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On the Latin Language

VARRO

De Lingua Latina

On the Latin Language

Books V–X

---

with a word-for-word interlinear English translation

preserving the original word order



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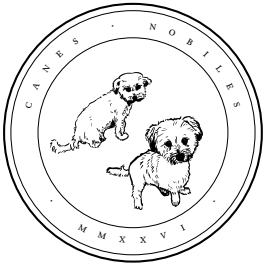

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BOOK V

I · THE PLAN OF THE WORK

Varro has undertaken six books on how Latin words were imposed on things, after three sent to Septumius against, for, and about etymology. Each word has two natures, the thing from which and the thing to which it is imposed. Origins are obscure, since age has destroyed or corrupted many words and some are foreign. Etymology has four steps, up to the sanctuary of the king. This book treats places and what is in them, since Pythagoras' twofold beginnings yield four: body, place, time, and action.

Quemadmodum vocabula essent imposita rebus in lingua 1
How words had-been imposed on-things in the-tongue
latina, sex libris exponere institui. de his tris ante hunc
Latin in-six books to-set-forth I-have-undertaken of these three before this-one
feci quos Septumio misi: in quibus est de disciplina, quam
I-made which to-Septumius I-sent in which is on the-discipline which
vocant ἐτυμολογικήν: quae contra eam dicerentur, volumine
they-call etymological which against it might-be-said in-the-volume
primo, quae pro ea, secundo, quae de ea, tertio. in his ad
first which for it in-the-second which about it in-the-third in these to
te scribam, a quibus rebus vocabula imposita sint in lingua
you I-will-write from what things words imposed were in the-tongue
latina et ea quae sunt in consuetudine ∗∗∗ apud poetas.
Latin and those which are in usage (lacuna) among the-poets
cum unius cuiusque verbi naturae sint duae, a qua 2
since of-one of-each word the-natures are two from what
re et in qua re vocabulum sit impositum (itaque
thing and in what thing the-word has-been imposed and-so
a qua re sit pertinacia cum requiritur, ostenditur esse
from what thing is obstinacy when it-is-asked it-is-shown to-be

a pertendendo; in qua re sit impositum dicitur cum
from persisting in what thing it-is imposed is-said when
demonstratur, in quo non debet pertendi et pertendit,
it-is-shown in what not it-ought to-persist and it-persists
pertinaciam esse, quod in quo oporteat manere, si in eo
obstinacy to-be what in what one-ought to-remain if in it
perstet, perseverantia sit), priorem illam partem, ubi cur
he-persists perseverance is the-former that part where why
et unde sint verba scrutantur, Graeci vocant ἐτυμολογίαν,
and whence are words they-search-out the-Greeks call etymology
illam alteram περὶ σημαινομένων. de quibus duabus rebus
that the-other on the-things-signified about which two things
in his libris promiscue dicam, sed exilius de posteriore.
in these books indiscriminately I-will-speak but more-thinly about the-latter
3 quae ideo sunt obscuriora, quod neque omnis impositio
which for-this-reason are more-obscure because neither every imposition
verborum exstat, quod vetustas quasdam delevit, nec
of-words survives since age certain-ones has-destroyed nor
quae exstat sine mendo omnis imposita, nec quae recte
what survives without fault every-one imposed nor what rightly
est imposita, cuncta manet (multa enim verba litteris
has-been imposed all-of-it remains many for words with-letters
commutatis sunt interpolata), neque omnis origo est
changed have-been corrupted nor every origin is
nostrae linguae e vernaculis verbis, et multa verba aliud
of-our tongue from native words and many words one-thing
nunc ostendunt, aliud ante significabant (ut hostis: nam
now show another before they-signified as hostis for
tum eo verbo dicebant peregrinum qui suis legibus
then by-that word they-meant a-foreigner who by-his-own laws
uteretur, nunc dicunt eum quem tum dicebant perduellem).
lived now they-mean him whom then they-called a-public-enemy

in quo genere verborum aut casu erit illustrius unde 4
in what kind of-words or case will-be clearer whence
videri possit origo, inde repetam. ita fieri oportere
to-be-seen may the-origin from-there I-will-fetch-it so to-happen to-be-proper
apparet, quod recto casu quom dicimus inpos, obscurius
is-clear because in-the-straight case when we-say inpos more-obscure
est esse a potentia quam cum dicimus inpotem; et eo
it-is to-be from power than when we-say inpotem and by-that
obscurius fit, si dicas pos quam inpos: videtur enim
more-obscure it-becomes if you-say pos than inpos it-seems for
pos significare potius pontem quam potentem.
pos to-signify rather bridge than powerful
vetustas pauca non depravat, multa tollit. quem puerum 5
age few-things not corrupts many-things takes-away whom as-a-boy
vidisti formosum, hunc vides deformem in senecta. tertium
you-saw handsome him you-see ugly in old-age the-third
seculum non videt eum hominem quem vidit primum.
generation not sees that man whom it-saw first
quare illa quae iam maioribus nostris ademit oblivio,
therefore those-things which already from-ancestors our has-taken forgetfulness
fugitiva secuta sedulitas Muti et Bruti retrahere nequit.
fugitive following the-diligence of-Mucius and of-Brutus to-retrieve cannot
non, si non potuero indagare, eo ero tardior, sed
not if not I-shall-be-able to-track-it-down by-that I-shall-be slower but
velocior ideo, si quivero. non mediocris enim tenebrae in
faster for-that if I-shall-be-able not slight for the-darkness in
silva ubi haec captanda neque eo quo pervenire
the-wood where these-things to-be-caught nor by-that-way by-which to-arrive
volumus semitae tritae, neque non in tramitibus quaedam
we-wish paths beaten nor not in the-byways certain-things

obiecta quae euntem retinere possent: quorum verborum
placed-in-the-way which one-going to-hold-back might of-which of-words
novorum ac veterum discordia omnis.
new and old the-discord all

6 in consuetudine communi quot modis litterarum
in usage common in-how-many ways of-letters
commutatio sit facta qui animadverterit, facilius scrutari
the-change has-been made who has-noticed more-easily to-search-out
origines patietur verborum: reperiet enim esse commutata, ut
the-origins will-be-able of-words he-will-find for to-be changed as
in superioribus libris ostendi, maxime propter bis quaternas
in the-former books I-showed chiefly because-of twice four
causas. litterarum enim fit demptione aut additione
causes of-letters for it-happens by-removal or by-addition
et propter earum traiectionem aut commutationem, item
and because-of their transposition or change likewise
syllabarum †productione; quae quoniam in superioribus
of-syllables by-lengthening which since in the-former
libris cuiusmodi essent exemplis satis demonstravi, hic
books of-what-kind they-were by-examples enough I-showed here
ammonendum esse modo putavi.
to-be-mentioned to-be only I-thought

7 nunc singulorum verborum origines expediam, quorum
now of-single words the-origins I-will-set-out of-which
quattuor explanandi gradus. infimus quo populus etiam
four of-explaining steps the-lowest to-which the-people also
venit: quis enim non videt unde argentofodinae et viocurus?
comes who for not sees whence argentofodinae and viocurus
secundus quo grammatica descendit antiqua, quae ostendit,
the-second to-which grammar has-come-down old which shows
quemadmodum quodque poeta finxerit verbum, quodque
how each the-poet has-fashioned word and-what

confinxerit, quodque declinarit; hic Pacui: ‘rudentum sibilus’,
he-has-compounded and-what he-has-declined here Pacuvius' of-ropes the-whistling
hic: ‘incurvicervicum pecus’, hic: ‘clamide clupeat bracchium’.
here crook-necked the-herd here with-a-cloak shields the-arm
tertius gradus, quo philosophia ascendens pervenit atque 8
the-third step to-which philosophy ascending has-arrived and
ea quae in consuetudine communi essent aperire coepit,
those-things which in usage common were to-lay-open began
ut a quo dictum esset oppidum, vicus, via. quartus, ubi
as from what called had-been town village road the-fourth where
est adytum et initia †regis: quo si non perveniam
is the-sanctuary and the-mysteries of-the-king to-which if not I-shall-arrive
∗∗∗ scientiam, at opinionem aucupabor, quod etiam in
(lacuna) knowledge yet opinion I-will-hunt which also in
salute nostra nonnunquam facit cum aegrotamus medicus.
health our sometimes does when we-are-sick the-doctor
quodsi summum gradum non attigero, tamen secundum 9
but-if the-highest step not I-shall-have-reached yet the-second
praeteribo, quod non solum ad Aristophanis lucernam, sed
I-shall-go-beyond because not only by Aristophanes' lamp but
etiam ad Cleanthis lucubravi. volui praeterire eos,
also by Cleanthes' I-have-worked-at-night I-have-wished to-pass-over those
qui poetarum modo verba ut sint ficta expediunt. non
who of-the-poets merely the-words how they-are fashioned set-out not
enim videbatur consentaneum quaerere me in eo verbo quod
for it-seemed consistent to-seek me in that word which
finxisset Ennius causam, neglegere quod ante rex Latinus
had-fashioned Ennius the-cause to-neglect which before king Latinus
finxisset, cum poeticis multis verbis magis delecter quam
had-fashioned since in-poetic many words more I-am-delighted than
utar, antiquis magis utar quam delecter. an non potius
I-use in-old more I-use than I-am-delighted or not rather

mea verba illa quae hereditate a Romulo rege venerunt
my words those which by-inheritance from Romulus the-king have-come
quam quae a poeta Livio relicta?
than which by the-poet Livius left
10 igitur quoniam in haec sunt tripertita verba, quae sunt
therefore since into these are threefold words which are
aut nostra aut aliena aut oblivia, de nostris dicam cur
either ours or foreign or forgotten of ours I-will-say why
sint, de alienis unde sint, de obliviis relinquam: quorum
they-are of foreign whence they-are of forgotten I-will-leave-them of-which
partim †quo ita invenerim ita opiner scribam. in hoc
in-part which so I-have-found so I-may-think I-will-write in this
libro dicam de vocabulis locorum et quae in his sunt,
book I-will-speak of the-words of-places and of-what in them are
in secundo de temporum et quae in his fiunt, in tertio
in the-second of those-of-times and of-what in them are-done in the-third
de utraque re a poetis comprehensa.
of each thing by the-poets taken-up
11 Pythagoras Samius ait omnium rerum initia esse bina ut
Pythagoras of-Samos says of-all things the-beginnings to-be twofold as
finitum et infinitum, bonum et malum, vitam et mortem,
finite and infinite good and bad life and death
diem et noctem. quare item duo status et motus ***
day and night therefore likewise two rest and motion (lacuna)
quod stat aut agitatur, corpus, ubi agitatur, locus, dum
what stands or is-moved a-body where it-is-moved a-place while
agitatur, tempus, quod est in agitatu, actio. quadripertitio
it-is-moved a-time what is in the-moving an-action the-fourfold-division
magis sic apparebit: corpus est ut cursor, locus stadium
more thus will-appear a-body is as a-runner a-place the-stadium
qua currit, tempus hora qua currit, actio cursio.
where he-runs a-time the-hour in-which he-runs an-action the-running

quare fit, ut ideo fere omnia sint quadripertita 12
therefore it-comes-about that for-this-reason nearly all-things are fourfold
et ea aeterna, quod neque unquam tempus, quin fuerit
and these eternal because neither ever time but-that there-has-been
motus: eius enim intervallum tempus; neque motus, ubi
motion of-it for the-interval is-time nor motion where
non locus et corpus, quod alterum est quod movetur,
not a-place and a-body because the-one is what is-moved
alterum ubi; neque ubi is agitatus, non actio ibi. igitur
the-other where nor where it (is)-moved not action there therefore
initiorum quadrigae locus et corpus, tempus et actio.
of-the-beginnings the-four-horse-team place and body time and action
quare quod quattuor genera prima rerum, totidem verborum 13
therefore since four kinds first of-things as-many of-words
†enim horum dequis locis et his rebus quae in his
for of-these about-which places and of-these things which in them
videntur in hoc libro summatim ponam. sed qua cognatio
are-seen in this book summarily I-shall-set but where the-kinship
eius erit verbi quae radices egerit extra fines suas,
of-that will-be word which roots has-sent-out beyond borders its-own
persequemur. saepe enim ad limitem arboris radices sub
we-shall-follow often for to the-boundary of-a-tree the-roots under
vicini prodierunt segetem. quare non, cum de locis dicam,
the-neighbor's have-come-forth crop therefore not when about places I-speak
si ab agro ad †agrosium hominem, ad agricolam pervenero,
if from the-field to agrosius the-man to the-farmer I-shall-have-come
aberraro. multa societas verborum, nec vinalia sine vino
I-shall-have-strayed much fellowship-(is) of-words nor the-Vinalia without wine
expediri nec curia calabra sine calatione potest aperiri.
to-be-explained nor the-Curia Calabra without the-calling can to-be-opened

Varro begins with place itself: locus is where something can be placed, and the ancients said locare, as Plautus and Ennius show. From it come the auctioneer's locare, the place-fee paid in a stable or booth, and the womanly loci where birth begins.

14 incipiam de locis ab ipsius loci origine. locus est, ubi
I-shall-begin about places from of-itself of-place the-origin a-place is where
locatum quid esse potest, ut nunc dicunt, collocatum.
placed something to-be can as now they-say collocated
veteres id dicere solitos apparet apud Plautum: 'filiam
the-ancients that to-say were-wont is-clear in Plautus a-daughter
habeo grandem cassa dote atque inlocabili neque eam
I-have grown-up with-empty dowry and unplaceable nor her
queo locare cuiquam.' apud Ennium: 'o Terra Traeca, ubi
am-I-able to-place to-anyone in Ennius O Land Thracian where
Liberi fanum inclutum Maro locavit.'
of-Liber the-shrine famous Maro placed

15 ubi quidque consistit, locus. ab eo praeco dicitur locare,
where each-thing stands a-place from that the-auctioneer is-said to-place
quod usque †id emit, quoad in aliquo constitit pretium. inde
because all-the-way that he-buys until at someone has-stood the-price thence
locarium quod datur in stabulo et taberna, ubi consistant.
the-place-fee which is-given in a-stable and a-booth where they-may-stand
sic loci muliebres, ubi nascendi initia consistunt.
so the-places womanly where of-being-born the-beginnings stand

Nature's places divide first into earth and sky, and the sky, like Asia, is named in two senses: the whole and its highest part. Aelius derives caelum from caelatum, engraved, or by contrast from celatum, hidden; Varro prefers chaos, cavum, hollow, as the Andromeda, the Agamemnon, and Ennius all call the sky hollow.

loca naturae secundum antiquam divisionem prima duo, 16
the-places of-nature according-to the-old division first two
terra et caelum, deinde particulatim utriusque multa. caeli
earth and sky then piece-by-piece of-each many of-the-sky
dicuntur loca supera et ea deorum, terrae loca infera et
are-called places upper and those of-the-gods of-the-earth places lower and
ea hominum. ut Asia sic caelum dicitur modis duobus. nam
those of-men as Asia so the-sky is-called in-ways two for
et Asia, quae non Europa, in quo etiam Syria, et Asia dicitur
both Asia which not Europe in which also Syria and Asia is-called
prioris pars Asiae, in qua est Ionia ac provincia nostra.
of-the-former part of-Asia in which is Ionia and the-province our
sic caelum et pars eius, summum ubi stellae, et id 17
so sky both a-part of-it the-highest where the-stars-are and that
quod Pacuvius cum demonstrat dicit: 'hoc vide circum
which Pacuvius when he-points-out says this see around
supraque quod complexu continet terram': cui subiungit:
and-above which in-embrace holds the-earth to-which he-adds
'id quod nostri caelum memorant.' a qua bipertita divisione
that which our-men sky call from which twofold division
Lucilius suorum unius et viginti librorum initium fecit
Lucilius of-his one and twenty books the-beginning made
hoc: 'aetheris et terrae genitabile quaerere tempus.'
this of-the-ether and of-the-earth generative to-seek time

18 caelum dictum scribit Aelius, quod est caelatum aut contrario
sky called writes Aelius because it-is engraved or by-a-contrary
nomine, celatum quod apertum est; non male, quod †posterior
name hidden because open it-is not badly because posterior
multo potius a caelo quam caelum a caelando. sed non
much rather from sky than sky from engraving but not
minus illud alterum de celando ab eo potuit dici,
less that other-one from hiding from that could to-be-called
quod interdiu celatur, quam quod noctu non celatur.
because by-day it-is-hidden than because by-night not it-is-hidden
19 omnino ego magis puto a chao choum cavum et hinc
altogether I more think from chaos choum hollow and hence
caelum, quoniam, ut dixi, 'hoc circum supraque quod complexu
sky since as I-said this around and-above which in-embrace
continet terram', cavum caelum. itaque dicit Andromeda Nocti:
holds the-earth hollow-(is) the-sky and-so says Andromeda to-Night
'quae cava caeli signitenentibus conficis bigis' et
who the-hollows of-the-sky with-constellation-holding you-traverse pair-of-horses and
Agamemno: 'in altisono caeli clipeo': cavum enim clipeum;
Agamemnon in high-sounding of-the-sky shield hollow for the-shield
et Ennius item ad cavationem: 'caeli ingentes fornices.'
and Ennius likewise to the-hollowing of-the-sky huge vaults
20 quare ut a cavo cavea et caullae et †cauea e cavitione
therefore as from hollow cavea and caullae and cauea from hollowing
ut cauium, sic ortum, unde omnia apud Hesiodum, a
as cauium so arose whence all-things in Hesiod from
chao cavo caelum.
chaos hollow sky

Terra comes, as Aelius writes, from being trodden, tera with one R in the augurs' books; hence territory, threshing, and boundary stones. Humus gives humation and the humble, and moisture gives wells, Puteoli, and the putrid pits beyond the Esquiline. Lakes, marshes, ponds, rivers, and streams follow, then the amnis that goes round, Amiternum and Interamna, and the Tiber, whose name Etruria and Latium both claim, once called Albula.

terra dicta ab eo, ut Aelius scribit, quod teritur. itaque 21
earth was-called from this as Aelius writes because it-is-trodden and-so
tera in augurum libris scripta cum R uno. ab eo colonis
tera in of-the-augurs books written with R one from this for-the-settlers
locus communis qui prope oppidum relinquitur teritorium,
the-place common which near the-town is-left territory
quod maxime teritur. hinc linteum quod teritur corpore
because most it-is-trodden hence the-linen which is-rubbed on-the-body
extermentarium. hinc in messi tritura, quod tum frumentum
the-rubbing-towel hence in harvest threshing because then the-grain
teritur, et trivolum, qui teritur. hinc fines agrorum
is-threshed and the-threshing-sledge by-which it-is-threshed hence the-ends of-fields
termini, quod eae partis propter limitare iter maxime
boundary-stones because those parts on-account-of the-bordering path most
teruntur; itaque hoc cum is∗∗∗ (in Latio aliquot locis
are-trodden and-so this when is-(lacuna) in Latium in-several places
dicitur, ut apud Accium, non terminus, sed termen. hoc
is-said as in Accius not terminus but termen this
Graeci quod τέρμονα, pote vel illinc. Euander enim, qui
the-Greeks what τέρμονα possibly or from-there Evander for who
venit in Palatium, e Graecia Arcas).
came into the-Palatine from Greece an-Arcadian

22 via quidem iter, quod ea vehendo teritur, iter item
the-road indeed a-way because it by-carrying is-trodden a-way likewise
actus, quod agendo teritur; etiam ambitus iter, quod
a-drove-road because by-driving it-is-trodden also the-ambit a-way which
circumeundo teritur: nam ambitus circuitus; ab eoque
by-going-round is-trodden for ambit circuit from and-that
duodecim tabularum interpretes 'ambitus parietis' circuitum
of-the-Twelve Tables the-interpreters the-ambit of-a-wall the-circuit
esse describunt. igitur tera terra et ab eo poetae appellarunt
to-be describe therefore tera terra and from that the-poets called
summa terrae quae sola teri possunt, 'sola terrae'.
the-surfaces of-the-earth which alone to-be-trodden can the-soles of-the-earth
23 terra, ut putant, eadem et humus; ideo Ennium in terram
earth as they-think the-same and soil therefore Ennius into earth
cadentis dicere: 'cubitis pinsibant humum'; et quod terra sit
those-falling to-say with-elbows they-pounded the-soil and because earth is
humus, ideo is humatus mortuus, qui terra obrutus; ab
soil therefore he buried dead-man-is who with-earth is-covered from
eo qui Romanus combustus est, si in sepulcrum eius
that one-who Roman burned is if into the-tomb of-him
abiecta gleba non est aut si os exceptum est mortui
thrown a-clod not is or if a-bone taken-out is of-the-dead-man
ad familiam purgandam, donec in purgando humo est
for the-household to-be-purified until in the-purifying with-soil it-is
opertum (ut pontifices dicunt, quod inhumatus sit), familia
covered as the-pontiffs say because unburied he-is the-household
funesta manet. et dicitur humilior, qui ad humum demissior,
polluted remains and is-called humbler who to the-ground lower
infimus humillimus, quod in mundo infima humus.
the-lowest humblest because in the-world lowest-is the-soil

humor hinc. itaque ideo Lucilius: 'terra abit in nimbos 24
moisture hence and-so for-this-reason Lucilius the-earth goes-off into clouds
imbremque', Pacuvius: 'terra exhalat auram atque auroram
and-rain Pacuvius the-earth breathes-out a-breeze and dawn
humidam', humectam; hinc ager uliginosus humidissimus;
moist wet hence a-field marshy most-moist
hinc udus uvidus; hinc sudor et udor. is si quamvis
hence damp wet hence sweat and moisture this if whatever-way
deorsum in terra, unde sumi pote, puteus;
downward in the-earth whence to-be-taken it-can-be a-well
nisi potius quod Aeolis dicebant ut πύταμον sic πύτεον a 25
unless rather because the-Aeolians said as πύταμον so πύτεον from
potu, non ut nunc φρέαρ. a puteis oppidum ut Puteoli,
drinking not as now φρέαρ from wells a-town as Puteoli
quod incircum eum locum aquae frigidae et caldae multae,
because round-about that place of-water cold and hot much-is
nisi a putore potius, quod putidus odoribus saepe ex
unless from the-stench rather because stinking with-odors often from
sulphure et alumine. extra oppida a puteis puticuli, quod
sulfur and alum outside the-towns from the-wells the-pits because
ibi in puteis obruebantur homines, nisi potius, ut Aelius
there in pits used-to-be-buried men unless rather as Aelius
scribit, puticulae, quod putescebant ibi cadavera proiecta, qui
writes the-pits because rotted there corpses thrown-out which
locus publicus ultra Exquilias. itaque eum Afranius putilucos
place is-public beyond the-Esquiline and-so it Afranius light-holes
in Togata appellat, quod inde suspiciunt per puteos lumen.
in the-Togata calls because from-there they-look-up through the-pits the-light
lacus lacuna magna, ubi aqua contineri potest. palus 26
a-lake a-pool large where water to-be-held can a-marsh
paululum aquae in altitudinem et palam latius diffusae.
a-little of-water in depth and openly more-widely spread

stagnum a graeco, quod ii στεγνόν quod non habet
a-pond from the-Greek because they στεγνόν because not it-has
rimam. hinc ad villas rutunda stagna, quod rutundum
a-crack hence at country-houses round ponds because a-round-thing
facillime continet, anguli maxime laborant.
most-easily holds the-corners most labor

27 fluvius, quod fluit, item flumen: a quo lege praediorum
a-river because it-flows likewise a-stream from which in-the-law of-estates
urbanorum scribitur: 'stillicidia fluminaque ut ita cadant
urban is-written drippings and-streams that so they-fall
fluantque'; inter haec hoc interest, quod stillicidium eo
and-flow between these this is-the-difference that a-dripping by-that
quod stillatim cadit, flumen quod fluit continue.
which by-drops falls a-stream because it-flows continuously

28 amnis id flumen quod circuit aliquod: nam ab ambitu
amnis that stream which goes-round something for from going-round
amnis. ab hoc qui circum Aternum habitant, Amiternini
amnis from this-one those-who around the-Aternus dwell Amiternines
appellati. ab eo qui populum candidatus circum it, ambit,
called from this he-who the-people as-a-candidate around goes canvasses
et qui aliter facit, indagabili ex ambitu causam dicit.
and who otherwise does investigable from canvassing a-case pleads
itaque Tiberis amnis, quod ambit Martium campum et
and-so the-Tiber a-river because it-goes-round the-Martian field and
urbem; oppidum Interamna dictum, quod inter amnis est
the-city a-town Interamna was-called because between rivers it-is
constitutum; item Antemnae, quod ante amnis, qua Anio
founded likewise Antemnae because before the-rivers where the-Anio
influit in Tiberim, quod bello male acceptum consenuit.
flows into the-Tiber which by-war badly treated has-grown-old

Tiberis quod caput extra Latium, si inde nomen quoque 29
the-Tiber because its-source-is outside Latium if thence the-name also
exfluit in linguam nostram, nihil ἐτυμολόγον latinum,
flows-out into tongue our nothing etymological Latin-is-there
ut, quod oritur ex Samnio, Volturnus nihil ad latinam
as because it-rises from Samnium the-Volturnus nothing to the-Latin
linguam: at quod proximum oppidum ab eo secundum mare
tongue but because the-nearest town from it along the-sea
Volturnum, ad nos, iam latinum vocabulum, ut Tiberinum
Volturnum to us now a-Latin word-is as the-Tiberine
numen. et colonia enim nostra Volturnum et deus Tiberinus.
godhead and the-colony for our Volturnum and the-god Tiberinus
sed de Tiberis nomine anceps historia. nam et suum 30
but about of-the-Tiber the-name doubtful the-story for both its-own
Etruria et Latium suum esse credit, quod fuerunt qui
Etruria and Latium its-own to-be believes because there-were-those who
ab Thebri vicino regulo Veientum dixerint appellatum
from Thebris neighboring the-chieftain of-the-Veientes have-said it-was-called
primo Thebrim. sunt qui Tiberim priscum nomen
at-first Thebris there-are those-who the-Tiber ancient name
latinum Albulam vocitatum litteris tradiderint, posterius
Latin Albula called in-letters have-handed-down later
propter Tiberinum regem Latinorum mutatum, quod ibi
on-account-of Tiberinus the-king of-the-Latins changed because there
interierit: nam hoc eius ut tradunt sepulcrum.
he-perished for this his as they-report tomb-is

As nature divides into sky and earth, earth divides into Asia and Europe, named from a nymph and from Agenor's daughter. Europe's places are mostly named by a name carried over from their people, as the Sabines, by one derived from them, as Latium, or both, as Etruria and the Tuscans; the Latin land is surnamed piecemeal by its towns. The augurs count five kinds of land, Roman, Gabine, foreign, hostile, and uncertain, each derived in turn.

31 ut omnis natura in caelum et terram divisa est, sic caeli
as all nature into sky and earth divided is so by-the-sky's
regionibus terra in Asiam et Europam. Asia enim iacet
regions the-earth into Asia and Europe Asia for lies
ad meridiem et austrum, Europa ad septemtriones et
toward the-noon and the-south-wind Europe toward the-north and
aquilonem. Asia dicta ab nympha, a qua et Iapeto
the-north-wind Asia was-called from a-nymph from whom and Iapetus
traditur Prometheus.
is-reported-sprung Prometheus

32 Europa ab Europa Agenoris, quam ex Phoenice Manlius
Europe from Europa Agenor's whom out-of Phoenicia Manlius
scribit taurum exportasse, quorum egregiam imaginem ex
writes a-bull carried-off of-whom a-splendid image out-of
aere Pythagoras Tarenti. Europae loca multae incolunt
bronze Pythagoras-made at-Tarentum Europe's places many inhabit
nationes. ea fere nominata aut translaticio nomine ab
nations they mostly were-named either by-a-transferred name from
hominibus ut Sabini et Lucani, aut declinato ab
the-men as the-Sabines and the-Lucanians or by-one-derived from
hominibus, ut Apulia et Latium, aut utrumque, ut Etruria
the-men as Apulia and Latium or both as Etruria
et Tusci. qua regnum fuit Latini, universus ager dictus
and the-Tuscans where the-kingdom was of-Latinus the-whole land was-called

Latius, particulatim oppidis cognominatus, ut a Praeneste
Latian piecemeal by-towns surnamed as from Praeneste
Praenestinus, ab Aricia Aricinus.
Praenestine from Aricia Arician
ut nostri augures publici disserunt, agrorum sunt genera 33
as our augurs public set-out of-lands there-are kinds
quinque: Romanus, Gabinus, peregrinus, hosticus, incertus.
five Roman Gabine foreign hostile uncertain
Romanus dictus unde Roma ab Romo; Gabinus ab
Roman was-called whence Rome-is from Romus Gabine from
oppido Gabis; peregrinus ager pacatus, qui extra Romanum
the-town Gabii foreign land at-peace which beyond the-Roman
et Gabinum, quod uno modo in his servantur auspicia;
and the-Gabine-lies because in-one way in these are-observed the-auspices
dictus peregrinus a pergendo, id est a progrediendo:
was-called foreign from pressing-on that is from going-forward
eo enim ex agro Romano primum progrediebantur:
to-it for out-of the-land Roman first they-went-forward
quocirca Gabinus quoque peregrinus, sed quod auspicia
wherefore Gabine too is-foreign but because auspices
habet singularia, ab reliquo discretus; hosticus dictus ab
it-has peculiar from the-rest is-set-apart hostile was-called from
hostibus; incertus is, qui de his quattuor qui sit ignoratur.
the-enemies uncertain that which of these four which it-is is-unknown

Ager is land into which something was driven, or comes from the Greek agros; the actus, iugerum, and centuria are its measures. Roads and farmsteads are named from carrying, paths from going, tilled land and hills from tilling, the plain from the level ground first harvested, and glades from use. Varro derives the farm, vineyard, crops, seed, fruits, threshing floor, fallow, and furrow, then meadows prepared without labor, country lands, and estates named from sureties.

34 ager dictus in quam terram quid agebant, et unde quid
ager was-called into which land something they-drove and whence something
agebant fructus causa. alii, quod id Graeci dicunt ἀγρόν.
they-drove of-fruit for-the-sake others because it the-Greeks call ἀγρόν
ut ager quo agi poterat, sic qua agi actus. eius
as a-field where to-be-driven it-could so where to-be-driven a-drove-road of-which
finis minimus constitutus in latitudinem pedes quattuor
the-limit smallest was-set in breadth feet four
(fortasse an ab eo quattuor, quod ea quadrupes agitur);
perhaps whether from this four because there a-quadruped is-driven
in longitudinem pedes centum viginti; in quadratum actum
in length feet one-hundred twenty to a-square an-actus
et latum et longum esset centum viginti. multa antiqui
both broad and long might-be one-hundred twenty many-things the-ancients
duodenario numero finierunt ut duodecim decuriis actum.
by-the-twelvefold number bounded as by-twelve decuries an-actus
35 iugerum dictum iunctis duobus actibus quadratis. centuria
a-iugerum was-called from-joined two actus square a-centuria
primum a centum iugeribus dicta, post duplicata retinuit
at-first from a-hundred iugera was-called afterward doubled it-kept
nomen, ut tribus †actibus multiplicatae idem tenent nomen.
the-name as tribes by-actus multiplied the-same keep the-name
ut qua agebant actus, sic qua vehebant, viae dictae;
as where they-drove drove-roads so where they-carried roads were-called

quo fructus convehebant, villae. qua ibant, ab itu iter
to-which the-fruits they-carted-in farmsteads where they-went from going way
appellarunt; qua id anguste, semita, ut semiter dictum.
they-called where it narrowly a-path as semiter was-called
ager cultus ab eo quod ibi cum terra semina coalescebant, 36
land tilled from that because there with the-earth the-seeds grew-together
et †ab inconsitus incultus. quod primum ex agro plano
and from unsown untilled because first from land level
fructus capiebant, campus dictus; posteaquam proxuma
fruits they-took the-plain was-called after the-nearest
superiora loca colere coeperunt, a colendo colles appellarunt;
higher places to-till they-began from tilling hills they-called
quos agros non colebant propter silvas aut id genus, ubi
which lands not they-tilled on-account-of woods or that kind where
pecus possit pasci, et possidebant, ab usu salvo saltus
cattle could be-pastured and they-held from use preserved glades
nominarunt. haec etiam Graeci νέμη, nostri nemora.
they-named these also the-Greeks νέμη our-men groves
ager quod videbatur pecudum ac pecuniae esse fundamentum, 37
land because it-seemed of-cattle and of-wealth to-be the-foundation
fundus dictus, aut quod fundit quotquot annis multa.
estate was-called or because it-pours-out every year many-things
vineta ac vineae a vite multa. vitis a vino, id a
vineyards and vines from the-vine many-things the-vine from wine that from
vi; hinc vindemia, quod est vinidemia aut vitidemia. seges
force hence vintage because it-is vinidemia or vitidemia the-crop
ab satu, id est semine. semen, quod non plane id quod
from sowing that is seed seed because not completely that which
inde; hinc seminaria, sementem, item alia. quod segetes
from-it-comes hence seed-beds sowing likewise other-things because crops

ferunt, fruges, a fruendo fructus, a spe spicae, ubi et
bear fruits from enjoying produce from hope ears where also
culmi, quod in summo campo nascuntur et summum culmen.
stalks because on the-top-of the-plain they-grow and the-top ridge
38 ubi frumenta secta, ut terantur, arescunt, area.
where grains cut so-that they-may-be-threshed dry a-threshing-floor
propter horum similitudinem in urbe loca pura areae; a
on-account-of of-these the-likeness in the-city places clear courts from
quo potest etiam ara deum, quod pura, nisi potius
which may-come also the-altar of-the-gods because clean-it-is unless rather
ab ardore, ad quem ut sit fit ara; a quo ipsa
from the-heat for which so-that it-may-be it-is-made the-altar from which itself
area non abest, quod qui arefacit ardor est solis.
the-threshing-floor not is-far because what dries-it the-heat is of-the-sun
39 ager restibilis, qui restituitur ac reseritur quotquot annis;
land restorable which is-restored and resown every year
contra qui intermittitur a novando, novalis ager.
by-contrast that-which is-interrupted from renewing fallow land
arvus et arationes ab arando; ab eo quod aratri vomer
arable and plowings from plowing from that which of-the-plow the-share
sustulit, sulcus; quo ea terra iacta, id est proiecta, porca.
has-lifted a-furrow where that earth thrown that is cast-forward a-ridge
40 prata dicta ab eo, quod sine opere parata. quod
meadows were-called from this because without labor prepared-they-are because
in agris quotquot annis rursum facienda eadem, ut
in fields every year again to-be-done the-same-things-are so-that
rursum capias fructus, appellata rura. †dividit in
again you-may-take fruits were-called country-lands divides in
eos eius scribit Sulpicius plebei rura largiter ad
them his writes Sulpicius to-the-commons country-lands abundantly to

aream. praedia dicta, item ut praedes, a praestando,
the-threshing-floor estates were-called likewise as sureties from standing-surety
quod ea pignore data publice mancupis fidem praestent.
because they as-pledge given publicly of-the-contractor the-good-faith warrant

VII · THE CAPITOL AND THE AVENTINE

Septimontium was named for the hills later enclosed by the city walls. The Capitoline takes its name from a human head found in digging the temple's foundations, and before that it was Tarpeian and Saturnian, with traces of the town Saturnia. The Aventine is derived from birds, from King Aventinus, or from the Latins' coming; Varro prefers advectus, since it was once reached by raft, as the Velabrum shows.

ubi nunc est Roma, Septimontium nominatum ab tot 41
where now is Rome Septimontium was-named from so-many
montibus quos postea urbs muris comprehendit; e quis
hills which later the-city with-walls enclosed of which
Capitolinum dictum, quod hic, cum fundamenta foderentur
the-Capitoline was-called because here when the-foundations were-dug
aedis Iovis, caput humanum dicitur inventum. hic
of-the-temple of-Jupiter a-head human is-said found-to-have-been this
mons ante Tarpeius dictus a virgine Vestale Tarpeia,
hill before Tarpeian was-called from the-maiden Vestal Tarpeia
quae ibi ab Sabinis necata armis et sepulta: cuius
who there by the-Sabines killed with-arms and buried-was of-whose
nominis monimentum relictum, quod etiam nunc eius rupes
name a-memorial is-left because even now its cliff
Tarpeium appellatur saxum.
the-Tarpeian is-called rock

42 hunc antea montem Saturnium appellatum prodiderunt
this before hill Saturnian called they-have-handed-down
et ab eo late Saturniam terram, ut etiam Ennius appellat.
and from that widely the-Saturnian land as also Ennius calls-it
antiquum oppidum in hac fuisse Saturnia scribitur. eius
an-ancient town on this to-have-been Saturnia is-written of-it
vestigia etiam nunc manent tria, quod Saturni fanum in
traces even now remain three because Saturn's shrine-is in
faucibus, quod Saturnia porta quam Iunius scribit ibi,
the-gorge because the-Saturnian gate which Junius writes there-is
quam nunc vocant Pandanam, quod post aedem Saturni in
which now they-call Pandana because behind the-temple of-Saturn in
aedificiorum legibus privatis parietes 'postici muri' sunt scripti.
of-buildings laws private walls back walls are written
43 Aventinum aliquot de causis dicunt. Naevius ab avibus,
the-Aventine several for reasons they-say-is-called Naevius from the-birds
quod eo se ab Tiberi ferrent aves, alii ab rege
because there themselves from the-Tiber carried the-birds others from the-king
Aventino Albano, quod ibi sit sepultus, alii Aventinum ab
Aventinus the-Alban because there he-is buried others the-Aventine from
adventu hominum, quod commune Latinorum ibi Dianae
the-coming of-men because common of-the-Latins there of-Diana
templum sit constitutum. ego maxime puto, quod ab
the-temple was established I chiefly think because from
advectu: nam olim paludibus mons erat ab reliquis disclusus.
conveying for once by-marshes the-hill was from the-rest shut-off
itaque eo ex urbe advehebantur ratibus, cuius vestigia,
and-so to-it from the-city they-were-conveyed by-rafts of-which traces-remain
quod †ea quatum dicitur velabrum, et unde escendebant
because by-that which-then is-called Velabrum and whence they-went-up
ad infimam novam viam locus sacellum Velabrum.
to the-lowest New Street the-place the-shrine Velabrum-is

Velabrum a vehendo. velaturam facere etiam nunc dicuntur 44
the-Velabrum from conveying ferrying to-do even now are-said
qui id mercede faciunt. merces (dicitur a merendo et
those-who it for-pay do the-pay is-called from earning and
aere) huic vecturae qui ratibus transibant quadrans. ab
bronze for-this conveyance those-who by-rafts crossed a-quadrans from
eo Lucilius scripsit 'quadrantis ratiti'.
that Lucilius wrote of-a-quadrans raft-stamped

VIII · THE CITY'S FOUR REGIONS

The city was divided into four regions with twenty-seven shrines of the Argei. The Suburan region holds the Caelian, named from Caeles Vibenna, the Carinae and Ceroliensis, the Sacred Way, and the Subura, which Varro derives from the district Succusan. The Esquiline region, the Quirinal and Viminal hills, and the Palatine follow, each with the Argei's inscriptions and the derivations of its names.

reliqua urbis loca olim discreta, cum Argeorum sacraria 45
the-remaining of-the-city places once distinct-were when of-the-Argei the-shrines
septem et viginti in quattuor partis urbis sunt disposita.
seven and twenty into four parts of-the-city were distributed
Argeos dictos putant a principibus, qui cum Hercule
the-Argei called-were they-think from the-chiefs who with Hercules
Argivo venerunt Romam et in Saturnia subsederunt. e quis
the-Argive came to-Rome and in Saturnia settled of which
prima scripta est regio Suburana, secunda Esquilina, tertia
first written is the-region Suburan second Esquiline third
Collina, quarta Palatina.
Colline fourth Palatine

46 in Suburanae regionis parte princeps est Caelius mons a
in the-Suburan region's part first is the-Caelian hill from
Caele Vibenna, Tusco duce nobili, qui cum sua manu
Caeles Vibenna a-Tuscan leader noble who with his-own band
dicitur Romulo venisse auxilio contra Tatium regem. hinc
is-said to-Romulus to-have-come in-aid against Tatius the-king hence
post Caelis obitum, quod nimis munita loca tenerent neque
after Caeles' death because too fortified places they-held nor
sine suspicione essent, deducti dicuntur in planum. ab eis
without suspicion were brought-down they-are-said into the-plain from them
dictus vicus Tuscus, et ideo ibi Vortumnum stare, quod
was-called the-street Tuscan and for-that-reason there Vortumnus stands because
is deus Etruriae princeps; de Caelianis qui a suspicione
he the-god of-Etruria-is chief of the-Caelians those-who from suspicion
liberi essent, traductos in eum locum qui vocatur Caeliolum.
free were moved into that place which is-called Caeliolum
47 cum Caelio coniunctum Carinae et inter eas quem
with the-Caelian joined-are the-Carinae and between them which
locum Ceroliensem appellatum apparet, quod primae regionis
place Ceroliensis called-was is-clear because of-the-first region
quartum sacrarium scriptum sic est: 'Ceroliense quarticeps
the-fourth shrine written thus is Ceroliensis fourth-in-order
circa Minervium qua in Caelio monte itur in tabernola
around the-Minervium where onto the-Caelian hill one-goes in a-little-booth
est'. Ceroliensis a carinarum iunctu dictus; †Carinae postea
it-is Ceroliensis from of-the-Carinae the-joining was-called Carinae afterward
cerionia, quod hinc oritur caput sacrae viae ab Streniae
cerionia because hence rises the-head of-the-Sacred Way from Strenia's
sacello quae pertinet in arcem, qua sacra quotquot
shrine which extends to the-citadel by-which sacred-things every
mensibus feruntur in arcem et per quam augures ex arce
month are-carried to the-citadel and by which the-augurs from the-citadel

profecti solent inaugurare. huius sacrae viae pars haec sola
setting-out are-wont to-inaugurate of-this Sacred Way part this alone
volgo nota, quae est a foro eunti primore clivo.
commonly known-is which is from the-forum to-one-going on-the-front-of the-slope
eidem regioni adtributa Subura, quod sub muro terreo 48
to-the-same region assigned-is the-Subura because under the-wall earthen
Carinarum; in eo est Argeorum sacellum sextum. Subura
of-the-Carinae in it is of-the-Argei the-shrine sixth Subura
Iunius scribit ab eo, quod fuerit sub antiqua urbe; cui
Junius writes from this because it-was under the-ancient city to-which
testimonium potest esse, quod subest ei loco qui terreus
testimony can be that it-lies-under that place which earthen
murus vocatur. sed ego a pago potius Succusano dictam
wall is-called but I from the-district rather Succusan called-it
puto †succusam nunc scribitur tertia littera C, non B.
I-think succusam now is-written the-third letter C not B
pagus Succusanus, quod succurrit Carinis.
the-district Succusan because it-runs-up-to the-Carinae
secundae regionis Esquiliae. alii has scripserunt ab excubiis 49
of-the-second region the-Esquiliae some these have-written from the-watches
regis dictas, alii ab eo quod excultae ∗∗∗ a rege Tullio
of-the-king called others from this that cultivated (lacuna) by the-king Tullius
essent. huic origini magis concinunt †loca vicini, quod ibi
they-were with-this origin more agree the-places neighboring because there
lucus dicitur Facutalis et Larum Querquetulanum sacellum
a-grove is-said Facutalis and of-the-Lares Querquetulan the-shrine
et lucus Mefitis et Iunonis Lucinae, quorum angusti
and the-grove of-Mefitis and of-Juno Lucina of-which narrow-are
fines. non mirum: iam diu enim late avaritia †unae est.
the-bounds not surprising already long for widely greed one is

50 Esquiliae duo montes habiti, quod pars Oppius pars Cespeus
the-Esquiliae two hills were-held because part Oppius part Cespeus
mons suo antiquo nomine etiam nunc in sacris appellatur. in
hill by-its-own ancient name even now in the-rites is-called in
sacris Argeorum scriptum sic est: 'Oppius mons princeps uls
the-rites of-the-Argei written thus is Oppius hill first beyond
lucum Facutalem: sinistra quae secundum moerum est. Oppius
the-grove Facutal on-the-left which along the-wall is Oppius
mons terticeps cis lucum Esquilinum: dexterior via in
hill third-peak this-side the-grove Esquiline on-the-right-hand street in
tabernola est. Oppius mons quarticeps cis lucum Esquilinum:
a-little-booth it-is Oppius hill fourth-peak this-side the-grove Esquiline
viam dexteriorem in figlinis est. Cespius mons quinticeps
the-street on-the-right in the-potteries is Cespius hill fifth-peak
cis lucum Poetelium Esquiliis est. Cespius mons sexticeps
this-side the-grove Poetelian in-the-Esquiliae is Cespius hill sixth-peak
apud aedem Iunonis Lucinae ubi aeditumus habere solet.'
by the-temple of-Juno Lucina where the-sacristan to-live is-wont
51 tertiae regionis colles quinque ab deorum fanis appellati,
of-the-third region the-hills five from the-gods' shrines were-called
e quis nobiles duo. collis Viminalis a Iove Vimino, quod
of which famous-are two the-hill Viminal from Jupiter Viminus because
ibi ara eius. sunt qui, quod ibi vimineta fuerint.
there the-altar his-is there-are those-who-say because there osier-beds were
collis Quirinalis, quod ibi Quirini fanum. sunt qui
the-hill Quirinal because there of-Quirinus the-shrine-is there-are those-who-say
a Quiritibus, qui cum Tatio Curibus venerunt Romam,
from the-Quirites who with Tatius from-Cures came to-Rome
quod ibi habuerint castra.
because there they-had their-camp

quod vocabulum coniunctarum regionum nomina obliteravit. 52
which name of-the-joined regions the-names has-blotted-out
dictos enim collis pluris apparet ex Argeorum sacrificiis,
called for hills several is-clear from of-the-Argei the-sacrifices
in quibus scriptum sic est: ‘collis Quirinalis terticeps cis
in which written thus is the-hill Quirinal third-peak this-side
aedem Quirini. collis Salutaris quarticeps adversum †est
the-temple of-Quirinus the-hill Salutaris fourth-peak facing is
pilonarois aedem Salutis. collis Mucialis quinticeps apud
pilonarois the-temple of-Salus the-hill Mucialis fifth-peak by
aedem dei Fidi in delubro ubi aeditumus habere solet.
the-temple of-the-god Fidius in the-shrine where the-sacristan to-live is-wont
collis Latiaris sexticeps in vico Insteiano summo apud
the-hill Latiaris sixth-peak in the-street Insteian highest by
auraculum; aedificium solum est.’ horum deorum arae, a
the-auraculum the-building alone is of-these gods the-altars from
quibus cognomina habent, in eius regionis partibus sunt.
which surnames they-have in this region's parts are
quartae regionis Palatium, quod Pallantes cum Euandro 53
of-the-fourth region the-Palatine because the-Pallantes with Evander
venerunt, qui et Palatini; ∗∗∗ aborigines ex agro Reatino,
came who also Palatines (lacuna) the-Aborigines from the-land Reatine
qui appellatur Palatium, ibi consederunt; sed hoc alii a
which is-called Palatium there settled but this others from
Palanto uxore Latini putarunt. eundem hunc locum a pecore
Palanto the-wife of-Latinus have-thought same this place from the-flock
dictum putant quidam; itaque Naevius ‘Balatium’ appellat.
called they-think some and-so Naevius Balatium calls-it
huic Cermalum et Velias coniunxerunt, quod in hac 54
to-this the-Cermalus and the-Veliae they-joined because in this
regione scriptum est: ‘Germalense quinticeps apud aedem
region written it-is Germalense fifth-peak by the-temple

Romuli' et 'Veliense sexticeps in Velia apud aedem deum
of-Romulus and Veliense sixth-peak on the-Velia by the-temple of-the-gods
Penatium.' Germalum a germanis Romulo et Remo, quod
Penates the-Germalus from the-brothers Romulus and Remus because
ad ficum ruminalem, et ii ibi inventi, quo aqua
at the-fig-tree Ruminal and they there were-found where the-water
hiberna Tiberis eos detulerat in alveolo expositos. Veliae
wintry of-the-Tiber them had-carried in a-trough exposed the-Veliae
unde essent plures accepi causas, in quis quod ibi
whence they-were several I-have-received reasons among which-is that there
pastores Palatini ex ovibus ante tonsuram inventam vellere
the-shepherds Palatine from the-sheep before shearing invented to-pluck
lanam sint soliti, a quo vellera dicuntur.
the-wool were wont from which fleeces are-called

IX · THE TRIBES

The Roman land was first divided into three parts, the tribes of the Titienses, Ramnes, and Luceres, named as Ennius says from Tatius and Romulus and, as Junius says, from Lucumo, though Volnius held all three Etruscan. Four city tribes were named from places, and the rest from things set out in Varro's book on the tribes.

55 ager Romanus primum divisus in partis tris, a quo
the-land Roman first was-divided into parts three from which
tribus appellata Titiensium, Ramnium, Lucerum. nominatae,
the-tribe was-called of-the-Titienses of-the-Ramnes of-the-Luceres were-named
ut ait Ennius, Titienses ab Tatio, Ramnenses ab Romulo,
as says Ennius Titienses from Tatius Ramnenses from Romulus
Luceres, ut Iunius, ab Lucumone; sed omnia haec vocabula
Luceres as Junius-says from Lucumo but all these words
tusca, ut Volnius, qui tragoedias tuscas scripsit, dicebat.
Tuscan-are as Volnius who tragedies Tuscan wrote used-to-say

ab hoc quattuor quoque partis urbis tribus dictae, ab 56
from this four also parts of-the-city tribes were-called from
locis Suburana, Palatina, Esquilina, Collina; quinta, quod
the-places Suburan Palatine Esquiline Colline the-fifth because
sub Roma, Romilia; sic reliquae triginta ab his rebus
under Rome Romilian so the-remaining thirty from these things
quibus in tribum libro scripsi.
about-which in on-the-tribes the-book I-wrote

X · THE GODS

After places come the immortals. Sky and Earth are the chief gods, as in Egypt Serapis and Isis, and they are the great gods of the Samothracian mysteries. From their union of fire and moisture come Venus, life, and all things. Varro derives Saturn, Ops, Jupiter, Juno, Sun, Moon, Diana, Proserpina, Vulcan, Neptune, Bellona, Mars, and many more, ending with the altars Tatius vowed, some of whose names have roots in both Sabine and Latin.

quod ad loca quaeque his coniuncta fuerunt, dixi; nunc 57
what to places and-what with-them joined have-been I-have-said now
de his quae in locis esse solent immortalia et mortalia
about those-things which in places to-be are-wont immortal and mortal
expediam, ita ut prius quod ad deos pertinet dicam.
I-will-set-out so that first what to the-gods pertains I-shall-speak-of
principes dei Caelum et Terra. hi dei idem qui
the-chief gods Sky and Earth these gods the-same-as those-whom
Aegypti Serapis et Isis, etsi Arpocrates digito significat,
in-Egypt Serapis and Isis-are although Harpocrates with-his-finger signals
ut taceam. idem principes in Latio Saturnus et Ops.
that I-be-silent the-same chief in Latium-are Saturn and Ops

58 Terra enim et Caelum, ut Samothracum initia docent,
Earth for and Sky as of-the-Samothracians the-mysteries teach
sunt dei magni, et hi quos dixi multis nominibus,
are gods great and these whom I-have-named by-many names
non quas Samothracia ante portas statuit duas virilis
not those-which Samothrace before its-gates set-up two male
species aeneas dei magni, neque ut volgus putat, hi
figures bronze gods great nor as the-crowd thinks these
Samothraces dii, qui Castor et Pollux, sed hi mas et
the-Samothracian gods-are who Castor and Pollux-are but these male and
femina et hi quos augurum libri scriptos habent sic
female and these whom of-the-augurs the-books written have thus
'divi qui potes' pro illo quod Samothraces 'theoe dynatoe'.
gods who powerful-are for that which the-Samothracians theoe dynatoe-say
59 haec duo Caelum et Terra, quod anima et corpus. humidum
these two Sky and Earth because breath and body moist
et frigidum terra, sive 'ova parire solet genus pennis
and cold-is the-earth whether eggs to-bring-forth is-wont the-kind with-feathers
condecoratum, non animam', ut ait Ennius et 'post inde
adorned not the-soul as says Ennius and later thence
venit divinitus pullis ipsa anima' sive, ut Zenon Citieus,
comes divinely to-the-chicks itself the-soul or as Zeno of-Citium
animalium semen ignis is qui anima ac mens, qui caldor
of-animals the-seed fire-is that which soul and mind-is which warmth-comes
e caelo, quod huic innumerabiles et immortales ignes.
from the-sky because in-it-are innumerable and immortal fires
itaque Epicharmus dicit de mente humana: ait: 'istic est
and-so Epicharmus says of the-mind human he-says that is
de sole sumptus ignis'; idem de sole: 'isque totus mentis
from the-sun taken the-fire the-same of the-sun and-that whole of-mind
est', ut humores frigidae sunt humi, ut supra ostendi.
is as moistures cold are of-the-ground as above I-have-shown

quibus iuncti caelum et terra omnia ex se genuerunt, 60
by-which joined sky and earth all-things from themselves begot
quod per hos natura ‘frigori miscet calorem atque humori
because through these nature with-cold mixes heat and with-moisture
aritudinem.’ recte igitur Pacuius quod ait: ‘animam aether
dryness rightly therefore Pacuvius in-that he-says the-soul the-ether
adiugat’ et Ennius ‘terram corpus quae dederit, ipsam capere,
yokes and Ennius the-earth the-body which gave-it itself to-take-back
neque dispendi facere hilum’. animae et corporis discessus quod
nor of-loss to-make a-whit of-soul and of-body the-parting because
natis is exitus, inde exitium, ut cum in unum ineunt, initia.
for-the-born this an-exit-is thence exitium as when into one they-go initia
inde omne corpus, ubi nimius ardor aut humor, aut interit 61
thence every body where too-great heat or moisture-is either perishes
aut, si manet, sterile. cui testis aestas et hiems, quod in
or if it-remains barren-is to-which witness-are summer and winter because in
altera aer ardet et spica aret, in altera natura ad nascenda
the-one the-air burns and the-ear dries in the-other nature to being-born
cum imbre et frigore luctare non volt et potius ver
with rain and cold to-struggle not wishes and rather spring
expectat. igitur causa nascendi duplex: ignis et aqua. ideo
awaits therefore the-cause of-being-born twofold-is fire and water therefore
ea nuptiis in limine adhibentur, quod coniungit hic, et
these at-weddings on the-threshold are-employed because it-joins here and
mas ignis, quod ibi semen, aqua femina, quod fetus
the-male-is fire because there the-seed-is water the-female because the-fetus-comes
ab eius humore, et horum vinctionis vis Venus.
from its moisture and of-these of-the-binding the-force-is Venus
hinc comicus: ‘huic victrix Venus, videsne haec?’ non 62
hence the-comic-poet to-him victorious-is Venus do-you-see this not
quod vincere velit Venus, sed vincire. ipsa Victoria ab eo
because to-conquer wishes Venus but to-bind itself Victoria from this

quod superati vinciuntur. utrique testis poesis, quod et
because the-overcome are-bound to-both witness-is poetry in-that both
Victoria et Venus dicitur caeligena: Tellus enim quod prima
Victoria and Venus is-called heaven-born Tellus for because first
vincta Caelo, Victoria ex eo. ideo haec cum corona et
bound to-Sky-was Victoria from that therefore this-one-is with a-crown and
palma, quod corona vinclum capitis et ipsa a vinctura
palm because the-crown a-binding of-the-head-is and itself from binding
dicitur vieri, id est vinciri; a quo est in Sota Enni:
is-called vieri that is to-be-bound from which is in the-Sota of-Ennius
'ibant malaci viere Veneriam corollam.' palmam, quod ex
went soft-men to-plait a-Venereal garland the-palm because on
utraque parte natura vincta habet paria folia.
each side by-nature bound it-has matching leaves

63 poetae de Caelo quod semen igneum cecidisse dicunt in
the-poets of Sky that seed fiery fell say into
mare ac natam 'e spumis' Venerem, coniunctione ignis
the-sea and born from the-foams Venus by-the-joining of-fire
et humoris, quam habent vim significant esse Veneris.
and moisture which they-have the-force they-signify to-be of-Venus
a qua vi natis dicta vita et illud a Lucilio: 'vis
from which force for-the-born was-called life and that by Lucilius force
est vita, vides, vis nos facere omnia cogit.'
is life you-see force us to-do all-things compels

64 quare quod caelum principium, ab satu est dictus Saturnus,
therefore because the-sky the-beginning from sowing was called Saturn
et quod ignis, Saturnalibus cerei superioribus mittuntur.
and because fire at-the-Saturnalia tapers to-superiors are-sent
terra Ops, quod hic omne opus et hac opus ad
the-earth Ops because in-this all work-is and by-this work-is-needed for
vivendum, et ideo dicitur Ops mater, quod terra mater.
living and therefore is-called Ops mother because the-earth mother-is

haec enim: ‘terris gentis omnis peperit et resumit denuo.’
this for in-the-lands races all has-borne and takes-back again
quae ‘dat cibaria’ ut ait Ennius, quae ‘quod gerit fruges,
which gives food as says Ennius which because it-bears fruits
Ceres’. antiquis enim quod nunc G C.
Ceres for-the-ancients for what now G C-was
idem hi dei Caelum et Terra Iupiter et Iuno, quod 65
the-same these gods Sky and Earth Jupiter and Juno-are because
ut ait Ennius: ‘istic est is Iupiter quem dico, quem Graeci
as says Ennius that is he Jupiter whom I-mean whom the-Greeks
vocant aerem, qui ventus est et nubes, imber postea, atque
call air who wind is and clouds rain afterward and
ex imbre frigus, ventus post fit, aer denuo. haec
from rain cold wind after becomes air again these-things
propter Iupiter sunt ista quae dico tibi, qua mortalis
on-account-of Jupiter are those-things which I-tell you whereby mortals
atque urbes beluasque omnis iuvat.’ quod hinc omnes et
and cities and-beasts all he-helps because hence all-things-are and
sub hoc, eundem appellans dicit: ‘divumque hominumque
under this-one the-same calling-him he-says and-of-the-gods and-of-men
pater rex.’ pater, quod patefacit semen: nam tum est
father king father because he-opens seed for then it-is
conceptum et inde, cum exit quod oritur.
conceived and thence when it-goes-out what arises
hoc idem magis ostendit antiquius Iovis nomen: nam olim 66
this same more shows the-older of-Jupiter name for once
Diovis et Diespiter dictus, id est dies pater; a quo
Diovis and Diespiter he-was-called that is day father from whom
dei dicti qui inde, et dius et divum, unde sub divo,
gods called-are who thence and dius and divum whence under the-open-sky
Dius Fidius. itaque inde eius perforatum tectum, ut
Dius Fidius-is and-so therefore his pierced roof-is so-that

ea videatur divum, id est caelum. quidam negant
through-it may-be-seen the-divum that is the-sky some say-that-not
sub tecto per hunc deierare oportere. Aelius Dium Fidium
under a-roof by this-one to-swear it-is-proper Aelius Dius Fidius
dicebat Diovis filium, ut Graeci Διόσκορον Castorem, et
used-to-say-was of-Diovis the-son as the-Greeks Διόσκορον Castor-call and
putabat hunc esse Sancum ab sabina lingua et Herculem
he-thought this-one to-be Sancus from the-Sabine tongue and Hercules
a graeca. idem hic Dis pater dicitur infimus, qui
from the-Greek the-same this-one Dis father is-called the-lowest who
est coniunctus terrae, ubi omnia oriuntur †ui aboriuntur;
is joined to-the-earth where all-things arise ui die-away
quorum quod finis ortum, Orcus dictus.
of-which because the-end of-rising Orcus-is he-was-called

67 quod Iovis Iuno coniunx et is caelum, haec terra, quae
because of-Jupiter Juno the-spouse-is and he the-sky-is she the-earth which
eadem tellus, et ea dicta, quod una iuvat cum Iove,
the-same-as tellus-is and she was-called because together she-helps with Jupiter
Iuno, et Regina, quod huius omnia terrestria.
Juno and Queen because of-this-one-are all earthly-things

68 Sol vel quod ita Sabini, vel quod solus ita lucet,
the-Sun either because thus the-Sabines-say or because alone so he-shines
ut ex eo deo dies sit. Luna, quod sola lucet noctu.
that from that god the-day may-be the-Moon because alone she-shines by-night
itaque ea dicta Noctiluca in Palatio: nam ibi noctu lucet
and-so she was-called Noctiluca on the-Palatine for there by-night shines
templum. hanc ut Solem Apollinem quidam Dianam vocant;
her-temple her as the-Sun Apollo some Diana call
Apollinis vocabulum graecum, alterum latinum et hinc quod
of-Apollo the-word Greek-is the-other Latin and hence because
luna in altitudinem et latitudinem simul eat, Diviana,
the-moon into height and breadth at-once goes Diviana

appellata. hinc Epicharmus Enni Proserpinam quoque appellat,
she-was-called hence Epicharmus Ennius' Proserpina also calls-her
quod solet esse sub terris. dicta Proserpina, quod
because she-is-wont to-be under the-earth she-was-called Proserpina because
haec ut serpens modo in dexteram modo in sinisteram
she as a-serpent now to the-right now to the-left
partem late movetur. serpere et proserpere idem
side widely moves to-creep and to-creep-forth the-same-thing
dicebant, ut Plautus quod scribit: 'quasi proserpens bestia.'
they-said as Plautus in-that he-writes like a-creeping-forth beast
quae ideo quoque videtur ab Latinis Iuno Lucina 69
who for-that-reason also seems by the-Latins Juno Lucina
dicta vel quod est et terra, ut physici
to-have-been-called either because she-is also the-earth as the-natural-philosophers
dicunt, et lucet vel quod ab luce eius, qua quis conceptus
say and shines or because from the-light her by-which one conceived
est, usque ad eam, qua partus quis in lucem, luna iuvat,
has-been up to that by-which born one into the-light the-moon helps
donec mensibus actis produxit in lucem, ficta ab
until with-months completed she-has-brought-him-forth into the-light fashioned from
iuvando et luce Iuno Lucina. a quo parientes eam invocant:
helping and light Juno Lucina from which women-in-labor her invoke
luna enim nascentium dux, quod menses huius.
the-moon for of-those-being-born the-guide-is because the-months-are hers
hoc vidisse antiquas apparet, quod mulieres potissimum
this to-have-seen the-ancient-women is-clear because women chiefly
supercilia sua attribuerunt ei deae. hic enim debuit maxime
eyebrows their assigned to-that goddess here for ought chiefly
collocari Iuno Lucina, ubi ab diis lux datur oculis.
to-be-placed Juno Lucina where by the-gods light is-given to-the-eyes

70 ignis a nascendo, quod hinc nascitur et omne quod nascitur
fire from being-born because hence is-born and everything that is-born
†ignis scindit; ideo calet, ut qui denascitur eum amittit ac
fire splits therefore it-is-warm as he-who dies it loses and
frigescit. ab ignis iam maiore vi ac violentia Volcanus dictus.
grows-cold from fire now of-greater force and violence Vulcan was-called
ab eo quod ignis propter splendorem fulget, fulgor et fulmen
from this because fire on-account-of its-brightness flashes lightning and thunderbolt
et fulguritum, quod fulmine ictum contrariis diis.
and the-struck-by-lightning which by-a-thunderbolt is-hit by-contrary gods
71 ab aquae lapsu lubrico lympha. lympha Iuturna quae
from of-water the-falling slippery lympha lympha Juturna who
iuvaret: itaque multi aegroti propter id nomen hinc aquam
would-help and-so many sick on-account-of that name hence water
petere solent. a fontibus et fluminibus ac ceteris aquis
to-seek are-wont from springs and rivers and the-other waters
dei, ut Tiberinus ab Tiberi, et ab lacu Velini
gods-are-named as Tiberinus from the-Tiber and from the-lake of-Velinus
Velinia, et lymphae †comitiis ad lacum Cutiliensem a
Velinia and the-Lymphae comitiis at the-lake Cutilian from
commotu, quod ibi insula in aqua commovetur.
the-stirring because there an-island in the-water is-stirred
72 Neptunus, quod mare terras obnubit ut nubes caelum, ab
Neptune because the-sea the-lands veils as clouds the-sky from
nuptu, id est opertione, ut antiqui, a quo nuptiae, nuptus
veiling that is covering as the-ancients-said from which marriage married
dictus. Salacia Neptuni ab salo. Venilia a veniendo
was-called Salacia Neptune's-wife from the-salt-sea Venilia from coming
ac vento illo, quem Plautus dicit: 'quod ibi dixit qui
and from-the-wind that which Plautus says what there he-said who
secundo vento vectus est tranquillo mari, ventum gaudeo.'
by-favorable wind carried has-been on-a-calm sea in-the-wind I-rejoice

Bellona ab bello nunc, quae Duellona a duello. Mars ab 73
Bellona from war now who-was Duellona from duello Mars from
eo quod maribus in bello praeest, aut quod Sabinis acceptus
this because over-males in war he-presides or because by-the-Sabines received
ibi est Mamers. Quirinus a Quiritibus. Virtus ut Viritus
there he-is Mamers Quirinus from the-Quirites Virtus as Viritus
a virilitate. Honos ab onere: itaque honestum dicitur quod
from manliness Honos from burden and-so honestum is-said what
oneratum, et dictum: 'onus est honos qui sustinet rem
is-burdened and said burden is honor which sustains the-affairs
publicam.' Castoris nomen graecum, Pollucis a Graecis;
public Castor's name Greek-is Pollux's from the-Greeks
in latinis litteris veteribus nomen quod est, inscribitur ut
in Latin letters old the-name which is is-inscribed as
Πολυδεύκης Polluces, non ut nunc Pollux. Concordia a
Πολυδεύκης Polluces not as now Pollux Concordia from
corde congruente. Feronia, Minerva, Novensides a Sabinis.
a-heart agreeing Feronia Minerva the-Novensides from the-Sabines-are
paulo aliter ab eisdem dicimus haec: Palem, Vestam, 74
a-little differently from the-same-people we-say these Pales Vesta
Salutem, Fortunam, Fontem, Fidem. et arae Sabinum
Salus Fortuna Fons Fides and the-altars the-Sabine
linguam olent, quae Tati regis voto sunt Romae
tongue smell-of which by-Tatius the-king's vow were at-Rome
dedicatae: nam, ut annales dicunt, vovit Opi, Florae, Vediovi
dedicated for as the-annals say he-vowed to-Ops Flora Vediovis
Saturnoque, Soli, Lunae, Volcano et Summano, itemque
and-Saturn the-Sun the-Moon Vulcan and Summanus and-likewise
Larundae, Termino, Quirino, Vortumno, Laribus, Dianae
to-Larunda Terminus Quirinus Vortumnus the-Lares Diana
Lucinaeque; e quis nonnulla nomina in utraque lingua habent
and-Lucina of which some names in each tongue have

radices, ut arbores quae in confinio natae in utroque agro
roots as trees which on the-border born into each field
serpunt: potest enim Saturnus hic de alia causa esse dictus
creep can for Saturn here from another cause to-be called
atque in Sabinis, et sic Diana, de quibus supra dictum est.
and among the-Sabines and so Diana of whom above said it-is

XI · BIRDS

Of mortal things, animals live in air, water, and on earth. Birds are named mostly from their cries, as the hoopoe, cuckoo, and raven, others for other reasons: the night owl from night, the nightingale from mourning, the blackbird from flying alone, and figpeckers from their food.

75 quod ad immortalis attinet, haec; deinceps quod ad mortalis
what to the-immortals pertains these-are next what to the-mortals
attinet videamus. de his animalia in tribus locis quod sunt,
pertains let-us-see of these animals-are in three places in-that they-are
in aere, in aqua, in terra, a summa parte ad infimam
in the-air in the-water on the-earth from the-highest part to the-lowest
descendam. primum †nomen nominem alites ab alis,
I-will-descend first name I-will-name the-winged-ones from wings
volucres a volatu; deinde generatim; de his pleraeque ab
the-fliers from flying then by-kind of these most from
suis vocibus ut haec: upupa, cuculus, corvus, irundo,
their-own cries-are-named as these the-hoopoe the-cuckoo the-raven the-swallow
ulula, bubo; item haec: pavo, anser, gallina, columba.
the-screech-owl the-horned-owl likewise these the-peacock the-goose the-hen the-dove
76 sunt quae aliis de causis appellatae, ut noctua, quod
there-are-those which other for reasons were-called as the-night-owl because
noctu canit ac vigilat, lusciniola, quod luctuose canere
by-night it-sings and keeps-awake the-nightingale because mournfully to-sing

existimatur atque esse ex Attica Progne in luctu facta avis. sic
it-is-thought and to-be from Attica Procne in grief made a-bird so
galeritus et motacilla, altera quod in capite habet plumam
the-crested-lark and the-wagtail the-one because on its-head it-has a-plume
elatam, altera quod semper movet caudam. merula, quod mera,
raised the-other because always it-moves its-tail the-blackbird because pure
id est sola, volitat; contra ab eo graguli, quod gregatim,
that is alone it-flies by-contrast from this the-jackdaws because in-flocks-they-fly
ut quidam Graeci greges γέργερα. ficedulae et miliariae
as some Greeks-call flocks γέργερα figpeckers and millet-birds
a cibo, quod alterae fico, alterae milio fiunt pingues.
from their-food because the-ones on-figs the-others on-millet become fat

XII · FISHES

Names of water animals are partly native, partly foreign, like the moray and tunny. Many fish are named from land things they resemble, like the eel and lingulaca, others from color, as the haddock and umber, or from some force, as the bass, dogfish, and numbfish. Some shellfish names come from Greek, and native ones from likeness, as the surenae, little combs, and claws.

aquatilium vocabula animalium partim sunt vernacula, partim 77
of-aquatic the-words animals partly are native partly
peregrina. foris muraena, quod μύραινα graece, cybium
foreign from-abroad the-moray because μύραινα in-Greek-is the-cybium
et thynnus, cuius item partes graecis vocabulis omnes, ut
and tunny whose likewise parts by-Greek words all-are-named as
melander atque uraeon. vocabula piscium pleraque translata a
melander and uraeon the-words of-fishes mostly-are transferred from
terrestribus ex aliqua parte similibus rebus, ut anguilla, lingulaca,
land-things in some part like things as the-eel the-lingulaca

sudis; alia a coloribus, ut haec: asellus, umbra, turdus;
the-pike others from colors as these the-haddock the-umber the-wrasse
alia a vi quadam, ut haec: lupus, canicula, torpedo. item
others from some force as these the-bass the-dogfish the-numbfish likewise
in conchyliis aliqua ex graecis, ut peloris, ostrea, echinus.
among shellfish some from the-Greek as peloris oyster sea-urchin
vernacula ad similitudinem, ut surenae, pectunculi, ungues.
native-ones by likeness as surenae little-combs claws

XIII · CREATURES OF WATER AND LAND

Some water animals come out on land, with Greek names like octopus and hippopotamus, or Latin ones like frog, duck, and diver, each derived from cry, swimming, or diving. The kingfisher, tortoise, squid, otter, and beaver follow, the beaver from februm, an extremity, since it keeps to the river's edge.

78 sunt etiam animalia in aqua, quae in terram interdum
there-are also animals in the-water which onto the-land sometimes
exeant (alia graecis vocabulis, ut polypus, hippos potamios,
come-out some by-Greek words as the-octopus the-horse of-the-river
crocodilos, alia latinis, ut rana, anas, mergus): a quo
the-crocodile others by-Latin-ones as the-frog the-duck the-diver from which
Graeci ea quae in aqua et terra possunt vivere vocant
the-Greeks those which in water and on-land can live call
ἀμφίβια. e quis rana ab sua dicta voce, anas a
amphibious of which the-frog from its-own was-called cry the-duck from
nando, mergus, quod mergendo in aquam captat escam.
swimming the-diver because by-diving into the-water it-catches its-food
79 item alia in hoc genere a Graecis, ut querquedula †cerceris,
likewise others in this kind from the-Greeks as the-teal cerceris
alcedo, quod ea ἁλκυών; latina, ut testudo, quod testa
the-kingfisher because it ἁλκυών-is Latin-ones as the-tortoise because with-a-shell

tectum hoc animal, lolligo, quod subvolat, littera commutata,
covered-is this animal the-squid because it-flies-up the-letter changed
primo volligo. ut Aegypti in flumine quadrupes sic in Latio,
at-first volligo as of-Egypt in the-river a-quadruped so in Latium
nominati lutra et fiber. lutra, quod succidere dicitur
named-are the-otter and the-beaver the-otter because to-cut-down it-is-said
arborum radices in ripa atque eas dissolvere ab †litra. fiber,
of-trees the-roots on the-bank and them to-loosen from litra beaver
ab extrema ora fluminis dextra et sinistra maxime quod
from the-extreme edge of-the-river right and left chiefly because
solet videri, et antiqui februm dicebant extremum, a quo
it-is-wont to-be-seen and the-ancients februm called the-extremity from which
in sagis fimbriae et in iecore extremum fibra, fiber dictus.
in cloaks the-fringes-are and in the-liver the-extremity fibra the-beaver was-called

XIV · MAGISTRATES

Among the words for men, Varro begins with public office: the consul consults the people and senate; the praetor goes before; the censor assesses; the aedile takes charge of sacred and private buildings; quaestors seek out public moneys and crimes, and the quaesitores are named from them; the military tribunes come from the three tribes, and the tribunes of the commons from the military tribunes; the dictator is named by the consul; the master of the horse holds power over the horsemen; and the rest, lesser than these masters, are called magistrates.

de animalibus in locis terrestribus quae sunt hominum 80
about the-animals in places on-land which are of-men
propria primum, deinde de pecore, tertio de feris
peculiar first then about cattle third about wild-beasts
scribam. incipiam ab honore publico. consul nominatus qui
I-will-write I-will-begin from office public the-consul was-named who

consuleret populum et senatum, nisi illinc potius unde
should-consult the-people and senate unless from-there rather whence
Accius ait in Bruto: 'qui recte consulat, consul ciat.'
Accius says in the-Brutus who rightly consults consul let-him-be-called
praetor dictus qui praeiret iure et exercitu; a quo
the-praetor was-called who should-go-before in-law and in-the-army from which
id Lucilius: 'ergo praetorum est ante et praeire.' censor
that Lucilius therefore of-praetors it-is before and to-precede the-censor
ad cuius censionem, id est arbitrium, censeretur populus.
at whose assessment that is judgment should-be-assessed the-people
81 aedilis qui aedis sacras et privatas procuraret. quaestores
the-aedile who the-temples sacred and private should-take-charge-of the-quaestors
a quaerendo, qui conquirerent publicas pecunias et maleficia,
from seeking who should-seek-out public moneys and crimes
quae triumviri capitales nunc conquirunt; ab his postea qui
which the-triumvirs capital now seek-out from these afterward those-who
quaestionum iudicia exercent quaesitores dicti. tribuni
of-inquiries the-courts conduct inquisitors were-called the-tribunes
militum, quod terni tribus tribubus Ramnium, Lucerum,
of-the-soldiers because three-each from-the-three tribes of-the-Ramnes of-the-Luceres
Titium olim ad exercitum mittebantur. tribuni plebei,
of-the-Tities once to the-army were-sent the-tribunes of-the-commons
quod ex tribunis militum primum tribuni plebei
because from the-tribunes of-the-soldiers first tribunes of-the-commons
facti, qui plebem defenderent, in secessione Crustumerina.
were-made who the-commons should-defend in the-secession Crustumerine
82 dictator, quod a consule dicebatur, cui dicto audientes
the-dictator because by the-consul he-was-named to-whose word obedient
omnes essent. magister equitum, quod summa potestas
all should-be the-master of-the-horse because the-highest power
huius in equites et accensos, ut est summa populi
his-is over the-horsemen and the-supernumeraries as is the-highest of-the-people

dictator, a quo is quoque magister populi appellatus.
the-dictator from which he also master of-the-people was-called
reliqui, quod minores quam hi magistri, dicti magistratus,
the-rest because lesser than these masters were-called magistrates
ut ab albo albatus.
as from white whitened

XV · PRIESTS

Priests are named from sacred rites. The pontiffs come, Varro thinks, from the bridge they built and restored; the curiones from the curiae; the flamens from their bound heads; the Salii from dancing; the Luperci from the Lupercal; the Arval brothers from the fields; and the fetials from their charge of public faith between peoples.

sacerdotes universi a sacris dicti. pontufices, ut Scaevola 83
the-priests all from sacred-rites were-called the-pontiffs as Scaevola
Quintus pontufex maximus dicebat, a posse et facere,
Quintus pontiff greatest used-to-say from to-be-able and to-make
ut potifices. ego a ponte arbitror: nam ab his sublicius
as potifices I from bridge think for by them the-Pile-bridge
est factus primum ut restitutus saepe, cum ideo sacra
was made first as restored often since for-that-reason rites
et uls et cis Tiberim non mediocri ritu fiant.
both beyond and this-side-of the-Tiber not with-moderate ceremony are-performed
curiones dicti a curiis, qui fiunt ut in his sacra 84
the-curiones were-called from the-curiae who are-made so-that in these sacred-rites
faciant. flamines, quod in Latio capite velato erant semper
they-may-perform the-flamens because in Latium with-head veiled they-were always
ac caput cinctum habebant filo, filamines dicti. horum
and head bound they-had with-a-thread filamines were-called of-these

singuli cognomina habent ab eo deo cui sacra faciunt;
each surnames have from that god to-whom rites they-perform
sed partim sunt aperta, partim obscura: aperta ut Martialis,
but partly they-are clear partly obscure clear as Martialis
Volcanalis; obscura Dialis et Furinalis, cum Dialis ab Iove sit
Volcanalis obscure Dialis and Furinalis since Dialis from Jupiter is
(Diovis enim), Furinalis a Furrina, cuius etiam in fastis
Diovis for Furinalis from Furrina of-whom also in the-calendars
feriae Furinales sunt. sic flamen Falacer a divo patre Falacre.
the-festival Furinalia are thus the-flamen Falacer from the-god father Falacer
85 Salii ab salitando, quod facere in comitiis in sacris
the-Salii from dancing which to-do in the-comitium in the-rites
quotannis et solent et debent. Luperci, quod Lupercalibus
yearly both they-are-wont and they-must the-Luperci because at-the-Lupercalia
in lupercali sacra faciunt. fratres arvales dicti qui sacra
in the-Lupercal rites they-perform the-brothers Arval were-called who rites
publica faciunt propterea ut fruges ferant arva: a
public perform for-this-reason that crops may-bear the-arable-fields from
ferendo et arvis fratres arvales dicti. sunt
bearing and from-arable-fields the-brothers Arval were-called there-are-those
qui a fratria dixerunt. fratria est graecum vocabulum
who from phratry derived-it phratry is a-Greek word
partis hominum, ut Neapoli etiam nunc. sodales Titii
for-a-part of-men as at-Naples even now the-companions Titii
dicti *** quas in auguriis certis observare solent.
were-called (lacuna) which in auguries fixed to-observe they-are-wont
86 fetiales, quod fidei publicae inter populos praeerant:
the-fetials because over-the-faith public between peoples they-presided
nam per hos fiebat ut iustum conciperetur bellum
for through these it-came-about that just was-declared war
et †inde desitum, ut foedere fides pacis constitueretur.
and thence ceased so-that by-treaty the-faith of-peace was-established

ex his mittebantur, ante quam conciperetur, qui res
out-of these were-sent before that it-was-declared those-who things
repeterent, et per hos etiam nunc fit foedus, quod
should-demand-back and through these even now is-made the-treaty which
fidus Ennius scribit dictum.
fidus Ennius writes was-called

XVI · THE ARMY

In military affairs Varro derives praetor, imperator, legate, army, legion, cohort, maniple, and century. Soldiers come from thousands; hastati, principes, and triarii from their arms and rank; auxiliaries from increase; garrison, siege, and ambush from sitting; the squadron from thirty horsemen, decurions from decuries, options from being adopted, and trumpeters from trumpet and singing.

in re militari praetor dictus qui praeiret exercitui. 87
in affairs military the-praetor was-called who should-go-before the-army
imperator ab imperio populi qui eos, qui id attemptassent,
the-commander from the-command of-the-people who those who it had-attempted
†oppressi hostis. legati qui lecti publice, quorum
crushed the-enemy the-legates who were-chosen publicly whose
opera consilioque uteretur peregre magistratus, quive nuntii
work and-counsel might-use abroad a-magistrate or-who messengers
senatus aut populi essent. exercitus, quod exercitando
of-the-senate or of-the-people were the-army because by-exercising
fit melior. legio, quod leguntur milites in delectu.
it-becomes better the-legion because are-chosen soldiers in the-levy
cohors, quod ut in villa ex pluribus tectis coniungitur ac 88
the-cohort because as in a-farmstead out-of several buildings it-is-joined and
quiddam fit unum, sic hic ex manipulis pluribus copulatur
something becomes one so this out-of maniples several is-coupled

(cohors quae in villa, quod circa eum locum pecus
the-cohort which in a-farmstead-is because around that place cattle
cooreretur, tametsi cohortem in villa Ypsicrates dicit
were-brought-together although the-cohort in a-farmstead Hypsicrates says
esse graece χόρτον apud poetas dictam). manipulus exercitus
to-be in-Greek χόρτον by the-poets called the-maniple of-the-army
minima manus quae unum sequitur signum. centuria qui
the-smallest band which one follows standard the-century those-who
sub uno centurione sunt, quorum centenarius iustus numerus.
under one centurion are of-whom a-hundred the-proper number-is
89 milites, quod trium milium primo legio fiebat ac singulae
soldiers because of-three thousand at-first the-legion was-made and the-single
tribus Titiensium, Ramnium, Lucerum milia militum
tribes of-the-Titienses of-the-Ramnes of-the-Luceres thousands of-soldiers
mittebant. hastati dicti qui primi hastis pugnabant,
sent hastati were-called those-who first with-spears fought
pilani qui pilis, principes qui a principio gladiis;
pilani those-who with-javelins principes those-who from the-start with-swords
ea post commutata re militari minus illustria
these-names after changed the-affairs military less clear
sunt. pilani triarii quoque dicti, quod in acie tertio
are the-pilani triarii too were-called because in the-line in-the-third
ordine extremi subsidio deponebantur; quod hi subsidebant
rank the-last in-reserve they-were-placed because these sat-down-in-reserve
ab eo subsidium dictum, a quo Plautus: ‘agite nunc,
from that the-reserve was-called from which Plautus come now
subsidite omnes quasi solent triarii.’
sit-down-in-reserve all as are-wont the-triarii
90 auxilium appellatum ab auctu, cum accesserant ei qui
auxiliaries were-called from increase when there-had-been-added those who
adiumento essent alienigenae. praesidium dictum qui extra
for-help were foreigners the-garrison was-called those-who outside

castra praesidebant in loco aliquo, quo tutior regio esset.
the-camp sat-guard in a-place some so-that safer the-region might-be
obsidium dictum ab obsidendo, quo minus hostis egredi
the-siege was-called from besieging so-that less the-enemy to-go-out
posset. insidiae item ab sedendo, cum id ideo facerent
might-be-able the-ambush likewise from sitting when it for-this-reason they-did
quo facilius deminuerent hostis. duplicarii dicti quibus
so-that more-easily they-might-diminish the-enemy double-pay-men were-called to-whom
ob virtutem duplicia cibaria ut darentur institutum.
on-account-of valor double rations that should-be-given was-established
turma terima (E in U abiit), quod terdeni equites 91
the-squadron terima E into U passed because thrice-ten horsemen
ex tribus tribubus Titiensium, Ramnium, Lucerum fiebant.
from the-three tribes of-the-Titienses of-the-Ramnes of-the-Luceres were-made
itaque primi singularum decuriarum decuriones dicti, qui
and-so the-first of-the-single decuries decurions were-called who
ab eo in singulis turmis sunt etiam nunc terni. quos
from that in single squadrons are even now three-each whom
hi primo administros ipsi sibi adoptabant, optiones
these at-first as-helpers themselves for-themselves adopted options
vocari coepti, quos nunc propter ambitionem tribuni
to-be-called began whom now on-account-of canvassing the-tribunes
faciunt. tubicines a tuba et canendo, similiter liticines.
make trumpeters from trumpet and singing likewise lituus-blowers
classicos a classe, qui item cornuo canunt, ut tum cum
classici from the-class who likewise on-the-horn sound as then when
classes comitiis ad comitiatum vocant.
the-classes at-the-comitia to the-assembly they-summon

Words from fortune include pauper from a small hearth, mendicus from minus, and dives from divus, since the rich man, like a god, seems to lack nothing. From ops come opulentus, inops, copis, and copiosus; pecuniosus is from great pecunia, and pecunia from pecu, since the shepherds are the origin of these words.

92 quae a fortuna vocabula, in his quaedam minus aperta ut
which from fortune words-are in these some less clear as
pauper, dives, miser, beatus, sic alia. pauper a paulo lare.
poor rich wretched blessed so others poor from small hearth
mendicus a minus, cui cum opus est minus †nullo est.
beggar from less to-whom when need is less nothing is
dives a divo qui ut deus nihil indigere videtur. opulentus
rich from divine who like a-god nothing to-lack seems wealthy
ab ope, cui eae opimae; ab eadem inops qui eius
from means to-whom these-are rich from the-same needy who of-it
indiget, et ab eodem fonte copis ac copiosus. pecuniosus
lacks and from the-same source copis and copious moneyed
a pecunia magna, pecunia a pecu: a pastoribus enim
from money great money from cattle from the-shepherds for
horum vocabulorum origo.
of-these words the-origin-is

Craftsmen are named from their art, as medicus from medicine and sutor from shoemaking. Others are named from a skill or a space, as juggler, prompter, runner, and swimmer, and some less clearly, as vintager, tracker, and hunter, each from the act it names.

artificibus maxima causa ars, id est, ab arte medicina 93
for-craftsmen the-greatest cause-of-names-is art that is from art medicine
ut sit medicus dictus, a sutrina sutor, non a
so-that he-may-be doctor called from shoemaking shoemaker not from
medendo ac suendo, quae omnino ultima huic rei. ∗∗∗
healing and sewing which altogether the-last-are for-this thing (lacuna)
earum rerum radices, ut in proxumo libro aperietur. quare
of-those things the-roots as in the-next book will-be-laid-open therefore
quod ab arte artifex dicitur nec multa in eo obscura,
because from art craftsman is-called not many-things in it obscure
relinquam.
I-shall-leave
similis causa quae ab scientia vocantur aliqua ut 94
a-like cause-is-of-those which from knowledge are-named some as
praestigiator, monitor, nomenclator; sic etiam quae a
juggler prompter name-caller so also those-which from
spatio quodam dicuntur, cursor, natator, pugil. etiam in hoc
a-space certain are-called runner swimmer boxer also in this
genere quae sunt vocabula, pleraque aperta, ut legulus, alter
kind those-which are words most-are clear as gatherer the-one
ab oleis, alter ab uvis. haec si minus aperta: vindemiator,
from olives the-other from grapes these if less clear vintager
vestigator et venator, tamen †idem, quod vindemiator vel
tracker and hunter yet the-same because vintager either

quod vinum legit dicitur vel quod de viti id demunt;
because wine he-gathers is-called or because from the-vine it they-take
vestigator a vestigiis ferarum quas indagatur; venator a
tracker from the-tracks of-the-beasts which he-tracks-down hunter from
ventu, quod sequitur †verbum adventum et inventum.
coming because he-follows word coming-to and coming-upon

XIX · CATTLE

Pecus is named from pasturing, and from it come pecunia, peculium, and peculation. Many names come from the Greek or from the animals' cries: sus, bos, taurus, ovis. Armenta, vitulus, iuvencus, capra, ircus, porcus, aries, agnus, and canis are derived one by one, the dog from its voice that gives a signal.

95 haec de hominibus: hic quod sequitur de pecore, haec.
these-things about men here what follows about cattle this
pecus ab eo quod pascebant, a quo pecora universa. quod
pecus from this because they-pastured from which herds all-are-named because
in pecore pecunia tum pastoribus consistebat et standi
in cattle wealth then for-the-shepherds lay and of-standing
fundamentum pes (a quo dicitur in aedificiis area pes
the-foundation-is the-foot from which is-said in buildings an-area a-foot
magnus et qui negotium instituit pedem posuisse), a pede
great and who business has-begun his-foot to-have-set from foot
pecudem appellarunt, ut ab eodem pedicam et pedisequum et
pecudem they-called as from the-same fetter and footman and
peculatoriae oves aliudve quid: id enim peculium primum. hinc
peculatory sheep or-other something that for peculium first-was hence
peculatum publicum primo †ut cum pecore diceretur multa
peculation public at-first as when with-cattle there-was-imposed a-fine
et id esset coactum in publicum, si erat aversum.
and it was collected into the-public-treasury if it-had-been misappropriated

ex qua fructus maior, hic est qui graecis usus: sus, 96
from which the-yield greater this is which to-the-Greeks use-is sus
quod ὗς, bos, quod βοῦς, taurus, quod ταῦρος, item ovis,
because ὗς bos because βοῦς taurus because ταῦρος likewise ovis
quod ὄις: ita enim antiqui dicebant, non ut nunc πρόβατον.
because ὄις so for the-ancients said not as now πρόβατον
possunt in Latio quoque ut in Graecia ab suis vocibus
they-can in Latium also as in Greece from their-own cries
haec eadem ficta. armenta, quod boves ideo
these same-things have-been-fashioned herds because oxen for-that-reason
maxime parabant, ut inde eligerent ad arandum; inde
chiefly they-procured that thence they-might-choose for plowing thence
arimenta dicta, postea I tertia littera extrita. vitulus, quod
arimenta called later I the-third letter rubbed-out calf because
graece antiquitus ἰταλός, aut quod plerique vegeti, vegitulus.
in-Greek anciently ἰταλός or because most-are lively vegitulus
iuvencus, iuvare qui iam ad agrum colendum posset.
young-bullock from-helping who now for the-field to-be-tilled could
capra carpa, a quo scriptum ‘omnicarpae caprae’. ircus, 97
the-she-goat carpa from which written-is all-cropping she-goats the-he-goat
quod Sabini fircus; quod illic fedus, in Latio rure
because the-Sabines-say fircus which there fedus in Latium in-the-country
edus: qui in urbe ut in multis A addito aedus. porcus,
edus-is which in the-city as in many-words with-A added aedus the-pig
quod Sabini dicunt †apruno porco por; inde porcus, nisi
because the-Sabines say apruno pig por thence porcus unless
si a Graecis, quod Athenis in libris sacrorum scriptum
if from the-Greeks because at-Athens in the-books of-the-rites written
est †porcae porco.
it-is porcae porco

98 aries †qui eam dicebant ares, veteres nostri ariuga, hinc
the-ram which it used-to-say ares the-old-ones our ariuga hence
ariugas. haec sunt quorum in sacruficiis exta in olla,
ariugas these are-those of-which in sacrifices the-entrails in a-pot
non in veru coquuntur, quas et Accius scribit et in
not on a-spit are-cooked which both Accius writes-of and in
pontificiis libris videmus. in hostis eam dicunt †ariugem
the-pontifical books we-see in the-victims it they-call ariugem
quae cornua habeat. quoniam si cui ovi mari testiculi
which horns has since if to-any sheep male the-testicles
dempti et ideo vi natura versa, verbex declinatum.
are-removed and therefore by-force its-nature changed verbex is-derived
99 pecori ovillo quod agnatus, agnus. catulus a sagaci
to-the-flock of-sheep because born-in-addition-is the-lamb the-puppy from keen
sensu et acuto, ut Cato Catulus; hinc canis, nisi quod
sense and sharp as Cato Catulus hence the-dog unless because
ut tuba ac cornua, signum cum dent, canere dicuntur,
as the-trumpet and horns a-signal when they-give to-sound are-said
quod hic item et noctulucus in custodia et in venando
because this-one likewise both night-and-day on guard and in hunting
signum voce dat, canis dictus.
a-signal with-voice gives the-dog was-called

XX · WILD BEASTS

Wild beasts' names are partly foreign: panther and lion Greek, tiger Armenian, the bear Lucanian, and the camel Syrian, like the giraffe lately brought from Alexandria. Boar, roe, stag, hare, and fox follow: the hare's name perhaps carried from Rome to Sicily by the Sicilians, who sprang from Rome, and left here too; the fox because it flies with its feet.

ferarum vocabula item partim peregrina, ut panthera, leo 100
of-wild-beasts the-words likewise partly-are foreign as panther lion
(utraque graeca, a quo etiam et rete quoddam panther
both Greek from which also and a-net certain-is-called panther
et leaena et mulierculae Pantheris et Leaena), tigris qui
and lioness and courtesans Pantheris and Leaena the-tiger which
est ut leo varius, qui vivus capi adhuc non potuit.
is as-it-were a-lion spotted which alive to-be-caught yet not could
vocabulum e lingua armenia: nam ibi et sagitta et quod
the-word from the-tongue Armenian-is for there both an-arrow and what
vehementissimum flumen dicitur Tigris. ursi Lucana origo
most-violent the-river is-called Tigris of-bears Lucanian the-origin-is
vel, unde illi, nostri ab ipsius voce. camelus suo nomine
or whence those our-men from its-own cry the-camel with-its-own name
syriaco in Latium venit, ut Alexandrea camelopardalis nuper
Syrian into Latium came as from-Alexandria giraffe lately
adducta, quod erat figura ut camelus, maculis ut panthera.
brought-in because it-was in-shape like a-camel with-spots like a-panther
apri ab eo quod in locis asperis, nisi a Graecis quod 101
boars from this because in places rough-they-live unless from the-Greeks because
hi caproe. caprea a similitudine quadam caprae. cervi,
these-say caproe the-roe from likeness certain to-the-she-goat stags
quod magna cornua gerunt, gervi, G in C mutavit ut in
because great horns they-carry gervi G into C it-changed as in

multis. lepus, quod Siculi, ut Aeolis quidam Graeci, dicunt
many-words the-hare because the-Sicilians like the-Aeolians some Greeks say
λέποριν. a Roma quod orti Siculi, ut annales veteres nostri
λέποριν from Rome because sprang the-Sicilians as annals old our
dicunt, fortasse hinc illuc tulerunt et hic reliquerunt
say perhaps from-here to-there they-carried-it and here they-left
id nomen. volpes, ut Aelius dicebat, quod volat pedibus.
that name the-fox as Aelius used-to-say because it-flies with-its-feet

XXI · PLANTS

Next come things said to live without a soul. Virgultum is from green, vitis from wine, malum from the Aeolic, iuglans from Jupiter's acorn, nux from night. Garden plants have foreign names like basil, mint, and rue, while lettuce, cabbage, asparagus, and cucumbers are native, and fruits are named from bearing.

102 proxima animalia sunt ea quae vivere dicuntur neque
next-after animals are those which to-live are-said nor
habere animam, ut virgulta. virgultum dicitur a viridi,
to-have soul as shrubs shrub is-called from green
id a vi quadam humoris; quae si exaruit, moritur.
that from a-force certain of-moisture which if it-has-dried dies
vitis, quod ea vini origo. malum, quod Graeci Aeolis
the-vine because it of-wine the-origin-is the-apple because the-Greeks the-Aeolians
dicunt μᾶλον. †pinus iuglans, quod cum haec nux antequam
say μᾶλον pine walnut because when this nut before
purgatur similis glandis, haec glans optima et maxima a
it-is-cleaned like an-acorn-is this acorn best and greatest from
Iove et glande iuglans est appellata. eadem nux, quod ut
Jupiter and acorn walnut is called the-same nut because as
nox aerem huius sucus corpus facit atrum.
night the-air of-it the-juice the-body makes black

quae in hortis nascuntur, alia peregrinis vocabulis, ut 103
the-things-which in gardens grow some-have foreign words as
graecis ocimum, menta, ruta quam nunc πήγανον appellant;
Greek-ones basil mint rue which now πήγανον they-call
item caulis, lapathium, radix: sic enim antiqui Graeci,
likewise cabbage sorrel radish so for the-ancient Greeks-called
quam nunc ῥάφανον; item haec graecis vocabulis:
what now-they-call ῥάφανον likewise these with-Greek words
serpyllum, rosa, una littera commutata; item ex his graecis
thyme rose one letter changed likewise from these Greek
latina κολίανδρον, μαλάχη, κύμινον; item lilium ab λειρίῳ
Latin-are κολίανδρον μαλάχη κύμινον likewise lily from λειρίῳ
et malva ab μαλάχῃ et sisymbrium a σισυμβρίῳ.
and mallow from μαλάχῃ and water-mint from σισυμβρίῳ
vernacula: lactuca a lacte, quod olus id habet lact; 104
native-are lettuce from milk because the-vegetable it has milk
brassica ut praesica, quod ex eius scapo minutatim praesicatur;
cabbage as praesica because from its stalk bit-by-bit it-is-cut-off
asparagi, quod ex asperis virgultis leguntur et ipsi
asparagus because from rough shrubs they-are-gathered and themselves
scapi asperi sunt, non leves; nisi graecum: illic quoque
the-stalks rough are not smooth unless it-is-Greek there also
enim dicitur ἀσπάραγος. cucumeres dicuntur a curvore,
for it-is-called ἀσπάραγος cucumbers are-called from curving
ut curvimeres dicti. fructus, a ferundo, res eae quas
as curvimeres were-called fruits from bearing things those which
fundus et ea quae in fundo ferunt ut fruamur.
the-farm and those-things which on the-farm they-bear that we-may-enjoy-them
hinc declinatae fruges et frumentum, sed ea e terra;
hence were-derived crops and grain but those out-of the-earth

etiam frumentum, quod ad exta ollicoqua solet addi
also grain-is what to the-entrails pot-cooked is-wont to-be-added
ex mola, id est ex sale et farre molito. uvae ab uvore.
from meal that is from salt and spelt ground grapes from moisture

XXII · FOOD

Of things made by hand Varro begins with food. Puls is the most ancient, then bread, bread-basket, and granary, barley, wheat, spelt, millet, and cakes. He derives relish, cheese, vegetables, olives, the ways of cooking meat, salt pork, ham, sausages, and the entrails offered at sacrifice.

105 quae manu facta sunt dicam, de victu, de vestitu, de
of-what by-hand made are I-will-speak about food about clothing about
instrumento et si quid aliud videbitur his aptum. de victu
equipment and if anything else shall-seem to-these suitable about food
antiquissima puls; haec appellata vel quod ita Graeci
the-most-ancient-is porridge this was-called either because so the-Greeks-call-it
vel ab eo unde scribit Apollodorus, quod ita sonet cum
or from that whence writes Apollodorus because so it-sounds when
aquae ferventi insipitur. panis, quod primo figura faciebant,
into-water boiling it-is-thrown bread because at-first in-shape they-made-it
ut mulieres in lanificio, panus; posteaquam ei figuras facere
as women in wool-working a-bobbin afterward to-it shapes to-make
instituerunt alias, a pane et faciendo panificium coeptum
they-began other from bread and making baking began
dici. hinc panarium, ubi id servabant, sicut granarium,
to-be-called hence bread-basket where it they-kept as granary
ubi granum frumenti condebant: unde id dictum, nisi ab
where the-grain of-wheat they-stored whence it was-called unless from

eo quod Graeci id †κρόκην? a quo a Graecis quoque
that which the-Greeks it κρόκην from which by the-Greeks also
†granum dictum in quo ea quae conduntur.
grain was-called in which those-things which are-stored
hordeum ab horrido. triticum, quod tritum e spicis. far 106
barley from bristly wheat because rubbed out-of the-ears spelt
a faciendo, quod in pistrino fit. milium a graeco: nam
from making because in the-mill it-is-made millet from the-Greek for
id μελίνη. libum, quod ut libaretur, priusquam essetur,
it μελίνη-is the-cake because so-that it-might-be-offered before it-was-eaten
erat coctum. testuacium, quod in testu caldo coquebatur,
it-was cooked the-pot-cake because in an-earthen-pot hot it-was-cooked
ut etiam nunc Matralibus id faciunt matronae. circuli, quod
as even now at-the-Matralia it make the-matrons rings because
mixta farina et caseo et aqua circuitum aequabiliter fundebant.
mixed flour and cheese and water in-a-circle evenly they-poured
hos quidam qui magis incondite faciebant vocabant lixulas et 107
these some who more crudely made-them called lixulae and
similixulas vocabulo sabino: itaque †frequentia Sabinis.
similixulae by-a-word Sabine and-so frequently among-the-Sabines
a globo farinae dilatato, item in oleo cocti, dicti globi.
from a-ball of-flour spread likewise in oil cooked were-called balls
crustulum a crusta pultis, cuius ea, quod ut corium et
the-crustulum from the-crust of-porridge of-which that because like hide and
uritur, crusta dicta. cetera fere opera a vocabulis graecis
it-is-burnt crust is-called the-other mostly works from words Greek
sumpta, ut thrion et placenta.
taken-are as thrion and placenta
quod edebant cum pulte, ab eo pulmentum, ut Plautus; 108
what they-ate with porridge from this pulmentum as Plautus-says
hinc pulmentarium dictum: hoc primum debuit pastoribus.
hence relish was-called this first must-have for-the-shepherds

caseus a coacto lacte ut coaxeus dictus; dein posteaquam
cheese from curdled milk as coaxeus was-called then after
desierunt esse contenti his quae suapte natura ferebat
they-ceased to-be content with-those-things which of-its-own nature it-bore
sine igne, in quo erant poma, quae minus cruda esse
without fire among which were fruits which less raw to-be
poterant decoquebant in olla. ab olla olera dicta, quorum
could they-boiled in a-pot from pot vegetables were-called of-which
†a gerere cruda olera. e quis ad coquendum quod e
from gerere raw vegetables of which for cooking what from
terra eruitur, ruapa, unde rapa. olea ab elaea; olea
the-earth is-dug-up ruapa whence turnip-is the-olive from elaea the-olive
grandis orchitis, quod eam Attici †orchen mora.
large orchitis because it the-Attic-Greeks orchen mora
109 hinc ad pecudis carnem perventum est. †suilla, sic ab aliis
hence to of-cattle the-flesh come it-was pork thus from other
generibus cognominata. hanc primo assam, secundo elixam,
kinds named this at-first roasted secondly boiled
tertio e iure uti coepisse natura docet. dictum assum,
thirdly in broth to-use they-began nature teaches was-called roast
quod id ab igni assudescit: uuidum enim quod humidum,
because it from the-fire sweats wet for what moist
et ideo ubi id non est, sucus abest; et ideo sudandum
and therefore where it not is the-juice is-gone and therefore with-sweating
assum destillat calore, et ut crudum nimium habet
the-roast drips from-the-heat and as the-raw too-much has
humoris, sic excoctum parum habet suci. elixum e liquore
of-moisture so the-overcooked too-little has of-juice boiled from the-liquid
aquae dictum et ex iure, quod iucundum magis conditione.
of-water was-called and in broth because pleasant more by-seasoning

succidia ab suibus caedendis: nam id pecus primum occidere 110
salt-pork from pigs to-be-slaughtered for this beast first to-kill
coeperunt domini et ut servarent sallere. tegus suis ab
began the-masters and to preserve to-salt the-back of-the-pig from
eo quod eo tegitur. perna a pede. sueris a nomine eius.
this because by-it it-is-covered ham from foot sueris from the-name of-it
offula ab offa, minima suere. insicia ab eo quod insecta
the-morsel from bit smallest suere sausage from this that cut
caro, ut in carmine Saliorum est, quod in extis dicitur nunc
meat as in the-hymn of-the-Salii is what in the-entrails is-called now
prosectum. murtatum a murta, quod †eo ad large fartis.
the-cut-portion the-myrtle-sausage from myrtle because by-it to amply stuffed
quod fartum intestinum crassundiis, Lucanicam dicunt, quod 111
what stuffed-is the-gut with-thick-ends Lucanian-sausage they-call because
milites a Lucanis didicerint, ut quod Faleriis Faliscum
the-soldiers from the-Lucanians learned-it as because at-Falerii a-Faliscan
ventrem. fundolum a fundo, quod †ut reliquae partes, sed
belly-is the-fundolus from bottom because as the-other parts-are but
ex una parte sola apertum; ab hoc Graecos puto τυφλὸν
from one side alone open from this the-Greeks I-think τυφλὸν
ἔντερον appellasse. ab eadem fartura farcimina in extis
ἔντερον have-called from the-same stuffing the-stuffings in the-entrails
appellata, †a quo, in eo quod tenuissimum intestinum
called-are from which in that which-is thinnest gut
fartum, hila ab hilo dicta illo quod ait Ennius: ‘neque
stuffed hila from hilum called that which says Ennius nor
dispendi facit hilum.’ quod in hoc farcimine summo quiddam
of-loss makes a-whit because on this sausage on-top something
eminet, ab eo quod ut in capite apex, apexabo dicta.
sticks-out from that because as on the-head the-apex apexabo is-called
tertium fartum est longavo, quod longius quam duo illa.
the-third stuffed-gut is the-longavo because longer than two those

112 augmentum, quod ex immolata hostia desectum in iecore
augmentum because from the-sacrificed victim the-part-cut in the-liver
in porriciendo augendi causa. magmentum a magis,
in offering of-increasing for-the-sake magmentum from more
quod ad religionem magis pertinet: itaque propter hoc
because to religion more it-pertains and-so on-account-of this
magmentaria fana constituta locis certis quo id imponeretur.
the-magmentary shrines were-set-up in-places fixed where it might-be-placed
mattea ab eo quod ea graece ματτύη. item Graecis
mattea from this because it in-Greek ματτύη-is likewise by-the-Greeks
singillatim †heę·ovum bulbum.
one-by-one heę·ovum bulb

XXIII · CLOTHING

Lana is Greek, purple from the shellfish's color, the warp from standing, the weft from going under, the thread from a whit. Cloth, the tunic, the toga, and the girdle follow, the toga from covering and the girdle from girding.

113 lana Graecum, ut Polybius et Callimachus scribunt. purpura
wool Greek-is as Polybius and Callimachus write purple
a purpurae maritumae colore, Poenicum, quod a
from of-the-purple-fish marine the-color Punic-purple because from
Poenis primum dicitur allata. stamen a stando, quod eo
the-Phoenicians first it-is-said brought the-warp from standing because by-it
stat omne in tela velamentum. subtemen, quod subit
stands every in the-loom covering the-weft because it-goes-under
stamini. trama, quod trameat frigus id genus vestimenti.
the-warp the-woof because passes-through the-cold that kind of-garment

densum a dentibus pectinis quibus feritur. filum, quod
thick from the-teeth of-the-comb by-which it-is-struck the-thread which
minimum est hilum: id enim minimum est in vestimento.
least is hilum that for least is in a-garment
pannus graecum, ubi †ea fecit. panuvellium dictum a 114
cloth Greek-is where it made panuvellium was-called from
pano et volvendo filo. tunica ab tuendo corpore, tunica
bobbin and winding the-thread the-tunic from protecting the-body tunic
ut † indica. toga a tegendo. cinctus et cingillum
as (corrupt) indica the-toga from covering the-girdle and the-little-girdle
a cingendo, alterum viris, alterum mulieribus attributum.
from girding the-one to-men the-other to-women assigned

XXIV · ARMS

Arms come from warding off. The round shield, cone, spear, javelin, tragula, shield, boss, sword, pilum, cuirass, baldric, greave, and helmet are derived one by one, and so trumpets, horns, the palisade, and the siege engines named from likeness.

arma ab arcendo, quod his arcemus hostem. parma, 115
arms from warding-off because with-these we-ward-off the-enemy the-round-shield
quod e medio in omnis partis par. conum, quod
because from the-middle in all parts it-is-equal the-cone because
cogitur in cacumen versus. asta, quod astans solet
it-is-drawn-together to the-peak upward the-spear because standing it-is-wont
ferri. iaculum, quod ut iaciatur fit. tragula a
to-be-carried the-javelin because to be-thrown it-is-made the-tragula from
traiciendo. scutum a sectura ut secutum, quod a minute
throwing-across the-shield from cutting as secutum because from minutely
consectis fit tabellis. umbonis a graeco, quod ambonis.
cut it-is-made boards of-the-boss from the-Greek-is because ambonis

116 gladium C in G commutato a clade, quod fit
the-sword with-C into G changed from slaughter because it-is-made
ad hostium cladem gladium; similiter ab omine pilum,
for of-enemies the-slaughter the-sword similarly from the-omen the-javelin
qui hostis periret, ut perilum. lorica, quod e loris
by-which the-enemy might-perish as perilum the-cuirass because from thongs
de corio crudo pectoralia faciebant; postea subcidit gallica e
of hide raw breastplates they-made later came-under the-Gallic of
ferro sub id vocabulum, ex anulis ferrea tunica. balteum,
iron under that word from rings an-iron tunic the-baldric
quod cingulum e corio habebant bullatum, balteum dictum.
because a-belt of leather they-had studded baldric was-called
ocrea, quod opponebatur ob crus. galea ab galero,
the-greave because it-was-set against the-shin the-helmet from the-galerus
quod multi usi antiqui.
because many used-it the-ancients

117 tubae ab tubis, quos etiam nunc ita appellant tubicines
trumpets from tubes which even now so call the-trumpeters
sacrorum. cornua, quod ea quae nunc sunt ex aere, tunc
of-the-rites horns because those which now are of bronze then
fiebant bubulo e cornu. vallum vel quod ea varicare nemo
were-made of-ox from horn the-palisade either because it to-straddle no-one
posset vel quod singula ibi extrema bacilla furcillata habent
could or because single there at-the-end stakes forked have
figuram litterae V. cervi ab similitudine cornuum cervi;
the-shape of-the-letter V cervi from the-likeness of-antlers of-a-stag
item reliqua fere ab similitudine ut vineae, testudo, aries.
likewise the-rest mostly from likeness as vine-sheds the-tortoise the-ram

The eating table, cilliba, was square and later round, and mensa came from its being in the middle; ladles, basins, jugs, candlesticks, and lamps follow. The dishes on the table, catinus, magida, patella, and canister, are partly Latin, partly Greek.

mensam escariam cillibam appellabant; ea erat quadrata ut 118
the-table eating cilliba they-called it was square as
etiam nunc in castris est; a cibo cilliba dicta; postea
even now in camp it-is from food cilliba called afterward
rutunda facta, et quod a nobis media et a Graecis mesa,
round it-was-made and because by us media and by the-Greeks mesa
mensa dicta potest; nisi etiam quod ponebant pleraque in
table was-called it-may-be unless also because they-set many-things in
cibo mensa. trulla a similitudine truae, quae quod
food table-was-named the-ladle from the-likeness of-the-trua which because
magna et haec pusilla, ut truella; hanc Graeci trullan. trua
large-is and this tiny as truella this the-Greeks trulla-call trua-is
qua e culina in lavatrinam aquam fundunt; trua, quod
by-which from the-kitchen into the-sink water they-pour trua because
travolat ea aqua. ab eodem est appellatum truleum: simile
flies-across that water from the-same is called the-basin like
enim figura, nisi quod latius est, quod concipit aquam,
for in-shape except that broader it-is because it-receives water
et quod manubrium cavum non est nisi in vinario truleo.
and because a-handle hollow not is except in the-wine basin
accessit matellio a matula dictus, qui, posteaquam longius 119
there-came-in the-matellio from matula called which after farther
a figura matulae discessit, et ab aqua aqualis dictus.
from the-shape of-the-matula it-departed also from water aqualis was-called
vas aquarium vocant futim, quod in triclinio allatam
the-vessel for-water they-call futis because in the-dining-room brought

aquam infundebant; quo postea accessit nanus cum graeco
water they-poured-in-from-it to-which afterward came the-nanus with a-Greek
nomine et cum latino nomine graeca figura barbatus. pelvis
name and with a-Latin name a-Greek shape bearded the-basin
pedeluis a pedum lavatione. candelabrum a candela: ex
pedeluis from of-feet the-washing the-candlestick from the-candle on
his enim funiculi ardentes figebantur. lucerna post inventa,
these for cords burning were-fixed the-lamp afterward was-invented
quae dicta a luce aut quod id vocant λύχνον Graeci.
which was-called from light or because it they-call λύχνον the-Greeks
120 vasa in mensa escaria: ubi pultem aut iurulenti quid
the-vessels on the-table eating where porridge or juicy something
ponebant, a capiendo catinum nominarunt, nisi quod
they-set from taking catinus they-named-it unless because
Siculi dicunt κάτινον ubi assa ponebant; magidam aut
the-Sicilians say κάτινον where roasts they-set magida or
langulam alterum a magnitudine alterum a latitudine
langula the-one from greatness the-other from breadth
finxerunt. patenas a patulo dixerunt, ut pusillas, quod
they-fashioned patenae from spread-out they-named as tiny-ones because
his libarent cenam, patellas. tryblia et canistra quod
with-these they-offered the-dinner patellae tryblia and canistra which
putant esse latina, sunt graeca: τρύβλιον enim et κανοῦν
they-think to-be Latin are Greek τρύβλιον for and κανοῦν
dicuntur graece. reliqua quod aperta sunt unde sint relinquo.
are-said in-Greek the-rest because clear they-are whence they-are I-leave

The round wine table, the cilibantum, seems derived from the Greek cylix, and capides and capulae from taking; paterae are named as the Latins say it, while cups, the drinking bout, and posca come from drinking, and water from its level top. The spring, the sinum, the lepesta of the Sabine rites, the guttus and simpuium of the sacrifices, and the cartibulum, a stone table by the rain basin, are derived in turn.

mensa vinaria rotunda nominabatur cilibantum, ut etiam nunc 121
the-table for-wine round was-named cilibantum as even now
in castris. id videtur declinatum a graeco †ciliceo, a poculo
in camp it it-seems derived from the-Greek ciliceo from the-cup
cylice †qui illa. capides et minores capulae a capiendo, quod
cylix which those capides and the-smaller capulae from taking because
ansatae ut prehendi possent, id est capi. harum figuras
they-had-handles so-that to-be-grasped they-could that is to-be-taken of-these the-shapes
in vasis sacris ligneas ac fictiles antiquas etiam nunc videmus.
in vessels sacred wooden and earthenware ancient even now we-see
praeterea in poculis erant paterae, ab eo quod †latini 122
besides among cups there-were paterae from this because the-Latins
ita dicunt dictae. hisce etiam nunc in publico convivio
so say called with-these even now at a-public banquet
antiquitatis retinendae causa, cum magistri fiunt, potio
of-antiquity to-be-kept for-the-sake when masters are-made the-drink
circumfertur, et in sacrificando deis hoc poculo
is-carried-round and in sacrificing to-the-gods with-this cup
magistratus dat deo vinum. pocula a potione, unde
the-magistrate gives to-the-god wine cups from drinking whence-is
potatio et etiam posca. haec possunt a poto, quod
drinking-bout and also posca these-words can from drinking-come because
πότος potio graece. origo potionis aqua, quod aequa summa.
πότος drinking in-Greek-is the-origin of-drink-is water because level-is the-top

123 fons unde funditur e terra aqua viva, ut fistula
the-spring whence pours-out from the-earth water living as-from a-pipe
a qua fusus aquae. vas vinarium grandius sinum
from which the-pouring of-water-is the-vessel for-wine larger the-sinum
ab sinu, quod sinum maiorem cavationem quam pocula
from the-bosom because the-sinum a-greater hollow than cups
habebant; item dictae lepestae, quae etiam nunc in diebus
had likewise called-were lepestae which even now on days
sacris Sabinis vasa vinaria in mensa deorum sunt
sacred among-the-Sabines vessels for-wine on the-table of-the-gods are
posita; apud antiquos scriptores graecos inveni appellari
placed among old writers Greek I-have-found to-be-called
poculi genus δεπέσταν: quare vel inde radices in agrum
of-cup a-kind δεπέσταν therefore either thence roots into the-land
Sabinum et Romanum sunt profectae.
Sabine and Roman have set-out
124 qui vinum dabant ut minutatim funderent, a guttis
those-who wine gave so-that bit-by-bit they-might-pour from drops
guttum appellarunt; qui sumebant minutatim, a sumendo
the-guttus they-called those-who took bit-by-bit from taking
simpuium nominarunt. in huiusce locum in conviviis e
the-simpuium they-named in of-this-one place at banquets from
Graecia successit epichysis et cyathus; in sacruficiis remansit
Greece succeeded the-epichysis and cyathus in sacrifices remained
guttus et simpuium.
the-guttus and simpuium
125 altera vasaria mensa erat lapidea quadrata oblonga una
another vessel table was of-stone square oblong with-one
columella; vocabatur cartibulum. haec in aedibus ad compluvium
little-column it-was-called cartibulum this in houses by the-rain-basin

apud multos me puero ponebatur et in ea et circum
at many-people's-houses when-I-was a-boy was-placed and on it and around
eam aenea vasa: a gerendo cartibulum potest dictum.
it bronze vessels from carrying cartibulum can have-been-called

XXVII · THE KITCHEN TABLE

A third kind of table, the urnarium, held the water urns in the kitchen and gave its name to a place before the bath, and urns are named from diving into water. A vessel named from the plow's curve, the cup, the pot, and the spit follow.

praeterea erat tertium genus mensae et quadratae vasorum; 126
besides there-was a-third kind of-table and square for-vessels
vocabatur urnarium, quod urnas cum aqua positas ibi
it-was-called urnarium because urns with water placed there
potissimum habebant in culina. ab eo etiam nunc ante
chiefly they-kept in the-kitchen from that even now before
balineum locus ubi poni solebat urnarium vocatur.
the-bath the-place where to-be-placed it-was-wont urnarium is-called
urnae dictae, quod urinant in aqua haurienda ut urinator.
urns were-called because they-dive in water to-be-drawn as the-diver
urinare est mergi in aquam.
to-dive is to-be-plunged into water
†impurro fictum ab urvo, quod ita flexum ut redeat 127
impurro fashioned from plow-curve because so bent-it-is that it-comes-back
sursum versus ut in aratro quod est urvum. calix a
up toward as on the-plow what is the-curve the-cup from
caldo, quod in eo calda puls apponebatur et caldum eo
hot because in it hot porridge was-served and hot-water from-it

bibebant. vas ubi coquebant cibum, ab eo caccabum
they-drank the-vessel where they-cooked food from that caccabus
appellarunt. veru a versando.
they-called the-spit from turning

XXVIII · SEATS AND CHESTS

Seats are named from sitting: sedes, sedile, solium, sellae, and the subsellium, which is not quite a chair, as subsipere is not quite wise. The chest is named from keeping thieves off, and cupboard and armory from the same origin.

128 ab sedendo appellatae sedes, sedile, solium, sellae,
from sitting were-called seats bench throne chairs
siliquastrum; deinde ab his subsellium: ut subsipere quod
the-siliquastrum then from these the-subsellium as subsipere because
non plane sapit, sic quod non plane erat sella, subsellium.
not quite it-is-wise so because not quite it-was a-chair subsellium
ubi in eiusmodi duo, bisellium dictum. arca, quod
where in such-a-kind two bisellium was-called the-chest because
arcebantur fures ab ea clausa. armarium et armamentarium
were-kept-off thieves from it closed the-cupboard and the-armory
ab eadem origine, sed declinata aliter.
from the-same origin but derived otherwise

XXIX · A WOMAN'S TOILET

The woman's toilet is named from neatness and adornment from the face. Mirror, curling iron with the cinerarius who heated it, parting pin, comb, clothing, and net are derived, then the hair band called capital and the rica, the rica from the Roman rite of veiling the head at sacrifice; the mitra and the rest came later with Greek names.

mundus muliebris dictus a munditia. ornatus quasi ab 129
the-toilet of-a-woman was-called from neatness adornment as-if from
ore natus: hinc enim maxime sumitur quod eam deceat.
the-face born hence for chiefly is-taken what her may-become
itaque id paratur speculum. calamistrum, quod his calfactis
and-so it is-procured mirror curling-iron because with-these heated
in cinere capillus ornatur. qui ea ministrabat, a cinere
in ash the-hair is-adorned he-who it served from ash
cinerarius est appellatus. discerniculum, quo discernitur
ash-man was called the-parting-pin by-which is-parted
capillus. pecten, quod per eum explicatur capillus.
the-hair the-comb because through it is-unfolded the-hair
speculum a speciendo, quod ibi se spectant. vestis a 130
the-mirror from looking because there themselves they-look-at clothing from
vellis vel ab eo quod vellus lana tonsa universa ovis.
plucked-wool or from this because the-fleece the-wool shorn whole of-a-sheep
id dictum, quod vellebant. lanea ex lana facta. quod capillum
that was-called because they-plucked woolens from wool made what the-hair
contineret, dictum a rete reticulum; rete ab raritudine;
might-hold was-called from net little-net net from openness
item texta fasciola, qua capillum in capite alligarent,
likewise woven the-band by-which the-hair on the-head they-might-bind
dictum capital a capite, quod sacerdotulae in capite etiam
was-called capital from head because little-priestesses on the-head even

nunc solent habere. sic rica ab ritu, quod Romano ritu
now are-wont to-have-it so the-rica from rite because by-Roman rite
sacrificium feminae cum faciunt, capita velant. mitra et
sacrifice women when they-make their-heads they-veil the-mitra and
reliqua fere in capite postea addita cum vocabulis graecis.
the-rest mostly on the-head afterward were-added with words Greek

XXX · GARMENTS

Garments are put on or wrapped around. The capitium is named because it holds the breast; the undershirt, supparus, palla, and intusium from where they are worn; the amictus from being cast around, the ricinium from being thrown back, and the laena from its abundant wool. Many later names, brought in by luxury, are Greek.

131 prius †de indutui, tum amictui quae sunt tangam.
first about for-putting-on then for-wrapping-around which are I-will-touch
capitium ab eo quod capit pectus, id est, ut antiqui
the-capitium from this because it-takes the-breast that is as the-ancients
dicebant, comprehendit. indutui alterum quod subtus,
said holds for-putting-on the-one because underneath
a quo subucula; alterum quod supra, a quo supparus,
from which the-undershirt the-other because above from which the-supparus
nisi id quod item dicunt osce. alterius generis item
unless that which likewise they-say in-Oscan of-the-other kind likewise
duo, unum quod foris ac palam, palla; alterum quod
two one because outside and openly the-palla the-other because
intus, a quo intusium, id quod Plautus dicit: ‘intusiatam
inside from which the-intusium that which Plautus says intusiatam
patagiatam caltulam ac crocotulam.’ multa post luxuria
patagiatam caltulam and crocotulam many-things later luxury
attulit, quorum vocabula apparet esse graeca, ut asbestinon.
brought of-which the-words it-appears to-be Greek as asbestinon

amictui dictum quod amiectum est, id est circumiectum, 132
amictui was-called because thrown-around it-is that is cast-around
a quo etiam quo vestitas se involvunt, circumiectui
from which also with-what clothed themselves they-wrap circumiectui
appellant, et quod amictui habet purpuram circum, vocant
they-call and because amictui has purple around they-call
circumtextum. antiquissimi amictui ricinium; id, quod
the-bordered-robe the-most-ancient for-wrapping-around ricinium that because
eo utebantur duplici, ab eo quod dimidiam partem retrorsum
it they-used double from this because the-half part backward
iaciebant, ab reiciendo ricinium dictum.
they-threw from throwing-back ricinium was-called
hinc quod facta duo simplicia paria, parilia primo dicta, 133
hence because made two simple like parilia at-first were-called
R exclusum propter levitatem. parapechia, clamides, sic
R thrown-out for smoothness parapechia cloaks so-are
multa, graeca. laena, quod de lana multa, duarum etiam
many Greek the-laena because of wool much of-two even
togarum instar; ut antiquissimum mulierum ricinium, sic
togas the-equivalent as the-most-ancient of-women ricinium so
hoc duplex virorum.
this double of-men

Farm tools are named from their work: the hoe, mattock, spade, plow and its parts, the yoke, rakes, sickles, pestle, mill, winnowing basket, and fan. Baskets, sledges, and the wagon follow, the plaustrum because what it carries is open to view.

134 instrumenta rustica quae serendi aut colendi fructus causa
the-tools rustic which for-sowing or tilling the-fruit for-the-sake
facta. sarculum ab serendo ac sariendo. ligo, quod
are-made the-hoe from sowing and hoeing the-mattock because
eo propter latitudinem quod sub terra facilius legitur.
with-it on-account-of its-breadth what under the-earth more-easily is-gathered
pala a pangendo, G L quod fuit. rutrum ruitrum a
the-spade from fixing G L because it-was the-shovel ruitrum from
ruendo. aratrum, quod †aruit terram.
digging-up the-plow because it-plowed the-earth
135 eius ferrum vomer, quod vomit eo plus terra. dens, quod
its iron the-plowshare because it-vomits by-it more earth the-tooth because
eo mordetur terra; supra id regula quae stat, stiva ab
by-it is-bitten the-earth above it the-bar which stands the-handle from
stando, et in ea transversa regula manicula, quod manu
standing and on it cross the-bar the-little-hand because by-the-hand
bubulci tenetur. qui quasi temo est inter boves,
of-the-plowman it-is-held that-which as-it-were the-pole is between the-oxen
bura a bubus; alii hoc a curvo urvum appellant. sub
bura from oxen others this from curve urvum call under
iugo medio cavum, quod bura extrema addita oppilatur,
the-yoke middle the-hollow because the-bura's end added is-stopped-up
vocatur coum a cavo. iugum et iumentum ab iunctu.
is-called coum from hollow yoke and beast-of-burden from joining

irpices regula compluribus dentibus, quam item ut plaustrum 136
irpices a-bar with-many teeth which likewise as a-wagon
boves trahunt, ut eruant quae in terra serpunt;
oxen drag so-that they-may-pull-up what in the-earth creep
sirpices, postea S detrito, a quibusdam dicti. rastelli
sirpices afterward with-S worn-off by some are-called little-rakes
ut irpices serrae leves; itaque homo in pratis per fenisecia
like irpices saws light and-so a-man in meadows during haymaking
eo festucas corradit, quo ab rasu rastelli dicti.
with-it the-stalks scrapes-together which from scraping little-rakes were-called
rastri, quibus dentatis penitus eradunt terram atque eruunt,
rakes with-which toothed deeply they-scrape the-earth and dig-it-up
a quo rutu rastri dicti.
from which by-digging rakes were-called
falces a farre littera commutata; hae in Campania 137
sickles from spelt with-a-letter changed these in Campania-(are)
seculae a secando; a quadam similitudine harum
seculae from cutting from some likeness of-these
aliae, ut quod apertum unde, falces fenariae et
others-are-named as that-which-is open whence sickles for-hay and
arboriae et, quod non apertum unde, falces lumariae et
for-trees and what-is not open whence sickles for-briars and
sirpiculae. lumariae sunt quibus secant lumecta, id est
for-binding for-briars are-those with-which they-cut briar-thickets that is
cum in agris serpunt spinae; quas quod ab terra agricolae
when in fields creep thorns which because from the-earth the-farmers
solvunt, id est luunt, lumecta; falces sirpiculae vocatae ab
loosen that is luunt lumecta sickles for-binding called from
sirpando, id est ab alligando; sic sirpata dolia quassa, cum
binding that is from tying so bound jars cracked when

alligata his, dicta. utuntur in vinea alligando fasces,
tied with-these called they-use-them in the-vineyard to-tie bundles
incisos fustes, faculas. has phanclas †Chermonesioe dicunt.
cut stakes torches these phanclas Chermonesioe call
138 pilum, quod eo far pisunt, a quo ubi id fit dictum
the-pestle because with-it spelt they-pound from which where that is-done is-called
pistrinum (L et S inter se saepe locum commutant), inde
the-mill L and S among themselves often place change thence
post in urbe Lucili pistrina et pistrix. trapetes molae oleariae;
later in the-city of-Lucilius pistrina and pistrix trapetes mills for-olives
vocant trapetes a terendo, nisi graecum est; ac molae a
they-call trapetes from rubbing unless Greek it-is and mills from
molliendo: harum enim motu eo coniecta molliuntur.
softening of-these for by-the-motion there things-thrown are-softened
vallum a volatu, quod cum id iactant volant inde
the-winnowing-basket from flying because when it they-toss fly thence
levia. ventilabrum, quod ventilatur in aere frumentum.
the-light-things the-fan because is-fanned in the-air the-grain
139 quibus comportatur fructus ac necessariae res, de his fiscina
by-which is-carried-together the-fruit and necessary things of these the-fiscina
a ferendo dicta. corbes ab eo quod eo spicas aliudve
from carrying was-called baskets from this because into-them ears or-other
quid corruebant; hinc minores corbulae dictae. de his
something they-swept hence smaller little-baskets were-called of these
quae iumenta ducunt, tragula, quod ab eo trahitur
which beasts-of-burden draw the-tragula because by that-one it-is-dragged
per terram. sirpea, quae virgis sirpatur, id est colligando
over the-ground the-sirpea which with-rods is-bound that is by-tying
implicatur, in qua stercus aliudve quid vehitur.
is-interwoven in which dung or-other something is-carried

vehiculum, in quo faba aliudve quid vehitur, quod e 140
vehiculum in which a-bean or-other something is-carried because from
viminibus vietur aut eo vehitur. †brevi est vehiculum
withies it-is-woven or by-it is-carried brevi is the-vehicle
dictum est aliis vel arcera, quae etiam in duodecim tabulis
called it-is by-others or arcera which also in the-Twelve Tables
appellatur; quod ex tabulis vehiculum erat factum ut arca,
is-named because from boards the-vehicle was made as a-chest
arcera dictum. plaustrum ab eo quod non ut in his quae
arcera was-called the-wagon from this because not as in those which
supra dixi, sed ex omni parte palam est, quae in eo
above I-said but from every side open is what in it
vehuntur, quod perlucet, ut lapides, asseres, tignum.
are-carried because it-shows-through as stones planks a-beam

XXXII · BUILDINGS AND THE CITY

Buildings, towns, walls, battlements, towers, and gates are derived. Towns were founded by the Etruscan rite of the furrow, whence the pomerium, and Lavinium, Alba, and Rome are traced. The streets, forum, markets, Curtian lake, citadel, prison, circus, comitium, curia, and the city's lesser places are derived one by one.

aedificia nominata a parte ut multa. ab aedibus et 141
buildings named-are from a-part as many-things from aedes and
faciendo maxime aedificium. et oppidum ab opi dictum,
making most-of-all aedificium and oppidum from ops was-called
quod munitur opis causa ubi sint et quod opus
because it-is-fortified of-help for-the-sake where they-may-be and what need
est ad vitam gerendam ubi habeant tuto. oppida quod
is for life to-be-carried-on where they-may-have-it in-safety oppida because
operi muniebant, moenia. quo moenitius esset quod
with-work they-fortified moenia so-that more-fortified it-might-be because

exaggerabant, aggeres dicti, et qui aggerem contineret,
they-heaped-up aggeres were-called and what the-mound might-hold-together
moerus. quod muniendi causa portabatur, munus, quod
moerus because for-fortifying's sake it-was-carried munus because
sepiebant oppidum eo moenere, moerus.
they-hedged the-town with-that munus moerus
142 eius summa pinnae ab his quas insigniti milites in
its top the-battlements from those which distinguished soldiers on
galeis habere solent et in gladiatoribus Samnites. turres
helmets to-have are-wont and among gladiators the-Samnites towers
a torvis, quod eae proiciunt ante alios. qua viam
from fierce because they project before the-others where a-way
relinquebant in muro, qua in oppidum portarent, portas.
they-left in the-wall by-which into the-town they-might-carry portae
143 oppida condebant in Latio Etrusco ritu multi, id est iunctis
towns they-founded in Latium by-Etruscan rite many that is with-yoked
bobus, tauro et vacca, interiore aratro circumagebant
oxen a-bull and a-cow on-the-inside with-a-plow they-drove-round
sulcum (hoc faciebant religionis causa die auspicato),
a-furrow this they-did for-religion's sake on-a-day auspicious
ut fossa et muro essent muniti. terram unde
so-that by-a-ditch and a-wall they-might-be fortified the-earth whence
exculpserant, fossam vocabant et introrsum iactam murum.
they-had-dug-out a-ditch they-called and inward thrown a-wall
post ea qui fiebat orbis, urbis principium; qui quod
behind these which was-made the-circle of-the-city the-beginning-was which because
erat post murum, postmoerium dictum, †eiusque auspicia
it-was behind the-wall postmoerium was-called and-its auspices
urbana finiuntur. cippi pomeri stant et circum Ariciam
of-the-city are-bounded the-posts of-the-pomerium stand both around Aricia
et circum Romam. quare et oppida quae prius erant
and around Rome therefore also the-towns which earlier had-been

circumducta aratro ab orbe et urvo urbes; ideo
drawn-around by-the-plow from orbis and urvum urbes-were-called therefore
coloniae nostrae omnes in litteris antiquis scribuntur urbis,
colonies our all in documents old are-written urbes
quod item conditae ut Roma, et ideo coloniae et urbes
because likewise founded as Rome and therefore colonies and cities
conduntur, quod intra pomerium ponuntur.
are-founded because within the-pomerium they-are-placed
oppidum quod primum conditum in Latio stirpis Romanae, 144
the-town which first was-founded in Latium of-the-stock Roman
Lavinium: nam ibi dii penates nostri. hoc a Latini
Lavinium-was for there the-gods Penates our-are this from Latinus'
filia, quae coniuncta Aeneae, Lavinia, appellatum. hinc
daughter who joined to-Aeneas-was Lavinia was-called hence
post triginta annos oppidum alterum conditur, Alba; id ab
after thirty years a-town second is-founded Alba that from
sue alba nominatum. haec e navi Aeneae cum fugisset
the-sow white was-named she from the-ship of-Aeneas when she-had-fled
Lavinium, triginta parit porcos; ex hoc prodigio post
to-Lavinium thirty bore piglets from this portent after
Lavinium conditum annis triginta haec urbs facta, propter
Lavinium was-founded in-years thirty this city was-made on-account-of
colorem suis et loci naturam Alba Longa dicta.
the-color of-the-sow and of-the-place the-nature Alba Longa was-called
hinc mater Romuli Rhea, ex hac Romulus, hinc Roma.
hence the-mother of-Romulus Rhea from her Romulus hence Rome
in oppido vici a via, quod ex utraque parte viae 145
in the-town vici from via because on each side of-the-street
sunt aedificia. fundula a fundo, quod exitum non habent
are buildings blind-alleys from bottom because an-exit not they-have
ac pervium non est. angiportum, si id angustum, ab
and passable not is the-angiportus if it narrow from

agendo et portu. quo conferrent suas controversias et
driving and harbor where they-might-bring their disputes and
quae venderentur vellent quo ferrent, forum appellarunt.
what to-be-sold they-wanted where they-might-carry forum they-called
146 ubi quid generatim, additum ab eo cognomen, ut forum
where something by-kind was-added from it the-surname as the-forum
bovarium, forum olitorium: hoc erat antiquum macellum,
for-cattle the-forum for-vegetables this was the-old macellum
ubi olerum copia; ea loca etiam nunc Lacedaemonii
where of-vegetables plenty-was those places even now the-Lacedaemonians
vocant macellum, sed Iones ostia hortorum †macellotas
call macellum but the-Ionians the-entrances of-gardens macellotas
hortorum et castelli †macelli. secundum Tiberim ad †Iunium
of-gardens and of-a-fort macelli along the-Tiber at Iunium
forum piscarium vocant: ideo ait Plautus 'apud piscarium'.
the-forum fish-market they-call therefore says Plautus at the-fish-market
ubi variae res ad corneta forum cuppedinis a
where various things to the-Cornel-grove the-forum of-dainties from
fastidio, quod multi forum cupidinis a cupiditate.
fastidiousness which many-call the-forum of-desire from greed
147 haec omnia posteaquam contracta in unum locum
these-things all after they-had-been-gathered into one place
quae ad victum pertinebant et aedificatus locus, appellatum
which to food pertained and built-was the-place it-was-called
macellum, ut quidam scribunt, quod ibi fuerit hortus,
macellum as some write because there had-been a-garden
alii quod ibi domus fuerit, cui cognomen fuit Macellus,
others because there a-house had-been whose surname was Macellus
quae ibi publice sit diruta, e qua aedificatum hoc quod
which there publicly was demolished from which was-built this which
vocetur ab eo macellum.
is-called from it macellum

in foro lacum Curtium a Curtio dictum constat, et 148
in the-forum the-lake Curtian from Curtius was-called it-is-agreed and
de eo triceps historia: nam et Procilius non idem
about it a-three-headed story-is for both Procilius not the-same
prodidit quod Piso nec quod is Cornelius †Stilo secutus.
has-handed-down as Piso nor what he Cornelius Stilo has-followed
a Procilio relatum in eo loco dehisse terram et id ex
by Procilius it-is-reported in that place gaped the-earth and that by
s. c. ad aruspices relatum esse; responsum deum
decree of-the-senate to the-soothsayers referred to-have-been the-answer the-god
†Manio postilionem postulare, id est civem fortissimum eo
Manio a-forgotten-offering demands that is a-citizen bravest there
demitti. tum quendam Curtium virum fortem armatum
to-be-sent-down then a-certain Curtius a-man brave armed
ascendisse in equum et a Concordia versum cum equo
mounted onto his-horse and from the-Concordia turned with his-horse
†eum praecipitatum; eo facto locum coisse atque eius corpus
him hurled-down that done the-place came-together and his body
divinitus humasse ac reliquisse genti suae monumentum.
divinely buried and left to-family his a-monument
Piso in annalibus scribit sabino bello, quod fuit Romulo 149
Piso in his-annals writes in-the-Sabine war which was-waged by-Romulus
et Tatio, virum fortissimum Mettium Curtium Sabinum,
and Tatius a-man most-brave Mettius Curtius a-Sabine
cum Romulus cum suis ex superiore parte impressionem
when Romulus with his-men from the-higher part a-charge
fecisset, in locum palustrem, qui tum fuit in foro
had-made into a-place marshy which then was in the-forum
antequam cloacae sunt factae, secessisse atque ad suos in
before the-sewers were made withdrew and to his-men to
Capitolium recepisse; ab eo lacum invenisse nomen.
the-Capitol got-back from him the-lake found its-name

150 Cornelius et Lutatius scribunt eum locum esse
Cornelius and Lutatius write that place to-have-been
fulguritum et ex s. c. septum esse: id quod
struck-by-lightning and by decree of-the-senate fenced-in to-have-been that which
factum est a Curtio consule, cui M. Genucius fuit
done was by Curtius the-consul to-whom Marcus Genucius was
collega, Curtium appellatum.
colleague Curtian named

151 arx ab arcendo, quod is locus munitissimus urbis, a quo
the-citadel from warding-off because that place is-the-most-fortified of-the-city from which
facillime possit hostis prohiberi. carcer a coercendo, quod
most-easily can the-enemy be-kept-off the-prison from confining because
exire prohibentur. in hoc pars quae sub terra Tullianum,
to-go-out they-are-prevented in this the-part which-is under the-earth Tullianum
ideo quod additum a Tullio rege. quod Syracusis, ubi
for-this-reason because added by Tullius the-king because at-Syracuse where
de causa custodiuntur, vocantur latomiae, †et de lautumia
for a-cause they-are-held are-called the-quarries and from lautumia
translatum, quod hic quoque in eo loco lapidicinae fuerunt.
it-was-transferred because here also in that place stone-quarries were

152 lauretum ab eo quod ibi sepultus est Tatius rex, qui ab
the-Lauretum from this because there buried is Tatius the-king who by
Laurentibus interfectus est, aut ab silva laurea, quod ea
the-Laurentines killed was or from a-wood of-bay because it
ibi excisa et aedificatus vicus, ut inter sacram viam et
there was-cut-down and was-built a-street as between the-Sacred Way and
macellum editum corneta, quae abscisae loco reliquerunt
the-Macellum the-high Cornel-groves which cut-down to-the-place have-left
nomen, ut esculetum ab esculo dictum et fagutal a
the-name as the-Esculetum from the-esculus was-called and the-Fagutal from
fago, unde etiam Iovis fagutalis, quod ibi sacellum.
the-beech whence also Jupiter Fagutalis because there his-shrine-is

armilustrium ab ambitu lustri: locus idem *** 153
the-Armilustrium from the-going-round of-the-lustration place the-same (lacuna)
circus Mecinus dictus, quod circum spectaculis aedificatus ubi
the-circus Mecinus was-called because around the-shows it-was-built where
ludi fiunt, et quod ibi circum metas fertur pompa et
games are-held and because there around the-turning-posts is-carried the-procession and
equi currunt. itaque dictum in Cornicula militis adventu,
horses run and-so it-is-said in the-Cornicula of-the-soldier at-the-arrival
quem circumeunt ludentes: 'quid cessamus ludos facere? circus
whom go-round the-players why do-we-delay games to-make circus
noster ecce adest'. in circo primum unde mittuntur equi,
our look is-here in the-circus first whence are-sent the-horses
nunc dicuntur carceres, Naevius oppidum appellat. carceres
now they-are-called carceres Naevius oppidum calls-it carceres
dicti, quod coercuntur equi, ne inde exeant antequam
called because are-confined the-horses so-that-not thence they-go-out before
magistratus signum misit. quod ad muri speciem pinnis
the-magistrate the-signal has-sent because to of-a-wall the-look with-battlements
turribusque carceres olim fuerunt, scripsit poeta: 'dictator
and-towers the-carceres once were wrote the-poet the-dictator
ubi currum insidit, pervehitur usque ad oppidum'.
where on-the-chariot he-sits is-carried-through all-the-way to the-oppidum
intumus circus ad Murciae vocatur, ut Procilius 154
the-innermost circus at the-shrine-of-Murcia is-called as Procilius
aiebat, ab urceis, quod is locus esset inter figulos; alii
used-to-say from jugs because that place was among the-potters others
dicunt a murteto declinatum, quod ibi id fuerit; cuius
say from a-myrtle-grove it-was-derived because there it was of-which
vestigium manet, quod ibi est sacellum etiam nunc Murteae
a-trace remains because there is a-shrine even now of-Murtea
Veneris. item simili de causa circus Flaminius dicitur, qui
Venus likewise similar for reason the-circus Flaminius is-called which

circum aedificatus est Flaminium campum, et quod ibi
around built is the-Flaminian field and because there
quoque ludis Tauriis equi circum metas currunt.
also at-the-games Taurian horses around the-turning-posts run
155 comitium ab eo quod coibant eo comitiis curiatis et
the-comitium from this because they-came-together there for-the-comitia curiate and
litium causa. curiae duorum generum: nam et ubi curarent
for-lawsuits' sake curiae of-two kinds-are for both where should-care-for
sacerdotes res divinas, ut curiae veteres, et ubi senatus
the-priests affairs divine as the-curiae old and where the-senate
humanas, ut curia Hostilia, quod primus aedificavit Hostilius
human-affairs as the-curia Hostilia because first built-it Hostilius
rex. ante hanc rostra; cuius id vocabulum, ex hostibus
the-king before this the-rostra of-which that word from the-enemy
capta fixa sunt rostra; sub dextra huius a comitio locus
captured fixed were the-beaks under the-right of-this from the-comitium a-place
substructus, ubi nationum subsisterent legati qui ad senatum
built-up where of-the-nations should-stand the-envoys who to the-senate
essent missi; is graecostasis appellatus a parte, ut multa.
had-been sent it Graecostasis was-named from a-part as many-things
156 senaculum supra graecostasim, ubi aedis Concordiae et
the-senaculum above the-Graecostasis where the-temple of-Concord and
basilica Opimia; senaculum vocatum, ubi senatus aut ubi
the-basilica Opimia-are senaculum was-called where the-senate or where
seniores consisterent, dictum ut γερουσία apud Graecos.
the-elders might-stand it-was-called as γερουσία among the-Greeks
lautolae ab lavando, quod ibi ad Ianum geminum aquae
Lautolae from washing because there at Janus Twin waters
caldae fuerunt. ab his palus fuit in minore Velabro, a
hot were from these a-marsh was in the-lesser Velabrum from

quo, quod ibi vehebantur lintribus, velabrum, ut illud
which because there they-were-carried in-boats velabrum as that
maius de quo supra dictum est.
greater of which above said it-is
Aequimelium, quod aequata Meli domus publice, quod 157
the-Aequimelium because leveled-was Melius' house publicly because
regnum occupare voluit is. locus ad busta Gallica, quod
the-kingship to-seize wished he place at the-pyres Gallic because
Roma recuperata Gallorum ossa qui possederunt urbem
Rome recovered of-the-Gauls the-bones who occupied the-city
ibi coacervata ac consepta. locus qui vocatur doliola
there were-heaped-up and fenced-in the-place which is-called Doliola
ad cluacam maxumam, ubi non licet despuere, a
at the-sewer greatest where not it-is-allowed to-spit from
doliolis sub terra. eorum duae traditae historiae, quod alii
little-jars under the-earth of-them two handed-down stories-are because some
inesse aiunt ossa cadaverum, alii Numae Pompilii religiosa
to-be-inside say bones of-corpses others of-Numa Pompilius sacred
quaedam post mortem eius infossa. argiletum sunt qui
certain-things after death his buried the-Argiletum there-are those-who
scripserunt ab †Argola seu quod is huc venerit ibique sit
have-written from Argola or because he here came and-there is
sepultus, alii ab argilla, quod ibi id genus terrae sit.
buried others from clay because there that kind of-earth is
clivos Publicius ab aedilibus plebei Publicis qui eum 158
the-slope Publicius from the-aediles of-the-commons the-Publicii who it
publice aedificarunt. simili de causa Pullius et Cosconius,
publicly built similar for reason Pullius and Cosconius
quod ab his viocuris dicuntur aedificati. clivus proximus
because by these road-overseers they-are-said built the-slope next
a Flora susus versus Capitolium vetus, quod ibi sacellum
to the-Flora upward toward the-Capitol Old because there-is the-shrine

Iovis Iunonis Minervae, et id antiquius quam aedis
of-Jupiter Juno Minerva and that older than the-temple
quae in Capitolio facta.
which on the-Capitol was-made
159 Esquiliis vicus Africus, quod ibi obsides ex Africa
in-the-Esquiliae the-street African-is because there the-hostages from Africa
bello Punico dicuntur custoditi. vicus Ciprius a cipro,
in-the-war Punic are-said were-kept the-street Ciprian from ciprum
quod ibi Sabini cives additi consederunt, qui a bono
because there Sabine citizens added settled who from good
omine id appellarunt: nam ciprum sabine bonum. prope
omen it named for ciprum in-Sabine-is good near
hunc vicus sceleratus, dictus a Tullia Tarquini Superbi
this the-street Accursed was-called from Tullia Tarquin the-Proud's
uxore, quod ibi cum iaceret pater occisus, supra eum
wife because there when lay her-father slain over him
carpentum mulio ut inigeret iussit.
the-carriage the-muleteer that he-should-drive she-ordered

XXXIII · HOUSES

Since a street is made of houses, Varro turns to their words: domus is Greek, aedes from approach; the court and its impluvium, compluvium, and atrium, and the rooms named for their uses, cella, penaria, cubiculum, and cenaculum.

160 quoniam vicus constat ex domibus, nunc earum vocabula
since a-street consists of houses now their words
videamus. domus graecum et ideo in aedibus sacris ante
let-us-see domus Greek-is and therefore in temples sacred before
cellam, ubi sedes dei sunt, Graeci dicunt πρόδομον,
the-cella where the-seats of-the-god are the-Greeks say πρόδομον

quod post, ὀπισθόδομον. aedis ab aditu, quod plano pede
what-is behind ὀπισθόδομον aedes from approach because on-level foot
adibant. itaque ex aedibus efferri indictivo funere
they-approached and-so from the-aedes to-be-carried-out with-a-proclaimed funeral
praeco etiam eos dicit qui ex tabernis efferuntur, et
the-herald even them says who from shops are-carried-out and
omnes in censu villas dedicamus aedes.
all in the-census farmhouses we-declare aedes
cavum aedium dictum qui locus tectus intra parietes 161
the-cavum of-the-house was-called which place covered within the-walls
relinquebatur patulus, qui esset ad communem omnium
was-left open which might-be for the-common of-all
usum. in hoc locus si nullus relictus erat, sub divo qui
use in this the-place if none left had-been under the-sky which
esset, dicebatur testudo ab testudinis similitudine, ut est
might-be was-called testudo from of-a-tortoise the-likeness as is
in praetorio et castris. si relictum erat in medio ut
in the-praetorium and the-camp if left-open it-had-been in the-middle so-that
lucem caperet, deorsum quo impluebat, dictum impluvium,
light it-might-take below where it-rained-in was-called impluvium
susum qua compluebat, compluvium: utrumque a pluvia.
above where it-rained-together compluvium both from rain
tuscanicum dictum a Tuscis, posteaquam illorum cavum
Tuscanic it-was-called from the-Tuscans after their the-cavum
aedium simulare coeperunt. atrium appellatum ab Atriatibus
of-the-house to-imitate they-began atrium was-called from the-Atriates
Tuscis: illinc enim exemplum sumptum.
Tuscans from-there for the-model was-taken
circum cavum aedium erat unius cuiusque rei utilitatis 162
around the-cavum of-the-house there-were of-one of-each thing of-use
causa parietibus dissepta; ubi quid conditum esse volebant,
for-the-sake by-walls partitioned-off where something stored to-be they-wished

a celando cellam appellarunt; penariam ubi penus; ubi
from hiding cella they-called-it the-penaria where the-provisions-are where
cubabant cubiculum; ubi cenabant cenaculum vocitabant, ut
they-lay-down cubiculum where they-dined cenaculum they-used-to-call-it as
etiam nunc Lanuvi apud aedem Iunonis et in cetero Latio
even now at-Lanuvium at the-temple of-Juno and in the-rest-of Latium
ac Faleris et Cordubae dicuntur. posteaquam in superiore parte
and at-Falerii and at-Corduba they-are-called after in the-upper part
cenitare coeperunt, superioris domus universa cenacula dicta;
to-dine they-began of-the-upper house all-the-rooms cenacula were-called
posteaquam ubi cenabant plura facere coeperunt, ut in castris
after where they-dined several to-make they-began as in the-camp
ab hieme hiberna, hibernum domus vocarunt; contraria ∗∗∗
from winter hiberna hibernum the-house they-called contrary (lacuna)

XXXIV · THE CITY'S GATES

After a gap, Varro names gates: the Naevian from the Naevian woods, the Raudusculа from bronze, the Lavernalis from Laverna's altar, the Mucionis on the Palatine from lowing, the Romanula from Rome, and the Janualis from Janus, which by Pompilius' law stands open save when there is peace everywhere; it is recorded closed under Pompilius and after the First Punic War, and opened again the same year.

163 ∗∗∗ ligionem Porcius designat cum de Ennio scribens dicit
(lacuna) ligionem Porcius designates when about Ennius writing he-says
eum coluisse Tutilinae loca. sequitur porta Naevia, quod
him to-have-lived-in of-Tutilina the-places follows the-gate Naevia because
in nemoribus Naeviis: etenim loca, ubi ea, sic dicta. deinde
in the-woods of-Naevius for places where those-are thus called next

Rauduscula, quod aerata fuit. aes raudus dictum; ex eo
Rauduscula because bronze-covered it-was bronze raudus was-called from that
veteribus in mancipiis scriptum ‘rauduscu lo libram ferito’.
in-old in contracts-of-sale it-is-written with-a-rauduscu lum the-scale let-him-strike
hinc Lavernalis ab ara Lavernae, quod ibi ara eius. 164
hence the-Lavernalis from the-altar of-Laverna because there the-altar of-her-is
praeterea intra muros video portas dici in Palatio
besides within the-walls I-see gates to-be-called on the-Palatine
Mucionis a mugitu, quod ea pecus in bucita circum
Mucionis from lowing because by-it the-cattle into the-Bucita around
antiquum oppidum exigebant; alteram Romanulam, ab Roma
the-old town they-drove-out another Romanula from Rome
dictam, quae habet gradus in nova via ad Volupiae sacellum.
called which has steps on the-New Street at of-Volupia the-shrine
tertia est Ianualis, dicta ab Iano, et ideo ibi positum 165
the-third is Ianualis called from Janus and therefore there was-placed
Iani signum et ius institutum a Pompilio, ut scribit
Janus’ statue and the-law established by Pompilius as writes
in annalibus Piso, ut sit aperta semper, nisi cum
in his-annals Piso that it-should-be open always except when
bellum sit nusquam. traditum est memoriae Pompilio rege
war is nowhere handed-down it-is to-memory in-Pompilius’ reign
fuisse opertam et post Tito Manlio consule bello
to-have-been closed and after in-Titus Manlius’ consulship when-the-war
Carthaginiensi primo confecto et eodem anno apertam.
Carthaginian first was-finished and in-the-same year opened

The litter is named from gathering straw, and lectus perhaps from the Greek. Mattresses come from treading in, coverings from spreading, and the torus from twisting; the footstool and bench are named from climbing, and the step because it carries one to the higher level.

166 super lectulis origines quas adverti, hae: lectica, quod
about couches the-origins which I-have-noticed these-are the-litter because
legebant unde eam facerent stramenta atque herbam, ut
they-gathered from-which it they-might-make straw and grass as
etiam nunc fit in castris; lecticas, ne essent in terra,
even now is-done in camp litters so-that-not they-might-be on the-ground
sublimis †in his ponebant nisi ab eo quod Graeci antiqui
raised in these they-placed unless from that which the-Greeks old
dicebant λέκτρον lectum potius. qui lecticam involvebant, quod
said λέκτρον lectus rather what the-litter they-wrapped because
fere stramenta erant e segete, segestria appellarunt, ut etiam
mostly straw-coverings they-were from crops segestria they-called-them as even
nunc in castris, nisi si a Graecis: nam στέγαστρον. ubi lectus
now in camp unless if from the-Greeks for στέγαστρον where the-bed
mortui fitur, dicebant feretrum nostri, Graeci φέρετρον.
of-the-dead-man is-carried they-called feretrum our-men the-Greeks φέρετρον
167 posteaquam transierunt ad culcitas, quod in eas acus
after they-passed-over to mattresses because into them chaff
aut tomentum aliudve quid calcabant, ab inculcando
or flock or-other something they-trod from treading-in
culcita dicta. hoc quicquid insternebant ab sternendo
mattress was-called this whatever they-spread from spreading
stragulum appellabant. pulvinar vel a pluribus vel a
stragulum they-called pulvinar either from plures or from

pollulis declinarunt. quibus operibantur, operimenta, et pallia
pollulae they-derived with-which they-were-covered coverings and cloaks
opercula dixerunt. in his multa peregrina, ut sagum, reno
opercula they-called among these many foreign as the-sagum the-reno
gallica, gaunaca et amphimallum graeca; contra latinum
Gallic gaunaca and amphimallum Greek on-the-other-hand Latin-is
torale, ante torum, et torus a torto, quod is in promptu.
the-toral before the-torus and torus from twisted because it in view-is
ab hac similitudine torulus in mulieris capite ornatus.
from this likeness the-torulus on a-woman's head an-ornament
qua simplici scansione scandebant in lectum non altum, 168
by-which with-a-single climb they-climbed into a-bed not high
scabellum; in altiorem, scamnum. duplicata scansio gradus
the-footstool into a-higher-one the-bench doubled the-climb a-step
dicitur, quod gerit in inferiora superiorem. graeca sunt
is-called because it-carries to the-lower the-upper Greek are
peristromata et peripetasmata, sic alia quae item
peristromata and peripetasmata so other-things which likewise
convivii causa ibi multa.
of-a-banquet for-the-sake there many

The words for coined money come from bronze and silver: the as, dupondius, and the coins up to centussis, the ounce and its parts, the denarius, quinarius, and sestertius. Dowry, earnest money, pay, bonus, loss, gain, fine, wages, loan, the sacramentum, tribute, stipend, and the treasury are derived in turn.

169 pecuniae signatae vocabula sunt aeris et argenti haec: as
of-money stamped the-words are of-bronze and silver these as
ab aere; dupondius ab duobus ponderibus, quod unum
from bronze dupondius from two pounds because one
pondus assipondium dicebatur; id ideo quod as erat
pound assipondium was-called that for-this-reason because the-as was
libra pondo. deinde ab numero reliquum dictum usque
a-pound in-weight then from number the-rest was-called up
ad centussis, ut as singulari numero, ab tribus assibus
to centussis as as in-the-singular number from three asses
tressis et sic proportione usque ad nonussis.
tressis and so in-proportion up to nonussis
170 in denario numero hoc mutat, quod primum est ab decem
in the-ten number this changes because the-first is from ten
assibus decussis, secundum ab duobus decussibus vicessis;
asses decussis the-second from two decusses vicessis
reliqua conveniunt, quod est ut tricessis proportione usque
the-rest agree because it-is as tricessis in-proportion up
ad centussis, quo maius aeris proprium vocabulum non
to centussis than-which greater of-bronze its-own word not
est: nam ducentis et sic proportione quae dicuntur non
is for ducenti and so in-proportion those-which are-called not
magis asses quam denarii aliaeve quae res significantur.
more asses than denarii or-other which things are-signified

aeris minima pars sextula, quod sexta pars unciae. 171
of-bronze the-least part-is the-sextula because the-sixth part of-an-ounce-it-is
semuncia, quod dimidia pars unciae: se valet dimidium, ut
the-half-ounce because half part of-an-ounce se means half as
in selibra et semodio. uncia ab uno. sextans ab eo quod
in selibra and semodius the-ounce from one the-sextans from this because
sexta pars assis, ut quadrans quod quarta, et triens quod
the-sixth part of-an-as-it-is as the-quadrans because the-fourth and triens because
tertia pars. semis, quod semias, id est dimidium assis, ut
the-third part the-semis because semias that is half of-an-as as
supra dictum est. septunx a septem et uncia conclusum.
above said it-is the-septunx from seven and ounce compounded
reliqua obscuriora, quod ab deminutione, et ea quae 172
the-rest more-obscure-are because from subtraction-they-come and those which
deminuuntur ita sunt, ut extremas syllabas habeant, ut
are-diminished so are that the-last syllables they-have as
deunx dempta uncia, dextans dempto sextante, dodrans
deunx taken-away the-ounce dextans taken-away the-sextans dodrans
dempto quadrante, bes, ut olim des, dempto triente.
taken-away the-quadrans bes as once des taken-away the-triens
in argento nummi, id ab Siculis. denarii, quod 173
in silver coins that-word-is from the-Sicilians denarii because
denos aeris valebant; quinarii, quod quinos; sestertius,
ten-each of-bronze they-were-worth quinarii because five-each the-sestertius
quod semis tertius (dupondius enim et semis antiquus
because half third a-dupondius for and a-half the-old
sestertius est) et veteris consuetudinis, ut retro aere
sestertius is and of-old custom that backward in-bronze
dicerent, ita ut semis tertius, semis quartus, semis quintus
they-said so that half third half fourth half fifth
pronuntiarent. ab semis tertius sestertius dictus.
they-pronounced from semis tertius sestertius was-called

174 nummi denarii decuma libella, quod libram pondo as
of-the-coin denarius the-tenth-is the-libella because a-pound in-weight the-as
valebat et erat ex argento parva. simbella, quod libellae
was-worth and it-was of silver small-coin the-simbella because-it-is of-a-libella
dimidium, quod semis assis. terruncius a tribus unciis,
half because a-semis of-an-as the-terruncius from three ounces
quod libellae ut haec quarta pars, sic quadrans assis.
because of-a-libella as this the-fourth part so the-quadrans of-an-as
175 eadem pecunia vocabulum mutat: nam potest idem
the-same money its-name changes for can the-same-thing
dici dos, arrabo, merces, corollarium. dos, si nuptiarum
be-called dowry earnest-money pay bonus dowry if of-a-marriage
causa data; haec graece δωτίνη: ita enim hoc Siculi;
for-the-sake given this in-Greek δωτίνη so for this the-Sicilians-call-it
ab eodem donum: nam graece ut †issedonion et ut
from the-same gift for in-Greek as issedonion and as
alii δόμα et ut Attici δόσιν. arrabo sic data, ut
others δόμα and as the-Attic-Greeks δόσιν earnest-money so given that
reliquum reddatur: hoc verbum item a graeco ἀρραβών.
the-rest may-be-paid this word likewise from the-Greek ἀρραβών
reliquum, quod ex eo quod debitum reliquum.
the-rest because out-of that which was-owed it-remained
176 damnum a demptione, cum minus re factum
damnum from removal when less from-the-transaction is-made
quam quanti constat. lucrum ab luendo, si amplius
than for-how-much it-stands lucrum from paying if more
quam ut exsolveret, quanti esset, receptum. detrimentum
than so-that he-might-pay how-much it-was is-received detrimentum
a detritu, quod ea quae trita minoris pretii. †ab
from wearing-away because those-things which worn-are of-less value-are from

eadem mente intertrimentum ab eo, quod duo quae inter
the-same idea intertrimentum from this because two-things which between
se trita, et deminuta, a quo etiam intertrigo dicta.
themselves worn and diminished-are from which also intertrigo was-called
multa pecunia quae a magistratu dicta, ut exigi 177
a-fine money which by a-magistrate imposed-is so-that to-be-exacted
posset ob peccatum; quod singulae dicuntur,
it-might-be on-account-of a-wrong because singly they-are-called
appellatae eae multae, quod olim †unum dicebant multae:
called those multae because once one they-called multa
itaque cum in dolium aut culleum vinum addunt rustici,
and-so when into a-jar or a-wineskin wine add the-rustics
prima urna addita dicunt etiam nunc. poena a poeniendo
the-first urn added they-call-it even now penalty from punishing
aut quod post peccatum sequitur. pretium, quod emptionis
or because after the-wrong it-follows price because for-purchase
aestimationisve causa constituitur, dictum a peritis, quod
or-valuation for-the-sake it-is-set called from the-skilled because
hi soli facere possunt recte id.
these alone to-do can rightly it
si quid datum pro opera aut opere, merces, a merendo. 178
if something given-is for labor or work wages-it-is from earning
quod manu factum erat et datum pro eo, manupretium, a
because by-hand made it-was and given for it manupretium from
manibus et pretio. corollarium, si additum praeter quam quod
hands and price corollarium if added beyond that which
debitum; eius vocabulum fictum a corollis, quod eae, cum
was-owed its word fashioned from little-garlands because these when
placuerant actores, in scena dari solitae. praeda est ab
they-had-pleased the-actors on the-stage to-be-given were-wont booty is from

hostibus capta, quod manu parta, ut parida praeda. praemium
the-enemy taken because by-hand gotten as parida praeda reward
a praeda, quod ob recte quid factum concessum.
from booty because for rightly something done granted-it-is
179 si datum quod reddatur, mutuum, quod Siculi
if given what should-be-returned a-loan-it-is because the-Sicilians-say
moeton: itaque scribit Sophron 'moeton †antimo et'. munus
moeton and-so writes Sophron moeton antimo and munus
quod mutuo animo qui sunt dant officii causa;
which with-mutual mind those-who are give of-duty for-the-sake
alterum munus, quod muniendi causa imperatum, a quo
the-other munus which of-fortifying for-the-sake is-enjoined from which
etiam municipes, qui una munus fungi debent, dicti.
also municipes who together a-duty to-perform must were-called
180 ea pecunia quae in iudicium venit in litibus, sacramentum
that money which into court comes in lawsuits-is the-sacramentum
a sacro; qui petebat et qui infitiabatur, de aliis
from sacred the-one-who claimed and who denied concerning certain
rebus uterque quingenos aeris ad pontem deponebant,
things each five-hundred-each of-bronze at the-bridge deposited
de aliis rebus item certo alio legitimo numero
concerning other things likewise with-a-fixed other lawful number
assum; qui iudicio vicerat, suum sacramentum e sacro
of-asses who in-the-trial had-won his sacramentum from the-sacred-place
auferebat, victi ad aerarium redibat.
took-back the-loser's to the-treasury went-back
181 tributum dictum a tribubus, quod ea pecunia, quae populo
tributum was-called from the-tribes because that money which on-the-people
imperata erat, tributim a singulis pro portione census
imposed was tribe-by-tribe from individuals in proportion to-the-census
exigebatur. ab hoc ea quae assignata erat attributum dictum;
was-exacted from this that which assigned was attributum was-called

ab eo quoque quibus attributa erat pecunia, ut militi
from that also those-to-whom assigned was the-money that to-the-soldier
reddant, tribuni aerarii dicti; id quod attributum erat,
they-might-pay-it tribunes of-the-treasury were-called that which assigned was
aes militare; hoc est quod ait Plautus: 'cedit miles, aes petit'.
bronze military this is what says Plautus goes the-soldier the-pay he-seeks
et hinc dicuntur milites aerarii ab aere, quod stipendia facerent.
and hence are-called soldiers aerarii from bronze because pay they-earned
hoc ipsum stipendium a stipe dictum, quod aes quoque 182
this very stipendium from stips was-called because bronze also
stipem dicebant: nam quod asses libras pondo erant, qui
stips they-called for because the-asses pounds in-weight were those-who
acceperant maiorem numerum non in arca ponebant, sed
had-received a-greater number not in a-chest put-them but
in aliqua cella stipabant, id est componebant, quo minus
in some storeroom they-packed that is they-piled-them so-that less
loci occuparet; ab stipando stipem dicere coeperunt. stips
of-room it-might-take from packing stips to-say they-began stips
ab στοιβή fortasse, graeco verbo. id apparet, quod ut tum
from στοιβή perhaps a-Greek word that is-clear because as then
institutum etiam nunc diis cum thesauris asses dant
was-established even now to-the-gods when to-the-treasuries asses they-give
stipem dicunt, et qui pecuniam alligat, stipulari et restipulari.
stips they-call-it and he-who money binds stipulates and restipulates
militis stipendia ideo, quod eam stipem pendebant; ab
of-the-soldier the-pay is-so-called because that stips they-weighed-out from
eo etiam Ennius scribit: 'Poeni stipendia pendunt'.
that also Ennius writes the-Carthaginians tribute pay
ab eodem aere pendendo dispensator, et in tabulis 183
from the-same bronze being-weighed dispensator-comes and in accounts
scribimus expensum et prima pensio et sic secunda aut
we-write expensum and the-first payment and so the-second or

quae alia, et dispendium, ideo quod in dispendendo
what other and dispendium for-this-reason because in dispensing
solet minus fieri; compendium quod cum compenditur
it-is-wont less to-become compendium because when it-is-weighed-together
una fit; a quo usura, quod in sorte accedebat,
one it-becomes from which usura because on the-principal it-was-added
impendium appellatum; quae cum accederet ad sortem
impendium was-called which when it-was-added to the-principal
usu, usura dicta, ut sors quod suum fit sorte. per
by-use usura was-called as sors because one's-own it-becomes by-lot through
trutinam solvi solitum: vestigium etiam nunc manet
the-scale to-be-paid it-was-customary a-trace even now remains
in aede Saturni, quod ea etiam nunc propter pensuram
in the-temple of-Saturn because it even now for weighing
trutinam habet positam. ab aere aerarium appellatum.
a-scale has placed from bronze the-treasury was-named

XXXVII · THE END OF PLACES

Varro has said enough about the words for places; the next book will treat times.

184 ad vocabula quae pertinere sumus rati ea quae loca et
to the-words which to-pertain we-have thought those which places and
ea quae in locis sunt satis ut arbitror dicta, quod neque
those which in places are enough as I-think said because neither
parum multa sunt aperta neque, si amplius velimus, volumen
too few are open nor if more we-want the-volume
patietur. quare in proximo, ut in primo libro dixi, quod
will-allow therefore in the-next as in the-first book I-said what
sequitur de temporibus dicam.
follows about times I-shall-speak

BOOK VI

I · WORDS OF TIME

Having treated the words of places, Varro turns to the words of times and of what is done or said in time, following Chrysippus, Antipater, Aristophanes, and Apollodorus, who hold that words are derived from words by taking on, dropping, or changing letters, as Greek and Latin names pass between the tongues.

origines verborum quae sunt locorum et ea quae in his in 1
the-origins of-words which are of-places and those which in them in
priore libro scripsi. in hoc dicam de vocabulis temporum
the-former book I-wrote in this-one I-will-speak about the-words of-times
et earum rerum quae in agendo fiunt aut dicuntur cum
and of-those things which in acting are-done or are-said with
tempore aliquo ut sedetur, ambulatur, loquontur; atque si
time some as one-sits one-walks they-talk and if
qua erunt ex diverso genere adiuncta, potius cognationi
any shall-be from a-different kind joined rather to-the-kinship
verborum quam auditori calumnianti geremus morem.
of-words than to-the-hearer quibbling we-shall-indulge his-humor
huius rei auctor satis mihi Chrysippus et Antipater et illi 2
of-this thing authority enough for-me-is Chrysippus and Antipater and those
in quibus, si non tantum acuminis, at plus litterarum, in quo
in whom if not so-much of-sharpness yet more of-letters-is among whom
est Aristophanes et Apollodorus, qui omnes verba ex verbis ita
is Aristophanes and Apollodorus who all words from words so
declinari scribunt, ut verba litteras alia assumant, alia mittant,
to-be-derived write that words letters some take-on others drop
alia commutent, ut fit in turdo turdario et turdelice. sic
others change as happens in turdus turdarius and turdelix so
declinantes Graeci nostra nomina dicunt Lucium Λεύκιον et
deriving the-Greeks our names say Lucius Λεύκιον and

Quintium Κοΐντιον, et nostri illorum Ἀρίσταρχον Aristarchum
Quintius Κοΐντιον and our-men theirs Ἀρίσταρχον Aristarchus
et Δίωνα Dionem; sic, inquam, consuetudo nostra multa
and Δίωνα Dio so I-say usage our many-words
declinavit a vetere ut ab †solu solum, ab loebeso liberum, ab
has-derived from the-old as from solu solum from loebesum liberum from
lasibus lares: quae obruta vetustate ut potero eruere conabor.
lases lares which buried by-age as I-shall-be-able to-dig-out I-will-try

II · DAY, NIGHT, YEAR, MONTH

Time is the interval of the world's motion, measured by sun and moon. Day, midday, morning, the last hour, twilight, evening, night, and the dead of night are derived; then the solstices and the equinox, the year, named from ani, great circles, its four seasons, the month from the moon, the lustrum, the century, and aevum, from which comes aeternum.

3 dicemus primo de temporibus quam quae per ea fiunt,
we-shall-speak first about times than what through them are-done
sed ita ut ante de natura eorum: ea enim dux fuit ad
but so that before about the-nature of-them it for the-guide was to
vocabula imponenda homini. tempus esse dicunt intervallum
words to-be-imposed for-man time to-be they-say the-interval
mundi motus. id divisum in partes aliquot maxime ab
of-the-world motion that-is divided into parts several chiefly from
solis et lunae cursu. itaque ab eorum tenore temperato
of-the-sun and moon the-course and-so from their tenor tempered
tempus dictum, unde tempestiva; et a motu eorum qui
tempus was-called whence tempestiva and from the-motion of-them which
toto caelo coniunctus mundus.
with-the-whole sky joined-is the-world

duo motus ∗∗∗ casu venit, quo tempus id ab hoc deo 4
two motions (lacuna) by-chance came by-which time that from this god
dies appellatur. meridies ab eo quod medius dies. D antiqui,
day is-called midday from this because middle day D the-ancients
non R in hoc dicebant, ut Praeneste incisum in solario vidi.
not R in this said as at-Praeneste cut on a-sundial I-have-seen
solarium dictum id, in quo horae in sole inspiciebantur, quod
solarium was-called that in which the-hours in the-sun were-inspected which
Cornelius in basilica Aemilia et Fulvia inumbravit. diei
Cornelius in the-basilica Aemilia and Fulvia shaded of-the-day
principium mane, quod tum manat dies ab oriente, nisi potius
the-beginning morning because then flows the-day from the-east unless rather
quod bonum antiqui dicebant manum, ad cuiusmodi religionem
because good the-ancients called manum to which-sort-of religious-usage
Graeci quoque cum lumen affertur, solent dicere φῶς ἀγαθόν.
the-Greeks also when a-light is-brought are-wont to-say φῶς ἀγαθόν
suprema summum diei, id ab superrimo. hoc tempus XII 5
suprema the-last of-the-day that from superrimus this time the-Twelve
tabulae dicunt occasum esse solis; sed postea lex Plaetoria
Tables say sunset to-be of-the-sun but later the-law Plaetorian
id quoque tempus esse iubet supremum quo praetor in
that too time to-be orders the-last in-which the-praetor in
comitio supremam pronuntiavit populo. secundum hoc dicitur
the-comitium the-last-hour has-proclaimed to-the-people after this is-called
crepusculum a crepero: id vocabulum sumpserunt a Sabinis,
twilight from creperum that word they-took from the-Sabines
unde veniunt Crepusci nominati Amiterno, qui eo tempore
whence come Crepusci named at-Amiternum who at-that time
erant nati, ut Lucii prima luce in Reatino; crepusculum
were born as Lucii at-first light in the-Reatine-land crepusculum

significat dubium; ab eo res dictae dubiae creperae, quod
means doubtful from this things are-called doubtful creperae because
crepusculum dies etiam nunc sit an iam nox multis dubium.
twilight day even now is or already night to-many doubtful-is
6 nox, quod, ut Catulus ait, 'omnia nisi interveniat sol pruina
night because as Catulus says all-things unless intervene the-sun with-frost
obriguerint', quod nocet, nox, nisi quod graece νύξ nox.
would-stiffen because harms night unless because in-Greek-is νύξ nox
cum stella prima exorta (eum Graeci vocant ἕσπερον, nostri
when the-star first has-risen it the-Greeks call ἕσπερον our-men
vesperuginem ut Plautus: 'neque vesperugo neque vergiliae
vesperugo as Plautus neither the-evening-star nor the-Pleiades
occidunt') id tempus dictum a Graecis ἑσπέρα, latine vesper;
set that time is-called by the-Greeks ἑσπέρα in-Latin vesper
ut ante solem ortum quod eadem stella vocatur iubar, quod
as before the-sun has-risen because the-same star is-called iubar because
iubata, Pacui dicit pastor: 'exorto iubare, noctis decurso
maned-it-is Pacuvius' says shepherd risen the-morning-star night's run
itinere'; Enni Aiax: 'lumen iubarne in caelo cerno?'
course Ennius' Ajax light or-the-morning-star in the-sky do-I-see
7 inter vesperuginem et iubar dicta nox intempesta,
between the-evening-star and the-morning-star is-called the-night untimely
ut in Bruto Cassii quod dicit Lucretia: 'nocte intempesta
as in the-Brutus of-Cassius what says Lucretia at-night untimely
nostram devenit domum'. intempestam Aelius dicebat cum
our came-to house intempesta Aelius used-to-say-was when
tempus agendi est nullum, quod alii †inconcubium appellarunt,
time of-acting is none which others inconcubium called
quod omnes fere tunc cubarent; alii ab eo quod sileretur
because all almost then lay-abed others from this because silence-is-kept

silentium noctis, quod idem Plautus tempus conticinium:
the-silence of-the-night which likewise Plautus the-time conticinium
scribit enim ‘uidebimus, factum volo. redito conticinio’.
writes for we-shall-see done I-wish-it come-back at-the-hush
alter motus solis est, quod movetur a bruma 8
the-other motion of-the-sun is that-by-which it-moves from the-winter-solstice
ad solstitium. dicta bruma, quod brevissimus tunc dies
to the-summer-solstice called bruma because shortest then the-day
est; solstitium, quod sol eo die sistere videbatur aut
is solstitium because the-sun on-that day to-stand-still seemed or
quod ad nos versum †proximum est solstitium; cum venit
because toward us turned nearest it-is solstitium when it-comes
in medium spatium inter brumam et solstitium, quod dies
into the-middle space between bruma and solstitium because the-day
aequus fit ac nox, aequinoctium dictum. tempus a bruma
equal becomes and the-night aequinoctium is-called the-time from bruma
ad brumam dum sol redit, vocatur annus, quod ut parvi
to bruma while the-sun returns is-called annus because as small
circuli anuli, sic magni dicebantur circites ani, unde annus.
circles anuli so large-ones were-called circites ani whence annus
huius temporis pars prima hiems, quod tum multi imbres; 9
of-this time the-part first winter because then many rains-are
hinc hibernacula, hibernum vel, quod tum anima quae
hence winter-quarters wintry or because then the-breath which
flatur omnium apparet, ab hiatu hiems. tempus secundum
is-breathed-out of-all appears from gaping hiems the-time second-is
ver, quod tum virere incipiunt virgulta ac vertere se
spring because then to-be-green begin shrubs and to-turn itself
tempus anni; nisi quod Iones dicunt ἦρ ver. tertium ab
the-time of-the-year unless because the-Ionians say ἦρ ver the-third from
aestu aestas; hinc aestivum, nisi forte a graeco αἴθεσθαι.
heat summer hence summery unless perhaps from the-Greek αἴθεσθαι

10 quartum autumnus ∗∗∗ ab sole, sic mensis a lunae motu
the-fourth autumn (lacuna) from the-sun so the-month from the-moon's motion
dictus, dum ab sole profecta rursus redit ad eum. luna,
is-called while from the-sun having-set-out again returns to it the-moon
quod graece olim dicta μήνη, unde illorum μῆνες, ab eo
because in-Greek once called μήνη whence their μῆνες from that
nostri. a mensibus intermestris dictum, quod putabant inter
ours from months intermestris was-called because they-thought between
prioris mensis senescentis extremum diem et novam lunam
of-the-former month waning the-last day and the-new moon
esse diem, quem diligentius Attici ἕνην καὶ νέαν appellarunt
to-be a-day which more-carefully the-Attic-Greeks ἕνην καὶ νέαν called
ab eo quod eo die potest videri extrema et prima luna.
from this because on-that day can be-seen the-last and first moon
11 lustrum nominatum tempus quinquennale a luendo, id
lustrum was-named a-time of-five-years from paying that
est solvendo, quod quinto quoque anno vectigalia et ultro
is discharging because fifth every year the-taxes and in-turn
tributa per censores persolvebantur. seclum spatium annorum
outlays by the-censors were-paid-off seclum the-space of-years
centum vocarunt, dictum a sene, quod longissimum
a-hundred they-called was-called from an-old-man because the-longest
spatium senescendorum hominum id putarunt. aevum ab
space of-growing-old of-men that they-thought aevum from
aetate omnium annorum (hinc aeviternum, quod factum est
age of-all years hence aeviternum which made is
aeternum): quod Graeci αἰῶνα, id ait Chrysippus esse ἀεὶ
aeternum what the-Greeks αἰῶνα that says Chrysippus to-be ἀεὶ
ὄν. ab eo Plautus 'non omnis aetas ad perdiscendum est
ὄν from that Plautus not every age for learning-thoroughly is
satis', hinc poetae 'aeterna templa caeli'.
enough hence the-poets eternal the-temples of-heaven

Civil names were added to the natural days. Varro goes through the festivals: the Agonalia, Carmentalia, Lupercalia, Quirinalia, Feralia, Terminalia, Liberalia, Quinquatrus, Megalesia, Fordicidia, Vinalia, Robigalia, Vestalia, Poplifugia, Neptunalia, Consualia, Volcanalia, Meditrinalia, Saturnalia, and others, and the movable holidays such as the Compitalia and the Latin festival.

ad naturale discrimen civilia vocabula dierum accesserunt. 12
to the-natural distinction civil words of-days have-been-added
dicam prius qui deorum causa, tum qui hominum
I-will-speak first-of-those which for-the-gods' sake then which for-men's-sake
sunt instituti. dies Agonales per quos rex in regia
have-been instituted the-days Agonales on which the-king in the-Regia
arietem immolat, dicti ab 'agon', eo quod interrogatur
a-ram sacrifices were-called from agon for-this because is-asked
a principe civitatis et princeps gregis immolatur.
by the-chief of-the-state and the-chief of-the-flock is-sacrificed
Carmentalia nominantur quod sacra tum et feriae 13
the-Carmentalia are-named because rites then and holidays-are
Carmentis. Lupercalia dicta, quod in Lupercali Luperci sacra
of-Carmentis the-Lupercalia were-called because in the-Lupercal the-Luperci rites
faciunt. rex cum ferias menstruas nonis februariis
perform the-king when the-holidays monthly on-the-nones of-February
edicit, hunc diem februatum appellat; februm Sabini
he-proclaims this day februatus calls februm the-Sabines-call
purgamentum, et id in sacris nostris verbum: nam et
purification and that in rites our-is a-word for both
Lupercalia februatio, ut in antiquitatum libris demonstravi.
the-Lupercalia-is a-purification as in the-Antiquities books I-have-shown
Quirinalia a Quirino, quod ei deo feriae et eorum
the-Quirinalia from Quirinus because to-that god a-holiday-is and of-those

hominum, qui Furnacalibus suis non fuerunt feriati. Feralia
men who at-the-Fornacalia their not were on-holiday the-Feralia
ab inferis et ferendo, quod ferunt tum epulas ad
from those-below and carrying because they-carry then feasts to
sepulcrum quibus ius ibi parentare. Terminalia, quod
the-tomb to-whom it-is-right there to-make-offerings the-Terminalia because
is dies anni extremus constitutus: duodecimus enim
that day of-the-year the-last was-set the-twelfth for
mensis fuit Februarius et cum intercalatur inferiores quinque
month was February and when it-is-intercalated the-lower five
dies duodecimo demuntur mense. Ecurria ab equorum
days from-the-twelfth are-taken month the-Ecurria from of-horses
cursu: eo die enim ludis currunt in Martio campo.
the-running on-that day for at-the-games they-run in the-Martian field
14 Liberalia dicta, quod per totum oppidum eo die
the-Liberalia were-called because through the-whole town on-that day
sedent sacerdotes Liberi anus hedera coronatae cum libis
sit priestesses of-Liber old-women with-ivy crowned with cakes
et foculo pro emptore sacrificantes. in libris Saliorum
and a-brazier for the-buyer sacrificing in the-books of-the-Salii
quorum cognomen Agonensium forsitan hic dies ideo
whose surname is-of-the-Agonenses perhaps this day for-this-reason
appelletur potius Agonia. Quinquatrus: hic dies unus ab
may-be-called rather Agonia the-Quinquatrus this day one from
nominis errore observatur proinde ut sint quinque
of-the-name the-error is-observed just as-if there-were five
dictus; ut ab Tusculanis post diem sextum idus similiter
was-called as by the-Tusculans after the-day sixth of-the-ides likewise
vocatur sexatrus et post diem septimum septimatrus, sic
is-called sexatrus and after the-day seventh septimatrus so
hic, quod erat post diem quintum idus quinquatrus. dies
this because it-was after the-day fifth of-the-ides quinquatrus the-day

tubulustrium appellatur, quod eo die in atrio sutorio
tubulustrium is-called because on-that day in the-hall of-the-shoemakers
sacrorum tubae lustrantur.
of-the-rites the-trumpets are-purified
Megalesia dicta a Graecis, quod ex libris Sibyllinis 15
the-Megalesia were-called from the-Greeks because from the-books Sibylline
arcessita ab Attalo rege Pergama; ibi prope murum
fetched-was-the-goddess from Attalus the-king of-Pergamum there near the-wall
Megalesion, id est templum eius deae, unde advecta
is-the-Megalesion that is the-temple of-that goddess whence she-was-brought
Romam. Fordicidia a fordis bubus; bos forda quae fert in
to-Rome the-Fordicidia from fordae cows a-cow forda-is which bears in
ventre; quod eo die publice immolantur boves praegnantes in
her-belly because on-that day publicly are-sacrificed cows pregnant in
curiis compluris, a fordis caedendis Fordicidia dicta. Palilia
the-curiae many from fordae being-slain Fordicidia were-called the-Palilia
dicta a Pale, quod ei feriae, ut Cerialia a Cerere.
were-called from Pales because for-her a-holiday-is as the-Cerialia from Ceres
Vinalia a vino; hic dies Iovis, non Veneris. huius rei 16
the-Vinalia from wine this day of-Jupiter-is not of-Venus of-this thing
cura non levis in Latio: nam aliquot locis vindemiae
the-care-is not light in Latium for in-several places vintages
primum ab sacerdotibus publice fiebant, ut Romae etiam nunc:
first by the-priests publicly were-made as at-Rome even now
nam flamen Dialis auspicatur vindemiam et ut iussit
for the-flamen Dialis takes-the-auspices-for the-vintage and when he-has-ordered
vinum legere, agna Iovi facit, inter cuius exta caesa et
the-wine to-gather a-lamb to-Jupiter he-sacrifices between whose entrails cut and
proiecta flamen †porus vinum legit. in Tusculanis hortis
thrown-forward the-flamen first the-wine gathers in the-Tusculan gardens
est scriptum: ‘vinum novum ne vehatur in urbem ante quam
it-is written the-wine new not to-be-carried into the-city before that

Vinalia kalentur'. Robigalia dicta ab Robigo; secundum
the-Vinalia are-proclaimed the-Robigalia were-called from Robigus along
segetes huic deo sacrificatur, ne robigo occupet segetes.
the-cornfields to-this god is-sacrificed so-that-not rust may-seize the-crops
17 dies Vestalia ut virgines Vestales a Vesta. Quinquatrus
the-day Vestalia as the-virgins Vestal from Vesta the-Quinquatrus
minusculae dictae Iuniae idus ab similitudine maiorum, quod
lesser were-called the-June ides from likeness to-the-greater because
tibicines tum feriati vagantur per urbem et conveniunt
the-flute-players then on-holiday roam through the-city and gather
ad aedem Minervae. dies Fortis Fortunae appellatus ab
at the-temple of-Minerva the-day of-Fors Fortuna was-named by
Servio Tullio rege, quod is fanum Fortis Fortunae secundum
Servius Tullius the-king because he the-shrine of-Fors Fortuna along
Tiberim extra urbem Romam dedicavit Iunio mense.
the-Tiber outside the-city of-Rome dedicated in-June month
18 dies Poplifugia videtur nominatus, quod eo die tumultu
the-day Poplifugia seems named because on-that day in-tumult
repente fugerit populus: non multo enim post hic dies quam
suddenly fled the-people not much for after this day-was than
decessus Gallorum ex urbe, et qui tum sub urbe populi, ut
the-departure of-the-Gauls from the-city and which then near the-city peoples-were as
Ficuleates ac Fidenates et finitimi alii, contra nos coniurarunt.
the-Ficuleates and Fidenates and neighboring others against us conspired
aliquot huius diei vestigia fugae in sacris apparent, de quibus
several of-this day traces of-the-flight in the-rites appear about which
rebus antiquitatum libri plura referunt. nonae Caprotinae,
things of-the-Antiquities the-books more relate the-nones Caprotine
quod eo die in Latio Iunoni Caprotinae mulieres sacrificantur
because on-that day in Latium to-Juno Caprotina women sacrifice
et sub caprifico faciunt; e caprifico adhibent virgam.
and under a-wild-fig-tree they-do-it from the-wild-fig-tree they-use a-rod

cur hoc, togata praetexta data eis Apollinaribus ludis 19
why this-is the-play-in-toga praetexta given to-them at-the-Apollinarian games
docuit populum. Neptunalia a Neptuno: eius enim dei
taught the-people the-Neptunalia from Neptune of-that for god
feriae. Furrinalia a Furrina, quod ei deae feriae
a-holiday-is the-Furrinalia from Furrina because for-that goddess a-holiday-is
publicae dies is; cuius deae honos apud antiquos: nam
public the-day this-is whose goddess' honor-was among the-ancients for
ei sacra instituta annua et flamen attributus; nunc vix
for-her rites were-established yearly and a-flamen assigned now scarcely
nomen notum paucis. Portunalia dicta a Portuno, cui
the-name known-is to-few the-Portunalia were-called from Portunus for-whom
eo die aedes in portu Tiberino facta et feriae institutae.
on-that day a-temple at the-port Tiberine was-made and a-holiday established
Vinalia rustica dicuntur ante diem XIV Kalendas Septembres, 20
the-Vinalia rustic are-called before the-day fourteenth the-Kalends of-September
quod tum Veneri dedicata aedes et horti ei deae dicantur
because then to-Venus dedicated-was a-temple and gardens to-that goddess are-dedicated
ac tum sunt feriati olitores. Consualia dicta a Conso,
and then are on-holiday the-greengrocers the-Consualia were-called from Consus
quod tum feriae publicae ei deo et in circo ad aram
because then a-holiday-is public to-that god and in the-circus at the-altar
eius ab sacerdotibus ludi illi, quibus virgines Sabinae
of-his by the-priests the-games-are those at-which the-maidens Sabine
raptae. Volcanalia a Volcano, quod ei tum feriae et
were-carried-off the-Volcanalia from Vulcan because for-him then a-holiday-is and
quod eo die populus pro se in ignem animalia mittit.
because on-that day the-people for themselves into the-fire animals throw
Opeconsiva dies ab dea Opeconsiva, cuius in regia 21
the-Opeconsiva day-is from the-goddess Opeconsiva whose in the-Regia
sacrarium quod ideo †actum, ut eo praeter virgines
shrine-is which for-this-reason made so-that into-it except the-virgins

Vestales et sacerdotem publicum introeat nemo. ‘is cum eat,
Vestal and the-priest public may-enter no-one he when he-goes
suffibulum ut habeat’ scriptum. (id diciturne ab suffiendo
a-veil that he-may-have is-written that is-it-said from fumigating
subligaculum?) Volturnalia a deo Volturno, cuius feriae
the-loincloth the-Volturnalia from the-god Volturnus whose holiday-is
tum. Octobri mense Meditrinalia dies dictus a medendo,
then in-October month the-Meditrinalia day was-called from healing
quod Flaccus flamen Martialis dicebat hoc die solitum
because Flaccus the-flamen of-Mars used-to-say on-this day it-was-customary
vinum novum et vetus libari et degustari medicamenti
the-wine new and old to-be-poured and to-be-tasted of-medicine
causa; quod facere solent etiam nunc multi cum dicunt:
for-the-sake which to-do are-wont even now many when they-say
novum vetus vinum bibo, novo veteri morbo medeor.
new old wine I-drink with-new old illness I-cure
22 Fontanalia a Fonte, quod is dies feriae eius; ab eo
the-Fontanalia from Fons because that day a-holiday-is his from him
tum et in fontes coronas iaciunt et puteos coronant.
then both into the-springs garlands they-throw and the-wells they-garland
Armilustrium ab eo quod in armilustrio armati sacra
the-Armilustrium from this because in the-Armilustrium armed rites
faciunt, nisi locus potius dictus ab his; sed quod de his
they-perform unless the-place rather was-called from these but since about these
prius, id ab ludendo aut lustro, id est quod circumibant
first that from playing or lustrum that is because they-went-around
ludentes ancilibus armati. Saturnalia dicta ab Saturno, quod
playing with-shields armed the-Saturnalia were-called from Saturn because
eo die feriae eius, ut post diem tertium Opalia Opis.
on-that day a-holiday-is his as after the-day third the-Opalia of-Ops

Angeronalia ab Angerona, cui sacrificium fit in curia 23
the-Angeronalia from Angerona to-whom a-sacrifice is-made in the-curia
Acculeia et cuius feriae publicae is dies. Larentinae, quem
Acculeia and whose holiday public-is that day the-Larentinae which
diem quidam in scribendo Larentalia appellant, ab Acca
day some in writing Larentalia call from Acca
Larentia nominatus, cui sacerdotes nostri publice parentant
Larentia named-is to-whom priests our publicly make-offerings
†sexto die, qui atra dicitur diem tarentum accas tarentinas.
sixth on-the-day which black is-called the-day tarentum accas tarentinas
hoc sacrificium fit in Velabro, qua in novam viam 24
this sacrifice is-made in the-Velabrum where into the-New Street
exitur, ut aiunt quidam ad sepulcrum Accae, ut quod ibi;
one-goes-out as say some at the-tomb of-Acca as because there
prope faciunt diis Manibus servilibus sacerdotes;
near they-make-offering to-the-gods Manes of-the-slaves the-priests
qui uterque locus extra urbem antiquam fuit non longe
which each place outside the-city old was not far
a porta Romanula, de qua in priore libro dixi. dies
from the-gate Romanula about which in the-former book I-spoke the-day
Septimontium nominatus ab his septem montibus, in quis
Septimontium was-named from these seven hills on which
sita urbs est; feriae non populi, sed montanorum modo,
placed the-city is a-holiday not of-the-people but of-the-hill-dwellers only
ut †paganalibus, qui sunt alicuius pagi.
as at-the-Paganalia which are of-some district
de statutis diebus dixi; de annalibus nec die statutis 25
of the-fixed days I-have-spoken of the-annual nor by-day fixed
dicam. Compitalia dies attributus Laribus vialibus: ideo
I-will-speak the-Compitalia a-day assigned to-the-Lares of-the-roads therefore
ubi viae competunt tum in competis sacrificatur. quotannis
where roads meet then at the-crossroads a-sacrifice-is-made yearly

is dies concipitur. similiter Latinae feriae dies conceptivus
this day is-proclaimed likewise the-Latin holiday a-day movable
dictus a Latinis populis, quibus ex Albano monte ex
called from the-Latin peoples to-whom from the-Alban hill from
sacris carnem petere fuit ius cum Romanis, a quibus
the-rites meat to-seek was a-right with the-Romans from which
Latinis Latinae dictae.
Latins Latin were-called

26 Sementivae feriae dies is, qui a pontificibus dictus, appellatus
the-Sementivae holiday the-day is which by the-pontiffs is-proclaimed named
a semente, quod sationis causa susceptae. Paganicae eiusdem
from sowing because of-sowing for-the-sake undertaken-is the-Paganicae of-the-same
agriculturae causa susceptae, ut haberent in agris
agriculture for-the-sake undertaken so-that they-might-have in the-fields
omnes †pagus, unde paganicae dictae. sunt praeterea feriae
all district whence paganicae called are besides the-holidays
conceptivae quae non sunt annales, ut hae quae dicuntur sine
movable which not are annual as these which are-called without
proprio vocabulo aut cum perspicuo, ut Novendialis sunt.
their-own name or with an-obvious-one as the-Novendial are

Days set for men: the Kalends, Nones, and Ides; the black days; fasti and nefasti, by whether the praetor may say 'do dico addico'; the comitial and split days and two named by formula. The months are named from Mars, Venus, elders and the young, numbers, Janus, and purification.

de his diebus nunc iam, qui hominum causa constituti, 27
of those days now already which for-men's sake were-established
videamus. primi dies mensium nominati kalendae, quod his
let-us-see the-first days of-the-months were-named kalendae because on-these
diebus calantur eius mensis nonae a pontificibus, quintanae an
days are-called of-that month the-nones by the-pontiffs fifth-day or
septimanae sint futurae, in Capitolio in curia Calabra sic dicto
seventh-day they-are to-be on the-Capitol in the-curia Calabra thus said
quinquies 'kalo Iuno Covella', septies dicto 'kalo Iuno Covella'.
five-times I-call Juno Covella seven-times said I-call Juno Covella
nonae appellatae aut quod ante diem nonum idus semper, 28
the-nones were-named either because before the-day ninth the-ides-are always
aut quod, ut novus annus kalendae Ianuariae ab novo
or because as the-new year the-kalends of-January from the-new
sole appellatae, novus mensis ab nova luna nonae; eodem
sun were-named the-new month from the-new moon the-nones on-the-same
die in urbem qui in agris ad regem conveniebat
day into the-city those-who in the-fields-were to the-king came-together
populus. harum rerum vestigia apparent in sacris nonalibus
the-people of-these things the-traces appear in the-rites of-the-nones
in arce, quod tunc ferias primas menstruas, quae
on the-citadel because then the-holidays first monthly which

futurae sint eo mense, rex edicit populo. idus ab
to-be are in-that month the-king proclaims to-the-people the-ides from
eo quod Tusci itus, vel potius quod Sabini idus dicunt.
this because the-Tuscans itus or rather because the-Sabines idus say
29 dies postridie kalendas, nonas, idus appellati atri, quod
the-days after the-kalends nones ides were-named black because
per eos dies nihil novi inciperent. dies fasti, per
through those days nothing new they-should-begin the-days fasti on
quos praetoribus omnia verba sine piaculo licet fari;
which for-the-praetors all words without sin it-is-permitted to-speak
comitiales dicti, quod tum ut †esset populus constitutum est
comitial were-called because then that might-be the-people established it-is
ad suffragium ferundum, nisi si quae feriae conceptae essent,
for the-vote to-be-carried unless if any holidays proclaimed had-been
propter quas non liceret, ut Compitalia et Latinae.
on-account-of which not it-was-allowed as the-Compitalia and the-Latin-holiday
30 contrarii horum vocantur dies nefasti, per quos dies nefas
the-contrary of-these are-called days nefasti on which days it-is-wrong
fari praetorem 'do dico addico'; itaque non potest agi:
to-speak for-the-praetor do dico addico and-so not can to-be-done
necesse est aliquo uti verbo, cum lege quid peragitur.
necessary it-is some to-use word when by-law something is-accomplished
quod si tum imprudens id verbum emisit ac quem
but if then unwittingly that word he-has-let-out and whom
manumisit, ille nihilo minus est liber, sed vitio, ut
he-has-freed he no less is free but with-a-flaw as
magistratus vitio creatus nihilo setius magistratus. praetor
a-magistrate with-a-flaw elected no less magistrate-is the-praetor
qui tum fatus est, si imprudens fecit, piaculari hostia
who then spoken has if unwittingly he-did-it with-an-expiatory victim

facta piatur; si prudens dixit, Quintus Mucius aiebat
made he-is-purified if knowingly he-spoke Quintus Mucius used-to-say
eum expiari ut impium non posse.
he to-be-expiated as impious not can
intercisi dies sunt per quos mane et vesperi est nefas, 31
the-intercisi days are on which morning and evening it-is wrong
medio tempore inter hostiam caesam et exta proiecta
in-the-middle time between the-victim slain and the-entrails offered
fas; a quo quod fas tum intercedit aut eo intercisum
right from which because right then intervenes or by-that is-cut-off
nefas, intercisi. dies qui vocatur sic ‘quando rex
the-wrong intercisi days which is-called thus when the-king
comitiavit fas’, is dictus ab eo quod eo die rex
has-held-the-comitium right that was-called from this because on-that day the-king
sacrificulus †dicat ad comitium, ad quod tempus est nefas,
of-the-sacrifices says to the-comitium up-to which time it-is wrong
ab eo fas: itaque post id tempus lege actum saepe.
from that right and-so after that time by-law it-is-done often
dies qui vocatur ‘quando stercum delatum fas’, ab 32
the-day which is-called when the-dung has-been-carried-away right from
eo appellatus, quod eo die ex aede Vestae stercus
this was-named because on-that day from the-temple of-Vesta the-dung
everritur et per Capitolinum clivum in locum defertur
is-swept-out and by the-Capitoline slope to a-place is-carried
certum. dies Alliensis ab Allia fluvio dictus: nam ibi
fixed the-day of-the-Allia from the-Allia river was-called for there
exercitu nostro fugato Galli obsederunt Romam.
with-the-army our routed the-Gauls besieged Rome
quod ad singulorum dierum vocabula pertinet dixi. 33
what to of-single days the-words pertains I-have-said
mensium nomina fere sunt aperta, si a Martio, ut antiqui
of-the-months the-names mostly are clear if from March as the-ancients

constituerunt, numeres: nam primus a Marte. secundus, ut
set-it-up you-count for the-first from Mars the-second as
Fulvius scribit et Iunius, a Venere, quod ea sit Aphrodite;
Fulvius writes and Junius from Venus because she is Aphrodite
cuius nomen ego antiquis litteris quod nusquam inveni,
whose name I in-old documents because nowhere I-have-found
magis puto dictum, quod ver omnia aperit, Aprilem. tertius
more I-think was-called because spring all-things opens April the-third
a maioribus Maius, quartus a iunioribus dictus Iunius.
from the-elders May the-fourth from the-younger called June
34 dehinc quintus Quintilis et sic deinceps usque ad Decembrem
next the-fifth Quintilis and so in-order up to December
a numero. ad hos qui additi, prior a principe deo
from number to these which were-added the-former from the-chief god
Ianuarius appellatus; posterior, ut idem dicunt scriptores,
January was-named the-latter as the-same say the-writers
ab diis inferis Februarius appellatus, quod tum his
from the-gods below February was-named because then to-these
parentetur; ego magis arbitror Februarium a die februato,
offerings-are-made I more think February from the-day februatus
quod tum februatur populus, id est lupercis nudis lustratur
because then is-purified the-people that is by-Luperci naked is-purified
antiquum oppidum Palatinum gregibus humanis cinctum.
the-old town Palatine with-flocks human girded

Now the words for things done. A verb declines with tense, with case, with both, or with neither, and prefixes multiply its forms; the etymologist, like Democritus, may assume the primitives. These words are the hardest, with little kinship to Greek.

quod ad temporum vocabula latina attinet, hactenus sit 35
what to of-times the-words Latin pertains thus-far let-it-be
satis dictum; nunc quod ad eas res attinet quae in tempore
enough said now what to those things pertains which in time
aliquo fieri animadverterentur, dicam, ut haec sunt:
some to-be-done might-be-noticed I-will-speak as these are
legisti, cursurus, ludens; de quis duo praedicere volo,
legisti cursurus ludens of which two-things to-say-first I-wish
quanta sit multitudo eorum et qui sint obscuriora quam alia.
how-great is the-multitude of-them and how are more-obscure than others
cum verborum declinatuum genera sint quattuor, unum quod 36
since of-words declined the-kinds are four one which
tempora adsignificat neque habet casus, ut ab lego leges,
times signifies-besides nor has cases as from lego leges
lege, alterum quod casus habet neque tempora adsignificat,
lege the-second which cases has nor times signifies-besides
ut ab lego lectio et lector, tertium quod habet utrunque
as from lego lectio and lector the-third which has both
et tempora et casus, ut ab lego legens, lecturus, quartum
both times and cases as from lego legens lecturus the-fourth
quod neutrum habet, ut ab lego lecte ac lectissime, horum
which neither has as from lego lecte and lectissime of-these
verborum si primigenia sunt ad mille, ut Cosconius scribit,
words if the-primitive are up-to a-thousand as Cosconius writes
ex eorum declinationibus verborum discrimina quingenta
from their declensions of-words the-distinctions five-hundred

milia esse possunt ideo, quia a singulis verbis
thousand to-be can for-this-reason because from single words
primigeniis circiter quingentae species declinationibus fiunt.
primitive about five-hundred forms by-declensions are-made
37 primigenia dicuntur verba ut lego, scribo, sto, sedeo et
primitive are-called words as lego scribo sto sedeo and
cetera, quae non sunt ab aliquo verbo, sed suas habent
the-rest which not are from some word but their-own have
radices. contra verba declinata sunt, quae ab aliquo
roots by-contrast words declined are those-which from some-word
oriuntur, ut ab lego legis, legit, legam et sic indidem
arise as from lego legis legit legam and so from-the-same-place
hinc permulta. quare si quis primigeniorum verborum
hence very-many therefore if anyone of-the-primitive words
origines ostenderit, si ea mille sunt, quingentum milium
the-origins shall-have-shown if they a-thousand are of-five-hundred thousand
simplicium verborum causas aperuerit una; sin nullius,
simple words the-causes he-will-have-opened together but-if of-none
tamen qui ab his reliqua orta ostenderit, satis dixerit
yet he-who from these the-rest sprung shall-have-shown enough will-have-said
de originibus verborum, cum unde nata sint, principia
about the-origins of-words since whence born they-are the-first-principles
erunt pauca, quae inde nata sint, innumerabilia.
will-be few which thence born are innumerable
38 a quibus iisdem principiis antepositis praeverbiis paucis
from which same first-principles placed-before prefixes few
immanis verborum accedit numerus, quod praeverbiis inmutatis
a-huge of-words is-added number because with-prefixes changed
additis atque commutatis aliud atque aliud fit: ut enim
added and altered one-thing and another becomes as for
processit et recessit, sic accessit et abscessit; item incessit
processit and recessit so accessit and abscessit likewise incessit

et excessit, sic successit et decessit, discessit et concessit.
and excessit so successit and decessit discessit and concessit
quod si haec decem sola praeverbia essent, quoniam ab uno
but if these ten only prefixes were since from one
verbo declinationum quingenta discrimina fierent, his
word of-declensions five-hundred distinctions would-be-made with-these
decemplicatis coniuncto praeverbio ex uno quinque milia
tenfold joined with-a-prefix from one five thousand
numero efficerent, ex mille ad quinquagies centum
in-number they-would-produce from a-thousand to fifty-times hundred
milia discrimina fieri possunt.
thousand distinctions to-be-made can
Democritus, Epicurus, item alii qui infinita principia dixerunt, 39
Democritus Epicurus likewise others who infinite first-principles have-said
quae unde sint non dicunt, sed cuiusmodi sint, tamen faciunt
which whence they-are not say but of-what-sort they-are yet they-make
magnum: quae ex is constant in mundo, ostendunt.
great-work the-things-which from them consist in the-world they-show
quare si etymologus principia verborum postulet mille, de
therefore if the-etymologist first-principles of-words should-postulate a-thousand about
quibus ratio ab se non poscatur, et reliqua ostendat, quod
which an-account from him not be-demanded and the-rest should-show which
non postulat, tamen immanem verborum expediat numerum.
not he-postulates yet a-huge of-words he-would-explain number
de multitudine quoniam quod satis esset admonui, de 40
about the-multitude since what enough was I-have-advised about
obscuritate pauca dicam. verborum quae tempora adsignificant
the-obscurity a-few-things I-will-say of-words which times signify-besides
ideo locus difficillimus ἔτυμα, quod neque his fere societas
therefore the-place most-difficult-is the-etyma because neither these mostly-have fellowship

cum graeca lingua, neque vernacula ea quorum in partu
with the-Greek tongue nor native-ones those of-which at the-birth
memoria adfuerit nostra; e quibus, ut dixi, quae poterimus.
the-memory was-present our of which as I-said what we-shall-be-able

VI · ACTING AND THINKING

Ago gives action, the actor's gesture, the driven chariot and flock, the narrow lane, and the corner. Of three actions, thinking, saying, and doing, thinking comes first, and cogitare comes from compelling, as the mind gathers many things into one, with concilium and consilium beside it. Reminisci, comminisci, meminisse, and amens come from mind; then metuo, timeo, and tremo; cura, curare, recordari, and the curiae; volo and lubere; metuere, formido, and pavor; memoria, monere, and monuments; maerere and laetari.

41 incipiam hinc primum quod dicitur ago. actio ab agitatu
I-will-begin from-here first what is-said ago actio from agitation
facta. hinc dicimus 'agit gestum tragoedus' et 'agitantur
made hence we-say performs a-gesture the-tragic-actor and are-driven
quadrigae'; hinc 'agitur pecus pastum'; ∗∗∗ qua vix agi
four-horse-teams hence is-driven the-flock to-pasture (lacuna) where scarcely to-be-driven
potest; hinc angiportum, qua nil potest agi; hinc angulus,
it-can hence angiportum where nothing can be-driven hence angulus
quod in eo locus angustissimus, cuius loci is angulus.
because in it the-place narrowest-is of-which place that-is the-angle

42 actionum trium primus agitatus mentis, quod primum
of-actions three the-first-is the-agitation of-the-mind because first
ea quae sumus acturi cogitare debemus, deinde tum
those-things which we-are about-to-do to-think we-ought then next
dicere ac facere. de his tribus minime putat volgus esse
to-say and to-do of these three least thinks the-crowd to-be

actionem cogitationem; tertium, in quo quid facimus, id
action thought the-third in which something we-do that
maximum. sed et cum cogitamus quid et eam rem agitamus
the-greatest but also when we-think something and that thing we-agitate
in mente, agimus, et cum pronuntiamus, agimus. itaque
in our-mind we-act and when we-pronounce we-act and-so
ab eo orator agere dicitur causam et augures augurium
from this the-orator to-plead is-said a-case and the-augurs augury
agere dicuntur, quom in eo plura dicant quam faciant.
to-take are-said when in it more-things they-say than they-do
cogitare a cogendo dictum: mens plura in unum cogit, 43
to-think from compelling was-called the-mind many-things into one compels
unde eligere possit. (sic e lacte coacto caseus nominatus,
whence to-choose it-may so from milk curdled cheese was-named
sic ex hominibus contio dicta, sic coemptio, sic compitum
so from men contio was-called so coemptio so compitum
nominatum.) a cogitatione concilium (inde consilium), quod
was-named from thinking concilium thence consilium because
ut vestimentum apud fullonem cum cogitur, conciliari dictum.
as a-garment at the-fuller's when it-is-pressed to-be-felted is-said
sic reminisci, cum ea quae tenuit mens ac memoria, 44
so reminisci when those-things which has-held the-mind and memory
cogitando repetuntur. hinc etiam comminisci dictum, a
by-thinking are-fetched-back hence also comminisci was-called from
con et mente, cum finguntur in mente quae non sunt;
con and mind when are-invented in the-mind things-which not are
et ab hoc illud quod dicitur †reminisci, cum commentum
and from this that which is-said reminisci when an-invention
pronuntiatur. ab eadem mente meminisse dictum et amens,
is-uttered from the-same mind meminisse is-said and amens
qui a mente sua discedit.
who from mind his departs

45 hinc etiam metuo mentem quodammodo motam vel †metuisti
hence also metuo the-mind somehow moved or metuisti
amovisti; sic, quod frigidus timor, 'tremuisti' timuisti. tremo
amovisti so because cold-is fear tremuisti timuisti tremo
dictum a similitudine vocis, quae tunc cum valde
was-said from the-likeness of-the-sound which then when greatly
tremunt apparet, cum etiam in corpore pili, ut arista
they-tremble appears when even on the-body the-hairs like the-beard
in spica hordei, horrent. curare a cura dictum.
on the-ear of-barley bristle curare from cura was-said
46 cura, quod cor urat; curiosus, quod hac praeter modum
cura because the-heart it-burns curiosus because this beyond measure
utitur. recordare rursus in cor revocare. curiae, ubi
he-uses recordare again into the-heart to-recall curiae where
senatus rempublicam curat, et illa ubi cura sacrorum
the-senate the-commonwealth cares-for and those where the-care of-rites
publica; ab his curiones.
public-is from these curiones
47 volo a voluntate dictum et a volatu, quod animus
volo from will was-said and from flying because the-mind
ita est, ut puncto temporis pervolet quo volt. lubere
so is that in-a-moment of-time it-flies-through where it-will lubere
ab labendo dictum, quod lubrica mens ac prolabitur, ut
from slipping was-said because slippery-is the-mind and slips-forward as
dicebant olim. ab lubendo libido, libidinosus ac Venus
they-said once from lubendo libido libidinosus and Venus
Libentina et Libitina, sic alia.
Libentina and Libitina so others
48 metuere a quodam motu animi, cum id quod malum
metuere from a-certain motion of-the-mind when that which bad
casurum putat refugit mens. cum vehementius in movendo
about-to-befall it-thinks flees the-mind when more-violently in moving

ut ab se abeat foras fertur, formido; cum pavet †et;
so-that from itself it-goes outside it-is-carried formido when it-quakes and
ab eo pavor.
from this pavor
meminisse a memoria, cum id quod remansit in mente †in 49
meminisse from memory when that which has-remained in the-mind into
id quod rursus movetur; quae a manendo ut manimoria
that which again is-moved which from remaining as manimoria
potest esse dicta. itaque Salii quod cantant 'mamuri veturi',
can have-been called and-so the-Salii what they-sing mamuri veturi
significant memoriam veterem; ab eodem monere, quod is qui
mean memory old from the-same monere because he who
monet, proinde sit ac memoria; sic monimenta quae in sepulcris,
warns just-as is as memory so monuments which on tombs-are
et ideo secundum viam, quo praetereuntis admoneant
and for-this-reason beside the-road that the-passers-by they-may-remind
et se fuisse et illos esse mortalis. ab eo cetera
both themselves to-have-been and them to-be mortal from that the-rest
quae scripta ac facta memoriae causa monimenta dicta.
which written and done of-memory for-the-sake monuments are-called
maerere a marcere, quod †etiam corpus marcescere; hinc 50
maerere from marcere because even the-body withers hence
etiam macri dicti. laetari ab eo quod latius gaudium
also lean-ones were-called laetari from this because more-widely joy
propter magni boni opinionem diffusum. itaque Iuventius
on-account-of of-a-great good the-opinion is-spread and-so Juventius
ait: 'gaudia sua si omnes homines conferant unum in locum,
says joys their if all men should-bring one into place
tamen mea exsuperet laetitia'. sic cum se habent, laeta.
yet my would-surpass gladness so when themselves they-hold glad

Narro gives narration; fari, speaking, gives infants, fate, fasti days, fana, profane, fable, fame, and falsehood. Loqui is from locus, since only he speaks who sets each word in its place. Varro derives pronouncing, naming, saying and teaching, disputing, discoursing, reading, murmuring, crying for help, pledging, betrothing, hoping, singing, and praying.

51 narro, cum alterum facio narum, a quo narratio, per
narro when another I-make knowing from which narration-comes through
quam cognoscimus rem gestam. quae pars agendi est a
which we-learn the-thing done which part of-acting is from
dicendo ac sunt aut coniuncta cum temporibus aut ab
speaking and they-are either joined with times or from
his: eorum hoc genus videntur ἔτυμα.
these of-them this kind seem etyma

52 fatur is qui primum homo significabilem ore mittit
fatur he who first a-man a-meaningful from-his-mouth sends
vocem. ab eo, ante quam ita faciant, pueri dicuntur infantes;
voice from that before that so they-do children are-called infants
cum id faciunt, iam fari; †cum hoc vocabulorum a
when that they-do now to-speak when this of-words from
similitudine vocis pueri ac fatuus fari id dictum. ab hoc
the-likeness of-voice of-the-child and fatuus fari that was-said from this
tempora quod tum pueris constituant Parcae fando, dictum
the-times because then for-children establish the-Fates by-speaking was-called
fatum et res fatales. ab hac eadem voce qui facile fantur
fate and things fateful from this same word those-who easily speak
facundi dicti et qui futura praedivinando soleant fari
eloquent were-called and those-who the-future by-foretelling are-wont to-speak

fatidici; dicti idem vaticinari, quod vesana mente faciunt:
prophetic were-called the-same to-prophesy because with-frenzied mind they-do-it
sed de hoc post erit usurpandum, cum de poetis dicemus.
but of this later it-will-be to-be-treated when about the-poets we-shall-speak
hinc fasti dies, quibus verba certa legitima sine piaculo 53
hence the-fasti days on-which words fixed lawful without sin
praetoribus licet fari; ab hoc nefasti, quibus diebus ea
for-the-praetors it-is-allowed to-speak from this nefasti on-which days them
fari ius non est et, si fati sunt, piaculum faciunt. hinc
to-speak right not is and if spoken they-have an-expiation they-make hence
effata dicuntur, qui augures finem auspiciorum caelestum
effata are-called those-which the-augurs a-limit of-the-auspices heavenly
extra urbem agris sunt effati ut esset; hinc effari
outside the-city in-the-fields have pronounced that it-should-be hence to-be-pronounced
templa dicuntur: ab auguribus effantur qui in his fines sunt.
temples are-said by the-augurs are-pronounced which in these the-limits are
hinc fana nominata, quod pontifices in sacrando fati sint 54
hence fana were-named because the-pontiffs in consecrating spoken have
finem; hinc profanum, quod est ante fanum coniunctum
the-limit hence profanum because it-is before the-fanum joined
fano; hinc profanatum quid in sacrificio †ad quae
to-the-fanum hence profanatum what in sacrifice to which
Herculi decuma appellata ab eo est quod sacrificio quodam
to-Hercules the-tithe called from that it-is because by-a-sacrifice certain
fanatur, id est ut fani lege sit. id dicitur
it-is-made-fanum that is so-that by-the-fanum's law it-may-be that is-called
polluctum, quod a porriciendo est fictum: cum enim ex
polluctum because from offering it-is fashioned when for from
mercibus libamenta porrecta sunt Herculi in aram, tum
wares first-fruits offered are to-Hercules on the-altar then
polluctum est, ut cum profanatum dicitur, id est proinde ut
polluctum it-is as when profanatum it-is-said that is just as-if

sit fani factum: itaque ibi olim fano consumebatur
it-be of-the-fanum made and-so there once at-the-fanum was-consumed
omne quod profanum erat, ut etiam fit quod praetor urbanus
all which profanum was as also is-done what the-praetor urban
quotannis facit, cum Herculi immolat publice iuvencam.
yearly does when to-Hercules he-sacrifices publicly a-heifer
55 ab eodem verbo fari fabulae, ut tragoediae et comoediae,
from the-same word fari fabulae as tragedies and comedies
dictae. hinc fassi ac confessi, qui fati id quod
were-called hence fassi and confessi those-who have-spoken that which
ab is quaesitum. hinc professi; hinc fama et famosi. ab
from them was-asked hence professi hence fama and famosi from
eodem falli, sed et falsum et fallacia, quae propterea, quod
the-same falli but also falsum and fallacia which for-that-reason because
fando quem decipit ac contra quam dixit facit. itaque si
by-speaking someone it-deceives and contrary to-what it-said does and-so if
quis re fallit, in hoc non proprio nomine fallacia, sed
someone by-a-deed deceives in this not by-its-proper name-is-it fallacia but
tralaticio, ut a pede nostro pes lecti ac betae.
by-a-transferred-one as from foot our the-foot of-a-couch and of-a-beet
hinc etiam famigerabile et sic compositicia alia item ut
hence also famigerabile and so compounds others likewise as
declinata multa, in quo et Fatuus et Fatuae.
derived many in which-are both Fatuus and the-Fatuae
56 loqui ab loco dictum, quod qui primo dicitur iam fari
loqui from locus was-said because he-who first is-said already to-speak
vocabula et reliqua verba dicit ante quam suo quisque
words and the-other words says before that in-its-own each
loco ea dicere potest. hunc Chrysippus negat loqui, sed
place them to-say he-can this-one Chrysippus denies to-speak but
ut loqui: quare ut imago hominis non sit homo, sic in
as-it-were to-speak therefore as the-image of-a-man not is a-man so in

corvis, cornicibus, pueris primitus incipientibus fari verba
ravens crows children at-first beginning to-speak words
non esse verba, quod non loquantur. igitur is loquitur,
not to-be words because not they-speak therefore he speaks
qui suo loco quodque verbum sciens ponit, et †istum
who in-its-own place each word knowingly puts and him
prolocutum, quom in animo quod habuit extulit loquendo.
to-have-spoken-out when in his-mind what he-had he-brought-out by-speaking
hinc dicuntur eloquium ac reloqui in fanis Sabinis, e 57
hence are-said eloquium and reloqui in shrines Sabine from
cella dei qui eloquuntur. hinc dictus loquax, qui
the-cella of-the-god those-who speak-out hence was-called talkative he-who
nimium loqueretur; hinc eloquens, qui copiose loquitur; hinc
too-much would-talk hence eloquent who copiously speaks hence
colloquium, cum veniunt in unum locum loquendi causa;
colloquy when they-come into one place of-speaking for-the-sake
hinc adlocutum mulieres ire aiunt, cum eunt ad aliquam
hence to-address women to-go say when they-go to some-woman
locutum consolandi causa; hinc quidam loquelam dixerunt
to-speak of-consoling for-the-sake hence some loquela have-called
verbum quod in loquendo efferimus. concinne loqui dictum
the-word which in speaking we-bring-out neatly to-speak is-said
a concinere, ubi inter se conveniunt partes ita ut
from to-sing-together where among themselves agree the-parts so that
inter se †condeant aliud alii.
among themselves they-fit one with-another
pronuntiare dictum a pro et nuntiare; pro idem valet 58
to-pronounce was-said from pro and to-announce pro the-same means
quod ante, ut in hoc: proludit. ideo actores pronuntiare
as before as in this proludit therefore actors to-pronounce
dicuntur, quod in proscenio enuntiant poeta cogitante,
are-said because on the-proscenium they-speak-out the-poet's thinking

quod maxime tum dicitur proprie, novam fabulam cum
because chiefly then it-is-said properly a-new play when
agunt. nuntius enim est a novis rebus nominatus, quod
they-act messenger for is from new things named because
a verbo graeco potest declinatum; ab eo itaque Neapolis
from a-word Greek it-can-be derived from that and-so Neapolis
illorum Novapolis ab antiquis vocitata nostris.
their Novapolis by the-ancients was-called our

59 a quo etiam extremum novissimum quoque dici coeptum
from which also the-last novissimum too to-be-said began
volgo, quod mea memoria ut Aelius sic senes aliquot,
commonly which in-my memory as Aelius so old-men several
nimium novum verbum quod esset, vitabant; cuius origo, ut
as-too new a-word because it-was avoided whose origin as
a vetere vetustius ac veterrimum, sic ab novo declinatum
from vetus vetustius and veterrimum so from novus derived-is
novissimum, quod extremum. sic ab eadem origine novitas
novissimum which-is extremum so from the-same origin novitas
et novicius et novalis in agro et 'sub novis' dicta pars
and novicius and novalis in the-field and under the-Novae called a-part
in foro aedificiorum, quod vocabulum ei pervetustum,
in the-forum of-buildings which word to-it-is very-old
ut novae viae, quae via iam diu vetus.
as of-the-New Street which street already long is-old

60 ab eo quoque potest dictum nominare, quod res novae in
from that also may-be said nominare because things new into
usum quom additae erant, quibus eas novissent, nomina
use when added had-been by-which them they-might-know names
ponebant. ab eo nuncupare, quod tunc pro civitate vota nova
they-placed from that nuncupare because then for the-state vows new
suscipiuntur. nuncupare nominare valere apparet in legibus, ubi
are-undertaken nuncupare nominare to-mean is-clear in the-laws where

'nuncupatae pecuniae' sunt scriptae; item in choro in quo est:
nuncupated moneys are written likewise in the-chorus in which is
'Aenea! quis est qui meum nomen nuncupat?' item in Medo:
Aeneas who is-it who my name pronounces likewise in the-Medus
'quis tu es, mulier, quae me insueto nuncupasti nomine?'
who you are woman who me by-an-unwonted have-called name
dico originem habet graecam, quod Graeci δεικνύω. hinc 61
dico an-origin has Greek because the-Greeks-say δεικνύω hence
Ennius: 'dico qui hunc dicare'; hinc iudicare, quod tunc ius
Ennius dico who him dicare hence iudicare because then right
dicatur; hinc iudex, quod iudicat accepta potestate, id
is-pronounced hence iudex because he-judges having-received power that
est quibusdam verbis dicendo finit: sic enim aedis sacra
is with-certain words by-speaking he-defines so for a-temple sacred
a magistratu pontifice praeeunte dicendo dedicatur. hinc,
by a-magistrate with-the-pontiff dictating by-speaking is-dedicated hence
ab dicando, indicium; hinc illa indicit illum, indixit funus,
from dicando indicium hence those indicit him indixit a-funeral
prodixit diem, addixit iudicium; hinc appellatum dictum in
prodixit a-day addixit a-judgment hence called a-saying in
mimo ac dictiosus; hinc in manipulis castrensibus †ducibus;
a-mime and witty hence in the-maniples of-the-camp to-the-leaders
hinc dictata in ludo; hinc dictator magister populi, quod
hence dictata in school hence dictator the-master of-the-people because
is a consule debet dici; hinc antiqua illa addici numo
he by a-consul must be-named hence old-phrases those addici for-a-coin
et dicis causa et addictus.
and dicis causa and addictus
si dico quid nescienti, quod ei quod ignoravit 62
if I-say something to-one-not-knowing because to-him what he-did-not-know
trado, hinc doceo declinatum vel quod cum docemus dicimus
I-hand-over hence doceo is-derived or because when we-teach we-say

vel quod qui docentur inducuntur in id quod docentur.
or because those-who are-taught are-led into that which they-are-taught
ab eo quod scit ducere qui est dux aut ductor; hinc
from that because he-knows to-lead he-who is dux or ductor hence
doctor qui ita inducit, ut doceat. ab †docendo docere
doctor who so leads-in so-that he-may-teach from docendo docere
disciplina discere litteris commutatis paucis. ab eodem
disciplina discere with-letters changed a-few from the-same
principio documenta, quae exempla docendi causa dicuntur.
principle documenta which examples for-teaching's sake are-said
63 disputatio et computatio e propositione putandi, quod
disputatio and computatio from the-proposition of-putare which
valet purum facere; ideo antiqui purum putum appellarunt;
means clean to-make therefore the-ancients pure putum called
ideo putator, quod arbores puras facit; ideo ratio
therefore pruner because trees clean he-makes therefore an-account
putari dicitur, in qua summa fit pura: sic is sermo
to-be-reckoned is-said in which the-sum becomes clean so that speech
in quo pure disponuntur verba, ne sit confusus atque
in which cleanly are-arranged the-words so-that it-be-not confused and
ut diluceat, dicitur disputare.
that it-may-shine-clear is-said to-dispute
64 quod dicimus disserit item translaticio aeque ex agris
what we-say disserit likewise by-transfer equally from the-fields
verbo: nam ut olitor disserit in areas sui cuiusque
word for as the-gardener sows-apart into beds of-its-own each
generis res, sic in oratione qui facit, disertus. sermo,
kind the-things so in speech he-who does-so-is eloquent sermo
opinor, est a serie, unde serta; etiam in vestimento
I-think is from series whence serta-come also in clothing
sartum, quod comprehensum: sermo enim non potest in uno
sartum because it-is-gathered speech for not can in one

homine esse solo, sed ubi oratio cum altero coniuncta. sic
man be alone but where speech with another-is joined so
conserere manu dicimur cum hoste; sic ‘ex iure manum
to-join by-hand we-are-said with the-enemy so from the-law hand
consertum’ vocare; hinc adserere manum in libertatem cum
joined to-summon hence to-lay hand to freedom when
prendimus; sic augures dicunt ‘si mihi auctor †est verbi
we-grasp thus the-augurs say if for-me the-sponsor is of-the-word
nam manum asserere dicit consortes’;
for hand to-lay-on he-says partners
hinc etiam, a quo ipsi consortes, sors; hinc etiam 65
hence also from which themselves consortes lot hence also
sortes, quod in his iuncta tempora cum hominibus ac
lots because in these joined-are times with men and
rebus; ab his sortilegi; ab hoc pecunia quae in faenore
things from these lot-drawers from this the-money which on interest
sors est, impendium quod inter se iungit.
the-principal is the-interest which between themselves joins
legere dictum, quod leguntur ab oculis litterae; ideo etiam 66
to-read was-said because are-gathered by the-eyes the-letters therefore also
legati, quod ut publice mittantur leguntur. item ab
legates because that publicly they-may-be-sent they-are-chosen likewise from
legendo leguli, qui oleam aut qui uvas legunt; hinc
gathering gatherers those-who olives or who grapes gather hence
legumina in frugibus variis; etiam leges, quae lectae et ad
legumes in crops various also laws which are-gathered and to
populum latae quas observet. hinc legitima et collegae,
the-people carried which it-should-observe hence lawful-things and colleagues
qui una lecti, et qui in eorum locum suppositi,
who together chosen-are and those-who in their place put-in
sublecti; additi allecti et collecta, quae ex pluribus locis
sublecti added allecti and collected-things which from several places

in unum lecta. ab legendo ligna quoque, quod ea
into one gathered-are from gathering firewood also because it
caduca legebantur in agro quibus in focum uterentur.
fallen was-gathered in the-field which on the-hearth they-might-use
indidem ab legendo legio et diligens et dilectus.
from-the-same-place from gathering the-legion and diligent and the-levy
67 murmuratur (dictum a similitudine sonitus) qui ita leviter
murmuratur was-said from the-likeness of-the-sound he-who so lightly
loquitur, ut magis e sono id facere quam ut intellegatur
speaks that more from sound it to-do than that it-be-understood
videatur. hinc etiam poetae 'murmurantia litora'. similiter
he-seems hence also the-poets murmuring shores likewise
fremere, gemere, clamare, crepare ab similitudine vocis sonitus
fremere gemere clamare crepare from the-likeness of-voice of-sound
dicta. hinc illa 'arma sonant, fremor oritur'; hinc 'nihil
were-called hence those arms clash a-roaring arises hence nothing
me increpitando commoves'. vicina horum quiritare, iubilare.
me by-scolding you-move neighbors of-these-are quiritare iubilare
68 quiritare dicitur is qui Quiritum fidem clamans inplorat.
quiritare is-said he who of-the-Quirites the-faith crying implores
Quirites a Curensibus; ab his cum Tatio rege in
the-Quirites from the-Curenses-come from these with Tatius the-king into
societatem venerunt civitatis. ut quiritare urbanorum, sic
the-partnership came of-the-state as quiritare is-of-townsmen so
iubilare rusticorum: itaque hos imitans †Aprissius ait: 'io
iubilare of-rustics and-so these imitating Aprissius says hey
bucco! quis me iubilat? — vicinus tuus antiquus.' sic
fat-cheeks who me is-hollering-at neighbor your old so
triumphare appellatum, quod cum imperatore milites redeuntes
to-triumph was-named because with the-commander the-soldiers returning

clamitant per urbem in Capitolium eunti ‘io triumphe’; id
shout through the-city to the-Capitol as-he-goes io triumphe that
a θριάμβῳ ac graeco Liberi cognomento potest dictum.
from θριάμβῳ and the-Greek of-Liber surname can have-been-called
spondere est dicere spondeo, a sponte: nam id valet 69
spondere is to-say spondeo from of-one's-own-accord for it means
et a voluntate. itaque Lucilius scribit de Cretaea, cum
also from will and-so Lucilius writes of Cretaea when
ad se cubitum venerit sua voluntate, sponte ipsam
to him to-lie she-came by-her-own will of-her-own-accord herself
suapte adductam, ut tunicam et cetera reiceret.
of-her-own brought so-that her-tunic and the-rest she-should-throw-off
eandem voluntatem Terentius significat, cum ait satius esse
the-same will Terence means when he-says better it-is
‘sua sponte recte facere quam alieno metu’. ab eadem
by-own accord rightly to-do than from-another's fear from the-same
sponte, a qua dictum spondere, declinatum spondit et
sponte from which is-said spondere is-derived spondit and
respondet et desponsor et sponsa, item sic alia. spondet
respondet and desponsor and sponsa likewise so others he-pledges
enim qui dicit a sua sponte spondeo; †spondit est
for who says from his-own accord spondeo spondit is
sponsor; qui idem faciat obligatur sponsu, consponsus.
sponsor he-who the-same does is-bound by-pledge consponsus
hoc Naevius significat cum ait ‘consponsi’. spondebatur 70
this Naevius means when he-says consponsi was-pledged
pecunia aut filia nuptiarum causa; appellabatur et pecunia
money or a-daughter of-marriage for-the-sake was-called both the-money
et quae desponsa erat sponsa; quae pecunia inter se
and she-who promised was sponsa which money between themselves

contra sponsum rogata erat, dicta sponsio; cui desponsa
against a-pledge asked had-been was-called sponsio to-whom betrothed
quo erat, sponsus; quo die sponsum erat, sponsalis.
to-whom she-was sponsus on-which day pledged it-was sponsalis
71 qui spoponderat filiam, despondisse dicebant, quod de
he-who had-pledged his-daughter to-have-betrothed they-said because from
sponte eius, id est de voluntate, exierat: non enim, si volebat,
the-free-will his that is from will it-had-gone not for if he-wished
dabat, quod sponsu erat alligatus: nam ut in comoediis vides
he-gave because by-pledge he-was bound for as in comedies you-see
dici: 'sponden tuam gnatam filio uxorem meo?' quod tum
to-be-said do-you-pledge your daughter to-son as-wife my because then
et praetorium ius ad legem et censorium iudicium ad
both the-praetorian right toward the-law and the-censorial judgment toward
aequum existimabatur. sic despondisse animum quoque dicitur,
the-fair was-reckoned so despondisse the-mind also is-said
ut despondisse filiam, quod suae spontis statuerat finem.
as despondisse a-daughter because of-its-own will it-had-set an-end
72 a qua sponte †dicere cum spondere quoque dixerunt, cum
from which sponte to-say when spondere also they-said when
ad spontem responderent, id est ad voluntatem rogatoris.
to the-will they-answered that is to the-will of-the-asker
itaque qui ad id quod rogatur non dicit, non respondet,
and-so he-who to that which is-asked not says not answers
ut non spondet ille statim qui dixit spondeo, si iocandi
as not pledges he at-once who has-said spondeo if for-joking's
causa dixit, neque agi potest cum eo ex sponsu.
sake he-said-it nor to-be-proceeded can against him from the-pledge
itaque is qui dicit in tragoedia: 'meministin te despondere
and-so he who says in a-tragedy do-you-remember you to-betroth

mihi gnatam tuam?' quod sine sponte sua dixit, cum eo
to-me daughter your because without free-will his he-spoke against him
non potest agi ex sponsu.
not can it-be-proceeded from the-pledge
etiam spes a sponte potest esse declinata, quod tum 73
also spes from sponte can have-been derived because then
sperat, cum quod volt fieri putat: nam quod non volt
one-hopes when what he-wants to-happen he-thinks for what not he-wants
si putat, metuit, non sperat. itaque hi quoque qui dicunt
if he-thinks-it he-fears not he-hopes and-so these too who say
in Astraba Plauti: 'sequere adsecue, Polybadisce, meam spem
in the-Astraba of-Plautus follow keep-up Polybadiscus my hope
cupio consequi. — sequor hercle quidem, nam libenter
I-wish to-overtake I-follow by-Hercules indeed for gladly
meam speratam consequor', quod sine sponte dicunt, vere
my hoped-one I-overtake because without free-will they-say-it truly
neque ille sperat qui dicit adolescens neque illa sperata est.
neither he hopes who speaks the-youth nor she hoped-for is
sponsor et praes et vas neque idem, neque res a quibus 74
sponsor and praes and vas neither the-same-are nor the-things from which
hi, sed e re simile. itaque praes qui a magistratu
these but from the-thing similar-they-are and-so praes he-who by a-magistrate
interrogatus, in publicum ut praestet; a quo et
asked into the-public-interest that he-will-make-good from whom and
cum respondet, dicit 'praes.' vas appellatus qui pro altero
when he-answers he-says praes vas was-called he-who for another
vadimonium promittebat. consuetudo erat, cum reus parum
bail promised the-custom was when the-defendant too-little
esset idoneus inceptis rebus, ut pro se alium daret;
was reliable begun the-proceedings that for himself another he-should-give
a quo caveri postea lege coeptum est ab his, qui praedia
from which to-be-guarded afterward by-law begun it-was from those who estates

venderent, vadem ne darent; ab eo ascribi coeptum
would-sell surety that-not they-should-give from that to-be-added began
in lege mancipiorum ‘vadem ne poscerent nec dabitur’.
in the-law of-sales a-surety that-not they-should-demand nor will-be-given
75 canere, accanit et succanit ut canto et cantatio ex Camena
canere accanit and succanit as canto and cantatio from Camena
permutato pro M N. ab eo quod semel, canit, si saepius,
changed for M N from that because once he-sings if more-often
cantat. hinc cantitat, item alia; nec sine canendo
he-sings hence cantitat likewise other-things nor without singing
tibicines dicti: omnium enim horum †quod a canere;
the-pipers were-called of-all for of-these which from canere
etiam bucinator a vocis similitudine et cantu dictus.
also the-trumpeter from the-voice's likeness and song was-called
76 oro ab ore et perorat et exorat et oratio et orator et
oro from mouth and perorat and exorat and oratio and orator and
osculum dictum. indidem omen, ornamentum; alterum
osculum was-said from-the-same-place omen ornamentum the-one
quod ex ore primum elatum est, osmen dictum; alterum
because from the-mouth first brought-out it-is osmen was-called the-other
nunc cum †propositione dicitur vulgo ornamentum, quod
now with a-proposition is-said commonly ornamentum which
sicut olim ornamenta scenici plerique dicunt. hinc oscines
as once ornamenta of-the-stage most say hence oscines
dicuntur apud augures, quae ore faciunt auspicium.
are-called among the-augurs those-which with-the-mouth make the-auspice

To make, to act, and to carry on differ: the poet makes a play, the actor acts it, the general carries on affairs. Lucere, quaerere, and the words of the senses follow: video from vis, cerno from creating, spectare and its compounds, audire and auscultare, smelling, eating, drinking, and the words from the hand.

tertium gradum agendi esse dicunt, ubi quid faciant; in eo 77
the-third step of-acting to-be they-say where something they-make in this
propter similitudinem agendi et faciendi et gerendi quidam
on-account-of the-likeness of-acting and making and carrying-on a-certain
error his qui putant esse unum. potest enim aliquid facere
error-is for-those who think it-to-be one can for something make
et non agere, ut poeta facit fabulam et non agit, contra
and not act as the-poet makes a-play and not acts-it by-contrast
actor agit et non facit, et sic a poeta fabula fit, non agitur,
the-actor acts and not makes and so by the-poet the-play is-made not acted
ab actore agitur, non fit. contra imperator quod dicitur
by the-actor it-is-acted not made by-contrast the-commander because is-said
res gerere, in eo neque facit neque agit, sed gerit, id est
affairs to-carry-on in this neither makes nor acts but carries-on that is
sustinet, tralatum ab his qui onera gerunt, quod hi sustinent.
sustains transferred from those who burdens carry because these sustain
proprio nomine dicitur facere a facie, qui rei quam 78
by-its-own name is-said facere from face he-who on-the-thing which
facit imponit faciem. ut fictor cum dicit fingo, figuram
he-makes imposes a-face as the-modeler when he-says fingo a-figure
imponit, quom dicit formo, formam, sic cum dicit facio,
imposes when he-says formo a-form so when he-says facio
faciem imponit; a qua facie discernitur, ut dici possit
a-face he-imposes by which face it-is-distinguished so-that to-be-said it-can

aliud esse vestimentum, aliud vas, sic item quae
one-thing to-be a-garment another a-vessel so likewise the-things-which
fiunt apud fabros, fictores item alios alia. qui quid
are-made among smiths modelers likewise others other-things he-who something
amministrat, cuius opus non extat quod sub sensum
serves whose work not stands-out which under sense
veniat, ab agitatu, ut dixi, magis agere quam facere putatur;
comes from agitation as I-said more to-act than to-make is-thought
sed quod his magis promiscue quam diligenter consuetudo
but because these more indiscriminately than carefully usage
est usa, translaticiis utimur verbis: nam et qui dicit, facere
has used transferred we-use words for both he-who says to-make
verba dicimus, et qui aliquid agit, non esse inficientem.
words we-say and he-who something does not to-be inactive
79 *** qui adlucet dicitur. lucere ab luere, et luce dissolvuntur
(lacuna) who shines-on is-said lucere from luere and by-light are-dissolved
tenebrae; ab luce Noctiluca, quod propter lucem amissam
the-darkness from light Noctiluca because on-account-of light lost
is cultus institutus. acquirere est ad et quaerere; ipsum
that worship was-instituted acquirere is ad and quaerere itself
quaerere ab eo quod quae res ut reciperetur datur
quaerere from this because which thing that it-may-be-recovered is-given
opera; a quaerendo quaestio, ab his conquaestor.
effort from quaerendo quaestio from these conquaestor
80 video a vi: quinque enim sensuum maximus in oculis: nam
video from vis of-the-five for senses the-greatest-is in the-eyes for
cum sensus nullus quod abest mille passus sentire possit,
while sense none what is-away a-thousand paces to-perceive can
oculorum sensus vis usque pervenit ad stellas. hinc visenda,
of-the-eyes the-sense's force all-the-way reaches to the-stars hence visenda
vigilant, †vigilium, invident, †et atti cum illud ‘†oblivio
vigilant vigilium invident and Attius when that forgetfulness

lavet qui incidit invidendum'. a quo etiam violavit
may-wash who falls-into invidendum from which also violavit
virginem pro vitiavit dicebant; aeque eadem modestia
a-maiden for vitiavit they-said equally with-the-same modesty
potius cum muliere fuisse quam concubuisse dicebant.
rather with a-woman to-have-been than to-have-lain-with they-said
cerno idem valet: itaque pro video ait Ennius: 'lumen 81
cerno the-same means and-so for video says Ennius light
iubarne in caelo cerno?' Canius: 'sensumque inesse et
or-the-morning-star in the-sky do-I-discern Canius and-sense to-be-in and
motum in membris cerno.' dictum cerno a cereo, id est a
motion in the-limbs I-discern was-said cerno from cereo that is from
creando; dictum ab eo quod cum quid creatum est, tunc
creating said from that because when something created is then
denique videtur. hinc fines capilli discripti, quod finis
at-last it-is-seen hence the-boundaries of-the-hair marked-out because the-boundary
videtur, discrimen; et qui id in testamento, cernito, id est
is-seen the-parting and he-who it in a-will cernito that is
facito videant te esse heredem: itaque in cretione adhibere
make-it-so they-may-see you to-be heir and-so in the-cretio to-employ
iubent testes. ab eodem est quod ait Medea: 'ter sub armis
they-bid witnesses from the-same is what says Medea thrice under arms
malim vitam cernere quam semel modo parere.' quod, ut
I-would-rather my-life to-decide than once only to-bear because as
decernunt de vita eo tempore, multorum videtur vitae finis.
they-decide about life at-that time of-many seems of-life the-end
spectare dictum ab antiquo, quo etiam Ennius usus: 'quos 82
spectare was-said from the-old-word which also Ennius used whom
Epulo postquam spexit' et quod in auspiciis distributum est
Epulo after he-spied and because in auspices distributed it-is
qui habent spectionem, qui non habeant, et quod in
those-who have spectio those-who not have and because in

auguriis etiam nunc augures dicunt avem specere. consuetudo
augury even now the-augurs say a-bird to-look-at the-custom
communis quae cum praeverbis coniuncta fuerunt etiam
common which when with-prefixes joined they-have-been even
nunc servat, ut aspicio, conspicio, respicio, suspicio, despicio,
now keeps as aspicio conspicio respicio suspicio despicio
sic alia; in quo etiam expecto quod spectare volo. hinc
so others in which also expecto because to-watch I-wish hence
specula; hinc speculum, quod in eo specimus imaginem.
specula hence speculum because in it we-look-at an-image
specula, de quo prospicimus. speculator, quem mittimus
specula from which we-look-forth speculator whom we-send
ante, ut respiciat quae volumus. hinc qui oculos
ahead that he-may-look-back-on what we-wish hence with-which the-eyes
inunguimus quibus specimus, specillum.
we-anoint with-which we-look specillum

83 ab auribus verba videntur dicta audio et ausculto; auris
from the-ears words seem said audio and ausculto auris
ab aveo, quod his avemus discere semper, quod Ennius
from aveo because with-these we-are-eager to-learn always which Ennius
videtur ἔτυμον ostendere velle in Alexandro cum ait: 'iam
seems the-etymon to-show to-wish in the-Alexander when he-says now
dudum ab ludis animus atque aures avent avide expectantes
long-since from the-games my-mind and ears are-eager eagerly awaiting
nuntium.' propter hanc aurium aviditatem theatra replentur.
news on-account-of this of-the-ears eagerness theaters are-filled
ab audiendo etiam auscultare declinatum, quod hi auscultare
from hearing also auscultare is-derived because those to-listen
dicuntur qui auditis parent, a quo dictum poetae:
are-said who to-what-is-heard obey from which is-said by-the-poet

‘audio, haut ausculto.’ littera commutata dicitur odor olor,
I-hear not I-heed with-a-letter changed is-said odor olor
hinc olet et odorari et odoratus et odora res, †sic ab ore.
hence olet and odorari and odoratus and an-odorous thing so from mouth
edo, sorbeo, bibo, poto. edo a graeco ἔδω, hinc esculentum 84
edo sorbeo bibo poto edo from the-Greek ἔδω hence esculentum
et esca et edulia; et quod graece γεύεται, latine gustat.
and esca and edulia and what in-Greek γεύεται in-Latin gustat
sorbere, item bibere a vocis sono, ut fervere aquam
sorbere likewise bibere from the-voice's sound as fervere water
ab eius rei simili sonitu. ab eadem lingua, quod πότον,
from that thing's like sound from the-same tongue because πότον
potio, unde poculum, potatio, repotia. indidem puteus,
potio whence poculum potatio repotia from-the-same-place puteus
quod sic graecum antiquum, non ut nunc φρέαρ dictum.
because so the-Greek old not as now φρέαρ called
a manu manupretium; mancipium, quod manu capitur; 85
from the-hand manupretium mancipium because by-hand it-is-taken
quod coniungit plures manus, manipulus; manipularis, manica.
because it-joins several hands manipulus manipularis manica
manubrium, quod manu tenetur. mantelium, ubi manus
manubrium because by-hand it-is-held mantelium where hands
terguntur ***
are-wiped (lacuna)

From the censors' records and the consuls' commentaries Varro quotes the summons of the people to assembly and the herald's cries. Only a censor, consul, dictator, or interrex may call the army of the city; inlicium is from enticing the people.

86 nunc primum ponam de censoriis tabulis: 'ubi noctu
now first I-will-set-down from the-censorial records when by-night
in templum censor auspicaverit atque de caelo nuntium
into the-templum the-censor has-taken-the-auspices and from the-sky the-message
erit, praeconi sic imperato ut viros vocet: quod
there-shall-be to-the-herald so let-him-order that the-men he-call that-which
bonum fortunatum felix salutareque siet populo Romano
good fortunate happy and-salutary may-be for-the-people Roman
Quiritibus reique publicae populi Romani Quiritium
the-Quirites and-for-the-affair public of-the-people Roman of-the-Quirites
mihique collegaeque meo, fidei magistratuique nostro,
and-for-me and-my-colleague my for-the-faith and-the-magistracy our
omnes Quirites, pedites armatos privatosque, curatores
all Quirites foot-soldiers armed and-private overseers
omnium tribuum, si quis pro se sive pro altero rationem
of-all the-tribes if anyone for himself or for another an-account
dari volet, voca inlicium huc ad me.'
to-be-given wishes call the-summons hither to me

87 'praeco in templo primum vocat, postea de moeris item vocat.
the-herald in the-templum first calls afterward from the-walls likewise he-calls
ubi lucet, censor scribae magistratus murra unguentisque
when it-dawns the-censor the-clerks the-magistrates with-myrrh and-ointments
unguentur. ubi praetores tribunique plebei quique
are-anointed when the-praetors and-the-tribunes of-the-commons and-those-who
in consilium vocati sunt venerunt, censores inter se
into counsel called have-been have-come the-censors among themselves

sortiuntur, uter lustrum faciat. ubi templum factum
draw-lots which-of-the-two the-lustrum shall-make when the-templum made
est, post tum conventionem habet qui lustrum conditurus est'.
is after then an-assembly holds he-who the-lustrum about-to-found is
in commentariis consularibus scriptum sic inveni: "qui 88
in the-commentaries consular written thus I-have-found he-who
exercitum imperaturus erit, accenso dicit hoc: 'Calpurni,
the-army about-to-command is to-the-attendant says this Calpurnius
voca inlicium omnes Quirites huc ad me.' accensus dicit
call the-summons all Quirites hither to me the-attendant says
sic: 'omnes Quirites, inlicium visite huc ad iudices.'
thus all Quirites to-the-summons come hither to the-judges
'C. Calpurni', cos. dicit, 'voca ad conventionem omnes
Gaius Calpurnius the-consul says call to the-assembly all
Quirites huc ad me.' accensus dicit sic: 'omnes Quirites, ite
Quirites hither to me the-attendant says thus all Quirites go
ad conventionem huc ad iudices.' dein consul eloquitur ad
to the-assembly hither to the-judges then the-consul speaks-out to
exercitum: 'impero qua convenit ad comitia centuriata."
the-army I-command by-the-way it-comes to the-comitia centuriate
quare hic accenso, illic praeconi dicit, haec est causa: 89
why here to-the-attendant there to-the-herald he-speaks this is the-cause
in aliquot rebus item ut praeco accensus acciebat, a
in several matters likewise as the-herald the-attendant used-to-summon from
quo accensus quoque dictus. accensum solitum ciere
which accensus also was-called the-attendant was-wont to-summon
Boeotia ostendit, quam comoediam Aquilii esse dicunt, hoc
the-Boeotia shows which comedy Aquilius' to-be they-say in-this
versu: 'ubi primum accensus clamarat meridiem'. hoc idem
verse when first the-attendant had-cried noon this same
Cosconius in actionibus scribit praetorem accensum solitum
Cosconius in his-Actions writes the-praetor the-attendant wont

esse iubere, ubi ei videbatur horam esse tertiam, inclamare
to-be to-order when to-him it-seemed the-hour to-be third to-cry
horam tertiam esse, itemque meridiem et horam nonam.
the-hour third to-be and-likewise noon and the-hour ninth
90 circum muros mitti solitus quo modo inliceret populum
around the-walls to-be-sent wont in-what way he-might-entice the-people
in eum locum, unde vocare posset ad contionem, non
into that place whence to-call he-might to the-assembly not
solum ad consules et censores, sed etiam quaestores,
only for the-consuls and censors but also for-the-quaestors
commentarium indicat vetus anquisitionis M. Sergii, Mani
a-commentary shows old of-the-indictment of-Marcus Sergius Manius'
filii, quaestoris, qui capitis accusavit Trogum; in quo sic est:
son the-quaestor who capitally accused Trogus in which thus it-is
91 'auspicio †orande sed in templo auspiciis. dum aut ad
by-auspice orande but in the-templum with-auspices while either to
praetorem aut ad consulem mittas auspicium petitum,
the-praetor or to the-consul you-send the-auspice to-ask-for
†commeatum praetores vocet ad te, et eum de
leave the-praetors let-him-call to you and him from
muris vocet praeco; id imperare oportet. cornicinem ad
the-walls let-call the-herald that to-command is-proper a-horn-blower at
privati ianuam et in arcem mittas, ubi canat.
the-private-man's door and onto the-citadel you-send where he-may-blow
collegam roges ut comitia edicat de rostris et argentarii
your-colleague ask that the-comitia he-proclaim from the-rostra and the-bankers
tabernas occludant. patres censeant exquaeras et adesse
their-shops should-close the-fathers to-give-opinion you-ask and to-be-present
iubeas; magistratus censeant exquaeras, consules praetores
order the-magistrates to-give-opinion you-ask the-consuls praetors

tribunosque plebis collegasque tuos in templo adesse
and-the-tribunes of-the-commons and-colleagues your in the-templum to-be-present
iubeas omnes; ac cum mittas, contionem advoces.'
order all and when you-send the-assembly you-summon
in eodem commentario anquisitionis ad extremum scriptum 92
in the-same commentary of-the-indictment at the-end written
caput edicti hoc est: 'item quod attingat qui de
the-head of-the-edict this is likewise what concerns those-who from
censoribus classicum ad comitia centuriata redemptum
the-censors the-trumpet-call to the-comitia centuriate contracted
habent, uti curent eo die quo die comitia erunt,
have that they-take-care on-that day on-which day the-comitia shall-be
in arce classicus canat circumque muros et ante
on the-citadel the-trumpeter is-to-blow and-around the-walls and before
privati huiusce T. Quinti Trogi scelerosi ostium canat,
the-private-man this Titus Quintius Trogus criminal's door is-to-blow
et ut in campo cum primo luci adsiet.'
and that in the-field at first light he-be-present
inter id cum circum muros mittitur et cum contio 93
between that when around the-walls one-is-sent and when the-assembly
advocatur, interesse tempus apparet ex his quae interea
is-summoned to-intervene a-time appears from those-things which meanwhile
fieri †illicitum scriptum est; sed ad comitiatum vocatur
to-be-done unlawful written is but to the-assembly is-called
populus ideo, quod alia de causa hic magistratus
the-people for-this-reason because another for reason this magistrate
non potest exercitum urbanum convocare; censor, consul,
not can the-army urban convoke the-censor consul
dictator, interrex potest, quod censor exercitum centuriato
dictator interrex can because the-censor the-army by-centuries
constituit quinquennalem, cum lustrare et in urbem ad
establishes for-five-years when to-purify-it and into the-city to

vexillum ducere debet; dictator et consul in singulos annos,
the-standard to-lead-it he-must the-dictator and consul for single years
quod hic exercitui imperare potest quo eat, id quod
because this-one to-the-army command can where it-should-go which because
propter centuriata comitia imperare solent.
on-account-of the-centuriate comitia to-command they-are-wont
94 quare non est dubium, quin hoc inlicium sit, cum circum
therefore not is doubt that this the-summons is when around
muros itur, ut populus inliciatur ad magistratus conspectum,
the-walls one-goes so-that the-people be-enticed to the-magistrate's sight
qui viros vocare potest, in eum locum unde vox ad
who the-men to-call can into that place whence the-voice to
contionem vocantis exaudiri possit. quare una origine illici
the-assembly of-the-caller to-be-heard may therefore from-one origin-are illici
et inlicis quod in choro Proserpinae est, et pellexit, quod
and inlicis which in the-chorus of-Proserpina is and pellexit which
in Hermiona est, cum ait Pacuius: 'regni alieni cupiditas
in the-Hermiona is when says Pacuvius of-a-kingdom another's the-desire
pellexit.' sic Elicii Iouis ara in Aventino ab eliciendo.
enticed so of-Elicius Jupiter's altar on the-Aventine from eliciting
95 hoc nunc aliter fit atque olim, quod augur consuli
this now otherwise is-done than once because the-augur to-the-consul
adest tum cum exercitus imperatur ac praeit quid eum dicere
is-present then when the-army is-commanded and dictates what him to-say
oporteat. consul auguri imperare solet, ut inlicium vocet,
it-behooves the-consul to-the-augur to-command is-wont that the-summons he-call
non accenso aut praeconi. id inceptum credo, cum non
not to-the-attendant or the-herald that was-begun I-believe when not
adesset accensus, et nihil intererat cui imperaret; et dicis
present-was the-attendant and nothing it-mattered whom he-commanded and for-form's
causa fiebant quaedam neque item facta neque item dicta
sake were-done certain-things nor likewise done nor likewise said

semper. hoc ipsum inlicium scriptum inveni in M. Iunii
always this very inlicium written I-have-found in Marcus Junius'
commentariis, quod tamen †ibidem est quod †illicite illexit,
commentaries which yet in-the-same-place is because illicite illexit
quae cum E et C cum G magnam habet communitatem.
which with E and C with G great has community

X · WORDS FROM THE GREEK

Since he has spoken at length on few things, Varro now lists many briefly: verbs the Latins think Latin but which come from Greek, scalpere, sternere, lingere, ite, gignitur, ferte, providere, errare, strangulare, tinguere, malaxare, gargarissare, putere, domare, mulgere, pectere, stringere, and runcinare.

sed quoniam in hoc de paucis rebus verba feci plura, 96
but since in this-book about few things words I-have-made more
de pluribus rebus verba faciam pauca, et potissimum
about more things words I-will-make few and chiefly
quae in graeca lingua putant latina, ut scalpere a
those-which in the-Greek tongue they-think Latin-are as scalpere from
σκαλεύειν, sternere a στρωννύειν, lingere a λιχμᾶσθαι,
σκαλεύειν sternere from στρωννύειν lingere from λιχμᾶσθαι
I ab hE, ite ab ἴτε, gignitur a γίγνεται, ferte a
I from hE ite from ἴτε gignitur from γίγνεται ferte from
φέρετε, providere a προιδεῖν, errare ab ἔρρειν, ab eo
φέρετε providere from προιδεῖν errare from ἔρρειν from that
quod dicunt στραγγαλᾶν strangulare, tinguere a τέγγειν.
which they-say στραγγαλᾶν strangulare tinguere from τέγγειν
praeterea †ades ΨΕΣ; ab eo quod illi μαλάσσειν nos
besides ades ΨΕΣ from that which they μαλάσσειν we
malaxare, ut gargarissare ab ἀναγαργαρίζεσθαι, putere a
malaxare as gargarissare from ἀναγαργαρίζεσθαι putere from

πύθεσθαι, domare a δαμάζειν, mulgere ab ἀμέλγειν, pectere
πύθεσθαι domare from δαμάζειν mulgere from ἀμέλγειν pectere
a πέκειν, stringere a στλεγγίζειν: id enim a στλεγγίς,
from πέκειν stringere from στλεγγίζειν that for from στλεγγίς
ut runcinare a runcina, cuius ῥυκάνη origo graeca.
as runcinare from runcina whose ῥυκάνη origin Greek-is

XI · THE END OF BOOK SIX

Varro has given enough origins of this kind. Of the three books he set out to send on these matters, two on prose words are sent, on places and on times; the next will treat the origins of the poets' words.

97 quod ad origines verborum huius libri pertinet, satis multas
what to the-origins of-words of-this book pertains enough many
arbitror positas huius generis; desistam, et quoniam de
I-think placed of-this kind I-will-desist and since about
hisce rebus tris libros ad te mittere institui, de oratione
these things three books to you to-send I-undertook about speech
soluta duo, poetica unum, et ex soluta oratione ad te
free two poetic one and from free speech to you
misi duo, priorem de locis et quae in locis sunt, hunc
I-have-sent two the-former about places and what in places are this-one
de temporibus et quae cum his sunt coniuncta, deinceps in
about times and what with these are joined next in
proximo de poeticis verborum originibus scribere incipiam.
the-next about the-poetic of-words origins to-write I-shall-begin

BOOK VII

I · THE POETS' WORDS

After a gap, Varro defends etymologists who add or remove a letter to bring out a word's sense. Poetry preserves many old words whose origins are hard to give, and the Salian songs are seven hundred years old. One who explains many words aptly deserves thanks rather than blame for what he cannot.

… repens ruina aperuit, ut verbum quod conditum est 1
… a-sudden collapse has-laid-open so-that the-word which established is
e quibus litteris oportet inde post aliqua dempta si
from which letters it-ought thence after some-letters removed if
obscurius fit, voluntas impositoris. non reprehendendum
more-obscure becomes the-intention of-the-imposer not to-be-blamed-are
igitur in illis qui in scrutando verbo litteram adiciunt aut
therefore in those who in scrutinizing a-word a-letter add or
demunt, quo facilius, quid sub ea voce subsit, videri
remove so-that more-easily what under that sound lies-beneath to-be-seen
possit: ut enim facilius obscuram operam Myrmecidum ex
may as for more-easily the-obscure work of-Myrmecides in
ebore oculi videant, extrinsecus admovent nigras setas.
ivory the-eyes may-see from-outside they-place black bristles
cum haec amminicula addas ad eruendam voluntatem 2
when these aids you-add for digging-out the-intention
impositoris, tamen latent multa. quod si poetice quae in
of-the-imposer yet lie-hidden many-things but if poetry what in
carminibus servavit multa prisca quae essent, sic etiam
songs it-has-preserved many ancient-things which were so also
cur essent posuisset, fecundius poemata ferrent fructum;
why they-were had-set-down more-richly poems would-bear fruit
sed ut in soluta oratione sic in poematis verba non omnia
but as in free speech so in poems words not all

quae habent ἔτυμα possunt dici, neque multa ab eo,
which have etyma can be-explained nor many by him
quem non erunt in lucubratione litterae prosecutae, multum
whom not will in his-lamplight-study letters have-accompanied much
licet legeret. Aelii hominis in primo in litteris latinis
though he-may-read of-Aelius a-man in the-first-rank in letters Latin
exercitati interpretationem carminum Saliorum videbis et
practiced the-interpretation of-the-songs of-the-Salii you-will-see both
exili littera expeditam et praeterita obscura multa.
with-thin letter explained and passed-over obscure many-things
3 nec mirum, cum non modo Epimenides †opos post
nor surprising-is-it since not only Epimenides opos after
annos L experrectus a multis non cognoscatur, sed etiam
years fifty awakened by many not is-recognized but also
Teucer Livii post XV annos ab suis qui sit ignoretur.
Teucer Livius' after fifteen years by his-own who he-is is-not-known
at hoc quid ad verborum poeticorum aetatem? quorum
but this what to of-words poetic the-age of-which
si Pompili regnum fons in carminibus Saliorum neque
if Pompilius' reign is-the-source in the-songs of-the-Salii nor
ea ab superioribus accepta, tamen habent DCC annos.
those from predecessors received yet they-have seven-hundred years
quare cur scriptoris industriam reprehendas qui herois
therefore why a-writer's industry would-you-blame who of-a-hero
tritavum, atavum non potuerit
the-great-great-great-great-grandfather the-great-great-great-grandfather not could
reperire, cum ipse tui tritavi matrem
find when yourself of-your great-great-great-great-grandfather the-mother
dicere non possis? quod intervallum multo tanto propius
to-name not you-could which interval much so-much nearer

nos, quam hinc ad initium Saliorum, quo Romanorum
us than from-here to the-beginning of-the-Salii from-which of-the-Romans
prima verba poetica dicunt †latina.
the-first words poetic they-say-are Latin
igitur de originibus verborum qui multa dixerit 4
therefore about the-origins of-words he-who many-things has-said
commode, potius boni consulendum, quam qui
aptly rather in-good-part to-be-taken than he-who
aliquid nequierit reprehendendum, praesertim quom dicat
something could-not to-be-blamed especially since he-may-say
etymologice non omnium verborum posse dici causam, ut
etymologically not of-all words can to-give the-cause as
†qui a quare res u … ad medendum medicina; neque si
who from what thing u … for healing medicine nor if
non norim radices arboris, non posse me dicere pirum esse
not I-know the-roots of-a-tree not to-be-able I to-say a-pear to-be
ex ramo, ramum ex arbore, eam ex radicibus quas non
from a-branch the-branch from the-tree it from the-roots which not
video. quare qui ostendit equitatum esse ab equitibus,
I-see therefore he-who shows equitatum to-be from equitibus
equites ab equite, equitem ab equo neque equus unde sit
equites from equite equitem from equo and-not equus whence it-is
dicit, tamen hic docet plura et satisfacit grato, quem
says yet he teaches more and satisfies a-grateful-man whom
imitari possimusne ipse liber erit indicio.
to-imitate whether-we-can itself the-book will-be as-an-indication

Varro plans the book, places and what is in them, then times and what goes with them, and begins with the poets' words for places: templum in its three senses, from nature in the sky, from augury on the earth, and likeness under it, with the augurs' formula; contemplare, tesca, and extemplo; the two senses of tueri; the pole, the stars, and the windings of the lands; Trivia; the navel of the earth at Delphi; Calydon, the mystic shallows, the Areopagus, Olympus, the Hellespont, the Aegean, and the sea, with ratis.

5 dicam in hoc libro de verbis quae a poetis sunt
I-will-speak in this book about the-words which by the-poets have-been
posita, primum de locis, dein quae in locis sunt, tertio
set-down first about places then those-which in places are third
de temporibus, tum quae cum temporibus sunt coniuncta
about times then those-which with times are joined
†dis ut quae cum his sint coniuncta, adiungam, et
dis so-that those-which with these are joined I-may-add and
si quid excedit ex hac quadripertitione, tamen in ea
if anything goes-beyond from this fourfold-division yet into it
ut comprehendam.
so-that I-may-include-it

6 incipiam hinc: 'unus erit quem tu tolles in caerula
I-will-begin from-here one there-will-be whom you shall-raise into the-blue
caeli templa.' templum tribus modis dicitur: ab natura, ab
of-heaven's temples templum in-three ways is-said from nature from
auspicando, a similitudine; ab natura in caelo, ab auspiciis
auspicating from likeness from nature in the-sky from the-auspices
in terra, a similitudine sub terra. in caelo templum
on the-earth from likeness under the-earth in the-sky templum
dicitur, ut in Hecuba: 'o magna templa caelitum,
is-said as in the-Hecuba O great temples of-the-heaven-dwellers

commixta stellis splendidis.' in terra, ut in Periboea:
mingled with-stars shining on the-earth as in the-Periboea
'scrupea saxea Bacchi templa prope aggreditur.' sub terra, ut
rocky stony Bacchus' temples nearby he-approaches under the-earth as
in Andromacha: 'Acherusia templa alta Orci salvete infera.'
in the-Andromache Acherusian temples deep of-Orcus hail infernal
quaqua intuiti erant oculi, a tuendo primo templum dictum: 7
wherever looked had the-eyes from tueri at-first templum was-called
quocirca caelum qua attuimur dictum templum; sic: 'contremuit
wherefore the-sky where we-look-at-it was-called templum so trembled
templum magnum Iovis altitonantis', id est, ut ait Naevius,
the-temple great of-Jupiter high-thundering that is as says Naevius
'hemisphaerium ubi concha caerula septum stat.' eius templi
the-hemisphere where with-a-vault blue enclosed it-stands of-that templum
partes quattuor dicuntur, sinistra ab oriente, dextra ab
the-parts four are-called the-left toward the-east the-right toward
occasu, antica ad meridiem, postica ad septemtrionem.
the-west the-front toward the-south the-back toward the-north
in terris dictum templum locus augurii aut auspicii causa 8
on earth is-called templum a-place of-augury or auspice for-the-sake
quibusdam conceptis verbis finitus. concipitur verbis non
with-certain set words bounded it-is-delimited with-words not
isdem usque quaque; in arce sic: 'templa tescaque
the-same all where on the-citadel thus temples and-wild-places
†me ita sunto quoad ego †eas te lingua nuncupavero.
me so be-they as-far-as I them you with-the-tongue shall-have-named
ullaber arbos quirquir est, quam me sentio dixisse, templum
that tree whatever it-is which I feel to-have-said temple
tescumque †festo in sinistrum. ollaner arbos quirquir est,
and-wild-place festo on the-left that tree whatever it-is
quod me sentio dixisse templum tescumque †festo dextrum.
which I feel to-have-said temple and-wild-place festo on-the-right

inter ea conregione conspicione cortumione utique ea
between these in-alignment in-view in-contemplation so-that those
erectissime sensi.'
most-uprightly I-have-perceived
9 in hoc templo faciundo arbores constitui fines apparet
in this temple to-be-made trees to-be-set as-limits is-clear
et intra eas regiones qua oculi conspiciant, id est
and within them the-regions where the-eyes may-look that is
tueamur, a quo templum dictum, et contemplare, ut
we-may-gaze from which templum was-called and contemplare as
apud Ennium in Medea: 'contempla et templum Cereris
in Ennius in the-Medea behold and the-temple of-Ceres
ad laevam aspice.' contempla et conspicare idem esse
on the-left look contempla and conspicare the-same to-be
apparet, ideo dicere, cum contemplum facit, augurem
is-clear for-this-reason to-say when contemplum he-makes the-augur
'conspicione', qua oculorum conspectum finiat. quod
conspicione by-which of-the-eyes the-view he-may-bound because
cum dicunt 'conspicionem', addunt 'cortumionem', dicitur a
when they-say conspicionem they-add cortumionem it-is-said from
cordis visu: cor enim cortumionis origo.
of-the-heart the-sight cor for of-cortumio is-the-origin
10 quod addit templa ut sint 'tesca', aiunt sancta esse qui
because he-adds temples that they-be tesca they-say holy to-be those-who
glossas scripserunt. id est falsum: nam curia Hostilia
glossaries have-written that is false for the-curia Hostilia
templum est et sanctum non est; sed hoc ut putarent aedem
a-templum is and holy not is but this that they-thought a-temple
sacram esse templum *** esse factum quod in urbe Roma
sacred to-be a-templum (lacuna) to-be made because in the-city of-Rome

pleraeque aedes sacrae sunt templa, eadem sancta, et quod
most temples sacred are templa the-same holy and because
loca quaedam agrestia, quod alicuius dei sunt, dicuntur tesca.
places certain wild because of-some god they-are are-called tesca
nam apud Accium in Philocteta Lemnio: 'quis tu es 11
for in Accius in the-Philoctetes Lemnian who you are
mortalis, qui in deserta et tesca te apportes loca?'
mortal who into deserted and wild yourself bring places
loca enim quae sint designat, cum dicit: 'Lemnia praesto
places for which they-are be-marks-out when he-says the-Lemnian at-hand
litora rara et celsa Cabirum delubra tenes, mysteria quae
shores scattered and lofty of-the-Cabiri the-shrines you-hold mysteries which
pristina castis concepta sacris.' dein: 'Volcania templa
ancient with-chaste conceived rites then of-Vulcan the-temples
sub ipsis collibus, in quos delatus locos dicitur alto ab
under the-very hills into which cast-down places he-is-said high from
limine caeli.' et: 'nemus expirante vapore vides, unde
the-threshold of-heaven and the-grove with-breathing-out vapor you-see whence
ignis cluet mortalibus divisus.' quare haec quod tesca dixit,
fire is-said to-mortals distributed therefore these because tesca he-called
non erravit, neque ideo quod sancta, sed quod ubi
not he-erred nor for-this-reason because holy but because where
mysteria fiunt aut tuentur, tuesca dicta.
mysteries are-performed or they-watch tuesca they-were-called
tueri duo significat, unum ab aspectu ut dixi, unde est 12
tueri two-things means one from sight as I-said whence is
Enni illud: 'tueor te, senex? pro Iupiter!' et: 'quis pater aut
Ennius' that I-behold you old-man O Jupiter and what father or
cognatus volet nos contra tueri?' alterum a curando ac
kinsman will-wish us face-to-face look-on the-other from caring and
tutela, ut cum dicimus †bell et tueri villam, a quo
protection as when we-say bell and to-look-after the-farmhouse from which

etiam quidam dicunt illum qui curat aedes sacras aedituum,
also some call him who cares-for the-temples sacred aedituus
non aeditomum; sed tamen hoc ipsum ab eadem est
not aeditumus but yet this very-word from the-same has
profectum origine, quod quem volumus domum curare dicimus
set-out origin because whom we-wish the-house to-care-for we-say
'tu domi videbis', ut Plautus cum ait: 'intus para, cura,
you at-home will-see-to-it as Plautus when he-says inside prepare take-care
vide. quod opus fiat.' sic dicta vestispica, quae vestem
see that-what is-needed be-done so called-is the-vestispica who the-clothing
spiceret, id est videret vestem ac tueretur: quare a tuendo
should-look-at that is should-see the-clothing and look-after therefore from tueri
et templa et tesca dicta cum discrimine eo quod dixi.
both templa and tesca were-called with the-distinction that which I-said
13 etiam indidem illud Enni: 'extemplo acceptum me
also from-the-same-place that-word of-Ennius forthwith taken me
necato et filium.' extemplo enim est continuo, quod omne
kill and my-son extemplo for is continuously because every
templum esse debet continuo septum nec plus unum
templum to-be ought continuously fenced nor more-than one
introitum habere.
entrance to-have
14 quod est apud Accium: 'pervade polum, splendida mundi
what is in Accius traverse the-pole shining of-the-world
sidera †bigis continuis sex cepit spoliis', polus graecum,
the-stars with-pairs continuous six took with-spoils polus Greek-is
id significat circum caeli: quare quod est 'pervade polum'
it means the-circle of-the-sky therefore what is traverse the-pole
valet vade περὶ πόλον. signa dicuntur eadem et sidera. signa
means go περὶ πόλον signs are-called the-same and stars signs
quod aliquid significent, ut libra aequinoctium; sidera,
because something they-signify as the-Balance the-equinox stars

quae quasi insidunt atque ita significant aliquid in terris
which as-it-were sit-on and so signify something on earth
perurendo †aliudve: qua re, ut 'signum candens' in pecore.
by-scorching or-other in-which way as a-brand glowing on cattle
quod est: 'terrarum anfracta revisam', anfractum est flexum, 15
what is of-the-lands the-windings I-shall-revisit anfractum is bent
ab origine duplici dictum, ab ambitu et frangendo: ab
from origin double called from going-round and breaking from
eo leges iubent in directo pedum VIII esse viam, in
that the-laws order in a-straight-line of-feet eight to-be the-road on
anfracto XVI, id est in flexu.
a-bend sixteen that is in a-curve
Ennius: 'ut tibi Titanis Trivia dederit stirpem liberum.' 16
Ennius that to-you the-Titaness Trivia may-have-given a-stock of-children
Titanis Trivia Diana est, ab eo dicta Trivia, quod in
the-Titaness Trivia Diana is from this called Trivia because at
trivio ponitur fere in oppidis graecis vel quod luna
a-crossroads she-is-set mostly in towns Greek or because the-moon
dicitur esse, quae in caelo tribus viis movetur, in altitudinem
is-said to-be she-who in the-sky by-three ways is-moved into height
et latitudinem et longitudinem. Titanis dicta, quod eam
and breadth and length Titanis was-called because her
genuit, ut Plautus, Lato; ea, ut scribit Manilius, 'est
bore as Plautus-says Lato she as writes Manilius is
Coeo creata Titano.' ut idem scribit: 'Latona pariet casta
from-Coeus born the-Titan as he-likewise writes Latona will-bear chaste
complexu Iovis †Delia deos geminos', id est Apollinem
from-the-embrace of-Jupiter Delia gods twin that is Apollo
et Dianam † dii quod Titanis Deliadae eadem.
and Diana (corrupt) dii because the-Titaness Delian the-same-is

17 ‘o sancte Apollo, qui umbilicum certum terrarum optines’.
O holy Apollo who the-navel fixed of-the-lands hold
umbilicum dictum aiunt ab umbilico nostro, quod is medius
umbilicus was-called they-say from navel our because it the-middle
locus sit terrarum, ut umbilicus in nobis; quod utrumque est
place is of-the-lands as the-navel in us which each is
falsum: neque hic locus est terrarum medius neque noster
false neither this place is of-the-lands the-middle nor our
umbilicus est hominis medius. itaque pingitur quae vocatur
navel is of-man the-middle and-so is-painted what is-called
ἀντιχθὼν Πυθαγόρα, ut media caeli ac terrae linea ducatur
ἀντιχθὼν by-Pythagoras so-that the-middle of-sky and earth the-line is-drawn
infra umbilicum per id quo discernitur homo mas an
below the-navel through that by-which is-distinguished a-man male or
femina sit, ubi ortus humanus similis ut in mundo: ibi enim
female he-is where the-origin human like as in the-world there for
omnia nascuntur in medio, quod terra mundi media.
all-things are-born in the-middle because the-earth of-the-world the-middle-is
praeterea si quod medium id est umbilicus †ut pila terrae,
besides if what middle-is that is the-navel as the-ball of-the-earth
non Delphi medium; et terrae medium non hoc, sed quod
not Delphi the-middle-is and of-the-earth the-middle not this-is but what
vocant Delphis in aede ad latus est quiddam ut thesauri
they-call at-Delphi in the-temple at the-side is a-something like of-a-treasure
specie, quod Graeci vocant ὀμφαλόν, quem Pythonos aiunt esse
the-look which the-Greeks call ὀμφαλόν which of-the-Python they-say to-be
tumulos; ab eo nostri interpretes ὀμφαλόν umbilicum dixerunt.
the-mounds from that our interpreters ὀμφαλόν umbilicus called
18 Pacuius: ‘Calydonia altrix terra exuperantum virum.’ ut
Pacuvius Calydonian nurturing land of-surpassing men as
ager Tusculanus sic Calydonius ager est, non terra; sed
the-land Tusculan so Calydonian land is not territory but

lege poetica, quod terra Aetolia in qua Calydon, a parte
by-law poetic because the-land Aetolian in which Calydon-is from a-part
totam accipi Aetoliam voluit.
the-whole to-be-taken Aetolia he-wished
Acci: 'mystica ad dextram vada praetervecti.' mystica a 19
Accius' the-mystic on the-right shallows sailing-past mystica from
mysteriis, quae ibi in propinquis locis nobilia fiunt.
the-mysteries which there in neighboring places famous are-performed
Enni: 'Areopagitae quid dedere quam †pudam.' Areopagitae
Ennius' the-Areopagites what did-they-give than pudam Areopagitae
ab Areopago; is locus Athenis.
from the-Areopagus that place at-Athens-is
'Musae quae pedibus magnum pulsatis Olympum'. caelum 20
Muses who with-feet great beat Olympus the-sky
dicunt Graeci Olympum, montem in Macedonia omnes;
call the-Greeks Olympus the-mountain in Macedonia all
a quo potius puto musas dictas Olympiadas: ita enim ab
from which rather I-think the-Muses called Olympiades so for from
terrestribus locis aliis cognominatae Libethrides, Pipleides,
earthly places other they-are-surnamed Libethrides Pipleides
Thespiades, Heliconides.
Thespiades Heliconides
'quasi Hellespontum et claustra', quod Xerses quondam eum 21
as-it-were the-Hellespont and the-barriers because Xerxes once that
locum clausit: nam, ut Ennius ait, 'isque Hellesponto pontem
place closed for as Ennius says and-be on-the-Hellespont a-bridge
contendit in alto'; nisi potius ab eo quod Asia et Europa
stretched on the-deep unless rather from this because Asia and Europe
ibi †colludit mare; inter angustias facit Propontidis fauces.
there plays-together the-sea between the-narrows makes of-the-Propontis the-jaws

22 Pacui: 'liqui in Aegeo fretu'. dictum fretum ab similitudine
Pacuvius' I-left in the-Aegean strait was-called fretum from the-likeness
ferventis aquae, quod in fretum saepe concurrat aestus atque
of-boiling water because into the-strait often rushes the-tide and
effervescat. Aegeum dictum ab insulis, quod in eo mari
boils-up the-Aegean was-called from the-islands because in that sea
scopuli in pelago vocantur ab similitudine caprarum aeges.
crags in the-open-sea are-called from the-likeness of-she-goats aeges
23 'ferme aderant aequore in alto ratibus repentibus'.
almost they-were-present on-the-plain in the-deep with-rafts creeping
aequor mare appellatum, quod aequatum cum commotum
aequor the-sea is-called because leveled-it-is when stirred
vento non est. ratis navis longas dixit, ut Naevius cum
by-wind not it-is ratis ships long he-called as Naevius when
ait: '†conferreque aut ratem aeratam qui per liquidum
he-says conferreque or a-raft bronzed who through the-liquid
mare sudantes eunt atque sedantes.' ratis dicta navis longa
sea sweating go and settling ratis was-called a-ship long
propter remos, quod hi, cum per aquam sublati sunt
on-account-of the-oars because these when through the-water raised are
dextra et sinistra, duas rates efficere videntur: ratis enim,
on-right and left two rafts to-make they-seem ratis for
unde hoc tralatum, illi ubi plures mali aut asseres iuncti
whence this was-transferred-is that where several masts or planks joined
aqua ducuntur. hinc naviculae cum remis ratariae dicuntur.
in-water are-drawn hence little-boats with oars ratariae are-called

The poets' words for things follow at length: filleted victims and horns; Muses and Camenae, with the Salian hymn's old S for R; cascus, old; adagio and ambagio; canes; the Fauns and seers; Paluda, Plautus' Epeus, the Lucanian cow; and a long run of words from Ennius, Naevius, Plautus, and Lucilius, from orator, olli, and ancilia to the praefica and the Coclites.

∗∗∗ agrestis ab agro dictas apparet; 'infulatas hostias', 24
(lacuna) rustic from field called-are is-clear filleted victims
quod velamenta his e lana quae adduntur, infulae: itaque
because the-coverings to-these of wool which are-added are-fillets and-so
tum, quod ad sepulcrum ferunt frondem ac flores, addidit:
then because to the-tomb they-carry leafage and flowers he-added
'non lana sed velatas frondenti coma.'
not with-wool but veiled with-leafy foliage
'cornuta taurum umbram iaci'. dicere apparet cornutam a 25
horned the-bull a-shadow to-be-cast to-say it-is-clear horned from
cornibus; cornua a curvore dicta, quod pleraque curva.
horns horns from curving were-called because most-are curved
'Musas quas memorant †nosce nos esse'. Camenarum priscum 26
the-Muses whom they-call nosce us to-be of-the-Camenae the-ancient
vocabulum ita natum ac scriptum est alibi; Carmenae
word so born and written it-is elsewhere Carmenae
ab eadem origine sunt declinatae. in multis verbis in
from the-same origin have-been derived in many words in
quo antiqui dicebant S, postea dicunt R, ut in carmine
which the-ancients said S later they-say R as in the-song
Saliorum sunt haec: 'cozeulodorieso. omnia vero adpatula
of-the-Salii are these cozeulodorieso omnia vero adpatula

coemisse. ian cusianes duonus ceruses. dunus Ianusue uet
coemisse ian cusianes duonus ceruses dunus Ianusue uet
pom melios eum recum' ***
pom melios eum recum (lacuna)
27 … foedesum foederum, plusima plurima, meliosem meliorem,
… foedesum foederum plusima plurima meliosem meliorem
asenam arenam, ianitos ianitor. quare e Casmena Carmena
asenam arenam ianitos ianitor therefore from Casmena Carmena
carmina carmen, R extrito Camena factum. ab eadem
carmina carmen with-R rubbed-out Camena was-made from the-same
voce canite, pro quo in Saliari versu scriptum est cante,
word canite for which in the-Salian verse written is cante
hoc versu: 'divum empta cante, divum deo supplicante.'
in-this verse of-the-gods' empta sing of-gods to-the-god suppliant
28 in carmine Priami quod est: 'veteres Casmenas cascam rem
in the-song of-Priam which is the-old Casmenae an-ancient thing
volo profari' †et primum cascum significat vetus, secundo
I-wish to-speak-forth and first cascum means old secondly
eius origo sabina, quae usque radices in oscam linguam
its origin Sabine-is which as-far-as roots into the-Oscan tongue
egit. cascum vetus esse significat Ennius quod ait: 'quam
has-driven cascum old to-be means Ennius when he-says whom
prisci casci populi genuere Latini.' eo magis Manilius
ancient old peoples bore the-Latins by-that more-so Manilius
quod ait: 'cascum duxisse cascam non mirabile est,
when he-says the-old-man to-have-married an-old-woman not surprising it-is
quoniam cariosas conficiebat nuptias.' item ostendit Papini
since rotten he-was-making nuptials likewise shows Papinius'
epigrammation, quod in adolescentem fecerat Cascam:
little-epigram which on a-youth he-had-made Cascas
"ridiculum est, cum te cascam tua dicit amica, fili Potoni,
laughable it-is when you old-woman your calls girlfriend son of-Potonius

sesquisenex puerum. †dicit pusum puellam pusam: sic fiet
over-old-man boy says pusus girl pusa so it-will-be
'mutua muli': nam vere pusus tu, tua amica senex."
mutual mules for truly a-boy you your girlfriend an-old-man
idem ostendit quod oppidum vocatur Casinum (hoc enim 29
the-same shows that the-town is-called Casinum this for
ab Sabinis orti Samnites tenuerunt) et nostri etiam nunc
from the-Sabines sprung the-Samnites held and our-men even now
forum vetus appellant. item significat in Atellanis aliquot
Forum Vetus call-it likewise it-means in the-Atellan-farces several
Pappum senem, quod Osci casnar appellant.
Pappus the-old-man because the-Oscans casnar call
apud Lucilium: 'quid tibi ego ambages †ambiu scribere 30
in Lucilius why to-you I ambages ambiu to-write
coner?' profectum a verbo ambe, quod inest in ambitu
should-I-try sprung from the-word ambe which is-in in ambitus
et ambitioso.
and ambitiosus
apud Valerium Soranum: 'vetus adagio est, o Publi Scipio', 31
in Valerius Soranus old the-adage is O Publius Scipio
quod verbum usque eo evanuit, ut graecum pro eo positum
which word so far has-vanished that the-Greek for it put
magis sit apertum: nam id est quod παροιμίαν vocant Graeci,
more is clear for that is which παροιμίαν call the-Greeks
ut est: 'auribus lupum teneo'; 'canis caninam non est.' adagio
as is by-the-ears the-wolf I-hold a-dog dog's-flesh not eats adagio
est littera commutata ambagio, dicta ab eo quod ambit
is with-a-letter changed ambagio called from this because it-goes-round
orationem, neque in aliqua una re consistit sola. ambagio
speech and-not in some one thing stands alone ambagio

dicta ut ambustum, quod circum ustum est, ut ambiegna
called as ambustum because around burned it-is as an-ambiegna
bos apud augures, quam circum aliae hostiae constituuntur.
cow among the-augurs which around other victims are-set
32 cum tria sint coniuncta in origine verborum quae sint
since three-things are joined in the-origin of-words which are
animadvertenda, a quo sit impositum et in quo et quid,
to-be-noticed by whom it-was imposed and on what and what
saepe non minus de tertio quam de primo dubitatur, ut
often not less about the-third than about the-first it-is-doubted as
in hoc, utrum primum una canis aut canes sit appellata:
in this whether first one canis or canes was named
dicta enim apud veteres una canes. itaque Ennius scribit:
was-called for among the-ancients one canes and-so Ennius writes
'tantidem quasi feta canes sine dentibus latrat'. Lucilius:
just-so as-if a-pregnant bitch without teeth barks Lucilius
'nequam et magnus homo, laniorum immanis canes ut.'
worthless and big a-man of-the-butchers' monstrous dog like
impositio unius debuit esse canis, plurium canes; sed neque
the-imposition of-one ought to-be canis of-several canes but neither
Ennius consuetudinem illam sequens reprehendendus nec is
Ennius usage that following is-to-be-blamed nor he
qui nunc dicit 'canis caninam non est.' sed canes quod latratu
who now says canis dog's-flesh not eats but canes because by-barking
signum dant, ut signa canunt, canes appellatae, et quod
a-signal they-give as signals sound canes were-called and because
ea voce indicant noctu quae latent, latratus appellatus.
by-that cry they-reveal by-night what lies-hidden barking was-called
33 sic dictum a quibusdam ut una canes, una trabes 'remis
so it-was-said by some as one canes one trabes with-oars
rostrata per altum'. Ennius: 'utinam ne in nemore Pelio
beaked over the-deep Ennius would-that not in the-grove Pelian

securibus caesa accidisset abiegna ad terram trabes', cuius
by-axes felled had-fallen the-fir to earth the-timber of-which
verbi singularis casus rectus correptus ac facta trabs.
word the-singular case straight was-shortened and became trabs
in Medo: 'caelitum camilla, expectata advenis: salve, 34
in the-Medus of-the-heaven-dwellers handmaid awaited you-come hail
hospita.' camillam qui glossemata interpretati dixerunt
guest camilla those-who glosses interpreted said
administram; addi oportet, in his quae occultiora:
administra to-be-added it-is-proper among these which more-hidden-are
itaque dicitur nuptiis camillus qui cumerum fert, in quo
and-so is-called at-weddings camillus he-who the-cumerum carries in which
quid sit, in ministerio plerique extrinsecus nesciunt. hinc
what there-is in the-service most outsiders do-not-know hence
Casmilus nominatur Samothreces mysteris dius quidam
Casmilus is-named in-the-Samothracian mysteries a-divine certain
amminister diis magnis. verbum esse graecum arbitror,
attendant to-the-gods great the-word to-be Greek I-think
quod apud Callimachum in poematibus eius inveni.
because in Callimachus in poems his I-have-found-it
apud Ennium: 'subulo quondam marinas propter astabat 35
in Ennius the-subulo once sea by stood
plagas'. subulo dictus, quod ita dicunt tibicines Tusci:
shores subulo called because so call flute-players the-Tuscans
quocirca radices eius in Etruria, non Latio quaerundae.
wherefore the-roots of-it in Etruria not Latium are-to-be-sought
'versibus quos olim Fauni vatesque canebant'. Fauni dei 36
in-verses which once the-Fauns and-seers used-to-sing the-Fauns gods
Latinorum, ita ut et Faunus et Fauna sit; hos versibus
of-the-Latins-are so that both Faunus and Fauna there-be these in-verses
quos vocant Saturnios in silvestribus locis traditum est
which they-call Saturnian in woodland places handed-down it-is

solitos fari, a quo fando Faunos dictos. antiquos
were-wont to-prophesy from which fando Fauni were-called the-ancient
poetas vates appellabant a versibus viendis, ut de
poets seers they-called from verses being-woven as about
poematis cum scribam ostendam.
poems when I-write I-will-show

37 'corpore tartarino prognata Paluda virago'. tartarino dictum
with-body Tartarean sprung Paluda the-heroine tartarino was-said
a Tartaro. Plato in IIII de fluminibus apud inferos
from Tartarus Plato in the-fourth-book of the-rivers among the-dead
quae sint in his unum Tartarum appellat: quare Tartari
which there-are among these one Tartarus calls therefore of-Tartarus
origo graeca. Paluda a paludamentis. haec insignia atque
the-origin Greek-is Paluda from paludamenta these-are badges and
ornamenta militaria: ideo ad bellum cum exit imperator ac
ornaments military therefore to war when goes-out the-commander and
lictores mutarunt vestem et signa incinuerunt, paludatus
the-lictors have-changed dress and the-signals have-sounded in-the-military-cloak
dicitur proficisci; quae propter quod conspiciuntur qui
he-is-said to-set-out these on-account-of because are-seen those-who
ea habent ac fiunt palam, paludamenta dicta.
them have and they-become openly paludamenta were-called

38 Plautus: 'Epeum fumificum qui legioni nostrae habet coctum
Plautus Epeus the-smoke-maker who for-legion our has cooked
cibum.' Epeum fumificum, cocum, ab Epeo illo qui
food Epeus the-smoke-maker the-cook from Epeus that-one who
dicitur ad Troiam fecisse equum Troianum et Argivis
is-said at Troy to-have-made the-horse Trojan and for-the-Argives
cibum curasse.
food to-have-looked-after

apud Naevium: ‘atque prius pariet lucusta lucam bovem’. 39
in Naevius and before shall-bear the-locust a-luca cow
luca bos elephans; cur ita sit dicta, duobus modis inveni
luca bos the-elephant why so it-was called in-two ways I-have-found
scriptum. nam et in Cornelii commentario erat ab Libycis
written for both in Cornelius’ commentary it-was from the-Libyans
Lucas, et in Virgilii ab Lucanis Lucas; ab eo quod nostri,
Lucas and in Vergilius’ from the-Lucanians Lucas from this because our-men
cum maximam quadripedem quam ipsi haberent vocarent
when the-largest quadruped which they had called
bovem et in Lucanis Pyrrhi bello primum vidissent apud
a-cow and in Lucania in-Pyrrhus’ war first had-seen among
hostis elephantos †idem non item quadripedes cornutas
the-enemy elephants the-same not likewise quadrupeds horned
(nam quos dentes multi dicunt sunt cornua), Lucanam
for what teeth many call are horns a-Lucanian
bovem quod putabant, Lucam bovem appellasse.
cow because they-thought a-Luca cow they-called-it
si ab Libya dictae essent Lucae, fortasse an pantherae 40
if from Libya called had-been Lucae perhaps or-rather panthers
quoque et leones non Africae bestiae dicerentur, sed Lucae;
too and lions not African beasts would-be-called but Lucae
neque ursi potius Lucani quam Luci. quare ego arbitror potius
nor bears rather Lucanian than Luci therefore I think rather
lucas ab luce, quod longe relucebant propter inauratos
lucae from light because far-off they-shone on-account-of the-gilded
regios clupeos, quibus eorum tum ornatae erant turres.
royal shields with-which their then adorned were towers
apud Ennium: ‘orator sine pace redit regique refert 41
in Ennius the-envoy without peace returns and-to-the-king reports
rem.’ orator dictus ab oratione: qui enim verba haberet
the-matter orator was-called from speech who for words should-make

publice adversus eum quo legabatur, ab oratione orator
publicly before him to-whom he-was-sent from speech orator
dictus; cum res †maiore ratione, legebantur potissimum
was-called when matters with-greater reason were-chosen chiefly-those
qui causam commodissime orare poterant. itaque Ennius
who the-case most-fittingly to-plead could and-so Ennius
ait: 'oratores doctiloqui.'
says speakers learned-of-speech

42 apud Ennium: 'olli respondit suavis sonus Egeriai.' olli
in Ennius to-him answered the-sweet sound of-Egeria olli
valet dictum illi ab olla et ollo, quod alterum comitiis
means said illi from olla and ollus because the-one at-the-comitia
cum recitatur a praecone dicitur 'olla centuria', non illa;
when it-is-read-out by the-herald is-said olla centuria not illa
alterum apparet in funeribus indictivis, quo dicitur 'ollus
the-other appears at funerals proclaimed where is-said ollus
leto datus est', quod Graecus dicit λήθῃ, id est oblivioni.
to-death given is which the-Greek says λήθῃ that is to-forgetfulness

43 apud Ennium: 'mensas constituit idemque ancilia.' dicta
in Ennius tables he-set-up and-likewise the-ancile-shields called
ab ambecisu, quod ea arma ab utraque parte ut Thracum
from cutting-round because those arms on each side like of-the-Thracians
incisa.
are-cut-in

44 'libaque fictores Argeos et tutulatos'. liba, quod libandi causa
and-cakes molders Argei and tutulati liba because of-offering for-the-sake
fiunt. fictores dicti a fingendis libis. Argei ab Argis;
they-are-made the-molders were-called from molding cakes Argei from Argos
Argei fiunt e scirpeis, simulacra hominum XXVII; ea
the-Argei are-made out-of bulrush images of-men twenty-seven these
quotannis de ponte sublicio a sacerdotibus publice deici
every-year from the-bridge pile-built by the-priests publicly to-be-thrown

solent in Tiberim. tutulati dicti hi, qui in sacris in
are-wont into the-Tiber tutulati were-called those who in rites on
capitibus habere solent ut metam; id tutulus appellatus
their-heads to-have are-wont as-it-were a-cone that tutulus was-called
ab eo quod matres familias crines convolutos ad verticem
from this because mothers of-families their-hair rolled-up to the-crown
capitis quos habent vitta velatos dicebantur tutuli, sive ab
of-the-head which they-have with-a-fillet veiled were-called tutuli or from
eo quod id tuendi causa capilli fiebat, sive ab eo quod
this because it for-protecting's sake of-the-hair was-done or from this because
altissimum in urbe quod est, arcs, tutissimum vocatur.
the-highest-place in the-city that is the-citadel safest is-called
eundem Pompilium ait fecisse flamines, qui cum omnes 45
the-same Pompilius he-says to-have-made flamens who though all
sunt a singulis deis cognominati, in quibusdam apparent
are from single gods surnamed in some appear
ἔτυμα, ut cur sit Martialis et Quirinalis; sunt
the-etyma as why there-is Martialis and Quirinalis there-are-those
in quibus flaminum cognominibus latent origines, ut in
in which of-the-flamens surnames lie-hidden the-origins as in
his qui sunt versibus plerique: 'Volturnalem, Palatualem,
these which are in-the-verses most Volturnalis Palatualis
Furinalem, Floralemque Falacrem et Pomonalem fecit hic
Furinalis and-Floralis Falacer and Pomonalis made he
idem', quae obscura sunt; eorum origo Volturnus, diva
likewise which obscure are their origin-is Volturnus the-goddess
Palatua, Furrina, Flora, Falacer pater, Pomona.
Palatua Furrina Flora Falacer father Pomona
apud Ennium: 'iam cata signa fere sonitum dare voce 46
in Ennius now the-sharp trumpets almost a-sound to-give with-voice
parabant.' cata acuta: hoc enim verbo dicunt Sabini: quare
were-preparing cata sharp by-this for word say the-Sabines therefore

'catus Aelius Sextus' non, ut aiunt, sapiens, sed acutus, et
catus Aelius Sextus not as they-say wise but sharp and
quod est: 'tunc coepit memorare simul cata dicta', accipienda
what is then he-began to-relate at-once cata words to-be-taken
acuta dicta.
sharp words

47 apud Lucilium: 'quod thynno capto cobium excludunt
in Lucilius because with-the-tuna caught the-gudgeon they-shut
foras' et: 'occidunt, Lupe, saperdae te et iura siluri'
out-of-doors and they-kill Lupus saperda you and broths of-silurus
et: 'sumere te atque amian' piscium nomina sunt eorumque
and to-take you and amia of-fishes the-names are and-of-them
in Graecia origo.
in Greece the-origin-is

48 apud Ennium: '†quaeque in corpore caua caeruleo †cęlo
in Ennius and-which in body hollow sky-blue sky
cortina receptat.' cava cortina dicta, quod est inter terram
cauldron receives cava cortina called because it-is between earth
et caelum ad similitudinem cortinae Apollinis; ea a
and sky to the-likeness of-the-cauldron of-Apollo that from
corde, quod inde sortes primae existimatae.
heart because thence the-oracles first were-thought-to-come

49 apud Ennium: 'quin inde invitis sumpserint perduellibus.'
in Ennius but-that thence unwilling took-them the-enemies
perduelles dicuntur hostes; ut perfecit sic perduellum,
perduelles are-called enemies as perfecit so perduellum
et duellum, id postea bellum; ab eadem causa facta
and duellum that afterward bellum from the-same cause made-was
Duellona Bellona.
Duellona Bellona

apud Plautum: ‘neque iugula, neque vesperugo, neque 50
in Plautus neither the-iugula nor the-evening-star nor
vergiliae occidunt.’ iugula signum, quod Accius appellat
the-Pleiades set iugula a-constellation which Accius calls
Oriona, cum ait: ‘citius Orion patefit.’ huius signi caput
Orion when he-says sooner Orion is-revealed of-this sign the-head
dicitur ex tribus stellis, quas infra duae clarae, quas
is-said of three stars which below two bright-ones which
appellant umeros; inter quas quod videtur iugulum, Iugula
they-call the-shoulders between which because it-seems the-throat Iugula
dicta. vesperugo stella quae vespere oritur, a quo eam
was-called vesperugo the-star which in-the-evening rises from which it
Opillus scribit vesperum: itaque †dicitur alterum ‘vesper
Opillus writes vesperus and-so is-said the-other evening
adest’, quem Graeci dicunt †di ἐσπέριον.
is-here which the-Greeks call di ἐσπέριον
Naevius: ‘patrem suum supremum optumum appellat.’ supremum 51
Naevius father his supreme best calls supremum
ab superrumo dictum: itaque duodecim tabulis dicunt: ‘solis
from superrumum said and-so in-the-Twelve Tables they-say at-the-sun's
occasu diei suprema tempestas esto.’ libri augurum pro
setting of-the-day the-last season let-it-be the-books of-the-augurs for
tempestate tempestutem dicunt supremum augurii tempus.
tempestas tempestus say the-last of-the-augury the-time
in Cornicula: ‘qui regi latrocinatus decem annos Demetrio.’ 52
in the-Cornicula who for-the-king served-as-mercenary ten years for-Demetrius
latrones dicti ab latere, qui circum latera erant regi
latrones were-called from side those-who around the-sides were of-the-king
atque ad latera habebant ferrum, quos postea a stipatione
and at their-sides had a-sword whom later from crowding
stipatores appellarunt, et qui conducebantur: ea enim merces
stipatores they-called and who were-hired that for pay

graece dicitur λάτρον. ab eo veteres poetae nonnunquam
in-Greek is-called λάτρον from that the-old poets sometimes
milites appellant latrones *** quod item ut milites sunt
soldiers call latrones (lacuna) because likewise as soldiers they-are
cum ferro, aut quod latent ad insidias faciendas.
with a-sword or because they-lie-hidden for ambushes to-be-made
53 apud Naevium: 'risi egomet mecum cassabundum ire
in Naevius I-laughed myself to-myself staggering to-go
ebrium.' cassabundum a cadendo. idem: 'diabathra in
drunk cassabundum from falling the-same diabathra on
pedibus habebat, erat amictus epicroco.' utrumque
his-feet had he-was wrapped with-a-saffron-cloak each
vocabulum graecum.
word Greek-is
54 in Menaechmis: 'inter ancillas sedere iubeas, lanam carere.'
in the-Menaechmi among the-maids to-sit order-her wool to-card
idem hoc est verbum in Cemetria Naevii. carere a
the-same this is word in the-Cemetria of-Naevius carere from
carendo, quod eam tum purgant ac deducunt, ut careat
lacking because it then they-clean and draw-out so-that it-may-lack
spurcitia; ex quo carminari dicitur tum lana, cum ex ea
dirt from which carminari is-said then the-wool when from it
carunt quod in ea haeret neque est lana, quae in Romulo
they-card what in it sticks nor is wool which in the-Romulus
Naevius appellat asta ab Oscis.
Naevius calls asta from the-Oscans-is
55 in Persa: 'iam pol ille hic aderit, credo, congerro
in the-Persa now by-Pollux he here will-be-present I-believe crony
meus.' congerro a gerra; hoc graecum est et in latina
my congerro from gerra this Greek is and in Latin
cratis.
wickerwork

in Menaechmis: ‘idem istuc aliis ascriptivis fieri ad 56
in the-Menaechmi the-same that to-other supernumeraries to-happen at
legionem solet.’ ascriptivi dicti, quod olim ascribebantur
the-legion is-wont ascriptivi were-called because once were-enrolled
inermes armatis militibus qui succederent, si quis eorum
unarmed to-the-armed soldiers who should-take-the-place if any of-them
deperisset.
had-perished
in Trinummo: ‘nam illum tibi ferentarium esse amicum 57
in the-Trinummus for him to-you a-skirmisher to-be friend
inventum intellego.’ ferentarium a ferendo, id est inane
found I-understand ferentarius from bearing that is empty
ac sine fructu; aut quod ferentarii equites hi dicti
and without fruit or because ferentarii horsemen those-were called
qui ea modo habebant arma quae ferrentur, ut iaculum.
who those only had arms which might-be-carried as a-javelin
huiuscemodi equites pictos vidi in Aesculapii aede vetere
of-this-sort horsemen painted I-have-seen in Aesculapius’ temple old
et ferentarios ascriptos.
and ferentarii written-beside
in Frivolaria: ‘ubi rorarii estis? adsunt. ubi sunt accensi? 58
in the-Frivolaria where skirmishers are-you they-are-here where are the-reserves
ecce.’ rorarii dicti ab rore qui bellum committebant,
look rorarii were-called from dew who battle joined
ideo quod ante rorat quam pluit. accensos ministratores
for-this-reason because before it-drizzles than it-rains accensi attendants
Cato esse scribit; potest id ab arbitrio: nam †inde ad
Cato to-be writes it-can that from judgment-come for thence at
arbitrium eius cuius minister.
the-judgment of-him whose servant-he-is
Pacuvius: ‘cum deum triportenta ∗∗∗.’ ∗∗∗ 59
Pacuvius when of-the-gods triple-portents (lacuna) (lacuna)

60 in Mercatore: ‘non tibi istuc magis dividiaest quam mihi
in the-Mercator not to-you that more a-grief-is than to-me
hodie fuit.’ (†eadem hoc est in Corollaria Naevius). dividia
today it-was the-same this is in the-Corollaria of-Naevius dividia
ab dividendo dicta, quod divisio distractio est doloris:
from dividing called because division a-tearing-apart is of-pain
itaque idem in Curculione ait: ‘sed quid tibi est? lien
and-so the-same in the-Curculio says but what to-you is-wrong the-spleen
enecat, renes dolent, pulmones distrahuntur.’
kills the-kidneys ache the-lungs are-torn-apart

61 in Pagone: ‘honos syncerasto periit, pernis, glandio.’
in the-Pago honor with-a-hash has-perished for-hams for-the-gland-meat
syncerastum est omne edulium antiquo vocabulo graeco.
syncerastum is every food by-an-old word Greek

62 in Parasito pigro: ‘domum ire coepi tramite dextra via’.
in the-Parasite Lazy home to-go I-began by-the-path on-the-right road
trames a transverso dictus.
trames from crosswise was-called

63 in Fugitivis: ‘†agerge specta, vide vivices quantas. — iam
in the-Fugitives agerge look see weals how-great now
inspexi †quidem esset.’ vivices †alii excitatum verberibus
I-have-inspected indeed it-was weals others a-raised by-blows
corpus.
body

64 in Cistellaria: ‘non quasi nunc haec sunt hic limaces, lividae.’
in the-Cistellaria not as-if now these are here slugs livid
limax ab limo, quod ibi vivit. ‘diobolares, schoenicolae,
limax from mud because there it-lives two-obol-girls rush-scented-girls
miraculae.’ diobolares a binis obolis. schoenicolae ab schoeno,
marvels diobolares from two obols schoenicolae from schoenus

nugatorio unguento. miraculae a miris, id est monstris; a
a-worthless ointment miraculae from wonders that is monsters from
quo Accius ait: 'personas distortis oribus deformis miriones.'
which Accius says masks with-twisted mouths ugly freaks
ibidem: 'scrattae, scruppedae, strittabillae, tantulae.' ab 65
in-the-same-place hawkers hobble-feet stumblers tiny-ones from
excreando scratiae siccas significat. scruppedam Aurelius scribit
hawking scratiae dry-ones means scrupeda Aurelius writes
ab scauripeda; Iuventius comicus dicebat a vermiculo piloso,
from scauripeda Juventius the-comic-poet said from a-little-worm hairy
qui solet esse in fronde cum multis pedibus; Valerius a
which is-wont to-be on leafage with many feet Valerius from
pede ac scrupea. ex eo Acci positum †curiosa: itaque est in
foot and rough from this of-Accius set curious and-so is in
Melanippa: 'reicis abste religionem, scrupeam imponas.'
the-Melanippa you-throw-off from-yourself scruple rough you-impose
strittabillas a strettillando; strittare ab eo qui sistit aegre.
strittabillae from strettillare strittare from him who stands with-difficulty
in Astraba: 'acsitiosae annonam caram e vili concinnant viris.' 66
in the-Astraba busybodies a-price dear from cheap contrive for-men
ideo in Sitellitergo idem ait: 'mulier est, uxorculavit.
therefore in the-Sitellitergus the-same says the-woman is has-played-the-little-wife
ego novi, scio axitiosa quam sit.' Claudius scribit axitiosas
I know I-am-aware a-busybody how she-is Claudius writes axitiosae
demonstrari consupplicatrices, ab agendo axitiosas. ut ab
to-be-shown co-suppliants from acting axitiosae as from
una faciendo factiosae, sic ab una agendo acsitiosae dictae.
together doing factiosae so from together acting acsitiosae were-called

67 in Cesistione: ‘dis stribula aut de lumbo obscena viscera.’
in the-Cesistio dis stribula or from the-loin obscene innards
stribula, ut Opillus scribit, circum coxendices sunt bovis;
stribula as Opillus writes around the-hips are of-an-ox
id graecum est ab eius loci versura.
it Greek is from of-that place the-turning

68 in Nervolaria: ‘scobina ego illum actutum adrasi senem.’
in the-Nervolaria with-a-rasp I him at-once shaved the-old-man
scobinam a scobe: lima enim materiae fabrilis est.
scobina from sawdust a-file for of-material carpenter's it-is

69 in Poenulo: ‘vinceretis cervum cursu vel gralatorem
in the-Poenulus you-would-outrun a-stag in-running or a-stilt-walker
gradu.’ gralator a gradu magno dictus.
in-stride gralator from step great was-called

70 in Truculento: ‘sine virtute argutum civem mihi habeam pro
in the-Truculentus without virtue a-witty citizen to-me let-me-have for
praefica’. praefica dicta, ut Aurelius scribit mulier ab luco
a-praefica praefica was-called as Aurelius writes a-woman from the-grove
quae conduceretur, quae ante domum mortui laudis
who would-be-hired who before the-house of-the-dead-man the-praises
eius caneret. hoc factitatum Aristoteles scribit in libro qui
his would-sing this was-done Aristotle writes in the-book which
inscribitur νόμιμα βαρβαρικά, quibus testimonium est, quod
is-entitled νόμιμα βαρβαρικά to-which testimony is which
†fretum est Naevii: ‘haec quidem hercle, opinor, praefica est:
strait is of-Naevius this-one indeed by-Hercules I-think a-praefica is
nam mortuum collaudat.’ Claudius scribit: ‘quae praeficeretur
for the-dead-man she-praises Claudius writes she-who was-put-in-charge
ancillis, quemadmodum lamentarentur, praefica est dicta’.
of-the-maids how they-should-lament praefica is called
utrumque ostendit a praefectione praeficam dictam.
each shows from putting-in-charge praefica called

apud Ennium: ‘decem Coclites quas montibus summis 71
in Ennius ten Coclites whom in-the-mountains highest
Ripaeis fodere.’ ab oculo cocles, ut ocles, dictus, qui unum
Ripaean they-dug from eye cocles as ocles was-called who one
haberet oculum: quocirca in Curculione est: ‘de Coclitum
had eye wherefore in the-Curculio is from the-Coclites’
prosapia esse arbitror: nam hi sunt unoculi.’
stock to-be I-think for these are one-eyed

IV · POETS’ TIMES

Words of time from the poets: the untimely night, when nothing is done; the pole of the Wagon and its seven Triones, named from the plowing oxen; iubar, the morning star whose spread light is like a mane; crepusculum, the doubtful hour, a Sabine word; concubium, the time for lying down to sleep; and conticinium, when men have fallen silent.

nunc de temporibus dicam. quod est apud Cassium: ‘nocte 72
now about times I-will-speak what is in Cassius at-night
intempesta nostram devenit domum’, intempesta nox dicta
untimely our she-came-to house intempesta nox was-called
ab tempestate, tempestas ab tempore; nox intempesta,
from tempestas tempestas from tempus the-night untimely
quo tempore nihil agitur.
in-which time nothing is-done
‘quid noctis videtur? in altisono caeli clipeo temo 73
how-much of-the-night it-seems in the-high-sounding of-the-sky shield the-pole
superat stellas sublimen agens etiam atque etiam noctis
overtops the-stars on-high driving again and again of-the-night
iter’. hic multam noctem ostendere volt a temonis
the-journey here deep night to-show he-wishes from the-pole’s

motu; sed temo unde et cur dicatur latet. arbitror
motion but temo whence and why it-is-said lies-hidden I-think
antiquos rusticos primum notasse quaedam in caelo signa,
the-ancient rustics first to-have-noted certain in the-sky signs
quae praeter alia erant insignia atque ad aliquem usum
which beyond the-others were conspicuous and to some use
†culturae tempus designandum convenire animadvertebantur.
of-farming the-time to-be-marked to-suit were-observed
74 eius signa sunt, quod has septem stellas Graeci ut Homerus
of-it the-signs are that these seven stars the-Greeks as Homer
vocant ἅμαξαν et propinquum eius signum βοώτην, nostri eas
call ἅμαξαν and nearby its sign βοώτην our-men those
septem stellas triones et temonem et prope eas axem: triones
seven stars triones and the-pole and near them the-axis triones
enim et boves appellantur a bubulcis etiam nunc maxime
for also oxen are-called by the-plowmen even now chiefly
cum arant terram; e quis ut dicti 'valentes glebarii', qui
when they-plow the-earth of which as are-called the-strong clod-breakers who
facile proscindunt glebas, sic omnes qui terram arabant a
easily break-up the-clods so all who the-earth plowed from
terra terriones, unde triones ut dicerentur †de tritu.
terra terriones whence triones that they-might-be-called de tritu
75 temo dictus a tenendo: is enim continet iugum et
the-pole was-called from holding it for holds-together the-yoke and
plaustrum, appellatum a parte totum, ut multa. possunt
the-wagon is-named from a-part the-whole as many-things can
triones dicti, VII quod ita sitae stellae, ut ternae
triones have-been-called seven because so placed-are the-stars that by-threes
trigona faciant †aliquod.
triangles they-make something

‘lumen iubarne in caelo cerno?’ iubar dicitur stella lucifer, 76
light or-the-morning-star in the-sky do-I-see iubar is-called the-star light-bringer
quae in summo quod habet lumen diffusum, ut leo in capite
which on its-top because it-has light spread as a-lion on its-head
iubam. huius ortus significat circiter esse extremam noctem.
a-mane of-this-one the-rising means about to-be the-end-of night
itaque ait Pacuius: ‘exorto iubare, noctis decurso itinere.’
and-so says Pacuvius risen the-morning-star night’s run its-course
apud Plautum in Parasito Pigro: ‘inde hic bene potus primulo 77
in Plautus in the-Parasite Lazy thence here well drunk at-earliest
crepusculo.’ crepusculum ab Sabinis, et id dubium tempus
twilight crepusculum from the-Sabines and that (is)-a-doubtful time
noctis an diei sit. itaque in Condalio est: ‘tam crepusculo ferae
of-night or of-day it-is and-so in the-Condalium is so at-twilight beasts
ut amant lampades accendite.’ ideo dubiae res creperae dictae.
as they-love lamps light therefore doubtful things creperae were-called
in Trinummo: ‘concubium sit noctis priusquam ad 78
in the-Trinummus bedtime let-it-be of-the-night before to
postremum perveneris.’ concubium a concubitu dormiendi
the-last you-have-come concubium from lying-down of-sleeping
causa dictum.
for-the-sake was-called
in Asinaria: ‘videbitur, factum volo, redito conticinio.’ 79
in the-Asinaria it-will-be-seen done I-wish come-back at-the-hush
putem a conticiscendo conticinium sive, ut Opillus
I-might-think from falling-silent conticinium or as Opillus
scribit, ab eo cum conticuerunt homines.
writes from this when have-fallen-silent men

Words that signify some time as they are said or done: reciprocare, prodire and procedere, Ennius' Andromache and Alexander, aurora, scortari, numen, insane, lymphata, rite, comiter, cicurare, ferme, euax and iurgium, clepere, mandier, obscenum and scaevola, crevi, frequens, fodari, mussare, averruncare, the animals' cries carried to men, nexum, and delicuum.

80 nunc de his rebus quae assignificant aliquod tempus, cum
now about those things which signify-besides some time when
dicuntur aut fiunt, dicam. apud Accium: 'reciproca tendens
they-are-said or done I-will-speak in Accius back-and-forth stretching
nervo equino concita tela.' reciproca est cum, unde
with-the-string of-horsehair the-roused shafts reciproca is when whence
quid profectum, redit eo; ab recipere reciprocare fictum,
something has-set-out it-returns there from recipere reciprocare fashioned
aut quod poscere procare dictum.
or as poscere procare was-said

81 apud Plautum: 'ut transversus, non proversus cedit quasi
in Plautus how sideways not forward he-goes as
cancer solet.' dicitur ab eo qui in id quo it est
a-crab is-wont it-is-said from that-one who into that to-which he-goes is
versus, et ideo qui exit in vestibulum, quod est ante
turned and therefore he-who goes-out into the-forecourt which is before
domum, prodire et procedere; quod cum leno non faceret,
the-house prodire and procedere which since the-pimp not did
sed secundum parietem transversus iret, dixit 'ut transversus
but along the-wall sideways went he-said how sideways
cedit quasi cancer, non proversus ut homo.'
he-goes like a-crab not forward like a-man

apud Ennium: ‘Andromachae nomen qui indidit, recte 82
in Ennius to-Andromache the-name who gave rightly
indidit.’ item: ‘quapropter Parim pastores nunc Alexandrum
gave-it likewise wherefore Paris the-shepherds now Alexander
vocant.’ imitari dum voluit Euripidem et ponere ἔτυμον,
call to-imitate while he-wished Euripides and to-set-down the-etymon
est lapsus: nam Euripides quod graeca posuit, ἔτυμα sunt
he-has slipped for Euripides because Greek he-set-down the-etyma are
aperta. ille ait ideo nomen additum Andromachae, quod
clear he says for-that-reason the-name added to-Andromache because
ἀνδρὶ μάχεται: hoc Ennii quis potest intellegere in versu
ἀνδρὶ μάχεται this of-Ennius who can understand in the-verse
significare ‘Andromachae nomen qui indidit recte indidit’
to-signify to-Andromache the-name who gave rightly gave-it
aut Alexandrum ab eo appellatum in Graecia qui Paris
or Alexander from that named in Greece who Paris
fuisset, a quo Herculem quoque cognominatum Alexicacon,
had-been from which Hercules too surnamed-was Alexicacos
ab eo quod defensor esset hominum?
from this because the-defender he-was of-men
apud Accium: ‘iamque auroram rutilare procul cerno.’ aurora 83
in Accius and-now dawn to-redden afar I-see aurora
dicitur ante solis ortum, ab eo quod ab igni solis
is-called before the-sun's rising from this because from the-fire of-the-sun
tum aureo aer aurescit. quod addit ‘rutilare’, est ab eodem
then golden the-air turns-golden what he-adds to-redden is from the-same
colore: aurei enim rutili, et inde †enim mulieres valde
color golden-ones for red-gold-ones and thence for women very
rufae rutilae dictae.
red-haired rutilae are-called

84 apud Terentium: ‘scortatur, potat, olet unguenta de
in Terence he-whores he-drinks he-smells-of perfumes at
meo.’ scortari est saepius meretriculam ducere, quae dicta
my-cost scortari is often a-harlot to-take-in who is-called
a pelle: id enim non solum antiqui dicebant scortum,
from skin that for not only the-ancients called scortum
sed etiam nunc dicimus scortea ea quae e corio ac
but also now we-say scortea those-things which from leather and
pellibus sunt facta; in aliquot sacris ac sacellis scriptum
skins are made in several rites and shrines written
habemus: ‘ne quod scorteum adhibeatur’, ideo ne
we-have lest any leathern-thing be-brought for-this-reason that-not
morticinum quid adsit. in Atellanis licet animadvertere
dead-flesh anything be-present in the-Atellan-farces you-can notice
rusticos dicere se adduxisse pro scorto pelliculam.
rustics to-say themselves to-have-brought for a-whore a-little-skin
85 apud Accium: ‘multis nomen vestrum numenque ciendo.’
in Accius on-many your name and-godhead calling
numen dicunt esse imperium, dictum ab nutu, quod cuius
numen they-say to-be command called from nod because by-whose
nutu omnia sunt, eius imperium maximum esse videatur:
nod all-things are his the-command greatest to-be seems
itaque in Iove hoc et Homerus et †alius aliquotiens.
and-so in Jupiter this-word both Homer and other several-times
86 apud Plautum: ‘nisi unum epityrum estur insane bene.’
in Plautus unless one olive-relish is-eaten madly well
epityrum vocabulum est cibi, quo frequentius Sicilia quam
epityrum the-word is for-a-food which more-frequently Sicily than
Italia usa. id vehementer cum vellet dicere edi, dixit
Italy used it vehemently when he-wished to-say to-be-eaten he-said
insane, quod insani omnia faciant vehementer.
insane because madmen all-things do vehemently

apud Pacuium: ‘flexanima tamquam lymphata aut Bacchi 87
in Pacuvius mind-bending as-if frenzied or by-Bacchus’
sacris commota.’ lymphata dicta a lympha; lympha a
rites stirred lymphata was-called from lympha lympha from
Nympha, ut quod apud Graecos Θέτις, apud Ennium: ‘Thelis
Nympha as what among the-Greeks Θέτις in Ennius Thelis
illi mater.’ in Graecia commota mente quos λυμφολήμπτους
his mother in Greece stirred in-mind whom λυμφολήμπτους
appellant, ab eo lymphatos dixerunt nostri. Bacchi, et
they-call from that lymphati said our-men Bacchus and
Liber, cuius comites bacchae, et vinum in Hispania bacca.
Liber whose companions-are the-bacchae and wine in Spain bacca
origo in his omnibus graeca, ut quod apud Pacuium: 88
the-origin in these all Greek-is as what in Pacuvius
‘alcyonis ritu litus pervolgans feror.’ haec enim avis
of-the-halcyon after-the-custom the-shore traversing I-am-borne this for bird
nunc graece dicitur ἀλκυών, nostri alcedo; haec hieme quod
now in-Greek is-called ἀλκυών our-men alcedo this in-winter because
pullos dicitur tranquillo mari facere, eos dies alcyonia appellant.
its-chicks it-is-said in-calm sea to-make those days halcyon they-call
quod est in versu ‘alcyonis ritu’, id est eius instituto,
what is in the-verse of-the-halcyon after-the-custom that is by-its practice
ut cum aruspex praecipit, ut suo quisque ritu sacrificium
as when the-soothsayer directs that by-his-own each rite the-sacrifice
faciat, et nos dicimus XV viros graeco ritu sacra, non
should-make and we say the-fifteen men by-Greek rite sacred-rites not
romano facere. quod enim fit rite, id ratum ac rectum
Roman to-perform what for is-done by-rite that valid and right
est; ab eo Accius: ‘recte perfectis sacris’ volt accipi.
is from that Accius rightly completed the-rites wishes to-be-understood

89 apud Ennium: ‘si voles advortere animum, comiter
in Ennius if you-will to-turn your-mind kindly
monstrabitur.’ comiter hilare ac lubenter, cuius origo graeca
it-will-be-shown comiter cheerfully and gladly whose origin Greek-is
κῶμος, inde comisatio latine dicta et in Graecia, ut
κῶμος thence comisatio in-Latin was-called and in Greece as
quidam scribunt, comodia.
some write comodia

90 apud Atilium: ‘cape, caede, Lyde, come, conde.’ cape, unde
in Atilius take cut Lydus eat put-away take whence
accipe; sed hoc in proximo libro retractandum.
accipe but this in the-next book is-to-be-treated-again

91 apud Pacuium: ‘nulla res neque cicurare neque mederi potis
in Pacuvius no thing either to-tame or to-cure able
est neque reficere.’ cicurare mansuefacere: quod enim a
is or to-restore cicurare to-make-gentle what for from
fero discretum, id dicitur cicur, et ideo dictum ‘cicur
wild is-set-apart that is-called cicur and therefore said-is tame
ingenium optineo’ mansuetum; a quo Veturii quoque
a-temper I-keep gentle from which the-Veturii too
nobiles cognominati Cicurini. natum a cicco cicur videtur.
noble were-surnamed Cicurini born from ciccum cicur seems
ciccum dicebant membranam tenuem, quae est ut in malo
ciccum they-called the-membrane thin which is as in an-apple
Punico discrimen; a quo etiam Plautus dicit: ‘quod volt
Punic the-division from which also Plautus says what he-wants
densum, ciccum non interduo.’
a-thick husk not I-care

apud Naevium: ‘circumvenire video ferme iniuria.’ ferme 92
in Naevius to-surround I-see nearly by-wrong ferme
dicitur quod nunc fere; utrumque dictum a ferendo, quod
is-said what now fere each called from bearing because
id quod fertur est in motu atque adventat.
that which is-borne is in motion and approaches
apud Plautum: ‘euax, iurgio uxorem tandem abegi 93
in Plautus hurrah by-quarreling my-wife at-last I-have-driven
a ianua.’ euax verbum nihil significat, sed effutitum
from the-door euax the-word nothing signifies but blurted
naturaliter est (ut apud Ennium: ‘hehae, ipse clipeus cecidit’;
naturally it-is as in Ennius hehae itself the-shield fell
apud Ennium: ‘heu, mea puella, †spe quidem id succenset
in Ennius alas my girl hope indeed that is-angry
tibi’; apud Pompilium: ‘heu, qua me causa, Fortuna,
with-you in Pompilius alas for-what me cause Fortune
infeste premis?’); quod ait iurgio, id est litibus: itaque
hostilely you-press what he-says iurgio that is with-lawsuits and-so
quibus res erat in controversia, ea vocabatur lis: ideo
those-for-whom a-thing was in dispute that was-called a-suit therefore
in actionibus videmus dici ‘quam rem sive litem dicere
in the-legal-actions we-see to-be-said which thing or suit to-state
oportet.’ ex quo licet videre iurgare esse ab iure dictum,
it-is-proper from which one-may see iurgare to-be from ius said
cum quis iure litigaret; ab quo obiurgat is qui id facit iuste.
when one by-law went-to-law from which obiurgat he who it does justly
apud Lucilium: ‘atque aliquos ibi ab rebus clepsere 94
in Lucilius and some there from the-things stole
foro qui’. clepsere dixit, unde etiam alii clepere, id
in-the-forum who clepsere said whence also others clepere that
est corripere, quorum origo a clam, ut sit dictum
is to-snatch whose origin from clam-is so-that it-be said

clapere, unde clepere E ex A commutato, ut multa. potest
clapere whence clepere E for A changed as many-are it-can
vel a graeco dictum κλέπτειν clepere.
or from the-Greek be-said κλέπτειν clepere
95 apud Matium: 'corpora Graiorum maerebar mandier igni.'
in Matius the-bodies of-the-Greeks I-grieved to-be-chewed by-fire
dictum mandier a mandendo, unde manducari et a
said-is mandier from chewing whence manducari and from
quo in Atellanis †ad obsenum vocant manducum. apud
which in the-Atellan-farces to obscene they-call the-Chewer in
Matium: 'obsceni interpres funestique ominis auctor.'
Matius of-the-obscene the-interpreter and-of-the-deadly omen the-author
96 obscenum dictum ab scena; eam ut †Graeci aut Accius
obscenum was-called from scena that as the-Greeks or Accius
scribit scaena. (in pluribus verbis A ante E alii ponunt, alii
writes scaena in several words A before E some put others
non, ut quod partim dicunt scaeptrum, partim sceptrum,
not as because partly they-say scaeptrum partly sceptrum
alii Plauti Faeneratricem, alii Feneratricem; sic faenisicia
some Plautus' Faeneratrix others Feneratrix so faenisicia
ac fenisicia, ac rustici pappum Mesium, non Maesium,
and fenisicia and the-rustics Pappus Mesius not Maesius
a quo Lucilius scribit: 'Cecilius pretor ne rusticus
from which Lucilius writes Cecilius pretor let-him-not rustic
fiat'): quare turpe ideo obscaenum, quod nisi
become therefore the-shameful-thing for-this-reason obscaenum because except
in scaena palam dici non debet.
on the-stage openly to-be-said not ought
97 potest vel ab eo quod pueris turpicula res in collo
it-can or from this because for-boys a-little-shameful thing on the-neck
quaedam suspenditur, ne quid obsit, bonae scaevae
a-certain is-hung so-that-not anything harm of-good omen

causa scaevola appellata. ea dicta ab scaeva, id est
for-the-sake scaevola it-is-called it was-called from scaeva that is
sinistra, quod quae sinistra sunt bona auspicia existimantur;
left because things-which left are good auspices are-thought
a quo dicitur comitia aliudve quid †sit dixi aut sinistra
from which is-said the-comitia or-other anything be I-have-said or left
quae nunc est. id a graeco est, quod hi sinistram vocant
which now is that from the-Greek is because these the-left call
σκαιάν; quare, quod dixi, obscaenum omen est omen
σκαιάν therefore what I-have-said obscaenum omen is an-omen
turpe, quod unde dicitur, osmen, e quo S extritum.
shameful which whence is-said osmen from which S has-been-rubbed-out
apud Plautum: 'quia ego antehac te amavi et mihi amicam 98
in Plautus because I before-this you have-loved and for-me a-mistress
esse crevi'. crevi valet constitui: itaque heres cum
to-be I-have-decided crevi means I-have-determined and-so an-heir when
constituit se heredem esse, dicitur 'cernere', et cum
he-has-determined himself heir to-be is-said cernere and when
id fecit, 'crevisse.'
that he-has-done crevisse
apud eundem quod est: 'mi frequentem operam dedistis' 99
in the-same what is to-me frequent service you-have-given
valet assiduam: itaque qui adest assiduus fere et quom
means assiduous and-so he-who is-present assiduous-is almost and when
oportet, is frequens, cui infrequens opponi solet.
he-ought he-is frequens to-whom infrequens to-be-opposed is-wont
itaque illud quod eaedem mulierculae dicunt: 'pol isto
and-so that which the-same little-women say by-Pollux at-that
quidem nos pretio †ptanti est frequentare: ita in prandio
indeed us price ptanti it-is to-visit-often so at lunch

nos lepide ac nitide accepisti' apparet dicere: facile est
us charmingly and elegantly you-have-received it-appears to-say easy it-is
curare ut adsimus, cum tam bene nos accipias.
to-see-to-it that we-be-present when so well us you-receive

100 apud Ennium: 'decretum est stare atque fodari corpora
in Ennius decreed it-is to-stand and to-be-dug the-bodies
telis.' hoc verbum Ennii dictum a fodiendo, a quo
by-weapons this word of-Ennius was-said from digging from which-comes
fossa.
fossa

101 apud Ennium: 'vocibus concide, †facimus et obrutus.'
in Ennius with-words cut we-make and overwhelmed
mussare dictum, quod muti non amplius quam MU
mussare was-said because the-dumb not more than MU
dicunt; a quo idem dicit id quod minimum est: 'neque,
say from which the-same says that which least is nor
ut aiunt, μῦ facere audent.'
as they-say μῦ to-make they-dare

102 apud Pacuium: 'di monerint meliora atque amentiam
in Pacuvius may-the-gods advise better-things and the-madness
averruncassint tuam'. ab avertendo averruncare, ut deus
avert your from averting averruncare as the-god
qui in eis rebus praeest Averruncus. itaque ab eo precari
who over these things presides Averruncus-is and-so from him to-pray
solent, ut pericula avertat.
they-are-wont that dangers he-turn-away

103 in Aulularia: 'pipulo te differam ante aedis', id est
in the-Aulularia with-squawking you I-will-disgrace before the-house that is
convicio, declinatum a pipatu pullorum. multa ab
with-abuse derived from the-peeping of-chicks many-words from
animalium vocibus tralata in homines, partim quae sunt
of-animals the-cries are-transferred to men partly which are

aperta, partim obscura; perspicua ut Ennii: 'animus cum
clear partly obscure clear-ones as Ennius' the-mind with
pectore latrat.' Plauti: 'gannit odiosus omni totae familiae.'
the-breast barks Plautus' yelps hateful to-all the-whole household
Caecilii: 'tantum rem dibalare ut pro nilo habuerit.'
Caecilius' so-much the-matter to-bleat-abroad that as nothing he-held-it
Lucilii: 'haec inquam rudet ex rostris atque heiulitabit.'
Lucilius' these-things I-say he-will-bray from the-rostra and wail
eiusdem: 'quantum hinnitum atque equitatum.'
the-same's how-much whinnying and riding
minus aperta, ut Porcii ab lupo: 'volitare ululantis.' Ennii 104
less clear as Porcius' from the-wolf to-flit howling Ennius'
a vitulo: 'tibicina maximo labore mugit.' eiusdem a
from the-calf the-flute-girl with-greatest labor bellows the-same's from
bove: 'clamore bovantes.' eiusdem a leone: 'pausam †facere
the-ox with-shouting lowing the-same's from the-lion a-pause to-make
fremendi.' eiusdem ab haedo: 'clamor ad caelum volvendus
of-roaring the-same's from the-kid the-shout to the-sky rolling
per aethera vagit.' †sueta 'frendice frunde et fritinni
through the-ether bleats sueta frendice frunde and twitter
suaviter.' Macci in Casina a fringuilla: 'quid friguttis? quid
sweetly Maccius' in the-Casina from the-finch why do-you-chirp why
istuc tam cupide cupis?' †sues avoluerat 'ita †tradedeq·
that so eagerly do-you-want sues had-flown-away so tradedeq
inreneq· in iudicium Aesopi nec theatri trittiles.'
inreneq into the-judgment of-Aesop nor of-the-theater twitterers
In Colace: 'nexum' Manilius scribit, omne quod per libram 105
In the-Colax nexum Manilius writes is-all which through scale
et aes geritur, in quo sint mancipia. Mucius, quae per
and bronze is-transacted in which are sales Mucius-says what through
aes et libram fiant ut obligetur, praeter quom mancipio
bronze and scale are-done so-that it-be-bound except when by-sale

dentur. hoc verius esse ipsum verbum ostendit, de quo
they-are-given this truer to-be the-very word shows about which
quaerit: nam id aes quod obligatur per libram neque
he-asks for that bronze which is-bound through the-scale nor
suum fit, inde nexum dictum. liber qui suas operas in
his-own becomes thence nexum was-called a-free-man who his labors into
servitutem pro pecunia quam debebat, dum solveret, nexus
servitude for money which he-owed until he-paid nexus
vocatur, ut ab aere obaeratus. hoc C. Poetelio Libone
is-called as from bronze obaeratus this with-Gaius Poetelius Libo
Visolo dictatore sublatum ne fieret, et omnes qui
Visolus dictator was-abolished that-not it-should-happen and all who
bonam copiam iurarunt, ne essent nexi, dissoluti.
good means had-sworn so-that-not they-should-be bound were-released
106 in Casina: ‘sine amet, sine quod lubet id faciat, quando
in the-Casina let-him love let-him what he-likes that do since
tibi domi nihil delicuum est.’ dictum ab eo, quod
for-you at-home nothing wanting is said-is from this that
†deliquandum non sunt, ut turbida quae sunt deliquantur,
to-be-strained not they-are as muddy-things which are are-strained
ut liquida fiant. Aurelius scribit delicuum esse ab
that clear they-may-become Aurelius writes delicuum to-be from
liquido; Claudius ab eliquato. si quis alterutrum sequi
liquid Claudius from strained if someone either to-follow
malet, habebit auctorem. apud Atilium: ‘per laetitiam
will-prefer he-will-have an-authority in Atilius through joy
liquitur animus.’ ab liquando liquitur fictum.
melts the-mind from liquare liquitur fashioned-is

Many poets' words remain whose origins could be told, as in Naevius' plays lingula for a sword's point, vitulantes, caperrata, persibus, protinam, clucidatus, sponsus, praebia, exbolae, and sardare, from serare, to open.

multa apud poetas reliqua esse verba quorum origines 107
many among the-poets remaining to-be words of-which the-origins
possint dici, non dubito, ut apud Naevium in Aesiona
can be-told not I-doubt as in Naevius in the-Aesiona
mucro gladii 'lingula' a lingua; in Clastidio 'vitulantes'
mucro of-the-sword lingula from lingua in the-Clastidium vitulantes
a Vitula; in Dolo 'caperrata fronte' a caprae fronte;
from Vitula in the-Dolus caperrata brow from a-she-goat's brow
in Demetrio 'persibus' a perite: itaque sub hoc glossema
in the-Demetrius persibus from perite and-so under this gloss
'callide' subscribunt; in Lampadione 'protinam' a protinus,
cleverly they-write in the-Lampadio protinam from protinus
continuitatem significans; in Nagidone 'clucidatus' suavis,
continuity signifying in the-Nagido clucidatus sweet
tametsi a magistris accepimus mansuetum; in Romulo
although from our-teachers we-have-received gentle in the-Romulus
'sponsus' contra sponsum rogatus; in Stigmatia 'praebia' a
sponsus against a-pledge asked in the-Stigmatias praebia from
praebendo, ut sit tutus, quod sint remedia in collo
praebere that he-may-be safe because they-are remedies on the-neck
pueris; in Technico †'conficiant' a conficto convenire dictum;
for-boys in the-Technicus conficiant from confictum to-agree was-said
in Tarentilla †'pacui dum' a luce illustre; in Tunicularia 108
in the-Tarentilla pacui dum from light bright in the-Tunicularia
'exbolas aulas quassant', quae eiciuntur, a graeco verbo ἐκβολὴ
exbolae pots they-shake which are-thrown-out from the-Greek word ἐκβολὴ

dictum; in bello Punico 'nec satis sardare' ab serare dictum,
said in the-war Punic nor enough sardare from serare was-said
id est aperire; hinc etiam sera, qua remota fores panduntur.
that is to-open hence also sera which removed the-doors are-thrown-open

VII · THE END OF THE FIRST SIX BOOKS

Fearing to be blamed for writing too much rather than too little, Varro stops. Of his six books, three to Publius Septumius, once his quaestor, treated the discipline of etymology, and three to the friend he addresses, this the last, its origins: places, times, and the poets' words. Having finished the first part of the work, how words were imposed on things, he ends this book so that he may begin the second, how they are declined.

109 sed quod vereor ne plures sint futuri qui de hoc
but because I-fear that more there-may-be about-to-be who about this
genere me quod nimium multa scripserim reprehendant
kind me because too many-things I-have-written may-blame
quam quod reliquerim quaedam accusent, ideo potius iam
than because I-have-left-out some-things may-accuse therefore rather now
reprimendum quam procudendum puto esse volumen. nemo
to-be-checked than to-be-hammered-out I-think to-be the-volume no-one
reprensus qui e segete ad spicilegium reliquit stipulam.
is-blamed who from the-crop for gleaning has-left straw
quare institutis sex libris, quemadmodum rebus latina
therefore having-undertaken six books how to-things Latin
nomina essent imposita ad usum nostrum (e quis tris scripsi
names had-been imposed for use our of which three I-wrote
P. Septumio qui mihi fuit quaestor, tris tibi, quorum
to-Publius Septumius who to-me was quaestor three to-you of-which
hic est tertius, priores de disciplina verborum originis,
this is the-third the-former about the-discipline of-words of-origin

posteriores de verborum originibus, in illis, qui ante sunt,
the-latter about of-words the-origins in those which before are
in primo volumine est quae dicantur, cur ἐτυμολογικὴ neque
in the-first volume is what may-be-said why etymology neither
ars sit neque ea utilis sit, in secundo quae sint, cur et
an-art is nor it useful is in the-second what are why both
ars ea sit et utilis sit, in tertio quae forma etymologiae,
an-art it is and useful is in the-third what the-form-is of-etymology
in secundis tribus quos ad te misi item generatim discretis, 110
in the-second three which to you I-have-sent likewise by-kind divided
primum in quo sunt origines verborum locorum et earum rerum
first in which are the-origins of-words of-places and of-those things
quae in locis esse solent, secundum quibus vocabulis tempora
which in places to-be are-wont the-second by-what words times
sint notata et eae res quae in temporibus fiunt, tertius hic,
are marked and those things which in times are-done the-third this-one
in quo a poetis item sumpta ut illa quae dixi in duobus libris
in which from the-poets likewise taken as those which I-said in two books
soluta oratione): quocirca quoniam omnis operis de lingua
in-free speech wherefore since of-the-whole work about the-tongue
latina tris feci partis, primo quemadmodum vocabula imposita
Latin three I-made parts first how words imposed
essent rebus, secundo quemadmodum ea in casus declinarentur,
were on-things second how they into cases were-declined
tertio quemadmodum coniungerentur, prima parte perpetrata,
third how they-were-joined the-first part accomplished
ut secundam ordiri possim, huic libro faciam finem.
so-that the-second to-begin I-may to-this book I-will-make an-end

BOOK VIII

I · DECLENSION

Speech has three parts: how words are imposed on things, how they are declined, and how they are joined. Having set out the first, Varro begins the second: declension grows from the straight case as a shoot, as homo gives hominis. He will treat why, to what, and how words are declined.

quom oratio natura tripertita esset, ut superioribus libris 1
since speech by-nature threefold was as in-the-former books
ostendi, cuius prima pars, quemadmodum vocabula rebus essent
I-showed of-which the-first part-is how words to-things were
imposita, secunda, quo pacto de his declinata in discrimina
imposed the-second in-what way from these derived into distinctions
ierint, tertia, ut ea inter se ratione coniuncta
they-have-gone the-third how these among themselves by-reason joined
sententiam efferant, prima parte exposita de secunda incipiam
a-meaning bring-forth the-first part set-out about the-second I-will-begin
hinc. ut propago omnis natura secunda, quod prius illud
from-here as a-shoot all nature second-is because first that
rectum, unde ea, sic declinata: itaque declinatur in verbis:
straight-one-is whence those thus derived-are and-so is-declined in words
rectum homo, obliquum hominis, quod declinatum a recto.
the-straight homo the-oblique hominis because declined from the-straight
de huiusce multiplici natura discriminum orae sunt hae, 2
of this manifold nature of-distinctions the-borders are these
cur et quo et quemadmodum in loquendo declinata sunt
why and to-what and how in speaking declined are
verba. de quibus duo prima duabus causis percurram
words of which the-two first for-two reasons I-will-run-through
breviter, quod et tum, cum de copia verborum scribam,
briefly because both then when about the-supply of-words I-shall-write

erit retractandum et quod de tribus tertium quod est
it-will-be to-be-treated-again and because of the-three the-third which is
habet suas permultas ac magnas partes.
has its-own very-many and great parts

II · WHY WORDS ARE DECLINED

Declension came into Latin and every language for use and of necessity, since no one could learn infinite words, and it shows the kinship of things, as lego and legi; words have clans like men, as Aemilius gives Aemilii. Imposition is the spring, declension the stream: few names were imposed, to be learned quickly, and many derived, so that a newly bought slave declines his fellows' names at once. The first imposers sometimes slipped, as with scopae, aquila, and vis, but less than their critics think.

3 declinatio inducta in sermones non solum latinos, sed
declension was-brought-in into speech not only Latin but
omnium hominum utili et necessaria de causa: nisi enim
of-all men useful and necessary for reason unless for
ita esset factum, neque discere tantum numerum verborum
so it-had-been made neither to-learn so-great a-number of-words
possemus (infinitae enim sunt naturae in quas ea declinantur)
we-could infinite for are the-natures into which they are-declined
neque quae didicissemus, ex his, quae inter se rerum
nor of-those-which we-had-learned from these what among themselves of-things
cognatio esset, appareret. at nunc ideo videmus, quod
the-kinship was it-would-appear but now for-this-reason we-see what
simile est, quod propagatum †legium declinatum est, duo
like is what propagated legium declined is two-things
simul apparent, quodam modo eadem dici et non eodem
at-once appear in-some way the-same to-be-said and not at-the-same
tempore factum; ut si verbi gratia alterum horum diceretur
time done as if of-word for-the-sake the-one of-these were-called

Priamus, alterum Hecuba, nullam unitatem adsignificaret,
Priamus the-other Hecuba no unity it-would-signify-besides
quae apparet in lego et legi et in Priamus Priamo.
which appears in lego and legi and in Priamus Priamo
ut in hominibus quaedam sunt agnationes ac gentilitates, 4
as in men certain are agnations and clan-kinships
sic in verbis: ut enim ab Aemilio homines orti Aemilii
so in words as for from Aemilius men sprung-are Aemilii
ac gentiles, sic ab Aemilii nomine declinatae voces in
and clansmen so from Aemilius' name derived words-are in
gentilitate nominali: ab eo enim, quod est impositum
clan nominal from that for which is imposed
recto casu Aemilius, orta Aemilii, Aemilium, Aemilios,
in-the-straight case Aemilius sprung-are Aemilii Aemilium Aemilios
Aemiliorum et sic reliquae eiusdem quae sunt stirpis.
Aemiliorum and so the-rest of-the-same which are stock
duo igitur omnino verborum principia, impositio et 5
two therefore in-all of-words the-first-principles-are imposition and
declinatio, alterum ut fons, alterum ut rivus. impositicia
declension the-one as a-spring the-other as a-stream imposed
nomina esse voluerunt quam paucissima, quo citius
names to-be they-wished as fewest so-that more-quickly
ediscere possent, declinata quam plurima, quo facilius
to-learn-them they-might-be-able derived as most so-that more-easily
omnes quibus ad usum opus esset dicerent.
all to-whom for use need it-was might-say-them
ad illud genus, quod prius, historia opus est: nisi discendo 6
for that kind which earlier history need is unless by-learning
enim aliter id non pervenit ad nos; ad reliquum genus,
for otherwise it not reaches to us for the-remaining kind
quod posterius, ars: ad quam opus est paucis praeceptis
which-is later art for which need there-is of-few precepts

quae sunt brevia. qua enim ratione in uno vocabulo declinare
which are short by-what for reasoning in one word to-decline
didiceris, in infinito numero nominum uti possis: itaque
you-have-learned in an-infinite number of-names to-use you-can and-so
novis nominibus allatis in consuetudinem sine dubitatione
new names brought into usage without hesitation
eorum declinatus statim omnis dicit populus; etiam novicii
their declensions at-once all says the-people even new
servi empti in magna familia cito omnium conservorum
slaves bought in a-large household quickly of-all their-fellow-slaves
nomina recto casu accepto in reliquos obliquos declinant.
the-names in-the-straight case received into the-remaining oblique-ones decline
7 qui si non numquam offendunt, non est mirum: et enim
who if not never they-stumble not it-is surprising even for
illi qui primi nomina imposuerunt rebus fortasse an in
those who first names imposed on-things perhaps possibly in
quibusdam sint lapsi: voluisse enim putant singularis
some may-have slipped to-have-wished for they-think single
res notare, ut ex his in multitudinem declinaretur,
things to-mark so-that from these into the-plural it-might-be-declined
ab homine homines; sic mares liberos voluisse notari,
from homo homines so male children to-have-wished to-be-marked
ut ex his feminae declinarentur, ut est ab Terentio
so-that from these females might-be-derived as is from Terentius
Terentia; sic in recto casu quas imponerent voces, ut
Terentia so in the-straight case what they-imposed words that
illinc essent futurae quo declinarentur: sed haec in
from-there there-should be whither they-might-be-declined but these in
omnibus tenere nequisse, quod et unae dicuntur scopae et
all-cases to-hold they-could-not because both unae are-called scopae and
mas et femina aquila et recto et obliquo vocabulo vis.
male and female-is aquila and in-the-straight and the-oblique word vis

cur haec non tam sint in culpa quam putant, pleraque solvere 8
why these not so-much be at fault as they-think most-things to-solve
non difficile, sed nunc non necesse: non enim qui potuerint
not difficult-is but now not necessary not for who could
adsequi sed qui voluerint, ad hoc quod propositum refert, quod
attain but who wished to this which proposed matters because
nihilo minus declinari potest ab eo quod imposiverunt scopae
no less to-be-declined can from that which they-imposed scopae
scopa, quam si imposuissent scopa, ab eo scopae, sic alia.
scopa than if they-had-imposed scopa from that scopae so others

III · FERTILE AND BARREN WORDS

Words are of two kinds: fertile, which bear many forms by declining, like lego legi legam, and barren, which bear none, like et and iam. Where a thing's use was simple, as one slave in a house, one name served; where many, more. Links that join words need no declension, as one thong ties a man or a horse.

causa, inquam, cur †eam ab impositis nominibus declinarint, 9
the-cause I-say why it from imposed names they-have-derived
quam ostendi; sequitur, in quas voluerint declinari aut
which I-have-shown follows into what they-wished to-be-declined or
noluerint, ut generatim ac summatim item informem. duo
not-wished so-that by-kind and summarily likewise I-may-inform two
enim genera verborum, unum fecundum, quod declinando
for kinds of-words-are one fertile which by-declining
multas ex se parit disparilis formas, ut est lego legi
many from itself bears unequal forms as is lego legi
legam, sic alia, alterum genus sterile, quod ex se parit
legam so others the-other kind barren which from itself bears
nihil, ut est et iam †uixerat magis cur.
nothing as is et iam uixerat magis cur

10 quarum rerum usus erat simplex, ibi etiam vocabuli
of-which things the-use was simple there also of-the-word
declinatus, ut in qua domo unus servus, uno servili opus
the-declension-was as in which house one slave-is with-one slave's need
nomine, in qua multi, pluribus. igitur et in his rebus quae
of-a-name in which many with-more therefore also in those things which
sunt nomina, quod discrimina vocis plura, propagines plures,
are names because the-distinctions of-sound are-more the-offshoots more
et in his rebus quae copulae sunt ac iungunt verba, quod
and in those things which links are and join words because
non opus fuit declinari in plura, fere singula sunt: uno
not need was to-be-declined into many almost single they-are with-one
enim loro alligare possis vel hominem vel equum vel aliud
for thong to-tie you-could either a-man or a-horse or other-thing
quod, quicquid est quod cum altero potest colligari. sic
some whatever it-is which with another can be-tied-together so
quod dicimus in loquendo 'consul fuit Tullius et Antonius',
what we-say in speaking consul was Tullius and Antonius
eodem illo 'et' omnis binos consules colligare possumus,
with-the-same that et all pairs-of consuls tie-together we-can
vel dicam amplius, omnia nomina, atque adeo etiam omnia
or I-will-say more all nouns and indeed also all
verba, cum fulmentum ex una syllaba illud 'et' maneat
verbs since the-support of one syllable that et remains
unum. quare duce natura †si, quae imposita essent
one therefore as-guide nature if those-which imposed had-been
vocabula rebus, ne ab omnibus his declinatus putarent.
words on-things lest from all these declensions they-should-think

The parts of speech from which declensions arise are two by Aristotle, nouns and verbs, though Dion divides them into three. Of each some are prior, like homo and scribit, some posterior, like doctus and docte; place and time follow them. Since the noun comes first, Varro will speak of its declension first.

†quarum generum declinationes oriantur, partes orationis 11
of-which kinds the-declensions arise the-parts of-speech
sunt duae, si item ut Dion in tris diviserimus partes
are two if likewise as Dion into three we-divide parts
res quae verbis significantur: unam quae adsignificat
the-things which by-words are-signified one which signifies-besides
casus, alteram quae tempora, tertiam quae neutrum. de
cases the-other which times the-third which neither of
his Aristoteles orationis duas partes esse dicit: vocabula et
these Aristotle of-speech two parts to-be says nouns and
verba, ut homo et equus, et legit et currit.
verbs as homo and equus and legit and currit
utriusque generis, et vocabuli et verbi, quaedam priora, 12
of-each kind both of-noun and of-verb some-are prior
quaedam posteriora; priora ut homo, scribit, posteriora ut
some posterior prior as homo scribit posterior as
doctus et docte: dicitur enim homo doctus et scribit
doctus and docte is-said for homo doctus and scribit
docte. haec sequitur locus et tempus, quod neque homo
docte these follows place and time because neither man
nec scribit potest sine loco et tempore esse, ita ut magis
nor writes can without place and time be so that more
sit locus homini coniunctus, tempus scriptioni.
is place to-man joined time to-writing

13 cum de his nomen sit primum (prius enim nomen est quam
since of these the-noun is first prior for the-noun is than
verbum temporale et reliqua posterius quam nomen et
the-verb temporal and the-rest later than noun and
verbum), prima igitur nomina: quare de eorum declinatione
verb first therefore are-nouns therefore of their declension
quam de verborum ante dicam.
than about of-verbs before I-shall-speak

V · DECLENSION INTO DISTINCTIONS

Nouns are declined into the distinctions of the things they name, as Terentius Terentia, or of things outside them, as equus equiso; on account of the thing's own nature, as homunculus and homines, or of its parts, body, mind, and action, as mammosae, prudens, and pugiles; and of things outside a man, as pecuniosi.

14 nomina declinantur aut in earum rerum discrimina, quarum
nouns are-declined either into of-those things the-distinctions of-which
nomina sunt, ut ab Terentius Terentia, aut in earum
names they-are as from Terentius Terentia or into of-those
extrinsecus, quarum ea nomina non sunt, ut ab equo
outside of-which those names not are as from equus
equiso. in sua discrimina declinantur aut propter ipsius
equiso into their-own distinctions they-are-declined either on-account-of of-itself
rei naturam de quo dicitur aut propter illius usum
of-the-thing the-nature about which it-is-said or on-account-of of-him the-use
qui dicit. propter ipsius rei discrimina †aut ab toto,
who speaks on-account-of of-itself of-the-thing the-distinctions or from the-whole
ut ab homine homunculus, ab capite capitulum; propter
as from homo homunculus from caput capitulum on-account-of

multitudinem, ut ab homine homines; ab eo quod alii
number as from homo homines from that which others
dicunt cervices et id Hortensius in poematis cervix.
say cervices and that Hortensius in his-poems cervix
quae a parte declinata, aut a corpore, ut a
those-which from a-part are-declined either from the-body as from
mamma mammosae, a manu manubria, aut ab animo,
mamma mammosae from manus manubria or from the-mind
ut a prudentia prudens, ab ingenio ingeniosi. haec sine
as from prudentia prudens from ingenium ingeniosi these without
agitationibus; at ubi motus maiores, item ab animo, ut ab
actions but where motions-are greater likewise from the-mind as from
strenuitate et nobilitate strenui et nobiles, sic a pugnando
strenuitas and nobilitas strenui and nobiles so from pugnare
et currendo pugiles et cursores. ut aliae declinationes ab
and currere pugiles and cursores as some declensions-are from
animo, aliae a corpore, sic aliae quae extra hominem,
the-mind others from the-body so others which-are outside the-man
ut pecuniosi, agrarii, quod foris pecunia et ager.
as pecuniosi agrarii because outside-is money and land

Cases answer the speaker's questions: Hercules, ad Herculem, ab Hercule, Herculi, and Herculis.

16 propter eorum qui dicunt usum declinati casus, uti is
on-account-of of-those who speak the-use were-declined cases so-that he
qui de altero diceret, distinguere posset, cum vocaret, cum
who about another spoke to-distinguish could when he-called when
daret, cum accusaret, sic alia eiusdem modi discrimina, quae
he-gave when he-accused so other of-the-same kind distinctions which
nos et Graecos ad declinandum duxerunt. sine controversia
us and the-Greeks to declining have-led without dispute
sunt †qui quae: quis vocetur, ut Hercules; quemadmodum
are who which who may-be-called as Hercules how
vocetur, ut Hercule; quo vocetur, ut ad Herculem;
he-may-be-called as Hercule whither he-may-be-called as ad Herculem
a quo vocetur, ut ab Hercule; cui vocetur, ut
from whom he-may-be-called as ab Hercule to-whom he-may-be-called as
Herculi; cuius vocetur, ut Herculis.
Herculi whose he-may-be-called as Herculis

Words that were like surnames, prudens, candidus, strenuus, took a declension of increase, candidius candidissimum. Others are declined into things outside them, as equile and ovile, or the reverse, as pecuniosus and urbanus, and men's and places' names pass one into the other, as Romulus Roma Romanus. Names come also from ancestors, as Latonius and Priamidae, and from deeds, as praeda and merces; the rest Varro omits.

propter ea verba quae erant proinde ac cognomina, ut 17
on-account-of those words which were just as surnames as
prudens, candidus, strenuus, quod in his praeterea sunt
prudens candidus strenuus because in these besides are
discrimina propter incrementum, quod maius aut minus
distinctions on-account-of increase because more or less
in his esse potest, accessit declinationum genus, ut a
in these to-be can there-was-added of-declensions a-kind as from
candido candidius candidissimum sic a longo, divite, id
candidus candidius candidissimum so from longus dives that
genus aliis ut fieret.
kind in-others that it-might-be-done

quae in eas res quae extrinsecus declinantur, sunt ab 18
those-which into those things which from-outside are-declined are from
equo equile, ab ovibus ovile, sic alia (haec contraria illis
equus equile from oves ovile so others these contrary to-those
quae supra dicta, ut a pecunia pecuniosus, ab urbe
which above were-said as from pecunia pecuniosus from urbs
urbanus, ab atro atratus), ut nonnunquam ab homine locus,
urbanus from ater atratus as sometimes from a-man a-place
ab eo loco homo, ut ab Romulo Roma, ab Roma Romanus.
from that place a-man as from Romulus Roma from Roma Romanus

19 aliquot modis declinata ea quae foris: nam aliter
in-several ways are-declined those which-are outside for otherwise-are
qui a maioribus suis, Latonius et Priamidae, aliter
those-who from ancestors their-are Latonius and Priamidae otherwise
quae a facto, ut a praedando praeda, a merendo
those-which from a-deed as from praedari praeda from merere
merces; sic alia sunt, quae circum ire non difficile; sed
merces so others there-are which round to-go not difficult-is but
quod genus iam videtur et alia urgent, omitto.
because the-kind now is-seen and other-things press I-omit-them

VIII · TENSES AND PERSONS

Verbs that signify time were declined threefold, past, present, and future, as saluto salutabam salutabo, and since there are three persons, speaker, spoken to, and spoken of, those forms too; they will be set out in the treatment of the supply of words.

20 in verborum genere quae tempora adsignificant, quod ea
in of-verbs the-kind which times signify-besides because they
erant tria, praeteritum, praesens, futurum, declinatio facienda
were three past present future a-declension to-be-made
fuit triplex, ut ab saluto salutabam, salutabo; cum item
had threefold as from saluto salutabam salutabo since likewise
personarum natura triplex esset, qui loqueretur, ad quem,
of-persons the-nature threefold was he-who speaks to whom
de quo, haec ab eodem verbo declinata, quae in copia
about whom these from the-same verb are-declined which in the-supply
verborum explicabuntur.
of-words will-be-set-out

Declension is voluntary, as each man names a slave from Ephesus Artemas, Ion, or Ephesius, or natural, as all decline Artemidori. Greeks and Latins wrote many books on analogy and anomaly; Varro holds both must be followed, anomaly in voluntary declension and analogy in natural, and plans six books.

quoniam dictum de duobus, declinatio cur et in 21
since it-has-been-said about two-things declension why and into
qua sit †fama, tertium quod relinquitur, quemadmodum,
what it-is fama the-third which remains how
nunc dicetur. declinationum genera sunt duo, voluntarium
now will-be-said of-declensions the-kinds are two voluntary
et naturale; voluntarium est, quod ut cuiusque tulit
and natural voluntary is that-which as each-one's carried
voluntas declinavit. sic tres cum emerunt Ephesi
will has-declined so three-men when they-have-bought at-Ephesus
singulos servos, nonnunquam alius declinat nomen ab eo
single slaves sometimes one derives the-name from him
qui vendit, Artemidorus, atque Artemam appellat, alius a
who sells Artemidorus and Artemas calls-him another from
regione quod ibi emit, ab Ionia Iona, alius quod Ephesi,
the-region because there he-bought from Ionia Ion another because at-Ephesus
Ephesium, sic alius ab alia aliqua re, ut visum est.
Ephesius so another from another some thing as seen-fit it-was
contra naturalem declinationem dico, quae non a 22
against-this natural declension I-call that-which not from
singulorum oritur voluntate, sed a communi consensu.
individuals' arises will but from common consent
itaque omnes impositis nominibus eorum item declinant
and-so all the-imposed names of-them likewise decline

casus atque eodem modo dicunt huius Artemidori et
the-cases and in-the-same way say of-this-man Artemidori and
huius Ionis et huius Ephesi, sic in casibus aliis.
of-this-man Ionis and of-this-man Ephesi so in cases other
23 cum utrumque nonnunquam accidat, et ut in voluntaria
since each sometimes happens and that in voluntary
declinatione animadvertatur natura et in naturali voluntas, quae,
declension is-noticed nature and in natural will which
cuiusmodi sint, aperientur infra; quod utraque declinatione
of-what-sort they-are will-be-opened below because in-each declension
alia fiunt similia, alia dissimilia, de eo Graeci Latinique
some-things become alike others unlike about that the-Greeks and-Latins
libros fecerunt multos, partim cum alii putarent in loquendo
books have-made many partly while some thought in speaking
ea verba sequi oportere, quae ab similibus similiter
those words to-follow it-was-proper which from like-ones alike
essent declinata, quas appellarunt ἀναλογίας, alii cum id
had-been declined which they-called analogies others when that
neglegendum putarent ac potius sequendam dissimilitudinem,
to-be-neglected they-thought and rather to-be-followed the-unlikeness
quae in consuetudine est, quam vocarunt ἀνωμαλίαν, cum,
which in usage is which they-called anomaly while
ut ego arbitror, utrumque sit nobis sequendum, quod in
as I think each is by-us to-be-followed because in
declinatione voluntaria sit anomalia, in naturali magis analogia.
declension voluntary is anomaly in natural more analogy
24 de quibus utriusque generis declinationibus libros faciam
about which of-each kind declensions books I-will-make
bis ternos, prioris tris de earum declinationum disciplina,
twice three the-former three on of-those declensions the-discipline
posteriores de eius disciplinae propaginibus. de prioribus
the-latter on of-that discipline the-offshoots of the-former

primus erit hic, quae contra similitudinem declinationum
the-first will-be this-one what against the-likeness of-declensions
dicantur, secundus, quae contra dissimilitudinem, tertius de
may-be-said the-second what against unlikeness the-third on
similitudinum forma; de quibus quae expediero singulis
of-likenesses the-form of which what-things I-shall-have-set-out in-single
tribus, tum de alteris totidem scribere ac dividere incipiam.
three then of the-others as-many to-write and to-divide I-will-begin

X · AGAINST ANALOGY

This book will argue against those who follow likeness, which is in age as boy is to old man and girl to old woman, and in words as scribo to scribam; first against analogy as a whole and then against its single parts.

quod huiusce libri est dicere contra eos qui similitudinem
what of-this book is to-speak against those who likeness
sequuntur, quae est ut in aetate puer ad senem, puella
follow which is as in age boy to old-man girl
ad anum, in verbis ut est scribo scribam, dicam prius
to old-woman in words as is scribo scribam I-will-speak first
contra universam analogiam, dein tum de singulis partibus.
against the-whole analogy then next about the-single parts
a natura sermonis incipiam.
from the-nature of-speech I-will-begin

Speech aims at usefulness, which requires clarity and brevity; usage gives clarity and the speaker's restraint brevity, and both can be had without analogy. Even if analogy taught whether to say Herculi or Herculis clavam, it need not be heeded, since both are in usage and equally brief and clear.

26 omnis oratio cum debeat dirigi ad utilitatem, ad quam
all speech since it-ought to-be-directed to usefulness to which
tum denique pervenit, si est aperta et brevis (quae
then at-last it-arrives if it-is clear and brief which-things
petimus, quod obscurus et longus orator est odio),
we-seek because an-obscure and long-winded orator is hateful
aperta, ut intellegatur, brevis, ut cito intellegatur, et cum
clear that it-be-understood brief that quickly it-be-understood and since
efficiat apertam consuetudo, brevem temperantia loquentis, et
makes clear usage brief the-restraint of-the-speaker and
utrumque fieri possit sine analogia, nihil ea opus est. neque
each be-done can without analogy no of-it need is neither
enim, utrum Herculi an Herculis clavam dici oporteat, si
for whether Herculi or Herculis the-club to-be-said it-is-proper if
doceat analogia, cum utrumque sit in consuetudine, non
should-teach analogy since each is in usage not
neglegendum, quod aeque sunt et brevia et aperta.
to-be-neglected because equally they-are both brief and clear

XII · USAGE SUFFICES

Whatever was invented for use, once that use is attained, to scrutinize it further is idle; words were imposed to signify, and if usage alone attains that, analogy profits nothing.

praeterea quoius utilitatis causa quaeque res sit inventa, 27
besides of-whatever usefulness for-the-sake each thing has-been invented
si ex ea quis id sit consecutus, amplius eam scrutari
if from it one that has attained further it to-scrutinize
cum sit nimium otiosi, et cum utilitatis causa verba
when it-is too-much of-one-at-leisure and since of-usefulness for-the-sake words
ideo sint imposita rebus ut eas significent, si id
for-this-reason have-been imposed on-things that them they-may-signify if that
consequimur una consuetudine, nihil prodest analogia.
we-attain alone by-usage nothing avails analogy

XIII · UNLIKENESS IN DRESS

In whatever serves life we seek usefulness, not likeness; in dress the man's toga is most unlike the tunic and the woman's stola unlike the cloak, yet we keep that unevenness.

accedit quod quaecumque usus causa ad vitam sint 28
there-is-added that whatever-things of-use for-the-sake to life have-been
assumpta, in his †non utilitatem quaerere, non similitudinem:
taken-up in these not usefulness to-seek not likeness
itaque in vestitu cum dissimillima sit virilis toga tunicae,
and-so in dress though most-unlike is the-man's toga to-the-tunic
muliebris stola pallio, tamen inaequabilitatem hanc sequimur
the-woman's stola to-the-cloak yet unevenness this we-follow
nihilo minus.
none the-less

XIV · UNLIKENESS IN BUILDING

In buildings the atrium is unlike the peristyle and the bedroom unlike the stable, yet for use we make even our winter and summer dining rooms unlike.

29 in aedificiis, quom non videamus habere ad atrium
in buildings though not we-see to-have to the-atrium
περίστυλον similitudinem et cubiculum ad equile, tamen
the-peristyle likeness and the-bedroom to the-stable yet
propter utilitatem in his dissimilitudines potius quam
on-account-of usefulness in these unlikenesses rather than
similitudines sequimur: itaque et hiberna triclinia et
likenesses we-follow and-so both winter dining-rooms and
aestiva non item valvata ac fenestrata facimus.
summer-ones not alike with-folding-doors and windowed we-make

XV · UNEVENNESS RULES

Since unevenness rules in dress, building, furniture, food, and everything taken up for use, it is not to be rejected in speech either.

30 quare cum, ut in vestitu aedificiis, sic in supellectile cibo
therefore since as in dress buildings so in furniture food
ceterisque omnibus quae usus causa ad vitam sunt
and-the-rest all which of-use for-the-sake to life have-been
assumpta dominetur inaequabilitas, in sermone quoque, qui
taken-up rules unevenness in speech also which
est usus causa constitutus, ea non repudianda.
is of-use for-the-sake established it not is-to-be-rejected

If use aims also at elegance, as we want pretty cups and handsome houses, then pleasure comes more from unlikeness than likeness, as unlike couches and furniture show; so the unlikeness of words in usage need not be avoided.

quod si quis duplicem putat esse summam, ad quas metas 31
but if anyone twofold thinks to-be the-sum to which goals
naturae sit perveniendum in usu, utilitatis et elegantiae,
of-nature one-must arrive in use of-usefulness and of-elegance
quod non solum vestiti esse volumus ut vitemus frigus,
because not only clothed to-be we-wish so-that we-may-avoid cold
sed etiam ut videamur vestiti esse honeste, non domum
but also that we-may-seem clothed to-be decently not a-house
habere ut simus in tecto et tuto solum, quo
to-have that we-may-be under a-roof and safe only into-which
necessitas contruserit, sed etiam ubi voluptas retineri possit,
necessity has-thrust-us but also where pleasure be-kept can
non solum vasa ad victum habilia, sed etiam figura bella
not only vessels for food handy but also in-shape pretty
atque ab artifice ∗∗∗, quod aliud homini, aliud humanitati
and by an-artist (lacuna) because one-thing for-man another for-humanity
satis est; quodvis sitienti homini poculum idoneum,
enough is any to-a-thirsty man a-cup fit
humanitati nisi bellum parum; sed cum discessum est ab
to-humanity unless pretty-it-is too-little but when gone-away it-has from
utilitate ad voluptatem, tamen in eo ex dissimilitudine plus
usefulness to pleasure yet in this from unlikeness more
voluptatis quam ex similitudine saepe capitur:
pleasure than from likeness often is-taken

32 quo nomine et gemina conclavia dissimiliter poliunt et
for-which reason both twin rooms differently they-finish and
lectos non omnis paris magnitudine ac figura faciunt. quod
couches not all of-equal size and shape they-make but
si esset analogia petenda supellectili, omnis lectos haberemus
if there-were analogy to-be-sought in-furniture all couches we-would-have
domi ad unam formam et aut cum fulcro aut sine eo,
at-home of one form and either with a-headrest or without it
nec cum ad tricliniarem gradum, non item ad cubicularem;
nor with to the-dining step not likewise to the-bedroom
neque potius delectaremur supellectile distincta quae esset ex
nor rather would-we-delight in-furniture adorned which were of
ebore ∗∗∗ rebus disparibus figuris quam grabattis, qui
ivory (lacuna) with-things of-unlike shapes than in-pallets which
ἀνὰ λόγον ad similem formam plerumque eadem materia
ἀνὰ λόγον to a-like form mostly of-the-same material
fiunt. quare aut negandum nobis disparia esse iucunda
are-made therefore either to-be-denied by-us unlike-things to-be pleasing
aut, quoniam necesse est confiteri, dicendum verborum
or since necessary it-is to-confess it-must-be-said of-words
dissimilitudinem, quae sit in consuetudine, non esse vitandam.
the-unlikeness which is in usage not to-be to-be-avoided

Analogy in usage needs no precepts; analogy outside it would force forms like Iuppiti and Marspitrem.

quod si analogia sequenda est nobis, aut ea observanda est quae 33
but if analogy to-be-followed is by-us either that to-be-observed is which
est in consuetudine aut quae non est. si ea quae est sequenda
is in usage or that-which not is if that which is to-be-followed
est, praeceptis nihil opus est, quod, cum consuetudinem
is of-precepts no need is because when usage
sequemur, ea nos sequetur; si quae non est in consuetudine,
we-follow it us will-follow if what not is in usage
quaeremus: ut quisque duo verba in quattuor formis finxerit
we-shall-seek so-that each two words in four forms has-fashioned
similiter, quamvis haec nolemus, tamen erunt sequenda,
alike although these we-shall-not-wish yet they-will-be to-be-followed
ut †Iuppiti, Marspitrem. quas si quis servet analogias, pro
as Iuppiti Marspitrem which if anyone should-keep analogies as
insano sit reprehendendus. non ergo ea est sequenda.
a-madman he-would-be to-be-blamed not therefore it is to-be-followed

If like words must be declined alike, unlike ones should be declined unlike, which does not happen: lupus and lepus decline differently, Priamus and Paris unlike, Iuppiter and ovis alike. The same word gives unlike forms, as Albani and Albenses, and different words the same, as Luam from Lua and luo; plurals unlike in the nominative, Terentiei and Terentiae, are alike in the dative, Terentieis.

34 quod si oportet id esse, ut a similibus similiter omnia
but if it-is-proper that to-be that from like-ones alike all
declinentur verba, sequitur, ut ab dissimilibus dissimilia
be-declined words it-follows that from unlike-ones unlike-ones
debeant fingi, quod non fit: nam et ab similibus alia
ought to-be-fashioned which not happens for both from like-ones some
fiunt similia, alia dissimilia, et ab dissimilibus partim similia
become alike others unlike and from unlike-ones partly alike
partim dissimilia. ab similibus similia, ut a bono et malo
partly unlike from like-ones like-ones as from bonus and malus
bonum malum; ab similibus dissimilia, ut ab lupus lepus
bonum malum from like-ones unlike-ones as from lupus lepus
lupo lepori. contra ab dissimilibus dissimilia, ut Priamus Paris,
lupo lepori conversely from unlike-ones unlike-ones as Priamus Paris
Priamo Pari; ab dissimilibus similia, ut Iuppiter ovis, Iovi ovi.
Priamo Pari from unlike-ones like-ones as Iuppiter ovis Iovi ovi
35 eo iam magis †analogias dissimilia finguntur, sed etiam ab
by-that now more the-analogies unlike-ones are-fashioned but also from
isdem vocabulis dissimilia neque a dissimilibus similia, sed
the-same words unlike-ones nor from unlike-ones like-ones but
etiam eadem. ab isdem vocabulis dissimilia fingi apparet,
also the-same from the-same words unlike-ones to-be-fashioned is-clear
quod, cum duae sint Albae, ab una dicuntur Albani, ab
because since two are Albas from one are-called Albani from

altera Albenses; cum trinae fuerint Athenae, ab una dicti
the-other Albenses since three were Athens from one were-called
Athenaei, ab altera Athenaiis, a tertia Athenaeopolitae.
Athenaei from another Athenaiis from the-third Athenaeopolitae
sic ex diversis verbis multa facta in declinando inveniuntur 36
so from different words many-things made in declining are-found
eadem, ut cum dico ab Saturni Lua Luam, et ab solvendo
the-same as when I-say from Saturn's Lua Luam and from solvendo
luo luam. omnia fere nostra nomina virilia et muliebria
luo luam all almost our nouns masculine and feminine
multitudinis cum recto casu fiunt dissimilia, eadem in
of-the-plural while in-the-straight case they-become unlike the-same in
dandi: dissimilia, ut mares Terentiei, feminae Terentiae, eadem
the-dative unlike as males Terentiei females Terentiae the-same
in dandi, vireis Terentieis et mulieribus Terentieis. dissimile
in the-dative for-the-men Terentieis and for-the-women Terentieis unlike
Plautus et Plautius et commune, ut huius Plauti et Marci.
Plautus and Plautius and common as of-this Plauti and Marci

XIX · MORE UNLIKE THAN LIKE

If analogy exists because many words are alike, then since more are unlike, analogy is not to be followed in speech.

denique si est analogia, quod in multis verbis est similitudo 37
finally if is analogy because in many words is likeness
verborum, sequitur, quod in pluribus est dissimilitudo, ut
of-words it-follows because in more is unlikeness so-that
non sit in sermone sequenda analogia.
not be in speech to-be-followed analogy

XX · NOT IN EVERY PART

Analogy is either in all parts of speech or in some; it is not in all, and to be in some is not enough, as an Ethiopian is not white for his white teeth.

38 postremo, si est in oratione, aut in omnibus eius partibus
lastly if it-is in speech either in all its parts
est aut in aliqua: in omnibus non est, in aliqua esse parum
it-is or in some in all not it-is in some to-be too-little
est, ut album esse Aethiopa non satis est quod habet
is as white to-be an-Ethiopian not enough is because he-has
candidos dentes: non est ergo analogia.
white teeth not is therefore analogy

XXI · WHERE IS THE LIKENESS?

The analogists do not know where likeness should lie, in the sound or in what it signifies; if the sound, the gender signified does not matter; if the thing, Dion and Theon, almost twins, prove unlike; and if both, a pair will limp on one side, as Perpenna and Alfena name a man and a woman. Since they cannot show where likeness should be, they claim analogies shamelessly.

39 cum ab similibus verbis quae declinantur similia fore
since from like words which are-declined like-ones to-be
polliceantur qui analogias esse dicunt, et cum simile tum
they-promise who analogies to-be say and when like then
denique dicant esse verbo verbum, ex eodem si genere
at-last they-say to-be to-a-word a-word from the-same if kind
eadem figura transitum de cassu in cassum similiter
with-the-same shape the-passage from case into case likewise

ostendi possit, qui haec dicunt utrumque ignorant, et in
be-shown can those-who these-things say each-of-two do-not-know both in
quo loco similitudo debeat esse, et quemadmodum spectari
what place likeness ought to-be and how to-be-looked-at
soleat, simile sit necne. quae cum ignorant, sequitur
it-is-wont like it-be or-not which-things since they-do-not-know it-follows
ut, cum analogiam dicere non possint, sequi non debeamus.
that since analogy to-state not they-can to-follow not we-ought
quaero enim, verbum utrum dicant vocem quae ex syllabis 40
I-ask for word whether they-mean the-sound which out-of syllables
est ficta, eam quam audimus, an quod ea significat, quam
is fashioned that which we-hear or what it signifies which
intellegimus, an utrumque. si vox voci esse debet
we-understand or both if the-sound to-a-sound to-be ought
similis, nihil refert, quod significat mas an femina sit, et
like nothing it-matters what it-signifies male or female it-be and
utrum nomen an vocabulum sit, quod illi interesse dicunt.
whether a-name or a-common-noun it-be which they to-matter say
sin illud quod significatur debet esse simile, Diona et Theona 41
but-if that which is-signified ought to-be like Dion and Theon
quos dicunt esse paene ipsi geminos, inveniuntur esse
whom they-say to-be almost themselves twins are-found to-be
dissimiles, si alter erit puer, alter senex, aut unus albus
unlike if one shall-be a-boy the-other an-old-man or one white
et alter Aethiops, item aliqua re alia dissimiles. sin ex
and the-other an-Ethiopian likewise in-some thing other unlike but-if on
utraque parte debet verbum esse simile, non cito invenietur
each side ought the-word to-be like not quickly will-it-be-found
quin in altera utra re claudicet, nec Perpenna et Alfena
but-that in the-one or-other thing it-limps nor Perpenna and Alfena
erit simile, quod alterum nomen virum, alterum mulierem
will-be like because the-one name a-man the-other a-woman

significat. quare quoniam ubi similitudo esse debeat nequeunt
signifies therefore since where likeness to-be ought they-cannot
ostendere, impudentes sunt qui dicunt esse analogias.
show shameless are those-who say there-to-be analogies

XXII · HOW IS LIKENESS SEEN?

The analogists also do not know how likeness is to be judged: their precept of waiting until the noun has passed into the vocative before calling the nominatives like or unlike is like refusing to judge whether the Menaechmi are twins until one has looked at their children. Nothing outside the things compared should be taken to judge their likeness; since they cannot say how likeness is to be taken, they cannot speak of analogy.

42 alterum illud quod dixi, quemadmodum simile spectari
the-other that which I-said how like to-be-looked-at
oporteret, ignorare apparet ex eorum praecepto, quod
it-ought they-do-not-know is-clear from their precept because
dicunt, cum transierit e nominandi casibus in eos quos
they-say when it-has-passed from the-nominative cases into those which
appellant vocandi, tum denique posse dici rectos esse
they-call vocative then at-last can to-be-said the-straight-ones to-be
similis aut dissimilis: esset enim ut si quis, Menaechmos
like or unlike it-would-be for as if someone the-Menaechmi
geminos cum videat, dicat non posse iudicare similesne
twins when he-sees should-say not to-be-able to-judge whether-like
sint, nisi qui ex his sint nati considerarit num discrepent
they-are unless who from them are born he-has-considered whether they-differ
inter se.
among themselves

nihil, inquam, quo magis minusve sit simile quod conferas 43
nothing I-say whereby more or-less is like what you-compare
cum altero, ad iudicandum extrinsecus oportet sumi.
with another for judging from-outside ought to-be-taken
quare cum ignorent, quemadmodum similitudo debeat
therefore since they-do-not-know how likeness ought
sumi, de analogia dicere non possunt. haec apertius
to-be-taken about analogy to-speak not they-can these-things more-openly
dixissem, nisi brevius eo nunc mallem, quod
I-would-have-said unless more-briefly for-that-reason now I-would-prefer because
infra sunt planius usurpanda. quare quod ad universam
below they-are more-plainly to-be-used therefore what to the-whole
naturam verborum attinet, haec attigisse modo satis est.
nature of-words pertains these-things to-have-touched only enough is

XXIII · FOUR PARTS OF SPEECH

Varro divides speech by nature into four parts: the part with cases, the part with tenses, the part with neither, and the part with both, which some call the parts of naming, saying, supporting, and joining. Naming has four parts, provocabula, vocabula, names, and pronouns, of which the middle two are nominatus and the first and last articles; and each must be threefold, in sex, number, and case.

quod ad partis singulas orationis, deinceps dicam. quoius 44
as to the-parts single of-speech next I-will-speak of-which
quoniam sunt divisiones plures, nunc ponam potissimum
since there-are divisions several now I-will-set-down chiefly
eam qua dividitur oratio secundum naturam in quattuor
that by-which is-divided speech according-to nature into four
partis: in eam quae habet casus et quae habet tempora
parts into that which has cases and which has tenses

et quae habet neutrum et in qua est utrumque. has
and which has neither and in which is both these
vocant quidam appellandi, dicendi, adminiculandi, iungendi.
call some of-naming of-saying of-supporting of-joining
appellandi dicitur ut homo et Nestor, dicendi ut scribo et
of-naming is-called as homo and Nestor of-saying as scribo and
lego, iungendi ut que, adminiculandi ut docte et commode.
lego of-joining as que of-supporting as docte and commode
45 appellandi partes sunt quattuor, e quis dicta a quibusdam
of-naming the-parts are four of which called by some
provocabula quae sunt ut quis, quae; vocabula ut scutum,
provocabula which are as quis quae vocabula as scutum
gladium; nomina ut Romulus, Remus; pronomina ut hic,
gladium names as Romulus Remus pronouns as hic
haec. duo media dicuntur nominatus; prima et extrema
haec the-two middle-ones are-called nominatus the-first and last
articuli. primum genus est infinitum, secundum ut
articles the-first kind is infinite the-second as-it-were
infinitum, tertium ut effinitum, quartum finitum.
infinite the-third as-it-were finite the-fourth finite
46 haec singulatim triplicia esse debent quod sexum,
these singly threefold to-be ought as-to sex
multitudinem, casum: sexum, utrum virile an muliebre an
number case sex whether male or female or
neutrum sit, ut doctus docta doctum; multitudinem, unum
neuter it-is as doctus docta doctum number one
an plura significet, ut hic, hi, haec; casum, utrum recto
or more it-signifies as hic hi haec case whether in-the-straight
sit, ut Marcus, an obliquo, ut Marco, an communi, ut Iovis.
it-is as Marcus or in-the-oblique as Marco or in-the-common as Iovis

XXIV · GENDER

Words should have three forms, as humanus humana humanum, but some have two, like cervus cerva, some one, like aper; so there is no analogy in genders.

his discretis partibus singulas perspice, quo facilius 47
these distinguished parts the-single-ones examine so-that more-easily
nusquam esse analogias quas sequi debeamus videas. nempe
nowhere to-be analogies which to-follow we-ought you-may-see surely
esse oportebat vocis formas ternas, ut in hoc humanus
to-be it-was-proper of-sound forms threefold as in this humanus
humana humanum, sed habent quaedam binas, ut cervus
humana humanum but have some two as cervus
cerva, quaedam singulas, ut aper, et sic multa. non ergo
cerva some one as aper and so many not therefore
est in huiuscemodi generibus analogia.
is in such kinds analogy

XXV · NUMBER

All should have singular and plural, but many are singular only, like cicer, or plural only, like salinae and balneae; so there is no analogy in number.

et in multitudine ut unum significat pater, plures patres, 48
and in number as one signifies pater more patres
sic omnia debuerunt esse bina. sed et singularia solum
so all ought to-be twofold but both singular only
sunt multa, ut cicer, siser (nemo enim dicit cicera, sisera)
are many as cicer siser no-one for says cicera sisera
et multitudinis sunt, ut salinae (non enim ab his singulari
and of-the-plural are as salinae not for from these in-singular

specie dicitur salina) et balneae. neque ab eo quod dicunt
form is-said salina and balneae nor from that which they-say
balneum habet multitudinis consuetudo: nam quod est ut
balneum has a-plural usage for since it-is as
praedium balneum, debuerunt esse plura, ut praedia balnea,
praedium balneum they-ought to-be plural as praedia balnea
quod non est: non est ergo in his quoque analogia.
which not is not is therefore in these also analogy

XXVI · MISSING CASES

Some words have straight and oblique cases, some straight only, like Maspiter, some oblique only, like Iovis; so no analogy here.

49 alia casus habent et rectos et obliquos, alia rectos solum,
some cases have both straight and oblique others straight only
alia modo obliquos habent: utrosque ut Iuno, Iunonis,
others only oblique have both as Iuno Iunonis
rectos modo ut Iupiter, Maspiter, obliquos solum ut Iovis,
straight only as Iupiter Maspiter oblique only as Iovis
Iovem: non ergo in his est analogia.
Iovem not therefore in these is analogy

By analogy quis quem quoius would give quae quam quaius, and qui would be ques.

nunc videamus in illa quadripertita. primum si esset analogia, 50
now let-us-see in that fourfold-division first if there-were analogy
ut in infeineiteis articulis, ut est quis quem quoius, sic
as in the-infinite articles as is quis quem quoius so
diceretur quae quam quaius; et ut est quis quoi, sic diceretur
would-be-said quae quam quaius and as is quis quoi so would-be-said
qua quae: nam est proportione simile: ut deae bonae quae,
qua quae for it-is in-proportion like as deae bonae quae
sic dea bona qua est, et ut est quem quis, sic quos ques.
so dea bona qua is and as is quem quis so quos ques
quare quod nunc dicitur qui homines, dici oportuit ques.
therefore what now is-said qui homines to-be-said it-ought ques

By analogy is ei should give ea eae, and eius eaius; yet eius serves all three genders though the straight cases differ. Varro touches this lightly, expecting the copyists to bungle the thornier forms.

51 praeterea ut est ab is ei, sic ab ea eae diceretur, quod
besides as is from is ei so from ea eae would-be-said which
nunc dicitur ei; pronuntiaretur ut in iis viris, sic es
now is-said ei would-be-pronounced as in iis viris so es
mulieribus, et ut est in rectis casibus is ea, in obliquis
mulieribus and as is in the-straight cases is ea in the-oblique
esset eius eaius; nunc non modo in virili sicut in
there-would-be eius eaius now not only in the-masculine as in
muliebri dicitur eius, sed etiam in neutris articulis, ut eius
the-feminine is-said eius but also in the-neuter articles as eius
viri, eius mulieris, eius pabuli, cum discriminentur in rectis
viri eius mulieris eius pabuli though they-be-distinguished in the-straight
casibus is ea id. de hoc genere parcius tetigi, quod
cases is ea id about this kind more-sparingly I-have-touched because
librarios haec spinosiora indiligentius elaturos putavi.
the-copyists these thornier-things carelessly about-to-bring-out I-thought

Common nouns have four kinds of declension: naming, as equile from equus; of case; of increase, albius; and of diminishing, cistula. The first has roots in nouns, names, and verbs, and in none is analogy kept.

de nominatibus qui accedunt proxime ad infinitam naturam 52
about nouns which come nearest to the-infinite nature
articulorum atque appellantur vocabula, ut homo equus, eorum
of-the-articles and are-called vocabula as homo equus of-them
declinationum genera sunt quattuor: unum nominandi, ut ab
of-declensions the-kinds are four one of-naming as from
equo equile, alterum casuale, ut ab equo equum, tertium
equo equile the-second of-case as from equo equum the-third
augendi, ut ab albo albius, quartum minuendi, ut cista cistula.
of-increasing as from albus albius the-fourth of-diminishing as cista cistula
primum genus, ut dixi, id est, cum ab aliqua parte 53
the-first kind as I-said that is when from some part
orationis declinata sunt recto casu vocabula, ut a
of-speech derived are in-the-straight case words as from
balneis balneator. hoc fere triplices habet radices, quod
balneae balneator this mostly threefold has roots because
et a vocabulo oritur, ut a venatore uenabulum, et
both from a-common-noun it-arises as from venator venabulum and
a nomine, ut a Tibure Tiburs, et a verbo, ut a
from a-name as from Tibur Tiburs and from a-verb as from
currendo cursor. in nullo horum analogiam servari videbis.
currere cursor in none of-these analogy kept you-will-see

From ovis and sus come ovile and suile, but not bovile from bos; not oviarium beside aviarium; not sediculum beside cubiculum. Shops are named vinaria and cretaria but not carnaria; duo gives bini, not duini, and bigae, not duigae.

54 primum cum dicatur ut ab ove et sue ovile et suile, sic
first though it-is-said as from ovis and sus ovile and suile so
a bove bovile non dicitur; et cum simile sit avis et ovis,
from bos bovile not is-said and though like are avis and ovis
neque dicitur ut ab ave aviarium ab ove oviarium, neque
neither is-said as from avis aviarium from ovis oviarium nor
ut ab ove ovile ab ave avile, et cum debuerit esse ut
as from ovis ovile from avis avile and though it-ought to-be as
a cubatione cubiculum sic a sessione sediculum, non est.
from cubatio cubiculum so from sessio sediculum not is
55 quoniam taberna, ubi venit vinum, a vino vinaria, a creta
since the-shop where is-sold wine from vinum vinaria from creta
cretaria, ab unguento unguentaria dicitur, ἀνὰ λόγον si essent
cretaria from unguentum unguentaria is-called ἀνὰ λόγον if they-were
vocabula, ubi caro venit, carnaria, ubi pelles, pelliaria, ubi
words where meat is-sold carnaria where skins pelliaria where
calcei, calcearia diceretur, non laniena ac pellesuina et sutrina.
shoes calcearia would-be-said not laniena and pellesuina and sutrina
et sicut est ab uno uni, ab tribus trini, a quattuor quadrini,
and as is from unus uni from tres trini from quattuor quadrini
sic a duobus duini, non bini diceretur; nec non ut quadrigae
so from duo duini not bini would-be-said nor not as quadrigae
trigae, sic potius duigae quam bigae. permulta sunt huiusce
trigae so rather duigae than bigae very-many are of-this
generis, quae quoniam admonitus perspicere potest, omitto.
kind which since one-who-is-reminded perceive can I-omit

If like names gave like words, Asia and Libya would give Asiatici and Libyatici alike, Parma Parmani as Roma Romani, and Pergamum Pergamenus as Ilium Ilienus.

vocabula quae ab nominibus oriuntur, si ab similibus 56
the-words which from names arise if from like
nominibus similia esse debent, dicemus, quoniam gemina
names like to-be they-ought we-shall-say since twin
sunt Parma Alba Roma, †Parmenses; aut quoniam est
are Parma Alba Roma Parmenses or since is
similis Roma Nola Parma, dicemus ut Romani Nolani sic
like Roma Nola Parma we-shall-say as Romani Nolani so
Parmani; et a Pergamo, ab Ilio similiter Pergamenus
Parmani and from Pergamum from Ilium alike Pergamenus
Ilienus; aut ut Ilius et Ilia mas et femina, sic Pergamus
Ilienus or as Ilius and Ilia male and female so Pergamus
et Pergama vir et mulier; et quoniam similia nomina
and Pergama man and woman and since like names
sunt Asia Libya, dicemus Asiaticos et Libyaticos homines.
are Asia Libya we-shall-say Asiaticos and Libyaticos men

From verbs come scriptor and lector, but not messor and fertor beside amator; participles lack a past in Latin from amo, and from loquor and venor come forms though loquo and veno do not exist. Even the frequentatives are not kept, cantitans but not amitans.

57 quae vocabula dicuntur a verbis, fiunt ut a scribendo
which words are-called from verbs are-made as from scribere
scriptor, a legendo lector, haec quoque non servare
scriptor from legere lector these also not to-keep
similitudinem licet videre ex his: cum similiter dicatur
likeness one-may see from these since alike is-said
ut ab amando amator, ab salutando salutator, a cantando
as from amare amator from salutare salutator from cantare
cantator, et cum dicatur lassus sum metendo ferendo, ex
cantator and though is-said tired I-am from-reaping from-carrying from
his vocabula non reddunt proportionem, quoniam non fit
these the-words not render proportion since not happens
ut messor fertor. multa sunt item in hac specie in quibus
as messor fertor many are likewise in this form in which
potius consuetudinem sequimur quam rationem verborum.
rather usage we-follow than the-reason of-words
58 praeterea cum sint ab eadem origine verborum vocabula
besides though there-are from the-same origin of-verbs words
dissimilia superiorum, quod simul habent casus et tempora,
unlike the-foregoing because together they-have cases and tenses
quo vocantur participia, et multa sint contraria ut amor
whence they-are-called participles and many are contrary as amor
amo, seco secor, ab amo et eiusmodi omnibus verbis
amo seco secor from amo and of-that-sort all verbs

oriuntur praesens et futurum et amans et amaturus,
arise a-present and a-future both amans and amaturus
ab eis verbis tertium quod debet fingi praeteriti, in
from those verbs the-third which ought to-be-fashioned of-the-past in
lingua latina reperiri non potest: non ergo est analogia.
the-tongue Latin to-be-found not can not therefore is-there analogy
sic ab amor legor et eiusmodi verbis vocabulum eius
so from amor legor and such verbs a-word of-that
generis praeteriti temporis fit, ut amatus eram, sum, ero,
kind of-past time is-made as amatus eram sum ero
neque praesentis et futuri ab his fit.
nor of-the-present and future from these is-made
non est ergo analogia, praesertim cum tantus numerus 59
not is therefore analogy especially since so-great a-number
vocabulorum in eo genere interierit quod dicimus. in his
of-words in that kind has-perished which we-say in those
verbis quae contraria non habent, loquor et venor, tamen
verbs which contraries not have loquor and venor yet
dicimus loquens et venans, locuturus et venaturus, quod
we-say loquens and venans locuturus and venaturus which
secundum analogias non est, quoniam dicimus loquor et
according-to analogies not is since we-say loquor and
venor, non loquo et veno, unde illa erant superiora; eo
venor not loquo and veno whence those were the-former-ones by-that
minus servantur, quod ex his quae contraria verba non habent
less they-are-kept because from these which contrary verbs not have
alia efficiunt terna, ut ea quae dixi, alia bina, ut ea
some produce three as those which I-have-said others two as those
quae dicam: currens ambulans, cursurus ambulaturus: tertia
which I-shall-say currens ambulans cursurus ambulaturus the-third
enim praeteriti non sunt, ut cursus sum, ambulatus sum.
for of-the-past not there-are as cursus sum ambulatus sum

60 ne in his quidem, quae saepius quid fieri ostendunt,
not in these even which more-often something to-be-done show
servatur analogia: nam ut est a cantando cantitans,
is-kept analogy for as is from cantare cantitans
ab amando amitans non est et sic multa. ut in his
from amare amitans not is and so many-things as in these
singularibus, sic in multitudinis: sicut enim cantitantes †sed
singulars so in plurals as for cantitantes but
ettitantes non dicuntur.
ettitantes not are-said

XXXIII · COMPOUNDS

In compounds, if tibicines come from pipes and singing, why not citharicen? If aeditumus from aedes, why atriensis, not atritumus? Why argentifodinae but not ferrifodinae, aurifex but not argentifex, indoctus but not insalsus?

61 quoniam est vocabulorum genus quod appellant compositicium
since there-is of-words a-kind which they-call compound
et negant conferri id oportere cum simplicibus de quibus
and they-deny to-be-compared it it-is-proper with simple-ones about which
adhuc dixi, de compositis separatim dicam. cum ab
hitherto I-have-spoken about the-compounds separately I-will-speak since from
tibiis et canendo tibicines dicantur, quaerunt, si analogias
pipes and singing tibicines are-called they-ask if analogies
sequi oporteat, cur non a cithara et psalterio et pandura
to-follow it-is-proper why not from cithara and psalterium and pandura
dicamus citharicen et sic alia; si ab aede et tuendo aeditumus
we-say citharicen and so others if from aedes and tueri aeditumus
dicatur, cur non ab atrio et tuendo potius atritumus sit
is-said why not from atrium and tueri rather atritumus be

quam atriensis; si ab avibus capiendis auceps dicatur, debuisse
than atriensis if from birds being-caught auceps is-said it-ought
aiunt a piscibus capiendis ut aucupem sic piscicupem dici.
they-say from fishes being-caught as aucupem so piscicupem to-be-said
ubi lavetur aes aerarias, non aerelavinas nominari; et ubi 62
where is-washed bronze aerariae not aerelavinae to-be-named and where
fodiatur argentum argentifodinas dici, neque ubi fodiatur
is-dug silver argentifodinae to-be-called nor where is-dug
ferrum ferrifodinas; qui lapides caedunt lapicidas, qui
iron ferrifodinae those-who stones cut lapicidae those-who
ligna, lignicidas non dici; neque ut aurificem sic argentificem;
wood lignicidas not to-be-called nor as aurifex so argentifex
non doctum dici indoctum, non salsum insulsum. sic ab
not doctus is-said indoctus not salsus insulsus so from
hoc quoque fonte quae profluant, animadvertere est facile.
this too source what flows-forth to-notice is easy

XXXIV–XXXV · NUMBER OF CASES

The Aristarcheans strain hardest on cases; yet letters' names have one, other nouns three to six, so cases show no analogy.

relinquitur de casibus, in quo Aristarchei suos contendunt 63
there-remains about cases in which the-Aristarcheans their strain
nervos. primum si in his esset analogia, dicunt debuisse
sinews first if in these were analogy they-say ought
omnis nominatus et articulos habere totidem casus: nunc
all nominatus and articles to-have as-many cases now
alios habere unum solum, ut litteras singulas omnes, alios
some to-have one only as letters single all others

tris, ut praedium praedii praedio, alios quattuor, ut mel
three as praedium praedii praedio others four as mel
mellis melli melle, alios quinque, ut quintus quinti quinto
mellis melli melle others five as quintus quinti quinto
quintum quinte, alios sex, ut unus unius uni unum une
quintum quinte others six as unus unius uni unum une
uno: non esse ergo in casibus analogias.
uno not to-be therefore in cases analogies

XXXVI · GREEK LETTERS AND BARBARIAN NAMES

Crates asks why Greek letters, which have one case, are not declined alpha alphati alphatos; if the answer is that they are barbarian, Varro asks why the Greeks decline our names and the Persians'. If analogy held, they would give foreign words one case, like the Phoenicians', or several, like the Gauls'; and the Greeks should decline our names with six cases, not five.

64 secundo quod Crates, cur quae singulos habent casus,
secondly because Crates-asks why those-which single have cases
ut litterae graecae, non dicantur alpha alphati alphatos, si
as letters Greek not are-called alpha alphati alphatos if
idem mihi respondebitur quod Crateti, non esse vocabula
the-same to-me will-be-answered as to-Crates not to-be words
nostra, sed penitus barbara, quaeram, cur idem nostra
our but wholly barbarian I-shall-ask why the-same our
nomina et Persarum et ceterorum quos vocant barbaros
names and of-the-Persians and of-the-others whom they-call barbarians
cum casibus dicant.
with cases they-say

quare si essent in analogia, aut, ut Poenicum et 65
therefore if they-were in analogy either as of-the-Phoenicians and
Aegyptiorum vocabula singulis casibus dicerent, aut pluribus,
of-the-Egyptians the-words with-single cases they-would-say or with-more
ut Gallorum ac ceterorum: nam dicunt alacco alaucus et
as of-the-Gauls and others for they-say alacco alaucus and
sic alia. sin quod scribunt dicent, quod Poenicum sint
so others but-if as they-write they-will-say because of-the-Phoenicians they-are
singulis casibus, ideo eas litteras graecas †nominari: sic
with-single cases therefore those letters Greek are-named so
Graeci nostra senis casibus non quinis dicere debebant;
the-Greeks ours with-six cases not with-five to-say ought
quod cum non faciunt, non est analogia.
which since not they-do not is analogy

XXXVII · TWO FORMS OF ONE CASE

If there were analogy, no case would be said two ways, yet some say ovi, others ove, puppis and puppes, civitatum and civitatium, montes and montis.

quae si esset, negant ullum casum duobus modis debuisse 66
which if it-existed they-deny any case in-two ways to-have-been-proper
dici; quod fit contra. nam sine reprehensione vulgo
to-be-said which happens contrariwise for without blame commonly
alii dicunt in singulari hac ovi et avi, alii hac ove et
some say in the-singular hac ovi and avi others hac ove and
ave; in multitudinis hae puppis restis et hae puppes restes;
ave in the-plural hae puppis restis and hae puppes restes
item quod in patrico casu hoc genus dispariliter dicuntur
likewise because in the-genitive case this kind differently are-said

civitatum parentum et civitatium parentium, in accusandi
civitatum parentum and civitatium parentium in the-accusative
hos montes fontes et hos montis fontis.
hos montes fontes and hos montis fontis

XXXVIII · LIKE WORDS DECLINED UNLIKE

Gens, mens, and dens decline unlike; surus, lupus, and lepus differ in the dative, and Aristarchus' answer that their vocatives differ explains nothing. As aves, oves, and sues give avium and ovium, they should give suium, and the people say dei, not deei. Deum and denarium stand beside deorum and denariorum, Hectorem beside quaestorem, pater familias beside familiarum, and boum beside boverum.

67 item cum, si sit analogia, debeant ab similibus verbis
likewise since if there-be analogy they-ought from like words
similiter declinatis similia fieri et id non fieri ostendi
alike declined like-ones to-become and that not to-happen be-shown
possit, despiciendam eam esse rationem. atqui ostenditur: nam
can to-be-despised that to-be reasoning and-yet it-is-shown for
qui potest similius esse quam gens, mens, dens? cum horum
how can more-like be than gens mens dens though of-these
casus patricus et accusativus in multitudine sint disparilis:
the-cases genitive and accusative in the-plural are unequal
nam a primo fit gentium et gentis, utrubique ut
for from the-first is-made gentium and gentis in-both-places so-that
sit I, ab secundo mentium et mentes, ut in priore
there-be I from the-second mentium and mentes so-that in the-former
solo sit I, ab tertio dentum et dentes, ut in neutro sit.
only be I from the-third dentum and dentes so-that in neither it-be

sic item quoniam simile est recto casu surus lupus 68
so likewise since like is in-the-straight case surus lupus
lepus, rogant, quor non dicatur proportione item suro
lepus they-ask why not is-said in-proportion likewise suro
lupo lepo. sin respondeatur similia non esse, quod ea
lupo lepo but-if it-be-answered like not to-be because them
vocemus dissimiliter sure lupe lepus (sic enim respondere
we-call differently sure lupe lepus so for to-answer
voluit Aristarchus Crateti: nam cum scripsisset similia esse
wished Aristarchus to-Crates for when he-had-written alike to-be
Philomedes Heraclides Melicertes, dixit non esse similia:
Philomedes Heraclides Melicertes he-said not to-be alike
in vocando enim cum E brevi dici Philomedes, cum E
in calling for with E short to-be-said Philomedes with E
longo Heraclide, cum A brevi Melicerta), in hoc dicunt
long Heraclide with A short Melicerta in this they-say
Aristarchum non intellexisse quod quaeretur se non solvere.
Aristarchus not to-have-understood what will-be-asked he not solves
sic enim, ut quicque in obliquis casibus discrepavit, dicere 69
so for as each-thing in the-oblique cases differed to-say
potuit propter eam rem rectos casus non esse similis;
he-could on-account-of that thing the-straight cases not to-be alike
quom quaeratur duo inter se similia sint necne,
since it-is-asked two-things among themselves alike they-be or-not
non debere extrinsecus adsumi cur similia sunt.
not ought from-outside to-be-taken why alike they-are
item si esset analogia, similiter ut dicunt aves oves sues, 70
likewise if there-were analogy alike as they-say aves oves sues
dicerent item ut avium ovium suium. si analogia est,
they-would-say likewise as avium ovium suium if analogy is

inquit, cur populus dicit dêi penates, dêi consentes, cum
he-says why the-people says dêi penates dêi consentes though
sit ut hic reus ferreus deus, sic hei reei ferreei deei?
it-be as hic reus ferreus deus so hei reei ferreei deei
71 item quaerunt, si sit analogia, cur appellant omnes aedem
likewise they-ask if there-be analogy why they-call all the-temple
deum consentium et non deorum consentium? item quor
deum consentium and not deorum consentium likewise why
dicatur mille denarium, non mille denariorum? est enim
is-said mille denarium not mille denariorum it-is for
hoc vocabulum figura ut Vatinius, Manilius, denarius: debet
this word in-shape like Vatinius Manilius denarius ought
igitur dici ut Vatiniorum Maniliorum denariorum; et non
therefore to-be-said as Vatiniorum Maniliorum denariorum and not
equum puplicum mille assarium esse, sed mille assariorum:
the-horse public mille assarium to-be but mille assariorum
ab uno enim assario multi assarii, ab eo assariorum.
from one for assarius many assarii from that assariorum
72 item secundum illorum rationem debemus secundis syllabis
likewise according-to their reasoning we-ought with-second syllables
longis Hectórem Nestórem: est enim ut quaestor praetor
long Hectórem Nestórem it-is for as quaestor praetor
Nestor quaestorem praetorem Nestórem, quaestóris praetóris
Nestor quaestorem praetorem Nestórem quaestóris praetóris
Nestóris; et non debuit dici quibus das, his das: est
Nestóris and not it-ought to-be-said quibus das his das it-is
enim ut hi qui his quis, aut sicut quibus hibus.
for as hi qui his quis or as quibus hibus
73 cum dicatur da patri familias, si analogias sequi vellent,
since is-said da patri familias if analogies to-follow they-wished
non debuerunt dicere hic pater familias, quod est ut Atiniae
not they-ought to-say hic pater familias because it-is as Atiniae

Catiniae familiae, sic una Atinia Catinia familia. item plures
Catiniae familiae so one Atinia Catinia familia likewise plural
patres familias dicere non debuerunt, sed, ut Sisenna scribit,
patres familias to-say not they-ought but as Sisenna writes
patres familiarum.
patres familiarum
neque oportebat consuetudinem natare alios dicere boum 74
nor ought usage to-waver some to-say boum
greges, alios boverum, et signa alios Ioum, alios Ioverum,
herds others boverum and statues some Ioum others Ioverum
cum esset ut Iovis bovis struis et Iovem bovem struem Iovi
since it-was as Iovis bovis struis and Iovem bovem struem Iovi
bovi strui; nec cum haec convenirent in obliquis casibus,
bovi strui nor since these agreed in the-oblique cases
dubitare debuerunt in rectis, in quibus nunc in consuetudine
to-doubt they-ought in the-straight in which now in usage
aliter dicere, pro Iovis Iupiter, pro bus bos, pro strus strues.
otherwise to-say for Iovis Iupiter for bus bos for strus strues

XXXIX · COMPARISON

In comparison bonum gives melius and optimum, not bonius, and some words lack a degree, so analogy should not be followed here.

deinceps dicam de altero genere vocabulorum, in quo 75
next I-will-speak about the-other kind of-words in which
contentiones fiunt, ut album albius albissumum, in quo †id
comparisons are-made as album albius albissumum in which that
analogias non servari apparet: nam cum sit simile salsum
analogies not to-be-kept is-clear for though it-is like salsum

caldum et dicatur ab his salsius caldius, salsissimum
caldum and is-said from these salsius caldius salsissimum
caldissimum, debuit dici, quoniam simile est bonum malum,
caldissimum it-ought to-be-said since like is bonum malum
ab his bonius et malius, bonissimum et malissimum. nonne
from these bonius and malius bonissimum and malissimum not
dicitur bonum melius optimum, malum peius pessimum?
is-said bonum melius optimum malum peius pessimum
76 in aliis verbis nihil deest, ut dulcis dulcior dulcissimus, in aliis
in other words nothing is-lacking as dulcis dulcior dulcissimus in others
primum, ut peium peius pessimum, in aliis medium, ut caesior
the-first as peium peius pessimum in others the-middle as caesior
caesius caesissumus, in aliis bina sunt quae desint ab eadem
caesius caesissumus in others two are which are-lacking from the-same
voce declinata, et ea ita ut alias desint secundum et
word derived and those so that sometimes are-lacking the-second and
tertium, ut in hoc mane manius manissime, alias ut duo
third as in this mane manius manissime sometimes so-that the-two
prima absint, ut ab optimum optius optum, alias ut
first are-missing as from optimum optius optum sometimes so-that
primum et tertium desit, ut a melius melum melissumum.
the-first and third is-lacking as from melius melum melissumum
77 praeterea si dicerentur similiter, cum similia essent macer
besides if they-were-said alike since like they-were macer
sacer tener et macerrimus sacerrimus tenerrimus, non
sacer tener and macerrimus sacerrimus tenerrimus not
discreparet in his macrior tenerior, neque alia trisyllaba
there-would-differ in these macrior tenerior nor other trisyllables
fierent; et si in his dominaretur similitudo, diceremus
would-be-made and if in these ruled likeness we-would-say
ut candidissimus candidissima, pauperrumus pauperrima, sic
as candidissimus candidissima pauperrumus pauperrima so

candidus candida, pauper paupera; et ut dicimus doctus
candidus candida pauper paupera and as we-say doctus
docta, doctissimus doctissima, sic diceremus frugalissumus
docta doctissimus doctissima so we-would-say frugalissumus
frugalissima, frugus et fruga.
frugalissima frugus and fruga
et si proportione essent verba, ut uno vocabulo dicimus 78
and if in-proportion were words as with-one word we-call
virum et mulierem sapientem et diligentem et sapientiorem
a-man and a-woman sapientem and diligentem and sapientiorem
et diligentiorem, sic diceremus item, cum pervenissemus
and diligentiorem so we-would-say likewise when we-had-arrived
ad summum, quod nunc facimus aliter: nam virum dicimus
at the-top which now we-do otherwise for a-man we-call
sapientissimum et diligentissimum, feminam sapientissimam
sapientissimum and diligentissimum a-woman sapientissimam
et diligentissimam. quod ad vocabulorum huius generis
and diligentissimam what to of-words of-this kind
exempla pertinet, multa sunt reliqua; sed ea quae dicta,
the-examples pertains many are remaining but those which said
ad iudicandum satis sunt, quor analogias in collatione
for judging enough are why analogies in the-comparison
verborum sequi non debeamus.
of-words to-follow not we-ought

Words of size could be threefold, cista cistula cistella, but many lack the middle or the least forms; so in all four kinds of common nouns usage rules rather than analogy.

79 magnitudinis vocabula cum possint esse terna, ut cista
of-size the-words though they-could be three as cista
cistula cistella, †in mediis non sunt, ut in his macer
cistula cistella in middle-ones not are as in these macer
macricolus macellus, niger nigricolus nigellus. item minima in
macricolus macellus niger nigricolus nigellus likewise the-smallest in
quibusdam non sunt, ut avis avicula aucella, caput capitulum
some not are as avis avicula aucella caput capitulum
capitellum. in hoc genere vocabulorum quoniam multa
capitellum in this kind of-words since many-forms
desunt, dicendum est non esse in eo potius sequendam
are-lacking to-be-said it-is not to-be in it rather to-be-followed
quam consuetudinem rationem. quod ad vocabulorum genera
than usage reason as to of-words the-kinds
quattuor pertinet, ut in hoc potius consuetudinem quam
four pertains so-that in this rather usage than
analogias dominari facile animadverti possit, dictum est.
analogies rule easily to-be-noticed can said it-is

Names differ from common nouns in being finite and particular, and analogy is kept neither in names from names nor in names from common nouns: Roma comes from Romulus out of proportion, Perpenna is a man's name though shaped as a woman's, the freedmen of Romans ought to be called Romani after Rome as freed public slaves are, and names like Maecenas come from places.

sequitur de nominibus, quae differunt a vocabulis ideo 80
there-follows about names which differ from common-nouns for-this-reason
quod sunt finita ac significant res proprias, ut Paris Helena,
because they-are finite and signify things particular as Paris Helena
cum vocabula sint infinita ac res communis designent,
while common-nouns are infinite and things common designate
ut vir mulier; e quibus sunt alia nomina ab nominibus, ut
as vir mulier of which are some names from names as
Ilium ab Ilo et Ilia ab Ilio, alia a vocabulo, ut ab
Ilium from Ilus and Ilia from Ilius others from a-common-noun as from
albo Albius, ab atro Atrius. in neutris servata est analogia:
albus Albius from ater Atrius in neither kept is analogy
nam et cum sit a Romulo Roma, proportione non
for both though there-is from Romulus Roma in-proportion not
est quod debuit esse *** Perpenni filia, non Perpennae.
there-is what ought to-be (lacuna) Perpenni daughter not Perpennae
Perpenna mulieris nomen esse debuit et nata esse a 81
Perpenna a-woman's name to-be ought and born to-be from
Perpenno, quod est ut Arbernus Percelnus Perpennus,
Perpennus because it-is as Arbernus Percelnus Perpennus
Arberna Percelna Perpenna. quod si Marcus Perpenna virile
Arberna Percelna Perpenna but if Marcus Perpenna a-man's

est nomen et analogia sequenda, Lucius Aelia et Quintus
is name and analogy to-be-followed Lucius Aelia and Quintus
Mucia virilia nomina esse debebunt;
Mucia men's names to-be will-have-to
82 item quae dicunt ab Rhodo, Andro, Cyzico Rhodius, Andrius,
likewise what they-say from Rhodus Andros Cyzicus Rhodius Andrius
Cyzicenus, similiter Cyzicius dici et civis unusquisque (non
Cyzicenus likewise Cyzicius to-be-called and citizen each not
ut Athenaeus dicitur rhetor nomine, etsi non sit Atheniensis).
as Athenaeus is-called the-rhetor by-name though not he-be an-Athenian
in hoc ipso analogia non est, quod alii nomina habent
in this very-thing analogy not is because some names have
ab oppidis, alii aut non habent aut non ut debent habent.
from towns others either not have or not as they-ought have
83 habent plerique libertini a municipio manumissi, in quo,
have-them most freedmen from a-municipality manumitted in which
ut societatum et fanorum servi, non servarunt proportione
as of-companies and of-temples the-slaves not have-kept in-proportion
rationem, et Romanorum liberti debuerunt dici ut
the-reasoning and of-the-Romans the-freedmen ought to-be-called as
a Faventia Faventinus, ab Reate Reatinus sic a Roma
from Faventia Faventinus from Reate Reatinus so from Roma
Romanus, ut nominantur libertinis orti publicis servis
Romanus as are-named those-from-freedmen sprung public slaves
Romani, qui manumissi ante quam sub magistratus
Romani who were-manumitted before that under of-the-magistrates
nomina, qui eos liberarunt, succedere coeperunt.
the-names who them freed to-come-in they-began

hinc quoque illa nomina Lesas, Ufenas, Carrinas, Maecenas, 84
hence also those names Lesas Ufenas Carrinas Maecenas
quae cum essent ab loco ut Urbinas, et tamen Urbinius,
which since they-were from a-place as Urbinas and yet Urbinius
ab his debuerunt dici ad nostrorum nominum ***
from these they-ought to-be-called to of-our names (lacuna)

BOOK IX

I · ANALOGY AND USAGE TOGETHER

After a gap, Varro names Crates, who leaned on Chrysippus against analogy and Aristarchus without seeing either's intent: Chrysippus meant that like things are marked by unlike words, Aristarchus that likeness be followed in inflection as far as usage allows. Usage and analogy are closer than men think, since analogy is born of usage. Varro sets out nature and use, and those who use speech: the people, the individual, the orator, and the poet.

∗∗∗ nesciunt docere quam discere quae ignorant: 1
(lacuna) they-do-not-know to-teach than to-learn what they-are-ignorant-of
in quo fuit Crates, nobilis grammaticus, qui fretus
in which-number was Crates the-famous grammarian who relying-on
Chrysippo, homine acutissimo qui reliquit περὶ ἀνωμαλίας †lei
Chrysippus a-man most-acute who left on anomaly lei
libri contra analogian atque Aristarchum est nixus, sed ita,
books against analogy and Aristarchus has striven but so
ut scripta indicant eius, ut neutrius videatur pervidisse
as writings show his that of-neither he-seems to-have-seen-through
voluntatem, quod et Chrysippus de inaequabilitate cum
the-intention because both Chrysippus about the-unevenness when
scribit sermonis, propositum habet ostendere similes res
he-writes of-speech the-aim has to-show like things
dissimilibus verbis et dissimiles similibus esse vocabulis
by-unlike words and unlike-things by-like to-be words
notatas, id quod est verum, et Aristarchus, de aequabilitate
marked that which is true and Aristarchus about evenness
cum scribit †et de, verborum similitudinem quandam in
when he-writes and of words likeness a-certain in
inclinatione sequi iubet, quoad patiatur consuetudo.
inflection to-follow he-bids as-far-as allows usage

2 sed ii qui in loquendo partim sequi iubent nos consuetudinem
but those who in speaking partly to-follow bid us usage
partim rationem, non tam discrepant, quod consuetudo et
partly reason not so-much disagree because usage and
analogia coniunctiores sunt inter se quam iei credunt,
analogy more-closely-joined are with each-other than they believe
3 quod est nata ex quadam consuetudine analogia et ex
because is born from a-certain usage analogy and from
hac ∗∗∗ consuetudo ex dissimilibus et similibus verbis
this (lacuna) usage of unlike and like words
eorumque declinationibus constat, neque anomalia neque
and-their declensions consists neither anomaly nor
analogia est repudianda, nisi si non est homo ex anima,
analogy is to-be-rejected unless if not is man from soul
quod est ex corpore et anima.
because he-is from body and soul
4 sed ea quae dicam quo facilius pervideri possint,
but those-things which I-shall-say that more-easily to-be-seen-through they-may
prius de trinis copulis discernendum (nam confusim
first about the-three pairs it-must-be-distinguished for confusedly
ex utraque parte pleraque dicuntur, quorum alia ad aliam
from each side most-things are-said of-which some to another
referri debent summam): primum de copulis naturae et
to-be-referred ought sum first about the-pair of-nature and
usuis: haec enim duo sunt quod †erigunt diversa, quod
use these for two are which raise different-things because
aliud est dicere esse verborum analogias, aliud dicere
one-thing it-is to-say there-to-be of-words analogies another to-say
uti oportere analogiis; secundum de copulis multitudinis
to-use it-is-proper analogies second about the-pair of-quantity
ac finis, utrum omnium verborum dicatur esse analogia †an
and limit whether of-all words is-said to-be analogy or

usus an maioris partis; tertium de copulis personarum,
use or of-the-greater part third about the-pair of-persons
qui eis debent uti, quae sunt plures.
who them ought to-use which are several
alia enim populi universi, alia singulorum, et de ieis 5
one-thing-is for of-the-people whole another of-individuals and among these
non eadem oratoris et poetae, quod eorum non idem ius.
not the-same of-the-orator and of-the-poet because their not the-same right
itaque populus universus debet in omnibus verbis uti analogia
and-so the-people whole ought in all words to-use analogy
et, si perperam est consuetus, corrigere se ipsum, cum orator
and if wrongly it-is accustomed to-correct it self whereas the-orator
non debeat in omnibus uti, quod sine offensione non
not ought in all-words to-use-it because without offense not
potest facere, cum poeta transilire lineas impune possit.
he-can do-it whereas the-poet to-leap-over the-lines with-impunity can
populus enim in sua potestate, singuli in illius: itaque ut 6
the-people for in its-own power-is individuals in its and-so as
suam quisque consuetudinem, si mala est, corrigere debet, sic
his-own each usage if bad it-is to-correct ought so
populus suam. ego populi consuetudinis non sum ut dominus,
the-people its-own I of-the-people's usage not am as master
at ille meae est. ut rationi optemperare debet gubernator,
but it of-mine is as to-reason to-obey ought the-pilot
gubernatori unusquisque in navi, sic populus rationi, nos
to-the-pilot each in the-ship so the-people to-reason we
singuli populo. quare ad quamcumque summam in dicendo
individuals to-the-people therefore to whatever sum in speaking
referam si animadvertes, intelleges, utrum dicatur analogia
I-refer if you-will-notice you-will-understand whether it-is-said analogy

esse an uti †oporteret redigeretur dici id in populum
to-be or to-use it-should-be-proper were-brought to-be-said it to the-people
aliter ac inde omnibus dici in eum qui sit in populo.
otherwise than thence to-all to-be-said to him who is in the-people

II · THE PLAN OF THE DEFENSE

Varro will first argue why analogy is not to be rejected but in some way followed, and then answer the single charges made against it in the former book and others that could be made.

7 nunc iam primum dicam pro universa analogia, cur non
now at-once first I-will-speak for the-whole analogy why not
modo videatur esse reprehendenda, sed etiam cur in usu
only it-seems to-be to-be-blamed but also why in use
quodammodo sequenda; secundo de singulis criminibus,
in-some-way to-be-followed second about the-single charges
quibus rebus possint quae dicta sunt contra solvi,
by-what things can those-which said have-been against be-answered
dicam ita ut generatim comprehendam et ea quae in priore
I-will-speak so that by-kind I-may-include both those which in the-former
libro sunt dicta et ea quae possunt dici atque illic praeterii.
book were said and those which can be-said and there I-passed-over

Those who say good speakers follow usage, not likeness, err, since one who follows proper usage follows reason too.

primum quod aiunt, qui bene loqui velit consuetudinem 8
first as-to-what they-say he-who well to-speak wishes usage
sequi oportere, non rationem similitudinum, quod, alterum
to-follow ought not the-reason of-likenesses because the-one
si neglegat, sine offensione facere non possit, alterum si
if he-neglect without offense to-do-it not he-can the-other if
sequatur, quod sine reprehensione non sit futurum, errant,
he-follow because without blame not it-is about-to-be they-err
quod qui in loquendo consuetudinem qua oportet uti
because he-who in speaking usage which it-is-proper to-use
sequitur, sequitur non sine ratione.
follows follows not without reason

Words declined alike are found in usage, and we correct an error by comparing it to usage, as a couch set unequal in a dining room is brought into line with the others; so a mispronounced word is brought back to the reasoning of similar words.

9 nam vocabula ac verba quae declinamus similiter, ea in
for nouns and verbs which we-decline alike them in
consuetudine esse videmus et ad eam conferimus et, si quid
usage to-be we-see and to it we-compare-them and if anything
est erratum, non sine ea corrigimus. nam ut, qui triclinium
is gone-wrong not without it we-correct for as those-who a-dining-room
constrarunt, si quem lectum de tribus unum imparem
have-spread if any couch of the-three one unequal
posuerunt aut de paribus nimium aut parum produxerunt,
they-have-placed or of equal-ones too-much or too-little they-have-drawn-out
una corrigimus et ad consuetudinem communem et ad
together we-correct and to usage common and to
aliorum tricliniorum analogias, sic si quis in oratione in
of-other dining-rooms the-analogies so if anyone in speech in
pronuntiando ita declinat verba ut dicat disparia, quod peccat
pronouncing so declines words that he-says unequal-forms what he-errs
redigere debemus ad ceterorum similium verborum rationem.
to-bring-back we-ought to of-the-other similar words the-reason

An error received into usage should be corrected as surely as a new one, as a doctor brings a patient from long bad habit to a better state and splints straighten a boy's legs; one who brings weak speech to a better should not be blamed.

cum duo peccati genera sint in declinatione, unum quod 10
since two of-error kinds there-are in declension one which
in consuetudinem perperam receptum est, alterum quod
into usage wrongly received is the-other which
nondum est et perperam dicatur, unum dant non oportere
not-yet is and wrongly is-said one they-grant not to-be-proper
dici, quod non sit in consuetudine, alterum non conceditur
to-be-said which not is in usage the-other not is-conceded
quin ita dicatur, ut sit similiter, cum id faciant, ac, si
but-that so it-be-said as it-is alike since that they-do as if
quis puerorum per delicias pedes male ponere atque imitari
anyone of-the-boys through affectation his-feet badly to-set and to-imitate
vatias coeperit, hos corrigi oportere si concedant,
the-bandy-legged has-begun these to-be-corrected it-is-proper if they-should-grant
contra si quis in consuetudine ambulandi iam factus sit
conversely if anyone in the-habit of-walking already become has
vatia aut conpernis, si eum corrigi non concedant.
bandy-legged or knock-kneed if him to-be-corrected not they-should-grant
non sequitur, ut stulte faciant qui pueris in geniculis 11
not it-follows that foolishly they-act who for-boys on the-knees
alligent serperastra, ut eorum depravata corrigant
tie splints so-that their crooked they-may-straighten
crura? cum vituperandus non sit medicus qui e longinqua
legs since to-be-blamed not is the-doctor who from long
mala consuetudine aegrum in meliorem traducit, quare
bad habit the-sick-man to a-better-state brings why

reprehendendus sit qui orationem minus valentem
to-be-blamed should-be-be who speech less healthy
propter malam consuetudinem traducat in meliorem?
on-account-of bad usage brings to a-better

VI · PAINTERS AND POETS

Apelles and Protogenes are not blamed for not following the practice of earlier painters, nor Aristophanes for following truth rather than usage.

12 pictores Apelles, Protogenes, sic alii artufices egregii
the-painters Apelles Protogenes so other artists outstanding
non reprehendundi, quod consuetudinem Miconos, Dioris,
not are-to-be-blamed because the-practice of-Micon of-Dioris
Arimmae, etiam superiorum non sunt secuti, Aristophanes
of-Arimma even of-the-earlier not they-have followed Aristophanes
improbandus, qui potius in quibusdam veritatem quam
to-be-condemned who rather in some-things truth than
consuetudinem secutus?
usage has-followed

VII · DARING AGAINST OLD CUSTOM

If the wisest men are praised for daring much against old custom in war and elsewhere, those who say usage must outrank reason are to be despised.

quod si viri sapientissimi, et in re militari et in 13
but if men most-wise both in matters military and in
aliis rebus multa contra veterem consuetudinem cum
other matters many-things against old usage when
essent ausi, laudati, despiciendi sunt qui potiorem dicunt
they-had dared are-praised to-be-despised are those-who preferable say
oportere esse consuetudinem ratione.
ought to-be usage than-reason

VIII · CORRECTION WITHOUT PENALTY

We punish wrong habits in the state; shall we not correct a word wrongly used, when it costs no penalty?

an cum quis perperam consuerit quid facere in civitate, 14
or when someone wrongly has-grown-used something to-do in the-state
non modo patiemur, sed etiam poena afficiemus, idem
not only shall-we-tolerate but even with-penalty visit-it the-same
si quis perperam consuerit dicere verbum, non corrigemus,
if someone wrongly has-grown-used to-say a-word not shall-we-correct-it
cum id fiat sine poena?
though that may-be-done without penalty

IX · TEACHING GROWN MEN

We send boys to school to learn how to write words; shall we not teach bearded men how words ought to be said?

15 et hi qui pueros in ludum mittunt, ut discant quae
and these who boys to school send that they-may-learn which
nesciunt verba quemadmodum scribant, idem
they-do-not-know words how they-should-write-them the-same
barbatos qui ignorabunt verba quemadmodum oporteat dici
bearded-men who will-not-know words how it-is-proper to-be-said
non docebimus, ut sciant qua ratione conveniat dici?
not shall-we-teach that they-may-know by-what reason it-is-fitting to-be-said

X · CORRECTING GENTLY

As a nurse weans a child gradually, older speakers should be led gently from less fitting words to reasonable ones: words lightly fixed should be corrected at once, and those too fixed to change now should be avoided until they fade.

16 sed ut nutrix pueros a lacte non subito avellit a
but as the-nurse boys from milk not suddenly tears-away from
consuetudine, cum a cibo pristino in meliorem traducit,
habit when from food former to better she-leads-over
sic maiores in loquendo a minus commodis verbis ad
so elders in speaking from less fitting words to
ea quae sunt cum ratione modice traducere oportet. cum
those which are with reason moderately to-lead-over it-is-proper since
sint in consuetudine contra rationem alia verba ita ut ea
there-are in usage against reason some words so that they

facile tolli possint, alia ut videantur esse fixa, quae
easily to-be-removed can others that they-seem to-be fixed those-which
leviter haerent ac sine offensione commutari possunt statim
lightly stick and without offense to-be-changed can at-once
ad rationem corrigi oportet, quae autem sunt ita ut
to reason to-be-corrected it-is-proper those-which but are so that
in praesentia corrigere nequeas quin ita dicas, his oportet,
at present to-correct you-cannot but-that so you-say these it-is-proper
si possis, non uti: sic enim obsolescent ac postea
if you-can not to-use so for they-will-become-obsolete and afterward
iam obliterata facilius corrigi poterunt.
already blotted-out more-easily to-be-corrected will-be-able

XI · POETS CHANGE USAGE

New forms the forum rejects, good poets, especially dramatists, should accustom the people's ears to, for usage moves and poets make some words better and others worse.

quas novas verbi declinationes ratione introductas respuet 17
which new of-a-word declensions by-reason brought-in will-reject
forum, his boni poetae, maxime scenici, consuetudine
the-forum these good poets especially the-dramatic by-practice
subigere aures populi debent, quod poetae multum possunt
to-subdue the-ears of-the-people ought because the-poets much can
in hoc: propter eos quaedam verba in declinatione melius,
in this on-account-of them certain words in declension better
quaedam deterius dicuntur. consuetudo loquendi est in motu:
others worse are-said the-usage of-speaking is in motion
itaque solent fieri et meliora deteriora et deteriora
and-so are-wont to-become both better-things worse and worse

meliora; verba perperam dicta apud antiquos aliquos propter
better words wrongly said among the-ancients some on-account-of
poetas non modo nunc dicuntur recte, sed etiam quae
the-poets not only now are-said rightly but also those-which
ratione dicta sunt tum, nunc perperam dicuntur.
by-reason said were then now wrongly are-said

XII · CORRECT AND CORRUPT USAGE

If usage means correct usage, we follow it, since it holds analogy; if corrupt usage, we follow it only when forced, as with other bad examples. Lysippus followed his predecessors' art, not their faults, and so should the people and each speaker.

18 quare qui ad consuetudinem nos vocant, si ad rectam,
therefore those-who to usage us call if to the-correct-one
sequemur: in eo quoque enim est analogia; si ad eam
we-shall-follow in that too for is analogy if to that
invitant quae est depravata, nihilo magis sequemur, nisi
they-invite which is corrupted no more we-shall-follow-it except
cum erit necesse, quam in ceteris rebus mala exempla:
when it-shall-be necessary than in other matters bad examples
nam ea quoque, cum aliqua vis urget, inviti sequemur.
for those too when some force presses unwilling we-shall-follow
neque enim Lysippus artificum priorum potius secutus est
nor for Lysippus of-the-artists earlier rather followed has
vitiosa quam artem; sic populus facere debet, etiam singuli,
the-faults than the-art so the-people to-do ought also individuals
sine offensione quod fiat populi.
without offense which may-happen of-the-people

Men seek lost goods and reward informers, yet resist those who would restore a lost word; a new word introduced by reason should not be refused, since old laws give way to new.

qui amissa non modo quaerant, sed etiam quod indicium dent, 19
who lost-things not only seek but also for-which a-reward they-give
idem, ex sermone si quid deperiit, non modo nihil impendunt
the-same from speech if anything has-perished not only nothing they-spend
ut requirant, sed etiam contra indices repugnant ne restituatur?
that they-may-seek-it but also against informers they-fight lest it-be-restored
verbum quod novom et ratione introductum quo minus 20
a-word which-is new and by-reason introduced that less
recipiamus, vitare non debemus. nam ad usum in vestimentis
we-may-accept to-avoid not we-ought for as-to use in clothes
aedificiis supellectili novitati non impedit vetus consuetudo:
buildings furniture novelty not binders old usage
quem enim amor assuetudinis potius in pannis possessorem
whom for love of-habit rather in rags the-owner
retinet quam ad nova vestimenta traducit? an non saepe
holds than to new clothes leads-over or not often
veteres leges abrogatae novis cedunt?
old laws repealed to-new yield

Men delight in new vessels from Greece yet refuse the true forms of words that reason teaches.

21 nonne inusitatis formis vasorum recentibus e Graecia
do-they-not with-unwonted shapes of-vessels lately from Greece
adlatis obliteratae antiquae consuetudinis sinorum et
brought obliterated of-the-old custom of-wine-bowls and
capularum species? his formis vocabulorum incontaminatis uti
cups the-forms these forms of-words untainted to-use
nolent quas docuerit ratio propter consuetudinem
they-will-be-unwilling which has-taught reason on-account-of usage
veterem? et tantum inter duos sensus interesse volunt, ut
old and so-much between the-two senses to-differ they-wish that
oculis semper aliquas figuras supellectilis novas conquirant,
for-the-eyes always some shapes of-furniture new they-seek-out
contra auris expertis velint esse?
but the-ears inexperienced they-wish to-be

Few keep the old names for slaves or finery, and the patrons of that perversity deserve more anger than the unlearned; every part of the world is full of analogies.

quotus quisque iam servos habet priscis nominibus? quae 22
how-few each now slaves has with-old names what
mulier suum instrumentum vestis atque auri veteribus
woman her furniture of-dress and of-gold by-old
vocabulis appellat? sed indoctis non tam irascendum
words calls but with-the-unlearned not so-much to-be-angry
quam huiusce pravitatis patronis.
as of-this perversity with-the-patrons
si enim usquequaque non esset analogia, tum sequebatur, 23
if for everywhere not there-were analogy then it-followed
ut in verbis quoque non esset, non, cum esset
that in words too not there-would-be not since there-were
usquequaque, ut est, non esse in verbis. quae enim est
everywhere as there-is not to-be in words what for is
pars mundi quae non innumerabiles habeat analogias?
the-part of-the-world which not innumerable has analogies
caelum an mare an terra, quae in his?
the-sky or the-sea or the-earth those-things-which in these-are

The heavens keep analogy: the circles from equator to tropics to poles, the sun's course from solstice to equinox and back, and the moon's swing north and south.

24 nonne in caelo ut ab aequinoctiali circulo ad solstitialem
is-it-not in the-sky as from the-equinoctial circle to the-solstitial
et hinc ad septemtrionalem divisum, sic contra paribus
and hence to the-northern divided so opposite by-equal
partibus idem a bruma versum contraria parte? non
parts the-same from the-winter-solstice turned on-the-opposite side not
quantum polus superior abest a septemtrionali †circumit
as-much-as the-pole upper is-distant from the-northern goes-round
cum his ad solstitium, tantundem abest inferior ab eo
with these to the-solstice as-much is-distant the-lower from that
quem ἀνταρκτικὸν vocant astrologi et is ad brumalem?
which antarctic call the-astronomers and it to the-winter-one
non, quemadmodum quodque signum exortum hoc anno,
not as each sign risen this year
quotquot annis eodem modo exoritur?
every year in-the-same way rises
25 num aliter sol a bruma venit ad aequinoctium, ac
surely-not otherwise the-sun from the-winter-solstice comes to the-equinox than
contra cum ad solstitium venit, ad aequinoctialem circulum
conversely when to the-summer-solstice it-comes to the-equinoctial circle
et inde ad brumam? nonne luna, ut ab sole discedit ad
and thence to the-winter-solstice does-not the-moon as from the-sun it-departs to
aquilonem et inde redit in eandem viam, sic inde fertur ad
the-north and thence returns into the-same path so thence it-is-borne to

austrum et regreditur inde? sed quid plura de astris, ubi
the-south and goes-back thence but why more about the-stars where
difficilius reperitur quid sit aut fiat in motibus dissimiliter?
with-more-difficulty is-found what is or happens in motions differently

XIX · ANALOGY IN THE SEA

The sea's tides keep twin likenesses, rising and falling four times a day by the lunar hours, and others by the month, as Varro wrote in his book on tides.

at in mari, credo, motus non habent similitudines geminas, 26
but in the-sea I-suppose the-motions not have likenesses twin
qui in XXIIII horis lunaribus cotidie quater se mutant,
which in twenty-four hours lunar daily four-times themselves change
ac cum sex horis aestus creverunt, totidem decreverunt,
and when for-six hours the-tides have-grown as-many they-have-ebbed
rursus idem, itemque ab his. an hanc analogian ad diem
again the-same and-likewise from these or this analogy for the-day
servant, ad mensem non item, alios motus sic item cum
they-keep for the-month not likewise other motions so likewise since
habeant alios inter se convenientes? de quibus in libro
they-have other among themselves agreeing about which in the-book
quem de aestuariis feci scripsi.
which on tides I-made I-wrote

XX · ANALOGY ON LAND

The earth keeps analogy in its crops, and Asia has rivers, lakes, mountains, and plains as Europe does.

27 non in terra in sationibus servata analogia? nec cuius
not on land in sowings is-kept analogy nor of-what
modi in praeterito tempore fructuum genera reddidit, similia
kind in past time of-fruits kinds it-returned like-ones
in praesenti reddit? et cuius modi tritico iacto reddidit
in the-present it-returns and of-what kind with-wheat thrown it-returned
segetes, sic ordeo sato proportione reddidit parilis? non, ut
crops so with-barley sown in-proportion it-returned equal not as
Europa habet flumina lacus, montis campos, sic habet Asia?
Europe has rivers lakes mountains plains so has Asia

XXI–XXII · ANALOGY IN ANIMALS

Birds, shellfish, fish, and cattle breed true by kind, and even the mule, from unlike parents, shows analogy, for every ass and mare produce a mule.

28 non in volucribus generatim servatur analogia? non ex aquilis
not in birds by-kind is-kept analogy not from eagles
aquilae atque ut ex turdis qui procreantur turdi, sic ex
eagles and as from thrushes which are-begotten thrushes so from
reliquis sui cuiusque generis? an aliter hoc fit quam
the-rest of-its-own each kind or otherwise this happens than
in aere in aqua? non hic conchae inter se generatim
in the-air in the-water not here shells among themselves by-kind
innumerabili numero similes? non pisces? an e murena
in-innumerable number alike not the-fishes or from a-moray

fit lupus aut merula? non bos ad bovem collatus similis
is-made a-bass or a-wrasse not an-ox to an-ox compared alike
et qui ex his progenerantur inter se vituli? etiam
and which from these are-begotten among themselves the-calves even
ubi dissimilis fetus, ut ex asino et equa mulus, tamen
where unlike the-offspring as from an-ass and a-mare a-mule yet
ibi analogia: quod ex quocumque asino et equa nascitur
there analogy because from whatever ass and mare is-born
id est mulus aut mula, ut ex equo et asina hinnulei.
that is a-mule or a-she-mule as from a-horse and a-she-ass hinnies

XXIII · ANALOGY IN MEN AND SPEECH

Every child of man and woman is alike after its kind, boys to boys and girls to girls, and their limbs answer one another. The soul has eight parts: five by which we perceive, a sixth by which we think, a seventh by which we beget, and an eighth by which we speak, so speech too must have analogies by nature.

non sic ex viro et muliere omnis similis partus, quod 29
not so from man and woman all like offspring because
pueri et puellae? non horum ita inter se omnia similia
boys and girls not of-these so among themselves all alike
membra, ut separatim in suo utroque genere similitudine
limbs that separately in its-own each kind by-likeness
sint ea paria? non, omnes cum sint ex anima et
they-be those equal not all since they-are from soul and
corpore, partes quoque horum proportione similes?
body the-parts also of-these in-proportion alike
quid ergo cum omnes animae hominum sint divisae in 30
what then since all souls of-men are divided into
octonas partes, eae inter se non proportione similes?
eight parts these among themselves not in-proportion alike

quinque quibus sentimus, sexta qua cogitamus, septuma
five by-which we-perceive the-sixth by-which we-think the-seventh
qua progeneramus, octava qua voces mittimus? igitur
by-which we-beget the-eighth by-which voices we-send-forth therefore
quoniam qua loquimur voce †orationem, hanc quoque
since by-which we-speak by-voice speech this also
necesse est natura habere analogias: itaque habet.
necessary it-is by-nature to-have analogies and-so it-has

XXIV–XXV · ANALOGY IN THE PARTS OF SPEECH

As the Greeks divide speech into four parts, so do we, and words finite and infinite exist in both; countless likenesses appear in tenses and persons, legebam lego legam, lego legis legit, and in commanding, wishing, asking, finished and unfinished.

31 an non vides, ut Graeci habeant eam quadripertitam,
or not do-you-see that the-Greeks have it fourfold
unam in qua sint casus, alteram in qua tempora, tertiam
one in which are cases another in which tenses the-third
in qua neutrum, quartam in qua utrumque, sic nos habere?
in which neither the-fourth in which both so we to-have
ecquid verba nescis ut apud illos sint alia finita, alia
at-all words you-do-not-know that among them are some finite others
non, sic utraque esse apud nos?
not so both to-be among us
32 equidem non dubito, quin animadverteris item in ea
indeed not I-doubt but-that you-have-noticed likewise in it
innumerabilem similitudinum numerum, ut trium temporum
an-innumerable of-likenesses number as of-three tenses
verba, ut trium personarum. quis enim potest non una
verbs as of-three persons who for can not at-once

animadvertisse in omni oratione esse ut legebam lego legam sic
to-have-noticed in all speech to-be as legebam lego legam so
lego legis legit, cum haec eadem dicantur alias ut singula,
lego legis legit while these same are-said sometimes so-that one-thing
alias ut plura significentur? quis est tam tardus qui illas
sometimes so-that more be-signified who is so slow who those
quoque non animadverterit similitudines, quibus utimur in
also not has-noticed likenesses which we-use in
imperando, quibus in optando, quibus in interrogando, quibus
commanding which in wishing which in asking which
in infectis rebus, quibus in perfectis, sic in aliis discriminibus?
in unfinished things which in finished so in other distinctions

XXVI · FIGHTING WITH TWEEZERS

Those who deny analogy do not see the nature of speech or the world; those who see it but refuse to follow it fight nature with tweezers, not a sword, bringing a few odd words as if a one-eyed man disproved the likeness of men.

quare qui negant esse rationem analogiae, non vident 33
therefore those-who deny there-to-be a-reason for-analogy not see
naturam non solum orationis, sed etiam mundi; qui autem
the-nature not only of-speech but also of-the-world those-who however
vident et sequi negant oportere, pugnant contra naturam,
see and to-follow deny it-to-be-proper fight against nature
non contra analogian, et pugnant volsillis, non gladio, cum
not against analogy and they-fight with-tweezers not with-a-sword since
pauca excepta verba ex pelago sermonis †puli minus trita
few excepted words from the-sea of-speech puli less worn
afferant, cum dicant propterea analogias non esse, similiter
they-bring since they-say for-that-reason analogies not to-be just

ut, si quis viderit mutilum bovem aut luscum hominem
as if someone should-see a-mutilated ox or a-one-eyed man
claudicantemque equum, neget in bovom hominum et
and-a-limping horse should-deny in of-oxen of-men and
equorum natura similitudines proportione constare.
of-horses the-nature likenesses in-proportion to-hold

XXVII · NATURAL AND VOLUNTARY

Some say analogy is natural, as in the heavens, not voluntary, so it is not in words, which men impose at will. Varro holds declension voluntary in imposing names and natural in inflecting them, and analogy is to be followed except where usage would offend.

34 qui autem duo genera esse dicunt analogiae, unum
those-who however two kinds to-be say of-analogy one
naturale, quod ut ex †natis nascuntur lentis sic et lupinum,
natural which as from born-ones are-born lentils so also lupine
alterum voluntarium, ut in fabrica, cum vident scenam ut in
the-other voluntary as in workmanship when they-see the-stage as on
dexteriore parte sint ostia, sic esse in sinisteriore simili ratione
the-right part are doors so to-be on the-left by-like reason
factam, de his duobus generibus naturalem esse analogian,
made of these two kinds natural to-be analogy
ut sit in motibus caeli, voluntariam non esse, quod ut
as it-is in the-motions of-the-sky voluntary not to-be because as
quoique fabro lubitum sit possit facere partis scenae: sic
to-each workman pleasing it-is he-can make the-parts of-the-stage so
in hominum partibus esse analogias, quod eas natura faciat,
in men's parts to-be analogies because them nature makes
in verbis non esse, quod ea homines ad suam quisque
in words not to-be because them men to his-own each

voluntatem fingat, itaque de eisdem rebus alia verba habere
will fashion and-so of the-same things some words to-have
Graecos, alia Syros, alia Latinos: ego declinatus verborum et
the-Greeks others the-Syrians others the-Latins I declensions of-words both
voluntarios et naturalis esse puto, voluntarios quibus homines
voluntary and natural to-be think voluntary by-which men
vocabula imposierint rebus quaedam, ut ab Romulo Roma,
words have-imposed on-things certain as from Romulus Roma
ab Tibure Tiburtes, naturales ut ab impositis vocabulis
from Tibur Tiburtes natural as from imposed words
quae inclinantur in tempora aut in casus, ut ab Romulus
which are-inflected into tenses or into cases as from Romulus
Romulo Romuli Romulum et ab dico dicebam dixeram.
Romulo Romuli Romulum and from dico dicebam dixeram
itaque in voluntariis declinationibus inconstantia est, in 35
and-so in voluntary declensions inconsistency is in
naturalibus constantia; quas utrasque quoniam iei non
natural consistency which both since they not
debeant negare esse in oratione, quom in mundi partibus
ought to-deny to-be in speech since in of-the-world parts
omnibus sint, et declinationes verborum innumerabiles,
all there-are and declensions of-words innumerable
dicendum est esse in his analogias. neque ideo statim
to-be-said it-is to-be in these analogies nor for-that-reason at-once
ea in omnibus verbis est sequenda: nam si qua perperam
it in all words is to-be-followed for if some wrongly
declinavit verba consuetudo, ut ea aliter sine offensione
has-declined words usage so-that they otherwise without offense
multorum efferri non possint, hinc rationem verborum
of-many to-be-uttered not can hence the-reason of-words
praetermittendam ostendit loquendi ratio.
to-be-passed-over shows the-reason of-speaking

Enough on the general case; now the single charges. A word is declined only where a thing underlies it, the thing is in use, its sound can be declined, and its shape yields a definite kind; so terra need not give terrus, nor faba fabae, nor A and B be declined. Likeness lies in effect as well as shape, as an expert pays more for Apulian wool, though it looks like Gallic.

36 quod ad universam pertinet causam, cur similitudo et sit
what to the-whole pertains case why likeness both is
in oratione et debeat observari et quam ad finem quoque,
in speech and ought to-be-observed and what to limit also
satis dictum. quare quod sequitur de partibus singulis
enough said therefore what follows about the-parts single
deinceps expediemus ac singula crimina quae dicunt contra
next we-shall-set-out and the-single charges which they-make against
analogias solvemus.
analogies we-shall-answer

37 in quo animadvertito natura quadruplicem esse formam,
in which notice by-nature fourfold to-be the-form
ad quam in declinando accommodari debeant verba: quod
to which in declining be-fitted ought words that
debeat subesse res quae designetur, et ut sit ea res
there-ought to-underlie a-thing which may-be-designated and that be that thing
in usu, et ut vocis natura ea sit quae significavit,
in use and that of-the-voice the-nature that be which it-signified
ut declinari possit, et figura verbi ut sit ea quae
so-that to-be-declined it-can and the-shape of-the-word that it-be that which
ex se declinatu genus prodere certum possit.
from itself by-declension a-kind to-produce definite can

quo neque a terra terrus ut dicatur postulandum 38
for-which-reason neither from terra terrus that it-be-said to-be-demanded
est, quod natura non subest, ut in hoc alterum maris,
is because nature not underlies as in this the-one of-a-male
alterum feminae debeat esse; sic neque propter usum, ut
the-other of-a-female ought to-be so neither on-account-of use as
Terentius significat unum, plures Terentii, postulandum est,
Terentius signifies one several Terentii to-be-demanded is
ut sic dicamus faba et fabae: non enim in simili usu
that so we-say faba and fabae not for in like use
utrumque; neque ut dicimus ab Terentius Terentium, sic
each nor as we-say from Terentius Terentium so
postulandum ut inclinemus ab A et B, quod non omnis
to-be-demanded that we-inflect from A and B because not every
vox natura habet declinatus;
sound by-nature has declensions
neque in forma collata quaerendum solum, quid habeat 39
nor in the-form compared to-be-sought only what it-has
in figura simile, sed etiam nonnunquam in eo quem
in shape like but also sometimes in that which
habeat effectum. sic enim lana Gallicana et Apula videtur
it-has effect so for wool Gallic and Apulian seems
imperito similis propter speciem, cum peritus Apulam
to-the-inexperienced alike on-account-of appearance though the-expert Apulian
emat pluris, quod in usu firmior sit. haec nunc
buys at-a-higher-price because in use stronger it-is these-things now
strictim dicta apertiora fient infra. incipiam hinc.
briefly said clearer will-become below I-will-begin from-here

Likeness is judged by the sound, though sometimes by the gender of what is signified, as shoes are called men's or women's by shape. So Perpenna is a man's name of feminine form, and paries and abies are alike in form though one is masculine, one feminine, and both neuter by nature. A word is masculine not because it means a man but because it takes hic, feminine because it takes haec.

40 quod rogant ex qua parte oporteat simile esse verbum, a
as-to-what they-ask from which side it-is-proper like to-be a-word from
voce an a significatione, respondemus a voce; sed tamen
sound or from signification we-answer from sound but yet
nonnunquam quaerimus genere similiane sint quae
sometimes we-ask in-gender whether-alike they-be the-things-which
significantur ac nomen virile cum virili conferimus,
are-signified and a-noun masculine with a-masculine we-compare
feminae cum muliebri: non quod id quod significant vocem
a-woman's with a-feminine not because that which they-signify the-sound
commoveat, sed quod nonnunquam †in re dissimilis
changes but because sometimes in a-thing of-unlike
figurae formas indissimiles imponunt dispariles, ut calcei
shape forms not-unlike they-impose unequal as shoes
muliebres sint an viriles dicimus ad similitudinem figurae,
women's they-be or men's we-say by likeness of-shape
cum tamen sciamus nonnunquam et mulierem habere
though yet we-know sometimes both a-woman to-have
calceos viriles et virum muliebris.
shoes men's and a-man women's

41 sic dici virum Perpennam ut Alfenam muliebri forma
so to-be-called a-man Perpenna as Alfena with-feminine form
et contra parietem ut abietem esse formam similem, quom
and conversely paries as abies to-be in-form like while

alterum vocabulum dicatur virile, alterum muliebre et
one word is-said masculine the-other feminine and
utrumque natura neutrum sit. itaque ea virilia dicimus
each by-nature neuter is and-so those masculine we-call
non quae virum significant, sed quibus proponimus hic et
not which a-man signify but to-which we-put-before hic and
hi, et sic muliebria in quibus dicere possumus haec aut hae.
hi and so feminine in which to-say we-can haec or hae

XXX · THEON AND DION

There is nothing in the objection that Theon and Dion are unlike because one is an Ethiopian and the other white: analogy does not weigh the unlikenesses of things, only the shapes of words.

quare nihil est, quod dicunt Theona et Diona non esse 42
therefore nothing is what they-say Theon and Dion not to-be
similis, si alter est Aethiops, alter albus, si analogia rerum
like if one is an-Ethiopian the-other white if analogy of-things
dissimilitudines adsumat ad discernendum vocis verbi
the-unlikenesses takes for distinguishing of-the-sound of-the-word
figuras.
the-shapes

Aristarchus rightly looks at the vocative: the oblique cases reveal likeness, as a lamp shows what is in the dark, and cruces and Phryges show Crux and Phryx differ.

43 quod dicunt simile sit necne nomen nomini impudenter
what they-say like it-be or-not name to-name shamelessly
Aristarchum praecipere oportere spectare non solum ex
Aristarchus to-teach it-to-be-proper to-look not only from
recto, sed etiam ex eorum vocandi casu: esset enim
the-straight but also from their of-calling case it-would-be for
deridiculum, si similes inter se parentes sint, de filiis
laughable if alike among themselves parents are from the-children
iudicare: qui errant, quod non ab eorum obliquis casibus
to-judge those err because not from their oblique cases
fit, ut recti simili facie ostendantur, sed propter
it-comes-about that the-straight with-like face are-shown but on-account-of
eos facilius perspici similitudo potest eorum quam vim habeat,
them more-easily to-be-seen the-likeness can of-them what force it-has
ut lucerna in tenebris allata non facit quae ibi sunt posita
as a-lamp in darkness brought not makes that-which there are placed
similia sint, sed ut videantur, quae sunt quoius modi sint.
alike be but that are-seen those-which are of-what kind they-are
44 quid similius videtur quam in his est extrema littera
what more-like seems than in these is the-last letter
crux Phryx? quas, qui audit voces, auribus discernere
crux Phryx which he-who hears sounds with-the-ears to-distinguish
potest nemo, cum easdem non esse similes ex aliis verbis
can no-one though the-same not to-be alike from other words
intellegamus, quod cum sit cruces et Phryges et de his
we-understand because since it-is cruces and Phryges and from these

extremis syllabis exemptum sit E, ex altero fit, ut ex C
last syllables taken-out is E from the-one it-is-made as from C
et S, crux, ex altero G et S, Phryx. quod item apparet, cum
and S crux from the-other G and S Phryx which likewise appears when
est demptum S: nam fit unum cruci, alterum Phrygi.
is taken-away S for there-is-made one cruci the-other Phrygi

XXXII · THE GREATER PART

To say analogy does not exist because most of speech lacks it is doubly foolish: it is in the greater part, and even in the lesser it exists, or they must deny that we wear shoes because most of the body is bare.

quod aiunt, cum in maiore parte orationis non sit 45
as-to-what they-say since in the-greater part of-speech not there-is
similitudo, non esse analogian, dupliciter stulte dicunt, quod
likeness not to-be analogy doubly foolishly they-speak because
et in maiore parte est et si in minore parte sit, tamen
both in the-greater part it-is and if in the-lesser part it-be yet
sit, nisi etiam nos calceos negabunt habere, quod in maiore
it-is unless also us shoes they-will-deny to-have because on the-greater
parte corporis calceos non habeamus.
part of-the-body shoes not we-have

If variety pleases, the best mixes like and unlike, as a sideboard of silver; yet a dining room's couches are matched, and as men's tunics match, so masculine names match masculine and feminine feminine.

46 quod dicunt nos †dissimilitudinem: itaque in vestitu in
as-for-what they-say us unlikeness and-so in dress in
supellectile delectari varietate, non paribus subuculis uxoris,
furniture to-delight-in variety not in-equal undergarments of-the-wife
respondeo, si varietas iucunditas, magis varium esse in quo
I-answer if variety-is pleasure more varied to-be in which
alia sunt similia, alia non sunt: itaque sicut abacum argento
some are alike others not are and-so just-as a-sideboard with-silver
ornari, ut alia paria sint, alia disparia, sic orationem.
to-be-adorned so-that some matching be others unmatched so speech
47 Rogant, si similitudo sit sequenda, cur malimus habere
They-ask if likeness is to-be-followed why we-prefer to-have
lectos alios ex ebore, alios ex testudine, sic item genere
couches some of ivory others of tortoise-shell so likewise of-kind
aliquo alio. ad quae dico non dissimilitudines solum nos,
some other to which I-say not unlikenesses only us
sed similitudines quoque sequi saepe. itaque ex eadem
but likenesses also to-follow often and-so from the-same
supellectili licet videre: nam nemo facit triclinii lectos
furniture one-may see for no-one makes of-a-dining-room the-couches
nisi paris et materia et altitudine et figura. quis facit
unless equal both in-material and in-height and in-shape who makes
mappas triclinaris non similis inter se? quis pulvinos?
napkins for-the-dining-room not alike among themselves who cushions
quis denique cetera, quae unius generis sint plura?
who finally the-other-things which of-one kind are several

cum, inquit, utilitatis causa introducta sit oratio, sequendum 48
since he-says of-usefulness for-the-sake introduced is speech to-be-followed-is
non quae habebit similitudinem, sed quae utilitatem.
not what will-have likeness but what usefulness
ego utilitatis causa orationem factam concedo, sed ut
I of-usefulness for-the-sake speech made grant but as
vestimenta: quare ut hic similitudines sequimur, ut virilis
clothes therefore as here likenesses we-follow that the-man's
tunica sit virili similis, item toga togae, sic mulierum
tunic be to-a-man's like likewise toga to-toga so of-women
stola ut sit stolae proportione et pallium pallio simile,
stola that it-be to-a-stola in-proportion and cloak to-cloak like
sic cum sint nomina utilitatis causa, tamen virilia inter
so since are names of-usefulness for-the-sake yet the-masculine among
se similia, item muliebria inter se sequi debemus.
themselves alike likewise the-feminine among themselves to-follow we-ought

XXXIV · PERCUBUIT

That persedit and perstitit do not give percubuit proves nothing, since analogy promises like forms only from two like words alike declined.

quod aiunt ut persedit et perstitit sic †percubuit quoniam 49
as-to-what they-say as persedit and perstitit so percubuit since
non sit, non esse analogian, ut in hoc errant: quod duo
not it-is not to-be analogy so in this they-err because the-two
posteriora ex prioribus declinata non sunt, cum analogia
latter from the-former derived not are whereas analogy

polliceatur ex duobus similibus similiter declinatis similia
promises from two like-ones alike declined like-ones
fore.
there-will-be

XXXV · ROMA NOT ROMULA

Those who argue from Roma not Romula, or ovilia but not bovilia, err, since analogy does not promise one straight-case word derived from another, but like cases from like words.

50 qui dicunt quod sit ab Romulo Roma et non Romula
those-who say because there-is from Romulus Roma and not Romula
neque ut ab ove ovilia sic a bove bovilia, non esse analogias,
nor as from ovis ovilia so from bos bovilia not to-be analogies
errant, quod nemo pollicetur e vocabulo vocabulum declinari
err because no-one promises from a-word a-word to-be-declined
recto casu singulari in rectum singularem, sed ex duobus
in-the-straight case singular into a-straight singular but from two
vocabulis similibus casus similiter declinatos similes fieri.
words like the-cases alike declined like to-become

That the names of Latin letters are not declined proves nothing: they have one case each, and analogy holds there as among words of five.

dicunt, quod vocabula litterarum latinarum non declinentur 51
they-say because the-names of-the-letters Latin not are-declined
in casus, non esse analogias. hi ea quae natura declinari
into cases not to-be analogies these those which by-nature to-be-declined
non possunt, eorum declinatus requirunt, proinde ut non
not can their declensions require just as-if not
eorum dicatur esse analogia quae ab similibus verbis
of-these it-be-said to-be analogy which from like words
similiter essent declinata. quare non solum in vocabulis
alike had-been declined therefore not only in the-names
litterarum haec non requirenda analogia, sed ne in syllaba
of-the-letters this not to-be-sought-is analogy but not in syllable
quidem ulla, quod dicimus hoc BA, huius BA, sic alia.
even any because we-say hoc BA huius BA so others
quod si quis in hoc quoque velit dicere esse analogias 52
but if anyone in this also should-wish to-say there-to-be analogies
rerum, tenere potest: ut enim dicunt ipsi alia nomina,
of-things to-hold-it he-can as for say themselves some nouns
quod quinque habeant figuras, habere quinque casus, alia
because five they-have forms to-have five cases others
quattuor, sic minus alia, dicere poterunt esse litteras ac
four so less others to-say they-will-be-able there-to-be letters and
syllabas in voce quae singulos habeant casus, in rebus pluris;
syllables in sound which single have cases in things more
quemadmodum inter se conferent ea quae quaternos
just-as among themselves they-will-compare those which four-each

habebunt vocabulis casus, item ea inter se quae ternos,
will-have in-words cases likewise those among themselves which three-each
sic quae singulos habebunt, ut conferant inter se
so those-which single will-have that they-may-compare among themselves
dicentes, ut sit hoc A, huic A, esse hoc E, huic E.
saying as is hoc A huic A to-be hoc E huic E

XXXVII · WORDS WITHOUT A MATCH

Those who say analogy fails because a word like caput has no equal are answered that a single word indeed has no analogy, since at least two words are needed. Nihilum appears in the straight case and nihili in Plautus' oblique; but hic homo nihili, huius hominis nihili keep the genitive unchanged, else we would say nihilum and nihilo as linum and lino. So a genitive can stand fixed beside a declined word, as in casus Terentii and miles legionis.

53 quod dicunt esse quaedam verba quae habeant declinatus
as-for-what they-say there-to-be some words which have declensions
ut caput, quorum par reperiri quod non possit, non esse
as caput of-which an-equal be-found because not can not to-be
analogias, respondendum: sine dubio, si quod est singulare
analogies it-must-be-answered without doubt if any is singular
verbum, id non habere analogias: minimum duo esse debent
word it not to-have analogies at-least two to-be ought
verba, in quibus sit similitudo.
words in which there-be likeness
54 quare in hoc †tollunt esse analogias. sed nihilum vocabulum
therefore in this they-remove there-to-be analogies but nihilum the-word
recto casu apparet in hoc: 'quae dedit ipsa capit neque
in-the-straight case appears in this which gave itself takes nor
dispendi facit hilum', quod valet nec dispendii facit quicquam.
of-loss makes a-whit which means nor of-loss makes anything

idem hoc obliquo apud Plautum: ‘video enim te nihili
the-same this in-the-oblique in Plautus I-see for you at-nothing
pendere prae Philolacho omnis homines’, quod est ex ne et
to-value beside Philolaches all men which is from ne and
hili: quare dictus est nihili qui non hili erat. casus †tum cum
hili therefore called was nihili he-who not hili was the-cases then when
commutantur, de quo dicitur, de homine: dicimus enim hic
they-are-changed about which it-is-said about the-man we-say for hic
homo nihili et huius hominis nihili et hunc hominem nihili.
homo nihili and huius hominis nihili and hunc hominem nihili
si in illo commutaremus, diceremus ut hoc linum et limum,
if in that we-were-changing-it we-would-say as hoc linum and limum
sic nihilum, non hic nihili, et ut huic lino et limo, sic nihilo,
so nihilum not hic nihili and as huic lino and limo so nihilo
non huic nihili. potest dici patricus casus, ut ei praeponuntur
not huic nihili can be-said the-genitive case as to-it are-put-before
praenomina plura, ut hic casus Terentii, hunc casum Terentii,
nouns-before several as hic casus Terentii hunc casum Terentii
hic miles legionis, huius militis legionis, hunc militem legionis.
hic miles legionis huius militis legionis hunc militem legionis

Analogy follows nature and use: corvus has no corva, but columba gained columbus once doves were tamed.

55 negant, cum omnis natura sit aut mas aut femina aut neutrum,
they-deny since every nature is either male or female or neuter
non debuisse ex singulis vocibus ternas figuras vocabulorum
not ought from single sounds three forms of-words
fieri, ut albus alba album; nunc fieri in multis rebus
to-be-made as albus alba album now to-be-made in many things
binas, ut Metellus Metella, Ennius Ennia, nonnulla singula, ut
two as Metellus Metella Ennius Ennia some single as
tragoedus, comoedus; sic esse Marcum, Numerium, at Marcam,
tragoedus comoedus so there-is Marcus Numerius but Marca
at Numeriam non esse; dici corvum, turdum, non dici
but Numeria not there-is to-be-said corvus turdus not to-be-said
corvam, turdam; contra dici pantheram, merulam, non
corva turda conversely to-be-said panthera merula not
dici pantherum, merulum; nullius nostrum filium et filiam
to-be-said pantherus merulus of-none of-us son and daughter
non apte discerni marem ac feminam, ut Terentium et
not fittingly to-be-distinguished male and female as Terentius and
Terentiam, contra deorum liberos et servorum non itidem, ut
Terentia conversely of-the-gods the-children and of-the-slaves not likewise as
Iovis filium et filiam, †Iovem Iovem et Iovam; item magnum
of-Jupiter son and daughter Iovem Iovem and Iovam likewise a-great
numerum vocabulorum in hoc genere non servare analogias.
number of-words in this kind not to-keep analogies

ad haec dicimus omnis orationis, quamvis res naturae 56
to these we-say of-all speech though a-thing to-nature
subsit, tamen si ea in usum non pervenerit, eo non
underlie yet if it into use not has-come by-that not
pervenire verba: ideo equus dicitur et equa: in usu enim
come words therefore equus is-said and equa in use for
horum discrimina; corvus et corva non, quod sine usu
of-these-are distinctions corvus and corva not because without use
id, quod dissimilis naturae. itaque quaedam aliter olim ac
that which of-unlike nature-is and-so some-things otherwise once than
nunc: nam et tum omnes mares et feminae dicebantur
now for both then all males and females were-called
columbae, quod non erant in eo usu domestico quo
columbae because not they-were in that use domestic in-which
nunc, nunc contra, propter domesticos usus quod
now-they-are now conversely on-account-of domestic uses because
internovimus, appellatur mas columbus, femina columba.
we-distinguish is-called the-male columbus the-female columba
natura cum tria genera transit et id est in usu 57
nature when three genders it-passes-through and that is in use
discriminatum, tum denique apparet, ut est in doctus et
distinguished then at-last it-appears as is in doctus and
docta et doctum: doctrina enim per tria haec transire potest
docta and doctum learning for through three these to-pass can
et usus docuit discriminare doctam rem ab hominibus et
and usage has-taught to-distinguish a-learned thing from men and
in his marem ac feminam. in mare et femina et neutro
in these male and female in male and female and neuter
neque natura maris transit neque feminae neque neutra,
nor nature of-male passes nor of-female nor neuter

et ideo non dicitur feminus femina feminum, sic reliqua:
and therefore not is-said feminus femina feminum so the-rest
itaque singularibus ac secretis vocabulis appellati sunt.
and-so by-single and separate words named they-are
58 quare in quibus rebus non subest similis natura aut usus,
therefore in which things not underlies like nature or use
in his vocabulis huiusce modi ratio quaeri non debet:
in these words of-such kind reasoning to-be-sought not ought
ergo dicitur ut surdus vir, surda mulier, sic surdum
therefore it-is-said as deaf man deaf woman so deaf
theatrum, quod omnes tres ad auditum sunt comparatae;
theater because all three for hearing are fitted
contra nemo dicit cubiculum surdum, ad silentium, non
conversely no-one says the-bedroom deaf for silence-is not
ad auditum; at si fenestram non habet, dicitur caecum, ut
for hearing but if a-window not it-has it-is-called blind as
caecus et caeca, quod omnia †habent lumen habere debent.
caecus and caeca because all-things have light to-have ought
59 mas et femina habent inter se natura quandam societatem,
male and female have between themselves by-nature a-certain fellowship
†neutra cum his, quod sunt diversa; inter se quoque de
neuter-things with these because they-are different among themselves also of
his perpauca sunt quae habeant quandam communitatem. dei
these very-few are which have a-certain community of-god
et servi nomina quod non item ut libera nostra transeunt,
and slave the-names because not likewise as freeborn ours pass-through
eadem est causa, quod ad usum attinet et institui opus
the-same is the-cause because to use it-pertains and to-be-established need
fuit de liberis, de reliquis nihil attinuit, quod in servis
was about the-freeborn about the-rest nothing it-mattered because in slaves
gentilicia natura non subest in usu, in nostris nominibus qui
the-clan nature not underlies in use in our names who

sumus in Latio et liberi, necessaria. itaque ibi apparet analogia
are in Latium and free necessary-ones and-so there appears analogy
ac dicitur Terentius vir, Terentia femina, Terentium genus.
and is-said Terentius the-man Terentia the-woman Terentium the-kind
in praenominibus ideo non fit item, quod haec 60
in first-names for-this-reason not it-happens likewise because these
instituta ad usum singularia, quibus discernerentur nomina
established for use singular-ones by-which might-be-distinguished names
gentilicia, ut ab numero Secunda, Tertia, Quarta, in viris ut
of-clans as from number Secunda Tertia Quarta in men as
Quintus, Sextus, Decimus, sic ab aliis rebus. cum essent
Quintus Sextus Decimus so from other things when there-were
duo Terentii aut plures, discernendi causa, ut aliquid
two Terentii or more for-distinguishing's sake that something
singulare haberent, notabant, forsitan ab eo, qui mane
singular they-might-have they-marked perhaps from him who in-the-morning
natus diceretur, ut is Manius esset, qui luci, Lucius,
born was-said so-that he Manius should-be who at-daylight Lucius
qui post patris mortem, Postumus.
who after his-father's death Postumus
e quibus quae cum item accidisset feminis, proportione 61
from which-things which when likewise it-had-happened to-women in-proportion
ita appellata declinarant praenomina mulierum antiqua, Mania,
so named they-derived first-names of-women ancient Mania
Lucia, Postuma: videmus enim Maniam matrem Larum
Lucia Postuma we-see for Mania the-mother of-the-Lares
dici, Luciam Volaminiam Saliorum carminibus appellari,
to-be-called Lucia Volaminia in-the-Salii's songs to-be-called
Postumam a multis post patris mortem etiam nunc appellari.
Postuma by many after the-father's death even now to-be-called

62 quare quocumque progressa est natura cum usu vocabuli,
therefore wherever advanced has nature with the-use of-the-word
similiter proportione propagata est analogia, cum in quibus
likewise in-proportion propagated is analogy whereas in those
declinationibus voluntariis maris et feminae et neutri, quae
declensions voluntary of-male and female and neuter which
voluntaria, non debeant similiter declinari, sed in quibus
voluntary-are not ought alike to-be-declined but in those
naturales, sint declinatus hi qui esse reperiuntur. quocirca
natural are declensions these which to-be are-found wherefore
in tribus generibus nominum inique tollunt analogias.
in three genders of-nouns unjustly they-remove analogies

XXXIX · SINGULAR AND PLURAL

Some words are singular only, like cicer, some plural only, like scalae, because nature and use differ; bigae counts as one, unae bigae, and numbers from two upward have no singular, so the critics' demand is unjust.

63 qui autem eas reprehendunt, quod alia vocabula singularia
those-who however them censure because some words singular
sint solum, ut cicer, alia multitudinis solum, ut scalae,
are only as cicer others of-the-plural only as scalae
cum debuerint omnia esse duplicia, ut equus equi, analogiae
whereas ought all to-be twofold as equus equi of-analogy
fundamentum esse obliviscuntur naturam et usum. singulare
the-foundation to-be forget nature and use singular
est quod natura unum significat, ut equus, aut quod
is what by-nature one signifies as equus or what

coniuncta quodammodo ad unum usu, ut bigae: itaque ut
joined in-some-way into one by-use as bigae and-so as
dicimus una Musa, sic dicimus unae bigae.
we-say una Musa so we-say unae bigae
multitudinis vocabula sunt unum infinitum, ut Musae, 64
of-the-plural the-words are one infinite as Musae
alterum finitum, ut duae, tres, quattuor: dicimus enim ut
the-other finite as duae tres quattuor we-say for as
hae Musae sic unae bigae et binae et trinae bigae, sic
hae Musae so unae bigae and binae and trinae bigae so
deinceps. quare tam unae et uni et una quodammodo
in-order therefore as-much unae and uni and una in-some-way
singularia sunt quam unus et una et unum; hoc modo
singular are as unus and una and unum in-this way
mutat, quod altera in singularibus, altera in coniunctis
it-changes that the-one in singular the-other in joined
rebus; et ut duo tria sunt multitudinis, sic bina trina.
things and as duo tria are of-the-plural so bina trina
est tertium quoque genus singulare ut in multitudine, uter, in 65
there-is a-third also kind singular as in plural uter in
quo multitudinis †ut utre· I·; uter poeta singulari, utri poetae
which of-the-plural ut utre I uter the-poet singular utri the-poets
multitudinis est. qua explicata natura apparet non debere
of-the-plural is which explained nature appears not to-be-necessary
omnia vocabula multitudinis habere par singulare: omnes
all words of-the-plural to-have an-equal singular all
enim numeri ab duobus susum versus multitudinis sunt neque
for numbers from two up toward of-the-plural are nor
eorum quisquam habere potest singulare compar. iniuria igitur
of-them any to-have can a-singular matching unjustly therefore
postulant, si qua sint singularia, oportere habere multitudinis.
they-demand if any be singular-ones to-be-necessary to-have plurals

Things measured rather than counted, as lead, silver, vinegar, and garum, have no plural, while wines and ointments do, since they come in kinds; so to demand plurals of measured things is unskilled.

66 item qui reprehendunt, quod non dicatur ut unguentum
likewise those-who censure because not is-said as unguentum
unguenta vinum vina sic acetum aceta garum gara, faciunt
unguenta vinum vina so acetum aceta garum gara act
imperite: qui ibi desiderant multitudinis vocabulum, quae sub
ignorantly who there miss a-plural word which under
mensuram ac pondera potius quam sub numerum succedunt:
measure and weight rather than under number come
nam in plumbo, argento, cum incrementum accessit, dicimus
for in lead silver when increase has-been-added we-say
multum, sic multum plumbum, argentum; non plumba,
much so much plumbum argentum not plumba
argenta, cum quae ex hisce fiant, dicamus plumbea et
argenta whereas those-which from these are-made we-say plumbea and
argentea (aliud enim cum argenteum: nam id tum cum
argentea one-thing-is for when argenteum for that-is then when
iam vas: argenteum enim, si pocillum aut quid item):
now a-vessel silver for if a-little-cup or something likewise
quod pocilla argentea multa, non quod argentum multum.
because little-cups silver many not because silver much
67 ea, natura in quibus est mensura, non numerus, si genera
those by-nature in which is measure not number if kinds
in se habent plura et ea in usum venerunt, a genere
in themselves they-have several and they into use have-come from kind
multo, sic vina et unguenta, dicta: alii generis enim
many so vina and unguenta were-called of-one kind for

vinum quod Chio, aliud quod Lesbo, sic ex regionibus
wine-is which from-Chios another which from-Lesbos so from regions
aliis. †quae ipsa dicuntur nunc melius unguenta, cui
others which themselves are-called now better unguenta to-which
nunc genera aliquot. si item discrimina magna essent
now kinds several if likewise distinctions great were
olei et aceti et sic ceterarum rerum eiusmodi in usu
of-oil and of-vinegar and so of-other things of-that-kind in use
communi, dicerentur sic olea ut vina. quare in utraque re
common would-be-said so olea as vina therefore in each thing
inique rescindere conantur analogiam, et cum in dissimili
unjustly to-tear-up they-try analogy both when in unlike
usu similia vocabula quaerant et cum item ea quae
use like words they-seek and when likewise those-things which
metimur atque ea quae numeramus dici putent oportere.
we-measure and those which we-count to-be-said they-think it-is-proper

XLI · BATHS AND STAIRS

Public baths are balneae and a private bath balneum because the public ones were pairs of buildings for men and women; aquae caldae and scalae were named in the plural from their many springs and steps.

item reprehendunt analogias, quod dicantur multitudinis nomine 68
likewise they-censure analogies because are-called in-the-plural name
publicae balneae, non balnea, contra quod privati dicant unum
the-public balneae not balnea conversely because private-men say one
balneum, quod plura balnea non dicant. quibus responderi potest
balneum because several balnea not they-say to-whom to-be-answered can
non esse reprehendendum, quod scalae et aquae caldae, pleraque
not to-be to-be-blamed that scalae and aquae caldae most-things

cum causa, multitudinis vocabulis sint appellata neque eorum
with reason by-plural words have-been named nor of-them
singularia in usum venerint; idemque item contra. primum
singulars into use have-come and-the-same likewise conversely first
balneum nomen †et graecum introiit in urbem publice ibi
balneum the-name and Greek came into the-city publicly there
consedit, ubi bina essent coniuncta aedificia lavandi causa,
it-settled where two were joined buildings for-washing's sake
unum ubi viri, alterum ubi mulieres lavarentur; ab eadem
one where men the-other where women might-bathe by the-same
ratione domi suae quisque ubi lavatur balneum dixerunt et,
reason at-home his-own each where he-washes balneum they-called and
quod non erant duo, balnea dicere non consuerunt, cum hoc
because not there-were two balnea to-say not they-were-accustomed though this
antiqui non balneum, sed lavatrinam appellare consuessent.
the-ancients not balneum but lavatrina to-call had-been-accustomed
69 sic aquae caldae ab loco et aqua, quae ibi scateret,
so aquae caldae from the-place and the-water which there might-bubble-up
cum ut colerentur venissent in usum nostris, cum aliae
when that they-might-be-used they-had-come into use for-our-people since some
ad alium morbum idoneae essent, eae cum plures essent, ut
for one illness suitable were those since several they-were as
Puteolis et in Tuscis, quibus utebantur, multitudinis potius
at-Puteoli and in Etruria which they-used by-plural rather
quam singulari vocabulo appellarunt. sic scalas, quod ab
than by-singular word they-called so scalae because from
scandendo dicuntur et singulos gradus scanderent, magis
climbing they-are-called and single steps they-climbed more
erat quaerendum, si appellassent singulari vocabulo scalam,
it-was to-be-asked if they-had-called-it by-singular word scala
cum origo nominatus ostenderet contra.
since the-origin of-the-name showed against

To the charge that some names have only straight cases and others only oblique, the answer is that where use or nature does not underlie, there is no analogy. Those who call gladiators Faustini should say Faustiani, from Faustius as Caeciliani from Caecilius, and Scipio's men are Scipionarii, not Scipionini; such surnames are rarely declined, and some drift in usage.

item reprehendunt de casibus, quod quidam nominatus 70
likewise they-censure about cases because some names
habent rectos, quidam obliquos, quod dicunt utrosque in
have straight-ones some oblique-ones because they-say both in
vocibus oportere. quibus idem responderi potest, in quibus
words to-be-proper to-whom the-same to-be-answered can in which
usus aut natura non subsit, ibi non esse analogiam.
use or nature not underlies there not to-be analogy
sed ne in his vocabulis quae declinantur, si transeunt e 71
but not in those words which are-declined if they-pass from
recto casu in rectum casum: quae tamen fere non discedunt
the-straight case into a-straight case which yet mostly not depart
ab ratione sine iusta causa, ut hi qui gladiatores Faustinos:
from reason without just cause as those who-call the-gladiators Faustini
nam quod plerique dicuntur, ut tris extremas syllabas habeant
for because most are-called so-that three last syllables they-have
easdem, Cascelliani, Caeciliani, Aquiliani, animadvertant, unde
the-same Cascelliani Caeciliani Aquiliani let-them-notice whence
oriuntur, nomina dissimilia Cascellius, Caecilius, Aquilius;
arise the-names unlike Cascellius Caecilius Aquilius
†Faustius, recte dicerent Faustianos; sic a Scipione
Faustius rightly they-would-say Faustiani so from Scipio
quidam male dicunt Scipioninos: nam est Scipionarios. sed,
some wrongly say Scipionini for it-is Scipionarii but

ut dixi, quod ab huiuscemodi cognominibus raro declinantur
as I-said because from such surnames rarely are-declined
cognomina neque in usum etiam perducta, natant quaedam.
surnames and-not into use even brought swim some

XLIII · LUSCUS

Luscus has no comparative, unlike stultus, because by nature no one can be more one-eyed than another.

72 item dicunt, cum sit simile stultus luscus et dicatur
likewise they-say since there-is alike stultus luscus and is-said
stultus stultior stultissimus, non dici luscus luscior
stultus stultior stultissimus not to-be-said luscus luscior
luscissimus, sic in hoc genere multa. ad quae dico
luscissimus so in this kind many-things to which I-say
ideo fieri, quod natura nemo lusco magis
for-this-reason it-happens because by-nature no-one than-a-one-eyed-man more
sit luscus, cum stultior fieri videatur.
may-be one-eyed whereas more-foolish to-become seems

Time has no more or less, only before and after, so mane has no comparative; even magis mane means the earliest morning.

quod rogant, cur non dicamus mane manius manissime, 73
as-for-what they-ask why not we-say mane manius manissime
item de vesperi: in tempore vere magis et minus esse non
likewise about vesperi in time truly more and less to-be not
potest, ante et post potest. itaque prius est hora prima quam
can before and after can and-so earlier is the-hour first than
secunda, non magis hora. sed 'magis mane surgere' tamen
the-second not more an-hour but more early to-rise yet
dicitur qui primo mane surgit quam qui non primo: ut enim
is-said he-who at-first morning rises than he-who not at-first as for
dies non potest esse magis quam *** mane; itaque ipsum
day not can be more than (lacuna) morning and-so itself
hoc quod dicitur magis sibi non constat, quod magis mane
this which is-said more with-itself not agrees because more early
significat primum mane, magis vespere novissimum vesper.
signifies the-first morning more in-the-evening the-latest evening

Anus gives anicula and anicilla, cadus does not; where size matters in use, as cista cistula cistella, analogy holds, but usage mostly divides things into two, greater and smaller.

74 item ab huiuscemodi dissimilitudinibus reprehenditur analogia,
likewise from such unlikenesses is-censured analogy
quod cum sit anus cadus simile et sit ab anu anicula
because though there-is anus cadus alike and there-is from anus anicula
anicilla, a cado duo reliqua quod non sint propagata, sic
anicilla from cadus the-two remaining because not they-are propagated so
non dicatur a piscina piscinula piscinilla. ad huiuscemodi
not is-said from piscina piscinula piscinilla to such
vocabula analogias esse ut dixi, ubi magnitudo animadvertenda
words analogies to-be as I-said where size to-be-noticed
sit in unoquoque gradu eaque sit in usu communi, ut est cista
is in each degree and-it be in use common as is cista
cistula cistella et canis catulus catellus, quod in pecoris usu non
cistula cistella and canis catulus catellus which in of-cattle use not
est. itaque consuetudo frequentius res in binas dividi partis
is and-so usage more-often things into two to-be-divided parts
ut maius et minus, ut lectus et lectulus, arca et arcula, sic alia.
as greater and smaller as lectus and lectulus arca and arcula so others

Words said to lack straight cases have them by nature, frux and cols, and usage altered them, as ovs became ovis; those said to lack oblique cases, like Diespiter, are only less worn. A statue missing its head still has analogies in its limbs.

quod dicunt casus alia non habere rectos, alia obliquos 75
as-for-what they-say cases some not to-have straight-ones others oblique
et ideo non esse analogias, falsum est. negant habere
and therefore not to-be analogies false it-is they-deny to-have
rectos ut in hoc frugis frugi frugem, item colem colis
straight-ones as in this frugis frugi frugem likewise colem colis
cole, obliquos non habere ut in hoc Diespiter Diespitri
cole oblique not to-have as in this Diespiter Diespitri
Diespitrem, Maspiter Maspitri Maspitrem.
Diespitrem Maspiter Maspitri Maspitrem
ad haec respondeo et priora habere nominandi et posteriora 76
to these I-answer both the-former to-have of-naming and the-latter
obliquos. nam et frugi rectus est natura frux, at secundum
oblique-ones for both of-frugi the-straight is by-nature frux but according-to
consuetudinem dicimus ut haec avis, haec ovis, sic haec frugis;
usage we-say as haec avis haec ovis so haec frugis
sic secundum naturam nominandi est casus cols, secundum
so according-to nature of-naming is the-case cols according-to
consuetudinem colis, cum utrumque conveniat ad analogian,
usage colis since each agrees with analogy
quod et id quod in consuetudine non est cuius modi debeat
because both that which in usage not is of-what kind it-ought
esse apparet, et quod est in consuetudine nunc in recto
to-be appears and what is in usage now in the-straight
casu, eadem est analogia, ac pleraque, quae ex multitudine
case the-same is analogy and most-things which from the-plural

cum transeunt in singulare, difficulter efferuntur ore. sic
when they-pass into the-singular with-difficulty are-uttered by-the-mouth so
cum transiretur ex eo quod dicebatur haec oves, una non
when there-was-passing from that which was-said haec oves one not
est dicta ovs sine I, sed additum I ac factum ambiguum
was said ovs without I but added I and made ambiguous
verbum nominandi an patrici esset casus. ut ovis, et avis.
the-word of-the-nominative or of-the-genitive it-was case as ovis and avis
77 sic in obliquis casibus cur negent esse Diespitri Diespitrem
so in the-oblique cases why they-deny there-to-be Diespitri Diespitrem
non video, nisi quod minus est tritum in consuetudine
not I-see unless because less it-is worn in usage
quam Diespiter; quod nihili argumentum est: nam tam
than Diespiter which of-nothing an-argument is for as-much
casus qui non tritus est quam qui est. sed esto in
the-case which not worn is as that-which is but grant in
casuum serie alia vocabula non habere nominandi, alia de
of-cases the-series some words not to-have the-nominative others of
obliquis aliquem: nihil enim ideo quo minus siet ratio
the-oblique some-one nothing for therefore by-which less there-be reason
percellere poterit hoc crimen.
to-overthrow will-be-able this charge
78 nam ut signa quae non habent caput aut aliquam aliam
for as statues which not have a-head or some other
partem, nihilo minus in reliquis membris eorum esse possunt
part none the-less in the-remaining limbs of-them be can
analogiae, sic in vocabulis casuum possunt item fieri ac
analogies so in words of-the-cases can likewise be-made and
reponi quod aberit, ubi patietur natura et consuetudo: quod
be-restored what will-be-lacking where will-allow nature and usage which

nonnunquam apud poetas invenimus factum, ut in hoc apud
sometimes among the-poets we-find done as in this in
Naevium in Clastidio: 'vita insepulta laetus in patriam redux'.
Naevius in the-Clastidium life unburied glad into his-country returned

XLVII · HERCULES AND HOMO

Critics say that if analogy held, strues, Hercules, and homo would be strus, Hercul, and homon. This shows only that the oblique cases lack a head from their own analogy, as a statue of Alexander given Philip's head keeps its limbs in rule, and a tunic sewn of a narrow-striped and a broad-striped panel keeps each part true to its kind.

item reprehendunt, quod dicatur haec strues, hic Hercules, hic 79
likewise they-censure because is-said haec strues hic Hercules hic
homo: debuisset enim dici, si esset analogia, hic Hercul,
homo it-ought for to-be-said if there-were analogy hic Hercul
haec strus, hic homon. haec ostendunt non non analogian esse,
haec strus hic homon these show not not analogy to-be
sed obliquos casus non habere caput ex sua analogia. non,
but the-oblique cases not to-have a-head from their-own analogy not
ut si in Alexandri statua imposueris caput Philippi, membra
as if on Alexander's statue you-have-placed the-head of-Philip the-limbs
conveniant ad rationem, sic et †Alexandri membrorum
agree with reason so also of-Alexander of-the-limbs
simulacrum caput quod respondeat item sit? non, si quis
the-image a-head which may-correspond likewise is not if anyone
tunicam in usu ita consuit, ut altera plagula sit angustis clavis,
a-tunic in use so has-sewn that one panel be with-narrow stripes
altera latis, utraque pars in suo genere caret analogia.
the-other with-broad each part in its-own kind lacks analogy

Some say cupressus, others cupressi, and so with figs, plane trees, and most trees, which critics take for a want of analogy; Varro answers that fici goes like nummi, ficis and ficorum like nummis and nummorum, and a plural ficus would go like manus, ficibus and ficuum, not ficos; nor would usage say huius fici and hac fico in the singular, any more than huius mani and hac mano rather than huius manus and hac manu.

80 item negant esse analogias, quod alii dicunt cupressus, alii
likewise they-deny there-to-be analogies because some say cupressus others
cupressi, item de ficis platanis et plerisque arboribus, de
cupressi likewise about figs plane-trees and most trees about
quibus alii extremum VS, alii EI faciunt. id est falsum: nam
which some the-ending VS others EI make that is false for
debent dici E et I, fici ut nummi, quod est ut nummis
there-ought to-be-said E and I fici as nummi because it-is as nummis
ficis, ut nummorum ficorum. si essent plures ficus, essent ut
ficis as nummorum ficorum if they-were plural ficus were as
manus; diceremus ut manibus, sic ficibus, et ut manuum,
manus we-would-say as manibus so ficibus and as manuum
sic ficuum, neque has ficos diceremus, sed ficus, ut non
so ficuum nor these ficos we-would-say but ficus as not
manos appellamus, sed *** consuetudo diceret singularis
manos we-call but (lacuna) usage would-say the-singular
obliquos casus huius fici neque hac fico, ut non dicit huius
oblique cases huius fici and-not hac fico as not it-says huius
mani, sed huius manus, nec hac mano, sed hac manu.
mani but huius manus nor hac mano but hac manu

Lucilius need not have hesitated between decusis and decusibus, since both are right: the coin words from tressis to centussis are compounded and decline alike, dupondius differs as it ought, and the simple as differs from the compounds as infinite from finite. So we say mille denarium and triumvirum, not denariorum or trium virorum, and the old numbers keep one rule of nine through two cycles, three degrees, and six decades.

etiam illud putant esse causae, cur non sit analogia, 81
also that-thing they-think to-be of-cause why not there-is analogy
quod Lucilius scribit: 'decusis sive decusibus est'. qui errant,
because Lucilius writes decusis or decusibus is who err
quod Lucilius non debuit dubitare, quod utrumque: nam in
because Lucilius not ought to-hesitate because both-forms-are for in
aere usque ab asse ad centussis numerus aes adsignificat,
bronze all-the-way from the-as to centussis the-number bronze signifies-besides
et eius numero finiti casus omnis ab dupondio sunt,
and of-it by-number limited the-cases all from dupondius are
quod dicitur a multis duobus modis hic dupondius et hoc
which is-said by many in-two ways hic dupondius and hoc
dupondium, ut hoc gladium et hic gladius; ab tressibus
dupondium as hoc gladium and hic gladius from tressibus
virilia multitudinis hi tresses et 'his tressibus confido',
masculine of-the-plural hi tresses and his tressibus I-trust
singulare 'hoc tressis habeo' et 'hoc tressis confido', sic
singular hoc tressis I-have and hoc tressis I-trust so
deinceps ad centussis. deinde numerus aes non significans.
in-order to centussis then the-number bronze not signifying
numeri qui aes non significant, usque a quattuor ad 82
the-numbers which bronze not signify all-the-way from four to
centum, triplicis habent formas, quod dicuntur hi quattuor,
a-hundred threefold have forms because are-said hi quattuor

hae quattuor, haec quattuor; cum perventum est ad mille,
hae quattuor haec quattuor when arrived it-is at a-thousand
quartum assumit singulare neutrum, quod dicitur hoc mille
a-fourth it-takes-on the-singular neuter because is-said hoc mille
denarium, a quo multitudinis fit milia denarium.
denarium from which of-the-plural is-made milia denarium
83 quare quoniam ad analogias quod pertineat non est ut
therefore since to analogies what pertains not is that
omnia similia dicantur, sed ut in suo quaeque genere
all-things alike be-said but that in its-own each kind
similiter declinentur, stulte quaerunt, cur as et dupondius
alike they-be-declined foolishly they-ask why as and dupondius
et tressis non dicantur proportione, cum as sit simplex,
and tressis not are-said in-proportion since as is simple
dupondius fictus, quod duo asses pendebat, tressis ex
dupondius compounded because two asses it-weighed tressis from
tribus aeris quod sit. pro assibus nonnunquam aes
three of-bronze because it-is for asses sometimes bronze
dicebant antiqui, a quo dicimus assem tenentes 'hoc
said the-ancients from which we-say the-as holding with-this
aere aeneaque libra' et 'mille aeris legasse'.
bronze and-bronze scale and a-thousand of-bronze to-have-bequeathed
84 quare quod ab tressis usque ad centussis numeri eiusdem
therefore since from tressis all-the-way to centussis the-numbers of-the-same
modi sunt compositi, eiusdem modi habent similitudinem:
kind are compounded of-the-same kind they-have likeness
dupondius, quod dissimilis est, ut debuit, dissimilem habet
dupondius because unlike it-is as it-ought unlike has
rationem. sic as, quoniam simplex est ac principium, et
reasoning so as since simple it-is and the-beginning and
unum significat et multitudinis habet suum infinitum:
one signifies and of-the-plural has its infinite

dicimus enim asses, quos cum finimus, dicimus dupondius
we-say for asses which when we-limit we-say dupondius
et tressis et sic porro.
and tressis and so onward
sic videtur mihi, quoniam finitum et infinitum habeat 85
so it-seems to-me since finite and infinite have
dissimilitudinem, non debere utrumque item dici, eo
unlikeness not to-be-necessary each likewise to-be-said by-that
magis quod in ipsis vocabulis ubi additur certus numerus in
more because in the-very words where is-added a-fixed number in
miliariis aliter atque in reliquis dicitur: nam sic loquuntur,
thousands otherwise than in the-rest it-is-said for so they-speak
'hoc mille denarium', non 'hoc mille denariorum', et 'haec duo
hoc mille denarium not hoc mille denariorum and haec duo
milia denarium', non 'duo milia denariorum'. si esset denarii
milia denarium not duo milia denariorum if there-were denarii
in recto casu atque infinitam multitudinem significaret,
in the-straight case and infinite the-plural it-signified
tunc in patrico denariorum dici oportebat; et non solum
then in the-genitive denariorum to-be-said it-ought and not only
in denariis, victoriatis, drachmis, nummis, sed etiam in
in denarii victoriati drachmae nummi but also in
viris idem servari oportere, cum dicimus iudicium fuisse
men the-same to-be-kept it-is-proper when we-say the-court to-have-been
triumvirum, decemvirum, centumvirum, non centum virorum.
triumvirum decemvirum centumvirum not centum virorum
numeri antiqui habent analogias, quod omnibus est 86
the-numbers old have analogies because for-all there-is
una regula, duo actus, tres gradus, sex decuriae, quae
one rule two cycles three degrees six decades which
omnia similiter inter se respondent. regula est numerus
all alike among themselves correspond the-rule is the-number

novenarius, quod, ab uno ad novem cum pervenimus,
ninefold because from one to nine when we-have-arrived
rursus redimus ad unum †et· V· hinc et nonaginta et
again we-return to one and V hence both ninety and
nongenta ab una sunt natura novenaria; sic ab octonaria,
nine-hundred from one are by-nature ninefold so from the-eightfold
et deosum versus ad singularia perveniunt.
and down toward to the-units they-arrive

87 actus primus est ab uno ad nongenta, secundus a mille ad
the-cycle first is from one to nine-hundred the-second from a-thousand to
nongenta milia; quod idem valebat unum et mille, utrumque
nine-hundred thousand because the-same was-worth one and a-thousand each
singulari nomine appellatur: nam ut dicitur hoc unum, haec
by-a-singular name is-called for as is-said hoc unum haec
duo, sic hoc mille, haec duo milia et sic deinceps multitudinis
duo so hoc mille haec duo milia and so onward of-the-plural
in duobus actibus reliqui omnes item numeri. gradus
in the-two cycles the-rest all likewise numbers the-degree
singularis est in utroque actu ab uno ad novem, denarius
singular is in each cycle from one to nine the-tens
gradus a decem ad nonaginta, centenarius a centum ad
degree from ten to ninety the-hundreds from a-hundred to
nongenta. ita tribus gradibus sex decuriae fiunt, tres miliariae,
nine-hundred so by-three degrees six decades are-made three of-thousands
tres minores. antiqui his numeris fuerunt contenti.
three lesser the-ancients with-these numbers were content

88 ad hos tertium et quartum actum ab decies minores
to these a-third and fourth cycle from ten-times descendants
imposuerunt vocabula, neque ratione, sed tamen non contra
imposed words nor with-reason but yet not against
est eam de qua scribimus analogiam. nam deciens cum
is that about which we-write analogy for deciens when

dicatur hoc deciens, ut mille hoc mille, ut sit utrumque
is-said hoc deciens as mille hoc mille so-that be each
sine casibus vocis, dicemus ut hoc mille, huius mille, sic
without cases of-sound we-shall-say as hoc mille huius mille so
hoc deciens, huius deciens, neque eo minus in altero,
hoc deciens huius deciens nor by-that less in the-other
quod est mille, praeponemus hi mille, horum mille ∗∗∗
which is mille we-shall-put-before hi mille horum mille (lacuna)

L · HOMONYMS

Where one word has two meanings, homonymy, analogy does not prevent unlike oblique cases, as Argus and Argos, or Meto the name and meto the verb.

quoniam in eo est nomen commune, quam vocant ὁμωνυμίαν, 89
since in it there-is a-name common which they-call homonymy
obliqui casus ab eodem capite, ubi erit ὁμωνυμία, quo
the-oblique cases from the-same head where there-will-be homonymy that-the
minus dissimiles fiant, analogia non prohibet. itaque dicimus
less unlike they-become analogy not prevents and-so we-say
hic Argus, cum hominem dicimus, cum oppidum, †graecancaene
hic Argus when a-man we-mean when the-town graecancaene
hoc Argos, cum latine Argi. item faciemus, si eadem vox
hoc Argos when in-Latin Argi likewise we-shall-do if the-same sound
nomen et verbum significabit, ut et in casus et in tempora
a-noun and a-verb shall-signify that both into cases and into tenses
dispariliter declinetur, ut faciamus a Meto quod nomen
unequally it-be-declined as we-make from Meto which a-noun
est Metonis Metonem, quod verbum est metam metebam.
is Metonis Metonem which a-verb is metam metebam

Where one word has several forms, synonymy, as Alcaeus and Alcaeo, the fault is in those who mix the cases, not in analogy.

90 reprehendunt, cum ab eadem voce plura sunt vocabula
they-censure since from the-same sound several are words
declinata, quas συνωνυμίας appellant, ut Alcaeus et Alcaeo,
derived which synonymies they-call as Alcaeus and Alcaeo
sic Geryon, Geryonus, Geryones. in hoc genere quod casus
so Geryon Geryonus Geryones in this kind because the-cases
perperam permutant quidam, non reprehendunt analogiam,
wrongly they-exchange some not censure analogy
sed qui eis utuntur imperite; quod quisque caput
but those-who them use ignorantly whatever each head
prenderit, sequi debet eius consequentis casus in declinando
has-grasped to-follow ought of-it the-consequent cases in declining
ac non facere, cum dixerit recto casu Alcaeus, in
and not to-do when he-has-said in-the-straight case Alcaeus in
obliquis dicere Alcaeoni et Alcaeonem; quod si miscuerit
the-oblique to-say Alcaeoni and Alcaeonem but if he-has-mixed-them
et non secutus erit analogias, reprehendendum.
and not followed has analogies he-is-to-be-blamed

Critics fault Aristarchus for denying that Melicertes and Philomedes are alike, but he was right, as lepus and lupus or socer and macer differ in their other cases. Things are judged alike not by appearance only but by hidden power, as with horses, apples, wool, and slaves, and as iron reveals whether two lodestones are alike. With that the answer on nouns is done; on verbs, whose parts are tense, person, kind, and division, Varro will answer each charge.

reprehendunt Aristarchum, quod haec nomina Melicertes et 91
they-censure Aristarchus because these names Melicertes and
Philomedes similia neget esse, quod vocandi casus habet
Philomedes alike he-denies to-be because of-calling case has
alter Melicerta, alter Philomedes, sic qui dicat lepus et
the-one Melicerta the-other Philomedes so who should-say lepus and
lupus non esse simile, quod alterius vocandi casus sit lupe,
lupus not to-be alike because of-the-one of-calling case is lupe
alterius lepus, sic socer, macer, quod in transitu fiat
of-the-other lepus so socer macer because in passing there-becomes
ab altero trisyllabum soceri, ab altero bisyllabum macri.
from the-one a-trisyllable soceri from the-other a-disyllable macri
de hoc etsi supra responsum est, cum dixi de lana, 92
about this although above answered it-was when I-spoke about wool
hic quoque amplius adiciam similia non solum a facie
here also more I-will-add like-things not only from appearance
dici, sed etiam ab aliqua coniuncta vi et potestate,
to-be-called but also from some joined force and power
quae et oculis et auribus latere soleant: itaque
which both from-the-eyes and from-the-ears to-lie-hidden are-wont and-so
saepe gemina facie mala negamus esse similia, si sapore
often twin in-appearance apples we-deny to-be alike if in-flavor

sunt alio; sic equos eadem facie nonnullos negamus
they-are other so horses of-the-same appearance some we-deny
esse similis, †in nationes ex procreante dissimilis.
to-be alike in breeds from the-sire unlike
93 itaque in hominibus emendis, si natione alter est melior,
and-so in men to-be-bought if by-breed one is better
emimus pluris. atque in hisce omnibus similitudines non
we-buy-him dearer and in these all likenesses not
sumimus tantum a figura, sed etiam aliunde, ut in
we-take only from shape but also from-elsewhere as in
equis et asinis, cuius modi faciant pullos, ut in pomis,
horses and asses of-what kind they-make foals as in fruits
quo sint suco. si igitur idem sequitur in similitudine
of-what they-are juice if therefore the-same follows in the-likeness
verborum quis, reprehendundus non est.
of-words anyone to-be-blamed not is
94 quare similitudinum discernendarum causa nonnunquam ut
therefore of-likenesses to-be-distinguished for-the-sake sometimes as
pronomen assumitur, sic casum aliquem †assumi, ut in his
a-pronoun is-taken-on so a-case some to-be-taken-on as in these
nemus, lepus, hic lepus, hoc nemus: itaque discedunt ac
nemus lepus hic lepus hoc nemus and-so they-part and
dicuntur hi lepores, haec nemora; sic aliud si quid
are-said hi lepores haec nemora so something-else if anything
assumptum erit extrinsecus, quo similitudo penitus perspici
taken-on shall-be from-outside by-which the-likeness thoroughly be-seen
possit: non enim erit remotum ab natura; neque enim
can not for it-will-be remote from nature nor for
magnetas lapides duo inter se similes sint necne, perspicere
magnetic stones two among themselves alike be or-not see

possis, nisi minutum extrinsecus prope apposueris ferrum,
you-could unless small from-outside near you-have-placed iron
quod similes lapides similiter ducunt, dissimiliter dissimiles.
which like stones alike draw unlike unlike-ones
quod ad nominatuom analogiam pertinet, ita †declinatum 95
what to of-nouns the-analogy pertains so declined
arbitror, ut †omnia quae dicuntur contra ad respondendum
I-think that all-things which are-said against for answering
ab his fontibus sumi possit. quod ad verborum
from these springs to-be-taken can what to of-verbs
temporalium rationem attinet, cum partes sint quattuor,
temporal the-reasoning pertains since the-parts are four
tempora, personae, genera, divisiones, ex omni parte quoniam
tenses persons kinds divisions from every side since
reprehendunt, ad singula respondebo.
they-censure to the-single-ones I-will-answer

LIV · TENSES

On verbs Varro answers each charge. Legi lego legam do not disprove analogy, since legi is finished and the others unfinished, and amor amabor amatus sum are not one series: the unfinished forms are simple, the finished double.

primum quod aiunt analogias non servari in temporibus, 96
first as-to-what they-say analogies not to-be-kept in tenses
cum dicant legi lego legam et sic similiter alia: nam quae
when they-say legi lego legam and so alike others for those-which
sint ut legi rem perfectam significare, duo reliqua lego
are as legi a-thing finished to-signify the-two remaining lego
et legam inchoatam, iniuria reprehendunt: nam ex eodem
and legam begun wrongly they-censure for from the-same

genere et ex divisione idem verbum, quod sumptum est,
kind and from the-division the-same verb which taken is
per tempora traduci potest, ut discebam disco discam,
through the-tenses to-be-carried can as discebam disco discam
et eadem perfecti, sic didiceram didici didicero. ex quo
and the-same of-the-perfect so didiceram didici didicero from which
licet scire verborum rationem constare, sed eos, qui trium
one-may know of-verbs the-reasoning to-hold but those who of-three
temporum verba pronuntiare velint, inscienter id facere;
tenses the-verbs to-pronounce wish ignorantly that to-do
97 item illos qui reprehendunt, quod dicamus amor amabor
likewise those who censure because we-say amor amabor
amatus sum: non enim debuisse in una serie unum verbum
amatus sum not for to-be-necessary in one series one verb
esse duplex, cum duo simplicia essent. neque ex divisione
to-be double when two simple there-were nor from the-division
si unius modi ponas verba, discrepant inter se: nam
if of-one kind you-place verbs they-differ among themselves for
infecta omnia simplicia similia sunt, et perfecta duplicia
the-unfinished all simple alike are and the-finished double
inter se paria in omnibus verbis, ut haec amabar amor
among themselves equal in all verbs as these amabar amor
amabor, amatus sum amatus eram amatus ero.
amabor amatus sum amatus eram amatus ero

LV · FERIO AND PERCUSSI

So too those who fault ferio feriam percussi: the orders are feriam ferio feriebam and percussi percutio percutiam, and the other tenses are answered the same way.

quare item male dicunt ferio feriam percussi, quod est ordo 98
therefore likewise wrongly they-say ferio feriam percussi because is the-order
feriam ferio feriebam, percussi percutio percutiam. sic deinceps
feriam ferio feriebam percussi percutio percutiam so onward
in reliquis temporibus reprehendenti responderi potest.
in the-remaining tenses to-the-censurer to-be-answered it-can

LVI · PUNGO PUPUGI

Critics set pungo and pungam beside pupugi, unfinished forms beside finished; within each series the forms change alike.

similiter errant qui dicunt ex utraque parte verba omnia 99
alike err those-who say on each side verbs all
commutare syllabas oportere aut nullum, in his pungo
to-change syllables it-is-proper or none in these pungo
pungam pupugi, tundo tundam tutudi: dissimilia enim
pungam pupugi tundo tundam tutudi unlike for
conferunt, verba infecti cum perfectis. quod si infecta
they-compare verbs of-the-unfinished with the-finished but if the-unfinished
modo conferrent, omnia verbi principia incommutabilia
only they-compared all of-the-verb the-beginnings unchangeable
viderentur, ut in his pungebam pungo pungam et contra
would-seem as in these pungebam pungo pungam and conversely

ex utraque parte commutabilia, si perfecta ponerent, ut
on each side changeable if the-finished they-set-down as
pupugeram pupugi pupugero.
pupugeram pupugi pupugero

LVII · FUI SUM ERO

Fui is perfect and its series holds; sum was once esum, and its forms es est eram ero keep analogy.

100 item male conferunt fui sum ero, quod fui est perfectum,
likewise wrongly they-compare fui sum ero because fui is perfect
cuius series sibi, ut debet, in omnibus personis constat,
whose series with-itself as it-ought in all persons agrees
quod est fueram fui fuero; de infectis sum quod nunc
which is fueram fui fuero of the-unfinished sum which now
dicitur olim dicebatur esum et in omnibus personis
is-said once was-said esum and in all persons
constabat, quod dicebatur esum es est, eram eras erat, ero
agreed which was-said esum es est eram eras erat ero
eris erit; sic huiusce modi cetera servare analogiam videbis.
eris erit so of-this kind the-rest to-keep analogy you-will-see

Some verbs lack three persons or tenses, as commands have only unfinished forms, lege legito legat, while statements have nine unfinished and nine finished forms; to blame this is to blame nature for not making all animals alike.

etiam in hoc reprehendunt, quod quaedam verba neque 101
also in this they-censure that some verbs neither
personas habent ternas neque tempora terna: id imperite
persons have three nor tenses three that ignorantly
reprehendunt, ut si quis reprehendat naturam, quod non
they-censure as if someone censure nature because not
unius modi finxerit animalis omnis. si enim natura
of-one kind she-has-fashioned animals all if for by-nature
non omnes formae verborum terna habent tempora, ternas
not all forms of-verbs three have tenses three
personas, non habent totidem verborum divisiones. quare
persons not have as-many of-verbs divisions therefore
cum imperamus, natura quod infecta verba solum habent,
when we-command by-nature because unfinished verbs only they-have
cum aut praesenti aut absenti imperamus, fiunt terna,
when either to-one-present or to-one-absent we-command there-become three
ut lege legito legat: perfectum enim imperat nemo. contra
as lege legito legat a-finished-thing for commands no-one conversely
quae non sunt imperandi, ut lego legis legit, novena
those-which not are of-commanding as lego legis legit nine
fiunt verba infecti, novena perfecti.
are-made verbs of-the-unfinished nine of-the-finished

Within each kind the missing form is sought; the head of a verb is its first person present, as the straight case is a noun's, and where it is ambiguous, as volo from will and from flying, the other forms show its kind.

102 quocirca non si genus cum genere discrepat, sed in suo
wherefore not if kind with kind differs but in its-own
quisque genere si quid deest, requirendum. ad haec
each kind if anything is-lacking it-is-to-be-sought to these
addita si erunt ea quae de nominatibus supra sunt
added if shall-be those-things which about nouns above have-been
dicta, facilius omnia solventur. nam ut illic †externi caput
said more-easily all will-be-solved for as there external the-head
rectus casus, sic hic in forma est persona eius qui
is-the-straight case so here in the-form is the-person of-him who
loquitur et tempus praesens, ut scribo lego.
speaks and the-tense present as scribo lego

103 quare ut illic fit, si hic item acciderit in formula,
therefore as there it-happens if here likewise it-shall-have-happened in the-paradigm
ut aut caput non sit aut ex alieno genere sit, proportione
that either the-head not be or from another kind it-be by-the-proportion
eadem quae illic dicimus, cur nihilominus servetur analogia;
the-same which there we-say why nonetheless is-kept analogy
item, si ut illic caput suum habebit et in obliquis casibus
likewise if as there its head it-will-have and in the-oblique cases
transitio erit in aliquam formulam, qua assumpta reliqua
the-passage will-be into some paradigm which taken-on the-rest
facilius possint videri verba, unde sint declinata: fit enim,
more-easily can be-seen the-verbs whence they-are declined it-happens for
ut rectus casus nonnunquam sit ambiguus, ut in hoc verbo
that the-straight case sometimes is ambiguous as in this verb

volo, quod id duo significat, unum a voluntate, alterum
volo because it two-things signifies one from will the-other
a volando; itaque a volo intellegimus et volare et velle.
from flying and-so from volo we-understand both volare and velle

LX · PLUIT AND LUIT

Pluit and luit differ in past and present by the length of the U, as in the formula ruta caesa.

quidam reprehendunt, quod pluit et luit dicamus in 104
some censure because pluit and luit we-say in
praeterito et praesenti tempore, cum analogiae sui cuiusque
past and present tense whereas of-analogy its-own each
temporis verba debeant discriminare. falluntur: nam est
tense's verbs ought to-distinguish they-are-deceived for it-is
ac putant aliter, quod in praeteritis U dicimus longum
than they-think otherwise because in the-past U we-say long
pluit luit, in praesenti breve pluit luit: ideoque in lege
pluit luit in the-present short pluit luit and-therefore in the-law
venditionis fundi 'ruta caesa' ita dicimus, ut U producamus.
of-sale of-a-farm ruta caesa so we-say that U we-lengthen

Sacrifico and sacrificor, lavat and lavatur, are each consistent in their own series; Plautus' lavari is the poet's or the copyist's error, not analogy's. Usage says lavamur of the whole body and lavamus of parts, and Cato's solui keeps analogy better than the crowd's solitus sum.

105 item reprehendunt quidam, quod putant idem esse sacrifico
likewise censure some because they-think the-same to-be sacrifico
et sacrificor, lavat et lavatur; quod sit an non, nihil
and sacrificor lavat and lavatur which whether-it-be or not nothing
commovet analogian, dum sacrifico qui dicat servet
disturbs analogy provided-that sacrifico he-who says keep
sacrificabo et sic per totam formam, ne dicat sacrificaturus
sacrificabo and so through the-whole paradigm lest he-say sacrificaturus
aut sacrificatus sum: haec enim inter se non conveniunt.
or sacrificatus sum these for among themselves not agree
106 apud Plautum cum dicit: 'piscis ego credo qui usque dum
in Plautus when he-says fishes I believe which all-the-time while
vivunt lavant diu minus lavari quam haec lavat
they-live wash for-a-long-time less to-be-washed than she washes
Phronesium', ad lavant lavari non convenit, ut I sit postremum,
Phronesium to lavant lavari not agrees that I be last
sed E; ad lavantur analogia lavari reddit: quod Plauti aut
but E to lavantur analogy lavari renders which of-Plautus or
librarii mendum si est, non ideo analogia, sed qui scripsit
of-the-copyist an-error if it-is not therefore analogy but he-who wrote-it
est reprehendendus. omnino et lavat et lavatur dicitur
is to-be-blamed altogether both lavat and lavatur is-said

separatim recte in rebus certis, quod puerum nutrix lavat,
separately rightly in things fixed because the-boy the-nurse washes
puer a nutrice lavatur, nos in balneis et lavamus et lavamur.
the-boy by the-nurse is-washed we in the-baths both wash and are-washed
sed consuetudo alterum utrum cum satis haberet, in toto 107
but usage the-one or-other since enough it-had in the-whole
corpore potius utitur lavamur, in partibus lavamus, quod dicimus
body rather it-uses lavamur in parts lavamus because we-say
lavo manus, sic pedes et cetera. quare e balneis non recte
lavo manus so pedes and the-rest therefore from the-baths not rightly
dicunt lavi, lavi manus recte. sed quoniam in balneis lavor lautus
they-say lavi lavi manus rightly but since in the-baths lavor lautus
sum, sequitur, ut contra, quoniam est soleo, oporteat dici
sum it-follows that conversely since it-is soleo it-should-be-proper to-be-said
solui, ut Cato et Ennius scribit, non ut dicit volgus, solitus
solui as Cato and Ennius write not as says the-crowd solitus
sum, debere dici; neque propter haec, quod discrepant in
sum ought to-be-said nor on-account-of these-things that differ in
sermone pauca, minus est analogia, ut supra dictum est.
speech a-few-things less is analogy as above said it-has-been

Dolo and colo look alike but give dolavi and colui, and dolas and colis.

108 item cur non sit analogia, afferunt, quod ab similibus
likewise why not there-be analogy they-bring-forward because from like-ones
similia non declinentur, ut ab dolo et colo: ab altero enim
like-ones not are-declined as from dolo and colo from the-one for
dicitur dolavi, ab altero colui; in quibus assumi solet
is-said dolavi from the-other colui in which to-be-taken-on is-wont
aliquid, quo facilius reliqua dicantur, ut in Murmecidis
something by-which more-easily the-rest may-be-said as in Myrmecides'
operibus minutis solet fieri: igitur in verbis temporalibus,
works minute it-is-wont to-be-done therefore in verbs temporal
quom similitudo saepe sit confusa, ut discerni nequeat,
since likeness often is confused so-that to-be-distinguished it-cannot
nisi transieris in aliam personam aut in tempus, quae
unless you-have-passed into another person or into a-tense which
proposita sunt non esse similia intellegitur, cum transitum est
proposed are not to-be alike is-understood when passage is
in secundam personam, quod alterum est dolas, alterum colis.
into the-second person because the-one is dolas the-other colis
109 itaque in reliqua forma verborum suam utrumque sequitur
and-so in the-remaining paradigm of-the-verbs its-own each follows
formam. utrum in secunda forma verbum temporale habeat
paradigm whether in the-second form a-verb temporal has
in extrema syllaba AS an IS aut ES, ad discernendas
in the-last syllable AS or IS or ES for distinguishing
similitudines interest: quocirca ibi potius index analogiae
likenesses it-matters wherefore there rather is-the-indicator of-analogy
quam in prima, quod ibi abstrusa est dissimilitudo, ut
than in the-first because there hidden is the-unlikeness as

apparet in his meo, neo, ruo: ab his enim dissimilia fiunt
appears in these meo neo ruo from these for unlike-forms are-made
transitu, quod sic dicuntur meo meas, neo nes, ruo ruis,
in-passing because so are-said meo meas neo nes ruo ruis
quorum unumquodque suam conservat similitudinis formam.
of-which each its-own keeps of-likeness form

LXIII · PARTICIPLES

Participles are not threefold from one verb: amans and amaturus come from amo, amatus from amabar, and each declines consistently in its own kind.

analogiam item de his quae appellantur participia 110
analogy likewise about those which are-called participles
reprehendunt multi; iniuria: nam non debent dici terna
censure many wrongly for not ought to-be-said three
ab singulis verbis amaturus amans amatus, quod est ab
from single verbs amaturus amans amatus because there-are from
amo amans et amaturus, ab amabar amatus. illud analogia
amo amans and amaturus from amabar amatus that analogy
quod praestare debet, in suo quicque genere habet, casus, ut
which to-guarantee it-ought in its-own each kind has cases as
amatus amato et amati amatis; et sic in muliebribus amata
amatus amato and amati amatis and so in the-feminine amata
et amatae; item amaturus eiusdem modi habet declinationes,
and amatae likewise amaturus of-the-same kind has declensions
amans paulo aliter; quod hoc genus omnia sunt in suo
amans a-little otherwise because this kind all are in its-own
genere similia proportione, sic virilia et muliebria sunt eadem.
kind alike in-proportion so masculine and feminine are the-same

That writers on analogy disagree would equally condemn medicine and music; the fault is the artist's, not the art's. Of monti and monte, fonti and fonte, one is right and one wrong, but whichever speaker errs does not remove analogy, and whoever speaks rightly confirms it; one who thinks a word ought to be said otherwise only exposes his own ignorance.

111 de eo quod in priore libro extremum est, ideo non
about that which in the-former book last is for-this-reason not
esse analogiam, quod qui de ea scripserint aut inter
to-be analogy because those-who about it have-written either among
se non conveniant aut in quibus conveniant ea cum
themselves not agree or in which they-agree those with
consuetudinis discrepent verbis, utrumque ∗∗∗: sic enim omnis
usage's differ words each (lacuna) so for every
repudiandum erit artis, quod et in medicina et in musica et
to-be-rejected will-be art because both in medicine and in music and
in aliis multis discrepant scriptores; item in quibus conveniunt
in other many differ the-writers likewise in which they-agree
in scriptis, si etiam repudiat natura, quod ita ut dicitur, non
in writings if even rejects nature because so as is-said not
sit ars, sed artifex reprehendendus, qui debet in scribendo
be the-art but the-artist to-be-blamed who ought in writing
non vidisse verum, non ideo non posse scribi verum.
not to-have-seen the-truth not therefore not can to-be-written the-truth
112 qui dicit hoc monti et hoc fonti, cum alii dicant hoc monte
he-who says hoc monti and hoc fonti while others say hoc monte
et hoc fonte, sic alia quae duobus modis dicuntur, cum alterum
and hoc fonte so others which in-two ways are-said since the-one
sit verum, alterum falsum, non uter peccat tollit analogias,
is true the-other false not whichever errs removes analogies

sed uter recte dicit confirmat; et quemadmodum is qui peccat
but whichever rightly says confirms and just-as he who errs
in his verbis, ubi duobus modis dicuntur, non tollit rationem
in those words where in-two ways they-are-said not removes the-reason
cum sequitur falsum, sic etiam in his quae non duobus
when he-follows the-false so also in those which not in-two-ways
dicuntur, si quis aliter putat dici oportere atque oportet,
are-said if anyone otherwise thinks to-be-said it-ought than it-ought
non scientiam tollit orationis, sed suam inscientiam denudat.
not the-science he-removes of-speech but his-own ignorance he-lays-bare

LXV · THE END OF BOOK NINE

Like and unlike exist together in all nature, and likenesses outnumber unlikenesses, so analogy must be followed by the people wholly, by individuals where usage permits, and by poets most freely. The next book treats the forms of declined words.

quibus rebus solvi arbitraremur posse quae 113
by-which things to-be-answered we-thought can the-things-which
dicta sunt priori libro contra analogian, ut potui
said were in-the-former book against analogy as I-could
brevi percucurri. ex quibus si id confecissent quod
briefly I-have-run-through from which if that they-had-accomplished which
volunt, ut in lingua latina esset anomalia, tamen nihil
they-wish that in the-tongue Latin there-were anomaly yet nothing
egissent ideo, quod in omnibus partibus mundi
they-would-have-achieved for-this-reason because in all parts of-the-world
utraque natura inest, quod alia inter se †alia sunt, sicut
each nature is-in because some among themselves some are as
in animalibus dissimilia sunt, ut equus bos ovis homo, item
in animals unlike-ones are as horse ox sheep man likewise

alia, et in unoquoque horum genere inter se similia
others and in each of-these kind among themselves like-ones
innumerabilia. item in piscibus dissimilis murena lupo, is
innumerable likewise in fishes unlike the-moray to-the-bass that-one
soleae, haec †nerene et mustelae, sic aliis, ut maior
to-the-sole this-one nerene and to-the-weasel-fish so with-others so-that greater
ille numerus sit similitudinum earum quae sunt separatim
that number be of-likenesses of-those which are separately
in murenis, separatim in asellis, sic in generibus aliis.
in morays separately in cod so in kinds other
114 quare cum in inclinationibus verborum numerus sit magnus
therefore since in the-inflections of-words the-number is great
a dissimilibus verbis ortus, quod etiam vel maior
from unlike words sprung because even perhaps greater
est in quibus similitudines reperiuntur, confitendum est
is in which likenesses are-found to-be-confessed it-is
esse analogias. itemque cum ea non multo minus quam
to-be analogies and-likewise since it not much less than
in omnibus verbis patiatur uti consuetudo communis,
in all words allows to-use usage common
fatendum illud †quo quando analogian sequi nos debere
it-must-be-admitted that which when analogy to-follow we ought
universos, singulos autem praeterquam in quibus verbis
all-together individuals however except in which words
offensura sit consuetudo communis, quod ut dixi aliud
about-to-offend it-is usage common because as I-said one-thing
debet praestare populus, aliud e populo singuli homines.
ought to-make-good the-people another from the-people single men
neque id mirum est, cum singuli quoque non sint eodem
nor that surprising is since individuals also not are of-the-same
iure: nam liberius potest poeta quam orator sequi analogias.
right for more-freely can the-poet than the-orator to-follow analogies

quare cum hic liber id quod pollicitus est demonstraturum 115
therefore since this book that which promised it-has about-to-show
absolverit, faciam finem; proxumo deinceps de declinatorum
completed I-will-make an-end in-the-next in-turn about of-declined
verborum forma scribam.
words the-form I-will-write

BOOK X

I · THE PLAN OF BOOK TEN

Many have asked whether speech should follow likeness or unlikeness in declension; the first book argued for unlikeness, the second for likeness. Since no one has set out the foundations properly, Varro will treat four things: like and unlike, reason, proportion, and usage.

in verborum declinationibus disciplina loquendi dissimilitudinem 1
in of-words declensions the-discipline of-speaking unlikeness
an similitudinem sequi deberet, multi quaesierunt, cum ab
or likeness to-follow ought many have-asked since from
his ratio quae ab similitudine oriretur vocaretur analogia,
these the-reasoning which from likeness should-arise was-called analogy
reliqua pars appellaretur anomalia. de qua re primo libro
the-other part was-called anomaly about which matter in-the-first book
quae dicerentur cur dissimilitudinem ducem haberi oporteret,
what-things might-be-said why unlikeness as-guide to-be-held it-was-proper
dixi, secundo contra quae dicerentur, cur potius similitudinem
I-said in-the-second against what might-be-said why rather likeness
conveniret praeponi. quarum rerum quod nec fundamenta,
it-was-fitting to-be-set-before of-which things since neither the-foundations
ut debuit, posita ab ullo neque ordo ac natura, ut
as it-ought placed-have-been by anyone nor the-order and nature as
res postulat, explicita, ipse eius rei formam exponam.
the-thing demands set-out myself of-that thing the-form I-will-set-forth
dicam de quattuor rebus, quae continent declinationes 2
I-will-speak about four things which comprise the-declensions
verborum: quid sit simile ac dissimile, quid ratio quam
of-words what is like and unlike what reason which
appellant λόγον, qui pro portione quod dicunt ἀνὰ λόγον,
they-call λόγον what in proportion which they-call ἀνὰ λόγον

quid consuetudo; quae explicatae declarabunt analogiam et
what usage which explained will-declare analogy and
anomaliam, unde sit, quid sit, cuius modi sit.
anomaly whence it-is what it-is of-what kind it-is

II · LIKENESS

Like is what shares most features with another; men are like men, twins most like. Likeness must be judged in the right parts: suis and suis differ in part of speech, nemus and lepus in gender. Varro finds two kinds of likeness, word to word and declension to declension; divides words that decline from those that do not, voluntary from natural declension, and words into four parts; sets out cases and genders as a game board's rows; lists the verb's species; and shows how endings matter.

3 de similitudine et dissimilitudine ideo primum
about likeness and unlikeness for-this-reason first
dicendum, quod ea res est fundamentum omnium
it-must-be-spoken because that thing is the-foundation of-all
declinationum ac continet rationem verborum. simile est quod
declensions and contains the-reason of-words like is what
res plerasque habere videtur easdem quas illud cuiusque
things most to-have seems the-same as that of-which-it-is
simile: dissimile est quod videtur esse contrarium huius.
like unlike is what seems to-be the-contrary of-this
minimum ex duobus constat omne simile, item dissimile,
at-least of two-things consists every like likewise unlike
quod nihil potest esse simile, quin alicuius sit simile, item
because nothing can be like but-that of-something it-is like likewise
nihil dicitur dissimile, quin addatur quoius sit dissimile.
nothing is-called unlike unless is-added of-what it-is unlike

sic dicitur similis homo homini, equus equo, et dissimilis 4
so is-called like man to-man horse to-horse and unlike
homo equo: nam simile est homo homini ideo, quod
man to-horse for like is man to-man for-this-reason because
easdem figuras membrorum habent, quae eos dividunt ab
the-same shapes of-limbs they-have which them divide from
reliquorum animalium specie. in ipsis hominibus simili
of-the-other animals the-kind among men themselves like
de causa vir viro similior quam vir mulieri, quod plures
for reason man to-man more-like than man to-woman because more
habent easdem partis; et sic senior seni similior
they-have the-same parts and so an-older-man to-an-old-man more-like
quam puero. eo porro similiores sunt qui facie quoque
than to-a-boy by-that further more-like are those-who in-face also
paene eadem, habitu corporis, filo: itaque qui plura
almost the-same in-bearing of-body in-build and-so those-who more
habent eadem, dicuntur similiores; qui proxume accedunt
have the-same are-called more-like those-who most-nearly approach
ad id, ut omnia habeant eadem, vocantur gemini, simillimi.
to that that all they-have the-same are-called twins most-like
sunt qui tris naturas rerum putent esse, simile, 5
there-are those-who three natures of-things think there-to-be like
dissimile, neutrum, quod alias vocant non simile, alias
unlike neutral which sometimes they-call not like sometimes
non dissimile (sed quamvis tria sint simile dissimile neutrum,
not unlike but although three be like unlike neutral
tamen potest dividi etiam in duas partes sic, quodcumque
yet it-can be-divided also into two parts so whatever
conferas aut simile esse aut non esse); simile esse et
you-compare either like to-be or not to-be like to-be and
dissimile, si videatur esse ut dixi, neutrum, si in neutram
unlike if it-seem to-be as I-said neutral if to neither

partem praeponderet, ut si duae res quae conferuntur vicenas
side it-outweigh as if two things which are-compared twenty-each
habent partes et in his denas habeant easdem, denas alias
have parts and of these ten-each they-have the-same ten others
ad similitudinem et dissimilitudinem aeque animadvertendas.
for likeness and unlikeness equally to-be-noticed
hanc naturam plerique subiciunt sub dissimilitudinis nomen.
this nature most place under of-unlikeness the-name
6 quare quoniam fit ut potius de vocabulo quam de
therefore since it-happens that rather about the-word than about
re controversia esse videatur, illud est potius advertendum,
the-thing the-dispute to-be seems that is rather to-be-noticed
quom simile quid esse dicitur, cui parti simile dicatur
when like something to-be is-said in-what part like it-is-said
esse (in hoc enim solet esse error), quod potest fieri ut
to-be in this for is-wont to-be the-error because it-can happen that
homo homini simile sit, non sit, ut multas partis habeat
a-man to-a-man like be not be as many parts he-may-have
similis et ideo dici possit similis habere oculos, manus,
alike and therefore to-be-said can alike to-have eyes hands
pedes, sic alias res separatim et una plures.
feet so other things separately and together several
7 itaque quod diligenter videndum est in verbis, quas partis et
and-so what carefully to-be-seen is in words which parts and
quot modis oporteat similis habere quae similitudinem
in-how-many ways it-is-proper alike to-have those-which likeness
habere dicuntur, ut infra apparebit, is locus maxime lubricus
to-have are-said as below will-appear this place most slippery
est. quid enim similius potest videri indiligenti quam duo
is what for more-like can seem to-the-careless than two
verba haec suis et suis? quae non sunt, quod alterum
words these suis and suis which not are because the-one

significat suere, alterum suem. itaque similia vocibus esse ac
signifies to-sew the-other a-pig and-so alike in-sounds to-be and
syllabis confitemur, dissimilia esse partibus orationis videmus,
syllables we-confess unlike to-be in-parts of-speech we-see
quod alterum habet tempora, alterum casus, quae duae res
because the-one has tenses the-other cases which two things
vel maxime discernunt analogias.
even most distinguish analogies

item propinquiora genere inter se verba similem saepe 8
likewise closer in-kind among themselves words a-similar often
pariunt errorem, ut in hoc, quod nemus et lepus videtur
beget error as in this that nemus and lepus seem
esse simile, cum utrumque habeat eundem casum rectum; sed
to-be alike since each has the-same case straight but
non est simile, quod eis certae similitudines opus sunt,
not it-is alike because for-them fixed likenesses needful are
in quo est ut in genere nominum sint eodem, quod in
among which it-is that in gender of-nouns they-be the-same which in
his non est: nam in virili genere est lepus, ex neutro
these not is for in the-masculine gender is lepus of the-neuter
nemus: dicitur enim hic lepus et hoc nemus. si eiusdem
nemus is-said for hic lepus and hoc nemus if of-the-same
generis essent, utrique praeponeretur idem ac diceretur
gender they-were to-each would-be-put-before the-same and would-be-said
aut hic lepus et hic nemus aut hoc nemus, hoc lepus.
either hic lepus and hic nemus or hoc nemus hoc lepus

quare quae et cuius modi sunt genera similitudinum ad 9
therefore what and of-what kind are the-kinds of-likenesses for
hanc rem, perspiciendum ei qui declinationes verborum
this matter to-be-perceived by-him who the-declensions of-words
proportione sintne quaeret. quem locum, quod est
in-proportion whether-they-be shall-ask which place because it-is

difficilis, qui de his rebus scripserunt aut vitaverunt
difficult those-who about these things have-written either have-avoided
aut inceperunt neque adsequi potuerunt.
or have-begun nor to-follow-it-through have-been-able
10 itaque in eo dissensio neque ea unius modi apparet: nam alii
and-so in this dissension nor that of-one kind appears for some
de omnibus universis discriminibus posuerunt numerum, ut
of all together the-distinctions set-down the-number as
Dionysius Sidonius, qui scripsit ea esse septuaginta unum,
Dionysius of-Sidon who wrote them to-be seventy one
alii partis eius quae habet casus, cuius eidem hic cum
others of-the-part of-it which has cases of-which the-same-man here when
dicat esse discrimina quadraginta septem, Aristocles rettulit
he-says there-to-be distinctions forty seven Aristocles reported
in litteras XIIII, Parmeniscus VIII, sic alii pauciora aut plura.
in letters fourteen Parmeniscus eight so others fewer or more
11 quarum similitudinum si esset origo recte capta et
of-which likenesses if had-been the-origin rightly taken and
inde orsa ratio, minus erraretur in declinationibus
thence begun the-reasoning less there-would-be-erring in the-declensions
verborum. quarum ego principia prima duum generum sola
of-words of-which I the-principles first of-two kinds alone
arbitror esse, ad quae similitudines exigi oporteat: e
think to-be to which likenesses to-be-required it-is-proper of
quis unum positum in verborum materia, alterum ut in
which one is-placed in of-words the-material the-other as in
materiae figura, quae ex declinatione fit.
of-the-material the-shape which from declension comes
12 nam debet esse unum, ut verbum verbo, unde declinetur,
for there-ought to-be one that word to-word from-which it-is-declined
sit simile; alterum, ut e verbo in verbum declinatio,
be like the-other that from word into word the-declension

ad quam conferetur, eiusdem modi sit: alias enim ab
to which it-will-be-compared of-the-same kind be sometimes for from
similibus verbis similiter declinantur, ut ab erus ferus, ero
like words alike they-are-declined as from erus ferus ero
fero, alias dissimiliter erus ferus, eri ferum. cum utrumque
fero sometimes unlike erus ferus eri ferum when both
et verbum verbo erit simile et declinatio declinationi,
both word to-word shall-be like and declension to-declension
tum denique dicam esse similem ac duplicem et perfectam
then at-last I-will-say to-be like and double and perfect
similitudinem habere, id quod postulat analogia.
likeness to-have that which requires analogy
sed ne astutius videar posuisse duo genera esse 13
but lest more-craftily I-may-seem to-have-set-down two kinds to-be
similitudinum sola, cum utriusque inferiores species sint
of-likenesses alone though of-each lower species are
plures, si de his reticuero, ut mihi relinquam latebras,
several if about these I-should-keep-silent so-that for-me I-may-leave hiding-places
repetam ab origine similitudinum quae in conferendis
I-will-fetch-again from the-origin of-likenesses which in comparing
verbis et inclinandis sequendae aut vitandae sint.
words and inflecting to-be-followed or to-be-avoided are
prima divisio in oratione, quod alia verba nusquam declinantur, 14
the-first division in speech that some words nowhere are-declined
ut haec vix mox, alia declinantur, ut ab limo limabo, a fero
as these vix mox others are-declined as from limo limabo from fero
ferebam, et cum nisi in his verbis quae declinantur non possit
ferebam and since except in those words which are-declined not can
esse analogia, qui dicit simile esse mox et nox errat, quod
there-be analogy he-who says alike to-be mox and nox errs because

non est eiusdem generis utrumque verbum, cum nox succedere
not is of-the-same kind each word since nox to-come
debeat sub casuum rationem, mox neque debeat neque possit.
ought under of-cases the-reasoning mox neither ought nor can
15 secunda divisio est de his verbis quae declinari possunt,
the-second division is about those words which to-be-declined can
quod alia sunt a voluntate, alia a natura. voluntatem
that some are from will others from nature will
appello, cum unus quivis a nomine †aliae imponit nomen,
I-call when one anyone from a-name another imposes a-name
ut Romulus Romae; naturam dico, cum universi acceptum
as Romulus on-Rome nature I-call when all-together received
nomen ab eo qui imposuit non requirimus quemadmodum
the-name from him who imposed-it not we-ask how
is velit declinari, sed ipsi declinamus, ut huius Romae,
he wishes it-to-be-declined but ourselves we-decline-it as huius Romae
hanc Romam, hac Roma. de his duabus partibus voluntaria
hanc Romam hac Roma of these two parts voluntary
declinatio refertur ad consuetudinem, naturalis ad rationem.
declension is-referred to usage the-natural to reason
16 quare proinde ac simile conferri non oportet ac dicere,
therefore just as alike to-be-compared not it-is-proper and to-say
ut sit ab Roma Romanus, sic ex Capua dici oportere
as there-is from Roma Romanus so from Capua to-be-said it-is-proper
Capuanus, quod in consuetudine vehementer natat, quod
Capuanus because in usage violently it-swims because
declinantes imperite rebus nomina imponunt, a quibus
those-declining ignorantly to-things names impose from whom
cum accepit consuetudo, turbulenta necesse est dicere.
when it-has-received usage confused necessary it-is to-speak
itaque neque Aristarchii neque alii in analogiis defendendam
and-so neither the-Aristarcheans nor others in analogies to-be-defended

eius susceperunt causam, sed, ut dixi, hoc genere declinatio
its have-taken-up the-case but as I-said in-this kind declension
in communi consuetudine verborum aegrotat, quod oritur
in common usage of-words is-sick because it-arises
e populo multiplici et imperito: itaque in hoc genere
from the-people manifold and unskilled and-so in this kind
in loquendo magis anomalia quam analogia.
in speaking more anomaly than analogy-is
tertia divisio est: quae verba declinata natura, ea dividuntur 17
the-third division is which words declined by-nature they are-divided
in partis quattuor: in unam quae habet casus neque
into parts four into one which has cases nor
tempora, ut docilis et facilis; in alteram quae tempora
tenses as docilis and facilis into the-second which tenses
neque casus, ut docet facit; in tertiam quae utraque, ut
nor cases as docet facit into the-third which both as
docens faciens; in quartam quae neutra, ut docte et facete.
docens faciens into the-fourth which neither as docte and facete
ex hac divisione singulis partibus tres reliquae dissimiles.
from this division to-single parts the-three remaining are-unlike
quare nisi in sua parte inter se collata erunt verba,
therefore unless in its-own part among themselves compared shall-be words
si conveniunt, non erit ita simile, ut debeat facere idem.
if they-agree not it-will-be so alike that it-ought to-make the-same
in articulis vix adumbrata est analogia et magis rerum quam 19
in the-articles scarcely sketched is analogy and more of-things than
vocum; in nominatibus magis expressa ac plus etiam in vocibus
of-sounds in nouns more expressed and more even in sounds
†ac similitudinibus quam in rebus suam optinet rationem.
and likenesses than in things its-own holds reasoning
etiam illud accedit ut in articulis habere analogias ostendere
also this is-added that in articles to-have analogies to-show

sit difficile, quod singula sint verba, hic contra facile, quod
is difficult because single are the-words here conversely easy because
magna sit copia similium nominatuum. quare non tam hanc
great is the-supply of-like of-nouns therefore not so-much this
partem ab illa dividendum quam illud videndum, ut satis sit
part from that to-be-divided as that to-be-seen that enough it-be
verecundi etiam illam in eandem arenam vocare pugnatum.
for-a-modest-man even that-one into the-same arena to-call to-fight
20 ut in articulis duae partes, finitae et infinitae, sic in †vocabulis
as in the-articles two parts-are finite and infinite so in common-nouns
duae, vocabulum et nomen: non enim idem oppidum et
two common-noun and name not for the-same-is oppidum and
Roma, cum oppidum sit vocabulum, Roma nomen, quorum
Roma since oppidum is a-common-noun Roma a-name of-which
discrimen in his reddendis rationibus alii discernunt, alii
the-distinction in these being-rendered reasonings some distinguish others
non; nos sicubi opus fuerit, quid sit et cur, ascribemus.
not we wherever need shall-have-been what it-is and why shall-write-beside
18 unius cuiusque partis quoniam species plures, de singulis
of-each single part since the-species are-several about the-single-ones
dicam. prima pars casualis dividitur in partis duas, in
I-will-speak the-first part of-case is-divided into parts two into
nominatus † ·s̃· quod neque finitum est ut hic et quis;
nouns (corrupt) ·s̃· which neither finite is as hic and quis
de his generibus duobus utrum sumpseris, cum reliquo non
of these kinds two whichever you-have-taken with the-other not
conferendum, quod inter se dissimiles habent analogias.
to-be-compared because among themselves unlike they-have analogies
21 nominatus ut similis sit nominatus, habere debet ut sit
a-noun that like it-be to-a-noun to-have it-ought that it-be
eodem genere, specie eadem, sic casu, exitu eius: specie,
of-the-same gender species the-same so case ending its species

ut si nomen est quod conferas, cum quo conferas sit
that if a-name it-is which you-compare with which you-compare be
nomen; genere, ut non †solum utrumque sit virile; casu,
a-name gender that not only each be masculine case
ut si alterum sit dandi, item alterum sit dandi; exitu, ut
that if one be of-giving likewise the-other be of-giving ending that
quas unum habeat extremas litteras, easdem alterum habeat.
which one has last letters the-same the-other has
ad hunc quadruplicem fontem ordines deriguntur bini, 22
to this fourfold source the-rows are-directed twofold
uni transversi, alteri derecti, ut in tabula solet in qua
one crosswise the-other straight as on a-board is-wont in which
latrunculis ludunt. transversi sunt qui ab recto casu
with-pieces they-play crosswise are those-which from the-straight case
obliqui declinantur, ut albus albi albo; derecti sunt qui
oblique are-declined as albus albi albo straight are those-which
ab recto casu in rectos declinantur, ut albus alba
from the-straight case into straight-ones are-declined as albus alba
album; utrique sunt partibus senis. transversorum ordinum
album each are with-parts six-each of-the-crosswise rows
partes appellantur casus, derectorum genera, utrisque inter
the-parts are-called cases of-the-straight genders with-both among
se implicatis forma. dicam prius de transversis.
themselves interwoven a-form I-will-speak first of the-crosswise
casuum vocabula alius alio modo appellavit; nos dicemus, 23
of-the-cases the-words one-man in-another way has-named we shall-say
qui nominandi causa dicitur, nominandi vel nominativum
that-which for-naming's sake is-said of-naming or nominative

* * *

(lacuna)

24 et scopae, non dicitur una scopa: alia enim natura, quod
and scopae not is-said one scopa of-other for nature because
priora simplicibus, posteriora in coniunctis rebus vocabula
the-former for-simple the-latter in joined things words
ponuntur, sic bigae, sic quadrigae a coniunctu dictae.
are-set so bigae so quadrigae from joining were-called
itaque non dicitur, ut haec una lata et alba, sic una biga,
and-so not is-said as haec una lata and alba so una biga
sed unae bigae, neque ut hae duae latae, albae, sic hae
but unae bigae nor as hae duae latae albae so hae
duae bigae et quadrigae.
duae bigae and quadrigae

25 item figura verbi qualis sit refert, quod in figura
likewise the-shape of-the-word of-what-kind it-is matters because in the-shape
vocis alias commutatio fit in primo verbo sŭit
of-the-sound sometimes the-change is-made in the-first-part of-the-word sŭit
modo sūit, alias in medio, ut curso cursito, alias in
just-now sūit sometimes in the-middle as curso cursito sometimes in
extremo, ut doceo docui, alias communis, ut lego legi.
the-end as doceo docui sometimes common as lego legi
refert igitur ex quibus litteris quodque verbum constet
it-matters therefore of which letters each word consists
maxime extrema, quod ea in plerisque commutatur.
most-of-all the-last because it in most is-changed

26 quare in his quoque partibus similitudines ab aliis male,
therefore in these also parts likenesses by some badly
ab aliis bene quod solent sumi in casibus conferendis,
by others well because they-are-wont to-be-taken in cases to-be-compared
recte an perperam videndum; sed ubicumque commoventur
rightly or wrongly it-is-to-be-seen but wherever are-moved
litterae, non solum eae sunt animadvertendae, sed etiam
letters not only those are to-be-noticed but also

quae proxumae sunt neque moventur: haec enim vicinitas
those-which nearest are and-not are-moved this for neighborhood
aliquantum potest in verborum declinationibus.
somewhat can in of-words declensions
in quis figuris non ea similia dicemus quae similis res 27
in which shapes not those like we-shall-call which like things
significant, sed quae ea forma sint, ut eius modi res ex
signify but which of-that form are that of-that kind things by
instituto significare plerumque soleant, ut tunicam virilem
convention to-signify mostly they-are-wont as a-tunic man's
et muliebrem dicimus non eam quam habet vir aut mulier,
and woman's we-call not that which has a-man or a-woman
sed quam habere ex instituto debet: potest enim muliebrem
but which to-have by convention it-ought can for a-woman's
vir, virilem mulier habere, ut in scena ab actoribus haberi
a-man a-man's a-woman have as on the-stage by actors to-be-worn
videmus, sed eam dicimus muliebrem, quae de eo genere est
we-see but that we-call a-woman's which of that kind is
quo indutui mulieres ut uterentur est institutum. ut actor
which as-clothing women that they-should-use is established as the-actor
stolam muliebrem sic Perpenna et Caecina et Spurinna
the-stola woman's so Perpenna and Caecina and Spurinna
figura muliebria dicuntur habere nomina, non mulierum.
in-shape women's are-said to-have names not women's
flexurae quoque similitudo videnda ideo quod alia verba 28
of-the-bending also the-likeness is-to-be-seen for-this-reason because some words
quam vim habeant ex ipsis verbis, unde declinantur, apparet,
what force they-have from the-very words whence they-are-declined appears
ut quemadmodum oporteat ut a praetor consul, praetori
as how it-is-proper as from praetor consul praetori
consuli; alia ex transitu intelleguntur, ut socer macer, quod
consuli others from the-passage are-understood as socer macer because

alterum fit socerum, alterum macrum, quorum utrumque
the-one becomes socerum the-other macrum of-which each
in reliquis a transitu suam viam sequitur et in singularibus
in the-rest from the-passage its-own way follows both in singular
et in multitudinis declinationibus. hoc fit ideo quod
and in plural declensions this happens for-this-reason because
naturarum genera sunt duo quae inter se conferri
of-natures the-kinds are two which among themselves to-be-compared
possunt, unum quod per se videri potest, ut homo et equus,
can one which by itself to-be-seen can as man and horse
alterum sine assumpta aliqua re extrinsecus perspici non
the-other without taken-on some thing from-outside to-be-perceived not
possit, ut eques et equiso: uterque enim dicitur ab equo.
can as horseman and groom each for is-called from horse
29 quare hominem homini similem esse aut non esse, si contuleris,
therefore a-man to-a-man like to-be or not to-be if you-compare
ex ipsis hominibus animadversis scies; at duo inter
from the-men themselves observed you-will-know but two-men among
se similiterne sint longiores quam sint eorum fratres,
themselves whether-alike they-are taller than are their brothers
dicere non possis, si illos breviores cum quibus conferuntur
to-say not you-could if those shorter with whom they-are-compared
quam longi sint ignores; sic latiorum atque altiorum,
how tall they-are you-do-not-know so of-broader and of-higher
item cetera eiusdem generis sine assumpto extrinsecus
likewise the-rest of-the-same kind without taken-on from-outside
aliquo perspici similitudines non possunt. sic igitur quidam
something to-be-perceived the-likenesses not can so therefore some
casus quod ex hoc genere sunt, non facile est dicere similis
cases because from this kind they-are not easy it-is to-say alike

esse, si eorum singulorum solum animadvertas voces, nisi
to-be if of-them single only you-notice the-sounds unless
assumpseris alterum, quo flectitur in transeundum vox.
you-have-taken-on another into-which is-bent in passing the-sound
quod ad nominatuom similitudines animadvertendas arbitratus 30
what to of-nouns the-likenesses to-be-noticed thought
sum satis esse tangere, haec sunt. relinquitur de articulis,
I-have enough to-be to-touch-on these are there-remains about the-articles
in quibus quaedam eadem, quaedam alia. de quinque enim
in which some-things the-same some different of the-five for
generibus duo prima habent eadem, quod sunt et virilia
kinds the-two first have the-same because there-are both masculine
et muliebria et neutra, et quod alia sunt ut significent
and feminine and neuter and because some are so-that they-signify
unum, alia ut plura, et de casibus quod habent quinos:
one others so-that more and about cases because they-have five-each
nam vocandi voce notatus non est. proprium illud habent,
for of-calling in-sound marked not is its-own that they-have
quod partim sunt finita, ut hic haec, partim infinita, ut
that partly they-are finite as hic haec partly infinite as
quis quae, quorum quod adumbrata et tenuis analogia, in
quis quae of-which because shadowy and thin the-analogy-is in
hoc libro plura dicere non necesse est.
this book more to-say not necessary is
secundum genus quae verba tempora habent neque casus, sed 31
the-second kind which words tenses have nor cases but
habent personas. eorum declinatuum species sunt sex: una
have persons of-their declensions the-species are six one
quae dicitur temporalis, ut legebam gemebam, lego gemo;
which is-called temporal as legebam gemebam lego gemo
altera personarum, ut sero meto, seris metis; tertia rogandi,
the-second of-persons as sero meto seris metis the-third of-asking

ut scribone legone? scribisne legisne? quarta respondendi, ut
as scribone legone scribisne legisne the-fourth of-answering as
fingo pingo, fingis pingis; quinta optandi, ut dicerem facerem,
fingo pingo fingis pingis the-fifth of-wishing as dicerem facerem
dicam faciam; sexta imperandi, ut cape rape, capito rapito.
dicam faciam the-sixth of-commanding as cape rape capito rapito
32 item sunt declinatuum species quattuor quae tempora
likewise there-are of-declensions species four which tenses
habent sine personis: in rogando, ut foditurne seriturne? et
have without persons in asking as foditurne seriturne and
fodieturne sereturne? ab respondendi specie eaedem figurae
fodieturne sereturne from the-answering species the-same shapes
fiunt extremis syllabis demptis; optandi species, ut vivatur
are-made the-last syllables taken-off of-wishing the-species as vivatur
ametur, viveretur amaretur. imperandi declinatus sintne
ametur viveretur amaretur of-commanding declensions whether-there-be
habet dubitationem et eorum sitne haec ratio: paretur
it-has doubt and of-them whether-there-be this pattern paretur
pugnetur, parari pugnari.
pugnetur parari pugnari
33 accedunt ad has species a copulis divisionum quadrinis:
there-are-added to these species from the-pairs of-divisions in-fours
ab infecti et perfecti, emo edo, emi edi; ab semel
from unfinished and finished emo edo emi edi from once
et saepius, ut scribo lego, scriptitavi lectitavi; faciendi
and more-often as scribo lego scriptitavi lectitavi of-doing
et patiendi, ut uro ungo, uror ungor; a singulari et
and of-suffering as uro ungo uror ungor from singular and
multitudinis, ut laudo culpo, laudamus culpamus. huius
plural as laudo culpo laudamus culpamus of-this
generis verborum cuius species exposui quam late quidque
kind of-verbs whose species I-have-set-out how widely each

pateat et cuius modi efficiat figuras, in libris qui de
extends and of-what kind it-produces shapes in the-books which about
formulis verborum erunt diligentius expedietur.
the-paradigms of-verbs will-be more-carefully will-be-explained
tertii generis, quae declinantur cum temporibus ac 34
of-the-third kind are-those-which are-declined with tenses and
casibus ac vocantur a multis ideo participalia, sunt
cases and are-called by many for-this-reason participles they-are
hoc ge *** quemadmodum declinamus, quaerimus casus
of-this kind (lacuna) how we-decline we-ask the-cases
eius etiam.
of-it also
si is qui finxit poeta aliquod vocabulum et ab eo casum 35
if he who fashioned a-poet some word and from it a-case
ipse aliquem perperam declinavit, potius eum reprehendimus
himself some wrongly has-declined rather him we-censure
quam sequimur. igitur ratio quam dico utrubique, et in
than we-follow therefore the-reason which I-mean is-in-both both in
his verbis quae imponuntur et in his quae declinantur, neque
those words which are-imposed and in those which are-declined nor
non etiam tertia illa, quae ex utroque miscetur genere.
not also the-third that which from both is-mixed kind
quarum unaquaeque ratio collata cum altera aut similis 36
of-which each reason compared with another either like
aut dissimilis, aut saepe verba alia, ratio eadem, et
or unlike or often the-words different the-reason the-same and
nonnunquam ratio alia, verba eadem. quae ratio in
sometimes the-reason different the-words the-same which the-reason-is in
amor amori, eadem in dolor dolori, neque eadem in dolor
amor amori the-same-is in dolor dolori and-not the-same in dolor
dolorem, et cum eadem ratio quae est in amor et amoris
dolorem and though the-same reason which is in amor and amoris

sit in amores et amorum, tamen ea, quod non in ea qua
be in amores and amorum yet it because not in that in-which
oportet confertur materia, per se solum efficere non potest
it-ought is-compared the-material by itself alone to-make not can
analogias propter disparilitatem vocis figurarum, quod
analogies on-account-of the-disparity of-the-sound's shapes because
verbum copulatum singulare cum multitudine: ita cum est pro
a-word coupled singular with plural so when it-is in
portione, ut eandem habeat rationem, tum denique ea ratio
proportion that the-same it-has reason then at-last that reason
conficit id quod postulat analogia; de qua deinceps dicam.
accomplishes that which requires analogy about which next I-will-speak

III · PROPORTION

Analogy, from ana logon, is the same ratio between two pairs, as one is to two as ten to twenty. It may be disjoined or conjoined, can run crosswise and straight at once as in a table of numbers, and appears in lyre strings, the days of fevers, and the tenses of verbs. It rests on imposition, on nature, or on both; Varro would begin from nature, from the plural or else the ablative singular, and distinguishes analogy in things, in sounds, and in both, the last native, foreign, or hybrid, as Greek names declined in Latin show.

37 sequitur tertius locus, quae sit ratio pro portione; ea
there-follows the-third topic what is ratio in proportion it
graece vocatur ἀνὰ λόγον; ab analogo dicta analogia. ex
in-Greek is-called ἀνὰ λόγον from analogous was-called analogy from
eodem genere quae res inter se aliqua parte dissimiles
the-same kind which things among themselves in-some part unlike
rationem habent aliquam, si ad eas duas alterae duae res
a-ratio have some if to these two other two things

collatae sunt, quae rationem habeant eandem, quod ea verba
compared are which ratio have the-same because these words
bina habent eundem λόγον, dicitur utrumque separatim
two-each have the-same λόγον is-called each separately
ἀνάλογον, simul collata quattuor ἀναλογία.
ἀνάλογον together compared the-four ἀναλογία
nam ut in geminis, cum similem dicimus esse Menaechmum 38
for as in twins when like we-say to-be Menaechmus
Menaechmo, de uno dicimus; cum similitudinem esse in his,
to-Menaechmus of one we-speak when likeness to-be in these
de utroque: sic cum dicimus eandem rationem habere assem ad
of both so when we-say the-same ratio to-have the-as to
semissem quam habet in argento libella ad simbellam, quid sit
the-half-as as has in silver the-libella to the-simbella what is
ἀνάλογον ostendimus; cum utrubique dicimus et in aere et
ἀνάλογον we-show when in-both-places we-say both in bronze and
in argento esse eandem rationem, tum dicimus de analogia.
in silver to-be the-same ratio then we-speak about analogy
ut sodalis et sodalitas, civis et civitas non est idem, sed 39
as sodalis and sodalitas civis and civitas not is the-same but
utrumque ab eodem ac coniunctum, sic ἀνάλογον et ἀναλογία
each from the-same and joined so ἀνάλογον and ἀναλογία
idem non est, sed item est congeneratum. quare si homines
the-same not is but likewise it-is related therefore if men
sustuleris, sodalis sustuleris; si sodalis, sodalitatem: sic item
you-have-removed sodalis you-have-removed if sodalis sodalitatem so likewise
si sustuleris λόγον, sustuleris ἀνάλογον; si id, ἀναλογίαν.
if you-have-removed λόγον you-have-removed ἀνάλογον if that ἀναλογίαν
quae cum inter se tanta sint cognatione, debebis 40
which since among themselves in-so-great are kinship you-will-have-to
suptilius audire quam dici expectare, id est cum
more-subtly to-hear than to-be-said to-await that is when

dixero quid de utroque et erit commune, ne
I-shall-have-said something about either and it-will-be common lest
expectes, dum ego in scribendo transferam in reliquum, sed
you-wait until I in writing transfer-it to the-other but
ut potius tu persequare animo.
that rather you follow-it in-mind

41 haec fiunt in dissimilibus rebus, ut in numeris si contuleris
these happen in unlike things as in numbers if you-compare
cum uno duo, sic cum decem viginti: nam quam rationem
with one two so with ten twenty for what ratio
duo ad unum habent, eandem habent viginti ad decem; in
two to one have the-same have twenty to ten in
nummis †in similibus sic est ad unum victoriatum denarius,
coins in like-ones so is to one victoriatus a-denarius
sic ad alterum victoriatum alter denarius; sic item in aliis
so to another victoriatus another denarius so likewise in other
rebus omnibus pro portione dicuntur ea, in quo est sic
things all in proportion are-said those in which is so
quadruplex natura, ut in progenie cum est filius ad patrem,
fourfold nature as in descent as is a-son to his-father
sic si est filia ad matrem, et ut est in temporibus
so if is a-daughter to her-mother and as is in times
meridies ad diem, sic media nox ad noctem.
noon to the-day so middle night to the-night

42 hoc poetae genere in similitudinibus utuntur multum, hoc
this poets kind in similes use much this
acutissime geometrae, hoc in oratione diligentius quam alii
most-acutely geometricians this in speech more-carefully than others
ab Aristarcho grammatici, ut cum dicuntur pro portione
from Aristarchus the-grammarians as when are-said in proportion
similia esse amorem amori, dolorem dolori, cum ita dissimile
alike to-be amorem amori dolorem dolori though so unlike

esse videant amorem amori, quod est alio casu, item
to-be they-see amorem amori because it-is in-another case likewise
dolorem dolori, sed dicunt, quod ab similibus.
dolorem dolori but they-say because from like-ones
nonnunquam rationes habet implicatas duas, ut sit una 43
sometimes ratios it-has interwoven two so-that there-be one
derecta, altera transversa. quod dico, apertius sic fiet. esto
straight the-other crosswise what I-say more-clearly thus will-be let-it-be
sic expositos esse numeros, ut in primo versu sit unum duo
so set-out to-be the-numbers that in the-first row be one two
quattuor, in secundo decem viginti quadraginta, in tertio
four in the-second ten twenty forty in the-third
centum ducenti quadringenti. in hac formula numerorum
a-hundred two-hundred four-hundred in this formula of-numbers
duo inerunt quos dixi logoe, qui diversas faciant analogias:
two will-be-in which I-called logoe which different make analogies
unus duplex qui est in obliquis versibus, quod est ut unus
the-one double which is in the-oblique rows because it-is as one
ad duo, sic duo ad quattuor; alter decemplex in directis
to two so two to four the-other tenfold in the-straight
ordinibus, quod est ut unum ad decem, sic decem ad centum.
rows because it-is as one to ten so ten to a-hundred
similiter in verborum declinationibus est bivium, quod et 44
alike in of-words declensions there-is a-fork because both
ab recto casu declinantur in obliquos et ab recto casu
from the-straight case they-are-declined into oblique-ones and from the-straight case
in rectum, ita ut formulam similiter efficiant, quod sit primo
into a-straight so that a-formula alike they-make which is in-the-first
versu hic albus, huic albo, huius albi, secundo haec alba huic
row hic albus huic albo huius albi in-the-second haec alba huic
albae, huius albae, tertio hoc album, huic albo, huius albi.
albae huius albae in-the-third hoc album huic albo huius albi

itaque fiunt per obliquas declinationes ex his analogiae hoc
and-so are-made through oblique declensions from these analogies of-this
genus Albius Atrius, Albio Atrio, per directas declinationes
kind Albius Atrius Albio Atrio through the-straight declensions
Albius Atrius, Albia Atria: quae scilicet erit particula ex illa
Albius Atrius Albia Atria which of-course will-be a-small-part of that
†vicenaria centenaria formula analogiarum, de qua supra dixi.
twentyfold hundredfold formula of-analogies about which above I-spoke
45 analogia quae dicitur, eius genera sunt duo: unum deiunctum
the-analogy which is-called of-it the-kinds are two one disjoined
sic est: ut unum ad duo sic decem ad viginti; alterum
thus it-is as one to two so ten to twenty the-other
coniunctum sic: ut est unum ad duo, sic duo ad quattuor.
conjoined thus as is one to two so two to four
in hoc quod duo bis dicuntur et tum cum conferimus
in this because two twice are-said both then when we-compare-it
ad unum et tunc cum ad quattuor,
to one and then when to four
46 hoc quoque natura dicitur quadruplex; sic e septem
this too by-nature is-called fourfold so out-of seven
cordis citharae tamen duo dicuntur habere tetracorda, quod
strings the-lyre yet two are-said to-have tetrachords because
quemadmodum crepat prima ad quartam cordam, sic quarta
as sounds the-first to the-fourth string so the-fourth
ad septumam respondet, media est alterius prima, alterius
to the-seventh answers the-middle is of-the-one the-first of-the-other
extrema. medici in aegroto septumos dies qui observant,
the-last the-doctors in a-sick-man the-seventh days who observe
quarto die ideo diligentius signa morbi advertunt,
on-the-fourth day for-this-reason more-carefully the-signs of-the-illness notice
quod quam rationem habuit primus dies ad quartum eandem
because what ratio had the-first day to the-fourth the-same

praesagit habiturum qui est futurus ab eo quartus, qui
it-foretells about-to-have that-which is going-to-be from it the-fourth which
est septumus a primo.
is the-seventh from the-first
quadruplices deiunctae in casibus sunt vocabulorum, ut rex 47
fourfold disjoined in cases are of-nouns as rex
regi, lex legi, coniunctae sunt triplices in verborum tribus
regi lex legi conjoined are threefold in of-verbs three
temporibus, ut legebam lego legam, quod quam rationem
tenses as legebam lego legam because what ratio
habet legebam ad lego hanc habet lego ad legam. in hoc fere
has legebam to lego this has lego to legam in this almost
omnes homines peccant, quod perperam in tribus temporibus
all men err because wrongly in three tenses
haec verba dicunt, cum proportione volunt pronuntiare.
these words they-say when in-proportion they-wish to-pronounce
nam cum sint verba alia infecta, ut lego et legis, alia 48
for since there-are verbs some unfinished as lego and legis others
perfecta, ut legi et legisti, et debeant sui cuiusque
finished as legi and legisti and they-ought of-its-own each
generis in coniungendo copulari, et cum recte sit ideo
kind in joining to-be-coupled and since rightly it-is therefore
lego ad legebam, non recte est lego ad legi, quod legi
lego to legebam not rightly is lego to legi because legi
significat quod perfectum, ut haec tutudi, pupugi, tundo
signifies what is-finished as these tutudi pupugi tundo
pungo, tundam pungam; item haec †catus sum, verberatus
pungo tundam pungam likewise these catus sum verberatus
sum, verberabor, iniuria reprehendunt, quod et infecti
sum verberabor wrongly they-censure because both of-the-unfinished
inter se similia sunt et perfecti inter se, ut
among themselves alike are and of-the-finished among themselves as

tundebam tundo tundam et tutuderam tutudi tutudero; sic
tundebam tundo tundam and tutuderam tutudi tutudero so
amabar amor amabor, et amatus eram, amatus sum, amatus
amabar amor amabor and amatus eram amatus sum amatus
ero. itaque †reprehendunt qui contra analogias dicunt, cur
ero and-so they-censure who against analogies speak why
dispariliter in tribus temporibus dicantur quaedam verba,
unequally in three tenses are-said certain verbs
49 natura cum quadruplex sit analogia. id nonnunquam, ut dixi,
by-nature though fourfold be analogy it sometimes as I-said
pauciores videtur habere partes, sic etiam alias pluris, ut
fewer seems to-have parts so also sometimes more as
cum est: quemadmodum ad tria unum et duo, sic ad sex
when it-is as to three one and two so to six
duo et quattuor, quae tamen quadripertita comprehenditur
two and four which yet in-a-fourfold is-comprised
forma, quod bina ad singula conferuntur; quod in oratione
form because two to single-ones are-compared which in speech
quoque nonnunquam reperietur sic: ut Diomedes confertur
also sometimes will-be-found so as Diomedes is-compared
Diomedi et Diomedis,
Diomedi and Diomedis
50 sic dicitur ab Hercules Herculi et Herculis, et ut haec ab uno
so is-said from Hercules Herculi and Herculis and as these from one
capite, ab recto casu, in duo obliquos discedunt casus, sic
head from the-straight case into two oblique depart cases so
contra multa ab duobus capitibus †recti casuum confluunt
conversely many-things from two heads straight of-cases flow-together
in obliquom unum. nam ut ab his rectis hi Baebiei,
into an-oblique one for as from these straight-ones hi Baebiei
hae Baebiae fit his Baebieis, sic est ab his hi Caelii, hae
hae Baebiae is-made his Baebieis so it-is from these hi Caelii hae

Caeliae his Caeliis. a duobus similibus similiter declinantur,
Caeliae his Caeliis from two like-ones alike they-are-declined
ut fit in his nemus olus, nemora olera. alia ab dissimilibus
as happens in these nemus olus nemora olera others from unlike-ones
similiter declinantur, ut in articulis ab hic iste, hunc istunc.
alike are-declined as in the-articles from hic iste hunc istunc
analogia fundamenta habet aut a voluntate hominum aut 51
analogy foundations has either from the-will of-men or
a natura verborum aut re utraque. voluntatem dico
from the-nature of-words or from-the-thing both will I-call
impositionem vocabulorum, naturam declinationem vocabulorum,
the-imposition of-words nature the-declension of-words
quo decurritur sine doctrina. qui impositionem sequetur,
where one-runs-down without teaching he-who imposition shall-follow
dicet, si simile in recto casu dolus et malus, fore in
will-say if alike in the-straight case dolus and malus there-will-be in
obliquo dolo et malo; qui naturam sequetur, si sit simile in
the-oblique dolo and malo he-who nature shall-follow if it-be alike in
obliquis Marco Quinto, fore ut sit Marcus Quintus; qui
the-oblique Marco Quinto it-will-be that there-be Marcus Quintus he-who
utrumque sequetur, dicet si sit simile, transitus ut est in servus
both shall-follow will-say if be like the-passage as is in servus
serve, fore ut sit item cervus cerve. commune omnium
serve there-will-be that there-be likewise cervus cerve common of-all
est, ut quattuor figurae vocis habeant proportione declinatus.
is that four shapes of-sound have in-proportion declensions
primum genus est ortum ab similitudine in rectis casibus, 52
the-first kind is sprung from likeness in the-straight cases
secundum ab similitudine quae est in obliquis, tertium
the-second from likeness which is in the-oblique the-third
ab similitudine quae est in transitibus de casu in casum.
from likeness which is in the-passages from case into case

primo genere ab imposito ad naturam proficiscimur, in
in-the-first kind from the-imposed to nature we-set-out in
secundo contra, in tertio ab utroque. quocirca etiam hoc
the-second conversely in the-third from both wherefore even this
tertium potest bifariam divisum tertium et quartum dici,
third can in-two-ways divided third and fourth to-be-called
quod in eo vel prosus et rosus potest dici.
because in it for-instance prosus and rosus can be-said

53 qui initia faciet analogiae impositiones, ab his
he-who the-beginnings shall-make of-analogy impositions from these
obliquas figuras declinare debebit; qui naturam, contra;
the-oblique shapes to-decline will-have-to he-who nature conversely
qui ab utraque, reliquas declinationes ab eiusmodi
he-who from both the-other declensions from such
transitibus. impositio est in nostro dominatu, nos in
passages imposition is in our power we in
naturae: quemadmodum enim quisque volt, imponit nomen,
nature's as for each wishes he-imposes a-name
at declinat, quemadmodum volt natura.
but declines as wishes nature

54 sed quoniam duobus modis imponitur vocabulum aut re
but since in-two ways is-imposed a-word either on-a-thing
singulari aut multitudine, singulari, ut cicer, multitudinis,
single or in-the-plural single as cicer of-the-plural
ut scalae, nec dubium est, quin ordo declinatuum, in quo
as scalae nor doubtful it-is that the-order of-declensions in which
res singulares declinabuntur solae, ab singulari aliquo casu
things single will-be-declined alone from singular some case
proficiscatur, ut cicer ciceri ciceris, item contra in eo ordine,
sets-out as cicer ciceri ciceris likewise conversely in that order
qui multitudinis erit solum, quin a multitudinis aliquo casu
which of-the-plural will-be only that from of-the-plural some case

ordiri conveniat, ut scalae scalis scalas: aliud videndum est,
to-begin is-fitting as scalae scalis scalas another-thing to-be-seen is
cum duplex natura copulata ac declinatum bini fiant ordines,
when double nature coupled and of-declensions two be-made orders
ut est Mars Martes, unde tum ratio analogiae debeat
as is Mars Martes whence then the-reasoning of-analogy ought
ordiri, utrum ab singulari re in multitudinem an contra.
to-begin whether from a-singular thing to the-plural or conversely
neque enim si natura ab uno ad duo pervenit, idcirco 55
nor for if nature from one to two arrives therefore
non potest amplius esse in docendo posterius, ut inde
not can rather to-be in teaching the-later-thing so-that thence
incipias, ut quid sit prius ostendas. itaque et hi qui
you-begin that what is first you-may-show and-so both those who
de omni natura disputant atque ideo vocantur physici,
about all nature dispute and therefore are-called physicists
tamen ex his ab universa natura profecti retro quae
yet from these from the-whole nature having-set-out backward what
essent principia mundi ostendunt. oratio cum ex litteris
were the-beginnings of-the-world show speech though of letters
constat, tamen eam grammatici de litteris ostenderunt.
it-consists yet it the-grammarians from letters have-shown
quare in demonstrando, quoniam potius proficisci oportet ab 56
therefore in showing since rather to-set-out it-is-proper from
eo quod apertius est quam ab eo quod prius est et potius
that which clearer is than from that which earlier is and rather
†quam ab incorrupto principio, ab natura rerum quam
than from an-uncorrupted beginning from the-nature of-things than
ab lubidine hominum, et haec tria quae sequenda magis
from the-whim of-men and these three which to-be-followed more
sunt minus sunt in singularibus quam in multitudinis, a
are less are in singulars than in plurals from

multitudine commodius potest ordiri, quod in his principiis
the-plural more-conveniently one-can begin because in these beginnings
minus rationis verbis fingendis. verborum formas facilius ex
less of-reason-is in-words to-be-fashioned of-words the-forms more-easily from
multitudinis singularia videri posse quam ex singularibus
plurals the-singulars to-be-seen can than from singulars
multitudinis haec ostendunt: trabes trabs, duces dux.
the-plurals these show trabes trabs duces dux
57 videmus enim ex his verbis trabes duces de extrema syllaba
we-see for from these words trabes duces from the-last syllable
E litteram exclusam et ideo in singulari factum esse trabs
the-E letter shut-out and therefore in the-singular made to-be trabs
dux. contra ex singularibus non tam videmus quemadmodum
dux conversely from the-singulars not so-well we-see how
facta sint ex B et S trabs et ex C et S ducs.
made they-are from B and S trabs and from C and S ducs
58 si multitudinis rectus casus forte figura corrupta erit, id
if of-the-plural the-straight case by-chance in-shape corrupted will-be that
quod accidit raro, prius id corrigemus quam inde ordiemur;
which happens rarely first it we-shall-correct before thence we-shall-begin
ab obliquis adsumere oportet figuras eas quae non erunt
from the-oblique to-take-on it-is-proper shapes those which not will-be
ambiguae, sive singulares sive multitudinis, ex quibus id,
ambiguous whether singular or plural from which that
cuius modi debent esse, perspici possit.
of-what kind they-ought to-be to-be-perceived can
59 nam nonnunquam alterum ex altero videtur, ut Chrysippus
for sometimes the-one from the-other seems as Chrysippus
scribit, quemadmodum pater ex filio et filius ex patre,
writes as the-father from the-son and the-son from the-father
neque minus in fornicibus propter sinistram dextra stat quam
nor less in arches on-account-of the-left the-right stands than

propter dextram sinistra. quapropter et ex rectis casibus
on-account-of the-right the-left wherefore both from the-straight cases
obliqui et ex obliquis recti et ex singularibus multitudinis
the-oblique and from the-oblique the-straight and from singulars plurals
et ex multitudinis singulares nonnunquam recuperari possunt.
and from plurals singulars sometimes to-be-recovered can
principium id potissimum sequi debemus, ut in eo 60
as-a-beginning that chiefly to-follow we-ought that in it
fundamentum sit natura, quod in declinationibus ibi facilior
the-foundation be nature because in declensions there easier-is
ratio. facile est enim animadvertere, peccatum magis
the-reasoning easy is for to-notice error more
cadere posse in impositiones eas quae fiunt plerumque
to-fall to-be-able into impositions those which happen mostly
in rectis casibus singularibus, quod homines imperiti et
in straight cases singular because men unskilled and
dispersi vocabula rebus imponunt, quocumque eos libido
scattered words on-things impose wherever them whim
invitavit: natura incorrupta plerumque est suapte sponte,
has-invited nature uncorrupted mostly is of-its-own accord
nisi qui eam usu inscio depravabit.
unless someone it by-use ignorant will-corrupt
quare si quis principium analogiae potius posuerit in 61
therefore if anyone the-beginning of-analogy rather should-place in
naturalibus casibus quam in impositiciis, non †multae
natural cases than in imposed-ones not many
in consuetudine occurrent et a natura libido humana
in usage will-occur and by nature the-whim human
corrigetur, non a libidine natura, quod qui impositionem
will-be-corrected not by whim nature which those-who imposition
sequi voluerint facient contra.
to-follow shall-have-wished will-do conversely

62 sin ab singulari quis potius proficisci volet, id illum
but-if from the-singular someone rather to-set-out shall-wish it him
facere oportebit ab sexto casu, qui est proprius latinus:
to-do it-will-be-proper from the-sixth case which is peculiarly Latin
nam eius casuis litterarum discriminibus facilius reliquorum
for of-that case by-the-letters' distinctions more-easily of-the-rest
varietatem discernere poterit, quod ei habent exitus aut
the-variety to-distinguish he-will-be-able because they have endings either
in A, ut hac terra, aut in E, ut hac lance, aut in I, ut
in A as hac terra or in E as hac lance or in I as
hac levi, aut in O, ut hoc caelo, aut in U, ut hoc versu.
hac levi or in O as hoc caelo or in U as hoc versu
igitur ad demonstrandas declinationes biceps via haec.
therefore for showing declensions two-headed is-the-road this
63 sed quoniam ubi analogia, tria, unum quod in rebus,
but since where analogy three-things-are one which in things
alterum quod in vocibus, tertium quod in utroque, duo
another which in sounds the-third which in both the-two
priora simplicia, tertium duplex, animadvertendum haec quam
first simple the-third double to-be-noticed-is this what
inter se habeant rationem.
among themselves they-have ratio
64 primum ea quae sunt discrimina in rebus, partim sunt
first those which are distinctions in things partly are
quae ad orationem non attineant, partim quae
those-which to speech not pertain partly those-which
pertineant. non pertinent ut ea quae observant in aedificiis
pertain not they-pertain as those which observe in buildings
et signis faciendis ceterisque rebus artifices, e quis vocantur
and statues to-be-made and-other things artists of which are-called

aliae harmonicae, sic item aliae nominibus aliis: sed nulla
some harmonic so likewise others by-names other but none
harum fit loquendo pars ad orationem.
of-these becomes in-speaking a-part of speech
quae pertinent, res eae sunt quae verbis dicuntur pro 65
those-which pertain things those are which by-words are-said in
portione neque a similitudine quoque vocum declinatus
proportion and-not from likeness also of-sounds declensions
habent, ut Iupiter Marspiter, Iovi Marti. haec enim genere
they-have as Iupiter Marspiter Iovi Marti these for in-gender
nominum et numero et casibus similia sunt inter se,
of-names and number and cases alike are among themselves
quod utraque et nomina sunt et virilia sunt et singularia
because each both names are and masculine are and singular
et casu nominandi et dandi.
and in-the-case of-naming and of-giving
alterum genus vocale est, in quo voces modo sunt pro portione 66
the-other kind of-sound is in which the-sounds only are in proportion
similes, non res, ut biga bigae, nuptia nuptiae: neque enim in
alike not the-things as biga bigae nuptia nuptiae nor for in
his res singularis subest una, cum dicitur biga quadriga, neque
these a-thing singular underlies one when is-said biga quadriga nor
ab his vocibus quae declinata sunt, multitudinis significant
from these sounds which declined are of-the-plural signify
quicquam: ideo quod omnia multitudinis quae declinantur
anything for-this-reason because all of-the-plural which are-declined
ab uno, ut a merula merulae, sunt eius modi, ut singulari
from one as from merula merulae are of-that kind that to-the-singular
subiungantur, sic merulae duae, catulae tres, faculae quattuor.
they-may-be-subjoined so merulae duae catulae tres faculae quattuor

67 quare cum idem non possit subiungi, †cum dicimus bigae
therefore since the-same not can be-subjoined when we-say bigae
unae, quadrigae duae, nuptiae tres, sed pro eo unae bigae,
unae quadrigae duae nuptiae tres but for it unae bigae
binae quadrigae, trinae nuptiae, apparet non esse a biga
binae quadrigae trinae nuptiae it-appears not to-be from biga
et quadriga bigae et quadrigae, sed ut est huius ordinis
and quadriga bigae and quadrigae but as is of-this order
una duae tres principium una, sic in hoc ordine altero
una duae tres the-beginning una so in this order other
unae binae trinae principium est unae.
unae binae trinae the-beginning is unae

68 tertium genus est illud duplex quod dixi, in quo et res
the-third kind is that double which I-spoke-of in which both things
et voces similiter pro portione dicuntur ut bonus malus,
and sounds alike in proportion are-said as bonus malus
boni mali, de quorum analogia et Aristophanes et alii
boni mali about whose analogy both Aristophanes and others
scripserunt. etenim haec denique perfecta ut in oratione,
have-written for this finally is-perfect as in speech
illae duae simplices inchoatae analogiae, de quibus tamen
those two simple begun analogies about which yet
separatim dicam, quod his quoque utimur in loquendo.
separately I-will-speak because these too we-use in speaking

69 sed prius de perfecta, in qua et res et voces quadam
but first about the-perfect-one in which both things and sounds by-a-certain
similitudine continentur, cuius genera sunt tria: unum
likeness are-contained whose kinds are three one
vernaculum ac domi natum, alterum adventicium, tertium
native and at-home born another foreign the-third
nothum ex peregrino hic natum. vernaculum est ut sutor et
bastard from a-foreigner here born native is as sutor and

pistor, sutori pistori; adventicium est ut Hectores Nestores,
pistor sutori pistori foreign is as Hectores Nestores
Hectoras Nestoras; tertium illud nothum ut Achilles et Peles.
Hectoras Nestoras the-third that bastard as Achilles and Peles
†de genere multi utuntur non modo poetae, sed etiam 70
about the-kind many use not only poets but also
plerique †haec primo omnes qui soluta oratione loquuntur
most these at-first all who in-free speech speak
dicebant ut quaestorem praetorem, sic Hectorem Nestorem:
said as quaestorem praetorem so Hectorem Nestorem
itaque Ennius ait: 'Hectoris natum de Troiano muro iactari'.
and-so Ennius says Hector's son from the-Trojan wall to-be-hurled
Accius haec in tragoediis largius a prisca consuetudine
Accius these in tragedies more-freely from the-old usage
movere coepit et ad formas graecas verborum magis revocare,
to-move began and to the-forms Greek of-words more to-recall
a quo Valerius ait: 'Accius Hectorem nollet facere, Hectora
from which Valerius says Accius Hectorem would-not make Hectora
mallet'. quod adventicia pleraque habemus graeca, secutum ut
would-prefer because foreign most-forms we-have Greek it-followed that
de nothis graecanicos quoque nominatus plurimos haberemus.
of bastards Graecized also nominatives very-many we-should-have
itaque ut hic alia graeca, alia graecanica, sic analogiae, 71
and-so as here some-are Greek others Graecized so analogies
e quis quae hic nothae fiunt declinationes, de his aliae
of which which here bastard become declensions of these some
sunt priscae, ut Bacchidēs et Chrysidēs, aliae iuniores,
are old as Bacchidēs and Chrysidēs others younger
ut Chrysidĕs et Bacchidĕs, aliae recentes, ut Chrysidas
as Chrysidĕs and Bacchidĕs others recent as Chrysidas
et Bacchidas; cum his omnibus tribus utantur nostri,
and Bacchidas though these all three use our-men

maxime qui sequontur media in loquendo, offendunt
most those-who follow the-middle-ones in speaking offend
minimum, quod prima parum similia videntur esse graecis,
least because the-first too-little alike seem to-be to-the-Greek
unde sint tralata, tertia parum similia nostris.
whence they-are transferred the-third too-little alike to-ours

IV · USAGE AND DEFINITIONS

Likeness founds all analogy, but use must be added: the usage of old, of now, of neither, and mixed. Analogy by nature is the like declension of like words; analogy in usage adds 'not opposing common usage'; the poets' adds 'in some part'. The people should follow the first, each individual the second, and poets the third. As the grammarians' definitions are too brief to be clear, Varro defines word, likeness, declension, and likeness of declension, and explains the added clauses with cervix and amo, amor.

72 omnis analogiae fundamentum similitudo quaedam, ea, ut
of-all analogy the-foundation likeness a-certain that as
dixi, quae solet esse in rebus et in vocibus et in utroque;
I-said which is-wont to-be in things and in sounds and in both
in qua harum parte cumque sit †inferendo et cuius
in which of-these part soever it-be by-inferring and of-what
modi, videndum. nam, ut dixi, neque rerum neque vocis
kind it-is-to-be-seen for as I-said neither of-things nor of-sound
similitudo †ad has duplicis quae in loquendo quaerimus
the-likeness to these double which in speaking we-seek
separatim satis est, quod utraque parte opus est simili
separately enough is because on-each side need is of-like
analogias verborum exprimendas: quas ad loquendum ut
for-analogies of-words to-be-expressed which to speaking that

perducas accedere debet usus. alia enim ratio qua
you-may-bring to-be-added ought use one-thing-is for the-method by-which
facias vestimentum, alia quemadmodum utare vestimento.
you-make a-garment another how you-use a-garment
usuis species videntur esse tres: una consuetudinis veteris, 73
of-use the-species seem to-be three one of-usage old
altera consuetudinis huius, tertia neutra. vetera, ut cascus
another of-usage this-present the-third neither old as cascus
casci, surus suri; huius consuetudinis, ut albus caldus, albo
casci surus suri of-this usage as albus caldus albo
caldo; neutrae, ut scala scalam, falera faleram. ad quas
caldo of-neither as scala scalam falera faleram to which
accedere potest quarta mixta, ut amicitia inimicitia, amicitiam
be-added can a-fourth mixed as amicitia inimicitia amicitiam
inimicitiam. prima est qua usi antiqui et nos reliquimus,
inimicitiam the-first is which used the-ancients and we have-left
secunda qua nunc utimur, tertia qua utuntur poetae.
the-second which now we-use the-third which use the-poets
analogia non item ea definienda quae derigitur ad naturam 74
analogy not likewise that to-be-defined which is-directed to the-nature
verborum atque illa quae ad usum loquendi. nam prior
of-words and that which to the-use of-speaking for the-former
definienda sic: analogia est verborum similium declinatio
is-to-be-defined thus analogy is of-words like declension
similis, posterior sic: analogia est verborum similium declinatio
like the-latter thus analogy is of-words like declension
similis non repugnante consuetudine communi. ad quam harum
like not opposing usage common to which of-these
duarum ad extremum additum erit hoc ‘ex quadam parte’,
two at the-end added shall-be this in a-certain part

poetica analogia erit definita. harum primam sequi debet
poetic analogy will-be defined of-these the-first to-follow ought
populus, secundam omnes singuli e populo, tertiam poetae.
the-people the-second all individuals from the-people the-third the-poets
75 haec diligentius quam apertius dicta esse arbitror, sed non
these-things more-carefully than more-clearly said to-be I-think but not
obscurius quam de re simili definitiones grammaticorum
more-obscurely than about a-thing like the-definitions of-the-grammarians
sunt, ut Aristeae, Aristodemi, Aristocli, item aliorum,
are as Aristeas' Aristodemus' Aristocles' likewise of-others
quorum obscuritates eo minus reprehendendae, quod pleraeque
whose obscurities the less to-be-blamed-are because most
definitiones re incognita propter summam brevitatem
definitions the-thing unknown on-account-of the-utmost brevity
non facile perspiciuntur, nisi articulatim sunt explicatae.
not easily are-perceived unless point-by-point they-are explained
76 quare magis apparebit, si erit aperte de singulis partibus,
therefore more it-will-appear if it-shall-be clearly about the-single parts
quid dicatur verbum, quid similitudo verbi, quid declinatio,
what is-meant a-word what likeness of-a-word what declension
quid similitudo declinationis non repugnante consuetudine
what likeness of-declension not opposing usage
communi, quid ex quadam parte.
common what in a-certain part
77 verbum dico orationis partem, quae sit indivisa et minima.
a-word I-call of-speech the-part which is undivided and smallest
si declinationem naturalem habeat, simile verbum verbo
if declension natural it-have like word to-word-is
tum quom et re quam significat et voce qua
then when both in-the-thing which it-signifies and in-the-sound by-which
significat et in figurae transitu declinationis parile. declinatio
it-signifies and in of-the-shape the-passage of-declension equal declension

est, cum ex verbo in verbum aut ex verbi discrimine, ut
is when from word into word or from a-word's distinction that
transeat mens, vocis commutatio fit aliqua. similitudo
it-may-pass the-mind of-the-sound a-change is-made some likeness
declinationis, cum item ex aliqua figura in figuram transit,
of-declension when likewise from some shape into shape it-passes
ut id transit, cum quo confertur.
as that passes with which it-is-compared
adiectum est 'non repugnante consuetudine communi', quod 78
added is not opposing usage common because
quaedam verba contra usum veterem inclinata patietur, ut
some words against use old inflected it-will-allow as
passa Hortensium dicere pro cervices cervix, quaedam
it-has-allowed Hortensius to-say for cervices cervix some
non, ut si dicas pro fauces faux. ubi additur 'ex quadam
not as if you-say for fauces faux where is-added in a-certain
parte', significat non esse in consuetudine in his verbis
part it-signifies not to-be in usage in these words
omnis partis, ut declinatum amo vivo, amor vivor.
all parts as declined amo vivo amor vivor

Analogy is not sought in words that do not decline, like nequam, mox, and vix, nor in words with one case or without a match.

79 quid videretur analogia in oratione et quas haberet species
what seemed analogy in speech and what it-had species
et quae de his sequenda videretur, ut brevi potui informavi;
and what of these to-be-followed seemed as briefly I-could I-have-sketched
nunc, in quibus non debeat esse ac proinde ac debeat
now in which not it-ought to-be and just as-if it-ought
soleat quaeri, dicam. ea fere sunt quattuor genera:
it-is-wont to-be-sought I-will-say these about are four kinds
primum in id genus verbis quae non declinantur analogia
first in that kind of-words which not are-declined analogy
non debet quaeri, ut in his nequam mox vix.
not ought to-be-sought as in these nequam mox vix
80 de his magis in alio quam in alio erratur verbo. dant
about these more in one than in another it-is-erred in-word they-grant
enim non habere casus mox et vix, nequam habere, quod
for not to-have cases mox and vix nequam to-have because
dicamus hic nequam et huius nequam et huic nequam. cum
we-say hic nequam and huius nequam and huic nequam when
enim dicimus hic nequam et huius nequam, tum hominis
for we-say hic nequam and huius nequam then of-the-man
eius, quem volumus ostendere esse nequam, dicimus casus,
of-that whom we-wish to-show to-be nequam we-say the-cases
et ei proponimus tum hic, cuius putamus nequitiam.
and to-him we-put-before then hic whose we-think the-worthlessness-is

quod vocabulum factum ut ex non et volo nolo sic ex ne et 81
which word is-made as from non and volo nolo so from ne and
quicquam item media extrita syllaba coactum est nequam.
quicquam likewise the-middle rubbed-out syllable compressed is nequam
itaque ut eum quem putamus esse non hili dicimus nihili,
and-so as him whom we-think to-be not of-a-whit we-call nihili
sic in quo putamus esse ne quicquam, dicimus nequam.
so in whom we-think there-to-be not anything we-call nequam
secundo, si unum solum habent casum in voce, quod non 82
secondly if one only they-have case in sound which not
declinetur, ut litterae omnes. tertio, si singularis est vocabuli
is-declined as the-letters all thirdly if singular is of-a-word
series neque habet cum qua comparari possit, ut esse
the-series and-not it-has with which to-be-compared it-can as to-be
putant caput capiti capitis capite. quartum, si ea vocabula
they-think caput capiti capitis capite fourthly if those words
quattuor quae conferuntur inter se rationem non habent
four which are-compared among themselves the-ratio not have
quam oportet, ut socer socrus, soceros socerum.
which it-ought as socer socrus soceros socerum

Analogy is sought where there is a thing, its use, its name, and a natural declension, as with asses and as, but not where nature has no use for distinguishing forms. The text breaks off.

83 contra in quibus debeat quaeri analogia, fere totidem gradus
conversely in which ought to-be-sought analogy about as-many steps
debent esse coniuncti: primum ut sint res, secundum ut
ought to-be joined first that there-be things second that
earum sit usus, tertium uti hae res vocabula habeant,
of-them there-be use third that these things words have
quartum ut habeant declinatus naturalis. de primo gradu,
fourth that they-have declensions natural about the-first step
quod natura subest et multitudinis et singularis, dicimus
because nature underlies both of-the-plural and of-the-singular we-say
hi asses hosce asses, hic as hunc assem; contra quod in
hi asses hosce asses hic as hunc assem conversely because in
numeris finitis multitudinis natura singularis non est, dicitur
numbers finite of-the-plural a-nature singular not is is-said
hi duo et hi tres, his duobus et his tribus.
hi duo and hi tres his duobus and his tribus
84 secundo gradu si est natura neque est usus, id genus
in-the-second step if there-is nature nor is-there use that kind
ut sit discriminandum, ut fit in faba et id genus,
so-that it-be to-be-distinguished as happens in bean and that kind
quae item et ex parte et universa nominamus: non enim
which likewise both in part and whole we-name not for
opus fuit ut in servis ***
need there-was as in slaves (lacuna)