

LATIN SERIES • VOLUME 14

COMMENTARY ON THE DREAM OF SCIPIO

MACROBIUS · CICERO

Commentarii in Somnium Scipionis Somnium Scipionis

Commentary on the Dream of Scipio

*The Soul, the Heavens,
and the Music of the Spheres, with Cicero's Dream*

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

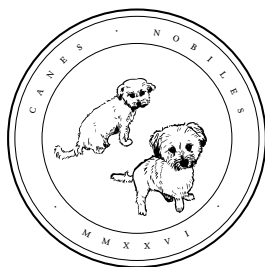


CANES NOBILES · MMXXVI

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Volume 14 of the Canes Nobiles Latin interlinear texts

The Latin text follows Eyssenhardt's Teubner text of 1893

Set from page scans of the edition

Translated and composed with AI, edited by Christopher Hench

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Eyssenhardt prints u for consonantal v, and the volume keeps his spelling; his Greek stands as he sets it, glossed by its sense. The figures Macrobius describes are not reproduced, but their letters stand in the text. What the edition secludes in square brackets is not printed. The *Somnium Scipionis* follows the commentary, as it does in the edition. The chapters are Eyssenhardt's; the longer ones are divided by the press at the joints of their argument, and the margin keeps his section numbers.

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MACROBIUS

Commentarii in Somnium Scipionis

Commentary on the Dream of Scipio

BOOK I

I • WHY A REPUBLIC ENDS WITH THE SOUL

Macrobius addresses his son Eustachius. Plato and Cicero each wrote a Republic, Plato designing the state as it ought to be and Cicero describing it as the ancestors built it. Both ended with the fate of souls after death, and Macrobius asks why books on the state needed such a tale. Plato saw that nothing fosters justice like a reward outlasting life, so the soul must be shown immortal and given places by its merit. Plato's Er was a soldier thought dead who revived before his pyre; Cicero, avoiding the ridicule that fable drew, had Scipio dream instead.

Inter Platonis et Ciceronis libros, quos de re publica 1
between of-Plato and of-Cicero books which about the-thing public
 uterque constituit, Eustachi fili, uitae mihi dulcedo pariter et
each composed Eustachius son of-life to-me sweetness equally and
 gloria, hoc interesse prima fronte perspeximus, quod ille
glory this to-differ at-first glance we-have-perceived that that-one
 rem publicam ordinavit, hic retulit; alter qualis esse
the-thing public arranged this-one reported the-one of-what-sort to-be
 deberet, alter qualis esset a maioribus instituta, disseruit.
it-ought the-other of-what-sort it-was by the-ancestors established discussed
 in hoc tamen uel maxime operis similitudinem seruavit 2
in this still even most of-the-work the-likeness kept
 imitatio, quod, cum Plato in uoluminis conclusione a
the-imitation that when Plato at of-the-volume the-conclusion by
 quodam uitae reddito, quam reliquisse uidebatur, indicari
a-certain-man to-life restored which to-have-left he-seemed to-be-disclosed
 faciat, qui sit exutarum corporibus status animarum,
makes what is of-those-stripped from-bodies the-condition of-souls
 adiuncta quadam sphaerarum uel siderum non otiosa
added a-certain of-spheres or of-stars not idle

descriptione, rerum facies non dissimilia significans a
description of-things the-appearance not dissimilar signifying by

Tulliano Scipione per quietem sibi ingesta narratur.

the-Tullian Scipio through sleep to-himself brought is-narrated

3 sed quid uel illi commento tali uel huic tali somnio

but what either for-that fiction such or for-this such dream

in his potissimum libris opus fuerit, in quibus de rerum

in these above-all books need there-was in which about of-things

publicarum statu loquebantur, quoue attinuerit inter

public the-condition they-were-speaking or-to-what-end it-pertained among

gubernandarum urbium constituta circulos orbes globosque

of-governing of-cities the-ordinances circles orbs and-globes

describere, de stellarum motu, de caeli conuersione

to-describe about of-stars the-motion about of-heaven the-revolution

tractare quaesitu dignum et mihi uisum est et aliis

to-treat to-be-asked worthy both to-me seemed it-has and to-others

fortasse uideatur, ne uiros sapientia praecellentes nihilque

perhaps may-seem lest men in-wisdom excelling and-nothing

in inuestigatione ueri nisi diuinum sentire solitos aliquid

in the-investigation of-truth except divine to-perceive accustomed something

castigato operi adiecisse superfluum suspicemur. de hoc

to-a-disciplined work to-have-added superfluous we-suspect about this

ergo prius pauca dicenda sunt, ut liquido mens

therefore first a-few-things to-be-said are that clearly the-meaning

operis de quo loquimur innotescat.

of-the-work about which we-speak may-become-known

4 rerum omnium Plato et actuum naturam penitus inspiciens

of-things all Plato and of-actions the-nature thoroughly examining

aduertit, in omni sermone de rei publicae institutione

noticed in every discourse about of-the-thing public the-constitution

proposito infundendum animis iustitiae amorem, sine qua

put-forward to-be-poured into-souls of-justice the-love without which

non solum res publica sed nec exiguus hominum

not only the-thing public but not-even a-small of-men

coetus nec domus quidem parua constabit.

gathering nor a-household even small will-stand

ad hunc porro iustitiae affectum pectoribus inoculandum

to this moreover of-justice affection into-hearts to-be-grafted

5

nihil aequè patrocinatorum uidit, quam si fructus eius

nothing equally going-to-promote he-saw as if the-fruit of-it

non uideretur cum uita hominis terminari. hunc uero

not should-seem with the-life of-man to-be-ended this indeed

superstitem durare post hominem qui poterat ostendi, nisi

surviving to-endure after the-man how could it-be-shown unless

prius de animae immortalitate constaret? fide autem

first about of-the-soul the-immortality it-were-agreed with-belief moreover

facta perpetuitatis animarum consequens esse animaduertit,

made of-the-perpetuity of-souls consequent to-be he-noticed

ut certa illis loca nexu corporis absolutis pro

that fixed for-them places from-the-bond of-the-body released according-to

contemplatu probi improbiue meriti deputata sint.

the-consideration of-upright or-wicked merit assigned should-be

sic in Phaedone inexpugnabilium luce rationum anima

thus in the-Phaedo of-invincible by-the-light of-arguments with-the-soul

6

in ueram dignitatem propriae immortalitatis adserta sequitur

into true dignity of-its-own immortality claimed follows

distinctio locorum, quae hanc uitam relinquentibus ea

the-distinction of-places which this life to-those-leaving by-that

lege debentur, quam sibi quisque uiuendo sanxerit. sic

law are-due which for-himself each by-living has-ordained thus

in Gorgia post peractam pro iustitia disputationem de

in the-Gorgias after completed for justice the-disputation about

habitu post corpus animarum morali grauitate Socraticae
the-condition after the-body of-souls with-moral gravity of-Socratic
 dulcedinis admonemur.

sweetness we-are-admonished

- 7 idem igitur obseruanter secutus est in illis praecipue
the-same therefore observantly followed he-has in those especially
 uoluminibus, quibus statum rei publicae formandum
volumes in-which the-constitution of-the-thing public to-be-formed
 recepit. nam postquam principatum iustitiae dedit, docuitque
he-undertook for after the-primacy to-justice he-gave and-taught
 animam post animal non perire, per illam demum
the-soul after the-living-being not to-perish through that at-last
 fabulam — sic enim quidam uocant — quo anima post corpus
fable thus for some call-it whither the-soul after the-body
 euadat, uel unde ad corpus ueniat, in fine operis adseruit,
goes or whence to the-body comes at the-end of-the-work he-declared
 ut iustitiae uel cultae praemium uel spretae poenam animis
that of-justice either cultivated the-reward or scorned the-penalty for-souls
 quippe immortalibus subiturisque iudicium seruari doceret.

since immortal and-about-to-undergo judgment to-be-kept he-might-teach

- 8 hunc ordinem Tullius non minore iudicio reseruans quam
this order Tullius not with-less judgment preserving than
 ingenio repertus est: postquam in omni rei publicae
with-genius found he-was after in all of-the-thing public
 otio ac negotio palmam iustitiae disputando dedit, sacras
leisure and business the-palm to-justice by-disputing he-gave the-sacred
 immortalium animarum sedes et caelestium arcana regionum in
of-immortal souls seats and of-heavenly the-secrets regions at
 ipso consummati operis fastigio locauit, indicans, quo his
the-very of-the-completed work summit he-placed showing whither for-those

perueniendum uel potius reuertendum sit, qui rem publicam
to-be-arrived or rather to-be-returned it-is who the-thing public
 cum prudentia iustitia fortitudine ac moderatione tractauerint.
with prudence justice fortitude and moderation have-handled
 sed ille Platonius secretorum relator Er quidam nomine fuit, 9
but that Platonic of-secrets reporter Er a-certain by-name was
 natione Pamphylus, miles officio, qui cum uulneribus in proelio
by-nation a-Pamphylian a-soldier by-duty who when with-wounds in battle
 acceptis uitam effudisse uisus duodecimo demum die
received (his)-life to-have-poured-out seemed on-the-twelfth at-last day
 inter ceteros una peremptos ultimo esset honorandus igne,
among the-others together slain with-the-last was to-be-honored fire
 subito seu recepta anima seu retenta, quicquid emensis
suddenly whether with-recovered (his)-soul or retained whatever measured-out
 inter utramque uitam diebus egerat uideratue, tamquam
between each life in-the-days he-had-done or-had-seen as-if
 publicum professus indicium humano generi enuntiauit. hanc
public professing testimony to-the-human race proclaimed this
 fabulam Cicero licet ab indoctis quasi ipse ueri conscius
fable Cicero although by the-unlearned as-if himself of-the-truth aware
 doleat irrisam, exemplum tamen stolidae reprehensionis uitans
grieves mocked the-example still of-stupid censure avoiding
 excitari narraturum quam reuiuiscere maluit.
to-be-awakened going-to-tell than to-revive preferred

Colotes the Epicurean held that a philosopher must never invent a fable, a charge against Plato's Er that strikes Scipio's dream too. Philosophy, Macrobius answers, banishes fables told only for pleasure and Aesop's kind, false in plot and telling alike. It admits a true teaching under a decent fictional veil, never tales of adulterous gods, and Er and the dream are of this kind. Even this serves only for the soul and the lesser gods; of the highest god and mind, Plato spoke through the sun's likeness. Nature hides herself, and Numenius was rebuked in a dream for divulging the Eleusinian mysteries.

- 1 Ac priusquam somnii uerba consulamus, enodandum nobis
and before of-the-dream the-words we-consult to-be-unraveled for-us
 est, a quo genere hominum Tullius memoret uel irrisam
it-is by what kind of-men Tullius records either mocked
 Platonis fabulam uel, ne sibi idem eueniat, non uereri. nec
of-Plato the-fable or lest to-himself the-same happen not to-fear nor
 enim his uerbis uult inperitum uulgius intellegi sed genus
for by-these words he-wishes the-unskilled crowd to-be-understood but the-kind
 hominum ueri ignarum sub peritiae ostentatione, quippe quos
of-men of-truth ignorant under of-skill the-display since whom
 et legisse talia et ad reprehendendum animatos constaret.
both to-have-read such-things and to censuring inclined it-was-agreed
- 2 dicemus igitur, et quos in tantum philosophum referat
we-shall-say therefore both whom against so-great a-philosopher he-reports
 quandam censurae exercuisse leuitatem, quisue eorum etiam
a-certain of-censure to-have-exercised levity or-who of-them even
 scriptam reliquerit accusationem, et postremo quid pro ea
written left an-accusation and finally what for this
 dumtaxat parte, quae huic operi necessaria est, responderi
only part which to-this work necessary is to-be-answered
 conueniat obiectis. quibus, quod factu facile est, eneruatis
is-fitting to-the-objections which which to-do easy is weakened

iam quicquid uel contra Ciceronis opinionem etiam in
already whatever either against of-Cicero the-opinion even at
 Scipionis somnium seu iaculatus est umquam morsus liuoris,
of-Scipio the-dream either hurled has ever the-bite of-envy
 seu forte iaculabitur, dissolutum erit.

or perhaps will-hurl dissolved will-be

Epicureorum tota factio aequo semper errore a uero 3
of-the-Epicureans the-whole faction with-equal always error from the-true
 deuia et illa semper aestimans ridenda, quae nesciat,
straying and those-things always judging to-be-laughed-at which it-knows-not
 sacrum uolumen et augustissima irrisit naturae seria.

the-sacred volume and most-august mocked of-nature serious-things

Colotes uero, inter Epicuri auditores loquacitate notabilior,
Colotes indeed among of-Epicurus hearers for-loquacity more-notable
 etiam in librum retulit, quae de hoc amarius cauillatus

even into a-book put what about this rather-bitterly scoffed

est. sed cetera, quae iniuria notauit, si quidem ad somnium,
he-has but the-rest which unjustly he-censured since indeed to the-dream
 de quo sic procedit sermo, non attinent, hoc loco nobis

about which thus proceeds the-discourse not pertain in-this place by-us

omittenda sunt, illam calumniam persequemur, quae nisi
to-be-omitted are that slander we-shall-pursue which unless
 supplodetur, manebit Ciceroni cum Platone communis.

it-is-stamped-down will-remain to-Cicero with Plato common

ait a philosopho fabulam non oportuisse confingi, 4
says by a-philosopher a-fable not to-have-been-proper to-be-invented
 quoniam nullum figmenti genus ueri professoribus conueniret.

since no of-fiction kind of-truth to-the-professors befitted

‘cur enim’ inquit ‘si rerum caelestium notionem, si habitum
why for he-says if of-things heavenly the-knowledge if the-condition
 nos animarum docere uoluisti, non simplici et absoluta hoc

us of-souls to-teach you-wished not by-simple and complete this

insinuatione curatum est, sed quaesita persona casusque
instruction attended-to was but a-sought-out character and-of-circumstance
 excogitata nouitas et composita aduocati scaena figmenti
devised the-novelty and composed of-a-summoned the-stage of-fiction
 ipsam quaerendi ueri ianuam mendacio polluerunt?’

the-very of-seeking the-truth door with-a-lie have-polluted

- 5 haec quoniam, dum de Platonico Ere iactantur, etiam
these-things since while about the-Platonic Er are-burled also
 quietem Africani nostri somniantis accusant — utraque enim
the-sleep of-Africanus our dreaming accuse each for
 sub adposito argumento electa persona est, quae accommoda
under appended plot chosen a-character is which suited
 enuntiandis haberetur — resistamus urgenti et frustra
to-things-to-be-told might-be-held let-us-resist the-one-pressing and vainly
 arguens refellatur ut una calumnia dissoluta utriusque
arguing let-him-be-refuted that with-one slander dissolved of-each
 factum incolumem, ut fas est, retineat dignitatem.

the-deed unharmed as right is may-retain dignity

- 6 nec omnibus fabulis philosophia repugnat nec omnibus
neither to-all fables philosophy objects nor in-all
 adquiescit et, ut facile secerni possit, quae ex his a
acquiesces and that easily to-be-separated it-can which from these from
 se abdicet ac uelut profana ab ipso uestibulo sacrae
itself it-renounces and as profane from the-very threshold of-sacred
 disputationis excludat, quae uero etiam saepe ac libenter
disputation shuts-out which indeed even often and willingly
 admittat, diuisionum gradibus explicandum est.

it-admits of-divisions by-steps to-be-explained it-is

Fabulae, quarum nomen indicat falsi professionem, aut 7
fables whose name indicates of-falsehood the-profession either
 tantum conciliandae auribus uoluptatis aut adhortationis
only of-procuring for-the-ears of-pleasure or of-exhortation
 quoque in bonam frugem gratia repertae sunt.
also toward good use for-the-sake devised were
 auditum mulcent uelut comoediae, quales Menander eiusue 8
the-hearing they-soothe as comedies such-as Menander or-his
 imitatores agendas dederunt, uel argumenta fictis casibus
imitators to-be-acted gave or plots with-feigned mishaps
 amatorum referta, quibus uel multum se Arbiter exercuit
of-lovers filled in-which either much himself Arbiter exercised
 uel Apuleium non numquam lusisse miramur. hoc totum
or that-Apuleius not never to-have-played we-wonder this whole
 fabularum genus, quod solas aurium delicias profitetur e
of-fables kind which only of-the-ears the-delights professes from
 sacrario suo in nutricum cunas sapientiae tractatus eliminat.
sanctuary its into of-nurses the-cradles of-wisdom the-treatment banishes
 ex his autem, quae ad quandam uirtutum speciem intellectum 9
of these moreover which to a-certain of-virtues appearance the-understanding
 legentis hortantur, fit secunda discretio. in quibusdam
of-the-reader urge there-arises a-second division in some
 enim et argumentum ex ficto locatur, et per mendacia
for both the-plot from the-feigned is-placed and through lies
 ipse relationis ordo contextitur, ut sunt illae Aesopi fabulae
itself of-the-narration the-order is-woven as are those of-Aesop fables
 elegantia fictionis illustres, at in aliis argumentum quidem
by-the-elegance of-fiction distinguished but in others the-plot indeed
 fundatur ueri soliditate, sed haec ipsa ueritas per quaedam
is-founded of-truth on-the-solidity but this very truth through certain
 composita et ficta profertur, et hoc iam uocatur
composed and feigned-things is-brought-forth and this now is-called

narratio fabulosa, non fabula, ut sunt cerimoniarum sacra,
narrative fabulous not fable as are of-ceremonies the-rites
 ut Hesiodi et Orphei, quae de deorum progenie actuue
as of-Hesiod and of-Orpheus which about of-the-gods the-lineage or-conduct
 narrantur, ut mystica Pythagoreorum sensa referuntur.

are-narrated as the-mystical of-the-Pythagoreans doctrines are-reported

- 10 ergo ex hac secunda diuisione, quam diximus a
therefore from this second division which we-mentioned from
 philosophiae libris prior species, quae concepta de falso
of-philosophy the-books the-former kind which conceived from the-false
 per falsum narratur, aliena est. sequens in aliam rursum
through the-false is-narrated foreign is the-following into another again
 discretionem scissa diuiditur: nam cum ueritas argumento
distinction split is-divided for when truth to-the-plot
 subest, solaque fit narratio fabulosa, non unus repperitur
lies-beneath and-alone becomes narrative fabulous not one is-found
 modus per figmentum uera referendi.

manner through fiction true-things of-reporting

- 11 aut enim contextio narrationis per turpia et indigna
either for the-weaving of-the-narrative through shameful and unworthy
 numinibus ac monstro similia componitur, ut di adulteri,
for-the-divinities and to-a-monster similar-things is-composed as gods adulterers
 Saturnus pudenda Caeli patris abscindens et ipse rursus a
Saturn the-privates of-Caelus (his)-father cutting-off and himself again by
 filio regno potito in uincla coniectus, quod genus totum
(his)-son the-kingdom having-seized into chains thrown which kind whole
 philosophi nescire malunt — aut sacrarum rerum notio
philosophers not-to-know prefer or of-sacred things the-notion
 sub pio figmentorum uelamine honestis et tecta rebus
under a-pious of-fictions veil with-honorable both covered things

et uestita nominibus enuntiatur et hoc est solum figmenti

and clothed with-names is-told and this is the-only of-fiction

genus, quod cautio de diuinis rebus philosophantis admittit.

kind which caution about divine things of-one-philosophizing admits

cum igitur nullam disputationi pariat iniuriam uel Er index

12

since therefore no to-the-disputation brings harm either Er the-informant

uel somnians Africanus, sed rerum sacrarum enuntiatio

or dreaming Africanus but of-things sacred the-telling

integra sui dignitate his sit tecta nominibus, accusator

intact of-itself in-dignity by-these is covered names the-accuser

tandem edoctus a fabulis fabulosa secernere conquiescat.

at-last taught from fables fabulous-narratives to-distinguish may-rest

sciendum est tamen, non in omnem disputationem

13

to-be-known it-is still not into every disputation

philosophos admittere fabulosa uel licita. sed his uti

that-philosophers to-admit fabulous-things even permitted but these to-use

solent, cum uel de anima uel de aeriis aetheriisue

they-are-wont when either about the-soul or about aerial or-aetherial

potestatibus uel de ceteris dis locuntur.

powers or about the-other gods they-speak

ceterum cum ad summum et principem omnium deum, qui

14

but when to the-highest and first of-all god who

apud Graecos τὰγαθόν, qui πρῶτον αἴτιον nuncupatur, tractatus

among the-Greeks the-good who first cause is-called the-discussion

se audet attollere, uel ad mentem, quem Graeci νοῦν

itself dares to-raise or to mind which the-Greeks mind

appellant, originales rerum species, quae ἰδέαι dictae sunt,

call original of-things forms which ideas called have-been

continentem, ex summo natam et profectam deo: cum de

containing from the-highest born and proceeding god when about

his, inquam, locuntur summo deo et mente, nihil fabulosum

these I-say they-speak the-highest god and mind nothing fabulous

penitus attingunt, sed siquid de his adsignare conantur,
at-all they-touch but if-anything about these to-assign they-try
 quae non sermonem tantum modo sed cogitationem quoque
which not speech only merely but thought also
 humanam superant, ad similitudines et exempla confugiunt.
human surpass to likenesses and examples they-flee

15 sic Plato, cum de τὰγαθὸν loqui esset animatus, dicere quid
thus Plato when about the-good to-speak he-was minded to-say what
 sit non ausus est, hoc solum de eo sciens, quod sciri
it-is not dared he-has this only about it knowing that to-be-known
 quale sit ab homine non possit, solum uero ei simillimum
of-what-sort it-is by man not it-can only indeed to-it most-like
 de uisibilibus solem repperit, et per eius similitudinem uiam
of visible-things the-sun he-found and through its likeness a-way
 sermoni suo attollendi se ad non comprehendenda patefecit.
for-discourse his of-raising itself to not to-be-grasped opened

16 ideo et nullum ei simulacrum, cum dis aliis
therefore also no to-him image when to-gods other
 constituerentur, finxit antiquitas, quia summus deus nataque
were-set-up fashioned antiquity because the-highest god and-born
 ex eo mens sicut ultra animam ita supra naturam sunt,
from him mind as beyond the-soul so above nature are
 quo nihil fas est de fabulis peruenire.
whither nothing right is from fables to-reach

17 de dis autem, ut dixi, ceteris et de anima non frustra
about the-gods but as I-said the-other and about the-soul not in-vain
 se, nec ut oblectent, ad fabulosa conuertunt, sed quia
themselves nor that they-may-delight to fabulous-things they-turn but because
 sciunt inimicam esse naturae apertam nudamque expositionem
they-know hostile to-be to-nature open and-naked exposition
 sui, quae sicut uulgaribus hominum sensibus intellectum
of-herself who as from-the-common of-men senses the-understanding

sui uario rerum tegmine operimentoque subtrahit, ita

of-herself by-varied of-things covering and-wrapping has-withdrawn so

a prudentibus arcana sua uoluit per fabulosa tractari.

by the-prudent secrets her she-willed through fabulous-things to-be-handled

sic ipsa mysteria figurarum cuniculis operiuntur, ne uel

thus the-very mysteries of-figures by-the-tunnels are-covered lest even

haec adeptis nudam rerum talium se natura

these to-those-having-attained naked of-things such herself nature

praebeat sed summatibus tantum uiris sapientia interprete

offer but to-the-foremost only men with-wisdom interpreter

ueri arcani consciis contenti sint reliqui ad uenerationem

of-the-true secret aware content let-be the-rest for veneration

figuris defendentibus a uilitate secretum.

with-the-figures defending from cheapness the-secret

Numenio denique inter philosophos occultorum curiosiori

to-Numenius finally among philosophers of-hidden-things more-curious

offensam numinum, quod Eleusinia sacra interpretando

the-offense of-the-divinities because the-Eleusinian rites by-interpreting

uulgauerit, somnia prodiderunt uiso sibi ipsas

he-had-divulged dreams revealed it-having-seemed to-himself the-very

Eleusinas deas habitu meretricio ante apertum lupanar

Eleusinian goddesses in-dress of-a-harlot before an-open brothel

uidere prostantes, admirantique et causas non conuenientis

to-see standing-for-hire and-to-him-wondering and the-causes not befitting

numinibus turpitudinis consulenti respondisse iratas, ab ipso

for-divinities of-the-disgrace consulting to-have-replied angry by himself

se de adyto pudicitiae suae ui abstractas et

themselves from the-sanctuary of-chastity their by-force dragged and

passim adeuntibus prostitutas.

everywhere to-those-approaching prostituted

18

19

- 20 adeo semper ita se et sciri et coli numina
so always thus themselves both to-be-known and to-be-worshipd the-divinities
 maluerunt, qualiter in uulgus antiquitas fabulata est, quae et
have-preferred as to the-crowd antiquity told-fables has which both
 imagines et simulacra formarum talium prorsus alienis et
images and likenesses of-forms such utterly to-those-foreign and
 aetates tam incrementi quam diminutionis ignaris et
ages as-much of-growth as of-decline to-those-ignorant and
 amictus ornatusque uarios corpus non habentibus adsignauit.
garments and-adornments various a-body not to-those-having assigned
- 21 secundum haec Pythagoras ipse atque Empedocles, Parmenides
according-to these Pythagoras himself and Empedocles Parmenides
 quoque et Heraclitus de dis fabulati sunt, nec secus
also and Heraclitus about the-gods told-fables have nor otherwise
 Timaeus, qui progenies eorum, sicut traditum fuerat,
Timaeus who the-lineages of-them as handed-down had-been
 exsecutus est.
pursued has

III • THE FIVE KINDS OF DREAM

Dreams are of five kinds. The nightmare springs from waking cares, and the apparition comes in the first mist of sleep; neither foretells anything. Three kinds do: the oracle, the vision that comes true as seen, and the enigmatic dream, which veils its meaning in figures and has five species. Scipio's dream belongs to all three kinds and all five species, and it suited him though he held no high office yet. Macrobius then explains, following Porphyry, why Vergil sends true dreams through the gate of horn and false ones through the gate of ivory.

His praelibatis antequam ipsa somnii uerba 1
with-these-things tasted-beforehand before the-very of-the-dream words
 tractemus, prius quot somniandi modos observatio
we-treat first how-many of-dreaming modes observation
 deprehenderit, cum licentiam figurarum, quae passim
has-detected when the-license of-figures which at-random
 quiescentibus ingeruntur, sub definitionem ac regulam
on-those-resting are-thrust under definition and rule
 uetustas mitteret, edisseramus, ut cui eorum generi
antiquity put let-us-set-out that to-which of-them kind
 somnium, quo de agimus, adplicandum sit innotescat.
the-dream which about we-treat to-be-assigned is may-become-known
 omnium, quae uidere sibi dormientes uidentur, quinque 2
of-all which to-see to-themselves sleepers seem five
 sunt principales et diuersitates et nomina. aut enim est
are principal both varieties and names either for it-is
 ὄνειρος secundum Graecos quod Latini somnium uocant, aut
dream according-to the-Greeks which the-Latins dream call or
 est ὄραμα quod uisio recte appellatur, aut est χρηματισμός
it-is vision which vision rightly is-called or it-is oracle
 quod oraculum nuncupatur, aut est ἐνύπνιον quod insomnium
which oracle is-named or it-is nightmare which nightmare
 dicitur, aut est φάντασμα, quod Cicero quotiens opus hoc
is-called or it-is apparition which Cicero whenever need of-this
 nomine fuit, uisum uocauit.
name there-was apparition called
 ultima ex his duo cum uidentur, cura interpretationis 3
the-last of these two when they-are-seen of-care of-interpretation
 indigna sunt, quia nihil diuinationis adportant, ἐνύπνιον
unworthy are because nothing of-divination they-bring nightmare
 dico et φάντασμα.
I-mean and apparition

- 4 est enim ἐνύπνιον, quotiens cura oppressi animi corporisue
it-is for nightmare whenever the-care of-an-oppressed soul or-body
 siue fortunae, qualis uigilantem fatigauerat, talem se ingerit
or of-fortune such-as the-waking-man had-wearied such itself thrusts
 dormienti: animi, si amator deliciis suis aut fruentem se
on-the-sleeper of-the-soul if a-lover darling his either enjoying himself
 uideat aut carentem, si metuens quis imminentem sibi
sees or lacking if fearing someone threatening to-himself
 uel insidiis uel potestate personam aut incurrisse hanc
either by-ambush or by-power a-person either to-have-encountered this
 ex imagine cogitationum suarum aut effugisse uideatur:
from the-image of-thoughts his or to-have-escaped seems
 corporis, si temeto ingurgitatus aut distentus cibo
of-the-body if with-strong-drink gorged or distended with-food
 uel abundantia praefocari se aestimet uel grauantibus
either by-abundance to-be-choked himself thinks or of-burdens
 exonerari, aut contra si esuriens cibum aut potum sitiens
to-be-relieved or conversely if hungry food or drink thirsty
 desiderare, quaerere, uel etiam inuenisse uideatur: fortunae,
to-desire to-seek or even to-have-found seems of-fortune
 cum se quis aestimat uel potentia uel magistratu aut
when himself someone thinks either with-power or with-office either
 augeri pro desiderio aut exui pro timore.
to-be-increased according-to desire or to-be-stripped according-to fear
- 5 haec et his similia quoniam ex habitu mentis quietem
these-things and to-these similar since from the-state of-the-mind the-rest
 sicut praeuenerant, ita et turbauerant dormientis, una cum
as they-had-preceded so also had-disturbed of-the-sleeper together with
 somno auolant et pariter euanescunt. hinc et insomnio
sleep fly-away and equally vanish hence also to-the-nightmare
 nomen est, non quia per somnum uidetur — hoc enim
the-name is not because through sleep it-is-seen this for

est huic generi commune cum ceteris — sed quia in ipso
is to-this kind common with the-others but because in the-very
 somnio tantum modo esse creditur, dum uidetur, post
dream only merely to-be it-is-believed while it-is-seen after
 somnium nullam sui utilitatem uel significationem relinquit.
the-dream no of-itself usefulness or significance leaves
 falsa esse insomnia nec Maro tacuit sed falsa ad caelum 6
false to-be nightmares nor Maro kept-silent but false to heaven
 mittunt insomnia manes, caelum hic uiuorum regionem
send nightmares the-shades heaven here of-the-living the-region
 uocans, quia sicut di nobis ita nos defunctis superi
calling because as gods to-us so we to-the-dead those-above
 habemur. amorem quoque describens, cuius curam semper
are-held love also describing whose care always
 secuntur insomnia, ait haerent infixi pectore uultus
follow nightmares says cling fixed in-the-breast the-features
 uerbaque nec placidam membris dat cura quietem, et post
and-the-words nor calm to-the-limbs gives care rest and after
 haec Anna soror, quae me suspensam insomnia terrent?
this Anna sister what me in-suspense nightmares terrify
 φάντασμα uero, hoc est uisum, cum inter uigiliam et adultam 7
apparition indeed this is apparition when between waking and full
 quietem in quadam, ut aiunt, prima somni nebula adhuc
sleep in a-certain as they-say first of-sleep mist still
 se uigilare aestimans, qui dormire uix coepit, aspicere
himself to-be-awake thinking who to-sleep scarcely has-begun to-behold
 uidetur irruentes in se uel passim uagantes formas a
seems rushing on himself or here-and-there wandering forms from
 natura seu magnitudine seu specie discrepantes, uariasque
nature either in-size or in-appearance differing and-various
 tempestates rerum uel laetas uel turbulentas. in hoc genere
storms of-things either glad or turbulent in this kind

est ἐπιάλτης, quem publica persuasio quiescentes opinatur

is the-incubus whom common belief the-sleeping thinks

inuadere et pondere suo pressos ac sentientes grauare.

to-attack and by-weight its pressed and feeling to-burden

8 his duobus modis ad nullam noscendi futuri opem

with-these two modes to no of-knowing the-future help

receptis, tribus ceteris in ingenium diuinationis instruimur. et

received by-three the-others for skill of-divination we-are-equipped and

est oraculum quidem, cum in somnis parens uel alia sancta

it-is an-oracle indeed when in dreams a-parent or other holy

grauisue persona seu sacerdos uel etiam deus aperte euenturum

or-grave person or priest or even god openly going-to-happen

quid aut non euenturum, faciendum uitandumue denuntiat.

something or not going-to-happen to-be-done or-to-be-avoided announces

9 uisio est autem, cum id quis uidet, quod eodem modo, quo

vision is moreover when that someone sees which in-the-same manner in-which

apparuerat, eueniet. amicum peregre commorantem, quem non

it-had-appeared will-happen a-friend abroad staying whom not

cogitabat, uisus sibi est reuersum uidere, et procedenti

he-was-thinking-of seemed to-himself has having-returned to-see and to-him-going-out

obuius, quem uiderat, uenit in amplexus, depositum in quiete

meeting whom he-had-seen came into embraces a-deposit in sleep

suscepit et matutinus ei precator occurrit, mandans pecuniae

he-received and in-the-morning to-him a-suppliant meets entrusting of-money

tutelam et fidae custodiae celanda committens.

the-guardianship and to-faithful keeping things-to-be-concealed committing

10 somnium proprie uocatur, quod tegit figuris et uelat

a-dream properly is-called which covers with-figures and veils

ambagibus non nisi interpretatione intellegendam significationem

with-riddles not except by-interpretation to-be-understood the-meaning

rei, quae demonstratur, quod quale sit non a nobis

of-the-thing which is-shown which of-what-sort is not by us

exponendum est, cum hoc unus quisque ex usu, quid sit,
to-be-explained is since this one each from experience what is
 agnoscat. huius quinque sunt species. aut enim proprium
may-recognize of-this five are species either for personal
 aut alienum aut commune aut publicum aut generale est.
or another's or common or public or universal it-is
 proprium est, cum se quis facientem patientemue aliquid 11
personal it-is when himself someone doing or-undergoing something
 somniat, alienum cum alium, commune cum se una
dreams another's when another common when himself together
 cum alio, publicum est cum ciuitati foroue uel theatro
with another public it-is when to-the-city or-forum or theater
 seu quibuslibet publicis moenibus actibusue triste uel laetum
or any public walls or-proceedings sad or glad
 quid aestimat accidisse, generale est, cum circa solis
something he-thinks to-have-befallen universal it-is when about of-the-sun
 orbem lunaremue globum seu alia sidera uel caelum omnesue
the-orb or-lunar globe or other stars or heaven or-all
 terras aliquid somniat innouatum.

lands something he-dreams changed
 hoc ergo, quod Scipio uidisse se retulit et tria illa, 12
this therefore which Scipio to-have-seen himself reported both three those
 quae sola probabilia sunt genera principalitatis, amplectitur
which alone credible are kinds of-principal-rank embraces
 et omnes ipsius somnii species attingit. est enim oraculum,
and all of-the-very dream the-species touches it-is for an-oracle
 quia Paulus et Africanus uterque parens, sancti grauesque
because Paulus and Africanus each a-parent holy and-grave
 ambo nec alieni a sacerdotio, quid illi euenturum esset
both nor strangers to priesthood what to-him going-to-happen was
 denuntiauere; est uisio, quia loca ipsa, in quibus post
announced it-is a-vision because the-places themselves in which after

corpus uel qualis futurus esset aspexit, est somnium, quia
the-body or of-what-sort going-to-be he-was he-beheld it-is a-dream because
 rerum, quae illi narratae sunt, altitudo tecta profunditate
of-the-things which to-him narrated were the-height covered by-the-depth
 prudentiae non potest nobis nisi scientia interpretationis
of-wisdom not can to-us except by-the-science of-interpretation
 aperiri. ad ipsius quoque somnii species omnes refertur.

to-be-opened to of-the-very also dream the-species all is-referred
 13 est proprium, quia ad supera ipse perductus est et
it-is personal because to the-regions-above himself conducted he-was and
 de se futura cognouit, est alienum, quod quem statum
about himself future-things learned it-is another's because what condition
 aliorum animae sortitae sint deprehendit, commune, quod
of-others the-souls allotted have-been he-discovered common because
 eadem loca tam sibi quam ceteris eiusdem meriti
the-same places as-much for-himself as for-the-others of-the-same merit
 didicit praeparari, publicum, quod uictoriam patriae
he-learned to-be-prepared public because the-victory of-the-fatherland
 et Carthaginis interitum et Capitolinum triumphum ac
and of-Carthage the-destruction and the-Capitoline triumph and
 sollicitudinem futurae seditionis agnouit, generale, quod caelum
the-anxiety of-future sedition he-recognized universal because heaven
 caelique circulos conuersionisque concentum uiuo adhuc
and-of-heaven the-circles and-of-the-revolution the-harmony to-a-living still
 homini noua et incognita stellarum etiam ac luminum motus
man new and unknown of-stars also and of-lights the-motions
 terraeque omnis situm suspiciendo uel despiciendo concepit.
and-of-the-earth whole the-position by-looking-up or by-looking-down he-grasped

14 nec dici potest, non aptum fuisse Scipionis personae
nor to-be-said can not suited to-have-been of-Scipio to-the-person
 somnium, quod et generale esset et publicum, quia
a-dream which both universal was and public because

necdum illi contigisset amplissimus magistratus, immo
not-yet to-him had-fallen the-highest magistracy rather
 cum adhuc, ut ipse dicit, paene miles haberetur. aiunt
when still as himself he-says almost a-soldier he-was-held they-say
 enim, non habenda pro ueris de statu ciuitatis somnia,
for not to-be-held for true about the-condition of-the-state dreams
 nisi quae rector eius magistratusue uidisset, aut quae
unless those-which the-ruler of-it or-magistrate had-seen or which
 de plebe non unus sed multi similia somniassent.

of the-commons not one but many similar-things had-dreamed
 ideo apud Homerum, cum in concilio Graecorum 15
therefore in Homer when in the-council of-the-Greeks

Agamemnon somnium, quod de instruendo proelio uiderat
Agamemnon the-dream which about arraying battle he-had-seen
 publicaret, Nestor, qui non minus ipse prudentia quam
made-public Nestor who not less himself by-prudence than
 omnis iuuenta uiribus iuuit exercitum, concilians fidem
all the-youth by-strength helped the-army winning belief
 relatis de statu inquit publico credendum regio
for-things-reported about the-condition he-says public to-be-believed royal
 somnio, quod si alter uidisset repudiaremus ut futile.

dream which if another had-seen we-would-reject as idle
 sed non ab re erat, ut Scipio, etsi necdum adeptus 16
but not from the-point it-was that Scipio although not-yet attained
 tunc fuerat consulatum, nec erat rector exercitus, Carthagini
then he-had the-consulship nor was ruler of-the-army of-Carthage
 somniaret interitum, cuius erat auctor futurus, audiretque
should-dream the-destruction of-which he-was the-author going-to-be and-should-bear
 uictoriam beneficio suo publicam, uideret etiam secreta
the-victory by-service his public should-see also the-secrets
 naturae uir non minus philosophia quam uirtute praeclens.
of-nature a-man not less in-philosophy than in-virtue excelling

- 17 his adsertis, quia superius falsitatis insomniorum Vergilium
these-things asserted since above of-the-falsity of-nightmares Vergil
 testem citantes eius uersus fecimus mentionem eruti de
as-witness citing his of-the-verse we-made mention drawn from
 geminarum somnii descriptione portarum, siquis forte quaerere
of-twin of-dream the-description of-gates if-anyone perhaps to-ask
 uelit, cur porta ex ebore falsis et e cornu ueris
wish why the-gate of ivory to-false-things and of horn to-true-things
 sit deputata, instruetur auctore Porphyrio, qui in
is assigned he-will-be-instructed on-the-authority-of Porphyrio who in
 commentariis suis haec in eundem locum dicit ab Homero
commentaries his these-things on the-same passage says by Homer
 sub eadem diuisione descriptum latet inquit omne uerum.
under the-same division described is-bidden he-says all truth
- 18 hoc tamen anima, cum ab officiis corporis somno eius
this still the-soul when from the-duties of-the-body in-sleep its
 paululum libera est, interdum aspicit, non numquam tendit
a-little free is sometimes sees not never strains
 aciem, nec tamen peruenit, et cum aspicit tamen non
(its)-gaze nor still reaches and when it-sees still not
 libero et directo lumine uidet sed interiecto uelamine
with-free and direct light it-sees but with-interposed veil
 quod nexus naturae caligantis obducit.
which the-bond of-nature darkening draws-over
- 19 et hoc in natura esse idem Vergilius asserit dicens aspice,
and this in nature to-be the-same Vergil asserts saying behold
 namque omnem, quae nunc obducta tuenti mortales hebetat
for all which now drawn-over to-you-gazing mortal dulls
 uisus tibi et humida circum caligat, nubem eripiam.
sight for-you and moist around darkens the-cloud I-will-snatch-away

hoc uelamen cum in quiete ad uerum usque aciem animae 20
this veil when in sleep to the-truth all-the-way the-gaze of-the-soul
 introspicientis admittit, de cornu creditur, cuius ista natura
looking-in admits of horn it-is-believed whose that nature
 est, ut tenuatum uisui peruium sit, cum autem a uero
is that thinned to-sight passable it-is when however from the-truth
 hebetat ac repellit optutum, ebur putatur, cuius corpus
it-dulls and repels the-gaze ivory it-is-thought whose body
 ita densatum est, ut ad quamuis extremitatem tenuitatis
so thickened is that to any extremity of-thinness
 erasum nullo uisu ad ulteriora tendente penetretur.
scraped by-no sight to farther-parts straining it-can-be-penetrated

IV · THE PURPOSE OF THE DREAM

Before explaining the words, Macrobius names the dream's purpose: to teach that the souls of those who served the commonwealth well return to heaven after death and enjoy blessedness forever. The occasion bears this out. Laelius complained that Nasica had no public statues for killing a tyrant, and Scipio answered that divine virtue wants rewards more lasting than statues and triumphs, then told his dream. It sets a fixed place in heaven for the good, and Cicero's own description shows that the place is the Milky Way.

Tractatis generibus et modis, ad quos somnium Scipionis 1
with-treated the-kinds and modes to which the-dream of-Scipio
 refertur, nunc ipsam eiusdem somnii mentem ipsumque
is-referred now the-very of-the-same dream the-meaning and-the-very
 propositum, quem Graeci σκοπόν uocant, antequam uerba
purpose which the-Greeks aim call before the-words
 inspiciantur, temptemus aperire, et eo pertinere propositum
are-examined let-us-try to-open and thither to-tend the-purpose

praesentis operis adseramus, sicut iam in principio huius
of-the-present work let-us-assert as already at the-beginning of-this
 sermonis adstruximus, ut animas bene de re publica
discourse we-have-established that the-souls well of the-thing public
 meritorum post corpora caelo reddi et illic frui
of-those-having-deserved after bodies to-heaven to-be-retained and there to-enjoy
 beatitatis perpetuitate nos doceat.

of-blessedness the-perpetuity us it-may-teach

- 2 nam Scipionem ipsum haec occasio ad narrandum somnium
for Scipio himself this occasion to narrating the-dream
 prouocauit, quod longo tempore se testatus est silentio
provoked which for-a-long time himself testified has in-silence
 condidisse. cum enim Laelius quereretur, nullas Nasicae
to-have-buried when for Laelius complained no of-Nasica
 statuas in publico in interfecti tyranni remunerationem
statues in public for of-the-slain tyrant the-reward
 locatas, respondit Scipio post alia in haec uerba sed
placed replied Scipio after other-things in these words but
 quamquam sapientibus conscientia ipsa factorum egregiorum
although for-the-wise the-consciousness itself of-deeds outstanding
 amplissimum uirtutis est praemium, tamen illa diuina uirtus
the-highest of-virtue is reward still that divine virtue
 non statuas plumbo inhaerentes nec triumphos arescentibus
not statues with-lead clinging nor triumphs with-withering
 laureis sed stabiliora quaedam et uiridiora praemiorum
laurels but more-stable certain and greener of-rewards
 genera desiderat. quae tamen ista sunt? inquit Laelius.

kinds desires what still those are says Laelius

- 3 tum Scipio patimini me inquit quoniam tertium diem iam
then Scipio allow me says since the-third day now
 feriatum sumus, et cetera, quibus ad narrationem somnii
on-holiday we-are and the-rest by-which to the-narration of-the-dream

uenit, docens illa esse stabiliora et uiridiora praemiorum

he-came showing those to-be more-stable and greener of-rewards

genera, quae ipse uidisset in caelo bonis rerum publicarum

kinds which himself he-had-seen in heaven for-good of-things public

seruata rectoribus, sicut his uerbis eius ostenditur

reserved rulers as by-these words of-his it-is-shown

sed quo sis, Africane, alacrior ad tutandam rem

but that you-may-be Africanus more-eager for guarding the-thing

publicam sic habeto: omnibus, qui patriam conseruarint

public so hold for-all who the-fatherland have-preserved

adiuuerint auxerint, certum esse in caelo definitum locum,

have-aided have-enlarged fixed to-be in heaven marked-out a-place

ubi beati aeuo sempiterno fruuntur, et paulo post hunc

where blessed an-age everlasting they-may-enjoy and a-little after this

certum locum, qui sit designans ait sed sic Scipio ut auus

fixed place which it-is designating says but thus Scipio as grandfather

hic tuus, ut ego qui te genui, iustitiam cole et pietatem,

this your as I who you begot justice cultivate and dutifulness

quae cum magna in parentibus et propinquis tum in

which while great toward parents and relatives then toward

patria maxima est. ea uita uia est in caelum et in

the-fatherland greatest is that life the-way is into heaven and into

hunc coetum eorum, qui iam uixere et corpore laxati

this company of-those who already have-lived and from-the-body released

illum incolunt locum, quem uides, significans γαλαξίαν.

that inhabit place which you-see signifying the-milky-circle

sciendum est enim, quod locus, in quo sibi uidetur esse

to-be-known it-is for that the-place in which to-himself seems to-be

Scipio per quietem, lacteus circulus est, qui γαλαξίας

Scipio through sleep the-milky circle is which the-milky-circle

uocatur, si quidem his uerbis in principio utitur ostendebat

is-called since indeed these words at the-beginning he-uses he-was-showing

4

5

autem Carthaginem de excelso et pleno stellarum illustri
 moreover Carthage from a-lofty and full of-stars bright
 et claro quodam loco et paulo post apertius dicit erat
 and clear a-certain place and a-little after more-openly he-says was
 autem is splendidissimo candore inter flammās circus
 moreover it most-brilliant with-whiteness among the-flames a-circle
 elucens, quem uos, ut a Graīs accepistis, orbem lacteum
 shining which you as from the-Greeks you-have-received the-orb milky
 nuncupatis. ex quo omnia mihi contemplanti praeclara et
 call from which all-things to-me contemplating splendid and
 mirabilia uidebantur. et de hoc quidem γαλαξία cum de
 wonderful seemed and about this indeed milky-circle when about
 circulis loquemur plenius disseremus.
 the-circles we-shall-speak more-fully we-shall-discuss

V • FULL NUMBERS AND THE NUMBER EIGHT

Macrobius turns to the dream's words, beginning with its numbers: when Scipio's age reaches seven times eight years, two numbers, each full for its own reason, will complete his fated span. Properly, only divine things are full. Thought passing from bodies meets first their surface, bounded by lines and points, and then number, which is purely incorporeal; this is the fullness all numbers share. Eight is full in its own right because it makes a solid body, the cube, because the moving spheres of heaven are eight, and because its parts are full. The Pythagoreans called it Justice, since it divides evenly all the way down to one.

- 1 Sed iam, quoniam inter libros, quos de re publica
 but now since between the-books which about the-thing public
 Cicero, quosque prius Plato scripserat, quae differentia, quae
 Cicero and-which earlier Plato had-written what difference what
 similitudo habeatur, expressimus, et cur operi suo uel Plato
 likeness is-held we-have-set-out and why to-work his either Plato

Eris indicium uel Cicero somnium Scipionis adsciuerit, quidue
of-Er the-disclosure or Cicero the-dream of-Scipio added or-what
 sit ab Epicureis obiectum Platoni, uel quem ad modum debilis
has by the-Epicureans been-objected to-Plato or in-what to manner the-feeble
 calumnia refellatur, et quibus tractatibus philosophi admisceant,
slander is-refuted and in-which treatises philosophers mix-in
 uel a quibus penitus excludant fabulosa, retulimus,
or from which utterly exclude fabulous-narratives we-have-reported
 adiecimusque post haec necessario genera omnium
and-we-added after these-things necessarily the-kinds of-all
 imaginum, quae falso quaeque uero uidentur in somnis,
images which falsely and-which truly are-seen in dreams
 ipsasque distinximus species somniorum, ad quas Africani
and-the-very we-distinguished species of-dreams to which of-Africanus
 somnium constaret referri, et si Scipioni conuenerit
the-dream it-was-agreed to-be-referred and whether to-Scipio it-befitted
 talia somniare, et de geminis somnii portis, quae fuerit a
such-things to-dream and about the-twin of-dream gates what was by
 ueteribus expressa sententia, super his omnibus ipsius somnii,
the-ancients expressed opinion beyond these all of-the-very dream
 de quo loquimur, mentem propositumque signauimus, et
about which we-speak the-meaning and-purpose we-have-marked and
 partem caeli euidenter expressimus, in qua sibi Scipio
the-part of-heaven clearly we-have-shown in which to-himself Scipio
 per quietem haec uel uidisse uisus est uel audisse,
through sleep these-things either to-have-seen seemed he-has or to-have-heard
 quae retulit: nunc iam discutienda nobis sunt ipsius somnii
which he-reported now at-last to-be-examined by-us are of-the-very dream
 uerba, non omnia, sed ut quaeque uidebuntur digna quaesito.
the-words not all but as each will-seem worthy to-be-asked

2 ac prima nobis tractandam se ingerit pars illa de numeris,
and first to-us to-be-treated itself presents part that about numbers
 in qua sic ait nam cum aetas tua septenos octies solis
in which thus says for when age your seven-each eight-times of-the-sun
 anfractus reditusque conuerterit, duoque hi numeri, quorum
circuits and-returns shall-have-turned and-two these numbers of-which
 uterque plenus, alter altera de causa habetur, circuitu
each full the-one another for reason is-held by-circuit
 naturali summam tibi fatalem confecerint, in te unum
natural the-sum for-you fated shall-have-completed to you alone
 atque in tuum nomen se tota conuertet ciuitas: te
and to your name itself the-whole will-turn the-state you
 senatus, te omnes boni, te socii, te Latini intuebuntur,
the-senate you all the-good you the-allies you the-Latins will-look-to
 tu eris unus, in quo nitatur ciuitatis salus, ac ne
you will-be the-one on whom may-rest of-the-state the-safety and not-to-say
 multa, dictator rem publicam constituas oportet, si
much as-dictator the-thing public you-should-set-in-order it-behooves if
 impias propinquorum manus effugeris.

the-impious of-kinsmen hands you-shall-have-escaped

3 plenitudinem hic non frustra numeris adsignat, plenitudo
fullness here not in-vain to-numbers he-assigns fullness
 enim proprie nisi diuinis rebus supernisque non conuenit.
for properly except to-divine things and-supernal not befits
 neque enim corpus proprie plenum dixeris, quod cum
nor for a-body properly full you-would-call which since
 sui sit inpatiens effluendo, aliena est appetens
of-itself it-is unable-to-endure by-flowing-out of-other-things is desirous
 hauriendo. quae si metallicis corporibus non usu ueniunt,
by-drawing-in which if to-metallic bodies not in-practice happen
 non tamen plena illa sed *ἡσυχία* dicenda sunt.
not still full those but compact to-be-called are

haec est igitur communis numerorum omnium plenitudo, 4
this is therefore the-common of-numbers all fullness
 quod cogitationi a nobis ad superos meanti occurrit prima
that to-thought from us to those-above passing occurs first
 perfectio incorporealitatis in numeris, inter ipsos tamen
the-perfection of-incorporeality in numbers among themselves still
 proprie pleni uocantur secundum hos modos, qui praesenti
properly full are-called according-to these modes which to-the-present
 tractatui necessarii sunt, qui aut uim obtinent uinculorum,
treatment necessary are which either the-force hold of-bonds
 aut corpora rursus efficiuntur, aut corpus efficiunt, sed
or bodies in-turn are-made or a-body make but
 corpus, quod intellegendo, non sentiendo concipias. totum
a-body which by-understanding not by-perceiving you-may-conceive whole
 hoc ut obscuritatis deprecetur offensam, paulo altius repetita
this that of-obscurity it-may-avert the-offense a-little higher fetched-back
 rerum luce pandendum est.

of-things by-the-light to-be-unfolded is
 Omnia corpora superficie finiuntur, et in ipsam eorum pars 5
all bodies by-a-surface are-bounded and in it their part
 ultima terminatur. hi autem termini cum sint semper circa
last is-ended these moreover boundaries though they-are always about
 corpora, quorum termini sunt, incorporei tamen intelleguntur.
the-bodies of-which boundaries they-are incorporeal still are-understood
 nam quo usque corpus esse dicetur necdum terminus
for as-long as a-body to-be will-be-said not-yet a-boundary
 intellegitur, cogitatio, quae conceperit terminum, corpus reliquit.
is-understood thought which has-conceived a-boundary the-body has-left
 ergo primus a corporibus ad incorporea transitus offendit 6
therefore the-first from bodies to incorporeal-things passage meets
 corporum terminos, et haec est prima incorporea natura
of-bodies the-boundaries and this is the-first incorporeal nature

post corpora, sed non pure nec ad integrum carens corpore,
after bodies but not purely nor to entirety lacking body

nam licet extra corpus natura eius sit, tamen non nisi
for although outside body the-nature its be still not except

circa corpus apparet. cum totum denique corpus nominas,
about body it-appears when whole in-short a-body you-name

etiam superficies hoc uocabulo continetur: de corporibus
also the-surface by-this word is-contained from bodies

eam tamen etsi non res sed intellectus sequestrat.
it still although not the-thing but the-understanding separates

7 haec superficies, sicut est corporum terminus, ita lineis
this surface as it-is of-bodies the-boundary so by-lines

terminatur, quas suo nomine γραμμάς Graecia nominauit:
is-bounded which with-its-own name lines Greece named

punctis lineae finiuntur. et haec sunt corpora, quae mathematica
by-points lines are-ended and these are bodies which mathematical

uocantur, de quibus sollerti industria geometriae disputatur.
are-called about which with-skillful industry of-geometry it-is-disputed

8 ergo haec superficies cum ex aliqua parte corporis cogitatur,
therefore this surface when from some part of-a-body is-thought

pro forma subiecti corporis accipit numerum linearum.
according-to the-form of-the-underlying body receives a-number of-lines

nam seu trium ut trigonum, seu quattuor ut quadratum,
for whether of-three as a-triangle or of-four as a-square

seu plurium sit angulorum, totidem lineis sese ad extrema
or of-more it-be angles with-as-many lines itself at the-ends

tangentibus planities eius includitur.
touching the-plane its is-enclosed

9 hoc loco admonendi sumus, quod omne corpus longitudinis
at-this place to-be-reminded we-are that every body of-length

latitudinis et altitudinis dimensionibus constat. ex his tribus
of-breadth and of-height in-dimensions consists of these three

in lineae ductu una dimensio est — longitudo est enim
in of-a-line the-drawing one dimension is length it-is for
 sine latitudine — planities uero, quam Graeci ἐπιφάνειαν
without breadth the-plane indeed which the-Greeks surface
 uocant, longo latoque distenditur, alto caret, et haec
call in-length and-breadth is-extended height lacks and this
 planities quantis lineis contineatur expressimus, soliditas
plane by-how-many lines it-is-contained we-have-shown the-solidity
 autem corporum constat, cum his duabus additur altitudo;
moreover of-bodies arises when to-these two is-added height
 fit enim tribus dimensionibus impletis corpus solidum,
there-is-made for three dimensions filled a-body solid
 quod στερεόν uocant, qualis est tessera, quae κύβος uocatur.
which solid they-call such-as is a-die which cube is-called
 si uero non unius partis sed totius uelis corporis
if indeed not of-one part but of-the-whole you-wish body
 superficiem cogitare, quod proponamus esse quadratum, ut
the-surface to-think which let-us-suppose to-be square that
 de uno, quod exemplo sufficiet, disputemus, iam non
about one which for-an-example will-suffice we-may-discuss now not
 quattuor sed octo anguli colliguntur. quod animaduertis,
four but eight angles are-gathered which you-notice
 si super unum quadratum, quale prius diximus, alterum
if on one square such-as before we-described another
 tale altius impositum mente conspicias, ut altitudo,
such higher placed in-mind you-behold so-that the-height
 quae illi plano deerat, adiciatur, fiatque tribus
which to-that plane was-lacking may-be-added and-there-may-be-made three
 dimensionibus impletis corpus solidum, quod στερεόν uocant
dimensions filled a-body solid which solid they-call
 ad imitationem tesseræ, quae κύβος uocatur.
after the-likeness of-a-die which cube is-called

- 11 ex his apparet, octonarium numerum solidum corpus et
from these it-appears the-octonary number a-solid body both
 esse et haberi, si quidem unum apud geometras puncti
to-be and to-be-held since indeed one among geometers of-a-point
 locum obtinet, duo lineae ductum faciunt, quae duobus
the-place holds two of-a-line the-drawing make which by-two
 punctis, ut supra diximus, coercetur, quattuor uero puncta
points as above we-said is-confined four indeed points
 aduersum se in duobus ordinibus bina per ordinem
opposite themselves in two rows two-each by order
 posita exprimunt quadri speciem, a singulis punctis in
placed express of-a-square the-figure from individual points to
 aduersum punctum eiecta linea. haec quattuor, ut diximus,
the-opposite point cast a-line these four as we-said
 duplicata et octo facta duo quadra similia describunt, quae
doubled and eight made two squares similar describe which
 sibi superposita additaque altitudine formam cubi,
on-each-other placed and-added height the-form of-a-cube
 quod est solidum corpus, efficiunt.

which is a-solid body make

- 12 ex his apparet antiquiorem esse numerum superficie et
from these it-appears older to-be number than-surface and
 lineis, ex quibus illam constare memorauimus, formisque
than-lines of which it to-consist we-have-recorded and-than-forms
 omnibus. a lineis enim ascenditur ad numerum tamquam
all from lines for there-is-ascent to number as
 ad priorem, ut intellegatur ex diuersis numeris linearum,
to the-prior so-that it-is-understood from different numbers of-lines
 quae formae geometricae describantur.

what forms geometrical are-described

ipsam uero superficiem cum lineis suis primam post corpora 13

the-very indeed surface with lines its the-first after bodies

diximus incorpoream esse naturam nec tamen sequestrandam

we-said incorporeal to-be nature nor still to-be-separated

propter perpetuam cum corporibus societatem. ergo quod

because-of perpetual with bodies association therefore what

ab hac rursus recedit, iam pure incorporeum est, numeros

from this again withdraws now purely incorporeal is numbers

autem hac superiores praecedens sermo patefecit, prima

moreover than-this higher the-preceding discourse revealed the-first

est igitur perfectio incorporeitatis in numeris, et haec est,

is therefore the-perfection of-incorporeality in numbers and this is

ut diximus, numerorum omnium plenitudo.

as we-said of-numbers all the-fullness

seorsum illa, ut supra admonuimus, plenitudo est eorum, 14

apart that as above we-noted fullness is of-those

qui aut corpus efficiant aut uim obtineant uinculorum,

which either a-body make or the-force hold of-bonds

licet alias quoque causas, quibus pleni numeri efficiantur,

although other also causes by-which full numbers are-made

esse non ambigam.

to-be not I-may-doubt

qualiter autem octonarius numerus solidum corpus efficiat, ante 15

how moreover the-octonary number a-solid body makes before

satis probatum est. ergo singulariter quoque plenus

sufficiently proved it-has-been therefore singly also full

iure dicetur propter corporeae soliditatis effectum, sed et ad

rightly will-be-called because-of of-corporeal solidity the-effect but also for

ipsam caeli harmoniam, id est concinentiam, hunc numerum

the-very of-heaven harmony that is concord this number

magis aptum esse non dubium est, cum sphaerae ipsae octo
more apt to-be not doubtful it-is since the-spheres themselves eight
 sint, quae mouentur, de quibus secuturus sermo procedet.

are which are-moved about which to-follow discourse will-proceed

16 omnes quoque partes, de quibus constat hic numerus, tales

all also the-parts of which consists this number such

sunt, ut ex earum compage plenitudo nascatur. est enim aut

are that from their joining fullness is-born it-is for either

de his, quae neque generantur neque generant, de monade et

of these which neither are-begotten nor beget of the-monad and

septem, quae qualia sint suo loco plenius explicabitur,

seven which of-what-sort they-are in-its-own place more-fully will-be-explained

aut de duplicato eo, qui et generatur et generat, id est

or of the-doubled that which both is-begotten and begets that is

quattuor — nam hic numerus quattuor et nascitur de duobus

four for this number four both is-born from two

et octo generat — aut componitur de tribus et quinque,

and eight begets or is-composed of three and five

quorum alter primus omnium numerorum impar apparuit,

of-which the-one first of-all numbers odd appeared

quinarii autem potentiam sequens tractatus attinget.

of-the-quinary moreover the-power the-following treatment will-touch

17 Pythagorici uero hunc numerum Iustitiam uocauerunt, quia

the-Pythagoreans indeed this number Justice called because

primus omnium ita soluitur in numeros pariter pares, hoc est

first of-all so is-resolved into numbers evenly even this is

in bis quaterna, ut nihilo minus in numeros aequae pariter

into twice four-each that no less into numbers equally evenly

pares diuisio quoque ipsa soluatur, id est in bis bina.

even the-division also itself is-resolved that is into twice two-each

eadem quoque qualitate contextitur, id est bis bina bis.

by-the-same also quality it-is-composed that is twice two-each twice

cum ergo et contextio ipsius pari aequalitate procedat 18
since therefore both the-composition of-it with-even equality proceeds
 et resolutio aequaliter redeat usque ad monadem, quae
and the-resolution equally returns all-the-way to the-monad which
 diuisionem arithmetica ratione non recipit, merito propter
division by-arithmetic reckoning not admits deservedly because-of
 aequalem diuisionem Iustitiae nomen accepit, et quia ex
equal division of-justice the-name it-received and because from
 supra dictis omnibus apparet, quanta et partium suarum
above said all it-appears with-how-great both of-parts its
 et seorsum sua plenitudine nitatur, iure plenus uocatur.
and apart its-own fullness it-rests rightly full it-is-called

VI.1 • SEVEN: ONE AND SIX, TWO AND FIVE

Seven is full as well. Scipio's two numbers, eight and seven, are even and odd, female and male, and in Plato's Timaeus god wove the world soul from even and odd numbers up to the first cubes, eight and twenty-seven. Seven is one and six, two and five, or three and four. The monad, source of all number, is referred to the highest god, to mind, and to the soul. Seven, begetting no number within ten, is the virgin Pallas. Six is the sum of its parts, and the two cubes together make thirty-five, which six times over gives the 210 days of a seven-month birth. Two is referred to the planets, and five to all that exists.

Superest, ut septenarium quoque numerum plenum iure 1
it-remains that the-septenary also number full rightly
 uocitandum ratio in medio constituta persuadeat. ac
to-be-called reasoning in the-open set may-persuade and
 primum hoc transire sine admiratione non possumus quod
first this to-pass-over without wonder not we-can that
 duo numeri qui in se multiplicati uitale spatium
two numbers which into each-other multiplied the-vital span

uiri fortis includerent ex pari et impari constiterunt.

of-a-man brave would-enclose of even and odd consisted

hoc enim uere perfectum est, quod ex horum numerorum

this for truly perfect is which from of-these numbers

permixtione generatur. nam impar numerus mas et par

the-mixture is-generated for the-odd number male and the-even

femina uocatur, item arithmetici imparem patris et parem

female is-called likewise arithmeticians the-odd of-father and the-even

matris appellatione uenerantur.

of-mother by-the-name revere

2 hinc et Timaeus Platonis fabricatorem mundanae animae deum

hence also the-Timaeus of-Plato the-maker of-the-world soul god

partes eius ex pari et impari id est duplari et triplari numero

the-parts of-it from even and odd that is double and triple number

intertextuisse memorauit, ita ut a duplari usque ad octo, a

to-have-interwoven recorded so that from the-double all-the-way to eight from

triplari usque ad uiginti septem staret alternatio mutuandi.

the-triple all-the-way to twenty seven stood the-alternation of-borrowing

3 hi enim primi cubi utrimque nascuntur, si quidem a

these for the-first cubes on-each-side arise since indeed from

paribus bis bina, quae sunt quattuor, superficiem faciunt, bis

the-evens twice two-each which are four a-surface make twice

bina bis, quae sunt octo, corpus solidum fingunt, a dispari

two-each twice which are eight a-body solid form from the-odd

uero ter terna, quae sunt nouem, superficiem reddunt,

indeed thrice three-each which are nine a-surface render

et ter terna ter, id est ter nouena, quae sunt uiginti

and thrice three-each thrice that is thrice nine-each which are twenty

septem, primum aequae cubum alterius partis efficiunt. unde

seven the-first equally cube of-the-other side make whence

intellegi datur, hos duos numeros, octo dico et septem,

to-be-understood it-is-given these two numbers eight I-mean and seven

qui ad multiplicationem annorum perfecti in re publica

which for the-multiplication of-the-years of-a-perfect in the-thing public

uiri conuenerunt, solos idoneos ad efficiendam mundi animam

man have-come-together alone suitable for making of-the-world the-soul

iudicatos, quia nihil post auctorem potest esse perfectius.

judged because nothing after the-author can be more-perfect

hoc quoque notandum est, quod superius adserentes

this also to-be-noted is that above asserting

communem numerorum omnium dignitatem antiquiores eos

the-common of-numbers all dignity older them

superficie et lineis eius omnibusque corporibus ostendimus,

than-surface and lines its and-than-all bodies we-showed

procedens autem tractatus inuenit numeros et ante animam

proceeding moreover the-treatment has-found numbers also before the-soul

mundi fuisse, quibus illam contextam augustissima

of-the-world to-have-been by-which it woven the-most-august

Timaei ratio naturae ipsius conscia testis expressit.

of-the-Timaeus account of-nature itself aware witness expressed

hinc est, quod pronuntiare non dubitauere sapientes, animam

hence it-is that to-declare not have-hesitated the-wise the-soul

esse numerum se mouentem. nunc uideamus, cur septenarius

to-be a-number itself moving now let-us-see why the-septenary

numerus suo seorsum merito plenus habeatur. cuius ut

number by-its-own separate merit full is-held whose that

expressius plenitudo noscatur, primum merita partium, de

more-clearly the-fullness may-be-known first the-merits of-the-parts of

quibus constat, tum demum, quid ipse possit, inuestigemus.

which it-consists then finally what itself can-do let-us-investigate

constat septenarius numerus uel ex uno et sex uel ex

consists the-septenary number either of one and six or of

duobus et quinque uel ex tribus et quattuor. singularum

two and five or of three and four of-the-individual

compagum membra tractemus, ex quibus fatebimur nullum
joinings the-members let-us-treat from which we-shall-confess no
 alium numerum tam uaria esse maiestate fecundum.

other number with-so varied to-be majesty fruitful

- 7 ex uno et sex compago prima conponitur. unum autem,
of one and six the-joining first is-composed one moreover
 quod μονάς id est unitas dicitur, et mas idem et femina
which monad that is unity is-called both male the-same and female
 est, par idem atque impar, ipse non numerus sed fons
is even the-same and odd itself not a-number but the-source
 et origo numerorum.

and origin of-numbers

- 8 haec monas initium finisque omnium neque ipsa principii aut
this monad the-beginning and-end of-all nor itself of-a-beginning or
 finis sciens ad summum refertur deum eiusque intellectum
of-an-end knowing to the-highest is-referred god and-his understanding
 a sequentium numero rerum et potestatum sequestrat, nec
from of-the-following the-number of-things and powers separates nor
 in inferiore post deum gradu frustra eam desideraueris. haec
in the-lower after god degree in-vain it you-would-seek this
 illa est mens ex summo enata deo, quae uices temporum
that is mind from the-highest born god which the-changes of-times
 nesciens in uno semper, quod adest, consistit aeuo, cumque
not-knowing in one always which is-present stands age and-though
 utpote una non sit ipsa numerabilis, innumeras tamen
as-being one not be itself countable innumerable still
 generum species et de se creat et intra se continet.

of-kinds species both from itself creates and within itself contains

- 9 inde quoque aciem paululum cogitationis inclinans hanc
thence also the-gaze a-little of-thought lowering this
 monadem repperies ad animam referri. anima enim aliena
monad you-will-find to the-soul to-be-referred the-soul for foreign

a siluestris contagione materiae tantum se auctori suo
to of-wild the-contagion of-matter only itself to-author its
 ac sibi debens simplicem sortita naturam cum se
and to-itself owing a-simple having-obtained nature though itself
 animandae immensitati uniuersitatis infundat, nullum init
to-be-animated to-the-immensity of-the-universe it-pours no it-enters
 tamen cum sua unitate diuortium. uides, ut haec monas orta
still with its unity separation you-see how this monad risen
 a prima rerum causa usque ad animam ubique integra
from the-first of-things cause all-the-way to the-soul everywhere whole
 et semper indiuidua continuationem potestatis obtineat.
and always undivided the-continuity of-power holds
 haec de monade castigatius quam se copia suggerebat. 10
these-things about the-monad more-restrainedly than itself abundance was-suggesting
 nec te remordeat, quod cum omni numero praeesse uideatur,
nor you may-trouble that though to-every number to-preside it-seems
 in coniunctione praecipue septenarii praedicetur: nulli enim
in the-union especially of-the-septenary it-is-praised to-none for
 aptius iungitur monas incorrupta quam uirgini.
more-fitly is-joined the-monad uncorrupted than to-the-virgin
 huic autem numero, id est septenario, adeo opinio 11
to-this moreover number that is to-the-septenary so-far the-opinion
 uirginitatis inoleuit, ut Pallas quoque uocitetur. nam uirgo
of-virginity has-grown that Pallas also it-is-called for a-virgin
 creditur, quia nullum ex se parit numerum duplicatus,
it-is-believed because no from itself it-begets number doubled
 qui intra denarium coartetur, quem primum limitem
which within the-denary may-be-confined which the-first limit
 constat esse numerorum: Pallas ideo, quia ex solius
it-is-agreed to-be of-numbers Pallas therefore because from of-the-sole

monadis fetu et multiplicatione processit, sicut Minerua
of-the-monad the-offspring and multiplication it-proceeded as Minerva
 sola ex uno parente nata perhibetur.

alone from one parent born is-said

- 12 senarius uero, qui cum uno coniunctus septenarium facit,
the-senary indeed which with one joined the-septenary makes
 uariae ac multiplicis religionis et potentiae est: primum
of-varied and manifold sanctity and power is first
 quod solus ex omnibus numeris, qui intra decem sunt, de
because alone of all numbers which within ten are of
 suis partibus constat.

its-own parts it-consists

- 13 habet enim medietatem et tertiam partem et sextam partem
it-has for a-half and a-third part and a-sixth part
 et est medietas tria, tertia pars duo, sexta pars unum,
and is the-half three the-third part two the-sixth part one
 quae omnia simul sex faciunt. habet et alia suae uenerationis
which all together six make it-has also other of-its veneration
 iudicia, sed ne longior faciat sermo fastidium, unum ex
proofs but lest longer may-make the-discourse weariness one from
 omnibus eius officium persequemur, quod ideo praetulimus,
all its function we-shall-pursue which therefore we-have-preferred
 quia hoc commemorato non senarii tantum sed et
because with-this mentioned not of-the-senary only but also
 septenarii pariter dignitas adstruetur.

of-the-septenary equally the-dignity will-be-established

- 14 humano partui frequentiore usum nouem mensium certo
for-human birth the-more-frequent usage of-nine months by-fixed
 numerorum modulamine natura constituit, sed ratio sub
of-numbers measure nature established but reckoning under

adsciti senarii numeri multiplicatione procedens etiam

of-the-adopted senary number the-multiplication proceeding also

septem menses compulit usurpari.

seven months compelled to-be-used

quam breuiter absoluteque dicemus. duos esse primos

which briefly and-completely we-shall-state two to-be the-first

omnium numerorum cubos, id est a pari octo ab

of-all numbers cubes that is from the-even eight from

impari uiginti septem et esse imparem marem, parem

the-odd twenty seven and to-be the-odd male the-even

feminam superius expressimus. horum uterque si per

female above we-have-stated of-these each if by

senarium numerum multiplicetur, efficiunt dierum numerum,

the-senary number is-multiplied they-make of-days the-number

qui septem mensibus explicantur.

which in-seven months are-unfolded

coeant enim numeri, mas ille qui memoratur et femina, octo

let-unite for the-numbers male that which is-mentioned and female eight

scilicet et uiginti septem, pariunt ex se quinque et

namely and twenty seven they-bring-forth from themselves five and

triginta: haec sexies multiplicata creant decem et ducentos,

thirty these six-times multiplied create ten and two-hundred

qui numerus dierum mensem septimum claudit. ita est ergo

which number of-days the-month seventh closes so is therefore

natura fecundus hic numerus, ut primam humani partus

by-nature fruitful this number that the-first of-human birth

perfectionem quasi arbiter quidam maturitatis absoluat.

perfection as-it-were arbiter a-certain of-ripeness it-completes

discretio uero sexus futuri sicut Hippocrates refert sic in

the-distinction indeed of-the-sex future as Hippocrates reports thus in

utero dinoscitur. aut enim septuagesimo aut nonagesimo

the-womb is-discerned either for on-the-seventieth or on-the-ninetieth

die conceptus mouetur. dies ergo motus quicumque
day the-conceived-child is-moved the-day therefore of-motion whichever
 fuerit, de duobus ter multiplicatus aut septimum aut
it-shall-have-been of the-two thrice multiplied either the-seventh or
 nonum explicat mensem.
the-ninth unfolds month

- 18 haec de prima septenarii copulatione libata sint. secunda
these-things about the-first of-the-septenary coupling tasted let-be the-second
 de duobus et quinque est. ex his dyas, quia post monada
of two and five is of these the-dyad because after the-monad
 prima est, primus est numerus. haec ab illa omnipotentia
first it-is first is number this from that omnipotence
 solitaria in corporis intellegibilis lineam prima defluxit,
solitary into of-body intelligible the-line first flowed-down
 ideo et ad uagas stellarum et luminum sphaeras
therefore also to the-wandering of-stars and of-lights spheres
 refertur, quia hae quoque ab illa, quae ἀπλανής dicitur,
is-referred because these also from that which fixed is-called
 in numerum scissae et in uarii motus contrarietatem
into number split and into of-varied motion contrariety
 retortae sunt. hic ergo numerus cum quinario aptissime
turned-back are this therefore number with the-quinary most-fittingly
 iungitur, cum hic ad errantes, ut diximus, ad caeli zonas
is-joined since this to the-wanderers as we-said to of-heaven zones
 ille referatur, sed ille ratione scissionis, hic numero.
that is-referred but that by-reason of-division this by-number

- 19 illa uero quinario numero proprietas excepta potentiae ultra
that indeed to-the-quinary number property exceptional of-power beyond
 ceteras eminentis euenit, quod solus omnia, quaeque sunt
the-others eminent has-befallen that alone all which-things are
 quaeque uidentur esse, complexus est. esse autem dicimus
and-which seem to-be embraced it-has to-be moreover we-say

intelligibilia, uideri esse corporalia omnia, seu diuinum

intelligibles to-seem to-be corporeal all whether divine

corpus habeant seu caducum. hic ergo numerus simul

body they-have or perishable this therefore number at-once

omnia et supera et subiecta designat.

all both higher and lower designates

aut enim deus summus est aut mens ex eo nata, in qua rerum 20

either for god highest is or mind from him born in which of-things

species continentur, aut mundi anima, quae animarum omnium

the-forms are-contained or of-the-world the-soul which of-souls all

fons est, aut caelestia sunt usque ad nos aut terrena

the-source is or heavenly-things are all-the-way to us or earthly

natura est, et sic quinariis rerum omnium numerus impletur.

nature is and thus the-quinary of-things all number is-filled

de secunda septenarii numeri coniunctione dicta haec 21

about the-second of-the-septenary number union said these-things

pro affectatae breuitatis necessitate sufficiunt; tertia est de

for of-desired brevity the-necessity suffice the-third is of

tribus et quattuor, quae quantum ualeat reuoluamus.

three and four which how-much it-avails let-us-unroll

VI.2 • SEVEN: THREE AND FOUR, AND SEVEN ITSELF

Three and four are the numbers that bind. As Plato's Timaeus teaches, one mean binds the two extremes of a plane, but a solid needs two means, so god bound earth to fire through water and air, each element sharing a quality with its neighbors. The three intervals between the elements are called Necessity, Harmony, and Obedience. Seven, made of three and four, therefore binds doubly. Four is the Pythagoreans' sacred tetractys, three gives the soul its parts, and their ratios make the musical fourth and fifth, which together make the octave. The world soul itself was first generated by seven, which also orders the seven wandering spheres.

- 22 geometrici corporis ab impari prima planities in tribus
of-a-geometrical body from the-odd the-first plane in three
 lineis constat, his enim trigonalis forma concluditur, a
lines consists by-these for the-triangular form is-enclosed from
 pari uero prima in quattuor inuenitur.
the-even indeed the-first in four is-found
- 23 item scimus secundum Platonem id est secundum
likewise we-know according-to Plato that is according-to
 ipsius ueritatis arcanum illa forti inter se
of-the-very truth the-secret those-things with-strong between themselves
 uinculo conligari, quibus interiecta medietas praestat uinculi
bond to-be-bound to-which an-interposed mean supplies of-the-bond
 firmitatem. cum uero medietas ipsa geminatur, ea, quae
the-firmness when indeed the-mean itself is-doubled those-things which
 extima sunt, non tenaciter tantum sed etiam insolubiliter
outermost are not tenaciously only but also indissolubly
 uinciuntur. primo ergo ternario contigit numero, ut
are-bound to-the-first therefore ternary it-befell number that
 inter duo summa medium, quo uinciretur acciperet,
between two extremes a-mean by-which it-might-be-bound it-received
 quaternarius uero duas medietates primus omnium nactus est.
the-quaternary indeed two means first of-all obtained has
- 24 quas ab hoc numero deus mundanae molis artifex
which from this number god of-the-world mass the-craftsman
 conditorque mutuatus insolubili inter se uinculo
and-founder having-borrowed with-indissoluble among themselves bond
 elementa deuinxit, sicut in Timaeo Platonis adsertum est, non
the-elements bound-fast as in the-Timaeus of-Plato asserted it-is not
 aliter tam controuersa sibi ac repugnantia et naturae
otherwise so opposed to-each-other and conflicting and of-nature
 communionem abnuentia permisceri, terram dico et ignem
fellowship refusing to-be-mixed earth I-mean and fire

potuisse et per tam iugabilem competentiam foederari,
to-have-been-able and through so yoking an-agreement to-be-leagued
 nisi duobus mediis aeris et aquae nexibus uincirentur.
unless by-two means of-air and of-water bonds they-were-bound
 ita enim elementa inter se diuersissima opifex tamen 25
thus for elements among themselves most-diverse the-maker still
 deus ordinis opportunitate conexuit, ut facile iungerentur.
god of-order by-the-fitness connected that easily they-might-be-joined
 nam cum binae essent in singulis qualitates, talem uni
for since two-each were in each qualities such to-one
 cuique de duabus alteram dedit, ut in eo, cui adhaereret,
each of two the-one he-gave that in that to-which it-adhered
 cognatam sibi et similem repperiret.
akin to-itself and similar it-might-find
 terra est sicca et frigida, aqua uero frigida et humecta est. 26
earth is dry and cold water indeed cold and moist is
 haec duo elementa licet sibi per siccum humectumque
these two elements although to-each-other through dry and-moist
 contraria sint, per frigidum tamen commune iunguntur. aer
contrary they-be through the-cold still common they-are-joined air
 humectus et calidus est et, cum aquae frigidae contrarius
moist and hot is and though to-water cold contrary
 sit calore, conciliatione tamen socii copulatur humoris. super
it-is by-beat by-the-conciliation still of-shared it-is-coupled moisture above
 hunc ignis cum sit calidus et siccus, humorem quidem
this fire though it-is hot and dry the-moisture indeed
 aeris respuit siccitate, sed conectitur per societatem caloris.
of-air it-rejects by-dryness but it-is-connected through the-fellowship of-beat
 et ita fit, ut singula quaeque elementorum duo sibi 27
and so it-comes-about that each every of-the-elements two to-itself
 hinc inde uicina singulis qualitatibus uelut quibusdam
on-this-side on-that-side neighbors with-single qualities as-if with-certain

amplectantur ulnis, aqua terram frigore, aerem sibi nectit
embraces arms water earth by-cold air to-itself binds
 humore; aer aquae humecto simili et igni calore sociatur;
by-moisture air to-water by-the-moist like and to-fire by-heat is-allied
 ignis aeri miscetur ut calido, terrae iungitur siccitate; terra
fire to-air is-mixed as to-the-hot to-earth is-joined by-dryness earth
 ignem sicco patitur, aquam frigore non respuit.

fire by-the-dry allows water by-cold not rejects

- 28 haec tamen uarietas uinculorum, si elementa duo forent,
this still variety of-bonds if the-elements two were
 nihil inter ipsa firmitatis habuisset; si tria, minus quidem
nothing between them of-firmness would-have-had if three less indeed
 ualido, aliquo tamen nexu uincienda nodaret, inter
strong some still with-bond things-to-be-bound would-knot among
 quattuor uero insolubilis conligatio est, cum duae summitates
four indeed indissoluble binding is since two extremes
 duabus interiectionibus uinciuntur, quod erit manifestius,
by-two interpositions are-bound which will-be clearer
 si in medio posuerimus ipsam continentiam sensus de
if in the-open we-set the-very content of-the-sense from
 Timaeo Platonis excerptam.

the-Timaeus of-Plato excerpted

- 29 diuini decoris inquit ratio postulabat talem fieri
of-divine beauty he-says the-reason demanded such to-be-made
 mundum, qui et uisum pateretur et tactum. constabat
the-world which both sight would-admit and touch it-was-agreed
 autem, neque uideri aliquid posse sine ignis beneficio,
moreover neither to-be-seen anything to-be-able without of-fire the-benefit
 neque tangi sine solido, et solidum nihil esse sine terra.
nor to-be-touched without the-solid and solid nothing to-be without earth

unde omne mundi corpus de igne et terra instituere 30

whence the-whole of-the-world body from fire and earth to-construct

fabricator incipiens uidit duo conuenire sine medio

the-maker beginning saw two to-come-together without a-mean

colligante non posse, et hoc esse optimum uinculum, quod

binding not to-be-able and this to-be the-best bond which

et se pariter et a se liganda deuinciat, unam uero

both itself equally and by itself things-to-be-bound binds-fast one indeed

interiectionem tunc solum posse sufficere, cum superficies

interposition then only to-be-able to-suffice when a-surface

sine altitudine uincienda est, at ubi artanda uinculis est

without height to-be-bound is but where to-be-tightened with-bonds is

alta dimensio, nodum nisi gemina interiectione non conecti.

the-deep dimension the-knot unless by-double interposition not to-be-connected

inde aerem et aquam inter ignem terramque contextuit, 31

then air and water between fire and-earth he-wove-in

et ita per omnia una et sibi conueniens iugabilis

and so through all one and with-itself agreeing yoking

competentia cucurrit elementorum diuersitatem ipsa

agreement ran of-the-elements the-diversity by-the-very

differentiarum aequalitate consocians.

of-differences equality uniting

nam quantum interest inter aquam et aerem causa 32

for as-much-as differs between water and air by-reason

densitatis et ponderis, tantundem inter aerem et ignem

of-density and of-weight just-so-much between air and fire

est, et rursus quod interest inter aerem et aquam causa

is and again what differs between air and water by-reason

leuitatis et raritatis hoc interest inter aquam et terram,

of-lightness and of-rarity this differs between water and earth

item quod interest inter terram et aquam causa densitatis

likewise what differs between earth and water by-reason of-density

et ponderis, hoc interest inter aquam et aerem, et quod
and of-weight this differs between water and air and what
inter aquam et aerem, hoc inter aerem et ignem, et contra
between water and air this between air and fire and conversely
quod interest inter ignem et aerem tenuitatis leuitatisque
what differs between fire and air of-thinness and-of-lightness
causa, hoc inter aerem et aquam est, et quod est inter
by-reason this between air and water is and what is between
aerem et aquam, hoc inter aquam intellegitur et terram.
air and water this between water is-understood and earth

33 nec solum sibi uicina et cohaerentia comparantur
nor only to-each-other neighboring and cohering-things are-compared
sed eadem alternis saltibus custoditur aequalitas, nam quod
but the-same by-alternate leaps is-kept equality for what
est terra ad aerem, hoc est aqua ad ignem et quotiens
is earth to air this is water to fire and however-often
uerteris, eandem repperies iugabilem competentiam: ita ex
you-turn-it the-same you-will-find yoking agreement so from
ipso, quo inter se sunt aequabiliter diuersa sociantur.
the-very by-which among themselves they-are equally different they-are-allied

34 haec eo dicta sunt, ut aperta ratione constaret,
these-things for-this said were that by-open reasoning it-might-be-established
neque planitiem sine tribus neque soliditatem sine quattuor
neither a-plane without three nor solidity without four
posse uinciri. ergo septenarius numerus geminam uim
to-be-able to-be-bound therefore the-septenary number double power
optinet uinciendi, quia ambae partes eius uincula prima
holds of-binding because both parts its bonds first
sortitae sunt, ternarius cum una medietate, quaternarius cum
obtained have the-ternary with one mean the-quaternary with

duabus. hinc in alio loco eiusdem somnii Cicero de
two hence in another place of-the-same dream Cicero about
 septenario dicit, qui numerus rerum omnium fere nodus est.
the-septenary says which number of-things all almost the-knot is
 item omnia corpora aut mathematica sunt alumna geometriae 35
likewise all bodies either mathematical are nurslings of-geometry
 aut talia, quae uisum tactumue patiantur. horum priora tribus
or such which sight or-touch admit of-these the-former in-three
 incrementorum gradibus constant. aut enim linea eicitur ex
of-growths steps consist either for a-line is-cast from
 puncto, aut ex linea superficies aut ex planitie soliditas. altera
a-point or from a-line a-surface or from the-plane solidity the-other
 uero corpora quattuor elementorum conlato tenore in robur
indeed bodies of-four elements with-combined tenor into the-strength
 substantiae corpulentae concordii concrezione coalescunt.
of-substance bodily with-concordant concretion coalesce
 nec non omnium corporum tres sunt dimensiones, longitudo 36
nor not of-all bodies three are dimensions length
 latitudo profunditas: termini adnumerato effectu ultimo
breadth depth boundaries with-counted-in the-result last
 quattuor, punctum linea superficies et ipsa soliditas. item
four point line surface and itself solidity likewise
 cum quattuor sint elementa ex quibus constant corpora: terra
since four are the-elements from which consist bodies earth
 aqua aer et ignis, tribus sine dubio interstitiis separantur.
water air and fire by-three without doubt intervals they-are-separated
 quorum unum est a terra usque ad aquam, ab aqua
of-which one is from earth all-the-way to water from water
 usque ad aerem sequens, tertium ab aere usque ad ignem.
all-the-way to air the-next the-third from air all-the-way to fire

- 37 et a terra quidem usque ad aquam spatium Necessitas
and from earth indeed all-the-way to water the-space Necessity
 a physicis dicitur, quia uincire et solidare creditur,
by the-natural-philosophers is-called because to-bind and to-solidify it-is-believed
 quod est in corporibus lutulentum, unde Homericus censor
what is in bodies muddy whence the-Homeric critic
 cum Graecis inprecaretur uos omnes inquit in terram
when on-the-Greeks he-called-down-a-curse you all he-says into earth
 et aquam resoluamini, in id dicens, quod est in natura
and water may-you-be-dissolved at that speaking which is in nature
 humana turbidum, quo facta est homini prima concretio.
human turbid from-which made was for-man the-first concretion
- 38 illud uero quod est inter aquam et aerem Harmonia dicitur, id
that indeed which is between water and air Harmony is-called that
 est apta et consonans conuenientia, quia hoc spatium est, quod
is fit and consonant agreement because this space is which
 superioribus inferiora conciliat et facit dissona conuenire.
to-higher-things lower-things reconciles and makes discordant-things agree
- 39 inter aerem uero et ignem Oboedientia dicitur, quia sicut
between air indeed and fire Obedience it-is-called because as
 lutulenta et grauia superioribus necessitate iunguntur, ita
muddy-things and heavy-things to-higher-things by-necessity are-joined so
 superiora lutulentis oboedientia copulantur harmonia media
higher-things to-muddy-things by-obedience are-coupled with-harmony middle
 coniunctionem utriusque praestante.
the-union of-both providing
- 40 ex quattuor igitur elementis et tribus eorum interstitiis
from four therefore elements and three their intervals
 absolutionem corporum constare manifestum est. ergo hi
the-completion of-bodies to-consist evident it-is therefore these
 duo numeri, tria dico et quattuor, tam multiplici inter
two numbers three I-mean and four by-so manifold among

se cognationis necessitate sociati efficiendis utrisque

themselves of-kinship necessity allied in-making both

corporibus consensu ministri foederis obsecuntur.

bodies by-consent servants of-the-covenant comply

nec solum explicandis corporibus hi duo numeri conlatium 41

nor only in-unfolding bodies these two numbers contributed

praestant fauorem, sed quaternarium quidem Pythagorei,

provide favor but the-quaternary indeed the-Pythagoreans

quem τετρακτὸν uocant, adeo quasi ad perfectionem animae

which the-tetractys call so as-if to the-perfection of-the-soul

pertinentem inter arcana uenerantur, ut ex eo et iuris

pertaining among secrets they-revere that from it also of-the-oath

iurandi religionem sibi fecerint οὐ μὰ τὸν ἀμετέρᾳ

sworn the-sanctity for-themselves they-made no by him to-our

ψυχᾷ παραδόντα τετρακτὸν. per qui nostrae animae numerum

soul who-gave the-tetractys by who to-our soul the-number

dedit ipse quaternum.

gave himself fourfold

ternarius uero adsignat animam tribus suis partibus absolutam, 42

the-ternary but assigns the-soul in-three its parts complete

quarum prima est ratio, quam λογιστικὸν appellant, secunda

of-which the-first is reason which the-rational they-call the-second

animositas, quam θυμικὸν uocant, tertia cupiditas, quae

spirit which the-spirited they-call the-third desire which

ἐπιθυμητικὸν nuncupatur.

the-appetitive is-named

item nullus sapientum animam ex symphoniis quoque 43

likewise no-one of-the-wise the-soul from consonances also

musicis constitisse dubitauit. inter has non paruae potentiae

musical to-have-consisted doubted among these not of-small power

est, quae dicitur διὰ πασῶν. haec constat ex duabus,

is that-which is-called through all this consists of two

id est διὰ τεσσάρων et διὰ πέντε, fit autem διὰ
that is through four and through five arises moreover through
 πέντε ex hemiolio, et fit διὰ τεσσάρων ex epitrito,
five from the-sesquialter and arises through four from the-sesquitercian
 et est primus hemiolius tria, et primus epitritus quattuor.
and is the-first sesquialter three and the-first sesquitercian four
 quod quale sit suo loco planius exsequemur.

which of-what-sort it-is in-its-own place more-plainly we-shall-pursue

44 ergo ex his duobus numeris constat διὰ τεσσάρων et
therefore of these two numbers consists through four and
 διὰ πέντε. ex quibus διὰ πασῶν symphonia generatur,
through five from which through all the-consonance is-generated
 unde Vergilius nullius disciplinae expers plene et per
whence Vergil of-no discipline devoid fully and through
 omnia beatos exprimere uolens ait o terque quaterque beati.
all the-blessed to-express wishing says o thrice and-four-times blessed

45 haec de partibus septenarii numeri sectantes compendia
these-things about the-parts of-the-septenary number pursuing brevity
 diximus. de ipso quoque pauca dicemus. hic numerus
we-have-said about itself also a-few-things we-shall-say this number
 ἑπτὰς nunc uocatur antiquato usu primae litterae, apud
heptad now is-called with-disused the-use of-the-first letter among
 ueteres enim σεπτὰς uocitabatur, quod Graeco nomine
the-ancients for septad it-was-called which by-Greek name
 testabatur uenerationem debitam numero. nam primo
bore-witness-to the-veneration due to-the-number for first
 omnium hoc numero anima mundana generata est, sicut
of-all by-this number the-soul of-the-world generated was as
 Timaeus Platonis edocuit.

the-Timaeus of-Plato taught

monade enim in uertice locata terni numeri ab eadem 46

the-monad for at the-top placed three-each numbers from the-same
 ex utraque parte fluxerunt, ab hac pares, ab illa impares,
on each side flowed from this the-evens from that the-odds
 id est post monadem a parte altera duo, inde quattuor,
that is after the-monad on side one two then four
 deinde octo, ab altera uero parte tria, deinde nouem, et
then eight on the-other indeed side three then nine and
 inde uiginti septem, et ex his numeris facta contextio
then twenty seven and from these numbers made the-weaving
 generationem animae imperio creatoris effecit.

the-generation of-the-soul by-the-command of-the-creator effected

non parua ergo hinc potentia numeri huius ostenditur, quia 47

not small therefore hence the-power of-number this is-shown because
 mundanae animae origo septem finibus continetur, septem
of-the-world soul the-origin in-seven limits is-contained seven
 quoque uagantium sphaerarum ordinem illi stelliferae
also of-wandering spheres the-order to-that star-bearing
 et omnes continenti subiecit artifex fabricatoris
and all containing placed-beneath the-craftsmanlike of-the-maker
 prouidentia, quae et superioris rapidis motibus obuiarent
providence which both of-the-higher swift motions might-oppose
 et inferiora omnia gubernarent.

and lower-things all might-govern

Seven governs the moon. The numbers from one to seven add up to twenty-eight, the days the moon takes to run round the zodiac and to cross its breadth, a week to each stage; its light waxes and wanes by weeks and passes through seven phases. The sun changes its season at the seventh sign. The year, the month, and the day each turn through four states, moist, hot, dry, and cold, so three turnings with four modes make seven. The ocean rises and falls in the same weekly rhythm.

48 lunam quoque quasi ex illis septimam numerus septenarius
the-moon also as-it-were of those the-seventh the-number septenary
 mouet, cursumque eius ipse dispensat. quod cum multis
moves and-the-course its itself regulates which though in-many
 modis probetur, ab hoc incipiat ostendi.
ways it-be-proved from this let-it-begin to-be-shown

49 luna octo et uiginti prope diebus totius zodiaci
the-moon in-eight and twenty nearly days of-the-whole zodiac
 ambitum conficit. nam etsi per triginta dies ad solem,
the-circuit completes for although over thirty days to the-sun
 a quo profecta est remeat, solos tamen fere uiginti octo
from which set-out it-has it-returns only still about twenty eight
 in tota zodiaci circumitione consumit, reliquis solem,
in the-whole of-the-zodiac circuit it-spends in-the-rest the-sun
 qui de loco, in quo eum reliquit, accesserat comprehendit.
which from the-place in which it it-left had-moved-on it-overtakes

50 sol enim unum de duodecim signis integro mense metitur.
the-sun for one of twelve signs in-a-whole month measures
 ponamus ergo sole in prima parte arietis constituto
let-us-suppose therefore the-sun in the-first part of-the-ram placed
 ab ipsius, ut ita dicam, orbe emersisse lunam, quod
from its as so I-may-say orb to-have-emerged the-moon which
 eam nasci uocamus: haec post uiginti septem dies et
it to-be-born we-call this after twenty seven days and

horas fere octo ad primam partem arietis redit, sed illic
hours about eight to the-first part of-the-ram returns but there
 non inuenit solem, interea enim et ipse progressionis suae
not it-finds the-sun meanwhile for also itself of-progression its
 lege ulterius accessit, et ideo ipsa necdum putatur
by-the-law farther has-moved-on and therefore it not-yet is-thought
 eo, unde profecta fuerat, reuertisse, quia oculi nostri tunc
thither whence set-out it-had to-have-retained because eyes our then
 non a prima parte arietis sed a sole eam senserant
not from the-first part of-the-ram but from the-sun it had-perceived
 processisse: hunc ergo diebus reliquis, id est duobus plus
to-have-proceeded this therefore in-days remaining that is two more
 minusue, consequitur, et tunc orbi eius denuo succedens
or-less it-overtakes and then to-the-orb its anew coming-under
 ac denuo inde procedens rursus dicitur nasci.

and anew thence proceeding again it-is-said to-be-born
 inde fere numquam in eodem signo bis continuo nascitur 51
hence almost never in the-same sign twice in-succession is-born
 nisi in geminis, ubi hoc non numquam euenit, quia dies
except in the-twins where this not never happens because days
 in eo sol duos supra triginta altitudine signi morante
in it the-sun two above thirty with-the-height of-the-sign delaying
 consumit, rarissimo in aliis, si circa primam signi partem
spends very-rarely in others if about the-first of-the-sign part
 a sole procedat.

from the-sun it-proceeds
 huius ergo uiginti octo dierum numeri septenarius origo 52
of-this therefore twenty eight of-days number the-septenary the-origin
 est. nam si ab uno usque ad septem quantum singuli
is for if from one all-the-way to seven as-much-as the-single

numeri exprimunt, tantum antecedentibus addendo procedas,
numbers express so-much to-the-preceding by-adding you-proceed
 inuenies uiginti octo nata de septem.

you-will-find twenty eight born from seven

- 53 hunc etiam numerum, qui in quater septenos aequa
this also number which into four-times seven-each equal
 sorte digeritur, ad totam zodiaci latitudinem emetiendam
by-share is-distributed for the-whole of-the-zodiac breadth measuring-out
 remetiendamque consumit. nam septem diebus ab extremitate
and-measuring-back it-spends for in-seven days from the-extremity
 septemtrionalis orae oblique per latum meando ad
of-the-northern edge obliquely through the-breadth traveling to
 medietatem latitudinis peruenit, qui locus appellatur eclipticus,
the-middle of-the-breadth it-arrives which place is-called ecliptic
 septem sequentibus a medio ad imum australe delabitur,
in-seven following from the-middle to the-lowest southern it-glides-down
 septem aliis rursus ad medium obliquata conscendit, ultimis
in-seven others again to the-middle slanting it-climbs in-the-last
 septem septentrionali redditur summitati. ita isdem quater
seven to-the-northern it-is-restored summit so in-the-same four-times
 septenis diebus omnem zodiaci et longitudinem et
seven-each days all of-the-zodiac both length and
 latitudinem circum perque discurrit.

breadth around and-through it-runs

- 54 similibus quoque dispensationibus hebdomadam luminis sui
by-similar also distributions of-hebdomads of-light its
 uices sempiterna lege uariando disponit. primis enim
the-changes by-everlasting law varying arranges in-the-first for
 septem usque ad medietatem uelut diuisi orbis excrescit,
seven all-the-way to the-half as-if of-a-divided orb it-grows
 et διχότομος tunc uocatur, secundis orbem totum renascentes
and halved then is-called in-the-second orb the-whole reborn

ignes colligendo iam complet et plena tunc dicitur, tertiis
fires by-gathering now it-fills and full then is-called in-the-third
 διχότομος rursus efficitur, cum ad medietatem decrescendo
halved again it-is-made when to the-half by-waning
 contrahitur, quartis ultima luminis sui diminutione tenuatur.
it-is-drawn-in in-the-fourth by-the-last of-light its diminution it-is-thinned
 septem quoque permutationibus, quas φάσεις uocant, toto 55
by-seven also changes which phases they-call in-the-whole
 mense distinguitur: cum nascitur, cum fit διχότομος, et
month it-is-marked when it-is-born when it-becomes halved and
 cum fit ἀμφίκυρτος, cum plena, et rursus ἀμφίκυρτος, ac
when it-becomes gibbous when full and again gibbous and
 denuo διχότομος, et cum ad nos luminis uniuersitate priuatur.
anew halved and when to us of-light the-entirety it-is-deprived
 ἀμφίκυρτος est autem, cum supra diametrum dichotomi 56
gibbous it-is moreover when beyond the-diameter of-the-halved
 antequam orbis conclusione cingatur, uel de orbe iam
before of-the-orb by-the-closing it-is-girded or from the-orb already
 minuens inter medietatem ac plenitudinem insuper mediam
waning between the-half and fullness in-addition middle
 luminis curuat eminentiam.

of-light it-curves bulge

sol quoque ipse, de quo uitam omnia mutantur, septimo 57
the-sun also itself from which life all-things borrow at-the-seventh
 signo uices suas uariat. nam a solstitio hiemali ad aestium
sign changes its varies for from the-solstice winter to the-summer
 solstitium septimo peruenit signo et a tropico uerno usque
solstice in-the-seventh arrives sign and from the-tropic spring all-the-way
 ad autumnale tropicum septimi signi peragratione perducitur.
to the-autumnal tropic of-the-seventh sign by-the-traversing is-brought

- 58 tres quoque conuersiones lucis aetheriae per hunc numerum
three also turnings of-light aetherial through this number
 constant. est autem prima maxima, secunda media, minima est
are-established is moreover the-first greatest the-second middle least is
 tertia. et maxima est anni secundum solem, media mensis
the-third and the-greatest is of-the-year according-to the-sun the-middle of-the-month
 secundum lunam, minima diei secundum ortum et occasum.
according-to the-moon the-least of-the-day according-to the-rising and setting
- 59 est uero una quaeque conuersio quadripartita, et ita constat
is indeed one each turning fourfold and thus consists
 septenarius numerus, id est ex tribus generibus conuersionum
the-septenary number that is of three kinds of-turnings
 et ex quattuor modis, quibus una quaeque conuertitur.
and of four modes by-which one each is-turned
 hi sunt autem quattuor modi: fit enim prima humida,
these are moreover the-four modes it-becomes for first moist
 deinde calida, inde sicca et ad ultimum frigida.
then hot then dry and at last cold
- 60 et maxima conuersio, id est anni humida, est uerno
and the-greatest turning that is of-the-year moist is in-spring
 tempore, calida aestiuo, sicca autumno, frigida per hiemem.
time hot in-summer dry in-autumn cold through winter
 media autem conuersio mensis per lunam ita fit, ut
the-middle moreover turning of-the-month through the-moon so happens that
 prima sit hebdomas humida, quia nascens luna humorem
the-first is hebdomad moist because newborn the-moon moisture
 adsolet concitare, secunda calida adolescente in eadem
is-wont to-stir-up the-second hot growing in the-same(-moon)
 luce de solis aspectu, tertia sicca quasi plus ab ortu
the-light from of-the-sun the-aspect the-third dry as-being more from rising
 remota, quarta frigida deficiente iam lumine. tertia uero
removed the-fourth cold failing now the-light the-third indeed

conuersio, quae est diei secundum ortum et occasum, ita
turning which is of-the-day according-to the-rising and setting so
 disponitur, quod humida sit usque ad primam de quattuor
is-arranged that moist it-is all-the-way to the-first of four
 partibus partem diei, calida usque ad secundam, sicca
parts part of-the-day hot all-the-way to the-second dry
 usque ad tertiam, quarta iam frigida.

all-the-way to the-third the-fourth now cold

oceanus quoque in incremento suo hunc numerum tenet. 61

the-ocean also in increase its this number keeps

nam primo nascentis lunae die fit copiosior solito,

for on-the-first of-the-newborn moon day it-becomes more-abundant than-usual

minuitur paulisper secundo, minoremque eum uidet tertius

it-is-diminished a-little on-the-second and-smaller it sees the-third

quam secundus et ita decrescendo ad diem septimum

than the-second and so by-decreasing to the-day seventh

peruenit. rursus octauus dies manet septimo par, et nonus

it-comes again the-eighth day remains to-the-seventh equal and the-ninth

fit similis sexto, decimus quinto, et undecimus fit

becomes like to-the-sixth the-tenth to-the-fifth and the-eleventh becomes

quarto par, tertioque duodecimus, et tertius decimus

to-the-fourth equal and-to-the-third the-twelfth and the-third (and-)tenth

similis fit secundo, quartus decimus primo. tertia uero

like becomes to-the-second the-fourth (and-)tenth to-the-first the-third indeed

hebdomas eadem facit quae prima, quarta eadem quae secunda.

hebdomad the-same does which the-first the-fourth the-same which the-second

Seven rules human life. Seed that holds for seven hours takes, the fetus forms week by week, and a birth can ripen at seven months. After birth the navel falls away at seven days and teeth come at seven months. Sitting, speech, and walking follow at further multiples of seven, new teeth at seven years, and puberty at fourteen. Height stops at the third seven of years and breadth at the fourth. Strength is full at the fifth, holds through the sixth, and then wanes, and natural philosophers set life's span at ten sevens. The body, too, is built in sevens, and eight sevens make Scipio's fated fifty-six years.

- 62 hic denique est numerus, qui hominem concipi formari
 this in-short is the-number which man to-be-conceived to-be-formed
 edi uiuere ali ac per omnes aetatum gradus
 to-be-born to-live to-be-nourished and through all of-the-ages the-steps
 tradi senectae atque omnino constare facit. nam ut illud
 to-be-handed to-old-age and altogether to-subsist makes for that that
 taceamus, quod uterum nulla ui seminis occupatum hoc
 we-may-pass-over that the-womb by-no force of-seed occupied by-this
 dierum numero natura constituit uelut decreto exonerandae
 of-days number nature has-established as-if by-decree of-the-to-be-relieved
 mulieris uetigali mense redeunte purgari, hoc tamen
 woman as-tribute month returning to-be-purged this still
 praetereundum non est, quia semen, quod post iactum
 to-be-passed-over not is that seed which after the-casting
 sui intra horas septem non fuerit in effusionem relapsum,
 of-itself within hours seven not has into outflow slipped-back
 haesisse in uitam pronuntiatur.
 to-have-clung into life is-declared

- 63 uerum semine semel intra formandi hominis monetam locato
 but the-seed once within of-forming man the-mint placed
 hoc primum artifex natura molitur, ut die septimo
 this first the-craftsman nature contrives that on-day seventh

folliculum genuinum circumdet humori ex membrana
a-sac native she-may-put-around the-fluid of membrane
 tam tenui, qualis in ovo ab exteriori testa clauditur et
so thin as in an-egg by the-outer shell is-enclosed and
 intra se claudit liquorem.

within itself encloses the-liquid

hoc cum a physicis deprehensum sit, Hippocrates 64

this since by natural-philosophers detected has-been Hippocrates
 quoque ipse, qui tam fallere quam falli nescit,
also himself who as-much to-deceive as to-be-deceived knows-not
 experimenti certus adseruit, referens in libro, qui de natura
of-experiment sure asserted reporting in the-book which about the-nature
 pueri inscribitur, tale seminis receptaculum de utero eius
of-the-child is-titled such of-seed a-receptacle from the-womb of-her
 eiectum, quam septimo post conceptum die intellexerat.

cast-out whom on-the-seventh after conception day he-had-learned

mulierem enim semine non effuso ne grauida maneret,
the-woman for the-seed not poured-out lest pregnant she-should-remain
 orantem imperauerat saltibus concitari, aitque septimo die
begging he-had-ordered by-leaps to-be-shaken and-he-says on-the-seventh day
 saltum septimum eiciendo cum tali folliculo, qualem supra
the-leap seventh for-expelling with such a-sac as above
 rettulimus, suffecisse conceptui. haec Hippocrates.

we-described to-have-sufficed the-conception these-things Hippocrates

Straton Peripateticus et Diocles Carystius per septenos dies 65

Strato the-Peripatetic and Diocles of-Carystus through seven-each days
 concepti corporis fabricam hac obseruatione dispensant,
of-the-conceived body the-fabrication by-this observation distribute
 ut hebdomade secunda credant guttas sanguinis in superficie
that in-the-hebdomad second they-believe drops of-blood on the-surface
 folliculi, de quo diximus, apparere, tertia demergi
of-the-sac about which we-spoke to-appear in-the-third to-sink

eas introrsum ad ipsum conceptionis humorem, quarta
them inward to the-very of-conception fluid in-the-fourth
 humorem ipsum coagulari, ut quiddam uelut inter
the-fluid itself to-curdle so-that something as-it-were between
 carnem ac sanguinem liquida adhuc soliditate conueniat,
flesh and blood with-liquid still solidity comes-together
 quinta uero interdum fingi in ipsa substantia humoris
in-the-fifth indeed sometimes to-be-shaped in the-very substance of-the-fluid
 humanam figuram magnitudine quidem apis, sed ut in
a-human figure in-size indeed of-a-bee but that in
 illa breuitate membra omnia et designata totius corporis
that smallness limbs all and the-marked of-the-whole body
 liniamenta consistent.

outlines are-present

66 ideo autem adiecimus interdum, quia constat quotiens
therefore moreover we-added sometimes because it-is-agreed whenever
 quinta hebdomade fingitur designatio ista membrorum,
in-the-fifth hebdomad is-shaped marking that of-the-limbs
 mense septimo maturari partum. cum autem nono mense
in-month seventh to-ripen the-birth when however in-the-ninth month
 absolutio futura est, si quidem femina fabricatur, sexta
the-completion to-come is if indeed a-female is-fashioned in-the-sixth
 hebdomade membra iam diuidi: si masculus septima.
hebdomad the-limbs now to-be-divided if a-male in-the-seventh

67 post partum uero utrum uicturum sit, quod effusum est, an
after birth indeed whether going-to-live is what poured-forth has-been or
 in utero sic praemortuum, ut tantum modo spirans nascatur,
in the-womb so died-early that only merely breathing it-is-born
 septima hora discernit. ultra hunc enim horarum numerum, quae
the-seventh hour decides beyond this for of-hours number which
 praemortua nascuntur, aeris halitum ferre non possunt: quem
died-early are-born of-the-air the-breath to-bear not can which

quisquis ultra septem horas sustinuerit, intellegitur ad uitam

whoever beyond seven hours has-endured is-understood for life

creatus, nisi alter forte, qualis perfectum potest, casus eripiat.

created unless other perhaps such-as the-perfect can accident snatch-away

item post dies septem iactat reliquias umbilici, et post 68

likewise after days seven it-casts-off the-remnants of-the-navel and after

bis septem incipit ad lumen uisus eius moueri, et post

twice seven begins to light the-sight its to-be-moved and after

septies septem libere iam et pupulas et totam faciem

seven-times seven freely now both pupils and whole face

uertit ad motus singulos uidendorum.

it-turns to motions individual of-things-to-be-seen

post septem uero menses dentes incipiunt mandibulis emergere, 69

after seven indeed months teeth begin from-the-jaws to-emerge

et post bis septem sedet sine casus timore: post ter

and after twice seven it-sits without of-falling fear after thrice

septem sonus eius in uerba prorumpit, et post quater septem

seven sound its into words bursts-forth and after four-times seven

non solum stat firmiter sed et incedit: post quinquies

not only it-stands firmly but also walks after five-times

septem incipit lac nutricis horrescere, nisi forte ad

seven it-begins the-milk of-the-nurse to-shudder-at unless perhaps to

patientiam longioris usus continuata consuetudine protrahatur.

endurance of-longer use by-continued habit it-is-drawn-out

post annos septem dentes, qui primi emerserant, aliis 70

after years seven the-teeth which first had-emerged to-others

aptioribus ad cibum solidum nascentibus cedunt, eodemque

fitter for food solid growing yield and-in-the-same

anno plene absoluitur integritas loquendi: unde et septem

year fully is-completed the-soundness of-speaking whence also seven

uocales literae a natura dicuntur inuentae, licet Latinitas

vowel letters by nature are-said devised although Latinity

easdem modo longas modo breues pronuntiando quinque

the-same now long now short by-pronouncing five

pro septem tenere maluerit, apud quos tamen, si sonos

for seven to-hold has-preferred among whom still if the-sounds

uocalium non apices numeraueris, similiter septem sunt.

of-the-vowels not the-marks you-count likewise seven there-are

71 post annos autem bis septem ipsa aetatis necessitate

after years moreover twice seven by-the-very of-age necessity

pubescit. tunc enim moueri incipit uis generationis

it-reaches-puberty then for to-be-moved begins the-power of-generation

in masculis et purgatio feminarum. ideo et tutela

in males and the-purging of-females therefore also from-guardianship

puerili quasi uirile iam robur absoluitur: de qua tamen

boyish as-it-were manly now strength is-released from which still

feminae propter uotorum festinationem maturius biennio

females because-of of-marriage-vows the-haste earlier by-two-years

legibus liberantur.

by-the-laws are-freed

72 post ter septenos annos genas flore uestit iuuenta, idemque

after thrice seven-each years the-cheeks with-bloom clothes youth and-the-same

annus finem in longum crescendi facit: et quarta annorum

year an-end in length of-growing makes and the-fourth of-years

hebdomas impleta in latum quoque crescere ultra iam prohibet.

hebdomad filled in breadth also to-grow further now forbids

73 quinta omne uirium, quantae inesse uni cuique possunt,

the-fifth all of-strength as-much-as to-be-in to-one each can

conplet augmentum, nulloque modo iam potest quisquam

completes growth and-by-no means now can anyone

se fortior fieri. inter pugiles denique haec consuetudo

than-himself stronger become among boxers finally this custom

seruatur, ut, quos iam coronauere uictoriae, nihil in se

is-kept that those-whom already have-crowned victories nothing in themselves

amplius in incremento uirium sperent, qui uero expertes
more in increase of-strength may-hope who indeed without-share
 huius gloriae usque illo manserunt, a professione discedant.

of-this glory as-far-as then have-remained from the-profession may-depart
 sexies uero septeni anni seruant uires ante collectas, 74

six-times indeed seven-each years preserve the-strength before gathered
 nec diminutionem nisi ex accidenti euenire patiuntur. sed

nor diminution except from accident to-occur allow but
 a sexta usque ad septimam septimanam fit quidem

from the-sixth all-the-way to the-seventh week-of-years there-is indeed
 diminutio sed occulta, et quae detrimentum suum aperta

a-diminution but bidden and which loss its by-open

defectione non prodat. ideo non nullarum rerum publicarum

failing not betrays therefore not none of-things public

hic mos est, ut post sextam ad militiam nemo cogatur,

this custom is that after the-sixth to military-service no-one be-compelled

in pluribus datur remissio iusta post septimam.

in more is-given discharge due after the-seventh

notandum uero, quod, cum numerus septem se multiplicat, 75

to-be-noted indeed that when the-number seven itself multiplies

facit aetatem, quae proprie perfecta et habetur et dicitur,

it-makes an-age which properly perfect both is-held and is-called

adeo ut illius aetatis homo — utpote qui perfectionem et

so that of-that age a-man as-being-one who perfection both

adtigerit iam et necdum praeterierit — et consilio aptus

has-reached already and not-yet has-passed both for-counsel fit

sit nec ab exercitio uirium alienus habeatur.

is nor from the-exercise of-strength estranged is-beld

cum uero decas, qui et ipse perfectissimus numerus 76

when indeed the-decad which also itself most-perfect number

est, perfecto numero, id est ἐπτάδι, iungitur, ut

is to-the-perfect number that is to-the-heptad is-joined so-that

aut decies septeni aut septies deni computentur anni,
either ten-times seven-each or seven-times ten-each are-counted years
 haec a physicis creditur meta uiuendi, et hoc
this by the-natural-philosophers is-believed the-goal of-living and by-this
 uitae humanae perfectum spatium terminatur. quod si quis
of-life human the-perfect span is-bounded which if-anyone
 excesserit, ab omni officio uacuus soli exercitio sapientiae
has-exceeded from every duty free to-the-sole exercise of-wisdom
 uacat, et omnem usum sui in suadendo habet,
he-is-at-leisure and all use of-himself in advising has
 aliorum munerum uacatione reuerendus: a septima enim
of-other tasks by-exemption to-be-revered from the-seventh for
 usque ad decimam septimanam pro captu uirium,
all-the-way to the-tenth week-of-years according-to the-capacity of-strength
 quae adhuc singulis perseuerant, uariantur officia.
which still to-individuals persist are-varied the-duties

77 idem numerus totius corporis membra disponit. septem
the-same number of-the-whole body the-members arranges seven
 sunt enim intra hominem, quae a Graecis nigra membra
are for within man which by the-Greeks black members
 uocitantur, lingua cor pulmo iecur lien, renes duo, et septem
are-called tongue heart lung liver spleen kidneys two and seven
 alia cum uenis ac meatibus, quae adiacent singulis, ad
others with veins and passages which lie-next to-each for
 cibum et spiritum accipiendum reddendumque sunt deputata,
food and breath receiving and-returning are assigned
 guttur stomachus aluus uesica et intestina principalia tria:
throat gullet belly bladder and intestines principal three
 quorum unum disseptum uocatur, quod uentrem et cetera
of-which one the-partition is-called which the-belly and other
 intestina secernit: alterum medium, quod Graeci μεσέντερον
intestines separates the-second the-middle which the-Greeks mesentery

dicunt: tertium, quod ueteres hiram uocarunt, habeturque

call the-third which the-ancients hira called and-is-held

praecipuum intestinorum omnium, et cibi retrimenta deducit.

chief of-intestines all and of-food the-waste carries-off

de spiritu autem et cibo, quibus accipiendis, ut relatum 78

about breath moreover and food for-which to-be-received as reported

est, atque reddendis membra, quae diximus, cum

it-has-been and to-be-retained the-members which we-mentioned with

meatibus sibi adiacentibus obsecuntur, hoc obseruatum

passages to-them lying-next serve this observed

est, quod sine haustu spiritus ultra horas septem, sine

has-been that without drawing of-breath beyond hours seven without

cibo ultra totidem dies uita non durat.

food beyond as-many days life not lasts

septem quoque sunt gradus in corpore, qui dimensionem 79

seven also are the-layers in the-body which the-dimension

altitudinis ab imo in superficiem conplent, medulla os

of-depth from the-lowest to the-surface complete marrow bone

neruus uena arteria caro cutis. haec de interioribus.

sinew vein artery flesh skin these-things about the-inner-parts

in aperto quoque septem sunt corporis partes, caput pectus 80

in the-open also seven are of-the-body parts head breast

manus pedesque et pudendum. item quae diuiduntur, non

hands and-feet and the-privy-part likewise which are-divided not

nisi septem conpagibus iuncta sunt: ut in manibus est

except by-seven joints joined are as in the-hands is

humerus brachium cubitus uola et digitorum nodi terni,

shoulder upper-arm forearm palm and of-fingers joints three-each

in pedibus uero femur genu tibia pes ipse, sub quo uola

in the-feet indeed thigh knee shin foot itself under which the-sole

est, et digitorum similiter nodi terni.

is and of-toes likewise joints three-each

81 et quia sensus eorumque ministeria natura in capite uelut
and because the-senses and-their functions nature in the-head as
 in arce constituit, septem foraminibus sensuum celebrantur
in a-citadel established by-seven openings of-the-senses are-performed
 officia, id est oris ac deinde oculorum narium et
the-duties that is of-the-mouth and then of-the-eyes nostrils and
 aurium binis, unde non inmerito hic numerus, totius
of-the-ears by-twos whence not undeservedly this number of-the-whole
 fabricae dispensator et dominus, aegris quoque corporibus
structure steward and master to-sick also bodies
 periculum sanitatemue denuntiat. immo ideo et septem
danger or-health announces indeed therefore also by-seven
 motibus omne corpus agitatur: aut enim accessio est aut
motions every body is-driven either for an-approach is or
 in laeuam dextramue deflexio aut sursum quis seu deorsum
to the-left or-right a-turning or upward one or downward
 mouetur aut in orbem rotatur.
is-moved or in a-circle is-rotated

82 tot uirtutibus insignitus septenarius, quas uel de partibus
by-so-many virtues distinguished the-septenary which either from parts
 suis mutuatur uel totus exercet, iure plenus et habetur et
its it-borrows or whole exercises rightly full both is-held and
 dicitur. et absoluta, ut arbitror, ratione iam constitit,
is-called and by-complete as I-think reasoning now it-has-been-established
 cur diuersis ex causis octo et septem pleni uocentur.
why different for reasons eight and seven full are-called

83 sensus autem hic est: cum aetas tua quinquagesimum et
the-sense moreover this is when age your the-fiftieth and
 sextum annum conpleuerit, quae summa tibi fatalis erit,
sixth year shall-have-completed which sum for-you fated will-be
 spes quidem salutis publicae te uidebit, et pro remediis
the-hope indeed of-safety public you will-see and for remedies

communis bonorum omnium status uirtutibus tuis dictatura
of-the-common of-good-men all condition to-virtues your the-dictatorship
 debebitur, sed si euaseris insidias propinquorum. nam per
will-be-owed but if you-shall-escape the-plots of-kinsmen for by
 septenos octies solis anfractus reditusque quinquaginta et
seven-each eight-times of-the-sun circuits and-returns fifty and
 sex significat annos, anfractum solis et reditum annum
six he-signifies years the-circuit of-the-sun and return a-year
 uocans: anfractum propter zodiaci ambitum, reditum, quia
calling circuit because-of of-the-zodiac the-round return because
 eadem signa per annos singulos certa lege metitur.
the-same signs through years each by-fixed law it-measures

VII • WHY THE DREAM SPEAKS IN DOUBT

Some wonder why Africanus, a divine soul who knows the future, says “if you escape,” as though unsure whether his grandson will survive. Macrobius answers that signs and dreams speak of adversity obliquely. Some warnings are escaped by caution, some threats averted by sacrifice, and some fates cannot be escaped. A careful reader still finds the truth. The Greek king heeded only part of Jupiter’s dream and lost many men, and Aeneas went astray over one word of the Delian oracle. Scipio’s end is certain, as the dream’s fated sum declares, but oracles veil death in doubt, to spare grief or fear.

Hic quidam mirantur, quid sibi uelit ista dubitatio, si 1
here some wonder what to-itself may-mean that doubt if
 effugeris, quasi potuerit diuina anima et olim caelo
you-shall-have-escaped as-if could a-divine soul and long-since to-heaven
 reddita atque hic maxime scientiam futuri professa nescire,
returned and here especially knowledge of-the-future professing not-to-know
 possitne nepos suus an non possit euadere: sed non
whether-he-can grandson his or not he-can escape but not

aduertunt, hanc habere legem omnia uel signa uel somnia, ut
they-notice this to-have law all either signs or dreams that
 de aduersis oblique aut denuntient aut minentur aut moneant.

about adversities obliquely either they-announce or threaten or warn

- 2 et ideo quaedam cauendo transimus, alia exorando
and therefore some-things by-taking-care we-pass-by others by-entreating
 et litando uitantur: alia sunt ineluctabilia, quae nulla
and by-sacrificing are-avoided others are inescapable which by-no
 arte, nullo auertuntur ingenio. nam ubi admonitio est,
art by-no are-averted skill for where a-warning is
 uigilantia cautionis euaditur: quod adportant minae,
by-the-watchfulness of-caution it-is-escaped what bring threats
 litatio propitiationis auertit: numquam denuntiata uanescent.
the-sacrifice of-propitiation averts never things-announced vanish

- 3 hic subicies: unde igitur ista discernimus, ut possit
here you-will-object whence therefore these-things do-we-distinguish so-that it-can
 cauendumne an exorandum an uero patiendum sit
whether-to-be-guarded-against or to-be-entreated or indeed to-be-endured it-is
 deprehendi? sed praesentis operis fuerit insinuare,
to-be-detected but of-the-present work it-will-have-been to-suggest
 qualis soleat in diuinationibus affectata confusio, ut
of-what-sort is-wont in divinations the-studied confusion that
 desinas de inserta uelut dubitatione mirari: ceterum
you-may-cease about the-inserted as-it-were doubt to-wonder but
 in suo quoque opere artificis erit signa quaerere,
in its-own also work of-the-craftsman it-will-be the-signs to-seek
 quibus ista discernat, si hoc uis diuina non inpedit;
by-which these-things he-may-distinguish if this power divine not binders
 nam illud: prohibent nam cetera Parcae scire, Maronis est
for that forbid for the-rest the-Fates to-know of-Marco is
 ex intima disciplinae profunditate sententia.
from the-inmost of-learning depth a-saying

diuulgatis etiam docemur exemplis, quam paene semper, 4
by-well-known also we-are-taught examples how nearly always
 cum praedicuntur futura, ita dubiis obserantur, ut
when are-foretold future-things so with-ambiguities they-are-hedged that
 tamen diligens — nisi diuinitus, ut diximus, ineditur —
still the-diligent unless divinely as we-said be-is-bindered
 subesse repperiat apprehendendae uestigia ueritatis, ut
to-lie-beneath may-find to-be-grasped the-traces of-truth as
 ecce Homericum somnium a Ioue, ut dicitur, missum ad
behold the-Homeric dream by Jupiter as is-said sent for
 conserendam futuro die cum hostibus manum sub aperta
joining on-the-coming day with the-enemy hand under open
 promissione uictoriae spem regis animauit: ille, uelut
promise of-victory the-hope of-the-king roused he as-if
 diuinum secutus oraculum commisso proelio amissis suorum
a-divine following oracle joined battle lost of-his-men
 plurimis uix aegreque in castra remeauit.
very-many scarcely and-with-difficulty into camp returned
 num dicendum est deum mandasse mendacium? non ita 5
surely-not to-be-said it-is god to-have-ordered a-lie not so
 est, sed quia illum casum Graecis fata decreuerant,
it-is but because that disaster for-the-Greeks the-fates had-decreed
 latuit in uerbis somnii, quod animaduersum uel ad uere
lay-bid in the-words of-the-dream what noticed either for truly
 uincendum uel ad cauendum saltem potuisset instruere.
conquering or for taking-care at-least would-have-been-able to-instruct
 habuit enim praeceptio, ut uniuersus produceretur exercitus, 6
had for the-instruction that the-whole should-be-led-out army
 at ille sola pugnandi hortatione contentus non uidit, quid
but he with-the-sole of-fighting exhortation content not saw what
 de producenda uniuersitate praeceptum sit, praetermissoque
about leading-out the-whole instructed was and-passed-over

Achille, qui tunc recenti lacesitus iniuria ab armis cum suo
Achilles who then by-a-fresh provoked injury from arms with his
 milite feriabatur, rex progressus in proelium et casum,
soldiery was-idle the-king having-advanced into battle both the-disaster
 qui debebatur, excepit, et absoluit somnium inuidia
which was-due received and acquitted the-dream of-the-odium
 mentiendi non omnia de imperatis sequendo.

of-lying not all of the-things-commanded by-following

- 7 parem observantiae diligentiam Homericæ per omnia
equal of-observance diligence of-Homeric in all
 perfectionis imitator Maro in talibus quoque rebus obtinuit.
perfection the-imitator Maro in such also matters maintained
 nam apud illum Aeneas ad regionem instruendo regno
for in him Aeneas for a-region for-founding a-kingdom
 fataliter eligendam satis abundeque Delio instructus
by-fate to-be-chosen enough and-abundantly by-the-Delian instructed
 oraculo, in errorem tamen unius uerbi neglegentia relapsus est.
oracle into error still of-one word by-neglect fallen-back has

- 8 non quidem fuerat locorum, quæ petere deberet, nomen
not indeed had-been of-the-places which to-seek he-ought the-name
 insertum, sed cum origo uetus parentum sequenda diceretur,
inserted but when the-origin ancient of-ancestors to-be-followed was-said
 fuit in uerbis, quod inter Cretam et Italiam, quæ ipsius
there-was in the-words what between Crete and Italy which of-the-very
 gentis auctores utraque produxerant, magis ostenderet et,
nation the-founders both had-produced rather might-show and
 quod aiunt, digito demonstraret Italiam. nam cum fuissent
as they-say with-a-finger might-point-out Italy for since had-been
 inde Teucer hinc Dardanus, uox sacra sic adloquendo:
thence Teucer hence Dardanus the-voice sacred thus by-addressing
 Dardanidæ duri, aperte consulentibus Italiam, de qua
sons-of-Dardanus hardy openly to-those-consulting Italy from which

Dardanus profectus esset, obiecit appellando eos parentis

Dardanus set-out had presented by-calling them of-parent

illius nomine, cuius erat origo rectius eligenda.

that by-the-name whose was the-origin more-rightly to-be-chosen

et hic certae quidem denuntiationis est, quod de Scipionis 9

and here of-certain indeed announcement it-is what about of-Scipio

fine praedicitur, sed gratia conciliandae obscuritatis

the-end is-foretold but for-the-sake of-procuring of-obscurity

inserta dubitatio dicto tamen, quod initio somnii

inserted the-doubt by-the-saying still which at-the-beginning of-the-dream

continetur, absoluitur. nam cum dicitur circuitu naturali

is-contained is-resolved for when it-is-said by-circuit natural

summam tibi fatalem confecerint, uitari hunc finem

the-sum for-you fated shall-have-completed to-be-avoided this end

non posse pronuntiat. quod autem Scipioni reliquos uitae

not can he-declares that but to-Scipio the-remaining of-life

actus sine offensa dubitandi per ordinem rettulit, et

acts without the-hindrance of-doubting by order he-related and

de sola morte similis uisus est ambigenti, haec ratio

about only death like seemed he-has to-one-in-doubt this the-reason

est, quod, siue dum humano uel maerori parcitur uel

is that whether while to-human either grief there-is-sparing or

timori, seu quia utile est hoc maxime latere, pronius

fear or because useful it-is this most to-lie-hidden more-readily

cetera oraculis quam uitae finis exprimitur, aut cum

the-other-things by-oracles than of-life the-end is-expressed or when

dicitur, non sine aliqua obscuritate profertur.

it-is-said not without some obscurity is-brought-forth

Macrobius explains the blessedness promised to those who serve their country. Some held that only philosophers have the virtues and so only they are blessed, which would shut out rulers. Plotinus instead ranks four kinds of virtue. Political virtues make a good man ruler first of himself and then of the state. Purifying virtues belong to those who withdraw from public life, the third kind to the purified soul, and the exemplary virtues to the divine mind. The first soften the passions, the second remove them, and the third forget them. Political virtues too make men blessed, so Cicero rightly promised heaven to rulers of states, gatherings joined by law.

- 1 His aliqua ex parte tractatis progrediamur ad reliqua. sed
these-things some in part treated let-us-proceed to the-rest but
 quo sis Africane alacrior ad tutandam rem publicam,
that you-may-be Africanus more-eager for guarding the-thing public
 sic habeto. omnibus, qui patriam conseruarint adiuuerint
so hold for-all who the-fatherland have-preserved have-aided
 auxerint, certum esse in caelo definitum locum, ubi beati
have-enlarged fixed to-be in heaven marked-out a-place where blessed
 aeuo sempiterno fruuntur. nihil est enim illi principi
an-age everlasting they-may-enjoy nothing is for to-that first
 deo, qui omnem mundum regit, quod quidem in terris fiat,
god who the-whole world rules which indeed on earth is-done
 acceptius quam concilia coetusque hominum iure sociati,
more-acceptable than the-councils and-assemblies of-men by-law united
 quae ciuitates appellantur. earum rectores et seruatores hinc
which states are-called of-them the-rulers and preservers hence
 profecti huc reuertuntur.
having-set-out hither return
- 2 bene et opportune, postquam de morte praedixit, mox
well and opportunely after about death he-foretold soon
 praemia bonis post obitum speranda subiecit: quibus
rewards for-the-good after death to-be-hoped-for he-added by-which

adeo a metu praedicti interitus cogitatio uiuentis
so-much from fear of-the-foretold death the-thought of-the-living-man
 erepta est, ut ad moriendi desiderium ultro animaretur
snatched was that to of-dying desire even it-was-roused
 maiestate promissae beatitudinis et caelestis habitaculi.
by-the-majesty of-promised blessedness and of-heavenly dwelling
 sed de beatitate, quae debetur conseruatoribus patriae,
but about the-blessedness which is-owed to-the-preservers of-the-fatherland
 pauca dicenda sunt, ut postea locum omnem, quem hic
a-few-things to-be-said are that afterward the-passage whole which here
 tractandum recepimus, resoluamus.
to-be-treated we-have-undertaken we-may-resolve
 solae faciunt uirtutes beatum, nullaue alia quisquam uia
alone make the-virtues blessed and-by-no other anyone way
 hoc nomen adipiscitur. unde qui aestimant nullis nisi
this name obtains whence those-who judge in-none except
 philosophantibus inesse uirtutes, nullos praeter philosophos
philosophizing to-be-in the-virtues none except philosophers
 beatos esse pronuntiant. agnitionem enim rerum diuinarum
blessed to-be declare the-recognition for of-things divine
 sapientiam proprie uocantes eos tantum modo dicunt esse
wisdom properly calling those only merely they-say to-be
 sapientes, qui superna et acie mentis requirunt
wise who higher-things both with-the-edge of-the-mind seek
 et quaerendi sagaci diligentia comprehendunt et, quantum
and of-searching by-sbrend diligence grasp and as-far-as
 uiuendi perspicuitas praestat, imitantur: et in hoc sola esse
of-living the-clearness allows imitate and in this alone to-be
 aiunt exercitia uirtutum, quarum sic officia dispensant.
they-say the-exercises of-the-virtues of-which thus the-offices they-distribute

3

- 4 prudentiae esse mundum istum et omnia, quae in mundo
of-prudence to-be the-world this and all-things which in the-world
 insunt, diuinorum contemplatione despiciere omnemque
are-in of-divine-things by-contemplation to-look-down-on and-all
 animae cogitationem in sola diuina dirigere: temperantiae
of-the-soul thought to only divine-things to-direct of-temperance
 omnia relinquere, in quantum natura patitur, quae corporis
all-things to-leave in as-far-as nature allows which of-the-body
 usus requirit: fortitudinis non terreri animam a corpore
use requires of-fortitude not to-be-terrified the-soul from the-body
 quodam modo ductu philosophiae recedentem, nec
in-a-certain manner by-the-guidance of-philosophy withdrawing nor
 altitudinem perfectae ad superna ascensionis horrere:
the-height of-the-complete to higher-things ascent to-dread
 iustitiae ad unam sibi huius propositi consentire uiam
of-justice to one to-itself of-this purpose to-agree way
 unius cuiusque uirtutis obsequium. atque ita fit, ut
of-one each virtue the-compliance and so it-happens that
 secundum hoc tam rigidae definitionis abruptum rerum
according-to this so rigid of-definition severity of-things
 publicarum rectores beati esse non possint.
public the-rulers blessed to-be not can
- 5 sed Plotinus inter philosophiae professores cum Platone
but Plotinus among of-philosophy professors with Plato
 princeps libro de uirtutibus gradus earum uera et
chief in-the-book about virtues the-grades of-them by-true and
 naturali diuisionis ratione conpositos per ordinem digerit.
natural of-division method arranged by order sets-out
 quattuor sunt, inquit, quaternarum genera uirtutum. ex
four are he-says of-four-each kinds of-virtues of

his primae politicae uocantur, secundae purgatoriae, tertiae
these the-first political are-called the-second purifying the-third
 animi iam purgati, quartae exemplares.

of-the-soul already purified the-fourth exemplary

et sunt politicae hominis, quia sociale animal est. his 6

and are political of-man because a-social animal he-is by-these

boni uiri rei publicae consulunt, urbes tuentur: his

good men for-the-thing public take-counsel cities protect by-these

parentes uenerantur, liberos amant, proximos diligunt:

parents they-revere children love neighbors cherish

his ciuium salutem gubernant: his socios circumspecta

by-these of-citizens the-safety they-govern by-these allies with-circumspect

prouidentia protegent, iusta liberalitate deuinciunt: hisque

foresight they-protect with-just generosity bind and-by-these

sui memores alios fecere merendo.

of-themselves mindful others have-made by-deserving

et est politici prudentiae ad rationis normam, quae 7

and it-is of-the-political-man of-prudence to of-reason the-rule what

cogitat quaeque agit, uniuersa dirigere ac nihil praeter rectum

he-thinks and-what he-does all to-direct and nothing except the-right

uelle uel facere, humanisque actibus tamquam diuinis arbitriis

to-wish or to-do and-for-human acts as-if by-divine judgments

prouidere; prudentiae insunt ratio intellectus circumspectio

to-provide in-prudence are reason understanding circumspection

prouidentia docilitas cautio: fortitudinis animum supra periculi

foresight teachableness caution of-fortitude the-soul above of-danger

metum agere, nihilque nisi turpia timere, tolerare fortiter

fear to-drive and-nothing except base-things to-fear to-bear bravely

uel aduersa uel prospera: fortitudo praestat magnanimitatem

either adversity or prosperity fortitude provides magnanimity

fiduciam securitatem magnificentiam constantiam tolerantiam

confidence composure magnificence constancy endurance

firmitatem: temperantiae nihil adpetere paenitendum, in nullo
steadfastness of-temperance nothing to-seek to-be-regretted in nothing
 legem moderationis excedere, sub iugum rationis cupiditatem
the-law of-moderation to-exceed under the-yoke of-reason desire
 domare; temperantiam secuntur modestia uerecundia abstinentia
to-tame temperance follow modesty reserve abstinence
 castitas honestas moderatio parcitas sobrietas pudicitia: iustitiae
chastity honor moderation frugality sobriety purity of-justice
 seruare uni cuique, quod suum est, de iustitia ueniunt
to-keep for-one each what his-own is from justice come
 innocentia amicitia concordia pietas religio affectus humanitas.
innocence friendship concord dutifulness religion affection humanity

- 8 his uirtutibus uir bonus primum sui atque inde
by-these virtues the-man good first of-himself and then
 rei publicae rector efficitur, iuste ac prouide gubernans
of-the-thing public the-ruler is-made justly and providently governing
 humana, non deserens. secundae, quas purgatorias uocant,
human-things not abandoning the-second which purifying they-call
 hominis sunt, qui diuini capax est, solumque animum
of-the-man are who of-the-divine capable is and-alone the-soul
 eius expediunt, qui decreuit se a corporis contagione
his they-set-free who has-resolved himself from of-the-body the-contagion
 purgare et quadam humanorum fuga solis se inserere
to-purify and by-a-certain of-human-things flight alone himself to-insert
 diuinis. hae sunt otiosorum, qui a rerum publicarum
to-divine-things these are of-the-men-of-leisure who from of-things public
 actibus se sequestrant. harum quid singulae uelint,
affairs themselves withdraw of-these what each mean
 superius expressimus, cum de uirtutibus philosophantium
above we-have-set-out when about the-virtues of-the-philosophizing
 diceremus, quas solas quidem aestimauerunt esse uirtutes.
we-were-speaking which alone indeed they-have-judged to-be virtues

tertiae sunt purgati iam defaecatique animi, et ab omni 9
the-third are of-the-purified already and-cleansed soul and from every
 mundi huius aspergine presse pureque detergi. illic prudentiae
of-world this spattering closely and-purely wiped there of-prudence
 est diuina non quasi in electione praefere sed sola nosse,
it-is divine-things not as-if in choice to-prefer but alone to-know
 et haec tamquam nihil sit aliud intueri: temperantiae terrenas
and these as-if nothing be else to-behold of-temperance earthly
 cupiditates non reprimere sed penitus obliuisci: fortitudinis
desires not to-restrain but utterly to-forget of-fortitude
 passiones ignorare, non uincere, ut nesciat irasci, cupiat
the-passions not-to-know not to-conquer so-that it-knows-not to-be-angry desires
 nihil: iustitiae ita cum supera et diuina mente sociari, ut
nothing of-justice so with the-higher and divine mind to-be-allied that
 seruet perpetuum cum ea foedus imitando.
it-may-keep perpetual with it covenant by-imitating
 quartae sunt, quae in ipsa diuina mente consistunt, quam 10
the-fourth are which in the-very divine mind subsist which
 diximus uocari, a quarum exemplo reliquae omnes
we-said mind to-be-called from whose example the-rest all
 per ordinem defluunt. nam si rerum aliarum, multo magis
by order flow-down for if of-things other much more
 uirtutum ideas esse in mente credendum est. illic prudentia
of-virtues the-ideas to-be in the-mind to-be-believed it-is there prudence
 est mens ipsa diuina, temperantia, quod in se perpetua
is mind itself divine temperance that on itself with-perpetual
 intentione conuersa est, fortitudo, quod semper idem est
attention turned it-is fortitude that always the-same it-is
 nec aliquando mutatur, iustitia, quod perenni lege a
nor ever is-changed justice that by-perennial law from
 sempiterna operis sui continuatione non flectitur.
the-everlasting of-work its continuation not is-turned-aside

- 11 haec sunt quaternarum quattuor genera uirtutum, quae praeter
these are of-four-each the-four kinds of-virtues which beyond
 cetera maximam in passionibus habent differentiam sui.
other-things the-greatest in passions have difference of-themselves
 passiones autem, ut scimus, uocantur, quod homines metuunt
passions moreover as we-know are-called that men fear
 cupiuntque, dolent gaudentque. has primae molliunt, secundae
and-desire grieve and-rejoice these the-first soften the-second
 auferunt, tertiae obliuiscuntur, in quartis nefas est nominari.
remove the-third forget in the-fourth sacrilege it-is to-be-named
- 12 si ergo hoc est officium et effectus uirtutum, beare,
if therefore this is the-office and effect of-the-virtues to-make-blessed
 constat autem et politicas esse uirtutes: igitur et politicis
it-is-agreed moreover also political to-be virtues therefore also by-political
 efficiuntur beati. iure ergo Tullius de rerum publicarum
they-are-made blessed rightly therefore Tullius about of-things public
 rectoribus dixit: ubi beati aeuo sempiterno fruuntur: qui ut
the-rulers said where blessed an-age everlasting they-may-enjoy who that
 ostenderet, alios otiosis alios negotiosis uirtutibus fieri beatos,
he-might-show some by-leisured others by-busy virtues to-become blessed
 non dixit absolute, nihil esse illi principi deo acceptius
not said absolutely nothing to-be to-that first god more-acceptable
 quam ciuitates, sed adiecit quod quidem in terris fiat, ut eos,
than states but added which indeed on earth is-done that those
 qui ab ipsis caelestibus incipiunt, discerneret a rectoribus
who from the-very heavenly-things begin he-might-distinguish from the-rulers
 ciuitatum, quibus per terrenos actus iter paratur ad caelum.
of-states for-whom through earthly acts a-road is-prepared to heaven
- 13 illa autem definitione quid pressius potest esse, quid
than-that moreover definition what more-concise can be what
 cautius de nomine ciuitatum? quam concilia inquit
more-cautious about the-name of-states than the-councils he-says

coetusque hominum iure sociati, quae ciuitates appellantur. nam
and-assemblies of-men by-law united which states are-called for
 et seruilis quondam et gladiatoria manus concilia hominum
both a-servile once and a-gladiatorial band councils of-men
 et coetus fuerunt sed non iure sociati. illa autem sola iusta
and assemblies were but not by-law united that but alone just
 est multitudo, cuius uniuersitas in legum consentit obsequium.
is multitude whose whole in of-the-laws agrees obedience

IX · THE SOUL'S RETURN TO HEAVEN

When Cicero says the rulers set out from here and return here, Macrobius takes it to mean that souls come from heaven, and wisdom is to recognize one's source; hence the Delphic "Know yourself." A soul that keeps the virtues and remembers its origin returns to heaven after death, while one bent on the body lingers by its corpse or seeks new bodies, even those of beasts. Rulers and sages reclaim a seat they had hardly left, as Hesiod's deified kings and Vergil's heroes show. Such souls are believed to return to the fixed outer sphere they came from, which holds the Milky Way where the dream is set.

Quod uero ait harum rectores et seruatores hinc profecti huc 1
what indeed says of-these the-rulers and preservers hence having-set-out hither
 reuertuntur, hoc modo accipiendum est. animarum originem
return in-this manner to-be-understood is of-souls the-origin
 manare de caelo inter recte philosophantes indubitatae constat
to-flow from heaven among rightly philosophizing of-undoubted it-is-agreed
 esse sententiae: et animae, dum corpore utitur, haec est perfecta
to-be opinion and of-the-soul while the-body it-uses this is perfect
 sapientia ut, unde orta sit, de quo fonte uenerit, recognoscat.
wisdom that whence risen it-has from what source it-came it-recognize

2 hinc illud a quodam inter alia seu festiua seu
 hence that by a-certain-man among other-things whether playful or
 mordacia serio tamen usurpatum est de caelo descendit
 biting in-earnest still employed has-been from heaven descends
 γνῶθι σεαυτόν. nam et Delphici uox haec fertur oraculi.
 know yourself for also of-the-Delphic the-voice this is-reported oracle
 consulenti ad beatitudinem, quo itinere peruenerit: si
 to-one-consulting to blessedness by-what road he-might-come if
 te inquit agnoueris. sed et ipsius fronti templi haec
 yourself it-says you-recognize but also on-the-very front of-the-temple this
 inscripta sententia est.

inscribed saying is

3 homini autem, ut diximus, una est agnitio sui, si
 for-man moreover as we-said one is the-recognition of-himself if
 originis natalisque principii exordia prima respexerit, nec se
 of-origin and-of-native beginning the-starts first he-looks-back-to nor himself
 quaesierit extra. sic enim anima uirtutes ipsas conscientia
 seeks outside thus for the-soul the-virtues themselves by-consciousness
 nobilitatis induitur, quibus post corpus euecta eo, unde
 of-nobility puts-on by-which after the-body borne-up thither whence
 descenderat, reportatur, quia nec corporea sordescit uel
 it-bad-descended it-is-carried-back because neither with-bodily it-grows-foul or
 oneratur eluuię, quae puro ac leui fomite uirtutum rigatur,
 is-burdened filth which with-pure and light kindling of-virtues is-watered
 nec deseruisse umquam caelum uidetur, quod respectu et
 nor to-have-deserted ever heaven seems which by-regard and
 cogitationibus possidebat.

by-thoughts it-posessed

4 hinc anima, quam in se pronam corporis usus efficit
 hence the-soul which toward itself bent of-the-body the-use makes
 atque in pecudem quodam modo reformauit ex homine,
 and into a-beast in-a-certain way has-transformed from man

et absolutionem corporis perhorrescit, et cum necesse est,

both the-release of-the-body shudders-at and when necessary it-is

non nisi cum gemitu fugit indignata sub umbras.

not except with a-groan flees resentful beneath the-shades

sed nec post mortem facile corpus relinquit, quia non

but nor after death easily the-body it-leaves because not

funditus corporeae excedunt pestes, sed aut suum oberrat

utterly bodily depart plagues but either its-own it-wanders-about

cadaver aut noui corporis ambit habitaculum, non humani

corpse or of-a-new body seeks a-dwelling not human

tantum modo, sed ferini quoque electo genere moribus

only merely but of-a-beast also with-a-chosen kind to-the-habits

congruo, quos in homine libenter exercuit, mauultque omnia

suited which in man gladly it-practiced and-prefers all-things

perpeti, ut caelum, quod uel ignorando uel dissimulando

to-endure so-that heaven which either by-not-knowing or by-ignoring

uel potius prodendo deseruit, euadat.

or rather by-betraying it-deserted it-may-escape

ciuitatum uero rectores ceterique sapientes caelum respectu,

of-states indeed the-rulers and-the-other wise heaven by-regard

uel cum adhuc corpore tenentur, habitantes, facile post corpus

even when still by-the-body they-are-held inhabiting easily after the-body

caelestem, quam paene non reliquerant, sedem reposcunt.

the-heavenly which almost not they-had-left seat reclaim

nec enim de nihilo aut de uana adulatione ueniebat, quod

nor for from nothing or from vain flattery it-came that

quosdam urbium conditores aut claros in re publica uiros

certain of-cities founders or famous in the-thing public men

in numerum deorum consecrauit antiquitas, sed Hesiodus

into the-number of-gods consecrated antiquity but Hesiod

quoque diuinae subolis adsertor priscos reges cum dis aliis

also of-divine offspring the-asserter ancient kings with gods other

enumerat, hisque exemplo ueteris potestatis etiam in
enumerates and-to-these by-the-example of-old power even in
 caelo regendi res humanas adsignat officium.

heaven of-ruling things human assigns the-office

- 7 et necui fastidiosum sit, si uersus ipsos, ut poeta Graecus
and lest-to-anyone tiresome it-be if the-verses themselves as the-poet Greek
 protulit, inseramus, referemus eos, ut ex uerbis suis in Latina
produced we-insert we-shall-report them as from words his into Latin
 uerba conuersi sunt indigetes diui fato summi Iouis hi
words turned they-are native-gods divinities by-the-fate of-highest Jupiter these
 sunt: quondam homines, modo cum superis humana tuentes,
are once men now with those-above human-things watching
 largi ac munifici, ius regum nunc quoque nacti.

generous and bountiful the-right of-kings now also having-obtained

- 8 hoc et Vergilius non ignorat, qui, licet argumento suo
this also Vergil not is-ignorant-of who although to-plot his
 seruiens heroas in inferos relegauerit, non tamen eos
serving the-heroes into the-lower-world has-banished not still them
 abducit a caelo sed aethera his deputat largiorem,
he-takes-away from heaven but aether to-them assigns more-abundant
 et nosse eos solem suum ac sua sidera profitetur, ut
and to-know them sun their-own and their-own stars declares so-that
 geminae doctrinae observationes praestiterit, et poeticae
of-twin learning the-observances he-has-maintained both of-poetry
 figmentum et philosophiae ueritatem.

the-fiction and of-philosophy the-truth

- 9 et si secundum illum res quoque leuiiores, quas
and if according-to him the-pursuits also lighter which
 uiui exercuerant, etiam post corpus exercent quae gratia
living they-had-practiced even after the-body they-practice what delight
 currum armorumque fuit uiuis, quae cura nitentis pascere
of-chariots and-of-arms was to-the-living what care of-sleek to-feed

equos, eadem sequitur tellure repostos, multo magis rectores

horses the-same follows in-earth laid-to-rest much more the-rulers

quondam urbium recepti in caelum curam regendorum

once of-cities received into heaven the-care of-ruling

hominum non relinquunt.

men not abandon

hae autem animae in ultimam sphaeram recipi creduntur, 10

these moreover souls into the-outermost sphere to-be-received are-believed

quae ἀπλανής uocatur, nec frustra hoc usurpatum est, si

which fixed is-called nor in-vain this employed has-been since

quidem inde profectae sunt. animis enim necdum desiderio

indeed thence set-out they-have to-souls for not-yet by-desire

corporis inretitis sidera pars mundi praestat habitaculum,

of-the-body entangled the-stars part of-the-world provides a-dwelling

et inde labuntur in corpora: ideo his illo est reditio,

and thence they-glide into bodies therefore for-these thither is return

qui merentur. rectissime ergo dictum est, cum in

who deserve most-rightly therefore said it-has-been since in

γαλαξία, quem ἀπλανής continet, sermo iste procedat hinc

the-milky-circle which the-fixed contains discourse this proceeds hence

profecti huc reuertuntur.

having-set-out hither return

Scipio's question whether his father and grandfather still live shows all four political virtues at once, and it raises the immortality of the soul. Africanus answers that they live, freed from the body's prison, and that "your so-called life is death." Macrobius explains through the ancient theologians that the underworld is the body itself. Its rivers are forgetfulness, the heat of anger and desire, regret, grief, and hatred. Its punishments picture a guilty conscience, greed, a life left to chance, and a tyrant's fear, as Dionysius showed with a sword on a thread. The soul dies when it sinks into a body and lives when it rises.

- 1 *Ad sequentia transeamus. hic ego, etsi eram perterritus,*
to the-following-things let-us-pass here I although I-was terrified
non tamen mortis metu quam insidiarum a meis, quaesiui
not still of-death by-fear as of-plots from my-own I-asked
tamen, uiueretne ipse et Paulus pater et alii, quos
still whether-be-lived himself and Paulus (my)-father and others whom
nos extinctos esse arbitraremur.
we extinguished to-be were-thinking
- 2 *uel fortuitis et inter fabulas elucent semina infixā*
even in-chance-things and among fables shine-out the-seeds implanted
uirtutum, quae nunc uideas licet, ut e pectore
of-virtues which now you-may-see it-is-allowed how from the-breast
Scipionis uel somniantis emineant. in re enim una
of-Scipio even dreaming they-stand-out in matter for one
politicarum uirtutum omnium pariter exercet officium.
of-political virtues of-all equally he-exercises the-office
- 3 *quod non labitur animo praedicta morte perterritus, fortitudo*
that not he-falters in-soul at-the-foretold death terrified fortitude
est. quod suorum terretur insidiis magisque alienum
is that of-bis-own he-is-terrified by-the-plots and-more another's
facinus, quam suum horrescit exitium, de pietate et
crime than bis-own shudders-at death from dutifulness and

nimio in suos amore procedit: haec autem diximus
excessive toward his-own love proceeds these-things moreover we-said
 ad iustitiam referri, quae servat uni cuique, quod suum
to justice to-be-referred which keeps for-one each what his-own
 est. quod ea, quae arbitratur, non pro compertis habet
is that those-things which he-supposes not for established he-holds
 sed spreta opinione, quae minus cautis animis pro uero
but with-scorned opinion which to-less cautious souls for true
 inolescit, quaerit discere certiora, indubitata prudentia est.
grows-in he-seeks to-learn surer-things undoubted prudence is
 quod cum perfecta beatitas et caelestis habitatio humanae 4
that when perfect blessedness and heavenly dwelling to-human
 naturae, in qua se nouerat esse, promittitur, audiendi
nature in which himself he-knew to-be is-promised of-hearing
 tamen talia desiderium frenat temperat et sequestrat,
still such-things desire he-curbs moderates and sets-aside
 ut de uita aui et patris interroget, quid nisi
so-that about the-life of-grandfather and of-father he-asks what except
 temperantia est? ut iam tum liqueret, Africanum per
temperance is so-that already then it-was-clear Africanus through
 quietem ad ea loca, quae sibi deberentur, abductum.
sleep to those places which to-him were-owed led-away
 in hac autem interrogatione de animae immortalitate 5
in this moreover question about of-the-soul immortality
 tractatur. ipsius enim consultationis hic sensus est: nos,
it-is-treated of-the-very for inquiry this the-sense is we
 inquit, arbitramur animam cum fine morientis extingui,
he-says we-suppose the-soul with the-end of-one-dying to-be-extinguished
 nec ulterius esse post hominem. ait enim quos extinctos
nor further to-be after the-man says for whom extinguished
 esse arbitraremur: quod autem extinguitur, esse iam desinit.
to-be were-thinking what moreover is-extinguished to-be now ceases

ergo uelim dicas, inquit, si et pater Paulus tecum et
therefore I-would-wish you-tell he-says if both father Paulus with-you and
 alii supersunt.

others survive

- 6 ad hanc interrogationem, quae et de parentibus ut a
to this question which both about parents as from
 pio filio, et de ceteris, ut a sapiente ac naturam ipsam
a-dutiful son and about the-others as from a-wise-man and nature itself
 discutiente processit, quid ille respondit? immo uero inquit
examining proceeded what he answered no indeed he-says
 hi uiuunt, qui e corporum uinclis tamquam e carcere
these live who from of-bodies the-chains as from a-prison
 euolauerunt: uestra uero, quae dicitur esse uita, mors est.
have-flown your indeed which is-called to-be life death is

- 7 si ad inferos meare mors est, et uita est esse cum
if to the-lower-world to-go death is and life is to-be with
 superis, facile discernis, quae mors animae, quae uita credenda
those-above easily you-discern what death of-the-soul what life to-be-believed
 sit, si constiterit, qui locus habendus sit inferorum, ut
is if it-is-established what place to-be-held is of-the-lower-world that
 anima, dum ad hunc truditur, mori, cum ab hoc procul
the-soul while to this it-is-thrust to-die when from this far
 est, uita frui et uere superesse credatur.
it-is life to-enjoy and truly to-survive may-be-believed

- 8 et quia totum tractatum, quem ueterum sapientia de
and because the-whole treatise which of-the-ancients wisdom about
 inuestigatione huius quaestionis agitauit, in hac latentem
the-investigation of-this question debated in this hidden
 uerborum paucitate repperies, ex omnibus aliqua, quibus
of-words fewness you-will-find of all some-things by-which

nos de rei, quam quaerimus, absolute sufficit
we about of-the-matter which we-seek the-completion it-will-suffice

admoneri amore breuitatis excerpsimus.

to-be-reminded from-love of-brevity we-have-excerpted

antequam studium philosophiae circa naturae inquisitionem 9

before the-study of-philosophy about of-nature the-inquiry

ad tantum uigoris adolesceret, qui per diuersas gentes

to so-much of-vigor grew those-who among different nations

auctores constituendis sacris caerimoniarum fuerunt, aliud

founders for-establishing rites of-ceremonies were other

esse inferos negauerunt quam ipsa corpora, quibus

to-be the-lower-world denied than the-very bodies in-which

inclusae animae carcerem foedum tenebris horridum sordibus

enclosed souls a-prison foul with-darkness rough with-filth

et cruore patiuntur.

and gore endure

hoc animae sepulcrum, hoc Ditis concaua, hoc inferos 10

this of-the-soul the-tomb this of-Dis the-hollows this the-lower-world

uocauerunt et omnia, quae illic esse credidit fabulosa

they-called and all-things which there to-be believed fabulous

persuasio, in nobismet ipsis et in ipsis humanis corporibus

belief in ourselves the-very and in the-very human bodies

adsignare conati sunt: obliuionis fluuium aliud non esse

to-assign tried they-have of-forgetfulness the-river other not to-be

adserentes, quam errorem animae obliuiscntis maiestatem

asserting than the-error of-the-soul forgetting the-majesty

uitae prioris, qua antequam in corpus truderetur, potita

of-life former which before into the-body it-was-thrust possessed

est, solamque esse in corpore uitam putantis.

it-has and-only to-be in the-body life thinking

- 11 pari interpretatione Phlegethontem ardores irarum et
by-equal interpretation the-Phlegethon the-beats of-angers and
 cupiditatum putarunt, Acherontem quicquid fecisse
of-desires they-thought the-Acheron whatever to-have-done
 dixisseue usque ad tristitiam humanae uarietatis more
or-to-have-said all-the-way to sadness of-human changeability in-the-manner
 nos paenitet, Cocytum quicquid homines in luctum
us it-repents the-Cocytus whatever men into mourning
 lacrimasque conpellit, Stygem quicquid inter se humanos
and-tears drives the-Styx whatever among themselves human
 animos in gurgitem mergit odiorum.
souls into the-whirlpool sinks of-hatreds
- 12 ipsam quoque poenarum descriptionem de ipso usu
the-very also of-the-punishments description from the-very experience
 conuersationis humanae sumptam crediderunt, uulturem
of-social-life human taken they-believed the-vulture
 iecur inmortale tondentem nihil aliud intellegi uolentes,
the-liver immortal cropping nothing else to-be-understood wishing
 quam tormenta conscientiae obnoxia flagitio uiscera
than the-torments of-conscience liable to-wickedness the-entrails
 interiora rimantis, et ipsa uitalia indefessa admissi
inner searching and the-very vitals with-unwearied of-committed
 scelers admonitione laniantis, semperque curas, si requiescere
crime reminder tearing and-always the-cares if to-rest
 forte temptauerint, excitantis tamquam fibris renascentibus
perhaps they-have-tried rousing as-if to-fibers regrowing
 inhaerendo, nec ulla sibi miseratione parcentis lege hac,
by-clinging nor any to-itself with-pity sparing by-law this
 qua se iudice nemo nocens absoluitur, nec de se
by-which itself as-judge no-one guilty is-acquitted nor about himself
 suam potest uitare sententiam.
his-own can escape sentence

illos aiunt epulis ante ora positis excruciaci fame 13

those they-say with-banquets before (their)-mouths placed to-be-tortured by-hunger

et inedia tabescere, quos magis magisque adquirendi

and with-starvation to-waste-away whom more and-more of-acquiring

desiderium cogit praesentem copiam non uidere, et in

desire forces the-present abundance not to-see and in

affluentia inopes egestatis mala in ubertate patiuntur

affluence needy of-want the-evils in plenty they-suffer

nescientes parta respicere, dum egent habendis:

not-knowing things-gained to-look-back-on while they-lack things-to-be-had

illos radiis rotarum pendere districtos, qui nihil consilio 14

those from-the-spokes of-wheels to-hang stretched who nothing by-counsel

praeuidentes, nihil ratione moderantes, nihil uirtutibus

foreseeing nothing by-reason governing nothing by-virtues

explicantes, seque et actus omnes suos fortunae

accomplishing and-themselves and acts all their to-fortune

permittentes, casibus et fortuitis semper rotantur,

entrusting by-mishaps and chances always are-whirled

saxum ingens uoluere inefficacibus laboriosisque conatibus 15

a-stone huge to-roll with-ineffectual and-laborious efforts

uitam terentes, atram silicem lapsuram semper et cadenti

life wearing-away a-black flint about-to-slip always and to-a-falling-one

similem illorum capitibus imminere, qui arduas potestates

like of-those over-the-heads to-hang who lofty powers

et infaustam ambiunt tyrannidem numquam sine timore

and ill-starred canvass-for tyranny never without fear

uicturi, et cogentes subiectum uulguis odisse dum metuat,

going-to-live and forcing the-subject crowd to-hate so-long-as it-may-fear

semper sibi uidentur exitium, quod merentur, excipere.

always to-themselves they-seem death which they-deserve to-receive

nec frustra hoc theologi suspicati sunt.

nor in-vain this the-theologians suspected have

16 nam et Dionysius aulæ Siculae inclementissimus incubator
for also Dionysius of-the-court Sicilian most-merciless usurper
 familiari quondam suo solam beatam existimanti uitam
to-a-companion once his only blessed judging the-life
 tyranni uolens, quam perpetuo metu misera, quamque
of-a-tyrant wishing how by-perpetual fear wretched and-how
 independentium semper periculorum plena esset, ostendere,
of-impending always dangers full it-was to-show
 gladium uagina raptum et a capulo de filo tenui
a-sword from-the-sheath snatched and from the-hilt by a-thread thin
 pendentem mucrone demisso iussit familiaris illius capiti
hanging with-the-point let-down ordered of-companion that over-the-head
 inter epulas imminere, cumque ille et Siculas et tyrannicas
during the-banquet to-hang and-when he both Sicilian and tyrannical
 copias praesentis mortis periculo grauaretur, 'talīs est'
riches of-present death by-the-danger found-burdensome such is
 inquit Dionysius 'uita, quam beatam putabas: sic semper
says Dionysius the-life which blessed you-thought so always
 mortem nobis imminentem uidemus. aestima, quando esse
death over-us hanging we-see judge when to-be
 felix poterit, qui timere non desinit.'
happy will-be-able who to-fear not ceases

17 secundum haec igitur, quae a theologis adseruntur, si
according-to these-things therefore which by the-theologians are-asserted if
 uere quisque suos patimur manes, et inferos in his
truly each our-own we-suffer shades and the-lower-world in these
 corporibus esse credimus, quid aliud intellegendum est quam
bodies to-be we-believe what else to-be-understood is than
 mori animam, cum ad corporis inferna demergitur,
to-die the-soul when to of-the-body the-lower-regions it-is-plunged
 uiuere autem, cum ad supera post corpus euadit?
to-live but when to the-higher-regions after the-body it-escapes

The followers of Pythagoras and Plato taught two deaths: the living creature dies when the soul leaves the body, and the soul dies when it enters one. So the god of death is called both Dis, the rich, and the merciless, and the body both a bond and a tomb. The Platonists placed the underworld in a region of the world, and disagreed where. Some said below the moon. Others divided the world into twelve elements in three ranks, through which the soul dies three times. A third school, which Macrobius prefers, placed it beneath the fixed stars, the soul dying in each of the seven spheres.

Dicendum est, quid his postea ueri sollicitior inquisitor 1
to-be-said it-is what to-these later of-truth more-anxious the-searcher
 philosophiae cultus adiecerit. nam et qui primum
of-philosophy the-cultivation has-added for both those-who first
 Pythagoram et qui postea Platonem secuti sunt, duas esse
Pythagoras and who later Plato followed have two to-be
 mortes, unam animae, animalis alteram prodiderunt, mori
deaths one of-the-soul of-the-living-being the-other they-have-taught to-die
 animal, cum anima discedit e corpore, ipsam uero
the-living-being when the-soul departs from the-body the-very but
 animam mori adserentes, cum a simplici et indiuiduo
soul to-die asserting when from the-simple and undivided
 fonte naturae in membra corporea dissipatur.
source of-nature into members bodily it-is-scattered
 et quia una ex his manifesta et omnibus nota est, altera 2
and because one of these manifest and to-all known is the-other
 non nisi a sapientibus deprehensa, ceteris eam uitam esse
not except by the-wise detected with-the-rest it life to-be
 credentibus: ideo hoc ignoratur a plurimis cur eundem
believing therefore this is-unknown by most why the-same
 mortis deum modo Ditem, modo inmitem uocemus, cum per
of-death god now Dis now the-merciless we-call since through

- alteram, id est animalis, mortem absolui animam et ad
the-one that is of-the-living-being the-death to-be-released the-soul and to
 ueras naturae diuitias atque ad propriam libertatem remitti
the-true of-nature riches and to its-own liberty to-be-sent-back
 faustum nomen indicio sit, per alteram uero, quae uulgo
the-auspicious name as-evidence may-be through the-other indeed which commonly
 uita existimatur, animam de immortalitatis suae luce ad
life is-thought the-soul from of-immortality its the-light to
 quasdam tenebras mortis inpelli uocabuli testemur horrore.
certain darkness of-death to-be-driven of-the-word we-may-attest by-the-harshness
- 3 nam ut constet animal, necesse est, ut in corpore anima
for that may-exist a-living-being necessary it-is that in the-body the-soul
 uinciatur: ideo corpus δέμας, hoc est uinculum, nuncupatur,
be-bound therefore the-body bond that is bond is-named
 et σῶμα quasi quoddam σῆμα, id est animae sepulcrum:
and body as-it-were a-certain tomb that is of-the-soul the-tomb
 unde Cicero pariter utrumque significans, corpus esse
whence Cicero equally both signifying the-body to-be
 uinculum, corpus esse sepulcrum, quod carcer est sepulorum
a-bond the-body to-be a-tomb which a-prison is of-the-buried
 ait, qui e corporum uinclis tamquam e carcere euolauerunt.
says who from of-bodies the-chains as from a-prison have-flown
- 4 inferos autem Platonici non in corporibus esse, id est
the-lower-world however the-Platonists not in bodies to-be that is
 non a corporibus incipere dixerunt, sed certam mundi
not from bodies to-begin said but a-certain of-world
 istius partem Ditis sedem; id est inferos, uocauerunt:
this part of-Dis the-seat that is the-lower-world they-called
 de loci uero ipsius finibus inter se dissona
about of-the-place indeed itself the-boundaries among themselves discordant-things
 publicarunt, et in tres sectas diuisa sententia est.
published and into three schools divided opinion has-been

alii enim mundum in duo diuiserunt, quorum alterum 5
some for the-world into two divided of-which the-one
 facit, alterum patitur: et illud facere dixerunt, quod cum
acts the-other is-acted-on and that to-act they-said which since
 sit inmutabile, alteri causas et necessitatem permutationis
it-is unchangeable on-the-other the-causes and necessity of-change
 inponit: hoc pati, quod per mutationes uariatur.
imposes this to-be-acted-on which through changes is-varied
 et inmutabilem quidem mundi partem a sphaera, quae 6
and the-unchangeable indeed of-the-world part from the-sphere which
 ἀπλανῆς dicitur, usque ad globi lunaris exordium,
fixed is-called all-the-way to of-the-globe lunar the-beginning
 mutabilem uero a luna ad terras usque dixerunt: et uiuere
the-changeable indeed from the-moon to the-earth as-far they-said and to-live
 animas, dum in inmutabili parte consistunt, mori autem cum
souls while in the-unchangeable part they-remain to-die but when
 ad partem ceciderint permutationis capacem, atque ideo
to the-part they-have-fallen of-change capable and therefore
 inter lunam terrasque locum mortis et inferorum uocari:
between the-moon and-the-earth the-place of-death and of-the-lower-world to-be-called
 ipsamque lunam uitae esse mortisque confinium, et animas
and-the-very moon of-life to-be and-of-death the-border and souls
 inde in terram fluentes mori, inde ad supera meantes in
thence to earth flowing to-die thence to the-higher-regions passing into
 uitam reuerti, nec inmerito, aestimatum est. a luna
life to-return nor undeservedly judged it-has-been from the-moon
 enim deorsum natura incipit caducorum: ab hac animae
for downward the-nature begins of-perishable-things from this souls
 sub numerum dierum cadere et sub tempus incipiunt.
under the-count of-days to-fall and under time begin

- 7 denique illam aetheriam terram physici uocauerunt,
in-short it aetherial earth the-natural-philosophers have-called
 et habitatores eius lunares populos nuncuparunt, quod ita
and the-inhabitants of-it lunar peoples they-named which so
 esse plurimis argumentis, quae nunc longum est enumerare,
to-be by-very-many arguments which now long it-is to-enumerate
 docuerunt. nec dubium est, quin ipsa sit mortalium
they-showed nor doubtful it-is that it be of-mortal
 corporum et auctor et conditrix adeo, ut non nulla
bodies both the-author and foundress so-far that not none
 corpora sub luminis eius accessu patiantur augmenta, et
bodies under of-light its the-increase undergo growth and
 hac decrescente minuantur. sed ne de re manifesta
with-it waning are-diminished but lest about a-matter manifest
 fastidium prolixa adsertione generetur, ad ea, quae de
weariness by-long assertion be-generated to those-things which about
 inferorum loco alii definiunt, transeamus.
of-the-lower-world the-place others define let-us-pass
- 8 maluerunt enim mundum alii in elementa ter quaterna
preferred for the-world others into elements thrice four-each
 diuidere, ut in primo numerentur ordine terra aqua aer ignis,
to-divide that in the-first may-be-counted order earth water air fire
 qui est pars liquidior aeris uicina lunae: supra haec
which is the-part clearer of-air neighboring to-the-moon above these
 rursum totidem numero sed naturae purioris elementa, ut sit
again as-many in-number but of-nature purer elements that be
 luna pro terra, quam aetheriam terram a physicis
the-moon for earth which aetherial earth by the-natural-philosophers
 diximus nominatam, aqua sit sphaera Mercurii, aer Veneris,
we-said named water be the-sphere of-Mercury air of-Venus
 ignis in sole, tertius uero elementorum ordo ita ad nos
fire in the-sun the-third indeed of-elements order so toward us

conuersus habeatur, ut terram ultimam faciat, et ceteris in
turned is-held that earth last it-makes and with-the-others to
medium redactis in terras desinat tam ima quam summa
the-middle brought into earth it-ends as-much the-lowest as the-highest
postremitas: igitur sphaera Martia ignis habeatur, aer Iouis,
extremity therefore the-sphere of-Mars fire is-held air of-Jupiter
Saturni aqua, terra uero ἀπλανής, in qua Elysios esse campos
of-Saturn water earth indeed the-fixed in which Elysian to-be the-fields
puris animis deputatos antiquitas nobis intellegendum reliquit.
for-pure souls assigned antiquity to-us to-be-understood has-left
de his campis anima, cum in corpus emittitur, per
from these fields the-soul when into the-body is-sent through
tres elementorum ordines trina morte ad corpus usque
three of-elements orders by-triple death to the-body all-the-way
descendit. haec est inter Platonicos de morte animae, cum
descends this is among the-Platonists about the-death of-the-soul when
in corpus truditur, secunda sententia.

into the-body it-is-thrust the-second opinion

alii uero — nam tres esse inter eos sententiarum diuersitates
others indeed for three to-be among them of-opinions the-differences
ante signauimus — in duas quidem et ipsi partes sicut
before we-noted into two indeed also themselves parts as
primi faciunt, sed non isdem terminis diuidunt mundum. hi
the-first do but not by-the-same boundaries divide the-world these
enim caelum, quod ἀπλανής sphaera uocitatur, partem unam,
for heaven which the-fixed sphere is-called part one
septem uero sphaeras, quae uagae uocantur, et quod inter illas
seven indeed spheres which wandering are-called and what between them
ac terram est terramque ipsam alteram partem esse uoluerunt.
and earth is and-earth itself the-other part to-be they-held

- 11 secundum hos ergo, quorum sectae amicior est ratio,
according-to these therefore of-whose school friendlier is the-reasoning
 animae beatae ab omni cuiuscumque contagione corporis liberae
souls blessed from all of-any contagion of-body free
 caelum possident, quae uero appetentiam corporis et huius,
heaven possess which indeed a-craving of-the-body and of-this
 quam in terris uitam uocamus, ab illa specula altissima et
which on earth life we-call from that watchtower highest and
 perpetua luce despiciens desiderio latenti cogitauerit, pondere
perpetual light looking-down with-desire bidden has-conceived by-the-weight
 ipso terrenae cogitationis paulatim in inferiora delabitur.
itself of-earthly thought gradually into lower-regions glides-down
- 12 nec subito a perfecta incorporalitate luteum corpus induitur,
nor suddenly from perfect incorporeality a-muddy body is-put-on
 sed sensim per tacita detrimenta et longiorem simplicis et
but gradually through silent losses and a-longer of-simple and
 absolutissimae puritatis recessum in quaedam siderei corporis
most-complete purity withdrawal into certain of-starry body
 incrementa turgescit: in singulis enim sphaeris, quae caelo
growths it-swells in each for spheres which to-heaven
 subiectae sunt aetheria obuolutione uestitur, ut per
set-beneath are with-aetherial wrapping it-is-clothed so-that through
 eas gradatim societati huius indumenti testei concilietur,
them by-degrees to-the-fellowship of-this garment earthen it-may-be-united
 et ideo totidem mortibus, quot sphaeras transit, ad hanc
and therefore by-as-many deaths as spheres it-passes to this
 peruenit, quae in terris uita uocitatur.
arrives which on earth life is-called

Souls pass from heaven to earth and back through the gates of the sun, where the Milky Way crosses the zodiac: Cancer is the gate of men, Capricorn the gate of gods. Falling from the Milky Way, the soul passes from the divine round into a cone and drinks the flood of matter, and with it forgetfulness, which is why learning is recollection. In each sphere it takes on a faculty: reason from Saturn, action from Jupiter, spirit from Mars, sense from the sun, desire from Venus, speech from Mercury, and growth from the moon. This death only buries the soul for a time, and once purified it returns.

Descensus uero ipsius, quo anima de caelo in huius 1
of-the-descent indeed itself by-which the-soul from heaven into of-this
 uitae inferna delabitur, sic ordo digeritur. zodiacum ita
life the-lower-regions glides-down thus the-order is-set-out the-zodiac so
 lacteus circulus obliquae circumflexionis occurso ambiendo
the-milky circle of-oblique curving by-the-meeting by-going-round
 conplectitur, ut eum, qua duo tropica signa Capricornus et
embraces that it where the-two tropic signs Capricorn and
 Cancer feruntur, intersecet. has solis portas physici
Cancer are-borne it-intersects these of-the-sun gates the-natural-philosophers
 uocauerunt, quia in utraque obuante solstitio ulterius
called because in each with-meeting the-solstice farther
 solis inhibetur accessio, et fit ei regressus ad zonae
of-the-sun is-checked the-approach and there-is to-it a-return to of-the-zone
 uiam, cuius terminos numquam relinquit.
the-path whose limits never it-leaves
 per has portas animae de caelo in terras meare et 2
through these gates souls from heaven to earth to-pass and
 de terris in caelum remeare creduntur. ideo hominum
from earth to heaven to-pass-back are-believed therefore of-men
 una, altera deorum uocatur: hominum Cancer, quia per
one the-other of-gods is-called of-men Cancer because through

hunc in inferiora descensus est, Capricornus deorum, quia
this into lower-regions descent is Capricorn of-gods because
 per illum animae in propriae immortalitatis sedem et in
through that souls into of-their-own immortality the-seat and into
 deorum numerum reuertuntur.

of-gods the-number return

- 3 et hoc est, quod Homeri diuina prudentia in antri
and this is what of-Homer the-divine prudence in of-the-cave
 Ithacesii descriptione significat. hinc et Pythagoras putat
Ithacan description signifies hence also Pythagoras thinks
 a lacteo circulo deorsum incipere Ditis imperium, quia
from the-milky circle downward to-begin of-Dis the-empire because
 animae inde lapsae uidentur iam a superis recessisse.
souls thence fallen seem already from those-above to-have-withdrawn
 ideo primam nascentibus offerri ait lactis alimoniam, quia
therefore first to-the-newborn to-be-offered says of-milk the-nourishment because
 primus eis motus a lacteo incipit in corpora terrena
the-first for-them motion from the-milky-circle begins into bodies earthly
 labentibus. unde et Scipioni de animis beatorum ostenso
gliding whence also to-Scipio about the-souls of-the-blessed with-shown
 lacteo dictum est hinc profecti huc reuertuntur.

the-milky-circle said it-was hence having-set-out hither return

- 4 ergo descensurae cum adhuc in Cancro sunt, quoniam illic
therefore about-to-descend while still in Cancer they-are since there
 positae necdum lacteum reliquerunt, adhuc in numero
placed not-yet the-milky-circle they-have-left still in the-number
 sunt deorum. cum uero ad Leonem labendo peruenerint,
are of-gods when indeed to Leo by-gliding they-have-come
 illic condicionis futurae auspicantur exordium. et quia
there of-condition future they-inaugurate the-beginning and because
 in Leone sunt rudimenta nascendi et quaedam humanae
in Leo are the-first-lessons of-being-born and certain of-human

naturae tirocinia, Aquarius autem aduersus Leoni est et
nature apprenticeships Aquarius moreover opposite to-Leo is and
 illo oriente mox occidit, ideo cum sol Aquarium tenet,
that rising soon sets therefore when the-sun Aquarius holds
 Manibus parentatur, utpote in signo, quod humanae uitae
to-the-Shades sacrifice-is-offered as-being in a-sign which to-human life
 contrarium uel aduersum feratur.

contrary or opposed is-said-to-be

illinc ergo id est a confinio, quo se zodiacus 5

from-there therefore that is from the-border where themselves the-zodiac

lacteusque contingunt, anima descendens a tereti, quae

and-the-milky-circle touch the-soul descending from the-round which

sola forma diuina est, in conum defluendo producitur,

alone form divine is into a-cone by-flowing-down is-drawn-out

sicut a puncto nascitur linea, et in longum ex indiuiduo

as from a-point is-born a-line and into length from the-undivided

procedit: ibique a puncto suo, quod est monas, uenit

proceeds and-there from point its which is the-monad it-comes

in dyadem, quae est prima protractio.

into the-dyad which is the-first extension

et haec est essentia, quam indiuiduam eandemque diuiduam 6

and this is the-essence which undivided and-the-same divisible

Plato in Timaeo cum de mundanae animae fabrica

Plato in the-Timaeus when about of-the-world soul the-fabric

loqueretur expressit. animae enim sicut mundi ita et

he-spoke expressed souls for as of-the-world so also

hominis unius modo diuisionis repperientur ignarae, si

of-man one now of-division will-be-found ignorant if

diuinae naturae simplicitas cogitetur, modo capaces, cum illa

of-divine nature the-simplicity is-considered now capable when that

per mundi haec per hominis membra diffunditur.

through of-the-world this through of-man the-members is-diffused

- 7 anima ergo cum trahitur ad corpus, in hac prima sui
the-soul therefore when it-is-drawn to the-body in this first of-itself
 productione siluestrem tumultum, id est ὕλην influentem,
extension the-material turmoil that is matter flowing-in
 sibi incipit experiri. et hoc est, quod Plato notauit
to-itself begins to-experience and this is what Plato noted
 in Phaedone animam in corpus trahi noua ebrietate
in the-Phaedo the-soul into the-body to-be-drawn with-new drunkenness
 trepidantem, uolens nouum potum materialis alluuionis
staggering wishing the-new drink of-material flood
 intellegi, quo delibuta et grauata deducitur.
to-be-understood by-which steeped and weighed-down it-is-led-down
- 8 arcani huius indicium est et Crater Liberi patris ille
of-secret this a-sign is also the-Bowl of-Liber father that
 sidereus in regione, quae inter Cancrum est et Leonem
starry in the-region which between Cancer is and Leo
 locatus, ebrietatem illic primum descensuris animis euenire
placed the-drunkenness there first for-about-to-descend souls to-happen
 silua influente significans, unde et comes ebrietatis
with-matter flowing-in signifying whence also the-companion of-drunkenness
 obliuio illic animis incipit iam latenter obrepere.
forgetfulness there on-souls begins already secretly to-creep-up
- 9 nam si animae memoriam rerum diuinarum, quarum in caelo
for if souls the-memory of-things divine of-which in heaven
 erant consciae, ad corpora usque deferrent, nulla inter
they-were aware to bodies all-the-way would-carry no among
 homines foret de diuinitate dissensio, sed obliuionem quidem
men would-be about divinity disagreement but forgetfulness indeed
 omnes descendendo hauriunt, aliae uero magis, minus aliae.
all in-descending drink some indeed more less others

et ideo in terris uerum cum non omnibus liqueat, tamen

and therefore on earth the-truth though not to-all be-clear still

opinantur omnes quia opinionis ortus est memoriae defectus.

hold-opinions all because of-opinion the-origin is of-memory failure

hi tamen hoc magis inueniunt, qui minus obliuionis

these still this more find who less of-forgetfulness

hauserunt, quia facile reminiscuntur, quod illic ante

have-drunk because easily they-recall what there before

cognouerint. hinc est, quod quae apud Latinos lectio, apud

they-have-known hence it-is that what among the-Latins reading among

Graecos uocatur repetita cognitio, quia cum uera discimus,

the-Greeks is-called repeated knowledge because when true-things we-learn

ea recognoscimus, quae naturaliter noueramus, prius

those-things we-recognize which naturally we-had-known before

quam materialis influxio in corpus uenientes animas ebriaret.

than material influx into the-body coming souls made-drunk

haec est autem hyle, quae omne corpus mundi, quod

this is moreover matter which every body of-the-world which

ubicumque cernimus, ideis inpressa formauit. sed altissima

wherever we-see by-ideas impressed has-formed but the-highest

et purissima pars eius, qua uel sustentantur diuina uel

and purest part of-it by-which either are-sustained divine-things or

constant, nectar uocatur et creditur esse potus deorum,

subsist nectar is-called and is-believed to-be the-drink of-gods

inferior uero atque turbidior potus animarum. et hoc est,

the-lower indeed and more-turbid the-drink of-souls and this is

quod ueteres Lethaeum fluuium uocauerunt.

what the-ancients the-Lethaeon river called

ipsum autem Liberum patrem Orphici νοῦν ὀλικόν suspicantur

the-very moreover Liber father the-Orphics mind material suspect

intellegi, qui ab illo indiuiduo natus in singulos ipse

to-be-understood who from that undivided born into individuals himself

diuiditur. ideo in illorum sacris traditur Titanio furore
is-divided therefore in their rites it-is-handed-down by-Titanic fury
 in membra discerptus et frustis sepultis rursus unus
into limbs torn and the-pieces buried again one
 et integer emersisse, quia νοῦς, quem diximus mentem
and whole to-have-emerged because mind which we-said mind
 uocari, ex indiuiduo praeendo se diuidendum et rursus
to-be-called from undivided by-offering itself to-be-divided and again
 ex diuiso ad indiuiduum reuertendo et mundi inplet
from divided to undivided by-returning both of-the-world fills
 officia et naturae suae arcana non deserit.
the-offices and of-nature its the-secrets not abandons

- 13 hoc ergo primo pondere de zodiaco et lacteo ad
by-this therefore first weight from the-zodiac and the-milky-circle to
 subiectas usque sphaeras anima delapsa, dum et per illas
the-lower all-the-way spheres the-soul fallen while also through them
 labitur, in singulis non solum, ut iam diximus, luminosi
it-glides in each not only as already we-said of-luminous
 corporis amicitur accessu, sed et singulos motus, quos
body is-clothed by-the-addition but also the-individual motions which
 in exercitio est habitura, producit:
in exercise it-is going-to-have produces

- 14 in Saturni ratiocinationem et intelligentiam, quod λογιστικόν
in of-Saturn reasoning and intelligence which the-rational
 et θεωρητικόν uocant: in Iouis uim agendi, quod
and the-contemplative they-call in of-Jupiter the-power of-acting which
 πρακτικόν dicitur: in Martis animositatis ardorem, quod
the-practical is-called in of-Mars of-spirit the-ardor which
 θυμικόν nuncupatur: in solis sentiendi opinandique naturam,
the-spirited is-named in of-the-sun of-sensing and-of-opining the-nature
 quod αἰσθητικόν et φανταστικόν appellant: desiderii uero
which the-perceptive and the-imaginative they-call of-desire indeed

motum, quod ἐπιθυμητικόν uocatur, in Veneris: pronuntiandi

the-motion which the-appetitive is-called in of-Venus of-uttering

et interpretandi quae sentiat, quod ἐρμηνευτικόν dicitur, in

and of-interpreting what it-feels which the-expressive is-called in

orbe Mercurii: φυτικόν uero, id est naturam plantandi

the-orb of-Mercury the-vegetative indeed that is the-nature of-planting

et augendi corpora, in ingressu globi lunaris exercet.

and of-increasing bodies in the-entrance of-the-globe lunar it-exercises

et est haec, sicut a diuinis ultima, ita in nostris

and is this as from divine-things the-last so in our

terrenisque omnibus prima: corpus enim hoc, sicut faex

and-earthly all the-first body for this as the-dregs

rerum diuinarum est, ita animalis est prima substantia.

of-things divine is so of-the-living-being is the-first substance

et haec est differentia inter terrena corpora et supera,

and this is the-difference between earthly bodies and higher

caeli dico et siderum aliorumque elementorum, quod

of-heaven I-mean and of-stars and-of-other elements that

illa quidem sursum arcessita sunt ad animae sedem et

those indeed upward summoned have-been to of-the-soul the-seat and

inmortalitatem ex ipsa natura regionis et sublimitatis

immortality from the-very nature of-the-region and of-loftiness

imitatione meruerunt: ad haec uero terrena corpora anima

by-imitation earned to these indeed earthly bodies the-soul

ipsa deducitur, et ideo mori creditur, cum in caducam

itself is-led-down and therefore to-die is-believed when in a-perishable

regionem et in sedem mortalitatis includitur.

region and in the-seat of-mortality it-is-enclosed

nec te moueat, quod de anima, quam esse inmortalem dicimus,

nor you let-it-move that about the-soul which to-be immortal we-say

mortem totiens nominamus. et enim sua morte anima non

death so-often we-name and for its-own by-death the-soul not

extinguitur, sed ad tempus obruitur, nec temporali demersione

is-extinguished but for a-time is-overwhelmed nor by-temporary submersion

beneficium perpetuitatis eximitur, cum rursus e corpore,

the-benefit of-perpetuity is-taken-away since again from the-body

ubi meruerit contagione uitiorum penitus eliminata purgari,

when it-has-earned from-the-contagion of-vices utterly filed-clean to-be-purified

ad perennis uitae lucem restituta in integrum reuertatur.

to of-perennial life the-light restored to wholeness it-returns

18 plene, ut arbitror, de uita et morte animae definitio

fully as I-think about the-life and death of-the-soul the-definition

liquet, quam de adytis philosophiae doctrina et sapientia

is-clear which from the-sanctuaries of-philosophy the-learning and wisdom

Ciceronis elicit.

of-Cicero has-drawn-out

XIII • WHY A MAN MAY NOT TAKE HIS OWN LIFE

Seeing his father alive, Scipio longs to die and join him, but he asks first. Paulus forbids it: men are set to guard the earth for god and may not leave their post unbidden. Macrobius reconciles Plato, who forbids suicide yet calls philosophy a rehearsal for dying. A man dies once by nature and once by the virtues, and only the second death may be sought. Plotinus adds that a soul forced out stays bound to the body, and that life must not be cut short while the soul can still grow purer. Even a purified man who hastens his end is snared by hope, a passion, and so Paulus holds Scipio back.

1 Sed Scipio per quietem et caelo, quod in praemium

but Scipio through sleep both by-heaven which as reward

cedit beatis, et promissione immortalitatis animatus tam

falls to-the-blessed and by-the-promise of-immortality encouraged so

gloriosam spem tamque inclitam magis magisque firmauit

glorious hope and-so renowned more and-more strengthened

uiso patre, de quo utrum uiueret, cum adhuc

having-seen (his)-father about whom whether he-lived when still

uideretur dubitare, quaesiuera.

he-seemed to-doubt he-had-asked

mortem igitur malle coepit, ut uiueret: nec flesse contentus 2

death therefore to-prefer he-began that he-might-live nor to-have-wept content

uiso parente quem crediderat extinctum, ubi loqui posse

having-seen (his)-parent whom he-had-believed extinguished when to-speak to-be-able

coepit, hoc primum probare uoluit, nihil se magis desiderare,

he-began this first to-prove he-wisbed nothing himself more to-desire

quam ut cum eo iam moraretur. nec tamen apud se, quae

than that with him now he-might-stay nor still with himself what

desiderabat, facienda constituit, ante quam consuleret: quorum

he-desired to-be-done he-decided before than he-consulted of-which

unum prudentiae, alterum pietatis adsertio est. nunc ipsa

the-one of-prudence the-other of-dutifulness the-assertion is now the-very

uel consulentis uel praecipientis uerba tractemus.

either of-the-one-consulting or of-the-one-instructing words let-us-treat

quaeso, inquam, pater sanctissime atque optime, quoniam 3

I-pray I-say father most-holy and best since

haec est uita, ut Africanum audio dicere, quid moror in

this is life as Africanus I-bear to-say why do-I-linger on

terris? quin huc ad uos uenire propero? non est ita, inquit

earth why-not hither to you to-come do-I-hasten not it-is so says

ille. nisi enim cum deus is, cuius hoc templum est omne,

he unless for when god that whose this temple is all

quod conspicias, istis te corporis custodiis liberauerit, huc

which you-behold from-those you of-the-body guardhouses has-freed hither

tibi aditus patere non potest.

for-you access to-be-open not can

- 4 homines enim sunt hac lege generati, qui tuerentur illum
men for are by-this law begotten who should-guard that
 globum, quem in templo hoc medium uides, quae terra dicitur:
globe which in temple this in-the-middle you-see which earth is-called
 hisque animus datus est ex illis sempiternis ignibus,
and-to-these a-soul given has-been from those everlasting fires
 quae sidera et stellas uocatis, quae globosae et rotundae
which constellations and stars you-call which spherical and round
 diuinis animatae mentibus circos suos orbesque conficiunt
with-divine animated minds circles their and-orbs complete
 celeritate mirabili. quare et tibi, Publi, et piis omnibus
with-speed wonderful therefore both for-you Publius and for-the-dutiful all
 retinendus animus est in custodia corporis, nec iniussu
to-be-retained the-soul is in the-custody of-the-body nor without-the-order
 eius, a quo ille est uobis datus, ex hominum uita migrandum
of-him by whom it has to-you been-given from of-men life to-be-departed
 est, ne munus adsignatum a deo defugisse uideamini.
is lest the-duty assigned by god to-have-shirked you-may-seem
- 5 haec secta et praeceptio Platonis est, qui in Phaedone definit
this the-doctrine and precept of-Plato is who in the-Phaedo lays-down
 homini non esse sua sponte moriendum. sed in eodem tamen
for-man not to-be of-his-own accord to-be-died but in the-same still
 dialogo idem dicit mortem philosophantibus adpetendam
dialogue the-same-man says death for-the-philosophizing to-be-sought
 et ipsam philosophiam meditationem esse moriendi. haec
and itself philosophy a-rehearsal to-be of-dying these
 sibi ergo contraria uidentur, sed non ita est. nam Plato
to-each-other therefore contrary seem but not so it-is for Plato
 duas mortes hominis nouit. nec hoc nunc repeto, quod superius
two deaths of-man knows nor this now I-repeat which above
 dictum est, duas esse mortes, unam animae, animalis
said was two to-be deaths one of-the-soul of-the-living-being

alteram: sed ipsius quoque animalis, hoc est hominis, duas

the-other but of-the-very also living-being that is of-man two

adserit mortes, quarum unam natura, uirtutes alteram praestant.

he-asserts deaths of-which one nature the-virtues the-other provide

homo enim moritur, cum anima corpus relinquit solutum

a-man for dies when the-soul the-body leaves loosed

lege naturae: mori etiam dicitur, cum anima adhuc in

by-the-law of-nature to-die also he-is-said when the-soul still in

corpore constituta corporeas inlecebras philosophia docente

the-body placed bodily allurements philosophy teaching

contemnit, et cupiditatum dulces insidias reliquasque omnes

despises and of-desires the-sweet snares and-the-other all

exuitur passiones. et hoc est, quod superius ex secundo

strips-off passions and this is what above from the-second

uirtutum ordine, quae solis philosophantibus aptae sunt,

of-virtues order which alone to-the-philosophizing suited are

euenire signauimus.

to-come-about we-noted

hanc ergo mortem dicit Plato sapientibus esse adpetendam,

this therefore death says Plato for-the-wise to-be to-be-sought

illam uero, quam omnibus natura constituit, cogi uel

that indeed which for-all nature has-appointed to-be-forced or

inferri uel accersiri uetat, docens expectandam esse

to-be-inflicted or to-be-summoned he-forbids teaching to-be-awaited to-be

naturam, et has causas huius aperiens sanctionis, quas ex

nature and these reasons of-this disclosing ordinance which from

usu rerum, quae in cotidiana conuersatione sunt, mutuatur.

the-experience of-things which in daily intercourse are he-borrows

ait enim eos, qui potestatis imperio traduntur in carcerem,

says for those who of-authority by-command are-banded-over into prison

non oportere inde diffugere, prius quam potestas ipsa,

not to-be-fitting thence to-flee before than the-authority itself

quae clausit, abire permiserit. non enim uitari poenam
which shut-them-in to-depart has-permitted not for to-be-avoided the-penalty
 furtiua discessione sed crescere. hoc quoque addit, nos esse
by-stealthy departure but to-increase this also he-adds us to-be
 in dominio deorum, quorum tutela et prouidentia
in the-ownership of-the-gods whose by-the-protection and providence
 gubernamur, nihil autem esse inuito domino de his,
we-are-governed nothing moreover to-be against-the-will-of the-owner of these-things
 quae possidet, ex eo loco, in quo suum constituerat,
which he-possesses from that place in which his-own he-had-set
 auferendum: et sicut, qui uitam mancipio extorquet alieno,
to-be-removed and as who the-life from-a-slave wrests another's
 crimine non carebit, ita eum, qui finem sibi domino necdum
crime not will-be-free so him who an-end for-himself the-owner not-yet
 iubente quaesierit, non absolutionem consequi sed reatum.
ordering has-sought not release to-obtain but guilt

- 9 haec Platonicae sectae semina altius Plotinus exsequitur.
these of-the-Platonic school seeds more-deeply Plotinus pursues
 oportet, inquit, animam post hominem liberam corporeis
it-behooves he-says the-soul after the-man free from-bodily
 passionibus inueniri. quam qui de corpore uiolenter extrudit,
passions to-be-found which who from the-body violently thrusts-out
 liberam esse non patitur. qui enim sibi sua sponte necem
free to-be not allows who for for-himself of-his-own accord death
 comparat aut pertaesus necessitatis aut metu cuiusquam ad
procures either weary of-necessity or from-fear of-something to
 hoc descendit aut odio, quae omnia inter passiones habentur:
this descends or from-hatred which all among passions are-counted
 ergo etsi ante fuit his sordibus pura, hoc ipso tamen,
therefore although before it-was from-these defilements pure by-this very still
 quod exit extorta, sordescit. deinde mortem debere ait
that it-goes-out wrested it-is-defiled then death ought says

animae a corpore solutionem esse, non uinculum, exitu
for-the-soul from the-body a-loosing to-be not a-bond by-an-exit
autem coacto animam circa corpus magis magisque uinciri.
but forced the-soul about the-body more and-more to-be-bound
et re uera ideo sic extortae animae diu circa corpus
and in-fact true therefore thus wrested souls long about the-body
eiusue sepulturam uel locum, in quo iniecta manus est,
or-its burial or the-place in which laid the-hand was
peruagantur: cum contra illae animae, quae se in
wander whereas on-the-contrary those souls which themselves in
hac uita a uinculis corporis philosophiae morte dissoluunt,
this life from the-chains of-the-body by-philosophy's death release
adhuc extante corpore caelo et sideribus inserantur. et
still surviving the-body in-heaven and in-stars are-set and
ideo illam solam de uoluntariis mortibus significat esse
therefore that alone of voluntary deaths he-signifies to-be
laudabilem, quae comparatur, ut diximus, philosophiae ratione,
praiseworthy which is-procured as we-said of-philosophy by-reason
non ferro, prudentia, non ueneno.

not by-steel by-prudence not by-poison

addit etiam, illam solam esse naturalem mortem, ubi
he-adds also that alone to-be natural death where
corpus animam, non anima corpus relinquit. constat enim
the-body the-soul not the-soul the-body leaves it-is-agreed for
numerorum certam constitutamque rationem animas sociare
of-numbers a-fixed and-established reckoning souls to-join
corporibus. hi numeri dum supersunt, perseuerat corpus
to-bodies these numbers while they-remain continues the-body
animari: cum uero deficiunt, mox arcana illa uis soluitur,
to-be-animated when indeed they-fail soon secret that power is-loosed

qua societas ipsa constabat, et hoc est, quod fatum et
by-which the-union itself held-together and this is what fate and
 fatalia uitae tempora uocamus.

fated of-life times we-call

- 12 anima ergo ipsa non deficit, quippe quae immortalis atque
the-soul therefore itself not fails since which immortal and
 perpetua est, sed inpletis numeris corpus fatiscit: nec anima
perpetual is but fulfilled numbers the-body grows-weary nor the-soul
 lassatur animando, sed officium suum deserit corpus, cum
is-tired by-animating but duty its forsakes the-body when
 iam non possit animari. hinc illud est doctissimi uatis
now not it-can to-be-animated hence that is of-the-most-learned bard
 explebo numerum reddarque tenebris.

I-will-fill-up the-number and-I-will-be-returned to-darkness

- 13 haec est igitur naturalis uere mors, cum finem corporis solus
this is therefore natural truly death when the-end of-the-body alone
 numerorum suorum defectus adportat, non cum extorquetur
of-numbers its the-failure brings not when is-wrested
 uita corpori adhuc idoneo ad continuationem ferendi. nec
life from-a-body still fit for the-continuation of-bearing-it nor
 leuis est differentia uitam uel natura uel sponte soluendi.
slight is the-difference life either by-nature or by-choice of-loosing

- 14 anima enim cum a corpore deseritur, potest in se nihil
the-soul for when by the-body is-deserted can in itself nothing
 retinere corporeum, si se pure, cum in hac uita esset,
to-retain bodily if itself purely when in this life it-was
 instituit: cum uero ipsa de corpore uiolenter extruditur, quia
trained when indeed it from the-body violently is-thrust-out because
 exit rupto uinculo, non soluto, fit ei ipsa necessitas
it-goes-out with-broken bond not loosed becomes to-it the-very necessity
 occasio passionis, et malis, uinculum dum rumpit, inficitur.
the-occasion of-passion and with-evils the-bond while it-breaks is-tainted

hanc quoque superioribus adicit rationem non sponte 15

this also to-the-former he-adds reason not by-choice

pereundi. cum constet, inquit, remunerationem animis illic

of-perishing since it-is-agreed he-says reward to-souls there

esse tribuendam pro modo perfectionis, ad quam in

to-be to-be-granted according-to the-measure of-perfection to which in

hac uita una quaeque peruenit, non est praecipitandus uitae

this life one each has-arrived not is to-be-hastened of-life

finis, cum adhuc proficiendi esse possit accessio.

the-end while still of-progressing to-be may an-increase

nec frustra hoc dictum est. nam in arcanis de animae 16

nor in-vain this said has-been for in secret about of-the-soul

reditu disputationibus fertur in hac uita delinquentes

the-return discussions it-is-reported in this life offenders

similes esse super aequale solum cadentibus, quibus denuo

like to-be over level ground to-those-falling for-whom again

sine difficultate praesto sit surgere: animas uero ex hac uita

without difficulty at-hand it-is to-rise souls however from this life

cum delictorum sordibus recedentes aequandas his, qui in

with of-offenses the-defilements withdrawing to-be-compared to-those who into

abruptum ex alto praecipitique delapsi sint, unde numquam

a-precipice from high and-steep fallen have whence never

facultas fit resurgendi. ideo ergo utendum concessis uitae

the-means is of-rising-again therefore then to-be-used the-granted of-life

spatiis, ut sit perfectae purgationis maior facultas.

spans that may-be of-perfect purification greater means

ergo, inquires, qui iam perfecte purgatus est, manum 17

therefore you-will-say he-who already perfectly purified is a-hand

sibi debet inferre, cum non sit ei causa remanendi,

on-himself ought to-lay since not there-is to-him reason of-remaining

quia profectum ulterius non requirit qui ad supera

because progress further not he-requires who to the-higher-regions

peruenit. sed hoc ipso, quo sibi celerem finem spe
has-arrived but by-this very that for-himself a-swift end in-hope
 fruendae beatitatis accersit, inretitur laqueo passionis,
of-enjoying blessedness he-summons he-is-entangled in-the-snare of-passion
 quia spes sicut timor passio est, sed et cetera, quae
because hope as fear a-passion is but also the-other-things which
 superior ratio disseruit, incurrit.

the-earlier reasoning discussed he-incurs

- 18 et hoc est, quod Paulus filium spe uitae uerioris ad
and this is why Paulus (his)-son in-hope of-life truer to
 se uenire properantem prohibet ac repellit, ne festinatum
himself to-come hastening forbids and repels lest hastened
 absolutionis ascensionisque desiderium magis eum hac ipsa
of-release and-of-ascent desire more him by-this very
 passione uinciat ac retardet. nec dicit, quod, nisi mors naturalis
passion bind and delay nor he-says that unless death natural
 aduenerit, emori non poteris, sed huc uenire non poteris.

has-come to-die not you-will-be-able but hither to-come not you-will-be-able

- 19 nisi enim cum deus inquit istis te corporis custodiis
unless for when god he-says from-those you of-the-body guardhouses
 liberauerit, huc tibi aditus patere non potest, quia scit
has-freed hither for-you access to-be-open not can because he-knows
 iam receptus in caelum, nisi perfectae puritati caelestis
already received into heaven except to-perfect purity of-the-heavenly
 habitaculi aditum non patere. pari autem constantia mors
dwelling access not to-be-open by-equal moreover constancy death
 nec ueniens per naturam timenda est, nec contra ordinem
neither coming through nature to-be-feared is nor against the-order
 cogenda naturae.

to-be-forced of-nature

ex his, quae Platonem quaeque Plotinum de uoluntaria 20
from these-things which that-Plato and-which that-Plotinus about voluntary
 morte pronuntiasse rettulimus, nihil in uerbis Ciceronis,
death to-have-declared we-have-reported nothing in the-words of-Cicero
 quibus hanc prohibet, remanebit obscurum.
by-which this he-forbids will-remain obscure

XIV.1 · MIND, SOUL, AND THE STARS

Cicero says men were given a soul from the everlasting fires, and he calls the universe god's temple, where whoever enters must live like a priest. Macrobius notes that animus here properly means mind, which we share with heaven and the stars. From the highest god comes mind and from mind the soul, which animated the stars with divine minds and gave man alone reason; beasts have only sense and growth, plants only growth. One unbroken bond, Homer's golden chain, runs from god to the dregs of things. Yet fire is a body, so we are animated not by the stars' fires but by the pure mind that animates them.

Sed illa uerba, quae praeter hoc sunt inserta repetamus. 1
but those words which besides this are inserted let-us-take-up-again
 homines enim sunt hac lege generati, qui tuerentur illum
men for are by-this law begotten who should-guard that
 globum, quem in templo hoc medium uides, quae terra
globe which in temple this in-the-middle you-see which earth
 dicitur: hisque animus datus est ex illis sempiternis
is-called and-to-these a-soul given has-been from those everlasting
 ignibus, quae sidera et stellae uocatis, quae globosae et
fires which constellations and stars you-call which spherical and
 rotundae diuinis animatae mentibus circos suos orbesque
round with-divine animated minds circles their and-orbs
 conficiunt celeritate mirabili.
complete with-speed wonderful

- 2 de terra cur globus dicatur in medio mundo positus,
about the-earth why a-globe it-is-called in the-middle world placed
 plenius disseremus, cum de nouem sphaeris loquemur. bene
more-fully we-shall-discuss when about the-nine spheres we-shall-speak well
 autem uniuersus mundus dei templum uocatur propter
moreover the-whole world of-god the-temple is-called on-account-of
 illos, qui aestimant, nihil esse aliud deum nisi caelum
those who suppose nothing to-be else god except heaven
 ipsum et caelestia ista, quae cernimus. ideo ut summi
itself and heavenly-things those which we-discern therefore that of-the-highest
 omnipotentiam dei ostenderet posse uix intellegi,
the-omnipotence god he-might-show to-be-able scarcely to-be-understood
 numquam uideri, quicquid humano subicitur aspectui,
never to-be-seen whatever to-human is-subject sight
 templum eius uocauit, qui sola mente concipitur, ut qui
the-temple his he-called who alone by-mind is-conceived that he-who
 haec ueneratur ut templa, cultum tamen maximum debeat
these-things reueres as temples worship still the-greatest should-owe
 conditori, sciatque quisquis in usum templi huius inducitur,
to-the-founder and-may-know whoever into the-use of-temple this is-brought
 ritu sibi uiuendum sacerdotis. unde et quasi quodam
by-the-rite for-himself to-be-lived of-a-priest whence also as-it-were by-a-certain
 publico praeconio tantam humano generi diuinitatem inesse
public proclamation so-great in-the-human race divinity to-be-in
 testatur, ut uniuersos siderei animi cognatione nobilitet.
he-testifies that all of-starry soul by-kinship he-ennobles
- 3 notandum est, quod hoc loco animum et ut proprie et ut
to-be-noted is that in-this place the-soul both as properly and as
 abusive dicitur posuit. animus enim proprie mens est, quam
loosely it-is-said he-has-put the-soul for properly mind is which

diuiniorē anima nemo dubitauit, sed non numquam sic
more-divine than-the-soul no-one has-doubted but not never so
 et animam usurpantes uocamus.

also the-soul employing we-call

cum ergo dicit hisque animus datus est ex illis 4

when therefore he-says and-to-these a-soul given has-been from those
 sempiternis ignibus, mentem praestat intellegi, quae nobis

everlasting fires mind he-makes to-be-understood which to-us

proprie cum caelo sideribusque communis est; cum uero

properly with heaven and-stars common is when however

ait retinendus animus est in custodia corporis, ipsam tunc

says to-be-retained the-soul is in the-custody of-the-body the-very then

animam nominat, quae uincitur custodia corporali, cui

soul he-names which is-bound by-custody bodily to-which

mens diuina non subditur.

mind divine not is-subjected

nunc qualiter nobis animus, id est mens, cum sideribus 5

now how for-us the-soul that is mind with the-stars

communis sit, secundum theologos disseramus.

common is according-to the-theologians let-us-discuss

deus, qui prima causa et est et uocatur, unus omnium, 6

god who the-first cause both is and is-called alone of-all

quaeque sunt quaeque uidentur esse, princeps et origo est.

both-which are and-which seem to-be the-beginning and origin is

hic superabundanti maiestatis fecunditate de se mentem

he by-superabundant of-majesty fertility from himself mind

creauit. haec mens, quae uocatur, qua patrem inspicit,

created this mind which mind is-called as-far-as the-father it-looks-at

plenam similitudinem seruat auctoris, animam uero de

full likeness keeps of-(its)-author the-soul however from

se creat posteriora respiciens.

itself creates the-later-things looking-back-at

- 7 **rumsum anima patrem, qua intuetur, induitur ac paulatim**
again the-soul the-father as-far-as it-gazes-at puts-on and gradually
regrediente respectu in fabricam corporum incorporea ipsa
turning-back (its)-regard into the-fabric of-bodies incorporeal itself
degenerat, habet ergo et purissimam ex mente, de qua
degenerates it-has therefore both the-purest from mind from which
est nata, rationem, quod λογικόν uocatur, et ex sua
it-was born reason which the-rational is-called and from its-own
natura accipit praebendi sensus praebendique incrementi
nature it-receives of-providing sense and-of-providing growth
seminarium, quorum unum αἰσθητικόν, alterum φυτικόν
the-seedbed of-which one the-perceptive the-other the-vegetative
nuncupatur. sed ex his primum, id est λογικόν, quod innatum
is-named but of these the-first that is the-rational which innate
sibi ex mente sumpsit, sicut uere diuinum est, ita solis
to-itself from mind it-took as truly divine it-is so alone
diuinis aptum; reliqua duo, αἰσθητικόν et φυτικόν, ut
for-divine-things fit the-remaining two the-perceptive and the-vegetative as
a diuinis recedunt, ita conuenientia sunt caducis.
from divine-things they-withdraw so suited they-are to-perishable-things
- 8 **anima ergo creans sibi condensque corpora — nam ideo**
the-soul therefore creating for-itself and-founding bodies for therefore
ab anima natura incipit, quam sapientes de deo et mente
from the-soul nature begins which the-wise from god and mind
νοῦν nominant — ex illo mero ac purissimo fonte mentis,
mind name from that pure and purest source of-mind
quem nascendo de originis suae hauserat copia, corpora
which in-being-born from of-origin its it-had-drawn the-abundance bodies
illa diuina uel supera, caeli dico et siderum, quae prima
those divine or higher of-heaven I-mean and of-stars which first
condebatur, animauit, diuinaeque mentes omnibus corporibus,
it-was-founding animated and-divine minds into-all bodies

quae in formam teretem, id est in sphaerae modum
which into form round that is in of-a-sphere the-manner
 formabantur, infusae sunt, et hoc est, quod cum de
were-formed poured have-been and this is what when about
 stellis loqueretur ait quae diuinis animatae mentibus.

the-stars he-was-speaking says which with-divine animated minds

in inferiora uero ac terrena degenerans fragilitatem
into lower indeed and earthly-things degenerating the-frailty
 corporum caducorum apprehendit meram diuinitatem mentis
of-bodies perishable it-discovered pure divinity of-mind
 sustinere non posse, immo partem eius uix solis humanis
to-sustain not to-be-able rather part of-it scarcely alone to-human
 corporibus conuenire, quia et sola uidentur erecta, tamquam
bodies to-suit because both alone seem upright as-being-ones
 quae ad supera ab imis recedant, et sola caelum
which to the-higher-regions from the-lowest withdraw and alone heaven
 facile tamquam semper erecta suspiciunt, solisque inest
easily as-if always upright look-up-at and-in-them-alone is-present
 uel in capite sphaerae similitudo, quam formam diximus
even in the-head of-a-sphere the-likeness which form we-said
 solam mentis capacem.

alone of-mind capable

soli ergo homini rationem, id est uim mentis infudit,
alone therefore to-man reason that is the-power of-mind it-poured-in
 cui sedes in capite est, sed et geminam illam sentiendi
whose seat in the-head is but also twin that of-sensing
 crescendique naturam, quia caducum est corpus, inseruit.

and-of-growing nature because perishable is the-body it-inserted

et hinc est, quod homo et rationis compos est, et sentit et
and hence it-is that man both of-reason possessed is and senses and
 crescit, solaque ratione meruit praestare ceteris animalibus, quae
grows and-alone by-reason has-earned to-surpass the-other animals which

quia semper prona sunt, et ex ipsa quoque suspiciendi
because always bent-down they-are and from the-very also of-looking-up
 difficultate a superis recesserunt, nec ullam diuinorum
difficulty from the-higher-things have-withdrawn nor any of-divine
 corporum similitudinem aliqua sui parte meruerunt,
bodies likeness in-any of-themselves part have-earned
 nihil ex mente sortita sunt, et ideo ratione caruerunt:
nothing from mind obtained have and therefore reason they-have-lacked
 duo quoque tantum adepta sunt, sentire uel crescere.

two also only obtained have to-sense or to-grow

- 12 nam siquid in illis similitudinem rationis imitatur, non ratio
for if-anything in them the-likeness of-reason imitates not reason
 sed memoria est, et memoria non illa ratione mixta sed quae
but memory it-is and memory not that with-reason mixed but which
 hebetudinem sensuum quinque comitatur: de qua plura nunc
the-dullness of-the-senses five accompanies about which more now
 dicere, quoniam ad praesens opus non attinet, omitemus.

to-say since to the-present work not it-pertains we-shall-omit

- 13 terrenorum corporum tertius ordo in arboribus et herbis est,
of-earthly bodies the-third order in trees and plants is
 quae carent tam ratione quam sensu, et quia crescendi
which lack as-much reason as sense and because of-growing
 tantum modo usus in his uiget, hac sola uiuere parte dicuntur.

only merely the-use in them thrives by-this alone to-live part they-are-said

- 14 hunc rerum ordinem et Vergilius expressit. nam et mundo
this of-things order also Vergil expressed for both to-the-world
 animam dedit et, ut puritati eius adtestaretur, mentem
a-soul he-gave and that to-the-purity of-it he-might-attest mind
 uocauit. caelum enim, ait, et terras et maria et sidera
be-called heaven for says and lands and seas and stars
 spiritus intus alit id est anima sicut alibi pro spiramento
breath within nourishes that is soul as elsewhere for breathing

animam dicit quantum ignis animaeque ualent — et ut
soul he-says as-much-as fires and-breaths avail and that
 illius mundanae animae adsereret dignitatem, mentem esse
of-that world soul he-might-assert the-dignity mind to-be
 testatus est: mens agitat molem — nec non ut ostenderet
testified has mind moves the-mass nor not that he-might-show
 ex ipsa anima constare et animari uniuersa, quae
from the-very soul to-consist and to-be-animated all which
 uiuunt, addidit inde hominum pecudumque genus et cetera,
live he-added thence of-men and-of-beasts the-race and the-rest
 utque adsereret eundem esse in anima semper uigorem,
and-that he-might-assert the-same to-be in the-soul always vigor
 sed usum eius hebescere in animalibus corporibus densitate,
but the-use of-it to-grow-dull in animal bodies by-density
 adiecit quantum non noxia corpora tardant et reliqua.
he-added as-far-as not harmful bodies slow and the-rest
 secundum haec ergo cum ex summo deo mens, ex 15
according-to these-things therefore since from the-highest god mind from
 mente anima fit, anima uero et condat et uita conpleat
mind soul comes-to-be the-soul indeed both founds and with-life fills
 omnia, quae secuntur, cunctaque hic unus fulgor illuminet
all-things which follow and-all this one radiance illumines
 et uniuersis appareat, ut in multis speculis per ordinem
and in-all appears as in many mirrors in order
 positus uultus unus, cumque omnia continuis successionibus
placed a-face one and-since all-things with-continuous successions
 se sequantur degenerantia per ordinem ad imum meandi:
each-other follow degenerating in order to the-lowest of-passing
 inuenietur pressius intuenti a summo deo usque ad
will-be-found more-closely to-one-looking from the-highest god all-the-way to
 ultimam rerum faecem una mutuis se uinculis religans et
the-last of-things dregs one by-mutual itself bonds binding and

nusquam interrupta conexio. et haec est Homeri catena aurea,
nowhere interrupted connection and this is of-Homer the-chain golden
 quam pendere de caelo in terras deum iussisse commemorat.

which to-hang from heaven to earth that-god ordered he-records

- 16 his ergo dictis solum hominem constat ex terrenis
these-things therefore said alone man it-is-agreed of earthly
 omnibus mentis, id est animi societatem cum caelo et
all-things of-mind that is of-soul fellowship with heaven and
 sideribus habere communem. et hoc est, quod ait hisque
stars to-have in-common and this is what says and-to-these
 animus datus est ex illis sempiternis ignibus, quae
a-soul given has-been from those everlasting fires which
 sidera et stellas uocatis.
constellations and stars you-call

- 17 nec tamen ex ipsis caelestibus et sempiternis ignibus nos
nor still from the-very heavenly and everlasting fires us
 dicit animatos — ignis enim licet diuinum tamen corpus
he-says animated fire for though divine still a-body
 est, nec ex corpore quamuis diuino possemus animari —
is nor from a-body however divine could-we to-be-animated
 sed unde ipsa illa corpora, quae diuina et sunt et
but whence the-very those bodies which divine both are and
 uidentur, animata sunt, id est ex ea mundanae animae
seem animated have-been that is from that world soul
 parte, quam diximus de pura mente constare.
part which we-said of pure mind to-consist

- 18 et ideo postquam dixit hisque animus datus est ex
and therefore after he-said and-to-these a-soul given has-been from
 illis sempiternis ignibus, quae sidera et stellas uocatis,
those everlasting fires which constellations and stars you-call
 mox adiecit quae diuinis animatae mentibus, ut per
soon he-added which with-divine animated minds that by

sempiternos ignes corpus stellarum, per diuinas uero mentes
the-everlasting fires the-body of-the-stars by the-divine indeed minds
 earum animas manifesta discretione significet, et ex illis
their souls with-manifest distinction he-might-signify and from those
 in nostras uenire animas uim mentis ostendat.
into our to-come souls the-power of-mind might-show

XIV.2 · OPINIONS ON THE SOUL, AND STARS AND ORBS

Macrobius closes the discussion of the soul with a catalog of opinions: Plato's self-moving essence, Xenocrates' self-moving number, Aristotle's entelechy, the harmony of Pythagoras and Philolaus, and for others a breath, a light, a spark, blood, fire, or a mixture, though most agreed the soul is incorporeal and immortal. He then parses Cicero's words: a star is single and a constellation many; globe and round together describe a solid sphere; an orb here is a star's full revolution and a circle the path it runs. All the planets move at one speed, yet finish their courses in unequal times.

non ab re est, ut haec de anima disputatio 19
not away-from the-point it-is that this about the-soul discussion
 in fine sententias omnium, qui de anima uidentur
at the-end the-opinions of-all who about the-soul seem
 pronuntiasse, contineat. Plato dixit animam essentiam se
to-have-declared may-contain Plato said the-soul a-substance itself
 mouentem, Xenocrates numerum se mouentem, Aristoteles
moving Xenocrates a-number itself moving Aristotle
 ἐντελέχειαν, Pythagoras et Philolaus harmoniam, Posidonius
entelechy Pythagoras and Philolaus a-harmony Posidonius
 ideam, Asclepiades quinque sensuum exercitium sibi
an-idea Asclepiades of-the-five senses an-exercise with-itself
 consonum, Hippocrates spiritum tenuem per corpus
harmonious Hippocrates a-breath thin through the-body

omne dispersum, Heraclides Ponticus lucem, Heraclitus
whole dispersed Heraclides of-Pontus light Heraclitus

physicus scintillam stellaris essentiae, Zenon concretum
the-natural-philosopher a-spark of-starry substance Zeno condensed

corpori spiritum, Democritus spiritum insertum atomis
with-the-body breath Democritus breath set-in atoms

hac facilitate motus, ut corpus illi omne sit peruium,
with-such ease of-motion that the-body to-it whole is passable

20 Critolaus Peripateticus constare eam de quinta essentia,
Critolaus the-Peripatetic to-consist it of a-fifth substance

Hipparchus ignem, Anaximenes aera, Empedocles et Critias
Hipparchus fire Anaximenes air Empedocles and Critias

sanguinem, Parmenides ex terra et igne, Xenophanes ex
blood Parmenides of earth and fire Xenophanes of

terra et aqua, Boethos ex aere et igne, Epicurus speciem ex
earth and water Boethus of air and fire Epicurus a-form of

igne et aere et spiritu mixtam. obtinuit tamen non minus
fire and air and breath mixed prevailed still not less

de incorporalitate eius quam de immortalitate sententia.
about the-incorporeality of-it than about immortality the-opinion

21 nunc uideamus, quae sint haec duo nomina, quorum pariter
now let-us-see what are these two names of-which equally

meminit, cum dicit quae sidera et stellas uocatis. neque
he-makes-mention when he-says which constellations and stars you-call nor

enim hic res una gemina appellatione monstratur ut ensis
for here thing one by-double naming is-shown as sword

et gladius, sed sunt stellae quidem singulares, ut erratae
and blade but are stars indeed single as the-wandering

quinque et ceterae, quae non admixtae aliis solae feruntur,
five and the-others which not mixed with-others alone are-borne

sidera uero, quae in aliquod signum stellarum plurium
constellations indeed which into some sign of-stars many

conpositione formantur, ut Aries Taurus Andromeda Perseus
by-the-arrangement are-formed as the-Ram the-Bull Andromeda Perseus
 uel Corona, et quaecumque uariarum genera formarum in
or the-Crown and whatever of-various kinds forms into
 caelum recepta creduntur. sic et apud Graecos ἀστήρ et
heaven received are-believed thus also among the-Greeks star and
 ἄστρον diuersa significant, et ἀστήρ stella una est,
constellation different-things signify and star star one is
 ἄστρον signum stellis coactum, quod nos sidus uocamus.
constellation a-sign by-stars gathered which we constellation call
 cum uero stellae globosas et rotundas dicat, non singularium 22
when indeed stars spherical and round he-calls not of-single-ones
 tantum exprimit speciem, sed et earum, quae in signa
only he-expresses the-form but also of-those which into signs
 formanda conueniunt. omnes enim stellae inter se, etsi
to-be-formed come-together all for stars among themselves though
 in magnitudine aliquam, nullam tamen habent in specie
in size some none still have in form
 differentiam. per haec autem duo nomina solida sphaera
difference through these moreover two names a-solid sphere
 describitur, quae nec ex globo, si rotunditas desit, nec
is-described which neither from a-globe if roundness be-lacking nor
 ex rotunditate, si globus desit, efficitur, cum alterum
from roundness if globe be-lacking is-made since the-one
 forma, alterum soliditate corporis deseratur.
by-form the-other by-solidity of-body is-abandoned
 sphaeras autem hic dicimus ipsarum stellarum corpora, quae 23
spheres moreover here we-call of-the-very stars the-bodies which
 omnia hac specie formata sunt. dicuntur praeterea sphaerae
all in-this form formed are are-called besides spheres

et ἀπλανής illa, quae maxima est, et subiectae septem,

both the-fixed that which greatest is and the-underlying seven

per quas duo lumina et uagae quinque discurrunt.

through which the-two lights and wandering five run

24 circi uero et orbes duarum sunt rerum duo nomina, et

circles indeed and orbs of-two are things two names and

his nominibus quidem alibi aliter est usus. nam et

these names indeed elsewhere otherwise he-has used for both

orbem pro circulo posuit ut orbem lacteum, et orbem

orb for circle he-has-put as the-orb milky and orb

pro sphaera ut nouem tibi orbibus uel potius globis. sed

for sphere as by-nine for-you orbs or rather globes but

et circi uocantur, qui sphaeram maximam cingunt, ut eos

also circles are-called which the-sphere greatest girdle as them

sequens tractatus inueniet, quorum unus est lacteus, de

the-following treatment will-find of-which one is the-milky-circle about

quo ait inter flammās circus lucens.

which says among the-flames a-circle shining

25 sed hic horum nihil, neque circi neque orbis nomine

but here of-these nothing neither of-circle nor of-orb by-the-name

uoluit intellegi, sed est orbis in hoc loco stellae una

he-wished to-be-understood but is orb in this place of-a-star one

integra et peracta conuersio, id est ab eodem loco

entire and completed revolution that is from the-same place

post emensum sphaerae, per quam mouetur, ambitum in

after the-traversed of-the-sphere through which it-is-moved circuit into

eundem locum regressus, circus est autem hic linea ambiens

the-same place return circle is moreover here a-line encircling

sphaeram ac ueluti semitam faciens, per quam lumen

the-sphere and as-it-were a-path making through which light

utrumque discurrit, et intra quam uagantium stellarum

each runs and within which of-wandering stars

error legitimus coercetur.

the-wandering lawful is-confined

quas ideo ueteres errare dixerunt, quia et cursu suo 26

which therefore the-ancients to-wander said because both by-course their-own

feruntur et contra sphaerae maximae, id est ipsius

they-are-borne and against of-the-sphere greatest that is of-the-very

caeli, impetum contrario motu ad orientem ab occidente

heaven the-thrust with-contrary motion to the-east from the-west

uoluuntur, et omnium quidem par celeritas motus similis

are-revolved and of-all indeed equal the-speed of-motion similar

et idem est modus meandi, sed non omnes eodem

and the-same is the-manner of-passing but not all in-the-same

tempore circos suos orbesque conficiunt.

time circles their and-orbs complete

et ideo est celeritas ipsa mirabilis, quia cum sit eadem 27

and therefore is speed itself wonderful because though it-is the-same

omnium, nec ulla ex illis aut concitior esse possit aut

of-all nor any of them either faster to-be can or

segnior, non eodem tamen temporis spatio omnes ambitum

slower not in-the-same still of-time span all circuit

suum peragunt. causam uero sub eadem celeritate disparis

their complete the-cause indeed under the-same speed of-unequal

spatii aptius nos sequentia docebunt.

span more-aptly us the-following-things will-teach

Scipio's father Paulus shows him the Milky Way, the circle owed to virtue and filled with the blessed. Macrobius reports the theories of its nature: Theophrastus' seam where heaven's two hemispheres join, Diodorus' condensed fire, Democritus' crowd of tiny stars, and Posidonius' stream of starry heat, set aslant to the zodiac to warm the heaven the sun never reaches. He then lists the other ten circles: the zodiac, the only one with breadth, whose middle line is the ecliptic, where eclipses occur; the five parallels; the two colures; and the meridian and the horizon, which change with the observer's place.

- 1 His de siderum natura et siderea hominum mente
these-things about of-the-stars the-nature and starry of-men the-mind
narratis rursus filium pater ut in deos pius, ut in
having-been-told again the-son the-father that toward the-gods dutiful that toward
homines iustus esset hortatus, praemium rursus adiecit
men just he-should-be having-urged a-reward again added
ostendens lacteum circulum uirtutibus debitum et beatorum
showing the-milky circle to-virtues owed and of-the-blessed
coetu refertum, cuius meminit his uerbis: erat autem
with-the-assembly filled which he-mentions in-these words was moreover
is splendidissimo candore inter flammas circus elucens, quem
it most-brilliant with-whiteness among the-flames a-circle shining which
uos, ut a Graeis accepistis, orbem lacteum nuncupatis.
you as from the-Greeks you-have-received the-orb milky call
- 2 orbis hic idem quod circus in lactei appellatione
orb here the-same as circle in of-the-milky-circle the-naming
significat. est autem lacteus unus e circis, qui ambiunt
signifies is moreover the-milky-circle one of the-circles which go-around
caelum: et sunt praeter eum numero decem, de quibus,
heaven and are besides it in-number ten about which
quae dicenda sunt, proferemus, cum de hoc competens
what-things to-be-said are we-shall-bring-forth when about this a-fitting

sermo processerit. solus ex omnibus hic subiectus est
discussion shall-have-proceeded alone out-of all this subjected is
 oculis, ceteris circulis magis cogitatione quam uisu
to-the-eyes with-the-other circles more by-thought than by-sight
 comprehendendis.

to-be-grasped

de hoc lacteo multi inter se diuersa senserunt, 3
about this milky-circle many among themselves different-things have-thought
 causasque eius alii fabulosas, naturales alii protulerunt:
and-causes of-it some fabulous natural others have-brought-forth
 sed nos fabulosa reticentes ea tantum, quae ad
but we the-fabulous passing-over-in-silence those-things only which to
 naturam eius uisa sunt pertinere, dicemus.

the-nature of-it seemed they-have to-pertain we-shall-say

Theophrastus lacteum dixit esse compagem, qua de 4
Theophrastus the-milky-circle said to-be the-joint by-which from
 duobus hemisphaeriis caeli sphaera solidata est, et ideo,
two hemispheres of-heaven the-sphere made-solid has-been and therefore
 ubi orae utrimque conuenerant, notabilem claritatem uideri,
where the-edges on-both-sides had-come-together a-notable brightness to-be-seen

Diodorus ignem esse densetae concretaeque naturae in unam 5

Diodorus fire to-be of-thickened and-condensed nature into one

curui limitis semitam discrezione mundanae fabricae
of-a-curved boundary path with-the-separation of-the-world of-the-structure
 coaceruante concretum et ideo uisum intuentis admittere
heaping-it-up condensed and therefore the-sight of-the-onlooker to-admit
 reliquo igne caelesti lucem suam nimia subtilitate

with-the-remaining fire heavenly light its by-excessive fineness

diffusam non subiciente conspectui,

diffused not presenting to-view

- 6 Democritus innumeras stellas breuesque omnes, quae spisso
Democritus countless stars and-small all which in-a-dense
 tractu in unum coactae, spatiis, quae angustissima interiacent
tract into one gathered with-the-spaces which very-narrow lie-between
 opertis, uicinae sibi undique et ideo passim diffusae
covered neighboring to-each-other on-all-sides and therefore everywhere of-diffused
 lucis aspergine continuum iuncti luminis corpus ostendunt:
light by-the-sprinkling a-continuous of-joined light body show
- 7 sed Posidonius, cuius definitioni plurium consensus accessit,
but Posidonius whose to-the-definition of-most the-agreement has-come
 ait lacteum caloris esse siderei infusionem, quam ideo
says the-milky-circle of-heat to-be starry an-infusion which for-this-reason
 aduersa zodiaco curuitas obliquauit, ut quoniam sol
opposed to-the-zodiac a-curvature has-slanted that since the-sun
 numquam zodiaci excedendo terminos expertem feruoris
never of-the-zodiac by-exceeding the-limits having-no-share of-heat
 sui partem caeli reliquam deserebat, hic circus a uia
its part of-heaven the-remaining was-deserting this circle from the-path
 solis in obliquum recedens uniuersitatem flexu calido
of-the-sun into a-slant withdrawing the-universe with-a-bend hot
 temperaret. quibus autem partibus zodiacum intersecet,
should-temper in-what moreover parts the-zodiac it-intersects
 superius iam relatam est. haec de lacteo.
above already reported it-has-been these-things about the-milky-circle
- 8 decem autem alii, ut diximus, circi sunt, quorum unus est
ten moreover other as we-said circles there-are of-which one is
 ipse zodiacus, qui ex his decem solus potuit latitudinem
itself the-zodiac which out-of these ten alone could breadth
 hoc modo, quem referemus, adipisci.
in-this way which we-shall-report to-acquire

natura caelestium circulatorum incorporalis est linea, quae ita 9
the-nature of-heavenly circles incorporeal is a-line which so
 mente concipitur, ut sola longitudine censeatur, latum
by-the-mind is-conceived that by-only length it-is-reckoned breadth
 habere non possit, sed in zodiaco latitudinem signorum
to-have not can but in the-zodiac breadth of-the-signs
 capacitas exigebat.

the-capacity demanded

quantum igitur spatii lata dimensio porrectis sideribus 10
as-much therefore of-space the-broad measure with-extended constellations
 occupabat, duabus lineis limitatum est: et tertia ducta
was-occupying by-two lines bounded it-was and a-third drawn
 per medium ecliptica uocatur, quia cum cursum suum
through the-middle ecliptic is-called because when course their
 in eadem linea pariter sol et luna conficiunt, alterius
in the-same line together the-sun and the-moon complete of-one
 eorum necesse est euenire defectum: solis, si ei tunc
of-them necessary it-is to-happen the-eclipse of-the-sun if to-it then
 luna succedat: lunae, si tunc aduersa sit soli.

the-moon comes-under of-the-moon if then opposite it-is to-the-sun

ideo nec sol umquam deficit, nisi cum tricesimus lunae 11
therefore nor the-sun ever is-eclipsed except when the-thirtieth of-the-moon
 dies est, et nisi quinto decimo cursus sui die nescit luna
day is and except on-the-fifth (and-)tenth of-course its day knows-not the-moon
 defectum. sic enim euenit, ut aut lunae contra solem positae
eclipse thus for it-happens that either to-the-moon opposite the-sun placed
 ad mutuandum ab eo solitum lumen sub eadem inuentus
for borrowing from it (its)-accustomed light under the-same found
 linea terrae conus obsistat, aut soli ipsa succedens
line of-the-earth the-cone stands-in-the-way or to-the-sun itself coming-under
 obiectu suo ab humano aspectu lumen eius repellat.
by-the-interposition its from human sight the-light of-it drives-back

- 12 in defectu ergo sol ipse nil patitur sed noster fraudatur
in the-eclipse therefore the-sun itself nothing suffers but our is-cheated
 aspectus, luna uero circa proprium defectum laborat non
sight the-moon but about its-own eclipse labors not
 accipiendo solis lumen, cuius beneficio noctem colorat.
by-receiving of-the-sun the-light whose by-the-favor the-night it-colors
 quod sciens Vergilius disciplinarum omnium peritissimus ait
which knowing Vergil of-disciplines all most-skilled says
 defectus solis uarios lunaeque labores. quamuis igitur
the-eclipses of-the-sun various and-of-the-moon the-labors although therefore
 trium linearum ductus zodiacum et claudat et diuidat,
of-three lines the-drawing the-zodiac both closes and divides
 unum tamen circum auctor uocabulorum dici uoluit
one still circle the-author of-words to-be-called wished
 antiquitas. quinque alii circuli paralleli uocantur.
antiquity five other circles parallels are-called
- 13 horum medius et maximus est aequinoctialis, duo
of-these the-middle and greatest is the-equinoctial two
 extremitatibus uicini atque ideo breues quorum unus
to-the-extremities near and therefore small of-which one
 septentrionalis dicitur, alter australis: inter hos et medium
northern is-called the-other southern between these and the-middle
 duo sunt tropici maiores ultimis, medio minores
two are tropics greater than-the-outermost than-the-middle smaller
 et ipsi ex utraque parte zonae ustae terminum faciunt.
and themselves on each side of-the-zone burnt the-boundary make
- 14 praeter hos alii duo sunt coluri, quibus nomen dedit imperfecta
besides these other two are colures to-which the-name gave incomplete
 conuersio, ambientes enim septentrionalem uerticem atque
revolution going-around for the-northern pole and
 inde in diuersa diffusi et se in summo intersecant
thence into different-directions spread and each-other at the-top intersect

et quinque parallelos in quaternas partes aequaliter diuidunt,
and the-five parallels into four-each parts equally divide
 zodiacum ita intersecantes ut unus eorum per Arietem et
the-zodiac so intersecting that one of-them through Aries and
 Libram, alter per Cancrum atque Capricornum meando
Libra the-other through Cancer and Capricorn by-going
 decurrat, sed ad australem uerticem non peruenire creduntur.
runs-its-course but to the-southern pole not to-reach are-believed
 duo, qui ad numerum praedictum supersunt, meridianus
the-two which to the-number aforesaid remain the-meridian
 et horizon, non scribuntur in sphaera, quia certum locum
and the-horizon not are-drawn on the-sphere because a-fixed place
 habere non possunt, sed pro diuersitate circumspectantis
to-have not they-can but according-to the-difference of-one-looking-around
 habitantisue uariantur.

or-dwelling are-varied

meridianus est enim, quem sol, cum super hominum
the-meridian is for which the-sun when over of-men
 uerticem uenerit, ipsum diem medium efficiendo designat:
the-crown has-come the-very day middle by-making marks
 et quia globositas terrae habitationes omnium aequales
and because the-roundness of-the-earth the-dwellings of-all equal
 sibi esse non patitur, non eadem pars caeli omnium
to-each-other to-be not allows not the-same part of-heaven of-all
 uerticem despicit: et ideo unus omnibus meridianus esse
the-crown looks-down-on and therefore one for-all meridian to-be
 non poterit, sed singulis gentibus super uerticem suum
not will-be-able but for-individual nations over crown their
 proprius meridianus efficitur.

own meridian is-made

- 17 **similiter sibi horizontem facit circumspectio singulorum.**
likewise for-itself the-horizon makes the-looking-around of-individuals
horizon est enim uelut quodam circo designatus terminus
the-horizon is for as-if by-a-certain circle marked the-boundary
caeli, quod super terram uidetur: et quia ad ipsum uere
of-heaven which above the-earth is-seen and because to itself truly
finem non potest humana acies peruenire, quantum quisque
the-end not can human sight reach as-much-as each
oculos circumferendo conspexerit, proprium sibi caeli,
eyes by-carrying-around has-seen own for-himself of-heaven
quod super terram est, terminum facit.
which above the-earth is the-boundary makes
- 18 **hic horizon, quem sibi unius cuiusque circumscribit**
this horizon which for-itself of-one each draws-round
aspectus, ultra trecentos et sexaginta stadios longitudinem
sight beyond three-hundred and sixty stades length
intra se continere non poterit. centum enim et octoginta
within itself to-contain not will-be-able a-hundred for and eighty
stadios non excedit acies contra uidentis: sed uisus cum
stades not exceeds the-sight straight-ahead of-one-seeing but the-sight when
ad hoc spatium uenerit, accessu deficiens in rotunditatem
to this space has-come in-approach failing into roundness
recurrendo curuatur, atque ita fit, ut hic numerus
by-running-back is-curved and so it-comes-about that this number
ex utraque parte geminatus trecentorum sexaginta stadiorum
on each side doubled of-three-hundred sixty stades
spatium, quod intra horizontem suum continetur, efficiat
a-space which within horizon its is-contained makes
semperque, quantum ex huius spatii parte postera procedendo
and-always as-much-as from of-this space part the-rear by-going-forward

dimiseris, tantum tibi de anteriore sumetur, et ideo
you-have-let-go so-much for-you from the-front will-be-taken and therefore
 horizon semper quantacumque locorum transgressione mutatur.
the-horizon always by-however-great of-places crossing is-changed
 hunc autem, quem diximus, admittit aspectum aut in terris 19
this moreover which we-said admits sight either in lands
 aequa planities aut pelagi tranquilla libertas, qua nullam
a-level plain or of-the-sea the-calm freedom by-which no
 oculis obicit offensam. nec te moueat, quod saepe in
to-the-eyes it-puts-in-the-way obstacle nor you let-it-move that often at
 longissimo positum montem uidemus, aut quod ipsa caeli
the-farthest-distance placed a-mountain we-see or that the-very of-heaven
 superna suspicimus, aliud est enim, cum se oculis ingerit
heights we-look-up-at one-thing it-is for when itself on-the-eyes thrusts
 altitudo, aliud, cum per planum se porrigit et extendit
height another when across the-level itself stretches and extends
 intuitus, in quo solo horizontis circus efficitur. haec de
the-gaze in which alone of-the-horizon the-circle is-made these-things about
 circis omnibus, quibus caelum cingitur, dicta sufficiant.
circles all by-which heaven is-girded said let-suffice

XVI · UNSEEN STARS AND THE SIZE OF THE STARS

Scipio marvels at stars he had never seen and at their size. Macrobius explains that the inhabited earth rises toward the northern pole, which is always in view, while the southern pole and its stars stay sunk below, as Vergil says; from heaven, where the earth blocks nothing, those stars appear new. As for their size, a point cannot be divided, and the natural philosophers teach that the earth is a point against the sun's circle, while the sun is a measurable part of it and so larger than the earth. The higher stars' circles are larger still, and each star is a part of its own, so each is larger than the earth.

1 Tractatum ad sequentia transferamus ex quo mihi omnia
the-treatment to the-following-things let-us-carry-over from which to-me all-things
 contemplanti praeclara cetera et mirabilia uidebantur. erant
contemplating splendid the-rest and wonderful seemed there-were
 autem eae stellae, quas numquam ex hoc loco uidimus,
moreover those stars which never from this place we-have-seen
 et eae magnitudines omnium, quas esse numquam suspicati
and those the-sizes of-all which to-be never suspected
 sumus, ex quibus erat ea minima, quae ultima a caelo,
we-have of which was that the-smallest which farthest from heaven
 citima terris luce lucebat aliena: stellarum autem globi
nearest to-the-lands with-light shone another's of-the-stars moreover the-globes
 terrae magnitudinem facile uincebant.
of-the-earth the-size easily surpassed

2 dicendo ex quo mihi omnia contemplanti id quod supra
by-saying from which to-me all-things contemplating that which above
 rettulimus adfirmat in ipso lacteo Scipionis et parentum
we-have-reported he-affirms in the-very milky-circle of-Scipio and of-ancestors
 per somnium contigisse conuentum. duo sunt autem
through the-dream to-have-happened the-meeting two are moreover
 praecipua quae in stellis se admiratum refert, aliquarum
chief-things which in the-stars himself to-have-wondered-at he-reports of-some
 nouitatem et omnium magnitudinem. ac prius de nouitate,
the-newness and of-all the-size and first about the-newness
 post de magnitudine disseremus.
afterward about the-size we-shall-discuss

3 plene et docte adiciendo quas numquam ex hoc loco
fully and learnedly by-adding which never from this place
 uidimus causam, cur a nobis non uideantur ostendit. locus
we-have-seen the-cause why by us not they-are-seen he-shows the-place
 enim nostrae habitationis ita positus est, ut quaedam stellae
for of-our dwelling so placed is that certain stars

ex ipso numquam possint uideri, quia ipsa pars caeli,
from it never can to-be-seen because the-very part of-heaven
 in qua sunt, numquam potest hic habitantibus apparere.
in which they-are never can here to-those-dwelling appear
 pars enim haec terrae, quae incolitur ab uniuersis hominibus, 4
part for this of-the-earth which is-inhabited by all men
 qui nos in uicem scire possumus, ad septentrionalem
who we in turn to-know can toward the-northern
 uerticem surgit, et sphaeralis conuexitas australem nobis
pole rises and the-spherical convexity the-southern for-us
 uerticem in ima demergit. cum ergo semper circa terram
pole into the-depths sinks when therefore always around the-earth
 ab ortu in occasum caeli sphaera uoluatur, uertex hic,
from rising into setting of-heaven the-sphere is-revolved pole this
 qui septentriones habet, quoquouersum mundana uolubilitate
which the-bears has in-whatever-direction by-the-world's rotation
 uertatur, quoniam super nos est, semper a nobis uidetur, ac
is-turned since above us it-is always by us is-seen and
 semper ostendit arctos Oceani metuentes aequore tingui.
always shows the-bears of-Ocean fearing in-the-water to-be-dipped
 australis contra quasi semel nobis pro 5
the-southern on-the-other-hand as-it-were once-for-all for-us according-to
 habitationis nostrae positione demersus nec ipse nobis
of-dwelling our position sunk neither itself by-us
 umquam uidetur nec sidera sua, quibus et ipse sine
ever is-seen nor constellations its by-which also itself without
 dubio insignitur, ostendit. et hoc est, quod poeta naturae
doubt is-marked shows and this is what the-poet of-nature
 ipsius conscius dixit hic uertex nobis semper sublimis, at
itself aware said this pole to-us always on-high but
 illum sub pedibus Styx atra uidet Manesque profundi.
that-one under feet Styx black sees and-the-shades deep

- 6 sed cum hanc diuersitatem caelestibus partibus uel semper
but since this difference to-the-heavenly parts either always
 uel numquam apparendi terrae globositas habitantibus
or never of-appearing of-the-earth the-roundness for-those-dwelling
 faciat, ab eo, qui in caelo est, omne sine dubio caelum
makes by him who in heaven is all without doubt heaven
 uidetur non impediēte aliqua parte terrae, quae tota
is-seen not obstructing any part of-the-earth which whole
 puncti locum pro caeli magnitudine uix obtinet.
of-a-point the-place relative-to of-heaven the-size scarcely holds
- 7 cui ergo australis uerticis stellas numquam de terris
to-whom therefore of-the-southern pole the-stars never from the-lands
 uidere contigerat, ubi circumspectu libero sine offēsa
to-see it-had-befallen when with-a-view free without obstruction
 terreni obicis uisae sunt, iure quasi nouae admirationem
earthly of-barrier seen they-were rightly as-if new wonder
 dederunt, et quia intellexit causam, propter quam eas
gave and because he-understood the-cause on-account-of which them
 numquam ante uidisset, ait erant autem eae stellae quas
never before he-had-seen says there-were moreover those stars which
 numquam ex hoc loco uidimus, hunc locum demonstratione
never from this place we-have-seen this place by-pointing-out
 terram dicens, in qua erat, dum ista narraret.
the-earth calling on which he-was while these-things he-was-telling
- 8 sequitur illa discussio, quid sit quod adiecit et eae
follows that inquiry what is that he-added and those
 magnitudines omnium, quas esse numquam suspicati sumus.
the-sizes of-all which to-be never suspected we-have
 cur autem magnitudines, quas uidit, in stellis numquam
why moreover the-sizes which he-saw in the-stars never

homines suspicati sint, ipse patefecit addendo stellarum

men suspected have himself be-disclosed by-adding of-the-stars

autem globi terrae magnitudinem facile uincebant.

moreover the-globes of-the-earth the-size easily surpassed

nam quando homo, nisi quem doctrina philosophiae supra 9

for when a-man unless whom the-teaching of-philosophy above

hominem, immo uere hominem fecit, suspicari potest stellam

man nay truly a-man has-made to-suspect can a-star

unam omni terra esse maiorem, cum uulgo singulae uix

one than-all the-earth to-be greater when commonly single-ones scarcely

facis unius flammam aequare posse uideantur? ergo tunc

of-a-torch one the-flame to-equal be-able seem therefore then

earum uere magnitudo adserta credetur, si maiores singulas,

of-them truly the-size asserted will-be-believed if greater each

quam est omnis terra, esse constiterit. quod hoc modo

than is all the-earth to-be it-has-been-established which in-this way

licet recognoscas.

it-is-allowed you-review

punctum dixerunt esse geometrae, quod ob

a-point said to-be the-geometers that-which on-account-of

incomprehensibile breuitatem sui in partes diuidi non

incomprehensible smallness of-itself into parts to-be-divided not

possit, nec ipsum pars aliqua, sed tantum modo signum esse

can nor itself part any but only merely a-mark to-be

dicatur. physici terram ad magnitudinem circi,

is-said the-natural-philosophers the-earth relative-to the-size of-the-circle

per quem sol uoluitur, puncti modum obtinere docuerunt.

through which the-sun is-revolved of-a-point the-measure to-hold have-taught

sol autem quanto minor sit circo proprio, deprehensum

the-sun moreover by-how-much smaller it-is than-circle its-own detected

est. manifestissimis enim dimensionum rationibus constitit,

it-has-been by-most-evident for of-measurements reckonings it-is-established

- mensuram solis ducentessimam sextam decimam partem
the-measure of-the-sun two-hundredth sixth (and-)tenth part
 habere magnitudinis circi, per quem sol ipse discurrit.
to-have of-the-size of-the-circle through which the-sun itself runs-its-course
- 11 cum ergo sol ad circum suum pars certa sit,
since therefore the-sun relative-to circle its part a-definite is
 terra uero ad circum solis punctum sit, quod pars
the-earth but relative-to the-circle of-the-sun a-point is which part
 esse non possit, sine cunctatione iudicii solem constat
to-be not can without hesitation of-judgment the-sun it-is-agreed
 terra esse maiorem, si maior est pars eo, quod
than-the-earth to-be greater if greater is a-part than-that which
 partis nomen nimia sui breuitate non capit.
of-part the-name by-excessive of-itself smallness not admits
- 12 uerum solis circo superiorum stellarum circos certum est
but of-the-sun than-the-circle of-the-higher stars the-circles certain it-is
 esse maiores, si eo, quod continetur, id quod continet maius
to-be greater if than-that which is-contained that which contains greater
 est, cum hic sit caelestium sphaerarum ordo, ut a superiore
is since this is of-heavenly spheres the-order that by the-higher
 una quaeque inferior ambiatur. unde et lunae sphaeram
one each lower is-surrounded whence also of-the-moon the-sphere
 quasi a caelo ultimam et uicinam terrae minimam dixit,
as-it-were from heaven farthest and near to-the-earth smallest he-called
 cum terra ipsa in punctum quasi uere iam postrema deficiat.
since the-earth itself into a-point as-it-were truly now last dwindles
- 13 si ergo stellarum superiorum circi, ut diximus, circo
if therefore of-the-stars higher the-circles as we-said than-the-circle
 solis sunt grandiores, singulae autem huius sunt
of-the-sun are larger single-ones moreover of-this are
 magnitudinis, ut ad circum una quaeque suum modum
size that relative-to circle one each its-own the-measure

partis optineat, sine dubio singulae terra sunt ampliores,
of-a-part holds without doubt single-ones than-the-earth are larger
 quam ad solis circum, qui superioribus minor est,
which relative-to of-the-sun the-circle which than-the-higher smaller is
 punctum esse praediximus. de luna, si uere luce
a-point to-be we-said-before about the-moon whether truly with-light
 lucet aliena, sequentia docebunt.
it-shines foreign the-following-things will-teach

XVII • THE NINE SPHERES AND THE HIGHEST GOD

Africanus turns Scipio's gaze from the earth to the nine spheres. The outermost, the highest god, encloses the rest. Beneath it seven spheres move against heaven, and at the center lies the unmoving earth. Heaven turns, Macrobius explains after Plotinus, because the world soul's essence is motion, and the sphere forever follows and finds that soul. The outermost sphere is highest only relative to those below, not the first cause, and it is called god because it is a divine living being full of reason. Some hold that the fixed stars move only with heaven, others, nearer the truth, that they move too slowly for a lifetime to see, and Cicero's words allow both.

Haec cum Scipionis optutus non sine admiratione percurrens 1
these-things when of-Scipio the-gaze not without wonder running-over
 ad terras usque fluxisset, et illic familiaris haesisset, rursus
to the-lands all-the-way had-flowed and there more-intimately had-lingered again
 aui monitu ad superiora reuocatus est, ipsum a
of-(bis)-grandfather by-the-warning to the-higher-things recalled was the-very from
 caeli exordio sphaerarum ordinem in haec uerba monstrantis
of-heaven the-beginning of-the-spheres the-order in these words showing
 nouem tibi orbibus uel potius globis conexa sunt omnia, 2
by-nine for-you orbs or rather globes joined are all-things
 quorum unus est caelestis extimus, qui reliquos omnes
of-which one is heavenly outermost which the-remaining all

conplectitur, summus ipse deus, arcens et continens ceteros, in
embraces highest itself god confining and holding the-others in
 quo sunt infixi illi, qui uoluuntur, stellarum cursus sempiterni.

which are fixed those which are-revolved of-the-stars courses everlasting

3 huic subiecti sunt septem, qui uersantur retro contrario

to-this set-under are seven which turn backward with-contrary

motu atque caelum. e quibus unum globum possidet illa,

motion to heaven of which one globe possesses that-one

quam in terris Saturniam nominant, deinde est hominum

which on earth Saturn's they-name next is of-men

generi prosperus et salutaris ille fulgor, qui dicitur Iouis,

to-the-race favorable and health-giving that brightness which is-called of-Jupiter

tum rutilus horribilisque terris, quem Martium dicitis,

then red and-dreadful to-the-lands which Mars' you-call

deinde subter mediam fere regionem sol optinet, dux et

next below the-middle almost region the-sun holds leader and

princeps et moderator luminum reliquorum, mens mundi

chief and governor of-lights the-remaining the-mind of-the-world

et temperatio, tanta magnitudine, ut cuncta sua luce

and tempering of-such size that all-things with-its light

lustret et compleat. hunc ut comites consecuntur Veneris

it-illumines and fills this as companions follow of-Venus

alter, alter Mercurii cursus, in infimoque orbe luna

one the-other of-Mercury course in and-the-lowest orb the-moon

radiis solis accensa conuertitur.

by-the-rays of-the-sun kindled is-turned

4 infra autem eam nihil est nisi mortale et caducum praeter

below moreover it nothing is except mortal and perishable except

animos munere deorum hominum generi datos: supra

the-souls by-the-gift of-the-gods of-men to-the-race given above

lunam sunt aeterna omnia. nam ea, quae est media et

the-moon are eternal all-things for that which is middle and

nona, tellus neque mouetur et infima est, et in eam
ninth the-earth not is-moved and lowest is and toward it
 feruntur omnia nutu suo pondera.

are-borne all by-inclination their weights

totius mundi a summo in imum diligens in hunc locum 5

of-the-whole world from the-highest to the-lowest careful in this place

collecta descriptio est, et integrum quoddam uniuersitatis

gathered a-description is and whole a-certain of-the-universe

corpus effingitur, quod quidem τὸ πᾶν, id est omne,

body is-fashioned which indeed the all that is the-whole

dixerunt, unde et hic dicit conexa sunt omnia. Vergilius

they-called whence also here he-says joined are all-things Vergil

uero magnum corpus uocauit et magno se corpore miscet.

but a-great body called and with-great itself body mingles

hoc autem loco Cicero rerum quaerendarum iactis seminibus 6

in-this moreover place Cicero of-things to-be-sought with-cast seeds

multa nobis excolenda legauit. de septem subiectis globis

many-things to-us to-be-cultivated bequeathed about the-seven set-under globes

ait: qui uersantur retro contrario motu atque caelum.

says which turn backward with-contrary motion to heaven

quod cum dicit, admonet, ut quaeramus, si uersatur 7

which when he-says he-advises that we-should-inquire whether turns

caelum, et si illi septem et seruantur et contrario motu

heaven and whether those seven both are-kept and with-contrary motion

mouentur, aut si hunc esse sphaerarum ordinem, quem

are-moved or whether this to-be of-the-spheres the-order which

Cicero refert, Platonica consentit auctoritas, et si uere subiectae

Cicero reports Platonic agrees authority and if truly set-under

sint, quo pacto stellae earum omnium zodiacum lustrare

they-are in-what way the-stars of-them of-all the-zodiac to-traverse

dicantur, cum zodiacus et unus et in summo caelo sit,

are-said since the-zodiac both one and in highest heaven is

quaeue ratio in uno zodiaco aliarum cursus breuiores aliarum

or-what reason in one zodiac of-some the-courses shorter of-others

faciat longiores — haec enim omnia in exponendo earum

makes longer these for all in setting-out of-them

ordine necesse est adserantur — et postremo, qua ratione

the-order necessary it-is be-asserted and finally by-what method

in terram ferantur, sicut ait omnia nutu suo pondera.

toward the-earth are-borne as says all by-inclination their weights

8 uersari caelum mundanae animae natura et uis et ratio

to-turn heaven of-the-world of-the-soul the-nature and force and reason

docet, cuius aeternitas in motu est. quia numquam motus

teaches whose eternity in motion is because never motion

relinquit, quod uita non deserit, nec ab eo uita discedit,

leaves that-which life not deserts nor from that life departs

in quo uiget semper agitatus: igitur et caeleste corpus, quod

in which thrives always agitation therefore also the-heavenly body which

mundi anima futurum sibi immortalitatis particeps fabricata

of-the-world the-soul to-be for-itself of-immortality sharing fashioned

est, ne umquam uiuendo deficiat, semper in motu est et

has lest ever in-living it-should-fail always in motion is and

stare nescit, quia nec ipsa stat anima, qua inpellitur.

to-stand knows-not because nor itself stands the-soul by-which it-is-driven

9 nam cum animae, quae incorporea est, essentia sit in motu,

for since of-the-soul which incorporeal is the-essence is in motion

primum autem omnium caeli corpus anima fabricata sit,

first moreover of-all of-heaven the-body the-soul fashioned has

sine dubio in corpus hoc primum ex incorporeis motus

without doubt into body this first from incorporeal-things of-motion

natura migravit, cuius uis integra et incorrupta non deserit,

the-nature migrated whose force whole and uncorrupted not deserts

quod primum coepit mouere.

what first it-began to-move

ideo uero caeli motus necessario uolubilis est, quia cum 10
therefore indeed of-heaven the-motion necessarily rotary is because since
semper moueri necesse sit, ultra autem locus nullus sit, quo
always to-be-moved necessary it-is beyond moreover place no is whither
se tendat accessio, continuatione perpetuae in se reditionis
itself may-direct the-advance by-the-continuation of-perpetual into itself return
agitatur: ergo in quo potest uel habet, currit et accedere
is-driven therefore in what it-can or has it-runs and to-advance
eius reuolui est, quia sphaerae spatia et loca conplectentis
its to-be-rolled-back is because of-a-sphere spaces and places embracing
omnia unus est cursus rotari. sed et sic animam sequi
all one is course to-be-rotated but also thus the-soul to-follow
semper uidetur, quae in ipsa uniuersitate discurrit.
always it-seems which in the-very universe runs-about
dicemus ergo, quod eam numquam repperiat, si semper 11
shall-we-say therefore that it never finds if always
hanc sequitur? immo semper eam repperit, quia ubique
this it-follows nay always it it-finds because everywhere
tota, ubique perfecta est. cur ergo, si quam quaerit repperit,
whole everywhere complete it-is why therefore if what it-seeks it-finds
non quiescit? quia et illa requietis est inscia. staret
not does-it-rest because also that-one of-rest is ignorant it-would-stand
enim, si umquam stantem animam repperiret, cum uero
for if ever standing the-soul it-found since but
illa, ad cuius appetentiam trahitur, semper in uniuersa
that-one to whose desire it-is-drawn always into all-things
se fundat, semper et corpus se in ipsam et per ipsam
itself pours always also the-body itself into it and through it
retorquet. haec de caelestis uolubilitatis arcano pauca
twists-back these-things about of-heavenly rotation the-secret few-things
de multis Plotino auctore reperta sufficiant.
from many with-Plotinus as-authority found let-suffice

- 12 quod autem hunc istum extimum globum, qui ita uoluitur,
that moreover this that outermost globe which so is-revolved
 summum deum uocauit, non ita accipiendum est; ut ipse prima
highest god he-called not so to-be-understood it-is that itself the-first
 causa et deus ille omnipotentissimus aestimetur: cum globus
cause and god that most-almighty is-reckoned since the-globe
 ipse, quod caelum est, animae sit fabrica, anima ex mente
itself which heaven is of-the-soul is the-handiwork the-soul from mind
 processerit, mens ex deo, qui uere summus est, procreata sit:
has-proceeded mind from god who truly highest is begotten has-been
- 13 sed summum quidem dixit ad ceterorum ordinem, qui
but highest indeed he-said relative-to of-the-others the-order which
 subiecti sunt, unde mox subiecit arcens et continens ceteros,
set-under are whence soon he-added confining and holding the-others
 deum uero, quod non modo immortale animal ac diuinum
god but because not only an-immortal living-being and divine
 sit et plenum inditae ex illa purissima mente rationis, sed
it-is and full of-implanted from that most-pure mind of-reason but
 quod et uirtutes omnes, quae illam primae omnipotentiam
because both virtues all which that of-the-first omnipotence
 summitatis secuntur, aut ipse faciat aut ipse contineat.
of-supremacy follow either itself makes or itself contains
- 14 ipsum denique Iouem ueteres uocauerunt, et apud theologos
it finally Jupiter the-ancients called and among the-theologians
 Iuppiter est mundi anima. hinc illud est ab Ioue
Jupiter is of-the-world the-soul hence that is from Jupiter
 principium, Musae, Iouis omnia plena, quod de Arato
the-beginning Muses of-Jupiter all-things full which from Aratus
 poetae alii mutuati sunt, qui de sideribus locuturus
poets other borrowed have who about the-stars about-to-speak

a caelo, in quo sunt sidera, exordium sumendum esse
from heaven in which are the-stars the-beginning to-be-taken to-be
 decernens, ab Ioue incipiendum esse memoravit.

deciding from Jupiter to-be-begun to-be recorded

hinc et Iuno soror eius et coniunx uocatur. est autem Iuno 15

hence also Juno sister his and wife is-called is moreover Juno

aer, et dicitur soror, quia isdem seminibus, quibus caelum,

air and is-called sister because from-the-same seeds from-which heaven

etiam aer procreatus est, coniunx, quia aer subiectus est caelo.

also air begotten was wife because air set-under is to-heaven

his illud adiciendum est, quod praeter duo lumina et 16

to-these that to-be-added is that besides the-two lights and

stellas quinque, quae appellantur uagae, reliquas omnes

stars five which are-called wandering the-remaining all

alii infixas caelo nec nisi cum caelo moueri, alii, quorum

some fixed to-heaven nor except with heaven to-be-moved others whose

adsertio uero propior est, has quoque dixerunt suo

assertion to-the-truth nearer is these also have-said by-their-own

motu, praeter quod cum caeli conuersione feruntur,

motion besides that with of-heaven the-revolution they-are-borne

accedere sed propter immensitatem extimi globi excedentia

to-advance but because-of the-vastness of-the-outermost globe exceeding

credibilem numerum saecula in una eas cursus sui ambitione

credible number ages in one them course of-their circuit

consumere, et ideo nullum earum motum ab homine

to-use-up and therefore no of-them motion by man

sentiri, cum non sufficiat humanae uitae spatium ad breue

to-be-perceived since not suffices of-human life the-span for brief

saltem punctum tam tardae accessionis deprehendendum.

at-least a-point so slow of-advance to-be-detected

- 17 hinc Tullius nullius sectae inscius ueteribus approbatae
 hence Tullius of-no school ignorant by-the-ancients approved
 simul attigit utramque sententiam dicendo: in quo sunt
 at-once touched-on each opinion by-saying in which are
 infixi illi, qui uoluuntur, stellarum cursus sempiterni, nam
 fixed those which are-revolved of-the-stars courses everlasting for
 et infixos dixit et cursus habere non tacuit.
 both fixed he-said and courses to-have not kept-silent

XVIII • THE PLANETS MOVE AGAINST HEAVEN

Macrobius proves that the sun, the moon, and the five planets move eastward, against heaven's daily turning to the west. They cannot be fixed, since they change their places while the constellations keep theirs. The signs rise Aries, Taurus, Gemini, yet the planets pass from Aries into Taurus. The new moon, seen beside the setting sun, sets later each day, stands at mid-heaven at sunset on the seventh, rises as the sun sets on the fourteenth, and rises at midnight a week after that. The sun moves the same way, one sign a month, as the constellations setting after it show and Vergil's lines on Taurus and the Dog confirm; the five planets do likewise.

- 1 Nunc utrum illi septem globi, qui subiecti sunt contrario,
 now whether those seven globes which set-under are with-contrary
 ut ait, quam caelum uertitur motu, ferantur, argumentis ad
 as says than heaven is-turned motion are-borne with-arguments to
 uerum ducentibus requiramus.
 the-truth leading let-us-inquire
- 2 solem ac lunam et stellas quinque, quibus ab errore
 the-sun and the-moon and the-stars five to-which from wandering
 nomen est, praeter quod secum trahit ab ortu in occasum
 the-name is besides that with-itself drags from rising into setting
 caeli diurna conuersio, ipsa suo motu in orientem
 of-heaven the-daily revolution themselves by-their-own motion into the-east

ab occidente procedere non solis literarum profanis
from the-west to-proceed not to-alone of-letters to-the-uninitiated
 sed multis quoque doctrina initiatis abhorrrere a fide ac
but to-many also in-learning initiated to-be-remote from belief and
 monstro simile iudicatum est, sed apud pressius intuentes
to-a-portent similar judged it-has-been but among more-closely those-looking
 ita uerum esse constabit, ut non solum mente
so true to-be it-will-be-established that not only by-the-mind
 concipi sed oculis quoque ipsis possit probari.
to-be-conceived but by-the-eyes also themselves it-can to-be-proved
 tamen ut nobis de hoc sit cum pertinaciter negante 3
still that for-us about this there-may-be with stubbornly one-denying
 tractatus, age quisquis tibi hoc liquere dissimulas, simul
a-discussion come whoever to-you this to-be-clear pretend-not together
 omnia, quae uel contentio tibi fingit detractans fidem, uel
all-things which either contentiousness for-you invents refusing belief or
 quae ipsa ueritas suggerit, in diuisionis membra mittamus.
which itself truth suggests into of-a-division the-members let-us-put
 has erraticas cum luminibus duobus aut infixas caelo ut 4
these wandering-stars with the-lights two either fixed to-heaven as
 alia sidera nullum sui motum nostris oculis indicare,
other stars no of-their-own motion to-our eyes to-show
 sed ferri mundanae conuersionis impetu aut moueri
but to-be-borne of-the-world of-the-revolution by-the-impulse or to-be-moved
 sua quoque accessione dicemus, rursus si mouentur aut
by-their-own also advance we-shall-say again if they-are-moved either
 caeli uiam secuntur ab ortu in occasum et communi
of-heaven the-path they-follow from rising into setting both by-common
 et suo motu meantes, aut contrario recessu in orientem
and their-own motion going or by-contrary withdrawal into the-east
 ab occidentis parte uersantur. praeter haec, ut opinor,
from of-the-west the-part turn besides these-things as I-think

nihil potest uel esse uel fingi. nunc uideamus, quid

nothing can either be or to-be-imagined now let-us-see what

ex his poterit uerum probari.

out-of these will-be-able true to-be-proved

5 si infixae essent, numquam ab eadem statione discederent,

if fixed they-were never from the-same station they-would-depart

sed in isdem locis semper ut aliae uiderentur. ecce

but in the-same places always as others would-be-seen behold

enim de infixis Vergiliae nec a sui umquam

for of the-fixed-ones the-Pleiades neither from of-themselves ever

se copulatione dispergunt nec Hyadas, quae uicinae

themselves the-union scatter nor the-Hyades which neighboring

sunt, deserunt, aut Orionis proximam regionem relinquunt:

are desert or of-Orion the-nearest region leave

Septentrionum compago non soluitur: Anguis, qui inter

of-the-Bears the-framework not is-loosed the-Serpent which between

eos labitur, semel circumfusum non mutat amplexum.

them glides once poured-around not changes embrace

6 hae uero modo in hac modo in illa caeli regione uisuntur,

these but now in this now in that of-heaven region are-seen

et saepe cum in unum locum duae pluresue conuenerint,

and often when into one place two or-more have-come-together

et a loco tamen, in quo simul uisae sunt, et a

both from the-place still in which together seen they-were and from

se postea separantur. ex hoc eas non esse caelo infixas

each-other afterward are-separated from this them not to-be to-heaven fixed

oculis quoque approbantibus constat: igitur mouentur,

with-the-eyes also approving it-is-established therefore they-are-moved

nec negare hoc quisquam poterit, quod uisus adfirmat.

nor to-deny this anyone will-be-able which sight affirms

quaerendum est ergo, utrum ab ortu ad occasum an 7
to-be-asked it-is therefore whether from rising to setting or
 in contrarium motu proprio reuoluantur. sed et hoc
into the-contrary by-motion their-own they-are-revolved but also this
 quaerentibus nobis non solum manifestissima ratio sed
seeking to-us not only most-evident reason but
 uisus quoque ipse monstrabit. consideremus ergo signorum
sight also itself will-show let-us-consider therefore of-the-signs
 ordinem, quibus zodiacum diuisum uel distinctum uidemus,
the-order by-which the-zodiac divided or marked-off we-see
 et ab uno signo quolibet ordinis eius sumamus exordium.
and from one sign any-you-please of-order its let-us-take the-beginning
 cum Aries exoritur, post ipsum Taurus emergit. hunc 8
when Aries rises after it Taurus emerges this
 Gemini secuntur, hos Cancer et per ordinem reliqua. si
Gemini follow these Cancer and in order the-rest if
 istae ergo in occidentem ab oriente procederent, non ab
these therefore into the-west from the-east proceeded not from
 Ariete in Taurum, qui retro locatus est, nec a Tauro in
Aries into Taurus which behind placed is nor from Taurus into
 Geminos signum posterius uoluerentur, sed a Geminis
Gemini the-sign later they-would-be-revolved but from Gemini
 in Taurum et a Tauro in Arietem recta et mundanae
into Taurus and from Taurus into Aries by-direct and of-the-world
 uolubilitati consona accessione prodirent.
to-the-rotation consonant advance they-would-go-forth
 cum uero a primo in signum secundum, a secundo in 9
since but from the-first into sign the-second from the-second into
 tertium et inde ad reliqua, quae posteriora sunt, reuoluantur,
the-third and thence to the-rest which later are they-are-revolved
 signa autem infixae caelo ferantur, sine dubio constat
the-signs but fixed to-heaven are-borne without doubt it-is-established

has stellas non cum caelo sed contra caelum moueri. hoc
these stars not with heaven but against heaven to-be-moved this
 ut plene liqueat, astruamus de lunae cursu, quae
that fully it-may-be-clear let-us-add-in-support from of-the-moon the-course which
 et claritate sui et uelocitate notabilior est.

both by-brightness of-itself and by-speed more-notable is

- 10 luna postquam a sole discedens nouata est, secundo fere
the-moon after from the-sun departing renewed it-is on-the-second about
 die circa occasum uidetur, et quasi uicina soli, quem nuper
day around setting is-seen and as-it-were near to-the-sun which lately
 reliquit, postquam ille demersus est, ipsa caeli marginem
it-left after that-one sunk has itself of-heaven the-edge
 tenet antecedenti superoccidens. tertio die tardius occidit
holds the-one-going-before setting-after on-the-third day later it-sets
 quam secundo, et ita cotidie longius ab occasu recedit,
than on-the-second and so daily farther from setting it-withdraws
 ut septimo die circa solis occasum in medio caelo ipsa
that on-the-seventh day around of-the-sun setting in mid heaven itself
 uideatur. post alios uero septem cum ille mergit, haec oritur.
it-is-seen after other indeed seven when that-one sinks this rises

- 11 adeo media parte mensis dimidium caelum, id est unum
so in-the-middle part of-the-month half heaven that is one
 hemisphaerium, ab occasu in orientem recedendo metitur.
bemisphere from setting into the-east by-withdrawing it-measures
 rursus post septem alios circa solis occasum latens
again after seven others around of-the-sun setting of-the-hidden
 hemisphaerii uerticem tenet, et huius rei indicium est, quod
bemisphere the-top it-holds and of-this thing a-sign is that
 medio noctis exoritur. postremo totidem diebus exemptis
in-the-middle of-the-night it-rises finally as-many with-days used-up
 solem denuo comprehendit, et uicinus uidetur ortus amborum,
the-sun anew it-overtakes and near seems the-rising of-both

quam diu soli succedens rursus mouetur et rursus recedens
as long to-the-sun coming-under again is-moved and again withdrawing
 paulatim semper in orientem regrediendo relinquat occasum.
little-by-little always into the-east by-going-back it-leaves setting
 sol quoque ipse non aliter quam ab occasu in 12
the-sun also itself not otherwise than from setting into
 orientem mouetur, et licet tardius recessum suum quam
the-east is-moved and although more-slowly withdrawal its than
 luna conficiat — quippe qui tanto tempore signum
the-moon it-completes since which in-so-much time a-sign
 unum emetiatur, quanto totum zodiacum luna discurrit —
one it-measures-out as the-whole zodiac the-moon runs-through
 manifesta tamen et subiecta oculis motus sui praestat indicia.
clear still and subjected to-the-eyes of-motion its it-furnishes signs
 hunc enim in Ariete esse ponamus, quod quia aequinoctiale 13
it for in Aries to-be let-us-suppose which because equinoctial
 signum est, pares horas somni et diei facit. in hoc signo cum
a-sign is equal hours of-sleep and of-day makes in this sign when
 occidit, Libram, id est Scorpii chelas, mox oriri uidemus et
it-sets Libra that is of-Scorpio the-claws soon to-rise we-see and
 apparet Taurus uicinus occasui, nam Vergilias et Hyadas partes
appears Taurus near to-setting for the-Pleiades and the-Hyades parts
 Tauri clariores non multo post solem mergentes uidemus.
of-Taurus brighter not much after the-sun sinking we-see
 sequenti mense sol in signum posterius, id est in 14
in-the-following month the-sun into the-sign later that is into
 Taurum, recedit et ita fit, ut neque Vergiliae neque
Taurus withdraws and so it-comes-about that neither the-Pleiades nor
 alia pars Tauri illo mense uideatur. signum enim, quod
other part of-Taurus in-that month is-seen the-sign for which

cum sole oritur et cum sole occidit, semper occultitur,

with the-sun rises and with the-sun sets always is-hidden

adeo ut et uicina astra solis propinquitate celentur.

so-far that even neighboring stars of-the-sun by-the-nearness are-concealed

15 nam et Canis tunc, quia uicinus Tauro est, non uidetur tectus

for also the-Dog then because near to-Taurus is not is-seen covered

lucis propinquitate, et hoc est quod Vergilius ait candidus

of-light by-the-nearness and this is what Vergil says white

auratis aperit cum cornibus annum Taurus et aduerso

with-gilded opens when horns the-year Taurus and to-the-opposing

cedens Canis occidit astro. non enim uult intellegi

yielding the-Dog sets star not for he-wishes to-be-understood

Tauro oriente cum sole mox in occasum ferri Canem,

with-Taurus rising with the-sun soon into setting to-be-borne the-Dog

qui proximus Tauro est, sed occidere eum dixit Tauro

which next to-Taurus is but to-set it he-said with-Taurus

gestante solem, quia tunc incipit non uideri sole uicino.

carrying the-sun because then it-begins not to-be-seen with-the-sun near

16 tunc tamen occidente sole Libra adeo superior inuenitur,

then still with-setting the-sun Libra so-much higher is-found

ut totus Scorpius ortus appareat, Gemini uero uicini tunc

that whole Scorpio risen appears Gemini but near then

uidentur occasui. rursus post Tauri mensem Gemini non

are-seen to-setting again after of-Taurus the-month Gemini not

uidentur, quod in eos solem migrasse significat. post

are-seen which into them the-sun to-have-moved signifies after

Geminos recedit in Cancrum, et tunc cum occidit, mox

Gemini it-withdraws into Cancer and then when it-sets soon

Libra in medio caelo uidetur.

Libra in mid heaven is-seen

adeo constat solem tribus signis peractis, id est 17
so it-is-established the-sun with-three signs traversed that is
 Ariete et Tauro et Geminis, ad medietatem hemisphaerii
Aries and Taurus and Gemini to the-midpoint of-the-hemisphere
 recessisse. denique post tres menses sequentes tribus
to-have-withdrawn then after three months following with-three
 signis quae secuntur emensis — Cancrum dico Leonem et
signs which follow measured-out Cancer I-mean Leo and
 Virginem — inuenitur in Libra, quae rursus aequat noctem
Virgo it-is-found in Libra which again equals the-night
 diei, et dum in ipso signo occidit mox oritur Aries,
to-the-day and while in that-very sign it-sets soon rises Aries
 in quo sol ante sex menses occidere solebat.
in which the-sun before six months to-set was-wont

ideo autem occasum magis eius quam ortum elegimus 18
for-this-reason moreover setting rather its than rising we-chose
 proponendum, quia signa posteriora post occasum uidentur,
to-be-put-forward because the-signs later after setting are-seen
 et dum ad haec, quae sole mergente uideri solent,
and while to these which with-the-sun sinking to-be-seen are-wont
 solem redire monstramus, sine dubio eum contrario motu
the-sun to-return we-show without doubt it with-contrary motion
 recedere quam caelum mouetur, ostendimus.
to-withdraw than heaven is-moved we-demonstrate

haec autem, quae de sole ac luna diximus, etiam 19
these-things moreover which about the-sun and the-moon we-said also
 quinque stellarum recessum adsignare sufficient, pari enim
of-the-five stars the-withdrawal to-assign will-suffice by-equal for
 ratione in posteriora signa migrando semper mundanae
reckoning into later signs by-moving always world
 uolubilitati contraria recessione uersantur.
to-the-rotation by-contrary withdrawal they-turn

Cicero, with Archimedes and the Chaldeans, puts the sun fourth of the seven spheres; Plato, following the Egyptians, puts it second, above the moon. Saturn, Jupiter, and Mars lie far apart, their order undisputed; the moon lies far below. Venus, Mercury, and the sun each circle in about a year, and their nearness confused the order. The Egyptians saw that Mercury's circle encloses the sun's and Venus' encloses Mercury's, so those planets seem now above the sun, now below. Keener observation finds Plato's order truer: the planets above the sun shine by their own light, and the moon, borrowing its light, must lie beneath its source.

- 1 His adsertis de sphaerarum ordine pauca dicenda
these-things having-been-asserted about of-the-spheres the-order few-things to-be-said
sunt, in quo dissentire a Platone Cicero uideri potest, cum
are in which to-disagree from Plato Cicero to-seem can since
hic solis sphaeram quartam de septem, id est in medio
this-one of-the-sun the-sphere fourth of seven that is in the-middle
locatam dicat, Plato a luna sursum secundam, hoc est
placed says Plato from the-moon upward second this is
inter septem a summo locum sextum tenere commemoret.
among seven from the-top place sixth to-hold records
- 2 Ciceroni Archimedes et Chaldaeorum ratio consentit,
with-Cicero Archimedes and of-the-Chaldeans the-reckoning agrees
Plato Aegyptios omnium philosophiae disciplinarum parentes
Plato the-Egyptians of-all of-philosophy of-the-disciplines the-parents
secutus est, qui ita solem inter lunam et Mercurium
followed has who so the-sun between the-moon and Mercury
locatum uolunt, ut rationem tamen et deprehenderint et
placed hold that the-reason still both they-discovered and
edixerint, cur a non nullis sol supra Mercurium supraque
declared why by not none the-sun above Mercury and-above
Venerem esse credatur. nam nec illi, qui ita aestimant,
Venus to-be is-believed for nor those who so reckon

a specie ueri procul aberrant, opinionem uero istius
from the-appearance of-truth far stray the-opinion indeed of-this
 permutationis huius modi ratio persuasit.

interchange of-this kind an-account has-urged

a Saturni sphaera, quae est prima de septem, usque ad 3
from of-Saturn the-sphere which is first of seven all-the-way to
 sphaeram Iouis a summo secundam interiecti spatii tanta

the-sphere of-Jupiter from the-top second of-the-intervening space so-great

distantia est, ut zodiaci ambitum superior triginta annis,
the-distance is that of-the-zodiac the-circuit the-higher in-thirty years

duodecim uero annis subiecta conficiat; rursus tantum a Ioue
in-twelve but years the-lower completes again so-far from Jupiter

sphaera Martis recedit, ut eundem cursum biennio peragat.

the-sphere of-Mars withdraws that the-same course in-two-years it-accomplishes

Venus autem tanto est regione Martis inferior, ut 4

Venus moreover so-much is than-the-region of-Mars lower that

ei annus satis sit ad zodiacum peragrandum. iam uero

for-it a-year enough is for the-zodiac to-be-traversed now indeed

ita Veneri proxima est stella Mercurii et Mercurio sol

so to-Venus next is the-star of-Mercury and to-Mercury the-sun

propinquus, ut hi tres caelum suum pari temporis spatio,

near that these three heaven their in-equal of-time span

id est anno plus minusue circumeant. ideo et Cicero

that is in-a-year more or-less go-around therefore also Cicero

hos duos cursus comites solis uocauit, quia in spatio

these two courses companions of-the-sun called because in span

pari longe a se numquam recedunt.

equal far from each-other never withdraw

luna autem tantum ab his deorsum recessit ut, quod 5

the-moon moreover so-far from these downward has-withdrawn that what

illi anno, uiginti octo diebus ipsa conficiat, ideo neque

they in-a-year in-twenty eight days itself completes therefore neither

- de trium superiorum ordine, quem manifeste clareque
about of-the-three higher the-order which manifestly and-clearly
distinguit inmensa distantia, neque de lunae regione, quae
distinguishes vast distance nor about of-the-moon the-region which
ab omnibus multum recessit, inter ueteres aliqua fuit
from all much has-withdrawn among the-ancients any was
dissensio. horum uero trium sibi proximorum, Veneris
disagreement of-these but three to-each-other nearest of-Venus
Mercurii et solis, ordinem uicinia confudit, sed apud alios,
of-Mercury and of-the-sun the-order nearness has-confused but among others
nam Aegyptiorum sollertiam ratio non fugit, quae talis est.
for of-the-Egyptians the-skill the-account not escaped which such is
- 6 circulus, per quem sol discurrit, a Mercurii circulo ut
the-circle through which the-sun runs by of-Mercury the-circle as
inferior ambitur, illum quoque superior circulus Veneris
the-lower is-surrounded that also the-higher circle of-Venus
includit, atque ita fit, ut hae duae stellae, cum per
encloses and so it-comes-about that these two stars when through
superiores circularum suorum uertices currunt, intellegantur
the-upper of-circles their tops they-run are-understood
supra solem locatae, cum uero per inferiora comitantur
above the-sun placed when but through the-lower-parts they-travel
circularum, sol eis superior aestimetur.
of-the-circles the-sun than-them higher is-reckoned
- 7 illis ergo, qui sphaeras earum sub sole dixerunt, hoc
to-those therefore who the-spheres of-them below the-sun said this
uisum est ex illo stellarum cursu, qui non numquam, ut
seemed it-has from that of-the-stars course which not never as
diximus, uidetur inferior, qui et uere notabilior est, quia
we-said seems lower which also truly more-notable is because
tunc liberius apparet. nam cum superiora tenent, magis
then more-freely it-appears for when the-higher-parts they-hold more

radiis occuluntur, et ideo persuasio ista conualuit, et
by-the-rays they-are-hidden and therefore belief that has-grown-strong and
 ab omnibus paene hic ordo in usum receptus est.

by all almost this order into use received has-been

perspicacior tamen observatio ueriores ordinemprehendit, 8

more-perceptive still observation a-truer order has-detected

quem praeter indaginem uisus haec quoque ratio commendat,

which besides the-tracking of-sight this also reason commends

quod lunam, quae luce propria caret et de sole mutuatur,

that the-moon which light own lacks and from the-sun borrows

necesse est fonti luminis sui esse subiectam.

necessary it-is to-the-source of-light its to-be set-under

haec enim ratio facit lunam non habere lumen proprium, ceteras 9

this for reason makes the-moon not to-have light its-own the-other

omnes stellas lucere suo, quod illae supra solem locatae

all stars to-shine with-their-own that those above the-sun placed

in ipso purissimo aethere sunt, in quo omne quicquid est,

in the-very purest aether are in which all whatever is

lux naturalis et sua est, quae tota cum igne suo ita sphaerae

light natural and its-own is which whole with fire its so on-the-sphere

solis incumbit, ut caeli zonae, quae procul a sole

of-the-sun leans that of-heaven the-zones which far from the-sun

sunt, perpetuo frigore oppressae sint, sicut infra ostendetur,

are by-perpetual cold oppressed are as below will-be-shown

luna uero, quia sola ima sub sole est et caducorum iam 10

the-moon but because alone lowest below the-sun is and of-perishable-things now

regioni luce sua carenti proxima, lucem nisi de superposito

to-the-region light its-own lacking nearest light except from the-overlying

sole, cui resplendet, habere non potuit, denique quia totius

sun to-which it-shines-back to-have not could finally because of-the-whole

mundi ima pars terra est, aetheris autem ima pars
world the-lowest part the-earth is of-the-aether moreover the-lowest part
 luna est, lunam quoque terram sed aetheriam uocauerunt.
the-moon is the-moon also an-earth but aetherial they-called

- 11 immobilis tamen ut terra esse non potuit, quia in
immobile still like the-earth to-be not it-could because in
 sphaera, quae uoluitur, nihil manet immobile praeter centrum,
a-sphere which is-revolved nothing remains immobile except the-center
 mundanae autem sphaerae terra centrum est, ideo sola
of-the-world moreover of-the-sphere the-earth the-center is therefore alone
 immobilis perseverat.
immobile it-continues

- 12 rursus terra accepto solis lumine clarescit tantum modo,
again the-earth with-received of-the-sun light grows-bright only merely
 non relucet; luna speculi instar lumen, quo illustratur,
not shines-back the-moon of-a-mirror like the-light by-which it-is-lit-up
 emittit, quia illa aeris et aquae, quae per se concreta
sends-out because that-one of-air and of-water which by themselves condensed
 et densa sunt, faex habetur et ideo extrema uastitate
and dense are the-dregs is-held and therefore with-extreme vastness
 densata est nec ultra superficiem quauis luce penetratur,
thickened is nor beyond the-surface by-any light is-penetrated
 haec licet et ipsa finis sit sed liquidissimae lucis et
this although also itself the-end is but of-clearer light and
 ignis aetherii, ideo quamuis densius corpus sit quam cetera
of-fire aetherial therefore although denser body it-is than the-other
 caelestia, multo tamen terreno purius fit acceptae
heavenly-things by-much still than-the-earthly purer it-becomes to-received
 luci penetrabilis, adeo ut eam de se rursus emittat,
light penetrable so-far that it from itself again it-sends-out
 nullum tamen ad nos perferentem sensum caloris:
no still to us conveying sense of-heat

quia lucis radius cum ad nos de origine sua, id est de sole, 13
because of-light the-ray when to us from origin its that is from the-sun
 peruenit, naturam secum ignis, de quo nascitur, deuehit; cum
arrives the-nature with-itself of-fire from which it-is-born carries-down when
 uero in lunae corpus infunditur et inde resplendet, solam
but into of-the-moon the-body it-is-poured and thence shines-back only
 refundit claritatem non calorem. nam et speculum, cum
it-pours-back brightness not heat for also a-mirror when
 splendorem de se ui appositi eminus ignis emittit,
brilliance from itself by-the-force of-placed at-a-distance of-fire sends-out
 solam ignis similitudinem carentem sensu caloris ostendit.
only of-fire the-likeness lacking the-sense of-heat shows

XIX.2 · ALMOST THE MIDDLE, AND THE KINDLY AND TERRIBLE STARS

Cicero says the sun holds almost the middle region. Fourth of seven, it is the middle in number but not in distance, since Saturn takes thirty years to round the zodiac, the sun one, and the moon less than a month. The planets' names are human conventions, as Cicero's wording shows. Jupiter is called kindly and Mars terrible from their colors and from what astrologers claim. Following Ptolemy, Macrobius explains that the sun and moon govern our life, and that numerical ratios bind Jupiter and Venus closely to them, while Saturn and Mars touch them only by a remote line. Plotinus holds that the stars cause nothing but give signs, as birds do.

quem soli ordinem Plato dederit uel eius auctores, quosue 14
what to-the-sun order Plato gave or his authorities or-whom
 Cicero secutus quartum locum globo eius adsignauerit, uel
Cicero having-followed the-fourth place to-the-globe its assigned or
 quae ratio persuasionem huius diuersitatis induxerit, et cur
what account the-belief of-this difference introduced and why
 dixerit Tullius in infimoque orbe luna radiis solis accensa
said Tullius in and-the-lowest orb the-moon by-the-rays of-the-sun kindled

conuertitur satis dictum est, sed his hoc adiciendum est,
is-turned enough said it-was but to-these this to-be-added is
 cur Cicero cum quartum de septem solem uelit, quartus autem
why Cicero though fourth of seven the-sun he-holds fourth but
 inter septem non fere medius sed omni modo medius et sit et
among seven not almost middle but in-every way middle both is and
 habeatur, non abrupte medium solem sed fere medium dixerit
is-held not outright middle the-sun but almost middle said
 his uerbis deinde subter mediam fere regionem sol optinet.
in-these words next below the-middle almost region the-sun holds

- 15 sed non uacat adiectio, qua haec pronuntiatio temperatur,
but not is-idle the-addition by-which this statement is-tempered
 nam sol quartum locum optinens mediam regionem tenebit
for the-sun the-fourth place holding the-middle region will-hold
 numero, spatio non tenebit. si inter ternos enim summos et
by-number by-space not it-will-hold if between three-each for highest and
 imos locatur, sine dubio medius est numero, sed totius spatii,
lowest it-is-placed without doubt middle it-is by-number but of-the-whole space
 quod septem sphaerae occupant, dimensione perspecta regio
which seven spheres occupy with-the-measurement examined the-region
 solis non inuenitur in medio spatio locata, quia magis a
of-the-sun not is-found in the-middle space placed because more from
 summo ipse, quam ab ipso recessit ima postremitas, quod
the-top itself than from it has-withdrawn the-lowest extremity which
 sine ulla disceptationis ambage compendiosa probabit adsertio.
without any of-dispute roundabout a-concise will-prove assertion

- 16 Saturni stella, quae summa est, zodiacum triginta annis
of-Saturn the-star which highest is the-zodiac in-thirty years
 peragrat, sol medius anno uno, luna ultima uno mense
traverses the-sun the-middle in-year one the-moon the-last in-one month
 non integro. tantum ergo interest inter solem et
not whole so-much therefore is-the-difference between the-sun and

Saturnum quantum inter unum et triginta, tantum inter
Saturn as-much-as between one and thirty so-much between
 lunam solemque quantum inter duodecim et unum.

the-moon and-the-sun as-much-as between twelve and one

ex his apparet totius a summo in imum spatii certam 17

from these it-appears of-the-whole from the-top to the-bottom of-space a-definite

ex media parte diuisionem solis regione non fieri.

from the-middle part division of-the-sun by-the-region not to-be-made

sed quia hic de numero loquebatur, in quo uere, qui

but because here about number he-was-speaking in which truly which

quartus et medius est, ideo pronuntiauit quidem medium

fourth and middle is therefore he-declared indeed middle

sed propter latentem spatiorum dimensionem uerbum, quo

but because-of the-bidden of-the-spaces measurement a-word by-which

hanc definitionem temperaret, adiecit.

this definition he-might-temper added

notandum, quod esse stellam Saturni et alteram Iouis, 18

to-be-noted that to-be the-star of-Saturn and another of-Jupiter

Martis aliam non naturae constitutio sed humana persuasio

of-Mars another not of-nature the-establishment but human belief

est, quae stellis numeros et nomina fecit. non enim

is which for-the-stars numbers and names made not for

ait illa, quae Saturnia est, sed quam in terris Saturniam

says that-one which Saturn's is but which on earth Saturn's

nominant, et ille fulgor qui dicitur Iouis, et quem

they-name and that brightness which is-called of-Jupiter and which

Martium dicitis, adeo expressit in singulis nomina haec

Mars' you-call so-much he-expressed in each-one names these

non esse inuenta ex natura sed hominum commenta

not to-have-been found from nature but of-men inventions

significationoni distinctionis accommoda.

to-the-signifying of-distinction suited

- 19 quod uero fulgorem Iouis humano generi prosperum et
that but the-brightness of-Jupiter to-the-human race favorable and
 salutarem, contra Martis rutilum et terribilem terris
health-giving on-the-other-hand of-Mars red and terrible to-the-lands
 uocauit, alterum tractum est ex stellarum colore — nam
be-called the-one drawn has-been from of-the-stars the-color for
 fulget Iouis, rutilat Martis — alterum ex tractatu eorum,
shines of-Jupiter glows-red of-Mars the-other from the-treatment of-those
 qui de his stellis ad hominum uitam manare uolunt
who from these stars to of-men the-life to-flow bold
 aduersa uel prospera, nam plerumque de Martis stella
adverse-things or favorable for mostly from of-Mars the-star
 terribilia, de Iouis salutaria euenire definiunt.
terrible-things from of-Jupiter health-giving-things to-come-about they-lay-down
- 20 causam siquis forte altius quaerat, unde diuinis
the-cause if-anyone perhaps more-deeply should-seek whence to-divine-beings
 maliuolentia ut stella malefica esse dicatur — sicut de
malevolence that a-star maleficent to-be is-said as about
 Martis et Saturni stellis existimatur — aut cur notabilior
of-Mars and of-Saturn the-stars it-is-reckoned or why more-notable
 benignitas Iouis et Veneris inter genethliacos habeatur,
kindness of-Jupiter and of-Venus among the-casters-of-nativities is-held
 cum sit diuinorum una natura, in medium proferam
since is of-divine-beings one nature into the-open I-shall-bring
 rationem apud unum omnino, quod sciam, lectam. nam
the-reasoning in one altogether as-far-as I-know read for
 Ptolomaeus in libris tribus, quos de harmonia composuit,
Ptolemy in books three which on harmony be-composed
 patefecit causam, quam breuiter explicabo.
disclosed the-cause which briefly I-shall-explain

certi, inquit, sunt numeri, per quos inter omnia, quae 21

fixed he-says are numbers through which among all-things which

sibi conuenienter iunguntur et aptantur, fit

to-each-other fittingly are-joined and are-fitted comes-about

iugabilis competentia, nec quidquam potest alteri nisi

a-yoking agreement nor anything can with-another except

per hos numeros conuenire. sunt autem hi epitritus

through these numbers to-agree are moreover these sesquitertian

hemiolius epogdous duplaris triplaris quadruplus.

sesquialter sesquioctave double triple quadruple

quae hoc loco interim quasi nomina numerorum accipias 22

which in-this place meanwhile as-it-were names of-numbers you-should-take

uolo, in sequentibus uero, cum de harmonia caeli

I-wish in the-following but when about the-harmony of-heaven

loquemur, quid sint hi numeri quidue possint, opportunus

we-shall-speak what are these numbers or-what they-can-do more-suitably

aperiemus: modo hoc nosse sufficiat quia sine his numeris

we-shall-disclose now this to-know let-it-suffice that without these numbers

nulla colligatio, nulla potest esse concordia.

no binding no can be concord

uitam uero nostram praecipue sol et luna moderantur. 23

life indeed our chiefly the-sun and the-moon govern

nam cum sint caducorum corporum haec duo propria, sentire

for since are of-perishable bodies these two properties to-sense

uel crescere αἰσθητικόν, id est sentiendi natura, de sole,

or to-grow the-sensitive that is of-sensing nature from the-sun

φωτικόν autem, id est crescendi natura, de lunari ad nos

the-vegetative moreover that is of-growing nature from the-lunar to us

globositate perueniunt. sic utriusque luminis beneficio haec

roundness arrive thus of-each light by-the-benefit this

nobis constat uita, qua fruimur.

for-us stands life which we-enjoy

- 24 *conuersatio tamen nostra et prouentus actuum tam ad*
conduct still our and the-outcome of-actions as-much to
ipsa duo lumina quam ad quinque uagas stellas refertur,
the-very two lights as to five wandering stars is-referred
sed harum stellarum alias interuentus numerorum, quorum
but of-these stars some the-intervention of-the-numbers of-which
supra fecimus mentionem, cum luminibus bene iungit ac
above we-made mention with the-lights well joins and
sociat, alias nullus applicat numeri nexus ad lumina.
allies others no attaches of-number bond to the-lights
- 25 *ergo Veneria et Iouialis stella per hos numeros lumini*
therefore Venus' and Jupiter's star through these numbers to-the-light
utrique sociantur sed Iouialis soli per omnes, lunae
to-each are-allied but Jupiter's to-the-sun through all to-the-moon
uero per plures, et Veneria lunae per omnes, soli
but through more and Venus' to-the-moon through all to-the-sun
per plures numeros aggregatur. hinc licet utraque benefica
through more numbers is-attached hence although each beneficent
credatur, Iouis tamen stella cum sole accommodatio
be-believed of-Jupiter still the-star with the-sun better-suited
est et Veneria cum luna, atque ideo uitae nostrae
is and Venus' with the-moon and therefore to-life our
magis commodant, quasi luminibus uitae nostrae auctoribus
more they-are-helpful as-if with-the-lights of-life our the-authors
numerorum ratione concordēs.
of-numbers by-the-ratio in-accord
- 26 *Saturni autem Martisque stellae ita non habent cum*
of-Saturn but and-of-Mars the-stars so not have with
luminibus competentiam, ut tamen aliqua uel extrema
the-lights agreement that still by-some even outermost
numerorum linea Saturnus ad solem, Mars aspiciat ad
of-numbers line Saturn toward the-sun Mars looks toward

lunam. ideo minus commodi uitae humanae existimantur
the-moon therefore less helpful to-life human are-reckoned
 quasi cum uitae auctoribus arta numerorum ratione non
as-if with of-life the-authors by-close of-numbers ratio not
 iuncti. cur tamen et ipsi non numquam opes uel
joined why still also themselves not never wealth or
 claritatem hominibus praestare credantur, ad alterum debet
renown to-men to-furnish are-believed to another ought
 pertinere tractatum, quia hic sufficit aperuisse rationem,
to-pertain treatise because here it-suffices to-have-disclosed the-reason
 cur alia terribilis alia salutaris existimetur.

why one terrible another health-giving is-reckoned

et Plotinus quidem in libro qui inscribitur si
and Plotinus indeed in the-book which is-entitled whether
 faciunt astra, pronuntiat, nihil ui uel potestate eorum
act the-stars declares nothing by-force or power of-them
 hominibus euenire, sed ea, quae decreti necessitas in
to-men to-happen but those-things which of-decree the-necessity upon
 singulos sancit, ita per horum septem transitum stationem
individuals ordains so through of-these seven the-passage station
 recessumue monstrari, ut aues seu praeteruolando seu
or-withdrawal to-be-shown as birds whether by-flying-past or
 stando futura pennis uel uoce significant nescientes. sic
by-standing future-things with-wings or voice signify unknowing so
 quoque tamen iure uocabitur hic salutaris, ille terribilis, cum
also still rightly will-be-called this health-giving that terrible since
 per hunc prospera, per illum significantur incommoda.
through this favorable-things through that are-signified misfortunes

27

Cicero's names for the sun are exact, not ornament. Plato says god kindled a light in the second circuit to give the eight courses a measure; Cicero, knowing that the other stars have light of their own, calls the sun leader and chief of the lights, not the only one. It is leader because its light surpasses all, chief because it alone appears so great that it is named sol, and governor because it holds the planets' advances and retreats within fixed limits. It is the mind of the world, the heart of heaven, ordering day, night, and the seasons and never resting, and it tempers a world whose farthest parts lie numb with cold.

- 1 In his autem tot nominibus, quae de sole dicuntur, non
in these moreover so-many names which about the-sun are-said not
 frustra nec ad laudis pompam lasciuit oratio sed res uerae
in-vain nor for of-praise the-display has-frolicked the-speech but things true
 uocabulis exprimuntur. dux et princeps ait et moderator
by-words are-expressed leader and chief says and governor
 luminum reliquorum, mens mundi et temperatio.
of-lights the-remaining the-mind of-the-world and tempering
- 2 Plato in Timaeo, cum de octo sphaeris loqueretur, sic ait
Plato in the-Timaeus when about eight spheres he-was-speaking thus says
 ut autem per ipsos octo circuitus celeritatis et tarditatis
that moreover through the-very eight circuits of-speed and of-slowness
 certa mensura et sit et noscatur, deus in ambitu supra
a-fixed measure both might-be and be-known god in the-circuit above
 terram secundo lumen accendit, quod nunc solem uocamus.
the-earth second a-light kindled which now sun we-call
- 3 uidet, ut haec definitio uult esse omnium sphaerarum lumen
you-see how this definition wants to-be of-all spheres the-light
 in sole, sed Cicero sciens, etiam ceteras stellas habere lumen
in the-sun but Cicero knowing also the-other stars to-have light
 suum, solamque lunam, ut saepe iam diximus, proprio
their-own and-alone the-moon as often already we-said its-own

carere, obscuritatem definitionis huius liquidius absoluens et
to-lack the-obscurity of-definition this more-clearly resolving and
 ostendens in sole maximum lumen esse, non solum, ait
showing in the-sun the-greatest light to-be not alone says
 dux et princeps et moderator luminum reliquorum. adeo
leader and chief and governor of-lights the-remaining so-much
 et ceteras stellas scit esse lumina sed hunc ducem et
also the-other stars he-knows to-be lights but this-one leader and
 principem, quem Heraclitus fontem caelestis lucis appellat.
chief whom Heraclitus the-source of-heavenly light calls
 dux ergo est, quia omnes luminis maiestate praecedit, 4
leader therefore it-is because all of-light in-majesty it-goes-before
 princeps, quia ita eminet, ut propterea, quod talis solus
chief because so it-stands-out that for-the-reason that such alone
 appareat, sol uocetur, moderator reliquorum dicitur, quia ipse
it-appears sun it-is-called governor of-the-rest it-is-called because itself
 cursus eorum recursusque certa spatii definitione moderatur.
the-courses of-them and-returns by-a-fixed of-space limit governs
 nam certa spatii definitio est, ad quam cum una quaeque 5
for a-fixed of-space limit there-is to which when one each
 erratica stella recedens a sole peruenerit, tamquam ultra
wandering star withdrawing from the-sun has-arrived as-if beyond
 prohibeatur accedere, agi retro uidetur, et rursus,
it-were-prevented to-advance to-be-driven backward it-seems and again
 cum certam partem recedendo contigerit, ad directi cursus
when a-fixed part by-withdrawing it-has-reached to of-direct course
 consueta reuocatur. ita solis uis et potestas motus
the-customary-things it-is-recalled so of-the-sun the-force and power the-motions
 reliquorum luminum constituta dimensione moderatur.
of-the-remaining lights by-an-appointed measure governs

- 6 mens mundi ita appellatur, ut physici eum cor
mind of-the-world so it-is-called as the-natural-philosophers it the-heart
caeli uocauerunt, inde nimirum quod omnia, quae statuta
of-heaven have-called thence doubtless because all-things which by-established
ratione per caelum fieri uidemus, diem noctemque et
method through heaven to-be-done we-see day and-night and
migrantes inter utrumque prolixitatis breuitatisque uices
moving between both of-length and-of-shortness the-alternations
et certis temporibus aequam utriusque mensuram, dein
and at-fixed times the-equal of-each measure then
ueris clementem teporem, torridum Cancrī ac Leonis
of-spring the-mild warmth the-scorching of-Cancer and of-Leo
aestum, mollitiem autumnalis aurae, uim frigoris inter
heat the-softness of-autumnal breeze the-force of-cold between
utramque temperiem, omnia haec solis cursus et ratio
both temperate-season all these of-the-sun the-course and method
dispensat. iure ergo cor caeli dicitur, per quem
dispense rightly therefore the-heart of-heaven it-is-called through which
fiunt omnia, quae diuina ratione fieri uidemus.
are-done all-things which by-divine method to-be-done we-see
- 7 est et haec causa, propter quam iure cor caeli
there-is also this cause on-account-of which rightly the-heart of-heaven
uocetur, quod natura ignis semper in motu perpetuoque
it-is-called that the-nature of-fire always in motion and-perpetual
agitatu est, solem autem ignis aetherii fontem dictum
agitation is the-sun moreover of-fire aetherial the-source said
esse retulimus, hoc est ergo sol in aethere, quod in
to-be we-have-reported this is therefore the-sun in the-aether which in
animali cor, cuius ista natura est, ne umquam cesset
a-living-being the-heart whose that nature is that-not ever it-cease

a motu, aut brevis eius, quocumque casu ab agitatione
from motion or a-brief its by-whatever chance from agitation
 cessatio mox animal interimat.

cessation soon the-living-being kills

haec de eo, quod mundi mentem uocavit. cur uero 8

these-things about that that of-the-world the-mind he-called why but

et temperatio mundi dictus sit, ratio in aperto est.

also tempering of-the-world called it-was the-reason in the-open is

ita enim non solum terram sed ipsum quoque caelum,

so for not only the-earth but the-very also heaven

quod uere mundus uocatur, temperari sole certissimum

which truly world is-called to-be-tempered by-the-sun most-certain

est, ut extremitates eius, quae a uia solis longissime

it-is that the-extremities of-it which from the-path of-the-sun farthest

recesserunt, omni careant beneficio caloris et una frigoris

have-withdrawn all lack benefit of-heat and with-one of-cold

perpetuitate torpescant: quod sequentibus apertius explicabitur.

perpetuity grow-numb which in-the-following more-openly will-be-explained

restat, ut et de magnitudine eius, quam uerissima

it-remains that also about the-size of-it which with-most-true

praedicatione extulit, pauca et non praetereunda dicamus.

proclamation he-extolled few-things and not to-be-passed-over let-us-say

Philosophers wanted to know how much larger the sun is than the earth. Eratosthenes and Posidonius argued from lunar eclipses, which must themselves be explained by the sun's size, so each proof leaned on the other. The Egyptians took an independent route and measured the heaven through which the sun runs. After defining the center and the diameter, and showing that a circle measures three and a seventh diameters, Macrobius gives the earth's circumference as 252,000 stades and its diameter as about 80,000. The earth's shadow reaches sixty diameters to the sun's circle, so that circle's diameter is 9,600,000 stades and its circumference 30,170,000.

- 9 physici hoc maxime consequi in omni circa
the-natural-philosophers this most-of-all to-attain in every about
 magnitudinem solis inquisitione uoluerunt, quanto maior
the-size of-the-sun inquiry wished by-how-much greater
 possit esse quam terra, et Eratosthenes in libris dimensionum
it-may be than the-earth and Eratosthenes in the-books of-measurements
 sic ait 'mensura terrae septies et uicies multiplicata
thus says the-measure of-the-earth seven-times and twenty-times multiplied
 mensuram solis efficiet', Posidonius multo multoque saepius,
the-measure of-the-sun will-make Posidonius by-much and-by-much more-often
 et uterque lunaris defectus argumentum pro se aduocat.
and each lunar eclipse the-proof for himself summons
- 10 ita cum solem uolunt terra maiorem probare, testimonio
so when the-sun they-wish than-the-earth greater to-prove the-testimony
 lunae deficientis utuntur, cum defectum lunae conantur
of-the-moon being-eclipsed they-use when the-eclipse of-the-moon they-try
 adserere, probationem de solis magnitudine mutuatur,
to-assert proof from of-the-sun the-size they-borrow
 et sic euenit, ut, dum utrumque de altero adstruitur,
and so it-happens that while each from the-other is-supported
 neutrum probabiliter adstruatur semper in medio uicissim
neither convincingly is-supported always in the-middle in-turn

nutante mutuo testimonio. quid enim per rem adhuc
wavering with-the-mutual testimony what for through a-thing still
 probandam probetur?

to-be-proved can-be-proved

sed Aegyptii nihil ad coniecturam loquentes sequestrato 11

but the-Egyptians nothing by guesswork saying with-a-separate

ac libero argumento nec in patrocinium sibi lunae

and free proof nor into defense for-themselves of-the-moon

defectum uocantes, quanta mensura sol terra maior

the-eclipse calling by-how-great a-measure the-sun than-the-earth greater

sit probare uoluerunt, ut tum demum per magnitudinem

is to-prove wished that then at-last through the-size

eius ostenderent, cur luna deficiat.

of-it they-might-show why the-moon is-eclipsed

hoc autem nequaquam dubitabatur, non posse aliter 12

this moreover by-no-means was-doubted not to-be-able otherwise

deprehendi nisi mensura et terrae et solis inuenta,

to-be-detected unless with-the-measure both of-the-earth and of-the-sun found

ut fieret ex conlatione discretio. et terrena quidem

that there-might-be from comparison a-distinction and the-earthly indeed

dimensio oculis rationem iuuantibus de facili constabat,

measurement with-the-eyes reason helping with ease was-established

solis uero mensuram aliter nisi per mensuram caeli,

of-the-sun but the-measure otherwise than through the-measure of-heaven

per quod discurrit, inueniri non posse uiderunt: ergo

through which it-runs to-be-found not to-be-able they-saw therefore

primum metiendum sibi caelum illud, id est iter

first to-be-measured for-themselves heaven that that is the-path

solis constituerunt, ut per id possent modum

of-the-sun they-decided that through it they-might-be-able the-measure

solis agnoscere.

of-the-sun to-recognize

- 13 sed quaeso, siquis umquam tam otiosus tamque ab omni
but I-beg if-anyone ever so idle and-so from all
 erit serio feriatuſ, ut haec quoque in manus ſumat,
will-be ſerious-business on-holiday that theſe-things alſo into hands be-take
 ne talem ueterum promiſſionem quaſi inſaniae proximam
leſt ſuch of-the-ancients promiſe as-if to-madneſſ next
 aut horreſcat aut rideat. et enim ad rem, quae natura
either be-shudder-at or laugh and for to a-thing which by-nature
 incomprehenſibilis uidebatur, uiam ſibi fecit ingenium, et
incomprehenſible ſeemed a-way for-itſelf made ingenuity and
 per terram, qui caeli modus ſit, repperit. ut autem
through the-earth what of-heaven the-measure is found that moreover
 liquere poſſit ratio commenti, priuſ regulariter pauca
to-be-clear may the-method of-the-deuiſe firſt by-rule few-things
 dicenda ſunt, ut ſit rerum ſequentium adituſ inſtructioniſ.
to-be-ſaid are that may-be of-things following the-approach better-furniſhed
- 14 in omni orbe uel ſphaera medietas centron uocatur, nihilque
in every orb or ſphere the-midpoint center is-called and-nothing
 aliud eſt centron niſi punctum, quo ſphaerae aut orbis
elſe is center than the-point by-which of-the-ſphere or of-the-orb
 medium certiffima obſeruatiōe diſtinguitur. item ducta
the-middle by-moſt-certain obſervation is-marked-off likewise drawn
 linea de quocumque loco circuli, qui designat ambitum,
a-line from whatever place of-the-circle which marks-out the-circumference
 in quamcumque eiſdem circuli ſummitatem orbis partem
to whatever of-the-ſame circle the-edge of-the-orb part
 aliquam diuidat neceſſe eſt.
ſome diuides neceſſary it-iſ
- 15 ſed non omni modo medietas eſt orbis, quam ſeparat iſta
but not in-every way the-half is of-the-orb which ſeparates this
 diuiſio, illa enim tantum linea in partes aequaleſ orbem
diuiſion that for only line into parts equal the-orb

medium diuidit, quae a summo in summum ita ducitur,
in-the-middle divides which from top to top so is-drawn
 ut necesse sit eam transire per centron, et haec linea,
that necessary it-is it to-pass through the-center and this line
 quae orbem sic aequaliter diuidit, diametros nuncupatur.

which the-orb so equally divides diameter is-called

item omnis diametros cuiuscumque orbis triplicata cum

16

likewise every diameter of-whatever orb tripled with

adiectioe septimae partis suae mensuram facit circuli,

the-addition of-a-seventh part its the-measure makes of-the-circle

quo orbis includitur, id est, si uncias septem teneat

by-which the-orb is-enclosed that is if inches seven holds

diametri longitudo, et uelis ex ea nosse, quot uncias

of-the-diameter the-length and you-wish from it to-know how-many inches

orbis ipsius circulus teneat, triplicabis septem et faciunt

of-the-orb itself the-circle holds you-will-triple seven and they-make

uiginti unum, his adicies septimam partem, hoc est

twenty one to-these you-will-add the-seventh part this is

unum, et pronuntiabis uiginti et duabus unciis huius circuli

one and you-will-declare twenty and two inches of-this circle

esse mensuram, cuius diametros septem unciis extenditur.

to-be the-measure whose diameter by-seven inches is-extended

haec omnia geometricis euentissimisque rationibus probare

17

these all by-geometrical and-most-evident methods to-prove

possemus, nisi et neminem de ipsis dubitare arbitraremur,

we-could unless both no-one about them to-doubt we-thought

et caueremus iusto prolixius uolumen extendere.

and we-were-wary than-is-right longer the-volume to-extend

sciendum et hoc est, quod umbra terrae, quam sol

18

to-be-known also this is that the-shadow of-the-earth which the-sun

post occasum in inferiore hemisphaerio currens sursum cogit

after setting in the-lower hemisphere running upward forces

emitti, ex qua super terram fit obscuritas, quae nox
to-be-sent-out from which over the-earth comes-about darkness which night
 uocatur, sexagies in altum multiplicatur ab ea mensura,
is-called sixty-times into height is-multiplied from that measure
 quam terrae diametros habet, et hac longitudine ad
which of-the-earth the-diameter has and with-this length to
 ipsum circulum, per quem sol currit, erecta, exclusione
the-very circle through which the-sun runs raised by-the-shutting-out
 luminis tenebras in terram refundit.
of-light darkness onto the-earth pours-back

- 19 prodendum est igitur, quanta diametros terrae sit, ut
to-be-disclosed it-is therefore how-great the-diameter of-the-earth is that
 constet, quid possit sexagies multiplicata colligere,
it-may-be-established what it-can sixty-times multiplied to-amount-to
 unde his praelibatis ad tractatum mensurarum, quas
whence with-these touched-on-first to the-treatment of-the-measurements which
 promisit, oratio reuertatur.
promised the-discourse may-return

- 20 eidentissimis et indubitabilibus dimensionibus constitit
by-most-evident and indubitable measurements it-is-established
 uniuersae terrae ambitum, quae ubicumque uel incolitur a
of-the-whole earth the-circumference which wherever either is-inhabited by
 quibuscumque uel inhabitabilis iacet, habere stadiorum milia
whomever or uninhabitable lies to-have of-stades thousands
 ducenta quinquaginta duo. cum ergo tantum ambitus
two-hundred fifty two since therefore so-much the-circumference
 teneat, sine dubio octoginta milia stadiorum uel non
holds without doubt eighty thousands of-stades or not
 multo amplius diametros habet secundum triplicationem cum
much more the-diameter has according-to the-tripling with

septimae partis adiectione, quam superius de diametro et
of-a-seventh part addition which above about diameter and
 circulo regulariter diximus.

circle by-rule we-said

et quia ad efficiendam terrenae umbrae longitudinem non 21

and because for making of-the-earthly shadow the-length not
 ambitus terrae sed diametri mensura multiplicanda

of-the-circumference of-the-earth but of-the-diameter the-measure to-be-multiplied

est — ipsa est enim, quam sursum constat excrescere —

is it is for which upward it-is-established to-grow-out

sexagies multiplicanda tibi erunt octoginta milia, quae

sixty-times to-be-multiplied for-you will-be eighty thousands which

terrae diametros habet, quae faciunt quadragies octies

of-the-earth the-diameter has which make forty-times eight-times

centena milia stadiorum esse a terra usque ad solis

hundred thousands of-stades to-be from the-earth all-the-way to of-the-sun

cursum, quo umbram terrae diximus peruenire.

the-course whither the-shadow of-the-earth we-said to-reach

terra autem in medio caelestis circuli, per quem sol 22

the-earth moreover in the-middle of-the-heavenly circle through which the-sun

currit, ut centron locata est, ergo mensura terrenae umbrae

runs as center placed is therefore the-measure of-the-earthly shadow

medietatem diametri caelestis efficiet, et si ab altera

half of-the-diameter heavenly will-make and if from the-other

quoque parte terrae par usque ad eundem circulum

also side of-the-earth an-equal all-the-way to the-same circle

mensura tendatur, integra circuli, per quem sol currit,

measure is-stretched the-whole of-the-circle through which the-sun runs

diametros inuenitur.

diameter is-found

- 23 duplicatis igitur illis quadragies octies centenis milibus erit
with-doubled therefore those forty-times eight-times hundred thousands will-be
 integra diametros caelestis circuli nonagies sexies centenis
the-whole diameter of-the-heavenly circle ninety-times six-times hundred
 milibus stadiorum, et inuenta diametros facile mensuram
thousands of-stades and found the-diameter easily the-measure
 nobis ipsius quoque ambitus prodit.
to-us of-the-very also circumference discloses
- 24 hanc enim summam, quae diametron fecit, debes ter
this for sum which the-diameter made you-ought three-times
 multiplicare adiecta parte septima, ut saepe iam dictum
to-multiply with-added the-part seventh as often already said
 est, et ita inuenies totius circuli, per quem sol
it-has-been and so you-will-find of-the-whole circle through which the-sun
 currit, ambitum stadiorum habere trecenties centena
runs the-circumference of-stades to-have three-hundred-times hundred
 milia et insuper centum septuaginta milia.
thousands and besides a-hundred seventy thousands

XX.3 • THE SIZE OF THE SUN

With the circle known, the sun itself could be measured. On the day of the equinox the Egyptians set a hemispherical stone sundial level, marked where the pointer's shadow fell at the sun's first ray and again when its whole disk had just cleared the horizon, and found the span a ninth of the first hour. The sun's diameter is therefore a hundred-and-eighth of the hemisphere and a two-hundred-and-sixteenth of the whole circle: about 140,000 stades, nearly twice the earth's. Since a sphere of double diameter is eight times as large, the sun is eight times the size of the earth.

his dictis, quibus mensura, quam terrae uel 25
these-things having-been-said by-which the-measure which of-the-earth either
 ambitus uel diametros habet, sed et circuli modus,
the-circumference or the-diameter has but also of-the-circle the-measure
 per quem sol currit, uel diametri eius ostenditur: nunc
through which the-sun runs or of-the-diameter its is-shown now
 quam solis esse mensuram, uel quem ad modum illi
what of-the-sun to-be the-measure or in-what to manner those
 prudentissimi deprehenderint, indicemus. nam sicut ex terrena
most-skilled have-detected let-us-indicate for as from the-earthly
 umbra potuit circuli, per quem sol meat, deprehendi
shadow could of-the-circle through which the-sun goes to-be-detected
 magnitudo, ita per ipsum circulum mensura solis inuenta
the-size so through the-very circle the-measure of-the-sun found
 est, in hunc modum procedente inquisitionis ingenio.
was in this way proceeding of-the-inquiry with-the-ingenuity
 aequinoctiali die ante solis ortum aequabiliter locatum est 26
on-the-equinoctial day before of-the-sun the-rising evenly placed was
 saxum uas in hemisphaerii speciem cauata ambitione
a-stone vessel into of-a-hemisphere the-shape with-hollowed circuit
 curuatum, infra per lineas designato duodecim diei
curved below by lines with-marked-out twelve of-the-day
 horarum numero, quas stili prominentis umbra cum
of-hours the-number which of-the-pointer projecting the-shadow with
 transitu solis praetereundo distinguit.
the-passage of-the-sun by-passing marks-off
 hoc est autem, ut scimus, huius modi uasis officium, 27
this is moreover as we-know of-this kind of-a-vessel the-function
 ut tanto tempore a priore eius extremitate ad alteram
that in-so-much time from the-first its end to the-other
 usque stili umbra percurrat, quanto sol medietatem
all-the-way of-the-pointer the-shadow runs-through as the-sun half

caeli ab ortu in occasum, unius scilicet hemisphaerii
of-heaven from rising to setting of-one namely hemisphere
 conuersione metitur. nam totius caeli integra conuersio
by-the-revolution measures for of-the-whole heaven complete revolution
 diem noctemque concludit, et ideo constat quantum
day and-night encloses and therefore it-is-established as-much-as
 sol in circulo suo, tantum in hoc uase umbram meare.
the-sun in circle its so-much in this vessel the-shadow to-go

28 huic igitur aequabiliter collocato circa tempus solis ortui
to-this therefore evenly set around the-time of-the-sun to-rising
 propinquantis inhaesit diligens obseruantis obtutus, et cum
drawing-near fastened careful of-the-observer the-gaze and when
 ad primum solis radium, quem de se emisit prima
at the-first of-the-sun ray which from itself sent-out the-first
 summitas orbis emergens, umbra de stili decidens
edge of-the-orb emerging the-shadow from of-the-pointer falling
 summitate primam curui labri eminentiam contigit, locus
the-top the-first of-the-curved rim projection touched the-place
 ipse, qui umbrae primitias excepit, notae inpressione
itself which of-the-shadow the-first-fruits received of-a-mark by-the-impression
 signatus est, obseruatumque, quam diu super terram ita
marked was and-it-was-observed as long above the-earth so
 solis orbis integer appareret, ut ima eius summitas
of-the-sun the-orb whole appeared that the-lowest its edge
 adhuc horizonti uideretur insidere,
still on-the-horizon seemed to-sit

29 et mox locus, ad quem umbra tunc in uase migrauerat,
and soon the-place to which the-shadow then in the-vessel had-moved
 adnotatus est, habitaque dimensione inter ambas umbrarum
noted was and-with-taken measurement between both of-the-shadows
 notas, quae integrum solis orbem, id est diametrum,
the-marks which the-whole of-the-sun orb that is the-diameter

natae de duabus eius summatibus metiuntur, pars nona

born from two its edges measure a-part ninth

reperta est eius spatii, quod a summo uasis labro

found was of-that space which from the-top of-the-vessel rim

usque ad horae primae lineam continetur.

all-the-way to of-the-hour first the-line is-contained

et ex hoc constitit, quod in cursu solis unam temporis 30

and from this it-was-established that in the-course of-the-sun one of-time

aequinocialis horam faciat repetitus nouies orbis eius

equinoctial hour makes repeated nine-times of-the-orb its

accessus, et quia conuersio caelestis hemisphaerii peractis

the-advance and because the-revolution of-the-heavenly hemisphere with-completed

horis duodecim diem condit, nouies autem duodeni efficiunt

hours twelve the-day closes nine-times moreover twelve make

centum octo, sine dubio solis diametros centesima et

a-hundred eight without doubt of-the-sun the-diameter hundredth and

octaua pars hemisphaerii aequinocialis est, ergo totius

eighth part of-the-hemisphere equinoctial is therefore of-the-whole

aequinocialis circuli ducesima sexta decima pars est.

equinoctial circle two-hundredth sixth (and-)tenth part it-is

ipsum autem circulum habere stadiorum trecenties centena 31

the-very moreover circle to-have of-stades three-hundred-times hundred

milia et insuper centum et septuaginta milia antelatis

thousands and besides a-hundred and seventy thousands by-the-foregoing

probatum est, ergo si eius summae ducesimam sextam

proved it-has-been therefore if of-that sum the-two-hundredth sixth

decimam consideraueris partem, mensuram diametri solis

(and-)tenth you-consider part the-measure of-the-diameter of-the-sun

inuenies. est autem pars illa fere in centum quadraginta

you-will-find is moreover part that about at a-hundred forty

milibus, diametros igitur solis centum quadraginta fere

thousands the-diameter therefore of-the-sun a-hundred forty about

milium stadiorum esse dicenda est, unde paene duplex
of-thousands of-stades to-be to-be-said is whence almost double
 quam terrae diametros inuenitur.

than of-the-earth the-diameter is-found

- 32 constat autem geometricae rationis examine, cum de
it-is-established moreover of-geometrical reckoning by-the-test when of
 duobus orbibus altera diametros duplo alteram uincit, illum
two orbs one diameter by-double the-other surpasses that
 orbem, cuius diametros dupla est, orbe altero octies
orb whose diameter double is than-the-orb other eight-times
 esse maiorem, ergo ex his dicendum est solem octies
to-be greater therefore from these to-be-said it-is the-sun eight-times
 terra esse maiorem. haec de solis magnitudine
than-the-earth to-be greater these-things about of-the-sun the-size
 breuiter de multis excerpta libauimus.
briefly from many excerpted we-have-sampled

XXI.1 • HOW THE PLANETS STAND IN THE SIGNS

If the zodiac is a single band of fixed constellations in the outermost heaven, how can the planets of the lower spheres be said to move through its signs? Each sphere's circle, Macrobius answers, is divided into twelve parts like the zodiac's, and a planet is in the sign above the part of its own circle it is crossing. A diagram shows this, and also why the planets take unequal times: all move at one speed, but a larger circle takes longer, from Saturn's thirty years to the moon's twenty-eight days. A careful reader will ask who divided heaven into twelve when no boundaries can be seen, and history is called in to answer.

- 1 Sed quoniam septem sphaeras caelo diximus esse subiectas
but since seven spheres to-heaven we-said to-be set-under
 exteriore quaque, quas interius continet ambiente longeuque
with-the-outer each which-ones within it-contains surrounding and-far

et a caelo omnes et a se singulae recesserunt, nunc
both from heaven all and from each-other individually have-withdrawn now
 quaerendum est, cum zodiacus unus sit, et is constet caelo
to-be-asked it-is since the-zodiac one is and it consists in-heaven
 sideribus infixis, quem ad modum inferiorum sphaerarum
of-constellations fixed in-what to manner of-the-lower spheres
 stellae in signis zodiaci meare dicantur. nec longum est
the-stars in the-signs of-the-zodiac to-go are-said nor long is
 inuenire rationem, quae in ipso uestibulo excubat quaestionis.
to-find the-reason which in the-very entrance keeps-watch of-the-question
 uerum est enim, neque solem lunamue neque de uagis
true it-is for neither the-sun or-the-moon nor of the-wandering-ones
 ullam ita in signis zodiaci ferri, ut eorum sideribus
any so in the-signs of-the-zodiac to-be-borne that their with-the-constellations
 misceantur, sed in illo signo esse una quaeque perhibetur,
they-are-mingled but in that sign to-be one each is-said
 quod habuerit super uerticem in ea, quae illi subiecta est,
which it-has over the-head in that which to-it set-under is
 circuli sui regione discurrens, quia singularum sphaerarum
of-circle its region running because of-individual spheres
 circulos in duodecim partes aequae ut zodiacum ratio
the-circles into twelve parts equally as the-zodiac reckoning
 diuisit, et quae in eam partem circuli sui uenerit, quae
has-divided and which into that part of-circle its has-come which
 sub parte zodiaci est Arieti deputata, in ipsum Arietem
under the-part of-the-zodiac is to-Aries assigned into the-very Aries
 uenisse conceditur, similisque observatio in singulas partes
to-have-come it-is-granted and-a-like observation into individual parts
 migrantibus stellis tenetur.
for-moving stars is-kept

2

- 3 et quia facilior ad intellectum per oculos uia est, id, quod
and because easier to understanding through the-eyes the-way is that which
 sermo descripsit, uisus adsignet. esto enim zodiacus circulus,
speech has-described sight let-assign let-there-be for the-zodiac circle
 cui adscriptum est A, intra hunc septem alii orbes locentur,
to-which written-beside is A within this seven other orbs let-be-placed
 et zodiacus ab A per ordinem adfixis notis, quibus
and the-zodiac from A through order with-affixed marks to-which
 adscribentur litterae sequentes, in partes duodecim diuidatur:
will-be-written-beside letters following into parts twelve let-be-divided
 sitque spatium, quod inter A et B clauditur Arieti deputatum,
and-let-be the-space which between A and B is-enclosed to-Aries assigned
 quod inter B et C Tauro, quod inter C et D Geminis,
that-which between B and C to-Taurus that-which between C and D to-Gemini
 Cancro quod sequitur, et reliquis per ordinem cetera.
to-Cancer that-which follows and to-the-rest through order the-remaining
- 4 his constitutis iam de singulis zodiaci notis et litteris
these-things having-been-set-up now from individual of-the-zodiac marks and letters
 singulae deorsum lineae per omnes circulos ad ultimum
single downward lines through all circles to the-last
 usque ducantur: procul dubio per omnes singulos duodenas
all-the-way let-be-drawn far-from doubt through all each into-twelve-each
 partes diuidet transitus linearum. in quocumque igitur circulo
parts will-divide the-passage of-the-lines in whatever therefore circle
 seu sol in illo seu luna uel de uagis quaecumque
whether the-sun in it or the-moon or of the-wandering-ones whichever
 discurrat, cum ad spatium uenerit, quod inter lineas clauditur
runs when to the-space it-has-come which between the-lines is-enclosed
 ab A et B notis et litteris defluentes, in Ariete esse dicitur,
from A and B marks and letters flowing-down in Aries to-be it-will-be-said
 quia illic constituta spatium Arietis in zodiaco designatum super
because there situated the-space of-Aries in the-zodiac marked-out over

uerticem, sicut descripsimus, habebit. similiter in quamcumque
the-head as we-have-described it-will-have likewise into whatever
 migrauerit partem, in signo, sub quo fuerit, esse dicitur.
it-has-moved part in the-sign under which it-has-been to-be it-will-be-said
 Atque haec ipsa descriptio eodem compendio nos docebit, 5
and this very diagram by-the-same shortcut us will-teach
 cur eundem zodiacum eademque signa aliae tempore longiore
why the-same zodiac and-the-same signs some in-time longer
 aliae breuiore percurrant. quotiens enim plures orbes inter
others in-shorter run-through whenever for several orbs among
 se locantur, sicut maximus est ille, qui primus est
themselves are-placed as greatest is that which first is
 et minimus, qui locum ultimum tenet, ita de mediis,
and smallest which place the-last holds so of the-middle-ones
 qui summo propior est inferioribus maior, qui
that-which to-the-highest nearer is than-the-lower greater that-which
 uicinior est ultimo breuior superioribus habetur.
nearer is to-the-last smaller than-the-higher is-held
 et inter has igitur septem sphaeras gradum celeritatis suae 6
and among these therefore seven spheres the-degree of-speed its
 singulis ordo positionis adscripsit. ideo stellae, quae per
to-each the-order of-position has-assigned therefore the-stars which through
 spatia grandiora discurrunt, ambitum suum tempore prolixiore
spaces larger run circuit their in-time longer
 conficiunt, quae per angusta, breuiore. constat enim
complete those-which through narrow-ones in-shorter it-is-established for
 nullam inter eas celerius ceteris tardiusue procedere:
none among them faster than-the-others or-slower to-proceed
 sed cum sit omnibus idem modus meandi, tantam eis
but since is for-all the-same manner of-going so-great for-them
 diuersitatem temporis sola spatiorum diuersitas facit.
difference of-time alone of-the-spaces the-difference makes

- 7 nam ut de mediis nunc praetermittamus, ne eadem
for that about the-middle-ones now we-may-pass-over lest the-same-things
 saepe repetantur, quod eadem signa Saturnus annis triginta,
often be-repeated that the-same signs Saturn in-years thirty
 luna diebus uiginti octo ambit et permeat, sola causa in
the-moon in-days twenty eight goes-around and passes-through the-sole cause in
 quantitate est circulorum, quorum alter est maximus, alter
the-size is of-the-circles of-which one is greatest the-other
 est minimus: ergo et ceterarum singulae pro spatii
is smallest therefore also of-the-rest each according-to of-space
 sui modo tempus meandi aut extendunt aut contrahunt.
its the-measure the-time of-going either extend or contract
- 8 hoc loco diligens rerum discussor inueniet, quod requirat.
in-this place a-careful of-things examiner will-find what to-ask
 inspectis enim zodiaci notis, quas monstrat in praesidium
with-examined for of-the-zodiac marks which shows for support
 fidei aduocata descriptio: quis uero, inquiet, circi
of-credibility called-in the-diagram who indeed he-will-say of-the-circle
 caelestis duodecim partes aut inuenit aut fecit, maxime cum
heavenly twelve parts either found or made especially since
 nulla oculis subiciantur exordia singularum? huic igitur
no to-the-eyes are-presented beginnings of-each to-this therefore
 tam necessariae interrogationi historia ipsa respondeat factum
so necessary question history itself let-answer a-deed
 referens, quo a ueteribus et temptata est tam difficilis
reporting by-which by the-ancients both attempted was so difficult
 et effecta diuisio.
and accomplished a-division

The ancient Egyptians, under cloudless skies, saw that only seven bodies wander, always within one oblique band, and resolved to divide it. With a water clock they measured the water that flowed during one revolution of heaven and split it into twelve equal parts. They marked the stars that rose as each twelfth ran out, over two nights at different seasons. Aries counts first, they say, because it stood at mid-heaven on the world's birthday. Each planet is said to rule the sign it then occupied, in Plato's order of the spheres. The sun and moon rule one sign each, and the five planets take a second, assigned backward from Saturn.

Aegyptiorum enim retro maiores, quos constat primos 9
of-the-Egyptians for long-ago the-forebears who it-is-agreed first
 omnium caelum scrutari et metiri ausos; postquam
of-all heaven to-scrutinize and to-measure to-have-dared after
 perpetuae apud se serenitatis obsequio caelum semper
of-perpetual among themselves clear-sky by-the-indulgence heaven always
 suspectu libero intuentes deprehenderunt, uniuersis uel
with-an-upward-gaze free looking-at they-discovered with-all either
 stellis uel sideribus infixis caelo solas cum sole et luna
stars or constellations fixed to-heaven alone with the-sun and the-moon
 quinque stellas uagari,
five stars to-wander
 nec has tamen per omnes caeli partes passim ac sine 10
nor these still through all of-heaven parts everywhere and without
 certa erroris sui lege discurrere, numquam denique ad
fixed of-wandering their law to-run-about never in-short to
 septentrionalem uerticem deuiare, numquam ad australis
the-northern pole to-stray never to of-the-southern
 poli ima demergi, sed intra unius obliqui circi limitem
pole the-depths to-be-sunk but within of-one oblique circle the-boundary
 omnes habere discursus, nec omnes tamen ire pariter
all to-have (their)-runnings nor all still to-go equally

ac redire, sed alias aliis ad eundem locum peruenire
and to-return but some in-other to the-same place to-arrive
 temporibus, rursum ex his alias accedere, retro agi
times again of these some to-advance backward to-be-driven
 alias, uiderique stare non numquam:
others and-to-be-seen to-stand not never

- 11 postquam haec, inquam, inter eas agi uiderunt, certas
after these-things I-say among them to-be-done they-saw fixed
 sibi partes decreuerunt in ipso circo constituere et
for-themselves parts they-decided in the-very circle to-establish and
 diuisionibus adnotare, ut certa essent locorum nomina, in
by-divisions to-note that fixed might-be of-places the-names in
 quibus eas morari uel de quibus exisse ad quaeue
which them to-linger or from which to-have-gone-out to or-which
 rursus esse uenturas et sibi in uicem nuntiarent,
again to-be about-to-come and to-each-other in turn they-might-announce
 et ad posteros noscenda transmitterent.
and to posterity to-be-known might-hand-down

- 12 duobus igitur uasis aeneis praeparatis, quorum alteri fundus
with-two therefore vessels bronze prepared of-which to-one the-bottom
 erat in modum clepsydrae foratus, illud, quod erat integrum,
was in the-manner of-a-water-clock pierced that which was whole
 uacuum subiecerunt pleno aquae altero superposito sed
empty they-set-under with-full of-water the-other set-above but
 meatu ante munito, et quamlibet de infixis unam
with-the-outlet before stopped and any-you-please of the-fixed-ones one
 clarissimam stellam lucideque notabilem orientem obseruauerunt.
brightest star and-brightly notable rising they-watched

- 13 quae ubi primum coepit emergere, mox munitione subducta
which when first it-began to-emerge soon with-the-stopper withdrawn
 permiserunt subiecto uasi aquam superioris influere, fluxitque in
they-allowed to-the-lower vessel the-water of-the-upper to-flow-in and-it-flowed into

noctis ipsius et secuti diei finem, atque in id noctis
of-night that-same and of-the-following day the-end and into that-point of-night
 secundae, quam diu eadem stella ad ortum rursus reuertitur.
second as long the-same star to rising again returns
 quae ubi apparere uix coepit, mox aqua quae influebat 14
which when to-appear scarcely it-began soon the-water which was-flowing-in
 amota est. cum igitur obseruatae stellae itus ac reditus
removed was since therefore of-the-observed star the-going and return
 integram significaret caeli conuersionem, mensuram sibi
a-whole signified of-heaven revolution the-measure for-themselves
 caeli in aquae de illo fluxu susceptae quantitate posuerunt.
of-heaven in of-the-water from that flow received the-quantity they-set
 hac ergo in partes aequas duodecim sub fida dimensione 15
with-this therefore into parts equal twelve under faithful measurement
 diuisa, alia duo huius capacitatis procurata sunt uasa, ut
divided other two of-this capacity provided were vessels that
 singula tantum singulas de illis duodecim partibus ferrent,
each only single of those twelve parts should-hold
 totaque rursus aqua in uas suum pristinum foramine
and-the-whole again water into vessel its former with-the-opening
 prius clauso refusa est, et de duobus illis capacitatis
first closed poured-back was and of two those of-capacity
 minoris alterum subiecerunt pleno, alterum iuxta expeditum
smaller one they-set-under to-the-full the-other nearby ready
 paratumque posuerunt.
and-prepared they-placed
 his praeparatis nocte alia in illam iam caeli 16
these-things having-been-prepared on-night another toward that now of-heaven
 partem, per quam solem lunamque et quinque uagas
part through which the-sun and-the-moon and the-five wandering-ones
 meare diuturna obseruatione didicerant, quamque postea
to-go by-long observation they-had-learned and-which later

zodiacum uocauerunt, ascensurum obseruauerunt sidus,
zodiac they-called about-to-rise they-watched the-constellation

cui postea nomen Arietis addiderunt.

to-which later the-name of-Aries they-added

17 huius incipiente ortu statim subiecto uasi superpositae
of-this with-beginning rising at-once to-the-lower vessel of-the-upper

aquae fluxum dederunt. quod ubi completum est, mox
water flow they-gave which when filled was soon

eo sublato effusoque alterum simile subiecerunt, certis
with-it removed and-emptied the-other like they-set-under with-fixed

signis obseruanter ac memoriter adnotatis inter eius loci
signs attentively and from-memory noted among of-that place

stellas, qui oriebatur cum primum uas esset impletum,
the-stars which was-rising when the-first vessel had-been filled

intelligentes, quod eo tempore, quo totius aquae
understanding that in-that time in-which of-the-whole water

duodecima pars fluxit, pars caeli duodecima conscendit.
the-twelfth part flowed the-part of-heaven twelfth ascended

18 ab illo ergo loco, quo oriri incipiente aqua in
from that therefore place with-which to-rise beginning the-water into

primum uas coepit influere, usque ad locum, qui oriebatur,
the-first vessel began to-flow-in all-the-way to the-place which was-rising

cum idem primum uas impleteretur, duodecimam partem
when the-same first vessel was-being-filled the-twelfth part

caeli, id est unum signum esse dixerunt.

of-heaven that is one sign to-be they-said

19 item secundo uase impleto ac mox retracto illud simile,
likewise with-the-second vessel filled and soon withdrawn that like-one

quod olim effusum parauerant, iterum subdiderunt notato
which formerly emptied they-had-prepared again they-set-under with-noted

similiter loco, qui emergebat, cum secundum uas esset
likewise place which was-emerging when the-second vessel had-been

impletum, et a fine primi signi usque ad locum, qui ad
filled and from the-end of-the-first sign all-the-way to the-place which at
 secundae aquae finem oriebatur, secundum signum notatum est.
of-the-second water the-end was-rising the-second sign marked was
 atque ita uicissim uasa mutando et per singulas 20
and so in-turn the-vessels by-changing and through individual
 influentis aquae partes singulos sibi ascendentium
of-the-inflowing water parts individual for-themselves of-the-ascending
 caeli partium limites adnotando, ubi consummata iam
of-heaven parts boundaries by-noting when completed now
 omni per duodecim partes aqua ad primi signi
all through twelve parts with-the-water to of-the-first sign
 exordia peruentum est, sine dubio iam diuisas certisque
the-beginnings arrived it-was without doubt now divided and-by-fixed
 sibi obseruationibus et indiciis adnotatas duodecim
for-themselves observations and signs noted twelve
 caeli partes tantae compotes machinationis habuerunt.
of-heaven parts of-so-great masters of-contrivance they-had
 quod non nocte una sed duabus effectum est, quia omne 21
which not in-night one but in-two accomplished was because all
 caelum una nocte non uoluitur, sed per diem uertitur pars
heaven in-one night not is-revolved but through the-day is-turned part
 eius media et medietas reliqua per noctem. nec tamen
of-it half and the-half remaining through the-night nor still
 caelum omne duarum sibi proximarum noctium diuisit
heaven all of-two to-each-other nearest nights divided
 inspectio, sed diuersorum temporum nocturna dimensio
the-inspection but of-different times nightly measurement
 utrumque hemisphaerium paribus aquae uicibus adnotauit.
each hemisphere by-equal of-water turns noted

- 22 et has ipsas duodecim partes signa appellari maluerunt,
and these very twelve parts signs to-be-called they-preferred
 certaue singulis uocabula gratia significationis adiecta sunt,
and-fixed to-each names for-the-sake of-signifying added were
 et quia signa Graeco nomine ζῳδια nuncupantur, circum
and because signs by-Greek name figures are-named circle
 ipsum signorum zodiacum, quasi signiferum uocauerunt.
the-very of-the-signs zodiac as-it-were sign-bearing they-called
- 23 hanc autem rationem eidem illi, cur Arietem, cum in
this moreover reason the-same those why Aries though in
 sphaera nihil primum nihilque postremum sit, primum
a-sphere nothing first and-nothing last is first
 tamen dici maluerint prodiderunt. aiunt enim incipiente
still to-be-called they-preferred have-disclosed they-say for with-beginning
 die illo, qui primus omnium luxit, id est quo in
day that which first of-all dawned that is on-which into
 hunc fulgorem caelum et elementa purgata sunt, qui ideo
this brightness heaven and the-elements cleansed were which therefore
 mundi natalis iure uocitatur, Arietem in medio caelo
of-the-world the-birthday rightly is-called Aries in mid heaven
 fuisse, et quia medium caelum quasi mundi uertex
to-have-been and because mid heaven as-it-were of-the-world the-crown
 est, Arietem propterea primum inter omnes habitum, qui
is Aries for-that-reason first among all held which
 ut mundi caput in exordio lucis apparuit.
as of-the-world the-head at the-beginning of-light appeared
- 24 subnectunt etiam causam, cur haec ipsa duodecim signa
they-append also the-cause why these very twelve signs
 adsignata sint diuersorum numinum potestati. aiunt enim
assigned have-been of-different divinities to-the-power they-say for
 in hac ipsa genitura mundi Ariete, ut diximus, medium
in this very nativity of-the-world with-Aries as we-said the-middle

caeli tenente horam fuisse mundi nascentis, Cancro

of-heaven holding the-hour to-have-been of-the-world being-born with-Cancer

gestante tunc lunam. post hunc sol cum Leone oriebatur,

carrying then the-moon after this the-sun with Leo was-rising

cum Mercurio Virgo, Libra cum Venere, Mars erat in Scorpio,

with Mercury Virgo Libra with Venus Mars was in Scorpio

Sagittarium Iuppiter obtinebat, in Capricorno Saturnus meabat.

Sagittarius Jupiter held in Capricorn Saturn was-going

sic factum est, ut singuli eorum signorum domini esse 25

so done it-was that each of-those signs lords to-be

dicantur, in quibus, cum mundus nasceretur, fuisse

are-said in which when the-world was-being-born to-have-been

creduntur. sed duobus quidem luminibus singula tantum

they-are-believed but to-the-two indeed lights single only

signa, in quibus tunc fuerant, adsignavit antiquitas,

signs in which then they-had-been assigned antiquity

Cancrum lunae, soli Leonem; quinque uero stellis

Cancer to-the-moon to-the-sun Leo to-the-five but stars

praeter illa signa, quibus tunc inhaerebant, quinque reliqua

besides those signs in-which then they-were-fixed five remaining

sic adiecit uetustas, ut in adsignandis a fine prioris

so added antiquity that in assigning from the-end of-the-former

ordinis ordo secundus inciperet.

order the-order second should-begin

superius enim diximus in Capricorno Saturnum post omnes 26

above for we-said in Capricorn Saturn after all

fuisse. ergo secunda adiectio eum primum fecit, qui

to-have-been therefore the-second addition him first made who

ultimus fuerat, ideo Aquarius, qui Capricornum sequitur,

last had-been therefore Aquarius which Capricorn follows

Saturno datur, Ioui, qui ante Saturnum erat, Pisces

to-Saturn is-given to-Jupiter who before Saturn was Pisces

dicantur: Aries Marti, qui praecesserat Iouem, Taurus Veneri,
be-dedicated Aries to-Mars who had-preceded Jupiter Taurus to-Venus
 quam Mars sequebatur, Gemini Mercurio, post quem Venus
whom Mars followed Gemini to-Mercury after whom Venus
 fuerat, deputati sunt.

had-been assigned were

- 27 notandum hoc loco, quod in genitura mundi uel ipsa
to-be-noted in-this place that in the-nativity of-the-world either the-very
 rerum prouidentia uel uetustatis ingenium hunc stellis
of-things providence or of-antiquity the-ingenuity this to-the-stars
 ordinem dedit, quem Plato adsignauit sphaeris earum, ut
order gave which Plato assigned to-the-spheres of-them that
 esset luna prima, sol secundus, super hunc Mercurius,
should-be the-moon first the-sun second above this Mercury
 Venus quarta, hinc Mars, inde Iuppiter, et Saturnus ultimus,
Venus fourth next Mars then Jupiter and Saturn last
 sed sine huius tamen rationis patrocinio abunde Platonium
but without of-this still reasoning the-defense abundantly the-Platonic
 ordinem prior ratio commendat.
order the-former reasoning commends

XXI.3 · FROM THE HIGHEST SPHERE TO THE MOON

Macrobius sums up what he has shown about the heavens, from the sphere of the fixed stars down to the moon: the revolution of heaven, the planets' contrary motion, the order of the spheres, the moon's borrowed light, the sun's names and size, the planets' places in the signs, and the division of the zodiac. Everything down to the moon is divine and unchanging, because its aether never varies; below the moon change begins. When Cicero excepts souls, he does not mean they are born here, since they only stay here as guests from heaven; even the body needed aetherial fire to live. The earth remains to be discussed.

ex his, quae de uerbis Ciceronis proxime praelatis 28
of these-things which about the-words of-Cicero most-recently set-before

quaerenda proposuimus, qua licuit breuitate, a summa
to-be-asked we-proposed with-what was-allowed brevity from the-highest
 sphaera, quae ἀπλανής dicitur, usque ad lunam, quae
sphere which unwandering is-called all-the-way to the-moon which
 ultima diuinorum est;

last of-divine-things is

omnia iam, ut opinor, absoluimus. nam et caelum uolui et 29

all-things now as I-think we-have-finished for both heaven to-be-revolved and
 cur ita uoluatur, ostendimus, septemque sphaeras contrario motu
why so it-is-revolved we-have-shown and-seven spheres with-contrary motion

ferri ratio indubitata patefecit, et de ipso sphaerarum
to-be-borne reasoning undoubted has-disclosed and about the-very of-the-spheres

ordine quid diuersi senserint, uel quid inter eos dissensionem
order what different-people thought or what among them disagreement

fecerit, quaeue magis sit sequenda sententia, tractatus inuenit.
made or-which rather is to-be-followed opinion the-treatment has-found

nec hoc tacitum est, cur inter omnes stellas sola sine 30

nor this left-unsaid is why among all stars alone without

fratris radiis luna non luceat, sed et quae spatiorum
of-(her)-brother rays the-moon not shines but also what of-the-spaces

ratio solem ab his quoque, qui eum inter septem quartum
reckoning the-sun by those also who it among seven fourth

locarunt, non tamen abrupte medium sed fere medium
have-placed not still outright middle but almost middle

dici coegerit, publicatum est.

to-be-called compelled made-public it-has-been

quid significant nomina, quibus ita uocatur, ut laudari 31

what signify the-names by-which so it-is-called that to-be-praised

tantum putetur innotuit, magnitudo quoque eius sed

only it-might-be-thought has-become-known the-size also of-it but

et caelestis, per quem discurrit, circuli terraeque pariter
also of-the-heavenly through which it-runs circle and-of-the-earth equally
 quanta sit uel quem ad modum deprehensa, monstratum est.

how-great is or in-what to manner detected shown it-has-been

32 subiectarum sphaerarum stellae quem ad modum in zodiaco,
of-the-lower spheres the-stars in-what to manner in the-zodiac

qui supra omnes est, ferri dicantur, uel quae ratio

which above all is to-be-borne are-said or what reason

diuersarum faciat seu celerem seu tardum recursum, sed et

of-different-ones makes either swift or slow return but also

ipse zodiacus in duodecim partes qua ratione diuisus sit,

itself the-zodiac into twelve parts by-what method divided was

curque Aries primus habeatur, et quae signa in quorum

and-why Aries first is-held and what signs in of-what

numinum dicione sint absolutum est.

divinities the-control are finished it-has-been

33 sed omnia haec, quae de summo ad lunam usque

but all these-things which from the-highest to the-moon all-the-way

perueniunt, sacra incorrupta diuina sunt, quia in ipsis est

reach sacred uncorrupted divine are because in them is

aether semper idem nec umquam recipiens inaequalem

aether always the-same nor ever admitting the-unequal

uarietatis aestum. infra lunam et aer et natura permutationis

of-variation surge below the-moon both air and the-nature of-change

pariter incipiunt, et sicut aetheris et aeris, ita diuinorum

equally begin and as of-aether and of-air so of-divine-things

et caducorum luna confinium est.

and of-perishable-things the-moon the-boundary is

34 quod autem ait nihil infra lunam esse diuinum praeter animos

that moreover says nothing below the-moon to-be divine except the-souls

munere deorum hominum generi datos non ita accipiendum

by-the-gift of-the-gods of-men to-the-race given not so to-be-understood

est, animos hic esse, ut hic nasci putentur, sed sicut
it-is the-souls here to-be as here to-be-born they-might-be-thought but as
 solem in terris esse dicere solemus, cuius radius aduenit et
the-sun on the-lands to-be to-say we-are-wont whose ray arrives and
 recedit, ita animorum origo caelestis est, sed lege temporalis
withdraws so of-souls the-origin heavenly is but by-the-law of-temporary
 hospitalitatis hic exulat. haec ergo regio diuinum nihil
hospitality here is-exiled this therefore region divine nothing
 habet ipsa, sed recipit, et quia recipit, et remittit, proprium
has itself but receives and because it-receives also it-sends-back its-own
 autem habere diceretur, si ei semper tenere licuisset.

but to-have it-would-be-said if to-it always to-keep had-been-allowed
 sed quid mirum, si animus de hac regione non constat, 35
but what wonder if the-soul from this region not consists
 cum nec corpori fabricando sola suffecerit? nam quia
since not-even for-the-body to-be-fashioned alone it-sufficed for because
 terra aqua et aer infra lunam sunt, ex his solis corpus
earth water and air below the-moon are from these alone a-body
 fieri non potuit, quod idoneum esset ad uitam, sed
to-be-made not could which fit might-be for life but
 opus fuit praesidio ignis aetherii, qui terrenis membris
need there-was of-the-help of-fire aetherial which to-earthly limbs
 uitam et animam sustinendi commodaret uigorem, qui
life and soul of-sustaining should-furnish the-vigor which
 uitalem calorem et faceret et ferret.

vital beat both should-make and should-carry

haec et de aere dixisse nos satis sit. restat, ut 36
these-things also about air to-have-said us enough let-it-be it-remains that
 de terra, quae sphaerarum nona et mundi ultima est,
about the-earth which of-the-spheres ninth and of-the-world last is
 dictu necessaria disseramus.

to-be-said necessary-things let-us-discuss

Cicero says the earth is the middle, does not move, and is lowest, and that all weights fall toward it. Macrobius calls these a bond of causes, each depending on the others. Only the center of a sphere is still, and in a sphere the middle is the lowest point. When the world was made, the purest matter rose as aether, then came air, then water, and the dense dregs sank to the bottom as earth, held in place by the thick air around it. Rain proves the point by falling on every side of the globe; otherwise it would fall into the sky. The argument will also serve for the antipodes, but Macrobius leaves that for Book II.

- 1 Nam ea, quae est media et nona, tellus inquit neque
 for that which is middle and ninth the-earth he-says not
 mouetur et infima est et in eam feruntur omnia
 is-moved and lowest is and toward it are-borne all
 nutu suo pondera.
 by-inclination their weights
- 2 illae uere insolubiles causae sunt, quae mutuis in uicem
 those truly indissoluble causes are which with-mutual in turn
 nexibus uinciuntur, et dum altera alteram facit ac uicissim
 bonds are-bound and while one the-other makes and in-turn
 de se nascuntur, numquam a naturalis societatis
 from each-other are-born never from natural of-fellowship
 amplexibus separantur. talia sunt uincula quibus terram
 the-embraces are-separated such are the-bonds with-which the-earth
 natura constrinxit. nam ideo in eam feruntur omnia,
 nature has-bound for for-this-reason toward it are-borne all-things
 quia ut media non mouetur, ideo autem non mouetur,
 because as middle not it-is-moved for-this-reason moreover not it-is-moved
 quia infima est, nec poterat infima non esse, in quam
 because lowest it-is nor could lowest not to-be toward which

omnia feruntur. horum singula, quae inseparabiliter inuoluta

all-things are-borne of-these each which inseparably entwined

rerum in se necessitas iunxit, tractatus expediat.

of-things in themselves necessity has-joined the-treatment let-unfold

non mouetur ait. est enim centron, in sphaera autem solum 3

not is-moved says it-is for the-center in a-sphere moreover only

centron diximus non moueri, quia necesse est, ut circa

the-center we-said not to-be-moved because necessary it-is that around

aliquid immobile sphaera moueatur.

something immobile a-sphere be-moved

adiexit et infima est. recte hoc quoque. nam quod centron 4

he-added and lowest is rightly this also for what center

est, medium est; in sphaera uero hoc solum constat imum

is middle is in a-sphere indeed this only it-is-agreed lowest

esse, quod medium est. et si terra ima est, consequitur,

to-be which middle is and if the-earth lowest is it-follows

ut uere dictum sit in eam ferri omnia. semper

that truly said it-has-been toward it to-be-borne all-things always

enim pondera in imum natura deducit, nam et in ipso

for weights into the-lowest nature draws-down for also in the-very

mundo ut esset terra, sic factum est.

world that might-be earth thus done it-was

quicquid ex omni materia, de qua facta sunt omnia, 5

whatever out-of all matter from which made were all-things

purissimum ac liquidissimum fuit, id tenuit summitatem

purest and clearest was that held the-summit

et aether uocatus est; pars illa, cui minor puritas et

and aether called was the-part that to-which less purity and

inerat aliquid leuis ponderis, aer extitit, et in secunda

there-was-in some of-light weight air came-forth and into the-second-place

delapsus est, post haec quod adhuc quidem liquidum sed

slipped-down has after these that-which still indeed clear but

iam usque ad tactus offensam corpulentum erat, in aquae
now all-the-way to of-touch the-resistance corporeal was into of-water
 fluxum coagulatum est,

flow curdled was

- 6 iam uero quod de omni siluestri tumultu uastum impenetrabile
now indeed what from all of-matter turmoil vast impenetrable
 densetum ex defaecatis abrasum resedit elementis, haesit in
thickened from the-cleansed scraped-off settled elements stuck at
 imo, quod demersum est stringente perpetuo gelu, quod
the-bottom which sunk was with-binding perpetual frost which
 eliminatum in ultimam mundi partem longinquitas solis
banished into the-last of-the-world part the-remoteness of-the-sun
 coaceruauit; quod ergo ita concretum est, terrae nomen accepit.

heaped-up what therefore so condensed was of-earth the-name received

- 7 hanc spissus aer et terreno frigori propior quam solis
this dense air and to-earthly cold nearer than of-the-sun
 calori stupore spiraminis densioris undiqueuersum fulcit et
to-the-beat by-the-stiffness of-breath denser on-every-side props and
 continet, nec in recessum aut accessum moueri eam patitur
holds nor into withdrawal or approach to-be-moved it allows
 uel uis circumuallantis et ex omni parte uigore simili
either the-force of-surrounding and from every side with-vigor like
 librantis aurae uel ipsa sphaeralis extremitas. quae si paululum
of-balancing air or the-very spherical extremity which if a-little
 a medio deuiauerit, fit cuicumque uertici propior, et
from the-middle it-strays becomes to-whichever pole nearer and
 imum relinquit, quod ideo in solo medio est, quia ipsa
the-lowest leaves which therefore in the-sole middle is because itself
 sola pars a quouis sphaerae uertice pari spatio recedit.
alone the-part from any of-the-sphere pole by-equal space withdraws

in hanc igitur, quae et ima est et quasi media et non 8
toward this therefore which both lowest is and as-it-were middle and not
 mouetur, quia centron est, omnia pondera ferri necesse
is-moved because center it-is all weights to-be-borne necessary
 est, quia et ipsa in hunc locum quasi pondus relapsa
it-is because also itself into this place as-it-were a-weight slipped-back
 est. argumento sunt cum alia innumera tum praecipue
has as-proof are both other innumerable-things and especially
 imbres, qui in terram ex omni aeris parte labuntur. nec
rains which onto the-earth from every of-air part glide nor
 enim in hanc solam, quam habitamus, superficiem decidunt,
for onto this alone which we-inhabit surface they-fall
 sed et in latera quibus in terra globositas sphaeralis
but also onto the-sides by-which in the-earth roundness spherical
 efficitur, et in partem alteram, quae ad nos habetur
is-produced and onto part the-other which relative-to us is-held
 inferior, idem imbrium casus est.
lower the-same of-rains fall is
 nam si aer terreni frigoris exhalatione densatus in nubem 9
for if air of-earthly cold by-the-exhalation thickened into cloud
 cogitur, et ita abruptit imbres, aer autem uniuersam
is-driven and so bursts-forth-in rains the-air moreover the-whole
 terram circumfusus ambit, procul dubio ex omni aeris parte
earth poured-around surrounds far-from doubt from every of-air part
 praeter ustam calore perpetuo liquor pluuiialis emanat, qui
except the-burnt-one with-heat perpetual liquid rainy flows-out which
 undique in terram, quae unica est sedes ponderum, defluit.
on-all-sides onto the-earth which only is the-seat of-weights flows-down
 quod qui respuit, superest, ut aestimet extra hanc unam 10
which who rejects it-remains that he-suppose outside this one
 superficiem, quam incolimus, quicquid niuium imbriumue uel
surface which we-inhabit whatever of-snows or-of-rains or

grandinum cadit, hoc totum in caelum de aere defluere.
of-hails falls this all into heaven from the-air to-flow-down
 caelum enim ab omni parte terrae aequabiliter distat, et ut
heaven for from every part of-the-earth equally is-distant and as
 a nostra habitatione ita et a lateribus et a parte, quae
from our dwelling so also from the-sides and from the-part which
 ad nos habetur inferior, pari altitudinis inmensitate
relative-to us is-held lower with-equal of-height vastness
 suspicatur. nisi ergo omnia pondera ferrentur in terram,
is-looked-up-at unless therefore all weights were-borne toward the-earth
 imbres, qui extra latera terrae defluunt non in terram sed
the-rains which outside the-sides of-the-earth flow-down not onto the-earth but
 in caelum caderent, quod uilitatem ioci scurrilis excedit.
into heaven would-fall which the-cheapness of-a-jest buffoonish exceeds

- 11 esto enim terrae sphaera, cui ascripta sunt ABCD,
let-there-be for of-the-earth the-sphere to-which written-beside are ABCD
 circa hanc sit aeris orbis cui ascripta sunt EFGLM,
around this let-be of-air the-orb to-which written-beside are EFGLM
 et utrumque orbem, id est terrae et aeris, diuidat
and each orb that is of-the-earth and of-air let-divide
 linea ducta ab E usque ad L: erit superior ista, quam
a-line drawn from E all-the-way to L will-be upper this which
 possidemus et illa sub pedibus.
we-possess and that under feet

- 12 nisi ergo caderet omne pondus in terram, paruam nimis
unless therefore fell every weight toward the-earth a-small too
 imbrium partem terra susciperet ab A usque ad C, latera
of-rains part the-earth would-receive from A all-the-way to C the-sides
 uero aeris, id est ab F usque ad E et a G usque ad L,
but of-air that is from F all-the-way to E and from G all-the-way to L
 humorem suum in aerem caelumque deicerent, de inferiore
moisture their into the-air and-heaven would-throw-down from the-lower

autem caeli hemisphaerio pluuiæ in exteriora et ideo
moreover of-heaven hemisphere the-rain into the-outer-regions and therefore
 naturæ ignota deflueret, sicut ostendit subiecta descriptio.
to-nature unknown would-flow-down as shows the-subjoined diagram
 sed hoc uel refellere dedignatur sermo sobrius, quod sic 13
but this even to-refute disdains speech sober which so
 absurdum est; ut sine argumentorum patrocinio subruatur.
absurd is that without of-arguments the-defense it-is-overtbown
 restat ergo, ut indubitabili ratione monstratum sit, in
it-remains therefore that by-indubitable reasoning shown it-has-been toward
 terram ferri omnia nutu suo pondera. ista autem,
the-earth to-be-borne all by-inclination their weights these-things moreover
 quæ de hoc dicta sunt, opitulabuntur nobis et ad illius
which about this said were will-help us also for of-that
 loci disputationem, quo antipodas esse commemorat. sed
passage the-discussion in-which antipodes to-be he-mentions but
 hic inhibita continuatione tractatus ad secundi commentarii
here with-checked the-continuation of-the-treatment to of-the-second commentary
 uolumen disputationem sequentium reseruamus.
the-volume the-discussion of-the-following-things let-us-reserve

BOOK II

I · THE MUSIC OF THE SPHERES

Book II turns to the music of the spheres, the great, sweet sound Scipio hears from the orbs' motion. Motion must make sound, and in heaven, where nothing is random, the sound must be music. Pythagoras found its ratios by chance: hearing hammers ring in consonance at a smithy, he traced the concord to their weights and reproduced it with weighted strings. Six ratios make the fourth, the fifth, the octave, the octave and a fifth, the double octave, and the tone. A semitone is not half a tone, since nine cannot be halved, and human hearing reaches the double octave, while heavenly harmony extends to four octaves and a fifth.

Superiore commentario, Eustachi, luce mihi dilector fili, 1

in-the-former commentary Eustachius than-light to-me dearer son

usque ad stelliferae sphaerae cursum et subiectarum

all-the-way to of-the-star-bearing sphere the-course and of-the-lower

septem sermo processerat. nunc iam de musica earum

seven the-discourse had-proceeded now at-last about the-musical of-them

modulatione disputetur.

modulation let-there-be-discussion

quid hic, inquam, quis est, qui complet aures meas tantus 2

what this I-say what is-it which fills ears my so-great

et tam dulcis sonus? hic est, inquit, ille, qui intervallis

and so sweet sound this is he-says that-one which by-intervals

disiunctus inparibus sed tamen pro rata parte ratione

separated unequal but still according-to fixed part by-ratio

distinctis, impulsu et motu ipsorum orbium efficitur et

marked-off by-the-impulse and motion of-the-very orbs is-produced and

acuta cum graubus temperans uarios aequabiliter concentus

high-notes with low-ones tempering various evenly harmonies

efficit. nec enim silentio tanti motus incitari possunt,

produces nor for in-silence such-great motions to-be-set-going can

et natura fert, ut extrema ex altera parte grauit,
and nature brings-it-about that the-extremes on one side low
 ex altera autem acute sonent.

on the-other however high sound

- 3 quam ob causam summus ille caeli stellifer cursus,
which on-account-of cause highest that of-heaven star-bearing course
 cuius conuersio est concitatio, acute excitato mouetur sono,
whose revolution is swifter high with-roused is-moved sound
 grauissimo autem hic lunaris atque infimus. nam terra,
with-the-lowest however this lunar and lowest for the-earth
 nona, immobilis manens, una sede semper haeret complexa
ninth immobile remaining in-one seat always clings occupying
 mundi medium locum. illi autem octo cursus, in quibus
of-the-world the-middle place those moreover eight courses in which
 eadem uis est duorum, septem efficiunt distinctos interuallis
the-same force is of-two seven produce distinct by-intervals
 sonos, qui numerus rerum omnium fere nodus est. quod
sounds which number of-things all almost the-knot is which
 docti homines neruis imitati atque cantibus aperuerunt
learned men with-strings having-imitated and with-songs have-opened
 sibi reditum in hunc locum.

for-themselves a-return to this place

- 4 exposito sphaerarum ordine motuque descripto, quo
with-set-out of-the-spheres the-order and-with-the-motion described by-which
 septem subiectae in contrarium caelo feruntur consequens
the-seven lower in the-contrary-direction to-heaven are-borne consequent
 est, ut qualem sonum tantarum molium impulsus efficiat,
it-is that what-kind-of sound of-such-great masses the-impulse produces
 hic requiratur.

here be-inquired

ex ipso enim circumductu orbium sonum nasci necesse 5
from the-very for revolving of-the-orbs sound to-be-born necessary

est, quia, percussus aer ipso interuentu ictus uim
it-is because struck air by-the-very intervention of-the-blow the-force

de se fragoris emittit ipsa cogente natura, ut in sonum
from itself of-a-crash sends-out itself compelling with-nature that into sound

desinat duorum corporum uiolenta conlisio. sed is sonus,
should-end of-two bodies violent collision but that sound

qui ex qualicumque aeris ictu nascitur, aut dulce quiddam
which from whatever-kind-of of-air blow is-born either sweet something

in aures et musicum defert, aut ineptum et asperum sonat.
into the-ears and musical carries or unfitting and harsh sounds

nam si ictum observatio numerorum certa moderetur, 6
for if the-blow observance of-numbers fixed governs

conpositum sibi que consentiens modulamen educitur, at
an-ordered and-with-itself agreeing melody is-drawn-out but

cum increpat tumultuaria et nullis modis gubernata conlisio,
when crashes random and by-no measures steered collision

fragor turbidus et inconditus offendit auditum.
a-crash turbulent and disordered offends the-hearing

in caelo autem constat nihil fortuitum, nihil tumultuarium 7
in heaven but it-is-agreed nothing fortuitous nothing random

prouenire, sed uniuersa illic diuinis legibus et statuta ratione
to-come-forth but all-things there by-divine laws and by-established method

procedere. ex his inexpugnabili ratiocinatione collectum est,
to-proceed from these by-unassailable reasoning concluded it-has-been

musicos sonos de sphaerarum caelestium conuersione procedere,
musical sounds from of-the-spheres heavenly the-revolution to-proceed

quia et sonum ex motu fieri necesse est, et ratio,
because both sound from motion to-come-about necessary it-is and the-reason

quae diuinis inest, fit sono causa modulaminis.
which in-divine-things is-present becomes for-the-sound the-cause of-melody

- 8 haec Pythagoras primus omnium Graiae gentis hominum
these-things Pythagoras first of-all of-the-Greek nation men
 mente concepit, et intellexit quidem compositum quiddam
in-mind conceived and understood indeed ordered something
 de sphaeris sonare propter necessitatem rationis, quae a
from the-spheres to-sound because-of the-necessity of-reason which from
 caelestibus non recedit, sed quae esset illa ratio uel quibus
heavenly-things not departs but what was that reason or by-what
 obseruanda modis non facile deprehendebat, cumque eum
to-be-observed measures not easily he-detected and-when him
 frustra tantae tamque arcanæ rei diuturna inquisitio
in-vain of-so-great and-so secret a-thing long inquiry
 fatigaret, fors obtulit, quod cogitatio alta non repperit.
wearied chance offered what thought deep not found
- 9 cum enim casu praeteriret in publico fabros ignitum
when for by-chance he-was-passing in public smiths red-hot
 ferrum ictibus mollientes, in aures eius malleorum soni
iron with-blows softening into ears his of-the-hammers the-sounds
 certo sibi respondententes ordine repente ceciderunt, in
in-fixed to-each-other answering order suddenly fell in
 quibus ita grauitati acumina consonabant, ut utrumque
which so to-lowness highnesses sounded-together that each
 ad audientis sensum statuta dimensione remearet et ex
to of-the-bearer the-sense by-established measure returned and from
 uariis impulsibus unum sibi consonans nasceretur.
various impulses one with-itself consonant was-born
- 10 hic occasionem sibi oblatam ratus deprehendit oculis et
here the-occasion to-himself offered thinking he-detected with-eyes and
 manibus, quod olim cogitatione quaerebat. fabros adit
hands what long by-thought he-was-seeking the-smiths he-approaches
 et imminens operi curiosius intuetur adnotans sonos qui
and bending-over the-work more-closely watches noting the-sounds which

de singulorum lacertis conficiebantur. quos cum ferientium

from of-each-man the-arms were-produced which since of-the-strikers

uiribus adscribendos putaret, iubet, ut inter se

to-the-strength to-be-ascribed he-thought he-orders that among themselves

malleolos mutant. quibus mutatis sonorum diuersitas ab

the-hammers they-exchange which exchanged of-the-sounds the-difference from

hominibus recedens malleolos sequebatur.

the-men withdrawing the-hammers followed

tunc omnem curam ad pondera eorum examinanda conuertit, 11

then all care to the-weights of-them to-be-examined he-turned

cumque sibi diuersitatem ponderis, quod habebatur in

and-when for-himself the-difference of-weight which was-had in

singulis, adnotasset, aliis ponderibus in maius minusue

each he-had-noted with-other weights into greater or-less

excedentibus fieri malleolos imperauit, quorum ictibus

exceeding to-be-made hammers he-ordered whose by-the-blows

soni nequaquam prioribus similes nec ita sibi

sounds by-no-means to-the-former like nor so with-each-other

consonantes exaudiebantur.

consonant were-beard

tunc animaduertit, concordiam uocis lege ponderum 12

then he-noticed the-concord of-sound by-the-law of-weights

prouenire, collectisque omnibus numeris, quibus consentiens

to-come-forth and-with-gathered all numbers by-which agreeing

sibi diuersitas ponderum continebatur, ex malleis ad

with-itself the-difference of-weights was-contained from hammers to

fides uertit examen, et intestina ouium uel bouum neruos

strings turned the-test and the-guts of-sheep or of-oxen the-sinews

tam uariis ponderibus inligatis tetendit, qualia in malleis

with-as various weights tied-on he-stretched such-as in the-hammers

fuisse didicerat, talisque ex his concentus euenit,

to-have-been he-had-learned and-such from these a-harmony came-about

qualem prior observatio non frustra animaduversa promiserat,

as the-former observation not in-vain noticed had-promised

adiecta dulcedine, quam natura fidium sonora praestabat.

with-added sweetness which the-nature of-strings resonant furnished

13 hic Pythagoras tanti secreti composprehendit numeros,

here Pythagoras of-so-great a-secret master detected the-numbers

ex quibus soni sibi consoni nascerentur, adeo ut

from which sounds with-each-other consonant were-born so-far that

fidibus sub hac numerorum observatione compositis certae

with-strings under this of-numbers observance arranged certain

certis aliaeque aliis conuenientium sibi numerorum

to-certain and-others to-others of-agreeing with-each-other numbers

concordia tenderentur, ut una impulsaplectro alia

by-the-concord were-tuned that one struck by-the-plectrum another

licet longe posita sed numeris conueniens simul sonaret.

although far placed but in-numbers agreeing at-once sounded

14 ex omni autem innumera uarietate numerorum pauci et

out-of all moreover countless variety of-numbers few and

numerabiles inuenti sunt, qui sibi ad efficiendam

countable found were which with-each-other for producing

musicam conuenirent. sunt autem hi sex omnes: epitritus

music agreed are moreover these six in-all sesquitertian

hemiolius duplaris triplaris quadruplus et epogdous.

sesquialter double triple quadruple and sesquioctave

15 et est epitritus, cum de duobus numeris maior habet

and is sesquitertian when of two numbers the-greater has

totum minorem et insuper eius tertiam partem, ut sunt

whole the-smaller and besides of-it the-third part as are

quattuor ad tria, nam in quattuor sunt tria et tertia pars

four to three for in four are three and the-third part

trium, id est unum, et is numerus uocatur epitritus,
of-three that is one and that number is-called sesquitercian
 deque eo nascitur symphonia, quae appellatur διὰ τεσσάρων.
and-from it is-born the-consonance which is-called through four
 hemiolius est, cum de duobus numeris maior habet totum 16
sesquialter is when of two numbers the-greater has whole
 minorem et insuper eius medietatem, ut sunt tria ad duo,
the-smaller and besides of-it half as are three to two
 nam in tribus sunt duo et media pars eorum, id est
for in three are two and the-half part of-them that is
 unum, et ex hoc numero, qui hemiolius dicitur, nascitur
one and from this number which sesquialter is-called is-born
 symphonia, quae appellatur διὰ πέντε.
the-consonance which is-called through five
 duplaris numerus est, cum de duobus numeris minor bis 17
double number is when of two numbers the-smaller twice
 in maiore numeratur ut sunt quattuor ad duo, et ex hoc
in the-greater is-counted as are four to two and from this
 duplari nascitur symphonia, cui nomen est διὰ πασῶν.
double is-born the-consonance to-which the-name is through all
 triplaris autem, cum de duobus numeris minor ter in 18
triple moreover when of two numbers the-smaller three-times in
 maiore numeratur, ut sunt tria ad unum, et ex hoc numero
the-greater is-counted as are three to one and from this number
 symphonia procedit, quae dicitur διὰ πασῶν καὶ διὰ πέντε.
the-consonance proceeds which is-called through all and through five
 quadruplus est, cum de duobus numeris minor quater in 19
quadruple is when of two numbers the-smaller four-times in
 maiore numeratur, ut sunt quattuor ad unum, qui numerus
the-greater is-counted as are four to one which number
 facit symphoniam, quam dicunt δις διὰ πασῶν.
makes the-consonance which they-call twice through all

- 20 epigdous est numerus, qui intra se habet minorem et insuper
sesquioctave is a-number which within itself has the-smaller and besides
 eius octauam partem, ut nouem ad octo, quia in nouem
of-it the-eighth part as nine to eight because in nine
 et octo sunt et insuper octaua pars eorum, id est unum.
both eight are and besides the-eighth part of-them that is one
 hic numerus sonum parit, quem τόνοv musici uocauerunt.
this number a-sound begets which tone musicians have-called
- 21 sonum uero tono minorem ueteres quidem semitonium
a-sound but than-a-tone smaller the-ancients indeed semitone
 uocitare uoluerunt. sed non ita accipiendum est, ut dimidius
to-call wished but not so to-be-understood it-is that a-half
 tonus putetur, quia nec semiuocalem in litteris pro
tone it-is-thought because nor a-semivowel among letters for
 medietate uocalis accipimus.
the-half of-a-vowel we-take
- 22 deinde tonus per naturam sui in duo diuidi sibi aequa
next a-tone by nature its into two to-be-divided to-each-other equal
 non poterit. cum enim ex nouenario numero constet, nouem
not will-be-able since for of the-novenary number it-consists nine
 autem numquam aequaliter diuidantur, tonus in duas diuidi
moreover never equally are-divided the-tone into two to-be-divided
 medietates recusat, sed semitonium uocitauerunt sonum tono
halves refuses but semitone they-called a-sound than-a-tone
 minorem, quem tam paruo distare a tono deprehensum
smaller which by-so little to-be-distant from the-tone detected
 est, quantum hi duo numeri inter se distant, id
it-has-been as-much-as these two numbers between themselves are-distant that
 est ducenta quadraginta tria et ducenta quinquaginta sex.
is two-hundred forty three and two-hundred fifty six

hoc semitonium Pythagorici quidem ueteres δῖεσιν nominabant, 23

this semitone Pythagoreans indeed ancient diesis named

sed sequens usus sonum semitonio minorem δῖεσιν constituit

but subsequent usage the-sound than-the-semitone smaller diesis established

nominandum. Plato semitonium λείμμα uocitauit.

to-be-named Plato the-semitone limma called

sunt igitur symphoniae quinque, id est διὰ τεσσάρων, διὰ 24

are therefore consonances five that is through four through

πέντε, διὰ πασῶν, διὰ πασῶν καὶ διὰ πέντε, καὶ δις

five through all through all and through five and twice

διὰ πασῶν. sed hic numerus symphoniarum ad musicam

through all but this number of-consonances to music

pertinet, quem uel flatus humanus intendere uel capere potest

pertains which either breath human to-stretch-to or to-grasp can

humanus auditus, ultro autem se tendit harmoniae caelestis

human hearing beyond but itself stretches of-harmony heavenly

accessio, id est usque ad quater διὰ πασῶν καὶ διὰ

the-increase that is all-the-way to four-times through all and through

πέντε. nunc interim de his, quas nominauimus, disseramus.

five now meanwhile about these which we-have-named let-us-discuss

symphonia διὰ τεσσάρων constat de duobus tonis et 25

the-consonance through four consists of two tones and

hemitonio, ut minutias, quae additamento sunt, relinquamus,

a-semitone that the-fractions which in-addition are we-may-leave

ne difficultatem creemus, et fit ex epitrito, διὰ πέντε

lest difficulty we-create and it-arises from the-sesquitercian through five

constat ex tribus tonis et hemitonio et fit de hemiolio,

consists of three tones and a-semitone and it-arises from the-sesquialter

διὰ πασῶν constat de sex tonis et fit de duplari,

through all consists of six tones and it-arises from the-double

uerum διὰ πασῶν καὶ διὰ πέντε constat ex nouem tonis

but through all and through five consists of nine tones

et hemitonio et fit de triplari numero, δις autem διὰ
and a-semitone and it-arises from the-triple number twice moreover through
 πασῶν continet tonos duodecim et fit ex quadruplo.
all contains tones twelve and it-arises from the-quadruple

II · THE WORLD SOUL WOVEN FROM NUMBERS

In the Timaeus Plato, heir to Pythagoras, has god weave the world soul from the numbers that make harmony possible. A body has three dimensions, and the geometers build a solid from a point, a line, a surface, and depth. Numbers follow suit: the monad is the point, two a line, four a surface, eight a solid, and on the odd side three, nine, and twenty-seven. god took parts in these proportions, alternating even and odd, female and male, and filled the gaps with sesquialters, sesquitertians, sesquioctaves, and the limma. A soul so woven must make music as it moves the heavens, which is what Cicero's words mean.

- 1 Hinc Plato postquam et Pythagoricae successione doctrinae
hence Plato after both of-the-Pythagorean by-inheritance doctrine
 et ingenii proprii diuina profunditate cognouit, nullam
and of-talent his-own by-divine depth he-learned no
 esse posse sine his numeris iugabilem competentiam, in
to-be to-be-able without these numbers yoking agreement in
 Timaeo suo mundi animam per istorum numerorum
Timaeus his of-the-world the-soul through of-these numbers
 contextionem ineffabili prouidentia dei fabricatoris instituit.
the-weaving by-unutterable providence of-god of-the-maker he-established
 cuius sensus si huic operi fuerit adpositus, plurimum
whose meaning if to-this work shall-have-been applied very-much
 nos ad uerborum Ciceronis, quae circa disciplinam
us toward of-the-words of-Cicero which concerning the-discipline
 musicae uidentur obscura, intellectum iuuabit.
of-music seem obscure understanding it-will-help

sed ne quod in patrocinium alterius expositionis adhibetur, 2

but lest what into the-defense of-another exposition is-brought-in

ipsum per se difficile credatur, pauca nobis praemittenda

itself by itself difficult be-believed few-things by-us to-be-set-first

sunt, quae simul utriusque intelligentiam faciant lucidiorem.

are which at-once of-each the-understanding may-make clearer

omne solidum corpus trina dimensione distenditur, habet 3

every solid body by-threefold dimension is-extended it-has

enim longitudinem latitudinem profunditatem, nec potest

for length breadth depth nor can

inueniri in quolibet corpore quarta dimensio, sed his

to-be-found in any body a-fourth dimension but by-these

tribus omne corpus solidum continetur.

three every body solid is-contained

geometrae tamen alia sibi corpora proponunt quae 4

the-geometers still other for-themselves bodies propose which

appellant mathematica, cogitationi tantum subicienda non

they-call mathematical to-thought only to-be-subjected not

sensui. dicunt enim punctum corpus esse indiuiduum, in quo

to-sense they-say for the-point a-body to-be indivisible in which

neque longitudo neque latitudo nec altitudo deprehendatur,

neither length nor breadth nor height is-detected

quippe quod in nullas partes diuidi possit.

since which into no parts to-be-divided can

hoc protractum efficit lineam, id est corpus unius dimensionis: 5

this drawn-out makes a-line that is a-body of-one dimension

longum est enim sine lato, sine alto, et duobus punctis

long it-is for without breadth without height and by-two points

ex utraque parte solam longitudinem terminantibus continetur.

on each side the-sole length bounding it-is-contained

- 6 hanc lineam si geminaueris, alterum mathematicum corpus
this line if you-double a-second mathematical body
 efficies, quod duabus dimensionibus aestimatur, longo
you-will-make which by-two dimensions is-reckoned in-length
 latoque, sed alto caret, et hoc est, quod apud illos
and-breadth but height lacks and this is what among them
 superficies uocatur, punctis autem quattuor continetur, id
surface is-called by-points moreover four it-is-contained that
 est per singulas lineas binis.
is by individual lines two-each
- 7 si uero hae duae lineae fuerint duplicatae, ut subiectis
if but these two lines shall-have-been doubled so-that on-the-lower
 duabus duae superponantur, adicietur profunditas, et hinc
two two are-set-above will-be-added depth and hence
 solidum corpus efficitur, quod sine dubio octo angulis
a-solid body is-made which without doubt by-eight corners
 continebitur, quod uidemus in tessera, quae Graeco nomine
will-be-contained which we-see in a-die which by-Greek name
 κύβος uocatur.
cube is-called
- 8 his geometricis rationibus adplicatur natura numerorum,
to-these geometrical reckonings is-applied the-nature of-numbers
 et monas punctum putatur, quia sicut punctum corpus
and the-monas a-point is-reckoned because as the-point a-body
 non est, sed ex se facit corpora, ita monas numerus
not is but from itself makes bodies so the-monas a-number
 esse non dicitur sed origo numerorum.
to-be not is-said but the-origin of-numbers
- 9 primus ergo numerus in duobus est, qui similis est lineae
first therefore number in two is which like is to-a-line
 de puncto sub gemina puncti terminatione productae.
from a-point under twin of-a-point bounding drawn-out

hic numerus duo geminatus de se efficit quattuor ad
this number two doubled from itself makes four to
 similitudinem mathematici corporis, quod sub quattuor
the-likeness of-the-mathematical body which under four
 punctis longo latoque distenditur.

points in-length and-breadth is-extended

quaternarius quoque ipse geminatus octo efficit, qui numerus 10

the-quaternary also itself doubled eight makes which number

solidum corpus imitatur, sicut duas lineas diximus duabus

a-solid body imitates as two lines we-said on-two

superpositas octo angulorum dimensione integram corporis

set-above of-eight corners by-the-measure the-whole of-a-body

soliditatem creare, et hoc est quod apud geometras dicitur

solidity to-create and this is what among geometers is-said

bis bina bis corpus esse iam solidum.

twice two-each twice a-body to-be now solid

ergo a pari numero accessio usque ad octo soliditas 11

therefore from the-even number the-advance all-the-way to eight solidity

est corporis, ideo inter principia huic numero plenitudinem

is of-body therefore among the-beginnings to-this number fullness

deputavit. nunc oportet ex impari quoque numero quem

he-assigned now it-is-fitting from the-odd also number in-what

ad modum idem efficiatur, inspicere.

to manner the-same is-made to-look-into

et quia tam paris quam imparis numeri monas origo 12

and because as-much of-even as of-odd number the-monas the-origin

est, ternarius numerus prima linea esse credatur. hic

is the-ternary number the-first line to-be let-it-be-believed this

triplicatus novenarium numerum facit, qui et ipse quasi

tripled the-novenary number makes which also itself as-it-were

de duabus lineis longum latumque corpus efficit, sicut

from two lines a-long and-broad body makes as

quaternarius, secundus de paribus, efficit. item nouenarius
the-quaternary second of the-evens makes likewise the-novenary
 triplicatus tertiam dimensionem praestat. et ita a parte
tripled the-third dimension furnishes and so from the-side
 imparis numeri in uiginti septem, quae sunt ter terna
of-odd number in twenty seven which are three-times three-each
 ter, solidum corpus efficitur, sicut in numero pari bis
three-times a-solid body is-made as in number even twice
 bina bis; qui est octonarius, soliditatem creauit.

two-each twice which is the-octonary solidity created

- 13 ergo ad efficiendum utrobique solidum corpus monas
therefore for making in-both-cases a-solid body the-monad
 necessaria est, et sex alii numeri id est terni a pari
necessary is and six other numbers that is three-each from the-even
 et impari, a pari quidem duo quattuor octo, ab impari
and the-odd from the-even indeed two four eight from the-odd
 autem tria nouem uiginti septem.

but three nine twenty seven

- 14 Timaeus igitur Platonis in fabricanda mundi anima
the-Timaeus therefore of-Plato in fashioning of-the-world the-soul
 consilium diuinitatis enuntians ait, illam per hos numeros
the-plan of-divinity declaring says it through these numbers
 fuisse contextam, qui et a pari et ab impari cubum,
to-have-been woven which both from the-even and from the-odd a-cube
 id est perfectionem soliditatis, efficiunt, non quia aliquid
that is the-perfection of-solidity make not because anything
 significaret illam habere corporeum, sed ut possit
be-meant it to-have corporeal but that it-might-be-able
 uniuersitatem animando penetrare et mundi solidum corpus
the-universe by-animating to-penetrate and of-the-world the-solid body
 implere, per numeros soliditatis effecta est.
to-fill through numbers of-solidity made it-was

nunc ad ipsa Platonis uerba ueniamus. nam cum de deo 15
now to the-very of-Plato words let-us-come for when about god
 animam mundi fabricante loqueretur, ait primam ex omni
the-soul of-the-world fashioning he-was-speaking says the-first from all
 fermento partem tulit: hinc sumpsit duplam partem prioris,
the-mixture part he-took hence he-took double part of-the-former
 tertiam uero secundae hemioliam sed primae triplam, et
the-third but of-the-second sesquialter but of-the-first triple and
 quartam duplam secundae, quintam tertiae triplam, sextam
the-fourth double of-the-second the-fifth of-the-third triple the-sixth
 primae octuplam et septimam uicies septies a prima
of-the-first eightfold and the-seventh twenty-times seven-times from the-first
 multiplicatam. post hoc spatia, quae inter duplos et triplos
multiplied after this the-spaces which between double and triple
 numeros habebant, insertis partibus adimplebat, ut binae
numbers gaped with-inserted parts he-filled-up so-that two-each
 medietates singula spatia colligarent, ex quibus uinculis
means individual spaces might-bind from which bonds
 hemiolii et epitriti et epogdoi nascebantur.

sesquialters and sesquitertians and sesquiocaves were-born

haec Platonis uerba ita a non nullis excepta sunt, ut primam 16
these of-Plato words so by not none taken-up were that the-first
 partem monada crederent; secundam, quam dixi duplam
part the-monad they-believed the-second which I-said double
 prioris, dualem numerum esse confiderent; tertiam ternarium
of-the-former the-dual number to-be they-were-confident the-third the-ternary
 numerum, qui ad duo hemiolius est, ad unum triplus; et
number which to two sesquialter is to one triple and
 quartam quattuor, qui ad secundum, id est ad duo, duplus
the-fourth four which to the-second that is to two double
 est: quintam nouenarium, qui ad tertium, id est ad tria,
is the-fifth the-novenary which to the-third that is to three

triplus est; sextam autem octonarium, qui primum octies
triple is the-sixth moreover the-octonary which the-first eight-times
 continet; at uero pars septima in uiginti et septem fuit,
contains but indeed the-part seventh in twenty and seven was
 quae faciunt, ut diximus, augmentum tertium imparis numeri.
which make as we-said the-increase third of-odd number

- 17 alternis enim, ut animaduertere facile est, processit illa
by-turns for as to-notice easy is proceeded that
 contextio, ut post monadem, quae et par et impar est,
weaving that after the-monad which both even and odd is
 primus par numerus poneretur, id est duo; deinde sequeretur
the-first even number was-placed that is two then followed
 primus impar, id est tria; quarto loco secundus par, id est
the-first odd that is three in-the-fourth place the-second even that is
 quattuor; quinto loco secundus impar, id est nouem; sexto
four in-the-fifth place the-second odd that is nine in-the-sixth
 loco tertius par, id est octo; septimo loco tertius impar, id
place the-third even that is eight in-the-seventh place the-third odd that
 est uiginti et septem, ut quia impar numerus mas habetur
is twenty and seven so-that since odd number male is-held
 et par femina, ex pari et impari, id est ex mare et femina
and even female from even and odd that is from male and female
 nasceretur, quae erat uniuersa paritura et ad utriusque
should-be-born she-who was all-things about-to-bring-forth and to of-each
 soliditatem usque procederet quasi solidum omne penetratura.
the-solidity all-the-way should-proceed as-if solid all about-to-penetrate
- 18 deinde ex his numeris fuerat componenda, qui soli continent
next from these numbers she-had-been to-be-composed which alone contain
 iugabilem competentiam, quia omni mundo ipsa erat iugabilem
yoking agreement because to-all the-world she was yoking
 praestatura concordiam. nam duo ad unum dupla sunt, de
about-to-furnish concord for two to one double are from

duplo autem διὰ πασῶν symphoniam nasci iam diximus,

the-double moreover through all consonance to-be-born already we-said

tria uero ad duo hemiolium numerum faciunt, hinc oritur

three but to two sesquialter number make hence arises

διὰ πέντε, quattuor ad tria epitritus numerus est, ex hoc

through five four to three sesquitercian number is from this

conponitur διὰ τεσσάρων; item quattuor ad unum in quadrupli

is-composed through four likewise four to one in of-quadruple

ratione censentur, ex quo symphonia δις διὰ πασῶν nascitur.

the-ratio are-reckoned from which the-consonance twice through all is-born

ergo mundi anima, quae ad motum hoc, quod uidemus, 19

therefore of-the-world the-soul which to motion this which we-see

uniuersitatis corpus inpellit, contexta numeris musicam

of-the-universe body drives woven with-numbers musical

de se creantibus concinentiam necesse est, ut sonos

from themselves creating harmony necessary it-is that sounds

musicos de motu, quem proprio impulsu praestat, efficiat,

musical from the-motion which by-its-own impulse it-furnishes it-produce

quorum originem in fabrica suae contextionis inuenit.

whose origin in the-fabric of-its-own weaving it-found

ait enim Plato, ut supra rettulimus, auctorem animae 20

says for Plato as above we-have-reported the-author of-the-soul

deum post numerorum inter se imparium contextionem

god after of-numbers among themselves unequal the-weaving

hemioiliis epitritis et epogdois et limmate hiantia

with-sesquialters with-sesquitercians and with-sesquiocaves and with-the-limma gaping

interualla supplesse.

intervals to-have-filled

ideo doctissime Tullius in uerbis suis ostendit Platonici 21

therefore most-learnedly Tullius in words his shows of-the-Platonic

dogmatis profunditatem. quid? hic, inquam, quis est, qui

doctrine the-depth what this I-say what is-it which

conplet aures meas tantus et tam dulcis sonus? hic est,
fills ears my so-great and so sweet sound this is
 inquit, ille qui interuallis disiunctus imparibus sed tamen
he-says that-one which by-intervals separated unequal but still
 pro rata parte ratione distinctis, impulsu et motu
according-to fixed part by-ratio marked-off by-the-impulse and motion
 ipsorum orbium efficitur.

of-the-very orbs is-produced

- 22 uides, ut interualla commemorat, et haec inter se
you-see how intervals he-mentions and these among themselves
 imparia esse testatur, nec diffitetur rata ratione distincta,
unequal to-be he-testifies nor denies by-fixed ratio marked-off
 quia secundum Timaeum Platonis imparium inter se
because according-to the-Timaeus of-Plato of-unequal among themselves
 interualla numerorum ratis ad se numeris, hemioliis
the-intervals numbers by-fixed to each-other numbers sesquialter
 scilicet epitritis et epogdois hemitoniisque distincta sunt,
namely sesquitercian and sesquioctave and-semitones marked-off are
 quibus omnis canora ratio continetur.

by-which all tuneful ratio is-contained

- 23 hinc enim animaduertitur, quia haec uerba Ciceronis numquam
hence for it-is-noticed that these words of-Cicero never
 profecto ad intellectum paterent, nisi hemioliorum epitritorum
surely to understanding would-lie-open unless of-sesquialters of-sesquitercians
 et epogdoorum ratione praemissa, quibus interualla
and of-sesquioctaves with-the-account set-first by-which the-intervals
 numerorum distincta sunt, et nisi Platonicis numeris, quibus
of-numbers marked-off are and unless with-the-Platonic numbers by-which
 mundi anima est contexta, patefactis, et ratione praemissa,
of-the-world the-soul is woven laid-open and with-the-account set-first
 cur ex numeris musicam creantibus anima intexta sit.
why from numbers music creating the-soul interwoven is

haec enim omnia et causam mundani motus ostendunt, 24

these for all both the-cause of-the-world's motion show

quem solus animae praestat impulsus, et necessitatem musicae

which alone of-the-soul furnishes the-impulse and the-necessity of-musical

concinientiae, quam motui a se facto inserit anima

harmony which into-the-motion by itself made inserts the-soul

innatam sibi ab origine.

inborn in-itself from origin

III · SIRENS, MUSES, AND THE DISTANCES OF THE PLANETS

Plato's Republic sets a Siren, in Greek one who sings to a god, on each sphere. The theologians made the nine Muses the songs of the eight spheres and their one harmony, so Hesiod names the eighth Urania, for heaven, and the ninth Calliope, the best voice. Hymns imitate the spheres' two motions in strophe and antistrophe, and the dead are escorted with song in the belief that souls return to heaven, music's source. All that lives is moved by music, since the world soul came from it. The Platonists rejected Archimedes' distances and, as Porphyry reports, set the planets' distances by the soul's numbers, which proves Cicero right.

Hinc Plato in Re publica sua cum de sphaerarum 1

hence Plato in the-Thing public his when about of-the-spheres

caelestium uolubilitate tractaret, singulas ait Sirenas

heavenly the-rotation he-was-treating individual says Sirens

singulis orbibus insidere, significans sphaerarum motu

on-individual orbs to-sit signifying of-the-spheres by-the-motion

cantum numinibus exhiberi. nam Siren deo canens Graeco

song to-the-divinities to-be-presented for Siren to-god singing in-Greek

intellectu ualeat. theologi quoque nouem Musas octo

understanding means the-theologians also the-nine Muses of-the-eight

sphaerarum musicos cantus et unam maximam concinentiam
spheres musical songs and one greatest harmony

quae confit ex omnibus esse uoluerunt.

which is-made from all to-be held

2 unde Hesiodus in Theogonia sua octauam Musam Uraniam

whence Hesiod in Theogony his the-eighth Muse Urania

uocat, quia post septem uagas, quae subiectae sunt, octaua

calls because after the-seven wandering-ones which set-under are the-eighth

stellifera sphaera superposita proprio nomine caelum uocatur,

star-bearing sphere set-above by-its-own name heaven is-called

et ut ostenderet nonam esse et maximam, quam conficit

and that he-might-show the-ninth to-be also the-greatest which makes

sonorum concors uniuersitas, adiecit Καλλιόπη θ' ἣ δὴ

of-sounds the-concordant totality he-added Calliope and who indeed

προφερεστάτη ἐστὶν ἀπασέων ex nomine ostendens, ipsam

foremost is of-all from the-name showing the-very

uocis dulcedinem nonam Musam uocari, nam Καλλιόπη

of-voice sweetness the-ninth Muse to-be-called for Calliope

optimae uocis Graeca interpretatio est: et ut ipsam esse, quae

of-best voice the-Greek rendering is and that her to-be which

confit ex omnibus, pressius indicaret, adsignauit illi

is-made from all more-precisely he-might-indicate he-assigned to-her

uniuersitatis uocabulum ἣ δὴ προφερεστάτη ἐστὶν ἀπασέων.

of-totality the-word who indeed foremost is of-all

3 nam et Apollinem ideo Μουσηγέτην uocant quasi ducem

for also Apollo therefore Leader-of-the-Muses they-call as-it-were leader

et principem orbium ceterorum, ut ipse Cicero refert

and chief of-the-orbs other as himself Cicero reports

dux et princeps et moderator luminum reliquorum, mens

leader and chief and governor of-lights the-remaining the-mind

mundi et temperatio.

of-the-world and tempering

Musas esse mundi cantum etiam Etrusci sciunt, qui eas 4
the-Muses to-be of-the-world the-song even the-Etruscans know who them

Camenas quasi canenas a canendo dixerunt. ideo canere
Camēnae as-if singers from singing called therefore to-sing

caelum etiam theologi conprobantes sonos musicos sacrificiis
heaven also the-theologians approving sounds musical to-sacrifices

adhibuerunt, qui apud alios lyra uel cithara, apud non
applied which among some on-the-lyre or on-the-cithara among not

nullos tibiis aliisue musicis instrumentis fieri solebant.
none on-pipes or-other musical instruments to-be-made were-wont

in ipsis quoque hymnis deorum per stropham et 5
in the-very also hymns of-the-gods through strophe and

antistropham metra canoris uersibus adhibebantur, ut per
antistrophe meters in-tuneful verses were-applied that through

stropham rectus orbis stelliferi motus, per antistropham
the-strophe the-direct of-the-orb star-bearing motion through the-antistrophe

diuersus uagarum regressus praedicaretur, ex quibus
the-contrary of-the-wandering-ones return might-be-proclaimed from which

duobus motibus primus in natura hymnus dicandus deo
two motions the-first in nature hymn to-be-dedicated to-god

sumpsit exordium.

took beginning

mortuos quoque ad sepulturam prosequi oportere cum cantu 6
the-dead also to burial to-escort to-be-fitting with song

plurimarum gentium uel regionum instituta sanxerunt
of-very-many nations or regions the-institutions have-ordained

persuasione hac, qua post corpus animae ad originem
from-belief this by-which after the-body souls to the-origin

dulcedinis musicae, id est ad caelum redire credantur.

of-sweetness musical that is to heaven to-return are-believed

- 7 nam ideo in hac uita omnis anima musicis sonis
for for-this-reason in this life every soul by-musical sounds
 capitur, ut non soli, qui sunt habitu cultiores, uerum
is-captivated that not alone those-who are in-condition more-cultivated but
 uniuersae quoque barbarae nationes cantus, quibus uel ad
all also barbarian nations songs by-which either to
 ardorem uirtutis animentur, uel ad molliem uoluptatis
ardor of-virtue they-are-roused or to softness of-pleasure
 resoluantur, exerceant, quia in corpus defert memoriam
they-are-relaxed practice because into the-body it-carries the-memory
 musicae, cuius in caelo fuit conscia, et ita delenimentis
of-music of-which in heaven it-was aware and so by-charms
 canticis occupatur, ut nullum sit tam inmite tam asperum
of-song is-seized that no is so savage so harsh
 pectus, quod non oblectamentorum talium teneatur affectu.
breast which not of-delights such is-held by-the-feeling
- 8 hinc aestimo et Orphei uel Amphionis fabulam, quorum
hence I-think also of-Orpheus or of-Amphion the-fable of-whom
 alter animalia ratione carentia, alter saxa quoque trahere
one animals reason lacking the-other stones even to-draw
 cantibus ferebantur, sumpsisse principium, quia primi forte
with-songs were-reported to-have-taken beginning because first perhaps
 gentes uel sine rationis cultu barbaras uel saxi instar
nations either without of-reason cultivation barbarous or of-stone like
 nullo affectu molles ad sensum uoluptatis canendo traxerunt.
by-no feeling soft to the-sense of-pleasure by-singing drew
- 9 ita denique omnis habitus animae cantibus gubernatur, ut
so in-short every condition of-the-soul by-songs is-steered that
 et ad bellum progressui et item receptui canatur cantu et
both to war for-advance and likewise for-retreat it-is-sung with-song both
 excitante et rursus sedante uirtutem. dat somnos adimitque
rousing and again calming virtue it-gives sleep and-takes-away

nec non curas et inmittit et retrahit, iram suggerit,
nor not cares both sends-in and draws-back anger it-prompts
 clementiam suadet, corporum quoque morbis medetur, nam
mercy urges of-bodies also the-diseases it-heals for
 hinc est, quod aegris remedia praestantes praecinere dicuntur.
hence is that to-the-sick remedies furnishing to-chant-before are-said
 et quid mirum, si inter homines musicae tanta dominatio 10
and what wonder if among men of-music so-great dominion
 est, cum aues quoque, ut luscinae, ut cygni, aliaeue id
is since birds also as nightingales as swans or-others that
 genus cantum ueluti quadam disciplina artis exercent, non
kind song as-if by-a-certain training of-art practice not
 nullae uero uel aues uel terrenae seu aquatiles beluae,
none indeed either birds or land or water beasts
 inuitante cantu in retia sponte decurrant, et pastoralis fistula
with-inviting song into nets willingly run and the-shepherd's pipe
 pastum progressis quietem imperet gregibus? nec mirum.
to-grazing having-gone-out rest commands to-the-flocks nor wonder
 inesse enim mundanae animae causas musicae, quibus est 11
to-be-in for world in-the-soul the-causes of-music with-which it-is
 intexta praediximus, ipsa autem mundi anima uiuentibus
interwoven we-said-before the-very moreover of-the-world soul to-living-things
 omnibus uitam ministrat hinc hominum pecudumque genus
all life supplies hence of-men and-of-beasts the-race
 uitaeque uolantum, et quae marmoreo fert monstra sub
and-lives of-flying-things and which marble bears monsters under
 aequore pontus. iure igitur musica capitur omne, quod
surface the-sea rightly therefore by-music is-captivated all that
 uiuit, quia caelestis anima, qua animatur uniuersitas,
lives because the-heavenly soul by-which is-animated the-universe
 originem sumpsit ex musica.
origin took from music

12 haec dum ad sphaeralem motum mundi corpus inpellit,
this while to spherical motion of-the-world the-body drives
 sonum efficit, qui interuallis est disiunctus imparibus,
sound it-produces which by-intervals is separated unequal
 sed tamen pro rata parte ratione distinctis, sicut a
but still according-to fixed part by-ratio marked-off as from
 principio ipsa contexta est. sed haec interualla, quae in
the-beginning itself woven it-was but these intervals which in
 anima quippe incorporea sola aestimantur ratione, non
the-soul since incorporeal alone are-reckoned by-reason not
 sensu, quaerendum est, utrum et in ipso mundi corpore
by-sense to-be-asked it-is whether also in the-very of-the-world body
 dimensio librata seruauerit.
the-measurement balanced has-kept

13 et Archimedes quidem stadiorum numerumprehendis-
and Archimedes indeed of-stades the-number to-have-detected
 se creditit, quibus a terrae superficie luna distaret
himself believed by-which from of-the-earth the-surface the-moon was-distant
 et a luna Mercurius, a Mercurio Venus, sol a
and from the-moon Mercury from Mercury Venus the-sun from
 Venere, Mars a sole, a Marte Iuppiter, Saturnus a
Venus Mars from the-sun from Mars Jupiter Saturn from
 Ioue, sed et a Saturni orbe usque ad ipsum stelliferum
Jupiter but also from of-Saturn the-orb all-the-way to the-very star-bearing
 caelum omne spatium se ratione emensum putauit.
heaven all the-space himself by-reckoning to-have-measured thought

14 quae tamen Archimedis dimensio a Platoniciis repudiata est
which still of-Archimedes measurement by the-Platonists rejected was
 quasi dupla et tripla interualla non seruans, et statuerunt,
as-if double and triple intervals not keeping and they-decided
 hoc esse credendum, ut quantum est a terra usque ad
this to-be to-be-believed that as-much-as it-is from the-earth all-the-way to

lunam, duplum sit a terra usque ad solem, quantumque
the-moon double it-is from the-earth all-the-way to the-sun and-as-much-as
 est a terra usque ad solem, triplum sit a terra usque
it-is from the-earth all-the-way to the-sun triple it-is from the-earth all-the-way
 ad Venerem, quantumque est a terra usque ad Venerem,
to Venus and-as-much-as it-is from the-earth all-the-way to Venus
 quater tantum sit a terra usque ad Mercurii stellam,
four-times as-much it-is from the-earth all-the-way to of-Mercury the-star
 quantumque est ad Mercurium a terra, nouies tantum sit
and-as-much-as it-is to Mercury from the-earth nine-times as-much it-is
 a terra usque ad Martem, et quantum a terra usque
from the-earth all-the-way to Mars and as-much-as from the-earth all-the-way
 ad Martem est, octies tantum sit a terra usque ad
to Mars is eight-times as-much it-is from the-earth all-the-way to
 Iouem, quantumque est a terra usque ad Iouem, septies
Jupiter and-as-much-as it-is from the-earth all-the-way to Jupiter seven-times
 et uicies tantum sit a terra usque ad Saturni orbem.
and twenty-times as-much it-is from the-earth all-the-way to of-Saturn the-orb
 hanc Platoniorum persuasionem Porphyrius libris inseruit, 15
this of-the-Platonists belief Porphyry in-the-books inserted
 quibus Timaei obscuritatibus non nihil lucis infudit;
in-which of-the-Timaeus on-the-obscurities not nothing of-light he-poured
 aitque eos credere ad imaginem contextionis animae haec esse
and-says them to-believe to the-image of-the-weaving of-the-soul these to-be
 in corpore mundi interualla, quae epitritis hemioliis
in the-body of-the-world intervals which with-sesquitertians with-sesquialters
 epogdois hemitoniisque complentur et limmate, et ita
with-sesquiocaves and-with-semitones are-filled and with-the-limma and so
 prouenire concentum, cuius ratio in substantia animae contexta
to-come-forth the-harmony whose ratio in the-substance of-the-soul woven
 mundano quoque corpori, quod ab anima mouetur, inserta est.
into-the-world's also body which by the-soul is-moved inserted is

- 16 unde ex omni parte docta et perfecta est Ciceronis adsertio,
whence in every part learned and complete is of-Cicero the-assertion
 qui interuallis imparibus sed tamen pro rata parte
who by-intervals unequal but still according-to fixed part
 ratione distinctis caelestem sonum dicit esse disiunctum.
by-ratio marked-off the-heavenly sound says to-be separated

IV · HIGH AND LOW NOTES, AND WHY WE CANNOT HEAR THEM

Why does the highest sphere sound high and the moon low? A swift blow gives a high note, a slow one a low. The larger upper orbs, driven by stronger breath near its source, turn faster and sound high; the moon, where that breath is faint, sounds low. Eight spheres move, but Mercury and Venus attend the sun and some astronomers give them one force, so the eight give seven tones. Plato assigns the diatonic genus to the music of the world. The sound is too great for human ears: if it filled the ears of Scipio, admitted to heaven's secrets, other men cannot take it in.

- 1 Nunc locus admonet, ut de grauitate et acumine sonorum
now the-place advises that about lowness and highness of-sounds
 diuersitates, quas adserit, reuoluamus. et natura fert,
the-differences which he-asserts we-go-over and nature brings-it-about
 ut extrema ex altera parte grauiter, ex altera autem acute
that the-extremes on one side low on the-other however high
 sonent. quam ob causam summus ille caeli stellifer
sound which on-account-of cause highest that of-heaven star-bearing
 cursus, cuius conuersio est concitator, acute excitato mouetur
course whose revolution is swifter high with-roused is-moved
 sono, grauissimo autem hic lunaris atque infimus.
sound with-the-lowest however this lunar and lowest

diximus, numquam sonum fieri nisi aere percusso. ut 2

we-said never sound to-arise except with-air struck that

autem sonus ipse aut acutior aut grauior proferatur, ictus

moreover the-sound itself either higher or lower is-brought-forth the-blow

efficit, qui dum ingens et celer incidit, acutum sonum

effects which when huge and swift falls a-high sound

praestat, si tardior lentiorue, grauiorem.

furnishes if slower or-gentler a-lower

indicio est uirga, quae dum auras percutit, si impulsu 3

as-proof is a-rod which while the-air strikes if with-an-impulse

cito feriat sonum acuit, si lentiore, in grauius frangit

quick it-strikes the-sound it-sharpens if with-a-gentler into lower it-breaks

auditum. in fidibus quoque idem uidemus, quae si tractu

the-hearing in strings also the-same we-see which if with-a-pull

artiore tenduntur, acute sonant, grauius laxiores.

tighter are-stretched high sound lower looser

ergo et superiores orbes, dum pro amplitudine sua 4

therefore also the-higher orbs while according-to size their

impetu grandiore uoluuntur, dumque spiritu ut in origine

with-impetus greater are-revolved and-while with-breath as at the-origin

sua fortiore tenduntur, propter ipsam, ut ait concitatiorem

their stronger are-stretched because-of the-very as says swifter

conuersionem acute excitato mouentur sono, grauissimo

revolution high with-roused are-moved sound with-the-lowest

autem hic lunaris atque infimus, quoniam spiritu, ut in

however this lunar and lowest since with-breath as at

extremitate languescente iam uoluitur, et propter angustias,

the-extremity growing-faint now it-is-revolved and because-of the-narrowness

quibus paenultimus orbis artatur, impetu leniore conuertitur.

by-which the-penultimate orb is-confined with-impetus gentler is-turned

- 5 nec secus probamus in tibiis, de quarum foraminibus uicinis
nor otherwise we-prove in pipes from whose holes near
 inflantis ori sonus acutus emittitur, de longinquis autem
of-the-blower to-the-mouth a-sound high is-sent-out from the-distant but
 et termino proximis grauior, item acutior per patentiora
and to-the-end nearest lower likewise higher through wider
 foramina, grauior per angusta. est utriusque causae ratio
holes lower through narrow is of-each cause the-reason
 una, quia spiritus, ubi incipit, fortior est, defectior, ubi desinit,
one because the-breath where it-begins stronger is weaker where it-ends
 et quia maiorem impetum per maius foramen inpellit,
and because greater impetus through a-bigger hole it-drives
 contra autem in angustis contingit et eminus positus.
the-opposite but in narrow-ones happens and at-a-distance placed
- 6 ergo orbis altissimus et ut in inmensum patens et ut
therefore the-orb highest both as into the-immense extending and as
 spiritu eo fortiore, quo origini suae uicinior est, incitatus
with-breath so-much stronger as to-origin its nearer it-is driven
 sonorum de se acumen emittit, uox ultimi et pro
of-sounds from itself the-highness sends-out the-voice of-the-last both because-of
 spatii breuitate et pro longinquitate iam frangitur.
of-space the-shortness and because-of the-remoteness now is-broken
- 7 hinc quoque apertius adprobatur, spiritum quanto ab
hence also more-openly it-is-proved the-breath by-how-much from
 origine sua deorsum recedit, tanto circa impulsus fieri
origin its downward withdraws by-so-much in impulse to-become
 leniorem, ut circa terram, quae ultima sphaerarum est,
gentler so-that around the-earth which last of-the-spheres is
 tam concretus, tam densus habeatur, ut causa sit terrae
so condensed so dense it-is-held that the-cause it-is for-the-earth
 in una sede semper haerendi nec in quamlibet partem
in one seat always of-clinging nor in any direction

permittatur moueri obsessa undique circumfusi spiritus

it-is-permitted to-be-moved hemmed-in on-all-sides of-surrounding breath

densitate, in sphaera autem ultimum locum esse, qui medius

by-the-density in a-sphere moreover the-last place to-be which middle

est, antecedentibus iam probatum est.

is in-the-foregoing already proved it-has-been

ergo uniuersi mundani corporis sphaerae nouem sunt. 8

therefore of-the-whole world's body spheres nine are

prima illa stellifera, quae proprio nomine caelum dicitur et

the-first that star-bearing which by-its-own name heaven is-called and

ἀπλανής apud Graecos uocatur, arcens et continens ceteras.

unwandering among the-Greeks is-called confining and holding the-others

haec ab oriente semper uoluitur in occasum, subiectae

this from the-east always is-revolved into the-west the-lower

septem, quas uagas dicimus, ab occidente in orientem

seven which wandering we-call from the-west into the-east

feruntur, nona terra sine motu.

are-borne the-ninth the-earth without motion

octo sunt igitur, quae mouentur, sed septem soni sunt, 9

eight are therefore which are-moved but seven sounds are

qui concinentiam de uolubilitate conficiunt propterea, quia

which harmony from rotation make for-this-reason because

Mercurialis et Venerius orbis pari ambitu comitati

Mercury's and Venus' orb with-equal circuit accompanying

solem uiuae eius tamquam satellites obsecuntur, et ideo

the-sun with-the-path its as-if attendants comply and therefore

a non nullis astronomiae studentibus eandem uim sortiri

by not none of-astronomy students the-same force to-obtain

existimantur, unde ait illi autem octo cursus, in quibus

are-reckoned whence says those moreover eight courses in which

eadem uis est duorum, septem efficiunt distinctos interuallis

the-same force is of-two seven produce distinct by-intervals

sonos, qui numerus rerum omnium fere nodus est.

sounds which number of-things all almost the-knot is

- 10 septenarium autem numerum rerum omnium nodum esse

the-septenary moreover number of-things all the-knot to-be

plene, cum de numeris superius loqueremur, expressimus, ad

fully when about numbers above we-were-speaking we-expressed for

inluminandam, ut aestimo, obscuritatem uerborum Ciceronis

illuminating as I-think the-obscurity of-the-words of-Cicero

de musica tractatus succinctus a nobis, qua licuit

about music a-treatment concise by us with-what was-allowed

breuitate, sufficiet.

brevity will-suffice

- 11 nam netas et hypatas aliarumque fidium uocabula percurrere

for netes and hypates and-of-other strings the-names to-run-through

et tonorum uel limmatum minuta subtilia et quid in

and of-tones or of-limmas the-minute subtleties and what in

sonis pro littera, quid pro syllaba, quid pro integro nomine

sounds for a-letter what for a-syllable what for a-whole word

accipiat, adserere ostentantis est, non docentis.

is-taken to-assert of-one-showing-off is not of-one-teaching

- 12 nec enim quia fecit in hoc loco Cicero musicae mentionem,

nor for because made in this place Cicero of-music mention

occasione hac eundum est per uniuersos tractatus, qui

with-occasion this to-be-gone it-is through all treatises which

possunt esse de musica, quos, quantum mea fert opinio,

can be about music which as-far-as my allows opinion

terminum habere non aestimo, sed illa sunt persequenda,

an-end to-have not I-think but those-things are to-be-pursued

quibus uerba, quae explananda receperis, possint liquere,

by-which the-words which to-be-explained you-have-undertaken can be-clear

quia in re naturaliter obscura, qui in exponendo plura, quam
because in a-thing naturally obscure who in expounding more than
 necesse est, superfundit, addit tenebras, non adimit densitatem.

necessary is pours-over adds darkness not takes-away the-density

unde finem de hac tractatus parte faciemus adiecto uno, 13
whence an-end of this of-the-treatment part we-shall-make with-added one-thing

quod scitu dignum putamus, quia cum sint melodiae musicae
which to-know worthy we-think that since are of-melody musical

tria genera, enarmonium diatonum et chromaticum, primum
three kinds enharmonic diatonic and chromatic the-first

quidem propter nimiam sui difficultatem ab usu recessit,
indeed because-of excessive its difficulty from use has-withdrawn

tertium uero est infame mollitie, unde medium, id est
the-third but is disreputable for-softness whence the-middle that is

diatonum, mundanae musicae doctrina Platonis adscribitur.
diatonic to-the-world's music by-the-teaching of-Plato is-ascribed

nec hoc inter praetereunda ponemus, quod musicam 14
nor this among things-to-be-passed-over we-shall-place that the-music

perpetua caeli uolubilitate nascentem ideo clare
by-perpetual of-heaven rotation arising for-this-reason clearly

non sentimus auditu, quia maior sonus est, quam ut
not we-perceive by-hearing because greater the-sound is than that

humanarum aurium recipiatur angustiiis. nam si Nili
of-human ears it-be-received by-the-narrowness for if of-the-Nile

Catadupa ab auribus incolarum amplitudinem fragoris
the-Cataracts from the-ears of-the-inhabitants the-greatness of-the-crash

excludunt, quid mirum, si nostrum sonus excedit auditum,
shut-out what wonder if our sound exceeds hearing

quem mundanae molis impulsus emittit?

which of-the-world's mass the-impulse sends-out

- 15 nec enim de nihilo est, quod ait: qui complet aures meas
 nor for from nothing is that says which fills ears my
 tantus et tam dulcis sonus, sed uoluit intellegi, quod, si
 so-great and so sweet sound but he-wished to-be-understood that if
 eius, qui caelestibus meruit interesse secretis, completae aures
 of-him who in-heavenly earned to-take-part secrets filled the-ears
 sunt soni magnitudine, superest, ut ceterorum hominum
 are of-sound by-the-greatness it-remains that of-the-other men
 sensus mundanae concinentiae non capiat auditum.
 the-sense of-the-world's harmony not grasps the-hearing

V.1 • THE EARTH'S FIVE ZONES

Africanus shows Scipio an earth inhabited in small scattered patches, with vast wastes between and its peoples cut off from one another. Girdles ring it: two frozen at the poles, a scorched one in the middle, and two habitable ones between, the southern held by people who stand opposite us. Scipio's people inhabit a small island in the Ocean. Macrobius promises to show that Cicero's girdles on the earth and Vergil's zones in the sky agree, and marks the belts on a lettered diagram. Only our temperate zone is known; reason alone infers that the southern is inhabited too, but the torrid zone bars contact.

- 1 Sed iam tractatum ad sequentia conferamus. uides
 but now the-treatment to the-following-things let-us-bring you-see
 habitari in terra raris et angustis locis et in ipsis
 to-be-inhabited on the-earth in-scattered and narrow places and in the-very
 quasi maculis, ubi habitatur, uastas solitudines interiectas,
 as-it-were spots where it-is-inhabited vast solitudes lying-between
 eosque, qui incolunt terram, non modo interruptos ita esse,
 and-those who inhabit the-earth not only cut-off so to-be
 ut nihil inter ipsos ab aliis ad alios manare possit, sed
 that nothing among themselves from some to others to-flow can but

partim oblicos partim transuersos partim etiam aduersos stare
partly oblique partly crosswise partly even opposite to-stand
 uobis, a quibus expectare gloriam certe nullam potestis.
to-you from whom to-expect glory surely none you-can
 cernis autem eandem terram quasi quibusdam redimitam 2
you-see moreover the-same earth as-it-were with-certain encircled
 et circumdatam cingulis, e quibus duos maxime inter
and surrounded girdles of which two most-of-all among
 se diuersos et caeli uerticibus ipsis ex utraque parte
themselves different and of-heaven on-the-poles themselves on each side
 subnixos obriguisse pruina uides, medium autem illum et
resting to-have-stiffened with-frost you-see the-middle however that and
 maximum solis ardore torreri.
greatest of-the-sun by-the-heat to-be-scorched
 duo sunt habitabiles, quorum australis ille, in quo qui 3
two are habitable of-which the-southern that in which those-who
 insistunt aduersa uobis urgent uestigia nihil ad uestrum
stand opposite to-you press footprints nothing to your
 genus, hic autem alter subiectus aquiloni, quem incolitis,
race this however the-other set-under to-the-north-wind which you-inhabit
 cerne quam tenui uos parte contingat. omnis enim terra,
see how by-a-slender you part it-touches all for the-earth
 quae colitur a uobis, angusta uerticibus, lateribus latior,
which is-inhabited by you narrow at-the-poles at-the-sides broader
 parua quaedam est insula circumfusa illo mari, quod
a-small certain is island surrounded by-that sea which
 Atlanticum, quod magnum, quod Oceanum appellatis in
Atlantic which great which Ocean you-call on
 terris, qui tamen tanto nomine quam sit paruus, uides.
the-lands which still with-so-great a-name how it-is small you-see

- 4 postquam caelum, quo omnia continentur, et subiectarum
after heaven by-which all-things are-contained and of-the-lower
 sphaerarum ordinem motumque ac de motu sonum caelestis
spheres the-order and-motion and from motion the-sound of-heavenly
 musicae modos et numeros explicantem et aerem subditum
music the-measures and numbers unfolding and the-air placed-under
 lunae Tullianus sermo per necessaria et praesenti operi
to-the-moon Tullian discourse through necessary and to-the-present work
 apta ductus ad terram usque descripsit, ipsius iam terrae
fitting-things led to the-earth all-the-way has-described of-the-very now earth
 descriptionem uerborum parcus, rerum fecundus absoluit.
the-description of-words sparing of-matters fertile it-has-completed
- 5 et enim maculas habitationum ac de ipsis habitatoribus
and for the-spots of-habitations and about the-very inhabitants
 alios interruptos aduersosque, oblicos etiam et transuersos
some cut-off and-opposite oblique also and crosswise
 alios nominando terrenae sphaerae globositatem tantum non
others by-naming of-the-earthly sphere the-roundness only not
 coloribus pinxit.
with-colors he-painted
- 6 illud quoque non sine perfectione doctrinae est, quod
that also not without perfection of-learning is that
 cum aliis nos non patitur errare, qui terram semel cingi
with others us not he-allows to-err who the-earth once to-be-girded
 Oceano crediderunt. nam si dixisset omnis terra parua
by-Ocean have-believed for if he-had-said all the-earth a-small
 quaedam est insula circumfusa illo mari, unum Oceani
certain is island surrounded by-that sea one of-Ocean
 ambitum dedisset intellegi, sed adiciendo quae
circuit he-would-have-given to-be-understood but by-adding which

colitur a uobis, ueram eius diuisionem, de qua paulo

is-inhabited by you the-true of-it division about which a-little

post disseremus, nosse cupientibus intellegendam reliquit.

later we-shall-discuss to-know to-those-desiring to-be-understood he-left

de quinque autem cingulis ne, quaeso, aestimes duorum 7

about the-five moreover girdles do-not I-beg suppose of-two

Romanae facundiae parentum Maronis et Tullii dissentire

of-Roman eloquence parents of-Marco and of-Tullius to-disagree

doctrinam, cum hic ipsis cingulis terram redimitam

the-teaching since this-one with-the-very girdles the-earth encircled

dicat, ille isdem, quas Graeco nomine zonas uocat,

says that-one with-the-same which by-Greek name zones he-calls

adserat caelum teneri, utrumque enim incorruptam ueramque

asserts heaven to-be-held each for uncorrupted and-true

nec alteri contrariam retulisse rationem, procedente

nor to-the-other contrary to-have-reported account with-proceeding

disputatione constabit.

discussion it-will-be-established

sed ut omnia, quae hoc loco explananda recepimus, 8

but that all-things which in-this place to-be-explained we-have-undertaken

liquere possint, habendus est primum sermo de cingulis,

to-be-clear may to-be-held is first discussion about girdles

quia situ eorum ante oculos locato cetera erunt

because with-the-position of-them before eyes placed the-rest will-be

intellectui proniora. prius autem qualiter terram coronent,

to-understanding more-accessible first moreover how the-earth they-crown

deinde quem ad modum caelum teneant, explicandum est.

next in-what to manner heaven they-hold to-be-explained it-is

terra nona et ultima sphaera est. hanc diuidit horizon, 9

the-earth ninth and last sphere is this divides the-horizon

id est finalis circulus, de quo ante rettulimus, ergo

that is the-boundary circle about which before we-have-reported therefore

medietas, cuius partem nos incolimus, sub eo caelo est,
the-half of-which part we inhabit under that heaven is
 quod fuerit super terram, et reliqua medietas sub
which shall-have-been above the-earth and the-remaining half under
 illo, quod dum uoluitur, ad ea loca, quae ad nos
that which while it-is-revolved to those places which relative-to us
 uidentur inferiora, descendit, in medio enim locata ex
seem lower descends in the-middle for placed from
 omni sua parte caelum suspicit.

every its part heaven looks-up-at

- 10 huius igitur ad caelum breuitas, cui punctum est,
of-this therefore relative-to heaven the-smallness to-which a-point it-is
 ad nos uero inmensa globositas, distinguitur locis inter
relative-to us but vast roundness is-distinguished by-places among
 se uicissim pressis nimietate uel frigoris uel caloris
themselves in-turn oppressed by-excess either of-cold or of-heat
 geminam nacta inter diuersa temperiem.

a-twin having-obtained between opposites temperateness

- 11 nam et septemtrionalis et australis extremitas perpetua
for both the-northern and the-southern extremity with-perpetual
 obriguerunt pruina, et hi uelut duo sunt cinguli, quibus
have-stiffened frost and these as-it-were two are girdles by-which
 terra redimitur, sed ambitu breues quasi extrema cingentes.
the-earth is-encircled but in-circuit short as-if the-extremes girding
 horum uterque habitationis inpatiens est, quia torpor ille
of-these each of-habitation intolerant is because numbness that
 glacialis nec animali nec frugi uitam ministrat, illo enim
icy neither to-animal nor to-crop life supplies by-that for
 aere corpus alitur, quo herba nutritur.

air a-body is-nourished by-which a-plant is-fed

medius cingulus et ideo maximus aeterno adflatu continui 12

the-middle girdle and therefore greatest by-eternal blast of-continuous

caloris ustus spatium, quod et lato et ambitu prolixius

heat burnt the-space which both in-breadth and in-circuit more-extended

occupavit, nimietate feruoris facit inhabitabile uicturis.

it-has-occupied by-excess of-heat makes uninhabitable for-those-who-would-live

inter extremos uero et medium duo maiores ultimis,

between the-outermost but and the-middle two greater than-the-outermost

medio minores, ex utriusque uicinitatis intemperie

than-the-middle smaller from of-each neighborhood the-inclemency

temperantur, in hisque tantum uitales auras natura dedit

are-tempered in and-these only vital breezes nature granted

incolis carpere.

to-inhabitants to-pluck

et quia animo facilius inlabitur concepta ratio descriptione 13

and because into-the-mind more-easily glides a-conceived account by-a-diagram

quam sermone, esto orbis terrae, cui adscripta sunt

than by-speech let-there-be the-orb of-the-earth to-which written-beside are

ABCD, et circa A adscribantur N et L, circa B autem

ABCD and around A let-be-written-beside N and L around B moreover

M et K et circa C G et I, et circa D E et F, et

M and K and around C G and I and around D E and F and

ducantur rectae lineae a signis ad signa quae dicimus, id

let-be-drawn straight lines from marks to marks which we-mention that

est a G in I, ab M in N, a K in L, ab E in F.

is from G to I from M to N from K to L from E to F

spatia igitur duo aduersa sibi, id est unum a C usque 14

the-spaces therefore two opposite to-each-other that is one from C all-the-way

ad lineam quae in I ducta est, alterum a D usque ad lineam

to the-line which to I drawn is the-other from D all-the-way to the-line

quae in F ducta est, intellegantur pruina obriguisset perpetua —

which to F drawn is let-be-understood with-frost to-have-stiffened perpetual

est enim superior septentrionalis, inferior australis extremitas —
is for the-upper northern the-lower southern extremity

medium uero ab N usque in L zona sit torrida; restat, ut
the-middle but from N all-the-way to L zone let-be torrid it-remains that
 cingulus ab I usque ad N de subiecto calore et superiore
the-girdle from I all-the-way to N from the-lying-below heat and the-upper
 frigore temperetur, rursus, ut zona, quae est inter L et F,
cold be-tempered again that the-zone which is between L and F
 accipiat de superiecto calore et subdito rigore temperiem.
receive from the-lying-above heat and the-lying-below cold temperateness

- 15 nec excogitatas a nobis lineas, quas duximus, aestimetur,
nor devised by us the-lines which we-have-drawn let-it-be-supposed
 circi sunt enim, de quibus supra rettulimus, septentrionalis
circles they-are for about which above we-have-reported the-northern
 et australis et tropici duo, nam aequinoctialem hoc loco,
and the-southern and the-tropics two for the-equinoctial in-this place
 quo de terra loquimur, non oportet adscribi, qui
where about the-earth we-speak not it-is-fitting to-be-written-beside which
 oportuniore loco rursus addetur.

in-a-more-suitable place again will-be-added

- 16 licet igitur sint hae duae mortalibus aegris munere concessae
although therefore are these two to-mortals wretched by-the-gift granted
 diuum, quas diximus temperatas, non tamen ambae zonae
of-the-gods which we-called temperate not still both zones
 hominibus nostri generis indultae sunt, sed sola superior,
to-men of-our race granted are but alone the-upper
 quae est ab I usque ad N incolitur ab omni, quale
which is from I all-the-way to N is-inhabited by every such-as
 scire possumus, hominum genere, Romani Graeciae sint
to-know we-can of-men race Romans or-Greeks they-be
 uel barbari cuiusque nationis.

or barbarians of-whatever nation

illa uero ab L usque ad F sola ratione intellegitur, 17
that but from L all-the-way to F by-sole reasoning is-understood
 quod propter similem temperiem similiter incolatur, sed a
that because-of similar temperateness similarly it-is-inhabited but by
 quibus neque licuit umquam nobis nec licebit
whom neither has-it-been-allowed ever to-us nor will-it-be-allowed
 agnoscere, interiecta enim torrida utrique hominum generi
to-learn lying-between for the-torrid to-each of-men race
 commercium ad se denegat commeandi.
the-traffic to each-other denies of-traveling

V.2 • THE ANTIPODES

The south alone takes a second name, meridies, a changed form of 'midday', and its wind, cold at its source, reaches us warmed by the torrid zone. By the same reasoning the zones run on round the underside of the earth, and people live there too, breathing the same air, seeing the sun rise at our sunset, and in no more danger of falling into the sky than we are, since every weight tends to the earth. Cicero's patches of habitation are four peoples in two hemispheres. The counter-dwellers beyond the torrid zone stand opposite us; those beneath our own zone stand crosswise; and those beneath the southern zone stand obliquely.

denique de quattuor habitationis nostrae cardinibus oriens 18
finally of the-four of-dwelling our cardinal-points east
 occidens et septentrio suis uocabulis nuncupantur, quia
west and north by-their-own names are-named because
 ab ipsis exordiis suis sciuntur a nobis, nam etsi
from the-very beginnings their-own are-known by us for although
 septentrionalis extremitas inhabitabilis est, non multo tamen
the-northern extremity uninhabitable is not much still
 est a nobis remota.
is from us removed

19 quarto uero nostrae habitationis cardini causa haec alterum
to-the-fourth but of-our dwelling cardinal-point cause this another
 nomen dedit, ut meridies non australis uocaretur, quia et
name gave that midday not southern it-should-be-called because also
 ille est proprie australis, qui de altera extremitate procedens
that-one is properly southern which from the-other extremity proceeding
 aduersus septentrionali est, et hunc meridiem iure uocitari
opposite to-the-northern is and this midday rightly to-be-called
 facit locus, de quo incipit nobis, nam quia sentiri incipit a
makes the-place from which it-begins for-us for because to-be-felt it-begins from
 medio terrae, in qua est usus diei, ideo tamquam quidam
the-middle of-the-earth in which is the-use of-day therefore as a-certain
 meridies una mutata littera meridies nuncupatus est.
mid-day with-one changed letter midday named it-was

20 sciendum est autem, quod uentus, qui per hunc ad nos
to-be-known it-is moreover that the-wind which through this to us
 cardinem peruenit, id est auster, ita in origine sua
cardinal-point arrives that is the-south-wind so at origin its
 gelidus est, ut apud nos commendabilis est blando rigore
icy is as among us commendable is for-pleasant coolness
 septentrio, sed quia per flammam torridae zonae ad nos
the-north-wind but because through the-flame of-the-torrid zone to us
 com meat, admixtus igni calescit et qui incipit frigidus,
it-travels mixed with-fire grows-warm and which begins cold
 calidus peruenit.
hot arrives

21 neque enim uel ratio uel natura pateretur, ut ex duobus
nor for either reason or nature would-allow that from two
 aequo pressis rigore cardinibus dissimili tactu flatus
with-equal oppressed cold cardinal-points of-unlike touch blasts
 emitterentur. nec dubium est, nostrum quoque septentrionem
be-sent-out nor doubtful is our also north-wind

ad illos, qui australi adiacent propter eandem rationem
to those who to-the-southern lie-near because-of the-same reason
 calidum peruenire, et austrum corporibus eorum genuino
hot to-arrive and the-south-wind to-the-bodies of-them with-native
 aurae suae rigore blandiri.

of-air its coolness to-caress

eadem ratio nos non permittit ambigere, quin per illam 22
the-same reason us not permits to-doubt that through that
 quoque superficiem terrae, quae ad nos habetur inferior
also surface of-the-earth which relative-to us is-held lower
 integer zonarum ambitus, quae hic temperatae sunt, eodem
the-whole of-the-zones circuit which here temperate are in-the-same
 ductu temperatus habeatur, atque ideo illic quoque eadem
course temperate is-held and therefore there also the-same
 duae zonae a se distantes similiter incolantur.

two zones from each-other distant similarly are-inhabited

aut dicat, quisquis huic fidei obuiare mauult, quid sit quod 23
or let-him-say whoever to-this belief to-oppose prefers what is that
 ab hac eum definitione deterreat. nam si nobis uiuendi
from this him conclusion deters for if for-us of-living
 facultas est in hac terrarum parte, quam colimus, quia
the-capacity is in this of-lands part which we-inhabit because
 calcantes humum caelum suspicimus super uerticem, quia
treading the-ground heaven we-look-up-at over the-head because
 sol nobis et oritur et occidit, quia circumfuso fruimur
the-sun for-us both rises and sets because surrounding we-enjoy
 aere, cuius spiramus haustu, cur non et illic aliquos uiuere
air of-which we-breathe by-the-draft why not also there some to-live
 credamus, ubi eadem semper in promptu sunt?
should-we-believe where the-same-things always at hand are

- 24 nam qui ibi dicuntur morari, eandem credendi sunt
for those-who there are-said to-dwell the-same to-be-believed are
 spirare auram, quia eadem est in eiusdem zonalis ambitus
to-breathe air because the-same is in of-the-same zonal circuit
 continuatione temperies, idem sol illis et obire dicetur
by-the-continuation temperateness the-same sun for-them both to-set will-be-said
 nostro ortu et orietur, cum nobis occidet, calcabunt aequè
at-our rising and will-rise when for-us it-will-set they-will-tread equally
 ut nos humum, et super uerticem semper caelum uidebunt.
as we the-ground and over the-head always heaven they-will-see
- 25 nec metus erit, ne de terra in caelum decidunt, cum nihil
nor fear will-be lest from earth into heaven they-fall since nothing
 umquam possit ruere sursum. si enim nobis, quod adserere
ever can rush upward if for for-us which to-assert
 genus ioci est, iusum habetur, ubi est terra, et susum
a-kind of-jest is down is-held where is the-earth and up
 ubi caelum, illis quoque susum erit quod de inferiore
where heaven for-them also up will-be what from below
 suspicient nec aliquando in superna casuri sunt.
they-will-look-up-at nor ever into the-heights about-to-fall are
- 26 adfirmauerim quoque et apud illos minus rerum peritos hoc
I-would-affirm also even among them less of-things skilled this
 aestimare de nobis nec credere posse nos in quo sumus
to-suppose about us nor to-believe to-be-able us in which we-are
 loco degere, sed opinari, siquis sub pedibus eorum temptaret
place to-live but to-imagine if-anyone under feet their tried
 stare, casurum. numquam tamen apud nos quisquam timuit
to-stand about-to-fall never still among us anyone has-feared
 ne caderet in caelum, ergo nec apud illos quisquam in
lest he-should-fall into heaven therefore nor among them anyone into

superiora casurus est, sicut omnia nutu suo pondera
the-higher-things about-to-fall is as all by-inclination their weights

in terram ferri superius relata docuerunt.

toward the-earth to-be-borne above the-things-reported have-taught

postremo quis ambigat, in sphaera terrae ea, quae 27

finally who would-doubt in the-sphere of-the-earth those-things which

inferiora dicuntur, superioribus suis esse contraria, ut est

lower are-called to-the-upper their to-be opposite as is

oriens occidenti? nam in utraque parte par diametros

the-east to-the-west for in each part an-equal diameter

habetur, cum ergo et orientem et occidentem similiter

is-held since therefore both the-east and the-west similarly

constet habitari, quid est quod fidem huius quoque

it-is-agreed to-be-inhabited what is that belief of-this also

diuersae sibi habitationis excludat?

opposite to-itself of-habitation should-exclude

haec omnia non otiosus lector in tam paucis uerbis 28

these-things all not idle a-reader in so few words

Ciceronis inueniet. nam cum dicit terram cingulis suis

of-Cicero will-find for when he-says the-earth with-girdles its

redimitam atque circumdatam, ostendit per omne terrae

encircled and surrounded he-shows through all of-the-earth

corpus eandem temperatorum cingulorum continuatam esse

the-body the-same of-temperate girdles continued to-be

temperiem, et cum ait in terra maculas habitationum

temperateness and when says on the-earth spots of-habitations

uideri, non eas dicit, quae in parte nostrae habitationis

to-be-seen not those he-means which in the-part of-our habitation

non nullis desertis locis interpositis incoluntur.

not none with-desert places interposed are-inhabited

- 29 non enim adiceret in ipsis maculis uastas solitudines
not for would-be-add in the-very spots vast solitudes
interiectas, si ipsas solitudines diceret, inter quas certae
lying-between if the-very solitudes he-meant among which certain
partes macularum instar haberentur, sed quia maculas dicit
parts of-spots like were-held but because spots he-means
has quattuor, quas in duobus terrae hemisphaeriis binas
these four which in two of-the-earth hemispheres two-each
esse ratio monstraui, bene adiecit interiectas solitudines.
to-be reason has-shown well he-added lying-between solitudes
- 30 nam sicut pars, quae habitatur, a nobis multa solitudinum
for as the-part which is-inhabited by us by-a-great of-solitudes
interiectione distinguitur, credendum est in illis quoque
interposition is-distinguished to-be-believed it-is in those also
tribus aliis habitationibus similes esse inter deserta et
three other habitations similar to-be between deserts and
cultas distinctiones.
cultivated-lands distinctions
- 31 sed et quattuor habitationum incolas et relatione situs
but also of-the-four habitations the-inhabitants both by-account of-position
et ipsa quoque standi qualitate depinxit. primum enim
and by-the-very also of-standing manner he-depicted first for
ait, alios praeter nos ita incolere terram, ut a se
says others besides us so to-inhabit the-earth that from each-other
interrupti nullam commeandi ad se habeant facultatem, et
cut-off no of-traveling to each-other they-have capacity and
uerba ipsa declarant, non eum de uno hominum genere
the-words themselves declare not him about one of-men race
loqui in hac superficie a nobis solius torridae interiectione
to-speak in this surface from us of-the-sole torrid by-the-interposition
diuiso. sic enim magis diceret: ita interruptos ut nihil ab
divided thus for rather he-would-say so cut-off that nothing from

illis ad uos manare possit, sed dicendo ita interruptos, ut
them to you to-flow can but by-saying so cut-off that
 nihil inter ipsos ab aliis ad alios manare possit, qualiter
nothing among themselves from some to others to-flow can how
 inter se illa hominum genera sint diuisa, significat.

among themselves those of-men races are divided be-signifies

quod autem uere ad nostram partem referretur, adiecit 32

what moreover truly to our part would-be-referred be-added

dicendo de illis, qui et a nobis et a se in uicem

by-saying about those who both from us and from each-other in turn

diuisi sunt partim obliquos partim transuersos partim etiam

divided are partly oblique partly crosswise partly even

aduersos stare nobis, interruptio ergo non unius generis

opposite to-stand to-us the-cutting-off therefore not of-one race

a nobis sed omnium generum a se diuisorum

from us but of-all races from each-other divided

refertur, quae ita distinguenda est.

is-referred which so to-be-distinguished is

hi, quos separat a nobis perusta, quos Graeci ἀντοίκους 33

these whom separates from us the-burnt-zone whom the-Greeks counter-dwellers

uocant, similiter ab illis, qui inferiorem zonae suae incolunt

call similarly from those who the-lower of-zone their inhabit

partem, interiecta australi gelida separantur; rursus illos

part by-the-intervening southern frozen-zone are-separated again them

ab antoecis suis, id est per nostri cinguli inferiora

from counter-dwellers their that is through of-our girdle the-lower-parts

uiuentibus, interiectio ardentis sequestrat, et illi a

living the-interposition of-the-burning separates and those from

nobis septentrionalis extremitatis rigore remouentur.

us of-the-northern extremity by-the-cold are-removed

- 34 et quia non est una omnium adfinis continuatio sed
and because not is one of-all neighboring continuity but
interiectae sunt solitudines ex calore uel frigore mutuum
interposed are solitudes from heat or cold mutual
negantibus commeatum, has terrae partes, quae a quattuor
denying passage these of-the-earth parts which by four
hominum generibus incoluntur, maculas habitationum uocauit.
of-men races are-inhabited spots of-habitations be-called
- 35 quem ad modum autem ceteri omnes uestigia sua figere
in-what to manner moreover the-others all footprints their to-fix
ad nostra credantur, ipse distinxit, et australes
relative-to ours are-believed he-himself distinguished and the-southern-ones
quidem aperte pronuntiauit aduersos stare nobis dicendo
indeed openly declared opposite to-stand to-us by-saying
quorum australis ille, in quo qui insistent aduersa uobis
of-which the-southern that in which those-who stand opposite to-you
urgent uestigia, et ideo aduersi nobis sunt, quia in parte
press footprints and therefore opposite to-us they-are because in the-part
sphaerae, quae contra nos est, morantur.
of-the-sphere which opposite us is they-dwell
- 36 restat inquirere, quos transuersos et quos obliquos nobis
it-remains to-inquire whom crosswise and whom oblique to-us
stare memorauerit, sed nec de ipsis potest esse dubitatio,
to-stand he-has-mentioned but nor about them can there-be doubt
quin transuersos nobis stare dixerit inferiorem zonae nostrae
that crosswise to-us to-stand he-said the-lower of-zone our
partem tenentes, obliquos uero eos, qui australis cinguli
part holding oblique but those who of-the-southern girdle
deuexa sortiti sunt.
the-slopes allotted have

Macrobius gives the zones' measurements. The earth's circumference of 252,000 stades is divided into sixty parts of 4,200 stades each. A quarter of the globe, from the middle of the torrid zone to the pole, holds fifteen sixtieths, or 63,000 stades. Of these, half the torrid zone takes four, 16,800 stades, our temperate zone five, 21,000, and the frozen zone six, 25,200. The whole torrid zone is thus 33,600 stades, and the other quarters measure alike. Because a flat drawing cannot show the globe's swelling, its circle is read as a horizon: the half above it, which holds our land, is the upper earth, and the half below it the lower.

Superest, ut de terrae ipsius spatiis, quanta habitationi 1
it-remains that about of-the-earth itself the-spaces how-much to-habitation
 cesserint, quanta sint inculta referamus, id est quae sit
have-yielded how-much are uncultivated we-report that is what is
 singulorum dimensio cingulorum. quod ut facile dinoscas,
of-the-individual measurement girdles which that easily you-may-discern
 redeundum tibi est ad orbis terrae descriptionem, quam
to-be-retained for-you it-is to of-the-orb of-the-earth the-diagram which
 paulo ante subiecimus, ut per adscriptarum litterarum
a-little before we-set-below that through of-the-written-beside letters
 notas ratio dimensionum lucidius explicetur.
the-marks the-account of-the-measurements more-clearly be-unfolded
 omnis terrae orbis, id est circulus, qui uniuersum 2
the-whole of-the-earth orb that is the-circle which the-entire
 ambitum claudit, cui adscripta sunt ABCD, ab his, qui
circumference encloses to-which written-beside are ABCD by those who
 eum ratione dimensi sunt, in sexaginta diuisus est partes.
it by-reckoning measured have into sixty divided is parts
 habet autem totus ipse ambitus stadiorum ducenta 3
has moreover the-whole itself circumference of-stades two-hundred
 quinquaginta duo milia, ergo singulae sexagesimae extenduntur
fifty two thousands therefore single sixtieths are-extended

stadiis quaternis milibus ducenis, et sine dubio medietas
by-stades four-each thousands two-hundred-each and without doubt the-half

eius, quae est a D per orientem, id est per A usque
of-it which is from D through the-east that is through A all-the-way

ad C, habet triginta sexagesimas et stadiorum milia centum
to C has thirty sixtieths and of-stades thousands a-hundred

uiginti sex, quarta uero pars, quae est ab A usque ad C,
twenty six the-fourth but part which is from A all-the-way to C

incipiens a medio perustae, habet sexagesimas quindecim
beginning from the-middle of-the-burnt-zone has sixtieths fifteen

et stadiorum milia sexaginta et tria. huius quartae partis
and of-stades thousands sixty and three of-this fourth part

mensura relata constabit totius ambitus plena dimensio.
the-measure reported will-be-established of-the-whole circumference the-full measurement

4 ab A igitur usque ad N, quod est medietas perustae,
from A therefore all-the-way to N which is half of-the-burnt-zone

habet sexagesimas quattuor, quae faciunt stadiorum milia
has sixtieths four which make of-stades thousands

sedecim cum octingentorum adiectione, ergo omnis perusta
sixteen with of-eight-hundred the-addition therefore the-whole burnt-zone

sexagesimarum octo est, et tenet stadiorum milia triginta
of-sixtieths eight is and holds of-stades thousands thirty

tria et sexcenta insuper.

three and six-hundred besides

5 latitudo autem cinguli nostri qui temperatus est, id est ab
the-breadth moreover of-girdle our which temperate is that is from

N usque ad I, habet sexagesimas quinque, quae faciunt
N all-the-way to I has sixtieths five which make

stadiorum milia uiginti unum, et spatium frigidae

of-stades thousands twenty one and the-space of-the-frozen-zone

ab I usque ad C habet sexagesimas sex, quae tenent

from I all-the-way to C has sixtieths six which hold

stadiorum uiginti quinque milia ducenta.

of-stades twenty five thousands two-hundred

ex hac quarta parte orbis terrarum, cuius mensuram

from this fourth part of-the-orb of-lands whose measure

euidenter expressimus, alterius quartae partis magnitudinem

clearly we-have-expressed of-the-other fourth part the-size

ab A usque ad D pari dimensionum distinctione

from A all-the-way to D by-equal of-measurements distinction

cognosces. cum ergo quantum teneat sphaerae superficies,

you-will-learn since therefore how-much holds of-the-sphere the-surface

quae ad nos est, in omni sua medietate cognoueris,

which relative-to us is in all its half you-have-learned

de mensura quoque inferioris medietatis, id est a D

about the-measure also of-the-lower half that is from D

per B usque ad C, similiter instrueris.

through B all-the-way to C similarly you-will-be-instructed

modo enim quia orbem terrae in plano pinximus, in

now for because the-orb of-the-earth on a-plane we-have-painted on

plano autem medium exprimere non possumus, sphaeralem

a-plane moreover the-middle to-express not we-can the-spherical

tumorem, mutuati sumus altitudinis intellectum a circulo,

swelling borrowed we-have of-height the-understanding from the-circle

qui magis horizon quam meridianus uidetur. ceterum uolo

which rather horizon than meridian seems for-the-rest I-wish

hoc mente percipias, ita nos hanc protulisse mensuram,

this in-mind you-should-grasp so us this to-have-brought-forth measure

tamquam a D per A usque ad C pars terrae

as-if from D through A all-the-way to C the-part of-the-earth

superior sit, cuius partem nos incolimus, et a D per
 upper be of-which part we inhabit and from D through
 B usque ad C pars terrae habeatur inferior.
 B all-the-way to C the-part of-the-earth be-held lower

VII · THE SAME GIRDLES IN HEAVEN AND ON EARTH

Vergil set the zones in the sky and Cicero the girdles on the earth, and both are right: each region of heaven lends its cold, heat, or mildness to the land beneath it, as a small mirror keeps the order of a large face. A diagram and Cicero's own words confirm it. Since the sun never passes the tropics, the torrid belt always burns, the poles always freeze, and a north window never admits the sun. At Syene, on the summer tropic, no noon shadow falls on one day, which Lucan put imprecisely. Within our own zone, lands near the torrid belt scarcely see rain, lands near the frozen belt suffer bitter cold, and only the middle is truly temperate.

- 1 Hoc quoque tractatu proprium sortito finem nunc illud,
 with-this also treatment its-own having-obtained end now that
 quod probandum promisimus, adseramus, hos cingulos et
 which to-be-proved we-promised let-us-assert these girdles both
 bene Maronem caelo et bene terrae adsignasse Ciceronem,
 rightly Maro to-heaven and rightly to-the-earth to-have-assigned Cicero
 et utrumque non discrepantia sed consona eademque dixisse.
 and each not discordant-things but harmonious and-the-same to-have-said
- 2 natura enim caeli hanc in diuersis terrae partibus
 the-nature for of-heaven this in different of-the-earth parts
 temperiem nimietatemque distinxit, et qualitas uel frigoris
 temperateness and-excess has-distinguished and the-quality either of-cold
 uel caloris, quae cuilibet aetheris parti semel inhaesit,
 or of-heat which to-any of-the-aether part once has-clung
 eadem inficit partem terrae, quam despicit ambiendo.
 the-same tinges the-part of-the-earth which it-looks-down-on by-going-around

et quia has diuersitates, quae certis finibus terminantur 3
and because these differences which by-fixed boundaries are-bounded
 cingulos in caelo uocauerunt, necesse est, totidem cingulos
girdles in heaven they-have-called necessary it-is as-many girdles
 etiam hic intellegi, sicut in breuissimo speculo cum facies
also here to-be-understood as in a-very-small mirror when a-face
 monstratur ingens, tenent in angusto membra uel liniamenta
is-shown huge keep in the-narrow the-limbs or features
 ordinem, quem sua in uero digesserat amplitudo. sed hic
the-order which its in reality had-arranged size but here
 quoque adserendi, quod dicitur, minuemus laborem oculis
also of-asserting what is-said we-shall-lessen the-labor to-the-eyes
 subiciendo picturam.

by-presenting a-picture

esto enim caeli sphaera ABCD, et intra se claudat 4
let-there-be for of-heaven the-sphere ABCD and within itself let-it-enclose
 sphaeram terrae, cui adscripta sunt S X T V, et
the-sphere of-the-earth to-which written-beside are S X T V and
 ducatur in caeli sphaera circulus septentrionalis ab I
let-be-drawn in of-heaven the-sphere the-circle northern from I
 usque in O, tropicus aestiuus a G in P, et aequinoctialis
all-the-way to O the-tropic summer from G to P and the-equinoctial
 a B in A, et tropicus hiemalis ab F in Q, et australis
from B to A and the-tropic winter from F to Q and the-southern
 ab E in R, sed et zodiacus ducatur ab F in P, rursus
from E to R but also the-zodiac let-be-drawn from F to P again
 in sphaera terrae ducantur idem limites cingulorum, quos
in the-sphere of-the-earth let-be-drawn the-same boundaries of-the-girdles which
 supra descripsimus in N in M in L in K.
above we-have-described at N at M at L at K

- 5 his depictis sine difficultate constabit singulas
these-things having-been-drawn without difficulty it-will-be-established individual
 terrae partes a singulis caeli partibus super uerticem
of-the-earth parts from individual of-heaven parts over top
 suum positis qualitatem circa nimietatem uel temperiem
their placed quality concerning excess or temperateness
 mutuari. nam quod est susum a D usque ad R, hoc
to-borrow for what is up from D all-the-way to R this
 despicit terram ab S usque ad K: et quod est in caelo
looks-down-on the-earth from S all-the-way to K and what is in heaven
 ab R usque ad Q, hoc inficit terram a K usque
from R all-the-way to Q this tinges the-earth from K all-the-way
 ad L: et quod in caelo est a Q usque in P, tale facit
to L and what in heaven is from Q all-the-way to P such makes
 in terra ab L usque ad M: qualeque est desuper a P
on earth from L all-the-way to M and-such-as is above from P
 usque ad O, tale in terra ab M usque ad N: et quale
all-the-way to O such on earth from M all-the-way to N and such-as
 illic ab O usque ad C, tale hic est ab N usque ad T.
there from O all-the-way to C such here is from N all-the-way to T
- 6 sunt autem in aethere extremitates ambae, id est a D
are moreover in the-aether extremities both that is from D
 usque ad R, et a C usque ad O aeterno rigore densetae,
all-the-way to R and from C all-the-way to O with-eternal cold thickened
 ideo in terra idem est ab S usque ad K et a T usque
therefore on earth the-same is from S all-the-way to K and from T all-the-way
 ad N. rursus in caelo a Q usque ad P nimio calore
to N again in heaven from Q all-the-way to P with-excessive heat
 feruet, ideo in terra quoque ab L usque ad M idem
it-seethes therefore on earth also from L all-the-way to M the-same
 feruor est. item sunt in caelo temperies ab O usque
heat is likewise there-are in heaven temperate-regions from O all-the-way

ad P et a Q in R, ideo hic quoque sunt temperatae ab
to P and from Q to R therefore here also are temperate-zones from
 N in M et ab L in K, aequinoctialis enim circulus, qui
N to M and from L to K the-equinoctial for circle which
 ab A usque ad B ductus est, mediam secat perustam.
from A all-the-way to B drawn is in-the-middle cuts the-burnt-zone
 et ipsum autem scisse Ciceronem, quod terreni cinguli 7
also himself moreover to-have-known Cicero that the-earthly girdles
 caelestibus inficiantur ex uerbis eius ostenditur. ait enim:
by-the-beavenly are-tinged from words his is-shown says for
 e quibus duos maxime inter se diuersos et caeli
of which two most-of-all among themselves different and of-heaven
 uerticibus ipsis ex utraque parte subnixos obriguisset
on-the-poles themselves on each side resting to-have-stiffened
 pruina uides. ecce testatur finale frigus esse de caelo.
with-frost you-see behold he-testifies the-boundary cold to-be from heaven
 idem quoque de feruore medio dicit medium autem illum 8
the-same also about the-heat middle he-says the-middle however that
 et maximum solis ardore torreri. cum ergo manifeste
and greatest of-the-sun by-the-heat to-be-scorched since therefore manifestly
 et rigorem de caeli uerticibus et feruorem de sole in
both the-cold from of-heaven the-poles and the-heat from the-sun into
 terrae cingulos uenire signauerit, ostendit prius in caelo
of-the-earth the-girdles to-come he-has-marked he-shows first in heaven
 hos eosdem cingulos constitisse.
these same girdles to-have-stood
 nunc quoniam constitit easdem in caelo et in terra 9
now since it-is-established the-same in heaven and on earth
 zonas esse uel cingulos — haec enim unius rei duo sunt
zones to-be or girdles these for of-one thing two are

nomina — iam dicendum est, quae causa in aethere hanc
names now to-be-said it-is what cause in the-aether this
 diuersitatem qualitatis efficiat.

difference of-quality produces

- 10 perusta duobus tropicis clauditur, id est a G in P
the-burnt-zone by-two tropics is-enclosed that is from G to P
 aestiuo et ab F in Q hiemali. ab F autem in
by-the-summer and from F to Q by-the-winter from F moreover to
 P zodiacum describendo perduximus, ergo signum P
P the-zodiac by-drawing we-have-drawn-through therefore the-mark P
 tropicus ille Cancer habeatur et signum F Capricornus.
tropic that Cancer let-be-held and the-mark F Capricorn
 constat autem, solem neque sursum ultra Cancrum neque
it-is-established moreover the-sun neither upward beyond Cancer nor
 ultra Capricornum deorsum meare, sed cum ad tropicorum
beyond Capricorn downward to-go but when to of-the-tropics
 confinia peruenerit, mox reuerti, unde et solstitia uocantur.
the-borders it-has-come soon to-return whence also solstices they-are-called
- 11 et quia aestiuus tropicus temperatae nostrae terminus est,
and because the-summer tropic of-the-temperate-zone our the-boundary is
 ideo cum sol ad ipsum finem uenerit, facit nobis aestiuos
therefore when the-sun to that-very boundary has-come it-makes for-us summer
 calores de uicino urens sensu maiore subiecta. illo denique
beats from near burning with-sense greater the-things-below at-that indeed
 tempore australi generi reuerti hiemem non potest ambigi,
time to-the-southern race to-return winter not can to-be-doubted
 quia tunc ab illis sol omni uiae suae spatio recedit. rursus
because then from them the-sun by-the-whole of-path its space withdraws again
 cum ad F signum, id est ad Capricornum, uenerit, facit nobis
when to F mark that is to Capricorn it-has-come it-makes for-us
 hiemem recessu suo et illis uicinitate reducit aestatem.
winter by-withdrawal its and for-them by-nearness brings-back summer

hic notandum est, de tribus tantum cardinibus in
here to-be-noted it-is from three only cardinal-points into
 quamcumque aedem ingredi solem, de quarto numquam.
any house to-enter the-sun from the-fourth never
 nam et ab ortu et ab occasu fenestra solem recipit,
for both from rising and from setting a-window the-sun receives
 quippe quem orientem obeuntemque prospectet, recipit et
since which rising and-setting it-looks-out-on it-receives also
 a meridie, quia omne iter solis in nostro meridie
from the-south because all the-path of-the-sun in our south
 est, ut instruit uisum antelata descriptio, numquam uero
is as instructs the-sight the-foregoing diagram never but
 solem fenestra septentrionis admittit quia numquam a P
the-sun a-window of-the-north admits because never from P
 signo ad O sol accedit, sed a P semper retrocedendo
mark to O the-sun approaches but from P always by-going-back
 numquam fines poli septentrionalis adtingit, et ideo
never the-boundaries of-the-pole northern reaches and therefore
 numquam per hunc cardinem radius solis infunditur.
never through this cardinal-point a-ray of-the-sun is-poured-in
 eiusdem rei probationem umbra quoque cuiuslibet corporis
of-the-same thing the-proof the-shadow also of-any body
 sufficiet adstruere. nam et in occasum cadit oriente sole
will-suffice to-furnish for both into the-west it-falls with-rising the-sun
 et in ortum, cum sit occiduus, medio autem die, quia
and into the-east when it-is setting at-mid moreover day because
 sol meridiem tenet, in septentrionem umbra depellitur,
the-sun midday holds into the-north the-shadow is-driven
 in austrum uero circa nostram habitationem impossibile
into the-south but around our habitation impossible
 est umbram cuiuslibet corporis cadere, quia semper in
it-is the-shadow of-any body to-fall because always into

12

13

aduersam soli partem umbra iactatur, aduersus autem
the-opposite to-the-sun part the-shadow is-cast opposite moreover
 austro apud nos sol esse non poterit, cum numquam
to-the-south among us the-sun to-be not will-be-able since never
 fines septentrionales attingat.

the-boundaries northern it-reaches

- 14 sane quoniam pars illa perustae, quae temperatae
indeed since part that of-the-burnt-zone which to-the-temperate-zone
 uicina est, admittit habitantes illic, id est trans tropicum,
near is admits inhabitants there that is beyond the-tropic
 quaecumque habitantur spatia umbram mittunt in austrum
whatever are-inhabited spaces a-shadow send into the-south
 eo tempore, quo sol Cancrum tenet. tunc enim fit
at-that time when the-sun Cancer holds then for becomes
 eis sol septentrionalis, cum tropicum tenet, quod ab
for-them the-sun northern when the-tropic it-holds because from
 illis ad septentrionem recedit.

them to the-north withdraws

- 15 ciuitas autem Syene, quae prouinciae Thebaidos post
the-city moreover Syene which of-the-province of-the-Thebaid after
 superiorum montium deserta principium est, sub ipso
of-the-upper mountains the-deserts the-beginning is under the-very
 aestiuo tropico constituta est, et eo die, quo sol
summer tropic situated is and on-that day on-which the-sun
 certam partem ingreditur Cancri, hora diei sexta,
a-certain part enters of-Cancer at-the-hour of-the-day sixth
 quoniam sol tunc super ipsum inuenitur uerticem ciuitatis,
since the-sun then above the-very is-found top of-the-city
 nulla illic potest in terram de quolibet corpore umbra
no there can onto the-ground from any body shadow

iactari, sed nec stilus hemisphaerii monstrantis horas,
to-be-cast but not-even the-pointer of-the-hemisphere showing hours
 quem γνόμονα uocant, tunc de se potest umbram creare.
which pointer they-call then from itself can a-shadow create
 et hoc est, quod Lucanus dicere uoluit, nec tamen plene 16
and this is what Lucan to-say wished nor still fully
 ut habetur absoluit. dicendo enim atque umbras numquam
as it-is be-completed by-saying for and shadows never
 flectente Syene rem quidem attigit sed turbauit uerum.
with-bending Syene the-matter indeed he-touched but he-confused the-truth
 non enim numquam flectit sed uno tempore, quod cum
not for never bends but at-one time which with
 sua ratione rettulimus.
its reason we-have-reported

his relatis constat, solem numquam egredi 17
these-things having-been-reported it-is-established the-sun never to-go-out
 fines perustae, quia de tropico in tropicum zodiacus
the-boundaries of-the-burnt-zone because from tropic to tropic the-zodiac
 obliquatus est. manifesta est igitur causa, cur haec zona flammis
slanted is manifest is therefore the-cause why this zone to-flames
 sit semper obnoxia, quippe quam sol totius aetheriae
is always exposed since which the-sun of-the-whole aetherial
 flammae et fons et administrator numquam relinquit.
flame both source and manager never leaves

ergo ambae partes ultimae, id est septentrionalis et 18
therefore both parts outermost that is northern and
 australis, ad quas numquam calor solis accedit, necessario
southern to which never heat of-the-sun comes necessarily
 perpetua premuntur pruina, duas uero, ut diximus, temperat
by-perpetual are-oppressed frost the-two but as we-said tempers
 hinc atque illinc uicinia caloris et frigoris.
from-here and from-there the-nearness of-heat and of-cold

- 19 denique in hac ipsa zona, quam incolimus, quae tota dicitur
finally in this very zone which we-inhabit which whole is-called
 temperata, partes tamen, quae perusto cingulo uicinae sunt,
temperate the-parts still which to-the-burnt girdle near are
 ceteris calidiores sunt, ut est Aethiopia Arabia Aegyptus
than-the-rest hotter are as is Ethiopia Arabia Egypt
 et Libya, in quibus calor ita circumfusi aeris corpus
and Libya in which the-heat so of-the-surrounding air the-body
 extenuat, ut aut numquam aut raro cogatur in nubes.
thins that either never or rarely it-is-gathered into clouds
 et ideo nullus paene apud illos usus est imbrum.
and therefore no almost among them use is of-rains
- 20 rursus quae ad frigidae fines pressius accedunt,
again those-which to of-the-frozen-zone the-boundaries more-closely approach
 ut est palus Maeotis, ut regiones, quas praeterfluunt
as is the-marsh Maeotis as the-regions which flow-past
 Tanais et Hister, omniaque super Scythiam loca, quorum
the-Tanais and the-Hister and-all beyond Scythia places whose
 incolae uetustas Hyperboreos uocauit, quasi originem
inhabitants antiquity Hyperboreans called as-if the-origin
 boreae introrsum recedendo transissent, adeo aeterna
of-the-north-wind inward by-withdrawing they-had-passed so-much by-eternal
 paene premuntur pruina, ut non facile explicetur, quanta
almost they-are-oppressed frost that not easily is-explained how-great
 sit illic frigidae nimietatis iniuria.
is there of-cold excess the-harm
- 21 loca uero, quae in medio temperata sunt, quoniam ab
places but which in the-middle temperate are since from
 utraque nimietate longum recedunt, ueram tenent salutareque
each excess far withdraw a-true they-hold and-healthy
 temperiem.
temperateness

If the sun never leaves the tropics, what did Vergil mean by the zodiac's road cut through both temperate zones? Perhaps he was exaggerating, since people live some way into the torrid zone, at Meroe and as far as the cinnamon country, so that its edges resemble temperate land. Perhaps he wrote 'through' for 'under', exchanging one particle for another as poets do. Or, most likely, 'through' means 'between', as when Vergil has the Serpent wind 'through' the two Bears, around and between them. Macrobius leaves anything further to his readers' ingenuity.

Locus nos admonet, ut — quoniam diximus rem, quae a nullo 1
the-passage us reminds that since we-have-said a-thing which by no-one
 possit refelli, utrumque tropicum circum zodiaco terminos
can to-be-refuted each tropic circle to-the-zodiac boundaries
 facere, nec umquam solem alterutrum tropicum excedere
to-make nor ever the-sun either tropic to-go-beyond
 posse uel sursum uel deorsum meando, trans zodiacum uero
to-be-able either upward or downward by-going beyond the-zodiac but
 circum, id est trans ustam, quae tropicis clauditur, ex
circle that is beyond the-burnt-zone which by-the-tropics is-enclosed on
 utraque parte incipere temperatas — quaeramus, quid sit quod
each side to-begin the-temperate-zones let-us-inquire what it-is that
 ait Vergilius, quem nullius umquam disciplinae error inuoluit
says Vergil whom of-no ever discipline error has-entangled
 duae mortalibus aegris munere concessae diuum et uia
two to-mortals wretched by-the-gift granted of-the-gods and a-way
 secta per ambas obliquas qua se signorum uerteret ordo.
cut through both slanting where itself of-the-signs might-turn the-order
 uidetur enim dicere his uersibus, zodiacum per 2
he-seems for to-say in-these verses the-zodiac through
 temperatas ductum et solis cursum per ipsas fieri,
the-temperate-zones drawn and of-the-sun the-course through them to-happen

quod nec opinari fas est, quia neutrum tropicum cursus
which not-even to-suppose right is because neither tropic the-course
 solis excedit. num igitur illud adtendit, quod diximus,
of-the-sun exceeds is-it-that therefore that he-attended-to which we-said
 et intra tropicum in ea perustae parte, quae uicina est
also within the-tropic in that of-the-burnt-zone part which near is
 temperatae, habitatores esse?

to-the-temperate-zone inhabitants to-be

- 3 nam Syene sub ipso tropico est, Meroe autem tribus milibus
for Syene under the-very tropic is Meroe moreover by-three thousand
 octingentis stadiis in perustam a Syene introrsum recedit,
eight-hundred stades into the-burnt-zone from Syene inward withdraws
 et ab illa usque ad terram cinnamomi feracem sunt
and from that all-the-way to the-land of-cinnamon bearing are
 stadia octingenta, et per haec omnia spatia perustae
stades eight-hundred and through these all spaces of-the-burnt-zone
 licet rari tamen uita fruuntur habitantes, ultra uero iam
although few still life enjoy inhabitants beyond but now
 inaccessum est propter nimium solis ardorem.

inaccessible it-is because-of the-excessive of-the-sun heat

- 4 cum ergo tantum spatii ex perusta uitam ministret,
since therefore so-much of-space of the-burnt-zone life supplies
 et sine dubio circa uiciniam alterius temperatae, id
and without doubt around the-neighborhood of-the-other temperate-zone that
 est antoecorum tantumdem spatii habere perustae
is of-the-counter-dwellers just-as-much of-space to-have of-the-burnt-zone
 fines pari mansuetudine non negetur — paria
the-boundaries with-equal mildness not is-denied equal-things
 enim in utraque parte sunt omnia — ideo credendum
for on each side are all therefore to-be-believed
 est per poeticam tubam, quae omnia semper in maius
it-is through the-poetic trumpet which all-things always into greater

extollit, dixisse uiam solis sectam per temperatas,

exalts to-have-said the-way of-the-sun cut through the-temperate-zones

quoniam ex utraque parte fines perustae in eo sunt

since on each side the-boundaries of-the-burnt-zone in this are

similes temperatis, quod se patiuntur habitari?

similar to-the-temperate-zones that themselves they-allow to-be-inhabited

an forte poetica licentia particulam pro simili paene particula 5

or perhaps by-poetic license a-particle for a-similar almost particle

posuit et pro sub ambas dicere maluit per ambas?

he-put and for under both to-say he-preferred through both

nam re uera ductus zodiaci sub ambas temperatas ultro

for in-fact true the-course of-the-zodiac under both temperate-zones thither

citroque peruenit, non tamen per ambas, scimus autem et

and-hither reaches not still through both we-know moreover both

Homerum ipsum et in omnibus imitatore[m] eius Maronem

Homer himself and in all imitator his Maro

saepe tales mutasse particulas.

often such to-have-changed particles

an, quod mihi uero propius uidetur, per ambas pro 6

or what to-me to-the-truth nearer seems through both for

inter ambas uoluit intellegi? zodiacus enim inter ambas

between both he-wished to-be-understood the-zodiac for between both

temperatas uoluitur, non per ambas, familiariter autem

temperate-zones is-revolved not through both habitually moreover

per pro inter ponere solet sicut alibi quoque circum

through for between to-put he-is-wont as elsewhere also around

perque duas in morem fluminis Arctos.

and-through the-two in the-manner of-a-river Bears

neque enim Anguis sidereus Arctos secatur, sed dum et 7

nor for the-Serpent starry the-Bears cuts but while both

amplectitur et interuenit, circum eas et inter eas uoluitur,

it-embraces and comes-between around them and between them it-is-revolved

non per eas. ergo potest constare nobis intellectus,
not through them therefore can stand-firm for-us the-understanding
 si per ambas pro inter ambas more ipsius poetae
if through both for between both in-the-manner of-the-very poet
 dictum existimemus.

said we-consider

- 8 nobis aliud ad defensionem ultra haec, quae diximus,
to-us another-thing for defense beyond these-things which we-have-said
 non occurrit. uerum quoniam in medio posuimus, quos
not occurs but since in the-open we-have-placed what
 fines numquam uia solis excedat, manifestum est
boundaries never the-path of-the-sun exceeds manifest is
 autem omnibus, quid Maro dixerit, quem constat erroris
moreover to-all what Maro said whom it-is-agreed of-error
 ignarum, erit ingenii singulorum inuenire, quid possit
ignorant it-will-be of-the-ingenuity of-each to-find what can
 amplius pro absoluenda hac quaestione conferri.
further for settling this question to-be-contributed

IX • THE TWOFOLD OCEAN

Macrobius argues that Ocean flows around the earth in two circuits, not one. Its true course girdles the torrid zone along the equator. Two gulfs flow from it in the east and two in the west, one toward each pole; meeting there, they collide and raise the tides, which our sea shares. The two circuits cut the earth into four inhabited islands, which is why Cicero called only our land a small island, narrow at the poles and broad at the sides. From heaven even the Atlantic looks small, and the earth's smallness is stressed to show a brave man how little fame is worth.

His quoque, ut arbitror, non otiosa inspectione 1
these-things also as I-think not by-idle examination
 tractatis nunc de Oceano, quod promisimus,
having-been-treated now about Ocean what we-promised
 adstruamus, non uno sed gemino eius ambitu terrae
let-us-establish not by-one but by-a-twin its circuit of-the-earth
 corpus omne circumflui, cuius uerus et primus meatus
the-body whole to-be-flowed-around whose true and first course
 est, qui ab indocto hominum genere nescitur. is enim,
is that-which by the-unlearned of-men race is-unknown that for
 quem solum Oceanum plures opinantur, de sinibus ab illo
which alone Ocean most suppose from the-gulfs from that
 originali refusus secundum ex necessitate ambitum fecit.
original poured-back a-second of necessity circuit has-made
 ceterum prior eius corona per zonam terrae calidam meat, 2
but the-first its crown through the-zone of-the-earth hot goes
 superiora terrarum et inferiora cingens, flexum circi
the-upper-parts of-lands and the-lower-parts girdling the-bend of-the-circle
 aequinoctialis imitata. ab oriente uero duos sinus refundit,
equinoctial imitating from the-east but two gulfs it-pours-back
 unum ad extremitatem septentrionis, ad australis alterum,
one to the-extremity of-the-north to of-the-southern the-other
 rursusque ab occidente duo pariter enascuntur sinus, qui
and-again from the-west two likewise spring-forth gulfs which
 usque ad ambas, quas supra diximus, extremitates refusi
all-the-way to both which above we-said extremities poured-back
 occurrunt ab oriente demissis.
meet from the-east to-those-sent-down
 et dum ui summa et impetu inmaniore miscentur, in 3
and while with-force utmost and with-impetus more-savage they-are-mingled in
 uicemque se feriunt, ex ipsa aquarum collisione nascitur
and-turn each-other they-strike from the-very of-the-waters collision is-born

illa famosa Oceani accessio pariter et recessio, et ubicumque
that famous of-Ocean advance equally and withdrawal and wherever
 in nostro mari contingit idem uel in angustis fretis uel in
in our sea happens the-same either in narrow straits or on
 planis forte littoribus, ex ipsis Oceani sinibus, quos Oceanum
flat perhaps shores from the-very of-Ocean gulfs which Ocean
 nunc uocamus, eueniunt, quia nostrum mare ex illis influit.
now we-call they-come-about because our sea from them flows-in

4 ceterum uerior, ut ita dicam, eius alueus tenet zonam
but the-truer as so I-may-say its channel holds the-zone
 perustam, et tam ipse, qui aequinoctialem quam sinus ex
burnt and both itself which the-equinoctial as the-gulfs from
 eo nati, qui horizontem circulum ambitu suae flexionis
it born which the-horizon circle by-the-circuit of-its-own bending
 imitantur, omnem terram quadrifidam diuidunt et singulas,
imitate all the-earth four-cleft divide and individual
 ut supra diximus, habitationes insulas faciunt.
as above we-said habitations islands make

5 nam inter nos et australes homines means ille per
for between us and southern men going that through
 calidam totamque cingens et rursus utriusque regionis
the-hot-zone and-whole girdling and again of-each region
 extrema sinibus suis ambiens binas in superiore atque
the-extremes with-gulfs its going-around two-each on the-upper and
 inferiore terrae superficie insulas facit.
lower of-the-earth surface islands makes

6 unde Tullius hoc intellegi uolens non dixit omnis terra
whence Tullius this to-be-understood wishing not said all the-earth
 parua quaedam est insula, sed omnis terra, quae colitur
a-small certain is island but all the-earth which is-inhabited
 a uobis, parua quaedam est insula, quia et singulae de
by you a-small certain is island because also individual of

quattuor habitationibus paruae quaedam efficiuntur insulae
four habitations small certain are-made islands

Oceano bis eas, ut diximus, ambiente.

with-Ocean twice them as we-said going-around

omnia haec ante oculos locare potest descriptio substituta, 7

all these before eyes to-place can the-diagram set-below

ex qua et nostri maris originem, quae totius una est,

from which both of-our sea the-origin which of-the-whole one is

et rubri atque Indici ortum uidebis, Caspiumque mare

and of-the-red and of-the-Indian the-rise you-will-see and-the-Caspian sea

unde oriatur, inuenies, licet non ignorem, esse non nullos,

whence it-arises you-will-find although not I-am-ignorant to-be not none

qui ei de Oceano ingressum negent. nec dubium est, in

who to-it from Ocean entry deny nor doubtful is into

illam quoque australis generis temperatam mare de Oceano

that also of-the-southern race temperate-zone the-sea from Ocean

similiter influere, sed describi hoc nostra attestazione non

similarly to-flow-in but to-be-drawn this by-our testimony not

debit, cuius situs nobis incognitus persequatur.

ought whose position to-us unknown remains

quod autem nostram habitabilem dixit angustam uerticibus, 8

that moreover our habitable-land he-said narrow at-the-poles

lateribus latiore, in eadem descriptione poterimus aduertere.

at-the-sides broader in the-same diagram we-shall-be-able to-notice

nam quanto longior est tropicus circulus septentrionali

for by-how-much longer is the-tropic circle than-the-northern

circo, tanto zona uerticibus quam lateribus angustior est,

circle by-so-much the-zone at-the-poles than at-the-sides narrower is

quia summitas eius in artum extremi cinguli breuitate

because the-top of-it into narrowness of-the-outermost girdle by-the-shortness

contrahitur, deductio autem laterum cum longitudine

is-drawn-together the-drawing-out but of-the-sides with the-length

tropici ab utraque parte distenditur. denique ueteres omnem
of-the-tropic on each side is-stretched finally the-ancients all
 habitabilem nostram extentae chlamydi similem esse dixerunt.

habitable-land our to-a-spread-out cloak similar to-be said

9 item quia omnis terra, in qua et Oceanus est, ad
likewise because all the-earth in which also Ocean is relative-to
 quemuis caelestem circulum quasi centron puncti obtinet

any heavenly circle as-it-were center of-a-point holds

locum, necessario de Oceano adiecit qui tamen tanto

the-place necessarily about Ocean he-added which still with-so-great

nomine, quam sit paruus, uides. nam licet apud nos

a-name how it-is small you-see for although among us

Atlanticum mare, licet magnum uocetur, de caelo tamen

Atlantic sea although great it-is-called from heaven still

despicientibus non potest magnum uideri, cum ad caelum

to-those-looking-down not can great to-seem since relative-to heaven

sit terra signum, quod diuidi non possit in partes.

is the-earth a-mark which to-be-divided not can into parts

10 ideo autem terrae breuitas tam diligenter adseritur,

for-this-reason moreover of-the-earth the-smallness so carefully is-asserted

ut parui pendendum ambitum famae uir fortis intellegat,

that of-little to-be-weighed the-circuit of-fame a-man brave may-understand

quae in tam paruo magna esse non poterit.

which in so small great to-be not will-be-able

Africanus adds that floods and conflagrations deny men even lasting glory. The wise man seeks virtue's reward in his conscience, and glory is narrow in space, since Roman fame never crossed the Ganges or the Caucasus, and short in time. This answers a doubt about the world's eternity, since history and the arts look recent. Philosophy holds the world eternal, made by god but not in time. The natural philosophers say aetherial fire feeds on moisture, so heat and moisture prevail by turns, never ravaging all lands, and never Egypt. The survivors reseed the human race, whose first simplicity names the golden age, until rivalry and envy return.

Quod doctrinae propositum non minus in sequentibus apparebit 1
which of-the-teaching purpose not less in the-following will-appear
 quin etiam, si cupiat proles futurorum hominum deinceps
may even if should-desire the-offspring of-future men in-succession
 laudes unius cuiusque nostrum acceptas a patribus posteris
the-praises of-one each of-us received from fathers to-posterity
 prodere, tamen propter eluuiiones exustionesque terrarum,
to-hand-down still because-of floods and-burnings of-the-lands
 quas accidere tempore certo necesse est, non modo non
which to-happen at-a-time fixed necessary it-is not only not
 aeternam sed ne diuturnam quidem gloriam adsequi possumus.
eternal but not long-lasting even glory to-attain we-can
 uirtutis fructum sapiens in conscientia ponit, minus 2
of-virtue the-fruit the-wise-man in conscience places the-less
 perfectus in gloria, unde Scipio perfectionem cupiens
perfect in glory whence Scipio perfection desiring
 infundere nepoti auctor est, ut contentus conscientiae
to-pour-in to-(his)-grandson adviser is that content of-conscience
 praemio gloriam non requirat.
with-the-reward glory not he-seek

- 3 in qua appetenda quoniam duo sunt maxime, quae
in which to-be-sought since two-things are most-of-all which
 praeoptari possint, ut et quam latissime uagetur et quam
to-be-preferred can that both as most-widely it-range and as
 diutissime perseueret, postquam superius de habitationis
longest it-last after above about of-habitation
 nostrae angustiis disserendo totius terrae, quae ad
our the-narrows by-discussing of-the-whole earth which relative-to
 caelum puncti locum optinet, minimam quandam docuit a
heaven of-a-point the-place holds a-very-small certain he-taught by
 nostri generis hominibus particulam possideri, nullius uero
of-our race men particle to-be-possession of-no-one but
 gloriam uel in illam totam partem potuisse diffundi, si
the-glory even into that whole part to-have-been-able to-be-spread since
 quidem Gangem transnare uel transcendere Caucasum Romani
indeed the-Ganges to-swim-across or to-climb-over the-Caucasus of-the-Roman
 nominis fama non ualuit, spem, quam de propaganda late
name the-fame not was-able the-hope which of extending widely
 gloria ante oculos ponendo nostri orbis angustias amputauit
glory before eyes by-placing of-our orb the-narrows he-cut-off
 uult et diuturnitatis auferre, ut plene animo nepotis
he-wishes also of-long-duration to-take-away that fully into-the-mind of-the-grandson
 contemptum gloriae compos dissuasor insinuet.
contempt of-glory in-command dissuader he-may-instill
- 4 et ait nec in hac ipsa parte, in quam sapientis et
and says nor in this very part into which of-a-wise and
 fortis uiri nomen serpere potest, aeternitatem nominis
brave man the-name to-creep can the-eternity of-the-name
 posse durare, cum modo exustione modo eluuiione terrarum
to-be-able to-last since now by-burning now by-flood of-lands
 diuturnitate rerum intercedat occasus.
in-the-long-duration of-things intervenes destruction

quod quale sit disseremus. in hac enim parte tractatus 5
which of-what-kind it-is we-shall-discuss in this for part of-the-treatment
 illa quaestio latenter absoluitur, quae multorum cogitationes
that question covertly is-resolved which of-many the-thoughts
 de ambigenda mundi aeternitate sollicitat.
about to-be-doubted of-the-world the-eternity troubles
 nam quis facile mundum semper fuisse consentiat, cum 6
for who easily the-world always to-have-been would-agree since
 et ipsa historiarum fides multarum rerum cultum
both the-very of-histories the-credit of-many things the-cultivation
 emendationemque uel ipsam inuentionem recentem esse
and-improvement or the-very invention recent to-be
 fateatur, cumque rudes primum homines et incuria siluestri
admits and-since rude at-first men and by-neglect woodland
 non multum a ferarum asperitate dissimiles meminerit uel
not much from of-beasts the-savagery unlike remembers or
 fabuletur antiquitas, tradatque, nec hunc eis, quo nunc
tells-stories antiquity and-bands-down nor this to-them which now
 utimur, uictum fuisse sed glande prius et bacis altos
we-use food to-have-been but on-acorn earlier and on-berries fed
 sero sperasse de sulcis alimoniam, cumque ita exordium
late to-have-hoped from furrows nourishment and-since so the-beginning
 rerum et ipsius humanae nationis opinemur, ut aurea
of-things and of-the-very human race we-suppose that golden
 primum saecula fuisse credamus, et inde natura per
first ages to-have-been we-believe and thence nature through
 metalla uiliora degenerans ferro saecula postrema foedauerit?
metals baser degenerating with-iron the-ages last has-defiled
 ac ne totum uideamur de fabulis mutuari, quis non hinc 7
and lest the-whole we-seem from fables to-borrow who not hence
 aestimet, mundum quandoque coepisse, et nec longam
would-reckon the-world at-some-time to-have-begun and not long

retro eius aetatem, cum abhinc ultra duo retro annorum
back its age since from-now beyond two back of-years
 milia de excellenti rerum gestarum memoria ne Graeca
thousands about excellent of-deeds done memory not Greek
 quidem extet historia? nam supra Ninum, a quo Semiramis
even exists history for before Ninus by whom Semiramis
 secundum quosdam creditur procreata, nihil praeclarum in
according-to some is-believed begotten nothing splendid into
 libros relatum est.

books reported has-been

- 8 si enim ab initio, immo ante initium fuit mundus,
if for from the-beginning nay before the-beginning was the-world
 ut philosophi uolunt, cur per innumerabilem seriem
as philosophers hold why through innumerable series
 saeculorum non fuerat cultus, quo nunc utimur, inuentus?
of-ages not had-been the-cultivation which now we-use found
 non litterarum usus, quo solo memoriae fulcitur aeternitas?
not of-letters the-use by-which alone of-memory is-propped the-eternity
 cur denique multarum rerum experientia ad aliquas gentes
why finally of-many things experience to some nations
 recenti aetate peruenit, ut ecce Galli uitem uel cultum
in-recent age has-come as behold the-Gauls the-vine or the-cultivation
 oleae Roma iam adulescente didicerunt, aliae uero gentes
of-the-olive with-Rome already grown-up learned others but nations
 adhuc multa nesciunt, quae nobis inuenta placuerunt?
still many-things know-not which to-us found have-pleased

- 9 haec omnia uidentur aeternitati rerum repugnare, dum opinari
these all seem to-the-eternity of-things to-be-opposed while to-suppose
 nos faciunt, certo mundi principio paulatim singula quaeque
us they-make at-a-fixed of-the-world beginning gradually individual each
 coepisse. sed mundum quidem fuisse semper philosophia
to-have-begun but the-world indeed to-have-been always philosophy

auctor est conditore quidem deo, sed non ex tempore, si
authority is with-founder indeed god but not from time since
 quidem tempus ante mundum esse non potuit, cum nihil
indeed time before the-world to-be not could since nothing
 aliud tempora nisi cursus solis efficiat, res uero humanae
else times except the-course of-the-sun produces things but human
 ex parte maxima saepe occidunt manente mundo, et
for part the-greatest often perish remaining with-the-world and
 rursus oriuntur uel eluione uicissim uel exustione redeunte.
again arise either by-flood in-turn or by-burning returning
 cuius uicissitudinis causa uel necessitas talis est. ignem
of-which alternation the-cause or necessity such is fire
 aetherium physici tradiderunt humore nutriri,
aetherial the-natural-philosophers have-handed-down by-moisture to-be-nourished
 adserentes ideo sub zona caeli perusta, quam uia
asserting therefore under the-zone of-heaven burnt which the-path
 solis, id est zodiacus, occupauit, Oceanum, sicut supra
of-the-sun that is the-zodiac has-occupied Ocean as above
 descripsimus, a natura locatum, ut omnis latitudo, quam
we-have-described by nature placed that all the-breadth which
 sol cum quinque uagis et luna ultro citroque
the-sun with the-five wandering-ones and the-moon thither and-thither
 discurrent, habeat subiecti humoris alimoniam.
run may-have of-underlying moisture nourishment
 et hoc esse uolunt, quod Homerus, diuinarum omnium
and this to-be they-bold what Homer of-divine all
 inuentionum fons et origo, sub poetici nube figmenti
inventions the-source and origin under of-poetic the-cloud of-fiction
 uerum sapientibus intellegi dedit, Iouem cum dis ceteris, id
the-truth to-the-wise to-be-understood gave Jupiter with gods the-other that
 est cum stellis, profectum in Oceanum Aethiopibus eum ad
is with the-stars to-have-set-out to Ocean with-the-Ethiopians him to

10

11

epulas inuitantibus. per quam imaginem fabulosam Homerum
feasts inviting through which image fabulous Homer
 significasse uolunt, hauriri de humore nutrimenta sideribus,
to-have-signified they-bold to-be-drawn from moisture nourishment for-the-stars
 qui ob hoc Aethiopas reges epularum caelestium dixit,
who on-account-of this Ethiopians kings of-feasts heavenly called
 quoniam circa Oceani oram non nisi Aethiopes habitant,
since around of-Ocean the-shore not except Ethiopians dwell
 quos uicinia solis usque ad speciem nigri coloris exurit.
whom the-nearness of-the-sun all-the-way to the-appearance of-black color burns

- 12 cum ergo calor nutriatur humore, haec uicissitudo contingit,
since therefore heat is-nourished by-moisture this alternation happens
 ut modo calor modo humor exuberet. euenit enim ut
that now heat now moisture abounds it-happens for that
 ignis usque ad maximum enutritus augmentum haustum
fire all-the-way to greatest nourished increase drunk
 uincat humorem, ac sic aeris mutata temperies licentiam
overcomes moisture and so of-the-air changed temperateness license
 praestet incendio et terra penitus flagrantia inmissi ignis
furnishes to-conflagration and the-earth deeply by-the-blaze of-sent-in fire
 uratur, sed mox impetu caloris absumpto paulatim uires
is-burned but soon with-the-impetus of-heat used-up gradually strength
 reuertuntur humori, cum magna pars ignis incendiis erogata
return to-moisture since a-great part of-fire in-burnings spent
 minus iam de renascente humore consumat.

- 13 ac rursus longo temporum tractu ita crescens humor
and again with-long of-times stretch so growing moisture
 altius uincit, ut terris infundatur eluuius, rursusque
more-deeply prevails that on-the-lands is-poured flood and-again
 calor post hoc uires resumit, et ita fit, ut manente
heat after this strength resumes and so it-comes-about that remaining

mundo inter exuberantis caloris humorisque uices
with-the-world between of-abounding heat and-moisture the-alternations
 terrarum cultus cum hominum genere saepe intercidat et
of-the-lands cultivation with of-men the-race often perishes and
 reducta temperie rursus nouetur.
brought-back with-temperateness again is-renewed
 numquam tamen seu eluio seu exustio omnes terras aut 14
never still whether flood or burning all lands or
 omne hominum genus uel omnino operit uel penitus exurit.
all of-men race either entirely covers or utterly burns-up
 Aegypto certe, ut Plato in Timaeo fatetur, numquam nimietas
to-Egypt certainly as Plato in the-Timaeus admits never excess
 humoris nocuit uel caloris, unde et infinita annorum
of-moisture has-harmed or of-heat whence also countless of-years
 milia in solis Aegyptiorum monumentis librisque releguntur.
thousands in alone of-the-Egyptians monuments and-books are-read
 certae igitur terrarum partes internecioni superstites 15
certain therefore of-the-lands parts to-destruction surviving
 seminarium instaurando generi humano fiunt, atque ita
a-seedbed for-restoring race human become and so
 contingit, ut non rudi mundo rudes homines et cultus
it-happens that not in-a-rude world rude men and of-cultivation
 inscii, cuius memoriam interceptit interitus, terris oberrent
ignorant whose memory has-cut-off destruction over-the-lands wander
 et asperitatem paulatim uagae feritatis exuti conciliabula
and the-savagery gradually of-roving wildness having-put-off gatherings
 et coetus natura instituyente patiantur, fitque primum
and assemblies with-nature instructing they-allow and-there-arises first
 inter eos mali nescia et adhuc astutiae inexperta simplicitas,
among them of-evil ignorant and still of-cunning untried simplicity
 quae nomen auri primis saeculis praestat.
which the-name of-gold to-the-first ages furnishes

- 16 inde quo magis ad cultum rerum atque artium usus
 thence by-how-much more to the-cultivation of-things and of-arts use
 promouet, tanto facilius in animos serpit aemulatio, quae
 advances by-so-much more-easily into minds creeps rivalry which
 primum bene incipiens in inuidiam latenter euadit, et ex
 at-first well beginning into envy covertly passes-over and from
 hac iam nascitur quicquid genus hominum post sequentibus
 this now is-born whatever the-race of-men afterward in-following
 saeculis experitur. haec est ergo, quae rebus humanis pereundi
 ages experiences this is therefore which for-things human of-perishing
 atque iterum reuertendi incolumi mundo uicissitudo uariatur.
 and again of-returning unharmed with-the-world alternation is-varied

XI • THE GREAT YEAR

Glory cannot outlast even one year, if the year is measured rightly. Men count a year by the sun's return, but every body has its own: the moon's is a month, Mars' two years, Jupiter's twelve, Saturn's thirty. The true, turning year is the world year, complete when all the stars, fixed and wandering, stand again where they stood at its start, and the natural philosophers put it at fifteen thousand years. Cicero dates its beginning from the eclipse at Romulus' death, and since 573 years had passed by Scipio's dream, not a twentieth of the world year had yet turned.

- 1 Praesertim cum apud eos ipsos, a quibus audiri nomen
 especially since among those very by whom to-be-heard name
 nostrum potest, nemo unius anni memoriam consequi possit.
 our can no-one of-one year the-memory to-attain can
- 2 homines enim populariter annum tantum modo solis, id
 men for popularly the-year only merely of-the-sun that
 est unius astri, reditu metiuntur, re ipsa autem, cum
 is of-one star by-the-return measure in-reality itself however when

ad idem, unde semel profecta sunt, cuncta astra redierint,

to the-same whence once set-out have all the-stars have-returned

eandemque totius caeli descriptionem longis intervallis

and-the-same of-the-whole heaven arrangement at-long intervals

rettulerint, tum ille uere uertens annus appellari potest, in quo

have-brought-back then that truly revolving year to-be-called can in which

uix dicere audeo, quam multa hominum saecula teneantur.

scarcely to-say I-dare how many of-men ages are-held

namque, ut olim deficere sol hominibus extinguique

for as once to-be-eclipsed the-sun to-men and-to-be-extinguished

uisus est, cum Romuli animus haec ipsa in templa

seemed it-had when of-Romulus the-soul these very into precincts

penetrauit, quandoque ab eadem parte sol eodemque

entered whenever from the-same part the-sun and-at-the-same

tempore iterum defecerit, tum signis omnibus ad idem

time again shall-have-been-eclipsed then with-signs all to the-same

principium stellisque reuocatis expletum annum habeto, cuius

the-beginning and-stars recalled completed the-year consider of-which

quidem anni nondum uicesimam partem scito esse conuersam.

indeed year not-yet the-twentieth part know to-be turned

idem agere perseuerat instans dissuasioni gloriae desiderandae.

the-same to-do he-persists pressing to-the-dissuasion of-glory to-be-desired

quam cum locis artam nec in ipsis angustiis aeternam

which since in-places confined nor in the-very narrows eternal

supra docuisset, nunc non solum perpetuitatis expertem, sed

above he-had-taught now not only of-perpetuity without-share but

nec ad unius integri anni metas posse propagari docet,

not-even to of-one whole year the-limits to-be-able to-be-extended he-teaches

cuius adsertionis quae sit ratio, dicemus.

of-which assertion what is the-reason we-shall-say

- 5 annus non is solus est, quem nunc communis omnium
year not that alone is which now common of-all
 usus appellat, sed singulorum seu luminum seu stellarum
usage calls but of-each either of-lights or of-stars
 emenso omni caeli circuitu a certo loco in eundem
with-traversed all of-heaven circuit from fixed place to the-same
 locum reditus annus suus est.
place the-return year its-own is
- 6 sic mensis lunae annus est, intra quem caeli ambitum
so the-month of-the-moon year is within which of-heaven the-circuit
 lustrat. nam et a luna mensis dicitur, quia Graeco nomine
it-traverses for also from the-moon month is-named because by-Greek name
 luna μήνη uocatur. Vergilius denique ad discretionem lunaris
the-moon moon is-called Vergil finally for distinguishing of-the-lunar
 anni, qui brevis est, annum qui cursu solis efficitur
year which short is the-year which by-the-course of-the-sun is-made
 significare uolens ait interea magnum sol circumuoluitur
to-signify wishing says meanwhile great the-sun rolls-round
 annum, annum magnum uocans solis comparatione lunaris.
year the-year great calling of-the-sun by-comparison of-the-lunar
- 7 nam cursus quidem Veneris atque Mercurii paene par soli
for the-course indeed of-Venus and of-Mercury almost equal to-the-sun
 est, Martis uero annus fere biennium tenet — tanto enim
is of-Mars but the-year about two-years holds in-so-much for
 tempore caelum circumit — Iouis autem stella duodecim
time heaven goes-around of-Jupiter moreover the-star twelve
 et Saturni triginta annos in eadem circumitione consumit.
and of-Saturn thirty years in the-same going-around uses-up
- 8 haec de luminibus ac uagis ut saepe relata iam
these-things about the-lights and wandering-ones as often reported already
 nota sunt. annus uero, qui mundanus uocatur, qui uere
known are the-year but which of-the-world is-called which truly

uertens est, quia conuersione plenae uniuersitatis efficitur,

revolving is because by-the-revolution of-the-full universe it-is-made

largissimis saeculis explicatur, cuius ratio talis est.

in-most-abundant ages is-unfolded whose reckoning such is

stellae omnes et sidera, quae infixae caelo uidentur, 9

stars all and constellations which fixed to-heaven seem

quorum proprium motum numquam uisus humanus sentire

of-which own motion never sight human to-perceive

uel deprehendere potest, mouentur tamen, et praeter caeli

or to-detect can they-are-moved still and besides of-heaven

uolubilitatem, qua semper trahuntur, suo quoque

the-rotation by-which always they-are-drawn by-their-own also

accessu tam sero promouentur, ut nullius hominum uita

advance so slowly are-moved-forward that of-no of-men life

tam longa sit, quae observatione continua factam de loco

so long is which by-observation continuous made from the-place

permutationem, in quo eas primum uiderat, deprehendat.

change in which them first it-had-seen may-detect

mundani ergo anni finis est, cum stellae omnes omniaque 10

of-the-world therefore year the-end is when stars all and-all

sidera, quae ἀπλανής habet a certo loco ad eundem

constellations which the-unwandering has from fixed place to the-same

locum ita remeauerint ut ne una quidem caeli stella in

place so shall-have-returned that not one even of-heaven star in

alio loco sit, quam in quo fuit, cum omnes aliae ex eo loco

another place is than in which it-was when all others from that place

motae sunt ad quem reuersae anno suo finem dederunt,

moved were to which having-returned to-the-year their an-end gave

ita ut lumina quoque cum erraticis quinque in isdem locis

so that the-lights also with the-wandering five in the-same places

et partibus sint, in quibus incipiente mundano anno fuerunt.

and parts are in which with-beginning of-the-world year they-were

- 11 hoc autem, ut physici uolunt, post annorum quindecim
this moreover as the-natural-philosophers hold after of-years fifteen
 milia peracta contingit. ergo sicut annus lunae mensis
thousands completed happens therefore as the-year of-the-moon a-month
 est, et annus solis duodecim menses, et aliarum stellarum
is and the-year of-the-sun twelve months and of-the-other stars
 hi sunt anni, quos supra rettulimus, ita mundanum annum
these are the-years which above we-have-reported so of-the-world year
 quindecim milia annorum, quales nunc computamus, efficiunt.
fifteen thousands of-years such-as now we-reckon make
- 12 ille ergo uere annus uertens uocandus est, quem non solis,
that therefore truly year revolving to-be-called is which not of-the-sun
 id est unius astri, reditu metimur, sed quem stellarum
that is of-one star by-the-return we-measure but which of-the-stars
 omnium, quae in quocumque caelo sunt, ad eundem locum
all which in whatever heaven are to the-same place
 reditus sub eadem caeli totius descriptione concludit, unde
the-return under the-same of-heaven whole arrangement concludes whence
 et mundanus dicitur, quia mundus proprie caelum uocatur.
also of-the-world it-is-called because world properly heaven is-called
- 13 igitur sicut annum solis non solum a Kalendis Ianuariis
therefore as the-year of-the-sun not only from the-Kalends of-January
 usque ad easdem uocamus, sed et a sequente post
all-the-way to the-same we-call but also from the-following after
 Kalendas die usque ad eundem diem et a quocumque
the-Kalends day all-the-way to the-same day and from whatever
 cuiuslibet mensis die usque in diem eundem reditus annus
of-any month day all-the-way to day the-same the-return a-year
 uocatur, ita huius mundani anni initium sibi quisque
is-called so of-this of-the-world year the-beginning for-himself each
 facit, quodcumque decreuerit, ut ecce nunc Cicero a
makes whatever he-has-decided as behold now Cicero from

defectu solis, qui sub Romuli fine contigit, mundani
the-eclipse of-the-sun which at of-Romulus the-end happened of-the-world
 anni principium sibi ipse constituit.

year the-beginning for-himself himself has-established

et licet iam saepissime postea defectus solis euenerit, 14

and although now very-often afterward eclipse of-the-sun has-occurred

non dicitur tamen mundanum annum repetita defectio solis

not is-said still of-the-world year repeated eclipse of-the-sun

implesse, sed tunc implebitur, cum sol deficiens in

to-have-completed but then it-will-be-completed when the-sun being-eclipsed in

isdem locis et partibus et ipse erit, et omnes caeli

the-same places and parts both itself will-be and all of-heaven

stellas omniaque sidera rursus inueniet, in quibus fuerant,

stars and-all constellations again will-find in which they-had-been

cum sub Romuli fine deficeret.

when at of-Romulus the-end it-was-eclipsed

igitur a discessu Romuli post annorum quindecim milia, 15

therefore from the-departure of-Romulus after of-years fifteen thousands

sicut adserunt physici, sol denuo ita deficiet, ut

as assert the-natural-philosophers the-sun anew so will-be-eclipsed that

in eodem signo eademque parte sit, ad idem principium, in

in the-same sign and-the-same part it-is to the-same beginning in

quo sub Romulo fuerat, stellis quoque omnibus signisque

which under Romulus it-had-been with-stars also all and-signs

reuocatis.

recalled

peracti autem fuerant, cum Scipio in Africa militaret, a 16

completed moreover had-been when Scipio in Africa was-serving from

discessu Romuli anni quingenti septuaginta et tres. anno enim

the-departure of-Romulus years five-hundred seventy and three in-year for

ab urbe condita sexcentesimo septimo hic Scipio deleta

from the-city founded six-hundredth seventh this Scipio with-destroyed

Carthagine triumphauit, ex quo numero annis remotis
Carthage triumphed from which number with-years removed
 triginta duobus regni Romuli et duobus, qui inter somnium
thirty two of-the-reign of-Romulus and two which between the-dream
 et consummatum bellum fuerunt, quingenti septuaginta tres
and the-completed war were five-hundred seventy three
 a discessu Romuli ad somnium usque remanebunt.

from the-departure of-Romulus to the-dream all-the-way will-remain

- 17 ergo rationabiliter uereque signauit, necdum mundani anni
therefore reasonably and-truly he-marked not-yet of-the-world year
 uicesimam partem esse conuersam. nam uicesimae parti
the-twentieth part to-be turned for to-the-twentieth part
 quot anni supersint a fine Romuli ad Africanam
how-many years remain from the-end of-Romulus to the-African
 militiam Scipionis, quos diximus annos fuisse quingentos
service of-Scipio which we-said years to-have-been five-hundred
 septuaginta tres, quisquis in digitos mittit inueniet.
seventy three whoever onto the-fingers puts will-find

XII · KNOW THAT YOU ARE A GOD

Africanus tells Scipio that only his body is mortal. Each person is his mind, not the shape a finger points at, and so a god, ruling the body as god rules the world. The dream, Macrobius shows, has taught in order: death foretold, immortality promised, voluntary death forbidden, the heavens shown, glory scorned, and last this revelation. Plotinus assigned the passions to the living creature, the ensouled body; the true man is the soul. When Cicero calls the world mortal in part, he bows to common opinion, for nothing in the world truly dies: things change form and return to their elements.

Tu uero enitere et sic habeto, non esse te mortalem sed 1
you indeed strive and so hold not to-be you mortal but
 corpus hoc, nec enim tu is es, quem forma ista
body this nor for you that-one you-are whom form that
 declarat sed mens cuiusque is est quisque, non ea figura,
declares but the-mind of-each-one that is each-one not that shape
 quae digito demonstrari potest. deum te igitur scito esse,
which with-a-finger to-be-pointed-out can a-god you therefore know to-be
 si quidem est deus, qui uiget, qui sentit, qui meminit, qui
if indeed is a-god who flourishes who perceives who remembers who
 prouidet, qui tam regit et moderatur et mouet id corpus,
foresees who as-much rules and governs and moves that body
 cui praepositus est, quam hunc mundum ille princeps
to-which set-over it-is as this world that chief
 deus, et ut ille mundum quadam parte mortalem ipse
god and as that-one the-world in-a-certain part mortal himself
 deus aeternus, sic fragile corpus animus sempiternus mouet.
god eternal so fragile body the-soul everlasting moves
 bene et sapienter Tullianus hic Scipio circa institutionem 2
well and wisely Tullian this Scipio concerning the-instruction
 nepotis ordinem recte docentis impleuit. nam ut
of-(his)-grandson the-order rightly of-one-teaching has-fulfilled for that
 breuiter a principio omnem operis continentiam
briefly from the-beginning all of-the-work the-contents
 reuoluamus, primum tempus ei mortis et imminentes
we-may-review first the-time to-him of-death and impending
 propinquorum praedixit insidias, ut totum de hac uita
of-kinsmen be-foretold the-plots that everything from this life
 sperare dediceret, quam non diuturnam comperisset, dein
to-hope be-might-unlearn which not long-lasting be-had-learned then
 ne metu praedictae mortis frangeretur, ostendit sapienti et
lest by-fear of-foretold death be-be-broken be-showed for-the-wise and

bono ciui in immortalitatem migrandum, cumque eum ultro
good citizen into immortality to-be-migrated and-when him further
 spes ista traxisset ad moriendi desiderium, succedit Pauli
hope that had-drawn to of-dying the-desire follows of-Paulus
 patris opportuna dissuasio, accensam filii festinationem
the-father timely dissuasion kindled of-the-son the-haste
 ab appetitu spontaneae mortis excludens.

from the-craving of-voluntary death shutting-out

- 3 plene igitur in animo somniantis utrimque plantata sperandi
fully therefore in the-soul of-the-dreamer on-both-sides planted of-hoping
 expectandique temperie altius iam circa erigendum
and-of-waiting with-the-balance more-deeply now concerning raising
 nepotis animum Africanus ingreditur, nec prius eum
of-the-grandson the-soul Africanus proceeds nor before him
 terram patitur intueri quam caeli ac siderum naturam,
the-earth allows to-gaze-at than of-heaven and of-the-stars the-nature
 motum ac modulamen agnoscat, et haec omnia sciat
motion and modulation he-recognize and these all know
 praemio cessura uirtutum.

to-the-reward about-to-fall of-virtues

- 4 ac postquam mens firmata Scipionis alacritate tantae
and after the-mind strengthened of-Scipio by-the-eagerness of-so-great
 promissionis erigitur, tum demum gloria, quae apud indoctos
promise is-raised then at-last glory which among the-unlearned
 magnum uirtutis praemium creditur, contemni iubetur, dum
great of-virtue reward is-believed to-be-scorned is-ordered while
 ostenditur ex terrarum breuitate uel casibus arta locis
it-is-shown from of-the-lands the-smallness or calamities confined in-places
 angusta temporibus.
narrow in-times

Africanus igitur paene exutus hominem et defaecata mente 5

Africanus therefore almost having-put-off the-man and with-purified mind
iam naturae suae capax hic apertius admonetur, ut esse se
now of-nature his capable here more-openly is-admonished that to-be himself
deum nouerit. et haec sit praesentis operis consummatio, ut
a-god he-know and this be of-the-present work the-completion that
animam non solum immortalem sed deum esse clarescat.

the-soul not only immortal but a-god to-be it-become-clear
ille ergo, qui fuerat iam post corpus in diuinitatem 6

that-one therefore who had-been already after the-body into divinity
receptus, dicturus uiro adhuc in hac uita posito deum te
received about-to-say to-a-man still in this life placed a-god yourself
scito esse, non prius tantam praerogatiuam committit homini,
know to-be not before so-great a-prerogative entrusts to-the-man
quam qui sit ipse discernat, ne aestimetur, hoc quoque
than who is himself he-distinguishes lest it-be-thought this also
diuinum dici, quod mortale in nobis et caducum est.

divine to-be-called which mortal in us and perishable is
et quia Tullio mos est profundam rerum scientiam 7

and because for-Tullius the-custom is profound of-things knowledge
sub breuitate tegere uerborum, nunc quoque miro
under brevity to-cover of-words now also with-wonderful
compendio tantum includit arcanum quod Plotinus magis
conciseness so-great he-encloses a-secret which Plotinus more
quam quisquam uerborum parcus libro integro disseruit,
than anyone of-words sparing in-a-book whole discussed
cuius inscriptio est quid animal quid homo.

whose title is what living-being what man
in hoc ergo libro Plotinus quaerit, cuius sint in nobis 8

in this therefore book Plotinus asks whose are in us
uoluptates maiores metusque ac desideria et animositas uel
pleasures griefs and-fears and desires and spirit or

dolores, postremo cogitationes et intellectus, utrum merae
pains finally thoughts and understanding whether of-the-pure
 animae an uero animae utentis corpore, et post multa
soul or indeed of-the-soul using the-body and after many-things
 quae sub copiosa rerum densitate, disseruit, quae nunc
which under abundant of-matters density he-discussed which now
 nobis ob hoc solum praetereunda sunt, ne usque
by-us on-account-of this only to-be-passed-over are lest all-the-way
 ad fastidii necessitatem uolumen extendant, hoc postremo
to of-tedium the-necessity the-volume they-extend this finally
 pronuntiat animal esse corpus animatum.
he-declares the-living-being to-be body animated

- 9 sed nec hoc neglectum uel non quaesitum relinquit, quo
but nor this neglected or not investigated he-leaves by-what
 animae beneficio, quae uia societatis animetur. has ergo
of-the-soul benefit or-by-what way of-association it-is-animated these therefore
 omnes, quas praediximus, passiones adsignat animali,
all which we-mentioned-before passions he-assigns to-the-living-being
 uerum autem hominem ipsam animam esse testatur. ergo
true but the-man the-very soul to-be he-testifies therefore
 qui uidetur, non ipse uerus homo est, sed uerus ille
he-who is-seen not himself the-true man is but true that-one
 est, a quo regitur quod uidetur.
is by whom is-ruled what is-seen

- 10 sic cum morte animalis discesserit animatio, cadit
so when by-the-death of-the-living-being has-departed the-animation falls
 corpus regente uiduatum, et hoc est, quod uidetur in
the-body of-(its)-ruler bereft and this is what is-seen in
 homine mortale, anima autem, qui uerus homo est, ab omni
man mortal the-soul but which the-true man is from every

condicione mortalitatis aliena est, adeo ut in imitationem dei
condition of-mortality foreign is so-much that in imitation of-god
 mundum regentis regat et ipsa corpus, dum a se animatur.
the-world ruling it-rules also itself the-body while by itself it-is-animated
 ideo physici mundum magnum hominem et hominem 11
therefore the-natural-philosophers the-world a-great man and man
 breuem mundum esse dixerunt, per similitudines igitur
a-small world to-be have-said through the-likenesses therefore
 ceterarum praerogatiuarum, quibus deum anima uidetur imitari,
of-the-other prerogatives by-which god the-soul seems to-imitate
 animam deum et prisca philosophorum et Tullius dixit.
the-soul a-god both the-early-ones of-the-philosophers and Tullius called
 quod autem ait mundum quadam parte mortalem, ad 12
that moreover says the-world in-a-certain part mortal to
 communem opinionem respicit, qua mori aliqua intra
common opinion he-has-regard by-which to-die some-things within
 mundum uidentur, ut animal exanimatum uel ignis extinctus
the-world seem as an-animal deprived-of-soul or a-fire extinguished
 uel siccatus humor, haec enim omnino interisse creduntur.
or dried moisture these for entirely to-have-perished are-believed
 sed constat secundum uerae rationis adsertionem, quam 13
but it-is-established according-to of-true reason the-assertion which
 et ipse non nescit nec Vergilius ignorat dicendo nec
also himself not knows-not nor Vergil is-ignorant-of by-saying nor
 morti esse locum constat, inquam, nihil intra uiuum
for-death to-be place it-is-established I-say nothing within the-living
 mundum perire, sed eorum, quae interire uidentur, solam
world to-perish but of-those-things which to-perish seem only
 mutari speciem, et illud in originem suam atque in
to-be-changed the-appearance and that into origin its and into
 ipsa elementa remeare, quod tale, quale fuit, esse desierit.
the-very elements to-return which such as it-was to-be has-ceased

14 denique et Plotinus alio in loco cum de corporum
finally also Plotinus another in place when about of-bodies
 absumptione dissereret, et hoc dissolui posse pronuntiaret,
the-consumption he-was-discussing and this to-be-dissolved to-be-able declared
 quicquid effluit, obiecit sibi: cur ergo elementa, quorum
whatever flows-out he-objected to-himself why therefore the-elements whose
 fluxus in aperto est, non similiter aliquando soluuntur?
flux in the-open is not similarly sometime are-dissolved
 et breuiter tantae obiectioni ualideque respondit: ideo
and briefly to-so-great an-objection and-strongly he-replied for-this-reason
 elementa, licet fluant, numquam tamen solui, quia non
the-elements although they-flow never still to-be-dissolved because not
 foras effluunt.
outside they-flow-out

15 a ceteris enim corporibus quod effluit recedit, elementorum
from other for bodies what flows-out withdraws of-the-elements
 fluxus numquam ab ipsis recedit elementis, ergo in hoc
the-flux never from the-very withdraws elements therefore in this
 mundo pars nulla mortalis secundum uerae rationis adserta.
world part no mortal according-to of-true reason the-assertions
 16 sed quod ait, eum quadam parte mortalem, ad communem,
but that says it in-a-certain part mortal to common
 ut diximus, opinionem paululum inclinare se uoluit, in
as we-said opinion a-little to-incline himself he-wished at
 fine autem ualidissimum immortalitatis animae argumentum
the-end but the-strongest of-immortality of-the-soul argument
 ponit, quia ipsa corpori praestat agitatum.
he-places that itself to-the-body it-furnishes driving

Cicero, translating Plato's Phaedrus, argues that what is always moved is eternal; what moves itself never ceases to move and is the source and beginning of motion for all else; a beginning has no origin and cannot perish; so the soul, which moves itself, is unborn and eternal. Macrobius distinguishes two kinds of immortality, the soul's by its own nature and the world's by the soul's gift, and two senses of 'always moved'. He then sets out the Platonists' syllogisms, some reaching the soul's immortality in two steps, some in three, and some compressed into one.

Quod quale sit, ex ipsis uerbis Ciceronis, quae secuntur 1
which of-what-kind it-is from the-very words of-Cicero which follow
 inuenies nam quod semper mouetur, aeternum est, quod autem
you-will-find for what always is-moved eternal is what moreover
 motum adfert alicui, quodque ipsum agitur aliunde,
motion brings to-something and-what itself is-driven from-elsewhere
 quando finem habet motus, uiuendi finem habeat necesse est.
when an-end has of-motion of-living an-end it-have necessary it-is
 solum igitur, quod se ipsum mouet, quia numquam deseritur
alone therefore what it itself moves because never is-deserted
 a se, numquam ne moueri quidem desinit, quin etiam
by itself never not to-be-moved even ceases nay even
 ceteris, quae mouentur, hic fons, hoc principium est mouendi.
for-the-others which are-moved this source this beginning is of-moving
 principii autem nulla est origo. nam e principio oriuntur 2
of-a-beginning moreover no is origin for from a-beginning arise
 omnia, ipsum autem nulla ex re alia nasci potest, nec
all-things itself moreover no from thing other to-be-born can nor
 enim esset id principium, quod gigneretur aliunde.
for would-be that a-beginning which were-begotten from-elsewhere

3 quod si non oritur, nec occidit quidem umquam. nam
but if not it-arises nor does-it-perish indeed ever for
 principium extinctum nec ipsum ab alio renascetur, nec
a-beginning extinguished neither itself from another will-be-reborn nor
 ex se aliud creabit, si quidem necesse est a principio
from itself another will-create since indeed necessary it-is from a-beginning
 oriri omnia.

to-arise all-things

4 ita fit, ut motus principium ex eo sit, quod ipsum
so it-comes-about that of-motion the-beginning from that is which itself
 a se mouetur, id autem nec nasci potest nec mori,
by itself is-moved that moreover neither to-be-born can nor to-die
 uel concidat omne caelum omnisque natura, et consistat
or would-collapse all heaven and-all nature and stand-still
 necesse est, nec uim ullam nanciscatur, qua a primo
necessary it-is nor force any obtain by-which from a-first
 impulsu moueatur.

impulse it-be-moved

5 cum pateat igitur, aeternum id esse, quod ipsum se
since it-is-plain therefore eternal that to-be which itself it
 moueat, quis est, qui hanc naturam animis esse tributam
moves who is-it who this nature to-souls to-be granted
 neget? inanimus est enim omne, quod pulsu agitur
would-deny soulless is for all that by-a-push is-driven
 externo, quod autem est animal, id motu cietur interiore
external what however is a-living-being that by-motion is-stirred inner
 et suo, nam haec est propria natura animi atque uis.
and its-own for this is the-proper nature of-the-soul and force
 quae si est una ex omnibus, quae se ipsa moueat, neque
which if it-is one of all which itself it-itself moves neither
 nata certe est et aeterna est.

born certainly is and eternal is

omnis hic locus de Phaedro Platonis ad uerbum a Cicerone 6
all this passage from the-Phaedrus of-Plato to the-word by Cicero
 translatus est, in quo ualidissimis argumentis animae
translated has-been in which by-strongest arguments of-the-soul
 immortalitas adseritur, et haec est argumentorum summa,
the-immortality is-asserted and this is of-the-arguments the-sum
 esse animam mortis immunem, quoniam ex se mouetur.
to-be the-soul from-death exempt since from itself it-is-moved
 sciendum est autem, quod duobus modis immortalitas 7
to-be-known it-is moreover that in-two ways immortality
 intellegitur. aut enim ideo est immortale quid, quia
is-understood either for for-this-reason is immortal something because
 per se non est capax mortis, aut quia procuratione alterius
by itself not is capable of-death or because by-the-care of-another
 a morte defenditur. ex his prior modus ad animae,
from death it-is-defended of these the-former way to of-the-soul
 secundus ad mundi immortalitatem refertur. illa enim
the-second to of-the-world immortality is-referred that for
 suapte natura a condicione mortis aliena est, mundus
by-(its)-very nature from the-condition of-death foreign is the-world
 uero animae beneficio in hac uitae perpetuitate retinetur.
but of-the-soul by-the-benefit in this of-life perpetuity is-kept
 rursus semper moueri dupliciter accipitur. hoc enim dicitur 8
again always to-be-moved in-two-ways is-taken this for is-said
 et de eo, quod ex quo est semper mouetur, et de eo
both of that which from when it-is always is-moved and of that
 quod semper et est et mouetur, et secundus modus est,
which always both is and is-moved and the-second way is
 quo animam dicimus semper moueri.
by-which the-soul we-say always to-be-moved

- 9 his praemissis iam quibus syllogismis de immortalitate
these-things having-been-set-first now by-what syllogisms about the-immortality
 animae diuersi sectatores Platonis ratiocinati sunt oportet
of-the-soul various followers of-Plato reasoned have it-is-fitting
 aperiri. sunt enim, qui per gradus syllogismorum
to-be-opened there-are for who through steps of-syllogisms
 ad unum finem probationis euadunt, certam sibi
to one end of-proof arrive a-fixed for-themselves
 propositionem sequentis ex antecedentis conclusione facientes.
premise of-the-following from of-the-preceding conclusion making
- 10 apud quos hic prior est anima ex se mouetur, quicquid
among whom this first is the-soul from itself is-moved whatever
 autem ex se mouetur, semper mouetur, igitur anima semper
moreover from itself is-moved always is-moved therefore the-soul always
 mouetur. secundus ita, qui nascitur ex prioris fine, anima
is-moved the-second so which is-born from of-the-first the-end the-soul
 semper mouetur, quod autem semper mouetur, immortale est,
always is-moved what moreover always is-moved immortal is
 igitur anima immortalis est. et ita in duobus syllogismis
therefore the-soul immortal is and so in two syllogisms
 duae res probantur, id est et semper moueri animam,
two things are-proved that is both always to-be-moved the-soul
 ut in priore, et esse inmortalem, ut colligitur de secundo.
as in the-first and to-be immortal as is-inferred from the-second
- 11 alii uero usque ad tertium gradum ita argumentando
others but all-the-way to the-third step so by-arguing
 procedunt anima ex se mouetur, quod autem ex se mouetur,
proceed the-soul from itself is-moved what moreover from itself is-moved
 principium motus est, igitur anima principium motus est.
the-beginning of-motion is therefore the-soul the-beginning of-motion is
 rursus ex hac conclusione nascitur propositio anima principium
again from this conclusion is-born the-premise the-soul the-beginning

motus est, quod autem principium motus est, natum non est,
of-motion is what moreover the-beginning of-motion is born not is
 igitur anima nata non est. tertio loco anima nata non est,
therefore the-soul born not is in-the-third place the-soul born not is
 quod natum non est immortale est, igitur anima immortalis est.
what born not is immortal is therefore the-soul immortal is
 alii uero omnem ratiocinationem suam in unius syllogismi 12
others but all reasoning their into of-one syllogism
 compendium redegerunt anima ex se mouetur, quod ex
the-abridgment have-reduced the-soul from itself is-moved what from
 se mouetur, principium motus est, quod principium motus
itself is-moved the-beginning of-motion is what the-beginning of-motion
 est, natum non est, quod natum non est, immortale est,
is born not is what born not is immortal is
 igitur anima immortalis est.
therefore the-soul immortal is

XIV.1 • ARISTOTLE'S OBJECTION

The argument binds only those who grant that the soul moves itself. The Stoics do; Aristotle does not, and tries to show that the soul is not moved. Since some things are always moved, he argues, something must always be unmoved. Everything moved is moved by another: cargo in a ship by accident, and what moves of itself by a hidden inner cause, by force, or by nature. A first mover moved by another would begin an infinite regress, and a self-mover would split into mover and moved, so the first mover stands still. The Platonists have shown these arguments clever rather than true, as Macrobius will show.

Sed harum omnium ratiocinationum apud eum potest postrema 1
but of-these all reasonings with him can the-last
 conclusio de animae immortalitate constare, qui primam
conclusion about of-the-soul the-immortality stand-firm who the-first

propositionem, id est ex se moueri animam non refellit, hac
premise that is from itself to-be-moved the-soul not refutes this

enim in fide non recepta debilia fiunt omnia, quae secuntur.

for in belief not received weak become all-things which follow

2 sed huic Stoicorum quidem accedit adsensio, Aristoteles uero

but to-this of-the-Stoics indeed comes the-assent Aristotle but

adeo non adquiescit, ut animam non solum ex se non

so-far not acquiesces that the-soul not only from itself not

moueri, sed ne moueri quidem penitus conetur adserere.

to-be-moved but not to-be-moved even at-all he-tries to-assert

ita enim callidis argumentationibus adstruit, nihil ex se

so for by-clever arguments he-supports nothing from itself

moueri, ut etsi aliquid hoc facere concedat, animam tamen

to-be-moved that even-if something this to-do he-grants the-soul still

hoc non esse confirmet.

this not to-be he-maintains

3 si enim anima inquit principium motus est, doceo non

if for the-soul he-says the-beginning of-motion is I-teach not

posse principium motus moueri. et ita diuisionem suae

to-be-able the-beginning of-motion to-be-moved and so the-division of-bis-own

artis ingreditur, ut primum doceat, in rerum natura esse

art he-enters that first he-may-teach in of-things the-nature to-be

aliquid immobile, deinde hoc esse animam temptet ostendere.

something immobile then this to-be the-soul he-may-try to-show

4 necesse est inquit aut omnia, quae sunt, immobilia esse,

necessary it-is he-says either all-things which are immobile to-be

aut omnia moueri, aut aliqua ex his moueri, aliqua non

or all to-be-moved or some of these to-be-moved some not

moueri. item si damus ait et motum et quietem, necesse

to-be-moved likewise if we-grant says both motion and rest necessary

est, aut alia semper moueri, et alia numquam moueri,

it-is either some always to-be-moved and others never to-be-moved

aut omnia simul nunc quiescere, nunc moueri. de his

or all together now to-rest now to-be-moved of these

inquit quid magis uerum sit, requiramus.

he-says what more true is let-us-inquire

non esse omnia immobilia aspectus ipse testimonio est, quia 5

not to-be all-things immobile sight itself as-testimony is because

sunt, quorum motum uidemus, rursus non moueri

there-are-things whose motion we-see again not to-be-moved

omnia uisus docet, quo inmota cognoscimus. sed nec

all-things sight teaches by-which unmoved-things we-recognize but nor

omnia dicere possumus, modo motum pati, modo esse sine

all-things to-say we-can now motion to-undergo now to-be without

motu, quia sunt, quorum perpetuum motum uidemus, ut

motion because there-are-things whose perpetual motion we-see as

de caelestibus nulla dubitatio est, restat igitur ait ut sicut

about the-heavenly-things no doubt is it-remains therefore says that as

aliqua semper mouentur, ita sit aliquid semper immobile.

some-things always are-moved so there-be something always immobile

ex his ut collectum sit, esse aliquid immobile, nullus 6

from these that inferred has-been to-be something immobile no-one

obuiat uel refellit. nam et uera diuisio est, et sectae

opposes or refutes for both true the-division is and to-the-school

Platonicae non repugnat, neque enim, siquid est immobile,

Platonic not is-opposed nor for if-anything is immobile

sequitur, ut hoc sit anima, nec qui dicit animam ex

does-it-follow that this is the-soul nor who says the-soul from

se moueri, iam moueri uniuersa confirmat, sed modum

itself to-be-moved thereby to-be-moved all-things maintains but the-way

adstruit, quo anima mouetur; si quid uero est aliud

he-supports by-which the-soul is-moved if anything but is other

immobile, nihil ad hoc, quod de anima adstruitur, pertinebit.

immobile nothing to this which about the-soul is-supported will-pertain

7 quod et ipse Aristoteles uidens postquam docuit esse aliquid
which also himself Aristotle seeing after he-taught to-be something
 immobile, hoc esse animam uult docere, et incipit adserere,
immobile this to-be the-soul he-wishes to-teach and he-begins to-assert
 nihil esse, quod ex se moueri possit, sed omnia, quae
nothing to-be which from itself to-be-moved can but all-things which
 mouentur, ab alio moueri. quod si uere probasset, nihil ad
are-moved by another to-be-moved which if truly he-had-proved nothing for
 patrocinium Platonicae sectae relinqueretur; quem ad modum
the-defense of-the-Platonic school would-be-left in-what to manner
 enim credi posset, ex se moueri animam, si constaret,
for to-be-believed could from itself to-be-moved the-soul if it-were-established
 nihil esse, quod ex se possit moueri? in hac autem Aristotelica
nothing to-be which from itself can to-be-moved in this moreover Aristotelian
 argumentatione huius modi diuisionis ordo contextitur.
argumentation of-this kind of-division the-order is-woven

8 ex omnibus, quae mouentur inquit alia per se mouentur,
of all-things which are-moved he-says some by themselves are-moved
 alia ex accidenti. et ex accidenti inquit mouentur, quae
others by accident and by accident he-says are-moved those-which
 cum ipsa non moueantur, in eo tamen sunt, quod
though themselves not they-are-moved in that still are which
 mouetur, ut in naui sarcina seu uector quiescens, aut
is-moved as in a-ship baggage or a-passenger resting or
 etiam, cum pars mouetur, quiescente integritate, ut siquis
even when a-part is-moved resting with-the-whole as if-anyone
 stans pedem manumue uel caput agitet.
standing foot or-hand or head moves

9 per se autem mouetur, quod neque ex accidenti neque ex parte
by itself moreover is-moved what neither by accident nor in part
 sed et totum simul mouetur, ut cum ad superiora ignis
but also whole at-once is-moved as when to the-higher-regions fire

ascendit. et de his quidem, quae ex accidenti mouentur, nulla
ascends and about these indeed which by accident are-moved no
 dubitatio est, quin ab alio moueantur; probabo autem inquit,
doubt is that by another they-are-moved I-shall-prove moreover he-says
 etiam ea, quae per se mouentur, ab alio moueri.
also those-things which by themselves are-moved by another to-be-moved
 ex omnibus enim ait, quae per se mouentur alia causam 10
of all for says which by themselves are-moved some the-cause
 motus intra se possident, ut animalia, ut arbores,
of-motion within themselves possess as living-beings as trees
 quae sine dubio ab alio intelleguntur moueri, a causa
which without doubt by another are-understood to-be-moved by the-cause
 scilicet, quae in ipsis latet, nam causam motus ab eo,
namely which in them lies-hidden for the-cause of-motion from that
 quod mouetur, ratio sequestrat, alia uero aperte ab alio
which is-moved reason separates others but openly by another
 mouentur, id est aut ui aut natura.
are-moved that is either by-force or by-nature
 et ui moueri dicimus omne iaculum, quod cum de 11
and by-force to-be-moved we-say every missile which when from
 manu iaculantis recessit, suo quidem motu ferri
the-hand of-the-thrower it-has-withdrawn by-its-own indeed motion to-be-borne
 uidetur, sed origo motus ad uim refertur. sic enim non
it-seems but the-origin of-motion to force is-referred so for not
 numquam et terram sursum et ignem deorsum ferri
never both earth upward and fire downward to-be-borne
 uidemus, quod alienus sine dubio cogit impulsus.
we-see which another's without doubt compels impulse

- 12 natura uero mouentur uel grauia, cum per se deorsum,
by-nature but are-moved either heavy-things when by themselves downward
 uel leuia, cum sursum feruntur, sed et haec dicendum
or light-things when upward they-are-borne but also these to-be-said
 est ab alio moueri, licet a quo habeatur incertum.
it-is by another to-be-moved although by what it-is-held uncertain
- 13 ratio enim ait deprehendit, esse nescio quid, quod haec
reason for says detects to-be I-know-not what which these
 moueat. nam si sponte mouerentur, sponte etiam
moves for if of-their-own-accord they-were-moved of-their-own-accord also
 starent, sed nec unam uiam semper agerent, immo per
they-would-stand but nor one way always would-they-keep nay in
 diuersa mouerentur, si spontaneo ferrentur agitati.
different-directions they-would-be-moved if by-voluntary they-were-borne agitation
 cum uero hoc facere non possint, sed leuibus semper ascensus
since but this to-do not they-can but to-light-things always ascent
 et descensus grauibz deputatus sit, apparet, eorum motum
and descent to-heavy-things assigned is it-appears of-them the-motion
 ad certam et constitutam naturae necessitatem referri.
to a-fixed and established of-nature necessity to-be-referred
- 14 haec sunt et his similia, quibus Aristoteles omne, quod
these are and to-these similar by-which Aristotle all which
 mouetur, ab alio moueri probasse se credidit. sed
is-moved by another to-be-moved to-have-proved himself believed but
 Platonici, ut paulo post demonstrabitur, argumenta haec
the-Platonists as a-little later will-be-shown arguments these
 arguta magis quam uera esse docuerunt.
clever rather than true to-be have-taught
- 15 nunc sequens eiusdem iungenda diuisio est, qua non
now the-following of-the-same to-be-joined division is by-which not
 posse animam ex se moueri, etiam si hoc alia res facere
to-be-able the-soul from itself to-be-moved even if this another thing to-do

posset, laborat ostendere. et huius rei primam propositionem

could he-labors to-show and of-this thing the-first premise

ab illis mutuatur, quae sibi aestimat constitisse.

from those he-borrows which for-himself he-reckons to-have-been-established

sic enim ait: cum igitur omne, quod mouetur, constet

16

thus for says since therefore all which is-moved it-is-established

ab alio moueri, sine dubio id, quod primum mouet,

by another to-be-moved without doubt that which first moves

quia non ab alio mouetur — neque enim haberetur iam

because not by another it-is-moved nor for would-it-be-held now

primum, si ab alio moueretur — necesse est inquit ut

first if by another it-were-moved necessary it-is he-says that

aut stare dicatur aut se ipsum mouere.

either to-stand it-be-said or it itself to-move

nam si ab alio moueri dicatur, illud quoque, quod id

17

for if by another to-be-moved is-said that also which it

mouet, dicatur ab alio moueri, et illud rursus ab alio,

moves will-be-said by another to-be-moved and that again by another

et in infinitum inquisitio ista casura est, numquam

and into infinity the-inquiry that about-to-fall is never

exordia prima reperiens, si semper aliud ea, quae

beginnings first finding if always another-thing those which

putaueris prima, praecedit.

you-have-thought first precedes

restat igitur inquit ut, si quod primum mouet, non dicatur

18

it-remains therefore he-says that if what first moves not is-said

stare, ipsum se mouere dicatur. et sic erit in uno

to-stand itself it to-move it-be-said and so there-will-be in one

eodemque aliud, quod mouet, aliud, quod mouetur, si

and-the-same one-thing which moves another which is-moved since

quidem in omni ait motu tria haec sint necesse est,

indeed in every says motion three these-things be necessary it-is

id quod mouet, et quo mouet, et quod mouetur.

that which moves and by-which it-moves and what is-moved

19 ex his, quod mouetur, tantum mouetur, non etiam mouet, cum

of these what is-moved only is-moved not also moves while

illud, quo fit motus, et moueatur et moueat, illud uero,

that by-which comes-about motion both is-moved and moves that but

quod mouet, non etiam mouetur, ut ex tribus sit commune,

which moves not also is-moved so-that of three be common

quod medium, duo uero sibi contraria intellegantur.

what middle two but to-each-other contrary be-understood

20 nam sicut est, quod mouetur et non mouet, ita est

for as there-is what is-moved and not moves so there-is

inquit quod mouet et non mouetur, propter quod diximus,

he-says what moves and not is-moved because-of what we-said

quia, cum omne, quod mouetur, ab alio moueatur, si

that since all which is-moved by another is-moved if

quod mouet, et ipsum mouetur, quaeremus semper motus

what moves also itself is-moved we-shall-see always of-motion

huius nec umquam inueniemus exordium.

this nor ever shall-we-find the-beginning

21 deinde siquid se mouere dicatur, necesse est inquit ut aut

next if-anything itself to-move is-said necessary it-is he-says that either

totum a toto aut partem a parte aut partem a toto aut totum

whole by whole or part by part or part by whole or whole

a parte existimemus moueri, et tamen motus ille seu a

by part we-consider to-be-moved and still motion that whether from

toto seu a parte procedat, alterum sui postulabit auctorem.

whole or from part it-proceed another of-itself will-demand author

ex his omnibus in unum Aristotelica ratiocinatio tota 22
 from these all into one the-Aristotelian reasoning whole
 colligitur hoc modo: omne quod mouetur, ab alio mouetur,
 is-gathered in-this way all which is-moved by another is-moved
 quod igitur primum mouet, aut stat aut ab alio et
 what therefore first moves either stands or by another also
 ipsum mouetur, sed si ab alio, iam non potest hoc primum
 itself is-moved but if by another now not can this first
 uocari, et semper, quod primum moueat requiremus,
 to-be-called and always what first moves we-shall-see
 restat ut stare dicatur, stat igitur quod primum mouet.
 it-remains that to-stand it-be-said stands therefore what first moves

XIV.2 · ARISTOTLE'S FURTHER ARGUMENTS

Aristotle's syllogism runs: the soul is the beginning of motion; the beginning of motion is not moved; so the soul is not moved. He adds more. A beginning is not what it begins. Nothing both acts and is acted on. If motion were the soul's essence, it would never rest, yet the body does not always move. A doctor heals others without healing himself. Motion needs an instrument, and a moving soul would pass in and out of the body. Nor can it move in a line, which ends, or a circle, which needs a still center, or by growing or shrinking. So it does not move itself.

contra Platonem ergo, qui dicit animam motus esse 23
 against Plato therefore who says the-soul of-motion to-be
 principium, in hunc modum conponitur syllogismus anima
 the-beginning in this manner is-composed a-syllogism the-soul
 principium motus est, principium autem motus non mouetur,
 the-beginning of-motion is the-beginning moreover of-motion not is-moved
 igitur anima non mouetur. et hoc est, quod primo loco
 therefore the-soul not is-moved and this is what in-the-first place

uiolenter obiecit, nec eo usque persuadere contentus,
violently he-objected nor to-that-point all-the-way to-persuade content
 animam non moueri, aliis quoque rationibus non minus
the-soul not to-be-moved with-other also reasons not less
 uiolentis perurget.

violent he-presses-hard

- 24 nullum inquit initium idem potest esse ei, cuius est
no he-says beginning the-same can be as-that of-which it-is
 initium. nam apud geometras principium lineae punctum
the-beginning for among geometers the-beginning of-a-line a-point
 dicitur esse, non linea, apud arithmeticos principium numeri
is-said to-be not a-line among arithmeticians the-beginning of-number
 non est numerus. item causa nascendi ipsa non nascitur,
not is a-number likewise the-cause of-being-born itself not is-born
 et ipsa ergo motus causa uel initium non mouetur,
and itself therefore of-motion the-cause or beginning not is-moved
 ergo anima, quae initium motus est; non mouetur.
therefore the-soul which the-beginning of-motion is not is-moved

- 25 additur hoc quoque numquam inquit fieri potest, ut circa
is-added this also never he-says to-come-about can that about
 unam eandemque rem uno eodemque tempore contrarietates ad
one and-the-same thing at-one and-the-same time contrarieties to
 unum idemque pertinentes eueniant; scimus autem, quia mouere
one and-the-same pertaining happen we-know moreover that to-move
 facere est, et moueri pati est, ei igitur quod se mouet
to-act is and to-be-moved to-undergo is to-that therefore which itself moves
 simul euenient duo sibi contraria et facere et pati,
at-once will-happen two to-each-other contraries both to-act and to-undergo
 quod impossibile est, anima igitur non potest se mouere.
which impossible is the-soul therefore not can itself to-move

item dicit si animae essentia motus esset, numquam 26

likewise he-says if of-the-soul the-essence motion were never

quiesceret a motu, nihil est enim quod recipiat essentiae

it-would-rest from motion nothing is for which admits of-essence

suae contrarietatem. nam ignis numquam frigidus erit, nec nix

its the-contrary for fire never cold will-be nor snow

sponte umquam calescet, anima autem non numquam

of-its-own-accord ever will-grow-warm the-soul but not never

a motu cessat, non enim semper corpus uidemus agitari, non

from motion ceases not for always the-body we-see to-be-driven not

igitur animae essentia motus est, cuius contrarietatem receptat.

therefore of-the-soul the-essence motion is whose contrary it-admits

ait etiam anima, si aliis causa motus est, ipsa sibi 27

says also the-soul if for-others the-cause of-motion is itself for-itself

causa motus esse non poterit; nihil est enim inquit quod

the-cause of-motion to-be not will-be-able nothing is for he-says which

eiusdem rei sibi causa sit, cuius est alii ut medicus,

of-the-same thing for-itself the-cause is of-which it-is for-another as a-doctor

ut exercitor corporum sanitatem uel ualentiam, quam ille

as a-trainer of-bodies health or strength which that-one

aegris hic luctatoribus praestat, non utique ex hoc

to-the-sick this-one to-wrestlers furnishes not by-any-means from this

etiam sibi praestant.

also to-themselves they-furnish

item dicit omnis motus ad exercitium sui instrumento 28

likewise he-says every motion for the-exercise of-itself an-instrument

eget, ut singulorum artium usus docet, ergo uidendum,

needs as of-individual arts the-practice teaches therefore to-be-seen

ne et animae ad se mouendum instrumento opus sit,

whether also for-the-soul for itself moving of-an-instrument need there-be

quod si impossibile iudicatur, et illud impossibile erit, ut
which if impossible is-judged also that impossible will-be that
 anima ipsa se moueat.

the-soul it-itself itself should-move

29 item dicit si mouetur anima, sine dubio cum reliquis
likewise be-says if is-moved the-soul without doubt with the-remaining
 motibus et de loco et in locum mouetur. quod si est, modo
motions both from place and into place it-is-moved which if it-is now
 corpus ingreditur, modo rursus egreditur, et hoc frequenter
the-body it-enters now again goes-out and this frequently
 exercet, sed hoc uidemus fieri non posse, non igitur mouetur.
practices but this we-see to-happen not to-be-able not therefore it-is-moved

30 his quoque addit si anima se mouet, necesse est, ut aliquo
to-these also he-adds if the-soul itself moves necessary it-is that by-some
 motus genere se moueat, ergo aut in loco se mouet aut se
of-motion kind itself it-move therefore either in place itself it-moves or it
 ipsam pariendo se mouet aut se ipsam consumendo aut se
itself by-bearing itself it-moves or it itself by-consuming or itself
 augendo aut se minuendo, haec sunt enim ait motus genera.
by-increasing or itself by-diminishing these are for says of-motion the-kinds

31 horum inquit singula, quem ad modum possint fieri,
of-these be-says each in-what to manner can come-about
 requiramus. si in loco se mouet, aut in rectam lineam
let-us-inquire if in place itself it-moves either in a-straight line
 se mouet aut sphaerico motu in orbem rotatur.
itself it-moves or with-spherical motion in an-orb it-is-rotated

32 sed recta linea infinita nulla est, nam quaecumque in natura
but straight line infinite none is for whatever in nature
 intellegatur linea, quocumque fine sine dubio terminatur, si
is-understood line by-whatever end without doubt is-bounded if
 ergo per lineam terminatam anima se mouet, non semper
therefore along a-line bounded the-soul itself moves not always

mouetur, nam cum ad finem uenitur, et inde rursus in
it-is-moved for when to the-end one-comes and thence again to
 exordium reditur, necesse est interstitium motus fieri
the-beginning one-returns necessary it-is a-gap of-motion to-come-about
 in ipsa permutatione redeundi.

in the-very change of-returning
 sed nec in orbem rotari potest, quia omnis sphaera 33
but nor in an-orb to-be-rotated can because every sphere
 circa aliquid immobile, quod centron uocamus, mouetur, si
around something immobile which center we-call is-moved if
 ergo et anima sic mouetur, aut intra se habet, quod
therefore also the-soul so is-moved either within itself it-has what
 immobile est, et ita fit, ut non tota moueatur, aut
immobile is and so it-comes-about that not whole it-is-moved or
 si non intra se, sequetur aliud non minus absurdum,
if not within itself will-follow another-thing not less absurd
 ut centron foris sit, quod esse non poterit, constat
that the-center outside be which to-be not will-be-able it-is-established
 ergo ex his ait quod in loco se non moueat.

therefore from these says that in place itself not it-moves
 sed si ipsa se parit, sequitur, ut eandem et esse et 34
but if it-itself itself it-bears it-follows that the-same both to-be and
 non esse dicamus, si uero se ipsa consumit, non erit
not to-be we-say if but itself it-itself it-consumes not will-be
 immortalis, quod si se aut auget aut minuit, eadem
immortal but if itself either it-increases or diminishes the-same
 simul et maior se et minor reperietur.
at-once both greater than-itself and smaller will-be-found

- 35 et ex his talem colligit syllogismum: si anima se mouet,
 and from these such he-gathers a-syllogism if the-soul itself moves
 aliquo motus genere se mouet, nullum autem motus genus,
 by-some of-motion kind itself it-moves no moreover of-motion kind
 quo se moueat inuenitur, non se igitur mouet.
 by-which itself it-move is-found not itself therefore it-moves

XV.1 • WHAT 'SELF-MOVED' MEANS

Macrobius gathers the Platonists' answers into one defense. Aristotle's division is true in part but its conclusion false: some things that seem to move themselves are moved by a hidden cause, animals by soul and trees by nature, but Plato calls the soul self-moved in another sense, with no cause of its motion beyond itself. We call fire hot and iron hot, yet fire is hot by its nature and iron only by fire. The soul is moved as fire is hot, its essence being motion, and though 'to be moved' sounds passive, nothing is undergone where nothing outside acts, as fire rising undergoes nothing and fire forced downward does.

- 1 Contra has tam subtiles et argutas et ueri similes
 against these so subtle and clever and to-the-truth similar
 argumentationes accingendum est secundum sectatores Platonis,
 arguments to-be-girded it-is according-to the-followers of-Plato
 qui inceptum, quo Aristoteles tam ueram tamque ualidam
 who the-undertaking by-which Aristotle so true and-so strong
 definitionem magistri sauciare temptauerat, subruerunt.
 definition of-(his)-master to-wound had-tried have-undermined
- 2 neque uero tam inmemor mei aut ita male animatus sum,
 nor indeed so unmindful of-myself or so badly minded I-am
 ut ex ingenio meo uel Aristoteli resistam uel adsim
 that from talent my either to-Aristotle I-should-resist or I-should-stand-by
 Platoni, sed ut quisque magnorum uirorum, qui se
 to-Plato but as each of-great men who themselves

Platonicos dici gloriabantur, aut singula aut bina defensa
Platonists to-be-called gloried either single or two-each defenses
 ad ostentationem suorum operum reliquerunt, collecta haec in
for the-display of-their works left gathered these into
 unum continuae defensionis corpus coaceruavi, adiecto, siquid
one of-continuous defense body I-have-heaped-up with-added if-anything
 post illos aut sentire fas erat aut audere in intellectum licebat.
after them either to-think right was or to-dare into understanding was-allowed
 et quia duo sunt, quae adserere conatus est, unum, 3
and because two-things are which to-assert tried be-has one
 quo dicit nihil esse, quod ex se moueatur, alterum,
by-which he-says nothing to-be which from itself is-moved the-other
 quo animam hoc esse non posse confirmat, utrique
by-which the-soul this to-be not to-be-able he-maintains to-each
 resistendum est, ut et constet, posse aliquid ex se
to-be-resisted it-is that both it-be-established to-be-able something from itself
 moueri, et animam hoc esse clarescat.
to-be-moved and the-soul this to-be it-become-clear
 in primis igitur illius diuisionis oportet nos cauere praestigias, 4
in first-place therefore of-that division it-is-fitting us to-beware-of the-tricks
 in qua enumerans aliqua, quae ex se mouentur, et
in which enumerating some-things which from themselves are-moved and
 ostendens, illa quoque ab alio moueri, id est a causa interius
showing those also by another to-be-moved that is by a-cause within
 latente, uidetur sibi probasse omnia, quae mouentur,
lying-hidden he-seems to-himself to-have-proved all-things which are-moved
 etiam si ex se moueri dicantur, ab alio tamen moueri.
even if from themselves to-be-moved they-are-said by another still to-be-moved
 huius enim rei pars uera est, sed est falsa conclusio. nam 5
of-this for thing part true is but is false the-conclusion for
 esse aliqua, quae cum ex se moueri uideantur, ab
to-be some-things which though from themselves to-be-moved they-seem by

alio tamen constet moueri, nec nos diffitemur, non
another still it-is-established to-be-moved nor we deny not
 tamen omnia, quae ex se mouentur, hoc sustinent, ut
still all-things which from themselves are-moved this undergo that
 ab alio ea moueri necesse sit.

by another them to-be-moved necessary be

- 6 Plato enim cum dicit animam ex se moueri id est cum
Plato for when he-says the-soul from itself to-be-moved that is when
 αὐτοκίνητον uocat, non uult eam inter illa numerari, quae
self-moved he-calls not he-wishes it among those to-be-counted which
 ex se quidem uidentur moueri, sed a causa, quae intra
from themselves indeed seem to-be-moved but by a-cause which within
 se latet, mouentur, ut mouentur animalia auctore
themselves lies-bidden are-moved as are-moved living-beings by-an-author
 quidem alio sed occulto, nam ab anima mouentur — aut ut
indeed another but hidden for by the-soul they-are-moved or as
 mouentur arbores, quarum etsi non uidetur agitator, a natura
are-moved trees of-which although not is-seen the-driver by nature
 tamen eas interius latente constat agitari, sed Plato ita
still them within lying-bidden it-is-established to-be-driven but Plato so
 animam dicit ex se moueri, ut non aliam causam uel
the-soul says from itself to-be-moved that not another cause either
 extrinsecus accidentem uel interius latentem huius motus dicat
from-outside befalling or within lying-bidden of-this motion he-call
 auctorem. hoc quem ad modum accipiendum sit, instruemus.
the-author this in-what to manner to-be-understood is we-shall-instruct
- 7 ignem calidum uocamus, sed et ferrum calidum dicimus, et
fire hot we-call but also iron hot we-say and
 niuem frigidam et saxum frigidum nuncupamus, mel dulce
snow cold and stone cold we-name honey sweet

sed et mulsum dulce uocitamus, horum tamen singula de
but also mead sweet we-call of-these still each of
 diuersis diuersa significant.

different-things different-things signify

aliter enim de igne, aliter de ferro calidi nomen accipimus, 8

otherwise for of fire otherwise of iron of-hot the-name we-take

quia ignis per se calet, non ab alio fit calidus,

because fire by itself is-hot not by another becomes hot

contra ferrum non nisi ex alio calescit, ut nix frigida,

on-the-other-hand iron not except from another grows-hot that snow cold

ut mel dulce sit, non aliunde contingit, saxo tamen

that honey sweet be not from-elsewhere happens to-stone still

frigus uel mulso dulcedo a niue uel melle proueniunt.

cold or to-mead sweetness from snow or honey come

sic et stare et moueri tam de his dicitur, quae ab 9

so both to-stand and to-be-moved as-much of these is-said which by

se uel stant uel mouentur, quam de illis, quae uel

themselves either stand or are-moved as of those which either

sistuntur uel agitantur ex alio, sed quibus moueri ab alio

are-stopped or are-driven from another but to-which to-be-moved by another

uel stare contingit, haec et stare desinunt et moueri,

or to-stand happens these both to-stand cease and to-be-moved

quibus autem idem est et esse et moueri, numquam a

to-which but the-same is both to-be and to-be-moved never from

motu cessant, quia sine essentia sua esse non possunt,

motion cease because without essence their to-be not they-can

sicut ferrum amittit calorem, ignis uero calere non desinit.

as iron loses heat fire but to-be-hot not ceases

ab se ergo mouetur anima, licet et animalia uel arbores 10

by itself therefore is-moved the-soul although also living-beings or trees

per se uideantur moueri, sed illis quamuis interius

by themselves seem to-be-moved but to-those though within

latens, alia tamen causa, id est anima uel natura motum
 lying-hidden another still cause that is soul or nature motion
 ministrat, ideo et amittunt hoc, quod aliunde sumpserunt,
 supplies therefore also they-lose this which from-elsewhere they-took
 anima uero ita per se mouetur, ut ignis per se calet, nulla
 the-soul but so by itself is-moved as fire by itself is-hot with-no
 aduenticia causa uel illum calefaciente uel hanc mouente.
 external cause either that-one heating or this-one moving

- 11 nam cum ignem calidum dicimus, non duo diuersa
 for when fire hot we-say not two different-things
 concipimus, unum quod calefacit, alterum quod calefit, sed
 we-conceive one which heats the-other which is-heated but
 totum calidum secundum naturam suam uocamus, cum
 whole hot according-to nature its we-call when
 niuem frigidam, cum mel dulce appellamus, non aliud, quod
 snow cold when honey sweet we-call not one-thing which
 hanc qualitatem praestat, aliud, cui praestatur accipimus.
 this quality furnishes another to-which it-is-furnished we-understand

- 12 ita et cum animam per se moueri dicimus, non gemina
 so also when the-soul by itself to-be-moved we-say not twin
 consideratio sequitur mouentis et moti, sed in ipso
 consideration follows of-the-mover and of-the-moved but in the-very
 motu essentiam eius agnoscimus, quia, quod est in igne
 motion the-essence of-it we-recognize because what is in fire
 nomen calidi, in niue uocabulum frigidi, appellatio dulcis
 the-name of-hot in snow the-word of-cold the-appellation of-sweet
 in honey this necessary it-is of the-soul of-self-moved the-name
 intellegi quod Latina conuersio significat per se moueri.
 to-be-understood which the-Latin rendering signifies by itself to-be-moved

nec te confundat, quod moueri passium uerbum est, nec sicut 13

nor you let-it-confuse that to-be-moved passive verb is nor as
 secari cum dicitur, duo pariter considerantur, quod secat et
to-be-cut when is-said two-things equally are-considered what cuts and
 quod secatur, itemque cum teneri dicitur, duo intelleguntur,
what is-cut and-likewise when to-be-held is-said two-things are-understood
 quod tenet et quod tenetur, ita hic moueri duarum rerum
what holds and what is-held so here to-be-moved of-two things
 significationem putes, quae mouet et quae mouetur.

the-signification you-should-think which moves and which is-moved
 nam secari quidem et teneri passio est, ideo 14

for to-be-cut indeed and to-be-held undergoing is therefore
 considerationem et facientis et patientis amplectitur,
the-consideration both of-the-agent and of-the-patient it-embraces
 moueri autem cum de his quidem dicitur, quae ab alio
to-be-moved but when of those indeed is-said which by another
 mouentur, utramque considerationem similiter repraesentat;
are-moved both consideration likewise represents

de eo autem, quod ita per se mouetur, ut sit αὐτοκίνητον,
of that but which so by itself is-moved that it-is self-moved
 cum moueri dicitur, quia ex se, non ex alio mouetur,
when to-be-moved is-said because from itself not from another it-is-moved
 nulla potest suspitio passionis intellegi.

no can suspicion of-undergoing to-be-understood
 nam et stare licet passium uerbum non esse uideatur, 15

for also to-stand although passive verb not to-be it-seems
 cum de eo tamen dicitur, quod stat alio sistente, ut
when of that still is-said which stands with-another setting-it as
 stant terrae defixae hastae significat passionem, sic et
stand in-the-earth fixed spears it-signifies undergoing so also

moueri licet passiuum sonet, quando tamen nihil inest
to-be-moved although passive it-sounds when still nothing is-in
 faciens, patiens inesse non poterit.

acting undergoing to-be-in not will-be-able

- 16 et ut absolutius liqueat, non uerborum sed rerum
and that more-completely it-be-clear not of-words but of-things
 intellectu passionem significari, ecce ignis cum fertur ad
by-understanding undergoing to-be-signified behold fire when it-is-borne to
 superna, nihil patitur, cum deorsum fertur, sine dubio
the-heights nothing undergoes when downward it-is-borne without doubt
 patitur, quia hoc nisi alio inpellente non sustinet, et
it-undergoes because this except with-another driving not it-endures and
 cum unum idemque uerbum proferatur, passionem tamen
though one and-the-same word be-uttered undergoing still
 modo inesse modo abesse dicemus.

now to-be-in now to-be-absent we-shall-say

- 17 ergo et moueri idem in significatione est, quod calere, et
therefore also to-be-moved the-same in signification is as to-be-hot and
 cum ferrum calere dicimus uel stilum moueri, quia utrique
when iron to-be-hot we-say or a-pen to-be-moved because to-each
 hoc aliunde prouenit, passionem esse fateamur, cum uero aut
this from-elsewhere comes undergoing to-be let-us-admit when but either
 ignis calere aut moueri anima dicitur, quia illius in calore
fire to-be-hot or to-be-moved the-soul will-be-said because of-that-one in heat
 et in motu huius essentia est, nullus hic locus relinquitur
and in motion of-this-one the-essence is no here place is-left
 passioni, sed ille sic calere sicut moueri ista dicitur.
for-undergoing but that-one so to-be-hot as to-be-moved this-one will-be-said

Aristotle quibbles that Plato's words imply a mover and a moved, but a man who punishes himself names no second party; 'self-moved' only rules out another mover. Aristotle's division fails too: whatever is moved moves something else, so nothing is shown to move without being moved. Plato's division in the Laws is better: motion that moves itself and others belongs to the soul, motion moved by another to bodies. Aristotle's syllogism collapses. A man is moved by his soul, his body, or both; a soulless body does not move, and two motionless things make no motion, so the soul is the beginning of motion and moves itself.

hoc loco Aristoteles argutam de uerbis calumniam sarcien 18

in-this place Aristotle a-clever from words quibble patching-up

Platonem quoque ipsum duo, id est quod mouet et

Plato also himself two-things that is what moves and

quod mouetur, significasse contendit dicendo solum igitur

what is-moved to-have-signified contends by-saying alone therefore

quod se ipsum mouet, quia numquam deseritur a se,

what it itself moves because never is-deserted by itself

numquam ne moueri quidem desinit et aperte illum

never not to-be-moved even ceases and openly him

duo expressisse proclamat his uerbis quod mouet et

two-things to-have-expressed proclaims in-these words what moves and

moueri. sed uidetur mihi uir tantus nihil ignorare

to-be-moved but it-seems to-me a-man so-great nothing to-be-ignorant-of

potuisse, sed in exercitio argutiarum talium coniuentem

to-have-been-able but in exercise of-subtleties such indulgent

sibi operam sponte lusisse.

to-himself effort willingly to-have-played-away

ceterum quis non aduertat, cum quid dicitur se ipsum 19

but who not would-notice when something is-said it itself

mouere, non duo intellegenda? sicut et cum dicitur

to-move not two-things to-be-understood as also when is-said

ἑαυτὸν τιμωρούμενος id est se puniens, non alter qui
 himself punishing that is himself punishing not one who
 punit, alter est qui punitur, et cum se perdere, se
 punishes another is who is-punished and when himself to-destroy himself
 inuoluere, se liberare quis dicitur, non necesse est unum
 to-entangle himself to-free someone is-said not necessary it-is one
 facientem, alterum subesse patientem, sed hoc solum
 acting another to-be-underneath undergoing but this alone
 intellectu huius elocutionis exprimitur, ut qui se punit,
 by-understanding of-this expression is-expressed that who himself punishes
 aut qui se liberat, non ab alio hoc accepisse sed
 or who himself frees not from another this to-have-received but
 ipse sibi aut intulisse aut praestitisse dicatur, sic et
 himself to-himself either to-have-inflicted or to-have-furnished be-said so also
 de αὐτοκινήτῳ cum dicitur se ipsum mouet, ad hoc dicitur,
 of the-self-moved when is-said it itself moves for this it-is-said
 ut aestimationem alterius mouentis excludat.

that the-supposition of-another mover it-exclude

- 20 quam uolens Plato de cogitatione legentis eximere his,
 which wishing Plato from the-thought of-the-reader to-remove by-these
 quae praemisit, expressit. nam quod semper ait mouetur,
 which he-set-first he-expressed for what always says is-moved
 aeternum est, quod autem motum adfert alicui, quodque
 eternal is what moreover motion brings to-something and-what
 ipsum mouetur aliunde, quando finem habet motus,
 itself is-moved from-elsewhere when an-end has of-motion
 uiuendi finem habeat necesse est.

of-living an-end it-have necessary it-is

- 21 quid his uerbis inuenietur expressius clara significatione
 what than-these words will-be-found more-expressly with-clear signification
 testantibus non aliunde moueri quod se ipsum mouet,
 testifying not from-elsewhere to-be-moved what it itself moves

cum animam ob hoc dicat aeternam, quia se ipsam
since the-soul on-account-of this he-calls eternal because it itself
 mouet et non mouetur aliunde? ergo se mouere hoc
moves and not is-moved from-elsewhere therefore itself to-move this
 solum significat, non ab alio moueri, nec putes, quod
alone signifies not by another to-be-moved nor should-you-think that
 idem moueat idemque moueatur, sed moueri sine alio
the-same moves and-the-same is-moved but to-be-moved without another
 mouente se mouere est.

moving itself to-move is

aperte ergo constitit, quia non omne, quod mouetur, 22

openly therefore it-is-established that not all which is-moved

ab alio mouetur. ergo αὐτοκίνητον potest non ab alio

by another is-moved therefore the-self-moved can not by another

moueri, sed ne a se quidem sic mouetur, ut in ipso

to-be-moved but not by itself even so is-moved that in it

aliud sit, quod mouet aliud quod mouetur, nec ex toto

one-thing is which moves another which is-moved nor from whole

nec pro parte, ut ille proponit, sed hoc solum se ipsum

nor for part as that-one proposes but this alone it itself

mouere dicitur, ne ab alio moueri existimetur.

to-move is-said lest by another to-be-moved it-be-supposed

sed et illa de motibus Aristotelica diuisio quam supra 23

but also that about motions Aristotelian division which above

rettulimus, subripiendi magis apta est quam probanti, in

we-have-reported for-one-filching rather suited is than for-one-proving in

qua ait sicut est quod mouetur et non mouet, ita est

which says as there-is what is-moved and not moves so there-is

quod mouet et non mouetur.

what moves and not is-moved

- 24 constat enim quod omne quicquid mouetur mouet alia,
it-is-established for that all whatever is-moved moves other-things
 ut dicitur aut gubernaculum nauim aut nauis circumfusum
as is-said either the-rudder the-ship or the-ship poured-around
 sibi aerem uel undas mouere. quid autem est, quod non possit
itself air or waves to-move what moreover is which not can
 aliud, dum ipsum mouetur, inpellere? ergo si uerum non est,
another while itself is-moved to-drive therefore if true not is
 ea, quae mouentur, alia non mouere, non constat
those-things which are-moved other-things not to-move not is-established
 illud, ut aliquid, quod moueat nec tamen moueatur, inuenias.
that that something which moves nor still is-moved you-may-find
- 25 illa igitur magis probanda est in decimo de legibus a
that therefore rather to-be-approved is in the-tenth on laws by
 Platone motuum prolata diuisio. omnis motus inquit aut
Plato of-motions set-forth division every motion he-says either
 et se mouet et alia aut ab alio mouetur et alia
both itself moves and other-things or by another is-moved and other-things
 mouet. et prior ad animam, ad omnia uero corpora
moves and the-former to the-soul to all but bodies
 secundus refertur. hi ergo duo motus et differentia
the-second is-referred these therefore two motions both by-difference
 separantur et societate iunguntur, commune hoc habent,
are-separated and by-fellowship are-joined in-common this they-have
 quod et prior et secundus mouent alia, hoc autem
that both the-former and the-second move other-things in-this but
 differunt, quod ille a se hic ab alio mouetur.
they-differ that that by itself this by another is-moved
- 26 ex his omnibus, quae eruta de Platonicorum sensuum
from these all which dug-out from of-Platonic of-thoughts
 fecunditate collegimus, constitit non esse uerum, omnia quae
the-fertility we-have-gathered it-is-established not to-be true all-things which

mouentur ab alio moueri, ergo nec principium motus ad
are-moved by another to-be-moved therefore nor the-beginning of-motion for
 deprecandam alterius mouentis necessitatem stare dicetur, quia
averting of-another mover the-necessity to-stand will-be-said because
 potest se ipsum, ut diximus, mouere alio non mouente.

it-can it itself as we-said to-move with-another not moving
 eneruatus est igitur syllogismus, quem praemissa uaria et 27
enfeebled is therefore the-syllogism which with-set-first various and
 multiplici diuisione collegerat, id est anima principium
manifold division he-had-gathered that is the-soul the-beginning
 motus est, principium autem motus non mouetur, igitur
of-motion is the-beginning moreover of-motion not is-moved therefore
 anima non mouetur. restat, ut quia constitit posse
the-soul not is-moved it-remains that since it-is-established to-be-able
 aliquid per se moueri alio non mouente, animam
something by itself to-be-moved with-another not moving the-soul
 hoc esse doceatur, quod facile docebitur, si de manifestis
this to-be be-shown which easily will-be-shown if from manifest
 et indubitabilibus argumenta sumamus.

and indubitable-things arguments we-take
 homini motum aut anima praestat aut corpus aut de 28
to-man motion either the-soul furnishes or the-body or from
 utroque permixtio. et quia tria sunt, de quibus inquisitio
both the-mixture and because three are about which inquiry
 ista procedit, cum neque a corpore neque a permixtione
that proceeds since neither by the-body nor by the-mixture
 praestari hoc posse constiterit, restat, ut ab anima
to-be-furnished this to-be-able it-has-been-established it-remains that by the-soul
 moueri hominem nulla dubitatio sit.
to-be-moved man no doubt be

- 29 nunc de singulis ac primum de corpore loquamur. nullum
now about individual-ones and first about the-body let-us-speak no
 inanimum corpus suo motu moueri manifestius est quam
soulless body by-its-own motion to-be-moved more-manifest is than
 ut adserendum sit, nihil est autem quod, dum immobile
that to-be-asserted it-be nothing is moreover which while immobile
 sit, aliud possit mouere, igitur corpus hominem non mouet.
it-is another can move therefore the-body man not moves
- 30 uidendum, ne forte animae et corporis ipsa permixtio
to-be-seen whether perhaps of-soul and of-body the-very mixture
 hunc sibi motum ministret. sed quia constat motum
this for-itself motion supplies but because it-is-established motion
 corpori non inesse, si nec animae inest, ex duabus rebus
in-the-body not to-be-in if nor in-the-soul it-is-in from two things
 motu carentibus nullus motus efficitur, sicut nec ex duabus
motion lacking no motion is-produced as nor from two
 dulcibus amaritudo nec ex duabus amaris dulcedo proueniet
sweet-things bitterness nor from two bitter-things sweetness will-come
 nec ex gemino frigore calor aut frigus ex gemino calore
nor from twofold cold heat or cold from twofold heat
 nascetur, omnis enim qualitas geminata crescit, numquam ex
will-be-born every for quality doubled grows never from
 duplicatis similibus contrarietas emergit: ergo nec ex duabus
doubled like-things contrariety emerges therefore nor from two
 immobilibus motus erit, hominem igitur permixtio non mouebit.
immobile-things motion will-be man therefore the-mixture not will-move
- 31 hinc inexpugnabilis syllogismus ex confessorum rerum
hence an-unassailable syllogism from of-acknowledged things
 indubitabili luce colligitur animal mouetur, motum autem
with-indubitable light is-gathered the-living-being is-moved motion moreover
 animali aut anima praestat aut corpus aut ex utroque
to-the-living-being either the-soul furnishes or the-body or from both

permixtio, sed neque corpus neque permixtio motum praestat,
the-mixture but neither the-body nor the-mixture motion furnishes
 igitur anima motum praestat.

therefore the-soul motion furnishes

ex his apparet animam initium motus esse, initium autem 32

from these it-appears the-soul the-beginning of-motion to-be the-beginning moreover

motus tractatus superior docuit per se moueri, animam ergo
of-motion the-treatment earlier taught by itself to-be-moved the-soul therefore

αὐτοκίνητον esse, id est per se moueri nulla dubitatio est.

self-moved to-be that is by itself to-be-moved no doubt is

XVI.1 • ANSWERS TO ARISTOTLE

Macrobius answers each objection. A beginning and what comes from it may differ, but not as contraries such as rest and motion: the soul's self-motion has no author, while it authors the motion it gives others. Moving and being moved are one act in the soul, not contraries. The soul never rests: thought, the senses, breath, and dreams are its motion, and even a still body moves in growth and heartbeat. Macrobius could prove that one thing may cause motion in itself and others, but grants that it cannot, since the soul's motion is its essence, as fire is wholly hot. Like rising fire, it needs no instruments.

Hic ille rursus obloquitur, et alia de initiis 1

here that-one again speaks-against and with-another about beginnings

disputatione confligit, eadem enim hic soluendo repetemus,

disputation clashes the-same-things for here by-resolving we-shall-repeat

quae supra in ordinem obiecta digessimus. non possunt

which above in order objected we-set-out not can

inquit eadem initiis suis esse, quae inde nascuntur,

he-says the-same-things as-beginnings their to-be which thence are-born

et ideo animam, quae initium motus est, non moueri,

and therefore the-soul which the-beginning of-motion is not to-be-moved

ne idem sit initium et quod de initio nascitur, id
lest the-same be the-beginning and what from the-beginning is-born that
 est ne motus ex motu processisse uideatur.

is lest motion from motion to-have-proceeded seem

- 2 ad haec facilis et absoluta responsio est, quia, ut
to these-things easy and complete the-reply is that though
 principia et haec, quae de principiis prodeunt, in aliquo
beginnings and these which from beginnings come-forth in something
 non numquam inter se differre fateamur, numquam
not never among themselves to-differ we-admit never
 tamen ita sibi possunt esse contraria, ut aduersa
still so to-each-other can be contrary as opposed
 sibi sunt stare et moueri.

to-each-other are to-stand and to-be-moved

- 3 nam si albi initium nigrum uocaretur, et siccum esset
for if of-white the-beginning black were-called and dry were
 humoris exordium, bonum de malo, ex amaro initio dulce
of-moisture the-beginning good from bad from bitter beginning sweet
 procederet. sed non ita est, quia usque ad contrarietatem
would-proceed but not so is because all-the-way to contrariety
 initia et sequentia dissidere natura non patitur, inuenitur
beginnings and consequents to-disagree nature not allows is-found
 tamen inter ipsa non numquam talis differentia, qualis inter
still among them not never such difference as among
 se origini progressionique conueniat, ut est hic quoque
themselves to-origin and-to-progression suits as is here also
 inter motum, quo mouetur anima et quo mouet cetera.
between the-motion by-which is-moved the-soul and by-which it-moves the-rest
- 4 non enim animam Plato simpliciter motum dixit sed motum
not for the-soul Plato simply motion called but motion
 se mouentem. inter motum ergo se mouentem et motum,
itself moving between motion therefore itself moving and motion

quo mouet cetera, quid intersit, in aperto est, si
by-which it-moves the-rest what the-difference-is in the-open is since
 quidem ille sine auctore est, hic aliis motus auctor est.
indeed that without author is this for-others of-motion author is
 constitit ergo, neque adeo posse initia ac de initiis
it-is-established therefore neither so-far to-be-able beginnings and from beginnings
 procreata differre, ut contraria sibi sint, nec tamen
begotten-things to-differ that contrary to-each-other they-be nor still
 hic moderatam differentiam defuisse, non igitur stabit
here a-moderate difference to-have-been-lacking not therefore will-stand
 principium motus, quod ille artificii conclusione collegit.
the-beginning of-motion which that-one by-artful conclusion gathered
 his tertia, ut meminimus, successit obiectio uni rei 5
to-these the-third as we-remember succeeded objection to-one thing
 contraria simul accidere non posse, et quia contraria
contraries at-once to-happen not to-be-able and because contraries
 sibi sunt mouere et moueri, non posse animam
to-each-other are to-move and to-be-moved not to-be-able the-soul
 se mouere ne eadem et moueatur et moueat. sed hoc
itself to-move lest the-same both be-moved and move but this
 superius adserta dissoluunt, si quidem constitit in
above the-things-asserted dissolve since indeed it-is-established in
 animae motu duo non intellegenda, quod moueat et
of-the-soul motion two-things not to-be-understood what moves and
 quod moueatur, quia nihil est aliud ab se moueri quam
what is-moved because nothing is other by itself to-be-moved than
 moueri alio non mouente. nulla est ergo contrarietas,
to-be-moved with-another not moving no is therefore contrariety
 ubi quod fit unum est, quia fit non ab alio
where what comes-about one is because it-comes-about not by one
 circa alium, quippe cum ipse motus animae sit essentia.
about another since as itself motion of-the-soul is the-essence

6 ex hoc ei, ut supra rettulimus, nata est occasio quarta
from this to-him as above we-have-reported born was occasion the-fourth
 certaminis. si animae essentia motus est inquit cur interdum
of-contest if of-the-soul the-essence motion is he-says why sometimes
 quiescit, cum nulla alia res contrarietatem propriae admittat
does-it-rest since no other thing contrariety of-its-own admits
 essentiae? ignis, cuius essentiae calor inest, calere non
essence fire of-whose essence heat is-in to-be-hot not
 desinit, et quia frigidum niuis in essentia eius est, non
ceases and because the-cold of-snow in essence its is not
 nisi semper est frigida, et anima igitur eadem ratione
except always is cold and the-soul therefore by-the-same reasoning
 numquam a motu cessare deberet. sed dicat uelim,
never from motion to-cease ought but let-him-say I-would-like
 quando cessare animam suspicatur.
when to-cease the-soul he-suspects

7 si mouendo se inquit moueat et corpus, necesse est utique,
if by-moving itself he-says it-moves also the-body necessary it-is surely
 quando non moueri corpus uidemus, animam quoque
when not to-be-moved the-body we-see the-soul also
 intellegamus non moueri. contra hoc in promptu est gemina
we-understand not to-be-moved against this at hand is a-twofold
 defensio.
defense

8 primum quia non in hocprehenditur motus animae,
first because not in this is-detected the-motion of-the-soul
 si corpus agitetur, nam et cum nulla pars corporis moueri
if the-body is-driven for also when no part of-the-body to-be-moved
 uidetur in homine, tamen ipsa cogitatio aut in quocumque
seems in man still the-very thought or in any

animali auditus uisus odoratus et similia, sed et in
living-being hearing sight smell and similar-things but also in
 quiete ipsa spirare somniare, omnia haec motus animae sunt.
rest itself to-breathe to-dream all these motions of-the-soul are
 deinde quis ipsum corpus dicat immobile, etiam dum non 9
next who the-very body would-call immobile even while not
 uidetur agitari, cum incrementa membrorum aut si iam
it-seems to-be-driven since the-growths of-the-limbs or if now
 crescendi aetas et tempus excessit, cum saltus cordis
of-growing the-age and time has-passed since the-leaping of-the-heart
 cessationis inpatiens, cum cibi ordinata digeris naturali
of-rest intolerant since of-food the-ordered distribution by-natural
 dispensatione inter uenas et uiscera sucum ministrans, cum
management among veins and entrails juice supplying since
 ipsa collectio fluentorum perpetuum corporis testetur agitatum?
the-very gathering of-fluids perpetual of-the-body testifies agitation
 et anima igitur aeterno et suo motu, sed et corpus quam
and the-soul therefore by-eternal and its-own motion but also the-body as
 diu ab initio et causa motus animatur, semper mouetur.
long by the-beginning and cause of-motion is-animated always is-moved
 hinc eidem fomes quintae ortus est quaestionis.
hence to-the-same(-man) the-kindling of-the-fifth arisen is of-question
 si anima inquit aliis causa motus est, ipsa sibi causa 10
if the-soul he-says for-others the-cause of-motion is itself for-itself the-cause
 motus esse non poterit, quia nihil est, quod eiusdem rei
of-motion to-be not will-be-able because nothing is which of-the-same thing
 et sibi et aliis causa sit. ego uero licet facile possim
both for-itself and for-others the-cause is I but although easily I-could
 probare plurima esse, quae eiusdem rei et sibi et
prove very-many to-be which of-the-same thing both for-themselves and
 aliis causa sint, ne tamen studio uidear omnibus, quae
for-others the-cause are lest still from-zeal I-seem all which

adserit, obuiare, hoc uerum esse concedam, quod et pro
he-asserts to-oppose this true to-be I-shall-grant which even for
 uero habitum ad adserendum motum animae non nocebit.

true held for asserting the-motion of-the-soul not will-harm

- 11 et enim animam initium motus et causam uocamus. de
and for the-soul the-beginning of-motion and cause we-call about
 causa post uidebimus. interim constat omne initium inesse
the-cause afterward we-shall-see meanwhile it-is-established every beginning to-be-in
 rei, cuius est initium, et ideo quicquid in quamcumque
to-the-thing of-which it-is the-beginning and therefore whatever into whatever
 rem ab initio suo proficiscitur, hoc in ipso initio reperitur.
thing from beginning its sets-out this in the-very beginning is-found
 sic initium caloris non potest non calere. ignem ipsum,
so the-beginning of-heat not can not to-be-hot the-fire itself
 de quo calor in alia transit, quis neget calidum?
from which heat into other-things passes who would-deny hot

- 12 sed ignis inquit non se ipse calefacit, quia natura totus est
but fire he-says not itself it-itself heats because by-nature whole is
 calidus. teneo quod uolebam, nam nec anima ita se mouet,
hot I-hold what I-wished for nor the-soul so itself moves
 ut sit inter motum mouentemque discretio, sed tota ita
that there-be between motion and-mover distinction but whole so
 suo motu mouetur, ut nihil possis separare quod moueat.
by-its-own motion is-moved that nothing you-could separate which moves

- 13 haec de initio dicta sufficient. de causa uero
these-things about the-beginning said will-suffice about the-cause but
 quoniam spontanea coniuentia concessimus, nequid eiusdem
since with-voluntary connivance we-have-granted that-nothing of-the-same
 rei et sibi et aliis causa sit, libenter adquiescimus, ne
thing both for-itself and for-others the-cause be willingly we-acquiesce lest
 anima, quae aliis causa motus est, sibi causa motus
the-soul which for-others the-cause of-motion is for-itself the-cause of-motion

esse uideatur. his enim causa motus est, quae non
to-be seem for-these for the-cause of-motion it-is which not
 mouerentur, nisi ipsa praestaret, illa uero ut moueatur, non
would-be-moved unless itself furnished it but that it-be-moved not
 sibi ipsa largitur, sed essentiae suae est quod mouetur.
to-itself itself bestows but of-essence its is that it-is-moved
 ex hoc quaestio, quae sequitur, iam soluta est. tunc 14
from this the-question which follows already resolved is then
 enim forte concedam, ut ad motus exercitium instrumenta
for perhaps I-would-grant that for of-motion the-exercise instruments
 quaerantur, quando aliud est quod mouet, aliud quod
be-sought when one-thing is which moves another which
 mouetur. in anima uero hoc nec scurrilis iocus sine damno
is-moved in the-soul but this not-even a-buffoonish jest without loss
 uerecundiae audebit expetere, cuius motus est in essentia,
of-modesty will-dare to-demand whose motion is in essence
 cum ignis licet ex causa intra se latente moueatur, nullis
since fire although from a-cause within itself lying-hidden is-moved by-no
 tamen instrumentis ad superna conscendat, multoque minus
still instruments to the-heights climbs and-much less
 haec in anima quaerenda sint, cuius motus essentia sua est.
these in the-soul to-be-sought are whose motion essence its is

Aristotle's claim that a self-moving soul would keep leaving and re-entering the body proves nothing: trees move without changing place, and the soul does enter and leave the body at appointed times, held to it by the love nature gave it. His list of possible motions assumes a mover distinct from the moved, which the soul does not have. Plato and Cicero call the soul the source and beginning of motion: as someone who sees the Nile or the Danube thinks back to its unseen spring, the mind that sees bodies moving should think back to the soul, whose motions are thoughts, joys, hopes, and fears, as the world soul's are the turning of the heavens.

- 15 in his etiam, quae secuntur, uir tantus et alias
in these also which follow a-man so-great and at-other-times
 ultra ceteros serius similis cauillanti est. si mouetur
beyond others serious like to-one-quibbling is if is-moved
 inquit anima, inter ceteros motus etiam de loco in locum
he-says the-soul among other motions also from place to place
 mouetur, ergo modo ait corpus egreditur, modo rursus
it-is-moved therefore now says the-body it-goes-out-of now again
 ingreditur, et in hoc exercitio saepe uersatur, quod fieri
enters and in this exercise often is-engaged which to-happen
 non uidemus; non igitur mouetur.
not we-see not therefore is-moved

- 16 contra hoc nullus est, qui non sine haesitatione respondeat,
against this no-one is who not without hesitation would-reply
 non omnia, quae mouentur, etiam de loco in locum
not all-things which are-moved also from place to place
 moueri. aptius denique in eum similis interrogatio
to-be-moved more-fittingly finally against him a-similar question
 retorquenda est. moueri arbores dicis? quod cum, ut opinor,
to-be-turned-back is to-be-moved trees do-you-say which when as I-think
 annuerit, pari dicacitate ferietur: si mouentur
he-shall-have-nodded with-equal wit he-will-be-struck if are-moved

arbores, sine dubio, ut tu dicere soles, inter alios motus
trees without doubt as you to-say are-wont among other motions
 etiam de loco in locum mouentur, hoc autem uidemus per
also from place to place they-are-moved this moreover we-see by
 se eas facere non posse; igitur arbores non mouentur.
themselves them to-do not to-be-able therefore trees not are-moved
 sed ut hunc syllogismum additamento serium facere possimus, 17
but that this syllogism by-an-addition serious to-make we-can
 postquam dixerimus ergo arbores non mouentur, adiciemus
after we-shall-have-said therefore trees not are-moved we-shall-add
 sed mouentur arbores, non igitur omnia, quae mouentur,
but are-moved trees not therefore all-things which are-moved
 etiam de loco in locum mouentur. et ita finis in exitum
also from place to place are-moved and so the-end into an-outcome
 sanae conclusionis euadet: si ergo arbores fatebimur
of-sound conclusion will-come-out if therefore trees we-shall-admit
 moueri quidem, sed apto sibi motu, cur hoc animae
to-be-moved indeed but with-suited to-themselves motion why this to-the-soul
 negemus, ut motu essentiae suae conueniente moueatur?
should-we-deny that with-motion to-essence its suiting it-be-moved
 haec et alia ualide dicerentur, etiam si hoc motus 18
these-things and other-things strongly would-be-said even if by-this of-motion
 genere moueri anima non posset, cum uero et corpus animet
kind to-be-moved the-soul not could since but both the-body it-animates
 accessu et a corpore certa constituti temporis lege discedat,
by-approach and from the-body by-fixed of-appointed time law it-departs
 quis eam neget etiam in locum, ut ita dicam, moueri?
who it would-deny even to place as so I-may-say to-be-moved
 quod autem non saepe sub uno tempore accessum uariat 19
that moreover not often within one time approach it-varies
 et recessum, facit hoc dispositio arcana et consulta naturae,
and withdrawal makes this the-disposition secret and deliberate of-nature

- quae ad animalis uitam certis uinculis continendam
which for of-the-living-being the-life with-fixed bonds to-be-held-together
 tantum animae iniecit corporis amorem, ut amet ultro
so-great into-the-soul has-cast of-the-body love that it-loves willingly
 quo deuincta est, raroque contingat, ne finita
that-by-which bound it-is and-rarely it-happens that-not with-ended
 quoque lege temporis sui maerens et inuita discedat.
even the-law of-time its grieving and unwilling it-depart
 20 hac quoque obiectione, ut arbitrator, dissoluta ad eas
with-this also objection as I-think dissolved to those
 interrogationes, quibus nos uidetur urgere, ueniamus. si
questions by-which us he-seems to-press let-us-come if
 mouet inquit se anima, aliquo motus genere se mouet.
moves he-says itself the-soul by-some of-motion kind itself it-moves
 dicendumne est igitur animam se in locum mouere? ergo ille
to-be-said is-it therefore the-soul itself to place to-move therefore that
 locus aut orbis aut linea est. an se pariendo seu consumendo
place either an-orb or a-line is or itself by-bearing or by-consuming
 mouetur? sene auget an minuit? aut proferatur ait
is-it-moved itself-whether it-increases or diminishes or let-there-be-brought says
 in medium aliud genus motus, quo eam dicamus moueri.
into the-open another kind of-motion by-which it we-may-say to-be-moved
 21 sed omnis haec interrogationum molesta congeries ex una
but all this of-questions troublesome heap from one
 eademque defluit male conceptae definitionis astutia. nam quia
and-the-same flows-down of-badly conceived definition cunning for because
 semel sibi proposuit, omne quod mouetur ab alio moueri,
once for-himself he-proposed all which is-moved by another to-be-moved
 omnia haec motuum genera in anima quaerit, in quibus aliud
all these of-motions kinds in the-soul he-seeks in which one-thing

est quod mouet, aliud quod mouetur, cum nihil horum cadere

is which moves another which is-moved since nothing of-these to-fall

in animam possit, in qua nulla discretio est mouentis et moti.

onto the-soul can in which no distinction is of-mover and of-moved

quis est igitur dicit aliquis aut unde intellegitur animae 22

what is therefore says someone or whence is-understood of-the-soul

motus, si horum nullus est? sciet hoc quisquis nosse

the-motion if of-these none is will-know this whoever to-know

desiderat uel Platone dicente uel Tullio: quin etiam ceteris,

desires either with-Plato saying or with-Tullius nay even for-the-others

quae mouentur, hic fons hoc principium est mouendi.

which are-moved this source this beginning is of-moving

quanta sit autem uocabuli huius expressio, quo anima 23

how-great is moreover of-the-word this the-expressiveness by-which the-soul

fons motus uocatur, facile repperies, si rei inuisibilis

source of-motion is-called easily you-will-find if of-a-thing invisible

motum sine auctore atque ideo sine initio ac sine

the-motion without author and therefore without beginning and without

fine prodeuntem et cetera mouentem mente concipias, cui

end coming-forth and the-rest moving in-mind you-conceive to-which

nihil similis de uisibilibus quam fons potuerit reperiri,

nothing more-like of visible-things than a-source could to-be-found

qui ita principium est aquae, ut cum de se fluuios et

which so the-beginning is of-water that while from itself rivers and

lacus procreet, a nullo nasci ipse dicatur, nam si ab

lakes it-begets by nothing to-be-born itself it-is-said for if from

alio nasceretur, non esset ipse principium.

another it-were-born not it-would-be itself the-beginning

et sicut fons non semper facile deprehenditur, ab ipso 24

and as the-source not always easily is-detected from it

tamen qui funduntur, aut Nilus est aut Eridanus aut Hister

still which are-poured either the-Nile is or the-Eridanus or the-Hister

aut Tanais, et ut illorum rapacitatem uidendo admirans et
or the-Tanais and as of-those the-rapacity by-seeing marveling and
 intra se tantarum aquarum originem requirens cogitatione
within yourself of-such-great waters the-origin seeking in-thought
 recurris ad fontem et hunc omnem motum intellegis
you-run-back to the-source and this all motion you-understand
 de primo scaturiginis manare principio, ita cum corporum
from the-first of-the-spring to-flow beginning so when of-bodies
 motum, seu diuina seu terrena sint, considerando quaerere
the-motion whether divine or earthly they-be by-considering to-seek
 forte auctorem uelis, mens tua ad animam quasi ad fontem
perhaps the-author you-wish mind your to the-soul as-if to a-source
 recurrat, cuius motum etiam sine corporis ministerio
let-it-run-back whose motion even without of-the-body service
 testantur cogitationes gaudia spes timores.

testify thoughts joys hopes fears

- 25 nam motus eius est boni malique discretio, uirtutum
for motion its is of-good and-of-bad the-distinguishing of-virtues
 amor, cupido uitiorum, ex quibus effluunt omnes inde
love desire of-vices from which flow-out all thence
 nascentium rerum meatus, motus enim eius est quicquid
of-being-born things courses motion for its is whatever
 irascimur et in feruorem mutuae collisionis armamur, unde
we-are-angry and into the-heat of-mutual collision we-are-armed whence
 paulatim procedens rabies fluctuat proeliorum, motus eius
gradually proceeding the-rage surges of-battles motion its
 est quod in desideria rapimur, quod cupiditatibus alligamur,
is that into desires we-are-swept that by-cravings we-are-bound
 sed hi motus si ratione gubernentur, proueniunt salutare,
but these motions if by-reason they-be-steered come-out healthful
 si destituantur, in praeceps et rapiuntur et rapiunt.
if they-be-abandoned into headlong both are-swept and sweep

didicisti motus animae, quos modo sine ministerio 26
you-have-learned the-motions of-the-soul which now without service
 corporis, modo per corpus exercet. si uero ipsius
of-the-body now through the-body it-exercises if but of-the-very
 mundanae animae motus requires, caelestem uolubilitatem
world soul the-motions you-see the-heavenly rotation
 et sphaerarum subiacentium rapidos impetus intueri, ortum
and of-the-spheres underlying swift impulses gaze-at the-rising
 occasumue solis, cursus siderum uel recursus, quae omnia
or-setting of-the-sun the-courses of-the-stars or returns which all
 anima mouente proueniunt, immobilem uero eam dicere,
with-the-soul moving come-forth immobile but it to-call
 quae mouet omnia, Aristoteli non conuenit, qui quantus in
which moves all-things to-Aristotle not befits who how-great in
 aliis sit probatum est, sed illi tantum, quem
other-matters he-is proved it-has-been but to-that-one only whom
 uis naturae, quem ratio manifesta non moueat.
the-force of-nature whom reason manifest not moves

XVII • THE SOUL'S EXERCISE, AND ALL OF PHILOSOPHY

Africanus tells Scipio to exercise his soul in the best of things, which are cares for his country's safety, and to draw it away from the body even in life; souls given to bodily pleasure wander round the earth for ages before they return. Macrobius recalls that there are active and contemplative virtues, both leading to heaven: Romulus had the first, Pythagoras the second, Lycurgus, Solon, Numa, and both Catos had the two together, and Scipio is told to practice both. The penalty for those who ignore these precepts completes the law, as Plato's Er describes. The dream covers all three parts of philosophy, moral, natural, and rational, so no work is more complete.

- 1 Edocto igitur atque adserto animae motu Africanus,
taught therefore and asserted of-the-soul with-the-motion Africanus
 qualiter exercitio eius utendum sit, in haec uerba mandat
how the-exercise of-it to-be-used is in these words commands
 et praecipit:
and instructs
- 2 hanc tu exerce optumis in rebus. sunt autem optumae
this you exercise the-best in things are moreover the-best
 curae de salute patriae, quibus agitatus et exercitatus
cares about the-safety of-the-fatherland by-which driven and exercised
 animus uelocius in hanc sedem et domum suam
the-soul more-swiftly into this seat and home its-own
 peruolabit, idque ocius faciet, si iam tum, cum erit
will-fly and-this more-quickly it-will-do if already then when it-shall-be
 inclusus in corpore, eminebit foras, et ea, quae
shut-up in the-body it-will-stand-out outside and those-things which
 extra erunt, contemplans, quam maxime se a corpore
outside will-be contemplating as most itself from the-body
 abstrahet.
will-draw-away
- 3 namque eorum animi, qui se corporis uoluptatibus
for of-those the-souls who themselves of-the-body to-the-pleasures
 dediderunt, earumque se quasi ministros praebuerunt,
have-given-up and-of-them themselves as-it-were servants have-offered
 impulsuque lubricum uoluptatibus oboedientium deorum
and-by-the-impulse of-lusts to-pleasures obedient of-gods
 et hominum iura uiolauerunt, corporibus elapsi circum
and of-men the-rights have-violated from-bodies slipped-out around
 terram ipsam uolutantur, nec hunc in locum nisi multis
the-earth itself are-tossed nor this into place except for-many
 exagitati saeculis reuertuntur.
barried ages return

in superiore huius operis parte diximus alias otiosas, 4
in the-earlier of-this work part we-said some leisured
 alias negotiosas esse uirtutes, et illas philosophis,
others busy to-be virtues and those to-philosophers
 has rerum publicarum rectoribus conuenire, utrasque
these of-things public to-the-rulers to-suit both
 tamen exercentem facere beatum. hae uirtutes interdum
still the-one-exercising to-make blessed these virtues sometimes
 diuiduntur, non numquam uero miscentur, cum
are-divided not never but are-mixed when
 utrarumque capax et natura et institutione animus
of-both capable both by-nature and by-training a-soul
 inuenitur.

is-found

nam siquis ab omni quidem doctrina habeatur 5
for if-anyone from all indeed learning is-held
 alienus, in re publica tamen et prudens et
a-stranger in the-thing public still both prudent and
 temperatus et fortis et iustus sit, hic a
temperate and brave and just be this-one from
 feriatis remotus eminet tamen actualium uigore
the-leisured removed stands-out still of-active by-the-vigor
 uirtutum, quibus nihilo minus caelum cedit in
virtues to-which by-nothing less heaven falls as
 praemium.

reward

siquis uero insita quiete naturae non sit aptus ad 6
if-anyone but with-inborn quietness of-nature not be fit for
 agendum, sed solum optima conscientiae dote erectus
acting but only by-the-best of-conscience endowment raised
 ad supera, doctrinae supellectilem ad exercitium diuinae
to the-heights of-learning the-equipment for the-exercise of-divine

disputationis expendat, sectator caelestium, deuius
disputation spend a-follower of-heavenly-things straying-from
 caducorum, is quoque ad caeli uerticem otiosis uirtutibus
perishable-things he also to of-heaven the-pole by-leisured virtues
 subuehetur.

will-be-carried-up

- 7 saepe tamen euenit, ut idem pectus et agendi et
often still it-happens that the-same breast both of-acting and
 disputandi perfectione sublime sit, et caelum utroque
of-disputing by-perfection lofty be and heaven by-both
 adipiscatur exercitio uirtutum.

attain exercise of-virtues

- 8 Romulus nobis in primo genere ponatur, cuius uita
Romulus for-us in the-first class let-be-placed whose life
 uirtutes numquam deseruit, semper exercuit, in secundo
the-virtues never deserted always exercised in the-second
 Pythagoras, qui agendi nescius fuit, artifex disserendi,
Pythagoras who of-acting ignorant was a-master of-discoursing
 et solas doctrinae et conscientiae uirtutes secutus
and only of-learning and of-conscience the-virtues followed
 est, sit in tertio ac mixto genere apud Graecos
has let-be in the-third and mixed class among the-Greeks
 Lycurgus et Solon, inter Romanos Numa, Catones ambo,
Lycurgus and Solon among the-Romans Numa the-Catos both
 multique alii, qui et philosophiam hauserunt altius,
and-many others who both philosophy drank more-deeply
 et firmamentum rei publicae praestiterunt, soli enim
and the-support of-the-thing public furnished alone for
 sapientiae otio deditos ut abunde Graecia tulit, ita Roma
to-wisdom in-leisure devoted as abundantly Greece produced so Rome
 nesciuit.

knew-not

quoniam igitur Africanus noster, quem modo auus
since therefore Africanus our whom now the-grandfather
 praeceptor instituit, ex illo genere est, quod et de
as-teacher instructs from that class is which both from
 doctrina uiuendi regulam mutuatur et statum publicum
learning of-living the-rule borrows and the-state public
 uirtutibus fulcit, ideo ei perfectionis geminae praecepta
with-virtues props therefore to-him of-perfection twin precepts
 mandantur.

are-entrusted

sed ut in castris locato ac sudanti sub armis primum
but as in camp to-one-placed and sweating under arms first
 uirtutes politicae suggeruntur his uerbis: sunt autem
virtues political are-supplied in-these words are moreover
 optumae curae de salute patriae, quibus agitatus et
the-best cares about the-safety of-the-fatherland by-which driven and
 exercitatus animus uelocius in hanc sedem et domum
exercised the-soul more-swiftly into this seat and home
 suam peruolabit.

its-own will-fly

deinde quasi non minus docto quam forti uiro
then as-if not less to-a-learned than to-a-brave man
 philosophis apta subduntur, cum dicitur idque
to-philosophers fitting-things are-added when it-is-said and-this
 ocus faciet, si iam tunc, cum erit inclusus
more-quickly it-will-do if already then when it-shall-be shut-up
 in corpore, eminebit foras, et ea, quae extra
in the-body it-will-stand-out outside and those-things which outside
 erunt, contemplans quam maxime se a corpore
will-be contemplating as most itself from the-body
 abstrahet.

will-draw-away

- 12 haec enim illius sunt praecepta doctrinae, quae illam
these for of-that are precepts teaching which that
 dicit mortem philosophantibus appetendam, ex qua
says death for-those-philosophizing to-be-sought from which
 fit, ut adhuc in corpore positi corpus ut alienam
it-comes-about that still in the-body placed the-body as a-foreign
 sarcinam, in quantum patitur natura, despiciant, et
burden in as-much-as allows nature they-disdain and
 facile nunc atque oportune uirtutes suadet, postquam
easily now and fittingly virtues he-urges after
 quanta et quam diuina praemia uirtutibus debeantur
how-great and how divine rewards to-virtues are-owed
 edixit.

he-has-declared

- 13 sed quia inter leges quoque illa imperfecta dicitur,
but because among laws also that incomplete is-called
 in qua nulla deuiantibus poena sancitur, ideo in
in which no for-those-straying penalty is-ordained therefore in
 conclusione operis poenam sancit extra haec praecepta
the-conclusion of-the-work a-penalty he-ordains outside these precepts
 uiuentibus, quem locum Er ille Platonius copiosius
for-those-living which topic Er that Platonic more-fully
 executus est, saecula infinita dinumerans, quibus nocentium
pursued has ages countless enumerating in-which of-the-guilty
 animae in easdem poenas saepe reuolutae sero de
the-souls into the-same punishments often rolled-back late from
 tartaris permittuntur emergere, et ad naturae suae
the-underworld are-permitted to-emerge and to of-nature their
 principia, quod est caelum, tandem impetrata purgatione
the-beginnings which is heaven at-last with-obtained purification
 remeare.

to-return

necesse est enim, omnem animam ad originis suae
necessary it-is for every soul to of-origin its
 sedem reuerti, sed quae corpus tamquam peregrinae
the-seat to-return but those-which the-body as-if foreigners
 incolunt, cito post corpus uelut ad patriam
inhabit quickly after the-body as-if to the-fatherland
 reuertuntur, quae uero corporum illecebris
return those-which but of-bodies to-the-allurements
 ut suis sedibus inhaerent, quanto ab illis
as to-their-own seats cling by-how-much from them
 uiolentius separantur, tanto ad supera serius
more-violently they-are-separated by-so-much to the-heights later
 reuertuntur.

return

Sed iam finem somnio cohibita disputatione
but now an-end to-the-dream with-restrained discussion
 faciamus hoc adiecto, quod conclusionem decebit,
let-us-make with-this added which the-conclusion will-befit
 quia cum sint totius philosophiae tres partes,
that since are of-the-whole philosophy three parts
 moralis et naturalis et rationalis, et sit moralis,
moral and natural and rational and is moral
 quae docet morum elimatam perfectionem, naturalis,
that-which teaches of-manners polished perfection natural
 quae de diuinis corporibus disputat, rationalis,
that-which about divine bodies discourses rational
 cum de incorporeis sermo est, quae mens sola
when about incorporeal-things discourse is which the-mind alone
 complectitur, nullam de tribus Tullius in hoc somnio
embraces none of the-three Tullius in this dream
 praetermisit.

has-passed-over

14

15

16 nam illa ad uirtutes amoremque patriae et ad
for that to virtues and-love of-the-fatherland and to
 contemptum gloriae exhortatio quid aliud continet
contempt of-glory exhortation what else contains
 nisi ethicae philosophiae instituta moralia? cum uero
except of-ethical philosophy teachings moral when but
 uel de sphaerarum modo uel de nouitate siue
either about of-the-spheres the-measure or about the-newness or
 magnitudine siderum, deque principatu solis et
size of-the-stars and-about the-primacy of-the-sun and
 circis caelestibus cingulisque terrestribus et Oceani
circles heavenly and-girdles earthly and of-Ocean
 situ loquitur, et harmoniae superum pandit arcanum,
the-position he-speaks and of-the-harmony of-those-above lays-open the-secret
 physicae secreta commemorat, at cum de motu et
of-natural-philosophy the-secrets he-mentions but when about motion and
 immortalitate animae disputat, cui nihil constat inesse
immortality of-the-soul he-discourses in-which nothing is-agreed to-be-in
 corporeum, cuiusque essentiam nullus sensus sed sola ratio
corporeal and-whose essence no sense but alone reason
 deprehendit, illic ad altitudinem philosophiae rationalis
detects there to the-height of-philosophy rational
 ascendit.

he-ascends

17 uere igitur pronuntiandum est, nihil hoc opere
truly therefore to-be-declared it-is nothing than-this work
 perfectius, quo uniuersa philosophiae continetur
more-perfect in-which whole of-philosophy is-contained
 integritas.
the-integrity

CICERO

Somnium Scipionis

The Dream of Scipio

Scipio, come to Africa as a military tribune, visits King Masinissa, a close friend of his family. The old king weeps and thanks the Sun and the gods that he has lived to see a Scipio, and the two talk late into the night about the elder Africanus. When Scipio sleeps, tired from the journey and the late hour, Africanus appears to him in the form he knew from his portrait and tells him to take heart and remember what he will hear.

Cum in Africam uenissem M'. Manilio consule ad 1
when into Africa I-had-come with-Manius Manilius being-consul to
 quartam legionem tribunus, ut scitis, militum, nihil mihi
the-fourth legion a-tribune as you-know of-soldiers nothing to-me
 fuit potius, quam ut Masinissam conuenirem regem familiae
was preferable than that Masinissa I-should-meet king to-family
 nostrae iustis de causis amicissimum.

our just for reasons most-friendly
 ad quem ut ueni, complexus me senex conlacrimauit 2
to whom when I-came having-embraced me the-old-man wept
 aliquantoque post suspexit ad caelum et 'grates' inquit 'tibi
and-somewhat after he-looked-up to heaven and thanks he-says to-you
 ago, summe Sol, uobisque, reliqui caelites, quod antequam
I-give highest Sun and-to-you remaining heaven-dwellers that before
 ex hac uita migro, conspicio in meo regno et his tectis
from this life I-depart I-behold in my kingdom and under-these roofs

P. Cornelium Scipionem, cuius ego nomine ipso recreor:
Publius Cornelius Scipio whose I by-the-name itself am-refreshed
 ita numquam ex animo meo discedit illius optumi atque
so never from soul my departs of-that best and
 inuictissimi uiri memoria.' deinde ego illum de suo regno,
most-unconquered man the-memory then I him about his kingdom

ille me de nostra re publica percontatus est, multisque
he me about our thing public questioned has and-with-many
 uerbis ultro citroque habitis ille nobis consumptus est dies.

words hither and-thither held that for-us spent was day

- 3 post autem apparatu regio accepti sermonem in
afterward moreover with-magnificence royal received the-conversation into
 multam noctem produximus, cum senex nihil nisi de
late night we-prolonged while the-old-man nothing except about
 Africano loqueretur, omniaque eius non facta solum sed
Africanus spoke and-all his not deeds only but
 etiam dicta meminisset. deinde ut cubitum discessimus,
also sayings remembered then when to-bed we-withdrew
 me et de uia fessum et qui ad multam noctem
me both from the-journey weary and who to late night
 uigilassem, artior, quam solebat, somnus complexus est.

had-stayed-awake tighter than it-was-wont sleep embraced has

- 4 hic mihi — credo equidem ex hoc, quod eramus locuti;
here to-me I-believe for-my-part from this which we-had spoken
 fit enim fere, ut cogitationes sermonesque nostri pariant
it-happens for generally that the-thoughts and-conversations our produce
 aliquid in somno tale, quale de Homero scribit Ennius,
something in sleep such as about Homer writes Ennius
 de quo uidelicet saepissime uigilans solebat cogitare et
about whom evidently very-often waking he-was-wont to-think and
 loqui — Africanus se ostendit ea forma, quae mihi
to-speak Africanus himself showed in-that form which to-me
 ex imagine eius quam ex ipso erat notior. quem ubi
from the-portrait of-him than from himself was better-known whom when
 agnoui, equidem cohorrui, sed ille ‘ades’ inquit ‘animo et
I-recognized for-my-part I-shuddered but he be-present he-says in-mind and
 omitte timorem, Scipio, et quae dicam trade memoriae.
put-away fear Scipio and what I-shall-say hand-over to-memory

Africanus shows Scipio Carthage from a high, starry place and foretells his life. Within two years Scipio will destroy the city as consul and earn in his own right the surname Africanus; he will hold a triumph, serve as censor and as envoy to Egypt, Syria, Asia, and Greece, be elected consul again in his absence, and destroy Numantia. Riding in triumph to the Capitol, he will find the republic thrown into turmoil by the schemes of another grandson of Africanus, and when he reaches fifty-six, seven times eight, the whole state will turn to him to set it in order as dictator, if he escapes the impious hands of his kinsmen. Laelius cries out, and Scipio asks for quiet.

Videsne illam urbem, quae parere populo Romano coacta 1
do-you-see that city which to-obey to-the-people Roman compelled
per me renouat pristina bella nec potest quiescere' —
through me renews former wars nor can be-at-rest
ostendebat autem Carthaginem de excelso et pleno stellarum
he-was-showing moreover Carthage from a-lofty and full of-stars
illustri et claro quodam loco — 'ad quam tu oppugnandam
bright and clear a-certain place to which you to-be-attacked
nunc uenis paene miles? hanc hoc biennio consul
now you-come almost a-soldier this within-this two-year-span as-consul
euertes, eritque cognomen id tibi per te partum,
you-will-overthrow and-will-be surname that for-you through yourself won
quod habes adhuc a nobis hereditarium. cum autem
which you-have still from us inherited when moreover
Carthaginem deleueris, triumphum egeris censorque
Carthage you-shall-have-destroyed a-triumph shall-have-held and-censor
fueris et obieris legatus Aegyptum Syriam Asiam
shall-have-been and shall-have-visited as-envoy Egypt Syria Asia

Graeciam, deligere iterum consul absens, bellumque

Greece you-will-be-chosen again consul absent and-the-war

maximum conficies, Numantiam excindes.

greatest you-will-finish Numantia you-will-destroy

2 sed cum eris curru in Capitolium inuectus, offendes

but when you-shall-be in-a-chariot to the-Capitol carried you-will-find

rem publicam consiliis perturbatam nepotis mei. hic tu,

the-thing public by-the-plans disturbed of-grandson my here you

Africane, ostendas oportebit patriae lumen animi ingenii

Africanus should-show it-will-beboove to-the-fatherland the-light of-soul of-talent

consiliiue tui. sed eius temporis ancipitem uideo quasi

and-of-counsel your but of-that time two-way I-see as-it-were

fatorum uiam. nam cum aetas tua septenos octies solis

of-the-fates the-road for when age your seven-each eight-times of-the-sun

amfractus reditusque conuerterit, duoque hi numeri, quorum

circuits and-returns shall-have-turned and-two these numbers of-which

uterque plenus, alter altera de causa habetur, circuitu

each full the-one another for reason is-held by-circuit

naturali summam tibi fatalem confecerint, in te unum

natural the-sum for-you fated shall-have-completed to you alone

atque in tuum nomen se tota conuertet ciuitas: te

and to your name itself the-whole will-turn the-state you

senatus, te omnes boni, te socii, te Latini intuebuntur,

the-senate you all the-good you the-allies you the-Latins will-look-to

tu eris unus, in quo nitatur ciuitatis salus, ac ne

you will-be the-one on whom may-rest of-the-state the-safety and not-to-say

multa, dictator rem publicam constituas oportet, si

much as-dictator the-thing public you-should-set-in-order it-behooves if

impias propinquorum manus effugeris.'

the-impious of-kinsmen hands you-shall-have-escaped

hic cum exclamauiſſet Laelius, ingemuiffentque uehementius 3
 here when had-cried-out Laelius and-had-groaned more-violently
 ceteri, leniter arridens Scipio ‘ſt! quaeso’ inquit ‘ne me e
 the-rest gently ſmiling Scipio huſh I-pray he-says leſt me from
 ſomno excitetis, et parumper audite cetera.
 ſleep you-rouſe and for-a-little hear the-rest

III · THE REWARD OF THOSE WHO SERVE THEIR COUNTRY

Africanus promiſes a fixed place in heaven to all who preſerve, aid, and enlarge their country; nothing on earth pleaſes the higheſt god more than communities joined by law. Scipio aſks whether Paulus ſtill lives: he does, freed from the body’s priſon, and what men call life is death. Paulus embraces his ſon but forbids him to haſten to heaven, for men may not leave their poſt without the god’s command. Juſtice and piety, above all toward his country, are Scipio’s road to the Milky Way, where the dead dwell. He ſees ſtars larger than the earth, and an earth ſo ſmall that Rome’s empire ſhames him.

Sed quo ſis, Africane, alacrior ad tutandam rem 1
 but that you-may-be Africanus more-eager for guarding the-thing
 publicam, ſic habeto: omnibus, qui patriam conſeruauerint
 public ſo hold for-all who the-fatherland have-preserved
 adiuerint auxerint, certum eſſe in caelo definitum locum,
 have-aided have-enlarged fixed to-be in heaven marked-out a-place
 ubi beati aeuo ſempiterno fruuntur. nihil eſt enim illi
 where bleſſed an-age everlasting they-may-enjoy nothing is for to-that
 principi deo, qui omnem mundum regit, quod quidem in
 firſt god who the-whole world rules which indeed on
 terris fiat, acceptius quam concilia coetusque hominum
 earth is-done more-acceptable than the-councils and-assemblies of-men

iure sociati, quae ciuitates uocantur. harum rectores et
by-law united which states are-called of-these the-rulers and
 conseruatores hinc profecti huc reuertuntur.’

preservers hence having-set-out hither return

- 2 hic ego, etsi eram perterritus non tam mortis metu quam
here I although I-was terrified not so-much of-death by-fear as
 insidiarum a meis, quaesiui tamen, uiueretne ipse et
of-plots from my-own I-asked still whether-be-lived himself and
 Paulus pater et alii, quos nos extinctos arbitraremur. ‘immo
Paulus (my)-father and others whom we extinguished were-thinking no
 uero’ inquit ‘hi uiuunt, qui e corporum uinclis tamquam
indeed he-says these live who from of-bodies the-chains as
 e carcere euolauerunt, uestra uero quae dicitur uita mors
from a-prison have-flown your indeed which is-called life death
 est. quin tu aspicias ad te uenientem Paulum patrem.’

is why-not you look to you coming Paulus (your)-father

- 3 quem ut uidi, equidem uim lacrimarum profudi, ille
whom when I-saw I-for-my-part a-flood of-tears poured-out he
 autem me complexus atque osculans flere prohibebat. atque
moreover me embracing and kissing to-weep forbade and
 ego, ut primum fletu represso loqui posse coepi,
I when first with-weeping checked to-speak to-be-able I-began
 ‘quaeso’ inquam ‘pater sanctissime atque optume, quoniam
I-pray I-say father most-holy and best since
 haec est uita, ut Africanum audio dicere, quid moror in
this is life as Africanus I-bear to-say why do-I-linger on
 terris? quin huc ad uos uenire propere?’

earth why-not hither to you to-come do-I-hasten

- 4 ‘non est ita’ inquit ille. ‘nisi enim cum deus is, cuius hoc
not it-is so says he unless for when god that whose this
 templum est omne quod conspicias, istis te corporis custodiis
temple is all which you-behold from-those you of-the-body guardhouses

liberauerit, huc tibi aditus patere non potest. homines enim
has-freed hither for-you access to-be-open not can men for
 sunt hac lege generati, qui tuerentur illum globum, quem in
are by-this law begotten who should-guard that globe which in
 hoc templo medium uides, quae terra dicitur, hisque animus
this temple in-the-middle you-see which earth is-called and-to-these a-soul
 datus est ex illis sempiternis ignibus, quae sidera et
given has-been from those everlasting fires which constellations and
 stellae uocatis, quae globosae et rotundae, diuinis animatae
stars you-call which spherical and round with-divine animated
 mentibus circulos suos orbesque conficiunt celeritate mirabili.
minds circles their and-orbs complete with-speed wonderful
 quare et tibi, Publi, et piis omnibus retinendus 5
therefore both for-you Publius and for-the-dutiful all to-be-retained
 animus est in custodia corporis nec iniussu eius, a quo
the-soul is in the-custody of-the-body nor without-the-order of-him by whom
 ille est uobis datus, ex hominum uita migrandum est, ne
it has to-you been-given from of-men life to-be-departed is lest
 munus humanum assignatum a deo defugisse uideamini.
the-duty human assigned by god to-have-shirked you-may-seem
 sed sic Scipio, ut auus hic tuus, ut ego, qui te
but thus Scipio as grandfather this your as I who you
 genui, iustitiam cole et pietatem, quae cum magna in
begot justice cultivate and dutifulness which while great toward
 parentibus et propinquis tum in patria maxima est.
parents and relatives then toward the-fatherland greatest is
 ea uita uia est in caelum et in hunc coetum eorum, 6
that life the-way is into heaven and into this company of-those
 qui iam uixerunt, et corpore laxati illum incolunt locum
who already have-lived and from-the-body released that inhabit place
 quem uides' — erat autem is splendidissimo candore
which you-see was moreover it most-brilliant with-whiteness

inter flammās circus elucens — ‘quem uos, ut a Graīs
among the-flames a-circle shining which you as from the-Greeks
 accepistis, orbem lacteum nuncupatis.’
you-have-received the-orb milky call

- 7 ex quo omnia mihi contemplanti praeclara cetera et mirabilia
from which all-things to-me contemplating splendid the-rest and wonderful
 uidebantur — erant autem eae stellae, quas numquam ex
seemed there-were moreover those stars which never from
 hoc loco uidimus, et eae magnitudines omnium, quas esse
this place we-have-seen and those the-sizes of-all which to-be
 numquam suspicati sumus, ex quibus erat ea minima, quae
never suspected we-have of which was that the-smallest which
 ultima a caelo, citima terris luce lucebat aliena, stellarum
farthest from heaven nearest to-the-lands with-light shone another’s of-the-stars
 autem globi terrae magnitudinem facile uincebant — iam
moreover the-globes of-the-earth the-size easily surpassed now
 ipsa terra ita mihi parua uisa est, ut me imperii nostri,
itself the-earth so to-me small seemed it-has that me of-empire our
 quo quasi punctum eius attingimus, paeniteret.
by-which as-it-were a-point of-it we-touch it-repented

IV • THE NINE SPHERES

Africanus bids Scipio look up from the earth. Nine spheres hold everything together. The outermost is heaven, the highest god himself, which holds the fixed stars. Below it seven spheres turn backward, against heaven’s motion: Saturn, Jupiter, and Mars, then the sun, then Venus, Mercury, and last the moon, lit by the sun’s rays. The sun is the leader, chief, and governor of the other lights, and the mind and tempering of the world. Below the moon all is mortal except the souls given to men; above it all is eternal. The earth, ninth and central, does not move, and all weights fall toward it.

Quam cum magis intuerer 'quaeso' inquit Africanus 'quo usque 1
which when more I-gazed-at I-pray says Africanus how long
 humi defixa tua mens erit? nonne aspicias, quae in templa
on-the-ground fixed your mind will-be do-you-not see what into temples
 ueneris? nouem tibi orbibus uel potius globis conexas sunt
you-have-come by-nine for-you orbs or rather globes joined are
 omnia, quorum unus est caelestis extumus, qui reliquos omnes
all-things of-which one is heavenly outermost which the-remaining all
 conplectitur, summus ipse deus, arcens et continens ceteros, in
embraces highest itself god confining and holding the-others in
 quo sunt infixi illi, qui uoluuntur, stellarum cursus sempiterni.
which are fixed those which are-revolved of-the-stars courses everlasting
 cui subiecti sunt septem, qui uersantur retro contrario 2
to-this set-under are seven which turn backward with-contrary
 motu atque caelum. e quibus unum globum possidet illa,
motion to heaven of which one globe possesses that-one
 quam in terris Saturniam nominant, deinde est hominum
which on earth Saturn's they-name next is of-men
 generi prosperus et salutaris ille fulgor, qui dicitur Iouis,
to-the-race favorable and health-giving that brightness which is-called of-Jupiter
 tum rutilus horribilisque terris, quem Martium dicitis,
then red and-dreadful to-the-lands which Mars' you-call
 deinde subter mediam fere regionem sol optinet, dux et
next below the-middle almost region the-sun holds leader and
 princeps et moderator luminum reliquorum, mens mundi
chief and governor of-lights the-remaining the-mind of-the-world
 et temperatio, tanta magnitudine, ut cuncta sua luce
and tempering of-such size that all-things with-its light
 lustret et conpleat. hunc ut comites consecuntur Veneris
it-illuminates and fills this as companions follow of-Venus

alter, alter Mercurii cursus, in infimoque orbe luna
one the-other of-Mercury course in and-the-lowest orb the-moon
 radiis solis accensa conuertitur.

by-the-rays of-the-sun kindled is-turned

- 3 infra autem iam nihil est nisi mortale et caducum praeter
below moreover now nothing is except mortal and perishable except
 animos munere deorum hominum generi datos, supra lunam
the-souls by-the-gift of-the-gods of-men to-the-race given above the-moon
 sunt aeterna omnia. nam ea, quae est media et nona,
are eternal all-things for that which is middle and ninth
 tellus neque mouetur et infima est; et in eam feruntur
the-earth not is-moved and lowest is and toward it are-borne
 omnia nutu suo pondera.’
all by-inclination their weights

V • THE MUSIC OF THE SPHERES

Scipio hears a great, sweet sound, made by the motion of the spheres at unequal but proportioned intervals and blending high notes with low: the swift starry heaven sounds highest, the moon lowest, and the unmoving earth keeps the center. The eight moving spheres, two sharing one pitch, give seven tones, a number that is the knot of nearly all things. Learned men who imitated it on strings and in song have opened a way back to heaven, as others have by divine studies. Men's ears, filled with the sound, have gone deaf to it, as eyes cannot look straight at the sun.

- 1 Quae cum intuerer stupens, ut me recepi ‘quid?
which when I-was-gazing-at astonished when myself I-recovered what
 hic’ inquam ‘quis est, qui conplet aures meas, tantus et
this I-say what is-it which fills ears my so-great and
 tam dulcis sonus?’ ‘hic est’ inquit ‘ille, qui interuallis
so sweet sound this is he-says that-one which by-intervals

coniunctus imparibus sed tamen pro rata parte ratione
joined unequal but still according-to fixed part by-ratio
 distinctis, impulsu et motu ipsorum orbium efficitur et
marked-off by-the-impulse and motion of-the-very orbs is-produced and
 acuta cum grauibus temperans uarios aequabiliter concentus
high-notes with low-ones tempering various evenly harmonies
 efficit. nec enim silentio tanti motus incitari possunt,
produces nor for in-silence such-great motions to-be-set-going can
 et natura fert, ut extrema ex altera parte grauitur,
and nature brings-it-about that the-extremes on one side low
 ex altera autem acute sonent.

on the-other however high sound

quam ob causam summus ille caeli stellifer cursus, ²

which on-account-of cause highest that of-heaven star-bearing course

cuius conuersio est concitatio, acute et excitato mouetur

whose revolution is swifter high and with-roused is-moved

sono, grauissimo autem hic lunaris atque infimus. nam

sound with-the-lowest however this lunar and lowest for

terra, nona, immobilis manens una sede semper haeret

the-earth ninth immobile remaining in-one seat always clings

complexa medium mundi locum. illi autem octo cursus,

occupying the-middle of-the-world place those moreover eight courses

in quibus eadem uis est duorum septem efficiunt distinctos

in which the-same force is of-two seven produce distinct

interuallis sonos, qui numerus rerum omnium fere nodus

by-intervals sounds which number of-things all almost the-knot

est. quod docti homines neruis imitati atque cantibus

is which learned men with-strings having-imitated and with-songs

aperuerunt sibi reditum in hunc locum, sicut alii, qui

have-opened for-themselves a-return to this place as others who

praestantibus ingeniis in uita humana diuina studia coluerunt.

with-outstanding talents in life human divine pursuits have-cultivated

- 3 hoc sonitu oppletae aures hominum obsurduerunt. nec est
with-this sound filled the-ears of-men have-grown-deaf nor is
 ullus hebetior sensus in uobis, sicut ubi Nilus ad illa, quae
any duller sense in you as where the-Nile at those which
 Catadupa nominantur, praecipitat ex altissimis montibus,
Cataracts are-named rushes-down from highest mountains
 ea gens, quae illum locum adcolit, propter magnitudinem
that people which that place inhabits because-of the-greatness
 sonitus sensu audiendi caret. hic uero tantus est totius
of-the-sound the-sense of-hearing lacks this but so-great is of-the-whole
 mundi incitatissima conuersione sonitus, ut eum aures
world by-the-swiftest revolution sound that it the-ears
 hominum capere non possint, sicut intueri solem aduersum
of-men to-grasp not can as to-look-at the-sun facing
 nequitis, eiusque radiis acies uestra uincitur.' haec ego
you-cannot and-its by-the-rays sight your is-overcome these-things I
 admirans referebam tamen oculos ad terram identidem.
marveling-at was-turning-back still eyes to the-earth again-and-again

VI · THE SMALLNESS OF EARTHLY GLORY

Africanus tells Scipio to keep his eyes on heaven and scorn human things, since no glory worth seeking can come from men. The earth is inhabited in scattered patches amid wastes, its peoples cut off from one another, and it is girdled by zones, two frozen, one scorched, and two temperate, the southern peopled by men whose footprints face ours. The inhabited land is a small island in a sea men grandly call the Ocean. Not even Scipio's name has crossed the Caucasus or the Ganges, and those who speak of him will not speak for long.

Tum Africanus 'sentio' inquit 'te sedem etiam nunc hominum 1
then Africanus I-perceive he-says you the-seat even now of-men
 ac domum contemplari. quae si tibi parua, ut est, ita uidetur,
and home to-contemplate which if to-you small as it-is so it-seems
 haec caelestia semper spectato, illa humana contemno.
these heavenly-things always look-at those human-things despise
 tu enim quam celebritatem sermonis hominum aut quam
you for what renown of-talk of-men or what
 expetendam consequi gloriam potes? uides habitari in
worth-seeking to-attain glory you-can you-see to-be-inhabited on
 terra raris et angustis in locis et in ipsis quasi
the-earth scattered and narrow in places and in the-very as-it-were
 maculis, ubi habitatur, uastas solitudines interiectas, eosque,
spots where it-is-inhabited vast solitudes lying-between and-those
 qui incolant terram, non modo interruptos ita esse, ut nihil
who inhabit the-earth not only cut-off so to-be that nothing
 inter ipsos ab aliis ad alios manare possit, sed partim
among themselves from some to others to-flow can but partly
 obliquos, partim transuersos, partim etiam aduersos stare
oblique partly crosswise partly even opposite to-stand
 uobis, a quibus expectare gloriam certe nullam potestis.
to-you from whom to-expect glory surely none you-can
 cernis autem eandem terram quasi quibusdam redimitam 2
you-see moreover the-same earth as-it-were with-certain encircled
 et circumdatam cingulis, e quibus duos maxime inter
and surrounded girdles of which two most-of-all among
 se diuersos et caeli uerticibus ipsis ex utraque parte
themselves different and of-heaven on-the-poles themselves on each side
 subnixos obriguisset pruina uides, medium autem illum et
resting to-have-stiffened with-frost you-see the-middle however that and
 maximum solis ardore torreri.
greatest of-the-sun by-the-heat to-be-scorched

- 3 duo sunt habitabiles, quorum australis ille, in quo qui
two are habitable of-which the-southern that in which those-who
 insistunt aduersa uobis urgent uestigia, nihil ad uestrum
stand opposite to-you press footprints nothing to your
 genus, hic autem alter subiectus aquiloni, quem incolitis,
race this however the-other set-under to-the-north-wind which you-inhabit
 cerne, quam tenui uos parte contingat. omnis enim
see how by-a-slender you part it-touches all for
 terra, quae colitur a uobis, angustata uerticibus, lateribus
the-earth which is-inhabited by you narrowed at-the-poles at-the-sides
 latior, parua quaedam insula est circumfusa illo mari, quod
broader a-small certain island is surrounded by-that sea which
 Atlanticum, quod magnum, quem Oceanum appellatis in
Atlantic which great which Ocean you-call on
 terris, qui tamen tanto nomine quam sit paruus uides.
the-lands which still with-so-great a-name how it-is small you-see
- 4 ex his ipsis cultis notisque terris num aut tuum aut
from these very cultivated and-known lands surely-not either your or
 cuiusquam nostrum nomen uel Caucasum hunc, quem cernis,
of-any-one of-us name either the-Caucasus this which you-see
 transcendere potuit, uel illum Gangem transire? quis in
to-climb-over could or that Ganges to-swim-across who in
 reliquis orientis aut obeuntis solis ultimis aut aquilonis
the-remaining of-the-rising or of-the-setting of-the-sun farthest or of-the-north-wind
 austris partibus tuum nomen audiet? quibus amputatis
or-of-the-south-wind parts your name will-hear which cut-off
 cernis profecto, quantis in angustiis uestra se gloria dilatari
you-see surely how-great in narrow your itself glory to-be-spread
 uelit. ipsi autem qui de nobis locuntur quam loquentur diu?
wants those moreover who about us speak how will-they-speak long

Floods and conflagrations, which must come at fixed times, deny men even lasting fame, and later talk of Scipio matters little when earlier men, no fewer and surely better, had none. Men measure a year by the sun, but the true year ends only when all the stars stand again where they stood, and not a twentieth of it has passed since the eclipse at Romulus' death. Human glory scarcely reaches a small part of one such year. If Scipio would look on high, he should not give himself to the crowd's talk or hope in human rewards, but let virtue draw him by her own charms to true honor, since men's talk is narrow, never lasting, and buried in forgetting.

Quin etiam si cupiat proles illa futurorum hominum 1
 nay even if should-desire the-offspring that of-future men
 deinceps laudes unius cuiusque nostrum a patribus acceptas
 in-succession the-praises of-one each of-us from fathers received
 posteris prodere, tamen propter eluiones exustionesque
 to-posterity to-hand-down still because-of floods and-burnings
 terrarum, quas accidere tempore certo necesse est, non modo
 of-the-lands which to-happen at-a-time fixed necessary it-is not only
 non aeternam sed ne diuturnam quidem gloriam adsequi
 not eternal but not long-lasting even glory to-attain
 possumus.
 we-can

quid autem interest, ab eis, qui postea nascentur, sermonem 2
 what moreover does-it-matter by those who afterward will-be-born talk
 fore de te, cum ab eis nullus fuerit, qui ante nati sunt,
 to-be about you since by those none has-been who before born were
 qui nec pauciores et certe meliores fuerunt uiri, praesertim
 who not fewer and surely better were men especially
 cum apud eos ipsos, a quibus audiri nomen nostrum
 since among those very by whom to-be-heard name our
 potest, nemo unius anni memoriam consequi possit?
 can no-one of-one year the-memory to-attain can

- 3 homines enim populariter annum tantum modo solis, id
men for popularly the-year only merely of-the-sun that
 est unius astri, reditu metiuntur, cum autem ad idem,
is of-one star by-the-return measure when however to the-same
 unde semel profecta sunt, cuncta astra redierint, eandemque
whence once set-out have all the-stars have-returned and-the-same
 totius caeli descriptionem longis interuallis retulerint,
of-the-whole heaven arrangement at-long intervals have-brought-back
 tum ille uere uertens annus appellari potest, in quo uix
then that truly revolving year to-be-called can in which scarcely
 dicere audeo, quam multa hominum saecula teneantur.
to-say I-dare how many of-men ages are-held
- 4 namque ut olim deficere sol hominibus extinguique
for as once to-be-eclipsed the-sun to-men and-to-be-extinguished
 uisus est, cum Romuli animus haec ipsa in templa
seemed it-has when of-Romulus the-soul these very into precincts
 penetrauit, quandoque ab eadem parte sol eodemque
entered whenever from the-same part the-sun and-at-the-same
 tempore iterum defecerit, tum signis omnibus ad
time again shall-have-been-eclipsed then with-signs all to
 principium stellisque reuocatis expletum annum habeto. cuius
the-beginning and-stars recalled completed the-year consider of-which
 quidem anni nondum uicesimam partem scito esse conuersam.
indeed year not-yet the-twentieth part know to-be turned
- 5 quocirca, si reditum in hunc locum desperaueris, in quo
wherefore if the-return to this place you-shall-despair-of in which
 omnia sunt magnis et praestantibus uiris, quanti
all-things are for-great and outstanding men of-how-much-worth
 tandem est ista hominum gloria quae pertinere uix ad
then is that of-men glory which to-extend scarcely to
 unius anni partem exiguam potest? igitur alte spectare
of-one year part a-small can therefore on-high to-look

si uoles, atque hanc sedem et aeternam domum contueri,
 if you-wish and this seat and eternal home to-behold
 neque te sermonibus uulgi dedideris, nec in praemiis
 neither yourself to-the-talk of-the-crowd you-shall-give-over nor in rewards
 humanis spem posueris rerum tuarum. suis te oportet
 human hope you-shall-place of-affairs your by-its-own you it-behooves
 inlecebris ipsa uirtus trahat ad uerum decus, quid de te
 allurements itself virtue draw to true honor what about you
 alii loquantur ipsi uideant sed loquentur tamen. sermo
 others say themselves let-them-see but they-will-speak still talk
 autem omnis ille et angustiiis cingitur eis regionum quas
 moreover all that both by-the-narrows is-girded of-those of-regions which
 uides nec umquam de ullo perennis fuit et obruitur
 you-see nor ever about anyone lasting has-been and is-buried
 hominum interitu et obliuione posteritatis extinguitur.
 of-men by-the-death and by-the-forgetting of-posterity is-extinguished

VIII · YOU ARE A GOD

Scipio promises to strive far harder now that such a reward is set before him. Africanus tells him that he is not mortal, only his body is. Each person is his mind, not the shape that can be pointed at, and so he is a god, if a god is what lives, perceives, remembers, foresees, and rules its body as the chief god rules the world. What is always moved is eternal, and what moves itself never stops moving and is the source of motion for all else. A beginning has no origin, so it can neither be born nor die; otherwise the whole heaven and all nature would collapse and stand still.

Quae cum dixisset ‘ego uero’ inquam ‘Africane, si quidem 1
 which when he-had-said I indeed I-say Africanus if indeed
 bene meritis de patria quasi limes ad caeli
 well for-those-deserving of the-fatherland as-it-were a-path to of-heaven

aditum patet, quamquam a pueritia uestigiis ingressus
the-entrance lies-open although from boyhood in-the-footsteps having-walked
 patris et tuis decori uestro non defui, nunc tamen
of-(my)-father and yours to-honor your not I-have-failed now still
 tanto praemio exposito enitar multo uigilantius.
with-so-great a-reward set-forth I-shall-strive much more-watchfully

- 2 et ille 'tu uero enitere, et sic habeto, non esse te mortalem
and he you indeed strive and so bold not to-be you mortal
 sed corpus hoc. nec enim tu is es, quem forma ista
but body this nor for you that-one you-are whom form that
 declarat, sed mens cuiusque is est quisque, non ea figura
declares but the-mind of-each-one that is each-one not that shape
 quae digito demonstrari potest. deum te igitur scito esse,
which with-a-finger to-be-pointed-out can a-god you therefore know to-be
 si quidem est deus, qui uiget, qui sentit, qui meminit, qui
if indeed is a-god who flourishes who perceives who remembers who
 prouidet, qui tam regit et moderatur et mouet id corpus,
foresees who as-much rules and governs and moves that body
 cui praepositus est, quam hunc mundum ille princeps
to-which set-over it-is as this world that chief
 deus, et ut mundum ex quadam parte mortalem ipse deus
god and as the-world in a-certain part mortal himself god
 aeternus sic fragile corpus animus sempiternus mouet.
eternal so fragile body the-soul everlasting moves

- 3 nam quod semper mouetur, aeternum est, quod autem motum
for what always is-moved eternal is what moreover motion
 adfert alicui, quodque ipsum agitur aliunde, quando
brings to-something and-what itself is-driven from-elsewhere when
 finem habet motus, uiuendi finem habeat necesse est. solum
an-end has of-motion of-living an-end it-have necessary it-is alone
 igitur quod sepe mouet, quia numquam deseritur a se,
therefore what itself moves because never is-deserted by itself

numquam ne moueri quidem desinit, quin etiam ceteris,
never not to-be-moved even ceases nay even for-the-others

quae mouentur, hic fons, hoc principium est mouendi.

which are-moved this source this beginning is of-moving

principio autem nulla est origo, nam ex principio oriuntur 4

for-a-beginning moreover no is origin for from a-beginning arise

omnia, ipsum autem nulla ex re alia nasci potest: nec

all-things itself moreover no from thing other to-be-born can nor

enim esset id principium, quod gigneretur aliunde. quod

for would-be that a-beginning which were-begotten from-elsewhere but

si numquam oritur, nec occidit quidem umquam. nam

if never it-arises nor does-it-perish indeed ever for

principium extinctum nec ipsum ab alio renascetur, nec

a-beginning extinguished neither itself from another will-be-reborn nor

ex se aliud creabit, si quidem necesse est a principio

from itself another will-create since indeed necessary it-is from a-beginning

oriri omnia.

to-arise all-things

ita fit ut motus principium ex eo sit, quod ipsum 5

so it-comes-about that of-motion the-beginning from that is which itself

a se mouetur, id autem nec nasci potest nec mori,

by itself is-moved that moreover neither to-be-born can nor to-die

uel concidat omne caelum omnisque natura, et consistat

or would-collapse all heaven and-all nature and stand-still

necesse est, nec uim ullam nanciscatur, qua a primo

necessary it-is nor force any obtain by-which from a-first

impulsa moueatur.

impelled it-be-moved

Since what moves itself is eternal, and only the soul moves itself, the soul is unborn and eternal. Africanus tells Scipio to exercise it in the best pursuits, above all care for his country's safety, and to draw it away from the body even in life, so that it may fly home to heaven more swiftly. The souls of those who gave themselves to bodily pleasure and broke the laws of gods and men wander round the earth, tossed for many ages before they return. Africanus departs, and Scipio wakes.

- 1 Cum pateat igitur, aeternum id esse, quod a se ipso moueatur,
since it-is-plain therefore eternal that to-be which by it itself is-moved
 quis est qui hanc naturam animis esse tributam neget?
who is-it who this nature to-souls to-be granted would-deny
 inanimum est enim omne, quod pulsu agitur externo, quod
soulless is for all that by-a-push is-driven external what
 autem est animal, id motu cietur interiore et suo, nam
however is a-living-being that by-motion is-stirred inner and its-own for
 haec est propria natura animi atque uis. quae si est una ex
this is the-proper nature of-the-soul and force which if it-is one of
 omnibus, quae sese moueat, neque nata certe est et aeterna est.
all which itself moves neither born certainly is and eternal is
- 2 hanc tu exerce optumis in rebus, sunt autem optumae
this you exercise the-best in things are moreover the-best
 curae de salute patriae, quibus agitur et exercitatus
cares about the-safety of-the-fatherland by-which driven and exercised
 animus uelocius in hanc sedem et domum suam peruolabit,
the-soul more-swiftly into this seat and home its-own will-fly
 idque ocius faciet, si iam tum, cum erit inclusus
and-this more-quickly it-will-do if already then when it-shall-be shut-up
 in corpore, eminebit foras et ea, quae extra erunt,
in the-body it-will-stand-out outside and those-things which outside will-be
 contemplans quam maxime se a corpore abstrahet.
contemplating as most itself from the-body will-draw-away

namque eorum animi, qui se corporis uoluptatibus 3
for of-those the-souls who themselves of-the-body to-the-pleasures
 dediderunt, earumque se quasi ministros praebuerunt,
have-given-up and-of-them themselves as-it-were servants have-offered
 impulsuque libidinum uoluptatibus oboedientium deorum
and-by-the-impulse of-lusts to-pleasures obedient of-gods
 et hominum iura uiolarunt, corporibus elapsi circum
and of-men the-rights have-violated from-bodies slipped-out around
 terram ipsam uolutantur, nec hunc in locum nisi multis
the-earth itself are-tossed nor this into place except for-many
 exagitati saeculis reuertuntur.
harried ages return

Ille discessit, ego somno solutus sum.
he departed I from-sleep released was
