LATIN SERIES · VOLUME 71

The Ends of Good and Evil

Cicero · Seneca

De Finibus Bonorum et Malorum
Laelius de Amicitia
De Ira

The Ends of Good and Evil

Part Two: Books IV–V, with Laelius on Friendship and Seneca on Anger

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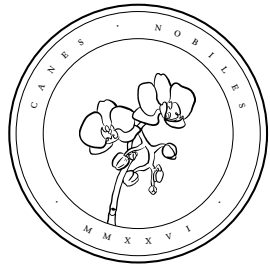
with a word-for-word interlinear English translation

preserving the original word order



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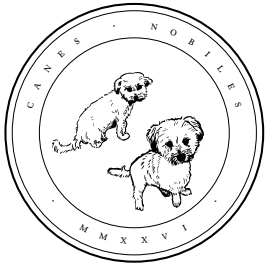

Volume 71 of the Canes Nobiles Latin interlinear texts

The Latin text follows Schiche's Teubner text
of 1915, Müller's of 1898, and Hermes' of 1905

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The texts print v for consonantal u. Greek is printed in Greek and glossed like any other word, and a word the editors mark as corrupt keeps their dagger (†).

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CICERO

De Finibus Bonorum et Malorum

On the Ends of Good and Evil · Books IV–V

DE FINIBUS IV

I · CICERO WILL ANSWER

Cato has finished, and Cicero praises his exposition, careful and well built even if not true, and asks for time to think. Cato refuses: Cicero pleads three hours on the day an accuser speaks, and has handled this case often. Cicero says he does not lightly oppose the Stoics, whom he finds obscure; Cato answers that they differ from the Peripatetics not in words but in their whole view, and agrees to let Cicero reply in his own order.

Quae cum dixisset, finem ille. ego autem: Ne tu, 1
Which when he-had-said (he-made-)an-end he I however Truly you
inquam, Cato, ista exposuisti, ut tam multa memoriter,
say-I Cato those-things have-set-forth as so many-things from-memory
ut tam obscura, dilucide. itaque aut omittamus contra omnino
as so obscure-things clearly and-so either let-us-give-up against altogether
velle aliquid aut spatium sumamus ad cogitandum; tam enim
to-wish anything or time let-us-take for thinking so for
diligenter, etiam si minus vere— nam nondum id quidem
diligently even if less truly for not-yet that indeed
audeo dicere—, sed tamen accurate non modo fundatam,
I-dare to-say but yet carefully not only founded
verum etiam extructam disciplinam non est facile perdiscere.
but also built-up a-system not is easy to-learn-thoroughly
Tum ille: Ain tandem? inquit, cum ego te hac nova
Then he Say-you-so indeed says-he when I you by-this new
lege videam eodem die accusatori respondere et tribus
law see on-the-same day to-an-accuser reply and in-three
horis perorare, in hac me causa tempus dilaturum
hours plead-to-the-end in this me case the-time going-to-put-off
putas? quae tamen a te agetur non melior, quam
do-you-think which yet by you will-be-pleaded not better than

illae sunt, quas interdum optines. quare istam quoque
those are which sometimes you-win wherefore this too
aggredere tractatam praesertim et ab aliis et a te ipso
undertake handled especially both by others and by you yourself
saepe, ut tibi deesse non possit oratio.
often that to-you fail not can speech
2 Tum ego: Non mehercule, inquam, soleo temere contra
Then I Not by-Hercules say-I I-am-wont rashly against
Stoicos, non quo illis admodum assentiar, sed pudore
the-Stoics not because with-them very-much I-agree but by-shame
impedior; ita multa dicunt, quae vix intellegam.
I-am-hindered so many-things they-say which scarcely I-understand
Obscura, inquit, quaedam esse confiteor, nec tamen ab
Obscure says-he some-things to-be I-confess nor yet by
illis ita dicuntur de industria, sed inest in rebus ipsis
them so are-they-said on purpose but there-is in the-things themselves
obscuritas.
obscurity
Cur igitur easdem res, inquam, Peripateticis dicentibus
Why therefore the-same things say-I the-Peripatetics saying
verbum nullum est, quod non intellegatur?
a-word none is which not is-understood
Easdemne res? inquit, an parum disserui non verbis
The-same things says-he or too-little have-I-shown not in-words
Stoicos a Peripateticis, sed universa re et tota
the-Stoics from the-Peripatetics but in-the-whole matter and the-whole
sententia dissidere?
view to-differ
Atqui, inquam, Cato, si istud optinueris, traducas me
But say-I Cato if this you-establish you-may-carry-over me
ad te totum licebit.
to you wholly it-will-be-allowed

Putabam equidem satis, inquit, me dixisse. quare ad
I-thought for-my-part enough says-he me to-have-spoken wherefore to
ea primum, si videtur; sin aliud quid voles,
those-points first if it-seems-good but-if other something you-will-wish
postea.
afterward
Immo istud quidem, inquam, quo loco quidque, nisi
Nay that indeed say-I in-what place each-thing unless
iniquum postulo, arbitratu meo.
unfair-thing I-ask at-the-discretion my
Ut placet, inquit, etsi enim illud erat aptius, aequum
As it-pleases-you says-he though for that was more-fitting fair(-it-is)
cuique concedere.
to-each to-grant

II · THE OLD SYSTEM

Plato's pupils Speusippus, Aristotle, and Xenocrates, then their pupils Polemo and Theophrastus, had built a system so complete that Zeno had no cause to dissent. Seeing that men are born apt for the common virtues, eager for knowledge and made for society, they divided philosophy into three parts, which Zeno kept. Cicero defers ethics; the old school treated civil life weightily and fully.

Existimo igitur, inquam, Cato, veteres illos Platonis auditores, 3
I-think therefore say-I Cato old those of-Plato hearers
Speusippum, Aristotelem, Xenocratem, deinde eorum,
Speusippus Aristotle Xenocrates next of-them(-the-pupils)
Polemonem, Theophrastum, satis et copiose et eleganter
Polemo Theophrastus sufficiently both fully and elegantly
habuisse constitutam disciplinam, ut non esset causa
to-have-held established a-system that not there-was cause

Zenoni, cum Polemonem audisset, cur et ab eo ipso et a
for-Zeno when Polemo he-had-heard why both from him himself and from
superioribus dissideret. quorum fuit haec institutio, in qua
the-predecessors he-should-dissent of-whom was this the-system in which
animadvertas velim quid mutandum putes nec expectes,
observe I-would-have-you what to-be-changed you-think nor wait
dum ad omnia dicam, quae a te dicta sunt; universa
until to all-things I-speak which by you said have-been with-the-whole
enim illorum ratione cum tota vestra confligendum puto.
for their system with the-whole of-yours to-be-contended I-think
4 qui cum viderent ita nos esse natos, ut et communiter ad eas
who when they-saw so us to-be born that both in-common for those
virtutes apti essemus, quae notae illustresque sunt, iustitiam
virtues fitted we-were which well-known and-illustrious are justice
dico, temperantiam, ceteras generis eiusdem— quae omnes
I-mean temperance the-others of-kind the-same which all
similes artium reliquarum materia tantum ad meliorem
like to-the-arts other in-material only to-the better
partem et tractatione differunt—, easque ipsas virtutes
part and in-treatment differ and-those very virtues
viderent nos magnificentius appetere et ardentius, habere etiam
they-saw us more-magnificently to-seek and more-ardently to-have also
insitam quandam vel potius innatam cupiditatem scientiae
implanted a-certain or rather inborn desire of-knowledge
natosque esse ad congregationem hominum et ad societatem
and-born to-be for the-gathering of-men and for society
communitatemque generis humani, eaque in maximis
and-community of-kind human and-these-things in the-greatest
ingeniis maxime elucere, totam philosophiam tris in partis
talents most-of-all to-shine-forth the-whole philosophy three into parts
diviserunt, quam partitionem a Zenone esse retentam videmus.
they-divided which division by Zeno to-be retained we-see

quarum cum una sit, qua mores conformari putantur, 5
of-which when one is by-which morals to-be-shaped are-thought
differo eam partem, quae quasi stirps est huius quaestionis.
I-put-off that part which as-it-were the-root is of-this inquiry
qui sit enim finis bonorum, mox, hoc loco
what is for the-end of-goods (I-shall-say)-presently in-this place
tantum dico, a veteribus Peripateticis Academicisque, qui
only I-say by the-old Peripatetics and-Academics who
re consentientes vocabulis differebant, eum locum,
in-substance agreeing in-terms differed that topic
quem civilem recte appellaturi videmur, Graeci πολιτικόν,
which civil rightly going-to-call we-seem the-Greeks political
graviter et copiose esse tractatum.
weightily and fully to-have-been treated

III · ELOQUENCE ABANDONED

The old philosophers wrote much on the state and on laws and left both rules and models of speaking, polished and ornate, consoling and exhorting great men, and practiced on general questions and particular cases alike. Zeno and his followers abandoned all this; Cleanthes and Chrysippus wrote rhetorics fit only to make a man dumb. The Stoics coin new words, preach that the world is one city, and prick with petty questions that change nobody.

Quam multa illi de re publica scripserunt, quam
How many-things they about the-thing public wrote how
multa de legibus! quam multa non solum praecepta
many-things about laws how many-things not only precepts
in artibus, sed etiam exempla in orationibus bene dicendi
in arts but also examples in speeches well of-speaking
reliquerunt! primum enim ipsa illa, quae subtiliter
they-left first for very those-things which subtly

disserenda erant, polite apteque dixerunt tum definientes,
to-be-discussed were elegantly and-fittingly they-said now defining
tum partientes, ut vestri etiam; sed vos squalidius, illorum
now dividing as yours also but you more-squalidly their
vides quam niteat oratio.
you-see how shines speech

6 deinde ea, quae requirebant orationem ornatam et
next those-things which required speech ornate and
gravem, quam magnifice sunt dicta ab illis, quam splendide!
weighty how magnificently are said by them how splendidly
de iustitia, de temperantia, de fortitudine, de amicitia,
about justice about temperance about courage about friendship
de aetate degenda, de philosophia, de capessenda re
about life to-be-spent about philosophy about undertaking the-thing
publica, hominum non spinas vellentium, ut Stoici, nec ossa
public of-men not thorns plucking as the-Stoics nor bones
nudantium, sed eorum, qui grandia ornate vellent, enucleate
stripping but of-those who great-things ornately wished plainly
minora dicere. itaque quae sunt eorum consolationes, quae
lesser-things to-say and-so what are their consolations what
cohortationes, quae etiam monita et consilia scripta ad
exhortations what also admonitions and counsels written to
summos viros! erat enim apud eos, ut est rerum ipsarum
the-highest men there-was for among them as is of-the-things themselves
natura, sic dicendi exercitatio duplex. nam, quicquid quaeritur,
the-nature so of-speaking practice twofold for whatever is-inquired
id habet aut generis ipsius sine personis temporibusque aut
that has either of-the-kind itself without persons and-times or
his adiunctis facti aut iuris aut nominis controversiam.
with-these joined of-fact or of-right or of-name a-dispute

ergo in utroque exercebantur, eaque disciplina effecit
therefore in both they-were-exercised and-that training produced
tantam illorum utroque in genere dicendi copiam.
so-great their in-both in kind of-speaking an-abundance
Totum genus hoc Zeno et qui ab eo sunt aut 7
The-whole kind this Zeno and (those)-who from him are either
non potuerunt tueri aut noluerunt, certe reliquerunt.
not were-able to-defend or were-unwilling certainly they-abandoned(-it)
quamquam scripsit artem rhetoricam Cleanthes, Chrysippus
and-yet wrote an-art rhetorical Cleanthes Chrysippus
etiam, sed sic, ut, si quis obmutescere concupierit, nihil
also but so that if anyone to-become-dumb should-desire nothing
aliud legere debeat. itaque vides, quo modo loquantur.
else to-read he-ought and-so you-see in-what way they-speak
nova verba fingunt, deserunt usitata.
new words they-coin they-abandon familiar-ones
At quanta conantur! mundum hunc omnem oppidum
But what-great-things they-attempt the-world this whole a-town
esse nostrum! incendi igitur eos, qui audiunt, vides.
to-be our to-be-fired therefore those who hear you-see
quantam rem agas, ut Circeiis qui habitet totum hunc
how-great a-thing you-do that at-Circeii who lives whole this
mundum suum municipium esse existimet?
world his-own municipality to-be should-think
Quid? ille incendat? restinguet citius, si ardentem acceperit.
What he would-fire he-will-quench sooner if burning he-receives(-him)
Ista ipsa, quae tu breviter: regem, dictatorem, divitem
Those very-things which you briefly a-king a-dictator rich
solum esse sapientem, a te quidem apte ac rotunde;
alone to-be the-wise-man by you indeed fittingly and roundly
quippe; habes enim a rhetoribus; illorum vero ista
of-course you-have(-it) for from the-rhetoricians their however those

ipsa quam exilia de virtutis vi! quam tantam volunt
very-things how meager about of-virtue the-power which so-great they-will
esse, ut beatum per se efficere possit. pungunt quasi
to-be that happy by itself to-make it-can they-prick as-if
aculeis interrogatiunculis angustis, quibus etiam qui
with-stings with-little-questions narrow by-which even (those)-who
assentiuntur nihil commutantur animo et idem abeunt,
assent nothing are-changed in-mind and the-same depart
qui venerant. res enim fortasse verae, certe graves, non
who they-had-come things for perhaps true certainly weighty not
ita tractantur, ut debent, sed aliquanto minutius.
so are-handled as they-ought but somewhat more-pettily

IV · LOGIC OWED TO THE ANCIENTS

On logic too Zeno had nothing to change: the ancients defined, divided, treated contraries, built arguments from evident premises, and taught that neither the senses nor reason should be trusted without the other. Chrysippus elaborated dialectic, but the ancients also taught the art of finding arguments from topics, which the Stoics never suspected; method, not dictated formulas, makes a speaker master of his material.

8 Sequitur disserendi ratio cognitioque naturae; nam de
Follows of-arguing the-method and-knowledge of-nature for about
summo bono mox, ut dixi, videbimus et ad id explicandum
the-highest good presently as I-said we-shall-see and to that explaining
disputationem omnem conferemus. in his igitur partibus
the-discussion whole we-shall-bring in these therefore parts
duabus nihil erat, quod Zeno commutare gestiret. res
two nothing there-was which Zeno to-change should-long the-matter
enim se praeclare habebat, et quidem in utraque parte.
for itself excellently held and indeed in each part

quid enim ab antiquis ex eo genere, quod ad disserendum
what for by the-ancients of that kind which for arguing
valet, praetermissum est? qui et definierunt plurima
avails passed-over has-been who both defined very-many-things
et definiendi artes reliquerunt, quodque est definitioni
and of-defining arts left and-what is to-definition
adiunctum, ut res in partes dividatur, id et fit ab
joined that a-thing into parts be-divided that both is-done by
illis et quem ad modum fieri oporteat traditur; item
them and what in manner to-be-done it-behooves is-handed-down likewise
de contrariis, a quibus ad genera formasque generum
about contraries from which to classes and-species of-classes
venerunt. Iam argumenti ratione conclusi caput esse faciunt
they-came Now of-an-argument by-reason concluded the-head to-be they-make
ea, quae perspicua dicunt, deinde ordinem sequuntur,
those-things which evident they-call next the-order they-follow
tum, quid verum sit in singulis, extrema conclusio est.
then what true is in each the-final conclusion is
quanta autem ab illis varietas argumentorum ratione 9
how-great however by them the-variety of-arguments by-reason
concludentium eorumque cum captiosis interrogationibus
concluding and-of-them with captious questions
dissimilitudo! Quid, quod plurimis locis quasi denuntiant,
the-dissimilarity What that in-very-many places as-it-were they-declare
ut neque sensuum fidem sine ratione nec rationis sine
that neither of-the-senses the-credibility without reason nor of-reason without
sensibus exquiramus, atque ut eorum alterum ab altero ne
the-senses we-should-seek and that of-them the-one from the-other not
separemus? Quid? ea, quae dialectici nunc tradunt
we-should-separate What those-things which the-dialecticians now hand-down
et docent, nonne ab illis instituta aut inventa sunt? de
and teach not by them established or discovered were about

quibus etsi a Chrysippo maxime est elaboratum, tamen
which although by Chrysippus most has been-elaborated yet
a Zenone minus multo quam ab antiquis; ab hoc autem
by Zeno less much than by the-ancients by him moreover
quaedam non melius quam veteres, quaedam omnino relicta.
some-things not better than the-old-ones some-things altogether left
Cumque duae sint artes, quibus perfecte ratio et
And-since two are the-arts by-which perfectly reason and
oratio compleatur, una inveniendi, altera disserendi, hanc
speech are-completed one of-discovering the-other of-arguing this
posteriorem et Stoici et Peripatetici, priorem autem illi
latter both the-Stoics and the-Peripatetics the-former however those
egregie tradiderunt, hi omnino ne attigerunt quidem. nam
excellently handed-down these altogether not touched even for
e quibus locis quasi thesauris argumenta depromerentur,
from what places as-it-were from-treasuries arguments might-be-drawn
vestri ne suspicati quidem sunt, superiores autem artificio et
yours not suspected even have the-earlier-men however with-art and
via tradiderunt. quae quidem res efficit, ne necesse sit
method handed-(it)-down which indeed thing brings-about that-not necessary it-be
isdem de rebus semper quasi dictata decantare neque a
the-same about things always as-if dictated-lessons to-chant nor from
commentariolis suis discedere. nam qui sciet ubi quidque
little-notebooks their to-depart for (he)-who shall-know where each-thing
positum sit quaque eo veniat, is, etiamsi quid
placed is and-by-what-way to-it one-may-come he even-if anything
obrutum erit, poterit eruere semperque esse in disputando
buried shall-be will-be-able to-dig-out and-always to-be in disputing
suus. quod etsi ingeniis magnis praediti quidam dicendi
his-own which although with-talents great endowed some of-speaking
copiam sine ratione consequuntur, ars tamen est dux
abundance without method attain art still is a-guide

certior quam natura. aliud est enim poëtarum more verba
more-sure than nature one-thing it-is for in-the-poets' way words
fundere, aliud ea, quae dicas, ratione et arte distinguere.
to-pour-out another those-things which you-say by-method and art to-distinguish

V · THE STUDY OF NATURE

Both schools study nature, not only, as Epicurus thinks, to banish the fear of death and the gods, but because knowing the heavens teaches moderation, greatness of mind, and justice. The Stoics followed the ancients on the gods, the elements, and the divine mind, Zeno differing in calling the soul fire, though their material is thinner; so there was no cause to change the name, any more than Epicurus' changes make him other than Democritus' follower.

Similia dici possunt de explicatione naturae, qua et 11
Similar-things to-be-said can about the-explanation of-nature which both
hi utuntur et vestri, neque vero ob duas modo
these use and yours nor indeed on-account-of two only
causas, quo modo Epicuro videtur, ut pellatur mortis et
causes in-what way to-Epicurus it-seems that be-driven-out of-death and
religionis metus, sed etiam modestiam quandam cognitio
of-superstition the-fear but also modesty a-certain the-knowledge
rerum caelestium affert iis, qui videant quanta sit etiam
of-things celestial brings to-those who see how-great is also
apud deos moderatio, quantus ordo, et magnitudinem
among the-gods moderation how-great order and greatness
animi deorum opera et facta cernentibus, iustitiam etiam,
of-mind of-the-gods works and deeds (to-those)-discerning justice also
cum cognitum habeas quod sit summi rectoris ac domini
when known you-have what is of-the-supreme ruler and master

numen, quod consilium, quae voluntas; cuius ad naturam
the-will what the-counsel what the-intent whose to nature
apta ratio vera illa et summa lex a philosophis dicitur.
fitted reason true that and highest law by the-philosophers is-called
12 inest in eadem explicatione naturae insatiabilis quaedam e
there-is in the-same explanation of-nature insatiable a-certain from
cognoscendis rebus voluptas, in qua una confectis rebus
learning things pleasure in which alone completed the-matters
necessariis vacui negotiis honeste ac liberaliter possimus
necessary free from-business honorably and liberally we-can
vivere. Ergo in hac ratione tota de maximis fere rebus
live Therefore in this inquiry whole about the-greatest almost things
Stoici illos secuti sunt, ut et deos esse et quattuor
the-Stoics them followed have so-that both gods to-be and four
ex rebus omnia constare dicerent. cum autem quaereretur
out-of things all-things to-consist they-said when however was-asked
res admodum difficilis, num quinta quaedam natura
a-thing very difficult whether a-fifth certain nature
videretur esse, ex qua ratio et intellegentia oriretur, in
seemed to-be from which reason and intelligence should-arise in
quo etiam de animis cuius generis essent quaereretur,
which also about souls of-what kind they-were was-asked
Zeno id dixit esse ignem, non nulla deinde aliter, sed
Zeno it said to-be fire not none next differently but
ea pauca; de maxima autem re eodem modo, divina
those few about the-greatest however matter in-the-same way by-a-divine
mente atque natura mundum universum et eius maximas
mind and nature the-world whole and its greatest
partis administrari. Materiam vero rerum et copiam apud
parts to-be-governed Matter however of-things and abundance among
hos exilem, apud illos uberrimam reperiemus.
these meager among those most-rich we-shall-find

quam multa ab iis conquisita et collecta sunt de 13
how many-things by them sought-out and collected have-been about
omnium animantium genere, ortu, membris, aetatibus! quam
of-all animals kind origin members ages how
multa de rebus iis, quae gignuntur e terra! quam
many-things about things those which are-produced from the-earth how
multae quamque de variis rebus et causae, cur quidque
many and-how about various things both causes why each-thing
fiat, et demonstrationes, quem ad modum quidque fiat!
happens and demonstrations what in manner each-thing happens
qua ex omni copia plurima et certissima argumenta
from-which out-of all abundance very-many and most-certain arguments
sumuntur ad cuiusque rei naturam explicandam. Ergo
are-taken for of-each thing the-nature explaining Therefore
adhuc, quantum equidem intellego, causa non videtur
thus-far as-far-as for-my-part I-understand cause not seems
fuisse mutandi nominis. non enim, si omnia non
to-have-been for-changing the-name not for if all-things not
sequebatur, idcirco non erat ortus illinc. equidem etiam
he-followed therefore not was sprung from-there I-for-my-part even
Epicurum, in physicis quidem, Democriteum puto. pauca
Epicurus in physics indeed a-Democritean I-think few-things
mutat vel plura sane; at cum de plurimis eadem
he-changes or more indeed but when about very-many-things the-same-things
dicit, tum certe de maximis. quod idem cum vestri
he-says then certainly about the-greatest which same-thing when yours
faciant, non satis magnam tribuunt inventoribus gratiam.
do not enough great they-render to-the-discoverers thanks

Now to the highest good. Polemo said it was to live according to nature, which the Stoics say means three things: to live knowing what happens by nature, Zeno's end; to live keeping the intermediate duties, which even some fools can do; and to live enjoying the things according to nature. That third end, which falls to the wise man alone, Xenocrates and Aristotle laid down, and from them comes the constitution of nature with which Cato began.

14 Sed haec hactenus. nunc videamus, quaeso, de summo
But these-things thus-far now let-us-see I-pray about the-highest
bono, quod continet philosophiam, quid tandem attulerit,
good which holds-together philosophy what pray he-has-brought
quam ob rem ab inventoribus tamquam a parentibus
which on-account-of reason from the-discoverers as-if from parents
dissentiret. hoc igitur loco, quamquam a te, Cato, diligenter
he-should-dissent on-this therefore point although by you Cato carefully
est explicatum, finis hic bonorum et quis a Stoicis et
it-has-been explained end this of-goods and what by the-Stoics and
quem ad modum diceretur, tamen ego quoque exponam,
what in manner it-was-called still I too will-set-forth
ut perspiciamus, si potuerimus, quidnam a Zenone novi sit
that we-may-see if we-can what by Zeno new has
allatum. cum enim superiores, e quibus planissime Polemo,
been-brought when for the-predecessors of whom most-plainly Polemo
secundum naturam vivere summum bonum esse dixissent,
according-to nature to-live the-highest good to-be had-said
his verbis tria significari Stoici dicunt, unum eius
by-these words three-things to-be-meant the-Stoics say one of-this
modi, vivere adhibentem scientiam earum rerum, quae natura
kind to-live applying knowledge of-those things which by-nature

evenirent. hunc ipsum Zenonis aiunt esse finem declarantem
happen this very-one of-Zeno they-say to-be the-end declaring
illud, quod a te dictum est, convenienter naturae vivere.
that which by you said was agreeably with-nature to-live
alterum significari idem, ut si diceretur, officia media
the-second to-be-meant the-same as if it-were-said duties intermediate
omnia aut pleraque servantem vivere. hoc sic expositum
all or most observing to-live this thus explained
dissimile est superiori. illud enim rectum est— quod
unlike is to-the-former that for right is which
κατόρθωμα dicebas— contingitque sapienti soli, hoc autem
a-right-action you-called and-it-falls to-the-wise-man alone this however
inchoati cuiusdam officii est, non perfecti, quod cadere in
of-begun a-certain duty is not of-perfect which to-fall upon
non nullos insipientes potest. tertium autem omnibus aut
not none foolish-men can the-third however all or
maximis rebus iis, quae secundum naturam sint, fruentem
the-greatest things those which according-to nature are enjoying
vivere. hoc non est positum in nostra actione. completur
to-live this not is placed in our action it-is-completed
enim et ex eo genere vitae, quod virtute fruitur, et ex
for both from that kind of-life which virtue enjoys and from
iis rebus, quae sunt secundum naturam neque sunt in
those things which are according-to nature nor are in
nostra potestate. sed hoc summum bonum, quod tertia
our power but this highest good which in-the-third
significatione intellegitur, eaque vita, quae ex summo bono
meaning is-understood and-that life which from the-highest good
degitur, quia coniuncta ei virtus est, in sapientem solum
is-spent because joined to-it virtue is upon the-wise-man alone
cadit, isque finis bonorum, ut ab ipsis Stoicis scriptum
falls and-this end of-goods as by the-very Stoics written

videmus, a Xenocrate atque ab Aristotele constitutus est.
we-see by Xenocrates and by Aristotle established was
itaque ab iis constitutio illa prima naturae, a qua tu
and-so by them the-constitution that first of-nature from which you
quoque ordiebare, his prope verbis exponitur:
too began in-these nearly words is-set-forth

VII · NATURE GUARDS THE WHOLE MAN

The ancients taught that every nature seeks to preserve itself whole, and that the art of living guards what nature gave. Since man is mind and body, both and their virtues are desired for themselves, the mind's far more. Wisdom, nature's companion, guards the whole man; from nature's first gifts grew justice, love of offspring, friendship among kin, greatness of mind against fortune, the love of knowledge, and all the other virtues.

16 Omnis natura vult esse conservatrix sui, ut et salva sit
Every nature wishes to-be the-preserver of-itself so-that both safe it-be
et in genere conservetur suo. ad hanc rem aiunt artis
and in kind be-preserved its-own for this purpose they-say arts
quoque requisitas, quae naturam adiuvarent in quibus
also (to-have-been)-sought which nature might-assist among which
ea numeretur in primis, quae est vivendi ars, ut tueatur,
that is-reckoned among the-first which is of-living the-art that it-may-guard
quod a natura datum sit, quod desit, adquirat.
what by nature given has-been what may-be-lacking it-may-acquire
idemque diviserunt naturam hominis in animum et corpus.
and-the-same divided the-nature of-man into soul and body
cumque eorum utrumque per se expetendum esse dixissent,
and-since of-them each by itself to-be-sought to-be they-had-said
virtutes quoque utriusque eorum per se expetendas esse
the-virtues also of-each of-them by themselves to-be-sought to-be

dicebant, et cum animum infinita quadam laude anteponerent
they-said and since the-soul with-infinite a-certain praise they-set-before
corpori, virtutes quoque animi bonis corporis anteponebant.
the-body the-virtues also of-the-soul to-the-goods of-the-body they-set-before
Sed cum sapientiam totius hominis custodem et 17
But since wisdom of-the-whole man the-guardian and
procuratricem esse vellent, quae esset naturae comes
manager to-be they-wished which should-be of-nature the-companion
et adiutrix, hoc sapientiae munus esse dicebant, ut,
and helper this of-wisdom the-function to-be they-said that
cum eum tueretur, qui constaret ex animo et corpore,
since him it-guarded who consisted of soul and body
in utroque iuvaret eum ac contineret. atque ita re
in both it-should-help him and hold-together and so the-matter
simpliciter primo collocata reliqua subtilius persequentes
simply at-first placed the-rest more-subtly pursuing
corporis bona facilem quandam rationem habere censebant;
of-the-body the-goods easy a-certain account to-have they-judged
de animi bonis accuratius exquirebant in primisque
about of-the-soul the-goods more-carefully they-inquired among and-the-first
reperiebant inesse in iis iustitiae semina primique ex
they-found to-be in them of-justice the-seeds and-first of
omnibus philosophis natura tributum esse docuerunt, ut
all philosophers by-nature granted it-to-be they-taught that
ii, qui procreati essent, a procreatoribus amarentur, et, id
those who begotten had-been by their-begetters should-be-loved and that
quod temporum ordine antiquius est, ut coniugia virorum
which in-time's order earlier is that the-marriages of-husbands
et uxorum natura coniuncta esse dicerent, qua ex stirpe
and wives by-nature joined to-be they-said which from root
orirentur amicitiae cognationum. Atque ab his initiis
arose the-friendships of-kinsmen And from these beginnings

profecti omnium virtutum et originem et progressionem
having-set-out of-all virtues both the-origin and the-progress
persecuti sunt. ex quo magnitudo quoque animi existebat,
followed have from which greatness also of-mind arose
qua facile posset repugnari obsistique fortunae, quod
by-which easily one-could resist and-withstand fortune because
maximae res essent in potestate sapientis. varietates
the-greatest things were in the-power of-the-wise-man the-vicissitudes
autem iniuriasque fortunae facile veterum philosophorum
however and-injuries of-fortune easily of-the-old philosophers
praeceptis instituta vita superabat.
by-the-precepts formed life overcame

18 Principiis autem a natura datis amplitudines quaedam
From-the-first-principles moreover by nature given amplifications certain
bonorum excitabantur partim profectae a contemplatione
of-goods were-raised partly proceeding from the-contemplation
rerum occultiorum, quod erat insitus menti cognitionis
of-things more-hidden because there-was implanted in-the-mind of-knowledge
amor, e quo etiam rationis explicandae disserendique
a-love from which also of-reason explaining and-of-arguing
cupiditas consequebatur; quodque hoc solum animal
a-desire followed and-because this alone animal
natum est pudoris ac verecundiae particeps appetensque
born is of-shame and modesty sharing and-seeking
coniunctionum hominum ad societatem animadvertensque
the-unions of-men for society and-taking-heed
in omnibus rebus, quas ageret aut diceret, ut ne quid
in all things which it-did or said that not anything
ab eo fieret nisi honeste ac decore, his initiis,
by it should-be-done except honorably and becomingly from-these beginnings

ut ante dixi, et seminibus a natura datis temperantia,
as before I-said and seeds by nature given temperance
modestia, iustitia et omnis honestas perfecte absoluta est.
modesty justice and all honorableness perfectly completed is

VIII · WHY DID ZENO REVOLT?

Cicero asks what Zeno found wrong: that every nature preserves itself, that the art of life aims at what nature seeks, that mind and body are sought for themselves? The Stoics will grant all this. They will say instead that the ancients called health and freedom from pain goods, where Zeno called them merely preferred, to be taken rather than sought, though he held that even the happiest wise man wards off pain and disease.

Habes, inquam, Cato, formam eorum, de quibus loquor, 19
You-have say-I Cato the-shape of-those about whom I-speak
philosophorum. qua exposita scire cupio quae causa sit,
philosophers which set-forth to-know I-desire what the-cause is
cur Zeno ab hac antiqua constitutione desciverit, quidnam
why Zeno from this old constitution has-revolted what
horum ab eo non sit probatum; quodne omnem naturam
of-these by him not has-been approved it-was-that every nature
conservatricem sui dixerint, an quod omne animal ipsum
the-preserver of-itself they-said or that every animal it-itself
sibi commendatum, ut se et salvum in suo genere
to-itself entrusted so-that itself both safe in its-own kind
et incolume vellet, an quod, cum omnium artium finis
and unharmed it-should-wish or that since of-all arts the-end
is esset, quem natura maxime quaereret, idem statui
that was which nature most sought the-same to-be-settled
debere de totius arte vitae, an quod, cum ex animo
ought about of-the-whole the-art of-life or that since of soul

constaremus et corpore, et haec ipsa et eorum virtutes
we-consisted and body both these very-things and their virtues
per se esse sumendas. an vero displicuit ea, quae
by themselves to-be to-be-taken or indeed displeased that which
tributa est animi virtutibus tanta praestantia? an quae
granted is to-the-soul's virtues such pre-eminence or what
de prudentia, de cognitione rerum, de coniunctione
about prudence about the-knowledge of-things about the-union
generis humani, quaeque ab eisdem de temperantia, de
of-kind human and-what by the-same about temperance about
modestia, de magnitudine animi, de omni honestate
modesty about greatness of-soul about all honorableness
dicuntur? fatebuntur Stoici haec omnia dicta esse praeclare,
are-said will-confess the-Stoics these all said to-be excellently
neque eam causam Zenoni desciscendi fuisse.
nor that cause to-Zeno of-revolting to-have-been
20 Alia quaedam dicent, credo, magna antiquorum esse
Other certain they-will-say I-believe great of-the-ancients to-be
peccata, quae ille veri investigandi cupidus nullo modo
faults which he of-truth investigating eager in-no way
ferre potuerit. quid enim perversius, quid intolerabilius, quid
to-bear could what for more-perverse what more-intolerable what
stultius quam bonam valitudinem, quam dolorum omnium
more-foolish than good health than of-pains all
vacuitatem, quam integritatem oculorum reliquorumque
the-emptiness than soundness of-eyes and-of-the-other
sensuum ponere in bonis potius, quam dicerent nihil
senses to-place among goods rather than they-should-say nothing
omnino inter eas res iisque contrarias interesse? ea enim
at-all between those things and-those contrary to-differ those for
omnia, quae illi bona dicerent, praeposita esse, non bona,
all which they goods called set-before to-be not goods

itemque illa, quae in corpore excellerent, stulte antiquos
and-likewise those which in the-body excelled foolishly the-ancients
dixisse per se esse expetenda; sumenda potius quam
to-have-said by themselves to-be to-be-sought to-be-taken rather than
expetenda. ea denique omni vita, quae in una virtute
to-be-sought than-that finally whole life which in one virtue
consisteret, illam vitam, quae etiam ceteris rebus, quae
should-consist that life which also with-the-other things which
essent secundum naturam, abundaret, magis expetendam non
were according-to nature abounded more to-be-sought not
esse, sed magis sumendam. cumque ipsa virtus efficiat ita
to-be but more to-be-taken and-since the-very virtue makes so
beatam vitam, ut beatior esse non possit, tamen quaedam
happy a-life that happier it-be not can yet certain-things
deesse sapientibus tum, cum sint beatissimi; itaque eos
to-be-lacking to-the-wise then when they-are most-happy and-so them
id agere, ut a se dolores, morbos, debilitates repellant.
that to-do that from themselves pains diseases infirmities they-may-repel

IX · NEW NAMES, THE SAME THINGS

Splendid reasons for a new system: all vices equal, the man near virtue as wretched as the worst, Plato no better than a villain. Such talk changes only names and has no place in the forum or the senate, and Panaetius, writing on pain, never called it no evil.

O magnam vim ingenii causamque iustam, cur nova existeret 21
O great force of-genius and-cause just why a-new should-arise
disciplina! Perge porro. sequuntur enim ea, quae tu
system Go-on further follow for those-points which you
scientissime complexus es, omnium insipientiam, iniustitiam,
most-knowingly embraced have of-all-men folly injustice

alia vitia similia esse, omniaque peccata esse paria, eosque,
the-other vices alike to-be and-all sins to-be equal and-those
qui natura doctrinaque longe ad virtutem processissent,
who by-nature and-learning far toward virtue had-advanced
nisi eam plane consecuti essent, summe esse miseros,
unless it fully attained they-had supremely to-be wretched
neque inter eorum vitam et improbissimorum quicquam
nor between their life and of-the-most-wicked anything
omnino interesse, ut Plato, tantus ille vir, si sapiens non
at-all to-differ so-that Plato so-great that man if wise not
fuerit, nihilo melius quam quivis improbissimus nec
he-was in-nothing better than any-you-like most-wicked-man nor
beatius vixerit. haec videlicet est correctio philosophiae
more-happily lived this evidently is the-correction of-philosophy
veteris et emendatio, quae omnino aditum habere nullum
old and emendation which at-all access to-have none
potest in urbem, in forum, in curiam. quis enim
can into the-city into the-forum into the-senate-house who for
ferre posset ita loquentem eum, qui se auctorem vitae
to-bear could so speaking him who himself the-guide of-life
graviter et sapienter agendae profiteretur, nomina rerum
weightily and wisely to-be-led professed the-names of-things
commutantem, cumque idem sentiret quod omnes, quibus
changing and-since the-same he-felt as all to-what
rebus eandem vim tribueret, alia nomina inponentem, verba
things the-same force he-granted other names imposing words
modo mutantem, de opinionibus nihil detrahentem?
only changing from opinions nothing taking-away
22 patronusne causae in epilogo pro reo dicens negaret
would-the-advocate of-a-case in the-peroration for the-accused speaking deny
esse malum exilium, publicationem bonorum? haec reicienda
to-be an-evil exile confiscation of-goods these to-be-rejected

esse, non fugienda? nec misericordem iudicem esse oportere? in
to-be not to-be-fled nor merciful a-judge to-be it-behooved in
contione autem si loqueretur, si Hannibal ad portas venisset
an-assembly moreover if he-were-speaking if Hannibal to the-gates had-come
murumque iaculo traiecisset, negaret esse in malis
and-the-wall with-a-javelin had-pierced would-he-deny to-be among evils
capi, venire, interfici, patriam amittere? an senatus,
to-be-captured to-be-sold to-be-killed the-fatherland to-lose or the-senate
cum triumphum Africano decerneret, 'quod eius virtute' aut
when a-triumph to-Africanus it-decreed because by-his virtue or
'felicitate' posset dicere, si neque virtus in ullo nisi in
good-fortune could it-say if neither virtue in anyone except in
sapiente nec felicitas vere dici potest? quae est igitur ista
the-wise-man nor good-fortune truly be-said can what is therefore that
philosophia, quae communi more in foro loquitur, in libellis
philosophy which in-the-common way in the-forum speaks in books
suo? praesertim cum, quod illi suis verbis significent,
in-its-own especially since what they by-their-own words mean
in eo nihil novetur, eaedem res maneant alio modo.
in that nothing is-changed the-same things remain in-another way
quid enim interest, divitias, opes, valitudinem bona dicas 23
what for does-it-matter riches wealth health goods you-call
anne praeposita, cum ille, qui ista bona dicit, nihilo plus iis
or things-set-before when he who those goods calls in-nothing more to-them
tribuat quam tu, qui eadem illa praeposita nominas? itaque
grants than you who the-same those things-set-before name and-so
homo in primis ingenuus et gravis, dignus illa familiaritate
a-man among the-first well-born and serious worthy of-that friendship
Scipionis et Laelii, Panaetius, cum ad Q. Tuberonem de
of-Scipio and Laelius Panaetius when to Quintus Tubero about
dolore patiendo scriberet, quod esse caput debebat, si probari
pain enduring was-writing what to-be the-head ought if proved

posset, nusquam posuit, non esse malum dolorem, sed quid
it-could-be nowhere put not to-be an-evil pain but what
esset et quale, quantumque in eo inesset alieni, deinde quae
it-was and of-what-kind and-how-great in it there-was of-alien next what
ratio esset perferendi; cuius quidem, quoniam Stoicus fuit,
the-method was of-bearing whose indeed since a-Stoic he-was
sententia condemnata mihi videtur esse inanitas ista verborum.
by-the-view condemned to-me seems to-be the-emptiness that of-words

X · LET US ARGUE MORE CLOSELY

Cicero proposes to compare Cato's points with the ancients' and argue only what is disputed; Cato asks for something finer than popular arguments. Cicero begins: we are commended to ourselves and first seek to preserve ourselves, so we must notice what we are, men of mind and body, and make our end to gain as many and as great of the things according to nature as we can. That was the old school's end, put more briefly as living according to nature.

24 Sed ut propius ad ea, Cato, accedam, quae a te
But that nearer to those-points Cato I-may-approach which by you
dicta sunt, pressius agamus eaque, quae modo dixisti,
said were more-closely let-us-deal and-those-things which just-now you-said
cum iis conferamus, quae tuis antepono. quae sunt
with those let-us-compare which to-yours I-prefer what-things are
igitur communia vobis cum antiquis, iis sic utamur quasi
therefore common to-you with the-ancients those so let-us-use as-if
concessis; quae in controversiam veniunt, de iis, si
granted what-things into dispute come about those if
placet, disseramus.
it-pleases let-us-argue

Mihi vero, inquit, placet agi subtilius et, ut ipse
To-me indeed says-he it-pleases to-be-dealt-with more-subtly and as yourself
dixisti, pressius. quae enim adhuc protulisti, popularia
said more-closely what for so-far you-have-brought-forward popular
sunt, ego autem a te elegantiora desidero.
are I however from you more-refined-things desire
A mene tu? inquam. sed tamen enitar et, si minus
Ah me-is-it you say-I but still I-will-strive and if less
multa mihi occurrent, non fugiam ista popularia.
many-things to-me occur not I-shall-flee those popular-things
sed primum positum sit nosmet ipsos commendatos esse 25
but first laid-down be-it us ourselves commended to-be
nobis primamque ex natura hanc habere appetitionem, ut
to-ourselves and-the-first from nature this to-have impulse that
conservemus nosmet ipsos. hoc convenit; sequitur illud, ut
we-may-preserve us ourselves this is-agreed follows that that
animadvertamus qui simus ipsi, ut nos, quales oportet
we-should-notice who we-are ourselves that us of-what-kind it-behooves
esse, servemus. sumus igitur homines. ex animo constamus et
to-be we-may-keep we-are therefore men of soul we-consist and
corpore, quae sunt cuiusdam modi, nosque oportet, ut prima
body which are of-a-certain kind and-us it-behooves as the-first
appetitio naturalis postulat, haec diligere constituereque ex his
impulse natural demands these to-love and-to-establish from these
finem illum summi boni atque ultimi. quem, si prima
end that of-the-highest good and last which if the-first-things
vera sunt, ita constitui necesse est: earum rerum, quae sint
true are so to-be-established necessary is of-those things which are
secundum naturam, quam plurima et quam maxima adipisci.
according-to nature as very-many and as very-great to-obtain

26 hunc igitur finem illi tenuerunt, quodque ego pluribus
this therefore end they held and-what I with-more
verbis, illi brevius secundum naturam vivere, hoc iis
words they more-briefly according-to nature to-live this to-them
bonorum videbatur extremum.
of-goods seemed the-last

XI · WHY ABANDON THE BODY?

How, starting from the same principles, can the Stoics make honorable living the only good and suddenly drop the body and the things according to nature? Even if we sought the good of a being that was pure mind, it would want health and freedom from pain, and its end would be to live according to nature, holding all or most and the greatest of the things that accord with it.

Age nunc isti doceant, vel tu potius— quis enim ista
Come now these let-them-teach or you rather who for those-things
melius?—, quonam modo ab isdem principiis profecti
better in-what way from the-same beginnings having-set-out
efficiatis, ut honeste vivere— id est enim vel e virtute
you-bring-about that honorably to-live that is for either from virtue
vel naturae congruenter vivere— summum bonum sit, et
or with-nature agreeably to-live the-highest good be and
quonam modo aut quo loco corpus subito deserueritis
in-what way or in-what place the-body suddenly you-have-abandoned
omniaque ea, quae, secundum naturam cum sint,
and-all those-things which according-to nature though they-be
absint a nostra potestate, ipsum denique officium. quaero
are-absent from our power the-very finally duty I-ask

igitur, quo modo hae tantae commendationes a natura
therefore in-what way these so-great commendations from nature
profectae subito a sapientia relictae sint.
proceeding suddenly by wisdom abandoned are
quodsi non hominis summum bonum quaereremus, sed 27
but-if not of-man the-highest good we-were-seeking but
cuiusdam animantis, is autem esset nihil nisi animus—
of-a-certain animal it however were nothing except mind
liceat enim fingere aliquid eius modi, quo verum
let-it-be-allowed for to-imagine something of-that kind by-which the-truth
facilius reperiamus—, tamen illi animo non esset hic
more-easily we-may-find still to-that mind not would-be this
vester finis. desideraret enim valitudinem, vacuitatem doloris,
your end it-would-desire for health the-emptiness of-pain
appeteret etiam conservationem sui earumque rerum
it-would-seek also the-preservation of-itself and-of-those things
custodiam finemque sibi constitueret secundum naturam
the-guarding and-the-end for-itself would-establish according-to nature
vivere, quod est, ut dixi, habere ea, quae secundum
to-live which is as I-said to-have those-things which according-to
naturam sint, vel omnia vel plurima et maxima.
nature are either all or very-many and greatest

Chrysippus argues that man excels in mind, and so places the good in virtue alone, as if man were mind only. The Stoics say the body's advantages are too small to count, like a lamp in sunlight. But some are not small, and even a month added to a pleasant life is a gain. To call an oil-flask and a strigil no help to a happy life is a jest; pain is a capital foe, not a lost flask, and a small part is still a part, like a coin in Croesus' wealth.

28 cuiuscumque enim modi animal constitueris, necesse est,
of-whatever for kind an-animal you-imagine necessary it-is
etiamsi id sine corpore sit, ut fingimus, tamen esse
even-if it without body be as we-suppose yet there-be
in animo quaedam similia eorum, quae sunt in corpore,
in the-mind certain-things like to-those which are in the-body
ut nullo modo, nisi ut exposui, constitui possit finis
so-that in-no way except as I-have-set-forth be-established can the-end
bonorum. Chrysippus autem exponens differentias animantium
of-goods Chrysippus however setting-forth the-differences of-animals
ait alias earum corpore excellere, alias autem animo, non
says some of-them in-body to-excel others however in-mind not
nullas valere utraque re; deinde disputat, quod cuiusque
none to-be-strong in-both respects next he-argues what of-each
generis animantium statui deceat extremum. cum autem
kind of-animals to-be-settled befits as-the-last when however
hominem in eo genere posuisset, ut ei tribueret
man in that kind he-had-placed so-as to-him he-might-grant
animi excellentiam, summum bonum id constituit, non
of-mind excellence the-highest good that he-established not
ut excellere animus, sed ut nihil esse praeter animum
so-that to-excel the-mind but so-that nothing to-be besides the-mind
videretur. uno autem modo in virtute sola summum bonum
it-should-seem in-one however way in virtue alone the-highest good

recte poneretur, si quod esset animal, quod totum ex
rightly would-be-placed if any there-were animal which wholly of
mente constaret, id ipsum tamen sic, ut ea mens nihil
mind consisted that itself yet so that that mind nothing
haberet in se, quod esset secundum naturam, ut valitudo est.
should-have in itself which were according-to nature as health is
sed id ne cogitari quidem potest quale sit, ut non 29
but it not be-thought even can of-what-kind it-is so-that not
repugnet ipsum sibi.
it-contradict it-itself with-itself
Sin dicit obscurari quaedam nec apparere, quia valde parva
But-if he-says to-be-obscured certain-things nor to-appear because very small
sint, nos quoque concedimus; quod dicit Epicurus etiam de
they-are we too grant what says Epicurus also about
voluptate, quae minimae sint voluptates, eas obscurari saepe
pleasure which smallest are pleasures those to-be-obscured often
et obrui. sed non sunt in eo genere tantae commoditates
and overwhelmed but not are in that kind so-great the-advantages
corporis tamque productae temporibus tamque multae. itaque
of-the-body and-so prolonged in-times and-so many and-so
in quibus propter eorum exiguitatem obscuratio consequitur,
in which on-account-of their smallness obscuration follows
saepe accidit, ut nihil interesse nostra fateamur, sint
often it-happens that nothing to-concern us we-confess whether-they-be
illa necne sint, ut in sole, quod a te dicebatur, lucernam
those-things or-not they-be as in the-sun what by you was-said a-lamp
adhibere nihil interest aut teruncium adicere Croesi pecuniae.
to-apply nothing it-matters or a-farthing to-add to-Croesus' money
quibus autem in rebus tanta obscuratio non fit, fieri 30
which however in things such obscuration not happens to-happen
tamen potest, ut id ipsum, quod interest, non sit magnum.
yet can that that very-thing which matters not be great

ut ei, qui iucunde vixerit annos decem, si aeque vita
as to-him who pleasantly has-lived years ten if equally a-life
iucunda menstrua addatur, quia momentum aliquod habeat
pleasant of-a-month be-added because weight some it-has
ad iucundum accessio, bonum sit; si autem id non
toward pleasant the-addition good is if however it not
concedatur, non continuo vita beata tollitur. bona autem
be-granted not forthwith life happy is-taken-away the-goods however
corporis huic sunt, quod posterius posui, similiora. habent
of-the-body to-this are which later I-put more-similar they-have
enim accessionem dignam, in qua elaboretur, ut mihi in hoc
for an-addition worthy in which to-be-labored so-that to-me in this
Stoici iocari videantur interdum, cum ita dicant, si ad illam
the-Stoics to-jest may-seem sometimes when so they-say if to that
vitam, quae cum virtute degatur, ampulla aut strigilis accedat,
life which with virtue is-spent an-oil-flask or a-strigil be-added
sumpturum sapientem eam vitam potius, quo haec
going-to-take the-wise-man that life rather to-which these-things
adiecta sint, nec beatiorem tamen ob eam causam fore.
added are nor happier still on that account going-to-be
31 hoc simile tandem est? non risu potius quam oratione
this similar pray is not with-laughter rather than with-speech
eiciendum? ampulla enim sit necne sit, quis non iure
to-be-cast-out an-oil-flask for be-it or-not be-it who not with-right
optimo irrideatur, si laboret? at vero pravitate
best would-be-mocked if he-were-troubled but truly from-deformity
membrorum et cruciatu dolorum si quis quem levet,
of-limbs and from-the-torment of-pains if anyone someone should-relieve
magnam ineat gratiam, nec si ille sapiens ad tortoris
great he-would-enter gratitude nor if that wise-man to of-the-torturer
eculeum a tyranno ire cogatur, similem habeat vultum
the-rack by a-tyrant to-go be-forced similar would-be-have face

et si ampullam perdidisset, sed ut magnum et difficile
as if an-oil-flask he-had-lost but as a-great and difficult
certamen iniens, cum sibi cum capitali adversario, dolore,
contest entering since for-himself with a-capital foe pain
depugnandum videret, excitaret omnes rationes fortitudinis
to-be-fought-out he-would-see he-would-rouse all the-methods of-courage
ac patientiae, quarum praesidio iniret illud difficile,
and endurance by-whose protection he-might-enter that difficult
ut dixi, magnumque proelium. deinde non quaerimus, quid
as I-said and-great battle next not we-ask what
obscuretur aut intereat, quia sit admodum parvum, sed
is-obscured or perishes because it-is very small but
quid tale sit, ut expleat summam. una voluptas e multis
what such is that it-fills-up the-sum one pleasure of many
obscuratur in illa vita voluptaria, sed tamen ea, quamvis parva
is-obscured in that life of-pleasure but yet it although small
sit, pars est eius vitae, quae posita est in voluptate. nummus
it-be part is of-that life which placed is in pleasure a-coin
in Croesi divitiis obscuratur, pars est tamen divitiarum.
in Croesus' riches is-obscured part it-is still of-the-riches
quare obscurentur etiam haec, quae secundum naturam
wherefore let-them-be-obscured even these-things which according-to nature
esse dicimus, in vita beata; sint modo partes vitae beatae.
to-be we-say in life happy let-them-be only parts of-life happy

There is a natural impulse toward the things according to nature, and its sum must be the end. Every nature loves itself and keeps hold of its first constitution; how could man's alone forget the body and place his good in part of himself? If the end of every nature is alike, man's end must embrace his whole nature. Wisdom, like Phidias finishing a statue another began, must complete the man nature began.

32 Atqui si, ut convenire debet inter nos, est quaedam
And-yet if as to-be-agreed it-ought between us there-is a-certain
appetitio naturalis ea, quae secundum naturam sunt,
impulse natural those-things which according-to nature are
appetens, eorum omnium est aliquae summa facienda. quo
seeking of-them all is some sum to-be-made which
constituto tum licebit otiose ista quaerere, de
established then it-will-be-allowed at-leisure those-things to-inquire about
magnitudine rerum, de excellentia, quanta in quoque sit
the-greatness of-things about the-excellence how-much in each there-be
ad beate vivendum, de istis ipsis obscurationibus, quae
for happily living about those very obscurations which
propter exiguitatem vix aut ne vix quidem appareant.
on-account-of their-smallness scarcely or not scarcely even appear
quid, de quo nulla dissensio est? nemo enim est, qui aliter
what about which no disagreement is no-one for is who otherwise
dixerit quin omnium naturarum simile esset id, ad quod
has-said but-that of-all natures alike was that to which
omnia referrentur, quod est ultimum rerum appetendarum.
all-things were-referred which is the-last of-things to-be-sought
omnis enim est natura diligens sui. quae est enim, quae se
every for is nature loving of-itself which is for which itself
umquam deserat aut partem aliquam sui aut eius partis
ever would-abandon or part any of-itself or of-that part

habitum aut vim aut ullius earum rerum, quae secundum
the-condition or force or of-any of-those things which according-to
naturam sunt, aut motum aut statum? quae autem natura
nature are or motion or state which however nature
suae primae institutionis oblita est? nulla profecto est, quin
of-its first establishment forgetful is none surely is but-that
suam vim retineat a primo ad extremum. quo modo igitur
its force it-retains from the-first to the-last in-what way therefore
evenit, ut hominis natura sola esset, quae hominem
has-it-happened that of-man the-nature alone should-be which man
relinqueret, quae oblivisceretur corporis, quae summum
should-abandon which should-forget the-body which the-highest
bonum non in toto homine, sed in parte hominis poneret?
good not in the-whole man but in part of-man should-place
quo modo autem, quod ipsi etiam fatentur constatque 33
in-what way however what themselves too confess and-is-agreed
inter omnis, conservabitur ut simile sit omnium naturarum
among all will-it-be-preserved that alike be of-all natures
illud ultimum, de quo quaeritur? tum enim esset simile,
that the-last about which it-is-asked then for it-would-be alike
si in ceteris quoque naturis id cuique esset ultimum, quod in
if in the-other also natures that for-each were the-last which in
quaque excelleret. tale enim visum est ultimum Stoicorum.
each excelled such for seen has-been the-last of-the-Stoics
Quid dubitas igitur mutare principia naturae? quid 34
Why do-you-hesitate therefore to-change the-first-principles of-nature what
enim dicis omne animal, simul atque sit ortum,
for do-you-say every animal as-soon as it-is born
applicatum esse ad se diligendum esseque in se
applied to-be to itself loving and-to-be in itself
conservando occupatum? quin potius ita dicis, omne
preserving occupied why-not rather so do-you-say every

animal applicatum esse ad id, quod in eo sit optimum, et
animal applied to-be to that which in it is best and
in eius unius occupatum esse custodia, reliquasque naturas
in of-it alone occupied to-be the-guarding and-the-other natures
nihil aliud agere, nisi ut id conservent, quod in quaque
nothing else to-do except that that they-preserve which in each
optimum sit? quo modo autem optimum, si bonum
best is in-what way however best if good
praeterea nullum est? sin autem reliqua appetenda sunt,
besides none is but-if however the-other-things to-be-sought are
cur, quod est ultimum rerum appetendarum, id non aut
why what is the-last of-things to-be-sought that not either
ex omnium earum aut ex plurimarum et maximarum
from all of-them or from the-most and greatest
appetitione concluditur? ut Phidias potest a primo
seeking is-concluded as Phidias can from the-first-point
instituere signum idque perficere, potest ab alio inchoatum
design a-statue and-it complete can by another begun
accipere et absolvere, huic est sapientia similis; non enim
receive and finish to-this is wisdom like not for
ipsa genuit hominem, sed accepit a natura inchoatum. hanc
itself begot man but received from nature begun this
ergo intuens debet institutum illud quasi signum absolvere.
then looking-to it-ought established that as-if a-statue to-finish
Qualem igitur hominem natura inchoavit?
Of-what-kind therefore a-man nature has-begun

If man were mere mind his end would be virtue, if mere body health and painlessness; but man is both. Some philosophers place the good outside our power, others in the mind alone, like Erillus in knowledge, and their views are maimed; the old school left no part unguarded. Cato's school is dazzled by virtue's splendor. Nature does not drop the blade when it brings the ear, nor reason drop the senses, and the Stoics leap over the first things to their good.

et quod est munus, quod opus sapientiae? quid est, 35
and what is the-function what the-work of-wisdom what is
quod ab ea absolvi et perfici debeat? si est nihil
it-that by it to-be-finished and perfected ought if there-is nothing
in eo, quod perficiendum est, praeter motum ingenii
in him which to-be-perfected is except a-motion of-the-mind
quendam, id est rationem, necesse est huic ultimum esse
a-certain that is reason necessary it-is for-this the-last to-be
ex virtute agere; rationis enim perfectio est virtus; si
from virtue to-act of-reason for the-perfection is virtue if
est nihil nisi corpus, summa erunt illa: valitudo,
there-is nothing except body the-highest-things will-be those health
vacuitas doloris, pulchritudo, cetera.
the-emptiness of-pain beauty the-rest
nunc de hominis summo bono quaeritur; quid igitur 36
now about of-man the-highest good it-is-asked why therefore
dubitamus in tota eius natura quaerere quid sit effectum?
do-we-hesitate in the-whole his nature to-seek what is achieved
cum enim constet inter omnes omne officium munusque
since for it-is-agreed among all every duty and-function
sapientiae in hominis cultu esse occupatum, alii— ne
of-wisdom in of-man the-cultivation to-be occupied some lest
me existimes contra Stoicos solum dicere— eas sententias
me you-think against the-Stoics alone to-speak such views

afferunt, ut summum bonum in eo genere ponant, quod
bring-forward that the-highest good in that kind they-place which
sit extra nostram potestatem, tamquam de inanimo aliquo
is outside our power as-if about inanimate something
loquantur, alii contra, quasi corpus nullum sit
they-were-speaking others on-the-other-hand as-if body none were
hominis, ita praeter animum nihil curant, cum praesertim
of-man so beside the-mind nothing they-care-for though especially
ipse quoque animus non inane nescio quid sit— neque
itself also the-mind not an-empty I-know-not what is nor
enim id possum intellegere—, sed in quodam genere corporis,
for that I-can to-understand but in a-certain kind of-body
ut ne is quidem virtute una contentus sit, sed appetat
so-that not it even with-virtue alone content be but seek
vacuitatem doloris. quam ob rem utrique idem faciunt,
the-emptiness of-pain which on-account-of reason both the-same do
ut si laevam partem neglegerent, dexteram tuerentur, aut ipsius
as if the-left side they-neglected the-right they-guarded or of-itself
animi, ut fecit Erillus, cognitionem amplexarentur, actionem
of-the-mind as did Erillus knowledge embraced action
relinquerent. eorum enim omnium multa praetermittentium,
abandoned of-them for all many-things passing-over
dum eligant aliquid, quod sequantur, quasi curta
while they-choose something which they-may-follow as-it-were a-curtailed
sententia; at vero illa perfecta atque plena eorum, qui cum
view but truly that perfect and full of-those who when
de hominis summo bono quaererent, nullam in eo neque
about of-man the-highest good they-were-asking no in him neither
animi neque corporis partem vacuam tutela reliquerunt.
of-soul nor of-body part void of-protection left

Vos autem, Cato, quia virtus, ut omnes fatemur, altissimum 37
You however Cato because virtue as all we-confess the-highest
locum in homine et maxime excellentem tenet, et quod eos,
place in man and most excelling holds and because those
qui sapientes sunt, absolutos et perfectos putamus, aciem
who wise are complete and perfect we-think the-keen-sight
animorum nostrorum virtutis splendore praestringitis. in
of-minds our of-virtue with-the-splendor you-dazzle in
omni enim animante est summum aliquid atque optimum, ut
every for animal is a-highest something and best as
in equis, in canibus, quibus tamen et dolore vacare opus
in horses in dogs for-whom yet both from-pain to-be-free need
est et valere; sic igitur in homine perfectio ista in eo
is and to-be-healthy so therefore in man perfection that in that
potissimum, quod est optimum, id est in virtute, laudatur.
chiefly which is best that is in virtue is-praised
itaque mihi non satis videmini considerare quod iter sit
and-so to-me not enough you-seem to-consider what the-path is
naturae quaeque progressio. non enim, quod facit in frugibus,
of-nature and-what the-progress not for what it-does in crops
ut, cum ad spicam perduxerit ab herba, relinquat et
that when to the-ear it-has-brought-(them) from the-blade it-abandons and
pro nihilo habeat herbam, idem facit in homine, cum eum
for nothing holds the-blade the-same it-does in man when him
ad rationis habitum perduxit. semper enim ita adsumit
to of-reason the-condition it-has-brought always for so it-takes-up
aliquid, ut ea, quae prima dederit, non deserat.
something that those-things which first it-gave not it-abandons
itaque sensibus rationem adiunxit et ratione effecta sensus 38
and-so to-the-senses reason it-joined and reason achieved the-senses
non reliquit. Ut si cultura vitium, cuius hoc munus est,
not it-abandoned As if the-cultivation of-vines whose this function is

ut efficiat, ut vitis cum partibus suis omnibus quam
that it-bring-about that the-vine with parts its all as
optime se habeat—, sed sic intellegamus— licet enim, ut
best itself hold but so let-us-understand it-is-allowed for as
vos quoque soletis, fingere aliquid docendi causa—: si igitur
you also are-wont to-imagine something of-teaching for-the-sake if therefore
illa cultura vitium in vite insit ipsa, cetera, credo, velit,
that cultivation of-vines in the-vine were itself the-rest I-believe it-would-wish
quae ad colendam vitem attinebunt, sicut antea, se autem
which to tending the-vine shall-pertain as before itself however
omnibus vitis partibus praeferat statuatque nihil esse
to-all of-the-vine parts it-would-prefer and-would-judge nothing to-be
melius in vite quam se. similiter sensus, cum accessit
better in the-vine than itself similarly the-sense when it-has-been-added
ad naturam, tuetur illam quidem, sed etiam se tuetur;
to nature guards that indeed but also itself guards
cum autem assumpta ratio est, tanto in dominatu locatur,
when however taken-up reason is so-great in a-dominion it-is-placed
ut omnia illa prima naturae huius tutelae subiciantur.
that all those first-things of-nature of-this to-the-protection are-subjected
39 itaque non discedit ab eorum curatione, quibus praeposita
and-so not it-departs from of-them the-care over-whom set
vitam omnem debet gubernare, ut mirari satis istorum
the-life whole it-ought to-govern so-that to-wonder enough at-their
inconstantiam non possim. naturalem enim appetitionem, quam
inconsistency not I-can natural for impulse which
vocant ὁρμήν, itemque officium, ipsam etiam virtutem tuentem
they-call impulse and-likewise duty itself even virtue guarding
volunt esse earum rerum, quae secundum naturam sunt. cum
they-wish to-be of-those things which according-to nature are when
autem ad summum bonum volunt pervenire, transiliunt omnia
however to the-highest good they-wish to-arrive they-leap-over all-things

et duo nobis opera pro uno relinquunt, ut alia sumamus,
and two to-us tasks for one they-leave that some-things we-should-take
alia expetamus, potius quam uno fine utrumque concluderent.
others we-should-seek rather than by-one end both they-should-include

XV · VIRTUE NEEDS ITS MATERIAL

The Stoics say virtue cannot stand if anything outside it bears on happiness; the opposite is true. Virtue was sought to guard nature, not desert it, and man's constitution, if it spoke, would say its first impulse was to preserve itself whole. As philosophers who rose from the senses abandoned them, so the Stoics, once they saw virtue's beauty, cast away all else and forgot that the things to be sought run from first principles to the ends.

At enim iam dicitis virtutem non posse constitui, 40
But indeed now you-say virtue not to-be-able to-be-established
si ea, quae extra virtutem sint, ad beate vivendum
if those-things which outside virtue are to happily living
pertineant. quod totum contra est. introduci enim virtus
should-pertain which wholly the-contrary is to-be-introduced for virtue
nullo modo potest, nisi omnia, quae leget quaeque
in-no way can unless all-things which it-shall-choose and-which
reiciet, unam referentur ad summam. nam si †omnino
it-shall-reject one shall-be-referred to the-sum for if altogether
nos† neglegemus, in Aristonea vitia incidemus et peccata
ourselves we-shall-neglect into Aristonean faults we-shall-fall and sins
obliviscemurque quae virtuti ipsi principia dederimus; sin
and-we-shall-forget what to-virtue itself as-first-principles we-gave but-if
ea non neglegemus neque tamen ad finem summi
those-things not we-shall-neglect nor yet to the-end of-the-highest
boni referemus, non multum ab Erilli levitate aberrabimus.
good shall-refer not much from Erillus' levity we-shall-stray

duarum enim vitarum nobis erunt instituta capienda.
of-two for lives to-us will-be the-systems to-be-taken
facit enim ille duo seiuncta ultima bonorum, quae ut
makes for he two separate ends of-goods which so-that
essent vera, coniungi debuerunt; nunc ita separantur,
they-might-be true to-be-joined ought now so they-are-separated
ut disiuncta sint, quo nihil potest esse perversius.
that disjoined they-are than-which nothing can be more-perverse
41 Itaque contra est, ac dicitis; nam constitui virtus nullo
And-so the-contrary it-is than you-say for to-be-established virtue in-no
modo potest, nisi ea, quae sunt prima naturae, ut
way can unless those-things which are the-first of-nature as
ad summam pertinentia tenebit. quaesita enim virtus est,
to the-sum pertaining it-shall-hold sought for virtue was
non quae relinqueret naturam, sed quae tueretur. at illa,
not which should-abandon nature but which should-guard but that
ut vobis placet, partem quandam tuetur, reliquam deserit.
as to-you it-pleases part a-certain guards the-rest abandons
Atque ipsa hominis institutio si loqueretur, hoc diceret,
And itself of-man the-constitution if it-were-speaking this would-say
primos suos quasi coeptus appetendi fuisse, ut se
first its as-it-were beginnings of-seeking to-have-been that itself
conservaret in ea natura, in qua ortus esset. nondum
it-might-preserve in that nature in which born it-had-been not-yet
autem explanatum satis erat, quid maxime natura vellet.
however explained enough it-was what most nature wished
explanetur igitur. quid ergo aliud intellegetur nisi uti ne
let-it-be-explained therefore what then else will-be-understood except that not
quae pars naturae neglegatur? in qua si nihil est praeter
any part of-nature be-neglected in which if nothing is beside
rationem, sit in una virtute finis bonorum; sin est
reason let-be in one virtue the-end of-goods but-if there-is

etiam corpus, ista explanatio naturae nempe hoc effecerit,
also body that explanation of-nature surely this will-have-effected
ut ea, quae ante explanationem tenebamus, relinquamus.
that those-things which before the-explanation we-held we-should-abandon
ergo id est convenienter naturae vivere, a natura discedere.
therefore that is agreeably with-nature to-live from nature to-depart
ut quidam philosophi, cum a sensibus profecti maiora 42
as certain philosophers when from the-senses having-set-out greater
quaedam et diviniora vidissent, sensus reliquerunt, sic
certain-things and more-divine they-had-seen the-senses abandoned so
isti, cum ex appetitione rerum virtutis pulchritudinem
these when from the-seeking of-things virtue's beauty
aspexissent, omnia, quae praeter virtutem ipsam viderant,
they-had-beheld all-things which beside virtue itself they-had-seen
abiecerunt obliti naturam omnem appetendarum rerum
cast-away having-forgotten nature whole of-to-be-sought things
ita late patere, ut a principiis permanaret ad fines,
so widely to-extend that from the-first-principles it-should-pervade to the-ends
neque intellegunt se rerum illarum pulchrarum atque
nor do-they-understand themselves of-things those beautiful and
admirabilium fundamenta subducere.
admirable the-foundations to-withdraw

All who made honorable living the end erred, Pyrrho most, then Aristo. The Stoics, placing the end in virtue alone, are like them, though better in seeking a first principle of duty; but in calling the natural things worth taking yet no part of the end they desert nature again, so Zeno had no cause to depart from his predecessors. Cato bids Cicero continue, and he turns to the claim that the honorable is the only good.

43 Itaque mihi videntur omnes quidem illi errasse, qui finem
And-so to-me seem all indeed those to-have-erred who the-end
bonorum esse dixerunt honeste vivere, sed alius alio
of-goods to-be have-said honorably to-live but one than-another
magis, Pyrrho scilicet maxime, qui virtute constituta nihil
more Pyrrho of-course most who virtue established nothing
omnino, quod appetendum sit, relinquat, deinde Aristo, qui
at-all which to-be-sought is leaves next Aristo who
nihil relinquere non est ausus, introduxit autem, quibus
nothing to-leave not has dared he-introduced however by-which
commotus sapiens appeteret aliquid, quodcumque in
moved the-wise-man should-seek anything whatever into
mentem incideret, et quodcumque tamquam occurreret. is
mind should-fall and whatever as-it-were should-occur he
hoc melior quam Pyrrho, quod aliquod genus appetendi dedit,
in-this better than Pyrrho that some kind of-seeking he-gave
deterior quam ceteri, quod penitus a natura recessit. Stoici
worse than the-others that utterly from nature he-withdrew the-Stoics
autem, quod finem bonorum in una virtute ponunt, similes
however because the-end of-goods in one virtue they-place like
sunt illorum; quod autem principium officii quaerunt, melius
are to-them because however a-first-principle of-duty they-seek better
quam Pyrrho; quod ea non occurrentia fingunt, vincunt
than Pyrrho because those-things not occurring they-invent they-beat

Aristonem; quod autem ea, quae ad naturam accommodata
Aristo because however those-things which to nature adapted
et per se assumenda esse dicunt, non adiungunt ad
and by themselves to-be-taken to-be they-say not they-join to
finem bonorum, desciscunt a natura et quodam modo
the-end of-goods they-revolt from nature and in-a-certain way
sunt non dissimiles Aristonis. ille enim occurrentia nescio
are not unlike to-Aristo he for occurring-things I-know-not
quae comminiscebatur; hi autem ponunt illi quidem prima
what invented these however posit they indeed first-things
naturae, sed ea seiungunt a finibus et a summa bonorum;
of-nature but them they-separate from the-ends and from the-sum of-goods
quae cum praeponunt, ut sit aliqua rerum selectio,
which when they-set-before so-that there-be some of-things selection
naturam videntur sequi; cum autem negant ea quicquam
nature they-seem to-follow when however they-deny them anything
ad beatam vitam pertinere, rursus naturam relinquunt.
to happy life to-pertain again nature they-abandon
Atque adhuc ea dixi, causa cur Zenoni non 44
And thus-far those-things I-have-said the-cause why to-Zeno not
fuisset, quam ob rem a superiorum auctoritate
there-was which on-account-of reason from the-predecessors' authority
discederet. nunc reliqua videamus, nisi aut ad haec, Cato,
he-should-depart now the-rest let-us-see unless either to these Cato
dicere aliquid vis aut nos iam longiores sumus.
to-say something you-wish or we already too-long are
Neutrum vero, inquit ille. nam et a te perfici istam
Neither indeed says-he he for both by you to-be-finished this
disputationem volo, nec tua mihi oratio longa videri potest.
discussion I-wish nor your to-me speech long seem can

Optime, inquam, quid enim mihi potest esse optatius
Excellent say-I what for to-me can be more-desirable
quam cum Catone, omnium virtutum auctore, de virtutibus
than with Cato of-all virtues the-author about virtues
disputare?
to-argue
45 sed primum illud vide, gravissimam illam vestram sententiam,
but first that see most-weighty that your view
quae familiam ducit, honestum quod sit, id esse bonum
which the-household leads honorable what is that to-be good
solum honesteque vivere bonorum finem, communem fore
alone and-honorably to-live of-goods the-end common will-be
vobis cum omnibus, qui in una virtute constituunt finem
to-you with all who in one virtue establish the-end
bonorum, quodque dicitis, informari non posse virtutem, si
of-goods and-what you-say to-be-formed not to-be-able virtue if
quicquam, nisi quod honestum sit, numeretur, idem dicetur
anything except what honorable is be-counted the-same will-be-said
ab illis, modo quos nominavi. mihi autem aequius videbatur
by those just-now whom I-named to-me however fairer it-seemed
Zenonem cum Polemone disceptantem, a quo quae essent
Zeno with Polemo disputing from whom what were
principia naturae acceperat, a communibus initiis
the-first-principles of-nature he-had-received from the-common beginnings
progredientem videre ubi primum insisteret et unde causa
proceeding to-see where first he-took-his-stand and whence the-cause
controversiae nasceretur, non stantem cum iis, qui ne dicerent
of-the-controversy arose not standing with those who not said
quidem sua summa bona esse a natura profecta, uti
even their highest goods to-be from nature proceeding to-use
isdem argumentis, quibus illi uterentur, isdemque sententiis.
the-same arguments which they used and-the-same views

Having taught that the honorable alone is good, the Stoics say virtue must start from things fitted to nature by selecting among them. But if the end lies in virtue alone, they can find no starting point for duty, while for the Epicurean whose end is pleasure every duty is plain. Nature answers that the end and the first principles cannot come from different places; Zeno, denying the natural things any weight for happiness, returns to nature for the first principle of action.

Minime vero illud probo, quod, cum docuistis, ut vobis 46
Not-at-all indeed that I-approve that when you-have-taught as to-you
videmini, bonum solum esse, quod honestum sit, tum rursum
you-seem good alone to-be what honorable is then again
dicitis initia proponi necesse esse apta et accommodata
you-say beginnings to-be-set-forth necessary to-be fitted and adapted
naturae, quorum ex selectione virtus possit existere. non
to-nature of-which from selection virtue might arise not
enim in selectione virtus ponenda erat, ut id ipsum,
for in selection virtue to-be-placed was so-that that very-thing
quod erat bonorum ultimum, aliud aliquid adquireret. nam
which was of-goods the-last other something should-acquire for
omnia, quae sumenda quaeque legenda aut optanda sunt,
all-things which to-be-taken and-which to-be-chosen or to-be-wished are
inesse debent in summa bonorum, ut is, qui eam adeptus
to-be-in ought in the-sum of-goods so-that he who it attained
sit, nihil praeterea desideret. videsne ut, quibus summa est
has nothing besides should-desire do-you-see how for-whom the-sum is
in voluptate, perspicuum sit quid iis faciendum sit aut
in pleasure clear it-is what by-them to-be-done is or
non faciendum? ut nemo dubitet, eorum omnia officia
not to-be-done so-that no-one doubt of-them all duties
quo spectare, quid sequi, quid fugere debeant? sit hoc
to-what look what to-follow what to-flee they-ought let-be this

ultimum bonorum, quod nunc a me defenditur; apparet
the-last of-goods which now by me is-defended it-appears
statim, quae sint officia, quae actiones. vobis autem, quibus
at-once what are duties what actions to-you however for-whom
nihil est aliud propositum nisi rectum atque honestum,
nothing is else set-before except right and honorable
unde officii, unde agendi principium nascatur non reperietis.
whence of-duty whence of-acting the-first-principle arises not you-will-find
47 Hoc igitur quaerentes omnes, et ii, qui quodcumque
This therefore seeking all both those who whatever
in mentem veniat aut quodcumque occurrat se sequi
into mind may-come or whatever may-occur themselves to-follow
dicent, et vos ad naturam revertemini. quibus natura iure
shall-say and you to nature will-return to-whom nature rightly
responderit non esse verum aliunde finem beate vivendi,
would-answer not to-be true from-elsewhere the-end of-happily living
a se principia rei gerendae peti; esse enim
from itself the-first-principles of-a-thing to-be-done to-be-sought to-be for
unam rationem, qua et principia rerum agendarum
one method by-which both the-first-principles of-things to-be-done
et ultima bonorum continerentur, atque ut Aristonis esset
and the-ends of-goods were-contained and as of-Aristo was
explosa sententia dicentis nihil differre aliud ab alio, nec
hissed-off the-view saying nothing to-differ one-thing from another nor
esse res ullas praeter virtutes et vitia, inter quas quicquam
to-be things any beside virtues and vices between which anything
omnino interesset, sic errare Zenonem, qui nulla in re nisi
at-all differed so to-err Zeno who no in thing except
in virtute aut vitio propensionem ne minimi quidem momenti
in virtue or vice inclination not of-the-least even weight
ad summum bonum adipiscendum esse diceret et, cum
toward the-highest good obtaining to-be said and when

ad beatam vitam nullum momentum cetera haberent,
to happy life no weight the-other-things had
ad appetitionem tamen rerum esse in iis momenta diceret;
for seeking yet of-things to-be in them weights said
quasi vero haec appetitio non ad summi boni adeptionem
as-if indeed this seeking not to of-the-highest good the-attainment
pertineret! Quid autem minus consentaneum est quam quod
pertained What moreover less consistent is than what
aiunt cognito summo bono reverti se ad naturam, ut
they-say known the-highest good to-return themselves to nature that
ex ea petant agendi principium, id est officii?
from it they-may-seek of-acting the-first-principle that is of-duty
non enim actionis aut officii ratio impellit ad ea, 48
not for of-action or of-duty the-method impels to those-things
quae secundum naturam sunt, petenda, sed ab iis et
which according-to nature are to-be-sought but by them both
appetitio et actio commovetur.
seeking and action is-set-in-motion

XVIII · THE LEADEN DAGGER

Cato's syllogism, every good is praiseworthy, the praiseworthy honorable, so every good honorable, is a leaden dagger: only Pyrrho and Aristo grant the first premise, Aristotle and Xenocrates deny it, and the sorites and the boast of the happy life fail the same way.

Nunc venio ad tua illa brevia, quae consectaria esse
Now I-come to your those short-things which consequences to-be
dicebas, et primum illud, quo nihil potest brevius:
you-called and first that than-which nothing can be-shorter
Bonum omne laudabile, laudabile autem honestum, bonum
Good every praiseworthy praiseworthy moreover honorable good

igitur omne honestum. O plumbeum pugionem! quis enim
therefore every honorable O leaden dagger who for
tibi primum illud concesserit?— quo quidem concesso
to-you first that would-grant which indeed granted
nihil opus est secundo; si enim omne bonum laudabile
nothing need is of-the-second if for every good praiseworthy
est, omne honestum est—
is every honorable is
49 quis tibi ergo istud dabit praeter Pyrrhonem, Aristonem
who to-you then that will-give except Pyrrho Aristo
eorumve similes, quos tu non probas? Aristoteles, Xenocrates,
or-their like whom you not approve Aristotle Xenocrates
tota illa familia non dabit, quippe qui valitudinem, vires,
whole that household not will-give inasmuch-as who health strength
divitias, gloriam, multa alia bona esse dicant, laudabilia
riches glory many other-things goods to-be say praiseworthy
non dicant. et hi quidem ita non sola virtute finem
not say and these indeed so not alone by-virtue the-end
bonorum contineri putant, ut rebus tamen omnibus
of-goods to-be-contained think that to-things yet all
virtutem anteponant; quid censes eos esse facturos,
virtue they-prefer what do-you-think them to-be going-to-do
qui omnino virtutem a bonorum fine segregaverunt,
who altogether virtue from of-goods the-end have-separated
Epicurum, Hieronymum, illos etiam, si qui Carneadeum
Epicurus Hieronymus those even if any Carneades'
finem tueri volunt?
end to-defend wish
50 iam aut Callipho aut Diodorus quo modo poterunt tibi
now either Callipho or Diodorus in-what way will-they-be-able to-you
istud concedere, qui ad honestatem aliud adiungant, quod
that to-grant who to honorableness another-thing join which

ex eodem genere non sit? placet igitur tibi, Cato, cum
of the-same kind not is does-it-please therefore you Cato when
res sumpseris non concessas, ex illis efficere, quod velis?
things you-have-taken not granted from them to-prove what you-wish
Iam ille sorites est, quo nihil putatis esse vitiosius: quod
Now that sorites is than-which nothing you-think to-be more-faulty what
bonum sit, id esse optabile, quod optabile, id expetendum,
good is that to-be desirable what desirable that to-be-sought
quod expetendum, id laudabile, deinde reliqui gradus.
what to-be-sought that praiseworthy next the-remaining steps
sed ego in hoc resisto; eodem modo enim tibi nemo
but I at this make-a-stand in-the-same way for to-you no-one
dabit, quod expetendum sit, id esse laudabile. Illud vero
will-grant what to-be-sought is that to-be praiseworthy That indeed
minime consectarium, sed in primis hebes, illorum scilicet,
not-at-all a-consequence but among the-first dull of-them of-course
non tuum, gloriatione dignam esse beatam vitam, quod non
not yours of-boasting worthy to-be happy life because not
possit sine honestate contingere, ut iure quisquam glorietur.
it-can without honorableness befall that rightly anyone may-boast

Polemo will grant that virtue is worthy of boasting and that the virtuous man can be happy lacking all else, but not that nothing else is good. Such little conclusions sound pointed but send no one away firmer against pain, and fear springs from things, not names. Cato says one letter moved will topple the system; Cicero answers that consistent consequences of false premises prove nothing, and that their paradoxes refute Zeno's first principles.

51 dabit hoc Zenoni Polemo, etiam magister eius et tota
will-grant this to-Zeno Polemo also the-master his and whole
illa gens et reliqui, qui virtutem omnibus rebus multo
that race and the-rest who virtue to-all things far
anteponentes adiungunt ei tamen aliquid summo in bono
preferring join to-it yet something the-highest in good
finiendo. si enim virtus digna est gloriatione, ut est,
defining if for virtue worthy is of-boasting as it-is
tantumque praestat reliquis rebus, ut dici vix possit,
and-so-far excels the-other things that to-be-said scarcely it-can
et beatus esse poterit virtute una praeditus carens
both happy to-be will-be-able with-virtue alone endowed lacking
ceteris, nec tamen illud tibi concedetur, praeter virtutem
the-other-things nor yet that to-you will-be-granted besides virtue
nihil in bonis esse ducendum. illi autem, quibus
nothing among goods to-be counted those however for-whom
summum bonum sine virtute est, non dabunt fortasse
the-highest good without virtue is not will-grant perhaps
vitam beatam habere, in quo iure possit gloriari, etsi
a-life happy to-have in which rightly one-can boast although
illi quidem etiam voluptates faciunt interdum gloriosas.
those indeed even pleasures make sometimes glorious

vides igitur te aut ea sumere, quae non concedantur, 52
you-see therefore you either those-things to-take which not are-granted
aut ea, quae etiam concessa te nihil iuvent.
or those-things which even granted you nothing help
Equidem in omnibus istis conclusionibus hoc putarem
I-for-my-part in all these conclusions this would-think
philosophia nobisque dignum, et maxime, cum summum
of-philosophy and-of-us worthy and most when the-highest
bonum quaereremus, vitam nostram, consilia, voluntates,
good we-were-seeking life our counsels wills
non verba corrigi. quis enim potest istis, quae te, ut
not words to-be-corrected who for can these which you as
ais, delectant, brevibus et acutis auditis de sententia
you-say delight short and pointed heard from his-view
decedere? nam cum expectant et avent audire cur dolor
depart for when they-wait and long to-hear why pain
malum non sit, dicunt illi asperum esse dolere, molestum,
an-evil not is they-say those harsh to-be to-feel-pain troublesome
odiosum, contra naturam, difficile toleratu, sed, quia nulla
hateful against nature difficult to-be-borne but because no
sit in dolore nec fraus nec improbitas nec malitia nec
is in pain neither fraud nor wickedness nor malice nor
culpa nec turpitudo, non esse illud malum. haec qui
blame nor baseness not to-be that an-evil these-things who
audierit, ut ridere non curet, discedet tamen nihilo
has-heard even-if to-laugh not he-care will-depart yet in-nothing
firmior ad dolorem ferendum, quam venerat.
firmer for pain bearing than he-had-come
tu autem negas fortem esse quemquam posse, qui dolorem 53
you however deny brave to-be anyone can who pain
malum putet. cur fortior sit, si illud, quod tute
an-evil thinks why braver should-he-be if that which you-yourself

concedis, asperum et vix ferendum putabit? ex rebus
grant harsh and scarcely to-be-borne he-shall-think from things
enim timiditas, non ex vocabulis nascitur.
for timidity not from words arises
Et ais, si una littera commota sit, fore tota ut labet
And you-say if one letter disturbed be going-to-be whole that it-should-totter
disciplina. utrum igitur tibi litteram videor an totas paginas
the-system whether therefore to-you a-letter do-I-seem or whole pages
commovere? ut enim sit apud illos, id quod est a
to-disturb though for there-be among them that which is by
te laudatum, ordo rerum conservatus et omnia inter
you praised the-order of-things preserved and all-things among
se apta et conexa— sic enim aiebas—, tamen persequi
themselves fitted and connected so for you-said yet to-pursue
non debemus, si a falsis principiis profecta congruunt
not we-ought if from false first-principles setting-out agree
ipsa sibi et a proposito non aberrant.
they-themselves with-themselves and from the-proposition not stray
54 in prima igitur constitutione Zeno tuus a natura recessit,
in the-first therefore constitution Zeno your from nature withdrew
cumque summum bonum posuisset in ingenii praestantia,
and-since the-highest good he-had-placed in of-mind excellence
quam virtutem vocamus, nec quicquam aliud bonum esse
which virtue we-call nor anything else good to-be
dixisset, nisi quod esset honestum, nec virtutem posse
he-had-said except what was honorable nor virtue to-be-able
constare, si in ceteris rebus esset quicquam, quod aliud
to-stand if in the-other things there-were anything which one
alio melius esset aut peius, his propositis tenuit
than-another better were or worse these-things propounded he-held
prorsus consequentia. recte dicis; negare non possum. sed
entirely the-consequences rightly you-say deny not I-can but

ita falsa sunt ea, quae consequuntur, ut illa, e
so false are those-things which follow that those from
quibus haec nata sunt, vera esse non possint.
which these born were true to-be not can
docent enim nos, ut scis, dialectici, si ea, quae 55
they-teach for us as you-know the-dialecticians if those-things which
rem aliquam sequantur, falsa sint, falsam illam ipsam esse,
a-thing some follow false are false that itself to-be
quam sequantur. ita fit illa conclusio non solum vera, sed
which they-follow so is-made that conclusion not only true but
ita perspicua, ut dialectici ne rationem quidem reddi
so plain that the-dialecticians not a-reason even to-be-given
putent oportere: si illud, hoc; non autem hoc; igitur ne
think it-is-needful if that this not however this therefore not
illud quidem. sic consequentibus vestris sublatis prima
that either so with-the-consequences your taken-away the-first-things
tolluntur. quae sequuntur igitur? omnes, qui non sint
are-taken-away what-things follow therefore all who not are
sapientes, aeque miseros esse, sapientes omnes summe
wise equally wretched to-be the-wise all supremely
beatos, recte facta omnia aequalia, omnia peccata paria; quae
happy right acts all equal all sins equal which
cum magnifice primo dici viderentur, considerata minus
though magnificently at-first to-be-said they-seemed considered less
probabantur. sensus enim cuiusque et natura rerum atque
were-approved the-sense for of-each and the-nature of-things and
ipsa veritas clamabat quodam modo non posse se adduci,
the-very truth cried-out in-a-certain way not to-be-able itself to-be-induced
ut inter eas res, quas Zeno exaequaret, nihil interesset.
that between those things which Zeno equalized nothing should-differ

Losing his case against nature, Zeno began twisting words, granting that the things the old school called goods were valuable and adapted to nature, that the wise man is better off having them too, that some sins are more tolerable than others, and that some fools may reach wisdom. He spoke one way and thought as all others do. Every dispute is about a thing or a name; if the old school erred in nothing, they used the plainer words. Cicero turns to their views, then to words.

56 Postea tuus ille Poenulus— scis enim Citieos, clientes
Afterward your that little-Phoenician you-know for that-the-Citieans clients
tuos, e Phoenica profectos—, homo igitur acutus, causam
your from Phoenicia set-out the-man therefore shrewd his-case
non optinens repugnante natura verba versare coepit et
not winning with-nature resisting words to-twist began and
primum rebus iis, quas nos bonas ducimus, concessit,
first to-things those which we good count he-granted
ut haberentur aestimabiles et ad naturam accommodatae,
that they-should-be-held valuable and to nature adapted
faterique coepit sapienti, hoc est summe beato,
and-to-confess began for-the-wise-man that is the-supremely happy
commodius tamen esse si ea quoque habeat, quae
more-advantageous yet to-be if those-things also he-have which
bona non audet appellare, naturae accommodata esse
goods not he-dares to-call to-nature adapted to-be
concedit, negatque Platonem, si sapiens non sit, eadem
he-grants and-denies Plato if wise not he-be in-the-same
esse in causa, qua tyrannum Dionysium; huic mori optimum
to-be in case as the-tyrant Dionysius to-this to-die best
esse propter desperationem sapientiae, illi propter spem
to-be on-account-of despair of-wisdom to-that on-account-of hope
vivere. peccata autem partim esse tolerabilia, partim nullo
to-live sins however partly to-be tolerable partly in-no

modo, propterea quod alia peccata plures, alia pauciores
way on-this-account because some sins more others fewer
quasi numeros officii praeterirent. iam insipientes alios
as-it-were the-numbers of-duty passed-over further fools some
ita esse, ut nullo modo ad sapientiam possent pervenire,
so to-be that in-no way to wisdom they-could arrive
alios, qui possent, si id egissent, sapientiam consequi.
others who could if that they-had-worked-at wisdom attain
hic loquebatur aliter atque omnes, sentiebat idem, quod ceteri. 57
he spoke otherwise than all felt the-same as the-others
nec vero minoris aestimanda ducebat ea, quae ipse
nor indeed less to-be-valued he-counted those-things which he-himself
bona negaret esse, quam illi, qui ea bona esse dicebant. quid
goods denied to-be than they who them goods to-be said what
igitur voluit sibi, qui illa mutaverit? saltem aliquid
therefore did-he-want for-himself who those-things changed at-least something
de pondere detraxisset et paulo minoris aestimavisset ea
from the-weight he-should-have-taken and a-little less valued them
quam Peripatetici, ut sentire quoque aliud, non solum
than the-Peripatetics so-that to-think also something-else not only
dicere videretur. Quid? de ipsa beata vita, ad quam omnia
to-say he-might-seem What about the-very happy life to which all-things
referuntur, quae dicitis? negatis eam esse, quae expleta sit
are-referred which you-say you-deny it to-be which filled is
omnibus iis rebus, quas natura desideret, totamque eam in
with-all those things which nature desires and-whole it in
una virtute ponitis; cumque omnis controversia aut de re
one virtue you-place and-since every controversy either about the-thing
soleat aut de nomine esse, utraque earum nascitur, si aut
is-wont or about the-name to-be each of-them arises if either
res ignoratur aut erratur in nomine. quorum si neutrum
the-thing is-unknown or one-errs in the-name of-which if neither

est, opera danda est, ut verbis utamur quam usitatissimis
is effort to-be-given is that words we-use as most-familiar
et quam maxime aptis, id est rem declarantibus.
and as most fitting that is the-thing declaring
58 num igitur dubium est, quin, si in re ipsa nihil
surely-not therefore doubtful is-it but-that if in the-thing itself nothing
peccatur a superioribus, verbis illi commodius utantur?
is-erred by the-predecessors words they more-fitly use
videamus igitur sententias eorum, tum ad verba redeamus.
let-us-see therefore the-views of-them then to the-words let-us-return

XXI · ZENO'S PREFERRED THINGS

The Stoics say whatever accords with nature deserves some value, and from reason come the fitting, honorable, and beautiful things. The old school, which calls the natural advantages goods, grants them no more than Zeno, who denies they are goods, and holds the honorable by far the most excellent: nature prefers a healthy honorable life to a sick one, yet no punishment moves honorableness from the right. What Zeno calls valuable the old school calls goods.

Dicunt appetitionem animi moveri, cum aliquid ei
They-say the-impulse of-the-mind to-be-moved when something to-it
secundum naturam esse videatur, omniaque, quae secundum
according-to nature to-be seems and-all-things which according-to
naturam sint, aestimatione aliqua digna eaque pro eo,
nature are of-valuation some worthy and-them according-to it
quantum in quoque sit ponderis, esse aestimanda, quaeque
how-much in each there-be of-weight to-be to-be-valued and-what
secundum naturam sint, partim nihil habere in sese
according-to nature are partly nothing to-have in themselves
eius appetitionis, de qua saepe iam diximus, quae nec
of-that impulse about which often already we-have-spoken which neither

honesta nec laudabilia dicantur, partim, quae voluptatem
honorable nor praiseworthy are-called partly what pleasure
habeant in omni animante, sed in homine rationem etiam.
have in every animal but in man reason also
ex ea quae sint apta, ea honesta, ea pulchra, ea laudabilia,
from it what are fitting those honorable those beautiful those praiseworthy
illa autem superiora naturalia nominantur, quae coniuncta
those however former natural are-named which joined
cum honestis vitam beatam perficiunt et absolvunt.
with honorable-things life happy complete and finish
omnium autem eorum commodorum, quibus non illi plus 59
of-all however those advantages to-which not they more
tribuunt, qui illa bona esse dicunt, quam Zeno, qui negat,
grant who them goods to-be say than Zeno who denies
longe praestantissimum esse, quod honestum esset atque
by-far most-excellent to-be what honorable was and
laudabile. sed si duo honesta proposita sint, alterum cum
praiseworthy but if two honorable-things set-before be one with
valitudine, alterum cum morbo, non esse dubium, ad utrum
health the-other with disease not to-be doubtful to which
eorum natura nos ipsa deductura sit. sed tamen tantam vim
of-them nature us itself going-to-lead is but yet so-great the-force
esse honestatis, tantumque eam rebus omnibus praestare et
to-be of-honorableness and-so-much it things all to-excel and
excellere, ut nullis nec suppliciis nec praemiis demoveri
surpass that by-no neither punishments nor rewards to-be-moved
possit ex eo, quod rectum esse decreverit, omniaque, quae
it-can from that which right to-be it-has-decided and-all-things which
dura, difficilia, adversa videantur, ea virtutibus iis, quibus
hard difficult adverse seem them by-the-virtues those with-which
a natura essemus ornati, opteri posse, non faciles illas
by nature we-were adorned to-be-crushed can not easy those

quidem res nec contemnendas— quid enim esset in
indeed things nor to-be-despised what for would-be in
virtute tantum?—, sed ut hoc iudicaremus, non esse in
virtue so-great but so-that this we-should-judge not to-be in
iis partem maximam positam beate aut secus vivendi.
them the-part greatest placed of-happily or otherwise living
60 Ad summam ea, quae Zeno aestimanda et sumenda
In sum those-things which Zeno to-be-valued and to-be-taken
et apta naturae esse dixit, eadem illi bona appellant, vitam
and fitted to-nature to-be said the-same they goods call life
autem beatam illi eam, quae constaret ex iis rebus, quas
however happy they that which consisted of those things which
dixi, aut plurimis aut gravissimis. Zeno autem, quod
I-named either the-most or the-weightiest Zeno however what
suam, quod propriam speciem habeat, cur appetendum sit,
its-own what proper form has why to-be-sought it-be
id solum bonum appellat, beatam autem vitam eam solam,
that alone good calls happy however life that alone
quae cum virtute degatur.
which with virtue is-spent

In substance Cicero and Cato do not differ: Zeno took what he learned from Polemo and gave it new names, and if he did not mean his words, why quarrel with those he agreed with? If Plato and his pupils rose, they would ask Cato why he preferred the Stoics, who say their views in strange words, to those who could have taught him statecraft and eloquence. Cato would rather hear Cicero now and answer them when he answers him.

Si de re disceptari oportet, nulla mihi tecum, Cato, potest
If about the-thing to-be-disputed it-behooves no to-me with-you Cato can
esse dissensio. nihil est enim, de quo aliter tu sentias atque
be disagreement nothing is for about which otherwise you think than
ego, modo commutatis verbis ipsas res conferamus. nec
I only changed the-words the-very things let-us-compare nor
hoc ille non vidit, sed verborum magnificentia est et gloria
this he not saw but of-words by-the-magnificence he-was and glory
delectatus. qui si ea, quae dicit, ita sentiret, ut verba
delighted who if those-things which he-says so he-felt as the-words
significant, quid inter eum et vel Pyrrhonem vel Aristonem
signify what between him and either Pyrrho or Aristo
interesset? sin autem eos non probabat, quid attinuit cum
would-differ but-if however them not he-approved what did-it-avail with
iis, quibuscum re concinebat, verbis discrepare?
those with-whom in-substance he-agreed in-words to-differ
quid, si reviviscant Platonis illi et deinceps qui 61
what if should-come-to-life-again of-Plato those and in-succession who
eorum auditores fuerunt, et tecum ita loquantur? 'Nos cum
of-them hearers were and with-you so should-speak We when
te, M. Cato, studiosissimum philosophiae, iustissimum
you Marcus Cato most-devoted of-philosophy most-just
virum, optimum iudicem, religiosissimum testem, audiremus,
man best judge most-scrupulous witness heard

admirati sumus, quid esset cur nobis Stoicos anteferres, qui
wondered we-have what it-was why to-us the-Stoics you-preferred who
de rebus bonis et malis sentirent ea, quae ab hoc
about things good and evil felt those-things which from this
Polemone Zeno cognoverat, nominibus uterentur iis, quae
Polemo Zeno had-learned names they-used those which
prima specie admirationem, re explicata risum moverent.
at-first sight wonder the-thing explained laughter would-move
tu autem, si tibi illa probabantur, cur non propriis
you however if to-you those-things were-approved why not with-proper
verbis ea tenebas? sin te auctoritas commovebat, nobisne
words them did-you-hold but-if you authority moved to-us
omnibus et Platoni ipsi nescio quem illum anteponebas?
all and to-Plato himself I-know-not whom that did-you-prefer
praesertim cum in re publica princeps esse velles
especially when in the-thing public first to-be you-wished
ad eamque tuendam cum summa tua dignitate maxime
for and-it guarding with highest your dignity most
a nobis ornari atque instrui posses. a nobis enim
by us to-be-equipped and to-be-furnished you-could by us for
ista quaesita, a nobis descripta, notata, praecepta sunt,
those-things sought by us described noted prescribed have-been
omniumque rerum publicarum rectionis genera, status,
and-of-all of-things public of-governing the-kinds the-conditions
mutationes, leges etiam et instituta ac mores civitatum
the-changes the-laws also and the-institutions and customs of-states
perscripsimus. eloquentiae vero, quae et principibus maximo
we-wrote-out of-eloquence moreover which both to-leading-men the-greatest
ornamento est, et qua te audimus valere plurimum,
ornament is and in-which you we-hear to-be-strong most

quantum tibi ex monumentis nostris addidisses!'
how-much to-you from the-records our you-would-have-added
Ea cum dixissent, quid tandem talibus viris responderes?
These-things when they-had-said what pray to-such men would-you-answer
Rogarem te, inquit, ut diceres pro me tu idem, 62
I-would-ask you says-he that you-should-speak for me you the-same-man
qui illis orationem dictavisses, vel potius paulum loci
who to-them the-speech had-dictated or rather a-little room
mihi, ut iis responderem, dares, nisi et te audire
to-me that to-them I-might-answer you-should-give unless both you to-hear
nunc mallem et istis tamen alio tempore responsurus
now I-would-prefer and to-those yet at-another time going-to-answer
essem, tum scilicet, cum tibi.
I-were then of-course when to-you

XXIII · WHAT CATO SHOULD ANSWER

Cicero puts Cato's answer: the Stoics saw more acutely, holding health not good but to be chosen, and denying that a man who has wealth and fame besides virtue lives more desirably than one, like Ennius' Alcmaeon, beset by disease, exile, and poverty; the ancients call that life happier, the Stoics merely preferable in choosing. They say also that all who are not wise are equally wretched, as if the old school had missed that the parricide is no worse off than the honest man not yet wise.

Atque, si verum respondere velles, Cato, haec erant
And if the-truth to-answer you-wished Cato these-things were
dicenda, non eos tibi non probatos, tantis ingeniis homines
to-be-said not them to-you not approved so-great of-talent men
tantaque auctoritate, sed te animadvertisse, quas res
and-so-great authority but you to-have-noticed what things
illi propter antiquitatem parum vidissent, eas a Stoicis
they on-account-of their-antiquity too-little had-seen those by the-Stoics

esse perspectas, eisdemque de rebus hos cum acutius
to-be perceived and-the-same about things these both more-acutely
disseruisse, tum sensisse gravius et fortius, quippe
to-have-argued and to-have-thought more-weightily and more-bravely inasmuch-as
qui primum valitudinem bonam expetendam negent esse,
who first health good to-be-sought deny to-be
eligendam dicant, nec quia bonum sit valere, sed quia sit
to-be-chosen they-say nor because good it-be to-be-well but because it-is
non nihilo aestimandum— neque tamen pluris illis videtur,
not at-nothing to-be-valued nor yet more to-them it-seems
qui illud non dubitant bonum dicere—; hoc vero te ferre
who it not hesitate good to-call this indeed you to-bear
non potuisse, quod antiqui illi quasi barbati, ut nos de
not to-have-been-able that ancient those as-it-were bearded as we about
nostris solemus dicere, crediderint, eius, qui honeste viveret,
our-own are-wont to-say believed of-him who honorably lived
si idem etiam bene valeret, bene audiret, copiosus esset,
if the-same also well were-in-health well were-spoken-of well-off were
optabiliorem fore vitam melioremque et magis expetendam
more-desirable would-be the-life and-better and more to-be-sought
quam illius, qui aeque vir bonus 'multis modis' esset, ut
than of-him who equally a-man good in-many ways were like
Ennii Alcmaeo, 'circumventus morbo, exilio atque inopia'.
Ennius' Alcmaeon beset by-disease by-exile and poverty
63 illi igitur antiqui non tam acute optabiliorem illam vitam
those therefore ancient not so acutely more-desirable that life
putant, praestantiorem, beatiorem, Stoici autem tantum
think more-excellent happier the-Stoics however merely
modo praeponendam in seligendo, non quo beatior ea
only to-be-preferred in selecting not because happier that
vita sit, sed quod ad naturam accommodatior.
life be but because to nature more-adapted

Et, qui sapientes non sint, omnes aeque esse miseros, Stoici
And who wise not are all equally to-be wretched the-Stoics
hoc videlicet viderunt, illos autem id fugerat superiores, qui
this evidently saw those however it had-escaped the-predecessors who
non arbitrabantur homines sceleribus et parricidiis inquinatos
not thought men by-crimes and parricides polluted
nihilo miseriores esse quam eos, qui, cum caste et integre
in-nothing more-wretched to-be than those who though chastely and blamelessly
viverent, nondum perfectam illam sapientiam essent consecuti.
they-lived not-yet perfect that wisdom had attained

XXIV · PUPPIES AND DROWNING MEN

The Stoic similes fail: a man near the surface cannot breathe any more than one deep down, and puppies about to open their eyes are as blind as the newborn; but progress toward virtue is rather like eyesight slowly healing. The elder Gracchus was happier than his son; vices are lightened by progress. The Stoics argue that vice cannot grow because virtue cannot, but this explains the plain by the doubtful, since vices plainly differ in size.

atque hoc loco similitudines eas, quibus illi uti solent, 64
and in-this place similes those which they to-use are-wont
dissimillimas proferebas. quis enim ignorat, si plures
most-unlike you-brought-forward who for is-ignorant if several
ex alto emergere velint, propius fore eos quidem ad
from the-deep to-emerge wish nearer to-be those indeed to
respirandum, qui ad summam iam aquam adpropinquent,
breathing who to the-top already of-water approach
sed nihilo magis respirare posse quam eos, qui sint in
but in-nothing more to-breathe to-be-able than those who are in
profundo? nihil igitur adiuvat procedere et progredi in
the-depth nothing therefore helps to-advance and to-progress in

virtute, quo minus miserrimus sit, ante quam ad eam
virtue so-that less most-wretched one-be before than to it
pervenerit, quoniam in aqua nihil adiuvat, et, quoniam
one-has-arrived since in water nothing it-helps and since
catuli, qui iam dispecturi sunt, caeci aeque et ii, qui
puppies who now going-to-see-through are blind equally as those who
modo nati, Platonem quoque necesse est, quoniam nondum
just-now born Plato also necessary it-is since not-yet
videbat sapientiam, aeque caecum animo ac Phalarim fuisse?
he-saw wisdom equally blind in-mind as Phalaris to-have-been
65 ista similia non sunt, Cato, in quibus quamvis multum
those similar not are Cato in which however much
processeris tamen illud in eadem causa est, a quo
you-may-advance yet that in the-same case is from which
abesse velis, donec evaseris; nec enim ille respirat,
to-be-away you-wish until you-have-escaped nor for he breathes
ante quam emersit, et catuli aeque caeci, prius quam
before than he-has-emerged and puppies equally blind before than
dispexerunt, ac si ita futuri semper essent. illa
they-have-seen-through as if so going-to-be always they-were those-things
sunt similia: hebes acies est cuipiam oculorum, corpore
are similar dull the-sight is to-someone of-eyes in-body
alius senescit; hi curatione adhibita levantur in dies, valet
another grows-old these with-treatment applied are-relieved in days is-well
alter plus cotidie, alter videt. his similes sunt omnes,
the-one more daily the-other sees to-these like are all
qui virtuti student; levantur vitiis, levantur erroribus,
who virtue pursue they-are-relieved of-vices they-are-relieved of-errors
nisi forte censes Ti. Gracchum patrem non beatiorem
unless perhaps you-think Tiberius Gracchus the-father not happier
fuisse quam filium, cum alter stabilire rem publicam
to-have-been than the-son since the-one to-establish the-thing public

studuerit, alter evertere. nec tamen ille erat sapiens—
strove the-other to-overturn nor yet he was wise
quis enim hoc aut quando aut ubi aut unde?—; sed quia
who for this or when or where or whence but because
studebat laudi et dignitati, multum in virtute processerat.
he-was-zealous for-praise and for-dignity much in virtue he-had-advanced
conferam avum tuum Drusum cum C. Graccho, 66
I-will-compare grandfather your Drusus with Gaius Gracchus
eius fere aequali? quae hic rei publicae vulnera
his almost contemporary what this-one on-the-thing public wounds
inponebat, eadem ille sanabat. si nihil est, quod tam
inflicted those-same he healed if nothing there-is which so
miseros faciat quam inpietas et scelus, ut iam omnes
wretched makes as impiety and crime though now all
insipientes sint miseri, quod profecto sunt, non est tamen
foolish be wretched which surely they-are not is yet
aeque miser, qui patriae consulit, et is, qui illam
equally wretched (he)-who for-the-fatherland takes-thought as he who it
extinctam cupit. Levatio igitur vitiorum magna fit in
extinguished desires Relief therefore of-vices great happens in
iis, qui habent ad virtutem progressionis aliquantum.
those who have toward virtue of-progress some-amount
vestri autem progressionem ad virtutem fieri aiunt, 67
yours however progress toward virtue to-happen say
levationem vitiorum fieri negant. at quo utantur homines
relief of-vices to-happen deny but what they-use men
acuti argumento ad probandum, operae pretium est
acute argument for proving of-effort the-worth it-is
considerare. quarum, inquit, artium summae crescere possunt,
to-consider of-what says-he arts the-sums to-increase can
earum etiam contrariorum summa poterit augeri; ad
of-them also of-the-contraries the-sum will-be-able to-be-increased to

virtutis autem summam accedere nihil potest; ne vitia
of-virtue however the-sum to-be-added nothing can not the-vices
quidem igitur crescere poterunt, quae sunt virtutum
even therefore to-increase will-be-able which are of-virtues
contraria. utrum igitur tandem perspicuisne dubia
the-contraries whether therefore pray by-plain-things doubtful-things
aperiuntur, an dubiis perspicua tolluntur? atqui
are-opened or by-doubtful-things plain-things are-taken-away and-yet
hoc perspicuum est, vitia alia aliis esse maiora, illud
this plain is vices some than-others to-be greater that
dubium, ad id, quod summum bonum dicitis, ecquaenam
doubtful to that which highest good you-call whether-any
possit fieri accessio. vos autem cum perspicuis dubia
can be-made addition you however when by-plain-things doubtful-things
debeatis illustrare, dubiis perspicua conamini tollere.
you-ought to-illuminate by-doubtful-things plain-things you-try to-take-away
68 itaque rursus eadem ratione, qua sum paulo ante usus,
and-so again by-the-same argument which I-have a-little before used
haerebitis. si enim propterea vitia alia aliis maiora
you-will-be-stuck if for for-this-reason vices some than-others greater
non sunt, quia ne ad finem quidem bonorum eum, quem
not are because not to the-end even of-goods that which
vos facitis, quicquam potest accedere, quoniam perspicuum
you make anything can be-added since plain
est vitia non esse omnium paria, finis bonorum vobis
it-is vices not to-be of-all equal the-end of-goods by-you
mutandus est. teneamus enim illud necesse est, cum
to-be-changed is let-us-hold for that necessary it-is when
consequens aliquod falsum sit, illud, cuius id consequens
a-consequence any false be that of-which it consequence
sit, non posse esse verum.
is not to-be-able to-be true

The cause of these straits is the claim that the honorable is the only good, which abolishes care of health, property, the state, and every duty, as Chrysippus argued against Aristo; from it come doctrines worse than Aristo's, his simple, theirs crafty. Aristo held that health and riches are not goods; Zeno calls this unlivable, yet says, just as Aristo, that between the honorable and the base the difference is immense and among all else there is none.

Quae est igitur causa istarum angustiarum? gloriosa
What is therefore the-cause of-those straits a-boastful
ostentatio in constituendo summo bono. cum enim, quod
display in establishing the-highest good when for what
honestum sit, id solum bonum esse confirmatur, tollitur
honorable is that alone good to-be is-affirmed is-taken-away
cura valitudinis, diligentia rei familiaris, administratio
the-care of-health the-attention of-the-thing household the-administration
rei publicae, ordo gerendorum negotiorum, officia
of-the-thing public the-order of-carrying-on business the-duties
vitae, ipsum denique illud honestum, in quo uno vultis
of-life itself finally that honorable in which alone you-wish
esse omnia, deserendum est. quae diligentissime contra
to-be all-things to-be-abandoned is which-things most-carefully against
Aristonem dicuntur a Chrysippo. ex ea difficultate illae
Aristo are-said by Chrysippus from that difficulty those
'fallaciloquae', ut ait Accius, 'malitiae' natae sunt.
false-speaking as says Accius malices born were
quod enim sapientia, pedem ubi poneret, non habebat sublatis 69
because for wisdom a-foot where to-place not had taken-away
officiis omnibus, officia autem tollebantur dilectu omni et
the-duties all duties however were-taken-away choice all and
discrimine remoto, quae esse non poterant rebus omnibus sic
distinction removed which to-be not could things all so

exaequatis, ut inter eas nihil interesset, ex his angustiis
equalized that between them nothing differed from these straits
ista evaserunt deteriora quam Aristonis. illa tamen
those-things emerged worse than Aristo's his yet
simplicia, vestra versuta. roges enim Aristonem, bonane
simple yours crafty you-would-ask for Aristo whether-goods
ei videantur haec: vacuitas doloris, divitiae, valitudo;
to-him seem these the-emptiness of-pain riches health
neget. quid? quae contraria sunt his, malane? nihilo
he-would-deny what what-things contrary are to-these whether-evils in-nothing
magis. Zenonem roges; respondeat totidem verbis.
more Zeno you-would-ask he-would-answer in-as-many words
admirantes quaeramus ab utroque, quonam modo vitam agere
wondering let-us-ask from each in-what way life to-lead
possimus, si nihil interesse nostra putemus, valeamus
we-can if nothing to-concern us we-think whether-we-are-well
aegrine simus, vacemus an cruciemur dolore, frigus, famem
or-sick we-be whether-we-be-free or be-tormented by-pain cold hunger
propulsare possimus necne possimus. Vives, inquit Aristo,
to-ward-off we-can or-not we-can You-will-live says-he Aristo
magnifice atque praeclare, quod erit cumque visum ages,
magnificently and splendidly what shall-be -ever has-seemed you-will-do
numquam angere, numquam cupies, numquam timebis.
never you-will-be-vexed never you-will-desire never you-will-fear
70 Quid Zeno? Portenta haec esse dicit, neque ea ratione
What Zeno Monstrosities these-things to-be he-says nor by-that method
ullo modo posse vivi; se dicere inter honestum
in-any way to-be-able to-be-lived himself to-say between honorable
et turpe nimium quantum, nescio quid inmensum, inter
and base exceedingly how-much I-know-not what immense between
ceteras res nihil omnino interesse. idem adhuc;
the-other things nothing at-all to-differ the-same thus-far

Zeno says the indifferents are of a kind that some are to be chosen, others rejected, and calls riches and health not goods but preferred, and pain not evil but rejectable. Aristotle calls them goods and evils. So Zeno agrees with Aristo in words and with Aristotle in substance. Piso used to joke that the Stoics give riches more weight by calling them preferred than Aristotle does by calling them a small good.

audi reliqua et risum contine, si potes: Media illa, 71
hear the-rest and laughter restrain if you-can The-intermediate those
inquit, inter quae nihil interest, tamen eius modi sunt,
says-he between which nothing differs yet of-that kind are
ut eorum alia eligenda sint, alia reicienda, alia omnino
that of-them some to-be-chosen are others to-be-rejected others altogether
neglegenda, hoc est, ut eorum alia velis, alia nolis,
to-be-neglected this is that of-them some you-want others you-do-not-want
alia non cures.— At modo dixeras nihil in istis rebus
others not you-care-for But just-now you-had-said nothing in those things
esse, quod interesset.— Et nunc idem dico, inquiet,
to-be which differed And now the-same-thing I-say he-will-say
sed ad virtutes et ad vitia nihil interesse.—
but with-respect-to virtues and with-respect-to vices nothing to-differ
Quis istud, quaeso, nesciebat? verum audiamus.— Ista, inquit, 72
Who that pray did-not-know but let-us-hear Those says-he
quae dixisti, valere, locupletem esse, non dolere, bona non
which you-mentioned to-be-well rich to-be not to-feel-pain goods not
dico, sed dicam Graece προηγμένα, Latine autem producta—
I-call but I-will-call in-Greek preferred-things in-Latin however brought-forward
sed praeposita aut praecipua malo, sit tolerabilius et
but set-before or principal I-prefer let-it-be more-tolerable and
mollius—; illa autem, morbum, egestatem, dolorem, non
softer those however disease poverty pain not

appello mala, sed, si libet, reiectanea. itaque illa non dico
I-call evils but if it-pleases rejectable-things and-so those not I-say
me expetere, sed legere, nec optare, sed sumere, contraria
myself to-seek but to-choose nor to-wish but to-take the-contraries
autem non fugere, sed quasi secernere. Quid ait Aristoteles
however not to-flee but as-it-were to-set-aside What says Aristotle
reliquique Platonis alumni? Se omnia, quae secundum
and-the-rest of-Plato pupils Themselves all-things which according-to
naturam sint, bona appellare, quae autem contra, mala.
nature are goods to-call which however against evils
Videsne igitur Zenonem tuum cum Aristone verbis concinere,
Do-you-see therefore Zeno your with Aristo in-words to-agree
re dissidere, cum Aristotele et illis re consentire,
in-substance to-differ with Aristotle and those in-substance to-agree
verbis discrepare? cur igitur, cum de re conveniat,
in-words to-disagree why therefore since about the-thing it-is-agreed
non malumus usitate loqui? aut doceat paratiorem
not do-we-prefer in-the-usual-way to-speak or let-him-teach more-ready
me ad contemnendam pecuniam fore, si illam in
me to despising money going-to-be if it among
rebus praepositis quam si in bonis duxero, fortioremque
things set-before than if among goods I-shall-count and-braver
in patiendo dolore, si eum asperum et difficilem perpessu
in suffering pain if it harsh and difficult to-endure
et contra naturam esse quam si malum dixero.
and against nature to-be than if an-evil I-shall-call(-it)

73 Facete M. Piso, familiaris noster, et alia multa et
Wittily Marcus Piso friend our both other many-things and
hoc loco Stoicos irridebat: 'Quid enim?' aiebat. 'Bonum
in-this place the-Stoics used-to-mock What for he-used-to-say Good
negas esse divitias, praepositum esse dicis? quid adiuvas?
you-deny to-be riches set-before to-be you-say what do-you-help

avaritiamne minuis? quo modo? si verbum sequimur,
avarice-do-you lessen in-what way if the-word we-follow
primum longius verbum praepositum quam bonum'.— Nihil
first longer the-word set-before than good Nothing
ad rem!— 'Ne sit sane; at certe gravius. nam bonum
to the-point Not let-it-be indeed but certainly weightier for good
ex quo appellatum sit, nescio, praepositum ex eo credo,
from what named it-is I-know-not set-before from this I-believe
quod praeponatur aliis. id mihi magnum videtur.' itaque
that it-is-preferred to-others that to-me great seems and-so
dicebat plus tribui divitiis a Zenone, qui eas in
he-said more to-be-granted to-riches by Zeno who them among
praepositis poneret, quam ab Aristotele, qui bonum esse
things-set-before placed than by Aristotle who good to-be
divitias fateretur, sed neque magnum bonum et prae
riches confessed but neither great good and in-comparison-with
rectis honestisque contemnendum ac despiciendum nec
right and-honorable-things to-be-despised and to-be-looked-down-on nor
magnopere expetendum, omninoque de istis omnibus verbis
greatly to-be-sought and-altogether about those all words
a Zenone mutatis ita disputabat, et, quae bona negarentur
by Zeno changed so he-argued and what goods were-denied
ab eo esse et quae mala, illa laetioribus nominibus appellari
by him to-be and what evils those with-gladder names to-be-called
ab eo quam a nobis, haec tristioribus. Piso igitur hoc
by him than by us these with-sadder Piso therefore in-this
modo, vir optimus tuique, ut scis, amantissimus. nos
way a-man best and-of-you as you-know most-loving we
paucis ad haec additis finem faciamus aliquando; longum
with-a-few to these added an-end let-us-make at-last long
est enim ad omnia respondere, quae a te dicta sunt.
it-is for to all to-reply which by you said were

The same verbal trick makes the wise man alone king, rich, free, and beautiful, and all fools mad. Cicero jested about this when defending Murena; now he argues closer. Sins are equal, they say, because nothing is more honorable than the honorable, and lyres all out of tune are equally untuned. But an untuned lyre may be more or less untuned, and a helmsman who capsizes gold sins more than one who capsizes straw, as does a man who beats his father rather than a slave.

74 Nam ex eisdem verborum praestrigiis et regna nata vobis
For from the-same of-words juggling-tricks both kingdoms born to-you
sunt et imperia et divitiae, et tantae quidem, ut omnia,
are and commands and riches and so-great indeed that all-things
quae ubique sint, sapientis esse dicatis. solum praeterea
which anywhere are of-the-wise-man to-be you-say alone besides
formosum, solum liberum, solum civem, stultos omnia
beautiful alone free alone a-citizen the-foolish all
contraria, quos etiam insanos esse vultis. haec παράδοξα
the-contrary whom also mad to-be you-wish these-things paradoxes
illi, nos admirabilia dicamus. quid autem habent admirationis,
they we admirable-things let-us-call what however have-they of-wonder
cum prope accesseris? conferam tecum, quam cuique verbo
when near you-have-come I-will-compare with-you what to-each word
rem subicias; nulla erit controversia. Omnia peccata paria
thing you-put-under no will-be controversy All sins equal
dicitis. non ego tecum iam ita iocabor, ut isdem his de
you-say not I with-you now so will-jest as the-same these about
rebus, cum L. Murenam te accusante defenderem. apud
things when Lucius Murena you accusing I-was-defending before
imperitos tum illa dicta sunt, aliquid etiam coronae
the-unskilled then those-things said were something also to-the-crowd
datum; nunc agendum est subtilius. Peccata paria.—
given now to-be-dealt-with it-is more-subtly Sins equal

Quonam modo?— Quia nec honesto quicquam honestius 75
In-what way Because neither than-honorable anything more-honorable
nec turpi turpius.— Perge porro; nam de isto magna
nor than-base baser Go-on further for about this great
dissensio est. illa argumenta propria videamus, cur omnia
disagreement is those arguments proper let-us-see why all
sint paria peccata.— Ut, inquit, in fidibus pluribus, nisi
are equal sins As says-he in lyres several unless
nulla earum non ita contenta nervis sit, ut concentum
none of-them not so tuned in-its-strings be that harmony
servare possit, omnes aeque incontentae sint, sic peccata,
to-preserve it-can all equally untuned are so sins
quia discrepant, aeque discrepant; paria sunt igitur.—
because they-are-discordant equally are-discordant equal are therefore
Hic ambiguo ludimur. aeque enim contingit omnibus
Here by-an-ambiguity we-are-tricked equally for it-befalls all
fidibus, ut incontentae sint, illud non continuo, ut aeque
lyres that untuned they-be that not forthwith that equally
incontentae. collatio igitur ista te nihil iuvat. nec enim,
untuned the-comparison therefore that you nothing helps nor for
omnes avaritias si aeque avaritias esse dixerimus, sequetur,
all avarices if equally avarices to-be we-shall-have-said it-will-follow
ut etiam aequas esse dicamus. Ecce aliud simile dissimile.
that also equal to-be we-say Behold another simile unlike
Ut enim, inquit, gubernator aeque peccat, si palearum navem 76
As for says-he a-helmsman equally sins if of-straw a-ship
evertit et si auri, item aeque peccat, qui parentem et qui
he-capsizes and if of-gold likewise equally sins (he)-who a-parent and who
servum iniuria verberat.— Hoc non videre, cuius generis onus
a-slave unjustly beats This not to-see of-what kind a-load
navis vehat, id ad gubernatoris artem nil pertinere! itaque
the-ship carries that to of-the-helmsman the-art nothing pertains and-so

aurum paleamne portet, ad bene aut ad male gubernandum
gold or-straw it-carry for well or for ill steering
nihil interesse! at quid inter parentem et servulum intersit,
nothing to-differ but what between a-parent and a-little-slave differs
intellegi et potest et debet. ergo in gubernando nihil,
to-be-understood both can and ought therefore in steering nothing
in officio plurimum interest, quo in genere peccetur. et si
in duty very-much it-matters what in kind one-sins and if
in ipsa gubernatione neglegentia est navis eversa, maius
in the-very steering through-negligence is the-ship capsized greater
est peccatum in auro quam in palea. omnibus enim artibus
is the-sin in gold than in straw to-all for arts
volumus attributam esse eam, quae communis appellatur
we-wish granted to-be that which common is-called
prudentia, quam omnes, qui cuique artificio praesunt, debent
prudence which all who over-each craft preside ought
habere. ita ne hoc quidem modo paria peccata sunt.
to-have so not in-this even way equal sins are

XXVIII · PANAETIUS' GENTLER WAY

They make every sin equal in all fools, as if Tubulus were no worse than Scaevola, and hold contrary views in rough words. Panaetius, rejecting their harshness, had Plato and Aristotle on his lips; evening falls, and Cato promises a reply another day.

77 Urgent tamen et nihil remittunt. Quoniam, inquiunt, omne
They-press yet and nothing relax Since they-say every
peccatum inbecillitatis et inconstantiae est, haec autem
sin of-weakness and inconstancy is these however
vitia in omnibus stultis aeque magna sunt, necesse est
vices in all fools equally great are necessary it-is

paria esse peccata. Quasi vero aut concedatur in omnibus
equal to-be sins As-if indeed either it-were-granted in all
stultis aeque magna esse vitia, et eadem inbecillitate
fools equally great to-be the-vices and with-the-same weakness
et inconstantia L. Tubulum fuisse, qua illum,
and inconstancy Lucius Tubulus to-have-been as-that-with-which him
cuius is condemnatus est rogatione, P. Scaevolam, et
whose he condemned was on-the-bill Publius Scaevola and
quasi nihil inter res quoque ipsas, in quibus peccatur,
as-if nothing between the-things also themselves in which one-sins
intersit, ut, quo hae maiores minoresve sint, eo,
differed so-that by-as-much-as these greater or-less are by-so-much
quae peccentur in his rebus, aut maiora sint aut minora!
what-things are-sinned in these things either greater be or less
Itaque— iam enim concludatur oratio— hoc uno vitio 78
And-so now for let-be-concluded the-speech by-this one fault
maxime mihi premi videntur tui Stoici, quod se
most to-me to-be-pressed seem your Stoics that themselves
posse putant duas contrarias sententias optinere. quid enim
to-be-able think two contrary views to-hold what for
est tam repugnans quam eundem dicere, quod honestum
is so contradictory as the-same-man to-say what honorable
sit, solum id bonum esse, qui dicat appetitionem
is alone that good to-be (as)-who should-say the-seeking
rerum ad vivendum accommodatarum a natura profectam?
of-things to living adapted from nature proceeding
ita cum ea volunt retinere, quae superiori sententiae
so when those they-wish to-retain which with-the-former view
conveniunt, in Aristonem incidunt; cum id fugiunt,
agree into Aristo they-fall when that they-flee
re eadem defendunt, quae Peripatetici, verba
in-substance the-same-things they-defend which the-Peripatetics the-words

tenent mordicus. quae rursus dum sibi evelli ex
they-hold with-their-teeth which again while from-themselves to-be-torn from
ordine nolunt, horridiores evadunt, asperiores, duriores
the-order they-are-unwilling more-rough they-turn-out harsher harder
et oratione et moribus.
both in-speech and in-manners

79 quam illorum tristitiam atque asperitatem fugiens Panaetius
which their gloominess and harshness fleeing Panaetius
nec acerbitatem sententiarum nec disserendi spinas probavit
neither the-bitterness of-their-views nor of-arguing the-thorns approved
fuitque in altero genere mitior, in altero illustrior
and-he-was in the-one kind gentler in the-other more-illustrious
semperque habuit in ore Platonem, Aristotelem,
and-always he-had in his-mouth Plato Aristotle
Xenocratem, Theophrastum, Dicaearchum, ut ipsius scripta
Xenocrates Theophrastus Dicaearchus as his-own writings
declarant. quos quidem tibi studiose et diligenter tractandos
declare whom indeed to-you zealously and carefully to-be-handled
magnopere censeo. Sed quoniam et advesperascit et mihi
greatly I-advise But since both it-grows-dusk and to-me
ad villam revertendum est, nunc quidem hactenus; verum
to the-villa to-be-returned is now indeed thus-far but
hoc idem saepe faciamus.
this same often let-us-do

80 Nos vero, inquit ille; nam quid possumus facere melius? et
We indeed says-he he for what can-we do better and
hanc quidem primam exigam a te operam, ut audias
this indeed first I-will-require from you service that you-hear
me quae a te dicta sunt refellentem. sed memento te,
me what-things by you said were refuting but remember you

quae nos sentiamus, omnia probare, nisi quod verbis aliter
what we think all to-approve except that words otherwise
utamur, mihi autem vestrorum nihil probari.
we-use to-me however of-yours nothing to-be-approved
Scrupulum, inquam, abeunti; sed videbimus.
A-scruple say-I to-(me)-departing but we-shall-see
Quae cum essent dicta, discessimus.
Which when were said we-parted

DE FINIBUS V

I · A WALK TO THE ACADEMY

Cicero tells Brutus how, after hearing Antiochus, he walked one afternoon with Piso, Pomponius, his own brother Quintus, and his cousin Lucius to the empty Academy. Piso says such places move us more than reading: Plato, Speusippus, Xenocrates, and Polemo seem present there, as Scipio, Cato, Laelius, and his own grandfather once seemed to him in the old senate house. Quintus thought of Sophocles at Colonus, and Pomponius, the Epicurean, of Epicurus, whose garden they had passed.

Cum audissem Antiochum, Brute, ut solebam, cum M. 1
When I-had-heard Antiochus Brutus as I-was-wont with Marcus
Pisone in eo gymnasio, quod Ptolomaeum vocatur, unaque
Piso in that gymnasium which Ptolemy's is-called and-together
nobiscum Q. frater et T. Pomponius Luciusque
with-us Quintus my-brother and Titus Pomponius and-Lucius
Cicero, frater noster cognatione patruelis, amore germanus,
Cicero brother our by-kinship a-cousin by-love full-brother
constituimus inter nos ut ambulationem postmeridianam
we-arranged among ourselves that a-walk afternoon
conficeremus in Academia, maxime quod is locus ab omni
we-should-take in the-Academy chiefly because that place from all
turba id temporis vacuus esset. itaque ad tempus ad Pisonem
crowd at-that of-time empty was and-so at the-time at Piso's
omnes. inde sermone vario sex illa a Dipylo stadia
all from-there with-talk varied six those from the-Dipylon stades
confecimus. cum autem venissemus in Academiae non sine
we-completed when however we-had-come into of-the-Academy not without
causa nobilitata spatia, solitudo erat ea, quam volueramus.
cause famous courses solitude there-was that which we-had-wished

2 tum Piso: Naturane nobis hoc, inquit, datum dicam an
then Piso By-nature-is to-us this says-he given shall-I-say or
errore quodam, ut, cum ea loca videamus, in quibus
by-error a-certain that when those places we-see in which
memoria dignos viros acceperimus multum esse versatos,
of-memory worthy men we-have-heard much to-have spent-their-time
magis moveamur, quam si quando eorum ipsorum aut
more we-are-moved than if ever of-them themselves either
facta audiamus aut scriptum aliquod legamus? velut ego
deeds we-hear or writing some we-read as I
nunc moveor. venit enim mihi Platonis in mentem,
now am-moved comes for to-me of-Plato into mind
quem accepimus primum hic disputare solitum; cuius
whom we-have-heard first here to-discuss accustomed whose
etiam illi hortuli propinqui non memoriam solum mihi
also those little-gardens near not the-memory only to-me
afferunt, sed ipsum videntur in conspectu meo ponere. hic
bring but himself seem in sight my to-place here
Speusippus, hic Xenocrates, hic eius auditor Polemo, cuius
Speusippus here Xenocrates here his hearer Polemo whose
illa ipsa sessio fuit, quam videmus. Equidem etiam curiam
that very seat was which we-see I-for-my-part also senate-house
nostram— Hostiliam dico, non hanc novam, quae minor
our the-Hostilian I-mean not this new-one which smaller
mihi esse videtur, posteaquam est maior— solebam intuens
to-me to-be seems since-the-time-that it-is larger was-wont looking-on-it
Scipionem, Catonem, Laelium, nostrum vero in primis
Scipio Cato Laelius our indeed among the-first
avum cogitare; tanta vis admonitionis inest in locis; ut
grandfather to-think-of so-great a-power of-reminding is in places that
non sine causa ex iis memoriae ducta sit disciplina.
not without cause from them of-memory derived has-been the-art

Tum Quintus: Est plane, Piso, ut dicis, inquit, nam me ipsum 3
Then Quintus It-is plainly Piso as you-say says-he for me myself
huc modo venientem convertebat ad sese Coloneus ille locus,
hither just-now coming turned to itself Colonus that place
cuius incola Sophocles ob oculos versabatur, quem scis
whose inhabitant Sophocles before my-eyes was-moving whom you-know
quam admirer quamque eo delecter. me quidem ad altiorem
how I-admire and-how in-him I-delight me indeed to a-deeper
memoriam Oedipodis huc venientis et illo mollissimo
memory of-Oedipus hither coming and in-that most-tender
carmine quaenam essent ipsa haec loca requirentis species
poem what were very these places asking an-image
quaedam commovit, inaniter scilicet, sed commovit tamen.
certain moved emptily of-course but moved still
Tum Pomponius: At ego, quem vos ut deditum Epicuro
Then Pomponius But I whom you as devoted to-Epicurus
insectari soletis, sum multum equidem cum Phaedro, quem
to-attack are-wont am much for-my-part with Phaedrus whom
unice diligo, ut scitis, in Epicuri hortis, quos modo
singularly I-love as you-know in Epicurus' gardens which just-now
praeteribamus, sed veteris proverbii admonitu vivorum
we-were-passing but of-the-old proverb by-the-reminder of-the-living
memini, nec tamen Epicuri licet oblivisci, si cupiam,
I-remember nor yet Epicurus it-is-allowed to-forget if I-should-wish
cuius imaginem non modo in tabulis nostri familiares, sed
whose image not only in pictures our friends but
etiam in poculis et in anulis habent.
also on cups and on rings have

Cicero agrees, remembering Pythagoras' seat at Metapontum and now Carneades' hall. Lucius admits he went down to Phalerum, where Demosthenes declaimed to the waves, and turned aside to Pericles' tomb. Piso says such pursuits befit the curious unless they lead to imitation, and urges Lucius toward philosophy. Lucius confesses that Antiochus calls him back from Carneades.

4 Hic ego: Pomponius quidem, inquam, noster iocari videtur,
Here I Pomponius indeed say-I our to-jest seems
et fortasse suo iure. ita enim se Athenis collocavit,
and perhaps by-his-own right so for himself at-Athens has-settled
ut sit paene unus ex Atticis, ut id etiam cognomen
that he-is almost one of the-Athenians so-that that even surname
videatur habiturus. Ego autem tibi, Piso, assentior
he-seems going-to-have I however with-you Piso agree
usu hoc venire, ut acrius aliquanto et attentius
in-experience this to-happen that more-keenly somewhat and more-attentively
de claris viris locorum admonitu cogitemus. scis enim
about famous men by-the-places' reminder we-think you-know for
me quodam tempore Metapontum venisse tecum neque ad
me at-a-certain time to-Metapontum to-have-come with-you nor to
hospitem ante devertisse, quam Pythagorae ipsum illum
my-host before to-have-turned-aside than Pythagoras' very that
locum, ubi vitam ediderat, sedemque viderim. hoc autem
place where his-life he-had-ended and-seat I-saw this however
tempore, etsi multa in omni parte Athenarum sunt in
at-time although many-things in every part of-Athens are in
ipsis locis indicia summorum virorum, tamen ego illa
the-places themselves traces of-the-greatest men yet I by-that
moveor exhedra. modo enim fuit Carneadis, quem videre
am-moved hall just-now for it-was Carneades' whom to-see

videor— est enim nota imago—, a sedeque ipsa tanta
I-seem is for well-known his-image by and-the-seat itself of-so-great
ingenii magnitudine orbata desiderari illam vocem puto.
genius' greatness bereaved to-be-missed that voice I-think
Tum Piso: Quoniam igitur aliquid omnes, quid Lucius 5
Then Piso Since therefore something all what Lucius
noster? inquit. an eum locum libenter invisit, ubi
our says-he or that place gladly does-he-visit where
Demosthenes et Aeschines inter se decertare soliti
Demosthenes and Aeschines among themselves to-contend wont
sunt? suo enim quisque studio maxime ducitur.
were by-his-own for each pursuit most is-led
Et ille, cum erubuisset: Noli, inquit, ex me quaerere, qui in
And he when he-had-blushed Do-not says-he of me ask who to
Phalericum etiam descenderim, quo in loco ad fluctum aiunt
Phalerum even went-down which in place to the-waves they-say
declamare solitum Demosthenem, ut fremitum assuesceret
to-declaim wont Demosthenes so-that the-roar he-might-accustom
voce vincere. modo etiam paulum ad dexteram de via
with-his-voice to-overcome just-now also a-little to the-right from the-road
declinavi, ut ad Pericli sepulcrum accederem. quamquam
I-turned-aside that to Pericles' tomb I-might-come and-yet
id quidem infinitum est in hac urbe; quacumque enim
that indeed endless is in this city wherever for
ingredimur, in aliqua historia vestigium ponimus.
we-tread on some history a-footprint we-set
Tum Piso: Atqui, Cicero, inquit, ista studia, si ad imitandos 6
Then Piso But Cicero says-he those pursuits if to imitating
summos viros spectant, ingeniosorum sunt; sin tantum
the-greatest men look of-the-talented are but-if only
modo ad indicia veteris memoriae cognoscenda, curiosorum.
merely to traces of-the-old memory to-be-learned of-the-curious

te autem hortamur omnes, currentem quidem, ut spero,
you however we-exhort all running indeed as I-hope
ut eos, quos novisse vis, imitari etiam velis.
that those whom to-know you-wish to-imitate also you-should-wish
Hic ego: Etsi facit hic quidem, inquam, Piso, ut vides,
Here I Although does he indeed say-I Piso as you-see
ea, quae praecipis, tamen mihi grata hortatio tua est.
those-things which you-prescribe yet to-me welcome exhortation your is
Tum ille amicissime, ut solebat: Nos vero, inquit, omnes
Then he most-kindly as he-was-wont We indeed says-he all
omnia ad huius adolescentiam conferamus, in primisque ut
all-things to his youth let-us-contribute among and-the-first that
aliquid suorum studiorum philosophiae quoque impertiat, vel
some-part of-his-own pursuits to-philosophy also he-may-impart either
ut te imitetur, quem amat, vel ut illud ipsum, quod studet,
that you he-may-imitate whom he-loves or that that very-thing which he-pursues
facere possit ornatius. sed utrum hortandus es nobis,
to-do he-may-be-able more-ornately but whether to-be-exhorted are-you by-us
Luci, inquit, an etiam tua sponte propensus es? mihi
Lucius says-he or also of-your-own accord inclined are-you to-me
quidem Antiochum, quem audis, satis belle videris attendere.
indeed Antiochus whom you-hear quite nicely you-seem to-attend
Tum ille timide vel potius verecunde: Facio, inquit, equidem,
Then he timidly or rather modestly I-do says-he for-my-part
sed audistine modo de Carneade? rapior illuc, revocat
but did-you-hear just-now about Carneades I-am-carried thither recalls
autem Antiochus, nec est praeterea, quem audiamus.
however Antiochus nor is-there besides any-one-whom we-may-hear

Piso urges Lucius from the New Academy to the old, of Speusippus, Xenocrates, Polemo, Crantor, and the early Peripatetics under Aristotle, from whose writings orators, generals, statesmen, mathematicians, poets, musicians, and physicians have drawn. Cicero, for Lucius' sake, asks Piso to set out their view of the highest good, which he learned from Staseas and Antiochus; the others agree, and Piso begins.

Tum Piso: Etsi hoc, inquit, fortasse non poterit sic abire, 7
Then Piso Although this says-he perhaps not will-be-able so to-go-off
cum hic assit— me autem dicebat—, tamen audebo te
since this-one is-present me however he-meant yet I-shall-dare you
ab hac Academia nova ad veterem illam vocare, in qua,
from this Academy new to the-old that to-call in which
ut dicere Antiochum audiebas, non ii soli numerantur,
as to-say Antiochus you-used-to-hear not those alone are-reckoned
qui Academici vocantur, Speusippus, Xenocrates, Polemo,
who Academics are-called Speusippus Xenocrates Polemo
Crantor ceterique, sed etiam Peripatetici veteres, quorum
Crantor and-the-rest but also the-Peripatetics old of-whom
princeps Aristoteles, quem excepto Platone haud scio an
the-chief Aristotle whom except Plato not I-know whether
recte dixerim principem philosophorum. ad eos igitur
rightly I-should-call the-chief of-philosophers to them therefore
converte te, quaeso. ex eorum enim scriptis et institutis
turn yourself I-pray from their for writings and institutions
cum omnis doctrina liberalis, omnis historia, omnis sermo
both all learning liberal all history all speech
elegans sumi potest, tum varietas est tanta artium, ut
elegant to-be-taken can and the-variety is so-great of-arts that
nemo sine eo instrumento ad ullam rem illustriorem satis
no-one without that equipment to any matter more-illustrious enough

ornatus possit accedere. ab his oratores, ab his imperatores
furnished could approach from these orators from these generals
ac rerum publicarum principes extiterunt. ut ad minora
and of-the-things public the-leaders have-arisen that to lesser-things
veniam, mathematici, poëtae, musici, medici denique ex
I-may-come mathematicians poets musicians physicians finally from
hac tamquam omnium artificum officina profecti sunt.
this as-it-were of-all craftsmen workshop proceeded have
Atque ego:
And I

8 Scis me, inquam, istud idem sentire, Piso, sed a te
You-know me say-I that same to-think Piso but by you
oportune facta mentio est. studet enim meus audire Cicero
opportunely made mention is is-eager for my to-hear Cicero
quaenam sit istius veteris, quam commemoras, Academiae
what is of-that old which you-mention of-the-Academy
de finibus bonorum Peripateticorumque sententia. censemus
about the-ends of-goods and-of-the-Peripatetics the-view we-think
autem facillime te id explanare posse, quod et Staseam
however very-easily you that to-explain to-be-able because both Staseas
Neapolitanum multos annos habueris apud te et complures
of-Naples many years you-had with you and several
iam menses Athenis haec ipsa te ex Antiocho videamus
now months at-Athens these very-things you from Antiochus we-see
exquirere.
to-be-investigating
Et ille ridens: Age, age, inquit,— satis enim scite me
And he laughing Come come says-he quite for cleverly me
nostri sermonis principium esse voluisti— exponamus
of-our conversation the-beginning to-be you-wished let-us-set-forth
adolescenti, si quae forte possumus. dat enim id nobis
to-the-young-man if any-things perhaps we-can gives for this to-us

solitudo, quod si qui deus diceret, numquam putarem
solitude which if any god had-said never would-I-have-thought
me in Academia tamquam philosophum disputaturum. sed
myself in the-Academy as-if a-philosopher going-to-discuss but
ne, dum huic obsequor, vobis molestus sim.
lest while this-one I-humor to-you troublesome I-be
Mihi, inquam, qui te id ipsum rogavi?
To-me say-I who you that very-thing asked
Tum, Quintus et Pomponius cum idem se velle
Then Quintus and Pomponius when the-same themselves to-wish
dixissent, Piso exorsus est. cuius oratio attende, quaeso,
had-said Piso begun has whose speech attend-to I-pray
Brute, satisne videatur Antiochi complexa esse
Brutus whether-enough it-may-seem Antiochus' embraced to-have
sententiam, quam tibi, qui fratrem eius Aristum frequenter
the-view which to-you who brother his Aristus frequently
audieris, maxime probatam existimo.
have-heard most approved I-judge

IV · NATURE, ARGUMENT, AND LIFE

The Peripatetic system is threefold. On nature they explored sky, sea, and land, Aristotle the animals, Theophrastus the plants; in argument they taught dialectic, rhetoric, and speaking on both sides; on life, private conduct and states, preferring the life of contemplation.

Sic est igitur locutus: Quantus ornatus in Peripateticorum 9
Thus has therefore spoken How-great the-equipment in of-the-Peripatetics
disciplina sit satis est a me, ut brevissime potuit, paulo
system is enough has-been by me as most-briefly it-could a-little
ante dictum. sed est forma eius disciplinae, sicut fere
before said but is the-form of-that system as almost

ceterarum, triplex: una pars est naturae, disserendi altera,
of-the-others threefold one part is of-nature of-arguing the-second
vivendi tertia. Natura sic ab iis investigata est, ut nulla
of-living the-third Nature so by them investigated was that no
pars caelo, mari, terra, ut poëtice loquar, praetermissa
part in-sky sea land as poetically I-may-speak passed-over
sit; quin etiam, cum de rerum initiis omnique
has-been nay even when about of-things the-beginnings and-the-whole
mundo locuti essent, ut multa non modo probabili
world they-had spoken so-that many-things not only by-probable
argumentatione, sed etiam necessaria mathematicorum ratione
argumentation but also by-the-necessary of-mathematicians method
concluderent, maximam materiam ex rebus per se
they-concluded the-greatest material from things by themselves
investigatis ad rerum occultarum cognitionem attulerunt.
investigated to of-things hidden the-knowledge they-brought
10 persecutus est Aristoteles animantium omnium ortus, victus,
pursued has Aristotle of-animals all the-births the-foods
figuras, Theophrastus autem stirpium naturas omniumque
the-shapes Theophrastus however of-plants the-natures and-of-all
fere rerum, quae e terra gignerentur, causas atque
almost things which from the-earth were-produced the-causes and
rationes; qua ex cognitione facilior facta est investigatio
reasons which from knowledge easier made was the-investigation
rerum occultissimarum. Disserendique ab isdem non dialectice
of-things most-hidden And-of-arguing by the-same not dialectically
solum, sed etiam oratorie praecepta sunt tradita, ab
only but also oratorically the-precepts were handed-down by
Aristoteleque principe de singulis rebus in utramque partem
and-Aristotle the-chief about single matters on both side
dicendi exercitatio est instituta, ut non contra omnia
of-speaking practice was established so-that not against all-things

semper, sicut Arcesilas, diceret, et tamen ut in omnibus
always as Arcesilas he-should-speak and yet so-that on all
rebus, quicquid ex utraque parte dici posset, expromeret.
matters whatever on both side be-said could he-should-bring-out
Cum autem tertia pars bene vivendi praecepta quaereret, ea 11
When however the-third part well of-living the-precepts sought it
quoque est ab isdem non solum ad privatae vitae rationem, sed
too was by the-same not only to of-private life the-method but
etiam ad rerum publicarum rectionem relata. omnium fere
also to of-the-things public the-governing referred of-all almost
civitatum non Graeciae solum, sed etiam barbariae ab
states not of-Greece only but also of-the-barbarian-world from
Aristotele mores, instituta, disciplinas, a Theophrasto leges
Aristotle the-customs institutions systems from Theophrastus the-laws
etiam cognovimus. cumque uterque eorum docuisset qualem
too we-have-learned and-since each of-them had-taught of-what-kind
in re publica principem esse conveniret, pluribus
in the-thing public the-leader to-be it-befitted at-greater-length
praeterea conscripsisset qui esset optimus rei publicae
besides had-written what was the-best of-the-thing public
status, hoc amplius Theophrastus: quae essent in re
condition this further Theophrastus what were in the-thing
publica rerum inclinationes et momenta temporum, quibus
public of-affairs the-tendencies and the-crises of-times by-which
esset moderandum, utcumque res postularet. vitae
there-must-be moderating howsoever the-matter should-demand of-life
autem degendae ratio maxime quidem illis placuit quieta,
however to-be-spent the-method most indeed to-them pleased quiet
in contemplatione et cognitione posita rerum, quae quia
in contemplation and knowledge placed of-things which because

deorum erat vitae simillima, sapiente visa est dignissima.
of-the-gods was to-the-life most-like of-the-wise-man seen was most-worthy
atque his de rebus et splendida est eorum et illustris oratio.
and these about things both splendid is their and illustrious speech

V · FOLLOWERS WHO DEGENERATED

Their popular and their technical books do not always agree, and Theophrastus gave too much to fortune; Piso will follow Aristotle and his son Nicomachus. Their successors degenerated: Strato turned to physics, Lyco and Aristo lacked weight, Hieronymus made the good freedom from pain, Critolaus and Diodorus strayed. Antiochus follows most carefully the old view, which he teaches was Aristotle's and Polemo's.

12 De summo autem bono, quia duo genera librorum sunt,
About the-highest however good because two kinds of-books there-are
unum populariter scriptum, quod ἐξωτερικόν appellabant,
one popularly written which exoteric they-called
alterum limatius, quod in commentariis reliquerunt, non
the-other more-polished which in notebooks they-left not
semper idem dicere videntur, nec in summa tamen ipsa aut
always the-same to-say they-seem nor in the-sum yet itself either
varietas est ulla apud hos quidem, quos nominavi, aut inter
variation is any among those indeed whom I-named or among
ipsos dissensio. sed cum beata vita quaeratur idque sit
themselves disagreement but since happy life is-sought and-that is
unum, quod philosophia spectare et sequi debeat, sitne
one-thing which philosophy to-look-to and to-follow ought whether-be
ea tota sita in potestate sapientis an possit aut labefactari
it wholly placed in the-power of-the-wise-man or can either be-shaken
aut eripi rebus adversis, in eo non numquam variari inter
or be-snatched by-things adverse in that not never to-vary among

eos et dubitari videtur. quod maxime efficit Theophrasti
them and to-be-doubted it-seems which most brings-about of-Theophrastus
de beata vita liber, in quo multum admodum fortunae
about happy life the-book in which much exceedingly to-fortune
datur. quod si ita se habeat, non possit beatam praestare
is-given which if so itself holds not could happy guarantee
vitam sapientia. Haec mihi videtur delicatior, ut ita dicam,
life wisdom This to-me seems more-delicate as so I-may-say
molliorque ratio, quam virtutis vis gravitasque postulat.
and-softer a-method than of-virtue the-force and-weight demands
quare teneamus Aristotelem et eius filium Nicomachum,
wherefore let-us-hold-to Aristotle and his son Nicomachus
cuius accurate scripti de moribus libri dicuntur illi
whose carefully written about morals the-books are-said those
quidem esse Aristoteli, sed non video, cur non potuerit
indeed to-be of-Aristotle but not I-see why not could
patri similis esse filius. Theophrastum tamen adhibeamus
to-the-father like be the-son Theophrastus yet let-us-apply
ad pleraque, dum modo plus in virtute teneamus, quam ille
to most-things provided only more in virtue we-hold than he
tenuit, firmitatis et roboris. Simus igitur contenti his.
held of-firmness and strength Let-us-be therefore content with-these
namque horum posteri meliores illi quidem mea sententia 13
for of-these the-descendants better they indeed in-my view
quam reliquarum philosophi disciplinarum, sed ita degenerant,
than of-the-other the-philosophers systems but so they-degenerate
ut ipsi ex se nati esse videantur. primum Theophrasti,
that themselves from themselves born to-be they-seem first Theophrastus'
Strato, physicum se voluit; in quo etsi est magnus,
Strato a-physicist himself wished in which though he-is great
tamen nova pleraque et perpauca de moribus. huius, Lyco,
yet new most-things and very-few about morals his Lyco

oratione locuples, rebus ipsis ieiunior. concinnus deinde
in-speech rich in-the-matter itself more-meager neat next
et elegans huius, Aristo, sed ea, quae desideratur a magno
and elegant his Aristo but that which is-desired from a-great
philosopho, gravitas, in eo non fuit; scripta sane et multa et
philosopher weight in him not was writings indeed both many and
polita, sed nescio quo pacto auctoritatem oratio non habet.
polished but I-know-not in-what way authority the-speech not has
14 praetereo multos, in his doctum hominem et suavem,
I-pass-over many among these a-learned man and pleasant
Hieronymum, quem iam cur Peripateticum appellem nescio.
Hieronymus whom now why a-Peripatetic I-should-call I-know-not
summum enim bonum exposuit vacuitatem doloris; qui
the-highest for good he-set-forth the-emptiness of-pain who
autem de summo bono dissentit de tota philosophiae
however about the-highest good disagrees about the-whole of-philosophy
ratione dissentit. Critolaus imitari voluit antiquos, et quidem
system disagrees Critolaus to-imitate wished the-ancients and indeed
est gravitate proximus, et redundat oratio, ac tamen ne is
is in-weight nearest and overflows the-speech and yet not he
quidem in patriis institutis manet. Diodorus, eius auditor,
even in the-ancestral institutions remains Diodorus his hearer
adiungit ad honestatem vacuitatem doloris. hic quoque
joins to honorableness the-emptiness of-pain this-one also
suus est de summoque bono dissentiens dici
his-own-man is about and-the-highest good disagreeing to-be-called
vere Peripateticus non potest. antiquorum autem sententiam
truly a-Peripatetic not can of-the-ancients however the-view
Antiochus noster mihi videtur persequi diligentissime, quam
Antiochus our to-me seems to-follow most-carefully which
eandem Aristoteli fuisse et Polemonis docet.
the-same of-Aristotle to-have-been and of-Polemo he-teaches

Lucius is right to ask about the highest good, for on it hangs all philosophy, and the rest of life follows from it. Piso adopts Carneades' division, which counts every possible view. No art is its own object; prudence, the art of living, must start from something outside it, fitted to nature, which first stirs the impulse the Greeks call horme. On what that first thing is, all disagreement turns.

Facit igitur Lucius noster prudenter, qui audire de 15
Does therefore Lucius our wisely who to-hear about
summo bono potissimum velit; hoc enim constituto in
the-highest good above-all wishes this for established in
philosophia constituta sunt omnia. nam ceteris in rebus
philosophy established are all-things for other in things
sive praetermissum sive ignoratum est quippiam, non
whether passed-over or unknown has-been anything not
plus incommodi est, quam quanti quaeque earum rerum
more of-harm there-is than of-how-much each of-those things
est, in quibus neglectum est aliquid. summum autem
is in which neglected has-been something the-highest however
bonum si ignoretur, vivendi rationem ignorari necesse est,
good if it-be-unknown of-living the-method to-be-unknown necessary it-is
ex quo tantus error consequitur, ut quem in portum
from which so-great an-error follows that what into harbor
se recipiant scire non possint. cognitis autem rerum
themselves they-may-betake to-know not they-can known however of-things
finibus, cum intellegitur, quid sit et bonorum extremum et
the-ends when it-is-understood what is both of-goods the-last and
malorum, inventa vitae via est conformatioque omnium
of-evils found of-life the-path is and-the-shaping of-all
officiorum, cum quaeritur, quo quodque referatur;
duties when it-is-asked to-what each-thing is-referred

16 ex quo, id quod omnes expetunt, beate vivendi ratio
from which that which all seek happily of-living the-method
inveniri et comparari potest. quod quoniam in quo sit magna
to-be-found and to-be-procured can which since in what it-be great
dissensio est, Carneadea nobis adhibenda divisio est, qua noster
disagreement is Carneades' by-us to-be-applied division is which our
Antiochus libenter uti solet. ille igitur vidit, non modo quot
Antiochus gladly to-use is-wont he therefore saw not only how-many
fuissent adhuc philosophorum de summo bono, sed quot
there-had-been so-far of-philosophers about the-highest good but how-many
omnino esse possent sententiae. negabat igitur ullam esse
at-all to-be could views he-denied therefore any to-be
artem, quae ipsa a se proficisceretur; etenim semper illud
art which itself from itself should-proceed for always that
extra est, quod arte comprehenditur. nihil opus est exemplis
outside is which by-art is-grasped nothing need is with-examples
hoc facere longius. est enim perspicuum nullam artem ipsam
this to-do longer it-is for plain no art itself
in se versari, sed esse aliud artem ipsam, aliud quod
in itself to-be-occupied but to-be one-thing the-art itself another what
propositum sit arti. quoniam igitur, ut medicina valitudinis,
set-before be to-the-art since therefore as medicine of-health
navigationis gubernatio, sic vivendi ars est prudentia, necesse
of-navigation steering so of-living the-art is prudence necessary
est eam quoque ab aliqua re esse constitutam et profectam.
it-is it also from some thing to-be established and proceeding
17 constitit autem fere inter omnes id, in quo prudentia
it-was-agreed however almost among all that in which prudence
versaretur et quod assequi vellet, aptum et accommodatum
was-occupied and what to-attain it-wished fitted and adapted
naturae esse oportere et tale, ut ipsum per se invitaret
to-nature to-be it-behooved and such that itself by itself should-invite

et alliceret appetitum animi, quem ὁρμὴν Graeci vocant.
and allure the-appetite of-the-mind which impulse the-Greeks call
quid autem sit, quod ita moveat itaque a natura in
what however it-is which so moves and-so by nature at
primo ortu appetatur, non constat, deque eo est
the-first birth is-sought not is-agreed and-about it there-is
inter philosophos, cum summum bonum exquiritur, omnis
among philosophers when the-highest good is-investigated all
dissensio. totius enim quaestionis eius, quae habetur de
disagreement of-the-whole for question this which is-held about
finibus bonorum et malorum, cum quaeritur, in his quid
the-ends of-goods and evils when it-is-asked among these what
sit extremum et ultimum, fons reperiendus est, in quo
is the-last and ultimate the-source to-be-found is in which
sint prima invitamenta naturae; quo invento omnis ab eo
are the-first allurements of-nature which found all from it
quasi capite de summo bono et malo disputatio ducitur.
as-it-were head about the-highest good and evil the-disputation is-drawn

VII · THREE FIRST OBJECTS, SIX ENDS

The first impulse is held to be toward pleasure, freedom from pain, or the first natural things, and right action either acts for one of these or attains it, so there are six views; only the Stoics make acting to obtain the natural things the sole good.

Voluptatis alii primum appetitum putant et primam
Of-pleasure some the-first appetite think and the-first
depulsionem doloris. vacuitatem doloris alii censent primum
repulsion of-pain the-emptiness of-pain others judge first
ascitam et primum declinatum dolorem.
adopted and first shunned pain

18 ab iis alii, quae prima secundum naturam nominant,
from these others what first according-to nature they-name
proficiscuntur, in quibus numerant incolumitatem
set-out among which they-count safety
conservationemque omnium partium, valitudinem, sensus
and-preservation of-all parts health senses
integros, doloris vacuitatem, viris, pulchritudinem, cetera
unimpaired of-pain the-emptiness strength beauty the-rest
generis eiusdem, quorum similia sunt prima in animis
of-kind the-same of-which like are the-first-things in minds
quasi virtutum igniculi et semina. Ex his tribus cum
as-it-were of-the-virtues sparks and seeds Of these three since
unum aliquid sit, quo primum natura moveatur vel ad
one something is by-which first nature is-moved either to
appetendum vel ad repellendum, nec quicquam omnino praeter
seeking or to repelling nor anything at-all beside
haec tria possit esse, necesse est omnino officium aut fugiendi
these three can be necessary it-is altogether the-duty either of-fleeing
aut sequendi ad eorum aliquid referri, ut illa prudentia,
or of-following to of-them something to-be-referred so-that that prudence
quam artem vitae esse diximus, in earum trium rerum
which the-art of-life to-be we-said in of-those three things
aliqua versetur, a qua totius vitae ducat exordium.
some be-occupied from which of-the-whole life it-may-draw the-beginning
19 ex eo autem, quod statuerit esse, quo primum natura
from that however which it-shall-have-decided to-be by-which first nature
moveatur, existet recti etiam ratio atque honesti,
is-moved will-arise of-the-right also the-principle and of-the-honorable
quae cum uno aliquo ex tribus illis congruere possit, ut
which since with-one some of three those to-agree can so-that
aut id honestum sit, facere omnia voluptatis causa, etiam
either that honorable be to-do all-things of-pleasure for-the-sake even

si eam non consequare, aut non dolendi, etiam si id
if it not you-attain or not of-feeling-pain even if that
assequi nequeas, aut eorum, quae secundum naturam sunt,
to-attain you-be-unable or of-those-things which according-to nature are
adipiscendi, etiam si nihil consequare. ita fit ut, quanta
of-obtaining even if nothing you-attain so it-happens that as-great-as
differentia est in principiis naturalibus, tanta sit in finibus
the-difference is in the-first-principles natural so-great is in the-ends
bonorum malorumque dissimilitudo. alii rursum isdem a
of-goods and-evils the-dissimilarity others again the-same from
principiis omne officium referent aut ad voluptatem aut ad
first-principles every duty will-refer either to pleasure or to
non dolendum aut ad prima illa secundum naturam optinenda.
not feeling-pain or to the-first those according-to nature obtaining
expositis iam igitur sex de summo bono sententiis trium 20
set-forth now therefore six about the-highest good views of-the-three
proximarum hi principes: voluptatis Aristippus, non
nearest these-are the-chiefs of-pleasure Aristippus not
dolendi Hieronymus, fruendi rebus iis, quas primas
of-feeling-pain Hieronymus of-enjoying the-things those which first
secundum naturam esse diximus, Carneades non ille quidem
according-to nature to-be we-said Carneades not he indeed
auctor, sed defensor disserendi causa fuit. superiores tres
the-author but the-defender of-arguing for-the-sake was the-former three
erant, quae esse possent, quarum est una sola defensa, eaque
were which to-be could of-which is one alone defended and-that
vehementer. nam voluptatis causa facere omnia, cum, etiamsi
vigorously for of-pleasure for-the-sake to-do all-things in-that even-if
nihil consequamur, tamen ipsum illud consilium ita faciendi
nothing we-attain yet itself that counsel so of-acting
per se expetendum et honestum et solum bonum sit, nemo
by itself to-be-sought and honorable and alone good be no-one

dixit. ne vitationem quidem doloris ipsam per se quisquam
has-said not the-avoidance even of-pain itself by itself anyone
in rebus expetendis putavit, nisi etiam evitare posset. at
among things to-be-sought thought unless also to-avoid he-could but
vero facere omnia, ut adipiscamur, quae secundum naturam
indeed to-do all-things so-that we-may-obtain what according-to nature
sint, etiam si ea non assequamur, id esse et honestum et
are even if those not we-attain that to-be both honorable and
solum per se expetendum et solum bonum Stoici dicunt.
alone by itself to-be-sought and alone good the-Stoics say

VIII · VIEWS SET ASIDE

Of the six views four are defended, and three join honor to another end. Carneades' leaves no room for duties, joining honor to pleasure defiles it, and the Stoics took all from the old school under other names; so the view of the ancients must prevail.

21 Sex igitur hae sunt simplices de summo bonorum
Six therefore these are simple about the-highest of-goods
malorumque sententiae, duae sine patrono, quattuor
and-evils views two without a-patron four
defensae. iunctae autem et duplices expositiones summi
defended joined however and double expositions of-the-highest
boni tres omnino fuerunt, nec vero plures, si penitus
good three in-all have-been nor indeed more if deep-into
rerum naturam videas, esse potuerunt. nam aut voluptas
of-things the-nature you-look to-be could for either pleasure
adiungi potest ad honestatem, ut Calliphonti Dinomachoque
to-be-joined can to honorableness as to-Callipho and-Dinomachus
placuit, aut doloris vacuitas, ut Diodoro, aut prima
it-seemed-good or of-pain the-emptiness as to-Diodorus or the-first-things

naturae, ut antiquis, quos eosdem Academicos et
of-nature as to-the-ancients whom the-same Academics and
Peripateticos nominavimus. sed quoniam non possunt omnia
Peripatetics we-have-named but since not can all-things
simul dici, haec in praesentia nota esse debebunt,
at-once be-said these-things at present known to-be will-have-to
voluptatem semovendam esse, quando ad maiora quaedam,
that-pleasure to-be-set-aside to-be since for greater certain-things
ut iam apparebit, nati sumus. de vacuitate doloris eadem
as now will-appear born we-are about the-emptiness of-pain the-same
fere dici solent, quae de voluptate.
nearly to-be-said are-wont which about pleasure
nec vero alia sunt quaerenda contra Carneadeam illam 22
nor indeed other-things are to-be-sought against Carneades' that
sententiam. quocumque enim modo summum bonum sic
view in-whatever for way the-highest good so
exponitur, ut id vacet honestate, nec officia nec virtutes in
is-set-forth that it be-void of-honorableness neither duties nor virtues in
ea ratione nec amicitiae constare possunt. coniunctio autem
that system nor friendships to-stand can the-union however
cum honestate vel voluptatis vel non dolendi id ipsum
with honorableness either of-pleasure or not of-feeling-pain that very
honestum, quod amplecti vult, id efficit turpe. ad eas enim
honorable which to-embrace it-wishes that it-makes base to those for
res referre, quae agas, quarum una, si quis malo careat, in
things to-refer which you-do of-which one if anyone from-evil be-free in
summo eum bono dicat esse, altera versetur in levissima
the-highest him good should-say to-be the-other be-occupied in the-slightest
parte naturae, obscurantis est omnem splendorem honestatis,
part of-nature of-one-obscuring is all the-splendor of-honorableness
ne dicam inquinantis. Restant Stoici, qui cum a
not to-say of-one-defiling There-remain the-Stoics who when from

Peripateticis et Academicis omnia transtulissent, nominibus
the-Peripatetics and the-Academics all-things they-had-transferred with-names
aliis easdem res secuti sunt. hos contra singulos dici
other the-same things followed have these against singly to-be-spoken
est melius. sed nunc, quod agimus; de illis, cum volemus.
is better but now what we-are-about about them when we-shall-wish
23 Democriti autem securitas, quae est animi tamquam
of-Democritus however the-freedom-from-care which is of-the-mind as-it-were
tranquillitas, quam appellant εὐθυμίαν, eo separanda
tranquility which they-call cheerfulness for-this-reason to-be-separated
fuit ab hac disputatione, quia ea ipsa est beata vita;
was from this disputation because that itself is happy life
quaerimus autem, non quae sit, sed unde sit. Iam explosae
we-seek however not what it-is but whence it-is Now hissed-off
eiectaeque sententiae Pyrrhonis, Aristonis, Erilli quod in
and-cast-out the-views of-Pyrrho Aristo Erillus because into
hunc orbem, quem circumscripsimus, incidere non possunt,
this circle which we-have-drawn to-fall not they-can
adhibendae omnino non fuerunt. nam cum omnis haec
to-be-applied at-all not were for since all this
quaestio de finibus et quasi de extremis bonorum et
question about ends and as-it-were about the-extremes of-goods and
malorum ab eo proficiscatur, quod diximus naturae esse
evils from that proceeds which we-said to-nature to-be
aptum et accommodatum, quodque ipsum per se primum
fitted and adapted and-which itself by itself first
appetatur, hoc totum et ii tollunt, qui in rebus iis,
is-sought this whole even they take-away who in things those
in quibus nihil aut honestum aut turpe sit, negant esse
in which nothing either honorable or base is deny to-be
ullam causam, cur aliud alii anteponatur, nec inter eas
any cause why one-thing to-another be-preferred nor between those

res quicquam omnino putant interesse, et Erillus, si ita
things anything at-all think to-differ and Erillus if so
sensit, nihil esse bonum praeter scientiam, omnem consilii
he-thought nothing to-be good besides knowledge all of-counsel
capiendi causam inventionemque officii sustulit. Sic exclusis
taking the-cause and-the-finding of-duty took-away So excluded
sententiis reliquorum cum praeterea nulla esse possit, haec
the-views of-the-rest since besides none to-be could this
antiquorum valeat necesse est. ergo instituto veterum,
of-the-ancients prevail necessary it-is therefore by-the-practice of-the-old
quo etiam Stoici utuntur, hinc capiamus exordium.
which also the-Stoics use from-here let-us-take a-beginning

IX · EVERY ANIMAL LOVES ITSELF

Every animal loves itself from birth and works to preserve itself; at first its sense of itself is vague, but as it grows it learns what it is and seeks what suits its nature. So each nature's end is to be filled out, each species in its own way, and the end of man is to live according to nature, his nature perfected on every side and lacking nothing. Piso says he will set this out plainly for Lucius' sake, and Cicero approves.

Omne animal se ipsum diligit ac, simul et ortum est, 24
Every animal it itself loves and as-soon as born it-is
id agit, se ut conservet, quod hic ei primus ad
that does itself that it-may-preserve because this to-it first for
omnem vitam tuendam appetitus a natura datur, se ut
the-whole life guarding appetite by nature is-given itself that
conservet atque ita sit affectum, ut optime secundum
it-may-preserve and so be disposed that best according-to
naturam affectum esse possit. hanc initio institutionem
nature disposed to-be it-can this at-the-beginning constitution

confusam habet et incertam, ut tantum modo se
confused it-has and uncertain so-that only just itself
tueatur, qualecumque sit, sed nec quid sit nec quid possit
it-guards of-whatever-kind it-be but neither what it-is nor what it-can
nec quid ipsius natura sit intellegit. cum autem processit
nor what its-own nature is it-understands when however it-has-advanced
paulum et quatenus quicquid se attingat ad seque
a-little and how-far whatever itself touches to and-itself
pertineat perspicere coepit, tum sensim incipit progredi
pertains to-perceive it-has-begun then gradually it-begins to-advance
seseque agnoscere et intellegere quam ob causam
and-itself to-recognize and to-understand what on-account-of reason
habeat eum, quem diximus, animi appetitum coeptatque
it-has that which we-mentioned of-the-mind appetite and-it-tries
et ea, quae naturae sentit apta, appetere et propulsare
both those-things which to-nature it-feels suited to-seek and to-repel
contraria. ergo omni animali illud, quod appetit, positum
the-contrary therefore for-every animal that which it-seeks placed
est in eo, quod naturae est accommodatum. ita finis
is in that which to-nature is adapted so the-end
bonorum existit secundum naturam vivere sic affectum, ut
of-goods arises according-to nature to-live so disposed as
optime affici possit ad naturamque accommodatissime.
best to-be-disposed it-can to and-nature most-adaptedly
25 Quoniam autem sua cuiusque animantis natura est,
Since however its-own of-each animal the-nature is
necesse est finem quoque omnium hunc esse, ut natura
necessary it-is the-end also of-all this to-be that the-nature
expleatur— nihil enim prohibet quaedam esse et inter
be-fulfilled nothing for prevents certain-things to-be both among
se animalibus reliquis et cum bestiis homini communia,
themselves to-the-animals other and with beasts to-man common

quoniam omnium est natura communis—, sed extrema
since of-all is nature common but last
illa et summa, quae quaerimus, inter animalium genera
those and highest which we-seek among of-animals the-kinds
distincta et dispertita sint et sua cuique propria et
distinguished and divided are and its-own to-each proper and
ad id apta, quod cuiusque natura desideret.
to that fitted which of-each the-nature desires
quare cum dicimus omnibus animalibus extremum esse 26
wherefore when we-say for-all animals the-last to-be
secundum naturam vivere, non ita accipiendum est, quasi
according-to nature to-live not so to-be-taken it-is as-if
dicamus unum esse omnium extremum, sed ut omnium
we-said one to-be of-all the-last but as of-all
artium recte dici potest commune esse, ut in aliqua scientia
arts rightly be-said it-can common to-be that in some knowledge
versentur, scientiam autem suam cuiusque artis esse, sic
they-be-occupied the-knowledge however its-own of-each art to-be so
commune animalium omnium secundum naturam vivere, sed
common of-animals all according-to nature to-live but
naturas esse diversas, ut aliud equo sit e natura,
the-natures to-be different so-that one-thing to-the-horse be by nature
aliud bovi, aliud homini. et tamen in omnibus est summa
another to-the-ox another to-man and yet in all is the-sum
communis, et quidem non solum in animalibus, sed etiam
common and indeed not only in animals but also
in rebus omnibus iis, quas natura alit, auget, tuetur, in
in things all those which nature nourishes increases guards in
quibus videmus ea, quae gignuntur e terra, multa
which we-see those-things which are-produced from the-earth many-things
quodam modo efficere ipsa sibi per se,
in-a-certain way to-effect they-themselves for-themselves by themselves

quae ad vivendum crescendumque valeant, ut in suo
which for living and-growing avail so-that in their-own
genere perveniant ad extremum; ut iam liceat
kind they-may-arrive at the-last so-that now it-may-be-allowed
una comprehensione omnia complecti non dubitantemque
in-one comprehension all-things to-embrace not and-hesitating
dicere omnem naturam esse servatricem sui idque habere
to-say every nature to-be the-preserver of-itself and-this to-have
propositum quasi finem et extremum, se ut custodiat
set-before as-it-were an-end and last itself that it-may-keep
quam in optimo sui generis statu; ut necesse sit
as in the-best of-its-own kind state so-that necessary it-be
omnium rerum, quae natura vigeant, similem esse finem, non
of-all things which by-nature thrive similar to-be the-end not
eundem. ex quo intellegi debet homini id esse in bonis
the-same from which to-be-understood it-ought for-man that to-be among goods
ultimum, secundum naturam vivere, quod ita interpretemur:
last according-to nature to-live which so let-us-interpret
vivere ex hominis natura undique perfecta et nihil requirente.
to-live from of-man nature on-all-sides perfected and nothing needing
27 haec igitur nobis explicanda sunt, sed si enodatius,
these-things therefore by-us to-be-explained are but if more-clearly
vos ignoscetis. huius enim aetati nunc haec primum
you will-pardon of-this-one for to-the-age now these-things first
fortasse audientis servire debemus.
perhaps hearing to-attend we-ought
Ita prorsus, inquam; etsi ea quidem, quae adhuc dixisti,
So entirely say-I although those indeed which so-far you-have-said
quamvis ad aetatem recte isto modo dicerentur.
any-whatever to age rightly in-that way would-be-said

That every animal loves itself is plain, yet Piso gives reasons. An animal that hated itself would seek what harms it, which is the overthrow of life. Those who seek nooses or, like Terence's self-tormentor, punish themselves act from pain or passion, and still think they serve themselves; complaints that someone wrongs himself only prove that each is dear to himself, and that no one is indifferent to his own condition.

Exposita igitur, inquit, terminatione rerum expetendarum cur
Set-forth therefore says-he the-delimitation of-things to-be-sought why
ista se res ita habeat, ut dixi, deinceps demonstrandum est.
that itself thing so holds as I-said next to-be-shown it-is
quam ob rem ordiamur ab eo, quod primum posui,
which on-account-of reason let-us-begin from that which first I-put
quod idem reapse primum est, ut intellegamus omne
which the-same in-reality first is so-that we-may-understand every
animal se ipsum diligere. quod quamquam dubitationem non
animal it itself to-love which though doubt not
habet— est enim infixum in ipsa natura comprehenditurque
it-has it-is for fixed in very nature and-is-grasped
suis cuiusque sensibus sic, ut, contra si quis dicere
by-his-own of-each senses so that against(-it) if anyone to-speak
velit, non audiatur—, tamen, ne quid praetermittamus,
wished not he-would-be-heard yet lest anything we-pass-over
rationes quoque, cur hoc ita sit, afferendas puto.
the-reasons also why this so is to-be-brought-forward I-think
etsi qui potest intellegi aut cogitari esse aliquod animal, 28
although how can it-be-understood or thought to-be some animal
quod se oderit? res enim concurrent contrariae. nam
which itself should-hate the-things for would-clash contrary for
cum appetitus ille animi aliquid ad se trahere coeperit
when appetite that of-the-mind something to itself to-draw has-begun

consulto, quod sibi obsit, quia sit sibi inimicus, cum id
deliberately what to-itself is-harmful because it-be to-itself hostile when that
sua causa faciet, et oderit se et simul diliget,
for-its-own sake it-shall-do both it-will-hate itself and at-the-same-time will-love
quod fieri non potest. necesseque est, si quis sibi
which to-happen not can and-necessary it-is if anyone to-himself
ipsi inimicus est, eum quae bona sunt mala putare,
he-himself hostile is him what-things good are evils to-think
bona contra quae mala, et quae appetenda fugere,
good on-the-other-hand what-things evil and what-things to-be-sought to-flee
quae fugienda appetere, quae sine dubio vitae est eversio.
what-things to-be-fled to-seek which without doubt of-life is the-overthrow
neque enim, si non nulli reperiuntur, qui aut laqueos aut alia
nor for if not none are-found who either nooses or other
exitia quaerant aut ut ille apud Terentium, qui 'decrevit
destructions seek or as that-man in Terence who decided
tantisper se minus iniuriae suo nato facere', ut ait ipse,
for-so-long himself less injury to-his son to-do as says himself
'dum fiat miser', inimicus ipse sibi putandus est.
as-long-as he-should-be wretched hostile he-himself to-himself to-be-thought is
29 sed alii dolore moventur, alii cupiditate, iracundia etiam multi
but some by-pain are-moved others by-desire by-anger also many
efferuntur et, cum in mala scientes inruunt, tum se
are-carried-away and when into evils knowing they-rush then themselves
optime sibi consulere arbitrantur. itaque dicunt nec
best for-themselves to-consult they-think and-so they-say nor
dubitant: 'mihi sic usus est, tibi ut opus est facto, fac'. et
hesitate for-me so need is to-you as need is of-a-thing-done do-it and
qui ipsi sibi bellum indixissent, cruciari dies,
(those)-who themselves on-themselves war had-declared to-be-tormented days
noctes torqueri vellent, nec vero sese ipsi accusarent ob eam
nights to-be-racked wished nor indeed them themselves would-accuse on that

causam, quod se male suis rebus consuluisse dicerent.
account that themselves badly for-their-own affairs to-have-consulted they-said
eorum enim est haec querela, qui sibi cari sunt seseque
of-those for is this complaint who to-themselves dear are and-themselves
diligunt. quare, quotienscumque dicetur male quis de se
love wherefore as-often-as it-shall-be-said badly anyone of himself
mereri sibique esse inimicus atque hostis, vitam denique
to-deserve and-to-himself to-be hostile and enemy life finally
fugere, intellegatur aliquam subesse eius modi causam, ut
to-flee let-it-be-understood some to-underlie of-that kind cause that
ex eo ipso intellegi possit sibi quemque esse carum.
from that itself be-understood can to-himself each to-be dear
Nec vero id satis est, neminem esse, qui ipse se 30
Nor indeed that enough is no-one to-be who he himself
oderit, sed illud quoque intellegendum est, neminem
should-hate but that also to-be-understood is no-one
esse, qui, quo modo se habeat, nihil sua censeat
to-be who in-what way himself he-holds nothing to-himself should-judge
interesse. tolletur enim appetitus animi, si, ut in
to-concern will-be-taken-away for the-appetite of-the-mind if as in
iis rebus, inter quas nihil interest, neutram in partem
those things between which nothing differs neither into side
propensiores sumus, item in nobismet ipsis quem ad
more-inclined we-are likewise in us ourselves what in
modum affecti simus nihil nostra arbitrabimur interesse.
manner affected we-are nothing to-us we-shall-think to-concern

It would be absurd to say we love ourselves for the sake of pleasure; we love pleasure for our own sake. Almost everyone shrinks from death, even when it brings no pain, and children dread a fall, beasts shudder, and even the wise man, resolved to die, is moved at leaving his own and the light; Philoctetes, tormented, still kept himself alive with his arrows. Trees and plants too are preserved by nature, whatever its cause, and so the philosophers rightly sought the beginning of the highest good in nature.

Atque etiam illud si qui dicere velit, perabsurdum
And also that if anyone to-say should-wish very-absurd
sit, ita diligi a sese quemque, ut ea vis diligendi
would-be so to-be-loved by himself each that that force of-loving
ad aliam rem quampiam referatur, non ad eum ipsum, qui
to another thing some be-referred not to him himself who
sese diligat. hoc cum in amicitiis, cum in officiis, cum in
himself loves this when in friendships when in duties when in
virtutibus dicitur, quomodocumque dicitur, intellegi tamen
virtues is-said however is-said be-understood yet
quid dicatur potest, in nobismet autem ipsis ne intellegi
what is-said can in us however ourselves not be-understood
quidem, ut propter aliam quampiam rem, verbi gratia
even that for-the-sake-of another some thing of-a-word for-the-sake
propter voluptatem, nos amemus; propter nos enim
on-account-of pleasure ourselves we-should-love on-account-of ourselves for
illam, non propter eam nosmet ipsos diligimus.
it not on-account-of it us ourselves we-love

31 Quamquam quid est, quod magis perspicuum sit, quam non
Although what is that more plain be than not
modo carum sibi quemque, verum etiam vehementer carum
only dear to-himself each but also vehemently dear

esse? quis est enim aut quotus quisque, cui, mors cum
to-be who is for or how-few one to-whom death when
adpropinquet, non 'refugiat timido sanguen atque exalbescat
it-approaches not shrinks-back with-timid blood and grows-pale
metu'? etsi hoc quidem est in vitio, dissolutionem naturae
with-fear although this indeed is in fault the-dissolution of-nature
tam valde perhorrescere— quod item est reprehendendum
so greatly to-dread which likewise is to-be-blamed
in dolore—, sed quia fere sic afficiuntur omnes, satis
in pain but because almost so are-affected all enough
argumenti est ab interitu naturam abhorrere; idque quo
of-proof there-is from destruction nature to-shrink and-this by-which
magis quidam ita faciunt, ut iure etiam reprehendantur, hoc
more some so do that rightly even they-are-blamed this
magis intellegendum est haec ipsa nimia in quibusdam
the-more to-be-understood is these very-things excessive in some
futura non fuisse, nisi quaedam essent modica natura.
going-to-be not to-have-been unless certain-things were moderate by-nature
nec vero dico eorum metum mortis, qui, quia privari
nor indeed I-speak-of of-those the-fear of-death who because to-be-deprived
se vitae bonis arbitrentur, aut quia quasdam post
themselves of-life's goods they-think or because certain after
mortem formidines extimescant, aut si metuant, ne cum
death terrors they-dread or if they-fear lest with
dolore moriantur, idcirco mortem fugiant; in parvis enim
pain they-die for-that-reason death they-flee in little-ones for
saepe, qui nihil eorum cogitant, si quando iis ludentes
often who nothing of-those-things think if ever them playing
minamur praecipitaturos alicunde, extimescunt. quin etiam
we-threaten going-to-throw-down from-somewhere they-are-terrified nay even
'ferae', inquit Pacuvius, 'quibus abest ad praecavendum
wild-beasts says Pacuvius from-whom is-absent for taking-precaution

intellegendi astutia', iniecto terrore mortis 'horrescunt'. quis
of-understanding the-cunning cast-in terror of-death shudder who
autem de ipso sapiente aliter existimat, quin, etiam
however about the-very wise-man otherwise thinks but-that even
cum decreverit esse moriendum, tamen discessu a
when he-has-decided it-to-be to-die still by-the-departure from
suis atque ipsa relinquenda luce moveatur?
his-own and the-very to-be-left light he-is-moved

32 maxime autem in hoc quidem genere vis est perspicua
most however in this indeed kind the-force is plain
naturae, cum et mendicitatem multi perpetiantur, ut vivant,
of-nature since both beggary many endure that they-may-live
et angantur adpropinquatione mortis confecti homines
and are-distressed by-the-approach of-death worn-out men
senectute et ea perferant, quae Philoctetam videmus
by-old-age and those-things endure which Philoctetes we-see
in fabulis. qui cum cruciaretur non ferendis doloribus,
in plays who though he-was-tormented not by-to-be-borne pains
propagabat tamen vitam aucupio, 'sagittarum ictu
prolonged still his-life by-fowling of-arrows with-the-stroke
configebat tardus celeres, stans volantis', ut apud Accium
he-transfixed slow the-swift standing the-flying as in Accius
est, pennarumque contextu corpori tegumenta faciebat.
it-is and-of-feathers with-a-weaving for-his-body coverings he-made

33 De hominum genere aut omnino de animalium loquor, cum
About of-men the-kind or altogether about of-animals I-speak when
arborum et stirpium eadem paene natura sit? sive enim, ut
of-trees and of-plants the-same almost the-nature is whether for as
doctissimis viris visum est, maior aliqua causa atque divinior
to-most-learned men seemed it-has a-greater some cause and more-divine
hanc vim ingenuit, sive hoc ita fit fortuito, videmus
this force implanted or-whether this so happens by-chance we-see

ea, quae terra gignit, corticibus et radicibus valida
those-things which the-earth produces by-barks and roots strong
servari, quod contingit animalibus sensuum distributione
to-be-preserved which befalls to-animals by-the-senses' distribution
et quadam compactione membrorum. Qua quidem de re
and a-certain compacting of-limbs Which indeed about matter
quamquam assentior iis, qui haec omnia regi
although I-agree with-those who these-things all to-be-governed
natura putant, quae si natura neglegat, ipsa esse non possit,
by-nature think which if nature should-neglect itself to-be not could
tamen concedo, ut, qui de hoc dissentiunt, existiment,
yet I-grant that (those)-who about this disagree may-think
quod velint, ac vel hoc intellegant, si quando naturam hominis
what they-wish and even this may-understand if ever the-nature of-man
dicam, hominem dicere me; nihil enim hoc differt. nam prius
I-say man to-say me nothing for this differs for sooner
a se poterit quisque discedere quam appetitum earum
from himself will-be-able each to-depart than the-appetite of-those
rerum, quae sibi conducant, amittere. iure igitur gravissimi
things which to-himself are-conducive to-lose rightly therefore the-weightiest
philosophi initium summi boni a natura petiverunt
philosophers the-beginning of-the-highest good from nature sought
et illum appetitum rerum ad naturam accommodatarum
and that appetite of-things to nature adapted
ingeneratum putaverunt omnibus, quia continentur ea
implanted thought in-all because they-are-held-together by-that
commendatione naturae, qua se ipsi diligunt.
commendation of-nature by-which themselves they-themselves they-love

Man is made of body and mind, the mind ruling, with reason and the virtues in it. The body's parts and form are fitted to nature and must be sound and used as nature intends; deformed postures and gaits, like walking on one's hands, are against nature, and even a mind's fault that shows in the body offends it. Moderate and balanced bearing suits nature.

34 Deinceps videndum est, quoniam satis apertum est sibi
Next to-be-seen it-is since enough clear it-is to-himself
quemque natura esse carum, quae sit hominis natura.
each by-nature to-be dear what is of-man the-nature
id est enim, de quo quaerimus. atqui perspicuum est
that is for about which we-inquire and-yet plain it-is
hominem e corpore animoque constare, cum primae sint
man of body and-soul to-consist since the-first are
animi partes, secundae corporis. deinde id quoque videmus,
of-the-soul the-parts the-second of-the-body next that also we-see
et ita figuratum corpus, ut excellat aliis, animumque
both so shaped the-body that it-excels the-others and-the-mind
ita constitutum, ut et sensibus instructus sit et habeat
so constituted that both with-the-senses equipped it-is and has
praestantiam mentis, cui tota hominis natura pareat,
an-excellence of-intellect to-which the-whole of-man nature should-be-obedient
in qua sit mirabilis quaedam vis rationis et cognitionis et
in which is wonderful a-certain power of-reason and of-cognition and
scientiae virtutumque omnium. iam quae corporis sunt,
of-knowledge and-of-the-virtues all now what-things of-the-body are
ea nec auctoritatem cum animi partibus comparandam
they neither authority with the-mind's parts to-be-compared
et cognitionem habent faciliorem. itaque ab his ordiamur.
and knowledge have easier and-so from these let-us-begin

Corporis igitur nostri partes totaque figura et forma et 35
Of-the-body therefore our the-parts and-the-whole figure and form and
statura quam apta ad naturam sit, apparet, neque est dubium,
stature how fitted to nature it-is appears nor is-it doubtful
quin frons, oculi, aures et reliquae partes quales
but-that the-forehead the-eyes the-ears and the-other parts of-what-kind
propriae sint hominis intellegatur. sed certe opus est ea
proper they-be of-man be-understood but certainly need there-is them
valere et vigere et naturales motus ususque habere, ut
to-be-well and to-thrive and natural motions and-uses to-have so-that
nec absit quid eorum nec aegrum debilitatumve sit; id
neither be-absent any of-them nor sick or-weakened be that
enim natura desiderat. est autem etiam actio quaedam
for nature desires there-is however also an-action a-certain
corporis, quae motus et status naturae congruentis tenet;
of-the-body which motion and posture with-nature agreeing holds
in quibus si peccetur distortione et depravatione quadam
in which if one-errs by-distortion and by-depravity a-certain
aut motu statuve deformi, ut si aut manibus ingrediatur
or by-motion or-posture unseemly as if either on-hands walk
quis aut non ante, sed retro, fugere plane se ipse et
anyone or not forward but backward to-flee plainly himself he-himself and
hominem ex homine exuens naturam odisse videatur. quam
the-man from man stripping nature to-hate he-would-seem which
ob rem etiam sessiones quaedam et flexi fractique
on-account-of reason also sittings certain and bent and-broken
motus, quales protervorum hominum aut mollium esse
motions such-as of-wanton men or of-effeminate to-be
solent, contra naturam sunt, ut, etiamsi animi vitio id
are-wont against nature are so-that even-if of-the-mind by-a-fault it
eveniat, tamen in corpore immutari hominis natura videatur.
happen yet in the-body to-be-changed of-man the-nature seems

36 itaque e contrario moderati aequabilesque habitus, affectiones
and-so on the-contrary moderate and-equable bearings states
ususque corporis apti esse ad naturam videntur.
and-uses of-the-body fitted to-be to nature seem

XIII · THE MIND'S VIRTUES

The mind must be sound in all its parts. The senses have their own virtue, and the ruling mind has two kinds: the involuntary, such as aptness to learn and memory, called talent, and the voluntary, prudence, temperance, courage, and justice. Since we love ourselves, we wish both mind and body perfect, and their parts and their excellences are dear for themselves; the life to be sought is one filled with the virtues of both, and in it the highest good is placed.

Iam vero animus non esse solum, sed etiam cuiusdam modi
Now indeed the-mind not to-be only but also of-a-certain kind
debet esse, ut et omnis partis suas habeat incolumis et de
ought to-be so-that both all parts its it-may-have unimpaired and of
virtutibus nulla desit. atque in sensibus est sua cuiusque
virtues none be-lacking and in the-senses there-is its-own of-each
virtus, ut ne quid impediat quo minus suo sensus
virtue so-that not anything hinder so-that less its-own sense
quisque munere fungatur in iis rebus celeriter expediteque
each function may-perform in those things quickly and-readily
percipiendis, quae subiectae sunt sensibus. animi autem
perceiving which subjected are to-the-senses of-the-mind however
et eius animi partis, quae princeps est, quaeque mens
and of-that of-the-mind part which chief is and-which intellect
nominatur, plures sunt virtutes, sed duo prima genera, unum
is-named more are the-virtues but two first kinds one
earum, quae ingenerantur suapte natura appellanturque
of-those which are-implanted by-their-own nature and-are-called

non voluntariae, alterum autem earum, quae in voluntate
not voluntary the-other however of-those which in the-will
positae magis proprio nomine appellari solent, quarum est
placed more by-their-own name to-be-called are-wont of-which is
excellens in animorum laude praestantia. prioris generis est
excellent in of-minds praise the-pre-eminence of-the-former kind is
docilitas, memoria; quae fere omnia appellantur uno ingenii
docility memory which almost all are-called by-one of-talent
nomine, easque virtutes qui habent, ingeniosi vocantur.
name and-those virtues (those)-who have talented are-called
alterum autem genus est magnarum verarumque virtutum,
the-other however kind is of-great and-true virtues
quas appellamus voluntarias, ut prudentiam, temperantiam,
which we-call voluntary as prudence temperance
fortitudinem, iustitiam et reliquas eiusdem generis.
courage justice and the-others of-the-same kind
Et summatim quidem haec erant de corpore animoque
And summarily indeed these-things were about body and-mind
dicenda, quibus quasi informatum est quid hominis natura
to-be-said by-which as-it-were sketched is what of-man the-nature
postulet.
demands
ex quo perspicuum est, quoniam ipsi a nobis diligamur 37
from which plain it-is since ourselves by ourselves we-are-loved
omniaque et in animo et in corpore perfecta velimus esse,
and-all-things both in mind and in body perfect we-wish to-be
ea nobis ipsa cara esse propter se et in iis esse
those-things to-us themselves dear to-be for themselves and in them to-be
ad bene vivendum momenta maxima. nam cui proposita sit
for well living the-weights greatest for to-whom set-before is
conservatio sui, necesse est huic partes quoque sui caras
the-preservation of-himself necessary it-is to-him the-parts also of-himself dear

esse carioresque, quo perfectiores sint et magis in suo
to-be and-dearer the-more perfect they-are and more in their-own
genere laudabiles. ea enim vita expetitur, quae sit animi
kind praiseworthy that for life is-sought which is of-mind
corporisque expleta virtutibus, in eoque summum bonum
and-of-body filled with-virtues in and-that the-highest good
poni necesse est, quandoquidem id tale esse debet, ut
to-be-placed necessary it-is since it such to-be ought that
rerum expetendarum sit extremum. quo cognito dubitari non
of-things to-be-sought it-be the-last which known to-be-doubted not
potest, quin, cum ipsi homines sibi sint per se et
can but-that since themselves men to-themselves are by themselves and
sua sponte cari, partes quoque et corporis et animi
of-their-own accord dear the-parts also both of-the-body and of-the-mind
et earum rerum, quae sunt in utriusque motu et statu,
and of-those things which are in of-each motion and posture
sua caritate colantur et per se ipsae appetantur.
with-their-own affection are-cherished and by them themselves are-sought

XIV · FROM VINE TO MAN

The mind's virtue is most to be sought, the voluntary above the involuntary. In plants and beasts the good lies in the body; in man chiefly in the mind. A vine given a man's mind would keep its old goods but hold the new dearest: a perfect mind in a sound body.

38 Quibus expositis facilis est coniectura ea maxime esse
Which set-forth easy is the-inference those-things most to-be
expetenda ex nostris, quae plurimum habent dignitatis, ut
to-be-sought of our-things which most have of-worth so-that
optimae cuiusque partis, quae per se expetatur, virtus sit
of-the-best each part which by itself is-sought the-virtue be

expetenda maxime. ita fiet, ut animi virtus corporis
to-be-sought most so it-will-happen that of-the-mind the-virtue to-the-body's
virtuti anteponatur animique virtutes non voluntarias vincant
virtue be-preferred and-of-the-mind the-virtues not voluntary surpass
virtutes voluntariae, quae quidem proprie virtutes appellantur
the-virtues voluntary which indeed properly virtues are-called
multumque excellunt, propterea quod ex ratione gignuntur,
and-much they-excel on-this-account because from reason they-are-born
qua nihil est in homine divinius. etenim omnium rerum,
than-which nothing is in man more-divine for of-all things
quas et creat natura et tuetur, quae aut sine animo sunt
which both creates nature and preserves which either without soul are
aut non multo secus, earum summum bonum in corpore est,
or not much otherwise of-them the-highest good in the-body is
ut non inscite illud dictum videatur in sue, animum illi
so-that not unskillfully that said seems of the-pig a-soul to-that
pecudi datum pro sale, ne putisceret. sunt autem bestiae
beast given for salt lest it-should-rot there-are however beasts
quaedam, in quibus inest aliquid simile virtutis, ut in leonibus,
certain in which is-in something like of-virtue as in lions
ut in canibus, in equis, in quibus non corporum solum, ut in
as in dogs in horses in which not of-bodies only as in
suibus, sed etiam animorum aliqua ex parte motus quosdam
pigs but also of-minds some in part motions certain
videmus. in homine autem summa omnis animi est et in
we-see in man however the-sum whole of-the-mind is and in
animo rationis, ex qua virtus est, quae rationis absolutio
the-mind of-reason from which virtue is which of-reason the-perfection
definitur, quam etiam atque etiam explicandam putant.
is-defined which again and again to-be-explained they-think

39 Earum etiam rerum, quas terra gignit, educatio quaedam
Of-those also things which the-earth produces a-rearing a-certain
et perfectio est non dissimilis animantium. itaque et 'vivere'
and perfection is not unlike to-that-of-animals and-so both to-live
vitem et 'mori' dicimus arboremque et 'novellam' et 'vetulam'
a-vine and to-die we-say and-a-tree both young and old
et 'vigere' et 'senescere'. ex quo non est alienum, ut
both to-thrive and to-grow-old from which not is foreign as
animantibus, sic illis et apta quaedam ad naturam putare et
for-animals so for-them both fitted certain-things to nature to-think and
aliena earumque augendarum et alendarum quandam cultricem
alien and-of-them increasing and nourishing a-certain cultivator
esse, quae sit scientia atque ars agricolarum, quae circumcidat,
to-be which is the-knowledge and art of-farmers which trims
amputet, erigat, extollat, adminiculet, ut, quo natura
prunes raises lifts props so-that whither nature
ferat, eo possint ire, ut ipsae vites, si loqui possint,
bears thither they-may go so-that the-vines themselves if to-speak they-could
ita se tractandas tuendasque esse fateantur. et nunc
so themselves to-be-handled and-to-be-guarded to-be would-confess and now
quidem quod eam tuetur, ut de vite potissimum loquar,
indeed what it guards that about the-vine chiefly I-may-speak
est id extrinsecus; in ipsa enim parum magna vis inest, ut
is that from-outside in itself for too-little great force is-in so-that
quam optime se habere possit, si nulla cultura adhibeatur.
as best itself to-hold it-can if no cultivation be-applied
40 at vero si ad vitem sensus accesserit, ut appetitum quendam
but indeed if to the-vine sense should-be-added so-that appetite some
habeat et per se ipsa moveatur, quid facturam putas?
it-should-have and by it itself it-should-be-moved what going-to-do do-you-think
an ea, quae per vinitorem antea consequebatur, per
whether those-things which through the-vine-dresser before it-attained by

se ipsa curabit? sed videsne accessuram ei curam, ut
it itself will-it-look-after but do-you-see going-to-be-added to-it care so-that
sensus quoque suos eorumque omnem appetitum et si qua
the-senses also its and-of-them all appetite and if any
sint adiuncta ei membra tueatur? sic ad illa, quae semper
be added to-it limbs it-should-guard so to those which always
habuit, iunget ea, quae postea accesserint, nec eundem
it-had it-will-join those which afterward shall-have-been-added nor the-same
finem habebit, quem cultor eius habebat, sed volet
end it-will-have which the-cultivator of-it had but it-will-wish
secundum eam naturam, quae postea ei adiuncta erit,
according-to that nature which afterward to-it joined will-have-been
vivere. ita similis erit ei finis boni, atque antea fuerat,
to-live so similar will-be to-it the-end of-good as before it-had-been
neque idem tamen; non enim iam stirpis bonum quaeret,
nor the-same yet not for now of-a-plant the-good it-will-seek
sed animalis. quid, si non sensus modo ei sit datus, verum
but of-an-animal what if not sense only to-it be given but
etiam animus hominis? non necesse est et illa pristina
also a-mind of-man not necessary is-it both those former-things
manere, ut tuenda sint, et haec multo esse cariora,
to-remain so-that to-be-guarded they-be and these much to-be dearer
quae accesserint, animique optimam quamque partem
which have-been-added and-of-the-mind the-best each part
carissimam, in eaque expletione naturae summi boni
dearest in and-that the-fulfillment of-nature of-the-highest good
finem consistere, cum longe multumque praestet mens atque
the-end to-consist since far and-much excels intellect and
ratio? sic, quod est extremum omnium appetendorum atque
reason so what is the-last of-all things-to-be-sought and
ductum a prima commendatione naturae, multis gradibus
drawn from the-first commendation of-nature by-many steps

adscendit, ut ad summum perveniret, quod cumulatur
it-ascends so-that to the-highest it-might-arrive which is-made-up
ex integritate corporis et ex mentis ratione perfecta.
from the-soundness of-the-body and from of-the-mind reason perfected

XV · CHILDREN SHOW NATURE

At birth nature is hidden, and we come to know ourselves slowly. As young animals learn to crawl, swim, or fly, children at first lie as if without mind, then rise, recognize their nurses, play with their equals, love stories and names, and are elated by victory and cast down by defeat. These seeds show that we are born for every virtue; reason must kindle the sparks and follow nature to its end.

41 Cum igitur ea sit, quam exposui, forma naturae, si,
Since therefore that be which I-have-set-forth the-form of-nature if
ut initio dixi, simul atque ortus esset, se quisque
as at-the-beginning I-said as-soon as born he-was himself each
cognosceret iudicareque posset quae vis et totius
should-know and-to-judge could what the-force both of-the-whole
esset naturae et partium singularum, continuo videret
was of-nature and of-the-parts single at-once he-would-see
quid esset hoc, quod quaerimus, omnium rerum, quas
what was this which we-seek of-all things which
expetimus, summum et ultimum nec ulla in re peccare
we-seek the-highest and last nor any in thing to-err
posset. nunc vero a primo quidem mirabiliter occulta
he-could now however from the-first indeed wonderfully hidden
natura est nec perspici nec cognosci potest. progredientibus
nature is nor be-perceived nor be-known it-can advancing
autem aetatibus sensim tardeve potius quasi nosmet ipsos
however the-ages gradually or-slowly rather as-it-were us ourselves

cognoscimus. itaque prima illa commendatio, quae a natura
we-come-to-know and-so first that commendation which by nature
nostri facta est nobis, incerta et obscura est, primusque
of-us made was to-us uncertain and obscure is and-the-first
appetitus ille animi tantum agit, ut salvi atque integri
appetite that of-the-mind so-much does that safe and whole
esse possimus. cum autem dispicere coepimus et sentire
to-be we-may-be-able when however to-discern we-have-begun and to-perceive
quid simus et quid ab animantibus ceteris differamus,
what we-are and in-what from animals the-other we-differ
tum ea sequi incipimus, ad quae nati sumus.
then those-things to-follow we-begin for which born we-are
quam similitudinem videmus in bestiis, quae primo, in 42
which likeness we-see in beasts which at-first in
quo loco natae sunt, ex eo se non commovent,
what place born they-are from that themselves not move
deinde suo quaeque appetitu movetur. serpere anguiculos,
next by-its-own each appetite is-moved to-crawl little-snakes
nare anaticulas, evolare merulas, cornibus uti videmus
to-swim ducklings to-fly-off blackbirds horns to-use we-see
boves, nepas aculeis, suam denique cuique naturam esse ad
oxen scorpions stings its-own finally to-each nature to-be for
vivendum ducem. quae similitudo in genere etiam humano
living a-guide which likeness in kind also human
apparet. parvi enim primo ortu sic iacent, tamquam
appears little-ones for at-first birth so lie as-if
omnino sine animo sint. cum autem paulum firmitatis
altogether without mind they-were when however a-little of-firmness
accessit, et animo utuntur et sensibus conitunturque, ut
has-been-added both mind they-use and senses and-they-strive that
sese erigant, et manibus utuntur et eos agnoscunt, a
themselves they-may-raise and hands they-use and those they-recognize by

quibus educantur. deinde aequalibus delectantur libenterque
whom they-are-reared next in-their-equals they-delight and-gladly
se cum iis congregant dantque se ad ludendum
themselves with them they-assemble and-they-give themselves to playing
fabellarumque auditione ducuntur deque eo, quod ipsis
and-of-little-stories by-the-hearing are-led and-from that which to-themselves
superat, aliis gratificari volunt animadvertuntque ea,
is-over to-others to-give wish and-they-notice those-things
quae domi fiunt, curiosius incipiuntque commentari aliquid et
which at-home happen too-curiously and-begin to-think-out something and
discere et eorum, quos vident, volunt non ignorare nomina,
to-learn and of-those whom they-see they-wish not to-be-ignorant-of the-names
quibusque rebus cum aequalibus decertant, si vicerunt,
and-in-whatever things with their-equals they-contend if they-have-won
efferunt se laetitia, victi debilitantur animosque
they-exalt themselves with-gladness beaten they-are-weakened and-their-spirits
demittunt. quorum sine causa fieri nihil putandum est.
let-fall of-which without cause to-happen nothing to-be-thought is
43 est enim natura sic generata vis hominis, ut ad omnem
is for by-nature so engendered the-force of-man that for all
virtutem percipiendam facta videatur, ob eamque
virtue grasping made it-seems on-account-of and-that
causam parvi virtutum simulacris, quarum in se habent
reason little-ones by-virtues' images of-which in themselves they-have
semina, sine doctrina moventur; sunt enim prima elementa
the-seeds without teaching are-moved are for the-first elements
naturae, quibus auctis virtutis quasi germen efficitur. nam
of-nature which increased of-virtue as-it-were the-bud is-produced for
cum ita nati factique simus, ut et agendi aliquid et diligendi
since so born and-made we-are that both of-doing something and of-loving
aliquos et liberalitatis et referendae gratiae principia
some and of-liberality and of-returning gratitude the-first-principles

in nobis contineremus atque ad scientiam, prudentiam,
in us we-contained and for knowledge prudence
fortitudinem aptos animos haberemus a contrariisque
courage fitted minds we-had from and-contrary
rebus alienos, non sine causa eas, quas dixi, in pueris
things alien not without cause those which I-mentioned in boys
virtutum quasi scintillas videmus, e quibus accendi
of-virtues as-it-were sparks we-see from which to-be-kindled
philosophi ratio debet, ut eam quasi deum ducem
of-the-philosopher the-reason ought so-that it as-it-were a-god guide
subsequens ad naturae perveniat extremum. nam, ut saepe
following to nature's it-may-arrive last for as often
iam dixi, in infirma aetate inbecillaque mente vis naturae
already I-said in weak age and-feeble mind the-force of-nature
quasi per caliginem cernitur; cum autem progrediens
as-it-were through a-mist is-discerned when however advancing
confirmatur animus, agnoscit ille quidem naturae vim, sed
is-strengthened the-mind it-recognizes it indeed nature's force but
ita, ut progredi possit longius, per se sit tantum inchoata.
so that to-advance it-can further by itself it-is only begun

We must look into nature, for Apollo bids us know ourselves, our body and mind, and follow the life that enjoys them. Having reached what we sought, nature rests in it as the highest good, and the whole is sought for itself as its parts are. Whether pleasure is among the first natural things matters little: if it is, it adds one more advantage to the body without changing the definition of the highest good.

44 Intrandum est igitur in rerum naturam et penitus quid
To-be-entered it-is therefore into of-things the-nature and deeply what
ea postulet pervidendum; aliter enim nosmet ipsos nosse
it demands to-be-seen-through otherwise for us ourselves to-know
non possumus. quod praeceptum quia maius erat, quam
not we-can which precept because greater it-was than
ut ab homine videretur, idcirco assignatum est deo.
that by man it-should-seem therefore assigned it-has-been to-the-god
iubet igitur nos Pythius Apollo noscere nosmet ipsos.
bids therefore us Pythian Apollo to-know us ourselves
cognitio autem haec est una nostri, ut vim corporis
the-knowledge however this is the-one of-ourselves that the-force of-body
animique norimus sequamurque eam vitam, quae rebus iis
and-mind we-know and-follow that life which things those
ipsis perfruatur. quoniam autem is animi appetitus a
very enjoys since however that of-the-mind appetite from
principio fuit, ut ea, quae dixi, quam perfectissima
the-beginning was that those-things which I-mentioned as most-perfect
natura haberemus, confitendum est, cum id adepti simus,
in-nature we-might-have to-be-confessed it-is when that attained we-have
quod appetitum sit, in eo quasi in ultimo consistere
which sought has-been in that as-it-were in the-last to-come-to-rest
naturam, atque id esse summum bonum; quod certe
nature and that to-be the-highest good which surely

universum sua sponte ipsum expeti et propter se
as-a-whole of-its-own accord itself to-be-sought and on-account-of itself
necesse est, quoniam ante demonstratum est etiam
necessary it-is since before shown it-has-been also
singulas eius partes esse per se expetendas.
the-single its parts to-be by themselves to-be-sought
In enumerandis autem corporis commodis si quis 45
In enumerating however of-the-body the-advantages if anyone
praetermissam a nobis voluptatem putabit, in aliud tempus
passed-over by us pleasure shall-think to another time
ea quaestio differatur. utrum enim sit voluptas in iis
that question let-be-put-off whether for be pleasure among those
rebus, quas primas secundum naturam esse diximus, necne
things which first according-to nature to-be we-said or-not
sit ad id, quod agimus, nihil interest. si enim, ut mihi
be to that which we-are-about nothing it-matters if for as to-me
quidem videtur, non explet bona naturae voluptas, iure
indeed it-seems not fills-up the-goods of-nature pleasure rightly
praetermissa est; sin autem est in ea, quod quidam
passed-over it-has-been but-if however it-is in them which some
volunt, nihil impedit hanc nostram comprehensionem
wish nothing hinders this our comprehension
summi boni. quae enim constituta sunt prima
of-the-highest good what for established are the-first-things
naturae, ad ea si voluptas accesserit, unum aliquod
of-nature to those if pleasure shall-have-been-added one some
accesserit commodum corporis neque eam constitutionem
will-have-been-added advantage of-the-body nor that constitution
summi boni, quae est proposita, mutaverit.
of-the-highest good which is set-forth will-have-changed

Another argument: each part of nature has its own force, and we are moved by it of our own accord. Men hide defects of the body and endure pain to restore its look even where its use will be less. Gait, posture, and expression matter; we hate those who flout nature's measure in them. So beauty, health, strength, and freedom from pain are sought for themselves, not only for use, since nature wishes to be filled out in all its parts.

46 Et adhuc quidem ita nobis progressa ratio est, ut
And thus-far indeed so by-us advanced the-argument has-been that
ea duceretur omnis a prima commendatione naturae.
it was-drawn wholly from the-first commendation of-nature
nunc autem aliud iam argumentandi sequamur genus, ut
now however another now of-arguing let-us-follow kind so-that
non solum quia nos diligamus, sed quia cuiusque partis
not only because ourselves we-love but because of-each part
naturae et in corpore et in animo sua quaeque vis sit,
of-nature both in body and in mind its-own each force is
idcirco in his rebus summe nostra sponte moveamur.
for-that-reason in these things supremely of-our-own accord we-are-moved
atque ut a corpore ordiar, videsne ut, si quae in
and that from the-body I-may-begin do-you-see how if any-things in
membris prava aut debilitata aut inminuta sint, occultent
the-limbs crooked or weakened or impaired be hide-them
homines? ut etiam contendant et elaborent, si efficere
men how even they-strive and labor if to-bring-about
possint, ut aut non appareat corporis vitium aut quam
they-can that either not appear of-the-body the-defect or as
minimum appareat? multosque etiam dolores curationis
little-as-possible appear and-many also pains of-cure
causa perferant, ut, si ipse usus membrorum non modo
for-the-sake endure so-that if the-very use of-the-limbs not only

non maior, verum etiam minor futurus sit, eorum tamen
not greater but even less going-to-be be their yet
species ad naturam revertatur? etenim, cum omnes natura
appearance to nature may-return for since all by-nature
totos se expetendos putent, nec id ob aliam rem,
wholly themselves to-be-sought think nor that on-account-of another thing
sed propter ipsos, necesse est eius etiam partis propter
but for-the-sake-of themselves necessary it-is of-that also the-parts for
se expeti, quod universum propter se expetatur.
themselves to-be-sought because as-a-whole for itself is-sought
Quid? in motu et in statu corporis nihil inest, quod 47
What in the-motion and in the-posture of-the-body nothing is-in which
animadvertendum esse ipsa natura iudicet? quem ad modum
to-be-noticed to-be very nature judges what in manner
quis ambulet, sedeat, qui ductus oris, qui vultus in
one walks sits what the-cast of-the-mouth what the-face in
quoque sit? nihilne est in his rebus, quod dignum
each is whether-nothing is in these things which worthy
libero aut indignum esse ducamus? nonne odio multos
of-a-free-man or unworthy to-be we-may-count surely of-hatred many
dignos putamus, qui quodam motu aut statu videntur
worthy we-think who by-a-certain motion or posture seem
naturae legem et modum contempsisse? et quoniam haec
of-nature the-law and measure to-have-scorned and since these-things
deducuntur de corpore, quid est cur non recte pulchritudo
are-derived from the-body what is-it why not rightly beauty
etiam ipsa propter se expetenda ducatur? nam si
also itself for itself to-be-sought should-be-counted for if
pravitatem inminutionemque corporis propter se fugiendam
deformity and-impairment of-the-body for itself to-be-fled
putamus, cur non etiam, ac fortasse magis, propter se
we-think why not also and perhaps more for itself

formae dignitatem sequamur? et si turpitudinem fugimus
of-form the-dignity should-we-follow and if baseness we-flee
in statu et motu corporis, quid est cur pulchritudinem non
in posture and motion of-the-body what is-it why beauty not
sequamur? atque etiam valitudinem, vires, vacuitatem doloris
we-should-follow and also health strength the-emptiness of-pain
non propter utilitatem solum, sed etiam ipsas propter
not for usefulness only but also themselves for
se expetemus. quoniam enim natura suis omnibus
themselves we-shall-seek since for nature with-its all
expleri partibus vult, hunc statum corporis per se ipsum
to-be-filled parts wishes this state of-the-body by it itself
expetit, qui est maxime e natura, quae tota perturbatur,
it-seeks which is most from nature which wholly is-disturbed
si aut aegrum corpus est aut dolet aut caret viribus.
if either sick the-body is or is-in-pain or lacks strength

XVIII · THE SIRENS' SONG

The mind's parts are nobler. Our love of knowledge is so innate that boys cannot be beaten from it and scholars sacrifice health and property to it. Homer saw this in the Sirens, who lured Ulysses not by sweet song but by promising knowledge; Piso quotes his own Latin version of their song, offering news of the Trojan war and all things on earth, a lure fit for a lover of wisdom.

48 Videamus animi partes, quarum est conspectus illustrior;
Let-us-see of-the-mind the-parts of-which is the-sight more-illustrious
quae quo sunt excelsiores, eo dant clariora indicia
which the-more they-are loftier the-more they-give clearer indications
naturae. tantus est igitur innatus in nobis cognitionis amor
of-nature so-great is therefore innate in us of-knowledge the-love

et scientiae, ut nemo dubitare possit quin ad eas
and of-understanding that no-one to-doubt can but-that to those
res hominum natura nullo emolumento invitata rapiatur.
things of-men the-nature by-no profit invited is-carried-away
videmusne ut pueri ne verberibus quidem a contemplandis
do-we-see how boys not by-beatings even from contemplating
rebus perquirendisque deterreantur? ut pulsi recurrant? ut
things and-searching-out are-deterred how driven-back they-run-back how
aliquid scire se gaudeant? ut id aliis narrare gestiant?
something to-know themselves they-rejoice how it to-others to-tell they-long
ut pompa, ludis atque eius modi spectaculis teneantur
how by-a-procession by-games and of-that kind spectacles they-are-held
ob eamque rem vel famem et sitim perferant? quid
on-account-of and-that thing even hunger and thirst they-endure what
vero? qui ingenuis studiis atque artibus delectantur,
indeed (those)-who liberal in-pursuits and arts delight
nonne videmus eos nec valitudinis nec rei familiaris
surely we-see them neither of-health nor of-property household
habere rationem omniaque perpeti ipsa cognitione et
to-have account and-all-things to-endure by-the-very cognition and
scientia captos et cum maximis curis et laboribus
knowledge captivated and with the-greatest cares and labors
compensare eam, quam ex discendo capiant, voluptatem?
to-balance that which from learning they-take pleasure
ut mihi quidem Homerus huius modi quiddam vidisse 49
so-that to-me indeed Homer of-this kind something to-have-seen
videatur in iis, quae de Sirenum cantibus finxerit.
seems in those-things which about the-Sirens' songs he-invented
neque enim vocum suavitate videntur aut novitate
nor for by-the-voices' sweetness they-seem or by-novelty
quadam et varietate cantandi revocare eos solitae,
a-certain and variety of-singing to-recall them accustomed

qui praetervehebantur, sed quia multa se scire
who sailed-past but because many-things themselves to-know
profitebantur, ut homines ad earum saxa discendi
they-professed so-that men to their rocks by-learning's
cupiditate adhaerescerent. ita enim invitant Ulixem— nam
desire clung so for they-invite Ulysses for
verti, ut quaedam Homeri, sic istum ipsum locum—:
I-have-translated as certain-things of-Homer so that very passage

O decus Argolicum, quin puppim flectis, Ulixes,
O glory of-Argos why-not the-stern you-turn Ulysses
auribus ut nostros possis agnoscere cantus!
with-ears that our you-may-be-able to-recognize songs
Nam nemo haec umquam est transvectus caerula cursu,
For no-one these ever has crossed blue-waters in-course
quin prius adstiterit vocum dulcedine captus,
but-that first he-has-stood of-voices by-the-sweetness captivated
post variis avido satiatus pectore musis
afterward with-various eager sated in-breast muses
doctior ad patrias lapsus pervenerit oras.
more-learned to ancestral gliding has-arrived shores
Nos grave certamen belli clademque tenemus,
We the-heavy contest of-war and-disaster know
Graecia quam Troiae divino numine vexit,
Greece which on-Troy by-divine will brought
omniaque e latis rerum vestigia terris.
and-all from wide of-things the-traces lands

Vidit Homerus probari fabulam non posse, si cantiunculis
Saw Homer to-be-approved the-story not to-be-able if by-little-songs
tantus irretitus vir teneretur; scientiam pollicentur, quam
so-great entangled a-man were-held knowledge they-promise which

non erat mirum sapientiae cupido patria esse
not was wonderful of-wisdom to-one-desirous than-fatherland to-be
cariorem.
dearer

XIX · LEARNING SOUGHT FOR ITSELF

Archimedes did not notice his city taken, Aristoxenus spent his genius on music, and Plato and Democritus traveled to the ends of the earth to learn. History and stories delight even artisans and old men above all. The old philosophers pictured the wise in the isles of the blessed spending all their time in learning, and study consoled Demetrius of Phalerum in exile; the blind Aufidius missed the light more than its use. So eagerly do we keep vigils to learn.

Atque omnia quidem scire, cuiuscumque modi sint, cupere
And all-things indeed to-know of-whatever kind they-be to-desire
curiosorum, duci vero maiorum rerum contemplatione ad
of-the-curious-is to-be-led however by-greater things' contemplation to
cupiditatem scientiae summorum virorum est putandum.
desire of-knowledge of-the-greatest men is to-be-thought
quem enim ardorem studii censetis fuisse in Archimede, 50
what for ardor of-study do-you-think to-have-been in Archimedes
qui dum in pulvere quaedam describit attentius, ne
who while in the-dust certain-figures draws too-attentively not
patriam quidem captam esse senserit? quantum Aristoxeni
fatherland even captured to-be perceived how-much Aristoxenus'
ingenium consumptum videmus in musicis? quo studio
genius spent we-see in music with-what zeal
Aristophanem putamus aetatem in litteris duxisse? quid
Aristophanes do-we-think life in letters to-have-spent what
de Pythagora? quid de Platone aut de Democrito
about Pythagoras what about Plato or about Democritus

loquar? a quibus propter discendi cupiditatem videmus
shall-I-say by whom on-account-of of-learning desire we-see
ultimas terras esse peragratas. quae qui non vident,
the-last lands to-have-been traversed which (those)-who not see
nihil umquam magnum ac cognitione dignum amaverunt.
nothing ever great and of-knowledge worthy have-loved
Atque hoc loco, qui propter animi voluptates
And in-this place (those)-who on-account-of the-mind's pleasures
coli dicunt ea studia, quae dixi, non intellegunt
to-be-cultivated say those pursuits which I-mentioned not understand
idcirco esse ea propter se expetenda, quod nulla
for-this-reason to-be them for themselves to-be-sought because by-no
utilitate obiecta delectentur animi atque ipsa scientia,
usefulness set-before are-delighted minds and itself in-knowledge
etiamsi incommodatura sit, gaudeant.
even-if going-to-be-inconvenient it-be they-rejoice

51 Sed quid attinet de rebus tam apertis plura requirere?
But what does-it-avail about things so open more-things to-inquire
ipsi enim quaeramus a nobis stellarum motus
ourselves for let-us-ask from ourselves of-the-stars the-motions
contemplationesque rerum caelestium eorumque omnium,
and-contemplations of-things celestial and-of-those all
quae naturae obscuritate occultantur, cognitiones quem ad
which by-nature's obscurity are-hidden the-knowledges what in
modum nos moveant, et quid historia delectet, quam
manner us they-move and what history delights which
solemus persequi usque ad extremum, cum praetermissa
we-are-wont to-pursue right to the-end when passed-over-things
repetimus, inchoata persequimur. nec vero sum nescius esse
we-go-back-to begun-things we-follow nor indeed I-am ignorant to-be
utilitatem in historia, non modo voluptatem.
usefulness in history not only pleasure

quid, cum fictas fabulas, e quibus utilitas nulla elici 52
what when invented stories from which usefulness none to-be-drawn
potest, cum voluptate legimus? quid, cum volumus nomina
can with pleasure we-read what when we-wish the-names
eorum, qui quid gesserint, nota nobis esse, parentes,
of-those who anything have-done known to-us to-be their-parents
patriam, multa praeterea minime necessaria? quid, quod
fatherland many-things besides least necessary what that
homines infima fortuna, nulla spe rerum gerendarum, opifices
men of-lowest fortune with-no hope of-affairs to-be-conducted artisans
denique delectantur historia? maximeque eos videre possumus
in-short delight in-history and-most them to-see we-can
res gestas audire et legere velle, qui a spe gerendi
things done to-hear and to-read to-wish who from hope of-conducting
absunt confecti senectute. quocirca intellegi necesse est
are-far worn-out by-old-age wherefore to-be-understood necessary it-is
in ipsis rebus, quae discuntur et cognoscuntur, invitamenta
in the-very things which are-learned and are-known allurements
inesse, quibus ad discendum cognoscendumque moveamur.
to-be-in by-which to learning and-knowing we-are-moved
Ac veteres quidem philosophi in beatorum insulis fingunt 53
And the-old indeed philosophers in of-the-blessed islands imagine
qualis futura sit vita sapientium, quos cura omni
of-what-kind going-to-be is the-life of-the-wise whom from-care all
liberatos, nullum necessarium vitae cultum aut paratum
freed no necessary for-life equipment or provision
requirentis, nihil aliud esse acturos putant, nisi ut omne
requiring nothing else to-be going-to-do they-think except that all
tempus inquirendo ac discendo in naturae cognitione
time in-inquiring and learning in of-nature the-knowledge
consumant. Nos autem non solum beatae vitae istam esse
they-may-spend We however not only of-happy life that to-be

oblectationem videmus, sed etiam levamentum miseriarum.
the-delight we-see but also the-relief of-miseries
itaque multi, cum in potestate essent hostium aut
and-so many when in the-power they-were of-enemies or
tyrannorum, multi in custodia, multi in exilio dolorem
of-tyrants many in custody many in exile pain
suum doctrinae studiis levaverunt.
their of-learning by-pursuits have-relieved
54 princeps huius civitatis Phalereus Demetrius cum
a-leading-man of-this state of-Phalerum Demetrius when
patria pulsus esset iniuria, ad Ptolomaeum se
from-his-fatherland driven he-had-been unjustly to Ptolemy himself
regem Alexandream contulit. qui cum in hac ipsa philosophia,
the-king to-Alexandria betook who since in this very philosophy
ad quam te hortamur, excelleret Theophrastique esset auditor,
to which you we-exhort he-excelled and-of-Theophrastus was a-hearer
multa praeclara in illo calamitoso otio scripsit non ad usum
many splendid-things in that calamitous leisure wrote not for use
aliquem suum, quo erat orbatus, sed animi cultus
any his-own of-which he-was deprived but of-the-mind the-cultivation
ille erat ei quasi quidam humanitatis cibus. equidem e
that was to-him as-it-were a-certain of-humanity food I-for-my-part from
Cn. Aufidio, praetorio, erudito homine, oculis capto, saepe
Gnaeus Aufidius a-praetorian learned man of-eyes deprived often
audiebam, cum se lucis magis quam utilitatis desiderio
used-to-hear when himself of-light more than of-usefulness by-the-longing
moveri diceret. somnum denique nobis, nisi requietem
to-be-moved he-said sleep finally to-us unless rest
corporibus et medicinam quandam laboris afferret, contra
to-bodies and medicine a-certain of-toil it-brought against
naturam putaremus datum; aufert enim sensus actionemque
nature we-would-think given it-takes-away for the-senses and-action

tollit omnem. itaque si aut requietem natura non quaereret
removes all and-so if either rest nature not sought
aut eam posset alia quadam ratione consequi, facile
or it could by-another some method attain easily
pateremur, qui etiam nunc agendi aliquid discendique
we-would-bear-it we-who even now of-doing something and-of-learning
causa prope contra naturam vigilias suscipere soleamus.
for-the-sake almost against nature vigils to-undertake are-wont

XX · BORN FOR ACTION

Even infants cannot rest, and boys at play endure beatings sooner than stop; none of us would choose Endymion's sleep, which is like death. Idle men still seek games and talk, and caged beasts long for free movement. The best men will not live merely on pleasure; they take up affairs or the state or study, enduring cares and vigils, and even those who seek pleasure spend their lives on inquiry into nature.

Sunt autem etiam clariora vel plane perspicua minimeque 55
There-are however also clearer or plainly evident and-least
dubitanda indicia naturae, maxime scilicet in homine, sed in
to-be-doubted indications of-nature most of-course in man but in
omni animali, ut appetat animus aliquid agere semper neque
every animal that seeks the-mind something to-do always nor
ulla condicione quietem sempiternam possit pati. facile est
on-any condition rest everlasting can bear easy it-is
hoc cernere in primis puerorum aetatulis. quamquam enim
this to-discern in the-first of-boys tender-ages although for
vereor, ne nimius in hoc genere videar, tamen omnes veteres
I-fear lest excessive in this kind I-may-seem still all the-old
philosophi, maxime nostri, ad incunabula accedunt, quod
philosophers most ours to the-cradle go because

in pueritia facillime se arbitrantur naturae voluntatem
in childhood most-easily themselves they-think of-nature the-will
posse cognoscere. videmus igitur ut conquiescere ne infantes
to-be-able to-know we-see therefore how to-rest not infants
quidem possint. cum vero paulum processerunt, lusionibus
even can when indeed a-little they-have-advanced by-games
vel laboriosis delectantur, ut ne verberibus quidem
even laborious they-are-delighted so-that not by-beatings even
deterreri possint, eaque cupiditas agendi aliquid adolescit
be-deterred they-can and-that desire of-doing something grows-up
una cum aetatibus. itaque, ne si iucundissimis quidem nos
together with the-ages and-so not if most-delightful even we
somniis usuros putemus, Endymionis somnum nobis
dreams going-to-enjoy we-would-think Endymion's sleep to-us
velimus dari, idque si accidat, mortis instar putemus.
we-would-wish to-be-given and-that if it-befell of-death the-likeness we-would-think
56 quin etiam inertissimos homines nescio qua singulari
nay even the-most-inert men with-I-know-not what singular
segnitia praeditos videmus tamen et corpore et animo
sluggishness endowed we-see still both in-body and in-mind
moveri semper et, cum re nulla impediantur necessaria,
to-be-moved always and when by-thing no they-are-hindered necessary
aut alveolum poscere aut quaerere quempiam ludum aut
either a-gaming-board to-ask-for or to-seek some game or
sermonem aliquem requirere, cumque non habeant ingenuas
conversation some to-require and-when not they-have liberal
ex doctrina oblectationes, circulos aliquos et sessiunculas
from learning delights circles some and little-sittings
consectari. quin ne bestiae quidem, quas delectationis
to-pursue nay not beasts even which of-delight
causa concludimus, cum copiosius alantur, quam si
for-the-sake we-shut-up though more-abundantly they-are-fed than if

essent liberae, facile patiuntur sese contineri motusque
they-were free easily bear themselves to-be-confined and-movements
solutos et vagos a natura sibi tributos requirunt.
free and roving by nature to-themselves granted they-miss
itaque ut quisque optime natus institutusque est, esse omnino 57
and-so as each best born and-educated is to-be at-all
nolit in vita, si gerendis negotiis orbatus possit
he-would-be-unwilling in life if from-conducting business cut-off he-could
paratissimis vesci voluptatibus. nam aut privatim aliquid
on-the-most-prepared feed pleasures for either privately something
gerere malunt aut, qui altiore animo sunt, capessunt
to-conduct they-prefer or (those)-who of-loftier mind are undertake
rem publicam honoribus imperiisque adipiscendis aut totos
the-thing public honors and-commands obtaining or wholly
se ad studia doctrinae conferunt. qua in vita tantum
themselves to the-pursuits of-learning devote which in life so-far
abest ut voluptates consectentur, etiam curas, sollicitudines,
it-is-from that pleasures they-pursue even cares anxieties
vigilias perferunt optimaque parte hominis, quae in nobis
vigils they-endure and-the-best part of-man which in us
divina ducenda est, ingenii et mentis acie fruuntur
divine to-be-counted is of-genius and of-mind with-the-edge they-enjoy
nec voluptatem requirentes nec fugientes laborem. nec vero
neither pleasure seeking nor fleeing toil nor indeed
intermittunt aut admirationem earum rerum, quae sunt ab
do-they-leave-off either the-admiration of-those things which have-been by
antiquis repertae, aut investigationem novarum. quo studio
the-ancients discovered or the-investigation of-new-things with-which pursuit
cum satiari non possint, omnium ceterarum rerum obliti nihil
since be-sated not they-can of-all other things forgetful nothing
abiectum, nihil humile cogitant; tantaque est vis talibus in
abject nothing low they-think and-so-great is the-force such in

studiis, ut eos etiam, qui sibi alios proposuerunt fines
pursuits that them even who to-themselves other have-set-before ends
bonorum, quos utilitate aut voluptate dirigunt, tamen in rebus
of-goods which by-usefulness or by-pleasure they-direct still in things
quaerendis explicandisque naturis aetates conterere videamus.
seeking and-explaining natures their-lives to-wear-out we-see

XXI · NATURE LEAVES VIRTUE UNFINISHED

We are born for action, chiefly contemplation of the heavens, statesmanship, and the honorable virtues. All things begin small; virtue and happiness appear late, and Plato called a man blessed who reached wisdom even in old age. Nature formed the body and the senses fully but left the mind's best part unfinished, giving it notions of the greatest things and the elements of virtue. Our art is to follow these to their end, which is worth far more than the body's goods.

58 Ergo hoc quidem apparet, nos ad agendum esse natos.
Therefore this indeed appears us for acting to-be born
actionum autem genera plura, ut obscurentur etiam
of-actions however the-kinds several so-that are-obscured even
minora maioribus, maximae autem sunt primum, ut mihi
the-lesser by-the-greater the-greatest however are first as to-me
quidem videtur et iis, quorum nunc in ratione versamur,
indeed it-seems and to-those whose now in system we-are-engaged
consideratio cognitioque rerum caelestium et earum, quas a
the-contemplation and-knowledge of-things celestial and of-those which by
natura occultatas et latentes indagare ratio potest, deinde
nature hidden and lying-concealed to-track-out reason can next
rerum publicarum administratio aut administrandi scientia,
of-the-things public the-administration or of-administering the-knowledge
tum prudens, temperata, fortis, iusta ratio reliquaeque
then a-prudent temperate brave just reason and-the-other

virtutes et actiones virtutibus congruentes, quae uno verbo
virtues and actions with-the-virtues agreeing which in-one word
complexi omnia honesta dicimus; ad quorum et cognitionem
having-embraced all honorable we-call to of-which both the-knowledge
et usum iam corroborati natura ipsa praeeunte deducimur.
and the-use now strengthened by-nature itself leading-the-way we-are-led
omnium enim rerum principia parva sunt, sed suis
of-all for things the-beginnings small are but by-their-own
progressionibus usa augentur, nec sine causa; in primo
progressions using they-are-increased nor without cause at the-first
enim ortu inest teneritas ac mollitia quaedam, ut nec
for birth there-is-in a-tenderness and softness a-certain so-that neither
res videre optimas nec agere possint. virtutis enim beataeque
things to-see the-best nor to-do they-can of-virtue for and-of-happy
vitae, quae duo maxime expetenda sunt, serius lumen apparet,
life which two most to-be-sought are later the-light appears
multo etiam serius, ut plane qualia sint intellegantur.
much even later so-that plainly of-what-kind they-be they-be-understood
praeclare enim Plato: 'Beatum, cui etiam in senectute
excellently for Plato Happy (he)-to-whom even in old-age
contigerit, ut sapientiam verasque opiniones assequi possit!'
it-has-befallen that wisdom and-true opinions to-attain he-could
Quare, quoniam de primis naturae commodis satis dictum
Wherefore since about the-first of-nature advantages enough said
est, nunc de maioribus consequentibusque videamus.
it-has-been now about the-greater and-consequent let-us-see
Natura igitur corpus quidem hominis sic et genuit 59
Nature therefore the-body indeed of-man so both begot
et formavit, ut alia in primo ortu perficeret, alia
and formed that some-things at the-first birth it-perfected others
progrediente aetate fingeret neque sane multum adiumentis
advancing age it-shaped nor truly much aids

externis et adventiciis uteretur. animum autem reliquis
external and adventitious it-used the-mind however in-other
rebus ita perfecit, ut corpus; sensibus enim ornavit ad
things so it-perfected as the-body with-senses for it-equipped for
res percipiendas idoneis, ut nihil aut non multum
things perceiving suited so-that nothing or not much
adiumento ullo ad suam confirmationem indigerent; quod
of-aid any for their strengthening they-needed what
autem in homine praestantissimum atque optimum est, id
however in man most-excellent and best is that
deseruit. etsi dedit talem mentem, quae omnem virtutem
it-left-short although it-gave such a-mind which all virtue
accipere posset, ingenuitque sine doctrina notitias parvas
to-receive could and-it-implanted without teaching notions small
rerum maximarum et quasi instituit docere et induxit
of-things the-greatest and as-it-were it-began to-teach and it-introduced
in ea, quae inerant, tamquam elementa virtutis. sed
into those-things which were-in as-it-were elements of-virtue but
virtutem ipsam inchoavit, nihil amplius.
virtue itself it-began nothing more

60 itaque nostrum est— quod nostrum dico, artis est— ad
and-so ours it-is what ours I-call of-art it-is to
ea principia, quae accepimus, consequentia exquirere, quoad
those beginnings which we-have-received the-consequences to-search-out until
sit id, quod volumus, effectum. quod quidem pluris
be that which we-wish achieved which indeed of-more-value
est haud paulo magisque ipsum propter se expetendum
is not a-little and-more itself for itself to-be-sought
quam aut sensus aut corporis ea, quae diximus,
than either of-the-sense or of-the-body those-things which we-mentioned
quibus tantum praestat mentis excellens perfectio, ut
over-which so-much excels of-the-mind the-excellent perfection that

vix cogitari possit quid intersit. itaque omnis honos,
scarcely be-thought it-can what the-difference-is and-so all honor
omnis admiratio, omne studium ad virtutem et ad eas
all admiration all zeal to virtue and to those
actiones, quae virtuti sunt consentaneae, refertur, eaque
actions which with-virtue are consistent is-referred and-those
omnia, quae aut ita in animis sunt aut ita geruntur,
all which either so in minds are or so are-done
uno nomine honesta dicuntur. quorum omnium quae
by-one name honorable are-called of-which all what
sint notitiae, quae quidem significentur rerum vocabulis,
are the-notions which indeed are-signified by-the-things' names
quaeque cuiusque vis et natura sit mox videbimus.
and-what of-each the-force and nature is presently we-shall-see

XXII · HONOR LOVED FOR ITSELF

That the honorable is sought for itself children show, eager to win, ashamed when beaten, grateful to those who serve them. Grown men hate a lustful youth and love modesty; they hate the traitor Numitorius though he served Rome, and the name of Tubulus, and praise Codrus, the daughters of Erechtheus, and Aristides. The theater cheers when two friends each claim to be Orestes, ready to die together, and Roman history is full of men who forgot their own advantage for honor.

Hoc autem loco tantum explicemus haec honesta, quae 61
In-this however place only let-us-explain these honorable-things which
dico, praeterquam quod nosmet ipsos diligamus, praeterea
I-mention besides that us ourselves we-love besides
suapte natura per se esse expetenda. indicant pueri,
by-their-own nature by themselves to-be to-be-sought show boys
in quibus ut in speculis natura cernitur. quanta studia
in whom as in mirrors nature is-discerned how-great the-zeal

decertantium sunt! quanta ipsa certamina! ut illi efferuntur
of-them-contending is how-great the-very contests how they are-carried-away
laetitia, cum vicerunt! ut pudet victos! ut se accusari
with-gladness when they-have-won how it-shames the-beaten how themselves to-be-accused
nolunt! quam cupiunt laudari! quos illi labores non
they-are-unwilling how they-desire to-be-praised what they toils not
perferunt, ut aequalium principes sint! quae memoria est in
endure that of-their-equals the-leaders they-be what memory is in
iis bene merentium, quae referendae gratiae cupiditas! atque
them well of-those-deserving what of-returning gratitude desire and
ea in optima quaque indole maxime apparent, in qua haec
these in the-best each disposition most appear in which these
honesta, quae intellegimus, a natura tamquam adumbrantur.
honorable-things which we-understand by nature as-it-were are-sketched
62 Sed haec in pueris; expressa vero in iis aetatibus, quae
But these-things in boys expressed indeed in those ages which
iam confirmatae sunt. quis est tam dissimilis homini, qui
now strengthened are who is so unlike to-a-man who
non moveatur et offensione turpitudinis et comprobatione
not is-moved both by-the-offense of-baseness and by-the-approval
honestatis? quis est, qui non oderit libidinosam, protervam
of-honorableness who is-there who not hates a-lustful wanton
adolescentiam? quis contra in illa aetate pudorem,
youth who on-the-other-hand in that age modesty
constantiam, etiamsi sua nihil intersit, non tamen diligat?
steadiness even-if to-him nothing it-matter not yet loves
quis Pullum Numitorium Fregellanum, proditorem, quamquam
who Pullus Numitorius of-Fregellae the-traitor although
rei publicae nostrae profuit, non odit? quis suae
to-the-thing public our he-benefited not hates who of-his-own
urbis conservatorem Codrum, quis Erechthei filias non
city the-preserver Codrus who of-Erechtheus the-daughters not

maxime laudat? cui Tubuli nomen odio non est? quis
most praises to-whom of-Tubulus the-name for-hatred not is who
Aristidem non mortuum diligit? an obliviscimur, quantopere
Aristides not dead loves or do-we-forget how-greatly
in audiendo in legendoque moveamur, cum pie, cum
in hearing in and-reading we-are-moved when dutifully when
amice, cum magno animo aliquid factum cognoscimus?
in-friendship when with-great spirit something done we-learn
Quid loquor de nobis, qui ad laudem et ad decus 63
Why do-I-speak about ourselves who for praise and for honor
nati, suscepti, instituti sumus? qui clamores vulgi atque
born raised trained we-are what shouts of-the-crowd and
imperitorum excitantur in theatris, cum illa dicuntur:
of-the-unskilled are-roused in theaters when those-words are-said
'Ego sum Orestes', contraque ab altero: 'Immo enimvero
I am Orestes and-on-the-other-side by the-other Nay for-truly
ego sum, inquam, Orestes!' cum autem etiam exitus ab
I am I-say Orestes when however also a-way-out by
utroque datur conturbato errantique regi, ambo ergo se
both is-given to-the-confounded and-perplexed king both therefore themselves
una necari cum precantur, quotiens hoc agitur, ecquandone
together to-be-killed when they-pray as-often-as this is-acted is-it-ever
nisi admirationibus maximis? nemo est igitur, quin hanc
except with-admirations the-greatest no-one is therefore but-that this
affectionem animi probet atque laudet, qua non modo utilitas
disposition of-mind approves and praises by-which not only usefulness
nulla quaeritur, sed contra utilitatem etiam conservatur fides.
none is-sought but against usefulness even is-kept faith
Talibus exemplis non fictae solum fabulae, verum etiam 64
With-such examples not invented only stories but also
historiae refertae sunt, et quidem maxime nostrae. nos
histories filled are and indeed most ours we

enim ad sacra Idaea accipienda optimum virum delegimus,
for to the-rites Idaean receiving the-best man chose
nos tutores misimus regibus, nostri imperatores pro salute
we guardians sent to-kings our generals for the-safety
patriae sua capita voverunt, nostri consules regem
of-the-fatherland their heads vowed our consuls a-king
inimicissimum moenibus iam adpropinquantem monuerunt,
most-hostile to-the-walls already approaching warned
a veneno ut caveret, nostra in re publica et
from poison that he-should-beware our in the-thing public both
quae per vim oblatum stuprum voluntaria morte lueret
(she)-who by force offered violation by-a-voluntary death should-expiate
inventa est et qui interficeret filiam, ne stupraretur.
found was and (he)-who should-kill his-daughter lest she-be-violated
quae quidem omnia et innumerabilia praeterea quis est
which indeed all and innumerable-things besides who is
quin intellegat et eos qui fecerint dignitatis splendore
but-that he-understands both those who did-them of-worth by-the-splendor
ductos inmemores fuisse utilitatum suarum nosque, cum
led unmindful to-have-been of-advantages their-own and-us when
ea laudemus, nulla alia re nisi honestate duci?
them we-praise by-no other thing except honorableness to-be-led

The virtues and the honorable are sought for themselves. The most illustrious is the union of men, which begins with parents and children and spreads to the whole race: this is justice, with piety and liberality. The virtues are so joined that each shares in all. So two kinds of things are sought for themselves: those of mind and body that complete the end, and external ones, friends, parents, children, and country, dear for themselves but no part of it.

Quibus rebus expositis breviter— nec enim sum copiam,
Which things set-forth briefly nor for have-I the-fullness
quam potui, quia dubitatio in re nulla erat,
which I-could because doubt in the-matter none was
persecutus— sed his rebus concluditur profecto et
followed but by-these things is-concluded surely both
virtutes omnes et honestum illud, quod ex iis oritur
the-virtues all and honorable that which from them arises
et in iis haeret, per se esse expetendum.
and in them clings by itself to-be to-be-sought
in omni autem honesto, de quo loquimur, nihil est 65
in every however honorable about which we-speak nothing is
tam illustre nec quod latius pateat quam coniunctio
so illustrious nor which more-widely extends than the-union
inter homines hominum et quasi quaedam societas et
between men of-men and as-it-were a-certain partnership and
communicatio utilitatum et ipsa caritas generis humani. quae
sharing of-advantages and the-very affection of-kind human which
nata a primo satu, quod a procreatoribus nati diliguntur
born from the-first sowing because by their-begetters the-born are-loved
et tota domus coniugio et stirpe coniungitur, serpit
and the-whole household by-marriage and offspring is-joined creeps
sensim foras, cognationibus primum, tum affinitatibus,
gradually out-of-doors by-kinships first then by-marriage-ties

deinde amicitiis, post vicinitatibus, tum civibus et iis,
next by-friendships afterward by-neighborhoods then by-citizens and by-those
qui publice socii atque amici sunt, deinde totius complexu
who publicly allies and friends are next of-the-whole by-the-embrace
gentis humanae. quae animi affectio suum cuique tribuens
of-race human which of-the-mind disposition his-own to-each granting
atque hanc, quam dico, societatem coniunctionis humanae
and this which I-mean partnership of-union human
munifice et aeque tuens iustitia dicitur, cui sunt
generously and fairly guarding justice is-called to-which are
adiunctae pietas, bonitas, liberalitas, benignitas, comitas,
joined piety goodness liberality kindness courtesy
quaeque sunt generis eiusdem. atque haec ita iustitiae
and-what are of-kind the-same and these so of-justice
propria sunt, ut sint virtutum reliquarum communia.
proper are that they-are of-virtues the-other common
66 nam cum sic hominis natura generata sit, ut habeat
for since so of-man the-nature engendered is that it-has
quiddam ingenitum quasi civile atque populare, quod
something innate as-it-were civil and popular which
Graeci πολιτικόν vocant, quicquid aget quaeque virtus, id
the-Greeks political call whatever it-will-do each virtue it
a communitate et ea, quam exposui, caritate ac societate
from community and that which I-have-set-forth affection and partnership
humana non abhorrebit, vicissimque iustitia, ut ipsa se
human not will-shrink and-in-turn justice as it-itself itself
fundet in ceteras virtutes, sic illas expetet. servari enim
it-will-pour into the-other virtues so those it-will-seek to-be-preserved for
iustitia nisi a forti viro, nisi a sapiente non potest. qualis
justice except by a-brave man except by a-wise-man not can of-what-kind
est igitur omnis haec, quam dico, conspiratio consensusque
is therefore all this which I-call agreement and-consensus

virtutum, tale est illud ipsum honestum, quandoquidem
of-the-virtues such is that very honorable since
honestum aut ipsa virtus est aut res gesta virtute; quibus
the-honorable either the-very virtue is or a-thing done with-virtue with-which
rebus vita consentiens virtutibusque respondens recta et
things a-life agreeing and-with-the-virtues corresponding right and
honesta et constans et naturae congruens existimari potest.
honorable and steadfast and with-nature agreeing to-be-judged can
atque haec coniunctio confusioque virtutum tamen a 67
and this union and-blending of-the-virtues yet by
philosophis ratione quadam distinguitur. nam cum ita
philosophers by-a-method a-certain is-distinguished for though so
copulatae conexaeque sint, ut omnes omnium participes
coupled and-connected they-are that all of-all sharers
sint nec alia ab alia possit separari, tamen proprium
they-are nor one from another can be-separated still proper
suum cuiusque munus est, ut fortitudo in laboribus
its-own of-each function is so-that courage in toils
periculisque cernatur, temperantia in praetermittendis
and-dangers is-discerned temperance in forgoing
voluptatibus, prudentia in dilectu bonorum et malorum,
pleasures prudence in the-choice of-goods and evils
iustitia in suo cuique tribuendo. quando igitur inest in
justice in his-own to-each granting since therefore there-is-in in
omni virtute cura quaedam quasi foras spectans aliosque
every virtue a-care a-certain as-it-were outward looking and-others
appetens atque complectens, existit illud, ut amici, ut
seeking and embracing arises that that friends that
fratres, ut propinqui, ut affines, ut cives, ut
brothers that kinsmen that relations-by-marriage that citizens that
omnes denique— quoniam unam societatem hominum esse
all finally since one partnership of-men to-be

volumus— propter se expetendi sint. atqui eorum nihil
we-wish for themselves to-be-sought are and-yet of-them nothing
est eius generis, ut sit in fine atque extremo bonorum.
is of-that kind that it-be in the-end and last of-goods
68 ita fit, ut duo genera propter se expetendorum
so it-happens that two kinds for themselves of-things-to-be-sought
reperiantur, unum, quod est in iis, in quibus completur illud
are-found one which is in those in which is-completed that
extremum, quae sunt aut animi aut corporis; haec autem,
last which are either of-the-mind or of-the-body these however
quae sunt extrinsecus, id est quae neque in animo insunt
which are outside that is which neither in the-mind are-in
neque in corpore, ut amici, ut parentes, ut liberi, ut propinqui,
nor in the-body as friends as parents as children as kinsmen
ut ipsa patria, sunt illa quidem sua sponte cara, sed
as the-very fatherland are they indeed of-their-own accord dear but
eodem in genere, quo illa, non sunt. nec vero umquam
the-same in kind as those not are nor indeed ever
summum bonum assequi quisquam posset, si omnia illa, quae
the-highest good attain anyone could if all those which
sunt extra, quamquam expetenda, summo bono continerentur.
are outside though to-be-sought in-the-highest good were-contained

External goods are referred to the highest good through the duties that spring from each virtue. The wise follow nature to the honorable; lesser men are roused by glory. No man glutted with pleasure was as glad as Africanus after Hannibal's defeat. Picture the virtues' greatness, and their possessors are always happy; the body's goods fill out the happiest life but vanish beside virtue like stars in the sun. Yet to call them nothing is too violent.

Quo modo igitur, inquies, verum esse poterit omnia 69
In-what way therefore you-will-say true to-be will-it-be-able all-things
referri ad summum bonum, si amicitiae, si propinquitates,
to-be-referred to the-highest good if friendships if kinships
si reliqua externa summo bono non continentur? Hac
if the-other external-things in-the-highest good not are-contained By-this
videlicet ratione, quod ea, quae externa sunt, iis tuemur
evidently method because those-things which external are by-those we-guard
officiis, quae oriuntur a suo cuiusque genere virtutis. nam
duties which arise from its-own of-each kind of-virtue for
et amici cultus et parentis ei, qui officio fungitur, in eo
both a-friend's cultivation and a-parent's to-him who duty performs in that
ipso prodest, quod ita fungi officio in recte factis est,
very-thing benefits that so to-perform duty among rightly done-acts is
quae sunt orta a virtutibus. quae quidem sapientes sequuntur
which have arisen from the-virtues which indeed the-wise follow
duce natura tamquam videntes; non perfecti autem homines
as-guide nature as-if seeing not perfect however men
et tamen ingeniis excellentibus praediti excitantur saepe
and yet with-talents excellent endowed are-roused often
gloria, quae habet speciem honestatis et similitudinem.
by-glory which has the-appearance of-honorableness and likeness
quodsi ipsam honestatem undique perfectam atque absolutam,
but-if the-very honorableness on-all-sides perfect and complete

rem unam praeclarissimam omnium maximeque laudandam,
a-thing one most-splendid of-all and-most to-be-praised
penitus viderent, quonam gaudio complerentur, cum tantopere
thoroughly they-saw with-what joy would-they-be-filled when so-greatly
eius adumbrata opinione laetentur?
by-its sketched opinion they-rejoice
70 quem enim deditum voluptatibus, quem cupiditatum
whom for devoted to-pleasures whom of-desires
incendiis inflammatum in iis potiendis, quae acerrime
by-the-fires inflamed in those-things obtaining which most-keenly
concupivisset, tanta laetitia perfundi arbitramur, quanta
he-had-coveted with-so-great gladness to-be-flooded do-we-think as-great-as
aut superiorem Africanum Hannibale victo aut posteriorem
either the-elder Africanus Hannibal conquered or the-younger
Karthagine eversa? quem Tiberina descensio festo illo die
Carthage overthrown whom the-Tiber descent on-festive that day
tanto gaudio affecit, quanto L. Paulum, cum regem
with-so-great joy affected as-great-as Lucius Paulus when the-king
Persem captum adduceret, eodem flumine invectio?
Perseus captured he-was-bringing on-the-same river the-sailing-in
Age nunc, Luci noster, extrue animo altitudinem
Come now Lucius our build-up in-mind the-loftiness
excellentiamque virtutum:
and-excellence of-the-virtues
71 iam non dubitabis, quin earum compotes homines magno
now not you-will-doubt but-that of-them possessed men of-great
animo erectoque viventes semper sint beati, qui omnis
mind and-upright living always are happy who all
motus fortunae mutationesque rerum et temporum levis et
the-motions of-fortune and-changes of-things and of-times light and
inbecillos fore intellegant, si in virtutis certamen venerint.
feeble going-to-be understand if into virtue's contest they-come

illa enim, quae sunt a nobis bona corporis numerata, complent
those for which are by us goods of-the-body reckoned fill-up
ea quidem beatissimam vitam, sed ita, ut sine illis possit
those indeed the-happiest life but so that without them can
beata vita existere. ita enim parvae et exiguae sunt istae
happy life exist so for small and slight are those
accessiones bonorum, ut, quem ad modum stellae in radiis
additions of-goods that what in manner stars in the-rays
solis, sic istae in virtutum splendore ne cernantur quidem.
of-the-sun so these in of-the-virtues the-splendor not are-discerned even
Atque hoc ut vere dicitur, parva esse ad beate vivendum
And this as truly is-said small to-be for happily living
momenta ista corporis commodorum, sic nimis violentum
weights those of-the-body's advantages so too violent
est nulla esse dicere; qui enim sic disputant, obliti
it-is none-at-all to-be to-say who for so argue having-forgotten
mihi videntur, quae ipsi fecerint principia naturae.
to-me they-seem what themselves made first-principles of-nature

XXV · THE WHOLE AND ITS PIECES

The body's goods are small, not null; the other schools seized a part, and the Stoics, like thieves changing marks on stolen goods, took the whole under new names. Cicero praises Piso, who says Antiochus speaks better than Staseas and that he wants to win young Cicero.

tribuendum est igitur his aliquid, dum modo quantum 72
to-be-granted it-is therefore to-these something provided only how-much
tribuendum sit intellegas. est enim philosophi non tam
to-be-granted it-be you-understand it-is for of-the-philosopher not so-much
gloriosa quam vera quaerentis nec pro nihilo putare ea,
boastful as true-things seeking nor for nothing to-think those-things

quae secundum naturam illi ipsi gloriosi esse fatebantur, et
which according-to nature those very boastful-men to-be confessed and
videre esse tantam vim virtutis tantamque, ut ita dicam,
to-see to-be so-great the-force of-virtue and-so-great as so I-may-say
auctoritatem honestatis, ut reliqua non illa quidem nulla, sed
the-authority of-honorableness that the-rest not they indeed nothing but
ita parva sint, ut nulla esse videantur. haec est nec omnia
so small are that nothing to-be they-seem this is neither all-things
spernentis praeter virtutem et virtutem ipsam suis laudibus
of-one-scorning beside virtue and virtue itself with-its praises
amplificantis oratio, denique haec est undique completa et
amplifying the-speech finally this is on-all-sides complete and
perfecta explicatio summi boni. hinc ceteri particulas
perfect the-explanation of-the-highest good hence the-others little-bits
arripere conati suam quisque videri voluit afferre sententiam.
to-snatch having-tried his-own each to-seem wished to-bring view
73 saepe ab Aristotele, a Theophrasto mirabiliter est laudata
often by Aristotle by Theophrastus wonderfully has-been praised
per se ipsa rerum scientia; hoc uno captus Erillus
by it itself of-things the-knowledge by-this one-thing captivated Erillus
scientiam summum bonum esse defendit nec rem ullam
knowledge the-highest good to-be maintained nor thing any
aliam per se expetendam. multa sunt dicta ab antiquis
other by itself to-be-sought many-things have-been said by the-ancients
de contemnendis ac despiciendis rebus humanis; hoc unum
about despising and looking-down-on things human this one-thing
Aristo tenuit: praeter vitia atque virtutes negavit rem esse
Aristo held besides vices and virtues he-denied a-thing to-be
ullam aut fugiendam aut expetendam. positum est a
any either to-be-fled or to-be-sought placed it-has-been by
nostris in iis esse rebus, quae secundum naturam essent,
ours among those to-be things which according-to nature were

non dolere; hoc Hieronymus summum bonum esse dixit. at
not to-feel-pain this Hieronymus the-highest good to-be said but
vero Callipho et post eum Diodorus, cum alter voluptatem
indeed Callipho and after him Diodorus though the-one pleasure
adamavisset, alter vacuitatem doloris, neuter honestate
had-fallen-in-love-with the-other the-emptiness of-pain neither honorableness
carere potuit, quae est a nostris laudata maxime.
to-lack could which has-been by ours praised most
quin etiam ipsi voluptarii deverticula quaerunt et 74
nay even themselves the-pleasure-men by-paths seek and
virtutes habent in ore totos dies voluptatemque primo
virtues have in their-mouth whole days and-pleasure at-first
dumtaxat expeti dicunt, deinde consuetudine quasi alteram
only to-be-sought they-say next by-habit as-it-were a-second
quandam naturam effici, qua inpulsi multa faciant
certain nature to-be-produced by-which impelled many-things they-do
nullam quaerentes voluptatem. Stoici restant. ei quidem
no seeking pleasure the-Stoics remain they indeed
non unam aliquam aut alteram rem a nobis, sed totam ad
not one some or another thing from us but the-whole to
se nostram philosophiam transtulerunt; atque ut reliqui
themselves our philosophy have-transferred and as other
fures earum rerum, quas ceperunt, signa commutant,
thieves of-those things which they-have-taken the-marks change
sic illi, ut sententiis nostris pro suis uterentur, nomina
so they that views our as their-own they-might-use the-names
tamquam rerum notas mutaverunt. ita relinquitur sola haec
as-if of-things the-marks changed so is-left alone this
disciplina digna studiosis ingenuarum artium, digna eruditis,
system worthy of-students of-liberal arts worthy of-the-learned
digna claris viris, digna principibus, digna regibus.
worthy of-famous men worthy of-leading-men worthy of-kings

75 Quae cum dixisset paulumque institisset, Quid est? inquit;
Which when he-had-said and-a-little he-had-paused What is-it says-he
satisne vobis videor pro meo iure in vestris auribus
whether-enough to-you do-I-seem by my right in your ears
commentatus?
to-have-discoursed
Et ego: Tu vero, inquam, Piso, ut saepe alias,
And I You indeed say-I Piso as often at-other-times
sic hodie ita nosse ista visus es, ut, si tui
so today so to-know those-things seemed you-have that if of-you
nobis potestas saepius fieret, non multum Graecis
to-us the-opportunity more-often were-made not much to-the-Greeks
supplicandum putarem. quod quidem eo probavi magis,
to-be-entreated I-should-think which indeed for-this I-approved more
quia memini Staseam Neapolitanum, doctorem illum tuum,
because I-remember Staseas of-Naples teacher that your
nobilem sane Peripateticum, aliquanto ista secus dicere
renowned truly Peripatetic somewhat those-things otherwise to-say
solitum, assentientem iis, qui multum in fortuna secunda
wont agreeing with-those who much in fortune favorable
aut adversa, multum in bonis aut malis corporis ponerent.
or adverse much in goods or evils of-the-body placed
Est, ut dicis, inquit; sed haec ab Antiocho, familiari nostro,
It-is as you-say says-he but these-things by Antiochus friend our
dicuntur multo melius et fortius, quam a Stasea dicebantur.
are-said much better and more-strongly than by Staseas were-said
quamquam ego non quaero, quid tibi a me probatum sit, sed
and-yet I not ask what to-you by me approved be but
huic Ciceroni nostro, quem discipulum cupio a te abducere.
to-this Cicero our whom as-pupil I-desire from you to-draw-away

Lucius approves, and Cicero, as an Academic, finds one thing too hasty: that the wise are always happy, if fortune and torture are evils. Piso answers that what the Stoics call harsh the Peripatetics call small evils, so a man may be happy among them.

Tum Lucius: Mihi vero ista valde probata sunt, quod 76
Then Lucius To-me indeed those-things greatly approved are which
item fratri puto.
likewise to-my-brother I-think
Tum mihi Piso: Quid ergo? inquit, dasne adolescenti
Then to-me Piso What then says-he do-you-give to-the-young-man
veniam? an eum discere ea mavis, quae cum plane
leave or him to-learn those-things do-you-prefer which when fully
perdidicerit, nihil sciat?
he-has-learned nothing he-may-know
Ego vero isti, inquam, permitto. sed nonne meministi
I indeed to-him say-I permit but surely do-you-remember
licere mihi ista probare, quae sunt a te dicta?
to-be-allowed to-me those-things to-approve which have-been by you said
quis enim potest ea, quae probabilia videantur ei,
who for can those-things which probable seem to-him
non probare?
not approve
An vero, inquit, quisquam potest probare, quod perceptum,
Or indeed says-he anyone can approve what perceived
quod comprehensum, quod cognitum non habet?
what grasped what known not he-has

Non est ista, inquam, Piso, magna dissensio. nihil enim
Not is that say-I Piso a-great disagreement nothing for
est aliud, quam ob rem mihi percipi nihil posse
is else which on-account-of reason to-me to-be-perceived nothing to-be-able
videatur, nisi quod percipiendi vis ita definitur a Stoicis,
seems except that of-perceiving the-power so is-defined by the-Stoics
ut negent quicquam posse percipi nisi tale verum, quale
that they-deny anything to-be-able to-be-perceived except such a-truth as
falsum esse non possit. itaque haec cum illis est dissensio,
false to-be not could and-so this with them is the-disagreement
cum Peripateticis nulla sane. sed haec omittamus; habent
with the-Peripatetics none truly but these-things let-us-omit they-have
enim et bene longam et satis litigiosam disputationem.
for both quite long and enough contentious a-disputation
77 illud mihi a te nimium festinanter dictum videtur, sapientis
that to-me by you too hastily said seems the-wise
omnis esse semper beatos; nescio quo modo praetervolavit
all to-be always happy I-know-not in-what way flew-past
oratio. quod nisi ita efficitur, quae Theophrastus de
the-speech which unless so is-made-out what Theophrastus about
fortuna, de dolore, de cruciatu corporis dixit, cum quibus
fortune about pain about the-torture of-the-body said with which
coniungi vitam beatam nullo modo posse putavit, vereor,
to-be-joined life happy in-no way to-be-able he-thought I-fear
ne vera sint. nam illud vehementer repugnat, eundem
lest true they-be for that vehemently conflicts the-same-man
beatum esse et multis malis oppressum. haec quo
happy to-be and by-many evils oppressed these-things in-what
modo conveniant, non sane intellego.
way agree not truly I-understand

Utrum igitur tibi non placet, inquit, virtutisne tantam
Whether therefore to-you not pleases says-he whether-of-virtue so-great
esse vim, ut ad beate vivendum se ipsa contenta sit? an,
to-be the-force that for happily living it itself content be or
si id probas, fieri ita posse negas, ut ii, qui virtutis
if that you-approve to-happen so to-be-able you-deny that those who of-virtue
compotes sint, etiam malis quibusdam affecti beati sint?
possessed are even by-evils certain afflicted happy be
Ego vero volo in virtute vim esse quam maximam; sed
I indeed wish in virtue the-force to-be as greatest-possible but
quanta sit alias; nunc tantum possitne esse tanta,
how-great it-be another-time now only whether-it-can be so-great
si quicquam extra virtutem habeatur in bonis.
if anything outside virtue be-held among goods
Atqui, inquit, si Stoicis concedis ut virtus sola, si 78
And-yet says-he if to-the-Stoics you-grant that virtue alone if
adsit, vitam efficiat beatam, concedis etiam Peripateticis.
it-be-present life makes happy you-grant also to-the-Peripatetics
quae enim mala illi non audent appellare, aspera autem et
what for evils they not dare to-call harsh however and
incommoda et reicienda et aliena naturae esse concedunt,
inconvenient and to-be-rejected and alien to-nature to-be they-grant
ea nos mala dicimus, sed exigua et paene minima. quare
those we evils call but slight and almost least wherefore
si potest esse beatus is, qui est in asperis reiciendisque
if can be happy be who is among harsh and-to-be-rejected
rebus, potest is quoque esse, qui est in parvis malis.
things can he also be who is among small evils
Et ego: Piso, inquam, si est quisquam, qui acute in
And I Piso say-I if there-is anyone who keenly in
causis videre soleat quae res agatur, is es profecto
cases to-see is-wont what matter is-at-issue that-man are surely

tu. quare attende, quaeso. nam adhuc, meo fortasse vitio,
you wherefore attend I-pray for so-far by-my perhaps fault
quid ego quaeram non perspicis.
what I seek not you-perceive
Istic sum, inquit, expectoque quid ad id, quod quaerebam,
Here I-am says-he and-I-wait-for what to that which I-was-asking
respondeas.
you-may-answer

XXVII · IS IT CONSISTENT?

Cicero asks not what virtue can do but what is said consistently. Zeno's claim that virtue suffices follows from his view that only the honorable is good; but Piso calls health, friends, and wealth goods, so he cannot say the wise man is happy among evils. Piso answers that the wise man has enough for a happy life, though not for the happiest; Cicero objects that no one is happier than the happy, and Piso cites Metellus and Regulus.

79 Respondebo me non quaerere, inquam, hoc tempore quid
I-will-answer myself not to-be-asking say-I at-this time what
virtus efficere possit, sed quid constanter dicatur, quid
virtue to-effect can but what consistently is-said what
ipsum a se dissentiat.
itself from itself disagrees
Quo igitur, inquit, modo?
In-what therefore says-he way
Quia, cum a Zenone, inquam, hoc magnifice tamquam ex
Because when by Zeno say-I this magnificently as-if from
oraculo editur: 'Virtus ad beate vivendum se ipsa contenta
an-oracle is-given-out Virtue for happily living it itself content
est', et 'Quare?' inquit, respondet: 'Quia, nisi quod honestum
is and Why says-he he-answers Because except what honorable

est, nullum est aliud bonum.' Non quaero iam verumne sit;
is no is other good Not I-ask now whether-true be
illud dico, ea, quae dicat, praeclare inter se cohaerere.
that I-say those-things which he-says splendidly among themselves to-hang-together
dixerit hoc idem Epicurus, semper beatum esse 80
may-have-said this same Epicurus always happy to-be
sapientem— quod quidem solet ebullire non
the-wise-man which indeed he-is-wont to-bubble-out not
numquam—, quem quidem, cum summis doloribus
never who indeed when by-the-greatest pains
conficiatur, ait dicturum: 'Quam suave est! quam nihil
he-is-worn-out he-says going-to-say How sweet it-is how nothing
curo!'; non pugnem cum homine, cur tantum habeat in
I-care not I-would-fight with the-man why so-much he-holds in
natura boni; illud urgueam, non intellegere eum quid sibi
nature of-good that I-would-press not to-understand him what to-himself
dicendum sit, cum dolorem summum malum esse dixerit.
to-be-said is since pain the-highest evil to-be he-has-said
Eadem nunc mea adversum te oratio est. dicis eadem omnia
The-same now my against you speech is you-call the-same all-things
et bona et mala, quae quidem dicunt ii, qui numquam
both goods and evils which indeed call those who never
philosophum pictum, ut dicitur, viderunt: valitudinem, vires,
a-philosopher painted as is-said have-seen health strength
staturam, formam, integritatem unguiculorum omnium bona,
stature beauty soundness of-finger-nails all goods
deformitatem, morbum, debilitatem mala.
deformity disease weakness evils
iam illa externa parce tu quidem; sed haec cum 81
now those external-things sparingly you indeed but these since
corporis bona sint, eorum conficientia certe in bonis
of-the-body goods they-are of-them the-producers surely among goods

numerabis, amicos, liberos, propinquos, divitias, honores,
you-will-number friends children kinsmen riches honors
opes. contra hoc attende me nihil dicere, illud dicere,
wealth against this attend me nothing to-say that to-say
si ista mala sunt, in quae potest incidere sapiens,
if those-things evils are into which can fall the-wise-man
sapientem esse non esse ad beate vivendum satis.
wise to-be not to-be for happily living enough
Immo vero, inquit, ad beatissime vivendum parum est, ad
Nay indeed says-he for most-happily living too-little it-is for
beate vero satis.
happily however enough
Animadverti, inquam, te isto modo paulo ante ponere, et
I-noticed say-I you in-that way a-little before to-lay-it-down and
scio ab Antiocho nostro dici sic solere; sed quid minus
I-know by Antiochus our to-be-said so to-be-wont but what less
probandum quam esse aliquem beatum nec satis beatum?
to-be-approved than to-be someone happy and-not enough happy
quod autem satis est, eo quicquid accessit, nimium est;
what however enough is to-that whatever is-added excessive is
et nemo nimium beatus est; ita nemo beato beatior.
and no-one excessively happy is so no-one than-the-happy happier
82 Ergo, inquit, tibi Q. Metellus, qui tris filios consules
Therefore says-he to-you Quintus Metellus who three sons consuls
vidit, e quibus unum etiam et censorem et triumphantem,
saw of whom one also both censor and triumphing
quartum autem praetorem, eosque salvos reliquit et tris
a-fourth however praetor and-them safe he-left and three
filias nuptas, cum ipse consul, censor, etiam augur
daughters married when himself consul censor also augur
fuisset et triumphasset, ut sapiens fuerit, nonne beatior
he-had-been and had-triumphed granted wise he-was surely happier

quam, ut item sapiens fuerit, qui in potestate hostium
than granted likewise wise he-was who in the-power of-the-enemy
vigiliis et inedia necatus est, Regulus?
by-sleeplessness and starvation killed was Regulus

XXVIII · THE STOICS HOLD TOGETHER

The Stoics would say Metellus was no happier, and their system hangs together like geometry: grant that only the honorable is good, and happiness in virtue follows. The Peripatetic speech runs smoothly until it sticks on poverty, pain, exile, blindness, and the rack; Zeno can call the tortured wise man happy, but they cannot. Cicero presses: if these things are evils, the sufferer is not happy; if not, the Peripatetic case falls. Piso laughs that Cicero fears losing his pupil.

Quid me istud rogas? inquam. Stoicos roga. 83
Why me that do-you-ask say-I the-Stoics ask
Quid igitur, inquit, eos responsuros putas?
What therefore says-he them going-to-answer do-you-think
Nihilo beatiorem esse Metellum quam Regulum.
In-nothing happier to-be Metellus than Regulus
Inde igitur, inquit, ordiendum est.
From-there therefore says-he to-be-begun it-is
Tamen a proposito, inquam, aberramus. non enim quaero
Still from the-proposition say-I we-stray not for I-ask
quid verum, sed quid cuique dicendum sit. utinam quidem
what is-true but what by-each to-be-said is would-that indeed
dicerent alium alio beatiorem! iam ruinas videres. in
they-said one than-another happier at-once ruins you-would-see in
virtute enim sola et in ipso honesto cum sit bonum positum,
virtue for alone and in the-very honorable since is the-good placed
cumque nec virtus, ut placet illis, nec honestum crescat,
and-since neither virtue as it-pleases them nor the-honorable grows

idque bonum solum sit, quo qui potiatur, necesse est
and-that good alone is which (he)-who obtains necessary it-is
beatus sit, cum id augeri non possit, in quo uno positum
happy be-be since it be-increased not can in which alone placed
est beatum esse, qui potest esse quisquam alius alio
is happy to-be how can be anyone one than-another
beatior? videsne, ut haec concinant? et hercule— fatendum
happier do-you-see how these-things agree and by-Hercules to-be-confessed
est enim, quod sentio— mirabilis est apud illos contextus
it-is for what I-feel wonderful is among them the-connection
rerum. respondent extrema primis, media utrisque,
of-things correspond the-ends with-the-beginnings the-middles with-both
omnia omnibus. quid sequatur, quid repugnet, vident. ut in
all-things with-all what follows what conflicts they-see as in
geometria, prima si dederis, danda sunt omnia. concede
geometry the-first-things if you-grant to-be-granted are all-things grant
nihil esse bonum, nisi quod honestum sit: concedendum
nothing to-be good except what honorable is to-be-granted
est in virtute esse positam beatam vitam. vide rursus retro:
it-is in virtue to-be placed happy life see again backward
84 dato hoc dandum erit illud. Quod vestri non item. 'Tria
given this to-be-given will-be that Which yours not likewise Three
genera bonorum'; proclivi currit oratio. venit ad extremum;
kinds of-goods on-a-downslope runs the-speech it-comes to the-end
haeret in salebra. cupit enim dicere nihil posse ad beatam
sticks in a-rough-spot it-desires for to-say nothing to-be-able for happy
vitam deesse sapienti. honesta oratio, Socratica, Platonis
life to-be-lacking to-the-wise-man honorable speech Socratic of-Plato
etiam. Audeo dicere, inquit. Non potes, nisi retexueris illa.
too I-dare to-say says-he Not you-can unless you-unweave those-things
paupertas si malum est, mendicus beatus esse nemo potest,
poverty if an-evil is a-beggar happy to-be no-one can

quamvis sit sapiens. at Zeno eum non beatum modo, sed
although he-be wise but Zeno him not happy only but
etiam divitem dicere ausus est. dolere malum est: in crucem
also rich to-call dared has to-feel-pain an-evil is to the-cross
qui agitur, beatus esse non potest. bonum liberi: misera
who is-driven happy to-be not can good children wretched
orbitas. bonum patria: miserum exilium. bonum valitudo:
childlessness good the-fatherland wretched exile good health
miser morbus. bonum integritas corporis: misera debilitas.
wretched disease good soundness of-body wretched infirmity
bonum incolumis acies: misera caecitas. quae si potest
good unimpaired sight wretched blindness which if it-can
singula consolando levare, universa quo modo sustinebit?
singly by-consoling relieve all-together in-what way will-it-sustain
sit enim idem caecus, debilis, morbo gravissimo
let-be for the-same-man blind infirm by-disease most-grievous
affectus, exul, orbus, egens, torqueatur eculeo: quem
afflicted an-exile childless needy let-him-be-racked on-the-rack whom
hunc appellas, Zeno? Beatum, inquit. Etiam beatissimum?
this-man do-you-call Zeno Happy says-he Even most-happy
Quippe, inquiet, cum tam docuerim gradus istam rem non
Of-course he-will-say since so I-have-taught degrees that thing not
habere quam virtutem, in qua sit ipsum etiam beatum.
to-have as virtue in which is itself even happy
Tibi hoc incredibile, quod beatissimum. quid? tuum credibile? 85
To-you this incredible that most-happy what yours credible
si enim ad populum me vocas, eum, qui ita sit affectus, beatum
if for to the-people me you-call him who so is affected happy
esse numquam probabis; si ad prudentes, alterum fortasse
to-be never you-will-prove if to the-wise the-one perhaps
dubitabunt, sitne tantum in virtute, ut ea praediti vel
they-will-doubt whether-there-be so-much in virtue that by-it endowed even

in Phalaridis tauro beati sint, alterum non dubitabunt, quin
in Phalaris' bull happy they-be the-other not they-will-doubt but-that
et Stoici convenientia sibi dicant et vos repugnantia.
both the-Stoics consistent-things for-themselves say and you contradictory-things
Theophrasti igitur, inquit, tibi liber ille placet de beata
of-Theophrastus therefore says-he to-you book that pleases about happy
vita?
life
Tamen aberramus a proposito, et, ne longius, prorsus,
Still we-stray from the-proposition and lest further altogether
inquam, Piso, si ista mala sunt, placet.
say-I Piso if those-things evils are it-pleases
Nonne igitur tibi videntur, inquit, mala?
Surely therefore to-you they-seem says-he evils
86 Id quaeris, inquam, in quo, utrum respondero, verses
That you-ask say-I in which whichever I-answer you-turn
te huc atque illuc necesse est.
yourself hither and thither necessary it-is
Quo tandem modo? inquit.
In-what pray way says-he
Quia, si mala sunt, is, qui erit in iis, beatus non erit;
Because if evils they-are he who will-be in them happy not will-be
si mala non sunt, iacet omnis ratio Peripateticorum.
if evils not they-are lies-low all the-reasoning of-the-Peripatetics
Et ille ridens: Video, inquit, quid agas; ne discipulum
And he laughing I-see says-he what you-are-doing lest your-pupil
abducam, times.
I-draw-away you-fear
Tu vero, inquam, ducas licet, si sequetur; erit
You indeed say-I may-lead-him it-is-allowed if he-shall-follow he-will-be
enim mecum, si tecum erit.
for with-me if with-you he-shall-be

Piso, addressing Lucius, says the authority of philosophy rests on securing happiness, which is why Plato, Pythagoras, and Democritus traveled so far. The ancients placed the hope of happiness in virtue, which Zeno learned from them. Zeno denies Metellus' life was happier but calls it to be preferred; Piso calls it happier but grants it no more weight. The difference is only that Piso uses familiar words where the Stoics invent new ones.

Audi igitur, inquit, Luci; tecum enim mihi instituenda oratio
Hear therefore says-he Lucius with-you for by-me to-be-arranged speech
est. Omnis auctoritas philosophiae, ut ait Theophrastus,
is All the-authority of-philosophy as says Theophrastus
consistit in beata vita comparanda; beate enim vivendi
consists in happy life procuring of-happily for living
cupiditate incensi omnes sumus. hoc mihi cum tuo fratre
with-desire inflamed all we-are this to-me with your brother
convenit.
is-agreed
quare hoc videndum est, possitne nobis hoc ratio 87
wherefore this to-be-seen is whether-can to-us this the-system
philosophorum dare. pollicetur certe. nisi enim id faceret,
of-the-philosophers give it-promises certainly unless for that it-did
cur Plato Aegyptum peragravit, ut a sacerdotibus barbaris
why Plato Egypt traversed that from priests barbarian
numeros et caelestia acciperet? cur post Tarentum
numbers and celestial-things he-might-receive why afterward to-Tarentum
ad Archytam? cur ad reliquos Pythagoreos, Echecratem,
to Archytas why to the-other Pythagoreans Echecrates
Timaeum, Arionem, Locros, ut, cum Socratem expressisset,
Timaeus Arion the-Locrians that when Socrates he-had-portrayed
adiungeret Pythagoreorum disciplinam eaque, quae
he-might-join of-the-Pythagoreans the-system and-those-things which

Socrates repudiabat, addisceret? cur ipse Pythagoras et
Socrates rejected he-might-learn-besides why himself Pythagoras both
Aegyptum lustravit et Persarum magos adiit? cur tantas
Egypt traveled and of-the-Persians the-magi visited why so-great
regiones barbarorum pedibus obiit, tot maria transmisit?
regions of-the-barbarians on-foot traversed so-many seas crossed
cur haec eadem Democritus? qui— vere falsone, quaerere
why these same-things Democritus who whether-truly or-falsely to-inquire
mittimus— dicitur oculis se privasse; certe, ut quam
we-forbear is-said of-eyes himself to-have-deprived certainly that as
minime animus a cogitationibus abduceretur, patrimonium
little-as-possible the-mind from thoughts be-drawn-away his-patrimony
neglexit, agros deseruit incultos, quid quaerens aliud nisi
he-neglected his-fields left uncultivated what seeking else except
vitam beatam? quam si etiam in rerum cognitione ponebat,
life happy which if even in of-things the-knowledge he-placed
tamen ex illa investigatione naturae consequi volebat, bono
still from that investigation of-nature to-attain he-wished in-good
ut esset animo. id enim ille summum bonum εὐθυμίαν
that he-might-be mind that for he the-highest good cheerfulness
et saepe ἀθαμβίαν appellat, id est animum terrore liberum.
and often fearlessness calls that is a-mind from-terror free
88 sed haec etsi praeclare, nondum tamen perpolita. pauca
but these-things though splendidly not-yet yet polished few-things
enim, neque ea ipsa enucleate, ab hoc de virtute quidem
for nor those very clearly by this-man about virtue indeed
dicta. post enim haec in hac urbe primum a Socrate
said afterward for these-things in this city first by Socrates
quaeri coepta, deinde in hunc locum delata sunt, nec
to-be-inquired began next into this place brought were nor
dubitatum, quin in virtute omnis ut bene, sic etiam beate
was-it-doubted but-that in virtue all as well so also happily

vivendi spes poneretur. quae cum Zeno didicisset a nostris,
of-living hope was-placed which when Zeno had-learned from ours
ut in actionibus praescribi solet, ‘de eadem re alio
as in actions to-be-prescribed is-wont about the-same thing in-another
modo’. hoc tu nunc in illo probas. scilicet vocabulis
way this you now in that-man approve of-course with-the-names
rerum mutatis inconstantiae crimen ille effugit, nos effugere
of-things changed of-inconsistency the-charge he escapes we to-escape
non possumus! ille Metelli vitam negat beatiorem quam
not can he of-Metellus the-life denies happier than
Reguli, praeponendam tamen, nec magis expetendam, sed
of-Regulus to-be-preferred yet nor more to-be-sought but
magis sumendam et, si optio esset, eligendam Metelli,
more to-be-taken and if choice there-were to-be-chosen Metellus’
Reguli reiciendam; ego, quam ille praeponendam et magis
Regulus’ to-be-rejected I what he to-be-preferred and more
eligendam, beatiorem hanc appello nec ullo minimo
to-be-chosen happier this-one I-call nor by-any the-least
momento plus ei vitae tribuo quam Stoici.
weight more to-that life I-grant than the-Stoics
quid interest, nisi quod ego res notas notis verbis appello, 89
what differs except that I things known by-known words name
illi nomina nova quaerunt, quibus idem dicant? ita, quem ad
they names new seek by-which the-same they-may-say so what in
modum in senatu semper est aliquis, qui interpretem postulet,
manner in the-senate always is someone who an-interpreter demands
sic isti nobis cum interprete audiendi sunt. bonum appello
so these to-us with an-interpreter to-be-heard are good I-call
quicquid secundum naturam est, quod contra malum, nec
whatever according-to nature is what contrariwise evil nor
ego solus, sed tu etiam, Chrysippe, in foro, domi; in schola
I alone but you also Chrysippus in the-forum at-home in the-school

desinis. quid ergo? aliter homines, aliter philosophos loqui
you-leave-off what then otherwise men otherwise philosophers to-speak
putas oportere? quanti quidque sit aliter docti et
do-you-think it-behooves of-how-much each-thing be-worth otherwise the-learned and
indocti, sed cum constiterit inter doctos quanti res
the-unlearned but when it-has-been-agreed among the-learned of-how-much a-thing
quaeque sit— si homines essent, usitate loquerentur—,
each be-worth if men they-were in-the-usual-way they-would-speak
dum res maneant, verba fingant arbitratu suo.
as-long-as the-things remain words let-them-coin at-discretion their-own

XXX · VIRTUE OUTWEIGHS ALL

Piso replies: virtue so outweighs everything else that, set in the other scale, the natural goods vanish, though he still calls them goods. A thing is named from its greatest part, as Crassus, who laughed once, was called the man who never laughed, and Polycrates fortunate, unfortunate only while his ring was lost at sea. Polycrates, a tyrant and a fool, was never happy; had he been wise he would not have been wretched even on Oroetes' cross, for virtue would overwhelm his evils.

90 Sed venio ad inconstantiae crimen, ne saepius dicas me
But I-come to of-inconsistency the-charge lest more-often you-say me
aberrare; quam tu ponis in verbis, ego positam in re
to-stray which you place in words I placed in the-thing
putabam. si satis erit hoc perceptum, in quo adiutores
used-to-think if enough will-be this perceived in which as-helpers
Stoicos optimos habemus, tantam vim esse virtutis, ut
the-Stoics best we-have so-great the-force to-be of-virtue that
omnia, si ex altera parte ponantur, ne appareant quidem,
all-things if on the-other side they-be-placed not appear even
cum omnia, quae illi commoda certe dicunt esse et
since all-things which they advantages certainly say to-be both

sumenda et eligenda et praeposita— quae ita definiunt, ut
to-be-taken and to-be-chosen and set-before which so they-define that
satis magno aestimanda sint—, haec igitur cum ego tot
fairly great to-be-valued they-be these therefore when I so-many
nominibus a Stoicis appellata, partim novis et commenticiis,
by-names by the-Stoics called partly new and invented
ut ista 'producta' et 'reducta', partim idem significantibus—
as those brought-forward and brought-back partly the-same signifying
quid enim interest, expetas an eligas? mihi quidem etiam
what for differs you-seek or you-choose to-me indeed even
lautius videtur, quod eligitur, et ad quod dilectus
more-splendid seems what is-chosen and to which choice
adhibetur—, sed, cum ego ista omnia bona dixero, tantum
is-applied but when I those all goods shall-call so-much
refert quam magna dicam, cum expetenda, quam valde. sin
it-matters how great I-call-them when to-be-sought how strongly but-if
autem nec expetenda ego magis quam tu eligenda, nec illa
however nor to-be-sought I more than you to-be-chosen nor those
pluris aestimanda ego, qui bona, quam tu, producta
more to-be-valued I who goods than you brought-forward-things
qui appellas, omnia ista necesse est obscurari nec
who call all those-things necessary it-is to-be-obscured nor
apparere et in virtutis tamquam in solis radios incurrere.
to-appear and into of-virtue as-it-were into of-the-sun the-rays to-run
At enim, qua in vita est aliquid mali, ea beata esse non 91
But indeed which in life is something of-evil that happy to-be not
potest. ne seges quidem igitur spicis uberibus et crebris,
can not the-crop even therefore with-ears rich and thick
si avenam uspiam videris, nec mercatura quaestuosa, si in
if wild-oats anywhere you-see nor trade profitable if in
maximis lucris paulum aliquid damni contraxerit. an hoc
the-greatest gains a-little some of-loss it-has-incurred or this

usque quaque, aliter in vita? et non ex maxima parte
all-the-way everywhere otherwise in life and not from the-greatest part
de tota iudicabis? an dubium est, quin virtus ita
about the-whole will-you-judge or doubtful is-it but-that virtue so
maximam partem optineat in rebus humanis, ut reliquas
the-greatest part holds in things human that the-rest
obruat? Audebo igitur cetera, quae secundum naturam
it-overwhelms I-will-dare therefore the-other-things which according-to nature
sint, bona appellare nec fraudare suo vetere nomine
are goods to-call nor to-defraud of-their old name
neque iam aliquod potius novum exquirere, virtutis autem
nor now some rather new to-search-out of-virtue however
amplitudinem quasi in altera librae lance ponere.
the-amplitude as-it-were on the-other of-the-balance scale to-place
92 terram, mihi crede, ea lanx et maria deprimet. semper
the-earth to-me believe that scale and the-seas will-press-down always
enim ex eo, quod maximas partes continet latissimeque
for from that which the-greatest parts holds and-most-widely
funditur, tota res appellatur. dicimus aliquem hilare
is-spread the-whole thing is-named we-say someone cheerfully
vivere; ergo, si semel tristior effectus est, hilara vita amissa
to-live then if once sadder made he-is cheerful life lost
est? at hoc in eo M. Crasso, quem semel ait in
has-been but this in that Marcus Crassus whom once he-says in
vita risisse Lucilius, non contigit, ut ea re minus
his-life to-have-laughed Lucilius not befell that for-that reason less
ἀγέλαστος, ut ait idem, vocaretur. Polycratem Samium
the-unsmiling as says the-same he-should-be-called Polycrates of-Samos
felicem appellabant. nihil acciderat ei, quod nollet, nisi
fortunate they-called nothing had-happened to-him which he-would-not except
quod anulum, quo delectabatur, in mari abiecerat. ergo
that a-ring in-which he-delighted into the-sea he-had-thrown therefore

infelix una molestia, felix rursus, cum is ipse anulus
unfortunate by-one vexation fortunate again when that same ring
in praecordiis piscis inventus est? ille vero, si insipiens—
in the-entrails of-a-fish found was he truly if foolish
quod certe, quoniam tyrannus—, numquam beatus; si
which certainly since a-tyrant never happy if
sapiens, ne tum quidem miser, cum ab Oroete, praetore
wise not then even wretched when by Oroetes the-governor
Darei, in crucem actus est. At multis malis affectus.
of-Darius to the-cross driven he-was But by-many evils afflicted
Quis negat? sed ea mala virtutis magnitudine obruebantur.
Who denies-it but those evils by-virtue's greatness were-overwhelmed

XXXI · EVEN EPICURUS AGREES

Even the Epicureans say the wise man always has more of what he wants than of what he does not; so the old school may say the good man's life has more good than evil, and none of them would act basely with pleasure rather than honorably with pain. Dionysius of Heraclea deserted the Stoics over sore eyes; and Arcesilas, racked by gout, told Charmides that nothing had come from his feet to his heart, though he would rather not suffer.

An ne hoc quidem Peripateticis concedis, ut dicant omnium 93
Or not this even to-the-Peripatetics do-you-grant that they-say of-all
bonorum virorum, id est sapientium omnibusque virtutibus
good men that is of-the-wise and-with-all virtues
ornatorum, vitam omnibus partibus plus habere semper
adorned the-life in-all parts more to-have always
boni quam mali? Quis hoc dicit? Stoici scilicet. Minime;
of-good than of-evil Who this says the-Stoics of-course Not-at-all
sed isti ipsi, qui voluptate et dolore omnia metiuntur,
but those very-men who by-pleasure and pain all-things measure

nonne clamant sapienti plus semper adesse quod velit
surely they-cry to-the-wise-man more always to-be-present what he-wishes
quam quod nolit? cum tantum igitur in virtute ponant
than what he-wishes-not when so-much therefore in virtue they-place
ii, qui fatentur se virtutis causa, nisi ea voluptatem
they who confess themselves of-virtue for-the-sake unless it pleasure
faceret, ne manum quidem versuros fuisse, quid facere
made not a-hand even going-to-turn to-have-been what to-do
nos oportet, qui quamvis minimam animi praestantiam
us behooves who however least of-the-mind the-excellence
omnibus bonis corporis anteire dicamus, ut ea ne in
to-all goods of-the-body to-go-before we-say so-that they not in
conspectu quidem relinquantur? quis est enim, qui hoc
sight even be-left who is for who this
cadere in sapientem dicere audeat, ut, si fieri possit,
to-befall upon the-wise-man to-say dare that if to-happen it-could
virtutem in perpetuum abiciat, ut dolore omni
virtue into perpetuity he-would-cast-off so-that from-pain all
liberetur? quis nostrum dixerit, quos non pudet ea,
he-might-be-freed who of-us would-say whom not shames-it those-things
quae Stoici aspera dicunt, mala dicere, melius esse turpiter
which the-Stoics harsh call evils to-call better to-be basely
aliquid facere cum voluptate quam honeste cum dolore?
something to-do with pleasure than honorably with pain
94 nobis Heracleotes ille Dionysius flagitiose descivisse videtur
to-us of-Heraclea that Dionysius disgracefully to-have-revolted seems
a Stoicis propter oculorum dolorem. quasi vero hoc
from the-Stoics on-account-of of-the-eyes pain as-if indeed this
didicisset a Zenone, non dolere, cum doleret! illud
he-had-learned from Zeno not to-feel-pain when he-felt-pain that
audierat nec tamen didicerat, malum illud non esse,
he-had-heard nor yet had-he-learned evil that not to-be

quia turpe non esset, et esse ferendum viro. hic si
because base not it-was and to-be to-be-borne by-a-man he if
Peripateticus fuisset, permansisset, credo, in sententia,
a-Peripatetic he-had-been would-have-remained I-believe in his-view
qui dolorem malum dicunt esse, de asperitate autem
who pain an-evil say to-be about the-harshness however
eius fortiter ferenda praecipiunt eadem, quae Stoici. Et
of-it bravely to-be-borne they-prescribe the-same-things which the-Stoics And
quidem Arcesilas tuus, etsi fuit in disserendo pertinacior,
indeed Arcesilas your although he-was in arguing more-stubborn
tamen noster fuit; erat enim Polemonis. is cum arderet
yet ours he-was he-was for Polemo's he when he-was-burning
podagrae doloribus visitassetque hominem Charmides
of-gout with-the-pains and-had-visited the-man Charmides
Epicureus perfamiliaris et tristis exiret, Mane, quaeso,
the-Epicurean his-close-friend and sad was-going-out Stay I-pray
inquit, Charmide noster; nihil illinc huc pervenit. ostendit
says-he Charmides our nothing from-there hither has-come he-pointed-to
pedes et pectus. ac tamen hic mallet non dolere.
his-feet and breast and yet this-man would-prefer not to-feel-pain

This is the system that seems inconsistent: virtue is so divine that misery cannot exist where it is, yet toil and annoyance can, so all the wise are happy, and one may be happier than another. Cicero says Piso must strengthen this point to win Lucius and even himself. Quintus rejoices that the old philosophy proves sharper than the rest; Pomponius praises Piso's Latin, and they go to Pomponius' house.

95 Haec igitur est nostra ratio, quae tibi videtur inconstans,
This therefore is our system which to-you seems inconsistent
cum propter virtutis caelestem quandam et divinam
since on-account-of of-virtue a-heavenly certain and divine
tantamque praestantiam, ut, ubi virtus sit resque magnae
and-so-great excellence that where virtue is and-things great
et summe laudabiles virtute gestae, ibi esse miseria et
and supremely praiseworthy by-virtue done there to-be wretchedness and
aerumna non possit, tamen labor possit, possit molestia, non
hardship not can yet toil can can vexation not
dubitem dicere omnes sapientes esse semper beatos, sed
I-should-hesitate to-say all the-wise to-be always happy but
tamen fieri posse, ut sit alius alio beatior. atqui
yet to-happen to-be-able that there-be one than-another happier and-yet
iste locus est, Piso, tibi etiam atque etiam confirmandus,
that point is Piso by-you again and again to-be-strengthened
inquam; quem si tenueris, non modo meum Ciceronem,
say-I which if you-hold not only my Cicero
sed etiam me ipsum abducas licebit.
but also me myself you-may-draw-away it-will-be-allowed

96 Tum Quintus: Mihi quidem, inquit, satis hoc confirmatum
Then Quintus To-me indeed says-he enough this strengthened
videtur, laetorque eam philosophiam, cuius antea supellectilem
seems and-I-rejoice that philosophy whose before furniture

pluris aestimabam quam possessiones reliquarum— ita mihi
more I-valued than the-possessions of-the-others so to-me
dives videbatur, ut ab ea petere possem, quicquid in studiis
rich it-seemed that from it to-seek I-could whatever in pursuits
nostris concupissem—, hanc igitur laetor etiam acutiorem
our I-had-desired this therefore I-rejoice also more-acute
repertam quam ceteras, quod quidam ei deesse dicebant.
found than the-others which some to-it to-be-lacking said
Non quam nostram quidem, inquit Pomponius iocans; sed
Not than ours indeed says Pomponius jesting but
mehercule pergrata mihi oratio tua. quae enim dici
by-Hercules most-welcome to-me speech your what-things for be-said
Latine posse non arbitrabar, ea dicta sunt a te
in-Latin to-be-able not I-thought those-things said have-been by you
verbis aptis nec minus plane quam dicuntur a Graecis.
with-words fitting nor less plainly than they-are-said by the-Greeks
Sed tempus est, si videtur, et recta quidem ad me.
But time it-is if it-seems-good and straight indeed to me
Quod cum ille dixisset et satis disputatum videretur, in
Which when he had-said and enough disputed it-seemed into
oppidum ad Pomponium perreximus omnes.
the-town to Pomponius' we-went-on all

CICERO

Laelius de Amicitia

Laelius on Friendship

Quintus Mucius the augur liked to tell stories of his father-in-law Gaius Laelius, whom he called the Wise. Once, when Rome was talking of the quarrel between the tribune Sulpicius and the consul Pompeius, Scaevola recalled the talk on friendship Laelius held with his sons-in-law, Fannius and Scaevola, a few days after Africanus' death; Cicero sets it down at Atticus' repeated request, as he made Cato speak on old age.

Q. Mucius augur multa narrare de C. Laelio 1
Quintus Mucius the-augur many-things to-relate about Gaius Laelius
socero suo memoriter et iucunde solebat nec dubitare
father-in-law his from-memory and pleasantly was-wont nor to-hesitate
illum in omni sermone appellare sapientem. Ego autem a
him in every conversation to-call wise I however by
patre ita eram deductus ad Scaevolam sumpta virili toga,
my-father so had-been brought to Scaevola assumed the-manly toga
ut, quoad possem et liceret, a senis latere numquam
that as-far-as I-could and it-was-allowed from the-old-man's side never
discederem. Itaque multa ab eo prudenter disputata,
I-departed And-so many-things by him wisely argued
multa etiam breviter et commode dicta memoriae
many-things also briefly and aptly said to-memory
mandabam, fierique studebam eius prudentia doctior. Quo
I-committed and-to-become I-strove his by-wisdom more-learned He
mortuo me ad pontificem Scaevolam contuli, quem unum
being-dead myself to the-pontiff Scaevola I-betook whom alone
nostrae civitatis et ingenio et iustitia praestantissimum
of-our state both in-talent and justice most-outstanding
audeo dicere. Sed de hoc alias, nunc redeo ad augurem.
I-dare to-call But about him another-time now I-return to the-augur

2 Cum saepe multa, tum memini domi in hemicyclio
Both often many-things and I-remember at-home in the-semicircular-seat
sedentem, ut solebat, cum et ego essem una et
sitting as he-was-wont when both I was together and
pauci admodum familiares, in eum sermonem illum
few very intimates into that talk him
incidere, qui tum forte multis erat in ore. Meministi
to-fall which then by-chance of-many was in the-mouth You-remember
enim profecto, Attice, et eo magis, quod P. Sulpicio
for surely Atticus and the more because Publius Sulpicius
utebare multum, cum is tribunus pl. capitali
you-were-close-to much when he tribune of-the-plebs with-deadly
odio a Q. Pompeio, qui tum erat consul, dissideret,
hatred from Quintus Pompeius who then was consul was-at-odds
quocum coniunctissime et amantissime vixerat, quanta
with-whom most-closely and most-affectionately he-had-lived how-great
esset hominum vel admiratio vel querella.
was of-men either the-wonder or complaint

3 Itaque tum Scaevola, cum in eam ipsam mentionem incidisset,
And-so then Scaevola when upon that very mention he-had-fallen
exposuit nobis sermonem Laeli de amicitia habitum ab
set-out to-us the-conversation of-Laelius about friendship held by
illo secum et cum altero genero C. Fannio, Marci
him with-himself and with the-other son-in-law Gaius Fannius of-Marcus
filio, paucis diebus post mortem Africani. Eius disputationis
son a-few days after the-death of-Africanus Of-that discussion
sententias memoriae mandavi, quas hoc libro exposui
the-thoughts to-memory I-committed which in-this book I-have-set-out
arbitratu meo; quasi enim ipsos induxi loquentes,
at-discretion my as-if for them-themselves I-have-brought-on speaking

ne inquam et inquit saepius interponeretur atque ut
lest I-say and he-says too-often be-interposed and that
tamquam a praesentibus coram haberi sermo videretur.
as-if by persons-present face-to-face to-be-held the-conversation might-seem
Cum enim saepe mecum ageres, ut de amicitia scriberem 4
When for often with-me you-urged that about friendship I-write
aliquid, digna mihi res cum omnium cognitione tum
something worthy to-me the-subject both of-all of-the-knowledge and
nostra familiaritate visa est; itaque feci non invitus ut
of-our intimacy seemed has and-so I-have-done-it not unwilling that
prodessem multis rogatu tuo. Sed ut in Catone maiore,
I-might-benefit many at-the-request your But as in the-Cato the-Elder
qui est scriptus ad te de senectute, Catonem induxi
which was written to you about old-age Cato I-brought-on
senem disputantem, quia nulla videbatur aptior persona quae
old arguing because no seemed fitter character which
de illa aetate loqueretur, quam eius, qui et diutissime senex
about that age should-speak than his who both longest old
fuisset et in ipsa senectute praeter ceteros floruisset; sic,
had-been and in very old-age beyond the-rest had-flourished so
cum accepissemus a patribus maxime memorabilem C.
since we-had-received from our-fathers most memorable of-Gaius
Laeli et P. Scipionis familiaritatem fuisse, idonea
Laelius and of-Publius Scipio the-intimacy to-have-been fit
mihi Laeli persona visa est quae de amicitia ea
to-me of-Laelius the-character seemed has which about friendship those-things
ipsa dissereret, quae disputata ab eo meminisset Scaevola.
very should-discuss which argued by him remembered Scaevola
Genus autem hoc sermonum positum in hominum veterum
Kind however this of-dialogues based on of-men old
auctoritate et eorum inlustrium, plus nescio quo pacto
the-authority and those illustrious more I-know-not by-what means

videtur habere gravitatis: itaque ipse mea legens sic
seems to-have of-weight and-so I-myself my-own-things reading so
adficior interdum, ut Catonem, non me, loqui existimem.
am-affected sometimes that Cato not me to-speak I-think
Sed ut tum ad senem senex de senectute, sic hoc
But as then to an-old-man an-old-man about old-age so in-this
libro ad amicum amicissimus scripsi de amicitia. Tum
book to a-friend most-friendly I-have-written about friendship Then
est Cato locutus, quo erat nemo fere senior temporibus
has Cato spoken than-whom was no-one almost older in-times
illis, nemo prudentior; nunc Laelius et sapiens, sic enim
those no-one wiser now Laelius both wise so for
est habitus, et amicitiae gloria excellens de amicitia
he-was considered and of-friendship in-the-glory excelling about friendship
loquetur. Tu velim a me animum parumper avertas,
will-speak You I-would-wish from me mind for-a-little turn-away
Laelium loqui ipsum putes. C. Fannius et Q. Mucius
Laelius to-speak himself think Gaius Fannius and Quintus Mucius
ad socerum veniunt post mortem Africani; ab his
to their-father-in-law come after the-death of-Africanus by them
sermo oritur, respondet Laelius, cuius tota disputatio
the-conversation arises answers Laelius whose whole discussion
est de amicitia, quam legens te ipse cognosces.
is about friendship which reading yourself you-yourself will-recognize

Fannius tells Laelius that all eyes are on him, the one man called wise, not for experience or law but by nature and learning, like the Athenian whom Apollo's oracle judged wisest. People ask how he bears Africanus' death, since he missed the augurs' meeting. Scaevola says illness kept him away; Laelius agrees, and warns Fannius not to set even the man Apollo judged wisest above Cato, who bore his son's death bravely.

FANNIUS. Sunt ista, Laeli; nec enim melior vir fuit 6
They-are those-things Laelius nor for better man was
Africano quisquam nec clarior. Sed existimare debes
than-Africanus anyone nor more-famous But to-consider you-ought
omnium oculos in te esse coniectos unum; te sapientem
of-all the-eyes on you to-be cast alone you wise
et appellant et existimant. Tribuebatur hoc modo M.
both they-call and think Was-attributed this lately to-Marcus
Catoni, scimus L. Acilium apud patres nostros appellatum
Cato we-know Lucius Acilius among fathers our called
esse sapientem, sed uterque alio quodam modo:
to-have-been wise but each in-another a-certain way
Acilius quia prudens esse in iure civili putabatur, Cato
Acilius because learned to-be in law civil he-was-thought Cato
quia multarum rerum usum habebat; multa eius et
because of-many things experience he-had many-things his both
in senatu et in foro vel provisa prudenter vel acta
in the-senate and in the-forum either foreseen wisely or done
constanter vel responsa acute ferebantur; propterea quasi
firmly or answered sharply were-reported therefore as-it-were
cognomen iam habebat in senectute sapientis.
the-surname already he-had in old-age of-the-wise

7 Te autem alio quodam modo non solum natura et
You however in-another a-certain way not only by-nature and
moribus, verum etiam studio et doctrina esse sapientem, nec
character but also by-study and learning to-be wise nor
sicut vulgus, sed ut eruditi solent appellare sapientem, qualem
as the-crowd but as the-learned are-wont to-call wise such-as
in reliqua Graecia neminem (nam qui septem appellantur,
in the-rest-of Greece no-one for who seven are-called
eos qui ista subtilius quaerunt, in numero sapientium
them who these-things more-subtly inquire in the-number of-the-wise
non habent) Athenis unum accepimus et eum quidem etiam
not count at-Athens one we-have-heard and him indeed even
Apollinis oraculo sapientissimum iudicatum. Hanc esse in
of-Apollo by-the-oracle wisest judged This to-be in
te sapientiam existumant, ut omnia tua in te posita esse
you wisdom they-think that all yours in you placed to-be
ducas humanosque casus virtute inferiores putes. Itaque
you-consider and-human chances than-virtue lower you-think And-so
ex me quaerunt, credo ex hoc item Scaevola, quonam pacto
of me they-ask I-believe of him likewise Scaevola in-what way
mortem Africani feras, eoque magis quod proximis Nonis,
the-death of-Africanus you-bear and-the more because on-the-last Nones
cum in hortos D. Bruti auguris commentandi causa,
when into the-gardens of-Decimus Brutus the-augur of-practice for-the-sake
ut adsolet, venissemus, tu non adfuisti, qui diligentissime
as is-usual we-had-come you not were-present who most-diligently
semper illum diem et illud munus solitus esses obire.
always that day and that duty accustomed had-been to-attend

8 SCAEVOLA. Quaerunt quidem, C. Laeli, multi, ut est a
Ask indeed Gaius Laelius many as has by
Fannio dictum, sed ego id respondeo, quod animum
Fannius been-said but I that answer which mind

adverti, te dolorem quem acceperis cum summi viri
I-have-noticed you the-pain which you-have-received both of-a-very-great man
tum amicissumi morte ferre moderate; nec potuisse
and of-a-dearest-friend by-the-death to-bear with-moderation nor to-have-been-able
non commoveri, nec fuisse id humanitatis tuae:
not to-be-moved nor to-have-been that of-humanity your
quod autem Nonis in conlegio nostro non adfuisses,
that however on-the-Nones in college our not you-were-present
valitudinem respondeo causam, non maestitiam fuisse.
health I-answer the-cause not grief to-have-been

LAELIUS. Recte tu quidem, Scaevola, et vere; nec enim ab isto
Rightly you indeed Scaevola and truly nor for from that
officio, quod semper usurpavi cum valerem, abduci
duty which always I-have-performed when I-was-well to-be-drawn-away
incommodo meo debui, nec ullo casu arbitror hoc constanti
by-misfortune my I-ought nor by-any chance I-think this to-a-steadfast
homini posse contingere, ut ulla intermissio fiat officii.
man can happen that any interruption occur of-duty
Tu autem, Fanni, quod mihi tantum tribui dicis, 9
You however Fannius as-for to-me so-much to-be-attributed you-say
quantum ego nec adgnosco nec postulo, facis amice, sed,
as-much-as I neither acknowledge nor claim you-act as-a-friend but
ut mihi videris, non recte iudicas de Catone. Aut enim
as to-me you-seem not rightly you-judge about Cato Either for
nemo, quod quidem magis credo, aut, si quisquam, ille
no-one which indeed rather I-believe or if anyone he
sapiens fuit. Quo modo, ut alia omittam, mortem
wise was In-what way that other-things I-may-pass-over the-death
filii tulit! Memineram Paulum, videram Galum, sed
of-his-son he-did-bear I-remembered Paulus I-had-seen Galus but
hi in pueris, Cato in perfecto et spectato viro.
these in boys Cato in a-mature and proven man

10 Quam ob rem cave Catoni anteponas ne istum
Which on-account-of reason beware to-Cato you-prefer not that-one
quidem ipsum, quem Apollo, ut ais, sapientissimum
even himself whom Apollo as you-say wisest
iudicavit; huius enim facta, illius dicta laudantur.
judged this-man's for deeds that-man's sayings are-praised

III · AFRICANUS' LIFE COMPLETE

Laelius admits Scipio's death moves him, for no such friend will ever be found, but he needs no medicine: no evil has befallen Scipio, and to grieve at one's own loss is to love oneself, not the friend. Scipio attained everything a man may wish: two consulships, the destruction of two cities most hostile to Rome, piety, generosity, and justice, a city's grief at his funeral, and a last day of glory, escorted home by the senate the day before he died.

De me autem, ut iam cum utroque loquar, sic habetote:
About me however that now with both I-may-speak thus hold
ego si Scipionis desiderio me moveri negem, quam id
I if for-Scipio by-longing myself to-be-moved I-should-deny how that
recte faciam viderint sapientes, sed certe mentiar. Moveor
rightly I-do let-them-see the-wise but certainly I-shall-lie I-am-moved
enim tali amico orbatus, qualis, ut arbitror, nemo umquam
for of-such a-friend bereaved such-as as I-think no-one ever
erit, ut confirmare possum, nemo certe fuit. Sed non egeo
will-be as to-affirm I-can no-one certainly was But not I-need
medicina: me ipse consolor et maxime illo solacio, quod
medicine myself I-myself console and most by-that solace that
eo errore careo, quo amicorum decessu plerique
that error I-am-free-of by-which of-friends at-the-departure most
angi solent. Nihil mali accidisse Scipioni puto;
to-be-distressed are-wont Nothing of-evil to-have-befallen to-Scipio I-think

mihi accidit, si quid accidit; suis autem incommodis
to-me it-has-befallen if anything has-befallen one's-own however by-troubles
graviter angi non amicum, sed se ipsum amantis est.
heavily to-be-distressed not the-friend but one oneself of-one-loving is
Cum illo vero quis neget actum esse praeclare? Nisi 11
With him indeed who would-deny dealt to-have-been splendidly Unless
enim, quod ille minime putabat, inmortalitatem optare
for what he least thought-fit immortality to-wish-for
vellet, quid non adeptus est, quod homini fas esset optare,
he-wished what not attained he-has which for-a-man right was to-wish-for
qui summam spem civium, quam de eo iam puero
who the-highest hope of-the-citizens which of him already as-a-boy
habuerant, continuo adulescens incredibili virtute superavit; qui
they-had-had at-once as-a-youth by-incredible virtue surpassed who
consulatum petivit numquam, factus consul est bis, primum
the-consulship sought never made consul was twice first
ante tempus, iterum sibi suo tempore, rei
before his-time second for-himself at-his-own time for-the-thing
publicae paene sero; qui duabus urbibus eversis inimicissimis
public almost too-late who two cities overthrown most-hostile
huic imperio non modo praesentia, verum etiam futura bella
to-this empire not only present but also future wars
delevit. Quid dicam de moribus facillimis, de pietate in
destroyed What shall-I-say about manners most-affable about dutifulness toward
matrem, liberalitate in sorores, bonitate in suos, iustitia
mother generosity toward sisters kindness toward his-own justice
in omnes? Nota sunt vobis. Quam autem civitati carus
toward all Known are to-you How however to-the-state dear
fuerit, maerore funeris indicatum est. Quid igitur hunc
he-was by-the-grief of-the-funeral shown was What then him
paucorum annorum accessio iuvare potuisset? Senectus enim
of-a-few years addition to-help could-have Old-age for

quamvis non sit gravis, ut memini Catonem anno ante
although not be burdensome as I-remember Cato a-year before
quam est mortuus, mecum et cum Scipione disserere, tamen
than has died with-me and with Scipio to-discuss still
aufert eam viriditatem, in qua etiam nunc erat Scipio.
takes-away that freshness in which even now was Scipio
12 Quam ob rem vita quidem talis fuit vel fortuna vel
Which on-account-of reason life indeed such was either in-fortune or
gloria, ut nihil posset accedere; moriendi autem sensum
in-glory that nothing could be-added of-dying however the-sensation
celeritas abstulit. Quo de genere mortis difficile dictu est;
the-swiftness took-away Which about kind of-death difficult to-say it-is
quid homines suspicentur videtis: hoc vere tamen licet
what men suspect you-see this truly still it-is-permitted
dicere, P. Scipioni ex multis diebus, quos in vita
to-say for-Publius Scipio of the-many days which in life
celeberrimos laetissimosque viderit, illum diem clarissimum
most-thronged and-most-joyful he-saw that day most-glorious
fuisse, quom senatu dimisso domum reductus ad
to-have-been when the-senate dismissed home escorted toward
vesperum est a patribus conscriptis, populo Romano,
evening he-was by the-fathers conscript the-people Roman
sociis et Latinis, pridie quam excessit e vita, ut
allies and Latins the-day-before than he-departed from life so-that
ex tam alto dignitatis gradu ad superos videatur deos
from so high of-dignity a-step to the-heavenly he-seems gods
potius quam ad inferos pervenisse.
rather than to the-world-below to-have-gone

Laelius rejects those who say the soul dies with the body, trusting the ancestors' rites, the teachers of Great Greece, and the man Apollo judged wisest, who held that souls are divine and the best return most easily to heaven, as Scipio argued from a vision of Africanus. If death holds no sensation, it holds no evil. His joy is the memory of their friendship, and Fannius and Scaevola ask him to speak on friendship.

Neque enim adsentior iis, qui haec nuper disserere 13
Nor for do-I-agree with-those who these-things lately to-argue
coeperunt, cum corporibus simul animos interire atque
have-begun with bodies together souls to-perish and
omnia morte deleri. Plus apud me antiquorum auctoritas
all-things by-death to-be-destroyed More with me of-the-ancients the-authority
valet, vel nostrorum maiorum, qui mortuis tam religiosa
prevails either of-our ancestors who to-the-dead such sacred
iura tribuerunt, quod non fecissent, profecto, si nihil
rights assigned which not they-would-have-done surely if nothing
ad eos pertinere arbitrarentur, vel eorum qui in hac terra
to them to-pertain they-thought or of-those who in this land
fuerunt magnamque Graeciam, quae nunc quidem deleta
were and-great Greece which now indeed destroyed
est, tum florebat, institutis et praeceptis suis erudierunt,
is then flourished by-institutions and precepts their taught
vel eius, qui Apollinis oraculo sapientissimus est iudicatus,
or of-him who of-Apollo by-the-oracle wisest was judged
qui non tum hoc tum illud, ut in plerisque, sed idem
who not now this now that as in most-things but the-same
semper, animos hominum esse divinos iisque, cum ex
always souls of-men to-be divine and-for-them when from

corpore excessissent, reditum in caelum patere optimoque
the-body they-had-departed a-return to heaven to-lie-open and-for-the-best
et iustissimo cuique expeditissimum.
and most-just each easiest

14 Quod idem Scipioni videbatur, qui quidem, quasi praesagiret,
Which same to-Scipio seemed who indeed as-if he-foresaw
perpaucis ante mortem diebus, cum et Philus et Manilius
very-few before death days when both Philus and Manilius
adesset et alii plures, tuque etiam Scaevola, mecum venisses,
were-present and others several and-you also Scaevola with-me had-come
triduum disseruit de re publica, cuius disputationis fuit
for-three-days discoursed about the-thing public of-which discussion was
extremum fere de inmortalitate animorum, quae se in
the-end nearly about the-immortality of-souls which himself in
quiete per visum ex Africano audisse dicebat. Id si ita est,
sleep through a-vision from Africanus to-have-heard he-said That if so is
ut optumi cuiusque animus in morte facillime evolet tamquam
that of-the-best each soul in death most-easily flies-away as
e custodia vinclisque corporis, cui censemus cursum ad
from the-prison and-chains of-the-body for-whom do-we-think the-course to
deos faciliorem fuisse quam Scipioni? Quocirca maerere hoc
the-gods easier to-have-been than for-Scipio Wherefore to-mourn at-this
eius eventu vereor ne invidi magis quam amici sit.
his fate I-fear lest of-an-envious-man rather than of-a-friend it-be
Sin autem illa veriora, ut idem interitus sit animorum
But-if however those-things truer that the-same destruction be of-souls
et corporum nec ullus sensus maneat, ut nihil boni est in
and of-bodies nor any sensation remain as nothing of-good is in
morte, sic certe nihil mali. Sensu enim amisso fit idem,
death so certainly nothing of-evil Sensation for lost becomes the-same

quasi natus non esset omnino, quem tamen esse natum
as-if born not he-had-been at-all whom still to-have-been born
et nos gaudemus et haec civitas, dum erit, laetabitur.
both we rejoice and this state while it-shall-be will-be-glad
Quam ob rem cum illo quidem, ut supra dixi, 15
Which on-account-of reason with him indeed as above I-said
actum optime est, mecum incommodius, quem fuerat
dealt excellently it-has-been with-me less-fortunately whom it-had-been
aequius, ut prius introieram, sic prius exire de vita. Sed
fairer as first I-had-entered so first to-go-out from life But
tamen recordatione nostrae amicitiae sic fruor, ut beate
still in-the-recollection of-our friendship so I-take-delight that happily
vixisse videar, quia cum Scipione vixerim, quocum mihi
to-have-lived I-seem because with Scipio I-have-lived with-whom to-me
coniuncta cura de publica re et de privata fuit,
shared care about public the-thing and about private was
quocum et domus fuit et militia communis et, id
with-whom both house was and military-service in-common and that
in quo est omnis vis amicitiae, voluntatum studiorum
in which is all the-force of-friendship of-wills of-pursuits
sententiarum summa consensio. Itaque non tam ista
of-opinions the-utmost agreement And-so not so-much that
me sapientiae, quam modo Fannius commemoravit, fama
me of-wisdom which just-now Fannius mentioned reputation
delectat, falsa praesertim, quam quod amicitiae nostrae
delights false especially than that of-friendship our
memoriam spero sempiternam fore, idque eo mihi magis
the-memory I-hope everlasting will-be and-that the to-me more
est cordi, quod ex omnibus saeculis vix tria aut quattuor
is at-heart because from all ages scarcely three or four

nominantur paria amicorum, quo in genere sperare videor
are-named pairs of-friends which in class to-hope I-seem
Scipionis et Laeli amicitiam notam posteritati fore.
of-Scipio and of-Laelius the-friendship known to-posterity will-be
16 FANNIUS. Istuc quidem, Laeli, ita necesse est. Sed
That indeed Laelius so necessary is But
quoniam amicitiae mentionem fecisti et sumus otiosi,
since of-friendship mention you-have-made and we-are at-leisure
pergratum mihi feceris, spero item Scaevolae, si,
a-very-great-kindness to-me you-will-do I-hope likewise to-Scaevola if
quem ad modum soles de ceteris rebus, quom ex
what in manner you-are-wont about other things when of
te quaeruntur, sic de amicitia disputaris quid sentias,
you they-are-asked so about friendship you-will-discuss what you-think
qualem existumes, quae praecepta des.
of-what-sort you-consider-it what precepts you-give
SCAEVOLA. Mihi vero erit gratum, atque id ipsum cum
To-me indeed it-will-be welcome and that very-thing when
tecum agere conarer, Fannius antevortit. Quam ob
with-you to-urge I-was-trying Fannius has-anticipated Which on-account-of
rem utrique nostrum gratum admodum feceris.
reason to-both of-us a-kindness very-great you-will-do

Laelius can only urge them to put friendship before all human things. Friendship exists only among the good, taken not in the philosophers' impossible sense but as Fabricius, Curius, and Coruncanius were good. Kinship survives without goodwill and friendship does not; it narrows nature's fellowship to a few.

LAELIUS. Ego vero non gravarer, si mihi ipse confiderem, 17
I indeed not would-be-reluctant if myself I-myself trusted
nam et praeclara res est et sumus, ut dixit Fannius,
for both splendid the-subject is and we-are as said Fannius
otiosi. Sed quis ego sum aut quae est in me facultas?
at-leisure But who I am or what is in me ability
Doctorum est ista consuetudo eaque Graecorum, ut iis
Of-the-learned is that custom and-that of-the-Greeks that to-them
ponatur de quo disputent quamvis subito. Magnum
be-proposed about what they-are-to-argue however suddenly A-great
opus est egetque exercitatione non parva. Quam ob
work it-is and-needs practice not little Which on-account-of
rem quae disputari de amicitia possunt, ab eis censeo
reason what to-be-argued about friendship can from those I-advise
petatis, qui ista profitentur; ego vos hortari tantum
you-seek who those-things profess I you to-urge only
possum, ut amicitiam omnibus rebus humanis anteponatis;
can that friendship to-all things human you-prefer
nihil est enim tam naturae aptum, tam conveniens ad
nothing is for so to-nature suited so fitting to
res vel secundas vel adversas.
fortunes whether favorable or adverse

18 Sed hoc primum sentio, nisi in bonis amicitiam esse non
But this first I-feel except among the-good friendship to-be not
posse; neque id ad vivum reseco, ut illi, qui haec subtilius
to-be-able nor that to the-quick do-I-pare as those who these-things more-subtly
disserunt, fortasse vere, sed ad communem utilitatem parum;
discuss perhaps truly but for common advantage too-little
negant enim quemquam esse virum bonum nisi sapientem.
they-deny for anyone to-be a-man good except the-wise
Sit ita sane: sed eam sapientiam interpretantur, quam
Let-it-be so by-all-means but that wisdom they-take-it-to-mean which
adhuc mortalis nemo est consecutus. Nos autem ea
as-yet mortal no has attained We however those-things
quae sunt in usu vitaque communi, non ea quae finguntur
which are in use and-life common not those which are-imagined
aut optantur, spectare debemus. Numquam ego dicam C.
or are-wished-for to-regard ought Never I shall-say Gaius
Fabricium, M'. Curium, Ti. Coruncanium, quos sapientes
Fabricius Manius Curius Tiberius Coruncanius whom wise
nostri maiores iudicabant, ad istorum normam fuisse
our ancestors judged by their standard to-have-been
sapientis. Quare sibi habeant sapientiae nomen et
wise Wherefore for-themselves let-them-keep of-wisdom the-name both
invidiosum et obscurum, concedant ut viri boni fuerint. Ne
odious and obscure let-them-grant that men good they-were Not
id quidem facient; negabunt id nisi sapienti posse concedi.
that even will-they-do they-will-deny that except to-the-wise to-be-able to-be-granted

19 Agamus igitur pingui, ut aiunt, Minerva. Qui ita
Let-us-proceed then with-dull as they-say Minerva Those-who so
se gerunt, ita vivunt, ut eorum probetur fides
themselves conduct so live that their is-approved faithfulness
integritas aequitas liberalitas, nec sit in eis ulla cupiditas
integrity fairness generosity nor is in them any craving

libido audacia, sintque magna constantia, ut ii fuerunt,
lust recklessness and-are of-great constancy as those were
modo quos nominavi, hos viros bonos, ut habiti sunt,
just-now whom I-named these men good as held they-were
sic etiam appellandos putemus, quia sequantur, quantum
so also to-be-called let-us-think because they-follow as-far-as
homines possunt, naturam optimam bene vivendi ducem.
men can nature the-best well of-living guide
Sic enim mihi perspicere videor, ita natos esse nos,
Thus for to-me to-perceive I-seem so born to-have-been us
ut inter omnes esset societas quaedam, maior autem,
that among all there-was fellowship a-certain greater however
ut quisque proxume accederet. Itaque cives potiores quam
as each most-nearly approached And-so citizens preferable than
peregrini, propinqui quam alieni; cum his enim amicitiam
foreigners kinsmen than strangers with these for friendship
natura ipsa peperit, sed ea non satis habet firmitatis.
nature herself has-produced but it not enough has of-firmness
Namque hoc praestat amicitia propinquitati, quod ex
For in-this excels friendship over-kinship that from
propinquitate benivolentia tolli potest, ex amicitia non
kinship goodwill to-be-removed can from friendship not
potest; sublata enim benivolentia amicitiae nomen tollitur,
can removed for goodwill of-friendship the-name is-removed
propinquitatis manet.
of-kinship remains
Quanta autem vis amicitiae sit ex hoc intellegi 20
How-great however the-force of-friendship is from this to-be-understood
maxime potest, quod ex infinita societate generis humani,
best can that from the-boundless fellowship of-the-race human
quam conciliavit ipsa natura, ita contracta res est et
which has-formed herself nature so contracted the-thing is and

adducta in angustum, ut omnis caritas aut inter duos
drawn into a-narrow-space that all affection either between two
aut inter paucos iungeretur.
or among few was-joined

VI · WHAT FRIENDSHIP IS

Friendship is agreement in all things divine and human with goodwill and affection, and apart from wisdom the gods have given nothing better. Pleasure is the good of beasts, and riches, health, power, and office are fragile, but virtue begets and preserves friendship; let virtue be measured by common usage, as in the Pauluses, Catos, and Scipios. Friendship makes good fortune brighter and lightens bad by sharing it, and is used on more occasions than fire and water.

Est enim amicitia nihil aliud nisi omnium divinarum
Is for friendship nothing else than of-all divine
humanarumque rerum cum benivolentia et caritate consensio,
and-human things with goodwill and affection agreement
qua quidem haut scio an excepta sapientia nihil
than-which indeed not I-know whether excepting wisdom nothing
melius homini sit a dis inmortalibus datum. Divitias
better to-man has-been by the-gods immortal given Riches
alii praeponunt, bonam alii valitudinem, alii potentiam,
some prefer good others health others power
alii honores, multi etiam voluptates. Beluarum hoc quidem
others offices many also pleasures Of-beasts this indeed
extremum, illa autem superiora caduca et incerta, posita
last those however former perishable and uncertain dependent
non tam in consiliis nostris quam in fortunae temeritate.
not so-much on counsels our as on of-fortune the-caprice
Qui autem in virtute summum bonum ponunt, praeclare
Those-who however in virtue the-highest good place splendidly

illi quidem, sed haec ipsa virtus amicitiam et gignit et
they indeed but this very virtue friendship both begets and
continet, nec sine virtute amicitia esse ullo pacto potest.
preserves nor without virtue friendship to-be in-any way can
Iam virtutem ex consuetudine vitae sermonisque nostri 21
Now virtue by the-usage of-life and-of-speech our
interpretemur nec eam, ut quidam docti, verborum
let-us-interpret nor it as certain learned-men of-words
magnificentia metiamur, virosque bonos eos qui habentur
by-the-grandeur let-us-measure and-men good those who are-held-so
numeremus, Paulos, Catones, Galos, Scipiones, Philos;
let-us-count the-Pauluses Catos Galuses Scipios Philuses
his communis vita contenta est; eos autem omittamus,
with-these common life content is those however let-us-pass-over
qui omnino nusquam reperiuntur.
who altogether nowhere are-found
Talis igitur inter viros amicitia tantas oportunitates habet, 22
Such then between men friendship such-great advantages has
quantas vix queo dicere. Principio qui potest esse
as scarcely I-can tell In-the-first-place how can be
vita vitalis, ut ait Ennius, quae non in amici mutua
life worth-living as says Ennius which not in of-a-friend the-mutual
benivolentia conquiescit? Quid dulcius quam habere quicum
goodwill rests What sweeter than to-have one-with-whom
omnia audeas sic loqui ut tecum? Qui esset tantus
all-things you-dare so to-speak as with-yourself How would-be so-great
fructus in prosperis rebus, nisi haberes qui illis aeque
the-enjoyment in prosperous circumstances unless you-had one-who in-them equally
ac tu ipse gauderet? Adversas vero ferre difficile esset sine
as you yourself would-rejoice Adverse indeed to-bear difficult would-be without
eo, qui illas gravius etiam quam tu ferret. Denique ceterae
him who them more-heavily even than you would-bear Finally the-other

res, quae expetuntur, oportunae sunt singulae rebus fere
things which are-sought suited are each to-purposes generally
singulis, divitiae, ut utare; opes, ut colare;
single riches that you-may-use-them influence that you-may-be-courted
honores, ut laudere; voluptates, ut gaudeas; valitudo,
offices that you-may-be-praised pleasures that you-may-rejoice health
ut dolore careas et muneribus fungare corporis;
that pain you-may-be-free-of and the-functions may-perform of-the-body
amicitia res plurimas continet: quoquo te verteris praesto
friendship things very-many contains wherever yourself you-turn at-hand
est, nullo loco excluditur, numquam intempestiva, numquam
it-is from-no place it-is-shut-out never untimely never
molesta est. Itaque non aqua, non igni, ut aiunt, locis
troublesome it-is And-so not water not fire as they-say on-occasions
pluribus utimur quam amicitia. Neque ego nunc de vulgari
more we-use than friendship Nor I now about the-common
aut de mediocri, quae tamen ipsa et delectat et prodest,
or about the-ordinary which still itself both delights and profits
sed de vera et perfecta loquor, qualis eorum, qui pauci
but about true and perfect I-speak such-as of-those who few
nominantur, fuit. Nam et secundas res splendidiores facit
are-named was For both favorable fortunes more-brilliant makes
amicitia, et adversas, partiens communicansque, leviores.
friendship and adverse dividing and-sharing lighter

VII · PYLADES AND ORESTES

Friendship holds out good hope for the future; in a friend we see ourselves, so the absent are present, the poor rich, the weak strong, and the dead alive. Without goodwill no house or city could stand. A learned man of Agrigentum taught that friendship draws all things together and discord scatters them, and the crowd applauded Pacuvius' Pylades claiming to be Orestes to die for him. Fannius and Scaevola want more, recalling Laelius' defense of justice against Philus in Scipio's gardens.

Quomque plurimas et maximas commoditates amicitia 23
And-since very-many and very-great benefits friendship
contineat, tum illa nimirum praestat omnibus, quod bonam
contains then that surely it-excels all that good
spem praelucet in posterum, nec debilitari animos aut
hope it-shines-ahead into the-future nor to-be-weakened spirits or
cadere patitur. Verum enim amicum qui intuetur, tamquam
to-fall allows A-true for friend who looks-at as
exemplar aliquod intuetur sui. Quocirca et absentes
image some looks-at of-himself Wherefore both the-absent
adsunt et egentes abundant et inbecilli valent et, quod
are-present and the-needy abound and the-weak are-strong and what
difficilius dictu est, mortui vivunt; tantus eos honos memoria
more-difficult to-say is the-dead live so-great them honor memory
desiderium prosequitur amicorum, ex quo illorum beata mors
longing attends of-friends from which their happy death
videtur, horum vita laudabilis. Quodsi exemeris ex
seems these-men's life praiseworthy But-if you-shall-have-taken-away from
rerum natura benivolentiae coniunctionem, nec domus ulla
of-things the-nature of-goodwill the-bond neither house any
nec urbs stare poterit, ne agri quidem cultus permanebit.
nor city to-stand will-be-able not of-the-field even the-tillage will-remain

Id si minus intellegitur, quanta vis amicitiae concordiaeque
That if less is-understood how-great the-force of-friendship and-of-concord
sit, ex dissensionibus atque ex discordiis perspici potest.
is from dissensions and from discords to-be-perceived can
Quae enim domus tam stabilis, quae tam firma civitas est,
What for house so stable what so firm state is
quae non odiis et discidiis funditus possit everti?
which not by-hatreds and divisions utterly can to-be-overthrown
Ex quo, quantum boni sit in amicitia, iudicari potest.
From which how-much of-good there-is in friendship to-be-judged can
24 Agrigentinum quidem doctum quendam virum carminibus
an-Agrigentine indeed learned certain man in-verses
Graecis vaticinatum ferunt, quae in rerum natura
Greek to-have-prophesied they-say what-things in of-things the-nature
totoque mundo constarent quaeque moverentur, ea
and-in-the-whole universe were-at-rest and-what were-moved those
contrahere amicitiam, dissipare discordiam. Atque hoc quidem
to-draw-together friendship to-scatter discord And this indeed
omnes mortales et intellegunt et re probant. Itaque, si
all mortals both understand and in-fact approve And-so if
quando aliquod officium extitit amici in periculis aut
ever some duty has-appeared of-a-friend in dangers either
adeundis aut communicandis, quis est qui id non maximis
meeting or sharing who is who it not with-the-highest
ecferat laudibus? Qui clamores tota cavea nuper in
extols praises What shouts through-the-whole theater lately at
hospitis et amici mei M. Pacuvi nova fabula, cum
of-guest-friend and of-friend my of-Marcus Pacuvius the-new play when
ignorante rege uter Orestes esset, Pylades Orestem se
not-knowing the-king which Orestes was Pylades Orestes himself
esse diceret, ut pro illo necaretur, Orestes autem, ita ut
to-be said that for him he-might-be-killed Orestes however so as

erat, Orestem se esse perseveraret! Stantes plaudebant in
he-was Orestes himself to-be persisted Standing they-applauded in
re ficta; quid arbitramur in vera facturos fuisse? Facile
a-thing fictitious what do-we-think in a-true going-to-do to-have-been Easily
indicabat ipsa natura vim suam, cum homines, quod facere
showed herself nature power her when men what to-do
ipsi non possent, id recte fieri in altero iudicarent.
themselves not they-could that rightly to-be-done in another judged
Hactenus mihi videor de amicitia quid sentirem potuisse
Thus-far to-me I-seem about friendship what I-thought to-have-been-able
dicere; si quae praeterea sunt (credo autem esse
to-say if any-things besides there-are I-believe however there-to-be
multa), ab iis, si videbitur, qui ista disputant, quaeritote.
many from those if it-seems-good who those-things discuss seek-them

FANNIUS. Nos autem a te potius. Quamquam etiam ab 25
We however from you rather And-yet also from
istis saepe quaesivi et audivi non invitus equidem, sed
those often I-have-asked and heard not unwilling for-my-part but
aliud quoddam filum orationis tuae.
another certain texture of-speech your

SCAEVOLA. Tum magis id diceres, Fanni, si nuper in
Then more that you-would-say Fannius if lately in
hortis Scipionis, cum est de re publica disputatum,
the-gardens of-Scipio when it-was about the-thing public discussed
adfuisses. Qualis tum patronus iustitiae fuit contra
you-had-been-present What then an-advocate of-justice he-was against
accuratam orationem Phili!
the-studied speech of-Philus

FANNIUS. Facile id quidem fuit iustitiam iustissimo viro
Easy that indeed was justice for-the-most-just man
defendere.
to-defend

SCAEVOLA. Quid? Amicitiam nonne facile ei, qui ob
What Friendship surely easy for-him who on-account-of
eam summa fide, constantia iustitiaque servatam
it with-the-highest faithfulness constancy and-justice kept
maximam gloriam ceperit?
the-greatest glory won

VIII · FRIENDSHIP BORN OF LOVE

Laelius yields to his sons-in-law. Is friendship sought from weakness and need, to exchange services, or from an older and nobler cause in nature? Love, amor, from which amicitia is named, is the first bond of goodwill; advantages are gained even from men courted with a pretense of friendship, but in true friendship nothing is feigned. It springs from nature, as beasts love their young and parents their children, and from virtue, which we love even in men we never saw, like Fabricius and Curius.

26 LAELIUS. Vim hoc quidem est adferre. Quid enim refert
Force this indeed is to-apply What for does-it-matter
qua me ratione cogatis? Cogitis certe. Studiis enim
by-what me means you-compel You-compel certainly To-the-wishes for
generorum, praesertim in re bona, cum difficile est
of-sons-in-law especially in a-matter good both difficult it-is
tum ne aequum quidem obsistere.
and not fair even to-resist
Saepissime igitur mihi de amicitia cogitanti maxime illud
Very-often then to-me about friendship reflecting most that
considerandum videri solet, utrum propter inbecillitatem
to-be-considered to-seem is-wont whether on-account-of weakness
atque inopiam desiderata sit amicitia, ut dandis
and need desired has-been friendship so-that by-giving

recipiendisque meritis, quod quisque minus per se ipse
and-receiving services what each less by himself he-himself
posset, id acciperet ab alio vicissimque redderet, an
could-do that he-might-receive from another and-in-turn return or
esset hoc quidem proprium amicitiae, sed antiquior et
was this indeed a-property of-friendship but older and
pulchrior et magis a natura ipsa profecta alia causa.
more-beautiful and more from nature herself proceeding another cause
Amor enim, ex quo amicitia nominata est, princeps est
Love for from which friendship named is the-first-thing is
ad benivolentiam coniungendam. Nam utilitates quidem
for goodwill uniting For advantages indeed
etiam ab iis percipiuntur saepe, qui simulatione amicitiae
even from those are-gained often who by-pretense of-friendship
coluntur et observantur temporis causa; in amicitia
are-courted and are-attended of-the-occasion for-the-sake in friendship
autem nihil fictum est, nihil simulatum et, quidquid est,
however nothing feigned is nothing pretended and whatever is
id est verum et voluntarium.
that is true and voluntary

Quapropter a natura mihi videtur potius quam ab indigentia 27
Wherefore from nature to-me seems rather than from need
orta amicitia, adplicatione magis animi cum quodam
sprung friendship by-an-inclination more of-the-mind with a-certain
sensu amandi, quam cogitatione quantum illa res utilitatis
feeling of-loving than by-calculation how-much that thing of-advantage
esset habitura. Quod quidem quale sit, etiam in bestiis
would-be going-to-have Which indeed of-what-sort it-is even in beasts
quibusdam animadverti potest, quae ex se natos ita
certain to-be-observed can which from themselves offspring so
amant ad quoddam tempus et ab eis ita amantur, ut facile
love for a-certain time and by them so are-loved that easily

earum sensus appareat. Quod in homine multo est evidentius,
their feeling appears Which in man much is more-evident
primum ex ea caritate quae est inter natos et parentes,
first from that affection which is between children and parents
quae dirimi nisi detestabili scelere non potest, deinde cum
which to-be-broken except by-detestable crime not can then when
similis sensus extitit amoris, si aliquem nacti sumus, cuius
a-like feeling has-arisen of-love if someone found we-have whose
cum moribus et natura congruamus, quod in eo quasi
with character and nature we-agree because in him as-it-were
lumen aliquod probitatis et virtutis perspicere videamur.
a-light some of-uprightness and of-virtue to-perceive we-seem
28 Nihil est enim virtute amabilius, nihil quod magis
Nothing is for than-virtue more-lovable nothing which more
adliciat ad diligendum, quippe cum propter virtutem et
draws to esteeming seeing-that since on-account-of virtue and
probitatem etiam eos, quos numquam vidimus, quodam
uprightness even those whom never we-have-seen in-a-certain
modo diligamus. Quis est qui C. Fabrici, M'.
way we-esteem Who is-there who of-Gaius Fabricius of-Manius
Curi non cum caritate aliqua benivola memoriam usurpet,
Curius not with affection some well-wishing the-memory recalls
quos numquam viderit? Quis autem est qui Tarquinium
whom never he-has-seen Who however is-there who Tarquinius
Superbum, qui Sp. Cassium, Sp. Maelium non oderit?
the-Proud who Spurius Cassius Spurius Maelius not hates
Cum duobus ducibus de imperio in Italia est decertatum,
With two generals for empire in Italy has-been fought
Pyrrho et Hannibale; ab altero propter probitatem eius
Pyrrhus and Hannibal from the-one on-account-of uprightness his

non nimis alienos animos habemus; alterum propter
not very estranged feelings we-have the-other on-account-of
crudelitatem semper haec civitas oderit.
cruelty always this state will-hate

IX · NOT FROM NEED

If virtue moves us even in an enemy, it moves us more in those we live with, and kindness, zeal, and intimacy then kindle goodwill. Those who trace friendship to need make it lowly: the most self-sufficient are the best at friendship, and Africanus needed nothing from Laelius. As we do good without expecting a return, we seek friendship for the love itself. Let the beastlike, who refer all to pleasure, be dismissed: utility follows friendship, not the reverse.

Quodsi tanta vis probitatis est, ut eam vel in eis, quos 29
But-if so-great the-force of-uprightness is that it either in those whom
numquam vidimus, vel, quod maius est, in hoste etiam
never we-have-seen or what greater is in an-enemy even
diligamus, quid mirum est, si animi hominum moveantur,
we-esteem what wonder is-it if the-minds of-men are-moved
cum eorum, quibuscum usu coniuncti esse possunt,
when of-those with-whom by-intercourse joined to-be they-can
virtutem et bonitatem perspicere videantur? Quamquam
the-virtue and goodness to-perceive they-seem And-yet
confirmatur amor et beneficio accepto et studio perspecto
is-strengthened love both by-a-kindness received and by-zeal perceived
et consuetudine adiuncta, quibus rebus ad illum primum
and by-intimacy added which things to that first
motum animi et amoris adhibitis admirabilis quaedam
movement of-the-mind and of-love being-applied a-wonderful certain
exardescit benivolentiae magnitudo.
blazes-up of-goodwill greatness

Quam si qui putant ab inbecillitate proficisci, ut sit
Which if any think from weakness to-proceed so-that there-may-be
per quem adsequatur quod quisque desideret, humilem
through whom he-may-attain what each desires lowly
sane relinquunt et minime generosum, ut ita dicam,
truly they-leave and least noble as so I-may-say
ortum amicitiae, quam ex inopia atque indigentia natam
the-origin of-friendship which from want and need born
volunt. Quod si ita esset, ut quisque minimum esse
they-would-have Which if so it-were as each least to-be
in se arbitraretur, ita ad amicitiam esset aptissimus;
in himself thought so for friendship he-would-be fittest
quod longe secus est.
which far otherwise is
30 Ut enim quisque sibi plurimum confidit et ut quisque
As for each in-himself most trusts and as each
maxime virtute et sapientia sic munitus est, ut nullo
most by-virtue and wisdom so fortified is that nothing
egeat suaque omnia in se ipso posita iudicet, ita in
he-needs and-his all in him himself placed judges so in
amicitiis expetendis colendisque maxime excellit. Quid enim?
friendships seeking and-cultivating most he-excels What for
Africanus indigens mei? Minime hercule! Ac ne ego quidem
Africanus in-need of-me Not-at-all by-Hercules And not I even
illius, sed ego admiratione quadam virtutis eius, ille vicissim
of-him but I from-admiration a-certain of-virtue his he in-turn
opinione fortasse non nulla quam de meis moribus
from-an-opinion perhaps not none which of my character
habebat, me dilexit; auxit benivolentiam consuetudo. Sed
he-had me esteemed increased the-goodwill intimacy But

quamquam utilitates multae et magnae consecutae sunt,
although advantages many and great followed have
non sunt tamen ab earum spe causae diligendi profectae.
not have still from their hope the-causes of-esteeming proceeded
Ut enim benefici liberalesque sumus, non ut exigamus 31
As for beneficent and-generous we-are not that we-may-demand
gratiam (neque enim beneficium faeneramur, sed natura
gratitude nor for a-kindness do-we-lend-at-interest but by-nature
propensi ad liberalitatem sumus), sic amicitiam non spe
inclined to generosity we-are so friendship not by-hope
mercedis adducti, sed quod omnis eius fructus in ipso
of-reward led but because all its fruit in the-very
amore inest, expetendam putamus.
love is-contained to-be-sought we-think
Ab his, qui pecudum ritu ad voluptatem omnia 32
From these who of-cattle after-the-fashion to pleasure all-things
referunt, longe dissentiunt; nec mirum; nihil enim altum,
refer far differ nor wonder nothing for lofty
nihil magnificum ac divinum suspicere possunt, qui suas
nothing grand and divine to-look-up-to can who their
omnes cogitationes abiecerunt in rem tam humilem tamque
all thoughts have-cast-down to a-thing so low and-so
contemptam. Quam ob rem hos quidem ab hoc
despised Which on-account-of reason these indeed from this
sermone removeamus, ipsi autem intellegamus natura
conversation let-us-remove ourselves however let-us-understand by-nature
gigni sensum diligendi et benivolentiae caritatem facta
to-be-produced the-feeling of-esteeming and of-goodwill affection made
significatione probitatis, quam qui adpetiverunt, adplicant
the-indication of-uprightness which those-who have-sought attach
se et propius admovent, ut et usu eius, quem
themselves and nearer draw that both the-company of-him whom

diligere coeperunt, fruantur et moribus, sintque pares
to-esteem they-have-begun they-may-enjoy and character and-may-be equal
in amore et aequales propensioresque ad bene merendum
in love and matched and-more-inclined to well deserving
quam ad reposcendum, atque haec inter eos sit honesta
than to demanding-back and this among them may-be honorable
certatio. Sic et utilitates ex amicitia maximae capientur,
rivalry Thus both advantages from friendship the-greatest will-be-gained
et erit eius ortus a natura quam ab inbecillitate
and will-be its origin from nature than from weakness
gravior et verior. Nam si utilitas amicitias conglutinaret,
weightier and truer For if advantage friendships cemented
eadem commutata dissolveret; sed quia natura mutari
the-same changed would-dissolve-them but because nature to-be-changed
non potest, idcirco verae amicitiae sempiternae sunt.
not can therefore true friendships everlasting are
Ortum quidem amicitiae videtis, nisi quid ad haec forte
The-origin indeed of-friendship you-see unless anything to this perhaps
vultis.
you-wish-(to-add)

FANNIUS. Tu vero perge, Laeli! Pro hoc enim, qui minor est
You indeed go-on Laelius For him for who younger is
natu, meo iure respondeo.
by-birth by-my right I-answer

33 SCAEVOLA. Recte tu quidem: quam ob rem audiamus.
Rightly you indeed which on-account-of reason let-us-hear

X · HOW FRIENDSHIPS END

Scipio used to say nothing was harder than keeping a friendship to life's end: interests and politics diverge, and characters change with misfortune or age. Boyhood loves are put away with the bordered toga; youths fall out over a marriage or advantage, older men over office. Greed for money is most men's plague, the contest for glory the best men's, and friends who ask something wrong call refusal betrayal. To escape all this takes wisdom and good fortune.

LAELIUS. Audite vero, optumi viri, ea quae saepissime
Hear indeed most-excellent men those-things which very-often
inter me et Scipionem de amicitia disserebantur.
between me and Scipio about friendship were-discussed
Quamquam ille quidem nihil difficilius esse dicebat quam
And-yet he indeed nothing more-difficult to-be said than
amicitiam usque ad extremum vitae diem permanere: nam
friendship right to the-last of-life day to-endure for
vel ut non idem expediret incidere saepe, vel ut
either that not the-same-thing was-expedient to-happen often or that
de re publica non idem sentiretur; mutari etiam
about the-thing public not the-same was-thought to-be-changed also
mores hominum saepe dicebat, alias adversis rebus,
the-characters of-men often he-said sometimes by-adverse circumstances
alias aetate ingravescente. Atque earum rerum exemplum
sometimes by-age growing-heavy And of-those things the-example
ex similitudine capiebat ineuntis aetatis, quod summi
from the-likeness he-took of-beginning life that the-deepest
puerorum amores saepe una cum praetexta toga ponerentur;
of-boys loves often together with the-bordered toga were-laid-aside
sin autem ad adulescentiam perduxissent, dirimi tamen 34
but-if however to youth they-had-carried-them to-be-broken still
interdum contentione vel uxoriae condicionis vel commodi
sometimes by-rivalry either marital of-match or of-advantage

alicuius, quod idem adipisci uterque non posset. Quodsi qui
some which the-same to-obtain both not could But-if any
longius in amicitia provecti essent, tamen saepe labefactari,
further in friendship advanced had still often to-be-shaken
si in honoris contentionem incidissent; pestem enim
if into for-office a-contest they-had-fallen plague for
nullam maiorem esse amicitiis quam in plerisque pecuniae
no greater to-be to-friendships than in most of-money
cupiditatem, in optimis quibusque honoris certamen et gloriae,
the-craving in the-best each for-office the-contest and for-glory
ex quo inimicitias maximas saepe inter amicissimos exstitisse.
from which enmities the-greatest often between the-closest-friends to-have-arisen
35 Magna etiam discidia et plerumque iusta nasci, cum aliquid
Great also ruptures and generally just to-arise when something
ab amicis quod rectum non esset postularetur, ut aut libidinis
of friends which right not was was-demanded that either of-lust
ministri aut adiutores essent ad iniuriam, quod qui
servants or helpers they-should-be to wrong which those-who
recusarent, quamvis honeste id facerent, ius tamen amicitiae
refused however honorably it they-did the-law still of-friendship
deserere arguerentur ab iis, quibus obsequi nollent; illos
to-desert were-accused by those to-whom to-comply they-were-unwilling those
autem, qui quidvis ab amico auderent postulare, postulatione
however who anything of a-friend dared to-demand by-the-demand
ipsa profiteri omnia se amici causa esse facturos.
itself to-declare all-things themselves of-a-friend for-the-sake to-be going-to-do
Eorum querela inveterata non modo familiaritates exstingui
Their by-complaint grown-old not only intimacies to-be-extinguished
solere, sed odia etiam gigni sempiterna. Haec ita
to-be-wont but hatreds also to-be-begotten everlasting These-things so

multa quasi fata inpendere amicitiis, ut omnia subterfugere
many as-it-were fates to-hang-over friendships that all to-escape
non modo sapientiae, sed etiam felicitatis diceret sibi videri.
not only of-wisdom but also of-good-fortune he-said to-him to-seem

XI · GRACCHUS AND BLOSSIUS

How far should love go? Should Coriolanus' friends have borne arms against Rome? Blossius of Cumae said he would have burned the Capitol at Gracchus' order; he led Gracchus' madness rather than followed it, fled to the enemy, and paid a just penalty. There is no excuse for wrongdoing for a friend's sake, since virtue joins friends. Men like Papus, Luscinus, Curius, and Coruncanius would never ask anything against the state.

Quam ob rem id primum videamus, si placet, 36
Which on-account-of reason this first let-us-see if you-please
quatenus amor in amicitia progredi debeat. Numne, si
how-far love in friendship to-go ought Surely-not if
Coriolanus habuit amicos, ferre contra patriam arma
Coriolanus had friends to-bear against country arms
illi cum Coriolano debuerunt? Num Vecellinum amici
they with Coriolanus ought Surely-not Vecellinus his-friends
regnum adpetentem, num Maelium debuerunt iuvare?
kingship seeking surely-not Maelius ought to-help
Tib. quidem Gracchum rem publicam vexantem a Q. 37
Tiberius indeed Gracchus the-thing public harassing by Quintus
Tuberone aequalibusque amicis derelictum videbamus. At
Tubero and-by-his-contemporary friends abandoned we-saw But
C. Blossius Cumanus, hospes familiae vestrae, Scaevola,
Gaius Blossius of-Cumae guest-friend of-the-family your Scaevola
quom ad me, quod aderam Laenati et Rupilio consulibus
when to me because I-was-assisting to-Laenas and Rupilius the-consuls

in consilio, deprecatum venisset, hanc ut sibi ignoscerem
in council to-plead had-come this that him I-should-pardon
causam adferebat, quod tanti Tib. Gracchum fecisset,
reason he-offered that so-highly Tiberius Gracchus he-had-valued
ut quidquid ille vellet sibi faciendum putaret. Tum ego,
that whatever he wished by-himself to-be-done he-thought Then I
etiamne, si te in Capitolium faces ferre vellet? Numquam,
even if you into the-Capitol torches to-carry he-wished Never
inquit, voluisset id quidem; sed, si voluisset,
he-said he-would-have-wished that indeed but if he-had-wished
paruissem. Videtis, quam nefaria vox. Et hercule ita
I-would-have-obeyed You-see how wicked a-saying And by-Hercules so
fecit, vel plus etiam quam dixit; non enim paruit ille Ti.
he-did or more even than he-said not for obeyed he of-Tiberius
Gracchi temeritati, sed praefuit, nec se comitem illius
Gracchus the-rashness but led-it nor himself companion of-that
furoris, sed ducem praebuit. Itaque hac amentia, quaestione
madness but leader showed And-so by-this madness by-the-inquiry
nova perterritus, in Asiam profugit, ad hostes se
new terrified to Asia fled to the-enemies himself
contulit, poenas rei publicae graves iustasque persolvit.
betook penalties to-the-thing public heavy and-just paid
Nulla est igitur excusatio peccati, si amici causa
No is then excuse of-a-wrong if of-a-friend for-the-sake
peccaveris; nam, cum conciliatrix amicitiae virtutis
you-have-done-wrong for since the-procurer of-friendship of-virtue
opinio fuerit, difficile est amicitiam manere, si a virtute
the-opinion has-been difficult it-is friendship to-remain if from virtue
defeceris.
you-have-fallen-away

Quodsi rectum statuerimus vel concedere amicis quidquid 38
But-if right we-shall-have-decided either to-grant to-friends whatever
velint vel inpetrare ab iis, quidquid velimus, perfecta
they-wish or to-obtain from them whatever we-wish perfect
quidem sapientia si simus, nihil habeat res vitii; sed
indeed in-wisdom if we-were nothing would-have the-thing of-fault but
loquimur de iis amicis qui ante oculos sunt, quos vidimus
we-speak of those friends who before the-eyes are whom we-have-seen
aut de quibus memoria accepimus, quos novit vita communis.
or of whom by-memory we-have-heard whom knows life common
Ex hoc numero nobis exempla sumenda sunt, et eorum
From this number by-us examples to-be-taken are and of-those
quidem maxime, qui ad sapientiam proxume accedunt.
indeed most who to wisdom most-nearly approach
Videmus Papum Aemilium Luscino familiarem fuisse (sic 39
We-see Papus Aemilius to-Luscinus intimate to-have-been so
a patribus accepimus) bis una consules, collegas in
from our-fathers we-have-received twice together consuls colleagues in
censura; tum et cum iis et inter se coniunctissimos
the-censorship then both with them and among themselves most-closely-joined
fuisse M'. Curium, Ti. Coruncanium memoriae
to-have-been Manius Curius Tiberius Coruncanius to-memory
proditum est. Igitur ne suspicari quidem possumus quemquam
handed-down it-is Then not to-suspect even we-can any
horum ab amico quippiam contendisse, quod contra fidem,
of-these of a-friend anything to-have-demanded which against faith
contra ius iurandum, contra rem publicam esset. Nam
against the-oath sworn against the-thing public was For
hoc quidem in talibus viris quid adtinet dicere, si contendisset
this indeed in such men what avails-it to-say if he-had-demanded
impetraturum non fuisse, cum illi sanctissimi viri fuerint,
going-to-obtain not to-have-been since they most-upright men were

aeque autem nefas sit tale aliquid et facere rogatum et rogare?
equally however wicked it-is such something both to-do when-asked and to-ask
At vero Tib. Gracchum sequebantur C. Carbo, C. Cato,
But indeed Tiberius Gracchus followed Gaius Carbo Gaius Cato
et minime tum quidem C. frater, nunc idem acerrimus.
and least then indeed Gaius his-brother now the-same most-vehement

XII · THE FIRST LAW OF FRIENDSHIP

Let this law be fixed: neither ask nor do base things for a friend, least of all against the state. Tiberius Gracchus attempted kingship, and since the ballot laws the state slides toward ruin. No one attempts such things without allies, so good men must not stay bound in such friendships, and followers deserve punishment as leaders do; Themistocles and Coriolanus found no helpers. Laelius cares for the state after his death as much as now.

40 Haec igitur lex in amicitia sanciatur, ut neque rogemus
This then law in friendship let-be-ordained that neither we-ask
res turpes nec faciamus rogati. Turpis enim excusatio
things base nor do-them when-asked Shameful for excuse
est et minime accipienda cum in ceteris peccatis, tum si
is and least to-be-accepted both in other wrongs and if
quis contra rem publicam se amici causa fecisse
anyone against the-thing public himself of-a-friend for-the-sake to-have-acted
fateatur. Etenim eo loco, Fanni et Scaevola, locati
admits For-indeed in-that position Fannius and Scaevola placed
sumus, ut nos longe prospicere oporteat futuros casus
we-are that us far to-foresee it-behooves future chances
rei publicae. Deflexit iam aliquantum de spatio
of-the-thing public Has-swerved already somewhat from the-track
curriculoque consuetudo maiorum.
and-course the-custom of-our-ancestors

Tib. Gracchus regnum occupare conatus est, vel regnavit 41
Tiberius Gracchus kingship to-seize tried has or-rather reigned
is quidem paucos menses. Num quid simile populus
he indeed a-few months Surely-not anything like-it the-people
Romanus audierat aut viderat? Hunc etiam post mortem
Roman had-heard or seen Him even after death
secuti amici et propinqui quid in P. Scipione effecerint,
following friends and kinsmen what in Publius Scipio they-accomplished
sine lacrimis non queo dicere. Nam Carbonem, quocumque
without tears not I-can to-say For Carbo in-whatever
modo potuimus, propter recentem poenam Tib. Gracchi
way we-could on-account-of the-recent punishment of-Tiberius Gracchus
sustinuimus. De C. Gracchi autem tribunatu quid
we-withstood About of-Gaius Gracchus however the-tribunate what
expectem, non lubet augurari; serpit †deinde res, quae
I-expect not it-pleases-me to-forecast creeps-on then the-thing which
proclivis ad perniciem, cum semel coepit, labitur. Videtis in
downhill to ruin when once it-has-begun slides You-see in
tabella iam ante quanta sit facta labes, primo Gabinia
the-ballot already before how-great has been-made a-landslide first by-the-Gabinian
lege, biennio autem post Cassia. Videre iam videor
law two-years however after by-the-Cassian To-see already I-seem
populum a senatu disiunctum, multitudinis arbitrio res
the-people from the-senate severed of-the-multitude by-the-will affairs
maximas agi. Plures enim discent quem ad modum
the-greatest to-be-conducted More for will-learn what in manner
haec fiant, quam quem ad modum iis resistatur.
these-things are-done than what in manner to-them resistance-is-made
Quorsum haec? Quia sine sociis nemo quicquam tale 42
To-what-end this Because without allies no-one anything such
conatur. Praecipiendum est igitur bonis, ut, si in eius
attempts To-be-enjoined it-is then on-the-good that if into of-that

modi amicitias ignari casu aliquo inciderint, ne existiment
kind friendships unaware by-chance some they-have-fallen not they-think
ita se alligatos, ut ab amicis in magna aliqua re
so themselves bound that from friends in great some matter
publica peccantibus non discedant; inprobis autem poena
public doing-wrong not they-depart on-the-wicked however punishment
statuenda est, nec vero minor iis, qui secuti erunt
to-be-fixed is nor indeed less on-those who followed will-have
alterum, quam iis, qui ipsi fuerint impietatis duces.
another than on-those who themselves were of-impiety leaders
Quis clarior in Graecia Themistocle, quis potentior? Qui
Who more-famous in Greece than-Themistocles who more-powerful Who
cum imperator bello Persico servitute Graeciam liberavisset
when as-commander in-the-war Persian from-slavery Greece had-freed
propterque invidiam in exilium expulsus esset, ingratae
and-on-account-of envy into exile driven had-been of-an-ungrateful
patriae iniuriam non tulit, quam ferre debuit: fecit idem
country the-injury not bore which to-bear he-ought he-did the-same
quod XX annis ante apud nos fecerat Coriolanus. His
which twenty years before among us had-done Coriolanus For-these
adiutor contra patriam inventus est nemo; itaque mortem
a-helper against country found was none and-so death
sibi uterque conscivit.
on-himself each inflicted

43 Quare talis inproborum consensio non modo excusatione
Wherefore such of-the-wicked conspiracy not only by-the-excuse
amicitiae tegenda non est, sed potius supplicio omni
of-friendship to-be-screened not is but rather by-punishment every
vindicanda est, ut ne quis concessum putet amicum vel
to-be-avenged is that not anyone permitted think a-friend even
bellum patriae inferentem sequi. Quod quidem, ut res
war on-his-country making to-follow Which indeed as things

ire coepit, haud scio an aliquando futurum sit;
to-go have-begun not I-know whether some-day going-to-happen it-is
mihi autem non minori curae est, qualis res publica
to-me however not less of-concern is what-sort the-thing public
post mortem meam futura, quam qualis hodie sit.
after death my will-be than what-sort today it-is

XIII · AGAINST THE GREEK SOPHISTS

The first law of friendship is to ask and do only what is honorable and to give and take advice freely. Some Greek sages said to avoid many friendships and seek freedom from care; others, that friendship is sought for help, so the weak seek it most. To flee care is to flee virtue, which grieves at evil; without feeling a man would differ in nothing from a stone. Virtue is tender, not iron, and the anguish friendship brings is no reason to reject it.

Haec igitur prima lex amicitiae sanciatur, ut ab amicis 44
This then first law of-friendship let-be-ordained that of friends
honesta petamus, amicorum causa honesta faciamus,
honorable-things let-us-ask of-friends for-the-sake honorable-things let-us-do
ne exspectemus quidem, dum rogemur, studium semper
not let-us-wait even until we-are-asked zeal always
adsit, cunctatio absit, consilium vero dare audeamus
let-be-present hesitation let-be-absent counsel indeed to-give let-us-dare
libere, plurimum in amicitia amicorum bene suadentium
freely most in friendship of-friends well advising
valeat auctoritas, eaque et adhibeatur ad monendum non
let-prevail the-authority and-it both let-be-applied to admonishing not
modo aperte, sed etiam acriter, si res postulabit, et
only openly but also sharply if the-case will-demand and
adhibitae pareatur.
to-it-applied let-obedience-be-given

45 Nam quibusdam, quos audio sapientes habitos in Graecia,
For to-certain-men whom I-hear wise held in Greece
placuisse opinor mirabilia quaedam (sed nihil est, quod
to-have-seemed-good I-think strange certain-things but nothing there-is which
illi non persequantur argutiis): partim fugiendas esse nimias
they not pursue with-subtleties partly to-be-shunned to-be excessive
amicitias, ne necesse sit unum sollicitum esse pro pluribus;
friendships lest necessary it-be one anxious to-be for several
satis superque esse sibi suarum cuique rerum; alienis
enough and-more to-be for-himself of-his-own for-each affairs in-others'-(affairs)
nimis implicari molestum esse; commodissimum esse quam
too-much to-be-entangled troublesome to-be most-convenient to-be as
laxissimas habenas habere amicitiae, quas vel adducas
loosest reins to-have of-friendship which either you-may-draw-in
cum velis vel remittas; caput enim esse ad beate
when you-wish or let-out the-chief-thing for to-be for happily
vivendum securitatem, qua frui non possit animus, si
living freedom-from-care which to-enjoy not can the-mind if
tamquam parturiat unus pro pluribus.
as-it-were it-be-in-labor one for several

46 Alios autem dicere aiunt multo etiam inhumanius, quem
Others however to-say they-say much even more-inhumanly which
locum breviter paulo ante perstrinxi, praesidii adiumentique
point briefly a-little before I-touched-on of-protection and-of-help
causa, non benivolentiae neque caritatis amicitias esse
for-the-sake not of-goodwill nor of-affection friendships to-be
expetendas; itaque ut quisque minimum firmitatis haberet
to-be-sought and-so as each least of-firmness had
minimumque virium, ita amicitias adpetere maxime: ex
and-least of-strength so friendships to-seek most from
eo fieri ut mulierculae magis amicitiarum praesidia
this to-come-about that weak-women more of-friendships the-protection

quaerant quam viri, et inopes quam opulenti, et calamitosi
seek than men and the-poor than the-rich and the-unfortunate
quam ii, qui putentur beati.
than those who are-thought happy
O praeclaram sapientiam! Solem enim e mundo tollere 47
O splendid wisdom The-sun for from the-universe to-remove
videntur, qui amicitiam e vita tollunt, qua nihil a
they-seem who friendship from life remove than-which nothing from
dis inmortalibus melius habemus, nihil iucundius. Quae
the-gods immortal better we-have nothing more-delightful What
est enim ista securitas? Specie quidem blanda, sed
is for that freedom-from-care In-appearance indeed attractive but
reapse multis locis repudianda. Neque enim est consentaneum
in-reality in-many places to-be-rejected Nor for is-it consistent
ullam honestam rem actionemve, ne sollicitus sis, aut non
any honorable thing or-action lest anxious you-be either not
suscipere aut susceptam deponere. Quodsi curam fugimus,
to-undertake or undertaken to-lay-down But-if care we-flee
virtus fugienda est, quae necesse est cum aliqua cura
virtue to-be-fled is which necessary it-is with some care
res sibi contrarias aspernetur atque oderit, ut bonitas
things to-itself contrary should-spurn and hate as goodness
malitiam, temperantia lubidinem, ignaviam fortitudo. Itaque
malice temperance lust cowardice fortitude And-so
videas rebus iniustis iustos maxime dolere, inbellibus
you-may-see at-things unjust the-just most to-grieve at-the-cowardly
fortes, flagitiosis modestos. Ergo hoc proprium est animi
the-brave at-the-shameful the-modest Therefore this the-mark is of-a-mind
bene constituti, et laetari bonis rebus et dolere contrariis.
well ordered both to-rejoice at-good things and to-grieve at-the-contrary

48 Quam ob rem si cadit in sapientem animi dolor,
Which on-account-of reason if falls upon the-wise-man of-mind pain
qui profecto cadit, nisi ex eius animo extirpatam
which surely falls unless from his mind rooted-out
humanitatem arbitramur, quae causa est cur amicitiam
humanity we-think what reason is-there why friendship
funditus tollamus e vita, ne aliquas propter eam
utterly we-should-remove from life lest some on-account-of it
suscipiamus molestias? Quid enim interest motu
we-undergo troubles What for is-the-difference with-the-emotion
animi sublato, non dico inter pecudem et hominem, sed
of-the-mind removed not I-say between a-beast and a-man but
inter hominem et truncum aut saxum aut quidvis generis
between a-man and a-trunk or a-stone or anything of-kind
eiusdem? Neque enim sunt isti audiendi, qui virtutem duram
the-same Nor for are those to-be-heard who virtue hard
et quasi ferream esse quandam volunt; quae quidem
and as-it-were of-iron to-be a-certain-thing want which indeed
est cum multis in rebus tum in amicitia tenera atque
is both many in things and in friendship tender and
tractabilis, ut et bonis amici quasi diffundatur
pliant so-that both at-the-good-fortunes of-a-friend as-it-were it-expands
et incommodis contrahatur. Quam ob rem angor
and at-the-misfortunes contracts Which on-account-of reason anguish
iste, qui pro amico saepe capiendus est, non tantum valet,
that which for a-friend often to-be-taken-on is not so-much avails
ut tollat e vita amicitiam, non plus quam ut virtutes,
that it-remove from life friendship not more than that the-virtues
quia non nullas curas et molestias adferunt, repudientur.
because not none cares and troubles they-bring be-rejected

Love arises when a sign of virtue shines out and a like mind attaches to it. How absurd to delight in office, buildings, and dress and not in a virtuous being who loves back; nothing is sweeter than goodwill returned. Nature seeks its like, so the good love the good. Those who make friendship for advantage remove its loveliest bond: the most virtuous need others least and are the most generous, and advantage follows friendship, not the reverse.

Cum autem contrahat amicitiam, ut supra dixi, si qua
Since however forms friendship as above I-said if any
significatio virtutis eluceat, ad quam se similis animus adplicet
indication of-virtue shines-out to which itself a-like mind attaches
et adiungat, id cum contigit, amor exoriatur necesse est.
and joins that when has-happened love arise necessary it-is
Quid enim tam absurdum quam delectari multis inanimis 49
What for so absurd as to-be-delighted by-many lifeless
rebus, ut honore, ut gloria, ut aedificio, ut vestitu
things as by-office as glory as a-building as clothing
cultuque corporis, animante virtute praedito, eo qui vel
and-adornment of-body by-a-living-being with-virtue endowed one who either
amare vel, ut ita dicam, redamare possit, non admodum
to-love or as so I-may-say to-love-back can not greatly
delectari? Nihil est enim remuneratione benivolentiae, nihil
to-be-delighted Nothing is for than-the-requital of-goodwill nothing
vicissitudine studiorum officiorumque iucundius.
than-the-exchange of-zeal and-of-duties more-delightful
Quid? Si illud etiam addimus, quod recte addi potest, 50
What If that also we-add which rightly to-be-added can
nihil esse quod ad se rem ullam tam alliciat et attrahat
nothing to-be which to itself thing any so attracts and draws
quam ad amicitiam similitudo, concedetur profecto verum
as to friendship likeness it-will-be-granted surely true

esse, ut bonos boni diligant adsciscantque sibi quasi
to-be that the-good the-good esteem and-adopt to-themselves as-if
propinquitate coniunctos atque natura. Nihil est enim
by-kinship joined and by-nature Nothing is for
appetentius similium sui nec rapacius quam natura. Quam
more-desirous of-things-like itself nor more-grasping than nature Which
ob rem hoc quidem, Fanni et Scaevola, constet, ut
on-account-of reason this indeed Fannius and Scaevola let-be-settled as
opinor, bonis inter bonos quasi necessariam benivolentiam,
I-think for-the-good among the-good as-it-were necessary goodwill
qui est amicitiae fons a natura constitutus. Sed eadem
which is of-friendship the-fountain by nature established But the-same
bonitas etiam ad multitudinem pertinet. Non enim est
goodness also to the-multitude extends Not for is
inhumana virtus neque inmunis neque superba, quae etiam
inhuman virtue nor unserviceable nor proud which even
populos universos tueri eisque optume consulere soleat,
peoples whole to-protect and-for-them best to-provide is-wont
quod non faceret profecto, si a caritate vulgi abhorreret.
which not it-would-do surely if from the-affection of-the-crowd it-shrank
51 Atque etiam mihi quidem videntur, qui utilitatum causa
And also to-me indeed seem those-who of-advantages for-the-sake
fingunt amicitias, amabilissimum nodum amicitiae tollere. Non
fashion friendships the-most-lovable bond of-friendship to-remove Not
enim tam utilitas parta per amicum quam amici amor
for so-much the-advantage gained through a-friend as of-the-friend the-love
ipse delectat, tumque illud fit, quod ab amico est profectum,
itself delights and-then that becomes which from a-friend has come
iucundum, si cum studio est profectum. Tantumque abest
pleasant if with zeal it-has come And-so-far it-is-from
ut amicitiae propter indigentiam colantur, ut ii, qui
that friendships on-account-of need are-cultivated that those who

opibus et copiis maximeque virtute, in qua plurimum est
in-wealth and resources and-most in-virtue in which most is
praesidii, minime alterius indigeant, liberalissimi sint et
of-protection least of-another need most-generous are and
beneficentissimi. Atque haut sciam an ne opus sit
most-beneficent And not I-know whether not need there-be
quidem nihil umquam omnino deesse amicis. Ubi enim
even nothing ever at-all to-be-lacking to-friends Where for
studia nostra viguissent, si numquam consilio, numquam
zeal our would-have-thrived if never counsel never
opera nostra nec domi nec militiae Scipio eguisset? Non
service our neither at-home nor in-the-field Scipio had-needed Not
igitur utilitatem amicitia, sed utilitas amicitiam secuta est.
then advantage friendship but advantage friendship followed has

XV · THE TYRANT'S LIFE

Those dissolved in luxury cannot speak of friendship. Who would wish to overflow with every resource while loving and being loved by no one? That is the tyrant's life, without faith, affection, or trust, all suspicion; Tarquin said in exile he learned who his true friends were only when he could no longer repay them. Fortune blinds those she embraces, and the rich buy horses, servants, and plate but not friends, the best furniture of life.

Non ergo erunt homines deliciis diffluentes audiendi, si 52
Not then will-be men in-luxuries dissolved to-be-heard if
quando de amicitia, quam nec usu nec ratione
ever about friendship which neither by-experience nor by-reason
habent cognitam, disputabunt. Nam quis est, pro deorum
they-have known they-shall-discourse For who is-there by of-gods
fidem atque hominum! qui velit, ut neque diligat
the-faith and of-men who would-wish that neither be-esteem

quemquam nec ipse ab ullo diligatur, circumfluere omnibus
anyone nor himself by anyone be-esteemed to-overflow with-all
copiis atque in omnium rerum abundantia vivere? Haec
resources and in of-all things abundance to-live This
enim est tyrannorum vita, nimirum in qua nulla fides,
for is of-tyrants the-life surely in which no faithfulness
nulla caritas, nulla stabilis benivolentiae potest esse fiducia,
no affection no stable of-goodwill can be confidence
omnia semper suspecta atque sollicita, nullus locus amicitiae.
all-things always suspected and anxious no place for-friendship
53 Quis enim aut eum diligat, quem metuat, aut eum, a
Who for either him would-esteem whom he-fears or him by
quo se metui putet? Coluntur tamen simulatione
whom himself to-be-feared he-thinks They-are-courted still by-pretense
dumtaxat ad tempus. Quodsi forte, ut fit plerumque,
only for a-time But-if perhaps as happens generally
ceciderunt, tum intellegitur quam fuerint inopes amicorum.
they-have-fallen then it-is-understood how they-were poor in-friends
Quod Tarquinium dixisse ferunt exulantem, tum se
Which Tarquinius to-have-said they-report in-exile then himself
intellexisse, quos fidos amicos habuisset, quos infidos,
to-have-understood whom faithful friends he-had-had whom faithless
cum iam neutris gratiam referre posset.
when now to-neither thanks to-return he-could
54 Quamquam miror, illa superbia et inportunitate si
And-yet I-wonder with-that arrogance and insolence if
quemquam amicum habere potuit. Atque ut huius, quem
any friend to-have he-could And as of-this-man whom
dixi, mores veros amicos parare non potuerunt,
I-mentioned the-manners true friends to-win not could
sic multorum opes praepotentium excludunt amicitias
so of-many the-wealth of-very-powerful-men shut-out friendships

fideles. Non enim solum ipsa fortuna caeca est, sed eos
faithful Not for only the-very fortune blind is but those
etiam plerumque efficit caecos, quos conplexa est; itaque
also generally makes blind whom embraced she-has and-so
efferuntur fere fastidio et contumacia, nec quicquam
they-are-carried-away generally by-disdain and obstinacy nor anything
insipiente fortunato intolerabilius fieri potest. Atque hoc
than-a-foolish fortunate-man more-intolerable to-be can And this
quidem videre licet, eos, qui antea commodis fuerint
indeed to-see it-is-possible those who before of-agreeable were
moribus, imperio potestate prosperis rebus inmutari.
manners by-command by-power by-prosperous circumstances to-be-changed
Quid autem stultius quam, cum plurimum copiis facultatibus 55
What however more-foolish than when most by-resources means
opibus possint, cetera parare, quae parantur pecunia, equos
wealth they-can-do other-things to-procure which are-procured by-money horses
famulos vestem egregiam vasa pretiosa, amicos non parare,
servants clothing splendid vessels precious friends not to-procure
optumam et pulcherrimam vitae, ut ita dicam, supellectilem?
the-best and most-beautiful of-life as so I-may-say furniture
Etenim cetera cum parant, cui parent nesciunt
For-indeed other-things when they-procure for-whom they-procure-them they-know-not
nec cuius causa laborent; eius enim est istorum quidque
nor whose for-the-sake they-toil his for is of-those-things each
qui vicit viribus; amicitiarum sua cuique permanet
who has-prevailed by-strength of-friendships its-own to-each remains
stabilis et certa possessio, ut etiamsi illa maneant,
stable and sure possession so-that even-if those-things remain
quae sunt quasi dona fortunae, tamen vita inculta et
which are as-it-were gifts of-fortune still life uncared-for and
deserta ab amicis non possit esse iucunda. Sed haec hactenus.
deserted by friends not can be pleasant But this so-far

Three limits are proposed: to feel toward a friend as toward oneself, to return goodwill exactly, and to value a friend as he values himself. Laelius rejects all three: we do for friends what we would not do for ourselves, friendship is no ledger, and a friend should raise a dejected spirit. Scipio called the worst saying against friendship the maxim to love as if one day you would hate; rather choose carefully, and bear an unlucky choice.

56 Constituendi autem sunt, qui sint in amicitia fines et
To-be-settled however are what are in friendship the-limits and
quasi termini diligendi. De quibus tres video sententias
as-it-were boundaries of-esteeming About which three I-see opinions
ferri, quarum nullam probo: unam, ut eodem modo erga
to-be-held of-which none I-approve one that in-the-same way toward
amicum adfecti simus quo erga nosmet ipsos; alteram, ut
a-friend disposed we-be as toward us ourselves the-second that
nostra in amicos benivolentia illorum erga nos benivolentiae
our toward friends goodwill their toward us to-the-goodwill
pariter aequaliterque respondeat; tertiam, ut, quanti
equally and-evenly answer the-third that at-what-value
quisque se ipse facit, tanti fiat ab amicis.
each himself he-himself rates at-so-much he-be-rated by friends
57 Harum trium sententiarum nulli prorsus adsentior. Nec
Of-these three opinions with-none at-all I-agree Nor
enim illa prima vera est, ut, quem ad modum in se
for that first true is that what in manner toward himself
quisque sit, sic in amicum sit animatus. Quam multa
each may-be so toward a-friend be disposed How many-things
enim, quae nostra causa numquam faceremus, facimus
for which for-our-own sake never we-would-do we-do
causa amicorum! Precari ab indigno, supplicare, tum
for-the-sake of-friends To-entreat of an-unworthy-man to-supplicate also

acerbius in aliquem invehi insectarique vehementius,
more-bitterly against someone to-inveigh and-to-assail more-vehemently
quae in nostris rebus non satis honeste, in amicorum
which-things in our-own affairs not quite honorably in friends'
fiunt honestissime; multaeque res sunt, in quibus de
are-done most-honorably and-many things there-are in which from
suis commodis viri boni multa detrahunt detrahique
their-own advantages men good much take-away and-to-be-taken-away
patiuntur, ut iis amici potius quam ipsi fruantur.
allow that them friends rather than they-themselves may-enjoy
Altera sententia est quae definit amicitiam paribus officiis 58
The-second opinion is which defines friendship by-equal duties
ac voluntatibus. Hoc quidem est nimis exigue et exiliter
and wishes This indeed is too meanly and narrowly
ad calculos vocare amicitiam, ut par sit ratio acceptorum
to reckoning to-call friendship that equal be the-account of-things-received
et datorum. Divitior mihi et affluentior videtur esse
and of-things-given Richer to-me and more-abundant seems to-be
vera amicitia nec observare restricte ne plus reddat quam
true friendship nor to-watch strictly lest more it-return than
acceperit: neque enim verendum est ne quid excidat aut
it-has-received nor for to-be-feared is-it lest anything fall-out or
ne quid in terram defluat aut ne plus aequo quid
lest anything on the-ground be-spilled or lest more than-is-fair anything
in amicitiam congeratur.
into friendship be-heaped
Tertius vero ille finis deterrimus, ut, quanti quisque se 59
The-third indeed that limit worst that at-what-value each himself
ipse faciat, tanti fiat ab amicis. Saepe enim in
he-himself rates at-so-much he-be-rated by friends Often for in
quibusdam aut animus abiectior est aut spes amplificandae
certain-men either the-spirit too-dejected is or the-hope of-enlarging

fortunae fractior. Non est igitur amici talem esse
fortune too-broken Not it-is then a-friend's-part such to-be
in eum, qualis ille in se est, sed potius eniti et
toward him as he toward himself is but rather to-strive and
efficere ut amici iacentem animum excitet inducatque
to-bring-about that of-the-friend the-prostrate spirit he-rouse and-induce
in spem cogitationemque meliorem. Alius igitur finis
into hope and-thought better Another then limit
verae amicitiae constituendus est, si prius, quid maxume
of-true friendship to-be-set is if first what most
reprehendere Scipio solitus sit, dixero. Negabat ullam
to-censure Scipio accustomed was I-shall-have-said He-denied any
vocem inimiciorem amicitiae potuisse reperiri quam eius
utterance more-hostile to-friendship to-have-been-able to-be-found than his
qui dixisset ita amare oportere ut si aliquando esset osurus;
who had-said so to-love it-behooves as if some-day he-were going-to-hate
nec vero se adduci posse ut hoc, quem ad modum
nor indeed himself to-be-induced to-be-able that this what in manner
putaretur, a Biante esse dictum crederet, qui sapiens
was-thought by Bias to-have-been said he-should-believe who wise
habitus esset unus e septem; impuri cuiusdam aut ambitiosi
considered was one of the-seven of-a-vile certain-man or self-seeking
aut omnia ad suam potentiam revocantis esse sententiam.
or all-things to his-own power referring to-be the-saying
Quonam enim modo quisquam amicus esse poterit ei,
In-what for way anyone friend to-be will-be-able to-him
cui se putabit inimicum esse posse? Quin etiam
to-whom himself he-will-think enemy to-be can Nay even
necesse erit cupere et optare ut quam saepissime
necessary it-will-be to-desire and to-wish that as often-as-possible
peccet amicus, quo plures det sibi tamquam ansas ad
may-err the-friend so-that more he-may-give him as-it-were handles for

reprehendendum: rursum autem recte factis commodisque
censuring in-turn however rightly at-deeds and-advantages
amicorum necesse erit angi dolere invidere.
of-friends necessary it-will-be to-be-pained to-grieve to-envy
Quare hoc quidem praeceptum, cuiuscumque est, ad 60
Wherefore this indeed precept whosever it-is to
tollendam amicitiam valet: illud potius praecipiendum fuit,
destroying friendship tends that rather to-be-enjoined was
ut eam diligentiam adhiberemus in amicitiis comparandis,
that such care we-should-apply in friendships forming
ut ne quando amare inciperemus eum, quem aliquando
that not ever to-love we-should-begin him whom some-day
odisse possemus. Quin etiam si minus felices in diligendo
to-hate we-could Nay even if less fortunate in esteeming
fuissemus, ferendum id Scipio potius quam inimicitiarum
we-had-been to-be-borne that Scipio rather than of-enmities
tempus cogitandum putabat.
the-time to-be-contemplated thought

Between sound characters let everything be shared, even to helping a friend's less than just wishes where his life or name is at stake, short of disgrace; goodwill may be sought, but not by flattery. Scipio complained that men know their goats better than their friends. Choose the firm and steady, testing them as horses are tried; money and office reveal many. Ennius says a sure friend is known in an unsure matter, and the steady one is almost divine.

61 His igitur finibus utendum arbitror, ut, cum emendati
These then limits to-be-used I-think that when faultless
mores amicorum sint, tum sit inter eos omnium rerum
the-characters of-friends are then let-there-be between them of-all things
consiliorum voluntatum sine ulla exceptione communitas, ut
of-counsels of-wishes without any exception sharing so-that
etiamsi qua fortuna acciderit ut minus iustae amicorum
even-if by-some chance it-has-happened that less just of-friends
voluntates adiuvandae sint, in quibus eorum aut caput agatur
wishes to-be-helped are in which their either life is-at-stake
aut fama, declinandum de via sit, modo ne summa
or reputation to-be-turned-aside from the-road it-is provided not the-utmost
turpitudo sequatur; est enim quatenus amicitiae dari
shame follow there-is for how-far to-friendship to-be-given
venia possit. Nec vero neglegenda est fama, nec mediocre
indulgence can Nor indeed to-be-neglected is reputation nor a-slight
telum ad res gerendas existimare oportet benivolentiam
weapon for affairs conducting to-think it-behooves the-goodwill
civium, quam blanditiis et adsentando colligere turpe est;
of-citizens which by-flatteries and by-assenting to-gather shameful is
virtus, quam sequitur caritas, minime repudianda est.
virtue which follows affection by-no-means to-be-rejected is

Sed (saepe enim redeo ad Scipionem, cuius omnis sermo erat 62
But often for I-return to Scipio whose whole talk was
de amicitia) querebatur quod omnibus in rebus homines
about friendship he-complained that all in things men
diligentiores essent; capras et oves quot quisque haberet
more-careful were goats and sheep how-many each had
dicere posse, amicos quot haberet non posse dicere; et
to-tell could friends how-many he-had not could tell and
in illis quidem parandis adhibere curam, in amicis eligendis
in those indeed acquiring to-apply care in friends choosing
neglegentis esse nec habere quasi signa quaedam et notas,
careless to-be nor to-have as-it-were marks certain and tokens
quibus eos, qui ad amicitias essent idonei, iudicarent.
by-which those who for friendships were fit they-might-judge
Sunt igitur firmi et stabiles et constantes eligendi, cuius
Are then the-firm and stable and constant to-be-chosen of-which
generis est magna penuria; et iudicare difficile est sane
kind there-is great scarcity and to-judge difficult it-is truly
nisi expertum, experiendum autem est in ipsa amicitia: ita
unless tested to-be-tested however he-is in the-very friendship so
praecurrit amicitia iudicium tollitque experiendi potestatem.
outruns friendship judgment and-takes-away of-testing the-power
Est igitur prudentis sustinere ut cursum, sic impetum 63
It-is then of-a-prudent-man to-check as the-course so the-impulse
benivolentiae, †quo utamur, quasi equis temptatis, sic amicitia,
of-goodwill that we-may-use as horses tried so friendship
ex aliqua parte periclitatis moribus amicorum. Quidam saepe
in some part tested the-characters of-friends Some often
in parva pecunia perspiciuntur quam sint leves; quidam
in a-small sum-of-money are-seen-through how they-are fickle some
autem, quos parva movere non potuit, cognoscuntur in
however whom a-small-sum to-move not could are-discovered in

magna. Sin erunt aliqui reperti, qui pecuniam praeferre
a-great-one But-if there-shall-be some found who money to-prefer
amicitiae sordidum existiment, ubi eos inveniemus, qui
to-friendship mean think where those shall-we-find who
honores magistratus imperia potestates opes amicitiae non
offices magistracies commands powers wealth to-friendship not
anteponant, ut, cum ex altera parte proposita haec sint,
prefer so-that when on one side set-forth these are
ex altera ius amicitiae, non multo illa malint? Inbecilla
on the-other the-claim of-friendship not much those would-prefer Weak
enim est natura ad contemnendam potentiam, quam etiamsi
for is nature for despising power which even-if
neglecta amicitia consecuti sint, obscuratum iri
neglected friendship attained they-have obscured to-be-going-to-be
arbitrantur, quia non sine magna causa sit neglecta amicitia.
they-think because not without great cause was neglected friendship
64 Itaque verae amicitiae difficillime reperiuntur in iis,
And-so true friendships with-greatest-difficulty are-found among those
qui in honoribus reque publica versantur. Ubi enim
who in offices and-the-thing public are-engaged Where for
istum invenias, qui honorem amici anteponat suo?
that-man would-you-find who the-office of-a-friend prefers to-his-own
Quid? Haec ut omittam, quam graves, quam difficiles
What These-things that I-may-pass-over how grievous how hard
plerisque videntur calamitatum societates, ad quas non est
to-most seem of-calamities partnerships to which not it-is
facile inventu qui descendant. Quamquam Ennius recte:
easy to-find those-who would-go-down And-yet Ennius rightly

amicus certus in re incerta cernitur,
a-friend sure in an-affair unsure is-discerned

tamen haec duo levitatis et infirmitatis plerosque
still these two-things of-fickleness and of-weakness most
convincunt, aut si in bonis rebus contemnunt aut in malis
convict either if in good fortunes they-despise or in bad
deserunt. Qui igitur utraque in re gravem constantem
they-desert Who then either in case serious constant
stabilem se in amicitia praestiterit, hunc ex maxime
stable himself in friendship has-shown him from most
raro genere hominum iudicare debemus et paene divino.
rare kind of-men to-judge we-ought and almost divine

XVIII · FAITHFULNESS

The mainstay of friendship is faithfulness, for nothing unfaithful is stable. Choose a friend open, sociable, and moved by the same things, neither delighting in accusations nor believing them. The good man will neither feign nor pretend, since it is more honest to hate openly than to hide one's feelings, and will reject slanders and not be suspicious. Add sweetness of conversation and manners; friendship should be relaxed and free, not gloomy and severe.

Firmamentum autem stabilitatis constantiaeque est eius 65
The-mainstay however of-stability and-constancy is of-that
quam in amicitia quaerimus, fides; nihil est enim stabile,
which in friendship we-seek faithfulness nothing is for stable
quod infidum est. Simplicem praeterea et communem et
which unfaithful is Open besides and sociable and
consentientem, id est, qui rebus isdem moveatur, eligi
sympathetic that is one-who by-things the-same is-moved to-be-chosen
par est; quae omnia pertinent ad fidelitatem. Neque
fitting it-is which-things all pertain to fidelity Nor
enim fidum potest esse multiplex ingenium et tortuosum,
for faithful can be a-many-sided nature and tortuous

neque vero, qui non isdem rebus movetur naturaque
nor indeed one-who not by-the-same things is-moved and-in-nature
consentit, aut fidus aut stabilis potest esse. Addendum
agrees either faithful or stable can be To-be-added
eodem est, ut ne criminibus aut inferendis delectetur aut
to-the-same is that not in-charges either bringing he-delight or
credat oblatis, quae pertinent omnia ad eam, quam iam
believe when-offered which-things pertain all to that which now
dudum tracto, constantiam. Ita fit verum illud, quod
for-some-time I-am-treating constancy Thus becomes true that which
initio dixi, amicitiam nisi inter bonos esse non posse.
at-the-beginning I-said friendship except among the-good to-be not can
Est enim boni viri, quem eundem sapientem licet
It-is for of-a-good man whom also wise it-is-permitted
dicere, haec duo tenere in amicitia: primum, ne
to-call these two-things to-hold in friendship first that-not
quid fictum sit neve simulatum; aperte enim vel odisse
anything feigned be nor pretended openly for even to-hate
magis ingenui est quam fronte occultare sententiam;
more of-a-frank-man is than with-the-brow to-hide one's-feeling
deinde non solum ab aliquo allatas criminationes repellere,
then not only by someone brought accusations to-repel
sed ne ipsum quidem esse suspiciosum, semper aliquid
but not himself even to-be suspicious always something
existimantem ab amico esse violatum.
supposing by a-friend to-have-been violated
66 Accedat huc suavitas quaedam oportet sermonum atque
Be-added to-this sweetness a-certain it-behooves of-conversation and
morum, haudquaquam mediocre condimentum amicitiae.
of-manners by-no-means a-slight seasoning of-friendship
Tristitia autem et in omni re severitas habet illa quidem
Gloom however and in every thing severity has it indeed

gravitatem, sed amicitia remissior esse debet et liberior et
dignity but friendship more-relaxed to-be ought and freer and
dulcior et ad omnem comitatem facilitatemque proclivior.
sweeter and to every courtesy and-affability more-inclined

XIX · OLD FRIENDS AND NEW

Should new friends be preferred to old? No: old friendships, like old wines, should be sweetest, though promising new ones may be welcomed. It is greatest in friendship to be equal to an inferior, as Scipio never set himself above Philus, Rupilius, or Mummius and honored his elder brother Quintus Maximus as a superior. Whoever excels should share it with those nearest, as foundlings in plays keep their love for the shepherds who raised them.

Existit autem hoc loco quaedam quaestio subdifficilis, num 67
Arises however at-this point a-certain question somewhat-difficult whether
quando amici novi, digni amicitia, veteribus sint anteponendi,
ever friends new worthy of-friendship to-old-ones are to-be-preferred
ut equis vetulis teneros anteponere solemus. Indigna
as to-horses oldish young-ones to-prefer we-are-wont Unworthy
homine dubitatio; non enim debent esse amicitiarum, sicut
of-a-man a-doubt not for ought to-be of-friendships as
aliarum rerum, satietates; veterrima quaeque, ut ea vina
of-other things surfeits the-oldest each as those wines
quae vetustatem ferunt, esse debet suavissima, verumque
which age bear to-be ought sweetest and-true
illud est, quod dicitur, multos modios salis simul edendos
that is which is-said many pecks of-salt together to-be-eaten
esse, ut amicitiae munus expletum sit.
to-be that of-friendship the-duty fulfilled be

68 Novitates autem, si spem adferunt, ut tamquam in herbis
New-friendships however if hope bring that as in blades
non fallacibus fructus appareat, non sunt illae quidem
not deceptive fruit appear not are they indeed
repudiandae, vetustas tamen suo loco conservanda;
to-be-rejected old-standing still in-its-own place to-be-kept
maxima est enim vis vetustatis et consuetudinis. Quin
greatest is for the-force of-long-standing and of-habit Nay
ipso equo, cuius modo feci mentionem, si nulla res
in-the-very horse of-which just-now I-made mention if no thing
impediat, nemo est quin eo, quo consuevit,
hinder no-one there-is who-would-not the-one to-which he-is-used
libentius utatur quam intractato et novo; nec vero in hoc,
more-gladly use than an-unbroken and new nor indeed in this
quod est animal, sed in iis etiam, quae sunt inanima,
which is an-animal but in those even which are lifeless
consuetudo valet, quom locis ipsis delectemur, montuosis
habit prevails since places the-very we-delight-in mountainous
etiam et silvestribus, in quibus diutius commorati sumus.
even and wooded in which rather-long stayed we-have
69 Sed maximum est in amicitia parem esse inferiori. Saepe
But the-greatest-thing is in friendship equal to-be to-the-inferior Often
enim excellentiae quaedam sunt, qualis erat Scipionis in
for pre-eminences certain there-are such-as was Scipio's in
nostro, ut ita dicam, grege. Numquam se ille Philo,
our as so I-may-say flock Never himself he to-Philus
numquam Rupilio, numquam Mummio anteposuit, numquam
never to-Rupilius never to-Mummius preferred never
inferioris ordinis amicis. Q. vero Maximum fratrem,
of-lower rank to-friends Quintus indeed Maximus his-brother
egregium virum omnino, sibi nequaquam parem, quod
an-excellent man altogether to-himself by-no-means equal because

is anteibat aetate, tamquam superiorem colebat suosque
he preceded-him in-age as a-superior he-honored and-his-own
omnes per se posse esse ampliores volebat.
all through himself to-be-able to-be greater he-wished
Quod faciendum imitandumque est omnibus, ut, si quam 70
Which to-be-done and-to-be-imitated is by-all that if any
praestantiam virtutis, ingenii, fortunae consecuti sint,
pre-eminence of-virtue of-talent of-fortune attained they-have
inpertiant ea suis communicentque cum proximis, ut,
they-share it with-their-own and-impart with those-nearest as
si parentibus nati sint humilibus, si propinquos habeant
if of-parents born they-are humble if kinsmen they-have
inbecilliore vel animo vel fortuna, eorum augeant opes
of-weaker either spirit or fortune their they-increase resources
eisque honori sint et dignitati. Ut in fabulis, qui
and-to-them an-honor be and a-distinction As in plays those-who
aliquamdiu propter ignorationem stirpis et generis in
for-some-time on-account-of ignorance of-stock and of-descent in
famulatu fuerunt, cum cogniti sunt et aut deorum aut
servitude were when recognized they-are and either of-gods or
regum filii inventi, retinent tamen caritatem in pastores,
of-kings sons found they-retain still affection toward the-shepherds
quos patres multos annos esse duxerunt. Quod est multo
whom fathers many years to-be they-considered Which is much
profecto magis in veris patribus certisque faciendum.
surely more in-the-case-of true fathers and-certain to-be-done
Fructus enim ingenii et virtutis omnisque praestantiae tum
The-fruit for of-talent and of-virtue and-of-all pre-eminence then
maxumus capitur, cum in proxumum quemque confertur.
greatest is-reaped when upon the-nearest each it-is-bestowed

Inferiors should not grieve at being surpassed or reproach friends with their services. Help each as far as you can and he can bear: Scipio made Publius Rupilius consul but could not do it for his brother Lucius. Friendships are judged when character has matured; boyhood playmates are not lifelong intimates. Goodwill must not hinder a friend's career, as Lycomedes' tears would have kept Neoptolemus from Troy.

71 Ut igitur ii, qui sunt in amicitiae coniunctionisque
As then those who are in of-friendship and-of-union
necessitudine superiores, exaequare se cum inferioribus
the-bond superior to-make-equal themselves with inferiors
debent, sic inferiores non dolere se a suis aut ingenio
ought so inferiors not to-grieve themselves by their-own either in-talent
aut fortuna aut dignitate superari. Quorum plerique aut
or fortune or rank to-be-surpassed Of-whom most either
queruntur semper aliquid aut etiam exprobrant, eoque magis
complain always of-something or even reproach and-the more
si habere se putant quod officiose et amice et cum
if to-have themselves they-think what dutifully and as-a-friend and with
labore, aliquo suo factum queant dicere. Odiosum sane
toil some their-own done they-can to-say Odious truly
genus hominum officia exprobrantium, quae meminisse debet
the-kind of-men services reproaching which to-remember ought
is, in quem conlata sunt, non commemorare qui contulit.
he upon whom conferred they-were not to-mention he-who conferred-them

72 Quam ob rem, ut ii, qui superiores sunt, summittere
Which on-account-of reason as those who superior are to-lower
se debent in amicitia, sic quodam modo inferiores
themselves ought in friendship so in-a-certain way inferiors
extollere. Sunt enim quidam qui molestas amicitias
to-raise There-are for certain-men who troublesome friendships

faciunt cum ipsi se contemni putant; quod non
make when they-themselves themselves to-be-despised think which not
fere contingit nisi iis, qui etiam contemnendos se
generally happens except to-those who even despicable themselves
arbitrantur; qui hac opinione non modo verbis, sed
think who from-this opinion not only by-words but
etiam opere levandi sunt.
also by-deed to-be-relieved are
Tantum autem cuique tribuendum, primum quantum ipse 73
So-much however to-each to-be-assigned first as-much-as yourself
efficere possis, deinde etiam quantum ille, quem diligas
to-accomplish you-can then also as-much-as he whom you-esteem
atque adiuves, sustinere. Non enim neque tu possis, quamvis
and help to-bear Not for neither you could however-much
excellas, omnes tuos ad honores amplissimos perducere,
you-excel all your-own to offices the-highest to-bring
ut Scipio P. Rupilium potuit consulem efficere, fratrem
as Scipio Publius Rupilius could consul to-make the-brother
eius L. non potuit. Quodsi etiam possis quidvis deferre
his Lucius not could But-if even you-could anything to-confer
ad alterum, videndum est tamen quid ille possit sustinere.
on another to-be-seen it-is still what he can to-bear
Omnino amicitiae conroboratis iam confirmatisque et ingeniis 74
Altogether friendships strengthened now and-established both characters
et aetatibus iudicandae sunt; nec, si qui ineunte aetate
and ages to-be-judged are nor if any at-the-beginning of-life
venandi aut pilae studiosi fuerunt, eos habere necessarios,
of-hunting or of-ball fond were those to-hold intimates
quos tum eodem studio praeditos dilexerunt. Isto enim
whom then with-the-same taste endowed they-esteemed In-that for
modo nutrices et paedagogi iure vetustatis plurimum
way nurses and tutors by-right of-long-standing the-most

benivolentiae postulabunt. Qui neglegendi quidem non sunt,
of-goodwill will-claim Who to-be-neglected indeed not are
sed alio quodam modo aestimandi; aliter amicitiae stabiles
but in-another a-certain way to-be-valued otherwise friendships stable
permanere non possunt. Dispares enim mores disparia studia
to-remain not can Unlike for characters unlike pursuits
sequuntur, quorum dissimilitudo dissociat amicitias; nec
follow whose unlikeness severs friendships nor
ob aliam causam ullam boni improbis, improbi bonis
on-account-of other reason any the-good to-the-wicked the-wicked to-the-good
amici esse non possunt, nisi quod tanta est inter eos,
friends to-be not can except that so-great is between them
quanta maxima potest esse, morum studiorumque distantia.
as-great-as the-greatest can be of-characters and-of-pursuits the-distance
75 Recte etiam praecipi potest in amicitiis, ne intemperata
Rightly also to-be-enjoined can in friendships that-not an-unrestrained
quaedam benivolentia, quod persaepe fit, impediat magnas
certain goodwill which very-often happens hinder great
utilitates amicorum. Nec enim, ut ad fabulas redeam,
advantages of-friends Nor for that to the-plays I-may-return
Troiam Neoptolemus capere potuisset, si Lycomedem, apud
Troy Neoptolemus to-take could-have if Lycomedes with
quem erat educatus, multis cum lacrimis iter suum
whom he-had-been brought-up many with tears journey his
impedientem audire voluisset. Et saepe incidunt magnae
hindering to-listen-to he-had-wished And often occur great
res, ut discedendum sit ab amicis; quas qui
affairs so-that to-be-parted one-must from friends which he-who
impedire vult, quod desiderium non facile ferat, is et
to-hinder wishes because the-longing not easily he-bears he both

infirmus est mollisque natura et ob eam ipsam
weak is and-soft by-nature and on-account-of that very
causam in amicitia parum iustus.
reason in friendship too-little just
Atque in omni re considerandum est et quid postules 76
And in every matter to-be-considered it-is both what you-demand
ab amico et quid patiare a te impetrari.
of a-friend and what you-allow from you to-be-obtained

XXI · ENDING A FRIENDSHIP

Friendships whose vices break out should be unstitched gradually rather than torn, unless some intolerable wrong demands a break; where politics divide, friends must not seem to turn enemies, as when Scipio broke with Pompeius over Laelius, and parted from Metellus without bitterness. The safeguard is not to love too quickly or the unworthy. Most love friends as cattle, for profit, but a true friend is a second self, whose soul one mingles with one's own until two are almost one.

Est etiam quaedam calamitas in amicitiis dimittendis non
There-is also a-certain calamity in friendships dismissing not
numquam necessaria; iam enim a sapientium familiaritatibus
never necessary now for from of-the-wise the-intimacies
ad vulgares amicitias oratio nostra delabitur. Erumpunt
to common friendships discourse our slips-down Break-out
saepe vitia amicorum tum in ipsos amicos, tum in
often the-vices of-friends now against the-very friends now against
alienos, quorum tamen ad amicos redundet infamia. Tales
strangers whose still to friends overflows disgrace Such
igitur amicitiae sunt remissione usus eluendae et, ut
then friendships are by-a-slackening of-intercourse to-be-washed-out and as
Catonem dicere audivi, dissuendae magis quam discindendae,
Cato say I-heard to-be-unstitched rather than to-be-cut-apart

nisi quaedam admodum intolerabilis iniuria exarserit, ut
unless some quite intolerable wrong has-flared-up so-that
neque rectum neque honestum sit nec fieri possit ut
neither right nor honorable be-it nor to-happen it-can that
non statim alienatio disiunctioque faciunda sit.
not at-once estrangement and-separation to-be-made be
77 Sin autem aut morum aut studiorum commutatio
But-if however either of-characters or of-pursuits change
quaedam, ut fieri solet, facta erit, aut in rei
some as to-happen is-wont made shall-have-been or in of-the-thing
publicae partibus dissensio intercesserit (loquor enim iam,
public the-parties disagreement has-come-between I-speak for now
ut paulo ante dixi, non de sapientium, sed de communibus
as a-little before I-said not of the-wise's but of common
amicitiis) cavendum erit ne non solum amicitiae
friendships to-be-guarded-against it-will-be lest not only friendships
depositae, sed etiam inimicitiae susceptae videantur. Nihil
laid-down but also enmities taken-up seem Nothing
est enim turpius quam cum eo bellum gerere, quocum
is for more-shameful than with him war to-wage with-whom
familiariter vixeris. Ab amicitia Q. Pompei meo
intimately you-have-lived From the-friendship of-Quintus Pompeius on-my
nomine se removerat, ut scitis, Scipio; propter
account himself had-withdrawn as you-know Scipio on-account-of
dissensionem autem, quae erat in re publica, alienatus
the-disagreement however which was in the-thing public estranged
est a collega nostro Metello; utrumque egit graviter,
was from colleague our Metellus both he-conducted gravely
auctoritate et offensione animi non acerba.
with-dignity and with-resentment of-mind not bitter

Quam ob rem primum danda opera est ne 78
Which on-account-of reason first to-be-given effort is that-not
qua amicorum discidia fiant, sin tale aliquid evenerit,
any of-friends ruptures occur but-if such something has-happened
ut extinctae potius amicitiae quam oppressae videantur.
that burnt-out rather friendships than stamped-out may-seem
Cavendum vero ne etiam in graves inimicitias
To-be-guarded-against indeed lest even into grave enmities
convertant se amicitiae ex quibus iurgia maledicta
turn themselves friendships from which quarrels abuse
contumeliae gignuntur. Quae tamen si tolerabiles erunt,
insults are-begotten Which still if bearable they-will-be
ferendae sunt et hic honos veteri amicitiae tribuendus,
to-be-borne are and this honor to-an-old friendship to-be-paid
ut is in culpa sit, qui faciat, non, qui patiatur iniuriam.
that he in fault be who does not who suffers the-wrong
Omnino omnium horum vitiorum atque incommodorum
Altogether of-all these faults and troubles
una cautio est atque una provisio, ut ne nimis cito
one safeguard is and one precaution that not too quickly
diligere incipiant neve non dignos.
to-esteem they-begin nor not the-worthy
Digni autem sunt amicitia, quibus in ipsis inest causa cur 79
Worthy however are of-friendship whom in themselves there-is a-reason why
diligantur. Rarum genus! Et quidem omnia praeclara,
they-should-be-esteemed A-rare kind And indeed all-things splendid
rara, nec quicquam difficilius quam reperire quod sit omni ex
rare nor anything more-difficult than to-find what is every in
parte in suo genere perfectum. Sed plerique neque in rebus
respect in its kind perfect But most neither in affairs
humanis quicquam bonum norunt nisi quod fructuosum
human anything good know except what profitable

sit, et amicos tamquam pecudes eos potissimum diligunt,
is and friends as cattle those chiefly esteem
ex quibus sperant se maxumum fructum esse capturos.
from whom they-hope themselves the-greatest profit to-be going-to-reap
80 Ita pulcherrima illa et maxume naturali carent amicitia
Thus most-beautiful that and most natural they-lack friendship
per se et propter se expetita, nec ipsi sibi
by itself and for-the-sake-of itself sought nor they-themselves to-themselves
exemplo sunt, haec vis amicitiae et qualis et quanta
an-example are this force of-friendship both of-what-sort and how-great
sit. Ipse enim se quisque diligit, non ut aliquam a
is Himself for himself each esteems not that some from
se ipse mercedem exigat caritatis suae, sed quod
himself he-himself reward may-exact of-affection his but because
per se sibi quisque carus est; quod nisi idem in
by himself to-himself each dear is which unless the-same into
amicitiam transferetur, verus amicus numquam reperietur:
friendship shall-be-transferred a-true friend never will-be-found
est enim is qui est tamquam alter idem.
is for he who is as-it-were a-second self
81 Quodsi hoc apparet in bestiis, volucribus nantibus agrestibus,
But-if this appears in beasts flying swimming wild
cicuribus feris, primum ut se ipsae diligant
tame savage first that themselves they-themselves esteem
(id enim pariter cum omni animante nascitur), deinde,
that for equally with every living-creature is-born then
ut requirant atque adpetant, ad quas se adplicent
that they-seek and desire to which themselves they-may-attach
eiusdem generis animantis, idque faciunt cum desiderio
of-the-same kind creatures and-that they-do with longing
et cum quadam similitudine amoris humani, quanto
and with a-certain likeness of-love human by-how-much

id magis in homine fit natura, qui et se ipse
that more in man happens by-nature who both himself he-himself
diligit et alterum anquirit, cuius animum ita cum suo
esteems and another seeks whose soul so with his-own
misceat, ut efficiat paene unum ex duobus!
he-may-mingle that he-makes almost one out-of two

XXII · A PARTNERSHIP IN VIRTUE

Most want a friend such as they cannot be themselves. Be good first, then seek one like you; such friends will rule their passions, ask only what is honorable, and respect each other. Friendship was given as the helper of virtue, not the companion of vice, so that together virtue might reach the highest good, holding honor, glory, peace, and joy. Judge before you love, not after, rather than break off friendships in mid-course.

Sed plerique perverse, ne dicam inpudenter, habere talem 82
But most perversely not-to say shamelessly to-have such
amicum volunt, quales ipsi esse non possunt, quaeque
a-friend wish as they-themselves to-be not can and-what
ipsi non tribuunt amicis, haec ab iis desiderant.
they-themselves not give to-friends these-things from them they-expect
Par est autem primum ipsum esse virum bonum, tum
Fair it-is however first oneself to-be a-man good then
alterum similem sui quaerere. In talibus ea, quam iam
another like oneself to-seek In such that which now
dudum tractamus, stabilitas amicitiae confirmari potest,
for-some-time we-are-treating stability of-friendship to-be-made-firm can
cum homines benivolentia coniuncti primum cupiditatibus
when men by-goodwill joined first the-cravings
iis, quibus ceteri serviunt imperabunt; deinde aequitate
those to-which the-rest are-slaves will-command then in-fairness

iustitiaque gaudebunt omniaque alter pro altero suscipiet;
and-justice will-rejoice and-all-things the-one for the-other will-undertake
neque quicquam umquam nisi honestum et rectum
nor anything ever except honorable and right
alter ab altero postulabit, neque solum colent inter
the-one of the-other will-demand nor only they-will-cherish among
se ac diligent, sed etiam verebuntur. Nam maxumum
themselves and will-esteem but also will-revere For the-greatest
ornamentum amicitiae tollit, qui ex ea tollit verecundiam.
ornament of-friendship removes he-who from it removes respect
83 Itaque in iis perniciosus est error, qui existumant
And-so in those ruinous is the-error who think
lubidinum peccatorumque omnium patere in amicitia
of-lusts and-of-wrongs all to-lie-open in friendship
licentiam. Virtutum amicitia adiutrix a natura data est,
license Of-virtues friendship helper by nature given has-been
non vitiorum comes, ut, quoniam solitaria non posset
not of-vices companion that since solitary not could
virtus ad ea quae summa sunt pervenire, coniuncta et
virtue to those-things which highest are to-attain joined and
consociata cum altera perveniret. Quae si quos inter societas
allied with another it-might-attain Which if any between partnership
aut est aut fuit aut futura est, eorum est habendus ad
either is or was or going-to-be is their is to-be-held to
summum naturae bonum optumus beatissimusque comitatus.
the-highest of-nature good best and-happiest companionship
84 Haec est, inquam, societas, in qua omnia insunt, quae
This is I-say the-partnership in which all-things are-contained which
putant homines expetenda, honestas gloria tranquillitas
think men to-be-sought honorableness glory tranquility
animi atque iucunditas; ut et, cum haec adsint, beata
of-mind and delight so-that both when these are-present happy

vita sit, et sine his esse non possit quod cum optumum
life is and without them to-be not it-can which since best
maxumumque sit, si id volumus adipisci, virtuti opera danda
and-greatest is if it we-wish to-gain to-virtue effort to-be-given
est, sine qua nec amicitiam neque ullam rem expetendam
is without which neither friendship nor any thing worth-seeking
consequi possumus; ea vero neglecta qui se amicos
to-attain we-can it however neglected those-who themselves friends
habere arbitrantur, tum se denique errasse sentiunt,
to-have think then themselves at-last to-have-erred feel
cum eos gravis aliquis casus experiri cogit.
when them grave some misfortune to-test compels
Quocirca, dicendum est enim saepius, cum iudicaris, 85
Wherefore to-be-said it-is for rather-often when you-have-judged
diligere oportet; non, cum dilexeris, iudicare. Sed cum
to-esteem it-behooves not when you-have-esteemed to-judge But both
multis in rebus neglegentia plectimur, tum maxime in
many in things for-negligence we-are-punished and most in
amicis et diligendis et colendis; praeposteris enim utimur
friends both esteeming and cultivating preposterous for we-use
consiliis et acta agimus, quod vetamur vetere
counsels and things-done we-do which we-are-forbidden by-an-old
proverbio. Nam, implicati ultro et citro vel usu
proverb For entangled this-way and that either by-intercourse
diuturno vel etiam officiis, repente in medio cursu amicitias
long or even by-services suddenly in mid course friendships
exorta aliqua offensione disrumpimus.
having-arisen some offense we-break-off

All agree on friendship's value, whether in public life, learning, business, or pleasure; it creeps into every life, and even a hater of men like Timon needs someone to pour his bitterness on. If a god set a man alone amid every abundance, who could bear that life? Archytas said that if one ascended to heaven and saw the beauty of the stars, the wonder would be unpleasant with no one to tell; nature loves nothing solitary.

86 Quo etiam magis vituperanda est rei maxime
Wherefore even more to-be-blamed is about-a-thing most
necessariae tanta incuria. Una est enim amicitia in
necessary such carelessness One is for friendship in
rebus humanis, de cuius utilitate omnes uno ore
affairs human about whose advantage all with-one mouth
consentiunt; quamquam a multis virtus ipsa contemnitur
agree although by many virtue itself is-despised
et venditatio quaedam atque ostentatio esse dicitur; multi
and a-display certain and ostentation to-be is-said many
divitias despiciunt, quos parvo contentos tenuis victus
riches despise whom with-little content slender fare
cultusque delectat; honores vero, quorum cupiditate quidam
and-dress delights offices indeed for-which by-craving some
inflammantur, quam multi ita contemnunt, ut nihil inanius,
are-inflamed how many so despise that nothing emptier
nihil esse levius existiment! Itemque cetera, quae
nothing to-be more-trivial they-think And-likewise the-other-things which
quibusdam admirabilia videntur, permulti sunt qui pro
to-some admirable seem very-many there-are who as
nihilo putent. De amicitia omnes ad unum idem sentiunt;
nothing count About friendship all to a-man the-same think
et ii, qui ad rem publicam se contulerunt, et ii,
both those who to the-thing public themselves have-betaken and those

qui rerum cognitione doctrinaque delectantur, et ii, qui
who of-things in-the-knowledge and-learning delight and those who
suum negotium gerunt otiosi; postremo ii, qui se
their-own business conduct at-leisure finally those who themselves
totos tradiderunt voluptatibus, sine amicitia vitam esse
wholly have-given-over to-pleasures without friendship life to-be
nullam, si modo velint aliqua ex parte liberaliter vivere.
nothing if only they-wish some in part as-free-men to-live
Serpit enim nescio quo modo per omnium vitas 87
Creeps for I-know-not in-what way through of-all the-lives
amicitia nec ullam aetatis degendae rationem patitur esse
friendship nor any of-life of-spending plan allows to-be
expertem sui.
without-share of-itself
Quin etiam si quis asperitate ea est et inmanitate naturae,
Nay even if anyone with-roughness such is and savagery of-nature
congressus ut hominum fugiat atque oderit, qualem fuisse
the-company that of-men he-flees and hates such-as to-have-been
Athenis Timonem nescio quem accepimus, tamen is pati
at-Athens Timon I-know-not whom we-have-heard still he to-endure
non possit, ut non anquirat aliquem, apud quem evomat
not can that not he-seek someone on whom he-may-spew
virus acerbitatis suae. Atque hoc maxime iudicaretur, si quid
the-venom of-bitterness his And this best would-be-judged if anything
tale posset contingere, ut aliquis nos deus ex hac hominum
such could to-happen that some us god from this of-men
frequentia tolleret et in solitudine uspiam collocaret atque ibi
throng should-take and in solitude somewhere should-set and there
suppeditans omnium rerum quas natura desiderat, abundantiam
supplying of-all things which nature requires abundance
et copiam, hominis omnino aspiciendi potestatem eriperet.
and plenty of-a-man at-all of-seeing the-power should-take-away

Quis tam esset ferreus qui eam vitam ferre posset cuique
Who so would-be iron who that life to-bear could and-from-whom
non auferret fructum voluptatum omnium solitudo?
not would-take-away the-enjoyment of-pleasures all solitude
88 Verum ergo illud est, quod a Tarentino Archyta, ut opinor,
True then that is which by the-Tarentine Archytas as I-think
dici solitum nostros senes commemorare audivi ab aliis
to-be-said accustomed our old-men to-relate I-heard from other
senibus auditum: si quis in caelum ascendisset naturamque
old-men heard if anyone into heaven had-ascended and-the-nature
mundi et pulchritudinem siderum perspexisset, insuavem
of-the-universe and the-beauty of-the-stars had-surveyed unpleasant
illam admirationem ei fore, quae iucundissima fuisset,
that wonder to-him would-be which most-delightful would-have-been
si aliquem cui narraret habuisset. Sic natura solitarium
if someone to-whom he-might-tell-it he-had-had Thus nature solitary
nihil amat semperque ad aliquod tamquam adminiculum
nothing loves and-always to some as-it-were prop
adnititur, quod in amicissimo quoque dulcissimum est.
leans which in the-dearest-friend each sweetest is

Nature tells us what she wants, yet we grow deaf to her. Friendship brings causes of offense, and friends must often be rebuked. Terence says compliance wins friends and truth begets hatred, but compliance that lets a friend fall is worse; admonish without bitterness.

Sed cum tot signis eadem natura declaret quid velit
But though so-many by-signs the-same nature declares what she-wishes
anquirat desideret, tamen obsurdescimus nescio quo modo
seeks desires still we-grow-deaf I-know-not in-what way
nec ea, quae ab ea monemur, audimus. Est enim
nor those-things which by her we-are-warned we-hear Is for
varius et multiplex usus amicitiae multaeque causae
varied and manifold the-practice of-friendship and-many causes
suspicionum offensionumque dantur, quas tum evitare, tum
of-suspicions and-of-offenses are-given which now to-avoid now
elevare, tum ferre sapientis est. Una illa sublevanda
to-make-light-of now to-bear of-a-wise-man is One that to-be-lightened
offensio est, ut et utilitas in amicitia et fides retineatur;
offense is that both advantage in friendship and faithfulness be-retained
nam et monendi amici saepe sunt et obiurgandi, et
for both to-be-admonished friends often are and to-be-rebuked and
haec accipienda amice, cum benivole fiunt.
these-things to-be-received as-friends when kindly they-are-done

89 Sed nescio quo modo verum est, quod in Andria
But I-know-not in-what way true is what in the-Andria
familiaris meus dicit:
friend my says

obsequium amicos, veritas odium parit.
compliance friends truth hatred begets

Molesta veritas, siquidem ex ea nascitur odium, quod
Troublesome truth since from it is-born hatred which
est venenum amicitiae, sed obsequium multo molestius,
is the-poison of-friendship but compliance much more-troublesome
quod peccatis indulgens praecipitem amicum ferri sinit;
because to-wrongs indulgent headlong a-friend to-be-carried it-lets
maxuma autem culpa in eo, qui et veritatem aspernatur
the-greatest however fault in him who both truth spurns
et in fraudem obsequio inpellitur.
and into harm by-compliance is-driven
Omni igitur hac in re habenda ratio et diligentia
Every then this in matter to-be-had regard and care
est, primum ut monitio acerbitate, deinde ut obiurgatio
is first that admonition bitterness then that rebuke
contumelia careat. In obsequio autem, quoniam Terentiano
insult lack In compliance however since Terence's
verbo lubenter utimur, comitas adsit, adsentatio, vitiorum
word gladly we-use courtesy let-be-present flattery of-vices
adiutrix procul amoveatur, quae non modo amico, sed ne
helper far let-be-removed which not only of-a-friend but not
libero quidem digna est; aliter enim cum tyranno,
of-a-free-man even worthy is in-one-way for with a-tyrant
aliter cum amico vivitur.
in-another with a-friend one-lives

Cuius autem aures clausae veritati sunt, ut ab amico 90
Whose however ears closed to-truth are so-that from a-friend
verum audire nequeat, huius salus desperanda est. Scitum est
the-truth to-hear he-cannot his safety to-be-despaired-of is Shrewd is
enim illud Catonis, ut multa: melius de quibusdam acerbos
for that of-Cato as many-things better of some-men bitter
inimicos mereri, quam eos amicos, qui dulces videantur; illos
enemies to-deserve than those friends who sweet seem those
verum saepe dicere, hos numquam. Atque illud absurdum,
the-truth often to-tell these never And that-(is) absurd
quod ii, qui monentur, eam molestiam quam debent capere
that those who are-admonished that vexation which they-ought to-feel
non capiunt, eam capiunt qua debent vacare. Peccasse
not they-feel that they-feel of-which they-ought to-be-free To-have-erred
enim se non anguntur, obiurgari moleste ferunt; quod
for themselves not they-are-pained to-be-rebuked ill they-take which
contra oportebat delicto dolere, correctione gaudere.
on-the-contrary it-behooved at-the-fault to-grieve at-the-correction to-rejoice

XXV · AGAINST FLATTERY

To admonish and be admonished is the mark of true friendship, and no plague is worse than flattery, which destroys truth. Even the ignorant assembly can tell a demagogue from a steady citizen, as when Scipio spoke against Papirius' law and Laelius defeated Crassus' bill on priesthoods.

Ut igitur et monere et moneri proprium est verae 91
As then both to-admonish and to-be-admonished the-mark is of-true
amicitiae, et alterum libere facere, non aspere, alterum
friendship and the-one freely to-do not harshly the-other
patienter accipere, non repugnanter, sic habendum est
patiently to-receive not resistingly so to-be-held it-is

nullam in amicitiis pestem esse maiorem quam adulationem,
no in friendships plague to-be greater than fawning
blanditiam, adsentationem; quamvis enim multis nominibus
cajolery flattery however for many names
est hoc vitium notandum levium hominum atque fallacium,
is this vice to-be-branded of-fickle men and false
ad voluntatem loquentium omnia, nihil ad veritatem.
to pleasure speaking all-things nothing to truth

92 Cum autem omnium rerum simulatio vitiosa est, tollit
While however of-all things pretense faulty is it-removes
enim iudicium veri idque adulterat, tum amicitiae
for judgment of-the-true and-it corrupts then to-friendship
repugnat maxime; delet enim veritatem, sine qua nomen
it-is-opposed most it-destroys for truth without which the-name
amicitiae valere non potest. Nam cum amicitiae vis sit
of-friendship to-avail not can For since of-friendship the-force is
in eo ut unus quasi animus fiat ex pluribus, qui id
in this that one as-it-were soul be-made out-of several how it
fieri poterit, si ne in uno quidem quoque unus animus
to-be-done will-be-able if not in one even each one soul
erit idemque semper, sed varius commutabilis multiplex?
will-be and-the-same always but varied changeable manifold

93 Quid enim potest esse tam flexibile, tam devium, quam
What for can be so pliable so wayward as
animus eius, qui ad alterius non modo sensum ac voluntatem,
the-mind of-him who to another's not only feeling and wish
sed etiam vultum atque nutum convertitur? Negat quis,
but also look and nod is-turned Denies someone
nego; ait, aio; postremo imperavi egomet mihi omnia
I-deny says-yes I-say-yes finally I-have-commanded I myself everything

adsentari, ut ait idem Terentius, sed ille in Gnathonis
to-agree-to as says the-same Terence but he in of-Gnatho
persona, quod amici genus adhibere omnino levitatis est.
the-character which of-friend kind to-admit at-all of-frivolity is
Multi autem Gnathonum similes, cum sint loco fortuna 94
Many however of-Gnathos like though are in-station fortune
fama superiores, horum est adsentatio molesta, cum ad
repute superior their is flattery troublesome when to
vanitatem accessit auctoritas.
emptiness is-added authority
Secerni autem blandus amicus a vero et internosci 95
To-be-separated however the-flattering friend from the-true and to-be-distinguished
tam potest adhibita diligentia, quam omnia fucata et
as-well can applied care as all-things painted and
simulata a sinceris atque veris. Contio, quae ex
pretended from the-genuine and true The-assembly which of
imperitissimis constat, tamen iudicare solet, quid intersit
the-most-ignorant consists still to-judge is-wont what the-difference-is
inter popularem, id est adsentatorem et levem civem, et
between a-demagogue that is a-flatterer and fickle citizen and
inter constantem severum et gravem.
between a-steadfast stern and serious
Quibus blanditiis C. Papirius nuper influebat in auris 96
With-what cajoleries Gaius Papirius lately was-flowing into the-ears
contionis, cum ferret legem de tribunis plebis reficiendis!
of-the-assembly when he-proposed a-law about tribunes of-the-plebs re-electing
Dissuasimus nos, sed nihil de me, de Scipione dicam
Spoke-against-it we but nothing about me about Scipio I-shall-speak
lubentius. Quanta illa, di inmortales, fuit gravitas, quanta
more-gladly How-great that gods immortal was dignity how-great
in oratione maiestas! Ut facile ducem populi Romani, non
in speech majesty How easily the-leader of-the-people Roman not

comitem diceres. Sed adfuistis, et est in manibus
companion you-would-call-him But you-were-present and is in hands
oratio. Itaque lex popularis suffragiis populi repudiata est.
the-speech And-so the-law popular by-the-votes of-the-people rejected was
Atque, ut ad me redeam, meministis Q. Maxumo, fratre
And that to myself I-may-return you-remember Quintus Maximus the-brother
Scipionis et L. Mancino consulibus, quam popularis lex
of-Scipio and Lucius Mancinus being-consuls how popular the-law
de sacerdotiis C. Licini Crassi videbatur; cooptatio enim
about priesthoods of-Gaius Licinius Crassus seemed the-co-optation for
collegiorum ad populi beneficium transferebatur. (Atque is
of-the-colleges to of-the-people the-gift was-being-transferred And he
primus instituit in forum versus agere cum populo.) Tamen
first began toward the-forum facing to-treat with the-people Still
illius vendibilem orationem religio deorum inmortalium nobis
his salable speech reverence of-the-gods immortal we
defendentibus facile vincebat. Atque id actum est praetore
defending easily overcame And that done was being-praetor
me, quinquennio ante quam consul sum factus. Ita re
I five-years before than consul I-was made Thus by-the-merit
magis quam summa auctoritate causa illa defensa est.
more than by-the-highest authority cause that defended was

If truth prevails even on the stage of feigned things, much more in friendship, where nothing is sure unless both hearts are open. Flattery harms only him who welcomes it, and most he who flatters himself; there is no friendship where one will not hear the truth and the other is ready to lie. Most to be feared is the crafty one who lets himself be beaten in argument.

Quodsi in scaena, id est in contione, in qua rebus fictis 97
But-if on the-stage that is in the-assembly in which for-things feigned
et adumbratis loci plurimum est, tamen verum valet, si
and shadowy of-room the-most is still truth prevails if
modo id patefactum et inlustratum est, quid in amicitia
only it laid-open and made-clear is what in friendship
fieri oportet, quae tota veritate perpenditur? In qua
to-happen ought which by-whole truth is-weighed In which
nisi, ut dicitur, apertum pectus videas tuumque ostendas,
unless as is-said open the-breast you-see and-your-own show
nihil fidum, nihil exploratum habeas, ne amare quidem
nothing faithful nothing assured you-would-have not to-love even
aut amari, cum id quam vere fiat ignores. Quamquam
or to-be-loved since it how truly happens you-do-not-know And-yet
ista adsentatio, quamvis perniciosa sit, nocere tamen nemini
that flattery however ruinous it-be to-harm still no-one
potest nisi ei, qui eam recipit atque ea delectatur. Ita
can except him who it receives and in-it delights Thus
fit ut is adsentatoribus patefaciat aures suas maxime,
it-happens that he to-flatterers opens ears his most
qui ipse sibi adsentetur et se maxime ipse delectet.
who he-himself to-himself flatters and himself most himself delights

98 Omnino est amans sui virtus; optume enim se ipsa
Altogether is a-lover of-itself virtue best for itself it-itself
novit quamque amabilis sit intellegit: ego autem non de
knows and-how lovable it-is understands I however not of
virtute nunc loquor, sed de virtutis opinione. Virtute
virtue now speak but of of-virtue the-reputation With-virtue
enim ipsa non tam multi praediti esse quam videri volunt.
for itself not so many endowed to-be as to-seem wish
Hos delectat adsentatio, his fictus ad ipsorum voluntatem
These delights flattery to-these feigned to their-own wish
sermo cum adhibetur, orationem illam vanam testimonium
talk when is-applied speech that empty testimony
esse laudum suarum putant. Nulla est igitur haec amicitia,
to-be of-merits their-own they-think No is then this friendship
cum alter verum audire non vult, alter ad mentiendum
when the-one the-truth to-hear not wishes the-other for lying
paratus est. Nec parasitorum in comoediis adsentatio faceta
ready is Nor of-parasites in comedies the-flattery witty
nobis videretur, nisi essent milites gloriosi.
to-us would-seem unless there-were soldiers boastful

Magnas vero agere gratias Thais mihi?
Great indeed to-give thanks Thais to-me

Satis erat respondere: 'magnas'; 'ingentes', inquit. Semper
Enough it-was to-reply great huge he-says Always
auget adsentator id, quod is, cuius ad voluntatem dicitur,
magnifies the-flatterer that which he whose to wish it-is-spoken
vult esse magnum.
wishes to-be great

Quam ob rem, quamquam blanda ista vanitas apud 99
Which on-account-of reason although cajoling that emptiness with
eos valet, qui ipsi illam adlectant et invitant, tamen
those prevails who themselves it entice and invite still
etiam graviores constantioresque admonendi sunt, ut
even the-more-serious and-more-steadfast to-be-warned are that
animadvertant ne callida adsentatione capiantur.
they-take-care lest by-crafty flattery they-be-caught
Aperte enim adulantem nemo non videt, nisi qui
Openly for one-fawning no-one not sees unless he-who
admodum est excors: callidus ille et occultus ne se
quite is senseless the-crafty that and secret-one lest himself
insinuet studiose cavendum est. Nec enim facillime
he-insinuate zealously to-be-guarded-against it-is Nor for most-easily
adgnoscitur, quippe qui etiam adversando saepe adsentetur
is-be-recognized seeing-that he even by-opposing often flatters
et litigare se simulans blandiatur atque ad extremum
and to-quarrel himself pretending cajoles and at the-end
det manus vincique se patiatur, ut is, qui inlusus
gives hands and-to-be-beaten himself allows so-that he who fooled
sit, plus vidisse videatur. Quid autem turpius quam
was more to-have-seen seems What however more-shameful than
inludi? Quod ut ne accidat magis cavendum est:
to-be-fooled Which that not it-happen more to-be-guarded-against is

ut me hodie ante omnes comicos stultos senes
how me today beyond all comic foolish old-men
versaris atque inlusseris lautissume.
you-have-twisted and fooled most-splendidly

Haec enim etiam in fabulis stultissima persona est
This for even in plays most-foolish character is
inprovidorum et credulorum senum.
of-improvident and credulous old-men
Sed nescio quo pacto ab amicitiis perfectorum
But I-know-not by-what means from the-friendships of-perfect
hominum, id est sapientium (de hac dico sapientia, quae
men that is of-the-wise of this I-speak wisdom which
videtur in hominem cadere posse), ad leves amicitias
seems upon man to-fall to-be-able to light friendships
defluxit oratio. Quam ob rem ad illa prima
has-drifted discourse Which on-account-of reason to those first-things
redeamus eaque ipsa concludamus aliquando.
let-us-return and-them very let-us-conclude at-length

XXVII · VIRTUE, LOVE, AND SCIPIO

Virtue wins friendships and keeps them; love and friendship are both named from loving. Laelius loved the old men of his youth, his equals, and now young men like Fannius and Scaevola; one must always find new friends. Scipio lives in Laelius' memory, for he loved his virtue: they shared counsel, a home, campaigns, travels, and studies. Put virtue first, without which friendship cannot exist, and nothing above friendship.

100 Virtus, virtus, inquam, C. Fanni, et tu, Q. Muci,
Virtue virtue I-say Gaius Fannius and you Quintus Mucius
et conciliat amicitias et conservat. In ea est enim
both wins friendships and keeps In it is for
convenientia rerum, in ea stabilitas, in ea constantia; quae
the-harmony of-things in it stability in it constancy which
cum se extulit et ostendit suum lumen et idem aspexit
when itself has-raised and shown its-own light and the-same has-seen

adgnovitque in alio, ad id se admovet vicissimque accipit
and-recognized in another to it itself moves and-in-turn receives
illud, quod in altero est, ex quo exardescit sive amor
that which in the-other is from which blazes-up whether love
sive amicitia; utrumque enim dictum est ab amando;
or friendship each for named is from loving
amare autem nihil est aliud nisi eum ipsum diligere quem
to-love however nothing is else than him himself to-esteem whom
ames, nulla indigentia, nulla utilitate quaesita. Quae tamen
you-love no need no advantage sought Which still
ipsa ecflorescit ex amicitia, etiamsi tu eam minus secutus
itself blossoms from friendship even-if you it less pursued
sis.
have

Hac nos adulescentes benivolentia senes illos, L. 101
With-this we as-young-men goodwill old-men those Lucius
Paulum, M. Catonem, C. Galum, P. Nasicam,
Paulus Marcus Cato Gaius Gallus Publius Nasica
Ti. Gracchum Scipionis nostri socerum dileximus.
Tiberius Gracchus of-Scipio our the-father-in-law esteemed
Haec etiam magis elucet inter aequales, ut inter
This even more shines-out among equals-in-age as between
me et Scipionem, L. Furium, P. Rupilium, Sp.
me and Scipio Lucius Furius Publius Rupilius Spurius
Mummium; vicissim autem senes in adulescentium caritate
Mummius in-turn however old-men in of-young-men the-affection
adquiescimus, ut in vestra, ut in Q. Tuberonis;
we-find-rest as in yours as in of-Quintus Tubero
equidem etiam admodum adulescentis P. Rutili,
for-my-part even very young of-Publius Rutilius
A. Vergini familiaritate delector. Quoniamque ita ratio
of-Aulus Verginius in-the-intimacy I-delight And-since so the-order

comparata est vitae naturaeque nostrae, ut alia ex
arranged is of-life and-of-nature our that one out-of
alia aetas oriatur, maxume quidem optandum est ut
another age arises most indeed to-be-wished it-is that
cum aequalibus possis, quibuscum tamquam e
with equals-in-age you-may-be-able with-whom as-it-were from
carceribus emissus sis, cum isdem ad calcem, ut dicitur,
the-starting-gates sent-off you-were with the-same to the-finish as it-is-said
pervenire.
to-arrive

102 Sed quoniam res humanae fragiles caducaeque sunt,
But since affairs human frail and-perishable are
semper aliqui anquirendi sunt quos diligamus et a
always some to-be-sought are whom we-may-esteem and by
quibus diligamur; caritate enim benivolentiaque sublata
whom we-may-be-esteemed affection for and-goodwill removed
omnis est e vita sublata iucunditas. Mihi quidem Scipio,
all is from life removed pleasantness For-me indeed Scipio
quamquam est subito ereptus, vivit tamen semperque
although he-was suddenly snatched-away lives still and-always
vivet; virtutem enim amavi illius viri, quae extincta non est.
will-live the-virtue for I-loved of-that man which extinguished not is
Nec mihi soli versatur ante oculos, qui illam semper in
Nor to-me alone does-it-hover before the-eyes who it always in
manibus habui, sed etiam posteris erit clara et insignis.
hand had but also to-posterity it-will-be famous and distinguished
Nemo umquam animo aut spe maiora suscipiet qui
No-one ever in-spirit or hope greater-things will-undertake who
sibi non illius memoriam atque imaginem proponendam
for-himself not his memory and image to-be-set-before-him
putet.
thinks

Equidem ex omnibus rebus, quas mihi aut fortuna 103
I-for-my-part of all things which to-me either fortune
aut natura tribuit, nihil habeo quod cum amicitia
or nature has-given nothing I-have which with the-friendship
Scipionis possim comparare. In hac mihi de re
of-Scipio I-could compare In this to-me about the-thing
publica consensus; in hac rerum privatarum consilium,
public agreement in this of-affairs private counsel
in eadem requies plena oblectationis fuit. Numquam
in the-same rest full of-delight was Never
illum ne minima quidem re offendi, quod quidem
him not the-least even in-thing I-offended as-far-as indeed
senserim, nihil audivi ex eo ipse quod nollem;
I-perceived nothing I-heard from him myself which I-would-not-wish
una domus erat, idem victus isque communis, neque
one house there-was the-same fare and-that shared nor
solum militia, sed etiam peregrinationes rusticationesque
only military-service but also travels and-country-stays
communes.
shared
Nam quid ego de studiis dicam cognoscendi semper 104
For what I about the-pursuits shall-say of-discovering always
aliquid atque discendi, in quibus remoti ab oculis
something and of-learning in which removed from the-eyes
populi omne otiosum tempus contrivimus? Quarum
of-the-people all leisure time we-spent Of-which
rerum recordatio et memoria si una cum illo
things the-recollection and memory if together with him
occidisset, desiderium coniunctissimi atque amantissimi
had-perished the-longing-for of-a-most-closely-joined and most-loving
viri ferre nullo modo possem. Sed nec illa
man to-bear in-no way I-could But neither those-things

extincta sunt alunturque potius et augentur cogitatione
extinguished are and-they-are-fed rather and are-increased by-reflection
et memoria mea, et, si illis plane orbatus essem,
and memory my and if of-them wholly bereft I-were
magnum tamen adfert mihi aetas ipsa solacium; diutius
great still brings to-me age itself solace longer
enim iam in hoc desiderio esse non possum; omnia
for now in this longing to-be not I-can all-things
autem brevia tolerabilia esse debent, etiamsi magna
however brief bearable to-be ought even-if great
sunt.
they-are
Haec habui de amicitia quae dicerem; vos autem
These-things I-had about friendship which I-should-say you however
hortor ut ita virtutem locetis (sine qua amicitia esse
I-urge that so virtue you-place without which friendship to-be
non potest) ut ea excepta nihil amicitia praestabilius
not can that it excepted nothing than-friendship more-excellent
putetis.
you-think

SENECA

De Ira

On Anger

DE IRA I

I · A BRIEF MADNESS

Novatus has asked how anger may be soothed, and rightly fears it most, for it is all agitation and lust for blood, careless of itself if it can harm another. Some wise men called it a brief madness. Its signs are those of the insane: flashing eyes, a flushed face, quivering lips, clenched teeth, bristling hair, broken speech, stamping feet. Other vices can be hidden, but anger shows in the face, as it does in boars, bulls, lions, and snakes.

Exegisti a me, Novate, ut scriberem quemadmodum 1.1
You-have-demanded from me Novatus that I-should-write how
posset ira leniri, nec immerito mihi videris hunc praecipue
could anger be-soothed nor undeservedly to-me you-seem this especially
affectum pertimuisse maxime ex omnibus taetrum ac
passion to-have-dreaded most of all hideous and
rabidum. ceteris enim aliquid quieti placidique inest, hic
frenzied in-the-others for something of-quiet and-of-calm is-in this-one
totus concitatus et in impetu doloris est, armorum
wholly agitated and in the-onrush of-resentment is of-arms
sanguinis suppliciorum minime humana furens cupiditate,
of-blood of-punishments not-at-all human raging with-a-desire
dum alteri noceat sui neglegens, in ipsa irruens
while to-another it-may-harm of-itself careless on the-very rushing
tela et ultionis secum ultorem tracturae avidus.
weapons and of-vengeance with-itself the-avenger going-to-drag eager
Quidam itaque e sapientibus viris iram dixerunt brevem 1.2
Some and-so of the-wise men anger called a-brief
insaniam; aeque enim impotens sui est, decoris oblita,
madness equally for uncontrolled of-itself it-is of-decorum forgetful
necessitudinum immemor, in quod coepit pertinax et
of-ties unmindful in what it-has-begun persistent and

intenta, rationi consiliisque praeclusa, vanis agitata causis,
intent to-reason and-to-counsels closed by-empty stirred causes
ad dispectum aequi verique inhabilis, ruinis simillima,
for the-discerning of-the-fair and-true unfit to-ruins most-like
quae super id quod oppressere franguntur.
which on that which they-have-crushed are-shattered

1.3 Ut scias autem non esse sanos quos ira possedit,
That you-may-know however not to-be sane those-whom anger has-possessed
ipsum illorum habitum intuere; nam ut furentium certa
the-very their bearing look-at for as of-the-raving sure
indicia sunt audax et minax vultus, tristis frons, torva
signs are a-bold and threatening face a-gloomy brow a-fierce
facies, citatus gradus, inquietae manus, color versus, crebra et
look a-hurried step restless hands the-color changed frequent and
vehementius acta suspiria, ita irascentium eadem signa sunt:
more-violently driven sighs so of-the-angry the-same signs are

1.4 Flagrant ac micant oculi, multus ore toto rubor
Blaze and flash the-eyes much over-the-face whole redness
exaestuante ab imis praecordiis sanguine, labra quatiuntur,
seething from the-deepest vitals the-blood the-lips quiver
dentes comprimuntur, horrent ac surriguntur capilli,
the-teeth are-clenched bristle and stand-up the-hairs
spiritus coactus ac stridens, articulorum se ipsos
the-breath forced and hissing of-the-joints themselves the-very-ones
torquentium sonus, gemitus mugitusque et parum
twisting the-sound groaning and-bellowing and with-too-little
explanatis vocibus sermo praeruptus et conplosae saepius
articulated words speech broken and struck-together more-often
manus et pulsata humus pedibus et totum concitum
the-hands and struck the-ground with-the-feet and the-whole roused

corpus ‘magnasque irae minas agens’, foeda visu et
body and-great of-anger threats driving foul to-see and
horrenda facies depravantium se atque intumescentium
horrible the-look of-men-distorting themselves and swelling
— nescias utrum magis detestabile vitium sit an 1.5
you-would-not-know whether more detestable the-vice be or
deforme. cetera licet abscondere et in abdito alere:
ugly the-others it-is-allowed to-hide and in secret to-nourish
ira se profert et in faciem exit, quantoque maior,
anger itself brings-forth and into the-face comes-out and-by-how-much greater
hoc effervescit manifestius. non vides ut omnium
by-so-much it-boils-up the-more-manifestly not do-you-see how of-all
animalium, simul ad nocendum insurrexerunt, praecurrant
animals as-soon-as to harming they-have-risen-up run-before
notae ac tota corpora solitum quietumque egrediantur
the-signs and whole bodies their-usual and-quiet go-out-of
habitum et feritatem suam exasperent?
bearing and wildness their they-sharpen
Spumant apris ora, dentes acuuntur attritu, taurorum 1.6
Foam of-boars the-mouths the-teeth are-sharpened by-rubbing of-bulls
cornua iactantur in vacuum et harena pulsu pedum
the-horns are-tossed into the-void and the-sand by-the-beating of-feet
spargitur, leones fremunt, inflantur irritatis colla serpentibus,
is-scattered lions roar swell provoked the-necks for-serpents
rabidarum canum tristis aspectus est: nullum est animal
of-mad dogs gloomy the-look is no is animal
tam horrendum tam perniciosumque natura, ut non
so horrible so and-destructive by-nature that not
appareat in illo, simul ira invasit, novae feritatis accessio.
appear in it as-soon-as anger has-invaded of-new wildness an-increase

1.7 Nec ignoro ceteros quoque affectus vix occultari,
Nor am-I-unaware the-other also passions scarcely to-be-hidden
libidinem metumque et audaciam dare sui signa
lust and-fear and boldness to-give of-themselves signs
et posse praenosci; neque enim ulla vehementior intrat
and to-be-able to-be-foreknown nor for any more-vehement enters
concitatio, quae nihil moveat in vultu. quid ergo interest?
excitement which nothing moves in the-face what then differs
quod alii affectus apparent, hic eminet.
that other passions appear this-one stands-out

II · WHAT ANGER HAS COST

No plague has cost mankind more: murders, poisonings, cities razed, nations destroyed, leaders slain in bed, at table, and in the forum, whole peoples condemned. Yet the anger of a crowd at gladiators who die unwillingly, or of children who want the ground beaten when they fall, is not anger but a likeness of it, soothed by pretended blows and false vengeance.

2.1 Iam vero si effectus eius damnaque intueri velis, nulla pestis
Now indeed if the-effects its and-losses to-look-at you-wish no plague
humano generi pluris stetit. videbis caedes ac venena
to-the-human race more has-cost you-will-see slaughters and poisons
et reorum mutuas sordes et urbium clades et totarum
and of-defendants mutual squalor and of-cities disasters and of-whole
exitia gentium et principum sub civili hasta capita
the-destructions of-nations and of-princes under the-civil spear heads
venalia et subiectas tectis faces nec intra moenia coercitos
for-sale and set-under houses torches nor within walls confined
ignes sed ingentia spatia regionum hostili flamma relucentia.
fires but huge spaces of-regions with-hostile flame glowing

Aspice nobilissimarum civitatum fundamenta vix notabilia: 2.2
Look-at of-the-most-famous cities the-foundations scarcely noticeable
has ira deiecit; aspice solitudines per multa milia sine
these anger has-thrown-down look-at the-solitudes through many thousands without
habitatore desertas: has ira exhausit; aspice tot memoriae
an-inhabitant deserted these anger has-emptied look-at so-many to-memory
proditos duces mali exempla fati: alium ira in cubili suo
handed-down leaders of-an-evil examples of-fate one anger in bed his
confodit, alium intra sacra mensae iura percussit, alium
has-stabbed another within the-sacred of-the-table rights has-struck another
intra leges celebrisque spectaculum fori lancinavit, alium
within the-laws and-crowded the-spectacle of-the-forum has-mangled another
filii parricidio dare sanguinem iussit, alium servili manu
of-a-son by-the-parricide to-give his-blood has-ordered another by-a-servile hand
regalem aperire iugulum, alium in cruce membra distendere.
a-royal to-open throat another on the-cross his-limbs to-stretch
Et adhuc singulorum supplicia narro: quid, si tibi 2.3
And still of-individuals the-punishments I-relate what if to-you
libuerit relictis in quos ira viritim exarsit aspicere
it-should-please left-aside those-against whom anger singly blazed to-look-at
caesas gladio contiones et plebem immisso milite
slaughtered by-the-sword assemblies and the-commons with-loosed soldiery
contrucidatam et in perniciem promiscuam totos populos
butchered and to destruction indiscriminate whole peoples
capitis damnatos ***
on-a-capital-charge condemned (lacuna)
Tamquam aut curam nostram deserentibus aut auctoritatem 2.4
As-if either the-care our deserting or the-authority
contemnentibus. quid? gladiatoribus quare populus irascitur
despising what at-gladiators why the-people is-angry
et tam inique, ut iniuriam putet, quod non libenter
and so unfairly that an-injury it-thinks-it that not gladly

pereunt? contemni se iudicat et vultu, gestu, ardore a
they-perish to-be-despised itself it-judges and in-face gesture fervor from
spectatore in adversarium vertitur.
a-spectator into an-adversary is-turned

2.5 Quicquid est tale, non est ira, sed quasi ira, sicut
Whatever is such not is anger but as-it-were anger like
puerorum, qui si ceciderunt, terram verberari volunt et saepe
of-boys who if they-have-fallen the-ground to-be-beaten wish and often
ne sciunt quidem, cur irascantur, sed tantum irascuntur,
not know even why they-are-angry but only are-angry
sine causa et sine iniuria, non tamen sine aliqua iniuriae
without cause and without injury not yet without some of-injury
specie nec sine aliqua poenae cupiditate. deluduntur
semblance nor without some of-punishment desire they-are-deluded
itaque imitatione plagarum et simulatis deprecantium
and-so by-imitation of-blows and by-feigned of-those-begging-off
lacrimis placantur et falsa ultione falsus dolor tollitur.
tears are-appeased and by-false vengeance false resentment is-removed

III · DO BEASTS FEEL ANGER?

Some say we are angry with those who will hurt us, not only those who have. Aristotle's definition, a desire to repay pain, is close to the Stoic one. Beasts have impulses like anger, but not anger itself, which needs reason; only man has prudence, and with it the vices reason makes possible.

3.1 'Irascimur' inquit 'saepe non illis qui laeserunt, sed iis
We-are-angry he-says often not with-those who have-hurt-(us) but with-those
qui laesuri sunt: ut scias iram non ex iniuria
who going-to-hurt are so-that you-may-know anger not from injury

nasci.' verum est irasci nos laesuris, sed ipsa
to-be-born true it-is to-be-angry us with-those-going-to-hurt but by-the-very
cogitatione nos laedunt, et iniuriam qui facturus est iam facit.
thought us they-hurt and an-injury who going-to-do is already does
'Ut scias' inquit 'non esse iram poenae cupiditatem, 3.2
That you-may-know he-says not to-be anger of-punishment a-desire
infirmissimi saepe potentissimis irascuntur nec poenam
the-weakest often with-the-most-powerful are-angry nor punishment
concupiscunt quam non sperant.' primum diximus cupiditatem
do-they-desire which not they-hope first we-said a-desire
esse poenae exigendae, non facultatem; concupiscunt
to-be of-punishment to-be-exacted not the-ability desire
autem homines et quae non possunt. deinde nemo tam
however men also what-things not they-can then no-one so
humilis est, qui poenam vel summi hominis sperare non
humble is who punishment even of-the-highest man to-hope not
possit: ad nocendum potentes sumus. Aristotelis finitio
can for harming powerful we-are Aristotle's definition
non multum a nostra abest;
not much from our is-distant
Ait enim iram esse cupiditatem doloris reponendi. quid 3.3
He-says for anger to-be a-desire of-pain repaying what
inter nostram et hanc finitionem intersit, exequi longum
between ours and this definition differs to-follow-out long
est. contra utramque dicitur feras irasci nec iniuria
it-is against both it-is-said wild-beasts to-be-angry neither by-injury
inritatas nec poenae dolorisve alieni causa; nam etiam
provoked nor of-punishment or-of-pain another's for-the-sake for even
si haec efficiunt, non haec petunt.
if these-things they-effect not these-things they-seek

3.4 Sed dicendum est feras ira carere et omnia animalia
But to-be-said it-is wild-beasts anger to-lack and all animals
praeter hominem; nam cum sit inimica rationi, nusquam
except man for though it-be hostile to-reason nowhere
tamen nascitur, nisi ubi rationi locus est. impetus habent
yet is-it-born except where for-reason place is impulses have
ferae, rabiem, feritatem, incursum; iram quidem non magis
wild-beasts fury ferocity onrush anger indeed not more
quam luxuriam, et in quasdam voluptates intemperantiores
than luxury and in certain pleasures more-intemperate
homine sunt.
than-man they-are

3.5 Non est quod credas illi qui dicit: non aper
Not there-is reason-why you-should-believe him who says not the-boar
irasci meminit, non fidere cursu cerva nec armentis
to-be-angry remembers not to-trust its-running the-hind nor the-herds
incurrere fortibus ursi. irasci dicit incitari, inpingi;
to-charge the-strong bears to-be-angry he-calls to-be-roused to-be-driven-on
irasci quidem non magis sciunt quam ignoscere.
to-be-angry indeed not more they-know than to-pardon

3.6 Muta animalia humanis affectibus carent, habent autem
Dumb animals human passions lack they-have however
similes illis quosdam inpulsus: alioquin si amor in illis
like to-them certain impulses otherwise if love in them
esset et odium, esset amicitia et simultas, dissensio
were and hatred there-would-be friendship and rivalry disagreement
et concordia; quorum aliqua in illis quoque extant vestigia,
and concord of-which some in them also exist traces
ceterum humanorum pectorum propria bona malaque sunt.
but of-human breasts proper the-goods and-evils are

Nulli nisi homini concessa prudentia est, providentia, 3.7
To-none except to-man granted prudence is foresight
diligentia, cogitatio, nec tantum virtutibus humanis animalia
diligence thought nor only from-virtues human animals
sed etiam vitiis prohibita sunt. tota illorum ut extra ita intra
but also from-vices barred are whole their as outside so within
forma humanae dissimilis est; regium est illud et principale
the-form from-the-human unlike is the-royal is that and principal-part
aliter ductum. ut vox est quidem, sed non explanabilis
differently drawn as the-voice is indeed but not intelligible
et perturbata et verborum inefficax, ut lingua, sed devincta
and confused and of-words incapable as the-tongue but bound
nec in motus varios soluta, ita ipsum principale parum
nor into movements varied loosened so itself the-principal-part too-little
subtile, parum exactum. capit ergo visus speciesque rerum
subtle too-little exact receives therefore sights and-images of-things
quibus ad impetus evocetur, sed turbidas et confusas.
by-which to impulses it-is-called-forth but turbid and confused
Ex eo procursus illorum tumultusque vehementes sunt, 3.8
From that the-charges their and-tumults violent are
metus autem sollicitudinesque et tristitia et ira non
fears however and-anxieties and sadness and anger not
sunt, sed his quaedam similia: ideo cito cadunt
there-are but to-these certain-things like therefore quickly they-fall
et mutantur in contrarium et, cum acerrime saevierunt
and are-changed into the-contrary and when most-fiercely they-have-raged
expaveruntque, pascuntur et ex fremitu discursuque
and-been-terrified they-graze and from roaring and-running-about
vesano statim quies soporque sequitur.
mad at-once quiet and-sleep follows

Anger differs from irascibility as drunkenness from the drunkard's habit; an irascible man may not be angry, an angry one not irascible. Seneca passes over the many Greek names for the kinds of anger, which Latin lacks, though we call men bitter, harsh, testy, furious, and morose. Some angers end in shouting, some are persistent, some savage in deed and sparing in words, some turned inward.

4.1 Quid esset ira satis explicitum est. quo distet ab
What was anger enough explained has-been in-what it-differs from
iracundia apparet: quo ebrius ab ebrioso et timens
irascibility is-plain in-what the-drunk from the-drunkard and the-fearing-man
a timido. iratus potest non esse iracundus: iracundus
from the-timid the-angry-man can not to-be irascible the-irascible-man
potest aliquando iratus non esse.
can sometimes angry not to-be

4.2 Cetera, quae pluribus aput Graecos nominibus in species
The-other-things which by-several among the-Greeks names into species
iram distinguunt, quia aput nos vocabula sua non habent,
anger distinguish because among us words their-own not they-have
praeteribo, etiam si amarum nos acerbumque dicimus,
I-shall-pass-by even if bitter we and-harsh call
nec minus stomachosum, rabiosum, clamosum, difficilem,
nor less irritable furious clamorous difficult
asperum, quae omnia irarum differentiae sunt; inter hos
rough which all of-angers the-differences are among these
morosum ponas licet, delicatum iracundiae genus.
the-morose you-may-put it-is-allowed a-delicate of-irascibility kind

4.3 Quaedam enim sunt irae, quae intra clamorem considant,
Some for are angers which within shouting subside
quaedam non minus pertinaces quam frequentes, quaedam
some not less persistent than frequent some

saevae manu verbis parciores, quaedam in verborum
savage in-hand in-words more-sparing some into of-words
maledictorumque amaritudinem effusae; quaedam ultra
and-of-abuse bitterness poured-out some beyond
querellas et aversationes non exeunt, quaedam altae
complaints and aversions not go some deep
gravesque sunt et introrsus versae: mille aliae species
and-heavy are and inward turned a-thousand other species
sunt mali multiplicis.
are of-the-evil manifold

V · AGAINST MAN'S NATURE

Seneca asks whether anger is natural. Man is the gentlest of creatures, born for mutual help; anger is born for destruction. Whoever ascribes so savage a vice to nature's best work is ignorant of nature, for human life rests on kindness and concord.

Quid esset ira quaesitum est, an in ullum aliud 5.1
What was anger inquired has-been whether into any other
animal quam in hominem caderet, quo ab iracundia
animal than into man it-should-fall in-what from irascibility
distaret, quot eius species essent; nunc quaeramus an
it-differed how-many its species were now let-us-inquire whether
ira secundum naturam sit et an utilis atque ex aliqua
anger according-to nature be and whether useful and in some
parte retinenda.
part to-be-retained
An secundum naturam sit manifestum erit, si hominem 5.2
Whether according-to nature it-be clear will-be if man
inspexerimus. quo quid est mitius, dum in recto
we-look-into than-whom what is gentler while in right

animi habitus est? quid autem ira crudelius est? quid
of-mind condition is what however than-anger more-cruel is what
homine aliorum amantius? quid ira infestius? homo
than-man of-others more-loving what than-anger more-hostile man
in adiutorium mutuum genitus est, ira in exitium; hic
for help mutual born is anger for destruction this-one
congregari vult, illa discedere, hic prodesse, illa nocere,
to-be-gathered wishes that to-depart this-one to-benefit that to-harm
hic etiam ignotis succurrere, illa etiam carissimos petere;
this-one even strangers to-succor that even the-dearest to-attack
hic aliorum commodis vel inpendere se paratus est,
this-one for-others' advantages even to-spend himself ready is
illa in periculum, dummodo deducat, descendere.
that into danger provided-that it-draw-down to-descend

5.3 Quis ergo magis naturam rerum ignorat quam qui
Who then more the-nature of-things is-ignorant-of than (he)-who
optimo eius operi et emendatissimo hoc ferum ac
to-the-best its work and most-faultless this savage and
perniciosum vitium adsignat? ira, ut diximus, avida
destructive vice assigns anger as we-said eager
poenae est, cuius cupidinem inesse pacatissimo hominis
for-punishment is of-which the-desire to-be-in the-most-peaceful of-man
pectori minime secundum eius naturam est. beneficiis enim
breast least according-to his nature is by-benefits for
humana vita constat et concordia, nec terrore sed mutuo
human life stands and by-concord nor by-terror but by-mutual
amore in foedus auxiliumque commune constringitur.
love into a-compact and-assistance common it-is-bound-together

Correction is needed, but with reason, not anger, as we straighten bent shafts by heat. The physician tries diet, then the knife; the ruler tries words, then light punishments, and death only for extreme crimes, as a lesson. Plato said the good man harms no one; so anger, which delights in punishment, is not natural.

‘Quid ergo? non aliquando castigatio necessaria est?’ quidni? 6.1
What then not sometimes correction necessary is why-not
sed haec sine ira, cum ratione; non enim nocet sed
but this without anger with reason not for it-harms but
medetur specie nocendi. quemadmodum quaedam hastilia
heals under-the-guise of-harming as certain shafts
detorta, ut corrigamus, adurimus et adactis cuneis,
twisted that we-may-straighten-them we-scorch and with-driven-in wedges
non ut frangamus sed ut explicemus, elidimus, sic
not that we-may-break-them but that we-may-unbend-them we-squeeze so
ingenia vitio prava dolore corporis animique corrigimus.
characters by-vice crooked by-pain of-body and-mind we-correct
Nempe medicus primo in levibus vitiis temptat non 6.2
Surely the-physician first in light defects tries not
multum ex cotidiana consuetudine inflectere et cibis,
much from daily habit to-bend and on-foods
potionibus, exercitationibus ordinem inponere ac valetudinem
drinks exercises order to-impose and health
tantum mutata vitae dispositione firmare. proximum
only changed of-life by-the-arrangement to-strengthen next
est, ut modus proficiat; si modus et ordo non proficit,
is that measure may-help if measure and order not helps
subducit aliqua et circumcidit; si ne adhoc quidem
he-withdraws some-things and cuts-down if not yet even

respondet, interdicit cibis et abstinentia corpus exonerat;
it-responds he-forbids food and by-abstinence the-body unburdens
si frustra molliora cesserunt, ferit venam membrisque, si
if in-vain gentler-means have-yielded he-strikes a-vein and-to-limbs if
adhaerentia nocent et morbum diffundunt, manus adfert;
adhering they-harm and the-disease spread his-hand he-applies
nec ulla dura videtur curatio, cuius salutaris effectus est.
nor any harsh seems cure whose salutary effect is

6.3 Ita legum praesidem civitatisque rectorem decet, quam
So of-laws the-guardian and-of-the-state the-ruler it-befits as
diu potest, verbis et his mollioribus ingenia curare,
long he-can with-words and those gentler characters to-cure
ut facienda suadeat cupiditatemque honesti et
so-that things-to-be-done he-may-urge and-desire of-the-honorable and
aequi conciliet animis faciatque vitiorum odium, pretium
fair may-win for-minds and-may-make of-vices hatred a-price
virtutium; transeat deinde ad tristiorem orationem, qua
of-virtues let-him-pass-over then to a-sterner speech by-which
moneat adhuc et exprobret; novissime ad poenas et
he-may-warn still and reproach finally to punishments and
has adhuc leves, revocabiles decurrat; ultima supplicia
these still light revocable let-him-run-down the-extreme penalties
sceleribus ultimis ponat, ut nemo pereat, nisi quem
for-crimes extreme let-him-set so-that no-one perish except whom
perire etiam pereuntis intersit.
to-perish even of-the-one-perishing it-concerns

6.4 Hoc uno medentibus erit dissimilis, quod illi quibus
In-this one-thing from-healers he-will-be unlike that they to-whom
vitam non potuerunt largiri facilem exitum praestant, hic
life not they-could bestow an-easy exit provide this-man
damnatos cum dedecore et traductione vita exigit, non
the-condemned with disgrace and public-exposure from-life drives not

quia delectetur ullius poena— procul est enim a
because he-delights in-anyone's punishment far is for from
sapiente tam inhumana feritas— sed ut documentum
the-wise-man so inhuman a-ferocity but that a-lesson
omnium sint, et quia vivi noluerunt prodesse,
to-all they-may-be and because living they-were-unwilling to-benefit
morte certe eorum res publica utatur. non est ergo
by-death at-least of-them the-thing public may-use not is then
natura hominis poenae adpetens: ideo ne ira quidem
the-nature of-man of-punishment desirous therefore not anger even
secundum naturam hominis, quia poenae adpetens est.
according-to nature of-man because of-punishment desirous it-is
Et Platonis argumentum adferam— quid enim nocet 6.5
And Plato's argument I-will-bring what for does-it-harm
alienis uti ex parte qua nostra sunt?—: 'Vir bonus'
others'-things to-use from the-part in-which ours they-are A-man good
inquit 'non laedit.' poena laedit: bono ergo poena
he-says not harms punishment harms to-the-good therefore punishment
non convenit, ob hoc nec ira, quia poena
not befits on-account-of this-reason nor anger because punishment
irae convenit. si vir bonus poena non gaudet, non
to-anger befits if a-man good in-punishment not rejoices not
gaudebit ne eo quidem adfectu, cui poena voluptati
he-will-rejoice not in-that even passion to-which punishment for-pleasure
est: ergo non est naturalis ira.
is therefore not is natural anger

Some say anger should be tempered, not removed, since it rouses courage. But it is easier to keep out the destructive passions than to rule them once admitted, for they grow stronger than their master. Reason is master only while apart from the passions; once mixed with them it cannot restrain them. Like a body thrown headlong, a mind given over to anger cannot stop where it wishes.

7.1 Numquid, quamvis non sit naturalis ira, adsumenda est,
Surely although not it-be natural anger to-be-adopted is-it
quia utilis saepe fuit? ‘extollit animos et incitat, nec
because useful often it-has-been it-lifts-up spirits and rouses nor
quicquam sine illa magnificum in bello fortitudo gerit,
anything without it magnificent in war courage performs
nisi hinc flamma subdita est et hic stimulus peragitavit
unless from-here flame applied is and this goad has-driven-on
misitque in pericula audaces.’ optimum itaque quidam
and-sent into dangers the-bold best and-so some
putant temperare iram, non tollere, eoque detracto, quod
think to-temper anger not to-remove-it and-that taken-away which
exundat, ad salutarem modum cogere, id vero retinere
overflows to a-salutary measure to-constrain-it that indeed to-retain
sine quo languebit actio et vis ac vigor animi resolvetur.
without which will-languish action and force and vigor of-the-mind will-be-relaxed

7.2 Primum facilius est excludere perniciosa quam regere
First easier it-is to-shut-out destructive-things than to-rule-them
et non admittere quam admissa moderari; nam cum se
and not to-admit than admitted to-moderate for when themselves
in possessione posuerunt, potentiora rectore sunt nec
in possession they-have-placed more-powerful than-the-ruler they-are nor
recidi se minuive patiuntur.
to-be-cut-back themselves or-to-be-lessened they-allow

Deinde ratio ipsa, cui freni traduntur, tam diu potens 7.3
Then reason itself to-which the-reins are-handed-over so long powerful
est quam diu diducta est ab adfectibus; si miscuit
is as long-as separated it-is from the-passions if it-has-mingled
se illis et inquinavit, non potest continere quos
itself with-them and defiled not it-can restrain those-whom
summovere potuisset. commota enim semel et excussa
to-remove it-could-have disturbed for once and shaken-out
mens ei servit quo inpellitur.
the-mind to-that serves by-which it-is-driven
Quarundam rerum initia in nostra potestate sunt, 7.4
Of-certain things the-beginnings in our power are
ulteriora nos vi sua rapiunt nec regressum relinquunt.
the-further-stages us by-force their-own sweep-away nor return they-leave
ut in praeceps datis corporibus nullum sui arbitrium est
as into headlong given-over bodies no of-itself control is
nec resistere morarive deiecta potuerunt, sed consilium omne
nor to-resist or-to-delay thrown-down could-they but counsel all
et paenitentiam inrevocabilis praecipitatio abscidit et non
and repentance the-irrevocable plunge cuts-off and not
licet eo non pervenire, quo non ire licuisset,
it-is-allowed there not to-arrive where not to-go it-would-have-been-allowed
ita animus si in iram, amorem aliosque se proiecit adfectus,
so the-mind if into anger love and-the-other itself has-thrown passions
non permittitur reprimere inpetum; rapiat illum oportet et
not is-permitted to-check its-onrush to-sweep it it-must and
ad imum agat pondus suum et vitiorum natura proclivis.
to the-bottom drive weight its and of-vices the-nature prone

Best to reject the first provocation, for once passion is admitted it does as much as it wishes, not as much as we allow; the enemy must be stopped at the border. Passion and reason are not separate seats but a change of the whole mind. Some, they say, restrain themselves in anger; then reason can act alone. They restrain themselves only when anger fades, or when fear or desire beats it back: a faithless peace among passions, not reason's gift.

8.1 Optimum est primum inritamentum irae protinus spernere
Best is the-first provocation of-anger at-once to-scorn
ipsisque repugnare seminibus et dare operam, ne incidamus
and-the-very to-fight seeds and to-give effort lest we-fall
in iram. nam si coepit ferre transversos, difficilis
into anger for if it-has-begun to-carry-us aside difficult
ad salutem recursus est, quoniam nihil rationis est, ubi
to safety the-return is since nothing of-reason is where
semel adfectus inductus est iusque illi aliquod voluntate
once passion brought-in has-been and-right to-it some by-will
nostra datum est: faciet de cetero quantum volet,
our given has-been it-will-do of the-rest as-much-as it-shall-wish
non quantum permiseris.
not as-much-as you-allow

8.2 In primis, inquam, finibus hostis arcendus est; nam cum
At the-first I-say borders the-enemy to-be-kept-off is for when
intravit et portis se intulit, modum a captivis
he-has-entered and into-the-gates himself has-carried a-limit from captives
non accipit. neque enim sepositus est animus et extrinsecus
not he-accepts nor for set-apart is the-mind and from-outside
speculatur adfectus, ut illos non patiatur ultra quam
watches the-passions so-that them not it-allow beyond than
oportet procedere, sed in adfectum ipse mutatur ideoque
it-behooves to-proceed but into passion itself it-is-changed and-therefore

non potest utilem illam vim et salutarem proditam iam
not can useful that force and salutary betrayed already
infirmatamque revocare.
and-weakened recall
Non enim, ut dixi, separatas ista sedes suas diductasque 8.3
Not for as I-said separated these seats their-own and-divided
habent, sed affectus et ratio in melius peiusque mutatio
have but passion and reason into better and-worse a-change
animi est. quomodo ergo ratio occupata et oppressa
of-the-mind are how then reason occupied and overwhelmed
vitiis resurget, quae irae cessit? aut quemadmodum
by-vices will-it-rise-again which to-anger has-yielded or in-what-way
ex confusione se liberabit, in qua peiorum mixtura
from confusion itself will-it-free in which of-the-worse the-mixture
praevaluit? 'sed quidam' inquit 'in ira se continent.'
has-prevailed but some he-says in anger themselves restrain
Utrum ergo ita ut nihil faciant eorum quae ira 8.4
Whether then so that nothing they-do of-those-things which anger
dictat an ut aliquid? si nihil faciunt, apparet non esse
dictates or that something if nothing they-do it-appears not to-be
ad actiones rerum necessariam iram, quam vos, quasi
for the-performance of-things necessary anger which you as-if
fortius aliquid ratione haberet, advocabatis.
braver something than-reason it-had used-to-call-in
Denique interrogo: valentior est quam ratio an infirmior? 8.5
Finally I-ask stronger is-it than reason or weaker
si valentior, quomodo illi modum ratio poterit imponere,
if stronger how to-it a-limit reason will-be-able to-impose
cum parere nisi imbecilliora non soleant? si infirmior est,
since to-obey except weaker-things not are-wont if weaker it-is
sine hac per se ad rerum effectus sufficit ratio nec
without this by itself for of-things the-effecting suffices reason nor

desiderat inbecillioris auxilium. ‘at irati quidam constant
needs of-the-weaker the-help but angry certain-men are-consistent
sibi et se continent.’
with-themselves and themselves restrain

8.6 Quando? cum iam ira evanescit et sua sponte decedit,
When when already anger fades-away and of-its-own accord departs
non cum in ipso fervore est; tunc enim potentior est.
not when in the-very heat it-is then for more-powerful it-is
‘quid ergo?
what then

8.7 Non aliquando in ira quoque et dimittunt incolumes
Not sometimes in anger also both they-dismiss unharmed
intactosque quos oderunt et a nocendo abstinent?’
and-untouched those-whom they-hate and from harming abstain
faciunt. quando? cum adfectus repercussit adfectum et aut
they-do when when passion has-beaten-back passion and either
metus aut cupiditas aliquid impetravit. non rationis tunc
fear or desire something has-obtained not of-reason then
beneficio quievit, sed affectuum infida et mala pace.
by-the-benefit it-has-calmed but of-passions by-a-faithless and evil peace

IX · A SOLDIER WHO IGNORES THE SIGNAL

Anger does not sharpen courage; virtue needs no help from vice. Aristotle would have anger serve as a soldier; but if it obeys reason it is not anger, and if it disobeys it is useless.

9.1 Deinde nihil habet in se utile nec acuit animum ad
Then nothing it-has in itself useful nor does-it-sharpen the-mind for
res bellicas. numquam enim virtus vitio adiuvanda est se
things of-war never for virtue by-vice to-be-helped is with-itself

contenta. quotiens impetu opus est, non irascitur sed exsurgit
content as-often-as of-onrush need is not it-is-angry but rises-up
et in quantum putavit opus esse concitatur remittiturque,
and as far-as it-has-thought need to-be is-roused and-is-relaxed
non aliter quam quae tormentis exprimuntur tela
not otherwise than those-which by-engines are-hurled the-missiles
in potestate mittentis sunt in quantum torqueantur.
in the-power of-the-one-hurling are as far-as they-are-flung
'Ira' inquit Aristoteles 'necessaria est, nec quicquam sine 9.2
Anger says Aristotle necessary is nor anything without
illa expugnari potest, nisi illa inplet animum et spiritum
it be-stormed can unless it fills the-mind and the-spirit
accendit; utendum autem illa est non ut duce sed ut milite.'
kindles to-be-used however it is not as a-leader but as a-soldier
quod est falsum: nam si exaudit rationem sequiturque qua
which is false for if it-hears reason and-follows where
ducitur, iam non est ira, cuius proprium est contumacia;
it-is-led already not it-is anger whose property is defiance
si vero repugnat et non ubi iussa est quiescit, sed
if however it-resists and not when ordered it-has-been is-quiet but
libidine ferociaque provehitur, tam inutilis animi minister
by-lust and-ferocity is-carried-on as useless of-the-mind a-servant
est quam miles, qui signum receptui neglegit.
it-is as a-soldier who the-signal for-retreat neglects
Itaque si modum adhiberi sibi patitur, alio nomine 9.3
And-so if a-limit to-be-applied to-itself it-allows by-another name
appellanda est, desit ira esse, quam effrenatam
to-be-called it-is it-has-ceased anger to-be which unbridled
indomitamque intellego; si non patitur, perniciosa est nec
and-untamed I-understand if not it-allows destructive it-is nor
inter auxilia numeranda: ita aut ira non est aut inutilis est.
among aids to-be-counted so either anger not it-is or useless it-is

9.4 Nam si quis poenam exigit non ipsius poenae avidus
For if anyone punishment exacts not of-the-very punishment greedy
sed quia oportet, non est adnumerandus iratis. hic erit
but because it-behooves not he-is to-be-counted-among the-angry this will-be
utilis miles qui scit parere consilio; adfectus quidem tam
a-useful soldier who knows to-obey counsel the-passions indeed as
mali ministri quam duces sunt.
bad servants as leaders are

X · REASON NEEDS NO VICES

Reason will never call in reckless impulses over which it has no authority; a mind brave only when angry lives in servitude to its passions. A moderate passion, they say, is useful; rather, it is a moderate evil.

10.1 Ideo numquam adsumet ratio in adiutorium inprovidos
Therefore never will-take reason into its-aid improvident
et violentos impetus, aput quos nihil ipsa auctoritatis
and violent impulses among which nothing itself of-authority
habeat, quos numquam conprimere possit, nisi pares
it-would-have which never to-restrain it-could unless equal
illis similisque opposuerit.
to-them and-like it-should-oppose

10.2 Absit hoc a virtute malum, ut umquam ratio ad vitia
Far-be this from virtue an-evil that ever reason to vices
confugiat! non potest hic animus fidele otium capere,
should-flee not can this the-mind faithful ease take
quatiatur necesse est fluctueturque, qui malis suis tutus
be-shaken necessary it-is and-be-tossed who by-evils his-own safe
est, qui fortis esse nisi irascitur non potest, industrius
is who brave to-be unless he-is-angry not can industrious

nisi cupit, quietus nisi timet: in tyrannide illi vivendum
unless he-desires quiet unless he-fears in tyranny he to-live
est in alicuius adfectus venienti servitutem. non pudet
has into of-some passion coming slavery not is-it-shameful
virtutes in clientelam vitiorum demittere?
virtues into the-clientage of-vices to-lower
Deinde desinit quicquam posse ratio, si nihil potest 10.3
Then ceases anything to-be-able reason if nothing it-can
sine adfectu, et incipit par illi similisque esse. quid
without passion and begins equal to-it and-like to-be what
enim interest, si aeque adfectus inconsulta res est sine
for differs if equally passion a-thoughtless thing is without
ratione quam ratio sine adfectu inefficax? par utrumque
reason as reason without passion ineffectual equal each
est, ubi esse alterum sine altero non potest. quis autem
is where to-be the-one without the-other not can who however
sustineat adfectum exaequare rationi? 'ita' inquit 'utilis
would-maintain passion to-make-equal with-reason so he-says useful
adfectus est, si modicus est.'
passion is if moderate it-is
Immo si natura utilis est. sed si inpatiens imperii 10.4
Nay if by-nature useful it-is but if impatient of-command
rationisque est, hoc dumtaxat moderatione consequetur, ut
and-of-reason it-is this only by-moderation it-will-attain that
quo minor fuerit, minus noceat: ergo modicus
by-how-much less it-shall-have-been the-less it-may-harm therefore a-moderate
affectus nihil aliud quam malum modicum est.
passion nothing else than an-evil moderate is

Against enemies anger is least needed: the barbarians, stronger and hardier than we are, are broken by their own anger, and skill protects the gladiator without it. The Cimbri and Teutons were destroyed, and the Germans, bred to arms, fall to softer peoples because of their anger. Fabius saved the state by delay, which the angry cannot bear, and both Scipios showed patience in war. Anger runs into rashness; the surest courage looks long about itself.

11.1 'Sed adversus hostes' inquit 'necessaria est ira.' nusquam
But against enemies he-says necessary is anger nowhere
minus: ubi non effusos esse oportet impetus sed temperatos
less where not poured-out to-be it-behooves the-onrushes but tempered
et oboedientes. quid enim est aliud quod barbaros
and obedient what for is else which the-barbarians
tanto robustiores corporibus, tanto patientiores laborum
so-much stronger in-bodies so-much more-enduring of-toils
comminuat nisi ira infestissima sibi?
breaks-down except anger most-hostile to-itself

11.2 Gladiatores quoque ars tuetur, ira denudat. deinde quid
Gladiators too skill protects anger strips then what
opus est ira, cum idem proficiat ratio? an tu putas
need is-there of-anger when the-same avails reason or you think
venatorem irasci feris? atqui et venientis excipit et
the-hunter to-be-angry with-the-beasts and-yet both the-coming he-receives and
fugientis persequitur, et omnia illa sine ira facit ratio.
the-fleeing pursues and all those-things without anger does reason
quid Cimbrorum Teutonorumque tot milia superfusa
what of-the-Cimbri and-of-the-Teutons so-many thousands poured-over
Alpibus ita sustulit, ut tantae cladis notitiam ad suos
the-Alps so removed that of-so-great a-disaster the-news to their-own
non nuntius sed fama pertulerit, nisi quod erat illis
not a-messenger but rumor carried except that there-was to-them

ira pro virtute? quae ut aliquando propulit stravitque
anger for virtue which as sometimes has-driven-forward and-laid-low
obvia, ita saepius sibi exitio est. Germanis quid
what-opposed so more-often for-itself destruction is than-the-Germans what
est animosius? quid ad incursum acrius?
is more-spirited what to onrush keener
Quid armorum cupidius, quibus innascuntur innutriunturque, 11.3
What of-arms more-eager in-which they-are-born and-nurtured
quorum unica illis cura est in alia neglegentibus?
of-which the-only to-them care is in other-things neglecting
quid induratius ad omnem patientiam, ut quibus magna ex
what more-hardened to all endurance as to-whom great in
parte non tegimenta corporum provisa sint, non suffugia
part not coverings of-bodies provided are not refuges
adversus perpetuum caeli rigorem?
against the-perpetual of-the-sky cold
Hos tamen Hispani Gallique et Asiae Syriaeque molles 11.4
These yet Spaniards and-Gauls and of-Asia and-of-Syria soft
bello viri, antequam legio visatur, caedunt ob nullam
in-war men before a-legion be-seen cut-down on-account-of no
aliam rem opportunos quam iracundiam. agedum illis
other thing exposed than irascibility come-now to-those
corporibus, illis animis delicias, luxum, opes ignorantibus
bodies to-those minds luxuries extravagance wealth not-knowing
da rationem, da disciplinam: ut nil amplius dicam,
give reason give discipline that nothing more I-may-say
necesse erit certe nobis mores Romanos repetere.
necessary it-will-be certainly for-us the-ways Roman to-go-back-to
Quo alio Fabius affectas imperii vires recreavit, 11.5
By-what other-means Fabius the-weakened of-the-empire strength restored
quam quod cunctari et trahere et morari sciit, quae omnia
than that to-delay and to-drag-out and to-wait he-knew which all

irati nesciunt? perierat imperium, quod tunc in extremo
the-angry know-not had-perished the-empire which then on the-edge
stabat, si Fabius tantum ausus esset quantum ira suadebat:
stood if Fabius as-much dared had as-much-as anger urged
habuit in consilio fortunam publicam et aestimatis viribus,
he-had in counsel the-fortune public and estimated the-strength
ex quibus iam perire nihil sine universo poterat, dolorem
of which now to-perish nothing without the-whole could resentment
ultionemque seposuit in unam utilitatem et occasiones
and-revenge he-laid-aside on one usefulness and opportunities
intentus; iram ante vicit quam Hannibalem. quid Scipio?
intent anger before he-conquered than Hannibal what Scipio

11.6 Non relicto Hannibale et Punico exercitu omnibusque,
Not having-left Hannibal and the-Punic army and-all
quibus irascendum erat, bellum in Africam transtulit tam
with-whom to-be-angry it-was the-war into Africa transferred so
lentus, ut opinionem luxuriae segnitiaeque malignis daret?
slow that an-opinion of-luxury and-sloth to-the-malicious he-gave

11.7 Quid alter Scipio? non circa Numantiam multum diuque
What the-other Scipio not around Numantia much and-long
sedit et hunc suum publicumque dolorem aequo animo
sat and this his-own and-the-public resentment with-even mind
tulit, diutius Numantiam quam Carthaginem vinci?
bore longer Numantia than Carthage to-be-conquered
dum circumvallat et includit hostem, eo conpulit, ut
while he-walls-round and shuts-in the-enemy to-that he-drove-them that
ferro ipsi suo caderent.
by-steel themselves their-own they-fell

11.8 Non est itaque utilis ne in proeliis quidem aut bellis ira; in
Not it-is and-so useful not in battles even or wars anger toward
temeritatem enim prona est et pericula, dum inferre vult, non
rashness for prone it-is and dangers while to-inflict it-wishes not

cavet. illa certissima est virtus quae se diu multumque
it-guards-against that most-sure is virtue which itself long and-much
circumspexit et rexit et ex lento ac destinato provexit.
has-looked-around and has-ruled and from slow and determined has-advanced

XII · WILL THE GOOD MAN NOT AVENGE HIS FATHER?

Will the good man not be angry if he sees his father killed or his mother carried off? He will avenge them from duty, not anger, since filial love is goad enough. Theophrastus plays to the crowd, for such men are angry too when the water is not hot, like children who weep for lost parents and lost nuts alike. Nor are vices to be used because they sometimes helped, as a fever may relieve an illness; health owed to disease is an abominable remedy.

'Quid ergo?' inquit 'Vir bonus non irascitur, si caedi 12.1
What then he-says A-man good not is-angry if to-be-slain
patrem suum viderit, si rapi matrem?' non irascetur,
father his he-sees if to-be-carried-off his-mother not he-will-be-angry
sed vindicabit, sed tuebitur. quid autem times, ne parum
but he-will-avenge but he-will-protect what however do-you-fear lest too-little
magnus illi stimulus etiam sine ira pietas sit? aut dic
great to-him a-goad even without anger filial-love be or say
eodem modo: 'quid ergo? cum videat secari patrem
in-the-same way what then when he-sees to-be-cut-up father
suum filiumve, vir bonus non flebit nec linquetur
his or-son a-man good not will-he-weep nor will-he-faint
animo?' quae accidere feminis videmus, quotiens illas
in-mind which-things to-happen to-women we-see whenever them
levis periculi suspicio perculit.
of-light danger a-suspicion has-struck

12.2 Officia sua vir bonus exsequetur inconfusus, intrepidus;
Duties his-own a-man good will-carry-out unconfused fearless
et sic bono viro digna faciet, ut nihil faciat viro
and so of-a-good man worthy-things he-will-do that nothing he-does of-a-man
indignum. pater caedetur: defendam; caesus est:
unworthy my-father will-be-slain I-shall-defend slain he-has-been
exsequar, quia oportet, non quia dolet. 'irascuntur boni
I-shall-avenge because it-behooves not because it-pains are-angry good
viri pro suorum iniuriis.'
men for of-their-own injuries

12.3 Cum hoc dicis, Theophraste, quaeris invidiam praeceptis
When this you-say Theophrastus you-seek odium for-precepts
fortioribus et relicto iudice ad coronam venis: quia
braver and having-left the-judge to the-crowd you-come because
unusquisque in eiusmodi suorum casu irascitur, putas
each-one in such of-his-own misfortune is-angry you-think
iudicaturos homines id fieri debere quod faciunt; fere
going-to-judge men that to-be-done ought which they-do almost
enim iustum quisque affectum iudicat quem adgnoscit.
for just each a-passion judges which he-recognizes

12.4 Sed idem faciunt, si calda non bene praebetur, si vitreum
But the-same they-do if hot-water not well is-served if a-glass
fractum est, si calceus luto sparsus est. non pietas
broken is if a-shoe with-mud spattered is not filial-love
illam iram sed infirmitas movet, sicut pueris, qui tam
that anger but weakness moves just-as with-boys who as-much
parentibus amissis flebunt quam nucibus.
for-parents lost will-weep as for-nuts

12.5 Irasci pro suis non est pii animi sed infirmi; illud
To-be-angry for one's-own not is of-a-dutiful mind but of-a-weak that-is
pulchrum dignumque, pro parentibus, liberis, amicis, civibus
fine and-worthy for parents children friends citizens

prodire defensorem ipso officio ducente, volentem,
to-come-forward as-defender the-very duty leading willing
iudicantem, providentem, non inpulsum et rabidum. nullus
judging foreseeing not driven and frenzied no
enim affectus vindicandi cupidior est quam ira et
for passion of-avenging more-desirous is than anger and
ob id ipsum ad vindicandum inhabilis: praerapida
on-account-of that itself for avenging unfit over-hasty
et amens, ut omnis fere cupiditas, ipsa sibi in id in
and mad as every almost desire it-itself to-itself in that to
quod properat opponitur. itaque nec in pace nec in bello
which it-hastens is-opposed and-so neither in peace nor in war
umquam bono fuit; pacem enim similem belli efficit, in
ever to-good it-was peace for like to-war it-makes in
armis vero obliviscitur Martem esse communem venitque
arms however it-forgets Mars to-be common and-comes
in alienam potestatem, dum in sua non est.
into another's power while in its-own not it-is
Deinde non ideo vitia in usum recipienda sunt, quia 12.6
Then not therefore vices into use to-be-received are because
aliquando aliquid effecerunt; nam et febres quaedam genera
sometimes something they-have-effected for even fevers certain kinds
valetudinis levant, nec ideo non ex toto illis caruisse
of-ill-health relieve nor therefore not from the-whole them to-have-lacked
melius est: abominandum remedi genus est sanitatem debere
better is abominable of-remedy a-kind it-is health to-owe
morbo. simili modo ira, etiam si aliquando ut venenum et
to-disease in-similar way anger even if sometimes as poison and
praecipitatio et naufragium ex inopinato profuit, non ideo
a-headlong-fall and shipwreck by the-unexpected has-helped not therefore
salutaris iudicanda est; saepe enim saluti fuere pestifera.
salutary to-be-judged it-is often for to-safety have-been pestilent-things

Every true good is better the greater it is; no one wants justice or courage diminished. If anger were good, more of it would be better, but its increase is harmful. Anger makes men keener fighters only as drunkenness and fear do; such stimulants lift a sluggish mind a little, and no one is made braver by anger who was not brave without it. Anger comes not to aid virtue but to replace it, and the most irascible are infants, the old, and the sick.

13.1 Deinde quae habenda sunt, quo maiora eo meliora
Then what-things to-be-had are by-how-much greater by-so-much better
et optabiliora sunt. si iustitia bonum est, nemo dicet meliorem
and more-desirable are if justice a-good is no-one will-say better
futuram, si quid detractum ex ea fuerit; si fortitudo
going-to-be if anything taken from it has-been if courage
bonum est, nemo illam desiderabit ex aliqua parte deminui:
a-good is no-one it will-desire in some part to-be-diminished

13.2 Ergo et ira quo maior hoc melior; quis enim ullius
Therefore also anger by-how-much greater by-so-much better who for of-any
boni accessionem recusaverit? atqui augeri illam inutile est:
good the-increase would-refuse and-yet to-be-increased it useless is
ergo et esse; non est bonum quod incremento malum fit.
therefore also to-be not is a-good which by-increase an-evil becomes

13.3 'Utilis' inquit 'ira est, quia pugnaciores facit.' isto modo
Useful he-says anger is because more-combative it-makes in-that way
et ebrietas: facit enim protervos et audaces multique
also drunkenness it-makes for wanton and bold and-many
meliores ad ferrum fuere male sobrii; isto modo dic et
better for the-steel have-been barely sober in-that way say also
phrenesin atque insaniam viribus necessariam, quia saepe
frenzy and madness for-strength necessary because often
validiores furor reddit. quid?
stronger fury renders what

Non aliquotiens metus ex contrario fecit audacem, et 13.4
Not sometimes fear from the-contrary has-made bold and
mortis timor etiam inertissimos excitavit in proelium? sed ira,
of-death the-fear even the-most-sluggish has-roused to battle but anger
ebrietas, metus aliaque eiusmodi foeda et caduca inritamenta
drunkenness fear and-other such-things foul and transitory stimulants
sunt nec virtutem instruunt, quae nihil vitiis eget, sed segnem
are nor virtue do-they-equip which nothing of-vices needs but a-sluggish
alioqui animum et ignavum paullum adlevant. nemo irascendo
otherwise mind and cowardly a-little they-lift no-one by-being-angry
fit fortior, nisi qui fortis sine ira non fuisset.
becomes braver except who brave without anger not would-have-been
Ita non in adiutorium virtutis venit, sed in vicem. 13.5
So not to the-aid of-virtue it-comes but into its-place
quid quod, si bonum esset ira, perfectissimum quemque
what that if good it-were anger the-most-perfect each
sequeretur? atqui iracundissimi infantes senesque et aegri
it-would-follow and-yet the-most-irascible infants and-old-men and the-sick
sunt, et invalidum omne natura querulum est.
are and weak all by-nature querulous is

Theophrastus says the good man must be angry with the wicked. Then the better a man is, the angrier he would be. Rather he will be calm, hating no one, for men sin through error; to hate the erring is to hate oneself, since no one can acquit himself. It is kinder to lead the lost traveler back to the road than to drive him away.

14.1 'Non potest' inquit 'fieri' Theophrastus 'ut non vir bonus
Not can he-says happen Theophrastus that not a-man good
irascatur malis.' isto modo quo melior quisque, hoc
be-angry with-the-evil in-that way the better each by-so-much
iracundior erit: vide ne contra placidior solutusque
more-irascible will-be see lest on-the-contrary calmer and-freed
affectibus et cui nemo odio sit.
from-passions and to-whom no-one for-hatred be

14.2 Peccantis vero quid habet cur oderit, cum error illos
Those-sinning indeed what has-he why he-should-hate since error them
in eiusmodi delicta conpellat? non est autem prudentis
into such offenses drives not it-is however of-the-wise-man
errantis odisse; alioqui ipse sibi odio erit. cogitet
the-erring to-hate otherwise he-himself to-himself for-hatred will-be let-him-reflect
quam multa contra bonum morem faciat, quam multa
how many-things against good custom he-does how many-things
ex is, quae egit, veniam desiderent: iam irascetur
of those which he-has-done pardon need now he-will-be-angry
etiam sibi. neque enim aecus iudex aliam de sua,
even with-himself nor for a-fair judge one about his-own
aliam de aliena causa sententiam fert.
another about another's case sentence passes

Nemo, inquam, invenietur qui se possit absolvere, et 14.3
No-one I-say will-be-found who himself can acquit and
innocentem quisque se dicit respiciens testem, non
innocent each himself calls looking-to a-witness not
conscientiam. quanto humanius mitem et patrium animum
conscience how-much more-humane a-gentle and fatherly mind
praestare peccantibus et illos non persequi, sed revocare!
to-show to-the-sinning and them not to-pursue but to-call-back
errantem per agros ignorantia viae melius est ad
one-wandering through the-fields in-ignorance of-the-way better it-is to
rectum iter admovere quam expellere.
the-right path to-bring than to-drive-out

XV · PUNISHMENT WITHOUT HATRED

The sinner must be corrected by warning and force, but without anger; the incurable may be removed from society, as mad dogs are killed and diseased cattle slaughtered, from reason, not rage. Nothing suits a punisher less than anger, since punishment helps most when imposed with judgment. Socrates told his slave he would beat him if he were not angry, and put off the correction to a saner hour; if Socrates did not dare trust himself to anger, whose passion will be moderate?

Corrigendus est itaque, qui peccat, et admonitione et vi, 15.1
To-be-corrected is and-so (he)-who sins both by-admonition and by-force
et molliter et aspere, meliorque tam sibi quam aliis
and gently and harshly and-better as-much for-himself as for-others
faciendus non sine castigatione, sed sine ira; quis enim
to-be-made not without chastisement but without anger who for
cui medetur irascitur? at corrigi nequeunt nihilque in
with-whom he-heals is-angry but to-be-corrected they-cannot and-nothing in
illis lene aut spei bonae capax est: tollantur e coetu
them mild or of-hope good capable is let-them-be-removed from the-company

mortalium facturi peiora quae contingunt, et quo uno
of-mortals going-to-do worse-things which they-touch and in-what one
modo possunt desinant mali esse, sed hoc sine odio.
way they-can let-them-cease evil to-be but this without hatred

15.2 Quid enim est, cur oderim eum, cui tum maxime prosum,
What for is-there why I-should-hate him whom then most I-benefit
cum illum sibi eripio? num quis membra sua tunc
when him from-himself I-snatch surely-not anyone limbs his-own then
odit, cum abscidit? non est illa ira, sed misera curatio.
hates when he-cuts-off not is that anger but a-wretched cure
rabidos effligimus canes et trucem atque immansuetum
mad we-knock-down dogs and a-fierce and untamed
bovem occidimus et morbidis pecoribus, ne gregem polluant,
ox we-kill and into-diseased cattle lest the-herd they-pollute
ferrum demittimus; portentosos fetus extinguimus, liberos
the-steel we-plunge monstrous births we-extinguish children
quoque, si debiles monstrosique editi sunt, mergimus; nec
too if weak and-misshapen born they-are we-drown nor
ira, sed ratio est a sanis inutilia secernere.
anger but reason it-is from the-sound useless-things to-separate

15.3 Nil minus quam irasci punientem decet, cum eo magis
Nothing less than to-be-angry the-punisher befits since the more
ad emendationem poena proficiat, si iudicio lata est.
to correction punishment may-help if with-judgment imposed it-is
inde est, quod Socrates servo ait: 'caederem te, nisi
from-this it-is that Socrates to-his-slave says I-would-beat you if-not
irascerer.' admonitionem servi in tempus sanius distulit,
I-were-angry the-admonition of-the-slave to a-time saner he-put-off
illo tempore se admonuit. cuius erit tandem temperatus
at-that time himself he-admonished whose will-be pray tempered
affectus, cum Socrates non sit ausus se irae committere?
the-passion when Socrates not has dared himself to-anger to-commit

No angry chastiser is needed for the erring, for anger is itself an offense of the mind. The judge treats each according to his disease, from private rebuke to death for the incurable, as a doctor treats each patient, mounting the tribunal with the face of the law, which is not angry. If the good man were angry at crimes, he would envy the wicked's prosperity too. The wise man will feel a faint scar of the passion, but not the passion itself.

Ergo ad coercitionem errantium sceleratorumque irato 16.1
Therefore for the-restraint of-the-erring and-the-criminal an-angry
castigatore non opus est; nam cum ira delictum animi
chastiser not need is for since anger an-offense of-the-mind
sit, non oportet peccata corrigere peccantem. 'quid ergo? non
is not it-behooves sins to-correct the-sinner what then not
irascar latroni? quid ergo? non irascar venefico?'
shall-I-be-angry with-a-robber what then not shall-I-be-angry with-a-poisoner
non: neque enim mihi irascor, cum sanguinem mitto.
no nor for with-myself am-I-angry when blood I-let
omne poenae genus remedi loco admoveo:
every of-punishment kind of-remedy in-place I-apply
Tu adhuc in prima parte versaris errorum nec graviter laberis 16.2
You still in the-first part are-engaged of-errors nor seriously do-you-slip
sed frequenter: obiurgatio te primum secreta deinde publicata
but frequently reproof you first private then made-public
emendare temptabit. tu longius iam processisti, quam ut
to-amend will-try you further already have-advanced than that
possis verbis sanari; ignominia non contineberis, tibi
you-can by-words be-healed by-disgrace not you-will-be-restrained for-you
fortius aliquid et quod sentias inurendum est: in exilium
stronger something and which you-may-feel to-be-branded is into exile

et loca ignota mitteris. in te duriora remedia iam solida
and places unknown you-will-be-sent in you harsher remedies now solid
nequitia desiderat: et vincula publica et carcer adhibebitur.
wickedness demands and chains public and prison will-be-applied
16.3 Tibi insanabilis animus et sceleribus scelera contexens,
To-you an-incurable mind and to-crimes crimes weaving
et iam non causis, quae numquam malo defuturae
and now not by-causes which never to-the-wicked going-to-be-lacking
sunt, inpelleris, sed satis tibi est magna ad peccandum
are you-are-driven but enough for-you is a-great for sinning
causa peccare; perbibisti nequitiam et ita visceribus
cause to-sin you-have-drunk-in wickedness and so with-your-vitals
inmiscuisti, ut nisi cum ipsis exire non possit; olim
have-mixed-it that except with themselves to-go-out not it-can long-since
miser mori quaeris: bene de te merebimur, auferemus
wretched to-die you-seek well of you we-shall-deserve we-shall-take-away
tibi istam qua vexas, vexaris insaniam et per
from-you that by-which you-vex and-are-vexed madness and through
tua alienaque volutato supplicia id quod unum
your-own and-others' having-wallowed punishments that which alone
tibi bonum superest repraesentabimus, mortem. quare
to-you good remains we-shall-pay-at-once death why
irascar cui cum maxime prosum? interim optimum
shall-I-be-angry with-whom when most I-benefit meanwhile the-best
misericordiae genus est occidere.
of-mercy kind is to-kill
16.4 Si intrassem valetudinarium exercitus ut sciens aut domus
If I-had-entered the-hospital of-an-army as knowing or of-the-house
divitis, non idem inperassem omnibus per diversa
of-a-rich-man not the-same I-would-have-prescribed for-all in different-ways
aegrotantibus; varia in tot animis vitia video et civitati
sick various in so-many minds vices I-see and for-the-state

curandae adhibitus sum: pro cuiusque morbo medicina
to-be-cured applied I-am for of-each disease medicine
quaeratur, hunc sanet verecundia, hunc peregrinatio, hunc
let-be-sought this-one let-heal shame this-one travel this-one
dolor, hunc egestas, hunc ferrum.
pain this-one want this-one the-steel
Itaque et, si perversa induenda magistratui vestis et 16.5
And-so even if turned-inside-out to-be-put-on by-the-magistrate the-robe and
convocanda classico contio est, procedam in tribunal
to-be-called-together by-trumpet the-assembly is I-shall-proceed to the-tribunal
non furens nec infestus sed vultu legis et illa
not raging nor hostile but with-the-face of-the-law and those
sollemnia verba leni magis gravique quam rabida voce
solemn words with-a-gentle more and-grave than frenzied voice
concipiam et agi lege iubebo non iratus sed severus;
I-shall-pronounce and to-proceed by-law I-shall-order not angry but stern
et cum cervicem noxio imperabo praecidi et cum
and when the-neck of-the-guilty I-shall-order to-be-cut-off and when
parricidas insuam culleo et cum mittam in supplicium
parricides I-sew in-the-sack and when I-send to punishment
militare et cum Tarpeio proditorem hostemve publicum
military and when on-the-Tarpeian the-traitor or-enemy public
inponam, sine ira eo vultu animoque ero, quo
I-place without anger with-that face and-mind I-shall-be with-which
serpentes et animalia venenata percutio.
serpents and animals venomous I-strike
'Iracundia opus est ad puniendum.' quid? tibi lex videtur 16.6
Of-irascibility need is for punishing what to-you the-law seems
irasci iis quos non novit, quos non vidit, quos non
to-be-angry with-those whom not it-has-known whom not it-has-seen whom not
futuros sperat? illius itaque sumendus est animus, quae non
going-to-be it-hopes its and-so to-be-taken is mind which not

irascitur, sed constituit. nam si bono viro ob mala
is-angry but determines for if for-a-good man on-account-of evil
facinora irasci convenit, et ob secundas res malorum
deeds to-be-angry befits also on-account-of favorable things of-evil
hominum invidere conveniet. quid enim est indignius quam
men to-envy will-befit what for is more-shameful than
florere improbos quosdam et eos indulgentia fortunae abuti,
to-flourish wicked certain-men and them the-indulgence of-fortune to-abuse
quibus nulla potest satis mala inveniri fortuna? sed tam
for-whom no can enough evil be-found fortune but so
commoda illorum sine invidia videbit quam scelera sine ira;
the-advantages of-them without envy he-will-see as crimes without anger
bonus iudex damnat improbanda, non odit. 'quid ergo?
the-good judge condemns things-to-be-disapproved not he-hates what then
16.7 Non, cum eiusmodi aliquid sapiens habebit in manibus,
Not when of-that-kind something the-wise-man shall-have in hand
tangetur animus eius eritque solito commotior?' fateor:
will-be-touched the-mind his and-will-it-be than-usual more-stirred I-confess
sentiet levem quendam tenuemque motum; nam, ut dicit
he-will-feel a-light a-certain and-slight motion for as says
Zenon, in sapientis quoque animo, etiam cum vulnus
Zeno in of-the-wise-man also the-mind even when the-wound
sanatum est, cicatrix manet. sentiet itaque suspiciones
healed is the-scar remains he-will-feel and-so suspicions
quasdam et umbras affectuum, ipsis quidem carebit.
certain and shadows of-passions themselves indeed he-will-lack

Aristotle says the passions are arms for those who use them well; but these arms fight of themselves and are not laid down at will. Reason, given us by nature, is weapon enough. Anger is often turned back by pity; it begins with violence and fails before its time, like winds from swamps. It sometimes spares the later offenders after killing two or three, so equal crimes are unequally punished; it will not hear the defense and holds to its judgment even when wrong.

Aristoteles ait affectus quosdam, si quis illis bene utatur, 17.1
Aristotle says passions certain if anyone them well should-use
pro armis esse. quod verum foret, si velut bellica
for arms to-be which true would-be if like war's
instrumenta sumi deponique possent induentis arbitrio.
instruments be-taken and-laid-down they-could at-the-wearer's discretion
haec arma, quae Aristoteles virtuti dat, ipsa per se
these arms which Aristotle to-virtue gives themselves by themselves
pugnant, non expectant manum, et habent, non habentur.
fight not they-wait-for the-hand and they-have not are-had
Nil aliis instrumentis opus est, satis nos instruxit 17.2
Nothing of-other instruments need is enough us has-equipped
ratione natura. hoc dedit telum firmum, perpetuum,
with-reason nature this it-gave a-weapon firm everlasting
obsequens, nec anceps nec quod in dominum remitti
obedient nor two-edged nor which on its-master to-be-turned-back
posset. non ad providendum tantum, sed ad res gerendas
could not for foreseeing only but for things to-be-done
satis est per se ipsa ratio; etenim quid est stultius quam
enough is by it itself reason for what is more-foolish than
hanc ab iracundia petere praesidium, rem stabilem ab
this from irascibility to-seek protection a-thing stable from
incerta, fidelem ab infida, sanam ab aegra?
an-uncertain-one faithful from a-faithless-one sane from a-sick-one

17.3 Quid, quod ad actiones quoque, in quibus solis opera
What that for actions also in which alone the-work
iracundiae videtur necessaria, multo per se ratio fortior
of-irascibility seems necessary much by itself reason stronger
est? nam cum iudicavit aliquid faciendum, in eo perseverat;
is for when it-has-judged something to-be-done in that it-perseveres
nihil enim melius inventura est se ipsa, quo
nothing for better going-to-find is than-it itself into-which
mutetur: ideo stat semel constitutis.
it-may-be-changed therefore it-stands-by once established-things

17.4 Iram saepe misericordia retro egit; habet enim non solidum
Anger often pity back has-driven it-has for not solid
robur sed vanum tumorem violentisque principiis utitur, non
strength but an-empty swelling and-violent beginnings it-uses not
aliter quam qui a terra venti surgunt et fluminibus
otherwise than (those)-which from the-land winds rise and from-rivers
paludibusque concepti sine pertinacia vehementes sunt:
and-swamps conceived without persistence vehement are

17.5 Incipit magno impetu, deinde deficit ante tempus fatigata,
It-begins with-great onrush then it-fails before time wearied
et, quae nihil aliud quam crudelitatem ac nova genera
and (it)-which nothing else than cruelty and new kinds
poenarum versaverat, cum animadvertendum est, iam
of-punishments had-turned-over when to-be-punished it-is already
fracta lenisque est. affectus cito cadit, aequalis est ratio.
broken and-gentle is passion quickly falls steady is reason

17.6 Ceterum etiam ubi perseveravit ira, nonnumquam, si
Besides even where has-persisted anger sometimes if
plures sunt qui perire meruerunt, post duorum triumve
more there-are who to-perish have-deserved after of-two or-three
sanguinem occidere desinit. primi eius ictus acres sunt: sic
the-blood to-kill ceases first its blows sharp are so

serpentium venena a cubili erepentium nocent, innoxii
of-serpents the-venoms from their-den creeping-forth harm harmless
dentes sunt, cum illos frequens morsus exhausit.
the-teeth are when them frequent biting has-exhausted
Ergo non paria patiuntur qui paria commiserant, et 17.7
Therefore not equal-things suffer who equal-things had-committed and
saepe qui minus commisit plus patitur, quia recentiori
often (he)-who less committed more suffers because to-a-fresher-one
obiectus est. et in totum inaequalis est: modo ultra
exposed he-was and on the-whole unequal it-is now beyond
quam oportet excurrit, modo citerius debito resistit; sibi
than it-behooves it-runs-out now short-of what-is-due it-stops to-itself
enim indulget et ex libidine iudicat et audire non vult
for it-indulges and from caprice it-judges and to-hear not it-wishes
et patrocinio non relinquit locum et ea tenet quae
and to-pleading not leaves room and those-things holds which
invasit et eripi sibi iudicium suum, etiam si
it-has-seized and to-be-snatched from-itself judgment its even if
pravum est, non sinit.
wrong it-is not allows

XVIII · PISO'S THREE VICTIMS

Reason gives both sides time; anger hurries and defends its error. Gnaeus Piso had a soldier led to death for returning without his comrade, then the comrade and the centurion too: three men for one man's innocence.

Ratio utrique parti tempus dat, deinde advocationem et 18.1
Reason to-each side time gives then an-adjournment and
sibi petit, ut excutiendae veritati spatium habeat: ira
for-itself seeks that for-sifting-out the-truth room it-may-have anger

festinat. ratio id iudicare vult quod aecum est: ira id
hurries reason that to-judge wishes which fair is anger that
aecum videri vult quod iudicavit.
fair to-seem wishes which it-has-judged

18.2 Ratio nil praeter ipsum de quo agitur spectat: ira
Reason nothing besides the-thing-itself about which it-is-dealt looks-at anger
vanis et extra causam obversantibus commovetur. vultus
by-empty and outside the-case hovering-things is-moved the-face
illam securior, vox clarior, sermo liberior, cultus delicatior,
it a-more-confident a-voice clearer speech freer dress more-dainty
advocatio ambitiosior, favor popularis exasperant; saepe infesta
advocacy more-ambitious favor popular exasperate often hostile
patrono reum damnat; etiam si ingeritur oculis veritas,
to-the-advocate the-defendant it-condemns even if is-thrust-before its-eyes the-truth
amat et tuetur errorem; coargui non vult et in male
it-loves and defends error to-be-refuted not it-wishes and in badly
coeptis honestior illi pertinacia videtur quam paenitentia.
begun-things more-honorable to-it obstinacy seems than repentance

18.3 Cn. Piso fuit memoria nostra vir a multis vitiis
Gnaeus Piso was in-memory our a-man from many vices
integer, sed pravus et cui placebat pro constantia rigor. is
sound but perverse and to-whom pleased for steadfastness rigidity he
cum iratus duci iussisset eum, qui ex commeatu sine
when angry to-be-led-off had-ordered him who from furlough without
commilitone redierat, quasi interfecisset quem non exhibebat,
his-fellow-soldier had-returned as-if he-had-killed whom not he-produced
roganti tempus aliquod ad conquirendum non dedit. damnatus
asking time some for searching not he-gave condemned
extra vallum productus est et iam cervicem porrigebat,
outside the-rampart led-out he-was and already his-neck he-was-stretching-out
cum subito apparuit ille commilito qui occisus videbatur.
when suddenly appeared that fellow-soldier who killed seemed

Tunc centurio supplicio praepositus condere gladium 18.4
Then the-centurion over-the-execution placed to-sheathe his-sword
speculatorem iubet, damnatum ad Pisonem reducit redditurus
the-executioner orders the-condemned to Piso leads-back going-to-restore
Pisoni innocentiam: nam militi fortuna reddiderat. ingenti
to-Piso his-innocence for to-the-soldier fortune had-restored-it with-a-huge
concursu deducuntur complexi alter alterum cum magno
concourse they-are-escorted embracing the-one the-other with great
gaudio castrorum commilitones. conscendit tribunal furens
joy of-the-camp the-fellow-soldiers mounts the-tribunal raging
Piso ac iubet duci utrumque, et eum militem qui non
Piso and orders to-be-led-off the-two both that soldier who not
occiderat et eum qui non perierat. quid hoc indignius?
had-killed and him who not had-perished what than-this more-unworthy
Quia unus innocens apparuerat, duo peribant. Piso adiecit 18.5
Because one innocent had-appeared two were-perishing Piso added
et tertium. nam ipsum centurionem, qui damnatum
also a-third for the-very centurion who the-condemned
reduxerat, duci iussit. constituti sunt in eodem illo
had-led-back to-be-led-off he-ordered set were in the-same that
loco perituri tres ob unius innocentiam.
place going-to-perish three on-account-of of-one the-innocence
O quam sollers est iracundia ad fingendas causas furoris! 18.6
O how ingenious is irascibility at inventing causes of-madness
'te' inquit 'duci iubeo, quia damnatus es; te, quia
you he-says to-be-led-off I-order because condemned you-were you because
causa damnationis commilitoni fuisti; te, quia iussus
the-cause of-condemnation to-your-fellow-soldier you-were you because ordered
occidere imperatori non paruisti': excogitavit quemadmodum
to-kill your-commander not you-obeyed he-devised how
tria crimina faceret, quia nullum invenerat.
three crimes he-might-make because none he-had-found

Anger will not be ruled and is angry with truth itself. Reason, when it must, removes whole families harmful to the state without gnashing its teeth or tossing its head. What need is there, Hieronymus asks, to bite your lips before beating someone? Anger overturns tables and tears out its own hair. The judge free of anger weighs the offender, his intent, and his chance of reform, and punishes for the future, as Plato said, not because a sin was done but so that none will be.

19.1 Habet, inquam, iracundia hoc mali: non vult regi; irascitur
Has I-say irascibility this of-evil not it-wishes to-be-ruled it-is-angry
veritati ipsi, si contra voluntatem suam apparuit; cum clamore
with-truth itself if against will its it-has-appeared with shouting
et tumultu et totius corporis iactatione quos destinavit
and uproar and of-the-whole body tossing those-whom it-has-marked
insequitur adiectis conviciis maledictisque. hoc non facit ratio;
it-pursues with-added insults and-abuse this not does reason

19.2 Sed si ita opus est, silens quietaque totas domus
But if so need is silent and-quiet whole houses
funditus tollit et familias rei publicae pestilentes
from-the-foundation it-removes and families to-the-thing public pestilent
cum coniugibus ac liberis perdit, tecta ipsa diruit et
with wives and children destroys roofs themselves pulls-down and
solo exaequat et inimica libertati nomina extirpat: hoc
to-the-ground levels and hostile to-liberty names roots-out this
non frendens nec caput quassans nec quicquam indecorum
not gnashing nor head shaking nor anything unbecoming
iudici faciens, cuius tum maxime placidus esse debet et
to-a-judge doing whose then most calm to-be it-ought and
in statu vultus, cum magna pronuntiat.
in the-set of-face when great-things he-pronounces

‘Quid opus est’ inquit Hieronymus ‘cum velis caedere 19.3
What need is-there says Hieronymus when you-wish to-beat
aliquem, tua prius labra mordere?’ quid, si ille vidisset
someone your-own first lips to-bite what if he had-seen
desilientem de tribunali proconsulem et fasces lictori
leaping-down from the-tribunal a-proconsul and the-fasces from-the-lictor
auferentem et suamet vestimenta scindentem, quia tardius
taking-away and his-own clothes tearing because too-slowly
scindebantur aliena?
were-being-torn another's
Quid opus est mensam evertere? quid pocula adfligere? 19.4
What need is-there the-table to-overturn what cups to-dash
quid se in columnas impingere? quid capillos avellere,
what oneself against columns to-dash what hair to-tear-out
femur pectusque percutere? quantam iram putas, quae,
thigh and-breast to-strike how-great an-anger do-you-think which
quia in alium non tam cito quam vult erumpit, in
because on another not as quickly as it-wishes bursts-out on
se revertitur? tenentur itaque a proximis et rogantur,
itself returns they-are-held and-so by those-nearest and are-asked
ut sibi ipsi placentur.
that with-themselves they-themselves they-be-reconciled
Quorum nil facit quisquis vacuus ira meritam cuique 19.5
Of-which nothing does whoever free from-anger the-deserved to-each
poenam iniungit. dimittit saepe eum, cuius peccatum
punishment imposes he-dismisses often him whose sin
deprendit: si paenitentia facti spem bonam pollicetur,
he-has-detected if repentance of-the-deed hope good promises
si intellegit non ex alto venire nequitiam, sed summo,
if he-understands not from deep to-come the-wickedness but on-the-surface

quod aiunt, animo inhaerere, dabit inpunitatem nec
as they-say of-the-mind to-cling he-will-give impunity neither
accipientibus nocituram nec dantibus;
to-the-receivers going-to-harm nor to-the-givers
19.6 Nonnumquam magna scelera levius quam minora compescet,
Sometimes great crimes more-lightly than lesser he-will-check
si illa lapsu, non crudelitate commissa sunt, his inest
if those by-a-slip not by-cruelty committed were in-these is-in
latens et operta et inveterata calliditas; idem delictum
hidden and covered and inveterate cunning the-same offense
in duobus non eodem malo afficiet, si alter per
in two not with-the-same evil he-will-visit if the-one through
neglegentiam admisit, alter curavit ut nocens esset.
negligence committed-it the-other took-care that guilty he-might-be
19.7 Hoc semper in omni animadversione servabit, ut sciat
This always in every punishment he-will-observe that he-know
alteram adhiberi, ut emendet malos, alteram, ut tollat;
the-one to-be-applied that it-may-amend the-wicked the-other that it-may-remove
in utroque non praeterita, sed futura intuebitur— nam,
in both not the-past but the-future he-will-look-at for
ut Plato ait, nemo prudens punit, quia peccatum est,
as Plato says no-one wise punishes because a-sin has-been
sed ne peccetur; revocari enim praeterita non possunt,
but lest there-be-sin to-be-recalled for past-things not can
futura prohibentur—, et quos volet nequitiae male
future-things are-prevented and those-whom he-shall-wish of-wickedness badly
cedentis exempla fieri, palam occidet, non tantum ut
turning-out examples to-become openly he-will-kill not only that
pereant ipsi, sed ut alios pereundo deterreant.
they-may-perish themselves but that others by-perishing they-may-deter

Haec cui expendenda aestimandaque sunt, vides 19.8
These-things by-whom to-be-weighed and-appraised are you-see
quam debeat omni perturbatione liber accedere ad rem
how be-ought from-every disturbance free to-approach to a-thing
summa diligentia tractandam, potestatem vitae necisque;
with-the-highest care to-be-handled the-power of-life and-of-death
male irato ferrum committitur.
badly to-an-angry-man the-steel is-entrusted

XX · FALSE GREATNESS

Anger adds nothing to greatness of mind; it is a swelling, not greatness. Sayings like "Let them hate, so long as they fear" show only monstrousness, and loud threats hide a fearful mind. Gaius Caesar challenged Jupiter with a line of Homer, and the conspirators could not endure a man who would not endure Jupiter.

Ne illud quidem iudicandum est, aliquid iram ad 20.1
Not that even to-be-judged is something anger to
magnitudinem animi conferre; non est enim illa magnitudo:
greatness of-mind to-contribute not is for it greatness
tumor est; nec corporibus copia vitiosi umoris
a-swelling it-is nor to-bodies by-the-abundance of-faulty humor
intentis morbus incrementum est sed pestilens abundantia.
distended disease an-increase is but a-pestilent excess
Omnes, quos vecors animus supra cogitationes extollit 20.2
All whom a-mad mind above thoughts lifts
humanas, altum quiddam et sublime spirare se credunt:
human lofty something and sublime to-breathe themselves believe
ceterum nil solidi subest, sed in ruinam prona sunt
but nothing solid is-beneath but toward ruin prone are
quae sine fundamentis crevere. non habet ira cui
which without foundations have-grown not has anger on-what

insistat. non ex firmo mansuroque oritur, sed ventosa
it-may-stand not from firm and-lasting it-arises but windy
et inanis est tantumque abest a magnitudine animi,
and empty it-is and-as-far it-is-off from greatness of-mind
quantum a fortitudine audacia, a fiducia insolentia, ab
as from courage rashness from confidence insolence from
austeritate tristitia, a severitate crudelitas.
austerity gloom from severity cruelty

20.3 Multum, inquam, interest inter sublimem animum et
Much I-say differs between a-lofty mind and
superbum. iracundia nihil amplum decorumque molitur;
a-proud irascibility nothing ample and-decorous attempts
contra mihi videtur veternosi et infelicis animi,
on-the-contrary to-me it-seems of-a-lethargic and unhappy mind
imbecillitatis sibi conscii, saepe indolescere, ut exulcerata
of-its-weakness to-itself conscious often to-feel-pain as ulcerated
et aegra corpora, quae ad tactus levissimos gemunt. ita ira
and sick bodies which at touches the-lightest groan so anger
muliebre maxime ac puerile vitium est. 'at incidit et in
a-womanish chiefly and childish vice is but it-falls also into
viros.' nam viris quoque puerilia ac muliebria ingenia sunt.
men for in-men also childish and womanish characters are

20.4 'Quid ergo? non aliquae voces ab iratis emittuntur quae
What then not some utterances by the-angry are-sent-forth which
magno emissae videantur animo?' immo veram ignorantibus
with-great sent-forth may-seem spirit nay the-true to-those-not-knowing
magnitudinem, qualis illa dira et abominanda: 'oderint,
greatness such-as that dire and abominable let-them-hate
dum metuant.' Sullano scias saeculo scriptam. nescio
as-long-as they-fear in-Sulla's you-may-know age written I-know-not
utrum sibi peius optaverit, ut odio esset, an ut
whether for-himself worse he-wished that for-hatred he-should-be or that

timori. ‘oderint.’ occurrit illi futurum, ut execrentur,
for-fear let-them-hate it-occurs to-him going-to-be that they-may-curse
insidientur, opprimant. quid adiecit? di illi male
may-plot may-crush what did-he-add may-the-gods on-him evil
faciant, adeo repperit dignum odio remedium. ‘oderint’—
do so-far he-found worthy of-hatred a-remedy let-them-hate
quid tum? dum pareant? non; dum probent? non; quid
what then as-long-as they-obey no as-long-as they-approve no what
ergo? ‘dum timeant.’ sic ne amari quidem vellem.
then as-long-as they-fear so not to-be-loved even I-would-wish
magno hoc dictum spiritu putas? falleris;
with-great this said spirit you-think you-are-deceived
Nec enim magnitudo ista est sed immanitas. non est 20.5
Nor for greatness that is but monstrousness not there-is
quod credas irascentium verbis, quorum strepitus
reason-why you-should-believe the-angry's words whose noises
magni, minaces sunt, intra mens pavidissima.
great threatening are within a-mind most-fearful
Nec est quod existimes verum esse, quod apud 20.6
Nor is-there reason-why you-should-think true to-be what in
disertissimum virum T. Livium dicitur: ‘vir ingenii magni
the-most-eloquent man Titus Livy is-said a-man of-genius great
magis quam boni.’ non potest istud separari: aut et bonum
more than good not can that be-separated either also good
erit aut nec magnum, quia magnitudinem animi
it-will-be or not-even great because greatness of-mind
inconcussam intellego et introrsus solidam et ab imo
unshaken I-understand and inwardly solid and from the-bottom
parem firmamque, qualis inesse malis ingeniis non potest.
even and-firm such-as to-be-in evil characters not can

20.7 Terribilia enim esse et tumultuosa et exitiosa possunt:
Terrible for to-be and tumultuous and destructive they-can
magnitudinem quidem, cuius firmamentum roburque bonitas
greatness indeed whose foundation and-strength goodness
est, non habebunt. ceterum sermone, conatu et omni
is not they-will-have but by-speech by-endeavor and by-all
extra paratu facient magnitudinis fidem;
outward preparation they-will-make of-greatness credit

20.8 Eloquentur aliquid, quod tu magni animi putes, sicut
They-will-utter something which you of-great mind may-think just-as
C. Caesar, qui iratus caelo, quod obstreperetur
Gaius Caesar who angry with-the-sky because it-thundered-against
pantomimis, quos imitabatur studiosius quam spectabat,
the-pantomimes whom he-imitated more-zealously than he-watched
quodque comessatio sua fulminibus terreretur— prorsus
and-because the-revel his by-thunderbolts was-terrified certainly
parum certis— ad pugnam vocavit Iovem et quidem sine
too-little sure to fight called Jupiter and indeed without
missione, Homericum illum exclamans versum:
quarter Homeric that exclaiming verse

ἢ μ' ἀνάειρ' ἢ ἐγὼ σέ.
either me lift-up or I you

quanta dementia fuit! putavit aut sibi noceri ne ab
how-great madness it-was he-thought either to-himself to-be-harmed not by
Iove quidem posse aut se nocere etiam Iovi posse.
Jupiter even to-be-able or himself to-harm even Jupiter to-be-able
non puto parum momenti hanc eius vocem ad incitandas
not I-think too-little of-weight this his utterance for rousing

coniuratorum mentes addidisse; ultimae enim patientiae
of-the-conspirators the-minds to-have-added of-the-utmost for patience
visum est eum ferre, qui Iovem non ferret.
seemed it-has him to-bear who Jupiter not would-bear

XXI · ONLY VIRTUE IS LOFTY

Nothing in anger is great or noble, though it seems to despise gods and men. If anger shows greatness, so do luxury, avarice, lust, and ambition, which also reach beyond measure; yet all these, however far they extend, are narrow and wretched. Virtue alone is lofty and sublime, and nothing is great unless it is also calm.

Nihil ergo in ira, ne cum videtur quidem vehemens et 21.1
Nothing therefore in anger not when it-seems even vehement and
deos hominesque despiciens, magnum, nihil nobile est. aut
gods and-men despising great nothing noble is or
si videtur alicui magnum animum ira producere, videatur
if it-seems to-anyone a-great mind anger to-produce let-it-seem
et luxuria— ebore sustineri vult, purpura vestiri,
also luxury on-ivory to-be-supported it-wishes with-purple to-be-clothed
auro tegi, terras transferre, maria concludere, flumina
with-gold to-be-roofed lands to-transfer seas to-confine rivers
praecipitare, nemora suspendere,
to-cast-headlong groves to-hang-aloft
videatur et avaritia magni animi— acervis auri argentique 21.2
let-it-seem also avarice of-great mind on-heaps of-gold and-silver
incubat et provinciarum nominibus agros colit et sub singulis
it-broods and of-provinces by-the-names fields it-tills and under single
vilicis latiores habet fines quam quos consules sortiebantur,
bailiffs wider it-has bounds than those-which consuls were-allotted

21.3 videatur et libido magni animi— transnat freta, puerorum
let-it-seem also lust of-great mind it-swims-across straits of-boys
greges castrat, sub gladium mariti venit morte
herds it-castrates under the-sword of-the-husband it-comes death
contempta, videatur et ambitio magni animi— non est
despised let-it-seem also ambition of-great mind not it-is
contenta honoribus annuis; si fieri potest, uno nomine
content with-honors annual if to-happen it-can with-one name
occupare fastus vult, per omnem orbem titulos
to-occupy the-calendar it-wishes through all the-world titles
disponere. omnia ista, non refert in quantum procedant
to-set-out all those-things not it-matters into how-far they-proceed
extendantque se, angusta sunt, misera, depressa;
and-extend themselves narrow are wretched low
21.4 Sola sublimis et excelsa virtus est, nec quicquam magnum
Alone sublime and lofty virtue is nor anything great
est nisi quod simul placidum.
is except what at-the-same-time calm

DE IRA II

I · JUDGMENT OR IMPULSE?

The first book had easier matter; now Seneca asks whether anger begins by judgment or by impulse, of its own accord or with the mind's assent. As bones and sinews are framed before a body's beauty, the argument must begin low. That the image of a wrong moves anger is certain; the question is whether anger follows at once or only when the mind assents. Seneca holds that it needs the mind's approval, for it joins the idea of a wrong, the wish for vengeance, and a judgment that both are due.

Primus liber, Novate, benigniorem habuit materiam; facilis 1.1
The-first book Novatus a-kindlier had material easy
enim in proclivia vitiorum decursus est. nunc ad
for into the-downward-slopes of-vices the-descent is now to
exiliora veniendum est; quaerimus enim ira utrum
subtler-things to-be-come is we-ask for anger whether
iudicio an inpetu incipiat, id est utrum sua sponte
by-judgment or by-impulse it-begins that is whether of-its-own accord
moveatur an quemadmodum pleraque, quae intra nos non
it-be-moved or as most-things which within us not
insciis nobis oriuntur.
unaware us arise
Debet autem in haec se demittere disputatio, ut ad 1.2
Ought however into these-matters itself to-lower the-discussion so-that to
illa quoque altiora possit exurgere: nam et in corpore
those also loftier-things it-may-be-able to-rise for both in body
nostro ossa nervique et articuli, firmamenta totius et
our the-bones and-sinews and joints the-supports of-the-whole and
vitalia, minime speciosa visu, prius ordinantur, deinde
the-vital-parts least sightly to-see first are-arranged then

haec, ex quibus omnis in faciem adspectumque decor
these-things from which all in face and-appearance grace
est; post haec omnia, qui maxime oculos rapit, color
is after these-things all which most the-eyes seizes color
ultimus perfecto iam corpore adfunditur.
last on-the-perfected already body is-poured

1.3 Iram quin species oblata iniuriae moveat non est dubium;
Anger but-that the-image offered of-injury moves not it-is doubtful
sed utrum speciem ipsa statim sequatur et non accedente
but whether the-image itself at-once it-follows and not acceding
animo excurrat, an illo adsentiente moveatur quaerimus.
the-mind runs-out or with-it assenting is-moved we-ask

1.4 Nobis placet nihil illam per se audere sed animo
To-us it-seems nothing it by itself to-dare but with-the-mind
adprobante; nam speciem capere acceptae iniuriae et
approving for an-image to-take of-a-received injury and
ultionem eius concupiscere et utrumque coniungere,
vengeance for-it to-desire and both to-join
nec laedi se debuisse et vindicari debere, non
and-that-not to-be-hurt himself he-should-have and to-be-avenged he-ought not
est eius impetus, qui sine voluntate nostra concitatur.
is of-that impulse which without will our is-roused
ille simplex est, hic compositus et plura continens;
that simple is this compound and more-things containing
intellexit aliquid, indignatus est, damnavit, ulciscitur:
he-understood something indignant he-was he-condemned he-avenges

1.5 Haec non possunt fieri, nisi animus eis quibus
These-things not can happen unless the-mind to-those-things by-which
tangebatur adsensus est.
it-was-touched assented has

This matters because a passion born against our will could never yield to reason, like shivering, blushing, or dizziness at a height. Anger is a voluntary vice, put to flight by precepts. The first shock of the mind after the idea of a wrong is involuntary and befalls even the wisest, as we seem angry at Clodius and Antony when reading history, are stirred by war music, or laugh with those who laugh; these are preludes to passion, not passions.

‘Quorsus’ inquis ‘haec quaestio pertinet?’ ut sciamus 2.1
Whither you-say this question pertains that we-may-know
quid sit ira. nam si invitis nobis nascitur, numquam
what is anger for if against-the-will us it-is-born never
rationi succumbet. omnes enim motus, qui non voluntate
to-reason will-it-yield all for motions which not by-will
nostra fiunt, invicti et inevitabiles sunt, ut horror
our happen unconquered and unavoidable are as the-shudder
frigida aspersis, ad quosdam tactus aspernatio; ad
with-cold-water to-those-sprinkled at certain touches the-recoil at
peiores nuntios subriguntur pili et rubor ad inproba
worse news bristle the-hairs and the-blush at shameless
verba suffunditur sequiturque vertigo praerupta cernentis:
words is-suffused and-follows dizziness precipices of-one-looking-at
quorum quia nihil in nostra potestate est, nulla quo
of-which because nothing in our power is no by-which
minus fiant ratio persuadet. ira praeceptis fugatur;
less they-should-happen reason persuades anger by-precepts is-put-to-flight
Est enim voluntarium animi vitium, non ex his, quae 2.2
It-is for a-voluntary of-the-mind vice not of those-things which
condicione quadam humanae sortis eveniunt ideoque etiam
by-the-condition a-certain of-human lot happen and-therefore even

sapientissimis accidunt, inter quae et primus ille ictus animi
to-the-wisest befall among which also the-first that blow of-the-mind
ponendus est, qui nos post opinionem iniuriae movet.
to-be-placed is which us after the-opinion of-injury moves

2.3 Hic subit etiam inter ludicra scaenae spectacula et
This steals-in even among playful of-the-stage spectacles and
lectiones rerum vetustarum. saepe Clodio Ciceronem
readings of-things ancient often with-Clodius Cicero
expellenti et Antonio occidenti videmur irasci; quis non
driving-out and with-Antony killing-him we-seem to-be-angry who not
contra Mari arma, contra Sullae proscriptionem concitatur?
against Marius' arms against Sulla's proscription is-roused
quis non Theodoto et Achillae et ipsi puero non
who not to-Theodotus and to-Achillas and to-the-very boy not
puerile auso facinus infestus est?
a-boyish having-dared crime hostile is

2.4 Cantus nos nonnumquam et citata modulatio instigat
Singing us sometimes and quickened measure incites
Martiusque ille tubarum sonus; movet mentes et atrox
and-Mars' that of-trumpets sound moves minds and a-grim
pictura et iustissimorum suppliciorum tristis adspectus;
picture and of-most-just punishments the-gloomy sight

2.5 Inde est quod adridemus ridentibus et contristat nos
From-this it-is that we-smile-at the-laughing and saddens us
turba maerentium et effervescimus ad aliena certamina.
a-crowd of-mourners and we-boil-up at others' contests
quae non sunt irae, non magis quam tristitia est, quae
which not are angers not more than sadness it-is which
ad conspectum mimici naufragii contrahit frontem, non
at the-sight of-a-stage shipwreck contracts the-brow not
magis quam timor, qui Hannibale post Cannas moenia
more than fear which Hannibal after Cannae the-walls

circumsidente lectorum percurrit animos, sed omnia ista
besieging of-the-readers runs-through the-minds but all those
motus sunt animorum moveri nolentium nec adfectus sed
motions are of-minds to-be-moved unwilling nor passions but
principia proludentia adfectibus.
preludes rehearsing for-the-passions
Sic enim militaris viri in media pace iam togati 2.6
So for of-a-military man in mid peace already toga-clad
aures tuba suscitat equosque castrenses erigit crepitus
the-ears the-trumpet arouses and-horses of-the-camp pricks-up the-clash
armorum. Alexandrum aiunt Xenophanto canente manum
of-arms Alexander they-say with-Xenophantus singing his-hand
ad arma misisse.
to arms to-have-moved

III · ASSENT MAKES THE PASSION

Shocks that strike the mind by chance are suffered, not passions: the bravest pale, the soldier trembles, the orator stiffens. Anger is no first agitation at a wrong but the impulse that has approved the idea and goes on to vengeance by will and judgment.

Nihil ex his, quae animum fortuito inpellunt, adfectus vocari 3.1
Nothing of these which the-mind by-chance strike passion to-be-called
debet: ista, ut ita dicam, patitur magis animus quam facit.
ought these as so I-may-say undergoes rather the-mind than does
ergo adfectus est non ad oblatas rerum species moveri, sed
therefore passion is not at offered of-things the-images to-be-moved but
permittere se illis et hunc fortuitum motum prosequi.
to-give-up itself to-them and this chance motion to-follow

3.2 Nam si quis pallorem et lacrimas procidentis et irritationem
For if anyone paleness and the-tears falling and the-stirring
umoris obsceni altumve suspirium et oculos subito acriores
of-the-humor obscene or-a-deep sigh and eyes suddenly keener
aut quid his simile indicium adfectus animique signum
or anything to-these like an-indication of-passion and-of-the-mind a-sign
putat, fallitur nec intellegit corporis hos esse pulsus.
thinks he-is-deceived nor does-he-understand of-the-body these to-be throbbings
3.3 Itaque et fortissimus plerumque vir dum armatur expalluit
And-so both the-bravest often man while he-is-arming has-turned-pale
et signo pugnae dato ferocissimo militi paulum genua
and the-signal of-battle given of-the-fiercest soldier a-little the-knees
tremuerunt et magno imperatori antequam inter se
have-trembled and of-the-great commander before among themselves
acies arietarent cor exiluit et oratori eloquentissimo
the-battle-lines clashed the-heart has-leapt and of-the-orator most-eloquent
dum ad dicendum conponitur summa riguerunt. ira
while for speaking he-composes-himself the-extremities have-gone-stiff anger
non moveri tantum debet sed excurrere; est enim inpetus;
not to-be-moved only ought but to-run-out it-is for an-impulse
3.4 Numquam autem impetus sine adsensu mentis est, neque
Never however an-impulse without the-assent of-the-mind is nor
enim fieri potest ut de ultione et poena agatur
for happen can that about vengeance and punishment it-be-dealt
animo nesciente. putavit se aliquis laesum, voluit
with-the-mind unknowing has-thought himself someone hurt has-wished
ulcisci, dissuadente aliqua causa statim resedit:
to-avenge-himself dissuading some cause at-once he-has-settled-down
hanc iram non voco, motum animi rationi parentem;
this anger not I-call a-motion of-the-mind to-reason obedient
illa est ira, quae rationem transsilit, quae secum rapit.
that is anger which reason leaps-over which with-itself sweeps

Ergo prima illa agitatio animi, quam species iniuriae 3.5
Therefore first that agitation of-the-mind which the-image of-injury
incussit, non magis ira est quam ipsa iniuriae species; ille
has-struck-in not more anger is than itself of-injury the-image that
sequens impetus, qui speciem iniuriae non tantum accepit sed
following impulse which the-image of-injury not only has-received but
adprobavit, ira est, concitatio animi ad ultionem voluntate
approved anger is the-rousing of-the-mind to vengeance with-will
et iudicio pergentis. numquam dubium est quin timor
and judgment proceeding never doubtful is-it but-that fear
fugam habeat, ira inpetum: vide ergo an putes aliquid
flight has anger impulse see then whether you-think anything
sine adsensu mentis aut peti posse aut caveri.
without the-assent of-the-mind either to-be-sought to-be-able or to-be-avoided

IV · THREE MOVEMENTS

Passions begin, grow, and run wild in three movements: the first involuntary, a kind of preparation; the second voluntary but not stubborn, judging that one should be avenged; the third out of control, wishing vengeance whether it is right or not, having overthrown reason. The first cannot be escaped by reason, any more than a yawn or a blink, though habit may lessen it; the second, born of judgment, is removed by judgment.

Et ut scias quemadmodum incipiant adfectus aut 4.1
And that you-may-know how begin passions or
crescant aut efferantur, est primus motus non voluntarius,
grow or are-carried-away there-is a-first motion not voluntary
quasi praeparatio adfectus et quaedam comminatio; alter
as-it-were a-preparation of-passion and a-certain threat a-second
cum voluntate non contumaci, tamquam oporteat me vindicari,
with will not stubborn as-if it-behooves me to-be-avenged

cum laesus sim, aut oporteat hunc poenas dare, cum
since hurt I-am or it-behooves this-man punishment to-pay since
scelus fecerit; tertius motus est iam impotens, qui non si
a-crime he-has-done the-third motion is now uncontrolled which not if
oportet ulcisci vult, sed utique, qui rationem evicit.
it-behooves to-take-vengeance wishes but in-any-case which reason has-overcome

4.2 Primum illum animi ictum effugere ratione non possumus,
The-first that of-the-mind blow to-escape by-reason not we-can
sicut ne illa quidem quae diximus accidere corporibus, ne
just-as not those even which we-said to-happen to-bodies lest
nos oscitatio aliena sollicitet, ne oculi ad intentationem
us yawning another's provoke lest the-eyes at a-thrust
subitam digitorum conprimantur: ista non potest ratio
sudden of-fingers close those not can reason
vincere, consuetudo fortasse et adsidua observatio extenuat.
overcome habit perhaps and constant watching diminishes
alter ille motus, qui iudicio nascitur, iudicio tollitur.
the-second that motion which by-judgment is-born by-judgment is-removed

V · SAVAGERY, NOT ANGER

Those who delight in human blood, like Apollodorus or Phalaris, feel not anger but savagery, which seeks pleasure, not vengeance, and springs from anger long exercised. Hannibal called a trench full of blood a beautiful sight; Volesus, having beheaded three hundred in a day, cried, "What a royal deed!"

5.1 Illud etiamnunc quaerendum est, ii qui vulgo saeviunt
That still to-be-asked is those who commonly rage
et sanguine humano gaudent an irascantur, cum
and in-blood human rejoice whether they-are-angry when
eos occidunt, a quibus nec acceperunt iniuriam
those they-kill from whom neither they-have-received an-injury

nec accepisse ipsi se existimant: qualis fuit
nor to-have-received they-themselves themselves think such-as was
Apollodorus aut Phalaris. haec non est ira, feritas est;
Apollodorus or Phalaris this not is anger savagery it-is
Non enim quia accepit iniuriam nocet, sed parata 5.2
Not for because it-has-received an-injury it-harms but ready
est, dum noceat, vel accipere, nec illi verbera
it-is provided-that it-may-harm even to-receive-one nor by-it blows
lacerationesque in ultionem petuntur sed in voluptatem.
and-lacerations for vengeance are-sought but for pleasure
Quid ergo est? origo huius mali ab ira est, quae ubi 5.3
What then is the-origin of-this evil from anger it-is which when
frequenti exercitatione et satietate in oblivionem clementiae
by-frequent exercise and satiety into forgetfulness of-mercy
venit et omne foedus humanum eiecit animo,
has-come and every bond human has-cast-out from-the-mind
novissime in crudelitatem transit: rident itaque gaudentque
finally into cruelty passes they-laugh and-so and-rejoice
et voluptate multa perfruuntur plurimumque ab iratorum
and pleasure much enjoy and-very-far from of-the-angry
vultu absunt, per otium saevi.
the-face are at leisure savage
Hannibalem aiunt dixisse, cum fossam sanguine humano 5.4
Hannibal they-say to-have-said when a-trench with-blood human
plenam vidisset: 'o formonsum spectaculum!' quanto
full he-had-seen O beautiful spectacle how-much
pulchrius illi visum esset, si flumen aliquod lacumque
more-beautiful to-him seemed it-would-have if a-river some and-lake
conplesset! quid mirum, si hoc maxime spectaculo
it-had-filled what wonder if by-this most spectacle
caperis innatus sanguini et ab infante caedibus
you-are-captivated born-into blood and from infancy to-slaughters

admotus? sequetur te fortuna crudelitati tuae per
brought will-follow you fortune for-the-cruelty your through
viginti annos secunda dabitque oculis tuis gratum ubique
twenty years favorable and-will-give to-eyes your a-pleasing everywhere
spectaculum; videbis istud et circa Trasumennum et
spectacle you-will-see that both around Trasimene and
circa Cannas et novissime circa Carthaginem tuam.
around Cannae and finally around Carthage your-own
5.5 Volesus nuper sub divo Augusto proconsul Asiae, cum
Volesus lately under the-deified Augustus proconsul of-Asia when
trecentos uno die securi percussisset, incedens inter cadavera
three-hundred in-one day with-the-axe he-had-struck walking among the-corpses
vultu superbo, quasi magnificum quiddam conspiciendumque
with-face proud as-if magnificent something and-worth-seeing
fecisset, graece proclamavit: 'o rem regiam!' quid hic rex
he-had-done in-Greek cried-out O deed royal what this-man as-king
fecisset? non fuit haec ira sed maius malum et insanabile.
would-have-done not was this anger but a-greater evil and incurable

VI · VIRTUE IS NOT ANGRY AT VICE

Virtue, they say, should be angry with the base as it is kind to the honorable. But its anger at others' sins would be mean, and it will never imitate the vices it checks; anger is no better than the faults it attacks. If the wise man were to be angry at sins, he would be not only angry but irascible, he would be unjust if equally angry at unequal offenses, or never cease if he blazed up as crimes deserved.

6.1 'Virtus' inquit 'ut honestis rebus propitia est, ita turpibus
Virtue he-says as to-honorable things propitious is so with-base-things
irata esse debet.' quid, si dicat virtutem et humilem
angry to-be it-ought what if he-should-say virtue both humble

et magnam esse debere? atqui hoc dicit, illam extolli
and great to-be ought and-yet this he-says it to-be-raised
vult et deprimi, quoniam laetitia ob recte factum
he-wishes and to-be-lowered since gladness on-account-of a-right deed
clara magnificaque est, ira ob alienum peccatum
bright and-magnificent is anger on-account-of another's sin
sordida et angusti pectoris est. nec umquam committet
sordid and of-a-narrow breast is nor ever will-allow
virtus, ut vitia, dum conpescit, imitetur;
virtue that vices while it-checks it-imitate
Iram ipsam castigandam habet, quae nihilo melior est, 6.2
Anger itself to-be-chastised it-holds which in-nothing better is
saepe etiam peior is delictis quibus irascitur. gaudere
often even worse than-those offenses with-which it-is-angry to-rejoice
laetarique proprium et naturale virtutis est; irasci non
and-to-be-glad proper and natural of-virtue is to-be-angry not
est ex dignitate eius, non magis quam maerere: atqui
is from the-dignity of-it not more than to-grieve and-yet
iracundiae tristitia comes est et in hanc omnis ira
of-irascibility sadness the-companion is and into this all anger
vel post paenitentiam vel post repulsam revolvitur.
either after repentance or after rebuff rolls-back
Et si sapientis est peccatis irasci, magis irascetur 6.3
And if of-the-wise-man it-is with-sins to-be-angry more he-will-be-angry
maioribus et saepe irascetur: sequitur, ut non tantum iratus
with-greater and often he-will-be-angry it-follows that not only angry
sit sapiens, sed iracundus. atqui si nec magnam iram nec
be the-wise-man but irascible and-yet if neither great anger nor
frequentem in animo sapientis locum habere credimus, quid
frequent in the-mind of-the-wise-man place to-have we-believe what
est, quare non ex toto illum hoc adfectu liberemus?
is-there why not from the-whole him from-this passion we-should-free

6.4 Modus enim esse non potest, si pro facto cuiusque
A-limit for to-be not can if for the-deed of-each
irascendum est; nam aut iniquus erit, si aequaliter
to-be-angered it-is for either unfair he-will-be if equally
irascetur delictis inaequalibus, aut iracundissimus, si
he-will-be-angry at-offenses unequal or most-irascible if
totiens excanduerit quotiens iram scelera meruerint.
as-often he-shall-have-blazed-up as anger crimes have-deserved

VII · THE FORUM'S THOUSANDS

The wise man would be unhappiest of all if his feeling hung on others' wickedness; Socrates could no longer bring home the face he took out. Wherever he went he would meet the criminal and the shameless prospering. The crowds hurrying to the forum carry base suits and baser advocates: one accuses his father, another sues his mother, an informer charges a crime he more plainly did, and the judge is chosen to condemn what he has done himself.

7.1 Et quid indignius quam sapientis adfectum ex aliena
And what more-unworthy than of-the-wise-man the-passion on another's
pendere nequitia? desinet ille Socrates posse eundem vultum
to-hang wickedness will-cease that Socrates to-be-able the-same face
domum referre, quem domo extulerat? atqui si irasci
home to-bring-back which from-home he-had-brought-out and-yet if to-be-angry
sapiens turpiter factis debet et concitari contristarique
the-wise-man basely at-done-things ought and to-be-roused and-to-be-saddened
ob scelera, nihil est aerumnosius sapiente: omnis
on-account-of crimes nothing is more-woeful than-the-wise-man all
illi per iracundiam maeroremque vita transibit.
to-him through anger and-grief life will-pass

Quod enim momentum erit, quo non inprobanda 7.2
What for moment will-there-be in-which not to-be-disapproved
videat? quotiens processerit domo, per sceleratos illi
he-sees whenever he-shall-have-gone-forth from-home through the-criminal for-him
avarosque et prodigos et inpudentis et ob ista
and-the-greedy and the-prodigal and the-shameless and on-account-of these-things
felices incedendum erit; nusquam oculi eius flectentur,
fortunate to-be-walked it-will-be nowhere the-eyes his will-be-turned
ut non quod indignentur inveniant: deficiet, si
so-that not what they-may-be-indignant-at they-find he-will-fail if
totiens a se iram quotiens causa poscet exegerit.
as-often from himself anger as cause shall-demand he-shall-have-exacted
Haec tot milia ad forum prima luce properantia quam 7.3
These so-many thousands to the-forum at-first light hurrying how
turpes lites, quanto turpiores advocatos habent! alius iudicia
base lawsuits how-much baser advocates they-have one the-judgments
patris accusat, quae vereri satius fuit, alius cum matre
of-his-father accuses which to-revere better it-was another with his-mother
consistit, alius delator venit eius criminis, cuius manifestior
takes-his-stand another as-informer comes of-that crime of-which more-manifest
reus est; et iudex damnaturus quae fecit eligitur
the-defendant he-is and the-judge going-to-condemn what-things he-has-done is-chosen
et corona pro mala causa *** bona patroni voce corrupta.
and the-crowd for a-bad cause (lacuna) good by-the-patron's voice corrupted

Look at the forum, the voting enclosures, and the circus: there are as many vices as men, each profiting from another's wrong. It is a gladiators' school, an assembly of beasts, except that beasts are peaceful among themselves while men devour one another.

8.1 Quid singula persequor? cum videris forum multitudine
Why individual-cases do-I-pursue when you-see the-forum with-a-multitude
refertum et saepta concursu omnis frequentiae plena et
crammed and the-voting-pens by-the-concourse of-every crowd full and
illum circum, in quo maximam sui partem populus ostendit,
that circus in which the-greatest of-itself part the-people shows
hoc scito, istic tantundem esse vitiorum quantum hominum.
this know there as-much to-be of-vices as-much-as of-men

8.2 Inter istos quos togatos vides nulla pax est: alter in
Among those whom toga-clad you-see no peace is one to
alterius exitium levi compendio ducitur; nulli nisi ex
the-other's ruin by-slight gain is-led to-none except from
alterius iniuria quaestus est; felicem oderunt, infelicem
another's injury profit is the-fortunate they-hate the-unfortunate
contemnunt; maiorem gravantur, minori graves sunt; diversis
they-despise the-greater they-resent to-the-lesser oppressive are by-different
stimulantur cupiditatibus; omnia perdita ob levem
they-are-goaded desires all-things ruined on-account-of slight
voluptatem praedamque cupiunt. non alia quam in ludo
pleasure and-plunder they-desire not other than in a-school
gladiatorio vita est cum isdem bibentium pugnantiumque.
gladiatorial the-life is with the-same drinking and-fighting

Ferarum iste conventus est, nisi quod illae inter se 8.3
Of-wild-beasts that assembly is except that they among themselves
placidae sunt morsuque similium abstinent, hi mutua
peaceful are and-from-biting of-their-like abstain these by-mutual
laceratione satiantur. hoc omnino ab animalibus mutis
mangling are-sated in-this altogether from animals dumb
differunt, quod illa mansuescunt alentibus, horum rabies
they-differ that those grow-tame to-their-feeders of-these the-rage
ipsos a quibus est nutrita depascitur.
themselves by whom it-has-been nourished devours

IX · AN AGE OF CRIME

If the wise man began to be angry he would never stop. Wickedness has won: guest fears host, husband and wife plot each other's deaths, and civil wars and frauds fill three forums; anger in proportion would be madness.

Numquam irasci desinet sapiens, si semel coeperit: 9.1
Never to-be-angry will-cease the-wise-man if once he-has-begun
omnia sceleribus ac vitiis plena sunt; plus committitur quam
all-things with-crimes and vices full are more is-committed than
quod possit coercitione sanari; certatur ingenti quidem
what can by-restraint be-healed it-is-contended in-a-huge indeed
nequitiae certamine: maior cottidie peccandi cupiditas,
of-wickedness contest greater daily of-sinning the-desire
minor verecundia est; expulso melioris aequiorisque respectu
less the-shame is expelled of-the-better and-fairer the-regard
quocumque visum est libido se inpingit, nec furtiva
wherever seemed-good it-has lust itself hurls nor stealthy
iam scelera sunt: praeter oculos eunt, adeoque in publicum
now the-crimes are before the-eyes they-go and-so-far into the-public

missa nequitia est et in omnium pectoribus evaluit, ut
sent wickedness is and in of-all the-breasts has-prevailed that
innocentia non rara sed nulla sit.
innocence not rare but none is

9.2 Numquid enim singuli aut pauci rupere legem? undique
Surely-not for individuals or a-few have-broken the-law from-all-sides
velut signo dato ad fas nefasque miscendum coorti sunt:
as-if at-a-signal given for right and-wrong to-mingle risen they-are

non hospes ab hospite tutus,
not the-guest from the-host safe
non socer a genero;
not the-father-in-law from the-son-in-law
fratrum quoque gratia rara est.
of-brothers too the-affection rare is
imminet exitio vir coniugis, illa mariti;
threatens the-destruction the-husband of-his-wife she of-her-husband
lurida terribiles miscent aconita novercae;
ghastly terrible mix aconites stepmothers
filius ante diem patrios inquirit in annos.
the-son before the-day his-father's inquires into years

9.3 Et quota ista pars scelerum est? non descripsit castra
And how-small that part of-crimes is not he-has-described camps
ex uno partu contraria et parentium liberorumque
from one birth opposed and of-parents and-of-children
sacramenta diversa, subiectam patriae civis manu
oaths different set-under the-fatherland by-a-citizen's hand
flammam et agmina infestorum equitum ad inquirendas
fire and columns of-hostile horsemen for searching-out
proscriptorum latebras circumvolitantia et violatos fontes
of-the-proscribed the-hiding-places flying-around and violated springs

venenis et pestilentiam manu factam et praeductam
with-poisons and pestilence by-hand made and drawn-before
obsessis parentibus fossam, plenos carceres et incendia totas
besieged parents a-trench full prisons and fires whole
urbes concremantia dominationesque funestas et regnorum
cities burning and-tyrannies deadly and of-kingdoms
publicorumque exitiorum clandestina consilia, et pro gloria
and-of-public destructions secret counsels and for glory
habita, quae quam diu opprimi possunt, scelera sunt,
held which as long to-be-crushed they-can crimes are
raptus ac stupra et ne os quidem libidini exceptum.
rapes and debaucheries and not the-mouth even from-lust excepted
Adde nunc publica periuria gentium et rupta foedera et 9.4
Add now the-public perjuries of-nations and broken treaties and
in praedam validioris quidquid non resistebat abductum,
into the-plunder of-the-stronger whatever not resisted carried-off
circumscriptiones, furta, fraudes, infitiationes, quibus trina
cheatings thefts frauds denials-of-debt for-which three
non sufficiunt fora. si tantum irasci vis sapientem,
not suffice forums if as-much to-be-angry you-wish the-wise-man
quantum scelerum indignitas exigit, non irascendum illi
as-much-as of-crimes the-unworthiness demands not to-be-angered by-him
sed insaniendum est.
but to-be-mad it-is

Errors are not to be met with anger: mortality brings darkness of mind, so forgive the whole race. Heraclitus wept at the crowds, Democritus laughed; the wise man treats sinners as a physician treats the sick.

10.1 Illud potius cogitabis, non esse irascendum erroribus. quid
That rather you-will-think not to-be to-be-angry with-errors what
enim, si quis irascatur in tenebris parum vestigia certa
for if anyone be-angry in darkness too-little steps sure
ponentibus? quid, si quis surdis imperia non exaudientibus?
with-those-placing what if anyone with-the-deaf commands not hearing
quid, si pueris, quod neglecto dispectu officiorum ad
what if with-boys because having-neglected the-distinction of-duties at
lusus et ineptos aequalium iocos spectent? quid, si illis
games and silly of-their-equals jokes they-look what if with-those
irasci velis, qui, quod aegrotant senescunt, fatigantur?
to-be-angry you-should-wish who because they-are-sick grow-old are-tired
inter cetera mortalitatis incommoda et hoc est, caligo
among the-other of-mortality disadvantages also this is the-darkness
mentium nec tantum necessitas errandi sed errorum amor.
of-minds nor only the-necessity of-erring but of-errors the-love

10.2 Ne singulis irascaris, universis ignoscendum est, generi
Lest with-individuals you-be-angry to-all to-be-pardoned is to-the-race
humano venia tribuenda est. si irasceris iuvenibus
human pardon to-be-granted is if you-are-angry with-the-young
senibusque, quod peccant, irascere et infantibus: peccaturi
and-the-old because they-sin be-angry also with-infants going-to-sin
sunt. numquis irascitur pueris, quorum aetas nondum
they-are surely-not-anyone is-angry with-boys whose age not-yet

novit rerum discrimina? maior est excusatio et iustior
knows of-things the-distinctions greater is the-excuse and juster
hominem esse quam puerum.
a-man to-be than a-boy
Hac condicione nati sumus, animalia obnoxia non paucioribus 10.3
On-this condition born we-are animals liable not to-fewer
animi quam corporis morbis, non quidem obtusa nec tarda,
of-mind than of-body diseases not indeed dull nor slow
sed acumine nostro male utentia, alter alteri vitiorum
but sharpness our badly using one to-the-other of-vices
exempla: quisquis sequitur priores male iter ingressos,
examples whoever follows predecessors badly the-road having-entered
quidni habeat excusationem, cum publica via erraverit?
why-not should-he-have excuse when on-the-public road he-has-strayed
In singulos severitas imperatoris destringitur, at necessaria 10.4
Against individuals the-severity of-the-general is-drawn but necessary
venia est, ubi totus deseruit exercitus. quid tollit iram
pardon is where the-whole has-deserted army what removes the-anger
sapientis? turba peccantium: intellegit quam et iniquum
of-the-wise-man the-crowd of-sinners he-understands how both unfair
sit et periculosum irasci publico vitio.
it-is and dangerous to-be-angry with-a-public vice
Heraclitus quotiens prodierat et tantum circa se male 10.5
Heraclitus as-often-as he-had-gone-out and so-many around himself badly
viventium, immo male pereuntium viderat, flebat, miserebatur
living nay badly perishing had-seen wept pitied
omnium, qui sibi laeti felicesque occurrebant, miti
all who to-him glad and-fortunate came with-a-gentle
animo, sed nimis inbecillo: et ipse inter deplorandos erat.
mind but too weak and himself among the-to-be-lamented was
Democritum contra aiunt numquam sine risu in
Democritus on-the-other-hand they-say never without laughter in

publico fuisse; adeo nihil illi videbatur serium eorum
public to-have-been so nothing to-him seemed serious of-those-things
quae serio gerebantur. ubi istic irae locus est? aut
which seriously were-done where there of-anger the-place is either
ridenda omnia aut flenda sunt.
to-be-laughed-at all-things or to-be-wept-over are

10.6 Non irascetur sapiens peccantibus: quare? quia scit
Not will-be-angry the-wise-man with-sinners why because he-knows
neminem nasci sapientem sed fieri, scit paucissimos
no-one to-be-born wise but to-become he-knows very-few
omni aevo sapientis evadere, quia condicionem humanae
in-every age wise to-turn-out because the-condition of-human
vitae perspectam habet; nemo autem naturae sanus irascitur.
life perceived he-has no-one however with-nature sane is-angry
quid enim, si mirari velit non in silvestribus dumis
what for if to-wonder he-should-wish not in woodland thickets
poma pendere? quid, si miretur spineta sentesque non
fruits to-hang what if he-should-wonder thorn-thickets and-brambles not
utili aliqua fruge compleri? nemo irascitur, ubi vitium
with-useful some fruit to-be-filled no-one is-angry where the-vice
natura defendit.
nature defends

10.7 Placidus itaque sapiens et aequus erroribus, non hostis
Calm and-so the-wise-man and fair to-errors not an-enemy
sed corrector peccantium, hoc cottidie procedit animo:
but a-corrector of-the-sinners with-this daily he-goes-forth mind
'multi mihi occurrent vino dediti, multi libidinosi, multi
many to-me will-come to-wine given many lustful many
ingrati, multi avari, multi furiis ambitionis agitati.' omnia
ungrateful many greedy many by-the-furies of-ambition driven all
ista tam propitius aspiciet quam aegros suos medicus.
those as kindly he-will-look-upon as sick his the-physician

Numquid ille, cuius navigium multam undique laxatis 10.8
Surely-not he whose ship much from-all-sides loosened
conpagibus aquam trahit, nautis ipsique navigio
its-joints water draws with-the-sailors and-with-the-very ship
irascitur? occurrit potius et aliam excludit undam, aliam
is-angry he-runs-to rather and one shuts-out wave another
egerit, manifesta foramina praecludit, latentibus et ex
bales-out the-open holes he-closes the-hidden and from
occulto sentinam ducentibus labore continuo resistit, nec
hiding the-bilge drawing by-toil continuous resists nor
ideo intermittit, quia quantum exhaustum est subnascitur.
therefore does-he-leave-off because as-much-as exhausted is grows-up-again
lento adiutorio opus est contra mala continua et fecunda,
persistent help need is against evils continual and fruitful
non ut desinant, sed ne vincant.
not that they-may-cease but lest they-may-prevail

XI · IS ANGER USEFUL BECAUSE FEARED?

Anger, they say, saves us from contempt and frightens the wicked. But anger that can back its threats is hated, and anger that cannot is despised; to be feared is no good in itself, since fever, gout, and sores are feared. Fear always rebounds on those who cause it, as Laberius' line that he must fear many whom many fear struck the whole theater. Even lions start at slight sounds, and beasts are driven by a line of feathers; anger frightens only light minds, as shadows frighten children.

'Utilis est' inquit 'ira, quia contemptum effugit, quia malos 11.1
Useful is he-says anger because contempt it-escapes because the-wicked
terret.' primum ira, si quantum minatur valet, ob
it-terrifies first anger if as-much-as it-threatens it-avails on-account-of
hoc ipsum quod terribilis est et invisa est; periculosius est
this very-thing that terrible it-is also hated it-is more-dangerous is

autem timeri quam despici. si vero sine viribus est,
however to-be-feared than to-be-despised if however without strength it-is
magis exposita contemptui est et derisum non effugit: quid
more exposed to-contempt it-is and derision not it-escapes what
enim est iracundia in supervacuum tumultuante frigidius?
for is than-irascibility into the-superfluous making-tumult more-insipid

11.2 Deinde non ideo quaedam, quia sunt terribiliora, potiora
Then not therefore certain-things because they-are more-terrible preferable
sunt, nec hoc sapienti dici velim: 'quod ferae,
are nor this to-the-wise-man to-be-said would-I-wish which of-the-wild-beast
sapientis quoque telum est, timeri.' quid? non timetur
of-the-wise-man also the-weapon is to-be-feared what not is-feared
febris, podagra, ulcus malum? numquid ideo quicquam in
fever gout a-sore evil surely-not therefore anything in
istis boni est? an contra omnia despecta foedaque et
these of-good is or on-the-contrary all despised and-foul and
turpia, ipsoque eo timentur? sic ira per se deformis
base and-by-the-very that they-are-feared so anger in itself ugly
est et minime metuenda, at timetur a pluribus sicut
is and least to-be-feared but it-is-feared by many just-as
deformis persona ab infantibus.
an-ugly mask by infants

11.3 Quid, quod semper in auctores redundat timor nec
What that always on the-authors overflows fear nor
quisquam metuitur ipse securus? occurrat hoc loco
anyone is-feared himself free-from-care let-occur in-this place
tibi Laberianus ille versus, qui medio civili bello in
to-you Laberius' that verse which in-the-middle-of civil war in

theatro dictus totum in se populum non aliter convertit,
the-theater spoken the-whole on itself people not otherwise turned
quam si missa esset vox publici adfectus:
than if uttered had-been the-voice of-public feeling

necesse est multos timeat quem multi timent.
necessary it-is many he-should-fear whom many fear

Ita natura constituit, ut quidquid alieno metu magnum 11.4
So nature has-ordained that whatever by-another's fear great
est, a suo non vacet. leonum quam pavida sunt ad
is from its-own not be-free of-lions how fearful are at
levissimos sonos pectora! acerrimas feras umbra et vox
the-slightest sounds the-breasts the-fiercest beasts a-shadow and a-voice
et odor insolitus exagitat: quidquid terret et trepidat. non
and a-smell unusual stirs-up whatever terrifies also trembles not
est ergo quare concupiscat quisquam sapiens timeri,
there-is then reason-why should-desire anyone wise to-be-feared
nec ideo iram magnum quiddam putet, quia formidini
nor therefore anger a-great something should-think because for-dread
est, quoniam quidem etiam contemptissima timentur ut
it-is since indeed even the-most-despised-things are-feared as
venena et ossa pestifera et morsus.
poisons and bones pestilent and bites
Nec mirum est, cum maximos ferarum greges linea 11.5
Nor wonderful is-it when the-greatest of-wild-beasts herds a-line
pinnis distincta contineat et in insidias agat, ab ipso
with-feathers marked contains and into snares drives from the-very
effectu dicta formido: vanis enim vana terrori
effect called a-scare to-the-empty for empty-things for-a-terror

sunt. curriculi motus rotarumque versata facies leones
are of-a-chariot the-motion and-of-wheels the-turned appearance lions
redegit in caveam, elephantos porcina vox terret.
has-driven-back into the-cage elephants a-piggish voice terrifies
11.6 Sic itaque ira metuitur, quomodo umbra ab infantibus,
So and-so anger is-feared as a-shadow by infants
a feris rubens pinna. non ipsa in se quicquam habet
by beasts a-red feather not itself in itself anything has
firmum aut forte, sed leves animos movet.
firm or strong but light minds it-moves

XII · ANGER CAN BE CONQUERED

To remove anger, they say, we must remove wickedness from nature; but a man can escape cold and heat, and virtue and anger cannot dwell together. The mind can conquer anything it sets itself to: some have learned never to laugh, others to abstain from wine or sleep, to walk ropes or dive to great depths. If men endure so much for small rewards, we can endure for the reward of a tranquil mind.

12.1 'Nequitia' inquit 'de rerum natura tollenda est, si velis
Wickedness he-says from of-things the-nature to-be-removed is if you-wish
iram tollere; neutrum autem potest fieri.' primum potest
anger to-remove neither however can happen first can
aliquis non algere, quamvis hiemps sit, et non aestuare,
someone not to-be-cold although winter it-be and not to-be-hot
quamvis menses aestivi sint: aut loci beneficio adversus
although the-months summer be either of-place by-the-favor against
intemperiem anni tutus est aut patientia corporis
the-inclemency of-the-year safe he-is or by-the-endurance of-the-body
sensum utriusque pervicit. deinde verte istud:
the-sense of-both has-overcome then turn that

Necesse est prius virtutem ex animo tollas quam 12.2
Necessary it-is first virtue from the-mind you-remove than
iracundiam recipias, quoniam cum virtutibus vitia non
irascibility you-admit since with virtues vices not
coeunt, nec magis quisquam eodem tempore et iratus
combine nor more anyone at-the-same time both angry
potest esse et vir bonus quam aeger et sanus.
can be and a-man good than sick and healthy
'Non potest' inquit 'omnis ex animo ira tolli, nec 12.3
Not can be-says all from the-mind anger be-removed nor
hoc hominis natura patitur.' atqui nihil est tam difficile
this of-man the-nature allows and-yet nothing is so difficult
et arduum quod non humana mens vincat et in
and arduous which not the-human mind may-conquer and into
familiaritatem perducat adsidua meditatio, nullique sunt tam
familiarity bring constant practice and-no are so
feri et sui iuris adfectus, ut non disciplina perdomentur.
wild and of-their-own right passions that not by-discipline they-are-tamed
Quodcumque sibi imperavit animus, optinuit: quidam 12.4
Whatever to-itself has-commanded the-mind it-has-obtained Certain-men
ne umquam riderent consecuti sunt; vino quidam,
that-not ever they-should-laugh succeeded have from-wine certain
alii venere, quidam omni umore interdixere corporibus;
others from-love certain from-all moisture have-forbidden their-bodies
alius contentus brevi somno vigiliam indefatigabilem
another content with-brief sleep wakefulness untiring
extendit; didicerunt tenuissimis et adversis funibus currere
has-extended they-have-learned on-the-thinnest and uphill ropes to-run
et ingentia vixque humanis toleranda viribus onera portare
and huge and-scarcely by-human to-be-borne strength burdens to-carry

et in inmensam altitudinem mergi ac sine ulla respirandi
and into immense depth to-dive and without any of-breathing
vice perpeti maria:
interval to-endure the-seas

12.5 Mille sunt alia, in quibus pertinacia inpedimentum
A-thousand are other-things in which persistence obstacle
omne transcendit ostenditque nihil esse difficile cuius sibi
every has-surmounted and-shown nothing to-be difficult of-which to-itself
ipsa mens patientiam indiceret. istis quos paulo ante
it-itself the-mind endurance should-prescribe for-those whom a-little before
rettuli aut nulla tam pertinacis studii aut non digna
I-mentioned either none of-so persistent effort or not worthy
merces fuit— quid enim magnificum consequitur ille qui
reward has-been what for magnificent attains he who
meditatus est per intentos funes ire? qui sarcinae ingenti
practiced has through stretched ropes to-go who to-a-load huge
cervices supponere? qui somno non summittere oculos? qui
his-neck to-put-under who to-sleep not to-lower his-eyes who
penetrare in imum mare?— et tamen ad finem operis
to-penetrate into the-bottom of-the-sea and yet to the-end of-the-work
non magno auctoramento labor pervenit:
not with-great pay the-labor has-come

12.6 Nos non advocabimus patientiam, quos tantum praemium
We not shall-summon endurance whom so-great a-reward
expectat, felicis animi immota tranquillitas? quantum est
awaits of-a-happy mind unshaken tranquility how-great it-is
effugere maximum malum, iram, et cum illa rabiem,
to-escape the-greatest evil anger and with it frenzy
saevitiam, crudelitatem, furorem, alios comites eius adfectus!
savagery cruelty fury other companions its passions

We should not excuse anger as useful or inevitable; our diseases are curable, and nature helps us if we wish to be healed. The road to virtue is not steep but level: quiet, clemency, and chastity are restful, while anger, cruelty, and lust are toilsome. Anger must be removed wholly, as even those who would moderate it partly admit; without it crimes are more easily suppressed, and the wise man will do everything without the help of any evil.

Non est quod patrocinium nobis quaeramus et 13.1
Not there-is reason-why a-defense for-ourselves we-should-seek and
excusatam licentiam, dicentes aut utile id esse aut
excused license saying either useful it to-be or
inevitabile; cui enim tandem vitio advocatus defuit?
unavoidable for-which for pray vice an-advocate has-been-lacking
non est quod dicas excidi non posse: sanabilibus
not there-is reason-why you-should-say to-be-cut-out not to-be-able from-curable
aegrotamus malis ipsaque nos in rectum genitos natura,
we-are-sick evils and-itself us for right born nature
si emendari velimus, iuvat. nec, ut quibusdam visum
if to-be-amended we-wish helps nor as to-certain-men seen
est, arduum in virtutes et asperum iter est: plano
it-has steep into the-virtues and rough the-road is on-the-level
adeuntur. non vanae vobis auctor rei venio.
they-are-approached not of-an-empty to-you the-author thing I-come
Facilis est ad beatam vitam via: inite modo bonis 13.2
Easy is to happy life the-road enter only with-good
auspiciis ipsisque dis bene iuvantibus. multo difficilius est
auspices and-the-very gods well helping much more-difficult it-is
facere ista quae facitis. quid est animi quiete
to-do those-things which you-do what is of-the-mind than-the-quiet
otiosius, quid ira laboriosius? quid clementia remissius,
more-at-leisure what than-anger more-toilsome what than-clemency more-relaxed

quid crudelitate negotiosius? vacat pudicitia, libido
what than-cruelty more-busy is-at-leisure chastity lust
occupatissima est. omnium denique virtutum tutela facilis
most-occupied is of-all finally virtues the-guarding easy
est, vitia magno coluntur.
is vices at-great-cost are-cultivated

13.3 Debet ira removeri— hoc ex parte fatentur etiam qui
Ought anger to-be-removed this in part they-confess even who
dicunt esse minuendam—: tota dimittatur, nihil profutura
say it-to-be to-be-diminished wholly let-it-be-dismissed nothing going-to-profit
est. sine illa facilius rectiusque scelera tollentur, mali
it-is without it more-easily and-more-rightly crimes will-be-removed the-wicked
punientur et transducentur in melius. omnia quae debet
will-be-punished and will-be-transferred to the-better all-things which ought
sapiens sine ullius malae rei ministerio efficiet
the-wise-man without of-any bad thing the-service will-accomplish
nihilque admiscebit, cuius modum sollicitius observet.
and-nothing he-will-mix-in whose limit more-anxiously he-must-watch

XIV · FEIGN IT IF YOU MUST

Anger is never to be admitted, though it may be feigned to rouse a sluggish audience. Athletes endure blows without striking in anger, and Pyrrhus the trainer forbade his pupils to be angry; some who could not bear an insult were driven into exile or worse.

14.1 Numquam itaque iracundia admittenda est, aliquando
Never and-so irascibility to-be-admitted is sometimes
simulanda, si segnes audientium animi concitandi sunt,
to-be-feigned if sluggish of-the-hearers the-minds to-be-roused are
sicut tarde consurgentis ad cursum equos stimulis facibusque
just-as slowly rising to the-race horses with-goads and-torches

subditis excitamus. aliquando incutiendus est iis metus
put-under we-rouse sometimes to-be-struck-into is into-those fear
aput quos ratio non proficit: irasci quidem non magis
among whom reason not avails to-be-angry indeed not more
utile est quam maerere, quam metuere. 'quid ergo?
useful is than to-grieve than to-fear what then
Non incidunt causae quae iram lacessant?' sed tunc maxime 14.2
Not do-there-occur causes which anger provoke but then most
illi opponendae manus sunt. nec est difficile vincere
against-it to-be-opposed hands are nor is-it difficult to-conquer
animum, cum athletae quoque in vilissima sui parte
the-mind since athletes too on the-vilest of-themselves part
occupati tamen ictus doloresque patiantur, ut vires caedentis
engaged yet blows and-pains endure that the-strength of-the-striker
exhauriant, nec cum ira suadet, feriant, sed cum occasio.
they-may-exhaust nor when anger urges they-strike but when the-opportunity
Pyrrhum maximum praeceptorem certaminis gymnici solitum 14.3
Pyrrhus the-greatest teacher of-the-contest gymnastic accustomed
aiunt iis quos exercebat praecipere, ne irascerentur;
they-say to-those whom he-trained to-enjoin that-not they-should-be-angry
ira enim perturbat artem et qua noceat tantum aspicit.
anger for disturbs skill and where it-may-harm only looks-at
saepe itaque ratio patientiam suadet, ira vindictam, et qui
often and-so reason endurance urges anger vengeance and (we)-who
primis defungi malis potuimus, in maiora devolvimur.
with-the-first to-be-done with-evils could into greater roll-down
Quosdam unius verbi contumelia non aequo animo lata in 14.4
Some-men of-one word an-insult not with-even mind borne into
exilium proiecit, et qui levem iniuriam silentio ferre
exile has-thrown and (those)-who a-slight injury in-silence to-bear
noluerant, gravissimis malis obruti sunt, indignatique
were-unwilling by-the-gravest evils overwhelmed were and-indignant

aliquid ex plenissima libertate deminui servile in
something from the-fullest freedom to-be-diminished a-servile upon
sese adtraxerunt iugum.
themselves have-drawn yoke

XV · THE ANGER OF FREE NATIONS

The free nations, Germans and Scythians, are the most irascible; strong natures turn to rashness before discipline softens them, as fertile soil grows forest untended. A vice is still a vice though it marks a better nature, and such nations can neither serve nor rule.

15.1 'Ut scias' inquit 'iram habere in se generosi aliquid,
That you-may-know he-says anger to-have in itself of-the-noble something
liberas videbis gentes, quae iracundissimae sunt, ut
free you-will-see nations which most-irascible are as
Germanos et Scythas.' quod evenit, quia fortia solidaque
the-Germans and Scythians which happens because brave and-solid
natura ingenia, antequam disciplina molliantur, prona in
by-nature characters before by-discipline they-are-softened prone to
iram sunt. quaedam enim non nisi melioribus innascuntur
anger are certain-things for not except in-better are-born
ingeniis, sicut valida arbusta laeta quamvis neclecta tellus
characters just-as strong trees rich though neglected the-earth
creat, et alta fecundi soli silva est:
produces and tall of-a-fertile soil the-forest is

15.2 Itaque et ingenia natura fortia iracundiam ferunt nihilque
And-so also characters by-nature brave irascibility bear and-nothing
tenue et exile capiunt ignea et fervida, sed inperfectus illis
thin and meager take-in fiery and fervent but imperfect in-them
vigor est ut omnibus, quae sine arte ipsius tantum naturae
the-vigor is as in-all-things which without art of-the-very only of-nature

bono exurgunt, sed nisi cito domita sunt, quae
by-the-bounty rise-up but unless quickly tamed they-are what-things
fortitudini apta erant, audaciae temeritatique consuescunt. quid?
for-courage fitted were to-boldness and-rashness grow-accustomed what
Non mitioribus animis vitia leniora coniuncta sunt, ut 15.3
Not to-gentler minds vices milder joined are as
misericordia et amor et verecundia? itaque saepe tibi
pity and love and shame and-so often to-you
bonam indolem malis quoque suis ostendam; sed non
a-good disposition by-faults also its-own I-shall-show but not
ideo vitia non sunt, si naturae melioris indicia sunt.
therefore vices not they-are if of-nature better indications they-are
Deinde omnes istae feritate liberae gentes leonum luporumque 15.4
Then all those by-wildness free nations of-lions and-of-wolves
ritu ut servire non possunt, ita nec imperare; non
in-the-manner as to-serve not they-can so neither to-command not
enim humani vim ingenii, sed feri et intractabilis
for of-human the-force of-character but of-wild and intractable
habent; nemo autem regere potest nisi qui et regi.
they-have no-one however to-rule can except (he)-who also to-be-ruled
Fere itaque imperia penes eos fuere populos, qui 15.5
Almost and-so the-empires in-the-hands-of those were peoples who
mitiore caelo utuntur. in frigora septemtrionemque
a-milder climate enjoy toward the-cold-regions and-the-north
vergentibus inmansueta ingenia sunt, ut ait poeta,
among-those-verging untamed the-characters are as says the-poet
suoque simillima caelo.
and-to-their-own most-like sky

The noblest animals, they say, are the most irascible; but beasts have impulse in place of reason, and their help differs, anger for lions, flight for doves. Nor are the angriest the best: the patience of oxen and horses is more praiseworthy. Why take such examples when we have the world and god? The irascible are called simple, but they are merely incautious.

16.1 'Animalia' inquit 'generosissima habentur, quibus multum inest
Animals he-says most-noble are-held in-which much is-in
irae.' errat qui ea in exemplum hominis adducit, quibus
of-anger he-errs who them as an-example of-man adduces to-whom
pro ratione est impetus: homini pro impetu ratio est. sed ne
for reason is impulse to-man for impulse reason is but not
illis quidem omnibus idem prodest: iracundia leones
to-them even all the-same-thing benefits irascibility lions
adiuvat, pavor cervos, accipitrem impetus, columbam fuga.
helps fear deer the-hawk onrush the-dove flight

16.2 Quid, quod ne illud quidem verum est, optima animalia esse
What that not that even true is the-best animals to-be
iracundissima? feras putem, quibus ex raptu alimenta
the-most-irascible wild-beasts I-may-think to-whom from plunder nourishment
sunt, meliores quo iratiores; patientiam laudaverim
is better by-how-much angrier the-patience I-would-praise
boum et equorum frenos sequentium. quid est autem
of-oxen and of-horses the-reins following what is-there however
cur hominem ad tam infelicia exempla revoces, cum
why man to such unhappy examples you-should-recall when
habeas mundum deumque, quem ex omnibus animalibus,
you-have the-world and-god whom of all animals

ut solus imitetur, solus intellegit? 'simplicissimi' inquit
that alone he-may-imitate alone he-understands the-most-simple he-says
'omnium habentur iracundi.'
of-all are-held the-irascible
Fraudulentis enim et versutis conparantur et simplices 16.3
With-the-deceitful for and the-crafty they-are-compared and simple
videntur, quia expositi sunt. quos quidem non simplices
they-seem because exposed they-are whom indeed not simple
dixerim sed incautos. stultis, luxuriosis nepotibusque hoc
I-would-call but incautious to-fools the-luxurious and-spendthrifts this
nomen inponimus et omnibus vitiis parum callidis.
name we-apply and to-all vices too-little cunning

XVII · THE ORATOR'S IMITATION

The orator, they say, is sometimes better when angry; rather when he imitates anger, as actors move the people by playing it. We feign anger, fear, or pity to stir others. A mind without anger is called languid, but only if it has nothing stronger. The wise man must be neither robber nor prey, neither merciful nor cruel, but temperate, using force, not anger, for bold deeds.

'Orator' inquit 'iratus aliquando melior est.' immo imitatus 17.1
The-orator he-says angry sometimes better is nay having-imitated
iratum; nam et histriones in pronuntiando non irati
an-angry-man for also actors in delivering not angry
populum movent, sed iratum bene agentes; et aput iudices
the-people move but an-angry-man well playing and before judges
itaque et in contione et ubicumque alieni animi ad nostrum
and-so both in the-assembly and wherever others' minds to our
arbitrium agendi sunt, modo iram, modo metum, modo
will to-be-driven are now anger now fear now

misericordiam, ut aliis incutiamus, ipsi simulabimus,
pity that in-others we-may-strike ourselves we-shall-feign
et saepe id, quod veri adfectus non effecissent, effecit
and often that which true passions not would-have-effected has-effected
imitatio adfectuum. 'languidus' inquit 'animus est qui ira
the-imitation of-passions languid he-says the-mind is which anger
caret.' verum est, si nihil habet ira valentius.
lacks true it-is if nothing it-has than-anger stronger

17.2 Nec latronem oportet esse nec praedam, nec misericordem
Neither a-robber it-behooves to-be nor a-prey neither merciful
nec crudelem: illius nimis mollis animus, huius nimis
nor cruel of-that-one too soft the-mind of-this-one too
durus est; temperatus sit sapiens et ad res fortius
hard is tempered let-be the-wise-man and to things more-bravely
agendas non iram sed vim adhibeat.
to-be-done not anger but force let-him-apply

XVIII · REMEDIES BEGIN IN CHILDHOOD

Turning to remedies, Seneca names two: not to fall into anger and not to sin in it; as in medicine, some precepts preserve health, others restore it. Some apply to the whole of life, divided between education and later years. Education needs the greatest care, for vices grown with us are hard to cut back.

18.1 Quoniam quae de ira quaeruntur tractavimus,
Since what-things about anger are-asked we-have-handled
accedamus ad remedia eius. duo autem, ut opinor, sunt:
let-us-approach to the-remedies of-it two however as I-think are
ne incidamus in iram et ne in ira peccemus.
that-not we-fall into anger and that-not in anger we-sin
ut in corporum cura alia de tuenda valetudine, alia
as in of-bodies the-care some about preserving health others

de restituenda praecepta sunt, ita aliter iram debemus
about restoring precepts are so in-one-way anger we-ought
repellere, aliter compescere. ut vitemus, quaedam
to-repel in-another to-check that we-may-avoid certain-things
ad universam vitam pertinentia praecipientur: ea in
to the-whole life pertaining will-be-prescribed they into
educationem et in sequentia tempora dividentur.
education and into following times will-be-divided
Educatio maximam diligentiam plurimumque profuturam 18.2
Education the-greatest care and-most going-to-profit
desiderat; facile est enim teneros adhuc animos componere,
demands easy it-is for tender still minds to-compose
difficulter reciduntur vitia quae nobiscum creverunt.
with-difficulty are-cut-back vices which with-us have-grown-up

XIX · TEMPERAMENT AND ANGER

A fiery temperament is most prone to anger. The four elements give hot, cold, dry, and moist natures to regions, animals, and men; the hot make men irascible, the cold timid. Some place anger in the breast, the hottest part. The moist grow angry slowly, so women's and children's angers are keen but light; dry ages make it violent; old men, invalids, and the hungry and thirsty are querulous, wine kindles anger, and the fair and ruddy are most irascible, since their natural color is that of anger.

Opportunissima ad iracundiam fervidi animi natura est. 19.1
Most-suited to irascibility of-a-fiery mind the-nature is
nam cum elementa sint quattuor, ignis, aquae, aeris, terrae,
for since the-elements are four of-fire of-water of-air of-earth
potestates pares his sunt, fervida, frigida, arida atque
the-powers equal to-these are hot cold dry and

umida: et locorum itaque et animalium et corporum et
moist and of-places and-so and of-animals and of-bodies and
morum varietates mixtura elementorum facit, et proinde
of-characters the-varieties the-mixture of-the-elements makes and accordingly
aliquo magis incumbunt ingenia, prout alicuius
to-some-one more incline the-characters according-as of-some
elementi maior vis abundavit. inde quasdam umidas
element the-greater force has-abounded hence some moist
vocamus aridasque regiones et calidas et frigidas. eadem
we-call and-dry regions and hot and cold the-same
animalium hominumque discrimina sunt:
of-animals and-of-men the-differences are

19.2 Refert quantum quisque umidi in se calidique contineat;
It-matters how-much each of-moist in himself and-of-hot contains
cuius in illo elementi portio praevalebit, inde mores
of-which in him element the-portion will-prevail thence the-characters
erunt. iracundos fervida animi natura faciet: est enim
will-be the-irascible a-fiery of-mind nature will-make is for
actuosus et pertinax ignis; frigidi mixtura timidos facit:
active and stubborn fire of-cold the-mixture timid makes
pigrum est enim contractumque frigus.
sluggish is for and-contracted cold

19.3 Volunt itaque quidam ex nostris iram in pectore moveri
They-hold and-so certain of ours anger in the-breast to-be-moved
effervescente circa cor sanguine; causa cur hic potissimum
boiling around the-heart the-blood the-cause why here especially
adsignetur irae locus non alia est, quam quod in toto
is-assigned to-anger the-place not other is than that in the-whole
corpore calidissimum pectus est.
body hottest the-breast is

Quibus umidi plus inest, eorum paulatim crescit ira, quia 19.4
In-whom of-moist more is-in of-them gradually grows anger because
non est paratus illis calor sed motu adquiritur: itaque
not is ready to-them heat but by-motion it-is-acquired and-so
puerorum feminarumque irae acres magis quam graves sunt
of-boys and-of-women the-angers keen more than heavy are
levioresque dum incipiunt. siccis aetatibus vehemens robustaque
and-lighter while they-begin in-dry ages vehement and-robust
est ira, sed sine incremento, non multum sibi adiciens,
is anger but without increase not much to-itself adding
quia inclinaturum calorem frigus insequitur: senes difficiles
because the-going-to-decline heat cold follows old-men difficult
et queruli sunt, ut aegri et convalescentes et quorum aut
and querulous are as the-sick and convalescent and those-in-whom either
lassitudine aut detractione sanguinis exhaustus est calor;
by-weariness or by-the-withdrawal of-blood exhausted is the-heat
In eadem causa sunt siti fameque tabidi et quibus 19.5
In the-same case are by-thirst and-hunger wasted and those-whose
exsangue corpus est maligneque alitur et deficit. vinum
bloodless the-body is and-meagerly is-nourished and fails wine
incendit iras, quia calorem auget; pro cuiusque natura
kindles angers because the-heat it-increases according-to of-each nature
quidam ebrii effervescunt, quidam saucii. neque ulla alia
some drunk boil-up some tipsy nor any other
causa est, cur iracundissimi sint flavi rubentesque, quibus
cause is why most-irascible be the-blond and-ruddy to-whom
talis natura color est, qualis fieri ceteris inter iram
such by-nature the-color is such-as to-become for-the-rest in anger
solet; mobilis enim illis agitatusque sanguis est.
is-wont mobile for in-them and-agitated the-blood is

Besides nature, disease, toil, sleeplessness, anxieties, and loves can make a man prone to anger, and habit feeds the vice most of all. A man's nature is hard to change, but fiery dispositions should be kept from wine, as Plato advised, and from overfeeding, and exercised short of fatigue with moderate play. The moist and cold need not fear anger but cowardice and despair, and must be cheered.

20.1 Sed quemadmodum natura quosdam proclives in iram
But as nature some prone to anger
facit, ita multae incidunt causae, quae idem possint quod
makes so many occur causes which the-same can as
natura: alios morbus aut iniuria corporum in hoc perduxit,
nature others disease or injury of-bodies into this has-brought
alios labor aut continua pervigilia noctesque sollicitae et
others toil or continual sleeplessness and-nights anxious and
desideria amoresque; quidquid aliud aut corpori nocuit
longings and-loves whatever else either the-body has-harmed
aut animo, aegram mentem in querellas parat.
or the-mind a-sick intellect for complaints prepares

20.2 Sed omnia ista initia causaeque sunt; plurimum potest
But all those beginnings and-causes are very-much is-powerful
consuetudo, quae si gravis est, alit vitium. naturam quidem
habit which if heavy it-is feeds the-vice nature indeed
mutare difficile est, nec licet semel mixta nascentium
to-change difficult it-is nor it-is-allowed once mixed of-those-being-born
elementa convertere; sed in hoc nosse profuit, ut calentibus
the-elements to-convert but in this to-know has-helped that from-hot
ingeniis subtrahas vinum, quod pueris Plato negandum
characters you-withdraw wine which to-boys Plato to-be-denied
putat et ignem vetat igne incitari. ne cibis quidem
thinks and fire he-forbids by-fire to-be-roused not with-foods even

inplendi sint; distendentur enim corpora et animi cum
to-be-filled let-them-be will-be-distended for the-bodies and the-minds with
corpore tumescent.
the-body will-swell
Labor illos citra lassitudinem exerceat, ut minuatur, non 20.3
Toil them short-of weariness let-exercise so-that be-diminished not
ut consumatur calor nimiusque ille fervor despumet.
so-that be-consumed the-heat and-excessive that fervor may-skim-off
lusus quoque proderunt; modica enim voluptas laxat animos
games also will-profit moderate for pleasure relaxes minds
et temperat.
and tempers
Umidioribus siccioribusque et frigidis non est ab ira 20.4
To-the-moister and-drier and the-cold not is from anger
periculum, sed ignaviora vitia metuenda sunt, pavor et
danger but more-cowardly vices to-be-feared are dread and
difficultas et desperatio et suspiciones. extollenda itaque
difficulty and despair and suspicions to-be-raised and-so
fovendaque talia ingenia et in laetitiam evocanda sunt.
and-to-be-cherished such characters and to gladness to-be-called-out are
et quia aliis contra iram, aliis contra tristitiam remediis
and because by-some against anger by-others against sadness remedies
utendum est nec dissimillimis tantum ista sed contrariis
to-be-used it-is not by-most-unlike only those-things but by-contraries
curanda sunt, semper ei occurremus quod increverit.
to-be-cured are always that we-shall-meet which has-grown

Children must be trained at once, neither nursing anger nor blunting their spirit, which grows by liberty and is crushed by servitude, so guide it now with reins, now with spurs. Let a child gain nothing by tears, compete without anger, and avoid luxury; indulged only sons are the most irascible, as are the rich amid flatterers. Gentle tutors and plain dress will serve; Plato's pupil, seeing his father shout, said he had never seen that at Plato's.

21.1 Plurimum, inquam, proderit pueros statim salubriter institui;
Very-much I-say it-will-profit boys at-once wholesomely to-be-trained
difficile autem regimen est, quia dare debemus operam,
difficult however the-guidance is because give we-ought effort
ne aut iram in illis nutriamus aut indolem retundamus.
that-not either anger in them we-nourish or the-disposition we-blunt

21.2 Diligenti observatione res indiget; utrumque enim, et
Diligent watching the-matter needs both for both
quod extollendum et quod deprimendum est, similibus
that-which to-be-raised and what to-be-lowered is by-like-things
alitur, facile autem etiam adtendentem similia decipiunt.
is-nourished easily however even the-attentive like-things deceive

21.3 Crescit licentia spiritus, servitute comminuitur; adsurgit, si
Grows by-license the-spirit by-servitude is-broken-down it-rises if
laudatur et in spem sui bonam adducitur, sed eadem
it-is-praised and to hope of-itself good is-led but the-same
ista insolentiam et iracundiam generant: itaque sic inter
these-things insolence and irascibility beget and-so so between
utrumque regendus est, ut modo frenis utamur modo stimulis.
both to-be-guided it-is that now reins we-use now goads

21.4 Nihil humile, nihil servile patiatur; numquam illi
Nothing humble nothing servile let-him-endure never for-him
necesse sit rogare suppliciter nec prosit rogasse,
necessary be-it to-ask suppliantly nor let-it-profit-him to-have-asked

potius causae suae et prioribus factis et bonis in
rather to-the-cause his-own and to-former deeds and good for
futurum promissis donetur.
the-future promises let-it-be-granted
In certaminibus aequalium nec vinci illum patiamur 21.5
In contests of-his-equals neither to-be-conquered him let-us-allow
nec irasci; demus operam, ut familiaris sit iis cum
nor to-be-angry let-us-give effort that familiar he-be with-those with
quibus contendere solet, ut in certamine adsuescat
whom to-contend he-is-wont that in contest he-may-grow-used
non nocere velle sed vincere; quotiens superaverit
not to-harm to-wish but to-conquer whenever he-shall-have-prevailed
et dignum aliquid laude fecerit, attolli non gestire
and worthy something of-praise shall-have-done to-be-lifted not to-exult
patiamur: gaudium enim exultatio, exultationem tumor et
let-us-allow joy for exultation exultation swelling and
nimia aestimatio sui sequitur.
excessive esteem of-oneself follows
Dabimus aliquod laxamentum, in desidiam vero otiumque 21.6
We-shall-give some relaxation into sloth however and-idleness
non resolvemus et procul a contactu deliciarum
not we-shall-dissolve-him and far from the-contact of-luxuries
retinebimus; nihil enim magis facit iracundos quam
we-shall-keep-him nothing for more makes irascible than
educatio mollis et blanda: ideo unicis quo plus
an-upbringing soft and coaxing therefore to-only-sons by-how-much more
indulgetur, pupillisque quo plus licet, corruptior
is-indulged and-to-wards by-how-much more is-allowed more-corrupt
animus est. non resistet offensis cui nihil umquam
the-mind is not he-will-resist offenses to-whom nothing ever

negatum est, cuius lacrimas sollicita semper mater
denied has-been whose tears an-anxious always mother
abstersit, cui de paedagogo satisfactum est.
has-wiped to-whom about his-tutor satisfaction has-been-given
21.7 Non vides, ut maiorem quamque fortunam maior ira
Not do-you-see how greater each fortune greater anger
comitetur? in divitibus et nobilibus et magistratibus
accompanies in the-rich and nobles and magistrates
praecipue apparet, cum quidquid leve et inane in animo
especially it-appears when whatever light and empty in the-mind
erat secunda se aura sustulit. felicitas iracundiam nutrit,
was by-a-favorable itself breeze has-raised prosperity irascibility nourishes
ubi aures superbas adsentatorum turba circumstetit: 'tibi
when ears proud of-flatterers a-crowd has-surrounded to-you
enim ille respondeat? non pro fastigio te tuo
for that-one should-answer not for eminence you by-your-own
metiris; ipse te proicis' et alia quibus vix sanae
you-measure yourself you you-throw-away and other-things which scarcely sound
et ab initio bene fundatae mentes restiterunt.
and from the-beginning well founded minds have-withstood
21.8 Longe itaque ab adsentatione pueritia removenda est:
Far and-so from flattery childhood to-be-removed is
audiat verum. et timeat interim, vereatur semper, maioribus
let-it-hear the-truth and let-it-fear meanwhile let-it-revere always for-elders
adsurgat. nihil per iracundiam exoret: quod
let-it-rise nothing through irascibility let-it-win-by-entreaty what
flenti negatum fuerit, quieto offeratur. et divitias
to-one-weeping denied has-been to-one-quiet let-it-be-offered and the-riches
parentium in conspectu habeat, non in usu.
of-the-parents in sight let-it-have not in use

Exprobrentur illi perperam facta. pertinebit ad rem 21.9
Let-be-reproached to-him wrongly done-things it-will-pertain to the-matter
praeceptores paedagogosque pueris placidos dari: proximis
teachers and-tutors to-boys calm to-be-given to-the-nearest
adplicatur omne quod tenerum est et in eorum
is-applied all which tender is and into their
similitudinem crescit; nutricum et paedagogorum rettulere
likeness grows of-nurses and of-tutors have-reproduced
mox adulescentium mores.
soon of-the-young the-characters
Apud Platonem educatus puer cum ad parentes relatus 21.10
With Plato raised a-boy when to his-parents taken-back
vociferantem videret patrem: 'numquam' inquit 'hoc apud
shouting he-saw his-father never he-says this with
Platonem vidi.' non dubito quin citius patrem imitatus
Plato have-I-seen not I-doubt but-that sooner his-father imitated
sit quam Platonem.
he-has than Plato
Tenuis ante omnia victus sit et non pretiosa vestis et 21.11
Slender before all-things the-fare be and not costly the-clothing and
similis cultus cum aequalibus: non irascetur aliquem sibi
like the-dress with his-equals not he-will-be-angry someone with-himself
comparari quem ab initio multis parem feceris.
to-be-compared whom from the-beginning to-many equal you-have-made

For ourselves, born and raised as we are, the remedy is to fight the first causes. Anger comes from the belief that we are wronged, which we should not readily accept; give truth time, and do not lend easy ears to accusers or be moved by suspicion and a laugh. Plead the absent man's case against yourself, for punishment deferred can still be exacted, but punishment exacted cannot be recalled.

22.1 Sed haec ad liberos nostros pertinent; in nobis quidem
But these-things to children our pertain in us indeed
sors nascendi et educatio nec vitii locum nec iam
the-lot of-birth and upbringing neither for-vice place nor any-longer
praecepti habet: sequentia ordinanda sunt. contra primas
for-precept has the-sequel to-be-regulated is against the-first
itaque causas pugnare debemus;
and-so causes to-fight we-ought

22.2 Causa autem iracundiae opinio iniuriae est, cui non
The-cause however of-irascibility the-opinion of-injury is to-which not
facile credendum est. ne apertis quidem manifestisque
easily to-be-believed is not to-open-things even and-manifest-things
statim accedendum; quaedam enim falsa veri speciem
at-once to-be-assented certain-things for false of-the-true the-appearance
ferunt.
bear

22.3 Dandum semper est tempus: veritatem dies aperit. ne sint
To-be-given always is time the-truth the-day opens not let-be
aures criminantibus faciles: hoc humanae naturae vitium
the-ears to-accusers easy this of-human nature vice
suspectum notumque nobis sit, quod, quae inviti
suspected and-known to-us let-be that what-things unwilling
audimus, libenter credimus et, antequam iudicemus, irascimur.
we-hear gladly we-believe and before we-judge we-are-angry

Quid, quod non criminationibus tantum, sed suspicionibus 22.4
What that not by-accusations only but by-suspicions
inpellimur et ex vultu risuque alieno peiora interpretati
we-are-driven and from the-face and-smile of-another worse-things having-interpreted
innocentibus irascimur? itaque agenda est contra se
with-the-innocent we-are-angry and-so to-be-pleaded is against oneself
causa absentis et in suspenso ira retinenda; potest enim
the-case of-the-absent and in suspense anger to-be-held-back can for
poena dilata exigi, non potest exacta revocari.
punishment deferred be-exacted not can exacted be-recalled

XXIII · LEADERS WHO DID NOT BELIEVE

A tyrannicide under torture named the tyrant's friends as accomplices, and Hippias killed them one by one until the man said none was left who loved him. Alexander drank the potion his mother warned him against and so deserved a faithful physician. Caesar burned the letters to Pompey from those who had been neutral or opposed, thinking it the kindest pardon not to know who had sinned.

Notus est ille tyrannicida, qui inperfecto opere conprehensus 23.1
Known is that tyrannicide who with-unfinished his-work seized
et ab Hippia tortus, ut conscios indicaret, circumstantes
and by Hippias tortured that his-accomplices he-should-reveal those-standing-around
amicos tyranni nominavit quibusque maxime caram salutem
friends of-the-tyrant named and-to-whom most dear the-safety
eius sciebat; et cum ille singulos, ut nominati erant,
his he-knew and when he each as named they-were
occidi iussisset, interroganti, ecquis superesset, 'tu'
to-be-killed had-ordered to-him-asking whether-anyone was-left you
inquit 'solus; neminem enim alium cui carus esses
he-says alone no-one for other to-whom dear you-were

reliqui.' effecit ira, ut tyrannus tyrannicidae manus
I-have-left brought-about anger that the-tyrant to-the-tyrannicide his-hands
accommodaret et praesidia sua gladio suo caederet.
should-lend and the-guards his-own with-the-sword his-own should-slay

23.2 Quanto animosius Alexander! qui cum legisset epistulam
How-much more-spiritedly Alexander who when he-had-read a-letter
matris, qua admonebatur, ut a veneno Philippi
of-his-mother by-which he-was-warned that from poison of-Philip
medici caveret, acceptam potionem non deterritus
his-physician he-should-beware the-received potion not deterred
bibit: plus sibi de amico suo credidit.
drank more to-himself about friend his he-trusted

23.3 Dignus fuit qui innocentem haberet, dignus qui
Worthy he-was to an-innocent(-one) should-have worthy to
faceret! hoc eo magis in Alexandro laudo, quia
should-make(-him-so) this the more in Alexander I-praise because
nemo tam obnoxius irae fuit; quo rarior autem
no-one so liable to-anger was by-how-much rarer however
moderatio in regibus, hoc laudanda magis est.
moderation in kings by-so-much to-be-praised more it-is

23.4 Fecit hoc et C. Caesar ille qui victoria civili clementissime
Did this also Gaius Caesar that-one who the-victory civil most-mercifully
usus est: cum scrinia deprendisset epistularum ad Cn.
used has when the-boxes he-had-seized of-letters to Gnaeus
Pompeium missarum ab iis, qui videbantur aut in diversis
Pompey sent by those who seemed either on different
aut in neutris fuisse partibus, combussit. quamvis moderate
or on neither to-have-been sides he-burned although moderately
soleret irasci, maluit tamen non posse; gratissimum
he-was-wont to-be-angry he-preferred yet not to-be-able most-gracious
putavit genus veniae nescire quid quisque peccasset.
he-thought the-kind of-pardon not-to-know what each had-sinned

Credulity does great harm; often we should not even listen, since in some things it is better to be deceived than to distrust. Suspicion makes slights of a cold greeting, a kiss withheld, a broken-off conversation, a dinner not offered. We need simplicity and a kindly judgment, believing only what is plain, and rebuking our own credulity whenever a suspicion proves empty.

Plurimum mali credulitas facit. saepe ne audiendum quidem 24.1
Very-much of-evil credulity does often not to-be-heard even
est, quoniam in quibusdam rebus satius est decipi
it-is since in certain things better it-is to-be-deceived
quam diffidere. tollenda ex animo suspicio et coniectura,
than to-distrust to-be-removed from the-mind suspicion and conjecture
fallacissima irritamenta: 'ille me parum humane salutavit;
most-deceitful provocations that-one me too-little humanely greeted
ille osculo meo non adhaesit; ille inchoatum sermonem
that-one to-kiss my not clung that-one a-begun conversation
cito abrupit; ille ad cenam non vocavit; illius vultus
quickly broke-off that-one to dinner not invited that-one's face
aversior visus est.' non deerit suspicioni argumentatio:
more-averted seen was not will-be-lacking to-suspicion argumentation
Simplicitate opus est et benigna rerum aestimatione. nihil 24.2
Of-simplicity need is and of-kindly of-things valuation nothing
nisi quod in oculos incurret manifestumque erit credamus,
except what into the-eyes shall-run and-manifest shall-be let-us-believe
et quotiens suspicio nostra vana apparuerit, obiurgemus
and as-often-as suspicion our empty has-appeared let-us-rebuke
credulitatem; haec enim castigatio consuetudinem efficiet
credulity this for chastisement a-habit will-produce
non facile credendi.
not easily of-believing

Nor should we be angered by trifles, a slow slave, lukewarm water, a disordered couch; that is the mark of a sick and pampered mind. Mindyrides of Sybaris complained that watching a man dig tired him, and that he slept badly on doubled rose leaves. A mind softened by pleasure finds nothing bearable; a man who cannot bear a creaking bench will not bear public insult or a campaign's thirst, so, since luxury feeds anger most, the mind must be treated harshly.

25.1 Inde et illud sequitur, ut minimis sordidissimisque rebus
Thence also that follows that by-the-smallest and-meanest things
non exacerbemur. parum agilis est puer aut tepidior aqua
not we-be-exasperated too-little nimble is the-slave or lukewarm the-water
poturo aut turbatus torus aut mensa neglegentius
for-one-going-to-drink or disordered the-couch or the-table too-carelessly
posita: ad ista concitari insania est. aeger et infelicis
set at those-things to-be-roused madness is sick and of-unhappy
valetudinis est quem levis aura contraxit, adfecti oculi
health is whom a-light breeze has-contracted affected the-eyes
quos candida vestis obturbat, dissolutus deliciis cuius latus
which a-white garment dazzles dissolved by-luxuries whose side
alieno labore condoluit.
at-another's toil has-ached

25.2 Mindyriden aiunt fuisse ex Sybaritarum civitate, qui cum
Mindyrides they-say to-have-been from of-the-Sybarites the-state who when
vidisset fodientem et altius rastrum adlevantem, lassum
he-had-seen one-digging and higher the-hoe raising tired
se fieri questus vetuit illum opus in conspectu suo
himself to-become complaining forbade him the-work in sight his
facere; idem habere se peius questus est, quod foliis
to-do the-same to-have himself worse complained has because on-leaves
rosae duplicatis incubuisset.
of-rose doubled he-had-lain

Ubi animum simul et corpus voluptates corrupere, 25.3
When the-mind together and the-body pleasures have-corrupted
nihil tolerabile videtur, non quia dura, sed quia
nothing bearable seems not because hard-things but because
mollis patitur. quid est enim, cur tussis alicuius
soft(-is-he-who) endures what is-there for why the-cough of-someone
aut sternutamentum aut musca parum curiose fugata in
or a-sneeze or a-fly too-little carefully driven-off into
rabiem agat aut obversatus canis aut clavis neglegentis
frenzy should-drive or in-the-way a-dog or a-key of-a-careless
servi manibus elapsa?
slave from-his-hands slipped
Feret iste aequo animo civile convicium et ingesta 25.4
Will-bear this-one with-even mind civil abuse and heaped
in contione curiave maledicta, cuius aures tracti
in the-assembly or-senate-house curses whose ears of-a-dragged
subsellii stridor offendit? perpetietur hic famem et
bench the-screech offends will-endure this-one hunger and
aestivae expeditionis sitim, qui puero male diluenti
of-a-summer campaign thirst who with-a-slave badly melting
nivem irascitur? nulla itaque res magis iracundiam alit
snow is-angry nothing and-so thing more irascibility nourishes
quam luxuria intemperans et inpatiens: dure tractandus
than luxury intemperate and impatient harshly to-be-handled
animus est, ut ictum non sentiat nisi gravem.
the-mind is so-that a-blow not it-feel except a-heavy-one

We are angry with things that cannot wrong us, like a book in letters too small or clothes we tear, and with their makers, though one could do no better and another did not mean to offend us. Dumb animals and things cannot wrong us, since there is no wrong without intent; some think themselves despised when horses obey one rider and not another, but that comes from training, not judgment. Children and those near them in wisdom have the excuse of ignorance.

26.1 Irascimur aut iis, a quibus ne accipere quidem
We-are-angry either with-those from whom not to-receive even
potuimus iniuriam, aut iis, a quibus accipere iniuriam
we-could an-injury or with-those from whom to-receive an-injury
potuimus.
we-could

26.2 Ex prioribus quaedam sine sensu sunt, ut liber,
Of the-former some without sensation are as a-book
quem minutioribus litteris scriptum saepe proiecimus
which in-too-small letters written often we-have-thrown-away
et mendosum laceravimus, ut vestimenta, quae, quia
and faulty we-have-torn-up as clothes which because
displicebant, scidimus: his irasci quam stultum est,
they-displeased we-have-torn with-these to-be-angry how foolish it-is
quae iram nostram nec meruerunt nec sentiunt!
which anger our neither have-deserved nor feel

26.3 'Sed offendunt nos videlicet qui illa fecerunt.' primum
But offend us of-course (those)-who those-things made first
saepe antequam hoc aput nos distinguamus irascimur.
often before this in our-minds we-distinguish we-are-angry
deinde fortasse ipsi quoque artifices excusationes iustas
then perhaps themselves too the-craftsmen excuses just
afferent: alius non potuit melius facere quam fecit, nec
will-bring one not could better make than he-made nor

ad tuam contumeliam parum didicit; alius non in hoc
for your insult too-little has-be-learned another not for this
ut te offenderet fecit. ad ultimum quid est dementius
that you be-might-offend made-it to the-last what is more-mad
quam bilem in homines collectam in res effundere?
than bile against men collected on things to-pour-out
Atqui ut his irasci dementis est, quae anima carent, 26.4
And-yet as with-these to-be-angry of-a-madman is which soul lack
sic mutis animalibus, quae nullam iniuriam nobis faciunt,
so with-dumb animals which no injury to-us do
quia velle non possunt; non est enim iniuria nisi a
because to-will not they-can not is for an-injury unless from
consilio profecta. nocere itaque nobis possunt ut ferrum
purpose proceeding to-harm and-so us they-can as steel
aut lapis, iniuriam quidem facere non possunt.
or stone an-injury indeed to-do not they-can
Atqui contemni se quidam putant, ubi idem equi 26.5
And-yet to-be-despised themselves some think where the-same horses
obsequentes alteri equiti, alteri contumaces sunt, tanquam
obedient to-one rider to-another refractory are as-if
iudicio, non consuetudine et arte tractandi quaedam
by-judgment not by-habit and skill of-handling certain-ones
quibusdam subiectiora sint.
to-certain-men more-submissive were
Atqui ut his irasci stultum est, ita pueris et non 26.6
And-yet as with-these to-be-angry foolish is so with-boys and not
multum a puerorum prudentia distantibus; omnia enim
much from of-boys prudence differing all for
ista peccata aput aequum iudicem pro innocentia habent
these sins before a-fair judge in-place-of innocence have
inprudentiam.
imprudence

Some powers cannot harm us and will not: the gods, whom fools blame for storms and winter, though nature's laws are not directed at us. Others, like good magistrates, parents, teachers, and judges, chastise us for our good, as the surgeon's knife and fasting do. When we are punished, let us remember what we have done as well as what we suffer; if we tell ourselves the truth, we shall judge that we deserved more.

27.1 Quaedam sunt quae nocere non possunt nullamque vim
Certain-things there-are which to-harm not can and-no force
nisi beneficam et salutarem habent, ut di immortales, qui
except beneficent and salutary have as the-gods immortal who
nec volunt obesse nec possunt; natura enim illis mitis et
neither wish to-hinder nor can the-nature for of-them gentle and
placida est, tam longe remota ab aliena iniuria quam a sua.
calm is as far removed from another's injury as from its-own
27.2 Dementes itaque et ignari veritatis illis imputant saevitiam
Madmen and-so and ignorant of-the-truth to-them impute the-savagery
maris, inmodicos imbres, pertinaciam hiemis, cum interim
of-the-sea immoderate rains the-persistence of-winter while meanwhile
nihil horum quae nobis nocent prosuntque ad nos proprie
nothing of-these which us harm and-help to us properly
derigatur. non enim nos causa mundo sumus hiemem
is-directed not for we the-cause for-the-world are of-winter
aestatemque referendi: suas ista leges habent, quibus
and-summer bringing-back their-own those-things laws have by-which
divina exercentur. nimis nos suspicimus, si digni
the-divine-things are-exercised too-much ourselves we-look-up-to if worthy
nobis videmur propter quos tanta moveantur. nihil
to-ourselves we-seem on-account-of whom such-great-things should-be-moved none

ergo horum in nostram iniuriam fit, immo contra
then of-these against our injury happens nay on-the-contrary
nihil non ad salutem.
none not for safety
Quaedam esse diximus quae nocere non possint, quaedam 27.3
Certain-things to-be we-said which to-harm not can certain-things
quae nolint. in iis erunt boni magistratus parentesque
which do-not-wish among these will-be good magistrates and-parents
et praeceptores et iudices, quorum castigatio sic accipienda
and teachers and judges whose chastisement so to-be-taken
est quomodo scalpellum et abstinentia et alia quae
is as the-scalpel and abstinence and other-things which
profutura torquent.
going-to-profit torment
Affecti sumus poena: succurrat non tantum quid 27.4
Afflicted we-have-been by-punishment let-it-occur not only what
patiamur, sed quid fecerimus, in consilium de vita nostra
we-suffer but what we-have-done into council about life our
mittamur; si modo verum ipsi nobis dicere voluerimus,
let-us-be-sent if only the-truth ourselves to-ourselves to-tell we-shall-wish
pluris litem nostram aestimabimus.
higher the-suit our we-shall-assess

To judge fairly we must remember that no one is without fault; our worst indignation comes from saying "I have done nothing." Innocence by the law is narrow, while duty asks for far more. Do not be angry with the good, still less with the gods. Some wrong us in return, some for our sake, some under compulsion, some unknowingly; the father worse than his son scolds him, and we keep others' vices before our eyes and our own behind our backs.

28.1 Si volumus aequi rerum omnium iudices esse, hoc primum
If we-wish fair of-things all judges to-be this first
nobis persuadeamus, neminem nostrum esse sine culpa;
to-ourselves let-us-persuade no-one of-us to-be without fault
hinc enim maxima indignatio oritur: 'nihil peccavi'
from-here for the-greatest indignation arises nothing I-have-sinned
et 'nihil feci.' immo nihil fateris! indignamur aliqua
and nothing I-have-done nay nothing you-confess we-are-indignant by-some
admonitione aut coercitione nos castigatos, cum illo ipso
admonition or restraint ourselves chastised when at-that very
tempore peccemus, quod adicimus malefactis adrogantiam
time we-sin that we-add to-misdeeds arrogance
et contumaciam.
and defiance

28.2 Quis est iste qui se profitetur omnibus legibus
Who is that-man who himself professes to-all laws
innocentem? ut hoc ita sit, quam angusta innocentia
innocent granted this so be how narrow an-innocence
est ad legem bonum esse! quanto latius officiorum
it-is according-to the-law good to-be how-much more-widely of-duties
patet quam iuris regula! quam multa pietas, humanitas,
extends than of-right the-rule how many-things filial-love humanity
liberalitas, iustitia, fides exigunt, quae omnia extra publicas
liberality justice faith demand which all outside the-public

tabulas sunt! sed ne ad illam quidem artissimam innocentiae
tables are but not to that even most-narrow of-innocence
formulam praestare nos possumus:
formula to-answer we can
Alia fecimus, alia cogitavimus, alia optavimus, aliis 28.3
Some-things we-have-done others we-have-thought others we-have-wished to-others
favimus; in quibusdam innocentes sumus, quia non
we-have-favored in certain-things innocent we-are because not
successit. hoc cogitantes aequiores simus delinquentibus,
it-succeeded this thinking more-fair let-us-be to-offenders
credamus obiurgantibus;
let-us-trust to-rebukers
Utique bonis ne irascamur (cui enim non, si 28.4
In-any-case with-the-good not let-us-be-angry with-whom for not if
bonis quoque?), minime diis; non enim illorum
with-the-good also least with-the-gods not for by-their
vi, sed lege mortalitatis patimur quidquid incommodi
force but by-the-law of-mortality we-suffer whatever of-inconvenience
accidit. 'at morbi doloresque incurrunt.' utique aliquo
happens but diseases and-pains befall in-any-case with-something
defungendum est domicilium putre sortitis. dicetur
to-be-done-with it-is a-dwelling rotten for-those-allotted-it will-be-said
aliquis male de te locutus: cogita an prior feceris,
someone badly of you to-have-spoken think whether first you-did-so
cogita de quam multis loquaris.
think about how many you-speak
Cogitemus, inquam, alios non facere iniuriam sed reponere, 28.5
Let-us-think I-say some not to-do an-injury but to-repay
alios pro nobis facere, alios coactos facere, alios ignorantes,
others for us to-do-it others compelled to-do-it others ignorant
etiam eos, qui volentes scientesque faciunt, ex iniuria
even those who willing and-knowing do-it from injury

nostra non ipsam iniuriam petere: aut dulcedine urbanitatis
our not the-very injury to-seek either by-the-sweetness of-wit
prolapsus est, aut fecit aliquid, non ut nobis obesset,
slipped has or he-did something not that to-us he-might-be-hurtful
sed quia consequi ipse non poterat, nisi nos repulisset;
but because to-attain himself not he-could unless us he-had-thrust-aside
saepe adulatio, dum blanditur, offendit.
often flattery while it-coaxes offends

28.6 Quisquis ad se rettulerit, quotiens ipse in suspicionem
Whoever to himself has-referred how-often he-himself into suspicion
falsam inciderit, quam multis officiis suis fortuna speciem
false has-fallen how many duties his fortune the-appearance
iniuriae induerit, quam multos post odium amare coeperit,
of-injury has-put-on how many after hatred to-love he-has-begun
poterit non statim irasci, utique si sibi tacitus ad
will-be-able not at-once to-be-angry in-any-case if to-himself silent to
singula quibus offenditur dixerit: 'hoc et ipse
the-several-things by-which he-is-offended he-shall-have-said this also I-myself
commisi.'
committed

28.7 Sed ubi tam aequum iudicem invenies? is qui nullius non
But where so fair a-judge will-you-find he who of-no-one not
uxorem concupiscit et satis iustas causas putat amandi,
the-wife covets and enough just causes thinks for-loving
quod aliena est, idem uxorem suam aspici non
that another's she-is the-same-man wife his-own to-be-looked-at not
vult; et fidei acerrimus exactor est perfidus, et mendacia
wishes and of-faith most-keen exacter is faithless and lies
persequitur ipse periurus, et litem sibi inferri
pursues himself perjured and a-suit against-himself to-be-brought
aegerrime calumniator patitur; pudicitiam servulorum
most-impatiently the-pettifogger suffers the-chastity of-little-slaves

suorum adtemptari non vult qui non pepercit suae.
his-own to-be-assailed not he-wishes who not has-spared his-own
aliena vitia in oculis habemus, a tergo nostra sunt:
others' vices before the-eyes we-have from the-back ours are
Inde est quod tempestiva filii convivia pater deterior 28.8
Thence it-is that early of-his-son banquets the-father worse
filio castigat, et nihil alienae luxuriae ignoscit qui
than-the-son chastises and nothing of-another's luxury pardons who
nihil suae negavit, et homicidae tyrannus irascitur, et
nothing to-his-own has-denied and with-the-murderer the-tyrant is-angry and
punit furta sacrilegus. magna pars hominum est quae non
punishes thefts the-temple-robber a-great part of-men is which not
peccatis irascitur sed peccantibus. faciet nos moderatiores
with-sins is-angry but with-sinners will-make us more-moderate
respectus nostri, si consuluerimus nos: 'numquid et
regard of-ourselves if we-shall-have-consulted ourselves surely-not also
ipsi aliquid tale commisimus? numquid sic erravimus?
we-ourselves something such have-committed surely-not so have-we-erred
expeditne nobis ista damnare?'
is-it-expedient for-us these-things to-condemn

The greatest remedy is delay, which lets anger cool and judge. Of what offends us, some we hear reported: many lie, some to deceive, some from malice, some to watch a quarrel from safety. For a tiny sum you would want a witness on oath and hear both sides; yet you condemn a friend unheard. The informer who will not repeat his charge openly deserves no credit.

29.1 Maximum remedium irae mora est. hoc ab illa pete
The-greatest remedy for-anger delay is this from it ask
initio, non ut ignoscat, sed ut iudicet: graves habet
at-the-start not that it-pardon but that it-judge heavy it-has
impetus primos; desinet, si expectat. nec universam illam
onrushes first it-will-cease if it-waits nor the-whole it
temptaveris tollere: tota vincetur, dum partibus carpitur.
should-you-try to-remove whole it-will-be-conquered while in-parts it-is-plucked

29.2 Ex is, quae nos offendunt, alia renuntiantur nobis, alia
Of those which us offend some are-reported to-us others
ipsi audimus aut videmus. de iis, quae narrata sunt, non
ourselves we-hear or see about those which reported are not
debemus cito credere: multi mentiuntur, ut decipiant,
we-ought quickly to-believe many lie that they-may-deceive
multi, quia decepti sunt; alius criminatione gratiam captat
many because deceived they-are one by-accusation favor seeks
et fingit iniuriam, ut videatur doluisse factam;
and invents an-injury that he-may-seem to-have-been-pained-at-it done
est aliquis malignus et qui amicitias cohaerentis diducere
there-is someone malicious and who friendships close to-break-apart
velit; est †suspicax et qui spectare ludos cupiat et
wishes there-is a-suspicious-man and who to-watch games desires and
ex longinquo tutoque speculetur quos conlisit.
from far and-safe would-look-on those-whom he-has-set-clashing

De parvola summa iudicaturo tibi res sine teste 29.3
About a-tiny sum going-to-judge for-you the-case without a-witness
non probaretur, testis sine iureiurando non valeret,
not would-be-proved a-witness without an-oath not would-avail
utrique parti dares actionem, dares tempus, non
to-both sides you-would-give a-hearing you-would-give time not
semel audires; magis enim veritas elucet quo saepius
once you-would-hear more for the-truth shines-out the-more often
ad manum venit: amicum condemnas de praesentibus?
to hand it-comes a-friend do-you-condemn about present-matters
antequam audias, antequam interroges, antequam illi aut
before you-hear before you-question before to-him either
accusatorem suum nosse liceat aut crimen, irasceris?
his-accuser his to-know it-be-allowed or the-charge you-are-angry
iam enim, iam utrimque quid diceretur audisti?
already for already from-both-sides what might-be-said you-have-heard
Hic ipse, qui ad te detulit, desinet dicere, si probare 29.4
This-man himself who to you reported will-cease to-speak if to-prove
debuerit: 'non est' inquit 'quod me protrahas; ego
he-has-to not there-is he-says reason-why me you-should-drag-forward I
productus negabo; alioqui nihil umquam tibi dicam.' eodem
brought-forward will-deny otherwise nothing ever to-you I-will-tell at-the-same
tempore et instigat et ipse se certamini pugnaeque
time both he-incites and he-himself himself from-the-contest and-fight
subtrahit. qui dicere tibi nisi clam non vult, paene non
withdraws (he)-who to-speak to-you except secretly not wishes almost not
dicit: quid est iniquius quam secreto credere, palam irasci?
speaks what is more-unfair than in-secret to-believe openly to-be-angry

When we witness the offense, consider the doer and his intent: a child knows no better, a man under orders obeyed necessity, a man you hurt first only repaid you, and if a king punishes the innocent, yield to fortune. Anger at a dumb animal imitates it, and anger at a god is wasted. If a good man is said to have done it, do not believe it; if a bad one, do not wonder: he will pay for it, and has already paid himself.

30.1 Quorundam ipsi testes sumus: in his naturam excutiemus
Of-some ourselves witnesses we-are in these the-nature we-shall-examine
voluntatemque facientium. puer est: aetati donetur,
and-the-will of-those-doing-it a-boy it-is to-his-age let-it-be-granted
nescit an peccet. pater est: aut tantum profuit,
he-knows-not whether he-sins a-father it-is either so-much he-has-benefited
ut illi etiam iniuriae ius sit, aut fortasse ipsum hoc
that to-him even of-injury the-right be or perhaps very this-thing
meritum eius est quo offendimur. mulier est: errat.
the-merit his is by-which we-are-offended a-woman it-is she-errs
iussus est: necessitati quis nisi iniquus suscenset? laesus
ordered he-was with-necessity who except an-unfair-man is-angry hurt
est: non est iniuria pati quod prior feceris. iudex est:
he-was not it-is an-injury to-suffer what first you-did a-judge it-is
plus credas illius sententiae quam tuae. rex est: si
more you-should-trust his opinion than your-own a-king it-is if
nocentem punit, cede iustitiae, si innocentem, cede fortunae.
the-guilty he-punishes yield to-justice if the-innocent yield to-fortune

30.2 Mutum animal est aut simile muto: imitaris illud, si
A-dumb animal it-is or like a-dumb-one you-imitate it if
irasceris. morbus est aut calamitas: levius transiliet
you-are-angry a-disease it-is or a-calamity more-lightly it-will-leap-over
sustinentem. deus est: tam perdis operam cum illi
one-bearing-it a-god it-is as-much you-waste effort when with-him

irasceris, quam cum illum alteri precaris iratum.
you-are-angry as when him against-another you-pray angry
bonus vir est qui iniuriam fecit: noli credere; malus:
a-good man it-is who the-injury has-done do-not believe-it a-bad-one
noli mirari; dabit poenas alteri quas debet tibi, et
do-not wonder he-will-pay penalties to-another which he-owes to-you and
iam sibi dedit qui peccavit.
already to-himself has-paid (he)-who has-sinned

XXXI · EXPECT THE WORST

Anger arises when we think we are wronged unjustly, especially by the unexpected; so at home the smallest things offend. Self-love makes us think we should be inviolate even to enemies, and Fabius' "I did not think" is the most shameful excuse: expect everything. Man's kindness tames even savage beasts, so he should be ashamed to harm man; to harm a citizen, and so a man, a member of the greater city, is a crime, and punishment looks to the future.

Duo sunt, ut dixi, quae iracundiam concitent: primum, 31.1
Two there-are as I-said things-which irascibility rouse first
si iniuriam videmur accepisse— de hoc satis dictum
if an-injury we-seem to-have-received about this enough said
est; deinde, si inique accepisse— de hoc dicendum
it-has-been then if unjustly to-have-received-it about this to-be-said
est. iniqua quaedam iudicant homines, quia pati non
it-is unjust certain-things judge men because to-suffer-them not
debuerint, quaedam, quia non speraverint: indigna putamus
they-ought certain-things because not they-had-hoped unworthy we-think
quae inopinata sunt;
what-things unexpected are

31.2 Itaque maxime commovent, quae contra spem
And-so most move-us what-things against hope
expectationemque evenerunt, nec aliud est quare
and-expectation have-happened nor other is-there reason-why
in domesticis minima offendant, in amicis iniuriam
in domestic-affairs the-smallest-things offend in friends an-injury
vocemus neglegentiam.
we-call negligence

31.3 'Quomodo ergo' inquit 'inimicorum nos iniuriae movent?'
How then he-says of-enemies us the-injuries move
quia non expectavimus illas aut certe non tantas. hoc efficit
because not we-expected them or certainly not so-great this effects
amor nostri nimius: inviolatos nos etiam inimicis iudicamus
love of-ourselves excessive inviolate us even by-enemies we-judge
esse debere, regis quisque intra se animum habet, ut
to-be ought of-a-king each within himself the-mind has so-that
licentiam sibi dari velit, in se nolit.
license to-himself to-be-given he-wishes against himself he-does-not-wish

31.4 Itaque nos aut insolentia iracundos facit aut ignorantia rerum:
And-so us either inexperience irascible makes or ignorance of-things
quid enim mirum est malos mala facinora edere? quid novi
what for wonderful is-it the-bad bad deeds to-perform what new
est, si inimicus nocet, amicus offendit, filius labitur, servus
is-it if an-enemy harms a-friend offends a-son slips a-slave
peccat? turpissimam aiebat Fabius imperatori excusationem
sins most-shameful said Fabius for-a-general an-excuse
esse: 'non putavi', ego turpissimam homini puto. omnia puta,
to-be not I-thought I most-shameful for-a-man think all-things think-of
expecta: etiam in bonis moribus aliquid exsistet asperius.
expect even in good characters something will-arise rather-harsh

Fert humana natura insidiosos animos, fert ingratos, 31.5
Bears human nature treacherous minds bears ungrateful
fert cupidos, fert impios. cum de unius moribus
bears greedy bears impious when about of-one-man's morals
iudicabis, de publicis cogita. ubi maxime gaudebis,
you-shall-judge about the-public-ones think where most you-shall-rejoice
maxime metues. ubi tranquilla tibi omnia videntur, ibi
most you-shall-fear where calm to-you all-things seem there
nocitura non desunt sed quiescunt. semper futurum
things-going-to-harm not are-lacking but they-rest always going-to-be
aliquid quod te offendat existima. gubernator numquam ita
something which you may-offend reckon the-helmsman never so
totos sinus securus explicuit, ut non expedite
whole the-folds-of-his-sails free-from-care has-spread-out that not readily
ad contrahendum armamenta disponeret.
for shortening the-tackle he-would-arrange
Illud ante omnia cogita, foedam esse et exsecrabilem 31.6
That before all-things think foul to-be and accursed
vim nocendi et alienissimam homini, cuius beneficio
the-power of-harming and most-alien to-man by-whose kindness
etiam saeva mansuescunt. aspice elephantorum iugo
even savage-things grow-tame look-at of-elephants to-the-yoke
colla summissa et taurorum pueris pariter ac feminis
the-necks lowered and of-bulls by-boys alike and women
persultantibus terga impune calcata et repentis inter
leaping-on the-backs with-impunity trodden and creeping among
pocula sinusque innoxio lapsu dracones et intra
cups and-laps with-harmless glide serpents and within
domum ursorum leonumque ora placida tractantibus
the-house of-bears and-of-lions the-mouths calm to-those-handling-them

adulantisque dominum feras: pudebit cum animalibus
and-fawning-on their-master the-beasts it-will-shame-you with animals
permutasse mores. nefas est nocere patriae:
to-have-exchanged characters an-impiety it-is to-harm the-fatherland
31.7 Ergo civi quoque, nam hic pars patriae est—
Therefore a-citizen also for this-one part of-the-fatherland is
sanctae partes sunt, si universum venerabile est—, ergo
sacred the-parts are if the-whole venerable is therefore
et homini, nam hic in maiore tibi urbe civis est.
also a-man for this-one in the-greater for-you city a-citizen is
quid si nocere velint manus pedibus, manibus oculi? ut
what if to-harm should-wish the-hands to-the-feet to-the-hands the-eyes as
omnia inter se membra consentiunt, quia singula
all among themselves the-limbs agree because the-single-ones
servari totius interest, ita homines singulis parcent,
to-be-preserved for-the-whole it-matters so men individuals will-spare
quia ad coetum geniti sunt, salva autem esse societas
because for a-gathering born they-are safe however to-be society
nisi custodia et amore partium non potest.
except by-the-guarding and love of-its-parts not can
31.8 Ne viperas quidem et natrices, et si qua morsu aut
Not vipers even and water-snakes and if any by-bite or
ictu nocent, effligeremus, si in reliquum mansuefacere
by-stroke harm we-would-knock-down if for the-future to-tame
possemus aut efficere, ne nobis aliisve periculo
we-could or to-bring-about that-not to-us or-to-others for-danger
essent: ergo ne homini quidem nocebimus, quia
they-should-be therefore not a-man even we-shall-harm because
peccavit, sed ne peccet, nec umquam ad praeteritum,
he-has-sinned but that-not he-may-sin nor ever to the-past
sed ad futurum poena referetur; non enim irascitur,
but to the-future punishment will-be-referred not for it-is-angry

sed cavet. nam si puniendus est cuicumque pravum
but it-guards-against for if to-be-punished is everyone-to-whom crooked
maleficumque ingenium est, poena neminem excipiet.
and-evil-doing character is punishment no-one will-except

XXXII · REVENGE IS INHUMAN

Revenge, they say, is sweet; but as it is honorable to repay benefits, it is shameful to repay wrongs, and retaliation differs from the first wrong only in order. When someone struck Cato in the baths unknowingly and later apologized, Cato said he did not remember being struck. It is the mark of a great mind to despise wrongs, and the most insulting revenge is to seem not worth it, as a great beast ignores small dogs.

'At enim ira habet aliquam voluptatem et dulce est dolorem 32.1
But indeed anger has some pleasure and sweet it-is pain
reddere.' minime: non enim ut in beneficiis honestum est
to-return not-at-all not for as in benefits honorable it-is
merita meritis repensare, ita iniurias iniuriis. illic vinci
services with-services to-repay so injuries with-injuries there to-be-surpassed
turpe est, hic vincere. inhumanum verbum est et quidem
shameful is here to-surpass inhuman a-word it-is and indeed
pro iusto receptum talio. non multum differt ∗∗∗ nisi
for just received retaliation not much it-differs (lacuna) except
ordine: qui dolorem regerit tantum excusatius peccat.
in-order (he)-who pain returns merely more-excusably sins
M. Catonem in balineo quidam percussit inprudens: 32.2
Marcus Cato in the-bath someone struck unawares
quis enim illi sciens faceret iniuriam? postea satis
who for to-him knowingly would-do an-injury afterward amends

facienti Cato: 'non memini' inquit 'me percussum.'
to-the-one-making Cato not I-remember he-said myself struck
melius putavit non agnoscere quam vindicare.
better he-thought not to-acknowledge-it than to-avenge-it
32.3 'Nihil' inquis 'illi post tantam petulantiam mali factum
Nothing you-say to-him after so-great insolence of-evil done
est?' immo multum boni: coepit Catonem nosse. magni
was nay much of-good he-began Cato to-know of-great
animi est iniurias despicere; ultionis contumeliosissimum
mind it-is injuries to-despise of-vengeance most-insulting
genus est non esse visum dignum, ex quo peteretur
kind it-is not to-be seen worthy from whom should-be-sought
ultio. multi leves iniurias altius sibi demisere, dum
vengeance many light injuries deeper into-themselves have-sunk while
vindicant: ille magnus et nobilis, qui more magnae
they-avenge-them that-one great and noble who in-the-manner of-a-great
ferae latratus minutorum canum securus exaudit.
beast the-barking of-small dogs unconcerned hears

XXXIII · PASTOR'S SILENCE

Often it is better to dissemble than to avenge, especially against the powerful. Gaius Caesar executed the son of Pastor, a Roman knight, and invited the father to dinner the same day; Pastor drank without a tear, because he had another son. Priam too dined with his son's killer, but comforted, not watched.

33.1 'Minus' inquit 'contemnemur, si vindicaverimus iniuriam.' si
Less he-says we-shall-be-despised if we-avenge an-injury if
tamquam ad remedium venimus, sine ira veniamus, non
as-if to a-remedy we-come without anger let-us-come not
quasi dulce sit vindicari, sed quasi utile; saepe autem satius
as-if sweet it-be to-be-avenged but as-if useful often however better

fuit dissimulare quam ulcisci. potentiorum iniuriae
it-was to-dissemble than to-take-vengeance of-the-more-powerful the-injuries
hilari vultu, non patienter tantum ferendae sunt: facient
with-cheerful face not patiently only to-be-borne are they-will-do-it
iterum, si se fecisse crediderint. hoc habent pessimum
again if themselves to-have-done-it they-believe this they-have worst
animi magna fortuna insolentes: quos laeserunt et oderunt.
minds by-great fortune insolent those-whom they-have-hurt also they-hate
Notissima vox est eius qui in cultu regum consenuerat: 33.2
Most-famous the-saying is of-him who in the-service of-kings had-grown-old
cum illum quidam interrogaret, quomodo rarissimam rem
when him someone asked how the-rarest thing
in aula consecutus esset, senectutem: 'iniurias' inquit
at court attained he-had old-age injuries he-said
'accipiendo et gratias agendo.' saepe adeo iniuriam vindicare
by-accepting and thanks by-giving often so-far an-injury to-avenge
non expedit, ut ne fateri quidem expediat.
not it-is-expedient that not to-confess even it-be-expedient
C. Caesar Pastoris splendidi equitis Romani filium cum 33.3
Gaius Caesar of-Pastor a-splendid knight Roman the-son when
in custodia habuisset munditiis eius et cultioribus capillis
in custody he-had-held by-the-elegance his and more-tended hair
offensus, rogante patre ut salutem sibi filii concederet,
offended asking the-father that the-life to-him of-his-son he-should-grant
quasi de supplicio admonitus duci protinus iussit; ne
as-if about punishment reminded to-be-led-off forthwith he-ordered not
tamen omnia inhumane faceret adversum patrem, ad cenam
yet all-things inhumanly he-should-do toward the-father to dinner
illum eo die invitavit. venit Pastor vultu nihil exprobrante.
him on-that day he-invited came Pastor with-a-face nothing reproaching

33.4 Propinavit illi Caesar heminam et posuit illi custodem:
Drank-to him Caesar a-half-pint and he-set over-him a-guard
perduravit miser, non aliter quam si fili sanguinem
endured-it the-wretched-man not otherwise than if of-his-son the-blood
biberet. unguentum et coronas misit et observare
he-were-drinking perfume and garlands he-sent and to-watch
iussit an sumeret: sumpsit. eo die, quo filium
he-ordered whether he-would-take-them he-took-them on-that day on-which his-son
extulerat, immo quo non extulerat, iacebat conviva
he-had-buried nay on-which not he-had-buried he-reclined guest
centesimus et potiones vix honestas natalibus liberorum
hundredth and drinks scarcely decent on-the-birthdays of-children
podagricus senex hauriebat, cum interim non lacrimam
the-gouty old-man drained while meanwhile not a-tear
emisit, non dolorem aliquo signo erumpere passus est:
he-let-fall not his-pain by-any sign to-burst-out allowed has
cenavit tamquam pro filio exorasset.
he-dined as-if for his-son he-had-prevailed

33.5 Quaeris, quare? habebat alterum. quid ille Priamus? non
You-ask why he-had another what that Priam not
dissimulavit iram et regis genua complexus est, funestam
dissembled anger and of-the-king the-knees embraced has deadly
perfusamque cruore fili manum ad os suum retulit,
and-drenched with-gore of-his-son hand to mouth his-own raised
cenavit? sed tamen sine unguento, sine coronis, et illum
he-dined but yet without perfume without garlands and him
hostis saevissimus multis solaciis, ut cibum caperet,
the-enemy most-savage with-many consolations that food he-should-take
hortatus est, non ut pocula ingentia super caput posito
exhorted has not that cups huge over his-head placed
custode siccaret.
a-guard he-should-drain

Contempsisses Romanum patrem, si sibi timuisset; nunc 33.6
You-would-have-despised the-Roman father if for-himself he-had-feared now
iram compescuit pietas. dignus fuit cui permitteretur
anger checked devotion worthy he-was to-whom should-be-permitted
a convivio ad ossa fili legenda discedere; ne hoc
from the-banquet to the-bones of-his-son to-be-gathered to-depart not this
quidem permisit benignus interim et comis adulescens:
even permitted kind meanwhile and courteous the-young-man
propinationibus senem crebris, ut cura leniretur
with-toasts the-old-man frequent that his-grief might-be-softened
admonens lacessebat; contra ille se laetum et
reminding provoked on-the-contrary he himself glad and
oblitum, quid eo actum esset die, praestitit: perierat
forgetful what on-that done had-been day showed had-perished
alter filius, si carnifici conviva non placuisset.
the-other son if to-the-executioner the-guest not had-pleased

XXXIV · ANSWER ANGER WITH KINDNESS

Abstain from anger whether the offender is equal, superior, or inferior: to fight an equal is risky, a superior mad, an inferior mean. Remember what the offender once did for us, and how clemency wins friends; Sulla's banning the sons of the proscribed from office was among his cruelties. Rome made allies of enemies. If someone is angry, answer with benefits; a quarrel dies when one side leaves it, and the one who first draws back is the better.

Ergo ira abstinendum est, sive par est qui 34.1
Therefore from-anger to-be-abstained is whether equal is he-who
lacessendus est sive superior sive inferior. cum pare
to-be-provoked is or superior or inferior with an-equal
contendere anceps est, cum superiore furiosum, cum inferiore
to-contend uncertain is with a-superior mad with an-inferior

sordidum. pusilli hominis et miseri est repetere mordentem:
sordid of-a-petty man and wretched it-is to-bite-back the-biter
mures formicaeque, si manum admoveris, ora convertunt;
mice and-ants if a-hand you-move-near their-mouths turn
inbecillia se laedi putant, si tanguntur.
weak-things themselves to-be-hurt think if they-are-touched

34.2 Faciet nos mitiores, si cogitaverimus, quid aliquando nobis
Will-make us milder if we-shall-have-thought what at-some-time to-us
profuerit ille cui irascimur, et meritis offensa redimetur.
has-benefited he with-whom we-are-angry and by-services the-offense will-be-redeemed
illud quoque occurrat, quantum nobis commendationis
that also let-occur how-much to-us of-commendation
allatura sit clementiae fama, quam multos venia amicos
going-to-bring is of-clemency the-fame how many by-pardon friends
utiles fecerit.
useful has-made

34.3 Ne irascamur inimicorum et hostium liberis, inter
Not let-us-be-angry of-adversaries and of-enemies with-the-children among
Sullanae crudelitatis exempla est, quod ab re publica
of-Sulla's cruelty the-examples is that from the-thing public
liberos proscriptorum submovit: nihil est iniquius quam
the-children of-the-proscribed be-removed nothing is more-unfair than
aliquem heredem paterni odii fieri.
someone heir of-paternal hatred to-become

34.4 Cogitemus, quotiens ad ignoscendum difficiles erimus, an
Let-us-think whenever to pardoning difficult we-shall-be whether
expediat nobis omnes inexorabiles esse: quam saepe veniam
it-be-expedient for-us all inexorable to-be how often pardon
qui negavit petit! quam saepe eius pedibus advolutus est,
who has-refused seeks how often at-his feet groveled has
quem a suis reppulit! quid est gloriosius quam iram
whom from his-own he-repelled what is more-glorious than anger

amicitia mutare? quos populus Romanus fideliores habet
for-friendship to-exchange whom the-people Roman more-faithful has
socios quam quos habuit pertinacissimos hostes? quod
allies than whom it-had most-stubborn enemies what
hodie esset imperium, nisi salubris providentia victos
today would-be the-empire unless a-salutary foresight the-conquered
permiscuisset victoribus?
had-mingled with-the-conquerors
Irascetur aliquis: tu contra beneficiis provoca; cadit statim 34.5
Will-be-angry someone you on-the-contrary with-benefits challenge-him falls at-once
simultas ab altera parte deserta; nisi paria non pugnant. sed
the-feud by the-other side deserted unless equals not fight but
utrimque certabit ira, concurritur: ille est melior qui prior
on-both-sides shall-contend anger there-is-a-clash that-one is better who first
pedem rettulit; victus est qui vicit. percussit te: recede;
his-foot drew-back conquered is who has-conquered he-has-struck you withdraw
referiendo enim et occasionem saepius feriendi dabis
by-striking-back for both the-occasion more-often of-striking you-will-give
et excusationem; non poteris revelli, cum voles.
and the-excuse not you-will-be-able to-be-torn-away when you-shall-wish

No one wants to strike so hard that his hand stays in the wound; anger is such a weapon, hard to draw back. Its ugliness is the best deterrent: it defiles the most beautiful faces, disorders the dress, swells the veins, convulses the body. Picture it as the poets picture the Furies, hissing and bellowing, shaking weapons, bloody and scarred, or as Bellona with her scourge and Discord with her torn mantle.

35.1 Numquid velit quisquam tam graviter hostem ferire, ut
Surely-not would-wish anyone so heavily an-enemy to-strike that
relinquat manum in vulnere et se ab ictu revocare
he-should-leave his-hand in the-wound and himself from the-blow to-recall
non possit? atqui tale ira telum est: vix retrahitur.
not be-able and-yet such anger a-weapon is scarcely it-is-drawn-back
arma nobis expedita prospicimus, gladium commodum
arms for-ourselves ready we-look-out-for a-sword convenient
et habilem: non vitabimus impetus animi *** hos
and handy not shall-we-avoid the-onrushes of-the-mind (lacuna) these
graves et onerosos et inrevocabiles?
heavy and burdensome and irrevocable

35.2 Ea demum velocitas placet, quae ubi iussa est
That only speed pleases which when ordered it-has-been
vestigium sistit nec ultra destinata procurrit flectique et
its-step halts nor beyond the-set-limits runs-forward and-to-be-turned and
a cursu ad gradum reduci potest; aegros scimus
from a-run to a-walk to-be-brought-back can sick we-know
nervos esse, ubi invitis nobis moventur; senex aut
the-sinews to-be when against-the-will us they-are-moved old or
infirmi corporis est, qui cum ambulare vult currit:
of-weak body is he-who when to-walk he-wishes runs

animi motus eos putemus sanissimos validissimosque,
of-the-mind the-motions those let-us-think soundest and-strongest
qui nostro arbitrio ibunt, non suo ferentur.
which by-our choice will-go not by-their-own will-be-carried
Nihil tamen aeque profuerit quam primum intueri 35.3
Nothing yet equally will-profit as first to-look-at
deformitatem rei, deinde periculum. non est ullius
the-ugliness of-the-thing then the-danger not is of-any
adfectus facies turbatior: pulcherrima ora foedavit, torvos
passion the-face more-disturbed the-most-beautiful faces it-has-defiled fierce
vultus ex tranquillissimis reddit; linquit decor omnis iratos,
looks out-of most-tranquil renders leaves comeliness all the-angry
et sive amictus illis compositus est ad legem, trahent
and whether the-dress for-them arranged is to rule they-will-drag
vestem omnemque curam sui effundent, sive capillorum
the-garment and-all care of-themselves will-pour-out or of-hair
natura vel arte iacentium non informis habitus, cum
by-nature or by-art lying not unshapely the-condition with
animo inhorrescunt; tumescunt venae; concutietur crebro
the-mind they-bristle swell the-veins will-be-shaken by-frequent
spiritu pectus, rabida vocis eruptio colla distendet; tum
breath the-breast a-frenzied of-voice outburst the-neck will-stretch then
artus trepidi, inquietae manus, totius corporis fluctuatio.
the-limbs trembling restless the-hands of-the-whole body a-heaving
Qualem intus putas esse animum, cuius extra imago tam 35.4
Of-what-kind within do-you-think to-be the-mind whose outside image so
foeda est? quanto illi intra pectus terribilior vultus est, acrior
foul is how-much to-it within the-breast more-terrible the-face is keener
spiritus, intentior impetus, rupturus se nisi eruperit!
the-breath more-intense the-onrush going-to-burst itself unless it-has-burst-out

35.5 Quales sunt hostium vel ferarum caede madentium
Of-what-kind are of-enemies or of-wild-beasts with-slaughter dripping
aut ad caedem euntium aspectus, qualia poetae inferna
or to slaughter going the-look such-as the-poets infernal
monstra finxerunt succincta serpentibus et igneo flatu,
monsters have-invented girt with-serpents and with-fiery breath
quales ad bella excitanda discordiamque in populos
such-as for wars to-be-roused and-discord among peoples
dividendam pacemque lacerandam teterrimae inferum exeunt:
to-be-divided and-peace to-be-torn the-foulest of-those-below come-out
talem nobis iram figuremus, flamma lumina ardentia,
such for-ourselves anger let-us-picture with-flame eyes blazing
sibilo mugituque et gemitu et stridore et si qua his
with-hissing and-bellowing and groaning and shrieking and if any than-these
invisior vox est perstrepentem, tela manu utraque
more-hateful voice is resounding weapons with-hand each
quatientem (neque enim illi se tegere curae est), torvam
shaking nor for for-it itself to-cover a-care is grim
cruentamque et cicatricosam et verberibus suis lividam,
and-bloody and scarred and with-blows its-own livid
incessus vaesani, offusam multa caligine, incursitantem,
of-gait frenzied covered by-much darkness rushing-about
vastantem fugantemque et omnium odio laborantem,
laying-waste and-putting-to-flight and of-all by-the-hatred suffering
sui maxime, si aliter nocere non possit, terras, maria,
of-itself most if otherwise to-harm not it-can lands seas
caelum ruere cupientem, infestam pariter invisamque.
sky to-fall-in desiring hostile alike and-hated

Vel, si videtur, sit qualis aput vates nostros 35.6
Or if it-seems-good let-it-be such-as among bards our

sanguineum quatiens dextra Bellona flagellum,
blood-red shaking in-her-right-hand Bellona her-scourge
aut scissa gaudens vadit Discordia palla,
or with-torn rejoicing walks Discord mantle

aut si qua magis dira facies excogitari diri adfectus
or if any more dire face be-devised of-a-dire passion
potest.
can

XXXVI · THE MIRROR AND MADNESS

Sextius said some were helped by looking in a mirror when angry, yet the mind itself, could it be seen, would be uglier; still, no one is deterred by a mirror, for by the time he looks he has changed. More important is the harm anger does: men have burst veins, lost their sight and their reason. Ajax was driven to death by madness and to madness by anger. Anger overcomes even love and avarice, and every passion bows to it.

Quibusdam, ut ait Sextius, iratis profuit aspexisse 36.1
To-some as says Sextius when-angry it-has-profited to-have-looked-at
speculum: perturbavit illos tanta mutatio sui; velut
a-mirror disturbed them so-great a-change of-themselves as-if
in rem praesentem adducti non agnoverunt se.
into the-matter present brought not they-recognized themselves
et quantulum ex vera deformitate imago illa speculo
and how-little of the-true ugliness image that in-the-mirror
repercussa reddebat?
reflected rendered

36.2 Animus si ostendi et si in ulla materia perlucere
The-mind if to-be-shown and if in any material to-shine-through
posset, intuentis nos confunderet ater maculosusque
it-could beholding us it-would-confound black and-spotted
et aestuans et distortus et tumidus. nunc quoque
and seething and distorted and swollen now also
tanta deformitas eius est per ossa carnesque
so-great the-ugliness its is through bones and-flesh
et tot inpedimenta effluentis: quid si nudus
and so-many obstacles flowing-out what if naked
ostenderetur?
it-were-shown

36.3 Speculo quidem neminem deterritum ab ira
By-a-mirror indeed no-one deterred from anger
credideris: quid ergo est? qui ad speculum
you-would-believe what then is-it (he)-who to the-mirror
venerat, ut se mutaret, iam mutaverat;
had-come that himself he-might-change already had-changed
iratis quidem nulla est formonsior effigies quam
to-the-angry indeed no is more-beautiful image than
atrox et horrida, qualesque esse etiam videri
fierce and bristling and-such to-be even to-seem
volunt.
they-wish

36.4 Magis illud videndum est, quam multis ira per se
More that to-be-seen is how many anger by itself
nocuerit. alii nimio fervore rupere venas et sanguinem
has-harmed some by-excessive heat have-burst their-veins and blood
supra vires elatus clamor egessit et luminum
beyond their-strength raised shouting has-discharged and of-the-eyes
suffudit aciem in oculos vehementius umor egestus et
has-suffused the-sight into the-eyes too-violently humor discharged and

in morbos aegri reccidere. nulla celerior ad insaniam via
into diseases the-sick have-relapsed no quicker to madness road
est.
is
Multi itaque continuaverunt irae furorem nec quam 36.5
Many and-so have-continued of-anger the-frenzy nor which
expulerant mentem umquam receperunt: Aiacem in
they-had-driven-out the-mind ever have-recovered Ajax to
mortem egit furor, in furorem ira. mortem liberis,
death drove frenzy to frenzy anger death for-their-children
egestatem sibi, ruinam domui inprecantur et
want for-themselves ruin for-their-house they-call-down and
irasci se negant non minus quam insanire
to-be-angry themselves they-deny not less than to-be-mad
furiosi. amicissimis hostes vitandique carissimis,
the-madmen to-their-dearest-friends enemies and-to-be-avoided by-the-dearest
legum nisi qua nocent immemores, ad minima
of-laws except where they-harm unmindful at the-smallest-things
mobiles, non sermone, non officio adiri faciles,
changeable not by-speech not by-service to-be-approached easy
per vim omnia gerunt, gladiis et pugnare parati et
by force all-things they-conduct with-swords both to-fight ready and
incumbere.
to-fall-on-them
Maximum enim illos malum cepit et omnia exsuperans 36.6
The-greatest for them evil has-seized and all surpassing
vitia. alia paulatim intrant, repentina et universa vis
vices others gradually enter sudden and total the-force
huius est. omnis denique alios affectus sibi subicit:
of-this is all finally other passions to-itself it-subjects
amorem ardentissimum vincit; transfoderunt itaque
love most-ardent it-conquers they-have-run-through and-so

amata corpora et in eorum quos occiderant iacuere
loved bodies and in of-those whom they-had-killed have-lain
conplexibus; avaritiam, durissimum malum minimeque
the-embraces avarice the-hardest evil and-least
flexibile, ira calcavit adacta opes suas spargere et
flexible anger has-trampled driven wealth its to-scatter and
domui rebusque in unum conlatis inicere ignem. quid?
on-its-house and-goods into one gathered to-throw fire what
non ambitiosus magno aestimata proiecit insignia
not has-the-ambitious-man at-great-value prized cast-away its-insignia
honoremque delatum reppulit? nullus affectus est, in quem
and-honor conferred has-rejected no passion is over which
non ira dominetur.
not anger may-lord-it

DE IRA III

I · THE MOST VIOLENT PASSION

Seneca now tries what Novatus most wanted: to cut anger out or at least rein it in, openly when it is weak, by stealth when it burns, choosing the method by the man. Other passions can be treated slowly; anger is sudden and whole from its start, sweeping the mind away and raging even at what lies in its path. It falls like lightning, grows ever stronger, and from the slightest causes reaches the greatest.

Quod maxime desiderasti, Novate, nunc facere temptabimus, 1.1
What most you-have-desired Novatus now to-do we-shall-try
iram excidere animis aut certe refrenare et impetus eius
anger to-cut-out from-minds or certainly to-rein-in and the-onrushes its
inhibere. id aliquando palam aperteque faciendum est, ubi
to-restrain that sometimes openly and-plainly to-be-done is when
minor vis mali patitur, aliquando ex occulto, ubi nimium
lesser the-force of-the-evil allows sometimes from concealment when too-much
ardet omnique inpedimento exasperatur et crescit; refert
it-burns and-by-every obstacle is-exasperated and grows it-matters
quantas vires quamque integras habeat, utrum reverberanda
how-great strength and-how fresh it-has whether to-be-beaten-back
et agenda retro sit an cedere ei debeamus, dum
and to-be-driven back it-be or to-yield to-it we-ought while
tempestas prima desaevit, ne remedia ipsa secum ferat.
the-tempest first rages lest the-remedies themselves with-itself it-carry-off
Consilium pro moribus cuiusque capiendum erit; 1.2
The-plan according-to the-character of-each to-be-taken will-be
quosdam enim preces vincunt, quidam insultant instantque
some for prayers overcome some insult and-press-on
summissis, quos terrendo placabimus; alios obiurgatio, alios
the-submissive whom by-terrifying we-shall-appease others reproof others

confessio, alios pudor coepto deiecit, alios mora,
confession others shame from-what-was-begun has-dislodged others delay
lentum praecipitis mali remedium, ad quod novissime
slow for-a-headlong evil a-remedy to which last
descendendum est.
to-be-descended is

1.3 Ceteri enim adfectus dilationem recipiunt et curari tardius
The-other for passions postponement admit and to-be-cured more-slowly
possunt, huius incitata et se ipsa rapiens violentia non
can of-this-one the-roused and itself it-itself sweeping violence not
paulatim procedit sed, dum incipit, tota est; nec aliorum
gradually advances but while it-begins whole it-is nor of-other
more vitiorum sollicitat animos, sed abducit et
in-the-manner of-vices does-it-solicit minds but abducts-them and
inpotentes sui cupidosque vel communis mali exagitat,
uncontrolled of-themselves and-eager even of-common evil it-drives-on
nec in ea tantum in quae destinavit, sed in occurrentia
nor against those only against which it-has-aimed but against things-met
ob iter furit. cetera vitia inpellunt animos, ira praecipitat.
on the-way it-rages the-other vices impel minds anger hurls-headlong

1.4 Etiam si resistere contra affectus suos non licet, at
Even if to-resist against passions one's-own not it-is-allowed yet
certe affectibus ipsis licet stare: haec non secus
certainly to-the-passions themselves it-is-allowed to-halt this not otherwise
quam fulmina procellaeque et si qua alia inrevocabilia sunt,
than thunderbolts and-storms and if any other irrevocable-things are
quia non eunt, sed cadunt, vim suam magis ac magis
because not they-go but they-fall force its-own more and more
intendit. alia vitia a ratione, hoc a sanitate desciscit;
strains other vices from reason this from sanity revolts

Alia accessus lenes habent et incrementa fallentia: in 1.5
Others approaches gentle have and increases deceptive into
iram deiectus animorum est. nulla itaque res urget magis
anger a-plunge of-minds it-is no and-so thing presses more
attonita et in vires suas prona et, sive successit,
frenzied and on strength its-own bent and whether it-has-succeeded
superba, sive frustratur, insana; ne repulsa quidem in
proud or it-is-frustrated mad not by-repulse even into
taedium acta, ubi adversarium fortuna subduxit, in se
weariness driven when the-adversary fortune has-withdrawn upon itself
ipsa morsus suos vertit. nec refert quantum sit ex
it-itself bites its-own it-turns nor does-it-matter how-great be from
quo surrexerit; ex levissimis enim in maxima evadit.
which it-has-risen from the-lightest for into the-greatest it-issues

II · NO NATION IS FREE OF IT

Anger spares no age or race; poverty has kept some nations from luxury and wandering from sloth, but none from anger. It alone seizes whole peoples at once: armies have hurled spears at their generals, the commons have seceded, assemblies have run to arms and fire and declared wars, ambassadors have been violated, fleets launched without auspices, and barbarians rush on spears and wound themselves.

Nullam transit aetatem, nullum hominum genus excipit. 2.1
No it-passes-over age no of-men race excepts
quaedam gentes beneficio egestatis non novere luxuriam;
certain nations by-the-favor of-poverty not know luxury
quaedam, quia exercitae et vagae sunt, effugere pigritiam;
certain because active and wandering they-are have-escaped sloth
quibus incultus mos agrestisque vita est, circumscriptio ignota
to-whom uncultivated custom and-rustic life is cheating unknown

est et fraus et quodcumque in foro malum nascitur:
is and fraud and whatever in the-forum evil is-born
nulla gens est, quam non ira instiget, tam inter Graios
no nation is which not anger incites as-much among the-Greeks
quam inter barbaros potens, non minus perniciosa leges
as among the-barbarians powerful not less pernicious laws
metuentibus quam quibus iura distinguit modus virium.
to-those-fearing than to-those-whom rights distinguishes the-measure of-strength

2.2 Denique cetera singulos corripiunt, hic unus adfectus
Finally the-other-vices individuals seize this alone passion
est, qui interdum publice concipitur. numquam populus
is which sometimes publicly is-conceived never a-people
universus feminae amore flagravit, nec in pecuniam aut
whole for-a-woman with-love has-blazed nor on money or
lucrum tota civitas spem suam misit; ambitio viritim
gain a-whole state hope its has-set ambition man-by-man
singulos occupat: inpotentia una est malum publicum.
individuals seizes lack-of-control alone is an-evil public

2.3 Saepe in iram uno agmine itum est: viri feminae, senes
Often into anger in-one column gone it-was men women old-men
pueri, principes vulgusque consensere, et tota multitudo
boys leaders and-the-crowd have-agreed and the-whole multitude
paucissimis verbis concitata ipsum concitatorem antecessit;
by-very-few words roused the-very rouser has-outstripped
ad arma protinus ignesque discursum est et indicta
to arms at-once and-fires run-about it-was and declared
finitimis bella aut gesta cum civibus;
on-neighbors wars or waged with citizens

2.4 Totae cum stirpe omni crematae domus et modo eloquio
Whole with stock all burned houses and just-now for-eloquence
favorabili habitus in multo honore iram suae contionis
popular held in much honor the-anger of-his-own assembly

excepit; in imperatorem suum legiones pila torserunt;
he-has-received at commander their the-legions javelins have-hurled
dissedit plebs tota cum patribus; publicum consilium
has-seceded the-commons whole from the-fathers the-public council
senatus non expectatis dilectibus nec nominato imperatore
the-senate not awaiting levies nor named a-commander
subitos irae suae duces legit ac per tecta urbis
sudden of-anger its-own leaders has-chosen and through the-roofs of-the-city
nobiles consectatus viros supplicium manu sumpsit;
noble pursued men punishment by-hand has-taken
Violatae legationes rupto iure gentium rabiesque infanda 2.5
Violated embassies broken the-law of-nations and-a-frenzy unspeakable
civitatem tulit, nec datum tempus, quo resideret
the-state has-carried nor given time in-which might-subside
tumor publicus, sed deductae protenus classes et oneratae
the-swelling public but launched forthwith fleets and loaded
tumultuario milite; sine more, sine auspiciis populus
with-a-hastily-raised soldiery without custom without auspices the-people
ductu irae suae egressus fortuita raptaque
under-the-leadership of-anger its-own gone-out chance-things and-snatched-things
pro armis gessit, deinde magna clade temeritatem audacis
for arms has-borne then by-great disaster the-rashness of-bold
irae luit.
anger has-atoned
Hic barbaris forte ruentibus in bella exitus est: 2.6
This for-barbarians by-chance rushing into wars the-outcome is
cum mobiles animos species iniuriae perculit, aguntur
when mobile minds the-image of-injury has-struck they-are-driven
statim et qua dolor traxit ruinae modo legionibus
at-once and where resentment has-dragged of-a-ruin in-the-manner on-the-legions
incidunt incompositi, interriti, incauti, pericula adpetentes
they-fall disordered fearless incautious dangers seeking

sua; gaudent feriri et instare ferro et tela
their-own they-rejoice to-be-struck and to-press-on on-the-steel and weapons
corpore urgere et per suum vulnus exire.
with-the-body to-drive and through their-own wound to-go-out

III · ARISTOTLE'S DEFENSE ANSWERED

Aristotle defends anger as the spur of virtue, without which the mind is sluggish. So its savagery must be exposed: man raging against man, destroying himself with his victim, the slave of a frenzied evil, the executioner of those he will soon weep for. Since a famous philosopher assigns it a role in battle and in action, its full apparatus must be shown, the rack, the cross, fire, and the hook.

3.1 'Non est' inquis 'dubium, quin magna ista et pestifera sit
Not it-is you-say doubtful but-that great this and pestilent be
vis: ideo quemadmodum sanari debeat monstra.' atqui,
force therefore how to-be-healed it-ought show and-yet
ut in prioribus libris dixi, stat Aristoteles defensor irae
as in the-previous books I-said stands Aristotle the-defender of-anger
et vetat illam nobis exsecari; calcar ait esse virtutis,
and forbids it from-us to-be-cut-out the-spur he-says it-to-be of-virtue
hac erepta inermem animum et ad conatus magnos
this snatched-away unarmed the-mind and for efforts great
pigrum inertemque fieri.
sluggish and-inert to-become

3.2 Necessarium est itaque foeditatem eius ac feritatem
Necessary it-is and-so the-foulness its and savagery
coarguere et ante oculos ponere quantum monstri sit
to-expose and before the-eyes to-place how-much of-monstrosity is
homo in hominem furens quantoque impetu ruat
man against man raging and-with-how-great onrush he-rushes

non sine pernicie sua perniciosus et ea deprimens,
not without destruction his-own destructive and those-things sinking
quae mergi nisi cum mergente non possunt. quid ergo?
which be-sunk except with the-sinker not can what then
Sanum hunc aliquis vocat, qui velut tempestate correptus 3.3
Sane this-man does-anyone call who as-if by-a-tempest seized
non it sed agitur et furenti malo servit, nec mandat
not goes but is-driven and to-a-raging evil is-a-slave nor commits
ultionem suam, sed ipse eius exactor animo simul ac
vengeance his but himself its exacter with-mind at-once and
manu saevit carissimorum eorumque quae mox amissa
with-hand rages of-his-dearest and-of-those-things which soon lost
fleturus est carnifex?
going-to-weep-over he-is the-executioner
Hunc aliquis affectum virtuti adiutorem comitemque dat 3.4
This does-anyone passion to-virtue as-helper and-companion give
consilia, sine quibus virtus nihil gerit, obturbantem?
counsels without which virtue nothing does confounding
caducae sinistraeque sunt vires et in malum suum
falling and-ill-omened are the-strengths and to evil their-own
validae, in quas aegrum morbus et accessio erexit.
powerful in which the-sick-man disease and a-fit has-raised
Non est ergo quod me putes tempus in supervacuis 3.5
Not there-is then reason-why me you-should-think time on superfluous-things
consumere, quod iram, quasi dubiae aput homines opinionis
to-spend because anger as-if of-doubtful among men opinion
sit, infamem, cum sit aliquis et quidem de inlustribus
it-be I-should-defame since there-is someone and indeed of illustrious
philosophis, qui illi indicat operas et tamquam utilem ac
philosophers who to-it assigns tasks and as useful and

spiritus subministrantem in proelia, in actus rerum, ad
spirits supplying into battles into the-conduct of-affairs for
omne, quodcumque calore aliquo gerendum est, vocet.
every whatever with-heat some to-be-done is calls-it
3.6 Ne quem fallat tamquam aliquo tempore, aliquo loco
Lest anyone it-deceive as-if at-some time in-some place
profutura, ostendenda est rabies eius effrenata et adtonita
going-to-profit to-be-shown is the-frenzy its unbridled and frantic
apparatusque illi reddendus est suus, eculei et fidiculae et
and-the-equipment to-it to-be-restored is its-own the-racks and cords and
ergastula et cruces et circumdati defossis corporibus ignes
workhouses and crosses and placed-around buried bodies fires
et cadavera quoque trahens uncus, varia vinculorum genera,
and corpses also dragging the-hook various of-chains kinds
varia poenarum, lacerationes membrorum, inscriptiones
various of-punishments lacerations of-limbs brandings
frontis et bestiarum immanium caveae: inter haec
of-the-forehead and of-beasts monstrous dens among these
instrumenta collocetur ira dirum quiddam atque horridum
instruments let-be-placed anger dire something and horrible
stridens, omnibus per quae furit taetrior.
screeching than-all-things through which it-rages more-hideous

No passion has a worse face: now pale, now flushed, the eyes darting or fixed, the teeth grinding like boars' tusks, the joints cracking, the breast beaten, the speech broken by shouts. A wild beast pierced by a spear looks less hideous. Seneca will remind the powerful that anger is a captive's mark, and the learned that it creeps into the best minds, so that some even call it a sign of simplicity.

Ut de ceteris dubium sit, nulli certe adfectui peior 4.1
Though about the-others doubtful it-be in-no certainly passion worse
est vultus, quem in prioribus libris descripsimus: asperum
is the-face which in the-previous books we-described harsh
et acrem et nunc subducto retrorsus sanguine fugatoque
and fierce and now withdrawn backward the-blood and-put-to-flight
pallentem, nunc in os omni calore ac spiritu verso
pale now into the-face all heat and breath turned
subrubicundum et similem cruento, venis tumentibus,
reddish and like a-bloody-one with-the-veins swelling
oculis nunc trepidis et exilientibus, nunc in uno obtutu
the-eyes now darting and starting-out now on one gaze
defixis et haerentibus;
fixed and clinging
Adice dentium inter se arietatorum ut aliquem esse 4.2
Add of-the-teeth among themselves clashing as someone to-eat
cupientium non alium sonum quam est apris tela sua
desiring not another sound than is for-boars the-tusks their-own
adtritu acuentibus; adice articulorum crepitum, cum se
by-rubbing sharpening add of-the-joints the-cracking when themselves
ipsae manus frangunt, et pulsatum saepius pectus;
they-themselves the-hands break and beaten more-often the-breast
anhelitus crebros tractosque altius gemitus, instabile
pantings frequent and-drawn more-deeply groans an-unstable

corpus, incerta verba subitis exclamationibus, trementia
body uncertain words with-sudden exclamations trembling
labra interdumque conpressa et dirum quiddam exsibilantia.
lips and-sometimes pressed and dire something hissing-out
4.3 Ferarum, me hercules, sive illas fames agitat sive infixum
Of-wild-beasts by Hercules whether them hunger drives or fixed
visceribus ferrum, minus taetra facies est, etiam cum
in-the-vitals the-steel less hideous the-face is even when
venatorem suum semianimes morsu ultimo petunt, quam
the-hunter their half-dead with-a-bite last they-seek than
hominis ira flagrantis. age, si exaudire voces ac minas
of-a-man with-anger blazing come if to-hear the-cries and threats
vacet, qualia excarnificati animi verba sunt!
one-has-leisure what of-a-tortured mind the-words are
4.4 Nonne revocare se quisque ab ira volet, cum intellexerit
Surely recall himself each from anger will-wish when he-has-understood
illam a suo primum malo incipere? non vis ergo
it from its-own first evil to-begin not do-you-wish then
admoneam eos, qui iram summa potentia exercent et
that-I-admonish those who anger with-the-highest power exercise and
argumentum virium existumant et in magnis magnae
a-proof of-strength reckon and among the-great of-great
fortunae bonis ponunt paratam ultionem, quam non sit potens,
fortune goods place ready vengeance how not he-is powerful
immo ne liber quidem dici possit irae suae captivus?
nay not free even be-called can of-anger his-own a-captive
4.5 Non vis admoneam, quo diligentior quisque sit et
Not do-you-wish that-I-admonish so-that more-careful each be and
ipse se circumspiciat, alia animi mala ad pessimos
he-himself himself look-around-at other of-the-mind evils to the-worst
quosque pertinere, iracundiam etiam eruditis hominibus et
each pertain irascibility even upon-learned men and

in alia sanis inrepere? adeo ut quidam simplicitatis
in other-respects sane creeps so-far that some of-simplicity
indicium iracundiam dicant et vulgo credatur facillimus
a-sign irascibility call and commonly it-is-believed the-most-easy-going
quisque huic obnoxius.
each to-this liable

V · WORSE THAN ANY VICE

No one is safe from anger, which turns even the gentle savage, as plague strikes the strong and the weak alike. Set its evils before you: where avarice at least gathers for a better heir, anger squanders, drives slaves to flight, and brings divorce and defeat; it wishes not merely to see a man suffer but to make him, and breeds feuds and wars. Though it seems spirited it is petty: if a weaker man hurt you, spare him; if a stronger, spare yourself.

'Quorsus' inquis 'hoc pertinet?' ut nemo se iudicet 5.1
Whither you-say this pertains that no-one himself should-judge
tutum ab illa, cum lenes quoque natura et placidos in
safe from it since the-gentle also by-nature and the-calm into
saevitiam ac violentiam evocet. quemadmodum adversus
savagery and violence it-calls-forth as against
pestilentiam nihil prodest firmitas corporis et diligens
pestilence nothing avails firmness of-body and careful
valetudinis cura— promiscue enim inbecilla robustaque
of-health care indiscriminately for the-weak and-the-robust
invadit—, ita ab ira tam inquietis moribus periculum
it-invades so from anger as-much for-restless characters danger
est quam compositis et remissis, quibus eo turpior
there-is as for-composed and relaxed in-whom by-so-much more-shameful
ac periculosior est, quo plus in illis mutat.
and more-dangerous it-is by-how-much more in them it-changes

5.2 Sed cum primum sit non irasci, secundum desinere, tertium
But since the-first be not to-be-angry the-second to-cease the-third
alienae quoque irae mederi, dicam primum quemadmodum
another's also anger to-heal I-shall-speak first how
in iram non incidamus, deinde quemadmodum nos
into anger not we-may-fall then how ourselves
ab illa liberemus, novissime quemadmodum irascentem
from it we-may-free last how one-angry
retineamus placemusque et ad sanitatem reducamus.
we-may-restrain and-appease and to sanity bring-back

5.3 Ne irascamur praestabimus, si omnia vitia irae nobis
That-not we-be-angry we-shall-ensure if all the-vices of-anger to-ourselves
subinde proposuerimus et illam bene aestimaverimus.
repeatedly we-shall-have-set-before and it well we-shall-have-appraised
accusanda est aput nos, damnanda; perscrutanda eius
to-be-accused it-is before us to-be-condemned to-be-searched-into its
mala et in medium protrahenda sunt; ut qualis sit
evils and into the-open to-be-dragged are so-that of-what-kind it-is
appareat, comparanda cum pessimis est.
it-may-appear to-be-compared with the-worst it-is

5.4 Avaritia adquirit et contrahit, quo aliquis melior utatur;
Avarice acquires and gathers what someone better may-use
ira inpendit, paucis gratuita est: iracundus dominus quot
anger spends to-few free it-is an-irascible master how-many
in fugam servos egit, quot in mortem! quanto
into flight slaves has-he-driven how-many to death how-much
plus irascendo quam id erat, propter quod irascebatur,
more by-being-angry than that was on-account-of which he-was-angry
amisit! ira patri luctum, marito divortium attulit,
he-has-lost anger to-a-father mourning to-a-husband divorce has-brought
magistratui odium, candidato repulsam.
to-a-magistrate hatred to-a-candidate defeat

Peior est quam luxuria, quoniam illa sua voluptate fruitur, 5.5
Worse it-is than luxury since that its-own pleasure enjoys
haec alieno dolore. vincit malignitatem et invidiam: illae
this another's pain it-surpasses malice and envy they
enim infelicem fieri volunt, haec facere; illae fortuitis
for unhappy to-become wish this to-make-him they by-chance
malis delectantur, haec non potest expectare fortunam:
evils are-delighted this not can wait-for fortune
nocere ei quem odit, non noceri vult.
to-harm him whom it-hates not to-be-harmed it-wishes
Nihil est simultatibus gravius: has ira conciliat; nihil est 5.6
Nothing is than-feuds heavier these anger brings-about nothing is
bello funestius: in hoc potentium ira prorumpit; ceterum
than-war more-deadly into this of-the-powerful anger bursts-forth moreover
etiam illa plebeia ira et privata inerme et sine viribus
even that plebeian anger and private an-unarmed and without strength
bellum est. praeterea ira, ut seponamus, quae mox
war is besides anger that we-may-set-aside what-things soon
secutura sunt, damna, insidias, perpetuam ex certaminibus
going-to-follow are losses plots perpetual from contests
mutuis sollicitudinem, dat poenas dum exigit; naturam
mutual anxiety pays penalties while it-exacts-them the-nature
hominis eiurat: illa in amorem hortatur, haec in odium;
of-man it-renounces that to love urges this to hatred
illa prodesse iubet, haec nocere.
that to-benefit bids this to-harm
Adice quod, cum indignatio eius a nimio sui suspectu 5.7
Add that though the-indignation its from excessive of-itself esteem
veniat et animosa videatur, pusilla est et angusta; nemo
come and spirited it-seem petty it-is and narrow no-one
enim non eo, a quo se contemptum iudicat,
for not than-that-man by whom himself despised he-judges

minor est. at ille ingens animus et verus aestimator sui
less is but that great mind and true appraiser of-itself
non vindicat iniuriam, quia non sentit.
not avenges an-injury because not it-feels-it

5.8 Ut tela a duro resiliunt et cum dolore caedentis solida
As weapons from the-hard rebound and with pain of-the-striker solid-things
feriuntur, ita nulla magnum animum iniuria ad sensum
are-struck so no great mind injury to the-sense
sui adducit, fragilior eo quod petit. quanto pulchrius
of-itself brings more-fragile than-that which it-attacks how-much more-beautiful
velut nulli penetrabilem telo omnis iniurias contumeliasque
as-if to-no penetrable weapon all injuries and-insults
respuere! ultio doloris confessio est; non est magnus
to-spit-back vengeance of-pain an-admission is not is great
animus, quem incurvat iniuria. aut potentior te aut
the-mind which bends an-injury either more-powerful than-you or
inbecillior laesit: si inbecillior, parce illi, si potentior, tibi.
weaker has-hurt-you if weaker spare him if more-powerful yourself

VI · THE HIGHER REGION OF THE MIND

Greatness of mind lies in nothing being able to provoke it, like the upper heavens, which no storm reaches. We must not undertake too much or beyond our strength: in a busy life we are jostled, and the man whom fortune does not answer grows angry with people, places, and himself.

6.1 Nullum est argumentum magnitudinis certius quam nihil
No is proof of-greatness surer than nothing
posse quo instigeris accidere. pars superior mundi
to-be-able by-which you-may-be-provoked to-happen the-part higher of-the-world
et ordinatior ac propinqua sideribus nec in nubem
and more-ordered and near to-the-stars neither into cloud

cogitur nec in tempestatem inpellitur nec versatur in
is-gathered nor into storm is-driven nor is-turned into
turbinem: omni tumultu caret; inferiora fulminantur.
whirlwind all tumult it-lacks the-lower-parts are-struck-with-lightning
eodem modo sublimis animus, quietus semper et in
in-the-same way a-lofty mind quiet always and in
statione tranquilla conlocatus, omnia infra se premens,
a-station tranquil placed all-things below itself pressing
quibus ira contrahitur, modestus et venerabilis est et
by-which anger is-gathered modest and venerable is and
dispositus; quorum nihil invenies in irato.
well-ordered of-which-things nothing you-will-find in the-angry-man
Quis enim traditus dolori et furens non primam 6.2
Who for given-over to-resentment and raging not the-first
reiecit verecundiam? quis impetu turbidus et in aliquem
has-thrown-away shame who by-onrush troubled and on someone
ruens non quidquid in se venerandi habuit abiecit?
rushing not whatever in himself of-the-venerable he-had has-cast-away
cui officiorum numerus aut ordo constitit incitato?
for-whom of-duties the-number or the-order has-stood when-roused
quis linguae temperavit? quis ullam partem corporis tenuit?
who his-tongue has-restrained who any part of-his-body has-held
Quis se regere potuit inmissum? proderit nobis illud 6.3
Who himself to-rule has-been-able once-let-loose will-profit us that
Democriti salutare praeceptum, quo monstratur tranquillitas,
of-Democritus salutary precept by-which is-shown tranquility
si neque privatim neque publice multa aut maiora viribus
if neither privately nor publicly many-things or greater than-strength
nostris egerimus. numquam tam feliciter in multa
our we-shall-have-done never so happily into many

discurrenti negotia dies transit, ut non aut ex homine
for-one-running-about affairs the-day passes that not either from a-man
aut ex re offensa nascatur, quae animum in iras paret.
or from a-thing an-offense be-born which the-mind for angers may-prepare

6.4 Quemadmodum per frequentia urbis loca properanti
As through the-crowded of-the-city places for-one-hurrying
in multos incursitandum est et aliubi labi necesse est,
against many to-be-bumped it-is and elsewhere to-slip necessary it-is
aliubi retineri, aliubi respergi, ita in hoc vitae actu
elsewhere to-be-held-back elsewhere to-be-splashed so in this of-life action
dissipato et vago multa inpedimenta, multae querellae
scattered and wandering many hindrances many complaints
incidunt: alius spem nostram fefellit, alius distulit, alius
occur one hope our has-cheated another has-put-it-off another
intercepit; non ex destinato proposita fluxerunt.
has-intercepted-it not according-to the-plan the-proposals have-flowed

6.5 Nulli fortuna tam dedita est, ut multa temptanti
To-no-one fortune so devoted is that many-things to-one-attempting
ubique respondeat; sequitur ergo, ut is, cui contra
everywhere it-answer it-follows therefore that he for-whom contrary
quam proposuerat aliqua cesserunt, inpatiens hominum
to-what he-had-proposed some-things have-turned-out impatient of-men
rerumque sit, ex levissimis causis irascatur nunc personae,
and-of-things be from the-slightest causes he-be-angry now with-a-person
nunc negotio, nunc loco, nunc fortunae, nunc sibi.
now with-a-matter now with-a-place now with-fortune now with-himself

6.6 Itaque ut quietus possit esse animus, non est iactandus
And-so that quiet can be the-mind not it-is to-be-tossed
nec multarum, ut dixi, rerum actu fatigandus nec
nor of-many as I-said things by-the-doing to-be-wearied nor
magnarum supraque vires adpetitarum. facile est levia
of-great and-beyond strength attempted easy it-is light-things

aptare cervicibus et in hanc aut illam partem transferre
to-fit to-the-neck and to this or that side to-shift
sine lapsu, at quae alienis in nos manibus inposita
without slipping but what-things by-others' upon us hands placed
aegre sustinemus, victi in proxumo effundimus;
with-difficulty we-sustain overcome on the-nearest-thing we-pour-out
etiam dum stamus sub sarcina, inpares oneri vaccillamus.
even while we-stand under the-burden unequal to-the-load we-totter

VII · MEASURE YOUR UNDERTAKINGS

In public and private life manageable tasks follow their doer, while those beyond his measure drag him down, so his will is often frustrated. Measure yourself, the task, and your resources; an unfinished work leaves the fiery angry and the sluggish sad. Let our actions be neither small nor reckless, and our hopes not reach far.

Idem accidere in rebus civilibus ac domesticis scias. 7.1
The-same to-happen in affairs civil and domestic you-may-know
negotia expedita et habilia sequuntur actorem, ingentia
business ready and manageable follow the-doer huge
et supra mensuram gerentis nec dant se facile et,
and beyond the-measure of-the-manager neither give themselves easily and
si occupata sunt, premunt atque abducunt administrantem
if undertaken they-are press and drag-away the-administrator
tenerique iam visa cum ipso cadunt: ita fit, ut
and-to-be-held already seen with him fall so it-happens that
frequenter inrita sit eius voluntas, qui non quae facilia
frequently vain be his will who not what-things easy
sunt adgreditur, sed vult facilia esse quae adgressus est.
are attempts but wishes easy to-be what-things attempted he-has

7.2 Quotiens aliquid conaberis, te simul et ea, quae
Whenever something you-shall-attempt yourself at-once and those-things which
paras quibusque pararis ipse, metire; faciet enim
you-prepare and-with-what you-are-prepared yourself measure will-make for
te asperum paenitentia operis infecti. hoc interest utrum
you harsh repentance of-a-work unfinished this matters whether
quis fervidi sit ingenii an frigidi atque humilis: generoso
one of-fiery be character or of-cold and humble from-the-noble
repulsa iram exprimet, languido inertique tristitiam.
repulse anger will-squeeze from-the-languid and-inert sadness
ergo actiones nostrae nec parvae sint nec audaces
therefore the-actions our neither small let-them-be nor daring
et inprobae, in vicinum spes exeat, nihil conemur,
and shameless into the-neighborhood hope let-it-go-out nothing let-us-attempt
quod mox adepti quoque successisse miremur.
which soon having-attained also to-have-succeeded we-should-wonder

VIII · CHOOSE CALM COMPANIONS

Avoid provocation by living with the calm, for character spreads like disease: drunkards draw their friends to wine, and even beasts grow tame in our company. Avoid the proud, the witty, the quarrelsome, and the suspicious; choose the simple and gentle, though not flatterers. Caelius' client agreed with everything until Caelius shouted that he should say something against him, so that there might be two. Break off a quarrel at the start.

8.1 Demus operam, ne accipiamus iniuriam, quia ferre
Let-us-give effort that-not we-receive an-injury because to-bear-it
nescimus. cum placidissimo et facillimo et minime anxio
we-know-not with the-most-calm and the-most-easy and least anxious
morosoque vivendum est; sumuntur a conversantibus
and-peevish to-be-lived it-is are-taken from associates

mores et ut quaedam in contactos corporis vitia
characters and as certain into those-in-contact of-the-body vices
transiliunt, ita animus mala sua proxumis tradit:
leap so the-mind evils its-own to-the-nearest hands-over
Ebriosus convictores in amorem meri traxit, inpudicorum 8.2
The-drunkard his-boon-companions into love of-wine has-drawn of-the-shameless
coetus fortem quoque et, si liceat, virum emolliit, avaritia
the-company a-brave also and if it-be-allowed a-man has-softened avarice
in proximos virus suum transtulit. eadem ex diverso
into those-nearest poison its has-transferred the-same from the-opposite
ratio virtutum est, ut omne quod secum habent mitigent;
the-method of-virtues is that all which with-them they-have they-soften
nec tam valetudini profuit utilis regio et salubrius caelum
nor so-much to-health has-profited a-useful region and healthier sky
quam animis parum firmis in turba meliore versari.
as to-minds too-little firm in a-crowd better to-be-occupied
Quae res quantum possit intelleges, si videris feras 8.3
Which thing how-much it-can-do you-will-understand if you-see wild-beasts
quoque convictu nostro mansuescere nullique etiam immani
also by-the-company our grow-tame and-to-no even monstrous
bestiae vim suam permanere, si hominis contubernium diu
beast force its to-remain if of-man the-companionship long
passa est: retunditur omnis asperitas paulatimque inter
endured it-has is-blunted all harshness and-gradually among
placida dediscitur. accedit huc, quod non tantum exemplo
calm-things is-unlearned there-is-added to-this that not only by-example
melior fit qui cum quietis hominibus vivit, sed quod
better becomes (he)-who with quiet men lives but because
causas irascendi non invenit nec vitium suum exercet. fugere
the-causes of-being-angry not he-finds nor vice his-own exercises to-flee
itaque debebit omnis quos inritaturos iracundiam sciet.
and-so he-will-have-to all whom going-to-provoke irascibility he-will-know

8.4 ‘Qui sunt’ inquis ‘isti?’ multi ex variis causis idem
Who are you-say these many from various causes the-same
facturi: offendet te superbus contemptu, dicax contumelia,
going-to-do will-offend you the-proud-man by-contempt the-witty by-insult
petulans iniuria, lividus malignitate, pugnax contentione,
the-petulant by-injury the-envious by-malice the-quarrelsome by-contention
ventosus et mendax vanitate; non feres a suspicioso
the-windy and the-liar by-vanity not you-will-bear by the-suspicious
timeri, a pertinace vinci, a delicato fastidiri.
to-be-feared by the-stubborn to-be-defeated by the-dainty to-be-disdained

8.5 Elige simplices, faciles, moderatos, qui iram tuam nec
Choose the-simple the-easy the-moderate who anger your neither
evocent et ferant; magis adhuc proderunt summissi et
may-call-out and may-bear more still will-profit the-submissive and
humani et dulces, non tamen usque in adulationem, nam
humane and sweet not yet as-far-as into flattery for
iracundos nimia adsentatio offendit:
the-irascible excessive assent offends

8.6 Erat certe amicus noster vir bonus, sed irae paratioris,
Was certainly a-friend our a-man good but to-anger readier
cui non magis tutum erat blandiri quam male dicere.
whom not more safe it-was to-flatter than badly to-speak-to
Caelium oratorem fuisse iracundissimum constat. cum quo,
Caelius the-orator to-have-been most-irascible it-is-agreed with whom
ut aiunt, cenabat in cubiculo lectae patientiae cliens, sed
as they-say dined in his-room of-choice patience a-client but
difficile erat illi in copulam coniecto rixam eius cum
difficult it-was for-him into the-pairing thrown a-quarrel of-him with
quo cohaerebat effugere; optimum iudicavit quidquid dixisset
whom he-was-joined to-escape best he-judged whatever he-had-said
sequi et secundas agere. non tulit Caelius adsentientem et
to-follow and second-parts to-play not bore Caelius one-assenting and

exclamavit: ‘dic aliquid contra, ut duo simus!’ sed ille quoque,
cried-out say something against that two we-may-be but he too
quod non irasceretur, iratus cito sine adversario desit.
because not he-was-angered angry quickly without an-adversary left-off
Eligamus ergo vel hos potius, si conscii nobis iracundiae 8.7
Let-us-choose therefore even these rather if conscious to-ourselves of-irascibility
sumus, qui vultum nostrum ac sermonem sequantur:
we-are who face our and speech may-follow
facient quidem nos delicatos et in malam consuetudinem
they-will-make indeed us dainty and into bad habit
inducent nihil contra voluntatem audiendi, sed proderit
will-lead nothing against our-will of-hearing but it-will-profit
vitio suo intervallum et quietem dare. difficiles quoque
for-vice its-own an-interval and rest to-give difficult also
et indomiti natura blandientem ferent: nihil asperum
and untamed by-nature one-coaxing will-bear nothing harsh
territumque palpanti est.
and-frightened to-one-stroking is
Quotiens disputatio longior et pugnacior erit, in prima 8.8
Whenever a-dispute longer and more-combative shall-be at the-first
resistamus, antequam robur accipiat alit se ipsa contentio
let-us-resist before strength it-receives feeds itself it-itself contention
et demissos altius tenet; facilius est se a certamine
and those-sunk more-deeply holds easier it-is oneself from a-contest
abstinere quam abducere.
to-abstain than to-withdraw

The irascible should avoid heavy studies and turn to pleasant arts such as poetry and history; Pythagoras calmed his mind with the lyre, and green things rest weak eyes. Avoid the forum and the courts, and weariness, which stirs the bile and makes the sick and the aged more irascible; hunger and thirst too make men quarrelsome, as sores ache at the slightest touch.

9.1 Studia quoque graviora iracundis omittenda sunt aut certe
Studies too heavier for-the-irascible to-be-omitted are or certainly
citra lassitudinem exercenda, et animus non inter plura
short-of weariness to-be-pursued and the-mind not among many-things
versandus, sed artibus amoenis tradendus: lectio illum
to-be-occupied but to-arts pleasant to-be-handed-over the-reading him
carminum obleniat et historia fabulis detineat; mollius
of-poems may-soothe and history with-stories may-hold more-softly
delicatiusque tractetur.
and-more-delicately let-it-be-handled

9.2 Pythagoras perturbationes animi lyra componebat;
Pythagoras the-disturbances of-the-mind with-the-lyre composed
quis autem ignorat lituos et tubas concitamenta esse,
who however is-ignorant horns and trumpets incitements to-be
sicut quosdam cantus blandimenta, quibus mens resolvatur?
just-as certain songs soothings by-which the-mind is-relaxed
confusis oculis prosunt virentia et quibusdam coloribus
for-confused eyes are-good green-things and in-certain colors
infirma acies adquiescit, quorundam splendore praestringitur:
weak sight rests of-some by-the-splendor is-dazzled
sic mentes aegras studia laeta permulcent.
so minds sick studies cheerful soothe

Forum, advocationes, iudicia fugere debemus et omnia 9.3
The-forum advocacies law-courts to-flee we-ought and all-things
quae exulcerant vitium, aeque cavere lassitudinem corporis;
which inflame the-vice equally to-avoid weariness of-body
consumit enim quidquid in nobis mite placidumque est
it-consumes for whatever in us mild and-calm is
et acria concitat.
and keen-things rouses
Ideo quibus stomachus suspectus est, processuri ad 9.4
Therefore those-to-whom the-stomach suspect is going-to-proceed to
res agendas maioris negotii bilem cibo temperant, quam
matters to-be-done of-greater business the-bile with-food temper which
maxime movet fatigatio, sive quia calorem in media
most moves fatigue whether because the-heat into the-middle
compellit et nocet sanguini cursumque eius venis
it-drives and harms the-blood and-the-course its with-the-veins
laborantibus sistit, sive quia corpus adtenuatum et infirmum
laboring halts or because the-body thinned and weak
incumbit animo; certe ob eandem causam iracundiores
weighs-on the-mind certainly on-account-of the-same reason more-irascible
sunt valetudine aut aetate fessi. fames quoque et sitis
are by-ill-health or by-age the-wearied hunger too and thirst
ex isdem causis vitanda est: exasperat et incendit animos.
from the-same causes to-be-avoided is it-exasperates and kindles minds
Vetus dictum est a lasso rixam quaeri; aeque autem 9.5
An-old saying it-is by the-tired a-quarrel to-be-sought equally however
et ab esuriente et a sitiente et ab omni homine quem
both by the-hungry and by the-thirsty and by every man whom
aliqua res urit. nam ut ulcera ad levem tactum, deinde
some thing burns for as sores at a-light touch then
etiam ad suspicionem tactus condolescunt, ita animus
even at the-suspicion of-a-touch feel-pain so the-mind

adfectus minimis offenditur, adeo ut quosdam salutatio
affected by-the-least-things is-offended so-far that some a-greeting
et epistula et oratio et interrogatio in litem evocent:
and a-letter and a-speech and a-question into a-quarrel call-forth
numquam sine querella aegra tanguntur.
never without complaint sick-things are-touched

X · TREAT THE FIRST SIGNS

Best to treat ourselves at the first sense of the evil, giving our words little freedom. Passions, like storms, show signs beforehand; epileptics feel their fits approach and take remedies or retire to fall without witnesses. We must know our disease, what most provokes us, whether insult to our birth, beauty, or learning, pride or defiance, and guard our weakest part.

10.1 Optimum est itaque ad primum mali sensum mederi
Best it-is and-so at the-first of-the-evil sense to-heal
sibi, tum verbis quoque suis minimum libertatis dare
oneself then to-words also one's-own the-least of-freedom to-give
et inhibere impetum.
and to-check the-onrush

10.2 Facile est autem adfectus suos, cum primum oriuntur,
Easy it-is however passions one's-own when first they-arise
deprehendere: morborum signa praecurrunt. quemadmodum
to-detect of-diseases the-signs run-before as
tempestatis ac pluviae ante ipsas notae veniunt,
of-a-storm and of-rain before the-things-themselves signs come
ita irae, amoris omniumque istarum procellarum animos
so of-anger of-love and-of-all those storms minds
vexantium sunt quaedam praenuntia.
troubling there-are certain forerunners

Qui comitiali vitio solent corripi, iam adventare 10.3
(Those)-who with-the-epileptic disease are-wont to-be-seized already to-be-approaching
valetudinem intellegunt, si calor summa deseruit et
the-illness understand if the-heat the-extremities has-left and
incertum lumen nervorumque trepidatio est, si memoria
uncertain the-light and-of-the-sinews a-trembling there-is if memory
sublabitur caputque versatur; solitis itaque remediis
slips and-the-head spins with-the-usual and-so remedies
incipientem causam occupant, et odore gustuque quidquid
the-beginning cause they-forestall and by-smell and-taste whatever
est quod alienat animos repellitur, aut fomentis contra
there-is which estranges the-mind is-repelled or with-fomentations against
frigus rigoremque pugnatur; si parum medicina profecit,
cold and-stiffness one-fights if too-little medicine has-availed
vitaverunt turbam et sine teste ceciderunt.
they-have-avoided the-crowd and without a-witness have-fallen
Prodest morbum suum nosse et vires eius antequam 10.4
It-profits disease one's-own to-know and the-strength its before
spatientur opprimere. videamus quid sit, quod nos maxime
they-spread to-crush let-us-see what it-is which us most
concitet: alium verborum, alium rerum contumeliae movent;
rouses one of-words another of-things insults move
hic vult nobilitati, hic formae suae parci; hic
this-one wishes to-his-nobility this-one to-beauty his to-be-spared this-one
elegantissimus haberi cupit, ille doctissimus; hic
most-elegant to-be-held desires that-one most-learned this-one
superbiae inpatiens est, hic contumaciae; ille servos
of-pride impatient is this-one of-defiance that-one slaves
non putat dignos quibus irascatur, hic intra domum
not thinks worthy with-whom he-should-be-angry this-one within the-house
saevus est, foris mitis; ille rogari invidiam iudicat,
savage is out-of-doors mild that-one to-be-asked a-grievance judges

hic non rogari contumeliam. non omnes ab eadem
this-one not to-be-asked an-insult not all from the-same
parte feriuntur; scire itaque oportet, quid in te inbecillum
side are-struck to-know and-so it-behooves what in you weak
sit, ut id maxime protegas.
be that it most you-may-protect

XI · DO NOT HEAR EVERYTHING

It is not expedient to see and hear everything; the curious man who digs up what was said of him disquiets himself. Many wrongs should be deferred, laughed at, or pardoned. Socrates, boxed on the ear, said only that men did not know when to go out in a helmet. Pisistratus, when a drunken guest railed at him, said he was no angrier than at a blindfolded man who ran into him.

11.1 Non expedit omnia videre, omnia audire. multae nos
Not it-is-expedient all-things to-see all-things to-hear many us
iniuriae transeant, ex quibus plerasque non accipit qui
injuries may-pass-by of which most not receives (he)-who
nescit. non vis esse iracundus? ne fueris curiosus.
does-not-know not do-you-wish to-be irascible do-not be curious
qui inquirit quid in se dictum sit, qui malignos
(he)-who inquires what about himself said has-been who malicious
sermones, etiam si secreto habiti sunt, eruit, se ipse
talk even if in-secret held they-were digs-out himself he-himself
inquietat. quaedam interpretatio eo perducit, ut
disquiets certain-things interpretation to-that-point leads that
videantur iniuriae: itaque alia differenda sunt, alia deridenda,
they-seem injuries and-so some to-be-deferred are others to-be-laughed-at
alia donanda. circumscribenda multis modis ira est;
others to-be-pardoned to-be-hemmed-in in-many ways anger is

Pleraque in lusum iocumque vertantur. Socraten aiunt 11.2
Most-things into play and-jest let-be-turned Socrates they-say
colapho percussum nihil amplius dixisse quam molestum
with-a-cuff struck nothing more to-have-said than annoying
esse, quod nescirent homines, quando cum galea prodire
to-be that knew-not men when with a-helmet to-go-out
deberent.
they-ought

Non quemadmodum facta sit iniuria refert, sed 11.3
Not how done has-been the-injury matters but
quemadmodum lata; nec video quare difficilis sit moderatio,
how borne nor do-I-see why difficult be moderation
cum sciam tyrannorum quoque tumida et fortuna et
when I-know of-tyrants too swollen both by-fortune and
licentia ingenia familiarem sibi saevitiam repressisse.
by-license characters familiar to-themselves savagery to-have-repressed

Pisistratum certe, Atheniensium tyrannum, memoriae 11.4
Pisistratus certainly of-the-Athenians the-tyrant to-memory
proditur, cum multa in crudelitatem eius ebrius
it-is-handed-down when many-things against the-cruelty his a-drunken
conviva dixisset nec deessent qui vellent manus ei
guest had-said nor were-lacking (those)-who wished hands to-him
commodare, et alius hinc alius illinc faces subderent,
to-lend and one from-here another from-there torches were-putting-under
placido animo tulisse et hoc inritantibus respondisse,
with-a-calm mind to-have-borne-it and this to-the-provokers to-have-answered
non magis illi se suscensere quam si quis
not more with-that-man himself to-be-angry than if someone
obligatis oculis in se incurrisset.
with-bandaged eyes on him had-run

Many complaints are self-made, by suspicion or exaggeration. We should ask whether the offender meant it, was forced or deceived, and judge from his place; delay is the greatest remedy, since an hour, not only a day, softens some of what drove us headlong. Plato, angry with a slave, stood with his hand raised, punishing himself for his anger, and asked Speusippus to beat the slave for him, since he would do more than was right while angry.

12.1 Magna pars querellas manu fecit aut falsa suspicando
A-great part complaints by-hand has-made either false-things by-suspecting
aut levia adgravando. saepe ad nos ira venit, saepius
or light-things by-aggravating often to us anger comes more-often
nos ad illam. quae numquam arcessenda est; etiam cum
we to it which never to-be-summoned is even when
incidit, reiciatur.
it-falls-upon-us let-it-be-thrown-back

12.2 Nemo dicit sibi: 'hoc propter quod irascor aut feci
No-one says to-himself this on-account-of which I-am-angry either I-have-done
aut fecisse potui'; nemo animum facientis, sed ipsum
or to-have-done I-could no-one the-mind of-the-doer but itself
aestumat factum: atqui ille intuendus est, voluerit an
appraises the-deed and-yet he to-be-looked-at is whether-be-intended or
inciderit, coactus sit an deceptus, odium secutus sit
happened-on-it compelled he-was or deceived hatred followed he-has
an praemium, sibi morem gesserit an manum alteri
or a-reward to-himself the-humor has-indulged or his-hand to-another
commodaverit. aliquid aetas peccantis facit, aliquid fortuna,
lent something the-age of-the-offender does something fortune
ut ferre ac pati aut humanum sit aut humile.
so-that to-bear and to-endure either humane be or humble

Eo nos loco constituamus, quo ille est cui 12.3
In-that ourselves place let-us-set in-which he is with-whom
irascimur: nunc facit nos iracundos iniqua nostri aestimatio
we-are-angry now makes us irascible an-unfair of-ourselves estimate
et quae facere vellemus pati nolumus.
and what to-do we-would-wish to-suffer we-are-unwilling
Nemo se differt: atqui maximum remedium irae 12.4
No-one himself postpones and-yet the-greatest remedy of-anger
dilatio est, ut primus eius fervor relanguescat et caligo
postponement is that the-first its heat may-slacken and the-fog
quae premit mentem aut residat aut minus densa sit.
which presses the-mind either settle or less dense be
quaedam ex his, quae te praecipitem ferebant, hora, non
some of these which you headlong carried an-hour not
tantum dies molliet, quaedam ex toto evanescent; si
only a-day will-soften some from the-whole will-vanish if
nihil egerit petita advocatio, apparebit iam iudicium
nothing it-has-done the-sought adjournment it-will-appear now judgment
esse, non iram. quidquid voles quale sit scire,
to-be not anger whatever you-shall-wish of-what-kind it-is to-know
tempori trade: nihil diligenter in fluctu cernitur.
to-time hand-over nothing carefully in a-surge is-discerned
Non potuit inpetrare a se Plato tempus, cum servo 12.5
Not could obtain from himself Plato time when with-slave
suo irasceretur, sed ponere illum statim tunicam et
his he-was-angry but to-put-off him at-once his-tunic and
praebere scapulas verberibus iussit sua manu ipse
to-offer his-shoulders to-blows he-ordered with-his-own hand himself
caesurus; postquam intellexit irasci se, sicut sustulerat
going-to-beat after he-understood to-be-angry himself just-as he-had-raised
manum suspensam detinebat et stabat percussuro similis;
his-hand suspended he-kept and stood one-going-to-strike like

interrogatus deinde ab amico, qui forte intervenerat, quid
asked then by a-friend who by-chance had-come-in what
ageret: 'exigo' inquit 'poenas ab homine iracundo.'
he-was-doing I-am-exacting he-says penalties from a-man irascible

12.6 Velut stupens gestum illum saevituri deformem sapienti
As-if stupefied the-gesture that of-one-going-to-rage unsightly for-a-wise
viro servabat, oblitus iam servi, quia alium quem potius
man he-kept forgetful now of-the-slave because another whom rather
castigaret invenerat. itaque abstulit sibi in suos
he-should-chastise he-had-found and-so he-took-from himself over his-own
potestatem et ob peccatum quoddam commotior:
power and on-account-of a-sin some more-stirred
'tu,' inquit 'Speusippe, servulum istum verberibus obiurga;
you he-says Speusippus little-slave that with-blows rebuke
nam ego irascor.'
for I am-angry

12.7 Ob hoc non cecidit, propter quod alius cecidisset.
On-account-of this not he-beat for-which reason another would-have-beaten
'irascor' inquit; 'plus faciam quam oportet, libentius faciam:
I-am-angry he-says more I-shall-do than it-behooves more-gladly I-shall-do-it
non sit iste servus in eius potestate qui in sua non
not let-be that slave in of-him the-power who in his-own not
est.' aliquis vult irato committi ultionem, cum
is does-anyone wish to-an-angry-man to-be-entrusted vengeance when
Plato sibi ipse imperium abrogaverit? nihil tibi
Plato from-himself he-himself the-command has-revoked nothing to-you
liceat, dum irasceris. quare? quia vis omnia licere.
let-be-allowed while you-are-angry why because you-wish all-things to-be-allowed

Fight anger by hiding it, keeping its signs down and softening face and voice until the inner mind takes the outer's shape; in Socrates a lowered voice was the sign of anger, and his friends were free to rebuke him. Let us ask our friends to speak freely when we can least bear it, and foresee our weaknesses, so that even a sudden injury does not rouse anger. Examples will show how much evil anger does with the power of the great.

Pugna tecum ipse! si vis vincere iram, non potest 13.1
Fight with-yourself yourself if you-wish to-conquer anger not can
te illa. incipis vincere, si absconditur, si illi exitus non
you it you-begin to-conquer if it-is-hidden if to-it an-outlet not
datur. signa eius obruamus et illam quantum fieri potest
is-given the-signs its let-us-bury and it as-far-as be-done it-can
occultam secretamque teneamus.
hidden and-secret let-us-keep
Cum magna id nostra molestia fiet, cupit enim exilire et 13.2
With great this our annoyance will-happen it-desires for to-leap-out and
incendere oculos et mutare faciem; sed si eminere illi extra
to-inflame the-eyes and to-change the-face but if to-stand-out to-it outside
nos licuit, supra nos est. in imo pectoris secessu
us it-has-been-allowed above us it-is in the-lowest of-the-breast recess
recondatur feraturque, non ferat; immo in contrarium
let-it-be-hidden and-let-it-be-carried not let-it-carry nay into the-contrary
omnia eius indicia flectamus: vultus remittatur, vox lenior sit,
all its signs let-us-bend the-face let-be-relaxed the-voice gentler be
gradus lentior; paulatim cum exterioribus interiora formantur.
the-step slower gradually with the-outer-things the-inner-things are-shaped
In Socrate irae signum erat vocem summittere, loqui 13.3
In Socrates of-anger a-sign was the-voice to-lower to-speak
parcius. apparebat tunc illum sibi obstare.
more-sparingly it-was-plain then him with-himself to-be-struggling

deprendebatur itaque a familiaribus et coarguebatur,
he-was-detected and-so by his-friends and was-convicted
nec erat illi exprobratio latitantis irae ingrata. quidni
nor was to-him the-reproach of-lurking anger unwelcome why-not
gauderet, quod iram suam multi intellegerent, nemo
should-he-rejoice that anger his many understood no-one
sentiret? sensissent autem, nisi ius amicis obiurgandi
felt they-would-have-felt however unless the-right to-friends of-rebuking
se dedisset, sicut ipse sibi in amicos sumpserat.
himself he-had-given just-as he-himself for-himself over friends had-taken

13.4 Quanto magis hoc nobis faciendum est! rogemus amicissimum
How-much more this by-us to-be-done is let-us-ask the-most-friendly
quemque, ut tunc maxime libertate adversus nos utatur,
each that then most freedom against us he-use
cum minime illam pati poterimus, nec adsentiatur irae
when least it to-bear we-shall-be-able nor let-him-assent to-anger
nostrae; contra potens malum et aput nos gratiosum,
our against a-powerful evil and with us in-favor
dum consipimus, dum nostri sumus, advocemus.
while we-are-sane while our-own we-are let-us-call-in-help

13.5 Qui vinum male ferunt et ebrietatis suae temeritatem
(Those)-who wine badly bear and of-drunkenness their-own the-rashness
ac petulantiam metuunt, mandant suis, ut e convivio
and insolence fear order their-own that from the-banquet
auferantur; intemperantiam in morbo suam experti
they-be-carried-off intemperance in disease their-own having-experienced
parere ipsis in adversa valetudine vetant.
to-obey themselves in adverse health they-forbid

13.6 Optimum est notis vitiis inpedimenta prospicere et ante
Best it-is for-known vices hindrances to-provide and before
omnia ita componere animum, ut etiam gravissimis rebus
all-things so to-compose the-mind that even by-the-gravest things

subitisque concussus iram aut non sentiat aut magnitudine
and-sudden shaken anger either not it-feel or by-the-greatness
inopinatae iniuriae exortam in altum retrahat nec dolorem
of-an-unexpected injury arisen into the-deep it-draw-back nor pain
suum profiteatur.
its-own declare

Id fieri posse apparebit, si pauca ex turba 13.7
That to-happen to-be-possible will-appear if a-few from the-crowd
ingenti exempla protulero, ex quibus utrumque
huge examples I-shall-have-brought-forward from which both
discere licet, quantum mali habeat ira, ubi hominum
to-learn it-is-allowed how-much of-evil has anger where of-men
praepotentium potestate tota utitur, quantum sibi imperare
all-powerful the-power whole it-uses how-much itself to-command
possit, ubi metu maiore compressa est.
it-can when by-fear greater checked it-is

XIV · CAMBYSES' ARROW

When Praexaspes warned Cambyses to drink less, the king drank more and shot Praexaspes' son through the heart to prove his hand was steady; the father said Apollo could not have aimed better. A slave in mind, he praised what he should not even have watched, yet he proved that anger can be suppressed: he said no word against the king and swallowed his words, and joined those whose good counsel to kings cost them dear.

Cambysen regem nimis deditum vino Praexaspes unus 14.1
Cambyses the-king too devoted to-wine Praexaspes one
ex carissimis monebat, ut parcius biberet, turpem
of his-dearest advised that more-sparingly he-should-drink shameful
esse dicens ebrietatem in rege, quem omnium oculi
to-be saying drunkenness in a-king whom of-all the-eyes

auresque sequerentur. ad haec ille: 'ut scias' inquit
and-ears followed to these he that you-may-know he-says
'quemadmodum numquam excidam mihi, adprobabo iam
how never I-fail to-myself I-shall-prove now
et oculos post vinum in officio esse et manus.'
both the-eyes after wine in duty to-be and the-hands

14.2 Bibit deinde liberalius quam alias capacioribus scyphis
He-drank then more-liberally than at-other-times from-larger cups
et iam gravis ac vinolentus obiurgatoris sui filium procedere
and now heavy and drunk of-reprover his the-son to-go-out
ultra limen iubet adlevataque super caput sinistra manu
beyond the-threshold orders and-raised over his-head his-left hand
stare. tunc intendit arcum et ipsum cor adulescentis, id
to-stand then he-bends his-bow and the-very heart of-the-young-man that
enim petere se dixerat, figit rescissoque pectore
for to-be-aiming-at himself he-had-said he-pierces and-cut-open the-breast
haerens in ipso corde spiculum ostendit ac respiciens
sticking in the-very heart the-arrow he-shows and looking-back-at
patrem interrogavit, satisne certam haberet manum. at
the-father asked whether-enough sure he-had a-hand but
ille negavit Apollinem potuisse certius mittere.
he denied Apollo to-have-been-able more-surely to-shoot

14.3 Dii illum male perdant animo magis quam condicione
May-the-gods him badly destroy in-mind more than in-condition
mancipium! eius rei laudator fuit, cuius nimis erat
a-slave of-that deed a-praiser was of-which too-much it-was
spectatorem fuisse. occasionem blanditiarum putavit pectus
a-spectator to-have-been an-occasion for-flatteries he-thought the-breast
filii in duas partes diductum et cor sub vulnere
of-his-son into two parts split and the-heart under the-wound
palpitans: controversiam illi facere de gloria debuit
throbbing a-dispute with-him to-make about the-glory he-ought

et revocare iactum, ut regi liberet in ipso patre
and to-call-back the-shot so-that the-king might-please on the-very father
certiorem manum ostendere! o regem cruentum!
a-surer hand to-show O king bloody
O dignum in quem omnium suorum arcus verterentur! 14.4
O worthy against whom of-all his-own the-bows should-be-turned
cum execrati fuerimus illum convivia suppliciis funeribusque
though cursed we-have him banquets with-punishments and-funerals
solventem, tamen sceleratius telum illud laudatum est
ending still more-criminally arrow that praised was
quam missum. videbimus quomodo se pater gerere
than shot we-shall-see how himself the-father to-conduct
debuerit stans super cadaver fili sui caedemque illam,
ought standing over the-corpse of-son his and-the-slaughter that
cuius et testis fuerat et causa: id de quo nunc
of-which both witness he-had-been and cause that about which now
agitur apparet, iram supprimi posse.
it-is-treated appears anger to-be-suppressed can
Non male dixit regi, nullum emisit ne calamitosi 14.5
Not badly he-spoke to-the-king no he-uttered not of-an-afflicted-man
quidem verbum, cum aeque cor suum quam fili
even word when equally the-heart his-own as his-son's
transfixum videret. potest dici merito devorasse verba;
pierced he-saw can be-said deservedly to-have-swallowed his-words
nam si quid tamquam iratus dixisset, nihil tamquam
for if anything as-if angry he-had-said nothing as-if
pater facere potuisset.
a-father to-do he-could-have
Potest, inquam, videri sapientius se in illo casu 14.6
Can I-say seem more-wisely himself in that misfortune
gessisse, quam cum de potandi modo praeciperet
to-have-conducted than when about of-drinking the-measure he-advised

ei, quem satius erat vinum quam sanguinem bibere,
to-him whom better it-was wine than blood to-drink
cuius manus poculis occupari pax erat: accessit itaque
whose hands with-cups to-be-occupied peace it-was he-was-added and-so
ad numerum eorum, qui magnis cladibus ostenderunt,
to the-number of-those who by-great disasters have-shown
quanti constarent regum amicis bona consilia.
at-how-much cost of-kings to-the-friends good counsels

XV · HARPAGUS' FEAST

Harpagus, who gave his king similar advice, was served his own children and, asked how he liked the seasoning, said every dinner at the king's table was pleasant. Such restraint is necessary for those at a tyrant's table; whether life is worth so much is another question. Seneca will not console those slaves but shows them the way out: every precipice, river, well, tree, and vein leads to liberty.

15.1 Non dubito quin Harpagus quoque tale aliquid regi suo
Not I-doubt but-that Harpagus also such something to-king his
Persarumque suaserit, quo offensus liberos illi epulandos
and-of-the-Persians advised by-which offended his-children to-him to-be-feasted-on
adposuit et subinde quaesiit, an placeret conditura;
he-served and repeatedly asked whether it-pleased the-seasoning
deinde ut satis illum plenum malis suis vidit, adferri
then when enough him full of-evils his-own he-saw to-be-brought
capita illorum iussit et quomodo esset acceptus
the-heads of-them he-ordered and how he-had-been received
interrogavit. non defuerunt misero verba, non os
he-asked not were-lacking to-the-wretch words not his-mouth
concurrit: 'aput regem' inquit 'omnis cena iucunda est.'
closed with the-king he-says every dinner pleasant is

Quid hac adulatione profecit? ne ad reliquias invitaretur. 15.2
What by-this flattery did-he-gain that-not to the-leftovers he-be-invited
non veto patrem damnare regis sui factum, non veto
not I-forbid the-father to-condemn of-king his the-deed not I-forbid
quaerere dignam tam truci portento poenam, sed hoc
to-seek worthy of-so savage a-monster a-punishment but this
interim colligo, posse etiam ex ingentibus malis nascentem
meanwhile I-gather to-be-able even out-of huge evils rising
iram abscondi et ad verba contraria sibi cogi.
anger to-be-hidden and to words contrary to-itself to-be-forced
Necessaria ista est doloris refrenatio, utique hoc sortitis 15.3
Necessary this is of-pain reining-in in-any-case this for-those-allotted
vitae genus et ad regiam adhibitis mensam: sic estur
of-life kind and to the-royal admitted table so they-eat
apud illos, sic bibitur, sic respondetur, funeribus suis
among them so they-drink so they-answer at-the-funerals their-own
adridendum est. an tanti sit vita videbimus: alia
to-be-smiled it-is whether worth-so-much be life we-shall-see another
ista quaestio est. non consolabimur tam triste ergastulum,
this question is not we-shall-console so sad a-prison
non adhortabimur ferre imperia carnificum: ostendemus in
not we-shall-exhort to-bear the-commands of-executioners we-shall-show in
omni servitute apertam libertati viam. si aeger animus et
all servitude open to-liberty a-road if sick the-mind and
suo vitio miser est, huic miserias finire secum licet.
by-its-own fault wretched it-is to-it its-miseries to-end with-itself it-is-allowed
Dicam et illi, qui in regem incidit sagittis pectora 15.4
I-shall-say both to-him who on a-king has-fallen with-arrows the-breasts
amicorum petentem, et illi, cuius dominus liberorum
of-friends aiming-at and to-him whose master of-children
visceribus patres saturat: ‘quid gemis, demens? quid
with-the-flesh fathers sates why do-you-groan madman what

expectas, ut te aut hostis aliquis per exitium
do-you-wait-for that you either an-enemy some through the-destruction
gentis tuae vindicet aut rex a longinquo potens advolet?
of-nation your may-avenge or a-king from far-off powerful may-fly-to
quocumque respexeris, ibi malorum finis est. vides illum
wherever you-have-looked there of-evils the-end is do-you-see that
praecipitem locum? illac ad libertatem descenditur. vides
headlong place that-way to liberty one-descends do-you-see
illud mare, illud flumen, illum puteum? libertas illic in imo
that sea that river that well liberty there at the-bottom
sedet. vides illam arborem brevem, retorridam, infelicem?
sits do-you-see that tree stunted withered barren
pendet inde libertas. vides iugulum tuum, guttur tuum,
hangs from-it liberty do-you-see throat your gullet your
cor tuum? effugia servitutis sunt. nimis tibi operosos exitus
heart your escapes from-servitude they-are too to-you laborious exits
monstro et multum animi ac roboris exigentes? quaeris
do-I-show and much of-spirit and strength demanding do-you-ask
quod sit ad libertatem iter? quaelibet in corpore tuo vena!'
what be to liberty the-road any in body your vein

While life seems bearable, let us remove anger, which only tightens the noose, as a struggling beast tightens its snare. Restraint is still more useful to kings, whose subjects, united by common fear, have often killed them. Yet many kings flaunted anger: Darius killed all three sons of Oeobazus, who asked to keep one; Xerxes cut Pythius' chosen son in two and marched his army between the halves, and met the end he deserved.

Quam diu quidem nihil tam intolerabile nobis videtur, 16.1
As long indeed nothing so intolerable to-us seems
ut nos expellat e vita, iram, in quocumque erimus
that us it-drives from life anger in whatever we-shall-be
statu, removeamus. perniciosa est servientibus; omnis enim
condition let-us-remove destructive it-is to-those-serving all for
indignatio in tormentum suum proficit et imperia graviora
indignation to torment its-own advances and commands heavier
sentit quo contumacius patitur. sic laqueos fera,
feels the-more stubbornly it-suffers so the-noose the-wild-beast
dum iactat, adstringit; sic aves viscum, dum trepidantes
while it-tosses tightens so birds the-lime while trembling
excutiunt, plumis omnibus inlinunt. nullum tam artum
they-shake-off on-the-feathers all they-smear no so tight
est iugum, quod non minus laedat ducentem quam
is the-yoke which not less hurts the-one-pulling than
repugnantem: unum est levamentum malorum ingentium,
the-resister one is the-relief of-evils huge
pati et necessitatibus suis obsequi.
to-endure and to-necessities one's-own to-comply
Sed cum utilis sit servientibus adfectuum suorum et 16.2
But though useful be to-those-serving of-passions their-own and
huius praecipue rabidi atque effreni continentia, utilior est
of-this especially frenzied and unbridled the-restraint more-useful it-is

regibus: perierunt omnia, ubi quantum ira suadet fortuna
to-kings have-perished all-things where as-much-as anger urges fortune
permittit, nec diu potest quae multorum malo exercetur
permits nor long can which to-many's harm is-exercised
potentia stare; periclitatur enim, ubi eos, qui separatim
power stand is-imperiled for when those who separately
gemunt, communis metus iunxit. plerosque itaque modo
groan a-common fear has-joined most and-so now
singuli mactaverunt, modo universi, cum illos conferre in
singly have-slaughtered now all-together when them to-bring into
unum iras publicus dolor coegisset.
one their-angers public resentment had-forced

16.3 Atqui plerique sic iram quasi insigne regium exercuerunt,
And-yet most so anger as-if a-badge royal have-exercised
sicut Dareus, qui primus post ablatum mago imperium
just-as Darius who first after the-taken from-the-magus empire
Persas et magnam partem orientis obtinuit. nam cum
the-Persians and great part of-the-east obtained for when
bellum Scythis indixisset orientem cingentibus, rogatus
war on-the-Scythians he-had-declared the-east encircling asked
ab Oeobazo nobili sene, ut ex tribus liberis unum in
by Oeobazus a-noble old-man that of his-three children one for
solacium patri relinqueret, duorum opera uteretur,
consolation to-the-father he-should-leave of-two the-services he-should-use
plus quam rogabatur pollicitus omnis se illi dixit
more than he-was-asked promising all himself to-him he-said
remissurum et occisos in conspectu parentis abiecit,
going-to-release and killed in sight of-the-parent he-cast-them-out
crudelis futurus, si omnis abduxisset.
cruel going-to-be if all he-had-taken-away

At quanto Xerses facilior! qui Pythio quinque filiorum 16.4
But how-much Xerxes more-obliging who to-Pythius of-five sons
patri unius vacationem petenti, quem vellet eligere
the-father for-one exemption asking whom he-wished to-choose
permisit, deinde quem elegerat in partes duas distractum
permitted then whom he-had-chosen into parts two torn-apart
ab utroque viae latere posuit et hac victima lustravit
on each of-the-road side placed and with-this victim purified
exercitum. habuit itaque quem debuit exitum; victus et
the-army he-had and-so which he-ought the-end conquered and
late longeque fusus ac stratam ubique ruinam suam
widely and-far scattered and spread everywhere ruin his-own
cernens medius inter suorum cadavera incessit.
seeing in-the-midst among of-his-own the-corpses he-walked

XVII · ALEXANDER'S FRIENDS

Barbarian kings had no learning; but Alexander, a pupil of Aristotle, ran through his dearest friend Clitus at a feast and threw Lysimachus to a lion, though Lysimachus, escaping, was no gentler when he reigned. Lysimachus mutilated his friend Telesphorus of Rhodes, cut off his ears and nose, and kept him in a cage like a strange beast, so foul that he lost even pity; yet the man who did it was more unlike a man.

Haec barbaris regibus feritas in ira fuit, quos nulla 17.1
This to-barbarian kings the-savagery in anger was whom no
eruditio, nullus litterarum cultus inbuerat: dabo tibi ex
learning no of-letters cultivation had-imbued I-shall-give you from
Aristotelis sinu regem Alexandrum, qui Clitum carissimum
Aristotle's bosom the-king Alexander who Clitus dearest
sibi et una educatum inter epulas transfodit manu
to-himself and together brought-up amid feasts ran-through with-hand

quidem sua, parum adulantem et pigre ex Macedone
indeed his-own too-little flattering and sluggishly from a-Macedonian
ac libero in Persicam servitutem transeuntem.
and free into Persian servitude passing

17.2 Nam Lysimachum aeque familiarem sibi leoni obiecit.
For Lysimachus equally intimate with-himself to-a-lion he-threw
nunquid ergo hic Lysimachus felicitate quadam dentibus
surely-not then this Lysimachus by-good-fortune some from-the-teeth
leonis elapsus ob hoc, cum ipse regnaret, mitior
of-the-lion escaped on-account-of this when himself he-reigned milder
fuit?
was

17.3 Nam Telesphorum Rhodium amicum suum undique
For Telesphorus the-Rhodian friend his on-all-sides
decurtatum, cum aures illi nasumque abscidisset, in
mutilated when the-ears from-him and-nose he-had-cut-off in
cavea velut novum aliquod animal et invisitatum diu pavit,
a-cage as-if a-new some animal and unseen long he-fed
cum oris detruncati mutilatique deformitas humanam
when of-the-face lopped and-mutilated the-ugliness the-human
faciem perdidisset; accedebat fames et squalor et inluvies
face had-destroyed there-was-added hunger and squalor and filth
corporis in stercore suo destituti;
of-the-body in excrement his-own abandoned

17.4 Callosis super haec genibus manibusque, quas in usum pedum
Calloused besides these with-knees and-hands which into the-use of-feet
angustiae loci cogebant, lateribus vero adtritu exulceratis
the-narrowness of-the-place forced with-sides however by-chafing ulcerated
non minus foeda quam terribilis erat forma eius visentibus,
not less foul than terrible was the-form his to-those-seeing-him
factusque poena sua monstrum misericordiam quoque
and-made by-punishment his-own a-monster pity also

amiserat. tamen, cum dissimillimus esset homini qui illa
he-had-lost yet though most-unlike he-was to-a-man who those-things
patiebatur, dissimilior erat qui faciebat.
suffered more-unlike was (he)-who did-them

XVIII · ROMAN CRUELTY

Would that such savagery had stayed foreign. Sulla had Marcus Marius, whom the people had honored with statues street by street, mutilated limb by limb by Catiline at Catulus' tomb. Gaius Caesar flogged and tortured senators and knights in one day, among them Sextus Papinius and his own quaestor Betilienus Bassus, not for inquiry but for pleasure, and so impatient was he that he beheaded some by lamplight on his mother's terrace.

Utinam ista saevitia intra peregrina exemplora mansisset nec in 18.1
Would-that that savagery within foreign examples had-remained nor into
Romanos mores cum aliis adventiciis vitiis etiam suppliciorum
Roman ways with other imported vices also of-punishments
irarumque barbaria transisset! M. Mario, cui vicatim
and-angers the-barbarity had-passed for-Marcus Marius to-whom street-by-street
populus statuas posuerat, cui ture ac vino supplicabat,
the-people statues had-set-up to-whom with-incense and wine it-prayed
L. Sulla praefringi crura, erui oculos, amputari
Lucius Sulla to-be-broken the-legs to-be-gouged-out the-eyes to-be-cut-off
linguam, manus iussit et, quasi totiens occideret quotiens
the-tongue the-hands ordered and as-if as-often he-killed as-often-as
vulnerabat, paulatim et per singulos artus laceravit.
he-wounded gradually and through the-single limbs he-mangled
Quis erat huius imperii minister? quis nisi Catilina iam in 18.2
Who was of-this command the-minister who but Catiline already on
omne facinus manus exercens? is illum ante bustum Quinti
every crime his-hands exercising he him before the-tomb of-Quintus

Catuli carpebat gravissimus mitissimi viri cineribus, supra quos
Catulus plucked most-grievous of-the-gentlest man to-the-ashes over which
vir mali exempli, popularis tamen et non tam inmerito
the-man of-evil example popular yet and not so-much undeservedly
quam nimis amatus per stillicidia sanguinem dabat. dignus
as too-much loved through drops his-blood gave worthy
erat Marius qui illa pateretur, Sulla qui iuberet, Catilina
was Marius to those-things suffer Sulla to order Catiline
qui faceret, sed indigna res publica quae in corpus
to do but unworthy the-thing public which into body
suum pariter et hostium et vindicum gladios reciperet.
its-own alike both of-enemies and of-avengers the-swords received

18.3 Quid antiqua perscrutor? modo C. Caesar Sex. Papinium,
Why ancient-things do-I-search-out just-now Gaius Caesar Sextus Papinius
cui pater erat consularis, Betilienum Bassum quaestorem
whose father was a-consular Betilienus Bassus quaestor
suum, procuratoris sui filium, aliosque et senatores et
his-own of-procurator his-own the-son and-others both senators and
equites Romanos uno die flagellis cecidit, torsit, non
knights Roman in-one day with-scourges beat tortured not
quaestionis sed animi causa;
for-inquiry's but for-pleasure's sake

18.4 Deinde adeo inpatiens fuit differendae voluptatis, quam
Then so impatient was-he of-putting-off pleasure which
ingentem crudelitas eius sine dilatione poscebat, ut in
huge cruelty his without delay demanded that in
xysto maternorum hortorum, qui porticum a ripa
the-terrace of-his-mother's gardens which the-colonnade from the-bank
separat, inambulans quosdam ex illis cum matronis atque
separates walking some of them with matrons and
aliis senatoribus ad lucernam decollaret. quid instabat? quod
other senators by lamp-light he-beheaded what was-pressing what

periculum aut privatum aut publicum una nox minabatur?
danger either private or public one night threatened
quantulum fuit lucem expectare denique, ne senatores
how-little was-it the-daylight to-await finally lest senators
populi Romani soleatus occideret!
of-the-people Roman in-slippers he-should-kill

XIX · GAIUS' GAGS

Gaius' cruelty was arrogant: he tortured senators with every device and wished the Roman people had one neck. He punished by night, and gagged his victims with sponges, or with rags torn from their clothes, so that they could not cry out or say what he feared to hear; he also killed their fathers the same night. Anger rages not only against individuals but against whole nations, cities, and rivers.

Quam superba fuerit crudelitas eius ad rem pertinet 19.1
How arrogant was cruelty his to the-matter it-pertains
scire, quamquam aberrare alicui possimus videri et in
to-know although to-stray to-someone we-may seem and into
devium exire; sed hoc ipsum pars erit irae super solita
a-byway to-go-out but this itself part will-be of-anger beyond the-usual
saevientis. ceciderat flagellis senatores: ipse effecit,
raging he-had-beaten with-scourges senators himself he-brought-about
ut dici posset 'solet fieri'; torserat per omnia,
that to-be-said it-could it-is-wont to-happen he-had-tortured through all-things
quae in rerum natura tristissima sunt, fidiculis, talaribus,
which in of-things the-nature saddest are with-cords with-ankle-irons
eculeo, igne, vultu suo.
with-the-rack with-fire with-face his-own

19.2 Et hoc loco respondebitur: ‘magnam rem! si tres senatores
And in-this place it-will-be-answered a-great thing if three senators
quasi nequam mancipia inter verbera et flammas divisit
as-if worthless slaves among scourges and flames he-divided
homo, qui de toto senatu trucidando cogitabat, qui
a-man who about the-whole senate butchering thought who
optabat, ut populus Romanus unam cervicem haberet, ut
wished that the-people Roman one neck should-have that
scelera sua tot locis ac temporibus diducta in unum
crimes his-own at-so-many places and times spread-out into one
ictum et unum diem cogeret.’ quid tam inauditum quam
blow and one day he-might-force what so unheard-of as
nocturnum supplicium? cum latrocinia tenebris abscondi
a-nightly punishment when robberies in-darkness to-be-hidden
soleant, animadversiones, quo notiores sunt, plus in
are-wont punishments by-how-much better-known they-are more for
exemplum emendationemque proficiant.
example and-amendment they-avail

19.3 Et hoc loco respondebitur mihi: ‘quod tanto opere
And in-this place it-will-be-answered to-me what so greatly
admiraris, isti beluae cotidianum est; ad hoc vivit,
you-admire for-that beast daily it-is for this he-lives
ad hoc vigilat, ad hoc lucubrat.’ nemo certe
for this he-wakes for this he-burns-the-midnight-oil no-one certainly
invenietur alius, qui imperaverit omnibus iis, in quos
will-be-found another who has-ordered for-all those against whom
animadverti iubebat, os inserta spongea includi, ne
to-be-punished he-ordered the-mouth with-inserted sponge to-be-shut-in lest
vocis emittendae haberent facultatem. cui umquam
of-voice to-be-uttered they-should-have the-ability to-whom ever
morituro non est relictum qua gemeret? timuit, ne
about-to-die not has-been left with-which he-might-groan he-feared lest

quam liberiorem vocem extremus dolor mitteret, ne quid
some freer voice the-final pain might-send-forth lest anything
quod nollet audiret; sciebat autem innumerabilia esse,
which he-would-not he-should-hear he-knew however countless to-be
quae obicere illi nemo nisi periturus auderet.
the-things-which to-reproach him no-one except one-about-to-perish would-dare
Cum spongeae non invenirentur, scindi vestimenta miserorum 19.4
When sponges not were-found to-be-torn the-garments of-the-wretched
et in os farciri pannos imperavit. quae ista saevitia
and into the-mouth to-be-stuffed the-rags he-ordered what this savagery
est? liceat ultimum spiritum trahere, da exiturae
is let-it-be-allowed the-last breath to-draw give to-the-going-out
animae locum, liceat illam non per vulnus emittere!
soul room let-it-be-allowed it not through a-wound to-send-forth
Adicere his longum est, quod patres quoque occisorum 19.5
To-add to-these long it-is that the-fathers too of-the-slain
eadem nocte dimissis per domos centurionibus confecit,
on-the-same night sent-out through the-houses centurions he-finished-off
id est, homo misericors luctu liberavit; non enim Gai
that is the-man compassionate from-mourning freed not for of-Gaius
saevitiam, sed irae, propositum est describere: quae non
the-savagery but of-anger the-purpose it-is to-describe which not
tantum viritim furit sed gentes totas lancinat, sed urbes
only man-by-man rages but nations whole tears but cities
et flumina et tuta ab omni sensu doloris converberat.
and rivers and things-safe from all feeling of-pain beats

A Persian king cut off the noses of a whole people in Syria, whence Rhinocolura has its name. Cambyses, angered by the free answer of the long-lived Ethiopians, led his army through the desert without supplies; when leaves, hides, and roots failed, the soldiers drew lots and ate every tenth man, while the king's fine birds and the gear of his feasts went on camels, until he feared he would be called to the lot himself.

20.1 Sic rex Persarum totius populi nares recidit in Syria,
So the-king of-the-Persians of-a-whole people the-noses cut-off in Syria
unde Rhinocolura loco nomen est. pepercisse illum
whence Rhinocolura to-the-place the-name is to-have-spared him
iudicas, quod non tota capita praecidit?
do-you-judge because not whole the-heads he-cut-off

20.2 Novo genere poenae delectatus est. tale aliquid passi
By-a-new kind of-punishment delighted he-was such something suffered
forent et Aethiopes, qui ob longissimum vitae
would-have also the-Ethiopians who on-account-of the-very-long of-life
spatium Macrobioe appellantur; in hos enim, quia non
span Long-Lived are-called against these for because not
supinis manibus exceperant servitutem missisque legatis
with-upturned hands they-had-received servitude and-sent to-the-envoys
libera responsa dederant, quae contumeliosa reges vocant,
free answers had-given which insulting kings call
Cambyses fremebat et non provisis commeatibus, non
Cambyses raged and not provided supplies not
exploratis itineribus, per invia, per arentia trahebat
explored routes through pathless through parched-places was-dragging
omnem bello utilem turbam. cui intra primum iter
every for-war useful crowd to-whom within the-first march

deerant necessaria, nec quicquam subministrabat sterilis
were-lacking necessities nor anything supplied the-barren
et inculta humanoque ignota vestigio regio:
and uncultivated and-by-human unknown footprint region
Sustinebant famem primo tenerrima frondium et 20.3
Staved-off hunger at-first the-most-tender-parts of-leaves and
cacumina arborum, tum coria igne mollita et quidquid
tips of-trees then hides with-fire softened and whatever
necessitas cibum fecerat; postquam inter harenas radices
necessity food had-made after among the-sands roots
quoque et herbae defecerant apparuitque inops etiam
too and grasses had-failed and-there-appeared destitute even
animalium solitudo, decimum quemque sortiti alimentum
of-animals the-wilderness tenth-man each chosen-by-lot nourishment
habuerunt fame saevius.
they-had than-hunger more-savage
Agebat adhuc regem ira praecipitem, cum partem exercitus 20.4
Drove still the-king anger headlong when part of-his-army
amisisset, partem comedisset, donec timuit, ne et ipse
he-had-lost part had-eaten until he-feared lest also himself
vocaretur ad sortem: tum demum signum receptui dedit.
he-should-be-called to the-lot then at-last the-signal for-retreat he-gave
servabantur interim generosae illi aves et instrumenta
were-preserved meanwhile noble those birds and the-equipment
epularum camelis vehebantur, cum sortirentur milites eius,
of-feasts on-camels were-carried while drew-lots the-soldiers his
quis male periret, quis peius viveret.
who badly should-perish who worse should-live

Cyrus, hastening to besiege Babylon, was angered when the Gyndes swept away one of the white horses that drew the royal chariot, and swore to make the river crossable even by women. He turned his whole war effort to dividing it into three hundred and sixty streams, losing time, his soldiers' ardor, and his chance against the unprepared enemy. Gaius Caesar, likewise, pulled down a beautiful villa at Herculaneum because his mother had once been held there.

21.1 Hic iratus fuit genti et ignotae et inmeritae,
This-one angry was with-a-nation both unknown and undeserving
sensurae tamen: Cyrus flumini. nam cum Babylona
going-to-feel-it yet Cyrus with-a-river for when Babylon
oppugnaturus festinaret ad bellum, cuius maxima momenta
going-to-attack he-was-hastening to war of-which the-greatest moments
in occasionibus sunt, Gynden late fusum amnem vado
in opportunities are the-Gyndes widely spread a-river by-a-ford
transire temptavit, quod vix tutum est, etiam cum sensit
to-cross he-tried which scarcely safe is even when it-has-felt
aestatem et ad minimum deductus est.
the-summer and to the-least reduced has-been

21.2 Ibi unus ex iis equis, qui trahere regium currum albi
There one of those horses which to-draw the-royal chariot white
solebant, abreptus vehementer commovit regem; iuravit itaque
were-wont swept-away violently moved the-king he-swore and-so
se amnem illum regis comitatus auferentem eo
himself the-river that of-the-king the-retinue carrying-off to-that-point
redacturum, ut transiri calcarique etiam a feminis posset.
going-to-reduce that to-be-crossed and-trodden even by women it-could

21.3 Hoc deinde omnem transtulit belli apparatum et tam diu
To-this then all he-transferred of-war the-equipment and so long
adsedit operi, donec centum et octoginta cuniculis
he-sat at-the-work until with-a-hundred and eighty channels

divisum alveum in trecentos et sexaginta rivos dispergeret,
divided the-bed into three-hundred and sixty streams he-dispersed
siccum relinqueret in diversum fluentibus aquis.
dry he-left in different-directions flowing the-waters
Periit itaque et tempus, magna in magnis rebus iactura, 21.4
Perished and-so both time a-great in great things loss
et militum ardor, quem inutilis labor fregit, et occasio
and of-the-soldiers the-ardor which useless toil broke and the-opportunity
adgrediendi inparatos, dum ille bellum indictum hosti
of-attacking the-unprepared while he war declared on-the-enemy
cum flumine gerit.
with a-river wages
Hic furor— quid enim aliud voces?— Romanos 21.5
This madness what for else would-you-call-it to-Romans
quoque contigit. C. enim Caesar villam in Herculanensi
also has-befallen Gaius for Caesar a-villa in the-Herculanean
pulcherrimam quia mater sua aliquando in illa custodita erat,
most-beautiful because mother his once in it guarded had-been
diruit fecitque eius per hoc notabilem fortunam; stantem
pulled-down and-made its by this notable fortune standing
enim praenavigabamus, nunc causa dirutae quaeritur.
for we-used-to-sail-past now the-cause of-its-destruction is-asked

Now examples to follow. Antigonus, overhearing two soldiers abusing him outside his tent, told them to move off lest the king hear. On a march he helped soldiers stuck in mud who were cursing him, telling them to curse Antigonus but bless the man who freed them. When besieged Greeks mocked his looks, he said he expected good luck if he had a Silenus in his camp, and later only sold the useless ones among them.

22.1 Et haec cogitanda sunt exempla, quae vites, et illa
And these to-be-thought are examples which you-may-avoid and those
ex contrario, quae sequaris, moderata, lenia, quibus nec
on the-contrary which you-may-follow moderate gentle to-whom neither
ad irascendum causa defuit nec ad ulciscendum potestas.
for being-angry cause was-lacking nor for avenging power

22.2 Quid enim facilius fuit Antigono quam duos manipulares
What for easier was for-Antigonus than two privates
duci iubere, qui incumbentes regis tabernaculo faciebant,
to-be-led-off to-order who leaning-on the-king's tent were-doing
quod homines et periculosissime et libentissime faciunt,
what men both most-dangerously and most-gladly do
de rege suo male existimabant? audierat omnia Antigonus,
about king their badly they-thought had-heard all Antigonus
utpote cum inter dicentes et audientem palla interesset;
inasmuch-as since between the-speakers and the-listener a-curtain was-between
quam ille leviter commovit et: 'longius' inquit 'discedite,
which he lightly moved and further he-says go-away
ne vos rex audiat.'
lest you the-king hear

22.3 Idem quadam nocte, cum quosdam ex militibus suis
The-same on-a-certain night when some of soldiers his
exaudisset omnia mala inprecantis regi, qui ipsos in
he-had-heard all evils calling-down on-the-king who them into

illud iter et inextricabile lutum deduxisset, accessit ad
that march and inextricable mud had-led he-went to
eos, qui maxume laborabant, et cum ignorantis a quo
those who most were-struggling and when unknowing by whom
adiuvarentur explicuisset: 'nunc' inquit 'male dicite Antigono,
they-were-helped he-had-extricated now he-says badly speak-of Antigonus
cuius vitio in has miserias incidistis; ei autem bene
by-whose fault into these miseries you-have-fallen to-him however well
optate, qui vos ex hac voragine eduxit.'
wish who you out-of this abyss has-led
Idem tam miti animo hostium suorum male dicta quam 22.4
The-same with-so gentle a-mind of-enemies his badly said-things as
civium tulit. itaque cum in parvolo quodam castello Graeci
of-citizens bore and-so when in a-tiny certain fortress Greeks
obsiderentur et fiducia loci contemnentes hostem
were-besieged and from-confidence in-the-place despising the-enemy
multa in deformitatem Antigoni iocarentur et nunc
many-things on the-ugliness of-Antigonus were-jesting and now
staturam humilem, nunc conlisum nasum deriderent: 'gaudeo'
the-stature low now the-crushed nose mocked I-rejoice
inquit 'et aliquid boni spero, si in castris meis Silenum habeo.'
he-says and something of-good I-hope if in camp my a-Silenus I-have
Cum hos dicaces fame domuisset, captis sic usus 22.5
When these wits by-hunger he-had-tamed the-captured so treated
est, ut eos qui militiae utiles erant in cohortes
has that those who for-military-service useful were into cohorts
discriberet, ceteros praeconi subiceret, idque se negavit
he-assigned the-rest to-the-auctioneer put-under and-that himself he-denied
facturum fuisse, nisi expediret is dominum habere,
going-to-do to-have-been unless it-were-expedient them a-master to-have
qui tam malam haberent linguam.
who so bad had a-tongue

Alexander, who threw one of two friends to a lion (the one thrown to it lived), got his vice from neither grandfather nor father: Philip, told by Democharesthat the Athenians would be pleased if he hanged himself, sent him away unharmed. Augustus endured the historian Timagenes' jibes, merely banning him from his house, and when Timagenes burned his histories of Augustus' deeds, never complained to Pollio, Timagenes' host, and refused his offer to ban him.

23.1 Huius nepos fuit Alexander, qui lanceam in convivas
Of-this-one the-grandson was Alexander who a-lance at guests
suos torquebat, qui ex duobus amicis, quos paulo ante
his-own hurled who of the-two friends whom a-little before
rettuli, alterum ferae obiecit, alterum sibi. ex his
I-mentioned the-one to-a-beast threw the-other to-himself of these
duobus tamen qui leoni obiectus est vixit.
two yet (he)-who to-the-lion thrown was lived

23.2 Non habuit hoc avitum ille vitium, ne paternum quidem;
Not had this ancestral he vice not paternal even
nam si qua alia in Philippo virtus, fuit et contumeliarum
for if any other in Philip virtue was also of-insults
patientia, ingens instrumentum ad tutelam regni.
the-endurance a-huge instrument for the-protection of-his-kingdom
Democharesad illum Parrhesiastes ob nimiam et
Democharesto him the-Outspoken on-account-of excessive and
procacem linguam appellatus inter alios Atheniensium
impudent tongue called among other of-the-Athenians
legatos venerat. audita benigne legatione Philippus: 'dicite'
envoys had-come heard kindly the-embassy Philip tell
inquit 'mihi, facere quid possim, quod sit Atheniensibus
he-says me to-do what I-can which be to-the-Athenians
gratum.' excepit Demochareset: 'te' inquit 'suspendere.'
pleasing took-him-up Democharesand yourself he-says to-hang

Indignatio circumstantium ad tam inhumanum responsum 23.3
Indignation of-the-bystanders at so inhuman an-answer
exorta erat; quos Philippus conticiscere iussit et Thersitam
arisen had whom Philip to-fall-silent ordered and Thersites
illum salvum incolumemque dimittere. 'at vos' inquit 'ceteri
that safe and-unharmed to-let-go but you he-says other
legati, nuntiate Atheniensibus multo superbiores esse, qui
envoys report to-the-Athenians much more-arrogant to-be (those)-who
ista dicunt, quam qui inpune dicta audiunt.'
those-things say than (those)-who with-impunity said-things hear
Multa et divus Augustus digna memoria fecit dixitque, 23.4
Many-things also the-deified Augustus worthy of-memory did and-said
ex quibus appareat iram illi non imperasse. Timagenes
from which it-may-appear anger him not to-have-commanded Timagenes
historiarum scriptor quaedam in ipsum, quaedam in
of-histories the-writer certain-things against himself certain-things against
uxorem eius et in totam domum dixerat nec perdiderat
the-wife his and against the-whole house had-said nor had-he-wasted
dicta; magis enim circumfertur et in ore hominum
the-sayings more for is-carried-around and in the-mouth of-men
est temeraria urbanitas.
is reckless wit
Saepe illum Caesar monuit, moderatius lingua uteretur; 23.5
Often him Caesar warned more-moderately his-tongue he-should-use
perseveranti domo sua interdixit. postea Timagenes in
persisting from-house his-own he-banned afterward Timagenes in
contubernio Pollionis Asinii consenuit ac tota civitate
the-companionship of-Pollio Asinius grew-old and by-the-whole city
direptus est: nullum illi limen praeclusa Caesaris domus
fought-over was no to-him threshold the-closed Caesar's house
abstulit.
took-away

23.6 Historias, quas postea scripserat, recitavit et libros acta
The-histories which afterward he-had-written he-recited and the-books the-deeds
Caesaris Augusti continentis in igne posuit et combussit;
of-Caesar Augustus containing on the-fire he-put and burned
inimicitias gessit cum Caesare: nemo amicitiam eius
enmity he-waged with Caesar no-one friendship his
extimuit, nemo quasi fulguritum refugit, fuit qui
dreaded no-one as-if lightning-struck fled there-was one-who
praeberet tam alte cadenti sinum.
offered to-one-so high falling his-bosom

23.7 Tulit hoc, ut dixi, Caesar patienter, ne eo quidem motus,
Bore this as I-said Caesar patiently not by-that even moved
quod laudibus suis rebusque gestis manus attulerat;
that to-the-praises his-own and-deeds done hands he-had-laid
numquam cum hospite inimici sui questus est.
never with the-host of-enemy his complained has

23.8 Hoc dumtaxat Pollioni Asinio dixit: θηριοτροφεῖς; paranti
This only to-Pollio Asinius he-said you-keep-a-wild-beast preparing
deinde excusationem obstitit et 'fruere' inquit 'mi Pollio,
then an-excuse he-stopped-him and enjoy he-says my Pollio
fruere!' et cum Pollio diceret: 'si iubes, Caesar, statim
enjoy and when Pollio said if you-order Caesar at-once
illi domo mea interdicam', 'hoc me' inquit 'putas
to-him house my I-shall-ban this me he-says do-you-think
facturum, cum ego vos in gratiam reduxerim?' fuerat
going-to-do when I you into favor have-brought-back had-been
enim aliquando Timageni Pollio iratus nec ullam aliam
for once with-Timagenes Pollio angry nor any other
habuerat causam desinendi, quam quod Caesar coeperat.
had-he-had cause for-ceasing than that Caesar had-begun

Let each say, when provoked: am I more powerful than Philip or Augustus? Why should I punish a slave's loud answer or sullen face with whips and fetters? Who am I that my ears may not be offended? Let age excuse a boy, sex a woman, freedom a stranger, familiarity a servant; remember how long he pleased, and that even the wisest err.

Dicat itaque sibi quisque, quotiens lacessitur: 'numquid 24.1
Let-say and-so to-himself each whenever he-is-provoked surely-not
potentior sum Philippo? illi tamen impune male
more-powerful am-I than-Philip to-him yet with-impunity badly
dictum est. numquid in domo mea plus possum quam
said it-was surely-not in house my more can-I than
toto orbe terrarum divus Augustus potuit? ille tamen
in-the-whole circle of-the-lands the-deified Augustus could he yet
contentus fuit a conviciatore suo secedere.'
content was from abuser his-own to-withdraw
Quid est quare ego servi mei clarius responsum et 24.2
What is-it why I of-slave my a-louder answer and
contumaciorem voltum et non pervenientem usque ad
a-more-defiant face and not reaching all-the-way to
me murmurationem flagellis et compedibus expiem?
me muttering with-scourges and fetters should-expiate
quis sum, cuius aures laedi nefas sit? ignoverunt multi
who am-I whose ears to-be-hurt a-sin be have-pardoned many
hostibus: ego non ignoscam pigris, neglegentibus, garrulis?
their-enemies I not shall-I-pardon the-lazy the-negligent the-talkative
Puerum aetas excuset, feminam sexus, extraneum libertas, 24.3
A-boy let-his-age excuse a-woman her-sex a-stranger his-freedom
domesticum familiaritas. nunc primum offendit:
a-member-of-the-household familiarity now for-the-first-time he-offends

cogitemus quam diu placuerit; saepe et alias offendit:
let-us-think how long he-has-pleased often also at-other-times he-has-offended
feramus quod diu tulimus. amicus est: fecit quod
let-us-bear what long we-have-borne a-friend he-is he-did what
noluit; inimicus: fecit quod debuit.
he-did-not-wish an-enemy he-did what he-ought
24.4 Prudentiori credamus, stultiori remittamus; pro quocumque
The-wiser let-us-trust the-more-foolish let-us-excuse for whoever
illud nobis respondeamus, sapientissimos quoque viros
that to-ourselves let-us-answer most-wise also men
multa delinquere, neminem esse tam circumspectum, cuius
many-things to-transgress no-one to-be so circumspect whose
non diligentia aliquando sibi ipsa excidat, neminem
not carefulness sometimes from-itself it-itself slips no-one
tam maturum, cuius non gravitatem in aliquod fervidius
so mature whose not gravity into some more-heated
factum casus inpingat, neminem tam timidum offensarum,
deed chance may-thrust no-one so fearful of-offenses
qui non in illas, dum vitat, incidat.
who not into them while he-avoids-them falls

It consoles us to see that great men too stumble, and that no power is beyond the reach of injury. If even the wise err, every error has an excuse; let the angry man have time to see what he has done. Whoever looks down on his attackers rises above the crowd, as a great beast ignores barking dogs and a rock the waves; the man who rises above every hurt holds the highest good and tells fortune that she is too small to cloud his calm.

Quomodo homini pusillo solacium in malis fuit etiam 25.1
As to-a-man petty a-consolation in his-evils it-was even
magnorum virorum titubare fortunam, et aequiore animo
of-great men to-totter the-fortune and with-a-more-even mind
filium in angulo flevit, qui vidit acerba funera etiam ex
his-son in a-corner he-wept who saw bitter funerals even from
regia duci, sic animo aequiore fert ab aliquo laedi,
the-palace be-led so with-mind more-even one-bears by someone to-be-hurt
ab aliquo contemni, cuicumque venit in mentem nullam
by someone to-be-despised to-whomever it-has-come into mind no
esse tantam potentiam, in quam non occurrat iniuria.
to-be so-great power against which not may-run injury
Quod si etiam prudentissimi peccant, cuius non error 25.2
But if even the-wisest sin whose not error
bonam causam habet? respiciamus quotiens adulescentia
a-good cause has let-us-look-back how-often youth
nostra in officio parum diligens fuerit, in sermone parum
our in duty too-little careful has-been in speech too-little
modesta, in vino parum temperans. si iratus est, demus
modest in wine too-little temperate if angry he-is let-us-give
illi spatium, quo dispicere quid fecerit possit:
to-him room in-which to-discern what he-has-done he-may-be-able

ipse se castigabit. denique debeat poenas: non est
he-himself himself he-will-chastise finally let-him-owe penalties not there-is
quod cum illo paria faciamus.
reason-why with him equals we-should-make

25.3 Illud non veniet in dubium, quin se exemerit
That not will-come into doubt but-that himself he-has-removed
turbae et altius steterit quisquis despexit lacessentis:
from-the-crowd and higher has-stood whoever has-looked-down-on those-provoking
proprium est magnitudinis verae non sentire percussum.
a-mark it-is of-greatness true not to-feel struck
sic inmanis fera ad latratum canum lenta respexit, sic
so a-huge beast at the-barking of-dogs slow has-looked-back so
inritus ingenti scopulo fluctus adsultat. qui non irascitur,
vain on-a-huge rock the-wave leaps (he)-who not is-angry
inconcussus iniuria perstitit, qui irascitur, motus est.
unshaken by-injury has-stood (he)-who is-angry moved is

25.4 At ille, quem modo altiorem omni incommodo posui, tenet
But he whom just-now higher-than every inconvenience I-placed holds
amplexu quodam summum bonum, nec homini tantum,
in-an-embrace a-certain the-highest good nor to-a-man only
sed ipsi fortunae respondet: 'omnia licet facias,
but to-the-very fortune answers all-things though-you-may do
minor es, quam ut serenitatem meam obducas.
less you-are than that the-serenity my you-should-overcloud
vetat hoc ratio, cui vitam regendam dedi. plus mihi
forbids this reason to-which life to-be-governed I-have-given more me
nocitura est ira quam iniuria: quidni plus? illius modus
going-to-harm is anger than injury why-not more of-that the-limit
certus est, ista quo usque me latura sit dubium est.'
certain is that how far me going-to-carry it-is doubtful is

You say you cannot bear a wrong; you can, if you can bear anger. We bear the frenzy of the sick and the hands of children because they do not know what they do, and the worst punishment of a wrong is to have done it. We are all thoughtless, ambitious, and bad, and only mutual forbearance can make us quiet. If another harmed you first, you have perhaps hurt someone already; judge not this hour but the whole habit of your mind.

'Non possum' inquis 'pati; grave est iniuriam sustinere.' 26.1
Not I-can you-say bear-it heavy it-is an-injury to-sustain
mentiris: quis enim iniuriam non potest ferre, qui potest iram?
you-lie who for an-injury not can bear who can anger
adice nunc quod id agis, ut et iram feras et iniuriam.
add now that this you-are-about that both anger you-bear and an-injury
quare fers aegri rabiem et phrenetici verba,
why do-you-bear of-a-sick-man the-frenzy and of-a-delirious-man the-words
puerorum protervas manus? nempe quia videntur nescire quid
of-boys the-wanton hands surely because they-seem not-to-know what
faciant. quid interest, quo quisque vitio fiat inprudens?
they-do what does-it-matter by-what each vice become imprudent
Inprudentia par in omnibus patrocinium est. 'quid 26.2
Imprudence an-equal in all a-defense is what
ergo?' inquis 'inpune illi erit?' puta velle te, tamen
then you-say with-impunity for-him will-it-be suppose to-wish you yet
non erit; maxima est enim factae iniuriae poena
not it-will-be the-greatest is for of-an-injury done the-punishment
fecisse, nec quisquam gravius adficitur quam qui ad
to-have-done-it nor anyone more-heavily is-afflicted than who to
supplicium paenitentiae traditur.
the-punishment of-repentance is-handed-over

26.3 Deinde ad condicionem rerum humanarum respiciendum
Then to the-condition of-things human to-be-looked-back
est, ut omnium accidentium aequi iudices simus; iniquus
it-is that of-all happenings fair judges we-may-be unfair
autem est, qui commune vitium singulis obiecit. non est
however he-is who a-common vice on-individuals has-cast not is
Aethiopis inter suos insignitus color, nec rufus crinis et
of-an-Ethiopian among his-own marked the-color nor red hair and
coactus in nodum apud Germanos virum dedecet: nihil in
gathered into a-knot among the-Germans a-man disgraces nothing in
uno iudicabis notabile aut foedum, quod genti suae
one-man you-will-judge remarkable or foul which to-nation his-own
publicum est; et ista, quae rettuli, unius regionis atque
common is and those-things which I-mentioned of-one region and
anguli consuetudo defendit: vide nunc, quanto in iis iustior
corner custom defends see now how-much in those more-just
venia sit, quae per totum genus humanum vulgata sunt.
pardon be which through the-whole race human spread are

26.4 Omnes inconsulti et inprovidi sumus, omnes incerti, queruli,
All thoughtless and improvident we-are all uncertain querulous
ambitiosi,— quid lenioribus verbis ulcus publicum abscondo?—
ambitious why with-gentler words the-sore public do-I-hide
omnes mali sumus. quidquid itaque in alio reprenditur, id
all bad we-are whatever and-so in another is-blamed that
unusquisque in sinu suo inveniet. quid illius pallorem,
each-one in bosom his-own will-find why that-one's paleness
illius maciem notas? pestilentia est. placidiores itaque
that-one's leanness do-you-note pestilence it-is calmer and-so
invicem simus: mali inter malos vivimus. una nos
toward-one-another let-us-be bad-men among bad-men we-live one us
res facere quietos potest, mutuae facilitatis conventio.
thing to-make quiet can of-mutual easiness the-agreement

'Ille iam mihi nocuit, ego illi nondum.' sed iam aliquem 26.5
He already me has-harmed I him not-yet but already someone
fortasse laesisti, sed laedes. noli aestumare hanc horam
perhaps you-have-hurt but you-will-hurt do-not value this hour
aut hunc diem, totum inspice mentis tuae habitum: etiam
or this day the-whole inspect of-mind your the-condition even
si nihil mali fecisti, potes facere.
if nothing of-evil you-have-done you-can do-it

XXVII · HEAL RATHER THAN AVENGE

It is better to heal a wrong than avenge it; vengeance wastes time and exposes us to more wrongs. No one would kick back at a mule or bite a dog. If beasts are excused for lacking reason, so are men who lack it; an offender will sin again, so the untamed must be handled gently. Will your anger ever end? If so, better to leave it than be left by it; if not, your life will be ceaseless swelling, and anger will in any case fade of itself.

Quanto satius est sanare iniuriam quam ulcisci! multum 27.1
How-much better it-is to-heal an-injury than to-avenge-it much
temporis ultio absumit, multis se iniuriis obicit, dum
of-time vengeance uses-up to-many itself injuries it-exposes while
una dolet; diutius irascimur omnes quam laedimur.
by-one it-is-pained longer we-are-angry all than we-are-hurt
quanto melius est abire in diversum nec vitia vitiis
how-much better is-it to-go-off in the-other-direction nor vices to-vices
opponere! numquis satis constare sibi videatur, si
to-oppose surely-not-anyone enough consistent with-himself would-seem if
mulam calcibus repetat et canem morsu?
a-mule with-his-heels he-should-kick-back and a-dog with-a-bite

27.2 ‘Ista’ inquis ‘peccare se nesciunt.’ primum quam iniquus
Those you-say to-sin themselves know-not first how unfair
est, aput quem hominem esse ad impetrandam veniam
is-he with whom a-man to-be for obtaining pardon
nocet! deinde, si cetera animalia hoc irae tuae subducit,
harms then if the-other animals this from-anger your withdraws
quod consilio carent, eodem loco tibi sit quisquis
that of-reason they-are-devoid in-the-same place to-you let-be whoever
consilio caret; quid enim refert an alia mutis
of-reason is-devoid what for does-it-matter whether other-things than-the-dumb
dissimilia habeat, si hoc, quod in omni peccato muta
unlike he-have if this which in every sin the-dumb
defendit, simile habet, caliginem mentis? peccavit:
defends like he-has darkness of-mind he-has-sinned
27.3 Hoc enim primum? hoc enim extremum? non est quod
This for first this for last not there-is reason-why
illi credas, etiam si dixerit: ‘iterum non faciam.’ et
him you-should-believe even if he-has-said again not I-shall-do-it both
iste peccabit et in istum alius et tota vita inter
he will-sin and against him another and the-whole life among
errores volutabitur. mansuete inmansueta tractanda sunt.
errors will-roll gently untamed-things to-be-handled are
27.4 Quod in luctu dici solet efficacissime, et in ira dicetur:
What in mourning to-be-said is-wont most-effectively also in anger will-be-said
utrum aliquando desines an numquam? si aliquando, quanto
whether at-some-time you-will-stop or never if at-some-time how-much
satius est iram relinquere quam ab ira relinqui! an semper
better is-it anger to-leave than by anger to-be-left or always
haec concitatio permanebit? vides quam inpacatam tibi
this agitation will-it-remain do-you-see how unpeaceful for-yourself
denunties vitam? qualis enim erit semper tumentis?
you-announce a-life of-what-kind for will-it-be always of-one-swelling

Adice nunc quod, cum bene te ipse succenderis et 27.5
Add now that when well you yourself shall-have-inflamed and
subinde causas, quibus stimuleris, renovaveris, sua
repeatedly the-causes by-which you-are-goaded shall-have-renewed of-its-own
sponte ira discedet et vires illi dies subtrahet:
accord anger will-depart and the-strength from-it time will-withdraw
quanto satius est a te illam vinci quam a se!
how-much better is-it by you it to-be-conquered than by itself

XXVIII · ANGER LEAVES NO TIME TO LOVE

If you are angry with everyone in turn, slaves, freedmen, parents, children, strangers, you will never love. How much better to make friends and serve the state than to seek ways of harming others. Even a helpless victim can harm his punisher. Many things offend more than hurt; and some who oppose us do so honorably, for a father, a brother, or the country, yet we condemn the doer while approving the deed, though a great man admires such brave enemies.

Huic irasceris, deinde illi; servis, deinde 28.1
With-this-one you-are-angry then with-that-one with-slaves then
libertis; parentibus, deinde liberis; notis, deinde
with-freedmen with-parents then with-children with-acquaintances then
ignotis: ubique enim causae supersunt, nisi deprecator
with-strangers everywhere for causes are-over-and-above unless an-intercessor
animus accessit. hinc te illo furor rapiet, illinc
the-mind has-come from-here you thither madness will-snatch from-there
alio, et novis subinde inritamentis orientibus continuabitur
elsewhere and by-new repeatedly provocations arising will-be-continued
rabies: age, infelix, ecquando amabis? o quam bonum
the-frenzy come unhappy-man ever will-you-love O what good
tempus in re mala perdis!
time in a-thing evil you-waste

28.2 Quanto nunc erat satius amicos parare, inimicos mitigare,
How-much now would-it-be better friends to-acquire enemies to-appease
rem publicam administrare, transferre in res domesticas
the-thing public to-administer to-transfer to things domestic
operam, quam circumspicere, quid alicui facere possis
your-effort than to-look-around what to-someone to-do you-can
mali, quod aut dignitati eius aut patrimonio aut corpori
of-evil by-which either on-the-dignity his or on-his-patrimony or on-his-body
vulnus infligas, cum id tibi contingere sine certamine
a-wound you-may-inflict since that to-you to-befall without struggle
ac periculo non possit, etiam si cum inferiore concurses!
and danger not can even if with an-inferior you-clash
28.3 Vinctum licet accipias et ad arbitrium tuum omni
Bound though-you-may receive-him and to the-will your to-all
patientiae expositum: saepe nimia vis caedentis aut articulum
endurance exposed often excessive force of-the-striker either a-joint
loco movit aut nervum in his quos fregerat dentibus
from-its-place has-moved or a-sinew in those which it-had-broken teeth
fixit; multos iracundia mancos, multos debiles fecit, etiam
has-fixed many irascibility maimed many crippled has-made even
ubi patientem est nancta materiam. adice nunc quod nihil
when an-enduring it-has found material add now that nothing
tam inbecille natum est, ut sine elidentis periculo pereat:
so weak born is that without of-the-crusher danger it-perish
inbecillos valentissimis alias dolor, alias casus exaequat.
the-weak with-the-strongest sometimes pain sometimes chance equalizes
28.4 Quid, quod pleraque eorum, propter quae irascimur,
What that most of-those on-account-of which we-are-angry
offendunt nos magis quam laedunt? multum autem interest,
offend us more than they-hurt much however it-matters
utrum aliquis voluntati meae obstet an desit, eripiat an non
whether someone to-will my is-opposed or fails takes-away or not

det. atqui in aequo ponimus, utrum aliquis auferat an
gives and-yet on an-equal-footing we-place whether someone takes-away or
neget, utrum spem nostram praecidat an differat, utrum contra
refuses whether hope our he-cuts-off or postpones whether against
nos faciat an pro se, amore alterius an odio nostri.
us he-acts or for himself from-love of-another or from-hatred of-us
Quidam vero non tantum iustas causas standi contra 28.5
Some indeed not only just causes of-standing against
nos, sed etiam honestas habent: alius patrem tuetur, alius
us but also honorable have one his-father protects another
fratrem, alius patriam, alius amicum; his tamen non
his-brother another his-fatherland another his-friend these yet not
ignoscimus id facientibus, quod nisi facerent inprobaremus,
we-pardon that doing which unless they-did-it we-would-disapprove
immo, quod est incredibile, saepe de facto bene
nay what is incredible often about the-deed well
existimamus, de faciente male.
we-think about the-doer badly
At me hercules vir magnus ac iustus fortissimum 28.6
But by Hercules a-man great and just the-bravest
quemque ex hostibus suis et pro libertate ac salute
each of enemies his-own and for the-freedom and safety
patriae pertinacissimum suspicit et talem sibi civem,
of-his-fatherland most-persistent looks-up-to and such to-himself a-citizen
talem militem contingere optat.
such a-soldier to-befall wishes

It is shameful to hate those who deserve pity, like a captive slave unused to labor or a weary man who falls asleep. Let us ask whether he could not or would not. Now we follow the first impulse and persist in anger lest we seem to have begun without cause, as if heavy anger proved it just.

29.1 Turpe est odisse quem laudes; quanto vero turpius ob
Shameful it-is to-hate whom you-praise how-much indeed more-shameful on-account-of
id aliquem odisse, propter quod misericordia dignus est:
that someone to-hate on-account-of which of-pity worthy he-is
si captivus in servitutem subito depressus reliquias libertatis
if a-captive into slavery suddenly thrust-down the-remnants of-freedom
tenet nec ad sordida ac laboriosa ministeria agilis occurrit,
keeps nor to sordid and laborious services nimble runs
si ex otio piger equum vehiculumque domini cursu
if from leisure lazy the-horse and-carriage of-his-master in-running
non exaequat, si inter cottidiana pervigilia fessum somnus
not he-keeps-up-with if amid daily sleeplessness weary sleep
oppressit, si rusticum laborem recusat aut non fortiter
has-overcome-him if rustic labor he-refuses or not bravely
obiit a servitute urbana et feriata translatus
has-undertaken-it from servitude of-the-city and holiday-keeping transferred
ad durum opus! distinguamus, utrum aliquis non possit an
to hard work let-us-distinguish whether someone not can or
nolit: multos absolvemus, si coeperimus ante iudicare quam
will-not many we-shall-acquit if we-shall-have-begun before to-judge than
irasci. nunc autem primum impetum sequimur, deinde,
to-be-angry now however the-first onrush we-follow then
quamvis vana nos concitaverint, perseveramus, ne videamur
although empty-things us have-roused we-persevere lest we-seem

coepisse sine causa, et, quod iniquissimum est, pertinaciores
to-have-begun without cause and what most-unfair is more-persistent
nos facit iniquitas irae; retinemus enim illam et augemus,
us makes the-unfairness of-anger we-retain for it and increase-it
quasi argumentum sit iuste irascentis graviter irasci.
as-if a-proof it-be of-one-justly being-angry heavily to-be-angry

XXX · THE INGRATITUDE OF FRIENDS

Look how slight the beginnings are: men, like bulls at red and snakes at shadows, are alarmed at trifles. We are most angry with our dearest when they give us less than we hoped or than others got. The deified Julius was killed by more friends than enemies, whose insatiable hopes he could not fill, among them Cimber Tillius, his fiercest partisan a little before; so kings' own guards have turned their arms on them.

Quanto melius est initia ipsa perspicere quam levia 30.1
How-much better is-it the-beginnings themselves to-examine how light
sint, quam innoxia! quod accidere vides animalibus mutis,
they-are how harmless what to-happen you-see to-animals dumb
idem in homine deprendes: frivolis turbamur et inanibus.
the-same in man you-will-detect by-trifles we-are-disturbed and empty-things
taurum color rubicundus excitat, ad umbram aspis exurgit,
the-bull a-color reddish rouses at a-shadow the-asp rises-up
ursos leonesque mappa proritat: omnia, quae natura fera
bears and-lions a-napkin provokes all-things which by-nature wild
ac rabida sunt, consternantur ad vana.
and frenzied are are-alarmed at empty-things
Idem inquietis et stolidis ingeniis evenit: rerum suspicione 30.2
The-same to-restless and stupid characters happens of-things by-suspicion
feriuntur, adeo quidem, ut interdum iniurias vocent
they-are-struck so-far indeed that sometimes injuries they-call

modica beneficia, in quibus frequentissima, certe acerbissima
moderate benefits in which most-frequent certainly most-bitter
iracundiae materia est. carissimis enim irascimur, quod
of-irascibility the-material is with-the-dearest for we-are-angry because
minora nobis praestiterint quam mente conceperimus quamque
less to-us they-have-afforded than in-mind we-had-conceived and-than
alii tulerint, cum utriusque rei paratum remedium sit.
others have-got when of-both thing ready the-remedy be

30.3 Magis alteri indulsit: nostra nos sine comparatione
More to-another he-has-indulged our-own-things us without comparison
delectent; numquam erit felix, quem torquebit felicior.
let-delight never will-be happy whom will-torment a-happier-one
minus habeo quam speravi: sed fortasse plus speravi quam
less I-have than I-hoped but perhaps more I-hoped than
debui. haec pars maxime metuenda est, hinc perniciosissimae
I-ought this part most to-be-feared is from-here most-pernicious
irae nascuntur et sanctissima quaeque invasurae.
angers are-born and the-most-sacred each going-to-assail

30.4 Divum Iulium plures amici confecerunt quam inimici,
The-deified Julius more friends finished-off than enemies
quorum non expleverat spes inexplebiles. voluit quidem
whose not he-had-filled hopes insatiable he-wished indeed
ille— neque enim quisquam liberalius victoria usus est, ex
he nor for anyone more-liberally victory used has from
qua nihil sibi vindicavit nisi dispensandi potestatem—,
which nothing for-himself he-claimed except of-dispensing the-power
sed quemadmodum sufficere tam improbis desideriis posset,
but how suffice to-so shameless desires he-could
cum tantum omnes concupiscerent, quantum unus poterat?
when as-much all desired as-much-as one-man could

Vidit itaque strictis circa sellam suam gladiis commilitones 30.5
He-saw and-so drawn around chair his swords fellow-soldiers
suos, Cimbrum Tillium, acerrimum paulo ante partium
his-own Cimber Tillius most-keen a-little before of-the-party
defensorem, aliosque post Pompeium demum Pompeianos.
the-defender and-others after Pompey at-last Pompeians
haec res sua in reges arma convertit fidissimosque
this thing their-own against kings arms has-turned and-the-most-faithful
eo conpulit, ut de morte eorum cogitarent, pro quibus
to-that has-driven that about the-death of-those they-should-think for whom
et ante quos mori votum habuerant.
and before whom to-die a-vow they-had-had

XXXI · COUNT WHAT YOU HAVE

Looking at others' fortunes makes our own displease us, and we are even angry with the gods that someone is ahead of us. The praetorship was given, but the consulship hoped for; the fasces, but not the ordinary consulship; a priesthood, but only one. Give thanks for what you have received, await the rest, and consider how many you are ahead of; your vice is false accounting, valuing what you give high and what you get low.

Nulli ad aliena respicienti sua placent: inde 31.1
To-no-one to another's-things looking-back his-own please hence
diis quoque irascimur, quod aliquis nos antecedat,
with-the-gods also we-are-angry that someone us precedes
obliti quantum hominum retro sit, et paucis invidentem
forgetting how-many of-men behind there-be and on-a-few envying
quantum sequatur a tergo ingentis invidiae. tanta tamen
how-much follows from the-back of-huge envy so-great yet

inportunitas hominum est, ut, quamvis multum acceperint,
the-importunity of-men is that although much they-have-received
iniuriae loco sit plus accipere potuisse.
of-an-injury in-place it-is more to-receive to-have-been-able

31.2 'Dedit mihi praeturam: sed consulatum speraveram; dedit
He-gave to-me a-praetorship but a-consulship I-had-hoped he-gave
duodecim fasces: sed non fecit ordinarium consulem; a me
the-twelve fasces but not made an-ordinary consul by me
numerari voluit annum: sed deest mihi ad sacerdotium;
to-be-numbered he-wished the-year but is-lacking to-me for a-priesthood
cooptatus in collegium sum: sed cur in unum? consummavit
co-opted into the-college I-was but why into one he-has-summed-up
dignitatem meam: sed patrimonio nihil contulit; ea
dignity my but to-my-patrimony nothing he-has-contributed those-things
dedit mihi, quae debebat alicui dare, de suo nihil
he-gave to-me which he-had-to to-someone give of his-own nothing
protulit.' age potius gratias pro his, quae accepisti;
he-has-brought-out give rather thanks for these-things which you-have-received

31.3 Reliqua expecta et nondum plenum esse te gaude: inter
The-rest await and not-yet full to-be you rejoice among
voluptates est superesse quod speres. omnes vicisti:
pleasures it-is to-be-left what you-may-hope all you-have-surpassed
primum esse te in animo amici tui laetare; multi te
first to-be you in the-mind of-friend your rejoice many you
vincunt: considera, quanto antecedas plures quam sequaris.
surpass consider how-many you-precede more than you-follow
quod sit in te vitium maximum quaeris? falsas rationes
what be in you the-vice greatest do-you-ask false accounts
conficis: data magno aestumas, accepta parvo.
you-make given-things highly you-value received-things lowly

Let different considerations deter us: fear of some, respect for others, disdain for others. Why hurry to flog a slave or break his legs at once? The power will not perish if deferred. Let reason, not anger, decide; we punish with chains, prison, and starvation what deserves lighter whips. All that offends us is small and childish, and a great mind should look down on it.

Aliud in alio nos deterreat: quibusdam timeamus irasci, 32.1
One-thing in another-man us let-deter with-some let-us-fear to-be-angry
quibusdam vereamur, quibusdam fastidiamus. magnam rem
with-some let-us-feel-shame with-some let-us-disdain a-great thing
sine dubio fecerimus, si servolum infelicem in ergastulum
without doubt we-shall-have-done if a-little-slave unhappy into the-workhouse
miserimus! quid properamus verberare statim, crura protinus
we-shall-have-sent why do-we-hurry to-flog at-once the-legs forthwith
frangere? non peribit potestas ista, si differetur.
to-break not will-perish power that if it-shall-be-deferred
Sine id tempus veniat, quo ipsi iubeamus: nunc 32.2
Allow that time to-come when we-ourselves may-order now
ex imperio irae loquemur; cum illa abierit,
by the-command of-anger we-shall-speak when it shall-have-gone-away
tunc videbimus, quanto ista lis aestumanda sit. in hoc
then we-shall-see at-how-much this suit to-be-assessed is in this
enim praecipue fallimur: ad ferrum venimus, ad capitalia
for especially we-are-deceived to the-steel we-come to capital
supplicia, et vinculis, carcere, fame vindicamus rem
punishments and with-chains with-prison with-hunger we-punish a-thing
castigandam flagris levioribus.
to-be-chastised with-whips lighter

32.3 ‘Quomodo’ inquis ‘nos iubes intueri, quam omnia, per
How you-say us do-you-bid to-look-at how all-things through
quae laedi videamur, exigua, misera, puerilia sint?’ ego
which to-be-hurt we-seem slight wretched childish are I
vero nihil magis suaserim quam sumere ingentem animum
indeed nothing more I-would-urge than to-take-up a-huge spirit
et haec, propter quae litigamus, discurrimus, anhelamus,
and these-things on-account-of which we-litigate we-run-about we-pant
videre quam humilia et abiecta sint, nulli qui altum
to-see how low and abject they-are by-no-one who lofty
quiddam aut magnificum cogitat respicienda.
something or magnificent thinks to-be-looked-back-at

XXXIII · THE STRIFE OVER MONEY

Most of the shouting concerns money, which wears out the courts, sets fathers against sons, mixes poisons, and hands swords to assassins and legions; kings sack cities for gold. Look at the money-boxes lying in the corner for which judges are summoned from afar; an old man without an heir bursts with rage over a denarius, a crippled money-lender over one-thousandth interest. All the gold of the mines is not worth a frown, and what draws our tears deserves laughter.

33.1 Circa pecuniam plurimum vociferationis est: haec fora
About money the-most of-shouting is this the-forums
defetigat, patres liberosque committit, venena miscet,
wears-out fathers and-children sets-against poisons it-mixes
gladios tam percussoribus quam legionibus tradit;
swords as-much to-assassins as to-legions it-hands-over
haec est sanguine nostro delibuta; propter hanc uxorum
this is with-blood our smeared on-account-of this of-wives
maritorumque noctes strepunt litibus et tribunalia
and-husbands the-nights resound with-lawsuits and the-tribunals

magistratuum premit turba, reges saeviunt rapiuntque et
of-magistrates presses a-crowd kings rage and-plunder and
civitates longo saeculorum labore constructas evertunt, ut
states by-long of-ages toil built overturn that
aurum argentumque in cinere urbium scrutentur.
gold and-silver in the-ashes of-cities they-may-search-for
Libet intueri fiscos in angulo iacentis: hi sunt 33.2
It-pleases to-look-at the-money-bags in a-corner lying these they-are
propter quos oculi clamore exprimantur, fremitu iudiciorum
on-account-of which eyes by-shouting are-squeezed-out with-the-din of-courts
basilicae resonent, evocati ex longinquis regionibus iudices
the-basilicas resound summoned from far regions judges
sedeant iudicaturi, utrius iustior avaritia sit.
sit going-to-judge of-which-of-two more-just the-avarice be
Quid si ne propter fiscum quidem, sed pugnum aeris 33.3
What if not on-account-of a-money-bag even but a-fistful of-bronze
aut inputatum a servo denarium senex sine herede
or charged by a-slave a-denarius an-old-man without an-heir
moriturus stomacho dirumpitur? quid si propter usuram
going-to-die with-bile bursts what if on-account-of interest
vel milensimam valetudinarius faenerator distortis pedibus
even one-thousandth an-invalid money-lender with-twisted feet
et manibus ad computandum non relictis clamat ac per
and hands for counting not left shouts and through
vadimonia asses suos in ipsis morbi accessionibus vindicat?
bail-bonds pennies his-own in the-very of-disease attacks claims
Si totam mihi ex omnibus metallis, quae cum maxime 33.4
If all to-me from all the-mines which at-this very-time
deprimimus, pecuniam proferas, si in medium proicias
we-sink the-money you-bring-forth if into the-midst you-throw
quidquid thensauri tegunt, avaritia iterum sub terras
whatever treasure-chambers cover avarice again under the-earth

referente, quae male egesserat: omnem istam congeriem non
carrying-back what badly it-had-dug-out all that heap not
putem dignam quae frontem viri boni contrahat.
I-would-think worthy that the-brow of-a-man good it-should-contract
quanto risu prosequenda sunt quae nobis lacrimas
with-how-much laughter to-be-pursued are the-things-which from-us tears
educunt!
draw

XXXIV · CHILDISH QUARRELS

Pursue the rest: food, drink, insulting words, sluggish slaves, misinterpreted remarks; these are light things, like those that set boys quarreling, and our anger is madness for valuing trifles highly. One man tried to take an inheritance, another slandered me, a third coveted my mistress: wanting the same thing breeds quarrels, as a narrow path makes passers-by jostle while a wide road does not.

34.1 Cedo nunc, persequere cetera, cibos, potiones horumque
Come now pursue the-rest foods drinks and-for-their
causa paratas in ambitionem munditias, verba contumeliosa,
sake prepared for ostentation elegances words insulting
motus corporum parum honorificos, contumacia iumenta
movements of-bodies too-little respectful defiant beasts-of-burden
et pigra mancipia, et suspiciones et interpretationes
and lazy slaves and suspicions and interpretations
malignas vocis alienae, quibus efficitur, ut inter iniurias
malicious of-voice another's by-which it-is-brought-about that among the-injuries
naturae numeretur sermo homini datus: crede mihi, levia
of-nature be-reckoned speech to-man given believe me light-things

sunt propter quae non leviter excandescimus, qualia
they-are on-account-of which not lightly we-blaze-up such-as
quae pueros in rixam et iurgium concitant.
those-which boys into a-fight and quarrel rouse
Nihil ex is, quae tam tristes agimus, serium est, nihil 34.2
Nothing of those which so gloomy we-do serious is nothing
magnum: inde, inquam, vobis ira et insania est,
great from-there I-say to-you anger and madness is
quod exigua magno aestumatis. auferre hic mihi
that slight-things highly you-value to-take-away this-man from-me
hereditatem voluit; hic me diu in spem supremam
an-inheritance wished this-one me long in hope last
captatis criminatus est; hic scortum meum concupivit:
to-those-courted accused has this-one mistress my coveted
Quod vinculum amoris esse debebat, seditionis atque 34.3
What a-bond of-love to-be ought of-sedition and
odi causa est, idem velle. iter angustum rixas
of-hatred a-cause is the-same-thing to-wish a-road narrow brawls
transeuntium concitat, diffusa et late patens via ne
of-those-passing rouses a-spread-out and widely extending way not
populos quidem collidit: ista quae appetitis, quia
peoples even makes-collide those-things which you-seek because
exigua sunt nec possunt ad alterum nisi alteri erepta
slight they-are nor can to another except from-another snatched
transferri, eadem affectantibus pugnas et iurgia excitant.
be-transferred the-same-things for-those-striving-for fights and quarrels rouse

You are angry that a slave, a freedman, a wife, or a client answered back, and call silence defiance, yet complain that liberty has been taken from the state while you take it at home. Your ears must bear laughter and weeping, quarrels and the noise of animals, and one who starts at a banging door must still hear thunder. The eyes offended by a stain at home bear rough and muddy streets abroad with calm.

35.1 Respondisse tibi servum indignaris libertumque et
To-have-answered you a-slave you-are-indignant and-a-freedman and
uxorem et clientem: deinde idem de re publica
a-wife and a-client then the-same-man from the-thing public
libertatem sublatam quereris, quam domi sustulisti.
liberty taken-away you-complain which at-home you-have-taken-away
rursus, si tacuit interrogatus, contumaciam vocas. et
again if he-was-silent asked defiance you-call-it both
loquatur et taceat et rideat!
let-him-speak and be-silent and laugh

35.2 'Coram domino?' inquis. immo coram patre
In-the-presence-of the-master you-say nay in-the-presence-of the-father
familiae. quid clamas? quid vociferaris? quid flagella
of-the-household why do-you-shout why do-you-bawl why whips
media cena petis, quod servi loquuntur, quod non
in-the-middle-of dinner do-you-seek because slaves talk because not
eodem loco turba contionis est, silentium solitudinis?
in-the-same place the-crowd of-an-assembly is the-silence of-a-solitude

35.3 In hoc habes aures, ut non modulata tantum et
For this you-have ears that not modulated-sounds only and
mollia et ex dulci tracta compositaque accipiant: et
soft and from sweet drawn and-composed they-may-receive both
risum audias oportet et fletum, et blanditias et lites,
laughter to-hear you-must and weeping and coaxings and quarrels

et prospera et tristia, et hominum voces et fremitus
and prosperous-things and sad-things and of-men voices and roarings
animalium latratusque. quid miser expavescis ad clamorem
of-animals and-barkings why wretch are-you-terrified at the-shout
servi, ad tinnitum aeris aut ianuae inpulsum? cum tam
of-a-slave at the-ringing of-bronze or of-a-door the-banging when so
delicatus fueris, tonitrua audienda sunt.
fastidious you-have-been thunders to-be-heard are
Hoc, quod de auribus dictum est, transfer ad oculos, 35.4
This which about the-ears said has-been transfer to the-eyes
qui non minus fastidio laborant, si male instituti
which not less from-fastidiousness suffer if badly trained
sunt: macula offenduntur et sordibus et argento parum
they-are by-a-stain they-are-offended and by-dirt and by-silver too-little
splendido et stagno non ad solum perlucente.
bright and by-a-pond not to the-bottom shining-through
Hi nempe oculi, qui non ferunt nisi varium ac recenti 35.5
These surely the-eyes which not bear except variegated and with-recent
cura nitens marmor, qui mensam nisi crebris distinctam
care gleaming marble which a-table unless with-frequent marked
venis, qui nolunt domi nisi auro pretiosiora calcari,
veins which wish-not at-home except than-gold more-precious to-be-trodden
aequissimo animo foris et scabras lutosasque semitas
with-most-even mind out-of-doors both rough and-muddy paths
spectant et maiorem partem occurrentium squalidam, parietes
they-look-at and the-greater part of-those-they-meet squalid the-walls
insularum exesos, rimosos, inaequales. quid ergo aliud est,
of-tenements eaten-away cracked uneven what then else is-it
quod illos in publico non offendat, domi moveat, quam
which them in public not offends at-home moves than
opinio illic aequa et patiens, domi morosa et querula?
opinion there fair and patient at-home peevish and querulous

All the senses must be hardened, and the mind called daily to account. Sextius, at the end of each day, asked himself what fault he had cured, what vice resisted, in what he was better; anger that knows it must face a judge daily will cease, and sleep after such a review is calm and deep. Seneca does the same: when the lamp is out and his wife silent, he reviews the day and pardons himself what he will not repeat, as when he argued too fiercely or admonished too freely.

36.1 Omnes sensus perducendi sunt ad firmitatem; natura
All senses to-be-brought are to firmness by-nature
patientes sunt, si animus illos desit corrumpere, qui cotidie
enduring they-are if the-mind them cease to-corrupt which daily
ad rationem reddendam vocandus est. faciebat hoc Sextius,
to an-account to-be-rendered to-be-summoned is used-to-do this Sextius
ut consummato die, cum se ad nocturnam quietem
that completed the-day when himself to nightly rest
recepisset, interrogaret animum suum: 'quod hodie malum
he-had-withdrawn he-asked mind his-own what today bad-habit
tuum sanasti? cui vitio obstitisti? qua parte melior es?'
your have-you-healed what vice have-you-resisted in-what part better are-you

36.2 Desinet ira et moderatior erit, quae sciet sibi cotidie
Will-cease anger and more-moderate will-be which shall-know to-itself daily
ad iudicem esse veniendum. quicquam ergo pulchrius hac
to a-judge to-be to-be-come anything then more-beautiful than-this
consuetudine excutiendi totum diem? qualis ille somnus
habit of-sifting-out the-whole day what-kind that sleep
post recognitionem sui sequitur, quam tranquillus,
after the-review of-oneself follows how tranquil
quam altus ac liber, cum aut laudatus est animus
how deep and free when either praised has-been the-mind

aut admonitus et speculator sui censorque secretus
or admonished and the-observer of-itself and-censor secret
cognovit de moribus suis!
has-taken-cognizance about morals its-own
Utor hac potestate et cotidie aput me causam dico. cum 36.3
I-use this power and daily before myself my-case I-plead when
sublatum e conspectu lumen est et conticuit uxor moris
taken from sight the-light is and has-fallen-silent my-wife of-the-habit
iam mei conscia, totum diem meum scrutor factaque ac
now my aware the-whole day my I-search and-deeds and
dicta mea remetior; nihil mihi ipse abscondo, nihil transeo.
words my I-re-measure nothing from-me myself I-hide nothing I-pass-over
quare enim quicquam ex erroribus meis timeam, cum possim
why for anything of errors my I-should-fear when I-can
dicere: 'vide ne istud amplius facias, nunc tibi ignosco.
say see that-not that any-more you-do now to-you I-pardon
In illa disputatione pugnacius locutus es: noli postea 36.4
In that dispute more-combatively spoken you-have do-not afterward
congredi cum imperitis; nolunt discere, qui numquam
meet with the-ignorant they-are-unwilling to-learn who never
didicerunt. illum liberius admonuisti quam debebas, itaque
have-learned him more-freely you-admonished than you-ought and-so
non emendasti, sed offendisti: de cetero vide, non tantum
not you-amended but you-offended for the-rest see not only
an verum sit quod dicis, sed an ille cui dicitur
whether true it-be what you-say but whether he to-whom it-is-said
veri patiens sit; admoneri bonus gaudet, pessimus
of-truth tolerant be to-be-admonished the-good-man rejoices the-worst
quisque rectorem asperrime patitur.
each a-corrector most-harshly bears

At a banquet some jests hurt you; avoid vulgar company. You were angry with a rich man's doorkeeper for turning your friend away; laugh, he is a chained dog, proud of his besieged threshold, and a mind prepared for what it must endure is brave. You were given a lower place at dinner; what does a cushion matter? Someone spoke ill of your talent; then Ennius, Hortensius, and Cicero would have hated you for disliking their work. As a candidate you must bear the votes calmly.

37.1 In convivio quorundam te sales et in dolorem tuum iacta
At a-banquet of-some-people you the-witticisms and to pain your thrown
verba tetigerunt: vitare volgares convictus memento; solutior
words have-touched to-avoid vulgar company remember looser
est post vinum licentia, quia ne sobris quidem pudor est.
is after wine license because not in-the-sober even shame is

37.2 Iratum vidisti amicum tuum ostiario causidici alicuius
Angry you-saw friend your with-the-doorkeeper of-a-pleader some
aut divitis, quod intrantem summoverat, et ipse
or of-a-rich-man because entering he-had-turned-him-away and yourself
pro illo iratus extremo mancipio fuisti: irasceris ergo
for him angry with-the-lowest slave you-were will-you-be-angry then
catenario cani? et hic, cum multum latravit, obiecto
with-a-chained dog and this-one when much he-has-barked thrown
cibo mansuescit. recede longius et ride!
food is-tamed withdraw farther and laugh

37.3 Nunc iste se aliquem putat, quod custodit litigatorum
Now that-one himself someone thinks because he-guards of-litigants
turba limen obsessum; nunc ille, qui intra iacet, felix
by-a-crowd the-threshold besieged now he who within lies happy
fortunatusque est et beati hominis iudicat ac potentis
and-fortunate is and of-a-blessed man judges and of-a-powerful
indicium difficilem ianuam: nescit durissimum esse ostium
the-mark a-difficult door he-knows-not hardest to-be the-door

carceris. praesume animo multa tibi esse patienda:
of-a-prison presume in-mind many-things for-you to-be to-be-endured
numquis se hieme algere miratur? numquis in
surely-not-anyone himself in-winter to-be-cold wonders surely-not-anyone at
mari nausiare, in via concuti? fortis est animus ad
sea to-be-seasick on the-road to-be-jolted brave is the-mind to
quae praeparatus venit.
which-things prepared it-comes

Minus honorato loco positus irasci coepisti convivatori, 37.4
In-a-less honored place set to-be-angry you-began with-the-host
vocatori, ipsi qui tibi praeferebatur: demens, quid
with-the-inviter himself who to-you was-preferred madman what
interest, quam lecti premas partem? honestiorem te
does-it-matter what of-the-couch you-press part more-honorable you
aut turpiorem potest facere pulvinus?
or baser can make a-cushion

Non aequis quendam oculis vidisti, quia de ingenio 37.5
Not with-fair someone eyes you-have-seen because about talent
tuo male locutus est: recipis hanc legem? ergo te
your badly spoken he-has do-you-accept this law then you
Ennius, quo non delectaris, odisset, et Hortensius,
Ennius in-whom not you-delight would-have-hated and Hortensius
si orationes eius improbares, simultates tibi indiceret,
if the-speeches his you-disapproved feuds against-you would-proclaim
et Cicero, si derideres carmina eius, inimicus esset. vis
and Cicero if you-mocked the-poems his hostile would-be you-wish
tu aequo animo pati candidatus suffragia!'
you with-even mind to-endure as-a-candidate the-votes

Someone insulted you; was it worse than when a young man spat on the Stoic Diogenes as he lectured on anger? Diogenes said he was not angry but doubted whether he should be. Cato did better: when Lentulus spat in his face while he pleaded a case, Cato wiped it off and said he would tell everyone that those who say Lentulus has no mouth are wrong.

38.1 Contumeliam tibi fecit aliquis: numquid maiorem quam
An-insult to-you has-done someone surely-not greater than
Diogeni philosopho Stoico, cui de ira cum maxime
to-Diogenes the-philosopher Stoic on-whom about anger at-that very-moment
disserenti adulescens protervus inspuit? tulit hoc ille
he-was-discoursing a-young-man impudent spat bore this he
leniter et sapienter: 'non quidem' inquit 'irascor, sed dubito
gently and wisely not indeed he-said I-am-angry but I-doubt
tamen an oporteat irasci.' quanto Cato noster melius!
still whether it-behooves to-be-angry how-much Cato our better

38.2 Qui, cum agenti causam in frontem mediam quantum
Who when pleading a-case into his-forehead middle as-much-as
poterat attracta pingui saliva inspuisset Lentulus ille patrum
he-could drawn-up thick spittle had-spat Lentulus that of-fathers
nostrorum memoria factiosus et inpotens, abstersit faciem
our in-memory factious and uncontrolled wiped his-face
et: 'adfirmabo' inquit 'omnibus, Lentule, falli eos qui
and I-will-affirm he-said to-all Lentulus to-be-deceived those who
te negant os habere.'
you deny a-mouth to-have

Having composed our own minds, let us learn to calm others. Anger at its height is deaf, and must be given room, for remedies work in its remissions. We may slow it, remove its means of vengeance, feign anger with it to gain authority, distract it with news or shame or fear. A physician, they say, cured a king's daughter by hiding the scalpel in a sponge, so that she bore the pain she did not expect.

Contigit iam nobis, Novate, bene componere animum: 39.1
It-has-befallen now to-us Novatus well to-compose the-mind
aut non sentit iracundiam aut superior est. videamus
either not it-feels irascibility or superior it-is let-us-see
quomodo alienam iram leniamus; nec enim sani esse
how another's anger we-may-soothe nor for sane to-be
tantum volumus, sed sanare.
only we-wish but to-make-sane
Primam iram non audebimus oratione mulcere: surda est 39.2
The-first anger not we-shall-dare with-speech to-soothe deaf it-is
et amens; dabimus illi spatium. remedia in remissionibus
and mad we-shall-give to-it room remedies in remissions
prosunt; nec oculos tumentis temptamus vim rigentem
help nor eyes swelling do-we-try force rigid
movendo incitaturi, nec cetera vitia, dum fervent: initia
by-moving going-to-rouse nor the-other vices while they-boil beginnings
morborum quies curat.
of-diseases rest cures
'Quantulum' inquis 'prodest remedium tuum, si sua 39.3
How-little you-say helps remedy your if of-its-own
sponte desinentem iram placat!' primum, ut citius desinat,
accord ceasing anger it-calms first that more-quickly it-cease
efficit; deinde custodit, ne reddat; ipsum quoque impetum,
it-brings-about then it-guards lest it-return the-very also onrush

quem non audet lenire, fallet: removebit omnia ultionis
which not it-dares to-soothe it-will-deceive it-will-remove all of-vengeance
instrumenta, simulabit iram, ut tamquam adiutor et doloris
the-instruments it-will-feign anger that as-if a-helper and of-resentment
comes plus auctoritatis in consiliis habeat, moras nectet
a-companion more of-authority in counsels it-may-have delays it-will-weave
et, dum maiorem poenam quaerit, praesentem differet.
and while a-greater punishment it-seeks the-present-one it-will-defer
39.4 Omni arte requiem furori dabit: si vehementior erit,
By-every art rest to-the-frenzy it-will-give if more-violent it-shall-be
aut pudorem illi cui non resistat incutiet aut metum;
either shame into-it which not it-may-resist it-will-strike or fear
si infirmior, sermones inferet vel gratos vel novos
if weaker talk it-will-introduce either pleasing or new
et cupiditate cognoscendi avocabit. medicum aiunt,
and by-desire of-learning will-call-it-away a-physician they-say
cum regis filiam curare deberet nec sine ferro
when of-a-king the-daughter to-treat he-had-to nor without the-knife
posset, dum tumentem mammam leniter fovet, scalpellum
could while the-swelling breast gently he-warms a-scalpel
spongea tectum induxisse: repugnasset puella remedio
by-a-sponge covered to-have-brought-in would-have-resisted the-girl the-remedy
palam admoto, eadem, quia non expectavit, dolorem tulit.
openly applied the-same because not she-expected-it the-pain bore
quaedam non nisi decepta sanantur.
certain-things not except deceived are-healed

To one man we may say his anger delights his enemies; to rebuke an angry man is to inflame him, so approach him gently, unless one has Augustus' authority: when Vedius Pollio ordered a slave who broke a crystal cup thrown to his lampreys, the boy fled to Augustus, who had him released, all the crystal broken, and the fishpond filled in. One so powerful may handle anger roughly, but only an anger incurable unless it fears something greater.

Alteri dices: 'vide ne inimicis iracundia tua voluptati 40.1
To-one you-will-say see lest to-your-enemies irascibility your for-pleasure
sit', alteri: 'vide ne magnitudo animi tui creditumque
be to-another see lest the-greatness of-mind your and-the-trusted
aput plerosque robur cadat. indignor me hercules et
among most strength fall I-am-indignant by Hercules and
non invenio dolendi modum, sed tempus expectandum est;
not I-find of-resenting a-limit but time to-be-awaited is
dabit poenas; serva istud in animo tuo: cum potueris,
he-will-pay penalties keep that in mind your when you-can
et pro mora reddes.' castigare vero irascentem et
and for the-delay you-will-repay to-chastise however one-angry and
ultro obirasci incitare est;
in-turn to-be-angry-at-him to-incite is
Varie adgredieris blandeque, nisi forte tanta persona 40.2
Variously you-will-approach and-coaxingly unless perhaps so-great a-personage
eris, ut possis iram comminuere, quemadmodum fecit
you-will-be that you-can anger break-down as did
divus Augustus, cum cenaret aput Vedium Pollionem.
the-deified Augustus when he-dined with Vedius Pollio
fregerat unus ex servis eius crustallinum; rapi eum
had-broken one of the-slaves his a-crystal-cup to-be-seized him
Vedius iussit ne vulgari quidem more periturum: murenis
Vedius ordered not in-a-vulgar even way going-to-perish to-lampreys

obici iubebatur, quas ingentis in piscina continebat. quis
to-be-thrown he-was-ordered which huge in a-fishpond he-kept who
non hoc illum putaret luxuriae causa facere? saevitia erat.
not this him would-think of-luxury for-the-sake to-do savagery it-was
40.3 Evasit e manibus puer et confugit ad Caesaris pedes
Escaped from the-hands the-boy and fled to Caesar's feet
nihil aliud petiturus, quam ut aliter periret, ne esca
nothing else going-to-ask than that otherwise he-might-perish lest food
fieret. motus est novitate crudelitatis Caesar et illum
he-become moved was by-the-novelty of-the-cruelty Caesar and him
quidem mitti, crustallina autem omnia coram se
indeed to-be-released the-crystal-cups however all before himself
frangi iussit conplerique piscinam.
to-be-broken ordered and-to-be-filled-up the-fishpond
40.4 Fuit Caesari sic castigandus amicus; bene usus est viribus
Was by-Caesar thus to-be-chastised a-friend well used he-has strength
suis: 'e convivio rapi homines imperas et novi
his-own from the-banquet to-be-seized men do-you-order and of-a-new
generis poenis lancinari? si calix tuus fractus est,
of-kind by-punishments to-be-mangled if cup your broken is
viscera hominis distrahentur? tantum tibi placebis, ut
the-vitals of-a-man shall-be-torn-apart so-much yourself will-you-please that
ibi aliquem duci iubeas, ubi Caesar est?'
there someone to-be-led you-order where Caesar is
40.5 Sic cui tantum potentiae est, ut iram ex superiore
So (he)-to-whom so-much of-power is that anger from a-superior
loco adgredi possit, male tractet, at talem dumtaxat,
place to-attack he-can badly let-him-handle-it but such only
qualem modo rettuli, feram, immanem, sanguinariam, quae
as just-now I-mentioned beastly monstrous bloodthirsty which
iam insanabilis est, nisi maius aliquid extimuit.
now incurable is unless greater something it-has-feared

Let us give the mind peace through salutary precepts and the desire of honor alone, satisfying conscience and not fame. The crowd admires the bold, but calm men win respect in time. Anger has nothing useful: it has defiled hands with slaughter and scattered children's limbs, mindful of no glory, fearless of infamy, hardening from anger into hatred.

Pacem demus animo, quam dabit praeceptorum salutarium 41.1
Peace let-us-give to-the-mind which will-give of-precepts salutary
adsidua meditatio actusque rerum boni et intenta mens
constant practice and-action of-things good and an-intent mind
ad unius honesti cupiditatem. conscientiae satis fiat,
on of-the-one honorable the-desire to-conscience enough let-be-done
nil in famam laboremus:
nothing for fame let-us-labor
Sequatur vel mala, dum bene merentis. at volgus 41.2
Let-it-follow even bad provided-that well (us)-deserving but the-crowd
animosa miratur et audaces in honore sunt, placidi
spirited-things admires and the-bold in honor are the-calm
pro inertibus habentur. primo forsitan aspectu; sed simul
for sluggish are-held at-first perhaps sight but as-soon-as
aequalitas vitae fidem fecit non segnitiem illam animi
the-evenness of-their-life credit has-made not sluggishness that of-mind
esse sed pacem, veneratur illos populus idem colitque.
to-be but peace venerates them the-people the-same and-cherishes
Nihil ergo habet in se utile taeter iste et hostilis 41.3
Nothing therefore has in itself useful hideous that and hostile
adfectus, at omnia ex contrario mala, ferrum et ignes.
passion but all-things on the-contrary evil steel and fires
pudore calcato caedibus inquinavit manus, membra
shame trampled with-slaughters it-has-polluted its-hands the-limbs

liberorum dispersit, nihil vacuum reliquit a scelere, non
of-children it-has-scattered nothing empty it-has-left of crime not
gloriae memor, non infamiae metuens, inemendabilis, cum
of-glory mindful not of-infamy fearing incorrigible when
ex ira in odium obcalluit.
from anger into hatred it-has-grown-callous

XLII · REMEMBER MORTALITY

Let us root it out wholly. Nothing helps more than the thought of mortality: why proclaim angers as if born for eternity and squander our short life in tormenting others? A fever or death will soon end the fiercest enmities; fate stands over our heads, and the time we destine for another's death may be near our own.

42.1 Careamus hoc malo purgemusque mentem et extirpemus
Let-us-be-free-of this evil and-let-us-purge the-mind and let-us-root-out
radicitus, quae quamvis tenuia undecumque haeserint
by-the-roots which-things however slender wherever they-have-clung
renascentur, et iram non temperemus, sed ex toto
will-be-reborn and anger not let-us-temper but from the-whole
removeamus— quod enim malae rei temperamentum
let-us-remove what for of-an-evil thing tempering
est?— poterimus autem, adnitamur modo.
is we-shall-be-able however let-us-strive only

42.2 Nec ulla res magis proderit quam cogitatio mortalitatis.
Nor any thing more will-help than the-thought of-mortality
sibi quisque atque alteri dicat: 'quid iuvat tamquam
to-himself each and to-another let-him-say what does-it-help as-if
in aeternum genitos iras indicere et brevissimam aetatem
for eternity born angers to-proclaim and the-briefest life
dissupare? quid iuvat dies, quos in voluptatem honestam
to-squander what does-it-help days which on pleasure honorable

inpendere licet, in dolorem alicuius tormentumque
to-spend it-is-allowed into the-pain of-someone and-torment
transferre? non capiunt res istae iacturam nec tempus
to-transfer not admit things those loss nor time
vacat perdere.
is-free to-waste
Quid ruimus in pugnam? quid certamina nobis 42.3
Why do-we-rush into fight why contests on-ourselves
arcessimus? quid inbecillitatis obliti ingentia odia suscipimus
do-we-summon why of-weakness forgetful huge hatreds do-we-undertake
et ad frangendum fragiles consurgimus? iam istas
and to breaking fragile do-we-rise-up already those
inimicitias, quas inplacabili gerimus animo, febris aut
enmities which with-implacable we-wage mind a-fever or
aliquod aliud malum corporis vetabit geri; iam par
some other evil of-the-body will-forbid to-be-waged already the-pair
acerrimum media mors dirimet.
most-fierce in-between death will-part
Quid tumultuamur et vitam seditiosi conturbamus? stat 42.4
Why do-we-make-tumult and life seditious disturb stands
supra caput fatum et pereuntis dies inputat propiusque
over our-head fate and the-perishing days it-charges and-nearer
ac propius accedit; istud tempus, quod alienae destinas
and nearer approaches that time which for-another's you-destine
morti, fortasse circa tuam est.
death perhaps around your-own is

Why not gather a brief and calm life? Death will soon make master and slave, king and client equal. We are like the bull and bear tied together in the morning arena, harassing each other while the slayer waits for both. A fire in the neighborhood ends a brawl; the man you wish dead will die anyway, and to want him only exiled or disgraced is the mark of a petty mind, since his torment or your joy lasts so little time. While we live among men, let us cultivate humanity and despise wrongs, for mortality is near.

43.1 Quin potius vitam brevem colligis placidamque et
Why-not rather life brief do-you-gather and-peaceful both
tibi et ceteris praestas? quin potius amabilem
for-yourself and for-the-rest do-you-provide why-not rather lovable
te, dum vivis, omnibus, desiderabilem, cum excesseris,
yourself while you-live to-all to-be-missed when you-have-departed
reddis? quid illum nimis ex alto tecum agentem
do-you-render why him too from on-high with-you dealing
detrahere cupis? quid illum oblatrantem tibi, humilem
to-pull-down do-you-desire why him barking-at you humble
quidem et contemptum, sed superioribus acidum ac
indeed and despised but to-his-superiors sharp and
molestum exterere viribus tuis temptas? quid servo,
troublesome to-crush with-strength your do-you-try why with-a-slave
quid domino, quid regi, quid clienti tuo irasceris?
why with-a-master why with-a-king why with-the-client your are-you-angry
sustine paulum: venit ecce mors quae vos pares faciat.
endure a-little comes look death which you equals may-make

43.2 Videre solemus inter matutina harenae spectacula tauri et
To-see we-are-wont among the-morning of-the-arena spectacles of-a-bull and
ursi pugnam inter se conligatorum, quos, cum alter
of-a-bear the-fight between themselves tied-together whom when one

alterum vexarunt, suus confector expectat: idem facimus,
the-other have-harassed their-own finisher awaits the-same we-do
aliquem nobiscum adligatum lacessimus, cum victo
someone with-us bound we-provoke when for-the-conquered
victorique finis et quidem maturus inmineat. quieti
and-the-conqueror the-end and indeed early threatens quiet
potius pacatique quantulumcumque superest exigamus!
rather and-peaceful however-little remains let-us-spend
nulli cadaver nostrum iaceat invisum!
to-no-one corpse our let-it-lie hated
Saepe rixam conclamatum in vicinia incendium solvit 43.3
Often a-brawl cried-out in the-neighborhood a-fire breaks-up
et interventus ferae latronem viatoremque diducit.
and the-arrival of-a-wild-beast the-robber and-traveler parts
conluctari cum minoribus malis non vacat, ubi metus
to-wrestle with lesser evils not there-is-leisure when a-fear
maior apparuit. quid nobis cum dimicatione et insidiis?
greater has-appeared what for-us with fighting and plots
numquid amplius isti cui irasceris quam mortem
surely-not more for-that-one with-whom you-are-angry than death
optas? etiam te quiescente morietur. perdis operam, si
you-wish even you being-quiet he-will-die you-waste effort if
facere vis quod futurum est.
to-do you-wish what going-to-be is
'Nolo' inquis 'utique occidere, sed exilio, sed ignominia, 43.4
I-do-not-wish you-say by-all-means to-kill-him but with-exile but with-disgrace
sed damno adficere.' magis ignosco ei, qui vulnus inimici
but with-loss to-afflict more I-pardon him who a-wound of-his-enemy
quam qui pusulam concupiscit; hic enim non tantum
than (him)-who a-pimple desires this-one for not only
mali animi est, sed pusilli. sive de ultimis suppliciis
of-a-bad mind is but of-a-petty whether about the-extreme punishments

cogitas sive de levioribus, quantulum est temporis, quo
you-think or about lighter how-little is-it of-time in-which
aut ille poena sua torqueatur aut tu malum gaudium
either he by-punishment his be-tormented or you an-evil joy
ex aliena percipias! iam istum spiritum expuemus.
from another's you-may-reap already this breath we-shall-spit-out
43.5 Interim, dum trahimus, dum inter homines sumus, colamus
Meanwhile while we-draw-it while among men we-are let-us-cultivate
humanitatem; non timori cuiquam, non periculo simus,
humanity not for-fear to-anyone not for-danger let-us-be
detrimenta, iniurias, convicia, vellicationes contemnamus et
losses injuries insults teasings let-us-despise and
magno animo brevia feramus incommoda: dum respicimus,
with-great mind brief let-us-bear inconveniences while we-look-back
quod aiunt, versamusque nos, iam mortalitas aderit.
as they-say and-we-turn ourselves already mortality will-be-at-hand