LATIN SERIES · VOLUME 2

The Cassiciacum Dialogues

Augustine

Contra Academicos
De Beata Vita
De Ordine

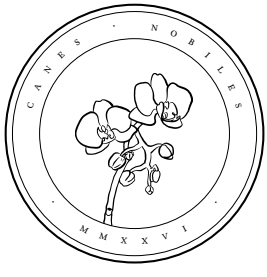
The Cassiciacum Dialogues

Three Dialogues, with the Author's Later Review of Each

---

with a word-for-word interlinear English translation

preserving the original word order



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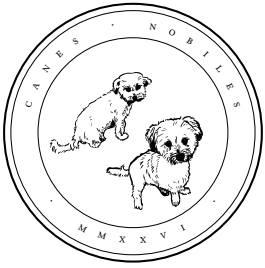

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Knöll prints u for consonantal v, as the manuscripts do.

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AUGUSTINE

Contra Academicos

Against the Academics · Three Books

BOOK I

I · A LETTER TO ROMANIANUS

Augustine wishes that virtue could snatch Romanianus from fortune's resistance, as it lets no one snatch a man from virtue; failing that, only prayers remain, that God give Romanianus back to himself. What the crowd calls fortune, he says, is ruled by some hidden order, and nothing befalls a part that does not fit the whole. He sends the debate of Trygetius and Licentius, taken down by a shorthand writer so the labor should not be scattered by the wind.

O utinam, Romaniane, hominem sibi aptum ita uicissim 1
O would-that O-Romanianus a-man to-itself fitted so in-turn
uirtus fortunae repugnanti posset auferre, ut ab ea sibi
virtue from-fortune resisting could to-take-away as by it from-itself
auferri neminem patitur, iam tibi profecto iniecisset
to-be-taken-away no-one it-allows already on-you surely it-would-have-laid
manus suique iuris te esse proclamans et in bonorum
hands and-of-its-own right you to-be proclaiming and into of-goods
certissimorum possessionem traducens ne prosperis quidem
most-certain the-possession leading-across not to-prosperous even
casibus seruire permitteret. sed quoniam ita comparatum
chances to-be-a-slave she-would-permit but since so arranged
est siue pro meritis nostris siue pro necessitate naturae, ut
it-is whether for deserts our or for the-necessity of-nature that
diuinum animum mortalibus inhaerentem nequaquam sapientiae
a-divine mind to-mortal-things clinging by-no-means of-wisdom
portus accipiat, ubi neque aduersante fortunae flatu neque
the-harbor should-receive where neither opposing of-fortune by-the-blast nor
secundante moueatur, nisi eo illum ipsa uel secunda
favoring it-may-be-moved unless thither him she-herself either favorable
uel quasi aduersa perducat, nihil pro te nobis aliud quam
or seemingly adverse brings nothing for you for-us other than

uota restant, quibus ab illo cui haec curae sunt
prayers remain by-which from that to-whom these-things (a-matter)-of-care are
deo, si possumus, impetremus, ut te tibi reddat —
God if we-can let-us-obtain that you to-yourself he-give-back
ita enim facile reddet et nobis — sinatque mentem
so for easily he-will-give-back also to-us and-let-him-allow the-mind
illam tuam, quae respirationem iam diu parturit.
that your which a-breathing-again now long is-laboring-to-bring-forth
aliquando in auras uerae libertatis emergere. etenim fortasse
at-last into the-airs of-true freedom to-emerge for-indeed perhaps
quae uulgo fortuna nominatur occulto quodam ordine regitur
what commonly fortune is-called by-a-hidden certain order is-ruled
nihilque aliud in rebus casum uocamus, nisi cuius ratio et
and-nothing else in things chance do-we-call except whose reason and
causa secreta est, nihilque seu commodi seu incommodi
cause hidden is and-nothing whether of-advantage or of-disadvantage
contingit in parte, quod non conueniat et congruat uniuerso.
happens in a-part which not agrees and fits with-the-whole
quam sententiam uberrimarum doctrinarum oraculis editam
which view of-the-richest teachings by-the-oracles set-forth
remotamque longissime ab intellectu profanorum se
and-removed very-far from the-understanding of-the-uninitiated that-she
demonstraturam ueris amatoribus suis ad quam te
will-show to-the-true lovers her-own to which you
inuito philosophia pollicetur. quam ob rem cum tibi
I-invite philosophy she-promises which on-account-of thing when to-you
tuo animo indigna multa accidunt, ne te ipse
(of)-your mind unworthy-things many happen do-not yourself you-yourself
contemnas. nam si diuina prouidentia pertenditur usque ad
despise for if divine providence reaches all-the-way to
nos, quod minime dubitandum est, mihi crede, sic tecum
us which not-at-all to-be-doubted is me believe thus with-you

agi oportet, ut agitur. nam cum tanta quantam semper
to-be-dealt it-behooves as it-is-dealt for when with-so-great as-great-as always
admiror indole tua ab ineunte adulescentia adhuc infirmo
I-admire a-nature your from entering youth still with-unsteady
rationis atque lapsante uestigio humanam uitam errorum
of-reason and slipping footstep human life of-errors
omnium plenissimam ingredereris, excepit te circumfluentia
all most-full you-were-entering received you the-flowing-around
diuitiarum, quae illam aetatem atque animum, quae
of-riches which that age and mind what-things
pulchra et honesta uidebantur, auide sequentem inlecebrosis
beautiful and honorable seemed eagerly following in-enticing
coeperat absorbere gurgitibus, nisi inde te fortunae illi
had-begun to-swallow whirlpools had-not thence you of-fortune those
flatus, qui putantur aduersi, eripuissent paene mergentem.
blasts which are-thought adverse snatched-away almost sinking
An uero si edentem te munera ursorum et numquam ibi 2
or indeed if giving you shows of-bears and never there
antea uisa spectacula ciuibus nostris theatricus plausus semper
before seen spectacles to-citizens our theatrical applause always
prosperrimus accepisset, si stultorum hominum, quorum
most-favorable had-received if of-foolish men of-whom
inmensa turba est, conflatis et consentientibus uocibus
immense the-crowd is with-blended and agreeing voices
ferreris ad caelum, si nemo tibi esse auderet inimicus, si
you-would-be-borne to heaven if no-one to-you to-be dared an-enemy if
municipales tabulae te non solum ciuium sed etiam uicinorum
municipal tablets you not only of-citizens but even of-neighbors
patronum aere signarent, conlocarentur statuae, influerent
patron in-bronze would-mark would-be-set-up statues would-flow-in
honores, adderentur etiam potestates, quae municipalem
honors would-be-added even offices which municipal

habitum supercrescerent, conuiuiis cotidianis mensae opimae
station would-overgrow for-banquets daily tables rich
struerentur, quod cuique esset necesse, quod cuiusque etiam
would-be-piled whatever to-each was necessary what of-each even
deliciae sitirent, indubitanter peteret, indubitanter hauriret,
the-luxuries thirsted-for unhesitatingly he-would-ask unhesitatingly he-would-draw
multa etiam non petentibus funderentur, resque
many-things even not to-those-asking would-be-poured-out and-the-estate
ipsa familiaris diligenter a tuis fideliterque administrata
itself household diligently by your-people and-faithfully managed
idoneam se tantis sumtibus paratamque praeberet, tu
fit itself for-such-great expenses and-ready would-show you
interea uiueres in aedificiorum exquisitissimis molibus, in
meanwhile would-live amid of-buildings most-exquisite masses in
nitore balnearum, in tesseris, quas honestas non respuit, in
the-splendor of-baths in dice which honor not rejects in
uenatibus, in conuiuiis, in ore clientium, in ore ciuium,
hunts in banquets in the-mouth of-clients in the-mouth of-citizens
in ore denique populorum humanissimus liberalissimus
in the-mouth finally of-peoples most-humane most-generous
mundissimus fortunatissimus iactareris, quisquam tibi,
most-elegant most-fortunate you-would-be-bandied anyone to-you
Romaniane, beatae alterius uitae, quae sola beata est,
O-Romanianus of-the-happy other life which alone happy is
quisquam quaeso mentionem facere auderet? quisquam tibi
anyone I-ask mention to-make would-dare anyone you
persuadere posset non solum te felicem non esse sed
to-persuade could not only that-you happy not to-be but
eo maxime miserum, quo tibi minime uidereris?
for-this most-of-all wretched by-which to-yourself least you-seemed
nunc uero quam te breuiter admonendum tot et tanta
now indeed how you briefly to-be-admonished so-many and so-great

quae pertulisti aduersa fecerunt. non enim tibi alienis
which you-have-endured adversities have-made not for to-you by-others'
exemplis persuadendum est, quam fluxa et fragilia et plena
examples to-be-persuaded it-is how fleeting and fragile and full
calamitatum sint omnia, quae bona mortales putant, cum
of-disasters are all-things which goods mortals think since
ita expertus sis, ut ex te ceteris persuadere possimus.
so experienced you-have that from you to-the-rest to-persuade we-can
Illud ergo, illud tuum, quo semper decora et honesta 3
that therefore that your-own by-which always seemly-things and honorable-things
desiderasti, quo te liberalem magis quam diuitem esse
you-have-longed-for by-which yourself generous more than rich to-be
maluisti, quo numquam concupisti esse potentior quam
you-preferred by-which never you-desired to-be more-powerful than
iustior, numquam aduersitatibus inprobitatibusque cessisti,
more-just never to-adversities and-to-wickednesses you-yielded
illud ipsum, inquam, quod in te diuinum nescio quo uitae
that very I-say which in you divine I-know-not by-what of-life
huius somno ueternoque sopitum est, uariis illis durisque
this sleep and-lethargy lulled is by-various those and-hard
iactationibus secreta prouidentia excitare decreuit. euigila,
tossings hidden providence to-rouse has-decreed wake-up
euigila, oro te; multum, mihi crede, gratulaberis, quod paene
wake-up I-beg you greatly me believe you-will-rejoice that almost
nullis prosperitatibus, quibus tenentur incauti, mundi huius
by-no prosperities by-which are-held the-incautious of-world this
tibi dona blandita sunt, quae me ipsum capere moliebantur
to-you the-gifts flattered were which me myself to-take were-laboring
cotidie ista cantantem, nisi me pectoris dolor uentosam
daily those-things chanting had-not me of-the-chest a-pain windy
professionem abicere et in philosophiae gremium confugere
profession to-throw-away and into of-philosophy the-lap to-flee

coegisset. ipsa me nunc in otio, quod uehementer
compelled she-herself me now in the-leisure which strongly
optauimus, nutrit ac fouet, ipsa me penitus ab illa
we-have-wished-for nourishes and cherishes she-herself me utterly from that
superstitione, in quam te mecum praecipitem dederam,
superstition into which you with-me headlong I-had-cast
liberauit. ipsa enim docet et uere docet nihil omnino colendum
she-has-freed she for teaches and truly teaches nothing at-all to-be-worshiped
esse totumque contemni oportere, quidquid mortalibus oculis
to-be and-the-whole to-be-scorned to-behoove whatever by-mortal eyes
cernitur, quidquid ullus sensus attingit. ipsa uerissimum et
is-seen whatever any sense touches she the-truest and
secretissimum deum perspicue se demonstraturam promittit
most-hidden God clearly that-she will-show she-promises
et iam iamque quasi per lucidas nubes ostentare dignatur.
and now and-now as-if through bright clouds to-display she-deigns

4 In hac mecum studiosissime uiuit noster Licentius; ad eam
in her with-me most-zealously lives our Licentius to her
totus a iuuenalibus inlecebris uoluptatibusque conuersus
wholly from youthful enticements and-pleasures turned
est ita, ut eum non temere patri audeam imitandum
he-is so that him not rashly to-his-father I-would-dare to-be-imitated
proponere. philosophia est enim, a cuius uberibus se nulla
to-set-forth philosophy is for from whose breasts itself no
aetas queretur excludi. ad quam auidius retinendam et
age will-complain to-be-shut-out to which more-eagerly to-be-held-fast and
hauriendam quo te incitarem, quamuis tuam sitim bene
to-be-drunk whereby you I-might-urge although your thirst well
nouerim, gustum tamen mittere uolui. quod tibi suauissimum
I-know a-taste nevertheless to-send I-wished which to-you most-sweet
et, ut ita dicam, inductorium fore peto, ne frustra
and that so I-may-say an-inducement will-be I-ask that-not in-vain

sperauerim. nam disputationem, quam inter se Trygetius
I-have-hoped for the-debate which between themselves Trygetius
et Licentius habuerunt, relatam in litteras tibi misi.
and Licentius held set-down in writing to-you I-have-sent
illum enim quoque adulescentem quasi ad detergendum
that for also young-man as-it-were for wiping-away
fastidium disciplinarum aliquantum sibi usurpasset militia,
the-distaste for-studies somewhat for-itself had-claimed military-service
ita nobis magnarum honestarumque artium ardentissimum
so to-us of-great and-honorable arts most-ardent
edacissimumque restituit. pauculis igitur diebus transactis
and-most-devouring it-has-restored a-very-few therefore days having-passed
posteaquam in agro uiuere coepimus, cum eos ad studia
after in the-country to-live we-began when them to studies
hortans atque animans ultra quam optaueram paratos et prorsus
urging and encouraging beyond what I-had-wished ready and utterly
inhiantes uiderem, uolui temtare pro aetate quid possent.
gaping-eager I-saw I-wished to-test for their-age what they-could-do
praesertim cum Hortensius liber Ciceronis iam eos ex
especially since the-Hortensius book of-Cicero already them out-of
magna parte conciliasse philosophiae uideretur. adhibito
great part to-have-won-over to-philosophy seemed having-been-brought-in
itaque notario, ne aurae laborem nostrum discerperent,
and-so a-shorthand-writer lest the-breezes labor our should-scatter
nihil perire permisi. sane in hoc libro res et sententias
nothing to-perish I-allowed indeed in this book the-matters and opinions
illorum, mea uero et Alypii etiam uerba lecturus es.
of-those my but and of-Alypius even the-words about-to-read you-are

At Augustine's urging the company gathers, and Alypius asks to be judge rather than advocate, since a journey to the city is fixed for him. Trygetius holds that if happiness can be reached without truth, truth need not be sought; Licentius answers that to live in the search for truth is itself to live happily, and Navigius inclines to him. Augustine then defines living happily as living by what is best in a man — the part of the mind the rest should obey, which may be called mind or reason.

5 Cum igitur omnes hortatu meo unum in locum ad hoc
when therefore all-of-us at-the-urging my one into place for this
congregati essemus, ubi oportunum uisum est: Numquidnam
gathered we-had-been when suitable seemed it-has surely-not
dubitatis, inquam, uerum nos scire oportere? — Minime,
do-you-doubt I-said the-truth that-we to-know to-behoove not-at-all
ait Trygetius ceterique se uultu ipso approbasse
said Trygetius and-the-rest that-they by-expression itself to-have-approved
significauerunt. — Quid, si, inquam, etiam non conprehenso
showed what if I-said even not grasped
uero beati esse possumus, necessariam ueri conprehensionem
the-truth happy to-be we-can necessary of-truth the-grasp
arbitramini? — Hic Alypius: Huius quaestionis, inquit,
do-you-judge here Alypius of-this question he-said
iudicem me tutius puto. cum enim iter mihi in urbem
the-judge myself more-safely I-think since for a-journey for-me to the-city
sit constitutum, oportet me onere alicuius suscipiendae
is fixed it-behooves me of-the-burden of-any to-be-undertaken
partis releuari, simul quod facilius iudicis partes
side to-be-relieved at-the-same-time because more-easily of-a-judge the-part
quam cuiusquam defensionis cuipiam delegare possum. quare
than of-any defense to-someone to-assign I-can wherefore
dehinc pro alterutra parte ne a me quidquam exspectetis.
henceforth for either side do-not from me anything expect

— Quod ei cum concessum esset ab omnibus et
which to-him when granted it-had-been by all and
ego rogationem repetissem: Beati certe, inquit Trygetius,
I the-question had-repeated happy certainly said Trygetius
esse uolumus, et si ad hanc rem possumus absque ueritate
to-be we-wish and if to this thing we-can without truth
peruenire, quaerenda nobis ueritas non est. — Quid hoc
to-arrive to-be-sought by-us the-truth not is what this
ipsum? inquam; existimatisne beatos nos esse posse etiam
itself I-said do-you-think happy us to-be to-be-able even
non inuenta ueritate? — Tunc Licentius: Possumus, inquit,
not found the-truth then Licentius we-can he-said
si uerum quaeramus. — Hic cum ego ceterorum sententiam
if the-truth we-seek here when I of-the-rest the-opinion
nutu flagitassem: Mouet me, inquit Nauigius, quod a
with-a-nod had-demanded it-moves me said Navigius what by
Licentio dictum est. potest enim fortasse hoc ipsum esse
Licentius said was it-can for perhaps this itself to-be
beate uiuere, in ueritatis inquisitione uiuere. — Defini ergo,
happily to-live in of-truth the-search to-live define therefore
ait Trygetius, quid sit beata uita, ut ex eo colligam quid
said Trygetius what is the-happy life so-that out-of it I-may-gather what
respondere conueniat. — Quid censes, inquam, esse aliud
to-answer is-fitting what do-you-suppose I-said to-be other
beate uiuere nisi secundum id quod in homine optimum
happily to-live except according-to that which in a-man best
est uiuere? — Temere, inquit, uerba non fundam; nam id
is to-live rashly he-said words not I-will-pour-out for that
ipsum optimum quid sit, definiendum mihi abs te puto. —
itself best what is to-be-defined for-me by you I-think
Quis, inquam, dubitauerit nihil esse aliud hominis optimum
who I-said would-doubt nothing to-be other of-a-man best

quam eam partem animi, cui dominanti optemperare
than that part of-the-mind to-which ruling to-submit
conuenit cetera quaeque in homine sunt? haec autem, ne
is-fitting the-others whatever in a-man are this however lest
aliam postules definitionem, mens aut ratio dici potest.
another you-demand definition mind or reason to-be-called can
quod si tibi non uidetur, quaere quomodo ipse definias
which if to-you not seems seek how yourself you-may-define
uel beatam uitam uel hominis optimum. — Adsentior, inquit.
either the-happy life or of-a-man the-best I-agree he-said
6 Quid ergo? ut ad propositum, inquam, redeamus, uideturne
what therefore that to the-subject I-said we-may-return does-it-seem
tibi non inuento uero beate posse uiui, si tantum
to-you not found the-truth happily to-be-able to-be-lived if only
quaeratur? — Repeto, inquit, sententiam illam meam:
it-is-sought I-repeat he-said opinion that my
minime uidetur. — Uos, inquam, quid opinamini? — Tum
not-at-all it-seems you I-said what do-you-think then
Licentius: Mihi prorsus, inquit, uidetur. nam maiores nostri,
Licentius to-me entirely he-said it-seems for ancestors our
quos sapientes beatosque accepimus, eo solo, quod uerum
whom wise and-happy we-have-received by-that alone that the-truth
quaerebant, bene beateque uixerunt. — Ago gratias, inquam,
they-sought well and-happily they-lived I-give thanks I-said
quod cum Alypio me iudicem fecistis, cui, fateor, inuidere
that with Alypius me judge you-have-made whom I-confess to-envy
iam coeperam. quoniam igitur alteri uestrum uidetur beatam
already I-had-begun since therefore to-one of-you it-seems the-happy
uitam sola inuestigatione ueritatis, alteri non nisi
life by-the-sole investigation of-truth to-the-other not except
inuentione posse contingere, Nauigius autem paulo ante
by-the-finding to-be-able to-fall-out Navigius however a-little before

ostendit in tuam, Licenti, partem se uelle transire,
showed onto your O-Licentius side that-he to-wish to-cross
magno opere specto, quales sententiarum uestrarum patroni
with-great effort I-watch-for what-sort of-opinions your advocates
esse possitis. res enim magna est et diligenti discussione
to-be you-can-be the-matter for great is and of-careful discussion
dignissima. — Si res magna est, ait Licentius, magnos
most-worthy if the-matter great is said Licentius great
uiros desiderat. — Noli quaerere, inquam, praesertim in hac
men it-requires do-not seek I-said especially in this
uilla, quod ubiuis gentium reperire difficile est, et potius
farmhouse what anywhere of-nations to-find hard it-is and rather
explica, cur id quod abs te non temere, ut opinor, prolatum
explain why that which by you not rashly as I-suppose brought-forward
est et qua tibi ratione uideatur. nam et maximae res
was and by-what to-you reasoning it-seems for also greatest matters
cum a paruis quaeruntur, magnos eos solent efficere.
when by small-people are-sought great them are-accustomed to-make

III · CICERO BROUGHT IN

Trygetius grants that the authority of the wise weighs with him, and Licentius produces Cicero, who held that a man can perceive nothing and that only the search for truth remains. Trygetius, no Greek and no reader of Carneades, concedes Cicero was wise, then asks leave to take it back; Alypius, called away by his journey, leaves his half of the judge's office to Augustine. Licentius argues that man's end is to seek truth perfectly, so whoever seeks as far as he can is happy.

Quoniam te, inquit, uideo magno opere nos urgere, ut 7
since you he-said I-see with-great effort us to-press that
aduersum inuicem disputemus, quod te utiliter uelle confido,
against each-other we-argue which you usefully to-wish I-trust

quaero, cur beatus esse non possit qui uerum quaerit,
I-ask why happy to-be not he-can he-who the-truth seeks
etiamsi minime inueniat. — Quia beatum, inquit Trygetius,
even-if not-at-all he-finds because happy said Trygetius
uolumus esse perfectum in omnibus sapientem. qui autem
we-wish to-be perfect in all-things the-wise-man who however
adhuc quaerit, perfectus non est. hunc igitur quomodo
still seeks perfect not is him therefore how
asseras beatum, omnino non uideo. — Et ille: Potest
you-can-claim happy at-all not I-see and he can
apud te uiuere, inquit, auctoritas maiorum? — Non omnium,
with you to-live he-said the-authority of-our-elders not of-all
inquit Trygetius. — Quorum tandem? — Ille: Eorum scilicet,
said Trygetius of-whom then he of-those namely
qui sapientes fuerunt. — Tum Licentius: Carneades, inquit,
who wise were then Licentius Carneades he-said
tibi sapiens non uidetur? — Ego, ait, Graecus non sum;
to-you wise not does-he-seem I said-he a-Greek not am
nescio Carneades iste qui fuerit. — Quid, inquit Licentius,
I-know-not Carneades that who he-was what said Licentius
de illo nostro Cicerone quid tandem existimas? — Hic cum
about that our Cicero what then do-you-think here when
diu tacuisset: Sapiens fuit, inquit. — Et ille: Ergo eius
for-long he-had-been-silent wise he-was he-said and he therefore his
de hac re sententia habet apud te aliquid ponderis? —
about this matter opinion has with you some of-weight
Habet, inquit. — Accipe igitur quae sit; nam eam tibi
it-has he-said hear therefore what it-is for it from-you
excidisse arbitror. placuit enim Ciceroni nostro beatum esse,
to-have-slipped I-judge it-pleased for Cicero our happy to-be
qui ueritatem inuestigat, etiamsi ad eius inuentionem non
him-who the-truth investigates even-if to its finding not

ualeat peruenire. — Ubi hoc, inquit, Cicero dixit? — Et
he-is-able to-arrive where this said-he Cicero did-say and
Licentius: Quis ignorat eum adfirmasse uehementer nihil ab
Licentius who is-unaware that-he to-have-asserted vehemently nothing by
homine percipi posse nihilque remanere sapienti nisi
a-man to-be-perceived to-be-able and-nothing to-remain for-the-wise-man except
diligentissimam inquisitionem ueritatis, propterea quia, si
the-most-diligent search of-truth for-this-reason that if
incertis rebus esset assensus, etiamsi fortasse uerae forent,
to-uncertain things he-had assented even-if perhaps true they-were
liberari errore non posset, quae maxima est culpa sapientis?
to-be-freed from-error not he-could which the-greatest is fault of-a-wise-man
quam ob rem si et sapientem necessario beatum esse
which on-account-of thing if both the-wise-man necessarily happy to-be
credendum est et ueritatis sola inquisitio perfectum sapientiae
to-be-believed is and of-truth the-sole search the-perfect of-wisdom
munus est, quid dubitamus existimare beatam uitam etiam
office is why do-we-hesitate to-judge the-happy life even
per se ipsa inuestigatione ueritatis posse contingere?
through itself by-the-very investigation of-truth to-be-able to-come-about
Tum ille: Licetne tandem ad ea, quae temere concessa 8
then he is-it-allowed then to those-things which rashly granted
sunt, rursum redire? — Hic ego: Illi hoc non solent
were again to-return here I those-men this not are-accustomed
concedere, inquam, quos ad disputandum non inueniendi ueri
to-grant I-said whom to arguing not of-finding the-truth
cupiditas sed ingenii iactantia puerilis inpellit. itaque apud me,
desire but of-wit the-boasting boyish drives and-so with me
praesertim cum adhuc nutriendi educandique sitis, non
especially since still to-be-nourished and-to-be-brought-up you-are not
solum conceditur sed etiam in praeceptis habeatis uolo ad
only is-it-granted but even among the-precepts you-should-hold I-wish to

ea uos discutienda redire oportere, quae concesseritis
those-things you to-be-examined to-return that-it-behooves which you-have-granted
incautius. — Et Licentius: Non paruum in philosophia
too-carelessly and Licentius not small in philosophy
profectum puto, inquit, cum in conparatione recti
progress I-think he-said when in the-weighing of-the-right
uerique inueniendi contemnitur a disputante uictoria.
and-of-the-true to-be-found is-scorned by the-arguer victory
itaque libenter obsequor praeceptis et sententiae tuae et
and-so gladly I-comply with-the-precepts and with-the-judgment your and
Trygetium ad id, quod temere se concessisse arbitratur
Trygetius to that which rashly himself to-have-granted he-judges
— res enim mei iuris est — redire permitto. — Tum
the-matter for of-my right is to-return I-allow then
Alypius: Suscepti a me officii nondum partes esse uosmet
Alypius of-the-undertaken by me office not-yet the-parts to-be you
ipsi mecum recognoscitis. sed quoniam iam dudum disposita
yourselves with-me recognize but since now long-since arranged
profectio interrumpere me conpellit, pro meo quoque munere
the-departure to-interrupt me compels for my also office
geminatam sibi potestatem particeps mecum iudicii non
doubled for-himself the-power the-sharer with-me of-the-judging not
rennuet usque in reditum meum; uideo enim hoc uestrum
will-refuse right until return my I-see for this your
certamen longius progressurum. — Et cum discessit: Quid,
contest further about-to-go-on and when he-had-left what
inquit Licentius, temere concesseras? profer. — Et ille: Temere
said Licentius rashly had-you-granted bring-out and he rashly
dedi, inquit, Ciceronem fuisse sapientem. — Ergone Cicero
I-gave he-said that-Cicero to-have-been wise then-indeed Cicero
sapiens non fuit, a quo in latina lingua philosophia et incoata
wise not was by whom in Latin the-tongue philosophy both begun

est et perfecta? — Etsi concedam, inquit, esse sapientem,
was and completed even-if I-should-grant he-said him-to-be wise
non omnia tamen eius probo. — Atqui oportet multa eius
not all-things yet of-his I-approve but-then it-behooves many of-his
alia refellas, ut non inpudenter hoc, de quo agitur,
other-things you-refute so-that not shamelessly this about which is-treated
inprobare uidearis. — Quid, si hoc solum non recte illum
to-reject you-seem what if this alone not rightly that-he
sensisse adfirmare paratus sum? uestra, ut opinor, nihil
to-have-thought to-assert ready I-am to-you as I-suppose nothing
interest, nisi cuius ponderis ad id quod uolo adserendum
does-it-matter except of-what of-weight for that which I-wish to-be-maintained
rationes adferam. — Perge, inquit ille. — Quid enim, inquit,
reasons I-bring-forward go-on said he what for said-he
audeam contra eum, qui se Ciceronis aduersarium profitetur?
should-I-dare against him who himself of-Cicero an-opponent declares
Hic Trygetius: Uolo attendas, ait, tu iudex noster, quem ad 9
here Trygetius I-wish you-attend said-he you judge our what to
modum superius beatam uitam definieris; dixisti namque eum
manner earlier the-happy life you-defined you-said for that-he
beatum esse, qui secundum eam partem animi uiuit, quam
happy to-be who according-to that part of-the-mind lives which
ceteris conuenit imperare. tu autem, Licenti, uolo uel nunc
over-the-rest is-fitting to-command you however O-Licentius I-wish even now
mihi concedas — iam enim libertate, in quam maxime
to-me you-grant already for by-the-freedom into which above-all
nos uindicaturam se philosophia pollicetur, iugum illud
us that-she-will-claim herself philosophy promises the-yoke that
auctoritatis excussi — perfectum non esse, qui adhuc
of-authority I-have-shaken-off perfect not to-be he-who still
ueritatem requirat. — Tum ille post diuturnum silentium:
the-truth seeks then he after a-long silence

Non concedo, inquit. — Trygetius: Cur quaeso? explica. istic
not I-grant he-said Trygetius why I-ask explain there-in
sum enim et aueo audire, quo pacto possit et perfectus
I-am for and I-long to-hear by-what manner he-can both perfect
homo esse et adhuc quaerere ueritatem. — Hic ille: Qui
a-man to-be and still to-seek the-truth here he he-who
ad finem, inquit, non peruenit, fateor, quod perfectus non
to the-end said-he not arrives I-confess that perfect not
sit. ueritatem autem illam solum deum nosse arbitror aut
he-is the-truth however that only God to-know I-judge or
forte hominis animam, cum hoc corpus, hoc est tenebrosum
perhaps of-a-man the-soul when this body this is the-dark
carcerem, dereliquerit. hominis autem finis est perfecte
prison it-has-left of-a-man however the-end is perfectly
quaerere ueritatem; perfectum enim quaerimus, sed tamen
to-seek the-truth perfect for we-seek but still
hominem. — Et Trygetius: Non igitur potest beatus esse
a-man and Trygetius not therefore can happy to-be
homo. quomodo enim, cum id quod magno opere concupiscit
a-man how for when that which with-great effort he-desires
adsequi nequeat? potest autem homo beate uiuere, si quidem
to-attain he-cannot can however a-man happily to-live if indeed
potest secundum eam partem animi uiuere, quam dominari
he-can according-to that part of-the-mind to-live which to-rule
in homine fas est. potest igitur uerum inuenire. aut colligat
in a-man right it-is he-can therefore the-truth to-find or let-him-collect
se et non concupiscat uerum, ne, cum id adsequi non
himself and not let-him-desire the-truth lest when it to-attain not
potuerit, necessario miser sit. — At hoc ipsum est beatum
he-has-been-able necessarily wretched he-be but this very is the-happiness
hominis, ait ille, perfecte quaerere ueritatem; hoc enim est
of-a-man said he perfectly to-seek the-truth this for is

peruenire ad finem, ultra quem non potest progredi. quisquis
to-arrive at the-end beyond which not he-can to-advance whoever
ergo minus instanter quam oportet ueritatem quaerit, is ad
therefore less insistently than is-right the-truth seeks he to
finem hominis non peruenit; quisquis autem tantum, quantum
the-end of-man not arrives whoever however so-much as-much-as
homo potest ac debet, dat operam inueniendae ueritati,
a-man can and ought gives effort to-be-found to-the-truth
etiamsi eam non inueniat, beatus est; totum enim facit, quod
even-if it not he-finds happy he-is the-whole for he-does which
ut faciat, ita natus est. inuentio autem si defuerit, id
that he-do so born he-was the-finding however if shall-have-been-lacking that
deerit quod natura non dedit. postremo cum hominem
will-be-wanting which nature not gave finally since a-man
necesse sit aut beatum esse aut miserum, nonne dementis est
necessary it-is either happy to-be or wretched surely of-a-madman it-is
eum, qui dies noctesque quantum potest instat inuestigandae
him who days and-nights as-much-as he-can presses to-be-investigated
ueritati, miserum dicere? beatus igitur erit. deinde illa
the-truth wretched to-call happy therefore he-will-be next that
definitio mihi, ut arbitror, uberius suffragatur; nam si beatus
definition to-me as I-judge more-richly supports for if happy
est, sicuti est, qui secundum eam partem animi uiuit,
he-is as he-is who according-to that part of-the-mind lives
quam regnare ceteris conuenit, et haec pars ratio dicitur,
which to-reign over-the-rest is-fitting and this part reason is-called
quaero, utrum non secundum rationem uiuat qui quaerit
I-ask whether not according-to reason he-lives who seeks
perfecte ueritatem. quod si absurdum est, quid dubitamus
perfectly the-truth which if absurd is why do-we-hesitate
beatum hominem dicere sola ipsa inquisitione ueritatis?
happy the-man to-call by-the-sole very search of-truth

Trygetius defines erring as always seeking and never finding, so that whoever errs neither lives by reason nor is happy at all. Licentius, unable to answer, asks to defer the question and spends the walk fixed in thought; next morning he defines error instead as the approval of the false for the true, into which no one can fall who always holds that the truth must be sought. He offers the traveler to Alexandria overtaken by death on the straight road, having always sought and never found yet never strayed; when Trygetius denies that such a man sought always, Licentius answers that he sought for all the time he had.

10 Mihi, ait ille, nec secundum rationem uiuere nec beatus
to-me said he neither according-to reason to-live nor happy
omnino quisquis errat uidetur. errat autem omnis, qui
at-all whoever errs does-seem errs however everyone who
semper quaerit nec inuenit. unde tibi unum e duobus
always seeks and-not finds whence to-you one out-of two
monstrandum est, aut errantem beatum esse posse aut eum,
to-be-shown is either the-erring happy to-be to-be-able or him
qui quod quaerit numquam inuenit, non errare. — Hic ille:
who what he-seeks never finds not to-err here he
Beatus errare non potest. et cum diu siluisset: Non
the-happy-man to-err not can and when for-long he-had-been-silent not
autem errat, inquit, cum quaerit, quia ut non erret quaerit.
however he-errs he-said when he-seeks because that not he-err he-seeks
— Et Trygetius: Ut non erret quidem, inquit, quaerit,
and Trygetius that not he-err indeed he-said he-seeks
sed errat, cum minime inuenit. ita autem tibi profuturum
but he-errs when not-at-all he-finds so however to-you about-to-profit
putasti, quod errare non uult, quasi nemo erret inuitus
you-thought that to-err not he-wishes as-if no-one errs unwilling
aut quisquam omnino erret nisi inuitus. — Tum ego, cum
or anyone at-all errs except unwilling then I when

ille diu cunctaretur quid responderet: Definiendum uobis
he for-long was-hesitating what he-should-answer to-be-defined by-you
est, inquam, quid sit error; facilius enim eius fines potestis
it-is I-said what is error more-easily for its bounds you-can
uidere, in quem iam penitus ingressi estis. — Ego, inquit
to-see into which already deeply entered you-have I said
Licentius, definire aliquid idoneus non sum, quamuis errorem
Licentius to-define anything fit not am although error
definire sit facilius quam finire. — Ego, ait ille, definiam,
to-define is easier than to-end I said he will-define
quod mihi facillimum est non ingenio, sed causa optima.
which for-me easiest is not by-wit but by-a-case best
nam errare est utique semper quaerere, numquam inuenire.
for to-err is assuredly always to-seek never to-find
— Ego, inquit Licentius, si uel istam definitionem facile
I said Licentius if even that definition easily
possem refellere, iam dudum causae meae non defuissem.
I-could to-refute already long-since to-case my not I-would-have-failed
sed quoniam aut res ipsa per se ardua est aut
but since either the-matter itself through itself hard is or
ita mihi apparet, peto a uobis, ut usque in crastinam
so to-me it-appears I-ask from you that right until tomorrow's
lucem quaestio differatur, si nihil hodie quod respondeam
light the-question be-deferred if nothing today which I-may-answer
reperire potuero, cum id sedulo mecum ipse uoluam. —
to-find I-shall-be-able when it carefully with-me myself I-shall-turn-over
Quod cum concedendum putarem non rennuentibus ceteris,
which when to-be-granted I-thought not refusing the-others
deambulatum ire surreximus nobisque inter nos multa
to-walk to-go we-rose and-we among ourselves many
uariaque sermocinantibus ille in cogitatione defixus fuit. quod
and-various conversing he in thought fixed was which

cum frustra esse sensisset, relaxare animum maluit et nostro
when in-vain to-be he-had-felt to-relax the-mind he-preferred and with-our
se miscere sermoni. postea cum aduesperasceret, in eundem
himself to-mingle talk afterward when it-grew-toward-evening into the-same
conflictum redierant; sed modum inposui persuasique, ut
clash they-had-returned but a-limit I-imposed and-I-persuaded that
in alium diem differri paterentur. inde ad balneas.
to another day to-be-deferred they-should-allow thence to the-baths

11 Postridie autem cum consedissemus: Proferte, inquam, quod
the-next-day however when we-had-sat-down bring-forth I-said what
heri coeperatis. — Tum Licentius: Distuleramus, inquit,
yesterday you-had-begun then Licentius we-had-deferred he-said
disputationem, nisi fallor, rogatu meo, cum erroris
the-debate unless I-am-mistaken at-the-request my since of-error
definitio difficillima mihi esset. — Hic plane, inquam,
the-definition most-difficult for-me was here plainly I-said
non erras, quod ut tibi omen sit ad reliqua, libenter
not you-err which that for-you an-omen may-be for the-rest gladly
optauerim. — Audi ergo, inquit, quod heri etiam,
I-would-have-wished hear therefore he-said what yesterday even
nisi intercessisses, protulissem. error mihi uidetur esse
unless you-had-intervened I-would-have-brought-forth error to-me seems to-be
falsi pro uero approbatio. in quem nullo pacto incidit,
of-the-false for the-true the-approval into which by-no manner falls
qui ueritatem quaerendam semper existimat; falsum enim
he-who the-truth to-be-sought always judges the-false for
probare non potest, qui probat nihil; non igitur potest
to-approve not can he-who approves nothing not therefore can
errare. beatus autem esse facillime potest; nam ne longius
to-err happy however to-be most-easily he-can for lest further
abeam, si nobis ipsis, ut heri licuit, cotidie uiuere
I-go if for-us ourselves as yesterday was-allowed daily to-live

liceret, nihil mihi occurrit, cur nos beatos appellare
were-allowed nothing to-me occurs why us happy to-call
dubitaremus. uiximus enim magna mentis tranquillitate ab
we-should-hesitate we-have-lived for with-great of-mind calm from
omni corporis labe animum uindicantes et a cupiditatium
all of-the-body stain the-mind freeing and from of-desires
facibus longissime remoti, dantes, quantum homini licet,
the-torches very-far removed giving as-much-as to-a-man is-allowed
operam rationi, hoc est secundum diuinam illam partem
effort to-reason this is according-to divine that part
animi uiuentes, quam beatam esse uitam hesterna inter
of-the-mind living which the-happy to-be life by-yesterday's among
nos definitione conuenit; atqui, ut opinor, nihil inuenimus,
us definition it-was-agreed and-yet as I-suppose nothing did-we-find
sed tantummodo quaesiuimus ueritatem. potest igitur sola
but only we-sought the-truth it-can therefore by-the-sole
inquisitione ueritatis, etiamsi eam inuenire minime possit,
search of-truth even-if it to-find not-at-all he-can
homini beata uita contingere. nam definitio tua uide
to-a-man the-happy life to-fall-out for definition your see
quanta facilitate excludatur notione communi. etenim
with-what-great ease is-ruled-out by-a-notion common for-indeed
errare esse dixisti semper quaerere et numquam inuenire.
to-err to-be you-said always to-seek and never to-find
quid, si quisquam nihil quaerat et interrogatus uerbi
what if anyone nothing seeks and asked of-word
gratia, utrumnam modo dies sit, temere statimque noctem
for-the-sake whether just-now day it-is rashly and-at-once night
esse opinetur atque respondeat, nonne tibi uidetur errare?
to-be he-supposes and answers surely to-you does-he-seem to-err
hoc igitur erroris genus uel immanissimum non conplexa

this therefore of-error kind even the-most-monstrous not embraced

est definitio tua. quid, si etiam non errantes conplexa est,
has definition your what if even not (those)-erring embraced it-has
potest definitio ulla esse uitiosior? nam quis Alexandriam
can a-definition any to-be more-faulty for whoever Alexandria
quaerat et ad eam recto pergat itinere, non opinor
may-seek and to it by-a-straight may-go road not I-suppose
potes eum errantem uocare. quid, si eandem uiam uariis
you-can him erring to-call what if the-same road by-various
impedimentis causis longo agat tempore et in ea morte
hindrances by-causes for-a-long may-travel time and on it by-death
praeueniatur, nonne et semper quaesiuit et numquam inuenit
he-is-forestalled surely both always he-sought and never found
nec errauit tamen? — Non, inquit ille, semper quaesiuit.
and-not erred yet not said he always he-sought
12 Recte dicis, ait Licentius, et bene admones. inde enim
rightly you-say said Licentius and well you-warn from-that for
prorsus nihil ad rem pertinet definitio tua; non enim ego
utterly nothing to the-point pertains definition your not for I
beatum esse dixi, qui semper quaerat ueritatem. quod ne
happy to-be said him-who always seeks the-truth which not
fieri quidem potest, primo quia non semper homo est,
to-happen even can first because not always a-man he-is
deinde quia non ex quo tempore incipit esse homo, eo
next because not out-of what time he-begins to-be a-man from-then
iam potest aetate impediente uerum quaerere. aut si semper
already he-can with-age hindering the-truth to-seek or if always
id putas dicendum, si nihil temporis, quo iam quaerere
that you-think to-be-said if nothing of-time in-which already to-seek
potest, perire patitur, rursus tibi Alexandriam redeundum
he-can to-perish he-allows again for-you to-Alexandria to-be-returned
est. fac enim quemquam, ex quo tempore iter agere
it-is suppose for someone out-of what time a-journey to-make

uel aetate uel negotio sinitur, pergere occipere illam
either by-age or by-business he-is-permitted to-proceed to-begin that
uiam atque, ut supra dixi, cum deuiet nusquam, antequam
road and as above I-said although he-strays nowhere before
perueniat, tamen uita excedere, multum profecto errabis, si
he-arrives yet from-life to-depart much surely you-will-err if
tibi errasse iste uidebitur, quamuis omni quo potuit
to-you to-have-erred that-man will-seem although in-all in-which he-could
tempore nec quaerere desierit nec inuenire potuerit quo
time neither to-seek he-ceased nor to-find he-was-able whither
pergebat. quam ob rem si et mea descriptio uera et
he-was-going which on-account-of thing if both my account (is)-true and
secundum eam non errat ille, qui perfecte quaerit, quamuis
according-to it not errs he who perfectly seeks although
non inueniat ueritatem, beatusque est ob eam rem,
not he-finds the-truth and-happy he-is on-account-of that thing
quod secundum rationem uiuit, tua uero definitio et frustrata
that according-to reason he-lives your but definition both baffled
est et, si non esset, nihil eam curare deberem, si
has-been and if not it-were in-no-way about-it to-care should-I if
ex eo solum, quod ego definiui, satis causa firmata est,
out-of that alone that I defined enough the-case strengthened has-been
cur quaeso nondum est ista inter nos quaestio dissoluta?
why I-ask not-yet is that among us question resolved

Trygetius gets Licentius to grant that wisdom is the right way of life, and when Licentius asks him to define it he offers first that, then the right way that leads to truth. Licentius refutes both: the traveler who takes the straight road to escape robbers follows a right way of life that no one calls wisdom, and Aeneas, told by his mother to keep to where the road leads, reached the truth. If wisdom is the way, whoever uses it is wise, so the perfect seeker is wise and happy. Trygetius, smiling, refuses to define again and asks the judge to come down as advocate.

13 Hic Trygetius: Dasne, inquit, sapientiam rectam uiam esse
here Trygetius do-you-grant he-said that-wisdom the-right way to-be
uitae? — Do, inquit, sine dubio; sed tamen uolo mihi
of-life I-grant he-said without doubt but still I-wish for-me
sapientiam definias, ut sciam, utrum quae mihi eadem
wisdom you-define so-that I-may-know whether what to-me the-same
tibi esse uideatur. — Et ille: Parum tibi, ait, uidetur
to-you to-be seems and he too-little to-you said-he does-it-seem
definita hoc ipso, quod nunc interrogatus es? etiam
defined by-this itself that just-now asked you-were even
quod uolui concessisti. si enim non fallor, recta uia
what I-wished you-granted if for not I-am-mistaken the-right way
uitae sapientia nominatur. — Tum Licentius: Nihil mihi tam
of-life wisdom is-named then Licentius nothing to-me so
ridiculum quam ista definitio uidetur, inquit. — Fortasse,
laughable as that definition seems he-said perhaps
ait ille; pedetemtim tamen quaeso, ut ratio praeueniat risum
said he step-by-step yet I-beg that reason may-outstrip laughter
tuum; nihil enim est foedius risu inrisione dignissimo.
your nothing for is fouler than-a-laugh of-mockery most-worthy
— Quid enim, ait ille, nonne fateris uitae mortem esse
what for said he surely do-you-confess to-life that-death to-be

contrariam? — Fateor, ait. — Mihi igitur, inquit ille, uia
contrary I-confess said-he to-me therefore said he a-way
uitae nulla magis uidetur quam ea, qua quisque pergit,
of-life none more seems than that by-which each-man proceeds
ne in mortem incidat. — Adsentiebatur Trygetius. — Ergo
lest into death he-fall he-was-agreeing Trygetius therefore
si uiator quispiam deuerticulum uitans, quod a latronibus
if a-traveler some a-byway avoiding which by robbers
obsideri audierit, recta ire pergat atque ita euadat interitum,
to-be-beset he-has-heard straight to-go proceeds and so escapes destruction
nonne et uiam uitae et rectam secutus est? et eam
surely both a-way of-life and a-right followed he-has and it
sapientiam nominat nemo? quomodo igitur omnis recta uitae
wisdom calls no-one how therefore every right of-life
uia sapientia est? — Concessi enim esse, sed non solam. —
way wisdom is I-granted for it-to-be but not the-only
Definitio autem nihil conplecti debuit, quod esset alienum.
a-definition however nothing to-embrace ought which was foreign
itaque rursus defini, si placet: quid tibi uidetur esse sapientia?
and-so again define if it-pleases what to-you seems to-be wisdom
Diu ille tacuit; deinde: En, inquit, iterum definio, si hoc 14
for-long he was-silent then behold he-said again I-define if this
tu numquam finire statuisti. sapientia est uia recta, quae ad
you never to-end have-resolved wisdom is a-way right which to
ueritatem ducat. — Similiter et hoc, inquit ille, refellitur;
truth leads likewise also this said he is-refuted
nam cum apud Uergilium Aeneae dictum est a matre:
for when in Virgil to-Aeneas said was by (his)-mother
perge modo et, qua te ducit uia, dirige gressum, sequens
go-on only and where you leads the-way direct your-step following
hanc uiam ad id, quod dictum erat, id est ad uerum,
this way to that which said had-been that is to the-truth

peruenit. contende, si placet, ubi pedem ille incedens posuit,
he-came maintain if it-pleases where a-foot he walking set
sapientiam posse dici; quamquam stulte prorsus istam
wisdom to-be-able to-be-called although foolishly utterly that
descriptionem tuam conor effringere; nam causam meam nulla
account your I-try to-break-open for case my none
plus adiuuat. etenim sapientiam non ipsam ueritatem, sed
more helps for-indeed wisdom not itself the-truth but
uiam, quae ad eam ducat, esse dixisti. quisquis ergo hac
a-way which to it leads to-be you-said whoever therefore this
utitur uia, sapientia profecto utitur, et qui sapientia utitur,
uses way wisdom surely uses and who wisdom uses
sapiens sit necesse est; sapiens igitur erit ille, qui perfecte
wise he-be necessary it-is wise therefore will-be he who perfectly
quaesierit ueritatem, etiamsi ad eam nondum peruenerit. nam
has-sought the-truth even-if to it not-yet he-has-come for
uia, quae ducit ad ueritatem, nulla, uti opinor, intellegitur
a-way which leads to truth none as I-suppose is-understood
melius quam diligens inquisitio ueritatis. hac igitur sola uia
better than the-diligent search of-truth this therefore alone way
utens iam iste sapiens erit. et nemo sapiens miser; omnis
using already that-man wise will-be and no wise-man wretched every
autem homo aut miser aut beatus: beatum igitur faciet
however man either wretched or happy happy therefore will-make
non tantum inuentio, sed ipsa per se inuestigatio ueritatis.
not only the-finding but itself through itself the-search of-truth
15 Tum ille arridens: Merito mihi, inquit, ista contingunt, dum
then he smiling deservedly to-me he-said these-things happen while
aduersario in re non necessaria fidenter assentior; quasi uero
to-an-opponent in a-matter not necessary confidently I-assent as-if indeed
ego sum magnus definitor aut quidquam in disputando magis
I am a-great definer or anything in arguing more

superuacaneum puto. quis enim modus erit, si ego rursus
superfluous I-think what for limit will-there-be if I again
uelim definiri abs te aliquid et rursus eiusdem definitionis
should-wish to-be-defined by you something and again of-the-same definition
uerba et consequentium item singillatim omnia fingens, quod
the-words and of-those-following likewise one-by-one all pretending that
nihil intellegam, definiri flagitem? nam quid planissimum non
nothing I-understand to-be-defined I-demand for what most-plain not
meo iure definiri cogam, si iure a me sapientiae definitio
by-my right to-be-defined shall-I-compel if by-right from me of-wisdom a-definition
postulatur? cuius enim uerbi in animis nostris apertiorem
is-demanded of-what for word in minds our a-clearer
notionem natura esse uoluit quam sapientiae? sed nescio
notion nature to-be has-willed than of-wisdom but I-know-not
quo modo, cum mentis nostrae ueluti portum notio ipsa
by-what way when of-mind our as-it-were the-harbor the-notion itself
reliquerit et uerborum sibi quasi uela tetenderit, occurrent
has-left and of-words for-itself as-if sails has-spread there-will-meet-it
statim calumniarum mille naufragia. quam ob rem
at-once of-quibbles a-thousand shipwrecks which on-account-of thing
aut definitio sapientiae ne requiratur aut iudex noster in
either a-definition of-wisdom let-not be-required or judge our into
eius patrocinium dignetur descendere. — Tum ego, cum iam
its advocacy let-him-deign to-come-down then I when already
stilum nox impediret et quasi de integro magnum quiddam
the-pen night was-hindering and as-if from anew a-great something
disserendum uiderem oboriri, in alium diem distuli. nam
to-be-discussed I-saw to-arise to another day I-deferred for
disputare coeperamus sole iam in occasum declinante
to-argue we-had-begun with-the-sun already toward setting sinking

diesque paene totus cum in rebus rusticis ordinandis tum
and-the-day almost whole partly in matters rustic to-be-set-in-order partly
in recensione primi libri Uergilii peractus fuit.
in the-review of-the-first book of-Virgil spent was

VI · HUMAN AND DIVINE THINGS

Asked to come down from judge to advocate, Augustine offers only the old definition: wisdom is the knowledge of human and divine things. Licentius objects at once with Albicerius, the diviner of Carthage, a man of scandalous life who answered truly about a missing spoon, a slave's stolen coins, an estate's name, and a verse a pupil was silently pondering. Coins, an estate, and a thought are human things, and divination comes through divine ones, so by that definition Albicerius was wise.

16 Deinde mox ut inluxit — ita enim res erant
then soon as it-grew-light so for things had-been
pridie constitutae, ut largum esset otium — statim
the-day-before arranged that ample there-might-be leisure at-once
peragendum negotium susceptum est. tum ego: Heri
to-be-carried-through the-business undertaken was then I yesterday
postulastis, inquam, Trygeti, ut a iudicis munere ad
you-demanded I-said O-Trygetius that from of-a-judge the-office to
sapientiae patrocinium descenderem, quasi uero quemquam in
of-wisdom the-advocacy I-should-come-down as-if indeed anyone in
sermone uestro aduersarium sapientia pateretur aut ullo
talk your an-opponent wisdom would-suffer or with-anyone
defendente ita laboraret, ut maius implorare deberet
defending so would-struggle that greater to-implore she-would-need
auxilium. nam neque inter uos aliud quaerendum natum
help for neither among you another-thing to-be-asked arisen
est quam quid sit sapientia — in quo eam uestrum
has than what is wisdom in which it of-you

neuter oppugnat, quia uterque desiderat — neque si tu in
neither attacks because each longs-for nor if you in
definienda sapientia defecisse te putas, propterea reliqua
to-be-defined wisdom to-have-failed yourself think for-that-reason the-remaining
defensio sententiae tuae tibi deserenda est. itaque a me
defense of-opinion your by-you to-be-abandoned is and-so from me
nihil aliud habebis quam definitionem sapientiae, quae nec
nothing other will-you-have than a-definition of-wisdom which neither
mea nec noua est, sed et priscorum hominum et quam
mine nor new is but both of-ancient men and which
uos miror non recordari. non enim nunc primo auditis
you I-wonder not to-recall not for now for-the-first-time you-hear
sapientiam esse rerum humanarum diuinarumque scientiam.
that-wisdom to-be of-things human and-divine the-knowledge
Hic Licentius, quem post istam definitionem diu putabam 17
here Licentius whom after that definition long I-was-thinking
quaesiturum esse quod diceret, subiecit statim: Cur ergo
about-to-search to-be what he-might-say added at-once why then
non quaeso sapientem uocamus flagitiosissimum illum
not I-ask wise do-we-call most-scandalous that
hominem, quem ipsi bene nouimus per innumera scorta
man whom ourselves well we-know through countless harlots
solere dissolui, Albicerium dico illum, qui apud
to-be-accustomed to-be-dissolved Albicerius I-mean that-man who at
Karthaginem multos annos consulentibus mira quaedam et
Carthage many years to-those-consulting wonderful some and
certa respondit? innumerabilia commemorare possem, nisi et
sure answered countless-things to-recount I-could if-not both
apud eos loquerer, qui experti sunt, et paucis nunc
before those I-were-speaking who having-experienced are and with-few now
satis sit ad id quod uolo. nonne cochlearium — mihi
enough it-were for that which I-wish surely a-spoon to-me

autem dicebat — cum domi non inueniretur, tuo iussu
however he-was-speaking when at-home not it-was-found by-your order
percontatus non solum quid quaereretur uerum etiam
having-been-questioned not only what was-being-sought but even
nominatim, cuius res esset et ubi lateret, citissime
by-name whose the-thing was and where it-lay-hidden most-swiftly
uerissimeque respondit? item me praesente — omitto illud,
and-most-truly he-answered likewise with-me present I-pass-over that
quod in eo quod rogabatur nihil omnino falsus est, sed
that in that which was-being-asked nothing at-all mistaken he-was but
cum puer, qui nummos ferebat, certam eorum partem, cum
when the-slave who the-coins was-carrying a-certain of-them part while
ad eum pergeremus, furatus esset, omnes sibi numerari
to him we-were-going stolen he-had all for-himself to-be-counted
iussit coegitque illum ante oculos nostros quos abstulerat
he-ordered and-compelled him before eyes our which he-had-taken
reddere, priusquam omnino ipse aut eosdem nummos
to-give-back before at-all himself either the-same coins
uidisset aut quantum sibi allatum fuerit audisset e nobis.
had-seen or how-much to-him brought had-been had-heard from us
18 Quid, quod doctissimum et clarissimum uirum Flaccianum
what that most-learned and most-distinguished man Flaccianus
mirari solitum esse abs te accepimus, qui cum de fundo
to-marvel accustomed to-be from you we-have-heard who when about an-estate
emendo esset locutus, ad illum diuinum rem ita detulit,
to-be-bought had spoken to that diviner the-matter so he-brought
ut quid egisset, si potis esset, ediceret? atque ille statim
that what he-had-done if possible it-were he-should-declare and he at-once
non modo negotii genus sed etiam, in quo ille uehementer
not only of-the-business the-kind but even in which he loudly
clamabat admirans, ipsum fundi nomen pronuntiauit,
was-crying-out marveling the-very of-the-estate name he-pronounced

cum ita esset absurdum, ut uix eius Flaccianus ipse
although so it-was outlandish that scarcely of-it Flaccianus himself
meminisset. iam illud sine stupore animi non queo dicere,
remembered now that without astonishment of-mind not I-can to-tell
quod amico nostro, discipulo tuo, sese uolenti exagitare
that to-a-friend our pupil your him wishing to-harass
flagitantique insolenter, ut diceret, quid secum ipse tacitus
and-demanding insolently that he-say what with-himself he silent
uolueret, Uergilii uersum eum cogitare respondit. cum
was-turning-over of-Virgil a-verse that-he to-be-pondering he-answered when
ille obstupefactus negare non posset, perrexit quaerere, quisnam
he thunderstruck to-deny not could he-went-on to-ask which-indeed
uersus esset; nec Albicerius, qui grammatici scholam uix
verse it-was and-not Albicerius who of-a-grammarian the-school scarcely
transiens uidisset aliquando, uersum ipsum securus et garrulus
passing had-seen ever the-verse itself untroubled and talkative
canere dubitauit. num igitur aut res humanae non erant,
to-chant hesitated surely-not then either matters human not were
de quibus ille consulebatur, aut sine rerum diuinarum
about which he was-being-consulted or without of-things divine
scientia tam certa consulentibus et uera respondit? at
knowledge so sure to-those-consulting and true he-answered but
utrumque absurdum est. nam et humanae res nihil sunt
each-of-the-two absurd is for both human matters nothing are
aliud quam res hominum, ut argentum nummi fundus
other than the-things of-men as silver coins an-estate
postremo ipsa etiam cogitatio, et res diuinas quis non recte
finally itself even thought and things divine who not rightly
arbitretur esse, per quas homini diuinatio ipsa contingit?
would-judge to-be through which to-a-man divination itself comes

sapiens ergo fuit Albicerius, si sapientiam rerum humanarum
wise therefore was Albicerius if that-wisdom of-things human
diuinarumque scientiam illa definitione concedimus.
and-divine the-knowledge by-that definition we-grant

VII · KNOWLEDGE CANNOT BE DECEIVED

Trygetius answers that he calls nothing knowledge in which the one who professes it is ever deceived, and that Albicerius often said what was false. Human things are not our estates and coins but the light of prudence, the grace of temperance, the strength of courage, the holiness of justice; fearing no fortune, we dare call these truly ours. He grants that certain worthless creatures of this air can outstrip us in sharpness and fineness of sense, but denies it in reason: a bee's keenness in finding honey does not put it above a man.

19 Hic ille: Primo, inquit, ego scientiam non appello, in qua ille,
here he first he-said I knowledge not I-call in which he
qui eam profitetur, aliquando fallitur. scientia enim non solum
who it professes at-any-time is-deceived knowledge for not only
conprehensis sed ita conprehensis rebus constat, ut neque
grasped but so grasped things consists that neither
in ea quisquam errare nec quibuslibet aduersantibus inpulsus
in it anyone to-err nor by-any opposers driven
nutare debeat. unde uerissime a quibusdam philosophis dicitur
to-waver should whence most-truly by certain philosophers it-is-said
in nullo eam posse nisi in sapiente inueniri, qui non
in no-one it to-be-able except in the-wise-man to-be-found who not
modo perfectum habere debet id, quod tuetur ac sequitur,
only perfect to-have ought that which he-guards and follows
uerum etiam inconcussum tenere. scimus autem illum, quem
but also unshaken to-hold we-know however that-man whom

commemorasti, multa saepe falsa dixisse, quod non solum
you-mentioned many-things often false to-have-said which not only
aliis mihi referentibus comperi sed praesens aliquando
with-others to-me reporting I-learned but present at-one-time
ipse percepi. eumne igitur scientem uocem, cum saepe falsa
myself I-observed him-then therefore knowing should-I-call when often false
dixerit, quem non uocarem, si cunctanter uera dixisset? hoc
he-has-said whom not I-would-call if hesitantly true he-had-said this
me de aruspicibus et de auguribus et de his omnibus,
me about soothsayers and about augurs and about these all
qui sidera consulunt, et de coniectoribus dixisse putatote
who the-stars consult and about dream-readers to-have-said consider-you
aut aliquem ex hoc genere hominum proferte, si potestis,
or someone out-of this class of-men bring-forward if you-can
qui consultus numquam de responsis suis dubitauerit,
who consulted never about the-answers his-own has-doubted
numquam postremo falsa responderit. nam de uatibus nihil
never finally false has-answered for about prophets nothing
mihi puto esse laborandum, qui mente loquuntur aliena.
for-me I-think to-be to-be-labored who with-a-mind speak not-their-own
Deinde res humanas esse ut concedam res hominum, 20
next matters human to-be that I-grant the-things of-men
quidquam tu existimas nostrum esse, quod nobis uel dare uel
anything you do-think ours to-be which to-us either to-give or
eripere casus potest? aut cum rerum humanarum scientia
to-snatch-away chance can or when of-things human the-knowledge
dicitur, ea dicitur, qua quisque nouit uel quot uel
is-spoken-of that is-meant by-which each-man knows either how-many or
quales fundos habeamus, quid auri, quid argenti, quid
of-what-kind estates we-have how-much of-gold how-much of-silver what
denique alienorum carminum cogitemus? illa est humanarum
finally of-others' verses we-are-pondering that is of-human

rerum scientia, quae nouit lumen prudentiae, temperantiae
things the-knowledge which knows the-light of-prudence of-temperance
decus, fortitudinis robur, iustitiae sanctitatem. haec enim sunt,
the-grace of-courage the-strength of-justice the-holiness these for are
quae nullam fortunam metuentes uere nostra dicere audemus;
which no fortune fearing truly ours to-call we-dare
quae si Albicerius ille didicisset, numquam, mihi crede, tam
which if Albicerius that had-learned never me believe so
luxuriose deformiterque uixisset. quod autem dixit, quem
wantonly and-foully would-be-have-lived what however he-said which
uersum uolueret animo ille, quo consulebatur, neque hoc
verse was-turning in-mind he by-whom he-was-consulted and-not this
puto inter res nostras esse numerandum, non quo negem
I-think among things ours to-be to-be-counted not that I-deny
honestissimas disciplinas ad possessionem quandam nostri animi
that-most-honorable studies to a-possession a-certain of-our mind
pertinere, sed quia uersum alienum etiam inperitissimis canere
to-pertain but because a-verse another's even to-the-most-unschooled to-chant
ac pronuntiare concessum est. ideo talia cum in memoriam
and to-recite granted is therefore such-things when into memory
nostram incurrerint, non mirum, si sentiri possunt ab huius
our have-run not a-wonder if to-be-perceived they-can by of-this
aeris animalibus quibusdam uilissimis, quos daemonas uocant,
air creatures certain most-worthless whom demons they-call
a quibus nos superari acumine ac subtilitate sensuum posse
by whom us to-be-surpassed in-sharpness and in-fineness of-the-senses to-be-able
concedo, ratione autem nego, atque id fieri nescio quo
I-grant in-reason however I-deny and this to-happen I-know-not by-what
modo secretissimo atque a nostris sensibus remotissimo.
way most-hidden and from our senses most-removed
non enim, si miramur apiculam melle posito nescio
not for if we-marvel that-a-little-bee with-honey set-out I-know-not

qua sagacitate, qua hominem uincit, undeunde aduolare,
by-what keenness by-which a-man it-beats from-anywhere to-fly-to
ideo eam nobis praeponere aut saltem comparare debemus.
therefore it to-us to-prefer or at-least to-compare we-ought
Itaque uellem magis iste Albicerius ab eo, qui discere cuperet, 21
and-so I-would-wish rather that Albicerius by him who to-learn desired
interrogatus ipsa metra docuisset uel coactus a quopiam
asked the-very meters had-taught or compelled by some
consultorum de re sibi statim proposita uersus proprios
of-the-consulters about a-matter to-him at-once set verses of-his-own
cecinisset. quod eundem Flaccianum saepe dixisse soles
had-sung which that-same Flaccianus often to-have-said you-are-accustomed
commemorare, cum illud diuinationis genus magna mentis
to-recall when that of-divination kind with-great of-mind
altitudine derideret atque despiceret idque nescio cui
loftiness he-laughed-at and despised and-it I-know-not to-what
abiectissimae animulae — sic enim dicebat — tribueret, quo
most-abject little-soul so for he-said he-attributed by-which
ille quasi spiritu admonitus uel inflatus haec respondere
he as-if by-a-spirit prompted or puffed-up these-things to-answer
solitus esset. quaerebat enim uir ille doctissimus ab his,
accustomed was he-asked for man that most-learned from those
qui talia mirarentur, num grammaticam uel musicam
who such-things marveled-at whether grammar or music
uel geometricam posset Albicerius docere. quis autem illum
or geometry could Albicerius to-teach who however him
nosset et non istorum omnium imperitissimum fateretur?
would-know and not of-those all most-ignorant would-confess
quam ob rem ad extremum hortabatur, ut animos suos
which on-account-of thing at the-last he-urged that minds their
hi, qui talia didicissent, illi diuinationi sine dubitatione
those who such-things had-learned to-that divination without hesitation

praeferrent darentque operam his disciplinis instruere atque
should-prefer and-should-give effort with-these studies to-equip and
adminiculare suam mentem, quibus aeriam istam inuisibilium
to-prop-up their-own mind by-which airy that of-invisible
animantium naturam transilire et eam supereuolare contingeret.
living-things nature to-leap-over and it to-fly-above it-might-befall

VIII · WHAT THE WISE MAN SEEKS

Divine things are better than human, and Albicerius could not reach what he did not know; the stars we look at daily are cheap beside the truest and most hidden God. Licentius answers that divination is not the divine knowledge wisdom claims. Trygetius then narrows the definition to those human and divine things that bear on the happy life, and Licentius offers his own: not knowledge only, but the diligent search — knowledge belonging to God, the search to man.

22 Iam res diuinae cum omnibus concedentibus meliores
now things divine since with-all granting better
augustioresque multo quam humanae sint, quo pacto eas
and-more-august by-much than human are by-what manner them
ille adsequi poterat, qui quid esset ipse nesciebat, nisi forte
he to-attain was-able who what he-was himself did-not-know unless perhaps
existimans sidera, quae cotidie contemplamur, magnum
thinking that-the-stars which daily we-gaze-at a-great
quiddam esse in conparatione uerissimi et secretissimi dei,
something to-be in comparison of-the-truest and most-hidden God
quem raro fortasse intellectus, sensus autem nullus attingit?
whom rarely perhaps the-understanding sense however none touches
haec autem praesto sunt oculis nostris. nec ista igitur sunt illa
these however at-hand are to-eyes our and-not these therefore are those
diuina, qualia se sola scire sapientia profitetur; cetera autem,
divine-things such-as itself alone to-know wisdom professes the-rest however

quibus isti nescio qui diuinantes uel ad uanam iactantiam
which those I-know-not what diviners either for empty boasting
uel ad quaestum abutuntur, prae sideribus profecto uiliora
or for gain misuse before the-stars surely baser
sunt. non igitur Albicerius rerum humanarum ac diuinarum
are not therefore Albicerius of-things human and divine
scientiae particeps fuit frustraque abs te isto modo definitio
of-the-knowledge a-sharer was and-in-vain by you that way definition
nostra temptata est. postremo cum quidquid praeter res
our assailed was finally since whatever besides things
humanas atque diuinas est, nos uilissimum ducere et omnino
human and divine is us most-worthless to-reckon and utterly
contemnere oporteat, quaero, in quibus rebus quaerat tuus ille
to-despise it-behooves I-ask in what things seeks your that
sapiens ueritatem. — In diuinis, ait ille; nam uirtus etiam in
wise-man the-truth in divine-things said he for virtue even in
homine sine dubitatione diuina est. — Has igitur Albicerius
a-man without hesitation divine is these therefore Albicerius
iam sciebat, quas tuus sapiens semper inquiret? — Tum
already knew which your wise-man always will-seek then
Licentius: Diuinas, ait, et ille nouerat, sed non eas, quae
Licentius divine-things said-he even he knew but not those which
a sapiente quaerendae sunt. quis enim non euertat omnem
by a-wise-man to-be-sought are who for not would-overturn all
loquendi consuetudinem, si ei diuinationem concedat,
of-speaking the-custom if to-him divination he-should-grant
adimat res diuinas, e quibus diuinatio nominata
he-should-take-away things divine out-of which divination named
est? quare illa uestra definitio, nisi fallor, nescio quid
was wherefore that your definition unless I-am-mistaken I-know-not what
aliud, quod ad sapientiam non pertineret, inclusit.
other-thing which to wisdom not pertained included

23 Tum Trygetius: Definitionem istam, inquit, defendet, si
then Trygetius definition that he-said will-defend if
libebit, ille qui protulit. nunc mihi tu responde, ut
it-shall-please he who brought-it-forth now to-me you answer so-that
tandem ad id quod agitur ueniamus. — Istic sum, inquit
at-last to that which is-in-hand we-may-come here I-am said
ille. — Dasne, ait, Albicerium scisse uerum? — Do,
he do-you-grant said-he that-Albicerius to-have-known the-truth I-grant
inquit. — Melior igitur tuo sapiente. — Nullo modo, ait
said-he better therefore than-your wise-man by-no way said
ille; nam quod genus ueri sapiens requirit, non solum ille
he for what kind of-truth the-wise-man seeks not only that
delirus ariolus sed ne ipse quidem sapiens, dum in hoc
raving fortune-teller but not himself even the-wise-man while in this
corpore uiuit, adsequitur. quod tamen tantum est, ut multo
body he-lives attains which yet so-great is that by-much
sit praestabilius hoc semper quaerere quam illud aliquando
it-is more-excellent this always to-seek than that at-some-time
inuenire. — Necesse est, ait Trygetius, ut mihi in angustiis
to-find necessary it-is said Trygetius that to-me in straits
definitio illa subueniat. quae si propterea tibi uitiosa uisa est,
definition that come-to-aid which if for-this-reason to-you faulty seemed has
quia complexa est eum, quem non possumus uocare sapientem,
because embraced it-has him whom not we-can to-call wise
quaero, utrum eam probes, si sapientiam rerum humanarum
I-ask whether it you-approve if wisdom of-things human
diuinarumque scientiam dicamus, sed earum, quae ad beatam
and-divine the-knowledge we-call but of-those which to the-happy
uitam pertineant. — Est, inquit ille, et ista sapientia et
life pertain it-is said he even that wisdom and
non sola. unde superior definitio inuasit alienum, haec
not the-only whence the-earlier definition invaded what-was-another's this

autem proprium deseruit; quare illa auaritiae, ista stultitiae
however what-was-its-own abandoned wherefore that of-greed this of-folly
coargui potest. etenim ut iam ipse explicem definitione
to-be-convicted can for-indeed that now myself I-may-set-out by-a-definition
quod sentio, sapientia mihi uidetur esse rerum humanarum et
what I-think wisdom to-me seems to-be of-things human and
diuinarum, quae ad beatam uitam pertineant, non scientia
divine which to the-happy life pertain not the-knowledge
solum sed etiam diligens inquisitio. quam descriptionem si
only but also the-diligent search which account if
partiri uelis, prima pars, quae scientiam tenet, dei est, haec
to-divide you-wish the-first part which the-knowledge holds of-God is this
autem, quae inquisitione contenta est, hominis. illa igitur
however which with-the-search content is of-man by-that therefore
deus, hac autem homo beatus est. — Tum ille: Miror, inquit,
God by-this however man happy is then he I-wonder he-said
sapientem tuum quomodo asseris frustra operam consumere.
that-the-wise-man your how you-claim in-vain effort to-spend
— Quomodo, inquit Licentius, frustra operam consumere, cum
how said Licentius in-vain effort to-spend when
tanta mercede conquirat? nam hoc ipso, quo quaerit,
with-so-great a-reward he-searches for by-this itself by-which he-seeks
sapiens est, et quo sapiens, eo beatus, cum ab omnibus
wise he-is and by-which wise by-that happy since from all
inuolucris corporis mentem quantum potest euoluit et se
wrappings of-the-body the-mind as-much-as he-can he-unrolls and himself
ipsum in semet ipsum colligit, cum se non permittit
very into himself very he-gathers when himself not he-allows
cupiditatibus laniandum, sed in se atque in deum semper
by-desires to-be-torn but into himself and into God always
tranquillus intenditur, ut et hic, quod beatum esse supra
calm he-strains-toward so-that both here what happy to-be above

inter nos conuenit, ratione perfruatur et extremo die uitae ad
among us was-agreed reason he-may-fully-enjoy and on-the-last day of-life for
id quod concupiuit adipiscendum reperiatur paratus fruaturque
that which he-has-desired to-be-obtained he-be-found ready and-may-enjoy
merito diuina beatitudine, qui humana sit ante perfruitus.
deservedly divine blessedness who human has before fully-enjoyed

IX · THE FIRST DAY CLOSED

Augustine reviews the exchange as a contest of positions: where Licentius pressed with the weight of Cicero's authority, where Trygetius, shaken by the name but undaunted, leapt to the summit of freedom, and where each seized and lost the other's ground. The citadel of the Academics, he says, is the definition of error, a thing Licentius himself had already set out in expounding Cicero. He breaks off the debate, has it written down for Licentius' father Romanianus, and tells Licentius to prepare stronger forces, since he means to accuse the Academics himself.

24 Tum ego, cum Trygetius quid sit respondendum diu
then I when Trygetius what is to-be-answered for-long
quaereret: Non puto, inquam, Licenti, etiam huic
was-seeking not I-think I-said O-Licentius even for-this-man
argumenta defutura, si eum otiose quaerere permittamus.
arguments about-to-fail if him at-leisure to-search we-allow
quid enim ei quouis loco defuit ad respondendum? nam
what for to-him in-any place was-lacking for answering for
primo ipse intulit, quoniam de beata uita quaestio nata
first himself he-brought-in since about the-happy life the-question arisen
est et beatum solum necesse est esse sapientem, si quidem
has and happy alone necessary it-is to-be the-wise-man if indeed
stultitia etiam stultorum iudicio misera est, perfectum
folly even of-fools by-the-judgment wretched is perfect

sapientem esse debere, non autem perfectum esse qui
that-the-wise-man to-be ought not however perfect to-be he-who
adhuc uerum quid sit inquirit, unde ne beatum quidem.
still the-truth what is inquires whence not happy even
cui loco tu cum molem auctoritatis obiceres, modeste
to-which point you when the-mass of-authority you-set-against modestly
aliquantum Ciceronis nomine perturbatus tamen se statim
somewhat of-Cicero by-the-name troubled yet himself at-once
erexit et generosa quadam contumacia in uerticem libertatis
he-raised and with-a-noble a-certain defiance to the-summit of-freedom
exsiluit rursumque arripuit quod erat de manibus uiolenter
he-leapt and-again he-snatched what had-been from hands violently
excussum quaesiuitque abs te, utrum tibi perfectus qui
struck-away and-he-asked from you whether to-you perfect he-who
adhuc quaereret uideretur, ut, si fatereris non esse perfectum,
still was-seeking seemed so-that if you-confessed not to-be perfect
ad caput recurreret demonstraretque, si posset, per
to the-beginning he-might-run-back and-might-show if he-could through
illam definitionem perfectum esse hominem, qui secundum
that definition perfect to-be that-the-man who according-to
legem mentis uitam gubernaret, ac per hoc beatum
the-law of-the-mind (his)-life should-govern and through this happy
nisi perfectum esse non posse. quo te laqueo cum
unless perfect to-be not to-be-able from-which yourself noose when
expedisses cautius, quam putabam, et perfectum hominem
you-had-freed more-cautiously than I-thought and perfect that-a-man
esse diceres inquisitorem diligentissimum ueritatis ipsaque
to-be you-said the-searcher most-diligent of-truth and-by-that-very
illa definitione, qua beatam uitam illam demum esse
that definition by-which the-happy life that only to-be
dixeramus, quae secundum rationem ageretur, tu praefidentius
we-had-said which according-to reason should-be-led you more-confidently

apertiusque pugnasses, ille tibi plane reposuit; nam occupauit
and-more-openly had-fought he to-you plainly answered-back for he-seized
praesidium tuum, unde pulsus omnino summam rerum
the-stronghold your whence driven-out utterly the-sum of-things
amiseras, ni te indutiae reparassent. ubi enim arcem
you-had-lost had-not you a-truce restored where for the-citadel
locauerunt Academici, quorum tueris sententiam, nisi in
have-placed the-Academics whose you-defend opinion except in
erroris definitione? quae tibi nisi noctu fortasse per
of-error the-definition which to-you unless by-night perhaps through
somnium rediret in mentem, iam quid responderes non
a-dream had-come-back into mind already what you-might-answer not
habebas, cum in exponenda Ciceronis sententia id ipsum
you-had since in to-be-set-out of-Cicero the-opinion that itself
tu ipse ante commemoraueris. deinde uentum est ad
you yourself before had-mentioned next come it-was to
definitionem sapientiae, quam cum tanta calliditate labefactare
the-definition of-wisdom which when with-such cunning to-shake
conareris, ut tua furta nec ipse auxiliator tuus Albicerius
you-were-trying that your thefts not-even himself the-helper your Albicerius
fortasse comprehenderet, quanta tibi uigilantia, quantis
perhaps would-detect with-how-great to-you vigilance with-how-great
uiribus restitit, quam te paene inuoluit atque depressit, nisi
forces he-resisted how you almost he-entangled and pressed-down unless
te postremo tua definitione noua tutareris diceresque
yourself at-last by-your definition new you-protected and-you-said
humanam esse sapientiam inquisitionem ueritatis, ex qua
that-human to-be wisdom the-search of-truth out-of which
propter animi tranquillitatem beata uita contingeret! huic
because-of of-mind the-calm the-happy life would-come to-this

iste sententiae non respondebit, praesertim si in proroganda
that-man opinion not will-answer especially if in to-be-extended
diei uel parte, quae restat, reddi sibi gratiam postulabit.
of-the-day even the-part which remains to-be-given to-him a-favor he-will-ask
Sed, ne longum faciamus, iam, si placet, sermo iste claudatur,
but lest long we-make now if it-pleases talk that be-closed
in quo immorari etiam superfluum puto. tractata enim res
on which to-linger even superfluous I-think treated for the-matter
est pro suscepto negotio satis; quae post pauca omnino posset
is for the-undertaken business enough which after few in-all could
uerba finiri. nisi exercere uos uellem neruosque uestros
words to-be-finished unless to-exercise you I-wished and-the-sinews your
et studia, quae mihi magna cura est, explorare. nam cum
and the-pursuits which to-me a-great care is to-test for when
instituissem uos ad quaerendam ueritatem magno opere hortari,
I-had-resolved you to to-be-sought truth with-great effort to-urge
coeperam ex uobis quaerere, quantum in ea momenti poneretis;
I-had-begun out-of you to-ask how-much in it of-weight you-placed
omnes autem posuistis tantum, ut plus non desiderem. nam
all however you-placed so-much that more not I-want for
cum beati esse cupiamus, siue id fieri non potest nisi
since happy to-be we-desire whether that to-happen not can except
inuenta siue non nisi diligenter quaesita ueritate, postpositis
found or not except diligently sought with-truth set-aside
ceteris omnibus rebus nobis, si beati esse uolumus, perquirenda
the-other all things by-us if happy to-be we-wish to-be-searched-out
est. quam ob rem iam istam, ut dixi, disputationem
it-is which on-account-of thing now that as I-said debate
terminemus et relatam in litteras mittamus, Licenti,
let-us-end and set-down in writing let-us-send O-Licentius
potissimum patri tuo. cuius erga philosophiam iam prorsus
above-all to-father your whose toward philosophy already utterly

animum teneo. sed adhuc quae admittat quaero fortunam.
the-mind I-hold but still what may-admit I-seek fortune
incendi autem in haec studia uehementius poterit, cum te
to-be-kindled however for these studies more-strongly he-will-be-able when you
ipsum iam mecum sic uiuere non audiendo solum uerum etiam
yourself already with-me so to-live not by-hearing only but also
legendo ista cognouerit. tibi autem, si, ut sentio, Academici
by-reading these-things shall-have-learned to-you however if as I-perceive the-Academics
placent, uires ad eos defendendos ualidiores para; nam illos
please forces for them to-be-defended stronger prepare for them
ego accusare decreui. — Quae cum essent dicta, surreximus.
I to-accuse have-resolved which when had-been said we-rose

BOOK II

I · A PRAYER FOR ROMANIANUS

The wise man cannot lack wisdom; if finding it were as necessary, the Academics' caviling would have been buried with Carneades and Cicero. But men are tossed by life, dulled in mind, or falsely believe they have already found the truth, so knowledge comes rarely and to few, and the Academics' weapons look unconquered even to well-trained men. Against those waves Augustine urges the oars of virtue and, above all, divine help, praying daily for Romanianus.

Si quam necesse est disciplina atque scientia sapientiae 1
if as-much-as necessary it-is of-instruction and of-knowledge of-wisdom
uacuum esse non posse sapientem, tam eam necesse esset
empty to-be not to-be-able the-wise-man so-much it necessary it-were
inuenire, dum quaeritur, omnis profecto Academicorum uel
to-find while it-is-sought all surely of-the-Academics either
calumnia uel pertinacia uel peruicacia uel, ut ego interdum
the-caviling or the-obstinacy or the-stubbornness or as I sometimes
arbitror, congrua illi tempori ratio simul cum ipso
judge suited to-that time the-method together with the-very
tempore et cum ipsius Carneadis Ciceronisque corporibus
time and with of-the-very Carneades and-of-Cicero the-bodies
sepulta foret. sed quia siue uitae huius multis uariisque
buried would-be but because whether of-life this by-the-many and-various
iactationibus, Romaniane, ut in eodem te probas, siue
tossings O-Romanianus as in the-same yourself you-show or
ingeniorum quodam stupore uel socordia uel tarditate
of-minds by-a-certain numbness or sluggishness or slowness
torpentium siue desperatione inueniendi — quia non quam
growing-dull or by-despair of-finding because not as
facile oculis ista lux, tam facile mentibus sapientiae sidus
easily to-eyes that light so easily to-minds of-wisdom the-star

oboritur — siue etiam, qui error omnino populorum est,
rises or even which the-error entirely of-peoples is
falsa opinione inuentae a se ueritatis nec diligenter
by-the-false belief of-having-been-found by themselves of-truth not diligently
homines quaerunt, si qui quaerunt, et a quaerendi uoluntate
men seek if any seek and from of-seeking the-will
auertuntur, euenit, ut scientia raro paucisque proueniat,
they-are-turned-away it-happens that knowledge rarely and-to-few comes-forth
eoque fit, ut Academicorum arma, quando cum eis
and-thereby it-comes-about that of-the-Academics the-weapons when with them
ad manus uenitur, nec mediocribus uiris sed acutis et bene
to hands it-is-come not to-middling men but to-sharp and well
eruditis inuicta et quasi Uulcania uideantur. quam ob
trained unconquered and as-if Vulcanian seem which on-account-of
rem contra illos fluctus procellasque fortunae cum obnitendum
thing against those waves and-storms of-fortune both to-be-struggled
remis qualiumcumque uirtutum tum in primis diuinum
with-the-oars of-whatever-sort virtues also among the-first divine
auxilium omni deuotione atque pietate implorandum est, ut
help with-all devotion and piety to-be-implored is that
intentio constantissima bonorum studiorum teneat cursum
the-purpose most-steadfast of-good pursuits may-hold course
suum, a quo eam nullus casus excutiat, quominus illam
its from which it no chance may-shake so-that-not that
philosophiae tutissimus iucundissimusque portus accipiat.
of-philosophy the-safest and-most-delightful harbor may-receive
haec prima tua causa est; hinc tibi metuo, hinc te
this the-first your cause is from-this for-you I-fear from-this you
cupio liberari, hinc, si modo dignus sum, qui impetrem,
I-desire to-be-freed from-this if only worthy I-am who may-obtain-it
cotidianis uotis auras tibi prosperas orare non cesso; oro
with-daily prayers breezes for-you favorable to-beg not I-cease I-pray

autem ipsam summi dei uirtutem atque sapientiam. quid
however that-very of-the-highest God the-power and wisdom what
est enim aliud, quem mysteria nobis tradunt dei filium?
is for other whom the-mysteries to-us hand-down of-God the-Son
Multum me autem adiuuabis pro te deprecantem, si non nos 2
greatly me however you-will-help for you praying if not us
exaudiri posse desperes nitarisque nobiscum et non solum
to-be-heard to-be-able you-despair and-you-strive with-us and not only
uotis sed etiam uoluntate atque illa tua naturali mentis
with-prayers but also with-will and with-that your natural of-mind
altitudine, propter quam te quaero, qua singulariter
loftiness on-account-of which you I-seek in-which uniquely
delector, quam semper admiror, quae in te — pro nefas! —
I-delight which always I-admire which in you O the-shame
illis rerum domesticarum nubibus quasi fulmen inuoluitur
by-those of-affairs domestic clouds as-if lightning is-wrapped
et multos ac paene omnes latet, me autem et alium uel
and many and almost all it-escapes me however and another or
tertium familiarissimos tuos latere non potest, qui saepe non
a-third the-closest-friends your to-escape not it-can who often not
solum attente audiuimus murmura tua sed etiam nonnulla
only attentively have-heard the-rumblings your but even some
fulgora fulminibus propiora conspeximus. quis enim, ut cetera
flashes to-lightnings nearer have-seen who for that the-rest
pro tempore taceam et unum commemorem, quis, inquam,
for the-occasion I-pass-over and one I-mention who I-say
tam subito umquam tantum intonuit tantumque lumine
so suddenly ever so-much has-thundered and-so-much with-the-light
mentis emicuit, ut sub uno fremitu rationis et quodam
of-mind has-flashed that under one roar of-reason and a-certain
coruscamine temperantiae uno die illa pridie saeuissima
flashing of-temperance in-one day that the-day-before most-savage

penitus libido moreretur? ergo non erumpet aliquando
utterly lust died therefore not will-it-burst-out sometime
ista uirtus et multorum desperantium risus in horrorem
that virtue and of-many despairing the-laughter into awe
stuporemque conuertet et locuta in terris quasi quaedam
and-astonishment will-turn and having-spoken on earth as-it-were certain
futurorum signa rursus proiecto totius corporis onere
of-things-to-come signs again cast-off of-the-whole body with-the-burden
recurret in caelum? ergone Augustinus de Romaniano
will-it-run-back into heaven has-then Augustine about Romanianus
frustra ista dixit? non sinet ille. cui me totum
in-vain these-things said not will-allow he to-whom myself wholly
dedi, quem nunc recognoscere aliquantum coepi.
I-have-given whom now to-know-again somewhat I-have-begun

II · WHAT ROMANIANUS GAVE

Augustine sets out his debt: Romanianus took him in as a poor youth, consoled him when he lost his father, supplied his journey, and stood unshaken in friendship even when Augustine sailed without telling him. Romanianus, he recalls, said he would break all of Augustine's bonds, even by sharing his own patrimony, if he could get free of his lawsuits. Then certain books breathed Arabian riches upon them and dripped a few drops of precious ointment on that small flame; Augustine seized the apostle Paul, and philosophy showed him a face he wishes even Romanianus' adversary could see.

3 Ergo adgredere mecum philosophiam; hic est quidquid
therefore approach with-me philosophy here is whatever
te anxium saepe atque dubitantem mirabiliter solet
you anxious often and hesitating wonderfully is-accustomed
mouere. non enim metuo aut a socordia morum aut a
to-move not for I-fear either from sluggishness of-character or from

tarditate ingenio tuo. quis te, quando aliquantum respirare
slowness for-mind your who than-you when a-little to-breathe
concessum est, in sermonibus nostris uigilantior, quis acutior
granted it-was in talks our more-watchful who sharper
apparuit? ego tibi gratiam non repensabo? an fortasse
appeared I to-you thanks not shall-I-repay or perhaps
paululum debeo? tu me adulescentulum pauperem ad studia
a-little do-I-owe you me a-young-lad poor to studies
pergentem et domo et sumtu et, quod plus est, animo
going both with-a-home and with-expense and what more is with-heart
excepisti; tu patre orbatum amicitia consolatus es,
you-received you of-a-father bereaved with-friendship consoled you-have
hortatione animasti, ope adiuuisti; tu in nostro ipso
with-encouragement you-heartened with-means you-helped you in our very
municipio fauore familiaritate communicatione domus tuae
town by-favor by-intimacy by-the-sharing of-house your
paene tecum clarum primatemque fecisti; tu Karthaginem
almost with-you distinguished and-a-leader you-made you to-Carthage
inlustrioris professionis gratia remeantem, cum tibi et
of-a-more-brilliant calling for-the-sake returning when to-you and
meorum nulli consilium meum spemque aperuissem, quamuis
of-my-people to-none the-plan my and-hope I-had-opened although
aliquantum illo tibi insito — quia ibi iam docebam
somewhat by-that in-you implanted because there already I-was-teaching
— patriae amore cunctatus es, tamen ubi euincere
of-country by-the-love hesitated you-have yet when to-overcome
adulescentis cupiditatem ad ea quae uidebantur meliora
of-a-young-man the-longing toward those-things which seemed better
tendentis nequiuisti, ex dehortatore in adiutorem mira
straining you-could-not from a-dissuader into a-helper with-wonderful
beniuolentiae moderatione conuersus es. tu necessariis
of-goodwill restraint turned you-were you with-necessaries

omnibus iter adminiculasti meum; tu ibidem rursus,
all the-journey you-supported my you in-that-same-place again
qui cunabula et quasi nidum studiorum meorum foueras,
who the-cradle and as-it-were the-nest of-studies my had-warmed
iam uolare audentis sustentasti rudimenta; tu etiam, cum
now to-fly of-one-daring you-upheld the-first-attempts you even when
te absente atque ignorante nauigassem, nonnihil suscensens,
with-you absent and unknowing I-had-sailed somewhat angry
quod non tecum communicassem, ut solerem, atque aliud
that not with-you I-had-shared as I-was-accustomed and anything
quiduis quam contumaciam suspicans mansisti inconcussus in
whatever than defiance suspecting you-remained unshaken in
amicitia nec plus ante oculos tuos liberi deserti a magistro
friendship and-not more before eyes your the-children deserted by a-teacher
quam nostrae mentis penetralia puritasque uersata est.
than of-our mind the-inmost-places and-the-purity dwelt has

4 Postremo quidquid de otio meo modo gaudeo, quod a
finally whatever about leisure my just-now I-rejoice that from
superfluarum cupiditatium uinculis euolaui, quod depositis
of-superfluous desires the-chains I-have-flown-free that laid-down
oneribus mortuarum curarum respiro resipisco
with-the-burdens of-dead cares I-breathe-again I-come-to-my-senses
redeo ad me, quod quaero intentissimus ueritatem, quod
I-return to myself that I-seek most-intent the-truth that
inuenire iam ingredior, quod me ad summum ipsum
to-find already I-begin that myself to the-highest very
modum peruenturum esse confido, tu animasti, tu inpulisti,
measure about-to-arrive to-be I-trust you heartened you drove-on
tu fecisti. cuius autem minister fueris, plus adhuc fide
you did-it whose however servant you-were more still by-faith
concepi quam ratione conprehendi. num cum praesens
I-have-grasped than by-reason I-have-comprehended surely-not when present

praesenti tibi exposuissem interiores metus animi mei
to-present you I-had-set-out the-inner fears of-mind my
uehementerque ac saepius assererem nullam mihi uideri
and-strongly and repeatedly I-asserted that-no to-me to-seem
prosperam fortunam, nisi quae otium philosophandi daret,
prosperous fortune except which the-leisure of-philosophizing gave
nullam beatam uitam, nisi qua in philosophia uiueretur,
no happy life except which in philosophy one-lived
sed me tanto meorum onere, quorum ex officio
but that-me by-so-great of-my-people the-burden whose out-of duty
meo uita penderet, multisque necessitatibus uel pudoris uel
my life hung and-by-many necessities either of-shame or
ineptae meorum miseriae refrenari, tam magno es
of-the-foolish of-my-people wretchedness to-be-restrained with-so great you-were
elatus gaudio, tam sancto huius uitae inflammatus ardore,
lifted joy with-so holy of-this life kindled an-ardor
ut te diceres, si tu ab illarum importunarum litium
that that-you you-said if you from of-those troublesome lawsuits
uinculis aliquo modo eximereris, omnia mea uincula etiam
the-chains in-some way you-were-freed all my chains even
patrimonii tui mecum participatione rupturum.
of-patrimony your with-me by-the-sharing about-to-break
Itaque cum admoto nobis fomite discessisses, numquam 5
and-so when applied to-us with-the-tinder you-had-departed never
cessauimus inhiantes in philosophiam atque illam uitam,
did-we-cease gaping toward philosophy and that life
quae inter nos placuit atque conuenit, prorsus nihil
which among us pleased and was-agreed utterly nothing
aliud cogitare atque id constanter quidem, sed minus
else to-think and that steadily indeed but less
acriter agebamus, putabamus tamen satis nos agere. et
keenly we-were-doing we-thought yet enough that-we to-be-doing and

quoniam nondum aderat ea flamma, quae summa nos
since not-yet was-present that flame which at-its-height us
arreptura erat, illam qualem aestuabamus arbitrabamur esse
about-to-seize was that such-as we-glowed-with we-judged to-be
uel maximam, cum ecce tibi libri quidam pleni, ut ait
even the-greatest when behold for-you books certain full as says
Celsinus, bonas res Arabicas ubi exhalarunt in nos, ubi
Celsinus good things Arabian when they-breathed-out upon us when
illi flammulae instillarunt pretiosissimi unguenti guttas
on-that little-flame they-dripped of-most-precious ointment drops
paucissimas, incredibile, Romaniane, incredibile et ultra quam
very-few incredible O-Romanianus incredible and beyond what
de me fortasse et tu credis — quid amplius dicam?
about me perhaps even you believe what more shall-I-say
— etiam mihi ipsi de me ipso incredibile incendium
even to-me myself about me myself an-incredible fire
concitarunt. quis me tunc honor, quae hominum pompa, quae
they-stirred-up what me then honor what of-men display what
inanis famae cupiditas, quod denique huius mortalis uitae
empty of-fame desire what finally of-this mortal life
fomentum atque retinaculum commouebat? prorsus totus in
comfort and restraint was-moving utterly wholly into
me cursim redibam. respexi tamen, confitebor, quasi de
myself at-a-run I-was-returning I-looked-back yet I-shall-confess as-if from
itinere in illam religionem, quae pueris nobis insita est et
the-road toward that religion which to-boys to-us implanted was and
medullitus inplicata; uerum autem ipsa ad se nescientem
to-the-marrow entwined but however she-herself to herself (me)-unknowing
rapiebat. itaque titubans properans haesitans arripio apostolum
was-drawing and-so staggering hurrying faltering I-snatch-up the-apostle
Paulum. neque enim uere, inquam, isti tanta
Paul and-not for truly said-I those-men such-great-things

potuissent uixissentque ita, ut eos uixisse manifestum
could-have-done and-lived so as that-they to-have-lived plain
est, si eorum litterae atque rationes huic tanto bono
is if their writings and reasonings to-this so-great good
aduersarentur. perlegi totum intentissime atque castissime.
were-opposed I-read-through the-whole most-intently and most-purely
Tunc uero quantulocumque iam lumine adsperso tanta se 6
then indeed with-however-little already light sprinkled so-great itself
mihi philosophiae facies aperuit, ut non dicam tibi, qui
to-me of-philosophy a-face opened that not I-should-say to-you who
eius incognitae fame semper arsisti, sed si ipsi
for-it unknown with-hunger always have-burned but if to-that-very
aduersario tuo, quo nescio utrum plus exercearis quam
opponent your by-whom I-know-not whether more you-are-exercised than
inpediaris, eam demonstrare potuissem, ne ille et Baias et
you-are-hindered it to-show I-had-been-able surely he even Baiae and
amoena pomeria et delicata nitidaque conuiuia et domesticos
pleasant orchards and dainty and-glittering banquets and household
histriones, postremo quidquid eum acriter commouet in
actors finally whatever him keenly stirs into
quascumque delicias abiciens et relinquens ad huius
whatever pleasures throwing and leaving to of-this
pulchritudinem blandus amator et sanctus mirans anhelans
beauty a-fond lover and holy marveling panting
aestuans aduolaret. habet enim et ille, quod confitendum est,
burning would-fly-to has for even he what to-be-confessed is
quoddam decus animi uel potius decoris quasi sementem,
a-certain grace of-mind or rather of-grace as-it-were a-seed
quod erumpere in ueram pulchritudinem nitens tortuose
which to-burst-out into true beauty striving crookedly
ac deformiter inter scabra uitiorum et inter opinionum
and unshapely amid the-rough-places of-vices and amid of-opinions

fallacium dumeta frondescit; tamen non cessat frondescere
false the-thickets puts-out-leaves yet not it-ceases to-put-out-leaves
et paucis acute ac diligenter in densa intuentibus,
and to-few sharply and carefully into the-dense-parts looking
quantum sinitur, eminere. inde est illa hospitalitas, inde in
as-much-as is-permitted to-stand-out thence is that hospitality thence at
conuiuiis multa humanitatis condimenta, inde ipsa elegantia
banquets many of-courtesy the-seasonings thence that-very elegance
nitor mundissima facies rerum omnium et undique
the-polish the-most-immaculate appearance of-things all and from-every-side
cuncta perfundens adumbratae uenustatis urbanitas.
everything flooding of-a-shadowed charm the-urbanity

III · PHILOCALIA AND PHILOSOPHY

Philosophy is the love of wisdom, philocalia the love of beauty; the two are sisters born of the same parent, but philocalia was dragged down by the birdlime of lust and shut in a cage, keeping the likeness of the name to warn the fowler not to despise her. Augustine holds Licentius back to be trained in the necessary studies first, and warns Romanianus of the two remaining hindrances: despairing of the truth, and believing he has already found it.

7 Philocalia ista uulgo dicitur. ne contemnas nomen hoc ex
philocalia that commonly is-called do-not you-despise the-name this out-of
uulgi nomine. nam philocalia et philosophia prope similiter
of-the-crowd a-name for philocalia and philosophy nearly alike
cognominatae sunt et quasi gentiles inter se uideri
named have-been and as-if kinsfolk among themselves to-seem
uolunt et sunt. quid est enim philosophia? amor sapientiae.
they-wish and are what is for philosophy the-love of-wisdom
quid philocalia? amor pulchritudinis. quaere de Graecis. quid
what philocalia the-love of-beauty ask of the-Greeks what

ergo sapientia? nonne ipsa uera est pulchritudo? germanae
then wisdom surely herself the-true is beauty sisters
igitur istae prorsus et eodem parente procreatae; sed illa
therefore these utterly and from-the-same parent born but that-one
uisco libidinis detracta caelo suo et inclusa cauea
by-the-birdlime of-lust dragged-down from-heaven her-own and shut-up in-a-cage
populari uiciniam tamen nominis tenuit ad commonendum
common the-nearness yet of-name has-kept for warning
aucupem, ne illam contemnat. hanc igitur sine pinnis
the-fowler lest her he-despise her therefore without wings
sordidatam et egentem uolitans libere soror saepe agnoscit,
soiled and needy flying freely the-sister often recognizes
sed raro liberat; non enim philocalia ista unde genus
but rarely frees not for philocalia that from-where its-lineage
ducat, agnoscit nisi philosophia. quam totam fabulam —
draws recognizes except philosophy which whole tale
nam subito Aesopus factus sum — Licentius tibi
for suddenly Aesop made I-have-been Licentius to-you
carmine suauius indicabit; poeta est enim paene perfectus.
in-verse more-sweetly will-tell a-poet is for almost finished
ergo ille, si ueram pulchritudinem, cuius falsae amator est,
therefore he if the-true beauty of-which the-false a-lover he-is
sanatis renudatisque paululum oculis possit intueri, quanta
healed and-uncovered a-little with-eyes could to-behold with-what-great
uoluptate philosophiae gremio se inuolueret? quomodo ibi
delight of-philosophy in-the-lap himself he-would-wrap how there
te cognitum sicut uerum fratrem amplecteretur? miraris
you recognized as a-true brother he-would-embrace you-wonder-at
haec et forsitan rides. quid, si haec explicarem, ut
these-things and perhaps you-laugh what if these-things I-were-unfolding as
uolebam? quid, si saltem uox, si adhuc facies uideri a te
I-wished what if at-least the-voice if still the-face to-be-seen by you

non potest, ipsius philosophiae posset audiri? mirareris
not can of-her-very philosophy could to-be-heard you-would-marvel
profecto, sed non rideres, non desperares. crede mihi,
surely but not you-would-laugh not you-would-despair believe me
de nullo desperandum est, de talibus autem minime;
about no-one to-be-despaired is about such however least-of-all
omnino sunt exempla. facile euadit, facile reuolat hoc
assuredly there-are examples easily it-escapes easily it-flies-back this
genus auium multis inclusis multum mirantibus.
kind of-birds with-many shut-in much marveling
8 Sed ad nos redeam. nos, inquam, Romaniane, philosophemur;
but to us let-me-return we I-say O-Romanianus let-us-philosophize
reddam tibi gratiam, filius tuus coepit philosophari. ego
I-shall-return to-you the-favor son your has-begun to-philosophize I
eum reprimo, ut disciplinis necessariis prius excultus
him I-restrain so-that in-studies necessary first trained
uigentior et firmior insurgat. quarum te ne metuas
more-vigorous and firmer he-may-rise of-which yourself do-not fear
expertem, si bene te noui, auras tibi liberas tantum opto.
without-a-share if well you I-know breezes for-you free only I-wish
nam de indole quid dicam? utinam non tam rara esset
for about (your)-nature what shall-I-say would-that not so rare it-were
in hominibus, quam certa est in te! restant duo uitia
among men as sure it-is in you there-remain two faults
et impedimenta inueniendae ueritatis, a quibus tibi non
and hindrances of-finding the-truth from which for-you not
multum timeo; timeo tamen, ne te contemnas atque
much I-fear I-fear yet lest yourself you-despise and
inuenturum esse desperes, aut certe, ne inuenisse te credas.
about-to-find to-be you-despair or at-least lest to-have-found yourself you-believe
quorum primum si tamen inest, ista tibi fortasse disputatio
of-which the-first if indeed it-is-in that from-you perhaps the-debate

detrahet. saepius enim suscensuisti Academicis eo
will-take-away more-often for you-were-angry with-the-Academics by-that
quidem grauius, quo minus eruditus esses, eo libentius,
indeed more-heavily by-which less trained you-were by-that more-gladly
quod ueritatis amore inliciebaris. itaque iam cum Alypio
because of-truth by-the-love you-were-drawn and-so now with Alypius
te fautore confligam et tibi facile persuadebo quod uolo,
you as-supporter I-shall-fight and to-you easily I-shall-persuade what I-wish
probabiliter tamen; nam ipsum uerum non uidebis, nisi in
plausibly however for the-very truth not you-will-see unless into
philosophiam totus intraueris. illud autem alterum, quod te
philosophy wholly you-have-entered that however the-other that you
fortasse aliquid inuenisse praesumis, quamuis a nobis iam
perhaps something to-have-found presume although from us already
quaerens dubitansque discesseris, tamen, si quid superstitionis
seeking and-doubting you-departed yet if any of-superstition
in animum reuolutum est, eicietur profecto, uel
into (your)-mind rolled-back has-been it-will-be-cast-out surely either
cum tibi aliquam inter nos disputationem de religione
when to-you some among us debate about religion
misero uel cum praesens tecum multa contulero.
I-shall-have-sent or when present with-you many-things I-shall-have-discussed
Ego enim nunc aliud nihil ago, quam me ipse purgo a 9
I for now other nothing do than myself (I)-myself I-cleanse from
uanis perniciosisque opinionibus. itaque non dubito melius
empty and-ruinous opinions and-so not I-doubt better
mihi esse quam tibi. unum tantum est, unde inuideam
for-me to-be than for-you one only there-is whence I-may-envy
fortunae tuae, quod solus frueris Luciliano meo. an et
fortune your that alone you-enjoy Lucilianus my or even
tu inuides, quia dixi ‘meo’? sed quid dixi aliud quam
you envy because I-said my but what did-I-say other than

tuo et omnium, quicumque unum sumus? de quo tamen
yours and of-all whoever one we-are about which yet
ut subuenias desiderio meo, quid te rogem? aut te ipse
that you-relieve longing my what you should-I-ask or you myself
promereor? tantum scis, quia debes. sed nunc ambobus
do-I-deserve only you-know that you-owe but now to-both
dico: cauete, ne quid uos nosse arbitremini, nisi quod ita
I-say beware lest anything you to-know you-judge except what so
didiceritis saltem, ut nostis unum duo tria quattuor simul
you-have-learned at-least as you-know one two three four together
collecta in summa fieri decem. sed item cauete, ne uos
added in the-sum to-become ten but likewise beware lest that-you
philosophia ueritatem aut non cognituros aut nullo modo ita
by-philosophy the-truth either not about-to-know or by-no way so
posse cognosci arbitremini. nam mihi uel potius illi credite,
to-be-able to-be-known you-judge for me or rather him believe
qui ait: quaerite et inuenietis, nec cognitionem desperandam
who says seek and you-will-find and-not knowledge to-be-despaired-of
esse et manifestiorem futuram, quam sunt illi numeri.
to-be and clearer about-to-be than are those numbers
nunc ad propositum ueniamus. iam enim sero coepi
now to the-subject let-us-come already for late I-have-begun
metuere, ne hoc principium modum excederet. et non est
to-fear lest this preface measure exceed and not it-is
leue. nam modus procul dubio diuinus est, sed fefellerit,
slight for measure far from-doubt divine is but it-may-deceive
cum dulciter ducit. ero cautior, cum sapiens fuero.
when sweetly it-leads I-shall-be more-careful when wise I-shall-have-been

IV · ALYPIUS RETURNS

Nearly seven days go to Virgil, and Licentius takes so to poetry that he must be checked. On a bright day the company returns to the question; Alypius asks to have the first book read out, since they say it was finished while he was away. Licentius begs for a summary of the Academic position before lunch, and Alypius asks Augustine for good faith: everyone who knows Alypius knows from whom he learned these things, and in bringing out the truth Augustine will be looking to his own mind no less than to victory.

Post pristinum sermonem, quem in primum librum 10
after the-former conversation which into the-first book
contulimus, septem fere diebus a disputando fuimus otiosi,
we-put seven nearly days from arguing we-were at-leisure
cum tres tamen Uergilii libros post primum recenseremus
although three yet of-Virgil books after the-first we-reviewed
atque, ut in tempore congruere uidebatur, tractaremus. quo
and as in the-season to-suit it-seemed we-handled-them by-which
tamen opere Licentius in poeticae studium sic inflammatus
yet work Licentius toward of-poetry the-pursuit so kindled
est, ut aliquantum mihi etiam reprimendus uideretur. iam
was that somewhat to-me even to-be-restrained he-seemed already
enim ab hac intentione ad nullam se rem deuocari
for from this application to no himself thing to-be-called-away
libenter ferebat. tandem tamen ad retractandam quam
gladly did-he-bear at-last however to taking-up-again which
distuleramus de Academicis quaestionem cum a me, quantum
we-had-deferred about the-Academics the-question when by me as-much-as
potui, lumen philosophiae laudaretur, non inuitus accessit.
I-could the-light of-philosophy was-praised not unwilling he-came-forward
et forte dies ita serenus effulserat, ut nulli prorsus rei
and by-chance the-day so clear had-shone-out that for-no at-all thing

magis quam serenandis animis nostris congruere uideretur.
more than to-be-cleared for-minds our to-suit it-seemed
maturius itaque solito lectos reliquimus paulumque cum
earlier and-so than-usual the-couches we-left and-a-little with
rusticis egimus quod tempus urgebat. — Tum Alypius:
the-farmhands we-dealt because the-time pressed then Alypius
Antequam uos, inquit, audiam de Academicis disputantes,
before you he-said I-hear about the-Academics arguing
uolo mihi legatur sermo ille uester, quem dicitis me
I-wish for-me let-be-read talk that your which you-say with-me
absente perfectum; non enim possum aliter, cum inde
absent completed not for I-can otherwise since from-there
huius disceptationis occasio nata sit, in audiendis uobis non
of-this debate the-occasion arisen has in to-be-heard you not
aut errare aut certe laborare. — Quod cum factum esset
either to-stray or at-least to-labor which when done had-been
et in eo paene totum antemeridianum tempus consumtum
and on it almost the-whole forenoon time spent
uideremus, redire ab agro, qui deambulantes nos acceperat,
we-saw to-return from the-field which strolling us had-received
domum instituimus. — Et Licentius: Quaeso, inquit, ante
homeward we-resolved and Licentius I-beg he-said before
prandium mihi breuiter totam Academicorum sententiam
lunch for-me briefly the-whole of-the-Academics position
exponendo repetere ne graueris, ne quid in ea me
by-setting-out to-go-over-again do-not be-reluctant lest anything in it me
fugiat, quod pro partibus meis sit. — Faciam, inquam, et
escape which for side my may-be I-shall-do-it I-said and
eo libentius, quo de hac re cogitans parum prandeas.
by-that more-gladly by-which about this matter thinking little you-may-lunch
— Ne, inquit ille, istinc securus sis; nam et multos
do-not said he on-that-score untroubled be for both many

et maxime patrem meum saepe animaduerti eo edaciorem,
and especially father my often I-have-noticed by-that greedier
quo refertior curis esset. deinde tu quoque de istis
by-which the-fuller of-cares he-was next you also about those
metris cogitantem non sic expertus es, ut cura mea
meters (me)-thinking not so found you-have that from-care my
mensa secura sit. quod quidem apud me ipsum mirari
the-table untroubled is which indeed with me myself to-wonder-at
soleo; quid enim sibi uult, quod tunc primum
I-am-accustomed what for for-itself does-it-wish that then first
pertinacius appetimus, cum in aliud intendimus animum?
more-doggedly we-crave when to something-else we-turn the-mind
aut quis est, qui manibus et dentibus nostris occupatis
or who is-there who with-hands and teeth our busied
nobis nimis imperiosus fit? — Audi potius, inquam, de
over-us too commanding becomes hear rather said-I about
Academicis quod rogaueras, ne te metra ista uoluentem
the-Academics what you-had-asked lest you meters those turning
non solum in epulis sine metro sed etiam in quaestionibus
not only at meals without measure but even in questions
patiar. si quid autem pro mea parte occultabo, prodet
I-endure if anything however for my side I-shall-hide will-betray
Alypius. — Bona fide tua opus est, inquit Alypius; nam si
Alypius of-good faith your need there-is said Alypius for if
metuendum est, ne aliquid occultes, a me deprehendi posse
to-be-feared it-is lest anything you-hide by me to-be-detected to-be-able
difficile arbitror eum, a quo me ista didicisse nullus
hard I-judge him from whom that-I these-things to-have-learned no-one
qui me nouit ignorat, praesertim cum in prodendo uero
who me knows is-unaware especially since in betraying the-truth
non magis uictoriae quam animo tuo consulturus sis.
not more for-victory than for-mind your about-to-take-thought you-are

Augustine states it: the Academics held that a man can be wise but that knowledge of what belongs to philosophy cannot fall to him, so the wise man assents to nothing, since to assent to the uncertain is to err. They took this from Zeno's definition of the perceivable and set out to prove that nothing of the kind exists; charged with making the wise man idle, they gave him the probable to follow without assent. Alypius asks how the two Academies differ, but Augustine's mother pushes them in to lunch.

11 Agam, inquam, bona fide, quoniam de iure praescribis. nam
I-shall-act I-said in-good faith since about right you-lay-down for
et Academicis placuit nec homini scientiam posse
both to-the-Academics it-seemed-good and-not to-a-man that-knowledge to-be-able
contingere earum dumtaxat rerum, quae ad philosophiam
to-fall of-those at-least things which to philosophy
pertinent — nam cetera curare se Carneades negabat —
pertain for the-rest to-attend-to himself Carneades denied
et tamen hominem posse esse sapientem sapientisque
and yet that-a-man to-be-able to-be wise and-that-the-wise-man's
totum munus, ut abs te quoque, Licenti, illo sermone
whole office as by you also O-Licentius in-that talk
dissertum est, in conquisitione ueri explicari: ex quo
set-out was in the-search of-truth to-be-unfolded out-of which
confici, ut nulli etiam rei sapiens adsentiatur; erret
to-be-concluded that to-no even thing the-wise-man assents he-would-err
enim necesse est, quod sapienti nefas est, si adsentiatur
for necessary it-is which for-a-wise-man forbidden is if he-assents
rebus incertis. et omnia incerta esse non dicebant solum
to-things uncertain and that-all uncertain to-be not they-said only
uerum etiam copiosissimis rationibus adfirmabant. sed
but even with-most-abundant arguments they-maintained but
uerum non posse comprehendi ex illa Stoici Zenonis
that-the-truth not to-be-able to-be-grasped out-of that of-the-Stoic of-Zeno

definitione arripuisse uidebantur, qui ait id uerum percipi
the-definition to-have-seized they-seemed who says that truth to-be-perceived
posse, quod ita esset animo inpressum ex eo, unde esset,
to-be-able which so was on-the-mind stamped out-of that whence it-was
ut esse non posset ex eo, unde non esset. quod breuius
that to-be not it-could out-of that whence not it-was which more-briefly
planiusque sic dicitur: his signis uerum posse conprehendi,
and-more-plainly thus is-said by-these marks the-truth to-be-able to-be-grasped
quae signa non potest habere quod falsum est. hoc prorsus non
which marks not can to-have what false is this utterly not
posse inueniri uehementissime ut conuincerent incubuerunt.
to-be-able to-be-found most-strenuously that they-might-prove they-pressed
inde dissensiones philosophorum, inde sensuum fallaciae,
thence the-disagreements of-philosophers thence of-the-senses the-deceptions
inde somnia furoresque, inde pseudomenoe et soritae
thence dreams and-madnesses thence the-liar-arguments and the-heap-arguments
in illius causae patrocinio uiguerunt. et cum ab eodem
in of-that cause the-advocacy flourished and when from the-same
Zenone accepissent nihil esse turpius quam opinari,
Zeno they-had-received that-nothing to-be baser than to-hold-an-opinion
confecerunt callidissime, ut, si nihil percipi posset et
they-concluded most-shrewdly that if nothing to-be-perceived could and
esset opinatio turpissima, nihil umquam sapiens approbaret.
were opinion most-base nothing ever the-wise-man would-approve
Hinc eis inuidia magna conflata est; uidebatur enim 12
from-this against-them odium great stirred-up was it-seemed for
esse consequens, ut nihil ageret qui nihil adprobaret.
to-be a-consequence that nothing he-did who nothing approved
unde dormientem semper et officiorum omnium desertorem
whence sleeping always and of-duties all a-deserter
sapientem tuum Academici describere uidebantur, quem nihil
the-wise-man your the-Academics to-depict seemed whom nothing

adprobare censebant. hic illi inducto quodam probabili,
to-approve they-held here they with-introduced a-certain probable
quod etiam ueri simile nominabant, nullo modo cessare
which also of-the-true the-like they-named in-no way to-cease
sapientem ab officiis asserebant, cum haberet quid sequeretur,
that-the-wise-man from duties they-maintained since he-had what he-might-follow
ueritas autem siue propter naturae tenebras quasdam siue
the-truth however whether because-of of-nature darknesses certain or
propter similitudinem rerum uel obruta uel confusa latitaret,
because-of the-likeness of-things either buried or confounded lay-hidden
quamuis et ipsam refrenationem et quasi suspensionem
although even that-very restraint and as-it-were the-suspension
assensionis prorsus magnam actionem sapientis esse dicebant.
of-assent utterly a-great action of-the-wise-man to-be they-said
uideor mihi breuiter totum, ut uoluisti, exposuisse nihilque
I-seem to-myself briefly the-whole as you-wished to-have-set-out and-nothing
recessisse a praescriptione, Alypi, tua, id est egisse, ut
to-have-departed from the-stipulation O-Alypius your that is to-have-acted as
dicitur, bona fide. si enim aliquid uel non ita, ut est, dixi uel
is-said in-good faith if for anything either not so as it-is I-said or
forte non dixi, nihil uoluntate a me factum est. bona ergo
by-chance not I-said nothing by-will by me done was good therefore
fides est ex animi sententia. homini enim homo falsus
faith is out-of of-the-mind the-intent to-a-man for a-man mistaken
docendus, fallax cauendus debet uideri, quorum prius
to-be-taught deceitful to-be-guarded-against ought to-seem of-which the-former
magistrum bonum, posterius discipulum cautum desiderat.
a-teacher good the-latter a-pupil careful requires

13 Tum Alypius: Gratum, inquit, habeo, cum et Licentio a te
then Alypius grateful he-said I-hold since both to-Licentius by you
satisfactum est et me onere inposito releuasti. non
satisfaction was-made and me of-the-burden laid-on you-relieved not

enim magis tibi uerendum erat, ne quid explorandi mei
for more for-you to-be-feared was lest anything of-testing me
causa minus a te diceretur — nam alio modo qui fieri
for-the-sake less by you were-said for in-another way how to-happen
poterat? — quam mihi, si in quoquam te prodere fuisset
could-it than to-me if in anything you to-betray it-had-been
necesse. quare faxis, ut illud quod deest non tam
necessary wherefore may-you-see-to-it that that which is-lacking not so
percontationi quam ipsi percontanti de differentia nouae
to-the-inquiry as to-the-very inquirer about the-difference of-the-new
ac ueteris Academiae ne te pigeat exponere. — Prorsus,
and of-the-old Academy not you let-it-irk to-set-out utterly
inquam, fateor, piget. quare beneficium dederis — nam
I-said I-confess it-irks-me wherefore a-kindness you-will-have-given for
hoc quod commemoras ad rem maxime pertinere negare
this which you-mention to the-point most to-pertain to-deny
non possum — si me paululum conquiescente apud me
not I-can if with-me a-little resting with myself
distinguere ista nomina et causam nouae Academiae aperire
to-distinguish those names and the-cause of-the-new Academy to-disclose
uolueris. — Crederem, inquit, me quoque a prandio
you-will-have-wished I-would-believe he-said me too from lunch
te auocare uoluisse, ni et magis a Licentio territum
that-you to-call-away to-have-wished unless both more by Licentius (you)-frightened
dudum putarem et eius postulatio ita nobis praescripsisset,
a-while-ago I-thought and his demand so for-us had-prescribed
ut ei ante prandium quidquid huius inuolutionis esset
that for-him before lunch whatever of-this entanglement there-was
expediretur. — Et cum reliqua dicere tenderet, mater
should-be-unraveled and when the-rest to-say he-was-going mother

nostra — nam domi iam eramus — ita nos trudere in
our for at-home already we-were so us to-push into
prandium coepit, ut uerba faciendi locus non esset.
lunch began that words of-making room not there-was

VI · OLD ACADEMY AND NEW

At Augustine's bidding Alypius explains the difference: the New Academy's split was aimed not at the Old but at the Stoics, and non-perception, untroubled but present in the older Academics' minds, was no shameless invention, for Socrates and Plato held they were safe from error if they did not assent rashly. When Zeno raised the question, Arcesilas denied anything can be perceived; Antiochus later set the two Academies at odds, holding that the wise man can perceive.

14 Deinde, cum tantum alimentorum accepissemus, quantum
then when so-much of-food we-had-taken as-much-as
compescendae fami satis esset, ad pratum regressis
to-be-checked for-hunger enough was to the-meadow having-returned
nobis Alypius: Paream, inquit, sententiae tuae nec ausim
with-us Alypius let-me-obey he-said judgment your and-not may-I-dare
recusare. si enim nihil me fugerit, gratabor cum
to-refuse if for nothing me shall-have-escaped I-shall-rejoice both
doctrinae tuae tum etiam memoriae meae. at si in quoquam
to-teaching your and also to-memory my but if in anything
fortasse aberrauero, recurabis id, ut deinceps huius modi
perhaps I-shall-have-strayed you-will-mend it so-that hereafter of-this kind
delegationem non pertimescam. nouae Academiae discidium
an-assignment not I-may-dread of-the-new Academy the-breach
non tam contra ueterem conceptum quam contra Stoicos
not so against the-old conceived as against the-Stoics
arbitror esse commotum. nec uero discidium putandum,
I-judge to-have-been stirred and-not indeed a-breach to-be-thought

si quidem a Zenone inlatam nouam quaestionem dissolui
if indeed by Zeno the-brought-in new question to-be-resolved
discutique oportebat. nam de non percipiendo quamuis
and-to-be-sifted it-behooved for about not perceiving although
nullis conflictationibus agitata, incolens tamen etiam ueterum
by-no clashes stirred dwelling yet even of-the-old
Academicorum mentes sententia non inpudenter existimata est.
Academics in-the-minds the-view not shamelessly reckoned was
quod etiam ipsius Socratis Platonisque ac reliquorum ueterum
which even of-the-very Socrates and-of-Plato and of-the-remaining ancients
auctoritate probatu facile est, qui se hactenus crediderunt
by-the-authority to-prove easy is who themselves thus-far believed
posse ab errore defendi, si se assensioni non temere
to-be-able from error to-be-protected if themselves to-assent not rashly
commisissent, quamuis propriam de hac re disputationem
they-had-committed although a-proper about this matter discussion
in scholas suas non introduxerint nec ab illis enucleate
into schools their not they-brought-in and-not by them thoroughly
aliquando quaesitum sit, percipi necne ueritas possit.
ever asked was (whether)-to-be-perceived or-not the-truth can
quod cum Zeno rude ac nouum intulisset contenderetque
which when Zeno raw and new had-brought-in and-maintained
nihil percipi posse, nisi quod uerum ita esset, ut
that-nothing to-be-perceived to-be-able except what true so was that
dissimilibus notis a falso discerneretur, neque opinationem
by-unlike marks from the-false it-might-be-distinguished and-not that-opining
subeundam esse sapienti atque id Arcesilas audiret,
to-be-undergone to-be by-the-wise-man and this Arcesilas heard
negauit huius modi quidquam posse ab homine reperiri
he-denied of-this kind anything to-be-able by a-man to-be-found

neque illi opinionis naufragio sapientis committendam
and-not to-that of-opinion shipwreck of-the-wise-man to-be-committed
esse uitam. unde etiam conclusit nulli rei esse adsentiendum.
to-be the-life whence also he-concluded to-no thing to-be to-be-assented
15 Uerum cum ita res se habeat, ut uetus Academia magis
but since so the-matter itself stands that the-old Academy more
aucta quam oppugnata uideretur, extitit Philonis auditor
increased than assailed seemed there-arose of-Philo a-hearer
Antiochus, qui, ut nonnullis uisus est, gloriae cupidior
Antiochus who as to-some seemed has of-glory more-desirous
quam ueritatis in simultatem adduxit Academiae utriusque
than of-truth into quarrel brought of-the-Academy of-each
sententias. dicebat enim rem insolitam et ab opinione
the-views he-said for a-thing unheard-of and from the-belief
ueterum remotissimam Academicos nouos conatos inducere.
of-the-ancients most-remote that-the-Academics new tried to-introduce
in quam rem ueterum physicorum aliorumque magnorum
for which thing of-the-old natural-philosophers and-of-other great
philosophorum inplorabat fidem ipsos etiam Academicos
philosophers he-invoked the-credit themselves even the-Academics
oppugnans, qui se ueri simile contenderent sequi, cum
attacking who that-they of-the-true the-like maintained to-follow while
ipsum uerum se ignorare faterentur, multaque argumenta
the-very truth that-they not-to-know confessed and-many arguments
collegerat, quibus nunc supersedendum arbitror, nihil tamen
he-had-gathered which now to-be-passed-over I-judge nothing yet
magis defendebat quam percipere posse sapientem. hanc
more did-he-defend than to-perceive to-be-able that-the-wise-man this
puto inter Academicos nouos ac ueteres controuersiam
I-think between the-Academics new and old the-controversy
fuisse. quae si secus se habet, ut Licentium plenissime
to-have-been which if otherwise itself stands that Licentius most-fully

informes pro utroque postulauerim. si uero ita est, ut
you-inform for each I-shall-have-demanded if however so it-is as
dicere potui, susceptam disputationem peragite.
to-say I-was-able the-undertaken debate carry-through

VII · THE LIKENESS OF AN UNKNOWN FACE

Licentius, questioned twice, says he does not know whether the Academic view is true but that it is probable, and grants that they call it truth-like. Augustine asks about a man who calls a brother like a father he has never seen; Licentius, eager to be beaten so as to watch the others argue, says the man may have it by report. Augustine plays the scene out: no one could hold back laughter, and the Academics, following the likeness of a truth they do not know, are laughable alike.

Tum ego: Quamdiu, inquam, Licenti, in isto nostro longiore 16
then I how-long said-I O-Licentius in that our longer
quam putabam sermone conquiescis? audisti, qui sint
than I-thought talk do-you-rest you-have-heard who are
Academici tui? — At ille uerecunde adridens et aliquantum
the-Academics your but he modestly smiling and somewhat
hac compellatione turbatior: Paenitet me, inquit, tanto
by-this address more-troubled it-repents me he-said with-so-great
opere adfirmasse contra Trygetium beatam uitam in
effort to-have-asserted against Trygetius that-the-happy life in
ueritatis inquisitione consistere. nam me ista quaestio ita
of-truth the-search to-consist for me that question so
perturbat, ut uix non miser sim, qui certe uobis, si quid
unsettles that scarcely not wretched I-am who certainly to-you if any
humanitatis geritis, uideor miserandus. sed quid me ipse
of-humanity you-bear I-seem to-be-pitied but why myself I
ineptus crucio? aut quid exhorreo tanta causae bonitate
foolish do-I-torment or why do-I-shudder with-so-great of-my-case goodness

subnixus? prorsus non cedam nisi ueritati. — Placentne,
propped-up utterly not I-shall-yield except to-truth do-they-please
inquam, tibi noui Academici? — Plurimum, inquit. — Ergo
said-I you the-new Academics very-much he-said therefore
uerum tibi uidentur dicere? — Tum ille cum iam esset
the-truth to-you do-they-seem to-speak then he when already he-was
assensurus arrisione Alypii cautior factus haesit aliquantum
about-to-assent by-the-smile of-Alypius more-cautious made he-stuck somewhat
et deinde: Repete, inquit, rogatiunculam. — Verumne,
and then repeat he-said the-little-question the-truth-then
inquam, tibi uidentur Academici dicere? — Et rursus cum
said-I to-you do-they-seem the-Academics to-speak and again when
diu tacuisset: Utrum, ait, uerum sit, nescio; probabile
for-long he-had-been-silent whether said-he true it-is I-know-not probable
est tamen. neque enim plus uideo quod sequar. —
it-is however and-not for more do-I-see what I-may-follow
Probabile, inquam, scisne ab ipsis etiam ueri simile
probable said-I do-you-know by themselves also of-the-true the-like
nominari? — Ita, inquit uidetur. — Ergo, inquam, ueri
to-be-named so he-said it-seems therefore said-I of-the-true
similis est Academicorum sententia. — Ita, inquit. — Quaeso
like is of-the-Academics the-view so he-said I-beg
attende, inquam, diligentius. si quisquam fratrem tuum uisum
attend said-I more-carefully if anyone brother your seen
patris tui similem esse affirmet ipsumque tuum patrem non
of-father your like to-be should-assert and-himself your father not
nouerit, nonne tibi insanus aut ineptus uidebitur? — Et hic
he-knows surely to-you mad or foolish will-he-seem and here
diu tacuit; tum ait: Non mihi hoc uidetur absurdum.
for-long he-was-silent then said-he not to-me this seems absurd

Cui ego cum respondere coepissem: Expecta, inquit, quaeso 17
to-whom I when to-answer I-had-begun wait he-said I-beg
paululum. ac post arridens: Dic mihi, ait, oro te,
a-little and afterward smiling tell me said-he I-pray you
iamne certus es de uictoria tua? — Tum ego: Fac
already-then sure are-you about victory your then I suppose
me, inquam, certum esse; non ideo tamen tu causam tuam
me said-I sure to-be not for-that yet you case your
debes deserere, praesertim cum haec inter nos disputatio
ought to-abandon especially since this among us debate
suscepta sit exercendi tui causa et ad elimandum
undertaken has-been of-exercising you for-the-sake and to polishing
animum prouocandi. — Numquidnam, inquit, aut Academicos
the-mind of-provoking surely-not he-said either the-Academics
legi aut tot disciplinis eruditus sum, quibus tu ad
have-I-read or with-so-many studies trained am-I with-which you to
me instructus aduentas? — Academicos, inquam, nec illi
me equipped come-up the-Academics said-I and-not those
legerant, a quibus primo sententia ista defensa est. eruditio
had-read by whom first the-view that defended was training
autem disciplinarumque copia si te deficit, non usque adeo
however and-of-studies the-store if you fails not all-the-way so-far
tamen ingenium tuum esse debet inualidum, ut nullo facto
yet mind your to-be ought weak that with-no made
impetu paucissimis uerbis meis rogationibusque succumbas.
assault with-very-few words my and-questions you-give-way
illud enim iam uereri coepi, ne tibi citius quam
that for already to-fear I-have-begun lest for-you sooner than
uolo succedat Alypius, quo aduersario non ita securus
I-wish succeed Alypius with-whom as-opponent not so untroubled
deambulabo. — Ergo utinam, inquit ille, iam uincar, ut
I-shall-stroll therefore would-that he-said he now let-me-be-beaten so-that

aliquando uos audiam disserentes et, quod plus est, uideam,
at-last you I-may-hear discoursing and what more is I-may-see
quo mihi spectaculo nihil potest felicius exhiberi.
than-which for-me a-spectacle nothing can more-happily to-be-shown
nam quoniam placuit uobis ista fundere potius quam
for since it-has-pleased you these-things to-pour rather than
effundere, si quidem ore prorumpentia stilo excipitis
to-pour-away if indeed from-the-mouth bursting-forth with-the-pen you-catch
nec in terram, ut dicitur, cadere sinitis, legere etiam uos
and-not onto the-ground as is-said to-fall you-allow to-read too you
licebit; sed nescio quo modo, cum admouentur
it-will-be-permitted but I-know-not by-what way when they-are-brought-close
oculis idem ipsi, quos inter sermo caeditur, bona disputatio
to-the-eyes the-same very whom among the-talk is-chopped a-good discussion
si non utilius, at certe laetius perfundit animum,
if not more-usefully yet certainly more-joyfully floods the-mind
18 Gratum habemus, inquam; sed repentina ista gaudia tua temere
grateful we-hold said-I but sudden those joys your rashly
illam sententiam euadere coegerunt, qua dixisti nullum tibi
that statement to-slip-out compelled by-which you-said that-no to-you
spectaculum exhiberi posse felicius. quid, si enim patrem
spectacle to-be-shown to-be-able more-happily what if for father
illum tuum, quo profecto nemo philosophiam est post
that your than-whom surely no-one philosophy is after
tam longam sitim hausturus ardentius, nobiscum ista
so long a-thirst about-to-drink more-ardently with-us these-things
quaerentem ac disserentem uidebis, cum ego me fortunatiorem
seeking and discussing you-will-see when I myself more-fortunate
numquam putabo, quid te tandem sentire ac dicere conuenit?
never shall-think what you then to-feel and to-say is-fitting
— Hic uero ille aliquantum lacrimauit et, ubi loqui potuit,
here indeed he somewhat wept and when to-speak he-could

porrecta manu caelum suspiciens: Et quando ego, inquit,
stretched-out with-hand heaven looking-up-at and when I he-said
deus, hoc uidebo? sed nihil est de te desperandum. — Hic
O-God this shall-see but nothing is about you to-be-despaired-of here
cum paene omnes ab intentione disputationis dimitti in
when almost all from the-strain of-the-debate to-be-released into
lacrimas coepissemus, obluctans mecum et uix me colligens:
tears we-had-begun struggling with-myself and scarcely myself collecting
Age potius, inquam, et in uires tuas redi, quas ut congereres
come rather said-I and into strength your return which that you-gather
undeunde posses patronus Academiae futurus, longe ante
from-wherever you-could the-champion of-the-Academy about-to-be long before
monueram. non opinor ideo, ut modo ante tubam tremor
I-had-warned not I-suppose for-that that just-now before the-trumpet trembling
occupet artus aut ut uisendae alienae pugnae desiderio
seize your-limbs or that to-be-watched of-another's fight by-the-longing
tam cito te optes esse captiuum. — Hic Trygetius, ubi satis
so quickly you you-wish to-be a-captive here Trygetius when enough
attendit iam uultus nostros serenatos: Quidni iste optet,
he-noticed already faces our cleared why-not that-man should-wish
inquit, homo tam sanctus, ut hoc ei deus ante uota
he-said a-man so holy that this to-him God before his-prayers
concesserit? crede iam, Licenti; nam qui non inuenis quid
has-granted believe now O-Licentius for you-who not find what
respondeas, et adhuc ut uincare optas, paruae fidei mihi
you-may-answer and still that you-be-beaten wish of-little faith to-me
uideris. — Arrisimus. — Tum Licentius: Loquere beatus,
you-seem we-smiled then Licentius speak happy
inquit, non inueniendo uerum, sed certe non quaerendo.
he-said not by-finding the-truth but certainly not by-seeking

19 Qua hilaritate adulescentulorum cum essemus laetiores:
by-which cheerfulness of-the-young-men when we-were more-glad
Attende, inquam, rogationem et in uiam firmior et ualentior
attend said-I to-the-question and onto the-road firmer and stronger
redi, si potes. — En adsum, inquit, quantum possum. quid
return if you-can behold I-am-here he-said as-much-as I-can what
enim, si ille fratris mei uisor fama compertum habeat
for if that of-brother my the-seer by-report ascertained has
eum esse similem patris, potest insanus aut ineptus esse, si
that-he to-be like of-father can mad or foolish to-be if
credit? — Stultusne, inquam, saltem dici potest? — Non
he-believes foolish-then said-I at-least to-be-called can-he not
continuo, inquit, nisi se id scire contenderit. nam si ut
straightway he-said unless himself it to-know he-maintains for if as
probabile sequitur quod crebra fama iactauit, nullius temeritatis
probable he-follows what frequent report has-spread of-no rashness
argui potest. — Tum ego: Rem ipsam paulisper
to-be-convicted can-he then I the-matter itself for-a-moment
consideremus et quasi ante oculos constituamus. ecce fac
let-us-consider and as-if before our-eyes let-us-set behold suppose
illum nescio quem hominem, quem describimus, esse
that I-know-not which man whom we-describe to-be
praesentem; aduenit alicunde frater tuus. ibi iste: cuius
present he-arrives from-somewhere brother your there that-man whose
hic puer filius? respondetur: cuiusdam Romaniani. at hic:
this boy the-son is-answered of-a-certain Romanianus but this-one
quam patris similis est! quam non temere hoc ad me fama
how of-father like he-is how not rashly this to me report
detulerat! hic tu uel quis alius: nosti enim Romanianum,
had-brought here you or some-one other you-know for Romanianus
bone homo? non noui, inquit; tamen similis eius mihi
good man not I-know he-says yet like of-him to-me

uidetur. poteritne quisquam risum tenere? — Nullo modo,
he-seems will-be-able-then anyone laughter to-hold in-no way
inquit. — Ergo, inquam, quid sequatur uides. — Iam dudum,
he-said therefore said-I what follows you-see now long-since
inquit, uideo. sed tamen ipsam conclusionem abs te audire
he-said I-see but still the-very conclusion from you to-hear
uolo; oportet enim alere incipias quem cepisti. — Quidni,
I-wish it-behooves for to-feed you-begin whom you-have-caught why-not
inquam, concludam? ipsa res clamat similiter ridendos
said-I should-I-conclude the-very matter cries-out alike to-be-laughed-at
esse Academicos tuos, qui se in uita ueri similitudinem
to-be that-the-Academics your who that-they in life of-the-true the-likeness
sequi dicunt, cum ipsum uerum quod sit ignorent.
follow say although the-very truth what it-is they-do-not-know

VIII · REPORT AND REASON

Trygetius protests that the Academics' caution is unlike that man's folly: they reach the truth-like by reasoning; he followed report, the cheapest of authorities. Augustine answers that it would be more foolish still to say the father is unknown to him and yet the likeness holds. Trygetius disclaims defending the Academy and points to Alypius, who agrees to lay down the judge's office lest he hold it too proudly.

Tum Trygetius: Longe mihi, inquit, uidetur dissimilis 20
then Trygetius far to-me he-said seems unlike
Academicorum cautio ab huius quem descripsistis ineptia.
of-the-Academics the-caution from of-this-man whom you-described the-folly
illi enim rationibus assequuntur quod dicunt esse ueri
they for by-reasonings attain what they-say to-be of-the-true
simile, iste autem ineptus famam secutus est, cuius
like that-man however the-fool report followed has whose

auctoritate nihil est uilius. — Quasi uero, inquam, non
than-authority nothing is cheaper as-if indeed said-I not
esset ineptior, si diceret: patrem quidem eius minime
he-would-be more-foolish if he-said father indeed his not-at-all
noui nec fama comperi, quam sit similis patri; sed
do-I-know and-not by-report have-I-learned how he-is like to-his-father but
mihi tamen similis uidetur. — Ineptior certe, inquit, sed
to-me yet like he-seems more-foolish certainly he-said but
quorsum ista? — Quia tales, inquam, sunt qui dicunt:
whither these-things because such said-I are those-who say
uerum quidem non nouimus, sed hoc quod uidemus eius quod
the-truth indeed not we-know but this which we-see of-that which
non nouimus simile est. — Probabile, inquit, illi dicunt. —
not we-know like is probable he-said they say
Cui ego: Quomodo istuc dicis? an negas eos ueri
to-whom I how that do-you-say or do-you-deny that-they of-the-true
simile dicere? — Et ille: Ego, inquit, ob hoc dicere
the-like to-say and he I he-said on-account-of this to-say
uolui, ut illam similitudinem excluderem. uidebatur enim
wished that that likeness I-might-shut-out it-seemed for
mihi fama inprobe inruisse in quaestionem uestram, cum
to-me that-report improperly had-burst into question your since
Academici ne oculis quidem credant humanis, nedum famae
the-Academics not to-eyes even trust human much-less to-report
mille quidem, ut poetae fingunt, sed monstrosis tamen
with-a-thousand indeed as poets imagine but monstrous yet
luminibus. nam quis ego tandem sum Academiae defensor?
with-eyes for who I then am of-the-Academy the-defender
an in quaestione ista inuidetis securitati meae? en
or in question that do-you-begrudge the-freedom-from-care my behold

habes Alypium, cuius aduentus nobis quaeso ferias dederit,
you-have Alypius whose arrival to-us I-beg a-holiday may-have-given
quem te iam dudum non frustra formidare arbitremur.
whom you now long-since not in-vain to-dread let-us-judge
Tum facto silentio oculos ambo in Alypium contulerunt. 21
then made with-silence eyes both onto Alypius they-turned
tum ille: Uellem quidem, inquit, ut meae uires patiuntur,
then he I-would-wish indeed he-said as my strength allows
auxiliari aliquatenus partibus uestris, nisi mihi omen
to-help to-some-extent to-the-sides your unless to-me the-omen
uestrum terrori esset. sed hanc formidinem, ni me spes
your for-a-terror were but this dread unless me hope
fefellerit, facile fugem. simul enim solatur me, quod
shall-have-deceived easily may-I-rout at-the-same-time for comforts me that
praesens Academicorum oppugnator onus Trygetii uicti
the-present of-the-Academics assailant the-burden of-Trygetius defeated
paene subierit, et nunc eum uictorem uestra confessione
almost has-taken-up and now that-he the-victor by-your admission
probabile est. illud magis uereor, ne et deserti officii
probable is that more I-fear lest both of-a-deserted duty
neglegentiam et inuasi inpudentiam deuitare non possim.
the-neglect and of-a-usurped the-effrontery to-avoid not I-can
non enim uos oblitos credo iudicis mihi munus fuisse
not for you forgetful I-think of-a-judge to-me the-office to-have-been
delatum. — Hic Trygetius: Illud, inquit, aliud, hoc autem
conferred here Trygetius that he-said (is)-one-thing this however
aliud est; quare quaesumus, ut te aliquando patiare
another is wherefore we-ask that yourself at-some-point you-allow
priuatum. — Ne rennuerim, ait, ne, cum inpudentiam
private let-me-not have-refused said-he lest when effrontery
uel neglegentiam uitare cupio, in superbiae, quo uitio
or neglect to-avoid I-desire into of-pride than-which fault

nihil est inmanius, laqueos incidam, si honorem mihi a
nothing is more-monstrous the-snares I-fall if the-honor to-me by
uobis concessum diutius quam permittitis teneam.
you granted longer than you-allow I-hold

IX · NOT FOR THE SAKE OF ARGUING

Alypius asks in whose defense Augustine attacks; Augustine answers that not every accuser has someone to defend, and that he did not take up the debate for arguing's sake: the childish tales must go, for the matter concerns life and character and the soul that hopes to overcome deceit and return more securely to heaven. He has nothing certain yet, the Academics' arguments having made him lazy about seeking; let them ask instead whether truth can be found, which to him is probable.

22 Proinde uelim mihi exponas, bone accusator Academicorum,
accordingly I-would-wish to-me you-set-out good accuser of-the-Academics
officium tuum, id est, in quorum defensione hos oppugnes.
office your that is in of-whom the-defense these you-attack
metuo enim, ne Academicos refellens Academicum te
I-fear for lest the-Academics refuting an-Academic yourself
probare uelis. — Accusatorum, inquam, ut opinor, duo genera
to-prove you-wish of-accusers said-I as I-suppose two kinds
esse bene nosti. si enim a Cicerone modestissime dictum
to-be well you-know if for by Cicero most-modestly said
est ita eum esse Uerris accusatorem, ut Siculorum defensor
it-was that-so he to-be of-Verres the-accuser that of-the-Sicilians the-defender
esset, propterea necesse est eum, qui aliquem accuset, habere
he-was for-that-reason necessary it-is that-him who someone accuses to-have
alterum, quem defendat. — Et ille: Saltem habesne tu
another whom he-may-defend and he at-least have-you you
quidquam, in quo sententia tua iam fundata constiterit? —
anything in which opinion your already founded has-stood

Facile est, inquam, huic rogationi respondere mihi praesertim,
easy it-is said-I to-this question to-answer for-me especially
cui repentina non est; iam hoc totum mecum egi
to-whom sudden not it-is already this whole with-myself I-have-worked-out
et diu multumque uersaui animo. quam ob rem
and long and-much I-have-turned in-mind which on-account-of thing
audi, Alypi, quod, ut arbitror, iam optime scis: non ego
hear O-Alypius what as I-judge already very-well you-know not I
istam disputationem disputandi gratia susceptam uolo. satis
that debate of-arguing for-the-sake undertaken I-wish enough
sit quod cum istis adulescentibus prolusimus, ubi libenter
let-it-be that with those young-men we-have-skirmished where gladly
nobiscum philosophia quasi iocata est. quare auferantur
with-us philosophy as-it-were played has wherefore let-be-taken
de manibus nostris fabellae pueriles. de uita nostra de
from hands our the-little-tales childish about life our about
moribus de animo res agitur, qui se superaturum
character about the-soul the-matter is-treated which itself about-to-overcome
inimicitias omnium fallaciarum et ueritate conprehensa
the-enmities of-all deceptions and with-truth grasped
quasi in regionem suae originis rediens triumphaturum
as-if into the-region of-its-own origin returning about-to-triumph
de libidinibus atque ita temperantia uelut coniuge accepta
over lusts and so with-temperance as-if a-wife taken
regnaturum esse praesumit securior rediturus in caelum.
about-to-reign to-be it-presumes more-secure about-to-return into heaven
uides quid dicam. tollamus iam cuncta ista de medio arma
you-see what I-mean let-us-take now all those from the-midst weapons
acri facienda uiro; nec quidquam minus semper optaui
for-a-keen to-be-made man and-not anything less ever have-I-wished
quam inter eos, qui secum multum uixerunt multumque
than among those who with-each-other much have-lived and-much

sermocinati sunt, oriri aliquid, unde nouus quasi conflictus
conversed have to-arise something whence a-new as-it-were clash
exsurgat. sed propter memoriam, quae infida custos est
may-rise but because-of memory which an-untrustworthy keeper is
excogitatorum, referri in litteras uolui, quod inter nos
of-things-thought-out to-be-set-down in writing I-wished what between ourselves
saepe pertractauimus, simul ut isti adulescentes et in
often we-have-discussed at-the-same-time that those young-men both to
haec attendere discerent et aggredi ac subire temtarent.
these-things to-attend might-learn and to-approach and to-undertake might-try
23 Tune ergo nescis nihil me certum adhuc habere quod
do-you-then therefore not-know that-nothing I certain yet to-hold which
sentiam, sed ab eo quaerendo Academicorum argumentis atque
I-may-think but from it to-be-sought of-the-Academics by-arguments and
disputationibus impediri? nescio quo enim modo fecerunt
reasonings to-be-hindered I-know-not by-what for way they-have-made
in animo quandam probabilitatem — ut ab eorum
in (my)-mind a-certain probability that from their
uerbo nondum recedam — quod homo uerum inuenire
word not-yet may-I-withdraw that a-man the-truth to-find
non possit; unde piger et prorsus segnis effectus eram
not can whence lazy and utterly slothful made I-had-been
nec quaerere audebam, quod acutissimis ac doctissimis
and-not to-seek did-I-dare what to-the-sharpest and most-learned
uiris inuenire non licuit. nisi ergo prius tam mihi
men to-find not was-permitted unless therefore first as-much to-myself
persuasero uerum posse inueniri, quam sibi illi
I-shall-have-persuaded that-the-truth to-be-able to-be-found as to-themselves they
non posse persuaserunt, non audebo quaerere nec habeo
not to-be-able have-persuaded not I-shall-dare to-seek and-not have-I
aliquid, quod defendam. itaque istam interrogationem remoue,
anything which I-may-defend and-so that question remove

si placet; potius discutiamus inter nos, quam sagaciter
if it-pleases rather let-us-sift among ourselves as shrewdly
possumus, utrumnam possit uerum inueniri. et pro parte
as-we-can whether can the-truth to-be-found and for side
mea uideor mihi habere iam multa, quibus contra
my I-seem to-myself to-have already many-things with-which against
rationem Academicorum niti molior; inter quos et me
the-reasoning of-the-Academics to-strive I-attempt between whom and me
modo interim nihil distat, nisi quod illis probabile uisum
just-now meanwhile nothing differs except that to-them probable seemed
est non posse inueniri ueritatem, mihi autem inueniri
it-has not to-be-able to-be-found the-truth to-me however to-be-found
posse probabile est. nam ignoratio ueri aut mihi, si illi
to-be-able probable it-is for the-ignorance of-truth either to-me if they
fingebant, peculiaris est aut certe utrisque communis.
were-pretending peculiar is or at-least to-both common

X · A DISPUTE OF THINGS, NOT WORDS

Alypius, who knows the Academic doctrines are fixed in Augustine's mind, warns against falling into a quarrel about words, which Augustine himself had called shameful. Augustine answers that it is no dispute of words but of things: those men chose their terms both to hide their view from the slower and to show it to the more watchful. He is glad it is now plain what is being asked, and will argue against those who thought the Academics enemies of finding truth.

Tum Alypius: Iam, inquit, securus incedam; uideo enim 24
then Alypius now he-said untroubled I-shall-advance I-see for
te non tam accusatorem quam adiutorem fore. itaque
that-you not so an-accuser as a-helper will-be and-so
ne longius abeamus, uideamus quaeso prius, ne per hanc
lest further we-go let-us-see I-beg first lest through this

quaestionem, in qua successisse uideor his, qui tibi
question in which to-have-succeeded I-seem to-those who to-you
cesserunt, in uerbi controuersiam decidamus, quod te ipso
yielded into of-a-word a-dispute we-fall which you yourself
insinuante et auctoritate illa Tulliana turpissimum esse saepe
urging and by-the-authority that Tullian most-shameful to-be often
confessi sumus. cum enim, ni fallor, Licentius placuisse
confessed we-have when for unless I-am-mistaken Licentius to-have-pleased
sibi diceret de probabilitate Academicorum sententiam,
himself said about the-probability of-the-Academics the-view
subiecisti, quod ille haud dubie confirmauit, sciretne hanc
you-added which he not doubtfully confirmed whether-he-knew that-this
ab eisdem etiam ueri similitudinem nominari. et bene
by the-same(-men) also of-the-true a-likeness to-be-named and well
noui, si quidem ex te mihi nota sunt, non absque te esse
I-know if indeed out-of you to-me known they-are not apart-from you to-be
Academicorum placita. quae cum, ut dixi, animo tuo infixa
of-the-Academics the-doctrines which since as I-said in-mind your fixed
sint, quid uerba secteris ignoro. — Non est ista, inquam,
they-are why words you-chase I-do-not-know not is that said-I
mihi crede, uerborum, sed rerum ipsarum magna controuersia;
me believe of-words but of-things themselves a-great dispute
non enim eos illos uiros fuisse arbitror, qui rebus
not for that-they those men to-have-been I-judge who to-things
nescirent nomina imponere, sed mihi haec uocabula uidentur
did-not-know names to-give but to-me these terms they-seem
elegisse et ad occultandam tardioribus et ad significandam
to-have-chosen both for to-be-hidden from-the-slower and for to-be-shown
uigilantioribus sententiam suam. quod quare et quomodo mihi
to-the-more-watchful the-view their-own which why and how to-me
uideatur exponam, cum prius illa discussero, quae ab eis
it-seems I-shall-set-out when first those-things I-shall-have-sifted which by them

tamquam cognitionis humanae inimicis dicta homines putant.
as-if of-knowledge human by-enemies said men think
itaque perlibenter habeo huc usque hodie nostrum processisse
and-so most-gladly I-hold this far today that-our to-have-advanced
sermonem, ut satis quid inter nos quaereretur aperteque
talk so-that enough what among us was-being-asked and-openly
constaret. nam illi mihi uidentur graues omnino ac prudentes
stood-clear for they to-me seem weighty altogether and wise
uiri fuisse. si quid est autem, quod nunc disputabimus,
men to-have-been if anything there-is however which now we-shall-argue
aduersus eos erit, qui Academicos inuentioni ueritatis
against those it-will-be who that-the-Academics to-the-finding of-truth
aduersos fuisse crediderunt. et ne me territum putes, etiam
opposed to-have-been believed and lest me frightened you-think even
contra eos ipsos non inuitus armabor, si non occultandae
against them themselves not unwilling I-shall-arm-myself if not to-be-hidden
sententiae suae causa, ne ab eis temere pollutis mentibus
of-their-view own for-the-sake lest by them rashly defiled to-minds
et quasi profanis quaedam ueritatis sacra proderentur, sed
and as-it-were unhallowed certain of-truth holy-things were-betrayed but
ex animo illa, quae in eorum libris legimus, defenderunt.
out-of the-heart those-things which in their books we-read they-defended
quod hodie facerem, nisi nos solis occasus iam domum
which today I-would-do if-not us of-the-sun the-setting already homeward
redire compelleret. — Hactenus illo die disputatum est.
to-return were-compelling thus-far on-that day argued it-was

Household business keeps them until barely two hours remain, and they go out to the meadow. Augustine explains what the Academics mean by the probable or the truth-like: what can invite us to act without assent — so that we neither suppose what we do to be true nor claim to know it, and yet act. He asks whether Cicero, whose words these are, was so poor in Latin as to give names less fitting to the things he perceived.

25 Postridie autem, quamuis non minus blandus tranquillusque
the-next-day however although not less soft and-calm
dies inluxisset, uix tamen domesticis negotiis euoluti sumus.
a-day had-dawned scarcely yet from-household affairs disentangled were-we
nam magnam eius partem in epistolarum maxime scriptione
for a-great of-it part in of-letters especially the-writing
consumseramus et, cum iam duae horae uix reliquae forent,
we-had-spent and when already two hours scarcely remaining were
ad pratum processimus. nam inuitabat caeli nimia serenitas
to the-meadow we-went-out for was-inviting of-the-sky the-great clearness
placuitque, ut ne ipsum quidem quod restiterat tempus perire
and-it-pleased that not itself even which had-remained the-time to-perish
pateremur. itaque cum ad arborem solitam uentum esset
we-allow and-so when to the-tree accustomed come it-had-been
et mansissemus loco: Uelim uos, inquam, adulescentuli,
and we-had-stayed in-the-place I-would-wish you said-I young-men
quoniam non est hodie magna res aggredienda, in memoriam
since not is today a-great matter to-be-undertaken into memory
mihi reuocetis, quomodo hesterno die rogatiunculae, quae
for-me you-recall how on-yesterday's day to-the-little-question which
uos turbauit, Alypius responderit. — Hic Licentius: Tam
you it-troubled Alypius answered here Licentius so
breue est, inquit, ut nihil negotii sit hoc recordari; quam
short it-is he-said that no of-trouble there-is this to-recall how

leue sit autem, tu uideris. nam, ut opinor, uetuit te, res
light it-is however you will-see for as I-suppose forbade you the-matter
cum constaret, de uerbis mouere quaestionem. — Et ego:
since it-was-agreed about words to-raise a-question and I
Hoc ipsum, inquam, quid sit quamue habeat uim, satis
this very said-I what it-is or-what it-has force enough
animaduertistis? — Uideor, inquit, mihi uidere quid sit; sed
have-you-noticed I-seem he-said to-myself to-see what it-is but
quaeso tu id paulisper exponas. nam saepe abs te audiui
I-beg you it for-a-moment set-out for often from you I-have-heard
turpe esse disputantibus in uerborum quaestione inmorari,
shameful to-be for-debaters on of-words a-question to-linger
cum certamen nullum de rebus remanserit. sed hoc
when contest no about the-things has-remained but this
subtilius est, quam ut explicandum a me debeat flagitari.
finer is than that to-be-explained from me it-ought to-be-demanded
Audite ergo, inquam, quid sit, uos. id probabile uel ueri 26
hear therefore said-I what it-is you it probable or of-the-true
simile Academici uocant, quod nos ad agendum sine adsensione
like the-Academics call which us to acting without assent
potest inuitare. sine adsensione autem dico, ut id quod
can to-invite without assent however I-say that that which
agimus non opinemur uerum esse aut non id scire arbitremur,
we-do not we-suppose true to-be or not it to-know we-judge
agamus tamen: ut uerbi causa, utrum hesterna nocte tam
we-act yet as of-word for-the-sake whether on-yesterday's night so
liquida ac pura hodie tam laetus sol exorturus esset, si
clear and pure today so glad the-sun about-to-rise was if
nos quispiam rogaret. credo, quod nos id scire negaremus,
us someone asked I-believe that we it to-know would-deny
diceremus tamen ita uideri. talia, inquit Academicus, mihi
we-would-say yet so to-seem such-things says the-Academic to-me

uidentur omnia, quae probabilia uel ueri similia putaui
seem all which probable or of-the-true like I-have-thought
nominanda; quae tu si alio nomine uis uocare, nihil pugno.
to-be-named which you if by-another name wish to-call nothing do-I-fight
satis enim mihi est te iam bene accepisse, quid dicam, id
enough for for-me it-is that-you already well to-have-grasped what I-mean that
est quibus rebus haec nomina inponam. non enim uocabulorum
is to-what things these names I-give not for of-words
opificem, sed rerum inquisitorem decet esse sapientem.
a-maker but of-things an-investigator it-befits to-be the-wise-man
satisne intellexistis, quomodo mihi ludicra illa, quibus
enough-then have-you-understood how from-me the-toys those with-which
uos agitabam, de manibus excussa sint? — Hic cum ambo
you I-was-teasing from hands struck have-been here when both
se intellexisse respondissent uultuque ipso responsionem
themselves to-have-understood had-answered and-by-look itself an-answer
postularent meam: Quid putatis, inquam, Ciceronem, cuius
they-demanded my what do-you-think said-I that-Cicero whose
haec uerba sunt, inopem fuisse latinae linguae, ut minus
these words are poor to-have-been of-Latin the-tongue that less
apta rebus, quas sentiebat, nomina imponeret?
fitting to-the-things which he-perceived names he-gave

Licentius asks leave to hold back a moment. Nothing, he says, is more absurd than to claim to follow the truth-like while not knowing the truth, and he does know some true things, that this tree cannot turn to silver among them. So he crosses to Augustine's side by right of conquest and asks what is to be argued with a man who cannot even speak. Alypius fears no deserters: Licentius, unseated by one little question, is proof of how far they stand from truth.

Tum Trygetius: Iam, inquit, placet nobis, cum res nota 27
then Trygetius now he-said it-pleases us since the-matter known
sit, de uerbis nullas calumnias commouere. quare uide
is about words no quibbles to-stir wherefore see
potius, quid huic respondeas, qui nos liberauit, in quos
rather what to-this-man you-may-answer who us has-freed against whom
tu impulsus temtas iterum inruere. — Et Licentius: Mane,
you driven you-try again to-rush and Licentius wait
ait, quaeso; nam mihi sublucet nescio quid, quod uideam
said-he I-beg for to-me there-glimmers I-know-not what by-which I-may-see
non tibi tam facile tantum argumentum eripi debuisse.
not from-you so easily so-great an-argument to-be-snatched ought
et cum defixus in cogitatione siluisset aliquantum: Rogo,
and when fixed in thought he-had-been-silent a-while I-ask
inquit, nihil esse uidetur absurdius quam dicere se ueri
he-said nothing to-be does-seem more-absurd than to-say that-he of-the-true
simile sequi eum, qui uerum quid sit ignoret; nec illa me
the-like to-follow him who the-truth what it-is does-not-know and-not that me
tua similitudo conturbat. nam recte ego interrogatus, utrum
your comparison troubles for rightly I having-been-asked whether
ex ista temperie caeli nulla in crastinum pluuia cogatur,
out-of this mildness of-the-sky no for tomorrow rain is-gathering
respondeo esse ueri simile. qui me non nego nosse aliquid
I-answer to-be of-the-true like I-who myself not do-deny to-know something

ueri. nam scio arborem istam modo argenteam fieri non
of-truth for I-know that-tree that just-now silver to-become not
posse multaque talia uere non inpudenter me scire dico,
to-be-able and-many such truly not shamelessly that-I to-know I-say
quorum uideo esse similia ea, quae ueri similia nomino.
of-which I-see to-be like those-things which of-the-true like I-name
tu uero, Carneades, uel quae alia Graeca pestis, ut nostris
you however O-Carneades or what other Greek plague that to-our-own
parcam — quid enim dubitem in hanc partem transire ad
I-may-spare why for should-I-hesitate to this side to-cross to
eum, cui captiuus debeor iure uictoriae? — tu ergo,
him to-whom a-captive I-am-owed by-the-right of-victory you therefore
cum te nihil ueri scire dicas, unde hoc ueri simile
since that-you nothing of-truth to-know you-say whence this of-the-true like
sequeris? at enim non ei potui aliud nomen inponere. quid
do-you-follow but indeed not to-it I-could another name to-give what
ergo nobis disputandum est cum eo, qui nec loqui potest?
then for-us to-be-argued is with him who not-even to-speak can

28 Non ego, inquit Alypius, perfugas metuam; quanto minus
not I said Alypius deserters I-shall-fear how-much less
ille Carneades, in quem nescio utrum iuuenali an puerili
that Carneades against whom I-know-not whether with-youthful or boyish
leuitate commotus maledicta potius quam aliquod telum
lightness stirred insults rather than some weapon
putasti esse iaciendum. nam illi quidem ad roborandam
you-thought to-be to-be-hurled for to-them indeed for to-be-strengthened
sententiam suam, quae semper probabili tenus fundata fuit,
the-view their-own which always the-probable as-far-as founded has-been
hoc interim aduersum te facile suffecerit, ita nos a
this meanwhile against you easily will-have-sufficed that-so we from
ueri inuentione procul esse positos, ut tu tibi ipse
of-truth the-finding far to-be set that you for-yourself yourself

magno argumento esse possis, qui ita una interrogatiuncula
a-great proof to-be you-can you-who so by-one little-question
loco motus es, ut ubi tibi standum esset penitus
from-your-place moved you-were that where for-you to-be-stood was utterly
ignorares. sed haec atque scientiam tuam, quam tibi
you-did-not-know but these-things and the-knowledge your which on-you
inpressam de hac arbore paulo ante confessus es, in aliud
stamped about this tree a-little before confessed you-have to another
tempus differamus. quamuis enim iam alias partes delegeris,
time let-us-defer although for already other sides you-have-chosen
tamen sedulo docendus es, quid paulo ante dixerim.
still carefully to-be-taught you-are what a-little before I-said
nondum. ut opinor. in eam quaestionem, qua utrum
not-yet as I-suppose into that question in-which whether
inueniri uerum possit quaeritur, progressi fueramus, sed illud
to-be-found the-truth can is-asked advanced we-had but that
tantum in ipso uestibulo defensionis meae praescribendum
only in the-very doorway of-the-defense my to-be-laid-down
putaui. in quo te lassum prostratumque prospexeram, hoc est
I-thought in which you weary and-prostrate I-had-foreseen this is
utrum ueri simile an probabile an alio si quo nomine
whether of-the-true the-like or the-probable or by-another if any name
appellari potest, quod sibi Academici sat esse dicant,
to-be-called it-can which for-themselves the-Academics enough to-be say
quaerendum non esse nam si tu optimus iam inuentor
to-be-sought not to-be for if you the-best already a-finder
ueritatis tibi uideris, nihil ad me. postea si ingratus non
of-truth to-yourself you-seem nothing to me afterward if ungrateful not
fueris huic patrocinio meo, eadem fortasse me docebis.
you-shall-have-been to-this advocacy my the-same perhaps me you-will-teach

Alypius asks what use the inquiry has and, if it has any, that Augustine teach it. Augustine defers the terms and asks whether the Academics hid a settled view of truth or thought as their arguments read. Alypius answers that he has not found the truth and believes it cannot be found, moved by ingrained belief and by the authority of great philosophers; Augustine asks him to take up the Academics' side, and evening shadows them home.

29 Hic ego, cum uerecunde Licentius Alypii impetum formidaret:
here I when modestly Licentius of-Alypius the-onset was-dreading
Omnia potius, inquam, Alypi, loqui maluisti quam quem ad
everything rather said-I O-Alypius to-say you-preferred than what to
modum nobis cum his, qui loqui nesciant, disputandum sit.
manner for-us with those who to-speak do-not-know to-be-argued is
— Et ille: Quoniam olim cum mihi tum omnibus notum est
and he since long-ago both to-me and to-all known it-is
et nunc tua professione satis indicas te loquendi peritum
and now by-your declaration enough you-show that-you of-speaking skilled
esse, uelim explices utilitatem primo huius inquisitionis
to-be I-would-wish you-explain the-use first of-this inquiry
suae, quae aut superflua est, ut opinor, et ei multo magis
your which either superfluous is as I-suppose and to-it by-much more
respondere superfluum est aut, si commoda uisa fuerit et
to-answer superfluous is or if useful seemed it-shall-have and
a me explicari nequiuerit, precario abs te impetrem,
by me to-be-explained it-shall-have-been-unable as-a-favor from you may-I-obtain
ut magistri officium ne grauere. — Meministi, inquam, heri
that of-a-teacher the-office not you-refuse you-remember said-I yesterday
me esse pollicitum de istis uocabulis post acturum. et
that-I have promised about those terms afterward about-to-treat and
nunc ille sol admonet, ut quae ludicra pueris proposui
now that sun warns that what toys to-the-boys I-set-out

redigam in cistas, praesertim cum ea ornandi iam potius
I-put-back into the-boxes especially since them of-adorning now rather
quam uendendi gratia proponam. nunc antequam stilum
than of-selling for-the-sake I-display now before pen
nostrum tenebrae occupent, quae patronae Academicorum
our the-shadows seize which the-patronesses of-the-Academics
solent esse, uolo inter nos hodie plenissime constet,
are-accustomed to-be I-wish among us today most-fully let-it-be-settled
ad quam quaestionem nobis explicandam mane surgendum
to what question for-us to-be-unfolded early to-be-risen
sit. itaque responde quaeso, utrum tibi uideantur Academici
it-is and-so answer I-beg whether to-you seem the-Academics
habuisse certam de ueritate sententiam et eam temere
to-have-had a-settled about truth view and it rashly
ignotis uel non purgatis animis prodere noluisse, an
to-unknown or not cleansed minds to-betray to-have-been-unwilling or
uero ita senserint, ut eorum se disputationes habent.
rather so they-thought as their themselves the-discussions hold
Tum ille: Quid illis animi fuerit, inquit, non temere 30
then he what to-them of-mind was he-said not rashly
confirmabo. nam quantum ex libris colligi datur, tu melius
I-shall-affirm for as-much-as out-of the-books to-be-gathered is-given you better
nosti, quae in uerba sententiam suam promere soleant;
know what into words the-view their-own to-put-forth they-are-accustomed
me autem de me ipso si consulis, inuentum nondum esse
me however about myself very if you-consult found not-yet to-be
uerum puto. addo etiam, quod de Academicis flagitabas,
that-the-truth I-think I-add also what about the-Academics you-were-demanding
nec posse inueniri me putare non solum inolita quam
and-not to-be-able to-be-found that-I to-think not only by-an-ingrained which
semper fere animaduertisti opinione mea sed etiam auctoritate
always nearly you-have-noticed belief my but also by-the-authority

magnorum excellentiorumque philosophorum, quibus nos
of-great and-more-excellent philosophers to-whom us
praebere colla siue inbecillitas nostra siue sagacitas
to-offer our-necks whether the-weakness our or the-shrewdness
ipsorum, ultra quam nihil iam inueniri posse credendum
of-them beyond which nothing now to-be-found to-be-able to-be-believed
est, nescio quo modo compellit. — Hoc est, inquam, quod
is I-know-not by-what way compels this is said-I what
uolui. nam uerebar, ne, cum tibi quoque id uideretur quod
I-wished for I-was-fearing lest when to-you also that seemed which
mihi, disputatio nostra manca remaneret nullo existente,
to-me the-debate our maimed should-remain with-no-one standing-forth
qui ex altera parte rem uenire in manus cogeret,
who out-of the-other side the-matter to-come into hands would-force
ut diligenter quantum possumus uersaretur. itaque si id
so-that carefully as-much-as we-can it-might-be-turned and-so if that
euenisset, paratus eram te rogare, ut Academicorum partes ita
had-happened ready I-was you to-ask that of-the-Academics the-side so
susciperes, quasi tibi non solum disputasse sed etiam sensisse
you-take-up as-if to-you not only to-have-argued but also to-have-held
uiderentur uerum non posse comprehendi. quaeritur ergo
they-seemed that-the-truth not to-be-able to-be-grasped it-is-asked therefore
inter nos, utrum illorum argumentis probabile sit nihil
among us whether by-their arguments probable it-is that-nothing
percipi posse ac nulli rei esse assentiendum. quod si
to-be-perceived to-be-able and to-no thing to-be assented which if
optinueris, cedam libenter; si autem demonstrare potuero
you-establish I-shall-yield gladly if however to-show I-shall-be-able
multo esse probabilius et posse ad ueritatem peruenire
by-much to-be more-probable both to-be-able to truth to-come
sapientem et adsensionem non semper esse cohibendam,
the-wise-man and that-assent not always to-be restrained

nihil habebis, ut opinor, cur non te in meam sententiam
nothing will-you-have as I-suppose why not yourself into my view
transire patiaris. — Quod cum illi placuisset et eis
to-cross you-allow which when to-him had-pleased and to-those
qui aderant, iam uespere obumbrati domum reuertimus.
who were-present already by-evening shadowed homeward we-returned

BOOK III

I · WHAT IS AT STAKE

In the baths, since the day was too gloomy for the meadow, Augustine sets out what has been agreed: that seeking the truth is the highest business. The other philosophers held that their wise man had found it, while the Academics profess that he must seek it with the utmost effort and meanwhile follow in acting whatever appears probable. Licentius has been so struck by verse-making that Augustine brings in this talk chiefly for him, so that philosophy may claim a greater share of him than poetry or any other study.

Cum post illum sermonem, quem secundus liber continet, 1
when after that conversation which the-second book contains
alio die consedissemus in balneis — nam erat tristior,
on-another day we-had-sat in the-baths for it-was gloomier
quam ut ad pratum liberet descendere — sic exorsus sum:
than that to the-meadow it-pleased to-go-down thus having-begun I-have
Arbitror uos iam satis animo aduertisse, qua de re
I-judge that-you already enough in-mind to-have-noticed what about matter
inter nos discutienda quaestio constituta sit. sed antequam
among us to-be-sifted the-question set has-been but before
ad partes meas ueniam, quae ad eam pertinent explicandam,
to the-part my I-come which to it belong to-be-unfolded
pauca quaeso de spe de uita de instituto nostro non
a-few-things I-beg about hope about life about the-plan our not
ab re abhorrentia libenter audiatis. negotium nostrum
from the-point straying gladly may-you-bear the-business our
non leue aut superfluum, sed necessarium ac summum esse
not slight or superfluous but necessary and highest to-be
arbitror, magno opere quaerere ueritatem. hoc inter me atque
I-judge with-great effort to-seek the-truth this between me and

Alypium conuenit. nam et ceteri philosophi sapientem
Alypius is-agreed for both the-other philosophers that-the-wise-man
suum eam inuenisse putauerunt et Academici sapienti
their-own it to-have-found have-thought and the-Academics that-for-the-wise-man
suo summo conatu inueniendam esse professi sunt
their-own with-utmost effort to-be-found to-be professed they-have
idque illum agere sedulo, sed quoniam uel lateret obruta
and-that he to-do-it diligently but since either it-lay-hidden buried
uel confusa non emineret, ad agendam uitam id eum
or confounded not it-stood-out for to-be-led life that that-he
sequi, quod probabile ac ueri simile occurreret. id etiam
to-follow which probable and of-the-true like presents-itself that also
uestra pristina disceptatione confectum est. nam cum alter
by-your earlier debate settled was for since the-one
inuenta ueritate beatum fieri asseruerit hominem, alter
found with-truth happy to-become asserted that-a-man the-other
uero tantum diligenter quaesita, nulli nostrum dubium est
however only diligently with-it-sought to-none of-us doubtful it-is
nihil esse a nobis huic negotio praeponendum. quam
that-nothing to-be by us to-this business to-be-set-before which
ob rem qualem uobis quaeso hesternum diem uidemur
on-account-of thing what-sort-of to-you I-ask yesterday's day do-we-seem
duxisse? uobis quidem in studiis uestris uiuere licuit.
to-have-spent to-you indeed in pursuits your to-live was-allowed
nam et tu, Trygeti, Uergilii te carminibus oblectasti
for both you O-Trygetius of-Virgil yourself with-the-poems have-delighted
et Licentius fingendis uersibus uacauit, quorum amore ita
and Licentius in-composing verses had-leisure whose with-love so
perculsus est, ut propter eum maxime mihi istum sermonem
struck he-is that on-account-of him especially by-me that talk
inferendum putarem, quo in eius animo philosophia —
to-be-brought-in I-thought by-which in his mind philosophy

nunc enim tempus est — maiorem partem non modo quam
now for the-time is a-greater part not only than
poetica sed quaeuis alia disciplina sibi usurpet ac uindicet.
poetry but any other study for-herself may-claim and may-take

II · WHETHER FORTUNE IS NEEDED

Augustine has always held that a man already wise needs nothing, but that to become wise he needs fortune very much. Alypius will agree if fortune itself is needed in order to despise fortune; Augustine answers with the ship: no one crosses the Aegean without a vessel, and once ashore he is ready to throw it away. Alypius replies that he wants wisdom only because he lives, so fortune that takes his life takes the reason for seeking it, and otherwise cannot hinder the seeker.

Sed quaeso uos, nonne miserati nos estis, cum pridie 2
but I-beg you surely pitied us have-you when the-day-before
ita cubitum issemus, ut ad dilatam quaestionem et
so to-bed we-had-gone that to the-deferred question and
prorsus ad nihil aliud surgeretur, quod tanta de re
utterly to nothing else we-should-rise because so-many-things about matter
familiari necessario peragenda extiterunt, ut his penitus
household necessarily to-be-carried-through arose that by-these utterly
occupati uix duas extremas diei horas in nosmet
occupied scarcely two last of-the-day hours into ourselves
ipsos respirare possemus? quare semper fuit sententia
very to-breathe-again could-we wherefore always has-been the-view
mea sapienti iam homini nihil opus esse; ut autem
my that-for-a-wise already man nothing need to-be that however
sapiens fiat, plurimum necessariam esse fortunam, nisi
wise he-become very-much necessary to-be fortune unless
quid aliud uidetur Alypio. — Tum ille: Quantum iuris,
something else seems to-Alypius then he how-much of-right

inquit, fortunae tribuas, nondum bene noui. nam si ad
he-said to-fortune you-assign not-yet well do-I-know for if for
contemnendam fortunam fortuna ipsa opus esse arbitraris,
to-be-despised fortune that-fortune itself needed to-be you-judge
me quoque comitem in hanc sententiam do tibi. sin
myself also a-companion into this view I-give to-you but-if
fortunae nihil aliud concedis quam ea, quae corporis
to-fortune nothing else you-grant than those-things which of-the-body
necessitati non possunt nisi ipsa uolente suppetere, non ita
to-the-need not can except with-her willing to-be-available not so
sentio. aut enim licet eadem repugnante atque inuita
I-think either for it-is-allowed with-the-same resisting and unwilling
nondum sapienti, cupido tamen sapientiae ea sumere,
to-one-not-yet wise desirous however of-wisdom those-things to-take
quae uitae necessaria confitemur, aut concedendum etiam in
which for-life necessary we-confess or to-be-granted even in
omni sapientis uita eam dominari, cum et ipse sapiens
all of-a-wise-man the-life that-she rules since even himself the-wise-man
his, quae corpori necessaria sunt, non indigere non possit.
these which for-the-body necessary are not to-lack not can
3 Dicis ergo, inquam, fortunam esse necessariam studioso
you-say then said-I that-fortune to-be necessary to-the-seeker
sapientiae, sapienti uero negas. — Non ab re est
of-wisdom to-the-wise-man however you-deny not from the-point it-is
eadem repetere, inquit, itaque nunc etiam abs te quaero,
the-same-things to-repeat he-said and-so now also from you I-ask
utrum fortunam ad se ipsam contemnendam aliquid iuuare
whether that-fortune for herself very to-be-despised anything helps
aestimes. quod si arbitraris, dico sapientiae cupidum magnopere
you-reckon which if you-judge I-say that-of-wisdom the-desirous greatly
indigere fortuna. — Arbitror, inquam, si quidem per illam
lacks fortune I-judge-so said-I if indeed through her

erit talis, qualis eam possit contemnere. nec absurdum
he-will-be such such-as her he-may-be-able to-despise and-not absurd
est; nam sic etiam paruis nobis ubera necessaria sunt, quibus
is-it for so even to-little us breasts necessary are by-which
efficitur, ut sine his postea uiuere ac ualere possimus.
it-is-brought-about that without them afterward to-live and to-thrive we-can
— Sententias, ait, nostras, si animi conceptio non dissonat,
the-views said-he our if of-mind the-conception not jars
concordare mihi liquet, nisi forte disserendum cuiquam
to-agree to-me it-is-clear unless perhaps to-be-argued to-anyone
uidetur, quod fortunae uel uberum non ipsa ubera seu
it-seems that of-fortune or of-breasts not themselves the-breasts or
fortuna, sed alia res quaedam nos faciat contemtores. —
fortune but another thing a-certain us makes despisers
Nihil magnum est, inquam, alio simili uti. nam ut sine
nothing great it-is said-I another similar-one to-use for as without
naui uel quolibet uehiculo aut omnino, ne uel ipsum Daedalum
a-ship or any vehicle or altogether lest even the-very Daedalus
timeam, sine ullis ad hanc rem accommodatis instrumentis
I-fear without any for this thing fitted instruments
aut aliqua occultiore potentia Aegeum mare nemo transmittit,
or some more-hidden power the-Aegean sea no-one crosses
quamuis nihil aliud quam peruenire proponat, quod cum ei
although nothing else than to-arrive he-proposes which when for-him
euenerit, illa omnia, quibus aduectus est, paratus sit abicere
has-happened those all by-which conveyed he-was ready he-is to-cast-off
atque contemnere, ita quisquis ad sapientiae portum et quasi
and to-despise so whoever to of-wisdom the-harbor and as-it-were
firmissimum et quietissimum solum peruenire uoluerit —
most-solid and most-quiet ground to-arrive shall-have-wished
quoniam, ut alia omittam, si caecus ac surdus fuerit, non
since that other-things I-pass-over if blind and deaf he-shall-be not

potest, quod positum est in potestate fortunae — necessariam
he-can which placed is in the-power of-fortune necessary
mihi uidetur ad id quod concupiuit habere fortunam. quod
to-me it-seems for that which he-has-desired to-have fortune which
cum obtinuerit, quamuis putetur indigere quibusdam rebus
when he-has-obtained although he-is-thought to-lack certain things
ad corporis ualitudinem pertinentibus, illud tamen constat,
to of-the-body the-health pertaining that yet it-is-agreed
non his opus esse, ut sapiens sit, sed ut inter homines
not these need to-be that wise he-may-be but that among men
uiuat. — Immo, ait ille, si caecus ac surdus sit, et
he-may-live on-the-contrary said he if blind and deaf he-be both
sapientiam adipiscendam et ipsam uitam, propter quam
wisdom to-be-attained and the-very life on-account-of which
sapientia quaeritur, mea sententia iure contemnet.
wisdom is-sought in-my view rightly he-will-despise

4 Tamen, inquam, cum ipsa uita nostra, cum hic uiuimus,
yet said-I since itself life our while here we-live
sit in potestate fortunae nec nisi uiuens quisque sapiens
is in the-power of-fortune and-not except living anyone wise
fieri possit, nonne fatendum est opus esse eius fauore,
to-become can surely to-be-confessed it-is needed to-be her favor
quo ad sapientiam peruehamur? — Sed cum sapientia,
by-which to wisdom we-may-be-carried but since wisdom
inquit, non nisi uiuentibus necessaria sit remotaque uita
he-said not except to-the-living necessary is and-removed life
nulla sit indigentia sapientiae, nihil in propaganda uita
no there-is need of-wisdom nothing in to-be-prolonged life
pertimesco fortunam. etenim quia uiuo, propterea uolo
do-I-dread fortune for-indeed because I-live for-that-reason I-want
sapientiam, non quod sapientiam desidero, uolo uitam. unde
wisdom not because wisdom I-long-for I-want life whence

fortuna si mihi abstulerit uitam, auferet causam
fortune if from-me shall-have-taken-away life it-will-take-away the-reason
quaerendae sapientiae. nihil igitur habeo, cur ut fiam
of-seeking wisdom nothing therefore have-I why that I-become
sapiens aut fauorem optem fortunae aut impedimenta
wise either the-favor I-should-wish of-fortune or the-hindrances
formidem, nisi alia fortasse protuleris. —
I-should-dread unless other-things perhaps you-shall-have-brought-forward
Tum ego: Non igitur censes sapientiae studiosum posse
then I not therefore do-you-judge that-of-wisdom the-seeker to-be-able
fortuna, ne ad sapientiam perueniat, impediri, etiamsi ei
by-fortune lest to wisdom he-may-arrive to-be-hindered even-if from-him
non auferat uitam? — Non arbitror, inquit.
not it-takes life not I-judge he-said

III · DOES THE WISE MAN KNOW WISDOM

Alypius says the seeker differs from the wise man only in that one has a settled state of the things the other burns for. Augustine presses the point: no one can know what is false, so the wise man knows the truth; when Alypius answers that the wise man seems to himself to know wisdom, Augustine takes his hand. Alypius will not yield: to him seeming to know and knowing still differ, and they break off for lunch.

Uolo, inquam, mihi paululum aperias, quid tibi inter 5
I-wish said-I to-me a-little you-open what to-you between
sapientem et philosophum distare uideatur. — Sapientem
the-wise-man and the-philosopher to-differ seems the-wise-man
ab studioso, ait, nulla re differre arbitror, nisi quod
from the-seeker said-he in-no thing to-differ I-judge except that
quarum rerum in sapiente quidam habitus inest, earum
of-which things in the-wise-man a-certain settled-state is-in of-those

est in studioso sola flagrantia. — Quae sunt tandem
there-is in the-seeker only a-burning what are then
istae res? inquam; nam mihi nihil aliud uidetur interesse,
those things said-I for to-me nothing else seems to-differ
nisi quod alter scit sapientiam, alter scire desiderat.
except that the-one knows wisdom the-other to-know longs
— Si scientiam, inquit, modesto fine determinas, ipsam
if knowledge he-said by-a-modest limit you-bound the-very
rem planius elocutus es. — Quoquo modo, inquam,
thing more-plainly stated you-have in-whatever way said-I
eam determinem, illud omnibus placuit scientiam falsarum
it I-may-bound that to-all has-pleased that-knowledge of-false
rerum esse non posse. — In hoc mihi, inquit ille, uisa
things to-be not to-be-able in this to-me said he it-seemed
fuit obicienda praescriptio, ne inconsiderata consensione
was to-be-interposed a-caveat lest by-an-unconsidered agreement
mea facile in principalis illius quaestionis campis tua
my easily into of-the-principal that question on-the-plains your
equitaret oratio. — Plane mihi, inquam, nihil ubi equitare
might-ride discourse plainly to-me said-I nothing where to-ride
possem reliquisti. nam, nisi fallor, quod iam dudum
I-might-be-able have-you-left for unless I-am-mistaken what already long-since
molior, ad ipsum finem peruenimus. si enim, ut subtiliter
I-attempt to the-very end we-have-come if for as finely
uereque dixisti, nihil inter sapientiae studiosum et sapientem
and-truly you-said nothing between of-wisdom the-seeker and the-wise-man
interest, nisi quod iste amat, ille autem habet sapientiae
differs except that this-one loves that-one however has of-wisdom
disciplinam — unde etiam nomen ipsum, id est habitum
the-discipline whence also the-name itself that is a-settled-state
quendam exprimere non cunctatus es — nemo autem
a-certain to-express not hesitated you-have no-one however

habere disciplinam potest in animo, qui nihil didicit, nihil
to-have a-discipline can in the-mind who nothing has-learned nothing
autem didicit, qui nihil nouit, et nosse falsum nemo
however has-learned who nothing knows and to-know the-false no-one
potest, nouit igitur sapiens ueritatem, quem disciplinam
can knows therefore the-wise-man the-truth whom the-discipline
sapientiae habere in animo, id est habitum iam ipse
of-wisdom to-have in the-mind that is a-settled-state already yourself
confessus es. — Nescio, inquit, cuius impudentiae sim,
confessed you-have I-know-not he-said of-what shamelessness I-may-be
si habitum inquisitionis diuinarum humanarumque rerum
if that-a-settled-state of-inquiry of-divine and-human things
esse in sapiente confessum me negare uoluero. sed qui
to-be in the-wise-man having-confessed that-I to-deny I-shall-wish but how
tibi uideatur inuentorum probabilium habitus non esse,
to-you it-seems of-found probable-things a-settled-state not to-be
non uideo. — Concedis inquam, mihi falsa neminem
not I-see do-you-grant said-I to-me that-false-things no-one
scire? — Facile quidem, inquit. — Dic iam, si potes,
knows easily indeed he-said say now if you-can
inquam, sapientem nescire sapientiam. — Quid enim?
said-I that-the-wise-man does-not-know wisdom what for
ait, hoc limite uniuersa concludis, ut uideri sibi non
said-he by-this boundary everything do-you-shut-in that to-seem to-himself not
possit comprehendisse se sapientiam? — Da, inquam,
he-can to-have-grasped that-he wisdom give said-I
dexteram. nam, si meministi, hoc est quod heri me
your-right-hand for if you-remember this is what yesterday that-I
dixi effecturum, quod nunc non a me conclusum, sed a
I-said about-to-accomplish which now not by me concluded but by
te ultro mihi oblatum esse gaudeo. nam cum inter me
you unprompted to-me offered to-be I-rejoice for when between me

et Academicos hoc interesse dixissem, quod illis probabile
and the-Academics this to-differ I-had-said that to-them probable
uisum est ueritatem non posse comprehendi, mihi autem
seemed it-has that-truth not to-be-able to-be-grasped to-me however
nondum quidem a me inuentam, inueniri tamen posse a
not-yet indeed by me found to-be-found yet to-be-able by
sapiente uideatur, nunc, cum mea interrogatione urgereris,
a-wise-man it-seems now when by-my questioning you-were-pressed
utrum sapiens nesciat sapientiam, 'uidetur sibi scire'
whether the-wise-man does-not-know wisdom he-seems to-himself to-know
dixisti. — Quid tum postea? inquit. — Quia, si uidetur sibi,
you-said what then afterward he-said because if it-seems to-him
inquam, scire sapientiam, non ei uidetur nihil scire
said-I to-know wisdom not to-him it-seems that-nothing to-know
posse sapientem; aut, si sapientia nihil est, uolo affirmes.
to-be-able the-wise-man or if wisdom nothing is I-wish you-affirm
6 Crederem uere, inquit, ad calcem nos finesque uenisse,
I-would-believe truly he-said to the-goal that-we and-the-limits have-come
sed repente, cum dexteras interposuisti, disiunctissimos nos
but suddenly when right-hands you-put-between most-divided that-we
esse et in longum progressos uideo, uidelicet quod hesterno
to-be and into a-long-way advanced I-see namely because on-yesterday's
die a nobis nulla alia quaestio constituta uidebatur, nisi
day by us no other question set seemed except
quod sapientem ad comprehensionem ueri peruenire
that that-the-wise-man to the-grasp of-truth to-come
posse affirmante te ego negaueram, nunc uero nihil
to-be-able with-affirming you I had-denied now however that-nothing
me opinor concessisse tibi quam uideri posse sapienti
I suppose have-granted to-you than that-it-seems to-be-able to-the-wise-man
probabilium rerum se consecutum esse sapientiam; quam
of-probable things that-he attained has wisdom which

tamen sapientiam in inuestigatione diuinarum humanarumque
yet wisdom in the-investigation of-divine and-human
rerum te constituisse nulli nostrum arbitror dubium. —
things that-you have-placed to-none of-us I-judge doubtful
Non, inquam, ideo, quia inuoluis, euolueris; uideris
not said-I for-that-reason because you-entangle you-will-be-untangled you-seem
enim iam mihi exercendi tui causa disputare et, quia
for now to-me of-exercising of-yourself for-the-sake to-argue and because
bene nosti istos adulescentulos uix adhuc posse discernere,
well you-know those young-men scarcely yet to-be-able to-distinguish
quae acute ac subtiliter disseruntur, tamquam iudicum
what sharply and finely are-discussed as-if of-the-judges
abuteris ignorantia, ut tibi quantum libet loqui nullo
you-abuse the-ignorance so-that for-you as-much-as pleases to-speak with-no-one
liceat reclamante. nam paulo ante dixisti, cum quaererem,
it-is-allowed protesting for a-little before you-said when I-asked
utrum sciret sapiens sapientiam, scire sibi uideri. cui
whether knew the-wise-man wisdom to-know to-himself seems to-whom
ergo uidetur sapientem scire sapientiam, non utique
therefore it-seems that-the-wise-man knows wisdom not assuredly
uidetur nihil scire sapientem. hoc enim contendi non
it-seems that-nothing knows the-wise-man this for to-be-maintained not
potest, nisi quisquam dicere audeat nihil esse sapientiam.
can unless anyone to-say should-dare that-nothing to-be wisdom
ex quo fit, ut hoc tibi, quod etiam mihi, uideatur,
out-of which it-comes that this to-you which also to-me seems
nam mihi uidetur sapientem non nihil scire et tibi,
for to-me it-seems that-the-wise-man not nothing knows and to-you
opinor, cui placet uideri sapienti sapientem scire
I-suppose to-whom it-pleases that-it-seems to-the-wise-man that-the-wise-man knows
sapientiam. — Tum ille: Non magis me ingenium exercere
wisdom then he not more that-I (my)-wit to-exercise

uelle quam te arbitror et id miror; non enim tibi
wish than you do-I-judge and at-that I-wonder not for for-you
ulla in hac re exercitatione opus est. nam mihi adhuc
any in this matter of-practice need there-is for to-me still
fortasse caeco uidetur interesse inter uideri sibi scire
perhaps blind it-seems to-differ between to-seem to-oneself to-know
et scire et inter sapientiam, quae in inuestigatione posita
and to-know and between wisdom which in investigation placed
est, et ueritatem, quae a nobis cum alterutra dicantur,
is and truth which by us when either-of-the-two are-said
sibi quem ad modum quadrent non inuenio. — Tum
to-each-other what to manner they-square not I-find then
ego, cum iam ad prandium uocaremur: Non, inquam, mihi
I when already to lunch we-were-called not said-I to-me
quod tantum reniteris displicet; aut enim ambo nescimus,
that so-much you-resist displeases either for both we-know-not
quid loquamur, et danda est opera, ne tam turpes simus,
what we-are-saying and to-be-given is effort lest so base we-be
aut unus nostrum, quod item relinquere atque neglegere non
or one of-us which likewise to-leave and to-neglect not
minus turpe est. sed pomeridianis horis redeamus ad inuicem.
less base is but in-afternoon hours let-us-return to each-other
mihi enim, cum uideretur iam nos ad calcem peruenisse,
to-me for when it-seemed already that-we to the-goal had-come
pugnos etiam miscuisti. — Hic cum arrisissent, discessimus.
fists even you-mixed-in here when they-had-smiled we-parted

Licentius, caught composing verses instead of drinking, is sent off for his drink and told to come back to the school. Augustine then calls Alypius' answer the Tuscan squabble, in which a question left untried is met not with its solution but with another question, and asks him to answer what is asked rather than what he would rather ask. Put plainly again — does the wise man seem to you to know wisdom? — Alypius grants that if a wise man such as reason sets forth can be found, he can seem to Alypius to know wisdom.

Et cum redissemus, inuenimus Licentium, cui numquam 7
and when we-had-returned we-found Licentius to-whom never
sitienti Helico subuenisset, excogitandis uersibus inhiantem.
thirsting Helicon had-helped in-devising verses gaping
nam de medio paene prandio, quamuis nostri prandii idem
for from the-middle almost of-lunch although of-our lunch the-same
initium qui finis fuit, clam surrexerat nihilque biberat.
the-beginning as the-end was secretly he-had-risen and-nothing had-he-drunk
cui ego: Opto quidem, inquam, tibi, ut istam poeticam,
to-whom I I-wish indeed said-I for-you that that poetry
quam concupisti, conplectaris aliquando, non quod me nimis
which you-have-craved you-embrace one-day not that me overmuch
delectat ista perfectio, sed quod uideo te tantum exarsisse,
delights that mastery but because I-see that-you so-much have-blazed
ut nisi fastidio euadere ab hoc amore non possis, quod
that except by-satiety to-get-clear from this love not you-can which
euenire post perfectionem facile solet. deinde cum sis
to-happen after mastery easily is-accustomed next since you-are
bene canorus, malim auribus nostris inculces tuos uersus
well tuneful I-would-prefer into-ears our you-drive your verses
quam ut in illis Graecis tragoediis more auicularum, quas
than that in those Greek tragedies in-the-manner of-little-birds which

in caueis inclusas uidemus, uerba quae non intellegis cantes.
in cages shut-in we-see words which not you-understand you-sing
admoneo tamen, ut pergas potum, si uoles, et ad scholam
I-advise however that you-go for-a-drink if you-wish and to the-school
redeas nostram, si tamen aliquid iam de te Hortensius
you-return our if however anything already of you the-Hortensius
et philosophia meretur, cui dulcissimas primitias iam
and philosophy deserves to-which the-sweetest first-fruits already
uestro illo sermone libasti, qui te uehementius quam ista
by-your that talk you-poured which you more-strongly than that
poetica incenderat ad magnarum et uere fructuosarum
poetry had-kindled toward of-great and truly fruitful
rerum scientiam. sed dum ad istarum disciplinarum, quibus
things the-knowledge but while to of-those studies by-which
excoluntur animi, circulum reuocare uos cupio, metuo, ne
are-cultivated minds the-round to-call-back you I-desire I-fear lest
uobis labyrinthus fiat, et prope me paenitet ab illo
for-you a-labyrinth it-become and nearly me it-repents from that
te impetu repressisse. — Erubuit ille discessitque, ut
you impulse to-have-held-back he-blushed he and-departed that
biberet. nam et multum sitiebat et occasio dabatur
he-might-drink for both much he-was-thirsting and a-chance was-given
euitandi me plura fortasse atque asperiora dicturum.
of-avoiding me more perhaps and harsher about-to-say

8 Et cum redisset, intentis omnibus sic coepi: Itane est,
and when he-had-returned with-attentive all thus I-began so-then is-it
Alypi, ut inter nos de re iam, ut mihi uidetur,
O-Alypius that between us about a-matter now as to-me it-seems
manifestissima non conueniat? — Non mirum est, inquit,
most-manifest not is-there-agreement not a-wonder it-is he-said
si quod tibi in promptu esse asseris mihi obscurum sit,
if what to-you at hand to-be you-assert to-me obscure is

si quidem pleraque manifesta possunt aliis manifestiora
if indeed most manifest-things can to-some more-manifest
et item obscura quaedam nonnullis obscuriora esse. nam
and likewise obscure certain to-several more-obscure to-be for
si et hoc tibi uere manifestum est, mihi crede esse alium
if even this to-you truly manifest is me believe to-be another
quemquam, cui et hoc manifestum tuum manifestius sit,
someone to-whom even this manifest-thing your more-manifest is
et item alium, cui meum obscurum sit obscurius. sed
and likewise another to-whom my obscure-thing is more-obscure but
ne me perpugnacem diutius putes, obsecrauerim, ut hoc
lest me over-combative longer you-think I-would-entreat that this
manifestum manifestius edisseras. — Adtende, inquam, quaeso
manifest-thing more-manifestly you-expound attend said-I I-beg
diligenter et quasi seposita paululum respondendi cura. si
carefully and as-if set-aside a-little of-answering the-care if
enim bene me atque te noui, facile data opera clarebit
for well me and you I-know easily with-given effort will-grow-clear
quod dico et alter alteri cito persuadebit. dixistine tandem
what I-say and one to-the-other quickly will-persuade did-you-say then
an fortasse obsurdueram, uideri sapienti se scire
or perhaps had-I-gone-deaf that-it-seems to-the-wise-man that-he knows
sapientiam? — Annuit. — Omittamus, inquam, paululum
wisdom he-nodded let-us-leave said-I a-little
istum sapientem. tu ipse sapiens es an non? — Nihil,
that wise-man you yourself wise are-you or not nothing
inquit, minus. — Uolo tamen, inquam, respondeas mihi, quid
he-said less I-wish however said-I you-answer to-me what
ipse sentias de sapiente Academico, utrumnam tibi
you-yourself think about the-wise-man Academic whether to-you
uideatur scire sapientiam? — Utrum sibi, inquit, scire
it-seems he-knows wisdom whether to-himself he-said to-know

uideatur an sciat, unumne an diuersum putas? metuo
he-seems or he-knows one-thing or a-different-thing do-you-think I-fear
enim, ne haec confusio cuiquam nostrum suffugium praebeat.
for lest this confusion for-anyone of-us a-refuge afford
9 Hoc est, inquam, Tuscum illud iurgium, quod dici
this is said-I Tuscan that squabble which to-be-called
solet, cum quaestioni intemtatae non eius solutio, sed
is-accustomed when to-a-question untried not its solution but
alterius obiectio uidetur mederi. quod etiam poeta noster —
of-another the-raising seems to-cure which even the-poet our
ut me aliquantum Licentii auribus dedam — decenter in
that myself a-little of-Licentius to-the-ears I-may-give becomingly in
Bucolico carmine hoc rusticanum et plane pastoricium esse
Bucolic a-poem this rustic and plainly shepherd-like to-be
iudicauit, cum alter alterum interrogat, ubi caeli spatium
judged when one the-other asks where of-the-sky the-span
non amplius quam tres ulnas pateat, ille autem quibus
not more than three ells lies-open that-one however what
in terris inscripti nomina regum nascantur flores. quod
in lands inscribed the-names of-kings are-born flowers which
quaeso, Alypi, ne in uilla nobis licere arbitreris.
I-beg O-Alypius not in the-farmhouse for-us to-be-allowed you-judge
certe uel istae balneolae aliquam decoris gymnasiorum
surely even these little-baths some of-the-graceful of-gymnasia
faciant recordationem; ad id, si placet, quod rogo, responde:
may-make a-recollection to that if it-pleases which I-ask answer
uideturne tibi sapiens Academicorum scire sapientiam?
does-it-seem to-you the-wise-man of-the-Academics knows wisdom
— Ne uerba uerbis referendo, inquit, in longum eamus,
lest words with-words by-returning he-said into a-long-way we-go
uidetur uideri sibi scire. — Uidetur ergo, inquam,
it-seems that-it-seems to-him he-knows it-seems then said-I

tibi nescire? non enim ego quaero, quid tibi uideatur
to-you he-does-not-know not for I ask what to-you seems
uideri sapienti, sed utrum tibi uideatur sapiens scire
to-seem to-the-wise-man but whether to-you it-seems the-wise-man knows
sapientiam. potes, ut opinor, hic aut aiere aut negare. —
wisdom you-can as I-suppose here either to-say-yes or to-deny
O utinam, inquit, aut ita mihi facile esset ut tibi aut ita
O would-that he-said either so for-me easy it-were as for-you or so
tibi difficile ut mihi, nec tam molestus esses nec
for-you hard as for-me and-not so troublesome would-you-be and-not
in his quidquam sperares. nam cum me interrogares, quid
in these anything would-you-hope for when me you-asked what
mihi de Academico sapiente uideatur, respondi uideri
to-me about the-Academic wise-man seems I-answered that-it-seems
mihi, quod uideatur sibi scire sapientiam, ne aut temere
to-me that it-seems to-him he-knows wisdom lest either rashly
me scire affirmarem aut illum non minus temere scire
that-I know I-should-assert or that-he not less rashly knows
dicerem. — Pro magno, inquam, beneficio mihi obsecro
I-should-say for a-great said-I kindness to-me I-beseech
concedas primo, ut ad id quod ego, non ad id quod
you-grant first that to that which I not to that which
tute interrogas respondere digneris, deinde ut spem
you-yourself ask to-answer you-deign next that hope
meam, quam tibi non minus curae quam tuam esse scio,
my which to-you not less of-concern than your-own to-be I-know
nunc paululum omittas — certe si me ista interrogatione
now a-little you-set-aside surely if myself by-that questioning
decepero, cito transibo in tuam partem controuersiamque
I-shall-have-deceived quickly I-shall-cross into your side and-the-dispute
finiemus — postremo ut pulsa nescio qua sollicitudine,
we-shall-end lastly that driven-off I-know-not by-what anxiety

qua te tangi uideo, diligentius animaduertas, quo facile
by-which you to-be-touched I-see more-carefully you-attend whereby easily
intellegas, quid mihi abs te responderi uelim. dixisti enim
you-may-understand what to-me from you to-be-answered I-wish you-said for
ideo te non aut aiere aut negare — quod utique
for-that-reason that-you not either to-say-yes or to-deny which assuredly
faciendum est ad id quod rogo — ne temere te scire
to-be-done is for that which I-ask lest rashly that-you know
dicas quod nescis; quasi uero ego quid scias quaesierim
you-say what you-do-not-know as-if indeed I what you-know had-asked
et non quid tibi uideatur. itaque nunc idem planius —
and not what to-you seems and-so now the-same more-plainly
si tamen planius dici potest — interrogo: uideturne tibi
if however more-plainly to-be-said it-can I-ask does-it-seem to-you
scire sapientiam sapiens an non uidetur? — Si inueniri,
knows wisdom the-wise-man or not does-it-seem if to-be-found
inquit, sapiens, qualem ratio prodit, queat, potest uideri
he-said a-wise-man such-as reason brings-forth should-be-able can it-seem
mihi scire sapientiam. — Ratio igitur, inquam, talem tibi
to-me he-knows wisdom reason therefore said-I such to-you
prodit esse sapientem, qui sapientiam non ignoret; et
brings-forth to-be the-wise-man who wisdom not is-ignorant-of and
recte istuc. non enim aliter decebat uideri tibi.
rightly that not for otherwise it-was-fitting to-seem to-you
10 Quaero ergo iam, utrum possit sapiens inueniri. si enim
I-ask therefore now whether can a-wise-man to-be-found if for
potest, potest etiam scire sapientiam omnisque inter nos
he-can he-can also to-know wisdom and-every among us
quaestio dissoluta est. si autem non posse dicis, iam non
question resolved is if however not to-be-able you-say now not
quaeretur, utrum sapiens aliquid sciat, sed utrum sapiens
it-will-be-asked whether the-wise-man anything knows but whether wise

quisquam esse possit. quo constituto iam recedendum erit ab
anyone to-be can which settled now to-be-withdrawn it-will-be from
Academicis et tecum ista quaestio, quantum ualemus, diligenter
the-Academics and with-you that question as-much-as we-are-able carefully
cauteque uersanda. nam illis placuit uel potius uisum est
and-cautiously to-be-handled for to-them it-pleased or rather seemed it-has
et esse posse hominem sapientem et tamen in hominem
both to-be to-be-able a-man wise and yet upon a-man
scientiam cadere non posse — quare illi sapientem nihil
knowledge to-fall not to-be-able wherefore they that-the-wise-man nothing
scire adfirmarunt — tibi autem uidetur scire sapientiam,
knows asserted to-you however it-seems he-knows wisdom
quod non est utique nihil scire. simul enim placuit
which not is assuredly nothing to-know at-the-same-time for it-pleased
inter nos, quod etiam inter omnes ueteres interque ipsos
among us which also among all the-ancients and-among the-very
Academicos, scire falsa neminem posse; unde illud iam
Academics to-know false-things that-no-one to-be-able whence that now
restat, ut aut contendas nihil esse sapientiam aut talem
remains that either you-maintain that-nothing to-be wisdom or that-such-a
sapientem ab Academicis describi, qualem ratio non habet,
wise-man by the-Academics is-described such-as reason not does-have
fatearis et his omissis consentias, ut quaeramus, utrum
you-confess and with-these set-aside you-agree that we-ask whether
possit homini talis prouenire sapientia, qualem prodit ratio.
can for-a-man such to-come wisdom such-as brings-forth reason
non enim aliam debemus aut possumus recte uocare sapientiam.
not for another we-ought or we-can rightly to-call wisdom

Alypius says that even if he grants that the wise man knows wisdom, the Academics' whole aim is by no means overthrown: they will say this conclusion has wrested from them only the claim that nothing is perceived, while they still assent to nothing and some sharp reply may yet be found. Their likeness is Proteus, caught only where he least could be, and never held unless some divine power revealed him. Augustine could wish for nothing more: the quarrel now turns on assent, not on knowledge, and it is no longer probable that the wise man knows nothing.

11 Etsi concedam, inquit, quod te magnopere niti uideo,
even-if I-should-grant he-said what you greatly to-strive I-see
sciri a sapiente sapientiam et aliquid inter nos
that-is-known by a-wise-man wisdom and something among us
deprehensum, quod sapiens possit percipere, tamen
detected which a-wise-man can to-perceive yet
nequaquam mihi occurrit Academicorum labefactata omnis
by-no-means to-me does-it-occur of-the-Academics shaken all
intentio. prospicio enim defensionis eis locum non minimum
the-aim I-foresee for of-defense for-them room not least
reseruatum nec illam assensionis suspensionem esse praecisam,
reserved and-not that of-assent suspension to-be cut-off
cum huc ipso causae suae deesse non possint,
since here by-the-very to-the-cause their-own to-fail not they-can
quo conuictos putas. dicent enim usque adeo nihil
by-which (them-)convicted you-think they-will-say for right so-far that-nothing
conprehendi nullique rei assensionem praebendam, ut etiam
is-grasped and-to-no thing assent to-be-given that even
hoc de nihilo percipiendo, quod tota sibi paene uita
this about nothing being-perceived which for-a-whole to-themselves almost lifetime
usque ad te probabiliter persuaserant, nunc ista conclusione
right up-to you probably they-had-persuaded now by-that conclusion

sibi extortum sit, ut, siue tunc huius argumenti uis
from-them wrested has-been so-that whether then of-this argument the-force
tarditate ingenii mei siue re uera suo robore inuicta sit,
by-the-slowness of-wit my or in fact by-its-own strength unconquered is
eos loco mouere non possit, cum audacter affirmare adhuc
them from-their-place to-move not it-can since boldly to-affirm still
ualeant ne nunc quidem ulli rei consentiendum esse. forte
they-are-able not now even to-any thing to-be-assented to-be perhaps
enim aliquando contra hoc quoque nonnihil uel a se uel
for at-some-time against this too something either by themselves or
a quopiam reperiri posse, quod acute probabiliterque dicatur,
by someone to-be-found to-be-able which sharply and-probably may-be-said
suamque imaginem et quasi speculum quoddam in Proteo
and-that-their-own image and as-it-were a-mirror a-certain in Proteus
illo animaduerti oportere, qui traditur eo solere capi,
that to-be-noticed it-behooves who is-said by-that to-be-accustomed to-be-caught
quo minime caperetur, inuestigatoresque eius numquam
by-which least he-was-caught and-the-searchers of-him never
eundem tenuisse nisi indice alicuius modi numine. quod
the-same to-have-held except as-revealer of-some kind a-divine-power which
assit et illam nobis ueritatem, quae tantum curae
may-be-present and that to-us truth which so-much of-concern
est, demonstrare dignetur! ego quoque uel ipsis inuitis,
is to-show may-deign I too even with-them unwilling
quod minime reor, illos superatos esse confitebor.
which least I-think that-they overcome to-be I-shall-confess
Bene habet, inquam, prorsus nihil amplius optaui. nam 12
well it-holds said-I utterly nothing more have-I-wished for
uidete quaeso, bona mihi quot et quanta prouenerint.
see I-beg the-goods to-me how-many and how-great have-come
primum est, quod Academici iam sic conuicti esse dicuntur,
first is that the-Academics now so convicted to-be are-said

ut nihil eis restet ad defensionem, nisi quod fieri
that nothing for-them remains for a-defense except what to-happen
non potest. quis enim hoc aut intellegere ullo modo aut
not can who for this either to-understand in-any way or
credere ualeat eum, qui uictus sit, eo ipso, quo
to-believe would-be-able that-him who beaten has-been by-that itself by-which
uictus est, uictorem se esse gloriari? deinde si quid
beaten he-was the-victor that-he to-be boasts next if anything
iam remanet cum his conflictionis, non ex eo est, quod
now remains with these of-conflict not out-of that it-is which
dicunt nihil sciri posse, sed ex eo, quod nulli
they-say that-nothing to-be-known to-be-able but out-of that which that-to-no
rei assentiendum esse contendunt. nunc itaque concordes
thing to-be-assented to-be they-maintain now and-so agreed
sumus. nam ut mihi, ita etiam illis uidetur sapientem
we-are for as to-me so also to-them it-seems that-the-wise-man
scire sapientiam. sed tamen ab assensione illi temperandum
knows wisdom but yet from assent they to-be-refrained
monent. uideri enim sibi tantum dicunt, scire autem
warn that-it-seems for to-them only they-say to-know however
nullo modo; quasi ego me scire profitear. mihi quoque
in-no way as-if I that-I know I-should-profess to-me too
uideri istuc dico; sum enim stultus ut etiam ipsi, si
that-it-seems that I-say I-am for a-fool as even they-themselves if
nesciunt sapientiam. adprobare autem nos debere aliquid
they-know-not wisdom to-approve however that-we ought something
puto, id est ueritatem. de quo eos consulo, utrum negent,
I-think that is the-truth about which them I-consult whether they-deny
id est utrum eis placeat ueritati assentiendum non esse.
that is whether to-them it-pleases that-to-truth to-be-assented not to-be
numquam hoc dicent, sed eam non inueniri asseuerabunt.
never this will-they-say but that-it not is-found they-will-affirm

ergo et hic ex nonnulla parte socium me tenent,
therefore also here out-of some part an-ally me they-hold
quod utrisque non displicet atque adeo necessario placet
which to-both not displeases and indeed necessarily pleases
consentiendum esse ueritati. sed quis eam demonstrabit?
that-to-be-assented to-be to-truth but who it will-show
inquiunt. ubi ego cum illis non curabo certare; satis mihi
they-say where I with them not I-shall-care to-contend enough for-me
est, quod iam non est probabile nihil scire sapientem,
it-is that now not it-is probable that-nothing to-be-known-to the-wise-man
ne rem absurdissimam dicere cogantur, aut nihil esse
lest a-thing most-absurd to-say they-be-forced either that-nothing to-be
sapientiam aut sapientiam nescire sapientem.
wisdom or that-wisdom to-be-unknown-to the-wise-man

VI · A FRIEND'S AGREEMENT

Augustine tells Alypius that what he heard most gladly in this talk was Alypius' own saying that some divine power alone can show a man what is true: nothing weightier, nothing more probable. Alypius' Proteus is brought in as an image of truth, and no one who is deceived by false images and loosens the knots of comprehension can hold that part. A third good has come to him: his closest friend agrees with him not only on the probability of human life but on religion itself.

Quis autem uerum possit ostendere, abs te, Alypi, dictum 13
who however the-truth can to-show by you O-Alypius said
est, a quo ne dissentiam magnopere mihi laborandum est.
was from which lest I-dissent greatly for-me to-be-labored it-is
etenim numen aliquod aisti solum posse ostendere
for-indeed that-a-divine-power some you-said alone to-be-able to-show
homini, quid sit uerum, cum breuiter tum etiam pie. nihil
to-a-man what is true both briefly and also piously nothing

itaque in hoc sermone nostro libentius audiui, nihil grauius,
and-so in this talk our more-gladly have-I-heard nothing weightier
nihil probabilius et, si id numen, ut confido, assit, nihil
nothing more-probable and if that divine-power as I-trust is-present nothing
uerius. nam et Proteus ille — quanta abs te mentis
truer for also Proteus that with-how-great by you of-mind
altitudine commemoratus, quanta intentione in optimum
loftiness recalled with-how-great a-purpose toward the-best
philosophiae genus! — Proteus enim ille, ut uos adulescentes
of-philosophy kind Proteus for that so-that you young-men
non penitus poetas a philosophia contemnendos esse uideatis,
not utterly the-poets by philosophy to-be-despised to-be may-see
in imaginem ueritatis inducitur; ueritatis, inquam, Proteus in
as an-image of-truth is-brought-in of-truth I-say Proteus in
carminibus ostentat sustinetque personam, quam obtinere nemo
the-poems displays and-sustains the-part which to-hold no-one
potest, si falsis imaginibus deceptus comprehensionis nodos
can if by-false images deceived of-the-grasp the-knots
uel laxauerit uel dimiserit. sunt enim istae imagines,
either shall-have-loosened or shall-have-let-go there-are for those images
quae consuetudine rerum corporalium per istos, quibus ad
which by-the-habit of-things bodily through those which for
necessaria huius uitae utimur, sensus nos, etiam cum ueritas
the-necessities of-this life we-use senses us even when the-truth
tenetur et quasi habetur in manibus, decipere atque inludere
is-held and as-it-were is-had in the-hands to-deceive and to-mock
moliuntur. hoc ergo tertium bonum mihi accidit, quod
strive this therefore a-third good to-me has-come which
non inuenio quanti aestimem. mecum enim familiarissimus
not I-find at-how-much I-may-value with-me for the-closest
amicus meus non solum de probabilitate humanae uitae
friend my not only about the-probability of-human life

uerum etiam de ipsa religione concordat, quod est ueri
but even about the-very religion agrees which is of-a-true
amici manifestissimum indicium, si quidem amicitia rectissime
friend the-plainest sign if indeed friendship most-rightly
atque sanctissime definita est rerum humanarum et
and most-holily defined has-been of-things human and
diuinarum cum beniuolentia et caritate consensio.
divine with goodwill and love an-agreement

VII · THE SECOND PRIZE

Alypius takes up the Academics' side, asking only that Augustine argue in continuous discourse rather than by question and answer. The passage their admirers boast of is Cicero's: every sect gives the Academic second place while claiming first for itself, so that the man whom all the rest put second is rightly first. Zeno's colonnade is in uproar, Epicurus summons his drunken crowd from the little gardens, and each side, asked to choose between its rival and the doubter, prefers the doubter.

Tamen ne aut Academicorum argumenta quasdam nebulas 14
yet lest either of-the-Academics the-arguments certain mists
uideantur offundere aut doctissimorum uirorum auctoritati,
may-seem to-pour-over or of-most-learned men to-the-authority
inter quos maxime Tullius non mouere nos non potest,
among whom especially Tullius not to-move us not can
superbe nonnullis resistere uideamur, si uobis placet, prius
proudly to-some to-resist we-may-seem if to-you it-pleases first
pauca contra eos disseram, quibus uidentur disputationes
a-few-things against those I-shall-discuss to-whom seem the-discussions
illae aduersari ueritati, deinde, ut mihi uidetur, ostendam, quae
those to-oppose truth then as to-me it-seems I-shall-show what
causa fuerit Academicis occultandae sententiae suae. itaque,
the-cause was for-the-Academics of-concealing the-view their-own and-so

Alypi, quamuis te totum in meis partibus uideam, tamen
O-Alypius although you wholly on my side I-see yet
suscipe pro his paululum mihique responde. — Quoniam,
take-up for these a-little and-to-me answer since
inquit, hodie auspicato, ut aiunt, processisti, non impediam
he-said today under-good-omens as they-say you-have-come-forth not I-shall-hinder
plenissimam uictoriam tuam et partes illas iam securius, quo
the-fullest victory your and the-side that now more-securely because
abs te imponuntur, temptabo suscipere, si tamen hoc, quod
by you they-are-imposed I-shall-try to-take-up if however this which
interrogationibus te acturum esse significas, in orationem
by-questions that-you about-to-act to-be you-signify into a-discourse
perpetuam, si tibi commodum est, malis conuertere, ne uere
continuous if for-you convenient it-is you-prefer to-turn lest truly
ut pertinax aduersarius, quod a tua humanitate longissimum
as a-stubborn opponent which from your kindness furthest
est, minutis illis telis abs te iam captiuus excrucier.
is by-tiny those darts by you already a-captive I-be-tortured
Atque ego, cum et illos hoc expectare animaduerterem,
and I when even that-they this to-await I-noticed
quasi aliud ingressus exordium: Morem, inquam, uobis
as-if another having-entered a-beginning the-custom said-I to-you
geram et, quamuis post illum laborem scholae rhetoricae
I-shall-bear and although after that toil of-the-school rhetorical
in hac me leui armatura nonnihil requieturum esse
in this myself light armor somewhat about-to-rest to-be
praesumseram, ut interrogando ista potius agerem quam
I-had-presumed that by-asking these rather I-should-treat than
dicendo, tamen quia et paucissimi sumus, ut clamare mihi
by-speaking yet because both very-few we-are so-that to-shout for-me
contra ualetudinem meam non sit necesse, et istum stilum
against health my not is necessary and that pen

causa eiusdem salutis quasi aurigam moderatoremque
for-the-sake of-the-same well-being as-it-were a-charioteer and-a-controller
sermonis mei esse uolui, ne concitatius rapiar animo, quam
of-talk my to-be I-wished lest too-excitedly I-be-swept in-mind than
cura corporis poscit, perpetua, ut uultis, oratione audite
the-care of-the-body demands in-a-continuous as you-wish discourse hear
quid sentiam. sed primo illud uideamus quale sit, unde
what I-think but first that let-us-see of-what-kind it-is whence
amatores Academicorum gloriari nimium solent. nam est
the-lovers of-the-Academics to-boast overmuch are-accustomed for there-is
in libris Ciceronis, quos in huius causae patrocinium scripsit,
in the-books of-Cicero which for of-this cause the-defense he-wrote
locus quidam, ut mihi uidetur, mira urbanitate conditus,
a-passage a-certain as to-me it-seems with-wonderful wit seasoned
ut nonnullis autem, etiam firmitate roboratus. difficile est
as to-some however even with-solidity strengthened hard it-is
prorsus, ut quemquam non moueat quod ibi dictum est.
utterly that anyone not it-should-move what there said is
Academico sapienti ab omnibus ceterarum sectarum hominibus,
to-the-Academic wise-man by all of-the-other of-sects the-men
qui sibi sapientes uidentur, secundas partes dari, cum
who to-themselves wise seem second place to-be-given while
primas sibi quemque uindicare necesse sit. ex quo posse
the-first for-himself each to-claim necessary it-is out-of which to-be-able
probabiliter confici eum recte primum esse iudicio
probably to-be-concluded that-he rightly first to-be by-the-judgment
suo, qui omnium ceterorum iudicio sit secundus.
his-own who of-all the-rest by-the-judgment is second
Fac enim uerbi causa Stoicum adesse sapientem; nam contra 16
suppose for of-word for-the-sake that-a-Stoic is-present wise for against
eos potissimum Academicorum exarsit ingenium. ergo Zeno
them chiefly of-the-Academics blazed the-wit therefore Zeno

uel Chrysippus si interrogetur, qui sit sapiens, respondebit eum
or Chrysippus if he-be-asked who is wise will-answer that-him
esse, quem ipse descripserit. contra Epicurus uel quis
to-be whom he-himself has-described on-the-contrary Epicurus or some
alius aduersariorum negabit suumque potius peritissimum
other of-the-opponents will-deny-it and-that-his-own rather the-most-skilled
uoluptatum aucupem sapientem esse contendet. inde ad
of-pleasures hunter wise to-be will-maintain thence to
iurgium. clamat Zeno et tota illa porticus tumultuatur
a-quarrel shouts Zeno and the-whole that colonnade is-in-uproar
hominem natum ad nihil esse aliud quam honestatem;
that-man born for nothing to-be other than honor
ipsam suo splendore in se animos ducere nullo prorsus
that-itself by-its-own splendor to itself minds draws with-no at-all
commodo extrinsecus posito et quasi lenocinante mercede,
advantage from-outside set and as-it-were pandering a-wage
uoluptatemque illam Epicuri solis inter se pecoribus esse
and-that-pleasure that of-Epicurus alone among themselves to-the-beasts to-be
communem, in quorum societatem et hominem et sapientem
common into whose fellowship both a-man and a-wise-man
trudere nefas esse. contra ille conuocata de
to-thrust a-sacrilege to-be on-the-contrary he (there-)having-been-summoned from
hortulis in auxilium quasi Liber turba temulentorum,
the-little-gardens for help like Bacchus a-crowd of-drunkards
quaerentium tamen, quem incomtis unguibus bacchantes
seeking however whom with-unkempt nails raving
asperoque ore discerpant, uoluptatis nomen, suauitatem,
and-with-rough mouth they-may-tear of-pleasure the-name the-sweetness
quietem teste populo exaggerans instat acriter, ut nisi
the-repose as-witness the-people magnifying he-presses keenly that except
ea beatus nemo esse posse uideatur. in quorum rixam si
by-it happy no-one to-be to-be-able may-seem into whose brawl if

Academicus incurrerit, utrosque audiet trahentes se ad
an-Academic shall-have-rushed-in both he-will-hear dragging (him) to
suas partes, sed si in illos aut in istos concesserit, ab eis,
their-own sides but if to those or to these shall-have-gone-over by those
quos deseret, insanus imperitus temerariusque clamabitur.
whom he-will-forsake mad unschooled and-reckless he-will-be-cried
itaque cum et hac et illac aurem diligenter admouerit,
and-so when both this-way and that-way an-ear carefully he-has-brought
interrogatus, quid ei uideatur, dubitare se dicet. roga
asked what to-him seems to-doubt that-he he-will-say ask
nunc Stoicum, qui sit melior. Epicurusne, qui delirare illum
now the-Stoic who is better Epicurus-then who to-rave that-he
clamat, an Academicus, qui sibi adhuc de re tanta
cries or the-Academic who that-for-himself still about a-matter so-great
deliberandum esse pronuntiat: nemo dubitat Academicum
to-be-deliberated to-be declares no-one doubts that-the-Academic
praelatum iri. rursus te ad illum conuerte et quaere, quem
preferred will-be again yourself to that-one turn and ask whom
magis amet, Zenonem, a quo bestia nominatur, an Arcesilan, a
more he-loves Zeno by whom a-beast he-is-called or Arcesilas by
quo audit: 'tu fortasse uerum dicis, sed requiram diligentius':
whom he-hears you perhaps the-truth speak but I-shall-inquire more-carefully
nonne apertum est totam illam porticum insanam,
surely plain it-is that-the-whole that colonnade mad
Academicos autem prae illis modestos cautosque homines uideri
the-Academics however beside them modest and-cautious men seem
Epicuro? ita peraeque prope de omnibus sectis copiosissime
to-Epicurus so evenly nearly about all sects most-abundantly
Cicero iucundissimum legentibus quasi spectaculum praebet
Cicero a-most-delightful to-readers as-it-were spectacle affords
uelut ostendens nullum illorum esse, qui non, cum sibi
as-if showing that-none of-them to-be who not when to-himself

primas partes dederit, quod necesse est, secundas ei dicat
the-first place he-has-given which necessary is the-second to-him says
dare, quem non repugnare sed dubitare conspexerit. in quo
to-give whom not to-fight-back but to-doubt he-has-seen in which
ego nihil aduersabor nec eis ullam auferam gloriam.
I nothing shall-I-oppose and-not from-them any shall-I-take-away glory

VIII · UNTAUGHT OR UNTEACHABLE

Augustine answers that it is a smaller evil to be untaught than unteachable: once the little boaster has offered himself as pupil to each and none has persuaded him, they will agree in laughing at him, judging that his rivals have learned nothing and that he alone can learn nothing. If Augustine must contend for so cheap a glory, he will hold the Academic back as he leaves the court and tell the judges what they do not know, that he denies the wise man knows even wisdom.

17 Uideatur sane quibuslibet Cicero hic non iocatus sed inania
let-it-seem indeed to-any-you-like that-Cicero here not joked but empty
et uentosa quaedam — quod ab ipsorum Graeculorum
and windy certain-things which from of-those-very Greeklings
leuitate abhorreret — sequi et colligere uoluisse. quid
the-frivolity would-shrink to-pursue and to-gather wished what
enim me impedit. quin, si huic uanitati resistere uelim,
for me hinders but-that if to-this vanity to-resist I-should-wish
facile ostendam, quanto minus malum sit indoctum esse
easily I-should-show by-how-much less an-evil it-is untaught to-be
quam indocilem? unde fit, ut, cum se ille Academicus
than unteachable whence it-comes that when himself that Academic
iactanticulus quasi discipulum singulis dederit nemoque illi
little-boaster as a-pupil to-each has-given and-no-one to-him
quod se scire putat persuadere potuerit, magna illorum
what himself to-know he-thinks to-persuade has-been-able by-great of-them

postea consensione rideatur. iam enim quisque alium
afterward agreement he-is-laughed-at already for each that-another
quemlibet aduersariorum suorum nihil didicisse, hunc uero
any of-opponents his-own nothing has-learned that-this-one however
nihil posse discere iudicabit. ex quo deinceps de omnium
nothing to-be-able to-learn will-judge out-of which thereafter from of-all
scholis non ferulis, quod esset deformius quam molestius,
the-schools not with-canes which would-be more-unsightly than more-painful
sed illorum palliatorum clauis et fustibus proicietur. non
but of-those cloaked-men with-clubs and cudgels he-will-be-thrown-out not
enim magnum negotium erit contra communem pestem
for a-great task it-will-be against a-common plague
uelut Herculea quaedam postulare auxilia Cynicorum. si
as-it-were Herculean certain to-demand help of-the-Cynics if
autem ista uilissima gloria cum his certare libeat, quod
however (for-)that most-worthless glory with these to-contend should-please which
philosophanti mihi iam quidem sed nondum sapienti faciliore
philosophizing to-me already indeed but not-yet wise with-easier
uenia concedendum est, quid habebunt, quod possint refellere?
pardon to-be-granted is what will-they-have which they-can to-refute
ecce enim faciamus me atque Academicum in illas lites
behold for let-us-suppose that-me and an-Academic into those quarrels
philosophorum inruisse; omnes prorsus assint, exponant
of-philosophers have-rushed all utterly let-them-be-present let-them-set-out
breuiter pro tempore sententias suas. quaeratur de Carneade,
briefly for the-occasion the-views their-own let-it-be-asked about Carneades
quid censeat. dubitare se dicet. itaque illum singuli
what he-holds to-doubt that-he he-will-say and-so him individuals
praeferent ceteris, ergo omnes omnibus, magna nimirum
will-prefer to-the-rest therefore all to-all great doubtless
atque altissima gloria. quis istum nolit imitari? et ego
and loftiest glory who that-man would-not-wish to-imitate and I

itaque interrogatus idem respondebo; par erit laus. ea
and-so asked the-same shall-answer equal will-be the-praise in-that
igitur gloria gaudet sapiens, in qua illi stultus aequatur.
therefore glory rejoices the-wise-man in which to-him a-fool is-equaled
quid, si eum etiam facile superat? nihilne agit pudor? nam
what if him even easily he-surpasses nothing-then does shame for
istum Academicum iam de iudicio discedentem tenebo;
that Academic already from the-court departing I-shall-hold
quippe auidior huius modi uictoriae stultitia est. ergo eo
since greedier of-this kind of-victory folly is therefore with-him
retento prodam iudicibus quod ignorant et dicam: ego,
held-back I-shall-reveal to-the-judges what they-do-not-know and I-shall-say I
uiri optimi, hoc cum isto commune habeo, quod dubitat,
men best this with that-man in-common I-have that he-doubts
quis uestrum uerum sequatur. sed habemus etiam proprias
which of-you the-truth follows but we-have also our-own
sententias, de quibus peto iudicetis. nam mihi incertum est
views about which I-ask you-judge for to-me uncertain it-is
quidem, quamuis audierim decreta uestra, ubi sit uerum,
indeed although I-have-heard the-doctrines your where is the-truth
sed ideo, quod qui sit in nobis sapiens ignoro.
but for-that-reason because who is among us wise I-do-not-know
iste autem etiam ipsum sapientem negat aliquid scire,
that-man however even that-the-very wise-man denies anything to-know
ne ipsam quidem unde sapiens dicitur sapientiam. quis non
not itself even whence wise he-is-called wisdom who not
uideat, palma illa cuius sit? nam si hoc aduersarius meus
would-see the-palm that whose it-is for if this opponent my
dixerit, uincam gloria; si autem erubescens confessus
shall-have-said I-shall-win in-glory if however blushing having-confessed
fuerit sapientem scire sapientiam, uincam sententia.
he-shall-have that-the-wise-man knows wisdom I-shall-win in-verdict

Augustine proposes withdrawing from the quarrelsome court to a quieter place, and wishes it were Plato's school; then he asks why Zeno's definition ever moved the Academics. If it is true, whoever knows it knows something true; if false, it should not have moved steadfast men. Better to have said that wisdom cannot fall to a man than that the wise man does not know wisdom; sifting the definition himself, Augustine judges it most true and finds knowledge in it either way.

Sed ab hoc iam litigioso tribunali secedamus in aliquem 18
but from this now quarrelsome court let-us-withdraw into some
locum, ubi nobis nulla turba molesta sit, atque utinam in
place where for-us no crowd troublesome is and would-that into
ipsam scholam Platonis, quae nomen ex eo dicitur accepisse,
the-very school of-Plato which its-name out-of that is-said to-have-received
quod a populo sit secreta. hic iam non de gloria, quod
because from the-crowd it-has-been set-apart here now not about glory which
leue ac puerile est, sed de ipsa uita et de aliqua spe
light and childish is but about the-very life and about some hope
animi beati, quantum inter nos possumus, disseramus. negant
of-a-mind blessed as-much-as among us we-can let-us-discuss they-deny
Academici sciri aliquid posse. unde hoc uobis placuit,
the-Academics to-be-known anything to-be-able whence this to-you has-pleased
studiosissimi homines atque doctissimi? monuit nos, inquiunt,
most-zealous men and most-learned has-warned us they-say
definitio Zenonis. cur quaeso? nam si uera est, nonnihil
the-definition of-Zeno why I-ask for if true it-is something
ueri nouit qui uel ipsam nouit, sin falsa, non debuit
of-truth knows he-who even it-itself knows but-if false not it-ought
constantissimos commouere. sed uideamus quid ait Zeno: tale
the-most-steadfast to-move but let-us-see what says Zeno that-such
scilicet uisum comprehendi et percipi posse, quale cum
namely an-appearance to-be-grasped and to-be-perceived to-be-able such-as with

falso non haberet signa communia. hocine te mouit, homo
the-false not it-would-have marks common this-then you moved O-man
Platonice, ut omnibus uiribus ab spe discendi studiosos
Platonic that with-all your-strength from the-hope of-learning the-zealous
retraheres, ut totum negotium philosophandi adiuuante
you-should-draw-back that the-whole business of-philosophizing with-helping
quodam etiam mentis ingemescendo torpore desererent?
a-certain even of-mind to-be-groaned-at torpor they-should-abandon
19 Sed quomodo illum non permoueret, si et nihil tale inueniri
but how him not would-it-move if both nothing such to-be-found
potest et, nisi quod tale est, percipi non potest? hoc si ita
can and except what such is to-be-perceived not can this if so
est, dicendum potius erat non posse in hominem cadere
it-is to-be-said rather it-was that-not to-be-able upon a-man to-fall
sapientiam quam sapientem nescire, cur uiuat, nescire, quem
wisdom than that-the-wise-man to-know-not why he-lives to-know-not which
ad modum uiuat, nescire, utrum uiuat, postremo, quo
to manner he-lives to-know-not whether he-lives finally than-which
peruersius magisque delirum et insanum dici nihil potest,
more-perverse and-more crazed and mad to-be-said nothing can
simul et sapientem esse et ignorare sapientiam. quid enim
at-once both wise to-be and to-be-ignorant-of wisdom what for
est durius, hominem non posse esse sapientem an sapientem
is harder that-a-man not to-be-able to-be wise or that-the-wise-man
nescire sapientiam? nihil hinc disputandum est, si res
to-know-not wisdom nothing hence to-be-argued is if the-matter
ipsa ita posita satis non est ad diiudicandum. sed illud forte
itself so placed enough not is for deciding but that perhaps
si diceretur, penitus homines a philosophando auerterentur;
if were-said utterly men from philosophizing would-be-turned-away
nunc uero inducendi sunt sapientiae dulcissimo et sanctissimo
now however to-be-led-in they-are of-wisdom by-the-sweetest and holiest

nomine, ut, cum contrita aetate nihil didicerint, postea
name so-that when with-worn-away age nothing they-have-learned afterward
te summis execrationibus prosequantur, quem relictis saltem
you with-utmost curses they-pursue whom left-behind at-least
uoluptatibus corporis ad animi tormenta secuti sunt.
the-pleasures of-the-body to of-the-mind torments having-followed they-have
Sed uideamus, per quem potius a philosophia deterreantur, 20
but let-us-see through whom rather from philosophy they-are-deterred
per eumne, qui dixerit: audi, amice, philosophia non ipsa
through him-then who says hear friend philosophy not the-very
sapientia, sed studium sapientiae uocatur; ad quam te si
wisdom but the-pursuit of-wisdom is-called to which yourself if
contuleris, non quidem, dum hic uiuis, sapiens eris — est
you-betake not indeed while here you-live wise you-will-be it-is
enim apud deum sapientia nec prouenire homini potest —
for with God wisdom and-not to-come to-a-man can
sed cum te tali studio satis exercueris atque mundaueris,
but when yourself in-such a-pursuit enough you-have-exercised and cleansed
animus tuus ea post hanc uitam, id est cum homo esse
mind your it after this life that is when a-man to-be
desieris, facile perfruetur, an per eum, qui dixerit: uenite,
you-have-ceased easily will-fully-enjoy or through him who says come
mortales, ad philosophiam! magnus hic fructus est; quid enim
mortals to philosophy great this fruit is what for
homini sapientia carius? uenite igitur, ut sapientes sitis et
to-a-man than-wisdom dearer come therefore that wise you-be and
sapientiam nesciatis! 'non', inquit, 'a me ita dicetur'. hoc est
wisdom you-not-know not he-says by me so it-will-be-said this is
decipere; nam nihil aliud apud te inuenietur. ita fit, ut,
to-deceive for nothing else with you will-be-found so it-comes that
si hoc dixeris, fugiant tamquam insanum, si alio modo
if this you-say they-flee as-if a-madman if in-another way

ad hoc adduxeris, facias insanos. sed credamus propter
to this you-lead-them you-make-them mad but let-us-believe because-of
utramque sententiam aeque homines nolle philosophari.
each statement equally that-men to-be-unwilling to-philosophize
si aliquid philosophiae perniciosum Zenonis definitio dicere
if something to-philosophy ruinous of-Zeno the-definition to-say
cogebat, mi homo, idne homini dicendum fuit, unde
was-compelling my man that-then to-a-man to-be-said was whence
se doleret, an id, unde te derideret?
himself he-would-grieve or that whence you he-would-mock

21 Tamen quod Zeno definiuit, quantum stulti possumus,
yet what Zeno defined as-much-as fools we-can
discutiamus. id uisum ait posse comprehendi, quod
let-us-sift that an-appearance he-says to-be-able to-be-grasped which
sic appareret, ut falsum apparere non posset. manifestum est
so would-appear that false to-appear not it-could plain it-is
nihil aliud in perceptionem uenire. hoc et ego, inquit
that-nothing else into perception to-come this even I says
Arcesilas, uideo et hoc ipso doceo nihil percipi. non
Arcesilas I-see and by-this itself I-teach that-nothing to-be-perceived not
enim tale aliquid inueniri potest. fortasse abs te atque ab aliis
for such anything to-be-found can perhaps by you and by other
stultis; at a sapiente cur non potest: quamquam et ipsi
fools but by a-wise-man why not can-it although even to-the-very
stulto nihil responderi posse arbitror, si tibi dicat, ut illo
fool nothing to-be-answered to-be-able I-judge if to-you he-says that with-that
memorabili acumine tuo hanc ipsam Zenonis definitionem
memorable sharpness your this very of-Zeno definition
refellas et ostendas eam etiam falsam esse posse; quod si
you-refute and you-show it also false to-be to-be-able which if
non potueris, hanc ipsam quam percipias habes. si autem
not you-can-do this very which you-may-perceive you-have if however

refelleris, unde a percipiendo impediaris non habes. ego
you-refute-it whence from perceiving you-may-be-hindered not you-have I
eam refelli posse non uideo et omnino uerissimam iudico.
it to-be-refuted to-be-able not I-see and altogether most-true I-judge-it
itaque cum eam scio, quamuis sim stultus, nonnihil scio.
and-so since it I-know although I-am a-fool something I-know
sed fac illam uersutiae tuae cedere. utar complexione
but suppose that-it to-the-cunning your to-yield let-me-use a-dilemma
securissima. aut enim uera est aut falsa. si uera, bene teneo;
most-secure either for true it-is or false if true well I-hold-it
si falsa, potest aliquid percipi, etiamsi habeat communia
if false can something to-be-perceived even-if it-has common
signa cum falso. unde, inquit, potest? uerissime igitur Zeno
marks with the-false whence he-says can-it most-truly therefore Zeno
definiuit nec ei quisquis uel in hoc consensit, errauit.
defined and-not with-him whoever even in this agreed erred
an paruae laudis et sinceritatis definitionem putabimus, quae
or of-little praise and of-soundness a-definition shall-we-think which
contra eos, qui erant aduersum perceptionem multa dicturi,
against those who were against perception many-things about-to-say
cum designaret quale esset quod percipi posset, se
when it-marked-out of-what-kind was what to-be-perceived could that-it
ipsam talem esse monstrauit? ita comprehendibilibus rebus et
itself such to-be showed so for-graspable things both
definitio est et exemplum. utrum, ait, etiam ipsa uera sit
a-definition it-is and an-example whether says-he even itself true it-is
nescio; sed quia est probabilis, ideo eam sequens ostendo
I-know-not but because it-is probable therefore it following I-show
nihil esse tale, quale illa expressit posse comprehendi.
that-nothing to-be such such-as it expressed to-be-able to-be-grasped
ostendis fortasse praeter ipsam et uides, ut arbitror, quid
you-show perhaps except it-itself and you-see as I-judge what

sequatur. quodsi etiam eius incerti sumus, nec ita nos
follows but-if even of-it uncertain we-are not-even so us
deserit scientia. scimus enim aut ueram esse aut falsam;
does-abandon knowledge we-know for either that-true to-be or false
non igitur nihil scimus. quamquam numquam efficiet,
not therefore nothing do-we-know although never will-be-bring-about
ut ingratus sim, prorsus ego illam definitionem uerissimam
that ungrateful I-be utterly I that definition most-true
iudico. aut enim possunt percipi et falsa, quod
judge either for they-can to-be-perceived even false-things which
uehementius Academici timent et re uera absurdum est,
more-strongly the-Academics fear and in fact absurd it-is
aut nec ea possunt, quae sunt falsis simillima; unde
or not-even those can which are to-false-things most-like whence
illa definitio uera est. sed iam cetera uideamus.
that definition true is but now the-rest let-us-see

X · THE AXE RETURNS ON THE LEGS

The Academics say two things — that nothing can be perceived, and that nothing should be assented to — and Augustine takes on perception first. Carneades, awake to the plainness of ordinary things, restricted the denial to what philosophers inquire into; but Zeno's definition stands in philosophy's doorway, and if he cuts at it, the axe returns on his legs. Augustine claims knowledge in physics: the world is one or not one, finite or infinite, and no likeness of the false confounds such disjunctions.

22 Quamuis haec, nisi fallor, possint ad uictoriam satis
although these unless I-am-mistaken may-be-able for victory enough
esse, non tamen fortasse ad uictoriae satietatem. duo sunt,
to-be not yet perhaps for of-victory the-fill two there-are
quae ab Academicis dicuntur, contra quae, ut ualemus,
which by the-Academics are-said against which as we-are-able

uenire instituimus: nihil posse percipi et nulli rei
to-come we-have-resolved that-nothing to-be-able to-be-perceived and to-no thing
debere assentiri. de assentiendo mox; nunc alia pauca
to-be-bound to-assent about assenting soon now other a-few
de perceptione dicemus. nihilne prorsus dicitis posse
about perception we-shall-say nothing-then at-all do-you-say to-be-able
conprehendi? hic euigilauit Carneades — nam nemo istorum
to-be-grasped here awoke Carneades for no-one of-those
minus alte quam ille dormiuit — et circumspexit rerum
less deeply than he slept and he-looked-round-at of-things
euidentiam. itaque credo secum ipse, ut fit, loquens:
the-plainness and-so I-believe with-himself he as happens speaking
ergone, ait, Carneade, dicturus es nescire te, utrum
therefore-then says-he O-Carneades about-to-say are-you to-know-not that-you whether
homo sis an formica? aut de te Chrysippus triumphabit?
a-man you-are or an-ant or over you Chrysippus will-triumph
dicamus ea nos nescire, quae inter philosophos
let-us-say that-those-things we to-know-not which among philosophers
inquiruntur, cetera ad nos non pertinere, ut si in luce
are-investigated the-rest to us not to-pertain as if in light
titubauero cotidiana et uulgari, ad illas imperitorum
I-shall-have-stumbled daily and common to those of-the-unschooled
tenebras prouocem, ubi soli quidam diuini oculi uident, qui
shadows I-should-appeal where alone certain divine eyes see who
me, etiamsi palpitantem atque cadentem aspexerint, caecis
me even-if quivering and falling have-beheld to-the-blind
prodere nequeant praesertim arrogantibus et quos doceri
to-betray cannot especially to-the-arrogant and whom to-be-taught
aliquid pudeat. laute quidem o Graeca industria, succincta
anything shames splendidly indeed O Greek diligence girded
et parata procedis, sed non respicis illam definitionem
and ready you-advance but not you-look-back-at that definition

et inuentum esse philosophi et in uestibulo philosophiae
both a-discovery to-be of-a-philosopher and in the-doorway of-philosophy
fixam atque fundatam. quam si succidere temtabis, rediet
fixed and founded which if to-cut-down you-shall-try will-come-back
bipennis in crura; illa enim labefacta non solum potest
the-axe upon your-legs that for shaken not only can
aliquid percipi sed etiam id potest, quod simillimum
something to-be-perceived but even that can which most-like
falso est, si eam non audebis euertere, est enim latibulum
to-the-false is if it not you-shall-dare to-overturn it-is for the-hiding-place
tuum, unde in incautos transire cupientes uehemens erumpis
your whence upon the-unwary to-cross wishing violent you-burst
atque exilis; aliquis te Hercules in tua spelunca tamquam
and leap-out some you Hercules in your cave as-if
semihominem suffocabit et eiusdem molibus opprimet
a-half-man will-choke and of-the-same with-the-masses will-crush
docens aliquid esse in philosophia, quod tamquam simile
teaching that-something to-be in philosophy which as-if like
falso incertum abs te fieri non possit. certe ad
to-the-false uncertain by you to-be-made not can surely to
alia properabam; hoc quisquis urget, te ipsum, Carneade,
other-things I-was-hurrying this whoever presses you yourself O-Carneades
magna afficit contumelia, quem a me uel mortuum putat
with-great affects insult whom by me even dead he-thinks
ubicumque aut undecumque posse superari. si autem non
anywhere or from-anywhere to-be-able to-be-overcome if however not
putat, immisericors est, qui me passim deserere praesidia
he-thinks pitiless he-is who me everywhere to-abandon defenses
et tecum in campo certare cogit; in quem descendere
and with-you on the-field to-contend forces onto which to-go-down
cum coepissem, solo tuo nomine territus pedem rettuli et
when I-had-begun alone your name frightened my-foot I-drew-back and

de superiore loco nescio quid iaculatus sum, quod utrum
from a-higher place I-know-not what hurled I-have which whether
ad te peruenerit uel quid egerit, uiderint, sub quorum
to you has-reached or what it-has-done let-them-see under whose
examine dimicamus. sed quid metuo ineptus? si bene memini,
weighing we-fight but why do-I-fear foolish if well I-remember
mortuus es nec iam pro sepulchro tuo iure pugnat
dead you-are and-not now for tomb your by-right fights
Alypius; facile me contra umbram tuam deus adiuuabit.
Alypius easily me against the-shade your God will-help
Nihil ais in philosophia posse percipi et, ut orationem 23
nothing you-say in philosophy to-be-able to-be-perceived and that discourse
tuam large lateque diffundas, arripis rixas dissensionesque
your amply and-widely you-may-spread you-snatch-up the-brawls and-disagreements
philosophorum et eas tibi contra illos arma ministrare
of-philosophers and that-they to-you against them weapons to-supply
arbitraris. quomodo enim inter Democritum et superiores
you-judge how for between Democritus and the-earlier
physicos de uno mundo et innumerabilibus litem
natural-philosophers about one world and countless the-suit
diiudicabimus, cum inter ipsum heredemque eius Epicurum
shall-we-decide when between him and-heir his Epicurus
concordia manere nequiuerit? nam iste luxuriosus cum atomos
concord to-remain could-not for that wanton-man when the-atoms
quasi ancillulas suas, id est corpuscula, quae in tenebris laetus
as little-maids his-own that is the-little-bodies which in darkness glad
amplectitur, non tenere uiam suam sed in alienos limites
he-embraces not to-keep way their-own but into others' bounds
passim sponte declinare permittit, totum patrimonium
everywhere of-their-own-accord to-swerve he-allows the-whole patrimony
etiam per iurgia dissipauit. hoc uero nihil ad me attinet.
even through quarrels he-squandered this however nothing to me concerns

si enim ad sapientiam pertinet horum aliquid scire, id non
if for to wisdom it-belongs of-these something to-know that not
potest latere sapientem. si autem aliud quiddam est,
can to-lie-hidden-from the-wise-man if however another something it-is
sapientiam illam scit sapiens, ista contemnit. tamen ego,
wisdom that knows the-wise-man these he-despises yet I
qui longe adhuc absum uel a uicinitate sapientis, in istis
who far still am-away even from the-neighborhood of-a-wise-man in those
physicis nonnihil scio. certum enim habeo aut unum esse
physical-matters something I-know sure for I-hold either that-one to-be
mundum aut non unum; et si non unum, aut finiti numeri
the-world or not one and if not one either of-a-finite number
aut infiniti. istam sententiam Carneades falsae esse similem
or of-infinite that statement Carneades to-a-false to-be like
ducet. item scio mundum istum nostrum aut natura
will-reckon likewise I-know that-the-world this our either by-the-nature
corporum aut aliqua prouidentia sic esse dispositum
of-bodies or by-some providence so to-have-been ordered
eumque aut semper fuisse et fore aut coepisse
and-that-it either always to-have-been and to-be-going-to-be or to-have-begun
esse minime desiturum aut ortum ex tempore non habere,
to-be not-at-all about-to-cease or a-beginning out-of time not to-have
sed habiturum esse finem aut et manere coepisse et non
but about-to-have to-be an-end or both to-endure to-have-begun and not
perpetuo esse mansurum et innumerabilia physica hoc
for-ever to-be about-to-endure and countless physical-matters in-this
modo noui. uera enim sunt ista disiuncta nec similitudine
way I-know true for are those disjunctions and-not by-a-likeness
aliqua falsi ea quisquam potest confundere. sed adsume
any of-the-false them anyone can to-confound but assume
aliquid, ait Academicus. nolo; nam hoc est dicere: relinque
something says the-Academic I-will-not for this is to-say leave

quod scis. dic quod nescis. sed pendet sententia. melius
what you-know say what you-know-not but it-hangs the-statement better
certe pendet quam cadit; nempe plena est; nempe iam potest
surely it-hangs than it-falls surely full it-is surely already it-can
aut falsa aut uera nominari. hanc ego me scire dico. tu,
either false or true to-be-named this I that-I to-know say you
qui nec ad philosophiam pertinere ista negas et eorum
who and-not to philosophy to-belong these deny and that-of-them
sciri nihil posse asseris, ostende me ista nescire; dic
to-be-known nothing to-be-able assert show that-I these to-know-not say
istas disiunctiones aut falsas esse aut aliquid commune
that-those disjunctions either false to-be or something in-common
habere cum falso, per quod discerni omnino non possint.
to-have with the-false through which to-be-distinguished at-all not they-can

XI · THE WORLD AND THE SENSES

Asked how he knows this world exists if the senses are deceived, Augustine answers that he calls world whatever contains and feeds us, and that argument ends if we not only know nothing but have nothing even appear to us. Waking or dreaming, this mass of bodies either is one or is not one, and three times three is nine while the human race snores. He grants the senses much: the eyes report what such causes require, and one who assents only that it appears so to him is not deceived.

Unde, inquit, scis esse istum mundum, si sensus 24
whence he-says do-you-know to-be that world if the-senses
falluntur? numquam rationes uestrae ita uim sensuum
are-deceived never reasonings your so the-force of-the-senses
refellere potuerunt, ut conuinceretis nobis nihil uideri,
to-refute have-been-able that you-should-prove to-us that-nothing to-seem
nec omnino ausi estis aliquando ista temtare, sed
and-not at-all dared you-have ever these-things to-attempt but

posse aliud esse ac uidetur uehementer persuadere
to-be-able another-thing to-be than it-seems strongly to-persuade
incubuistis. ego itaque hoc totum, qualecumque est, quod nos
you-have-pressed I and-so this whole of-whatever-sort it-is which us
continet atque alit, hoc, inquam, quod oculis meis apparet a
contains and feeds this I-say which to-eyes my appears by
meque sentitur habere terram et caelum aut quasi terram et
and-me is-felt to-have earth and sky or as-it-were earth and
quasi caelum, mundum uoco. si dicis nihil mihi uideri,
as-it-were sky the-world I-call if you-say that-nothing to-me to-seem
numquam errabo. is enim errat, qui quod sibi uidetur
never shall-I-err be for errs who what to-himself seems
temere probat. posse enim falsum uideri a sentientibus
rashly approves to-be-able for the-false to-seem by those-perceiving
dicitis, nihil uideri non dicitis. prorsus enim omnis
you-say that-nothing to-seem not you-say utterly for of-all
disputationis causa tolletur, ubi regnare uos libet, si non
discussion the-ground will-be-removed where to-reign you it-pleases if not
solum nihil scimus, sed etiam nil nobis uidetur. si autem
only nothing do-we-know but even nothing to-us seems if however
hoc, quod mihi uidetur, negas mundum esse, de nomine
this which to-me seems you-deny the-world to-be about a-name
controuersiam facis, cum id a me dixerim mundum uocari.
a-dispute you-make since that by me I-have-said the-world to-be-called
25 Etiamne, inquies, si dormis, mundus est iste quem uides?
even-then you-will-say if you-sleep the-world is that which you-see
iam dictum est, quidquid tale mihi uidetur, mundum
already said it-has-been whatever such to-me seems the-world
appello. sed si eum solum placet mundum uocare, qui
I-call but if it alone it-pleases the-world to-call which
uidetur a uigilantibus uel etiam a sanis, illud contende,
is-seen by the-waking or even by the-sane that maintain

si potes, eos, qui dormiunt ac furiunt, non in mundo
if you-can that-those who sleep and rave not in the-world
furere atque dormire. quam ob rem hoc dico, istam
to-rave and to-sleep which on-account-of thing this I-say that-that
totam corporum molem atque machinam, in qua sumus
whole of-bodies mass and framework in which we-are
siue dormientes siue furentes siue uigilantes siue sani, aut
whether sleeping or raving or waking or sane either
unam esse aut non esse unam. edissere, quomodo ista possit
one to-be or not to-be one explain how that can
falsa esse sententia. si enim dormio, fieri potest, ut nihil
false to-be statement if for I-sleep to-happen it-can that nothing
dixerim; aut si etiam ore dormientis uerba, ut solet,
I-have-said or if even from-the-mouth of-a-sleeper words as is-usual
euaserunt, potest fieri, ut non hic, non ita sedens, non
have-slipped it-can to-happen that not here not so sitting not
istis audientibus dixerim; ut autem hoc falsum sit, non
with-these listening I-have-said that however this false is not
potest. nec ego me illud percepisse dico, quod uigilem.
it-can and-not I that-I that to-have-perceived say that I-am-awake
potes enim dicere hoc mihi etiam dormienti uideri potuisse,
you-can for to-say that-this to-me even sleeping to-seem could-have
ideoque hoc potest esse falso simillimum. si autem
and-therefore this can to-be to-the-false most-like if however
unus et sex mundi sunt, septem mundos esse, quoquo
one and six worlds there-are that-seven worlds to-be in-whatever
modo affectus sim, manifestum est et id me scire non
way disposed I-am plain it-is and that that-I to-know not
impudenter affirmo. quare uel hanc conexionem uel illas
shamelessly I-affirm wherefore either this connection or those
superius disiunctiones doce somno aut furore aut uanitate
above disjunctions show by-sleep or by-madness or by-the-emptiness

sensuum posse esse falsas et me, si expergefactus ista
of-the-senses to-be-able to-be false and that-I if awakened these-things
meminero, uictum esse concedam. credo enim iam satis
I-shall-remember beaten to-be shall-grant I-believe for now enough
liquere, quae per somnium et dementiam falsa uideantur,
to-be-clear what through a-dream and madness false may-seem
ea scilicet quae ad corporis sensus pertinent; nam ter
those namely which to of-the-body the-senses pertain for thrice
terna nouem esse et quadratum intellegibilium numerorum
three nine to-be and a-square of-intelligible numbers
necesse est uel genere humano stertente sit uerum.
necessary it-is even with-the-race human snoring should-be true
quamquam etiam pro ipsis sensibus multa uideo posse
although even for the-very senses many-things I-see to-be-able
dici, quae ab Academicis reprehensa non inuenimus. credo
to-be-said which by the-Academics attacked not we-find I-believe
enim sensus non accusari, uel quod imaginationes falsas
for that-the-senses not to-be-accused either because images false
furentes patiuntur uel quod falsa in somnis uidemus.
the-raving suffer or because false-things in dreams we-see
si enim uera uigilantibus sanisque renuntiarunt, nihil ad
if for true-things to-the-waking and-sane they-have-reported nothing to
eos, quid sibi animus dormientis insanientisque confingat.
them what for-itself the-mind of-a-sleeper and-of-a-madman may-fabricate
26 Restat, ut quaeratur, utrum cum ipsi renuntiant uerum
it-remains that it-be-asked whether when they-themselves report the-truth
renuntient. age, si dicat Epicureus quispiam: 'nihil habeo
they-report come if should-say an-Epicurean someone nothing have-I
quod de sensibus conquerar; iniustum est enim ab eis
which about the-senses I-may-complain unjust it-is for from them
exigere plus quam possunt; quidquid autem possunt uidere
to-demand more than they-can whatever however they-can to-see

oculi, uerum uident', ergone uerum est quod de remo in
the-eyes the-truth they-see then-indeed true is-it what about the-oar in
aqua uident? prorsus uerum. nam causa accedente, quare
water they-see utterly true for with-a-cause coming-in why
ita uideretur, si demersus unda remus rectus appareret,
so it-should-seem if plunged in-the-wave the-oar straight should-appear
magis oculos meos falsae renuntiationis arguerem. non enim
rather eyes my of-a-false report I-should-convict not for
uiderent, quod talibus existentibus causis uidendum fuit.
they-would-see what with-such existing causes to-be-seen was
quid multis opus est? hoc de turrium motu, hoc de
what of-many need is-there this about of-towers the-motion this about
pinnulis auium, hoc de ceteris innumerabilibus dici
the-little-feathers of-birds this about the-other countless-things to-be-said
potest. 'ego tamen fallor, si adsentiar', ait quispiam. noli
can I however am-deceived if I-assent says someone do-not
plus adsentiri, quam ut ita tibi apparere persuadeas,
more assent than that so to-you to-appear you-convince-yourself
et nulla deceptio est. non enim uideo, quomodo refellat
and no deception there-is not for I-see how may-refute
Academicus eum qui dicit: hoc mihi candidum uideri scio,
an-Academic him who says that-this to-me white to-seem I-know
hoc auditum meum delectari scio, hoc mihi iucunde
by-this that-hearing my to-be-delighted I-know that-this to-me pleasantly
olere scio, hoc mihi sapere dulciter scio, hoc mihi
to-smell I-know that-this to-me to-taste sweetly I-know that-this to-me
esse frigidum scio. dic potius, utrum per se amarae
to-be cold I-know say rather whether through themselves bitter
sint oleastri frondes, quas caper tam pertinaciter appetit.
are of-the-wild-olive the-leaves which the-goat so doggedly craves
o hominem inprobum! nonne est caper ipse modestior?
O man shameless surely is the-goat himself more-modest

nescio, quales pecori sint, mihi tamen amarae sunt.
I-know-not of-what-kind to-the-flock they-are to-me however bitter they-are
quid quaeris amplius? sed est fortasse aliquis etiam
what do-you-seek more but there-is perhaps someone even
hominum, cui non sint amarae. tendisne in molestiam?
of-men to-whom not they-are bitter do-you-stretch into vexation
numquidnam ego amaras esse omnibus dixi? mihi dixi
surely-not I that-bitter to-be to-all did-I-say to-me I-said
et hoc non semper adfirmo. quid, si enim alias
and this not always I-affirm what if for at-other-times
alia causa nunc dulce quippiam, nunc amarum in ore
by-another cause now sweet something now bitter in the-mouth
sentiatur? illud dico, posse hominem, cum aliquid gustat,
is-felt this I-say to-be-able a-man when something he-tastes
bona fide iurare se scire palato suo illud suaue esse uel
in-good faith to-swear that-he to-know to-palate his-own that-it sweet to-be or
contra nec ulla calumnia Graeca ab ista scientia posse
the-contrary and-not (by)-any quibble Greek from that knowledge to-be-able
deduci. quis enim tam inpudens sit, qui mihi cum
to-be-led-away who for so shameless would-be who to-me with
delectatione aliquid ligurrienti dicat: fortasse non gustas,
delight something licking-up would-say perhaps not do-you-taste
sed hoc somnium est? numquidnam resisto? sed me tamen
but this a-dream is surely-not do-I-resist but me yet
illud in somnis etiam delectaret. quare illud, quod me
that in dreams even would-delight wherefore that which that-I
scire dixi, nulla confundit similitudo falsorum et Epicureus
to-know I-said no confounds likeness of-false-things and the-Epicurean
uel Cyrenaici et alia multa fortasse pro sensibus dicant,
or the-Cyrenaics and other many-things perhaps for the-senses may-say
contra quae nihil dictum esse ab Academicis accepi.
against which that-nothing said to-have-been by the-Academics I-have-heard

sed quid ad me? si uolunt ista et si possunt, etiam
but what to me if they-wish these-things and if they-can even
me fauente rescindant. quidquid enim contra sensus ab eis
with-me favoring let-them-annul whatever for against the-senses by them
disputatur, non contra omnes philosophos ualet. sunt enim
is-argued not against all philosophers avails there-are for
qui omnia ista, quae corporis sensu accipit animus,
who that-all those-things which of-the-body by-the-sense receives the-mind
opinionem posse gignere confitentur, scientiam uero negant,
opinion to-be-able to-beget confess knowledge however they-deny
quam tamen uolunt intellegentia contineri remotamque a
which yet they-hold by-understanding to-be-contained and-removed from
sensibus in mente uiuere. et forte in eorum numero est
the-senses in the-mind to-live and perhaps in of-them the-number is
sapiens ille, quem quaerimus. sed de hoc alias.
the-wise-man that whom we-seek but about this at-another-time
nunc ad reliqua pergamus, quae propter ista, quae
now to the-remaining let-us-go which because-of those-things which
iam dicta sunt, paucis, nisi fallor, explicabimus.
already said have-been in-few unless I-am-mistaken we-shall-unfold

XII · MORALS AND THE SENSES

Augustine asks what the body's senses have to do with an inquiry about morals. Even those who put the highest good in pleasure are not stopped by a dove's neck or an uncertain voice from knowing that they are pleased by what pleases them; and he himself, slow and foolish as he grants he is, may know that the end of human good is either nothing or in the mind or in the body or in both. Nor do sleep or madness undo it: on waking the sleeper keeps what he chose or rejects it.

27 Quid enim de moribus inquirentem uel iuuat uel inpedit
what for about morals one-inquiring either helps or hinders
corporis sensus? nisi uero illos ipsos, qui summum hominis
of-the-body sense unless indeed those very-men who the-highest of-man
uerum bonum in uoluptate posuerunt, nihil impedit aut
true good in pleasure have-placed nothing hinders either
columbae collum aut uox incerta aut graue pondus homini,
of-a-dove the-neck or a-voice uncertain or a-heavy weight for-a-man
quod camelis leue est, aut alia sescenta, quominus dicant
which for-camels light is or other six-hundred from-that they-say
eo, quo delectantur, delectari se scire uel eo, quo
by-that by-which they-are-pleased to-be-pleased that-they to-know or by-that by-which
offenduntur, offendi, quod refelli posse non uideo. eum
they-are-offended to-be-offended which to-be-refuted to-be-able not I-see him
commouebunt, qui finem boni mente complectitur? quid
will-they-move who the-end of-good with-mind embraces which
horum tu eligis? si quid mihi uideatur quaeris, in mente arbitror
of-these you choose if what to-me seems you-ask in the-mind I-judge
esse summum hominis bonum. sed nunc de scientia quaerimus.
to-be the-highest of-man good but now about knowledge we-ask
ergo interroga sapientem, qui non potest ignorare
therefore question the-wise-man who not can to-be-ignorant-of
sapientiam; mihi tamen tardo illi atque stulto licet interim
wisdom to-me however slow that and foolish it-is-allowed meanwhile
scire boni humani finem, in quo inhabitet beata uita, aut
to-know of-good human the-end in which dwells the-happy life either
nullum esse aut in animo esse aut in corpore aut in utroque. hoc
that-none to-be or in the-mind to-be or in the-body or in both this
me, si potes, nescire conuince, quod notissimae illae uestrae
that-I if you-can to-know-not prove which the-best-known those your
rationes nullo modo faciunt. quod si non potes — non enim
reasonings in-no way do which if not you-can not for

reperies, cui falso simile sit — egone concludere dubitabo
you-will-find to-which to-a-false like it-is shall-I-then to-conclude hesitate
recte mihi uideri scire sapientem quidquid in philosophia
rightly to-me to-seem to-know the-wise-man whatever in philosophy
uerum est, cum ego inde tam multa uera cognouerim?
true is since I from-there so many true-things have-learned
Sed metuit fortasse, ne summum bonum eligat dormiens. 28
but he-fears perhaps lest the-highest good he-choose sleeping
nihil pericli est; cum euigilauerit, repudiabit, si displicet,
nothing of-danger there-is when he-has-woken he-will-reject-it if it-displeases
tenebit, si placet. quis enim eum recte uituperabit, quod
he-will-hold-it if it-pleases who for him rightly will-blame because
falsum uidit in somnis? aut fortasse illud formidabis,
a-false-thing he-saw in dreams or perhaps that will-you-dread
ne dormiens amittat sapientiam, si pro ueris falsa
lest sleeping he-lose wisdom if for true-things false-ones
probauerit? hoc iam ne dormiens quidem audet somniare,
he-shall-have-approved this now not sleeping even dares to-dream
ut sapientem uigilantem uocet, neget, si dormiat. haec
that a-wise-man waking he-call he-deny if he-sleeps these-things
etiam de furore dici possunt; sed in alia festinat
also about madness to-be-said can but to other-things hurries
oratio. haec tamen sine conclusione securissima non
the-discourse these however without a-conclusion most-secure not
relinquo. aut enim amittitur furore sapientia et iam non
I-leave either for is-lost by-madness wisdom and then not
erit sapiens, quem uerum ignorare clamatis, aut scientia
he-will-be wise whom the-truth to-be-ignorant-of you-cry or knowledge
eius manet in intellectu, etiamsi pars animi cetera id,
his remains in the-understanding even-if the-part of-mind remaining that
quod accepit a sensibus, uelut in somnis imaginetur.
which it-received from the-senses as-it-were in dreams imagines

Dialectic remains, which the wise man knows well, and no one can know what is false. From it Augustine learned that all the propositions he has used are true, and much besides: that if there are four elements there are not five, that one soul cannot both die and be immortal, that either what he seems to see is a body or it is not. It taught him too that where the matter is agreed one should not contend about words.

29 Restat dialectica, quam certe sapiens bene nouit, nec
there-remains dialectic which certainly the-wise-man well knows and-not
falsum scire quisquam potest. si uero eam nescit, non
the-false to-know anyone can if however it he-knows-not not
pertinet ad sapientiam eius cognitio, sine qua esse sapiens
it-belongs to wisdom of-it the-knowledge without which to-be wise
potuit, et superfluo utrum uera sit possitue percipi
he-was-able and superfluously whether true it-is or-can to-be-perceived
quaerimus. hic fortassis mihi aliquis dicat: 'soles
we-ask here perhaps to-me someone may-say you-are-accustomed
prodere tu stulte, quid noueris, an de dialectica nihil scire
to-reveal you fool what you-know or about dialectic nothing to-know
potuisti?' ego uero plura quam de quauis parte philosophiae.
were-you-able I however more than about any part of-philosophy
nam primo illas omnes propositiones, quibus supra usus sum,
for first those all propositions which above used I-have
ueras esse ista me docuit. deinde per istam noui alia
that-true to-be she me taught then through her I-have-known other
multa uera. sed quam multa sint, numerate, si potestis:
many true-things but how many they-are count if you-can
si quattuor in mundo elementa sunt, non sunt quinque;
if four in the-world elements there-are not there-are five
si sol unus est, non sunt duo; non potest una anima
if the-sun one is not there-are two not can one soul

et mori et esse inmortalis; non potest homo simul et
both to-die and to-be immortal not can a-man at-once both
beatus et miser esse; non hic et sol lucet et nox est;
happy and wretched to-be not here both the-sun shines and night it-is
aut uigilamus nunc aut dormimus; aut corpus est, quod
either we-wake now or we-sleep either a-body it-is which
mihi uidere uideor, aut non est corpus. haec et alia multa,
to-me to-see I-seem or not it-is a-body these and other many
quae commemorare longissimum est, per istam didici
which to-recount longest is through her I-learned
uera esse, quoquo modo sese habeant sensus nostri, in
that-true to-be in-whatever way themselves may-hold senses our in
se ipsa uera. docuit me, si cuius eorum, quae per
themselves very true-things it-taught me if of-which of-those which through
conexionem modo proposui, pars antecedens assumpta fuerit,
connection just-now I-set-out the-part antecedent assumed has-been
trahere necessario id, quod annexum est, ea uero, quae
to-draw necessarily that which annexed is those however which
per repugnantiam uel disiunctionem a me sunt enuntiata,
through incompatibility or disjunction by me have-been stated
hanc habere naturam, ut, cum auferuntur cetera, siue unum
that-this to-have a-nature that when are-taken-away the-rest whether one
siue plura sint, restet aliquid, quod eorum ablatione
or more they-are there-remains something which their by-removal
firmetur. docuit etiam me, cum de re constat, propter
is-established it-taught also me when about a-matter it-is-agreed on-account-of
quam uerba dicuntur, de uerbis non debere contendi, et
which words are-said about words not ought to-be-contended and
quisquis id faciat, si imperitia faciat, docendum esse,
whoever it does if from-inexperience he-does that-to-be-taught to-be
si malitia, deserendum, si doceri non potest, monendum,
if from-malice to-be-abandoned if to-be-taught not he-can to-be-warned

ut aliquid aliud potius agat, quam tempus in superfluis
that something else rather he-do than time on superfluities
operamque consumat, si non optemperat, neglegendum. de
and-effort he-spend if not he-complies to-be-ignored about
captiosis autem atque fallacibus ratiunculis breue praeceptum
captious however and deceitful little-arguments a-brief rule
est: si male concedendo inferuntur, ad ea quae
there-is if badly by-conceding they-are-brought-in to those-things which
concessa sunt esse redeundum; si uerum falsumque in una
granted have-been to-be to-be-returned if the-true and-the-false in one
conclusione confligunt, accipiendum inde quod intellegitur,
conclusion clash to-be-accepted from-there what is-understood
quod explicari non potest relinquendum; si autem modus
what to-be-unfolded not can to-be-left if however the-measure
in aliquibus rebus latet penitus hominem, scientiam
in some things lies-hidden-from utterly a-man that-knowledge
eius non esse quaerendam. haec quidem habeo a dialectica
of-it not to-be to-be-sought these indeed I-have from dialectic
et alia multa, quae commemorare non est necesse; neque
and other many which to-recount not is necessary and-not
enim debeo ingratus exsistere. uerum ille sapiens aut haec
for ought-I ungrateful to-stand-forth but that wise-man either these
neglegit aut, si perfecta dialectica ipsa scientia ueritatis est,
neglects or if perfected dialectic itself the-knowledge of-truth is
sic illam nouit, ut istorum mendicissimam calumniam: si
so it he-knows that of-those the-most-beggarly quibble if
uerum est, falsum est, si falsum est, uerum est, contemnendo
true it-is false it-is if false it-is true it-is by-despising
et non miserando fame necet. haec de perceptione
and not by-pitying by-hunger he-kills these about perception

satis esse propterea puto, quia de assentiendo cum dicere
enough to-be for-this-reason I-think because about assenting when to-speak
coepero, tota ibi rursum causa uersabitur.
I-shall-have-begun the-whole there again case will-be-turned

XIV · WISDOM AND THE WISE MAN AT ODDS

Alypius' worry is that if a view so strongly fortified can be shaken, assent should be withheld all the more, since every argument can be resisted. Augustine answers that no art lets the Academic leave both beaten and victor, and that he needs no more than the probability that the wise man knows something. He then stages the quarrel: wisdom says she is wisdom, the wise man refuses to believe her — so either the Academic is not wise, or the wise man assents to something.

Iam ergo ad eam partem ueniamus, in qua dubitare adhuc 30
now therefore to that part let-us-come in which to-doubt still
uidetur Alypius, et primo id ipsum perspiciamus quale
seems Alypius and first that very-thing let-us-examine of-what-kind
sit. quod te acutissime atque cautissime mouet. nam si
it-is which you most-sharply and most-cautiously moves for if
tot tantisque rationibus roboratam — hoc enim dixisti
by-so-many and-so-great reasonings strengthened this for you-said
— Academicorum sententiam, qua eis placuit nihil scire
of-the-Academics the-view by-which to-them it-pleased nothing to-know
sapientem, hoc tuum labefactat inuentum, quo cogimur
that-the-wise-man this your shakes discovery by-which we-are-forced
confiteri multo esse probabilius sapientem scire sapientiam,
to-confess by-much to-be more-probable that-the-wise-man knows wisdom
magis est assensio cohibenda. hoc ipso enim ostenditur nihil
rather is assent to-be-withheld by-this itself for it-is-shown that-nothing
quamlibet copiosissimis subtilissimisque argumentis posse
however by-most-copious and-most-subtle arguments to-be-able

suaderi, cui non ex parte contraria, si assit ingenium,
to-be-urged to-which not out-of the-side opposite if is-present wit
non minus acriter uel fortasse acrius resistatur. eo
not less keenly or perhaps more-keenly it-may-be-resisted by-that
fit, ut, cum sit uictus Academicus, uicerit. O utinam
it-comes that when he-has-been beaten the-Academic he-has-won O would-that
uincatur! numquam efficiet quauis arte Pelasga, ut simul
he-be-beaten never will-be-bring-about by-any art Pelasgian that at-once
a me uictus uictorque discedat. certe nihil aliud inueniatur,
by me beaten and-victor he-depart surely nothing else let-it-be-found
quod aduersum ista dici possit, et ultro me uictum esse
which against these to-be-said can and unprompted that-I beaten to-be
profiteor. non enim de gloria comparanda, sed de inuenienda
I-declare not for about glory to-be-won but about to-be-found
ueritate tractamus. mihi satis est quoquo modo molem istam
truth we-treat for-me enough it-is in-whatever way the-mass that
transcendere, quae intrantibus ad philosophiam sese opponit
to-climb-over which to-those-entering to philosophy itself opposes
et nescio quibus receptaculis tenebras tegens talem esse
and I-know-not in-what recesses shadows covering that-such to-be
philosophiam totam minatur nihilque in ea lucis inuentum
philosophy the-whole it-threatens and-that-nothing in it of-light found
iri sperare permittit. quid autem amplius desiderem, nihil
will-be to-hope it-allows what however more I-should-want nothing
habeo, si iam probabile est nonnihil scire sapientem. non
have-I if now probable it-is something to-know that-the-wise-man not
enim alia causa ueri simile uidebatur eum assensionem
for another reason of-the-true like it-seemed that-he assent
sustinere debere, nisi quia erat ueri simile nihil
to-hold-back ought except because it-was of-the-true like that-nothing
posse conprehendi. quo sublato — percipit enim sapiens
to-be-able to-be-grasped which removed perceives for the-wise-man

uel ipsam, ut iam conceditur, sapientiam — nulla iam causa
even itself as now is-granted wisdom no now reason
remanebit, cur non assentiatur sapiens uel ipsi sapientiae.
will-remain why not should-assent the-wise-man even itself to-wisdom
est enim sine dubitatione monstrosius sapientem non
it-is for without doubt more-monstrous that-the-wise-man not
approbare sapientiam quam sapientem nescire sapientiam.
approves wisdom than that-the-wise-man does-not-know wisdom
Nam quaeso paululum quasi ante oculos tale spectaculum 31
for I-beg a-little as-if before (our-)eyes such a-spectacle
constituamus, si possumus, rixam quandam sapientis
let-us-set if we-can a-brawl a-certain of-the-wise-man
et sapientiae. quid aliud dicit sapientia quam se esse
and of-wisdom what else says wisdom than that-she to-be
sapientiam? at contra iste: non credo, inquit, quis ait
wisdom but on-the-other-hand that-man not I-believe says-he who says
sapientiae: non credo esse sapientiam? quis, nisi is, cum quo
to-wisdom not I-believe to-be wisdom who except he with whom
illa loqui potuit et in quo habitare dignata est, scilicet
she to-speak was-able and in whom to-dwell deigned she-has namely
sapiens? ite nunc et me quaerite, qui cum Academicis
the-wise-man go now and me seek-out who with the-Academics
pugnem; habetis iam nouum certamen: sapiens et sapientia
I-may-fight you-have now a-new contest the-wise-man and wisdom
secum pugnant. sapiens non uult consentire sapientiae.
with-each-other fight the-wise-man not wishes to-agree with-wisdom
ego uobiscum securus exspecto. quis enim non credat
I with-you untroubled wait who for would-not believe
inuictam esse sapientiam? tamen nos aliqua complexione
unconquered to-be wisdom yet ourselves with-some dilemma
muniamus. aut enim in hoc certamine Academicus uincet
let-us-fortify either for in this contest the-Academic will-beat

sapientiam et a me uincetur, quia non erit sapiens,
wisdom and by me he-will-be-beaten because not he-will-be wise
aut ab ea superabitur et sapientem sapientiae consentire
or by her he-will-be-overcome and that-the-wise-man with-wisdom agrees
docebimus. aut igitur sapiens Academicus non est aut
we-shall-teach either therefore wise the-Academic not is or
nonnulli rei sapiens assentietur, nisi forte, quem dicere
to-some thing the-wise-man will-assent unless perhaps whom to-say
puduit sapientem nescire sapientiam, sapientem non
it-shamed that-the-wise-man does-not-know wisdom that-the-wise-man not
consentire sapientiae dicere non pudebit. at si iam ueri
agrees with-wisdom to-say not it-will-shame but if now of-the-true
simile est cadere in sapientem uel ipsius sapientiae
like it-is to-fall upon the-wise-man even itself of-wisdom
perceptionem et nulla causa est, cur non ei quod potest
the-perception and no reason there-is why not to-that which can
percipi assentiatur, uideo quod uolebam esse ueri simile,
to-be-perceived he-should-assent I-see what I-wished to-be of-the-true like
sapientem scilicet assensurum esse sapientiae. si quaeres,
that-the-wise-man namely about-to-assent to-be to-wisdom if you-ask
ubi inueniat ipsam sapientiam, respondebo: in semet ipso. si
where he-finds itself wisdom I-shall-answer in himself very if
dicis eum nescire quod habeat, redis ad illud absurdum,
you-say that-he knows-not what he-has you-return to that absurdity
sapientem nescire sapientiam. si sapientem ipsum negas
that-the-wise-man does-not-know wisdom if a-wise-man himself you-deny
posse inueniri, non iam cum Academicis sed tecum, quisquis
to-be-able to-be-found not now with the-Academics but with-you whoever
hoc sentis, sermone alio disseremus. illi enim cum haec
this hold in-a-talk another shall-we-discuss they for when these-things
disputant, de sapiente profecto disputant. clamat Cicero
they-argue about a-wise-man surely they-argue cries Cicero

se ipsum magnum esse opinatorem, sed de sapiente
that-himself very a-great to-be opiner but about a-wise-man
se quaerere. quod si adhuc uos, adulescentes, ignotum
that-he asks which if still you young-men unknown
habetis, certe in Hortensio legistis: si igitur nec certi
you-hold surely in the-Hortensius you-have-read if therefore neither of-certainty
est quidquam nec opinari sapientis est, nihil umquam
is-there anything nor to-opine of-a-wise-man is-it nothing ever
sapiens approbabit. unde manifestum est eos de sapiente
the-wise-man will-approve whence plain it-is that-they about a-wise-man
illis suis disputationibus, contra quas nitimur, quaerere.
in-those their discussions against which we-strive ask
Ergo arbitror ego sapienti certam esse sapientiam, id 32
therefore I-judge I that-for-the-wise-man sure to-be wisdom that
est sapientem percepisse sapientiam et ob hoc eum
is that-the-wise-man has-perceived wisdom and on-account-of this that-he
non opinari, cum assentitur sapientiae; assentitur enim ei
not opines when he-assents to-wisdom he-assents for to-that
rei, quam si non percepisset, sapiens non esset. nec
thing which if not he-had-perceived wise not he-would-be and-not
isti quemquam non debere assentiri nisi rebus, quae non
those that-anyone not ought to-assent except to-things which not
possunt percipi, affirmant; non autem sapientia nihil est:
can to-be-perceived they-affirm not however wisdom nothing is
cum igitur et scit sapientiam et assentitur sapientiae,
since therefore both he-knows wisdom and assents to-wisdom
neque nihil scit neque nulli rei sapiens assentitur.
neither nothing does-he-know nor to-no thing the-wise-man assents
quid amplius uultis? an de illo errore aliquid quaerimus,
what more do-you-want or about that error something do-we-ask
quem dicunt penitus euitari, si in nullam rem animum
which they-say utterly to-be-avoided if to no thing the-mind

declinet assensio? errat enim, inquiunt, quisquis non solum
turns assent errs for they-say whoever not only
rem falsam sed etiam dubiam, quamuis uera sit, approbat.
a-thing false but even doubtful although true it-is approves
nihil autem quod dubium non sit inuenio. at inuenit
nothing however which doubtful not is do-I-find but he-finds
sapiens ipsam, ut dicebamus, sapientiam.
the-wise-man itself as we-were-saying wisdom

XV · THE TWO TRAVELERS

Turning to what the farm supplies, Augustine tells of two travelers, one trusting no one, the other too credulous. At the fork the credulous man asks a shepherd, is told the truth, and goes on; the cautious man mocks his quick assent, then follows the plausible word of a mounted swindler. The first is already resting; the second wanders the woods. By the Academics' words the man on the true road errs and the lost one does not, and Augustine first laughs, then grieves.

33 Sed hinc iam uultis me fortasse discedere. non sunt facile
but from-here now you-wish me perhaps to-withdraw not are easily
securissima relinquenda; cum uersutissimis hominibus agimus;
the-safest-things to-be-left with most-crafty men we-deal
morem tamen uobis geram. sed quid hic dicam? quid?
the-wish however to-you I-shall-bear but what here shall-I-say what
quidnam? illud nimirum uetus dicendum est, ubi et ipsi
what-indeed that doubtless the-old to-be-said is where even they-themselves
habent quod dicant. quid enim faciam, quem de castris
have what they-may-say what for shall-I-do me-whom from camp
meis foras truditis? num implorabo auxilia doctorum, cum
my outside you-push surely-not shall-I-call-for the-help of-the-learned with
quibus si superare nequeo, minus pudebit fortasse superari?
whom if to-conquer I-cannot less will-it-shame perhaps to-be-conquered

iaciam igitur quibus uiribus possum fumosum quidem iam et
I-shall-hurl therefore with-what strength I-can smoky indeed now and
scabrum sed, nisi fallor, ualidissimum telum: qui nihil
rough but unless I-am-mistaken a-most-powerful dart he-who nothing
approbat, nihil agit. o hominem rusticum! et ubi est probabile?
approves nothing does O man rustic and where is the-probable
ubi est ueri simile? hoc uolebatis. auditisne, ut sonent
where is of-the-true the-like this you-were-wanting do-you-hear how ring
scuta Graecanica? exceptum est quod robustissimum
the-shields Greek-fashion caught it-has-been what most-stout
quidem, sed qua manu iaculati sumus! et nihil mihi
indeed but by-what hand hurled we-have and nothing to-me
potentius isti mei suggerunt nec aliquid, ut uideo, uulneris
more-powerful those my-men supply and-not anything as I-see of-a-wound
fecimus. conuertam me ad ea, quae uilla et ager
have-we-made I-shall-turn myself to those-things which the-farmhouse and the-field
ministrat; onerant me potius maiora quam praeparant.
supplies they-burden me rather greater-things than they-equip
Nam cum otiosus diu cogitassem in isto rure, quonam 34
for when at-leisure long I-had-pondered in that countryside in-what
modo possit istuc probabile aut ueri simile actus nostros
way can that probable or of-the-true like acts our
ab errore defendere, primo uisum est mihi, ut solet uideri,
from error to-protect at-first seemed it-was to-me as is-usual to-seem
cum ista uendebam, belle tectum et munitum, deinde
when those-things I-was-selling nicely roofed and fortified then
ubi totum cautius circumspexi, uisus sum mihi uidisse
when the-whole more-cautiously I-looked-round seemed I to-myself to-have-seen
unum aditum, qua in securos error inrueret. non
one entry by-which upon the-untroubled error might-rush not
solum enim puto eum errare, qui falsam uiam sequitur,
only for do-I-think that-him errs who a-false road follows

sed etiam eum, qui ueram non sequitur. faciamus enim duos
but also him who the-true not follows let-us-make for two
uiatores ad unum locum tendentes, quorum alter instituerit
travelers to one place heading of-whom the-one has-resolved
nulli credere, alter nimis credulus sit. uentum est ad
to-no-one to-trust the-other too credulous may-be come it-has-been to
aliquod biuium. hic ille credulus pastori, qui aderat, uel
some fork here that credulous-man to-a-shepherd who was-present or
cuipiam rusticano: salue, frugi homo! dic quaeso, qua bene
to-some countryman greetings honest man tell I-beg by-which well
in illum locum pergatur. respondetur: si hac ibis, nihil
to that place one-may-go it-is-answered if this-way you-will-go nothing
errabis. et ille ad comitem: uerum dicit, hac eamus. ridet
will-you-stray and he to his-companion the-truth he-speaks this-way let-us-go laughs
uir cautissimus et tam cito assensum facetissime inludit
the-man most-cautious and so quick assent most-wittily he-mocks
atque interea illo discedente in biuio figitur. et
and meanwhile with-that-man departing at the-fork he-is-planted and
iam incipit uideri turpe cessare, cum ecce ex alio uiae
already it-begins to-seem shameful to-loiter when behold from another of-the-road
cornu lautus quidam et urbanus equo insidens eminet
horn a-smart certain and city-bred on-a-horse sitting stands-out
et propinquare occipit. gratulatur iste, tum aduenienti
and to-draw-near begins rejoices that-man then to-the-comer
et salutato indicat propositum, quaerit uiam, dicit etiam
and to-him-greeted he-tells his-purpose he-asks the-road he-tells also
remansionis suae causam, quo beniuolentiorem reddat
of-his-staying own the-cause whereby more-kindly-disposed he-may-render-(him)
pastori eum praeferens. ille autem casu planus erat de
to-the-shepherd him preferring that-one however by-chance a-swindler was of
his, quos samardocos iam uulgus uocat. tenuit suum morem
those whom sharpers now the-crowd calls he-kept his-own habit

homo pessimus etiam gratis. hac perge, ait; nam ego
the-man worst even for-nothing this-way go-on says-he for I
inde uenio. decepit atque abiit. sed quando iste
from-there come be-deceived and went-off but when would-that-man
deciperetur? non enim monstrationem istam tamquam ueram,
be-deceived not for the-direction that as true
inquit, approbo, sed quia est ueri similis, et hic otiosum
says-he I-approve but because it-is of-the-true like and here idle
esse nec honestum nec utile est; hac eam. interea
to-be neither honorable nor useful is this-way let-me-go meanwhile
ille, qui assentiendo errauit tam cito existimans uera esse
he who by-assenting erred so quickly thinking true to-be
uerba pastoris, in loco illo, quo tendebant, iam se
the-words of-the-shepherd in the-place that whither they-were-heading already himself
reficiebat, iste autem non errans, si quidem probabile
was-refreshing that-man however not erring if indeed the-probable
sequitur, circumiit siluas nescio quas nec iam cui
he-follows wandered-round woods I-know-not which and-not now to-whom
locus ille notus sit, ad quem uenire proposuerat, inuenit.
the-place that known is to which to-come he-had-purposed did-he-find
uere uobis dicam, cum ista cogitarem, risum tenere
truly to-you I-shall-say when these-things I-was-pondering laughter to-hold
non potui, fieri per Academicorum uerba nescio
not I-could that-it-happens through of-the-Academics the-words I-know-not
quo modo, ut erret ille, qui ueram uiam uel casu tenet,
by-what way that errs he who the-true road even by-chance holds
ille autem, qui per auios montes probabiliter ductus est
that-one however who through pathless mountains probably led was
nec petitam regionem inuenit, non uideatur errare. ut
and-not the-sought region found not may-seem to-err granted-that
enim temerariam consensionem iure condemnem, facilius
for rash assent by-right I-may-condemn more-easily

ambo errant, quam iste non errat. hinc iam aduersum
both err than that-man not errs from-here now against
ista uerba uigilantior ipsa facta hominum et mores
those words more-watchful the-very deeds of-men and (their)-ways
considerare coepi. tum uero tam multa mihi et tam capitalia
to-consider I-began then indeed so many to-me and so deadly
in istos uenerunt in mentem, ut iam non riderem sed
against those came into mind that now not I-laughed but
partim stomacharer partim dolerem homines doctissimos et
partly I-was-vexed partly I-grieved that-men most-learned and
acutissimos in tanta scelera sententiarum et flagitia deuolutos.
most-acute into such crimes of-opinions and outrages have-tumbled

XVI · THE YOUNG MAN AND HIS NEIGHBOR'S WIFE

If nothing may be assented to while the probable is followed, a young man who has heard the Academics will plot against another's wife and, once caught, plead that he assented to nothing and so did not err. Augustine consults Cicero and imagines judges who either ignore the Academics and punish the charge or comply and condemn him truth-likely and probably. Murder, parricide, and sacrilege admit the same plea; that, not the joke, is what is deadly.

35 Certe enim non fortasse omnis, qui errat, peccat. omnis
certainly for not perhaps everyone who errs sins everyone
tamen, qui peccat, aut errare conceditur aut aliquid peius.
yet who sins either to-err is-granted or something worse
quid, si ergo aliquis adulescentium, cum hos audierit
what if therefore someone of-the-young-men when these he-has-heard
dicentes: 'turpe est errare et ideo nulli rei consentire
saying shameful it-is to-err and therefore to-no thing to-assent
debemus; sed tamen, cum agit quisque, quod ei uidetur
ought-we but yet when does each-man what to-him seems

probabile, nec cessat nec errat, illud tantum meminerit,
probable neither does-he-idle nor errs that only let-him-remember
quidquid occurrit uel animo uel sensibus, non pro
that-whatever presents-itself either to-the-mind or to-the-senses not for
uero esse approbandum' — id igitur audiens adulescens
true to-be to-be-approved that therefore hearing the-young-man
insidiabitur pudicitiae uxoris alienae? te, te consulo,
will-plot against-the-chastity of-a-wife another's you you I-consult
Marce Tulli; de adulescentium moribus uitaque tractamus,
O-Marcus Tullius about of-young-men the-ways and-life we-treat
cui educendae atque instituendae omnes illae litterae
for-which to-be-brought-up and to-be-trained all those writings
tuae uigilauerunt. quid aliud dicturus es quam non tibi
your kept-vigil what else about-to-say are-you than that-not to-you
esse probabile, ut id faciat adulescens? at illi probabile
to-be probable that that should-do a-young-man but to-him probable
est. nam si ex alieno probabili uiuimus, nec tu debuisti
it-is for if out-of another's probable we-live and-not you ought-to-have
amministrare rem publicam, quia Epicuro uisum est
to-administer the-thing public because to-Epicurus seemed it-was
non esse faciendum. adulterabit igitur ille iuuenis coniugem
not to-be to-be-done will-debauch therefore that youth the-wife
alienam; qui deprehensus si fuerit, ubi te inueniet, a
another's who caught if he-has-been where you will-he-find by
quo defendatur? quamquam etiamsi inueniat, quid dicturus
whom he-may-be-defended although even-if he-finds-you what about-to-say
es? negabis profecto. quid, si tam clarum est, ut
are-you you-will-deny-it surely what if so clear it-is that
frustra infitiere? persuadere uis nimirum tamquam in
in-vain you-deny to-persuade you-wish doubtless as-if in
gymnasio Cumano atque adeo Neapolitano nihil eum
a-gymnasium at-Cumae and even at-Naples that-nothing he

peccasse, immo etiam nec errasse quidem. non enim
to-have-sinned rather even not-even to-have-erred at-all not for
faciendum esse adulterium pro uero sibi persuasit; probabile
that-to-be-done to-be adultery for true to-himself he-persuaded probable
occurrit, secutus est. fecit; aut fortasse non fecit, sed
it-presented-itself followed he-has he-did-it or perhaps not he-did-it but
fecisse sibi uisus est. iste autem maritus, homo fatuus,
to-have-done to-himself seemed he-was that however husband a-man silly
perturbat omnia litibus pro uxoris castitate proclamans,
upsets everything with-lawsuits for of-his-wife the-chastity crying-out
cum qua forte nunc dormit et nescit. hoc illi iudices si
with whom perhaps now he-sleeps and knows-not this those judges if
intellexerint, aut neglegent Academicos et tamquam crimen
have-understood either they-will-ignore the-Academics and as-if a-charge
uerissimum punient aut eisdem obtemperantes uerisimiliter
most-true will-punish-it or to-the-same complying truth-likely
hominem probabiliterque damnabunt, ut iam quid agat
the-man and-probably they-will-condemn so-that now what he-may-do
iste patronus prorsus ignoret. cui enim suscenseat non
that advocate utterly may-not-know whom for he-may-blame not
habebit, cum omnes se nihil errasse dicant, quando
he-will-have since all that-they nothing to-have-erred may-say since
non assentientes id quod uisum est probabile fecerint.
not assenting that which seemed it-was probable they-have-done
ponet igitur personam patroni et philosophi consolatoris
he-will-lay-down therefore the-part of-advocate and of-a-philosopher of-a-comforter
suscipiet; ita facile adulescenti, qui iam tantum in Academia
he-will-take-up so easily to-the-young-man who now so-much in the-Academy
profecerit, persuadebit, ut se tamquam in somnis putet
has-advanced will-be-persuade that himself as-if in dreams be-think
esse damnatum. sed uos me iocari arbitramini. libet
to-be condemned but you that-I to-be-joking you-judge it-pleases

deierare per omne diuinum nescire me prorsus, quomodo
to-swear by every divine-thing to-know-not that-I utterly how
iste peccauerit, si quisquis id egerit quod probabile
that-man has-sinned if whoever that has-done which probable
uidetur non peccat, nisi forte in totum aliud esse dicunt
seems not he-sins unless perhaps in the-whole that-one-thing to-be they-say
errare, aliud peccare seque illis praeceptis egisse, ne
to-err another to-sin and-that-they by-those precepts to-have-acted lest
erremus, peccare autem nihil magnum esse duxisse.
we-err to-sin however that-nothing great to-be to-have-reckoned
Taceo de homicidiis parricidiis sacrilegiis omnibusque 36
I-say-nothing about murders parricides sacrileges and-all
omnino quae fieri aut cogitari possunt flagitiis ac
at-all which to-be-done or to-be-conceived can outrages and
facinoribus, quae paucis uerbis et, quod est grauius, apud
crimes which with-few words and what is weightier before
sapientissimos iudices defenduntur: nihil consensi et ideo
most-wise judges are-defended nothing did-I-assent-to and therefore
non erraui; quomodo autem non facerem quod probabile
not I-erred how however should-I-not do what probable
uisum est? qui autem non putant ista probabiliter posse
seemed it-was who however not think that-these probably to-be-able
persuaderi, legant orationem Catilinae, qua patriae
to-be-urged let-them-read the-speech of-Catiline by-which of-his-country
parricidium, quo uno continentur omnia scelera, persuasit.
the-murder by-which one are-contained all crimes he-urged
iam illud quis non ridet? ipsi dicunt nihil se in
now that who not laughs-at they-themselves say that-nothing they in
agendo sequi nisi probabile et quaerunt magnopere ueritatem,
acting to-follow except the-probable and they-seek greatly the-truth
cum eis sit probabile non posse inueniri. o mirum
although to-them it-is probable that-not to-be-able to-be-found O strange

monstrum! sed hoc omittamus; minus id ad nos, minus
monstrosity but this let-us-pass-over less that to us less
ad uitae nostrae discrimen, minus ad fortunarum periculum
to of-life our the-hazard less to of-fortunes the-peril
pertinet. illud est capitale, illud formidolosum, illud optimo
does-it-belong that is deadly that dreadful that by-the-best
cuique metuendum, quod nefas omne, si haec ratio probabilis
by-each to-be-feared that wrong every if this reasoning probable
erit — cum probabile cuiquam uisum fuerit esse
shall-be when probable to-anyone seemed it-shall-have-been to-be
faciendum, tantum nulli quasi uero assentiatur — non solum
to-be-done only to-nothing as-if true he-assents not only
sine sceleris sed etiam sine erroris uituperatione committat.
without of-crime but even without of-error the-blame he-may-commit-it
quid ergo? haec illi non uiderunt? immo sollertissime
what then these-things they not did-see rather most-shrewdly
prudentissimeque uiderunt, nec mihi ullo pacto tantum
and-most-wisely they-saw and-not to-myself in-any way so-much
adrogauerim, ut Marcum Tullium aliqua ex parte sequar
would-I-arrogate that Marcus Tullius in-some out-of part I-should-match
industria uigilantia ingenio doctrina; cui tamen asserenti
in-diligence in-vigilance in-wit in-learning to-whom yet asserting
nihil scire posse hominem si hoc solum diceretur:
that-nothing to-know to-be-able a-man if this alone were-said
‘scio ita uideri mihi’, unde id refelleret non haberet.
I-know so that-it-seems to-me whence it he-would-refute not he-would-have

Why did such men argue perpetually that no one can know the truth? Plato joined the Pythagoreans' learning of nature and the divine to Socratic subtlety, added dialectic as shaper and judge, and held that there are two worlds — one intelligible, where truth itself lives, and this sensible one made to its image. His successors kept it as a mystery: Zeno, holding the soul mortal and all things bodies, came into the school Polemo held; Arcesilas, Zeno's fellow-pupil, succeeded Polemo and hid the teaching. That faith in bodies lived on into Chrysippus, until Carneades dropped Arcesilas' quibbling and set out to overthrow the Stoics.

Quid igitur placuit tantis uiris perpetuis et pertinacibus 37
what then pleased so-great men with-continual and stubborn
contentionibus agere, ne in quemquam cadere ueri
struggles to-bring-about that-not upon anyone to-fall of-truth
scientia uideretur? audite iam paulo attentius non quid
the-knowledge would-seem hear now a-little more-attentively not what
sciam sed quid existimem; hoc enim ad ultimum reseruabam,
I-know but what I-suppose this for to the-last I-was-keeping
ut explicarem, si possem, quale mihi esse uideatur totum
that I-might-unfold if I-could of-what-kind to-me to-be it-seems the-whole
Academicorum consilium. Plato, uir sapientissimus et
of-the-Academics design Plato a-man most-wise and
eruditissimus temporum suorum, qui et ita locutus est, ut
most-learned of-the-times his-own who both so spoken has that
quaecumque diceret magna fierent, et ea locutus est,
whatever he-said great became and those-things spoken he-has
ut quomodocumque diceret, parua non fierent, dicitur post
that in-whatever-way he-said small not they-became he-is-said after
mortem Socratis magistri sui, quem singulariter dilexerat,
the-death of-Socrates the-teacher his-own whom uniquely he-had-loved
a Pythagoreis etiam multa didicisse. Pythagoras autem
from the-Pythagoreans also many-things to-have-learned Pythagoras however

Graeca philosophia non contentus, quae tunc aut paene nulla
with-Greek philosophy not content which then either almost none
erat aut certe occultissima, postquam commotus Pherecydae
was or at-least most-hidden after moved of-Pherecydes
cuiusdam Syri disputationibus immortalem esse animum
a-certain a-Syrian by-the-discourses that-immortal to-be the-soul
credidit, multos sapientes etiam longe lateque peregrinatus
he-believed many wise-men also far and-wide having-traveled
audierat. igitur Plato adiciens lepori subtilitatique Socraticae,
he-had-heard therefore Plato adding to-the-charm and-subtlety Socratic
quam in moralibus habuit, naturalium diuinarumque rerum
which in moral-matters he-had of-natural and-divine things
peritiam, quam ab eis quos memoraui diligenter acceperat,
the-expertise which from those whom I-have-mentioned diligently he-had-received
subiungensque quasi formatricem illarum partium iudicemque
and-adding as-it-were the-shaper of-those parts and-judge
dialecticam, quae aut ipsa esset aut sine qua omnino
dialectic which either itself was or without which at-all
sapientia esse non posset, perfectam dicitur composuisse
wisdom to-be not could a-perfected he-is-said to-have-composed
philosophiae disciplinam, de qua nunc disserere temporis
of-philosophy discipline about which now to-discourse of-time
non est. sat est enim ad id, quod uolo, Platonem sensisse
not there-is enough it-is for to that which I-wish that-Plato to-have-held
duos esse mundos, unum intellegibilem, in quo ipsa ueritas
that-two to-be worlds one intelligible in which itself truth
habitaret, istum autem sensibilem, quem manifestum est nos
dwelt that however sensible which plain it-is that-we
uisu tactuque sentire; itaque illum uerum, hunc ueri
by-sight and-touch perceive and-so that the-true this of-the-true
similem et ad illius imaginem factum, et ideo de illo
like and to of-that the-image made and therefore from that

in ea quae se cognosceret anima uelut expoliri et
in that which its-own-self knew soul as-it-were to-be-polished and
quasi serenari ueritatem, de hoc autem in stultorum animis
as-it-were to-be-cleared the-truth from this however in of-fools the-minds
non scientiam sed opinionem posse generari: quidquid tamen
not knowledge but opinion to-be-able to-be-begotten whatever yet
ageretur in hoc mundo per eas uirtutes, quas ciuiles uocabat,
was-done in this world through those virtues which civic he-called
aliarum uerarum uirtutum similes, quae nisi paucis sapientibus
of-other true virtues like which except to-few wise-men
ignotae essent, non posse nisi ueri simile nominari.
unknown were not to-be-able except of-the-true the-like to-be-named
Haec et alia huius modi mihi uidentur inter successores 38
these and other of-this kind to-me seem among the-successors
eius, quantum poterant, esse seruata et pro mysteriis
his as-much-as they-could to-have-been kept and as mysteries
custodita. non enim aut facile ista percipiuntur nisi ab
guarded not for either easily these are-grasped except by
eis, qui se ab omnibus uitiis mundantes in aliam
those who themselves from all vices cleansing into another
quandam plus quam humanam consuetudinem uindicarint, aut
a-certain more than human way-of-life have-claimed or
non grauiter peccat, quisquis ea sciens quoslibet homines
not gravely sins whoever them knowingly any men
docere uoluerit. itaque Zenonem principem Stoicorum,
to-teach shall-have-wished and-so that-Zeno the-chief of-the-Stoics
cum iam quibusdam auditis et creditis in scholam
when already with-certain-things heard and believed into the-school
relictam a Platone uenisset, quam tunc Polemo retinebat,
left by Plato he-had-come which then Polemo was-holding
suspectum habitum suspicor nec talem uisum, cui
suspect held I-suspect and-not such seen to-whom

Platonica illa uelut sacrosancta decreta facile prodi
the-Platonic those as-it-were sacrosanct decrees easily to-be-revealed
committique deberent, priusquam dedidicisset ea, quae
and-to-be-entrusted ought before he-had-unlearned those-things which
in illam scholam ab aliis accepta detulerat. moritur Polemo,
into that school from others received he-had-brought dies Polemo
succedit ei Arcesilas, Zenonis quidem condiscipulus, sed sub
succeeds him Arcesilas of-Zeno indeed a-fellow-pupil but under
Polemonis magisterio, quam ob rem cum Zeno sua
of-Polemo the-teaching which on-account-of thing when Zeno by-his-own
quadam de mundo et maxime de anima, propter quam
a-certain about the-world and especially about the-soul on-account-of which
uera philosophia uigilat, sententia delectaretur dicens eam
true philosophy keeps-watch view was-pleased saying that-it
esse mortalem nec quicquam esse praeter hunc sensibilem
to-be mortal and-not that-anything to-be besides this sensible
mundum nihilque in eo agi nisi corpore — nam et
world and-that-nothing in it to-be-done except by-body for even
deum ipsum ignem putabat — prudentissime atque utilissime
God himself fire he-thought most-wisely and most-usefully
mihi uidetur Arcesilas, cum illud late serperet malum,
to-me it-seems Arcesilas when that widely was-creeping evil
occultasse penitus Academiae sententiam et quasi aurum
to-have-hidden utterly of-the-Academy the-view and as-it-were gold
inueniendum quandoque posteris obruisse. quare cum in
to-be-found sometime by-posterity to-have-buried wherefore since into
falsas opiniones ruere turba sit pronior et consuetudine
false opinions to-rush the-crowd is readier and by-the-habit
corporum omnia esse corporea facillime sed noxie credatur,
of-bodies that-all to-be corporeal most-easily but harmfully is-believed
instituit uir acutissimus atque humanissimus dedocere potius
resolved the-man most-acute and most-humane to-unteach rather

quos patiebatur male doctos quam docere quos dociles non
whom he-suffered badly taught than to-teach whom teachable not
arbitrabatur. inde illa omnia nata sunt, quae nouae Academiae
he-judged thence those all born were which to-the-new Academy
tribuuntur, quia eorum necessitatem ueteres non habebant.
are-attributed because of-them the-necessity the-ancients not did-have
Quodsi Zeno expergefactus esset aliquando et uidisset neque 39
but-if Zeno awakened had-been at-some-time and had-seen that-neither
quicquam comprehendi posse nisi quale ipse definiebat
anything to-be-grasped to-be-able except such-as he-himself defined
neque tale aliquid in corporibus posse inueniri, quibus ille
nor such anything in bodies to-be-able to-be-found to-which he
tribuebat omnia, olim prorsus hoc genus disputationum,
was-assigning all long-ago utterly this kind of-disputes
quod magna necessitate flagrauerat, fuisset extinctum. sed
which by-great necessity had-blazed would-have-been extinguished but
Zeno imagine constantiae deceptus, ut ipsis Academicis
Zeno by-the-appearance of-consistency deceived as to-the-very Academics
uidebatur nec mihi etiam non uidetur, pertinax fuit fidesque
it-seemed and-not to-me either not does-it-seem stubborn he-was and-the-faith
illa corporum perniciosa, quoquo modo potuit, peruixit in
that in-bodies ruinous in-whatever way it-could survived into
Chrysippum, qui ei — nam maxime poterat — magnas uires
Chrysippus who to-it for most he-could great strength
latius se diffundendi dabat, nisi ex illa parte Carneades
more-widely itself of-spreading was-giving unless out-of that side Carneades
acrior et uigilantior superioribus ceteris ita restitisset, ut mirer
keener and more-watchful than-the-earlier the-rest so had-resisted that I-wonder
illam opinionem aliquid etiam postea ualuisse. namque
that-that opinion anything even afterward to-have-availed for
Carneades primo illam uelut calumniandi impudentiam,
Carneades first that as-it-were of-quibbling effrontery

qua uidebat Arcesilam non mediocriter infamatum,
by-which he-saw that-Arcesilas not moderately to-have-been-defamed
deposuit, ne contra omnia uelle dicere quasi ostentationis
laid-aside lest against everything to-wish to-speak as-if of-display
causa uideretur, sed ipsos proprie sibi Stoicos atque
for-the-sake he-should-seem but themselves properly for-himself the-Stoics and
Chrysippum conuellendos euertendosque proposuit.
Chrysippus to-be-shaken and-to-be-overthrown he-purposed

XVIII · THE SIGN THEY LEFT

Pressed that the wise man would do nothing if he assented to nothing, Carneades watched what actions those men approved, saw them like true ones, and called what he followed the truth-like, knowing expertly and hiding prudently what it was like; they left posterity a sign of their view, and he is called founder of a third Academy. The quarrel lasted into Cicero: Metrodorus had already confessed the Academics took these weapons only against the Stoics, Antiochus crept into the old Academy, Philo resisted him until his death, and Cicero crushed what remained of him — after which Plato's own face shone out again in the philosopher Plotinus.

40 Deinde cum undique premeretur, si nulli rei esset
then when from-all-sides he-was-pressed that-if to-no thing there-were
assensus, nihil acturum esse sapientem — o hominem mirum
assent nothing about-to-do to-be the-wise-man O man wonderful
atque adeo non mirum! ab ipsis enim Platonis fontibus
and indeed not wonderful from the-very for of-Plato springs
profluebat — attendit sapienter, quales illi actiones probarent,
he-was-flowing he-noticed wisely what-sort those actions approved
easque nescio quarum uerarum similes uidens id, quod in hoc
and-them I-know-not of-what true-ones like seeing that which in this
mundo ad agendum sequeretur, ueri simile nominauit. cui
world for acting he-would-follow of-the-true like he-named to-what

enim esset simile, et perite norat et prudenter tegebat idque
for it-was like both expertly he-knew and prudently he-concealed and-it
etiam probabile appellabat. probat enim bene imaginem, quisquis
also probable he-called approves for well an-image whoever
eius intuetur exemplum. quomodo enim approbat sapiens
of-it beholds the-original how for approves the-wise-man
aut quomodo simile sequitur ueri, cum ipsum uerum
or how the-like does-he-follow of-the-true when itself the-true
quod sit ignoret? ergo illi norant et approbabant falsa,
what it-is he-knows-not therefore they knew and approved false-things
in quibus imitationem laudabilem rerum uerarum aduertebant.
in which an-imitation praiseworthy of-things true they-noticed
sed quia hoc tamquam profanis nec fas nec facile
but because this as-if to-the-unhallowed neither right nor easy
erat ostendere, reliquerunt posteris et quibus illo tempore
was-it to-show they-left to-posterity and to-whom at-that time
potuerunt signum quoddam sententiae suae, illos autem
they-could a-token a-certain of-the-view their-own them however
bene dialecticos de uerbis mouere quaestionem insultantes
well trained-in-dialectic about words to-raise a-question taunting
inridentesque prohibebant. ob haec dicitur Carneades
and-mocking they-prevented on-account-of these is-said Carneades
etiam tertiae Academiae princeps atque auctor fuisse.
also of-the-third Academy the-chief and founder to-have-been
Deinde in nostrum Tullium conflictio ista durauit iam 41
then into our Tullius the-struggle that lasted already
plane saucia et ultimo spiritu Latinas litteras inflatura.
plainly wounded and with-its-last breath Latin letters about-to-puff-up
nam nihil mihi uidetur inflatius quam tam multa
for nothing to-me seems more-inflated than so many-things
copiosissime atque ornatissime dicere non ita sentientem.
most-copiously and most-ornately to-speak not so thinking

quibus tamen uentis faeneus ille Platonicus Antiochus
by-which yet winds hay-made that Platonist Antiochus
satis, ut mihi uidetur, dissipatus atque dispersus est. nam
enough as to-me it-seems scattered and dispersed was for
Epicureorum greges in animis deliciosorum populorum
of-the-Epicureans the-herds in the-minds of-pleasure-loving peoples
aprica stabula posuerunt. quippe Antiochus, Philonis auditor,
sunny stalls have-set indeed Antiochus of-Philo a-hearer
hominis, quantum arbitror, circumspectissimi, qui iam ueluti
of-a-man as-much-as I-judge most-circumspect who already as-it-were
aperire cedentibus hostibus portas coeperat et ad Platonis
to-open with-yielding enemies the-gates had-begun and to of-Plato
auctoritatem Academiam legesque reuocare — quamquam et
the-authority the-Academy and-its-laws to-recall although also
Metrodorus id antea facere temptauerat, qui primus dicitur
Metrodorus that earlier to-do had-tried who first is-said
esse confessus non directo placuisse Academicis nihil
to-have confessed that-not outright to-have-pleased the-Academics that-nothing
posse conprehendi, sed necessario contra Stoicos huius modi
to-be-able to-be-grasped but of-necessity against the-Stoics of-this kind
eos arma sumpsisse — igitur Antiochus, ut institueram
that-they weapons to-have-taken-up therefore Antiochus as I-had-begun
dicere, auditis Philone Academico et Mnesarcho Stoico
to-say having-been-heard Philo the-Academic and Mnesarchus the-Stoic
in Academiam ueterem quasi uacuam defensoribus et quasi
into the-Academy old as-if empty of-defenders and as-if
nullo hoste securam uelut adiutor et ciuis inrepserat nescio
with-no enemy untroubled as-if a-helper and a-citizen had-crept-in I-know-not
quid inferens mali de Stoicorum cineribus, quod Platonis
what bringing-in of-evil from of-the-Stoics the-ashes which of-Plato
adyta uiolaret, sed huic arreptis iterum illis armis
the-sanctuaries would-violate but to-him with-snatched-up again those weapons

et Philo restitit, donec moreretur, et omnes eius reliquias
also Philo stood-firm until he-died and all of-his the-remnants
Tullius noster oppressit se uiuo impatiens labefactari uel
Tullius our crushed with-himself living unable-to-bear to-be-shaken or
contaminari quidquid amauisset. adeo post illa tempora non
to-be-defiled whatever he-had-loved so-far after those times not
longo interuallo omni peruicacia pertinaciaque demortua
with-a-long interval with-all willfulness and-obstinacy dead-and-gone
os illud Platonis, quod in philosophia purgatissimum est
the-face that of-Plato which in philosophy most-cleansed is
et lucidissimum, dimotis nubibus erroris emicuit maxime in
and most-luminous with-parted the-clouds of-error flashed-out especially in
Plotino, qui Platonicus philosophus ita eius similis iudicatus
Plotinus who a-Platonist philosopher so to-him like judged
est, ut simul eos uixisse, tantum autem interest
was that together that-they to-have-lived so-much however lies-between
temporis, ut in hoc ille reuixisse putandus sit.
of-time that in this-man that-one to-have-lived-again to-be-thought is

XIX · ONE TRUE PHILOSOPHY

Augustine says we now see hardly any philosophers but Cynics, Peripatetics, and Platonists, and that acute men have shown Aristotle and Plato so to agree that they seem at odds only to the unskilled and inattentive. Through many ages and quarrels one teaching of the truest philosophy has been strained clear — not of this world, which our rites abhor, but of another, intelligible one. Reason would never have called souls back to it unless the highest God had bent divine understanding's authority down to a human body.

42 Itaque nunc philosophos non fere uidemus nisi aut Cynicos
and-so now philosophers not almost we-see except either Cynics
aut Peripateticos aut Platonicos, et Cynicos quidem, quia eos
or Peripatetics or Platonists and Cynics indeed because them
uitae quaedam delectat libertas atque licentia. quod autem ad
of-life a-certain delights freedom and license as-to-what however to
eruditionem doctrinamque attinet et mores, quibus consulitur
training and-teaching pertains and morals by-which is-cared-for
animae, quia non defuerunt acutissimi et sollertissimi uiri,
the-soul because not have-been-lacking most-acute and most-skillful men
qui docerent disputationibus suis Aristotelem ac Platonem
who should-teach in-discussions their-own that-Aristotle and Plato
ita sibi concinere, ut imperitis minusque attentis
so with-each-other to-sound-together that to-the-unskilled and-less attentive
dissentire uideantur, multis quidem saeculis multisque
to-disagree they-seem through-many indeed ages and-many
contentionibus, sed tamen eliquata est, ut opinor, una
contentions but yet strained-clear has-been as I-suppose one
uerissimae philosophiae disciplina. non enim est ista huius
of-the-truest philosophy teaching not for is that of-this
mundi philosophia, quam sacra nostra meritissime detestantur,
world philosophy which rites our most-deservedly abhor
sed alterius intellegibilis. cui animas multiformibus
but of-another intelligible to-which souls by-manifold
erroris tenebris caecatas et altissimis a corpore sordibus
of-error darkness blinded and by-the-deepest from the-body filth
oblitas numquam ista ratio subtilissima reuocaret, nisi
besmeared never that reason most-subtle would-call-back unless
summus deus populari quadam clementia diuini intellectus
the-highest God by-a-popular certain mercy of-the-divine understanding
auctoritatem usque ad ipsum corpus humanum declinaret
the-authority right to the-very body human had-bent-down

atque summitteret, cuius non solum praeceptis sed etiam
and had-lowered-(it) whose not only by-the-precepts but even
factis excitatae animae redire in semet ipsas et resipiscere
by-the-deeds roused souls to-return into themselves very and to-recover
patriam etiam sine disputationum concertatione potuissent.
their-homeland even without of-debates the-wrangling could-have

XX · WHERE AUGUSTINE STANDS

Augustine has persuaded himself about the Academics only probably, as far as he could; if that is false, it is enough for him no longer to think that man cannot find truth. Cicero himself, he says, reports that they hid their view and opened it only to those who grew old with them. In his thirty-third year Augustine does not think he must despair of wisdom, is resolved never to leave Christ's authority, and trusts to find in the Platonists nothing repugnant to our sacred things; Alypius then yields and the debate ends.

Hoc mihi de Academicis interim probabiliter, ut potui, 43
this to-myself about the-Academics for-now probably as I-could
persuasi. quod si falsum est, nihil ad me, cui satis
I-have-persuaded which if false is nothing to me to-whom enough
est iam non arbitrari non posse ab homine inueniri
it-is now not to-judge that-not to-be-able by a-man to-be-found
ueritatem. quisquis autem putat hoc sensisse Academicos,
the-truth whoever however thinks this to-have-held that-the-Academics
ipsum Ciceronem audiat. ait enim illis morem
himself Cicero let-him-hear he-says for that-to-them a-custom
fuisse occultandi sententiam suam nec eam cuiquam,
to-have-been of-concealing view their-own and-not it to-anyone
nisi qui secum ad senectutem usque uixissent, aperire
except who with-them to old-age all-the-way had-lived to-disclose

consuesse. quae sit autem ista, deus uiderit; eam
to-have-been-accustomed what it-is however that God will-have-seen it
tamen arbitror Platonis fuisse. sed ut breuiter accipiatis
yet I-judge of-Plato to-have-been but that briefly you-may-receive
omne propositum meum, quoquo modo se habeat humana
the-whole purpose my in-whatever way itself may-hold human
sapientia, eam me uideo nondum percepisse. sed cum
wisdom it that-I I-see not-yet to-have-grasped but since
tricensimum et tertium aetatis annum agam, non me
the-thirtieth and third of-age year I-am-passing not that-I
arbitror desperare debere eam me quandoque adepturum.
I-judge to-despair ought it that-I sometime about-to-attain
contemptis tamen ceteris omnibus, quae bona mortales
despised however the-other-things all which goods mortals
putant, huic inuestigandae inseruire proposui. a quo
think to-this to-be-investigated to-devote-myself I-have-purposed from which
me negotio quoniam rationes Academicorum non leuiter
me task since the-reasonings of-the-Academics not lightly
deterrebant, satis, ut arbitror, contra eas ista disputatione
were-deterring enough as I-judge against them by-that debate
munitus sum. nulli autem dubium est gemino pondere nos
fortified I-am to-no-one however doubtful it-is by-a-twin weight that-we
impelli ad discendum auctoritatis atque rationis. mihi ergo
to-be-driven to learning of-authority and of-reason for-me therefore
certum est nusquam prorsus a Christi auctoritate discedere;
settled it-is nowhere at-all from of-Christ the-authority to-depart
non enim reperio ualentiorem. quod autem subtilissima ratione
not for I-find a-stronger-one what however by-the-subtlest reasoning
persequendum est — ita enim iam sum affectus, ut quid sit
to-be-pursued is so for now am-I disposed that what is
uerum non credendo solum sed etiam intellegendo apprehendere
true not by-believing only but also by-understanding to-grasp

impatienter desiderem — apud Platonicos me interim, quod
impatiently I-long-for among the-Platonists that-I meanwhile what
sacris nostris non repugnet, reperturum esse confido.
to-rites our not is-opposed about-to-find to-be I-trust
Hic postquam sermonis finem me fecisse aspexerunt, 44
here after of-the-talk an-end that-I to-have-made they-saw
quamquam iam erat nox et aliquid etiam lucerna
although already it-was night and something even a-lamp
inlata scriptum erat, tamen illi adulescentes intentissime
brought-in written had-been yet those young-men most-intently
exspectabant, utrum Alypius uel alio die se responsurum
were-waiting whether Alypius even on-another day that-he about-to-answer
esse promitteret. tum ille: Nihil mihi aliquando, inquit, tam
to-be would-promise then he nothing to-me ever he-said so
ex sententia prouenisse affirmare paratus sum, quam quod
out-of my-wish to-have-turned-out to-affirm ready I-am as that
hodierna disputatione discedo superatus. nec istam meam
by-today's debate I-depart overcome and-not that mine
tantum puto debere esse laetitiam. communicabo ergo
only do-I-think ought to-be the-gladness I-shall-share therefore
eam uobiscum, concertatores mei uel iudices nostri, quando
it with-you fellow-contenders my or judges our since
quidem isto se pacto a suis posteris uinci
indeed in-that themselves manner by their-own descendants to-be-conquered
ipsi etiam fortasse Academici optarunt. quid enim nobis
they-themselves even perhaps the-Academics wished what for for-us
hoc sermonis lepore iucundius, quid sententiarum grauitate
than-this of-talk charm more-delightful what of-opinions in-the-weight
perpensius, quid beniuolentia promptius, quid doctrina
better-weighed what in-goodwill readier what in-learning
peritius uideri aut exhiberi posset? prorsus nequaquam digne
more-expert to-seem or to-be-shown could utterly by-no-means worthily

ammirari possum, quod tam facete aspera, tam fortiter
to-admire can-I that so wittily harsh-things so bravely
desperata, tam moderate conuicta, tam dilucide obscura
hopeless-things so temperately refuted-things so lucidly obscure-things
tractata sunt. quare iam, socii mei, exspectationem
handled have-been wherefore now comrades my the-expectation
uestram, qua me ad respondendum prouocabatis, certiore
your by-which me to answering you-were-challenging with-a-surer
spe mecum ad discendum conuertite. habemus ducem, qui
hope with-me to learning turn we-have a-guide who
nos in ipsa ueritatis arcana deo iam monstrante perducat.
us into the-very of-truth secrets with-God now showing may-lead
45 Hic ego, cum illi puerili quodam studio, quod Alypius
here I when they with-a-boyish a-certain eagerness because Alypius
responsurus non uidebatur, quasi fraudatos se uultu
about-to-answer not seemed as-if cheated themselves by-expression
ostenderent: Inuidetis, inquam arridens, laudibus meis? sed
showed you-begrudge said-I smiling the-praises my but
quoniam de Alypii constantia iam securus nihil eum
since about of-Alypius the-steadiness now untroubled nothing him
timeo, ut uos quoque mihi gratias agatis, instruo uos
do-I-fear so-that you too to-me thanks may-give I-equip you
aduersus illum, qui tantam intentionem uestrae exspectationis
against him who so-great an-intentness of-your expectation
offendit. legite Academicos et, cum ibi uictorem — quid
has-balked read the-Academics and when there the-victor what
enim facilius? — istarum nugarum Ciceronem inueneritis,
for easier of-those trifles Cicero you-have-found
cogatur iste a uobis hunc nostrum sermonem contra
let-be-forced that-man by you this our discourse against
illa inuicta defendere. hanc tibi, Alypi, duram mercedem
those unconquered to-defend this to-you O-Alypius a-hard wage

pro mea falsa laude restituo. — Hic cum arrisissent, finem
for my false praise I-repay here when they-had-smiled an-end
tantae conflictionis — utrum firmissimum nescio —
of-so-great a-struggle whether a-most-solid I-know-not
modestius tamen et citius, quam speraueram, fecimus.
more-modestly however and sooner than I-had-hoped we-made

THE AUTHOR'S REVIEW

I · AGAINST THE ACADEMICS

Augustine says he wrote against the Academics before his baptism, to clear from his own mind the arguments that press despair of finding truth. He regrets naming fortune so often, calls the tale of philocalia and philosophy silly, withdraws his praise of the Platonists, and corrects phrasings on soul, mind, and God.

Cum ergo reliquissem uel quae adeptus fueram in 1
when therefore I-had-left both what obtained I-had among
cupiditatibus huius mundi uel quae adipisci uolebam et me
the-desires of-this world and what to-obtain I-was-wishing and myself
ad Christianae uitae otium contulissem, nondum baptizatus
to of-Christian life the-leisure had-betaken not-yet baptized
contra Academicos uel de Academicis primum scripsi, ut
against the-Academics or about the-Academics first I-wrote so-that
argumenta eorum, quae multis ingerunt ueri inueniendi
the-arguments of-them which upon-many they-force of-truth of-finding
desperationem et prohibent cuiquam rei adsentiri et omnino
the-despair and they-forbid to-any thing to-assent and at-all
aliquid, tamquam manifestum certumque sit, adprobare
anything as-if manifest and-sure it-is to-approve
sapientem, cum omnia eis uideantur obscura et incerta, ab
that-the-wise-man since all-things to-them seem obscure and uncertain from
animo meo, quia me mouebant, quantis possem rationibus
mind my because me they-were-moving with-as-many-as I-could arguments
amouerem. quod miserante atque adiuuante domino factum est.
I-might-remove which with-pitying and helping the-Lord done was

Sed in eisdem tribus libris meis non mihi placet totiens 2
but in the-same three books my not to-me it-pleases so-often
me appellare fortunam, quamuis non aliquam deam uoluerim
that-I to-name fortune although not any goddess I-wished

hoc nomine intellegi, sed fortuitum rerum euentum
by-this name to-be-understood but the-chance of-things outcome
uel in corporis nostri uel in externis bonis aut malis.
either in of-body our or in external goods or ills
unde et illa uerba sunt, quae nulla religio dicere prohibet:
whence also those words are which no religion to-say forbids
forte, forsan, forsitan, fortasse, fortuito, quod tamen totum
perchance perhaps possibly maybe by-chance which yet the-whole
ad diuinam reuocandum est prouidentiam. hoc etiam ibi
to divine to-be-referred is providence this too there
non tacui dicens: etenim fortasse, quae uulgo fortuna
not I-kept-silent saying for-indeed perhaps what commonly fortune
nominatur, occulto quodam ordine regitur, nihilque aliud
is-called by-a-hidden a-certain order is-ruled and-nothing else
in rebus casum uocamus, nisi cuius ratio et causa secreta
in things chance do-we-call except whose reason and cause hidden
est. dixi quidem hoc, uerum tamen paenitet me sic illic
is I-said indeed this but yet it-repents me so there
nominasse fortunam, cum uideam homines habere in pessima
to-have-named fortune since I-see that-men to-have in a-most-evil
consuetudine, ubi dici debet: hoc deus uoluit, dicere:
habit where to-be-said it-ought this God willed to-say

3 hoc uoluit fortuna. quod autem quodam loco dixi: ita
this willed fortune what however in-a-certain place I-said so
conparatum est siue pro meritis nostris siue pro necessitate
arranged it-is whether for deserts our or for the-necessity
naturae, ut diuinum animum mortalibus inhaerentem
of-nature that a-divine mind to-mortal-things clinging
nequaquam philosophiae portus accipiat et cetera, aut nihil
by-no-means of-philosophy the-harbor receives and the-rest either nothing
horum duorum dicendum fuit, quia etiam sic sensus posset
of-these two to-be-said was because even so the-sense could

esse integer, aut satis erat dicere: pro meritis nostris, sicut
to-be whole or enough it-was to-say for deserts our as
uerum est ex Adam tracta miseria, nec addere: siue pro
true it-is out-of Adam drawn the-misery and-not to-add or for
necessitate naturae, quando quidem naturae nostrae dura
the-necessity of-nature since indeed of-nature our the-hard
necessitas merito praecedentis iniquitatis exorta est.
necessity by-the-desert of-preceding wrongdoing arisen has

itemque illic quod dixi: nihil omnino colendum esse 4
and-likewise there what I-said that-nothing at-all to-be-worshiped to-be
totumque abiciendum quidquid mortalibus oculis cernitur,
and-wholly to-be-cast-off whatever by-mortal eyes is-seen
quidquid ullus sensus adtingit, addenda erant uerba, ut
whatever any sense touches to-be-added were words so-that
diceretur: quidquid mortalis corporis sensus adtingit; est
it-were-said whatever of-a-mortal body the-sense touches there-is
enim sensus et mentis. sed eorum more tunc loquebar,
for a-sense also of-the-mind but of-those in-the-manner then I-was-speaking
qui sensum non nisi corporis dicunt et sensibilia non nisi
who a-sense not except of-the-body call and sensible-things not except
corporalia. itaque ubicumque sic locutus sum, parum est
bodily and-so wherever so spoken I-have too-little is
ambiguitas euitata nisi apud eos, quorum consuetudo est
the-ambiguity avoided except among those whose the-custom is
locutionis huius.
of-speech this

item dixi: quid censes aliud esse beate uiuere nisi secundum 5
likewise I-said what do-you-suppose other to-be happily to-live except according-to
id, quod in homine optimum est, uiuere? et quid dixerim
that which in a-man best is to-live and what I-said
in homine esse optimum, paulo post explicans: quis, inquam,
in a-man to-be best a-little after explaining who said-I

dubitauerit nihil esse aliud hominis optimum quam eam partem
would-doubt nothing to-be other of-a-man best than that part
animi, cui dominanti obtemperare conuenit cetera, quaeque
of-the-mind to-which ruling to-submit is-fitting the-others whatever
in homine sunt? haec autem, ne aliam postules definitionem,
in a-man are this however lest another you-demand definition
mens aut ratio dici potest. hoc quidem uerum est — nam
mind or reason to-be-called can this indeed true is for
quantum adtinet ad hominis naturam, nihil est in eo melius
as-much-as pertains to of-a-man the-nature nothing is in him better
quam mens et ratio — sed non secundum ipsam debet uiuere,
than mind and reason but not according-to it ought to-live
qui beate uult uiuere. alioquin secundum hominem uiuit, cum
he-who happily wishes to-live otherwise according-to man he-lives although
secundum deum uiuendum sit, ut possit ad beatitudinem
according-to God to-be-lived it-is that he-may-be-able to blessedness
peruenire, propter quam consequendam non se ipsa
to-come on-account-of which to-be-attained not with-itself very
debet esse contenta, sed deo mens nostra subdenda est.
ought to-be content but to-God mind our to-be-subjected is

6 item respondens ei, cum quo disputabatur: hic plane, inquam,
likewise answering him with whom it-was-being-argued here plainly said-I
non erras; quod ut tibi omen sit ad reliqua, libenter
not you-err which that for-you an-omen may-be for the-rest gladly
optauerim. hoc licet non serio, sed ioco dictum sit,
I-would-have-wished this although not in-earnest but in-jest said it-was
nollem tamen eo uerbo uti. omen quippe me legisse
I-would-not-wish however that word to-use an-omen indeed that-I to-have-read
non recolo siue in sacris litteris nostris siue in sermone
not I-recall either in sacred writings our or in the-speech

cuiusquam ecclesiastici disputatoris, quamuis abominatio inde
of-any churchly disputant although abomination from-it
sit dicta, quae in diuinis libris adsidue reperitur.
is derived which in divine books constantly is-found

In secundo autem libro prorsus inepta est et insulsa illa quasi 7
in the-second however book utterly silly is and tasteless that as-it-were
fabula de philocalia et philosophia, quod sunt germanae et
tale about philocalia and philosophy that they-are sisters and
eodem parente procreatae. aut enim philocalia quae dicitur
from-the-same parent born either for the-philocalia which is-so-called
non nisi in nugis est et ob hoc philosophiae nulla
not except in trifles is and on-account-of this to-philosophy by-no
ratione germana aut, si propterea est hoc nomen honorandum,
reasoning a-sister or if for-that-reason is this name to-be-honored
quia latine interpretatum amorem pulchritudinis significat et
because into-Latin translated the-love of-beauty it-means and
est uera ac summa sapientiae pulchritudo, eadem ipsa est in
there-is a-true and highest of-wisdom beauty the-same very is in
rebus incorporalibus atque summis philocalia, quae philosophia,
things incorporeal and highest philocalia as philosophy
neque ullo modo sunt quasi sorores duae. alio loco, de
and-not in-any way are-they as-if sisters two in-another place about
animo cum agerem, dixi: securior rediturus in caelum.
the-soul when I-was-treating I-said more-secure about-to-return into heaven

'iturus' autem quam 'rediturus' dixissem securius propter 8
about-to-go however than about-to-return I-should-have-said more-safely on-account-of
eos, qui putant animos humanos pro meritis peccatorum
those who think that-souls human for the-deserts of-sins
suorum de caelo lapsos seu deiectos in corpora ista detrudi.
their-own from heaven fallen or cast-down into bodies these to-be-thrust
sed ego propterea non dubitaui dicere, quia ita dixi 'in
but I for-that-reason not did-hesitate to-say because so I-said into

caelum', tamquam dicerem 'ad deum', qui eius est auctor et
heaven as-if I-were-saying to God who of-it is author and
conditor, sicut beatus Cyprianus non cunctatus est dicere: nam
founder just-as blessed Cyprian not hesitated has to-say for
cum corpus e terra, spiritum possideamus e caelo, ipsi
since a-body out-of earth a-spirit we-possess out-of heaven ourselves
terra et caelum sumus. et in libro Ecclesiastae scriptum est:
earth and heaven are-we and in the-book of-Ecclesiastes written it-is
spiritus reuertatur ad deum, qui dedit illum. quod utique sic
the-spirit let-it-return to God who gave it which assuredly so
intellegendum est, ut non resistatur apostolo dicenti nondum
to-be-understood is that not it-be-opposed to-the-apostle saying not-yet
natos nihil egisse boni aut mali. sine controuersia
that-the-born nothing to-have-done of-good or of-ill without dispute
ergo quaedam originalis regio beatitudinis animi deus ipse
therefore a-certain original region of-blessedness of-the-soul God himself
est, qui eum non quidem de se ipso genuit, sed de
is who it not indeed out-of himself very he-begot but out-of
nulla re alia condidit, sicut condidit corpus e terra. nam
no thing other he-created just-as he-created the-body out-of earth for
quod adtinet ad eius originem, qua fit, ut sit in corpore,
what pertains to of-it the-origin by-which it-comes that it-is in a-body
utrum de illo uno sit, qui primum creatus est, quando
whether out-of that one it-is who first created was when
factus est homo in animam uiuam, an similiter fiant
made was man into a-soul living or likewise are-made
singulis singuli, nec tunc sciebam nec adhuc scio.
for-each individual-ones neither then did-I-know nor still do-I-know

9 In libro tertio: si quid mihi uideatur quaeris, inquam, in
in book the-third if what to-me seems you-ask said-I in
mente arbitror esse summum hominis bonum.
the-mind I-judge to-be the-highest of-man good

uerius dixissem: in deo; ipso enim mens fruitur, ut 10
more-truly I-should-have-said in God him for the-mind enjoys so-that
beata sit, tamquam bono summo suo.
happy it-be as-if a-good highest its-own

nec illud mihi placet, quod dixi: libet deierare per omne 11
and-not that to-me does-please that I-said it-pleases to-swear by every
diuinum. item quod dixi de Academicis, quia nouerant
divine-thing likewise what I-said about the-Academics that they-knew
uerum, cuius simile appellabant uerisimile, idque ipsum
the-truth of-which the-like they-called truth-like and-that very
uerisimile appellaui falsum, quod adprobabant, duas ob
truth-like I-called false which they-approved two on-account-of
causas non recte dictum est, uel quod falsum esset,
causes not rightly said it-was either because false would-be
quod aliquo modo esset simile alicuius ueri, quia in genere
what in-some way was like of-some truth because in kind
suo et hoc uerum est, uel quod adprobabant ista falsa,
its-own even this true is or because they-approved those false-things
quae uocabant uerisimilia, cum illi nihil adprobarent et
which they-called truth-like when they nothing approved and
adfirmarent nihil adprobare sapientem.
asserted nothing to-approve that-the-wise-man

sed quia hoc ipsum uerisimile etiam probabile nuncupabant, 12
but because this very truth-like also probable they-named
hinc factum est, ut de illis dicerem. laus quoque ipsa,
from-this done it-was that about them I-said the-praise also itself
qua Platonem uel Platonicos seu Academicos philosophos
by-which Plato or the-Platonists or the-Academic philosophers
tantum extuli, quantum inpios homines non oportuit, non
so-much I-exalted as-much-as impious men not was-fitting not

inmerito mihi displicuit, praesertim contra quorum errores
undeservedly to-me has-displeased especially against whose errors
magnos defendenda est Christiana doctrina.
great to-be-defended is Christian teaching

13 Illud etiam, quod in conparatione argumentorum Ciceronis,
that also that in comparison of-the-arguments of-Cicero
quibus in libris suis Academicis usus est, meas nugas
which in books his Academic used he-has that-my trifles
esse dixi, quibus illa argumenta certissima ratione refutaui,
to-be I-said by-which those arguments with-most-certain reasoning I-refuted
quamuis iocando dictum sit et magis ironia dicebatur,
although in-jest said it-was and rather as-irony it-was-spoken
non debuit tamen dici.
not it-ought however to-be-said

Hoc opus sic incipit: O utinam, Romaniane, hominem sibi
this work thus begins O would-that O-Romanianus a-man to-itself
aptum.
fitted

AUGUSTINE

De Beata Vita

On the Happy Life

Augustine writes to Theodorus that philosophy can receive three kinds of men, likened to sailors: those who flee back from close at hand and hide in the calm; those whom the sea's deceptive face lures far from home into the depths of misery; and those who look back at certain beacons and remember their sweetest homeland. Before the harbor stands a vast gleaming mountain — proud zeal for the emptiest glory — which swallows those who walk on it. He then tells his own course and names the company.

Si ad philosophiae portum, e quo iam in beatae 1
if to of-philosophy the-harbor out-of which already into of-the-happy
uitae regionem solumque proceditur, uir humanissime atque
life the-region and-soil one-advances O-man most-kindly and
magne Theodore, ratione institutus cursus et uoluntas ipsa
great Theodorus by-reason established a-course and the-will itself
perduceret, nescio, utrum temere dixerim multo minoris
were-leading I-know-not whether rashly I-should-say by-much of-a-smaller
numeri homines ad eum peruenturos fuisse, quamuis nunc
number men to it about-to-arrive to-have-been although now
quoque, ut uidemus, rari admodum paucique perueniant.
too as we-see rare very and-few arrive
cum enim in hunc mundum siue deus siue natura siue
since for into this world whether God or nature or
necessitas siue uoluntas nostra siue coniuncta horum aliqua
necessity or the-will our or joined of-these some
siue simul omnia — res enim multum obscura est, sed
or together all the-matter for very obscure is but
tamen a te iam inlustranda suscepta — uelut in quoddam
yet by you now to-be-illuminated undertaken as-it-were into a-certain
procellosum salum nos quasi temere passimque proiecerit,
stormy sea us as-if at-random and-everywhere has-cast

quotusquisque cognosceret, quo sibi nitendum esset
how-few would-learn whither for-himself to-be-striven it-was
quaue redeundum, nisi aliquando et inuitos contraque
or-by-which-way to-be-returned unless sometime even the-unwilling and-against
obnitentes aliqua tempestas, quae stultis uidetur aduersa, in
struggling some storm which to-fools seems adverse into
optatissimam terram nescientes errantesque conpingeret?
the-most-longed-for land unknowing and-wandering should-drive

2 Igitur hominum, quos philosophia potest accipere, tria quasi
therefore of-men whom philosophy can to-receive three as-it-were
nauigantium genera mihi uideor uidere. unum est eorum,
of-sailors kinds to-myself I-seem to-see one is of-those
quos ubi aetas compos rationis adsumpserit, paruo impetu
whom when age master of-reason has-taken-up with-a-small impulse
pulsuque remorum de proximo fugiunt seseque condunt in
and-stroke of-oars from close-by they-flee and-themselves hide in
illa tranquillitate, unde ceteris ciuibus, quibus possunt, quo
that calm whence for-the-other citizens for-whom they-can whereby
admoniti conentur ad se, lucidissimum signum sui
warned they-may-try toward themselves a-most-shining beacon of-their
alicuius operis erigunt. alterum uero est eorum superiorique
some work they-raise a-second however is of-those and-to-the-former
contrarium, qui fallacissima facie maris decepti elegerunt
contrary who by-the-most-deceptive face of-the-sea deceived have-chosen
in medium progredi longeque a sua patria peregrinari
into the-middle to-advance and-far from their-own homeland to-travel
audent et eius saepe obliuiscuntur. hos si nescio quo
they-dare and of-it often they-forget these if I-know-not by-what
et nimis latente modo a puppi uentus, quem prosperum
and too hidden way from the-stern a-wind which favorable
putant, fuerit prosecutus, penetrant in altissima miseriarum
they-think shall-have followed they-penetrate into the-deepest of-miseries

elati atque gaudentes, quod eis usque quaque fallacissima
uplifted and rejoicing because to-them right everywhere the-most-deceptive
serenitas uoluptatum honorumque blanditur. his profecto
fair-weather of-pleasures and-of-honors flatters for-these surely
quid aliud optandum est quam quaedam in illis rebus,
what else to-be-wished is than some in those things
a quibus laeti excipiuntur, inprospera et, si parum est,
by which glad they-are-received unfavorable-things and if too-little it-is
saeuiens omnino tempestas contrarieque flans uentus, qui eos
a-raging altogether storm and-contrarily blowing wind which them
ad certa et solida gaudia uel flentes gementesque perducat?
to sure and solid joys even weeping and-groaning may-bring
huius generis tamen plerique nondum longius euagati
of-this kind however most not-yet further having-strayed
quibusdam non ita grauibus molestiis reducuntur. hi sunt
by-certain not so heavy troubles are-brought-back these are
homines, quos cum uel lacrimabiles tragoediae fortunarum
the-men whom when either the-tearful tragedies of-fortunes
suarum uel inanium negotiorum anxiae difficultates quasi
their-own or of-empty affairs the-anxious difficulties as-if
nihil aliud habentes, quod agant, in libros doctorum
nothing else having which they-may-do into the-books of-learned
sapientissimorumque hominum truserint, in ipso quodam
and-most-wise men have-thrust in the-very in-a-certain
modo portu euigilant, unde illos nulla maris illius promissa
way harbor they-wake-up whence them no of-the-sea that promises
nimium falso ridentis excludant. est autem genus inter
too falsely smiling can-shut-out there-is however a-kind among
haec tertium eorum, qui uel in ipso adulescentiae limine
these a-third of-those who either on the-very of-youth threshold
uel iam diu multumque iactati tamen quaedam signa
or already long and-much tossed yet certain beacons

respiciunt et suae dulcissimae patriae quamuis in ipsis
look-back-at and of-their sweetest homeland although in the-very
fluctibus recordantur et aut recto cursu in nullo falsi
waves are-mindful and either by-a-straight course in nothing deceived
et nihil morati eam repetunt aut plerumque uel inter
and nothing having-delayed it they-seek-again or for-the-most-part either amid
nubila deuiantes uel mergentia contuentes sidera uel nonnullis
clouds straying or the-sinking gazing-at stars or by-some
inlecebris capti bonae nauigationis tempora differentes errant
enticements caught of-a-good voyage the-seasons deferring they-wander
diutius, saepe etiam periclitantur. quos item saepe nonnulla
longer often even are-endangered whom likewise often some
in fluxis fortunis calamitas, quasi conatibus eorum aduersa
in unstable fortunes disaster as-if to-the-efforts their adverse
tempestas, in optatissimam uitam quietamque compellit.
a-storm into the-most-longed-for life and-quiet drives

3 His autem omnibus, qui quocumque modo ad beatae
for-these however all who in-whatever way to of-the-happy
uitae regionem feruntur, unus inmanissimus mons ante
life the-region are-borne one most-monstrous mountain before
ipsum portum constitutus, quo etiam magnas ingredientibus
the-very harbor set by-which even great for-those-entering
gignit angustias, uehementissime formidandus cautissimeque
begets straits most-vehemently to-be-dreaded and-most-cautiously
uitandus est. nam ita fulget, ita mentiente illa luce
to-be-shunned is for so it-gleams so with-lying that light
uestitur, ut non solum peruenientibus nondumque ingressis
it-is-clothed that not only to-those-arriving and-not-yet having-entered
incolendum se offerat et eorum uoluntati pro ipsa
to-be-dwelt-in itself it-offers and of-them to-the-desire in-place-of the-very
beata terra satisfacturum polliceatur sed plerumque de ipso
happy land about-to-satisfy it-promises but often from the-very

portu ad sese homines inuitet, eosque nonnumquam detinet
harbor to itself men it-invites and-them sometimes it-detains
ipsa altitudine delectatos, unde ceteros despicere libeat.
by-the-very height delighted whence the-others to-look-down-on it-pleases
hi tamen admonent saepe uenientes, ne aut occultis subter
these yet warn often the-coming lest either by-hidden beneath
scopulis decipiantur aut ad se ascendere facile putent,
rocks they-be-deceived or to themselves to-climb easy they-think
et qua sine periculo ingrediantur propter illius terrae
and by-which-way without danger they-may-enter because-of of-that land
uicinitatem, beniuolentissime docent. ita cum eis inuident
the-nearness most-kindly they-teach so while to-them they-begrudge
uanissimam gloriam, locum securitatis ostendunt. nam quem
the-most-vain glory the-place of-safety they-show for what
montem alium uult intellegi ratio propinquantibus ad
mountain other does-wish to-be-understood reason for-those-drawing-near to
philosophiam ingressisue metuendum nisi superbum studium
philosophy or-having-entered to-be-feared except the-proud zeal
inanissimae gloriae, quod ita nihil intus plenum atque solidum
for-the-emptiest glory which so nothing within full and solid
habet, ut inflatos sibi superambulantes subcrepante fragili
has that the-puffed-up upon-itself walking-over with-crackling brittle
solo demergat ac sorbeat eisque in tenebras reuolutis
ground it-sinks and swallows and-from-them into darkness rolled-back
eripiat luculentam domum, quam paene iam uiderant?
it-snatches the-splendid home which almost already they-had-seen
Quae cum ita sint, accipe, mi Theodore — namque ad 4
which since so are receive my Theodorus for to
id, quod desidero, te unum intueor teque aptissimum
that which I-desire you alone do-I-look-to and-you most-fitted
semper admiror — accipe, inquam, et quod illorum trium
always I-admire receive I-say both which of-those three

genus hominum me tibi dederit et quo loco mihi esse
kind of-men me to-you has-given and in-what place to-myself to-be
uidear et abs te cuius modi auxilium certus expectem. ego
I-seem and from you of-what kind help sure I-await I
ab usque undeuicensimo anno aetatis meae, postquam in
from right-from the-nineteenth year of-age my after in
schola rhetoris librum illum Ciceronis, qui Hortensius
the-school of-a-rhetorician the-book that of-Cicero which the-Hortensius
uocatur, accepi, tanto amore philosophiae succensus sum,
is-called I-received with-so-great a-love of-philosophy kindled I-was
ut statim ad eam me ferre meditarer. sed neque mihi
that at-once to it myself to-carry I-planned but neither to-me
nebulae defuerunt, quibus confunderetur cursus meus, et
mists were-lacking by-which was-confounded course my and
diu, fateor, quibus in errorem ducerer, labentia in Oceanum
long I-confess by-which into error I-was-led sinking into the-Ocean
astra suspexi. nam et superstitio quaedam puerilis me ab
stars I-looked-up-at for both a-superstition a-certain boyish me from
ipsa inquisitione terrebat et, ubi factus erectior illam
the-very inquiry was-frightening and when having-become more-upright that
caliginem dispuli mihique persuasi docentibus potius
gloom I-scattered and-to-myself I-persuaded that-to-those-teaching rather
quam iubentibus esse cedendum, incidi in homines,
than to-those-commanding to-be to-be-yielded I-fell among men
quibus lux ista, quae oculis cernitur, inter summe diuina
to-whom light that which with-eyes is-seen among supremely divine
colenda uideretur. non adsentiebar sed putabam eos
to-be-worshiped seemed not I-assented but I-thought that-they
magnum aliquid tegere illis inuolucris, quod essent aliquando
a-great something conceal in-those wrappings which they-were sometime
aperturi. at ubi discussos eos euasi maxime traiecto
about-to-open but when shaken-off them I-escaped especially having-been-crossed

isto mari, diu gubernacula mea repugnantia omnibus uentis
that sea long the-rudders my resisting all winds
in mediis fluctibus Academici tenuerunt. deinde ueni in
in the-middle waves the-Academics held then I-came into
has terras; hic septentrionem cui me crederem didici.
these lands here the-north-star to-which myself I-might-entrust I-learned
animaduerti enim et saepe in sacerdotis nostri et aliquando
I-noticed for both often in of-the-priest our and sometimes
in sermonibus tuis, cum de deo cogitaretur, nihil
in talks your when about God it-was-being-thought that-nothing
omnino corporis esse cogitandum, neque cum de anima;
at-all of-body to-be to-be-thought nor when about the-soul
nam id est unum in rebus proximum deo. sed ne
for that is the-one among things nearest to-God but that-not
in philosophiae gremium celeriter aduolarem, fateor, uxoris
into of-philosophy the-lap swiftly I-might-fly I-confess of-a-wife
honorisque inlecebra detinebar, ut, cum haec essem
and-of-honor by-the-enticement I-was-held so-that when these I-had
consecutus, tum demum me, quod paucis felicissimis licuit,
attained then only myself which to-few most-fortunate was-allowed
totis uelis, omnibus remis in illum sinum raperem ibique
with-all sails with-all oars into that bay I-might-hurry and-there
conquiescerem. lectis autem Plotini paucissimis libris,
I-might-come-to-rest having-been-read however of-Plotinus very-few books
cuius te esse studiosissimum accepi, conlataque cum
of-whom that-you to-be most-devoted I-have-heard and-compared with
eis, quantum potui, etiam illorum auctoritate, qui diuina
them as-much-as I-could also of-those with-the-authority who divine
mysteria tradiderunt, sic exarsi, ut omnes illas uellem
mysteries handed-down so I-blazed-up that all those I-wished
ancoras rumpere, nisi me nonnullorum hominum existimatio
anchors to-break if-not me of-some men the-opinion

commoueret. quid ergo restabat aliud, nisi ut inmoranti mihi
were-moving what then remained else except that to-lingering me
superfluis tempestas, quae putatur aduersa, succurreret?
among-superfluities a-storm which is-thought adverse should-come-to-aid
itaque tantum me arripuit pectoris dolor, ut illius professionis
and-so so-much me seized of-the-chest a-pain that of-that profession
onus sustinere non ualens, qua mihi uelificabam
the-burden to-bear not being-able by-which for-myself I-was-spreading-sail
fortasse ad Sirenas, abicerem omnia et optatae
perhaps to the-Sirens I-might-cast-off everything and to-the-longed-for
tranquillitati uel quassatam nauem fessamque perducerem.
calm even a-shattered ship and-weary I-might-bring
5 Ergo uides, in qua philosophia quasi in portu nauigem. sed
therefore you-see in what philosophy as-if in a-harbor I-sail but
etiam ipse late patet; eius magnitudo quamuis iam minus
even itself widely lies-open of-it the-greatness although now less
periculosum non tamen penitus excludit errorem. nam cui
dangerous not however utterly it-shuts-out error for to-what
parti terrae, quae profecto una beata est, me admoueam
part of-land which surely alone happy is myself I-should-move
eamque contingam, prorsus ignoro. quid enim solidum
and-it I-should-touch utterly I-know-not what for solid
tenui, cui adhuc de anima quaestio nutat et fluctuat?
have-I-held for-whom still about the-soul the-question wavers and fluctuates
quare obsecro te per uirtutem tuam, per humanitatem,
wherefore I-beseech you by virtue your by (your-)kindness
per animarum inter se uinculum atque conmercium, ut
by of-souls among themselves the-bond and exchange that
dexteram porrigas, hoc autem est, ut me ames et a
(your-)right-hand you-stretch-out this however is that me you-love and by
me uicissim te amari credas carumque haberi. quod
me in-turn that-you to-be-loved you-believe and-dear to-be-held which

si inpetrauero, ad ipsam beatam uitam, cui te iam
if I-shall-obtain to the-very happy life to-which that-you already
haerere praesumo, paruo conatu facillime accedam. quid
cling I-presume with-small effort most-easily I-shall-approach what
autem agam quoue modo ad istum portum necessarios
however I-am-doing or-in-what way to that harbor kinsfolk
meos congregem ut cognoscas et ex eo animum meum
my I-am-gathering that you-may-know and out-of it mind my
— neque enim alia signa inuenio, quibus me ostendam
and-not for other signs do-I-find by-which myself I-may-show
— plenius intellegas, disputationum mearum quod mihi
more-fully you-may-understand of-discussions my what to-me
uidetur religiosius euasisse atque tuo titulo dignius, ad
seems more-devout to-have-turned-out and of-your title worthier to
te scribendum putaui et ipso tuo nomine dedicandum.
you to-be-written I-thought and by-the-very your name to-be-dedicated
aptissime sane; nam de beata uita quaesiuimus inter nos
most-fittingly indeed for about the-happy life we-inquired among ourselves
nihilque aliud uideo, quod magis dei donum uocandum
and-nothing else do-I-see which more of-God a-gift to-be-called
sit. eloquentia tua territus non sum. quidquid enim amo,
is by-eloquence your frightened not I-am whatever for I-love
quamuis non adsequar, timere non possum; fortunae uero
although not I-attain to-fear not I-can of-fortune however
sublimitatem multo minus. apud te enim uere, quamuis sit
the-loftiness by-much less with you for truly although it-is
magna, secunda est; nam quibus dominatur, eosdem ipsos
great second it-is for over-whom it-rules those-same the-very-ones
secundos facit. sed iam quid adferam, quaeso adtende.
second it-makes but now what I-bring I-beg attend

6 Idibus Nouembribus mihi natalis dies erat. post tam tenue
on-the-Ides of-November for-me natal day it-was after so slight
prandium, ut ab eo nihil ingeniorum inpediretur, omnes,
a-lunch that by it nothing of-(our-)wits was-hindered all
qui simul non modo illo die sed cottidie conuiuabamur,
who together not only on-that day but daily we-used-to-dine
in balneas ad consedendum uocaui; nam is tempori
into the-baths for sitting-down I-called for that to-the-occasion
aptus locus secretus occurrerat. erant autem — non
fit a-place secluded had-presented-itself there-were however not
enim uereor eos singulari benignitati tuae notos interim
for I-fear them to-the-singular kindness your known meanwhile
nominibus facere — in primis nostra mater, cuius meriti
by-names to-make among the-first our mother whose of-merit
credo esse omne, quod uiuo, Nauigius frater meus, Trygetius
I-believe to-be all that I-live Navigius brother my Trygetius
et Licentius ciues et discipuli mei; nec Lartidianum
and Licentius townsmen and pupils my and-not Lartidianus
et Rusticum consobrinos meos, quamuis nullum uel
and Rusticus cousins my although no even
grammaticum passi sint, deesse uolui ipsumque eorum
a-grammarian endured they-have to-be-lacking did-I-wish and-that-very of-them
sensum communem ad rem, quam moliebar, necessarium
sense common for the-matter which I-was-attempting necessary
putaui. erat etiam nobiscum aetate minimus omnium, sed
I-thought there-was also with-us in-age the-least of-all but
cuius ingenium, si amore non fallor, magnum quiddam
whose talent if by-love not I-am-deceived a-great something
pollicetur, Adeodatus filius meus. quibus adtentis sic coepi.
promises Adeodatus son my with-whom attentive thus I-began

Augustine gets the company to agree that man is soul and body, and that food belongs to the body, since the body wastes when food is withdrawn. His mother answers that the soul is fed by the understanding of things; untaught minds, Augustine adds, are starved, and worthlessness is named from nothing. On his birthday he brings them to grant that no one who lacks what he wants is happy and that whoever has God is happy, and then that the Academics, who seek truth and never find it, are not happy and so not wise; Monica calls them epileptics.

Manifestum uobis uidetur ex anima et corpore nos 7
plain to-you does-it-seem out-of soul and body that-we
esse compositos? — Cum omnes consentirent. Nauigius se
to-be composed when all were-agreeing Navigius that-he
ignorare respondit. — Cui ego: Nihilne omnino scis,
not-to-know answered to-whom I nothing-then at-all do-you-know
inquam, an inter aliqua, quae ignoras, etiam hoc
said-I or among some-things which you-do-not-know also this
numerandum est? — Non puto me, inquit, omnia nescire. —
to-be-counted is not I-think that-I he-said all-things not-to-know
Potesne nobis dicere aliquid eorum, quae nosti? — Possum,
can-you to-us to-tell something of-those which you-know I-can
inquit. — Nisi molestum est, inquam, profer aliquid. — Et
he-said unless troublesome it-is said-I bring-out something and
cum dubitaret: Scisne, inquam, saltem te uiuere? — Scio,
when he-hesitated do-you-know said-I at-least that-you live I-know
inquit. — Scis ergo habere te uitam, si quidem uiuere
he-said you-know then to-have that-you life if indeed to-live
nemo nisi uita potest. — Et hoc, inquit, scio. — Scis
no-one except by-life can and this he-said I-know do-you-know
etiam corpus te habere? — Adsentiebatur. — Ergo iam
also a-body that-you to-have he-was-agreeing therefore now

scis te constare ex corpore et uita. — Scio interim,
you-know that-you consist out-of body and life I-know for-now
sed utrum haec sola sint incertus sum. — Ergo duo ista,
but whether these alone are unsure I-am therefore two those
inquam, esse non dubitas, corpus et animam, sed incertus
said-I to-be not you-doubt body and soul but unsure
es, utrum sit aliud, quod ad conplendum ac perficiendum
you-are whether there-is another which for completing and perfecting
hominem ualet. — Ita, inquit. — Hoc quale sit, alias,
a-man avails so he-said this of-what-kind it-is another-time
si possumus, quaeremus, inquam, nunc illud iam ex omnibus
if we-can we-shall-ask said-I now that now out-of all
quaero, cum fateamur cuncti neque sine corpore neque
I-ask since we-confess all that-neither without body nor
sine anima esse posse hominem, cibos propter quid horum
without soul to-be to-be-able a-man food on-account-of which of-these
appetamus. — Propter corpus, inquit Licentius. — Ceteri
we-crave on-account-of the-body said Licentius the-others
autem cunctabantur uarioque sermone inter se agebant,
however hesitated and-with-varied talk among themselves debated
quomodo possit propter corpus cibus necessarius uideri,
how can on-account-of the-body food necessary to-seem
cum appeteretur propter uitam et uita non nisi ad animam
when it-was-craved on-account-of life and life not except to the-soul
pertineret. — Tum ego: Uidetur, inquam, uobis ad eam
belonged then I does-it-seem said-I to-you to that
partem cibum pertinere, quam cibo crescere robustioremque
part that-food belongs which by-food to-grow and-stronger
fieri uidemus? — Adsentiebantur praeter Trygetium. ait
to-become we-see they-were-agreeing except Trygetius said-he
enim: Cur ego non pro edacitate mea creui? — Modum,
for why I not for greed my have-I-grown a-measure

inquam, suum a natura constitutum habent omnia corpora,
said-I their-own by nature fixed have all bodies
ultra quam mensuram progredi nequeant. tamen ea
beyond which measure to-advance they-cannot yet than-that
mensura minora essent, si eis alimenta defuissent; quod
measure smaller they-would-be if to-them nourishment had-been-lacking which
et in pecoribus facilius animaduertimus et nemo dubitat
both in cattle more-easily we-notice and no-one doubts
cibis subtractis omnium animantium corpora macescere.
with-food withdrawn of-all living-things that-the-bodies waste-away
— Macescere, inquit Licentius, non decrescere. — Satis est
to-waste-away said Licentius not to-shrink enough it-is
mihi, inquam, ad id quod uolo. etenim quaestio est, utrum
for-me said-I for that which I-wish for-indeed the-question is whether
ad corpus cibus pertineat. pertinet autem, cum eo subducto
to the-body food belongs it-belongs however since with-it withdrawn
ad maciem deducitur. — Omnes ita esse censuerunt.
to leanness it-is-brought all so to-be judged
Quid ergo anima? inquam; nullane habet alimenta propria? 8
what then the-soul said-I no-then has nourishment of-its-own
an eius esca scientia uobis uidetur? — Plane, inquit mater,
or of-it the-food knowledge to-you does-seem plainly said mother
nulla re alia credo ali animam quam intellectu
by-no thing other I-believe to-be-fed that-the-soul than by-the-understanding
rerum atque scientia. — De qua sententia cum Trygetius
of-things and by-knowledge about which view when Trygetius
dubium se ostenderet: Hodie, inquit illa, tu ipse nonne
doubtful himself showed today said she you yourself surely
docuisti, unde aut ubi anima pascatur? nam post aliquantam
did-you-teach whence or where the-soul is-fed for after a-certain
prandii partem te dixisti aduertisse, quo uasculo uteremur,
of-lunch part that-you you-said to-have-noticed what dish we-were-using

quod alia nescio qua cogitasses, nec tamen ab
because other-things I-know-not what you-had-been-thinking and-not yet from
ipsa ciborum parte abstinueras manus atque morsus. ubi
that-very of-the-food part you-had-held-back (your)-hands and bites where
igitur erat animus tuus, quo tempore illud te uescente
then was mind your at-which time that with-you eating
non adtendebat? inde, mihi crede, et talibus epulis animus
not it-was-attending from-there me believe also by-such feasts the-mind
pascitur, id est curis et cogitationibus suis, si per eas
is-fed that is by-cares and by-thoughts its-own if through them
aliquid percipere possit. — De qua re cum dubitanter
something to-grasp it-can about which matter when doubtfully
streperent: Nonne, inquam, conceditis hominum doctissimorum
they-murmured surely said-I do-you-grant of-men most-learned
animos multo esse quam inperitorum quasi in suo
that-the-minds by-much to-be than of-the-unlearned as-it-were in their-own
genere pleniores atque maiores? — Manifestum esse dixerunt.
kind fuller and greater plain to-be they-said
— Recte igitur dicimus eorum animos, qui nullis disciplinis
rightly then we-say of-those that-the-minds who by-no studies
eruditi sunt nihilque bonarum artium hauserunt, ieiunos
trained are and-nothing of-good arts have-drunk fasting
et quasi famelicos esse. — Plenos, inquit Trygetius, et
and as-it-were starving to-be full said Trygetius even
illorum animos esse arbitror, sed uitiis atque nequitia.
of-those that-the-minds to-be I-judge but with-vices and with-worthlessness
— Ista ipsa est, inquam, mihi crede, quaedam sterilitas
that itself is said-I me believe a-certain barrenness
et quasi fames animorum. nam quem ad modum corpus
and as-it-were hunger of-minds for what to manner the-body
detracto cibo plerumque morbis atque scabie repletur,
with-withdrawn food often with-diseases and with-scurf is-filled

quae in eo uitia indicant famem, ita et illorum animi pleni
which in it faults show hunger so also of-those the-minds full
sunt morbis, quibus sua ieiunia confitentur. etenim ipsam
are with-diseases by-which their-own fastings they-confess for-indeed that-very
nequitiam matrem omnium uitiorum ex eo, quod nequicquam
worthlessness the-mother of-all vices out-of that because for-nothing
sit, id est ex eo, quod nihil sit, ueteres dictam esse
it-is that is out-of that because nothing it-is the-ancients named to-have-been
uoluerunt. cui uitio quae contraria uirtus est, frugalitas
they-held to-which vice which the-contrary virtue is frugality
nominatur. ut igitur haec a fruge, id est a fructu propter
is-named as therefore this from fruit that is from produce because-of
quandam animorum fecunditatem, ita illa ab sterilitate, hoc
a-certain of-minds fruitfulness so that from barrenness this
est a nihilo nequitia nominata est; nihil est enim
is from nothing worthlessness named was (a)-nothing is for
omne, quod fluit, quod soluitur, quod liquescit et quasi
everything which flows which dissolves which melts and as-it-were
semper perit. ideo tales homines etiam perditos dicimus.
always perishes therefore such men also lost we-call
est autem aliquid, si manet, si constat, si semper tale est,
there-is however something if it-abides if it-stands-firm if always such it-is
ut est uirtus. huius magna pars est atque pulcherrima, quae
as is virtue of-this a-great part is and most-beautiful which
temperantia et frugalitas dicitur. sed si hoc obscurius est,
temperance and frugality is-called but if this more-obscure it-is
quam ut id iam uos uidere possitis, certe illud conceditis,
than that it already you to-see you-can surely that you-grant
quia, si animi inperitorum etiam ipsi pleni sunt, ut
that if the-minds of-the-unlearned even they-themselves full are as

corporum, ita animorum duo alimentorum genera inueniuntur,
of-bodies so of-minds two of-nourishments kinds are-found
unum salubre atque utile, alterum morbidum atque pestiferum.
one wholesome and useful the-other sickly and pestilent
9 Quae cum ita sint, arbitror die natali meo, quoniam duo
which since so are I-judge on-the-day of-birth my since two
quaedam esse in homine conuenit inter nos, id est corpus
certain-things to-be in a-man it-is-agreed among us that is body
atque animam, non me prandium paulo lautius corporibus
and soul not that-I a-lunch a-little more-elegant to-bodies
nostris solum sed animis etiam exhibere debere. quod autem
our only but to-minds also to-provide ought what however
hoc sit prandium, si esuritis, proferam. nam si uos inuitos
this is lunch if you-are-hungry I-shall-bring-out for if you unwilling
et fastidientes alere conabor, frustra operam insumam magisque
and squeamish to-feed I-shall-try in-vain effort I-shall-spend and-rather
uota facienda sunt, ut tales epulas potius quam illas corporis
prayers to-be-made are that such feasts rather than those of-the-body
desideretis. quod eueniet, si sani animi uestri fuerint; aegri enim,
you-desire which will-happen if sound minds your shall-be the-sick for
sicut in morbis ipsius corporis uidemus, cibos suos recusant
just-as in the-diseases of-the-very body we-see the-foods their-own refuse
et respuunt. — Omnes se uultu ipso et consentiente uoce
and spit-out all that-they by-look itself and with-agreeing voice
quidquid praeparassem iam sumere ac uorare uelle dixerunt.
whatever I-had-prepared already to-take and to-devour to-wish said
10 Atque ego rursus exordiens: Beatos nos esse uolumus, inquam.
and I again beginning happy that-we to-be we-wish said-I
— uix hoc effuderam, occurrerunt una uoce consentientes.
scarcely this had-I-poured-out they-ran-in with-one voice agreeing
— Uideturne uobis, inquam, beatus esse, qui quod uult
does-it-seem to-you said-I happy to-be he-who what he-wishes

non habet? — Negauerunt. — Quid? omnis, qui quod uult
not has they-denied what everyone who what he-wishes
habet, beatus est? — Tum mater: Si bona, inquit, uelit
has happy is then mother if good-things said-she he-wishes
et habeat, beatus est, si autem mala uelit, quamuis
and has happy he-is if however evil-things he-wishes although
habeat, miser est. — Cui ego arridens atque gestiens:
he-has wretched he-is to-whom I smiling and exulting
Ipsam, inquam, prorsus, mater, arcem philosophiae tenuisti.
the-very said-I utterly mother citadel of-philosophy you-have-held
nam tibi procul dubio uerba defuerunt, ut non sicut
for to-you far from-doubt words were-lacking that not as
Tullius te modo panderes, cuius de hac sententia uerba
Tullius yourself just-now you-unfolded of-whom about this view words
ista sunt. nam in Hortensio, quem de laude ac defensione
these are for in the-Hortensius which about the-praise and defense
philosophiae librum fecit: ecce autem, ait, non philosophi
of-philosophy a-book he-made behold however says-he not philosophers
quidem, sed promti tamen ad disputandum omnes aiunt esse
indeed but ready yet for arguing all say to-be
beatos, qui uiuant ut ipsi uelint. falsum id quidem;
happy those-who live as they-themselves wish false that indeed
uelle enim quod non deceat, id est ipsum miserrimum. nec
to-wish for what not is-fitting that is itself most-wretched and-not
tam miserum est non adipisci quod uelis, quam adipisci
so wretched is-it not to-obtain what you-wish as to-obtain
uelle quod non oporteat. plus enim mali prauitas uoluntatis
to-wish what not is-right more for of-ill the-crookedness of-will
adfert quam fortuna cuiquam boni. — In quibus uerbis illa
brings than fortune to-anyone of-good at which words she
sic exclamabat, ut obliti penitus sexus eius magnum aliquem
so was-crying-out that forgetful utterly of-sex her that-a-great some

uirum considere nobiscum crederemus me interim, quantum
man to-be-sitting with-us we-believed with-me meanwhile as-much-as
poteram, intellegente, ex quo illa et quam diuino fonte
I-could understanding out-of what those-words and how divine spring
manarent. — Et Licentius: Sed dicendum, inquit, tibi est, ut
flowed and Licentius but to-be-said he-said by-you it-is that
beatus sit quisque, quid uelle debeat et quarum rerum eum
happy he-be each-man what to-wish ought and of-what things him
oporteat habere desiderium. — Inuita me, inquam, natali
it-behooves to-have desire invite me said-I on-birthday
tuo, quando dignaberis; quidquid apposueris libenter
your when you-shall-deign whatever you-shall-have-set-out gladly
sumam. qua conditione hodie apud me ut epuleris, peto
I-shall-take on-which condition today with me that you-feast I-ask
nec flagites, quod fortasse non est paratum. — Quem
and-not that-you-demand what perhaps not is prepared whom
cum modestae ac uerecundae commonitionis suae paeniteret:
when of-the-modest and bashful reminder his-own it-repented
Ergo illud, inquam, conuenit inter nos, neque quemquam
therefore that said-I is-agreed among us that-neither anyone
beatum esse posse, qui quod uult non habet, neque
happy to-be to-be-able who what he-wishes not has nor
omnem, qui quod uult habet, beatum esse? — Dederunt.
everyone who what he-wishes has happy to-be they-granted
11 Quid illud? inquam, conceditis omnem, qui beatus non
what that said-I do-you-grant that-everyone who happy not
sit, miserum esse? — Non dubitauerunt. — Omnis igitur,
is wretched to-be not they-doubted everyone therefore
inquam, qui quod uult non habet, miser est. — Placuit
said-I who what he-wishes not has wretched is it-pleased
omnibus. — Quid ergo sibi homo conparare debet, ut
all what then for-himself a-man to-procure ought that

beatus sit? inquam; forte enim etiam hoc isti nostro
happy he-be said-I perhaps for even this to-that our
conuiuio subministrabitur, ne Licenti auiditas neglegatur;
banquet will-be-served lest of-Licentius the-greed be-slighted
nam id, opinor, ei conparandum est, quod cum uult
for that I-suppose by-him to-be-procured is which when he-wishes
habet. — Manifestum esse dixerunt. — Id ergo, inquam,
he-has plain to-be they-said that then said-I
semper manens nec ex fortuna pendulum nec ullis
always abiding and-not out-of fortune hanging and-not to-any
subiectum casibus esse debet. nam quidquid mortale et
subject chances to-be ought for whatever mortal and
caducum est, non potest a nobis, quando uolumus et
perishable is not can by us when we-wish and
quamdiu uolumus, haberi. — Adsentiebantur omnes. sed
as-long-as we-wish to-be-held they-were-agreeing all but
Trygetius: Sunt, inquit, multi fortunati, qui eas ipsas res
Trygetius there-are said-he many fortunate who those very things
fragiles casibusque subiectas tamen iucundas pro hac uita
frail and-to-chances subject yet pleasant for this life
cumulate largeque possideant nec quicquam illis eorum
abundantly and-amply possess and-not anything to-them of-those
quae uolunt desit. — Cui ego: Qui timet, inquam,
which they-wish is-lacking to-whom I he-who fears said-I
uideturne tibi beatus esse? — Non uidetur, inquit. —
does-he-seem to-you happy to-be not he-seems he-said
Ergo quod amat quisque si amittere potest, potestne non
therefore what loves each-man if to-lose he-can can-he not
timere? — Non potest, inquit. — Amitti autem possunt illa
to-fear not he-can he-said to-be-lost however can those
fortuita. non igitur hoc qui amat et possidet, potest ullo
chance-things not therefore this he-who loves and possesses can in-any

modo beatus esse. — Nihil repugnauit. hoc loco autem
way happy to-be nothing objected at-this point however
mater: Etiamsi securus sit, inquit, ea se omnia non esse
mother even-if untroubled he-be said-she those that-he all not to-be
amissurum, tamen talibus satiari non poterit. ergo et
about-to-lose yet by-such to-be-satisfied not he-will-be-able therefore also
eo miser, quo semper est indiguus. — Cui ego: Quid,
by-that wretched by-which always he-is in-want to-whom I what
si, inquam, his omnibus abundans rebus atque circumfluens
if said-I in-these all abounding things and overflowing
cupiendi modum sibi statuat eisque contentus decenter
of-desiring a-limit for-himself he-set and-with-them content becomingly
iucundeque perfruatur, nonne tibi uidetur beatus? — Non
and-pleasantly he-enjoy surely to-you does-he-seem happy not
ergo, inquit, illis rebus, sed animi sui moderatione
therefore said-she by-those things but of-mind his-own by-the-restraint
beatus est. — Optime, inquam, nec huic interrogationi
happy he-is excellently said-I and-not to-this question
aliud nec abs te aliud debuit responderi. ergo
anything-else and-not by you anything-else ought to-be-answered therefore
nullo modo dubitamus, si quis beatus esse statuit, id
in-no way do-we-doubt if anyone happy to-be has-resolved that
eum sibi conparare debere, quod semper manet nec
that-he for-himself to-procure ought which always abides and-not
ulla saeuiente fortuna eripi potest. — Hoc, inquit
by-any raging fortune to-be-snatched can this said
Trygetius, iam dudum consensimus. — Deus, inquam,
Trygetius already long-since we-have-agreed God said-I
uobis aeternus esse semper manens uidetur? — Hoc quidem,
to-you eternal to-be always abiding does-seem this indeed
inquit Licentius, ita certum est, ut interrogatione non egeat,
said Licentius so certain is that a-question not it-needs

ceterique omnes pia deuotione concinuerunt. — Deum
and-the-others all with-pious devotion sang-together God
igitur, inquam, qui habet, beatus est.
therefore said-I he-who has happy is
Quod cum gaudentes libentissime acciperent: Nihil ergo, 12
which when rejoicing most-gladly they-received nothing then
inquam, nobis iam quaerendum arbitror esse nisi quis
said-I for-us now to-be-asked I-judge to-be except which
hominum habeat deum; beatus enim profecto is erit.
of-men has God happy for surely that-man will-be
— de quo quaero, quid uobis uideatur. — Hic Licentius:
about which I-ask what to-you seems here Licentius
Deum habet, qui bene uiuit. — Trygetius: Deum habet,
God has he-who well lives Trygetius God has
inquit, qui facit quae deus uult fieri. — In cuius
said-he he-who does what God wishes to-be-done into whose
sententiam Lartidianus concessit. puer autem ille minimus
view Lartidianus came the-boy however that the-youngest
omnium: Is habet deum, ait, qui spiritum inmundum
of-all that-man has God said-he who a-spirit unclean
non habet. — Mater uero omnia, sed hoc maxime adprobauit.
not has mother indeed all-things but this most approved
Nauigius tacebat. quem cum interrogassem quid sentiret, illud
Navigius was-silent whom when I-had-asked what he-thought that
ultimum sibi placere respondit. nec Rusticum percontari
last to-him to-please he-answered and-not Rusticus to-question
uisum est neglegendum, quaenam esset de re tanta
it-seemed was to-be-neglected what-then was about a-matter so-great
eius sententia; qui mihi uidebatur non deliberatione magis
his view who to-me seemed not by-deliberation more
quam pudore inpeditus silere. Trygetio consensit.
than by-shyness hindered to-keep-silent with-Trygetius he-agreed

13 Tum ego: Teneo, inquam, omnium placita de re magna
then I I-hold said-I of-all the-opinions about a-matter great
sane et ultra quam nec quaeri quicquam oportet nec inueniri
indeed and beyond which neither to-be-sought anything ought nor to-be-found
potest. si modo eam, ut coepimus, serenissime ac sincerissime
can if only it as we-began most-calmly and most-honestly
inuestigemus. quod hodie quia longum est et habent in epulis
we-investigate which today because long it-is and have in feasts
suis et animi quandam luxuriem, si ultra modum in eas
their-own also minds a-certain excess if beyond measure upon them
et uoraciter inruant — ita enim male quodam modo digerunt;
and greedily they-rush so for badly in-a-certain way they-digest
unde ualetudini mentium non minus quam ab illa ipsa fame
whence for-the-health of-minds not less than from that very hunger
metuendum est — melius nos haec quaestio cras esurientes,
to-be-feared it-is better us this question tomorrow hungry
si uidetur, accipiet. illud modo libenter ligurriatis uolo, quod
if it-seems will-receive that only gladly you-lick-up I-wish which
subito mihi ministratori uestro in mentem suggestum est
suddenly to-me the-server your into mind suggested was
inferendum, et est, ni fallor — qualia solent ultima
to-be-brought-in and it-is unless I-am-mistaken such-as are-wont last
adponi — quasi scholastico melle confectum atque conditum.
to-be-set-on as-if with-scholarly honey made-up and seasoned
— Quo audito sese omnes quasi in elatum ferculum
which having-been-heard themselves all as-if toward a-lifted dish
tetenderunt coagitaueruntque, ut dicere properarem, quidnam
stretched and-jostled-(me) that to-say I-should-hurry what-then
id esset. — Quid, inquam, putatis nisi cum Academicis
it was what said-I do-you-think except that-with the-Academics
totum, quod susceperamus, confectum esse negotium? —
the-whole which we-had-undertaken finished to-be business

Quo accepto nomine tres illi, quibus res nota erat,
which having-been-received name three those to-whom the-matter known was
sese erexerunt alacrius et uelut porrectis, ut fit,
themselves raised more-eagerly and as-if with-stretched-out as happens
manibus inferentem ministrum adiuuerunt quibus potuerunt
hands the-bringing-in server they-helped with-what they-could
uerbis, nihil se iucundius audituros esse monstrantes.
words nothing that-they more-delightful about-to-hear to-be showing
Tum ego ita rem posui: Si manifestum est, inquam, 14
then I so the-matter I-put if plain it-is said-I
beatum non esse, qui quod uult non habet — quod
that-happy not to-be he-who what he-wishes not has which
paulo ante ratio demonstrauit — nemo autem quaerit, quod
a-little before reason has-shown no-one however seeks what
inuenire non uult, et quaerunt illi semper ueritatem —
to-find not he-wishes and seek they always the-truth
uolunt ergo inuenire, uolunt igitur habere inuentionem
they-wish therefore to-find they-wish therefore to-have the-finding
ueritatis — at non inueniunt, sequitur eos non habere
of-truth but not they-find it-follows that-they not have
quod uolunt, et ex eo sequitur etiam beatos non esse.
what they-wish and out-of that it-follows also that-happy not to-be
at nemo sapiens nisi beatus: sapiens igitur Academicus non
but no-one wise unless happy wise therefore an-Academic not
est. — Hic repente illi quasi totum rapientes exclamauerunt.
is here suddenly they as-if the-whole snatching cried-out
sed Licentius adtentius et cautius aduertens timuit
but Licentius more-attentively and more-cautiously noticing feared
adsensionem atque subiecit: Rapui quidem uobiscum, si
assent and added I-snatched indeed with-you if
quidem exclamaui illa conclusione commotus. sed nihil
indeed I-cried-out by-that conclusion stirred but nothing

hinc admittam in uiscera et partem meam seruabo
from-here I-shall-let into the-innards and share my I-shall-keep
Alypio; nam aut simul eam mecum lambet aut admonebit,
for-Alypius for either together it with-me he-will-lick or he-will-warn
cur non oporteat adtingere. — Dulcia, inquam, magis metuere
why not it-is-right to-touch sweets said-I more to-fear
Nauigius deberet splene uitioso. — Hic ille arridens:
Navigius ought with-a-spleen faulty here he smiling
Plane me, inquit, talia sanabunt. nam nescio quo
plainly me he-said such-things will-heal for I-know-not by-what
modo contortum hoc et aculeatum, quod posuisti, ut ait
way twisted this and barbed which you-set as says
ille de melle Hymetio, acriter dulce est nihilque inflat
that-man about honey of-Hymettus sharply sweet is and-not-at-all it-inflates
uiscera. quare totum etiam palato aliquantum remorso
the-innards wherefore the-whole even with-palate somewhat bitten-back
tamen, ut possum, libentissime in medullas traicio. non enim
yet as I-can most-gladly into the-marrow I-pass not for
uideo, quomodo redargui possit ista conclusio. — Prorsus
I-see how to-be-refuted can that conclusion utterly
nullo modo potest, inquit Trygetius; quare gaudeo iam
in-no way can-it said Trygetius wherefore I-rejoice already
diu cum illis me inimicitias suscepisse. nam qua nescio
long with them that-I enmities have-taken-up for by-what I-know-not
inpellente natura uel, ut uerius dicam, deo etiam nesciens,
driving nature or as more-truly I-may-say by-God even not-knowing
quomodo refellendi essent, tamen eis nimis aduersabar.
how to-be-refuted they-were yet to-them exceedingly I-was-opposed
15 Hic Licentius: Ego, inquit, illos nondum desero. — Ergo,
here Licentius I said-he them not-yet do-I-forsake then
ait Trygetius, dissentis a nobis? — Numquidnam, ille
said Trygetius do-you-dissent from us surely-not he

inquit, uos ab Alypio dissentitis? — Cui ego: Non dubito,
said you from Alypius do-you-dissent to-whom I not I-doubt
inquam, quin, si adesset Alypius, huic ratiunculae cederet.
said-I but-that if he-were-present Alypius to-this little-argument would-yield
non enim tam absurde sentire poterat, ut aut beatus illi
not for so absurdly to-think he-could that either happy to-him
uideretur, qui tantum bonum animi, quod ardentissime
would-seem he-who so-great a-good of-mind which most-ardently
habere uellet, non haberet, aut illos nolle inuenire
to-have he-wished not had or that-they to-be-unwilling to-find
ueritatem aut eum, qui beatus non sit, esse sapientem; nam
the-truth or that-him who happy not is to-be wise for
his tribus quasi melle farre atque nuculeis illud quod
by-these three as-it-were with-honey with-meal and with-nuts that which
metuis gustare confectum est. — Illene huic tam prauae
you-fear to-taste made-up has-been would-he-then to-this so crooked
puerorum inlecebrae cederet Academicorum tanta ubertate
of-boys enticement yield of-the-Academics with-so-great richness
deserta, qua inundante hoc nescio quid breue aut obruetur
abandoned by-which flooding this I-know-not what brief either will-be-buried
aut pertrahetur? — Quasi uero, inquam, longum aliquid nos
or will-be-dragged-off as-if indeed said-I long something we
quaeramus praesertim aduersus Alypium; nam non mediocriter
were-seeking especially against Alypius for not moderately
parua ista esse fortia et utilia satis sibi ipse
(that)-small-things those to-be strong and useful enough to-himself be-himself
de tuo corpore argumentatur. tu autem, qui elegisti de
from your body argues you however who have-chosen on
absentis auctoritate pendere, quid horum non probas?
of-an-absent-man the-authority to-hang which of-these not do-you-approve
utrum beatum non esse, qui quod uult non habet?
whether that-happy not to-be he-who what he-wishes not has

an illos negas uelle habere inuentam ueritatem, quam
or that-they do-you-deny to-wish to-have found the-truth which
uehementer inquirunt? an uidetur tibi quisquam sapiens
strongly they-seek or does-it-seem to-you anyone wise
non beatus? — Prorsus beatus est, inquit, qui quod uult
not happy utterly happy is said-be he-who what he-wishes
non habet, quasi stomachanter arridens. quod cum iuberem
not has as-if peevishly smiling which when I-ordered
ut scriberetur: Non dixi, inquit exclamans. quod item cum
that it-be-written not I-said he-said crying-out which likewise when
annuerem scribi: Dixi, inquit, atque ego semel praeceperam,
I-nodded to-be-written I-did-say he-said and I once had-ordered
ut nullum uerbum praeter litteras funderet. ita adulescentem
that no word besides the-letters he-should-pour so the-young-man
inter uerecundiam atque constantiam exagitatum tenebam.
between modesty and firmness harried I-held
16 Sed cum his uerbis eum iocantes quasi ad uescendam
but when with-these words him joking as-if to to-be-eaten
particulam suam prouocamus, animaduerti ceteros rei
portion his-own we-were-challenging I-noticed that-the-others of-the-matter
totius ignaros et scire cupientes, quid inter nos solos tam
whole ignorant and to-know desiring what between us alone so
iucunde ageretur, sine risu nos intueri. qui mihi prorsus
pleasantly was-going-on without a-laugh us to-gaze-at who to-me utterly
similes uisi sunt — quod plerumque solet his, qui
like seemed they-were which mostly is-usual for-those who
cum epulantur inter auidissimos rapacissimosque conuiuas,
when they-dine among the-greediest and-most-grasping guests
a rapiendo uel grauitate sese abstinent uel pudore
from snatching either by-dignity themselves hold-back or by-shame
terrentur. et quia ego inuitaueram et magni cuiusdam
are-frightened and because I had-invited-(them) and of-a-great a-certain

hominis personam atque, ut totum explicem, ueri hominis
man the-part and that the-whole I-may-set-out of-a-true man
etiam in illis epulis inuitatorem sustinere docuisti, commouit
even at those feasts as-host to-sustain you-taught it-stirred
me illa inaequalitas mensae nostrae et discrepantia. adrisi
me that inequality of-table our and discrepancy I-smiled
matri. atque illa liberrime, quod minus habebant, quasi de
at-mother and she most-freely what less they-had as-if out-of
suo cellario promendum imperans: Iam dic uobis, inquit,
her-own store to-be-brought-out ordering now say to-you said-she
et redde, qui sint isti Academici et quid sibi uelint.
and explain who are those Academics and what for-themselves they-wish
— Cui breuiter cum exposuissem aperteque ita, ut nemo
to-whom briefly when I-had-set-out and-plainly so that no-one
illorum ignarus abscederet: Isti homines, inquit, caducarii sunt
of-them ignorant departed those men said-she falling-sick are
— quo nomine uulgo apud nos uocantur, quos comitialis
by-which name commonly among us are-called whom the-comitial
morbus subuertit — et simul surrexit, ut abiret. atque
sickness overthrows and at-once she-rose that she-might-go and
hic omnes laeti ac ridentes interposito fine discessimus.
here all glad and laughing with-interposed an-end we-parted

The three answers — doing what God wills, living well, having no unclean spirit — are shown to be one. But the seeker does all three and does not yet have God, so none of them proves that a man has God; Monica answers that everyone has God but only the good have Him favorable, and later that having God is one thing, not being without Him another. All agree at last that whoever has found God has Him favorable and is happy, whoever still seeks Him has Him favorable but is not yet happy, and whoever estranges himself by vices has Him not even favorable.

17 Postridie autem, cum item post prandium sed aliquanto quam
the-next-day however when likewise after lunch but somewhat than
pridie serius idem ibidemque consedissemus:
the-day-before later the-same-(men) and-in-the-same-place we-had-sat
Tarde, inquam, uenistis ad conuiuium; quod uobis non
late said-I you-have-come to the-banquet which to-you not
cruditate accidisse arbitror, sed paucitatis ferculorum
from-indigestion to-have-happened I-judge but of-the-fewness of-dishes
securitate, quod non tam mature adgrediendum uisum est,
by-the-confidence because not so early to-be-set-upon seemed has-been
quod cito uos peresuros putastis. non multum enim
because quickly that-you about-to-eat-through you-thought not much for
reliquiarum credendum erat remansisse, ubi die ipso
of-leftovers to-be-believed it-was to-have-remained where on-the-day itself
atque sollemnitate exiguum repertum erat. fortasse recte. sed
and at-the-festival little found had-been perhaps rightly but
quid uobis praeparatum sit, ego quoque uobiscum nescio.
what for-you prepared has-been I too with-you know-not
alius est enim, qui omnibus cum omnes tum maxime
another there-is for who to-all both all(-feasts) and especially
tales epulas praebere non cessat, sed nos ab edendo uel
such feasts to-provide not does-cease but we from eating either

inbecillitate uel saturitate uel negotio plerumque cessamus;
by-weakness or by-fullness or by-business mostly do-cease
quem manentem in hominibus beatos eos facere inter
that-him abiding among men happy them to-make among
nos heri, nisi fallor, pie constanterque conuenerat.
us yesterday unless I-am-mistaken piously and-firmly it-had-been-agreed
nam cum ratio demonstrasset eum beatum esse, qui deum
for when reason had-shown that-him happy to-be who God
haberet, nec huic quisquam uestrum sententiae restitisset,
had and-not to-this anyone of-you to-the-view had-resisted
quaesitum est, quid uobis uideretur deum habere. de qua
asked it-was what to-you seemed God to-have about which
re, si bene memini, tres sententiae dictae sunt. nam partim
matter if well I-remember three views spoken were for in-part
placuit deum habere illum, qui ea faceret quae deus
it-pleased God to-have that-him who those-things did which God
uellet; quidam autem dixerunt quod is deum haberet,
willed some however said that that-man God had
qui bene uiueret; reliquis uero in eis deus esse uisus
who well lived to-the-rest however in those God to-be seemed
est, in quibus inmundus qui appellatur spiritus non est.
has-been in whom unclean what is-called spirit not is
Sed fortasse omnes diuersis uerbis unum idemque sensistis. 18
but perhaps all with-different words one and-the-same you-have-meant
nam, si duo prima consideremus, et omnis, qui bene uiuit,
for if the-two first we-consider both everyone who well lives
ea facit, quae uult deus, et omnis, qui ea facit,
those-things does which wishes God and everyone who those-things does
quae uult deus, bene uiuit nec quicquam est aliud bene
which wishes God well lives and-not anything is other well
uiuere quam ea facere, quae deo placeant, nisi quid
to-live than those-things to-do which to-God please unless something

uobis aliud uidetur. — Adsentiebantur. — Tertium uero illud
to-you else seems they-were-agreeing the-third however that
paulo diligentius considerandum est propterea, quod ritu
a-little more-carefully to-be-considered is for-this-reason that by-the-usage
castissimorum sacrorum spiritus inmundus, quantum intellego,
of-the-most-chaste rites a-spirit unclean as-much-as I-understand
duobus modis appellari solet, uel ille, qui extrinsecus
in-two ways to-be-named is-wont either that which from-outside
animam inuadit sensusque conturbat et quendam hominibus
the-soul invades and-the-senses confounds and a-certain upon-men
infert furorem, cui excludendo qui praesunt, manum
brings madness for-which to-be-shut-out those-who preside a-hand
inponere uel exorcizare dicuntur, hoc est per diuina eum
to-lay-on or to-exorcize are-said that is through divine-things it
adiurando expellere; aliter autem dicitur spiritus inmundus
by-adjuring to-drive-out otherwise however is-called a-spirit unclean
omnis omnino anima inmunda, quod nihil est aliud quam
every whatsoever soul unclean which nothing is other than
uitiis et erroribus inquinata. itaque ex te quaero, tu puer,
by-vices and by-errors defiled and-so out-of you I-ask you boy
qui fortasse aliquanto sereniore ac purgatiore spiritu istam
who perhaps somewhat calmer and purer spirit that
sententiam protulisti, qui tibi uideatur inmundum spiritum
view brought-forth who to-you seems an-unclean spirit
non habere, illene, qui daemonem non habet, quo uesani
not to-have he-then who a-demon not has by-which mad
homines fieri solent, an ille, qui animam suam iam a
men to-become are-wont or he who soul his-own already from
uitiis omnibus peccatisque mundauit? — Is mihi uidetur,
vices all and-sins has-cleansed that-man to-me seems
inquit, spiritum inmundum non habere, qui caste uiuit.
said-he a-spirit unclean not to-have who chastely lives

— Sed castum, inquam, quem uocas? eumne, qui nihil
but chaste said-I whom do-you-call him-then who nothing
peccat, an eum tantum, qui ab inlicito concubitu temperat?
sins or him only who from unlawful intercourse refrains
— Quomodo, inquit, castus potest esse, si ab inlicito
how said-he chaste can to-be if from unlawful
tantum concubitu sese abstinens ceteris peccatis non desinit
only intercourse himself holding-back by-the-other sins not does-cease
inquinari? ille est uere castus, qui deum adtendit et ad
to-be-defiled he is truly chaste who God heeds and to
ipsum solum se tenet. — Quae uerba pueri sicut dicta
him alone himself keeps which words of-the-boy just-as said
erant cum conscribi mihi placuisset: Is ergo,
they-had-been when to-be-written-down to-me it-had-pleased that-man therefore
inquam, necesse est bene uiuat et qui bene uiuit, necessario
said-I necessary it-is well be-live and who well lives necessarily
talis est, nisi quid tibi aliud uidetur. — Concessit cum
such is unless something to-you else seems he-conceded with
ceteris. — Ergo una est hic, inquam, dicta sententia.
the-others therefore one has-been here said-I spoken view
Sed illud a uobis paululum quaero, uelitne deus, 19
but that from you a-little I-ask whether-wishes God
ut homo deum quaerat. — Dederunt. — Item quaero:
that a-man God seek they-granted likewise I-ask
numquidnam possumus dicere illum, qui deum quaerit, male
surely-not can-we to-say that-him who God seeks badly
uiuere? — Nullo modo, dixerunt. — Etiam hoc tertium
to-live in-no way they-said also this third
respondete: spiritus inmundus potestne deum quaerere? —
answer a-spirit unclean can-it-then God to-seek
Negabant aliquantum dubitante Nauigio, qui postea ceterorum
they-denied somewhat hesitating Navigius who afterward of-the-others

uocibus cessit. — Si igitur, inquam, qui deum quaerit, id
to-the-voices yielded if therefore said-I he-who God seeks that
facit, quod deus uult, et bene uiuit et spiritum inmundum
does which God wishes and well lives and a-spirit unclean
non habet, qui autem quaerit deum, nondum habet deum,
not has who however seeks God not-yet has God
non igitur quisquis aut bene uiuit aut quod uult deus facit
not therefore whoever either well lives or what wishes God does
aut spiritum inmundum non habet, continuo deum habere
or a-spirit unclean not has straightway God to-have
dicendus est. — Hic cum se ceteri concessionibus
to-be-said is here when themselves the-others by-concessions
suis deceptos riderent, postulauit mater, cum diu stupida
their-own deceived laughed-at demanded mother when for-long puzzled
fuisset, ut ei hoc ipsum, quod conclusionis necessitate
she-had-been that for-her this very which of-the-conclusion by-the-necessity
intorte dixeram, explicando relaxarem atque soluerem. quod
twistedly I-had-said by-explaining I-might-loosen and I-might-untie which
cum factum esset: Sed nemo, inquit, potest peruenire ad
when done had-been but no-one said-she can to-come to
deum, nisi deum quaesierit. — Optime, inquam; tamen qui
God unless God he-has-sought excellently said-I yet he-who
adhuc quaerit, nondum ad deum peruenit et iam bene uiuit.
still seeks not-yet to God has-come and already well lives
non igitur quisquis bene uiuit, deum habet. — Mihi, inquit,
not therefore whoever well lives God has to-me said-she
uidetur deum nemo non habere, sed eum qui bene uiuunt,
it-seems God no-one not to-have but him those-who well live
habent propitium, qui male, infestum. — Male igitur,
have favorable those-who badly hostile badly therefore
inquam, hesterno die concessimus eum beatum esse, qui
said-I on-yesterday's day we-granted that-him happy to-be who

deum habet, si quidem omnis homo habet deum nec tamen
God has if indeed every man has God and-not yet
omnis homo beatus est. — Adde ergo, inquit, propitium.
every man happy is add therefore said-she favorable
Saltem, inquam, hoc inter nos satis constat, eum beatum 20
at-least said-I this among us enough stands-firm that-him happy
esse, qui habet propitium deum? — Uellem, inquit Nauigius,
to-be who has favorable God I-would-wish said Navigius
consentire, sed illum uereor, qui adhuc quaerit, praesertim
to-agree but that-man I-fear who still seeks especially
ne concludas beatum esse Academicum, qui hesterno sermone
lest you-conclude happy to-be the-Academic who in-yesterday's discussion
uulgari quidem et male Latino, sed aptissimo sane, ut mihi
vulgar indeed and badly Latin but a-most-fitting indeed as to-me
uidetur, uerbo caducarius nominatus est. non enim possum
it-seems word falling-sick named has-been not for I-can
dicere homini deum quaerenti aduersum deum esse. quod si
to-say to-a-man God seeking hostile God to-be which if
dici nefas est, propitius erit, et qui propitium deum habet,
to-be-said impious is favorable he-will-be and who favorable God has
beatus est. beatus ergo erit ille, qui quaerit; omnis autem
happy is happy therefore will-be he who seeks everyone however
quaerens nondum habet quod uult: erit igitur beatus homo,
seeking not-yet has what he-wishes will-be therefore happy a-man
qui quod uult non habet, quod heri omnibus nobis uidebatur
who what he-wishes not has which yesterday to-all us seemed
absurdum, unde credebamus Academicorum tenebras esse
absurd whence we-believed of-the-Academics the-shadows to-have-been
discussas. quare iam de nobis Licentius triumphabit mihique
dispersed wherefore now over us Licentius will-triumph and-to-me

illa dulcia, quae contra ualitudinem meam temere accepi,
(that)-those sweets which against health my rashly I-took
has de me poenas exigere quasi prudens medicus admonebit.
these from me penalties to-exact as-if a-prudent physician will-warn
21 Hic, cum etiam mater adrisisset: Ego, inquit Trygetius, non
here when even mother had-smiled I said Trygetius not
concedo continuo deum aduersari, cui non sit propitius,
I-grant straightway that-God to-oppose to-whom not he-is favorable
sed esse aliquid medium puto. — Cui ego: Istum tamen
but to-be something middle I-think to-whom I that yet
hominem, inquam, medium, cui nec propitius deus est
man said-I middle to-whom neither favorable God is
nec infestus, deum quoquo modo habere concedis? — Hic
nor hostile God in-whatever way to-have do-you-grant here
cum ille cunctaretur: Aliud est, inquit mater, deum habere,
when he hesitated one-thing it-is said mother God to-have
aliud non esse sine deo. — Quid ergo, inquam, melius
another-thing not to-be without God what then said-I better
est, utrum habere deum an non esse sine deo? — Quantum
is whether to-have God or not to-be without God as-much-as
possum, inquit, intellegere, ista est sententia mea: qui bene
I-can said-she to-understand this is the-view my he-who well
uiuit, habet deum, sed propitium, qui male, habet deum, sed
lives has God but favorable who badly has God but
aduersum, qui autem adhuc quaerit nondumque inuenit, neque
hostile who however still seeks and-not-yet has-found neither
propitium neque aduersum, sed non est sine deo. — Haecine,
favorable nor hostile but not is without God this-then
inquam, uestra etiam sententia est? — Hanc esse dixerunt.
said-I your also view is this to-be they-said
— Dicite mihi, quaeso, inquam, non uobis uidetur esse
tell me I-beg said-I not to-you does-be-seem to-be

homini deus propitius, cui fauet? — Esse confessi sunt.
to-a-man God favorable to-whom he-favors to-be confessed they-have
— Non ergo, inquam, fauet deus quaerenti sese homini? —
not therefore said-I favors God to-one-seeking him the-man
Responderunt fauere. — Habet igitur, inquam, qui deum
they-answered to-favor has therefore said-I he-who God
quaerit, deum propitium et omnis, qui habet deum propitium,
seeks God favorable and everyone who has God favorable
beatus est. beatus est ergo et ille, qui quaerit. qui autem
happy is happy is therefore also he who seeks who however
quaerit, nondum habet quod uult. erit igitur beatus, qui
seeks not-yet has what he-wishes will-be therefore happy he-who
quod uult non habet. — Prorsus, inquit mater, non mihi
what he-wishes not has utterly said mother not to-me
uidetur beatus esse, qui quod uult non habet. — Ergo,
he-seems happy to-be he-who what he-wishes not has therefore
inquam, non omnis, qui habet deum propitium, beatus est. —
said-I not everyone who has God favorable happy is
Si hoc cogit ratio, inquit, non possum negare. — Ista igitur,
if this compels reason said-she not I-can to-deny that therefore
inquam, distributio erit, ut omnis, qui iam deum inuenit, et
said-I division will-be that everyone who already God has-found both
propitium deum habeat et beatus sit, omnis autem, qui deum
favorable God has and happy is everyone however who God
quaerit, propitium deum habeat sed nondum sit beatus, iam
seeks favorable God has but not-yet is happy now
uero quisquis uitiis atque peccatis a deo se alienat, non
indeed whoever by-vices and by-sins from God himself estranges not
modo beatus non sit sed ne deo quidem uiuat propitio.
only happy not is but not with-God even does-he-live favorable

22 Quod cum placuit omnibus: Bene habet, inquam, sed adhuc
which when it-pleased all well it-holds said-I but still
illud uereor, ne uos moueat quod iam superius concesseramus,
that I-fear lest you it-move which already above we-had-granted
miserum esse quisquis beatus non esset; cui consequens
wretched to-be whoever happy not was to-which a-consequence
erit esse miserum hominem, qui ∗∗∗ aliquem beatum. an
it-will-be to-be wretched a-man who (lacuna) someone happy or
uero, quod ait Tullius, multorum in terris praediorum dominos
indeed what says Tullius of-many in lands of-estates the-owners
diuites appellamus, omnium uirtutum possessores pauperes
rich we-call of-all virtues the-possessors poor
nominabimus? sed illud uidete, utrum, quomodo uerum est,
shall-we-name but that see whether as true it-is
quod omnis egens miser sit, ita sit uerum, quod omnis miser
that everyone needy wretched is so it-is true that everyone wretched
egeat. ita enim erit uerum nihil esse aliud miseriam quam
is-in-need so for it-will-be true nothing to-be other misery than
egestatem, quod me nunc, cum diceretur, laudare sensistis. hoc
want which me now when it-was-said to-praise you-perceived this
autem hodie longum, ut quaeramus; quare peto, ne fastidio
however today (is)-long that we-ask wherefore I-ask that-not a-weariness
uobis sit ad istam mensam cras etiam conuenire. — Quod
to-you it-be to that table tomorrow also to-come which
cum omnes se libentissime habere dixissent, surreximus.
when all that-they most-gladly to-hold had-said we-rose

Since misery is nothing but want, the happy man is the one who lacks nothing. Sergius Orata, rich and desiring nothing more, still feared to lose it all: he was wretched not by lack of goods but by folly, which is the mind's want. Want's contrary is fullness, and fullness is measure — the mind's measure is wisdom, and wisdom is God's Son, who is truth, so whoever reaches that highest measure through truth has God and is happy.

Tertius autem dies disputationis nostrae matutinus nubes, quae 23
the-third however day of-the-discussion our (in-the-)morning the-clouds which
nos cogebant in balneas, dissipauit tempusque pomeridianum
us were-driving into the-baths scattered and-the-time afternoon
candidissimum reddidit. placuit ergo in pratuli
most-bright rendered it-pleased therefore into of-the-little-meadow
propinqua descendere atque omnibus nobis, ubi commodum
the-near-parts to-go-down and with-all us where convenient
uisum est, considentibus reliquus ita sermo peractus est:
seemed it-has sitting-down the-remaining so talk carried-through was
Omnia paene, inquam, quae interroganti mihi concedi a
all-things nearly said-I which to-asking me to-be-granted by
uobis uolui, habeo ac teneo; quare hodierno die, quo
you I-wished I-have and I-hold wherefore on-today's day on-which
possumus tandem hoc nostrum conuiuium aliquo interuallo
we-can at-last this our banquet by-some interval
dierum distinguere, aut nihil aut non multum erit, ut
of-days to-mark-off either nothing or not much will-there-be as
opinor, quod mihi uos respondere necesse sit. dictum enim
I-suppose which to-me you to-answer necessary is said for
erat a matre nihil esse aliud miseriam quam egestatem
it-had-been by mother that-nothing to-be other misery than want
conuenitque inter nos, qui egeant miseros esse. sed
and-it-was-agreed among us that-those-who are-in-want wretched to-be but

utrum omnes etiam miseri egeant, nonnulla quaestio est,
whether all also the-wretched are-in-want some question there-is
quam hesterno die non potuimus explicare. hoc autem ita se
which on-yesterday's day not we-could to-unfold this however so itself
habere si ratio demonstrauerit, perfectissime inuentum est, qui
to-hold if reason shall-have-shown most-perfectly found it-is who
sit beatus; erit enim ille, qui non eget. omnis enim non
is happy will-be for he who not is-in-want everyone for not
miser beatus est; ergo beatus est, qui egestate caret, si quam
wretched happy is therefore happy is who of-want is-free if what
dicimus egestatem eandem miseriam esse constiterit.
we-call want the-same misery to-be shall-have-been-established
24 Quid enim? ait Trygetius, non potest ex eo iam confici
what for said Trygetius not can out-of that already to-be-concluded
omnem non egentem beatum esse, quo manifestum est
that-everyone not being-in-want happy to-be by-which plain it-is
omnem, qui egeat, esse miserum? nam concessisse nos
that-everyone who is-in-want to-be wretched for to-have-granted that-we
memini nihil esse medium inter miserum et beatum. —
I-remember that-nothing to-be middle between wretched and happy
Aliquidne, inquam, inter mortuum et uiuum tibi medium
anything-then said-I between a-dead-man and a-living-one to-you middle
uidetur esse? nonne omnis homo aut uiuus aut mortuus
does-seem to-be surely every man either alive or dead
est? — Fateor, inquit, neque hic esse aliquid medium; sed
is I-confess he-said and-not here to-be anything middle but
quorsum istuc? — Quia, inquam, etiam illud te fateri
whither that because said-I also that that-you to-confess
credo, omnem, qui ante annum sepultus est, esse mortuum.
I-believe that-everyone who before a-year buried was to-be dead
— Non negabat. — Quid? omnis, qui ante annum sepultus
not he-was-denying what everyone who before a-year buried

non est, uiuit? — Non, ait, sequitur. — Ergo, inquam,
not was does-be-live not said-he it-follows therefore said-I
non sequitur, ut, si omnis qui eget miser est, omnis qui
not it-follows that if everyone who is-in-want wretched is everyone who
non eget sit beatus, quamuis inter miserum et beatum
not is-in-want is happy although between wretched and happy
ut inter uiuum et mortuum medium nihil inueniri queat.
as between a-living-one and a-dead-one middle nothing to-be-found can
Quod cum aliqui eorum paulo tardius intellexissent me 25
which when some of-them a-little more-slowly had-understood with-me
id quibus potui uerbis ad eorum sensum adcommodatis
it in-what I-could words to their understanding fitted
aperiente atque uersante: Ergo, inquam, miserum esse omnem,
opening and turning therefore said-I that-wretched to-be everyone
qui egeat, dubitat nemo nec nos terrent quaedam sapientium
who is-in-want doubts no-one and-not us frighten certain of-wise-men
corpori necessaria. non eis eget ipse animus, in quo
for-the-body necessities not of-them is-in-want itself the-mind in which
posita est beata uita. ipse enim perfectus est; nullus autem
placed is the-happy life it-itself for perfect is no-one however
perfectus aliquo eget et, quod uidetur corpori necessarium,
perfect of-anything is-in-want and what seems for-the-body necessary
sumet, si adfuerit, si non adfuerit, non eum istarum rerum
he-will-take if it-is-at-hand if not it-is-at-hand not him of-those things
franget inopia. omnis namque sapiens fortis est, nullus autem
will-break the-lack everyone for wise brave is no-one however
fortis aliquid metuit: non igitur metuit sapiens aut mortem
brave anything fears not therefore fears the-wise-man either the-death
corporis aut dolores, quibus pellendis uel uitandis uel
of-the-body or pains for-which to-be-driven-off or to-be-shunned or
differendis sunt necessaria illa, quorum ei potest contingere
to-be-postponed are necessary those of-which to-him can to-befall

inopia. sed tamen non desinit eis bene uti, si ipsa non
the-lack but yet not he-ceases them well to-use if they-themselves not
desunt. uerissima est enim illa sententia: nam tu quod uitare
are-absent most-true is for that saying for you what to-shun
possis, stultum admittere est. uitabit ergo mortem ac
you-can foolish to-let-in it-is he-will-shun therefore death and
dolorem, quantum potest et quantum decet, ne, si minime
pain as-much-as he-can and as-much-as is-fitting lest if not-at-all
uitauerit, non ex eo miser sit, quia haec accidunt,
he-shall-have-shunned-them not out-of that wretched he-be because these happen
sed quia uitare cum posset, noluit, quod manifestum
but because to-shun although he-could he-would-not which a-plain
stultitiae signum est. erit ergo ista non uitans non
of-folly sign is he-will-be therefore these-things not shunning not
earum rerum perpessione, sed stultitia miser. si autem non
of-those things by-the-endurance but by-folly wretched if however not
ualuerit euitare, cum id sedulo ac decenter egerit, non
he-has-been-able to-shun-them when it carefully and becomingly he-has-done not
eum ista inruentia miserum facient. etenim et illa eiusdem
him those bursting-in wretched will-make for-indeed also that of-the-same
comici sententia non minus uera est: quoniam non potest id
comic-poet saying not less true is since not can that
fieri, quod uis, id uelis, quod possis. quomodo erit
to-happen which you-wish that wish which you-can how will-he-be
miser, cui nihil accidit praeter uoluntatem, quia, quod
wretched to-whom nothing happens contrary-to (his)-will because what
sibi uidet non posse prouenire, non potest uelle? habet
for-himself he-sees not to-be-able to-come-about not can-be to-wish he-has
enim rerum certissimarum uoluntatem, id est ut quidquid agit
for of-things most-certain the-will that is that whatever he-does

non agat nisi ex uirtutis quodam praescripto et diuina
not he-do except out-of of-virtue a-certain prescription and by-the-divine
lege sapientiae, quae nullo ab eo pacto eripi possunt.
law of-wisdom which by-no from him way to-be-snatched can
Iam nunc uidete, utrum etiam omnis, qui miser est, egeat. 26
now then see whether also everyone who wretched is is-in-want
nam huic sententiae concedendae difficultatem illa res facit,
for to-this view to-be-granted difficulty that fact makes
quod multis in magna fortuitarum rerum copia constitutis,
that for-many in a-great of-chance things abundance set
quibus ita facilia sunt omnia, ut ad eorum nutum praesto
for-whom so easy are all-things that at their nod at-hand
sit quidquid cupiditas poscit, difficilis quidem ista uita est.
is whatever desire demands hard indeed that life is
sed fingamus aliquem tamen, qualem Tullius fuisse dicit
but let-us-imagine someone yet such-as Tullius to-have-been says
Oratam. quis enim facile dicat Oratam egestate laborasse,
that-Orata who for easily would-say that-Orata by-want to-have-labored
hominem ditissimum amoenissimum deliciosissimum, cui
a-man richest most-charming most-luxurious to-whom
neque ad uoluptatem quicquam defuit neque ad gratiam
neither for pleasure anything was-lacking nor for favor
neque ad bonam integramque ualetudinem? nam et praediis
nor for good and-whole health for both in-estates
quaestuosissimis et amicis iucundissimis, quantum libuit,
most-profitable and in-friends most-pleasant as-much-as pleased
abundauit et illis omnibus aptissime ad salutem corporis usus
he-abounded and those all most-fitly for the-health of-the-body used
est eiusque, ut breuiter totum explicem, omne institutum
he-has and-of-him that briefly the-whole I-may-set-out every plan
uoluntatemque omnem successio prospera consecuta est. sed
and-will every a-succession favorable followed has but

fortasse inquiet aliquis uestrum plus illum, quam habebat,
perhaps will-say someone of-you more that-he than he-had
habere uoluisse. hoc ignoramus. sed, quod satis est quaestioni,
to-have to-have-wished this we-do-not-know but what enough is for-the-question
faciamus eum non desiderasse amplius, quam tenebat; uideturne
let-us-suppose that-he not to-have-desired more than he-held does-it-seem
uobis eguisse? — Etiamsi concedam, inquit Licentius,
to-you that-he-was-in-want even-if I-should-grant said Licentius
nihil eum plus desiderasse, quod in homine non sapiente
that-nothing he more to-have-desired which in a-man not wise
nescio quomodo accipiam, metuebat tamen — erat enim,
I-know-not how I-should-take he-feared yet he-was for
ut dicitur, ingenii non mali — ne illa omnia sibi uel uno
as is-said of-a-wit not bad lest those all from-him even by-one
aduerso impetu raperentur. non enim magnum erat intellegere
adverse assault be-snatched not for a-great it-was to-understand
talia cuncta, quantacumque essent, esse sub casibus constituta.
such all however-great they-were to-be under chances set
— Tum ego arridens: Uides, inquam, Licenti, fortunatissimum
then I smiling you-see said-I O-Licentius most-fortunate
istum hominem a beata uita ingenii bonitate inpeditum.
that man from the-happy life of-wit by-the-goodness hindered
quo enim erat acutior, eo uidebat illa omnia se posse
by-which for he-was sharper by-that he-saw those all that-he to-be-able
amittere; quo metu frangebatur illudque uulgare satis
to-lose by-which fear he-was-broken and-that common-saying enough
adserebat infidum hominem malo suo esse cordatum.
he-proved that-an-untrustworthy man by-ill his-own to-be shrewd
27 Hic cum et ille et ceteri adrisissent: Illud tamen,
here when both he and the-others had-smiled that yet
inquam, diligentius adtendamus, quia, etsi timuit iste,
said-I more-carefully let-us-attend because although he-feared that-man

non eguit, unde quaestio est. egere est enim in
not he-was-in-want whence the-question is to-be-in-want is for in
non habendo, non in timore amittendi quae habeas. erat
not having not in the-fear of-losing what you-have was
autem iste miser, quia metuebat, quamuis non egeret.
however that-man wretched because he-feared although not he-was-in-want
non igitur omnis, qui miser est, eget. — Quod cum
not therefore everyone who wretched is is-in-want which when
adprobauisset cum ceteris etiam ipsa, cuius sententiam
had-approved with the-others even she-herself whose view
defendebam, aliquantum tamen addubitans: Nescio, inquit,
I-was-defending somewhat yet doubting I-know-not said-she
tamen et nondum plane intellego, quomodo ab egestate
yet and not-yet plainly do-I-understand how from want
possit miseria aut egestas a miseria separari. nam et
can misery or want from misery to-be-separated for also
iste, qui diues et locuples erat et nihil, ut dicitis, amplius
that-man who rich and wealthy was and nothing as you-say more
desiderabat, tamen, quia metuebat ne amitteret, egebat
was-desiring yet because he-feared lest he-lose he-was-in-want
sapientia. ergone hunc egentem diceremus, si egeret
of-wisdom therefore-then this-man in-want should-we-call if he-were-in-want
argento et pecunia, cum egeret sapientia, non dicemus?
of-silver and of-money when he-was-in-want of-wisdom not shall-we-say-it
— Illi cum omnes mirando exclamassent me ipso etiam non
they when all in-wonder had-cried-out with-me myself even not
mediocriter alacri atque laeto, quod ab ea potissimum dictum
moderately eager and glad because by her especially said
esset, quod pro magno de philosophorum libris atque
it-had-been what as a-great-thing out-of of-philosophers books and
ultimum proferre paraueram: Uidetisne, inquam, aliud
last to-bring-out I-had-prepared do-you-see-then said-I that-one-thing

esse multas uariasque doctrinas, aliud animum adtentissimum
to-be many and-various learnings another a-mind most-attentive
in deum? nam unde ista, quae miramur, nisi inde
toward God for whence these-things which we-marvel-at except from-there
procedunt? — Hic Licentius laetus exclamans: Prorsus, inquit,
do-they-proceed here Licentius glad crying-out utterly said-he
nihil uerius, nihil diuinius dici potuit. nam et maior ac
nothing truer nothing more-divine to-be-said could for both greater and
miserabilior egestas nulla est quam egere sapientia et,
more-pitiable want none is than to-be-in-want of-wisdom and
qui sapientia non eget, nulla re omnino egere potest.
who of-wisdom not is-in-want in-no thing at-all to-be-in-want can
28 Est ergo animi egestas, inquam, nihil aliud quam stultitia.
is therefore of-the-mind want said-I nothing other than folly
haec est enim contraria sapientiae et ita contraria, ut mors
this is for contrary to-wisdom and so contrary as death
uitae, ut beata uita miserae, hoc est sine aliquo medio.
to-life as the-happy life to-the-wretched that is without any middle
nam ut omnis non beatus homo miser est omnisque homo
for as every not happy man wretched is and-every man
non mortuus uiuit, sic omnem non stultum manifestum est
not dead lives so that-everyone not foolish plain it-is
esse sapientem. ex quo et illud iam licet uidere, non ex
to-be wise out-of which also that now is-allowed to-see not out-of
eo tantum Sergium Oratam fuisse miserum, quod timebat,
that only that-Sergius Orata to-have-been wretched because he-feared
ne fortunae illa munera amitteret, sed quia stultus erat. quo
lest of-fortune those gifts he-lose but because foolish he-was by-which
fit, ut miserior esset, si tam pendulis nutantibusque his,
it-comes that more-wretched he-would-be if so hanging and-tottering these
quae bona putabat, nihil omnino metuisset. esset enim non
which goods he-thought nothing at-all he-had-feared he-would-be for not

fortitudinis excubiis sed mentis sopore securior et altiore
of-courage by-the-watches but of-mind by-the-sleep more-untroubled and by-a-deeper
stultitia demersius miser. at si omnis, qui caret sapientia,
folly more-sunken wretched but if everyone who lacks wisdom
magnam patitur egestatem omnisque compos sapientiae nihilo
a-great suffers want and-everyone possessed of-wisdom of-nothing
eget, sequitur, ut stultitia sit egestas. ut autem omnis
is-in-want it-follows that folly is want as however every
stultus miser, ita omnis miser stultus est. ergo ut omnis
fool wretched so every wretch a-fool is therefore as all
egestas miseria, ita omnis miseria egestas esse conuincitur.
want misery so all misery want to-be is-proved
Quam conclusionem Trygetius cum se parum intellexisse 29
which conclusion Trygetius when that-he too-little had-understood
diceret: Quid, inquam, inter nos ratione conuenit? — Eum
said what said-I among us by-reason has-been-agreed that-him
egere, inquit, qui sapientiam non habeat. — Quid est ergo,
is-in-want said-he who wisdom not has what is therefore
inquam, egere? — Sapientiam non habere. — Quid est,
said-I to-be-in-want wisdom not to-have what is
inquam, sapientiam non habere? hic cum taceret: Nonne
said-I wisdom not to-have here when he-was-silent surely
hoc est, inquam, habere stultitiam? — Hoc, inquit. — Nihil
this is said-I to-have folly this he-said nothing
est ergo aliud, inquam, habere egestatem quam habere
is therefore other said-I to-have want than to-have
stultitiam; ex quo iam necesse est egestatem alio uerbo
folly out-of which now necessary it-is that-want by-another word
nominari, quando stultitia nominatur; quamquam nescio
to-be-named when folly is-named although I-know-not
quomodo dicamus: 'habet egestatem' aut 'habet stultitiam'. tale
how we-may-say he-has want or he-has folly such

est enim, ac si locum aliquem, qui lumine careat, dicamus
it-is for as if a-place some which of-light lacks we-say
habere tenebras, quod nihil est aliud quam lumen non habere.
to-have darkness which nothing is other than light not to-have
non enim tenebrae quasi ueniunt aut recedunt, sed carere
not for darkness as-it-were come or withdraw but to-lack
lumine, hoc ipsum est iam tenebrosum esse, ut carere ueste,
light this itself is already dark to-be as to-lack clothing
hoc est esse nudum. non enim ueste accedente ueluti
this is to-be naked not for with-clothing coming-on as-if
aliqua res mobilis nuditas fugit. sic ergo dicimus aliquem
some thing movable nakedness flees so therefore we-say that-someone
habere egestatem, quasi dicamus habere nuditatem. egestas
to-have want as-if we-said to-have nakedness want
enim uerbum est non habendi. quam ob rem, ut quod
for a-word is of-not having which on-account-of thing that what
uolo explicem. sicut possum, ita dicitur 'habet egestatem',
I-wish I-may-set-out as I-can so it-is-said he-has want
quasi dicatur 'habet non habere'. itaque si stultitiam ipsam
as-if it-were-said he-has not to-have and-so if folly itself
ueram certam egestatem esse monstratum est, uide iam
a-true a-sure want to-be shown it-has-been see now
quaestionem quam susceperamus, utrum soluta sit. dubitabatur
the-question which we-had-taken-up whether resolved it-is it-was-doubted
enim inter nos, utrum, cum appellamus miseriam, nihil aliud
for among us whether when we-name misery nothing other
quam egestatem nominaremus. dedimus autem rationem
than want we-were-naming we-have-given however a-reason
recte stultitiam uocari egestatem. sicut ergo et omnis
rightly that-folly to-be-called want just-as therefore both every
stultus miser et omnis miser stultus est, ita necesse est non
fool wretched and every wretch a-fool is so necessary it-is not

solum omnem, qui egeat, miserum, sed etiam omnem,
only that-everyone who is-in-want wretched but also that-everyone
qui miser sit, egentem esse fateamur. at si ex eo, quod
who wretched is in-want to-be we-confess but if out-of that because
et omnis stultus miser est et omnis miser stultus est,
both every fool wretched is and every wretch a-fool is
conficitur stultitiam esse miseriam, cur non ex eo, quod
it-is-concluded that-folly to-be misery why not out-of that because
et quisquis eget miser et quisquis miser est eget,
both whoever is-in-want (is)-wretched and whoever wretched is is-in-want
nihil aliud miseriam quam egestatem esse conficimus?
that-nothing other misery than want to-be do-we-conclude
Quod cum omnes ita esse faterentur: Illud iam, inquam, 30
which when all so to-be confessed that now said-I
sequitur, ut uideamus, quis non egeat; is enim erit
follows that we-see who not is-in-want that-man for will-be
sapiens et beatus. egestas autem stultitia est egestatisque
wise and happy want however folly is and-of-want
nomen; hoc autem uerbum sterilitatem quandam et inopiam
the-name this however word a-barrenness a-certain and lack
solet significare. adtendite ergo altius, quanta cura
is-wont to-signify attend therefore more-deeply with-how-great care
priscorum hominum siue omnia siue, quod manifestum est,
of-ancient men whether all or which plain is
quaedam uerba creata sunt earum rerum maxime, quarum erat
certain words created were of-those things especially of-which was
notitia pernecessaria. iam enim conceditis omnem stultum
the-knowledge most-needful now for you-grant that-every fool
egere et omnem qui egeat stultum esse; credo uos
to-be-in-want and that-everyone who is-in-want a-fool to-be I-believe that-you
etiam concedere animum stultum esse uitiosum omniaque animi
also to-grant that-a-mind foolish to-be faulty and-that-all of-mind

uitia uno stultitiae nomine includi. primo autem die huius
the-faults by-one of-folly name to-be-included on-the-first however day of-this
disputationis nostrae nequitiam dixeramus esse ab eo dictam,
discussion our that-worthlessness we-had-said to-be from that named
quod necquicquam sit, cui contrariam frugalitatem a fruge
because for-nothing it-is to-which the-contrary that-frugality from fruit
fuisse nominatam. ergo in his duobus contrariis, hoc est
to-have-been named therefore in these two contraries that is
frugalitate atque nequitia, illa duo uidentur eminere, esse et
frugality and worthlessness those two seem to-stand-out to-be and
non esse. egestati autem, de qua quaestio est, quid putamus
not to-be to-want however about which the-question is what do-we-think
esse contrarium? — Hic, cum aliquantum cunctarentur: Si
to-be contrary here when somewhat they-hesitated if
dicam, inquit Trygetius, diuitias, uideo his paupertatem esse
I-say said Trygetius riches I-see to-these that-poverty to-be
contrariam. — Est quidem, inquam, uicinum; nam paupertas
contrary it-is indeed said-I close-by for poverty
et egestas unum atque idem accipi solet. tamen aliud
and want one and the-same to-be-taken is-wont yet another
uerbum inueniendum est, ne meliori parti desit unum
word to-be-found is lest to-the-better side be-lacking one
uocabulum, ut, cum illa pars paupertatis et egestatis nomine
term so-that when that side of-poverty and of-want in-name
abundet, ex hac parte solum opponatur diuitiarum nomen.
abounds on this side only be-set-against of-riches the-name
nihil enim absurdius, quam ut hic sit egestas uocabuli,
nothing for more-absurd than that here there-be want of-a-term
ubi est contraria pars egestati. — Plenitudo, inquit Licentius,
where is the-contrary side to-want fullness said Licentius
si dici potest, uidetur mihi recte opponi egestati.
if to-be-said it-can seems to-me rightly to-be-set-against to-want

Postea, inquam, de uerbo quaeremus fortasse diligentius; non 31
afterward said-I about the-word we-shall-ask perhaps more-carefully not
enim hoc curandum est in conquisitione ueritatis. quamuis
for this to-be-cared-for is in the-search of-truth although
enim Sallustius, lectissimus pensator uerborum, egestati
for Sallust a-most-choice weigher of-words to-want
opposuerit opulentiam, tamen accipio istam plenitudinem. non
set-against opulence yet I-accept that fullness not
enim nec hic grammaticorum formidine liberabimur aut
for and-not here of-grammarians from-the-dread shall-we-be-freed or
metuendum est, ne ab eis castigemur, quod incuriose utimur
to-be-feared it-is lest by them we-be-chastised because carelessly we-use
uerbis, qui res suas nobis ad utendum dederunt. —
words who things their-own to-us for using have-given
Ubi cum adrisissent: Ergo quia mentes uestras, inquam,
whereupon when they-had-smiled therefore because minds your said-I
cum intenti estis in deum, uelut quaedam oracula non
when intent you-are toward God as-it-were certain oracles not
contemnere statui, uideamus, quid sibi uelit hoc nomen;
to-despise I-have-resolved let-us-see what for-itself it-wishes this name
nam nullum adcommodatius esse arbitror ueritati. plenitudo
for none more-fitting to-be do-I-judge to-truth fullness
igitur et egestas contraria sunt; at etiam hic similiter, ut in
therefore and want contrary are but even here likewise as in
nequitia et frugalitate, apparent illa duo, esse et non esse,
worthlessness and frugality appear those two to-be and not to-be
et, si egestas est ipsa stultitia, plenitudo erit sapientia. merito
and if want is itself folly fullness will-be wisdom deservedly
etiam uirtutum omnium matrem multi frugalitatem esse
also of-virtues all the-mother many that-frugality to-be
dixerunt. quibus consentiens Tullius etiam in populari oratione
have-said with-whom agreeing Tullius even in a-popular speech

ait: ut uolet quisque accipiat; ego tamen frugalitatem,
says as will-wish each-man let-him-take-it I however frugality
id est modestiam et temperantiam, uirtutem maximam
that is moderation and temperance a-virtue the-greatest
iudico: prorsus doctissime ac decentissime; considerauit enim
I-judge utterly most-learnedly and most-becomingly he-considered for
frugem, id est illud, quod esse dicimus, cui est non esse
fruit that is that which to-be we-say to-which is not to-be
contrarium. sed propter uulgarem loquendi consuetudinem,
contrary but because-of the-common of-speaking usage
qua frugalitas quasi parsimonia dici solet, duobus
by-which frugality as-if thrift to-be-called is-wont by-two
consequentibus quid senserit inlustrauit subiciendo modestiam
following what he-meant he-made-clear by-adding moderation
et temperantiam; et haec duo uerba diligentius adtendamus.
and temperance and these two words more-carefully let-us-attend-to
32 Modestia utique dicta est a modo et a temperie
moderation assuredly named was from measure and from blending
temperantia. ubi autem modus est atque temperies, nec plus
temperance where however measure is and blending neither more
est quicquam nec minus. ipsa est igitur plenitudo, quam egestati
is anything nor less itself is therefore the-fullness which to-want
contrariam posueramus, multo melius, quam si abundantiam
contrary we-had-set by-much better than if abundance
poneremus. in abundantia enim intellegitur affluentia et quasi
we-should-set in abundance for is-understood overflow and as-it-were
rei nimium exuberantis effusio. quod cum euenit ultra
of-a-thing too-much abounding an-outpouring which when it-happens beyond
quam satis est, etiam ibi desideratur modus et res, quae
than enough it-is even there is-wanted measure and a-thing which
nimia est, modo eget. ergo nec ab ipsa redundantia
excessive is of-measure is-in-want therefore not-even from itself superfluity

egestas aliena est, a modo autem et plus et minus aliena
want foreign is from measure however both more and less foreign
sunt. ipsam etiam opulentiam si discutias, inuenies eam nihil
are that-very also opulence if you-sift you-will-find that-it nothing
aliud tenere quam modum. nam non nisi ab ope dicta est
other to-hold than measure for not except from aid named was
opulentia. quomodo autem opitulatur, quod nimium est, cum
opulence how however does-it-aid what excessive is when
incommodius sit saepe quam parum? quidquid igitur uel
more-troublesome it-is often than too-little whatever therefore either
parum uel nimium est, quia modo eget, obnoxium est
too-little or too-much is because of-measure it-is-in-want liable it-is
egestati. modus ergo animi sapientia est. etenim sapientia
to-want measure therefore of-the-mind wisdom is for-indeed that-wisdom
contraria stultitiae non negatur et stultitia egestas, egestati
(is)-contrary to-folly not is-denied and folly (is)-want to-want
autem contraria plenitudo: sapientia igitur plenitudo. in
however the-contrary (is)-fullness wisdom therefore (is)-fullness in
plenitudine autem modus: modus igitur animo in sapientia
fullness however (is)-measure measure therefore for-the-mind in wisdom
est. unde illud praeclarum est et non inmerito diffamatum:
is whence that famous is and not undeservedly spread-abroad
hoc primum in uita esse utile, ut ne quid nimis.
that-this first in life to-be useful that not anything too-much
Dixeramus autem in exordio hodiernae disputationis nostrae, 33
we-had-said however in the-opening of-today's discussion our
quod, si inueniremus nihil esse aliud miseriam quam
that if we-should-find that-nothing to-be other misery than
egestatem, eum beatum esse fateremur, qui non egeret.
want that-him happy to-be we-should-confess who not was-in-want
est autem inuentum. ergo beatum esse nihil est aliud quam
it-is however found therefore happy to-be nothing is other than

non egere, hoc est esse sapientem. si autem quaeritis, quid
not to-be-in-want that is to-be wise if however you-ask what
sit sapientia, iam et ipsam ratio, quantum in praesentia
is wisdom already even it reason as-much-as at present
potuit, euoluit atque eruit; nihil est enim aliud quam
it-could has-unrolled and dug-out nothing is for other than
modus animi, hoc est quo sese animus librat, ut
the-measure of-the-mind that is by-which itself the-mind balances so-that
neque excurrat in nimium neque infra quam plenum est
neither it-runs-out into excess nor below than full it-is
coartetur. excurrit autem in luxurias dominationes superbias
it-be-cramped it-runs-out however into extravagances tyrannies prides
ceteraque id genus, quibus inmoderatorum miserorumque
and-the-rest of-that kind by-which of-the-unmeasured and-wretched
animi sibi laetitias atque potentias conparari putant.
the-minds for-themselves joys and powers to-be-procured think
coartatur autem sordibus timoribus maerore cupiditate atque
it-is-cramped however by-meannesses by-fears by-grief by-desire and
aliis, quaecumque sunt, quibus homines miseros etiam
by-others whatever they-are by-which that-men wretched even
miseri confitentur. cum uero sapientiam contemplatur
the-wretched confess when however wisdom it-contemplates
inuentam cumque, ut huius pueri uerbo utar, ad ipsam se
found and-when as of-this boy the-word I-may-use to it itself
tenet nec se ad simulacrorum fallaciam, quorum pondus
it-keeps and-not itself to of-images the-deceit of-which the-weight
amplexus a deo suo cadere atque demergi solet, ulla
having-embraced from God its-own to-fall and to-be-sunk it-is-wont by-any
commotus inanitate conuertit, nihil inmoderationis et ideo
moved emptiness does-it-turn nothing of-excess and therefore

nihil egestatis, nihil igitur miseriae pertimescit. habet ergo
nothing of-want nothing therefore of-misery does-it-dread has therefore
modum suum, id est sapientiam, quisquis beatus est.
measure its-own that is wisdom whoever happy is
Quae est autem dicenda sapientia nisi quae dei sapientia est? 34
which is however to-be-called wisdom except that of-God the-wisdom is
accepimus autem etiam auctoritate diuina dei filium nihil
we-have-received however also by-authority divine of-God that-the-Son nothing
esse aliud quam dei sapientiam, et est dei filius profecto
to-be other than of-God the-wisdom and is of-God the-Son surely
deus. deum habet igitur quisquis beatus est; quod omnibus
God God has therefore whoever happy is which to-all
nobis iam ante placuit, cum hoc conuiuium ingressi sumus.
us already before pleased when this banquet entered we-have
sed quid putatis esse sapientiam nisi ueritatem? etiam hoc
but what do-you-think to-be wisdom except truth also this
enim dictum est: ego sum ueritas. ueritas autem ut sit,
for said has-been I am the-truth truth however that may-be
fit per aliquem summum modum, a quo procedit et
comes-about through some highest measure from which it-proceeds and
in quem se perfecta conuertit. ipsi autem summo modo
into which itself perfected it-turns to-that-very however highest measure
nullus alius modus inponitur; si enim summus modus per
no other measure is-imposed if for the-highest measure through
summum modum modus est, per se ipsum modus est. sed
the-highest measure a-measure is through itself very a-measure it-is but
etiam summus modus necesse est, ut uerus modus sit. ut
also the-highest measure necessary it-is that a-true measure it-be as
igitur ueritas modo gignitur, ita modus ueritate cognoscitur.
therefore truth by-measure is-begotten so measure by-truth is-known
neque igitur ueritas sine modo neque modus sine ueritate
and-not therefore truth without measure nor measure without truth

umquam fuit. quis est dei filius? dictum est: ueritas. quis
ever has-been who is of-God the-Son said it-has-been the-truth who
est, qui non habet patrem? quis alius quam summus modus?
is-he who not has a-father who other than the-highest measure
quisquis igitur ad summum modum per ueritatem uenerit,
whoever therefore to the-highest measure through truth shall-have-come
beatus est. hoc est animis deum habere, id est deo perfrui.
happy is that is for-minds God to-have that is God to-enjoy-fully
cetera enim quamuis a deo habeantur, non habent deum.
the-rest for although by God are-held not they-have God
35 Admonitio autem quaedam, quae nobiscum agit, ut deum
an-admonition however a-certain which with-us deals that God
recordemur, ut eum quaeramus, ut eum pulso omni
we-remember that him we-seek that him with-driven-off all
fastidio sitiamus, de ipso ad nos fonte ueritatis emanat.
disdain we-thirst-for from the-very to us spring of-truth flows
hoc interioribus luminibus nostris iubar sol ille secretus
this into-inner lights our a-radiance the-sun that hidden
infundit. huius est uerum omne, quod loquimur, etiam quando
pours-in of-this is true everything which we-speak even when
adhuc uel minus sanis uel repente apertis oculis audacter
still either less sound or suddenly opened with-eyes boldly
conuerti et totum intueri trepidamus, nihilque aliud etiam
to-turn and the-whole to-behold we-tremble and-nothing else even
hoc apparet esse quam deum nulla degeneratione inpediente
this appears to-be than God by-no degeneration hindering
perfectum. nam ibi totum atque omne perfectum est simulque
perfect for there the-whole and all perfect is and-at-once
est omnipotentissimus deus. sed tamen quamdiu quaerimus,
is the-most-almighty God but yet as-long-as we-seek
nondum ipso fonte atque, ut illo uerbo utar, plenitudine
not-yet by-the-very spring and that that word I-may-use by-fullness

saturati nondum ad nostrum modum nos peruenisse
sated not-yet to our measure that-we to-have-come
fateamur et ideo quamuis iam deo adiuuante nondum
let-us-confess and therefore although already with-God helping not-yet
tamen sapientes ac beati sumus. illa est igitur plena satietas
yet wise and happy are-we that is therefore the-full satiety
animorum, hoc est beata uita, pie perfecteque cognoscere, a
of-minds that is the-happy life piously and-perfectly to-know by
quo inducaris in ueritatem, qua ueritate perfruaris, per quid
whom you-are-led into truth by-what truth you-fully-enjoy through what
conectaris summo modo. quae tria unum deum intellegentibus
you-are-joined to-the-highest measure which three one God to-those-understanding
unamque substantiam exclusis uanitatibus uariae superstitionis
and-one substance with-excluded the-vanities of-varied superstition
ostendunt. — Hic mater recognitis uerbis, quae suae memoriae
show here mother with-recognized the-words which to-her memory
penitus inhaerebant, et quasi euigilans in fidem suam uersum
deeply clung and as-if waking into faith her-own the-verse
illum sacerdotis nostri: foue precantes, trinitas, laeta effudit
that of-the-priest our cherish those-praying O-Trinity glad she-poured-out
atque subiecit: Haec est nullo ambigente beata uita, quae
and added this is with-no-one doubting the-happy life which
uita perfecta est, ad quam nos festinantes posse perduci
life perfect is to which us hastening to-be-able to-be-brought
solida fide alacri spe flagranti caritate praesumendum est.
with-solid faith with-eager hope with-burning love to-be-presumed it-is
Ergo, inquam, quoniam modus ipse nos admonet et 36
therefore said-I since measure itself us warns also
conuiuium aliquo interuallo dierum distinguere, quantas
the-banquet by-some interval of-days to-mark-off as-great-as
pro uiribus possum, gratias ago summo et uero
according-to my-strength I-can thanks I-give to-the-highest and true

deo patri, domino liberatori animarum, deinde uobis, qui
God the-Father the-Lord the-freer of-souls then to-you who
concorditer inuitati multis etiam me cumulastis muneribus.
harmoniously invited with-many even me you-have-heaped gifts
nam tantum in nostrum sermonem contulistis, ut me
for so-much into our talk you-have-brought that that-I
negare non possim ab inuitatis meis esse satiatum.
to-deny not can by the-invited my to-have-been filled
— Hic omnibus gaudentibus et laudantibus deum: Quam
here with-all rejoicing and praising God how
uellem, inquit Trygetius, hoc modo nos cotidie pasceres.
I-would-wish said Trygetius in-this way us daily you-would-feed
— Modus, inquam, ille ubique seruandus est, ubique
measure said-I that everywhere to-be-kept is everywhere
amandus, si uobis cordi est ad deum reditus noster. —
to-be-loved if to-you at-heart is to God the-return our
His dictis facto disputationis fine discessimus.
with-these said with-made of-the-discussion an-end we-parted

II · ON THE HAPPY LIFE

Augustine places the book among those on the Academics, not after them: it arose from his birthday and was finished in three days' discussion, and the company agreed in it that the happy life is nothing but the perfect knowledge of God. He regrets granting Mallius Theodorus more than he should, naming fortune often, and setting the happy life in the wise man's mind in this life, when the Apostle hopes for that knowledge in the life to come. His copy was defective, and he had not yet found a whole one to mend it from.

Librum de beata uita non post libros de Academicis,
the-book about the-happy life not after the-books about the-Academics
sed inter illos ut scriberem contigit. ex occasione quippe
but among those that I-should-write it-befell out-of an-occasion for
ortus est diei natalis mei et tridui disputatione
arisen it-has of-the-day birth my and of-three-days by-discussion
conpletus, sicut satis ipse indicat. in quo libro constitit
completed as sufficiently itself it-shows in which book it-was-agreed
inter nos, qui simul quaerebamus, non esse beatam uitam
among us who together were-seeking not to-be the-happy life
nisi perfectam cognitionem dei.
except the-perfect knowledge of-God

Displicet autem illic, quod Mallio Theodoro, ad quem librum
it-displeases but there that to-Mallius Theodorus to whom the-book
ipsum scripsi, quamuis docto et Christiano uiro, plus tribui
itself I-wrote although to-a-learned and Christian man more I-assigned
quam deberem, et quod fortunam etiam illic saepe nominaui,
than I-ought and that fortune also there often I-named
et quod tempore uitae huius in solo animo sapientis dixi
and that in-the-time of-life this in only the-mind of-a-wise-man I-said

habitare beatam uitam, quomodolibet se habeat corpus eius,
to-dwell the-happy life however itself may-have body his
cum perfectam cognitionem dei, hoc est, qua homini
since the-perfect knowledge of-God this is than-which for-a-man
maior esse non possit, in futura uita speret apostolus, quae
greater to-be not can in the-future life hopes-for the-apostle which
sola beata uita dicenda est, ubi et corpus incorruptibile atque
alone the-happy life to-be-called is where both a-body incorruptible and
inmortale spiritui suo sine ulla molestia uel reluctatione
immortal to-spirit its-own without any trouble or resistance
subdetur. sane istum librum in nostro codice interruptum
will-be-subjected indeed that book in our copy interrupted
repperi et non parum minus habere, et sic a fratribus
I-found and not a-little less to-have and so by brothers
quibusdam descriptus est, nec adhuc apud aliquem integrum
certain copied it-was and-not yet with anyone whole
inueneram, ex quo emendarem, quando haec retractaui.
I-had-found out-of which I-might-mend when these-things I-reviewed

Hic liber sic incipit: Si ad philosophiae portum.
this book thus begins if to of-philosophy the-harbor

AUGUSTINE

De Ordine

On Order · Two Books

BOOK I

I · THE ORDER OF THINGS

Augustine tells Zenobius it is most difficult and most rare for men to see the order by which this world is held together and ruled, or to lay it open. Those who care are left two impieties: that providence does not reach these lowest things, or that all evils are willed by God. Yet no one is so blind as to deny reason to a flea's limbs; the less learned, like a man who sees one tile of a mosaic, blame the craftsman for what they cannot see.

Ordinem rerum, Zenobi, cum sequi ac tenere cuique 1
the-order of-things O-Zenobius both to-follow and to-hold for-each-man
proprium tum uero uniuersitatis, quo cohercetur hic mundus
(is)-proper and-also indeed of-the-whole by-which is-held-in this world
et regitur, uel uidere uel pandere difficillimum hominibus
and is-ruled either to-see or to-lay-open most-difficult for-men
atque rarissimum est. huc accedit, quod, etiamsi quis haec
and most-rare it-is to-this is-added that even-if anyone these-things
possit, non illud quoque ualet efficere, ut dignum
should-be-able not that also avails to-bring-about that a-worthy
auditorem tam diuinis obscurisque rebus uel uitae merito
hearer so divine and-obscure for-matters either of-life by-the-merit
uel habitu quodam eruditionis inueniat. nec tamen quicquam
or by-a-habit a-certain of-learning he-should-find nor yet anything
est, quod magis auide expetant quaeque optima ingenia
is which more eagerly they-seek-after and-whatever the-best natures
magisque audire ac discere studeant, qui scopulos uitae huius
and-more to-hear and to-learn they-are-eager who the-crags of-life this
et procellas uelut erecto, quantum licet, capite inspiciunt,
and the-storms as-it-were lifted as-far-as is-allowed with-head they-look-upon
quam quomodo fiat, ut et deus humana curet et tanta
than how it-comes-about that both God human-things cares-for and so-great

in humanis rebus peruersitas usque quaque diffusa sit, ut
in human affairs perversity all-through everywhere spread-abroad is that
non diuinae sed ne seruili quidem cui procurationi, si ei
not to-a-divine but not to-a-servile even to-any oversight if to-it
tanta potestas daretur, tribuenda esse uideatur. quam ob
so-great power were-given to-be-assigned to-be it-seems which on-account-of
rem illud quasi necessarium his, quibus talia curae
thing that as-if necessary to-these to-whom such-things (a-matter)-of-care
sunt, credendum dimittitur, aut diuinam prouidentiam non
are to-be-believed is-left either divine providence not
usque in haec ultima et ima pertendi aut certe mala
all-the-way into these last and lowest-things to-reach or at-least evils
omnia dei uoluntate committi, utrumque impium, sed
all of-God by-the-will to-be-committed each-of-the-two (is)-impious but
magis posterius. quamquam enim desertum deo quicquam
more the-latter although for deserted by-God anything
credere cum imperitissimum tum etiam periculosissimum
to-believe both most-unschooled and-also even most-dangerous
animo sit, tamen in ipsis hominibus nemo quemquam
for-the-mind it-is yet among the-very men no-one anyone
non potuisse aliquid criminatus est. neglegentiae uero
not to-have-been-able something having-charged he-is of-negligence indeed
uituperatio multo est quam malitiae crudelitatisque purgatior.
the-reproach by-much is than of-malice and-of-cruelty cleaner
itaque uelut conpellitur ratio tenere non inmemor pietatis
and-so as-it-were is-driven reason to-hold not unmindful of-piety
aut ista terrena non posse a diuinis amministrari aut
either these earthly-things not to-be-able by divine-(powers) to-be-administered or
neglegi atque contemni potius quam ita gubernari, ut
to-be-neglected and to-be-scorned rather than so to-be-governed that
omnis de deo sit mitis atque inculpanda conquestio.
every about God is mild and blameless complaint

Sed quis tam caecus est mente, ut quicquam in mouendis 2
but who so blind is in-mind that anything in the-moving
corporibus rationis quod praeter humanam dispositionem
of-bodies of-reason which beyond human arrangement
ac uoluntatem est, diuinae potentiae moderationique dare
and will is to-divine power and-governance to-grant
dubitet? nisi forte aut casibus tam rata subtilique
he-would-hesitate unless perhaps either by-chances so fixed and-fine
dimensione uel minutissimorum quorumque animalium membra
by-measurement even of-the-tiniest and-of-whatever living-things the-limbs
figurantur aut, quod casu quis negat, possit nisi ratione
are-shaped or what by-chance anyone denies he-could except by-reason
factum fateri aut uero per uniuersam naturam, quod
made to-confess or truly throughout the-whole nature what
in singulis quibusque rebus nihil arte humana satagente
in individual and-whatever things nothing with-art human being-busy
ordinatum miramur, alienare a secretissimo maiestatis
ordered we-marvel-at to-estrange from the-most-secret of-majesty
arbitrio ullis nugis uanae opinionis audebimus. at enim
judgment any by-trifles of-empty opinion we-shall-dare but indeed
hoc ipsum est plenius quaestionum, quod membra pulicis
this itself is fuller of-questions that the-limbs of-a-flea
disposita mire atque distincte sunt, cum interea humana
arranged wonderfully and distinctly are while meanwhile human
uita innumerabilium perturbationum inconstantia uersetur et
life of-countless disturbances in-the-unsteadiness is-tossed and
fluctuet. sed hoc pacto, si quis tam minutum cerneret, ut
wavers but in-this manner if anyone so minutely should-see that
in uermiculato pauimento nihil ultra unius tessellae modulum
in a-mosaic pavement nothing beyond of-one little-tile the-span
acies eius ualeret ambire, uituperaret artificem uelut
the-keenness of-him could to-encompass he-would-blame the-craftsman as

ordinationis et compositionis ignarum eo, quod uarietatem
of-ordering and of-composition ignorant for-this that the-variety
lapillorum perturbatam putaret, a quo illa emblemata
of-the-pebbles disordered he-thought by whom those inlays
in unius pulchritudinis faciem congruentia simul cerni
into of-one beauty the-face agreeing together to-be-seen
conlustrarique non possent. nihil enim aliud minus eruditis
and-to-be-surveyed not could nothing for other less to-learned
hominibus accidit, qui uniuersam rerum coaptationem atque
men happens who the-whole of-things fitting-together and
conceptum inbecilla mente conplecti et considerare non
framing feeble with-mind to-embrace and to-consider not
ualentes, si quid eos offenderit, quia suae cogitationi
being-able if anything them has-offended because to-their-own thinking
magnum est, magnam rebus putant inhaerere foeditatem.
great it-is great in-things they-think to-inhere foulness

II · MAN UNKNOWN TO HIMSELF

The greatest cause of the error is that man is unknown to himself; to know himself he must withdraw from the senses and gather his mind back into itself. As one center measures a circle however wide, a mind poured out into many things is beaten apart and worn by a real beggary. He then names the place and the company at Verecundus' country house.

3 Cuius erroris maxima causa est, quod homo sibi ipse
of-which error the-greatest cause is that man to-himself himself
est incognitus. qui tamen ut se noscat, magna opus
is unknown who however that himself he-may-know a-great need
habet consuetudine recedendi a sensibus et animum in
has of-the-habit of-withdrawing from the-senses and the-mind into

se ipsum colligendi atque in se ipso retinendi. quod hi
itself very of-gathering and in itself very of-bolding which these
tantum adsecuntur, qui plagas quasdam opinionum, quas
only attain who the-blows certain of-opinions which
uitae cotidianae cursus infligit, aut solitudine inurunt aut
of-life daily the-course inflicts either with-solitude they-cauterize or
liberalibus medicant disciplinis.
liberal they-heal with-studies
Ita enim sibi animus redditus, quae sit pulchritudo
thus for to-itself the-mind restored what is the-beauty
uniuersitatis, intellegit, quae profecto ab uno cognominata
of-the-whole it-understands which assuredly from one named
est idcircoque illam uidere non licet animae, quae in multa
is and-therefore it to-see not is-allowed to-a-soul which into many-things
procedit sectaturque auiditate pauperiem, quam nescit sola
goes-forth and-pursues with-greed poverty which it-knows-not only
segregatione multitudinis posse uitari. multitudinem autem
by-the-separation of-multitude to-be-able to-be-shunned multitude but
non hominum dico sed omnium, quae sensus attingit. nec
not of-men I-say but of-all-things which sense touches and-not
mirere, quod eo egestatem patitur magis, quo magis
wonder that by-so-much want it-suffers the-more by-how-much the-more
appetit plura conplecti. ut enim in circulo quantumuis
it-craves more-things to-embrace as for in a-circle however
amplo unum est medium, quo cuncta conuergunt, quod
wide one is the-center to-which all-things converge which
centron geometrae uocant, et quamuis totius ambitus
centron the-geometers call and although of-the-whole circumference
partes innumerabiliter secari queant, nihil tamen est
the-parts innumerably to-be-cut they-can nothing yet there-is
praeter illud unum, quo cetera pariliter dimetiantur et
besides that one by-which the-rest equally are-measured-out and

quod omnibus quasi quodam aequalitatis iure dominetur,
which over-all as-if a-certain of-equality by-right holds-sway
hinc uero in quamlibet partem si egredi uelis, eo
from-here but into whatever part if to-go-out you-should-wish the-more
amittuntur omnia, quo in plurima pergitur, sic
are-lost all-things by-how-much into the-most-things one-presses-on so
animus a se ipse fusus inmensitate quadam diuerberatur
the-mind from itself it-itself poured-out by-a-vastness a-certain is-beaten-apart
et uera mendicitate conteritur, cum eum natura sua cogit
and true by-beggary is-worn-away since it nature its-own compels
ubique unum quaerere et multitudo inuenire non sinit.
everywhere one to-seek and multitude to-find not allows
4 Sed et haec, quae dixi, qualia sint et quae causa
but also these-things which I-have-said of-what-sort they-are and what cause
extet erroris animarum quoque modo et in unum
stands-out of-the-error of-souls and-in-what way and into one
congruant atque perfecta sint cuncta et tamen peccata
they-agree and perfect are all-things and yet sins
fugienda sint, assequeris profecto, mi Zenobi — sic enim
to-be-shunned are you-will-attain assuredly my Zenobius so for
mihi notum est ingenium tuum et pulchritudinis omnimodae
to-me known is the-nature your and of-beauty of-every-kind
amator animus sine libidinis inmoderatione atque sordibus,
a-lover mind without of-lust the-excess and filth
quod signum in te futurae sapientiae perniciosis cupiditatibus
which sign in you of-coming wisdom to-ruinous desires
diuino iure praescribit, ne tuam causam deseras falsis
divine by-right sets-a-bar lest your-own cause you-desert false
uoluptatibus inlectus, qua praeuaricatione nihil turpius
by-pleasures enticed than-which betrayal nothing more-shameful
et periculosius inueniri potest — assequeris ergo ista,
and more-dangerous to-be-found can you-will-attain therefore those-things

mihi crede, cum eruditioni operam dederis, qua purgatur
to-me believe when to-learning labor you-have-given by-which is-cleansed
et excolitur animus nullo modo ante idoneus, cui diuina
and is-cultivated the-mind in-no way before fit to-which divine
semina committantur. quod totum cuius modi sit et quem
seeds should-be-committed which whole of-what kind is and what
flagitet ordinem quidue studiosis et bonis ratio promittat
it-demands order or-what to-the-eager and good reason promises
qualemque uitam nos uiuamus, carissimi tui, et quem
and-what-sort-of life we live most-dear-ones your and what
fructum de liberali otio carpamus, hi te libri satis, ut
fruit from liberal leisure we-gather these you books sufficiently as
opinor, edocebunt nomine tuo nobis quam nostra elaboratione
I-suppose will-teach by-the-name your to-us than our labor
dulciores, praesertim si te in ipsum ordinem, de quo ad te
sweeter especially if yourself into the-very order about which to you
scribo, meliora eligens inserere atque coaptare uolueris.
I-write the-better-things choosing to-insert and to-fit you-shall-have-wished
Nam cum stomachi dolor scholam me deserere coegisset, 5
for when of-the-stomach pain the-school me to-abandon had-forced
qui iam, ut scis, etiam sine ulla tali necessitate in
who already as you-know even without any such necessity into
philosophiam confugere moliebar, statim me contuli ad
philosophy to-flee was-laboring at-once myself I-betook to
uillam familiarissimi nostri Uerecundi. quid dicam eo
the-country-house of-most-intimate our Verecundus what shall-I-say with-him
libente? nosti optime hominis cum in omnes tum uero
willing you-know best of-the-man both toward all and indeed
in nos beniuolentiam singularem. ibi disserebamus inter
toward us the-goodwill singular there we-discussed among
nos, quaecumque uidebantur utilia adhibito sane stilo,
ourselves whatever seemed useful having-been-applied indeed the-pen

quo cuncta exciperentur, quod uidebam conducere ualetudini
by-which all-things were-taken-down which I-saw to-profit the-health
meae. cum enim nonnulla loquendi cura detinerer, nulla inter
my since for by-some of-speaking care I-was-held no during
disputandum inrepebat immoderata contentio; simul etiam,
the-arguing crept-in immoderate straining at-the-same-time also
ut, si quid nostrum litteris mandare placuisset, nec aliter
so-that if anything of-ours to-letters to-commit it-had-pleased neither otherwise
dicendi necessitas nec labor recordationis esset. agebant
of-speaking the-necessity nor the-labor of-recollection would-be were-carrying-on
autem ista mecum Alypius et Nauigius, frater meus, et
but these-things with-me Alypius and Navigius brother my and
Licentius repente admirabiliter poeticae deditus; Trygetium
Licentius suddenly wonderfully to-poetry devoted Trygetius
item nobis militia reddiderat, qui tamquam ueteranus
likewise to-us military-service had-given-back who like a-veteran
adamauit historiam; etiam in libris nonnihil habebamus.
fell-in-love-with history also in books something we-were-having

III · THE SOUND OF THE WATER

Waking in the night, Augustine hears the water channel behind the baths running now loud and now faint, and cannot find the cause. Licentius, betrayed awake by scaring shrew-mice, offers one: autumn leaves packed in the narrows give way and gather again. Then he says nothing happens beyond order; Augustine warns him off his verses on Pyramus, and he undertakes to defend order.

6 Sed nocte quadam, cum euigilassem de more mecumque
but on-a-night a-certain when I-had-woken according-to custom and-with-myself
ipse tacitus agitarem, quae in mentem nescio unde
I-myself silent was-turning-over the-things-which into mind I-know-not whence

ueniebant — nam id mihi amore inueniendi ueri iam
were-coming for this for-me by-the-love of-finding of-the-truth already
in consuetudinem uerterat, ut aut primam, si tales curae
into a-habit had-turned that either the-first if such cares
inerant, aut certe ultimam, dimidiam tamen fere noctis
were-within or at-least the-last half yet nearly of-the-night
partem peruigil quodcumque cogitarem, nec me patiebar
part wide-awake whatever I-would-think-on nor myself I-suffered
adulescentium lucubrationibus a me ipso auocari, quia
of-the-young-men by-the-night-studies from myself very to-be-called-away because
et illi per totum diem tantum agebant, ut nimium mihi
also they through the-whole day so-much were-doing that too-much to-me
uideretur, si aliquid etiam noctium in studiorum laborem
it-would-seem if any even of-the-nights for of-studies the-labor
usurparent, et id a me ipsi quoque praeceptum
they-should-usurp and this from me they-themselves also as-a-precept
habebant, ut aliquid et praeter codices secum agerent
had that something also besides books with-themselves they-should-do
et sese habitare consuefacerent animum — ergo, ut
and themselves to-inhabit they-should-accustom the-mind therefore as
dixi, uigilabam, cum ecce aquae sonus pone balneas, quae
I-said I-was-awake when behold of-water the-sound behind the-baths which
praeterfluebat, eduxit me in aures et animaduersus est
was-flowing-past drew-out me into ears and noticed it-was
solito adtentius. mirum admodum mihi uidebatur, quod
than-usual more-attentively wonderful exceedingly to-me it-seemed that
nunc clarius nunc pressius eadem aqua strepebat silicibus
now more-clearly now more-faintly the-same water was-rattling on-the-stones
inruens. coepi a me quaerere, quaenam causa esset. fateor,
rushing I-began of myself to-ask what-indeed the-cause was I-confess
nihil occurrebat, cum Licentius lecto suo inportunos
nothing occurred when Licentius from-bed his-own the-troublesome

percusso iuxta ligno sorices terruit seseque uigilantem
having-been-struck beside the-wood shrew-mice frightened and-himself awake
hoc modo indicauit. cui ego: Animaduertis, inquam, Licenti
in-this way showed to-whom I do-you-notice said-I Licentius
— nam uideo tibi Musam tuam lumen ad lucubrandum
for I-see for-you the-Muse your a-lamp for night-work
accendisse — quomodo canalis iste inconstanter sonet?
to-have-lit how the-channel that unevenly sounds
— Iam, inquit, mihi hoc non est nouum. nam desiderio
already says-he to-me this not is new for by-the-longing
serenitatis cum expergefactus aliquando aurem admouissem,
for-fair-weather when awakened once my-ear I-had-put-close
ne imber ingrueret, hoc agebat aqua ista, quod nunc. —
lest rain should-fall-upon-us this was-doing water that which now
Approbauit Trygetius. nam et ipse in eodem conclaui lecto
approved Trygetius for also himself in the-same room bed
suo cubans uigilabat nobis nescientibus — erant enim
his-own lying was-awake with-us not-knowing there-were for
tenebrae — quod in Italia etiam pecuniosis prope necesse est.
darkness which in Italy even for-the-moneyed almost necessary is
7 Ergo ubi uidi scholam nostram, quantacumque aderat —
therefore when I-saw school our however-much-of-it was-present
nam et Alypius et Nauigius in urbem ierant — etiam illis
for both Alypius and Navigius into the-city had-gone even at-those
horis non sopitam, et me cursus ille aquarum aliquid de
hours not lulled-asleep and me the-running that of-the-waters something about
se dicere admonebat: Quidnam nobis, inquam, uidetur esse
itself to-say was-prompting what-indeed to-us said-I seems to-be
causae, quod sic alternat hic sonus? non enim quemquam
of-cause that thus alternates this sound not for that-anyone
putamus his horis uel transitu uel re aliqua lauanda
we-think at-these hours either by-passing or by-a-thing some to-be-washed

totiens illum meatum interpellare. — Quid putas, inquit
so-often that flow to-interrupt what do-you-think says
Licentius, nisi alicubi folia cuiuscemodi, quae autumno
Licentius except(-that) somewhere leaves of-some-kind which in-autumn
perpetua copioseque decidunt, angustiis canalis intertrusa
continually and-plentifully fall in-the-narrows of-the-channel thrust-in
uinci aliquando atque cedere, ubi autem unda, quae
to-be-overcome at-times and to-give-way when but the-wave which
urgebat, pertransierit, rursum colligi atque stipari aut
was-pressing has-passed-through again to-be-gathered and to-be-packed or
aliquid aliud uario casu foliorum natantium fieri,
something else varied by-the-chance of-leaves floating to-happen
quod ad illum fluxum nunc refrenandum nunc emittendum
which for that flow now to-be-checked now to-be-let-go
similiter ualeat? — Uisum est mihi probabile aliud non
alike avails seemed it to-me probable anything-else not
habenti confessusque sum laudans ingenium eius nihil me
having and-confessed I-have praising the-wit of-him nothing that-I
inuenisse, cum diu quaesissem, cur ita esset.
to-have-found though long I-had-sought why so it-was
Tum interposito modico silentio: Merito, inquam, tu 8
then having-been-interposed a-brief silence deservedly said-I you
nihil mirabaris et apud Calliopam te intus tenebas. —
nothing were-wondering-at and with Calliope yourself within were-keeping
Merito, inquit ille, sed modo plane dedisti mihi magnum
deservedly says he but just-now plainly you-have-given to-me a-great
mirari. — Quidnam hoc est? inquam. — Quod tu, inquit,
wondering what-indeed this is said-I that you says-he
ista miratus es. — Unde enim solet, inquam, oboriri
these-things wondered-at have whence for is-wont said-I to-arise
admiratio aut quae huius uitii mater est nisi res insolita
wonder or what of-this fault the-mother is except a-thing unusual

praeter manifestum causarum ordinem? — Et ille: ‘Praeter
beyond the-manifest of-causes order and he beyond
manifestum’ inquit, accipio; nam praeter ordinem nihil mihi
the-manifest says-he I-accept for beyond order nothing to-me
fieri uidetur. — Hic ego erectior spe alacriore, quam
to-happen seems at-this I more-erect with-a-hope more-eager than
soleo esse, cum aliquid ab his requiro, quod rem tantam
I-am-wont to-be when something from these I-ask because a-matter so-great
et tam subito heri paene ad ista conuersus adulescentis
and so suddenly yesterday almost to these-things turned of-the-youth
animus concepisset nulla umquam de his rebus inter nos antea
the-mind had-conceived no ever about these matters between us before
quaestione agitata: Bene, inquam, bene; sed prorsus bene
question having-been-stirred well said-I well but utterly well
multum sensisti, multum ausus es. hoc, mihi crede,
much you-have-perceived much dared you-have this to-me believe
longo interuallo transcendit Heliconem, ad cuius uerticem
by-a-long interval it-surpasses Helicon to whose summit
tamquam ad caelum peruenire conaris. sed peruellem
as-if to heaven to-come you-strive but I-should-much-wish
adesses huic sententiae; nam eam labefactare temptabo. —
you-stood-by this opinion for it to-shake I-shall-try
Sine, inquit, modo me mihi, quaeso te; nam ualde in
leave says-he only me to-myself I-beg you for strongly on
aliud intendi animum. — Hic ego nonnihil metuens,
another-thing I-have-bent my-mind at-this I somewhat fearing
ne studio poeticae penitus prouolutus a philosophia longe
lest by-the-zeal for-poetry utterly rolled-along from philosophy far
raperetur: Inritor, inquam, abs te uersus istos tuos omni
he-should-be-swept I-am-provoked said-I by you verses those your every
metrorum genere cantando et ululando insectari, qui inter te
of-meters with-kind by-singing and by-howling to-hound which between you

atque ueritatem inmaniorem murum quam inter amantes tuos
and the-truth a-more-monstrous wall than between the-lovers your
conantur erigere; nam in se illi uel inolita rimula
they-try to-raise for to each-other they at-least inborn through-a-little-chink
respirabant. Pyramum enim ille tum canere instituerat.
drew-breath Pyramus for he then to-sing had-set-about
Quod cum seueriore quam putabat uoce dixissem, subticuit 9
which when sterner than he-thought with-a-voice I-had-said he-fell-silent
aliquantum. et ego iam reliqueram coeptam et ad me
for-a-while and I already had-left-off what-I-began and to myself
redieram, ne frustra occupare praeoccupatum atque inepte
I-had-returned lest in-vain to-take-up one-already-taken-up and foolishly
uellem; tum ille: Egomet meo indicio quasi sorex,
I-should-wish then he I-myself my-own by-betrayal like a-shrew-mouse
inquit, non dictum est commodius apud Terentium quam nunc
says-he not said is more-aptly in Terence than now
dici a me de me potest; sed sane illud ultimum fortasse
to-be-said by me about myself it-can but indeed that last-part perhaps
in contrarium uertetur; quod enim ait ille: hodie perii,
into the-opposite will-be-turned what for says he today I-have-perished
ego forte hodie inueniar. nam si non contemnitis, quod
I perhaps today shall-be-found for if not you-scorn what
superstitiosi solent, etiam de muribus augurari, si ego illum
the-superstitious are-wont even from mice to-take-omens if I that
murem uel soricem, qui me tibi uigilantem detulit, strepitu
mouse or shrew-mouse which me to-you awake reported by-the-noise
meo commonui, si quid sapit, redire in cubile suum
my I-warned if any it-has-sense to-return into its-hole own
secumque conquiescere, cur non ego ipse isto strepitu uocis tuae
and-with-itself to-rest why not I myself that by-the-noise of-voice your
commonear philosophari potius quam cantare? nam illa est, ut
should-be-warned to-philosophize rather than to-sing for that is as

tibi cotidie probanti iam coepi credere, uera et inconcussa
to-you daily proving now I-have-begun to-believe the-true and unshaken
nostra habitatio. quare, si tibi molestum non est atque id
our dwelling wherefore if to-you troublesome not it-is and that
fieri debere arbitraris, roga quod uis; defendam, quantum
to-be-done ought you-judge ask what you-will I-shall-defend as-much-as
possum, ordinem rerum nihilque praeter ordinem fieri
I-can the-order of-things and-that-nothing beyond order to-happen
posse asseram. tantum enim eum animo imbibi
to-be-able I-shall-maintain so-much for it with-my-mind I-have-drunk-in
atque hausi, ut, etiamsi me quisquam in hac disputatione
and drained that even-if me anyone in this debate
superarit, etiam hoc nulli temeritati sed rerum ordini
shall-have-beaten even this to-no randomness but of-things to-the-order
tribuam. neque enim res ipsa, sed Licentius superabitur.
I-shall-assign nor for the-matter itself but Licentius will-be-beaten

IV · NOTHING WITHOUT A CAUSE

Trygetius favors order but is uncertain; Licentius declares himself certain. Augustine, more delighted than he had dared hope, pours out a verse praying that the father god so act — not the Apollo of caves and incense but truth itself, whose prophets are all who can be wise. Licentius argues that nothing falls otherwise than it must, though the causes lie hidden from the senses.

10 Ego rursum gaudens eis me restitui. tum Trygetio:
I again rejoicing to-them myself restored then to-Trygetius
Quid, inquam, tibi uidetur? — Faueo quidem, inquit,
what said-I to-you seems I-favor indeed says-he
ordini plurimum, sed incertus sum tamen et rem tantam
order most but uncertain I-am nevertheless and a-matter so-great

diligentissime discuti cupio. — Fauorem, inquam, tuum
most-carefully to-be-examined I-desire the-favor said-I your
illa ergo pars habeat; nam quod incertus es, etiam cum
that therefore side let-have for that uncertain you-are even with
Licentio ac me ipso tibi puto esse commune. — Prorsus,
Licentius and me myself to-you I-think to-be common altogether
ait Licentius, ego huius sententiae certus sum. quid enim
says Licentius I of-this opinion certain am why for
dubitem parietem, cuius mentionem fecisti, antequam
should-I-hesitate the-wall of-which mention you-have-made before
plane se erexit, diruere? non enim uere poetica tantum me
fully itself it-has-raised to-throw-down not for truly poetry so-much me
auertere a philosophia potest, quantum inueniendi ueri
to-turn-away from philosophy can as of-finding of-the-truth
diffidentia. — Tum Trygetius gaudentibus uerbis: Habemus,
distrust then Trygetius rejoicing with-words we-have
inquit, iam, quod plus est, Licentium non Academicum. eos
says-he now what more is Licentius not an-Academic them
enim ille studiosissime defendere solebat. — Haec modo,
for he most-zealously to-defend was-wont these-things just
inquit, omitte quaeso, ne me hoc uafrum quiddam et
says-he let-go I-beg lest me this sly something and
captatorium a nescio qua diuina re, quae mihi se ostentare
ensnaring from I-know-not what divine thing which to-me itself to-show
coepit et cui me inhiantem suspendo, detorqueat
has-begun and on-which myself gaping I-hang should-wrench-away
atque disrumpat. — Hic ego multo uberius cernens abundare
and break-apart at-this I by-much more-richly seeing to-overflow
laetitias meas, quam uel optare aliquando ausus sum, uersum
joys my than even to-hope-for ever dared I-have the-verse
istum gestiens effudi: sic pater ille deus faciat! perducet
that exulting I-poured-out so father that God may-he-do will-lead

enim ipse, si sequimur, quo nos ire iubet atque ubi ponere
for himself if we-follow whither us to-go he-bids and where to-set
sedem, qui dat modo augurium nostrisque inlabitur animis.
a-seat who gives but-now the-augury and-into-our glides minds
nec enim altus Apollo est, qui in speluncis in montibus in
and-not for the-high Apollo is who in caves in mountains in
nemoribus nidore turis pecudumque calamitate concitatus
groves by-the-reek of-incense and-of-cattle by-the-slaughter roused
inplet insanos, sed alius profecto est, alius ille altus ueridicus
fills the-frenzied but another assuredly is another that high truth-speaking
atque ipsa — quid enim uerbis ambiam? — ueritas,
and itself why for with-words should-I-go-about the-truth
cuius uates sunt, quicumque possunt esse sapientes. ergo
whose prophets are whoever can be wise therefore
adgrediemur, Licenti; freti pietate cultores uestigiis nostris
we-shall-set-to Licentius relying on-piety as-worshipers with-footsteps our
ignem perniciosum fumosarum cupiditatum opprimamus.
the-fire destroying of-smoky desires let-us-stamp-out

11 Iam, inquit, interroga, oro te, si possim hoc tantum
now says-he ask I-beg you whether I-can this only
nescio quid explicare et uerbis et meis. — Hoc ipsum,
I-know-not what to-unfold both in-words and my-own this very
inquam, mihi responde, primo unde tibi uideatur aqua ista
said-I to-me answer first whence to-you it-seems water that
non temere sic sed ordine influere. nam quod ligneolis
not at-random thus but by-order to-flow-in for that little-wooden
canalibus superlabitur et ducitur usque in usus nostros,
in-channels it-glides-along and is-led right into the-uses our
potest ad ordinem pertinere. factum est enim ab hominibus
can to order belong done it-was for by men
ratione utentibus, ut uno eius itinere simul et biberent
reason using that by-one of-it course at-once both they-might-drink

et lauarent, et pro locorum oportunitatibus consequens
and wash and according-to of-the-places the-conveniences consequent
erat, ut ita fieret, quod uero illa, ut dicis, folia
it-was that so it-should-be-done but-that indeed those as you-say leaves
sic inciderunt, ut hoc, quod ammirati sumus, eueniret,
so fell that this which wondered-at we-have should-come-about
quo tandem rerum ordine ac non casu potius factum
by-what then of-things order and not by-chance rather done
putabimus? — Quasi uero, inquit ille, aliter, atque ceciderunt,
shall-we-think as-if indeed says he otherwise than they-fell
debuisse aut potuisse cadere cuiquam uideri potest
to-have-had-to or to-have-been-able to-fall to-anyone to-seem can
serenissime intuenti nihil posse fieri sine causa. quid?
most-calmly to-one-considering nothing to-be-able to-happen without a-cause what
iam uis persequar situs arborum atque ramorum
now do-you-wish I-should-trace the-positions of-the-trees and of-the-branches
ipsumque pondus, quantum natura foliis imposuit? quid?
and-the-very weight how-much nature on-the-leaves has-laid what
aeris uel mobilitatem, qua uolitant, uel mollitiam, qua
of-the-air either the-motion by-which they-flit or the-softness by-which
descendunt, uariosque lapsus pro affectione caeli pro
they-sink and-the-varied fallings according-to the-condition of-the-sky according-to
onere pro figuris suis ceterisque innumerabilibus
weight according-to shapes their-own and-the-other countless
atque obscurioribus causis quid me attinet quaerere?
and more-obscure causes why me does-it-concern to-ask
latent ista sensus nostros, penitus latent; illud
they-lie-hidden-from these-things the-senses our utterly they-lie-hidden that
tamen, quod adgressae quaestioni satis est, nescio quo
yet which for-the-undertaken question enough is I-know-not by-what
modo animum non latet, nihil fieri sine causa. potest
way the-mind not escapes nothing to-happen without a-cause can

enim odiosus percontator pergere quaerere: quae causa erat,
for a-tiresome questioner go-on to-ask what cause there-was
ut ibi arbores ponerentur? respondebo secutos esse homines
that there trees should-be-planted I-shall-answer followed to-have that-men
uber terrae. quid, si fructuosae arbores non sunt ac
the-richness of-the-soil what if fruitful the-trees not are and
temere natae sunt? et hic respondebo nos parum uidere;
at-random born are and here I-shall-answer that-we too-little see
nam temerariam quae illas genuit nequaquam esse naturam.
for random which them begot by-no-means to-be the-nature
quid plura? aut aliquid sine causa fieri docear
why more either that-something without a-cause to-happen let-me-be-shown
aut nihil fieri nisi certo causarum ordine credite.
or that-nothing to-happen except fixed of-causes by-order believe

V · THE BARREN TREES

Augustine asks for whose benefit nature made the trees that bear no fruit, and Trygetius answers that trees serve men by shade and timber as well as fruit. Licentius tells him not to answer: Augustine should rather show them how anything happens that no cause preceded. Then he leaps from bed praising God for administering all things in order — even their waking, and the words now being written down.

12 Cui ego: Licet, inquam, me odiosum percontatorem uoces
to-whom I although said-I me a-tiresome questioner you-may-call
— uix enim possum non esse, qui expugnaui, ne cum
hardly for I-can not be-one who have-forced-my-way that-not with
Pyramo et Thisbe conloquereris — pergam tamen quaerere
Pyramus and Thisbe you-should-talk I-shall-go-on yet to-ask
abs te. natura ista, quam uis uideri ordinatam, cui
of you nature that which you-wish to-seem ordered for-whose

bono — ut de ceteris rebus innumerabilibus taceam —
good that about the-other things countless I-say-nothing
istas ipsas arbores, quae fructus non afferunt, procreauit? —
those very trees which fruits not bring has-brought-forth
At illo cogitante, quid diceret, ait Trygetius: Numquidnam
but while-he was-thinking what he-should-say says Trygetius surely-not
usus arbustorum in solis fructibus praebetur hominibus?
the-use of-trees in only fruits is-offered to-men
quanta sunt alia, quae umbra, lignis, quamuis
how-many are other-things which by-shade by-timber however-you-please
postremo, quae ipsis frondibus seu foliis fiant? — Noli
finally which by-the-very boughs or leaves come-about do-not
obsecro, inquit ille, interrogationibus eius haec reddere.
I-entreat says he to-the-questions of-him these-things return
innumerabilia sunt enim, quae proferri possunt, ex
countless are for which to-be-brought-forward can out-of
quibus nulla est hominibus utilitas aut certe ita latet uel
which no is to-men usefulness or at-least so lies-hidden or
inbecilla est, ut ab hominibus, praesertim nobis, erui
feeble is that by men especially us to-be-dug-out
defendiue non possit. ipse potius nos doceat, quomodo
or-to-be-defended not it-can he-himself rather us let-teach how
aliquid fiat, quod non causa praecesserit. — Post,
anything comes-about which not a-cause has-gone-before afterward
inquam, ista uidebimus. non enim iam me necesse est
said-I those-things we-shall-see not for now that-I necessary is
esse doctorem, cum tu, qui iam tantae rei te certum
to-be the-teacher since you who already of-so-great a-matter yourself certain
esse professus es, adhuc me nihil docueris nimium discere
to-be professed have thus-far me nothing have-taught exceedingly to-learn
cupientem et propter hoc solum dies noctesque uigilantem.
desiring and for this alone days and-nights keeping-awake

13 Quo me mittis? inquit; an quia te leuius sequor quam
whither me do-you-send says-he or because you more-lightly I-follow than
illa folia uentos, quibus in profluentem iaciuntur, ut eis
those leaves the-winds by-which into the-stream they-are-cast so-that for-them
cadere parum sit, nisi etiam trahantur? nam quid aliud
to-fall too-little is unless also they-are-dragged for what else
erit, cum Licentius et Augustinum et ea quae sunt in
will-it-be when Licentius both Augustine and those-things which are in
media philosophia docet? — Noli obsecro, inquam, aut te
the-midst-of philosophy teaches do-not I-entreat said-I either yourself
tantum abicere aut me extollere. nam et ego in philosophia
so-much cast-down or me lift-up for also I in philosophy
puer sum et non nimis curo, cum interrogo, per quem mihi
a-boy am and not overmuch I-care when I-question through whom to-me
ille respondeat, qui me cotidie querulum accipit, cuius quidem
he answers who me daily complaining receives of-whom indeed
credo quandoque uatem futurum; neque hoc 'quandoque'
I-believe one-day a-prophet about-to-be and-not this one-day
forsitan longum est. sed tamen alii quoque multum sepositi ab
perhaps long is but still others also much set-apart from
huius modi studiis docere aliquid possunt, cum disserentium
of-this kind studies to-teach something can when of-those-discussing
societati quasi uinculis interrogationum coartantur.
to-the-fellowship as-if by-the-bonds of-questions they-are-bound-close
idem autem aliquid non est nihil. an non uides — tuo
the-same but something not is nothing or not do-you-see your-own
enim simili utar libentius — illa ipsa folia, quae
for comparison let-me-use the-more-gladly those very leaves which
feruntur uentis, quae undis innatant, resistere aliquantum
are-borne by-the-winds which on-the-waves float to-resist somewhat

praecipitanti se flumini et de rerum ordine homines
hurling itself to-the-river and about of-things the-order men
commonere, si tamen hoc, quod abs te defenditur, uerum est?
to-remind if indeed this which by you is-defended true is
Hic ille lecto etiam exiliens prae laetitia: Quis neget, 14
at-this he from-the-bed even leaping for joy who would-deny
deus magne, inquit, te cuncta ordine administrare? quam
God great says-he that-you all-things by-order to-administer how
se omnia tenent! quam ratis successionibus in nodos
each-other all-things hold how fixed by-successions into knots
suos urgentur! quanta et quam multa facta sunt, ut
their-own they-are-pressed how-great and how many done are that
haec loqueremur! quanta fiunt, ut te inueniamus! unde
these-things we-should-speak how-many happen that you we-may-find whence
enim hoc ipsum nisi ex rerum ordine manat et ducitur,
for this itself except out-of of-things the-order flows and is-drawn
quod euigilauimus, quod illum sonum aduertisti, quod
that we-woke that that sound you-noticed that
quaesisti tecum causam, quod tu causam tantillae rei
you-sought with-yourself the-cause that you the-cause of-so-tiny a-thing
non inuenisti? sorex etiam prodit, ut ego uigilans
not you-found a-shrew-mouse even comes-forth that I awake
prodar. postremo tuus etiam ipse sermo te fortasse id
should-be-betrayed finally your even very speech you perhaps that
non agente — non enim cuiquam in potestate est, quid
not doing not for to-anyone in power is what
ueniat in mentem — sic nescio quo modo circumagitur,
comes into mind so I-know-not by-what way it-is-turned-about
ut me ipse doceat, quid tibi debeam respondere. namque
that me itself it-teaches what to-you I-ought to-answer for-indeed
oro te, si haec, quae a nobis dicta sunt, litteris,
I-beg you if these-things which by us said have-been to-writing

ut instituisti, mandata peruagentur paulo latius ad
as you-have-arranged committed should-range a-little more-widely to
hominum famam, nonne ita res magna uidetur, ut de
of-men the-report surely so a-matter great it-seems that about
illa consultus aliqui uates magnus aut Chaldeus respondere
it consulted some seer great or Chaldean to-answer
debuerit, multo antequam euenit? quodsi respondisset, ita
ought-to-have much before it-came-about and-if he-had-answered so
diuinus diceretur, ita efferretur laudibus omnium, ut
a-diviner he-would-be-called so he-would-be-exalted by-the-praises of-all that
tamen ex eo nemo quaereret, cur folium ex arbore ceciderit
yet from him no-one would-ask why a-leaf from the-tree fell
aut utrum mus oberrans iacenti homini molestus fuerit.
or whether a-mouse wandering-about lying-down to-a-man troublesome was
numquidnam enim talia futura quisquam illorum aut
surely-not for such-things about-to-be any of-them either
per se dixit aliquando aut a consultore coactus est dicere?
of himself said ever or by an-inquirer forced was to-say
atqui si futurum quendam librum non ignobilem diceret
and-yet if to-come a-certain book not undistinguished he-should-foretell
et id necessario euenturum uideret — non enim posset
and that necessarily about-to-come-about he-should-see not for he-could
aliter diuinare — profecto quidquid uolutatio foliorum in
otherwise divine assuredly whatever the-tumbling of-leaves in
agro, quidquid uilissima bestiola in domo facit, tam sunt in
the-field whatever the-meanest little-creature in the-house does as are in
rerum ordine necessaria quam illae litterae. his enim uerbis
of-things the-order necessary as those writings by-these for words
fiunt, quae sine illis praecedentibus uilissimis rebus
they-come-about which without those preceding meanest things
nec in mentem uenire possent nec ore procedere
neither into mind to-come could nor from-the-mouth to-issue

posterisque mandari. quare iam, rogo, nemo ex me
and-to-posterity to-be-committed wherefore now I-beg let-no-one of me
quaerat, cur quidque fiat. satis est nihil fieri, nihil
ask why each-thing comes-about enough it-is that-nothing to-happen nothing
gigni, quod non aliqua causa genuerit ac mouerit.
to-be-begotten which not some cause has-begotten and has-set-in-motion

VI · NOTHING CONTRARY TO ORDER

Augustine tells the young man he plainly does not know how much, and by what men, has been said against divination, then asks whether the order he has taken up seems good or evil. Licentius finds a middle state, order being neither good nor evil; nothing can be contrary to what has occupied the whole, and error is no exception, since no one errs without a cause. Then, as though seized, he calls on words to help him say that both good and evil stand in order.

Apparet te, inquam, nescire, adulescens, quam multa et
it-appears that-you said-I not-to-know young-man how many-things and
a qualibus uiris contra diuinationem dicta sint. sed responde
by what-sort-of men against divination said have-been but answer
nunc, non utrum fiat aliquid sine causa — nam id iam
now not whether comes-about anything without a-cause for that already
uideo te nolle respondere — sed ordo iste susceptus
I-see you to-be-unwilling to-answer but order that taken-up
tuus bonumne quicquam an malum tibi esse uideatur. — Et
of-yours good-whether anything or evil to-you to-be seems and
ille submorans: Non, inquit, sic rogasti, ut unum de duobus
he hesitating-a-little not says-he thus you-have-asked that one of the-two
queam respondere. uideo hic enim quandam medietatem. nam
I-can to-answer I-see here for a-certain middle-state for
ordo mihi nec bonum nec malum uidetur. — Quid saltem
order to-me neither good nor evil seems what at-least

censes, inquam, ordini esse contrarium? — Nihil, ait ille;
do-you-judge said-I to-order to-be contrary nothing says he
nam quomodo esse quicquam contrarium potest ei rei,
for how to-be anything contrary can to-that thing
quae totum occupauit, totum obtinuit? quod enim erit ordini
which the-whole has-taken-up the-whole has-held what for will-be to-order
contrarium, necesse erit esse praeter ordinem; nihil autem
contrary necessary it-will-be to-be outside order nothing but
esse praeter ordinem uideo: nihil igitur ordini oportet putare
to-be outside order I-see nothing therefore to-order it-behooves to-think
esse contrarium. — Ergone, ait Trygetius, contrarius ordini
to-be contrary then-whether says Trygetius contrary to-order
error non est? — Nullo modo, inquit; nam neminem uideo
error not is in-no way says-he for no-one I-see
errare sine causa; causarum autem series ordine includitur
to-err without a-cause of-causes but the-chain by-order is-enclosed
et error ipse non solum gignitur causa sed etiam gignit
and error itself not only is-begotten by-a-cause but also begets
aliquid, cui e causa fit. quam ob rem quo
something to-which from a-cause it-comes-to-be which on-account-of thing in-which
extra ordinem non est, eo non potest ordini esse contrarius.
outside order not it-is therein not it-can to-order to-be contrary

16 Et cum tacuisset Trygetius egoque me ipsum non
and when had-fallen-silent Trygetius and-I me myself not
caperem gaudio, quod uidebam adulescentem, carissimi
could-contain for-joy because I-was-seeing the-youth of-a-most-dear
amici filium, etiam meum fieri, nec solum, uerum
friend the-son also mine to-become and-not only but
in amicum quoque iam mihi surgere atque grandescere
into a-friend also already for-me to-rise and to-grow-great
et, cuius studium uel in mediocres litteras desperaueram,
and whose zeal even for middling letters I-had-despaired-of

quasi respecta possessione sua toto impetu in
as-if having-been-looked-back-on the-possession his-own with-all force into
mediam uenire philosophiam — quod dum tacitus miror
the-midst-of to-come philosophy which while silent I-marvel-at
et exaestuo in gratulatione, subito ille quasi mente quadam
and I-boil-over in rejoicing suddenly he as-if by-a-mind a-certain
correptus exclamat: o si possem dicere quod uolo! rogo, ubiubi
seized cries-out O if I-could say what I-wish I-beg wherever
estis, uerba, succurrite. et bona et mala in ordine
you-are words come-to-my-aid both good-things and evil-things in order
sunt. credite, si uultis; nam quomodo id explicem nescio.
are believe-it if you-will for how it I-may-explain I-know-not

VII · WHETHER GOD LOVES EVILS

Trygetius presses the consequence: if evils are held within order, and order flows from God and is loved by him, then God loves evils. Licentius answers that God loves order for this very reason: through it he does not love evils, and the beauty of all things is shaped out of contraries, as from antitheses in a speech. He then asks whether God is just, since justice requires distinction. Augustine defers his answer to daylight and says why this is sent to Zenobius.

Ego mirabar et tacebam. Trygetius autem ubi uidit 17
I was-marveling and was-silent Trygetius but when he-saw
hominem paululum quasi digesta ebrietate affabilem factum
the-man a-little as-if dispersed drunkenness approachable made
redditumque conloquio: Absurdum, inquit, mihi uidetur,
and-restored to-conversation absurd says-he to-me seems
Licenti, et plane alienum a ueritate quod dicis; sed
Licentius and utterly foreign from truth what you-say but
quaeso patiare me paululum nec proturbes clamitando. —
I-beg allow me a-little and-not drive-off by-shouting

Dic quod uis, ait ille; non enim metuo, ne me auferas
say what you-will says he not for I-fear lest me you-carry-away
ab eo, quod uideo ac paene teneo. — Utinam, inquit, ab
from that which I-see and almost hold would-that says-he from
eo quem defendis ordine deuius non sis! non tanta
that which you-defend order astray not may-you-be not by-so-great
in deum feraris, ut mitius loquar, incuria. quid
against God may-you-be-carried that more-gently I-may-speak carelessness what
enim potuit dici magis impium quam etiam mala ordine
for could to-be-said more impious than even evils by-order
contineri? certe enim deus amat ordinem. — Uero amat, ait
to-be-held surely for God loves order truly he-loves says
ille; ab ipso manat, cum ipso est, et si quid potest de
he from him it-flows with him it-is and if anything can about
re tantum alta conuenientius dici, cogita quaeso ipse
a-matter so deep more-fittingly to-be-said think I-beg yourself
tecum. nec enim sum idoneus, qui te ista nunc
with-yourself and-not for I-am fit who you these-things now
doceam. — Quid cogitem? inquit Trygetius; accipio prorsus
should-teach what should-I-think says Trygetius I-accept outright
quod dicis satisque mihi est in eo, quod intellego. certe enim
what you-say and-enough for-me is in that which I-understand surely for
et mala dixisti ordine contineri et ipsum ordinem manare
both evils you-said by-order to-be-held and the-very order to-flow
a summo deo atque ab eo diligi. ex quo sequitur,
from the-highest God and by him to-be-loved out-of which it-follows
ut et mala sint a summo deo et mala deus diligat.
that both evils are from the-highest God and evils God loves
18 In qua conclusione timui Licentio. at ille ingemescens
at which conclusion I-feared for-Licentius but he groaning
difficultate uerborum nec omnino quaerens, quid responderet,
at-the-difficulty of-words and-not at-all seeking what he-should-answer

sed quem ad modum quod respondendum erat promeret:
but in-what to manner what to-be-answered was he-should-bring-out
Non diligit deus mala, inquit, nec ob aliud, nisi
not loves God evils says-he and-not for another-reason except
quia ordinis non est, ut et deus mala diligat; et ordinem
because of-order not it-is that also God evils should-love and order
ideo multum diligit, quia per eum non diligit mala. at
therefore much he-loves because through it not he-loves evils but
uero ipsa mala qui possunt non esse in ordine, cum deus
indeed those-very evils how can-they not be in order since God
illa non diligat? nam iste ipse est malorum ordo, ut non
them not loves for this very is of-evils the-order that not
diligantur a deo. an paruus rerum ordo tibi uidetur, ut et
they-are-loved by God or small of-things an-order to-you seems that both
bona deus diligat et non diligat mala? ita nec praeter
good-things God should-love and not should-love evils so and-not outside
ordinem sunt mala, quae non diligit deus, et ipsum tamen
order are evils which not loves God and the-very yet
ordinem diligit; hoc ipsum enim diligit, diligere bona
order he-loves this very-thing for he-loves to-love good-things
et non diligere mala, quod est magni ordinis et diuinae
and not to-love evils which is of-great order and of-divine
dispositionis. qui ordo atque dispositio quia uniuersitatis
arrangement which order and arrangement because of-the-whole
congruentiam ipsa distinctione custodit, fit, ut
the-agreement by-the-very distinction keeps it-comes-about that
mala etiam esse necesse sit. ita quasi ex antithetis quodam
evils also to-be necessary is so as-if out-of antitheses in-a-certain
modo, quod nobis etiam in oratione iucundum est, ex
way which to-us also in speech pleasing is out-of
contrariis, omnium simul rerum pulchritudo figuratur.
contraries of-all together things the-beauty is-shaped

19 Post hoc intersiluit modice et repente sese erigens, qua
after this he-paused briefly and suddenly himself raising where
Trygetius lectum habebat: Nam quaero ex te, quaeso, inquit,
Trygetius his-bed had for I-ask of you I-beg says-he
iustusne sit deus. — Tacebat ille nimis, ut postea retulit,
just-whether is God was-silent he exceedingly as afterward he-reported
ammirans et horrens subito condiscipuli et familiaris sui
marveling and shuddering suddenly of-his-fellow-pupil and friend his-own
afflatum noua inspiratione sermonem. quo tacente ille ita
breathed-upon by-a-new inspiration speech while-he being-silent he thus
secutus est: Si enim deum iustum non esse responderis,
gone-on he-has if for God just not to-be you-shall-have-answered
tu uideris quid agas, qui me dudum impietatis arguebas. si
you see what you-do who me a-while-ago of-impiety were-accusing if
autem, ut nobis traditur nosque ipsius ordinis necessitate
but as to-us it-is-handed-down and-we of-the-very order by-the-necessity
sentimus, iustus est deus, sua cuique distribuendo utique
feel just is God his-own to-each by-distributing assuredly
iustus est. quae autem distributio dici potest, ubi distinctio
just he-is what but distribution to-be-called can where distinction
nulla est? aut quae distinctio, si bona sunt omnia? quidue
none is or what distinction if good are all-things or-what
praeter ordinem reperiri potest, si dei iustitia bonorum
outside order to-be-found can if of-God by-the-justice of-the-good
malorumque meritis sua cuique redduntur? iustum
and-of-the-bad according-to-the-deserts their-own to-each are-rendered just
autem deum omnes fatemur: totum igitur ordine includitur.
but God all we-confess the-whole therefore by-order is-enclosed
— Quibus dictis relisit se strato et iam
which having-been-said he-flung-back himself on-the-bedding and now

lenior uoce, cum ei uerbum nemo faceret: Nihilne
gentler in-voice when to-him a-word no-one made nothing-whether
mihi, inquit, uel tu, qui conpulisti ad ista, respondes?
to-me says-he even you who drove-(me) to these-things do-you-answer
Cui ego: Noua nunc religio istaec in te incessit, 20
to-whom I a-new now religious-scruple this into you has-entered
cedo, inquam, sed quod uidebitur, per diem respondebo,
I-yield said-I but what shall-seem-good by day I-shall-answer
qui mihi iam uidetur redire, nisi lunae est ille qui
which to-me already seems to-return unless of-the-moon is that which
fenestris fulgor induitur. simul et tacendum est,
at-the-windows brightness is-put-on at-the-same-time and to-be-silent it-is
ne tanta bona tua, Licenti, absorbeat obliuio. quando
lest so-great goods your Licentius should-swallow(-them) forgetfulness when
enim nostrae litterae non sibi haec mandari
for our writings not for-themselves these-things to-be-committed
flagitent? dicam plane tibi quod sentio. disputabo aduersus
would-demand I-shall-say plainly to-you what I-think I-shall-argue against
te, quantum possum; non enim mihi, si me uiceris,
you as-much-as I-can not for to-me if me you-shall-have-beaten
maior triumphus dari potest. si autem uel calliditati
a-greater triumph to-be-given can if but either to-the-cunning
uel acuto cuidam errori hominum, quorum partes suscipere
or sharp a-certain to-an-error of-men whose part to-take-up
temptabo, cesserit inbecillitas tua, quae minus pasta
I-shall-try shall-have-yielded the-weakness your which less fed
eruditione disciplinarum tantum deum fortasse sustinere non
by-the-training of-the-disciplines so-great a-God perhaps to-uphold not
poterit, res te ipsa commonebit, quantae tibi uires, ut
will-be-able the-matter you itself will-warn how-great for-you strengths that
in eum firmior redeas, parandae sint, simul quia
into him firmer you-may-return to-be-prepared are at-the-same-time because

et istam disputationem nostram elimatius uolo prouenire;
also that discussion our more-finely I-wish to-turn-out
non enim grossis auribus eam debeo. nam Zenobius
not for to-coarse ears it I-owe for Zenobius
noster multa mecum saepe de rerum ordine contulit,
our many-things with-me often about of-things the-order has-conferred
cui alta percontanti numquam satisfacere potui seu
whom deep-things asking never to-satisfy I-could whether
propter obscuritatem rerum seu propter temporum angustias.
because-of the-obscurity of-things or because-of of-time the-narrowness
crebrarum autem ille procrastinationum usque adeo fuit
of-frequent but he postponements so far was
inpatiens, ut me, quo diligentius et copiosius respondere
impatient that me so-that more-carefully and more-fully to-answer
cogerer, etiam carmine prouocaret, et bono carmine,
I-should-be-forced even with-a-poem he-would-challenge and a-good with-a-poem
unde illum magis ames. sed neque tunc tibi legi
whence him the-more may-you-love but neither then to-you to-be-read
potuit ab istarum rerum studio remotissimo neque nunc
could-it from of-those things the-study most-remote nor now
potest. nam profectio eius tam repentina et perturbata fuit
can-it for the-departure of-him so sudden and confused was
tumultu illo, ut nihil istorum uenire nobis in mentem
in-the-tumult that that nothing of-these-things to-come to-us into mind
potuerit; nam id relinquere mihi responsuro statuerat et
was-able for that to-leave to-me about-to-answer he-had-decided and
multa concurrunt, cur ei sermo iste mittatur. primum
many-things concur why to-him discourse this should-be-sent the-first
est, quia debetur, deinde, quia, cuius modi nunc uitam
is because it-is-owed next because of-what kind now life
ducamus, etiam sic indicari eius in nos beniuolentiae decet,
we-lead also thus to-be-shown of-his toward us to-the-goodwill is-fitting

postremo, quod in gaudio de spe tua nemini cedit. nam
lastly because in joy over the-hope of-you to-no-one he-yields for
et cum praesens esset, pro familiaritate patris tui uel
even when present he-was in-keeping-with the-intimacy of-father your or
potius omnium nostrum multum sollicitus erat, ne ingenii tui
rather of-all of-us much anxious he-was lest of-genius your
quaedam scintillae, quas diligenter animaduertebat, non tam
certain sparks which carefully he-was-observing not so-much
conflarentur cura mea quam tua extinguerentur incuria;
should-be-fanned by-the-care my as your should-be-put-out by-the-neglect
et cum te poeticae quoque studiosum esse cognouerit,
and when that-you of-poetry also a-student to-be he-shall-have-learned
sic gratulabitur, ut eum mihi gestientem uidere iam uidear.
so he-will-rejoice that him to-me exulting to-see already I-seem

VIII · THE FIGHTING COCKS

Licentius now finds philosophy more beautiful than Thisbe and Pyramus. At dawn he chants "Deus uirtutum, conuerte nos," and Augustine answers that to be turned is to be raised out of the immoderation of vices into oneself, then sends him back to his Pyramus to curse lust and praise pure love. On the way to the baths they watch cocks fight, and find in it law, measure, and an imitation of the truest beauty.

Nihil mihi quidem gratius facies, inquit; sed siue 21
nothing to-me indeed more-welcome will-you-do says-he but whether
mobilitatem meam et puerilem leuitatem ridebitis siue
fickleness my and boyish lightness you-will-laugh-at or
aliquo uere diuino nutu et ordine fit in nobis, non uobis
by-some truly divine nod and order it-comes-about in us not to-you
dubitem dicere: pigrior sum ad illa metra subito effectus;
I-would-hesitate to-say slower I-am toward those meters suddenly made

alia, longe alia nescio quid mihi nunc luce resplenduit.
another far another I-know-not what to-me now with-light has-shone-back
pulchrior est philosophia, fateor, quam Thisbe, quam Pyramus,
more-beautiful is philosophy I-confess than Thisbe than Pyramus
quam illa Uenus et Cupido talesque omnimodi amores. —
than that Venus and Cupid and-such of-every-kind loves
Et cum suspirio gratias Christo agebat. accepi ego haec,
and with a-sigh thanks to-Christ he-was-giving received I these-things
quid dicam libenter aut quid non dicam? accipiat quisque,
what shall-I-say gladly or what not shall-I-say let-take-it each-man
ut uolet, nihil curo, nisi quod forte inmodice gaudebam.
as he-will nothing I-care except that perhaps immoderately I-was-rejoicing
22 Interea post paululum dies sese aperuit. surrexerunt illi
meanwhile after a-little the-day itself opened rose they
et ego inlacrimans multa oraui, cum audio Licentium
and I weeping many-things prayed when I-hear Licentius
succinentem illud propheticum laete atque garrule: deus
chanting that prophetic-verse joyfully and chatteringly God
uirtutum, conuerte nos et ostende faciem tuam, et salui
of-hosts turn us and show the-face your and safe
erimus. quod pridie post caenam cum ad requisita
we-shall-be which the-day-before after supper when for the-needs
naturae foras exisset, paulo clarius cecinit, quam ut mater
of-nature outside he-had-gone a-little more-loudly he-sang than that mother
nostra ferre posset, quod illo loco talia continuo repetita
our to-bear could because in-that place such-things continually repeated
canerentur. nihil enim aliud dicebat, quoniam ipsum
were-being-sung nothing for else he-was-saying since the-very
cantilenae modum nuper hauserat et amabat, ut fit,
of-the-chant measure lately he-had-drunk-in and he-loved as happens
melos inusitatum. obiurgauit eum religiosissima, ut scis,
the-tune unfamiliar rebuked him the-most-devout as you-know

femina ob hoc ipsum, quod inconueniens locus cantico
woman for this very-thing that unfitting the-place for-a-song
esset. tunc ille dixerat iocans: Quasi uero, si quis hic me
was then he had-said joking as-if indeed if some here me
inimicus includeret, non erat deus exauditurus uocem meam.
enemy should-shut-in not was God about-to-hear the-voice my
Ergo mane cum regressus esset solus — nam uterque 23
therefore in-the-morning when returned he-had alone for each-of-them
ob eandem causam processerat — accessit ad lectulum
for the-same reason had-gone-out he-came to the-little-bed
meum: Uerum mihi dic, inquit, ita fiat nobis quod
my the-truth to-me tell says-he so may-it-be for-us what
uis, quid de me existimes. — Atque ego adulescentis
you-will what about me you-judge and I of-the-youth
dexteram adprehendens: Quid, inquam, existimem, sentis
the-right-hand taking what said-I I-should-judge you-feel
credis intellegis. neque enim arbitror te frustra heri
you-believe you-understand and-not for I-judge that-you in-vain yesterday
tam diu cecinisse, ut uirtutum deus conuerso tibi se
so long sang that of-hosts the-God to-turned you himself
ostendat. — At ille cum admiratione recordatus: Magnum,
should-show but he with wonder recalling a-great-thing
inquit, dicis et uerum. non enim me ipsum parum mouet,
says-he you-say and a-true-thing not for me myself little moves-it
quod modo tam aegre auocabar a nugis illis carminis
that just-now so grudgingly I-was-called-away from the-trifles those of-poem
mei, et iam redire ad eas piget et pudet; ita totus
my and now to-return to them it-irks-me and it-shames-me so wholly
in quaedam magna et mira subuehor. nonne hoc
into certain great and wondrous-things I-am-borne-up surely this
est uere in deum conuerti? simul et illud gaudeo,
is truly to God to-be-turned at-the-same-time also that I-rejoice

quod frustra mihi scrupulus superstitionis iniectus est, quod
that in-vain into-me a-scruple of-superstition cast was because
tali loco talia cantitabam. — Mihi, inquam, neque hoc
in-such a-place such-things I-kept-singing to-me said-I and-not this
displicet et ad illum ordinem puto pertinere, ut etiam
displeases and to that order I-think it-belongs that even
hinc aliquid diceremus. nam illi cantico et locum ipsum,
from-this something we-should-say for to-that song both the-place itself
quo illa offensa est, et noctem congruere uideo. a quibus
at-which she offended was and the-night to-agree I-see from what
enim rebus putas nos orare ut conuertamur ad deum
for things do-you-think we pray that we-be-turned to God
eiusque faciem uideamus, nisi a quodam ceno corporis
and-his face we-may-see except from a-certain mire of-the-body
atque sordibus et item tenebris, quibus nos error inuoluit?
and filth and likewise darkness in-which us error wraps
aut quid est aliud conuerti nisi ab inmoderatione uitiorum
or what is else to-be-turned except from the-excess of-vices
uirtute ac temperantia in sese adtolli? quidue aliud est dei
by-virtue and temperance into oneself to-be-raised or-what else is of-God
facies quam ipsa, cui suspiramus et cui nos amatae
the-face than that-very for-which we-sigh and to-which ourselves beloved
mundos pulchrosque reddimus, ueritas? — Melius dici
clean and-beautiful we-render truth better to-be-said
non potest, inquit exclamans; deinde suppressius quasi ad
not it-can says-he crying-out then more-softly as-if to
aurem: Uide quaeso, quanta occurrerunt, ut credam
the-ear see I-beg how-many-things have-met-us that I-should-believe
erga nos aliquid iam prosperiore ordine fieri.
toward us something now by-a-more-favorable order to-be-happening

Si ordinem, inquam, curas, redeundum tibi est ad illos 24
if order said-I you-care-for to-be-returned by-you it-is to those
uersus. nam eruditio disciplinarum liberalium modesta sane
verses for the-training of-the-disciplines liberal moderate indeed
atque succincta et alacriores et perseuerantiores et comtiores
and close-girt both more-eager and more-persevering and more-polished
exhibet amatores amplectendae ueritati, ut ardentius appetant
it-produces lovers for-embracing the-truth so-that more-ardently they-seek
et constantius insequantur et inhaereant postremo dulcius,
and more-steadily they-pursue and they-cleave at-last more-sweetly
quae uocatur, Licenti, beata uita. qua nominata omnes sese
what is-called Licentius the-blessed life which named all themselves
erigunt et quasi adtendunt in manus, utrum habeas, quod
raise and as-it-were look into the-hands whether you-have what
dare possis egentibus uariisque morbis impeditis. quibus
to-give you-can to-the-needy and-by-various diseases to-the-hampered to-whom
sapientia cum praecipere coeperit, ut medicum perferant
wisdom when to-command has-begun that the-physician they-endure
seque cum aliqua patientia curari sinant, in pannos
and-themselves with some patience to-be-cured they-allow into rags
suos recidunt, quorum concalefactione tabificati scabiem
their-own they-fall-back whose by-warming rotted the-itch
uoluptatum aerumnosarum scalpunt libentius, quam ut monita
of-pleasures wretched they-scratch more-gladly than that the-orders
medici paululum dura et morbis onerosa perpetiendo atque
of-the-physician a-little hard and to-diseases burdensome by-enduring and
subeundo ualetudini sanorum lucique reddantur. itaque
undergoing to-the-health of-the-sound and-to-the-light they-be-restored and-so
illo summi dei nomine ac sensu tamquam stipe contenti
with-that of-the-highest God name and sense as-with an-alms content
uiuunt miseri, uiuunt tamen. alios autem uiros uel, ut uerius
they-live wretched they-live yet other but men or that more-truly

loquamur, alias animas, dum hoc corpus agunt, iam thalamo
we-may-speak other souls while this body they-drive already of-the-chamber
suo dignas coniux ille optimus ac pulcherrimus quaerit,
his-own worthy the-spouse that best and most-beautiful seeks
quibus non uiuere sed beate uiuere satis est. uade ergo
to-whom not to-live but blessedly to-live enough is go therefore
interim ad illas Musas. uerum tamen scis, quid te facere
meanwhile to those Muses but still do-you-know what you to-do
uelim? — Iube, ait, quod placet. — Ubi se, inquam,
I-would-wish command says-he what pleases when each-other said-I
Pyramus et illa eius super inuicem, ut cantaturus es,
Pyramus and that of-his over in-turn as about-to-sing you-are
interemerint, in dolore ipso, quo tuum carmen uehementius
shall-have-slain in the-grief itself by-which your poem more-fiercely
inflammari decet, habes commodissimam oportunitatem.
to-be-kindled it-is-fitting you-have a-most-convenient occasion
arripe illius foedae libidinis et incendiorum uenenatorum
seize of-that foul lust and of-fires poisoned
execrationem, quibus miseranda illa contingunt, deinde
the-cursing by-which pitiable those-things come-to-pass then
totus adtollere in laudem puri et sinceri amoris, quo
wholly raise-yourself into the-praise of-pure and unmixed love by-which
animae doctae disciplinis et uirtute formonsae copulantur
souls taught by-the-disciplines and by-virtue made-shapely are-joined
intellectui per philosophiam et non solum mortem
to-the-understanding through philosophy and not only death
fugiunt uerum etiam uita beatissima perfruuntur. — Hic ille
they-flee but even the-life most-blessed they-fully-enjoy at-this he
tacitus ac diu consideratione nutans motato capite abscessit.
silent and long with-thought nodding with-shaken head went-away

Deinde ego quoque surrexi redditisque deo cotidianis uotis, 25
then I also rose and-having-paid to-God daily vows
ire coeperamus in balneas — ille enim locus nobis, cum caelo
to-go we-had-begun into the-baths that for place for-us since the-sky
tristi in agro esse minime poteramus, aptus ad disputandum
gloomy in the-field to-be by-no-means we-could suited for discussing
et familiaris fuit — cum ecce ante fores aduertimus gallos
and familiar was when behold before the-doors we-noticed cocks
gallinatios ineuntes pugnam nimis acrem. libuit attendere.
barnyard entering-on a-fight exceedingly fierce it-pleased-us to-watch
quid enim non ambiunt, qua non peragrant oculi amantum,
what for not do-they-go-round where not do-they-range the-eyes of-lovers
ne quid undeunde innuat pulchritudo rationis cuncta
lest anything from-somewhere-or-other should-hint the-beauty of-reason all-things
scientia et nescientia modificantis et gubernantis, quae
by-knowledge and by-unknowing measuring and governing which
inhiantes sibi sectatores suos trahit quacumque atque ubique
gaping for-it followers its-own draws wherever and everywhere
se quaeri iubet? nam unde aut ubi non potest signum dare?
itself to-be-sought bids for whence or where not can-it a-sign give
ut in eisdem ipsis gallis erat uidere intenta proiectius capita,
as in those-same very cocks it-was to-see strained more-thrust-forward heads
inflatas comas, uehementes ictus, cautissimas euitationes et in
puffed hackles violent blows most-wary dodgings and in
omni motu animalium rationis expertium nihil non decorum
every movement of-creatures of-reason devoid nothing not seemly
quippe alia ratione desuper omnia moderante; postremo
since another reason from-above all-things ruling lastly
legem ipsam uictoris, superbum cantum et membra in
the-law itself of-the-victor the-proud crowing and limbs into
unum quasi orbem collecta uelut in fastum dominationis;
one as-it-were sphere gathered as-if into the-arrogance of-mastery

signum autem uicti, elatas a ceruice pinnulas et in
the-mark but of-the-beaten lifted from the-neck little-feathers and in
uoce atque motu deforme totum et eo ipso naturae
voice and movement misshapen the-whole and by-that very-fact of-nature
legibus nescio quo modo concinnum et pulchrum.
by-the-laws I-know-not by-what way fitting and beautiful
26 Multa quaerebamus, cur sic omnes, cur propter
many-things we-were-asking why so all why for-the-sake-of
dominationem in subiectas sibi feminas, cur deinde nos
mastery over subject to-them the-females why next us
ipsa pugnae facies aliquantum et praeter altiorem istam
the-very of-the-fight look somewhat and beyond deeper that
considerationem duceret in uoluptatem spectaculi, quid in
consideration drew into the-pleasure of-the-spectacle what in
nobis esset, quod a sensibus remota multa quaereret,
us there-was which from the-senses things-remote many sought
quid rursum, quod ipsorum sensuum inuitatione caperetur.
what again which of-the-very senses by-the-invitation was-caught
dicebamus nobis ipsis: ubi non lex? ubi non meliori
we-said to-us ourselves where not law where not to-the-better
debitum imperium? ubi non umbra constantiae? ubi non
owed command where not a-shadow of-steadfastness where not
imitatio uerissimae illius pulchritudinis? ubi non modus?
an-imitation of-that-truest that beauty where not measure
atque inde ammoniti, ut spectandi modus esset,
and thence warned that of-watching a-measure there-should-be
perreximus, quo propositum erat, atque ibi, ut potuimus,
we-went-on whither purposed it-was and there as we-could
sane diligenter — nam et recentes res erant et quando
indeed carefully for both fresh the-matters were and when
poterant tam insignita trium studiosorum memoriam effugere?
could-they so marked of-three eager-men the-memory escape

— omnia nostrae lucubrationis opuscula in hanc libelli
all of-our night-work the-little-works into this of-the-book
partem contulimus nihilque a me aliud factum est illo die,
part we-gathered and-nothing by me else done was on-that day
ut ualetudini parcerem, nisi quod ante caenam cum ipsis
so-that to-(my)-health I-might-spare except that before supper with them
dimidium uolumen Uergili audire cotidie solitus eram, nihil
half a-volume of-Vergil to-hear daily accustomed I-was nothing
nobis ubique aliud quam rerum modum considerantibus,
to-us everywhere else than of-things the-measure considering
quem non probare nemo potest, sentire autem, cum quisque
which not to-approve no-one can to-perceive but when anyone
aliquid studiose agit, difficillimum atque rarissimum.
something eagerly does (is)-most-difficult and most-rare

IX · THE ORDER THAT LEADS TO GOD

They gather early, and Augustine gives the shortest praise of order he can: it is that which, if we hold it in life, will lead us to God, and without which we shall not come to him. He wishes Zenobius were present, whom he never had at leisure worthy of the question; since he is absent, the discussion will be written down.

Deinde postridie bene mane alacres ad solitum locum 27
then next-day good-and early eager to the-usual place
conuenimus in eoque consedimus. et ego attentis in me
we-came-together in and-it we-sat-down and I intent on me
ambobus: Hic esto, inquam, Licenti, quantum potes, et tu
both-being here be said-I Licentius as-much-as you-can and you
quidem, Trygeti; nec enim parua res agitur: de ordine
indeed Trygetius and-not for a-small matter is-at-stake about order
quaerimus. quid ego nunc quasi in schola illa, unde me
we-ask why I now as-if in school that whence myself

quoquo modo euasisse gaudeo, constitutus copiose atque
in-whatever way to-have-escaped I-rejoice set fully and
ordinate nobis ordinem laudem? accipite, si uultis — immo
in-order for-us order should-praise receive if you-will rather
facite ut uelitis — quo neque quicquam de huius laude
make that you-will than-which neither anything about its praise
breuius neque, ut mihi uidetur, uerius dici potest. ordo
shorter nor as to-me it-seems truer to-be-said can order
est, quem si tenuerimus in uita, perducet ad deum, et
is which if we-shall-have-held in life it-will-lead to God and
quem nisi tenuerimus in uita, non perueniemus ad deum.
which unless we-shall-have-held in life not we-shall-come to God
peruenturos autem nos iam, nisi me animus de nobis fallit,
about-to-come but that-we already unless me the-mind about ourselves deceives
praesumimus et speramus. diligentissime igitur inter nos ista
we-presume and we-hope most-carefully therefore among us that
quaestio uersari debet atque dissolui. uellem adessent
question to-be-turned-over ought and to-be-resolved I-could-wish were-here
ceteri, qui nobiscum his negotiis solent interesse; uellem, si
the-others who with-us in-these businesses are-wont to-take-part I-could-wish if
fieri potest, non istos tantum, sed omnes saltem familiares
to-be-done it-can not these only but all at-least intimates
nostros, quorum semper admiror ingenium, nunc mecum
our whose always I-admire wit now with-me
habere quam uos estis intentos, aut certe ipsum tantum
to-have as you are intent or at-least himself only
Zenobium, quem de hac re tanta molientem numquam
Zenobius whom about this a-matter so-great laboring never
pro eius magnitudine otiosus accepi. sed quia id non
in-proportion-to its greatness at-leisure I-received but because that not
euenit, legent litteras nostras, quoniam instituimus iam de
befalls they-will-read the-writings our since we-have-resolved now about

istis rebus uerba non perdere resque ipsas a memoria
these matters words not to-waste and-the-things themselves from memory
fugaces scriptorum quasi uinculo, quo reducantur,
fleeing of-writings as-if with-a-bond by-which they-may-be-brought-back
innectere. et sic fortasse ordo ipse poscebat, qui eorum
to-bind and so perhaps order itself was-demanding which their
procurauit absentiam. nam et uos profecto in rem
arranged absence for both you assuredly into a-matter
tantam, quia solis perferenda inponitur nobis, erectiore
so-great because alone to-be-borne it-is-laid on-us with-a-more-upright
animo insurgitis et cum illi legerint, qui nobis maxima
mind you-rise and when they shall-have-read who to-us the-greatest
cura sunt, si quid eos mouerit ad contradicendum,
care are if anything them shall-have-moved to contradicting
alias nobis disputationes disputatio ista procreabit seque
other for-us discussions discussion this will-beget and-itself
ipsa successio sermonum in ordinem inseret disciplinae. sed
itself the-succession of-talks into the-order will-insert of-teaching but
nunc, ut promiseram, Licentio, quantum res patitur,
now as I-had-promised (against-)Licentius as-far-as the-matter allows
aduersabor, qui totam causam iam paene confecit, si possit
I-shall-oppose who the-whole case already almost has-finished if he-can
eam defensionis muro stabiliter firmeque uallare.
it of-defense with-a-wall steadily and-firmly to-fence

Pressed to define, Licentius shudders as though sprinkled with cold water: order is that through which all things that God has established are driven. Augustine asks whether God himself is then driven in order, and Licentius presses it — does Trygetius deny that Christ is God, who came in order and was sent by the Father? The argument turns into a boyish contest over whose words are preserved, and Augustine rebukes them in tears, asking as a wage only that they be good.

28 Hic, ubi eos silentio uultu oculis suspensione atque
at-this when them by-silence by-face by-eyes by-the-suspense and
immobilitate membrorum et rei magnitudine satis
by-the-stillness of-limbs and of-the-matter by-the-greatness enough
commotos et audiendi desiderio inflammatos esse
stirred and of-hearing by-the-longing kindled to-have-been
conspexi: Ergo, inquam, Licenti, si tibi uidetur, collige in
I-saw therefore said-I Licentius if to-you it-seems-(good) gather into
te quidquid uirium potes, elima quidquid habes acuminis
yourself whatever of-strength you-can file-down whatever you-have of-sharpness
et ordo iste quid sit definitione conplectere. — Tum ille ubi
and order that what is with-a-definition embrace then he when
se ad definiendum cogi audiuit, quasi aqua frigida
himself to defining to-be-forced heard as-if with-water cold
adspersus exhorruit et turbatiore uultu me intuens
sprinkled he-shuddered and with-a-more-troubled face me looking-at
atque, ut fit, ipsa trepidatione subridens: Quid hoc
and as happens by-the-very flurry smiling what this
est rei? quid quasi tibi uideor, inquit, annuere? nescio,
is of-matter why as-if to-you do-I-seem says-he to-nod I-know-not
quo aduenticio spiritu me credis inflatum. — Statimque
by-what incoming spirit me you-believe puffed-up and-at-once
sese animans. Aut fortasse, ait, aliquid mecum est? —
himself rousing or perhaps says-he something with-me is

Paululumque siluit, ut in definitionem, quidquid illi de
and-a-little he-was-silent that into a-definition whatever to-him about
ordine notionis erat, conduceretur, deinde erectior: Ordo
order of-notion there-was might-be-drawn-together then more-upright order
est, inquit, per quem aguntur omnia, quae deus constituit.
is says-he through which are-driven all-things which God has-established
Quid? ipse deus, inquam, non tibi uidetur agi ordine? 29
what himself God said-I not to-you does-he-seem to-be-driven by-order
— Prorsus, inquit, uidetur. — Ergo agitur deus? ait
altogether says-he he-does-seem therefore is-driven God says
Trygetius. — Et ille: Quid enim? inquit; Christum deum
Trygetius and he what for says-he Christ God
negas, qui et ordine ad nos uenit et a patre deo
do-you-deny who both by-order to us came and by the-Father God
missum esse se dicit? si igitur deus Christum ordine
sent to-have-been himself says if therefore God Christ by-order
ad nos misit et deum Christum esse non negamus, non
to us sent and God Christ to-be not we-deny not
solum agit omnia sed agitur etiam deus ordine. — Hic
only drives all-things but is-driven also God by-order at-this
Trygetius addubitans: Nescio, inquit, quomodo istuc accipiam.
Trygetius hesitating I-know-not says-he how that I-should-take
deum enim quando nominamus, non quasi mentibus ipse
God for when we-name not as-it-were to-(our)-minds himself
Christus occurrit, sed pater. ille autem tunc occurrit, quando
Christ comes but the-Father he but then comes when
dei filium nominamus. — Bellam rem facis, inquit
of-God the-Son we-name a-pretty thing you-are-doing says
Licentius. negabimus ergo dei filium deum esse? — Hic
Licentius shall-we-deny therefore of-God the-Son God to-be at-this
ille, cum ei respondere periculosum uideretur, tamen
he although to-him to-answer dangerous seemed nevertheless

se coegit atque ait: Et hic quidem deus est, sed tamen
himself forced and says also he indeed God is but still
proprie patrem deum dicimus. — Cui ego: Cohibe te
properly the-Father God we-call to-whom I restrain yourself
potius, inquam; non enim filius improprie deus dicitur. —
rather said-I not for the-Son improperly God is-called
At ille religione commotus cum etiam uerba sua scripta
but he by-scruple stirred although even words his-own written
esse nollet, urguebat Licentius, ut manerent, puerorum
to-be he-wished-not was-insisting Licentius that they-should-stand of-boys
scilicet more uel potius hominum — pro nefas! —
of-course after-the-manner or rather of-men oh the-shame
paene omnium, quasi uero gloriandi causa inter nos illud
almost of-all as-if indeed of-boasting for-the-sake among us that
ageretur. cuius motum animi cum obiurgarem grauioribus
were-being-done whose stirring of-mind when I-rebuked with-graver
uerbis, erubuit. qua eius perturbatione animaduerti ridentem
words he-blushed at-which his confusion I-noticed laughing
laetantemque Trygetium et ambobus: Itane agitis? inquam;
and-delighting Trygetius and to-them-both thus-then do-you-behave said-I
nonne uos mouet, quibus uitiorum molibus atque imperitiae
does-not you it-move by-what of-vices masses and of-ignorance
tenebris premamur et cooperiamur? haecinest illa paulo ante
darkness we-are-pressed and are-covered-over is-this-then that a-little before
uestra, de qua ineptus laetabar, attentio et in deum
your about which foolish I-was-rejoicing attention and to God
ueritatemque surrectio? o si uideretis uel tam lippientibus
and-truth rising O if you-could-see even as bleared
oculis quam ego, in quibus periculosis iaceamus, cuius morbi
with-eyes as I in what perilous-(things) we-lie of-what disease
dementiam risus iste indicet! o si uideretis! quam cito, quam
the-madness laughter that shows O if you-could-see how quickly how

statim quantoque productius eum uerteretis in fletus!
instantly and-with-how-much more-prolonged it you-would-turn into weeping
miseri, nescitis ubi simus? demersos quidem esse animos
wretched-(men) you-know-not where we-are sunk indeed to-be the-minds
omnium stultorum indoctorumque commune est, sed non
of-all the-foolish and-untaught common is but not
uno atque eodem modo demersis opem sapientia et manum
in-one and the-same way to-the-sunken help wisdom and a-hand
porrigit. alii sunt, credite, alii sunt, qui sursum uocantur,
holds-out some there-are believe others there-are who upward are-called
alii, qui in profunda laxantur. nolite, obsecro uos, geminare
others who into the-depths are-let-slip do-not I-entreat you double
mihi miserias. satis mihi sint uulnera mea, quae ut sanentur,
for-me miseries enough for-me let-be the-wounds my which that may-be-healed
paene cotidianis fletibus deum rogans indigniorem tamen
almost daily with-weepings God asking too-unworthy yet
esse me, qui tam cito saner, quam uolo, saepe memet
to-be that-I who so quickly should-be-healed as I-wish often myself
ipse conuinco. nolite, obsecro, si quid mihi amoris, si quid
I-myself convict do-not I-entreat if any to-me of-love if any
necessitudinis debetis, si intellegitis, quantum uos diligam,
of-kinship you-owe if you-understand how-much you I-love
quanti faciam, quantum me cura exagitet morum
at-how-much I-value how-much me the-care harries of-the-characters
uestrorum, si dignus sum, quem non neglegatis, si denique
your if worthy I-am whom not you-should-neglect if in-short
deo teste non mentior, nihil me plus mihi optare
with-God as-witness not I-lie nothing that-I more for-myself wish
quam uobis, rependite mihi beneficium, et si me magistrum
than for-you repay to-me the-kindness and if me master
libenter uocatis, reddite mihi mercedem: boni estote!
gladly you-call render to-me the-wage good be

30 Hic ubi, ne plura dicerem, lacrimae mihi modum
at-this when that-not more I-should-say tears for-me a-limit
imposuerunt, Licentius molestissime ferens, quod omnia
set Licentius most-grievously bearing that all-things
scribebantur: Quid enim, ait, fecimus, oro te? — Adhuc,
were-being-written what for says-he have-we-done I-beg you still
inquam, nec fateris saltem peccatum tuum? tu nescis in
said-I not-even do-you-confess at-least the-fault your you know-not in
illa schola grauiter me stomachari solitum, quod usque adeo
that school heavily me to-fume accustomed because so far
pueri non utilitate ac decore disciplinarum sed inanissimae
boys not by-the-usefulness and beauty of-the-studies but of-emptiest
laudis amore ducerentur, ut quosdam etiam aliena uerba
praise by-the-love were-being-led that certain-ones even another's words
recitare non puderet exciperentque plausus — o ingemescendum
to-recite not it-shamed and-they-caught applause O to-be-groaned-over
malum! — ab eisdem ipsis, quorum erant illa, quae
evil from those-same very whose were those-things which
recitabant. ita uos, quamuis nihil umquam, ut opinor, tale
they-were-reciting so you although nothing ever as I-suppose such
feceritis, tamen et in philosophiam et in eam uitam, quam
you-have-done yet both into philosophy and into that life which
me tandem occupasse laetor, aemulationis tabificae atque inanis
that-I at-last have-taken-up I-rejoice of-rivalry wasting and of-empty
iactantiae ultimam sed nocentiorem ceteris omnibus pestem
display the-last but more-harmful than-the-rest all plague
introducere ac proseminare conamini et fortasse, quia uos ab
to-bring-in and to-sow-abroad you-attempt and perhaps because you from
ista uanitate morboque deterreo, pigriores eritis ad studia
that vanity and-sickness I-frighten-off slower you-will-be toward the-pursuits
doctrinae et ab ardore uentosae famae repercussi in torporem
of-learning and from the-heat of-windy fame driven-back into the-numbness

inertiae congelabitis. me miserum, si necesse erit tales etiam
of-sloth you-will-freeze me wretched if necessary it-shall-be such even
nunc perpeti, a quibus uitia decedere sine aliorum uitiorum
now to-endure from whom vices to-depart without of-other vices
successione non possint! — Probabis, ait Licentius, quam
the-succession not can you-will-prove says Licentius how-much
purgatiores futuri simus. modo illud obsecramus per omnia,
cleaner about-to-be we-are only that we-entreat by all-things
quae diligis, ut ignotum nobis uelis atque illa omnia
which you-love that pardoned to-us you-would-have and those all-things
deleri iubeas, simul ut parcas etiam tabulis, quas
to-be-erased you-would-order at-the-same-time that you-spare also the-tablets which
iam non habemus. non enim aliquid in libros translatum
now not we-have not for anything into the-books transferred
est eorum, quae a nobis multa disserta sunt. — Prorsus,
has-been of-those-things which by us many discussed have-been altogether
inquit Trygetius, maneat nostra poena, ut ea ipsa quae
says Trygetius let-stand our penalty that that very which
nos inlicit fama flagello proprio a suo amore deterreat.
us allures fame with-a-lash its-own from its-own love may-frighten-off
ut enim solis amicis et familiaribus nostris litterae istae
that for only to-friends and intimates our writings these
innotescant, non parum desudabimus. — Assensus est ille.
become-known not a-little we-shall-sweat agreed has he

His mother comes in; her entrance and her question are written down, and she asks whether women were ever brought into discussions of this kind in the books they read. Augustine answers that he does not care for the judgments of the proud and unskilled, that the books of the learned include cobblers turned philosophers, and that women among the ancients did philosophize. Since she loves wisdom more than she loves him, he will gladly be her pupil.

31 Atque interea mater ingressa est quaesiuitque a nobis,
and meanwhile mother entered has and-asked of us
quid promouissemus; nam et ei quaestio nota erat. cuius
what we-had-advanced for also to-her the-question known was whose
et ingressum et rogationem cum scribi nostro more
both entrance and asking when to-be-written in-our custom
iussissem: Quid agitis? inquit; numquidnam in illis quos
I-had-ordered what are-you-doing says-she surely-not in those which
legitis libris etiam feminas umquam audiui in hoc genus
you-read books even women ever have-I-heard into this kind-(of)
disputationes inductas? — Cui ego: Non ualde curo,
discussions brought to-whom I not greatly I-care-for
inquam, superborum imperitorumque iudicia, qui similiter
said-I of-the-proud and-unskilled the-judgments who alike
in legendos libros atque in salutandos homines inruunt.
upon to-be-read books and upon to-be-greeted men rush
non enim cogitant, quales ipsi, sed qualibus induti
not for they-consider of-what-sort they-themselves but in-what-sort-of clothed
uestibus sint et quanta pompa rerum fortunaeque
garments they-are and with-how-great a-parade of-goods and-of-fortune
praefulgeant. isti enim in litteris non multum attendunt, aut
they-glitter those for in writings not much they-heed either
unde sit quaestio aut quo peruenire disserentes moliantur
whence is the-question or whither to-arrive the-discussers labor

quidue ab eis explicatum atque confectum sit. in
or-what by them unfolded and finished has-been among
quibus tamen quia nonnulli reperiuntur, quorum animi
whom yet because some are-found whose minds
contemnendi non sunt — aspersi sunt enim quibusdam
to-be-despised not are sprinkled have-been for with-certain
condimentis humanitatis et facile per aureas depictasque
seasonings of-culture and easily through golden and-painted
ianuas ad sacrosancta philosophiae penetralia perducuntur
doors to the-most-holy of-philosophy inner-chambers they-are-led
— satis eis fecerunt et maiores nostri, quorum libros
enough for-them have-done both the-ancestors our whose books
tibi nobis legentibus notos esse uideo, et his temporibus
to-you with-us reading known to-be I-see and in-these times
— ut omittam ceteros — uir et ingenio et eloquentia
that I-may-pass-over the-rest a-man both in-genius and eloquence
et ipsis insignibus muneribusque fortunae et, quod ante
and in-the-very marks and-gifts of-fortune and what before
omnia est, mente praestantissimus Theodorus, quem bene
all-things is in-mind most-outstanding Theodorus whom well
ipsa nosti, id agit, ut et nunc et apud posteros
you-yourself know this is-bringing-about that both now and among posterity
nullum genus hominum de litteris nostrorum temporum
no kind of-men about the-writings of-our times
iure conqueratur. mei autem libri si quorum forte manus
with-right may-complain my but books if of-any by-chance the-hands
tetigerint lectoque meo nomine non dixerint:
shall-have-touched and-having-been-read my name not they-shall-have-said
‘iste quis est?’ codicemque proiecerint, sed uel
this-fellow who is and-the-book shall-have-thrown-down but either
curiosi uel nimium studiosi contemta uilitate liminis
curious or too eager having-been-scorned the-meanness of-the-threshold

intrare perrexerint, me tecum philosophantem non moleste
to-enter shall-have-pressed-on me with-you philosophizing not ill
ferent nec quemquam istorum, quorum meis litteris
they-will-bear and-not any of-those whose with-my writings
sermo miscetur, fortasse contemnent. sunt enim non solum
speech is-mingled perhaps will-they-despise they-are for not only
liberi, quod cuiuis disciplinae liberali, nedum philosophiae
free-born which for-any study liberal let-alone philosophy
satis est, sed summo apud suos loco nati. doctissimorum
enough is but in-the-highest among their-own place born of-the-most-learned
autem hominum litterae etiam sutores philosophatos et
but men the-writings even cobblers turned-philosophers and
multo uiliora fortunarum genera continent, qui tamen tanta
much meaner of-fortunes kinds contain who yet with-so-great
ingenii uirtutisque luce fulserunt, ut bona sua cum
of-genius and-of-virtue a-light shone that goods their-own with
qualibet huiusce modi nobilitate nullo modo uellent, etiamsi
any of-this kind nobility in-no way would-they-wish even-if
possent, ulla conditione mutare. nec deerit, mihi crede,
they-could on-any terms to-exchange and-not will-be-lacking to-me believe
tale hominum genus, cui plus placeat hoc ipsum, quia
such of-men a-kind to-whom more may-please this very-thing that
mecum philosopharis, quam si quid hic aliud aut iucunditatis
with-me you-philosophize than if anything here else either of-charm
aut grauitatis inuenerit. nam et feminae sunt apud ueteres
or of-weight he-shall-have-found for also women have among the-ancients
philosophatae et philosophia tua mihi plurimum placet.
philosophized and philosophy your to-me most pleases

32 Nam ne quid, mater, ignores, hoc Graecum uerbum, quo
for lest anything mother you-not-know this Greek word by-which
philosophia nominatur, Latine amor sapientiae dicitur. unde
philosophy is-named in-Latin the-love of-wisdom is-called whence

etiam diuinae scripturae, quas uehementer amplecteris, non
also the-divine scriptures which strongly you-embrace not
omnino philosophos, sed philosophos huius mundi uitandos
wholly philosophers but philosophers of-this world to-be-shunned
atque inridendos esse praecipiunt. esse autem alium
and to-be-laughed-at to-be they-teach (that)-to-be but another
mundum ab istis oculis remotissimum, quem paucorum
world from those eyes most-remote which of-a-few
sanorum intellectus intuetur, satis ipse Christus significat,
sound-men the-understanding beholds enough himself Christ signifies
qui non dicit: 'regnum meum non est de mundo', sed:
who not says the-kingdom my not is of the-world but
regnum meum non est de hoc mundo. nam quisquis
the-kingdom my not is of this world for whoever
omnem philosophiam fugiendam putat, nihil nos uult
all philosophy to-be-fled thinks nothing us he-wishes
aliud quam non amare sapientiam. contemnerem te igitur
else than not to-love wisdom I-should-scorn you therefore
in his litteris meis, si sapientiam non amares, non autem
in these writings my if wisdom not you-loved not but
contemnerem, si eam mediocriter amares, multo minus,
I-should-scorn if it moderately you-loved much less
si tantum, quantum ego, amares sapientiam. nunc uero
if as-much as I you-loved wisdom now but
cum eam multo plus quam me ipsum diligas — nouerim,
since it much more than me myself you-love I-know
quantum me diligas — cumque in ea tantum profeceris;
how-much me you-love and-since in it so-far you-have-advanced
ut iam nec cuiusuis incommodi fortuiti nec ipsius mortis,
that now neither of-any misfortune chance nor of-the-very of-death
quod uiris doctissimis difficillimum est, horrore terrearis,
which for-men most-learned hardest is by-the-dread you-are-frightened

quam summam philosophiae arcem omnes esse confitentur,
which the-highest of-philosophy citadel all to-be confess
egone me non libenter tibi etiam discipulum dabo?
I-then myself not gladly to-you even as-a-pupil shall-give
33 Hic illa cum blande ac religiose numquam me tantum
at-this she when sweetly and devoutly never that-I so-much
mentitum esse dixisset et uiderem tam multa nos
lied to-have she-had-said and I-saw so many that-we
uerba fudisse, ut neque scribenda non essent et iam
words had-poured-out that neither to-be-written not they-were and already
libri modus esset neque tabulae reliquae forent, placuit
of-a-book the-measure there-was nor tablets remaining there-were it-pleased
quaestionem differri, simul ut meo stomacho parcerem.
the-question to-be-put-off at-the-same-time that my stomach I-might-spare
nam eum plus, quam uellem, commouerant ea, quae
for it more than I-would-wish had-upset those-things which
mihi euomenda in illos adulescentes necessario uisa sunt.
to-me to-be-disgorged upon those young-men necessarily seemed have
sed cum abire coepissemus: Memento, inquit Licentius,
but when to-go-away we-had-begun remember says Licentius
quam multa et quam necessaria nobis abs te accipienda per
how many and how necessary for-us from you to-be-received through
occultissimum illum diuinumque ordinem etiam te nesciente
most-hidden that and-divine order even with-you not-knowing
subministrentur. — Uideo, inquam, et ingratus deo non sum
are-supplied I-see said-I and ungrateful to-God not I-am
uosque ipsos, qui haec aduertitis, ob id ipsum praesumo
and-you yourselves who these-things notice for that very-thing I-presume
fore meliores. — Hoc fuit tantum illo die negotium meum.
will-be better this was only on-that day the-business my

BOOK II

I · WHAT IT IS TO BE WITH GOD

A few days later Alypius arrives and they move down to the meadow, Monica with them; her mind has appeared so great to Augustine that nothing seems fitter for true philosophy. Licentius holds that where all things are good there is no order but the highest equality, which needs none — so neither God nor what is with God is administered in order. He adds that there are evils too, and that what is with God is not moved; Augustine shows that then everything moved is outside God.

Interpositis deinde pauculis diebus uenit Alypius et 1
having-been-put-between then a-very-few days came Alypius and
exorto sole clarissimo inuitauit caeli nitor et, quantum
having-risen the-sun most-bright invited(-us) of-the-sky the-brightness and as-much-as
in illis locis hieme poterat; blanda temperies in pratum
in those places in-winter it-could a-coaxing mildness into the-meadow
descendere, quo saepius et familiarius utebamur. nobiscum
to-go-down which more-often and more-familiarly we-used with-us
erat etiam mater nostra, cuius ingenium atque in res
was also mother our whose natural-talent and toward things
diuinas inflammatum animum cum antea conuictu diuturno
divine kindled mind both before by-living-together long
et diligenti consideratione perspexeram tum uero in quadam
and careful by-consideration I-had-discerned and-also indeed in a-certain
disputatione non paruae rei, quam die natali meo cum
discussion not of-small matter which on-the-day birth my with
conuiuis habui atque in libellum contuli, tanta mihi mens
the-guests I-held and into a-little-book I-gathered so-great to-me mind
eius apparuerat, ut nihil aptius uerae philosophiae uideretur.
her had-appeared that nothing fitter for-true philosophy seemed
itaque instituera m, cum abundaret otio, agere, ut
and-so I-had-resolved since she-had-plenty of-leisure to-bring-it-about that

conloquio nostro non deesset. quod et in primo
from-the-conversation our not she-should-be-absent which also in the-first
etiam huius operis libro abs te cognitum est.
even of-this work book by you learned has-been
2 Cum igitur memorato in loco, ut commode potuimus,
when therefore mentioned in place as comfortably we-could
consedissemus, ego illis duobus adulescentibus: Quamuis
we-had-sat-down I to-those two young-men although
uobis, inquam, suscensuerim pueriliter de magnis rebus
at-you said-I I-was-angry childishly about great matters
agentibus, tamen mihi uidetur non sine ordine propitio
acting nevertheless to-me it-seems not without order (being)-propitious
deo accidisse, quod in sermone, quo uos ab ista leuitate
God to-have-happened that in the-talk by-which you from that levity
detrahebam, tempus ita consumptum est, ut res tanta
I-was-drawing-away the-time so spent was that a-matter so-great
ad Alypii aduentum dilata uideatur. quapropter quoniam ei
to of-Alypius the-coming put-off seems wherefore since to-him
iam quaestionem notissimam feci et quantum in ea
already the-question most-known I-have-made and how-far in it
processerimus ostendi, paratusne es, Licenti, causam, quam
we-have-advanced I-have-shown ready-then are-you Licentius the-case which
suscepisti, ex illa tua definitione defendere? nam meminisse
you-took-up out-of that your definition to-defend for to-remember
me arbitror te ordinem esse dixisse, per quem deus
that-I I-judge that-you order to-be said through which God
ageret omnia. — Paratus sum, inquit, quantum ualeo. —
might-drive all-things ready I-am says-he as-far-as I-am-able
Quomodo ergo, inquam, agit ordine omnia deus? itane, ut
how therefore said-I drives by-order all-things God so-then that
etiam se ordine agat? an praeter eum ordine ab eo cetera
even himself by-order he-drives or outside him by-order by him the-rest

gubernantur? — Ubi omnia bona sunt, inquit, ordo non est.
are-governed where all-things good are says-he order not is
est enim summa aequalitas, quae ordinem nihil desiderat.
there-is for the-highest equality which order in-no-way needs
— Negas, inquam, apud deum omnia bona esse? — Non nego,
do-you-deny said-I with God all-things good to-be not I-deny
inquit. — Conficitur, inquam, neque deum neque illa,
says-he it-follows said-I that-neither God nor those-things
quae apud deum sunt, ordine administrari. — Concedebat. —
which with God are by-order to-be-administered he-was-granting-it
Numquidnam, inquam, omnia bona nihil tibi uidentur esse?
surely-not said-I all good-things nothing to-you do-they-seem to-be
— Immo, ait, ipsa uere sunt. — Ubi ergo est, inquam,
rather says-he they-themselves truly are where then is said-I
illud tuum, quod dixisti, omnia quae sunt ordine administrari
that of-yours which you-said all-things which are by-order to-be-administered
nihilque omnino esse, quod ab ordine separatum sit? —
and-that-nothing at-all to-be which from order separated is
Sed sunt, inquit, etiam mala, per quae factum est, ut et
but there-are says-he also evils through which done it-is that also
bona ordo concludat; nam sola bona non ordine reguntur
good-things order encloses for alone good-things not by-order are-ruled
sed simul bona et mala. cum autem dicimus: 'omnia quae
but together good-things and evils when but we-say all-things which
sunt', non sola utique bona dicimus. ex quo fit, ut
are not alone certainly good-things we-say out-of which it-comes that
omnia simul, quae deus administrat, ordine administrentur.
all-things together which God administers by-order are-administered
Cui ego: Quae administrantur et aguntur, uidentur 3
to-whom I the-things-which are-administered and are-driven do-they-seem
tibi moueri an immobilia putas esse? — Ista, inquit,
to-you to-be-moved or unmoved do-you-think to-be those says-he

quae in hoc mundo fiunt, fateor moueri. — Reliqua,
which in this world come-to-pass I-confess to-be-moved the-rest
inquam, negas? — Quae sunt cum deo, inquit,
said-I do-you-deny the-things-which are with God says-he
non mouentur; reliqua omnia moueri arbitror. — Cum
not are-moved the-remaining all to-be-moved I-judge since
igitur ea, quae cum deo sunt, inquam, non moueri
therefore those-things which with God are said-I not to-be-moved
putas, cetera autem concedis moueri, ostendis omnia, quae
you-think the-rest but you-grant to-be-moved you-show all-things which
mouentur, non esse cum deo. — Repete hoc ipsum, inquit,
are-moved not to-be with God repeat this very-thing says-he
paulo planius. — Quod non mihi uisus est difficultate
a-little more-plainly which not to-me seemed has by-the-difficulty
intellegendi fieri uoluisse, sed quaerendi spatium, quo
of-understanding to-be-done to-have-wished but of-seeking a-space in-which
inueniret quid responderet. — Dixisti, inquam, ea quae
he-might-find what he-should-answer you-said said-I those-things which
cum deo sunt non moueri, cetera autem moueri. si ergo
with God are not to-be-moved the-rest but to-be-moved if therefore
haec, quae mouentur, non mouerentur, si essent cum deo,
these-things which are-moved not would-be-moved if they-were with God
quoniam omnia, quae sunt cum deo, negas moueri, restat,
since all-things which are with God you-deny to-be-moved it-remains
ut praeter deum sint quae mouentur. — Quibus
that outside God are the-things-which are-moved which
dictis adhuc tacebat, cum tandem: Uidetur mihi, inquit,
having-been-said still he-was-silent when at-last it-seems to-me says-he
quod et in hoc mundo si qua non mouentur, cum deo
that even in this world if any-things not are-moved with God
sunt. — Nihil hoc ad me, inquam; fateris enim, ut opinor,
they-are nothing this to me said-I you-confess for as I-suppose

non omnia, quae in hoc mundo sunt, non moueri. ex quo
not all-things which in this world are not to-be-moved out-of which
conficitur non omnia mundi huius esse cum deo. — Fateor,
it-follows not all-things of-world this to-be with God I-confess
inquit, non omnia. — Ergo est aliquid sine deo? — Non,
says-he not all therefore there-is something without God no
inquit. — Cum deo sunt igitur omnia. — Hic cunctabundus:
says-he with God are therefore all-things at-this hesitating
Quaeso, inquit, illud non dixerim, quod sine deo nihil
I-beg says-he that not I-would-have-said that without God nothing
sit; nam prorsus omnia, quae mouentur, non mihi uidentur
is for utterly all-things which are-moved not to-me they-seem
esse cum deo. — Sine deo est, inquam, igitur caelum hoc,
to-be with God without God is said-I therefore the-heaven this
quod moueri nemo ambigit. — Non est, inquit, sine deo
which to-be-moved no-one doubts not is says-he without God
caelum. — Ergo est aliquid cum deo, quod moueatur?
heaven therefore there-is something with God which is-moved
— Non possum, inquit, ut uolo, explicare quod sentio;
not I-can says-he as I-wish unfold what I-feel
tamen quid moliar dicere, peto, ut non exspectatis
yet what I-am-laboring to-say I-ask that not having-been-awaited
uerbis meis sagacissime, si potestis, intellegatis. nam et
words my most-shrewdly if you-can you-may-understand for both
sine deo mihi nihil uidetur esse et, quod cum deo est,
without God to-me nothing seems to-be and what with God is
rursum uidetur inconcussum manere; caelum autem dicere
again seems unshaken to-remain heaven but to-say
sine deo esse non possum, non solum quod nihil sine
without God to-be not I-can not only because nothing without
deo esse arbitror sed quod caelum putem habere aliquid,
God to-be I-judge but because heaven I-think to-have something

quod non mouetur, quod uero aut deus est aut cum deo,
which not is-moved which indeed either God is or with God
quamuis ipsum caelum non dubitem uerti ac moueri.
although itself heaven not I-doubt to-be-turned and to-be-moved

II · SENSE AND KNOWLEDGE

Licentius hates defining, so Augustine defines for him: whatever understands God is with God. The wise man's cloak and tunic are known to fools as well, so only what he grasps with the mind is with God — and Trygetius adds that to feel is one thing and to know another. Licentius grants a part of the soul that uses the senses, in which memory dwells, serving the wise man as a slave; asked whether the wise man needs memory to teach, he says the slave keeps it for him.

4 Defini ergo, inquam, si placet, quid sit esse cum deo et
define therefore said-I if it-pleases what is to-be with God and
quid sit non esse sine deo. si enim de uerbis inter nos
what is not to-be without God if for about words between us
controuersia est, facile contemnetur, dummodo rem ipsam,
dispute is easily it-will-be-scorned provided-that the-thing itself
quam concepisti mente, uideamus. — Odi ego, inquit,
which you-have-conceived with-mind we-may-see I-hate I says-he
definire. — Quid ergo faciemus? inquam. — Tu, inquit, defini
to-define what therefore shall-we-do said-I you says-be define
quaeso. nam facilius est mihi uidere in alterius definitione,
I-beg for easier it-is for-me to-see in another's definition
quid non probem, quam quicquam bene definiendo explicare.
what not I-approve than anything well by-defining to-unfold
— Geram tibi morem, inquam, uidetur tibi id esse cum
I-shall-bear to-you (your)-way said-I does-it-seem to-you that to-be with
deo, quod ab eo regitur atque administratur? — Non, ait
God which by him is-ruled and administered not says

ille, hoc animo conceperam, cum dicebam ea quae non
he this with-mind I-had-conceived when I-was-saying those-things which not
mouentur esse cum deo. — Uide ergo, inquam, utrum haec
are-moved to-be with God see therefore said-I whether this
tibi saltem definitio placeat: cum deo est quidquid intellegit
to-you at-least definition pleases with God is whatever understands
deum. — Concedo, inquit. — Quid ergo? inquam; sapiens
God I-grant-it says-he what therefore said-I the-wise-man
deum tibi intellegere non uidetur? — Uidetur, inquit. —
God to-you to-understand not does-he-seem he-does-seem says-he
Cum ergo sapientes non solum in una domo aut urbe sed
since therefore wise-men not only in one house or city but
etiam per inmensa regionum peregrinando nauigandoque
even through the-immensities of-regions by-traveling and-sailing
moueantur, quomodo erit uerum quidquid cum deo est non
are-moved how will-it-be true whatever with God is not
moueri? — Risum mihi, inquit, mouisti, quasi ego quod
to-be-moved laughter in-me says-he you-have-stirred as-if I what
sapiens facit dixerim esse cum deo. cum deo est, sed illud
the-wise-man does had-said to-be with God with God is but that
quod nouit. — Non nouit, inquam, sapiens codicem
which he-knows not does-he-know said-I the-wise-man book
suum pallium tunicam supellectilem, si quam habet, ceteraque
his-own cloak tunic furniture if any he-has and-the-rest
id genus, quae stulti etiam bene nouerunt? — Fateor,
of-that kind which the-foolish even well know I-confess
inquit, nosse tunicam et nosse pallium non esse cum deo.
says-he to-know a-tunic and to-know a-cloak not to-be with God
Hoc ergo, inquam, dicis, non omne, quod nouit sapiens, 5
this therefore said-I you-say not everything which knows the-wise-man
esse cum deo, sed tamen quidquid sapientis cum deo est,
to-be with God but yet whatever of-the-wise-man with God is

id nosse sapientem. — Optime, inquit; nam quidquid sensu
that to-know that-the-wise-man excellently says-he for whatever by-sense
isto corporis nouit, non est cum deo, sed illud, quod animo
that of-body he-knows not is with God but that which with-mind
percipit. plus etiam fortasse audeo dicere, sed tamen dicam;
he-perceives more even perhaps I-dare to-say but still I-shall-say
uobis enim existimatoribus aut confirmem aut discam.
with-you for as-judges either I-may-confirm or I-may-learn
quisquis ea sola nouit, quae corporis sensus attingit,
whoever those-things alone knows which of-body sense touches
non solum cum deo esse non mihi uidetur sed ne secum
not only with God to-be not to-me does-he-seem but not with-himself
quidem — Hic cum Trygetium animaduertissem in eo uultu,
even at-this when Trygetius I-had-noticed in such a-look
ut nescio quid uelle redicere uideretur, sed uerecundia
that I-know-not what to-wish to-say-back he-seemed but by-modesty
eum, ne quasi in alienum locum inrueret, contineri, feci
him lest as-it-were into another's place he-should-rush to-be-held-back I-made
potestatem iam tacente Licentio ut promeret quid uellet.
opportunity now being-silent Licentius that he-should-bring-out what he-wished
at ille: Ista, inquit, quae ad sensus corporis pertinent,
but he those-things says-he which to the-senses of-body belong
prorsus nemo mihi uidetur nosse. aliud est enim sentire,
utterly no-one to-me seems to-know one-thing is for to-feel
aliud nosse. quare si quid nouimus, solo intellectu
another to-know wherefore if anything we-know alone by-the-understanding
contineri puto et eo solo posse conprehendi. ex quo
to-be-held I-think and by-it alone to-be-able to-be-grasped out-of which
fit, ut, si illud est cum deo, quod intellegendo sapiens
it-comes that if that is with God which by-understanding the-wise-man
nouit, totum quod nouit sapiens possit esse cum deo.
knows the-whole which knows the-wise-man can be with God

— Quod cum Licentius approbasset, subiecit aliud, quod
which when Licentius had-approved he-added another-thing which
nullo pacto possem contemnere. ait enim: Sapiens prorsus
in-no way I-could despise says-he for the-wise-man utterly
ipse cum deo est; nam et se ipsum intellegit sapiens.
himself with God is for also himself very understands the-wise-man
quod conficitur et ex eo, quod a te accepi, id esse cum
which is-concluded both out-of that which from you I-received that to-be with
deo, quod intellegit deum, et ex eo, quod a nobis dictum
God which understands God and out-of that which by us said
est, id esse cum deo, quod a sapiente intellegitur. sed
was that to-be with God which by the-wise-man is-understood but
hanc eius partem, per quam istis utitur sensibus — non
this his part through which those he-uses senses not
enim puto connumerandam esse, cum sapientem uocamus
for I-think to-be-numbered to-be when wise we-call-(him)
— fateor me nescire nec omnino cuius modi sit suspicari.
I-confess that-I know-not and-not at-all of-what kind it-is to-guess
Negas ergo, inquam, non solum ex corpore et anima sed 6
you-deny therefore said-I not only out-of body and soul but
etiam ex anima tota constare sapientem, si quidem partem
even out-of soul whole to-consist the-wise-man if indeed part
istam, qua utitur sensibus, animae esse negare dementis est.
that by-which he-uses the-senses of-the-soul to-be to-deny of-a-madman is
non enim ipsi oculi uel aures sed nescio quid aliud per
not for the-very eyes or ears but I-know-not what else through
oculos sentit. ipsum autem sentire si non damus intellectui,
the-eyes feels the-very but to-feel if not we-grant to-the-understanding
non damus alicui parti animae. restat, ut corpori tribuatur,
not we-grant to-any part of-the-soul it-remains that to-the-body it-be-assigned
quo absurdius dici nihil mihi interim uidetur. —
than-which more-absurd to-be-said nothing to-me for-the-present seems

Anima, inquit, sapientis perpurgata uirtutibus et iam
the-soul says-he of-a-wise-man cleansed-through by-the-virtues and now
cohaerens deo sapientis etiam nomine digna est nec
clinging to-God of-wise-man even of-the-name worthy is and-not
quicquam eius aliud delectat appellare sapientem; sed tamen
anything of-him else it-pleases to-call wise but yet
quasi quaedam, ut ita dicam, sordes atque exuuiae, quibus
as-it-were certain that so I-may-say filth and sloughings from-which
se ille mundauit et quasi subtraxit in se ipsum, ei
himself he has-cleansed and as-it-were withdrawn into himself very to-that
animae seruiunt uel, si tota haec anima dicenda est, ei
soul they-serve or if the-whole this soul to-be-called is to-that
certe parti animae seruiunt atque subiectae sunt, quam solam
at-least part of-the-soul they-serve and subject are which alone
sapientem nominari decet. in qua parte subiecta etiam
wise to-be-named it-is-fitting in which part subject also
ipsam memoriam puto habitare. utitur ergo hac sapiens
the-very memory I-think to-dwell uses therefore this the-wise-man
quasi seruo, ut haec ei iubeat easque iam
as-if a-slave so-that these-things to-it he-may-command and-those now
domito atque substrato metas legis inponat, ut dum
to-the-tamed and to-the-laid-under the-bounds of-law he-may-set so-that while
istis sensibus utitur propter illa, quae iam non sapienti
those senses he-uses because-of those-things which now not to-the-wise-man
sed sibi sunt necessaria, non se audeat extollere nec
but to-itself are necessary not itself it-may-dare to-exalt nor
superbire domino nec his ipsis, quae adpertinent,
to-be-proud toward-(its)-master nor these very which belong
passim atque immoderate uti. ad illam enim uilissimam
at-random and immoderately to-use to that for meanest
partem possunt ea pertinere, quae praetereunt. quibus
part can those-things belong which pass-by to-what

autem est memoria necessaria nisi praetereuntibus et quasi
but is memory necessary except to-passing and as-it-were
fugientibus rebus? ille igitur sapiens amplectitur deum eoque
fleeing things that therefore wise-man embraces God and-him
perfruitur, qui semper manet nec expectatur, ut sit, nec
he-fully-enjoys who always remains and-not is-waited-for that he-may-be nor
metuitur, ne desit, sed eo ipso, quo uere est, semper
is-feared lest he-be-absent but by-that very by-which truly he-is always
est praesens. curat autem immobilis, et in se manens
he-is present he-cares-for but unmoved and in himself remaining
serui sui quodam modo peculium, ut eo tamquam frugi
of-slave his-own in-a-certain way the-savings so-that it as thrifty
et diligens famulus bene utatur parceque custodiat.
and careful a-servant well he-may-use and-sparingly may-guard
Quam sententiam eius cum admiratione considerans recordatus 7
which opinion of-his with wonder weighing recalled
sum id ipsum aliquando me breuiter illo audiente dixisse.
I that very-thing once that-I briefly he hearing had-said
tum arridens: Gratias age, inquam, Licenti, huic seruo tuo,
then smiling thanks give said-I Licentius to-this slave your
qui tibi nisi aliquid de peculio suo ministraret, nunc
who to-you unless something out-of savings his-own were-supplying now
fortasse quod promeres non haberes. nam si ad eam
perhaps what you-might-bring-out not you-would-have for if to that
partem memoria pertinet, quae se uelut famulam bonae
part memory belongs which itself as a-handmaid to-the-good
menti regendam concedit, ipsa nunc adiutus es, mihi
mind to-be-ruled yields by-it now helped you-were me
crede, ut hoc diceres. ergo antequam ad illum ordinem
believe that this you-should-say therefore before to that order
redeam, nonne tibi uidetur uel propter talia, id est
I-return does-it-not to-you seem even because-of such-things that is

propter honestas ac necessarias disciplinas, memoria opus
because-of honorable and necessary studies of-memory a-need
esse sapienti? — Quid, inquit, memoria opus est, cum
to-be to-the-wise-man why says-he of-memory a-need is when
omnes suas res praesentes habeat ac teneat? non enim
all his-own things present he-has and holds not for
uel in ipso sensu ad id, quod ante oculos nostros est, in
even in the-very sense for that which before the-eyes our is into
auxilium uocamus memoriam. sapienti igitur ante illos
aid we-call memory to-the-wise-man therefore before those
interiores intellectus oculos habenti omnia, id est deum
inner of-the-understanding eyes having all-things that is God
ipsum fixe immobiliterque intuenti, cum quo sunt omnia,
himself fixedly and-unmovingly beholding with whom are all-things
quae intellectus uidet ac possidet, quid opus est quaeso
which the-understanding sees and possesses what need is I-beg
memoria? mihi autem ut opus esset ad haec quae abs
of-memory to-me but that a-need there-was for these-things which from
te audieram retinenda, nondum sum illius famuli dominus
you I-had-heard to-be-retained not-yet I-am of-that servant master
sed ei modo seruio, modo pugno, ut non seruiam, et
but it now I-serve now I-fight that not I-may-serve and
quasi audeo me adserere in libertatem meam, et si forte
as-it-were I-dare myself to-claim into freedom my and if by-chance
aliquando impero atque obtemperat mihi facitque saepe
sometimes I-command and it-obeys me and-it-makes-(me) often
putare, quod uicerim, in aliis rursus rebus ita sese erigit, ut
think that I-have-won in other again matters so itself it-rears that
eius sub pedibus miser iaceam. quam ob rem quando
its beneath feet wretched I-lie which on-account-of thing when
de sapiente quaerimus, me nolo nomines. — Nec me,
about the-wise-man we-ask me I-do-not-wish you-name nor me

inquam; sed tamen numquidnam sapiens iste suos potest
said-I but yet surely-not wise-man that his-own-people can
deserere aut ullo pacto, cum hoc corpus agit, in quo istum
desert or in-any way while this body he-conducts in which that
famulum sua lege deuinctum tenet, relinquit officium
servant by-his-own law bound he-holds does-he-leave the-duty
beneficia tribuendi quibus potest et maxime, quod ab eo
kindnesses of-bestowing on-whom he-can and most-of-all what from him
uehementissime flagitatur, sapientiam ipsam docendi? quod
most-urgently is-demanded wisdom itself of-teaching which
cum facit, ut congrue doceat minusque ineptus sit,
when he-does so-that fittingly he-may-teach and-less clumsy he-may-be
praeparat saepe aliquid, quod ex dispositione eloquatur ac
he-prepares often something which out-of arrangement he-may-utter and
disputet, quod nisi memoriae commendauerit, pereat necesse
argue which unless to-memory he-shall-have-committed it-perishes necessary
est. ergo aut officia beniuolentiae negabis esse sapientis
it-is therefore either the-duties of-goodwill you-will-deny to-be of-the-wise-man
aut confiteberis res aliquas sapientis memoria custodiri.
or you-will-confess things some of-the-wise-man by-memory to-be-guarded
an fortasse aliquid suarum rerum non propter se quidem
or perhaps something of-his-own things not for himself indeed
sed propter suos, sibi tamen necessarium commendat
but for his-own-people to-himself yet necessary he-commits
seruandum illi famulo, ut ille tamquam sobrius et ex
to-be-kept to-that servant so-that he as sober and out-of
optima domini disciplina non quidem custodiat, nisi quod
the-best of-master training not indeed may-guard except what
propter stultos ad sapientiam perducendos sed quod ei
for the-foolish to wisdom to-be-led but what to-it
tamen ille custodiendum imperarit? — Nec omnino huic,
still he to-be-guarded has-ordered and-not at-all to-this

inquit, commendari quicquam arbitror a sapiente, si quidem
says-he to-be-committed anything I-judge by the-wise-man if indeed
ille deo semper infixus est siue tacitus siue cum hominibus
he to-God always fastened is whether silent or with men
loquens; sed ille seruus iam bene institutus diligenter seruat,
speaking but that slave now well trained carefully keeps
quod interdum disputanti domino suggerat et ei
what from-time-to-time to-the-arguing master he-may-supply and to-him
tamquam iustissimo gratum faciat officium suum,
as to-a-most-just-one welcome he-may-render the-service his-own
sub cuius se uidet potestate uiuere, et hoc facit non
under whose himself he-sees power to-live and this he-does not
quasi ratiocinando sed summa illa lege summoque ordine
as-it-were by-reasoning but by-the-highest that law and-by-the-highest order
praescribente. — Nihil, inquam, nunc resisto rationibus tuis,
prescribing nothing said-I now do-I-resist reasonings your
ut quod suscepimus potius peragatur. de isto uero
so-that what we-took-up rather may-be-carried-through about that indeed
diligenter, quem ad modum sese habeat — non enim parua
carefully in-what to manner itself it-holds not for a-small
res est aut tam paruo sermone contenta — uidebimus
matter it-is or with-so small a-discourse content we-shall-see
alias, cum deus ipse oportunitatem ordine dederit.
another-time when God himself the-occasion by-order shall-have-given

If whatever the wise man understands is with God, and folly cannot be escaped unless understood, then folly too is with God. Alypius answers that a man is not yet wise while he is understanding folly in order to escape it, and once wise no longer numbers it among the things he understands. Trygetius objects that what perceives folly ought not to be called understanding; Augustine accepts this and is brought to say that no one can see darkness.

Definitum est autem, quid sit esse cum deo, et cum 8
defined it-has-been but what is to-be with God and when
a me dictum est id esse cum deo, quod intellegit deum,
by me said it-was that to-be with God which understands God
uos etiam plus adiecistis, ut ibi sint etiam illa, quae
you even more added that there are also those-things which
intelleguntur a sapiente. qua in re multum me mouet,
are-understood by the-wise-man which in matter much me moves
quomodo subito cum deo stultitiam collocaueritis. nam si cum
how suddenly with God folly you-have-placed for if with
deo sunt, quaecumque intellegit sapiens, nec nisi intellectam
God are whatever-things understands the-wise-man and-not unless understood
stultitiam effugere potest, erit etiam, quod dictu nefas
folly to-escape he-can there-will-be even what to-say unspeakable
est, pestis illa cum deo. — Qua conclusione commoti cum
is plague that with God by-which conclusion shaken when
in silentio se aliquantum tenuissent: Respondeat, inquit
in silence themselves for-a-while they-had-held let-answer says
Trygetius, etiam ille, de cuius aduentu ad istam disputationem
Trygetius also he about whose coming to this discussion
oportunissimo non nos puto temere gratulatos. — Tum
most-timely not us I-think rashly to-have-rejoiced then
Alypius: Deus meliora! inquit; hucine mihi tandem tantum
Alypius God better-things says-he to-this-then for-me after-all so-much

meum silentium parabatur? sed inrupta iam quies est.
my silence was-being-prepared but broken-in-upon now the-quiet is
uerum nunc enitar huic utcumque rogationi satisfacere, cum
but now I-shall-strive this somehow question to-satisfy when
mihi prius uel futurum prospexero et a uobis
for-myself first at-least what-is-to-come I-shall-have-looked-out and from you
impetrauero, ut a me amplius ista responsione nihil
I-shall-have-obtained that from me more than-this answer nothing
flagitetis. — Nullo modo, inquam, est, Alypi, beneuolentiae
you-demand in-no way said-I is-it Alypius of-goodwill
atque humanitatis tuae uocem tuam sermoni nostro etiam
and of-courtesy your voice your to-discourse our even
desideratam negare. sed perge modo, quod instituisti effice;
longed-for to-refuse but go-on only what you-have-begun accomplish
cetera, ut iam sese habet ordo ille, prouenient. — Aeque
the-rest as already itself holds order that will-come-out equally
mihi de ordine, inquit, sunt speranda meliora, in cuius
for-me about order says-he are to-be-hoped better-things in whose
adsertione interim me substituere uoluistis. sed, ni
defense meanwhile me to-substitute you-have-wished but unless
fallor, ob hoc stultitiam deo ista tua conclusione ab
I-am-mistaken for this folly to-God by-that your conclusion by
his copulatam putasti, quod uniuersa, quae intellegit sapiens,
these joined you-thought because all-things which understands the-wise-man
cum deo esse dixerunt. sed id quatenus accipiendum sit,
with God to-be they-said but that how-far to-be-taken is
nunc omitto; tuam illam ratiocinationem paululum aduerte.
now I-leave-aside your that reasoning a-little attend-to
dixisti quippe: 'nam si cum deo sunt, quaecumque intellegit
you-said indeed for if with God are whatever-things understands
sapiens, nec nisi intellectam stultitiam effugere potest' —
the-wise-man and-not unless understood folly to-escape he-can

quasi uero illud obscurum sit, antequam stultitiam quisque
as-if indeed that obscure were before folly anyone
uitet, sapientis eum nomine non esse censendum — et
shuns of-wise-man him by-the-name not to-be to-be-reckoned and
dictum est a sapiente intellecta esse cum deo: cum
said it-was by the-wise-man things-understood to-be with God when
igitur euitandae stultitiae gratia eandem stultitiam quisque
therefore of-shunning folly for-the-sake the-same folly anyone
intellegit, nondum est sapiens. cum autem fuerit, non
understands not-yet is-he wise when but he-shall-have-been not
inter ea, quae ille intellegit, stultitia numeranda est. quam
among those-things which he understands folly to-be-numbered is which
ob rem quoniam ea coniuncta sunt deo, quae
on-account-of thing since those-things joined are to-God which
iam sapiens intellegit, recte a deo stultitia secernetur.
now the-wise-man understands rightly from God folly will-be-separated
Acute quidem, inquam, ut soles, Alypi, respondisti, sed 9
sharply indeed said-I as you-are-wont Alypius you-have-answered but
tamquam in alienas trusus angustias. tamen quia, ut arbitror,
as-if into another's thrust straits still because as I-judge
adhuc mecum stultus esse dignaris, quid faciemus, si aliquem
still with-me foolish to-be you-deign what shall-we-do if some
nanciscamur sapientem, qui nos tanto malo docendo ac
we-should-light-upon wise-man who us from-so-great an-evil by-teaching and
disputando libenter liberet? nam nihil eum prius, quantum
by-arguing gladly may-free for nothing him sooner as-far-as
arbitror, deprecaturus sum, nisi ut mihi ostendat, quae sit,
I-judge about-to-entreat I-am than that to-me he-show what is
quid sit, qualis sit omnino stultitia. de te enim non
what-thing is of-what-sort is at-all folly about you for not
facile adfirmarim; me tamen tantum et tam diu detinet,
easily I-would-affirm me yet so-much and so long it-holds

quantum et quamdiu a me non intellegitur. dicturus est
as-much and as-long by me not it-is-understood about-to-say is
ergo ille te auctore: 'ut hoc uos docerem, quando stultus
therefore he you being-the-authority that this you I-might-teach when foolish
eram, ad me uenire debuistis; modo autem uos uestri
I-was to me to-come you-had-to now but you of-yourselves
magistri esse poteritis; nam ego iam stultitiam non intellego'.
masters to-be will-be-able for I now folly not understand
quod quidem ab eo si audirem, non uererer ammonere
which indeed from him if I-heard not I-would-shrink to-advise
hominem, ut comes nobis fieret, simulque magistrum
the-man that a-companion to-us he-become and-together a-master
alium quaereremus. ut enim plene stultitiam non intellego,
another we-should-seek though for fully folly not I-understand
uideo tamen nihil responsione hac esse stultius. sed pudebit
I-see yet nothing than-answer this to-be more-foolish but it-will-shame
eum fortasse ita nos aut relinquere aut sequi. disputabit
him perhaps thus us either to-leave or to-follow he-will-argue
ergo et exaggerabit copiosissime stultitiae mala. nos autem
therefore and will-pile-up most-copiously of-folly the-evils we but
bene nobis prouidentes aut audiemus attente hominem
well for-ourselves providing either we-shall-hear attentively a-man
nescientem, quae loquatur, aut credemus eum id, quod
not-knowing what he-says or we-shall-believe that-he that which
non intellegit, scire aut adhuc deo susceptorum tuorum
not he-understands to-know or still to-God of-the-clients your
ratione stultitia copulata est. nihil autem superiorum
by-the-reasoning folly joined is nothing but of-the-above
est, quod uideo posse defendi: restat igitur, quod non
is which I-see to-be-able to-be-defended there-remains therefore what not
uultis, extremum. — Numquam te, inquit, inuidum senseram.
you-wish the-last never you says-he grudging had-I-felt

nam si ab istis, ut dicis, susceptis quicquam honorarii, ut
for if from these as you-say clients any fee as
solet, accepissem, dum ratiocinationis huius nimium tenax
is-customary I-had-taken while of-reasoning this too tenacious
es, id eis modo reddere cogerer. quare uel hoc
you-are it to-them now to-give-back I-should-be-forced wherefore at-least with-this
contenti sint, quod me tecum laborante non parum eis
content let-them-be that me with-you laboring not a-little to-them
ad excogitandum temporis dedi, uel, si uicti patroni
for thinking-out of-time I-have-given or if of-a-beaten advocate
nulla quidem sua culpa consilio libenter auscultant, et
by-no indeed his-own fault the-counsel gladly they-heed and
in hoc iam tibi cedant et sint in ceteris cautiores.
in this now to-you let-them-yield and let-them-be in the-rest more-wary
Non contemnam, inquam, quod in tua defensione Trygetius 10
not I-shall-scorn said-I what in your defense Trygetius
nescio quid etiam perstrepens dicere cupiebat, faciamque
I-know-not what even making-a-noise to-say was-longing and-I-shall-do-it
bona tua uenia; nam fortasse non bene instructus es, qui
by-good your leave for perhaps not well equipped you-are who
recens huic negotio superuenisti, ut remoto patrocinio
freshly this business came-upon so-that with-removed the-advocacy
ipsos causam suam peragentes audiam patienter, ut
themselves the-case their-own carrying-through I-may-hear patiently as
coeperam. — Tum Trygetius Licentio prorsus absente:
I-had-begun then Trygetius Licentius utterly being-absent
Quomodo uultis, inquit, accipite et ridete stultitiam meam.
however you-will says-he take-it and laugh-at the-folly my
non mihi uidetur debere dici intellectus, quo intellegitur
not to-me it-seems ought to-be-called understanding by-which is-understood
ipsa stultitia, quae non intellegendi uel sola uel maxima
itself folly which of-not understanding either the-only or the-greatest

causa est. — Non facile, inquam, recuso istud accipere.
cause is not easily said-I I-refuse that to-accept
quamuis enim me multum moueat, quod sentiat Alypius,
although for me much may-move what thinks Alypius
quomodo recte possit quisque docere, qualis sit res,
how rightly can anyone teach of-what-sort is a-thing
quam non intellegit, quantamque menti afferat perniciem,
which not he-understands and-how-great to-the-mind it-brings ruin
quod mente non uidet — nam id utique attendens, quod
that with-mind not he-sees for that certainly attending-to which
tu dixisti, dicere est ueritus, cum ei sit ista etiam de
you said to-say he shrank since to-him is that also from
doctorum libris nota sententia — tamen sensum ipsum
of-the-learned books known opinion yet sense itself
considerans corporis — nam et isto ipso anima utitur et ipsa
considering of-body for both that very the-soul uses and it
sola est cum intellectu qualiscumque conlatio — adducor,
alone is with the-understanding of-whatever-sort a-comparison I-am-brought
ut dicam neminem posse uidere tenebras. quam ob
to say that-no-one to-be-able to-see darkness which on-account-of
rem si menti hoc est intellegere, quod sensui uidere,
thing if for-the-mind this is to-understand what for-sense to-see
et licet quisque oculis apertis sanis purisque sit, uidere
and although anyone with-eyes open sound and-clear is to-see
tamen tenebras non potest, non absurde dicitur intellegi
yet darkness not he-can not absurdly it-is-said to-be-understood
non posse stultitiam; nam nullas alias mentis tenebras
not to-be-able folly for no other of-mind darkness
nominamus. nec iam illud mouebit, quomodo stultitia possit
do-we-name and-not now that will-it-trouble how folly can
non intellecta uitari. ut enim oculis tenebras uitamus
not understood to-be-shunned as for with-eyes darkness we-shun

eo ipso, quo nolumus non uidere, sic quisquis uolet
by-that very by-which we-are-unwilling not to-see so whoever shall-wish
uitare stultitiam, non eam conetur intellegere, sed ea,
to-shun folly not it let-him-try to-understand but those-things
quae possunt intellegi, per hanc se non intellegere
which can to-be-understood through this himself not to-understand
doleat eamque sibi esse praesentem, non quo ipsam
let-him-grieve and-that-it to-him is present not in-that it
magis intellegit sed quo alia minus intellegit, sentiat.
more he-understands but in-that other-things less he-understands let-him-feel

IV · THE EXECUTIONER AND THE HARLOT

Either the fool acts in order, which empties the definition, or something falls outside order. Trygetius answers that the life of fools, however inconsistent in itself, is by providence enclosed within the order of things and never allowed to be where it ought not. Augustine then supplies the examples: the executioner, necessary among the laws; the harlots, whose removal would throw all into confusion; the members one could not bear to look at alone; the cockfight of the earlier book.

Sed ad ordinem redeamus, ut nobis aliquando reddatur 11
but to order let-us-return so-that to-us at-length be-given-back
Licentius. illud enim ex uobis iam requiro, utrum quaecumque
Licentius that for of you now I-ask whether whatever-things
agit stultus ordine uobis agere uideatur. nam uidete, rogatio
does the-fool by-order to-you to-do he-seems for see the-question
quos laqueos habeat. si ordine dixeritis, ubi erit illa
what snares has if by-order you-shall-have-said where will-be that
definitio: ordo est, quo deus agit omnia, quae sunt, si
definition order is by-which God does all-things which are if
etiam stultus, quae agit, agit ordine? si autem ordo non est
even the-fool what he-does does by-order if but order not is

in his, quae aguntur ab stulto, erit aliquid, quod
in those-things which are-done by a-fool there-will-be something which
ordo non teneat; neutrum autem uultis. uidete quaeso, ne
order not holds neither but you-wish see I-beg lest
cuncta ipsius ordinis defensione turbetis. — Hic
all-things of-the-very order by-the-defense you-throw-into-confusion at-this
item Trygetius — nam ille alter adhuc omnino absens erat
likewise Trygetius for that other still wholly absent was
— Facile est, inquit, huic quidem respondere conplexioni
easy it-is says-he this indeed to-answer dilemma
tuae, sed me in praesentia similitudo deficit, qua sententiam
your but me for the-present a-comparison fails by-which opinion
meam uideo asseri inlustrarique debere. tamen dicam, quod
my I-see to-be-upheld and-to-be-illumined ought yet I-shall-say what
sentio; facies enim tu, quod paulo ante fecisti. non enim illa
I-think will-do for you what a-little before you-did not for that
commemoratio tenebrarum ad id, quod a me inuolutum erat,
mention of-darkness for that which by me wrapped-up was
parum nobis attulit luminis. namque omnis uita stultorum
a-little to-us brought of-light for-indeed the-whole life of-fools
quamuis per eos ipsos minime constans minimeque ordinata
although through them themselves least consistent and-least ordered
sit, per diuinam tamen prouidentiam necessario rerum
is through divine yet providence necessarily of-things
ordine includitur et quasi quibusdam locis illa ineffabili
by-the-order is-enclosed and as-it-were in-certain places by-that unspeakable
et sempiterna lege dispositis nullo modo esse sinitur, ubi
and everlasting law arranged in-no way to-be is-it-allowed where
esse non debet. ita fit, ut angusto animo ipsam
to-be not it-ought so it-comes-about that with-a-narrow mind it
solam quisque considerans ueluti magna repercussus foeditate
alone each-man considering as-if by-great struck-back foulness

auersetur. si autem mentis oculos erigens atque diffundens
turns-away if but of-mind the-eyes raising and spreading
simul uniuersa conlustret, nihil non ordinatum suisque
at-once all-things he-should-survey nothing not ordered and-in-its-own
semper ueluti sedibus distinctum dispositumque reperiet.
always as-it-were seats distinguished and-arranged he-will-find
Quam magna, inquam, quam mira mihi per uos 12
how great-things said-I how wonderful-things to-me through you
deus ille atque ipse, ut magis magisque credere adducor,
God that and the-very as more and-more to-believe I-am-brought
rerum nescio quis occultus ordo respondet! nam ea
of-things I-know-not what hidden order answers for those-things
dicitis, quae nec quomodo dicantur non uisa nec quomodo
you-say which neither how they-are-said not seen nor how
ea uideatis intellego; ita ea et uera et alta esse suspicor.
them you-see do-I-understand so them both true and deep to-be I-suspect
simile autem aliquod in istam sententiam tu fortasse unum
a-likeness but some for that opinion you perhaps one
requirebas. at mihi iam occurrunt innumerabilia, quae me
were-seeking but to-me now come countless-things which me
ad consentiendum prorsus trahunt. quid enim carnifice
to agreeing utterly drag what for than-an-executioner
tetrius? quid illo animo truculentius atque dirius?
more-hideous what than-that mind more-savage and more-dreadful
at inter ipsas leges locum necessarium tenet et in bene
yet among the-very laws a-place necessary he-holds and into well
moderatae ciuitatis ordinem inseritur estque suo animo
governed of-a-city the-order he-is-inserted and-he-is in-his-own mind
nocens, ordine autem alieno poena nocentium. quid
harmful by-order but another's the-punishment of-the-guilty what
sordidius, quid inanius, dedecoris et turpitudinis plenius
filthier what emptier of-disgrace and shame fuller

meretricibus lenonibus ceterisque hoc genus pestibus dici
than-harlots pimps and-the-rest of-this kind plagues to-be-said
potest? aufer meretrices de rebus humanis, turbaueris
can take-away harlots from affairs human you-will-have-confounded
omnia libidinibus; constitue matronarum loco, labe ac
all-things with-lusts set-them of-matrons in-the-place with-stain and
dedecore dehonestaueris. sic igitur hoc genus hominum per
disgrace you-will-have-dishonored so therefore this kind of-men through
suos mores impurissimum uita, per ordinis leges condicione
its-own manners most-impure in-life through of-order the-laws in-condition
uilissimum. nonne in corporibus animantium quaedam
meanest are-there-not in the-bodies of-living-things certain
membra, si sola adtendas, non possis adtendere? tamen ea
members if alone you-should-regard not you-could regard-them yet them
naturae ordo nec, quia necessaria sunt, deesse uoluit
of-nature the-order neither because necessary they-are to-be-lacking has-wished
nec, quia indecora, eminere permisit. quae tamen deformia
nor because unseemly to-stand-out has-allowed which yet misshapen
suos locos tenendo meliorem locum concessere melioribus.
their-own places by-keeping the-better place have-yielded to-the-better
quid nobis suauius, quod agro uillaeque spectaculum
what to-us sweeter what to-the-field and-farmhouse spectacle
congruentius fuit pugna illa conflictuque gallinaciorum
more-fitting was than-the-fight that and-clash of-barnyard
gallorum, cuius superiore libro fecimus mentionem? quid
cocks of-which in-the-earlier book we-made mention what
abiectius tamen deformitate subiecti uidimus? et per ipsam
more-abject yet than-the-ugliness of-the-beaten we-saw and through it
tamen eiusdem certaminis perfectior pulchritudo prouenerat.
yet of-the-same contest a-more-perfect beauty had-come-forth

The same holds of the faults poets rename, of fallacious arguments set in their proper place, and of music, geometry, and the courses of the stars, where whoever longs to see order's spring will find it in them or be led to it through them. The unequal lots of men — the childless, the moneylender over his hoard, the beggar who scarcely gets a coin — drive some to deny that providence orders us. Two roads are open, reason or authority: philosophy frees hardly a very few, and the rest are to prepare the defenses of faith.

Talia, credo, sunt omnia, sed oculos quaerunt. soloecismos 13
such I-believe are all-things but eyes they-need solecisms
et barbarismos quos uocant, poetae adamauerunt; quae
and barbarisms which they-call the-poets have-fallen-in-love-with which
schemata et metaplasmos mutatis appellare nominibus quam
figures and metaplasms with-changed to-call names than
manifesta uitia fugere malunt. detrahe tamen ista carminibus,
manifest faults to-flee they-prefer take-away yet those from-poems
suauissima condimenta desiderabimus. congere multa in unum
sweetest seasonings we-shall-miss heap many into one
locum, totum acre putidum rancidum fastidibo. transfer in
place the-whole sharp rotten rancid I-shall-loathe carry-them-over into
liberam forensemque dictionem, quis non eam fugere atque
free and-forensic speech who not it to-flee and
in theatra se condere iubebit? ordo igitur ea gubernans
into the-theaters itself to-hide will-bid order therefore them governing
et moderans nec apud se nimia nec ubilibet
and restraining neither in their-own-place excessive nor anywhere
aliena esse patietur. summissa quaedam impolitaeque
out-of-place to-be will-it-suffer subdued a-certain and-to-the-unpolished
simillima ipsos saltus ac uenustos locos sese interponens
most-like the-very leaps and graceful passages itself interposing

inlustrat oratio. quae si sola sit, proicis ut uilem; si
lights-up speech which if alone it-be you-throw-it-away as cheap if
autem desit, illa pulchra non prominent, non in suis
but it-be-lacking those beauties not do-stand-out not in their-own
quasi regionibus possessionibusque dominantur sibique
as-it-were regions and-possessions they-rule and-to-themselves
ipsa propria luce obstant totumque confundunt.
they by-their-own light stand-in-the-way and-the-whole they-confound
Magnae et hic debentur ordini gratiae. mentientes conclusiones
great also here are-owed to-order thanks lying conclusions
inrepentes paulatim uel minuendo uel addendo in assensionem
creeping-in little-by-little either by-taking-away or by-adding into assent
falsitatis quis non metuat, quis non oderit? saepe tamen in
to-falsehood who not would-fear who not would-hate often yet in
disputationibus certis et suis sedibus conlocatae tantum
discussions in-fixed and their-own seats placed so-much
ualent, ut nescio quo modo per eas dulcescat ipsa
they-avail that I-know-not by-what way through them grows-sweet the-very
deceptio. nonne hic quoque ordo ipse laudabitur?
deception shall-not here also order itself be-praised
14 Iam in musica, in geometrica, in astrorum motibus, in
now in music in geometry in of-the-stars the-motions in
numerorum necessitatibus ordo ita dominatur, ut, si quis
of-numbers the-necessities order so rules that if anyone
quasi eius fontem atque ipsum penetrale uidere desideret,
as-it-were its spring and the-very inner-shrine to-see should-desire
aut in his inueniat aut per haec eo sine ullo errore
either in these he-finds-it or through these thither without any straying
ducatur. talis enim eruditio, si quis ea moderate utatur —
he-is-led such for training if anyone it moderately uses
nam nihil ibi quam nimium formidandum est — talem
for nothing there than excess to-be-dreaded is such

philosophiae militem nutrit uel etiam ducem, ut ad summum
of-philosophy a-soldier it-nurtures or even a-leader that to the-highest
illum modum, ultra quod requirere aliquid nec possit nec
that measure beyond which to-seek anything neither he-can nor
debeat nec cupiat, qua uult, euolet atque perueniat
ought nor desires by-what-way he-wills he-may-fly-out and arrive
multosque perducat, unde iam, dum ipsis humanis
and-many he-may-lead-through whence now while in-those-very human
rebus teneatur, sic eas despiciat cunctaque discernat, ut
affairs he-is-held so them he-looks-down-on and-all-things discerns that
nullo modo eum moueat, cur alius optet liberos habere
in-no way him it-troubles why one-man wishes children to-have
nec habeat, alius uxoris nimia fecunditate torqueatur,
and-not has-them another of-a-wife by-the-too-great fruitfulness is-tormented
egeat ille pecunia, qui; largiri liberaliter multa paratus est,
lacks that-man money who to-give generously much ready is
eique defossae incubet macer et scabiosus fenerator, ampla
and-over-it buried broods a-lean and scabby moneylender ample
patrimonia luxuries dispergat atque diffundat, uix toto
patrimonies extravagance scatters and pours-out hardly in-a-whole
die lacrimans mendicus nummum impetret, alium honor
day weeping a-beggar a-coin obtains another honor
extollat indignum, lucidi mores abscondantur in turba.
exalts unworthy bright characters are-hidden in the-crowd
Haec et alia in hominum uita cogunt homines plerumque 15
these-things and others in of-men the-life compel men for-the-most-part
inpie credere nullo nos ordine diuinae prouidentiae gubernari;
impiously to-believe by-no us order of-divine providence to-be-governed
alios autem pios et bonos atque splendido ingenio praeditos,
others but pious and good and with-splendid genius endowed
qui neque nos deseri a summo deo possunt in animum
who neither us to-be-forsaken by the-highest God can into mind

inducere et tamen rerum tanta quasi caligine atque
bring and yet of-things by-so-great as-it-were murk and
commixtione turbati nullum ordinem uident uolentesque
mixture troubled no order do-they-see and-wishing
sibi nudari abditissimas causas errores suos saepe
for-themselves to-be-laid-bare the-most-hidden causes errors their-own often
etiam carminibus conqueruntur. qui si hoc solum interrogent,
even in-poems they-lament who if this only should-ask
cur Itali semper serenas hiemes orent et item semper
why the-Italians always clear winters pray-for and likewise always
Getulia nostra misera sitiat, quis eis facile respondebit? aut ubi
Gaetulia our wretched thirsts who them easily will-answer or where
apud nos indagabitur illius ordinis ulla suspicio? ego autem si
among us will-be-tracked-down of-that order any hint I but if
quid meos monere possum, quantum mihi apparet quantumque
at-all my-own to-advise I-can as-much-as to-me appears and-as-much-as
sentio, censeo illos disciplinis omnibus erudiendos. aliter
I-feel I-judge them in-the-disciplines all to-be-trained otherwise
quippe ista sic intellegi, ut luce clariora sint, nullo
for-indeed these-things so to-be-understood that than-light clearer they-are in-no
modo possunt. si autem aut pigriores sunt aut aliis negotiis
way can-they if but either too-slow they-are or by-other businesses
praeoccupati aut iam duri ad discendum, fidei sibi
preoccupied or already hard for learning of-faith for-themselves
praesidia parent, quo illos uinculo ad sese trahat
the-defenses let-them-prepare by-which them bond to himself he-may-draw
atque ab his horrendis et inuolutissimis malis liberet ille, qui
and from these dreadful and most-entangled evils free-them he who
neminem sibi per mysteria bene credentem perire permittit.
no-one in-him through the-mysteries well believing to-perish allows

Duplex enim est uia, quam sequimur, cum rerum nos 16
twofold for is the-road which we-follow when of-things us
obscuritas mouet, aut rationem aut certe auctoritatem.
the-obscurity stirs either reason or at-least authority
philosophia rationem promittit et uix paucissimos liberat.
philosophy reason promises and hardly a-very-few frees
quos tamen non modo non contemnere illa mysteria sed sola
whom yet not only not to-despise those mysteries but alone
intellegere, ut intellegenda sunt, cogit, nullumque aliud habet
to-understand as to-be-understood they-are it-compels and-no other has-it
negotium, quae uera et, ut ita dicam, germana philosophia
business which true and that so I-may-say genuine philosophy
est, quam ut doceat, quod sit omnium rerum principium sine
is than that it-teach what is of-all things the-beginning without
principio quantusque in eo maneat intellectus quidue inde
beginning and-how-great in it abides understanding or-what from-thence
in nostram salutem sine ulla degeneratione manauerit, quem
for our salvation without any degeneration has-flowed whom
unum deum omnipotentem, cum quo tripotentem patrem
one God almighty with whom three-in-power Father
et filium et sanctum spiritum, ueneranda mysteria, quae
and Son and Holy Spirit the-venerable mysteries which
fide sincera et inconcussa populos liberant, nec confuse,
by-a-faith pure and unshaken peoples free neither confusedly
ut quidam, nec contumeliose, ut multi, praedicant. quantum
as some-do nor insultingly as many-do proclaim how-great
autem illud sit, quod hoc etiam nostri generis corpus
but that is that this even of-our kind body
tantus propter nos deus adsumere atque agere dignatus est,
so-great for us a-God to-take-on and to-carry deigned has

quanto uidetur uilius, tanto est clementia plenius et
by-how-much it-seems cheaper by-so-much it-is with-mercy fuller and
a quadam ingeniosorum superbia longe alteque remotius.
from a-certain of-the-clever pride far and-high more-removed
17 Anima uero unde originem ducat quidue hic agat, quantum
the-soul but whence its-origin draws or-what here it-does how-far
distet a deo, quid habeat proprium, quod alternat in
it-is-distant from God what it-has its-own which alternates into
utramque naturam, quatenus moriatur et quomodo immortalis
each nature how-far it-dies and how immortal
probetur, quam magni putatis esse ordinis, ut ista
it-is-proved of-how great do-you-think to-be an-order that these-things
discantur? magni omnino atque certi, de quo breuiter, si
be-learned great altogether and sure about which briefly if
tempus fuerit, post loquemur. illud nunc a me accipiatis
time there-shall-be later we-shall-speak that now from me you-take
uolo, si quis temere ac sine ordine disciplinarum in harum
I-wish if anyone rashly and without the-order of-the-disciplines into of-these
rerum cognitionem audet inruere, pro studioso illum
things the-knowledge dares to-rush instead-of studious him
curiosum, pro docto credulum, pro cauto incredulum
curious instead-of learned credulous instead-of cautious unbelieving
fieri. itaque mihi quod modo interroganti tam bene atque
to-become and-so to-me that just-now asking so well and
apte respondetis, et miror unde sit et cogor cognoscere.
aptly you-answer both I-wonder whence it-is and I-am-compelled to-find-out
uideamus tamen, quo usque progredi uestra latens possit
let-us-see yet to-what point to-advance your hidden is-able
intentio. iam nobis Licenti etiam uerba reddantur, qui tam
application now to-us of-Licentius also words let-be-given-back who so
diu nescio qua cura occupatus alienus ab hoc sermone
long I-know-not by-what care taken-up a-stranger from this discourse

fuit, ut eum ista non aliter quam eos qui non assunt
has-been that him these-things not otherwise than those who not are-present
familiares nostros credam esse lecturum. sed redi ad nos
intimates our I-believe to-be about-to-read but come-back to us
quaeso. Licenti, atque hic totus fac ut assis; tibi enim
I-beg Licentius and here wholly see that you-are-present to-you for
dico. nam definitionem meam tu probasti, qua dictum est,
I-speak for the-definition my you approved by-which said it-was
quid sit esse cum deo, cum quo mentem sapientis manere
what is to-be with God with whom the-mind of-a-wise-man to-remain
immobilem me, quantum assequi ualeo, docere uoluistis.
unmoved me as-far-as to-grasp I-am-able to-teach you-have-wished

VI · WHAT MOTION IS

Augustine asks how the wise man's mind stays unmoved while his body wanders, since one might as well say that men aboard a moving ship are not moved. Licentius will not define motion: when he can, he will say so himself. A boy runs up to announce lunch, and Augustine says the boy compels them to show what motion is with their eyes rather than define it. After the meal they sit in the bath, and there Licentius grants that motion is passage from place to place — but denies such passage of the mind.

Sed illud me mouet, quomodo. cum iste sapiens, quamdiu 18
but that me moves how since that wise-man as-long-as
inter homines uiuit, in corpore esse non negetur, quo
among men he-lives in the-body to-be not is-denied by-what
pacto fiat, ut eius corpore huc atque illuc uagante
manner it-comes-about that his body bither and thither wandering
mens immobilis maneat. isto enim modo potes dicere,
the-mind unmoved remains in-that for way you-can say

cum mouetur nauis. homines, qui in ea sunt. non moueri,
when is-moved a-ship the-men who in it are not to-be-moved
quamuis ab ipsis eam possideri gubernarique fateamur. etenim
although by them it to-be-held and-to-be-steered we-confess and-indeed
si sola eam cogitatione regerent facerentque ire, quo uellent,
if alone it by-thought they-ruled and-made to-go whither they-wished
tamen, cum ea moueantur, non possunt illi qui ibidem
still since by-it they-are-moved not can they who in-the-same-place
constituti sunt non moueri. — Non, ait Licentius, animus
set are not to-be-moved not says Licentius the-mind
ita est in corpore, ut corpus imperet animo. — Neque ego
so is in the-body that the-body commands the-mind and-not I
hoc dico, inquam; sed etiam eques non ita est in equo,
this say said-I but also a-horseman not so is on a-horse
ut ei equus imperet, et tamen, quamuis quo uelit equum
that him the-horse commands and yet although whither he-wills the-horse
agat, equo moto moueatur necesse est. — Potest, inquit,
he-drives the-horse being-moved he-be-moved necessary it-is he-can says-he
sedere ipse immobilis. — Cogis nos, inquam, definire, quid
sit himself unmoved you-force us said-I to-define what
sit moueri; quod si potes, facias uolo. — Prorsus, inquit,
is to-be-moved which if you-can do-it I-wish altogether says-he
maneat quaeso beneficium tuum; nam manet postulatio mea,
let-stand I-beg the-kindness your for stands the-request my
et, ne illud prorsus interroges, utrum mihi definire placeat,
and lest that at-all you-ask whether to-me to-define pleases
quando id facere potuero, ipse profitebor. — Quae
when it to-do I-shall-have-been-able myself I-shall-declare which
cum dicta essent, puer de domo, cui dederamus id
when said had-been a-boy from the-house to-whom we-had-given that
negotii, cucurrit ad nos et horam prandii esse nuntiauit.
of-business ran to us and the-hour of-lunch to-be announced

tum ego: Quid sit, inquam, moueri, non definire nos puer
then I what is said-I to-be-moved not to-define us boy
iste sed ipsis oculis cogit ostendere. eamus igitur et de
that but with-the-very eyes forces to-show let-us-go therefore and from
isto loco in alium locum transeamus; nam nihil est aliud,
that place into another place let-us-pass for nothing is else
nisi fallor, moueri. — Hic cum arrisissent, discessimus.
unless I-am-mistaken to-be-moved at-this when they-had-smiled we-departed
At ubi refecimus corpora, quoniam caelum obduxerat nubes, 19
but when we-had-refreshed our-bodies since the-sky had-overcast clouds
solito loco in balneo consedimus. atque ego: Concedis
in-the-usual place in the-bath we-sat-down and I do-you-grant
ergo, inquam. Licenti, nihil esse aliud motum quam de
therefore said-I Licentius nothing to-be else motion than from
loco in locum transitum? — Concedo, inquit. — Concedis
place into place passage I-grant-it says-he do-you-grant
ergo, inquam, neminem loco esse, in quo non fuerat,
therefore said-I that-no-one in-a-place to-be in which not he-had-been
et motum non fuisse? — Non intellego, inquit. — Si
and moved not to-have-been not I-understand says-he if
quid, inquam, in alio loco fuit dudum et nunc alio
anything said-I in another place was a-while-ago and now in-another
est, motum esse concedis? — Assentiebatur. — Ergo,
is moved to-have-been do-you-grant he-was-assenting therefore
inquam, posset alicuius sapientis uiuum corpus hic modo
said-I could of-some wise-man living body here just
nobiscum esse, ut animus hinc abesset? — Posset, inquit.
with-us be while the-mind from-here were-away it-could says-he
— Etiamne, inquam, si nobiscum conloqueretur et nos
even(-so) said-I if with-us he-were-talking and us
aliquid doceret? — Etiamsi, inquit, nos ipsam doceret
something were-teaching even-if says-he us itself he-were-teaching

sapientiam, non illum dicerem nobiscum esse sed secum. —
wisdom not him I-should-say with-us to-be but with-himself
Non igitur in corpore? inquam. — Non, inquit. — Cui
not therefore in the-body said-I no says-he to-whom
ego: Corpus illud, quod caret animo, nonne mortuum fateris,
I body that which lacks mind surely dead you-confess
cum ego uiuum proposuerim? — Nescio, inquit, quomodo
though I living have-proposed I-know-not says-he how
explicem. nam et corpus hominis uiuum esse non posse
I-may-unfold-it for both the-body of-a-man living to-be not to-be-able
uideo, si animus in eo non sit. et non possum dicere,
I-see if the-mind in it not is and not I-can say
ubiubi sit corpus sapientis, non eius animum esse cum deo.
wherever is the-body of-a-wise-man not his mind to-be with God
— Ego, inquam, faciam, ut hoc explices. fortasse enim,
I said-I shall-bring-it-about that this you-unfold perhaps for
quia ubique deus est, quoquo ierit sapiens, inuenit
because everywhere God is wherever he-shall-have-gone the-wise-man finds
deum, cum quo esse possit. ita fit, ut possimus
God with whom to-be he-can so it-comes-about that we-can
et non negare illum de loco in locum transire. quod
both not deny that-he from place into place passes which
est moueri, et tamen semper esse cum deo. — Fateor,
is to-be-moved and yet always to-be with God I-confess
inquit, corpus illud de loco in locum transitum facere, sed
says-he body that from place into place passage to-make but
mentem ipsam nego, cui nomen sapientis inpositum est.
the-mind itself I-deny to-which the-name of-wise-man laid-on has-been

Since God's justice separates good from bad, Augustine asks whether God was ever not just, and if always just, whether good and evil have always existed. Trygetius answers that he was just because he could separate them if evil arose, as Cicero's virtues were in him before Catiline. Licentius says order began when evil began, and is caught either way. Monica ends it: evil was in no way born of God's order, but justice drove it back into the order it deserved.

Nunc interim tibi cedo, inquam, ne res obscurissima 20
now for-the-present to-you I-yield said-I lest a-matter most-obscure
et diutius diligentiusque tractanda inpediat in praesentia
and longer and-more-carefully to-be-handled hinder for the-present
propositum nostrum. sed illud uideamus, quoniam definitum
the-purpose our but that let-us-see since defined
est a nobis, quid sit esse cum deo, utrum scire
it-has-been by us what is to-be with God whether to-know
possimus etiam, quid sit esse sine deo, quamuis iam
we-can also what is to-be without God although already
manifestum esse arbitror. nam credo uideri tibi eos. qui cum
plain to-be I-judge for I-believe to-seem to-you those who with
deo non sunt, esse sine deo. — Si possent, inquit, mihi
God not are to-be without God if could says-he for-me
uerba suppetere, dicerem quod tibi fortasse non displiceret.
words be-at-hand I-would-say what to-you perhaps not would-displease
sed peto perferas infantiam meam resque ipsas, ut
but I-ask you-bear-with the-tongue-tiedness my and-the-things themselves as
te decet, ueloci mente praeripias. nam isti nec
you it-befits with-a-swift mind you-snatch-in-advance for those-men neither
cum deo mihi uidentur esse et a deo tamen haberi, itaque
with God to-me they-seem to-be and by God yet to-be-held and-so
non possum eos sine deo esse dicere, quos deus habet. cum
not I-can them without God to-be say whom God holds with

deo item non dico, quia ipsi non habent deum, si quidem
God likewise not I-say because they not have God if indeed
deum habere iam inter nos pridem in sermone illo, quem
God to-have already among us long-since in the-talk that which
die natali tuo iucundissimum habuimus, placuit nihil
on-the-day birth your most-delightful we-held it-was-agreed nothing
aliud esse quam deo perfrui. sed fateor me formidare ista
else to-be than God to-enjoy-fully but I-confess that-I dread those
contraria, quomodo quisque nec sine deo sit nec cum deo.
contraries how anyone neither without God is nor with God
21 Non te moueant ista, inquam, nam ubi res conuenit,
not you let-trouble those-things said-I for where the-thing is-agreed
quis non uerba contemnat? quare iam ad illam tandem
who not words would-scorn wherefore now to that at-last
ordinis definitionem redeamus. nam ordinem esse dixisti.
of-order definition let-us-return for order to-be you-said
quo deus agit omnia. nihil autem, ut uideo, non agit deus;
by-which God does all-things nothing but as I-see not does God
nam inde tibi uisum est nihil praeter ordinem posse
for from-that to-you seemed it-has nothing outside order to-be-able
inueniri. — Manet, inquit, sententia mea; sed iam uideo,
to-be-found stands says-he opinion my but already I-see
quid sis dicturus: utrum deus agit, quae non bene
what you-are about-to-say whether God does what-things not well
agi confitemur. — Optime, inquam; prorsus oculum in
to-be-done we-confess excellently said-I outright an-eye into
mentem iniecisti. sed ut uidisti. quid essem dicturus. ita
(my)-mind you-have-cast but as you-have-seen what I-was about-to-say so
peto uideas, quid respondendum sit. — Atque ille nutans
I-ask you-may-see what to-be-answered is and he nodding
capite atque umeris: Turbamur, inquit. — Et huic forte
with-head and shoulders we-are-confounded says-he and this by-chance

quaestioni mater superuenerat. atque ille post aliquantum
question mother had-come-upon and he after some
silentium petit, ut a me hoc ipsum rursus interrogaretur;
silence asks that by me this very-thing again he-be-asked
cui loco superius a Trygetio fuisse responsum non
to-which point earlier by Trygetius to-have-been answered not
omnino animum aduerterat. tum ego: Quid, inquam, uel
at-all mind he-had-turned then I what said-I or
cur tibi repetam? actum, aiunt, ne agas. quare moneo
why for-you should-I-repeat what-is-done they-say do-not do wherefore I-advise
potius, ut ea, quae supra dicta sunt, uel legere
rather that those-things which above said have-been at-least to-read
cures, si audire nequiuisti. quam quidem absentiam
you-take-care if to-hear you-were-unable which indeed absence
a sermone nostro animi tui non aegre tuli diuque ita
from discourse our of-mind your not ill I-took and-long so
esse pertuli, ut neque illa impedirem, quae tecum
to-be I-endured so-that neither those-things I-hindered which with-yourself
intentus remotusque a nobis pro te agebas, et
intent and-withdrawn from us for yourself you-were-doing and
ea persequerer, quae te amittere stilus iste non sineret.
those-things I-pursued which you to-lose the-pen that not would-allow
Nunc illuc quaero, quod nondum discutere diligenti 22
now to-that-point I-inquire which not-yet to-examine with-careful
ratione temptauimus. nam ut primum nobis istam de
reason we-have-attempted for as soon-as for-us that about
ordine quaestionem nescio quis ordo peperit, memini te
order question I-know-not what order brought-forth I-remember that-you
dixisse hanc esse iustitiam dei, qua separat inter bonos
said this to-be the-justice of-God by-which he-separates between the-good
et malos et sua cuique tribuit. nam est, quantum sentio,
and the-bad and his-own to-each assigns for it-is as-far-as I-feel

manifestior iustitiae definitio; itaque respondeas uelim,
plainer of-justice definition and-so you-would-answer I-should-wish
utrum tibi uideatur aliquando deum non fuisse iustum.
whether to-you it-seems at-any-time God not to-have-been just
— Numquam, inquit. — Si ergo semper, inquam, deus
never says-he if therefore always said-I God
iustus, semper bonum et malum fuerunt. — Prorsus, inquit
just always good and evil have-been altogether says
mater, nihil aliud uideo, quod sequatur. non enim iudicium
mother nothing else I-see which follows not for judgment
dei fuit ullum, quando malum non fuit, nec, si aliquando
of-God was any when evil not was and-not if at-any-time
bonis et malis sua cuique non tribuit, potest uideri
to-the-good and the-bad their-own to-each not he-assigned he-can to-seem
iustus fuisse. — Cui Licentius: Ergo dicendum nobis
just to-have-been to-whom Licentius then to-be-said by-us
censes semper malum fuisse? — Non audeo, inquit illa,
do-you-judge always evil to-have-been not I-dare says she
hoc dicere. — Quid ergo dicemus? inquam; si deus iustus
this to-say what therefore shall-we-say said-I if God just
est, quia iudicat inter bonos et malos, quando non erat
is because he-judges between the-good and the-bad when not there-was
malum, non erat iustus. — Hic illis tacentibus animaduerti
evil not he-was just at-this they being-silent I-noticed
Trygetium respondere uelle atque permisi. at ille: Prorsus,
Trygetius to-answer to-wish and I-allowed-it but he altogether
inquit, erat deus iustus. poterat enim bonum malumque
says-he was God just he-could for good and-evil
secernere, si extitisset, et ex ipso, quo poterat, iustus
to-separate if it-had-arisen and out-of the-very-thing in-that he-could just
erat. non enim, cum dicimus Ciceronem prudenter inuestigasse
he-was not for when we-say that-Cicero prudently tracked-down

coniurationem Catilinae, temperasse, nullo corruptum fuisse
the-conspiracy of-Catiline showed-restraint by-no corrupted was
praemio, quo parceret malis, iuste illos summo supplicio
bribe whereby he-might-spare the-bad justly them with-the-utmost punishment
senatus auctoritate mactasse, fortiter sustinuisse omnia
of-the-senate by-the-authority put-to-death bravely withstood all
tela inimicorum et molem, ut ipse dixit, inuidiae,
the-weapons of-enemies and the-weight as he-himself said of-hatred
non in eo fuissent uirtutes istae, nisi Catilina rei
not in him would-have-been virtues those unless Catiline for-the-state
publicae tantam perniciem comparasset. uirtus enim per se
the-common so-great a-ruin had-prepared virtue for through itself
ipsa, non per aliquod huius modi opus consideranda est
it-itself not through any of-this kind work to-be-considered is
et in homine, quanto magis in deo, si tamen in angustiis
even in a-man by-how-much more in God if however in the-straits
rerum atque uerborum componere illis quoquo modo
of-things and words to-set-side-by-side with-those in-whatever way
ista permittimur. nam ut intellegamus, quia deus semper
these-things we-are-permitted for that we-may-understand that God always
iustus fuit, quando extitit malum, quod a bono seiungeret,
just was when arose evil which from the-good he-should-sunder
nihil distulit sua cuique tribuere; non enim tunc ei erat
nothing he-deferred his-own to-each to-assign not for then by-him was
discenda iustitia, sed tunc ea utendum, quam semper habuit.
to-be-learned justice but then it to-be-used which always he-had
Quod cum et Licentius et mater intenta necessitate 23
which when both Licentius and mother by-the-close necessity
approbassent: Quid, inquam, dicis, Licenti? ubi est, quod
had-approved what said-I do-you-say Licentius where is what
tam magnopere asseruisti, nihil praeter ordinem fieri? quod
so strongly you-maintained nothing outside order to-happen what

enim factum est, ut malum nasceretur, non utique dei
indeed done was that evil should-be-born not certainly of-God
ordine factum est, sed cum esset natum, dei ordine
by-the-order done was but when it-had-been born of-God by-the-order
inclusum est. — Et ille ammirans ac moleste ferens, quod
enclosed it-was and he marveling and grievously bearing that
tam repente bona causa esset lapsa de manibus: Prorsus,
so suddenly a-good case had slipped from (his)-hands altogether
inquit, ex illo dico coepisse ordinem, ex quo malum
says-he out-of that I-say began order out-of which evil
esse coepit. — Ergo, inquam, ut esset ipsum malum,
to-be began therefore said-I that there-should-be the-very evil
non ordine factum est, si, postquam malum ortum est,
not by-order done was if after evil arisen had
ordo esse coepit. semper erat ordo apud deum et aut
order to-be began always there-was order with God and either
semper fuit nihil, quod dicitur malum, aut, si aliquando
always there-was nothing which is-called evil or if at-some-time
inuenitur coepisse, quia ordo ipse aut bonum est aut ex
it-is-found to-have-begun because order itself either good is or out-of
bono est, numquam aliquid sine ordine fuit nec erit
good is never anything without order has-been nor will-be
aliquando. quamuis et nescio quid potius occurrit, sed
ever although also I-know-not what rather occurred-to-me but
illa consuetudine obliuionis elapsum est; quod credo ordine
by-that habit of-forgetting slipped-away it-has which I-believe by-order
contigisse pro merito uel gradu uel ordine uitae. —
to-have-befallen according-to the-desert or the-degree or order of-life
Nescio quomodo mihi, inquit, effugit quam nunc sperno
I-know-not how from-me says-he escaped which now I-reject
sententia; non enim debui dicere, postquam malum
the-opinion not for I-ought-to-have said after evil

natum est, coepisse ordinem, sed ut illa iustitia, de qua
born was began order but as that justice about which
Trygetius disseruit, ita et ordinem fuisse apud deum, sed
Trygetius discoursed so also order to-have-been with God but
ad usum non uenisse, nisi postquam mala esse coeperunt.
into use not to-have-come except after evils to-be began
— Eodem, inquam, relaberis; illud enim, quod minime
to-the-same-place said-I you-slip-back that for which least
uis, inconcussum manet. nam siue apud deum fuit ordo
you-wish unshaken stands for whether with God was order
siue ex illo tempore esse coepit, ex quo etiam malum, tamen
or from that time to-be began from which also evil yet
malum illud praeter ordinem natum est. quod si concedis,
evil that outside order born was which if you-grant
fateris aliquid praeter ordinem posse fieri, quod causam tuam
you-confess something outside order can happen which case your
debilitat ac detruncat; si autem non concedis, incipit dei
weakens and lops-off if but not you-grant it-begins of-God
ordine natum malum uideri et malorum auctorem deum
by-the-order born evil to-seem and of-evils the-author God
fateberis, quo sacrilegio mihi detestabilius nihil occurrit.
you-will-confess than-which sacrilege to-me more-detestable nothing occurs
— Quod cum siue non intellegenti siue dissimilanti
which when whether not to-him-understanding or concealing
se intellexisse uersarem saepius et uoluerem, nihil habuit
that-he had-understood I-turned-over repeatedly and I-rolled nothing he-had
aliud, quod diceret, et se silentio dedit. tum mater: Ego,
else which he-might-say and himself to-silence he-gave then mother I
inquit, non puto nihil potuisse praeter dei ordinem
says-she not do-think that-nothing was-able outside of-God the-order
fieri, quia ipsum malum, quod natum est, nullo modo dei
to-happen because the-very evil which born was in-no way of-God

ordine natum est, sed illa iustitia id inordinatum esse non
by-the-order born was but that justice it unordered to-be not
siuit et in sibi meritum ordinem redegit et conpulit.
allowed and into for-it deserved an-order brought-(it)-back and compelled-(it)
24 Hic ego, cum omnes cernerem studiosissime ac pro
at-this I when all I-saw most-eagerly and according-to
suis quemque uiribus deum quaerere sed ipsum, de quo
his-own each strength God to-seek but the-very about which
agebamus, ordinem non tenere, quo ad illius ineffabilis
we-were-treating order not to-keep by-which to of-that of-unspeakable
maiestatis intellegentiam peruenitur: Oro uos, inquam, si, ut
of-majesty the-understanding one-comes I-beg you said-I if as
uideo, multum diligitis ordinem, ne nos praeposteros et
I-see much you-love order do-not us back-to-front and
inordinatos esse patiamini. quamquam enim occultissima ratio
disordered to-be let although for a-most-hidden reason
se demonstraturam polliceatur nihil praeter diuinum
that-it will-show promises that-nothing outside the-divine
ordinem fieri, tamen si quempiam ludi magistrum
order happens yet if some of-a-school master
audiremus conantem docere puerum syllabas, quem prius
we-heard trying to-teach a-boy syllables whom first
litteras nemo docuisset, non dico ridendum tamquam
letters no-one had-taught not I-say to-be-laughed-at as
stultum, sed uinciendum tamquam furiosum putaremus non
a-fool but to-be-bound as a-madman we-should-think-him not
ob aliud, opinor, nisi quod docendi ordinem non teneret.
for another-reason I-suppose except that of-teaching the-order not he-kept
at multa talia et inperitos, quae a doctis reprehendantur
but many such-things both the-unskilled which by the-learned are-blamed
ac derideantur, et dementes homines, quae nec stultorum
and laughed-at and the-mad men which not-even of-fools

iudicium fugiunt, facere nemo ambigit, et tamen etiam ista
the-judgment escape to-do no-one doubts and yet even these
omnia, quae fatemur esse peruersa, non esse praeter diuinum
all which we-confess to-be perverse not to-be outside the-divine
ordinem alta quaedam et a multitudinis uel suspicione
order a-deep certain and from of-the-crowd even the-suspicion
remotissima disciplina se ita studiosis et deum atque animas
most-remote teaching that-it thus to-the-eager and God and souls
tantum amantibus animis manifestaturam esse promittit, ut
only loving minds about-to-make-plain is promises so-that
non nobis summae numerorum possint esse certiores.
not to-us the-sums of-numbers can be more-certain

VIII · THE RULE OF LIFE

This teaching is itself God's law, transcribed as it were into wise souls; it bids those who desire to know it follow a twin order, one part of life, the other of training. For the life Augustine lays down a rule: abstinence from the belly and the throat, from display and empty games, from rivalry and envy and the canvassing of offices, with the love of money the surest poison of all their hope. They are to punish nothing that does not make things better, to serve those in their power so as to be ashamed to rule them, and not to govern the state until they are perfect.

Haec autem disciplina ipsa dei lex est, quae apud eum 25
this but teaching itself of-God the-law is which with him
fixa et inconcussa semper manens in sapientes animas
fixed and unshaken always remaining into wise souls
quasi transcribitur, ut tanto se sciant uiuere
as-it-were is-transcribed so-that by-so-much themselves they-know to-live
melius tantoque sublimius, quanto et perfectius eam
better and-by-so-much more-loftily by-how-much both more-perfectly it

contemplantur intellegendo et uiuendo custodiunt diligentius.
they-contemplate by-understanding and by-living they-keep more-carefully
haec igitur disciplina eis, qui illam nosse desiderant, simul
this therefore teaching to-those who it to-know desire at-once
geminum ordinem sequi iubet, cuius una pars uitae, altera
a-twin order to-follow bids of-which one part of-life the-other
eruditionis est. adulescentibus ergo studiosis eius ita uiuendum
of-training is by-young-men therefore eager for-it so to-be-lived
est, ut a ueneriis rebus, ab inlecebris uentris et gutturis,
it-is that from venereal things from the-enticements of-the-belly and the-throat
ab inmodesto corporis cultu et ornatu, ab inanibus negotiis
from immodest of-body grooming and adornment from the-empty businesses
ludorum ac torpore somni atque pigritiae, ab aemulatione
of-games and the-torpor of-sleep and of-idleness from rivalry
obtrectatione inuidentia, ab honorum potestatumque
detraction envy from of-offices and-of-powers
ambitionibus, ab ipsius etiam laudis immodica cupiditate
the-canvassings from of-the-very even praise the-immoderate desire
se abstineant, amorem autem pecuniae totius suae spei
themselves let-them-abstain the-love but of-money of-all their-own hope
certissimum uenenum esse credant. nihil eneruiter faciant,
the-surest poison to-be let-them-believe nothing weakly let-them-do
nihil audacter. in peccatis autem suorum uel pellant
nothing rashly in the-faults but of-their-own either let-them-drive-out
omnino iram uel ita frenent, ut sit pulsae similis.
altogether anger or so let-them-bridle that it-be to-one-driven-out like
neminem oderint, nulla uitia non curare uelint. magnopere
no-one let-them-hate no faults not to-cure let-them-wish greatly
obseruent, cum uindicant, ne nimium sit, cum ignoscunt, ne
let-them-watch when they-punish lest too-much it-be when they-pardon lest
parum. nihil puniant, quod non ualeat ad melius, nihil
too-little nothing let-them-punish which not avails toward better nothing

indulgeant, quod uertat in peius. suos putent omnes,
let-them-allow which turns into worse their-own let-them-count all
in quos sibi potestas data fuerit. ita seruiant, ut eis
over whom to-them power given shall-have-been so let-them-serve that them
dominari pudeat, ita dominentur, ut eis seruire delectet.
to-lord-it it-shame so let-them-rule that them to-serve it-delight
in alienorum autem peccatis molesti non sint inuito.
in of-others but the-faults troublesome not let-them-be to-the-unwilling
inimicitias uitent cautissime, ferant aequissime, finiant
enmities let-them-shun most-warily let-them-bear most-evenly let-them-end
citissime. in omni uero contractu atque conuersatione cum
most-quickly in every but dealing and intercourse with
hominibus satis est seruare unum hoc uulgare prouerbium:
men enough it-is to-keep one this common proverb
nemini faciant, quod pati nolunt. rem publicam
to-no-one let-them-do what to-suffer they-are-unwilling the-state public
nolint administrare nisi perfecti, perfici autem
let-them-not-wish to-govern unless perfected to-be-perfected but
uel intra aetatem senatoriam festinent uel certe intra
either within the-age senatorial let-them-hasten or at-least within
iuuentatem. sed quisquis sero ad ista se conuerterit,
youth but whoever late to these-things himself shall-have-turned
non arbitretur nihil sibi esse praeceptum; nam ista
not let-him-judge nothing for-himself to-be enjoined for these-things
utique facilius decocta aetate seruabit. in omni autem
certainly more-easily with-boiled-down age he-will-keep in every but
uita loco tempore amicos aut habeant aut habere instent.
life place time friends either let-them-have or to-have let-them-press
obsequantur dignis etiam non hoc expectantibus, superbos
let-them-defer to-the-worthy even not this expecting the-proud
minus curent, minime sint. apte congruenterque
less let-them-heed least-of-all let-them-be(-so) aptly and-consistently

uiuant, deum colant cogitent quaerant fide spe
let-them-live God let-them-worship let-them-think-on let-them-seek by-faith hope
caritate subnixi. optent tranquillitatem atque certum
charity upheld let-them-wish-for tranquility and a-sure
cursum studii sui omniumque sociorum et sibi
course of-study their-own and-of-all their-fellows and for-themselves
quibusque possunt mentem bonam pacatamque uitam.
and-for-whomever they-can a-mind good and-a-peaceful life

IX · AUTHORITY AND REASON

Authority comes first in time, reason first in fact; since no one becomes skilled except out of being unskilled, authority alone opens the door, and only through it does anyone learn how much reason the precepts he followed contained. Divine authority is the highest kind, but in it one must fear the deceit of airy creatures, who catch souls curious about perishing fortunes, greedy for frail powers, or frightened of empty wonders. Authority truly divine guides the man himself, and bids him fly up to understanding rather than be held by the marvels.

26 Sequitur, ut dicam, quomodo studiosi erudiri debeant, qui
it-follows that I-say how the-eager to-be-trained ought who
sicut dictum est uiuere instituerunt. ad discendum item
as said it-was to-live have-resolved for learning likewise
necessario dupliciter ducimur, auctoritate atque ratione. tempore
necessarily in-two-ways we-are-led by-authority and by-reason in-time
auctoritas, re autem ratio prior est. aliud est enim, quod in
authority in-fact but reason prior is one-thing is for what in
agendo anteponitur, aliud, quod pluris in appetendo aestimatur.
doing is-put-first another what at-more in seeking is-valued
itaque quamquam bonorum auctoritas imperitae multitudini
and-so although of-good-men the-authority to-the-unskilled crowd

uideatur esse salubrior, ratio uero aptior eruditis, tamen,
may-seem to-be more-wholesome reason but fitter for-the-trained yet
quia nullus hominum nisi ex imperito peritus fit,
because no of-men except out-of unskilled skilled becomes
nullus autem imperitus nouit, qualem se debeat praebere
no but unskilled-man knows of-what-sort himself he-ought to-offer
docentibus et quali uita esse docilis possit, euenit,
to-teachers and by-what-sort-of life to-be teachable he-can it-comes-about
ut omnibus bona magna et occulta discere cupientibus non
that to-all goods great and hidden to-learn desiring not
aperiat nisi auctoritas ianuam. quam quisque ingressus sine
opens except authority the-door which whoever having-entered without
ulla dubitatione uitae optimae praecepta sectatur, per quae,
any doubting of-life the-best the-precepts follows through which
cum docilis factus fuerit, tum demum discet et
when teachable made he-shall-have-been then at-last he-will-learn both
quanta ratione praedita sint ea ipsa, quae secutus est
with-how-great reason endowed are those-things very which followed he
ante rationem, et quid sit ipsa ratio, quam post auctoritatis
before reason and what is that-very reason which after of-authority
cunabula firmus et idoneus iam sequitur atque conprehendit,
the-cradle firm and fit now he-follows and grasps
et quid intellectus, in quo uniuersa sunt — uel ipse
and what understanding in which all-things are or itself
potius uniuersa — et quid praeter uniuersa uniuersorum
rather all-things and what beyond all-things of-all
principium. ad quam cognitionem in hac uita peruenire
the-beginning to which knowledge in this life to-come
pauci, ultra quam uero etiam post hanc uitam nemo progredi
few beyond which indeed even after this life no-one to-advance
potest. qui autem sola auctoritate contenti bonis tantum
can who but with-sole authority content to-good only

moribus rectisque uotis constanter operam dederint aut
manners and-right prayers steadily labor shall-have-given either
contemnentes aut non ualentes disciplinis liberalibus atque
despising or not being-able in-the-studies liberal and
optimis erudiri, beatos eos quidem, cum inter homines
best to-be-trained blessed them indeed while among men
uiuant, nescio quo modo appellem, tamen inconcusse credo,
they-live I-know-not by-what way I-should-call yet unshakenly I-believe
mox ut hoc corpus reliquerint, eos, quo bene magis
soon as this body they-shall-have-left them by-how-much well more
minusue uixerunt, eo facilius aut difficilius liberari.
or-less they-lived by-so-much more-easily or more-hardly to-be-freed

27 Auctoritas autem partim diuina est, partim humana, sed
authority but partly divine is partly human but
uera firma summa ea est, quae diuina nominatur. in qua
the-true firm highest that is which divine is-named in which
metuenda est aeriorum animalium mira fallacia, quae
to-be-feared is of-airy creatures the-wonderful deceit which
per rerum ad istos sensus corporis pertinentium quasdam
through of-things to those senses of-body belonging certain
diuinationes nonnullasque sententias decipere animas facillime
divinations and-some pronouncements to-deceive souls most-easily
consuerunt aut periturarum fortunarum curiosas aut
have-grown-accustomed either about-to-perish of-fortunes curious or
fragilium cupidas potestatum aut inanium formidulosas
frail desirous of-powers or empty fearful
miraculorum. illa ergo auctoritas diuina dicenda est, quae
of-wonders that therefore authority divine to-be-called is which
non solum in sensibilibus signis transcendit omnem humanam
not only in sensible signs surpasses all human
facultatem sed et ipsum hominem agens ostendit ei,
capacity but also the-very man guiding shows to-him

quo usque se propter ipsum depresserit, et non teneri
to-what point itself for-the-sake-of him it-has-lowered and not to-be-held
sensibus, quibus uidentur illa miranda, sed ad intellectum
by-the-senses to-which seem those-things wonderful but to understanding
iubet euolare simul demonstrans, et quanta hic possit
it-bids to-fly-up at-once showing both how-great-things here it-can
et cur haec faciat et quam parui pendat. doceat
and why these-things it-does and how at-little it-values-them it-should-teach
enim oportet et factis potestatem suam et humilitate
for it-behooves both by-deeds power its-own and by-lowliness
clementiam et praeceptione naturam, quae omnia sacris,
mercy and by-precept nature which all-things in-the-rites
quibus initiamur, secretius firmiusque traduntur, in quibus
in-which we-are-initiated more-secretly and-more-firmly are-handed-down in which
bonorum uita facillime non disputationum ambagibus sed
of-good-men the-life most-easily not of-debates by-the-windings but
mysteriorum auctoritate purgatur. humana uero auctoritas
of-the-mysteries by-the-authority is-cleansed human but authority
plerumque fallit, in eis tamen iure uidetur excellere,
for-the-most-part deceives in those yet with-right it-seems to-excel
qui, quantum imperitorum sensus capit, multa dant indicia
who as-far-as of-the-unskilled the-sense takes-in many give signs
doctrinarum suarum et non uiuunt aliter, quam uiuendum
of-teachings their-own and not they-live otherwise than to-be-lived
esse praecipiunt. quibus si aliqua etiam fortunae munera
to-be they-teach to-whom if some even of-fortune gifts
accesserint, quorum appareant usu magni contemtuque
shall-have-been-added of-which they-appear by-the-use great and-by-contempt
maiores. difficillimum omnino est, ut eis quisque uiuendi
greater most-difficult altogether it-is that them anyone of-living
praecepta dantibus credens recte uituperetur.
precepts giving believing rightly should-be-blamed

Alypius says Augustine has set a very great picture of life before their eyes and made them more eager still, if only such things were as easy to imitate as to hear. Augustine answers that the precepts stand in the books of great men and that no one should believe him unless he renders a reason; Alypius credits too few with good lives, for many lie hidden and divine help works through all peoples.

28 Hic Alypius: Permagna, inquit, uitae imago abs te ante
at-this Alypius a-very-great says-he of-life picture by you before
oculos nostros cum plene tum breuiter constituta est,
the-eyes our both fully and briefly set-up has-been
cui quamuis cotidianis praeceptis tuis inhiemus, tamen nos
for-which although by-daily precepts your we-gape yet us
hodie cupidiores flagrantioresque reddidisti. ad quam, si
today more-eager and-more-burning you-have-rendered to which if
fieri posset, non solum nos uerum etiam cunctos homines
to-be-done it-could not only us but even all men
iam peruenire et eidem inhaerere cuperem, si, ut haec
now to-come and to-it to-cleave I-should-long if as these-things
auditu mirabilia, ita essent imitatione facilia. nam nescio
in-the-hearing wonderful so they-were in-the-imitating easy for I-know-not
quo modo — quod utinam uel a nobis procul absit!
by-what way which would-that at-least from us far be-away
— animus humanus dum haec audiendo caelestia diuina
the-mind human while these-things by-hearing heavenly divine
ac prorsus uera esse proclamet, in adpetendo aliter se gerit,
and utterly true to-be it-proclaims in the-seeking otherwise itself it-bears
ut mihi uerissimum uideatur aut diuinos homines aut non
so-that to-me most-true it-seems either divine men or not
sine diuina ope sic uiuere. — Cui ego: Haec praecepta
without divine help so to-live to-whom I these precepts

uiuendi, quae tibi, ut semper, plurimum placent, Alypi,
of-living which to-you as always most please Alypius
quamuis hic meis uerbis pro tempore expressa sint, non
although here in-my words for the-occasion shaped they-are not
tamen a me inuenta esse optime scis. his enim
yet by me found to-have-been very-well you-know with-these for
magnorum hominum et paene diuinorum libri plenissimi
of-great men and almost divine the-books most-full
sunt, quod non propter te mihi dicendum putaui sed propter
are which not for you by-me to-be-said I-thought but for
istos adulescentes, ne in eis quasi auctoritatem meam
these young-men lest in them as-it-were authority my
iure contemnant. nam mihi omnino illos nolo credere
with-right they-scorn for to-me at-all them I-do-not-wish to-believe
nisi docenti rationemque reddenti, propter quos pro
unless teaching and-a-reason rendering for whom in-proportion-to
rerum magnitudine concitandos etiam te arbitror istum
of-things the-greatness to-be-roused even that-you I-judge that
interposuisse sermonem. non enim tibi sunt ad sequendum
have-put-in speech not for for-you are for following
ista difficilia, quae tanta rapuisti auiditate
these-things hard which with-so-great you-have-snatched greed
tantoque in ea naturae admirabilis impetu ingressus
and-with-so-great into them of-a-nature admirable with-the-rush entered
es, ut ego tibi uerborum, tu mihi rerum magister
you-have that I to-you of-words you to-me of-things master
effectus sis. non enim est modo ulla causa mentiendi aut
made have-been not for there-is now any cause of-lying or
saltem occasio; nam neque te falsa tua laude studiosiorem
at-least occasion for neither you by-false your praise more-eager

fieri puto et hi adsunt, qui utrumque nouerunt, et
to-become do-I-think and these are-here who both know and
ei sermo iste mittetur, cui nostrum nullus ignotus est.
to-him discourse this will-be-sent to-whom of-us none unknown is
29 Bonos autem uiros deditosque optimis moribus, si non
good but men and-devoted to-the-best manners if not
aliter sentis atque dixisti, pauciores te arbitror esse
otherwise you-think than you-said fewer that-you I-judge to-be
credere, quam mihi probabile est; sed multi penitus latent,
believe than to-me probable is but many deeply lie-hidden
item multorum non latentium ea ipsa, quae mira
likewise of-many not lying-hidden those-things themselves which wonderful
sunt, latent; in animo enim sunt ista, qui neque
are lie-hidden in the-mind for are these-things which not
sensu accipi potest et plerumque, dum congruere uult
by-sense to-be-taken-in can and for-the-most-part while to-agree it-wishes
uitiosorum hominum conloquiis, ea dicit, quae aut
of-vicious men with-the-talk those-things it-says which either
probare aut adpetere uideatur. multa etiam facit non
to-approve or to-seek it-may-seem many-things also it-does not
libenter propter aut uitandum odium hominum aut ineptiam
gladly because-of either to-be-shunned the-hatred of-men or absurdity
fugiendam, quod nos audientes aut uidentes difficile aliter
to-be-fled which we hearing or seeing hardly otherwise
existimamus, quam sensus iste renuntiat, eoque fit,
do-we-judge than sense that reports and-thereby it-comes-about
ut multos non tales esse credamus, quales et se ipsi
that many not such to-be we-believe as both themselves they
et eos sui familiares nouerunt, quod tibi ex amicorum
and them their-own intimates know which to-you out-of of-friends
nostrorum quibusdam magnis animi bonis, quae nos soli
our certain great of-mind goods which we alone

scimus, persuadeas uelim. nam error iste non minima et
know you-would-persuade I-should-wish for error that not least also
hac causa nititur, quod non pauci se subito ad bonam
on-this cause rests that not a-few themselves suddenly to a-good
uitam miramque conuertunt et, donec aliquibus clarioribus
life and-wonderful turn and until by-some clearer
factis innotescant, quales erant, esse creduntur. nam ne
deeds they-become-known such-as they-were to-be they-are-believed for that-not
longius abeam, quis istos adulescentes, qui antea nouerat, facile
too-far I-go who these young-men who before had-known easily
credat tam studiose magna quaerere, tantas repente in hac
would-believe so eagerly great-things that-they-seek so-great suddenly at this
aetate indixisse inimicitias uoluptatibus? ergo hanc opinionem
age declared enmities on-pleasures therefore this opinion
pellamus ex animo; nam et illud diuinum auxilium, quod,
let-us-drive out-of the-mind for also that divine help which
ut decebat, religiose in ultimo sermonis tui posuisti, latius,
as was-fitting devoutly at the-end of-speech your you-set more-widely
quam nonnulli opinantur, officium clementiae suae per
than some suppose the-office of-mercy its-own through
uniuersos populos agit. sed ad disputationis nostrae, si
all peoples it-carries-on but to of-discussion our if
placet, ordinem redeamus et, quoniam de auctoritate satis
it-pleases the-order let-us-return and since about authority enough
dictum est, uideamus, quid sibi ratio uelit.
said has-been let-us-see what for-itself reason wants

Reason is a motion of the mind able to distinguish and connect what is learned, and only a most rare kind of men can use it as a guide. The learned distinguish rational, which uses reason, from reasonable, which is made by it: the baths are reasonable, their builder rational. Its power reaches the senses in two things only, works seen and words heard — a rose is never said to smell reasonably. In sight it is called beauty, in hearing sweetness, and it belongs to reason where there is measurement and modulation; what pleases through the senses is a signification for the mind alone.

30 Ratio est mentis motio ea, quae discuntur, distinguendi
reason is of-the-mind a-motion those-things which are-learned of-distinguishing
et conectendi potens, qua duce uti ad deum intellegendum
and of-connecting capable which as-guide to-use for God understanding
uel ipsam quae aut in nobis aut usque quaque est animam
or the-very which either in us or all everywhere is soul
rarissimum omnino genus hominum potest non ob aliud,
a-most-rare altogether kind of-men can not for another-reason
nisi quia in istorum sensuum negotia progresso redire
except because into of-these senses the-business to-one-gone-forward to-return
in semet ipsum cuique difficile est. itaque cum in rebus
into himself very for-each hard is and-so since in things
ipsis fallacibus ratione totum agere homines moliantur,
themselves deceptive by-reason the-whole to-do men labor
quid sit ipsa ratio et qualis sit, nisi perpauci prorsus
what is itself reason and of-what-sort it-is save very-few utterly
ignorant. mirum uidetur, sed tamen se ita res habet.
they-know-not strange it-seems but still itself so the-matter holds
satis est hoc dixisse in praesentia; nam si uobis rem
enough it-is this to-have-said for the-present for if to-you a-matter
tantam, sicut intellegenda est, nunc ostendere cupiam,
so-great as to-be-understood it-is now to-show I-should-desire

tam ineptus sim quam adrogans, si uel me illam iam
as foolish I-should-be as arrogant if even myself it already
percepisse profitear. tamen quantum dignata est in res,
to-have-grasped I-should-declare yet as-far-as deigned has into things
quae nobis notae uidentur, procedere, indagemus eam, si
which to-us known seem to-go-forth let-us-track it if
possumus, interim, prout susceptus sermo desiderat.
we-can for-now according-as the-undertaken discourse requires
Ac primum uideamus, ubi hoc uerbum, quod ratio uocatur, 31
and first let-us-see where this word which reason is-called
frequentari solet; nam illud nos mouere maxime debet, quod
to-be-used is-wont for that us to-move most ought that
ipse homo a ueteribus sapientibus ita definitus est: homo
himself man by the-ancient wise-men thus defined was man
est animal rationale mortale. hic genere posito, quod animal
is an-animal rational mortal here the-genus set-down which animal
dictum est, uidemus additas duas differentias, quibus credo
said was we-see added two differences by-which I-believe
admonendus erat homo, et quo sibi redeundum esset
to-be-reminded was man both whither by-him to-be-returned it-was
et unde fugiendum. nam ut progressus animae usque ad
and whence to-be-fled for as the-advance of-the-soul right to
mortalia lapsus est, ita regressus esse in rationem debet;
mortal-things a-slipping was so the-return to-be into reason ought
uno uerbo a bestiis, quod rationale, alio a diuinis
by-one word from the-beasts which rational by-another from the-divine
separatur, quod mortale dicitur. illud igitur nisi tenuerit,
he-is-separated which mortal is-called that therefore unless he-shall-have-held
bestia erit, hinc nisi se auerterit, diuina non
a-beast he-will-be from-this unless himself he-shall-have-turned divine not
erit. sed quoniam solent doctissimi uiri, quid inter rationale
he-will-be but since are-wont most-learned men what between rational

ac rationabile intersit, acute subtiliterque discernere,
and reasonable there-is-a-difference sharply and-finely to-distinguish
nullo modo est ad id quod instituimus neglegendum. nam
in-no way is-it for that which we-have-undertaken to-be-neglected for
rationale esse dixerunt, quod ratione uteretur uel uti posset,
rational to-be they-said what reason used or to-use could
rationabile autem, quod ratione factum esset aut dictum.
reasonable but what by-reason done had-been or said
itaque has balneas rationabiles possumus dicere nostrumque
and-so these baths reasonable we-can call and-our
sermonem, rationales autem uel illum, qui has fecit, uel
discourse rational but either him who these made or
nos, qui loquimur. ergo procedit ratio ab anima rationali
us who speak therefore goes-forth reason from the-soul rational
scilicet in ea, quae uel fiunt rationabilia uel dicuntur.
of-course into those-things which either are-done reasonable or are-said
32 Duo igitur uideo, in quibus potentia uisque rationis possit
two-things therefore I-see in which the-power and-force of-reason can
ipsis etiam sensibus admoueri, opera hominum, quae
to-the-very even senses to-be-brought-close the-works of-men which
uidentur, et uerba, quae audiuntur. in utroque autem utitur
are-seen and words which are-heard in each but uses
mens gemino nuntio pro corporis necessitate, uno, qui
the-mind a-twin messenger for of-body the-need one which
oculorum est, altero aurium. itaque cum aliquid uidemus
of-the-eyes is the-other of-the-ears and-so when something we-see
congruentibus sibi partibus figuratum, non absurde dicimus
with-agreeing each-other parts shaped not absurdly we-say
rationabiliter apparere, itemque, cum aliquid bene concinere
reasonably to-appear and-likewise when something well to-sound-together
audimus, non dubitamus dicere, quod rationabiliter sonat.
we-hear not we-hesitate to-say that reasonably it-sounds

nemo autem non rideatur, si dixerit: 'rationabiliter
no-one but not would-be-laughed-at if he-should-say reasonably
olet' aut 'rationabiliter sapit' nisi forte in his, quae
it-smells or reasonably it-tastes unless perhaps in those-things which
propter aliquid ab hominibus procurata sunt, ut ita
for something by men contrived have-been that so
olerent uel saperent uel feruerent uel quid aliud,
they-should-smell or they-should-taste or they-should-be-hot or what else
ut, si quis locum, unde grauibus odoribus serpentes fugantur,
as if anyone a-place whence by-heavy smells snakes are-driven-off
rationabiliter dicat ita olere causam intuens, quare sit
reasonably should-say so to-smell the-cause looking-at why it-has
factum, aut poculum, quod medicus confecerit, rationabiliter
been-done or a-cup which a-doctor has-made reasonably
amarum esse uel dulce, aut quod temperari languido solium
bitter to-be or sweet or which to-be-tempered for-a-sick-man a-bath
iusserit, calere rationabiliter aut tepere. nemo autem
he-has-ordered to-be-hot reasonably or be-lukewarm no-one but
hortum ingressus et rosam naribus admouens audet ita
a-garden having-entered and a-rose to-his-nostrils bringing dares so
laudare: quam rationabiliter fragrat! nec si medicus illam,
to-praise how reasonably it-is-fragrant and-not if a-doctor it
ut olfaceret, iusserit — tunc enim praeceptum uel datum
that he-should-smell has-ordered then for enjoined or given
illud rationabiliter, non tamen olere rationabiliter dicitur —
that reasonably not yet to-smell reasonably it-is-said
nec propterea, quia naturalis ille odor est. nam quamuis a
and-not for-this-reason because natural that scent is for although by
coco pulmentum condiatur, rationabiliter conditum possumus
a-cook a-dish may-be-seasoned reasonably seasoned we-can
dicere, rationabiliter autem sapere, cum causa extrinsecus
say reasonably but to-taste when cause from-outside

nulla sit sed praesenti satisfiat uoluptati, nullo modo
no there-is but the-present is-satisfied pleasure in-no way
ipsa loquendi consuetudine dicitur. si enim quaeratur de
by-the-very of-speaking custom is-it-said if for it-be-asked about
illo, cui poculum medicus dederit, cur id dulciter sentire
him to-whom a-cup a-doctor has-given why it sweetly to-feel
debuerit, aliud infertur, propter quod ita est, id est
he-ought something-else is-brought-in because-of which so it-is that is
morbi genus, quod iam non in illo sensu est sed aliter sese
of-disease the-kind which now not in that sense is but otherwise itself
habet in corpore. si autem rogetur ligurriens aliquid gulae
holds in the-body if but be-asked nibbling something of-appetite
stimulo concitatus, cur ita dulce sit uel respondeat: 'quia
by-the-goad roused why so sweet it-is or he-should-answer because
libet' aut 'quia delector', nemo illud dicet rationabiliter
it-pleases or because I-am-delighted no-one that will-call reasonably
dulce, nisi forte illius delectatio alicui rei sit necessaria
sweet unless perhaps his delight for-some purpose is necessary
et illud, quod mandit, ob hoc ita confectum sit.
and that which he-chews for this so made has-been

33 Tenemus, quantum inuestigare potuimus, quaedam uestigia
we-hold as-far-as to-trace we-have-been-able certain traces
rationis in sensibus et, quod ad uisum atque auditum pertinet,
of-reason in the-senses and as-to-what to sight and hearing belongs
in ipsa etiam uoluptate. alii uero sensus non in uoluptate
in the-very even pleasure the-other but senses not in pleasure
sua sed propter aliquid aliud solent hoc nomen exigere, id
their-own but for something else are-wont this name to-claim that
autem est rationalis animantis factum propter aliquem finem.
but is of-a-rational creature a-deed for some end
sed ad oculos quod pertinet, in quo congruentia partium
but to the-eyes as-to-what belongs in which the-agreement of-parts

rationabilis dicitur, pulchrum appellari solet, quod uero
reasonable is-called beautiful to-be-named is-wont as-to-what but
ad aures, quando rationabilem concentum dicimus cantumque
to the-ears when reasonable harmony we-say and-song
numerosum rationabiliter esse conpositum, suauitas uocatur
rhythmical reasonably to-be composed sweetness it-is-called
proprio iam nomine. sed neque in pulchris rebus, quod nos
by-its-own now name but neither in beautiful things what us
inlicit, neque in aurium suauitate, cum pulsa corda quasi
allures nor in of-the-ears the-sweetness when struck a-string as-it-were
liquide sonat atque pure, rationabile illud dicere solemus.
clearly sounds and purely reasonable that to-call are-we-wont
restat ergo, ut in istorum sensuum uoluptate id ad rationem
it-remains therefore that in of-these senses the-pleasure that to reason
pertinere fateamur, ubi quaedam dimensio est atque modulatio.
to-belong we-confess where a-certain measurement is and modulation
Itaque in hoc ipso aedificio singula bene considerantes non 34
and-so in this very building each-thing well considering not
possumus non offendi, quod unum ostium uidemus in latere,
we-can not to-be-offended that one door we-see in the-side
alterum prope in medio nec tamen in medio collocatum.
the-other nearly in the-middle and-not yet in the-middle placed
quippe in rebus fabricatis nulla cogente necessitate iniqua
for-indeed in things built with-no compelling necessity an-unequal
dimensio partium facere ipsi aspectui uelut quandam
measurement of-parts to-do to-the-very sight as-it-were a-certain
uidetur iniuriam. quod autem intus tres fenestrae, una in
seems wrong that but within three windows one in
medio, duae a lateribus paribus interuallis solio lumen
the-middle two at the-sides with-equal intervals on-the-bath light
infundunt, quam nos delectat diligentius intuentes quamque
pour how us it-delights more-carefully looking and-how

in se animum rapit! manifesta res est nec multis uerbis
into itself the-mind it-snatches a-plain thing is and-not with-many words
uobis aperienda. unde ipsi architecti iam suo uerbo
to-you to-be-opened whence the-very architects now by-their-own word
rationem istam uocant et partes discorditer conlocatas dicunt
reason that call and parts discordantly placed they-say
non habere rationem. quod late patet ac paene in omnes artes
not to-have reason which widely extends and almost into all arts
operaque humana diffunditur. iam in carminibus, in quibus
and-works human is-spread now in poems in which
item dicimus esse rationem ad uoluptatem aurium pertinentem,
likewise we-say to-be a-reason to the-pleasure of-the-ears belonging
quis non sentiat dimensionem esse totius huius suauitatis
who not would-perceive measurement to-be of-all this sweetness
opificem? sed histrione saltante cum bene spectantibus gestus
the-maker but the-actor dancing since well to-those-watching the-gestures
illi omnes signa sint rerum, quamuis membrorum numerosus
those all signs are of-things although of-the-limbs a-rhythmical
quidam motus oculos eadem illa dimensione delectet, dicitur
certain motion the-eyes by-that-same that measurement delights is-called
tamen rationabilis illa saltatio, quod bene aliquid significet et
yet reasonable that dance because well something it-signifies and
ostendat excepta sensuum uoluptate. non enim, si pinnatam
shows apart-from of-the-senses the-pleasure not for if winged
Uenerem faciat et Cupidinem palliatum, quamuis id
Venus he-should-make and Cupid cloaked although that
mira membrorum motione atque conlocatione depingat,
with-wonderful of-limbs motion and placing he-should-paint
oculos uidetur offendere sed per oculos animum, cui
the-eyes he-seems to-offend but through the-eyes the-mind to-which
signa rerum illa monstrantur; nam oculi offenderentur, si
the-signs of-things those are-shown for the-eyes would-be-offended if

non pulchre moueretur. hoc enim pertinebat ad sensum,
not beautifully he-were-moving this for belonged to sense
in quo anima eo ipso, quod mixta est corpori, percipit
in which the-soul by-that very that mingled it-is with-body receives
uoluptatem. aliud ergo sensus, aliud per sensum; nam
pleasure one-thing therefore is-sense another through sense for
sensum mulcet pulcher motus, per sensum autem animum
sense soothes beautiful motion through sense but the-mind
solum pulchra in motu significatio. hoc etiam in auribus
alone beautiful in motion signification this also in the-ears
facilius aduertitur; nam quidquid iucunde sonat, illud ipsum
more-easily is-noticed for whatever pleasantly sounds that very
auditum libet atque inlicit; quod autem per eundem sonum
hearing pleases and allures what but through the-same sound
bene significatur, nuntio quidem aurium sed ad solam
well is-signified by-the-messenger indeed of-the-ears but to alone
mentem refertur. itaque cum audimus illos uersus: quid
the-mind is-referred and-so when we-hear those verses why
tantum Oceano properent se tinguere soles hiberni
so-much in-Ocean they-hasten themselves to-dip the-suns of-winter
uel quae tardis mora noctibus obstet, aliter metra
or what to-slow delay nights stands-in-the-way in-one-way the-meters
laudamus aliterque sententiam nec sub eodem intellectu
we-praise and-in-another the-meaning and-not under the-same understanding
dicimus: 'rationabiliter sonat' et 'rationabiliter dictum est'.
do-we-say reasonably it-sounds and reasonably said it-was

Three kinds of thing show the reasonable: deeds referred to an end, learning, and delight. Since man could not be joined to man unless they conversed, and could not perceive one another's minds, reason laid names on things and used sense as an interpreter; because the words of the absent could not be heard, it brought forth letters; and because the multitude of things seemed endless, necessity made it notice counting. From those two came the profession of scribes and reckoners, and then vowels, syllables, the parts of speech, and the quantities.

35 Ergo iam tria genera sunt rerum, in quibus illud rationabile
therefore now three kinds there-are of-things in which that reasonable
apparet, unum est in factis ad aliquem finem relatis, alterum
appears one is in deeds to some end referred the-second
in discendo, tertium in delectando. primum nos admonet
in learning the-third in delighting the-first us warns
nihil temere facere, secundum recte docere, ultimum beate
nothing rashly to-do the-second rightly to-teach the-last blessedly
contemplari; in moribus est illud superius, haec autem
to-contemplate in conduct is that earlier these but
duo in disciplinis, de quibus nunc agimus. namque illud,
two in the-studies about which now we-treat for-indeed that
quod in nobis est rationale, id est quod ratione utitur et
which in us is rational that is which reason uses and
rationabilia uel facit uel sequitur, quia naturali quodam
reasonable-things either makes or follows because by-a-natural certain
uinculo in eorum societate adstringebatur, cum quibus illi
bond in of-those the-fellowship it-was-bound with whom to-it
erat ratio ipsa communis — nec homini homo firmissime
was reason itself common and-not to-man man most-firmly
sociari posset, nisi conloquerentur atque ita sibi
to-be-joined could unless they-conversed and so to-each-other

mentes suas cogitationesque quasi refunderent — uidit
minds their-own and-thoughts as-it-were they-should-pour-back it-saw
esse inponenda rebus uocabula, id est significantes quosdam
to-be to-be-laid-on things names that is signifying certain
sonos, ut, quoniam sentire animos suos non poterant, ad
sounds so-that since to-perceive minds their-own not they-could for
eos sibi copulandos sensu quasi interprete uterentur.
them to-themselves to-be-joined sense as-it-were an-interpreter they-might-use
sed audiri absentium uerba non poterant; ergo illa ratio
but to-be-heard of-the-absent the-words not could therefore that reason
peperit litteras notatis omnibus oris ac linguae
brought-forth letters having-been-noted all of-the-mouth and tongue
sonis atque discretis. nihil autem horum facere
the-sounds and having-been-distinguished nothing but of-these to-do
poterat, si multitudo rerum sine quodam defixo termino
could-it if the-multitude of-things without a-certain fixed limit
infinito patere uideretur. ergo utilitas numerandi magna
endlessly to-lie-open seemed therefore the-use of-counting by-great
necessitate animaduersa est. quibus duobus repertis nata
necessity noticed was which two having-been-found born
est illa librariorum et calculonum professio uelut quaedam
was that of-scribes and reckoners profession as-it-were a-certain
grammaticae infantia, quam Uarro litterationem uocat; Graece
of-grammar infancy which Varro literation calls in-Greek
autem quomodo appelletur, non satis in praesentia recolo.
but how it-is-named not enough for the-present I-recall
Progressa deinde ratio animaduertit eosdem oris sonos, 36
having-advanced then reason noticed those-same of-the-mouth sounds
quibus loqueremur et quos litteris iam signauerat, alios
by-which we-were-speaking and which with-letters already it-had-marked some
esse, qui moderato uarie hiatu quasi enodati ac simplices
to-be which with-a-measured variously opening as-it-were unknotted and simple

faucibus sine ulla conlisione defluerent, alios diuerso
from-the-throat without any collision flowed-down others by-a-different
pressu oris, tenere tamen aliquem sonum, extremos autem,
pressing of-the-mouth to-hold yet some sound the-last but
qui nisi adiunctis sibi primis erumpere non ualerent. itaque
which unless joined to-them the-first to-burst-out not could and-so
litteras hoc ordine, quo expositae sunt, uocales semiuocales
the-letters in-this order in-which set-out they-are vowels semivowels
et mutas nominauit; deinde syllabas notauit. deinde uerba
and mutes it-named then syllables it-marked then words
in octo genera formasque digesta sunt omnisque illorum
into eight kinds and-forms arranged they-were and-all their
motus integritas iunctura perite subtiliterque distincta sunt.
the-inflection wholeness joining skillfully and-finely distinguished were
inde iam numerorum et dimensionis non inmemor adiecit
thence now of-numbers and of-measurement not unmindful it-turned
animum in ipsas uocum et syllabarum uarias moras atque
attention to the-very of-voices and of-syllables varied durations and
inde spatia temporis alia dupla, alia simpla esse conperit,
thence the-spans of-time some double others single to-be it-found
quibus longae breuesque syllabae tenderentur. notauit etiam
by-which long and-short syllables were-stretched it-marked also
ista et in regulas certas disposuit.
these-things and into rules fixed it-arranged

37 Poterat iam perfecta esse grammatica sed, quia ipso nomine
it-could now complete be grammar but because by-its-very name
profiteri se litteras clamat — unde etiam Latine litteratura
to-profess itself letters it-cries whence also in-Latin litteratura
dicitur — factum est, ut, quidquid dignum memoria litteris
it-is-called done it-was that whatever worthy of-memory to-letters
mandaretur, ad eam necessario pertineret. itaque unum quidem
was-committed to it necessarily belonged and-so one indeed

nomen, sed res infinita multiplex curarum plenior quam
name but a-matter endless manifold of-cares fuller than
iucunditatis aut ueritatis huic disciplinae accessit, historia non
of-charm or truth to-this study was-added history not
tam ipsis historicis quam grammaticis laboriosa. quis enim
so to-the-very historians as to-grammarians laborious who for
ferat imperitum uideri hominem, qui uolasse Daedalum
would-bear unlearned to-seem a-man who to-have-flown Daedalus
non audierit, mendacem illum, qui finxerit, stultum, qui
not has-heard a-liar him who invented-it a-fool who
crediderit, impudentem, qui interrogauerit, non uideri, aut in
believed-it shameless who asked-it not to-seem or in
quo nostros familiares grauiter miserari soleo, qui si non
which our friends deeply to-pity I-am-wont who if not
responderint, quid uocata sit mater Euryali, accusantur
they-shall-have-answered what called was the-mother of-Euryalus they-are-accused
inscitiae, cum ipsi eos, a quibus ea rogantur,
of-ignorance while they-themselves those by whom these-things are-asked
uanos et ineptos nec curiosos audeant appellare?
empty and absurd and-not inquisitive dare to-call

XIII · DIALECTIC AND RHETORIC

Grammar finished, reason attended to the power by which it had made the art, since by defining, dividing, and gathering it had both ordered grammar and defended it from falsehood. It could pass to nothing else until it had set out its own tools and brought forth the study of studies, dialectic: this teaches teaching and teaches learning. But because foolish men follow their feelings rather than that purest truth a rare mind sees, they had to be stirred as well as taught — so reason took a part of itself for that, and called it rhetoric.

38 Illa igitur ratio perfecta dispositaque grammatica
that therefore reason having-been-completed and-arranged grammar
admonita est quaerere atque attendere hanc ipsam uim,
prompted was to-seek and to-attend-to this very power
qua peperit artem; nam eam definiendo distribuendo
by-which it-brought-forth the-art for it by-defining by-dividing
colligendo non solum digesserat atque ordinarat uerum ab
by-gathering not only it-had-sorted and had-ordered but from
omni etiam falsitatis inreptione defenderat. quando ergo
every even of-falsehood creeping-in it-had-defended when therefore
transiret ad alia fabricanda, nisi ipsa sua prius quasi
would-it-pass to other-things to-be-built unless the-very its-own first as-it-were
quaedam machinamenta et instrumenta distingueret notaret
certain engines and tools it-should-distinguish should-mark
digereret proderetque ipsam disciplinam disciplinarum,
should-sort and-should-bring-forth the-very study of-studies
quam dialecticam uocant? haec docet docere, haec docet
which dialectic they-call this teaches to-teach this teaches
discere; in hac se ipsa ratio demonstrat atque aperit,
to-learn in this itself the-very reason shows and discloses
quae sit, quid uelit, quid ualeat. scit scire, sola scientes
what it-is what it-wants what it-can-do it-knows to-know alone knowers
facere non solum uult sed etiam potest. uerum quoniam
to-make not only it-wishes but even is-able but since
plerumque stulti homines ad ea, quae suadentur recte
for-the-most-part foolish men toward those-things which are-urged rightly
utiliter et honeste, non ipsam sincerissimam quam rarus
usefully and honorably not that-very purest which a-rare
animus uidet ueritatem, sed proprios sensus consuetudinemque
mind sees truth but their-own feelings and-habit
sectantur, oportebat eos non doceri solum, quantum
follow it-was-needful them not to-be-taught only as-far-as

queunt, sed saepe et maxime commoueri. hanc suam
they-are-able but often and most-of-all to-be-stirred this its-own
partem, quae id ageret, necessitatis pleniorem quam puritatis
part which that would-do of-necessity fuller than of-purity
refertissimo gremio deliciarum, quas populo spargat,
with-a-most-crammed lap of-delights which to-the-people it-may-scatter
ut ad utilitatem suam dignetur adduci, uocauit rhetoricam.
so-that to advantage its-own it-deign to-be-led it-called rhetoric
hactenus pars illa, quae in significando rationabilis dicitur,
thus-far the-part that which in signifying reasonable is-called
studiis liberalibus disciplinisque promota est.
by-the-pursuits liberal and-studies advanced has-been

XIV · THE NAMING OF MUSIC

Reason wished to rise to the contemplation of divine things, but sought steps so as not to fall, and began with the ears. It saw that nothing belongs to their judgment but sound, threefold in voice, in breath, and in striking; that the material is worthless unless shaped by fixed measurement of times; and it set a limit past which the run of feet should not roll, calling the turn a verse. It found these numbers divine and resented that their splendor is discolored by the stuff of voices; it let the Muses be feigned daughters of Jove and Memory — whence the study found the name of music.

Hinc se illa ratio ad ipsarum diuinarum rerum 39
from-here itself that reason to of-the-very divine things
beatissimam contemplationem rapere uoluit. sed ne de alto
the-most-blessed contemplation to-snatch it-wished but lest from a-height
caderet, quaesiuit gradus atque ipsam sibi uiam per
it-should-fall it-sought steps and the-very for-itself road through
suas possessiones ordinemque molita est. desiderabat enim
its-own possessions and-order contrived it-has it-longed-for for

pulchritudinem, quam sola et simplex posset sine istis oculis
a-beauty which alone and simple it-could without those eyes
intueri; inpediebatur a sensibus. itaque in eos ipsos paululum
to-behold it-was-hindered by the-senses and-so upon them very a-little
aciem torsit, qui ueritatem sese habere clamantes festinantem
its-gaze it-turned which truth themselves to-hold crying-out hastening
ad alia pergere inportuno strepitu reuocabant. et primo ab
to other-things to-press-on with-untimely clamor they-called-back and first from
auribus coepit, quia dicebant ipsa uerba sua esse, quibus
the-ears it-began because they-said the-very words their-own to-be by-which
iam et grammaticam et dialecticam et rhetoricam fecerat.
already both grammar and dialectic and rhetoric it-had-made
at ista potentissima secernendi cito uidit, quid inter sonum
but that most-powerful of-distinguishing quickly it-saw what between sound
et id, cuius signum esset, distaret. intellexit nihil aliud ad
and that of-which a-sign it-was differed it-understood nothing else to
aurium iudicium pertinere quam sonum eumque esse triplicem,
of-the-ears the-judgment to-belong than sound and-it to-be threefold
aut in uoce animantis aut in eo, quod flatus in organis
either in the-voice of-a-living-thing or in that which breath in instruments
faceret, aut in eo, quod pulsu ederetur; ad primum
would-make or in that which by-striking would-be-produced to the-first
pertinere tragoedos uel comoedos uel choros cuiuscemodi atque
to-belong tragic-actors or comic-actors or choruses of-any-kind and
omnes omnino, qui uoce propria canerent, secundum tibiis
all altogether who with-voice their-own should-sing the-second to-pipes
et similibus instrumentis deputari, tertio dari citharas
and like instruments to-be-assigned to-the-third to-be-given citharas
lyras cymbala atque omne, quod percutiendo canorum esset.
lyres cymbals and everything which by-striking tuneful would-be

Uidebat autem hanc materiam esse uilissimam, nisi certa 40
it-saw but this material to-be most-worthless unless by-a-fixed
dimensione temporum et acuminis grauitatisque moderata
measurement of-times and of-sharpness and-depth by-a-measured
uarietate soni figurarentur. recognouit hinc esse illa semina,
variation sounds were-shaped it-recognized from-here to-be those seeds
quae in grammatica, cum syllabas diligenti consideratione
which in grammar when syllables with-careful consideration
uersaret, pedes et accentus uocauerat, et quia in ipsis
it-was-turning-over feet and accents it-had-called and because in the-very
uerbis breuitates et longitudines syllabarum prope aequali
words the-shortnesses and lengths of-syllables nearly in-equal
multitudine sparsas in oratione attendere facile fuit, temptauit
number scattered in speech to-notice easy it-was it-tried
pedes illos in ordines certos disponere atque coniungere,
feet those into ranks fixed to-arrange and to-join
et in eo primo sensum ipsum secuta moderatos
and in that first sense itself having-followed measured
inpressit articulos, quae caesa et membra nominant. et ne
it-impressed joints which cuts and limbs they-name and lest
longius pedum cursus prouolueretur, quam eius iudicium
further of-feet the-run should-roll-on than its judgment
posset sustinere, modum statuit, unde reuerteretur, et ab
could to-uphold a-limit it-set whence it-should-turn-back and from
eo ipso uersum uocauit. quod autem non esset certo
that very a-verse it-called what but not was by-a-fixed
fine moderatum sed tamen rationabiliter ordinatis pedibus
end limited but yet reasonably with-ordered feet
curreret, rhythmi nomine notauit, qui Latine nihil aliud
ran of-rhythm by-the-name it-marked which in-Latin nothing else
quam numerus dici potuit. sic ab ea poetae geniti
than number to-be-called could so by it poets begotten

sunt. in quibus cum uideret non solum sonorum sed etiam
were in whom when it-saw not only of-sounds but also
uerborum rerumque magna momenta, plurimum eos honorauit
of-words and-things great weights most them it-honored
eisque tribuit quorum uellent rationabilium mendaciorum
and-to-them it-granted of-which they-wished of-reasonable lies
potestatem. et quoniam de prima illa disciplina stirpem
the-power and since from the-first that study their-stock
ducebant, iudices in eos grammaticos esse permisit.
they-drew judges over them grammarians to-be it-allowed
41 In hoc igitur quarto gradu siue in rhythmis siue in
in this therefore fourth step whether in rhythms or in
ipsa modulatione intellegebat regnare numeros totumque
the-very modulation it-understood to-reign numbers and-the-whole
perficere; inspexit diligentissime, cuius modi essent; reperiebat
to-perfect it-examined most-carefully of-what kind they-were it-found-them
diuinos et sempiternos, praesertim quod ipsis auxiliantibus
divine and everlasting especially because they helping
omnia superiora contexuerat. et iam tolerabat aegerrime
all the-earlier-things it-had-woven and now it-bore most-grudgingly
splendorem illorum atque serenitatem corporea uocum materia
the-splendor their and clearness by-the-bodily of-voices material
decolorari. et quoniam illud, quod mens uidet, semper est
to-be-discolored and since that which the-mind sees always is
praesens et inmortale adprobatur — cuius generis numeri
present and immortal is-proved of-which kind numbers
apparebant — sonus autem, quia sensibilis res est, praeterfluit
appeared sound but because a-sensible thing is flows-past
in praeteritum tempus inprimiturque memoriae, rationabili
into past time and-is-stamped on-memory by-a-reasonable
mendacio iam poetis fauente ratione Iouis et Memoriae
fiction now to-the-poets favoring reason of-Jove and Memory

filias Musas esse confictum est. unde ista disciplina sensus
daughters the-Muses to-be feigned it-was whence that study of-sense
intellectusque particeps musicae nomen inuenit.
and-understanding partaker of-music the-name found

XV · GEOMETRY AND THE STARS

Reason went out into the riches of the eyes and found nothing pleased it but beauty, in beauty shapes, in shapes measurements, in measurements numbers; the line it saw was far worse than the one intelligence held, and what it distinguished became geometry. The sky's motion drew it next, and through the fixed courses of the stars it understood that nothing rules there but measurement and number — so it begot astrology, a great argument for the devout and a torment for the curious. It dared to prove the soul immortal, and began to suspect it might itself be that very number.

Hinc profecta est in oculorum opes et terram caelumque 42
from-here set-out it-has into of-the-eyes the-riches and the-earth and-heaven
conlustrans sensit nihil aliud quam pulchritudinem sibi
surveying it-perceived nothing else than beauty to-itself
placere et in pulchritudine figuras, in figuris dimensiones, in
to-please and in beauty shapes in shapes measurements in
dimensionibus numeros quaesiuitque ipsa secum, utrum ibi
measurements numbers and-it-asked itself with-itself whether there
talis linea talisque rotunditas uel quaelibet alia forma et figura
such-a line and-such-a roundness or any other form and figure
esset, qualem intellegentia contineret. longe deteriorem inuenit
was such-as the-intelligence held far worse it-found-it
et nulla ex parte, quod uiderent oculi, cum eo, quod mens
and no from part what saw the-eyes with that which the-mind
cerneret, conparandum. haec quoque distincta et disposita
discerned to-be-compared these-things also distinguished and arranged

in disciplinam redegit appellauitque geometricam. motus eam
into a-study it-reduced and-it-called-it geometry the-motion it
caeli multum mouebat et ad se diligenter considerandum
of-the-sky much moved and to itself carefully to-be-considered
inuitabat. etiam ibi per constantissimas temporum uices,
invited even there through the-most-constant of-seasons turns
per astrorum ratos definitosque cursus, per interuallorum
through of-the-stars the-fixed and-defined courses through of-intervals
spatia moderata intellexit nihil aliud quam illam dimensionem
spans measured it-understood nothing else than that measurement
numerosque dominari, quae similiter definiendo ac secernendo
and-numbers to-rule which likewise by-defining and by-separating
in ordinem nectens astrologiam genuit, magnum religiosis
into order binding astrology it-begot a-great for-the-devout
argumentum tormentumque curiosis.
argument and-a-torment for-the-curious

43 In his igitur omnibus disciplinis occurrebant ei omnia numerosa,
in these therefore all studies came-to-meet it all-things numbered
quae tamen in illis dimensionibus manifestius eminebant, quas
which yet in those measurements more-plainly stood-out which
in se ipsa cogitando atque uoluendo intuebatur uerissimas, in
in itself it-itself by-thinking and by-turning-over it-beheld truest in
his autem, quae sentiuntur, umbras earum potius atque uestigia
those but which are-sensed shadows of-them rather and traces
recolebat. hic se multum erexit multumque praesumpsit,
it-recalled here itself much it-raised and-much it-presumed
ausa est inmortalem animam conprobare. tractauit omnia
dared it-has immortal the-soul to-prove it-handled all-things
diligenter, percepit prorsus se plurimum posse et quidquid
carefully it-perceived utterly itself very-much to-be-able and whatever
posset numeris posse. mouit eam quoddam miraculum et
it-could by-numbers to-be-able moved it a-certain wonder and

suspicari coepit se ipsam fortasse numerum esse eum ipsum,
to-suspect it-began itself very perhaps number to-be that very
quo cuncta numerarentur, aut si id non esset, ibi tamen
by-which all-things are-numbered or if that not were-so there yet
eum esse, quo peruenire satageret. hunc uero totis uiribus
it to-be whither to-come it-was-striving this indeed with-all its-strength
conprehendit, qui iam uniuersae ueritatis index futurus,
it-grasped which now of-all truth the-pointer about-to-be
ille, cuius mentionem fecit Alypius, cum de Academicis
that of-which mention made Alypius when about the-Academics
quaereremus, quasi Proteus in manibus erat. imagines enim
we-were-asking like Proteus in the-hands it-was images for
falsae rerum earum, quas numeramus, ab illo occultissimo,
false of-things those which we-number from that most-hidden
quo numeramus, defluentes in sese rapiunt cogitationem
by-which we-number flowing-down into themselves they-snatch thought
et saepe illum, cum iam tenetur, elabi faciunt.
and often it when already it-is-held to-slip-away they-make

XVI · WHAT MUST BE KNOWN FIRST

Whoever reduces all that is spread through so many studies to one simple true and certain thing deserves the name of learned, and may seek the divine things not only to be believed but to be contemplated. But whoever does not know what nothing is, what formless matter is, what place and time are, will err as much as anyone can err — not about God, who is better known by not knowing, but about his own soul. Such things are learned easily only by one who has grasped simple and intelligible numbers.

44 Quibus si quisque non cesserit et illa omnia, quae
to-which if anyone not shall-have-yielded and those all-things which
per tot disciplinas late uarieque diffusa sunt, ad
through so-many studies widely and-variously spread are to
unum quiddam simplex uerum certumque redegerit,
one thing simple true and-sure shall-have-reduced
eruditi dignissimus nomine non temere iam quaerit illa
of-learned most-worthy of-the-name not rashly now he-seeks those
diuina non iam credenda solum uerum etiam contemplanda
divine-things not now to-be-believed only but also to-be-contemplated
intellegenda atque retinenda. quisquis autem uel adhuc
understood and held-fast whoever but either still
seruus cupiditatum et inhians rebus pereuntibus uel iam ista
a-slave of-desires and gaping at-things perishing or now these
fugiens casteque uiuens, nesciens tamen, quid sit nihil, quid
fleeing and-chastely living not-knowing yet what is nothing what
informis materia, quid formatum exanime, quid corpus, quid
formless matter what formed lifeless what body what
exanime in corpore, quid locus, quid tempus, quid in loco,
lifeless in body what place what time what in place
quid in tempore, quid motus secundum locum, quid motus
what in time what motion according-to place what motion
non secundum locum, quid stabilis motus, quid sit aeuum,
not according-to place what stable motion what is age
quid sit nec in loco esse nec nusquam, quid sit praeter
what is neither in place to-be nor nowhere what is beyond
tempus et semper, quid sit et nusquam esse et nusquam
time and always what is both nowhere to-be and nowhere
non esse et numquam esse et numquam non esse, quisquis
not to-be and never to-be and never not to-be whoever
ergo ista nesciens, non dico de summo illo deo, qui
therefore these-things not-knowing not I-say about the-highest that God who

scitur melius nesciendo, sed de anima ipsa sua quaerere
is-known better by-not-knowing but about soul very his-own to-ask
ac disputare uoluerit, tantum errabit, quantum errari
and argue shall-have-wished as-much he-will-err as to-be-erred
plurimum potest. facile autem ista cognoscet, qui numeros
most can easily but these-things will-learn who numbers
simplices atque intellegibiles conprehenderit; porro istos
simple and intelligible shall-have-grasped further those
conprehendet, qui et ingenio ualens et priuilegio aetatis aut
will-grasp who both in-genius strong and by-the-privilege of-age or
cuiuslibet felicitatis otiosus et studio uehementer incensus
of-any good-fortune at-leisure and with-zeal strongly kindled
memoratum disciplinarum ordinem, quantum satis est, fuerit
the-mentioned of-the-studies order as-far-as enough is shall-have
persecutus. cum enim artes illae omnes liberales partim ad
pursued since for arts those all liberal partly for
usum uitae partim ad cognitionem rerum contemplationemque
the-use of-life partly for the-knowledge of-things and-contemplation
discantur, usum earum assequi difficillimum est nisi ei,
are-learned the-use of-them to-attain most-difficult is except for-him
qui ab ipsa pueritia ingeniosissimus instantissime atque
who from very boyhood most-gifted most-insistently and
constantissime operam dederit.
most-steadily labor shall-have-given

Augustine asks his mother not to be frightened by what looks like a vast forest: very few things will be chosen, very few in number though most powerful in force. He disclaims any promise that she will speak faultlessly, since the Italians still harry his own pronunciation, and the age has grown so barbarous that the speech which saved Rome would seem barbarous. Then he names the questions he refuses to take up out of order — how God does no evil and yet is almighty while such evils happen.

45 Quod uero ex illis ad id, quod quaerimus, opus est, ne
what but out-of those for that which we-seek needful is let-not
te quaeso, mater, haec uelut rerum inmensa quaedam silua
you I-beg mother these as-it-were of-things a-vast certain forest
deterreat. etenim quaedam de omnibus eligentur numero
frighten-off for-indeed certain-things out-of all will-be-chosen in-number
paucissima, ui potentissima, cognitione autem multis quidem
very-few in-force most-powerful in-the-knowing but for-many indeed
ardua, tibi tamen, cuius ingenium cotidie mihi nouum
steep for-you yet whose nature daily to-me new
est et cuius animum uel aetate uel admirabili temperantia
is and whose mind either by-age or by-admirable temperance
remotissimum ab omnibus nugis et magna labe corporis
most-removed from all trifles and the-great stain of-the-body
emergentem in se multum surrexisse cognosco, tam erunt
emerging into itself much to-have-risen I-know as they-will-be
facilia quam difficilia tardissimis miserrimeque uiuentibus. si
easy as hard for-the-slowest and-most-wretchedly living if
enim dicam te facile ad eum sermonem peruenturam, qui
for I-should-say that-you easily to that speech will-come which
locutionis et linguae uitio careat, profecto mentiar. me enim
of-diction and of-tongue the-fault lacks assuredly I-shall-lie me for
ipsum, cui magna necessitas fuit ista perdiscere,
myself for-whom great necessity there-was these-things to-learn-thoroughly

adhuc in multis uerborum sonis Itali exagitant et a me
still in many of-words sounds the-Italians harry and by me
uicissim, quod ad ipsum sonum attinet, reprehenduntur.
in-turn as-to-what to the-very sound pertains they-are-corrected
aliud est enim esse arte, aliud gente securum. soloecismos
one-thing is for to-be by-art another by-birth secure solecisms
autem quos dicimus fortasse quisque doctus diligenter
but which we-call perhaps any learned-man carefully
attendens in oratione mea reperiet; non enim defuit, qui
attending in speech my will-find not for has-been-lacking one-who
mihi nonnulla huius modi uitia ipsum Ciceronem fecisse
to-me several of-this kind faults (that)-the-very Cicero to-have-made
peritissime persuasisset. barbarismorum autem genus nostris
most-expertly had-persuaded of-barbarisms but the-kind in-our
temporibus tale conpertum est, ut et ipsa eius oratio
times such found has-been that even the-very his speech
barbara uideatur, qua Roma seruata est. sed tu contemtis
barbarous may-seem by-which Rome saved was but you having-scorned
istis uel puerilibus rebus uel ad te non pertinentibus ita
those either childish matters or to you not pertaining so
grammaticae paene diuinam uim naturamque cognosces, ut
of-grammar almost the-divine power and-nature you-will-know that
eius animam tenuisse, corpus disertis reliquisse uidearis.
its soul to-have-held the-body to-the-eloquent to-have-left you-may-seem
Hoc etiam de ceteris huius modi artibus dixerim, quas si 46
this also about the-other of-this kind arts I-would-say which if
penitus fortasse contemnis, admoneo te, quantum filius audeo
utterly perhaps you-scorn I-urge you as-far-as a-son I-dare
quantumque permittis, ut fidem istam tuam, quam uenerandis
and-as-far-as you-allow that faith that your which in-the-venerable
mysteriis percepisti, firme cauteque custodias, deinde ut in
mysteries you-have-received firmly and-warily you-may-guard next that in

hac uita atque moribus constanter uigilanterque permaneas.
this life and conduct steadily and-watchfully you-may-remain
de rebus autem obscurissimis et tamen diuinis, quomodo
about matters but most-obscure and yet divine how
deus et nihil mali faciat et sit omnipotens et tanta mala
God both nothing of-evil does and is almighty and so-great evils
fiant et cui bono mundum fecerit, qui non erat
come-to-pass and for-whose good the-world he-made who not was
indiguus, et utrum semper fuerit malum an tempore coeperit
in-need and whether always has-been evil or in-time began
et, si semper fuit, utrum sub conditione dei fuerit et, si
and if always it-was whether under the-terms of-God it-was and if
fuit, utrum etiam iste mundus semper fuerit, in quo illud
it-was whether also this world always has-been in which that
malum diuino ordine domaretur — si autem hic mundus
evil by-divine order was-tamed if but this world
aliquando esse coepit, quomodo, antequam esset, potestate
at-some-time to-be began how before it-was by-the-power
dei malum tenebatur et quid opus erat mundum
of-God evil was-held and what need there-was the-world
fabricari, quo malum, quod iam dei potestas frenabat, ad
to-be-built wherein evil which already of-God the-power was-bridling for
poenas animarum includeretur? si autem fuit tempus,
the-punishments of-souls should-be-shut-in if but there-was a-time
quo sub dei dominio malum non erat, quid subito accidit,
in-which under of-God lordship evil not was what suddenly happened
quod per aeterna retro tempora non acciderat? in deo enim
which through eternal backward ages not had-happened in God for
nouum extitisse consilium, ne dicam impium, ineptissimum
a-new to-have-arisen purpose not to-say impious most-absurd
est dicere. si autem inportunum fuisse et quasi
it-is to-say if but troublesome to-have-been and as-it-were

improbum malum deo dicimus, quod nonnulli existimant,
shameless evil to-God we-say which some judge
iam nemo doctus risum tenebit, nemo non suscensebit
then no learned-man laughter will-hold-back no not will-be-angry
indoctus; quid enim potuit deo nocere mali nescio qua
unlearned-man what for could to-God harm of-evil I-know-not what
illa natura? si enim dicunt non potuisse, fabricandi mundi
that nature if for they-say not to-have-been-able of-building the-world
causa non erit; si potuisse dicunt, inexpiabile nefas
the-reason not there-will-be if to-have-been-able they-say unatonable wickedness
est deum uiolabilem credere, nec ita saltem, ut uel uirtute
it-is God violable to-believe and-not so at-least that even by-virtue
prouiderit, ne sua substantia uiolaretur; namque animam
he-provided lest his-own substance be-violated for-indeed the-soul
poenas hic pendere fatentur, cum inter eius et dei
punishments here to-pay they-confess while between its and of-God
substantiam nihil uelint omnino distare. si autem istum
substance nothing they-wish at-all to-differ if but this
mundum non factum dicamus, impium est atque ingratum
world not made we-should-say impious it-is and thankless
credere, ne illud sequatur, quod deus eum non fabricarit
to-believe lest that follow that God it not made
— ergo de his atque huius modi rebus aut ordine illo
therefore about these and of-this kind matters either by-order that
eruditionis aut nullo modo quicquam requirendum est.
of-training or in-no way anything to-be-sought is

Nobody should aspire to this knowledge without the twofold science of good reasoning and the power of numbers; whoever thinks that too much should know numbers or dialectic alone, or failing that, perfectly what one is among numbers. Philosophy takes up that training and finds in it nothing more than what one is, but far higher; one question is about the soul, another about God. Then the soul reasons with itself: in distinguishing and connecting alike it wants one thing, and unity is what makes a stone a stone, friends friends, and many soldiers one army.

47 Et ne quisquam latissimum aliquid nos conplexos esse
and lest anyone very-broad something that-we embraced have
arbitretur, hoc dico planius atque breuius, ad istarum rerum
should-judge this I-say more-plainly and more-briefly to of-these things
cognitionem neminem adspirare debere sine illa quasi duplici
the-knowledge that-no-one to-aspire ought without that as-it-were twofold
scientia bonae disputationis potentiaeque numerorum. si quis
knowledge of-good reasoning and-of-the-power of-numbers if anyone
etiam hoc plurimum putat, solos numeros optime nouerit
even this too-much thinks alone numbers very-well let-him-know
aut solam dialecticam. si et hoc infinitum est, tantum
or alone dialectic if also this endless is only
perfecte sciat, quid sit unum in numeris quantumque
perfectly let-him-know what is one in numbers and-how-much
ualeat nondum in illa summa lege summoque ordine rerum
it-avails not-yet in that highest law and-in-the-highest order of-things
omnium, sed in his, quae cotidie passim sentimus atque
all but in these which daily everywhere we-feel and
agimus. excipit enim hanc eruditionem iam ipsa philosophiae
do takes-up for this training then the-very of-philosophy
disciplina et in ea nihil plus inueniet, quam quid sit unum,
study and in it nothing more will-he-find than what is one

sed longe altius longeque diuinius. cuius duplex quaestio est,
but far higher and-far more-divine whose twofold question is
una de anima, altera de deo. prima efficit, ut nosmet
one about the-soul the-other about God the-first brings-it-about that ourselves
ipsos nouerimus, altera, ut originem nostram. illa nobis
very we-know the-other that the-origin our that to-us
dulcior, ista carior, illa nos dignos beata uita, beatos haec
sweeter this dearer that us worthy of-a-blessed life blessed this
facit, prima est illa discentibus, ista iam doctis. hic est
makes first is that for-learners this now for-the-learned this is
ordo studiorum sapientiae, per quem fit quisque idoneus
the-order of-the-studies of-wisdom through which becomes anyone fit
ad intellegendum ordinem rerum, id est ad dinoscendos
for understanding the-order of-things that is for distinguishing
duos mundos et ipsum parentem uniuersitatis, cuius nulla
the-two worlds and the-very parent of-the-whole of-whom no
scientia est in anima nisi scire, quomodo eum nesciat.
knowledge is in the-soul except to-know how him it-knows-not
Hunc igitur ordinem tenens anima iam philosophiae tradita 48
this therefore order holding the-soul now to-philosophy handed-over
primo se ipsam inspicit et, cui iam illa eruditio
first itself very it-examines and to-whom already that training
persuasit aut suam aut se ipsam esse rationem, in ratione
has-persuaded either its-own or itself very to-be reason in reason
autem aut nihil esse melius et potentius numeris aut nihil
but either nothing to-be better and more-powerful than-numbers or nothing
aliud quam numerum esse rationem, ita secum loquetur:
else than number to-be reason thus with-itself it-will-speak
ego quodam meo motu interiore et occulto ea, quae
I by-a-certain my motion inner and hidden those-things which
discenda sunt, possum discernere uel conectere et haec uis
to-be-learned are I-can to-distinguish or connect and this power

mea ratio uocatur. quid autem discernendum est, nisi quod
my reason is-called what but to-be-distinguished is except what
aut unum putatur et non est aut certe non tam unum
either one is-thought and not is or at-least not so one
est quam putatur? item cur quid conectendum est, nisi
is as is-thought likewise why anything to-be-connected is except
ut unum fiat, quantum potest? ergo et in discernendo
that one it-become as-far-as it-can therefore both in distinguishing
et in conectendo unum uolo et unum amo, sed cum
and in connecting one I-wish and one I-love but when
discerno, purgatum, cum conecto, integrum uolo. in illa
I-distinguish cleansed when I-connect whole I-wish in that
parte uitantur aliena, in hac propria copulantur, ut
part are-shunned alien-things in this proper-things are-joined so-that
unum aliquid perfectum fiat. lapis ut esset lapis, omnes
one something complete become a-stone that it-should-be a-stone all
eius partes omnisque natura in unum solidata est. quid
its parts and-all nature into one made-solid have-been what
arbor? nonne arbor non esset, si una non esset? quid
a-tree surely a-tree not it-would-be if one not it-were what
membra cuiuslibet animantis ac uiscera et quidquid
the-limbs of-any living-thing and the-inward-parts and whatever
est eorum, e quibus constat? certe si unitatis patiantur
there-is of-those out-of which it-consists surely if of-unity they-suffer
diuortium, non erit animal. amici quid aliud quam unum
divorce not it-will-be an-animal friends what else than one
esse conantur? et quanto magis unum, tanto magis
to-be do-they-try and by-how-much more one by-so-much more
amici sunt. populus una ciuitas est, cui est periculosa
friends they-are a-people one city is to-which is dangerous
dissensio. quid est autem dissentire nisi non unum sentire?
dissension what is but to-dissent except not one to-feel

ex multis militibus fit unus exercitus. nonne quaeuis
out-of many soldiers becomes one army surely any
multitudo eo minus uincitur, quo magis in
multitude by-so-much less is-beaten by-how-much more into
unum coit? unde ipsa coitio in unum cuneus
one it-comes-together whence the-very coming-together into one a-wedge
nominatus est quasi couneus. quid amor omnis? nonne
named was as-it-were co-uneus what love all surely
unum uult fieri cum eo, quod amat et, si ei contingat,
one wishes to-become with that which it-loves and if to-it it-befall
unum cum eo fit? uoluptas ipsa non ob aliud
one with it it-becomes pleasure itself not for another-reason
delectat uehementius, nisi quod amantia sese corpora in
delights more-fiercely except that loving each-other bodies into
unum coguntur. dolor unde perniciosus est? quia id, quod
one are-driven pain whence destructive is because that which
unum erat, dissicere nititur. ergo molestum et periculosum
one was to-break-apart it-strives therefore troublesome and dangerous
est unum fieri cum eo, quod separari potest.
it-is one to-become with that which to-be-separated can

XIX · REASON IMMORTAL

Out of scattered things the soul makes one house, and is better than the house — but that is not what makes it better than the swallow or the bee, which build skillfully too; it is better than they are because it is rational, and what sets it above them is not making numbered things but knowing numbers. Since one to two is a ratio that was no truer yesterday and would survive the world's collapse, reason is immortal, and that by which the soul is called mortal is no part of it — so the flight is from the mortal to the immortal. When the soul has ordered itself it will dare to see God, and then no lot of fortune will move it.

49 Ex multis rebus passim ante iacentibus, deinde in unam
out-of many things scattered before lying then into one
formam congregatis unam facio domum. melior ego, si
form gathered one I-make house better I if
quidem ego facio, illa fit, ideo melior, quia facio;
indeed I make it becomes therefore better because I-make
non dubium est inde me esse meliorem, quam domus
not doubtful it-is from-that that-I am better than the-house
est. sed non inde sum melior hirundine aut apicula
is but not on-that-ground I-am better than-a-swallow or a-little-bee
— nam et illa nidos adfabre struit et illa fauos
for both that-one nests skillfully builds and that-one honeycombs
— sed his melior, quia rationale animal sum. at si
but than-these better because a-rational animal I-am but if
in ratis dimensionibus ratio est, numquidnam et aues
in fixed measurements reason is surely-not also the-birds
quod fabricant, minus apte congruenterque dimensum est?
what they-build less aptly and-consistently measured is
immo numerosissimum est. non ergo numerosa faciendo
rather most-numbered it-is not therefore numbered-things by-making
sed numeros cognoscendo melior sum. quid ergo? illae
but numbers by-knowing better I-am what then they
nescientes operari numerosa poterant? poterant profecto.
not-knowing to-work numbered-things could they-could assuredly
unde id docetur? ex eo, quod nos quoque certis
whence that is-it-taught out-of that which we also with-fixed
dimensionibus linguam dentibus et palato adcommodamus,
measurements the-tongue to-the-teeth and palate fit
ut ex ore litterae ac uerba prorumpant, nec tamen
so-that out-of the-mouth letters and words may-burst and-not yet
cogitamus, cum loquimur, quo motu oris id facere
do-we-think when we-speak by-what motion of-the-mouth it to-do

debeamus. deinde quis bonus cantator, etiamsi musicae sit
we-ought then what good singer even-if of-music he-is
imperitus, non ipso sensu naturali et rhythmum et
unskilled not by-the-very sense natural both rhythm and
melos perceptum memoria custodiat in canendo, quo quid
tune grasped by-memory keeps in singing than-which what
fieri numerosius potest? si nescit indoctus, sed tamen
to-be-done more-numbered can if he-knows-not (being)-untaught but still
facit operante natura. quando autem melior et pecoribus
he-does-it working nature when but better and than-cattle
praeponendus? quando nouit, quod faciat. nihil aliud me
to-be-set-above when he-knows what he-does nothing else me
pecori praeponit, nisi quod rationale animal sum.
above-a-beast sets except that a-rational animal I-am
Quomodo igitur inmortalis est ratio et ego simul et 50
how therefore immortal is reason and I at-once both
rationale et mortale quiddam definior? an ratio non est
rational and mortal a-certain-thing am-I-defined or reason not is
inmortalis? sed unum ad duo uel duo ad quattuor uerissima
immortal but one to two or two to four a-most-true
ratio est nec magis heri fuit ista ratio uera quam hodie
ratio is and-not more yesterday was that ratio true than today
nec magis cras aut post annum erit uera nec, si
and-not more tomorrow or after a-year will-it-be true and-not if
omnis iste mundus concidat, poterit ista ratio non esse.
all this world should-collapse will-be-able that ratio not to-be
ista enim semper talis est, mundus autem iste nec heri
that for always such is world but this neither yesterday
habuit nec cras habebit, quod habet hodie, nec hodierno
had nor tomorrow will-have what it-has today and-not on-today's
ipso die uel spatio unius horae eodem loco solem habuit;
very day even in-the-space of-one hour in-the-same place the-sun had

ita, cum in eo nihil manet, nihil uel paruo spatio temporis
so since in it nothing remains nothing even for-a-small space of-time
habet eodem modo. igitur si inmortalis est ratio et
does-it-have in-the-same way therefore if immortal is reason and
ego, quae ista omnia uel discerno uel conecto, ratio sum,
I who these all-things either distinguish or connect reason am
illud, quo mortale appellor, non est meum; aut si anima
that by-which mortal I-am-called not is mine or if the-soul
non id est, quod ratio, et tamen ratione utor et per
not that is which reason and yet reason I-use and through
rationem melior sum, a deteriore ad melius, a mortali ad
reason better I-am from the-worse to the-better from the-mortal to
inmortale fugiendum est. haec et alia multa secum anima
the-immortal to-be-fled it-is these-things and other many with-itself a-soul
bene erudita loquitur atque agitat, quae persequi nolo,
well trained speaks and turns-over which to-pursue I-do-not-wish
ne, cum ordinem uos docere cupio, modum excedam, qui
lest while order you to-teach I-desire measure I-exceed which
pater est ordinis. gradatim enim se et ad mores uitamque
the-father is of-order step-by-step for itself both to conduct and-a-life
optimam non iam sola fide sed certa ratione perducit. cui
best not now by-alone faith but by-sure reason it-leads to-whom
numerorum uim atque potentiam diligenter intuenti nimis
of-numbers the-force and power carefully beholding too
indignum uidebitur et nimis flendum per suam scientiam
unworthy it-will-seem and too to-be-wept-over through its-own knowledge
uersum bene currere citharamque concinere et suam uitam
that-a-verse well runs and-that-the-lyre sounds-together and its-own life
seque ipsam, quae anima est, deuium iter sequi et dominante
and-itself very which soul is a-wandering road follows and ruling
sibi libidine cum turpissimo se uitiorum strepitu dissonare.
over-it lust with the-most-shameful itself of-vices clamor jars

Cum autem se conposuerit et ordinarit atque 51
when but itself it-shall-have-composed and shall-have-ordered and
concinnam pulchramque reddiderit, audebit iam deum
harmonious and-beautiful shall-have-rendered it-will-dare then God
uidere atque ipsum fontem, unde manat omne uerum,
to-see and the-very spring whence flows all truth
ipsumque patrem ueritatis. deus magne, qui erunt illi oculi,
and-the-very father of-truth God great what will-be those eyes
quam sani, quam decori, quam ualentes, quam constantes,
how sound how comely how strong how steady
quam sereni, quam beati! quid autem est illud, quod
how serene how blessed what but is that which
uident? quid quaeso, quid arbitremur, quid aestimemus, quid
they-see what I-beg what should-we-judge what should-we-reckon what
loquamur? cotidiana uerba occurrunt et sordidata sunt
should-we-say everyday words come and soiled they-are
omnia uilissimis rebus. nihil amplius dicam nisi promitti
all by-the-meanest things nothing further I-shall-say except that-is-promised
nobis aspectum pulchritudinis, cuius imitatione pulchra, cuius
to-us the-sight of-a-beauty whose by-imitation beautiful whose
conparatione foeda sunt cetera. hanc quisquis uiderit —
by-comparison foul are all-else this whoever shall-have-seen
uidebit autem, qui bene uiuit, bene orat, bene studet —
will-see but who well lives well prays well studies
quando eum mouebit, cur alius optans habere filios non
when him will-it-move why one-man wishing to-have sons not
habet, alius abundanter, exponat alius, oderit nascituros,
has-them another abundantly exposes-them another hates those-to-be-born
diligat natos? quomodo non repugnet nihil futurum esse,
loves the-born how not it-conflicts that-nothing will be
quod non sit apud deum, ex quo necesse est ordine omnia
which not is with God out-of which necessary it-is by-order all-things

fieri et tamen non frustra deum rogari? postremo quando
to-happen and yet not in-vain God to-be-asked lastly when
istum uirum mouebunt aut ulla onera aut ulla pericula aut
that man will-they-move either any burdens or any dangers or
ulla fastidia aut ulla blandimenta fortunae? in hoc enim
any disgusts or any allurements of-fortune in this for
sensibili mundo uehementer considerandum est, quid sit
sensible world strongly to-be-considered it-is what is
tempus et locus, ut, quod delectat in parte siue loci siue
time and place so-that what delights in a-part whether of-place or
temporis, intellegatur tamen multo esse melius totum, cuius
of-time may-be-understood yet by-much to-be better the-whole of-which
illa pars est, et rursus, quod offendit in parte, perspicuum
that part is and again what offends in a-part clear
sit homini docto non ob aliud offendere, nisi quia
may-be to-a-man learned not for another-reason to-offend except because
non uidetur totum, cui pars illa mirabiliter congruit,
not is-seen the-whole to-which part that wonderfully agrees
in illo uero mundo intellegibili quamlibet partem tamquam
in that but world intelligible any part as
totum pulchram esse atque perfectam. dicentur ista
the-whole beautiful to-be and perfect will-be-said these-things
latius, si uestra studia siue memoratum istum a nobis
more-widely if your studies whether the-mentioned that by us
siue alium fortasse breuiorem atque commodiorem, rectum
or another perhaps shorter and more-convenient a-right
tamen ordinem, ut hortor ac spero, tenere instituerint
yet order as I-urge and hope to-hold they-shall-have-resolved
atque omnino nauiter constanterque tenuerint.
and altogether diligently and-steadily shall-have-held

The greatest labor must be given to conduct, and their prayer must be not for riches but for what makes them good and blessed — a charge Augustine lays chiefly on his mother, to whose prayers he credits the mind God gave him. Alypius answers that the almost divine teaching of Pythagoras has today been unlocked to their eyes. Augustine recalls what he says Varro reports: that Pythagoras taught the governing of the state last of all, to men already wise and blessed, committing no one to those waves but a man who could himself become a rock in them.

Quod ut nobis liceat, summa opera danda est optimis 52
which that to-us be-allowed the-greatest labor to-be-given is to-the-best
moribus; deus enim noster aliter nos exaudire non poterit,
conduct God for our otherwise us to-hear not will-be-able
bene autem uiuentes facillime exaudiet. oremus ergo, non ut
well but living most-easily he-will-hear let-us-pray therefore not that
nobis diuitiae uel honores uel huius modi res fluxae atque
to-us riches or honors or of-this kind things fleeting and
nutantes et quouis resistente transeuntes, sed ut ea
tottering and (though-)anyone resisting passing-away but that those-things
proueniant, quae nos bonos faciant ac beatos. quae uota ut
come-forth which us good make and blessed which prayers that
deuotissime inpleantur, tibi maxime hoc negotium, mater,
most-devoutly be-fulfilled to-you chiefly this task mother
iniungimus, cuius precibus indubitanter credo atque confirmo
we-lay whose by-prayers without-doubt I-believe and I-affirm
mihi istam mentem deum dedisse, ut inueniendae ueritati
to-me that mind that-God gave that to-be-found to-truth
nihil omnino praeponam, nihil aliud uelim, nihil cogitem,
nothing at-all I-set-before nothing else I-wish nothing I-think-on
nihil amem, nec desino credere nos hoc tantum boni, quod
nothing I-love and-not do-I-cease to-believe that-we this so-much of-good which

te promerente concupiuimus, eadem te petente adepturos. iam
you deserving we-have-desired the-same you asking shall-obtain now
uero te, Alypi, quid horter, quid moneam? qui propterea
but you Alypius why should-I-urge why should-I-advise who for-this-reason
nimius non es, quia talia quantumuis amare fortasse
excessive not are because such-things however-much to-love perhaps
semper parum, nimium uero numquam recte dici potest.
always too-little too-much but never rightly to-be-said can
53 Hic ille: Uere effecisti, inquit, ut memoriam
at-this he truly you-have-brought-it-about says-he that the-memory
doctissimorum ac magnorum uirorum, quae aliquando
of-most-learned and great men which once
pro rerum magnitudine incredibilis uidebatur, et
in-proportion-to of-things the-greatness incredible seemed both
cotidiana consideratione et ista praesenti quae in te nobis est
by-daily consideration and by-that present which in you to-us is
admiratione non solum dubiam non habeamus uerum etiam, si
wonder not only doubtful not we-hold but even if
necesse sit, de illa iurare possimus. quid enim? nobis nonne
necessary it-be about it to-swear we-can what for for-us surely
illa uenerabilis ac prope diuina quae iure et habita est et
that venerable and almost divine which with-right both held has-been and
probata Pythagorae disciplina abs te hodie nostris etiam paene
approved of-Pythagoras teaching by you today to-our even almost
oculis reserata est, cum et uitae regulas et scientiae non
eyes unlocked has-been since both of-life the-rules and of-knowledge not
tam itinera quam ipsos campos ac liquida aequora et, quod
so-much the-paths as the-very fields and the-clear levels and what
illi uiro magnae uenerationi fuit, ipsa etiam sacraria ueritatis
to-that man of-great reverence was the-very even shrines of-truth
ubi essent, qualia essent, quales quaererent, et breuiter
where they-were of-what-sort they-were what-sort-of-men sought-them both briefly

et ita plane significasti, ut, quamuis suspicemur et credamus
and so plainly you-have-shown that although we-suspect and believe
tibi esse adhuc secretiora, tamen non absque inpudentia
for-you to-be still more-secret-things yet not without shamelessness
nos putemus, si amplius quicquam flagitandum arbitremur?
us we-should-think if further anything to-be-demanded we-should-judge
Accipio ista, inquam, libenter — neque enim me tam 54
I-accept these-things said-I gladly and-not for me so-much
uerba tua, quae uera non sunt, quam uerus in uerbis
words your which true not are as the-true in the-words
animus delectat atque excitat — et bene, quod ei mittere
mind delights and rouses and well that to-him to-send
statuimus has litteras, qui de nobis solet libenter multa
we-have-decided these writings who about us is-wont gladly many-things
mentiri. si qui autem alii fortasse legerint, neque hos
to-invent if any but others perhaps shall-have-read and-not these
metuo, ne tibi suscenseant. quis enim amantis errori
do-I-fear lest with-you they-be-angry who for of-a-lover the-error
in iudicando non beneuolentissime ignoscat? quod autem
in judging not most-kindly would-pardon that but
Pythagorae mentionem fecisti, nescio quo illo diuino
of-Pythagoras mention you-have-made I-know-not by-what that divine
ordine occulto tibi in mentem uenisse credo. res enim
order hidden to-you into mind came I-believe a-matter for
multum necessaria mihi prorsus exciderat, quam in illo
very necessary from-me utterly had-slipped which in that
uiro — si quid litteris memoriae mandatis credendum est;
man if anything to-writings to-memory committed to-be-believed is
quamuis Uarroni quis non credat? — mirari et paene
although Varro who not would-believe to-admire and with-almost
cotidianis, ut scis, ecferre laudibus soleo, quod regendae
daily as you-know to-extol praises I-am-wont that of-governing

rei publicae disciplinam suis auditoribus ultimam
of-the-state public the-teaching to-his-own hearers last
tradebat iam doctis iam perfectis iam sapientibus iam
he-handed already learned already perfected already wise already
beatis. tantos ibi enim fluctus uidebat, ut eis nollet
blessed so-great there for waves he-saw that to-them he-was-unwilling
committere nisi uirum, qui et in regendo paene diuine
to-entrust except a-man who both in governing almost divinely
scopulos euitaret et, si omnia defecissent, ipse illis fluctibus
the-rocks would-avoid and if all-things had-failed himself to-those waves
quasi scopulus fieret. de solo enim sapiente uerissime
as-it-were a-rock would-become about alone for the-wise-man most-truly
dici potest: ille uelut pelagi rupes immota resistit et
to-be-said it-can he as of-the-sea a-crag unmoved stands-firm and
cetera, quae luculentis in hanc sententiam uersibus dicta sunt.
the-rest which in-splendid to this effect verses said have-been
Hic finis disputationis factus est laetisque omnibus et
here the-end of-the-discussion made was and-glad all-being and
multum sperantibus consessum dimisimus, cum iam
much hoping the-assembly we-dismissed when already
nocturnum lumen fuisset inlatum.
the-night lamp had-been brought-in

III · THE TWO BOOKS ON ORDER

Augustine says he wrote the two books on order at the same period as those about the Academics, and that when he saw the question was too hard to bring to the grasp of those he was dealing with, he chose to speak instead of the order of study. He then lists what displeases him: the frequent word fortune; leaving out "of the body" where he had named the senses; assigning too much to the liberal studies; mentioning the Muses in jest as goddesses; calling wonder a fault; saying that philosophers without true piety shone with the light of virtue; and putting forward the two worlds in his own person rather than Plato's. He withdraws too the claim that God cannot hear us unless we live well, and the praise of Pythagoras.

Per idem tempus, inter illos quidem, qui de Academicis 1
through the-same time among those indeed which about the-Academics
scripti sunt, duos etiam libros de ordine scripsi, in
written were two also books about order I-wrote in
quibus quaestio magna uersatur, utrum omnia bona et
which a-question great is-turned-over whether all goods and
mala diuinae prouidentiae ordo contineat. sed cum rem
evils of-divine providence the-order contains but since the-matter
uiderem ad intellegendum difficilem satis aegre ad eorum
I-saw for understanding hard quite with-difficulty to their
perceptionem, cum quibus agebam, disputando posse
grasping with whom I-was-dealing by-arguing to-be-able
perduci, de ordine studendi loqui malui, cum a
to-be-brought about the-order of-studying to-speak I-preferred since from
corporalibus ad incorporalia potest profici.
bodily-things to incorporeal-things one-can advance

2 Uerum et his libris displicet mihi saepe interpositum
but also in-these books displeases me often interposed
fortunae uocabulum;
of-fortune the-word

3 et quod non addebam: corporis, quando sensus nominaui;
and that not I-added of-the-body when the-senses I-named

4 et quod multum tribui liberalibus disciplinis, quas multi
and that much I-assigned to-the-liberal studies which many
sancti multum nesciunt, quidam etiam sciunt et sancti
holy-men much know-not some even know-them and holy
non sunt;
not are

5 et quod Musas quasi aliquas deas quamuis iocando
and that the-Muses as-if certain goddesses although in-jest
commemoraui;
I-mentioned

6 et quod admirationem uitium nuncupaui;
and that wonder a-fault I-called

7 et quod philosophos non uera pietate praeditos dixi
and that that-philosophers not with-true piety endowed I-said
uirtutis luce fulsisse;
of-virtue with-the-light shone

8 et quod duos mundos unum sensibilem, alterum intellegibilem,
and that two worlds one sensible the-other intelligible
non ex Platonis uel ex Platonicorum persona, sed ex
not out-of of-Plato or out-of of-the-Platonists the-person but out-of
mea sic commendaui, tamquam hoc etiam dominus significare
my-own so I-commended as-if this also the-Lord to-signify
uoluerit, quia non ait: regnum meum non est de mundo, sed:
had-wished because not he-says the-kingdom my not is of the-world but

regnum meum non est de hoc mundo, cum possit et aliqua
the-kingdom my not is of this world since it-can also by-some
locutione dictum inueniri et, si alius a domino Christo
manner-of-speech said to-be-found and if another by the-Lord Christ
significatus est mundus, ille congruentius possit intellegi, in
signified was world that more-fittingly can to-be-understood in
quo erit caelum nouum et terra noua, quando conplebitur
which will-be a-heaven new and an-earth new when will-be-fulfilled
quod oramus dicentes: adueniat regnum tuum. nec Plato
what we-pray saying let-come the-kingdom your and-not Plato
quidem in hoc errauit, quia esse mundum intellegibilem
indeed in this erred in-that to-be a-world intelligible
dixit, si non uocabulum, quod ecclesiasticae consuetudini in
he-said if not the-word which to-church usage in
re illa inusitatum est, sed ipsam rem uelimus adtendere.
matter that unfamiliar is but the-very thing we-are-willing to-attend-to
mundum quippe ille intellegibilem nuncupauit ipsam rationem
a-world for-indeed he intelligible called the-very reason
sempiternam atque incommutabilem, qua fecit deus mundum.
everlasting and unchangeable by-which made God the-world
quam qui esse negat, sequitur, ut dicat inrationabiliter
which whoever to-be denies it-follows that he-says unreasonably
deum fecisse quod fecit, aut, cum faceret uel antequam
that-God made what he-made or when he-was-making or before
faceret, nescisse, quid faceret, si apud eum ratio
he-was-making knew-not what he-was-making if with him a-reason
faciendi non erat. si uero erat, sicut erat, ipsam uidetur Plato
of-making not was if but it-was as it-was that-very seems Plato
uocasse intellegibilem mundum. nec tamen isto nomine nos
to-have-called intelligible world and-not yet that name we
uteremur, si iam satis essemus litteris ecclesiasticis eruditi.
would-have-used if already enough we-had-been in-the-writings of-the-church trained

9 Nec illud mihi placet, quod cum dixissem: summa opera
and-not that me pleases that when I-had-said the-greatest labor
danda est optimis moribus, mox addidi: deus enim
to-be-given is to-the-best conduct presently I-added God for
noster aliter nos exaudire non poterit; bene autem uiuentes
our otherwise us to-hear not will-be-able well but living
facillime exaudiet. sic enim dictum est, tamquam deus
most-easily he-will-hear so for said it-was as-though God
non exaudiat peccatores; quod quidem dixit in euangelio,
not hears sinners which indeed he-said in the-gospel
sed ille, qui nondum cognouerat Christum, a quo iam
but he who not-yet had-known Christ by whom already
fuerat inluminatus in corpore.
he-had-been enlightened in body

10 Nec illud placet, quod Pythagorae philosopho tantum laudis
and-not that pleases that to-Pythagoras the-philosopher so-much of-praise
dedi, ut, qui hanc audit uel legit, possit putare me
I-gave that whoever this hears or reads can think that-I
credidisse nullos errores in Pythagorica esse doctrina, cum
believed no errors in Pythagorean to-be teaching although
sint plures idemque capitales.
there-are several and-the-same deadly

Hoc opus sic incipit: De ordine rerum, Zenobi.
this work thus begins on the-order of-things O-Zenobius