-brilliance to-those-seeing it-might-be and-to-those-about-to-see
 uenerabilis. Figuram porro eius figurae mundi intellegibilis
venerable the-shape moreover its to-the-shape of-the-world intelligible
 adcommodans indeclinabiliter euenustabat totumque eum posuit
fitting unswervingly he-was-beautifying and-the-whole it he-placed
 in gremio prudentiae caeli, undique ineffabilis pulchritudinis
in the-lap of-the-wisdom of-heaven on-all-sides of-ineffable beauty
 ornamentis stipans eum et conuigetans ad aeternitatem.
with-the-ornaments surrounding it and quickening to eternity
 motumque eius circulis conuenientem et pro cuiusque
and-the-motion its to-the-circles suiting and according-to of-each
 natura commentus est: alterum circum se perque eandem
the-nature devised he-has the-one around itself and-through the-same
 orbitam semper obeuntem eademque semper deliberantem ac
track always going and-the-same-things always pondering and

de isdem ratiocinantem, alterum uero talem, qui semper ultra
about the-same reasoning the-other but such which ever further
 procedere gestiens eiusdem atque inmutabilis naturae coërcitione
to-advance longing of-the-same and unchangeable nature by-the-restraint
 intra obiectum eius rotabundus teneretur, quinque illis erraticis
within the-barrier of-it whirling might-be-held the-five those wandering
 et contrariis sibi inuicem prohibitis motibus, ut uterque
and contrary to-themselves mutually checked motions so-that each
 circulus esset in optimo beatissimoque agitationis statu. Qua
circle might-be in the-best and-most-blessed of-movement state for-which
 ex causa facti sunt summa diuinitate praediti omnes illi
from cause made have-been with-highest divinity endowed all those
 ignes siderei, qui nullos errores exorbitationesque patiuntur
fires starry which no wanderings or-deviations suffer
 proptereaque in semet ipsos conuertuntur aeterno circuitu.
and-therefore into themselves very they-turn in-eternal circuit
 At uero alii uagi palantesque ignes erroris causam
but indeed the-other wandering and-straying fires of-wandering the-cause
 habent eam, cuius in superioribus habita commemoratio
have that of-which in the-above made mention
 est. Terram uero matrem et altricem omnium terrenorum
has-been the-earth moreover mother and nurse of-all earthly
 animantium constrictam limitibus per omnia uadentis et
living-things bound by-the-limits through all-things of-the-going and
 cuncta continentis poli diei noctisque custodem locauit,
all-things containing of-the-pole of-day and-of-night guardian be-placed
 antiquissimam et eximiae dignitatis deam ex eorum numero
most-ancient and of-exceptional dignity goddess from of-those the-number
 qui intra mundi ambitum continentur deorum. Stellarum
who within of-the-world the-compass are-contained of-the-gods of-the-stars
 uero choreas et alterius adplicationes ad alteram uariosque
but the-dances and of-one the-approaches to another and-the-various

gyros, quos edunt admirabili uenustate iuxta ambitus
circlings which they-perform with-admirable grace along the-compasses
 circulorum, reditusque et anfractus ad eas sedes ex quibus
of-their-circles and-the-returns and the-windings to those seats from which
 progressae sunt, accessus etiam et recessus. cumque
set-out have the-approaches also and the-withdrawals and-when
 contiguae sibi inuicem fiunt, quales ex contagione
touching to-to-themselves mutually they-become what-kind-of from the-contact
 sua condiciones accipiant quamque et cuius modi nanciscantur
their conditions they-receive and-what and of-what kind they-obtain
 qualitatem ex uaria designatione. cumque, quo aliquanto
quality from the-varied configuration and-when which by-some
 interuallo temporis fieri solet, certae stellae mersae ac
interval of-time to-happen is-wont certain stars sunk and
 latentes operiuntur, quae significant et mox aut aliquanto post
biding are-covered what they-signify and soon or somewhat later
 futura portendant, uel cum insolitis horis curriculisque
things-to-come they-portend or when at-unaccustomed hours and-in-the-courses
 temporum rursus emergunt et adparent, quantos denuntient
of-the-seasons again they-emerge and appear how-great they-announce
 metus iis qui rationem motus earum intellegere possunt.
fears to-those who the-reckoning of-the-motion of-them to-understand are-able
 cunctaque huius modi ratione atque orationibus persequi
and-all-things of-this kind by-reason and by-discourses to-pursue
 nihil agentis ac frustra laborantis est, maxime cum
nothing of-one-achieving and in-vain of-one-toiling is especially since
 motus earum descriptioque sit a uisu atque oculis
the-motion of-them and-the-description is from sight and the-eyes
 disputantis remota. Quapropter ea, quae de sideribus
of-the-one-arguing removed wherefore those-things which about the-stars
 uisibilibusque diuinis potestatibus dicta sunt, satis superque
and-the-visible divine powers said have-been enough and-more

dicta finem habeant suum. At uero inuisibilium diuinarum
said an-end let-them-have their-own but indeed of-the-invisible divine
 potestatum, quae daemones nuncupantur, praestare rationem
powers which daemons are-named to-render an-account
 maius est opus, quam ferre ualeat hominis ingenium.
greater is a-task than to-bear is-able of-a-man the-mind
 Igitur compendium ex credulitate sumatur. Credamus ergo
therefore a-short-way from belief let-it-be-taken let-us-believe therefore
 iis qui apud saeculum prius, cum ipsi cognationem
those who in an-age earlier since they-themselves kinship
 propinquitatemque diuini generis praeferrent, de natura
and-nearness of-divine race professed about the-nature
 deorum maiorum atque auorum deque genituris singulorum
of-the-gods ancestral and of-forefathers and-about the-births of-each
 aeterna monumenta in libris posteritati reliquerunt. Certe
everlasting records in books to-posterity left surely
 deorum filiis aut nepotibus non credi satis inreligiosum.
of-gods to-the-sons or grandsons not to-be-believed quite irreverent
 quamuis incongruis nec necessariis probationibus dicant,
although with-inconsistent and-not cogent proofs they-speak
 tamen quia de domesticis rebus pronuntiant credendum
nevertheless because about household matters they-declare to-be-believed
 esse merito puto. Sit igitur nostra quoque credulitas
to-be deservedly I-think let-there-be therefore our also belief
 comes adseuerationi priscorum uirorum quod Terrae
companion to-the-assertion of-the-ancient men that of-earth
 Caelique filii sint Oceanus et Tethys, horum porro Saturnus
and-of-heaven sons are Oceanus and Tethys of-these moreover Saturn
 et Rhea et Phorcus, Saturni porro et Rhae proles
and Rhea and Phorcus of-Saturn moreover and of-Rhea the-offspring

Iuppiter et Iuno et ceteri qui sunt in ore hominum
Jupiter and Juno and the-rest who are in the-mouth of-men
 ac mentibus et de quorum fraternitate fama celebratur.
and minds and about whose brotherhood report is-current
 atque ex his alii nati sunt qui dii putantur. His igitur
and from these others born have-been who gods are-thought to-these therefore
 omnibus, qui uel uidentur in conuexis caelestibus flammanti
all who either are-seen in the-vaults heavenly with-flaming
 corpore uel non uidentur, natis atque altis diuinitatemque
body or not are-seen born and nurtured and-divinity
 obtinentibus conditor uniuersitatis deus obseruanda iubet
holding the-founder of-the-universe god things-to-be-observed enjoins
 sancitque oratione tali: Dii deorum quorum opifex idem
and-ordains in-a-speech such gods of-gods of-whom the-maker the-same
 paterque ego, opera siquidem uos mea, dissolubilia natura, me
and-father I works since you my dissoluble by-nature me
 tamen ita uolente indissolubilia. omne siquidem quod iunctum
yet so willing indissoluble everything since which joined
 est natura dissolubile, at uero quod bona ratione iunctum
is by-nature dissoluble but indeed that-which by-good reason joined
 atque modulatum est dissolui uelle non est dei. Quapropter,
and measured is to-be-dissolved to-wish not is of-a-god wherefore
 quia facti generatique estis, immortales quidem nequaquam
because made and-begotten you-have-been immortal indeed by-no-means
 nec omnino indissolubiles, nec tamen umquam dissoluemini
and-not altogether indissoluble and-not yet ever will-you-be-dissolved
 nec mortis necessitatem subibitis, quia uoluntas mea
and-not of-death the-necessity will-you-undergo because the-will my
 maior est nexus et uegetior aeternitatis custodiam quam
greater is a-bond and more-quickenng of-eternity for-the-keeping than
 illi nexus uitales, ex quibus aeternitas uestra coagmentata
those bonds vital from which the-eternity your fitted-together

atque composita est. Iubendi ergo quod iubeo causa
and composed has-been of-commanding therefore what I-command the-reason
 haec est. Tria etiam nunc mortalia genera desunt uniuersitati,
this is three still now mortal kinds are-lacking to-the-universe
 quibus carens uniuersa res perfectione indigebit.
which lacking the-whole thing in-perfection will-be-wanting
 Erit porro imperfecta, si uniuersa mortalia genera intra
it-will-be moreover imperfect if all mortal kinds within
 conseptum suum minime continebit. Oportet autem, si erit
the-enclosure its not-at-all it-shall-contain it-behooves but if is
 mundus perfectus futurus, proueniet porro — hoc idem
the-world perfect going-to-be it-will-come-about moreover this same
 uirtute auctoritatis meae esse plenam uniuerſi generis
by-the-power of-the-authority my to-be full of-the-whole kind
 substantiam, quo animalibus singulis subpeditato uiuendi
the-substance so-that to-living-things each supplied of-living
 uigore ea quae sunt meliora proximam diuinitati fortunam
the-vigor those which are better nearest to-divinity a-lot
 dignitatemque sortiantur. Quapropter, ut et mortalia sint
and-dignity may-obtain wherefore so-that both mortal-things may-be
 et uniuersa res non indigeat perfectione sed sit tota
and the-whole thing not may-lack perfection but may-be entire
 atque uniuersa uere, iubeo adgrediamini secundum naturam
and whole truly I-command that-you-undertake according-to the-nature
 mortalium generum institutionem. Imitantes ergo meam
of-mortal kinds the-establishing imitating therefore my
 iuxta effectum uestrum sollertiam ita instituite atque
according-to the-effect your skill thus establish and
 extricate mortalia ut, quibus consortium diuinitatis et
unravel mortal-things so-that to-which fellowship of-divinity and
 adpellationis paritas conpetit, diuina praeditum firmitate
of-the-name the-equality belongs with-divine endowed firmness

fingatis. erit uero tale quod uobis obsequi iustitiamque
you-may-fashion it-will-be but such which to-you to-obey and-justice
 colere prospexeritis. Huius ego uniuersi generis sementem
to-cultivate you-shall-have-provided of-this I whole kind the-seed
 faciam uobisque tradam. uos cetera exequi par est, ita ut
will-make and-to-you will-hand-over you the-rest to-carry-out fitting is so that
 inmortalem caelestemque naturam mortali textu extrinsecus
the-immortal and-heavenly nature with-mortal fabric from-without
 ambiatis iubeatisque nasci cibumque prouideatis et
you-may-surround and-may-bid to-be-born and-food you-may-provide and
 incrementa detis ac post dissolutionem id faenus
increases you-may-give and after the-dissolution that interest
 quod credideratis, facta secessionem animi et corporis,
which you-had-lent having-been-made the-separation of-mind and body
 recipiatis.

you-may-receive

Haec dixit et demum reliquias prioris concretionis, ex
these-things he-said and then the-remnants of-the-earlier mixture from
 qua mundi animam commiscuerat, in eiusdem crateris
which of-the-world the-soul he-had-compounded into of-the-same mixing-bowl
 sinum refundens eodem propemodum genere atque eadem
the-hollow pouring-back in-the-same nearly manner and by-the-same
 ratione miscebat. nec tamen eadem exoriebatur puritas
method he-was-mixing and-not yet the-same arose purity
 serenitasque prouentuum nec tam inmutabilis perseuerantiae,
and-clearness of-the-results and-not so of-unchangeable constancy
 sed secundae ac tertiae dignitatis. Coagmentataque mox
but of-second and third rank and-having-been-fitted-together presently
 uniuersae rei machina delegit animas stellarum numero
of-the-whole thing the-frame he-chose souls of-the-stars in-number
 pares singulasque singulis comparauit easdemque uehiculis
equal and-each to-each he-matched and-the-same on-vehicles

competentibus superinpositas uniuersae rei naturam spectare
suitable set-above of-the-whole thing the-nature to-behold
 iussit legesque inmutabilis decreti docuit ostendens, quod
be-bade and-the-laws of-unchangeable decree be-taught showing that
 prima quidem generatio uniformis in omnibus eiusdemque
the-first indeed generation uniform in all and-of-the-same
 ordinis esset futura, ne cui competens iustum aliqua ex
order would-be destined lest to-anyone belonging what-is-just in-any from
 parte a se minueretur. Oportebat porro satas eas certis
part by himself be-diminished it-was-fitting moreover sown them at-fixed
 legitimisque temporum uicibus piae nationis animalium
and-appointed of-the-seasons turns of-the-devout race of-living-things
 quaeque praeter ceteras animantes deum suspiciant adferre
and-which beyond the-other living-creatures god look-up-to to-bring-forth
 frugem, esse autem naturam hominis geminam, cuius quod
fruit to-be and the-nature of-man twofold of-which that-which
 melius sit genus censendum fore uiri nomine. Cumque
better is kind to-be-reckoned would-be of-man by-the-name and-when
 ex necessitate decreti corporibus inserentur corporeaue
from the-necessity of-the-decree into-bodies they-shall-be-set and-the-bodily
 supellex uarie mutabitur quibusdam labentibus et aliis
furniture variously will-be-changed some falling-away and others
 inuicem succedentibus membris, primo quidem sensum
in-turn succeeding the-limbs first indeed sensation
 ex uiolentis passionibus excitari post quem mixtam ex
from violent affections to-be-roused after which mixed from
 uoluptate tristitiaque cupidinem nasci tum uero metum
pleasure and-sorrow desire to-be-born then indeed fear
 atque iracundiam ceterasque pedissequas earum perturbationes
and anger and-the-other attendant of-them disturbances
 diuerso adfectu pro natura sua permouentes.
with-diverse affection according-to the-nature their stirring

quas quidem si frenarent ac subiugarent iustam his
which indeed if they-should-bridle and subdue just for-these
 lenemque uitam fore, sin uincerentur iniustam et
and-gentle a-life would-be but-if they-should-be-conquered unjust and
 confragosam. Et uictricibus quidem ad conparis stellae
rugged and to-the-victorious indeed to of-the-matched star
 contubernium sedemque reditum patere acturis
the-companionship and-the-seat a-return to-lie-open to-those-about-to-lead
 deinceps uitam ueram et beatam. Uictas porro mutare
thereafter a-life true and blessed the-conquered moreover to-change
 sexum atque ad infirmitatem naturae muliebris relegari
sex and to the-weakness of-the-nature womanly to-be-banished
 secundae generationis tempore. nec a uitiiis intemperantiaque
of-the-second generation at-the-time and-not from vices and-intemperance
 discedentibus tamen poenam reiectionemque in deteriora non
for-those-departing yet the-penalty and-the-casting-down into worse-things not
 cessare, donec instituto meritisque congruas inmanium ferarum
to-cessate until to-their-habit and-deserts matching of-savage beasts
 induant formas. pausamque malorum non prius fore, quam
they-put-on the-forms and-a-respite from-evils not sooner would-be than
 consecuta eas rata et eadem semper uolucris illa mundi
having-followed them fixed and the-same always swift that of-the-world
 circumactio cuncta earum uitia ex igni et aqua terraque et aëre
revolution all their vices from fire and water and-earth and air
 contracta omnemque inluuiem deterserit, inconsultis et
contracted and-all filth shall-have-wiped-away the-beedless and
 inmoderatis erroribus ad modum rationis temperiemque redactis,
unmeasured wanderings to the-measure of-reason and-the-temper reduced
 quo positis sordibus expiatae purificataeque demum ad
so-that laid-aside the-defilements expiated and-purified at-last to
 antiqui uultus honestatem pertingere mereantur. Quibus
of-their-ancient countenance the-honor to-attain they-may-deserve which

cunctis fatalium legum promulgationibus in istum modum
all of-the-fated laws proclamations in that manner
 patefactis et expositis, ne qua penes se deinceps ex reticentia
disclosed and set-forth lest any with himself thereafter from silence
 noxae resideret auctoritas, sementem fecit eius modi deus,
of-blame should-remain responsibility the-sowing he-made of-that kind god
 ut partim in terra, partim in luna generis humani iacerentur
that partly on earth partly on the-moon of-the-race human should-be-cast
 exordia, partim in ceteris quae instrumenta sunt temporis.
the-beginnings partly in the-others which instruments are of-time
 Ea porro officia quae sementem sequuntur factis a se
those moreover duties which the-sowing follow to-the-made by himself
 diis iniunxit ut dixeram, maximeque formandorum corporum
gods he-enjoined as I-had-said and-especially of-forming bodies
 curam mortalium. ac si qua pars etiam tunc hominis animae
the-care mortal and if any part even then of-man's soul
 residua superesset, cuius constitutioni nauanda opera uideretur,
remaining were-left-over whose to-the-framing to-be-devoted labor seemed
 ceteraque omnia consequenter adgrederentur hortatus est,
and-the-other-things all consequently they-should-undertake having-urged he-has
 quae operis perfectio rerumque ordo deposceret. proque
what of-the-work the-completion and-of-things the-order demanded and-according-to
 uiribus eniterentur, ut quam optime mortalis natura regeretur
their-strength they-should-strive that as best mortal nature be-governed
 exceptis inprosperitatibus, quarum esset auctoritas et causa
excepted the-misfortunes of-which would-be the-responsibility and the-cause
 penes ipsos. Quibus in istum modum digestis omnibus cum
with themselves which in that manner arranged all while
 in proposito rerum creator maneret, intellegentes iussionem
in his-purpose of-things the-creator abode understanding the-command
 patris filii iuxta mandatam informationem immortal
of-the-father the-sons according-to the-entrusted pattern the-immortal

sumpto initio mortalis animantis ex mundi materiis igni
taken the-beginning of-a-mortal living-thing from of-the-world the-materials fire
 terraque et aqua cum spiritu faenus elementarium mutuati,
and-earth and water with air a-loan elemental having-borrowed
 quod redderetur cum opus foret, ea quae acceperant
which would-be-repaid when need should-be those-things which they-had-received
 conglutinabant non isdem quibus ipsi [continebantur]
they-glued-together not by-the-same by-which they-themselves were-held
 nexibus, sed aliis ob incomprehensibilem breuitatem
bonds but by-others on-account-of their-imperceptible smallness
 inuisibilibus gomphis. Itaque adparata materia circuitus
invisible by-rivets and-so prepared the-material the-circuits
 immortalis animae circumligabant inriguo fluidoque corpori.
of-the-immortal soul they-bound-around to-the-flowing and-fluid body
 Circuitus porro ut torrenti rapido defluoque obligati neque
the-circuits moreover as to-a-torrent rapid and-down-streaming bound neither
 tenebant neque tenebantur, sed ui ferebantur et inuicem
beld nor were-beld but by-force were-carried and in-turn
 ferebant, ut totum quidem animal moueretur, praecipiti
carried so-that the-whole indeed creature was-moved with-headlong
 tamen et inordinata iactatione, quippe cum sex sine ratione
yet and disordered tossing seeing-that since by-six without reason
 raptaretur motibus, ultro citro, dextrorsum sinistrorsum, et
it-was-swept motions forward backward rightward leftward and
 item sursum deorsumque pergens atque oberrans. Inmenso
likewise upward and-downward going and straying immeasurable
 quippe irigante et immoderate effluente gurgite, ex quo
since watering and immoderately flowing-out by-the-flood from which
 cibus et alimenta comparabantur, multo maior extrinsecus
food and nourishment were-provided much greater from-without
 turba conflictatioque uexabat, cum corpus aliquod in raptatu
the-tumult and-the-buffeting harassed when the-body some in its-sweeping

incurrisset ignis offensionem uel etiam terrenam conplasionem,
had-run-upon of-fire the-shock or even an-earthly collision
 similiter aquae lubricas uiolentasque uentorum procellas,
likewise of-water the-slippery and-violent of-the-winds blasts
 hisque interpellationibus omnibus per corpus ad animam
and-these interruptions all through the-body to the-soul
 commeantibus stimulata mens aestuaret. Qui quidem aestus
passing goaded the-mind seethed which indeed surging
 propterea et initio et nunc usque sensus cognominantur
for-this-reason both at-the-beginning and now still senses are-named
 maximos uiolentosque motus cientes, cum naturali deriuatione
the-greatest and-most-violent motions stirring since with-natural diversion
 iugiter et sine intermissione effluente circuitus animae
continually and without intermission flowing-out the-circuits of-the-soul
 quasi quibusdam turbinibus simul quatiunt, illum quidem
as-if by-certain whirlwinds at-once they-shake that indeed
 prouidum eius consultumque motum, scilicet eiusdem circuli
foreseeing its and-deliberate motion namely of-the-same circle
 cuius est orbiculata circumuolutatio, statuentes et contra,
whose is circular the-revolution halting and contrary-to
 quam illa mouetur, operantes imperiumque eius respuentes.
how that is-moved working and-the-command its rejecting
 at uero diuersi circuli diuersis motibus incertisque famulantes
but indeed of-the-different circles to-diverse motions and-uncertain serving
 usque adeo ut, quia limites duplicis illius et triplicis quantitatis
so far that because the-limits of-double that and triple quantity
 et item interualla terna per utrumque latus epitritorum
and likewise the-intervals threefold through each side of-epitrites
 sescuplorumque et epogdoorum medietatibus confirmata
and-sesquialters and of-epogdoors by-the-means made-fast
 dissolui a nullo quam ab eo solo qui iunxerat poterant, omni
to-be-loosed by none than by him alone who had-joined they-could with-every

tamen iactationis genere diuexarent aduersis sibi inuicem
yet of-tossing kind they-barried with-opposed to-themselves mutually
 motibus animam, totam eius substantiam diuerse distrahentes,
motions the-soul whole its substance diversely tearing
 ut una quidem feratur cum confirmationis suae nexibus,
so-that one indeed it-is-carried with of-its-fastening own the-bonds
 uerum sine ratione utpote discordantibus motibus et
but without reason inasmuch-as discordant by-motions and
 deprauante rectum iter sensuum inlecebra. Propterea uarias
pervverting the-straight path of-the-senses by-the-enticement therefore various
 inclinationes existere obliquas et contrarias et item resupinis
inclinations arise slanting and contrary and likewise to-backward
 casibus similes. ut si quis naturalem membris regionem mutans
falls like as if someone the-natural for-his-limbs position changing
 caput pro pedibus solo figat, pedes in altum
the-head instead-of feet on-the-ground should-plant the-feet into the-air
 pro capite sustollat: tunc, opinor, tam eius qui patitur
instead-of a-head should-raise then I-think as-much of-him who suffers
 quam eorum qui spectant dextrae quidem partes sinistrae,
as of-those who look-on right indeed the-parts left
 sinistrae uero dextrae uidentur inuicem. Id ipsum animae
the-left but right seem in-exchange that very-thing of-the-soul
 quoque circuitus patiuntur proptereaue errant in eiusdem
also the-circuits suffer and-therefore they-err in of-the-same
 diuersique generis contemplatione, cum quod diuersum, idem
and-different kind the-contemplation when what different the-same
 et quod est idem, diuersum inbecillitate discernendi autumant.
and what is the-same different by-the-weakness of-discerning they-declare
 estque haec eorum plena erroris et falsitatis opinio orta ex
and-is this their full of-error and falsehood opinion sprung from
 deprauatione sensuum, nec habet ullum certum ducem talis
the-corruption of-the-senses and-not has any sure guide such

peragratio. cumque extra positi sensus pulsauerint animam
a-wandering and-when outside placed the-senses have-struck the-soul
 uehementius omnemque eam possederint, tunc illa subiugata
too-violently and-whole it have-possessed then she subjugated
 et seruiens pontificium aliquod potestatemque retinere falso
and serving sovereignty some and-power to-retain falsely
 putatur. eademque passionibus aegra et initio, cum incorporata
is-thought and-the-same by-passions sick both at-first when embodied
 est, et quamdiu perinde adficietur amens erit. At
she-has-been and as-long-as likewise she-will-be-affected mindless she-will-be but
 postquam incrementi nutritionisque tenui iam riuo meatus
after of-growth and-nurture in-a-thin now stream the-flow
 effluet animaeque circuitus tranquilliore motu uiam
shall-run-out and-of-the-soul the-circuits with-calmer motion their-way
 suam peragent processuque temporis sedatiores erunt,
own shall-accomplish and-with-the-advance of-time more-settled they-shall-be
 utpote qui a naturae suae competenti motu minime
inasmuch-as which from of-nature their the-proper motion not-at-all
 exorbitent, facile iam diuersae naturae uitia bonitatemque
stray easily now of-the-different nature the-vices and-the-goodness
 et honestatem semper eiusdem cum alterius adpetitu, alterius
and honor always of-the-same with of-the-one the-desire of-the-other
 uero detestatione secernent hominemque ita institutum
but the-loathing they-shall-distinguish and-the-man so established
 plena et incolumi prudentia tuebuntur. Ac si ad hunc statum
with-full and unimpaired wisdom they-shall-guard and if to this state
 accedat auxiliatrix eruditionis honestae moderationisque
there-be-added the-helping of-education honorable and-of-restraint
 diligentia, immunis omni perturbatione atque aegritudine
diligence free from-all disturbance and sickness

ducet aeuum. si negleget, claudum iter uitae serpens
be-shall-lead his-life if he-shall-neglect a-limping path of-life creeping
 cum familiari demum stultitia reuocabitur ad inferna.
with his-familiar at-last folly he-shall-be-called-back to the-world-below
 Sed haec quidem nouissime prouenient meritis iam uitae
but these-things indeed last-of-all will-come-about the-deserts now of-life
 locatis. Nunc uero diuinae prouidentiae spectari pensum
assigned now but of-divine providence to-be-viewed the-task
 conuenit ex membrorum rationabili conformatione, quae
it-is-fitting from of-the-limbs the-rational shaping which
 suscipiendo uitali uigori caelestis adparabat prospicientia.
for-the-receiving vital strength the-heavenly was-preparing foresight
 Principio figuram capitis diuinae potestates, quibus informandi
at-the-outset the-shape of-the-head the-divine powers to-whom of-forming
 corporis erat officium concreditum, ex mundi figura
the-body was the-office entrusted from of-the-world the-figure
 mutuatae teretem globosamque finxerunt eidemque duos
having-borrowed round and-spherical they-fashioned and-to-it two
 circuitus uenerandae diuinitatis innexuerunt. Est autem caput
circuits of-venerable divinity they-bound is moreover the-head
 praeter ceterum corpus honoratius et optimati quadam
beyond the-rest-of-the body more-honored and by-a-lordly certain
 eminentia, cui reliqua membra dominanti parent atque
preeminence to-which the-remaining limbs ruling obey and
 obsequuntur iure meritoque subiecta, ne sine sede humiliter
comply by-right and-deservedly subjected lest without a-seat lowly
 in imo plane iacens asperas, cum moueretur, terrenarum
in the-depth flat lying the-rough when it-was-moved of-earthly
 lacunarum offensiones procliuitatis et item decliuitatis
hollows knocks of-a-rise and likewise of-a-fall
 incurreret, maxime cui esset necesse cuncta motuum
it-should-run-into especially for-which it-was necessary all of-motions

genera experiri. Hac igitur de causa uehiculo corporis
the-kinds to-try for-this therefore from cause by-a-vehicle of-the-body
 utpote arx sustinetur. Addita est crurum quoque et
as a-citadel it-is-upheld added has-been of-legs also and
 brachiorum porrigibilis et flexuosa substantia, ut tenendi
of-arms extensible and flexible substance so-that of-holding
 omittendi, progrediendi resistendique usus ex arbitrio praesto
of-letting-go of-advancing and-of-resisting the-use at will ready
 foret eminente diuino capitis gestamine.

might-be rising-above the-divine of-the-head burden

Progrediendi porro: commodius officium quam recedendi
of-advancing moreover more-serviceable the-function than of-retreating
 rata diuina mens ire ulterius mage quam recessim uoluit
having-judged the-divine mind to-go further rather than backward willed
 moueri. Priores quoque corporis partes meliores posterioribus
to-be-moved the-front also of-the-body parts better than-the-binder
 iudicans in homine primo omnium e regione certa capitis
judging in man first of-all from the-region fixed of-the-head
 personam subdidit uultus eamque adpellauit faciem.

the-mask he-set-beneath of-the-countenance and-it he-called the-face
 eidemque instrumenta, quae adminicularentur prouidis animae
and-to-it the-instruments which might-assist the-provident of-the-soul

motibus, adsignauit. Ex quibus primi luciferi oculorum
motions be-assigned of which first light-bearing of-the-eyes
 orbes coruscant hac de causa dati. Duae sunt, opinor,
the-orbs flash for-this from cause given two there-are I-think
 uirtutes ignis, altera edax et peremptoria, altera mulcebris
powers of-fire the-one devouring and destructive the-other soothing
 innoxio lumine. Huic igitur, ex qua lux diem inuehens
with-harmless light for-this therefore from which the-light the-day bringing-in
 panditur, domesticum et familiare corpus oculorum diuinae
spreads a-kindred and familiar body of-the-eyes the-divine

potestates commentae sunt. intimum siquidem nostri corporis

powers devised have the-inmost since of-our body

ignem utpote germanum ignis perlucidi sereni et defaecati

fire as brother of-the-fire transparent clear and purified

liquoris per oculos fluere ac demanare uoluerunt, ut

liquid through the-eyes to-flow and to-stream-out they-willed so-that

per leues congestosque et tamquam firmiore soliditate

through the-smooth and-compacted and as-if with-firmer solidity

pandos orbes luminum, quorum tamen esset angusta medietas

spreading orbs of-the-lights of-which yet was narrow the-middle

subtilior, serenus ignis per eandem efflueret medietatem.

the-finer clear fire through that-same might-flow-out middle

Itaque cum diurnum iubar adplicat se uisus fusioni,

and-so when the-daylight radiance applies itself of-sight to-the-stream

tunc nimirum incurrentia semet inuicem duo similia in

then doubtless running each upon-the-other two like-things into

unius corporis speciem cohaerent, quo concurrunt oculorum

of-one body the-appearance cohere where they-meet of-the-eyes

acies emicantes quoque effluentis intimae fusionis acies

the-beams flashing also of-the-outflowing inmost stream the-beam

contiguae imaginis occursum percutitur.

of-the-touching image by-the-encounter is-struck-back

Totum igitur hoc similem eandemque sortitum passionem

the-whole therefore this like and-the-same having-obtained affection

et ob indifferentem similitudinem eiusdem passionis

and on-account-of the-indifferent likeness of-the-same affection

effectum cum quid aliud tangit uel ipsum ab alio tangitur,

the-effect when anything other it-touches or itself by another is-touched

tactuum motu diffundens se per omne corpus

of-the-touches by-the-motion spreading itself through the-whole body

perque corpus usque ad animam porrigens sensum efficit

and-through the-body all-the-way to the-soul reaching sensation it-produces

qui uisus uocatur. At postquam in noctem discesserit
which sight is-called but after into night it-has-departed
 cognatus ignis, desertum lucis eius auxilio consortioque uelut
the-kindred fire deserted of-light its by-the-help and-fellowship as-if
 uiduatam hebet utpote ad dissimile procedens, proptereaue
widowed grows-dull inasmuch-as to the-unlike going-forth and-therefore
 inmutatum extinguitur nullam habens cum proximo tunc
altered is-quenched no having with the-neighboring then
 aëre naturae communicationem utpote splendore ignis
air of-nature sharing inasmuch-as the-splendor of-fire
 carenti, uidereque desinit factum inlecebra somni. Etenim
lacking and-to-see it-ceases made an-enticement of-sleep for-indeed
 diuinae potestates salubre oculis tegmen palpebrarum
the-divine powers a-wholesome for-the-eyes covering of-eyelids
 machinatae sunt, quibus obductis uis illa ignis intimi
contrived have which drawn the-force that of-fire inmost
 coniuientia tegminis coërcetur, compressaque fundit se per
by-the-closing of-the-covering is-confined and-compressed pours itself through
 membra, mollitisque et relaxatis conualescit quies. Quae cum
the-limbs and-softened and relaxed grows-strong rest which when
 est uehementior motuum reliquiis, cuius modi erunt et
is more-forceful of-motions with-the-remnants of-what kind they-shall-be and
 quibus in locis reliquiae, talia pariaque somniorum simulacra
in-what in places the-remnants such and-equal of-dreams images
 nascentur, eorumque expergefactus quoque memoria comitabitur.
shall-arise and-of-them the-awakened also memory shall-attend
 At uero simulacrorum quae in speculis oboriuntur, umbrarum
but indeed of-the-images which in mirrors arise of-shadows
 etiam quae in umida cernuntur superficie facilis adsecutio
also which on moist are-seen surface easy the-understanding
 est. siquidem utriusque ignis tam intimi quam extra positi
is since of-each fire both inmost and outside placed

concursu incidente in tersam aliquam leuemque materiae
by-the-meeting falling on a-polished some and-smooth of-matter
 superficiem formatique in multas et uarias figuras simulacra
surface and-shaped into many and various figures the-images
 ex leuigati corporis conspectu resultant. dexteræ porro
from of-the-polished body the-view rebound right moreover
 partes quæ sunt sinistrae uidentur in isdem speculis insolito
the-parts which are left seem in those-same mirrors by-an-unusual
 quodam more, propterea quod dexteris partibus uisus contra
certain manner therefore because to-the-right parts of-sight against
 sinistram partem speculi, sinistris item contra dexteram
the-left part of-the-mirror to-the-left likewise against the-right
 positis, motu facto corporis ex aduerso partis eius unde
placed the-motion made of-the-body from the-opposite of-the-part that whence
 motus fit, gesticulatur motus imago. At uero dexteræ
the-motion occurs gestures the-motion the-image but indeed the-right
 corporis partes dexteræ ita ut sunt in speculis quoque,
of-the-body parts right so as they-are in mirrors also
 sinistraeque item sinistrae uidentur, cum ex coitu uisus et
and-the-left likewise left seem when from the-union of-sight and
 splendoris e speculo corpulentior conglobata imago recidet.
of-the-brightness from the-mirror more-bodily massed the-image falls-back
 quod fit, quotiens teres speculi serenitas hinc inde
which happens whenever the-rounded of-the-mirror clearness on-this-side on-that
 tumidioribus et prouectis in molem lateribus dexteram uisus
with-more-swollen and protruding into a-mass sides the-right of-sight
 partem in laeua speculi, laeuam item in dexteriora deiecit.
part into the-left of-the-mirror the-left likewise into the-right-parts has-cast
 Cuius speculi demum si talis facta erit conuersio, ut
of-which mirror then if such made shall-have-been the-turning that
 elatiores illae partes altera superior altera inferior locentur,
the-raised those parts the-one upper the-other lower be-placed

resupini uultus adparebunt uidentis, splendore luminis e
upturned faces will-appear of-the-viewer the-brightness of-the-light from
 superiore margine cum summis oris partibus et ipso
the-upper edge with the-topmost of-the-face parts and the-very
 capite ad inferiora deiectis. similis porro ut mento
head to the-lower-parts cast-down like moreover as with-the-chin
 genisque ad superiora sublati. Qui quidem sensus famulantur
and-cheeks to the-upper-parts raised which indeed senses serve
 actibus opificis dei summam optimamque et primariam
the-acts of-the-craftsman god the-biggest and-best and primary
 speciem molientis. sed uulgo per semet ipsos sentire
form contriving but commonly through themselves very to-perceive
 existimantur et agere aliquid: ut si quis non opifici
they-are-supposed and to-do something as if someone not to-the-craftsman
 sed serrae uel asciae tribuat effecti operis auctoritatem,
but to-the-saw or adze should-assign of-the-finished work the-authorship
 cum a se plurimum distent causae et ea quae
although from each-other very-greatly differ causes and those-things which
 causam sequuntur. Licet enim corporea sint fundamenta
the-cause follow although for bodily are the-foundations
 omnium sensuum, quod tamen sentit, alienum a natura
of-all the-senses that-which yet perceives foreign from the-nature
 corporis excipit sensus puro et incorporeo uigore. Quippe
of-body receives sensations with-pure and incorporeal force for
 corpora frigus et calorem, astrictionem et relaxationem
bodies cold and heat contraction and relaxation
 recipiunt, non sentiunt nec uero rationem intellectumque
receive not perceive and-not indeed reason and-understanding
 in rebus ratione prudentiaque agendis sciunt.
in matters with-reason and-wisdom to-be-done do-they-know

Sed quod ex omnibus quae sunt intellectum prudentiamque
but that-which out-of all which are understanding and-wisdom
 habet, sola anima est. hoc porro inuisibile. at uero ignis et
has alone the-soul is this moreover invisible but indeed fire and
 aqua ceteraeque materiae uisibilia sunt corpora. Oportet autem
water and-the-other materials visible are bodies it-bebooves moreover
 intellectus [et] disciplinae amatorem prudentissimae naturae
of-understanding and of-learning the-lover of-the-most-wise nature
 principalem causam, non adminicula causae principalis
the-principal cause not the-supports of-the-cause principal
 inquirere illas uero, quae ab aliis motae mouent alias,
to-seek those but which by others moved move others
 secundas existimandum. Nobis quoque igitur in eundem
secondary must-be-reckoned for-us also therefore in the-same
 modum faciendum est et de utroque causarum genere
way to-be-done it-is and about each of-causes kind
 disserendum, sed separatim quidem de optimis, quae cum
must-be-discussed but separately indeed about the-best which with
 intellectu prudentiaque cuncta honesta et bona moliantur,
understanding and-wisdom all honorable and good contrive
 seorsum uero de iis, quae mente prudentiaque cassae
apart but about those which of-mind and-of-wisdom void
 temere et ut libet confusa et inordinata quae faciunt
at-random and as it-pleases confused and disordered things-which they-make
 relinquunt. Et de oculorum quidem ministerii causa, ob
they-leave and about of-the-eyes indeed of-the-service the-cause for
 quam nacti sunt eam quam habent uirtutem, satis dictum.
which obtained have that which they-have power enough has-been-said

Sight is the cause of the greatest benefit, for no one would have inquired into the universe without first seeing the stars, the sun, and the sky; from them came number, time, and philosophy. God gave eyes so that men might set their minds' circuits right by the heaven's, and voice, hearing, harmony, and rhythm serve the same use.

De praecipua tamen utilitate operis eorum mox erit 47
about the-chief yet usefulness of-the-work of-them presently will-be
 aptior disserendi locus. Uisus enim iuxta meam sententiam
a-fitter of-discussing place sight for according-to my opinion
 causa est maximi commodi plerisque non otiose natis atque
the-cause is of-the-greatest benefit to-most not idly born and
 institutis ob id ipsum quod nunc agimus. neque enim
established for that very which now we-are-doing and-not for
 de uniursa re quisquam quaereret nisi prius stellis sole
about the-whole thing anyone would-inquire unless first the-stars the-sun
 caeloque uisis. At nunc diei noctisque insinuata nobis
and-the-sky having-been-seen but now of-day and-of-night introduced to-us
 alterna uice menses annorumque obitus et anfractus nati
the-alternating succession months and-of-years the-endings and circuits born
 sunt, eorumque ipsorum dinumeratio et ex dinumeratione
have-been and-of-them themselves the-counting and from the-counting
 perfectus et absolutus extitit numerus tum temporis recordatio,
complete and finished arose number then of-time the-recollection
 quae naturam uniursae rei quaerere docuit curamque
which the-nature of-the-whole thing to-seek taught and-the-care
 inuestigationis iniecit mentibus quasi quoddam seminarium
of-investigation cast into-minds as-it-were a-certain seed-plot
 philosophiae pandens, quo bono nihil umquam maius ad
of-philosophy opening than-which good nothing ever greater to

hominum genus a diuina munificentia commeauit. Hoc igitur
of-men the-race from divine bounty has-come this therefore
 maximum beneficium uisus oculorumque esse dico. minora alia
the-greatest benefit of-sight and-of-the-eyes to-be I-say the-lesser other
 praetereo quibus, qui a philosophia remoti sunt, carentes
I-pass-over of-which those-who from philosophy removed are lacking
 debiles caecique maestam uitam lugubremque agunt. Nobis
feeble and-blind a-sorrowful life and-mournful lead for-us
 uero causa dicenda demonstrandaque uidetur diuini
but the-reason must-be-stated and-demonstrated it-seems of-the-divine
 muneris, quod prouidentia commenta est salubriter hactenus.
gift which providence devised has wholesomely thus-far
 Deum oculos hominibus idcirco dedisse, ut mentis
god eyes to-men for-this-reason to-have-given that of-mind
 prouidentiaeque circuitus, qui fiunt in caelo, notantes eorum
and-of-providence the-circuits which occur in heaven marking of-them
 similes cognatosque in usum redigerent suae mentis
like and-kindred into use they-might-bring of-their-own mind
 circuitusque animae, qui animaduersiones seu deliberationes
and-the-circuits of-the-soul which observations or deliberations
 uocantur, quam simillimos efficerent diuinae mentis
are-called as most-like they-might-make of-the-divine mind
 prouidis motibus placidis tranquillisque perturbatos licet,
to-the-provident motions calm and-tranquil the-disturbed although
 confirmatoque ingeneratae rationis examine, dum
and-having-been-strengthened of-inborn reason by-the-testing while
 imitantur. aplanem mundi intellegibilis circumactionem,
they-imitate the-unwandering of-the-world intelligible revolution
 suae mentis motus erraticos corrigant. Eadem uocis
of-their-own mind the-motions erratic they-may-correct the-same of-voice
 quoque et auditus ratio est ad eosdem usus atque ad
also and of-hearing the-account is for the-same uses and for

plenam uitae hominum instructionem datorum siquidem
the-full of-life of-men equipment given since
 propterea sermonis est ordinata communicatio, ut praesto
for-this-reason of-speech is the-ordered sharing so-that ready
 forent mutuae uoluntatis indicia. quantumque per uocem
might-be of-mutual will the-signs and-however-much through voice
 utilitatis capitur ex musica, totum hoc constat hominum
of-usefulness is-taken from music the-whole this it-is-agreed of-men
 generi propter harmoniam tributum. Harmonia uero,
to-the-race on-account-of harmony granted harmony moreover
 id est modulatio utpote intentio modificata, cognatas
that is measured-melody inasmuch-as a-tension measured kindred
 et uelut consanguineas habens commotiones animae
and as-it-were consanguineous having movements of-soul
 nostrae circuitionibus, prudenter utentibus Musarum munere
our for-the-circuits wisely using of-the-Muses by-the-gift
 temperantiaeque causa potius quam oblectationis satis est
and-of-temperance for-the-sake rather than of-delight sufficiently is
 commoda, quippe quae discrepantes et inconsonantes animae
serviceable since which discordant and dissonant of-the-soul
 commotiones ad concentum exornationemque concordiae
movements to concord and-the-adornment of-harmony
 Musis auxiliantibus reuocet. Rhythmus autem datus est
the-Muses helping may-recall rhythm moreover given has-been
 ut medela contra inlepidam numerorumque et modorum
as a-remedy against the-graceless and-of-numbers and of-measures
 nesciam gratiaeque expertem in plerisque naturam.
ignorant and-of-grace destitute in most-people nature

The world's becoming was mixed from necessity and intelligence, with intelligence ruling and necessity persuaded toward the best. Whoever would tell the truth of it must show the errant cause too, and go back to fire, earth, and the rest, whose beginnings no one has declared. Timaeus offers only a likely account, and the two kinds now need a third.

- 48 Nunc quoniam cuncta exceptis admodum paucis executi sumus,
now since all-things excepted very few set-forth we-have
 quae prouidae mentis intellectus instituit, oportet de illis
which of-provident mind the-understanding established it-behooves about those
 etiam, quae necessitas inuehit, dicere. Mixta siquidem mundi
also which necessity brings-in to-speak mixed since of-the-world
 sensibilis ex necessitatis intelligentiaeque coetu constitit
sensible from of-necessity and-of-intelligence the-union came-to-be
 generatio, dominante intellectu et salubri persuasione
the-generation with-ruling understanding and with-wholesome persuasion
 rigorem quippe necessitatis adsidue trahente ad optimos actus.
the-rigor since of-necessity constantly drawing to the-best acts
 Itaque uicta et parente prouidis auctoritatibus necessitate
and-so conquered and obeying to-the-provident authorities necessity
 prima rerum mundique exordia constiterunt. Si quis ergo
the-first of-things and-of-the-world beginnings came-to-stand if anyone therefore
 uere iuxtaque meram fidem mundi huius institutionem
truly and-according-to unmixed truth of-the-world this the-founding
 insinuaturus erit hunc oportet erratae quoque causae
about-to-set-forth shall-be him it-behooves of-the-errant also cause
 speciem praemonstrare. Quod ita demum commode fiet, si
the-kind to-show-beforehand which so only conveniently will-happen if
 ad eorum quae erroribus implicantur originem facto recursu,
to of-those-things which in-wanderings are-involved the-origin made a-return

perinde ut in iis quae ex mente sunt fecimus, genituram
just as in those which from mind are we-did the-birth
 substantiamque eorum ab exordio retexamus naturamque
and-the-substance of-them from the-beginning we-unweave and-the-nature
 ignis et terrae, ceterarum item materialium, ex quibus mundi
of-fire and of-earth of-the-other likewise materials from which of-the-world
 sensibilis coagmentata molitio est, consideremus. nec naturam
sensible the-fitted-together structure is we-consider and-not the-nature
 modo ueram illam ueterem, quae fuit ante concretionem,
only true that ancient which was before the-compounding
 sed antiquas etiam ipsorum elementorum perpressiones.

but the-ancient also of-the-very elements experiences
 Nullus quippe ad hoc usque tempus genituram eorum indicauit,
no-one for to this up-to time the-birth of-them has-declared
 sed tamquam scientibus, quid sit ignis et cetera, sic loquimur
but as-if to-those-knowing what is fire and the-rest thus we-speak
 et dicimus initia uniuersitatis, constituentes ea
and we-say the-first-principles of-the-universe setting-up those-things
 quae ne syllabarum quidem locum uicemque pro ueri
which not-even of-syllables indeed the-place and-the-role in-proportion-to of-true
 examinis ratione obtinent. Nostra igitur haec est professio
weighing the-standard hold our therefore this is declaration
 nihil ad praesens de uniuersitatis uel initio uel initiis,
nothing for the-present about of-the-universe either the-beginning or the-beginnings
 ut quidam putant, esse dicendum. non quo sit ullum
as some think to-be said not because there-is any
 impedimentum praeter inextricabilem difficultatem, sed quod ita
hindrance besides the-inextricable difficulty but because so
 instituto sermone sit impossibile admodum perueniri ad
with-the-established discourse it-is impossible quite to-arrive at
 explanationem rei. Neque igitur uos id expectetis, nec
the-explanation of-the-matter and-not therefore you that should-expect and-not

ego mihi persuadeam posse me tantum et tanti oneris
I to-myself should-persuade to-be-able me so-great and of-so-great a-burden
 sustinere. Atque illud potius observabo, quod initio
to-bear and that rather I-shall-observe which at-the-beginning
 sermonis precario petiui, in rebus imaginariis procliuiusque ad
of-the-discourse by-entreaty I-sought in matters imaginary and-prone to
 fallendum rationibus rerum earundem uerisimilibus adsertionibus
deceiving with-accounts of-things the-same likely assertions
 imaginariisque contentus sim initia singulorum et
and-imaginary content I-may-be the-beginnings of-particulars and
 uniuersorum originem pandens. Deum ergo etiam nunc
of-universals the-origin disclosing god therefore also now
 auxiliatorem inuocabimus ante auspiciū dictionis, liberatorem
as-helper we-shall-call-upon before the-outset of-the-speaking as-deliverer
 ex turbida et procellosa coepti sermonis iactatione.
from the-turbid and stormy of-the-begun discourse tossing
 Erit ergo initium tale demum uniuersae imaginariae rei,
will-be therefore the-beginning such then of-the-whole imaginary thing
 eademque magnificentius diuidetur. Etenim tunc duae modo
and-the-same more-grandly will-be-divided for-indeed then two only
 species ueniebant in diuisionem. at nunc tertium quoque aliud
kinds were-coming into the-division but now a-third also other
 oborietur genus. Quippe in prioribus duo nobis satis abunde
will-arise kind for in the-earlier two to-us enough abundantly
 sufficere uidebantur: unum perpetuum carens generatione
to-suffice seemed one everlasting lacking generation
 exemplaris eminentiae, alterum simulacrum et imago eius
of-the-pattern's preeminence the-other a-likeness and image of-it
 aeternitati propagata secundae generationis idque uisibile.
to-eternity propagated of-second generation and-that visible

Two kinds were enough before; now a third arises. It is the receptacle of everything that comes to be, and a kind of nurse. It is hard to speak of, because the elements change into one another: water freezes into stone, melts into vapor, air burns into fire and fire quenched becomes air, and water piles up into earth again.

At uero tertium tunc quidem minime diuisimus. at nunc 49
 but indeed the-third then indeed not-at-all we-divided but now
 inpositura nobis necessitatem ratio uidetur ire obuiam
 about-to-impose on-us necessity reason seems to-go to-meet
 manumque conserere aduersum inexpugnabilem omni ratione
 and-band to-join against an-unassailable to-every reasoning
 et omni eloquio fraudem crassis tenebris inuolutam. Quam
 and to-every utterance deceit in-thick darkness wrapped what
 igitur eius uim quamue esse naturam putandum est? Opinor
 therefore its power or-what to-be nature to-be-thought it-is I-think
 omnium quae gignuntur receptaculum est et quasi quaedam
 of-all-things which are-begotten a-receptacle it-is and as-it-were a-certain
 nutricula. Atque hoc quod de ea dicitur uerum est quidem,
 nurse and this which about it is-said true is indeed
 sed dicendum uidetur paulo apertius. Est tamen arduum eo
 but to-be-said it-seems a-little more-plainly it-is yet hard the
 magis, quod praeconfundi mentis aciem necesse est et
 more because to-be-confounded-beforehand of-the-mind the-edge necessary it-is and
 aestuare tam de igne quam ceteris materiis, quâ magis aquam
 to-waver both about fire and the-other materials how rather water
 iure aquam dici putarique oporteat quam terram, cum
 rightly water to-be-called and-thought it-ought than earth since
 nulla sit certa et stabilis proprietas corporum, quae cuiusque
 no there-is fixed and stable property of-bodies which of-each

indicet naturalem germanitatem. Principio ut de aqua,
may-declare the-natural kinship at-the-outset so-that from water
 cuius modo fecimus mentionem, ordiamur: cum astringitur in
of-which just-now we-made mention we-may-begin when it-is-bound into
 glaciem, certe saxum terrenaque soliditatis corpus et minime
ice surely a-stone and-of-earthly solidity a-body and not-at-all
 fusile adparet. eadem haec ignita et diffluens discretaque
fusible it-appears the-same this set-afire and melting and-dispersed
 uarie in umorem spiritum et aërias auras dissoluitur.
variously into moisture breath and airy currents is-dissolved
 aër porro exustus ignem creat, rursumque extinctus ignis
air moreover burnt-up fire creates and-again quenched fire
 aëra corpulentior factus instituit. aër item crassior factus
air more-bodily made establishes air likewise thicker made
 in nubes nebulasque conrescit quibus elisis et expressis
into clouds and-mists congeals which squeezed and pressed-out
 pluuiæ stagnorumque et fontium largitas, demumque ex
of-rains and-of-pools and of-springs the-abundance and-at-last from
 aqua terrenæ moles aggerantur. Atque ita circuitu quodam
water of-earth masses are-heaped-up and so in-a-circuit a-certain
 uires fomentaque generationis corporibus inuicem sibi
the-powers and-the-fuels of-generation the-bodies in-turn to-one-another
 mutantibus nec in una eademque forma perseuerantibus
lending and-not in one and-the-same form persisting
 quæ tandem erit certa eorum et a cunctatione semota
what at-last will-be sure of-them and from hesitation removed
 comprehensio? Nulla certe. Quapropter de cunctis huius
apprehension none surely wherefore about all of-this
 modi mutabilibus ita est habendum. Hoc quod saepe
kind changeable-things thus is to-be-held this which often
 alias aliter formatum nobis uidetur et plerumque iuxta
at-one-time otherwise shaped to-us seems and generally after

ignis effigiem, non est, opinor, ignis sed igneum quiddam,
of-fire the-likeness not is I-think fire but fiery something
 nec aër sed aërium, nec omnino quicquam uelut habens
and-not air but airy and-not at-all anything as-if having
 ullam stabilitatem. Denique ne pronominibus quidem ullis
any stability in-short not-even by-pronouns indeed any
 signanda sunt, quibus in demonstratione uti solemus
to-be-marked they-are which in pointing-out to-use we-are-accustomed
 cum dicimus hoc uel illud. fugiunt enim nec expectant
when we-say this or that they-flee for and-not await
 eam adpellationem, quae de iis tamquam existentibus
that naming which about them as-if existing
 habetur. Igitur ignem quoque eum esse uere putandum
is-held therefore fire also that to-be truly must-be-thought
 qui semper idem est, et omne cuius proprietas manet.
which always the-same is and everything whose property abides

XIX · GOLD, AND THE FORMLESS NURSE

Only what abides may be called this or that; what takes on qualities cannot. If one shape were made and remade endlessly out of the same gold, the safe answer would be gold. So the receptacle is like soft material stamped with many seals: it takes every form and keeps none, and must be mother, the pattern father, and what comes to be their offspring.

At uero id, in quo fieri singula haec uidentur et demum 50
but indeed that in which to-come-to-be each these seem and then
 dissolui pereuntiaque ad alias inde transire formas, solum
to-be-dissolved and-perishing to other thence to-pass forms only
 illud adpellandum puto certo pronomine recte quippe
that to-be-named I-think with-a-fixed pronoun rightly for

de eo dici posse hoc uel illud. Porro quod recipit
about it to-be-said to-be-able this or that moreover that-which receives
 qualitatem uel etiam uerti potest in contrarias qualitates,
quality or even to-be-turned is-able into contrary qualities
 calidum dici uel candidum. proprioque et certo nomine
hot to-be-called or white and-with-a-proper and fixed name
 adpellari, quod sit incertum et mutabile, minime conuenire.
to-be-named because it-is uncertain and changeable not-at-all to-be-fitting
 Sed, opinor, apertius etiam nunc de eodem erit dissertare
but I-think more-plainly even now about the-same it-will-be to-discourse
 conandum. Si quis enim cunctas formas figurasque ex una
to-be-attempted if someone for all forms and-figures from one
 eademque auri materia fictas iugiter et sine intermissione
and-the-same of-gold material fashioned continually and without intermission
 in alias atque alias reformet: tunc, si quis electa
into other and other should-reshape then if someone having-chosen
 qualibet una figura quaerat quae sit, opinor posse firme
any one figure should-ask what it-is I-think it-is-possible firmly
 et diligenter ac sine reprehensione responderi aurum illud
and carefully and without censure to-be-answered gold that
 esse, nec addere trianguli cylindriue cuiusue alterius formae
to-be and-not to-add of-a-triangle or-cylinder or-of-any other form
 uidebitur. Eadem et consimilis ratio difficultasque in ea
will-it-seem the-same and very-like the-account and-the-difficulty in that
 natura, quae cuncta recipit corpora, reperitur.
nature which all receives bodies is-found
 haec quippe minime recedit ex condicione propria. recipit
this for not-at-all departs from the-condition its-own it-receives
 enim cuncta nec ullam ex isdem formam trahit. et
for all-things and-not any from them form does-it-draw and
 cum uelut intra gremium eius formentur quae
although as-it-were within the-lap of-it are-formed the-things-which

recipiuntur, ipsa informis manet estque usus eius similis molli
are-received it formless remains and-is the-use of-it like to-soft
 cedentique materiae, in quam inprimuntur uaria signacula
and-yielding material in which are-impressed various seals
 moueturque et conformatur omnimode ab introeuntibus, ipsa
and-it-is-moved and is-shaped in-every-way by the-things-entering itself
 nec formam nec motum habens ex natura sua. Quae
neither form nor motion having from nature its-own the-things-which
 uero ingrediuntur, formas mutant aliasque alia et diuersa
but enter the-forms change and-at-one-time other and different
 cernuntur. eademque quae introeunt et egrediuntur simulacra
are-seen and-the-same which enter and go-out likenesses
 sunt uere existentium rerum miro quodam uiuque
are truly existing of-things by-a-marvelous certain and-scarcely
 explicabili modo formata ab isdem uere existentibus rebus,
explicable way formed by those-same truly existing things
 quem ad modum mox demonstrare nitetur pro
which to the-manner presently to-show we-shall-strive according-to
 uiribus. At uero nunc trinum genus animo sumendum est:
our-strength but indeed now a-threefold kind in-mind to-be-taken it-is
 quod gignitur, item aliud in quo gignitur, praeterea tertium
that-which is-begotten likewise another in which it-is-begotten besides a-third
 ex quo similitudinem trahit mutuaturque quod gignitur.
from which likeness draws and-borrows that-which is-begotten
 Decet ergo facere conparationem similitudinemque inpertiri
it-is-fitting therefore to-make a-comparison and-a-likeness to-assign
 illi quidem quod suscipit matris, at uero unde obuenit
to-that indeed which receives of-a-mother but indeed whence it-comes
 patris, illi autem naturae quae inter haec duo est prolis.
of-a-father to-that moreover nature which between these two is of-offspring

Simul ita intellegendum est fieri non posse, ut una
at-the-same-time so to-be-understood it-is to-happen not to-be-able that one
 existat facies, quae omnes rerum omnium formas uultusque
should-exist face which all of-things all the-forms and-countenances
 contineat uariaque corporis undique ora demonstret, nisi
should-contain and-various of-body on-every-side faces should-show unless
 subiecto prius informi aliquo corporum gremio, perinde ut quae
laid-under first formless some of-bodies lap just as which
 in picturis substernitur infectio decolor ad colorum lumina
in paintings is-spread-beneath the-priming colorless for of-colors the-lights
 subuehenda. Etenim si erit alicuius eorum quae in se recipit
to-be-brought-up for-indeed if shall-be of-any of-those which into itself it-receives
 simile receptaculum, cum quid obueniet dissimile iis quibus
like the-receptacle when something shall-come unlike to-those to-which
 simile est, discordabit, opinor, uultus eius cum introgressi
like it-is it-will-clash I-think the-face of-it with of-the-entering
 corporis uultu nullamque exprimet similitudinem. Ex quo
body the-face and-no it-will-express likeness from which
 fit, ut receptaculi sinus nullam propriam naturaliterque
it-comes-about that of-the-receptacle the-hollow no proper and-naturally
 expressam habeat figuram, proptereaue informis intellegatur
expressed has shape and-therefore formless is-understood
 omni quippe forma carens, ut qui odora pigmenta conficiunt
of-every for form lacking as those-who fragrant unguents compound
 ante omnia curant, ut nullius sint odoris proprii quae
before all-things take-care that of-no they-are scent their-own the-things-which
 condientur, susceptura uidelicet umidos sucos odoraminum.
will-be-seasoned about-to-receive clearly the-moist juices of-the-perfumes

What is to be stamped with all forms must have no form of its own, as those who stamp soft materials first smooth them. So the mother of the visible world is not earth, water, fire, or air, but an invisible and formless capacity, neither wholly intelligible nor wholly sensible. The forms exist apart if intellect and true opinion differ, and they do.

et qui materiis mollibus inpressionique cedentibus insignire 51
and those-who on-materials soft and-to-impression yielding to-stamp
 formas aliquas uolunt, pure leuigatas adparant nec ullam
forms some wish purely smoothed they-prepare and-not any
 omnino formam in adparata leuigatione adparere patiuntur. sic
at-all form in the-prepared smoothing to-appear do-they-allow so
 ei, quod omnibus rerum omnium formis et figuris aeternae
to-that which with-all of-things all the-forms and figures of-eternal
 uitae mansurisque per saecula recte insignietur, nulla
life and-abiding through the-ages rightly will-be-stamped no
 omnino propria species falsa opinione tribuenda est. Ideoque
at-all proper appearance by-false opinion to-be-assigned is and-therefore
 facti generati uisibilis animalis matrem corporeaeque
of-the-made begotten visible creature the-mother and-of-bodily
 substantiae receptaculum neque terram neque aquam nec
substance the-receptacle neither earth nor water and-not
 uero ignem uel aëra nec quicquam aliud, quod ex iis
indeed fire or air and-not anything other which from these
 creatum est, nec uero ex quibus haec ipsa subsistunt
created has-been and-not indeed from which these themselves subsist
 adpellandum, sed inuisibilem potius speciem quandam et
to-be-named but an-invisible rather kind a-certain and
 informem capacitatem mira quadam et inconprehensibili
formless capacity by-a-marvelous certain and inconprehensible

ratione inter nullam et aliquam substantiam nec plane
reason between no and some substance and-not wholly
 intellegibilem nec plane sensibilem positam, sed quae ex
intelligible and-not wholly sensible placed but which from
 iis quae in ea commutantur intellegi tamen posse
those-things which in it are-changed to-be-understood yet to-be-able
 uideatur. Ignis quidem pars eius ignita, umectata uero pars
may-seem of-fire indeed the-part of-it set-afire moistened but the-part
 eiusdem aqua, si modo expertis rei pars ulla dici potest.
of-the-same water if only of-a-shareless thing a-part any to-be-called can
 terra quoque et aër ratione illa, si qua forte simulacra
earth also and air by-the-account that if in-any-way perhaps likenesses
 eorum recipit in se de quibus singulis huius modi tractatus
of-them it-receives into itself about which each of-this kind a-treatment
 instituendus uidetur. Estne aliquis ignis seorsum positus
to-be-undertaken seems is-there any fire apart placed
 et incommunicabilis, item ceterae species, quas concipientes
and incommunicable likewise the-other forms which conceiving
 mente dicimus semper separatas a coetu corporearum
in-mind we-call always separate from the-company of-bodily
 specierum fore archetypa exemplaria rei sensilis, an haec
forms will-be archetypal patterns of-the-thing sensible or these
 sola sunt quae uidentur quaeque corporis intentione sentimus,
alone are which are-seen and-which of-the-body by-the-effort we-perceive
 nec praeter haec ulla sunt uspiam, sed frustra praesumitur
and-not besides these any are anywhere but in-vain it-is-assumed
 esse intellegibiles species, quarum sint imagines sensiles,
to-be intelligible forms of-which are the-images sensible
 easque nihil aliud esse quam uerba? Quod quidem neque
and-them nothing other to-be than words which indeed neither
 inexamatum relinqui placet nec ad prolixum natura sua
unexamined to-be-left it-pleases and-not to a-lengthy by-nature its-own

tractatum minime pertinens ad rem uerborum agmen
treatment not-at-all pertaining to the-matter of-words a-thing
 addendum. At uero si quis amplae rei finis disceptationem
to-be-added but indeed if someone of-a-large matter the-end the-dispute
 conpendio dirimet, hunc certe asciscere operae pretium
by-a-short-cut shall-settle him surely to-take-on of-effort the-worth
 facientis est. Ipse igitur, quid de hac re sentiam, dicam. Si
of-one-doing it-is myself therefore what about this matter I-think I-shall-say if
 intellectus itemque uera opinio duae res sunt, necesse est haec
understanding and-likewise true opinion two things are necessary it-is these
 ipsa per semet esse intellectu potius quam sensibus
themselves through themselves to-be by-understanding rather than by-the-senses
 adsequenda. sin uero, ut quibusdam uidetur, uera opinio ab
to-be-attained but-if indeed as to-some it-seems true opinion from
 intellectu nihil differt, omnia quae corporea sentimus certa
understanding nothing differs all-things which bodily we-perceive certain
 habenda sunt. Sed opinor duo esse dicendum, propterea quod
to-be-held are but I-think two to-be it-must-be-said because that
 utraque magna differentia distant. quippe quorum alterum
both by-a-great difference are-apart since of-which the-one
 doctrina nobis insinuet, alterum persuasionis adsumptio. et
teaching in-us instills the-other of-persuasion the-adoption and
 alterum quidem semper cum ratione uera, porro sine ulla
the-one indeed always with reason true moreover without any
 ratione alterum. item alterum nulla persuasione transducibile,
reason the-other likewise the-one by-no persuasion transferable
 alterum nutans incertumque semper et deriuabile.
the-other wavering and-uncertain always and divertible

If intellect and true opinion are two, then the forms exist apart from the senses. Intellect belongs to god and to very few men; right opinion belongs to all. There are three: what always is, what comes to be in place, and place itself, which is grasped by a bastard reasoning and dreamed of rather than seen.

- 52 quid quod rectae opinionis omnis uir particeps, intellectus
what because of-right opinion every man a-sharer understanding
 uero dei proprius et paucorum admodum lectorum
but of-god proper and of-few very chosen
 hominum? Quod cum ita sit, fatendum est esse eius modi
of-men which since so is to-be-confessed it-is to-be of-that kind
 speciem semotam a sensibus in semet locatam sine ortu
a-form removed from the-senses in itself seated without rising
 sine occasu, quae neque in se recipit quicquam aliunde
without setting which neither into itself receives anything from-elsewhere
 neque ipsa procedit ad aliud quicquam, inuisibilem insensilem,
nor itself goes-forth to other anything invisible imperceptible
 soli mentis intentioni animaduersionique perspicuam. Porro
to-the-sole of-mind application and-observation clear moreover
 quod ab hoc secundum est, natium sensile sustentabile
that-which from this second is born sensible supportable
 consistens aliquo in loco et inde rursum cum inmutatione et
standing in-some in place and thence again with change and
 interitu recedens, sensibus et opinione noscendum. Tertium
destruction withdrawing by-the-senses and opinion to-be-known the-third
 genus est loci, quod ne ad interitum quidem pertinet.
kind is of-place which not-even to destruction indeed belongs
 sedem porro praebet iis quae generantur, sed ipsum
a-seat moreover it-affords to-those-things which are-begotten but itself

sine sensu tangentis tangitur adulterina quadam ratione
without sense of-one-touching is-touched by-a-spurious certain reasoning
 opinabile. Denique cum id animo intuemur, patimur
a-thing-of-opinion in-short when it with-the-mind we-behold we-experience
 quod somniantes. putamus enim necesse esse, ut omne quod
what dreaming we-suppose for necessary to-be that everything which
 est in aliquo sit loco positum regionemque obtineat ullam.
is in some is place set and-a-region occupies some
 porro quod neque in terra neque in caelo sit, minime existere.
moreover that-which neither on earth nor in heaven is not-at-all to-exist
 Ob quam depravationem itemque alias consanguineas
on-account-of which distortion and-likewise other kindred-ones
 ne in reputatione quidem et consideratione uere existentis
not-even in the-reckoning indeed and consideration truly existing
 uereque peruigilis naturae mente consistimus propter huius modi
and-truly wide-awake nature in-mind do-we-stand-firm because-of of-this kind
 somnia, cum ne imaginari quidem ullam huius lubricae
dreams since not-even to-imagine indeed any of-this slippery-thing
 speciem formamque ualeamus. Propriam quippe nullam habet
appearance and-shape are-we-able its-own for none it-has
 et habere omnes uidetur, cum intra gremium eius conuersione
and to-have all it-seems when within the-lap of-it by-turning
 ad aliud ex alio formae transfigurantur. idemque hoc inter
to one-thing from another the-forms are-transfigured and-the-same this between
 alteram aliquam et nullam substantiam positum inuenitur suam
one some and no substance placed is-found its-own
 nullam habet, nec tamen nihil est. At enim uere existentium
none it-has and-not yet nothing it-is but indeed truly existing
 rerum adsertio perspicua rationis luce firmatur docens, dum
of-things the-affirmation by-the-clear of-reason light is-confirmed teaching while
 quidem hoc erit aliud itemque illud aliud, neutrum in neutro
indeed this shall-be other and-likewise that other neither in the-other

posse consistere nec simul idem unum et duo fieri.
to-be-able to-stand and-not at-once the-same one and two to-become
 Haec est meae quidem sententiae mens esse et ante mundi
this is of-my indeed opinion the-sense to-be also before of-the-world
 quoque sensilis exornationem fuisse tria haec: existens locum
even sensible the-ordering to-have-been three these being place
 generationem. Igitur generationis nutriculam umectatam modo,
becoming therefore of-becoming the-nurse moistened now
 modo ignitam, terraeque item et aëris formas suscipientem
now set-afire and-of-earth likewise and of-air the-forms receiving
 ceterasque pedissequas passiones perpetientem omniformem
and-the-other attendant affections enduring of-every-form
 uisu uideri. quod tamen priuatim neque similibus uiribus
to-the-sight to-be-seen because yet severally neither with-like powers
 neque exaequatis potentiis instruat, nihil esse eius aequale,
nor with-equalized forces it-is-furnished nothing to-be of-it equal
 sed undique uergentem et in pronom uel absonum
but on-every-side inclining and to the-downward or the-discordant
 praeponderantem agitari quidem materiis agitantibus
weighing-heavier to-be-shaken indeed by-the-materials shaking
 inuicemque reciproco pulsu pulsare atque agitare materias.
and-in-turn with-a-returning thrust to-strike and to-shake the-materials

XXII · THE ELEMENTS BEFORE THE WORLD WAS ORDERED

As grain is sorted by shaking, the four were carried and separated by the receptacle's uneven motion, like things drawn to like, and so had their regions before the world was set in order. Then god shaped fire, earth, air, and water with form and number, and their ordering is now to be shown by an unfamiliar kind of proof.

Ex quo fluctu turbatas materias in diuersa raptari 53
from which by-the-surge the-troubled materials into different-directions to-be-swept
 discernique a se, perinde ut quae in frumenti
and-to-be-separated from each-other just as which in of-grain
 purgatione pistoriis instrumentis motu et excussione
the-cleaning with-milling instruments by-motion and shaking-out
 discerni uidemus grauia quidem et solida seorsum,
to-be-separated we-see heavy-things indeed and solid-things apart
 tenuia uero et leuia in aliam partem. sic illa quattuor uelut
the-thin but and light into another part so those four as-if
 in euripo fluctuante iactari, uel machina quadam facta
in a-strait surging to-be-tossed or by-a-machine a-certain made
 ad motus ciendos dissimillima quaeque a dissimillimis
for motions to-be-stirred the-most-unlike each from the-most-unlike
 plurimum, aliqua uero similitudine sociata nequaquam
very-greatly by-some but likeness allied by-no-means
 disparari, proptereaque sedibus fuisse diuisa ante
to-be-parted and-therefore in-their-seats to-have-been divided before
 mundi scilicet exornationem. Ac tunc quidem erat
of-the-world namely the-ordering and then indeed there-was
 huius modi rationis expers rerum inordinata confusio sed
of-this kind of-reason devoid of-things a-disordered confusion but
 ubi cuncta redigi ad modum placuit, ignem primo
when all-things to-be-brought to measure it-pleased fire first
 terramque et aëra atque aquam concinnauit opifex
and-earth and air and water he-fashioned the-craftsman
 deus, non talia ut nunc sunt, sed quae praeferrent
god not such as now they-are but which displayed
 elementorum uestigia in eo squalore ac deformitate, qui
of-the-elements traces in that squalor and deformity which
 adparet in iis, quibus diuina deest prospicientia.
appears in those-things to-which divine is-lacking foresight

nunc uero singulis luce ac specie tributa numerus
now but to-each light and form granted number
 quoque inlustratorum omnium genituram sequebatur pulchris
also of-the-illuminated all the-birth followed beautiful
 omnibus ex non talibus quondam institutis. Nunc iam
all from not such once established now already
 ordinationem genituramque eorum singillatim demonstrari
the-arrangement and-the-birth of-them one-by-one to-be-shown
 conuenit nouo quidem et inusitato genere demonstrationis,
it-is-fitting by-a-new indeed and unusual kind of-demonstration
 uerum uobis, qui omnes eruditionis ingenuae uias
but to-you who all of-learning liberal the-ways
 peragraueritis, neque incognito et ex leui admonitione
have-traversed and-not unknown and from a-slight hint
 perspicuo.
clear

CICERO

De Natura Deorum Liber II

On the Nature of the Gods · Book II

Velleius admits he was rash to take on an Academic who is also an orator: he fears neither an inarticulate Academic nor an orator without philosophy, but Cotta has both, and only a crowd and a jury were lacking. Balbus would rather hear Cotta build up true gods with the eloquence that pulled down false ones. Cotta declines and asks to hear him.

Quae cum Cotta dixisset, tum Velleius ‘Ne ego’ inquit 1
which-things when Cotta had-said then Velleius truly I he-says
 ‘incautus, qui cum Academico et eodem rhetore congrredi
incautious who with an-Academic and the-same a-rhetorician to-engage
 conatus sim. nam neque indisertum Academicum pertimuissem
having-tried I-have for neither an-ineloquent Academic would-I-have-feared
 nec sine ista philosophia rhetorem quamvis eloquentem; neque
nor without that philosophy a-rhetorician however eloquent and-not
 enim flumine conturbor inanium verborum nec subtilitate
for by-a-stream am-I-troubled of-empty words nor by-the-subtlety
 sententiarum si orationis est siccitas. tu autem Cotta utraque
of-thoughts if of-the-speech there-is dryness you but Cotta in-each
 re valuisti; corona tibi et iudices defuerunt. Sed ad ista
respect were-strong an-audience to-you and jurors were-lacking but to those-things
 alias, nunc Lucilium, si ipsi commodum est, audiamus.’
another-time now Lucilius if to-him convenient it-is let-us-hear
 Tum Balbus: ‘Eundem equidem mallet audire Cottam, 2
then Balbus the-same for-my-part I-would-prefer to-hear Cotta
 dum qua eloquentia falsos deos sustulit eadem
provided-that with-what eloquence false gods he-removed with-the-same
 veros inducat. est enim et philosophi et pontificis
true-ones he-may-bring-in it-is for both of-a-philosopher and of-a-pontiff
 et Cottae de dis immortalibus habere non errantem
and of-Cotta about the-gods immortal to-have not a-wandering

et vagam ut Academici sed ut nostri stabilem certamque
and vague as the-Academics but as our-people a-stable and-sure
 sententiam. nam contra Epicurum satis superque dictum
opinion for against Epicurus enough and-more said
 est; sed aveo audire tu ipse Cotta quid sentias.
has-been but I-long to-hear you yourself Cotta what you-think
 ‘An’ inquit ‘oblitus es quid initio dixerim, facilius
or he-says forgotten have-you what at-the-beginning I-said more-easily
 me, talibus praesertim de rebus, quid non sentirem quam
that-I such especially about matters what not I-thought than
 quid sentirem posse dicere? quod si haberem aliquid quod
what I-thought to-be-able to-say and if I-had something which
 liqueret, tamen te vicissim audire vellem, cum ipse tam
were-clear still you in-turn to-hear I-should-wish since I-myself so
 multa dixissem.’
many-things had-said

II · THE QUESTION IN FOUR PARTS

Balbus agrees to be brief, since refuting Epicurus has already shortened his case. The Stoics divide the question into four: that the gods exist, what they are like, that they govern the world, and that they care for men. He takes the first two: the sight of heaven proves a ruling mind, as Ennius’ Jove shows, and time confirms the belief while fictions like the Chimaera fade.

- 3 Tum Balbus: ‘Geram tibi morem et agam quam
then Balbus I-shall-humor you the-wish and I-shall-do-it as
 brevissime potero; etenim convictis Epicuri erroribus
most-briefly I-shall-be-able for-indeed having-been-refuted of-Epicurus the-errors
 longa de mea disputatione detracta oratio est. Omnino
a-long from my discourse taken-away speech has-been altogether

dividunt nostri totam istam de dis immortalibus
divide our-people the-whole that about the-gods immortal
 quaestionem in partis quattuor. primum docent esse deos,
question into parts four first they-teach to-be gods
 deinde quales sint, tum mundum ab his administrari,
next of-what-sort they-are then the-world by these to-be-governed
 postremo consulere eos rebus humanis. nos autem hoc
lastly to-take-thought them for-the-affairs human we but in-this
 sermone quae priora duo sunt sumamus; tertium et quartum,
discussion which the-first two are let-us-take the-third and the-fourth
 quia maiora sunt, puto esse in aliud tempus differenda.
because greater they-are I-think to-be to another time put-off
 ‘Minime vero’ inquit Cotta; ‘nam et otiosi sumus et his
by-no-means indeed he-says Cotta for both at-leisure we-are and these
 de rebus agimus, quae sunt etiam negotiis anteponenda.’
about matters we-are-treating which are even to-business to-be-preferred
 Tum Lucilius “Ne egere quidem videtur” inquit “oratione prima 4
then Lucilius not to-need even seems said-be speech the-first
 pars. Quid enim potest esse tam apertum tamque perspicuum,
part what for can be so open and-so clear
 cum caelum suspeximus caelestiaque contemplati sumus,
when the-sky we-have-looked-up-at and-heavenly-things having-contemplated we-are
 quam esse aliquod numen praestantissimae mentis quo
as to-be some divine-power of-a-most-excellent mind by-which
 haec regantur? quod ni ita esset, qui potuisset adsensu
these-things are-governed and unless so it-were how could-have with-the-assent
 omnium dicere Ennius “aspice hoc sublime candens, quem
of-all say Ennius behold this on-high shining whom
 invocant omnes Iovem” — illum vero et Iovem et
call-upon all Jove him indeed both Jove and
 dominatorem rerum et omnia motu regentem et, ut idem
lord of-things and all-things by-motion ruling and as the-same

Ennius, "patrem divumque hominumque" et praesentem ac
Ennius father both-of-gods and-of-men and present and
 praepotentem deum? quod qui dubitet, haud sane intellego
all-powerful god which he-who doubts not really do-I-understand
 cur non idem sol sit an nullus sit dubitare possit;
why not the-same-man the-sun is or none is to-doubt could
 5 qui enim est hoc illo evidentius? Quod nisi cognitum
how for is this than-that more-evident which unless known
 comprehensumque animis haberemus, non tam stabilis
and-grasped in-our-minds we-held not so firm
 opinio permaneret nec confirmaretur diuturnitate temporis
the-belief would-endure nor would-be-strengthened by-the-length of-time
 nec una cum saeculis aetatibusque hominum inveterare
nor together with the-generations and-ages of-men to-grow-old
 potuisset. etenim videmus ceteras opiniones fictas atque
could-it-have for-indeed we-see other opinions invented and
 vanas diuturnitate extabuisse. quis enim hippocentaurum
empty by-length-of-time to-have-wasted-away who for a-hippocentaur
 fuisse aut Chimaeram putat, quaeve anus tam excors
to-have-been or a-Chimaera thinks or-what old-woman so witless
 inveniri potest quae illa quae quondam credebantur apud
to-be-found can who those which once were-believed among
 inferos portenta extimescat? opinionis enim commenta delet
those-below monsters would-dread of-opinion for the-fictions destroys
 dies, naturae iudicia confirmat.
time of-nature the-judgments it-confirms

Worship grows greater day by day, and not by chance: the gods have often shown their power. Castor and Pollux fought at Lake Regillus and later announced the defeat of Perseus to Vatinius, jailed for the report, then rewarded. Prodigies foretell what is to be; Clodius drowned the sacred chickens and lost his fleet, and Junius lost his by neglecting the auspices.

Itaque et in nostro populo et in ceteris deorum cultus 6
and-so both among our people and among the-rest of-the-gods worships
 religionumque sanctitates existunt in dies maiores atque
and-of-religious-rites sanctities arise by the-day greater and
 meliores; idque evenit non temere nec casu, sed quod et
better and-that happens not at-random nor by-chance but because both
 praesentes saepe di vim suam declarant, ut et apud
present often the-gods power their-own declare as both at
 Regillum bello Latinorum, cum A. Postumius dictator cum
Regillus in-the-war of-the-Latins when Aulus Postumius dictator with
 Octavio Mamillio Tusculano proelio dimicaret, in nostra acie
Octavius Mamilius of-Tusculum in-battle was-fighting in our line
 Castor et Pollux ex equis pugnare visi sunt, et recentiore
Castor and Pollux from horses to-fight seen were and in-more-recent
 memoria idem Tyndaridae Persem victum nuntiaverunt.
memory the-same sons-of-Tyndareus Perseus conquered announced
 P. enim Vatinius avus huius adolescentis, cum e
Publius for Vatinius the-grandfather of-this young-man when from
 praefectura Reatina Romam venienti noctu duo iuvenes
the-prefecture of-Reate to-Rome to-him-coming by-night two young-men
 cum equis albis dixissent regem Persem illo die captum,
with horses white had-said king Perseus on-that day taken
 cum senatui nuntiavisset, primo quasi temere de re
when to-the-senate he-had-reported-it at-first as-if rashly about the-state

publica locutus in carcerem coniectus est, post a
public having-spoken into prison thrown he-was afterward from
 Paulo litteris allatis cum idem dies constitisset, et
Paulus a-dispatch having-been-brought when the-same day had-been-established both
 agro a senatu et vacatione donatus est. atque etiam cum
with-land by the-senate and with-exemption presented he-was and also when
 ad fluvium Sagram Crotoniatas Locri maximo proelio
at the-river Sagra the-Crotonians the-Locrians in-a-very-great battle
 devicissent, eo ipso die auditam esse eam pugnam
had-utterly-defeated on-that very day heard to-have-been that battle
 ludis Olympiae memoriae proditum est. saepe Faunorum
at-the-games at-Olympia to-memory handed-down has-been often of-Fauns
 voces exauditae, saepe visae formae deorum quemvis aut non
voices heard often seen shapes of-gods anyone either not
 hebetem aut impium deos praesentes esse confiteri coegerunt.
dull or impious the-gods present to-be to-confess have-compelled

- 7 Praedictiones vero et praesensiones rerum futurarum
predictions indeed and forebodings of-things future
 quid aliud declarant nisi hominibus ea quae sint
what else do-they-show except to-men those-things which are
 ostendi monstrari portendi praedici, ex quo illa ostenta
to-be-displayed to-be-revealed to-be-portended to-be-foretold from which those displays
 monstra portenta prodigia dicuntur. Quod si ea ficta
revelations portents prodigies are-called and if those-things invented
 credimus licentia fabularum, Mopsus Tiresiam Amphiaräum
we-believe by-the-license of-fables Mopsus Tiresias Amphiaräus
 Calchantem Helenum (quos tamen augures ne ipsae
Calchas Helenus whom yet as-augurs not-even the-very
 quidem fabulae adscivissent, si res omnino repudiarent),
indeed fables would-have-adopted if the-thing altogether they-rejected
 ne domesticis quidem exemplis docti numen deorum
not-even by-homegrown indeed examples taught the-divinity of-the-gods

conprobabimus? Nihil nos P. Clodi bello Punico primo
shall-we-confirm not-at-all us Publius Clodius' in-the-war Punic first
 temeritas movebit, qui etiam per iocum deos inridens, cum
the-rashness will-move who even in jest the-gods mocking when
 cavea liberati pulli non pascere-ntur, mergi eos in
from-the-cage freed the-chicks not would-feed to-be-plunged them into
 aquam iussit, ut biberent, quoniam esse nollent?
the-water he-ordered that they-might-drink since to-eat they-were-unwilling
 qui risus classe devicta multas ipsi lacrimas,
which laughter the-fleet having-been-defeated many to-himself tears
 magnam populo Romano cladem attulit. quid collega eius
a-great to-the-people Roman disaster brought what colleague his
 L. Iunius eodem bello nonne tempestate classem amisit,
Lucius Junius in-the-same war did-not in-a-storm his-fleet lose
 cum auspiciis non paruisset? itaque Clodius a populo
when the-auspices not he-had-obeyed and-so Clodius by the-people
 condemnatus est, Iunius necem sibi ipse conscivit.
condemned was Junius death on-himself himself inflicted

IV · AUSPICES KEPT AND AUSPICES NEGLECTED

Coelius writes that Flaminius fell at Trasimene for neglecting religion, and Attus Navius' staff is not to be despised, since King Hostilius fought his wars by that augury. Now the discipline is abandoned and only its appearance kept. When Tiberius Gracchus held an irregular election the first returning officer dropped dead; Gracchus rounded on the Etruscan diviners, then found the fault his own and the consuls resigned.

C. Flaminium Coelius religione neglecta cecidis- 8
Gaius Flaminius Coelius religion having-been-neglected to-have-fallen
 apud Transumenum scribit cum magno rei publicae
at Trasimene writes with great of-the-state public

vulnere. quorum exitio intellegi potest eorum
a-wound of-whom by-the-destruction to-be-understood it-can by-their
 imperiis rem publicam amplificatam qui religionibus
commands the-state public to-have-been-enlarged who the-religious-rites
 paruissent. et si conferre volumus nostra cum externis,
had-obeyed and if to-compare we-wish our-things with foreign
 ceteris rebus aut pares aut etiam inferiores reperiemur,
in-the-other matters either equal or even inferior we-shall-be-found
 religione id est cultu deorum multo superiores.
in-religion that is in-the-worship of-the-gods much superior

- 9 An Atti Navi lituus ille, quo ad investigandum suem
or of-Attus Navius the-staff that with-which for tracking the-sow
 regiones vineae terminavit, contemnendus est? crederem,
the-regions of-the-vineyard he-marked-out to-be-despised is I-would-believe-it
 nisi eius augurio rex Hostilius maxima bella gessisset.
unless by-his augury king Hostilius the-greatest wars had-waged
 Sed negligentia nobilitatis augurii disciplina omissa veritas
but by-the-negligence of-the-nobility of-augury the-discipline abandoned the-truth
 auspiorum spreta est, species tantum retenta; itaque
of-the-auspices scorned has-been the-appearance only retained and-so
 maximae rei publicae partes, in is bella quibus rei
the-greatest of-the-state public parts among these wars by-which of-the-state
 publicae salus continetur, nullis auspiciis administrantur,
public the-safety is-maintained by-no auspices are-managed
 nulla peremnia servantur, nulla ex acuminibus, nulli viri
no river-crossing-rites are-observed none from the-spear-points no men
 vocantur ex quo in procinctu testamenta perierunt; tum enim
are-summoned from which in battle-array will have-perished then for
 bella gerere nostri duces incipiunt, cum auspicia posuerunt.
wars to-wage our generals begin when the-auspices they-have-laid-aside

at vero apud maiores tanta religionis vis fuit, ut quidam 10
but indeed among our-ancestors so-great of-religion the-force was that certain
 imperatores etiam se ipsos dis immortalibus capite
commanders even themselves very to-the-gods immortal with-head
 velato verbis certis pro re publica devoverent. Multa
veiled in-words fixed for the-state public devoted many-things
 ex Sibyllinis vaticinationibus, multa ex haruspicum responsis
from Sibylline prophecies many from of-the-soothsayers the-answers
 commemorare possum quibus ea confirmantur quae
to-recount I-can by-which those-things are-confirmed which
 dubia nemini debent esse. Atqui et nostrorum augurum et
doubtful to-no-one ought to-be and-yet both of-our augurs and
 Etruscorum haruspicum disciplinam P. Scipione C. Figulo
of-the-Etruscan soothsayers the-discipline Publius Scipio Gaius Figulus
 consulibus res ipsa probavit. quos cum Ti. Gracchus
being-consuls the-event itself proved whom when Tiberius Gracchus
 consul iterum crearet, primus rogator, ut eos rettulit,
consul a-second-time was-electing the-first returning-officer when them he-reported
 ibidem est repente mortuus. Gracchus cum comitia
on-the-spot he-was suddenly dead Gracchus when the-assembly
 nihilo minus peregisset remque illam in religionem
none the-less had-completed and-that-the-matter that into scruple
 populo venisse sentiret, ad senatum rettulit. senatus quos
for-the-people had-come perceived to the-senate he-referred-it the-senate whom
 ad soleret referendum censuit. haruspices introducti
to it-was-accustomed to-be-referred decreed the-soothsayers brought-in
 responderunt non fuisse iustum comitiorum rogatorem.
answered not to-have-been lawful of-the-assembly the-returning-officer
 tum Gracchus, ut e patre audiebam, incensus ira:
then Gracchus as from my-father I-used-to-bear inflamed with-anger

- 11 "itane vero, ego non iustus, qui et consul rogavi et
so-then indeed I not lawful who both as-consul put-the-question and
 augur et auspicato? an vos Tusci ac barbari auspiciorum
as-augur and after-taking-auspices or you Etruscans and barbarians over-the-auspices
 populi Romani ius tenetis et interpretes esse comitiorum
of-the-people Roman the-right do-you-hold and interpreters to-be of-assemblies
 potestis?" itaque tum illos exire iussit. post autem e
can-you and-so then them to-go-out he-ordered afterward but from
 provincia litteras ad collegium misit, se cum legeret libros
his-province a-letter to the-college he-sent that-be when was-reading the-books
 recordatum esse vitio sibi tabernaculum captum fuisse
recalled had with-a-flaw by-him the-tent taken had-been
 hortos Scipionis, quod, cum pomerium postea intrasset
the-gardens of-Scipio because when the-pomerium afterward he-had-entered
 habendi senatus causa, in redeundo cum idem pomerium
of-holding the-senate for-the-sake in returning when the-same pomerium
 transiret auspicari esset oblitus; itaque vitio creatos
he-was-crossing to-take-auspices he-had forgotten and-so with-a-flaw elected
 consules esse. augures rem ad senatum; senatus ut
the-consuls to-have-been the-augurs the-matter to the-senate the-senate that
 abdicarent consules; abdicaverunt. quae quaerimus exempla
they-should-resign the-consuls resigned what do-we-seek examples
 maiora: vir sapientissimus atque haud sciam an
greater a-man most-wise and not I-should-know whether
 omnium praestantissimus peccatum suum, quod celari
of-all the-most-excellent the-fault his-own which to-be-concealed
 posset, confiteri maluit quam haerere in re publica
could to-confess preferred than to-cling in the-state public
 religionem, consules summum imperium statim deponere
a-scruple the-consuls the-highest command at-once to-lay-down
 quam id tenere punctum temporis contra religionem.
than it to-hold a-moment of-time against religion

The augurs' authority is great, and the haruspices' art divine. Whoever sees these things and countless others like them must confess that gods exist, for interpreters imply what they interpret. Not every prediction comes true, as not every patient recovers, yet medicine is still an art: the signs are given by gods, and where men have erred it is their guesswork that failed. Every nation agrees.

magna augurum auctoritas; quid haruspicum ars nonne 12
great of-the-augurs the-authority what of-the-soothsayers the-art is-it-not
 divina? Haec et innumerabilia ex eodem genere qui videat
divine these-things and countless of the-same kind he-who should-see
 nonne cogatur confiteri deos esse? quorum enim interpretes
would-be-not be-compelled to-confess gods to-exist of-whom for interpreters
 sunt, eos ipsos esse certe necesse est; deorum autem interpretes
they-are them very to-exist surely necessary it-is of-the-gods but interpreters
 sunt; deos igitur esse fateamur. At fortasse non omnia
they-are gods therefore to-exist let-us-admit but perhaps not all-things
 eveniunt quae praedicta sunt. ne aegri quidem quia non
come-to-pass which foretold have-been not-even the-sick indeed because not
 omnes convalescunt idcirco ars nulla medicina est. signa
all recover for-that-reason an-art no medicine is signs
 ostenduntur a dis rerum futurarum; in his si qui erraverunt,
are-shown by the-gods of-things future in these if any have-erred
 non deorum natura sed hominum coniectura peccavit.
not of-the-gods the-nature but of-men the-guesswork has-erred
 Itaque inter omnis omnium gentium summa constat; omnibus
and-so among all of-all nations the-sum is-agreed to-all
 enim innatum est et in animo quasi insculptum esse
for inborn it-is and in the-mind as-it-were engraved to-be
 deos. quales sint varium est, esse nemo negat.
gods of-what-sort they-are variable is that-they-are no-one denies

Cleanthes gave four causes for the notion of gods in men's minds. The first is foreknowledge of things to come; the second, the greatness of the benefits we receive. The third is the terror of lightning, storms, plagues, and comets. The fourth, and greatest, is the even motion and constant revolution of the heavens, whose very look shows that these things are not accidental.

- 13 Cleanthes quidem noster quattuor de causis dixit in animis
Cleanthes indeed our four from causes said in the-minds
 hominum informatas deorum esse notiones. primam posuit
of-men formed of-gods to-be the-notions the-first be-set-down
 eam de qua modo dixi, quae orta esset ex praesensione
that about which just-now I-spoke which arisen had from the-foreknowledge
 rerum futurarum; alteram quam ceperimus ex magnitudine
of-things future the-second which we-have-taken from the-greatness
 commodorum, quae percipiuntur caeli temperatione
of-the-benefits which are-received of-the-sky from-the-temperateness
 fecunditate terrarum aliarumque commoditatum complurium
from-the-fruitfulness of-lands and-of-other advantages very-many
 copia;
from-the-abundance
- 14 tertiam quae terreret animos fulminibus tempestatibus nimbis
the-third which terrified minds with-lightnings storms rain-clouds
 nivibus grandinibus vastitate pestilentia terrae motibus et
snows hails devastation plague of-the-earth tremors and
 saepe fremitibus lapideisque imbris et guttis imbrium quasi
often rumblings and-stony showers and drops of-rains as-if
 cruentis, tum labibus aut repentinis terrarum hiatibus tum
bloody then landslides or sudden of-lands gapings then
 praeter naturam hominum pecudumque portentis, tum
contrary-to nature of-men and-of-cattle by-monstrous-births then

facibus visis caelestibus tum stellis is quas Graeci κομήτας
torches seen heavenly then stars those which the-Greeks comets
 nostri cincinnatas vocant, quae nuper bello Octaviano
our-people long-haired call which lately in-the-war Octavian
 magnarum fuerunt calamitatum praenuntiae, tum sole
of-great were calamities forerunners then by-the-sun
 geminato, quod ut e patre audiui Tuditano et Aquilio
doubled which as from my-father I-heard Tuditanus and Aquilius
 consulibus evenerat, quo quidem anno P. Africanus
being-consuls had-happened in-which indeed year Publius Africanus
 sol alter extinctus est, quibus exterriti homines vim
sun the-other extinguished was by-which-things terrified men a-force
 quandam esse caelestem et divinam suspicati sunt;
some to-be heavenly and divine suspected have
 quartam causam esse eamque vel maximam aequabilitatem 15
the-fourth cause to-be and-that even the-greatest the-evenness
 motus constantissimamque conversionem caeli, solis lunae
of-motion and-most-constant revolution of-the-sky of-the-sun of-the-moon
 siderumque omnium distinctionem utilitatem pulchritudinem
and-of-the-stars all the-distinctness the-usefulness the-beauty
 ordinem, quarum rerum aspectus ipse satis indicaret non esse
the-order of-which things the-sight itself sufficiently would-show not to-be
 ea fortuita: ut, si quis in domum aliquam aut in gymnasium
these accidental as if someone into a-house some or into a-gymnasium
 aut in forum venerit, cum videat omnium rerum rationem
or into a-forum shall-have-come when he-sees of-all things the-plan
 modum disciplinam, non possit ea sine causa fieri
the-measure the-order not could these-things without cause to-happen
 iudicare, sed esse aliquem intellegat qui praesit et cui pareatur,
judge but to-be someone he-understands who presides and whom is-obeyed
 multo magis in tantis motionibus tantisque vicissitudinibus,
much more in such-great motions and-such-great changes

tam multarum rerum atque tantarum ordinibus, in quibus nihil
 so many of-things and so-great in-the-orders in which nothing
 umquam immensa et infinita vetustas mentita sit, statuatur
 ever immeasurable and infinite antiquity falsified has he-should-judge
 necesse est ab aliqua mente tantos naturae motus gubernari.
 necessary it-is by some mind such-great of-nature motions to-be-governed

VII · CHRYSIPPUS, AND THE HOUSE BUILT BY MICE

Chrysippus argues that if there is anything in nature which human mind and power cannot make, then what makes it is better than man; and since the heavenly bodies cannot be made by man, what makes them is better, and that is god. Nobody shown a great house would suppose that mice and weasels had built it.

- 16 Chrysippus quidem, quamquam est acerrimo ingenio, tamen
 Chrysippus indeed although he-is of-most-keen intellect yet
 ea dicit ut ab ipsa natura didicisse, non ut ipse
 those-things says so-that from the-very nature to-have-learned not that he-himself
 repperisse videatur. "Si enim" inquit "est aliquid in rerum
 to-have-discovered he-seems if for he-says there-is something in of-things
 natura quod hominis mens quod ratio quod vis quod
 the-nature which of-man the-mind which reason which force which
 potestas humana efficere non possit, est certe id quod
 power human to-effect not can there-is surely that which
 illud efficit homine melius; atqui res caelestes omnesque
 that effects than-man better and-yet things heavenly and-all
 eae quarum est ordo sempiternus ab homine confici non
 those of-which is the-order everlasting by man to-be-made not
 possunt; est igitur id quo illa conficiuntur homine
 can there-is therefore that by-which those-things are-made than-man
 melius. id autem quid potius dixeris quam deum? Etenim
 better that moreover what rather would-you-call than god for-indeed

si di non sunt, quid esse potest in rerum natura homine
if gods not are what to-be can in of-things the-nature than-man
 melius; in eo enim solo est ratio, qua nihil potest
better in him for alone is reason than-which nothing can
 esse praestantius; esse autem hominem qui nihil in omni
be more-excellent to-be but a-man who nothing in the-whole
 mundo melius esse quam se putet desipientis adrogantiae
world better to-be than himself thinks of-senseless arrogance
 est; ergo est aliquid melius. est igitur profecto deus.”
is therefore there-is something better there-is therefore assuredly god

An vero, si domum magnam pulchramque videris, non 17
or indeed if a-house great and-beautiful you-shall-have-seen not
 possis adduci ut, etiam si dominum non videas, muribus
could-you to-be-brought to even if the-master not you-see by-mice
 illam et mustelis aedificatam putes: tantum ergo ornatum
it and weasels built think so-great therefore the-adornment
 mundi, tantam varietatem pulchritudinemque rerum caelestium,
of-the-world so-great the-variety and-beauty of-things heavenly
 tantam vim et magnitudinem maris atque terrarum si tuum
so-great the-force and magnitude of-the-sea and of-lands if yours
 ac non deorum immortalium domicilium putes, nonne plane
and not of-the-gods immortal the-dwelling you-think would-you-not utterly
 desipere videare? An ne hoc quidem intellegimus,
to-be-out-of-your-senses seem or not-even this indeed do-we-understand
 omnia supra esse meliora, terram autem esse infimam, quam
all-things above to-be better the-earth but to-be lowest which
 crassissimus circumfundat aer: ut ob eam ipsam causam,
the-thickest surrounds air so-that for that very reason
 quod etiam quibusdam regionibus atque urbibus contingere
which also to-certain regions and cities to-happen
 videmus, hebetiora ut sint hominum ingenia propter caeli
we-see duller that are of-men the-minds on-account-of of-the-sky

pleniorē naturam, hoc idem generi humano evenierit, quod
the-denser nature this same to-the-race human has-befallen because
 in terra hoc est in crassissima regione mundi conlocati sint.
on earth this is in the-thickest region of-the-world placed they-are

VIII · ONE BREATH HOLDS THE WORLD TOGETHER

Man's own skill proves a mind at work, for our reason was taken from somewhere, and the world cannot lack the one thing worth most. The tides answer the moon, the seasons the sun, and the stars' unequal courses keep one revolution; none of it could happen unless all were held by one divine and continuous breath. Zeno pressed it tightly: what uses reason is better than what does not, nothing is better than the world, so the world reasons and is god.

- 18 Et tamen ex ipsa hominum sollertia esse aliquam mentem
and yet from the-very of-men skill to-be some mind
 et eam quidem acriorem et divinam existimare debemus. unde
and that indeed keener and divine to-judge we-ought whence
 enim hanc homo “arripuit”, ut ait apud Xenophontem Socrates.
for this man did-seize as says in Xenophon Socrates
 quin et umorem et calorem, qui est fusus in corpore, et
moreover both the-moisture and the-heat which is spread in the-body and
 terrenam ipsam viscerum soliditatem, animum denique illum
the-earthly very of-the-flesh solidity the-breath finally that
 spirabilem si quis quaerat unde habeamus, apparet; quorum
breathable if anyone should-ask whence we-have it-is-clear of-which
 aliud a terra sumpsimus aliud ab umore aliud ab igni
one from earth we-took another from moisture another from fire
 aliud ab aere eo quem spiritum dicimus. illud autem quod
another from air that which breath we-call that but which
 vincit haec omnia, rationem dico et, si placet pluribus verbis,
surpasses these all reason I-mean and if it-pleases in-more words

mentem consilium cogitationem prudentiam, ubi invenimus
mind judgment thought wisdom where did-we-find-it
 unde sustulimus? An cetera mundus habebit omnia, hoc unum
whence did-we-take-it or the-rest the-world will-have all this one-thing
 quod plurimi est non habebit? atqui certe nihil omnium
which of-most-worth is not will-it-have and-yet surely nothing of-all
 rerum melius est mundo nihil praestabilius nihil pulchrius,
things better is than-the-world nothing more-excellent nothing more-beautiful
 nec solum nihil est sed ne cogitari quidem quicquam
and-not only nothing is but not-even to-be-conceived indeed anything
 melius potest. et si ratione et sapientia nihil est melius,
better can and if than-reason and wisdom nothing is better
 necesse est haec inesse in eo quod optimum esse concedimus.
necessary it-is these to-be-in in that which best to-be we-grant
 Quid vero tanta rerum consentiens conspirans, continuata 19
what indeed so-great of-things agreeing conspiring continuous
 cognatio quem non coget ea quae dicuntur a me
kinship whom not will-it-compel those-things which are-said by me
 conprobare? possetne uno tempore florere, dein vicissim
to-approve could at-one time to-bloom then in-turn
 horrere terra, aut tot rebus ipsis se inmutantibus
to-be-rough the-earth or so-many things the-very themselves changing
 solis accessus discessusque solstitiis brumisque cognosci,
of-the-sun the-approaches and-departures by-the-solstices and-midwinters to-be-known
 aut aestus maritimi fretorumque angustiae ortu aut obitu
or tides maritime and-of-straits the-narrows by-the-rising or setting
 lunae commoveri, aut una totius caeli conversione cursus
of-the-moon to-be-stirred or by-one of-the-whole sky revolution the-courses
 astrorum dispares conservari? haec ita fieri omnibus inter
of-the-stars unequal to-be-preserved these-things so to-happen all among

se concinentibus mundi partibus profecto non possent,
themselves harmonizing of-the-world the-parts assuredly not could
 nisi ea uno divino et continuato spiritu continerentur.

unless they by-one divine and continuous breath were-held-together

- 20 Atque haec cum uberius disputantur et fusius, ut
and these-things when more-fully are-discussed and more-diffusely as
 mihi est in animo facere, facilius effugiunt Academicorum
to-me it-is in mind to-do more-easily they-escape of-the-Academics
 calumniam; cum autem, ut Zeno solebat, brevius angustiusque
the-cavil when but as Zeno used more-briefly and-more-tightly
 concluduntur, tum apertiora sunt ad reprehendum. nam ut
they-are-concluded then more-open they-are to attack for as
 profluens amnis aut vix aut nullo modo, conclusa autem
a-flowing river either scarcely or in-no way enclosed but
 aqua facile conrumpitur, sic orationis flumine repressoris
water easily is-corrupted so of-speech by-the-stream of-the-critic
 convicia diluuntur, angustia autem conclusae rationis
the-reproaches are-washed-away the-narrowness but of-a-close-packed argument
 non facile se ipsa tutatur. Haec enim quae dilatantur
not easily itself it-itself protects these-things for which are-expanded
 a nobis Zeno sic premebat:

by us Zeno thus used-to-compress

- 21 "Quod ratione utitur id melius est quam id quod ratione non
that-which reason uses that better is than that which reason not
 utitur; nihil autem mundo melius; ratione igitur mundus
uses nothing but than-the-world better reason therefore the-world
 utitur". similiter effici potest sapientem esse mundum,
uses likewise to-be-proved it-can wise to-be the-world
 similiter beatum, similiter aeternum; omnia enim haec meliora
likewise blessed likewise eternal all for these better

sunt quam ea quae sunt his carentia, nec mundo
 are than those which are of-these lacking and-not than-the-world
 quicquam melius. ex quo efficietur esse mundum deum.
 anything better from which it-will-be-proved to-be the-world god

IX · THE OLIVE THAT CANNOT PIPE

No part of a thing that lacks sensation can itself be sentient, and the world's parts are sentient. Nothing without mind or reason can beget what has them, and the world begets creatures that do. If pipes grew on an olive tree one would grant the tree knew how to pipe; why then should the world not be counted alive and wise?

Idemque hoc modo: “Nullius sensu carentis pars aliqua 22
 and-the-same-man in-this way of-nothing sense lacking a-part any
 potest esse sentiens; mundi autem partes sentientes sunt;
 can be sentient of-the-world but the-parts sentient are
 non igitur caret sensu mundus”. Pergit idem et urguet
 not therefore lacks sense the-world he-goes-on the-same-man and presses
 angustius: “Nihil” inquit “quod animi quodque rationis est
 more-closely nothing he-says which of-soul and-which of-reason is
 expers, id generare ex se potest animantem compotemque
 devoid that to-generate from itself can a-living-thing and-possessed
 rationis; mundus autem generat animantis compotesque
 of-reason the-world but generates living-things and-possessed
 rationis; animans est igitur mundus composque rationis”.
 of-reason a-living-thing is therefore the-world and-possessed of-reason
 Idemque similitudine, ut saepe solet, rationem concludit
 and-the-same-man by-a-simile as often he-is-wont the-argument concluded
 hoc modo: “Si ex oliva modulate canentes tibiae
 in-this way if from an-olive-tree tunefully sounding pipes
 nascerentur, num dubitares quin inesset in oliva
 should-be-born surely-not would-you-doubt that was-in in the-olive-tree

tibicini quaedam scientia? quid si platani fidiculas ferrent
of-pipe-playing a-certain knowledge what if plane-trees little-lyres should-bear
 numerose sonantes: idem scilicet censeret in platanis
rhythmically sounding the-same doubtless you-would-judge in the-plane-trees
 inesse musicam. cur igitur mundus non animans sapiensque
to-be-in music why therefore the-world not living and-wise
 iudicetur, cum ex se procreet animantis atque sapientis?"
should-be-judged since from itself it-brings-forth living-things and wise

X · HEAT IS IN EVERYTHING THAT LIVES

Everything nourished and growing contains a force of heat, and while its motion stays in us, life stays too. Cleanthes shows the heat in every body: food is digested, veins throb, a torn-out heart still beats. All that lives does so by enclosed heat; the earth shows it in fire struck from stones.

- 23 Sed quoniam coepi secus agere atque initio dixeram
but since I-have-begun otherwise to-proceed than at-the-outset I-had-said
 (negaram enim hanc primam partem egere oratione, quod esset
I-had-denied for this first part to-need argument because it-was
 omnibus perspicuum deos esse), tamen id ipsum rationibus
to-all clear gods to-exist nevertheless that very-thing by-reasonings
 physicis id est naturalibus confirmari volo. Sic enim res
physical that is natural to-be-confirmed I-wish thus for the-matter
 se habet, ut omnia quae alantur et quae crescant
itself holds that all-things which are-nourished and which grow
 contineant in se vim caloris, sine qua neque ali
contain in themselves a-force of-heat without which neither to-be-nourished
 possent nec crescere. nam omne quod est calidum et igneum
could-they nor to-grow for everything which is hot and fiery
 cietur et agitur motu suo; quod autem alitur et
is-stirred and is-driven by-motion its-own that-which but is-nourished and

crescit motu quodam utitur certo et aequabili; qui quam diu
grows a-motion a-certain uses fixed and even which as long
 remanet in nobis tam diu sensus et vita remanet, refrigerato
remains in us so long sensation and life remains cooled
 autem et extincto calore occidimus ipsi et extinguihur.
but and quenched the-heat we-fall ourselves and are-quenched

Quod quidem Cleanthes his etiam argumentis docet, quanta 24
which indeed Cleanthes by-these also arguments teaches how-great
 vis insit caloris in omni corpore: negat enim esse ullum
a-force is-in of-heat in every body he-denies for to-be any
 cibum tam gravem quin is nocte et die concoquatur; cuius
food so heavy but-that it in-a-night and a-day is-digested of-which
 etiam in reliquiis inest calor iis quas natura respuerit. iam
even in the-remnants is-in heat those which nature has-rejected now
 vero venae et arteriae micare non desinunt quasi quodam
indeed the-veins and arteries to-throb not cease as-if by-a-certain
 igneo motu, animadversumque saepe est cum cor
fiery motion and-noticed often it-has-been when the-heart
 animantis alicuius evolsum ita mobiliter palpitaret ut imitaretur
of-a-creature some torn-out so nimbly throbbed that it-imitated
 igneam celeritatem. Omne igitur quod vivit, sive animal
the-fiery swiftness everything therefore which lives whether an-animal
 sive terra editum, id vivit propter inclusum in eo
or from-the-earth brought-forth that lives on-account-of the-enclosed in it
 calorem. ex quo intellegi debet eam caloris naturam vim
heat from which to-be-understood it-ought that of-heat nature a-power
 habere in se vitalem per omnem mundum pertinentem.
to-have in itself life-giving through the-whole world extending

Atque id facilius cernemus toto genere hoc igneo 25
and that more-easily we-shall-discern the-whole kind this fiery
 quod tranat omnia subtilius explicato. Omnes igitur
which pervades all-things more-minutely having-been-explained all therefore

partes mundi (tangam autem maximas) calore fultae
the-parts of-the-world I-shall-touch-on but the-greatest by-beat propped
sustinentur. Quod primum in terrena natura perspici potest.
are-upheld which first in the-earthly nature to-be-seen can
nam et lapidum conflictu atque tritu elici ignem
for both of-stones by-the-striking and rubbing to-be-drawn-out fire
videmus et recenti fossione terram fumare calentem, atque
we-see and from-a-fresh digging the-earth to-steam warm and
etiam ex puteis iugibus aquam calidam trahi, et id
also from wells perennial water warm to-be-drawn and that
maxime fieri temporibus hibernis, quod magna vis terrae
especially to-happen in-seasons winter because a-great force of-the-earth
cavernis contineatur caloris eaque hieme sit densior ob
in-the-caverns is-contained of-beat and-that in-winter is denser for
eamque causam calorem insitum in terris contineat artius.
and-that reason the-beat implanted in the-lands it-holds more-closely

XI · HEAT IN EARTH, WATER, AIR, AND AETHER

A long argument would show that the seeds the earth conceives rise and grow by a tempering of heat. Water proves its own heat by its fluidity and thawing, and the sea grows warm when stirred by winds, from an inner heat and not an outer one. Air, coldest by nature, arises as a vapor of water, and the fourth region is wholly fiery and gives life-giving warmth to the rest.

26 longa est oratio multaeque rationes, quibus doceri possit
long is the-discourse and-many the-reasons by-which to-be-shown it-could
omnia quae terra concipiat semina quaeque ipsa ex se
all which the-earth conceives seeds and-which herself from herself
generata stirpibus infixae contineat ea temperatione caloris
generated by-roots fixed she-holds by-that tempering of-beat

et oriri et augescere. Atque aquae etiam admixtum esse
both to-rise and to-grow and to-water also mixed-in to-be
 calorem primum ipse liquor aquae declarat et fusio,
heat first the-very fluidity of-water declares and its-flowing
 quae neque congelaret frigoribus neque nive pruinaque
which neither would-freeze in-the-cold nor with-snow and-frost
 concrederet, nisi eadem se admixto calore liquefacta et
would-congeal unless the-same itself with-mixed-in heat melted and
 dilapsa diffunderet; itaque et aquilonibus reliquisque frigoribus
dissolved it-spread and-so both by-north-winds and-the-other colds
 adiectis durescit umor, et idem vicissim mollitur tepefactus
adjoined hardens moisture and the-same in-turn is-softened warmed
 et tabescit calore. atque etiam maria agitata ventis ita
and melts-away by-heat and also the-seas stirred by-the-winds so
 tepescunt ut intellegi facile possit in tantis illis umoribus
grow-warm that to-be-understood easily it-can in such-great those waters
 esse inclusum calorem; nec enim ille externus et adventicius
to-be enclosed heat and-not for that external and adventitious
 habendus est tepor, sed ex intumidis maris partibus agitatione
to-be-held is warmth but from the-inmost of-the-sea parts by-agitation
 excitatus, quod nostris quoque corporibus contingit cum
roused which to-our also bodies happens when
 motu atque exercitatione recalescunt. Ipse vero aer,
by-motion and exercise they-grow-warm-again the-very indeed air
 qui natura est maxime frigidus, minime est expers caloris;
which by-nature is most cold not-at-all is devoid of-heat
 ille vero et multo quidem calore admixtus est: ipse enim 27
it indeed even with-much indeed heat mixed is itself for
 oritur ex respiratione aquarum; earum enim quasi vapor
arises from the-exhalation of-waters of-them for as-it-were a-vapor
 quidam aer habendus est, is autem existit motu eius
a-certain air to-be-held is it but arises by-the-motion of-that

caloris qui aquis continetur, quam similitudinem cernere

heat which in-the-waters is-contained which likeness to-discern

possumus in his aquis quae effervescunt subiectis ignibus.

we-can in these waters which boil-up placed-beneath with-fires

Iam vero reliqua quarta pars mundi: ea et ipsa tota

now indeed the-remaining fourth part of-the-world it both itself wholly

natura fervida est et ceteris naturis omnibus salutarem

by-nature glowing is and to-the-other natures all healthful

inpertit et vitalem calorem.

imparts and life-giving heat

28 Ex quo concluditur, cum omnes mundi partes sustineantur

from which it-is-concluded since all of-the-world the-parts are-upheld

calore, mundum etiam ipsum simili parique natura in

by-heat the-world also itself by-a-like and-equal nature through

tanta diuturnitate servari, eoque magis quod intellegi

so-great a-length-of-time to-be-preserved and-the more because to-be-understood

debet calidum illud atque igneum ita in omni fusum esse

it-ought the-hot that and fiery so in every diffused to-be

natura, ut in eo insit procreandi vis et causa gignendi,

nature that in it is-in of-procreating the-power and the-cause of-begetting

a quo et animantia omnia et ea quorum stirpes terra

by which both living-things all and those whose roots by-the-earth

continentur et nasci sit necesse et augescere.

are-held both to-be-born is necessary and to-grow

Nature holds the world together, and does so with sense and reason. Every composite nature has a governing part: mind in man, something like mind in beasts, in trees the roots. Since the world's parts have sense and reason, its governing part has them keener, so the world is wise and is god; held by a purer fire that moves of itself, it cannot lack sense.

Natura est igitur quae contineat mundum omnem eumque 29
 nature is therefore which holds-together the-world whole and-it
 tueatur, et ea quidem non sine sensu atque ratione. Omnem
 protects and that indeed not without sense and reason every
 enim naturam necesse est, quae non solitaria sit neque simplex
 for nature necessary it-is which not solitary is nor simple
 sed cum alio iuncta atque conexa, habere aliquem in se
 but with another joined and connected to-have some in itself
 principatum, ut in homine mentem, in belua quiddam simile
 governing-part as in man mind in a-beast something like
 mentis unde oriantur rerum adpetitus; in arborum autem
 to-mind whence arise for-things appetites in of-trees but
 et earum rerum quae gignuntur e terra radicibus inesse
 and of-those things which are-begotten from the-earth the-roots to-be-in
 principatus putatur. principatum autem id dico quod Graeci
 the-governing-part is-thought the-governing-part moreover that I-call which the-Greeks
 ἡγεμονικὸν vocant, quo nihil in quoque genere nec
 the-ruling-principle call than-which nothing in each kind neither
 potest nec debet esse praestantius. ita necesse est illud etiam in
 can nor ought to-be more-excellent so necessary it-is that also in
 quo sit totius naturae principatus esse omnium optimum
 which is of-the-whole nature the-governing-part to-be of-all best
 omniumque rerum potestate dominatuque dignissimum.
 and-of-all things of-power and-dominion most-worthy

30 videmus autem in partibus mundi (nihil est enim in
we-see but in the-parts of-the-world nothing is for in
 omni mundo quod non pars universi sit) inesse sensum
the-whole world which not a-part of-the-universe is to-be-in sense
 atque rationem. in ea parte igitur, in qua mundi inest
and reason in that part therefore in which of-the-world is-in
 principatus, haec inesse necessest, et acriora quidem atque
the-governing-part these to-be-in it-is-necessary and keener indeed and
 maiora. quocirca sapientem esse mundum necesse est,
greater wherefore wise to-be the-world necessary it-is
 naturamque eam quae res omnes complexa teneat perfectione
and-the-nature that which things all embracing holds in-the-perfection
 rationis excellere, eoque deum esse mundum omnemque
of-reason to-excel and-therefore god to-be the-world and-all
 vim mundi natura divina contineri.

the-force of-the-world by-nature divine to-be-held-together

Atque etiam mundi ille fervor purior perlucidior mobiliorque
and also of-the-world that heat purer more-translucent and-more-mobile
 multo ob easque causas aptior ad sensus commovendos
much for and-those reasons fitter for the-senses to-be-stirred
 quam hic noster calor, quo haec quae nota nobis sunt
than this our heat by-which these-things which known to-us are
 retinentur et vigent.

are-maintained and thrive

31 absurdum igitur est dicere, cum homines bestiaeque hoc
absurd therefore it-is to-say when men and-beasts by-this
 calore teneantur et propterea moveantur ac sentiant,
heat are-held and on-that-account move and feel
 mundum esse sine sensu, qui integro et libero et
the-world to-be without sense which by-an-unimpaired and free and
 puro eodemque acerrimo et mobilissimo ardore teneatur,
pure and-the-same most-keen and most-mobile fire is-held

praesertim cum is ardor qui est mundi non agitatus ab
especially since that fire which is of-the-world not stirred by
 alio neque externo pulsu sed per se ipse ac sua
another nor by-external impulse but through itself it-itself and of-its-own
 sponte moveatur; nam quid potest esse mundo valentius,
accord moves for what can be than-the-world stronger
 quod pellat atque moveat calorem eum quo ille teneatur.
which should-drive and move the-heat that by-which it is-held

XIII · THE TWO MOTIONS, AND THE FOUR GRADES

Plato held two motions, a thing's own and one from outside, and the more divine moves of itself. The world's fire moves of itself, so it is soul, and the world is alive and wise. Above plants, beasts, and man stands a fourth and highest grade, reason perfect from birth, which belongs to god, that is, to the world.

Audiamus enim Platonem quasi quendam deum 32
let-us-hear for Plato as-it-were a-certain god
 philosophorum; cui duo placet esse motus, unum
of-philosophers to-whom two it-seems-good to-be motions one
 suum alterum externum, esse autem divinius quod ipsum
its-own the-other external to-be and more-divine that-which itself
 ex se sua sponte moveatur quam quod pulsu agitur
from itself of-its-own accord moves than that-which by-an-impulse is-stirred
 alieno. hunc autem motum in solis animis esse ponit,
foreign this moreover motion in alone souls to-be he-lays-down
 ab isque principium motus esse ductum putat. quapropter
from and-them the-origin of-motion to-be derived he-thinks wherefore
 quoniam ex mundi ardore motus omnis oritur, is autem
since from of-the-world the-fire motion all arises that but

ardor non alieno impulsu sed sua sponte movetur, animus
fire not by-foreign impulse but of-its-own accord is-moved a-soul

sit necesse est; ex quo efficitur animantem esse mundum.

is necessary it-is from which it-follows living to-be the-world

Atque ex hoc quoque intellegi poterit in eo inesse

and from this also to-be-understood it-will-be-able in it to-be-in

intellegentiam, quod certe est mundus melior quam ulla natura.

intelligence because surely is the-world better than any nature

ut enim nulla pars est corporis nostri quae non minoris sit

as for no part is of-body our which not of-less-worth is

quam nosmet ipsi sumus, sic mundum universum pluris

than we ourselves are so the-world entire of-more-worth

esse necesse est quam partem aliquam universi. quod si

to-be necessary it-is than a-part any of-the-universe and if

ita est, sapiens sit mundus necesse est. nam ni ita esset,

so it-is wise is the-world necessary it-is for unless so it-were

hominem qui esset mundi pars, quoniam rationis esset

man who is of-the-world a-part since of-reason he-is

particeps, pluris esse quam mundum omnem oporteret.

a-sharer of-more-worth to-be than the-world whole would-have-to

33 Atque etiam si a primis incohatisque naturis ad

and also if from the-first and-rudimentary natures to

ultimas perfectasque volumus procedere, ad deorum naturam

the-last and-perfect we-wish to-proceed to of-the-gods the-nature

perveniamus necesse est. Prima enim animadvertimus a natura

we-arrive necessary it-is first for we-notice by nature

sustineri ea quae gignantur e terra, quibus natura nihil

to-be-upheld those-things which are-begotten from the-earth to-which nature nothing

tribuit amplius quam ut ea alendo atque augendo tueretur.

granted more than that them by-feeding and increasing she-should-preserve

bestiis autem sensum et motum dedit et cum quodam 34
to-beasts but sense and motion she-gave and with a-certain
 adpetitu accessum ad res salutare a pestiferis recessum.
appetite approach to things wholesome from destructive-ones withdrawal
 hoc homini amplius, quod addidit rationem, qua regerentur
this to-man further that she-added reason by-which might-be-ruled
 animi adpetitus, qui tum remitterentur tum continerentur.
of-the-soul the-appetites which now might-be-let-loose now might-be-restrained
 quartus autem est gradus et altissimus eorum qui natura
the-fourth moreover is degree and highest of-those who by-nature
 boni sapientesque gignuntur, quibus a principio innascitur
good and-wise are-born to-whom from the-beginning is-inborn
 ratio recta constansque, quae supra hominem putanda
reason right and-constant which above man to-be-reckoned
 est deoque tribuenda id est mundo, in quo necesse est
is and-to-god to-be-assigned that is to-the-world in which necessary it-is
 perfectam illam atque absolutam inesse rationem.
perfect that and complete to-be-in reason

XIV · NOTHING CAN HINDER UNIVERSAL NATURE

In every arrangement there is something final and complete. A vine or a beast reaches its own end unless something blocks it; other natures can be blocked, but nothing can hinder universal nature, which contains them all. So the highest grade must exist, and the nature in which it is set must be intelligent and wise.

Neque enim dici potest in ulla rerum institutione non 35
and-not for to-be-said it-can in any of-things arrangement not
 esse aliquid extremum atque perfectum. ut enim in vite
to-be something final and perfect as for in a-vine
 ut in pecude, nisi quae vis obstitit, videmus naturam
as in a-beast unless some force has-stood-in-the-way we-see nature

suo quodam itinere ad ultimum pervenire, atque ut
by-its-own a-certain path to the-utmost to-arrive and as
 pictura et fabrica ceteraeque artes habent quendam absoluti
painting and building and-the-other arts have a-certain of-a-finished
 operis effectum, sic in omni natura ac multo etiam magis
work achievement so in all nature and much even more
 necesse est absolvi aliquid ac perfici. etenim ceteris
necessary it-is to-be-completed something and to-be-perfected for-indeed to-the-other
 naturis multa externa quo minus perficiantur possunt
natures many external-things whereby the-less they-are-perfected can
 obsistere, universam autem naturam nulla res potest
stand-in-the-way the-universal but nature no thing can
 impedire propterea quod omnis naturas ipsa cohibet et
binder because that all natures she confines and
 continet. Quocirca necesse est esse quartum illum et
contains wherefore necessary it-is to-be the-fourth that and
 altissimum gradum quo nulla vis possit accedere.
highest degree to-which no force can approach

36 is autem est gradus in quo rerum omnium natura ponitur;
that moreover is the-degree in which of-things all the-nature is-placed
 quae quoniam talis est ut et praesit omnibus et eam
which since such is that both presides over-all and her
 nulla res possit impedire, necesse est intelligentem esse
no thing can binder necessary it-is intelligent to-be
 mundum et quidem etiam sapientem.
the-world and indeed also wise

Quid autem est inscitius quam eam naturam quae omnis
what moreover is more-ignorant than that nature which all
 res sit complexa non optumam dici, aut, cum sit
things has embraced not best to-be-called or when it-is
 optuma, non primum animantem esse, deinde rationis et
best not first living to-be next of-reason and

consilii compotem, postremo sapientem. qui enim potest
judgment possessed lastly wise how for can
 aliter esse optima? neque enim si stirpium similis sit
otherwise be best and-not for if to-plants like it-is
 aut etiam bestiarum, optuma putanda sit potius quam
or even to-beasts best to-be-reckoned is-it rather than
 deterruma. Nec vero, si rationis particeps sit nec sit
worst and-not indeed if of-reason a-sharer it-is and-not is
 tamen a principio sapiens, non sit deterior mundi potius
yet from the-beginning wise not is worse of-the-world rather
 quam humana condicio. homo enim sapiens fieri potest,
than human the-condition man for wise to-become can
 mundus autem, si in aeterno praeteriti temporis spatio
the-world but if in the-eternal of-past time span
 fuit insipiens, numquam profecto sapientiam consequetur; ita
was unwise never assuredly wisdom will-it-attain so
 erit homine deterior. quod quoniam absurdum est, et
it-will-be than-man worse which since absurd is both
 sapiens a principio mundus et deus habendus est.
wise from the-beginning the-world and god to-be-held is

XV • THE WORLD LACKS NOTHING

Only the world wants for nothing and is complete in all its parts. As a cover is made for a shield, all else was made for something else, and man to contemplate and imitate the world. Nothing is better than mind and reason, so the world cannot lack them; it is wise and god, and the stars, born of the purest aether, share its divinity.

Neque enim est quicquam aliud praeter mundum quoi nihil 37
and-not for is anything else besides the-world to-which nothing
 absit quodque undique aptum atque perfectum expletumque
is-wanting and-which on-every-side fitted and perfect and-complete

sit omnibus suis numeris et partibus. Scite enim Chrysippus,
is in-all its parts and members shrewdly for Chrysippus
 ut clipei causa involucrum vaginam autem gladii, sic
as of-a-shield for-the-sake the-cover the-scabbar but of-a-sword so
 praeter mundum cetera omnia aliorum causa esse generata,
besides the-world the-rest all of-others for-the-sake to-be generated
 ut eas fruges atque fructus quos terra gignit animantium
as those crops and fruits which the-earth begets of-living-things
 causa, animantes autem hominum, ut ecum vehendi causa
for-the-sake living-things but of-men as the-horse of-carrying for-the-sake
 arandi bovem venandi et custodiendi canem; ipse autem
of-plowing the-ox of-hunting and of-guarding the-dog himself but
 homo ortus est ad mundum contemplandum et imitandum
man born was for the-world to-contemplate and to-imitate
 — nullo modo perfectus sed est quaedam particula perfecti.

in-no way perfect but he-is a-certain small-part of-the-perfect
 38 sed mundus quoniam omnia complexus est neque est
but the-world since all-things embraced has and-not is
 quicquam quod non insit in eo, perfectus undique est; qui
anything which not is-in in it perfect on-every-side it-is how
 igitur potest ei desse id quod est optimum? nihil autem
therefore can to-it be-wanting that which is best nothing but
 est mente et ratione melius; ergo haec mundo deesse
is than-mind and reason better therefore these to-the-world to-be-wanting
 non possunt. Bene igitur idem Chrysippus, qui similitudines
not can well therefore the-same Chrysippus who comparisons
 adiungens omnia in perfectis et maturis docet esse meliora,
adding all-things in the-perfect and mature teaches to-be better
 ut in equo quam in eculeo in cane quam in catulo in viro
as in a-horse than in a-colt in a-dog than in a-puppy in a-man

quam in puero; item quod in omni mundo optimum
than in a-boy likewise that-which in the-whole world best
 sit id in perfecto aliquo atque absoluto esse debere;
is that in perfect something and complete to-be must
 est autem nihil mundo perfectius nihil virtute melius; 39
is moreover nothing than-the-world more-perfect nothing than-virtue better
 igitur mundi est propria virtus. Nec vero hominis natura
therefore of-the-world is proper virtue and-not indeed of-man the-nature
 perfecta est, et efficitur tamen in homine virtus; quanto
perfect is and-yet is-produced still in man virtue by-how-much
 igitur in mundo facilius; est ergo in eo virtus. sapiens
therefore in the-world more-easily is-it therefore in it virtue wise
 est igitur et propterea deus.
it-is therefore and on-that-account god

Atque hac mundi divinitate perspecta tribuenda est
and this of-the-world divinity having-been-perceived to-be-assigned is
 sideribus eadem divinitas; quae ex mobilissima purissimaque
to-the-stars the-same divinity which from the-most-mobile and-purest
 aetheris parte gignuntur neque ulla praeterea sunt admixta
of-aether part are-begotten and-not any besides are mixed
 natura totaque sunt calida atque perlucida, ut ea
with-nature and-wholly they-are hot and translucent so-that they
 quoque rectissime et animantia esse et sentire atque
also most-rightly both living to-be and to-feel and
 intellegere dicantur.
to-understand are-said

Cleanthes holds the stars wholly fiery on the evidence of touch and sight: the sun's heat and brightness surpass any fire, and it not only warms but often burns. Its fire is either the destroying fire we use or the vital fire in living bodies; since it makes all things bloom, it is the vital kind, so the sun and the other stars are living.

- 40 Atque ea quidem tota esse ignea duorum sensuum testimonio
and they indeed wholly to-be fiery of-two senses by-the-testimony
 confirmari Cleanthes putat, tactus et oculorum. nam solis
to-be-confirmed Cleanthes thinks of-touch and of-the-eyes for of-the-sun
 calor et candor inlustrior est quam ullius ignis, quippe
the-heat and brightness more-brilliant is than of-any fire since
 qui inmenso mundo tam longe lateque conluceat, et
which over-the-immeasurable world so far and-wide shines and
 is eius tactus est, non ut tepefaciat solum sed etiam saepe
such its touch is not that it-warms only but even often
 comburat, quorum neutrum faceret nisi esset igneus. “ergo”
burns-up of-which neither would-it-do unless it-were fiery therefore
 inquit “cum sol igneus sit Oceanique alatur umoribus” (quia
he-says since the-sun fiery is and-of-Ocean is-fed by-the-waters because
 nullus ignis sine pastu aliquo possit permanere) “necesse
no fire without nourishment some can endure necessary
 est aut ei similis sit igni quem adhibemus ad usum atque
it-is either to-that like it-is fire which we-employ for use and
 victum, aut ei qui corporibus animantium continetur.
sustenance or to-that which in-the-bodies of-living-things is-contained
- 41 atqui hic noster ignis, quem usus vitae requirit, confector est
and-yet this our fire which the-use of-life requires the-destroyer is
 et consumptor omnium idemque quocumque invasit cuncta
and consumer of-all-things and-the-same wherever it-has-invaded everything

disturbat ac dissipat; contra ille corporeus vitalis et salutaris
it-overthrows and scatters on-the-contrary that bodily vital and healthful
omnia conservat alit auget sustinet sensuque adficit.”
all-things preserves nourishes increases sustains and-with-sensation endows
negat ergo esse dubium horum ignium sol utri similis
he-denies therefore to-be doubtful of-these fires the-sun to-which like
sit, cum is quoque efficiat ut omnia floreat et in suo
is since it also brings-it-about that all-things bloom and in its-own
quaque genere pubescant. quare cum solis ignis similis
each kind come-to-maturity wherefore since of-the-sun the-fire like
eorum ignium sit qui sunt in corporibus animantium, solem
of-those fires is which are in the-bodies of-living-things the-sun
quoque animantem esse oportet, et quidem reliqua astra quae
also living to-be it-behooves and indeed the-remaining stars which
orianantur in ardore caelesti qui aether vel caelum nominatur.
arise in the-fire heavenly which aether or sky is-named

XVII • ARISTOTLE AND THE CREATURES OF THE AETHER

Since living things are born on land, in water, and in air, Aristotle thought it absurd that none should be born in the region best fitted for it. The stars occupy the aether, thinnest and always in motion, so what is born there must be keenest in sense and swiftest in motion, and their order and constancy prove they move by their own divinity.

Cum igitur aliorum animantium ortus in terra sit aliorum in 42
since therefore of-some living-things the-birth on land is of-others in
aqua in aere aliorum, absurdum esse Aristoteli videtur in ea
water in air of-others absurd to-be to-Aristotle it-seems in that
parte quae sit ad gignenda animantia aptissima animal gigni
part which is for begetting living-things most-fit a-creature to-be-begotten

nullum putare. sidera autem aetherium locum optinent; qui
none to-think the-stars but the-ethereal place occupy which
 quoniam tenuissimus est et semper agitur et viget, necesse
since thinnest is and always is-in-motion and is-vigorous necessary
 est quod animal in eo gignatur id et sensu acerrumo et
it-is whatever creature in it is-begotten that both in-sense most-keen and
 mobilitate celerrima esse. quare cum in aethere astra gignantur,
in-mobility swiftest to-be wherefore since in the-aether the-stars are-begotten
 consentaneum est in his sensum inesse et intelligentiam, ex
reasonable it-is in them sense to-be-in and intelligence from
 quo efficitur in deorum numero astra esse ducenda. Etenim
which it-follows in of-the-gods the-number the-stars to-be to-be-counted for-indeed
 licet videre acutiora ingenia et ad intellegendum aptiora
it-is-permitted to-see keener minds and for understanding fitter
 eorum qui terras incolant eas in quibus aer sit purus ac
of-those who lands inhabit those in which the-air is pure and
 tenuis quam illorum qui utantur crasso caelo atque concreto.
thin than of-those who have a-thick climate and dense
 43 quin etiam cibo quo utare interesse aliquid ad mentis
may even the-food which one-uses to-make-a-difference some to of-mind
 aciem putant. probabile est igitur praestantem intelligentiam
the-edge they-think probable it-is therefore surpassing intelligence
 in sideribus esse, quae et aetheriam partem mundi incolant
in the-stars to-be which both the-ethereal part of-the-world inhabit
 et marinis terrenisque umoribus longo intervallo extenuatis
and by-sea and-earthly moistures by-a-long interval rarefied
 alantur. Sensus autem astrorum atque intelligentiam maxime
are-fed sense moreover of-the-stars and intelligence most
 declarat ordo eorum atque constantia (nihil est enim quod
declares the-order of-them and constancy nothing is for which
 ratione et numero moveri possit sine consilio), in quo
by-reason and measure to-be-moved can without design in which

nihil est temerarium nihil varium nihil fortuitum. ordo
nothing is random nothing variable nothing accidental the-order
 autem siderum et in omni aeternitate constantia neque
moreover of-the-stars and through all eternity constancy neither
 naturam significat (est enim plena rationis) neque fortunam,
nature signifies it-is for full of-reason nor chance
 quae amica varietati constantiam respuit. sequitur ergo ut
which friendly to-variety constancy rejects it-follows therefore that
 ipsa sua sponte suo sensu ac divinitate moveantur.
they of-their-own accord by-their-own sense and divinity are-moved

XVIII • NOTHING MOVES THEM BY FORCE

Aristotle held that things move by nature, by force, or by will. By nature they fall or rise, but the stars move in a circle; nor can any greater force move them against nature, for none is greater. So the motion of the stars is voluntary, and whoever sees this and denies the gods is not only ignorant but impious.

Nec vero Aristoteles non laudandus in eo quod omnia quae 44
and-not indeed Aristotle not to-be-praised in that because all-things which
 moventur aut natura moveri censuit aut vi aut voluntate;
are-moved either by-nature to-be-moved he-judged or by-force or by-will
 moveri autem solem et lunam et sidera omnia; quae autem
to-be-moved and the-sun and the-moon and the-stars all which but
 natura moverentur, haec aut pondere deorsum aut levitate
by-nature are-moved these either by-weight downward or by-lightness
 in sublime ferri, quorum neutrum astris contingeret
into the-height to-be-carried of-which neither to-the-stars would-happen
 propterea quod eorum motus in orbem circumque ferretur;
because that their motion in a-circle and-around is-carried
 nec vero dici potest vi quadam maiore fieri
and-not indeed to-be-said it-can by-a-force some greater to-come-about

ut contra naturam astra moveantur (quae enim potest maior
that against nature the-stars are-moved what for can greater
 esse?); restat igitur ut motus astrorum sit voluntarius.

be it-remains therefore that the-motion of-the-stars is voluntary

Quae qui videat non indocte solum verum etiam impie
which-things he-who sees not ignorantly only but also impiously
 faciat si deos esse neget. nec sane multum interest

would-act if gods to-exist he-should-deny and-not really much it-matters

utrum id neget an eos omni procuratione atque actione

whether that he-denies or them of-all management and action

privet; mihi enim qui nihil agit esse omnino non videtur.

deprives to-me for he-who nothing does to-be at-all not seems

esse igitur deos ita perspicuum est, ut id qui neget

to-be therefore gods so clear is that it whoever denies

vix eum sanae mentis existimem.

scarcely him of-sound mind should-I-judge

XIX • WHAT THE GODS ARE LIKE

Nothing is harder than drawing the mind's gaze away from the habit of the eyes, which is why the unlearned, and philosophers like them, conceive of gods only in human shape. Since we hold god to be living and surpassed by nothing in all nature, the first thing to judge living and divine is the world itself. Epicurus may jest, but he too grants that some surpassing nature exists, and nothing is better than the world.

45 Restat ut qualis eorum natura sit consideremus; in quo

it-remains that of-what-sort their nature is we-consider in which

nihil est difficilius quam a consuetudine oculorum aciem

nothing is harder than from the-habit of-the-eyes the-gaze

mentis abducere ea difficultas induxit et vulgo imperitos

of-the-mind to-draw-away that difficulty has-led both generally the-unlearned

et similes philosophos imperitorum, ut nisi figuris hominum
and like philosophers of-the-unlearned to unless the-shapes of-men
 constitutis nihil possent de dis immortalibus cogitare; cuius
set-up nothing they-could about the-gods immortal conceive of-which
 opinionis levitas confutata a Cotta non desiderat orationem
opinion the-shallowness refuted by Cotta not requires speech
 meam. Sed cum talem esse deum certa notione animi
my but since such to-be god by-a-fixed notion of-mind
 praesentiamus, primum ut sit animans, deinde ut in omni
we-anticipate first that he-is living then that in all
 natura nihil eo sit praestantius, ad hanc praesensionem
nature nothing than-him is more-excellent to this foreconception
 notionemque nostram nihil video quod potius accomodem
and-notion our nothing I-see which rather I-should-fit
 quam ut primum hunc ipsum mundum, quo nihil
than that first this very world than-which nothing
 excellentius fieri potest, animantem esse et deum iudicem.
more-excellent to-be can living to-be and god I-should-judge
 Hic quam volet Epicurus iocetur, homo non aptissimus 46
here as-much-as he-will-wish Epicurus let-him-jest a-man not best-fitted
 ad iocandum minimeque resipiens patriam, et dicat se
for jesting and-least savoring-of his-country and let-him-say that-be
 non posse intellegere qualis sit volubilis et rutundus
not is-able to-understand of-what-sort is a-rolling and round
 deus, tamen ex hoc, quod etiam ipse probat, numquam
god nevertheless from this which even he-himself approves never
 me movebit. Placet enim illi esse deos, quia necesse sit
me will-be-shift it-pleases for him to-be gods because necessary it-is
 praestantem esse aliquam naturam qua nihil sit melius.
surpassing to-be some nature than-which nothing is better
 mundo autem certe nihil est melius; nec dubium
than-the-world but surely nothing is better and-not doubtful

quin quod animans sit habeatque sensum et rationem et
but-that what living is and-has sense and reason and
 mentem id sit melius quam id quod is careat.
mind that is better than that which these lacks

XX • THE SPHERE IS THE MOST BEAUTIFUL FIGURE

The world is shown to possess sense, mind, and reason, and so to be god. Velleius says a cone, a cylinder, and a pyramid look more beautiful than a sphere. But no figure is more beautiful than the one that contains all others and has nothing rough, angular, or hollow: of solids the globe, of plane figures the circle, whose parts alone are all alike, and in no other shape could the evenness of the heavens' motion be preserved.

- 47 ita efficitur animantem, sensus mentis rationis mundum esse
so it-follows living of-sense of-mind of-reason the-world to-be
 compotem; qua ratione deum esse mundum concluditur.
possessed by-which reasoning god to-be the-world it-is-concluded
 Sed haec paulo post facilius cognoscentur ex is rebus
but these-things a-little later more-easily will-be-known from those things
 ipsis quas mundus efficit. interea Vellei noli quaeso
themselves which the-world brings-about meanwhile Velleius do-not I-beg
 prae te ferre vos plane expertes esse doctrinae. conum
before you carry that-you utterly destitute are of-learning a-cone
 tibi ais et cylindrum et pyramidem pulchriorem quam
to-you you-say and a-cylinder and a-pyramid more-beautiful than
 sphaeram videri. novum etiam oculorum iudicium habetis.
a-sphere to-seem a-new even of-the-eyes judgment you-have
 sed sint ista pulchriora dumtaxat aspectu — quod mihi
but let-them-be those more-beautiful at-least in-appearance which to-me
 tamen ipsum non videtur; quid enim pulchrius ea figura
yet itself not seems what for more-beautiful than-that figure

quae sola omnis alias figuras complexa continet, quaeque
which alone all other figures embracing contains and-which
 nihil asperitatis habere nihil offensionis potest, nihil incisum
nothing of-roughness to-have nothing of-obstruction can nothing cut
 angulis nihil anfractibus, nihil eminens nihil lacunosum;
by-angles nothing by-bends nothing jutting-out nothing hollowed
 cumque duae formae praestantissimae sint, ex solidis globus
and-since two shapes most-excellent are among solids the-globe
 (sic enim σφαῖραν interpretari placet), ex planis autem
thus for sphere to-translate it-pleases among plane-figures but
 circulus aut orbis, qui κύκλος Graece dicitur, his duabus
the-circle or ring which circle in-Greek is-called to-these two
 formis contingit solis ut omnes earum partes sint inter
shapes it-belongs alone that all their parts are among
 se simillumae a medioque tantum absit extremum,
themselves most-alike from and-the-center just-as-much is-distant the-edge
 quo nihil fieri potest aptius — sed si haec non
than-which nothing to-be can more-suitable but if these-things not
 videtis, quia numquam eruditum illum pulverem attigistis,
you-see because never the-learned that sand you-have-touched
 ne hoc quidem physici intellegere potuistis, hanc
not-even this indeed as-natural-philosophers to-understand could-you this
 aequabilitatem motus constantiamque ordinum in alia figura
evenness of-motion and-constancy of-the-orbits in another figure
 non potuisse servari? Itaque nihil potest indoctius quam
not could-have to-be-preserved and-so nothing can-(be) more-unlearned than
 quod a vobis adfirmari solet. nec enim hunc ipsum mundum
what by you to-be-asserted is-wont and-not for this very world
 pro certo rutundum esse dicitis, nam posse fieri ut sit alia
for certain round to-be you-say for to-be-able to-happen that it-is another
 figura, innumerabilesque mundos alios aliarum esse formarum.
shape and-countless worlds other of-other to-be shapes

48

Epicurus judged what is best by his palate and never looked up at the sky. There are two kinds of star: those that never swerve from their course and those that make two revolutions in the same tracks. The sun completes its year in three hundred and sixty-five days and a fourth and makes the seasons by bending north and south; the moon runs the same course monthly.

- 49 quae si bis bina quot essent didicisset Epicurus certe
which-things if twice two how-many they-were had-learned Epicurus surely
 non diceret; sed dum palato quid sit optimum iudicat,
not would-be-say but while with-his-palate what is best he-judges
 “caeli palatum”, ut ait Ennius, non suspexit.
of-the-sky the-palate as says Ennius not did-be-look-up-at
 Nam cum duo sint genera siderum, quorum alterum spatiis
for since two there-are kinds of-heavenly-bodies of-which the-one in-courses
 inmutabilibus ab ortu ad occasum commeans nullum umquam
unchanging from rising to setting traveling no ever
 cursus sui vestigium inflectat, alterum autem continuas
of-its-course own track bends the-other but continuous
 conversiones duas isdem spatiis cursibusque conficiat, ex
revolutions two in-the-same courses and-orbits completes from
 utraque re et mundi volubilitas, quae nisi in globosa forma
each fact both of-the-world the-rotation which unless in a-spherical shape
 esse non posset, et stellarum rutundi ambitus cognoscuntur.
to-be not could and of-the-stars round the-circuits are-recognized
 Primusque sol, qui astrorum tenet principatum, ita
and-first the-sun which of-the-heavenly-bodies holds the-primacy so
 movetur ut, cum terras larga luce compleverit, easdem
is-moved that when the-lands with-abundant light it-has-filled the-same
 modo his modo illis ex partibus opacet; ipsa enim
now in-these now in-those from parts it-darkens the-very for

umbra terrae soli officiens noctem efficit. nocturnorum
shadow of-the-earth the-sun blocking night makes of-the-nightly
 autem spatiorum eadem est aequabilitas quae diurnorum.
moreover spans the-same is the-regularity as of-the-daily
 eiusdemque solis tum accessus modici tum recessus et
and-of-the-same sun now approaches moderate now withdraws both
 frigoris et caloris modum temperant. circumitus enim
of-cold and of-heat the-measure temper the-circuits for
 solis orbium quinque et sexaginta et trecentorum quarta
of-the-sun of-orbits five and sixty and three-hundred a-fourth
 fere diei parte addita conversionem conficiunt annuam;
about of-a-day part added the-revolution complete yearly
 inflectens autem sol cursum tum ad septem triones tum
bending moreover the-sun its-course now to the-seven plow-oxen now
 ad meridiem aestates et hiemes efficit et ea duo tempora
to the-south summers and winters makes and those two seasons
 quorum alterum hiemi senescenti adiunctum est alterum
of-which the-one to-winter waning joined is the-other
 aestati: ita ex quattuor temporum mutationibus omnium
to-summer so from four of-seasons the-changes of-all-things
 quae terra marique gignuntur initia causaeque ducuntur.
which on-land and-sea are-begotten the-beginnings and-the-causes are-derived
 Iam solis annuos cursus spatiis menstruis luna
now of-the-sun yearly the-courses in-spans monthly the-moon
 consequitur, cuius tenuissimum lumen facit proximus accessus
follows whose thinnest light makes the-nearest approach
 ad solem, digressus autem longissimus quisque plenissimum.
to the-sun the-departure but farthest each fullest
 neque solum eius species ac forma mutatur tum crescendo
and-not only its appearance and shape is-changed now by-waxing
 tum defectibus in initia recurrando, sed etiam regio;
now by-waning into its-beginnings by-running-back but also its-region

quae cum est aquilonia aut australis, in lunae quoque
which when is northerly or southerly in of-the-moon also
 cursu est et brumae quaedam et solstitii similitudo,
the-course there-is both of-midwinter a-certain and of-the-solstice likeness
 multaque ab ea manant et fluunt quibus et animantes
and-many-things from her flow and stream by-which both living-creatures
 alantur augescantque et pubescant maturitatemque
are-nourished and-grow and reach-full-growth and-ripeness
 adsequantur quae oriuntur e terra.
attain the-things-which arise from the-earth

XXII · THE FIVE WANDERERS AND THE GREAT YEAR

The five so-called wandering stars do not wander, since they keep their advances and retreats through all eternity. Their unequal motions make what the mathematicians call the great year. Saturn's course takes thirty years, Jupiter's twelve, Mars' two years less six days, Mercury's and Venus' a year, and Venus is the morning star before the sun and the evening star behind it.

- 51 Maxime vero sunt admirabiles motus earum quinque stellarum
most indeed are wonderful the-motions of-those five stars
 quae falso vocantur errantes; nihil enim errat quod in omni
which falsely are-called wandering nothing for wanders which through all
 aeternitate conservat progressus et regressus reliquosque motus
eternity preserves advances and retreats and-the-other motions
 constantis et ratos. quod eo est admirabilius in is stellis
constant and fixed which the is more-wonderful in those stars
 quas dicimus, quia tum occultantur tum rursus aperiuntur,
which we-speak-of because now they-are-hidden now again are-uncovered
 tum adeunt tum recedunt, tum antecedunt tum autem
now they-approach now withdraw now go-before now but

subsecuntur, tum celerius moventur tum tardius, tum omnino
follow-after now more-swiftly they-move now more-slowly now altogether
 ne moventur quidem sed ad quoddam tempus insistent. quarum
not do-they-move even but for a-certain time they-stand-still of-whose
 ex disparibus motionibus magnum annum mathematici
from unequal motions the-great year the-mathematicians
 nominaverunt, qui tum efficitur cum solis et lunae et
have-named which then is-completed when of-the-sun and of-the-moon and
 quinque errantium ad eandem inter se comparationem
of-the-five wanderers to the-same among themselves relation
 confectis omnium spatiis est facta conversio;
having-been-completed of-all the-courses has been-made a-return
 quae quam longa sit magna quaestio est, esse vero certam 52
which how long is a-great question is to-be but fixed
 et definitam necesse est. Nam ea quae Saturni stella dicitur
and determined necessary it-is for that which of-Saturn the-star is-called
 Φαίῳνque a Graecis nominatur, quae a terra abest
and-Phainon by the-Greeks is-named which from the-earth is-distant
 plurimum, XXX fere annis cursum suum conficit, in quo cursu
most thirty about in-years its-course own completes in which course
 multa mirabiliter efficiens tum antecedendo tum retardando,
many-things wonderfully doing now by-going-ahead now by-slowng
 tum vespertinis temporibus delitiscendo tum matutinis rursum
now in-evening hours by-hiding now in-morning-ones again
 se aperiendo nihil inmutat sempiternis saeculorum aetatibus
itself by-uncovering nothing does-it-alter through-the-everlasting of-the-ages generations
 quin eadem isdem temporibus efficiat. Infra autem hanc
but-that the-same-things at-the-same times it-does below moreover this
 propius a terra Iovis stella fertur, quae Φαέθων dicitur,
nearer from the-earth of-Jupiter the-star is-carried which Phaethon is-called

eaque eundem duodecim signorum orbem annis duodecim
and-it the-same of-twelve signs circle in-years twelve
 conficit easdemque quas Saturni stella efficit in cursu varietates.

completes and-the-same which of-Saturn the-star makes in its-course variations

53 Huic autem proximum inferiorem orbem tenet Πυρόεις,

to-this moreover the-next lower orbit holds Pyroeis

quae stella Martis appellatur, eaque quattuor et viginti

which star of-Mars is-called and-it four and twenty

mensibus sex ut opinor diebus minus eundem lustrat orbem

in-months six as I-think days less the-same traverses circle

quem duae superiores. Infra hanc autem stella Mercuri

which the-two higher-ones below this moreover the-star of-Mercury

est (ea Στίλβων appellatur a Graecis), quae anno fere

is it Stillbon is-called by the-Greeks which in-a-year about

vertenti signiferum lustrat orbem neque a sole longius

revolving the-zodiac traverses circle and-not from the-sun farther

umquam unius signi intervallo discedit tum antevergens

ever of-one sign by-the-space does-it-depart now going-before

tum subsequens. Infima est quinque errantium terraeque

now following lowest is of-the-five wanderers and-to-the-earth

proxima stella Veneris, quae Φωσφόρος Graece Lucifer

nearest the-star of-Venus which Phosphoros in-Greek Lucifer

Latine dicitur cum antegreditur solem, cum subsequitur

in-Latin is-called when it-goes-before the-sun when it-follows

autem Ἑσπερος; ea cursum anno conficit et latitudinem

but Hesperos it its-course in-a-year completes both the-breadth

lustrans signiferi orbis et longitudinem, quod idem faciunt

traversing of-the-zodiac circle and the-length which the-same do

stellae superiores, neque umquam ab sole duorum signorum

the-stars higher and-not ever from the-sun of-two signs

intervallo longius discedit tum antecedens tum subsequens.

by-the-space farther does-it-depart now going-before now following

This constancy in so varied a set of courses cannot be understood without mind and design, so the stars themselves belong among the gods. The fixed stars are not carried by the aether, which is too thin to grip them, but have a sphere of their own; and whoever does not feel divinity in them will feel nothing at all.

Hanc igitur in stellis constantiam, hanc tantam tam variis 54

this therefore in the-stars constancy this so-great so varied

cursibus in omni aeternitate convenientiam temporum

in-courses through all eternity harmony of-times

non possum intellegere sine mente ratione consilio. quae

not can-I understand without mind reason design which

cum in sideribus inesse videamus, non possumus ea ipsa

since in the-stars to-be-in we-see not can-we them themselves

non in deorum numero reponere.

not in of-the-gods the-number place

Nec vero eae stellae quae inerrantes vocantur non

and-not indeed those stars which fixed are-called not

significant eandem mentem atque prudentiam. quarum est

do-they-indicate the-same mind and wisdom whose is

cotidiana conveniens constansque conversio, nec habent

daily harmonious and-constant revolution and-not have

aetherios cursus neque caelo inhaerentes, ut plerique dicunt

ethereal courses nor to-the-sky clinging as most-people say

physicae rationis ignari; non est enim aetheris ea natura

of-natural science ignorant not is for of-aether that the-nature

ut vi sua stellae complexa contorqueat, nam tenuis ac

that by-force its-own the-stars embracing it-whirls for thin and

perlucens et aequabili calore suffusus aether non satis
translucent and with-even heat suffused aether not sufficiently
 aptus ad stellas continendas videtur;

fit for the-stars holding seems

- 55 habent igitur suam sphaeram stellae inerrantes ab aetheria
have therefore their-own sphere the-stars fixed from ethereal
 coniunctione secretam et liberam. earum autem perennes
connection separate and free their moreover perennial
 cursus atque perpetui cum admirabili incredibile constantia
courses and perpetual with wonderful and-incredible constancy
 declarant in his vim et mentem esse divinam, ut
declare in them a-power and mind to-be divine so-that
 haec ipsa qui non sentiat deorum vim habere is
these-things themselves whoever not perceives of-gods power to-have he
 nihil omnino sensurus esse videatur.

nothing at-all going-to-perceive to-be seems

- 56 Nulla igitur in caelo nec fortuna nec temeritas nec
no therefore in heaven neither chance nor randomness nor
 erratio nec vanitas inest contraque omnis ordo veritas
straying nor emptiness is-in and-on-the-contrary all order truth
 ratio constantia, quaeque his vacant ementita et
reason constancy and-the-things-which of-these are-void falsified and
 falsa pleneque erroris, ea circum terras infra lunam, quae
false and-full of-error those around the-lands below the-moon which
 omnium ultima est, in terrisque versantur. caelestem ergo
of-all the-last is on and-the-lands dwell the-heavenly therefore
 admirabilem ordinem incredibilemque constantiam, ex qua
wonderful order and-incredible constancy from which
 conservatio et salus omnium omnis oritur, qui vacare
the-preservation and safety of-all-things all arises whoever to-be-void
 mente putat is ipse mentis expers habendus est.
of-mind thinks he himself of-mind devoid to-be-beld is

Zeno defines nature as a craftsmanlike fire proceeding by a fixed path to generation, since nature does far more skillfully what our hands do in the arts. The world's nature is more, a craftsman and planner: it has voluntary motions and impulses, and its mind, rightly called providence, sees that the world endures, lacks nothing, and is beautiful.

Haut ergo ut opinor erravero, si a principe 57
 not therefore as I-think shall-I-have-erred if from the-foremost-man
 investigandae veritatis huius disputationis principium
 of-investigating truth of-this discussion the-beginning
 duxero. Zeno igitur naturam ita definit ut eam dicat
 I-shall-have-drawn Zeno therefore nature thus defines that it be-calls
 ignem esse artificiosum ad gignendum progredientem via.
 a-fire to-be craftsmanlike to begetting advancing by-a-path
 censet enim artis maxime proprium esse creare et gignere,
 he-holds for of-art most characteristic to-be to-create and to-beget
 quodque in operibus nostrarum artium manus efficiat
 and-what in the-works of-our arts the-hand accomplishes
 id multo artificiosius naturam efficere, id est ut dixi
 that much more-craftsmanlike nature to-accomplish that is as I-said
 ignem artificiosum magistrum artium reliquarum. Atque hac
 a-fire craftsmanlike the-master of-the-arts remaining and by-this
 quidem ratione omnis natura artificiosa est, quod habet
 indeed reasoning every nature craftsmanlike is because it-has
 quasi viam quandam et sectam quam sequatur.
 as-it-were a-way a-certain and course which it-follows
 ipsius vero mundi, qui omnia complexu suo coercet et 58
 of-the-very indeed world which all-things in-its-embrace own confines and
 continet, natura non artificiosa solum sed plane artifex
 contains the-nature not craftsmanlike only but plainly a-craftsman

ab eodem Zenone dicitur, consultrix et provida utilitatum
by the-same Zeno is-called a-planner and provident of-advantages
 opportunitatumque omnium. atque ut ceterae naturae suis
and-opportunities all and as the-other natures by-their-own
 seminibus quaeque gignuntur augescunt continentur, sic
seeds each are-begotten grow are-held-together so
 natura mundi omnis motus habet voluntarios, conatusque et
the-nature of-the-world all motions has voluntary and-efforts and
 adpetitiones, quas ὁμᾶς Graeci vocant, et is consentaneas
desires which impulses the-Greeks call and to-them consonant
 actiones sic adhibet ut nosmet ipsi qui animis movemur
actions so applies as we ourselves who by-minds are-moved
 et sensibus. Talis igitur mens mundi cum sit ob eamque
and senses such therefore the-mind of-the-world since is for and-that
 causam vel prudentia vel providentia appellari recte possit
reason either wisdom or providence to-be-called rightly it-can
 (Graece enim πρόνοια dicitur), haec potissimum providet et in
in-Greek for forethought it-is-called this chiefly provides and in
 is maxime est occupata, primum ut mundus quam aptissimus
these most is engaged first that the-world as best-fitted
 sit ad permanendum, deinde ut nulla re egeat, maxime
is for enduring next that in-no thing it-lacks most
 autem ut in eo eximia pulchritudo sit atque omnis ornatus.
but that in it exceptional beauty is and every adornment

The gods are neither idle nor labored, for they have no veins or sinews, take no food or drink, and fear no illness — the fears that drove Epicurus to invent outline gods who do nothing. Many divine natures were named from the benefits they brought: the crops are called Ceres and wine Liber, and where a great power resides the thing itself takes a god's name, as Faith and Mind do on the Capitol.

Dictum est de universo mundo, dictum etiam est de 59
said has-been about the-whole world said also has-been about
sideribus, ut iam prope modum appareat multitudo nec
the-stars so-that now nearly so appears a-multitude neither
cessantium deorum nec ea quae agant molientium cum
idling of-gods nor those-things which they-do contriving with
labore operoso ac molesto. non enim venis et nervis et
toil laborious and troublesome not for by-veins and sinews and
ossibus continentur nec his escis aut potionibus vescuntur,
bones are-they-held and-not on-these foods or drinks do-they-feed
ut aut nimis acres aut nimis concretos umores colligant,
that either too sharp or too thick humors they-gather
nec is corporibus sunt ut casus aut ictus extimescant aut
and-not of-such bodies are-they that falls or blows they-dread or
morbos metuant ex defetigatione membrorum, quae verens
diseases they-fear from the-weariness of-limbs which-things fearing
Epicurus monogrammos deos et nihil agentes commentus est.
Epicurus outline-sketch gods and nothing doing devised has
illi autem pulcherruma forma praediti purissimaque in 60
they moreover with-most-beautiful form endowed and-purest in
regione caeli collocati ita feruntur moderanturque cursus,
region of-the-sky placed so are-carried and-govern their-courses
ut ad omnia conservanda et tuenda consensisse videantur.
that for all-things preserving and protecting to-have-agreed they-seem

Multae autem aliae naturae deorum ex magnis beneficiis eorum
many moreover other natures of-gods from great benefits their
 non sine causa et a Graeciae sapientissimis et a maioribus
not without reason both by of-Greece the-wisest and by the-ancestors
 nostris constitutae nominataeque sunt. quicquid enim magnam
our established and-named have-been whatever for great
 utilitatem generi adferret humano, id non sine divina bonitate
benefit to-the-race brought human that not without divine goodness
 erga homines fieri arbitrabantur. itaque tum illud quod erat
toward men to-happen they-judged and-so then that which was
 a deo natum nomine ipsius dei nuncupabant, ut cum
from a-god born by-the-name of-the-very god they-called as when
 fruges Cererem appellamus vinum autem Liberum, ex quo illud
the-crops Ceres we-call wine but Liber from which that
 61 Terenti “sine Cerere et Libero friget Venus”, tum autem
of-Terence without Ceres and Liber grows-cold Venus then moreover
 res ipsa, in qua vis inest maior aliqua, sic appellatur
the-thing itself in which a-power is-in greater some so is-named
 ut ea ipsa vis nominetur deus, ut Fides ut Mens, quas in
that that very power is-named a-god as Faith as Mind which on
 Capitolio dedicatas videmus proxume a M. Aemilio Scauro,
the-Capitol dedicated we-see most-recently by Marcus Aemilius Scaurus
 ante autem ab A. Atilio Calatino erat Fides consecrata. vides
before but by Aulus Atilius Calatinus had-been Faith consecrated you-see
 Virtutis templum vides Honoris a M. Marcello renovatum,
of-Valor the-temple you-see of-Honor by Marcus Marcellus restored
 quod multis ante annis erat bello Ligustico a Q.
which many before years had-been in-the-war Ligurian by Quintus
 Maximo dedicatum. quid Opis quid Salutis quid Concordiae
Maximus dedicated what of-Plenty what of-Safety what of-Concord
 Libertatis Victoriae; quarum omnium rerum quia vis erat
of-Liberty of-Victory of-which all things because the-power was

tanta ut sine deo regi non posset, ipsa res deorum
so-great that without a-god to-be-ruled not it-could the-very thing of-gods
 nomen optinuit. quo ex genere Cupidinis et Voluptatis et
the-name obtained which from kind of-Desire and of-Pleasure and
 Lubentinae Veneris vocabula consecrata sunt, vitiosarum rerum
of-Lubentine Venus the-names consecrated have-been of-vicious things
 neque naturalium — quamquam Velleius aliter existimat, sed
and-not natural although Velleius otherwise judges but
 tamen ea ipsa vitia naturam vehementius saepe pulsant.
nevertheless those very vices nature rather-violently often assail

XXVI • GODS NAMED FROM THEIR BENEFITS

Those gods were established by the greatness of their benefits, and the names already given declare what power is in each. Custom has also raised to heaven men who excelled in benefits — Hercules, Castor and Pollux, Aesculapius, Liber, and Romulus, whom some think the same as Quirinus. Since their souls remained and enjoyed eternity, they were rightly held gods, being both best and everlasting.

Utilitatum igitur magnitudine constituti sunt ei di qui 62
of-benefits therefore by-the-greatness established have-been those gods who
 utilitates quasque gignebant, atque is quidem nominibus
the-benefits each produced and by-those indeed names
 quae paulo ante dicta sunt quae vis sit in quoque
which a-little before said have-been what power is in each
 declaratur deo.
is-declared god

Suscepit autem vita hominum consuetudoque communis ut
has-taken-up moreover the-life of-men and-the-custom common that
 beneficiis excellentis viros in caelum fama ac voluntate
in-benefits outstanding men into heaven by-repute and goodwill

tollent. hinc Hercules hinc Castor et Pollux hinc Aesculapius
they-raised hence Hercules hence Castor and Pollux hence Aesculapius
 hinc Liber etiam (hunc dico Liberum Semela natum, non
hence Liber also this-one I-mean the-Liber from-Semele born not
 eum quem nostri maiores auguste sancteque Liberum cum
that whom our ancestors reverently and-solemnly Liber with
 Cerere et Libera consecraverunt, quod quale sit ex
Ceres and Libera consecrated which of-what-kind is from
 mysteriis intellegi potest; sed quod ex nobis natos liberos
the-mysteries to-be-understood can but because from us born children
 appellamus, idcirco Cerere nati nominati sunt Liber et
we-call therefore from-Ceres born named have-been Liber and
 Libera, quod in Libera servant, in Libero non item) — hinc
Libera which in Libera they-keep in Liber not likewise hence
 etiam Romulum, quem quidam eundem esse Quirinum putant.
also Romulus whom some the-same to-be Quirinus think
 quorum cum remanerent animi atque aeternitate fruerentur,
of-whom since remained the-souls and eternity enjoyed
 rite di sunt habiti, cum et optimi essent et aeterni.
rightly gods have-been held since both best they-were and eternal

XXVII • KRONOS AND CHRONOS

Under the impious tales lies a physical account. The heavenly and fiery nature which begets everything of itself was said to need no partner. Saturn, who holds the course of times, is Kronos in Greek, that is chronos, time, and is said to devour his own children because time consumes the spans of the years. Jupiter is the helping father.

Alia quoque ex ratione et quidem physica magna fluxit 63
another also from reasoning and indeed physical a-great flowed
 multitudo deorum, qui induti specie humana fabulas poetis
multitude of-gods who clothed in-the-form human tales to-the-poets
 suppeditaverunt, hominum autem vitam superstitione omni
supplied of-men but the-life with-superstition every
 referserunt. atque hic locus a Zenone tractatus post a
they-crammed and this topic by Zeno treated afterward by
 Cleanthe et Chrysippo pluribus verbis explicatus est. Nam
Cleanthes and Chrysippus in-more words explained has-been for
 vetus haec opinio Graeciam opplevit, esse exsectum Caelum
old this belief Greece filled to-have-been castrated Heaven
 a filio Saturno, vinctum autem Saturnum ipsum a filio Iove:
by his-son Saturn bound and Saturn himself by his-son Jupiter
 physica ratio non inelegans inclusa est in impias fabulas. 64
a-physical account not inelegant enclosed is in impious tales
 caelestem enim altissimam aetheriamque naturam id est
the-heavenly for highest and-ethereal nature that is
 igneam, quae per sese omnia gigneret, vacare voluerunt
fiery which through itself all-things begets to-be-free they-wished
 ea parte corporis quae coniunctione alterius egeret ad
of-that part of-body which the-union of-another needs for
 procreandum. Saturnum autem eum esse voluerunt qui cursum
begetting Saturn moreover him to-be they-wished who the-course
 et conversionem spatiorum ac temporum contineret. qui deus
and revolution of-spans and of-times maintains which god
 Graece id ipsum nomen habet: Κρόνος enim dicitur, qui
in-Greek that very name has Kronos for he-is-called which
 est idem χρόνος id est spatium temporis. Saturnus autem
is the-same chronos that is the-span of-time Saturn moreover
 est appellatus quod saturaretur annis; ex se enim natos
he-is called because he-was-sated with-years from himself for the-born

comesse fingitur solitus, quia consumit aetas temporum
to-eat-up he-is-feigned accustomed because consumes age of-times
 spatia annisque praeteritis insaturabiliter expletur. vinctus
the-spans and-with-years past insatiably is-filled bound
 autem a Iove, ne inmoderatos cursus haberet, atque ut
moreover by Jupiter lest unbounded courses he-should-have and that
 eum siderum vinclis alligaret. sed ipse Iuppiter, id est
him of-the-stars with-the-bonds he-might-bind but himself Jupiter that is
 iuvans pater, quem conversis casibus appellamus a iuvando
helping father whom with-changed cases we-call from helping
 Iovem, a poetis "pater divomque hominumque" dicitur, a
Jove by the-poets father both-of-gods and-of-men he-is-called by
 maioribus autem nostris optumus maxumus, et quidem ante
the-ancestors but our best greatest and indeed before
 optumus id est beneficentissimus quam maximus, quia maius
best that is most-beneficent than greatest because greater
 est certeque gratius prodesse omnibus quam opes magnas
it-is and-more-surely more-welcome to-benefit all than riches great
 65 habere — hunc igitur Ennius, ut supra dixi, nuncupat ita
to-have him therefore Ennius as above I-said names thus
 dicens "aspice hoc sublime candens, quem invocant omnes
saying behold this on-high shining whom call-upon all
 Iovem" planius quam alio loco idem "cui quod
Jove more-plainly than in-another place the-same-man to-whom what
 in me est exsecrabor hoc quod lucet quicquid est"; hunc
in me is I-shall-curse this which shines whatever it-is this
 etiam augures nostri cum dicunt "Iove fulgente tonante":
also augurs our when they-say Jove lightening thundering

dicunt enim “caelo fulgente et tonante”. Euripides autem
they-say for the-sky lightening and thundering Euripides moreover
 ut multa praeclare sic hoc breviter:
as many-things excellently so this briefly

vides sublime fusum immoderatum aethera,
you-see on-high spread boundless aether
 qui terram tenero circumiectu amplectitur:
which the-earth in-a-tender embrace enfolds
 hunc summum habeto divum, hunc perhibeto Iovem.
him highest bold of-gods him call Jove

XXVIII · JUNO, NEPTUNE, DIS, AND VESTA

Air, lying between sea and sky, is consecrated as Juno, sister and wife of Jupiter; the sea as Neptune, from swimming; and the earth as Dis, the rich one, since all things fall back into it and rise from it. Ceres is named from bearing crops, Janus from going, and Vesta from Hestia; Diana, the moon, makes a kind of day by night and is invoked at births.

Aer autem, ut Stoici disputant, interiectus inter mare et 66
air moreover as the-Stoics argue lying-between between sea and
 caelum Iunonis nomine consecratur, quae est soror et coniux
sky of-Juno by-the-name is-consecrated who is sister and wife
 Iovis, quod ei et similitudo est aetheris et cum eo summa
of-Jupiter because to-it both likeness is to-aether and with it the-closest
 coniunctio. effeminarunt autem eum Iunonique tribuerunt,
union they-made-feminine moreover it and-to-Juno assigned
 quod nihil est eo mollius. sed Iunonem a iuvando credo
because nothing is than-it softer but Juno from helping I-believe

nominatam. Aqua restabat et terra, ut essent ex fabulis
named water remained and earth so-that there-were from the-tales
 tria regna divisa. datum est igitur Neptuno alterum, Iovis
three kingdoms divided given was therefore to-Neptune the-other of-Jupiter
 ut volumus fratri, maritimum omne regnum, nomenque
as we-would-have-it brother maritime all the-realm and-the-name
 productum ut Portunus a porta sic Neptunus a nando,
derived as Portunus from a-harbor so Neptune from swimming
 paulum primis litteris immutatis. Terrena autem vis omnis
a-little the-first letters changed earthy moreover the-power all
 atque natura Diti patri dedicata est, qui dives ut apud Graecos
and nature to-Dis father dedicated is who rich as among the-Greeks
 Πλούτων, quia et recidunt omnia in terras et oriuntur e
Plouton because both fall-back all-things into the-lands and arise from
 terris. †Cui Proserpinam (quod Graecorum nomen est, ea
the-lands to-whom Proserpina which of-the-Greeks a-name is she
 enim est quae Περσεφόνη Graece nominatur) — quam frugum
for is who Persephone in-Greek is-named whom of-crops
 semen esse volunt absconditamque quaeri a matre fingunt.
the-seed to-be they-hold and-hidden to-be-sought by her-mother they-feign

67 Mater autem est a gerendis frugibus Ceres tamquam geres,
mother moreover is from bearing crops Ceres as-if Geres
 casuque prima littera itidem immutata ut a Graecis; nam ab
and-by-chance the-first letter likewise changed as by the-Greeks for by
 illis quoque Δημήτηρ quasi γῆ μήτηρ nominata est. Iam qui
them also Demeter as-if earth mother named she-is now who
 magna verteret Mavors, Minerva autem quae vel minueret
great-things overturns Mavors Minerva moreover who either diminishes
 vel minaretur. Cumque in omnibus rebus vim haberent
or threatens and-since in all things power have
 maxumam prima et extrema, principem in sacrificando Ianum
the-greatest the-first and the-last foremost in sacrificing Janus

esse voluerunt, quod ab eundo nomen est ductum, ex quo
to-be they-wished because from going the-name is drawn from which
 transitiones perviae iani foresque in liminibus profanarum
passages passable iani and-the-doors in the-thresholds of-secular
 aedium ianuæ nominantur. Nam Vestæ nomen a Graecis (ea
buildings ianuæ are-named for of-Vesta the-name from the-Greeks she
 est enim quæ ab illis Ἑστία dicitur); vis autem eius ad aras
is for who by them Hestia is-called the-power moreover of-her to altars
 et focus pertinet, itaque in ea dea, quod est rerum custos
and hearths pertains and-so in that goddess because she-is of-things the-guardian
 intumarum, omnis et precatio et sacrificatio extrema est.
innermost every both prayer and sacrifice last is
 Nec longe absunt ab hac vi di Penates, sive a 68
and-not far are-distant from this power the-gods Penates whether from
 penu ducto nomine (est enim omne quo vescuntur
the-larder drawn the-name is for everything on-which feed
 homines penus) sive ab eo quod penitus insident; ex quo
men larder or from that because deep-within they-dwell from which
 etiam penetrales a poetis vocantur. Iam Apollinis nomen est
also penetrales by the-poets they-are-called now of-Apollo the-name is
 Graecum. quem solem esse volunt, Dianam autem et lunam
Greek whom the-sun to-be they-hold Diana moreover and the-moon
 eandem esse putant, cum sol dictus sit vel quia solus ex
the-same to-be they-think whereas the-sun called is either because alone of
 omnibus sideribus est tantus vel quia cum est exortus
all the-heavenly-bodies is so-great or because when he-has risen
 obscuratis omnibus solus apparet, luna a lucendo nominata
darkened all alone he-appears the-moon from shining named
 sit; eadem est enim Lucina, itaque ut apud Graecos Dianam
is the-same is for Lucina and-so as among the-Greeks Diana
 eamque Luciferam sic apud nostros Iunonem Lucinam in
and-her Lucifera so among our-people Juno Lucina in

- pariendo invocant. quae eadem Diana Omnivaga dicitur non a
childbirth they-invoke who the-same Diana All-wandering is-called not from
 venando sed quod in septem numeratur tamquam vagantibus;
hunting but because among the-seven she-is-counted as-if wandering
- 69 Diana dicta quia noctu quasi diem efficeret. adhibetur
Diana called because by-night as-it-were day she-makes she-is-invoked
 autem ad partus, quod i maturescunt aut septem non
moreover at births because they come-to-term either seven not
 numquam aut ut plerumque novem lunae cursibus,
never or as generally nine of-the-moon in-courses
 qui quia mensa spatia conficiunt menses nominantur;
which because measured spans complete months are-named
 concinneque ut multa Timaeus, qui cum in historia
and-neatly as many-things Timaeus who when in his-history
 dixisset qua nocte natus Alexander esset eadem Dianae
had-said on-which night born Alexander was on-the-same of-Diana
 Ephesiae templum deflagravisse, adiunxit minime id esse
Ephesian the-temple to-have-burned-down he-added not-at-all that to-be
 mirandum, quod Diana quom in partu Olympiadis
to-be-wondered-at because Diana when at the-childbirth of-Olympias
 adesse voluisset afuisset domo. Quae autem dea ad
to-be-present had-wished she-was-away from-home which moreover goddess to
 res omnes veniret Venerem nostri nominaverunt, atque ex
things all comes Venus our-people named and from
 ea potius venustas quam Venus ex venustate.
her rather charm than Venus from charm

From physical accounts well and usefully found, reason has been dragged over to invented gods and to old wives' superstitions: the gods are given shapes, ages, clothes, marriages, and wars, all told and believed most foolishly. With the tales rejected, a god reaching through each thing's nature can be understood, and the purest worship is a pure mind and voice.

Videtisne igitur ut a physicis rebus bene atque utiliter inventis 70
do-you-see therefore how from physical matters well and usefully discovered
tracta ratio sit ad commenticios et fictos deos. Quae res
drawn the-reasoning has-been to invented and fictitious gods which thing
genuit falsas opiniones erroresque turbulentos et superstitiones
begot false opinions and-errors confused and superstitions
paene aniles. et formae enim nobis deorum et aetates
almost old-womanish both the-shapes for to-us of-the-gods and ages
et vestitus ornatusque noti sunt, genera praeterea coniugia
and dress and-adornment known are lineages besides marriages
cognitiones, omniaque traducta ad similitudinem inbecillitatis
kinships and-all-things brought-over to the-likeness of-the-weakness
humanae. nam et perturbatis animis inducuntur: accepimus
human for also with-disturbed minds they-are-brought-on we-have-heard
enim deorum cupiditates aegritudines iracundias; nec vero,
for of-gods the-lusts griefs angers and-not indeed
ut fabulae ferunt, bellis proeliisque caruerunt, nec solum ut
as the-tales report wars and-battles have-they-lacked and-not only as
apud Homerum cum duo exercitus contrarios alii dei ex alia
in Homer when two armies opposing some gods from another
parte defenderent, sed etiam ut cum Titanis ut cum Gigantibus
side defended but also as with the-Titans as with the-Giants

sua propria bella gesserunt. haec et dicuntur et creduntur

their-own private wars they-waged these-things both are-said and believed

stultissime et plena sunt futtilitatis summaeque levitatis.

most-foolishly and full are of-futility and-of-the-utmost frivolity

71 Sed tamen is fabulis spretis ac repudiatis deus pertinens per

but nevertheless those tales scorned and rejected a-god reaching through

naturam cuiusque rei, per terras Ceres per maria Neptunus

the-nature of-each thing through the-lands Ceres through the-seas Neptune

alii per alia, poterunt intellegi qui qualesque sint

others through other-things will-be-able to-be-understood who and-of-what-sort they-are

quoque eos nomine consuetudo nuncupaverit. Quos deos

and-by-what them name custom has-called whom gods

et venerari et colere debemus. cultus autem deorum est

both to-revere and to-worship we-ought the-worship moreover of-the-gods is

optumus idemque castissimus atque sanctissimus plenissimusque

best and-the-same purest and most-holy and-fullest

pietatis, ut eos semper pura integra incorrupta et mente

of-piety that them always with-pure unimpaired uncorrupted both mind

et voce veneremur. non enim philosophi solum verum etiam

and voice we-revere not for philosophers only but also

maiores nostri superstitionem a religione separaverunt.

the-ancestors our superstition from religion have-separated

XXX • SUPERSTITIOUS AND RELIGIOUS

Those who prayed all day that their children might survive them were called superstitious; those who carefully went over and read again what belonged to worship were called religious, as elegant comes from choosing and diligent from loving. The one word became a reproach and the other a praise. Balbus has shown enough that the gods exist and what they are like.

nam qui totos dies precabantur et immolabant, ut sibi
for those-who whole days prayed and sacrificed that for-themselves
 sui liberi superstites essent, superstitiosi sunt appellati, quod
their children surviving might-be superstitious have-been called which
 nomen patuit postea latius; qui autem omnia quae ad
name extended afterward more-widely those-who but all-things which to
 cultum deorum pertinerent diligenter retractarent et tamquam
the-worship of-the-gods pertained carefully went-over and as-it-were
 relegerent, i sunt dicti religiosi ex relegendo, tamquam
re-read they have-been called religious from re-reading just-as
 elegantes ex eligendo, ex diligendo diligentes, ex intellegendo
elegant from choosing from loving diligent from understanding
 intellegentes; his enim in verbis omnibus inest vis legendi
intelligent in-these for in words all is-in the-force of-gathering
 eadem quae in religioso. ita factum est in superstitioso
the-same which in religious so done it-has-been in superstitious
 et religioso alterum vitii nomen alterum laudis. Ac mihi
and religious the-one of-a-fault a-name the-other of-praise and to-me
 videor satis et esse deos et quales essent ostendisse.
I-seem enough both to-be gods and of-what-sort they-are to-have-shown

XXXI • PROVIDENCE GOVERNS THE WORLD

Next Balbus must show that the world is governed by the providence of the gods. Velleius mocked the Stoics' Providence as a prophesying old woman, mistaking a shorthand phrase for a goddess, as one who says Athens is ruled by the council means the Areopagus. The Stoics divide the question in three: gods exist, a sentient nature governs all, and heaven and earth are a wonder.

- 73 Proximum est ut doceam deorum providentia mundum
next it-is that I-show of-the-gods by-the-providence the-world
 administrari. magnus sane locus est et a vestris Cotta
to-be-governed a-great truly topic it-is and by your-people Cotta
 vexatus, ac nimirum vobiscum omne certamen est. Nam
assailed and doubtless with-you the-whole contest is for
 vobis Vellei minus notum est quem ad modum quidque
to-you Velleius less known is which to the-manner and-each-thing
 dicatur; vestra enim solum legitis vestra amatis, ceteros
is-said your-own for only you-read your-own you-love the-rest
 causa incognita condemnatis. velut a te ipso hesterno
the-case unexamined you-condemn for-instance by you yourself yesterday
 die dictumst anum fatidicam Pronoean a Stoicis
on-the-day it-was-said an-old-woman prophesying Pronoea by the-Stoics
 induci id est Providentiam. quod eo errore dixisti,
to-be-brought-on that is Providence which by-that error you-said
 quia existumas ab is providentiam fingi quasi quandam
because you-suppose by them providence to-be-fashioned as-if a-certain
 deam singularem, quae mundum omnem gubernet et regat.
goddess single who the-world whole steers and rules
- 74 sed id praecise dicitur: ut, si quis dicat Atheniensium
but that concisely is-said as if someone should-say of-the-Athenians
 rem publicam consilio regi, desit illud "Arii pagi",
the-state public by-the-council is-ruled is-lacking that of-the-Areopagus bill
 sic, cum dicimus providentia mundum administrari, deesse
so when we-say by-providence the-world to-be-governed to-be-lacking
 arbitrato "deorum", plene autem et perfecte sic dici
judge of-the-gods fully but and completely thus to-be-said
 existumato, providentia deorum mundum administrari. Ita
consider by-the-providence of-the-gods the-world to-be-governed so
 salem istum, quo caret vestra natio, in inridendis nobis nolitote
the-salt that which lacks your tribe in mocking us do-not

consumere, et mercurē si me audiat ne experiamini
spend and by-Hercules if me you-would-bear not try
 quidem; non decet non datum est non potestis. nec
even not it-becomes-you not given it-is not can-you and-not
 vero hoc in te unum convenit moribus domesticis ac
indeed this against you alone applies by-manners home-bred and
 nostrorum hominum urbanitate limatum, sed cum in
of-our men by-the-urbanity polished but both against
 reliquos vestros tum in eum maxime qui ista
the-rest of-your-people and against him most who those-things
 peperit, hominem sine arte sine litteris, insultantem in
brought-forth a-man without art without letters insulting against
 omnes, sine acumine ullo sine auctoritate sine lepore.
all without sharpness any without authority without charm
 Dico igitur providentia deorum mundum et omnes mundi 75
I-say therefore by-the-providence of-the-gods the-world and all of-the-world
 partes et initio constitutas esse et omni tempore
the-parts both at-the-beginning established to-have-been and at-all time
 administrari. Eamque disputationem tris in partes nostri fere
to-be-governed and-that discussion three into parts our-people generally
 dividunt. quarum prima pars est quae ducitur ab ea ratione
divide of-which the-first part is which is-drawn from that reasoning
 quae docet esse deos; quo concesso confitendum est eorum
which teaches to-be gods which granted to-be-confessed it-is by-their
 consilio mundum administrari. secunda est autem quae docet
design the-world to-be-governed the-second is moreover which teaches
 omnes res subiectas esse naturae sentienti ab eaque omnia
all things subject to-be to-a-nature sentient by and-that all-things
 pulcherrime geri; quo constituto sequitur ab animantibus
most-beautifully are-carried-on which established it-follows from living

principiis eam esse generatam. tertius est locus qui
first-principles it to-have-been generated the-third is topic which
 ducitur ex admiratione rerum caelestium atque terrestrium.
is-drawn from the-wonder of-things heavenly and earthly

XXXII · THE GODS DO SOMETHING, AND IT IS THE BEST

Either one denies that the gods exist, as Democritus and Epicurus do in effect, or one grants that they do something glorious, and nothing is more glorious than governing the world. Whatever else governed it would be better than god, which nothing is; intelligent gods are provident, neither ignorant nor weak, so their providence governs the world as one state.

- 76 Primum igitur aut negandum est esse deos, quod et
first therefore either to-be-denied it-is to-be gods which both
 Democritus simulacra et Epicurus imagines inducens quodam
Democritus images and Epicurus likenesses introducing in-a-certain
 pacto negat, aut qui deos esse concedant is fatendum
way denies or those-who gods to-exist grant by-them to-be-confessed
 est eos aliquid agere idque praeclarum; nihil est autem
it-is that-they something do and-that glorious nothing is but
 praeclarius mundi administratione; deorum igitur consilio
more-glorious of-the-world than-the-government of-the-gods therefore by-the-design
 administratur. Quod si aliter est, aliquid profecto sit necesse
it-is-governed and if otherwise it-is something assuredly is necessary
 est melius et maiore vi praeditum quam deus, quale
it-is better and with-greater force endowed than god of-whatever-sort
 id cumque est, sive inanima natura sive necessitas vi
it soever is whether inanimate nature or necessity by-a-force
 magna incitata haec pulcherrima opera efficiens quae videmus;
great driven these most-beautiful works producing which we-see

non est igitur natura deorum praepotens neque excellens, si 77

not is therefore the-nature of-the-gods all-powerful nor surpassing if

quidem ea subiecta est ei vel necessitati vel naturae, qua

indeed it subject is to-that either to-necessity or to-a-nature by-which

caelum maria terrae regantur. nihil est autem praestantius

sky seas lands are-ruled nothing is but more-excellent

deo; ab eo igitur mundum necesse est regi; nulli igitur

than-god by him therefore the-world necessary it-is to-be-ruled to-no therefore

est naturae oboediens aut subiectus deus; omnem ergo

is nature obedient or subject god all therefore

regit ipse naturam. Etenim si concedimus intellegentes

rules he-himself nature for-indeed if we-grant intelligent

esse deos, concedimus etiam providentes et rerum quidem

to-be gods we-grant also provident and of-things indeed

maxumarum. ergo utrum ignorant quae res maxumae

the-greatest therefore whether are-they-ignorant which things greatest

sint quoque eae modo tractandae et tuendae, an vim

are and-in-what they way to-be-handled and to-be-guarded or the-power

non habent qua tantas res sustineant et gerant? at et

not have-they by-which such-great things they-may-uphold and carry-on but both

ignoratio rerum aliena naturae deorum est, et sustinendi

ignorance of-things foreign to-the-nature of-the-gods is and of-upholding

muneris propter inbecillitatem difficultas minime cadit in

the-office on-account-of weakness difficulty not-at-all falls upon

maiestatem deorum. ex quo efficitur id quod volumus,

the-majesty of-the-gods from which it-follows that which we-maintain

deorum providentia mundum administrari.

of-the-gods by-the-providence the-world to-be-governed

Atqui necesse est cum sint di (si modo sunt, ut profecto 78

and-yet necessary it-is since there-are gods if only they-are as assuredly

sunt) animantis esse, nec solum animantes sed etiam

they-are living to-be and-not only living but also

rationis compotes inter seque quasi civili conciliatione
of-reason possessed among and-themselves as-it-were by-a-civil union
 et societate coniunctos, unum mundum ut communem rem
and fellowship joined one world as a-common state
 publicam atque urbem aliquam regentis.
public and city some ruling

XXXIII · REASON IS SHARED BY GODS AND MEN

The same reason, truth, and law belong to gods and men, so wisdom and mind reached men from the gods, and our ancestors consecrated Mind, Faith, Valor, and Concord. If these are in mankind, they can only have flowed down from above, and the gods must have them in greater measure and use them in the greatest matters.

- 79 sequitur ut eadem sit in is quae humano in genere ratio,
it-follows that the-same is in them which in-the-human in race reason
 eadem veritas utrobique sit eademque lex, quae est recti
the-same truth on-both-sides is and-the-same law which is of-the-right
 praeceptio praviue depulsio. ex quo intellegitur prudentiam
the-prescribing and-of-the-wrong the-forbidding from which it-is-understood wisdom
 quoque et mentem a deis ad homines pervenisse (ob
also and mind from the-gods to men to-have-come for
 eamque causam maiorum institutis Mens Fides Virtus
and-that reason of-the-ancestors by-the-institutions Mind Faith Valor
 Concordia consecratae et publice dedicatae sunt; quae qui
Concord consecrated and publicly dedicated have-been which how
 convenit penes deos esse negare, cum eorum augusta et sancta
is-it-fitting with the-gods to-be to-deny when their august and holy
 simulacra veneremur: quod si inest in hominum genere mens
images we-revere and if is-in in of-men the-race mind
 fides virtus concordia, unde haec in terram nisi ab superis
faith valor concord whence these onto the-earth unless from those-above

defluere potuerunt?), cumque sint in nobis consilium ratio
to-flow-down could-they and-since there-are in us judgment reason
 prudentia, necesse est deos haec ipsa habere maiora, nec
wisdom necessary it-is gods these very-things to-have greater and-not
 habere solum sed etiam his uti in maximis et optimis rebus.
to-have only but also these to-use in the-greatest and best matters
 nihil autem nec maius nec melius mundo; necesse est 80
nothing moreover neither greater nor better than-the-world necessary it-is
 ergo eum deorum consilio et providentia administrari.
therefore it of-the-gods by-the-design and providence to-be-governed
 Postremo cum satis docuerimus hos esse deos, quorum
finally since sufficiently we-have-shown these to-be gods whose
 insignem vim et inlustrem faciem videremus, solem dico
conspicuous power and brilliant face we-were-seeing the-sun I-mean
 et lunam et vagas stellas et inerrantes et caelum
and the-moon and the-wandering stars and the-fixed and the-sky
 et mundum ipsum et earum rerum vim quae inessent
and the-world itself and of-those things the-power which are-in
 in omni mundo cum magno usu et commoditate
in the-whole world with great usefulness and advantage
 generis humani, efficitur omnia regi divina mente atque
of-the-race human it-follows all-things to-be-ruled by-divine mind and
 prudentia. Ac de prima quidem parte satis dictum est.
wisdom and about the-first indeed part enough said has-been

Some hold nature to be a force stirring necessary motions in bodies without reason; others a force sharing in reason and order, with a skill no craftsman can match, as the power of a seed shows. Epicurus calls everything nature, but Balbus means the world stands by nature as a tree or an animal does, not as a clod.

- 81 Sequitur ut doceam omnia subiecta esse naturae, eaque
it-follows that I-show all-things subject to-be to-nature and-that-they
 ab ea pulcherrime geri. Sed quid sit ipsa natura
by her most-beautifully are-carried-on but what is itself nature
 explicandum est ante breviter, quo facilius id quod
to-be-explained it-is beforehand briefly so-that more-easily that which
 docere volumus intellegi possit. namque alii naturam
to-teach we-wish to-be-understood may for some nature
 esse censent vim quandam sine ratione cientem motus in
to-be judge a-force a-certain without reason stirring motions in
 corporibus necessarios, alii autem vim participem rationis
bodies necessary others but a-force sharing in-reason
 atque ordinis tamquam via progredientem declarantemque
and order as-it-were by-a-path advancing and-declaring
 quid cuiusque rei causa efficiat quid sequatur, cuius
what of-each thing the-cause it-effects what follows whose
 sollertiam nulla ars nulla manus nemo opifex consequi
skill no art no hand no-one craftsman to-match
 possit imitando; seminis enim vim esse tantam, ut id,
could by-imitating of-a-seed for the-power to-be so-great that it
 quamquam sit perexiguum, tamen, si inciderit in concipientem
although is very-tiny yet if it-has-fallen into a-conceiving
 conprendentemque naturam nantumque sit materiam qua
and-enclosing nature and-having-obtained has matter by-which

ali augerique possit, ita fingat et efficiat in suo
to-be-nourished and-increased it-can so it-shapes and produces in its-own
 quidque genere, partim ut tantum modo per stirpes
each kind some that only merely through roots
 alantur suas, partim ut moveri etiam et sentire et
are-nourished their-own some that to-be-moved even and to-feel and
 appetere possint et ex sese similia sui gignere.
to-desire they-can and from themselves like to-themselves to-beget
 Sunt autem qui omnia naturae nomine appellent, ut 82
there-are moreover who all-things of-nature by-the-name call as
 Epicurus qui ita dividit, omnium quae sint naturam esse
Epicurus who thus divides of-all-things which are the-nature to-be
 corpora et inane quaeque is accidunt. Sed nos cum dicimus
bodies and void and-what to-them happen but we when we-say
 natura constare administrarique mundum, non ita dicimus ut
by-nature to-stand and-to-be-governed the-world not thus we-say as
 glaebam aut fragmentum lapidis aut aliquid eius modi nulla
a-clod or a-fragment of-stone or something of-that kind with-no
 cohaerendi natura, sed ut arborem ut animal, in quibus nulla
of-cohering nature but as a-tree as an-animal in which no
 temeritas sed ordo apparet et artis quaedam similitudo.
randomness but order appears and of-art a-certain likeness

XXXV · THE EARTH IS HELD BY NATURE'S ART

If what the earth holds by roots lives by nature's art, the earth herself is held by the same force: heavy with seed she brings forth all things and is fed in turn from above. The four kinds of body pass into one another; earth to water to air to aether and back, so the world is one continuous nature, all but eternal, and no fleet or army shows such skill.

- 83 Quod si ea quae a terra stirpibus continentur arte
and if those-things which by the-earth by-roots are-held by-the-art
 naturae vivunt et vigent, profecto ipsa terra eadem vi
of-nature live and thrive assuredly the-very earth by-the-same force
 continetur arte naturae, quippe quae gravidata seminibus
is-held by-the-art of-nature since she gravid with-seeds
 omnia pariat et fundat ex sese, stirpes amplexa alat et
all-things brings-forth and pours-out from herself the-roots embracing nourishes and
 augeat ipsaque alatur vicissim a superis externisque naturis;
increases and-herself is-nourished in-turn by the-upper and-outer natures
 eiusdemque exspirationibus et aer alitur et aether et omnia
and-of-the-same by-the-exhalations both air is-nourished and aether and all-things
 supra. Ita si terra natura tenetur et viget, eadem ratio in
above so if the-earth by-nature is-held and thrives the-same reasoning in
 reliquo mundo est; stirpes enim terrae inhaerent, animantes
the-rest-of-the world is the-roots for to-the-earth cling living-things
 autem adspiratione aeris sustententur; ipseque aer nobiscum
but by-the-breathing of-air are-sustained and-the-very air with-us
 videt nobiscum audit nobiscum sonat, nihil enim eorum sine
sees with-us hears with-us sounds nothing for of-these without
 eo fieri potest; quin etiam movetur nobiscum, quacumque
it to-happen can nay even it-moves with-us wherever
 enim imus qua movemur videtur quasi locum dare et cedere.
for we-go where we-stir it-seems as-it-were room to-give and to-yield
- 84 quaeque in medium locum mundi, qui est infimus,
and-the-things-which into the-middle place of-the-world which is lowest
 et quae a medio in superum quaeque conversione rutunda
and which from the-middle into the-upper and-which in-a-revolution round
 circum medium feruntur, ea continentem mundi efficiunt
around the-center are-carried they the-continuous of-the-world make
 unamque naturam. Et cum quattuor genera sint corporum,
and-one nature and since four kinds there-are of-bodies

vicissitudine eorum mundi continuata natura est. nam ex
by-the-interchange of-them of-the-world continuous the-nature is for from
 terra aqua ex aqua oritur aer ex aere aether, deinde retrorsum
earth water from water arises air from air aether then backward
 vicissim ex aethere aer inde aqua ex aqua terra infima. sic
in-turn from aether air thence water from water earth lowest so
 naturis is ex quibus omnia constant sursus deorsus ultro
the-natures those from which all-things consist upward downward this-way
 citro commeantibus mundi partium coniunctio continetur.
that-way passing of-the-world of-the-parts the-conjunction is-maintained
 Quae aut sempiterna sit necessest hoc eodem ornatu quem 85
which either everlasting is it-is-necessary in-this same order which
 videmus, aut certe perdiuturna, permanens ad longinquum et
we-see or surely very-long-lasting enduring for a-distant and
 inmensum paene tempus. quorum utrumvis ut sit, sequitur
immeasurable almost time of-which whichever that is it-follows
 natura mundum administrari. Quae enim classium navigatio
by-nature the-world to-be-governed what for of-fleets sailing
 aut quae instructio exercitus aut, rursus ut ea quae
or what array of-an-army or again so-that those-things which
 natura efficit conferamus, quae procreatio vitis aut arboris,
nature produces we-may-compare what begetting of-a-vine or of-a-tree
 quae porro animantis figura conformatioque membrorum
what moreover of-a-living-thing shape and-the-conformation of-limbs
 tantam naturae sollertiam significat quantam ipse mundus?
so-great of-nature skill signifies as itself the-world
 aut igitur nihil est quod sentiente natura regatur, aut
either therefore nothing is which by-a-sentient nature is-ruled or
 mundum regi confitendum est.
the-world to-be-ruled to-be-confessed it-is

What contains all other natures and their seeds cannot itself fail to be governed by nature. The world is the sower, parent, and nurse of everything, and no one will ever show it could have been made better. We know a statue, a ship, or a sundial by its art; how absurd to think the world that holds the arts has no design.

- 86 Etenim qui reliquas naturas omnes earumque semina
for-indeed he-who the-remaining natures all and-their seeds
 contineat, qui potest ipse non natura administrari; ut,
contains how can be-himself not by-nature to-be-governed as
 si qui dentes et pubertatem natura dicat existere,
if someone teeth and puberty by-nature should-say arise
 ipsum autem hominem cui ea existant non constare
the-very but man in-whom these arise not to-consist
 natura, non intellegat ea quae efferant aliquid
by-nature not he-would-understand those-things which bring-forth something
 ex sese perfectiores habere naturas quam ea quae
from themselves more-perfect to-have natures than those which
 ex his efferantur. omnium autem rerum quae natura
from these are-brought-forth of-all moreover things which by-nature
 administrantur seminator et sator et parens ut ita dicam
are-governed the-sower and planter and parent that so I-may-say
 atque educator et altor est mundus omniaque sicut
and rearer and nourisher is the-world and-all-things just-as
 membra et partes suas nutricatur et continet. quod si
limbs and parts its-own it-nurses and holds and if
 mundi partes natura administrantur, necesse est mundum
of-the-world the-parts by-nature are-governed necessary it-is the-world
 ipsum natura administrari. Cuius quidem administratio nihil
itself by-nature to-be-governed whose indeed government nothing

habet in se quod reprehendi possit; ex his enim naturis
has in itself which to-be-faulted could from these for natures
 quae erant quod effici optimum potuit effectum est.
which there-were what to-be-made best could made has-been
 doceat ergo aliquis potuisse melius; sed nemo umquam 87
let-him-show therefore someone to-have-been-able better but no-one ever
 docebit, et si quis corrigere aliquid volet aut deterius
will-show and if anyone to-correct something shall-wish either worse
 faciet aut id quod fieri non potuerit desiderabit.
he-will-make or that which to-be-done not could he-will-ask-for
 Quod si omnes mundi partes ita constitutae sunt ut
and if all of-the-world the-parts so constituted have-been that
 neque ad usum meliores potuerint esse neque ad speciem
neither for use better they-could-have be nor for appearance
 pulchriores, videamus utrum ea fortuitane sint an eo statu
more-beautiful let-us-see whether they by-chance are or in-that state
 quo cohaerere nullo modo potuerint nisi sensu moderante
in-which to-hold-together in-no way they-could-have unless by-sense governing
 divinaque providentia. Si igitur meliora sunt ea quae
and-divine providence if therefore better are those-things which
 natura quam illa quae arte perfecta sunt nec ars efficit
by-nature than those which by-art completed have-been and-not art produces
 quicquam sine ratione, ne natura quidem rationis expers
anything without reason not-even nature indeed of-reason devoid
 est habenda. Qui igitur convenit, signum aut tabulam pictam
is to-be-held how therefore is-it-fitting a-statue or a-panel painted
 cum aspexeris, scire adhibitam esse artem, cumque
when you-have-looked-at to-know employed to-have-been art and-when
 procul cursum navigii videris, non dubitare quin id ratione
from-afar the-course of-a-ship you-have-seen not to-doubt that it by-reason
 atque arte moveatur, aut cum solarium vel descriptum vel ex
and art is-moved or when a-sundial either marked-out or from

aqua contemplare, intellegere declarari horas arte non casu,
water you-contemplate to-understand to-be-declared the-hours by-art not by-chance
mundum autem, qui et has ipsas artes et earum artifices et
the-world but which both these very arts and their craftsmen and
cuncta conplectatur, consilii et rationis esse expertem putare.
all-things embraces of-design and reason to-be devoid to-think

XXXVII · POSIDONIUS' SPHERE

If someone carried into Scythia or Britain the sphere Posidonius lately made, whose turns reproduce the sun, the moon, and the five planets, no barbarian would doubt it was made by reason; yet these men doubt of the world. Like Accius' shepherd, who took the Argo for a monster and then learned what it was, the philosophers should have seen in the heavens a ruler and architect.

- 88 quod si in Scythiam aut in Britanniam sphaeram
and if into Scythia or into Britain a-sphere
aliquis tulerit hanc quam nuper familiaris noster effecit
someone shall-have-carried this which lately friend our made
Posidonius, cuius singulae conversiones idem efficiunt in sole
Posidonius whose single revolutions the-same produce in the-sun
et in luna et in quinque stellis errantibus quod efficitur in
and in the-moon and in the-five stars wandering what is-produced in
caelo singulis diebus et noctibus, quis in illa barbaria dubitet
the-sky on-single days and nights who in that barbarism would-doubt
quin ea sphaera sit perfecta ratione; hi autem dubitant de
that that sphere is completed by-reason these-men but doubt about
mundo, ex quo et oriuntur et fiunt omnia, casune ipse
the-world from which both arise and come-to-be all-things whether-by-chance itself
sit effectus aut necessitate aliqua an ratione ac mente divina, et
is made or by-necessity some or by-reason and mind divine and

Archimedes arbitrantur plus valuisse in imitandis sphaerae

Archimedes they-judge more to-have-availed in imitating of-a-sphere

conversionibus quam naturam in efficiendis; praesertim cum

the-revolutions than nature in producing-them especially since

multis partibus sint illa perfecta quam haec simulata sollertius.

by-many degrees are those complete than these imitated more-skillfully

utque ille apud Accium pastor, qui navem numquam

and-as that in Accius shepherd who a-ship never

ante vidisset, ut procul divinum et novum vehiculum

before had-seen when from-afar the-divine and strange vessel

Argonautarum e monte conspexit, primo admirans et

of-the-Argonauts from a-mountain he-caught-sight-of at-first wondering and

perterritus hoc modo loquitur:

terrified in-this way speaks

tanta moles labitur

so-great a-mass glides

fremibunda ex alto ingenti sonitu et spiritu:

roaring from the-deep with-huge sound and blast

prae se undas volvit, vertices vi suscitāt,

before itself the-waves it-rolls whirlpools by-force it-raises

ruit prolapsa, pelagus respergit reflat;

it-rushes sliding-forward the-sea it-bespatters it-blows-back

89

ita dum interruptum credas nimbum volvier,
so while a-broken you-would-believe storm-cloud to-be-rolling
 dum quod sublime ventis expulsum rapi
while what on-high by-winds driven to-be-snatched
 saxum aut procellis, vel globosos turbines
a-rock or by-squalls or globed whirlwinds
 existere ictos undis concursantibus —
to-arise struck by-waves colliding
 nisi quas terrestres pontus strages conciet
unless what earthly the-sea havoc stirs-up
 aut forte Triton fuscina evertens specus
or perhaps Triton with-his-trident overturning the-caverns
 subter radices penitus undanti in freto
beneath the-roots deep in-the-surfing in strait
 molem ex profundo saxeam ad caelum eruit:
a-mass from the-deep rocky to heaven heaves-up

dubitat primo quae sit ea natura quam cernit ignotam;
he-doubts at-first what is that nature which he-sees unknown
 idemque iuvenibus visis auditoque nautico cantu:
and-the-same-man the-young-men having-been-seen and-heard the-sailors' song
 “sicut †inciti atque alacres rostris perfremunt delphini”
just-as swift and eager with-their-snouts snort dolphins
 — item alia multa —
likewise other many-things

Silvani melo
of-Silvanus to-the-tune

consimilem ad aures cantum et auditum refert
very-like to the-ears a-song and bearing he-reports

ergo ut hic primo aspectu inanimum quiddam sensuque 90
therefore as this-man at-first at-sight something-lifeless a-certain and-of-sense
 vacuum se putat cernere, post autem signis certioribus
void himself thinks to-see afterward but by-signs surer
 quale sit id de quo dubitaverat incipit suspicari, sic
of-what-sort is that about which he-had-doubted he-begins to-suspect so
 philosophi debuerunt, si forte eos primus aspectus mundi
the-philosophers ought if perhaps them the-first sight of-the-world
 conturbaverat, postea cum vidissent motus eius finitos et
had-confused afterward when they-had-seen the-motions its bounded and
 aequabiles omniaque ratis ordinibus moderata inmutabilique
even and-all-things by-fixed orders governed and-with-unchangeable
 constantia, intellegere inesse aliquem non solum habitorem in
constancy to-understand to-be-in someone not only a-dweller in
 hac caelesti ac divina domo sed etiam rectorem et moderatorem
this heavenly and divine house but also a-ruler and governor
 et tamquam architectum tanti operis tantique muneris.
and as-it-were architect of-so-great a-work and-so-great a-charge
 Nunc autem mihi videntur ne suspicari quidem quanta sit
now but to-me they-seem not to-suspect even how-great is
 admirabilitas caelestium rerum atque terrestrium.
the-wonderfulness of-heavenly things and earthly

XXXVIII • THE LETTERS OF ENNIUS

The earth is wrapped in air, and the air in aether, out of which the countless flames of the stars arise, the sun first among them. Could anyone believe that solid bodies falling at random built this most beautiful world? He might as well believe that the gold letters of the alphabet, shaken out on the ground, would fall into the Annals of Ennius.

- 91 Principio enim terra sita in media parte mundi circumfusa
at-the-outset for the-earth set in the-middle part of-the-world surrounded
 undique est hac animali spirabilique natura cui nomen est
on-all-sides is by-this living and-breathable nature to-which the-name is
 aer — Graecum illud quidem sed perceptum iam tamen usu a
aer Greek that indeed but adopted now yet by-use by
 nostris; tritum est enim pro Latino. hunc rursus amplectitur
our-people worn-familiar it-is for as Latin this in-turn embraces
 inmensus aether, qui constat ex altissimis ignibus (mutuemur
the-immeasurable aether which consists of the-highest fires let-us-borrow
 hoc quoque verbum, dicaturque tam aether Latine quam
this also word and-let-it-be-said as-much aether in-Latin as
 dicitur aer, etsi interpretatur Pacuvius: “hoc, quod memoro,
is-said aer although translates Pacuvius this which I-mention
 nostri caelum Grai perhibent aethera” — quasi vero non
our-people sky the-Greeks call aether as-if indeed not
 Graius hoc dicat. “at Latine loquitur.” si quidem nos non quasi
a-Greek this says but in-Latin he-speaks if indeed we not as-if
 Graece loquentem audiamus; docet idem alio loco:
in-Greek speaking hear-him teaches the-same-man in-another place
- 92 “Graiukena: de isto aperit ipsa oratio”) — sed ad maiora
Greek-born about that discloses itself the-speech but to greater-things
 redeamus. ex aethere igitur innumerabiles flammae siderum
let-us-return from the-aether therefore countless flames of-stars
 existunt, quorum est princeps sol omnia clarissima luce
arise of-which is chief the-sun all-things with-brightest light
 conlustrans, multis partibus maior atque amplior quam terra
illuminating by-many degrees greater and larger than the-earth
 universa, deinde reliqua sidera magnitudinibus inmensis.
entire then the-remaining stars of-magnitudes immeasurable
 atque hi tanti ignes tamque multi non modo nihil nocent
and these so-great fires and-so many not only nothing harm

terris rebusque terrestribus, sed ita prosunt ut si mota
the-lands and-things earthly but so benefit that if moved
 loco sint conflagrare terras necesse sit a tantis
from-their-place they-are to-burn-up the-lands necessary it-is by such-great
 ardoribus moderatione et temperatione sublata.

fires moderation and tempering removed

Hic ego non mirer esse quemquam qui sibi
here I not should-I-wonder to-be anyone who to-himself
 persuadeat corpora quaedam solida atque individua vi
persuades bodies certain solid and indivisible by-force
 et gravitate ferri mundumque effici ornatissimum et
and weight to-be-borne and-the-world to-be-made most-adorned and
 pulcherrimum ex eorum corporum concursione fortuita? hoc
most-beautiful from of-those bodies the-collision chance this
 qui existimat fieri potuisse, non intellego cur non
who judges to-happen to-have-been-able not do-I-understand why not
 idem putet, si innumerabiles unius et viginti formae
the-same-man thinks if countless of-one and twenty shapes
 litterarum vel aureae vel qualeslibet aliquo coiciantur,
of-letters either golden or of-any-sort somewhere are-thrown-together
 posse ex is in terram excussis annales Enni ut
to-be-able from them onto the-ground shaken-out the-Annals of-Ennius so-that
 deinceps legi possint effici; quod nescio an ne
in-order to-be-read they-can to-be-produced which I-know-not whether not-even
 in uno quidem versu possit tantum valere fortuna.
in one indeed verse could so-much to-avail chance

93

If atoms can make a world, why not a portico, a temple, a house, a city, which are far easier? Aristotle imagined men who had always lived underground and then came up: seeing earth, sea, sky, the sun, and the night sky, they would judge that gods exist and that these are their works. Only habit keeps us from wondering at the same sight.

- 94 isti autem quem ad modum adseverant ex corpusculis non
those-men moreover which to the-manner assert from particles not
 colore non qualitate aliqua (quam ποιότητα Graeci vocant)
with-color not with-quality any which quality the-Greeks call
 non sensu praeditis sed concurrentibus temere atque casu
not with-sense endowed but colliding at-random and by-chance
 mundum esse perfectum, vel innumerabiles potius in omni
the-world to-have-been completed or countless rather at every
 puncto temporis alios nasci alios interire: quod si mundum
point of-time some to-be-born others to-perish and if a-world
 efficere potest concursus atomorum, cur porticum cur templum
to-make can the-collision of-atoms why a-portico why a-temple
 cur domum cur urbem non potest, quae sunt minus operosa;
why a-house why a-city not can-it which are less laborious
 et multa quidem facilia. certe ita temere de mundo
and by-much indeed easier surely so recklessly about the-world
 effutiunt, ut mihi quidem numquam hunc admirabilem caeli
they-blab that to-me indeed never this wonderful of-the-sky
 ornatum (qui locus est proximus) suspexisse videantur.
adornment which topic is next to-have-looked-up-at they-seem
- 95 Praeclare ergo Aristoteles “Si essent” inquit “qui sub terra
excellently therefore Aristotle if there-were he-says who under the-earth
 semper habitavissent bonis et inlustribus domiciliis, quae
always had-dwelt in-good and splendid dwellings which

essent ornata signis atque picturis instructaque rebus
were adorned with-statues and paintings and-furnished with-things
 his omnibus quibus abundant i qui beati putantur, nec
these all in-which abound those who happy are-thought and-not
 tamen exissent umquam supra terram, accepissent autem
yet had-gone-out ever above the-earth had-beard but
 fama et auditione esse quoddam numen et vim deorum,
by-report and hearsay to-be a-certain divine-power and force of-gods
 deinde aliquo tempore patefactis terrae faucibus ex illis
then at-some time having-been-opened of-the-earth the-jaws from those
 abditis sedibus evadere in haec loca quae nos incolimus
bidden seats to-come-out into these places which we inhabit
 atque exire potuissent: cum repente terram et maria
and to-go-forth they-had-been-able when suddenly the-earth and seas
 caelumque vidissent, nubium magnitudinem ventorumque vim
and-sky they-had-seen of-clouds the-size and-of-winds the-force
 cognovissent aspexissentque solem eiusque cum magnitudinem
they-had-learned and-had-looked-upon the-sun and-its both size
 pulchritudinemque tum etiam efficientiam cognovissent, quod
and-beauty and also efficacy they-had-learned because
 is diem efficeret toto caelo luce diffusa, cum autem terras
it day makes over-the-whole sky light spread when but the-lands
 nox opacasset tum caelum totum cernerent astris distinctum
night had-darkened then the-sky whole they-would-see with-stars picked-out
 et ornatum lunaeque luminum varietatem tum crescentis
and adorned and-of-the-moon of-the-lights the-variety now waxing
 tum senescentis, eorumque omnium ortus et occasus atque
now waning and-of-them all the-risings and settings and
 in omni aeternitate ratos inmutabilesque cursus — quae
through all eternity fixed and-unchangeable courses which-things
 cum viderent, profecto et esse deos et haec tanta opera
when they-saw assuredly both to-be gods and these so-great works

- 96 *deorum esse arbitrarentur*". *atque haec quidem ille; nos*
of-gods to-be they-would-judge and these-things indeed he we
autem tenebras cogitemus tantas quantae quondam eruptione
but darkness let-us-imagine so-great as once by-the-eruption
Aetnaeorum ignium finitimas regiones obscuravisse dicuntur,
of-Aetna's fires neighboring regions to-have-darkened are-said
ut per biduum nemo hominem homo agnosceret, cum autem
that for two-days no-one a-man as-man recognized when but
tertio die sol inluxisset tum ut revixisse sibi
on-the-third day the-sun had-shone then that to-have-come-alive-again to-themselves
viderentur: quod si hoc idem ex aeternis tenebris contingeret
they-seemed and if this same from eternal darkness should-happen
ut subito lucem aspiceremus, quanam species caeli videretur?
that suddenly the-light we-should-behold what an-aspect of-the-sky would-seem
sed adsiduitate cotidiana et consuetudine oculorum adsuescunt
but by-the-constancy daily and by-the-habit of-the-eyes grow-accustomed
animi, neque admirantur neque requirunt rationes earum
minds and-not do-they-wonder nor seek the-reasons of-those
rerum quas semper vident, proinde quasi novitas nos magis
things which always they-see just as-if novelty us more
quam magnitudo rerum debeat ad exquirendas causas excitare.
than the-greatness of-things ought to investigating causes to-rouse

XL · THE BEAUTY OF THE EARTH

So fixed a motion and so linked an order cannot be called chance by any sane man. Setting argument aside, one may simply look: the earth in the middle, solid and round, clothed with flowers, grasses, trees, and crops, with cold springs, clear streams, green banks, deep caves, high mountains, wide plains, and hidden veins of gold and silver.

Quis enim hunc hominem dixerit, qui, cum tam certos 97
who for this a-man would-call who when such fixed
 caeli motus tam ratos astrorum ordines tamque inter
of-the-sky motions such settled of-the-stars orders and-so among
 se omnia conexa et apta viderit, neget in his ullam
themselves all-things linked and fitted he-has-seen denies in these any
 inesse rationem eaque casu fieri dicat, quae quanto
to-be-in reason and-that-they by-chance to-happen says which with-how-great
 consilio gerantur nullo consilio adsequi possumus. an,
design are-carried-on by-no design to-grasp can-we or
 cum machinatione quadam moveri aliquid videmus, ut
when by-a-mechanism a-certain to-be-moved something we-see as
 sphaeram ut horas ut alia permulta, non dubitamus quin
a-globe as a-clock as other very-many not do-we-doubt that
 illa opera sint rationis, cum autem impetum caeli cum
those works are of-reason when but the-rush of-the-sky with
 admirabili celeritate moveri vertique videamus constantissime
wonderful speed to-be-moved and-turned we-see most-constantly
 conficientem vicissitudines anniversarias cum summa salute
completing the-changes yearly with the-highest safety
 et conservatione rerum omnium, dubitamus quin ea non
and preservation of-things all do-we-doubt that they not
 solum ratione fiant sed etiam excellenti divinaque ratione?
only by-reason happen but also by-surpassing and-divine reason
 Licet enim iam remota subtilitate disputandi oculis 98
it-is-permitted for now set-aside the-subtlety of-arguing with-the-eyes
 quodam modo contemplari pulchritudinem rerum earum quas
in-a-certain way to-contemplate the-beauty of-things those which
 divina providentia dicimus constitutas.
by-divine providence we-say established

Ac principio terra universa cernatur, locata in media sede
and at-the-outset the-earth whole let-it-be-viewed placed in the-middle seat
 mundi, solida et globosa et undique ipsa in sese nutibus
of-the-world solid and spherical and on-all-sides itself into itself by-inclinations
 suis conglobata, vestita floribus herbis arboribus frugibus,
its-own massed clothed with-flowers grasses trees crops
 quorum omnium incredibilis multitudo insatiabili varietate
of-which all an-incredible multitude with-insatiable variety
 distinguitur. adde huc fontum gelidas perennitates, liquores
is-marked-out add hereto of-springs the-icy perpetuities the-waters
 perlucidos amnium, riparum vestitus viridissimos, speluncarum
translucent of-rivers of-the-banks the-mantles greenest of-caves
 concavas altitudines, saxorum asperitates, inpendentium
the-hollow depths of-rocks the-roughnesses of-overhanging
 montium altitudines immensitatesque camporum; adde etiam
mountains the-heights and-the-vastnesses of-plains add also
 reconditas auri argentique venas infinitamque vim marmoris.
the-bidden of-gold and-of-silver veins and-the-boundless mass of-marble
 99 quae vero et quam varia genera bestiarum vel cicurum vel
what indeed and how varied kinds of-beasts whether tame or
 ferarum, qui volucrum lapsus atque cantus, qui pecudum
wild what of-birds the-gliding and song what of-cattle
 pastus, quae vita silvestrium. quid iam de hominum
the-grazing what the-life of-the-woodland-creatures what now about of-men
 genere dicam, qui quasi cultores terrae constituti non
the-race shall-I-say who as-it-were tillers of-the-earth appointed not
 patiuntur eam nec inmanitate beluarum efferari nec
allow it neither by-the-savagery of-beasts to-run-wild nor
 stirpium asperitate vastari, quorumque operibus agri
of-plants by-the-roughness to-be-laid-waste and-by-whose works fields
 insulae litoraue collucent distincta tectis et urbibus. quae
islands and-shores shine picked-out with-houses and cities which

si ut animis sic oculis videre possemus, nemo cunctam
if as with-the-mind so with-the-eyes to-see we-could no-one the-whole
 intuens terram de divina ratione dubitaret.
beholding earth about divine reason would-doubt

XLI · THE SEA, THE AIR, AND THE AETHER

The sea has its own beauty, its islands and coasts, and its unlike kinds of creature, and plays against the land so that the two seem fused. The air next to it is parted into day and night, gathers into clouds, and makes rain and winds. Highest is the aether, where the sun makes day and night and the year's two turnings.

At vero quanta maris est pulchritudo, quae species universi, 100
but indeed how-great of-the-sea is the-beauty what the-look of-the-whole
 quae multitudo et varietas insularum, quae amoenitates
what the-multitude and variety of-islands what the-charms
 orarum ac litorum, quot genera quamque disparia partim
of-coasts and shores how-many kinds and-how unlike some
 submersarum partim fluitantium et innantium beluarum
submerged some floating and swimming of-creatures
 partim ad saxa nativis testis inhaerentium. ipsum autem
some to the-rocks by-their-native shells clinging itself moreover
 mare sic terram appetens litoribus eludit, ut una ex
the-sea so the-land seeking with-the-shores plays that one from
 duabus naturis conflata videatur.
two natures fused it-seems

Exin mari finitumus aer die et nocte distinguitur, 101
next to-the-sea bordering the-air by-day and night is-divided
 isque tum fusus et extenuatus sublime fertur, tum autem
and-it now diffused and rarefied on-high is-carried now but
 concretus in nubes cogitur umoremque colligens terram
condensed into clouds is-gathered and-moisture collecting the-earth

auget imbris, tum effluens huc et illuc ventos
it-enriches with-rains now flowing-out this-way and that-way winds
 efficit. idem annuas frigorū et calorū facit varietates,
it-makes the-same yearly of-colds and of-heats it-makes variations
 idemque et volatus alitū sustinet et spiritu ductus
and-the-same both the-flight of-winged-things sustains and by-breath drawn
 alit et sustentat animantes.

nourishes and supports living-creatures

Restat ultimus et a domiciliis nostris altissimus omnia
remains last and from dwellings our highest all-things
 cingens et coercens caeli complexus, qui idem aether
girding and confining of-the-sky the-embrace which the-same aether
 vocatur, extrema ora et determinatio mundi, in quo cum
is-called the-outermost rim and boundary of-the-world in which with
 admirabilitate maxima igneae formae cursus ordinatos definiunt.
wonderfulness the-greatest fiery shapes courses ordered mark-out

102 E quibus sol, cuius magnitudine multis partibus terra
of which the-sun whose by-the-size by-many degrees the-earth
 superatur, circum eam ipsam volvitur, isque oriens et occidens
is-surpassed around it itself revolves and-it rising and setting
 diem noctemque conficit et modo accedens tum autem recedens
day and-night completes and now approaching now but receding
 binas in singulis annis reversiones ab extremo contrarias facit,
two in single years turnings from the-limit opposite it-makes
 quarum in intervallo tum quasi tristitia quadam contrahit
of-which in the-interval now as-it-were with-a-sadness a-certain it-contracts
 terram tum vicissim laetificat ut cum caelo hilarata videatur.
the-earth now in-turn gladdens so-that with the-sky cheered it-seems

The moon, larger than half the earth, wanders in the same tracks as the sun, sends back the light she receives, and fails when the earth's shadow falls on her. The fixed stars are so distinctly mapped that names were found from familiar shapes, and Balbus turns to Cicero's own Aratus: the pole, the two Bears, Cynosura and Helice, and the Dragon creeping between them like a river.

Luna autem, quae est, ut ostendunt mathematici, maior
the-moon moreover which is as show the-mathematicians greater
 quam dimidia pars terrae, isdem spatiis vagatur quibus
than half the-part of-the-earth in-the-same spaces wanders in-which
 sol, sed tum congregiēns cum sole tum degrediēns et
the-sun but now meeting with the-sun now parting and
 eam lucem quam a sole accepit mittit in terras
that light which from the-sun she-has-received she-sends onto the-lands
 et varias ipsa lucis mutationes habet, atque etiam tum
and various herself of-light changes has and also now
 subiecta atque opposita soli radios eius et lumen
placed-beneath and set-against the-sun the-rays its and light
 obscurat, tum ipsa incidens in umbram terrae, cum est
she-darkens now herself falling into the-shadow of-the-earth when she-is
 e regione solis, interpositu interiectuque terrae
from the-opposite-quarter of-the-sun by-the-interposition and-interference of-the-earth
 repente deficit. Isdemque spatiis eae stellae quas vagas
suddenly she-fails and-in-the-same spaces those stars which wandering
 dicimus circum terram feruntur eodemque modo oriuntur
we-call around the-earth are-carried and-in-the-same way they-rise
 et occidunt, quarum motus tum incitantur tum retardantur,
and set whose motions now are-quickenēd now are-slowed

- 104 saepe etiam insistunt, quo spectaculo nihil potest
often even they-halt than-which sight nothing can
 admirabilis esse nihil pulchrius. Sequitur stellarum inerrantium
more-wonderful be nothing more-beautiful follows of-stars fixed
 maxima multitudo, quarum ita descripta distinctio est, ut
a-very-great multitude whose so mapped the-marking-out is that
 ex notarum figurarum similitudine nomina invenerint.”
from of-known shapes the-likeness names they-have-found
 Atque hoc loco me intuens “Utar” inquit “carminibus Arateis,
and at-this point me looking-at I-shall-use he-says the-verses Aratean
 quae a te admodum adulescentulo conversa ita me delectant
which by you quite a-young-man translated so me delight
 quia Latina sunt, ut multa ex is memoria teneam. Ergo, ut
because Latin they-are that many of them in-memory I-hold therefore as
 oculis adsidue videmus, sine ulla mutatione aut varietate
with-the-eyes constantly we-see without any change or variation

cetera labuntur celeri caelestia motu
the-rest glide with-swift the-heavenly-things motion
 cum caeloque simul noctesque diesque feruntur,
with and-the-sky together and-nights and-days are-borne

- 105 quorum contemplatione nullius expleri potest animus naturae
of-which by-the-contemplation of-no-one to-be-filled can the-mind of-nature
 constantiam videre cupientis.
the-constancy to-see desiring

extremusque adeo duplici de cardine vertex
and-the-farthest indeed of-a-double from axis the-summit
 dicitur esse polus.
is-said to-be the-pole

Hunc circum Arctoe duae feruntur numquam occidentes.

this around the-Bears two are-borne never setting

ex is altera apud Graios Cynosura vocatur,

of them one among the-Greeks Cynosura is-called

altera dicitur esse Helice,

the-other is-said to-be Helice

cuius quidem clarissimas stellas totis noctibus cernimus,

whose indeed brightest stars through-whole nights we-see

quas

which

nostri Septem soliti vocitare Triones;

our-people the-Seven accustomed to-call Plow-Oxen

paribusque stellis similiter distinctis eundem caeli verticem 106

and-with-equal stars similarly marked-out the-same of-the-sky summit

lustrat parva Cynosura.

traverses little Cynosura

hac fidunt duce nocturna Phoenixes in alto.

in-her trust as-guide by-night the-Phoenicians on the-deep

sed prior illa magis stellis distincta refulget

but the-former that more with-stars marked-out shines-back

et late prima confestim a nocte videtur.

and widely at-the-first immediately from night is-seen

haec vero parva est, sed nautis usus in hac est;

this but small is but for-sailors the-use in this is

nam cursu interiore brevi convertitur orbe.

for in-a-course inner in-a-short she-is-turned circle

Et quo sit earum stellarum admirabilior aspectus,
and so-that may-be of-those stars more-wonderful the-sight

has inter veluti rapido cum gurgite flumen
these between as-it-were with-a-rushing with flood a-river
 torvus Draco serpit suptr supraque revolvens
grim the-Dragon creeps below and-above rolling
 sese conficiensque sinus e corpore flexos.
himself and-making coils from his-body bent

XLIII · THE DRAGON'S HEAD, AND THE KNEELER

The Dragon's whole shape is splendid, but most of all the head and the blaze of the eyes. Not one star only lights the head: the temples are marked with a double gleam, two lights burn in the fierce eyes, and one shines on the chin. The head hides where rising and setting meet, and beside it turns the weary figure the Greeks call Engonasin, from being borne on its knees, with the Crown and the Snake-holder near.

eius cum totius est praeclara species tum in primis 107
his both of-the-whole is splendid the-look and in especially
 aspicienda est figura capitis atque ardor oculorum:
to-be-gazed-at is the-shape of-the-head and the-blaze of-the-eyes

huic non una modo caput ornans stella relucet,
for-him not one merely the-head adorning star shines
 verum tempora sunt duplici fulgore notata
but the-temples are with-a-double gleam marked
 e trucibusque oculis duo fervida lumina flagrant
from and-fierce eyes two burning lights blaze
 atque uno mentum radianti sidere lucet;
and with-one the-chin radiant star shines
 opstipum caput, at tereti cervice reflexum
bent-back the-head but on-a-rounded neck turned
 optutum in cauda maioris figere dicas.
his-gaze on the-tail of-the-greater to-fix you-would-say

et relicum quidem corpus Draconis totis noctibus 108
and the-remaining indeed body of-the-Dragon through-whole nights
 cernimus,
we-see

hoc caput hic paulum sese subitoque recondit,
this head here a-little itself and-suddenly hides
 ortus ubi atque obitus parti admiscetur in una.
the-rising where and the-setting to-a-part are-mingled in one

Id autem caput attingens

that moreover head touching

defessa velut maerentis imago

a-weary as-if of-one-grieving figure

vertitur,

turns

quam quidem Graeci

which indeed the-Greeks

Engonasin vocitant, genibus quia nixa feratur.

Engonasin call on-knees because resting it-is-borne

hic illa eximio posita est fulgore Corona.

here that with-surpassing set is brightness the-Crown

Atque haec quidem a tergo, propter caput autem

and these indeed from behind near the-head moreover

Anguitenens,

the-Snake-bolder

quem claro perhibent Ophiuchum nomine Graii.

whom by-a-famous they-name Ophiuchus name the-Greeks

The Snake-holder grips the Serpent with both hands and is bound by its coils, treading on the Scorpion. Bootes follows the Wain, with Arcturus beneath his breast and the Maiden at his feet; then the Twins, the Crab, the Lion, the Charioteer, the Bull with the Hyades, Cepheus, Cassiopeia, Andromeda, the Horse, the Ram, and the Fishes.

hic pressu duplici palmarum continet Anguem,

he with-a-grip double of-bis-hands holds the-Snake

atque eius ipse manet religatus corpore torto;

and its himself he-stays bound by-the-body twisted

namque virum medium Serpens sub pectora cingit.

for the-man in-the-middle the-Serpent beneath the-breast girds

ille tamen nitens graviter vestigia ponit

he yet straining heavily his-steps plants

atque oculos urget pedibus pectusque Nepai.

and the-eyes presses with-his-feet and-the-breast of-the-Scorpion

Septentriones autem sequitur

the-Wain moreover follows

Arctophylax, vulgo qui dicitur esse Bootes,

Arctophylax commonly who is-said to-be Bootes

quod quasi temone adiunctam prae se quatit Arctum.

because as-if by-a-pole yoked before himself he-shakes the-Bear

Dein quae sequuntur:

then what follows

110 "huic" enim Booti

for-this for Bootes

subter praecordia fixa videtur

beneath the-breast fixed is-seen

stella micans radiis, Arcturus nomine claro;

a-star flashing with-rays Arcturus by-a-name famous

cuius pedibus subiecta fertur

whose to-the-feet set-beneath is-borne

spicum inlustre tenens splendenti corpore Virgo.

the-ear-of-corn shining holding with-gleaming body the-Maiden

Atque ita demetata signa sunt, ut in tantis descriptionibus

and so measured-out the-signs are that in such-great mappings

divina sollertia appareat:

divine skill appears

et Natos Geminos invisses sub caput Arcti;

and the-born Twins you-would-have-seen beneath the-head of-the-Bear

subiectus mediaest Cancer, pedibusque tenetur

set-beneath is-in-the-middle the-Crab and-by-the-feet is-held

magnus Leo tremulam quatiens e corpore flammam.

the-great Lion a-quivering shaking from his-body flame

Auriga

the-Charioteer

sub laeva Geminorum obductus parte feretur.

beneath the-left of-the-Twins drawn part will-be-borne

adversum caput huic Helicae truculenta tuetur.

opposite the-head to-him of-Helice fierce gazes

at Capra laeum umerum clara obtinet.

but the-She-goat the-left shoulder bright holds

Tum quae secuntur:

then what follows

verum haec est magno atque inlustri praedita signo,

but she is with-a-great and brilliant endowed sign

contra Haedi exiguum iaciunt mortalibus ignem.

opposite the-Kids a-scant cast for-mortals fire

Cuius sub pedibus

whose beneath the-feet

corniger est valido conixus corpore Taurus.

horn-bearing is with-a-strong straining body the-Bull

eius caput stellis conspersum est frequentibus;

his head with-stars sprinkled is thick

has Graeci stellas Hyadas vocitare suerunt

these the-Greeks stars Hyades to-call have-been-accustomed

a pluendo (ϕεῖν enim est pluere), nostri imperite Suculae,

from raining hyein for is to-rain our-people ignorantly Suculae

quasi a subus essent non ab imbris nominatae.

as-if from sows they-were not from rains named

Minorem autem Septentrionem Cepheus passis palmis

the-lesser moreover Wain Cepheus with-outspread hands

post terga subsequitur;

behind the-back follows

namque ipsum ad tergum Cynosurae vertitur Arcti.

for itself to the-back of-Cynosura he-turns the-Bear

Hunc antecedit

him goes-before

obscura specie stellarum Cassiepia.

with-a-dim look of-stars Cassiepia

Hanc autem inlustri versatur corpore propter

her moreover with-a-brilliant moves body beside

Andromeda aufugiens aspectu maesta parentis.

Andromeda fleeing from-the-sight sorrowful of-her-mother

Huic Equos ille iubam quatiens fulgore micanti

to-her the-Horse that his-mane shaking with-a-gleam flashing

summum contingit caput alvo, stellaque iungens

the-topmost touches head with-his-belly and-with-a-star joining

una tenet duplices communi lumine formas

one holds double with-a-common light shapes

aeternum ex astris cupiens conectere nodum.

an-everlasting from the-stars desiring to-knit knot

exin contortis Aries cum cornibus haeret.

next with-twisted the-Ram with horns clings

quem propter

which beside

Pisces, quorum alter paulum praelabatur ante

the-Fishes of-which one a-little glides-ahead before

et magis horriferis aquilonis tangitur auris.

and more by-the-dread-bringing of-the-north-wind is-touched breezes

XLV · FROM PERSEUS TO ORION

Perseus stands at Andromeda's feet, beaten by the north wind, with the Pleiades by his knee; then the Lyre, the Bird, the Water-bearer, and Capricorn. The Scorpion rises, drawing the Bow, and beside him wheel the Eagle, the Dolphin, and Orion; after them the Dog, the Hare, Argo, the River, the Altar, the Centaur, the Hydra, and Procyon.

Ad pedes Andromedae Perseus describitur,

112

at the-feet of-Andromeda Perseus is-drawn

quem summa a regione aquilonis flamina pulsan.

whom from-the-highest from quarter of-the-north-wind the-blasts beat

cuius

whose

propter laeum genum

near left knee

Vergilias tenui cum luce videbis.

the-Pleiades with-faint with light you-will-see

inde Fides leviter posita et convexa videtur.

thence the-Lyre lightly set and curved is-seen

inde

thence

est ales Avis lato sub tegmine caeli.

is the-winged Bird broad beneath the-covering of-the-sky

Capiti autem Equi proxima est Aquari dextra

to-the-head moreover of-the-Horse nearest is of-the-Water-bearer the-right-hand

totusque deinceps Aquarius. Tum

and-the-whole thereafter Water-bearer then

gelidum valido de pectore frigus anhelans

icy from-a-strong from breast cold breathing

corpore semifero magno Capricornus in orbe;

with-body half-beast in-a-great the-Goat-horn in circle

quem cum perpetuo vestivit lumine Titan,

whom when with-perpetual has-clothed light Titan

brumali flectens contorquet tempore currum.

in-the-midwinter bending he-wheels season his-chariot

Hic autem aspicitur

113

here moreover is-seen

sese ostendens emergit Scorpions alte

himself showing emerges the-Scorpion high

posteriore trahens flexum vi corporis Arcum.

with-his-binder drawing the-bent by-force of-body Bow

quem

whom

propter nitens pinnis convolvitur Ales.

beside straining on-wings wheels the-Winged-one

at propter se Aquila ardenti cum corpore portat.

but near itself the-Eagle with-a-blazing with body bears

Deinde Delphinus.

then the-Dolphin

exinde Orion obliquo corpore nitens.

thereafter Orion with-slanting body straining

quem subsequens

114

whom following

fervidus ille Canis stellarum luce

the-burning that Dog of-stars with-the-light

refulget. post Lepus subsequitur

shines-back afterward the-Hare follows

curriculum numquam defesso corpore sedans

his-running never with-wearied body slackening

at Canis ad caudam serpens prolabitur Argo.

but the-Dog at the-tail creeping glides-forward Argo

hanc Aries tegit et squamoso corpore Pisces

her the-Ram covers and with-scaly body the-Fishes

Fluminis inlustri tangentem corpore ripas.

of-the-River with-a-shining touching body the-banks

quem longe "serpentem" et manantem aspicias

which far creeping and flowing you-will-see

proceraque Vincla videbis,

and-the-long Bands you-will-see

quae retinent Pisces caudarum a parte locata

which hold-back the-Fishes of-the-tails from the-part set

Inde Nepae cernes propter fulgentis acumen

thence of-the-Scorpion you-will-discern near the-gleaming sting

Aram, quam flatu permulcet spiritus austri.

the-Altar which with-its-breath caresses the-breeze of-the-south-wind

Propter quae Centaurus

near which the-Centaur

cedit Equi partis properans subiungere Chelis.

goes of-the-Horse the-parts hastening to-join to-the-Claws

hic dextram porgens, quadrupes qua vasta tenetur,

he the-right-hand stretching four-footed in-which the-vast is-held

tendit et inlustrem truculentus cedit ad Aram.

he-strides and to-the-bright grim he-goes to the-Altar

Hic sese infernis e partibus erigit Hydra,

here itself from-the-lower from parts raises the-Hydra

cuius longe corpus est fusum,

whose far the-body is spread

in medioque sinu fulgens Cretera relucet.

in and-the-middle curve gleaming the-Bowl shines

extremam nitens plumato corpore Corvus

the-farthest straining with-feathered body the-Raven

rostro tundit, et hic Geminis est ille sub ipsis

with-bis-beak pecks and here the-Twins is that beneath themselves

Ante Canem, Procyon Graio qui nomine fertur.

before the-Dog Procyon by-a-Greek which name is-borne

No sane man could think this mapping of the stars was made by bodies running at random. Nothing is more wonderful than the world's stability: all its parts press equally toward the middle, and the nature that runs through it draws to the center and turns back the extremes. The sea likewise gathers evenly and never overflows.

- 115 Haec omnis descriptio siderum atque hic tantus caeli ornatus
this whole mapping of-the-stars and this so-great of-the-sky adornment
 ex corporibus huc et illuc casu et temere cursantibus
from bodies this-way and that-way by-chance and at-random running
 potuisse effici cuiquam sano videri potest, aut vero
to-have-been-able to-be-made to-anyone sane to-seem can-it or indeed
 alia quae natura mentis et rationis expers haec efficere
another which nature of-mind and reason devoid these-things to-make
 potuit quae non modo ut fierent ratione eguerunt sed
was-able which not only that they-came-to-be reason needed but
 intellegi qualia sint sine summa ratione non possunt?
to-be-understood of-what-sort they-are without the-highest reason not can-they
 Nec vero haec solum admirabilia, sed nihil maius
and-not indeed these-things only wonderful but nothing greater
 quam quod ita stabilis est mundus atque ita cohaeret,
than that so stable is the-world and so holds-together
 ad permanendum ut nihil ne excogitari quidem possit
for enduring that nothing not-even to-be-devised indeed could
 aptius. omnes enim partes eius undique medium locum
more-fitting all for the-parts its from-all-sides the-middle place
 capessentes nituntur aequaliter. maxime autem corpora inter
making-for press equally most moreover bodies among
 se iuncta permanent cum quasi quodam vinculo
themselves joined endure when as-it-were by-a-certain bond

circumdato colligantur; quod facit ea natura quae per
thrown-around they-are-bound which does that nature which through
 omnem mundum omnia mente et ratione conficiens
the-whole world all-things with-mind and reason accomplishing
 funditur et ad medium rapit et convertit extrema.

is-diffused and to the-center draws and turns the-outermost-parts

Quocirca si mundus globosus est ob eamque causam omnes 116

wherefore if the-world spherical is for and-that reason all
 eius partes undique aequabiles ipsae per se atque
its parts on-all-sides even themselves through themselves and
 inter se continentur, contingere idem terrae necesse
among themselves are-held-together to-happen the-same to-the-earth necessary
 est, ut omnibus eius partibus in medium vergentibus (id
it-is so-that all its parts toward the-middle inclining that
 autem medium infimum in sphaera est) nihil interrumpat

moreover middle the-lowest in a-sphere is nothing breaks-in
 quo labefactari possit tanta contentio gravitatis et
by-which to-be-shaken could so-great the-straining of-heaviness and
 ponderum. Eademque ratione mare, cum supra terram sit,
weights and-by-the-same reasoning the-sea although above the-earth is
 medium tamen terrae locum expetens conglobatur undique
the-middle yet of-the-earth place seeking is-massed on-all-sides
 aequabiliter, neque redundat umquam neque effunditur.

evenly and-not overflows ever nor pours-away

Huic autem continens aer fertur ille quidem levitate sublimi, 117

to-this moreover adjoining the-air is-borne it indeed by-lightness aloft
 sed tamen in omnes partes se ipse fundit; itaque et mari
but yet into all parts itself it-itself it-pours and-so both with-the-sea
 continuatus et iunctus est et natura fertur ad caelum, cuius
made-continuous and joined it-is and by-nature is-borne to the-sky whose
 tenuitate et calore temperatus vitalem et salutarem spiritum
by-the-thinness and heat tempered life-giving and healthful breath

praebet animantibus. Quem complexa summa pars caeli, quae
it-affords to-living-things which embracing the-highest part of-the-sky which
 aetheria dicitur, et suum retinet ardorem tenuem et nulla
ethereal is-called both its-own keeps fire thin and by-no
 admixtione concretum et cum aeris extremitate coniungitur.
admixture thickened and with of-air the-edge is-joined
 In aethere autem astra volvuntur, quae se et nisu
in the-aether moreover the-stars revolve which themselves both by-effort
 suo conglobata continent et forma ipsa figuraque sua
their-own massed bold-together and by-form itself and-shape their-own
 momenta sustentant; sunt enim rutunda, quibus formis,
their-movements sustain they-are for round which shapes
 ut ante dixisse videor, minime noceri potest.
as before to-have-said I-seem not-at-all to-be-harmed can

XLVII • THE STARS ARE FED, AND THE FIRE TO COME

The stars are flames, fed by vapors the sun raises from land and water, so that almost nothing is lost. From this the Stoics expect what Panaetius doubted: the world will catch fire and from that living, divine fire be renewed. The planets agree from unlike motions: Saturn chills, Mars burns, Jupiter tempers, and the sun and moon bring light and births.

- 118 Sunt autem stellae natura flammeae; quocirca terrae maris
are moreover the-stars by-nature fiery wherefore of-the-earth of-the-sea
 aquarumque reliquarum vaporibus aluntur is qui a sole
and-of-waters the-other by-the-vapors they-are-fed by-those which by the-sun
 ex agris tepefactis et ex aquis excitantur; quibus altae
from fields warmed and from waters are-raised by-which nourished
 renovataeque stellae atque omnis aether effundunt eadem
and-renewed the-stars and the-whole aether pour-out the-same-things

et rursum trahunt indidem, nihil ut fere intereat
and again draw from-the-same-place nothing so-that almost perishes
 aut admodum paululum, quod astrorum ignis et aetheris
or very little which of-the-stars the-fire and of-aether
 flamma consumat. ex quo eventurum nostri putant id
the-flame consumes from which to-be-going-to-happen our-people think that
 de quo Panaetium addubitare dicebant, ut ad extremum
about which Panaetius to-have-doubted they-used-to-say that at the-last
 omnis mundus ignesceret, cum umore consumpto neque
the-whole world should-catch-fire when the-moisture consumed neither
 terra ali posset nec remearet aer, cuius ortus
the-earth to-be-nourished could nor would-return air whose the-rising
 aqua omni exhausta esse non posset: ita relinqui nihil
the-water all drained to-be not could so to-be-left nothing
 praeter ignem, a quo rursum animante ac deo renovatio
except fire by which again a-living-thing and god the-renewal
 mundi fieret atque idem ornatus oreretur.
of-the-world would-be-made and the-same adornment would-arise
 Nolo in stellarum ratione multus vobis videri, maximeque 119
I-do-not-wish in of-the-stars the-account long-winded to-you to-seem and-especially
 earum quae errare dicuntur; quarum tantus est concentus
of-those which to-wander are-said whose so-great is the-harmony
 ex dissimillimis motibus, ut, cum summa Saturni refrigeret,
from most-unlike motions that when the-highest of-Saturn chills
 media Martis incendat, is interiecta Iovis inlustret et
the-middle of-Mars burns to-these set-between of-Jupiter gives-light and
 temperet, infraque Martem duae soli oboediant, ipse sol
tempers and-below Mars two the-sun obey itself the-sun
 mundum omnem sua luce compleat, ab eoque luna
the-world whole with-its-own light fills by and-by-it the-moon
 inluminata graviditates et partus adferat maturitatesque
lit pregnancies and births brings and-ripenings

gignendi. Quae copulatio rerum et quasi consentiens ad
of-begetting which linking of-things and as-it-were concordant for
mundi incolumitatem coagmentatio naturae quem non movet,
of-the-world the-safety fitting-together of-nature whom not moves
hunc horum nihil umquam reputavisse certo scio.
this-man of-these-things nothing ever to-have-considered for-certain I-know

XLVIII · ROOTS, VINES, AND THE CABBAGE

In earthly things there is nothing in which the reason of an intelligent nature does not appear. Roots give stability and draw sap, bark protects the trunk against cold and heat, and vines grasp their props with tendrils as if with hands and are said to shrink from cabbage stalks planted near them. Animals are clothed in hide, hair, spines, feathers, or scale, each has the food that suits it, and no inner part is superfluous.

120 Age ut a caelestibus rebus ad terrestres veniamus, quid
come so-that from heavenly matters to earthly we-may-come what
est in his in quo non naturae ratio intelligentis appareat.
is in these in which not of-nature the-reason intelligent appears
Principio eorum quae gignuntur e terra stirpes et
at-the-outset of-those-things which are-begotten from the-earth the-roots both
stabilitatem dant is quae sustinentur, et e terra sucum
stability give to-those which are-upheld and from the-earth sap
trahunt quo alantur ea quae radicibus continentur;
draw by-which are-nourished those which by-the-roots are-held
obducunturque libro aut cortice trunci, quo sint a
and-are-covered with-bast or bark the-trunks so-that they-may-be from
frigoribus et caloribus tutiores. iam vero vites sic claviculis
colds and heats safer now indeed vines so with-their-tendrils
adminicula tamquam manibus adprehendunt atque ita se
their-props as-if with-hands grasp and so themselves

erigunt ut animantes; quin etiam a caulibus brassicae, si
raise as living-creatures nay even from the-stalks of-cabbage if
 propter sati sint, ut a pestiferis et nocentibus refugere
nearby sown they-are as from things-noxious and harmful to-shrink-back
 dicuntur nec eos ulla ex parte contingere.

they-are-said and-not them in-any from part to-touch

Animantium vero quanta varietas est, quanta ad eam rem 121

of-living-creatures indeed how-great the-variety is how-great for that thing
 vis ut in suo quaque genere permaneat. Quarum aliae

the-power that in its-own each kind continues of-which some

coriis tectae sunt aliae villis vestitae aliae spinis

with-hides covered are others with-shaggy-hair clothed others with-spines

hirsutae; pluma alias alias squama videmus obductas, alias esse

bristling with-down others others with-scale we-see covered others to-be

cornibus armatas, alias habere effugia pinnarum. Pastum autem

with-horns armed others to-have escapes of-wings food moreover

animantibus large et copiose natura eum qui cuique aptus erat

for-living-creatures lavishly and abundantly nature that which for-each fit was

comparavit. Enumerare possum ad eum pastum capessendum

has-provided to-enumerate I-could for that food taking

conficiendumque quae sit in figuris animantium et quam sollers

and-digesting what is in the-shapes of-living-creatures and how skillful

subtilisque descriptio partium quamque admirabilis fabrica

and-subtle the-arrangement of-the-parts and-how wonderful the-fashioning

membrorum. omnia enim, quae quidem intus inclusa sunt, ita

of-the-limbs all-things for which indeed within enclosed are so

nata atque ita locata sunt, ut nihil eorum supervacuaneum

born and so placed are that nothing of-them superfluous

sit, nihil ad vitam retinendam non necessarium.

is nothing for life maintaining not necessary

Nature gave beasts sense and appetite, and each its own way to food: long necks for geese and cranes, a hand for the elephant, nets and ambushes for spiders, and for the pinna a shrimp that warns it to shut its shells. Ducklings hatched by hens run to the water, the spoonbill robs diving birds, and cranes cross the sea in a triangle, relieving the leader in turn.

- 122 Dedit autem eadem natura beluis et sensum et appetitum,
 gave moreover the-same nature to-beasts both sense and appetite
 ut altero conatum haberent ad naturales pastus
 so-that by-the-one an-effort they-might-have for natural foods
 capessendos, altero secernerent pestifera a salutaribus.
 taking by-the-other they-might-distinguish the-noxious from the-wholesome
 Iam vero alia animalia gradiendo alia serpendo ad pastum
 now indeed some creatures by-walking others by-crawling to food
 accedunt, alia volando alia nando, cibumque partim
 come others by-flying others by-swimming and-food some
 oris hiatu et dentibus ipsis capessunt, partim
 of-the-mouth with-the-gape and with-teeth themselves seize some
 unguium tenacitate arripiunt partim aduncitate rostrorum,
 of-claws with-the-grip snatch some with-the-hook of-beaks
 alia sugunt alia carpunt alia vorant alia mandunt. atque
 some suck others nibble others gulp others chew and
 etiam aliorum east humilitas ut cibum terrestrem rostris
 also of-others is the-lowness that food earthly with-their-beaks
 facile contingant, quae autem altiora sunt, ut anseres ut
 easily they-reach which but taller are as geese as
 cygni ut grues ut camelli, adiuvantur proceritate collorum;
 swans as cranes as camels are-helped by-the-length of-necks

manus etiam data elephantost, quia propter magnitudinem 123

a-hand also given was-to-the-elephant because on-account-of the-size

corporis difficiles aditus habebat ad pastum. at quibus

of-its-body difficult approaches it-had to food but to-which

bestiis erat is cibus ut taliis generis escis vescerentur,

beasts was such food that other of-kind on-foods they-fed

aut vires natura dedit aut celeritatem. data est quibusdam

either strength nature gave or swiftness given is to-some

etiam machinatio quaedam atque sollertia, ut in araneolis

even contrivance a-certain and skill as in little-spiders

aliae quasi rete texunt, ut si quid inhaeserit conficiant,

some as-it-were a-net weave so-that if anything sticks they-dispatch-it

aliae autem ut *** ex inopinato observant et si quid

others but that (lacuna) from the-unexpected watch and if anything

incidit arripiunt idque consumunt. pina vero (sic enim

falls-in they-snatch and-that they-consume the-pinna indeed so for

Graece dicitur) duabus grandibus patula conchis cum parva

in-Greek it-is-called with-two large gaping shells with a-small

squilla quasi societatem coit comparandi cibi; itaque cum

shrimp as-it-were a-partnership enters of-procuring food and-so when

pisciculi parvi in concham hiantem innataverunt, tum

little-fishes small into the-shell gaping have-swum then

admonita a squilla pina morsu comprimit conchas: sic

warned by the-shrimp the-pinna with-a-bite closes the-shells so

dissimillimis bestiolis communiter cibus quaeritur;

by-most-unlike little-creatures jointly food is-sought

in quo admirandum est, congressune aliquo inter se 124

in which to-be-wondered-at it-is whether-by-a-meeting some among themselves

an iam inde ab ortu natura ipsa congregatae sint. Est

or already thence from birth by-nature itself brought-together they-are there-is

etiam admiratio non nulla in bestiis aquatilibus is quae

also wonder not none in creatures water those which

gignuntur in terra; veluti crocodili fluviatilesque testudines
are-born on land such-as crocodiles and-river tortoises
 quaedamque serpentes ortae extra aquam simul ac primum
and-certain serpents born outside the-water as-soon as first
 niti possunt aquam persequuntur. quin etiam anitum ova
to-move they-can the-water they-make-for nay even of-ducks eggs
 gallinis saepe supponimus; e quibus pulli orti primo
to-hens often we-put-under from which the-chicks hatched at-first
 aluntur ab his ut a matribus, a quibus exclusi fotique
are-nourished by these as by mothers by which hatched-out and-brooded
 sunt, deinde eas relinquunt et effugiunt sequentes, cum
they-have-been then them they-leave and flee the-ones-following when
 primum aquam quasi naturalem domum videre potuerunt:
first the-water as-it-were their-natural home to-see they-have-been-able
 tantam ingenuit animantibus conservandi sui natura
so-great has-implanted in-living-creatures of-preserving themselves nature
 custodiam. Legi etiam scriptum, esse avem quandam quae
a-care I-have-read also written to-be a-bird a-certain which
 platalea nominaretur; eam sibi cibum quaerere advolantem
the-spoonbill is-named it for-itself food to-seek flying
 ad eas avis quae se in mari mergerent, quae cum
to those birds which themselves into the-sea plunge which when
 emersissent piscemque cepissent usque eo premere earum
they-had-emerged and-a-fish had-caught so far to-press their
 capita mordicus, dum illae captum amitterent, in quod ipsa
heads with-its-bite until they the-catch let-go into which itself
 invaderet. eademque haec avis scribitur conchis se solere
it-pounces and-the-same this bird is-written with-shellfish itself to-be-wont
 complere, eas cum stomachi calore concoxerit evomere,
to-fill them when of-the-stomach by-the-beat it-has-cooked to-vomit-out
 atque ita eligere ex his quae sunt esculenta.
and so to-pick-out from these which are edible

Ranae autem marinae dicuntur obruere sese harena solere
frogs moreover sea are-said to-bury themselves in-sand to-be-wont
 et moveri prope aquam, ad quas quasi ad escam pisces cum
and to-stir near the-water to which as-if to bait fishes when
 accesserint confici a ranis atque consumi. Miluo est
have-come to-be-dispatched by the-frogs and to-be-devoured to-the-kite there-is
 quoddam bellum quasi naturale cum corvo; ergo alter
a-certain war as-it-were natural with the-raven therefore the-one
 alterius ubicumque nactus est ova frangit. Illud vero (ab
of-the-other wherever having-found he-has the-eggs breaks that indeed by
 Aristotele animadversum, a quo pleraque) quis potest non
Aristotle noted by whom very-many-things who can not
 mirari: grues cum loca calidiora petentes maria transmittant
wonder-at cranes when places warmer seeking seas they-cross
 trianguli efficere formam; eius autem summo angulo aer
of-a-triangle to-make the-shape its moreover by-the-topmost angle the-air
 ab is adversus pellitur, deinde sensim ab utroque latere
by them in-front is-thrust then gradually on each side
 tamquam remis ita pinnis cursus avium levatur; basis
as-if with-oars so with-wings the-course of-the-birds is-lightened the-base
 autem trianguli, quam efficiunt grues, ea tamquam a
moreover of-the-triangle which make the-cranes it as-if from
 puppi ventis adiuatur; eaeque in tergo praevolantium
the-stern by-the-winds is-helped and-they on the-back of-those-flying-ahead
 colla et capita reponunt; quod quia ipse dux facere
necks and heads lay which because he-himself the-leader to-do
 non potest, quia non habet ubi nitatur, revolat ut
not can because not he-has where he-may-rest he-flies-back so-that
 ipse quoque quiescat, in eius locum succedit ex his quae
he-himself also may-rest into his place comes from those which
 adquierunt, eaque vicissitudo in omni cursu conservatur.
have-rested and-that alternation through the-whole flight is-kept

Dogs purge themselves by vomiting and Egyptian ibises by purging the belly; panthers have a remedy against poisoned bait, and wounded goats in Crete look for dittany. Each defends itself with its own arms: horns, tusks, speed, flight, ink, numbing. Plants keep their kinds by seed, and beasts by male and female, milk, and teats matched to their litters.

- 126 Multa eius modi proferre possum, sed genus ipsum
many-things of-that kind to-bring-forward I-can but the-kind itself
 videtis. Iam vero illa etiam notiora, quanto se
you-see now indeed those also better-known with-how-much themselves
 opere custodiant bestiae, ut in pastu circumspectent, ut in
effort guard beasts how in feeding they-look-about how in
 cubilibus delitiscant. Atque illa mirabilia, quod — ea quae
their-lairs they-lie-hidden and those wonderful-things that those which
 nuper id est paucis ante saeculis medicorum ingeniis reperta
lately that is a-few before ages of-physicians by-the-wits discovered
 sunt — vomitione canes, purgando autem alvo se
have-been by-vomiting dogs by-purging but the-belly themselves
 ibes Aegyptiae curant. auditum est pantheras, quae in
the-ibises Egyptian treat heard it-has-been that-panthers which in
 barbaria venenata carne caperentur, remedium quoddam
barbarian-lands with-poisoned meat are-caught a-remedy a-certain
 habere, quo cum essent usae non morerentur, capras autem
have which when they-had used not they-died that-goats moreover
 in Creta feras, cum essent confixae venenatis sagittis,
in Crete wild when they-had-been pierced with-poisoned arrows
 herbam quaerere quae dictamnus vocaretur, quam cum
a-herb seek which dittany is-called which when
 gustavissent sagittas excidere dicunt e corpore;
they-had-tasted the-arrows fall-out they-say from the-body

cervaeque paulo ante partum perpurgant se quadam
and-binds a-little before birth purge themselves with-a-certain
 herbula quae seselis dicitur. Iam illa cernimus, ut
little-herb which seseli is-called now those-things we-see how
 contra vim et metum suis se armis quaeque defendat:
against force and fear with-its-own itself arms each defends
 cornibus tauri, apri dentibus, cursu leones, aliae fuga
with-horns bulls boars with-tusks by-running lions some by-flight
 se aliae occultatione tutantur, atramenti effusione
themselves others by-biding protect of-ink by-the-discharge
 saepiae torpore torpedines, multae etiam insectantes odoris
cuttlefish by-numbing torpedo-fish many also pursuers of-a-smell
 intolerabili foeditate depellunt.
with-the-unbearable foulness drive-off

Ut vero perpetuus mundi esset ornatus, magna adhibita
so-that indeed perpetual of-the-world might-be the-adornment great applied
 cura est a providentia deorum, ut semper essent
care has-been by the-providence of-the-gods that always there-should-be
 et bestiarum genera et arborum omniumque rerum quae
both of-beasts kinds and of-trees and-of-all things which
 a terra stirpibus continerentur; quae quidem omnia eam
by the-earth by-roots are-held which indeed all that
 vim seminis habent in se ut ex uno plura generentur.
power of-seed have in themselves that from one many are-begotten
 Idque semen inclusum est in intuma parte earum bacarum
and-that seed enclosed is in the-innermost part of-those berries
 quae ex quaque stirpe funduntur, isdemque seminibus
which from each stock are-poured-forth and-with-the-same seeds
 et homines adfatim vescuntur et terrae eiusdem generis
both men amply feed and the-lands of-the-same kind
 stirpium renovatione complentur.
of-plants by-the-renewal are-filled

128 Quid loquar quanta ratio in bestiis ad perpetuam
why should-I-speak how-great the-design in beasts for the-perpetual
 conservationem earum generis appareat? nam primum aliae
preservation of-their kind appears for first some
 mares aliae feminae sunt, quod perpetuitatis causa machinata
males others females are which of-perpetuity for-the-sake contrived
 natura est, deinde partes corporis et ad procreandum et
nature has then parts of-the-body both for begetting and
 ad concipiendum aptissimae, et in mari et in femina
for conceiving most-fit both in the-male and in the-female
 commiscendorum corporum mirae libidines, cum autem in
of-uniting bodies wondrous desires when moreover in
 locis semen insedit rapit omnem fere cibum ad sese
the-places the-seed has-settled it-seizes all nearly the-food to itself
 eoque saeptum fingit animal; quod cum ex utero elapsum
and-by-that fenced it-shapes the-creature which when from the-womb slipped
 excidit, in is animantibus quae lacte aluntur omnis fere
has-fallen-out in those living-creatures which with-milk are-fed all nearly
 cibus matrum lactescere incipit, eaque quae paulo ante
the-food of-the-mothers to-turn-to-milk begins and-those which a-little before
 nata sunt sine magistro duce natura mammas adpetunt
born have-been without a-teacher with-guiding nature the-teats seek
 earumque ubertate saturantur. atque ut intellegamus nihil
and-by-their richness are-filled and so-that we-may-understand nothing
 horum esse fortuitum et haec omnia esse opera providae
of-these to-be accidental and these all to-be the-works of-provident
 sollertisque naturae, quae multiplices fetus procreant, ut
and-skillful nature which manifold offspring beget as
 sues ut canes, is mammarum data est multitudo, quas
sows as dogs to-them of-teats given is a-multitude which
 easdem paucas habent eae bestiae quae pauca gignunt.
the-same few have those beasts which few beget

Beasts guard their young until these can defend themselves: fish leave their eggs to the water and tortoises bury theirs, but hens build and line a nest, warm the chicks with their wings, and shade them from the sun until they can fly. Men tend many herds and plants, and the Nile, the Euphrates, and the Indus enrich the fields they flood.

Quid dicam quantus amor bestiarum sit in educandis 129
what shall-I-say how-great the-love of-beasts is in rearing
 custodiendisque is quae procreaverunt, usque ad eum finem
and-guarding those which they-have-begotten right to that point
 dum possint se ipsa defendere. etsi pisces, ut
until they-can themselves they-themselves defend although fishes as
 aiunt, ova cum genuerunt relinquunt, facile enim illa
they-say the-eggs when they-have-laid they-leave easily for those
 aqua et sustentur et fetum fundunt; testudines autem
by-the-water both are-buoyed and offspring pour-forth tortoises moreover
 et crocodilos dicunt, cum in terra partum ediderint,
and crocodiles they-say when on land their-brood they-have-brought-forth
 obruere ova, deinde discedere: ita et nascuntur et educantur
to-bury the-eggs then to-go-away so both they-are-born and are-reared
 ipsa per sese. iam gallinae avesque reliquae et quietum
themselves through themselves now hens and-birds the-other both a-quiet
 requirunt ad pariendum locum et cubilia sibi nidosque
they-seek for laying place and beds for-themselves and-nests
 construunt eosque quam possunt mollissime substernunt,
build and-them as they-can most-softly they-line
 ut quam facillime ova servantur; e quibus pullos cum
so-that as most-easily the-eggs are-kept from which the-chicks when
 excuderunt ita tuentur ut et pinnis foveant ne
they-have-hatched so they-watch-over that both with-their-wings they-warm lest

frigore laedantur et si est calor a sole se opponant;
by-cold they-are-hurt and if there-is heat from the-sun themselves they-set-against
 cum autem pulli pinnulis uti possunt, tum volatus
when but the-chicks their-little-wings to-use can then the-flights
 eorum matres prosequuntur, reliqua cura liberantur.
their the-mothers accompany (from)-the-remaining care they-are-freed

130

Accedit etiam ad non nullorum animantium et earum rerum
is-added also to not none of-living-creatures and of-those things
 quas terra gignit conservationem et salutem hominum etiam
which the-earth begets the-preservation and safety of-men also
 sollertia et diligentia. nam multae et pecudes et stirpes sunt
the-skill and diligence for many both herds and plants there-are
 quae sine procuratione hominum salvae esse non possunt.
which without the-tending of-men safe to-be not can

Magnae etiam oportunitates ad cultum hominum atque
great also advantages for the-cultivation of-men and
 abundantiam aliae aliis in locis reperiuntur. Aegyptum Nilus
abundance some other in places are-found Egypt the-Nile
 inrigat, et cum tota aestate obrutam oppletamque
waters and when whole through-the-summer flooded and-covered
 tenuit tum recedit mollitosque et oblimatos agros ad
it-has-held then it-withdraws and-softened and silted the-fields for
 serendum relinquit. Mesopotamiam fertilem efficit Euphrates,
sowing it-leaves Mesopotamia fertile makes the-Euphrates
 in quam quotannis quasi novos agros invehit. Indus vero,
into which yearly as-it-were new fields it-carries the-Indus indeed
 qui est omnium fluminum maximus, non aqua solum
which is of-all rivers the-greatest not with-water only
 agros laetificat et mitigat, sed eos etiam conserit; magnam
the-fields gladdens and softens but them also sows a-great
 enim vim seminum secum frumenti similium dicitur deportare.
for mass of-seeds with-itself to-grain like it-is-said to-carry-down

Nature brings forth food in such variety and at such seasons that we are delighted by newness as well as plenty, and the Etesian winds temper the heat and steer the sea lanes. Rivers, tides, salt beds, and healing earths cannot be counted, and day and night divide work from rest. All this is divine design, and for whose sake? Not trees or beasts, but gods and men.

multaque alia in aliis locis commemorabilia proferre

131

and-many-things other in other places worth-recalling to-bring-forward

possum, multos fertiles agros alios aliorum fructuum. Sed illa

I-can many fertile fields some of-other crops but that

quanta benignitas naturae, quod tam multa ad vescendum tam

how-great the-kindness of-nature that so many-things for eating so

varie tam iucunda gignit, neque ea uno tempore anni, ut

variously so pleasant she-begets and-not those at-one season of-the-year so-that

semper et novitate delectemur et copia. Quam tempestivos

always both by-newness we-are-delighted and by-plenty how timely

autem dedit quam salutare non modo hominum sed etiam

moreover she-gave how healthful not only of-men but also

pecudum generi, is denique omnibus quae oriuntur e

of-cattle to-the-race to-those finally all which arise from

terra, ventos etesias; quorum flatu nimii temperantur calores,

the-earth the-winds Etesian whose by-the-blast excessive are-tempered heats

ab isdem etiam maritimi cursus celeres et certi diriguntur.

by the-same also sea courses swift and sure are-steered

Multa praetereunda sunt et tamen multa dicuntur.

many-things to-be-passed-over are and yet many-things are-said

enumerari enim non possunt fluminum oportunitates, aestus

132

to-be-counted for not can of-rivers the-conveniences tides

maritimi †multum accedentes et recedentes, montes vestiti

sea much advancing and retreating mountains clothed

atque silvestres, salinae ab ora maritima remotissimae,
and wooded salt-beds from the-coast sea most-remote
 medicamentorum salutarium plenissimae terrae, artes denique
of-medicines healing fullest lands arts finally
 innumerabiles ad victum et ad vitam necessariae. Iam
countless for livelihood and for life necessary now
 diei noctisque vicissitudo conservat animantes tribuens aliud
of-day and-of-night the-alternation preserves living-creatures assigning one
 agendi tempus aliud quiescendi.
of-acting time another of-resting
 Sic undique omni ratione concluditur mente consilioque
so from-every-side by-every reasoning it-is-concluded by-mind and-design
 divino omnia in hoc mundo ad salutem omnium
divine all-things in this world for the-safety of-all
 conservationemque admirabiliter administrari.
and-preservation wonderfully to-be-governed

- 133 Sin quaeret quispiam cuiusnam causa tantarum rerum
but-if shall-ask someone for-whose sake of-such-great things
 molitio facta sit — arborumne et herbarum, quae
the-building made was whether-of-trees and plants which
 quamquam sine sensu sunt tamen a natura sustentur: at
although without sense are yet by nature are-upheld but
 id quidem absurdum est; an bestiarum: nihilo probabilius
that indeed absurd is or of-beasts no more-likely
 deos mutarum et nihil intellegentium causa tantum
that-the-gods of-dumb and nothing understanding for-the-sake so-much
 laborasse. quorum igitur causa quis dixerit effectum esse
toiled for-whose therefore sake who would-say made to-have-been
 mundum? eorum scilicet animantium quae ratione utuntur;
the-world of-those doubtless living-creatures which reason use
 hi sunt di et homines; quibus profecto nihil est melius,
these are gods and men than-whom assuredly nothing is better

ratio est enim quae praestet omnibus ita fit credibile

reason is for which surpasses all so it-becomes credible

deorum et hominum causa factum esse mundum

of-gods and of-men for-the-sake made to-have-been the-world

quaeque in eo mundo sint omnia.

and-the-things-which in that world are all

Faciliusque intellegetur a dis immortalibus hominibus

and-more-easily it-will-be-understood by the-gods immortal for-men

esse provisum, si erit tota hominis fabricatio perspecta

to-have-been provided if will-be the-whole of-man fashioning examined

omnisque humanae naturae figura atque perfectio.

and-the-whole of-human nature shape and perfection

LIII · THE MOUTH, THE TEETH, AND THE GULLET

Life is held by food, drink, and breath, and the mouth is fitted for all three: the front teeth cut, the back grind, and the gullet drives the food down. The windpipe has a lid so that no food blocks the breath; the belly, sinewy and winding, tightens and loosens to cook what it holds, and the lungs, soft as sponges, draw in the air.

Nam cum tribus rebus animantium vita teneatur, cibo

134

for since by-three things of-living-creatures the-life is-maintained by-food

potione spiritu, ad haec omnia percipienda os est

drink breath for these all taking-in the-mouth is

aptissimum quod adiunctis naribus spiritu augetur, dentibus

most-fit which with-the-added nostrils by-breath is-increased by-the-teeth

autem in ore constructis mandatur atque ab is

moreover in the-mouth set is-chewed and by them

extenuatur et mollitur cib. eorum adversi acuti morsu

is-thinned and softened the-food of-them the-front sharp with-a-bite

dividunt escas, intimi autem conficiunt qui genuini vocantur;

divide the-food the-inmost but finish-it which molar are-called

quae confectio etiam a lingua adiuvari videtur.

which grinding also by the-tongue to-be-helped seems

135 linguam autem ad radices eius haerens excipit stomachus,

the-tongue moreover at the-roots of-it clinging receives the-gullet

quo primum inlabuntur ea quae accepta sunt

into-which first slip those-things which received have-been

ore. is utraque ex parte tonsillas attingens palato

by-the-mouth it on-either from side the-tonsils touching at-the-palate

extremo atque intimo terminatur atque is agitatione et motibus

the-farthest and innermost is-bounded and it by-the-stirring and movements

linguae cum depulsum et quasi detrusum cibum accipit

of-the-tongue when thrust-down and as-it-were pushed the-food it-has-received

depellit. ipsius autem partes eae quae sunt infra quam id

it-drives-down of-it moreover the-parts those which are below than that

quod devoratur dilatantur, quae autem supra contrahuntur.

which is-swallowed are-widened which but above are-contracted

136 Sed cum aspera arteria (sic enim a medicis appellatur)

but since the-rough windpipe so for by the-physicians it-is-called

ostium habeat adiunctum linguae radicibus paulo supra quam

an-opening has joined to-the-tongue's roots a-little above than

ad linguam stomachus adnectitur, eaque ad pulmones usque

to the-tongue the-gullet is-attached and-it to the-lungs all-the-way

pertineat excipiatque animam eam quae ductast spiritu

reaches and-receives the-air that which has-been-drawn by-breathing

eandemque a pulmonibus respiret et reddat, tegitur

and-the-same from the-lungs breathes-out and returns it-is-covered

quodam quasi operculo, quod ob eam causam datum est, ne

by-a-certain as-it-were lid which for that reason given is lest

si quid in eam cibi forte incidisset spiritus impediretur.

if anything into it of-food by-chance had-fallen the-breath should-be-blocked

Sed cum alvi natura subiecta stomacho cibi et potionis
but since of-the-belly the-nature set-beneath the-gullet of-food and drink
 sit receptaculum, pulmones autem et cor extrinsecus
is the-receptacle the-lungs but and the-heart from-outside
 spiritum ducant, in alvo multa sunt mirabiliter effecta,
breath draw in the-belly many-things are wonderfully wrought
 quae constant fere e nervis; est autem multiplex et tortuosa
which consist mostly of sinews it-is moreover manifold and winding
 arcetque et continet sive illud aridum est sive umidum
and-it-confines and holds whether that dry is or moist
 quod recepit, ut id mutari et concoqui possit, eaque
which it-has-received so-that it to-be-changed and digested can and-it
 tum adstringitur tum relaxatur, atque omne quod accipit
now is-tightened now is-loosened and all which it-has-received
 cogit et confundit, ut facile et calore, quem multum
it-compresses and mixes so-that easily both by-the-heat which much
 habet, et terendo cibo et praeterea spiritu omnia cocta
it-has and by-grinding the-food and besides by-breath all-things cooked
 atque confecta in reliquum corpus dividantur. in pulmonibus
and finished into the-rest-of-the body are-distributed in the-lungs
 autem inest raritas quaedam et adsimilis spongiis mollitudo
moreover is-in a-looseness a-certain and resembling sponges a-softness
 ad hauriendum spiritum aptissima, qui tum se contrahunt
for drawing-in breath most-fit which now themselves contract
 adspirantes tum inre spiritu dilatantur, ut frequenter
breathing-out now in-taking breath are-widened so-that frequently
 ducatur cibus animalis, quo maxime aluntur animantes.
is-drawn the-food of-air by-which chiefly are-fed living-creatures

The juice that feeds us is separated in the belly and runs to the gates of the liver. There bile and the humors of the kidneys are set apart, the rest turns to blood and pours into the hollow vein, and from the heart it is distributed through the veins and the breath through the arteries, both woven thickly through the whole body.

- 137 Ex intestinis autem *†*alvo secretus a reliquo cibo sucus
from the-intestines moreover in-the-belly separated from the-remaining food the-juice
 is quo alimur permanat ad iecur per quasdam a medio
that by-which we-are-fed flows-through to the-liver through certain from the-middle
 intestino usque ad portas iecoris (sic enim appellantur)
intestine all-the-way to the-gates of-the-liver so for they-are-called
 ductas et directas vias, quae pertinent ad iecur eique
drawn and straight channels which reach to the-liver and-to-it
 adhaerent; atque inde aliae *** pertinentes sunt, per quas
cling and thence others (lacuna) reaching are through which
 cadit cibus a iecore dilapsus. ab eo cibo cum est secreta
falls the-food from the-liver having-slipped from that food when has-been separated
 bilis eique umores qui e renibus profunduntur, reliqua se
the-bile and-those humors which from the-kidneys are-poured the-rest itself
 in sanguinem vertunt ad easdemque portas iecoris confluent
into blood turn to and-the-same gates of-the-liver flow-together
 ad quas omnes eius viae pertinent; per quas lapsus
to which all its channels reach through which having-slipped
 cibus in hoc ipso loco in eam venam quae cava appellatur
the-food in this very place into that vein which hollow is-called
 confunditur perque eam ad cor confectus iam coctusque
is-poured and-through it to the-heart finished now and-cooked

perlabitur; a corde autem in totum corpus distribuitur per
glides from the-heart moreover into the-whole body it-is-distributed through
 venas admodum multas in omnes partes corporis pertinentes.

veins very many into all parts of-the-body reaching

Quem ad modum autem reliquiae cibi depellantur tum
which to the-manner moreover the-remnants of-food are-driven-out now

138

astringentibus se intestinis tum relaxantibus, haud

tightening themselves the-intestines now loosening not

sane difficile dictu est, sed tamen praetereundum est, ne

really hard to-say it-is but yet to-be-passed-over it-is lest

quid habeat iniucunditatis oratio. Illa potius explicetur

anything have of-unpleasantness the-discourse that rather let-it-be-set-out

incredibilis fabrica naturae: nam quae spiritu in pulmones

the-incredible craftsmanship of-nature for which by-breath into the-lungs

anima ducitur, ea calescit primum ipso ab spiritu, deinde

the-air is-drawn it grows-warm first by-the-very from breathing then

contagione pulmonum, ex eaque pars redditur respirando,

by-the-contact of-the-lungs of and-it part is-given-back in-breathing-out

pars concipitur cordis parte quadam quam ventriculum

part is-taken-in of-the-heart by-a-part a-certain which the-ventricle

cordis appellant, cui similis alter adiunctus est, in

of-the-heart they-call to-which a-like other joined is into

quem sanguis a iecore per venam illam cavam influit.

which blood from the-liver through the-vein that hollow flows

eoque modo ex is partibus et sanguis per venas in

and-in-that way from those parts both blood through the-veins into

omne corpus diffunditur et spiritus per arterias; utraeque

the-whole body is-diffused and breath through the-arteries both-of-which

autem crebrae multaeque toto corpore intextae vim

moreover thick and-many through-the-whole body woven a-power

quandam incredibilem artificiosi operis divinique testantur.

a-certain incredible of-craftsmanlike work and-divine attest

- 139 Quid dicam de ossibus; quae subiecta corpori mirabiles
what shall-I-say about the-bones which set-under the-body wonderful
 commissuras habent et ad stabilitatem aptas et ad artus
joints have both for stability fit and for the-limbs
 finiendos adcommodatas et ad motum et ad omnem corporis
bounding suited and for motion and for every of-the-body
 actionem. Huc adde nervos, a quibus artus continentur,
action hereto add the-sinews by which the-limbs are-held
 eorumque implicationem corpore toto pertinentem, qui
and-their interlacing through-the-body whole reaching which
 sicut venae et arteriae a corde tractae et profectae in
just-as the-veins and arteries from the-heart drawn and set-out into
 corpus omne ducuntur.
the-body whole are-led

LV · UPRIGHT, AND THE SENSES IN THE HEAD

The gods raised men upright to gaze at the sky and know the gods: men are not tenants of the earth but spectators of the things above. The senses sit in the head as in a citadel, the eyes highest like scouts, the ears and nostrils high, taste at the mouth, touch over the whole body; the eyes have fine membranes and soft, quick lids.

- 140 Ad hanc providentiam naturae tam diligentem tamque sollertem
to this providence of-nature so careful and-so skillful
 adiungi multa possunt, e quibus intellegatur quantae
to-be-added many-things can from which may-be-understood how-great
 res hominibus a dis quamque eximiae tributae sint. Qui
things to-men by the-gods and-how exceptional granted have-been who
 primum eos humo excitatos celsos et erectos constituit,
first them from-the-ground raised tall and upright set
 ut deorum cognitionem caelum intuentes capere possent. sunt
so-that of-the-gods knowledge the-sky gazing-at to-grasp they-might are

enim ex terra homines non ut incolae atque habitatores sed
for from the-earth men not as dwellers and inhabitants but
 quasi spectatores superarum rerum atque caelestium, quarum
as-it-were spectators of-the-upper things and heavenly whose
 spectaculum ad nullum aliud genus animantium pertinet. Sensus
the-sight to no other kind of-living-creatures belongs the-senses
 autem interpretes ac nuntii rerum in capite tamquam in
moreover the-interpreters and messengers of-things in the-head as-if in
 arce mirifice ad usus necessarios et facti et conlocati sunt.
a-citadel marvelously for uses necessary both made and placed have-been
 nam oculi tamquam speculatores altissimum locum optinent,
for the-eyes as-if scouts the-highest place occupy
 ex quo plurima conspicientes fungantur suo munere;
from which very-many-things seeing they-may-perform their-own office
 et aures, cum sonum percipere debeant qui natura in sublime
and the-ears since sound to-catch they-must which by-nature into the-height
 fertur, recte in altis corporum partibus collocatae sunt; itemque
is-carried rightly in high of-bodies parts placed have-been and-like-wise
 nares et, quod omnis odor ad supera fertur, recte sursum
the-nostrils and because every smell to the-upper-parts is-carried rightly above
 sunt et, quod cibi et potionis iudicium magnum earum est,
they-are and because of-food and drink the-judging great of-them is
 non sine causa vicinitatem oris secutae sunt. iam
not without reason the-nearness of-the-mouth having-followed they-have now
 gustatus, qui sentire eorum quibus vescimur genera deberet,
taste which to-perceive of-those on-which we-feed the-kinds had-to
 habitat in ea parte oris qua esculentis et posculentis
dwells in that part of-the-mouth where for-things-eaten and things-drunk
 iter natura patefecit. tactus autem toto corpore
a-way nature has-opened touch moreover through-the-whole body
 aequabiliter fusus est, ut omnes ictus omnesque nimios
evenly spread is so-that all blows and-all excessive

141

et frigoris et caloris adpulsus sentire possimus. atque ut in
both of-cold and of-heat assaults to-feel we-may and as in
 aedificiis architecti avertunt ab oculis naribusque dominorum
buildings architects turn-away from the-eyes and-nostrils of-the-owners
 ea quae profluentia necessario taetri essent aliquid
those-things which in-their-outflow necessarily of-foulness would-be something
 habitura, sic natura res similis procul amandavit a sensibus.
going-to-have so nature things like far has-banished from the-senses

142 Quis vero opifex praeter naturam, qua nihil potest esse
what indeed craftsman besides nature than-which nothing can be
 callidius, tantam sollertiam persequi potuisset in sensibus?
more-cunning so-great skill to-carry-through could-have in the-senses

Quae primum oculos membranis tenuissimis vestivit et
which first the-eyes with-membranes finest clothed and
 saepsit; quas primum perlucidas fecit ut per eas cerni
fenced which first translucent she-made so-that through them to-be-seen
 posset, firmas autem ut continerentur. sed lubricos oculos
it-could firm but so-that they-might-hold-together but slippery the-eyes
 fecit et mobiles, ut et declinarent si quid noceret
she-made and mobile so-that both they-might-turn-aside if anything should-hurt
 et aspectum quo vellent facile converterent; aciesque
and their-gaze whither they-wished easily they-might-turn and-the-point
 ipsa qua cernimus, quae pupula vocatur, ita parva est ut
itself by-which we-see which the-pupil is-called so small is that
 ea quae nocere possint facile vitet; palpebraeque, quae
those-things which to-hurt can easily it-avoids and-the-eyelids which
 sunt tegmenta oculorum, mollissimae tactu ne laederent
are the-coverings of-the-eyes softest to-the-touch lest they-should-hurt
 aciem, aptissime factae et ad claudendas pupulas ne quid
the-point most-fitly made both for closing the-pupils lest anything

incideret et ad aperiendas, idque providit ut identidem
should-fall-in and for opening and-that she-provided so-that repeatedly
 fieri posset cum maxima celeritate.
to-be-done it-could with the-greatest speed

LVI · EYELIDS, EARS, AND THE HUMAN SENSES

The eyelids are fenced with a palisade of hairs, guarded by brows, cheeks, and the wall of the nose. The ear's passage winds so that nothing can get in, and its hard, coiled entry amplifies sound as a lyre's shell does. Human senses far outrun those of beasts: the eye judges beauty and order, the ear the kinds of voice.

munitaeque sunt palpebrae tamquam vallo pilorum, quibus 143
and-fortified are the-eyelids as-if with-a-palisade of-hairs by-which
 et apertis oculis si quid incideret repelleretur et
both open with-the-eyes if anything should-fall-in it-would-be-driven-off and
 somno coniventibus, cum oculis ad cernendum non egeremus,
in-sleep closing when the-eyes for seeing not we-need
 ut qui tamquam involuti quiescerent. latent praeterea
so-that they-which as-if wrapped might-rest they-lie-bidden besides
 utiliter et excelsis undique partibus saepiuntur. primum
usefully and by-lofty on-all-sides parts are-fenced first
 enim superiora superciliis obducta sudorem a capite et
for the-upper-parts by-the-brows drawn-over the-sweat from the-head and
 fronte defluentem repellunt; genae deinde ab inferiore parte
forehead running-down they-turn-off the-cheeks then from the-lower side
 tutantur subiectae leviterque eminentes; nasusque ita locatus
protect set-beneath and-slightly projecting and-the-nose so placed
 est ut quasi murus oculis interiectus esse videatur.
is that as-it-were a-wall for-the-eyes set-between to-be it-seems

- 144 **Auditus autem semper patet, eius enim sensu etiam dormientes**
bearing moreover always lies-open of-it for the-sense even sleeping
egemus, a quo cum sonus est acceptus etiam e somno
we-need by which when a-sound has-been received even from sleep
excitatur. flexuosum iter habet, ne quid intrare possit si
we-are-roused a-winding passage it-has lest anything to-enter could if
simplex et directum pateret; provisum etiam ut si qua minima
simple and straight it-lay-open provided also that if any tiniest
bestiola conaretur inrumpere in sordibus aurium tamquam
little-creature should-try to-break-in in the-wax of-the-ears as-if
in visco inhaeresceret. extra autem eminent quae appellantur
in birdlime it-would-stick outside moreover project what are-called
aures, et tegendi causa factae tutandique sensus, et ne
ears both of-covering for-the-sake made and-of-guarding the-sense and lest
adiectae voces laberentur atque errarent prius quam sensus
the-arriving sounds should-slip-away and stray before than the-sense
ab his pulsus esset. sed duros et quasi corneolos habent
by them struck had-been but hard and as-it-were horny they-have
introitus multisque cum flexibus, quod his naturis relatus
entrances and-many with windings because by-these natures thrown-back
amplificatur sonus; quocirca et in fidibus testudine resonatur
is-amplified the-sound wherefore also in lyres by-the-shell it-resounds
aut cornu, et ex tortuosis locis et inclusis referuntur ampliores.
or by-born and from winding places and enclosed are-returned fuller
- 145 **Similiter nares, quae semper propter necessarias utilitates**
similarly the-nostrils which always on-account-of necessary uses
patent, contractiones habent introitus, ne quid in eas
lie-open narrower have entrances lest anything into them
quod noceat possit pervadere; umoremque semper habent ad
which may-harm could to-penetrate and-moisture always they-have for
pulverem multaque alia depellenda non inutilem. Gustatus
dust and-many-things other driving-off not useless taste

praeclare saeptus est; ore enim continetur et ad usum
excellently fenced is by-the-mouth for it-is-enclosed both for use
 apte et ad incolumitatis custodiam.

fitly and for of-safety the-keeping

Omnesque sensus hominum multo antecellunt sensibus
and-all the-senses of-men by-much surpass the-senses
 bestiarum. Primum enim oculi in his artibus, quarum iudicium
of-beasts first for the-eyes in those arts whose the-judgment
 est oculorum, in pictis fictis caelatisque formis, in corporum
is of-the-eyes in painted modeled and-carved sbapes in of-bodies
 etiam motione atque gestu multa cernunt subtilius, colorum
also the-motion and gesture many-things discern more-finely of-colors
 etiam et figurarum †tum venustatem atque ordinem et ut ita
also and of-sbapes then the-charm and order and that so
 dicam decentiam oculi iudicant, atque etiam alia maiora: nam
I-may-say seemliness the-eyes judge and also other greater-things for
 et virtutes et vitia cognoscunt, iratum propitium, laetantem
both virtues and vices they-recognize the-angry the-kindly the-glad
 dolentem, fortem ignavum, audacem timidumque cognoscunt.

the-grieving the-brave the-cowardly the-bold and-the-timid they-recognize

Auriumque item est admirabile quoddam artificiosumque

146

and-of-the-ears likewise is a-wonderful certain and-skillful

iudicium, quo iudicatur et in vocis et in tiliarum

judgment by-which is-judged both in of-the-voice and in of-pipes

nervorumque cantibus varietas sonorum intervalla distinctio,

and-of-strings the-songs the-variety of-sounds the-intervals distinctness

et vocis genera permulta, canorum fuscum, leve asperum,

and of-voice the-kinds very-many tuneful dark smooth rough

grave acutum, flexibile durum, quae hominum solum auribus

low high flexible hard which of-men only by-the-ears

iudicantur. Nariumque item et gustandi et †parte tangendi

are-judged and-of-the-nostrils likewise and of-tasting and in-part of-touching

magna iudicia sunt. ad quos sensus capiendos et perfruendos
great judgments are for which senses taking and fully-enjoying
 plures etiam quam vellem artes repertae sunt; perspicuum
more even than I-could-wish arts discovered have-been clear
 est enim quo compositiones unguentorum, quo ciborum
it-is for how-far the-compoundings of-perfumes how-far of-foods
 conditiones, quo corporum lenocinia processerint.
the-seasonings how-far of-bodies the-allurements have-gone

LVII • THE MIND, AND THE POWER OF SPEECH

Whoever does not see that the mind, reason, and judgment of man were perfected by divine care seems to lack them himself. From comparing what the senses and the mind take in we build the arts. Speech, the mistress of things, lets us learn and teach, exhort, persuade, console, and check, and binds us into law and cities.

147 Iam vero animum ipsum mentemque hominis rationem
now indeed the-mind itself and-intellect of-man reason
 consilium prudentiam qui non divina cura perfecta esse
judgment wisdom whoever not by-divine care perfected to-have-been
 perspicit, is his ipsis rebus mihi videtur carere. De
perceives he these very things to-me seems to-lack about
 quo dum disputarem tuam mihi dari vellem Cotta
which while I-were-arguing your to-me to-be-given I-should-wish Cotta
 eloquentiam. quo enim tu illa modo diceres, quanta
eloquence in-what for you those-things way would-say how-great
 primum intelligentia deinde consequentium rerum cum primis
first intelligence then of-consequent things with the-first
 coniunctio et comprehensio esset in nobis; ex quo videlicet
the-linking and comprehension is in us from which clearly
 iudicamus quid ex quibusque rebus efficiatur, idque ratione
we-judge what from each thing follows and-that by-reasoning

concludimus, singulasque res definimus circumscripτεque

we-conclude and-single things we-define and-precisely

conplectimur; ex quo scientia intellegitur quam vim habeat

we-embrace from which knowledge is-understood what power it-has

qualisque sit, qua ne in deo quidem est res ulla

and-of-what-sort it-is than-which not-even in god indeed is thing any

praestantior. quanta vero illa sunt, quae vos Academici

more-excellent how-great indeed those-things are which you Academics

infirmatis et tollitis, quod et sensibus et animo

weaken and do-away-with that both by-the-senses and by-the-mind

ea quae extra sunt percipimus atque comprehendimus;

those-things which outside are we-perceive and grasp

ex quibus conlatis inter se et comparatis artes quoque 148

from which compared among themselves and matched arts also

efficimus partim ad usum vitae partim ad oblectationem

we-produce some for the-use of-life some for delight

necessarias. Iam vero domina rerum, ut vos soletis dicere,

necessary now indeed the-mistress of-things as you are-wont to-say

eloquendi vis quam est praeclara quamque divina. quae

of-speaking the-power how is splendid and-how divine which

primum efficit ut et ea quae ignoramus discere

first brings-it-about that both those-things which we-do-not-know to-learn

et ea quae scimus alios docere possimus; deinde hac

and those-things which we-know others to-teach we-may-be-able then by-it

cohortamur hac persuademus, hac consolamur affictos hac

we-exhort by-it we-persuade by-it we-console the-stricken by-it

deducimus perterritos a timore, hac gestientes conprimimus

we-lead-back the-terrified from fear by-it the-exultant we-check

hac cupiditates iracundiasque restinguimus, haec nos iuris

by-it lusts and-angers we-quench it us of-law

legum urbium societate devinxit, haec a vita inmani
of-statutes of-cities in-the-fellowship has-bound it from a-life savage
 et fera segregavit.

and wild has-set-apart

- 149 Ad usum autem orationis incredibile est, nisi diligenter
for the-use moreover of-speech incredible it-is unless carefully
 attenderis, quanta opera machinata natura sit. primum enim
you-have-attended how-great works contrived nature has first for
 a pulmonibus arteria usque ad os intimum pertinet,
from the-lungs the-windpipe all-the-way to the-mouth the-inmost reaches
 per quam vox principium a mente ducens percipitur et
through which the-voice its-beginning from the-mind drawing is-caught and
 funditur. deinde in ore sita lingua est finita dentibus;
poured-out then in the-mouth set the-tongue is bounded by-the-teeth
 ea vocem inmoderate profusam fingit et terminat atque
it the-voice unmeasuredly poured-forth shapes and bounds and
 sonos vocis distinctos et pressos efficit, cum et dentes
sounds of-the-voice distinct and precise makes when both the-teeth
 et alias partes pellit oris; itaque plectri similem
and other parts it-strikes of-the-mouth and-so to-a-plectrum like
 linguam nostri solent dicere, chordarum dentes, nares
the-tongue our-people are-wont to-call of-strings the-teeth the-nostrils
 cornibus is quae ad nervos resonant in cantibus.
to-the-horns to-those which to the-strings resound in songs

The hand bends and stretches easily and labors in no motion, so it serves painting, modeling, carving, and the strings and pipes. To it we owe tilled fields, roofs, clothing, and all working of bronze and iron, and so cities, walls, and temples. By hands we win food, tame beasts, mine metals, build ships, master sea and land, and make a second nature within nature.

Quam vero aptas quamque multarum artium ministras

150

how indeed apt and-how of-many arts servants

manus natura homini dedit. Digitorum enim contractio

hands nature to-man gave of-the-fingers for the-bending

facilis facilisque porrectio propter molles commissuras

easy and-easy the-stretching on-account-of the-supple joints

et artus nullo in motu laborat. itaque ad pingendum

and limbs in-no in motion does-it-labor and-so for painting

figendum, ad scalpendum, ad nervorum eliciendos sonos

modeling for carving for of-strings drawing-out the-sounds

ad tibiaram apta manus est admotione digitorum. Atque

for of-pipes fit the-hand is by-the-application of-the-fingers and

haec oblectationis, illa necessitatis, cultus dico agrorum

these of-delight those of-necessity the-tilling I-mean of-fields

extruçõesque tectorum, tegumenta corporum vel texta vel

and-the-raising of-roofs coverings of-bodies either woven or

suta omnemque fabricam aeris et ferri; ex quo intellegitur

sewn and-all the-working of-bronze and iron from which it-is-understood

ad inventa animo percepta sensibus adhibitis opificum

to the-things-found by-the-mind perceived by-the-senses applied of-craftsmen

manibus omnia nos consecutos, ut tecti ut vestiti ut

with-the-hands all-things we having-attained so-that roofed so-that clothed so-that

salvi esse possemus, urbes muros domicilia delubra haberemus.

safe to-be we-might cities walls dwellings shrines we-might-have

- 151 Iam vero operibus hominum id est manibus cibi etiam
now indeed by-the-works of-men that is by-hands of-food also
 varietas invenitur et copia. nam et agri multa efferunt
variety is-found and plenty for both the-fields many-things bring-forth
 manu quaesita, quae vel statim consumantur vel mandentur
by-hand sought which either at-once are-consumed or are-entrusted
 condita vetustati, et praeterea vescimur bestiis et terrenis
stored to-age and besides we-feed-on beasts both land
 et aquatilibus et volantibus partim capiendo partim alendo.
and water and flying some by-catching some by-rearing
 Efficimus etiam domitu nostro quadripedum vectiones,
we-produce also by-the-taming our of-four-footed-beasts conveyances
 quorum celeritas atque vis nobis ipsis adfert vim et
whose swiftness and strength to-us ourselves brings strength and
 celeritatem. nos onera quibusdam bestiis nos iuga inponimus;
swiftness we burdens on-certain beasts we yokes place
 nos elephantorum acutissimis sensibus nos sagacitate canum ad
we of-elephants the-keenest senses we the-scent of-dogs for
 utilitatem nostram abutimur; nos e terrae cavernis ferrum
advantage our we-use-up we from of-the-earth the-caverns iron
 elicimus rem ad colendos agros necessariam, nos aeris
draw-out a-thing for tilling the-fields necessary we of-bronze
 argenti auri venas penitus abditas invenimus et ad usum
of-silver of-gold the-veins deeply hidden find both for use
 aptas et ad ornatum decoras. Arborum autem confectione
fit and for adornment comely of-trees moreover by-the-felling
 omnique materia et culta et silvestri partim ad calficiendum
and-all timber both cultivated and wild some for warming
 corpus igni adhibito et ad mitigandum cibum utimur, partim
the-body fire applied and for softening food we-use some
 ad aedificandum, ut tectis saepti frigora caloresque pellamus;
for building so-that by-roofs fenced colds and-heats we-drive-off

magnos vero usus adfert ad navigia facienda, quorum cursibus 152
great indeed uses it-brings for ships making whose by-the-voyages
 suppeditantur omnes undique ad vitam copiae; quasque
are-supplied all from-every-side for life the-provisions and-what
 res violentissimas natura genuit earum moderationem nos
things most-violent nature has-begotten of-them the-control we
 soli habemus, maris atque ventorum, propter nauticarum
alone have of-the-sea and of-the-winds on-account-of of-nautical
 rerum scientiam, plurimisque maritimis rebus fruimur atque
matters the-knowledge and-of-very-many sea things we-enjoy and
 utimur. Terrenorum item commodorum omnis est in homine
use of-earthly likewise goods all is in man
 dominatus: nos campis nos montibus fruimur, nostri sunt
the-mastery we the-plains we the-mountains enjoy ours are
 amnes nostri lacus, nos fruges serimus nos arbores; nos
the-rivers ours the-lakes we crops sow we trees we
 aquarum inductionibus terris fecunditatem damus, nos
of-waters by-the-channelings to-the-lands fruitfulness give we
 flumina arcemus derigimus avertimus; nostris denique manibus
rivers we-dam straighten divert with-our in-short hands
 in rerum natura quasi alteram naturam efficere conamur.
in of-things the-nature as-it-were a-second nature to-make we-try

LIX • REASON REACHES THE SKY

Human reason has gone even into heaven. Alone of living creatures we know the risings and settings of the stars; we have bounded the day, the month, and the year, and can predict eclipses for all time to come. From gazing at these the mind comes to knowledge of the gods, and from that to piety, justice, and the blessed life.

- 153 Quid vero hominum ratio non in caelum usque penetravit?
what indeed of-men the-reason not into heaven even has-penetrated
 soli enim ex animantibus nos astrorum ortus obitus
alone for of living-creatures we of-the-stars the-risings settings
 cursusque cognovimus, ab hominum genere finitus est
and-courses have-learned by of-men the-race bounded has-been
 dies mensis annus, defectiones solis et lunae cognitae
the-day month year the-eclipses of-the-sun and moon known
 praedictaeque in omne posterum tempus, quae quantae
and-foretold for all future time what how-great
 quando futurae sint. Quae contuens animus accedit ad
when going-to-be they-are which-things beholding the-mind comes to
 cognitionem deorum, e qua oritur pietas, cui coniuncta
the-knowledge of-the-gods from which arises piety to-which joined
 iustitia est reliquaeque virtutes, e quibus vita beata existit
justice is and-the-other virtues from which a-life blessed arises
 par et similis deorum, nulla alia re nisi immortalitate,
equal and like to-that-of-the-gods in-no other thing except in-immortality
 quae nihil ad bene vivendum pertinet, cedens caelestibus.
which nothing to well living pertains yielding to-the-heavenly-ones
 Quibus rebus expositis satis docuisse videor hominis natura
which things set-forth enough to-have-shown I-seem of-man the-nature
 quanto omnis anteiret animantes. ex quo debet intellegi
by-how-much all surpasses living-creatures from which ought to-be-understood
 nec figuram situmque membrorum nec ingenii mentisque
neither the-shape and-placing of-the-limbs nor of-talent and-of-mind
 vim talem effici potuisse fortuna.
the-power such to-have-been-made could by-chance

The world was made for gods and men, and what is in it prepared for their use. It is a common house or city of both, since these alone live by reason and law, as Athens and Sparta were founded for their peoples. The stars' courses, known to men alone, and the earth's crops and vines, which no beast can sow or reap, are for men.

Restat ut doceam atque aliquando perorem, omnia quae
it-remains that I-show and at-last conclude all-things which
 sint in hoc mundo, quibus utantur homines, hominum
are in this world which use men of-men
 causa facta esse et parata.

for-the-sake made to-have-been and prepared

Principio ipse mundus deorum hominumque causa factus est,
at-the-outset itself the-world of-gods and-of-men for-the-sake made was
 quaeque in eo sunt ea parata ad fructum hominum et

and-the-things-which in it are those prepared for the-enjoyment of-men and
 inventa sunt. Est enim mundus quasi communis deorum

devised have-been is for the-world as-it-were a-common of-gods

atque hominum domus aut urbs utrorumque; soli enim

and men house or a-city of-both alone for

ratione utentes iure ac lege vivunt. ut igitur Athenas et

reason using by-right and law live as therefore Athens and

Lacedaemonem Atheniensium Lacedaemoniorumque causa

Lacedaemon of-the-Athenians and-of-the-Lacedaemonians for-the-sake

putandum est conditas esse, omniaque quae sint in his

to-be-thought it-is founded to-have-been and-all-things which are in these

urbibus eorum populorum recte esse dicuntur, sic quaecumque

cities of-those peoples rightly to-be are-said so whatever-things

sunt in omni mundo deorum atque hominum putanda sunt.

are in the-whole world of-gods and of-men to-be-thought are

155 **Iam vero circumitus solis et lunae reliquorumque siderum,**
now indeed the-circuits of-the-sun and moon and-of-the-other stars
quamquam etiam ad mundi cohaerentiam pertinent,
although also to of-the-world the-coherence they-pertain
tamen et spectaculum hominibus praebent; nulla est
yet also a-spectacle to-men they-afford none is
enim insatiabilior species, nulla pulchrior et ad rationem
for more-unwearying sight none more-beautiful and for reason
sollertiamque praestantior; eorum enim cursus dimetati
and-skill more-excellent of-them for the-courses having-measured
maturitates temporum et varietates mutationesque cognovimus.
the-ripenings of-seasons and variations and-changes we-have-learned
quae si hominibus solis nota sunt, hominum facta esse
which if to-men alone known are of-men made to-have-been
causa iudicandum est.
for-the-sake to-be-judged it-is

156 **Terra vero feta frugibus et vario leguminum genere,**
the-earth indeed teeming with-crops and with-varied of-pulses kind
quae cum maxuma largitate fundit, ea ferarumne
which when with-the-greatest bounty she-pours-forth those whether-of-wild-beasts
an hominum causa gignere videtur? quid de vitibus
or of-men for-the-sake to-beget does-she-seem what about vines
olivetisque dicam, quarum uberrumi laetissumique fructus
and-olive-groves shall-I-say whose richest and-most-joyful fruits
nihil omnino ad bestias pertinent; neque enim serendi neque
nothing at-all to beasts pertain and-not for of-sowing nor
colendi nec tempestive demetendi percipiendique fructus
of-tending nor timely of-reaping and-of-gathering the-fruit
neque condendi ac reponendi ulla pecudum scientia est,
nor of-storing and laying-up any of-cattle knowledge is
earumque omnium rerum hominum est et usus et cura.
and-of-those all things of-men is both the-use and the-care

Lyres and pipes were made for those able to use them, and so with the rest; that beasts steal from our stores proves nothing, since we do not store grain for mice. Sheep bring nothing but wool, and could not feed themselves without our tending; and a dog's faithfulness, its scent, and its eagerness in hunting show what it was made for.

ut fides igitur et tibus eorum causa factas dicendum 157
 as lyres therefore and pipes for-their sake made to-be-said
 est qui illis uti possent, sic ea quae dixi is
 it-is who them to-use could so those-things which I-have-said for-those
 solis confitendum est esse parata qui utuntur, nec,
 alone to-be-confessed it-is to-have-been prepared who use-them and-not
 si quae bestiae furantur aliquid ex is aut rapiunt, illarum
 if some beasts steal something from them or snatch of-those
 quoque causa ea nata esse dicemus. neque enim
 also for-the-sake those-things born to-have-been shall-we-say and-not for
 homines murum aut formicarum causa frumentum condunt
 men of-mice or of-ants for-the-sake grain store
 sed coniugum et liberorum et familiarum suarum; itaque
 but of-wives and children and households their-own and-so
 bestiae furtim ut dixi fruuntur, domini palam et libere;
 beasts by-stealth as I-have-said enjoy the-masters openly and freely
 hominum igitur causa eas rerum copias comparatas 158
 of-men therefore for-the-sake those of-things stores provided
 fatendum est. nisi forte tanta ubertas varietasque pomorum
 to-be-confessed it-is unless perhaps so-great the-abundance and-variety of-fruits
 eorumque iucundus non gustatus solum sed odoratus etiam
 and-their pleasant not taste only but smell also
 et aspectus dubitationem adfert quin hominibus solis ea
 and look doubt brings that to-men alone them

natura donaverit. Tantumque abest ut haec bestiarum
nature has-given and-so-far is-it that these-things of-beasts
 etiam causa parata sint, ut ipsas bestias hominum gratia
also for-the-sake prepared are that the-very beasts of-men for-the-sake
 generatas esse videamus. quid enim oves aliud adferunt
begotten to-have-been we-see what for sheep else bring
 nisi ut earum villis confectis atque contextis homines
except that their with-the-wool worked and woven men
 vestiantur; quae quidem neque ali neque sustentari neque
are-clothed which indeed neither to-be-fed nor sustained nor
 ullum fructum edere ex se sine cultu hominum et
any fruit to-yield from themselves without the-tending of-men and
 curatione potuissent. canum vero tam fida custodia tamque
care could-have of-dogs indeed so faithful the-guarding and-so
 amans dominorum adulatio tantumque odium in externos
loving of-masters the-fawning and-so-great hatred toward strangers
 et tam incredibilis ad investigandum sagacitas narium tanta
and so incredible for tracking the-keenness of-the-nose so-great
 alacritas in venando quid significat aliud nisi se ad
eagerness in hunting what does-it-mean else except that-they for
 hominum commoditates esse generatos.

of-men the-conveniences to-have-been begotten

159 quid de bubus loquar; quorum ipsa terga declarant non
what about oxen shall-I-speak whose the-very backs declare not
 esse se ad onus accipiendum figurata, cervices autem
to-be themselves for a-burden receiving shaped the-necks but
 natae ad iugum, tum vires umerorum et latitudines
born for the-yoke then the-strength of-the-shoulders and breadths
 ad aratra textraehenda. quibus cum terrae subigerentur
for the-plows drawing by-which when of-the-earth were-broken-up

fissione glebarum ab illo aureo genere, ut poetae loquuntur,
by-the-cleaving of-the-clods by that golden race as the-poets say

vis nulla umquam adferebatur:

violence no ever was-brought

ferrea tum vero proles exorta repentest

iron then indeed offspring arisen suddenly-is

ausaque funestum primast fabricarier ensem

and-having-dared the-deadly first-is to-be-forged sword

et gustare manu iunctum domitumque iuvencom:

and to-taste by-hand yoked and-tamed the-bullock

tanta putabatur utilitas percipi e bubus, ut eorum visceribus

so-great was-thought the-usefulness to-be-got from oxen that their on-flesh

vesci scelus haberetur. longum est mulorum persequi utilitates

to-feed a-crime was-held long it-is of-mules to-recount the-uses

et asinorum, quae certe ad hominum usum paratae sunt.

and of-asses which surely for of-men use provided have-been

LXII • THE PIG, THE CHASE, AND DIVINATION

The pig has nothing but its meat, and Chrysippus says its soul was given in place of salt. We hunt wild beasts to eat, to train ourselves, to use them tamed, and to draw remedies from their bodies. Balbus expects Cotta and Velleius to fasten on divination, but says its existence best confirms that the gods take thought for men.

sus vero quid habet praeter escam; cui quidem ne

the-pig indeed what has besides food to-which indeed lest

putesceret animam ipsam pro sale datam dicit esse

it-should-rot the-soul itself in-place-of salt given says to-have-been

Chrysippus; qua pecude, quod erat ad vescendum

Chrysippus than-which beast because it-was for eating

160

hominibus apta, nihil genuit natura fecundius. quid
for-men fit nothing has-begotten nature more-fruitful what
 multitudinem suavitatemque piscium dicam, quid avium; ex
the-multitude and-sweetness of-fishes shall-I-say what of-birds from
 quibus tanta percipitur voluptas, ut interdum Pronoea nostra
which so-great is-got pleasure that sometimes Providence our
 Epicurea fuisse videatur, atque eae ne caperentur quidem
Epicurean to-have-been seems and they not would-be-caught even
 nisi hominum ratione atque sollertia; quamquam avis
unless of-men by-the-reason and skill although birds
 quasdam, et alites et oscines, ut nostri augures appellant,
certain both alites and oscines as our augurs call
 rerum augurandarum causa esse natas putamus.
of-things to-be-augured for-the-sake to-have-been born we-think

- 161 iam vero immanes et feras beluas nanciscimur venando, ut
now indeed huge and wild beasts we-get by-hunting so-that
 et vescamur is et exerceamur in venando ad similitudinem
both we-feed on-them and are-trained in hunting to the-likeness
 bellicae disciplinae et utamur domitis et condocementis, ut
of-warlike discipline and we-use tamed and trained as
 elephantis, multaque ex earum corporibus remedia morbis et
elephants and-many from their bodies remedies for-diseases and
 vulneribus eligamus, sicut ex quibusdam stirpibus et herbis,
wounds we-pick-out just-as from certain plants and herbs
 quarum utilitates longinqui temporis usu et periclitatione
whose uses of-long time by-the-practice and trial
 percepimus. Totam licet animis tamquam oculis lustrare
we-have-learned the-whole it-is-permitted with-the-mind as-if with-eyes to-survey
 terram mariaque omnia: cernes iam spatia frugifera
the-earth and-the-seas all you-will-discern now the-stretches fruit-bearing

atque imensa camporum vestitusque densissimos montium,
and immeasurable of-plains and-the-mantles thickest of-mountains
 pecudum pastus, tum incredibili cursus maritimos celeritate.

of-herds the-pastures then with-incredible courses sea speed

Nec vero supra terram sed etiam in intumidis eius tenebris 162
and-not indeed above the-earth but also in the-innermost its darkness

plurimarum rerum latet utilitas, quae ad usum hominum
of-very-many things lies-bidden the-usefulness which for the-use of-men
 orta ab hominibus solis invenitur.

arisen by men alone is-found

Illud vero, quod uterque vestrum arripit fortasse ad
that indeed which each of-you will-seize-on perhaps for
 reprehendum, Cotta quia Carneades lubenter in Stoicos
censuring Cotta because Carneades gladly against the-Stoics

invehatur, Velleius quia nihil tam inridet Epicurus quam
used-to-inveigh Velleius because nothing so mocks Epicurus as
 praedictionem rerum futurarum, mihi videtur vel maxime
the-foretelling of-things future to-me seems even most

confirmare deorum prudentia consuli rebus humanis.
to-confirm of-the-gods by-the-wisdom to-be-taken-thought for-the-affairs human

est enim profecto divinatio, quae multis locis rebus
is for assuredly divination which in-many places circumstances
 temporibus apparet cum in privatis tum maxime publicis:
times appears both in private and most public

multa cernunt haruspices multa augures provident, 163
many-things discern the-soothsayers many-things augurs foresee

multa oraculis declarantur multa vaticinationibus multa
many-things by-oracles are-declared many-things by-prophecies many-things

somniis multa portentis; quibus cognitae multae saepe res
by-dreams many-things by-portents which known many often things

ex hominum sententia atque utilitate partae, multa etiam
according-to of-men the-wish and advantage gained many also

pericula depulsa sunt. haec igitur sive vis sive ars
dangers driven-off have-been this therefore whether a-power or an-art
 sive natura ad scientiam rerum futurarum homini profecto
or a-nature for the-knowledge of-things future to-man assuredly
 est nec ali cuiquam a dis immortalibus data.
is and-not to-any-other anyone by the-gods immortal given
 Quae si singula vos forte non movent, universa certe
which-things if singly you perhaps not move all-together surely
 tamen inter se conexa atque coniuncta movere debebant.
yet among themselves linked and joined to-move ought

LXIII · DOWN TO THE SINGLE MAN

The gods take thought not for mankind at large only but for individuals. Mankind narrows step by step: to the great island we call the earth, to Europe, Asia, and Africa, to Rome, Athens, Sparta, and Rhodes, and to single men like Curius, Fabricius, Fabius Maximus, and Scipio, none of whom was such without a god's help.

164 Nec vero universo generi hominum solum sed etiam
and-not indeed for-the-whole race of-men only but also
 singulis a dis immortalibus consuli et provideri
for-individuals by the-gods immortal to-be-taken-thought and provided
 solet. Licet enim contrahere universitatem generis humani
is-wont it-is-permitted for to-narrow the-whole of-the-race human
 eamque gradatim ad pauciores postremo deducere ad singulos.
and-it step-by-step to fewer finally to-bring-down to individuals
 nam si omnibus hominibus, qui ubique sunt quacumque in
for if for-all men who anywhere are in-whatever in
 ora ac parte terrarum ab huiusce terrae quam nos incolimus
coast and part of-lands from of-this land which we inhabit
 continuatione distantium, deos consulere censemur ob has
by-the-continuity distant that-the-gods take-thought we-judge for these

causas quas ante diximus, his quoque hominibus consulunt
reasons which before we-said for-these also men they-take-thought
 qui has nobiscum terras ab oriente ad occidentem colunt.
who these with-us lands from the-east to the-west inhabit
 sin autem consulunt qui quasi magnam quandam insulam 165
but-if moreover they-take-thought who as-it-were a-great a-certain island
 incolunt quam nos orbem terrae vocamus, etiam illis
inhabit which we the-circle of-the-earth call also for-those
 consulunt qui partes eius insulae tenent, Europam Asiam
they-take-thought who parts of-that island hold Europe Asia
 Africam. ergo et earum partes diligunt, ut Romam Athenas
Africa therefore both their parts they-love as Rome Athens
 Spartam Rhodum, et earum urbium separatim ab universis
Sparta Rhodes and of-those cities separately from the-whole
 singulos diligunt, ut Pyrrhi bello Curium Fabricium
individuals they-love as of-Pyrrhus in-the-war Curius Fabricius
 Coruncanium, primo Punico Calatinum Duellium Metellum
Coruncanius in-the-first Punic Calatinus Duellius Metellus
 Lutatium, secundo Maxum Marcellum Africanum, post
Lutatius in-the-second Maximus Marcellus Africanus after
 hos Paulum Gracchum Catonem, patrumve memoria
these Paulus Gracchus Cato or-of-our-fathers in-the-memory
 Scipionem Laelium; multosque praeterea et nostra civitas
Scipio Laelius and-many besides both our state
 et Graecia tulit singulares viros, quorum neminem nisi
and Greece has-borne outstanding men of-whom no-one unless
 iuvante deo talem fuisse credendum est.
helping with-god such to-have-been to-be-believed it-is

This is why the poets, and Homer above all, gave Ulysses, Diomedes, Agamemnon, and Achilles their own gods in danger. No man was ever great without some divine breath. The gods care for great things and overlook small ones. Balbus closes by urging Cotta, a leading citizen and a pontiff, to plead the same cause rather than argue against the gods.

166 quae ratio poetas maxumeque Homerum inpulit ut
which reasoning the-poets and-especially Homer drove to
 principibus heroum Ulixi Diomedis Agamemnoni Achilli
to-the-chief of-heroes Ulysses Diomedes Agamemnon Achilles
 certos deos discriminum et periculorum comites adiungeret.
certain gods of-perils and dangers as-companions to-attach
 praeterea ipsorum deorum saepe praesentiae, quales supra
besides of-the-very gods often the-appearances such-as above
 commemoravi, declarant ab is et civitatibus et singulis
I-recounted declare by them both for-states and for-individual
 hominibus consuli quod quidem intellegitur etiam
men to-be-taken-thought which indeed is-understood also
 significationibus rerum futurarum, quae tum dormientibus
by-the-signs of-things future which now to-the-sleeping
 tum vigilantibus portenduntur; multa praeterea ostentis,
now to-the-waking are-portended many-things besides by-prodigies
 multa in extis admonemur multisque rebus aliis,
many-things in the-entrails we-are-warned and-by-many things other
 quas diuturnus usus ita notavit ut artem divinationis
which long practice so has-marked that the-art of-divination
 efficeret.
it-made

nemo igitur vir magnus sine aliquo adflatu divino
 no-one therefore man great without some inspiration divine
 umquam fuit. Nec vero ita refellendum est ut,
 ever has-been and-not indeed so to-be-refuted it-is that
 si segetibus aut vinetis cuiuspiam tempestas nocuerit,
 if the-crops or vineyards of-anyone a-storm has-harmed
 aut si quid e vitae commodis casus abstulerit,
 or if anything from of-life the-goods chance has-taken-away
 eum cui quid horum acciderit aut invisum deo
 him to-whom any of-these has-happened either bated by-god
 aut neglectum a deo iudicemus. magna di curant,
 or neglected by god we-should-judge great-things the-gods care-for
 parva neglegunt. magnis autem viris prosperae semper
 small-things they-neglect for-great moreover men prosperous always
 omnes res, si quidem satis a nostris et a principe
 all things if indeed enough by our-people and by the-founder
 philosophiae Socrate dictum est de ubertatibus virtutis
 of-philosophy Socrates said has-been about the-riches of-virtue
 et copiis.

and abundance

Haec mihi fere in mentem veniebant quae
 these-things to-me roughly into mind were-coming which
 dicenda putarem de natura deorum. tu autem
 to-be-said I-thought about the-nature of-the-gods you but
 Cotta si me audias eandem causam agas
 Cotta if me you-would-bear the-same cause you-would-plead
 teque et principem civem et pontificem esse
 and-that-you both a-leading citizen and a-pontiff to-be
 cogites et, quoniam in utramque partem vobis
 you-would-consider and since on each side to-you
 licet disputare, hanc potius sumas eamque
 it-is-permitted to-argue this rather you-would-take and-that

facultatem disserendi, quam tibi a rhetoricis
faculty of-discoursing which to-you from rhetorical
 exercitationibus acceptam amplificavit Academia, potius
exercises received has-enlarged the-Academy rather
 huc conferas. mala enim et impia consuetudo est
hither you-would-bring bad for and impious the-habit is
 contra deos disputandi, sive ex animo id fit sive
against the-gods of-arguing whether from the-heart it is-done or
 simulate.”
in-pretense
