

LATIN SERIES • VOLUME 7

CONSOLATION

BOETHIUS · CICERO

De Consolatione Philosophiae
Tusculanarum Disputationum Liber I

Consolation

*The Consolation of Philosophy,
with Cicero's First Tusculan Disputation*

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

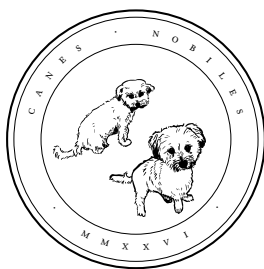


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Volume 7 of the Canes Nobiles Latin interlinear texts

The Latin text follows Stewart and Rand's
text of 1918 and Müller's Teubner of 1889

Set from the Perseus Digital Library's canonical Latin corpus, with corrections

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Stewart and Rand print Boethius with consonantal u; this volume sets it as v. Boethius' verse capitalizes every line in the edition; here it is capitalized grammatically, and three metra step their shorter line in, as the edition does — I.m1 and V.m1 are elegiac couplets and I.m3 an Alcmæan strophe. Cicero's margin carries Pohlenz's section numbers.

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BOETHIUS

De Consolatione Philosophiae

The Consolation of Philosophy · Books I–V

BOOK I

METRUM I • THE TEARFUL MUSES

Once he finished his poems while his studies flourished; now, weeping, he is forced into mournful measures. Unseasonable white hairs are poured over his head, the death that would be welcome refuses to come when called, and the friends who called him happy were wrong; whoever has fallen was never standing firm.

Carmina qui quondam studio florente peregi,
songs who once with-zeal blooming I-completed,
 flebilis heu maestos cogor inire modos.
tearful alas mournful I-am-compelled to-enter-on measures.

Ecce mihi lacerae dictant scribenda Camenae
behold to-me torn dictate things-to-be-written the-Camenae
 et veris elegi fletibus ora rigant.
and with-true elegies with-weepings face they-wet.

Has saltem nullus potuit pervincere terror,
these at-least no was-able to-overcome terror,
 ne nostrum comites prosequerentur iter.
lest our companions should-accompany journey.

Gloria felicitas olim viridisque iuventae
glory of-happy once and-of-green of-youth
 solantur maesti nunc mea fata senis.
console of-sad now my fates of-an-old-man.

Venit enim properata malis inopina senectus
has-come for hastened by-evils unlooked-for old-age
 et dolor aetatem iussit inesse suam.
and grief age has-bidden to-be-within its-own.

Intempestivi funduntur vertice cani
untimely are-poured-out on-the-crown gray-hairs

5

10

et tremit effeto corpore laxa cutis.

and trembles on-worn-out body loose skin.

Mors hominum felix quae se nec dulcibus annis

death of-men happy which itself not into-sweet years

inserit et maestis saepe vocata venit.

thrusts and to-the-sad often called comes.

15 Eheu quam surda miseros avertitur aure

alas how deaf the-wretched turns-away-from with-ear

et flentes oculos claudere saeva negat.

and weeping eyes to-close cruel refuses.

Dum levibus male fida bonis fortuna faveret,

while with-fleeting ill faithful with-goods fortune was-favoring,

paene caput tristis merserat hora meum.

almost head sad had-sunk hour my.

Nunc quia fallacem mutavit nubila vultum,

now because deceitful has-changed clouded face,

20 protrahit ingratas impia vita moras.

drags-out unwelcome impious life delays.

Quid me felicem totiens iactastis amici?

why me happy so-often did-you-proclaim friends?

Qui cecidit, stabili non erat ille gradu.

who has-fallen, on-firm not was that-one footing.

A woman of awe-inspiring face stands over his head, now of ordinary height and now striking the sky, in a robe she wove herself, marked with a Greek Pi at the hem and a Theta at the top and torn by violent hands. Seeing the poetic Muses dictating words to his tears, she drives them off as stage-harlots who feed a sickness rather than cure it.

Haec dum mecum tacitus ipse reputarem querimoniamque
these-things while with-myself silent myself I-was-pondering and-a-complaint
 lacrimabilem stili officio signarem, adstitisse mihi
tearful of-the-pen with-the-service I-was-setting-down to-have-stood beside-me
 supra verticem visa est mulier reverendi admodum vultus,
above crown seemed she-is a-woman of-venerable exceedingly countenance
 oculis ardentibus et ultra communem hominum valentiam
with-eyes burning and beyond the-common of-men strength
 perspicacibus colore vivido atque inexhausti vigoris, quamvis
keen in-complexion lively and of-unexhausted of-vigor although
 ita aevi plena foret ut nullo modo nostrae crederetur
so of-age full she-was that in-no way of-our she-would-be-thought
 aetatis, statura discretionis ambiguae. Nam nunc quidem ad
of-age in-stature of-discernment doubtful for now indeed to
 communem sese hominum mensuram cohibebat, nunc vero
the-common herself of-men measure she-was-confining now but
 pulsare caelum summi verticis cacumine videbatur; quae
to-strike the-sky of-the-highest of-crown with-the-peak she-seemed who
 cum altius caput extulisset, ipsum etiam caelum penetrabat
when higher head she-had-raised the-very even sky she-was-piercing
 respicientiumque hominum frustrabatur intuitum. Vestes
and-of-gazing-up of-men she-was-baffling the-gaze garments
 erant tenuissimis filis subtili artificio, indissolubili materia
were of-finest threads with-delicate craft of-indissoluble stuff

perfectae quas, uti post eadem prodente cognovi, suis
finished which as afterward she-herself revealing I-learned with-her-own
 manibus ipsa texuerat. Quarum speciem, veluti fumosas
hands herself she-had-woven of-which the-look just-as smoky
 imagines solet, caligo quaedam neglectae vetustatis obduxerat.
images is-wont a-gloom a-certain of-neglected of-age had-covered-over
 Harum in extrema margine Π Graecum, in supremo vero
of-these on the-lowest border Pi Greek on the-highest but
 Θ, legebatur intextum. Atque inter utrasque litteras in
Theta was-read woven-in and between both letters in
 scalarum modum gradus quidam insigniti videbantur quibus
of-a-ladder fashion steps certain marked appeared by-which
 ab inferiore ad superius elementum esset ascensus.
from the-lower to the-higher letter there-might-be an-ascent
 Eandem tamen vestem violentorum quorundam sciderant
the-same however garment of-violent certain had-torn
 manus et particulas quas quisque potuit abstulerant. Et
hands and fragments which each-one was-able they-had-carried-off and
 dextera quidem eius libellos, sceptrum vero sinistra gestabat.
right-hand indeed her little-books a-scepter but left-hand she-was-carrying
 Quae ubi poeticas Musas vidit nostro adsistentes toro
she when poetic Muses saw at-my standing couch
 fletibusque meis verba dictantes, commota paulisper ac torvis
and-for-weeping my words dictating stirred for-a-moment and with-grim
 inflammata luminibus: “Quis,” inquit, “has scenicas meretriculas
blazing with-eyes who she-says these stage little-barlots
 ad hunc aegrum permisit accedere quae dolores eius non modo
to this sick-man has-allowed to-approach who pains his not only
 nullis remediis foverent, verum dulcibus insuper alerent
with-no remedies would-soothe but with-sweet besides would-nourish
 venenis? Hae sunt enim quae infructuosis affectuum spinis
poisons these are for who with-barren of-passions thorns

uberem fructibus rationis segetem necant hominumque mentes
rich in-fruits of-reason crop they-kill and-of-men minds
 assuefaciunt morbo, non liberant. At si quem profanum, uti
they-accustom to-sickness not they-free but if someone uninitiated as
 vulgo solitum vobis, blanditiae vestrae detraherent, minus
commonly accustomed to-you flatteries your were-drawing-off less
 moleste ferendum putarem, nihil quippe in eo nostrae operae
grievously to-be-borne I-would-think nothing for in him our works
 laederentur. Hunc vero Eleaticis atque Academicis studiis
would-be-harmed this-man but in-Eleatic and Academic studies
 innutritum? Sed abite potius Sirenes usque in exitium dulces
nourished but depart rather Sirens even to destruction sweet
 meisque eum Musis curandum sanandumque relinquit.”

and-to-my him Muses to-be-tended and-to-be-healed leave
 His ille chorus increpitus deiecit humi maestior vultum
by-these that choir rebuked cast-down to-the-ground sadder face
 confessusque rubore verecundiam limen tristis excessit.

and-confessing by-a-blush shame the-threshold sorrowful crossed
 At ego cuius acies lacrimis mersa caligaret nec dinoscere
but I whose sight in-tears drowned was-clouded and-not to-make-out
 possem, quaenam haec esset mulier tam imperiosae auctoritatis,
I-could who-then this was woman of-so commanding authority
 obstipui visuque in terram defixo quidnam deinceps esset
I-stood-amazed and-with-gaze on the-ground fixed what next she-was
 actura, exspectare tacitus coepi. Tum illa propius accedens in
about-to-do to-await silent I-began then she nearer approaching on
 extrema lectuli mei parte consedit meumque intuens vultum
the-far of-the-bed my part she-sat-down and-my gazing-at face
 luctu gravem atque in humum maerore deiectum his
with-grief heavy and to the-ground by-sorrow cast-down in-these
 versibus de nostrae mentis perturbatione conquesta est.
verses about of-my mind disturbance complained she-has

The mind that once ran free under the open sky, counting the lights of sun and moon and the wandering courses of the stars, is now sunk in a headlong depth. Its light is spent, its neck pressed by heavy chains, and it is forced to look at the dull earth.

Heu quam praecipiti mersa profundo

alas how in-headlong sunk depth

mens hebet et propria luce relictā

the-mind is-dulled and its-own light abandoned

tendit in externas ire tenebras,

it-strives into outer to-go darkness,

terrenis quotiens flatibus aucta

by-earthly whenever blasts swollen

5 crescit in inmensum noxia cura.

grows into the-measureless harmful care.

Hic quondam caelo liber aperto

this-one once in-sky free open

suetus in aetherios ire meatus

accustomed into ethereal to-go courses

cernebat rosei lumina solis,

he-used-to-see of-rosy lights of-the-sun,

visebat gelidae sidera lunae

he-used-to-gaze-on of-cold stars of-the-moon

10 et quaecumque vagos stella recursus

and whatever wandering star returns

exercet varios flexa per orbēs,

plies various curved through orbits,

comprehensam numeris victor habebat.

grasped by-numbers victor he-held.

Quin etiam causas unde sonora

nay even the-causes whence sounding

flamina sollicitent aequora ponti,

blasts stir the-plains of-the-sea,

quis volvat stabilem spiritus orbem

what turns the-steady spirit sphere

vel cur hesperias sidus in undas

or why western a-star into waves

casurum rutilo surgat ab ortu,

about-to-fall from-ruddy rises from dawn,

quid veris placidas temperet horas,

what of-spring gentle tempers hours,

ut terram roseis floribus ornet,

so-that the-earth with-rosy flowers it-adorns,

quis dedit ut pleno fertilis anno

who granted that in-full fruitful year

autumnus gravidis influat uvis

autumn with-heavy flows-in grapes

rimari solitus atque latentis

to-probe accustomed and of-hidden

naturae varias reddere causas.

of-nature various to-render causes.

Nunc iacet effeto lumine mentis

now he-lies with-spent light of-mind

et pressus gravibus colla catenis

and pressed with-heavy neck chains

declivemque gerens pondere vultum

and-drooping bearing by-weight face

cogitur, heu, stolidam cernere terram.

he-is-forced, alas, dull to-behold earth.

15

20

25

It is time for medicine rather than complaint, she says, and asks whether he knows her, who nursed him and armed him with weapons he has thrown away. Finding him not merely silent but speechless, she names his sickness lethargy, the common disease of deluded minds, and wipes his streaming eyes with a fold of her robe.

Sed medicinae,” inquit, “tempus est quam querelae.” Tum vero
but for-medicine she-says time is than for-complaint then indeed
 totis in me intenta luminibus: “Tunc ille es,” ait,
with-whole on me fixed with-eyes you that-one are-you she-says
 “qui nostro quondam lacte nutritus nostris educatus alimentis
who on-our once milk nursed with-our brought-up nourishment
 in virilis animi robur evaseras? Atqui talia contuleramus
into of-manly of-mind strength you-had-grown and-yet such we-had-given
 arma quae nisi prior abiecisses, invicta te firmitate
arms which unless first you-had-cast-away with-unconquered you firmness
 tuerentur. Agnoscisne me? Quid taces? Pudore an
would-guard do-you-recognize me why are-you-silent from-shame or
 stupore siluisti? Mallem pudore, sed te, ut video,
from-numbness have-you-been-silent I-would-rather from-shame but you as I-see
 stupor oppressit.” Cumque me non modo tacitum sed elinguem
numbness has-overcome and-when me not only silent but tongueless
 prorsus mutumque vidisset, admovit pectori meo leniter
utterly and-dumb she-had-seen she-laid to-breast my gently
 manum et: “Nihil,” inquit, “periculi est; lethargum patitur
hand and nothing she-says of-danger there-is lethargy he-suffers
 communem inluserum mentium morbum. Sui paulisper
the-common of-deluded of-minds disease of-himself for-a-while
 oblitus est; recordabitur facile, si quidem nos ante cognoverit.
forgetful he-is he-will-remember easily if indeed us before he-has-known

Quod ut possit, paulisper lumina eius mortalium rerum
which so-that he-may-be-able for-a-little eyes his of-mortal of-things
 nube caligantia tergamus.” Haec dixit oculosque meos
with-cloud darkened let-us-wipe these-things she-said and-eyes my
 fletibus undantes contracta in rugam veste siccavit.
with-weeping streaming gathered into a-fold with-gown she-dried

METRUM III · THE CLOUDS BROKEN

The darkness scatters and his old strength of sight returns. It is as when the stars are massed by a headlong wind and night is poured over the earth, and then Boreas, let out of his Thracian cave, unlocks the imprisoned day and Phoebus strikes the wondering eyes with sudden light.

Tunc me discussa liquerunt nocte tenebrae
then me dispelled left with-night the-shadows
 luminibusque prior rediit vigor,
and-to-eyes former returned strength,
 ut, cum praecipiti glomerantur sidera Corus
as, when by-headlong are-massed the-stars by-Corus
 nimborisque polus stetit imbris.
and-with-stormy the-sky stood with-rains.
 Sol latet ac nondum caelo venientibus astris,
the-sun hides and not-yet to-the-sky coming stars,
 desuper in terram nox funditur;
from-above onto the-earth night is-poured;
 hanc si Threicio Boreas emissus ab antro
this if from-Thracian Boreas released from cave
 verberet et clausam reseret diem,
should-lash and the-shut-up should-unbar day,

5

emicat ac subito vibratus lumine Phoebus

flashes-out and with-sudden quivering with-light Phoebus

10 mirantes oculos radiis ferit.

wondering eyes with-rays strikes.

PROSA III • WISDOM HAS ALWAYS BEEN ATTACKED

He recognizes his nurse Philosophy and asks why she has come to his exile. She could not leave an innocent man alone: wisdom fought folly before Plato's day, Socrates won his victory over an unjust death beside her, and the Epicureans and Stoics tore her robe believing they had all of her. The wicked bound her followers, but error leads their army, and the wise laugh at it from their citadel.

Haud aliter tristitiae nebulis dissolutis hausī caelum et ad

not otherwise of-sadness with-clouds dispelled I-drank-in the-sky and for

cognoscendam medicantis faciem mentem recepi. Itaque ubi in

to-be-known of-the-healer face mind I-recovered and-so when on

eam deduxi oculos intuitumque defixi, respicio nutricem meam

her I-turned eyes and-gaze I-fixed I-behold nurse my

cuius ab adulescentia laribus obversatus fueram Philosophiam.

whose from youth in-halls dwelling I-had-been Philosophy

“Et quid,” inquam, “tu in has exilii nostri solitudines o omnium

and why I-say you into these of-exile my solitudes o of-all

magistra virtutum supero cardine delapsa venisti? An ut

mistress of-virtues from-high from-the-pole glided-down have-you-come or that

tu quoque mecum rea falsis criminationibus agiteris?”

you also with-me accused by-false charges you-may-be-arraigned

“An,” inquit illa, “te alumne desererem nec sarcinam quam

or says she you o-nursling should-I-forsake and-not burden which

mei nominis invidia sustulisti, communicato tecum labore

of-my of-name by-the-hatred you-took-up shared with-you labor

partirer? Atqui Philosophiae fas non erat incommittatam
should-I-divide and-yet for-Philosophy right not it-was unaccompanied
 relinquere iter innocentis; meam scilicet criminationem
to-leave the-journey of-an-innocent my forsooth accusation
 vererer et quasi novum aliquid acciderit, perhorrescerem?
should-I-dread and as-though new something had-happened should-I-shudder
 Nunc enim primum censes apud improbos mores lacessitam
now for first do-you-think among wicked manners assailed
 periculis esse sapientiam? Nonne apud veteres quoque ante
by-dangers to-be wisdom surely among the-ancients too before
 nostri Platonis aetatem magnum saepe certamen cum stultitiae
of-our of-Plato age great often a-struggle with of-folly
 temeritate certavimus eodemque superstite praeceptor eius
rashness we-fought and-with-the-same surviving teacher his
 Socrates iniustae victoriam mortis me adstante promeruit?
Socrates of-unjust the-victory of-death me standing-by won
 Cuius hereditatem cum deinceps Epicureum vulgus ac Stoicum
whose inheritance when thereafter Epicurean crowd and Stoic
 ceterique pro sua quisque parte raptum ire molirentur
and-the-rest for his-own each share to-plunder to-go were-striving
 meque reclamantem renitentemque velut in partem praedae
and-me crying-out and-struggling as into a-share of-plunder
 traherent, vestem quam meis texueram manibus, disciderunt
were-dragging the-gown which with-my I-had-woven hands they-tore-apart
 abreptisque ab ea panniculis totam me sibi cessisse
and-with-snatched from it shreds whole me to-themselves to-have-passed
 credentes abiire. In quibus quoniam quaedam nostri habitus
believing they-departed in whom since certain of-my of-dress
 vestigia videbantur, meos esse familiares imprudentia rata
traces seemed my to-be intimates folly having-reckoned
 nonnullos eorum profanae multitudinis errore pervertit.
some of-them of-the-profane of-the-crowd by-error it-destroyed

Quod si nec Anaxagorae fugam nec Socratis venenum nec
but if neither of-Anaxagoras flight nor of-Socrates poison nor
 Zenonis tormenta quoniam sunt peregrina novisti, at Canios,
of-Zeno tortures since they-are foreign you-know yet the-Canii
 at Senecas, at Soranos quorum nec pervetusta nec incelebris
yet the-Senecas yet the-Sorani whose neither long-past nor unrenowned
 memoria est, scire potuisti. Quos nihil aliud in cladem
memory is to-know you-were-able whom nothing other into ruin
 detraxit nisi quod nostris moribus instituti studiis
dragged except that in-our ways trained from-the-pursuits
 improborum dissimillimi videbantur. Itaque nihil est quod
of-the-wicked most-unlike they-seemed and-so nothing there-is that
 admirere, si in hoc vitae salo circumflantibus agitemur
you-should-wonder if on this of-life sea with-blowing-about we-are-driven
 procellis, quibus hoc maxime propositum est pessimis displicere.
with-storms to-whom this above-all purposed is to-the-worst to-displease
 Quorum quidem tametsi est numerosus exercitus, spernendus
of-whom indeed although is numerous army to-be-scorned
 tamen est, quoniam nullo duce regitur, sed errore tantum
nevertheless it-is since by-no leader it-is-governed but by-error only
 temere ac passim lymphante raptatur. Qui si quando contra nos
at-random and everywhere raving it-is-hurried who if ever against us
 aciem struens valentior incubuerit, nostra quidem dux copias
a-battle-line drawing-up stronger has-pressed-on our indeed leader forces
 suas in arcem contrahit, illi vero circa diripiendam inutiles
her-own into the-citadel draws-together they but about to-be-plundered useless
 sarcinulas occupantur. At nos desuper inridemus vilissima rerum
little-baggage are-busied but we from-above we-laugh-at the-cheapest of-things
 quaeque rapientes securi totius furiosi tumultus eoque
and-each snatching untroubled of-the-whole frenzied uproar and-by-that
 vallo muniti quo grassanti stultitiae adspirare fas non sit.
with-rampart fortified to-which to-marauding to-folly to-come-near right not is

Whoever has put proud fate under his feet and looks straight at either face of Fortune is unmoved by the raging sea, by the fires of Vesuvius, or by the lightning that strikes high towers. Hope for nothing and fear nothing, and the tyrant's anger is disarmed; but whoever trembles or wishes has thrown away his shield and knots his own chain.

Quisquis composito serenus aevo

whoever with-ordered calm life

fatum sub pedibus egit superbum

fate under feet has-driven proud

Fortunamque tuens utramque rectus

and-fortune facing either upright

invictum potuit tenere vultum,

unconquered has-been-able to-keep countenance,

non illum rabies minaeque ponti

not him the-rage and-threats of-the-sea

versum funditus exagitantis aestum

overturned from-the-bottom stirring-up tide

nec ruptis quotiens vagus caminis

nor with-burst whenever roving furnaces

torquet fumificos Vesaevus ignes

hurls smoking Vesuvius fires

aut celsas soliti ferire tures

or lofty wont to-strike towers

ardentis via fulminis movebit.

of-blazing the-path of-lightning will-shake.

Quid tantum miseri saevos tyrannos

why so-much wretched savage tyrants

5

10

mirantur sine viribus furentes?

do-they-marvel-at without strength raging?

Nec speres aliquid nec extimescas,

neither may-you-hope anything nor may-you-dread,

exarmaveris impotentis iram.

you-will-have-disarmed of-the-unmastered rage.

15 At quisquis trepidus pavet vel optat,

but whoever trembling quails or longs,

quod non sit stabilis sui que iuris,

because not he-is steadfast and-of-his-own right,

abiecit clipeum loco que motus

has-thrown-away shield and-from-place dislodged

nectit qua valeat trahi catenam.

he-forges by-which he-may-be-able to-be-dragged a-chain.

PROSA IV • THE CHARGE AND THE ANSWER

If he wants the physician's help he must uncover the wound, and he answers with the whole account of his fall: Plato's maxim that states are happy when the students of wisdom rule them, and his own choice to carry that into office. Shielding the weak, Campania, and Albinus made him enemies; the charge is that he wished the senate safe, which he will not deny. Disgraced informers accuse him; condemned unheard and far from Rome to death and outlawry, he loses goods, office, and good name.

Sentisne," inquit, "haec atque animo inlabuntur tuo, an ὄνος

do-you-feel she-says these-things and into-mind do-they-sink your or an-ass

λύρας? Quid fles, quid lacrimis manas? ἐξάυδα, μὴ κεῦθε

to-the-lyre why do-you-weep why with-tears do-you-flow speak-out not hide

νόω. Si operam medicantis exspectas, oportet vulnus detegas."

in-mind if the-help of-the-healer you-await it-is-needful the-wound you-uncover

Tum ego collecto in vires animo: "Anne adhuc eget
then I gathered into strength mind or still it-needs
 admonitione nec per se satis eminet fortunae in
reminding and-not through itself enough stands-out of-fortune against
 nos saevientis asperitas? Nihilne te ipsa loci facies
us raging the-harshness nothing you itself of-the-place the-look
 movet? Haecine est bibliotheca, quam certissimam tibi
moves this-then is the-library which surest for-yourself
 sedem nostris in laribus ipsa delegeras? In qua mecum
seat our in halls yourself you-had-chosen in which with-me
 saepe residens de humanarum divinarumque rerum scientia
often sitting about of-human and-of-divine of-things knowledge
 disserebas? Talis habitus talisque vultus erat, cum tecum
you-would-discourse such dress and-such face was when with-you
 naturae secreta rimarer, cum mihi siderum vias radio
of-nature the-secrets I-would-probe when for-me of-the-stars paths with-the-rod
 describeres, cum mores nostros totiusque vitae rationem
you-would-trace when manners our and-of-whole of-life the-plan
 ad caelestis ordinis exempla formares? Haecine praemia
to of-heavenly of-order the-patterns you-would-shape these the-rewards
 referimus tibi obsequentes? Atqui tu hanc sententiam
do-we-bring-back to-you obeying and-yet you this judgment
 Platonis ore sanxisti: beatas fore res publicas, si eas
of-Plato with-the-mouth you-sanctioned happy would-be states public if them
 vel studiosi sapientiae regerent vel earum rectores studere
either the-students of-wisdom should-govern or their rulers to-pursue
 sapientiae, contigisset. Tu eiusdem viri ore hanc
wisdom it-had-befallen you of-the-same of-the-man with-the-mouth this
 sapientibus capessendae rei publicae necessariam causam
for-the-wise of-taking-up of-the-thing public a-necessary reason
 esse monuisti, ne improbis flagitiosisque civibus urbium relictas
to-be you-warned lest to-wicked and-to-shameful to-citizens of-cities left

gubernacula pestem bonis ac perniciem ferrent. Hanc
the-helms a-plague to-the-good and destruction they-should-bring this
 igitur auctoritatem secutus quod a te inter secreta otia
therefore authority having-followed what from you amid secret leisures
 didiceram transferre in actum publicae administrationis optavi.
I-had-learned to-carry-over into the-doing of-public of-administration I-chose
 Tu mihi et qui te sapientium mentibus inseruit deus conscii
you for-me and who you of-the-wise in-minds has-implanted god witnesses
 nullum me ad magistratum nisi commune bonorum omnium
no me to office except the-common of-the-good of-all
 studium detulisse. Inde cum improbis graves inexorabilesque
zeal to-have-brought thence with the-wicked grave and-unappeasable
 discordiae et quod conscientiae libertas habet, pro tuendo
quarrels and what of-conscience the-freedom has for defending
 iure sprete potentiorum semper offensio. Quotiens ego
right scorned of-the-mightier always the-offense how-often I
 Conigastum in inbecilli cuiusque fortunas impetum facientem
Conigastus on of-the-weak of-each fortunes an-assault making
 obuius excepi, quotiens Triguillam regiae praepositum
in-his-way I-withstood how-often Triguilla of-the-royal provost
 domus ab incepta, perpetrata iam prorsus iniuria deieci,
of-the-house from begun accomplished now utterly wrong I-drove-back
 quotiens miseros quos infinitis calumniis impunita barbarorum
how-often the-wretched whom with-endless slanders unpunished of-barbarians
 semper avaritia vexabat, obiecta periculis auctoritate protexi!
ever greed harassed set-against to-dangers with-authority I-protected
 Numquam me ab iure ad iniuriam quisquam detraxit.
never me from right to wrong anyone drew
 Provincialium fortunas tum privatis rapinis tum publicis
of-the-provincials fortunes now by-private plunderings now by-public
 vectigalibus pessumdari non aliter quam qui patiebantur
taxes to-be-ruined not otherwise than who were-suffering

indolui. Cum acerbæ famis tempore gravis atque inexplicabilis
I-grieved when of-bitter of-famine in-the-time a-heavy and inextricable
 indicta coemptio profligatura inopia Campaniam provinciam
proclaimed a-forced-purchase about-to-ruin by-want Campania the-province
 videretur, certamen adversum præfectum prætorii communis
it-seemed a-struggle against the-prefect of-the-guard of-common
 commodi ratione suscepi, rege cognoscente contendi et
of-benefit for-the-sake I-undertook with-the-king hearing I-contended and
 ne coemptio exigeretur, evici. Paulinum consularem
that-not the-forced-purchase should-be-exacted I-prevailed Paulinus consular
 virum cuius opes Palatinae canes iam spe atque ambitione
man whose wealth Palatine dogs already in-hope and in-greed
 devorassent, ab ipsis hiantium faucibus traxi.
had-devoured from the-very of-the-gaping jaws I-dragged
 Ne Albinum consularem virum præiudicatae accusationis
lest Albinus consular man of-a-prejudged of-accusation
 poena corripere, odiis me Cypriani delatoris opposui.
the-penalty should-seize to-the-hatreds myself of-Cyprian the-informer I-opposed
 Satisne in me magnas videor exacerbasse discordias? Sed
enough upon me great do-I-seem to-have-embittered quarrels but
 esse apud ceteros tutior debui qui mihi amore iustitiæ nihil
to-be among the-rest safer I-ought who for-myself by-love of-justice nothing
 apud aulicos quo magis essem tutior reservavi. Quibus autem
among courtiers whereby more I-might-be safer I-kept-back by-whom however
 deferentibus perculsi sumus? Quorum Basilus olim regio
informing struck-down we-are of-whom Basilus once from-royal
 ministerio depulsus in delationem nostri nominis alieni aeris
from-service driven into an-accusation of-my of-name of-another's of-money
 necessitate compulsus est. Opilionem vero atque Gaudentium
by-the-pressure forced he-was Opilio but and Gaudentius
 cum ob innumeras multiplicesque fraudes ire in exilium
when on-account-of countless and-manifold frauds to-go into exile

regia censura decrevisset cumque illi parere nolentes sacrarum
the-royal judgment had-decreed and-when they to-obey unwilling of-sacred
 sese aedium defensione tuerentur compertumque id regi
themselves of-buildings by-the-protection were-shielding and-known it to-the-king
 foret, edixit: uti ni intra praescriptum diem Ravenna
it-was he-decreed that unless within the-appointed day from-Ravenna
 urbe decederent, notas insigniti frontibus pellerentur.
from-the-city they-should-depart with-brands branded on-foreheads they-should-be-expelled
 Quid huic severitati posse astrui videtur? Atqui in eo die
what to-this to-severity to-be-able to-be-added does-it-seem and-yet on that day
 deferentibus eisdem nominis nostri delatio suscepta est. Quid
informing the-same of-name our the-charge taken-up was what
 igitur? Nostraene artes ita meruerunt? An illos accusatores
then our-then arts so did-they-deserve or those accusers
 iustos fecit praemissa damnatio? Itane nihil fortunam puduit
just made sent-beforehand condemnation so nothing fortune did-it-shame
 si minus accusatae innocentiae, at accusantium vilitatis?
if not of-accused of-innocence yet of-the-accusers of-baseness
 At cuius criminis arguimur summam quaeris? Senatum
but of-what of-charge we-are-accused the-sum you-ask the-senate
 dicimur salvum esse voluisse. Modum desideras? Delatorem
we-are-said safe to-be to-have-wished the-manner you-desire the-informer
 ne documenta deferret quibus senatum maiestatis reum
that-not proofs he-should-lodge by-which the-senate of-treason accused
 faceret impedisse criminamur. Quid igitur o magistra
he-might-make to-have-bindered we-are-charged what then o mistress
 censes? Infitiabimur crimen, ne tibi pudor simus? At volui
do-you-judge shall-we-deny the-charge lest to-you a-shame we-be but I-wished
 nec umquam velle desistam. Fatebimur? Sed impediendi
and-not ever to-wish shall-I-cease shall-we-confess but of-hindering
 delatoris opera cessavit. An optasse illius ordinis salutem
of-the-informer the-work has-ceased or to-have-wished of-that of-order the-safety

nefas vocabo? Ille quidem suis de me decretis, uti
a-crime shall-I-call that-one indeed by-its-own about me by-decrees so-that
 hoc nefas esset, effecerat. Sed sibi semper mentiens
this a-crime it-should-be had-brought-about but to-itself always lying
 imprudentia rerum merita non potest inmutare nec mihi
folly of-things the-deserts not can to-change and-not for-me
 Socratico decreto fas esse arbitror vel occuluisse veritatem
by-Socratic by-the-rule right to-be I-judge either to-have-concealed the-truth
 vel concessisse mendacium. Verum id quoquo modo sit,
or to-have-granted a-lie but that in-whatever way it-be
 tuo sapientiumque iudicio aestimandum relinquo. Cuius
to-your and-of-the-wise to-the-judgment to-be-weighed I-leave of-which
 rei seriem atque veritatem, ne latere posteros queat,
of-the-matter the-course and the-truth lest to-escape posterity it-may-be-able
 stilo etiam memoriaeque mandavi. Nam de compositis
to-the-pen also and-to-memory I-committed for about forged
 falso litteris quibus libertatem arguor sperasse Romanam
falsely letters by-which liberty I-am-accused to-have-hoped Roman
 quid attinet dicere? Quarum fraus aperta patuisset,
what does-it-avail to-say of-which the-fraud open would-have-stood
 si nobis ipsorum confessione delatorum, quod in omnibus
if to-us of-the-very by-the-confession of-the-informers which in all
 negotiis maximas vires habet, uti licuisset.
matters greatest force has to-use it-had-been-permitted
 Nam quae sperari reliqua libertas potest? Atque utinam
for what to-be-hoped remaining freedom is-possible and would-that
 posset ulla! Respondissem Canii verbo, qui cum
there-could-be any I-would-have-answered of-Canius with-the-word who when
 a Gaio Caesare Germanici filio conscius contra se factae
by Gaius Caesar of-Germanicus son privy against himself made
 coniurationis fuisse diceretur: 'Si ego,' inquit, 'scissem, tu
of-a-plot to-have-been he-was-said if I he-said had-known you

nescisses.' Qua in re non ita sensus nostros maeror
would-not-have-known which in matter not so senses our grief
 hebetavit ut impios scelerata contra virtutem querar
has-dulled that the-impious wicked-things against virtue I-complain
 molitos, sed quae speraverint effecisse vehementer admiror.
to-have-plotted but what they-hoped to-have-achieved greatly I-wonder
 Nam deteriora velle nostri fuerit fortasse defectus,
for worse-things to-wish of-our may-have-been perhaps a-failing
 posse contra innocentiam, quae sceleratus quisque conceperit
to-be-able against innocence what wicked each has-conceived
 inspectante deo, monstri simile est. Unde haud iniuria
looking-on with-god of-a-monstrosity like it-is whence not wrongly
 tuorum quidam familiarium quaesivit: 'Si quidem deus,' inquit,
of-your a-certain of-intimates asked if indeed god he-said
 'est, unde mala? Bona vero unde, si non est?' Sed fas fuerit
there-is whence evils goods but whence if not there-is but right let-it-be
 nefarios homines qui bonorum omnium totiusque senatus
wicked men who of-the-good of-all and-of-the-whole of-senate
 sanguinem petunt, nos etiam quos propugnare bonis
blood seek us also whom to-fight for-the-good
 senatuique viderant, perditum ire voluisse. Sed num
and-for-the-senate they-had-seen to-destroy to-go to-have-wished but surely-not
 idem de patribus quoque merebamus? Meministi, ut opinor,
the-same from the-fathers also did-we-deserve you-remember as I-suppose
 quoniam me dicturum quid facturumve praesens semper ipsa
since me about-to-say what or-about-to-do present always yourself
 dirigebas, meministi, inquam, Veronae cum rex avidus exitii
you-guided you-remember I-say at-Verona when the-king eager of-ruin
 communis maiestatis crimen in Albinum delatae ad cunctum
common of-treason the-charge against Albinus laid to the-whole

senatus ordinem transferre moliretur, universi innocentiam
of-the-senate order to-transfer he-was-contriving of-all the-innocence

senatus quanta mei periculi securitate defenderim.

of-the-senate with-how-great of-my of-danger with-unconcern I-defended

Scis me haec et vera proferre et in nulla umquam mei

you-know me these-things both true to-bring-forward and in no ever of-my

laude iactasse. Minuit enim quodam modo se probantis

praise to-have-vaunted it-lessens for in-a-certain way itself of-the-approving

conscientiae secretum, quotiens ostentando quis factum recipit

of-conscience the-privacy whenever by-parading anyone a-deed receives

famae pretium. Sed innocentiam nostram quis exceperit eventus

of-fame the-price but innocence our what has-met outcome

vides; pro verae virtutis praemiis falsi sceleris poenas

you-see for of-true of-virtue rewards of-a-false of-crime the-penalties

subimus. Et cuius umquam facinoris manifesta confessio ita

we-undergo and of-what ever of-deed an-open confession so

iudices habuit in severitate concordēs ut non aliquos vel ipse

judges has-had in severity agreed that not some either itself

ingenii error humani vel fortunae condicio cunctis mortalibus

of-judgment the-error human or of-fortune the-condition to-all mortals

incerta submitteret? Si inflammare sacras aedes voluisse, si

uncertain should-soften if to-set-fire to-sacred to-buildings to-have-wished if

sacerdotes impio iugulare gladio, si bonis omnibus necem

priests with-impious to-butcher with-a-sword if for-good for-all slaughter

struxisse diceremur, praesentem tamen sententia, confessum

to-have-contrived they-were-said present nevertheless the-sentence confessed

tamen convictumve punisset. Nunc quingentis fere

nevertheless or-convicted it-would-have-punished now five-hundred nearly

passuum milibus procul muti atque indefensi ob studium

of-paces thousands away silent and undefended for zeal

propensius in senatum morti proscriptionique damnamur.

too-warm toward the-senate to-death and-to-outlawry we-are-condemned

O meritos de simili crimine neminem posse convinci! Cuius
o deserving of a-like charge no-one to-be-able to-be-convicted of-which
 dignitatem reatus ipsi etiam qui detulere viderunt, quam
the-worth of-the-indictment they even who informed saw which
 uti alicuius sceleris admixtione fuscarent, ob ambitum
that of-some of-crime by-a-mixture they-might-blacken for the-seeking
 dignitatis sacrilegio me conscientiam polluisse mentiti sunt.
of-office by-sacrilege me the-conscience to-have-defiled having-lied they-are
 Atqui et tu insita nobis omnem rerum mortalium
and-yet both you implanted in-us every of-mortal of-things
 cupidinem de nostri animi sede pellebas et sub tuis oculis
desire from of-our of-mind the-seat you-drove and under your eyes
 sacrilegio locum esse fas non erat. Instillabas enim auribus
for-sacrilege a-place to-be right not it-was you-instilled for into-ears
 cogitationibusque cotidie meis Pythagoricum illud ἔπου θεῶ.
and-into-thoughts daily my Pythagorean that follow god
 Nec conveniebat vilissimorum me spirituum praesidia captare
and-not it-was-fitting of-the-cheapest for-me of-spirits helps to-court
 quem tu in hanc excellentiam componebas ut consimilem
whom you into this excellence were-shaping so-that like
 deo faceres. Praeterea penetral innocens domus,
to-god you-might-make besides an-inner-sanctuary blameless of-home
 honestissimorum coetus amicorum, socer etiam sanctus et
of-the-most-honorable company of-friends father-in-law also holy and
 aequae ac tu ipsa reverendus ab omni nos huius criminis
equally as you yourself to-be-revered from all us of-this of-charge
 suspitione defendunt. Sed, o nefas, illi vero de te tanti
of-suspicion they-defend but o outrage they indeed from you of-so-great
 criminis fidem capiunt atque hoc ipso videbimur affines
of-a-charge the-warrant take and by-this itself we-shall-seem accomplices
 fuisse maleficio, quod tuis inbuti disciplinis, tuis instituti
to-have-been in-the-crime because with-your steeped in-teachings in-your trained

moribus sumus. Ita non est satis nihil mihi tuam profuisse
in-ways we-are so not it-is enough nothing to-me your to-have-profitd
 reverentiam, nisi ultro tu mea potius offensione lacereris. At
reverence unless besides you by-my rather by-the-offense are-torn but
 vero hic etiam nostris malis cumulus accedit, quod existimatio
truly here also to-our to-ills a-beap is-added because the-judgment
 plurimorum non rerum merita sed fortunae spectat eventum
of-most not of-things the-deserts but of-fortune looks-at the-outcome
 eaque tantum iudicat esse provisa quae felicitas commendaverit.
and-those only it-judges to-be foreseen which good-luck has-commended
 Quo fit ut existimatio bona prima omnium deserat
whence it-comes that reputation good first of-all deserts
 infelices. Qui nunc populi rumores, quam dissonae
the-unhappy what now of-the-people rumors how discordant
 multiplicesque sententiae, piget reminisci. Hoc tantum
and-manifold opinions it-irks to-recall this only
 dixerim ultimam esse adversae fortunae sarcinam, quod
let-me-have-said the-last to-be of-adverse of-fortune the-burden that
 dum miseris aliquod crimen affingitur, quae perferant
while to-the-wretched some charge is-fastened what they-endure
 meruisse creduntur. Et ego quidem bonis omnibus pulsus,
to-have-deserved they-are-believed and I indeed of-goods of-all driven-out
 dignitatibus exutus, existimatione foedatus ob beneficium
of-dignities stripped of-repute befouled for a-kindness
 supplicium tuli. Videre autem videor nefarias sceleratorum
punishment I-have-borne to-see moreover I-seem wicked of-criminals
 officinas gaudio laetitiaque fluitantes, perditissimum quemque
workshops with-joy and-with-glee overflowing the-most-abandoned each
 novis delationum fraudibus imminentem, iacere bonos nostri
with-new of-informings with-frauds pressing-on to-lie the-good of-our
 discriminis terrore prostratos, flagitiosum quemque ad
of-peril by-the-terror laid-low shameful each to

audendum quidem facinus impunitate, ad efficiendum vero
daring indeed a-crime by-impunity to accomplishing but
 praemiis incitari, insontes autem non modo securitate, verum
by-rewards to-be-spurred the-guiltless however not only of-safety but
 ipsa etiam defensione privatos. Itaque libet exclamare:
the-very also of-defense deprived and-so it-pleases to-cry-out

METRUM V • WHY ARE MEN ALONE UNGOVERNED?

He addresses the maker of the star-bearing world, who turns the sky from an unmov- ing throne and compels the stars to keep law. Nothing escapes that ancient law except the acts of men: the guiltless are crushed by the penalty owed to crime while corrupt characters trample the necks of the just, and he asks the binder of the world's covenants to steady the earth by the covenant that rules the sky.

O stelliferi conditor orbis
o of-the-star-bearing founder of-the-sphere

qui perpetuo nixus solio
who on-an-everlasting resting throne

rapido caelum turbine versas
with-swift the-sky with-a-whirl you-turn

legemque pati sidera cogis,
and-law to-suffer the-stars you-compel,

5 ut nunc pleno lucida cornu
so-that now with-full bright with-born

totis fratris obvia flammis
with-all of-her-brother meeting with-flames

condat stellas luna minores,
bides the-stars the-moon lesser,

nunc obscuro pallida cornu
now with-dark pale with-born

Phoebo propior lumina perdat,

to-Phoebus nearer her-lights loses,

et qui primae tempore noctis

and who of-the-first in-the-time of-night

agit argentes Hesperos ortus,

drives chilly Hesperus risings,

solitas iterum mutet habenas

accustomed again changes reins

Phoebi pallens Lucifer ortu.

of-Phoebus paling Lucifer at-the-rising.

Tu frondifluae frigore brumae

you of-leaf-shedding by-the-cold of-winter

stringis lucem breviora mora:

you-draw-in the-daylight with-a-shorter delay:

tu, cum fervida venerit aestas,

you, when scorching has-come summer,

agiles nocti dividis horas.

swift to-night you-apportion hours.

Tua vis varium temperat annum

your force the-changing tempers year

ut quas Boreae spiritus aufert

so-that which of-Boreas the-breath carries-off

revehat mites Zephyrus frondes

brings-back gentle Zephyrus leaves

quaeque Arcturus semina vidit

and-which Arcturus seeds has-seen

Sirius altas urat segetes.

Sirius tall burns crops.

Nihil antiqua lege solutum

nothing from-the-ancient from-law loosed

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- linquit propriae stationis opus,
leaves of-its-own of-station the-work,
- 25 omnia certo fine gubernans
all-things with-a-fixed with-an-end governing
- hominum solos respuis actus
of-men alone you-refuse the-acts
- merito rector cohibere modo.
in-deserved ruler to-restrain in-measure.
- Nam cur tantas lubrica versat
for why so-great slippery turns
- Fortuna vices? Premit insontes
fortune changes? she-presses the-guiltless
- 30 debita sceleri noxia poena,
owed to-crime hurtful punishment,
- at perversi resident celso
but crooked sit on-a-lofty
- mores solio sanctaque calcant
characters on-throne and-holy they-trample
- iniusta vice colla nocentes.
with-unjust with-a-turn necks the-harmful.
- Latet obscuris condita virtus
lies-bidden in-dark buried virtue
- 35 clara tenebris iustusque tulit
bright in-shadows and-the-just has-borne
- crimen iniqui.
the-charge of-the-wicked.
- Nil periuria, nil nocet ipsis
nothing perjuries, nothing harms them
- fraus mendaci compta colore.
fraud with-a-lying dressed with-color.

Sed cum libuit viribus uti,

but when it-has-pleased strength to-use,

quos innumeri metuunt populi

whom countless fear peoples

summos gaudent subdere reges,

highest they-delight to-subdue kings,

o iam miseras respice terras

o now wretched look-upon lands

quisquis rerum foedera nectis.

whoever of-things the-bonds you-knit.

Operis tanti pars non vilis

of-a-work so-great a-part not worthless

homines quatimur fortunae salo.

men we-are-shaken of-fortune on-the-sea.

Rapidos rector comprime fluctus

swift ruler check waves

et quo caelum regis immensum

and by-which the-sky you-rule measureless

firma stabiles foedere terras.”

make-firm steady with-a-bond the-lands.”

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PROSA V · THE COUNTRY ONE CANNOT BE EXILED FROM

She knew him for an exile at sight, but only his speech showed how far the exile reached. He was not driven from his country but wandered from it; if he prefers to have been driven, he drove himself, for there one lord rules and whoever settles can never be exiled. She seeks his mind, not his library, and begins with gentler remedies.

Haec ubi continuato dolore delatravi, illa vultu
these-things when with-unbroken with-grief I-had-railed-out she with-countenance
 placido nihilque meis questibus mota: "Cum te," inquit,
calm and-nothing by-my by-complaints moved when you she-says
 "maestum lacrimantemque vidissem, ilico miserum exsulemque
sorrowful and-weeping I-had-seen at-once wretched and-an-exile
 cognovi. Sed quam id longinquum esset exilium, nisi tua
I-knew but how that far-off was the-exile unless your
 prodidisset oratio, nesciebam. Sed tu quam procul a patria
had-betrayed speech I-did-not-know but you how far from fatherland
 non quidem pulsus es sed aberrasti; ac si te pulsum
not indeed driven you-are but you-have-strayed and if yourself driven
 existimari mavis, te potius ipse pepulisti. Nam id
to-be-thought you-prefer yourself rather you-yourself have-driven for that
 quidem de te numquam cuiquam fas fuisset. Si enim cuius
indeed about you never for-anyone right would-have-been if for of-what
 oriundo sis patriae reminiscare, non uti Atheniensium
by-origin you-are of-a-fatherland you-recall not as of-the-Athenians
 quondam multitudinis imperio regitur, sed εἷς κοίρανός ἐστιν,
once of-a-multitude by-the-rule it-is-governed but one ruler there-is
 εἷς βασιλεύς qui frequentia civium non depulsione laetetur; cuius
one king who by-the-throng of-citizens not by-driving-out rejoices whose
 agi frenis atque obtemperare iustitiae summa libertas est.
to-be-driven by-reins and to-obey to-justice the-highest freedom is
 An ignoras illam tuae civitatis antiquissimam legem, qua.
or are-you-ignorant that of-your of-city most-ancient law by-which
 sanctum est ei ius exulare non esse quisquis in ea
established it-is for-him the-right to-go-into-exile not to-be whoever in her
 sedem fundare maluerit? Nam qui vallo eius ac munimine
a-seat to-found has-preferred for who by-the-rampart of-her and by-the-defense
 continetur, nullus metus est ne exul esse mereatur.
is-held no fear there-is that an-exile to-be he-deserves

At quisquis eam inhabitare velle desierit, pariter desinit etiam
but whoever her to-inhabit to-wish has-ceased equally he-ceases also
 mereri. Itaque non tam me loci huius quam tua facies
to-deserve and-so not so-much me of-place of-this as your the-look
 movet nec bibliothecae potius comptos ebore ac nitro
moves and-not of-the-library rather adorned with-ivory and with-glass
 parietes quam tuae mentis sedem requiro, in qua non libros
walls than of-your of-mind the-seat I-seek in which not books
 sed id quod libris pretium facit, librorum quondam meorum
but that which to-books the-value makes of-books once my
 sententias, collocavi. Et tu quidem de tuis in commune
the-judgments I-placed and you indeed about your for the-common
 bonum meritis vera quidem, sed pro multitudine gestorum
good services true indeed but for the-multitude of-deeds
 tibi pauca dixisti. De obiectorum tibi vel honestate vel
for-you few you-have-said about of-the-things-charged to-you either the-honesty or
 falsitate cunctis nota memorasti. De sceleribus fraudibusque
the-falsehood to-all known you-recounted about the-crimes and-frauds
 delatorum recte tu quidem strictim attingendum putasti, quod
of-the-informers rightly you indeed briefly to-be-touched you-thought because
 ea melius uberiusque recognoscentis omnia vulgi ore
those better and-more-fully of-the-recognizing all of-the-crowd by-the-mouth
 celebrentur. Increpuisti etiam vehementer iniusti factum
are-told you-rebuked also strongly of-the-unjust the-deed
 senatus. De nostra etiam criminatione doluisti, laesae quoque
of-the-senate about our also accusation you-grieved of-injured also
 opinionis damna flevisti. Postremus adversum fortunam dolor
of-reputation the-losses you-wept last against fortune grief
 incanduit conquestusque non aequa meritis praemia pensari. In
blazed-up and-complaining not equal to-deserts rewards to-be-weighed at
 extremo Musae saevientis, uti quae caelum terras quoque pax
the-end of-the-Muse raging that which heaven lands also peace

regeret, vota posuisti. Sed quoniam plurimus tibi affectuum
should-rule prayers you-set but since very-great on-you of-passions
 tumultus incubuit diversumque te dolor, ira, maeror
a-tumult has-settled and-in-different-ways you grief anger sorrow
 distrahunt, uti nunc mentis es, nondum te validiora remedia
tear-apart as now of-mind you-are not-yet you stronger remedies
 contingunt. Itaque lenioribus paulisper utemur, ut quae in
suit and-so with-gentler for-a-while we-shall-use so-that what into
 tumorem perturbationibus influentibus induruerunt, ad acrioris
a-swelling with-disturbances flowing-in have-hardened for of-a-sharper
 vim medicaminis recipiendum tactu blandiore mollescant.
the-force of-medicine to-be-received by-a-touch gentler may-soften

METRUM VI • NOTHING OUT OF ITS SEASON

The man who sows when the sign of Cancer burns is cheated of his harvest; no one looks for violets in the north wind or strips the vine in spring if he wants grapes. God marks out the seasons and does not allow the changes he has fixed to be confused, and what leaves that order by a headlong road comes to no happy end.

Cum Phoebi radiis grave

when of-Phoebus with-rays heavy

Cancris sidus inaestuat,

of-Cancer the-star blazes,

tum qui larga negantibus

then who lavish to-the-denying

sulcis semina credidit,

to-furrows seeds has-entrusted,

5 elusus Cereris fide

cheated of-Ceres by-the-faith

quernas pergat ad arbores.

oaken let-him-go to trees.

Numquam purpureum nemus

never purple grove

lecturus violas petas

about-to-gather violets may-you-seek

cum saevis aquilonibus

when with-savage with-north-winds

stridens campus inhorruit.

whistling the-plain has-bristled.

Nec quaeras avida manu

nor may-you-seek with-greedy with-hand

vernos stringere palmites,

spring to-strip shoots,

uvis si libeat frui;

grapes if it-please to-enjoy;

autumno potius sua

to-autumn rather his-own

Bacchus munera contulit.

Bacchus gifts has-given.

Signat tempora propriis

he-marks the-seasons with-their-own

aptans officiis deus

fitting to-duties god

nec quas ipse coercuit

and-not which himself he-has-bound

misceri patitur vices.

to-be-mingled he-allows changes.

Sic quod praecipiti via

so what by-a-headlong by-a-way

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certum deserit ordinem

fixed forsakes order

laetos non habet exitus.

glad not it-has issues.

PROSA VI • HE HAS FORGOTTEN WHAT HE IS

She tests his mind with a few questions. He grants that the world is ruled by its maker and not by chance, but cannot say by what helms it is steered or what the end of things is, and when asked what a man is he answers only that he is a rational and mortal animal. That forgetting is the chief cause of his sickness: from it comes his sense of exile, from the other two his belief that the wicked prosper and that fortune drifts without a steersman.

Primum igitur paterisne me pauculis rogationibus statum tuae

first then do-you-allow me with-a-few with-questions the-state of-your

mentis attingere atque temptare, ut qui modus sit tuae

of-mind to-touch and to-test so-that what the-manner is of-your

curationis intellegam?" "Tu vero arbitrato," inquam, "tuo

of-cure I-may-learn you indeed at-the-discretion I-say your

quae voles ut responsurum rogato." Tum illa: "Huncine,"

what you-will as one-about-to-answer ask then she this

inquit, "mundum temerariis agi fortuitisque casibus

she-says world by-random to-be-driven and-by-chance by-accidents

putas, an ullum credis ei regimen inesse rationis?"

do-you-think or any do-you-believe in-it a-rule to-be of-reason

"Atqui," inquam, "nullo existimaverim modo ut fortuita

and-yet I-say in-no I-would-suppose in-way that by-chance

temeritate tam certa moveantur, verum operi suo

by-randomness so fixed they-are-moved but over-the-work his-own

conditorem praesidere deum scio nec umquam fuerit

the-founder to-preside god I-know and-not ever will-there-be

dies qui me ab hac sententiae veritate depellat.” “Ita est,”
a-day which me from this of-judgment the-truth shall-drive so it-is
 inquit. “Nam id etiam paulo ante cecinisti, hominesque
she-says for that also a-little before you-sang and-men
 tantum divinae exortes curae esse deplorasti. Nam de ceteris
only of-divine devoid of-care to-be you-lamented for about the-rest
 quin ratione regerentur, nihil movebare. Papae autem!
that by-reason they-were-governed nothing were-you-troubled ab however
 Vehementer admiror cur in tam salubri sententia locatus
greatly I-wonder why in so wholesome a-judgment placed
 aegrotas. Verum altius perscrutemur; nescio quid abesse
you-are-sick but more-deeply let-us-search I-know-not what to-be-lacking
 coniecto. Sed dic mihi, quoniam deo mundum regi non
I-guess but tell me since by-god the-world to-be-ruled not
 ambigis, quibus etiam gubernaculis regatur advertis?”
you-doubt by-what also by-belms it-is-governed do-you-note
 “Vix,” inquam, “rogationis tuae sententiam nosco, nedum ad
scarcely I-say of-the-question of-your the-meaning I-grasp much-less to
 inquisita respondere queam.” “Num me,” inquit, “fefellit
the-things-asked to-answer could-I surely-not me she-says has-it-escaped
 abesse aliquid, per quod, velut hiant valli
to-be-wanting something through which as-though gaping of-the-rampart
 robore, in animum tuum perturbationum morbus inrepperit?
the-strength into mind your of-disturbances the-disease has-crept
 Sed dic mihi, meministine, quis sit rerum finis, quove
but tell me do-you-remember what is of-things the-end or-whither
 totius naturae tendat intentio?” “Audieram,” inquam, “sed
of-all of-nature strives the-aim I-had-beard I-say but
 memoriam maeror hebetavit.” “Atqui scis unde cuncta
memory grief has-blunted and-yet you-know whence all-things
 processerint?” “Novi,” inquam, deumque esse respondi. “Et
have-come I-know I-say and-god to-be I-answered and

qui fieri potest, ut principio cognito quis sit rerum
how to-happen is-it that the-beginning known what is of-things
 finis ignores? Verum hi perturbationum mores, ea
the-end you-know-not but these of-disturbances the-ways such
 valentia est, ut movere quidem loco hominem possint,
the-force is that to-move indeed from-place a-man they-can
 convellere autem sibi quae totum exstirpare non possint.
to-uproot however and-from-himself wholly to-tear-out not they-can
 Sed hoc quoque respondeas velim, hominemne te esse
but this too may-you-answer I-would-wish a-man yourself to-be
 meministi? "Quidni," inquam, "meminerim?" "Quid igitur
do-you-remember why-not I-say should-I-remember what then
 homo sit, poterisne proferre?" "Hocine interrogas an esse
a-man is can-you to-state is-it-this you-ask whether to-be
 me sciam rationale animal atque mortale? Scio et id me
me I-know a-rational animal and mortal I-know and that me
 esse confiteor." Et illa: "Nihilne aliud te esse novisti?"
to-be I-confess and she nothing else yourself to-be do-you-know
 "Nihil." "Iam scio," inquit, "morbi tui aliam vel maximam
nothing now I-know she-says of-illness your another even the-greatest
 causam; quid ipse sis, nosse desisti. Quare plenissime
cause what you-yourself are to-know you-have-ceased wherefore most-fully
 vel aegritudinis tuae rationem vel aditum reconciliandae
either of-sickness your the-account or the-way of-recovering
 sospitatis inveni. Nam quoniam tui oblivione
of-health I-have-found for since of-yourself by-forgetfulness
 confunderis, et exulem te et exspoliatum propriis bonis
you-are-confounded both an-exile yourself and stripped of-your-own of-goods
 esse doluisti. Quoniam vero quis sit rerum finis ignoras,
to-be you-grieved since indeed what is of-things the-end you-know-not
 nequam homines atque nefarios potentes felicesque arbitraris.
worthless men and wicked powerful and-happy you-judge

Quoniam vero quibus gubernaculis mundus regatur oblitus
since indeed by-what by-helms the-world is-ruled forgetful
 es, has fortunarum vices aestimas sine rectore fluitare—
you-are these of-fortunes changes you-reckon without a-ruler to-drift
 magnae non ad morbum modo verum ad interitum quoque
great not to sickness only but to destruction also
 causae. Sed sospitatis auctori grates, quod te nondum
causes but of-health to-the-author thanks that you not-yet
 totum natura destituit. Habemus maximum tuae fomitem
wholly nature has-abandoned we-have the-greatest of-your the-kindling
 salutis veram de mundi gubernatione sententiam, quod eam
of-safety the-true about of-the-world of-the-governing judgment because it
 non casuum temeritati sed divinae rationi subditam credis.
not of-chances to-the-randomness but to-divine to-reason subject you-believe
 Nihil igitur pertimescas; iam tibi ex hac minima scintillula
nothing therefore may-you-dread now for-you from this tiniest a-spark
 vitalis calor inluxerit. Sed quoniam firmioribus remediis
of-life the-warmth will-have-shone but since for-stronger for-remedies
 nondum tempus est et eam ruentium constat esse naturam,
not-yet the-time is and that of-the-falling it-is-agreed to-be the-nature
 ut quotiens abiecerint veras falsis opinionibus induantur
that as-often-as they-have-cast-off the-true with-false with-opinions they-are-clothed
 ex quibus orta perturbationum caligo verum illum confundit
from which arisen of-disturbances the-fog the-true that confounds
 intuitum, hanc paulisper lenibus mediocribusque fomentis
gaze this for-a-while with-gentle and-moderate with-poultices
 attenuare temptabo, ut dimotis fallacium affectionum
to-then I-shall-try so-that dispelled of-deceiving of-affections
 tenebris splendorem verae lucis possis agnoscere.
the-darkness the-splendor of-true of-light you-may-be-able to-know

Stars shut in by black clouds give no light; a sea churned by the south wind turns from glass to mud; a mountain stream is stopped by a fallen rock. So if you would see the truth by a clear light and keep the straight path, drive out joy, drive out fear, banish hope, and let no grief be present, for where these reign the mind is clouded and bridled.

Nubibus atris

by-clouds black

condita nullum

hidden no

fundere possunt

to-pour they-can

sidera lumen.

stars light.

5 Si mare volvens

if the-sea rolling

turbidus Auster

troubled Auster

misceat aestum,

should-stir the-tide,

vitrea dudum

glassy lately

parque serenis

and-equal to-clear

10 unda diebus

the-wave to-days

mox resolutio

soon with-loosened

sordida caeno

foul with-mud

visibus obstat.

to-sight it-blocks.

Quique vagatur

and-which wanders

montibus altis

from-mountains high

defluus amnis,

down-flowing river,

saepe resistit

often halts

rupe soluti

from-the-crag of-a-loosened

obice saxi.

by-the-barrier of-stone.

Tu quoque si vis

you too if you-wish

lumine claro

with-light clear

cernere verum,

to-discern the-true,

tramite recto

by-a-path straight

carpere callem,

to-take the-track,

gaudia pelle,

joys drive-off,

pelle timorem

drive-off fear

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spemque fugato

and-hope banish

nec dolor adsit.

nor grief be-present.

Nubila mens est

clouded the-mind is

30 vincetaque frenis,

and-bound with-reins,

haec ubi regnant.”

these when reign.”

BOOK II

PROSA I · FORTUNE HAS KEPT HER OWN NATURE

He is wasting with longing for his former fortune, and it is the change in that one thing that has overturned his mind. Fortune has not changed toward him: she has kept her own constancy in her very inconstancy, so that what now causes his grief should have been the ground of his calm — and if she began to stay, she would stop being chance.

Post haec paulisper obticuit atque ubi attentionem meam
after these-things for-a-while she-fell-silent and when attention my
 modesta taciturnitate collegit, sic exorsa est: “Si penitus
with-modest with-silence she-had-gathered thus begun she-has if thoroughly
 aegritudinis tuae causas habitumque cognovi, fortunae
of-sickness your the-causes and-condition I-have-learned of-fortune
 prioris affectu desiderioque tabescis. Ea tantum animi tui
of-the-former by-the-longing and-by-yearning you-waste she only of-mind your
 sicuti tu tibi fingis mutata pervertit. Intellego multiformes
as you for-yourself imagine changed has-overturned I-understand the-many-shaped
 illius prodigii fucos et eo usque cum his quos eludere
of-that of-monster the-disguises and to that-far with those whom to-cheat
 nititur blandissimam familiaritatem, dum intolerabili dolore
she-strives most-caressing intimacy until with-unbearable with-grief
 confundat quos insperata reliquerit. Cuius si naturam mores
she-confounds whom unlooked-for she-has-left of-whom if the-nature the-ways
 ac meritum reminiscare, nec habuisse te in ea pulchrum
and the-desert you-recall neither to-have-had you in her fair
 aliquid nec amisisse cognosces, sed ut arbitror haud multum
anything nor to-have-lost you-will-know but as I-think not much
 tibi haec in memoriam revocare laboraverim. Solebas enim
for-you these into memory to-recall shall-I-labor you-used for

praesentem quoque blandientemque virilibus incessere verbis
present too and-caressing with-manly to-assail with-words
 eamque de nostro adyto prolatis insectabare sentiis.
and-her from our shrine brought-forth you-pursued with-judgments
 Verum omnis subita mutatio rerum non sine quodam quasi
but every sudden change of-things not without a-certain as-it-were
 fluctu contingit animorum; sic factum est ut tu quoque
a-surge befalls of-minds so it-happened is that you too
 paulisper a tua tranquillitate descisceres. Sed tempus est
for-a-while from your calm should-fall-away but time it-is
 haurire te aliquid ac degustare molle atque iucundum quod
to-drink you something and to-taste soft and pleasant which
 ad interiora transmissum validioribus haustibus viam fecerit.
to inner-parts passed for-stronger for-drafts a-way may-make
 Adsit igitur Rhetoricae suadela dulcedinis quae tum
let-there-be then of-Rhetoric the-persuasion of-sweetness which then
 tantum recto calle procedit, cum nostra instituta non
only on-a-straight on-a-path proceeds when our teachings not
 deserit cumque hac Musica laris nostri vernacula nunc
she-forsakes and-with her Music of-the-hearth our home-born now
 leviores nunc graviore modos succinat. Quid est igitur o
lighter now weightier measures let-her-sing what is then o
 homo quod te in maestitiam luctumque deiecit? Novum,
man which you into sadness and-mourning has-cast new
 credo, aliquid inusitatumque vidisti. Tu fortunam putas
I-believe something and-unwonted you-have-seen you fortune you-think
 erga te esse mutatam; erras. Hi semper eius mores sunt
toward you to-be changed you-err these always her ways are
 ista natura. Servavit circa te propriam potius in ipsa sui
that the-nature she-has-kept about you her-own rather in the-very of-herself
 mutabilitate constantiam. Talis erat cum blandiebatur, cum
changeableness constancy such she-was when she-fawned when

tibi falsae inlecebris felicitatis alluderet. Deprehendisti caeci
on-you of-false with-the-lures of-happiness she-played you-have-caught of-a-blind
 numinis ambiguos vultus. Quae sese adhuc velat aliis, tota
of-a-power the-doubtful faces who herself still veils to-others wholly
 tibi prorsus innotuit. Si probas, utere moribus; ne
to-you utterly has-become-known if you-approve use the-ways not
 queraris. Si perfidiam perhorrescis, sperne atque abice
may-you-complain if the-treachery you-shudder-at scorn and cast-off
 perniciose ludentem. Nam quae nunc tibi est tanti causa
ruinously playing for what now for-you is of-so-great the-cause
 maeroris, haec eadem tranquillitas esse debuisset. Reliquit enim
of-grief this same calm to-be ought-to-have she-has-left for
 te quam non relicturam nemo umquam poterit esse securus.
you whom not about-to-leave no-one ever will-be-able to-be untroubled
 An vero tu pretiosam aestimas abituram felicitatem? Et
or indeed you precious do-you-reckon about-to-depart happiness and
 cara tibi est fortuna praesens nec manendi fida et cum
dear to-you is fortune present and-not of-staying faithful and when
 discesserit adlatura maerorem. Quod si nec ex arbitrio retineri
she-has-gone about-to-bring sorrow but if neither by choice to-be-kept
 potest et calamitosos fugiens facit, quid est aliud fugax quam
she-can and wretched fleeing she-makes what is other fleeting than
 futurae quoddam calamitatis indicium? Neque enim quod ante
of-a-coming a-certain of-calamity token and-not for what before
 oculos situm est, suffecerit intueri; rerum exitus prudentia
eyes placed is will-it-suffice to-look-at of-things the-outcomes prudence
 metitur eademque in alterutro mutabilitas nec formidandas
measures and-the-same in either-case changeableness neither to-be-dreaded
 fortunae minas nec exoptandas facit esse blanditias. Postremo
of-fortune the-threats nor to-be-longed-for makes to-be the-caresses lastly
 aequo animo tolere oportet quicquid intra fortunae
with-even with-mind may-you-bear it-behooves whatever within of-fortune

aream geritur, cum semel iugo eius colla submiseris.
the-ground is-done when once to-the-yoke her the-neck you-have-bowed
 Quod si manendi abeundique scribere legem velis ei quam
but if of-staying and-of-going to-write a-law you-wish for-her whom
 tu tibi dominam sponte legisti, nonne iniurius fueris et
you for-yourself mistress willingly you-chose surely unjust will-you-be and
 inpatientia sortem exacerbes quam permutare non possis? Si
by-impatience the-lot you-embitter which to-change not you-can if
 ventis vela committeres, non quo voluntas peteret sed quo
to-winds sails you-were-to-entrust not whither the-will would-seek but whither
 flatus impellerent, promoveres; si arvis semina crederes,
the-blasts would-drive you-would-move if to-fields seeds you-were-to-entrust
 feraces inter se annos sterilesque pensares. Fortunae te
fruitful between themselves years and-barren you-would-weigh to-fortune yourself
 regendum dedisti; dominae moribus oportet obtemperes. Tu
to-be-ruled you-have-given of-a-mistress to-the-ways it-behooves you-obey you
 vero volentis rotae impetum retinere conaris? At, omnium
indeed of-the-turning of-the-wheel the-rush to-bold-back do-you-try but of-all
 mortalium stolidissime, si manere incipit, fors esse desistit.
of-mortals most-stupid if to-stay she-begins chance to-be she-ceases

METRUM I • THE TURNING WHEEL

When Fortune turns the changes with a proud hand she runs like the tide of the Euripus, trampling kings who were lately dreadful and lifting the beaten man's humbled face. She does not hear the wretched, and laughs at the groans she caused. Her greatest show of strength is a man seen ruined and happy in the same hour.

Haec cum superba verterit vices dextra
she when with-a-haughty has-turned the-changes with-hand
 et aestuantis more fertur Euripi,
and of-a-seething in-the-manner is-borne of-Euripus,

dudum tremendos saeva proterit reges

lately dreaded fierce she-tramples kings

humilemque victi sublevat fallax vultum.

and-lowly of-the-conquered she-lifts deceitful the-face.

Non illa miseros audit aut curat fletus

not she the-wretched hears or heeds weepings

ultroque gemitus dura quos fecit ridet.

and-besides the-groans hard which she-made she-laughs-at.

Sic illa ludit, sic suas probat vires

so she plays, so her-own she-proves powers

magnumque suis demonstrat ostentum, si quis

and-a-great to-her-own she-shows portent, if anyone

visatur una stratus ac felix hora.

is-seen in-one laid-low and happy in-an-hour.

PROSA II · FORTUNE SPEAKS IN HER OWN DEFENSE

Philosophy lets Fortune argue her own case. She took him naked from his mother's womb and surrounded him with what is hers to give, and now wishes to withdraw her hand: he owes thanks for the use of what was never his. She turns her wheel and delights to change lowest with highest, as Croesus learned and as Paulus knew, weeping for the king he had captured.

Vellem autem pauca tecum fortunae ipsius verbis

I-would-wish however a-few with-you of-fortune of-herself with-the-words

agitare. Tu igitur an ius postulet, animadverte. 'Quid

to-debate you then whether right she-demands consider what

tu homo ream me cotidianis agis querelis? Quam

you man defendant me with-daily do-you-arraign with-complaints what

tibi fecimus iniuriam? Quae tua tibi detraximus bona?

to-you have-we-done wrong what your from-you have-we-taken goods

Quovis iudice de opum dignitatumque mecum possessione
before-whatever judge about of-wealth and-of-dignities with-me the-possession
 contende. Et si cuiusquam mortalium proprium quid horum
contend and if of-any of-mortals a-property any of-these
 esse monstraveris, ego iam tua fuisse quae repetis, sponte
to-be you-shall-show I at-once yours to-have-been what you-claim willingly
 concedam. Cum te matris utero natura produxit,
shall-grant when you of-a-mother from-the-womb nature brought-forth
 nudum rebus omnibus inopemque suscepi, meis opibus
naked of-things of-all and-destitute I-took-up with-my with-riches
 fovi et quod te nunc impatientem nostri facit, favore
I-cherished and what you now impatient of-me makes with-favor
 prona indulgentia educavi, omnium quae mei iuris sunt
inclined with-indulgence I-reared of-all which of-my of-right are
 affluentia et splendore circumdedi. Nunc mihi retrahere
with-abundance and with-splendor I-surrounded now for-me to-draw-back
 manum libet. Habes gratiam velut usus alienis,
the-hand it-pleases you-have thanks as one-having-used things-of-another
 non habes ius querelae tamquam prorsus tua perdideris.
not you-have the-right of-complaint as-though utterly your-own you-had-lost
 Quid igitur ingemiscis? Nulla tibi a nobis est allata violentia.
why then do-you-groan no to-you by us is brought violence
 Opes honores ceteraque talium mei sunt iuris. Dominam
riches honors and-the-rest of-such of-me are of-right a-mistress
 famulae cognoscunt; mecum veniunt, me abeunte discedunt.
the-handmaids know with-me they-come me departing they-withdraw
 Audacter adfirmem, si tua forent quae amissa conquerens
boldly let-me-affirm if yours they-were what lost lamenting
 nullo modo perdidisses. An ego sola meum ius exercere
in-no way would-you-have-lost or I alone my right to-exercise
 prohibebor? Licet caelo proferre lucidos dies eosdemque
shall-I-be-forbidden it-is-allowed to-the-sky to-bring-forth bright days and-the-same

tenebrosis noctibus condere. Licet anno terrae
with-dark with-nights to-bury it-is-allowed to-the-year of-the-earth
 vultum nunc floribus frugibusque redimire, nunc nimbis
the-face now with-flowers and-with-fruits to-crown now with-storms
 frigoribusque confundere. Ius est mari nunc strato
and-with-frosts to-confound the-right is to-the-sea now with-a-smoothed
 aequare blandiri, nunc procellis ac fluctibus inhorrescere. Nos
with-surface to-flatter now with-gales and with-waves to-bristle us
 ad constantiam nostris moribus alienam inexplata hominum
to a-constancy to-our to-ways alien unfilled of-men
 cupiditas alligabit? Haec nostra vis est, hunc continuum
the-greed shall-it-bind this our power is this unbroken
 ludum ludimus; rotam volubili orbe versamus, infima
game we-play the-wheel with-a-whirling with-orbit we-turn the-lowest
 summis summa infimis mutare gaudemus. Ascende
with-the-highest the-highest with-the-lowest to-exchange we-delight climb
 si placet, sed ea lege ne utique cum ludicri mei
if it-please but on-this on-condition that-not indeed when of-sport of-my
 ratio poscet, descendere iniuriam putes. An tu mores
the-plan shall-demand to-come-down a-wrong you-think or you the-ways
 ignorabas meos? Nesciebas Croesum regem Lydorum
did-you-not-know my did-you-not-know Croesus king of-the-Lydians
 Cyro paulo ante formidabilem mox deinde miserandum
to-Cyrus a-little before dreadful soon then pitiable
 rogi flammis traditum misso caelitus imbre defensum?
of-the-pyre to-the-flames handed-over by-a-sent from-heaven by-a-shower saved
 Num te praeterit Paulum Persi regis a se capti
surely-not you does-it-escape Paulus of-Perses of-the-king by himself of-the-captured
 calamitatibus pias inpendisse lacrimas?
at-the-misfortunes dutiful to-have-spent tears

Quid tragoediarum clamor aliud deflet nisi indiscreto
what of-tragedies the-outcry other does-it-bewail than with-undiscriminating
 ictu fortunam felicia regna vertentem? Nonne adolescentulus
with-a-blow fortune happy kingdoms overturning surely as-a-boy
 δοιοὺς πίθους τὸν μὲν ἕνα κακῶν τὸν δ' ἕτερον ἑάων in
two jars the on-one-hand one of-evils the but other of-blessings on
 Iovis limine iacere didicisti? Quid si liberius de bonorum
of-Jupiter the-threshold to-lie did-you-learn what if more-freely from of-goods
 parte sumpsisti? Quid si a te non tota discessi? Quid
the-share you-have-taken what if from you not wholly I-have-gone what
 si haec ipsa mei mutabilitas iusta tibi causa est sperandi
if this very of-me changeableness a-just for-you cause is of-hoping
 meliora? tamen ne animo contabescas et intra commune
better-things nevertheless not in-mind may-you-waste and within common
 omnibus regnum locatus proprio vivere iure desideres?
to-all a-kingdom placed by-your-own to-live by-right may-you-desire

METRUM II · THE THIRST FOR HAVING

If Plenty poured out riches as many as the sea turns sands, and never drew back her hand, the human race would not stop its wretched complaining. What has been won seems nothing, a savage greed devours it and opens deeper jaws, and no one is rich who believes himself in want.

Si quantas rapidis flatibus incitus
if as-many with-swift with-blasts stirred
 Pontus versat harenas
Pontus turns sands
 aut quot stelliferis edita noctibus
or as-many on-star-bearing brought-forth on-nights

caelo sidera fulgent

in-the-sky stars shine

tantas fundat opes nec retrahat manum

so-many should-pour riches and-not should-draw-back the-hand

pleno copia cornu.

with-full plenty with-born.

Humanum miseras haud ideo genus

human wretched not therefore the-race

cesset flere querellas.

would-cease to-weep complaints.

Quamvis vota libens excipiat deus

although prayers willing should-receive god

multi prodigus auri

of-much lavish of-gold

et claris avidos ornet honoribus,

and with-bright the-greedy should-adorn with-honors,

nil iam parta videntur,

nothing now things-gained seem,

sed quaesita vorans saeva rapacitas

but things-sought devouring savage greed

altos pandit hiatus.

deep opens gapings.

Quae iam praecipitem frena cupidinem

what then headlong reins desire

certo fine retentent,

with-a-fixed with-a-limit shall-hold-back,

largis cum potius muneribus fluens

with-generous when rather with-gifts flowing

sitis ardescit habendi?

the-thirst burns of-having?

5

10

15

Numquam dives agit qui trepidus gemens

never rich lives who anxious groaning

20 sese credit egentem.

himself believes needy.

PROSA III • COUNT YOUR HAPPY DAYS

He grants that such words please while they are heard and sink no deeper than the ear; she answers that these are poultices, not yet remedies. She counts what fortune gave him — orphaned, taken up by the greatest men, married into the first family of the state, and seeing his two sons made consuls together — and adds that the last day of a life is a kind of death of fortune even for one whom fortune has not left.

His igitur si pro se tecum fortuna loqueretur, quid

with-these then if for herself with-you fortune should-speak what

profecto contra hisceres non haberes, aut si quid est

surely against you-would-mutter not you-would-have or if anything there-is

quo querelam tuam iure tuearis, proferas oportet.

by-which complaint your with-right you-may-defend bring-forth it-bebooves

Dabimus dicendi locum.” Tum ego: “Speciosa quidem ista

we-shall-give of-speaking room then I fair indeed these

sunt,” inquam, “oblitaque Rhetoricae ac Musicae melle

are I-say and-smeared of-Rhetoric and of-Music with-the-honey

dulcedinis; tum tantum, cum audiuntur, oblectant. Sed

of-sweetness then only when they-are-heard they-please but

miseris malorum altior sensus est. Itaque cum haec auribus

to-the-wretched of-evils a-deeper feeling is and-so when these in-the-ears

insonare desierint, insitus animum maeror praegravat.” Et

to-sound have-ceased the-implanted the-mind grief weighs-down and

illa: “Ita est,” inquit. “Haec enim nondum morbi tui remedia

she so it-is she-says these for not-yet of-illness your remedies

sed adhuc contumacis adversum curationem doloris fomenta
but still of-stubborn against the-cure of-grief the-poultices
 quaedam sunt. Nam quae in profundum sese penetrant,
certain are for those-which into the-deep themselves pierce
 cum tempestivum fuerit admovebo. Verumtamen ne te
when timely it-shall-be I-shall-apply but-still that-not yourself
 existimari miserum velis, an numerum modumque tuae
to-be-thought wretched you-wish or the-number and-measure of-your
 felicitatis oblitus es? Taceo quod desolatum parente
of-happiness forgetful are-you I-pass-over that bereft of-a-parent
 summorum te virorum cura suscepit delectusque in affinitatem
of-the-highest you of-men the-care took-up and-chosen into kinship
 principum civitatis, quod pretiosissimum propinquitatis genus
of-the-chief of-the-state which most-precious of-nearness kind
 est, prius carus quam proximus esse coepisti.
is sooner dear than kin to-be you-began
 Quis non te felicissimum cum tanto splendore socerorum,
who not you most-fortunate with so-great with-splendor of-fathers-in-law
 cum coniugis pudore, cum masculae quoque prolis
with of-a-wife with-the-modesty with of-male also of-offspring
 opportunitate praedicavit? Praetereo, libet enim praeterire
the-blessing has-proclaimed I-pass-by it-pleases for to-pass-by
 communia, sumptas in adolescentia negatas senibus dignitates;
common-things taken in youth denied to-old-men dignities
 ad singularem felicitatis tuae cumulum venire delectat. Si
to the-singular of-happiness of-your crown to-come it-delights if
 quis rerum mortalium fructus ullum beatitudinis pondus
any of-things of-mortal fruit any of-happiness weight
 habet, poteritne illius memoria lucis quantalibet ingruentium
has will-it-be-able of-that the-memory of-day by-however-great of-oncoming
 malorum mole deleri, cum duos pariter consules
of-evils by-the-mass to-be-blotted-out when two together consuls

liberos tuos domo provehi sub frequentia patrum,
sons your from-home to-be-borne-forth under the-throng of-the-fathers
 sub plebis alacritate vidisti, cum eisdem in curia
under of-the-people the-eagerness you-saw when the-same in the-senate-house
 curules insidentibus tu regiae laudis orator ingenii gloriam
curule-chairs sitting-on you of-royal of-praise the-speaker of-genius the-glory
 facundiaeque meruisti, cum in circo duorum medius
and-of-eloquence you-earned when in the-circus of-two in-the-midst
 consulum circumfusae multitudinis expectationem triumphali
of-consuls of-the-crowding of-the-multitude the-expectation with-triumphal
 largitione satiasti? Dedisti ut opinor verba fortunae, dum
with-largess you-satisfied you-gave as I-think empty-words to-fortune while
 te illa demulcet, dum te ut delicias suas fovet. Munus
you she caresses while you as darling her-own she-cherishes a-gift
 quod nulli umquam privato commodaverat abstulisti.
which to-no ever to-a-private-man she-had-lent you-carried-off
 Visne igitur cum fortuna calculum ponere? Nunc te
do-you-wish then with fortune a-reckoning to-set now you
 primum liventi oculo praestrinxit. Si numerum
for-the-first-time with-a-spiteful with-an-eye she-has-grazed if the-number
 modumque laetorum tristiumve consideres, adhuc te
and-measure of-glad-things or-of-sad you-should-weigh still yourself
 felicem negare non possis.
fortunate to-deny not could-you
 Quod si idcirco te fortunatum esse non aestimas,
but if for-this-reason yourself fortunate to-be not you-reckon
 quoniam quae tunc laeta videbantur abierunt, non est quod
because what then glad seemed have-gone not there-is why
 te miserum putes, quoniam quae nunc creduntur
yourself wretched you-should-think because what now are-believed
 maesta praetereunt. An tu in hanc vitae scaenam nunc
sad pass-away or you onto this of-life the-stage now

primum subitus hospesque venisti? Ullamne humanis
for-the-first-time sudden and-a-stranger have-you-come any in-human
 rebus inesse constantiam reris, cum ipsum saepe hominem
in-things to-be constancy do-you-think when the-very often man
 velox hora dissolvat? Nam etsi rara est fortuitis manendi
a-swift hour dissolves for although rare is in-chance-things of-staying
 fides, ultimus tamen vitae dies mors quaedam fortunae
the-faith the-last nevertheless of-life the-day a-death a-certain of-fortune
 est etiam manentis. Quid igitur referre putas, tune
is even of-the-abiding what then to-matter do-you-think whether-you
 illam moriendo deseras an te illa fugiendo?
her by-dying should-forsake or you she by-fleeing

METRUM III • NOTHING BORN ENDURES

When Phoebus scatters light from his rosy chariot the stars grow pale under his flames; when the west wind has reddened the grove, one blast of the cloudy south wind strips the beauty from the thorns. The sea often lies calm and often boils. If the world's own form so rarely stays fixed, trust the falling fortunes of men accordingly: it is laid down by an eternal law that nothing born shall stand.

Cum polo Phoebus roseis quadrigis
when in-the-sky Phoebus with-rosy with-a-chariot
 lucem spargere coeperit,
light to-scatter has-begun,
 pallet albentes hebetata vultus
grows-pale whitening dulled the-face
 flammis stella prementibus.
by-flames the-star pressing.
 Cum nemus flatu Zephyri tepentis
when the-grove by-the-breath of-Zephyrus warming

vernīs inrūbuit rosīs,

with-spring has-reddened with-roses,

spīret insanum nebulosus Auster:

let-blow madly cloudy Auster:

Iam spinis abeat decus.

now from-thorns let-depart the-beauty.

Saepe tranquillo radiat sereno

often in-calm shines in-clear-sky

10 immotis mare fluctibus,

with-unmoved the-sea with-waves,

saepe ferventes Aquilo procellas

often seething Aquilo storms

verso concitat aequore.

with-turned stirs with-surface.

Rara si constat sua forma mundo,

rare if stands its-own form for-the-world,

si tantas variat vices,

if so-many it-varies changes,

15 crede fortunīs hominū caducis,

trust to-fortunes of-men falling,

bonis crede fugacibus.

to-goods trust fleeting.

Constat aeterna positumque lege est

it-stands by-an-eternal and-laid by-law it-is

ut constet genitum nihil.”

that stands begotten nothing.”

In every adversity, he says, the unhappiest misfortune is to have been happy; she answers that the punishment of a false opinion cannot be charged to the facts. He still holds the most precious part of his estate — Symmachus, a wife like her father, and sons with their father's gifts. No lot is wholly happy, the place he calls exile is home to its dwellers, and happiness lies not in what fortune can take but in self-mastery.

Tum ego: “Vera,” inquam, “commemoras, o virtutum omnium
 then I true I-say you-recall o of-virtues of-all
 nutrix, nec infitiri possum prosperitatis meae velocissimum
 nurse and-not to-deny can-I of-prosperity of-my the-swiftest
 cursum. Sed hoc est quod recolentem vehementius coquit.
 course but this is what one-recalling more-fiercely burns
 Nam in omni adversitate fortunae infelicissimum est genus
 for in every adversity of-fortune the-unhappiest is kind
 infortunii fuisse felicem.” “Sed quod tu,” inquit, “falsae
 of-misfortune to-have-been happy but that you she-says of-a-false
 opinionis supplicium luas, id rebus iure imputare non
 of-opinion the-penalty you-pay that to-things with-right to-charge not
 possis. Nam si te hoc inane nomen fortuitae felicitatis movet,
 could-you for if you this empty name of-chance of-happiness moves
 quam pluribus maximisque abundes mecum reputes licet.
 how in-many and-in-greatest you-abound with-me you-may-reckon it-is-allowed
 Igitur si quod in omni fortunae tuae censu pretiosissimum
 therefore if what in all of-fortune of-your the-account most-precious
 possidebas, id tibi divinitus inlaesum adhuc inviolatumque
 you-possessed that for-you by-heaven unharmed still and-unviolated
 servatur, poterisne meliora quaeque retinens de infortunio
 is-kept can-you the-better all keeping about misfortune
 iure causari? Atqui viget incolumis illud pretiosissimum
 with-right to-plead and-yet flourishes unharmed that most-precious

generis humani decus Symmachus socer et quod vitae
of-the-race of-human glory Symmachus father-in-law and which of-life
 pretio non segnīs emerēs, vir totus ex sapientia
at-the-price not slow you-would-buy a-man wholly out-of wisdom
 virtutibusque factus suarum securus tuis ingemiscit iniuriis.
and-virtues made of-his-own untroubled at-your he-groans at-wrongs
 Vivit uxor ingenio modesta, pudicitia pudore praecllens et,
lives a-wife in-character modest in-chastity in-modesty excelling and
 ut omnes eius dotes breviter includam, patri similis.
that all her gifts briefly I-may-sum to-her-father like
 Vivit inquam tibiue tantum vitae huius exosa spiritum servat
she-lives I-say and-for-you only of-life of-this loathing the-breath she-keeps
 quoque uno felicitatem minui tuam vel ipsa concesserim,
and-by-which alone happiness to-be-lessened your even I-myself would-grant
 tui desiderio lacrimis ac dolore tabescit. Quid dicam liberos
for-you with-longing with-tears and with-grief she-wastes what shall-I-say sons
 consulares quorum iam, ut in id aetatis pueris, vel paterni
of-consular-rank of-whom already as in that of-age boys either of-a-father
 vel aviti specimen elucet ingenii? Cum igitur praecipua
or of-a-grandfather the-likeness shines of-genius since then chief
 sit mortalibus vitae cura retinendae, o te si tua bona
is for-mortals of-life the-care of-keeping o you if your goods
 cognoscas felicem, cui suppetunt etiam nunc quae vita
you-should-know happy to-whom are-at-hand even now which than-life
 nemo dubitat esse cariora! Quare sicca iam lacrimas. Nondum
no-one doubts to-be dearer wherefore dry now the-tears not-yet
 est ad unum omnes exosa fortuna nec tibi nimium valida
is to one all bating fortune and-not on-you too strong
 tempestas incubuit, quando tenaces haerent ancorae quae nec
a-storm has-fallen since bolding cling anchors which neither
 praesentis solamen nec futuri spem temporis abesse patiantur.”
of-present the-comfort nor of-future the-hope of-time to-be-away allow

“Et haereant,” inquam, “precor; illis namque manentibus,
and may-they-hold I-say I-pray to-those for while-they-remain
 utcumque se res habeant, enatabimus. Sed quantum
however themselves things may-have we-shall-swim-out but how-much
 ornamentis nostris decesserit, vides.” Et illa. “Promovimus,”
from-ornaments our has-gone-away you-see and she we-have-advanced
 inquit, “aliquantum, si te nondum totius tuae sortis piget.
she-says somewhat if you not-yet of-the-whole of-your of-lot it-irks
 Sed delicias tuas ferre non possum qui abesse aliquid
but the-dainties your to-bear not can-I who to-be-absent something
 tuae beatitudini tam luctuosus atque anxius conqueraris.
from-your from-happiness so mournful and anxious you-complain
 Quis est enim tam compositae felicitatis ut non aliqua
who is for so of-well-ordered of-happiness that not in-some
 ex parte cum status sui qualitate rixetur? Anxia enim
in part with of-state of-his-own the-quality he-quarrels anxious for
 res est humanorum condicio bonorum et quae vel
a-thing is of-human the-condition of-goods and which either
 numquam tota proveniat vel numquam perpetua subsistat.
never whole comes-out or never unbroken stands
 Huic census exuberat, sed est pudori degener sanguis;
to-this-man the-property overflows but is to-his-shame base blood
 hunc nobilitas notum facit, sed angustia rei familiaris
this-man nobility known makes but the-narrowness of-a-thing of-household
 inclusus esse mallet ignotus. Ille utroque circumfluit
shut-in to-be he-would-prefer unknown that-one in-both flowing-round
 vitam caelibem deflet; ille nuptiis felix orbus liberis
a-life unwed bewails that-one in-marriage happy childless of-children
 alieno censum nutrit heredi. Alius prole laetatus filii
for-another the-fortune feeds for-an-heir another in-offspring rejoicing of-a-son
 filiaeve delictis maestus inlacrimat. Idcirco nemo facile
or-of-a-daughter at-the-faults sorrowful weeps therefore no-one easily

cum fortunae suae condicione concordat; inest enim
with of-fortune of-his-own the-condition agrees there-is for
 singulis quod inexpertus ignoret, expertus exhorreat.
in-each-one what the-untried may-not-know the-tried may-shudder-at
 Adde quod felicissimi cuiusque delicatissimus sensus est et nisi
add that of-the-happiest of-each most-delicate the-feeling is and unless
 ad nutum cuncta suppetant, omnis adversitatis insolens minimis
at a-nod all-things are-at-hand of-all of-adversity unused-to by-the-least
 quibusque prosternitur; adeo perexigua sunt quae fortunatissimis
by-any he-is-laid-low so-far tiny are what to-the-most-fortunate
 beatitudinis summam detrahunt. Quam multos esse coniectas
of-happiness the-sum they-take-away how many to-be do-you-guess
 qui sese caelo proximos arbitrentur, si de fortunae tuae
who themselves to-heaven nearest would-judge if of of-fortune of-your
 reliquiis pars eis minima contingat? Hic ipse locus quem
the-leavings a-part to-them the-least should-fall this very place which
 tu exilium vocas, incolentibus patria est; adeo nihil est
you exile call to-those-dwelling a-homeland is so-far nothing is
 miserum nisi cum putes contraque beata sors omnis est
wretched except when you-think and-on-the-contrary happy a-lot every is
 aequanimitate tolerantis. Quis est ille tam felix qui cum dedit
by-the-evenness of-one-bearing who is that so happy who when he-has-given
 inpatientiae manus, statum suum mutare non optet? Quam
to-impatience the-hands the-state his-own to-change not would-wish with-how
 multis amaritudinibus humanae felicitatis dulcedo respersa est!
many with-bitternesses of-human of-happiness the-sweetness sprinkled is
 Quae si etiam fruenti iucunda esse videatur, tamen quo
which if even to-one-enjoying pleasant to-be it-seems yet whereby
 minus cum velit abeat retineri non possit. Liquet igitur
less when it-wishes it-departs to-be-held not it-can it-is-clear then
 quam sit mortalium rerum misera beatitudo quae nec apud
how is of-mortal of-things wretched the-happiness which neither with

aequanimos perpetua perdurat nec anxios tota delectat. Quid
the-even-minded unbroken lasts nor the-anxious wholly delights why
 igitur o mortales extra petitis intra vos positam felicitatem?
then o mortals outside do-you-seek within you placed happiness
 Error vos inscitiaeque confundit. Ostendam breviter tibi
error you and-ignorance confounds I-shall-show briefly to-you
 summae cardinem felicitatis. Estne aliquid tibi te
of-the-highest the-binge of-happiness is-there anything to-you than-you
 ipso pretiosius? Nihil inquires. Igitur si tui compos
than-yourself more-precious nothing you-will-say therefore if of-yourself master
 fueris, possidebis quod nec tu amittere umquam velis
you-shall-be you-will-own what neither you to-lose ever would-wish
 nec fortuna possit auferre. Atque ut agnoscas in his
nor fortune could take-away and so-that you-may-know in these
 fortuitis rebus beatitudinem constare non posse, sic collige.
chance things happiness to-consist not to-be-able thus gather
 Si beatitudo est summum naturae bonum ratione degentis
if happiness is the-highest of-nature good by-reason of-one-living
 nec est summum bonum quod eripi ullo modo potest,
and-not is the-highest good what to-be-snatched in-any in-way can
 quoniam praecellit id quod nequeat auferri, manifestum est
since surpasses that which cannot to-be-taken plain it-is
 quoniam ad beatitudinem percipiendam fortunae instabilitas
that to happiness to-be-attained of-fortune the-instability
 adspirare non possit. Ad haec quem caduca ista felicitas vehit
to-reach not it-can to these whom perishable that happiness carries
 vel scit eam vel nescit esse mutabilem. Si nescit,
either he-knows her or he-knows-not to-be changeable if he-knows-not
 quaenam beata sors esse potest ignorantiae caecitate? Si
what happy a-lot to-be can of-ignorance by-the-blindness if
 scit, metuat necesse est, ne amittat quod amitti posse
he-knows he-fears necessary it-is lest he-lose what to-be-lost to-be-able

non dubitat; quare continuus timor non sinit esse felicem.

not he-doubts wherefore unbroken fear not allows to-be happy

An vel si amiserit, neglegendum putat? Sic quoque

or even if he-shall-have-lost to-be-disregarded he-thinks so too

perexile bonum est quod aequo animo feratur amissum.

very-slight a-good it-is which with-even with-mind is-borne lost

Et quoniam tu idem es cui persuasum atque insitum

and since you the-same are to-whom persuaded and implanted

permultis demonstrationibus scio mentes hominum nullo

by-very-many by-proofs I-know minds of-men in-no

modo esse mortales cumque clarum sit fortuitam felicitatem

in-way to-be mortal and-since clear it-is that-chance happiness

corporis morte finiri, dubitari nequit, si haec afferre

of-the-body by-death to-be-ended to-be-doubted it-cannot-be if this to-bring

beatitudinem potest, quin omne mortalium genus in

happiness can that-not all of-mortals the-race into

miseriam mortis fine labatur. Quod si multos scimus

wretchedness of-death at-the-end sinks but if many we-know

beatitudinis fructum non morte solum verum etiam doloribus

of-happiness the-fruit not by-death only but also by-pains

suppliciisque quaesisse, quonam modo praesens facere beatos

and-by-torments to-have-sought in-what in-way present to-make happy

potest quae miseros transacta non efficit?

can what wretched past not it-makes

Whoever means to lay a lasting foundation and to despise the threatening sea must avoid the mountain peak and the thirsty sands: the one the south wind attacks with all its force, the other refuses to bear a hanging weight. Fix your house on low rock, and though the wind thunder and mix the sea with ruin, you will live out your age in quiet behind the strength of your rampart and laugh at the angers of the sky.

Quisquis volet perennem

whoever will-wish lasting

cautus ponere sedem

prudent to-set a-seat

stabilisque nec sonori

and-steadfast and-not of-the-roaring

sterni flatibus Euri

to-be-laid-low by-the-blasts of-Eurus

et fluctibus minantem

and with-waves threatening

curat spernere pontum,

takes-care to-scorn the-sea,

montis cacumen alti,

of-a-mountain the-peak high,

bibulas vitet harenas.

thirsty let-him-sbun sands.

Illud protervus Auster

that-one wanton Auster

totis viribus urget,

with-all with-strength presses,

hae pendulum solutae

these the-hanging loosened

5

10

pondus ferre recusant.

weight to-bear refuse.

Fugiens periculosam

fleeing perilous

sortem sedis amoenae

the-lot of-a-seat pleasant

15 humili domum memento

on-a-low a-house remember

certus figere saxo.

sure to-fix on-a-rock.

Quamvis tonet ruinis

although it-thunder with-ruins

miscens aequora ventus,

mixing the-seas the-wind,

tu conditus quieti

you bidden in-quiet

20 felix robore valli

happy in-the-strength of-a-rampart

duces serenus aevum

you-shall-lead serene a-life

ridens aetheris iras.

laughing of-the-sky the-rages.

Even if fortune's gifts did not fall away, what is there in them that can ever become yours? Money shines better in the spending than in the heap and cannot come to one man without the poverty of the rest; the light of gems is the gems' and not the owner's; and riches have so often harmed their owners that the traveler with empty hands would sing in front of a robber.

Sed quoniam rationum iam in te mearum fomenta
 but since of-arguments now into you of-my the-poultices
 descendunt, paulo validioribus utendum puto. Age enim si
 sink a-little with-stronger to-be-used I-think come for if
 iam caduca et momentaria fortunae dona non essent, quid
 now perishable and momentary of-fortune the-gifts not were what
 in eis est quod aut vestrum umquam fieri queat aut
 in them is which either yours ever to-become could or
 non perspectum consideratumque vilescat? Divitiaene vel
 not looked-at and-considered would-cheapen riches either
 vestra vel sui natura pretiosae sunt? Quid earum potius,
 your or of-their-own by-nature precious are what of-them rather
 aurumne an vis congesta pecuniae? Atqui haec effundendo
 is-it-gold or a-mass heaped-up of-money and-yet these by-pouring-out
 magis quam coacervando melius nitent, si quidem avaritia
 more than by-heaping better shine if indeed greed
 semper odiosos, claros largitas facit. Quod si manere apud
 always hated bounty famous makes but if to-stay with
 quemque non potest quod transfertur in alterum, tunc est
 each-man not can what is-transferred to another then is
 pretiosa pecunia cum translata in alios largiendi usu desinit
 precious money when carried-over to others of-giving by-the-use it-ceases
 possideri. At eadem si apud unum quanta est ubique
 to-be-owned but the-same if with one however-much it-is anywhere

gentium congeratur, ceteros sui inopes fecerit. Et vox
of-nations be-heaped the-rest of-itself needy it-will-make and a-voice
quidem tota pariter multorum replet auditum; vestrae vero
indeed whole alike of-many fills the-hearing your however
divitiae nisi comminutae in plures transire non possunt. Quod
riches unless broken-up into many to-pass not can which
cum factum est, pauperes necesse est faciant quos relinquunt.
when done is poor necessary it-is they-make whom they-leave
O igitur angustas inopesque divitias quas nec habere totas
o then narrow and-needy riches which neither to-have whole
pluribus licet et ad quemlibet sine ceterorum paupertate
to-many is-allowed and to anyone-at-all without of-the-rest poverty
non veniunt! An gemmarum fulgor oculos trahit? Sed si
not they-come or of-gems the-flash the-eyes draws but if
quid est in hoc splendore praecipui, gemmarum est lux
anything is in this in-splendor of-special of-the-gems is the-light
illa non hominum, quas quidem mirari homines vehementer
that not of-men which indeed to-admire men greatly
admiror. Quid est enim carens animae motu atque compage
I-wonder-at what is for lacking of-a-soul motion and structure
quod animatae rationabilique naturae pulchrum esse iure
which to-an-ensouled and-rational to-a-nature fair to-be by-right
videatur? Quae tametsi conditoris opera suique
should-seem which although of-the-founder by-the-work and-of-their-own
distinctione postremae aliquid pulchritudinis trahunt, infra
by-the-distinction lowest some of-beauty draw below
vestram tamen excellentiam conlocatae admirationem vestram
your however excellence set admiration your
nullo modo merebantur. An vos agrorum pulchritudo delectat?
in-no way deserved or you of-fields the-beauty delights
Quidni? Est enim pulcherrimi operis pulchra portio. Sic
why-not it-is for of-a-most-beautiful of-work a-beautiful portion so

quondam sereni maris facie gaudemus; sic caelum
at-times of-a-calm of-the-sea at-the-face we-rejoice so the-sky
 sidera lunam solemque miramur. Num te horum aliquid
the-stars the-moon and-the-sun we-admire surely-not you of-these any
 attingit? Num audes alicuius talium splendore gloriari?
does-it-touch surely-not do-you-dare of-any of-such by-the-splendor to-boast
 An vernis floribus ipse distingueris aut tua in aestivos
or with-spring with-flowers yourself are-you-decked or your into summer
 fructus intumescit ubertas? Quid inanibus gaudiis raperis?
fruits swells the-richness why by-empty by-joys are-you-swept
 Quid externa bona pro tuis amplexaris? Numquam tua faciet
why outward goods as your-own do-you-embrace never yours will-make
 esse fortuna quae a te natura rerum fecit aliena. Terrarum
to-be fortune what from you the-nature of-things made another's of-lands
 quidem fructus animantium procul dubio debentur alimentis.
indeed the-fruits of-living-things far from-doubt are-owed for-food
 Sed si, quod naturae satis est, replere indigentiam velis,
but if what for-nature enough is to-fill the-want you-wish
 nihil est quod fortunae affluentiam petas. Paucis enim
nothing there-is why of-fortune the-abundance you-should-seek with-few for
 minimisque natura contenta est, cuius satietatem si superfluis
and-least nature content is of-which the-fullness if with-superfluities
 urgere velis, aut iniucundum quod infuderis fiet
to-press you-wish either unpleasant what you-shall-have-poured-in will-become
 aut noxium. Iam vero pulchrum variis fulgere vestibus
or harmful now indeed fair with-varied to-shine with-garments
 putas, quarum si grata intuitu species est, aut materiae
do-you-think of-which if pleasing to-the-gaze the-look is either of-the-material
 naturam aut ingenium mirabor artificis. An vero te longus
the-nature or the-skill I-shall-admire of-the-craftsman or indeed you a-long
 ordo famulorum facit esse felicem? Qui si vitiosi moribus sint,
train of-servants makes to-be happy who if faulty in-ways they-are

perniciosa domus sarcina et ipsi domino vehementer
a-ruinous of-the-house burden and to-the-very master greatly
 inimica; sin vero probi, quonam modo in tuis opibus aliena
hostile but-if indeed honest in-what in-way among your goods another's
 probitas numerabitur? Ex quibus omnibus nihil horum quae tu
honesty will-be-counted from which all nothing of-these which you
 in tuis computas bonis tuum esse bonum liquido monstratur.
among your reckon goods your to-be a-good clearly is-shown
 Quibus si nihil inest appetendae pulchritudinis, quid est
to-which if nothing is-in of-to-be-sought of-beauty what is-there
 quod vel amissis doleas vel laeteris retentis?
why either at-things-lost you-should-grieve or you-should-rejoice at-things-kept
 Quod si natura pulchra sunt, quid id tua refert?
but if by-nature fair they-are what that of-yours does-it-concern
 Nam haec per se a tuis quoque opibus sequestrata
for these through themselves from your also riches set-apart
 placuissent. Neque enim idcirco sunt pretiosa quod
would-have-pleased and-not for for-that-reason are-they precious because
 in tuas venere divitias, sed quoniam pretiosa videbantur,
into your they-came riches but since precious they-seemed
 tuis ea divitiis adnumerare maluisti. Quid autem tanto
to-your them to-riches to-add you-preferred what however with-so-great
 fortunae strepitu desideratis? Fugare credo indigentiam
of-fortune with-the-din do-you-long-for to-put-to-flight I-believe want
 copia quaeritis. Atqui hoc vobis in contrarium cedit.
by-abundance you-seek and-yet this for-you into the-contrary turns
 Pluribus quippe adminiculis opus est ad tuendam pretiosae
with-more indeed with-props need there-is for guarding of-precious
 supellectilis varietatem, verumque illud est permultis eos
of-furniture the-variety and-true that is that-by-very-many they
 indigere qui permulta possideant contraque minimum
to-lack who very-many possess and-on-the-contrary least

qui abundantiam suam naturae necessitate non ambitus
who the-abundance their-own of-nature by-the-need not of-display
 superfluitate metiantur. Itane autem nullum est proprium vobis
by-the-excess measure so however no is own to-you
 atque insitum bonum ut in externis ac sepositis rebus bona
and implanted good that in outward and set-aside things goods
 vestra quaeratis? Sic rerum versa condicio est ut divinum
your you-seek so of-things reversed the-condition is that a-divine
 merito rationis animal non aliter sibi splendere nisi
by-the-merit of-reason animal not otherwise to-itself to-shine except
 inanimatae suppellectilis possessione videatur? Et alia quidem
of-lifeless of-furniture by-the-possession seems and others indeed
 suis contenta sunt; vos autem deo mente consimiles
with-their-own content are you however to-god in-mind most-like
 ab rebus infimis excellentis naturae ornamenta captatis nec
from things lowest of-surpassing of-nature the-ornaments you-snatch and-not
 intellegitis quantam conditori vestro faciatis iniuriam.
do-you-understand how-great to-the-founder of-your you-do wrong
 Ille genus humanum terrenis omnibus praestare voluit; vos
he the-race human than-earthly than-all to-surpass willed you
 dignitatem vestram infra infima quaeque detruditis. Nam
the-worth your beneath the-lowest all-things thrust-down for
 si omne cuiusque bonum eo cuius est constat esse
if every of-each good than-that of-which it-is it-is-agreed to-be
 pretiosius, cum vilissima rerum vestra bona esse iudicatis,
more-precious when the-cheapest of-things your goods to-be you-judge
 eisdem vosmet ipsos vestra existimatione submittitis, quod
to-those-same yourselves the-very by-your by-estimation you-lower which
 quidem haud inmerito cadit. Humanae quippe naturae ista
indeed not undeservedly falls of-human indeed of-nature that
 condicio est ut tum tantum ceteris rebus cum se
the-condition is that then only than-the-rest than-things when itself

cognoscit excellat, eadem tamen infra bestias redigatur, si se
it-knows it-excels the-same however below the-beasts is-brought if itself
 nosse desierit. Nam ceteris animantibus sese ignorare
to-know it-has-ceased for to-the-other to-living-things themselves to-be-ignorant
 naturae est; hominibus vitio venit. Quam vero late patet
of-nature it-is to-men as-a-fault it-comes how indeed widely extends
 vester hic error qui ornari posse aliquid ornamentis
your this error who to-be-adorned to-be-able anything with-ornaments
 existimatis alienis? At id fieri nequit. Nam si quid ex
you-suppose another's but that to-happen cannot for if anything from
 appositis luceat, ipsa quidem quae sunt apposita laudantur;
things-set-beside shines the-very indeed which are set-beside are-praised
 illud vero his tectum atque velatum in sua nihilo minus
that however by-these covered and veiled in its-own by-no less
 foeditate perdurat. Ego vero nego ullum esse bonum quod
foulness endures I indeed deny any to-be a-good which
 noceat habenti. Num id mentior? 'Minime,' inquis.
harms to-the-one-having surely-not that do-I-lie not-at-all you-say
 Atqui divitiae possidentibus persaepe nocuerunt, cum pessimus
and-yet riches to-those-possessing very-often have-harmed since the-worst
 quisque eoque alieni magis avidus quidquid usquam auri
each and-thereby of-another's more greedy whatever anywhere of-gold
 gemmarumque est se solum qui habeat dignissimum
and-of-gems there-is himself alone who has most-worthy
 putat. Tu igitur qui nunc contum gladiumque sollicitus
thinks you therefore who now the-pike and-the-sword anxious
 pertimescis, si vitae huius callem vacuus viator intrasses,
dread if of-life of-this the-path empty a-traveler you-had-entered
 coram latrone cantares. O praeclara opum mortalium
before a-robber you-would-sing o splendid of-wealth of-mortal
 beatitudo quam cum adeptus fueris securus esse desistis!
the-happiness which when attained you-shall-have untroubled to-be you-cease

The earlier age was content with its faithful fields and broke its long fast with acorns; it did not know how to mix wine with honey or dye silk with Tyrian purple. No trader had cut the deep sea and no blood stained the fields; but the love of having blazes hotter than Etna, and someone was the first to dig out the gems that wished to stay hidden.

Felix nimium prior aetas

happy too-much the-earlier age

contenta fidelibus arvis

content with-faithful with-fields

nec inertī perdita luxu,

and-not by-idle ruined by-luxury,

facili quae sera solebat

easy which late it-was-wont

ieiunia solvere glande.

fasts to-loose with-an-acorn.

Non Bacchica munera norant

not Bacchic gifts they-knew

liquido confundere melle

with-clear to-mingle with-honey

nec lucida vellera

nor shining fleeces

Serum Tyrio miscere veneno.

of-the-Chinese with-Tyrian to-steep with-poison.

Somnos dabat herba salubres,

sleeps gave the-grass healthful,

potum quoque lubricus amnis,

drink also the-gliding river,

5

10

umbras altissima pinus.

shades the-tallest pine.

Nondum maris alta secabat

not-yet of-the-sea the-deeps was-cleaving

nec mercibus undique lectis

nor with-wares from-everywhere gathered

15 nova litora viderat hospes.

new shores had-seen a-stranger.

Tunc classica saeva tacebant,

then trumpets fierce were-silent,

odiis neque fusus acerbis

by-hatreds nor poured by-bitter

cruor horrida tinxerat arva.

blood the-bristling had-stained fields.

Quid enim furor hosticus ulla

what for the-rage of-an-enemy any

20 vellet prior arma movere,

would-wish first arms to-move,

cum vulnera saeva viderent

when wounds savage they-saw

nec praemia sanguinis ulla?

and-not rewards of-blood any?

Utinam modo nostra redirent

o-that only our should-return

in mores tempora priscos!

into ways the-times ancient!

25 Sed saevior ignibus Aetnae

but fiercer than-the-fires of-Aetna

fervens amor ardet habendi.

burning love burns of-having.

Heu primus quis fuit ille

alas the-first who was that

auri qui pondera tecti

of-gold who the-weights hidden

gemmasque latere volentes

and-gems to-lie-hid wishing

pretiosa pericula fodit?

precious perils dug-up?

30

PROSA VI • OFFICES AND POWER

Offices and power have often fallen to the very worst, and when they come to good men what pleases is the goodness of the user, so that honor accrues to the office from virtue and not the reverse. Power reaches only the body: the man who bit off his tongue and spat it in the tyrant's face turned the tortures meant for cruelty into an occasion of virtue.

Quid autem de dignitatibus potentiaque disseram quae vos

what however about dignities and-power shall-I-discuss which you

verae dignitatis ac potestatis inscii caelo exaequatis? Quae

of-true of-worth and of-power ignorant to-heaven you-level which

si in improbissimum quemque ceciderunt, quae flammis

if upon the-most-wicked each have-fallen what with-the-flames

Aetnae eructuantibus, quod diluvium tantas strages dederint?

of-Aetna belching what flood so-great ruins would-have-made

Certe, uti meminisse te arbitror, consulare imperium, quod

surely as to-remember you I-think consular the-power which

libertatis principium fuerat, ob superbiam consulum vestri

of-liberty the-beginning had-been because-of the-pride of-consuls your

veteres abolere cupiverunt, qui ob eandem superbiam

the-ancients to-abolish desired who because-of the-same pride

prius regium de civitate nomen abstulerant. At si quando,
before the-royal from the-state name had-taken-away but if ever
 quod perrarum est, probis deferantur, quid in eis aliud
which very-rare is to-good-men they-are-given what in them other
 quam probitas utentium placet? Ita fit ut non virtutibus
than the-honesty of-those-using pleases so it-happens that not to-virtues
 ex dignitate sed ex virtute dignitatibus honor accedat. Quae
from dignity but from virtue to-dignities honor comes which
 vero est ista vestra expetibilis ac praeclara potentia? Nonne, o
indeed is that your desirable and splendid power surely o
 terrena animalia, consideratis quibus qui praesidere videamini?
earthly creatures consider over-whom who to-pretide you-seem
 Nunc si inter mures videres unum aliquem ius sibi ac
now if among mice you-should-see one some right for-itself and
 potestatem prae ceteris vindicantem, quanto movereris
power above the-rest claiming with-how-great would-you-be-shaken
 cachinno! Quid vero, si corpus spectes, inbecillius homine
with-laughter what indeed if the-body you-look-at weaker than-a-man
 reperire queas quos saepe muscularum quoque vel morsus
to-find could-you whom often of-little-flies even either the-bite
 vel in secreta quaeque reptantium necat introitus?
or into secret-parts all of-things-creeping kills the-entry
 Quo vero quisquam ius aliquod in quempiam nisi in
how indeed anyone right any over anyone except over
 solum corpus et quod infra corpus est, fortunam loquor,
only the-body and what below the-body is fortune I-mean
 possit exserere? Num quidquam libero imperabis animo?
could exert surely-not anything on-a-free will-you-command on-mind
 Num mentem firma sibi ratione cohaerentem de statu
surely-not a-mind with-firm to-itself with-reason clinging from the-state
 propriae quietis amovebis? Cum liberum quendam virum
of-its-own of-calm will-you-move when a-free a-certain man

suppliciis se tyrannus adacturum putaret, ut adversum
by-tortures himself a-tyrant about-to-compel thought that against
 se factae coniurationis conscios proderet, linguam ille
himself of-a-made of-a-plot the-accomplices he-should-betray the-tongue he
 momordit atque abscidit et in os tyranni saevientis
bit and cut-off and into the-face of-the-tyrant raging
 abiecit; ita cruciatus, quos putabat tyrannus materiam
he-flung so the-torments which thought the-tyrant matter
 crudelitatis, vir sapiens fecit esse virtutis. Quid autem est
of-cruelty a-man wise made to-be of-virtue what however is
 quod in alium facere quisquam possit, quod sustinere ab
which upon another to-do anyone could which to-endure from
 alio ipse non possit? Busiridem accipimus necare hospites
another himself not could Busiris we-hear to-kill guests
 solitum ab Hercule hospite fuisse mactatum. Regulus
accustomed by Hercules a-guest to-have-been slaughtered Regulus
 plures Poenorum bello captos in vincla coniecerat, sed
many of-the-Carthaginians in-war captured into chains he-had-thrown but
 mox ipse victorum catenis manus praeibit. Ullamne igitur
soon himself of-the-victors to-fetters the-hands he-offered any then
 eius hominis potentiam putas, qui quod ipse in alio
of-that of-man power do-you-think who what himself upon another
 potest, ne id in se alter valeat efficere non possit?
can that-not that upon himself another may-be-able to-do not he-can
 Ad haec si ipsis dignitatibus ac potestatibus inesset aliquid
to these if in-the-very in-dignities and in-powers were-in anything
 naturalis ac proprii boni, numquam pessimis provenirent.
of-natural and of-proper of-good never to-the-worst would-they-come
 Neque enim sibi solent adversa sociari; natura respuit
and-not for to-themselves are-wont opposites to-be-joined nature rejects
 ut contraria quaeque iungantur. Ita cum pessimos plerumque
that contraries all be-joined so since the-worst mostly

dignitatibus fungi dubium non sit, illud etiam liquet natura
dignities to-hold doubtful not it-is that also is-clear by-nature
 sui bona non esse quae se pessimis haerere patiantur.
of-themselves goods not to-be which themselves to-the-worst to-cling allow
 Quod quidem de cunctis fortunae muneribus dignius
which indeed about all of-fortune gifts more-worthily
 existimari potest, quae ad improbissimum quemque uberiora
to-be-judged can which to the-most-wicked each more-abundant
 perveniunt. De quibus illud etiam considerandum puto,
come about which that also to-be-considered I-think
 quod nemo dubitat esse fortem, cui fortitudinem inesse
that no-one doubts to-be brave in-whom courage to-be
 conspexerit, et cuicumque velocitas adest manifestum est esse
he-has-seen and to-whomever swiftness is-present plain it-is to-be
 velocem. Sic musica quidem musicos medicina medicos rhetorice
swift so music indeed musicians medicine physicians rhetoric
 rhetores facit. Agit enim cuiusque rei natura quod proprium
rhetoricians makes acts for of-each of-thing the-nature what proper
 est nec contrariarum rerum miscetur effectibus et ultro quae
is and-not of-contrary of-things is-mixed with-effects and of-itself what
 sunt aversa depellit. Atqui nec opes inexpletam restringere
are opposed it-drives-off and-yet neither riches unfilled to-quench
 avaritiam queunt nec potestas sui compotem fecerit
greed can nor power of-himself master will-have-made
 quem vitiosae libidines insolubilibus adstrictum retinent catenis,
whom vicious lusts with-unbreakable bound hold with-chains
 et collata improbis dignitas non modo non efficit dignos,
and conferred on-the-wicked dignity not only not makes worthy
 sed prodit potius et ostentat indignos. Cur ita provenit?
but betrays rather and displays unworthy why so does-it-turn-out
 Gaudetis enim res sese aliter habentes falsis compellare
you-delight for things themselves otherwise having with-false to-call

nominibus quae facile ipsarum rerum redarguuntur effectū;
with-names which easily of-the-very of-things are-refuted by-the-effect
 itaque nec illae divitiae nec illa potentia nec haec dignitas
and-so neither those riches nor that power nor this dignity
 iure appellari potest. Postremo idem de tota concludere
with-right to-be-named can lastly the-same about the-whole to-conclude
 fortuna licet in qua nihil expetendum, nihil nativae
fortune it-is-allowed in which nothing to-be-sought nothing of-inborn
 bonitatis inesse manifestum est, quae nec se bonis semper
of-goodness to-be plain it-is which neither herself to-the-good always
 adiungit et bonos quibus fuerit adiuncta non efficit.
joins and good those-to-whom she-has-been joined not she-makes

METRUM VI · NERO'S POWER

We know what ruin he brought who burned the city, killed the senators, destroyed his brother, and was drenched in his mother's blood, passing judgment on her beauty without a tear. Yet that man ruled every people the sun sees from its rising to its setting. Did such high power avail to turn the madness of crooked Nero? It is a heavy lot when the unjust sword is added to savage poison.

Novimus quantas dederit ruinas
we-know how-great he-gave ruins
 urbe flammata patribusque caesis
with-the-city burned and-with-fathers slain
 fratre qui quondam ferus interempto
with-a-brother who once savage slain
 matris effuso maduit cruore
of-a-mother with-spilt was-wet with-blood
 corpus et visu gelidum pererrans
the-body and with-sight cold ranging-over

ora non tinxit lacrimis, sed esse

the-face not he-wet with-tears, but to-be

censor extincti potuit decoris.

an-appraiser of-the-dead he-was-able of-beauty.

Hic tamen sceptro populos regebat

he however with-a-scepter peoples ruled

quos videt condens radios sub undas

whom sees biding rays beneath waves

10 Phoebus extremo veniens ab ortu,

Phoebus from-the-farthest coming from rising,

quos premunt septem gelidi triones,

whom press seven cold plow-oxen,

quos Notus sicco violentus aestu

whom Notus with-dry violent with-beat

torret ardentes recoquens harenas.

scorches burning re-baking sands.

Celsa num tandem valuit potestas

lofty surely-not at-last availed the-power

15 vertere pravi rabiem Neronis?

to-turn of-crooked the-madness of-Nero?

Heu gravem sortem, quotiens iniquus

alas heavy the-lot, whenever the-unjust

additur saevo gladius veneno!"

is-added to-savage the-sword to-poison!"

He pleads that ambition never ruled him, only the wish that his virtue should not grow old in silence; she answers that the desire for glory can still catch a good nature. The earth is a point against the heavens, a quarter of it inhabited, and Rome's name had not crossed the Caucasus in Cicero's day; against eternity even the longest fame is nothing, and after death it touches neither a man who has perished nor a mind freed for heaven.

Tum ego: "Scis," inquam, "ipsa minimum nobis ambitionem
 then I you-know I-say yourself least in-us ambition
 mortalium rerum fuisse dominatam. Sed materiam gerendis
 of-mortal of-things to-have ruled but material for-doing
 rebus optavimus quo ne virtus tacita consenesceret." Et illa:
 for-things we-sought whereby not virtue silent should-grow-old and she
 "Atqui hoc unum est quod praestantes quidem natura mentes
 and-yet this one-thing is which outstanding indeed by-nature minds
 sed nondum ad extremam manum virtutum perfectione
 but not-yet to the-last the-hand of-virtues by-the-perfecting
 perductas allicere possit, gloriae scilicet cupido et optimorum
 brought to-allure can of-glory namely the-desire and of-the-best
 in rem publicam fama meritorum; quae quam sit exilis et
 for the-thing public the-report of-services which how is slight and
 totius vacua ponderis, sic considera. Omnem terrae ambitum,
 of-all empty of-weight thus consider the-whole of-the-earth circuit
 sicuti astrologicis demonstrationibus accepisti, ad caeli
 as by-astronomical by-proofs you-have-learned to of-the-sky
 spatium puncti constat obtinere rationem, id est ut, si ad
 the-space of-a-point it-is-agreed to-hold the-ratio that is that if to
 caelestis globi magnitudinem conferatur, nihil spatii prorsus
 of-the-heavenly of-the-globe the-greatness it-be-compared no of-space at-all
 habere iudicetur. Huius igitur tam exiguae in mundo
 to-have it-would-be-judged of-this then so tiny in in-the-world

regionis quarta fere portio est, sicut Ptolomaeo probante
of-a-region a-fourth about part is as by-Ptolemy proving
 didicisti, quae nobis cognitis animantibus incolatur. Huic
you-have-learned which to-us by-known by-living-things is-inhabited from-this
 quartae, si quantum maria paludesque premunt quantumque
from-the-fourth if how-much seas and-marshes press and-how-much
 siti vasta regio distenditur cogitatione subtraxeris,
by-drought a-waste region is-stretched by-thought you-shall-have-taken-away
 vix angustissima inhabitandi hominibus area relinquetur.
scarcely the-narrowest of-dwelling for-men a-space will-be-left
 In hoc igitur minimo puncti quodam puncto circumsaepti
in this then the-least of-a-point a-certain point hemmed-in
 atque conclusi de pervulganda fama, de proferendo nomine
and shut-up about spreading-abroad fame about extending a-name
 cogitatis? Aut quid habeat amplum magnificumque gloria tam
do-you-think or what has-it ample and-magnificent glory in-so
 angustis exiguisque limitibus artata? Adde quod hoc ipsum
in-narrow and-in-scanty within-bounds squeezed add that this very
 brevis habitaculi saeptum plures incolunt nationes lingua,
of-a-brief of-a-dwelling enclosure many inhabit peoples in-tongue
 moribus, totius vitae ratione distantes, ad quas tum
in-ways of-the-whole of-life in-the-plan differing to which now
 difficultate itinerum tum loquendi diversitate tum commercii
by-the-difficulty of-journeys now of-speaking by-the-diversity now of-trade
 insolentia non modo fama hominum singulorum sed ne
by-the-strangeness not only the-fame of-men of-individuals but not-even
 urbium quidem pervenire queat. Aetate denique Marci
of-cities indeed to-come-through could in-the-age finally of-Marcus
 Tullii, sicut ipse quodam loco significat, nondum Caucasum
of-Tullius as himself in-a-certain in-a-place notes not-yet the-Caucasus
 montem Romanae rei publicae fama transcenderat, et
mountain of-the-Roman of-the-thing of-public the-fame had-crossed and

erat tunc adulta Parthis etiam ceterisque id locorum
it-was then grown to-the-Parthians also and-to-the-rest that of-places
 gentibus formidolosa. Videsne igitur quam sit angusta, quam
to-nations formidable do-you-see then how is narrow how
 compressa gloria quam dilatare ac propagare laboratis?
compressed the-glory which to-widen and to-spread you-labor
 An ubi Romani nominis transire fama nequit, Romani
or where of-the-Roman of-the-name to-cross the-fame cannot of-a-Roman
 hominis gloria progredietur? Quid quod diversarum gentium
of-a-man the-glory shall-it-go-forward what that of-different of-nations
 mores inter se atque instituta discordant, ut quod
the-ways among themselves and the-institutions disagree so-that what
 apud alios laude apud alios supplicio dignum iudicetur.
among some of-praise among others of-punishment worthy is-judged
 Quo fit ut si quem famae praedicatio delectat, huic in
whence it-comes that if anyone of-fame the-proclaiming delights for-him among
 plurimos populos nomen proferre nullo modo conducatur. Erit
very-many peoples the-name to-spread in-no way profits will-be
 igitur pervagata inter suos gloria quisque contentus et
then spread among his-own with-glory each content and
 intra unius gentis terminos praeclara illa famae immortalitas
within of-one of-a-nation the-bounds that-famous that of-fame immortality
 coartabitur. Sed quam multos clarissimos suis temporibus
will-be-cramped but how many most-famous in-their-own in-times
 viros scriptorum inops delevit oblivio! Quamquam quid
men of-writings destitute has-blotted-out oblivion although what
 ipsa scripta proficiant, quae cum suis auctoribus premit
the-very writings profit which with their-own authors presses
 longior atque obscura vetustas? Vos vero immortalitatem
a-longer and dark antiquity you indeed immortality
 vobis propagare videmini, cum futuri famam temporis
for-your-selves to-extend seem when of-the-future the-fame of-time

cogitatis. Quod si aeternitatis infinita spatia pertractes,
you-consider but if of-eternity the-boundless spaces you-should-handle
 quid habes quod de nominis tui diuturnitate laeteris?
what have-you why about of-a-name of-your at-the-lastingness you-should-rejoice
 Unius etenim mora momenti, si decem milibus conferatur
of-one for the-delay of-a-moment if with-ten with-thousands be-compared
 annis, quoniam utrumque spatium definitum est, minimam,
of-years since each span defined is the-least
 licet, habet tamen aliquam portionem. At hic ipse numerus
although it-has still some portion but this very number
 annorum eiusque quamlibet multiplex ad interminabilem
of-years and-of-it however manifold to the-endless
 diuturnitatem ne comparari quidem potest. Etenim finitis
duration not to-be-compared even can for to-finite
 ad se invicem fuerit quaedam, infiniti vero atque
to themselves in-turn there-will-be a-certain of-infinite however and
 finiti nulla umquam poterit esse collatio.
of-finite no ever will-be-able to-be comparison
 Ita fit ut quamlibet proxi temporis fama, si cum
so it-comes that however-long of-long of-time the-fame if with
 inexhausta aeternitate cogitetur, non parva sed plane nulla
unexhausted eternity be-thought not small but plainly none
 esse videatur. Vos autem nisi ad populares auras inanesque
to-be it-seems you however except for popular breezes and-empty
 rumores recte facere nescitis et relictæ conscientiae
rumors rightly to-do you-know-not and having-been-left of-conscience
 virtutisque praestantia de alienis praemia sermunculis
and-of-virtue the-excellence from another's rewards little-talk
 postulatis. Accipe in huiusmodi arrogantiae levitate quam
you-demand bear in of-this-kind of-arrogance the-lightness how
 festive aliquis inluserit. Nam cum quidam adortus esset
wittily someone mocked for when a-certain-man having-assailed had-been

hominem contumeliis, qui non ad verae virtutis usum sed ad
a-man with-insults who not to of-true of-virtue the-use but to
 superbam gloriam falsum sibi philosophi nomen induerat,
proud glory a-false for-himself of-a-philosopher the-name had-put-on
 adiecissetque iam se sciturum, an ille philosophus
and-bad-added now himself about-to-know whether that-man a-philosopher
 esset, si quidem illatas iniurias leniter patienterque tolerasset,
was if indeed the-inflicted wrongs gently and-patiently he-had-borne
 ille patientiam paulisper adsumpsit acceptaque contumelia
he patience for-a-while took-on and-the-received the-insult
 velut insultans: 'Iam tandem,' inquit, 'intellegis me esse
as-if exulting now at-last he-says do-you-understand me to-be
 philosophum?' Tum ille nimium mordaciter: 'Intellexeram,'
a-philosopher then that-man too bitinglly I-had-understood
 inquit, 'si tacuisses.' Quid autem est quod ad praecipuos
he-says if you-had-kept-silent what however is which to the-foremost
 viros, de his enim sermo est, qui virtute gloriam petunt,
men about these for the-talk is who by-virtue glory seek
 quid, inquam, est quod ad hos de fama post resolutum
what I-say is which to these about fame after loosed
 morte suprema corpus attineat? Nam si, quod nostrae rationes
by-death by-the-last the-body pertains for if what our reasonings
 credi vetant, toti moriuntur homines, nulla est omnino
to-be-believed forbid wholly die men none is at-all
 gloria, cum is cuius ea esse dicitur non exstet omnino. Sin
glory since he whose it to-be is-said not exists at-all but-if
 vero bene sibi mens conscia terreno carcere resoluta
indeed well to-itself a-mind conscious from-the-earthly from-prison loosed
 caelum libera petit, nonne omne terrenum negotium spernat
heaven free seeks surely all earthly business does-it-scorn
 quae se caelo fruens terrenis gaudet exemptam?
which itself in-heaven enjoying from-earthly-things rejoices taken-out

Whoever seeks glory alone should look at the wide tracts of the sky and the narrow site of the earth, and be ashamed of a swollen name that cannot fill even that short circuit. Death wraps the humble head with the lofty and makes the lowest equal to the highest: where are the bones of faithful Fabricius now, or Brutus, or stern Cato?

Quicumque solam mente praecipiti petit

whoever alone with-mind with-headlong seeks

summumque credit gloriam,

and-highest believes glory,

late patentes aetheris cernat plagas

widely spreading of-the-sky let-him-behold the-tracts

artumque terrarum situm.

and-the-cramped of-lands position.

5 Brevem replere non valentis ambitum

the-brief to-fill not being-able circuit

pudebit aucti nominis.

it-will-shame of-the-swollen of-a-name.

Quid o superbi colla mortali iugo

why o proud the-necks from-the-mortal from-yoke

frustra, levare gestiunt?

in-vain, to-lift do-they-long?

Licet remotos fama per populos means

although far-off the-fame through peoples going

10 diffusa linguas explicet

spread tongues it-unfolds

et magna titulis fulgeat claris domus,

and great with-titles shines with-bright a-house,

mors spernit altam gloriam,

death scorns lofty glory,

involvit humile pariter et celsum caput

it-wraps the-lowly alike and the-lofty head

aequatque summis infima.

and-levels with-the-highest the-lowest.

Ubi nunc fidelis ossa Fabricii manent,

where now of-the-faithful the-bones of-Fabricius remain,

quid Brutus aut rigidus Cato?

what Brutus or stern Cato?

Signat superstes fama tenuis pauculis

marks surviving fame slight with-a-very-few

inane nomen litteris.

an-empty name with-letters.

Sed quod decora novimus vocabula,

but because comely we-know names,

num scire consumptos datur?

surely-not to-know the-consumed is-it-given?

Iacetis ergo prorsus ignorabiles

you-lie therefore utterly unknowable

nec fama notos efficit.

and-not fame known makes.

Quod si putatis longius vitam trahi

but if you-think longer life to-be-drawn

mortalis aura nominis,

by-the-mortal by-the-breath of-a-name,

cum sera vobis rapiet hoc etiam dies,

when the-late for-you shall-snatch this also day,

iam vos secunda mors manet.

now you a-second death awaits.

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Fortune sometimes does men good — precisely when she uncovers her face. Prosperous fortune always lies, since it wears the look of happiness; adverse fortune is always truthful, and where the one binds the mind with a false appearance of goods, the other frees it. Going away, she took her own friends and left him his, which is the most precious kind of riches.

Sed ne me inexorabile contra fortunam gerere bellum
but that-not me relentless against fortune to-wage war
 putes, est aliquando cum de hominibus illa, fallax illa
you-think there-is sometimes when about men she deceitful she
 nihil, bene mereatur, tum scilicet cum se aperit, cum
nothing well deserves then namely when herself she-opens when
 frontem detegit moresque profitetur. Nondum forte quid
the-brow she-uncovers and-the-ways she-declares not-yet perhaps what
 loquar intellegis. Mirum est quod dicere gestio, eoque
I-say do-you-understand strange it-is what to-say I-long and-therefore
 sententiam verbis explicare vix queo. Etenim plus hominibus
the-thought in-words to-unfold scarcely can-I for more to-men
 reor adversam quam prosperam prodesse fortunam. Illa enim
I-think adverse than favorable to-profit fortune she for
 semper specie felicitatis cum videtur blanda, mentitur; haec
always with-the-look of-happiness when she-seems caressing lies this
 semper vera est, cum se instabilem mutatione demonstrat.
always true is when herself unsteady by-change she-shows
 Illa fallit, haec instruit, illa mendacium specie bonorum mentes
she deceives this teaches she with-a-lying with-look of-goods the-minds
 fruentium ligat, haec cognitione fragilis felicitatis absolvit.
of-those-enjoying binds this by-the-knowing of-frail of-happiness frees
 Itaque illam videas ventosam, fluentem suique semper
and-so her you-would-see windy flowing and-of-herself always

ignaram, hanc sobriam succinctamque et ipsius adversitatis
ignorant this sober and-girded and of-the-very of-adversity
 exercitatione prudentem. Postremo felix a vero bono
by-the-practice prudent lastly the-prosperous from true good
 devios blanditiis trahit, adversa plerumque ad vera bona
the-straying with-caresses draws the-adverse mostly to true goods
 reduces unco retrahit. An hoc inter minima aestimandum
returning with-a-book drags-back or this among the-least to-be-reckoned
 putas quod amicorum tibi fidelium mentes haec aspera,
do-you-think that of-friends to-you of-faithful the-minds this harsh
 haec horribilis fortuna detexit, haec tibi certos sodalium
this dreadful fortune has-uncovered this for-you sure of-comrades
 vultus ambiguosque secrevit, discedens suos abstulit,
the-faces and-doubtful has-parted departing her-own she-took-away
 tuos reliquit? Quanti hoc integer, ut videbaris tibi
yours she-left at-how-much this whole as you-seemed to-yourself
 fortunatus, emisses! Nunc et amissas opes querere;
fortunate would-you-have-bought now even lost riches you-lament
 quod pretiosissimum divitiarum genus est amicos invenisti.
what the-most-precious of-riches kind is friends you-have-found

METRUM VIII • THE LOVE THAT RULES THE SKY

That the world varies its changes with a settled faith, and that the greedy sea holds its waves within a fixed bound, is the work of love, which governs land and sea and commands the sky. If it loosened the reins, whatever now loves would at once make war; the same love ties marriage and lays down its law for faithful companions.

Quod mundus stabili fide
that the-world with-steadfast with-faith
 concordēs variat vices,
harmonious varies changes,

quod pugnantia semina

that warring seeds

foedus perpetuum tenent,

a-bond perpetual hold,

5 quod Phoebus roseum diem

that Phoebus the-rosy day

curru provehit aureo,

with-a-chariot brings-forth with-golden,

ut quas duxerit Hesperos

that which has-led Hesperus

Phoebe noctibus imperet,

Phoebe over-nights rules,

ut fluctus avidum mare

that the-waves the-greedy sea

10 certo fine coerceat,

with-a-fixed with-a-bound restrains,

ne terris liceat vagis

that-not to-lands it-be-allowed to-wandering

latos tendere terminos.

wide to-stretch bounds.

Hanc rerum seriem ligat

this of-things the-chain binds

terras ac pelagus regens

lands and sea ruling

15 et caelo imperitans amor.

and over-heaven commanding love.

Hic si frena remiserit,

he if the-reins shall-have-slackened,

quidquid nunc amat invicem

whatever now loves mutually

bellum continuo geret

war straightway will-wage

et quam nunc socia fide

and which now with-allied with-faith

pulchris motibus incitant,

with-fair with-motions they-drive,

certent solvere machinam.

they-would-strive to-loose the-frame.

Hic sancto populos quoque

he with-a-boly peoples also

iunctos foedere continet,

joined by-a-bond holds,

hic et coniugii sacrum

he also of-marriage the-sacred

castis nectit amoribus,

with-chaste knits with-loves,

hic fidis etiam sua

he to-the-faithful also its-own

dictat iura sodalibus.

dictates laws to-comrades.

O felix hominum genus,

o happy of-men race,

si vestros animos amor

if your minds love

quo caelum regitur regat."

by-which heaven is-ruled should-rule."

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BOOK III

PROSA I • WHERE SHE MEANS TO LEAD HIM

The song ends, and he says that the weight of her arguments and the sweetness of her singing have restored him so far that he no longer thinks himself unequal to fortune's blows. She answers that what remains bites at the first taste and grows sweet once taken in, and that she is leading him to true happiness, which his mind dreams of but cannot see for the images that occupy his sight.

Iam cantum illa finiverat, cum me audiendi avidum
now the-song she had-finished when me of-hearing eager
 stupentemque arrectis adhuc auribus carminis mulcedo
and-amazed with-pricked still with-ears of-the-song the-charm
 defixerat. Itaque paulo post: "O," inquam, "summum lassorum
had-held-fast and-so a-little after o I-say the-highest of-weary
 solamen animorum quam tu me vel sententiarum pondere vel
the-comfort of-minds how you me either of-thoughts by-the-weight or
 canendi etiam iucunditate refovisti! Adeo ut iam me post haec
of-singing also by-the-delight have-revived so-much that now myself after these
 inparem fortunae ictibus esse non arbitrer. Itaque remedia
unequal of-fortune to-the-blows to-be not I-judge and-so the-remedies
 quae paulo acriora esse dicebas, non modo non perhorresco,
which a-little sharper to-be you-said not only not I-dread
 sed audiendi avidus vehementer efflagito." Tum illa: "Sensi,"
but of-hearing eager strongly I-demand then she I-felt
 inquit, "cum verba nostra tacitus attentusque rapiebas, eumque
she-says when words our silent and-attentive you-seized and-that
 tuae mentis habitum vel exspectavi vel, quod est verius, ipsa
of-your of-mind the-state either I-awaited or what is truer myself
 perfeci. Talia sunt quippe quae restant, ut degustata quidem
I-wrought such are indeed what remain that tasted indeed

mordeant, interius autem recepta dulcescant. Sed quod tu
they-bite more-inwardly however taken they-grow-sweet but that you
 te audiendi cupidum dicis, quanto ardore flagrares,
yourself of-hearing desirous you-call with-how-great with-ardor you-would-burn
 si quonam te ducere aggrediamur agnosceres!" "Quonam?"
if whither you to-lead we-undertake you-should-know whither
 inquam. "Ad veram," inquit, "felicitatem, quam tuus quoque
I-say to true she-says happiness which your also
 somniat animus, sed occupato ad imagines visu ipsam
dreams the-mind but with-occupied to images with-sight the-very
 illam non potest intueri." Tum ego: "Fac obsecro et quae
that not it-can to-behold then I do I-beseech and what
 illa vera sit, sine cunctatione demonstra." "Faciam," inquit
that true is without delay show I-shall-do she-says
 illa, "tui causa libenter. Sed quae tibi causa notior
she of-you for-the-sake gladly but which to-you the-cause more-known
 est, eam prius designare verbis atque informare conabor
is that first to-mark with-words and to-shape I-shall-try
 ut ea perspecta cum in contrariam partem flexeris
so-that it seen when into the-contrary part you-shall-have-turned
 oculos, verae beatitudinis speciem possis agnoscere.
the-eyes of-true of-happiness the-look you-may-be-able to-know

A man who means to sow a good field first cuts down the brambles and fern, so that Ceres may go heavy with new grain; the bees' work is sweeter after a bad taste, and the fair day drives its rosy horses only after the morning star has driven off the darkness. So look first at the false goods and begin to pull your neck out of the yoke; then the true ones will enter your mind.

Qui serere ingenuum volet agrum,

who to-sow a-fruitful will-wish field,

liberat arva prius fruticibus,

frees the-fields first from-sbrubs,

false rubos filicemque resecat,

with-a-sickle brambles and-fern he-cuts-back,

ut nova fruge gravis Ceres eat.

so-that with-new with-grain heavy Ceres may-go.

Dulcior est apium mage labor,

sweeter is of-bees more the-work,

si malus ora prius sapor edat.

if a-bad the-mouth first taste eats.

Gratius astra nitent ubi Notus

more-gladly the-stars shine when Notus

desinit imbriferos dare sonos.

ceases rain-bringing to-give sounds.

Lucifer ut tenebras pepulerit

Lucifer when the-shadows shall-have-driven

pulchra dies roseos agit equos.

the-fair day rosy drives horses.

Tu quoque falsa tuens bona prius

you too false looking-at goods first

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incipere colla iugo retrahere.

begin the-neck from-the-yoke to-draw-back.

Vera dehinc animum subierint."

the-true thereafter the-mind shall-enter."

PROSA II • THE FIVE FALSE GOODS

All human effort travels by different roads toward one end, happiness, which is the good that leaves nothing further to be desired. The desire for it is planted by nature, but error leads men astray, so that some pursue wealth, some office, some power, some fame, and some pleasure — and the very disagreement shows how strong nature is, since all agree in loving the good as their end.

Tum defixo paululum visu et velut in augustam suae
then with-fixed for-a-little with-gaze and as-if into the-lofty of-her
 mentis sedem recepta sic coepit: "Omnis mortalium cura
of-mind seat withdrawn thus she-began every of-mortals care
 quam multiplicium studiorum labor exercet, diverso quidem
which of-manifold of-pursuits the-toil drives by-a-different indeed
 calle procedit, sed ad unum tamen beatitudinis finem
by-a-path proceeds but to one nevertheless of-happiness the-end
 nititur pervenire. Id autem est bonum quo quis adepto
strives to-come this however is a-good which anyone having-gained
 nihil ulterius desiderare queat. Quod quidem est omnium
nothing further to-desire could which indeed is of-all
 summum bonorum cunctaque intra se bona continens,
the-highest of-goods and-all within itself goods containing
 cui si quid aforet summum esse non posset, quoniam
to-which if anything were-lacking the-highest to-be not it-could since
 relinqueretur extrinsecus quod posset optari. Liqueat igitur
there-would-be-left outside what could to-be-wished it-is-clear then

esse beatitudinem statum bonorum omnium congregatione
to-be happiness a-state of-goods of-all by-the-gathering
 perfectum. Hunc, uti diximus, diverso tramite mortales
made-complete this as we-have-said by-a-different by-a-track mortals
 omnes conantur adipisci. Est enim mentibus hominum veri
all try to-reach there-is for in-the-minds of-men of-true
 boni naturaliter inserta cupiditas, sed ad falsa devius error
of-good naturally implanted the-desire but to false a-straying error
 abducit. Quorum quidem alii summum bonum esse nihilo
leads-away of-whom indeed some the-highest good to-be in-nothing
 indigere credentes ut divitiis affluent elaborant; alii
to-lack believing that in-riches they-may-abound labor others
 vero bonum quod sit dignissimum veneratione iudicantes
however a-good which may-be most-worthy of-reverence judging
 adeptis honoribus reverendi civibus suis esse nituntur.
by-gained by-honors to-be-revered by-citizens by-their-own to-be strive
 Sunt qui summum bonum in summa potentia esse
there-are who the-highest good in the-highest power to-be
 constituent; hi vel regnare ipsi volunt vel regnantibus
would-set these either to-reign themselves wish or to-those-reigning
 adhaerere conantur. At quibus optimum quiddam claritas
to-cling try but to-whom best a-certain-thing renown
 videtur, hi vel belli vel pacis artibus gloriosum nomen
seems these either of-war or of-peace by-the-arts a-glorious name
 propagare festinant. Plurimi vero boni fructum gaudii
to-spread hasten very-many indeed of-good the-fruit by-joy
 laetitiaque metiuntur; hi felicissimum putant voluptate
and-by-gladness measure these most-fortunate think with-pleasure
 diffuere. Sunt etiam qui horum fines causasque alterutro
to-overflow there-are also who of-these the-ends and-causes into-one-another
 permutent, ut qui divitias ob potentiam voluptatesque
exchange as who riches for-the-sake-of power and-pleasures

desiderant vel qui potentiam seu pecuniae causa seu
desire or who power either of-money for-the-sake or
 proferendi nominis appetunt. In his igitur ceterisque
of-extending of-a-name seek in these then and-the-rest
 talibus humanorum actuum votorumque versatur intentio,
such of-human of-acts and-of-prayers turns the-aim
 veluti nobilitas favorque popularis quae videntur quandam
as nobility and-favor popular which seem a-certain
 claritudinem comparare, uxor ac liberi quae iucunditatis
renown to-procure a-wife and children which of-delight
 gratia petuntur; amicorum vero quod sanctissimum quidem
for-the-sake are-sought of-friends however what most-sacred indeed
 genus est, non in fortuna sed in virtute numeratur, reliquum
a-kind is not in fortune but in virtue is-counted the-rest
 vero vel potentiae causa vel delectationis assumitur. Iam
however either of-power for-the-sake or of-delight is-taken-on now
 vero corporis bona promptum est ut ad superiora referantur.
indeed of-the-body the-goods ready it-is that to the-earlier be-referred
 Robur enim magnitudoque videtur praestare valentiam,
strength for and-size seems to-afford vigor
 pulchritudo atque velocitas celebritatem, salubritas voluptatem;
beauty and speed fame health pleasure
 quibus omnibus solam beatitudinem desiderari liquet. Nam
by-which by-all alone happiness to-be-desired is-clear for
 quod quisque prae ceteris petit, id summum esse iudicat
what each above the-rest seeks that the-highest to-be he-judges
 bonum. Sed summum bonum beatitudinem esse definivimus;
good but the-highest good happiness to-be we-have-defined
 quare beatum esse iudicat statum quem prae ceteris
wherefore happy to-be he-judges the-state which above the-rest
 quisque desiderat. Habes igitur ante oculos propositam
each desires you-have then before the-eyes set-forth

fere formam felicitatis humanae— opes, honores, potentiam,
roughly the-shape of-happiness of-human wealth honors power
 gloriam, voluptates. Quae quidem sola considerans Epicurus
glory pleasures which indeed alone considering Epicurus
 consequenter sibi summum bonum voluptatem esse
consistently for-himself the-highest good pleasure to-be
 constituit, quod cetera omnia iucunditatem animo videantur
established because the-others all delight to-the-mind seem
 afferre. Sed ad hominum studia revertor, quorum animus
to-bring but to of-men the-pursuits I-return of-whom the-mind
 etsi caligante memoria tamen bonum suum repetit, sed
although with-darkening with-memory yet the-good its-own seeks-again but
 velut ebrius domum quo tramite revertatur ignorat. Num
like a-drunkard home by-what by-path he-may-return knows-not surely-not
 enim videntur errare hi qui nihilo indigere nituntur? Atqui
for do-they-seem to-stray these who in-nothing to-lack strive and-yet
 non est aliud quod aequè perficere beatitudinem possit quam
not is another which equally to-complete happiness could than
 copiosus bonorum omnium status nec alieni egens sed
a-plentiful of-goods of-all a-state and-not of-another's needing but
 sibi ipse sufficiens. Num vero labuntur hi qui quod sit
for-itself itself sufficing surely-not indeed do-they-slip these who what is
 optimum, id etiam reverentiae cultu dignissimum putent?
best that also of-reverence with-the-worship most-worthy think
 Minime. Neque enim vile quiddam contemnendumque est
not-at-all and-not for a-cheap something and-to-be-despised is
 quod adipisci omnium fere mortalium laborat intentio. An
what to-obtain of-all nearly of-mortals labors the-aim or
 in bonis non est numeranda potentia? Quid igitur? Num
among goods not is to-be-counted power what then surely-not
 imbecillum ac sine viribus aestimandum est, quod omnibus
weak and without strength to-be-reckoned is what than-all

rebus constat esse praestantius? An claritudo nihili
than-things it-is-agreed to-be more-excellent or renown of-nothing
 pendenda est? Sed sequestrari nequit quin omne quod
to-be-weighed is but to-be-separated it-cannot-be that-not everything which
 excellentissimum sit id etiam videatur esse clarissimum. Nam
most-excellent is that also should-seem to-be most-renowned for
 non esse anxiam tristemque beatitudinem nec doloribus
not to-be anxious and-sad happiness and-not to-pains
 molestiisque subiectam quid attinet dicere, quando in minimis
and-to-troubles subject what does-it-avail to-say when in the-least
 quoque rebus id appetitur quod habere fruique delectet?
also things that is-sought which to-have and-to-enjoy delights
 Atqui haec sunt quae adipisci homines volunt eaque de causa
and-yet these are what to-obtain men wish and-that for cause
 divitias, dignitates, regna, gloriam voluptatesque desiderant
riches dignities kingdoms glory and-pleasures they-desire
 quod per haec sibi sufficientiam, reverentiam, potentiam,
because through these to-themselves sufficiency reverence power
 celebritatem, laetitiam credunt esse venturam. Bonum est igitur
fame gladness they-believe to-be about-to-come a-good it-is then
 quod tam diversis studiis homines petunt; in quo quanta sit
what so by-different by-pursuits men seek in which how-great is
 naturae vis facile monstratur, cum licet variae dissidentesque
of-nature the-force easily is-shown since although various and-disagreeing
 sententiae tamen in diligendo boni fine consentiunt.
opinions still in loving of-good the-end they-agree

Nature holds the reins of things and binds each in a knot that cannot be loosed. Carthaginian lions may take their food from the hand, but once blood has stained their jaws the first to be torn is the tamer; the caged bird scatters its honeyed food and mourns for the woods; and Phoebus brings his chariot back by a hidden path to its rising.

Quantas rerum flectat habenas

how-great of-things she-bends the-reins

natura potens, quibus inmensum

nature mighty, by-what the-measureless

legibus orbem provida servet

by-laws sphere provident she-keeps

stringatque ligans inresoluto

and-binds tying with-unloosable

singula nexu, placet arguto

each with-a-knot, it-pleases with-clear

fidibus lentis promere cantu.

with-strings supple to-bring-forth in-song.

Quamvis Poeni pulchra leones

although Punic beautiful lions

vincula gestent manibusque datas

chains should-wear and-by-hands given

captent escas metuantque truce[m]

should-snatch food and-should-fear the-grim

soliti verbera, ferre magistrum.

accustomed lashes, to-bear master.

Si cruor horrida tinxerit ora,

if blood the-bristling shall-have-stained the-jaws,

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resides olim redeunt animi

sluggish once return the-spirits

fremituque gravi meminere sui;

and-with-a-roar deep they-remember of-themselves;

laxant nodis colla solutis

they-loosen from-knots the-necks untied

15 primusque lacer dente cruento

and-first torn by-a-tooth bloody

domitor rabidas imbuit iras.

the-tamer mad steeps rages.

Quae canit altis garrula ramis

which sings on-high chattering on-boughs

ales caveae clauditur antro;

the-bird of-a-cage is-shut in-the-bollow;

huic licet inlita pocula melle

for-her though smeared cups with-boney

20 largasque dapes dulci studio

and-generous feasts with-sweet with-zeal

ludens hominum cura ministret,

playing of-men the-care should-serve,

si tamen arto saliens texto

if however from-the-narrow leaping from-the-wickerwork

nemorum gratas viderit umbras,

of-the-groves the-welcome she-shall-have-seen shades,

sparsas pedibus proterit escas,

scattered with-feet she-tramples the-food,

25 silvas tantum maesta requirit,

the-woods only sorrowing she-seeks,

silvas dulci voce susurrat.

the-woods with-sweet with-voice she-murmurs.

Validis quondam viribus acta

with-strong once with-forces driven

pronus flectit virga cacumen;

downward bends the-branch its-top;

hanc si curvans dextra remisit,

this if bending the-right-hand has-let-go,

recto spectat vertice caelum.

straight it-looks with-summit at-the-sky.

Cadit Hesperias Phoebus in undas,

falls to-Hesperian Phoebus into waves,

sed secreto tramite rursus

but by-a-secret by-a-path again

currum solitos vertit ad ortus.

the-chariot to-the-accustomed turns to risings.

Repetunt proprios quaeque recursus

they-seek-again their-own each returnings

redituque suo singula gaudent

and-in-return in-their-own each rejoice

nec manet ulli traditus ordo

and-not remains to-any given an-order

nisi quod fini iunxerit ortum

except what to-the-end shall-have-joined the-beginning

stabilemque sui fecerit orbem.

and-steadfast of-itself shall-have-made the-circle.

30

35

Men glimpse the true end of happiness; a natural bent draws them toward the good, and error leads them away from it. When he overflowed with wealth he cannot remember a mind ever free of vexation, and so grants he was not self-sufficient: money can be taken by force or fraud, and can no more remove hunger and cold than it can satisfy greed.

Vos quoque, o terrena animalia, tenui licet imagine
 you also o earthly creatures with-a-thin though with-an-image
 vestrum tamen principium somniatis verumque illum
 your still beginning you-dream and-true that
 beatitudinis finem licet minime perspicaci qualicumque
 of-happiness the-end though not-at-all with-clear-sighted of-whatever-kind
 tamen cogitatione prospicitis eoque vos et ad verum
 still with-thought you-glimpse and-thither you both to true
 bonum naturalis ducit intentio et ab eodem multiplex error
 good a-natural leads aim and from the-same a-manifold error
 abducit. Considera namque an per ea quibus se
 leads-away consider for whether through those by-which themselves
 homines adepturos beatitudinem putant ad destinatum finem
 men about-to-obtain happiness think to the-appointed end
 valeant pervenire. Si enim vel pecuniae vel honores ceteraque
 they-can to-come if for either of-money or honors and-the-rest
 tale quid afferunt cui nihil bonorum abesse videatur,
 such anything bring to-whom nothing of-goods to-be-lacking should-seem
 nos quoque fateamur fieri aliquos horum adeptione felices.
 we too should-admit to-become some of-these by-the-obtaining happy
 Quod si neque id valent efficere quod promittunt bonisque
 but if not that they-avail to-do what they-promise and-of-goods
 pluribus carent, nonne liquido falsa in eis beatitudinis species
 of-many they-lack surely clearly false in them of-happiness the-look

deprehenditur? Primum igitur te ipsum qui paulo ante
is-caught first then you yourself who a-little before
 divitiis affluebas, interrogo: Inter illas abundantissimas opes
in-riches were-abounding I-ask among those most-abundant wealth
 numquamne animum tuum concepta ex qualibet iniuria
never the-mind your conceived from any-whatever wrong
 confudit anxietas?" "Atqui," inquam, "libero me fuisse
did-it-confound anxiety and-yet I-say free myself to-have-been
 animo quin aliquid semper angerer reminisci non queo."
in-mind that-not something always I-was-vexed to-recall not can-I
 "Nonne quia vel aberat quod abesse non velles vel
surely because either was-absent what to-be-absent not you-would-wish or
 aderat quod adesse noluisses?" "Ita est," inquam.
was-present what to-be-present you-would-not-have-wished so it-is I-say
 "Illius igitur praesentiam huius absentiam desiderabis?"
of-that then the-presence of-this the-absence you-will-desire
 "Confiteor," inquam. "Eget vero," inquit, "eo quod quisque
I-confess I-say he-lacks indeed she-says that which each
 desiderat?" "Eget," inquam. "Qui vero eget aliquo, non est
desires he-lacks I-say who indeed lacks anything not is
 usquequaque sibi ipse sufficiens?" "Minime," inquam.
altogether for-himself himself sufficient not-at-all I-say
 "Tu itaque hanc insufficientiam plenus," inquit, "opibus
you therefore this insufficiency full she-says with-riches
 sustinebas?" "Quidni?" inquam. "Opes igitur nihilo
were-bearing why-not I-say riches then in-nothing
 indigentem sufficientemque sibi facere nequeunt et hoc
lacking and-sufficient for-himself to-make cannot and this
 erat quod promittere videbantur. Atqui hoc quoque maxime
was what to-promise they-seemed and-yet this also most
 considerandum puto quod nihil habeat suapte natura pecunia
to-be-considered I-think that nothing has by-its-own by-nature money

ut his a quibus possidetur invitis nequeat auferri."
so-that from-those by whom it-is-owned unwilling it-cannot to-be-taken
 "Fateor," inquam. "Quidni fateare, cum eam cotidie
I-confess I-say why-not should-you-confess when it daily
 valentior aliquis eripiat invito? Unde enim forenses
a-stronger someone snatches from-the-unwilling whence for of-the-courts
 querimoniae nisi quod vel vi vel fraude nolentibus
the-complaints except that either by-force or by-fraud from-the-unwilling
 pecuniae repetuntur ereptae?" "Ita est," inquam. "Egebit
moneys are-sought-back snatched so it-is I-say be-will-lack
 igitur," inquit, "extrinsecus petito praesidio quo suam
then she-says from-outside of-sought of-protection by-which his-own
 pecuniam quisque tueatur?" "Quis id," inquam, "neget?"
money each may-guard who that I-say would-deny
 "Atqui non egeret eo, nisi possideret pecuniam quam posset
and-yet not would-be-lack it unless he-possessed money which he-could
 amittere?" "Dubitari," inquam, "nequit." "In contrarium igitur
to-lose to-be-doubted I-say it-cannot into the-contrary then
 relapsa res est; nam quae sufficientes sibi facere
fallen-back the-matter is for which sufficient for-themselves to-make
 putabantur opes, alieno potius praesidio faciunt indigentes.
were-thought riches by-another's rather by-protection make needy
 Quis autem modus est quo pellatur divitiis indigentia?
what however measure is by-which is-driven-out by-riches want
 Num enim divites esurire nequeunt? Num sitire non
surely-not for the-rich to-hunger cannot surely-not to-thirst not
 possunt? Num frigus hibernum pecuniosorum membra non
can-they surely-not the-cold of-winter of-the-moneyed the-limbs not
 sentiunt? Sed adest, inquires, opulentis quo famem satient,
do-they-feel but there-is you-will-say to-the-wealthy whereby hunger they-may-sate
 quo sitim frigusque depellant. Sed hoc modo consolari
whereby thirst and-cold they-may-drive-off but in-this way to-be-comforted

quidem divitiis indigentia potest, auferri penitus non
indeed by-riches want can to-be-taken-away utterly not
 potest. Nam si haec hians semper atque aliquid poscens opibus
it-can for if this gaping always and something demanding by-riches
 expletur, maneat necesse est quae possit expleri. Taceo
be-filled there-remains necessary it-is what could to-be-filled I-say-nothing
 quod naturae minimum, quod avaritiae nihil satis est. Quare
that for-nature the-least that for-greed nothing enough is wherefore
 si opes nec submovere possunt indigentiam et ipsae suam
if riches not to-remove can want and themselves their-own
 faciunt, quid est quod eas sufficientiam praestare credatis?
make what is-there why them sufficiency to-afford you-believe

METRUM III · THE MISER'S CARE

Though the rich miser gather wealth from a flowing stream of gold that will never fill him, load his neck with pearls of the Red Sea shore, and break his fields with a hundred oxen, biting care will not leave him while he lives, and his light riches do not go with him when he is dead.

Quamvis fluente dives auri gurgite
although with-a-flowing rich of-gold with-a-stream
 non expleturas cogat avarus opes
not about-to-fill should-beap the-miser wealth
 oneretque bacis colla rubri litoris
and-should-load with-pearls the-neck of-the-red of-the-shore
 ruraque centeno scindat opima bove,
and-fields with-a-hundred should-cleave the-fat with-an-ox,
 nec cura mordax deseret superstitem,
and-not care biting will-leave the-survivor,

defunctumque leves non comitantur opes.

and-the-dead light not accompany riches.

PROSA IV · OFFICE CONFERS NO WORTH

Offices do not put virtue into their holders; they light up worthlessness rather than banish it, which is why Catullus could call Nonius a tumor while he sat in the curule chair. Worth belongs to virtue and passes into whoever has it, which popular honors cannot do: a man who has held many consulships is nothing to a foreign nation, whereas fire does not stop being hot anywhere on earth.

Sed dignitates honorabilem reverendumque cui provenerint

but dignities honorable and-to-be-revered to-whom they-have-come

reddunt. Num vis ea est magistratibus ut utentium

make surely-not power that is to-magistracies that of-those-using

mentibus virtutes inserant vitia depellant? Atqui non fugare

into-minds virtues they-implant vices they-drive-off and-yet not to-put-to-flight

sed illustrare potius nequitiam solent; quo fit ut

but to-light-up rather wickedness they-are-wont whence it-comes that

indignemur eas saepe nequissimis hominibus contigisse, unde

we-are-indignant them often to-the-basest to-men to-have-fallen whence

Catullus licet in curuli Nonium sedentem strumam tamen

Catullus although in a-curule-chair Nonius sitting a-wen still

appellat. Videsne quantum malis dedecus adiciant dignitates?

calls do-you-see how-much to-the-bad disgrace they-add dignities

Atqui minus eorum patebit indignitas, si nullis honoribus

and-yet less of-them will-lie-open the-unworthiness if by-no by-honors

inclaescent. Tu quoque num tandem tot periculis

they-grow-famous you too surely-not at-last by-so-many by-dangers

adduci potuisti ut cum Decorato gerere magistratum

to-be-brought were-you-able that with Decoratus to-hold office

putares, cum in eo mentem nequissimi scurrae
you-would-think when in him the-mind of-a-most-worthless of-a-buffoon
 delatorisque respiceres? Non enim possumus ob honores
and-of-an-informer you-saw not for can-we because-of honors
 reverentia dignos iudicare quos ipsis honoribus iudicamus
of-reverence worthy to-judge whom of-the-very of-honors we-judge
 indignos. At si quem sapientia praeditum videres, num
unworthy but if anyone with-wisdom endowed you-should-see surely-not
 posses eum vel reverentia vel ea qua est praeditus sapientia
could-you him either of-reverence or that with-which he-is endowed of-wisdom
 non dignum putare? Minime. Inest enim dignitas propria
not worthy to-think not-at-all there-is for a-worth proper
 virtuti, quam protinus in eos quibus fuerit adiuncta
to-virtue which straightway into those to-whom it-shall-have-been joined
 transfundit. Quod quia populares facere nequeunt honores,
it-pours-over which because popular to-do cannot honors
 liquet eos propriam dignitatis pulchritudinem non habere.
it-is-clear them proper of-worth beauty not to-have
 In quo illud est animadvertendum magis. Nam si eo
in which that is to-be-noted more for if by-that
 abiectior est quo magis a pluribus quisque contemnitur,
more-abject is by-how-much more by many each is-despised
 cum reverendos facere nequeat quos pluribus ostendit,
since to-be-revered to-make it-cannot whom to-many it-displays
 despectiores potius improbos dignitas facit. Verum non
more-despised rather the-wicked office makes but not
 impune; reddunt namque improbi parem dignitatibus vicem
unpunished they-return for the-wicked an-equal to-the-offices return
 quas sua contagione commaculant. Atque ut agnoscas
which by-their-own by-the-contagion they-stain and so-that you-may-know
 veram illam reverentiam per has umbratiles dignitates non
true that reverence through these shadowy dignities not

posse contingere, si qui multiplici consulatu functus in
to-be-able to-come if anyone with-a-manifold with-consulship having-served into
 barbaras nationes forte devenerit, venerandumne barbaris
barbarous nations by-chance shall-have-come to-be-revered-then to-barbarians
 honor faciet? Atqui si hoc naturale munus dignitatibus
the-honor will-it-make and-yet if this natural gift to-dignities
 foret, ab officio suo quoquo gentium nullo modo
were from function their-own in-whatever of-nations in-no way
 cessarent, sicut ignis ubique terrarum numquam tamen
would-they-cessate as fire everywhere of-lands never still
 calere desistit, sed quoniam id eis non propria vis sed
to-be-hot ceases but since that to-them not proper force but
 hominum fallax adnectit opinio, vanescunt ilico, cum ad
of-men deceiving attaches opinion they-vanish at-once when to
 eos venerint qui dignitates eas esse non aestimant.
those they-shall-have-come who dignities them to-be not reckon
 Sed hoc apud exterarum nationes. Inter eos vero apud quos ortae
but this among foreign nations among those however among whom arisen
 sunt num perpetuo perdurant? Atqui praetura magna olim
they-are surely-not forever do-they-last and-yet the-praetorship a-great once
 potestas nunc inane nomen et senatorii census gravis sarcina; si
power now an-empty name and of-senatorial of-rating a-heavy burden if
 quis populi quondam curasset annonam, magnus habebatur,
anyone of-the-people once had-managed the-corn-supply great he-was-beld
 nunc ea praefectura quid abiectius? Ut enim paulo ante
now that prefecture what more-abject as for a-little before
 diximus, quod nihil habet proprii decoris, opinione utentium
we-said what nothing has of-its-own of-honor by-the-opinion of-those-using
 nunc splendorem accipit nunc amittit. Si igitur reverendos
now splendor receives now loses if then to-be-revered
 facere nequeunt dignitates, si ultro improborum contagione
to-make cannot dignities if of-themselves of-the-wicked by-contagion

sordescunt, si mutatione temporum splendere desinunt, si
they-grow-foul if by-the-change of-times to-shine they-cease if
 gentium aestimatione vilescent, quid est quod in se
of-nations by-the-estimation they-grow-cheap what is which in themselves
 expetendae pulchritudinis habeant, nedum aliis praestent?
of-to-be-sought of-beauty they-have much-less to-others they-afford

METRUM IV · NERO'S CURULE CHAIRS

*Though he decked himself in Tyrian purple and snow-white gems, Nero flourished
 in raging luxury and was hated by everyone. Yet that worthless man once gave
 dishonoring curule chairs to men worthy of reverence. Who then would think
 those happy on whom wretches confer their honors?*

Quamvis se Tyrio superbus ostro
although himself with-Tyrian proud with-purple
 comeret et niveis lapillis,
should-deck and with-snowy with-gems,
 invisus tamen omnibus vigebat
hated still to-all he-flourished
 luxuriae Nero saevientis.
of-luxury Nero of-raging.
 Sed quondam dabat improbus verendis
but once was-giving the-wicked to-the-reverend
 patribus indecores curules.
to-fathers dishonoring curule-chairs.
 Quis illos igitur putet beatos
who those then would-think happy
 quos miseri tribuunt honores?
whom wretched-men bestow honors?

5

Antiquity and the present age are full of kings who exchanged happiness for calamity, and a power that cannot keep itself in being is a poor author of blessedness. A man ringed by a bodyguard, who fears those he frightens, is not powerful; and the friends of kings fare no better — Nero forced Seneca to choose his death and Antoninus threw Papinian to the soldiers' swords.

An vero regna regumque familiaritas efficere potentem valet?
or indeed kingdoms and-of-kings the-friendship to-make powerful is-it-able
 Quidni, quando eorum felicitas perpetuo perdurat? Atqui plena
why-not when of-them the-happiness forever lasts and-yet full
 est exemplorum vetustas, plena etiam praesens aetas, qui
is of-examples antiquity full also the-present age of-those-who
 reges felicitatem calamitate mutauerint. O praeclara potentia
kings happiness for-calamity have-exchanged o splendid power
 quae ne ad conservationem quidem sui satis efficax
which not-even for the-preserving indeed of-itself enough effective
 invenitur! Quod si haec regnorum potestas beatitudinis auctor
is-found but if this of-kingdoms the-power of-happiness the-author
 est, nonne si qua parte defuerit, felicitatem minuat, miseriam
is surely if in-any in-part it-fails happiness does-it-lessen wretchedness
 inportet? Sed quamvis late humana tendantur imperia, plures
does-it-bring but however widely human are-stretched empires more
 necesse est gentes relinqui quibus regum quisque non imperet.
necessary it-is nations to-be-left over-whom of-kings each not rules
 Qua vero parte beatos faciens desinit potestas, hac inpotentia
in-what indeed in-part happy making ceases the-power in-this powerlessness
 subintrat quae miseros facit; hoc igitur modo maiorem regibus
creeps-in which wretched makes in-this then in-way a-greater to-kings
 inesse necesse est miseriae portionem. Expertus sortis suae
to-be-in necessary it-is of-misery a-portion having-tried of-the-lot of-bis

periculorum tyrannus regni metus pendentis supra verticem
of-the-perils a-tyrant of-a-kingdom the-fears of-a-hanging above the-head
 gladii terrore simulavit. Quae est igitur haec potestas quae
of-a-sword by-the-terror he-represented what is then this power which
 sollicitudinum morsus expellere, quae formidinum aculeos vitare
of-anxieties the-bites to-drive-out which of-fears the-stings to-avoid
 nequit? Atqui vellent ipsi vixisse securi, sed nequeunt;
cannot and-yet they-would-wish themselves to-have-lived untroubled but they-cannot
 dehinc de potestate gloriantur. An tu potentem censes
thereafter about power they-boast or you powerful do-you-judge
 quem videas velle quod non possit efficere? Potentem censes
whom you-see to-wish what not he-can to-do powerful do-you-judge
 qui satellite latus ambit, qui quos terret ipse plus metuit,
who with-a-guard the-side surrounds who whom he-frightens himself more fears
 qui ut potens esse videatur, in servientium manu situm est?
who that powerful to-be he-may-seem in of-those-serving the-hand placed is
 Nam quid ego de regum familiaribus disseram, cum regna
for why I about of-kings the-intimates should-I-discourse when kingdoms
 ipsa tantae inbecillitatis plena demonstrem? Quos quidem
themselves of-so-great of-weakness full I-show whom indeed
 regia potestas saepe incolumis saepe autem lapsa prostermit.
royal power often unshaken often however fallen lays-low
 Nero Senecam familiarem praeceptoremque suum ad eligendae
Nero Seneca a-friend and-teacher his to of-choosing
 mortis coegit arbitrium. Papinianum diu inter aulicos potentem
of-death he-forced the-choice Papinianus long among courtiers powerful
 militum gladiis Antoninus obiecit. Atqui uterque potentiae
of-soldiers to-the-swords Antoninus threw and-yet each of-power
 suae renuntiare voluerunt, quorum Seneca opes etiam
of-their-own to-renounce wished of-whom Seneca wealth even
 suas tradere Neroni seque in otium conferre conatus
his-own to-hand-over to-Nero and-himself into leisure to-betake tried

est; sed dum ruituros moles ipsa trahit, neuter quod voluit
be-has but while about-to-fall the-mass itself drags neither what he-wished
 effecit. Quae est igitur ista potentia quam pertimescunt
accomplished what is then that power which dread
 habentes, quam nec cum habere velis tutus sis et cum
those-having which neither when to-have you-wish safe you-are and when
 deponere cupias vitare non possis? An praesidio sunt amici
to-lay-down you-desire to-escape not you-can or for-a-defense are friends
 quos non virtus sed fortuna conciliat? Sed quem felicitas
whom not virtue but fortune wins but whom good-luck
 amicum fecit, infortunium faciet inimicum. Quae vero
a-friend has-made misfortune will-make an-enemy what indeed
 pestis efficacior ad nocendum quam familiaris inimicus?
plague more-effective for harming than a-familiar enemy

METRUM V • RULE YOURSELF FIRST

Whoever wishes to be powerful must tame his own fierce spirits and not submit a neck beaten by lust to shameful reins. Though the land of India tremble at your law and the farthest Thule serve you, not to be able to drive off black cares and put wretched complaints to flight is not power.

Qui se volet esse potentem
who himself will-wish to-be powerful
 animos domet ille feroces
the-spirits let-him-tame he fierce
 nec victa libidine colla
and-not conquered by-lust the-necks
 foedis submittat habenis.
to-foul let-him-bow to-reins.

Etenim licet Indica longe

5

for although Indian far

tellus tua iura tremescat

the-land your laws should-tremble-at

et serviat ultima Thyle,

and should-serve farthest Thule,

tamen atras pellere curas

yet black to-drive-off cares

miserasque fugare querelas

and-wretched to-put-to-flight complaints

non posse potentia non est.

10

not to-be-able power not is.

PROSA VI • GLORY AND NOBLE BIRTH

Glory is often deceptive and shameful, as the tragic poet cried when he said that fame has puffed up the lives of many who were nothing; men praised falsely must blush at their own praises, and a wise man measures his good by his conscience rather than by report. Since there must be nations to which one man's fame cannot reach, the man reckoned glorious is unknown over most of the earth. Nobility is borrowed light, a praise belonging to one's parents, and the only good in it is the obligation not to fall away from their virtue.

Gloria vero quam fallax saepe, quam turpis est! Unde non

glory indeed how deceitful often how shameful is whence not

iniuria tragicus exclamat: ὦ δόξα δόξα μυρίοισι δὴ βροτῶν

wrongly the-tragedian cries o fame fame to-countless indeed of-mortals

οὐδὲν γεγῶσι βίοντος ὠγκώσας μέγαν. Plures enim magnum

nothing being a-life you-have-swelled great many for a-great

saepe nomen falsis vulgi opinionibus abstulerunt; quo

often name by-false of-the-crowd by-opinions have-carried-off than-which

quid turpius excogitari potest? Nam qui falso praedicantur,
what more-shameful to-be-devised can for who falsely are-praised
 suis ipsi necesse est laudibus erubescant. Quae si
at-their-own themselves necessary it-is at-praises should-blush which if
 etiam meritis conquisita sit, quid tamen sapientis adiecerit
even by-merits sought-out be what still of-the-wise would-it-add
 conscientiae qui bonum suum non populari rumore, sed
to-the-conscience who the-good his-own not by-popular by-rumor but
 conscientiae veritate metitur? Quod si hoc ipsum propagasse
of-conscience by-the-truth measures but if this very to-have-spread
 nomen pulchrum videtur, consequens est ut foedum non
a-name fair seems consequent it-is that foul not
 extendisse iudicetur. Sed cum, uti paulo ante disserui, plures
to-have-extended be-judged but since as a-little before I-argued many
 gentes esse necesse sit ad quas unius fama hominis nequeat
nations to-be necessary it-is to which of-one the-fame of-a-man cannot
 pervenire, fit ut quem tu aestimas esse gloriosum, pro
to-come it-happens that whom you reckon to-be glorious for
 maxima parte terrarum videatur inglorius. Inter haec vero
the-greatest part of-lands he-seems inglorious among these indeed
 popularem gratiam ne commemoratione quidem dignam
popular favor not-even of-mention indeed worthy
 puto, quae nec iudicio provenit nec umquam firma perdurat.
I-think which neither by-judgment comes nor ever firm lasts
 Iam vero quam sit inane quam futille nobilitatis nomen,
now indeed how is empty how idle of-nobility the-name
 quis non videat? Quae si ad claritudinem refertur, aliena est.
who not would-see which if to renown is-referred another's it-is
 Videtur namque esse nobilitas quaedam de meritis veniens laus
it-seems for to-be nobility a-certain from merits coming praise
 parentum. Quod si claritudinem praedicatio facit, illi sint clari
of-parents but if renown the-proclaiming makes those be famous

necesse est qui praedicantur. Quare splendidum te, si tuam
 necessary it-is who are-proclaimed wherefore splendid you if your-own
 non habes, aliena claritudo non efficit. Quod si quid est in
 not you-have another's renown not makes but if anything there-is in
 nobilitate bonum, id esse arbitror solum, ut inposita nobilibus
 nobility good that to-be I-judge only that laid-on on-the-noble
 necessitudo videatur ne a maiorum virtute degeneret.
 an-obligation seems that-not from of-ancestors virtue he-should-fall-away

METRUM VI · ONE FATHER OF ALL

Every race of men rises from a like beginning, for there is one father of things and one who supplies all. He gave Phoebus his rays and the moon her horns, gave men to the earth as he gave stars to the sky, and shut in bodies the spirits he had sought from a high seat. Why then make a noise about family and ancestors, when no one is base-born if you look to his origin, unless he cherishes worse things by his vices and abandons his own beginning?

Omne hominum genus in terris simili surgit ab ortu
 every of-men race on lands from-a-like rises from origin
 unus enim rerum pater est, unus cuncta ministrat.
 one for of-things the-father is, one all-things provides.
 Ille dedit Phoebus radios dedit et cornua lunae,
 he gave to-Phoebus rays gave also horns to-the-moon,
 ille homines etiam terris dedit ut sidera caelo,
 he men also to-lands gave as stars to-heaven,
 hic clausit membris animos celsa sede petitos.
 he shut in-limbs spirits from-a-lofty from-seat sought.
 Mortales igitur cunctos edit nobile germen.
 mortals then all brings-forth a-noble seed.

Quid genus et proavos strepitis? Si primordia vestra

why race and forefathers do-you-clamor? if the-beginnings your

auctoremque deum spectes, nullus degener exstat,

and-the-author god you-look-at, no-one degenerate stands,

ni vitiis peiora fovens proprium deserat ortum.

unless with-vices worse-things cherishing his-own he-forsakes origin.

PROSA VII • BODILY PLEASURE

The desire of bodily pleasures is full of anxiety and their fulfillment full of regret, and they bring diseases on the bodies that enjoy them. If pleasures could make men blessed, cattle would be blessed too; and the delight of wife and children is honorable enough, yet someone said all too truly that he had found his sons to be his torturers.

Quid autem de corporis voluptatibus loquar, quarum

what however about of-the-body pleasures should-I-speak of-which

appetentia quidem plena est anxietatis, satietas vero

the-craving indeed full is of-anxiety the-fullness however

poenitentiae? Quantos illae morbos, quam intolerabiles dolores

of-repentance how-great they diseases how unbearable pains

quasi quendam fructum nequitiae fruendum solent referre

as-if a-certain fruit of-wickedness of-those-enjoying are-wont to-bring

corporibus! Quarum motus quid habeat iucunditatis, ignoro.

to-bodies of-which the-motion what has of-pleasantness I-know-not

Tristes vero esse voluptatum exitus, quisquis reminisci

sad however to-be of-pleasures the-endings whoever to-recall

libidinum suarum volet, intelleget. Quae si beatos explicare

of-lusts of-his will-wish will-understand which if happy to-make

possunt, nihil causae est quin pecudes quoque beatae

can nothing of-reason there-is that-not cattle also happy

esse dicantur quarum omnis ad explendam corporalem

to-be be-said of-which all to to-be-filled bodily

lacunam festinat intentio. Honestissima quidem coniugis
the-void hurries the-aim most-honorable indeed of-a-wife
 foret liberorumque iucunditas, sed nimis e natura dictum
would-be and-of-children the-delight but too-much from nature said
 est nescio quem filios invenisse tortorem; quorum quam
it-is I-know-not whom sons to-have-found a-torturer of-whom how
 sit mordax quaecumque condicio, neque alias expertum te
is biting whatever the-condition and-not formerly having-known you
 neque nunc anxium necesse est admonere. In quo Euripidis
and-not now anxious necessary it-is to-warn in which of-Euripides
 mei sententiam probo, qui carentem liberis infortunio dixit
of-my the-judgment I-approve who lacking in-children in-misfortune said
 esse felicem.
to-be happy

METRUM VII • THE BEE'S STING

Every pleasure has this in it: it drives those who enjoy it with goads, and like the flying bees, when it has poured out its welcome honey, it flees and strikes the heart it has stung with a bite that holds too fast.

Habet hoc voluptas omnis,
has this pleasure all,
 stimulis agit fruentes
with-goads it-drives those-enjoying
 apiumque par volantum
and-of-bees like of-flying
 ubi grata mella fudit,
when welcome honey it-has-poured,
 fugit et nimis tenaci
it-flees and too-much with-clinging

ferit icta corda morsu.

it-strikes struck hearts with-a-bite.

PROSA VIII • EACH ROAD LEADS AWAY

Not one of these roads reaches the place it promises. To gather money you must take it from someone, to shine in office you must beg the giver, power exposes you to plots, glory destroys your peace, and pleasure makes you the slave of a body. If men had the eyes of Lynceus, Aristotle says, the body of Alcibiades would look repulsive once its inward parts were seen.

Nihil igitur dubium est quin hae ad beatitudinem viae devia
nothing then doubtful is that-not these to happiness the-ways byways
 quaedam sint nec perducere quemquam eo valeant ad quod
certain are and-not to-lead anyone thither they-avail to which
 se perducturas esse promittunt. Quantis vero implicitae
themselves about-to-lead to-be they-promise with-how-great indeed entangled
 malis sint, brevissime monstrabo. Quid enim? Pecuniamne
with-evils they-are most-briefly I-shall-show what for money-then
 congregare conaberis? Sed eripies habenti. Dignitatibus
to-gather will-you-try but you-will-snatch from-one-having with-dignities
 fulgere velis? Danti supplicabis et qui praeire ceteros
to-shine you-wish to-the-giver you-will-beg and who to-go-before the-rest
 honore cupis, poscendi humilitate vilesces. Potentiamne
in-honor you-desire of-asking by-the-lowliness you-will-grow-cheap power-then
 desideras? Subiectorum insidiis obnoxius periculis subiacebis.
do-you-desire of-subjects to-the-plots liable to-dangers you-will-lie
 Gloriam petas? Sed per aspera quaeque distractus
glory should-you-seek but through rough each-things pulled-apart
 securus esse desistis. Voluptariam vitam degas? Sed quis
untroubled to-be you-cease a-pleasure-loving life should-you-lead but who

non spernat atque abiciat vilissimae fragilissimaeque rei
not would-scorn and would-cast-off of-the-cheapest and-frailtest of-a-thing
 corporis servum? Iam vero qui bona prae se corporis
of-the-body a-slave now indeed who goods before themselves of-the-body
 ferunt, quam exigua, quam fragili possessione nituntur! Num
carry how scanty how frail with-a-possession they-lean surely-not
 enim elephantos mole, tauros robore superare poteritis,
for elephants in-bulk bulls in-strength to-surpass will-you-be-able
 num tigres velocitate praeibitis? Respicite caeli spatium,
surely-not tigers in-swiftness will-you-outstrip look-at of-the-sky the-space
 firmitudinem, celeritatem et aliquando desinite vilia
the-firmness the-swiftness and at-last cease cheap-things
 mirari. Quod quidem caelum non his potius est quam
to-admire which indeed the-sky not for-these rather is than
 sua qua regitur ratione mirandum.
by-its-own by-which it-is-ruled by-reason to-be-wondered-at
 Formae vero nitor ut rapidus est, ut velox et vernalium
of-form indeed the-brightness how swift is how fleet and of-spring
 florum mutabilitate fugacior! Quod si, ut Aristoteles
of-flowers than-the-changefulness more-fleeting but if as Aristotle
 ait, Lynceis oculis homines uterentur, ut eorum visus
says with-Lyncean with-eyes men should-use so-that of-them the-sight
 obstantia penetraret, nonne introspectis visceribus illud
the-obstructing should-pierce surely with-inspected with-entrails that
 Alcibiadis superficie pulcherrimum corpus turpissimum
of-Alcibiades on-the-surface most-beautiful body most-foul
 videretur? Igitur te pulchrum videri non tua natura sed
would-it-seem therefore you fair to-seem not your nature but
 oculorum spectantium reddit infirmitas. Sed aestimate quam
of-the-eyes of-those-looking makes the-weakness but value how
 vultis nimio corporis bona, dum sciatis hoc quodcumque
you-wish at-too-much of-the-body the-goods provided you-know this whatever

miramini triduanæ febris igniculo posse dissolvi! Ex
you-admire of-a-three-day of-a-fever by-a-little-fire to-be-able to-be-dissolved from
 quibus omnibus illud redigere in summam licet, quod hæc
which all that to-bring into a-sum it-is-allowed that these
 quæ nec præstare quæ pollicentur bona possunt nec omnium
which neither to-afford what they-promise goods can nor of-all
 bonorum congregatione perfecta sunt, ea nec ad beatitudinem
of-goods by-the-gathering complete are these neither to happiness
 quasi quidam calles ferunt nec beatos ipsa perficiunt.
as-if certain paths lead nor happy themselves make

METRUM VIII · LOOKING FOR THE GOOD IN THE WRONG PLACE

No one looks for gold on a green tree or picks gems from the vine, and men even know which water is richer in pearls. But where the good they long for lies hidden they are content in their blindness not to know, and they look for what has passed beyond the sky down in the earth: let them gain the false at a heavy cost, and then learn the true goods.

Eheu quæ miseros tramite devios
alas which the-wretched from-the-path straying
 abducit ignorantia!
leads-away ignorance!

Non aurum in viridi quaeritis arbore
not gold on a-green do-you-seek on-a-tree
 nec vite gemmas carpitis,
nor from-a-vine gems do-you-pluck,

5 non altis laqueos montibus abditis
not on-high snares on-mountains do-you-hide
 ut pisce ditetis dapes
that with-fish you-may-enrich feasts

nec vobis capreas si libeat sequi,

nor for-you roe-deer if it-please to-follow,

Tyrrhena captatis vada.

Tyrrhenian do-you-make-for shallows.

Ipsos quin etiam fluctibus abditos

the-very-ones nay even by-waves hidden

norunt recessus aequoris,

they-know the-recesses of-the-sea,

quae gemmis niveis unda feracior

which with-pearls with-snowy the-wave more-fruitful

vel quae rubentis purpurae

or which of-reddening of-purple

nec non quae tenero pisce vel asperis

nor not which with-tender with-fish or with-rough

praestent echinis litora.

should-furnish with-sea-urchins the-shores.

Sed quonam lateat quod cupiunt bonum,

but where lies-bid what they-desire the-good,

nescire caeci sustinent,

not-to-know blind they-endure,

et quod stelliferum trans abiit polum,

and what the-star-bearing beyond has-gone pole,

tellure demersi petunt.

in-the-earth sunk they-seek.

Quid dignum stolidis mentibus inprecer?

what worthy for-dull for-minds should-I-pray?

Opes honores ambiant;

wealth honors let-them-court;

et cum falsa gravi mole paraverint,

and when the-false with-heavy with-toil they-shall-have-won,

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tum vera cognoscant bona.

then the-true let-them-know goods.

PROSA IX · THE FIVE ARE ONE

What is by nature simple and undivided, human error divides. What lacks nothing cannot lack power, what is sufficient and powerful must be worthy of reverence, and what is all three must be renowned and glad — so the five differ in name and not in substance. Whoever pursues one without the rest fails even of that one, and nothing mortal can give the whole.

Hactenus mendacis formam felicitatis ostendisse suffecerit,

thus-far of-lying the-shape of-happiness to-have-shown let-it-suffice

quam si perspicaciter intueris, ordo est deinceps quae

which if keenly you-look-at the-order is next what

sit vera monstrare.” “Atqui video,” inquam, “nec opibus

is true to-show and-yet I-see I-say neither by-riches

sufficientiam nec regnis potentiam nec reverentiam

sufficiency nor by-kingdoms power nor reverence

dignitatibus nec celebritatem gloria nec laetitiam voluptatibus

by-dignities nor fame by-glory nor gladness by-pleasures

posse contingere.” “An etiam causas, cur id ita sit,

to-be-able to-come or also the-causes why that so is

deprehendisti?” “Tenui quidem veluti rimula mihi videor

have-you-grasped by-a-thin indeed as-if by-a-chink to-myself I-seem

intueri, sed ex te apertius cognoscere malim.”

to-look but from you more-openly to-learn I-would-rather

“Atqui promptissima ratio est. Quod enim simplex est

and-yet most-ready the-reason is what for simple is

indivisumque natura, id error humanus separat et a vero

and-undivided by-nature that error human separates and from true

atque perfecto ad falsum imperfectumque traducit. An tu
and perfect to false and-imperfect carries-over or you
 arbitraris quod nihilo indigeat egere potentia?" "Minime,"
do-you-judge what in-nothing lacks to-lack power not-at-all
 inquam. "Recte tu quidem. Nam si quid est quod in
I-say rightly you indeed for if anything there-is which in
 ulla re inbecillioris valentiae sit, in hac praesidio necesse
any in-thing of-a-weaker of-strength is in this of-protection necessary
 est egeat alieno." "Ita est," inquam. "Igitur sufficientiae
it-is it-lacks of-another's so it-is I-say therefore of-sufficiency
 potentiaeque una est eademque natura." "Sic videtur." "Quod
and-of-power one is and-the-same the-nature so it-seems what
 vero huiusmodi sit, spernendumne esse censes an contra
indeed of-this-kind is to-be-scorned-then to-be do-you-judge or on-the-contrary
 rerum omnium veneratione dignissimum?" "At hoc," inquam,
of-things of-all of-veneration most-worthy but this I-say
 "ne dubitari quidem potest." "Addamus igitur sufficientiae
not to-be-doubted even can let-us-add then to-sufficiency
 potentiaeque reverentiam, ut haec tria unum esse iudicemus."
and-to-power reverence so-that these three one to-be we-may-judge
 "Addamus, si quidem vera volumus confiteri." "Quid vero,"
let-us-add if indeed true we-wish to-confess what indeed
 inquit, "obscurumne hoc atque ignobile censes esse an
she-says obscure-then this and ignoble do-you-judge to-be or
 omni celebritate clarissimum? Considera vero, ne quod nihilo
by-all by-fame most-famous consider indeed lest what in-nothing
 indigere, quod potentissimum, quod honore dignissimum esse
to-lack what most-powerful what of-honor most-worthy to-be
 concessum est, egere claritudine quam sibi praestare non
granted is to-lack renown which for-itself to-afford not
 possit atque ob id aliqua ex parte videatur abiectius."
it-could and because-of that in-some from part it-should-seem more-abject

“Non possum,” inquam, “quin hoc uti est ita etiam
not can-I I-say but-that this as it-is so also
 celeberrimum esse confitear.” “Consequens igitur est ut
most-renowned to-be I-should-confess consequent then it-is that
 claritudinem superioribus tribus nihil differre fateamur.”
renown from-the-earlier from-three nothing to-differ we-admit
 “Consequitur,” inquam. “Quod igitur nullius egeat alieni, quod
it-follows I-say what then of-nothing lacks of-another’s what
 suis cuncta viribus possit, quod sit clarum atque reverendum,
by-its-own all-things by-forces can what is famous and to-be-revered
 nonne hoc etiam constat esse laetissimum?” “Sed unde huic,”
surely this also it-is-agreed to-be most-joyful but whence to-this
 inquam, “tali maeror ullus obrepat ne cogitare quidem
I-say to-such sorrow any should-creep-in not-even to-imagine indeed
 possum; quare plenum esse laetitiae, si quidem superiora
can-I wherefore full to-be of-gladness if indeed the-earlier-things
 manebunt, necesse est confiteri.” “Atqui illud quoque per
shall-stand necessary it-is to-confess and-yet that also through
 eadem necessarium est sufficientiae, potentiae, claritudinis,
the-same necessary it-is of-sufficiency of-power of-renown
 reverentiae, iucunditatis nomina quidem esse diversa, nullo
of-reverence of-delight the-names indeed to-be different in-no
 modo vero discrepare substantiam.” “Necesse est,” inquam.
way however to-differ in-substance necessary it-is I-say
 “Hoc igitur quod est unum simplexque natura, pravitas humana
this then which is one and-simple by-nature crookedness human
 dispertit et dum rei quae partibus caret partem conatur
divides and while of-a-thing which parts lacks a-part it-tries
 adipisci, nec portionem quae nulla est nec ipsam quam minime
to-gain neither the-portion which none is nor itself which not-at-all
 affectat adsequitur.” “Quonam,” inquam, “modo?” “Qui divitias,”
it-aims-at it-attains in-what I-say way who riches

inquit, "petit penuriae fuga, de potentia nihil laborat, vilis
she-says seeks of-want by-the-flight about power nothing he-labors cheap
 obscurusque esse mavult, multas etiam sibi naturales quoque
and-obscure to-be he-prefers many even for-himself natural also
 subtrahit voluptates, ne pecuniam quam paravit amittat.
he-withdraws pleasures lest the-money which he-has-gained he-lose
 Sed hoc modo ne sufficientia quidem contingit ei quem
but in-this way not-even sufficiency indeed falls to-him whom
 valentia deserit, quem molestia pungit, quem vilitas abicit,
strength forsakes whom trouble stings whom cheapness casts-down
 quem recondit obscuritas. Qui vero solum posse desiderat,
whom hides obscurity who however only to-be-able desires
 profligat opes, despicit voluptates honoremque potentia carentem
squanders wealth despises pleasures and-honor power lacking
 gloriam quoque nihili pendit. Sed hunc quoque quam
glory also of-nothing weighs but this-man also how
 multa deficient vides. Fit enim ut aliquando necessariis
many-things fail you-see it-happens for that sometimes necessary-things
 egeat, ut anxietatibus mordeatur cumque haec depellere
he-lacks that by-anxieties he-is-bitten and-since these to-drive-off
 nequeat, etiam id quod maxime petebat potens esse desistat.
he-cannot even that which most he-sought powerful to-be he-ceases
 Similiter ratiocinari de honoribus, gloria, voluptatibus licet.
likewise to-reason about honors glory pleasures it-is-allowed
 Nam cum unumquodque horum idem quod cetera sit, quisquis
for since each-one of-these the-same which the-rest is whoever
 horum aliquid sine ceteris petit, ne illud quidem quod
of-these anything without the-rest seeks not-even that indeed which
 desiderat apprehendit." "Quid igitur?" inquam. "Si qui cuncta
he-desires does-he-grasp what then I-say if anyone all
 simul cupiat adipisci, summam quidem ille beatitudinis
together should-desire to-obtain the-sum indeed be of-happiness

velit. Sed num in his eam reperiet, quae demonstravimus
would-wish but surely-not in these it will-be-find which we-have-shown
 id quod pollicentur non posse conferre?" "Minime," inquam.
that which they-promise not to-be-able to-bestow not-at-all I-say
 "In his igitur quae singula quaedam expetendorum praestare
in these then which single certain of-things-to-be-sought to-afford
 creduntur, beatitudo nullo modo vestiganda est."
are-believed happiness in-no way to-be-tracked is
 "Fateor," inquam, "et hoc nihil dici verius potest."
I-confess I-say and than-this nothing to-be-said truer can
 "Habes igitur," inquit, "et formam falsae felicitatis et
you-have then she-says both the-shape of-false of-happiness and
 causas. Deflecte nunc in adversum mentis intuitum; ibi
the-causes turn now into the-opposite of-the-mind the-gaze there
 enim veram quam promisimus statim videbis." "Atqui haec,"
for the-true which we-promised at-once you-will-see and-yet this
 inquam, "vel caeco perspicua est eamque tu paulo ante
I-say even to-a-blind-man clear is and-it you a-little before
 monstrasti, dum falsae causas aperire conaris. Nam nisi
have-shown while of-the-false the-causes to-open you-try for unless
 fallor ea vera est et perfecta felicitas quae sufficientem,
I-am-wrong that true is and complete happiness which sufficient
 potentem, reverendum, celebrem laetumque perficiat. Atque
powerful to-be-revered renowned and-joyful makes and
 ut me interius animadvertisse cognoscas, quae unum
so-that me more-inwardly to-have-marked you-may-know which one
 horum, quoniam idem cuncta sunt, veraciter praestare potest
of-these since the-same all are truly to-afford can
 hanc esse plenam beatitudinem sine ambiguitate cognosco."
this to-be full happiness without ambiguity I-know
 "O te alumne hac opinione felicem, si quidem hoc,"
o you o-nursling in-this in-opinion happy if indeed this

inquit, "adieciris..." "Quidnam?" inquam. "Essene aliquid
she-says you-shall-have-added what-then I-say is-there anything
 in his mortalibus caducisque rebus putas quod huiusmodi
in these mortal and-perishable things do-you-think which of-this-kind
 statum possit afferre?" "Minime," inquam, "puto idque a
a-state could to-bring not-at-all I-say I-think and-that by
 te, nihil ut amplius desideretur, ostensum est." "Haec
you nothing so-that more should-be-desired shown has-been these
 igitur vel images veri boni vel imperfecta quaedam bona
then either images of-true of-good or imperfect certain goods
 dare mortalibus videntur, verum autem atque perfectum
to-give to-mortals seem the-true however and complete
 bonum conferre non possunt."

good to-bestow not they-can
 "Assentior," inquam. "Quoniam igitur agnovisti quae
I-assent I-say since then you-have-recognized which
 vera illa sit, quae autem beatitudinem mentiantur, nunc
true that is and-which however happiness falsely-claim now
 superest ut unde veram hanc petere possis agnoscas."
it-remains that whence the-true this to-seek you-may-be-able you-should-learn
 "Id quidem," inquam, "iam dudum vehementer exspecto."

that indeed I-say now long eagerly I-await
 "Sed cum, ut in Timaeo Platoni," inquit, "nostro placet, in
but since as in the-Timaeus to-Plato she-says to-our it-pleases in
 minimis quoque rebus divinum praesidium debeat implorari,
the-least also things divine help ought to-be-implored
 quid nunc faciendum censes, ut illius summi boni
what now to-be-done do-you-judge that of-that of-the-highest of-good
 sedem reperire mereamur?" "Invocandum," inquam, "rerum
the-seat to-find we-may-deserve to-be-invoked I-say of-things

omnium patrem, quo praetermisso nullum rite fundatur
of-all the-father whom passed-over no rightly is-founded
 exordium.” “Recte,” inquit, “ac simul ita modulata est.
beginning rightly she-says and at-once so she-sang has

METRUM IX • THE PRAYER TO THE MAKER

He addresses the ruler who governs the world by everlasting reason, who bids time go forth from eternity and, himself unmoved, makes all things move. No external cause drove him to shape the work of flowing matter, but the indwelling form of the highest good; and the prayer asks the father to let the mind climb to that seat and fix its sight on him, who is the beginning, the guide, the path, and the end.

O qui perpetua mundum ratione gubernas
o who with-everlasting the-world with-reason you-govern
 terrarum caelique sator qui tempus ab aevo
of-lands and-of-heaven the-sower who time from eternity
 ire iubes stabilisque manens das cuncta moveri,
to-go you-bid and-steadfast remaining you-grant all-things to-be-moved,
 quem non externae pepulerunt fingere causae
whom not outward drove to-shape causes

- 5 materiae fluitantis opus, verum insita summi
of-matter of-flowing the-work, but implanted of-the-highest
 forma boni livore carens, tu cuncta superno
the-form of-good envy lacking, you all-things from-a-heavenly
 ducis ab exemplo, pulchrum pulcherrimus ipse
you-draw from pattern, the-fair most-fair yourself
 mundum mente gerens similique in imagine formans
a-world in-mind bearing and-in-a-like in image shaping
 perfectasque iubens perfectum absolvere partes.
and-perfect bidding the-perfect to-complete parts.

Tu numeris elementa ligas ut frigora flammis

you with-numbers the-elements you-bind so-that cold with-flames

arida convenient liquidis, ne purior ignis

dry may-agree with-liquid, lest too-pure fire

evolet aut mersas deducant pondera terras.

should-fly-off or sunken should-draw-down weights lands.

Tu triplicis mediam naturae cuncta moventem

you of-a-threefold the-middle of-nature all-things moving

conectens animam per consona membra resolvis.

binding the-soul through harmonious limbs you-unfold.

Quae cum secta duos motum glomeravit in orbes,

whicb when cut two motion has-gathered into circles,

in semet reditura meat mentemque profundam

into itself about-to-return it-moves and-the-mind deep

circuit et simili convertit imagine caelum.

it-circles and in-a-like it-turns in-image the-sky.

Tu causis animas paribus vitasque minores

you by-causes souls by-equal and-lives lesser

provehis et levibus sublimes curribus aptans

you-bring-forth and to-light aloft to-chariots fitting

in caelum terramque seris quas lege benigna

into heaven and-earth you-sow whicb by-a-law kindly

ad te conversas reduci facis igne reverti.

to you turned by-returning you-make by-fire to-come-back.

Da pater augustam menti conscendere sedem,

grant father the-august for-the-mind to-climb seat,

da fontem lustrare boni, da luce reperta

grant the-fount to-survey of-good, grant with-light found

in te conspicuos animi defigere visus.

on you clear of-the-mind to-fix the-gaze.

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25 Dissice terrenae nebulas et pondera molis
scatter of-earthly the-mists and the-weights of-the-mass
 atque tuo splendore mica! Tu namque serenum,
and with-your with-splendor shine! you for the-clear-sky,
 tu requies tranquilla piis, te cernere finis,
you rest calm to-the-holy, you to-behold the-end,
 principium, vector, dux, semita, terminus idem.
the-beginning, the-bearer, the-guide, the-path, the-bound the-same.

PROSA X • GOD IS HAPPINESS ITSELF

Whatever is called imperfect is so called by falling short of something perfect, so the imperfect happiness already shown proves there is a perfect one. God is perfectly good, so God and happiness are the same, and by getting divinity men become gods: God is one by nature, but gods may be many by participation. The goods are not limbs of happiness but are all referred to the good, and God's substance lies in the good itself.

Quoniam igitur quae sit imperfecti, quae etiam perfecti boni
since then what is of-imperfect what also of-perfect of-good
 forma vidisti, nunc demonstrandum reor quonam haec
the-shape you-have-seen now to-be-shown I-think where this
 felicitatis perfectio constituta sit. In quo illud primum arbitror
of-happiness the-perfection set is in which that first I-judge
 inquirendum, an aliquod huiusmodi bonum quale paulo
to-be-asked whether any of-this-kind good such-as a-little
 ante definisti in rerum natura possit exsistere, ne nos praeter
before you-defined in of-things nature can to-exist lest us beyond
 rei subiectae veritatem cassa cogitationis imago decipiat.
of-the-thing of-underlying the-truth an-empty of-thought image should-deceive
 Sed quin exsistat sitque hoc veluti quidam omnium fons
but that-not it-exists and-is this as-if a-certain of-all a-fount

bonorum negari nequit. Omne enim quod imperfectum esse
of-goods to-be-denied cannot everything for which imperfect to-be
 dicitur, id inminutione perfecti imperfectum esse perhibetur.
is-said that by-the-lessening of-the-perfect imperfect to-be is-declared
 Quo fit, ut si in quolibet genere imperfectum quid
whence it-comes that if in any in-kind imperfect anything
 esse videatur, in eo perfectum quoque aliquid esse necesse
to-be seems in it perfect also something to-be necessary
 sit. Etenim perfectione sublata, unde illud quod imperfectum
is for with-perfection taken-away whence that which imperfect
 perhibetur exstiterit ne fingi quidem potest. Neque
is-called could-have-arisen not to-be-imagined even can and-not
 enim ab deminutis inconsummatisque natura rerum coepit
for from lessened and-unfinished the-nature of-things began
 exordium, sed ab integris absolutisque procedens in haec
its-start but from whole and-complete proceeding into these
 extrema atque effeta dilabitur. Quod si, uti paulo ante
last and worn-out it-slips-down but if as a-little before
 monstravimus, est quaedam boni fragilis imperfecta felicitas,
we-showed there-is a-certain of-good frail imperfect happiness
 esse aliquam solidam perfectamque non potest dubitari.”
to-be some solid and-perfect not can to-be-doubted
 “Firmissime,” inquam, “verissimeque conclusum est.” “Quo
most-firmly I-say and-most-truly concluded it-is where
 vero,” inquit, “habitetur, ita considera. Deum rerum omnium
however she-says it-dwells thus consider god of-things of-all
 principem bonum esse communis humanorum conceptio probat
the-chief good to-be the-common of-human the-conception proves
 animorum. Nam cum nihil deo melius excogitari queat, id
of-minds for since nothing than-god better to-be-conceived can that
 quo melius nihil est bonum esse quis dubitet? Ita vero
than-which better nothing is good to-be who would-doubt so indeed

bonum esse deum ratio demonstrat, ut perfectum quoque in
good to-be god reason shows that perfect also in
 eo bonum esse vincat. Nam ni tale sit, rerum omnium
him good to-be it-proves for unless such be-be of-things of-all
 princeps esse non poterit. Erit enim eo praestantius
the-chief to-be not he-will-be-able there-will-be for than-him more-excellent
 aliquid perfectum possidens bonum, quod hoc prius atque
something perfect possessing good which than-this earlier and
 antiquius esse videatur; omnia namque perfecta minus integris
older to-be would-seem all-things for perfect less than-whole
 priora esse claruerunt. Quare ne in infinitum ratio
earlier to-be have-been-shown wherefore lest into the-infinite the-reasoning
 prodeat, confitendum est summum deum summi perfectique
go-on to-be-confessed it-is the-highest god of-the-highest and-perfect
 boni esse plenissimum. Sed perfectum bonum veram esse
of-good to-be most-full but perfect good the-true to-be
 beatitudinem constituimus; veram igitur beatitudinem in
happiness we-established the-true then happiness in
 summo deo sitam esse necesse est." "Accipio," inquam, "nec
the-highest god set to-be necessary it-is I-accept I-say and-not
 est quod contradici ullo modo queat." "Sed quaeso," inquit,
there-is what to-be-gainsaid in-any in-way could but I-beg she-says
 "te vide quam id sancte atque inviolabiliter probes quod
you see how that reverently and inviolably you-prove that
 boni summi summum deum diximus esse plenissimum."
of-good of-the-highest the-highest god we-said to-be most-full
 "Quonam," inquam, "modo?" "Ne hunc rerum omnium
in-what I-say way do-not this of-things of-all
 patrem illud summum bonum quo plenus esse perhibetur
the-father that highest good with-which full to-be he-is-said
 vel extrinsecus accepisse vel ita naturaliter habere
either from-outside to-have-received or so naturally to-have

praesumas, quasi habentis dei habitaeque beatitudinis
suppose as-if of-the-having of-god and-of-the-held of-happiness
 diversam cogites esse substantiam. Nam si extrinsecus
a-different you-should-think to-be substance for if from-outside
 acceptum putes, praestantius id quod dederit ab eo quod
received you-think more-excellent that which has-given than that which
 acceperit existimare possis. Sed hunc esse rerum omnium
has-received to-judge you-could but him to-be of-things of-all
 praecellentissimum dignissime confitemur. Quod si natura
most-surpassing most-worthily we-confess but if by-nature
 quidem inest, sed est ratione diversum, cum de rerum
indeed it-is-in but it-is in-reason different since about of-things
 principe loquamur deo,ingat qui potest: quis haec diversa
the-chief we-speak god let-him-imagine who can who these different
 coniunxerit? Postremo quod a qualibet re diversum
has-joined lastly what from any from-thing different
 est, id non est illud a quo intellegitur esse diversum.
is that not is that from which it-is-understood to-be different
 Quare quod a summo bono diversum est sui natura, id
wherefore what from the-highest good different is of-itself by-nature that
 summum bonum non est— quod nefas est de eo cogitare
the-highest good not is which impious it-is about him to-think
 quo nihil constat esse praestantius. Omnino enim nullius
than-whom nothing it-is-agreed to-be more-excellent altogether for of-no
 rei natura suo principio melior poterit exsistere,
of-thing the-nature than-its-own than-beginning better will-be-able to-exist
 quare quod omnium principium sit, id etiam sui substantia
wherefore what of-all the-beginning is that also of-itself in-substance
 summum esse bonum verissima ratione concluderim.”
the-highest to-be good with-most-true with-reason I-would-conclude

“Rectissime,” inquam. “Sed summum bonum beatitudinem
most-rightly I-say but the-highest good happiness
 esse concessum est.” “Ita est,” inquam. “Igitur,” inquit,
to-be granted it-is so it-is I-say therefore she-says
 “deum esse ipsam beatitudinem necesse est confiteri.” “Nec
god to-be the-very happiness necessary it-is to-confess and-not
 propositis,” inquam, “prioribus refragari queo et illis
to-the-set-forth I-say to-the-earlier to-object can-I and to-those
 hoc inlatum consequens esse perspicio.” “Respice,” inquit,
this brought consequent to-be I-perceive look-back she-says
 “an hinc quoque idem firmitus approbetur, quod duo
whether from-here also the-same more-firmly is-proved that two
 summa bona quae a se diversa sint esse non possunt.
highest goods which from themselves different are to-be not can
 Etenim quae discrepant bona, non esse alterum quod
for those-which disagree goods not to-be the-one which
 sit alterum liquet; quare neutrum poterit esse perfectum,
is the-other it-is-clear wherefore neither will-be-able to-be perfect
 cum alterutri alterum deest. Sed quod perfectum non sit,
since to-either the-other is-lacking but what perfect not is
 id summum non esse manifestum est; nullo modo igitur
that highest not to-be plain it-is in-no way then
 quae summa sunt bona ea possunt esse diversa. Atqui et
which highest are goods they can to-be different and-yet both
 beatitudinem et deum summum bonum esse collegimus;
happiness and god the-highest good to-be we-have-gathered
 quare ipsam necesse est summam esse beatitudinem quae
wherefore the-very necessary it-is the-highest to-be happiness which
 sit summa divinitas.” “Nihil,” inquam, “nec reapse verius nec
is the-highest divinity nothing I-say either in-fact truer or
 ratiocinatione firmitus nec deo dignius concludi potest.”
by-reasoning firmer or of-god worthier to-be-concluded can

“Super haec,” inquit, “igitur veluti geometrae solent
above these she-says then as geometers are-wont
 demonstratis propositis aliquid inferre quae porismata ipsi
with-proved with-propositions something to-add which porisms themselves
 vocant, ita ego quoque tibi veluti corollarium dabo. Nam
call so I too for-you as-it-were a-corollary shall-give for
 quoniam beatitudinis adeptione fiunt homines beati, beatitudo
since of-happiness by-the-obtaining become men happy happiness
 vero est ipsa divinitas, divinitatis adeptione beatos fieri
however is the-very divinity of-divinity by-the-obtaining happy to-become
 manifestum est: sed uti iustitiae adeptione iusti, sapientiae
plain it-is but as of-justice by-the-obtaining just of-wisdom
 sapientes fiunt, ita divinitatem adeptos deos fieri simili
wise become so divinity having-obtained gods to-become by-a-like
 ratione necesse est. Omnis igitur beatus deus, sed natura
by-reasoning necessary it-is every then happy-man a-god but by-nature
 quidem unus; participatione vero nihil prohibet esse quam
indeed one by-participation however nothing forbids to-be as
 plurimos.” “Et pulchrum,” inquam, “hoc atque pretiosum,
very-many and fair I-say this and precious
 sive porisma sive corollarium vocari mavis.” “Atqui hoc
whether a-porism or a-corollary to-be-called you-prefer and-yet than-this
 quoque pulchrius nihil est, quod his annectendum esse ratio
also fairer nothing is what to-these to-be-attached to-be reason
 persuadet.” “Quid?” inquam. “Cum multa,” inquit, “beatitudo
persuades what I-say since many she-says happiness
 continere videatur, utrumne haec omnia unum veluti corpus
to-contain seems whether these all one as-it-were a-body
 beatitudinis quadam partium varietate coniungant an sit
of-happiness by-a-certain of-parts by-variety join or is-there
 eorum aliquid quod beatitudinis substantiam compleat, ad
of-them something which of-happiness the-substance fills-out to

hoc vero cetera referantur?" "Vellem," inquam, "id ipsarum
this however the-rest are-referred I-would-wish I-say that of-the-very
 rerum commemoratione patefaceres."

of-things by-the-mention you-would-open

"Nonne," inquit, "beatitudinem bonum esse censem?" "Ac
surely she-says happiness a-good to-be do-we-judge and
 summum quidem," inquam. "Addas," inquit, "hoc omnibus
the-highest indeed I-say you-may-add she-says this to-all
 licet. Nam eadem sufficientia summa est, eadem summa

it-is-allowed for the-same sufficiency the-highest is the-same the-highest
 potentia, reverentia quoque, claritas ac voluptas beatitudo esse
power reverence also renown and pleasure happiness to-be

iudicatur. Quid igitur? Haecine omnia bonum— sufficientia
is-judged what then are-these all a-good sufficiency

potentia ceteraque— veluti quaedam beatitudinis membra
power and-the-rest as-it-were certain of-happiness the-limbs

sunt an ad bonum veluti ad verticem cuncta referuntur?"
are or to the-good as-it-were to a-summit all are-referred

"Intellego," inquam, "quid investigandum proponas, sed quid
I-understand I-say what to-be-investigated you-propose but what
 constituas audire desidero." "Cuius discretionem rei sic

you-would-settle to-bear I-desire of-which the-distinguishing of-the-matter thus
 accipe. Si haec omnia beatitudinis membra forent, a se

take if these all of-happiness the-limbs were from themselves
 quoque invicem discreparent. Haec est enim partium natura

also in-turn they-would-differ this is for of-parts the-nature
 ut unum corpus diversa componant. Atqui haec omnia idem

that one body the-different compose and-yet these all the-same
 esse monstrata sunt; minime igitur membra sunt. Alioquin ex

to-be shown have-been not-at-all then limbs are otherwise from
 uno membro beatitudo videbitur esse coniuncta— quod fieri

one a-limb happiness will-seem to-be joined which to-happen

nequit." "Id quidem," inquam, "dubium non est, sed id quod
cannot that indeed I-say doubtful not is but that which
 restat exspecto." "Ad bonum vero cetera referri palam est.
remains I-await to the-good however the-rest to-be-referred clear it-is
 Idcirco enim sufficientia petitur quoniam bonum esse iudicatur,
therefore for sufficiency is-sought since a-good to-be it-is-judged
 idcirco potentia quoniam id quoque esse creditur bonum;
therefore power since that also to-be is-believed good
 idem de reverentia, claritudine, iucunditate coniectare licet.
the-same about reverence renown delight to-guess it-is-allowed
 Omnium igitur expetendorum summa atque causa bonum est.
of-all then of-things-to-be-sought the-sum and the-cause the-good is
 Quod enim neque re neque similitudine ullum in se retinet
what for neither in-fact nor in-likeness any in itself keeps
 bonum, id expeti nullo modo potest. Contraque etiam
good that to-be-sought in-no way can and-on-the-contrary also
 quae natura bona non sunt, tamen si esse videantur, quasi vere
which by-nature good not are yet if to-be they-seem as-if truly
 bona sint appetuntur. Quo fit uti summa, cardo atque
good they-are they-are-sought whence it-comes that the-sum the-thing and
 causa expetendorum omnium bonitas esse iure credatur.
the-cause of-things-to-be-sought of-all goodness to-be with-right is-believed
 Cuius vero causa quid expetitur, id maxime videtur
of-which however for-the-sake anything is-sought that most seems
 optari, veluti si salutis causa quispiam velit equitare,
to-be-wished just-as if of-health for-the-sake someone should-wish to-ride
 non tam equitandi motum desiderat quam salutis effectum.
not so-much of-riding the-motion does-he-desire as of-health the-effect
 Cum igitur omnia boni gratia petantur, non illa potius quam
since then all-things of-good for-the-sake are-sought not those rather than
 bonum ipsum desideratur ab omnibus. Sed propter quod cetera
the-good itself is-desired by all but because-of what the-rest

optantur, beatitudinem esse concessimus; quare sic quoque
are-wished happiness to-be we-have-granted wherefore thus also
sola quaeritur beatitudo. Ex quo liquido apparet ipsius boni
alone is-sought happiness from which clearly it-appears of-the-very of-good
et beatitudinis unam atque eandem esse substantiam.” “Nihil
and of-happiness one and the-same to-be the-substance nothing
video cur dissentire quispiam possit.” “Sed deum veramque
I-see why to-disagree anyone could but god and-true
beatitudinem unum atque idem esse monstravimus.” “Ita,”
happiness one and the-same to-be we-have-shown so
inquam. “Securo igitur concludere licet dei quoque in
I-say untroubled then to-conclude it-is-allowed of-god also in
ipso bono nec usquam alio sitam esse substantiam.
the-very good and-not anywhere else set to-be the-substance

METRUM X · THE ONE REFUGE

*Come here, all you captives whom earthly desire binds with wicked chains, for here
is rest from labors and the one open refuge for the wretched. Nothing the Tagus
gives from its golden sands, or the Indus mixing green stones with white, can clear
the sight; they only bury blind minds deeper in their own darkness. All that pleases
and stirs minds, earth has nourished in its lowest caverns; whoever can mark the
light by which the sky is governed will say the rays of Phoebus are not bright.*

Huc omnes pariter venite capti
hither all alike come captives
quos fallax ligat improbis catenis
whom deceitful binds with-wicked with-chains
terrenas habitans libido mentes,
earthly dwelling lust the-minds,
haec erit vobis requies laborum,
this will-be for-you the-rest of-toils,

hic portus placida manens quiete,

this the-harbor calm remaining in-quiet,

hoc patens unum miseris asylum.

this the-open one for-the-wretched refuge.

Non quidquid Tagus aureis harenis

not whatever Tagus with-golden with-sands

donat aut Hermus rutilante ripa

gives or Hermus with-a-reddening with-bank

aut Indus calido propinquus orbi

or Indus to-the-hot near to-the-world

candidis miscens virides lapillos,

with-white mingling green pebbles,

inlustrent aciem magisque caecos

should-light-up the-sight and-more the-blind

in suas condunt animos tenebras.

into their-own they-plunge minds shadows.

Hoc quidquid placet excitatque mentes,

this whatever pleases and-stirs minds,

infimis tellus aluit cavernis;

in-the-lowest the-earth has-fed in-caverns;

splendor quo regitur vigetque caelum,

the-splendor by-which is-ruled and-thrives the-sky,

vitat obscuras animae ruinas.

shuns the-dark of-the-soul the-ruins.

Hanc quisquis poterit notare lucem,

this whoever shall-be-able to-mark light,

candidos Phoebi radios negabit."

white of-Phoebus rays he-will-deny."

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The goods men pursue become good when gathered into one, so they are good by getting unity; and since everything good is good by sharing in the good, the one and the good must be the same. Everything lasts as long as it is one, an animal while soul and body hold together, and animals, plants, and even stones strive by natural intention, not by will, to remain; so all things desire unity, and therefore the good, which is the end of all things.

“Adsentior,” inquam, “cuncta enim firmissimis nexa rationibus
I-assent I-say all-things for on-most-firm knit on-reasons
 constant.” Tum illa, “Quanti,” inquit, “aestimabis, si bonum
stand then she at-how-much she-says will-you-value if the-good
 ipsum quid sit agnoveris?” “Infinito,” inquam, “si
itself what is you-shall-have-learned at-boundless I-say if
 quidem mihi pariter deum quoque qui bonum est continget
indeed to-me alike god also who the-good is it-will-befall
 agnoscere.” “Atqui hoc verissima,” inquit, “ratione patefaciam,
to-know and-yet this with-most-true she-says with-reason I-shall-open
 maneat modo quae paulo ante conclusa sunt.” “Manebunt.”
let-them-stand only what a-little before concluded have-been they-shall-stand
 “Nonne,” inquit, “monstravimus ea quae appetuntur pluribus
surely she-says have-we-shown those which are-sought by-many
 idcirco vera perfectaue bona non esse quoniam a se
therefore true and-complete goods not to-be since from themselves
 invicem discrepant cumque alteri abesset alterum, plenum
in-turn they-differed and-when to-the-one was-lacking the-other a-full
 absolutumque bonum afferre non posse? Tum autem
and-entire good to-bring not to-be-able then however
 verum bonum fieri cum in unam veluti formam atque
a-true good to-become when into one as-it-were form and
 efficientiam colliguntur, ut quae sufficientia est, eadem sit
effectiveness they-are-gathered so-that what sufficiency is the-same be

potentia, reverentia, claritas atque iucunditas, nisi vero unum
power reverence renown and delight unless indeed one
 atque idem omnia sint, nihil habere quo inter expetenda
and the-same all they-be nothing to-have whereby among things-to-be-sought
 numerentur?" "Demonstratum," inquam "nec dubitari ullo
they-should-be-counted shown I-say and-not to-be-doubted in-any
 modo potest." "Quae igitur cum discrepant minime bona
way it-can which then when they-differ not-at-all goods
 sunt, cum vero unum esse coeperint, bona fiunt;
are when however one to-be they-shall-have-begun goods they-become
 nonne haec ut bona sint, unitatis fieri adeptione
surely these that goods they-be of-unity to-become by-the-obtaining
 contingit?" "Ita," inquam, "videtur." "Sed omne quod bonum
befalls so I-say it-seems but everything which good
 est boni participatione bonum esse concedis an minime?" "Ita
is of-good by-the-sharing good to-be do-you-grant or not-at-all so
 est." "Oportet igitur idem esse unum atque bonum simili
it-is it-behooves then the-same to-be one and good by-a-like
 ratione concedas; eadem namque substantia est eorum
by-reasoning you-should-grant the-same for the-substance is of-those
 quorum naturaliter non est diversus effectus." "Negare," inquam,
of-which naturally not is different the-effect to-deny I-say
 "nequeo." "Nostine igitur," inquit, "omne quod est tam diu
I-cannot do-you-know then she-says everything which is so long
 manere atque subsistere quam diu sit unum, sed interire atque
to-remain and to-subsist as long it-is one but to-perish and
 dissolvi pariter atque unum destiterit?" "Quonam modo?"
to-be-dissolved equally as one it-shall-have-ceased in-what way
 "Ut in animalibus," inquit, "cum in unum coeunt ac permanent
as in animals she-says when into one they-come and remain
 anima corpusque, id animal vocatur; cum vero haec unitas
the-soul and-the-body that an-animal is-called when however this unity

utriusque separatione dissolvitur, interire nec iam esse animal
of-both by-the-separation is-dissolved to-perish and-not now to-be an-animal
 liquet. Ipsum quoque corpus cum in una forma membrorum
it-is-clear the-very also body when in one form of-limbs
 coniunctione permanet, humana visitur species; at si distributae
by-the-joining remains a-human is-seen shape but if divided
 segregataeque partes corporis distraxerint unitatem, desinit
and-separated the-parts of-the-body shall-have-torn-apart the-unity it-ceases
 esse quod fuerat. Eoque modo percurrenti cetera
to-be what it-had-been and-in-that way to-one-running-through the-rest
 procul dubio patebit subsistere unumquodque, dum
far from-doubt it-will-be-plain to-subsist each-thing while
 unum est, cum vero unum esse desinit, interire.”
one it-is when however one to-be it-ceases to-perish
 “Consideranti,” inquam, “mihi plura minime aliud
to-one-considering I-say to-me many-things not-at-all otherwise
 videtur.” “Estne igitur,” inquit, “quod in quantum naturaliter
it-seems is-there then she-says anything which so-far-as naturally
 agat relictæ subsistendi appetentia venire ad intentum
it-acts having-left of-subsisting the-craving to-come to destruction
 corruptionemque desideret?” “Si animalia,” inquam, “considerem
and-decay it-desires if animals I-say I-consider
 quæ habent aliquam volendi nolendique naturam, nihil
which have some of-willing and-of-not-willing nature nothing
 invenio quod nullis extra cogentibus abiciant manendi
I-find which with-none outside with-compelling would-cast-off of-remaining
 intentionem et ad interitum sponte festinent. Omne namque
the-purpose and to ruin of-itself would-hasten every for
 animal tueri salutem laborat, mortem vero perniciemque
animal to-guard safety labors death however and-destruction
 devitat. Sed quid de herbis arboribusque, quid de inanimatis
it-shuns but what about herbs and-trees what about lifeless

omnino consentiam rebus prorsus dubito." "Atqui non est
altogether I-should-hold things utterly I-doubt and-yet not there-is
 quod de hoc quoque possis ambigere, cum herbas atque
why about this also you-could to-waver since herbs and
 arbores intuearis primum sibi convenientibus innasci
trees you-look-at first for-themselves in-fitting to-be-born
 locis, ubi quantum earum natura queat cito exarescere atque
in-places where as-much-as of-them the-nature can quickly to-dry-up and
 interire non possint. Nam aliae quidem campis aliae montibus
to-perish not they-can for some indeed in-plains others on-mountains
 oriuntur, alias ferunt paludes, aliae saxis haerent, aliarum
rise others bear marshes others to-rocks cling of-others
 fecundae sunt steriles harenae, quas si in alia quispiam loca
fruitful are barren sands which if into other anyone places
 transferre conetur, arescant. Sed dat cuique natura quod
to-move should-try they-would-wither but gives to-each nature what
 convenit et ne, dum manere possunt, intereant, elaborat.
suits and lest while to-remain they-can they-perish it-labors
 Quid quod omnes velut in terras ore demerso trahunt
what that all as into lands with-mouth plunged draw
 alimenta radicibus ac per medullas robur corticemque
nourishment with-roots and through the-pith the-strength and-the-bark
 diffundunt? Quid quod mollissimum quidque, sicuti medulla
they-spread what that the-softest each-thing as the-pith
 est, interiore semper sede reconditur, extra vero quadam
is in-an-inner always in-a-seat is-stored outside however by-a-certain
 ligni firmitate, ultimus autem cortex adversum caeli
of-wood by-firmness the-outermost however bark against of-the-sky
 intemperiem quasi mali patiens defensor opponitur? Iam
the-barshness as-if of-evil enduring a-defender is-set-against now
 vero quanta est naturae diligentia, ut cuncta semine
indeed how-great is of-nature the-care that all with-seed

multiplicato propagentur! Quae omnia non modo ad tempus
multiplied be-propagated which all not only for a-time
 manendi verum generatim quoque quasi in perpetuum
of-remaining but by-kind also as-if into perpetuity
 permanendi veluti quasdam machinas esse quis nesciat?
of-remaining as-it-were certain engines to-be who would-not-know
 Ea etiam quae inanimata esse creduntur nonne quod
those also which lifeless to-be are-believed surely what
 suum est quaeque simili ratione desiderant? Cur enim
their-own is each by-a-like by-reasoning do-they-desire why for
 flammas quidem sursum levitas vehit, terras vero deorsum
flames indeed upward lightness bears lands however downward
 pondus deprimit, nisi quod haec singulis loca motionesque
weight presses-down unless because these to-each-thing places and-motions
 conveniunt? Porro autem quod cuique consentaneum est,
suit further however what to-each agreeable is
 id unumquodque conservat, sicuti ea quae sunt inimica
that each-thing preserves just-as those which are hostile
 corrumpunt. Iam vero quae dura sunt ut lapides, adhaerent
destroy now indeed which hard are as stones cling
 tenacissime partibus suis et ne facile dissolvantur resistunt.
most-tenaciously to-parts their-own and lest easily they-be-dissolved they-resist
 Quae vero liquentia ut aer atque aqua, facile quidem
which however liquid as air and water easily indeed
 dividuntibus cedunt, sed cito in ea rursus a quibus
to-those-dividing yield but quickly into those again from which
 sunt abscisa relabuntur, ignis vero omnem refugit
they-have-been cut-off they-slip-back fire however all flees
 sectionem. Neque nunc nos de voluntariis animae cognoscentis
cutting and-not now we about voluntary of-the-soul of-the-knowing
 motibus, sed de naturali intentione tractamus, sicuti est quod
motions but about natural purpose we-treat just-as is that

acceptas escas sine cogitatione transigimus, quod in somno
the-taken food without thought we-put-through that in sleep
 spiritum ducimus nescientes; nam ne in animalibus quidem
breath we-draw not-knowing for not-even in animals indeed
 manendi amor ex animae voluntatibus, verum ex naturae
of-remaining the-love from of-the-soul the-wishes but from of-nature
 principiis venit. Nam saepe mortem cogentibus causis
the-first-principles comes for often death with-compelling with-causes
 quam natura reformidat voluntas amplectitur, contraque
which nature shrinks-from the-will embraces and-on-the-contrary
 illud quo solo mortalium rerum durat diuturnitas gignendi
that by-which alone of-mortal of-things lasts the-continuance of-begetting
 opus, quod natura semper appetit, interdum coercet voluntas.
the-work which nature always seeks sometimes checks the-will
 Adeo haec sui caritas non ex animali motione sed ex
so-far this of-itself the-love not from animal motion but from
 naturali intentione procedit. Dedit enim providentia creatis a
natural purpose proceeds gave for providence to-created by
 se rebus hanc vel maximam manendi causam ut quoad
herself to-things this even the-greatest of-remaining cause that as-long-as
 possunt naturaliter manere desiderant; quare nihil est
they-can naturally to-remain they-desire wherefore nothing there-is
 quod ullo modo queas dubitare cuncta quae sunt appetere
why in-any way you-could to-doubt all-things which are to-seek
 naturaliter constantiam permanendi, devitare perniciem.”
naturally the-constancy of-remaining to-shun destruction
 “Confiteor,” inquam, “nunc me indubitato cernere quae
I-confess I-say now myself undoubtedly to-see what
 dudum incerta videbantur.” “Quod autem,” inquit, “subsistere
lately uncertain seemed what however she-says to-subsist
 ac permanere petit, id unum esse desiderat; hoc enim
and to-remain seeks that one to-be desires this for

sublato ne esse quidem cuiquam permanebit." "Verum est,"
taken-away not-even to-be indeed for-anyone will-remain true it-is
 inquam. "Omnia igitur," inquit, "unum desiderant." Consensi.
I-say all-things then she-says one desire I-agreed
 "Sed unum id ipsum monstravimus esse quod bonum." "Ita
but one that very we-have-shown to-be what good so
 quidem." "Cuncta igitur bonum petunt, quod quidem ita
indeed all then the-good seek which indeed thus
 describas licet ipsum bonum esse quod desideretur ab
you-may-describe it-is-allowed the-very good to-be what is-desired by
 omnibus." "Nihil," inquam, "verius excogitari potest. Nam vel
all nothing I-say truer to-be-conceived can for either
 ad nihil unum cuncta referuntur et uno veluti vertice
to nothing one all-things are-referred and by-one as-it-were by-a-summit
 destituta sine rectore fluitabunt, aut si quid est ad quod
forsaken without a-ruler they-will-drift or if anything there-is to which
 universa festinent, id erit omnium summum bonorum." Et
the-whole hasten that will-be of-all the-highest of-goods and
 illa: "Nimium," inquit, "o alumne laetor, ipsam enim mediae
she exceedingly she-says o nursling I-rejoice the-very for of-the-central
 veritatis notam mente fixisti. Sed in hoc patuit tibi
of-truth the-mark in-mind you-have-fixed but in this has-lain-open to-you
 quod ignorare te paulo ante dicebas." "Quid?" inquam.
what to-be-ignorant you a-little before you-said what I-say
 "Quis esset," inquit, "rerum omnium finis. Is est enim
what was she-says of-things of-all the-end that is for
 profecto, quod desideratur ab omnibus, quod quia bonum esse
surely what is-desired by all which because good to-be
 collegimus, oportet rerum omnium finem bonum esse fateamur.
we-have-gathered it-behooves of-things of-all the-end good to-be we-confess

Whoever searches for truth must turn the light of his inward sight back upon itself and teach his spirit that it holds among its own treasures what it labors for outside. What the black cloud of error hid will then shine clearer than Phoebus, for the body has not driven every light out of the mind. A seed of truth stays within, and teaching fans it awake: why else would men, when asked, judge rightly of their own accord? If Plato's Muse sounds the truth, what each man learns he is remembering.

Quisquis profunda mente vestigat verum

whoever with-a-deep with-mind tracks the-true

cupitque nullis ille deviis falli,

and-wishes by-no he by-byways to-be-deceived,

in se revolvat intimi lucem visus

into himself let-him-roll-back of-the-inmost the-light of-sight

longosque in orbem cogat inflectens motus

and-long into a-circle let-him-force bending motions

animumque doceat quidquid extra molitur

and-the-mind let-him-teach whatever outside it-strives

suis retrusum possidere thesauris.

in-its-own hidden-away to-possess in-treasures.

Dudum quod atra texit erroris nubes

lately what black covered of-error the-cloud

lucebit ipso perspicacius Phoebus.

will-shine than-the-very more-clearly than-Phoebus.

Non omne namque mente depulit lumen

not all for from-the-mind has-driven-out light

obliviosam corpus invehens molem.

forgetful the-body bringing-in the-mass.

Haeret profecto semen introrsum veri

clings surely the-seed within of-truth

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quod excitatur ventilante doctrina.

which is-roused by-the-fanning by-teaching.

Nam cur rogati sponte recta censetis,

for why asked of-yourselves right-things do-you-judge,

ni mersus alto viveret fomes corde?

unless sunk in-the-deep lived the-tinder in-the-heart?

15 Quod si Platonis Musa personat verum,

but if of-Plato the-Muse sings-out the-true,

quod quisque discit immemor recordatur.”

what each learns forgetful he-recalls.”

PROSA XII · THE HELM OF GOODNESS

He now recalls what he had said he did not know: by what helm the world is steered. So contrary a world could not hold together unless one joined what is diverse, and that is what all men call God; since God is the good, he steers all things by the good, and nothing can resist him. When she argues that God cannot do evil and so evil is nothing, he asks whether she is weaving a labyrinth; she answers that she is not playing.

Tum ego: “Platoni,” inquam, “vehementer assentior, nam me

then I to-Plato I-say strongly I-assent for me

horum iam secundo commemoras, primum quod memoriam

of-these now a-second-time you-remind first that the-memory

corporea contagione, dehinc cum maeroris mole pressus

by-bodily by-contagion then when of-grief by-the-mass pressed

amisi.” Tum illa: “Si priora,” inquit, “concessa respicias, ne

I-lost then she if the-earlier she-says granted you-look-back not

illud quidem longius aberit quin recorderis quod te dudum

that indeed further will-be-off but-that you-recall what you lately

nescire confessus es.” “Quid?” inquam. “Quibus,” ait

not-to-know having-confessed you-are what I-say by-what says

illa, "gubernaculis mundus regatur." "Memini," inquam, "me
she by-helms the-world is-ruled I-remember I-say myself
 inscitiam meam fuisse confessum, sed quid afferas, licet iam
ignorance my to-have confessed but what you-bring although now
 prospiciam, planius tamen ex te audire desidero." "Mundum,"
I-foresee more-plainly still from you to-bear I-desire the-world
 inquit, "hunc deo regi paulo ante minime dubitandum
she-says this by-god to-be-ruled a-little before least to-be-doubted
 putabas." "Ne nunc quidem arbitror," inquam, "nec
you-thought not-even now indeed I-judge I-say and-not
 umquam dubitandum putabo quibusque in hoc rationibus
ever to-be-doubted I-shall-think and-by-what in this by-reasons
 accedam breviter exponam. Mundus hic ex tam diversis
I-come briefly I-shall-set-out the-world this from so different
 contrariisque partibus in unam formam minime convenisset,
and-contrary parts into one form least would-have-come
 nisi unus esset qui tam diversa coniungeret. Coniuncta vero
unless one there-were who so different should-join the-joined however
 naturarum ipsa diversitas invicem discors dissociaret atque
of-natures the-very diversity in-turn discordant would-sunder and
 divelleret, nisi unus esset qui quod nexuit contineret.
would-tear-apart unless one there-were who what be-knit should-hold
 Non tam vero certus naturae ordo procederet nec
not so indeed a-fixed of-nature order would-go-on and-not
 tam dispositos motus locis, temporibus, efficientia, spatiis,
so ordered motions in-places in-times in-effects in-spaces
 qualitativis explicarent, nisi unus esset qui has mutationum
in-qualities would-they-unfold unless one there-were who these of-changes
 varietates manens ipse disponeret. Hoc quidquid est quo
the-varieties remaining himself should-order this whatever it-is by-which
 condita manent atque agitantur, usitato cunctis vocabulo
the-founded remain and are-driven with-the-usual to-all with-the-word

deum nomino." Tum illa: "Cum haec," inquit, "ita sentias,
god I-name then she since these she-says so you-feel
 parvam mihi restare operam puto ut felicitatis compos
a-small for-me to-remain task I-think that of-happiness master
 patriam sospes revisas. Sed quae proposuimus
the-fatherland safe you-should-see-again but what we-set-forth
 intueamur. Nonne in beatitudine sufficientiam numeravimus
let-us-look-at surely among happiness sufficiency did-we-count
 deumque beatitudinem ipsam esse consensimus?" "Ita quidem."
and-god happiness itself to-be we-agreed so indeed
 "Et ad mundum igitur," inquit, "regendum nullis extrinsecus
and to the-world then she-says to-be-ruled by-no from-outside
 adminiculis indigebit; alioquin si quo egeat, plenam
by-supports will-be-need otherwise if in-anything he-should-lack a-full
 sufficientiam non habebit." "Id," inquam, "ita est necessarium."
sufficiency not he-will-have that I-say so is necessary
 "Per se igitur solum cuncta disponit." "Negari," inquam,
through himself then alone all-things he-orders to-be-denied I-say
 "nequit." "Atqui deus ipsum bonum esse monstratus est."
it-cannot and-yet god the-very good to-be shown has-been
 "Memini," inquam. "Per bonum igitur cuncta disponit, si
I-remember I-say through the-good then all-things he-orders if
 quidem per se regit omnia quem bonum esse consensimus
indeed through himself he-rules all which good to-be we-agreed
 et hic est veluti quidam clavus atque gubernaculum quo
and this is as-it-were a-certain rudder and helm by-which
 mundana machina stabilis atque incorrupta servatur."
the-world's frame steady and uncorrupted is-kept
 "Vehementer assentior," inquam, "et id te paulo ante dicturam
strongly I-assent I-say and that you a-little before about-to-say
 tenui licet suspicione prospexi." "Credo," inquit, "iam enim
by-a-thin though by-suspicion I-foresaw I-believe she-says now for

ut arbitror vigilantius ad cernenda vera oculos deducis.
as I-think more-watchfully to to-be-discerned true-things the-eyes you-bring
 Sed quod dicam non minus ad contuendum patet.” “Quid?”
but what I-shall-say not less to to-be-viewed lies-open what
 inquam. “Cum deus,” inquit, “omnia bonitatis clavo
I-say when god she-says all-things of-goodness by-the-rudder
 gubernare iure credatur eademque omnia sicuti docui
to-steer with-right is-believed and-the-same all just-as I-have-taught
 ad bonum naturali intentione festinent, num dubitari
to the-good by-natural by-purpose hasten surely-not to-be-doubted
 potest quin voluntaria regantur seque ad disponentis
can-it but-that willingly they-are-ruled and-themselves to of-the-one-ordering
 nutum veluti convenientia contemperataque rectori sponte
the-nod as-it-were fitting and-attuned to-the-ruler of-themselves
 convertant?” “Ita,” inquam, “necesse est; nec beatum
they-turn so I-say necessary it-is and-not a-happy
 regimen esse videretur, si quidem detrectantium iugum foret,
rule to-be it-would-seem if indeed of-those-refusing a-yoke it-were
 non obtemperantium salus.” “Nihil est igitur quod naturam
not of-those-obeying a-safety nothing there-is then which nature
 servans deo contraire conetur.” “Nihil,” inquam. “Quod
keeping against-god to-go should-try nothing I-say but
 si conetur,” ait, “num tandem proficiet quidquam, adversus
if it-should-try says-she surely-not at-last will-it-gain anything against
 eum quem iure beatitudinis potentissimum esse concessimus?”
him whom by-right of-happiness most-powerful to-be we-have-granted
 “Prorsus,” inquam, “nihil valeret.” “Non est igitur aliquid
utterly I-say nothing would-it-avail not is then anything
 quod summo huic bono vel velit vel possit obsistere.”
which to-the-highest to-this to-good either would-wish or could to-stand-against

“Non,” inquam, “arbitror.” “Est igitur summum,” inquit, “bonum
not I-say I-judge it-is then the-highest she-says good
 quod regit cuncta fortiter suaviterque disponit.” Tum ego:
which rules all-things strongly and-sweetly it-orders then I
 “Quam,” inquam, “me non modo ea quae conclusa est summa
how I-say me not only that which concluded is the-sum
 rationum, verum multo magis haec ipsa quibus uteris verba
of-the-reasonings but much more these very which you-use words
 delectant, ut tandem aliquando stultitiam magna lacerantem
delight that at-last some-time folly great-things tearing-apart
 sui pudeat.” “Accepisti,” inquit, “in fabulis lacescentes
of-itself may-be-ashamed you-have-received she-says in tales provoking
 caelum Gigantas; sed illos quoque, uti condignum fuit, benigna
heaven the-Giants but those also as fitting it-was kindly
 fortitudo disposuit. Sed visne rationes ipsas invicem
strength ordered but do-you-wish the-reasonings themselves in-turn
 collidamus? Forsitan ex huiusmodi conflictatione pulchra
we-should-dash-together perhaps from of-this-kind collision fair
 quaedam veritatis scintilla dissiliat.” “Tuo,” inquam, “arbitratu.”
a-certain of-truth spark may-leap-out at-your I-say discretion
 “Deum,” inquit, “esse omnium potentem nemo dubitaverit.”
god she-says to-be of-all mighty no-one would-doubt
 “Qui quidem,” inquam, “mente consistat, nullus prorsus
who indeed I-say in-mind should-stand no-one at-all
 ambigat.” “Qui vero est,” inquit, “omnium potens, nihil est
would-waver who however is she-says of-all mighty nothing there-is
 quod ille non possit.” “Nihil,” inquam. “Num igitur deus facere
which he not could nothing I-say surely-not then god to-do
 malum potest?” “Minime,” inquam. “Malum igitur,” inquit,
evil can not-at-all I-say evil then she-says
 “nihil est, cum id facere ille non possit, qui nihil non potest.”
nothing is since that to-do he not can who nothing not can

“Ludisne,” inquam, “me inextricabilem labyrinthum rationibus
are-you-playing I-say with-me an-inextricable labyrinth with-reasons
 texens, quae nunc quidem qua egrediaris introeas, nunc
weaving which now indeed by-which you-go-out you-enter now
 vero quo introieris egrediare, an mirabilem quendam
however by-which you-have-entered you-go-out or a-wonderful a-certain
 divinae simplicitatis orbem complicas? Etenim paulo ante
of-divine of-simplicity circle do-you-fold for a-little before
 beatitudine incipiens eam summum bonum esse dicebas
from-happiness beginning it the-highest good to-be you-were-saying
 quam in summo deo sitam loquebare. Ipsum quoque deum
which in the-highest god set you-were-calling the-very also god
 summum esse bonum plenamque beatitudinem disserebas;
the-highest to-be good and-full happiness you-were-arguing
 ex quo neminem beatum fore nisi qui pariter deus
from which no-one happy to-be-about-to-be except who equally god
 esset quasi munusculum dabas. Rursus ipsam boni
should-be as-if a-little-gift you-were-giving again the-very of-good
 formam dei ac beatitudinis loquebaris esse substantiam
the-form of-god and of-happiness you-were-calling to-be the-substance
 ipsumque unum id ipsum esse bonum docebas quod
and-the-very one that very to-be good you-were-teaching which
 ab omni rerum natura peteretur. Deum quoque bonitatis
by every of-things nature was-sought god also of-goodness
 gubernaculis universitatem regere disputabas volentiaque
by-the-belms the-universe to-rule you-were-arguing and-willing
 cuncta parere nec ullam mali esse naturam. Atque haec
all to-obey and-not any of-evil to-be a-nature and these
 nullis extrinsecus sumptis sed ex altero altero fidem
with-none from-outside with-taken but from one the-other belief
 trahente insitis domesticisque probationibus explicabas.”
drawing with-implanted and-with-domestic with-proofs you-were-unfolding

Tum illa: “Minime,” inquit, “ludimus remque omnium
then she not-at-all she-says are-we-playing and-the-thing of-all
 maximam dei munere quem dudum deprecabamur
the-greatest of-god by-the-gift whom lately we-were-entreating
 exegimus. Ea est enim divinae forma substantiae ut
we-have-accomplished that is for of-divine the-form of-substance that
 neque in externa dilabatur nec in se externum aliquid
neither into outward it-slips-away nor into itself outward anything
 ipsa suscipiat, sed, sicut de ea Parmenides ait: πάντοθεν
itself takes-in but just-as about it Parmenides says on-every-side
 εὐκύκλου σφαίρης ἐναλίγκιον ὄγκῳ rerum orbem
of-a-well-rounded of-a-sphere like to-the-mass of-things the-circle
 mobilem rotat, dum se immobilem ipsa conservat. Quod si
moving it-turns while itself unmoving it keeps but if
 rationes quoque non extra petitas sed intra rei quam
the-reasonings also not outside sought but within of-the-matter which
 tractabamus ambitum collocatas agitavimus, nihil est quod
we-were-handling the-compass placed we-have-driven nothing there-is why
 admirere, cum Platone sanciente didiceris cognatos de
you-should-wonder since with-Plato sanctioning you-have-learned akin about
 quibus loquuntur rebus oportere esse sermones.
which they-speak to-things ought to-be the-words

Happy the man who has seen the clear fountain of the good and loosed the chains of the heavy earth. The Thracian singer had made the woods run and the rivers stand, but when his music could not soothe its master he went down to the dead, where the doorkeeper was struck dumb and Ixion's wheel stood still. The lord of the shades gave him his wife on condition that he not look back until he had left Tartarus. But who gives law to lovers? Near the edge of night Orpheus looked and lost her, as whoever seeks the upper day loses his gain by looking back.

Felix qui potuit boni

happy who was-able of-good

fontem visere lucidum,

the-fount to-see shining,

felix qui potuit gravis

happy who was-able of-heavy

terrae solvere vincula.

of-earth to-loose the-chains.

Quondam funera coniugis

once the-death of-a-wife

vates Threicius gemens

the-bard Thracian groaning

postquam flebilibus modis

after with-tearful with-measures

silvas currere mobiles,

the-woods to-run moving,

Amnes stare coegerat,

rivers to-stand he-had-forced,

iunxitque intrepidum latus

and-joined unafraid the-side

5

10

saevis cerva leonibus,

to-fierce a-kind to-lions,

nec visum timuit lepus

and-not seen feared a-hare

iam cantu placidum canem,

now by-song calmed a-dog,

cum flagrantior intima

when a-fiercer the-inmost

15 fervor pectoris ureret,

heat of-the-breast burned,

nec qui cuncta subegerant

and-not which all had-subdued

mulcerent dominum modi,

soothed the-master the-measures,

inmites superos querens

the-harsh gods-above complaining-of

infernās adiit domos.

the-infernal he-approached homes.

20 Illic blanda sonantibus

there soothing on-sounding

chordis carmina temperans

on-strings songs tuning

quidquid praecipuis deae

whatever from-the-chief of-a-goddess

matris fontibus hauserat,

of-a-mother from-founts he-had-drawn,

quod luctus dabat impotens,

what grief gave unrestrained,

25 quod luctum geminans amor,

what grief doubling love,

deflet Taenara commovens

he-bewails Taenarus stirring

et dulci veniam prece

and with-sweet pardon with-prayer

umbrarum dominos rogat.

of-the-shades the-lords he-asks.

Stupet tergeminus novo

is-amazed the-triple-formed by-a-new

captus carmine ianitor,

caught by-song the-doorkeeper,

quae sontes agitant metu

which the-guilty drive with-fear

ultrices scelerum deae

avenging of-crimes goddesses

iam maestae lacrimis madent.

now sorrowful with-tears are-wet.

Non Ixionium caput

not the-Ixionian head

velox praecipitat rota

swift hurls the-wheel

et longa siti perditus

and by-long by-thirst ruined

spernit flumina Tantalus.

scorns the-streams Tantalus.

Vultur dum satur est modis,

the-vulture while full is with-measures,

non traxit Tityi iecur.

not tore of-Tityus the-liver.

Tandem, 'Vincimur,' arbiter

at-last, 'we-are-conquered,' the-judge

30

35

40

umbrarum miserans ait,

of-the-shades pitying says,

‘donamus comitem viro

‘we-grant a-companion to-the-man

emptam carmine coniugem,

bought by-song a-wife,

sed lex dona coerceat,

but a-law the-gifts let-it-bind,

45 ne, dum Tartara liquerit,

that-not, until Tartarus he-shall-have-left,

fas sit lumina flectere.’

right be the-eyes to-turn.’

Quis legem det amantibus?

who a-law would-give to-lovers?

Maior lex amor est sibi.

a-greater law love is to-itself.

Heu, noctis prope terminos

alas, of-night near the-bounds

50 Orpheus Eurydicen suam

Orpheus Eurydice his-own

vidit, perdidit, occidit.

saw, lost, perished.

Vos haec fabula respicit

you this tale regards

quicumque in superum diem

whoever into the-upper day

mentem ducere quaeritis.

the-mind to-lead you-seek.

Nam qui Tartareum in specus

for who the-Tartarean into cave

victus lumina flexerit,

conquered the-eyes shall-have-turned,

quidquid praecipuum trahit

whatever excellent he-draws

perdit, dum videt inferos.”

he-loses, while he-sees those-below.”

55

BOOK IV

PROSA I • WHY DO THE WICKED GO UNPUNISHED?

He breaks in before she can go on. What she has said is unassailable, but his greatest grief remains: under a good ruler evil can exist at all and go unpunished, and virtue is trampled under the feet of criminals. She answers that this would be monstrous in so well ordered a house, but it is not so — the good are always powerful and the wicked always weak.

Haec cum Philosophia dignitate vultus et oris
these-things when Philosophy with-the-dignity of-countenance and of-the-mouth
 gravitate servata leniter suaviterque cecinisset, tum ego
with-the-gravity kept gently and-like-wise had-sung then I
 nondum penitus insiti maeroris oblitus intentionem
not-yet deeply of-the-implanted of-grief forgetful the-purpose
 dicere adhuc aliquid parantis abrui. Et: “O,” inquam, “veri
to-say still something of-her-preparing I-broke-off and o I-say of-true
 praevia luminis quae usque adhuc tua fudit oratio, cum
the-forerunner of-light which even till-now your has-poured speech both
 sui speculatione divina tum tuis rationibus invicta
of-themselves by-the-contemplation divine and by-your by-reasonings unconquered
 patuerunt, eaque mihi etsi ob iniuriae dolorem nuper
have-lain-open and-those to-me although because-of of-wrong the-grief lately
 oblita non tamen antehac prorsus ignorata dixisti. Sed ea ipsa
forgotten not however before utterly unknown you-have-said but that very
 est vel maxima nostri causa maeroris, quod, cum rerum bonus
is even the-greatest of-my cause of-grief that although of-things a-good
 rector existat, vel esse omnino mala possint vel impunita
ruler exists either to-be at-all evils can or unpunished
 praetereant; quod solum quanta dignum sit admiratione
they-pass-by which alone how-great worthy is of-wonder

profecto consideras. At huic aliud maius adiungitur. Nam
surely you-consider but to-this another greater is-joined for
 imperante florenteque nequitia virtus non solum praemiis
with-ruling and-flourishing with-wickedness virtue not only rewards
 caret, verum etiam sceleratorum pedibus subiecta calcatur et
lacks but also of-criminals to-the-feet subjected is-trodden and
 in locum facinorum supplicia luit. Quae fieri in regno
in the-place of-crimes punishments pays which to-happen in the-kingdom
 scientis omnia, potentis omnia sed bona tantummodo
of-one-knowing all-things of-one-able all-things but goods only
 volentis dei nemo satis potest nec admirari nec conqueri.”
of-one-willing of-god no-one enough can either to-wonder or to-complain
 Tum illa: “Et esset,” inquit, “infiniti stuporis omnibusque
then she and it-would-be she-says boundless of-amazement and-than-all
 horribilius monstris, si, uti tu aestimas, in tanti velut
more-dreadful than-monsters if as you reckon in of-so-great as-it-were
 patrisfamilias dispositissima domo vilia vasa colerentur, pretiosa
of-a-householder a-most-ordered house cheap vessels were-cherished precious
 sordescerent. Sed non ita est. Nam si ea quae paulo ante
grew-foul but not so it-is for if those which a-little before
 conclusa sunt inconvulsa servantur, ipso de cuius nunc
concluded have-been unshaken are-kept by-him about of-whom now
 regno loquimur auctore cognoscas semper quidem potentes
the-kingdom we-speak as-author you-will-learn always indeed powerful
 esse bonos, malos vero abiectos semper atque inbecillos nec
to-be the-good the-bad however abject always and weak and-not
 sine poena umquam esse vitia nec sine praemio virtutes,
without punishment ever to-be vices nor without reward virtues
 bonis felicia, malis semper infortunata contingere
to-the-good happy-things to-the-bad always unlucky to-befall
 multaue id genus quae sopitis querelis firma te
and-many that kind which with-lulled with-complaints with-firm you

soliditate corroborent. Et quoniam verae formam beatitudinis
with-solidity would-strengthen and since of-true the-form of-happiness
 me dudum monstrante vidisti, quo etiam sita sit
me lately showing you-have-seen where also placed it-is
 agnovisti, decursis omnibus quae praemittere necessarium
you-have-learned with-run-through with-all which to-send-first necessary
 puto, viam tibi quae te domum revehat ostendam. Pennas
I-think the-way to-you which you home may-carry-back I-shall-show wings
 etiam tuae menti quibus se in altum tollere possit
also to-your to-mind by-which itself into the-height to-lift it-may-be-able
 adfigam, ut perturbatione depulsa sospes in patriam meo
I-shall-fasten so-that with-confusion driven-off safe into fatherland with-my
 ductu, mea semita, meis etiam vehiculis revertaris.
with-guidance by-my by-path by-my also by-vehicles you-may-return

METRUM I · THE WINGS OF THE MIND

*She has swift wings that climb the heights of the sky; when the mind puts them
 on it passes the sphere of the air and crosses the peak of fire, until it rises to the
 starry houses and shares in the light that must be revered, where the lord holds the
 scepter of kings. If the road brings him back there he will know it for his country,
 and see the tyrants whom wretched peoples fear as exiles.*

Sunt etenim pennae volucres mihi
there-are for wings winged for-me
 quae celsa consendant poli.
which the-heights may-climb of-the-pole.
 Quas sibi cum velox mens induit,
which for-herself when the-swift mind has-put-on,
 terras perosa despicit,
the-lands loathing she-looks-down-on,

- 5 aeris inmensi superat globum,
of-the-air of-the-measureless she-passes the-globe,
 nubesque post tergum videt,
and-the-clouds behind the-back she-sees,
 quique agili motu calet aetheris,
and-that by-nimble by-motion glows of-the-ether,
 transcendit ignis verticem,
she-crosses of-fire the-summit,
 donec in astriferas surgat domos
until into star-bearing she-rises homes
- 10 Phoeboque coniungat vias
and-with-Phoebus she-joins the-ways
 aut comitetur iter gelidi senis
or she-attends the-journey of-the-cold of-the-old-man
 miles corusci sideris,
a-soldier of-the-glittering of-the-star,
 vel quocumque micans nox pingitur,
or by-whatever glittering night is-painted,
 recurrat astri circulum
she-runs-back of-a-star the-circle
- 15 atque ubi iam exhausti fuerit satis,
and when now of-what-is-drained there-shall-have-been enough,
 polum relinquat extimum
the-pole let-her-leave the-outermost
 dorsaque velocis premat aetheris
and-the-back of-the-swift let-her-press of-the-ether
 compos verendi luminis.
sharing in-the-revered in-the-light.
 Hic regum sceptrum dominus tenet
here of-kings the-scepter the-lord holds

orbisque habenas temperat

20

and-of-the-world the-reins he-temper

et volucrem currum stabilis regit

and the-winged chariot steadfast he-rules

rerum coruscus arbiter.

of-things the-flashing judge.

Huc te si reducem referat via,

hither you if returning should-bring-back the-way,

quam nunc requiris immemor:

which now you-seek forgetful:

‘Haec,’ dices, ‘memini, patria est mihi,

25

‘these,’ you-will-say, ‘I-remember, a-fatherland is for-me,

hinc ortus, hic sistam gradum.’

hence (my)-origin, here I-shall-set the-step.’

Quod si terrarum placeat tibi

but if of-the-lands it-should-please you

noctem relictam visere,

the-night left to-look-upon,

quos miseri torvos populi timent

whom wretched grim peoples fear

cernes tyrannos exules.”

30

you-will-see tyrants exiles.”

Every human act needs both will and power; so whoever fails to get what he wants lacked the power. All men aim at the good, but only the good reach it: they pursue it by the natural office of the virtues and the wicked by desire, as one man walks on his feet and another on his hands. Forsaking the common end, the wicked cease even to be; and since evil is nothing, to be able only to do evil is to be able to do nothing.

Tum ego: “Papae,” inquam, “ut magna promittis! Nec
then I ab I-say how great-things you-promise and-not
 dubito quin possis efficere; tu modo quem excitaveris
I-doubt but-that you-can to-do you only whom you-have-roused
 ne moreris.” “Primum igitur,” inquit, “bonis semper
that-not you-delay first then she-says to-the-good always
 adesse potentiam, malos cunctis viribus esse desertos
to-be-present power the-bad by-all by-forces to-be forsaken
 agnoscas licebit, quorum quidem alterum demonstratur
you-may-learn it-will-be-allowed of-which indeed the-one is-shown
 ex altero. Nam cum bonum malumque contraria sint, si
from the-other for since good and-evil contrary are if
 bonum potens esse constiterit, liquet inbecillitas mali; at
the-good powerful to-be shall-have-been-agreed it-is-clear the-weakness of-evil but
 si fragilitas clarescat mali, boni firmitas nota est. Sed uti
if the-frailty grows-plain of-evil of-good the-firmness known is but so-that
 nostrae sententiae fides abundantior sit, alterutro calle
of-our of-the-judgment the-warrant fuller may-be by-either by-a-path
 procedam nunc hinc nunc inde proposita confirmans. Duo
I-shall-proceed now hence now thence the-propositions confirming two
 sunt quibus omnis humanorum actuum constat effectus,
there-are by-which all of-human of-acts stands the-effect
 voluntas scilicet ac potestas, quorum si alterutrum desit,
the-will namely and the-power of-which if either be-lacking

nihil est quod explicari queat. Deficiente etenim voluntate
nothing is which to-be-carried-out could with-failing for with-will
 ne aggreditur quidem quisque quod non vult; at si
not-even undertakes indeed anyone what not he-wishes but if
 potestas absit, voluntas frustra sit. Quo fit ut si quem
the-power be-away the-will in-vain is whence it-comes that if anyone
 videas adipisci velle quod minime adipiscatur, huic obtinendi
you-see to-obtain to-wish what least he-obtains to-him of-getting
 quod voluerit defuisse valentiam dubitare non possis.”
what he-wished to-have-been-lacking the-strength to-doubt not you-can
 “Perspicuum est,” inquam, “nec ullo modo negari potest.”
clear it-is I-say and-not in-any in-way to-be-denied it-can
 “Quem vero effecisse quod voluerit videas, num etiam
whom however to-have-done what he-wished you-see surely-not also
 potuisse dubitabis?” “Minime.” “Quod vero quisque
to-have-been-able will-you-doubt not-at-all what however each
 potest, in eo validus, quod vero non potest, in hoc imbecillis
can in that strong what however not he-can in this weak
 esse censendus est.” “Fateor,” inquam. “Meministine igitur,”
to-be to-be-judged he-is I-confess I-say do-you-remember then
 inquit, “superioribus rationibus esse collectum intentionem
she-says by-earlier by-reasonings to-be gathered the-aim
 omnem voluntatis humanae quae diversis studiis agitur ad
all of-will of-human which by-different by-pursuits is-driven to
 beatitudinem festinare?” “Memini,” inquam, “illud quoque
happiness to-hasten I-remember I-say that also
 esse demonstratum.” “Num recordaris beatitudinem ipsum
to-have-been shown surely-not do-you-recall happiness the-very
 esse bonum eoque modo, cum beatitudo petitur, ab omnibus
to-be good and-in-that in-way when happiness is-sought by all
 desiderari bonum?” “Minime,” inquam, “recordor, quoniam id
to-be-desired the-good not-at-all I-say do-I-recall since that

memoriae fixum teneo." "Omnes igitur homines boni pariter
in-memory fixed I-hold all then men good alike
 ac mali indiscreta intentione ad bonum pervenire nituntur?"
and bad with-undivided with-aim to the-good to-come strive
 "Ita," inquam, "consequens est." "Sed certum est adeptione
so I-say consequent it-is but certain it-is by-the-obtaining
 boni bonos fieri." "Certum." "Adipiscuntur igitur boni quod
of-good good to-become certain they-obtain then the-good what
 appetunt?" "Sic videtur." "Mali vero si adipiscerentur quod
they-seek so it-seems the-bad however if should-obtain what
 appetunt bonum, mali esse non possent." "Ita est." "Cum igitur
they-seek the-good bad to-be not they-could so it-is since then
 utrique bonum petant, sed hi quidem adipiscantur, illi vero
both the-good seek but these indeed obtain those however
 minime, num dubium est bonos quidem potentes esse, qui
not-at-all surely-not doubtful is-it the-good indeed powerful to-be who
 vero mali sunt imbecillos?" "Quisquis," inquam, "dubitat, nec
however bad are weak whoever I-say doubts neither
 rerum naturam nec consequentiam potest considerare rationum."
of-things the-nature nor the-sequence can to-weigh of-the-reasonings
 "Rursus," inquit, "si duo sint quibus idem secundum naturam
again she-says if two there-be to-whom the-same according-to nature
 propositum sit eorumque unus naturali officio id ipsum
purposed is and-of-them one by-natural by-function that very
 agat atque perficiat, alter vero naturale illud officium
should-do and should-complete the-other however natural that function
 minime administrare queat, alio vero modo quam naturae
least to-perform could in-another however in-way than to-nature
 convenit non quidem impleat propositum suum sed imitetur
it-suits not indeed should-fulfill the-purpose his-own but should-imitate
 implentem, quemnam horum valentorem esse decernis?"
the-one-fulfilling which-then of-these stronger to-be do-you-decide

“Etsi coniecto,” inquam, “quid velis, planius tamen audire
although I-guess I-say what you-mean more-plainly still to-hear
 desidero.” “Ambulandi,” inquit, “motum secundum naturam
I-desire of-walking she-says the-motion according-to nature
 esse hominibus num negabis?” “Minime,” inquam. “Eiusque
to-be for-men surely-not will-you-deny not-at-all I-say and-of-that
 rei pedum officium esse naturale num dubitas?” “Ne
of-thing of-the-feet the-function to-be natural surely-not do-you-doubt not-even
 hoc quidem,” inquam. “Si quis igitur pedibus incedere valens
this indeed I-say if anyone then with-feet to-go being-able
 ambulet aliusque cui hoc naturale pedum desit officium,
should-walk and-another to-whom this natural of-the-feet is-lacking function
 manibus nitens ambulare conetur, quis horum iure valentior
on-hands leaning to-walk should-try which of-these with-right stronger
 existimari potest?” “Contexe,” inquam, “cetera; nam quin
to-be-judged can weave-on I-say the-rest for but-that
 naturalis officii potens eo qui idem nequeat valentior sit,
of-natural of-function capable than-him who the-same cannot stronger is
 nullus ambigat.” “Sed summum bonum, quod aequè malis
no-one would-doubt but the-highest good which alike to-the-bad
 bonisque propositum, boni quidem naturali officio virtutum
and-to-the-good set-before the-good indeed by-natural by-function of-virtues
 petunt, mali vero variam per cupiditatem, quod adipiscendi
seek the-bad however varied through desire which of-obtaining
 boni naturale officium non est, idem ipsum conantur adipisci.
of-good the-natural function not is the-same very they-try to-obtain
 An tu aliter existimas?” “Minime,” inquam, “nam etiam quod
or you otherwise do-you-judge not-at-all I-say for also what
 est consequens patet. Ex his enim quae concesserim, bonos
is consequent is-clear from these for which I-have-granted the-good
 quidem potentes, malos vero esse necesse est imbecillos.”
indeed powerful the-bad however to-be necessary it-is weak

"Recte," inquit, "praecurris idque, uti medici sperare solent,
rightly she-says you-run-ahead and-that as physicians to-hope are-wont
 indicium est erectae iam resistentisque naturae. Sed quoniam
a-sign it-is of-a-raised now and-resisting of-nature but since
 te ad intellegendum promptissimum esse conspicio, crebras
you for understanding most-ready to-be I-see numerous
 coacervabo rationes. Vide enim quanta vitiosorum hominum
I-shall-heap-up reasonings see for how-great of-vicious of-men
 pateat infirmitas qui ne ad hoc quidem pervenire queunt
lies-open the-weakness who not-even to this indeed to-come can
 ad quod eos naturalis ducit ac paene compellit intentio.
to which them natural leads and almost to-be-driven the-purpose
 Et quid si hoc tam magno ac paene invicto praeceuntis
and what if this so by-great and almost by-unconquered of-the-leading
 naturae desererentur auxilio? Considera vero quanta sceleratos
of-nature they-were-forsaken by-help consider however how-great wicked
 homines habeat impotentia. Neque enim levia aut ludicra
men holds powerlessness and-not for light or trifling
 praemia petunt, quae consequi atque obtinere non possunt,
rewards they-seek which to-attain and to-hold not they-can
 sed circa ipsam rerum summam verticemque deficiunt nec
but about the-very of-things the-sum and-the-summit they-fail and-not
 in eo miseris contingit effectus quod solum dies noctesque
in that to-the-wretched falls the-effect which alone days and-nights
 moliuntur; in qua re bonorum vires eminent.
they-toil-at in which in-matter of-the-good the-strengths stand-out
 Sicut enim eum qui pedibus incedens ad eum locum
just-as for him who with-feet going to that place
 usque pervenire potuisset, quo nihil ulterius pervium iaceret
all-the-way to-come could-have where nothing further passable lay
 incessui, ambulandi potentissimum esse censeret, ita eum
for-going of-walking most-powerful to-be you-would-judge so him

qui expetendorum finem quo nihil ultra est apprehendit,
who of-things-to-be-sought the-end beyond-which nothing further is grasps
 potentissimum necesse est iudices. Ex quo fit quod huic
most-powerful necessary it-is you-judge from which it-comes what to-this
 obiacet, ut idem scelesti, idem viribus omnibus videantur esse
lies-opposite that the-same the-wicked the-same by-forces by-all should-seem to-be
 deserti. Cur enim relictā virtute vitia sectantur? Inscitiane
forsaken why for with-left with-virtue vices do-they-follow from-ignorance-then
 bonorum? Sed quid enervatius ignorantiae caecitate? An
of-goods but what more-nerveless than-of-ignorance than-the-blindness or
 sectanda noverunt? Sed transversos eos libido praecipitat.
things-to-be-followed do-they-know but sideways them lust hurls
 Sic quoque intemperantia fragiles qui obluctari vitio
so also by-intemperance frail who to-struggle-against to-vice
 nequeunt. An scientes volentesque bonum deserunt, ad vitia
cannot or knowing and-willing the-good do-they-forsake to vices
 deflectunt? Sed hoc modo non solum potentes esse sed
do-they-turn but in-this in-way not only powerful to-be but
 omnino esse desinunt. Nam qui communem omnium quae sunt
altogether to-be they-cease for who the-common of-all which are
 finem relinquunt, pariter quoque esse desistunt. Quod quidem
the-end forsake equally also to-be they-cease which indeed
 cuiquam mirum forte videatur, ut malos, qui plures hominum
to-someone strange perhaps may-seem that the-bad who more of-men
 sunt, eosdem non esse dicamus; sed ita sese res habet.
are the-same not to-be we-say but so itself the-matter has
 Nam qui mali sunt eos malos esse non abnuo; sed eosdem esse
for who bad are them bad to-be not I-deny but the-same to-be
 pure atque simpliciter nego. Nam uti cadaver hominem mortuum
purely and simply I-deny for as a-corpse a-man dead
 dixeris, simpliciter vero hominem appellare non possis,
you-would-call simply however a-man to-name not you-could

ita vitiosos malos quidem esse concesserim, sed esse absolute
so the-vicious bad indeed to-be I-would-grant but to-be absolutely
 nequeam confiteri. Est enim quod ordinem retinet servatque
I-could-not to-confess there-is for what order keeps and-preserves
 naturam; quod vero ab hac deficit, esse etiam quod in sua
nature what however from this falls-away to-be also what in its-own
 natura situm est derelinquit. ‘Sed possunt,’ inquires, ‘mali.’ Ne
nature placed is it-abandons but they-can you-will-say the-bad not-even
 ego quidem negaverim, sed haec eorum potentia non a viribus
I indeed would-deny but this of-them the-power not from strength
 sed ab imbecillitate descendit. Possunt enim mala quae minime
but from weakness comes-down they-can for evils which least
 valerent, si in bonorum efficientia manere potuissent. Quae
they-would-avail if in of-the-good effectiveness to-remain they-had-been-able which
 possibilitas eos evidentius nihil posse demonstrat. Nam si, uti
possibility them more-plainly nothing to-be-able shows for if as
 paulo ante collegimus, malum nihil est, cum mala tantummodo
a-little before we-gathered evil nothing is since evils only
 possint, nihil posse improbos liquet.” “Perspicuum est.”
they-can nothing to-be-able the-wicked it-is-clear plain it-is
 “Atque ut intellegas quanam sit huius potentiae vis,
and so-that you-may-understand what is of-this of-power the-force
 summo bono nihil potentius esse paulo ante definivimus.”
than-the-highest than-good nothing more-powerful to-be a-little before we-defined
 “Ita est,” inquam. “Sed idem,” inquit, “facere malum nequit.”
so it-is I-say but the-same she-says to-do evil cannot
 “Minime.” “Est igitur,” inquit, “aliquis qui omnia posse
not-at-all is-there then she-says anyone who all-things to-be-able
 homines putet?” “Nisi quis insaniat, nemo.” “Atqui idem
men would-think unless anyone be-mad no-one and-yet the-same
 possunt mala.” “Utinam quidem,” inquam, “non possent.”
they-can evils would-that indeed I-say not they-could

“Cum igitur bonorum tantummodo potens possit omnia, non
since then of-goods only capable can all-things not
 vero queant omnia potentes etiam malorum, eosdem qui
however can all-things able also of-evils the-same who
 mala possunt minus posse manifestum est. Huc accedit quod
evils can less to-be-able plain it-is hither is-added that
 omnem potentiam inter expetenda numerandam omniaque
all power among things-to-be-sought to-be-counted and-all
 expetenda referri ad bonum velut ad quoddam naturae
things-to-be-sought to-be-referred to the-good as-it-were to a-certain of-nature
 suae cacumen ostendimus. Sed patrandi sceleris possibilitas
of-their-own summit we-have-shown but of-committing of-crime the-possibility
 referri ad bonum non potest; expetenda igitur non est.
to-be-referred to the-good not it-can to-be-sought then not it-is
 Atqui omnis potentia expetenda est; liquet igitur malorum
and-yet all power to-be-sought is it-is-clear then of-evils
 possibilitatem non esse potentiam. Ex quibus omnibus bonorum
the-possibility not to-be power from which all of-the-good
 quidem potentia, malorum vero minime dubitabilis apparet
indeed the-power of-the-bad however least doubtful appears
 infirmitas veramque illam Platonis esse sententiam liquet solos
the-weakness and-true that of-Plato to-be the-judgment it-is-clear alone
 quod desiderent facere posse sapientes, improbos vero exercere
what they-desire to-do to-be-able the-wise the-wicked however to-practice
 quidem quod libeat, quod vero desiderent explere non posse.
indeed what pleases what however they-desire to-fulfill not to-be-able
 Faciunt enim quaelibet, dum per ea quibus delectantur id
they-do for whatever-things while through those by-which they-are-pleased that
 bonum quod desiderant se adepturos putant; sed minime
good which they-desire themselves about-to-obtain they-think but least
 adipiscuntur, quoniam ad beatitudinem probra non veniunt.
do-they-obtain since to happiness base-deeds not come

The kings you see high on a throne, bright in purple, hedged with weapons and panting with rage, would be seen wearing tight chains within if someone stripped away the coverings of their empty show. Lust turns their hearts with greedy poisons, anger raises turbid waves, grief wears down its captives, and slippery hope torments them. Since one head bears so many tyrants, the man pressed by such masters does not do what he wishes.

Quos vides sedere celsos solii culmine reges

whom you-see to-sit lofty of-a-throne on-the-summit kings

purpura claros nitente saeptos tristibus armis

in-purple bright in-gleaming hedged with-grim with-arms

ore torvo comminantes rabie cordis anhelos,

with-a-face grim threatening with-the-rage of-the-heart panting,

detrahat si quis superbis vani tegmina cultus,

should-strip if anyone from-the-proud of-empty the-coverings of-display,

5 iam videbit intus artas dominos ferre catenas.

now he-will-see within tight the-lords to-bear chains.

Hinc enim libido versat avidis corda venenis.

here for lust turns with-greedy the-hearts with-poisons.

Hinc flagellat ira mentem fluctus turbida tollens

here scourges anger the-mind waves turbulent raising

maeror aut captos fatigat aut spes lubrica torquet

grief either the-captives wearies or hope slippery racks

ergo cum caput tot unum cernas ferre tyrannos,

therefore when a-head so-many one you-see to-bear tyrants,

10 non facit quod optat ipse dominis pressus iniquis.

not he-does what he-wishes himself by-masters pressed by-unjust.

The thing for whose sake an act is done is its reward, as the crown lies ready for the sake of which men run; so the good itself is the reward set before human action, and it cannot be separated from good men. Wickedness is likewise its own punishment: men turned to malice have lost human nature, and one may call the violent robber a wolf, the schemer a fox, the timid a deer, and the man sunk in foul lusts a filthy sow.

Videsne igitur quanto in caeno probra volvantur, qua
do-you-see then in-how-great in mire base-deeds wallow with-what
 probitas luce resplendeat? In quo perspicuum est numquam
uprightness with-light shines-out in which plain it-is never
 bonis praemia numquam sua sceleribus deesse supplicia.
to-the-good rewards never their-own to-crimes to-be-lacking punishments
 Rerum etenim quae geruntur illud propter quod unaquaeque
of-things for which are-done that because-of which each-single
 res geritur, eiusdem rei praemium esse non iniuria videri
thing is-done of-the-same of-thing the-reward to-be not wrongly to-seem
 potest, uti currendi in stadio propter quam curritur iacet
it-can as of-running in the-stadium because-of which it-is-run lies
 praemium corona. Sed beatitudinem esse idem ipsum bonum
the-reward the-crown but happiness to-be the-same very good
 propter quod omnia geruntur ostendimus. Est igitur humanis
because-of which all-things are-done we-have-shown there-is then for-human
 actibus ipsum bonum veluti praemium commune propositum.
for-acts the-very good as-it-were a-reward common set-before
 Atqui hoc a bonis non potest separari neque enim bonus
and-yet this from the-good not can to-be-parted and-not for good
 ultra iure vocabitur qui careat bono; quare probos
further with-right will-be-be-called who lacks good wherefore upright
 mores sua praemia non relinquunt. Quantumlibet igitur
ways their-own rewards not do-they-leave however-much then

saeviant mali, sapienti tamen corona non decidet, non arescet.

may-rage the-bad for-the-wise still the-crown not will-fall not will-wither

Neque enim probis animis proprium decus aliena decerpit

and-not for to-upright to-minds its-own the-honor another's plucks-off

improbitas. Quod si extrinsecus accepto laetaretur, poterat

wickedness but if from-outside with-a-received he-rejoiced was-able

hoc vel alius quispiam vel ipse etiam qui contulisset auferre;

this either another anyone or himself even who had-given to-take-away

sed quoniam id sua cuique probitas confert, tum suo

but since that his-own to-each uprightness bestows then his-own

praemio carebit, cum probus esse desierit. Postremo

reward he-will-lack when upright to-be he-shall-have-ceased lastly

cum omne praemium idcirco appetatur quoniam bonum esse

since every reward therefore is-sought because good to-be

creditur, quis boni compotem praemii iudicet expertem?

it-is-believed who of-good sharing of-a-reward would-judge without

At cuius praemii? Omnium pulcherrimi maximique. Memento

but of-what of-reward of-all of-the-fairest and-greatest remember

etenim corollarii illius quod paulo ante praecipuum dedi ac

for of-the-corollary of-that which a-little before as-chief I-gave and

sic collige: cum ipsum bonum beatitudo sit, bonos omnes

thus gather since the-very good happiness is good all

eo ipso quod boni sint fieri beatos liquet. Sed qui

by-that very that good they-are to-become happy it-is-clear but who

beati sint deos esse convenit. Est igitur praemium bonorum

happy are gods to-be it-is-agreed there-is then a-reward of-the-good

quod nullus deferat dies, nullius minuat potestas, nullius

which no shall-take-away day of-no shall-lessen power of-no

fuscet improbitas, deos fieri. Quae cum ita sint, de

shall-darken wickedness gods to-become which since so they-are about

malorum quoque inseparabili poena dubitare sapiens

of-the-bad also of-the-inseparable of-punishment to-doubt a-wise-man

nequeat. Nam cum bonum malumque item poenae atque
could-not for since good and-evil likewise punishment and
 praemium adversa fronte dissideant, quae in boni praemio
reward with-opposite with-front stand-apart which in of-good the-reward
 videmus accedere eadem necesse est in mali poena
we-see to-come the-same necessary it-is in of-evil the-punishment
 contraria parte respondeant. Sicut igitur probis probitas
on-the-opposite on-the-side to-answer just-as then to-the-upright uprightness
 ipsa fit praemium, ita improbis nequitia ipsa supplicium est.
itself becomes a-reward so to-the-wicked wickedness itself a-punishment is
 Iam vero quisquis afficitur poena, malo se affectum
now indeed whoever is-visited with-punishment with-an-evil himself visited
 esse non dubitat. Si igitur sese ipsi aestimare velint,
to-be not doubts if then themselves they to-weigh should-wish
 possuntne sibi supplicii expertes videri quos omnium
can-they for-themselves of-punishment free to-seem whom of-all
 malorum extrema nequitia non affecit modo verum etiam
of-evils the-uttermost wickedness not has-touched only but also
 vehementer infecit? Vide autem ex adversa parte bonorum,
strongly has-infected see however from the-opposite the-side of-goods
 quae improbos poena comitetur. Omne namque quod
what the-wicked a-punishment attends everything for which
 sit unum esse ipsumque unum bonum esse paulo ante
is one to-be and-the-very one good to-be a-little before
 didicisti, cui consequens est ut omne quod sit id
you-learned to-which consequent it-is that everything which is that
 etiam bonum esse videatur. Hoc igitur modo quidquid a
also good to-be should-seem in-this then in-way whatever from
 bono deficit esse desistit; quo fit ut mali desinant
the-good falls-away to-be it-ceases whence it-comes that the-bad cease
 esse quod fuerant, sed fuisse homines adhuc ipsa
to-be what they-had-been but to-have-been men still the-very

humani corporis reliqua species ostentat. Quare versi in
of-a-human of-body the-remaining shape shows wherefore turned into
 malitiam humanam quoque amisere naturam. Sed cum ultra
malice human also they-have-lost the-nature but since beyond
 homines quemque provehere sola probitas possit, necesse
men each to-carry-forward alone uprightness can necessary
 est ut quos ab humana condicione deiecit, infra hominis
it-is that whom from the-human condition it-has-cast below of-a-man
 meritum detrudat improbitas. Evenit igitur, ut quem
the-desert should-thrust-down wickedness it-happens then that whom
 transformatum vitiis videas hominem aestimare non possis.
transformed by-vices you-see a-man to-reckon not you-could
 Avaritia ferveret alienarum opum violentus ereptor? Lupi
with-greed burns of-another's of-riches a-violent snatcher to-a-wolf
 similem dixeris. Ferox atque inquires linguam litigiis
like you-would-call fierce and restless the-tongue in-quarrels
 exercet? Cani comparabis. Insidiator occultus subripuisse
does-he-ply to-a-dog you-will-compare a-plotter hidden to-have-filched
 fraudibus gaudet? Vulpeculis exaequetur. Irae intemperans
by-frauds does-he-rejoice to-little-foxes let-him-be-matched of-anger unrestrained
 fremit? Leonis animum gestare credatur. Pavidus ac
does-he-roar of-a-lion the-spirit to-bear let-him-be-thought timid and
 fugax non metuenda formidat? Cervis similis habeatur. Segnis
shrinking not to-be-feared does-he-dread to-deer like let-him-be-held sluggish
 ac stupidus torpit? Asinum vivit. Levis atque inconstans
and stupid is-be-numb an-ass he-lives fickle and unsteady
 studia permutat? Nihil avibus differt. Foedis inmundisque
the-pursuits does-he-change nothing from-birds does-he-differ to-foul and-unclean
 libidinibus immergitur? Sordidae suis voluptate detinetur. Ita
to-lusts is-be-plunged of-a-filthy of-a-sow by-the-pleasure is-be-held so

fit ut qui probitate deserta homo esse desierit, cum in
it-happens that who with-uprightness forsaken a-man to-be has-ceased since into
 divinam condicionem transire non possit, vertatur in beluam.
a-divine condition to-pass not he-can he-is-turned into a-beast

METRUM III • CIRCE'S CUP

The east wind drove the Neritian leader to the island where the goddess born of the sun's seed mixes cups touched with a charm. Her hand turned his men into a boar, a lion, a wolf that howls when he means to weep; Hermes freed the leader, but the rowers had already drunk and exchanged bread for acorns. What a light hand and what feeble herbs, that can change limbs and cannot change hearts.

Vela Neritii ducis
the-sails of-the-Neritian of-the-leader
 et vagas pelago rates
and wandering on-the-sea the-ships
 Eurus appulit insulae,
Eurus drove to-an-island,
 pulchra qua residens dea
fair where dwelling a-goddess
 solis edita semine
of-the-sun sprung from-seed
 miscet hospitibus novis
mixes for-guests new
 tacta carmine pocula.
touched with-a-charm cups.
 Quos ut in varios modos
whom when into various forms
 vertit herbipotens manus,
turned the-herb-mighty hand,

- 10 hunc apri facies tegit,
this-one of-a-boar the-shape covers,
 ille Marmaricus leo
that-one a-Marmaric lion
 dente crescit et unguibus.
in-tooth grows and in-claws.
 Hic lupis nuper additus,
this-one to-wolves newly added,
 flere dum parat, ululat.
to-weep while he-prepares, he-howls.
- 15 Ille tigris ut Indica
that-one a-tiger as Indian
 tecta mitis obambulat.
the-balls gentle walks-about.
 Sed licet variis malis
but although with-various with-ills
 numen Arcadis alitis
the-power of-the-Arcadian of-the-winged
 obsitum miserans ducem
beset pitying the-leader
- 20 peste solverit hospitibus,
from-the-plague loosed of-the-host,
 iam tamen mala remiges
now still the-evil the-rowers
 ore pocula traxerant,
with-the-mouth the-cups had-drawn,
 iam sues Cerealia
now swine of-Ceres
 glande pabula verterant
for-acorn the-fodder had-changed

et nihil manet integrum

25

and nothing remains whole

voce corpore perditis.

with-voice with-body lost.

Sola mens stabilis super

alone the-mind steadfast over

monstra quae patitur gemit.

the-monsters which it-suffers groans.

O levem nimium manum

o light too-much hand

nec potentia gramina.

30

and-not powerful herbs.

Membra quae valeant licet.

the-limbs which(-herbs) may-avail although.

Corda vertere non valent!

the-hearts to-change not they-avail!

Intus est hominum vigor

within is of-men the-strength

arce conditus abdita.

in-a-citadel hidden withdrawn.

Haec venena potentius

35

these poisons more-powerfully

detrahunt hominem sibi

drag-down a-man from-himself

dira quae penitus ineant

dread which deeply enter

nec nocentia corpori

and-not harming to-the-body

mentis vulnere saeviunt.”

of-the-mind with-a-wound they-rage.”

He grants that vicious men turn into beasts, but wishes they were not permitted to rage against the good — and is told that those who wish a crime, can do it, and accomplish it are pressed by a threefold misfortune. Then comes the harder conclusion: the wicked are happier when they pay the penalty than when no justice restrains them, since punishment is a good added to their misery and impunity an evil; so among the wise there is no room left for hatred.

Tum ego: “Fateor,” inquam, “nec iniuria dici video vitiosos,
 then I I-confess I-say and-not wrongly to-be-said I-see the-vicious
 tametsi humani corporis speciem servant, in beluas tamen
 although of-a-human of-body the-shape they-keep into beasts still
 animorum qualitate mutari; sed quorum atrox scelerataque
 of-minds by-the-quality to-be-changed but of-whom a-savage and-wicked
 mens bonorum perniciæ saevit, id ipsum eis licere
 mind of-the-good by-the-ruin rages that very to-them to-be-allowed
 noluissem.” “Nec licet,” inquit, “uti convenienti
 I-would-not-have-wished and-not is-it-allowed she-says as in-a-fitting
 monstrabitur loco. Sed tamen si id ipsum quod eis
 it-will-be-shown in-place but still if that very which to-them
 licere creditur auferatur, magna ex parte sceleratorum
 to-be-allowed is-believed be-taken-away in-great from part of-wicked
 hominum poena relevetur. Etenim quod incredibile
 of-men the-punishment would-be-lightened for what incredible
 cuiquam forte videatur, infeliciores esse necesse est malos,
 to-anyone perhaps may-seem more-unhappy to-be necessary it-is the-bad
 cum cupita perfecerint, quam si ea quæ cupiunt
 when things-desired they-shall-have-accomplished than if those which they-desire
 implere non possint. Nam si miserum est voluisse prava,
 to-fulfill not they-can for if wretched it-is to-have-wished crooked-things
 potuisse miserius est, sine quo voluntatis miserae
 to-have-been-able more-wretched it-is without which of-a-will of-a-wretched

langueret effectus. Itaque cum sua singulis miseria sit,
would-languish the-effect and-so since its-own to-each-one wretchedness is
 triplici infortunio necesse est urgeantur quos videas scelus
with-a-threefold with-misfortune necessary it-is they-be-pressed whom you-see a-crime
 velle, posse, perficere.” “Accedo,” inquam, “sed uti hoc
to-wish to-be-able to-accomplish I-come-round I-say but that from-this
 infortunio cito careant patrandi sceleris possibilitate deserti
from-misfortune quickly they-be-free of-committing of-crime by-the-possibility forsaken
 vehementer exopto.” “Carebunt,” inquit, “ocius quam vel tu
strongly I-wish they-will-be-free she-says sooner than either you
 forsitan velis vel illi sese aestiment esse carituros.
perhaps would-wish or they themselves would-reckon to-be about-to-be-free
 Neque enim est aliquid in tam brevibus vitae metis ita serum
and-not for is anything in so brief of-life bounds so late
 quod exspectare longum immortalis praesertim animus putet:
which to-await long an-immortal especially mind would-think
 quorum magna spes et excelsa facinorum machina repentino
of-whom the-great hope and lofty of-crimes engine by-a-sudden
 atque insperato saepe fine destruitur, quod quidem
and unlooked-for often by-an-end is-destroyed which indeed
 illis miseriae modum statuit. Nam si nequitia miseros
to-them of-wretchedness a-measure sets for if wickedness wretched
 facit, miserior sit necesse est diuturnior nequam; quos
makes more-wretched is necessary it-is the-longer-lasting worthless-man whom
 infelicissimos esse iudicarem, si non eorum malitiam saltem
most-unhappy to-be I-would-judge if not of-them the-malice at-least
 mors extrema finiret. Etenim si de pravitatis infortunio vera
death the-last ended for if about of-crookedness the-misfortune true-things
 conclusimus, infinitam liquet esse miseriam quam esse constat
we-concluded boundless it-is-clear to-be the-wretchedness which to-be it-is-agreed
 aeternam.” Tum ego: “Mira quidem,” inquam, “et concessu
eternal then I wonderful indeed I-say and in-granting

difficilis inlatio, sed his eam quae prius concessa sunt
hard the-inference but with-these it those-which before granted have-been
 nimium convenire cognosco." "Recte," inquit, "aestimas. Sed
too-much to-agree I-recognize rightly she-says you-judge but
 qui conclusioni accedere durum putat, aequum est vel falsum
who to-the-conclusion to-come hard thinks fair it-is either false
 aliquid praecessisse demonstret vel collocationem propositionum
something to-have-gone-before let-him-show or the-arrangement of-the-propositions
 non esse efficacem necessariae conclusionis ostendat; alioquin
not to-be effective of-a-necessary of-conclusion let-him-show otherwise
 concessis praecedentibus nihil prorsus est quod de inlatione
with-granted with-things-preceding nothing at-all is why about the-inference
 causetur. Nam hoc quoque quod dicam non minus mirum
he-should-plead for this also which I-shall-say not less wonderful
 videatur, sed ex his quae sumpta sunt aequum est necessarium."
may-seem but from these which taken have-been equally it-is necessary
 "Quidnam?" inquam. "Feliciores," inquit, "esse improbos
what-then I-say happier she-says to-be the-wicked
 supplicia luentes quam si eos nulla iustitiae poena coerceat.
punishments paying than if them no of-justice punishment should-restrain
 Neque id nunc molior quod cuivis veniat in mentem,
and-not that now I-urge which to-anyone comes into mind
 corrigi ultione pravos mores et ad rectum supplicii
to-be-corrected by-vengeance crooked ways and to the-right of-punishment
 terrore deduci, ceteris quoque exemplum esse culpanda
by-the-terror to-be-led to-the-rest also an-example to-be of-things-to-be-blamed
 fugiendi, sed alio quodam modo infeliciores esse improbos
of-shunning but in-another in-a-certain in-way more-unhappy to-be the-wicked
 arbitror impunitos, tametsi nulla ratio correctionis, nullus
I-judge unpunished although no account of-correction no
 respectus habeatur exempli." "Et quis erit," inquam,
regard be-had of-example and what will-there-be I-say

“praeter hos alius modus?” Et illa: “Bonos,” inquit, “esse
besides these another way and she the-good she-says to-be
 felices, malos vero miseros nonne concessimus?” “Ita est,”
happy the-bad however wretched surely have-we-not-granted so it-is
 inquam. “Si igitur,” inquit, “miseriae cuiuspiam bonum
I-say if then she-says to-wretchedness of-anyone good
 aliquid addatur, nonne felicius est eo cuius pura ac
something be-added surely happier is-he than-him of-whom pure and
 solitaria sine cuiusquam boni admixtione miseria est?”
solitary without of-any of-good with-the-mixture the-wretchedness is
 “Sic,” inquam, “videtur.” “Quid si eidem misero qui
so I-say it-seems what if to-the-same to-the-wretched who
 cunctis careat bonis, praeter ea quibus miser est malum aliud
all lacks goods besides those by-which wretched he-is an-evil another
 fuerit adnexum, nonne multo infelicius eo censendus
shall-have-been attached surely much more-unhappy than-him to-be-judged
 est cuius infortunium boni participatione relevatur?”
is-he of-whom the-misfortune of-good by-the-sharing is-lightened
 “Quidni?” inquam. “Sed puniri improbos iustum, impunitos
why-not I-say but to-be-punished the-wicked just unpunished
 vero elabi iniquum esse manifestum est.” “Quis id
however to-slip-away unjust to-be plain it-is who that
 neget?” “Sed ne illud quidem,” ait, “quisquam negabit bonum
would-deny but not that indeed says-she anyone will-deny good
 esse omne quod iustum est contraque quod iniustum
to-be everything which just is and-on-the-contrary what unjust
 est malum.” Liquere, respondi. “Habent igitur improbi, cum
is evil to-be-clear I-answered they-have then the-wicked when
 puniuntur, quidem boni aliquid adnexum poenam ipsam
they-are-punished indeed of-good something attached the-punishment itself
 scilicet quae ratione iustitiae bona est, idemque cum
namely which by-the-reckoning of-justice good is and-the-same when

supplicio carent, inest eis aliquid ulterius mali ipsa
punishment they-lack there-is-in them something further of-evil the-very
 impunitas quam iniquitatis merito malum esse confessus
impunity which of-injustice by-the-desert an-evil to-be having-confessed
 es.” “Negare non possum.” “Multo igitur infeliciores improbi
you-are to-deny not I-can by-much then more-unhappy the-wicked
 sunt iniusta impunitate donati quam iusta ultione
are with-unjust with-impunity presented than with-just with-vengeance
 puniti.” Tum ego: “Ista quidem consequentia sunt eis quae
punished then I those indeed consequent are to-those which
 paulo ante conclusa sunt. Sed quaeso,” inquam, “te, nullane
a-little before concluded have-been but I-beg I-say you no-then
 animarum supplicia post defunctum morte corpus relinquis?”
of-souls punishments after the-finished by-death body do-you-leave
 “Et magna quidem,” inquit, “quorum alia poenali acerbitate,
and great indeed she-says of-which some with-penal with-bitterness
 alia vero purgatoria clementia exerceri puto. Sed nunc de
others however with-purging with-mercy to-be-worked I-think but now about
 his disserere consilium non est. Id vero hactenus egimus,
these to-discourse the-plan not is that however thus-far we-have-done
 ut quae indignissima tibi videbatur malorum potestas eam
that which most-unworthy to-you seemed of-the-bad the-power it
 nullam esse cognosceres quosque impunitos querebare,
none to-be you-should-learn and-whom unpunished you-were-complaining
 videres numquam improbitatis suae carere suppliciis,
you-should-see never of-wickedness of-their-own to-lack the-punishments
 licentiam quam cito finiri precabaris nec longam esse
the-license which quickly to-be-ended you-were-praying and-not long to-be
 disceres infelicioremque fore, si diuturnior, infelicissimam
you-should-learn and-more-unhappy to-be if longer-lasting most-unhappy
 vero, si esset aeterna; post haec miseriores esse improbos
however if it-were eternal after these more-wretched to-be the-wicked

iniusta impunitate dimissos quam iusta ultione punitos.

with-unjust with-impunity dismissed than with-just with-vengeance punished

Cui sententiae consequens est ut tum demum gravioribus

to-which to-the-judgment consequent it-is that then at-last with-heavier

suppliciis urgeantur, cum impuniti esse creduntur."

with-punishments they-are-pressed when unpunished to-be they-are-believed

Tum ego: "Cum tuas," inquam, "rationes considero, nihil

then I when your I-say reasonings I-weigh nothing

dici verius puto. At si ad hominum iudicia revertar,

to-be-said truer I-think but if to of-men the-judgments I-return

quis ille est cui haec non credenda modo sed saltem

who that is to-whom these not to-be-believed only but even

audienda videantur?" "Ita est," inquit illa. "Nequeunt enim

to-be-heard would-seem so it-is says-she she they-cannot for

oculos tenebris assuetos ad lucem perspicuae veritatis attollere,

the-eyes to-darkness accustomed to the-light of-clear of-truth to-lift

similesque avibus sunt quarum intuitum nox inluminat dies

and-like to-birds they-are of-which the-sight night lights-up day

caecat. Dum enim non rerum ordinem, sed suos intuentur

blinds while for not of-things the-order but their-own they-look-at

affectus, vel licentiam vel impunitatem scelerum putant

feelings either the-license or the-impunity of-crimes they-think

esse felicem. Vide autem quid aeterna lex sanciat. Melioribus

to-be happy see however what eternal law ordains to-better-things

animum conformaveris, nihil opus est iudice praemium

the-mind you-shall-have-shaped nothing need there-is of-a-judge a-reward

deferente tu te ipse excellentioribus addidisti. Studium

bestowing you yourself you-yourself to-the-more-excellent have-added the-zeal

ad peiora deflexeris, extra ne quaesieris ultorem. Tu

to worse-things you-shall-have-bent outside not you-should-seek an-avenger you

te ipse in deteriora trusisti, veluti si vicibus sordidam

yourself you-yourself into worse-things have-thrust just-as if by-turns the-filthy

humum caelumque respicias, cunctis extra cessantibus
ground and-the-sky you-should-look-at with-all outside ceasing
 ipsa cernendi ratione nunc caeno nunc sideribus
by-the-very of-seeing by-the-power now in-the-mire now in-the-stars
 interesse videaris. At vulgus ista non respicit. Quid igitur?
to-be-among you-would-seem but the-crowd these not regards what then
 Hisne accedamus quos beluis similes esse monstravimus?
to-these-then should-we-go-over whom to-beasts like to-be we-have-shown
 Quid si quis amisso penitus visu ipsum etiam se
what if anyone with-lost utterly with-sight the-very also himself
 habuisse oblisceretur intuitum nihilque sibi ad humanam
to-have-had should-forget the-sight and-nothing to-himself for human
 perfectionem deesse arbitraretur, num videntes eadem
completeness to-be-lacking should-judge surely-not the-seeing the-same
 caecos putaremus? Nam ne illud quidem adquiescent quod
blind would-we-think for not that indeed will-they-grant which
 aequae validis rationum nititur firmamentis: infeliciores eos esse
equally on-strong of-reasonings leans on-supports more-unhappy them to-be
 qui faciant quam qui patiantur iniuriam." "Vellem," inquam,
who do than who suffer wrong I-would-wish I-say
 "has ipsas audire rationes." "Omnem," inquit, "improbum
these very to-bear reasonings every she-says wicked-man
 num supplicio dignum negas?" "Minime." "Infelices vero
surely-not of-punishment worthy do-you-deny not-at-all unhappy however
 esse qui sint improbi multipliciter liquet." "Ita," inquam.
to-be who are wicked manifoldly it-is-clear so I-say
 "Qui igitur supplicio digni sunt miseros esse non dubitas?"
who then of-punishment worthy are wretched to-be not do-you-doubt
 "Convenit," inquam. "Si igitur cognitor," ait, "resideres, cui
it-agrees I-say if then as-judge says-she you-were-sitting on-whom
 supplicium inferendum putares, eine qui fecisset an qui
punishment to-be-laid would-you-think on-him-then who had-done or who

pertulisset iniuriam?" "Nec ambigo," inquam, "quin perpersso
had-borne the-wrong and-not do-I-waver I-say but-that to-the-sufferer
 satisfacere dolore facientis." "Miserior igitur tibi
I-should-give-satisfaction with-the-grief of-the-doer more-wretched then to-you
 iniuriae illator quam acceptor esse videretur." "Consequitur,"
of-wrong the-inflicter than the-receiver to-be would-seem it-follows
 inquam. "Hinc igitur aliis de causis ea radice nitentibus,
I-say hence then other from reasons on-that on-a-root leaning
 quod turpitudine suapte natura miseros faciat, apparet inlatam
that baseness by-its-own by-nature wretched makes it-appears the-inflicted
 cuilibet iniuriam non accipientis sed inferentis esse miseriam."
on-anyone wrong not of-the-receiver but of-the-inflicter to-be the-wretchedness
 "Atqui nunc," ait, "contra faciunt oratores. Pro his enim
and-yet now says-she the-contrary do orators for these for
 qui grave quid acerbumque perpersi sunt miserationem
who heavy something and-bitter having-suffered are the-pity
 iudicum excitare conantur, cum magis admittentibus iustior
of-the-judges to-rouse they-try when more to-the-committers a-juster
 misratio debeatur; quos non ab iratis sed a propitiis
pity is-owed whom not by angry but by kindly
 potius miserantibusque accusatoribus ad iudicium veluti
rather and-pitying accusers to judgment as-it-were
 aegros ad medicum duci oportebat, ut culpae morbos
the-sick to a-physician to-be-led it-behooved so-that of-fault the-diseases
 supplicio resecarent. Quo pacto defensorum opera
with-punishment they-might-cut-away in-which in-manner of-defenders the-work
 vel tota frigeret, vel si prodesse hominibus mallet,
either wholly would-grow-cold or if to-profit men it-preferred
 in accusationis habitum verteretur. Ipsi quoque improbi,
into of-accusation the-guise would-be-turned themselves also the-wicked
 si eis aliqua rimula virtutem relictam fas esset aspicere
if to-them some by-a-chink virtue left right it-were to-behold

vitiorumque sordes poenarum cruciatibus se deposituros
and-of-vices the-filth of-punishments by-the-torments themselves about-to-lay-down
 viderent compensatione adipiscendae probitatis, nec hos
they-saw by-the-compensation of-to-be-gained of-uprightness and-not these
 cruciatus esse ducerent defensorumque operam repudiarent
torments to-be they-would-reckon and-of-defenders the-work they-would-refuse
 ac se totos accusatoribus iudicibusque permitterent.
and themselves wholly to-accusers and-to-judges they-would-hand-over
 Quo fit ut apud sapientes nullus prorsus odio locus
whence it-comes that among the-wise no at-all for-hatred a-place
 relinquitur. Nam bonos quis nisi stultissimus oderit? Malos
is-left for the-good who except the-most-foolish would-hate the-bad
 vero odisse ratione caret. Nam si, uti corporum languor,
however to-hate reason lacks for if as of-bodies a-sickness
 ita vitiositas quidam est quasi morbus animorum, cum
so viciousness a-certain is as-it-were a-disease of-minds since
 aegros corpore minime dignos odio sed potius miseratione
the-sick in-body least worthy of-hatred but rather of-pity
 iudicemus, multo magis non insequendi sed miserandi sunt
we-judge much more not to-be-hunted but to-be-pitied are
 quorum mentes omni languore atrocior urget improbitas.
of-whom the-minds than-every than-sickness fiercer presses wickedness

Why does it please men to stir up such commotions and call down their fate with their own hand? If it is death you seek, it is already at hand and does not hold back its swift horses. The same men whom serpent, lion, tiger, bear, and boar attack with their teeth attack one another with the sword. Differing ways are no just reason for such savagery. If you want to render each his due, love the good as is right and pity the wicked.

Quod tantos iuvat excitare motus

why so-great does-it-please to-stir motions

et propria fatum sollicitare manu?

and one's-own fate to-provoke with-a-hand?

Si mortem petitis, propinquat ipsa

if death you-seek, it-draws-near itself

sponte sua volucres nec remoratur equos.

of-accord its-own winged and-not does-it-hold-back the-horses.

Quos serpens leo tigris ursus aper

whom serpent lion tiger bear boar

dente petunt, idem se tamen ense petunt.

with-a-tooth attack, the-same themselves however with-a-sword attack.

An distant quia dissidentque mores,

or are-they-apart because and-differ their-ways,

iniustas acies et fera bella movent

unjust battle-lines and savage wars do-they-move

alternisque volunt perire telis?

and-by-mutual do-they-wish to-perish by-weapons?

Non est iusta satis saevitiae ratio.

not is just enough of-savagery the-reason.

5

10

Vis aptam meritis vicem referre?

do-you-wish a-fitting to-deserts return to-render?

Dilige iure bonos et miseresce malis."

love with-right the-good and pity the-bad."

PROSA V • THE DISTRIBUTION LOOKS UNJUST

He sees where happiness and misery lie, but says there is still some good or evil in ordinary fortune, since no wise man would rather be a poor and disgraced exile than flourish in his own city. That the punishments of crime should press the good and the rewards of virtue be snatched by the wicked astonishes him; she answers that a thing whose order is not understood is easily believed random.

Hic ego: "Video," inquam, "quae sit vel felicitas vel miseria

here I I-see I-say what is either the-happiness or the-wretchedness

in ipsis proborum atque improborum meritis constituta. Sed

in the-very of-the-upright and of-the-wicked in-deserts set but

in hac ipsa fortuna populari non nihil boni malive inesse

in this very fortune popular not nothing of-good or-of-evil to-be-in

perpendo. Neque enim sapientum quisquam exul inops

I-weigh and-not for of-the-wise anyone an-exile poor

ignominiosusque esse malit, potius quam pollens opibus,

and-dishonored to-be would-prefer rather than strong in-wealth

honore reverendus, potentia validus, in sua permanens urbe

in-honor to-be-revered in-power mighty in his-own remaining city

florere. Sic enim clarius testatiusque sapientiae tractatur

to-flourish so for more-brightly and-more-witnessed of-wisdom is-handled

officium, cum in contingentes populos regentium quodam modo

the-office when into the-neighborng peoples of-those-ruling in-a-certain in-way

beatitudo transfunditur, cum praesertim carcer, nex ceteraque

happiness is-poured-over when especially prison death and-the-rest

legalium tormenta poenarum perniciosis potius civibus propter
of-legal the-torments of-punishments to-ruinous rather to-citizens because-of
 quos etiam constituta sunt debeantur. Cur haec igitur versa
whom also established they-are should-be-owed why these then turned
 vice mutantur scelerumque supplicia bonos premant,
by-a-change should-be-exchanged and-of-crimes the-punishments the-good should-press
 praemia virtutum mali rapiant, vehementer admiror, quaeque
the-rewards of-virtues the-bad should-snatch strongly I-wonder and-what
 tam iniustae confusionis ratio videatur ex te scire desidero.
so of-unjust of-confusion the-reason may-seem from you to-know I-desire
 Minus etenim mirarer, si misceri omnia fortuitis casibus
less for I-should-wonder if to-be-mixed all-things by-chance by-accidents
 crederem. Nunc stuporem meum deus rector exaggerat. Qui
I-believed now the-amazement my god the-ruler heightens who
 cum saepe bonis iucunda, malis aspera contraque
since often to-the-good pleasant to-the-bad harsh and-on-the-contrary
 bonis dura tribuat, malis optata concedat, nisi causa
to-the-good hard gives to-the-bad things-wished grants unless the-cause
 deprehenditur, quid est quod a fortuitis casibus differre
is-grasped what is-there which from chance accidents to-differ
 videatur?" "Nec mirum," inquit, "si quid ordinis ignorata
would-seem and-not a-wonder she-says if anything of-order with-unknown
 ratione temerarium confusumque credatur. Sed tu quamvis
with-the-reason random and-confused be-believed but you although
 causam tantae dispositionis ignores, tamen quoniam bonus
the-cause of-so-great of-a-disposing you-know-not still since good
 mundum rector temperat, recte fieri cuncta ne dubites.
the-world the-ruler tempers rightly to-happen all-things not may-you-doubt

A man who does not know why slow Bootes drives his wagon will be dumbfounded at the law of the high heaven, and when the moon grows pale a public panic moves whole peoples. Yet nobody wonders that the wind floods the shore with surf, because there the causes are easy to see: let the cloudy error of ignorance give way, and things will stop seeming marvelous.

Si quis Arcturi sidera nescit

if anyone of-Arcturus the-stars knows-not

propinqua summo cardine labi,

near to-the-highest to-the-pole to-glide,

cur legat tardus plaustra Bootes

why traverses slow the-wain Bootes

mergatque seras aequare flammis,

and-plunges late in-the-sea flames,

5 cum nimis celeres explicet ortus,

when too swift he-unfolds risings,

legem stupebit aetheris alti.

at-the-law he-will-be-amazed of-the-ether of-the-high.

Palleant plenae cornua lunae

should-grow-pale of-the-full the-horns of-the-moon

infecta metis noctis opacae

stained by-the-bounds of-night of-dark

quaeque fulgenti texerat ore

and-which with-a-shining she-had-covered with-face

10 confusa Phoebe detegat astra,

confounded Phoebe should-uncover stars,

commovet gentes publicus error

it-stirs the-nations a-public error

lassantque crebris pulsibus aera.

and-they-weary with-frequent with-beatings the-bronze.

Nemo miratur flamina Cori

no-one wonders-at the-blasts of-Corus

litus frementi fundere fluctu

the-shore with-a-roaring to-pour with-a-wave

nec nivis duram frigore molem

nor of-snow the-hard by-cold mass

fervente Phoebi solvier aestu.

with-burning of-Phoebus to-be-loosed by-heat.

Hic enim causas cernere promptum est,

here for the-causes to-see easy it-is,

illic latentes pectora turbant.

there hidden the-breasts they-trouble.

Cuncta quae rara provehit aetas

all-things which rare brings-forth an-age

stupetque subitis mobile vulgus,

and-is-amazed at-sudden the-fickle crowd,

cedat inscitiae nubilus error,

let-give-way of-ignorance the-cloudy error,

cessent profecto mira videri.”

they-would-cease surely wonders to-seem.”

15

20

This is the greatest of all questions — providence, fate, chance, foreknowledge, and free will together — and one doubt cut down grows innumerable heads like the hydra. Providence is the divine reason that disposes all things at once; fate is the same plan unfolded through place, form, and time, as an artisan holds his work in mind and then leads it out. God is the physician of minds and knows what suits each, sparing one whom adversity would make worse and testing another, so that to one who sees the ordering providence there is no evil anywhere.

“Ita est,” inquam; “sed cum tui muneris sit latentium
so it-is I-say but since of-your of-office it-is of-hidden
 rerum causas evolvere velatasque caligine explicare rationes,
of-things the-causes to-unroll and-veiled with-darkness to-unfold the-reasons
 quaeso uti quae hinc decernas, quoniam hoc me miraculum
I-beg that what from-this you-decide since this me wonder
 maxime perturbat, edisseras.” Tum illa paulisper arridens;
most disturbs you-should-set-forth then she for-a-while smiling
 “Ad rem me,” inquit, “omnium quaesito maximam vocas,
to a-matter me she-says of-all in-the-asking the-greatest you-call
 cui vix exhausti quicquam satis sit. Talis namque materia
for-which scarcely of-a-drained anything enough is such for the-matter
 est ut una dubitatione succisa innumerabiles aliae velut
is that with-one with-doubt cut-away countless others as
 hydrae capita succrescant, nec ullus fuerit modus, nisi
of-a-hydra the-heads grow-up and-not any there-would-be a-limit unless
 quis eas vivacissimo mentis igne coerceat. In hac enim
anyone them with-the-most-living of-the-mind with-fire should-restrain in this for
 de providentiae simplicitate, de fati serie, de repentinis
about of-providence the-simplicity about of-fate the-chain about sudden
 casibus, de cognitione ac praedestinatione divina, de
accidents about the-knowing and the-foreordaining divine about

arbitrii libertate quaeri solet, quae quanti oneris sint
of-choice the-freedom to-be-asked it-is-wont which of-how-great of-a-burden they-are
 ipse perpendis. Sed quoniam haec quoque te nosse quaedam
yourself you-weigh but since these also you to-know a-certain
 medicinae tuae portio est, quamquam angusto limite temporis
of-medicine of-your a-portion is although in-a-narrow in-bound of-time
 saepti tamen aliquid delibare conabimur. Quod si te musici
hedged still something to-taste we-shall-try but if you of-musical
 carminis oblectamenta delectant, hanc oportet paulisper differas
of-song the-delights please this it-behooves for-a-while you-put-off
 voluptatem, dum nexas sibi ordine contexto rationes.”
the-pleasure while knit to-themselves in-order I-weave the-reasonings
 “Ut libet,” inquam. Tunc velut ab alio orsa principio ita
as it-pleases I-say then as-if from another having-begun a-beginning thus
 disseruit: “Omnium generatio rerum cunctusque mutabilium
she-argued of-all the-begetting of-things and-the-whole of-changeable
 naturarum progressus et quidquid aliquo movetur modo,
of-natures the-advance and whatever in-any is-moved in-way
 causas, ordinem, formas ex divinae mentis stabilitate sortitur.
the-causes the-order the-forms from of-divine of-mind the-steadfastness it-draws
 Haec in suae simplicitatis arce composita multiplicem
this in of-its-own of-simplicity the-citadel set a-manifold
 rebus regendis modum statuit. Qui modus cum in
for-things for-to-be-ruled way appoints which way when in
 ipsa divinae intellegentiae puritate conspicitur, providentia
the-very of-divine of-understanding the-purity is-beheld providence
 nominatur; cum vero ad ea quae movet atque disponit
is-named when however to those which it-moves and orders
 refertur, fatum a veteribus appellatum est. Quae diversa esse
it-is-referred fate by the-ancients called it-was which different to-be
 facile liquebit, si quis utriusque vim mente conspexerit.
easily will-be-clear if anyone of-each the-force in-mind shall-have-beheld

Nam providentia est ipsa illa divina ratio in summo
for providence is the-very that divine reason in the-highest
 omnium principe constituta quae cuncta disponit; fatum vero
of-all the-chief set which all orders fate however
 inhaerens rebus mobilibus dispositio per quam providentia
inhering in-things in-moving the-disposition through which providence
 suis quaeque nectit ordinibus. Providentia namque cuncta
its-own each knits with-orders providence for all
 pariter quamvis diversa quamvis infinita complectitur; fatum
alike although different although boundless embraces fate
 vero singula digerit in motum locis formis ac temporibus
however single-things sorts into motion in-places in-forms and in-times
 distributa, ut haec temporalis ordinis explicatio in divinae
distributed so-that this of-temporal of-order the-unfolding into of-divine
 mentis adunata prospectum providentia sit, eadem vero
of-mind gathered the-view providence may-be the-same however
 adunatio digesta atque explicata temporibus fatum vocetur.
the-gathering sorted and unfolded in-times fate be-called
 Quae licet diversa sint, alterum tamen pendet ex altero.
which although different they-are the-one still hangs from the-other
 Ordo namque fatalis ex providentiae simplicitate procedit.
the-order for fatal from of-providence the-simplicity proceeds
 Sicut enim artifex faciendae rei formam mente
just-as for a-craftsman of-a-to-be-made of-a-thing the-form in-mind
 praecipiens movet operis effectum, et quod simpliciter
foreseeing moves of-the-work the-carrying-out and what simply
 praesentarieque prospexerat, per temporales ordines ducit, ita
and-presently he-had-foreseen through temporal orders he-leads so
 deus providentia quidem singulariter stabiliterque facienda
god by-providence indeed singly and-steadfastly things-to-be-done
 disponit, fato vero haec ipsa quae disposuit multipliciter ac
arranges by-fate however these very which he-arranged manifoldly and

temporaliter administrat. Sive igitur famulantibus quibusdam
temporally he-administers whether then with-serving with-certain
 providentiae divinis spiritibus fatum exercetur seu anima seu
of-providence with-divine with-spirits fate is-worked or by-a-soul or
 tota inserviente natura seu caelestibus siderum motibus seu
by-the-whole by-serving by-nature or by-heavenly of-the-stars by-motions or
 angelica virtute seu daemonum varia sollertia seu aliquibus
by-angelic by-power or of-demons by-varied by-skill or by-some
 horum seu omnibus fatalis series textitur, illud certe manifestum
of-these or by-all the-fatal chain is-woven that surely plain
 est immobilem simplicemque gerendarum formam rerum
it-is the-unmoving and-simple of-things-to-be-done the-form of-things
 esse providentiam, fatum vero eorum quae divina simplicitas
to-be providence fate however of-those which the-divine simplicity
 gerenda disposuit mobilem nexum atque ordinem temporalem.
to-be-done arranged the-moving bond and order temporal
 Quo fit ut omnia quae fato subsunt providentiae quoque
whence it-comes that all-things which to-fate lie-under of-providence also
 subiecta sint cui ipsum etiam subiacet fatum, quaedam
subject are to-which the-very also lies-under fate some
 vero quae sub providentia locata sunt fati seriem superent.
however which under providence placed are of-fate the-chain surpass
 Ea vero sunt quae primae propinqua divinitati stabiliter fixa
those however are which to-the-first near to-divinity steadfastly fixed
 fatalis ordinem mobilitatis excedunt. Nam ut orbium circa
of-fate the-order of-mobility go-beyond for as of-circles about
 eundem cardinem sese vertentium qui est intimus ad
the-same the-pivot themselves turning which is the-innermost to
 simplicitatem medietatis accedit ceterorumque extra locatorum
the-simplicity of-the-center comes and-of-the-others outside of-placed
 veluti cardo quidam circa quem versentur existit, extimus
as-it-were a-pivot a-certain about which they-turn stands the-outermost

vero maiore ambitu rotatus quanto a puncti media
however with-a-greater with-a-circuit wheeled by-how-much from of-a-point the-middle
 individuitate discedit tanto amplioribus spatiis explicatur,
the-indivisibility it-departs by-so-much with-wider with-spaces it-is-unfolded
 si quid vero illi se medio conectat et societ, in
if anything however to-that itself to-the-middle should-attach and should-join into
 simplicitatem cogitur diffundique ac diffuere cessat, simili
simplicity it-is-forced and-to-be-spread and to-flow-away it-ceases by-a-like
 ratione quod longius a prima mente discedit maioribus
by-reasoning what further from the-first mind departs by-greater
 fati nexibus implicatur ac tanto aliquid fato liberum
of-fate by-bonds is-entangled and by-so-much anything from-fate free
 est quanto illum rerum cardinem vicinius petit. Quod
is by-how-much that of-things the-pivot more-nearly it-seeks but
 si supernae mentis haeserit firmitati, motu carens
if of-the-heavenly of-mind it-shall-have-clung to-the-firmness motion lacking
 fati quoque supergreditur necessitatem. Igitur uti est ad
of-fate also it-passes-beyond the-necessity therefore as is to
 intellectum ratiocinatio, ad id quod est id quod gignitur,
understanding reasoning to that which is that which is-begotten
 ad aeternitatem tempus, ad punctum medium circulus, ita est
to eternity time to a-point the-middle a-circle so is
 fati series mobilis ad providentiae stabilem simplicitatem.
of-fate the-chain moving to of-providence the-steadfast simplicity
 Ea series caelum ac sidera movet, elementa in se
that chain heaven and the-stars moves the-elements into themselves
 invicem temperat et alterna commutatione transformat;
in-turn it-temperers and by-alternate by-exchange it-transforms
 eadem nascentia occidentiaque omnia per similes fetuum
the-same being-born and-dying all through like of-offspring
 seminumque renovat progressus. Haec actus etiam fortunasque
and-of-seeds it-renews advances this the-acts also and-fortunes

hominum indissolubili causarum conexione constringit, quae
of-men with-an-indissoluble of-causes with-a-linking it-binds which
 cum ab immobilis providentiae proficiscatur exordiis, ipsas
since from of-unmoving of-providence it-sets-out the-beginnings themselves
 quoque immutabiles esse necesse est. Ita enim res optime
also unchangeable to-be necessary it-is so for things best
 reguntur, si manens in divina mente simplicitas indeclinabilem
are-ruled if remaining in divine mind simplicity the-unbending
 causarum ordinem premat. Hic vero ordo res mutabiles et
of-causes the-order should-press this however order things changeable and
 alioquin temere fluituras propria incommutabilitate coerceat.
otherwise at-random about-to-drift by-its-own by-unchangeableness should-restrain
 Quo fit ut tametsi vobis hunc ordinem minime considerare
whence it-comes that although to-you this order least to-weigh
 valentibus confusa omnia perturbataque videantur, nihilo
being-able confused all-things and-disordered may-seem by-nothing
 minus tamen suus modus ad bonum dirigens cuncta disponat.
less still its-own way to the-good directing all-things arranges
 Nihil est enim quod mali causa ne ab ipsis quidem
nothing is for which of-evil for-the-sake not-even by the-very indeed
 improbis fiat; quos, ut uberrime demonstratum est, bonum
the-wicked is-done whom as most-fully shown it-is the-good
 quaerentes pravus error avertit, nedum ordo de summi
seeking a-crooked error turns-away much-less an-order from of-the-highest
 boni cardine proficiscens a suo quoquam deflectat exordio.
of-good the-pivot setting-out from its-own to-anywhere should-swerve the-beginning
 Quae vero, inquires, potest ulla iniquior esse confusio,
what however you-will-say can any more-unfair to-be confusion
 quam ut bonis tum adversa tum prospera, malis
than that to-the-good now adverse now favorable to-the-bad
 etiam tum optata tum odiosa contingant? Num igitur
also now wished now hateful should-fall surely-not then

ea mentis integritate homines degunt, ut quos probos
with-that of-mind with-soundness men live that whom upright
 improbosve censuerunt eos quoque uti existimant esse
or-wicked they-have-judged those also as they-reckon to-be
 necesse sit? Atqui in hoc hominum iudicia depugnant,
necessary is and-yet in this of-men the-judgments fight-it-out
 et quos alii praemio alii supplicio dignos arbitrantur. Sed
and whom some of-reward others of-punishment worthy judge but
 concedamus ut aliquis possit bonos malosque discernere;
let-us-grant that someone can the-good and-bad to-tell-apart
 num igitur poterit intueri illam intimam temperiem,
surely-not then will-be-be-able to-behold that inmost blending
 velut in corporibus dici solet, animorum? Non enim
as in bodies to-be-said it-is-wont of-minds not for
 dissimile est miraculum nescienti cur sanis corporibus
unlike is the-wonder to-one-not-knowing why to-sound to-bodies
 his quidem dulcia illis vero amara convenient, cur aegri
to-these indeed sweet-things to-those however bitter suit why the-sick
 etiam quidam lenibus quidam vero acribus adiuventur? At
also some by-mild some however by-sharp are-helped but
 hoc medicus, qui sanitatis ipsius atque aegritudinis modum
this the-physician who of-health of-the-very and of-sickness the-measure
 temperamentumque dinoscit, minime miratur. Quid vero aliud
and-the-blending distinguishes least wonders-at what indeed other
 animorum salus videtur esse quam probitas? Quid aegritudo
of-minds the-health seems to-be than uprightness what the-sickness
 quam vitia? Quis autem alius vel servator bonorum vel
than the-vices who however other either the-preserver of-goods or
 malorum depulsor quam rector ac medicator mentium deus?
of-evils the-driver-off than the-ruler and the-healer of-minds god

Qui cum ex alta providentiae specula respexit, quid
who since from a-high of-providence a-watchtower has-looked-back what
 unicuique conveniat agnoscit et quod convenire novit
to-each-one suits he-knows and what to-suit he-knows
 accommodat. Hic iam fit illud fatalis ordinis insigne
he-fits here now happens that of-fatal of-order the-notable
 miraculum, cum ab sciente geritur quod stupeant ignorantes.
wonder when by one-knowing it-is-done what may-astonish the-ignorant
 Nam ut pauca quae ratio valet humana de divina profunditate
for that a-few which reason can human about the-divine the-depth
 perstringam, de hoc quem tu iustissimum et aequi
I-may-touch about this whom you most-just and of-the-fair
 servantissimum putas omnia scienti providentiae diversum
most-observant you-think all-things to-the-knowing to-providence different
 videtur; et victricem quidem causam dis, victam vero
it-seems and the-victorious indeed cause to-the-gods the-conquered however
 Catoni placuisse familiaris noster Lucanus admonuit. Hic
to-Cato to-have-pleased a-friend our Lucan has-noted here
 igitur quidquid citra spem videas geri, rebus quidem rectus
then whatever short-of hope you-see to-be-done to-things indeed a-right
 ordo est, opinioni vero tuae perversa confusio. Sed sit
order it-is to-the-opinion however of-yours a-perverse confusion but let-there-be
 aliquis ita bene moratus ut de eo divinum iudicium pariter
someone so well mannered that about him divine judgment alike
 et humanum consentiat, sed est animi viribus infirmus;
and human should-agree but he-is of-mind in-strengths weak
 cui si quid eveniat adversi, desinet colere forsitan
to-whom if anything should-befall of-adverse he-will-cease to-cherish perhaps
 innocentiam per quam non potuit retinere fortunam. Parcit
innocence through which not he-was-able to-keep fortune spares

itaque sapiens dispensatio ei quem deteriore facere possit

and-so the-wise ordering him whom worse to-make could

adversitas, ne cui non convenit laborare patiatur.

adversity that-not for-whom not it-suits to-suffer it-should-allow

Est alius cunctis virtutibus absolutus sanctusque ac deo

there-is another in-all in-virtues perfect and-holy and to-god

proximus; hunc contingi quibuslibet adversis nefas

nearest this-man to-be-touched by-any by-adverse-things impious

providentia iudicat adeo ut ne corporeis quidem morbis

providence judges so-far that not-even by-bodily indeed by-diseases

agitari sinat. Nam ut quidam me quoque excellentior:

to-be-troubled it-allows for as a-certain-man than-me also more-excellent

ἄνθρωπος δὲ ἱεροῦ δέμας αἰθέρες ᾠκοδόμησαν Fit autem

of-a-man indeed of-holy the-frame the-heavens built it-happens however

saepe, uti bonis summa rerum regenda deferatur, ut

often that to-the-good the-sum of-things to-be-ruled is-given-over so-that

exuberans retundatur improbitas. Aliis mixta quaedam

overflowing may-be-beaten-back wickedness to-others mixed certain-things

pro animorum qualitate distribuit; quosdam remordet

according-to of-minds to-the-quality it-distributes some it-bites-back

ne longa felicitate luxurient, alios duris agitari

lest by-long by-happiness they-may-run-riot others by-hard-things to-be-driven

ut virtutes animi patientiae usu atque exercitatione

so-that the-virtues of-mind of-endurance by-the-use and by-practice

confirmant. Alii plus aequo metuunt quod ferre possunt,

they-may-strengthen others more than-fair fear what to-bear they-can

alii plus aequo despiciunt quod ferre non possunt; hos in

others more than-fair despise what to-bear not they-can these into

experimentum sui tristibus ducit. Nonnulli venerandum

a-trial of-themselves by-sad-things it-leads some the-venerable

saeculi nomen gloriosae pretio mortis emerunt: quidam

of-the-age name of-a-glorious at-the-price of-death have-bought certain

suppliciiis inexpugnabiles exemplum ceteris praetulerunt
by-tortures unconquerable an-example to-the-rest have-set-forth
 invictam malis esse virtutem. Quae quam recte atque
unconquered by-evils to-be virtue which how rightly and
 disposite et ex eorum bono quibus accedere videntur fiant,
orderly and out-of of-those of-good to-whom to-come they-seem happen
 nulla dubitatio est. Nam illud quoque, quod improbis nunc
no doubt there-is for that also that to-the-wicked now
 tristia nunc optata proveniunt, ex eisdem ducitur causis;
sad-things now wished-things come-out from the-same is-drawn causes
 ac de tristibus quidem nemo miratur, quod eos male meritis
and about sad-things indeed no-one wonders because them badly deserving
 omnes existimant. Quorum quidem supplicia tum ceteros
all reckon of-whom indeed the-punishments now the-rest
 ab sceleribus deterrent, tum ipsos quibus invehuntur
from crimes deter now the-very-ones on-whom they-are-brought
 emendant; laeta vero magnum bonis argumentum
they-amend glad-things however a-great to-the-good argument
 loquuntur, quid de huiusmodi felicitate debeant iudicare quam
speak what about of-this-kind happiness they-ought to-judge which
 famulari saepe improbis cernant. In qua re illud etiam
to-serve often to-the-wicked they-see in which in-matter that also
 dispensari credo, quod est forsitan alicuius tam praeceps
to-be-dispensed I-believe that there-is perhaps of-someone so headlong
 atque inopportuna natura ut eum in scelera potius exacerbare
and unseasonable a-nature that him into crimes rather to-embitter
 possit rei familiaris inopia; huius morbo providentia
could of-a-thing of-household the-poverty of-this-man by-the-disease providence
 collatae pecuniae remedio medetur. Hic foedatam probis
of-bestowed of-money by-the-remedy heals this-one defiled by-base-deeds
 conscientiam exspectans et se cum fortuna sua comparans,
a-conscience looking-at and himself with fortune his-own comparing

forsitan pertimescit ne cuius ei iucundus usus est, sit
perhaps dreads lest of-what to-him pleasant the-use is may-be
 tristis amissio. Mutabit igitur mores ac dum fortunam metuit
bitter the-losing he-will-change then his-ways and while fortune he-fears
 amittere, nequitiam derelinquit. Alios in cladem meritam
to-lose wickedness he-forsakes others into ruin deserved
 praecipitavit indigne acta felicitas; quibusdam permissum
has-burled unworthily borne happiness to-certain-men was-allowed
 puniendi ius, ut exercitii bonis et malis esset causa
of-punishing the-right so-that of-exercise to-the-good and to-the-bad might-be a-cause
 supplicii. Nam ut probis atque improbis nullum foedus
of-punishment for as to-the-upright and to-the-wicked no bond
 est, ita ipsi inter se improbi nequeunt convenire.
there-is so themselves among themselves the-wicked cannot to-agree
 Quidni, cum a semet ipsis discerpentibus conscientiam
why-not since from themselves the-very-ones tearing-apart the-conscience
 vitiis quisque dissentiat faciantque saepe, quae cum
by-vices each disagrees and-they-do often what when
 gesserint non fuisse gerenda decernant? Ex quo saepe
they-shall-have-done not to-have-been to-be-done they-decide from which often
 summa illa providentia protulit insigne miraculum, ut
the-highest that providence has-brought-forth a-notable wonder that
 malos mali bonos facerent. Nam dum iniqua sibi
the-bad the-bad good should-make for while unjust-things for-themselves
 a pessimis quidam perpeti videntur, noxiorum odio
by the-worst certain to-suffer they-seem of-the-harmful with-the-batred
 flagrant ad virtutis frugem rediere, dum se eis
burning to of-virtue the-fruit they-retained while themselves to-them
 dissimiles student esse quos oderant. Sola est enim divina
unlike they-strive to-be whom they-bated alone is for a-divine
 vis cui mala quoque bona sint, cum eis competenter
power to-which evils also goods are since them fittingly

utendo alicuius boni elicit effectum. Ordo enim quidam
by-using of-some of-good it-draws-out the-effect an-order for a-certain
 cuncta complectitur, ut quod adsignata ordinis ratione
all embraces so-that what from-the-assigned of-order by-the-plan
 decesserit, hoc licet in alium, tamen ordinem relabatur,
shall-have-departed this although into another still order should-slip-back
 ne quid in regno providentiae liceat temeritati.
that-not anything in the-kingdom of-providence be-allowed to-randomness
 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύειν Neque
hard however for-me these-things a-god as all to-tell and-not
 enim fas est homini cunctas divinae operae machinas vel
for right it-is for-a-man all of-divine of-work the-engines either
 ingenio comprehendere vel explicare sermone. Hoc tantum
by-wit to-grasp or to-unfold in-speech this only
 perspexisse sufficiat, quod naturarum omnium proditor
to-have-seen let-it-suffice that of-natures of-all the-bringer-forth
 deus idem ad bonum dirigens cuncta disponat, dumque ea
god the-same to the-good directing all arranges and-while those
 quae protulit in sui similitudinem retinere festinat,
which he-has-brought-forth into of-himself the-likeness to-keep he-hastens
 malum omne de reipublicae suae terminis per fatalis
evil all from of-the-commonwealth of-bis-own the-bounds through of-fatal
 seriem necessitatis eliminat. Quo fit ut quae in terris
the-chain of-necessity he-drives-out whence it-comes that which on lands
 abundare creduntur, si disponentem providentiam spectes,
to-abound are-believed if the-ordering providence you-look-at
 nihil usquam mali esse perpendas. Sed video te iam dudum
nothing anywhere of-evil to-be you-would-weigh but I-see you now long
 et pondere quaestionis oneratum et rationis prolixitate
both by-the-weight of-the-question burdened and of-the-reasoning by-the-length

fatigatum aliquam carminis expectare dulcedinem. Accipe
wearied some of-song to-await sweetness receive
 igitur haustum quo refectus firmior in ulteriora, contendas.
then a-draft by-which refreshed stronger into further-things you-may-strive

METRUM VI · THE CONCORD OF THE ELEMENTS

Look at the summits of the sky, where the stars keep their ancient peace: the sun does not block the moon's cold course, and evening and morning star bring in the shadows and the day by turns. The same concord tempers the elements, so that wet yields to dry and fire rises while heavy earth sinks. Meanwhile the high founder bends the reins, king and lord, fountain and origin; unless he called their straight courses back into circles the order would fall apart. This is the love common to all.

Si vis celsi iura tonantis
if you-wish of-the-lofty the-laws of-the-thunderer
 pura sollers cernere mente,
with-a-pure skillful to-discern with-mind,
 aspice summi culmina caeli.
look-at of-the-highest the-heights of-heaven.
 Illic iusto foedere rerum
there by-a-just by-a-bond of-things

5 veterem servant sidera pacem.
the-ancient keep the-stars peace.

Non sol rutilo concitus igne
not the-sun by-ruddy stirred by-fire
 gelidum Phoebes impedit axem
the-cold of-Phoebe blocks axle
 nec quae summo vertice mundi
and-not which at-the-highest at-the-summit of-the-world

flectit rapidos Ursa meatus.

bends swift the-Bear courses.

Numquam occiduo lota profundo

never in-the-western washed in-the-deep

cetera cernens sidera mergi

the-other seeing stars to-sink

cupit oceano tingere flammas.

desires in-the-ocean to-dip flames.

Semper vicibus temporis aequis

always by-turns of-time by-equal

vesper seras nuntiat umbras

the-evening late announces shadows

revehitque diem Lucifer alnum.

and-brings-back the-day Lucifer kindly.

Sic aeternos reficit cursus

so eternal renews courses

alternus amor, sic astrigeris

alternating love, so from-star-bearing

bellum discors exulat oris.

war discordant is-exiled from-shores.

Haec concordia temperat aequis

this concord tempers with-equal

elementa modis, ut pugnancia

the-elements with-measures, so-that the-warring

vicibus cedant umida siccis

by-turns yield the-moist to-the-dry

iungantque fidem frigora flammis

and-join faith the-cold with-flames

pendulus ignis surgat in altum

hanging fire rises into the-height

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terraeque graves pondere sidant.

and-the-lands heavy by-weight settle.

25 Isdem causis vere tepenti

by-the-same by-causes in-spring in-warming

spirat florifer annus odores,

breathes flower-bearing the-year scents,

aestas Cererem fervida siccat,

summer Ceres burning dries,

remeat pomis gravis autumnus,

returns with-fruits heavy autumn,

hiemem defluus inrigat imber

the-winter down-flowing waters rain

30 haec temperies alit ac profert

this tempering feeds and brings-forth

quidquid vitam spirat in orbe.

whatever life breathes in the-world.

Eadem rapiens condit et aufert

the-same snatching buries and takes-away

obitu mergens orta supremo.

in-death sinking things-risen in-the-last.

Sedet interea conditor altus

sits meanwhile the-founder high

35 rerumque regens flectit habenas

and-of-things ruling he-bends the-reins

rex et dominus fons et origo

king and lord fount and origin

lex et sapiens arbiter aequi

law and wise judge of-the-fair

et quae motu concitat ire.

and which by-motion he-stirs to-go.

Sistit retrahens ac vaga firmat.

he-stays drawing-back and the-wandering he-steadies.

Nam nisi rectos revocans itus

for unless straight recalling goings

flexos iterum cogat in orbes,

bent again he-should-force into circles,

quae nunc stabilis continet ordo

which now steadfast holds order

dissaepa suo fonte fatiscant.

sundered from-its-own from-fount would-fall-apart.

Hic est cunctis communis amor

this is to-all common love

repetuntque boni fine teneri,

and-they-seek-again of-good by-the-end to-be-held,

quia non aliter durare queant,

because not otherwise to-last they-could,

nisi converso rursus amore

unless with-turned again with-love

refluant causae quae dedit esse.

they-flow-back to-the-cause which gave to-be.

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Every fortune, pleasant or harsh, is given either to reward and exercise the good or to punish and correct the wicked, and is therefore just or useful and so good. For those who possess virtue every fortune is good, and for those who remain in wickedness every fortune is worst; a wise man should no more resent a contest with fortune than a brave man resents the noise of battle.

Iamne igitur vides quid haec omnia quae diximus
now-then then do-you-see what these all which we-have-said
 consequatur?" "Quidnam?" inquam. "Omnem," inquit, "bonam
follows what-then I-say every she-says good
 prorsus esse fortunam." "Et qui id," inquam, "fieri potest?"
utterly to-be fortune and how that I-say to-happen can
 "Attende," inquit. "Cum omnis fortuna vel iucunda vel
attend she-says since every fortune either pleasant or
 aspera tum remunerandi exercendive bonos tum puniendi
harsh now of-rewarding or-of-training the-good now of-punishing
 corrigendive improbos causa deferatur, omnis bona quam
or-of-correcting the-wicked for-the-sake is-given every good which
 vel iustam constat esse vel utilem." "Nimis quidem," inquam,
either just it-is-agreed to-be or useful very indeed I-say
 "vera ratio et si quam paulo ante docuisti providentiam
true the-reasoning and if which a-little before you-taught providence
 fatumve considerent, firmis viribus nixa sententia. Sed eam
or-fate they-should-weigh on-firm on-strengths leaning the-judgment but it
 si placet inter eas quas inopinabiles paulo ante posuisti
if it-pleases among those which unbelievable a-little before you-set
 numeremus." "Qui?" inquit. "Quia id hominum sermo
let-us-count how she-says because that of-men the-talk
 communis usurpat et quidem crebro quorundam malam
common uses and indeed often of-certain-men bad

esse fortunam." "Visne igitur," inquit, "paulisper vulgi
to-be fortune do-you-wish then she-says for-a-while of-the-crowd
 sermonibus accedamus, ne nimium velut ab humanitatis
to-the-words we-should-come lest too-much as-if from of-humanity
 usu recessisse videamur?" "Ut placet," inquam. "Nonne
the-use to-have-withdrawn we-seem as it-pleases I-say surely
 igitur bonum censes esse quod prodest?" "Ita est," inquam.
then good do-you-judge to-be what profits so it-is I-say
 "Quae vero aut exercet aut corrigit, prodest?"
which however either trains or corrects profits
 "Fateor," inquam. "Bona igitur?" "Quidni?" "Sed haec eorum
I-confess I-say good then why-not but this of-those
 est qui vel in virtute positi contra aspera bellum gerunt,
is who either in virtue set against harsh-things war wage
 vel a vitiis declinantes virtutis iter arripiunt." "Negare,"
or from vices turning of-virtue the-way seize to-deny
 inquam, "nequeo." "Quid vero iucunda, quae in praemium
I-say I-cannot what however the-pleasant which as a-reward
 tribuitur bonis, num vulgus malam esse decernit?"
is-given to-the-good surely-not the-crowd bad to-be decides
 "Nequaquam; verum uti est ita quoque esse optimam censet."
by-no-means but as it-is so also to-be best it-judges
 "Quid reliqua, quae cum sit aspera, iusto supplicio
what the-remaining which although is harsh with-just with-punishment
 malos coercet, num bonam populus putat?" "Immo omnium,"
the-bad restrains surely-not good the-people thinks nay of-all
 inquam, "quae excogitari possunt, iudicat esse miserrimam."
I-say which to-be-conceived can it-judges to-be most-wretched
 "Vide igitur ne opinionem populi sequentes quiddam valde
see then lest the-opinion of-the-people following something very
 inopinabile confecerimus." "Quid?" inquam. "Ex his enim,"
unbelievable we-have-made what I-say from these for

ait, "quae concessa sunt, evenit eorum quidem qui vel
she-says which granted have-been it-comes-out of-those indeed who either
sunt vel in possessione vel in propectu vel in adeptione
are either in possession or in advance or in the-gaining
virtutis, omnem quaecumque sit bonam, in improbitate
of-virtue every whatever it-be good in wickedness
vero manentibus omnem pessimam esse fortunam." "Hoc,"
however to-those-remaining every worst to-be fortune this
inquam, "verum est, tametsi nemo audeat confiteri." "Quare,"
I-say true is although no-one would-dare to-confess wherefore
inquit, "ita vir sapiens moleste ferre non debet, quotiens
she-says so a-man wise ill to-bear not ought as-often-as
in fortunae certamen adducitur, ut virum fortem non decet
into of-fortune the-contest he-is-brought as a-man brave not it-befits
indignari, quotiens increpuit bellicus tumultus;
to-be-indignant as-often-as has-sounded the-warlike uproar
utrique enim, huic quidem gloriae propagandae illi
for-both for for-the-one indeed of-glory of-to-be-spread for-the-other
vero conformandae sapientiae, difficultas ipsa materia est.
however of-to-be-shaped of-wisdom the-difficulty itself the-material is
Ex quo etiam virtus vocatur quod suis viribus nitens
from which also virtue it-is-called because on-its-own on-strengths leaning
non superetur adversis. Neque enim vos in propectu
not it-is-overcome by-adverse-things and-not for you in advance
positi virtutis diffuere deliciis et emarcescere voluptate
set of-virtue to-melt-away in-delights and to-wither in-pleasure
venistis. Proelium cum omni fortuna nimis acre conseritis,
you-have-come a-battle with every fortune too sharp you-join
ne vos aut tristis opprimat aut iucunda corrumpat. Firmis
lest you either the-sad should-crush or the-pleasant should-spoil with-firm
medium viribus occupate! Quidquid aut infra subsistit
the-middle with-strengths seize whatever either below stops

aut ultra progreditur, habet contemptum felicitatis, non
or beyond goes-forward has the-scorn of-happiness not
 habet praemium laboris. In vestra enim situm manu qualem
it-has the-reward of-toil in your for placed hand what-kind
 vobis fortunam formare malitis; omnis enim quae videtur
for-yourselfs fortune to-shape you-prefer every for which seems
 aspera nisi aut exercet aut corrigit punit.
harsh unless either trains or corrects punishes

METRUM VII · THE LABORS OF HERCULES

Agamemnon avenged his brother's stolen marriage in the ruin of Phrygia and cut his daughter's throat to buy the winds; Ulysses wept for the companions Polyphemus sank in his belly. Hard labors make Hercules famous — the Centaurs, the lion, the dragon's apples, Cerberus, the Hydra, Antaeus, Cacus — and his last labor, bearing the sky on his unbending neck, earned him the sky. Go now where the high road of a great example leads.

Bella bis quinis operatus annis
wars twice for-five having-wrought for-years
 ultor Atrides Phrygiae ruinis
the-avenger Atrides with-Phrygian with-ruins
 fratris amissos thalamos piavit;
of-a-brother the-lost marriage-bed he-avenged;
 ille dum Graiae dare vela classi
he while to-the-Greek to-give sails to-the-fleet
 optat et ventos redimit cruore,
wishes and the-winds he-buys-back with-blood,
 exuit patrem miserumque tristis
he-put-off the-father and-the-wretched sorrowful

foederat natae iugulum sacerdos,

he-defiles of-a-daughter the-throat as-priest,

flevit amissos Ithacus sodales

he-wept-for the-lost the-Ithacan comrades

quos ferus vasto recubans in antro

whom fierce in-a-vast reclining in cave

10 mersit inmani Polyphemus alvo;

sank in-a-monstrous Polyphemus in-belly;

sed tamen caeco furibundus ore

but still with-a-blind raging with-face

gaudium maestis lacrimis rependit.

joy for-sad for-tears he-repaid.

Herculem duri celebrant labores.

Hercules hard make-famous labors.

Ille Centauros domuit superbos,

he the-Centaurs tamed proud,

15 abstulit saevo spolium leoni

he-took-away from-the-savage the-spoil from-the-lion

fixit et certis volucres sagittis.

he-pierced also with-sure the-birds with-arrows.

Poma cernenti rapuit draconi

the-apples from-the-watching he-snatched from-the-dragon

aureo laevam gravior metallo,

with-golden the-left-hand heavier with-metal,

Cerberum traxit triplici catena.

Cerberus he-dragged with-a-triple with-chain.

20 Victor immitem posuisse fertur

victor the-cruel to-have-laid he-is-said

pabulum saevis dominum quadrigis.

as-fodder for-savage the-master for-chariot-teams.

Hydra combusto periit veneno,

the-Hydra with-burnt perished with-poison,

fronte turpatus Achelous amnis

in-brow disfigured Achelous the-river

ora demersit pudibunda ripis.

the-face he-plunged shamed in-the-banks.

Stravit Antaeum Libycis harenis,

he-laid-low Antaeus on-Libyan on-sands,

Cacus Evandri satiavit iras

Cacus of-Evander gluttoned the-rages

quosque pressurus foret altus orbis

and-which about-to-press would-be the-high sphere

saetiger spumis umeros notavit.

the-bristly with-foam the-shoulders marked.

Ultimus caelum labor inflexo

the-last the-sky the-toil with-unbending

sustulit collo pretiumque rursus

it-lifted with-neck and-the-price again

ultimi caelum meruit laboris.

of-the-last the-sky he-earned of-toil.

Ite nunc fortes ubi celsa magni

go now brave-men where the-lofty of-a-great

ducit exempli via! Cur inertes

leads of-example the-way! why sluggish

terga nudatis? Superata tellus

the-backs do-you-bare? overcome the-earth

sidera donat."

the-stars grants."

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BOOK V

PROSA I • WHAT CHANCE IS

He asks whether there is such a thing as chance. If it means an event produced by random motion and no connection of causes, there is no such thing at all, since nothing comes from nothing. What deserves the name is Aristotle's definition — when something is done for one purpose and something else comes about, as when a man digging to till his field finds buried gold — and what makes causes meet is the order proceeding from providence.

Dixerat orationisque cursum ad alia quaedam tractanda
she-had-spoken and-of-the-discourse the-course to other certain to-be-handled
 atque expedienda vertebat. Tum ego: “Recta quidem,” inquam,
and to-be-set-forth she-was-turning then I right indeed I-say
 “exhortatio tuaque prorsus auctoritate dignissima, sed quod tu
the-exhortation and-of-yours utterly of-authority most-worthy but what you
 dudum de providentia quaestionem pluribus aliis implicitam
lately about providence the-question with-many with-others entangled
 esse dixisti, re experior. Quaero enim an esse aliquid
to-be you-said in-fact I-find I-ask for whether to-be anything
 omnino et quidnam esse casum arbitrere.” Tum illa: “Festino,”
at-all and what-then to-be chance you-judge then she I-hasten
 inquit, “debitum promissionis absolvere viamque tibi qua
she-says the-debt of-the-promise to-discharge and-the-way for-you by-which
 patriam reveharis aperire. Haec autem etsi perutilia cognitu
the-fatherland you-may-return to-open these however although most-useful to-know
 tamen a propositi nostri tramite paulisper aversa sunt,
still from of-the-purpose of-our the-track for-a-while turned-aside they-are
 verendumque est ne deviis fatigatus ad emetiendum rectum iter
and-to-be-feared it-is lest by-byways wearied for measuring the-straight road
 sufficere non possis.” “Ne id,” inquam, “prorsus vereare. Nam
to-suffice not you-can not that I-say utterly may-you-fear for

quietis mihi loco fuerit ea quibus maxime delector
of-rest for-me in-the-place it-will-have-been those in-which most I-delight
 agnoscere, simul cum omne disputationis tuae latus indubitata
to-learn at-once when every of-the-argument of-your side with-unshaken
 fide constiterit, nihil de sequentibus ambigatur." Tum
with-warrant shall-have-stood nothing about the-following-things be-doubted then
 illa: "Morem," inquit, "geram tibi," simulque sic orsa
she the-way she-says I-shall-do for-you and-at-once thus having-begun
 est: "Si quidem," inquit, "aliquis eventum temerario motu
she-has if indeed she-says anyone an-outcome by-a-random by-motion
 nullaque causarum conexione productum casum esse definiat,
and-by-no of-causes by-a-linking brought-forth chance to-be should-define
 nihil omnino casum esse confirmo et praeter subiectae
nothing at-all chance to-be I-affirm and beyond of-the-underlying
 rei significationem inanem prorsus vocem esse decerno.
of-thing the-meaning an-empty utterly a-word to-be I-declare
 Quis enim coercente in ordinem cuncta deo locus esse
what for with-restraining into order all with-god a-place to-be
 ullus temeritati reliquus potest? Nam nihil ex nihilo exsistere
any for-randomness left can for nothing from nothing to-exist
 vera sententia est, cui nemo umquam veterum refragatus
a-true judgment is to-which no-one ever of-the-ancients having-objected
 est, quamquam id illi non de operante principio, sed de
is although that they not about an-operating a-beginning but about
 materiali subiecto hoc omnium de natura rationum quasi
a-material a-subject this of-all about nature of-reasonings as-if
 quoddam iecerint fundamentum. At si nullis ex causis aliquid
a-certain they-laid a-foundation but if from-no from causes anything
 oriatur, id de nihilo ortum esse videbitur. Quod si hoc
should-arise that from nothing risen to-be it-will-seem but if this
 fieri nequit, ne casum quidem huiusmodi esse possibile
to-happen cannot not-even chance indeed of-this-kind to-be possible

est qualem paulo ante definivimus.” “Quid igitur,” inquam,
it-is of-what-sort a-little before we-defined what then I-say
 “nihilne est quod vel casus vel fortuitum iure appellari
nothing-then is-there which either chance or accidental with-right to-be-called
 queat? An est aliquid, tametsi vulgus lateat, cui vocabula
could or is-there anything although the-crowd it-escapes to-which words
 ista convenient?” “Aristoteles meus id,” inquit, “in Physicis et
those suit Aristotle my that he-says in the-Physics and
 brevi et veri propinqua ratione definivit.” “Quonam,”
with-a-brief and to-the-true near with-a-reason defined in-what
 inquam “modo?” “Quotiens,” ait, “aliquid cuiuspiam rei
I-say way as-often-as he-says anything of-some of-thing
 gratia geritur aliudque quibusdam de causis quam quod
for-the-sake is-done and-another for-certain from causes than what
 intendebatur obtingit, casus vocatur, ut si quis colendi
was-intended turns-out chance it-is-called as if anyone of-tilling
 agri causa fodiens humum defossi auri pondus inveniat.
of-a-field for-the-sake digging the-ground of-buried of-gold a-weight should-find
 Hoc igitur fortuito quidem creditur accidisse, verum non
this then by-chance indeed is-believed to-have-happened but not
 de nihilo est; nam proprias causas habet quarum improvisus
from nothing it-is for its-own causes it-has of-which the-unforeseen
 inopinatusque concursus casum videtur operatus. Nam nisi
and-unlooked-for meeting chance seems to-have-wrought for unless
 cultor agri humum foderet, nisi eo loci pecuniam
the-tiller of-the-field the-ground had-dug unless in-that in-place the-money
 suam depositor obruisset, aurum non esset inventum.
his-own the-depositor had-buried the-gold not would-have-been found
 Haec sunt igitur fortuiti causa compendii, quod ex obviis
these are then of-chance the-cause of-the-gain which from meeting
 sibi et confluentibus causis, non ex gerentis intentione
themselves and flowing-together from-causes not from of-the-doer the-intention

provenit. Neque enim vel qui aurum obruit vel qui agrum
comes and-not for either who the-gold buried or who the-field
 exercuit ut ea pecunia reperiretur intendit; sed uti dixi, quo
worked that that money should-be-found intended but as I-said where
 ille obruit hunc fodisse convenit atque concurrit. Licet
that-one buried this-one to-have-dug it-fitted and it-met it-is-allowed
 igitur definire casum esse inopinatum ex confluentibus causis
then to-define chance to-be an-unlooked-for from flowing-together causes
 in his quae ob aliquid geruntur eventum; concurrere
in those which because-of something are-done an-outcome to-meet
 vero atque confluere causas facit ordo ille inevitabili
however and to-flow-together the-causes makes order that with-an-unavoidable
 conexione procedens, qui de providentiae fonte descendens
with-a-linking proceeding which from of-providence the-fount coming-down
 cuncta suis locis temporibusque disponit.
all in-their-own in-places and-in-times arranges

METRUM I · TIGRIS AND EUPHRATES

*On the crags of the Achaemenian rock, where the fleeing fight turns and fixes its
 darts in the breasts of its pursuers, the Tigris and Euphrates loose themselves from
 a single spring and are then parted. If they came together again, ships would meet
 and the mingled water would seem to weave chance patterns — yet the slope of
 the land and the order of the falling flood govern those wandering accidents. So
 chance, which seems to drift with loosened reins, bears the bit and moves by law.*

Rupis Achaemeniae scopulis ubi versa sequentum

of-the-rock of-the-Achaemenian on-the-crags where turned of-the-pursuers

pectoribus figit spicula pugna fugax,

into-the-breasts fixes the-darts the-fight fleeing,

Tigris et Euphrates uno se fonte resolvunt

the-Tigris and the-Euphrates from-one themselves from-a-fount loose

et mox abiunctis dissociantur aquis.

and soon with-parted are-sundered with-waters.

Si coeant cursumque iterum revocentur in unum, 5

if they-should-meet and-the-course again should-be-called-back into one,

confluat alterni quod trahit unda vadi;

should-flow-together of-each what draws the-wave of-the-shallow;

convenient puppes et vulsi flumine trunci

will-come-together the-hulls and torn-up by-the-river the-trunks

mixtaque fortuitos implicet unda modos,

and-the-mingled chance should-entangle the-wave courses,

quos tamen ipsa vagos terrae declivia casus

which still themselves wandering of-the-land the-slopes the-chances

gurgitis et lapsi defluus ordo regit. 10

of-the-flood and of-the-gliding the-down-flowing order rules.

Sic quae permissis fluitare videtur habenis

so what with-loosened to-drift seems with-reins

fors patitur frenos ipsaque lege meat.”

chance suffers the-bridle and-itself by-law moves.”

PROSA II · FREEDOM OF THE WILL

He asks whether any freedom survives in this chain of causes. There is, since no rational nature exists without freedom of judgment; but that freedom is not equal in all. Human souls are freer when they keep themselves in contemplation, less free when they sink toward bodies, and least when, given over to vice, they have fallen from possession of their own reason and become captives of their own freedom.

“Animadverto,” inquam, “idque, uti tu dicis, ita esse consentio.

I-observe I-say and-that as you say so to-be I-agree

Sed in hac haerentium sibi serie causarum, estne ulla

but in this clinging to-one-another the-chain of-causes is-there any

nostri arbitrii libertas an ipsos quoque humanorum motus
of-our of-choice freedom or the-very also of-human the-motions
 animorum fatalis catena constringit?" "Est," inquit, "neque
of-minds a-fated chain binds there-is she-says and-not
 enim fuerit ulla rationalis natura quin eidem libertas
for there-would-be any rational nature but-that to-the-same freedom
 adsit arbitrii. Nam quod ratione uti naturaliter potest id
is-present of-choice for what by-reason to-use naturally can that
 habet iudicium quo quidque discernat; per se igitur
has a-judgment by-which each-thing it-may-distinguish through itself then
 fugienda optandave dinoscit. Quod vero quis optandum
things-to-be-shunned or-to-be-chosen it-tells-apart what however anyone to-be-chosen
 esse iudicat petit; refugit vero quod aestimat esse fugiendum.
to-be judges he-seeks he-flees however what he-reckons to-be to-be-fled
 Quare quibus in ipsis inest ratio, inest etiam volendi
wherefore in-whom in the-very-ones is-in reason is-in also of-willing
 nolendique libertas. Sed hanc non in omnibus aequam esse
and-of-not-willing the-freedom but this not in all equal to-be
 constituo. Nam supernis divinisque substantiis et perspicax
I-lay-down for to-heavenly and-to-divine to-substances both a-keen
 iudicium et incorrupta voluntas et efficax optatorum
judgment and an-uncorrupted will and an-effective of-things-wished
 praesto est potestas. Humanas vero animas liberiores quidem
at-hand is power human however souls freer indeed
 esse necesse est cum se in mentis divinae speculatione
to-be necessary it-is when themselves in of-mind of-the-divine the-contemplation
 conservant, minus vero cum dilabuntur ad corpora, minusque
they-keep less however when they-slip-down to bodies and-less
 etiam, cum terrenis artubus colligantur. Extrema vero est
also when by-earthly by-limbs they-are-bound the-utmost however is
 servitus, cum vitiis deditae rationis propriae possessione
the-slavery when to-vices given-over of-reason of-their-own from-the-possession

ceciderunt. Nam ubi oculos a summae luce veritatis ad
they-have-fallen for when the-eyes from of-the-highest the-light of-truth to
 inferiora et tenebrosa deiecerint, mox inscitiae nube
lower and dark-things they-shall-have-cast-down soon of-ignorance with-a-cloud
 caligant, perniciosus turbantur affectibus quibus accedendo
they-grow-dim by-ruinous they-are-troubled by-passions to-which by-coming
 consentiendoque quam invexere sibi adiuvant servitutem
and-by-consenting which they-brought-in on-themselves they-help the-slavery
 et sunt quodam modo propria libertate captivae. Quae
and they-are in-a-certain in-way by-their-own by-freedom captives which
 tamen ille ab aeterno cuncta prospiciens providentiae cernit
still that from eternity all foreseeing of-providence discerns
 intuitus et suis quaeque meritis praedestinata disponit.
gaze and to-their-own each by-deserts foreordained arranges

METRUM II • THE TRUE SUN

Homer of the honeyed mouth sings that Phoebus, bright with pure light, sees all and hears all; yet with the weak light of his rays he cannot break through the inward parts of earth or sea. Not so the founder of the great world: nothing resists him as he looks on all things from on high, and no night blocks him with black clouds. What is, what has been, and what is to come he sees in one stroke of the mind, and since he alone looks on all things, you may call him the true sun.

πάντ' ἐφορᾶν καὶ πάντ' ἐπακούειν

all-things to-survey and all-things to-bear

puro clarum lumine Phoebum

with-pure bright with-light Phoebus

melliflui canit oris Homerus:

of-honey-flowing sings of-mouth Homer:

qui tamen intima viscera terrae

who still the-inmost the-bowels of-earth

- 5 non valet aut pelagi radiorum
not can or of-the-sea of-rays
 infirma perrumpere luce.
with-the-weak to-break-through with-light.
 Haud sic magni conditor orbis;
not so of-the-great the-founder of-the-world;
 huic ex alto cuncta tuenti
for-him from on-high all beholding
 nulla terrae mole resistunt,
no-things of-earth by-the-mass resist,
- 10 non nox atris nubibus obstat.
not night with-black with-clouds stands-in-the-way.
 Quae sint, quae fuerint veniantque
what are, what have-been and-shall-come
 uno mentis cernit in ictu;
in-one of-the-mind he-sees in a-stroke;
 quem, quia respicit omnia solus,
whom, because he-beholds all-things alone,
 verum possis dicere solem.”
true you-could to-call the-sun.”

The old difficulty returns, and harder: if God foresees everything and cannot be deceived, what providence has foreseen must happen, and there is no freedom of choice. He refuses the escape that says events are foreseen because they will be rather than necessary because foreseen, and adds that it is preposterous to make temporal events the cause of eternal foreknowledge. If the conclusion stands, rewards and punishments are unjust and there is no ground for hope or prayer.

Tum ego: “En,” inquam, “difficiliore rursus ambiguitate
then I lo I-say a-harder again by-an-ambiguity
 confundor.” “Quaenam,” inquit, “ista est? Iam enim quibus
I-am-confounded what-then she-says that is now for by-what
 perturbare coniecto.” “Nimium,” inquam, “adversari ac
you-are-troubled I-guess too-much I-say to-oppose and
 repugnare videtur praenosceret universa deum et esse ullum
to-fight-against seems to-foreknow all-things god and to-be any
 libertatis arbitrium. Nam si cuncta prospicit deus neque
of-freedom the-choice for if all foresees god and-not
 falli ullo modo potest, evenire necesse est quod
to-be-deceived in-any in-way he-can to-happen necessary it-is what
 providentia futurum esse praeviderit. Quare si ab aeterno
providence about-to-be to-be shall-have-foreseen wherefore if from eternity
 non facta hominum modo sed etiam consilia voluntatesque
not the-deeds of-men only but also the-plans and-wills
 praenoscit, nulla erit arbitrii libertas; neque enim vel
he-foreknows no there-will-be of-choice freedom and-not for either
 factum aliud ullum vel quaelibet exsistere poterit voluntas nisi
a-deed other any or whatever to-exist will-be-able a-will except
 quam nescia falli providentia divina praesenserit. Nam
which unable to-be-deceived providence divine shall-have-foreseen for
 si aliorum quam provisae sunt detorqueri valent, non iam
if elsewhere than foreseen they-are to-be-twisted they-avail not now

erit futuri firma praescientia, sed opinio potius incerta,
there-will-be of-the-future firm foreknowledge but an-opinion rather uncertain
 quod de deo credere nefas iudico. Neque enim illam probo
which about god to-believe impious I-judge and-not for that do-I-approve
 rationem qua se quidam credunt hunc quaestionis
the-reasoning by-which themselves certain believe this of-the-question
 nodum posse dissolvere. Aiunt enim non ideo quid
the-knot to-be-able to-loose they-say for not for-that-reason anything
 esse eventurum, quoniam id providentia futurum esse
to-be about-to-happen because that providence about-to-be to-be
 prospexerit, sed e contrario potius, quoniam quid futurum
shall-have-foreseen but from the-contrary rather because anything about-to-be
 est, id divinam providentiam latere non posse eoque modo
is that divine providence to-escape not to-be-able and-in-that in-way
 necessarium hoc in contrariam relabi partem, neque enim
necessary this into the-contrary to-slip-back part and-not for
 necesse esse contingere quae providentur, sed necesse esse quae
necessary to-be to-befall what are-foreseen but necessary to-be what
 futura sunt provideri— quasi vero quae cuius rei causa sit
about-to-be are to-be-foreseen as-if indeed which of-what of-thing the-cause is
 praescientiae futurorum necessitatis an futurorum necessitas
the-foreknowledge-then of-things-to-come of-necessity or of-things-to-come the-necessity
 providentiae laboretur, ac non illud demonstrare nitamur,
of-providence be-labored and not that to-show we-strive
 quoquo modo sese habeat ordo causarum, necessarium esse
in-whatever in-way itself may-have the-order of-causes necessary to-be
 eventum praescitarum rerum, etiam si praescientia futuris
the-outcome of-foreknown of-things even if the-foreknowledge to-future
 rebus eveniendi necessitatem non videatur inferre.
to-things of-happening the-necessity not seems to-bring

Etenim si quispiam sedeat, opinionem quae eum sedere coniectat

for if anyone should-sit the-opinion which him to-sit guesses

veram esse necesse est; atque e converso rursus, si de

true to-be necessary it-is and from the-converse again if about

quopiam vera sit opinio quoniam sedet, eum sedere necesse

anyone true be the-opinion because he-sits him to-sit necessary

est. In utroque igitur necessitas inest, in hoc quidem sedendi,

it-is in each then a-necessity is-in in this indeed of-sitting

at vero in altero veritatis. Sed non idcirco quisque sedet

but however in the-other of-truth but not for-that-reason anyone sits

quoniam vera est opinio, sed haec potius vera est quoniam

because true is the-opinion but this rather true is because

quempiam sedere praecessit. Ita cum causa veritatis ex altera

someone to-sit went-before so although the-cause of-truth from one

parte procedat, inest tamen communis in utraque necessitas.

side proceeds is-in still a-common in each a-necessity

Similia de providentia futurisque rebus ratiocinari patet.

like-things about providence and-future things to-reason it-is-clear

Nam etiam si idcirco quoniam futura sunt, providentur,

for even if for-that-reason because about-to-be they-are they-are-foreseen

non vero ideo quoniam providentur eveniunt, nihilo

not however for-that-reason because they-are-foreseen they-happen by-nothing

minus tamen ab deo vel ventura provideri vel provisa

less still by god either things-to-come to-be-foreseen or things-foreseen

necesse est evenire, quod ad perimendam arbitrii libertatem

necessary it-is to-happen which for destroying of-choice the-freedom

solum satis est. Iam vero quam praeposterum est ut aeternae

alone enough is now indeed how back-to-front it-is that of-eternal

praescientiae temporalium rerum eventus causa esse dicatur!

of-foreknowledge of-temporal of-things the-outcome the-cause to-be be-said

Quid est autem aliud arbitrari ideo deum futura
what is however other to-judge for-that-reason god things-to-come
 quoniam sunt eventura providere, quam putare quae olim
because they-are about-to-happen to-foresee than to-think what once
 acciderunt causam summae illius esse providentiae? Ad haec
have-happened the-cause of-the-highest of-that to-be of-providence to these
 sicuti cum quid esse scio, id ipsum esse necesse est, ita
just-as when anything to-be I-know that very to-be necessary it-is so
 cum quid futurum novi, id ipsum futurum esse necesse est.
when anything about-to-be I-know that very about-to-be to-be necessary it-is
 Sic fit igitur ut eventus praescitae rei nequeat evitari.
so it-comes then that the-outcome of-a-foreknown of-thing cannot to-be-escaped
 Postremo si quid aliquis aliorum atque sese res habet
lastly if anything anyone otherwise than itself the-matter has
 existimet, id non modo scientia non est, sed est opinio
should-think that not only knowledge not is but is an-opinion
 fallax ab scientiae veritate longe diversa. Quare si quid ita
deceiving from of-knowledge the-truth far different wherefore if anything so
 futurum est ut eius certus ac necessarius non sit eventus, id
about-to-be is that of-it a-sure and necessary not be the-outcome that
 eventurum esse praesciri qui poterit? Sicut enim scientia
about-to-happen to-be to-be-foreknown how will-it-be-able just-as for knowledge
 ipsa impermixta est falsitati, ita id quod ab ea concipitur
itself unmixed is with-falsehood so that which by it is-conceived
 esse aliter atque concipitur nequit. Ea namque causa est
to-be otherwise than it-is-conceived cannot that for the-cause is
 cur mendacio scientia careat, quod se ita rem quamque
why with-falsehood knowledge lacks that itself so the-thing each
 habere necesse est uti eam sese habere scientia comprehendit.
to-have necessary it-is as it itself to-have knowledge grasps

Quid igitur? Quonam modo deus haec incerta futura
what then in-what way god these uncertain things-to-come
 praeoscit? Nam si inevitabiliter eventura censet quae etiam
does-be-foreknow for if unavoidably about-to-happen he-judges what even
 non evenire possibile est, fallitur; quod non sentire modo nefas
not to-happen possible is be-is-deceived which not to-think only impious
 est, sed etiam voce proferre. At si ita uti sunt, ita ea
it-is but also with-the-voice to-utter but if so as they-are so those
 futura esse decernit, ut aequae vel fieri ea vel non fieri
about-to-be to-be he-decides that equally either to-happen those or not to-happen
 posse cognoscat, quae est haec praescientia quae nihil certum
to-be-able he-knows what is this foreknowledge which nothing certain
 nihil stabile comprehendit? Aut quid hoc refert vaticinio
nothing steady grasps or what this does-it-differ from-the-prophecy
 illo ridiculo Tiresiae? Quidquid dicam, aut erit aut non.
from-that from-ridiculous of-Tiresias whatever I-shall-say either will-be or not
 Quid etiam divina providentia humana opinione praestiterit si
what also divine providence than-human than-opinion would-it-surpass if
 uti homines incerta iudicat quorum est incertus eventus?
as men uncertain-things it-judges of-which is uncertain the-outcome
 Quod si apud illum rerum omnium certissimum fontem nihil
but if with him of-things of-all the-surest at-the-fount nothing
 incerti esse potest, certus eorum est eventus quae futura
of-uncertain to-be can sure of-those is the-outcome which about-to-be
 firmiter ille praescierit. Quare nulla est humanis consiliis
firmlly he shall-have-foreknown wherefore no is to-human to-plans
 actionibusque libertas quas divina mens sine falsitatis errore
and-to-actions freedom which the-divine mind without of-falsehood error
 cuncta prospiciens ad unum alligat et constringit eventum.
all foreseeing to one binds and constrains outcome

Quo semel recepto quantus occasus humanarum rerum
which once received how-great a-downfall of-human of-things
 consequatur liquet. Frustra enim bonis malisque praemia
follows is-clear in-vain for to-the-good and-to-the-bad rewards
 poenaeve proponuntur quae nullus meruit liber ac
or-punishments are-set-forth which no has-deserved free and
 voluntarius motus animorum. Idque omnium videbitur
voluntary motion of-minds and-that of-all will-seem
 iniquissimum quod nunc aequissimum iudicatur vel puniri
most-unfair which now most-fair is-judged either to-be-punished
 improbos vel remunerari probos quos ad alterutrum non
the-wicked or to-be-rewarded the-upright whom to one-or-the-other not
 propria mittit voluntas, sed futuri cogit certa necessitas.
their-own sends will but of-the-future forces a-sure necessity
 Nec vitia igitur nec virtutes quidquam fuerint, sed
and-not vices then nor virtues anything will-have-been but
 omnium meritorum potius mixta atque indiscreta confusio.
of-all of-deserts rather a-mixed and undistinguished confusion
 Quoque nihil sceleratius excogitari potest, cum ex
and-than-which nothing more-wicked to-be-conceived can since from
 providentia rerum omnis ordo ducatur nihilque consiliis
providence of-things every order is-drawn and-nothing to-plans
 liceat humanis, fit ut vitia quoque nostra ad bonorum
is-allowed to-human it-comes that vices also our to of-goods
 omnium referantur auctorem. Igitur nec sperandi aliquid nec
of-all be-referred the-author therefore neither of-hoping anything nor
 deprecandi ulla ratio est. Quid enim vel speret quisque
of-praying any reason is-there what for either should-hope each
 vel etiam deprecetur, quando optanda omnia series
or even should-pray-against when things-to-be-wished all a-chain
 inflexa conectit? Auferetur igitur unicum illud inter
unbending links there-will-be-taken-away then the-only that among

homines deumque commercium sperandi scilicet ac deprecandi.

men and-god commerce of-hoping namely and of-praying

Si quidem iustae humilitatis pretio inaeestimabilem vicem

if indeed of-just of-humility by-the-price an-ineestimable return

divinae gratiae promeremur, qui solus modus est quo cum

of-divine of-grace we-earn which alone way is by-which with

deo colloqui homines posse videantur illique inaccessae

god to-speak men to-be-able seem and-with-that with-unapproachable

luci prius quoque quam impetrent ipsa supplicandi

with-light before also than they-obtain by-the-very of-supplicating

ratione coniungi. Quae si recepta futurorum necessitate

by-the-manner to-be-joined which if with-received of-things-to-come with-the-necessity

nihil virium habere credantur, quid erit quo summo

no of-strengths to-have be-believed what will-there-be by-which to-the-highest

illi rerum principi conecti atque adhaerere possimus? Quare

to-that of-things to-the-chief to-be-linked and to-cling we-may-be-able wherefore

necesse erit humanum genus, uti paulo ante cantabas,

necessary it-will-be the-human race as a-little before you-were-singing

dissaeptum atque disiunctum suo fonte fatiscere.

sundered and disjoined from-its-own from-the-fount to-fall-apart

METRUM III · HOW CAN WE SEEK WHAT WE DO NOT KNOW?

What discordant cause has set so great a war between two truths that each stands alone and they refuse to be yoked? Nobody labors to learn what he knows, and nobody can seek what he does not know. Perhaps the mind, when it beheld the high Mind, knew both the whole and the particulars, and now keeps the whole while losing the parts: whoever seeks the truth takes counsel from the sum he remembers.

Quaenam discors foedera rerum

what discordant the-bonds of-things

causa resolvit? Quis tanta deus

cause dissolves? what so-great a-god

veris statuit bella duobus,

for-true-things has-set wars for-two,

ut quae carptim singula constant

that what singly one-by-one stand

5 eadem nolint mixta iugari?

the-same refuse mixed to-be-yoked?

An nulla est discordia veris

or none is discord for-true-things

semperque sibi certa cohaerent?

and-always to-themselves sure they-cleave?

Sed mens caecis obruta membris

but the-mind by-blind overwhelmed by-limbs

nequit oppressi luminis igne

cannot of-the-crushed of-light by-the-fire

10 rerum tenues noscere nexus.

of-things the-fine to-know the-bonds.

Sed cur tanto flagrat amore

but why with-so-great does-it-burn with-love

veri tectas reperire notas?

of-the-true the-bidden to-find the-marks?

Scitne quod appetit anxia nosse?

does-it-know what it-seeks anxious to-know?

Sed quis nota scire laborat?

but who things-known to-know labors?

15 At si nescit, quid caeca petit?

but if it-knows-not, what blind does-it-seek?

Quis enim quidquam nescius optet

who for anything unknowing would-choose

aut quis valeat nescita sequi?

or who could things-unknown to-follow?

Quove inveniatur, quisque repertam

or-whither would-it-find, each the-found

queat ignarus noscere formam?

could ignorant to-know the-form?

An cum mentem cerneret altam,

or when the-mind it-beheld the-high,

Pariter summam et singula norat?

alike the-whole and the-single it-knew?

Nunc membrorum condita nube

now of-the-limbs bidden by-the-cloud

non in totum est oblita sui

not into the-whole it-has forgotten of-itself

summamque tenet singula perdens.

and-the-whole it-holds the-single losing.

Igitur quisquis vera requirit,

therefore whoever true-things seeks,

neutro est habitu; nam neque novit

in-neither is in-a-state; for neither he-knows

nec penitus tamen omnia nescit,

nor deeply still all-things he-knows-not,

sed quam retinens meminit summam

but which keeping he-remembers the-whole

consulit alte visa retractans,

he-consults on-high things-seen handling-again,

ut servatis queat oblitas

so-that to-the-kept he-may-be-able the-forgotten

addere partes.”

to-add the-parts.”

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The complaint is old, and Cicero worked at it hard without settling it; the fog comes from trying to bring human reasoning up to the simplicity of divine foreknowledge. Foreknowledge cannot even be a sign of necessity unless the necessity is proved on its own. The root of the error is the assumption that what is known is grasped according to its own nature: everything known is taken in according to the power of the knower, as sight and touch judge the same roundness differently.

Tum illa: “Vetus,” inquit, “haec est de providentia querela
then she old she-says this is about providence a-complaint
 Marcoque Tullio, cum divinationem distribuit, vehementer
and-by-Marcus by-Tullius when divination he-divided strongly
 agitata tibi*que* ipsi res diu prorsus multum*que* quaesita,
stirred and-by-you yourself a-matter long utterly and-much sought
 sed haud quaquam ab ullo vestrum hactenus satis diligenter
but by-no means by any of-you thus-far enough carefully
 ac firmiter expedita. Cuius caliginis causa est, quod
and firmly settled of-which of-the-darkness the-cause is that
 humanae ratiocinationis motus ad divinae praescientiae
of-human of-reasoning the-motion to of-divine of-foreknowledge
 simplicitatem non potest admoveri, quae si ullo modo
the-simplicity not can to-be-brought which if in-any in-way
 cogitari queat, nihil prorsus relinquetur ambigui. Quod
to-be-conceived could nothing at-all will-be-left of-doubt which
 ita demum patefacere at*que* expedire temptabo, si prius
so at-last to-lay-open and to-settle I-shall-try if first
 ea quibus moveris expendero. Quaero enim, cur illam
those by-which you-are-moved I-shall-have-weighed I-ask for why that
 solventium rationem minus efficacem putes, quae quia
of-those-losing the-reasoning less effective you-think which because
 praescientiam non esse futuris rebus causam necessitatis
foreknowledge not to-be to-future to-things a-cause of-necessity

existimat, nihil impediri praescientia arbitrii libertatem putat.

judges nothing to-be-hindered by-foreknowledge of-choice the-freedom thinks

Num enim tu aliunde argumentum futurorum necessitatis

surely-not for you from-elsewhere the-argument of-things-to-come of-necessity

trahis, nisi quod ea quae praesciuntur non evenire non

do-you-draw except that those which are-foreknown not to-happen not

possunt? Si igitur praenotio nullam futuris rebus adicit

they-can if then foreknowing no to-future to-things adds

necessitatem, quod tu etiam paulo ante fatebare, quid est

necessity which you also a-little before were-confessing what is-there

quod voluntarii exitus rerum ad certum cogantur eventum?

which voluntary the-issues of-things to a-fixed should-be-forced outcome

Etenim positionis gratia, ut quid consequatur advertas,

for of-supposition for-the-sake so-that what follows you-may-note

statuamus nullam esse praescientiam. Num igitur quantum

let-us-lay-down no to-be foreknowledge surely-not then as-much-as

ad hoc attinet, quae ex arbitrio eveniunt ad necessitatem

to this pertains which from choice happen to necessity

cogantur?” “Minime.” “Statuamus iterum esse, sed nihil

would-they-be-forced not-at-all let-us-lay-down again to-be but nothing

rebus necessitatis iniungere; manebit ut opinor eadem

to-things of-necessity to-lay-on there-will-remain as I-think the-same

voluntatis integra atque absoluta libertas. Sed praescientia,

of-will whole and unfettered freedom but foreknowledge

inquies, tametsi futuris eveniendi necessitas non est, signum

you-will-say although to-future-things of-happening a-necessity not is a-sign

tamen est necessario ea esse ventura. Hoc igitur modo, etiam

still it-is necessarily those to-be about-to-come in-this then in-way even

si praecognitio non fuisset, necessarios futurorum exitus

if fore-knowing not there-had-been necessary of-things-to-come the-issues

esse constaret. Omne etenim signum tantum quid sit ostendit,

to-be it-would-stand every for sign only what is shows

non vero efficit quod designat. Quare demonstrandum prius
not however makes what it-marks wherefore to-be-shown first
 est nihil non ex necessitate contingere, ut praenotionem
it-is nothing not from necessity to-befall so-that the-foreknowing
 signum esse huius necessitatis appareat. Alioquin si haec
a-sign to-be of-this of-necessity may-appear otherwise if this
 nulla est, ne illa quidem eius rei signum poterit esse
none is not-even that indeed of-that of-thing a-sign will-be-able to-be
 quae non est. Iam vero probationem firma ratione subnixam
which not is now indeed a-proof on-firm on-reason resting
 constat non ex signis neque petitis extrinsecus argumentis
it-is-agreed not from signs and-not sought from-outside arguments
 sed ex convenientibus necessariisque causis esse ducendam.
but from fitting and-necessary causes to-be to-be-drawn
 Sed qui fieri potest ut ea non proveniant quae futura
but how to-happen can-it that those not come-out which about-to-be
 esse providentur? Quasi vero nos ea quae providentia futura
to-be are-foreseen as-if indeed we those which providence about-to-be
 esse praenoscit non esse eventura credamus ac non illud
to-be foreknows not to-be an-outcome should-believe and not that
 potius arbitremur, licet eveniant, nihil tamen ut evenirent
rather should-judge although they-happen nothing still that they-should-happen
 sui natura necessitatis habuisse; quod hinc facile
of-their-own by-nature of-necessity to-have-had which from-here easily
 perpendas licebit. Plura etenim dum fiunt subiecta
you-may-weigh it-will-be-allowed many-things for while they-are-done set-before
 oculis intuemur, ut ea quae in quadrigis moderandis atque
to-the-eyes we-behold as those which in chariots managing and
 flectendis facere spectantur aurigae atque ad hunc modum
turning to-do are-seen the-charioteers and to this the-manner
 cetera. Num igitur quidquam illorum ita fieri necessitas
the-rest surely-not then anything of-those so to-happen necessity

ulla compellit?" "Minime. Frustra enim esset artis effectus,
any compels not-at-all in-vain for would-be of-the-art the-effect
 si omnia coacta moverentur." "Quae igitur cum fiunt
if all-things forced were-moved which then when they-are-done
 carent existendi necessitate, eadem prius quam fiant sine
lack of-existing necessity the-same before than they-happen without
 necessitate futura sunt. Quare sunt quaedam eventura
necessity about-to-be are wherefore there-are certain-things about-to-happen
 quorum exitus ab omni necessitate sit absolutus. Nam illud
of-which the-issue from every necessity is free for that
 quidem nullum arbitror esse dicturum, quod quae nunc
indeed no-one I-judge to-be about-to-say that which now
 fiunt, prius quam fierent, eventura non fuerint.
are-done before than they-should-happen about-to-happen not they-were
 Haec igitur etiam praecognita liberos habent eventus. Nam
these then even foreknown free have outcomes for
 sicut scientia praesentium rerum nihil his quae fiunt,
just-as the-knowledge of-present of-things nothing to-these which are-done
 ita praescientia futurorum nihil his quae ventura sunt
so the-foreknowledge of-things-to-come nothing to-these which about-to-come are
 necessitatis importat. Sed hoc, inquis, ipsum dubitatur, an
of-necessity brings but this you-say the-very is-doubted whether
 earum rerum quae necessarios exitus non habent ulla possit
of-those of-things which necessary issues not have any could
 esse praenotio. Dissonare etenim videntur putasque si
to-be a-foreknowing to-be-out-of-tune for they-seem and-you-think if
 praevideantur consequi necessitatem, si necessitas desit minime
they-are-foreseen to-follow necessity if necessity is-lacking not-at-all
 praesciri nihilque scientia comprehendi posse nisi certum;
to-be-foreknown and-nothing by-knowledge to-be-grasped to-be-able except the-certain
 quod si quae incerti sunt exitus ea quasi certa providentur,
but if which of-uncertain are of-outcome those as-if certain are-foreseen

opinionis id esse caliginem non scientiae veritatem. Aliter
of-opinion that to-be the-darkness not of-knowledge the-truth otherwise
 enim ac sese res habeat arbitrari ab integritate scientiae
for than itself the-matter has to-judge from the-wholeness of-knowledge
 credis esse diversum. Cuius erroris causa est, quod omnia
you-believe to-be different of-which of-error the-cause is that all
 quae quisque novit ex ipsorum tantum vi atque
which each knows from of-them-themselves only by-the-force and
 natura cognosci aestimat quae sciuntur; quod totum contra
by-nature to-be-known he-reckons which are-known which wholly the-contrary
 est. Omne enim quod cognoscitur non secundum sui
is everything for which is-known not according-to of-itself
 vim sed secundum cognoscentium potius comprehenditur
the-force but according-to of-the-knowers rather is-grasped
 facultatem. Nam ut hoc brevi liqueat exemplo, eandem
by-the-faculty for so-that this by-a-brief may-be-clear by-example the-same
 corporis rotunditatem aliter visus aliter tactus agnoscit.
of-a-body roundness otherwise sight otherwise touch knows
 Ille eminus manens totum simul iactis radiis intuetur,
that-one afar remaining the-whole at-once with-cast with-rays beholds
 hic vero cohaerens orbi atque coniunctus circa ipsum
this however clinging to-the-orb and joined about the-very
 motus ambitum rotunditatem partibus comprehendit. Ipsum
moved the-circuit the-roundness by-parts grasps the-very
 quoque hominem aliter sensus, aliter imaginatio, aliter
also man otherwise sense otherwise imagination otherwise
 ratio, aliter intelligentia contuetur. Sensus enim figuram
reason otherwise understanding views sense for the-figure
 in subiecta materia constitutam, imaginatio vero solam
in underlying matter set imagination however alone
 sine materia iudicat figuram. Ratio vero hanc quoque
without matter judges the-figure reason however this also

transcendit speciemque ipsam quae singularibus inest universali
transcends and-the-form itself which in-single-things is-in with-universal

consideratione perpendit. Intellegentiae vero celsior oculus

with-consideration weighs of-understanding however a-loftier eye

exsistit; supergressa namque universitatis ambitum ipsam illam

stands-forth having-passed for of-the-whole the-circuit the-very that

simplicem formam pura mentis acie contuetur.

simple form with-the-pure of-the-mind with-the-edge it-views

In quo illud maxime considerandum est: nam superior

in which that most to-be-weighed is for the-higher

comprehendendi vis amplectitur inferiorem, inferior vero

of-grasping the-power embraces the-lower the-lower however

ad superiorem nullo modo consurgit. Neque enim sensus

to the-higher in-no way rises and-not for sense

aliquid extra materiam valet vel universales species imaginatio

anything beyond matter avails or universal forms imagination

contuetur vel ratio capit simplicem formam, sed intellegentia

views or reason takes the-simple form but understanding

quasi desuper spectans concepta forma quae subsunt etiam

as-if from-above looking with-conceived with-form which lie-under also

cuncta diiudicat, sed eo modo quo formam ipsam, quae

all it-judges but in-that in-way by-which the-form itself which

nulli alii nota esse poterat, comprehendit.

to-no to-other known to-be was-able it-grasps

Nam et rationis universum et imaginationis figuram

for both of-reason the-universal and of-imagination the-figure

et materiale sensibile cognoscit nec ratione utens nec

and the-material the-sensible it-knows and-not reason using nor

imaginatione nec sensibus, sed illo uno ictu mentis

imagination nor senses but by-that by-one by-stroke of-mind

formaliter, ut ita dicam, cuncta prospiciens. Ratio quoque

formally that so I-may-say all foreseeing reason also

cum quid universale respicit, nec imaginatione nec sensibus
when anything universal it-regards and-not imagination nor senses
 utens imaginabilia vel sensibilia comprehendit. Haec est enim
using imaginable or sensible things-it-grasps this is for
 quae conceptionis suae universale ita definivit: homo est
which of-conception of-its-own the-universal thus has-defined a-man is
 animal bipes rationale. Quae cum universalis notio sit, tum
an-animal two-footed rational which although a-universal notion is yet
 imaginabilem sensibilemque esse rem nullus ignorat, quod
imaginable and-sensible to-be a-thing no-one is-ignorant which
 illa non imaginatione vel sensu sed in rationali conceptione
that-one not by-imagination or by-sense but in rational conception
 considerat. Imaginatio quoque tametsi ex sensibus visendi
weighs imagination also although from senses of-seeing
 formandique figuras sumpsit exordium, sensu tamen absente
and-of-shaping figures has-taken a-beginning with-sense still absent
 sensibilia quaeque conlustrat non sensibili sed imaginaria
sensible-things each it-surveys not by-sensible but by-imaginary
 ratione iudicandi. Videsne igitur ut in cognoscendo cuncta
by-a-manner of-judging do-you-see then that in knowing all
 sua potius facultate quam eorum quae cognoscuntur
their-own rather by-faculty than of-those which are-known
 utantur? Neque id iniuria; nam cum omne iudicium
they-use and-not that wrongly for since every judgment
 iudicantis actus exsistat, necesse est ut suam quisque operam
of-the-judging an-act stands necessary it-is that its-own each work
 non ex aliena sed ex propria potestate perficiat.
not from another's but from its-own power should-complete

The Porch once produced obscure old men who believed that sensations are stamped on the mind from outside, as a pen sets letters on a blank page. But if the mind lies passive and gives back empty images like a mirror, where does the notion come from that divides what it knows and refutes the false by the true? The mind is the far more powerful cause; sensation only rouses it.

Quondam porticus attulit

once the-porch brought-forth

obscuros nimium senes

obscure too-much old-men

qui sensus et imagines

who senses and images

e corporibus extimis

from bodies outermost

credant mentibus imprimi,

believe on-minds to-be-stamped,

ut quondam celeri stilo

as once with-a-swift with-a-pen

mos est aequare paginae.

the-custom is on-the-surface of-a-page.

Quae nullas habeat notas,

which no may-have marks,

pressas figere litteras.

pressed to-fix letters.

Sed mens si propriis ingens

but the-mind if with-its-own vast

nihil motibus explicat,

nothing by-motions unfolds,

5

10

sed tantum patiens iacet

but only passive lies

notis subdita corporum

to-the-marks subject of-bodies

cassasque in speculi vicem

and-empty in of-a-mirror the-stead

15 rerum reddit images,

of-things it-gives-back the-images,

unde haec sic animis viget

whence this so in-minds thrives

cernens omnia notio?

discerning all the-notion?

Quae vis singula perspicit

what force the-single perceives

aut quae cognita dividit?

or what the-known divides?

20 Quae divisa recolligit

which the-divided gathers-again

alternumque legens iter

and-an-alternate choosing road

nunc summis caput inserit,

now into-the-highest the-head it-thrusts,

nunc decedit in infima,

now it-goes-down into the-lowest,

tum sese referens sibi

then itself bringing-back to-itself

25 veris falsa redarguit?

by-true-things the-false it-refutes?

Haec est efficiens magis

this is effective more

longe causa potentior

by-far a-cause more-powerful

quam quae materiae modo

than which of-matter in-the-manner

impressas patitur notas.

stamped it-suffers marks.

Praecedit tamen excitans

it-goes-before still rousing

ac vires animi movens

and the-forces of-the-mind moving

vivo in corpore passio.

a-living in body a-passion.

Cum vel lux oculos ferit

when either light the-eyes strikes

vel vox auribus instrepat,

or a-voice in-the-ears sounds,

tum mentis vigor excitus

then of-the-mind the-vigor roused

quas intus species tenet

which within forms it-holds

ad motus similes vocans

to motions like calling

notis applicat exteris

to-the-marks it-applies to-outward

introrsumque reconditis

and-inwardly to-the-stored

formis miscet imagines.

to-forms it-mixes the-images.

30

35

40

Even in sensing bodies the mind judges the passion by its own power; much more do beings free of bodily affections unfold the act of their own mind. So different kinds of knowing belong to different substances: bare sense to the creatures that cling to rocks, imagination to the beasts that move, reason to the human race alone, and understanding to the divine alone. The remedy is to rise to the summit of that understanding, where reason will see what it cannot see in itself.

Quod si in corporibus sentiendis, quamvis afficiant instrumenta

but if in bodies being-perceived although they-affect the-instruments

sensuum forinsecus obiectae qualitates animique agentis

of-the-senses from-outside set-before the-qualities and-of-the-mind of-the-acting

vigorem passio corporis antecedit quae in se actum

the-vigor a-passion of-the-body goes-before which into itself the-act

mentis provocat excitetque interim quiescentes intrinsecus

of-the-mind calls-forth and-rouses meanwhile resting within

formas, si in sentiendis, inquam, corporibus animus non

the-forms if in being-perceived I-say bodies the-mind not

passione insignitur, sed ex sua vi subiectam corpori

by-passion is-marked but from its-own force subjected to-the-body

iudicat passionem, quanto magis ea quae cunctis corporum

it-judges the-passion by-how-much more those which from-all of-bodies

affectionibus absoluta sunt, in discernendo non obiecta

from-affections free are in discerning not the-things-set-before

extrinsecus sequuntur, sed actum suae mentis expediunt?

from-outside follow but the-act of-their-own of-mind carry-out

Hac itaque ratione multiplices cognitiones diversis ac

by-this and-so by-reasoning manifold knowings to-different and

differentibus cessere substantiis. Sensus enim solus cunctis

to-differing have-fallen to-substances sense for alone from-all

aliis cognitionibus destitutus immobilibus animantibus

from-other from-knowings destitute to-unmoving to-living-things

cessit quales sunt conchae maris quaeque alia saxis haerentia
has-fallen such-as are the-shells of-the-sea and-which other to-rocks clinging
 nutriuntur, imaginatio vero mobilibus beluis quibus iam inesse
are-fed imagination however to-moving to-beasts to-which now to-be-in
 fugiendi appetendive aliquis videtur affectus, ratio vero humani
of-fleeing or-of-seeking some seems feeling reason however of-human
 tantum generis est sicut intellegentia sola divini. Quo fit
only of-kind is just-as understanding alone of-the-divine whence it-comes
 ut ea notitia ceteris praestet quae suapte natura non modo
that that knowing than-the-rest excels which by-its-own by-nature not only
 proprium sed ceterarum quoque notitiarum subiecta cognoscit.
its-own but of-the-others also of-knowings the-subjects it-knows
 Quid igitur, si ratiocinationi sensus imaginatioque refragentur,
what then if to-reasoning sense and-imagination should-object
 nihil esse illud universale dicentes quod sese intueri
nothing to-be that universal saying which itself to-behold
 ratio putet? Quod enim sensibile vel imaginabile est, id
reason thinks what for sensible or imaginable is that
 universum esse non posse; aut igitur rationis verum esse
universal to-be not to-be-able either then of-reason true to-be
 iudicium nec quidquam esse sensibile, aut quoniam sibi
the-judgment and-not anything to-be sensible or since to-itself
 notum sit plura sensibus et imaginationi esse subiecta,
known it-is many-things to-the-senses and to-imagination to-be subject
 inanem conceptionem esse rationis quae quod sensibile sit
an-empty conception to-be of-reason which what sensible is
 ac singulare quasi quiddam universale consideret. Ad haec,
and single as-if something universal considers to these
 si ratio contra respondeat se quidem et quod sensibile
if reason in-return should-answer itself indeed both what sensible
 et quod imaginabile sit in universitatis ratione conspicere,
and what imaginable is in of-the-whole the-reckoning to-behold

illa vero ad universitatis cognitionem adspirare non posse,
those however to of-the-whole the-knowing to-aspire not to-be-able
 quoniam eorum notio corporales figuras non possit excedere,
since of-them the-notion bodily figures not could to-go-beyond
 de rerum vero cognitione firmiori potius perfectumque
about of-things however knowing to-the-firmer rather and-perfect
 iudicio esse credendum, in huiusmodi igitur lite nos
to-the-judgment to-be to-be-trusted in of-this-kind then a-quarrel we
 quibus tam ratiocinandi quam imaginandi etiam sentiendique
to-whom both of-reasoning and of-imagining also and-of-perceiving
 vis inest nonne rationis potius causam probaremus? Simile
the-power is-in surely of-reason rather the-cause would-we-approve like
 est quod humana ratio divinam intellegentiam futura,
it-is that human reason the-divine understanding things-to-come
 nisi ut ipsa cognoscit, non putat intueri.

except as itself knows not thinks to-behold
 Nam ita disseris: Si qua certos ac necessarios habere non
for so you-argue if any sure and necessary to-have not
 videantur eventus, ea certo eventura praesciri nequeunt.

seem outcomes those surely about-to-happen to-be-foreknown cannot
 Harum igitur rerum nulla est praescientia, quam si etiam in his
of-these then of-things none is foreknowledge which if even in these
 esse credamus, nihil erit quod non ex necessitate proveniat.

to-be we-should-believe nothing will-be which not from necessity comes-out
 Si igitur uti rationis participes sumus, ita divinae iudicium
if then as of-reason sharers we-are so of-divine the-judgment
 mentis habere possemus, sicut imaginationem sensumque rationi
of-mind to-have we-could just-as imagination and-sense to-reason
 cedere oportere iudicavimus, sic divinae sese menti humanam
to-yield to-behoove we-judged so to-the-divine itself to-the-mind human
 submittere rationem iustissimum censeremus. Quare in illius
to-submit reason most-just we-would-judge wherefore into of-that

summae intelligentiae cacumen, si possumus, erigamur; illic
of-the-highest of-understanding the-summit if we-can let-us-be-raised there
 enim ratio videbit quod in se non potest intueri, id autem
for reason will-see what in itself not it-can to-behold that however
 est, quonam modo etiam quae certos exitus non habent, certa
is in-what in-way even which sure issues not have sure
 tamen videat ac definita praeotio neque id sit opinio sed
still it-sees and defined foreknowing and-not that be an-opinion but
 summae potius scientiae nullis terminis inclusa simplicitas.
of-the-highest rather of-knowledge with-no with-bounds enclosed simplicity

METRUM V · MAN ALONE STANDS UPRIGHT

In how many shapes the animals cross the earth: some sweep the dust with a long body, some beat the winds with wandering wings, others press their footprints on the ground and go under the woods. Different as they are, their faces are bent downward and weigh down their dull senses. The race of men alone lifts its head higher and stands upright, looking down on the earth: unless you are earthbound, that shape is a warning — you who seek the sky with an upright face, carry your mind aloft as well.

Quam variis terras animalia permeant figuris!

with-how varied the-lands the-living-things traverse with-shapes!

Namque alia extento sunt corpore pulveremque verrunt

for-indeed some with-stretched are with-body and-the-dust they-sweep

continuumque trahunt vi pectoris incitata sulcum,

and-a-continuous they-draw by-the-force of-the-breast driven furrow,

sunt quibus alarum levitas vaga verberetque ventos

there-are to-whom of-wings the-lightness wandering and-should-beat the-winds

et liquido longi spatia aetheris enatet volatu,

and in-the-clear of-the-long the-spaces of-the-ether should-swim-out in-flight,

haec pressisse solo vestigia gressibusque gaudent
these to-have-pressed on-the-ground the-footprints and-in-steps rejoice

vel virides campos transmittere vel subire silvas.
either the-green plains to-cross or to-enter the-woods.

Quae variis videas licet omnia discrepare formis,
which with-varied you-may-see although all to-differ with-forms,

prona tamen facies hebetes valet ingravare sensus.
downward still the-face the-dull avails to-weigh-down the-senses.

10 Unica gens hominum celsum levat altius cacumen
the-only race of-men the-lofty lifts higher the-crown

atque levis recto stat corpore despicitque terras.
and light upright stands with-body and-looks-down-on the-lands.

Haec nisi terrenus male desipis, admonet figura,
this unless earthly badly you-are-foolish, warns the-shape,

qui recto caelum vultu petis exserisque frontem,
who with-upright the-sky with-face you-seek and-you-lift-up the-brow,

in sublime feras animum quoque, ne gravata pessum
into the-height you-should-bear the-spirit also, lest weighed-down downward

15 inferior sidat mens corpore celsius levato.
lower should-sink the-mind than-the-body more-loftily than-the-raised.

Since what is known is grasped according to the knower's nature, she defines eternity as the whole, simultaneous, and perfect possession of unending life. Whatever lives in time never holds its whole life at once, so even a world without beginning or end is perpetual rather than eternal. God's knowledge stands in the simplicity of its own present and sees all things as though already done — and seeing a thing present no more makes it necessary than a man's watching does. Free choice therefore remains untouched, and hope and prayer are not in vain.

Quoniam igitur, uti paulo ante monstratum est, omne
 since then as a-little before shown it-has-been everything
 quod scitur non ex sua sed ex comprehendentium natura
 which is-known not from its-own but from of-the-graspers the-nature
 cognoscitur, intueamur nunc quantum fas est, quis sit
 is-known let-us-behold now as-much-as right it-is what is
 divinae substantiae status, ut quaenam etiam scientia
 of-divine of-substance the-state so-that what-then also the-knowledge
 eius sit, possimus agnoscere. Deum igitur aeternum esse
 of-him may-be we-may-be-able to-learn god then eternal to-be
 cunctorum ratione degentium commune iudicium est. Quid
 of-all by-reason of-those-living the-common judgment is what
 sit igitur aeternitas consideremus; haec enim nobis naturam
 is then eternity let-us-consider this for for-us the-nature
 pariter divinam scientiamque patefacit. Aeternitas igitur est
 alike divine and-the-knowledge lays-open eternity then is
 interminabilis vitae tota simul et perfecta possessio, quod
 of-endless of-life whole at-once and complete the-possession which
 ex collatione temporalium clarius liquet. Nam quidquid
 from comparison of-temporal-things more-clearly is-clear for whatever
 vivit in tempore id praesens a praeteritis in futura
 lives in time that present from past-things into future-things

procedit nihilque est in tempore constitutum quod totum
proceeds and-nothing is in time set which the-whole
 vitae suae spatium pariter possit amplecti. Sed crastinum
of-life of-its-own the-span alike could to-embrace but the-morrow
 quidem nondum adprehendit, hesternum vero iam perdidit;
indeed not-yet has-it-grasped the-yesterday however already it-has-lost
 in hodierna quoque vita non amplius vivitis quam in
in today's also life not more you-live than in
 illo mobili transitorioque momento. Quod igitur temporis
that fleeting and-passing moment what then of-time
 patitur condicionem, licet illud, sicuti de mundo censuit
suffers the-condition although that just-as about the-world judged
 Aristoteles, nec coeperit umquam esse nec desinat
Aristotle neither should-have-begun ever to-be nor should-cease
 vitaeque eius cum temporis infinitate tendatur, nondum
and-the-life of-it with of-time the-endlessness be-stretched not-yet
 tamen tale est ut aeternum esse iure credatur.
still such it-is that eternal to-be with-right it-be-believed
 Non enim totum simul infinitae licet vitae spatium
not for the-whole at-once of-boundless although of-life the-span
 comprehendit atque complectitur, sed futura nondum
does-it-grasp and embrace but things-to-come not-yet
 transacta iam non habet. Quod igitur interminabilis vitae
things-past already not it-has what then of-endless of-life
 plenitudinem totam pariter comprehendit ac possidet, cui
the-fullness whole alike grasps and possesses to-which
 neque futuri quidquam absit nec praeteriti fluxerit, id
neither of-the-future anything is-lacking nor of-the-past has-flowed-away that
 aeternum esse iure perhibetur, idque necesse est et sui
eternal to-be with-right is-declared and-that necessary it-is both of-itself
 compos praesens sibi semper adstistere et infinitatem mobilis
master present to-itself always to-stand and the-endlessness of-moving

temporis habere praesentem. Unde non recte quidam, qui
of-time to-have present whence not rightly certain-men who
 cum audiunt visum Platoni mundum hunc nec habuisse
when they-hear to-have-seemed to-Plato the-world this neither to-have-had
 initium temporis nec habiturum esse defectum, hoc modo
a-beginning of-time nor about-to-have to-be an-ending in-this in-way
 conditori conditum mundum fieri coaeternum putant.
to-the-founder the-founded world to-become co-eternal think
 Aliud est enim per interminabilem duci vitam, quod
another it-is for through endless to-be-led life which
 mundo Plato tribuit, aliud interminabilis vitae totam pariter
to-the-world Plato granted another of-endless of-life the-whole alike
 complexum esse praesentiam, quod divinae mentis proprium
having-embraced to-be the-presence which of-divine of-mind proper
 esse manifestum est. Neque deus conditis rebus
to-be plain it-is and-not god than-the-founded than-things
 antiquior videri debet temporis quantitate sed simplicis
older to-seem ought of-time by-the-quantity but of-a-simple
 potius proprietate naturae. Hunc enim vitae immobilis
rather by-the-property of-nature this for of-life of-unmoving
 praesentarium statum infinitus ille temporalium rerum motus
the-present state the-boundless that of-temporal of-things motion
 imitatur cumque eum effingere atque aequare non possit, ex
imitates and-since it to-copy and to-equal not it-can from
 immobilitate deficit in motum, ex simplicitate praesentiae
unmovingness it-falls into motion from simplicity of-presence
 decrescit in infinitam futuri ac praeteriti quantitatem;
it-shrinks into the-boundless of-the-future and of-the-past quantity
 et cum totam pariter vitae suae plenitudinem nequeat
and since the-whole alike of-life of-its-own the-fullness it-cannot
 possidere, hoc ipso quod aliquo modo numquam esse
to-possess in-this in-the-very that in-some in-way never to-be

desinit, illud quod implere atque exprimere non potest,
it-ceases that which to-fill and to-express not it-can
 aliquatenus videtur aemulari alligans se ad qualemcumque
to-some-extent it-seems to-rival binding itself to whatever-kind-of
 praesentiam huius exigui volucrisque momenti, quae, quoniam
presence of-this of-scanty and-fleeting of-a-moment which since
 manentis illius praesentiae quandam gestat imaginem,
of-the-abiding of-that of-presence a-certain it-bears image
 quibuscumque contigerit id praestat ut esse videantur.
to-whatever-things it-shall-have-fallen that it-grants that to-be they-may-seem
 Quoniam vero manere non potuit, infinitum temporis iter
since however to-remain not it-was-able the-boundless of-time journey
 arripuit eoque modo factum est ut continuaret eundo
it-seized and-in-that in-way done it-was that it-should-continue by-going
 vitam cuius plenitudinem complecti non valuit permanendo.
the-life of-which the-fullness to-embrace not it-availed by-remaining
 Itaque si digna rebus nomina velimus imponere, Platonem
and-so if worthy to-things names we-should-wish to-lay-on Plato
 sequentes deum quidem aeternum, mundum vero dicamus
following god indeed eternal the-world however let-us-call
 esse perpetuum. Quoniam igitur omne iudicium secundum
to-be perpetual since then every judgment according-to
 sui naturam quae sibi subiecta sunt comprehendit, est
of-itself the-nature which to-itself subject are it-grasps there-is
 autem deo semper aeternus ac praesentarius status; scientia
however to-god always an-eternal and present state the-knowledge
 quoque eius omnem temporis supergressa motionem in
also of-him every of-time having-passed the-motion in
 suae manet simplicitate praesentiae infinitaque praeteriti
of-its-own it-remains the-simplicity of-presence and-the-boundless of-the-past

ac futuri spatia complectens omnia quasi iam gerantur
and of-the-future the-spans embracing all as-if now they-are-done
 in sua simplici cognitione considerat.

in its-own simple knowing it-considers

Itaque si praesentiam pensare velis qua cuncta dinoscit,
and-so if the-presence to-weigh you-wish by-which all he-discerns
 non esse praescientiam quasi futuri sed scientiam numquam
not to-be foreknowledge as-if of-the-future but knowledge never
 deficientis instantiae rectius aestimabis; unde non praevidentia
of-failing of-the-instant more-rightly you-will-judge whence not fore-seeing
 sed providentia potius dicitur, quod porro ab rebus infimis
but providence rather it-is-called because further from things lowest
 constituta quasi ab excelso rerum cacumine cuncta prospiciat.

set as-if from a-lofty of-things the-summit all it-looks-out-on

Quid igitur postulas ut necessaria fiant quae divino
what then do-you-demand that necessary should-become which by-divine
 lumine lustrentur, cum ne homines quidem necessaria
by-light are-lit since not-even men indeed necessary

faciant esse quae videant? Num enim quae praesentia cernis,
make to-be what they-see surely-not for which present-things you-discern
 aliquam eis necessitatem tuus addit intuitus?" "Minime."

any to-them a-necessity your does-it-add gaze not-at-all

"Atqui si est divini humanique praesentis digna collatio,
and-yet if there-is of-the-divine and-of-the-human of-the-present a-worthy comparison
 uti vos vestro hoc temporario praesenti quaedam videtis, ita

as you by-your by-this by-temporary by-present certain-things see so

ille omnia suo cernit aeterno. Quare haec divina prae-notio
he all by-bis-own sees by-the-eternal wherefore this divine foreknowing
 naturam rerum proprietatemque non mutat taliaque apud
the-nature of-things and-the-property not changes and-such-things before
 se praesentia spectat qualia in tempore olim futura
himself present-things he-views of-what-kind in time one-day about-to-be

provenient. Nec rerum iudicia confundit unoque suae
will-come-out and-not of-things the-judgments does-be-confound and-with-one of-his-own
 mentis intuitu tam necessarie quam non necessarie ventura
of-mind by-the-gaze as necessarily as not necessarily things-to-come
 dinoscit; sicuti vos cum pariter ambulare in terra hominem
he-discerns just-as you when at-once to-walk on the-earth a-man
 et oriri in caelo solem videtis, quamquam simul utrumque
and to-rise in the-sky the-sun you-see although at-once each
 conspectum tamen discernitis et hoc voluntarium illud esse
beheld still you-distinguish and this voluntary that to-be
 necessarium iudicatis, ita igitur cuncta despiciens divinus
necessary you-judge so then all looking-down-on the-divine
 intuitus qualitatem rerum minime perturbat apud se quidem
gaze the-quality of-things least disturbs before himself indeed
 praesentium, ad condicionem vero temporis futurarum.
of-things-present to the-condition however of-time of-things-to-come
 Quo fit ut hoc non sit opinio sed veritate potius
whence it-comes that this not may-be an-opinion but on-truth rather
 nixa cognitio, cum exstaturum quid esse cognoscit
resting a-knowing since about-to-stand-forth something to-be he-knows
 quod idem existendi necessitate carere non nesciat. Hic
which the-same of-existing the-necessity to-lack not he-is-unaware here
 si dicas quod eventurum deus videt id non evenire
if you-should-say that about-to-happen god sees that not to-happen
 non posse, quod autem non potest non evenire id ex
not to-be-able what however not can not to-happen that from
 necessitate contingere, meque ad hoc nomen necessitatis
necessity to-befall and-me to this the-name of-necessity
 adstringas, fatebor rem quidem solidissimae veritatis sed
you-should-bind I-shall-confess a-thing indeed of-most-solid of-truth but
 cui vix aliquis nisi divini speculator accesserit.
to-which scarcely anyone except of-things-divine an-observer would-have-come

Respondebo namque idem futurum, cum ad divinam
I-shall-answer for the-same about-to-be when to the-divine
 notionem refertur, necessarium, cum vero in sua natura
notion it-is-referred necessary when however in its-own nature
 perpenditur, liberum prorsus atque absolutum videri. Duae
it-is-weighed free utterly and unfettered to-seem two
 sunt etenim necessitates, simplex una, veluti quod necesse
there-are for necessities simple one as-it-were that necessary
 est omnes homines esse mortales, altera condicionis, ut si
it-is all men to-be mortal the-other of-condition as if
 aliquem ambulare scias, eum ambulare necesse est; quod
someone to-walk you-should-know him to-walk necessary it-is because
 enim quisque novit, id esse aliter ac notum est nequit,
for each knows that to-be otherwise and known it-is cannot
 sed haec condicio minime secum illam simplicem trahit.
but this condition least with-itself that simple draws
 Hanc enim necessitatem non propria facit natura sed
this for necessity not its-own makes nature but
 condicionis adiectio; nulla enim necessitas cogit incedere
of-the-condition the-adding no for necessity forces to-step
 voluntate gradientem, quamvis eum tum cum graditur
by-will walking although him then when he-steps
 incedere necessarium sit. Eodem igitur modo, si quid
to-step necessary may-be by-the-same then in-way if anything
 providentia praesens videt, id esse necesse est, tametsi nullam
providence present sees that to-be necessary it-is although no
 naturae habeat necessitatem. Atqui deus ea futura
of-nature it-may-have necessity and-yet god those things-to-come
 quae ex arbitrii libertate proveniunt praesentia contuetur.
which from of-choice the-freedom come-out present views
 Haec igitur ad intuitum relata divinum necessaria fiant per
these then to the-gaze referred divine necessary become through

condicionem divinae notionis; per se vero considerata

the-condition of-divine of-the-notion through themselves however considered

ab absoluta naturae suae libertate non desinunt.

from the-unfettered of-nature of-their-own the-freedom not do-they-cease

Fient igitur procul dubio cuncta quae futura deus

they-will-become then far from-doubt all which about-to-be god

esse praenoscit, sed eorum quaedam de libero proficiscuntur

to-be foreknows but of-them some from free set-out

arbitrio, quae quamvis eveniant, existendo tamen naturam

choice which although they-happen by-existing still the-nature

propriam non amittunt, qua priusquam fierent etiam

their-own not do-they-lose by-which before they-should-happen even

non evenire potuissent. Quid igitur refert non esse

not to-happen they-could what then does-it-matter not to-be

necessaria, cum propter divinae scientiae condicionem modis

necessary since because-of of-divine of-knowledge the-condition in-ways

omnibus necessitatis instar eveniet? Hoc scilicet quod ea

in-all of-necessity the-likeness it-will-come-out this namely that those

quae paulo ante proposui, sol oriens et gradiens homo.

which a-little before I-set-forth the-sun rising and walking a-man

Quae dum fiunt, non fieri non possunt; eorum tamen

which while they-are-done not to-be-done not they-can of-them still

unum prius quoque quam fieret, necesse erat exsistere,

the-one before also than it-should-happen necessary it-was to-exist

alterum vero minime. Ita etiam quae praesentia deus habet,

the-other however least so also which present-things god has

dubio procul exsistent, sed eorum hoc quidem de rerum

from-doubt far they-will-exist but of-them this indeed from of-things

necessitate descendit, illud vero de potestate facientium.

the-necessity comes-down that however from the-power of-the-doers

Haud igitur iniuria diximus haec si ad divinam notitiam

not then wrongly we-have-said these if to the-divine the-knowing

referantur necessaria, si per se considerentur necessitatis
be-referred necessary if through themselves be-considered of-necessity
 esse nexibus absoluta; sicuti omne quod sensibus patet,
to-be from-the-bonds free just-as everything which to-the-senses lies-open
 si ad rationem referas, universale est, si ad se ipsa
if to reason you-refer universal it-is if to themselves the-very-ones
 respicias, singulare. ‘Sed si in mea,’ inquires, ‘potestate situm
you-look-back single but if in my you-will-say power placed
 est mutare propositum, evacuabo providentiam, cum quae
it-is to-change the-purpose I-shall-empty providence when what
 illa praeoscit forte mutavero.’ Respondebo: propositum
she foreknows perhaps I-shall-have-changed I-shall-answer the-purpose
 te quidem tuum posse deflectere, sed quoniam et id te
you indeed your to-be-able to-turn but since both that you
 posse et an facias quove convertas praesens providentiae
to-be-able and whether you-do or-whither you-turn present of-providence
 veritas intuetur, divinam te praescientiam non posse vitare,
the-truth beholds the-divine you foreknowledge not to-be-able to-escape
 sicuti praesentis oculi effugere non possis intuitum, quamvis
just-as of-a-present of-an-eye to-flee not you-could the-gaze although
 te in varias actiones libera voluntate converteris.
yourself into various actions by-free by-will you-shall-have-turned
 Quid igitur inquires? Ex meane dispositione scientia divina
what then you-will-say from my-then arrangement the-knowledge divine
 mutabitur, ut cum ego nunc hoc nunc aliud velim,
will-it-be-changed so-that when I now this now another should-wish
 illa quoque noscendi vices alternare videatur? Minime.
she also of-knowing she-turns to-alternate may-seem not-at-all
 Omne namque futurum divinus praecurrit intuitus et ad
every for thing-to-come the-divine outruns gaze and to
 praesentiam propriae cognitionis retorquet ac revocat nec
the-presence of-its-own of-knowing it-twists-back and calls-back and-not

alternat, ut aestimas, nunc hoc nunc illud praeoscendi
it-alternates as you-reckon now this now that of-foreknowing
 vice, sed uno ictu mutationes tuas manens praevenit
by-the-turn but with-one with-a-stroke the-changes your remaining it-forestalls
 atque complectitur. Quam comprehendendi omnia visendique
and embraces which of-grasping all and-of-seeing
 praesentiam non ex futurarum proventu rerum, sed ex
the-presence not from of-future the-outcome of-things but from
 propria deus simplicitate sortitus est. Ex quo illud quoque
its-own god simplicity having-drawn it-has from which that also
 resolvitur quod paulo ante posuisti indignum esse, si
is-loosed which a-little before you-set-forth unworthy to-be if
 scientiae dei causam futura nostra praestare dicantur.
of-the-knowledge of-god the-cause things-to-come our to-furnish be-said
 Haec enim scientiae vis praesentaria notione cuncta
this for of-knowledge the-power with-a-present with-notion all
 complectens rebus modum omnibus ipsa constituit, nihil vero
embracing to-things a-measure to-all itself appoints nothing however
 posterioribus debet. Quae cum ita sint, manet intemerata
to-later-things it-owes which since so they-are there-remains unstained
 mortalibus arbitrii libertas nec iniquae leges solutis omni
for-mortals of-choice the-freedom and-not unjust laws to-freed from-every
 necessitate voluntatibus praemia poenasque proponunt.
from-necessity to-wills rewards and-punishments set-forth
 Manet etiam spectator desuper cunctorum praescius deus
there-remains also a-watcher from-above of-all foreknowing god
 visionisque eius praesens semper aeternitas cum nostrorum
and-of-the-vision of-him present always the-eternity with of-our
 actuum futura qualitate concurrit bonis praemia malis
of-acts of-the-future the-quality runs-together to-the-good rewards to-the-bad
 supplicia dispensans. Nec frustra sunt in deo positae
punishments dispensing and-not in-vain are in god placed

spes precesque; quae cum rectae sunt, inefficaces esse non

hopes and-prayers which when right they-are ineffectual to-be not

possunt. Aversamini igitur vitia, colite virtutes, ad rectas

they-can turn-away then from-vices cherish virtues to upright

spes animum sublevate, humiles preces in excelsa porrigite.

hopes the-mind lift-up humble prayers into the-heights stretch

Magna vobis est, si dissimulare non vultis, necessitas indicta

great for-you is if to-dissemble not you-wish a-necessity laid-on

probitatis, cum ante oculos agitis iudicis cuncta cernentis.”

of-uprightness since before the-eyes you-act of-a-judge all discerning

CICERO

Tusculanarum Disputationum Liber I

Tusculan Disputations · Book I

Freed from the courts and the senate, Cicero returns at Brutus' urging to the studies he had set aside, and decides to give philosophy a Latin literature. Romans have either found out more wisely for themselves than the Greeks or improved what they took; Greece surpassed them only in learning, where there was no contest, since poetry came late to Rome and Cato attacked Nobilior for taking Ennius to Aetolia.

Cum defensionum laboribus senatoriisque muneribus aut 1
when of-defenses from-the-labors and-from-senatorial from-duties either
 omnino aut magna ex parte essem aliquando liberatus,
wholly or great from part I-was at-last freed
 rettuli me, Brute, te hortante maxime ad ea studia, quae
I-brought-back myself Brutus you urging chiefly to those pursuits which
 retenta animo, remissa temporibus, longo intervallo intermissa
kept in-mind laid-aside by-the-times by-a-long by-interval broken-off
 revocavi, et cum omnium artium, quae ad rectam vivendi
I-called-back and since of-all of-arts which to a-right of-living
 viam pertinerent, ratio et disciplina studio sapientiae,
way belong the-theory and the-training by-the-pursuit of-wisdom
 quae philosophia dicitur, contineretur, hoc mihi Latinis
which philosophy is-called was-contained this for-me in-Latin
 litteris inlustrandum putavi, non quia philosophia Graecis et
in-letters to-be-lit-up I-thought not because philosophy by-Greek both
 litteris et doctoribus percipi non posset, sed meum semper
by-letters and by-teachers to-be-learned not could but my always
 iudicium fuit omnia nostros aut invenisse per se
the-judgment has-been all-things our-countrymen either to-have-found through themselves
 sapientius quam Graecos aut accepta ab illis fecisse
more-wisely than the-Greeks or things-received from them to-have-made
 meliora, quae quidem digna statuissent, in quibus elaborarent.
better which indeed worthy they-had-judged in which they-should-labor

- 2 Nam mores et instituta vitae resque domesticas ac
for the-ways and the-customs of-life and-the-things domestic and
 familiaris nos profecto et melius tuemur et lautius, rem
household we surely both better guard and more-handsomely the-thing
 vero publicam nostri maiores certe melioribus temperaverunt
however public our ancestors surely with-better ordered
 et institutis et legibus. quid loquar de re militari? in
both with-institutions and with-laws what should-I-say about the-thing military in
 qua cum virtute nostri multum valuerunt, tum plus etiam
which both in-valor our-countrymen much availed and more even
 disciplina. iam illa, quae natura, non litteris adsecuti sunt,
in-discipline now those which by-nature not by-letters having-attained they-are
 neque cum Graecia neque ulla cum gente sunt conferenda.
neither with Greece nor any with nation are to-be-compared
 quae enim tanta gravitas, quae tanta constantia, magnitudo
what for so-great gravity what so-great constancy greatness
 animi, probitas, fides, quae tam excellens in omni genere virtus
of-mind honesty faith what so surpassing in every kind virtue
 in ullis fuit, ut sit cum maioribus nostris comparanda?
in any has-been that it-be with ancestors our to-be-compared
- 3 Doctrina Graecia nos et omni litterarum genere superabat;
in-learning Greece us and in-every of-letters in-kind surpassed
 in quo erat facile vincere non repugnantes. nam cum apud
in which it-was easy to-conquer not those-resisting for since among
 Graecos antiquissimum e doctis genus sit poëtarum, siquidem
the-Greeks the-most-ancient of the-learned kind is of-poets since-indeed
 Homerus fuit et Hesiodus ante Romam conditam, Archilochus
Homer was and Hesiod before Rome founded Archilochus
 regnante Romulo, serius poëticam nos accepimus. annis fere
with-reigning with-Romulus later poetry we received by-years about
 DX post Romam conditam Livius fabulam dedit
five-hundred-and-ten after Rome founded Livius a-play gave

C. Claudio, Caeci filio, M. Tuditano consulibus
with-Gaius with-Claudius of-Caecus with-son with-Marcus with-Tuditano with-consuls
 anno ante natum Ennium. sero igitur a nostris poëtae
in-the-year before born Ennius late then by our-countrymen poets
 vel cogniti vel recepti. quamquam est in Originibus solitos
either known or received although it-is in the-Origins accustomed
 esse in epulis canere convivas ad tibicinem de clarorum
to-be at banquets to-sing the-guests to the-piper about of-famous
 hominum virtutibus; honorem tamen huic generi non fuisse
of-men the-virtues honor still to-this to-kind not to-have-been
 declarat oratio Catonis, in qua obiecit ut probrum M.
declares the-speech of-Cato in which he-cast-up as a-reproach to-Marcus
 Nobiliori, quod is in provinciam poëtas duxisset; duxerat autem
to-Nobilior that he into the-province poets had-taken had-taken however
 consul ille in Aetoliam, ut scimus, Ennium. quo minus
as-consul he into Aetolia as we-know Ennius by-which less
 igitur honoris erat poëtis, eo minora studia fuerunt,
then of-honor there-was for-poets by-that smaller the-pursuits were
 nec tamen, si qui magnis ingeniis in eo genere extiterunt,
and-not still if any with-great with-talents in that kind have-stood-forth

II • HONOR FEEDS THE ARTS

Honor feeds the arts and glory fires men to study: had painting been counted to Fabius' credit, Rome would have had many a Polyclitus. The Greeks placed the height of education in music, so that Themistocles was thought unschooled for refusing the lyre; Rome took quickly to the orator, but philosophy has lain neglected, and it is his business to bring it light.

4 non satis Graecorum gloriae responderunt. an censemus,
not enough of-the-Greeks to-the-glory have-they-answered or do-we-think
 si Fabio, nobilissimo homini, laudi datum esset, quod
if to-Fabius to-a-most-noble to-a-man for-praise given it-had-been that
 pingeret, non multos etiam apud nos futuros Polyclitos et
be-painted not many also among us about-to-be Polycliti and
 Parrhasios fuisse? honos alit artes, omnesque incenduntur
Parrhasii to-have-been honor feeds the-arts and-all are-fired
 ad studia gloria, iacentque ea semper, quae apud quosque
to pursuits by-glory and-they-lie those always which among each
 improbantur. summam eruditionem Graeci sitam censebant
are-disapproved the-highest learning the-Greeks placed judged
 in nervorum vocumque cantibus; igitur et Epaminondas,
in of-strings and-of-voices the-songs therefore both Epaminondas
 princeps meo iudicio Graeciae, fidibus praeclare cecinisse
the-chief in-my in-judgment of-Greece on-the-lyre splendidly to-have-played
 dicitur, Themistoclesque aliquot ante annos cum in epulis
is-said and-Themistocles some before years when at banquets
 recusaret lyram, est habitus indoctor. ergo in Graecia
be-refused the-lyre he-was held rather-unlearned therefore in Greece
 musici floruerunt, discebantque id omnes, nec qui nesciebat
musicians flourished and-they-learned it all and-not who knew-it-not
 satis excultus doctrina putabatur.

enough polished by-learning was-thought

5 in summo apud illos honore geometria fuit, itaque nihil
in the-highest among them honor geometry was and-so nothing
 mathematicis inlustris; at nos metiendi ratiocinandique
than-mathematicians more-distinguished but we of-measuring and-of-reckoning
 utilitate huius artis terminavimus modum.
by-the-usefulness of-this of-art we-bounded the-scope

At contra oratorem celeriter complexi sumus, nec eum
but on-the-contrary the-orator quickly embraced we-have and-not him
 primo eruditum, aptum tamen ad dicendum, post autem
at-first learned fit still for speaking after however
 eruditum. nam Galbam Africanum Laelium doctos fuisse
learned for Galba Africanus Laelius learned to-have-been
 traditum est, studiosum autem eum, qui iis aetate anteibat,
handed-down it-is studious however him who to-these in-age went-before
 Catonem, post vero Lepidum Carbonem Gracchos, inde
Cato after however Lepidus Carbo the-Gracchi thence
 ita magnos nostram ad aetatem, ut non multum aut nihil
so great our to age that not much or nothing
 omnino Graecis cederetur. Philosophia iacuit usque ad hanc
at-all to-the-Greeks was-yielded philosophy lay even to this
 aetatem nec ullum habuit lumen litterarum Latinarum; quae
age and-not any it-had light of-letters of-Latin which
 inlustranda et excitanda nobis est, ut, si occupati profuimus
to-be-lit-up and to-be-roused by-us is so-that if busy we-profit
 aliquid civibus nostris, prosimus etiam, si possumus, otiosi.
something to-citizens to-our we-may-profit also if we-can at-leisure

III • BOOKS WRITTEN CARELESSLY

The work is the more necessary because Latin books have been written carelessly by men excellent but not learned enough. A man may think rightly and be unable to say it with polish; but to commit thoughts to writing when one can neither arrange nor illuminate them is to abuse both leisure and letters.

in quo eo magis nobis est elaborandum, quod multi iam 6
in which by-that more by-us it-is to-be-labored because many now
 esse libri Latini dicuntur scripti inconsiderate ab optimis illis
to-be books Latin are-said written carelessly by the-best those

quidem viris, sed non satis eruditis. fieri autem potest,
indeed men but not enough learned to-happen however it-can
 ut recte quis sentiat et id quod sentit polite eloqui non
that rightly anyone should-think and that which he-thinks elegantly to-utter not
 possit; sed mandare quemquam litteris cogitationes suas,
he-can but to-commit anyone to-letters the-thoughts his-own
 qui eas nec disponere nec inlustrare possit nec delectatione
who them neither to-arrange nor to-light-up can nor with-delight
 aliqua allicere lectorem, hominis est intemperanter abutentis
with-any to-allure the-reader of-a-man it-is immoderately of-one-misusing
 et otio et litteris. itaque suos libros ipsi legunt
both leisure and letters and-so their-own books they-themselves read
 cum suis, nec quisquam attingit praeter eos, qui eandem
with their-own and-not anyone touches besides those who the-same
 licentiam scribendi sibi permitti volunt. quare si aliquid
license of-writing for-themselves to-be-granted wish wherefore if anything
 oratoriae laudis nostra attulimus industria, multo studiosius
of-oratorical of-praise our we-have-brought by-industry much more-zealously
 philosophiae fontis aperiemus, e quibus etiam illa manabant.
of-philosophy the-springs we-shall-open from which also those flowed

IV • THE TUSCULAN SCHOOLS

As Aristotle, stirred by Isocrates' fame, joined wisdom to eloquence, so Cicero means to keep his old pursuit while working in the greater art. At his Tusculan villa he asked for a subject and argued against it, and the five days' discussions became five books; the method is Socrates' way of speaking against another's opinion. The proposition is that death seems to be an evil.

Sed ut Aristoteles, vir summo ingenio, scientia,
but as Aristotle a-man with-the-highest with-genius with-knowledge
 copia, cum motus esset Isocratis rhetoris gloria,
with-fullness when moved he-had-been of-Isocrates of-the-rhetorician by-the-fame
 dicere docere etiam coepit adulescentes et prudentiam cum
to-speak to-teach also he-began the-young-men and wisdom with
 eloquentia iungere, sic nobis placet nec pristinum dicendi
eloquence to-join so to-us it-pleases and-not the-former of-speaking
 studium deponere et in hac maiore et uberiore arte versari.
the-pursuit to-lay-down and in this greater and richer art to-be-engaged
 hanc enim perfectam philosophiam semper iudicavi, quae de
this for a-complete philosophy always I-have-judged which about
 maximis quaestionibus copiose posset ornateque dicere; in
the-greatest questions fully could and-elegantly to-speak into
 quam exercitationem ita nos studiose dedimus, ut iam etiam
which exercise so ourselves zealously we-have-given that now even
 scholas Graecorum more habere auderemus. ut nuper tuum
schools of-the-Greeks in-the-manner to-bold we-dared as lately your
 post discessum in Tusculano cum essent complures mecum
after departure at the-Tusculan-villa when there-were several with-me
 familiares, temptavi, quid in eo genere possem. ut enim antea
friends I-tried what in that kind I-could as for before
 declamitabam causas, quod nemo me diutius fecit, sic haec
I-used-to-declaim cases which no-one than-me longer did so this
 mihi nunc senilis est declamatio. ponere iuebam, de quo
for-me now an-old-man's is declamation to-propose I-used-to-bid about what
 quis audire vellet; ad id aut sedens aut ambulans disputabam.
anyone to-hear wished to that either sitting or walking I-used-to-argue
 itaque dierum quinque scholas, ut Graeci appellant, in
and-so of-days five schools as the-Greeks call into
 totidem libros contuli. fiebat autem ita ut, cum is qui
as-many books I-gathered it-happened however so that when he who

7

8

audire vellet dixisset, quid sibi videretur, tum ego contra
to-hear wished had-said what to-himself seemed then I against
dicerem. haec est enim, ut scis, vetus et Socratica ratio
would-speak this is for as you-know an-old and Socratic method
contra alterius opinionem disserendi. nam ita facillime, quid
against of-another the-opinion of-arguing for so most-easily what
veri simillimum esset, inveniri posse Socrates arbitrabatur.
of-truth most-like was to-be-found to-be-able Socrates judged
Sed quo commodius disputationes nostrae explicantur, sic
but whereby more-conveniently the-discussions our may-be-unfolded so
eas exponam, quasi agatur res, non quasi narretur. ergo
them I-shall-set-out as-if is-done the-thing not as-if it-is-told therefore
ita nascetur exordium:
so will-arise the-opening

A. Malum mihi videtur esse mors.
an-evil to-me seems to-be death

V • ARE THE DEAD WRETCHED?

M. asks whether A. means the dead or those who must die, and A. says both — so everyone born is not only wretched but always wretched. M. then asks whether he is frightened by three-headed Cerberus, Tantalus parched at the water, Sisyphus at his stone, and the inexorable judges; A. denies believing any of it, and when M. says he could be eloquent against them, A. answers that there is nothing to refuting the monsters of poets and painters.

9 M. Isne, qui mortui sunt, an iis, quibus moriendum
to-those-then who dead are or to-those to-whom to-be-died
est?

it-is

A. Utrisque.
to-both

M. Est miserum igitur, quoniam malum.

it-is wretched then since an-evil

A. Certe.

certainly

M. Ergo et ii, quibus evenit iam ut morerentur, et

therefore both those to-whom it-has-befallen already that they-should-die and

i, quibus eventurum est, miseri.

those to-whom about-to-befall it-is wretched

A. Mihi ita videtur.

to-me so it-seems

M. Nemo ergo non miser.

no-one therefore not wretched

A. Prorsus nemo.

utterly no-one

M. Et quidem, si tibi constare vis, omnes, quicumque

and indeed if to-yourself to-be-consistent you-wish all whoever

nati sunt eruntve, non solum miseri, sed etiam semper

born have-been or-will-be not only wretched but also always

miseri. nam si solos eos diceres miseros quibus

wretched for if only those you-were-to-call wretched to-whom

moriendum esset, neminem tu quidem eorum qui viverent

to-be-died it-was no-one you indeed of-those who were-living

exciperes— moriendum est enim omnibus—, esset tamen

would-you-except to-be-died it-is for by-all there-would-be still

miseriae finis in morte. quoniam autem etiam mortui

of-wretchedness an-end in death since however even the-dead

miseri sunt, in miseriam nascimur sempiternam. necesse est

wretched are into wretchedness we-are-born everlasting necessary it-is

enim miseros esse eos qui centum milibus annorum ante

for wretched to-be those who a-hundred by-thousands of-years before

occiderunt, vel potius omnis, quicumque nati sunt.

perished or rather all whoever born have-been

A. Ita prorsus existimo.

so utterly I-judge

M. Dic quaeso:

tell I-beg

10 num te illa terrent, triceps apud inferos Cerberus,
surely-not you those frighten the-three-headed among the-shades Cerberus
 Cocyti fremitus, travectio Acherontis, mento summam
of-Cocytus the-roaring the-crossing of-Acheron with-the-chin the-top
 aquam attingens enectus siti Tantalus? tum illud, quod
water touching killed by-thirst Tantalus then that which
 Sisyphus versat saxum sudans nitendo neque proficit hilum?
Sisyphus turns the-stone sweating by-straining and-not he-gains a-ubit
 fortasse etiam inexorabiles iudices, Minos et Rhadamanthus?
perhaps also the-inexorable judges Minos and Rhadamanthus
 apud quos nec te L. Crassus defendet nec M.
before whom neither you Lucius Crassus will-defend nor Marcus
 Antonius nec, quoniam apud Graecos iudices res agetur,
Antonius nor since before Greek judges the-case will-be-tried
 poteris adhibere Demosthenen; tibi ipsi pro te
will-you-be-able to-employ Demosthenes by-you yourself for yourself
 erit maxima corona causa dicenda. haec fortasse
there-will-be in-a-very-great in-ring the-case to-be-pleaded these perhaps
 metuis et idcirco mortem censes esse sempiternum malum.
you-fear and therefore death you-judge to-be an-everlasting evil

A. Adeone me delirare censes, ut ista esse credam?

so-then me to-be-mad do-you-think that those to-be I-should-believe

M. An tu haec non credis?

or you these not do-you-believe

A. Minime vero.

not-at-all indeed

M. Male hercule narras.

badly by-Hercules you-tell

A. Cur? quaeso.

why I-beg

M. Quia disertus esse possem, si contra ista dicerem.

because eloquent to-be I-could if against those I-were-to-speak

A. Quis enim non in eius modi causa? aut quid negotii

who for not in of-that of-kind a-case or what of-trouble

est haec poëtarum et pictorum portenta convincere?

is-there these of-poets and of-painters the-monsters to-refute

VI • THE DEAD ARE NOT, AND SO ARE NOT WRETCHED

M. says whole books of philosophers argue against these terrors, and A. calls that foolish; M. presses the consequence, that if the dead are not wretched below there is no one below at all, and asks where those A. calls wretched are, since whatever is cannot be nowhere. To call a man wretched is to say that he who is not, is — and whatever is said that way must still either be or not be.

M. Atqui pleni libri sunt contra ista ipsa disserentium

and-yet full books are against those very of-those-arguing

philosophorum.

of-philosophers

A. Inepte sane. quis enim est tam excors, quem ista moveant?

foolishly indeed who for is so senseless whom those should-move

M. Si ergo apud inferos miseri non sunt, ne sunt quidem

if therefore among the-shades wretched not they-are not are indeed

apud inferos ulli.

among the-shades any

A. Ita prorsus existimo.

so utterly I-judge

11

M. Ubi sunt ergo ii, quos miseros dicis, aut quem locum
where are then those whom wretched you-call or what place
 incolunt? si enim sunt, nusquam esse non possunt.

do-they-inhabit if for they-are nowhere to-be not they-can

A. Ego vero nusquam esse illos puto.

I indeed nowhere to-be them think

M. Igitur ne esse quidem?

therefore not to-be indeed

A. Prorsus isto modo, et tamen miseros ob id ipsum
utterly in-that in-way and still wretched because-of that very
 quidem, quia nulli sint.

indeed because none they-are

12 M. Iam mallem Cerberum metueres quam ista tam
now I-would-rather Cerberus you-feared than those so
 inconsiderate diceres.

heedlessly you-said

A. Quid tandem?

what pray

M. Quem esse negas, eundem esse dicis. ubi est acumen
whom to-be you-deny the-same to-be you-say where is the-sharpness
 tuum? cum enim miserum esse dicis, tum eum qui non sit
your when for wretched to-be you-say then him who not is
 dicis esse.

you-say to-be

A. Non sum ita hebes, ut istud dicam.

not I-am so dull that that I-should-say

M. Quid dicis igitur?

what do-you-say then

A. Miserum esse verbi causa M. Crassum, qui illas fortunas
wretched to-be of-a-word for-the-sake Marcus Crassus who those fortunes
 morte dimiserit, miserum Cn. Pompeium, qui tanta gloria
by-death lost wretched Gnaeus Pompey who of-so-great glory
 sit orbatus, omnis denique miseros, qui hac luce careant.
has-been bereft all finally wretched who of-this light lack

M. Revolveris eodem. sint enim oportet, si miseri sunt; tu
you-roll-back to-the-same they-be for it-behooves if wretched they-are you
 autem modo negabas eos esse, qui mortui essent. Si igitur
however just-now were-denying them to-be who dead they-were if then
 non sunt, nihil possunt esse; ita ne miseri quidem sunt.
not they-are nothing they-can to-be so not wretched indeed they-are

A. Non dico fortasse etiam, quod sentio; nam istuc ipsum,
not I-say perhaps even what I-feel for that very
 non esse, cum fueris, miserrimum puto.
not to-be when you-have-been most-wretched I-think

M. Quid?

what

miserius quam omnino numquam fuisse? ita, qui nondum 13
more-wretched than at-all never to-have-been so who not-yet
 nati sunt, miseri iam sunt, quia non sunt, et nos,
born have-been wretched already they-are because not they-are and we
 si post mortem miseri futuri sumus, miseri fuimus ante
if after death wretched about-to-be we-are wretched we-were before
 quam nati. ego autem non commemini, ante quam sum
than born I however not I-recall before than I-was
 natus, me miserum; tu si meliore memoria es, velim
born myself wretched you if with-a-better with-memory you-are I-would-wish
 scire, ecquid de te recordere.
to-know whether-anything about yourself you-recall

A. Ita iocaris, quasi ego dicam eos miseros, qui nati non
so you-jest as-if I should-say those wretched who born not
 sint, et non eos miseros, qui mortui sunt.

have-been and not those wretched who dead are

M. Esse ergo eos dicis.

to-be then them you-say

A. Immo, quia non sint, cum fuerint, eo miseros esse.
may because not they-are when they-have-been thereby wretched to-be

M. Pugnantia te loqui non vides? quid enim tam pugnat,
contradictory you to-speak not do-you-see what for so contradicts
 quam non modo miserum, sed omnino quicquam esse, qui non
as not only wretched but at-all anything to-be who not
 sit? an tu egressus porta Capena cum Calatini Scipionum

is or you having-gone-out by-the-gate Capena when of-Calatinus of-the-Scipios
 Serviliorum Metellorum sepulcra vides, miseros putas illos?
of-the-Servilii of-the-Metelli the-tombs you-see wretched do-you-think those

A. Quoniam me verbo premis, posthac non ita dicam,
since me with-a-word you-press hereafter not so I-shall-say
 miseros esse, sed tantum miseros, ob id ipsum, quia
wretched to-be but only wretched because-of that very because
 non sint.

not they-are

M. Non dicis igitur: miser est M. Crassus, sed tantum:

not you-say then wretched is Marcus Crassus but only

miser M. Crassus?

wretched Marcus Crassus

A. Ita plane.

so plainly

M. Quasi non necesse sit, quicquid isto modo pronunties,
as-if not necessary it-be whatever in-that in-way you-pronounce
 id aut esse aut non esse! an tu dialecticis ne imbutus
that either to-be or not to-be or you in-dialectic not steeped
 quidem es?
even are-you

VII · EVERY STATEMENT IS TRUE OR FALSE

The first thing taught in logic is that a statement is whatever is true or false, so in saying "wretched Marcus Crassus" A. either says something that can be judged, or says nothing at all. A. concedes that the dead are not wretched and shifts his ground: are not we who live and must die wretched, since no pleasure is possible when one must think day and night that death is at hand?

in primis enim hoc traditur: omne pronuntiatum (sic 14
among the-first for this is-handed-down every proposition so
 enim mihi in praesentia occurrit ut appellarem ὀξύμα, utar
for to-me at the-moment it-occurs that I-should-call an-axiom I-shall-use
 post alio, si invenero melius)— id ergo est pronuntiatum,
later another if I-shall-have-found better that then is a-proposition
 quod est verum aut falsum. cum igitur dicis: miser M.
which is true or false when then you-say wretched Marcus
 Crassus, aut hoc dicis: miser est Crassus, ut possit
Crassus either this you-say wretched is Crassus so-that it-can
 iudicari, verum id falsumne sit, aut nihil dicis omnino.
to-be-judged true that or-false may-be or nothing you-say at-all
 A. Age, iam concedo non esse miseros, qui mortui sint,
come now I-grant not to-be wretched who dead are
 quoniam extorsisti, ut faterer, qui omnino non essent,
since you-have-wrung that I-should-confess who at-all not were

eos ne miseros quidem esse posse. quid? qui vivimus,
them not wretched even to-be to-be-able what we-who live
 cum moriendum sit, nonne miseri sumus? quae enim potest
since to-be-died it-is surely wretched are-we what for can
 in vita esse iucunditas, cum dies et noctes cogitandum
in life to-be pleasantness when days and nights to-be-thought
 sit iam iamque esse moriendum?

it-is now and-now to-be to-be-died

M. Ecquid ergo intellegis, quantum mali de humana
at-all then do-you-understand how-much of-evil from the-human
 condicione deieceris?

condition you-have-cast-down

VIII • EPICHARMUS' SAYING

If death were wretched for the dead too, life would carry an everlasting evil, whereas now there is a finish line beyond which nothing is left to fear; A. is following Epicharmus — "I do not want to die, but I set no value on being dead." M. answers that dying is only arriving at what is granted to be no evil, and that his larger design is to show that death is a good.

15 A. Quonam modo?

in-what way

M. Quia, si mori etiam mortuis miserum esset, infinitum
because if to-die even to-the-dead wretched were a-boundless
 quoddam et sempiternum malum haberemus in vita; nunc
a-certain and everlasting evil we-should-have in life now
 video calcem, ad quam cum sit decursum, nihil sit

I-see a-goal to which when it-has-been run nothing is

praeterea extimescendum. sed tu mihi videris Epicharmi,
besides to-be-dreaded but you to-me seem of-Epicharmus
 acuti nec insulsi hominis ut Siculi, sententiam sequi.
of-a-keen and-not of-a-tasteless of-a-man as of-a-Sicilian the-opinion to-follow

A. Quam? non enim novi.

which not for I-know

M. Dicam, si potero, Latine. scis enim me Graece loqui
I-shall-say if I-can in-Latin you-know for me in-Greek to-speak
 in Latino sermone non plus solere quam in Graeco Latine.
in Latin speech not more to-be-wont than in Greek in-Latin

A. Et recte quidem. sed quae tandem est Epicharmi ista
and rightly indeed but what pray is of-Epicharmus that
 sententia?

opinion

Emori nolo, sed me esse mortuum nihili aestimo.
to-die I-wish-not but myself to-be dead at-nothing I-reckon

Iam adgnosco Graecum. sed quoniam coëgisti, ut
now I-recognize the-Greek but since you-have-forced that
 concederem, qui mortui essent, eos miseros non esse, perfice,
I-should-grant who dead were them wretched not to-be accomplish
 si potes, ut ne moriendum quidem esse miserum putem.
if you-can that not to-be-died even to-be wretched I-should-think

M. Iam istuc quidem nihil negotii est, sed maiora molior. 16
now that indeed nothing of-trouble is but greater-things I-attempt

A. Quo modo hoc nihil negotii est? aut quae sunt tandem
in-what way this nothing of-trouble is or what are pray
 ista maiora?

those greater-things

M. Quia, quoniam post mortem mali nihil est, ne mors
because since after death of-evil nothing is not death
 quidem est malum, cui proximum tempus est post
indeed is an-evil to-which nearest the-time is after
 mortem, in quo mali nihil esse concedis: ita ne moriendum
death in which of-evil nothing to-be you-grant so not to-be-died
 quidem esse malum est; id est enim perveniendum esse
even to-be an-evil is that is for to-be-come to-be
 ad id, quod non esse malum confitemur.

to that which not to-be an-evil we-confess

A. Uberius ista, quaeso. haec enim spinosiora, prius ut
more-fully those I-beg these for thornier sooner that
 confitear me cogunt quam ut adsentiar. sed quae sunt
I-should-confess me force than that I-should-assent but what are
 ea, quae dicis te maiora moliri?

those which you-say yourself greater-things to-attempt

M. Ut doceam, si possim, non modo malum non esse, sed
that I-may-teach if I-can not only an-evil not to-be but
 bonum etiam esse mortem.

a-good even to-be death

A. Non postulo id quidem, aveo tamen audire. ut enim
not I-demand that indeed I-long still to-hear although for
 non efficias quod vis, tamen, mors ut malum non
not you-may-bring-about what you-wish still death that an-evil not
 sit, efficies. sed nihil te interpellabo; continentem
be you-will-bring-about but nothing you I-shall-interrupt a-continuous
 orationem audire malo.

speech to-hear I-prefer

M. Quid, si te rogavero aliquid?

what if you I-shall-have-asked something

17 nonne respondebis?

surely will-you-answer

A. Superbum id quidem est, sed, nisi quid necesse erit,
haughty that indeed is but unless anything necessary will-be
 malo non roges.

I-prefer not you-ask

M. Geram tibi morem et ea quae vis, ut potero, explicabo,
I-shall-bear to-you the-way and those which you-wish as I-can I-shall-unfold
 nec tamen quasi Pythius Apollo, certa ut sint et fixa,
and-not still as-if Pythian Apollo certain that they-be and fixed
 quae dixero, sed ut homunculus unus e multis probabilia
what I-shall-have-said but as a-little-man one of many probable-things
 coniectura sequens. ultra enim quo progrediar, quam ut
by-guess following beyond for whither I-may-go than that
 veri similia videam, non habeo; certa dicent ii, qui et
of-truth like-things I-may-see not I-have certain-things will-say those who both
 percipi ea posse dicunt et se sapientis esse profitentur.
to-be-grasped them to-be-able say and themselves wise to-be profess

A. Tu, ut videtur; nos ad audiendum parati sumus.
you as it-seems we for bearing ready are

IX • WHAT THE SOUL IS

First one must ask what death is: some hold it to be the soul's departure, some that soul and body perish together. What the soul is, and where, is a great dispute — to some the heart itself; to Empedocles the blood about it, to our own people breath, to Zeno fire; and Aristoxenus, a musician as well as a philosopher, called it a tuning of the body, like the harmony in song and strings.

M. Mors igitur ipsa, quae videtur notissima res esse, quid sit, 18
death then itself which seems most-known a-thing to-be what it-is
 primum est videndum. sunt enim qui discessum animi a
first is to-be-seen there-are for who a-departure of-the-soul from

corpore putent esse mortem; sunt qui nullum censeant fieri
the-body think to-be death there-are who no judge to-happen
 discessum, sed una animum et corpus occidere, animumque
a-departure but together the-soul and the-body to-perish and-the-soul
 in corpore extingui. qui discedere animum censent, alii statim
in the-body to-be-quenched who to-depart the-soul judge some at-once
 dissipari, alii diu permanere, alii semper. quid sit porro ipse
to-be-scattered others long to-remain others always what is further itself
 animus aut ubi aut unde, magna dissensio est. aliis cor
the-soul or where or whence great disagreement there-is to-some the-heart
 ipsum animus videtur, ex quo excordes, vecordes concordesque
itself the-soul seems from which the-senseless the-witless and-the-concordant
 dicuntur et Nasica ille prudens bis consul Corculum et egregie
are-called and Nasica that prudent twice consul Corculum and eminently
 cordatus homo, catus Aelius Sextus. Empedocles animum esse
hearted a-man shrewd Aelius Sextus Empedocles the-soul to-be
 censet cordi suffusum sanguinem; aliis pars quaedam
judges to-the-heart suffused blood to-others a-part a-certain
 cerebri visa est animi principatum tenere; aliis nec
of-the-brain seemed it-is of-the-soul the-rule to-hold to-others and-not
 cor ipsum placet nec cerebri quandam partem esse animum,
the-heart itself pleases nor of-the-brain a-certain part to-be the-soul
 19 sed alii in corde, alii in cerebro dixerunt animi esse
but some in the-heart others in the-brain have-said of-the-soul to-be
 sedem et locum; animum autem alii animam, ut fere
the-seat and the-place the-soul however some breath as generally
 nostri— declarant nomina: nam et agere animam et
our-countrymen declare the-names for both to-drive breath and
 efflare dicimus et animosos et bene animatos et ex
to-breathe-out we-say and spirited and well souled and from
 animi sententia; ipse autem animus ab anima dictus est—;
of-the-soul the-judgment itself however the-soul from breath named it-is

Zenoni Stoico animus ignis videtur. sed haec quidem quae
to-Zeno to-the-Stoic the-soul fire seems but these indeed which
 dixi, cor, cerebrum, animam, ignem vulgo, reliqua fere
I-have-said heart brain breath fire commonly the-rest generally
 singuli. ut multo ante veteres, proxime autem Aristoxenus,
individuals as much before the-ancients most-recently however Aristoxenus
 musicus idemque philosophus, ipsius corporis intentionem
a-musician and-the-same a-philosopher of-the-very of-the-body a-tension
 quandam, velut in cantu et fidibus quae ἀρμονία dicitur:
a-certain as in song and strings which harmony is-called
 sic ex corporis totius natura et figura varios motus
so from of-the-body of-the-whole the-nature and the-shape various motions
 cieri tamquam in cantu sonos.
to-be-stirred just-as in song sounds

X • THE SCHOOLS ON THE SOUL

Xenocrates called the soul number; Plato made it threefold, setting reason in the head as in a citadel with anger in the breast and desire below the midriff; Dicaearchus argues that there is no soul at all and the word is empty. Aristotle added to the four kinds of first principles a fifth nature from which mind comes, since thinking, remembering, loving, and fearing belong to none of the four, and called the soul endelecheia.

hic ab artificio suo non recessit et tamen dixit aliquid, 20
this-man from the-craft his-own not withdrew and still he-said something
 quod ipsum quale esset erat multo ante et dictum et
which itself of-what-kind it-was had-been much before both said and
 explanatum a Platone. Xenocrates animi figuram et quasi
explained by Plato Xenocrates of-the-soul a-shape and as-it-were
 corpus negavit esse, numerum dixit esse, cuius vis, ut iam
a-body denied to-be a-number he-said to-be of-which the-force as already

ante Pythagorae visum erat, in natura maxuma esset. eius
before to-Pythagoras seen it-had-been in nature the-greatest was of-him
 doctor Plato triplicem finxit animum, cuius principatum,
the-teacher Plato a-threefold shaped the-soul of-which the-rule
 id est rationem, in capite sicut in arce posuit, et duas
that is the-reason in the-head as in a-citadel he-placed and two
 partes parere voluit, iram et cupiditatem, quas suis
parts to-obey he-willed anger and desire which in-their-own
 locis, iram in pectore, cupiditatem subter praecordia, locavit.
in-places anger in the-breast desire beneath the-midriff he-set

- 21 Dicaearchus autem in eo sermone, quem Corinthi habitum
Dicaearchus however in that conversation which at-Corinth held
 tribus libris exponit, doctorum hominum disputantium primo
in-three in-books he-sets-out of-learned of-men of-those-disputing in-the-first
 libro multos loquentis facit; duobus Pherecratem quendam
in-book many speaking he-makes in-two Pherecrates a-certain
 Phthiotam senem, quem ait a Deucalione ortum,
a-Phthiotan an-old-man whom he-says from Deucalion sprung
 disserentem inducit nihil esse omnino animum, et hoc
arguing he-brings-in nothing to-be at-all the-soul and this
 esse nomen totum inane, frustra que animalia et animantis
to-be a-name wholly empty and-in-vain living-things and animate
 appellari, neque in homine inesse animum vel animam nec
to-be-called and-not in a-man to-be-in a-soul or breath nor
 in bestia, vimque omnem eam, qua vel agamus quid
in a-beast and-the-force all that by-which either we-do anything
 vel sentiamus, in omnibus corporibus vivis aequabiliter esse
or we-feel in all bodies living evenly to-be
 fusam nec separabilem a corpore esse, quippe quae nulla
spread and-not separable from the-body to-be since-indeed which none

sit, nec sit quicquam nisi corpus unum et simplex,

is and-not there-is anything except a-body one and simple

ita figuratum ut temperatione naturae vigeat et sentiat.

so shaped that by-the-tempering of-nature it-thrives and it-feels

Aristoteles, longe omnibus— Platonem semper excipio—

22

Aristotle far than-all Plato always I-except

praestans et ingenio et diligentia, cum quattuor nota illa

surpassing both in-genius and in-diligence when the-four known those

genera principiorum esset complexus, e quibus omnia

kinds of-first-principles he-had embraced from which all-things

orerentur, quintam quandam naturam censet esse, e qua

should-arise a-fifth a-certain nature judges to-be from which

sit mens; cogitare enim et providere et discere et docere

is mind to-think for and to-foresee and to-learn and to-teach

et invenire aliquid et tam multa alia meminisse,

and to-find something and so many other-things to-remember

amare odisse, cupere timere, angustari laetari, haec et

to-love to-hate to-desire to-fear to-be-troubled to-rejoice these and

similia eorum in horum quattuor generum inesse nullo

like-things of-them in of-these of-four of-kinds to-be-in none

putat; quintum genus adhibet vacans nomine et sic ipsum

he-thinks a-fifth kind he-brings-in lacking a-name and so the-very

animum ἐνδελέχειαν appellat novo nomine quasi quandam

soul endelecheia he-calls with-a-new with-a-name as-if a-certain

continuam motionem et perennem.

continued motion and unceasing

Nisi quae me forte fugiunt, haec sunt fere de animo

unless which me perhaps escape these are roughly about the-soul

sententiae. Democritum enim, magnum illum quidem virum,

the-opinions Democritus for a-great that indeed man

sed levibus et rotundis corpusculis efficientem animum

but with-smooth and with-round with-little-bodies making the-soul

concursu quodam fortuito, omittamus; nihil est enim apud
by-a-meeting by-a-certain by-chance let-us-pass-over nothing is for among
 istos, quod non atomorum turba conficiat.

those which not of-atoms a-throng brings-about

XI • EITHER WAY, DEATH IS NO EVIL

If the soul is heart or blood or brain it perishes with the body, if breath it may be scattered, if fire quenched, if a harmony dissolved — and Dicaearchus says there is no soul at all: on all of which nothing after death can matter, since sensation is lost with life. A. wishes the remaining hope were true, and admits that he assents while reading Plato and loses the assent when he puts the book down. So M. puts the alternative: if souls remain they are blessed, and if they perish they are not wretched.

- 23 Harum sententiarum quae vera sit, deus aliqui viderit; quae
of-these of-opinions which true is a-god some may-see which
 veri simillima, magna quaestio est. utrum igitur inter has
of-truth most-like a-great question is whether then among these
 sententias diiudicare malumus an ad propositum redire?

opinions to-decide do-we-prefer or to the-proposed to-return

A. Cuperem equidem utrumque, si posset, sed est difficile

I-should-wish indeed both if it-were-possible but it-is hard
 confundere. quare si, ut ista non disserantur, liberari
to-mix wherefore if so-that those not be-discussed to-be-freed
 mortis metu possumus, id agamus; sin id non potest

of-death from-the-fear we-can that let-us-do but-if that not it-can
 nisi hac quaestione animorum explicata, nunc, si videtur,
except with-this with-the-question of-souls unfolded now if it-seems

hoc, illud alias.

this that another-time

M. Quod malle te intellego, id puto esse commodius;

what to-prefer you I-understand that I-think to-be more-convenient
 efficiet enim ratio ut, quaecumque vera sit earum
it-will-bring-about for reason that whichever true is of-those
 sententiarum quas exposui, mors aut malum non sit aut
of-opinions which I-set-out death either an-evil not be or
 sit bonum potius.

be a-good rather

nam si cor aut sanguis aut cerebrum est animus, certe, 24

for if the-heart or blood or the-brain is the-soul surely
 quoniam est corpus, interibit cum reliquo corpore; si anima

since it-is a-body it-will-perish with the-remaining body if breath
 est, fortasse dissipabitur; si ignis, extinguetur; si est Aristoxeni
it-is perhaps it-will-be-scattered if fire it-will-be-quenched if it-is of-Aristoxenus
 harmonia, dissolvetur. quid de Dicaearcho dicam, qui nihil

harmony it-will-be-dissolved what about Dicaearchus should-I-say who nothing
 omnino animum dicat esse? his sententiis omnibus nihil

at-all the-soul says to-be by-these by-opinions by-all nothing
 post mortem pertinere ad quemquam potest; pariter enim cum

after death to-pertain to anyone can equally for with
 vita sensus amittitur; non sentientis autem nihil est ullam in

life sensation is-lost not of-one-feeling however nothing is any into
 partem quod intersit. reliquorum sententiae spem adferunt,

part which may-matter of-the-rest the-opinions hope bring
 si te hoc forte delectat, posse animos, cum e corporibus

if you this perhaps delights to-be-able souls when from bodies
 excesserint, in caelum quasi in domicilium suum pervenire.

they-have-departed into heaven as-if into a-dwelling their-own to-come

A. Me vero delectat, idque primum ita esse velim, deinde,
me indeed it-delights and-that first so to-be I-would-wish then
 etiamsi non sit, mihi persuaderi tamen velim.

even-if not it-be to-me to-be-persuaded still I-would-wish

M. Quid tibi ergo opera nostra opus est? num eloquentia
what to-you then of-work of-ours need is-there surely-not in-eloquence

Platonem superare possumus? evolve diligenter eius eum librum,
Plato to-surpass can-we unroll carefully of-him that book
 qui est de animo: amplius quod desideres nihil erit.

which is about the-soul more which you-should-want nothing there-will-be

A. Feci mehercule, et quidem saepius; sed nescio quo
I-have-done by-Hercules and indeed rather-often but I-know-not in-what
 modo, dum lego, adsentior, cum posui librum et
in-way while I-read I-assent when I-have-laid-down the-book and
 mecum ipse de immortalitate animorum coepi cogitare,
with-myself alone about the-immortality of-souls I-have-begun to-think
 adsensio omnis illa elabitur.

the-assent all that slips-away

M. Quid?

what

25 hoc dasne aut manere animos post mortem aut morte
this do-you-grant either to-remain souls after death or by-death
 ipsa interire?

itself to-perish

A. Do vero.

I-grant indeed

M. Quid, si maneant?

what if they-remain

A. Beatos esse concedo.

blessed to-be I-grant

M. Sin intereant?

but-if they-perish

A. Non esse miseros, quoniam ne sint quidem; iam istuc
not to-be wretched since not they-are even now that
 coacti a te paulo ante concessimus.

forced by you a-little before we-granted

M. Quo modo igitur aut cur mortem malum tibi videri
in-what way then or why death an-evil to-you to-seem
 dicis? quae aut beatos nos efficiet animis manentibus aut
do-you-say which either blessed us will-make with-souls with-remaining or
 non miseros sensu carentis.
not wretched sensation lacking

XII · THE WITNESS OF ANTIQUITY

A. asks him to show first that souls remain and, failing that, that death is free of every evil. M. begins from antiquity, which, being nearer the beginning, may have seen the truth better: the old Romans held that a man is not so wiped out by leaving life as to perish utterly, as their pontifical law and the ceremonies of the tomb show — rites they would not have protected by so inexpiable a religion had they not believed death a migration.

A. Expone igitur, nisi molestum est, primum, si potes, animos 26
set-out then unless troublesome it-is first if you-can souls
 remanere post mortem, tum, si minus id obtinebis— est
to-remain after death then if less that you-will-maintain it-is
 enim arduum—, docebis carere omni malo mortem. ego
for hard you-will-teach to-lack every evil death I
 enim istuc ipsum vereor ne malum sit non dico carere
for that very I-fear lest an-evil it-be not I-say to-lack
 sensu, sed carendum esse.
sensation but to-be-lacked to-be

M. Auctoribus quidem ad istam sententiam, quam vis
with-authorities indeed for that opinion which you-wish
 obtineri, uti optimis possumus, quod in omnibus causis
to-be-maintained to-use with-the-best we-can which in all cases
 et debet et solet valere plurimum, et primum quidem omni
both ought and is-wont to-avail most and first indeed with-all

antiquitate, quae quo propius aberat ab ortu et divina

with-antiquity which by-how nearer it-was from the-beginning and divine

progenie, hoc melius ea fortasse quae erant vera cernebat.

descent by-this better those perhaps which were true it-saw

Itaque unum illud erat insitum priscis illis, quos cascose

and-so one that was implanted in-the-ancient in-those whom old-fashioned

appellat Ennius, esse in morte sensum neque excessu

calls Ennius to-be in death sensation and-not by-the-departure

vitalis sic deleri hominem, ut funditus interiret;

of-life so to-be-blotted-out a-man that utterly be-perished

27 idque cum multis aliis rebus, tum e pontificio

and-that both with-many with-other with-things and from pontifical

iure et e caerimoniis sepulcrorum intellegi licet,

law and from the-rites of-tombs to-be-understood it-is-allowed

quas maximis ingeniiis praediti nec tanta cura

which with-the-greatest with-talents endowed and-not with-so-great with-care

coluissent nec violatas tam inexpiabili religione

would-they-have-cherished nor violated with-so with-inexpiable with-sanction

sanxissent, nisi haereret in eorum mentibus mortem

would-they-have-hallowed unless it-clung in their minds death

non interitum esse omnia tollentem atque delentem, sed

not a-destruction to-be all-things taking-away and blotting-out but

quandam quasi migrationem commutationemque vitae, quae

a-certain as-it-were a-migration and-a-change of-life which

in claris viris et feminis dux in caelum soleret esse, in

in famous men and women a-guide into heaven was-wont to-be in

ceteris humi retineretur et permaneret tamen.

the-rest on-the-ground it-was-held-back and it-remained still

28 ex hoc et nostrorum opinione Romulus in caelo cum

from this both of-our-countrymen by-the-opinion Romulus in heaven with

dis agit aevum, ut fama adsentiens dixit Ennius, et apud

the-gods passes his-age as to-report assenting said Ennius and among

Graecos indeque perlapsus ad nos et usque ad Oceanum
the-Greeks and-thence glided to us and even to the-Ocean
 Hercules tantus et tam praesens habetur deus; hinc Liber
Hercules so-great and so present is-held a-god hence Liber
 Semela natus eademque famae celebritate Tyndaridae fratres,
of-Semele born and-by-the-same of-report by-the-fame the-Tyndarid brothers
 qui non modo adiutores in proeliis victoriae populi
who not only helpers in battles of-the-victory of-the-people
 Romani, sed etiam nuntii fuisse perhibentur. quid? Ino
of-Roman but also messengers to-have-been are-said what Ino
 Cadmi filia nonne Λευκοθέα nominata a Graecis Matuta
of-Cadmus daughter surely Leucothea named by the-Greeks Matuta
 habetur a nostris? quid? totum prope caelum, ne
is-held by our-countrymen what the-whole almost heaven that-not
 pluris persequar, nonne humano genere completum est?
more I-should-pursue surely with-human with-race filled it-is

XIII–XIV · NATURE'S SILENT VERDICT

The gods of the greater clans set out for heaven from here: their tombs are shown in Greece. No nation is so savage that the notion of gods has not touched it, and no one mourns his own loss but grieves because he thinks the man he loved has been robbed of life and feels it. Nature herself gives a silent verdict: the farmer plants trees he will never see bear fruit, and no one would offer himself to death for his country without a great hope of immortality.

si vero scrutari vetera et ex iis ea quae scriptores 29
if however to-search old-things and from those those-things which the-writers
 Graeciae prodiderunt eruere coner, ipsi illi maiorum
of-Greece have-handed-down to-dig-out I-should-try the-very those of-the-greater
 gentium di qui habentur hinc nobis profecti in caelum
of-the-clans gods who are-held hence by-us set-out into heaven

reperientur. quaere, quorum demonstrentur sepulcra in
will-be-found ask of-whom are-shown the-tombs in
 Graecia; reminiscere, quoniam es initiatus, quae tradantur
Greece recall since you-are initiated what are-handed-down
 mysteriis: tum denique, quam hoc late pateat, intelleges.
in-the-mysteries then at-last how this widely extends you-will-understand
 sed qui nondum ea quae multis post annis tractari
but those-who not-yet those which by-many after by-years to-be-handled
 coepta sunt, physica didicissent, tantum sibi
begun have-been natural-things had-learned so-much for-themselves
 persuaserant, quantum natura admonente cognoverant,
had-persuaded as-much with-nature admonishing they-had-learned
 rationes et causas rerum non tenebant, visis quibusdam
the-reasons and the-causes of-things not they-held by-sights by-certain
 saepe movebantur, isque maxime nocturnis, ut viderentur
often they-were-moved and-those chiefly by-nightly that they-seemed
 ei, qui vita excesserant, vivere.
those who from-life had-departed to-live

30 Ut porro firmissimum hoc adferri videtur cur deos esse
as further the-firmest this to-be-brought seems why gods to-be
 credamus, quod nulla gens tam fera, nemo omnium tam sit
we-believe that no nation so wild no-one of-all so is
 inmanis, cuius mentem non imbuerit deorum opinio (multi
savage of-whom the-mind not has-steeped of-gods the-opinion many
 de dis prava sentiunt— id enim vitioso more
about the-gods crooked-things think that for by-faulty by-custom
 effici solet—, omnes tamen esse vim et naturam
to-be-brought-about is-wont all still to-be a-power and a-nature
 divinam arbitrantur, nec vero id conlocutio hominum aut
divine judge and-not indeed that the-conversation of-men or
 consessus effecit, non institutis opinio est confirmata, non
a-gathering brought-about not by-institutions the-opinion is confirmed not

legibus; omni autem in re consensio omnium gentium lex
by-laws in-every however in a-matter the-agreement of-all of-nations a-law
 naturae putanda est)— quis est igitur, qui suorum mortem
of-nature to-be-thought is who is then who of-his-own the-death
 primum non eo lugeat, quod eos orbatos vitae commodis
first not for-that should-mourn because them bereft of-life of-the-goods
 arbitretur? tolle hanc opinionem, luctum sustuleris.
he-judges take-away this opinion the-grief you-will-have-taken-away
 nemo enim maeret suo incommodo: dolent fortasse et
no-one for grieves for-his-own for-loss they-suffer perhaps and
 anguntur, sed illa lugubris lamentatio fletusque maerens
are-tormented but that mournful lamentation and-the-weeping sorrowing
 ex eo est, quod eum, quem dileximus, vitae commodis
from that is that him whom we-have-loved of-life of-the-goods
 privatum arbitramur idque sentire. atque haec ita sentimus
deprived we-judge and-that to-feel and these so we-feel
 natura duce, nulla ratione nullaque doctrina.
with-nature with-a-guide with-no with-reasoning and-with-no with-teaching
 Maximum vero argumentum est naturam ipsam de 31
the-greatest however argument it-is nature herself about
 immortalitate animorum tacitam iudicare, quod omnibus curae
the-immortality of-souls silent to-judge because to-all a-care
 sunt, et maxumae quidem, quae post mortem futura sint.
are and the-greatest indeed which after death about-to-be are
 serit arbores, quae alteri saeclo prosint, ut ait Statius
he-sows trees which for-another for-an-age may-profit as says Statius
 in Synephebis, quid spectans nisi etiam postera saecula ad
in the-Synephebi what looking-to except also later ages to
 se pertinere? ergo arbores seret diligens agricola, quarum
himself to-pertain therefore trees will-sow a-diligent farmer of-which
 aspiciet bacam ipse numquam; vir magnus leges instituta
he-will-see the-berry himself never a-man great laws institutions

rem publicam non seret? quid procreatio liberorum,
the-thing public not will-be-sow what the-begetting of-children
 quid propagatio nominis, quid adoptiones filiorum, quid
what the-spreading of-a-name what the-adoptions of-sons what
 testamentorum diligentia, quid ipsa sepulcrorum monumenta
of-wills the-care what the-very of-tombs the-monuments
 elogia significant nisi nos futura etiam cogitare?

the-epitaphs mean except us things-to-come also to-think

- 32 Quid? illud num dubitas, quin specimen naturae capi
what that surely-not do-you-doubt but-that a-specimen of-nature to-be-taken
 deceat ex optima quaque natura? quae est melior igitur in
it-befits from the-best each nature which is better then in
 hominum genere natura quam eorum, qui se natos ad
of-men the-race a-nature than of-those who themselves born for
 homines iuvandos tutandos conservandos arbitrantur? abiit
men to-be-helped to-be-guarded to-be-preserved judge he-went-away
 ad deos Hercules: numquam abisset, nisi, cum inter
to the-gods Hercules never would-be-have-gone-away unless when among
 homines esset, eam sibi viam munivisset. vetera iam ista
men he-was that for-himself way he-had-built old already those
 et religione omnium consecrata: quid in hac re publica
and by-the-reverence of-all consecrated what in this thing public
 tot tantosque viros ob rem publicam interfectos
so-many and-so-great men because-of the-thing public slain
 cogitasse arbitramur? isdemne ut finibus nomen suum
to-have-thought do-we-judge by-the-same-then that by-bounds the-name their-own
 quibus vita terminaretur? nemo umquam sine magna spe
by-which life should-be-ended no-one ever without great with-hope
 immortalitatis se pro patria offerret ad mortem.
of-immortality himself for the-fatherland would-offer to death

Themistocles and Epaminondas could have lived at leisure, but a kind of augury of the ages to come clings to men's minds. Poets want fame after death, as Ennius does when he says he flies living through the mouths of men; craftsmen want it too, as Phidias did when he shut his own likeness into Minerva's shield; and philosophers write their names on the books they compose about despising glory.

licuit esse otioso Themistocli, licuit Epaminondae, 33

it-was-allowed to-be at-leisure to-Themistocles it-was-allowed to-Epaminondas

licuit, ne et vetera et externa quaeram, mihi; sed

it-was-allowed that-not both old-things and foreign-things I-seek to-me but

nescio quo modo inhaeret in mentibus quasi saeculorum

I-know-not in-what in-way it-clings in minds as-it-were of-ages

quoddam augurium futurorum, idque in maximis ingeniis

a-certain foreboding of-things-to-come and-that in the-greatest talents

altissimisque animis et existit maxime et apparet facillime.

and-the-loftiest souls both stands-forth most and appears most-easily

quo quidem dempto quis tam esset amens, qui semper

which indeed taken-away who so would-be mad who always

in laboribus et periculis viveret?

in toils and dangers would-live

loquor de principibus; quid? poëtae nonne post mortem 34

I-speak about the-chief-men what the-poets surely after death

nobilitari volunt? unde ergo illud:

to-be-ennobled do-they-wish whence then that

Aspicite, o cives, senis Enni imaginis formam:

behold o citizens of-the-old-man of-Ennius of-the-image the-shape

hic vestrum panxit maxima facta patrum?

this-man of-your sang the-greatest deeds of-the-fathers

mercedem gloriae flagitat ab iis quorum patres adfecerat
the-wage of-glory he-demands from those of-whom the-fathers he-had-affected
 gloria, idemque:
with-glory and-the-same

Nemo me lacrimis decoret nec funera fletu faxit.
no-one me with-tears let-adorn nor the-funeral with-weeping let-make
 Cur? voluto vivos per ora virum.
why I-fly living through the-mouths of-men

sed quid poëtas? opifices post mortem nobilitari volunt.
but what poets the-craftsmen after death to-be-ennobled do-they-wish
 quid enim Phidias sui similem speciem inclusit in cluipo
why for Phidias of-himself a-like likeness enclosed in the-shield
 Minervae, cum inscribere nomen non liceret? quid? nostri
of-Minerva when to-inscribe the-name not it-was-allowed what our
 philosophi nonne in iis libris ipsis, quos scribunt de
philosophers surely in those books the-very which they-write about
 contemnenda gloria, sua nomina inscribunt?
to-be-despised glory their-own names do-they-inscribe

35 Quodsi omnium consensus naturae vox est, omnesque qui
but-if of-all the-agreement of-nature the-voice is and-all who
 ubique sunt consentiunt esse aliquid, quod ad eos pertineat qui
everywhere are agree to-be something which to those pertains who
 vita cesserint, nobis quoque idem existimandum est, et si,
from-life have-departed by-us also the-same to-be-judged it-is and if
 quorum aut ingenio aut virtute animus excellit, eos arbitramur,
of-whom either in-genius or in-virtue the-soul excels those we-judge
 quia natura optima sint, cernere naturae vim maxume,
because by-nature the-best they-are to-discern of-nature the-power most

veri simile est, cum optumus quisque maxume posteritati
of-truth like it-is since the-best each most to-posterity
 serviat, esse aliquid, cuius is post mortem sensum sit habiturus.
serves to-be something of-which he after death a-sense is about-to-have

XVI · WHERE THE TERRORS CAME FROM

We believe by nature that gods exist and learn by reason what they are like; so we believe by the consent of nations that souls survive, and must learn by reason where they abide. Ignorance of that invented the underworld: bodies are covered with soil, so men supposed the dead lived on beneath it, an error the poets enlarged. Unable to conceive a soul living by itself, they gave it a shape; Pherecydes first said souls are everlasting, and his pupil Pythagoras confirmed it.

Sed ut deos esse natura opinamur, quales sint, ratione 36
but as gods to-be by-nature we-suppose of-what-sort they-are by-reason
 cognoscimus, sic permanere animos arbitramur consensu
we-learn so to-remain souls we-judge by-the-agreement
 nationum omnium, qua in sede maneat qualesque sint,
of-nations of-all in-what in a-seat they-remain and-of-what-sort they-are
 ratione discendum est. cuius ignoratio finxit inferos easque
by-reason to-be-learned it-is of-which the-ignorance shaped the-shades and-those
 formidines, quas tu contemnere non sine causa videbare. in
terrors which you to-despise not without cause you-seemed into
 terram enim cadentibus corporibus isque humo tectis,
the-earth for with-falling with-bodies and-with-those with-soil covered
 e quo dictum est humari, sub terra censebant reliquam
from which said it-is to-be-buried under the-earth they-judged the-remaining
 vitam agi mortuorum; quam eorum opinionem magni
life to-be-passed of-the-dead which of-them the-opinion great
 errores consecuti sunt, quos auxerunt poëtae.
errors having-followed they-are which enlarged the-poets

37 frequens enim consessus theatri, in quo sunt mulierculae
crowded for the-sitting of-the-theater in which are poor-women
 et pueri, movetur audiens tam grande carmen:
and boys is-moved hearing so great a-song

Adsum atque advenio Acherunte vix via alta atque ardua
I'm-here and I-come from-Acheron hardly by-way deep and steep
 per speluncas saxis structas asperis pendentibus
through caves with-rocks built with-rough with-hanging
 maxumis, ubi rigida constat crassa caligo inferum,
with-the-greatest where stiff stands thick the-gloom of-the-shades

tantumque valuit error— qui mihi quidem iam sublatus
and-so-much availed the-error which to-me indeed now removed
 videtur—, ut, corpora cremata cum scirent, tamen ea
seems that bodies burned although they-knew still those
 fieri apud inferos fingerent, quae sine corporibus nec
to-happen among the-shades they-imagined which without bodies neither
 fieri possent nec intellegi. animos enim per se
to-happen could nor to-be-understood souls for through themselves
 ipsos viventis non poterant mente complecti, formam
the-very living not they-could with-mind to-embrace a-form
 aliquam figuramque quaerebant. inde Homeri tota νέκυια,
some and-a-shape they-sought thence of-Homer the-whole necromancy

inde ea quae meus amicus Appius νεκρομαντεῖα faciebat,
thence those which my friend Appius necromancies used-to-make
 inde in vicinia nostra Averni lacus,
thence in the-neighborhood our of-Avernus the-lake

unde animae excitantur obscura umbra opertae, imagines
whence souls are-roused with-dark with-shade covered the-images
 mortuorum, ex ostio Altae Acheruntis, salso sanguine.
of-the-dead from the-mouth of-deep of-Acheron with-salt with-blood

has tamen imagines loqui volunt, quod fieri nec sine
these still images to-speak they-wish which to-happen neither without
 lingua nec sine palato nec sine faucium laterum pulmonum
a-tongue nor without a-palate nor without of-the-throat of-the-sides of-the-lungs
 vi et figura potest. nihil enim animo videre
by-the-force and by-the-shape can nothing for with-the-soul to-see
 poterant, ad oculos omnia referebant.
they-could to the-eyes all-things they-referred

Magni autem est ingenii sevocare mentem a sensibus 38
of-great however it-is of-genius to-call-away the-mind from the-senses
 et cogitationem ab consuetudine abducere. itaque credo
and thought from custom to-lead-away and-so I-believe
 equidem etiam alios tot saeculis, sed quod litteris exstet,
indeed also others so-many in-ages but what in-writing stands
 Pherecydes Syrius primum dixit animos esse hominum
Pherecydes the-Syrian first said souls to-be of-men
 sempiternos, antiquus sane; fuit enim meo regnante
everlasting ancient truly he-was for with-my with-reigning
 gentili. hanc opinionem discipulus eius Pythagoras maxime
with-a-kinsman this opinion the-disciple of-him Pythagoras most
 confirmavit, qui cum Superbo regnante in Italiam venisset,
confirmed who when with-Superbus with-reigning into Italy had-come

tenuit Magnam illam Graeciam cum disciplina, tum etiam
held Great that Greece both by-teaching and also
 auctoritate, multaque saecula postea sic viguit Pythagoreorum
by-authority and-many ages afterward so flourished of-the-Pythagoreans
 nomen, ut nulli alii docti viderentur. sed redeo ad antiquos.
the-name that none other learned seemed but I-return to the-ancients
 rationem illi sententiae suae non fere reddebant, nisi
a-reason those of-the-judgment of-their-own not generally used-to-give unless
 quid erat numeris aut descriptionibus explicandum:
anything was by-numbers or by-diagrams to-be-explained

XVII • PLATO AND THE UPWARD MOTION

Plato went to Italy to know the Pythagoreans and was the first to give a reason for the soul's eternity — and when M. offers to pass the hope by, A. protests that he would rather err with Plato than think truly with the others. The earth counts for a point against the sky; of the four bodies the earthy and the wet are carried down by their weight while the fiery and the airy fly up, so souls, once out of the body, must be carried aloft.

- 39 Platonem ferunt, ut Pythagoreos cognosceret, in Italiam
Plato they-say that the-Pythagoreans he-might-learn into Italy
 venisse et didicisse Pythagorea omnia primumque de
to-have-come and to-have-learned Pythagorean all-things and-first about
 animorum aeternitate non solum sensisse idem quod
of-souls the-eternity not only to-have-thought the-same which
 Pythagoram, sed rationem etiam attulisse. quam, nisi quid
Pythagoras but a-reason also to-have-brought which unless anything
 dicis, praetermittamus et hanc totam spem immortalitatis
you-say let-us-pass-over and this whole hope of-immortality
 relinquamus.
let-us-leave

A. An tu cum me in summam expectationem adduxeris,
or you when me into the-highest expectation you-have-brought
 deseris? errare mehercule malo cum Platone, quem tu
do-you-forsake to-err by-Hercules I-prefer with Plato whom you
 quanti facias scio et quem ex tuo ore admiror, quam
at-how-much you-value I-know and whom from your mouth I-admire than
 cum istis vera sentire.

with those true-things to-think

M. Macte virtute! ego enim ipse cum eodem ipso non invitus 40
blessed in-virtue I for myself with the-same the-very not unwilling
 erraverim. num igitur dubitamus—? an sicut pleraque?
would-have-erred surely-not then do-we-doubt or just-as most-things
 quamquam hoc quidem minime; persuadent enim mathematici
although this indeed least they-persuade for the-mathematicians
 terram in medio mundo sitam ad universi caeli complexum
the-earth in the-middle the-world set to of-the-whole of-heaven the-compass
 quasi puncti instar optinere, quod κέντρον illi vocant; eam
as-if of-a-point the-likeness to-hold which a-center they call such
 porro naturam esse quattuor omnia gignentium corporum,
further a-nature to-be of-the-four of-all of-begetting of-bodies
 ut, quasi partita habeant inter se ac divisa momenta,
that as-if apportioned they-have among themselves and divided the-impulses
 terrena et umida suopte nutu et suo pondere
the-earthly and the-moist by-their-own by-inclination and by-their-own by-weight
 ad paris angulos in terram et in mare ferantur, reliquae
to equal angles into the-earth and into the-sea are-borne the-remaining
 duae partes, una ignea altera animalis, ut illae superiores in
two parts one fiery the-other airy as those the-former into
 medium locum mundi gravitate ferantur et pondere, sic hae
the-middle place of-the-world by-beaviness are-borne and by-weight so these
 rursum rectis lineis in caelestem locum subvolent, sive
in-turn by-straight by-lines into the-heavenly place fly-up whether

ipsa natura superiora adpetente sive quod a gravioribus
the-very nature the-upper seeking or because by the-heavier
 leviora natura repellantur. quae cum constant, perspicuum
the-lighter by-nature are-driven-off which since they-stand plain
 debet esse animos, cum e corpore excesserint, sive illi
it-ought to-be souls when from the-body they-shall-have-departed whether they
 sint animales, id est spirabiles, sive ignei, sublime ferri.
be airy that is breathable or fiery on-high to-be-borne
 41 si vero aut numerus quidam est animus, quod subtiliter
if however either a-number a-certain is the-soul which subtly
 magis quam dilucide dicitur, aut quinta illa non nominata
more than clearly is-said or fifth that not named
 magis quam non intellecta natura, multo etiam integriora
more than not understood nature much even more-unmixed
 ac puriora sunt, ut a terra longissime se ecferant.
and purer they-are so-that from the-earth farthest themselves they-lift
 Horum igitur aliquid sit animus, ne tam vegeta mens aut
of-these then something is the-soul that-not so lively a-mind either
 in corde cerebrove aut in Empedocleo sanguine demersa iaceat.
in the-heart or-brain or in Empedoclean blood sunk should-lie
 Dicaearchum vero cum Aristoxeno aequali et condiscipulo
Dicaearchus however with Aristoxenus a-contemporary and a-fellow-pupil
 suo, doctos sane homines, omittamus; quorum alter ne
bis-own learned truly men let-us-pass-over of-whom the-one not-even
 condoluisse quidem umquam videtur, qui animum se
to-have-ached indeed ever seems who a-soul himself
 habere non sentiat, alter ita delectatur suis cantibus, ut
to-have not feels the-other so is-delighted with-bis-own with-songs that
 eos etiam ad haec transferre conetur. harmonian autem ex
them also to these to-carry-over he-tries a-harmony however from
 intervallis sonorum nosse possumus, quorum varia compositio
intervals of-sounds to-know we-can of-which varied composition

etiam harmonias efficit pluris; membrorum vero situs
also harmonies makes more of-limbs however the-position
 et figura corporis vacans animo quam possit harmoniam
and the-shape of-a-body lacking a-soul how it-could a-harmony
 efficere, non video. sed hic quidem, quamvis eruditus sit,
to-make not I-see but this-man indeed although learned he-be
 sicut est, haec magistro concedat Aristoteli, canere ipse
as he-is these to-a-master let-him-grant to-Aristotle to-sing himself
 doceat; bene enim illo Graecorum proverbio praecipitur:
let-him-teach well for by-that of-the-Greeks by-the-proverb it-is-taught
 quam quisque norit artem, in hac se exerceat.
which each has-learned art in this himself let-him-exercise

XVIII • THE SOUL RISES

The chance meeting of round indivisible bodies must be thrown out. If the soul is made of kindled breath, as Panaetius seems to think, it must make for the upper regions, since those two kinds always seek what is above — and whether souls are scattered or persist, they must break through the thick air nearest the earth, for the soul is more fiery than that air.

illam vero funditus eiciamus individuorum corporum
that however utterly let-us-cast-out of-indivisible of-bodies
 levium et rutundorum concursiōnem fortuitam, quam tamen
of-smooth and of-round the-meeting the-chance which still
 Democritus concalefactam et spirabilem, id est animale, esse
Democritus warmed and breathable that is airy to-be
 volt. is autem animus, qui, si est horum quattuor generum, ex
wishes he however the-soul who if it-is of-these of-four of-kinds from
 quibus omnia constare dicuntur, ex inflammata anima constat,
which all-things to-consist are-said from kindled breath it-consists

42

ut potissimum videri video Panaetio, superiora capessat necesse
as chiefly to-seem I-see to-Panaetius the-upper it-should-seek necessary
 est. nihil enim habent haec duo genera proni et supera
it-is nothing for have these two kinds downward and the-heights
 semper petunt. ita, sive dissipantur, procul a terris id
always they-seek so whether they-are-scattered far from the-lands that
 evenit, sive permanent et conservant habitum suum, hoc etiam
happens or they-remain and keep the-state their-own this even
 magis necesse est ferantur ad caelum et ab iis perrumpatur
more necessary it-is they-be-borne to heaven and by them be-broken-through
 et dividatur crassus hic et concretus aër, qui est terrae
and be-divided thick this and dense air which is of-the-earth
 proximus. calidior est enim vel potius ardentior animus quam
nearest hotter is for or rather more-burning the-soul than
 est hic aër, quem modo dixi crassum atque concretum;
is this air which just-now I-called thick and dense
 quod ex eo sciri potest, quia corpora nostra terreno
which from that to-be-known can because bodies our by-earthly
 principiorum genere confecta ardore animi concalescunt.
of-first-principles by-the-kind made by-the-beat of-the-soul grow-warm

XIX • THE SOUL'S HOME AND ITS SIGHT

Nothing is swifter than the soul, and reaching a nature like itself it settles among fires of thin air and the sun's tempered heat, fed by what feeds the stars. We shall be blessed when the body is left behind and we are free of desires and rivalries, for there is an insatiable longing in our minds to see the truth: what a spectacle it will be to survey the whole earth.

accedit ut eo facilius animus evadat ex hoc aëre,
it-is-added that by-that more-easily the-soul escapes from this air
 quem saepe iam appello, eumque perrumpat, quod nihil est
which often now I-call and-it breaks-through because nothing is
 animo velocius, nulla est celeritas quae possit cum animi
than-the-soul swifter no is swiftness which could with of-the-soul
 celeritate contendere. qui si permanet incorruptus suique
the-swiftness to-contend which if it-remains uncorrupted and-of-itself
 similis, necesse est ita feratur, ut penetret et dividat omne
like necessary it-is so it-be-borne that it-pierces and divides all
 caelum hoc, in quo nubes imbres ventique coguntur, quod
the-sky this in which clouds rains and-winds are-gathered which
 et umidum et caliginosum est propter exhalationes terrae.
both moist and misty is because-of the-exhalations of-the-earth
 Quam regionem cum superavit animus naturamque sui
which region when it-has-surmounted the-soul and-a-nature of-itself
 similem contigit et adgnovit, iunctis ex anima tenui et
like it-has-touched and has-recognized with-joined from breath thin and
 ex ardore solis temperato ignibus insistit et finem altius
from the-heat of-the-sun tempered on-fires it-stands and an-end higher
 se ecferendi facit. cum enim sui similem et levitatem
itself of-lifting it-makes when for of-itself like both a-lightness
 et calorem adeptus est, tamquam paribus examinatus
and a-heat obtained it-has as-if with-equal balanced
 ponderibus nullam in partem movetur, eaque ei demum
with-weights into-no into part it-is-moved and-that for-it at-last
 naturalis est sedes, cum ad sui simile penetravit; in quo
natural is a-seat when to of-itself the-like it-has-pierced in which
 nulla re egens aletur et sustentabitur isdem rebus,
no thing lacking it-will-be-fed and it-will-be-sustained by-the-same by-things
 quibus astra sustentantur et aluntur.
by-which the-stars are-sustained and are-fed

Cumque corporis facibus inflammari soleamus ad omnis
and-since of-the-body by-the-torches to-be-inflamed we-are-wont to all
 fere cupiditates eoque magis incendi, quod iis aemulemur,
nearly desires and-thereby more to-be-fired because those we-envy
 qui ea habeant quae nos habere cupiamus, profecto
who those have which we to-have desire surely
 beati erimus, cum corporibus relictis et cupiditatum et
happy we-shall-be when with-bodies left both of-desires and
 aemulationum erimus expertes;
of-envyings we-shall-be free

44 quodque nunc facimus, cum laxati curis sumus, ut spectare
and-what now we-do when relaxed from-cares we-are that to-look-at
 aliquid velimus et visere, id multo tum faciemus liberius
something we-wish and to-visit that much then we-shall-do more-freely
 totosque nos in contemlandis rebus perspiciendisque
and-whole ourselves in contemplating things and-examining
 ponemus, propterea quod et natura inest in mentibus
we-shall-set for-this-reason because both by-nature is-in in minds
 nostris insatiabilis quaedam cupiditas veri videndi et
our an-insatiable a-certain desire of-truth of-seeing and
 orae ipsae locorum illorum, quo pervenerimus, quo
the-shores themselves of-the-places of-those whither we-shall-have-come by-how-much
 faciliorem nobis cognitionem rerum caelestium, eo
easier for-us the-knowledge of-heavenly of-things by-that
 maiorem cognoscendi cupiditatem dabunt.
greater of-knowing the-desire will-give

45 haec enim pulchritudo etiam in terris patritam illam
this for beauty even on lands the-ancestral that
 et avitam, ut ait Theophrastus, philosophiam cognitionis
and inherited as says Theophrastus philosophy of-knowledge
 cupiditate incensam excitavit. praecipue vero fruuntur ea,
by-the-desire kindled has-roused especially however will-enjoy it

qui tum etiam, cum has terras incolentes circumfusi erant
who then also when these lands inhabiting surrounded they-were
 caligine, tamen acie mentis dispicere cupiebant.

by-darkness still with-the-edge of-mind to-ascry desired

Etenim si nunc aliquid adsequi se putant, qui ostium
for if now something to-attain themselves think who the-mouth
 Ponti viderunt et eas angustias, per quas penetravit ea
of-Pontus have-seen and those narrows through which pierced that
 quae est nominata

which is named

Argo, quia Argivi in ea delecti viri

Argo because the-Argives in it chosen men

vecti petebant pellem inauratam arietis,

carried were-seeking the-fleece gilded of-the-ram

aut ii qui Oceani freta illa viderunt, Europam

or those who of-the-Ocean the-straits those have-seen Europe

Libyamque rapax ubi dividit unda, quod tandem spectaculum

and-Libya greedy where divides the-wave what pray a-spectacle

fore putamus, cum totam terram contueri licebit

to-be-about-to-be do-we-think when the-whole earth to-behold it-will-be-allowed

eiusque cum situm, formam, circumscriptionem, tum et

and-of-it both the-position the-shape the-outline then also

habitabiles regiones et rursum omni cultu propter vim

habitable regions and again of-every of-cultivation because-of the-force

frigoris aut caloris vacantis?

of-cold or of-heat lacking

Even now we do not see with our eyes what we see, for there is no sensation in the body: physicians report channels bored from the seat of the soul to the eyes, ears, and nostrils. A man whose thought is elsewhere neither sees nor hears though his eyes are sound, which shows that it is the soul that sees and hears, and not the parts that serve as its windows.

46 nos enim ne nunc quidem oculis cernimus ea quae
 we for not-even now indeed with-eyes discern those which
 videmus; neque est enim ullus sensus in corpore, sed, ut
 we-see and-not is for any sense in the-body but as
 non physici solum docent verum etiam medici, qui
 not the-natural-philosophers only teach but also the-physicians who
 ista aperta et patefacta viderunt, viae quasi quaedam sunt
 those opened and laid-bare have-seen ways as-it-were certain there-are
 ad oculos, ad aures, ad naris a sede animi perforatae.
 to the-eyes to the-ears to the-nostrils from the-seat of-the-soul bored
 itaque saepe aut cogitatione aut aliqua vi morbi impediti
 and-so often either by-thought or by-some by-force of-disease hindered
 apertis atque integris et oculis et auribus nec videmus
 with-open and with-whole both with-eyes and with-ears and-not we-see
 nec audimus, ut facile intellegi possit animum et videre
 nor we-hear so-that easily to-be-understood it-can the-soul both to-see
 et audire, non eas partis quae quasi fenestrae sint animi,
 and to-hear not those parts which as-it-were windows are of-the-soul
 quibus tamen sentire nihil queat mens, nisi id agat
 by-which still to-feel nothing could the-mind unless it should-act
 et adsit. quid, quod eadem mente res dissimillimas
 and be-present what that with-the-same with-mind things most-unlike
 comprehendimus, ut colorem, saporem, calorem, odorem, sonum?
 we-grasp as color taste hear smell sound

quae numquam quinque nuntiis animus cognosceret, nisi
which never by-five by-messengers the-soul would-know unless
 ad eum omnia referrentur et is omnium iudex solus
to it all-things were-referred and it of-all a-judge alone
 esset. atque ea profecto tum multo puriora et dilucidiora
were and those surely then much purer and clearer
 cernentur, cum, quo natura fert, liber animus pervenerit.
will-be-discerned when whither nature bears free the-soul shall-have-come
 nam nunc quidem, quamquam foramina illa, quae patent ad 47
for now indeed although the-openings those which lie-open to
 animum a corpore, callidissimo artificio natura fabricata est,
the-soul from the-body with-most-skillful with-craft nature fashioned it-has
 tamen terrenis concretisque corporibus sunt intersaepta quodam
still by-earthly and-dense by-bodies they-are fenced-off in-a-certain
 modo: cum autem nihil erit praeter animum, nulla res
in-way when however nothing will-be besides the-soul no thing
 obiecta impedit, quo minus percipiat, quale quidque sit.
set-against will-hinder whereby less it-perceives of-what-kind each-thing may-be
 Quamvis copiose haec diceremus, si res postularet,
however fully these we-should-say if the-matter demanded
 quam multa, quam varia, quanta spectacula animus in locis
how many how varied how-great spectacles the-soul in places
 caelestibus esset habiturus.
heavenly would-be about-to-have

M. wonders at the philosophers who revere the discoverer of natural science as a god for freeing them from everlasting terror. What old woman is frightened of the Acherusian halls of Orcus — which, they imply, they would themselves have feared had they not studied physics? Nor is it any great acquisition to have learned that one perishes entirely.

- 48 quae quidem cogitans soleo saepe mirari non nullorum
which indeed thinking I-am-wont often to-wonder-at not of-none
 insolentiam philosophorum, qui naturae cognitionem
the-arrogance of-philosophers who of-nature the-knowledge
 admirantur eiusque inventori et principi gratias exultantes
admire and-of-it to-the-finder and to-the-originator thanks exulting
 agunt eumque venerantur ut deum; liberatos enim se
they-give and-bim they-worship as a-god freed for themselves
 per eum dicunt gravissimis dominis, terrore sempiterno et
through him they-say from-the-heaviest from-masters from-terror from-everlasting and
 diurno ac nocturno metu. quo terrore? quo metu? quae
from-daily and from-nightly from-fear by-what by-terror by-what by-fear which
 est anus tam delira quae timeat ista, quae vos videlicet,
is an-old-woman so doting who should-fear those which you evidently
 si physica non didicissetis, timeretis, Acherunsia templa
if natural-things not you-had-learned you-would-fear the-Acherusian regions
 alta Orci, pallida leti, nubila tenebris loca? non pudet
deep of-Orcus pale of-death cloudy with-shadows places not is-it-shameful
 philosophum in eo gloriari, quod haec non timeat et quod
a-philosopher in that to-boast that these not he-fears and that
 falsa esse cognoverit? e quo intellegi potest, quam acuti
false to-be he-has-learned from which to-be-understood it-can how keen
 natura sint, quoniam haec sine doctrina credituri fuerunt.
by-nature they-are since these without teaching about-to-believe they-were

praeclarum autem nescio quid adepti sunt, quod didicerunt 49
splendid however I-know-not what obtained they-have because they-have-learned
 se, cum tempus mortis venisset, totos esse perituros.
themselves when the-time of-death had-come wholly to-be about-to-perish
 quod ut ita sit— nihil enim pugno—, quid habet ista
which that so may-be nothing for I-fight what has that
 res aut laetabile aut gloriosum? Nec tamen mihi sane
thing either joyful or glorious and-not still to-me truly
 quicquam occurrit, cur non Pythagorae sit et Platonis vera
anything occurs why not of-Pythagoras may-be and of-Plato true
 sententia. ut enim rationem Plato nullam adferret— vide,
the-opinion even-if for a-reason Plato none should-bring see
 quid homini tribuam—, ipsa auctoritate me frangeret:
what to-the-man I-grant by-the-very by-authority me he-would-break
 tot autem rationes attulit, ut velle ceteris, sibi
so-many however reasons he-has-brought that to-wish to-the-others to-himself
 certe persuasisse videatur.
surely to-have-persuaded he-seems

XXII • KNOW THYSELF

Most men condemn souls to death, and the only reason immortality seems incredible is that they cannot conceive a soul without a body — as though they understood its shape and place inside one. The harder thought is what the soul is like in the body, as in another's house, rather than when it has gone out into the free sky as into its own. To see the soul with the soul is the greatest thing, and that is the force of Apollo's precept, which cannot mean know your limbs.

Sed plurimi contra nituntur animosque quasi capite damnatos 50
but very-many against strive and-souls as-if capitally condemned
 morte multant, neque aliud est quicquam cur incredibilis
with-death they-punish and-not other is anything why unbelievable

iis animorum videatur aeternitas, nisi quod nequeunt
to-them of-souls should-seem the-eternity except that they-cannot
 qualis animus sit vacans corpore intellegere et cogitatione
of-what-sort a-soul may-be lacking a-body to-understand and by-thought
 comprehendere. quasi vero intellegant, qualis sit in ipso
to-grasp as-if indeed they-understood of-what-sort it-is in the-very
 corpore, quae conformatio, quae magnitudo, qui locus, aut,
body what conformation what size what place or
 si iam possent in homine vivo cerni omnia quae nunc
if now they-could in a-man living to-be-seen all-things which now
 tecta sunt, casurusne in conspectum videatur animus, an
covered are about-to-fall-then into sight would-seem the-soul or
 tanta sit eius tenuitas, ut fugiat aciem?
so-great may-be of-it the-fineness that it-escapes the-edge

- 51 haec reputent isti qui negant animum sine corpore se
these let-them-weigh those who deny a-soul without a-body themselves
 intellegere posse: videbunt, quem in ipso corpore intellegant.
to-understand to-be-able they-will-see what in the-very body they-understand
 mihi quidem naturam animi intuenti multo difficilior occurrit
to-me indeed the-nature of-the-soul to-one-gazing much harder occurs
 cogitatio, multo obscurior, qualis animus in corpore sit
the-thinking much darker of-what-sort a-soul in a-body may-be
 tamquam alienae domi, quam qualis, cum exierit et
as-if another's at-home than of-what-sort when it-shall-have-gone-out and
 in liberum caelum quasi domum suam venerit. Nisi enim,
into free heaven as-if a-home its-own it-shall-have-come unless for
 quod numquam vidimus, id quale sit intellegere non
what never we-have-seen that of-what-kind it-is to-understand not
 possumus, certe et deum ipsum et divinum animum corpore
we-can surely both god himself and a-divine soul from-the-body
 liberatum cogitatione complecti possumus. Dicaearchus quidem
freed by-thought to-embrace we-can Dicaearchus indeed

et Aristoxenus, quia difficilis erat animi quid aut qualis
and Aristoxenus because hard was of-the-soul what or of-what-kind
 esset intelligentia, nullum omnino animum esse dixerunt.
it-was the-understanding no at-all soul to-be they-said
 est illud quidem vel maxumum animo ipso animum videre, 52
it-is that indeed even the-greatest with-the-soul itself the-soul to-see
 et nimirum hanc habet vim praeceptum Apollinis, quo
and doubtless this has force the-precept of-Apollo by-which
 monet ut se quisque noscat. non enim credo id praecipit,
he-warns that himself each should-know not for I-believe that he-enjoins
 ut membra nostra aut staturam figuramve noscamus; neque
that limbs our or stature or-shape we-should-know and-not
 nos corpora sumus, nec ego tibi haec dicens corpori tuo
we bodies are and-not I to-you these saying to-the-body to-your
 dico. cum igitur nosce te dicit, hoc dicit: nosce animum
speak when then know yourself he-says this he-says know the-soul
 tuum. nam corpus quidem quasi vas est aut aliquod
your for the-body indeed as-it-were a-vessel is or some
 animi receptaculum; ab animo tuo quicquid agitur, id
of-the-soul receptacle by the-soul your whatever is-done that
 agitur a te. hunc igitur nosse nisi divinum esset, non esset
is-done by you this then to-know unless divine it-were not would-be
 hoc acrioris cuiusdam animi praeceptum tributum deo.
this of-a-keener of-a-certain of-mind the-precept attributed to-a-god
 Sed si, qualis sit animus, ipse animus nesciet, dic quaeso, 53
but if of-what-sort may-be the-soul itself the-soul will-not-know tell I-beg
 ne esse quidem se sciet, ne moveri quidem se? ex quo
not-even to-be indeed itself will-it-know not to-be-moved even itself from which
 illa ratio nata est Platonis, quae a Socrate est in Phaedro
that reasoning born is of-Plato which by Socrates is in the-Phaedrus
 explicata, a me autem posita est in sexto libro de re
unfolded by me however set it-is in the-sixth book about the-thing

publica: “Quod semper movetur, aeternum est; quod autem
public what always is-moved eternal is what however
 motum adfert alicui quodque ipsum agitur aliunde,
motion brings to-something and-which itself is-driven from-elsewhere
 quando finem habet motus, vivendi finem habeat necesse est.
when an-end it-has of-motion of-living an-end it-should-have necessary it-is
 solum igitur, quod se ipsum movet, quia numquam deseritur
alone then what it itself moves because never it-is-forsaken
 a se, numquam ne moveri quidem desinit; quin etiam
by itself never not-even to-be-moved indeed does-it-cease nay even
 ceteris quae moventur hic fons, hoc principium est movendi.
to-the-rest which are-moved this a-fount this a-beginning is of-moving

XXIII • WHAT MOVES ITSELF IS ETERNAL

A first principle has no origin, since everything arises from it and it can arise from nothing else; and if it never begins it never perishes. So the beginning of motion lies in what is moved by itself, which can neither be born nor die, or else the whole sky would collapse for want of any force to set it moving — and everything driven from outside is soulless, while what is animate is stirred by its own inward motion.

54 principii autem nulla est origo; nam e principio oriuntur
of-a-beginning however no is origin for from a-beginning arise
 omnia, ipsum autem nulla ex re alia nasci potest;
all-things itself however no from a-thing other to-be-born can
 nec enim esset id principium, quod gigneretur aliunde.
and-not for would-be that a-beginning which were-begotten from-elsewhere
 quod si numquam oritur, ne occidit quidem umquam;
but if never it-arises not-even it-perishes indeed ever
 nam principium extinctum nec ipsum ab alio renascetur
for a-beginning quenched and-not itself by another will-be-reborn

nec ex se aliud creabit, siquidem necesse est a principio
nor from itself another will-it-create since-indeed necessary it-is from a-beginning
 oriri omnia. ita fit, ut motus principium ex eo sit,
to-arise all-things so it-comes that of-motion the-beginning from that may-be
 quod ipsum a se movetur; id autem nec nasci potest
which itself by itself is-moved that however and-not to-be-born can
 nec mori, vel concidat omne caelum omnisque natura et
nor to-die or should-collapse the-whole heaven and-all nature and
 consistat necesse est nec vim ullam nanciscatur, qua a
should-stand-still necessary it-is and-not force any it-should-get by-which by
 primo impulsu moveatur. cum pateat igitur aeternum id
the-first driven it-should-be-moved since it-is-plain then eternal that
 esse, quod se ipsum moveat, quis est qui hanc naturam
to-be which it itself moves who is-there who this nature
 animis esse tributam neget? inanimum est enim omne, quod
to-souls to-be given would-deny lifeless is for everything which
 pulsu agitur externo; quod autem est animal, id motu
by-a-blow is-driven by-an-outward what however is living that by-motion
 cietur interiore et suo; nam haec est propria natura
is-stirred by-an-inner and by-its-own for this is proper the-nature
 animi atque vis. quae si est una ex omnibus quae se ipsa
of-the-soul and force which if it-is one from all which itself it-itself
 moveat, neque nata certe est et aeterna est.” Licet
moves and-not born surely it-is and eternal it-is although
 concurrant omnes plebei philosophi— sic enim ii, qui
should-run-together all common philosophers so for those who
 a Platone et Socrate et ab ea familia dissident,
from Plato and Socrates and from that school dissent
 appellandi videntur—, non modo nihil umquam tam eleganter
to-be-called they-seem not only nothing ever so elegantly
 explicabunt, sed ne hoc quidem ipsum quam subtiliter
will-they-unfold but not-even this indeed the-very how subtly

55

conclusum sit intellegent. sentit igitur animus se moveri;
concluded it-is will-they-understand feels then the-soul itself to-be-moved
 quod cum sentit, illud una sentit, se vi sua, non
which when it-feels that together it-feels itself by-force by-its-own not
 aliena moveri, nec accidere posse ut ipse umquam a se
by-another's to-be-moved and-not to-happen to-be-able that itself ever by itself
 deseratur. ex quo efficitur aeternitas, nisi quid habes ad haec.

be-forsaken from which follows eternity unless anything you-have to these

A. Ego vero facile sum passus ne in mentem quidem mihi

I indeed easily have suffered not into mind even to-me
 aliquid contra venire; ita isti faveo sententiae.

anything against to-come so to-that I-favor to-the-opinion

M. Quid?

what

XXIV · MEMORY AND RECOLLECTION

M. asks whether the marks of something divine in men's souls are lighter evidence. A soul that held only the power by which we live would sustain a man as nature sustains a vine, and one that held only pursuit and avoidance would be shared with the beasts. It has, first, memory, which Plato holds to be recollection of an earlier life: in the Meno a boy answers geometrical questions as if he had learned geometry, so learning is nothing but remembering. M. marvels more at the common memory of men.

56 illa tandem num leviora censes, quae declarant inesse in
those pray surely-not lighter do-you-judge which declare to-be-in in
 animis hominum divina quaedam? quae si cernerem quem ad
the-souls of-men divine certain-things which if I-discerned in-what to
 modum nasci possent, etiam quem ad modum interirent
way to-be-born they-could also in-what to way they-might-perish

viderem. nam sanguinem bilem pituitam ossa nervos venas,

I-should-see for blood bile phlegm bones sinews veins

omnem denique membrorum et totius corporis figuram

every finally of-the-limbs and of-the-whole of-the-body the-shape

videor posse dicere unde concreta et quo modo facta sint:

I-seem to-be-able to-say whence formed and in-what in-way made they-are

animum ipsum— si nihil esset in eo nisi id, ut per eum

the-soul itself if nothing were in it except this that through it

viveremus, tam natura putarem hominis vitam sustentari

we-should-live so by-nature I-should-think of-a-man the-life to-be-sustained

quam vitis, quam arboris; haec enim etiam dicimus vivere.

as of-a-vine as of-a-tree these for also we-say to-live

item si nihil haberet animus hominis nisi ut appeteret

likewise if nothing had the-soul of-a-man except that it-sought

aut fugeret, id quoque esset ei commune cum bestiis.

or fled that also would-be to-it common with beasts

Habet primum memoriam, et eam infinitam rerum

it-has first memory and that boundless of-things

innumerabilium. quam quidem Plato recordationem esse volt

of-countless which indeed Plato a-recollecting to-be wishes

vitae superioris. nam in illo libro, qui inscribitur Menon,

of-a-life of-an-earlier for in that book which is-entitled Meno

pusionem quendam Socrates interrogat quaedam geometrica

a-little-boy a-certain Socrates questions certain geometrical-things

de dimensione quadrati. ad ea sic ille respondet ut puer,

about the-measuring of-a-square to these so he answers as a-boy

et tamen ita faciles interrogationes sunt, ut gradatim

and still so easy the-questions are that step-by-step

respondens eodem perveniat, quo si geometrica didicisset.

answering to-the-same he-comes whither if geometry he-had-learned

ex quo effici volt Socrates, ut discere nihil aliud sit

from which to-be-effected wishes Socrates that to-learn nothing other may-be

57

nisi recordari. quem locum multo etiam accuratius explicat in
except to-recall which topic much even more-carefully he-unfolds in
 eo sermone, quem habuit eo ipso die, quo excessit
that conversation which he-held on-that on-the-very on-day on-which he-departed
 e vita; docet enim quemvis, qui omnium rerum rudis
from life he-teaches for anyone-you-please who of-all of-things unskilled
 esse videatur, bene interroganti respondentem declarare se
to-be seems well to-one-questioning answering to-declare himself
 non tum illa discere, sed reminiscendo recognoscere, nec
not then those to-learn but by-remembering to-recognize and-not
 vero fieri ullo modo posse, ut a pueris tot rerum
indeed to-happen in-any in-way to-be-able that from boyhood of-so-many of-things
 atque tantarum insitas et quasi consignatas in animis
and of-so-great implanted and as-if sealed in souls
 notiones, quas ἐννοίας vocant, haberemus, nisi animus, ante
notions which conceptions they-call we-should-have unless the-soul sooner
 quam in corpus intravisset, in rerum cognitione viguisset.
than into a-body it-had-entered in of-things the-knowing had-flourished
 cumque nihil esset ***, ut omnibus locis a Platone
and-since nothing were (lacuna) as in-all in-places by Plato
 disseritur— nihil enim ille putat esse, quod oriatur et
is-argued nothing for he thinks to-be which arises and
 intereat, idque solum esse, quod semper tale sit quale est
perishes and-that alone to-be which always such is as-what it-is
 (ἰδέαν appellat ille, nos speciem)—, non potuit animus haec
an-idea calls he we a-form not was-able the-soul these
 in corpore inclusus agnoscere, cognita attulit; ex quo tam
in a-body enclosed to-recognize known it-brought from which so
 multarum rerum cognitionis admiratio tollitur. neque ea
of-many of-things of-the-knowing the-wonder is-taken-away and-not those
 plane videt animus, cum repente in tam insolitum tamque
plainly sees the-soul when suddenly into so unwonted and-so

58

perturbatum domicilium inmigravit, sed cum se collegit
disturbed dwelling it-has-migrated but when itself it-has-gathered
 atque recreavit, tum adgnoscit illa reminiscendo.

and has-recovered then it-recognizes those by-remembering

ita nihil est aliud discere nisi recordari. Ego autem maiore 59

so nothing is other to-learn except to-recall I however in-a-greater

etiam quodam modo memoriam admiror. quid est enim illud

even in-a-certain in-way memory I-marvel-at what is for that

quo meminimus, aut quam habet vim aut unde natam? non

by-which we-remember or what has-it force or whence born not

quaero, quanta memoria Simonides fuisse dicatur, quanta

I-ask how-great a-memory Simonides to-have-had is-said how-great

Theodectes, quanta is, qui a Pyrrho legatus ad senatum est

Theodectes how-great he who by Pyrrhus an-envoy to the-senate was

missus, Cineas, quanta nuper Charmadas, quanta, qui modo

sent Cineas how-great lately Charmadas how-great who just-now

fuit, Scepsius Metrodorus, quanta noster Hortensius: de

was the-Scepsian Metrodorus how-great our Hortensius about

communi hominum memoria loquor, et eorum maxume qui

the-common of-men the-memory I-speak and of-those chiefly who

in aliquo maiore studio et arte versantur, quorum quanta

in some greater study and art are-engaged of-whom how-great

mens sit, difficile est existimare; ita multa meminerunt.

the-mind is hard it-is to-judge so many-things they-remember

What this power is and where it comes from must be understood: it is not of heart, blood, brain, or atoms, and if M. could affirm anything about an obscure matter he would swear the soul is divine. Memory cannot be a vessel into which what we remember is poured, nor wax stamped with traces; nor is invention earthly, and when Archimedes bound the motions of moon, sun, and planets into a sphere he did what Plato's god did in the Timaeus.

- 60 Quorsus igitur haec spectat oratio? quae sit illa vis et
whither then this looks the-speech what is that force and
unde sit, intellegendum puto. non est certe nec cordis
whence it-is to-be-understood I-think not it-is surely neither of-the-heart
nec sanguinis nec cerebri nec atomorum; animae sit
nor of-blood nor of-the-brain nor of-atoms of-breath whether-it-be
ignisne nescio, nec me pudet ut istos fateri nescire
or-of-fire I-know-not and-not me it-shames as those to-confess not-to-know
quod nesciam: illud, si ulla alia de re obscura adfirmare
what I-know-not that if any other about thing obscure to-affirm
possem, sive anima sive ignis sit animus, eum iurarem
I-could whether breath or fire may-be the-soul it I-would-swear
esse divinum. quid enim, obsecro te, terrane tibi hoc
to-be divine what for I-beseech you from-the-earth-then to-you in-this
nebuloso et caliginoso caelo aut sata aut concreta videtur
in-misty and in-murky in-sky either sown or formed does-it-seem
tanta vis memoriae? si quid sit hoc non vides, at quale
so-great a-power of-memory if what may-be this not you-see but of-what-sort
sit vides; si ne id quidem, at quantum sit profecto vides.
it-is you-see if not that indeed but how-great it-is surely you-see
61 quid igitur? utrum capacitatem aliquam in animo putamus
what then whether a-capacity some in the-soul do-we-think
esse, quo tamquam in aliquod vas ea quae meminimus
to-be by-which as-if into some vessel those which we-remember

infundantur? absurdum id quidem; qui enim fundus aut quae
are-poured absurd that indeed what for a-bottom or what
 talis animi figura intellegi potest aut quae tanta omnino
such of-the-soul shape to-be-understood can or what so-great at-all
 capacitas? an inprimi quasi ceram animum putamus, et esse
a-capacity or to-be-stamped as-if wax the-soul do-we-think and to-be
 memoriam signatarum rerum in mente vestigia? quae possunt
memory of-marked of-things in the-mind the-traces which can
 verborum, quae rerum ipsarum esse vestigia, quae porro tam
of-words which of-things themselves to-be traces which further so
 inmensa magnitudo, quae illa tam multa possit effingere?
boundless a-greatness which those so many could to-shape
 Quid?

what

illa vis quae tandem est quae investigat occulta, quae 62
that force which pray is which searches-out hidden-things which
 inventio atque cogitatio dicitur? ex hacne tibi terrena
invention and thought is-called from this-then to-you earthly
 mortaliue natura et caduca concreta ea videtur? aut qui
and-mortal nature and perishable formed it does-it-seem or who
 primus, quod summae sapientiae Pythagorae visum est,
first which of-the-highest of-wisdom to-Pythagoras it-seemed to-be
 omnibus rebus imposuit nomina? aut qui dissipatos homines
to-all to-things imposed names or who scattered men
 congregavit et ad societatem vitae convocavit, aut qui
gathered and to a-fellowship of-life called-together or who
 sonos vocis, qui infiniti videbantur, paucis litterarum
the-sounds of-the-voice which endless seemed with-few of-letters
 notis terminavit, aut qui errantium stellarum cursus
with-marks bounded or who of-the-wandering of-stars the-courses
 praegressiones institutiones notavit? omnes magni; etiam
the-advances the-baltings noted all great even

superiores, qui fruges, qui vestitum, qui tecta, qui cultum
the-earlier who the-crops who clothing who roofs who the-refinement
 vitae, qui praesidia contra feras invenerunt, a quibus
of-life who defenses against wild-beasts found by whom
 mansuefacti et exculti a necessariis artificiis ad elegantiora
tamed and polished from necessary crafts to more-elegant
 defluximus. nam et auribus oblectatio magna parta est
we-have-flowed for both to-the-ears delight great gained is
 inventa et temperata varietate et natura sonorum, et
found and tempered by-the-variety and by-the-nature of-sounds and
 astra suspeximus cum ea quae sunt infixae certis locis,
the-stars we-have-looked-up-at both those which are fixed in-sure in-places
 tum illa non re sed vocabulo errantia, quorum conversiones
and those not in-fact but in-name wandering of-which the-turnings
 omnisque motus qui animo vidit, is docuit similem
and-all the-motion who with-the-mind saw he showed like
 animum suum eius esse, qui ea fabricatus esset in caelo.
the-soul his-own of-him to-be who those having-fashioned had in heaven
 63 nam cum Archimedes lunae solis quinque errantium
for when Archimedes of-the-moon of-the-sun of-five of-the-wandering
 motus in sphaeram inligavit, effecit idem quod
the-motions into a-sphere bound he-brought-about the-same which
 ille, qui in Timaeo mundum aedificavit, Platonis deus,
he who in the-Timaeus the-world built of-Plato the-god
 ut tarditate et celeritate dissimillimos motus una regeret
that by-slowness and by-swiftness most-unlike motions one should-rule
 conversio. quod si in hoc mundo fieri sine deo non
turning which if in this world to-happen without a-god not
 potest, ne in sphaera quidem eosdem motus Archimedes
it-can not-even in a-sphere indeed the-same motions Archimedes
 sine divino ingenio potuisset imitari.
without divine genius could-be-have to-imitate

Even familiar things have divine power in them: a poet does not pour out weighty verse without some heavenly prompting. Philosophy, the mother of all arts, is as Plato says a gift and as M. says a discovery of the gods; it taught us worship, law, and moderation, and drove the fog from the soul. Nothing greater than memory and invention can be conceived even in a god, so the soul is divine.

Mihi vero ne haec quidem notiora et inlustriora carere 64
to-me indeed not-even these indeed better-known and more-illustrious to-lack
 vi divina videntur, ut ego aut poëtam grave plenumque
force divine seem so-that I either a-poet a-weighty and-full
 carmen sine caelesti aliquo mentis instinctu putem fundere,
song without heavenly some of-mind inspiration should-think to-pour
 aut eloquentiam sine maiore quadam vi fluere abundantem
or eloquence without a-greater a-certain force to-flow abounding
 sonantibus verbis uberibusque sententiis. philosophia vero,
with-sounding with-words and-with-rich with-thoughts philosophy however
 omnium mater artium, quid est aliud nisi, ut Plato, donum,
of-all the-mother of-arts what is other except as Plato a-gift
 ut ego, inventum deorum? haec nos primum ad illorum cultum,
as I an-invention of-the-gods this us first to of-those the-worship
 deinde ad ius hominum, quod situm est in generis humani
then to the-right of-men which placed is in of-the-race of-human
 societate, tum ad modestiam magnitudinemque animi erudit,
the-fellowship then to modesty and-greatness of-mind has-trained
 eademque ab animo tamquam ab oculis caliginem dispulit,
and-the-same from the-soul as-if from the-eyes the-mist has-driven-off
 ut omnia supera infera prima ultima media videremus.
so-that all upper lower first last middle we-might-see

65 prorsus haec divina mihi videtur vis, quae tot res efficiat
utterly this divine to-me seems a-power which so-many things brings-about
et tantas. quid est enim memoria rerum et verborum? quid
and so-great what is for the-memory of-things and of-words what
porro inventio? profecto id, quo ne in deo quidem
further invention surely that than-which not-even in a-god indeed
quicquam maius intellegi potest. non enim ambrosia deos
anything greater to-be-conceived can not for with-ambrosia the-gods
aut nectare aut Iuventate pocula ministrante laetari arbitror,
or with-nectar or with-Youth the-cups serving to-rejoice I-judge
nec Homerum audio, qui Ganymeden ab dis raptum
and-not Homer I-hear who Ganymede by the-gods snatched
ait propter formam, ut Iovi bibere ministraret; non iusta
says because-of beauty that for-Jupiter to-drink he-might-serve not a-just
causa, cur Laomedonti tanta fieret iniuria. fingebat
cause why to-Laomedon so-great should-be-done a-wrong was-inventing
haec Homerus et humana ad deos transferebat: divina
these Homer and human-things to the-gods was-carrying-over divine-things
mallem ad nos. quae autem divina? vigere, sapere,
I-should-prefer to us what however divine to-be-vigorous to-be-wise
invenire, meminisse. ergo animus, ut ego dico, divinus est,
to-invent to-remember therefore the-soul as I say divine is
ut Euripides dicere audet, deus. Et quidem, si deus aut
as Euripides to-say dares a-god and indeed if a-god either
anima aut ignis est, idem est animus hominis. nam ut
breath or fire is the-same is the-soul of-a-man for as
illa natura caelestis et terra vacat et umore, sic utriusque
that nature heavenly both of-earth is-void and of-moisture so of-each
harum rerum humanus animus est expers; sin autem est
of-these of-things the-human soul is without but-if however there-is
quinta quaedam natura, ab Aristotele inducta primum, haec
a-fifth a-certain nature by Aristotle brought-in first this

et deorum est et animorum. Hanc nos sententiam secuti

both of-the-gods is and of-souls this we the-opinion having-followed

his ipsis verbis in Consolatione hoc expressimus:

with-these with-the-very with-words in the-Consolation this we-have-expressed

XXVII • FROM THE CONSOLATION

No origin of souls can be found on earth, for there is nothing in them mixed or compounded, and nothing wet or airy or fiery: none of those natures holds any power of memory or thought, which keeps the past, foresees the future, and takes in the present. These alone are divine and come only from God; so the soul is heavenly and eternal, of the same kind as God, a free mind loosed from all mortal compound.

‘Animorum nulla in terris origo inveniri potest; nihil enim est 66

of-souls no on earth origin to-be-found can nothing for is

in animis mixtum atque concretum aut quod ex terra natum

in souls mixed and compounded or which from earth born

atque fictum esse videatur, nihil ne aut umidum quidem

and shaped to-be seems nothing not-even or moist indeed

aut flabile aut igneum. his enim in naturis nihil inest, quod

or airy or fiery these for in natures nothing is-in which

vim memoriae mentis cogitationis habeat, quod et praeterita

the-force of-memory of-mind of-thought may-have which both past-things

teneat et futura provideat et complecti possit praesentia.

holds and future-things foresees and to-embrace can present-things

quae sola divina sunt, nec invenietur umquam, unde ad

which alone divine are and-not will-be-found ever whence to

hominem venire possint nisi a deo. singularis est igitur

a-man to-come they-could except from a-god a-singular is then

quaedam natura atque vis animi seiuncta ab his usitatis

a-certain nature and force of-the-soul sundered from these usual

notisque naturis. ita, quicquid est illud, quod sentit quod sapit
and-known natures so whatever is that which feels which is-wise
 quod vivit quod viget, caeleste et divinum ob eamque rem
which lives which thrives heavenly and divine because-of and-that thing
 aeternum sit necesse est. nec vero deus ipse, qui intellegitur
eternal it-be necessary it-is and-not indeed a-god himself who is-understood
 a nobis, alio modo intellegi potest nisi mens soluta
by us in-another in-way to-be-understood can except a-mind loosed
 quaedam et libera, segregata ab omni concrectione mortali,
a-certain and free set-apart from all compounding mortal
 omnia sentiens et movens ipsaque praedita motu sempiterno.
all-things feeling and moving and-itself endowed with-motion with-everlasting
 hoc e genere atque eadem e natura est humana mens.
this from a-kind and the-same from nature is the-human mind

A. Ubi igitur aut qualis est ista mens?
where then or of-what-sort is that mind

XXVIII • YOU KNOW GOD BY HIS WORKS

M. turns the question back: where is his hearer's own mind, and what is it like? A soul is not strong enough to see itself, but like the eye it sees other things; it does not see its own shape, but it sees its power, its memory, its motion, and its speed. As we look at the brightness of the sky and the succession of the seasons we cannot doubt that someone presides — and so the divine power of the mind is recognized from its works, as God is.

67 M. — ubi tua aut qualis? potesne dicere? an, si omnia ad
where yours or of-what-sort can-you to-say or if all-things for
 intellegendum non habeo quae habere vellem, ne iis
understanding not I-have which to-have I-should-wish not-even those
 quidem quae habeo mihi per te uti licebit? non valet
indeed which I-have to-me through you to-use will-it-be-allowed not avails

tantum animus, ut se ipse videat, at ut oculus, sic animus
so-much the-soul that itself it-itself it-should-see but as an-eye so the-soul
 se non videns alia cernit. non videt autem, quod minimum est,
itself not seeing others discerns not it-sees however what least is
 formam suam (quamquam fortasse id quoque, sed relinquamus);
the-shape its-own although perhaps that also but let-us-leave
 vim certe, sagacitatem, memoriam, motum, celeritatem videt.
the-force surely the-keenness the-memory the-motion the-speed it-sees
 haec magna, haec divina, haec sempiterna sunt; qua facie
these great these divine these everlasting are with-what with-a-face
 quidem sit aut ubi habitet, ne quaerendum quidem est.
indeed it-may-be or where it-dwells not-even to-be-asked indeed it-is
 Ut cum videmus speciem primum candoremque caeli, dein 68
as when we-see the-look first and-the-brightness of-heaven then
 conversionis celeritatem tantam quantam cogitare non possumus,
of-the-turning the-swiftness so-great as-great to-conceive not we-can
 tum vicissitudines dierum ac noctium commutationesque
then the-alternations of-days and of-nights and-the-changes
 temporum quadrupertitas ad maturitatem frugum et ad
of-the-seasons fourfold to the-ripening of-crops and to
 temperationem corporum aptas eorumque omnium moderatorem
the-tempering of-bodies fitted and-of-those of-all the-ruler
 et ducem solem, lunamque adcretionem et deminutionem luminis
and the-guide the-sun and-the-moon by-the-waxing and by-the-waning of-light
 quasi fastorum notantem et significantem dies, tum in eodem
as-if of-the-calendar marking and signifying the-days then in the-same
 orbe in duodecim partes distributo quinque stellas ferri
orbit into twelve parts divided five stars to-be-borne
 eosdem cursus constantissime servantis disparibus inter se
the-same courses most-steadily keeping with-unequal among themselves
 motibus, nocturnamque caeli formam undique sideribus
with-motions and-the-nightly of-heaven the-form on-all-sides with-stars

ornatam, tum globum terrae eminentem e mari, fixum
adorned then the-globe of-the-earth rising from the-sea fixed
 in medio mundi universi loco, duabus oris distantibus
in the-middle of-the-world of-the-whole the-place with-two with-belts apart
 habitabilem et cultum, quarum altera, quam nos incolimus,
habitable and tilled of-which the-one which we inhabit

sub axe posita ad stellas septem, unde horrifer,
under the-axis set toward the-stars seven whence the-shudder-bringing
 Aquilonis stridor gelidas molitur nives,
of-Aquilo the-shriek icy piles snows

altera australis, ignota nobis, quam vocant Graeci
the-other southern unknown to-us which call the-Greeks

69 ἀντίχθονα, ceteras partis incultas, quod aut frigore rigeant
the-counter-earth the-other parts untilled because either by-cold they-are-stiff
 aut urantur calore; hic autem, ubi habitamus, non
or they-are-burned by-heat here however where we-dwell not
 intermittit suo tempore
it-ceases in-its-own in-season

caelum nitescere, arbores frondescere,
the-sky to-grow-bright the-trees to-put-forth-leaves
 vites laetificae pampinis pubescere,
the-vines gladdening with-tendrils to-grow-downy
 rami bacarum ubertate incurvescere,
the-branches of-berries by-the-richness to-bend
 segetes largiri fruges, florere omnia,
the-crops to-lavish the-fruits to-bloom all-things
 fontes scatere, herbis prata convestirier,
the-springs to-gush with-grasses the-meadows to-be-clothed

tum multitudinem pecudum partim ad vescendum, partim
then the-multitude of-cattle partly for eating partly
 ad cultus agrorum, partim ad vehendum, partim ad corpora
for the-tilling of-fields partly for carrying partly for bodies
 vestienda, hominemque ipsum quasi contemplatorem caeli
to-be-clothed and-man himself as-if a-beholder of-heaven
 ac deorum cultorem atque hominis
and of-the-gods a-worshiper and of-man
 utilitati agros omnis et maria parentia—: haec igitur 70
for-the-use the-fields all and the-seas obedient these then
 et alia innumerabilia cum cernimus, possumusne dubitare
and other countless when we-behold can-we to-doubt
 quin iis praesit aliquis vel effector, si haec nata sunt, ut
but-that them presides someone either a-maker if these born are as
 Platoni videtur, vel, si semper fuerunt, ut Aristoteli placet,
to-Plato it-seems or if always they-have-been as to-Aristotle it-pleases
 moderator tanti operis et muneris? sic mentem hominis,
a-ruler of-so-great of-a-work and of-a-gift so the-mind of-a-man
 quamvis eam non videas, ut deum non vides, tamen, ut
although it not you-see as a-god not you-see still as
 deum adgnosces ex operibus eius, sic ex memoria rerum
a-god you-recognize from the-works of-him so from the-memory of-things
 et inventione et celeritate motus omnique pulchritudine
and invention and the-swiftness of-motion and-all the-beauty
 virtutis vim divinam mentis adgnosco.

of-virtue the-power divine of-the-mind recognize

In quo igitur loco est? credo equidem in capite et cur
in which then place it-is I-believe indeed in the-head and why
 credam adferre possum. sed alias, ubi sit animus;
I-should-believe to-bring I-can but another-time where may-be the-soul
 certe quidem in te est. quae est ei natura? propria, puto,
surely indeed in you it-is what is to-it the-nature proper I-think

et sua. sed fac igneam, fac spirabilem: nihil ad id de
and its-own but make-it fiery make-it breathable nothing to that about
 quo agimus. illud modo videto, ut deum noris, etsi
which we-treat that only see-to-it as a-god you-may-know although
 eius ignores et locum et faciem, sic animum tibi tuum
of-him you-know-not both the-place and the-face so the-soul to-you your-own
 notum esse oportere, etiamsi ignores et locum et formam.
known to-be it-behooves even-if you-know-not both the-place and the-form

XXIX · WHAT IS SIMPLE CANNOT PERISH

Unless we are leaden in natural philosophy, nothing in souls is mixed or double; and if so it cannot be divided, and therefore cannot perish at all, since perishing is a parting of pieces that were held together. Reasons of this kind led Socrates to seek no advocate at his trial and to make no plea, but with the cup almost in his hand to speak like a man climbing up to heaven.

71 in animi autem cognitione dubitare non possumus, nisi
in of-the-soul however the-knowing to-doubt not we-can unless
 plane in physicis plumbei sumus, quin nihil sit
plainly in natural-things leaden we-are but-that nothing may-be
 animis admixtum, nihil concretum, nihil copulatum, nihil
to-souls mixed nothing compounded nothing coupled nothing
 coagmentatum, nihil duplex: quod cum ita sit, certe nec
jointed nothing double which since so it-is surely neither
 secerni nec dividi nec discerpi nec distrahi
to-be-sundered nor to-be-divided nor to-be-torn-apart nor to-be-pulled-asunder
 potest, ne interire quidem igitur. est enim interitus
it-can not-even to-perish indeed then is for a-perishing

quasi discessus et secretio ac direptus earum partium,
as-it-were a-departure and a-separation and a-parting of-those of-parts
 quae ante interitum iunctione aliqua tenebantur.

which before the-perishing by-a-joining by-some were-held

His et talibus rationibus adductus Socrates nec patronum

by-these and by-such by-reasonings led Socrates and-not an-advocate

quaesivit ad iudicium capitis nec iudicibus supplex fuit

sought for the-trial of-bis-life nor to-the-judges a-suppliant was

adhibuitque liberam contumaciam a magnitudine animi

and-be-showed a-free defiance from the-greatness of-mind

ductam, non a superbia, et supremo vitae die de hoc

drawn not from pride and on-the-last of-life on-the-day about this

ipso multa disseruit et paucis ante diebus, cum facile

the-very many-things he-argued and a-few before on-days when easily

posset educi e custodia, noluit, et tum, paene in manu

he-could to-be-led-out from prison he-refused and then almost in hand

iam mortiferum illud tenens poculum, locutus ita est, ut

now death-bringing that holding cup having-spoken so he-is that

non ad mortem trudi, verum in caelum videretur escendere.

not to death to-be-thrust but into heaven he-seemed to-climb

XXX · TWO ROADS, AND CATO'S DEATH

Socrates held that there are two roads for souls: for those who stained themselves with lusts or crimes, a devious path shut off from the council of the gods; for those who kept themselves pure, an easy way back. Cato left life so gladly that he rejoiced at having found a reason for dying: the god within forbids us to depart without his command, but when he gives a just cause the wise man goes out released as if by a magistrate.

- 72 Ita enim censebat itaque disseruit, duas esse vias duplicesque
so for he-judged and-so he-argued two to-be ways and-double
 cursus animorum e corpore excedentium: nam qui se
courses of-souls from the-body departing for who themselves
 humanis vitiis contaminavissent et se totos libidinibus
with-human with-vices had-defiled and themselves wholly to-lusts
 dedissent, quibus caecati vel domesticis vitiis atque flagitiis
had-given by-which blinded either by-domestic by-vices and by-outrages
 se inquinavissent vel re publica violanda fraudes
themselves had-fouled or by-the-thing by-public by-violating frauds
 inexpressibiles concepissent, iis devium quoddam iter
inexpressible had-conceived for-those an-out-of-the-way a-certain road
 esse, seclusum a concilio deorum; qui autem se
to-be shut-off from the-council of-the-gods who however themselves
 integros castosque servavissent, quibusque fuisset minima cum
whole and-chaste had-kept and-to-whom had-been the-least with
 corporibus contagio seseque ab iis semper sevocavissent
bodies contact and-themselves from those always had-called-away
 essentque in corporibus humanis vitam imitati deorum,
and-they-had-been in bodies human the-life having-imitated of-the-gods
 iis ad illos a quibus essent profecti reditum facilem patere.
for-those to those from whom they-had set-out a-return easy to-lie-open
- 73 Itaque commemorat, ut cygni, qui non sine causa Apollini
and-so he-recalls as swans who not without cause to-Apollo
 dicati sint, sed quod ab eo divinationem habere videantur,
dedicated are but because from him divination to-have they-seem
 qua providentes quid in morte boni sit cum cantu et
by-which foreseeing what in death of-good may-be with song and
 voluptate moriantur, sic omnibus bonis et doctis esse
pleasure they-die so by-all by-the-good and by-the-learned to-be
 faciendum. nec vero de hoc quisquam dubitare posset,
to-be-done and-not indeed about this anyone to-doubt could

nisi idem nobis accideret diligenter de animo cogitantibus,
unless the-same to-us happened carefully about the-soul to-those-thinking
 quod iis saepe usu venit, qui acriter oculis deficientem
which to-those often by-use comes who keenly with-eyes the-failing
 solem intuerentur, ut aspectum omnino amitterent; sic
sun gazed-at that the-sight altogether they-lost so
 mentis acies se ipsa intuens non numquam hebescit,
of-the-mind the-edge itself it-itself gazing-at not never grows-dull
 ob eamque causam contemplandi diligentiam amittimus.
because-of and-that cause of-contemplating the-diligence we-lose
 itaque dubitans circumspectans haesitans, multa adversa
and-so doubting looking-about hesitating many-things adverse
 reverens tamquam in rate in mari inmenso
fearing as-if in a-raft in a-sea boundless
 nostra vehitur ratio. sed haec et vetera et a Graecis; 74
our is-borne the-reason but these both old and from the-Greeks
 Cato autem sic abiit e vita, ut causam moriendi nactum
Cato however so departed from life that a-cause of-dying found
 se esse gauderet. vetat enim dominans ille in nobis deus
himself to-have he-rejoiced forbids for ruling that in us god
 iniussu hinc nos suo demigrare; cum vero causam
without-command hence us his-own to-migrate when however a-cause
 iustam deus ipse dederit, ut tunc Socrati, nunc Catoni,
a-just a-god himself shall-have-given as then to-Socrates now to-Cato
 saepe multis, ne ille medius fidius vir sapiens laetus
often to-many surely he so-help-me the-god-of-faith a-man wise glad
 ex his tenebris in lucem illam excesserit, nec tamen
from these shadows into the-light that will-have-departed and-not still
 illa vincla carceris ruperit— leges enim vetant—, sed
those the-bonds of-the-prison will-have-broken the-laws for forbid but
 tamquam a magistratu aut ab aliqua potestate legitima, sic
as-if by a-magistrate or by some power lawful so

a deo evocatus atque emissus exierit. Tota enim
 by a-god called-out and sent-forth he-will-have-gone-out the-whole for
 philosophorum vita, ut ait idem, commentatio mortis est.
 of-philosophers the-life as says the-same a-rehearsal of-death is

XXXI · LEARNING TO DIE

Calling the soul away from pleasure, property, and public business draws it from the body, and to separate soul from body is to learn to die; let us practice it, so our released souls are less slowed, like men long in irons. A. is ready to leave; but Dicaearchus wrote three books to prove souls mortal, and the Stoics grant only a long stay, so M. offers to show that even so death is no evil.

75 nam quid aliud agimus, cum a voluptate, id est a corpore,
 for what other do-we-do when from pleasure that is from the-body
 cum a re familiari, quae est ministra et famula corporis,
 when from the-thing household which is a-servant and a-handmaid of-the-body
 cum a re publica, cum a negotio omni sevocamus
 when from the-thing public when from business all we-call-away
 animum, quid, inquam, tum agimus nisi animum ad se
 the-soul what I-say then do-we-do except the-soul to itself
 ipsum advocamus, secum esse cogimus maximeque a corpore
 the-very we-summon with-itself to-be we-force and-most from the-body
 abducimus? secernere autem a corpore animum ecquidnam
 we-lead-away to-separate however from the-body the-soul what-at-all
 aliud est nisi mori discere? quare hoc commentemur,
 else is except to-die to-learn wherefore this let-us-rehearse
 mihi crede, disiungamusque nos a corporibus, id est
 to-me believe and-let-us-part ourselves from bodies that is
 consuescamus mori. hoc, et dum erimus in terris, erit
 let-us-grow-used to-die this both while we-shall-be on earth will-be

illi caelesti vitae simile, et cum illuc ex his vinclis emissi
to-that to-heavenly to-life like and when thither from these bonds released
 feremur, minus tardabitur cursus animorum. nam qui in
we-shall-be-borne less will-be-slowed the-course of-souls for who in
 compedibus corporis semper fuerunt, etiam cum soluti sunt,
fetters of-the-body always have-been even when loosed they-are
 tardius ingrediuntur, ut ii qui ferro vincti multos annos
more-slowly they-walk as those who with-iron bound many years
 fuerunt. quo cum venerimus, tum denique vivemus. nam
have-been whither when we-shall-have-come then at-last we-shall-live for
 haec quidem vita mors est, quam lamentari possem, si liberet.
this indeed life a-death is which to-bewail I-could if it-pleased

A. Satis tu quidem in Consolatione es lamentatus;

enough you indeed in the-Consolation have lamented
 quam cum lego, nihil malo quam has res relinquere, his 76
which when I-read nothing I-prefer than these things to-leave these
 vero modo auditis multo magis.

however just heard much more

M. Veniet tempus, et quidem celeriter, sive retractabis sive
will-come the-time and indeed swiftly whether you-draw-back or
 properabis; volat enim aetas. tantum autem abest ab eo ut
you-hasten flies for the-age so-much however is-away from that that
 malum mors sit, quod tibi dudum videbatur, ut verear ne
an-evil death may-be which to-you lately seemed that I-fear lest
 homini nihil sit non malum aliud, certe sit nihil bonum aliud
for-a-man nothing be not an-evil other certainly be nothing a-good other
 potius, siquidem vel di ipsi vel cum dis futuri sumus.
rather if-indeed either gods ourselves or with the-gods about-to-be we-are

A. Quid refert?

what does-it-matter

M. Adsunt enim, qui haec non probent. ego autem numquam
there-are for who these not approve I however never
 ita te in hoc sermone dimittam, ulla uti ratione mors
so you in this talk shall-dismiss by-any that by-reasoning death
 tibi videri malum possit.

to-you to-seem an-evil could

A. Qui potest, cum ista cognoverim?

how can-it since those I-have-learned

M. Qui possit, rogas?

how it-could do-you-ask

77 catervae veniunt contra dicentium, nec solum Epicureorum,
crowds come against of-those-speaking and-not only of-Epicureans
 quos equidem non despicio, sed nescio quo modo
whom indeed not I-despise but I-know-not in-what in-way
 doctissimus quisque, acerrume autem deliciae meae Dicaearchus
the-most-learned each most-sharply however the-darling my Dicaearchus
 contra hanc immortalitatem disseruit. is enim tris libros
against this immortality argued he for three books
 scripsit, qui Lesbiaci vocantur quod Mytilenis sermo habetur,
wrote which Lesbiac are-called because at-Mytilene the-talk is-beld
 in quibus volt efficere animos esse mortalis. Stoici autem
in which he-wishes to-prove souls to-be mortal the-Stoics however
 usuram nobis largiuntur tamquam cornicibus: diu mansuros
a-loan to-us grant as to-crows long about-to-remain
 aiunt animos, semper negant. num non vis igitur
they-say souls always they-deny surely-not not do-you-wish then
 audire, cur, etiamsi ita sit, mors tamen non sit in malis?
to-hear why even-if so it-be death still not may-be among evils

A. Ut videtur, sed me nemo de immortalitate depellet.

as it-seems but me no-one from immortality will-drive

M. Laudo id quidem, etsi nihil nimis oportet confidere;

I-praise that indeed although nothing too-much it-behooves to-trust

We are often shaken by a sharp argument and change our minds even in clearer matters, so it is well to be armed. Panaetius disagrees with his own Plato, whom he calls the Homer of philosophers, on this one doctrine; his arguments are two — that whatever is born perishes, and souls are born, as the resemblance of children to parents shows; and that nothing can feel pain without being able to fall sick, and what falls sick will perish.

movemur enim saepe aliquo acute concluso, labamus 78
we-are-moved for often by-something keenly concluded we-waver
 mutamusque sententiam clarioribus etiam in rebus; in his est
and-we-change the-opinion clearer even in things in these there-is
 enim aliqua obscuritas. id igitur si acciderit, simus armati.
for some obscurity that then if it-shall-have-happened let-us-be armed

A. Sane quidem, sed ne accidat, providebo.

truly indeed but that-not it-happen I-shall-provide

M. Num quid igitur est causae, quin amicos nostros

surely-not any then is of-cause but-that friends our

Stoicos dimittamus? eos dico, qui aiunt manere animos,

Stoic we-should-dismiss those I-mean who say to-remain souls

cum e corpore excesserint, sed non semper.

when from the-body they-have-departed but not always

A. Istos vero qui, quod tota in hac causa difficillimum

those indeed who what the-whole in this case hardest

est, suscipiant, posse animum manere corpore vacantem,

is undertake to-be-able the-soul to-remain body lacking

illud autem, quod non modo facile ad credendum est, sed

that however which not only easy for believing is but

eo concesso, quod volunt, consequens, id non concedant,

with-that granted which they-wish consequent that not they-concede

ut, cum diu permanserit, ne intreat.

that when long it-has-remained not it-perish

79 M. Bene reprehendis, et se isto modo res habet. credamus
well you-reprove and itself in-that in-way the-matter has let-us-believe
 igitur Panaetio a Platone suo dissentienti? quem enim omnibus
then Panaetius from Plato his dissenting whom for in-all
 locis divinum, quem sapientissimum, quem sanctissimum,
in-places divine whom most-wise whom most-holy
 quem Homerum philosophorum appellat, huius hanc unam
whom the-Homer of-philosophers he-calls of-this-man this one
 sententiam de immortalitate animorum non probat. volt
opinion about the-immortality of-souls not he-approves he-wishes
 enim, quod nemo negat, quicquid natum sit interire; nasci
for what no-one denies whatever born is to-perish to-be-born
 autem animos, quod declaret eorum similitudo qui procreentur,
however souls which shows of-them the-likeness who are-begotten
 quae etiam in ingeniis, non solum in corporibus apparet.
which also in talents not only in bodies appears
 alteram autem adfert rationem, nihil esse quod doleat, quin id
a-second however he-brings reason nothing to-be which feels-pain but-that that
 aegrum esse quoque possit; quod autem in morbum cadat, id
sick to-be also can what however into disease falls that
 etiam interiturum; dolere autem animos, ergo etiam interire.
also about-to-perish to-feel-pain however souls therefore also to-perish

XXXIII • THE ANSWER TO PANAETIUS

Both arguments miss that eternity is claimed for the mind, always free of every turbid motion, not for the parts in which sickness, anger, and lust move. It matters greatly in what sort of body a soul is placed, since much arises from the body to sharpen the mind and much to dull it — Aristotle says all men of genius are melancholic — so resemblance brings no necessity that souls are born.

haec refelli possunt: sunt enim ignorantis, cum de
these to-be-refuted can they-are for of-one-not-knowing when about
 aeternitate animorum dicatur, de mente dici, quae omni
the-eternity of-souls is-said about the-mind to-be-said which from-every
 turbido motu semper vacet, non de partibus iis, in
from-turbid from-motion always is-free not about the-parts those in
 quibus aegritudines irae libidinesque versentur, quas is, contra
which sicknesses angers and-lusts move which he against
 quem haec dicuntur, semotas a mente et disclusas putat.
whom these are-said removed from the-mind and shut-off thinks
 iam similitudo magis apparet in bestiis, quarum animi sunt
now the-likeness more appears in beasts of-which the-souls are
 rationis expertes; hominum autem similitudo in corporum
of-reason devoid of-men however the-likeness in of-bodies
 figura magis exstat, et ipsi animi magni refert
the-shape more stands-out and to-the-very to-the-souls of-great it-matters
 quali in corpore locati sint. multa enim e corpore
in-what in body placed they-are many-things for from the-body
 existunt, quae acuant mentem, multa, quae obtundant.
arise which sharpen the-mind many-things which blunt
 Aristoteles quidem ait omnis ingeniosos melancholicos esse,
Aristotle indeed says all the-gifted melancholic to-be
 ut ego me tardiozem esse non moleste feram. enumerat
so-that I myself slower to-be not ill should-bear he-counts
 multos, idque quasi constet, rationem cur ita fiat
many and-that as-if it-were-agreed a-reason why so it-happens
 adfert. quod si tanta vis est ad habitum mentis in iis
he-brings but if so-great a-force is to the-condition of-the-mind in those
 quae gignuntur in corpore, ea sunt autem, quaecumque
which are-begotten in in-the-body those are however whatever

sunt, quae similitudinem faciant, nihil necessitatis adfert,
they-are which the-likeness make nothing of-necessity brings

cur nascantur animi, similitudo. omitto dissimilitudines.

why should-be-born souls the-likeness I-pass-over the-unlikenesses

81 vellem adesse posset Panaetius— vixit cum Africano—,

I-should-wish to-be-present he-could Panaetius he-lived with Africanus

quaererem ex eo, cuius suorum similis fuisset Africani

I-should-ask from him of-which of-his-own like he-had-been of-Africanus

fratris nepos, facie vel patris, vita omnium perditorum

of-the-brother the-grandson in-face even of-the-father in-life of-all of-the-abandoned

ita similis, ut esset facile deterrimus; cuius etiam similis

so like that he-was easily the-worst of-whom also like

P. Crassi, et sapientis et eloquentis et primi

of-Publius of-Crassus both of-the-wise and of-the-eloquent and of-the-first

hominis, nepos multorumque aliorum clarorum virorum,

of-man the-grandson and-of-many of-other of-famous of-men

quos nihil attinet nominare, nepotes et filii.

whom nothing it-avails to-name the-grandsons and the-sons

Sed quid agimus? oblitine sumus hoc nunc nobis esse

but what are-we-doing forgetful-then are-we this now to-us to-be

propositum, cum satis de aeternitate dixissemus, ne si

proposed when enough about the-eternity we-had-said not if

interirent quidem animi, quicquam mali esse in morte?

they-perished even the-souls anything of-evil to-be in death

A. Ego vero memineram, sed te de aeternitate dicentem

I indeed remembered but you about the-eternity speaking

aberrare a proposito facile patiebar.

to-wander from the-purpose easily I-allowed

Suppose souls do not remain: we lose the hope of a happier life, but what evil does that bring? If the soul perishes as the body does there is no sensation left in either, and the parting is slight and lasts a moment. What torments is the parting from the good things of life, though it might be truer to call them evils; Hegesias argued it so copiously that Ptolemy forbade him to lecture, since many killed themselves after hearing him.

M. Video te alte spectare et velle in caelum migrare. 82

I-see you high to-look and to-wish into heaven to-migrate
 spero fore ut contingat id nobis. sed fac, ut isti
I-hope to-be-about-to-be that it-befall that to-us but grant as those
 volunt, animos non remanere post mortem: video nos, si
wish souls not to-remain after death I-see us if
 ita sit, privari spe beatioris vitae; mali vero quid adfert
so it-be to-be-deprived of-hope of-a-happier of-life of-evil however what brings
 ista sententia? fac enim sic animum interire ut corpus:
that opinion grant for so the-soul to-perish as the-body
 num igitur aliquis dolor aut omnino post mortem sensus
surely-not then any pain or at-all after death sensation
 in corpore est? nemo id quidem dicit, etsi Democritum
in the-body is no-one that indeed says although Democritus
 insimulat Epicurus, Democriti negant. ne in animo
he-accuses Epicurus the-Democriteans deny not-even in the-soul
 quidem igitur sensus remanet; ipse enim nusquam est. ubi
indeed then sensation remains itself for nowhere is where
 igitur malum est, quoniam nihil tertium est? an ipse
then the-evil is since nothing third is or the-very
 animi discessus a corpore non fit sine dolore? ut
of-the-soul departure from the-body not happens without pain that
 credam ita esse, quam est id exiguum! sed falsum esse
I-should-believe so to-be how is that slight but false to-be

- arbitror, et fit plerumque sine sensu, non numquam
I-judge and it-happens mostly without sensation not never
- etiam cum voluptate, totumque hoc leve est, qualecumque est;
even with pleasure and-the-whole this light is of-whatever-kind it-is
- 83 fit enim ad punctum temporis. Illud angit vel potius
it-happens for at a-point of-time that troubles or rather
- excruciat, discessus ab omnibus iis quae sunt bona in vita.
tortures the-departure from all those which are good in life
- vide ne a malis dici verius possit. quid ego nunc lugeam
see lest from evils to-be-said more-truly it-could why I now should-bewail
- vitam hominum? vere et iure possum; sed quid necesse est,
the-life of-men truly and rightly I-can but what necessary is-it
- cum id agam ne post mortem miseros nos putemus
when that I-am-doing that-not after death wretched us we-should-think
- fore, etiam vitam efficere deplorando miseriorem? fecimus
to-be-about-to-be also the-life to-make by-lamenting more-wretched we-did
- hoc in eo libro, in quo nosmet ipsos, quantum potuimus,
this in that book in which ourselves the-very as-much-as we-could
- consolati sumus. a malis igitur mors abducit, non a
having-comforted we-are from evils then death leads-away not from
- bonis, verum si quaerimus. et quidem hoc a Cyrenaico
goods the-truth if we-seek and indeed this by the-Cyrenaic
- Hegesias sic copiose disputatur, ut is a rege Ptolomaeo
Hegesias so fully is-argued that he by the-king Ptolemy
- prohibitus esse dicatur illa in scholis dicere, quod multi
forbidden to-have-been is-said those in schools to-say because many
- iis auditis mortem sibi ipsi consciscerent.
with-those having-been-heard death for-themselves themselves would-decree
- 84 Callimachi quidem epigramma in Ambraciotam Theombrotum
of-Callimachus indeed an-epigram on the-Ambraciot Theombrotus
- est, quem ait, cum ei nihil accidisset adversi, e
there-is whom he-says when to-him nothing had-happened of-adverse from

muro se in mare abiecisse lecto Platonis libro.
a-wall himself into the-sea to-have-cast with-read of-Plato with-a-book
 eius autem, quem dixi, Hegesiae liber est Ἀποκατερῶν,
of-him however whom I-said of-Hegesias a-book there-is one-starving-himself
 quo a vita quidam per inedia[m] discedens revocatur
in-which from life a-certain-man through starvation departing he-is-called-back
 ab amicis; quibus respondens vitae humanae enumerat
by friends to-whom answering of-life of-human he-counts
 incommoda. possem idem facere, etsi minus quam ille,
the-troubles I-could the-same to-do although less than he
 qui omnino vivere expedire nemini putat. mitto alios:
who at-all to-live to-profit to-no-one thinks I-pass-over others
 etiamne nobis expedit? qui et domesticis et forensibus
even-then to-us does-it-profit who both of-domestic and of-public
 solaciis ornamentisque privati certe si ante occidissemus,
of-comforts and-of-honors deprived surely if before we-had-fallen
 mors nos a malis, non a bonis abstraxisset.
death us from evils not from goods would-have-drawn

XXXV • METELLUS AND PRIAM

Take a man with no wound from fortune — Metellus with his four honored sons, or Priam with fifty: fortune had the same power over both and used it only on the one. Had Priam died while his kingdom stood it would have been better for him; so too Pompey, who recovered at Naples and lived on into war, flight from Italy, and death at the hands of slaves. Such things are escaped by death even when they have not happened, because they can happen.

Sit igitur aliquis, qui nihil mali habeat, nullum a fortuna 85
let-there-be then someone who nothing of-evil has no by fortune
 volnus acceperit: Metellus ille honoratis quattuor filiis, at
wound has-received Metellus that with-honored with-four with-sons but

quinquaginta Priamus, e quibus septemdecim iusta
fifty Priam from whom seventeen from-a-lawful
 uxore natis; in utroque eandem habuit fortuna potestatem,
from-wife born in each the-same had fortune power
 sed usa in altero est: Metellum enim multi filii filiae
but having-used in the-one she-has Metellus for many sons daughters
 nepotes neptes in rogam inposuerunt, Priamum tanta
grandsons granddaughters on the-pyre laid Priam of-so-great
 progenie orbatum, cum in aram confugisset, hostilis manus
of-offspring bereft when to an-altar he-had-fled a-hostile hand
 interemit. hic si vivis filiis incolumi regno occidisset
slew this-man if with-living with-sons with-safe with-kingdom had-fallen

astante ope barbarica
with-standing with-wealth with-barbaric
 tectis caelatis laqueatis,
with-roofs with-carved with-paneled

utrum tandem a bonis an a malis discessisset?
whether pray from goods or from evils would-be-have-departed
 tum profecto videretur a bonis. at certe ei melius
then surely he-would-seem from goods but surely for-him better
 evenisset nec tam flebiliter illa canerentur:
it-would-have-turned-out and-not so tearfully those would-be-sung

Haec omnia vidi inflammari,
these all I-saw to-be-set-ablaze
 Priamo vi vitam evitari,
from-Priam by-force life to-be-robbed
 Iovis aram sanguine turpari.
of-Jupiter the-altar with-blood to-be-defiled

quasi vero ista vi quicquam tum potuerit ei melius
as-if indeed that by-force anything then could for-him better
 accidere! quodsi ante occidisset, talem eventum omnino
to-happen but-if before be-bad-fallen such an-outcome altogether
 amisisset; hoc autem tempore sensum amisit malorum.
he-would-have-lost at-this however at-time the-sense be-lost of-evils
 Pompeio, nostro familiari, cum graviter aegrotaret Neapoli, 86
to-Pompey to-our to-the-friend when gravely he-was-ill at-Naples
 melius est factum. coronati Neapolitani fuerunt, nimirum
better it-was made garlanded the-Neapolitans were doubtless
 etiam Puteolani; volgo ex oppidis publice gratulabantur:
also the-Puteolans commonly from the-towns publicly they-congratulated
 ineptum sane negotium et Graeculum, sed tamen fortunatum.
a-silly truly business and Greekish but still fortunate
 utrum igitur, si tum esset extinctus, a bonis rebus
whether then if then he-bad-been quenched from good things
 an a malis discessisset? certe a miseris. non
or from evil would-be-have-departed surely from wretched-things not
 enim cum socero bellum gessisset, non inparatus
for with a-father-in-law war would-be-have-waged not unprepared
 arma sumpsisset, non domum reliquisset, non ex Italia
arms would-be-have-taken not the-home would-be-have-left not from Italy
 fugisset, non exercitu amisso nudus in servorum ferrum
would-be-have-fled not with-an-army with-lost naked into of-slaves the-sword
 et manus incidisset. qui, si mortem tum obisset, in
and hands would-be-have-fallen who if death then he-bad-met in
 amplissimis fortune occidisset, is propagatione vitae quot,
the-most-ample fortunes he-would-have-fallen he by-the-lengthening of-life how-many
 quantas, quam incredibilis hausit calamitates! haec morte
how-great how incredible drank calamities these by-death
 effugiuntur, etiamsi non evenerunt, tamen, quia possunt
are-escaped even-if not they-have-happened still because they-can

evenire; sed homines ea sibi accidere posse non cogitant:

to-happen but men those to-themselves to-happen to-be-able not think

Metelli sperat sibi quisque fortunam, proinde quasi aut

of-Metellus hopes for-himself each the-fortune just-so as-if either

plures fortunati sint quam infelices aut certi quicquam sit

more fortunate were than unhappy or of-certain anything were

in rebus humanis aut sperare sit prudentius quam timere.

in things human or to-hope were wiser than to-fear

Sed hoc ipsum concedatur, bonis rebus homines morte

but this the-very let-it-be-granted from-good from-things men by-death

privari:

to-be-deprived

XXXVI • THE DEAD LACK NOTHING

Grant that death deprives men of good things: does it follow that the dead lack them, and that this is wretched? The word lack is sad because it implies had, has not, wants, and needs — which holds among the living, but the dead lack neither the goods of life nor life itself, as we who exist do not lack horns or wings. While one can at least understand that a man is without a kingdom, as Tarquin was, in a dead man it cannot even be understood, for lacking belongs to one who feels.

87 ergo etiam carere mortuos vitae commodis idque esse

therefore also to-lack the-dead of-life the-comforts and-that to-be

miserum? certe ita dicant necesse est. an potest is, qui

wretched surely so they-should-say necessary it-is or can be who

non est, re ulla carere? triste enim est nomen ipsum

not is of-thing of-any to-lack sad for is the-name the-very

carendi, quia subicitur haec vis: habuit, non habet; desiderat

of-lacking because is-implied this force he-had not he-has he-longs

requirit indiget. haec, opinor, incommoda sunt carentis:

he-seeks he-wants these I-think troubles are of-one-lacking

caret oculis, odiosa caecitas; liberis, orbitas. valet hoc in
he-lacks eyes hateful blindness of-children bereavement avails this among
 vivis, mortuorum autem non modo vitae commodis, sed
the-living of-the-dead however not only of-life the-comforts but
 ne vita quidem ipsa quisquam caret. de mortuis loquor,
not-even life indeed itself anyone lacks about the-dead I-speak
 qui nulli sunt: nos, qui sumus, num aut cornibus caremus
who none are we who are surely-not either horns do-we-lack
 aut pinnis? ecquis id dixerit? certe nemo. quid ita?
or feathers whether-anyone that would-say surely no-one why so
 quia, cum id non habeas quod tibi nec usu nec natura
because when that not you-have which for-you neither by-use nor by-nature
 sit aptum, non careas, etiamsi sentias te non habere.
is fitted not you-lack even-if you-feel yourself not to-have
 hoc premendum etiam atque etiam est argumentum confirmato 88
this to-be-pressed again and again is the-argument with-confirmed
 illo, de quo, si mortales animi sunt, dubitare non possumus,
with-that about which if mortal the-souls are to-doubt not we-can
 quin tantus interitus in morte sit, ut ne minima quidem
but-that so-great a-perishing in death is that not-even the-least indeed
 suspicio sensus relinquatur— hoc igitur probe stabilito et
suspicion of-sensation is-left this then well established and
 fixo illud excutiendum est, ut sciatur, quid sit carere, ne
fixed that to-be-shaken-out is so-that it-be-known what it-is to-lack that-not
 relinquatur aliquid erroris in verbo. carere igitur hoc significat:
be-left anything of-error in the-word to-lack then this means
 egere eo quod habere velis; inest enim velle in carendo, nisi
to-want that which to-have you-wish is-in for to-wish in lacking except
 cum sic tamquam in febre dicitur alia quadam notione
when so as in a-fever it-is-said by-another by-a-certain by-sense
 verbi. dicitur enim alio modo etiam carere, cum aliquid
of-the-word it-is-said for in-another in-way also to-lack when something

non habeas et non habere te sentias, etiamsi id facile
not you-have and not to-have yourself you-feel even-if that easily
 patiare. ita carere in morte non dicitur; nec enim esset
you-bear so to-lack in death not is-said and-not for would-there-be
 dolendum; dicitur illud: bono carere, quod est malum. sed
to-be-grieved is-said that a-good to-lack which is an-evil but
 ne vivus quidem bono caret, si eo non indiget; sed
not-even a-living-man indeed a-good lacks if it not be-needs but
 in vivo intellegi tamen potest regno te carere—
in a-living-man to-be-understood still it-can a-kingdom you to-lack
 dici autem hoc in te satis subtiliter non potest; posset in
to-be-said however this of you enough subtly not it-can it-could in
 Tarquinio, cum regno esset expulsus—: at in mortuo
Tarquin when from-the-kingdom be-had-been driven-out but in a-dead-man
 ne intellegi quidem. carere enim sentientis est; nec
not-even to-be-understood indeed to-lack for of-one-feeling is and-not
 sensus in mortuo: ne carere quidem igitur in mortuo est.
sensation in a-dead-man not-even to-lack indeed then in a-dead-man is
 Quamquam quid opus est in hoc philosophari, cum rem
although what need is-there in this to-philosophize when the-matter
 non magnopere philosophia egere videamus?
not greatly philosophy to-need we-see

XXXVII · THOSE WHO RAN TO CERTAIN DEATH

How often Roman commanders and whole armies have run to a death they could not doubt: Brutus keeping out the tyrant he expelled, the three Decii, the Scipios in Spain, Paulus at Cannae. None of them is wretched today, for no one can be wretched when sensation is destroyed — and yet love of country is measured by the country's safety and not by our own feeling.

quotiens non modo ductores nostri, sed universi etiam 89
how-often not only the-leaders our but whole even
 exercitus ad non dubiam mortem concurrerunt! quae quidem
armies to not doubtful death have-run-together which indeed
 si timeretur, non L. Brutus arcens eum reditu tyrannum,
if were-feared not Lucius Brutus barring him from-return the-tyrant
 quem ipse expulerat, in proelio concidisset; non cum
whom himself he-had-driven-out in battle would-have-fallen not with
 Latinis decertans pater Decius, cum Etruscis filius, cum
the-Latins fighting the-father Decius with the-Etruscans the-son with
 Pyrrho nepos se hostium telis obiecissent;
Pyrrhus the-grandson themselves of-the-enemy to-the-weapons would-have-thrown
 non uno bello pro patria cadentis Scipiones Hispania
not in-one in-war for the-fatherland falling the-Scipios Spain
 vidisset, Paulum et Geminum Cannae, Venusia Marcellum,
would-have-seen Paulus and Geminus Cannae Venusia Marcellus
 Litana Albinum, Lucani Gracchum. num quis horum
Litana Albinus the-Lucanians Gracchus surely-not anyone of-these
 miser hodie? ne tum quidem post spiritum extremum;
wretched today not-even then indeed after the-breath the-last
 nec enim potest esse miser quisquam sensu perempto.
and-not for can to-be wretched anyone with-sensation destroyed
 'At id ipsum odiosum est, sine sensu esse.' odiosum, si 90
but that very hateful is without sensation to-be hateful if
 id esset carere; cum vero perspicuum sit nihil posse in
that were to-lack when however plain it-is nothing to-be-able in
 eo esse qui ipse non sit, quid potest esse in eo odiosum
him to-be who himself not is what can to-be in him hateful
 qui nec careat nec sentiat? quamquam hoc quidem nimis
who neither lacks nor feels although this indeed too
 saepe, sed eo quod in hoc inest omnis animi contractio
often but by-that because in this is-in all of-the-mind shrinking

ex metu mortis. qui enim satis viderit, id quod est
from the-fear of-death who for enough shall-have-seen that which is
 luce clarius, animo et corpore consumpto totoque
than-light clearer with-the-soul and with-the-body consumed and-with-the-whole
 animante deleto et facto interitu universo illud
with-the-living-thing destroyed and with-made with-perishing with-entire that
 animal, quod fuerit, factum esse nihil, is plane perspiciet
living-thing which has-been made to-be nothing he plainly will-perceive
 inter Hippocentaurum, qui numquam fuerit, et regem
between a-Hippocentaur who never has-been and the-king
 Agamemnonem nihil interesse, nec pluris nunc facere
Agamemnon nothing to-differ and-not of-more now to-make
 M. Camillum hoc civile bellum, quam ego illo vivo
Marcus Camillus this civil war than I with-him with-living
 fecerim Romam captam. Cur igitur et Camillus doleret,
should-have-made Rome captured why then both Camillus should-grieve
 si haec post trecentos et quinquaginta fere annos eventura
if these after three-hundred and fifty about years about-to-happen
 putaret, et ego doleam, si ad decem milia annorum
be-thought and I should-grieve if to ten thousands of-years
 gentem aliquam urbe nostra potituram putem? quia tanta
a-nation some the-city our about-to-master I-should-think because so-great
 caritas patriae est, ut eam non sensu nostro, sed
the-love of-the-fatherland is that it not by-feeling by-our but
 salute ipsius metiamur. itaque non deterret sapientem mors,
by-the-safety of-itself we-measure and-so not deters the-wise-man death

Death, which can never be far off in so short a life, does not keep the wise man from planning for the state for all time, since he counts a posterity he will not be aware of as belonging to him. If our birth brings the beginning of all things and death the end, then as nothing concerned us before birth, nothing will concern us after. Sleep is the image of death and we put it on daily, and there is no sensation in its likeness.

quae propter incertos casus cotidie imminet, propter 91
which because-of uncertain chances daily threatens because-of
 brevitatem vitae numquam potest longe abesse, quo minus
the-shortness of-life never it-can far to-be-away whereby less
 in omne tempus rei publicae suisque consulat aut
for every time for-the-thing for-public and-for-his-own he-provides or
 posteritatem ipsam, cuius sensum habiturus non sit, ad
posterity itself of-which a-sense about-to-have not he-is to
 se putet pertinere. quare licet etiam mortalem esse
himself he-thinks to-pertain wherefore it-is-allowed even mortal to-be
 animum iudicantem aeterna moliri, non gloriae cupiditate,
the-soul to-one-judging eternal-things to-attempt not of-glory by-the-desire
 quam sensurus non sit, sed virtutis, quam necessario
which about-to-feel not he-may-be but of-virtue which necessarily
 gloria, etiamsi tu id non agas, consequatur.
glory even-if you that not do follows

Natura vero si se sic habet, ut, quo modo initium nobis
nature however if itself so has that in-what in-way a-beginning to-us
 rerum omnium ortus noster adferat, sic exitum mors, ut
of-things of-all the-rising our brings so an-end death as
 nihil pertinuit ad nos ante ortum, sic nihil post mortem
nothing pertained to us before the-rising so nothing after death

pertinebit. in quo quid potest esse mali, cum mors nec
will-pertain in which what can to-be of-evil since death neither
 ad vivos pertineat nec ad mortuos?

to the-living pertains nor to the-dead

92 alteri nulli sunt, alteros non attinget. quam qui leviozem

the-one none are the-others not will-it-touch which those-who lighter

faciunt, somni simillimam volunt esse: quasi vero quisquam

make of-sleep most-like they-wish to-be as-if indeed anyone

ita nonaginta annos velit vivere, ut, cum sexaginta

so ninety years would-wish to-live that when sixty

confecerit, reliquos dormiat; ne sui quidem id velint,

he-has-finished the-rest he-should-sleep not-even his-own indeed that would-wish

non modo ipse. Endymion vero, si fabulas audire volumus, ut

not only himself Endymion indeed if tales to-hear we-wish as

nescio quando in Latmo obdormivit, qui est mons Cariae,

I-know-not when on Latmus he-fell-asleep which is a-mountain of-Caria

nondum, opinor, est experrectus. num igitur eum curare

not-yet I-think is he-awakened surely-not then him to-care

censes, cum Luna laboret, a qua consopitus putatur,

do-you-think when the-Moon is-in-trouble by whom lulled he-is-thought

ut eum dormientem oscularetur? quid curet autem,

that him sleeping she-might-kiss what should-be-care however

qui ne sentit quidem? habes somnum imaginem mortis

who not-even feels indeed you-have sleep an-image of-death

eamque cotidie induis: et dubitas quin sensus in morte

and-it daily you-put-on and do-you-doubt but-that sensation in death

nullus sit, cum in eius simulacro videas esse nullum sensum?

none is when in of-it the-likeness you-see to-be no sensation

The near-womanish notion that it is wretched to die before one's time must be driven out. Before what time? Nature gave us the use of life as of money, with no day fixed for repayment. And what age is long? Aristotle says creatures are born by the Hypanis that live a single day, of which one dying at sunset dies decrepit — and set our longest age against eternity, and we are of nearly the same shortness.

Pellantur ergo istae ineptiae paene aniles, ante 93
let-them-be-driven-off then those follies almost old-womanish before
tempus mori miserum esse. quod tandem tempus? naturaene?
the-time to-die wretched to-be what pray a-time of-nature-then
at ea quidem dedit usuram vitae tamquam pecuniae nulla
but she indeed gave a-loan of-life as of-money with-no
praestituta die. quid est igitur quod querare, si
with-appointed with-a-day what is then which you-should-complain if
repetit, cum volt? ea enim condicione acceperas. Idem,
she-asks-back when she-wishes on-that for on-condition you-had-received the-same
si puer parvus occidit, aequo animo ferendum putant, si
if a-boy little dies with-an-even with-mind to-be-borne they-think if
vero in cunis, ne querendum quidem. atqui ab hoc
however in the-cradle not-even to-be-complained indeed and-yet from this-one
acerbius exegit natura quod dederat. nondum gustaverat,
more-sharply exacted nature what she-had-given not-yet had-be-tasted
inquit, vitae suavitatem; hic autem iam sperabat magna,
one-says of-life the-sweetness this-one however already was-hoping great-things
quibus frui coeperat. at id quidem in ceteris rebus melius
which to-enjoy he-had-begun but that indeed in other things better
putatur, aliquam partem quam nullam attingere: cur in
is-thought some part than none to-touch why in
vita secus? (quamquam non male ait Callimachus multo
life otherwise although not badly says Callimachus much

saepius lacrimasse Priamum quam Troilum). eorum autem,
more-often to-have-wept Priam than Troilus of-those however

qui exacta aetate moriuntur, fortuna laudatur.
who with-finished with-age die the-fortune is-praised

94 cur? nam, reor, nullis, si vita longior daretur, posset esse
why for I-think to-none if life longer were-given could to-be
iucundior; nihil enim est profecto homini prudentia dulcius,
more-pleasant nothing for is surely for-a-man than-prudence sweeter
quam, ut cetera auferat, adfert certe senectus. Quae
which though other-things it-takes-away it-brings surely old-age what
vero aetas longa est, aut quid omnino homini longum? nonne
however age long is or what at-all for-a-man long surely

modo pueros, modo adulescentes in cursu a tergo insequens

now boys now youths in course from behind following

nec opinantis adsecuta est

and-not those-expecting having-overtaken has

senectus? sed quia ultra nihil habemus, hoc longum dicimus.

old-age but because beyond nothing we-have this long we-call

Omnia ista, perinde ut cuique data sunt pro rata parte,

all those just-so as to-each given they-are for a-reckoned a-part

ita aut longa aut brevia dicuntur. apud Hypanim fluvium, qui

so either long or short are-called by the-Hypanis river which

ab Europae parte in Pontum influit, Aristoteles ait bestiolas

from of-Europe the-side into the-Pontus flows Aristotle says little-creatures

quasdam nasci, quae unum diem vivant. ex his igitur hora

certain to-be-born which one day live from these then at-the-hour

octava quae mortua est, provecta aetate mortua est; quae vero

eighth which dead is with-advanced with-age dead it-is which however

occidente sole, decrepita, eo magis, si etiam solstitiali

with-setting with-the-sun decrepit by-that more if even on-a-solstice

die. confer nostram longissimam aetatem cum aeternitate: in
on-a-day compare our the-longest age with eternity in
 eadem propemodum brevitatem qua illae bestiolae reperiuntur.
the-same nearly the-shortness in-which those little-creatures we-shall-be-found

XL • THERAMENES AND SOCRATES

Let the whole force of living well be placed in greatness of mind and the contempt of human things. Theramenes, thrown into prison by the Thirty, drank the poison like a thirsty man, threw out what was left so that it rang, and smiling drank this health to the fair Critias, truly prophesying the death that shortly followed. To the same prison Socrates went a few years later, telling his judges that death either takes away all sensation, a sleep that is pure gain, or is a migration.

Contemnamus igitur omnis ineptias— quod enim levius 95
let-us-despise then all follies which for lighter
 huic levitati nomen inponam?— totamque vim bene vivendi
to-this to-lightness a-name I-should-give and-the-whole force of-well of-living
 in animi robore ac magnitudine et in omnium
in of-the-mind in-the-strength and in-the-greatness and in of-all
 rerum humanarum contemptione ac desipientia et in omni
of-things of-human the-contempt and the-scorn and in every
 virtute ponamus. nam nunc quidem cogitationibus mollissimis
virtue let-us-place for now indeed by-thoughts by-the-softest
 effeminamur, ut, si ante mors adventet quam Chaldaeorum
we-are-unmanned so-that if before death should-come than of-the-Chaldeans
 promissa consecuti sumus, spoliati magnis quibusdam bonis,
the-promises having-attained we-are robbed of-great of-certain of-goods
 inlusi destitutique videamur.
mocked and-forsaken we-should-seem

- 96 quodsi expectando et desiderando pendemus animis, cruciamur,
but-if by-waiting and by-longing we-hang in-mind we-are-racked
angimur, pro di immortales, quam illud iter iucundum esse
we-are-tormented o gods immortal how that journey pleasant to-be
debet, quo confecto nulla reliqua cura, nulla sollicitudo futura
ought which finished no remaining care no anxiety about-to-be
sit! quam me delectat Theramenes! quam elato animo est!
is how me delights Theramenes how with-a-lofty with-mind he-is
etsi enim flemus, cum legimus, tamen non miserabiliter
although for we-weep when we-read still not pitifully
vir clarus emoritur: qui cum coniectus in carcerem triginta
a-man famous dies-away who when thrown into prison of-the-thirty
iussu tyrannorum venenum ut sitiens obduxisset, reliquum
by-the-order of-the-tyrants the-poison as thirsting he-had-drained the-rest
sic e poculo eiecit, ut id resonaret, quo sonitu
so from the-cup he-flung that it should-ring with-which with-the-sound
reddito adridens propino inquit hoc pulchro Critiae, qui
given smiling I-drink-to he-says this to-the-fair to-Critias who
in eum fuerat taeterrimus. Graeci enim in conviviis
against him had-been most-foul the-Greeks for at banquets
solent nominare, cui poculum tradituri sint. lusit vir
are-wont to-name to-whom the-cup about-to-hand they-are jested a-man
egregius extremo spiritu, cum iam praecordiis conceptam
distinguished with-the-last with-breath when already in-the-vitals conceived
mortem contineret, vereque ei, cui venenum praebiberat,
death he-was-holding and-truly to-him to-whom the-poison he-had-drunk-before
mortem eam est auguratus, quae brevi consecuta est.
death that he prophesied which shortly followed it-has
Quis hanc maximi animi aequitatem in ipsa morte
who this of-the-greatest of-mind the-evenness in the-very death
laudaret, si mortem malum iudicaret?
would-praise if death an-evil be-judged

vadit enim in eundem carcerem atque in eundem paucis post 97
he-goes for into the-same prison and into the-same with-few after
 annis scyphum Socrates, eodem scelere iudicum quo
with-years cup Socrates by-the-same by-the-wickedness of-judges by-which
 tyrannorum Theramenes. quae est igitur eius oratio, qua
of-the-tyrants Theramenes what is then of-him the-speech by-which
 facit eum Plato usum apud iudices iam morte multatum?
makes him Plato having-used before the-judges already with-death punished
 magna me inquit “spes tenet, iudices, bene mihi evenire, quod
great me he-says hope holds judges well for-me to-turn-out because
 mittar ad mortem. necesse est enim sit alterum de duobus, ut
I-am-sent to death necessary it-is for it-be one of two that
 aut sensus omnino omnes mors auferat aut in alium quendam
either sensation altogether all death takes-away or into another a-certain
 locum ex his locis morte migretur. quam ob rem, sive
place from these places by-death it-is-migrated for-which because-of thing whether
 sensus extinguitur morsque ei somno similis est, qui non
sensation is-quenched and-death to-that to-sleep like is which not
 numquam etiam sine visis somniorum placatissimam quietem
never even without visions of-dreams a-most-peaceful rest
 adfert, di boni, quid lucri est emori! aut quam multi dies
brings gods good what of-gain is to-die or how many days
 reperiri possunt, qui tali nocti anteponantur! cui si similis
to-be-found can which to-such to-a-night should-be-preferred to-which if like
 est perpetuitas omnis consequentis temporis, quis me beatior?
is the-perpetuity all of-the-following of-time who than-me happier

Or death is a migration to the shores the departed inhabit, and that is more blessed still: to escape men who wish to be counted jurors and come to those truly called judges, and to talk with Orpheus, Homer, and Hesiod, is beyond price. Nothing is better than the last words: it is time to go, be to die and they to live, and which is better no man knows.

- 98 **sin vera sunt quae dicuntur, migrationem esse mortem in eas**
but-if true are what are-said a-migration to-be death into those
oras, quas qui e vita excesserunt incolunt, id multo iam
shores which those-who from life have-departed inhabit that much now
beatius est. tene, cum ab iis, qui se iudicum numero
happier is that-you when from those who themselves of-judges in-the-number
haberi volunt, evaseris, ad eos venire, qui vere iudices
to-be-held wish you-shall-have-escaped to those to-come who truly judges
appellentur, Minoem Rhadamanthum Aeacum Triptolemum,
are-called Minos Rhadamanthus Aeacus Triptolemus
convenireque eos qui iuste et cum fide vixerint— haec
and-to-meet those who justly and with faith have-lived this
peregrinatio mediocris vobis videri potest? ut vero conloqui
journey a-middling to-you to-seem can that indeed to-converse
cum Orpheo Musaeo Homero Hesiodo liceat, quanti tandem
with Orpheus Musaeus Homer Hesiod be-allowed at-how-much pray
aestimatis? equidem saepe emori, si fieri posset, vellem,
do-you-value indeed often to-die if to-happen it-could I-should-wish
ut ea quae dico mihi liceret invenire. quanta
so-that those which I-say to-me it-were-allowed to-find with-how-great
delectatione autem adficerer, cum Palamedem, cum Aiace,
with-delight however I-should-be-affected when Palamedes when Ajax
cum alios iudicio iniquo circumventos convenirem! temptarem
when others by-a-judgment by-unjust beset I-should-meet I-should-test

etiam summi regis, qui maximas copias duxit ad Troiam,
also of-the-highest of-the-king who the-greatest forces led to Troy
 et Ulixi Sisyphique prudentiam, nec ob eam rem, cum
and of-Ulysses and-of-Sisyphus the-prudence and-not because-of that thing when
 haec exquirerem sicut hic faciebam, capite damnarer.— Ne
these I-was-inquiring just-as here I-was-doing capitally I-should-be-condemned not
 vos quidem, iudices ii qui me absolvistis, mortem timueritis.
you indeed judges those who me have-acquitted death should-you-fear
 nec enim cuiquam bono mali quicquam evenire potest 99
and-not for to-anyone to-a-good-man of-evil anything to-happen can
 nec vivo nec mortuo, nec umquam eius res a dis
neither to-a-living nor to-a-dead nor ever of-him the-affairs by the-gods
 immortalibus neglegentur, nec mihi ipsi hoc accidit
immortal will-be-neglected and-not to-me to-myself this has-happened
 fortuito. nec vero ego iis, a quibus accusatus aut a
by-chance and-not indeed I to-those by whom accused or by
 quibus condemnatus sum, habeo quod suscenseam, nisi
whom condemned I-am have-I what I-should-be-angry-at except
 quod mihi nocere se crediderunt.” et haec quidem hoc
that to-me to-harm themselves they-believed and these indeed in-this
 modo; nihil autem melius extremo: sed tempus est inquit
in-way nothing however better than-the-last but time it-is he-says
 iam hinc abire, me, ut moriar, vos, ut vitam agatis.
now hence to-go-away me that I-may-die you that life you-may-pass
 utrum autem sit melius, di immortales sciunt, hominem
which however may-be better the-gods immortal know a-man
 quidem scire arbitror neminem.
indeed to-know I-judge no-one
 Ne ego haud paulo hunc animum malim quam eorum
surely I not by-a-little this mind I-should-prefer than of-those
 omnium fortunas, qui de hoc iudicaverunt. etsi, quod
of-all the-fortunes who about this have-judged although what

praeter deos negat scire quemquam, id scit ipse utrum
besides the-gods he-denies to-know anyone that he-knows himself which
 sit melius— nam dixit ante—, sed suum illud, nihil ut
may-be better for he-said before but his that nothing that
 adfirmet, tenet ad extremum;
he-should-affirm he-holds to the-end

XLII · THE SPARTANS AND THEODORUS

Nothing given by nature to everyone is an evil, and if death were one it would be everlasting. A Spartan led to execution with a cheerful face, asked whether he despised the laws of Lycurgus, answered that he was grateful for a penalty he could pay without borrowing; the Spartans at Thermopylae, told the Persian arrows would hide the sun, said they would fight in the shade. Theodorus of Cyrene, threatened with the cross by Lysimachus, said it made no difference to him whether he rotted on the ground or in the air.

100 nos autem teneamus, ut nihil censeamus esse malum, quod
we however let-us-hold that nothing we-should-judge to-be an-evil which
 sit a natura datum omnibus, intellegamusque, si mors malum
is by nature given to-all and-let-us-understand if death an-evil
 sit, esse sempiternum malum. nam vitae miserae mors finis
is to-be an-everlasting evil for of-life of-a-wretched death an-end
 esse videtur; mors si est misera, finis esse nullus potest.
to-be seems death if is wretched an-end to-be none can
 Sed quid ego Socratem aut Theramenem, praestantis viros
but why I Socrates or Theramenes outstanding men
 virtutis et sapientiae gloria, commemoro, cum Lacedaemonius
of-virtue and of-wisdom by-the-glory do-I-recall when a-Lacedaemonian
 quidam, cuius ne nomen quidem proditum est, mortem
a-certain of-whom not-even the-name indeed handed-down is death

tantopere contempserit, ut, cum ad eam duceretur damnatus

so-greatly despised that when to it he-was-led condemned

ab ephoris et esset voltu hilari atque laeto dixissetque ei

by the-ephors and he-was with-a-face cheerful and glad and-had-said to-him

quidam inimicus: contemnisme leges Lycurgi? responderit:

a-certain an-enemy do-you-despise-then the-laws of-Lycurgus he-answered

ego vero illi maximam gratiam habeo, qui me ea

I indeed to-him the-greatest thanks have who me with-that

poena multaverit, quam sine mutuacione et sine

with-a-penalty has-punished which without borrowing and without

versura possem dissolvere. o virum Sparta dignum! ut mihi

a-loan I-could to-discharge o a-man of-Sparta worthy so-that to-me

quidem, qui tam magno animo fuerit, innocens damnatus

indeed who so with-great with-a-mind was innocent condemned

esse videatur. talis innumerabilis nostra civitas tulit.

to-have-been seems such countless our state has-borne

sed quid duces et principes nominem, cum legiones scribat 101

but why the-leaders and the-chiefs should-I-name when legions writes

Cato saepe alacris in eum locum profectas, unde redituras

Cato often eager into that place having-set-out whence about-to-return

se non arbitrarentur? pari animo Lacedaemonii in

themselves not they-judged with-equal with-mind the-Lacedaemonians at

Thermopylis occiderunt, in quos Simonides:

Thermopylae fell about whom Simonides

Dic, hospes, Spartae nos te hic vidisse iacentis,

tell stranger to-Sparta us you here to-have-seen lying

dum sanctis patriae legibus obsequimur.

while to-the-holy of-the-fatherland to-the-laws we-obey

e quibus unus, cum Perses hostis in conloquio dixisset
from whom one when a-Persian an-enemy in parley had-said
 glorians: solem prae iaculorum multitudine et sagittarum
boasting the-sun because-of of-javelins the-multitude and of-arrows
 non videbitis, in umbra igitur inquit pugnabimus.
not you-will-see in shade then he-says we-shall-fight

102 viros commemoro: qualis tandem Lacaena? quae cum
men do-I-recall of-what-sort pray the-Laconian-woman who when
 filium in proelium misisset et interfectum audisset, idcirco
a-son into battle she-had-sent and slain she-had-heard for-this
 inquit generam, ut esset, qui pro patria mortem non
she-says I-had-borne-him that there-might-be who for the-fatherland death not
 dubitaret occumbere. Esto: fortes et duri Spartiatae; magnam
would-hesitate to-meet be-it brave and hard the-Spartiates a-great
 habet vim rei publicae disciplina. quid? Cyrenaeum
has force of-the-thing of-public the-training what the-Cyrenaic
 Theodorum, philosophum non ignobile, nonne miramur?
Theodorus a-philosopher not ignoble surely do-we-admire
 cui cum Lysimachus rex crucem minaretur, istis, quaeso
to-whom when Lysimachus the-king the-cross was-threatening to-those I-beg
 inquit ista horribilia minitare purpuratis tuis: Theodori
he-says those dreadful-things threaten to-the-purple-clad to-your of-Theodorus
 quidem nihil interest, humine an sublime putescat.
indeed nothing it-matters whether-on-the-ground or aloft he-rots
 Cuius hoc dicto admoneor, ut aliquid etiam de humatione
of-whom by-this by-the-saying I-am-reminded that something also about burial
 et sepultura dicendum existimem, rem non difficilem, iis
and interment to-be-said I-should-think a-thing not hard with-those
 praesertim cognitis, quae de nihil sentiendo paulo ante dicta
especially with-known which about nothing about-feeling a-little before said

sunt. de qua Socrates quidem quid senserit, apparet in eo
have-been about which Socrates indeed what felt is-clear in that
 libro in quo moritur, de quo iam tam multa diximus.
book in which he-dies about which now so many-things we-have-said

XLIII · BURIAL CONCERNS THE BODY ONLY

When Crito asked how he wished to be buried, Socrates said he had not persuaded him that he would fly away and leave nothing behind. Diogenes ordered himself thrown out unburied, and when his friends asked about the beasts he told them to put his stick beside him; and Anaxagoras said there was no need to carry him home, since the road to the underworld is the same length from everywhere.

cum enim de immortalitate animorum disputavisset et 103
when for about the-immortality of-souls he-had-argued and
 iam moriendi tempus urgeret, rogatus a Critone, quem ad
now of-dying the-time pressed asked by Crito in-what to
 modum sepeliri vellet, multam vero inquit operam, amici,
way to-be-buried he-wished much indeed he-says pains friends
 frustra consumpsi; Critoni enim nostro non persuasi me
in-vain I-have-spent to-Crito for to-our not I-have-persuaded me
 hinc avolaturum neque mei quicquam relicturum. verum
hence about-to-fly-away and-not of-mine anything about-to-leave but
 tamen, Crito, si me adsequi potueris aut sicubi nactus
still Crito if me to-overtake you-shall-be-able or if-anywhere having-found
 eris, ut tibi videbitur, sepelito. sed, mihi crede, nemo
you-shall-be as to-you it-shall-seem bury but to-me believe no-one
 me vestrum, cum hinc excessero, consequetur. praeclare
me of-you when hence I-shall-have-departed will-follow splendidly

is quidem, qui et amico permiserit et se ostenderit
he indeed who both to-a-friend allowed and himself showed

de hoc toto genere nihil laborare.

about this the-whole kind nothing to-care

104 durior Diogenes, et is quidem idem sentiens, sed ut Cynicus

harder Diogenes and he indeed the-same thinking but as a-Cynic

asperius: proici se iussit inhumatum. tum amici:

more-roughly to-be-cast-out himself he-ordered unburied then the-friends

volucribusne et feris? minime vero inquit, sed bacillum

to-birds-then and to-beasts by-no-means indeed he-says but a-staff

propter me, quo abigam, ponitote. qui poteris? illi,

beside me by-which I-may-drive-off place how will-you-be-able they

non enim senties. quid igitur mihi ferarum laniatus oberit

not for you-will-feel what then to-me of-beasts the-tearing will-it-harm

nihil sentienti? praeclare Anaxagoras, qui cum Lampsaci

nothing to-one-feeling splendidly Anaxagoras who when at-Lampsacus

moreretur, quaerentibus amicis, velletne Clazomenas in

was-dying to-asking to-friends whether-he-wished to-Clazomenae into

patriam, si quid accidisset, auferri, nihil necesse est inquit,

the-fatherland if anything had-happened to-be-carried nothing necessary it-is he-says

undique enim ad inferos tantundem viae est. totaque

from-everywhere for to the-shades just-as-much of-way there-is and-the-whole

de ratione humationis unum tenendum est, ad corpus

about the-account of-burial one to-be-held it-is to the-body

illam pertinere, sive occiderit animus sive vigeat. in corpore

that to-pertain whether has-perished the-soul or thrives in the-body

autem perspicuum est vel extincto animo vel elapso

however plain

it-is either with-quenched with-the-soul or with-slipped-away

nullum residere sensum. Sed plena errorum sunt omnia.

no to-remain sensation but full of-errors are all-things

Achilles drags Hector tied to his chariot and believes that he is torn and feels it; but what Hector, and how long will he be Hector? Accius puts it better in saying that he gave back a body to Priam and took Hector away. Thyestes curses Atreus with shipwreck, which is hard, but then with hanging pierced on the rocks, which is empty — the man hanging there will be as free of sensation as the rocks.

trahit Hectorem ad currum religatum Achilles: lacerari eum 105
drags Hector to a-chariot bound Achilles to-be-torn him
 et sentire, credo, putat. ergo hic ulciscitur, ut quidem
and to-feel I-believe he-thinks therefore this-man avenges as indeed
 sibi videtur; at illa sicut acerbissimam rem maeret:
to-himself it-seems but she just-as a-most-bitter thing mourns

Vidi, videre quod me passa aegerrume,
I-saw to-see which me having-suffered most-grievously
 Hectorem curru quadriiugo raptarier.
Hector by-a-chariot by-four-horsed to-be-dragged

quem Hectorem, aut quam diu ille erit Hector? melius
which Hector or how long he will-be Hector better
 Accius et aliquando sapiens Achilles:
Accius and at-last wise Achilles

Immo enimvero corpus Priamo reddidi, Hectorem abstuli.
nay indeed the-body to-Priam I-gave-back Hector I-took-away

non igitur Hectora traxisti, sed corpus quod fuerat Hectoris.
not then Hector you-dragged but the-body which had-been of-Hector

106 ecce alius exoritur e terra, qui matrem dormire non
lo another rises from the-earth who a-mother to-sleep not
 sinat:
allows

Mater, te appello, tu, quae curam somno suspensam levas,
mother you I-call you who care in-sleep hung you-lift
 neque te mei miseret, surge et sepeli natum—!
and-not you of-me it-pities rise and bury a-son

haec cum pressis et flebilibus modis, qui totis
these when with-subdued and with-tearful with-measures which to-whole
 theatris maestitiam inferant, concinuntur, difficile est non
to-theaters sadness bring are-sung-together hard it-is not
 eos qui inhumati sint miseros iudicare. prius quam ferae
those who unburied are wretched to-judge before than the-beasts
 volucresque— metuit, ne laceratis membris minus bene
and-birds he-fears lest with-torn with-limbs less well
 utatur; ne combustis, non extimescit.
he-use lest with-burnt not he-dreads

Neu reliquias semesas sireis denudatis ossibus
and-not the-remains half-eaten may-you-let with-stripped with-bones
 per terram sanie delibutas foede divexarier—
through the-earth with-gore smeared foully to-be-torn-apart

non intellego, quid metuat, cum tam bonos septenarios
not I-understand what he-fears when so good seven-footers
 fundat ad tibiam. Tenendum est igitur nihil curandum esse
he-pours to the-pipe to-be-held it-is then nothing to-be-cared to-be
 post mortem, cum multi inimicos etiam mortuos poeniuntur.
after death when many enemies even dead punish

exsecratur luculentis sane versibus apud Ennium Thyestes,
curses with-splendid truly with-verses in Ennius Thyestes
 primum ut naufragio pereat Atreus: durum hoc sane;
first that by-shipwreck should-perish Atreus hard this truly
 talis enim interitus non est sine gravi sensu; illa inania:
such for a-perishing not is without heavy sensation those empty-things

Ipse summis saxis fixus asperis, evisceratus,
himself on-the-highest on-rocks fixed on-rough disemboweled
 latere pendens, saxa spargens tabo, sanie et sanguine atro—
sideways hanging rocks spraying with-gore with-pus and with-blood black

non ipsa saxa magis sensu omni vacabunt quam ille 107
not the-very rocks more of-sensation of-all will-lack than he
 latere pendens, cui se hic cruciatum censet optare.
on-the-side hanging for-whom himself this-man a-torment he-thinks to-wish
 quae essent dura, si sentiret, nulla sunt sine sensu. illud
which would-be hard if he-felt none are without sensation that
 vero perquam inane:
however exceedingly empty

Neque sepulcrum, quo recipiat, habeat, portum corporis,
and-not a-tomb where it-may-receive it-should-have a-harbor of-the-body
 ubi remissa humana vita corpus requiescat malis.
where laid-down human life the-body may-rest from-evils

vides, quanto haec in errore versentur: portum esse corporis
you-see how-great these in error are-involved a-harbor to-be of-the-body
 et requiescere in sepulcro putat mortuum; magna culpa
and to-rest in the-tomb he-thinks the-dead-man great the-fault

Pelopsis, qui non erudierit filium nec docuerit, quatenus
of-Pelops who not trained the-son and-not taught how-far
 esset quidque curandum.
was each-thing to-be-cared-for

XLV · THE CUSTOMS OF NATIONS

Rather than note individual opinions, look at the errors of whole nations: the Egyptians embalm their dead and keep them at home, the Persians coat them with wax, and the Magi will not bury their own until wild beasts have torn them. In Hyrcania each man provides according to his means the dogs by which he is to be torn. The subject is to be despised in our own case, provided the living know that the bodies of the dead feel nothing; and death is met most calmly when a life closing can console itself with its own praises.

108 Sed quid singulorum opiniones animadvertam, nationum
but why of-individual the-opinions should-I-note of-nations
 varios errores perspicere cum liceat? condiunt Aegyptii
the-various errors to-perceive when it-is-permitted embalm the-Egyptians
 mortuos et eos servant domi; Persae etiam cera
the-dead and them they-keep at-home the-Persians even with-wax
 circumlitos condunt, ut quam maxime permaneant diuturna
smeared-around they-bury so-that as greatly they-may-endure long-lasting
 corpora. Magorum mos est non humare corpora suorum,
the-bodies of-the-Magi the-custom is not to-bury the-bodies of-their-own
 nisi a feris sint ante laniata; in Hyrcania plebs
unless by wild-beasts they-have-been first torn in Hyrcania the-common-people
 publicos alit canes, optumates domesticos: nobile autem genus
public feeds dogs the-nobles household-ones a-noble moreover breed
 canum illud scimus esse, sed pro sua quisque facultate
of-dogs that we-know to-be but according-to his-own each-man means

parat a quibus lanietur, eamque optumam illi esse censent
provides by which he-may-be-torn and-that the-best they to-be judge
 sepulturam. permulta alia colligit Chrysippus, ut est in
burial very-many other-things collects Chrysippus as he-is in
 omni historia curiosus, sed ita taetra sunt quaedam, ut
every inquiry curious but so foul are certain-things that
 ea fugiat et reformidet oratio. totus igitur hic locus
them shrinks-from and dreads speech the-whole therefore this topic
 est contemnendus in nobis, non neglegendus in nostris, ita
is to-be-despised in ourselves not to-be-neglected in our-own so
 tamen, ut mortuorum corpora nihil sentire vivi sentiamus;
however that of-the-dead the-bodies nothing to-feel we-living may-perceive
 quantum autem consuetudini famaeque dandum sit, id
how-much moreover to-custom and-to-reputation to-be-given is that
 curret vivi, sed ita, ut intellegant nihil id ad mortuos
let-attend-to the-living but so that they-understand nothing that to the-dead
 pertinere.

109

to-pertain

Sed profecto mors tum aequissimo animo appetitur, cum
but assuredly death then with-a-most-serene mind is-met when
 suis se laudibus vita occidens consolari potest. nemo
with-its-own itself praises a-life setting to-console is-able no-one
 parum diu vixit, qui virtutis perfectae perfecto functus
too-little long has-lived who of-virtue perfect the-completed having-discharged
 est munere. multa mihi ipsi ad mortem tempestiva fuerunt.
has duty many-things for-me myself for death timely have-been
 quae utinam potuissem obire! nihil enim iam acquirebatur,
which would-that I-had-been-able to-meet nothing for now was-being-gained
 cumulata erant officia vitae, cum fortuna bella restabant. quare
heaped-up were the-duties of-life with fortune wars remained wherefore
 si ipsa ratio minus perficiet, ut mortem neglegere possimus,
if itself reason less will-accomplish that death to-disregard we-may-be-able

at vita acta perficiat, ut satis superque vixisse videamur.
yet a-life lived may-accomplish that enough and-more to-have-lived we-may-seem
quamquam enim sensus abierit, tamen suis et
although for sensation will-have-departed still with-their-own and
propriis bonis laudis et gloriae, quamvis non sentiant,
proper goods of-praise and of-glory although not they-feel
mortui non carent. etsi enim nihil habet in se gloria
the-dead not they-lack even-if for nothing has in itself glory
cur expetatur, tamen virtutem tamquam umbra sequitur.
why it-should-be-sought nevertheless virtue like a-shadow it-follows

XLVI · THE WORD OF THE SPARTAN TO DIAGORAS

One cannot say that Lycurgus and Solon lack glory in law, or Themistocles and Epaminondas in war: Neptune will bury Salamis before the trophy's memory. Such a man will even wish to die in prosperity, since loss hurts more than gain pleases, which is the sense of the Spartan's word to Diagoras: seeing him watch two sons crowned at Olympia on one day, he congratulated the old man and told him to die, since he would not climb into heaven.

110 verum multitudinis iudicium de bonis si quando est, magis
but of-the-multitude the-judgment about good-men if ever it-is more
laudandum est quam illi ob eam rem beati. non possum
to-be-praised it-is than they on-account-of that thing blessed not I-am-able
autem dicere, quoquo modo hoc accipietur, Lycurgum Solonem
moreover to-say in-whatever way this will-be-taken Lycurgus Solon
legum et publicae disciplinae carere gloria, Themistoclem
of-laws and of-public order to-lack glory Themistocles
Epaminondam bellicae virtutis. ante enim Salamina ipsam
Epaminondas of-warlike virtue sooner for Salamis itself
Neptunus obruet quam Salaminii tropaei memoriam,
Neptune will-overwhelm than of-the-Salaminian trophy the-memory

priusque Boeotia Leuctra tollentur quam pugnae Leuctricae
and-sooner Boeotia Leuctra will-be-removed than of-the-battle of-Leuctra
 gloria. multo autem tardius fama deseret Curium Fabricium
the-glory much moreover later fame will-desert Curius Fabricius
 Calatinum, duo Scipiones duo Africanos, Maximum
Calatinus the-two Scipios the-two Africani Maximus
 Marcellum Paulum, Catonem Laelium, innumerabilis alios;
Marcellus Paulus Cato Laelius countless others
 quorum similitudinem aliquam qui arripuerit, non eam fama
of-whom a-likeness some who has-seized not it by-report
 populari, sed vera bonorum laude metiens, fidenti animo,
popular but by-true of-good-men praise measuring with-a-confident mind
 si ita res feret, gradietur ad mortem; in qua aut summum
if so the-case brings he-will-walk to death in which either the-highest
 bonum aut nullum malum esse cognovimus. secundis vero suis
good or no evil to-be we-have-learned in-favorable indeed his-own
 rebus volet etiam mori; non enim tam cumulus bonorum
circumstances he-will-wish even to-die not for so an-increase of-goods
 iucundus esse potest quam molesta decessio. hanc sententiam
pleasant to-be is-able as painful the-loss this sentiment
 significare videtur Laconis illa vox, qui, cum Rhodius
to-signify seems of-the-Laconian that saying who when the-Rhodian
 Diagoras, Olympionices nobilis, uno die duo suos filios victores
Diagoras an-Olympic-victor famous on-one day two his sons victors
 Olympiae vidisset, accessit ad senem et gratulatus:
at-Olympia had-seen approached to the-old-man and having-congratulated
 ‘morere, Diagora’ inquit; non enim in caelum ascensurus
die Diagoras he-said not for into heaven about-to-ascend
 es. magna haec, et nimium fortasse, Graeci putant vel tum
you-are great these and too-much perhaps the-Greeks think or then
 potius putabant, isque, qui hoc Diagorae dixit, permagnum
rather they-thought and-he who this to-Diagoras said a-very-great-thing

existimans tris Olympionicas una e domo prodire cunctari

considering three Olympic-victors one from house to-come-forth to-linger

illum diutius in vita fortunae obiectum inutile putabat ipsi.

him longer in life to-fortune exposed unprofitable he-thought for-him

Ego autem tibi quidem, quod satis esset, paucis verbis, ut

I however to-you indeed what enough would-be in-few words as

mihi videbar, responderam— concesseras enim nullo in malo

to-me I-seemed had-answered you-had-granted for no in evil

mortuos esse—; sed ob eam causam contendi ut plura

the-dead to-be but for that reason I-strove that more

dicerem, quod in desiderio et luctu haec est consolatio

I-might-say because in longing and grief this is the-consolation

maxima. nostrum enim et nostra causa susceptum

greatest our for and our for-the-sake-of undertaken

dolorem modice ferre debemus, ne nosmet ipsos amare

grief moderately to-bear we-ought lest our-very-selves ourselves to-love

videamur; illa suspicio intolerabili dolore cruciat, si opinamur

we-seem that suspicion with-unbearable pain torments if we-suppose

eos quibus orbatī sumus esse cum aliquo sensu in iis

those of-whom bereaved we-are to-be with some feeling in those

malis quibus volgo opinantur. hanc excutere opinionem

evils which commonly they-suppose this to-shake-off opinion

mihimet volui radicitus, eoque fui fortasse longior.

from-my-very-self I-wished root-and-branch and-therefore I-was perhaps too-long

Tu longior?

you too-long

The discourse was not too long for A.: its first part made him want to die, and the whole has accomplished this, that he does not count death among evils. The peroration begins with the judgments of the gods. Cleobis and Biton, whose mother's oxen were slow, came under the yoke themselves, and she prayed the goddess to give them the greatest gift a god can give — after which they were found dead in the morning. Trophonius and Agamedes, having built Apollo's temple, asked for whatever was best for a man, and were found dead on the third day.

A. non mihi quidem. prior enim pars orationis tuae faciebat, 112

not to-me indeed the-earlier for part of-speech your made
ut mori cuperem, posterior, ut modo non nollem,
that to-die I-desired the-later that at-one-moment not I-was-unwilling
modo non laborarem; omni autem oratione illud certe
at-another not I-was-troubled by-the-whole moreover discourse this certainly
perfectum est, ut mortem non ducerem in malis.

accomplished is that death not I-should-count among evils

M. Num igitur etiam rhetorum epilogum desideramus?

surely-not then also of-the-rhetoricians a-peroration do-we-want
an hanc iam artem plane relinquimus?

or this now art entirely do-we-abandon

A. Tu vero istam ne reliqueris, quam semper ornasti, et

you indeed that not abandon which always you-have-adorned and
quidem iure; illa enim te, verum si loqui volumus, ornaverat.

indeed rightly it for you the-truth if to-speak we-wish had-adorned

sed quinam est iste epilogus? aveo enim audire, quicquid est.

but what-then is that peroration I-long for to-hear whatever it-is

M. Deorum immortalium iudicia solent in scholis 113

of-the-gods immortal judgments they-are-accustomed in the-schools

proferre de morte, nec vero ea fingere ipsi, sed

to-bring-forward about death nor indeed them to-invent themselves but

Herodoto auctore aliisque pluribus. primum Argiae sacerdotis

Herodotus as-authority and-others several first of-the-Argive priestess

Cleobis et Bito filii praedicantur. nota fabula est. cum

Cleobis and Biton the-sons are-celebrated well-known the-story is since

enim illam ad sollemne et statum sacrificium curru

for her to solemn and appointed sacrifice in-a-carriage

vehi ius esset satis longe ab oppido ad fanum

to-be-conveyed the-right was quite far from the-town to the-shrine

morarenturque iumenta, tum iuvenes ii quos modo

and-were-delaying the-draft-animals then the-young-men those whom just-now

nominavi veste posita corpora oleo perunxerunt, ad iugum

I-named their-clothing laid-aside their-bodies with-oil they-anointed to the-yoke

accesserunt. ita sacerdos advecta in fanum, cum currus esset

they-came thus the-priestess conveyed to the-shrine when the-carriage had-been

ductus a filiis, precata a dea dicitur, ut id illis

drawn by her-sons having-prayed from the-goddess is-said that that to-them

praemii daret pro pietate, quod maxumum homini dari

of-reward she-should-give for piety which greatest to-a-man to-be-given

posset a deo; post epulatos cum matre adolescentis

could by a-god afterward having-feasted with their-mother the-young-men

somno se dedisse, mane inventos esse mortuos.

to-sleep themselves to-have-given in-the-morning found to-have-been dead

114 simili precatione Trophonius et Agamedes usi

with-a-similar prayer Trophonius and Agamedes having-used

dicuntur; qui cum Apollini Delphis templum exaedificavissent,

are-said who when for-Apollo at-Delphi a-temple had-built

venerantes deum petiverunt mercedem non parvam quidem

venerating the-god they-asked a-reward not small indeed

operis et laboris sui: nihil certi, sed quod esset optimum

of-work and of-labor their nothing definite but what would-be best

homini. quibus Apollo se id daturum ostendit post eius

for-a-man to-whom Apollo himself that about-to-give declared after that

diei diem tertium; qui ut inluxit, mortui sunt reperti.

day's day third which when dawned dead were found

iudicavisse deum dicunt, et eum quidem deum, cui

to-have-judged the-god they-say and him indeed a-god to-whom

reliqui dii concessissent, ut praeter ceteros divinaret.

the-remaining gods had-granted that beyond the-rest he-should-prophecy

adfertur etiam de Sileno fabella quaedam; qui cum

is-brought-forward also about Silenus a-little-tale a-certain who when

a Mida captus esset, hoc ei muneris pro sua missione

by Midas captured had-been this to-him of-gift for his release

dedisse scribitur: docuisse regem non nasci homini

to-have-given it-is-written to-have-taught the-king not to-be-born for-a-man

longe optimum esse, proximum autem quam primum mori.

by-far best to-be next however as soonest to-die

XLVIII · MOURN THE BIRTH, ESCORT THE DEATH

Euripides used the same thought in the Crespontes: we ought to mourn at a house where someone has been born, reckoning up the evils of human life, and to escort with gladness the man who has ended his toils. In Crantor's Consolation, Elysius of Terina asked an oracle of the dead why his son had died, and was given three verses saying that it was better so. Famous deaths met for one's country seem not merely glorious but blessed — Erechtheus' daughters, Codrus in a servant's clothes, Menoeceus, Iphigenia at Aulis, Harmodius, Leonidas, and Epaminondas.

115 qua est sententia in Cresphonte usus Euripides:
which is the-sentiment in the-Cresphontes having-used Euripides

Nam nos decebat coetus celebrantis domum
for us it-would-have-befitted assemblies thronging the-house
 lugere, ubi esset aliquis in lucem editus,
to-mourn when was someone into the-light brought-forth
 humanae vitae varia reputantis mala;
of-human life the-various reckoning evils
 at, qui labores morte finisset gravis,
but who toils by-death had-ended heavy
 hunc omni amicos laude et laetitia exsequi.
him with-every friends praise and joy to-escort

simile quiddam est in Consolatione Crantoris: ait enim
a-similar something is in the-Consolation of-Crantor he-says for
 Terinaeum quendam Elysium, cum graviter filii mortem
a-Terinaean a-certain Elysium when heavily of-his-son the-death
 maereret, venisse in psychomantium quaerentem, quae
was-mourning to-have-come into an-oracle-of-the-dead asking what
 fuisset tantae calamitatis causa; huic in tabellis tris huius
had-been of-so-great a-calamity the-cause to-him on tablets three of-this
 modi versiculos datos:
kind little-verses given

Ignaris homines in vita mentibus errant:
in-ignorant men in life minds wander
 Euthynous potitur fatorum numine leto.
Euthynous gains of-the-fates by-the-will death
 Sic fuit utilius finiri ipsique tibi.
thus it-was more-profitable to-be-ended both-for-him and-for-you

his et talibus auctoribus usi confirmant causam rebus a 116
by-these and such authorities using they-confirm the-case by-things by
 dis immortalibus iudicatam. Alcidas quidem, rhetor
the-gods immortal judged Alcidas indeed a-rhetorician
 antiquus in primis nobilis, scripsit etiam laudationem
ancient among the-first distinguished wrote even a-praise
 mortis, quae constat ex enumeratione humanorum malorum;
of-death which consists of an-enumeration of-human of-evils
 cui rationes eae quae exquisitius a philosophis colliguntur
to-which the-reasonings those which more-elaborately by the-philosophers are-gathered
 defuerunt, ubertas orationis non defuit. Clarae vero mortes
were-lacking a-richness of-speech not was-lacking glorious indeed deaths
 pro patria appetitae non solum gloriosae rhetoribus, sed
for the-fatherland met not only glorious to-the-rhetoricians but
 etiam beatae videri solent. repetunt ab Erechtheo, cuius
even blessed to-seem they-are-wont they-go-back from Erechtheus whose
 etiam filiae cupide mortem expetiverunt pro vita civium;
even daughters eagerly death sought for the-life of-the-citizens
 commemorant Codrum, qui se in medios inmisit hostis
they-mention Codrus who himself into the-midst-of flung the-enemy
 veste famulari, ne posset adgnosci, si esset ornatu
in-clothing serve lest he-could to-be-recognized if he-were in-dress
 regio, quod oraculum erat datum, si rex interfectus esset,
royal because an-oracle had been-given if the-king killed had-been
 victrices Athenas fore; Menoeceus non praetermittitur, qui
victorious Athens would-be Menoeceus not is-passed-over who
 item oraculo edito largitus est patriae suum
likewise an-oracle having-been-given lavished has on-the-fatherland his-own
 sanguinem; Iphigenia Aulide duci se immolendam iubet,
blood Iphigenia at-Aulis to-be-led herself to-be-sacrificed bids
 ut hostium eliciatur suo. veniunt inde ad propiora:
so-that of-the-enemy may-be-drawn-out by-her-own they-come thence to nearer-times

Harmodius in ore est et Aristogiton; Lacedaemonius

Harmodius in mouth is and Aristogiton the-Spartan

Leonidas, Thebanus Epaminondas viget. nostros non norunt,

Leonidas the-Theban Epaminondas flourishes ours not they-know

quos enumerare magnum est: ita sunt multi, quibus

whom to-enumerate a-great-task is so are-they many for-whom

videmus optabilis mortes fuisse cum gloria.

we-see desirable deaths to-have-been with glory

Quae cum ita sint, magna tamen eloquentia est utendum

which since so are great nevertheless eloquence is to-be-used

atque ita velut superiore e loco contionandum, ut homines

and so as-if higher from place to-be-harangued that men

mortem vel optare incipiant vel certe timere desistant?

death either to-desire may-begin or at-least to-fear may-cease

XLIX • THE HARBOR PREPARED FOR US

If the last day brings a change of place, what is more desirable; and if it blots out altogether, what is better than to fall asleep in the midst of life's labors? If anything happens that seems a notice from God to leave life, we should obey gladly, judging that we are sent out of custody and freed from our chains. A harbor is prepared for us, and what is necessary for everyone cannot be wretched for one.

- 117 nam si supremus ille dies non extinctionem, sed
for if last that day not extinction but
 commutationem adfert loci, quid optabilius? sin autem
a-change brings of-place what more-desirable but-if however
 perimit ac delet omnino, quid melius quam in mediis vitae
it-destroys and blots-out utterly what better than in the-midst of-life
 laboribus obdormiscere et ita coniventem somno consopiri
toils to-fall-asleep and so closing-the-eyes in-sleep to-be-lulled

sempiterno? quod si fiat, melior Ennii quam Solonis
everlasting which if should-happen better of-Ennius than of-Solon
 oratio. hic enim noster: nemo me lacrimis decoret inquit
the-saying this for our-own no-one me with-tears let-adorn he-says
 nec funera fletu faxit! at vero ille sapiens:
nor a-funeral with-weeping let-him-make but indeed that wise-man

Mors mea ne careat lacrimis: linquamus amicis
death my not let-it-lack tears let-us-leave to-friends
 maerorem, ut celebrent funera cum gemitu.
grief that they-may-solemnize the-funeral with lamentation

nos vero, si quid tale acciderit, ut a deo denuntiatum 118
we indeed if anything such should-happen that by a-god announced
 videatur ut exeamus e vita, laeti et agentes gratias
it-seems that we-should-depart from life glad and giving thanks
 pareamus emittique nos e custodia et levari vinclis
let-us-obey and-to-be-sent-out we from custody and to-be-freed from-chains
 arbitremur, ut aut in aeternam et plane in nostram
let-us-judge that either into an-eternal and truly into our-own
 domum remigremus aut omni sensu molestiaque careamus;
home we-may-return or of-all feeling and-annoyance we-may-be-free
 sin autem nihil denuntiabitur, eo tamen simus animo, ut
but-if however nothing shall-be-announced in-that still let-us-be mind that
 horribilem illum diem aliis nobis faustum putemus nihilque
fearful that day to-others for-us auspicious we-may-think and-nothing
 in malis ducamus, quod sit vel a dis immortalibus vel
among evils let-us-count which is either by the-gods immortal or
 a natura parente omnium constitutum. non enim temere
by nature the-parent of-all appointed not for at-random
 nec fortuito sati et creati sumus, sed profecto fuit
nor by-chance sown and created we-have-been but assuredly there-was

quaedam vis, quae generi consuleret humano nec id
a-certain power which for-the-race should-take-thought human nor it
 gigneret aut aleret, quod cum exanclavisset omnes labores,
should-beget or should-nourish which when it-had-drained-out all toils
 tum incideret in mortis malum sempiternum: portum potius
then should-fall into of-death the-evil everlasting a-harbor rather
 paratum nobis et perfugium putemus.

prepared for-us and a-refuge let-us-think

119 quo utinam velis passis pervehi liceat! sin
whither would-that with-sails spread to-be-carried it-may-be-allowed but-if
 reflantibus ventis reiciemur, tamen eodem paulo
by-contrary winds we-shall-be-driven-back still to-the-same-place a-little
 tardius referamur necesse est. quod autem omnibus necesse
later that-we-be-borne necessary is what moreover for-all necessary
 est, idne miserum esse uni potest? Habes epilogum, ne
is can-that wretched to-be for-one be-able you-have a-peroration lest
 quid praetermissum aut relictum putes.

anything omitted or left-out you-think

A. Ego vero, et quidem fecit etiam iste me epilogus
I indeed and indeed has-made even that me peroration
 firmiorem.

firmer

M. Optime, inquam, sed nunc quidem valetudini tribuamus
excellent I-say but now indeed to-health let-us-grant
 aliquid, cras autem et quot dies erimus in Tusculano,
something tomorrow however and however-many days we-shall-be in Tusculum
 agamus haec et ea potissimum, quae levationem
let-us-treat these-things and those especially which relief

habeant aegritudinum formidinum cupiditatum, qui omni
may-have of-distress of-fears of-desires which from-all
e philosophia est fructus uberrimus.
from philosophy is the-fruit most-abundant
