MEDIEVAL LATIN SERIES · VOLUME 23

The Etymologies

Isidore of Seville

Etymologiae

The Etymologies

The Arts, Medicine, and Law: Books I–V

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with a word-for-word interlinear English translation

preserving the original word order

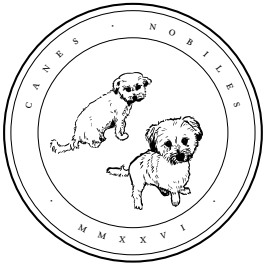


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De disciplina et arte

I · DISCIPLINE AND ART

A discipline is named from learning, since it is learned whole. An art takes its name from the rules it is bound by, or from the Greek for virtue; Plato and Aristotle divide the two, an art dealing with what can be otherwise and a discipline with what cannot.

Disciplina a discendo nomen accepit: unde et scientia dici
discipline from learning name received whence also knowledge to-be-called
potest. Nam scire dictum a discere, quia nemo nostrum
can for to-know called from to-learn because no-one of-us
scit, nisi qui discit. Aliter dicta disciplina, quia discitur plena.
knows except who learns otherwise called discipline because it-is-learned whole
Ars vero dicta est, quod artis praeceptis regulisque consistat.
art but called is because of-art in-precepts and-rules it-consists
Alii dicunt a Graecis hoc tractum esse vocabulum ἀπὸ τῆς
others say from the-Greeks this drawn to-be the-word from the
ἀρετῆς, id est a virtute, quam scientiam vocaverunt. Inter
virtue that is from virtue which knowledge they-called between
artem et disciplinam Plato et Aristoteles hanc differentiam
art and discipline Plato and Aristotle this difference
esse voluerunt, dicentes artem esse in his quae se et
to-be wished saying art to-be in those which themselves also
aliter habere possunt; disciplina vero est, quae de his
otherwise to-hold can discipline but is that-which about those
agit quae aliter evenire non possunt. Nam quando veris
deals which otherwise to-turn-out not can for when by-true

disputationibus aliquid disseritur, disciplina erit: quando
arguments something is-discussed discipline it-shall-be when
aliquid verisimile atque opinabile tractatur, nomen artis habebit.
something probable and opinable is-treated the-name of-art it-shall-have

De septem liberalibus disciplinis

II · THE SEVEN LIBERAL DISCIPLINES

The liberal disciplines are seven: grammar, rhetoric, and dialectic; then arithmetic, music, geometry, and astronomy. Isidore names each in a clause and will take them in turn.

Disciplinae liberalium artium septem sunt. Prima grammatica,
the-disciplines of-the-liberal arts seven are the-first grammar
id est loquendi peritia. Secunda rhetorica, quae propter nitorem
that is of-speaking skill the-second rhetoric which because-of the-brilliance
et copiam eloquentiae suae maxime in civilibus quaestionibus
and abundance of-eloquence its chiefly in civil questions
necessaria existimatur. Tertia dialectica cognomento logica, quae
necessary is-reckoned the-third dialectic by-surname logic which
disputationibus subtilissimis vera secernit a falsis. Quarta
by-disputations most-subtle the-true separates from the-false the-fourth
arithmetica, quae continet numerorum causas et divisiones.
arithmetic which contains of-numbers the-causes and divisions
Quinta musica, quae in carminibus cantibusque consistit.
the-fifth music which in poems and-songs consists
Sexta geometrica, quae mensuras terrae dimensionesque
the-sixth geometry which the-measures of-the-earth and-dimensions
conplectitur. Septima astronomia, quae continet legem astrorum.
embraces the-seventh astronomy which contains the-law of-the-stars

De litteris communibus

III · THE COMMON LETTERS

Letters are tokens of things and signs of words, speaking the sayings of the absent without a voice. Isidore traces them from the Hebrews through the Greeks to the Latins, tells how Cadmus brought seventeen letters to Greece and later writers added the rest, and gives the mystic letters: Y for human life, Θ for death, T for the cross, and A and Ω in Christ. Greek letters also serve as numbers; the Latin ones do not, save I and X.

Primordia grammaticae artis litterae communes existunt, quas
the-beginnings of-the-grammatical art the-letters common are which
librarii et calculatores sequuntur. Quarum disciplina velut
the-copyists and the-reckoners follow of-which the-discipline as
quaedam grammaticae artis infantia est; unde et eam Varro
a-certain of-grammatical art the-infancy is whence also it Varro
litterationem vocat. Litterae autem sunt indices rerum, signa
letter-learning calls the-letters moreover are the-tokens of-things the-signs
verborum, quibus tanta vis est, ut nobis dicta absentium
of-words in-which so-great a-power is that to-us the-sayings of-the-absent
sine voce loquantur. [Verba enim per oculos non per
without voice they-speak words for through the-eyes not through
aures introducunt.] Usus litterarum repertus propter memoriam
the-ears they-bring-in the-use of-letters was-found because-of the-memory
rerum. Nam ne oblivione fugiant, litteris alligantur. In
of-things for lest by-forgetfulness they-flee by-letters they-are-bound in
tanta enim rerum varietate nec disci audiendo poterant
so-great for of-things variety neither to-be-learned by-hearing could
omnia, nec memoria contineri. Litterae autem dictae quasi
all-things nor in-memory to-be-held letters moreover called as-if
legiterae, quod iter legentibus praestent, vel quod in legendo
legiterae because a-road to-the-readers they-provide or because in reading

iterentur. Litterae Latinae et Graecae ab Hebraeis videntur
they-are-repeated the-letters Latin and Greek from the-Hebrews seem
exortae. Apud illos enim prius dictum est aleph, deinde ex
arisen with them for first called was aleph then from
simili enuntiatione apud Graecos tractum est alpha, inde
like pronunciation among the-Greeks drawn was alpha thence
apud Latinos A. Translator enim ex simili sono alterius
among the-Latins A the-translator for from like sound of-the-other
linguae litteram condidit, ut nosse possimus linguam
language a-letter founded so-that to-know we-may-be-able the-language
Hebraicam omnium linguarum et litterarum esse matrem.
Hebrew of-all languages and letters to-be the-mother
Sed Hebraei viginti duo elementa litterarum secundum
but the-Hebrews twenty two elements of-letters according-to
Veteris Testamenti libros utuntur; Graeci vero viginti
of-the-Old Testament the-books use the-Greeks but twenty
quattuor. Latini enim inter utramque linguam progredientes
four the-Latins for between each language proceeding
viginti tria elementa habent. Hebraeorum litteras a Lege
twenty three elements have of-the-Hebrews the-letters from the-Law
coepisse per Moysen: Syrorum autem et Chaldaeorum
to-have-begun through Moses of-the-Syrians moreover and of-the-Chaldeans
per Abraham. Unde et cum Hebraeis et numero et sono
through Abraham whence also with the-Hebrews both in-number and in-sound
concordant, solis characteribus discrepant. Aegyptiorum
they-agree in-the-shapes alone they-differ of-the-Egyptians
litteras Isis regina, Inachis filia, de Graecia veniens in
the-letters Isis the-queen of-Inachus the-daughter from Greece coming into
Aegyptum, repperit et Aegyptiis tradidit. Apud Aegyptios
Egypt found and to-the-Egyptians handed-on among the-Egyptians
autem alias habuisse litteras sacerdotes, alias vulgus;
moreover some to-have-had letters the-priests others the-common-people

sacerdotales ἱερὰς, πανδήμιους vulgares. Graecarum litterarum
priestly hieras pandemious vulgar of-the-Greek letters
usum primi Phoenices invenerunt; unde et Lucanus:
the-use first the-Phoenicians found whence also Lucan

Phoenices primi, famae si creditur, ausi
the-Phoenicians first to-report if it-is-believed dared
mansuram rudibus vocem signare figuris.
lasting in-rude speech to-mark figures

Hinc est quod et Phoeniceo colore librorum capita scribuntur,
hence it-is that also in-Phoenician color of-books the-heads are-written
quia ab ipsis litterae initium habuerunt. Cadmus Agenoris
because from them letters beginning had Cadmus of-Agenor
filius Graecas litteras a Phoenice in Graeciam decem et
the-son the-Greek letters from Phoenicia into Greece ten and
septem primus attulit; Α.Β.Γ.Δ.Ε.Ζ.Ι.Κ.Λ.Μ.Ν.Ο.Π.Ρ.Σ.Τ.Φ.
seven first brought A.B.G.D.E.Z.I.K.L.M.N.O.P.R.S.T.Ph
His Palamedes Troiano bello tres adiecit Η. Χ. Ω.
to-these Palamedes in-the-Trojan war three added Ē Ch Ō
Post quem Simonides Melicus tres alias adiecit Ψ. Ξ.
after whom Simonides the-Lyric three others added Ps X
Θ. Υ litteram Pythagoras Samius ad exemplum vitae
Th the-Y letter Pythagoras the-Samian on the-pattern of-life
humanae primus formavit; cuius virgula subterior primam
human first formed whose stroke lower the-first
aetatem significat, incertam quippe et quae adhuc se nec
age signifies uncertain indeed and which still itself neither
vitiis nec virtutibus dedit. Bivium autem, quod superest,
to-vices nor to-virtues has-given the-fork moreover which remains
ab adolescentia incipit: cuius dextra pars ardua est, sed
from adolescence begins whose right part steep is but

ad beatam vitam tendens: sinistra facilior, sed ad labem
to the-blessed life tending the-left easier but to fall
interitumque deducens. De qua sic Persius ait:
and-destruction leading of which thus Persius says

Et tibi qua Samios deduxit littera ramos,
and to-you where the-Samian has-led the-letter the-branches
surgentem dextro monstravit limite callem.
the-rising on-the-right showed by-the-path the-track

Quinque autem esse apud Graecos mysticas litteras. Prima
five moreover to-be among the-Greeks mystic letters the-first
ϒ, quae humanam vitam significat, de qua nunc diximus.
Y which human life signifies of which now we-have-spoken
Secunda Θ, quae mortem [significat]. Nam iudices eandem
the-second Th which death signifies for the-judges the-same
litteram Θ adponebant ad eorum nomina, quos supplicio
letter Th placed at their names whom with-punishment
afficiebant. Et dicitur Theta ἀπὸ τοῦ θανάτου, id est a
they-afflicted and it-is-called Theta from the death that is from
morte. Unde et habet per medium telum, id est mortis
death whence also it-has through the-middle a-spear that is of-death
signum. De qua quidam:
the-sign of which a-certain-one

O multum ante alias infelix littera theta.
O much before the-others unhappy letter theta

Tertia T figuram demonstrans Dominicae crucis, unde et
the-third T the-figure showing of-the-Lord's cross whence also
Hebraice signum interpretatur. De qua dictum est in
in-Hebrew sign it-is-interpreted of which said it-was in

Ezechielo angelo: 'Transi per medium Ierusalem, et signa
Ezekiel to-the-angel pass through the-middle of-Jerusalem and mark
thau in frontes virorum gementium et dolentium.' Reliquas
tau on the-foreheads of-men groaning and grieving the-remaining
vero duas summam et ultimam sibi vindicat Christus.
but two the-first and the-last for-himself claims Christ
Ipse enim principium, ipse finis, dicens 'Ego sum A et
he-himself for the-beginning he-himself the-end saying I am A and
Ω.' Concurrentibus enim in se invicem A ad Ω usque
Ō running-together for in themselves mutually A to Ō all-the-way
devolvitur, et rursus Ω ad A replicatur, ut ostenderet in
is-rolled-down and back Ō to A is-folded-back that he-might-show in
se Dominus et initii decursum ad finem et finis
himself the-Lord both of-the-beginning the-course to the-end and of-the-end
decursum ad initium. Omnes autem litterae apud Graecos
the-course to the-beginning all moreover letters among the-Greeks
et verba conponunt et numeros faciunt. Nam Alpha littera
both words compose and numbers make for alpha the-letter
apud eos vocatur in numeris unum. Ubi autem scribunt
among them is-called in numbers one where moreover they-write
Beta, vocatur duo; ubi scribunt Gamma, vocatur in numeris
beta it-is-called two where they-write gamma it-is-called in numbers
ipsorum tres; ubi scribunt Delta, vocatur in numeris ipsorum
their three where they-write delta it-is-called in numbers their
quattuor; et sic omnes litterae apud eos numeros habent.
four and so all letters among them numbers have
Latini autem numeros ad litteras non conputant, sed sola
the-Latins moreover numbers to letters not reckon but only
verba componunt, excepto I et X littera, quae et figura
words they-compose except I and X the-letter which also in-figure
crucem significat et in numero decem demonstrat.
a-cross signifies and in number ten shows

De litteris Latinis

IV · THE LATIN LETTERS

The Latin letters came from the nymph Carmentis. Isidore divides them into vowels, semivowels, and mutes, explains how I and U can serve as consonants, treats the aspirate H, the superfluous K and Q, the double X, and the Greek Y and Z, and lists the accidents of a letter: its name, its figure, and its force.

Latinas litteras Carmentis nympha prima Italis tradidit.
the-Latin letters Carmentis the-nymph first to-the-Italians handed-on
Carmentis autem dicta, quia carminibus futura canebat.
Carmentis moreover called because in-songs the-future she-sang
Ceterum proprie vocata [est] Nicostrate. Litterae autem aut
for-the-rest properly called she-was Nicostrate letters moreover either
communes sunt aut liberales. Communes dictae, quia multi
common are or liberal common called because many
eas in commune utuntur, ut scribere et legere. Liberales,
them in common use as to-write and to-read liberal
quia eas tantum illi noverunt, qui libros conscribunt
because them only those know who books write
recteque loquendi dictandique rationem noverunt. Litterarum
and-rightly of-speaking and-dictating the-method know of-letters
duplex modus est: dividuntur enim principaliter in duas
twofold the-mode is they-are-divided for principally into two
partes, in vocales et consonantes. Vocales sunt quae
parts into vowels and consonants vowels are those-which
directo hiatu faucium sine ulla conlisione varie emittuntur.
by-direct opening of-the-throat without any collision variously are-uttered
Et dictae vocales, quod per se vocem inpleant, et
and called vowels because by themselves the-voice they-fill and
per se syllabam faciant nulla adhaerente consonante.
by themselves a-syllable make no adhering consonant

Consonantes sunt, quae diverso motu linguae vel
consonants are those-which by-different motion of-the-tongue or
inpressione labrorum efficiuntur. Et vocatae consonantes quia
by-pressure of-the-lips are-made and called consonants because
per se non sonant, sed iunctis vocalibus consonant.
by themselves not they-sound but joined to-vowels they-sound-with
Haec in duabus partibus dividuntur: in semivocalibus et
these into two parts are-divided into semivowels and
in mutis. Semivocales dictas eo, quod quiddam semis de
into mutes semivowels called for-this that something half of
vocalibus habeant. Ab E quippe vocali incipiunt, et desinunt
vowels they-have from E indeed the-vowel they-begin and end
in naturalem sonum [ut F, L, M et ceterae]. Mutae autem
in a-natural sound as F L M and the-others mutes moreover
dictae, quia nisi subiectis sibi vocalibus nequaquam erumpunt.
called because unless placed-under them vowels in-no-way they-burst-out
Si enim eis extremum vocalis detraxeris sonum,
if for from-them the-final of-the-vowel you-shall-have-taken-away sound
inclusum litterae murmur sonabit [ut B, G, D et ceterae].
shut-in of-the-letter a-murmur shall-sound as B G D and the-others
Vocales autem et semivocales et mutas a veteribus sonas
the-vowels moreover and semivowels and mutes by the-ancients sounding
et semisonas et insonas dictas. Inter vocales autem I et U
and half-sounding and soundless called between the-vowels moreover I and U
apud Grammaticos varias habent significationes. Nam modo
among the-grammarians various have meanings for now
vocales sunt, modo semivocales, modo mediae sunt. Vocales
vowels they-are now semivowels now middle they-are vowels
ideo sunt, quia solae positae syllabas faciunt et aliis
for-this they-are because alone placed syllables they-make and to-other
consonantibus coniunguntur. Consonantes ideo habentur,
consonants are-joined consonants for-this are-held

quia interdum habent post se vocales in hisdem syllabis
because at-times they-have after them vowels in the-same syllables
constitutas, ut 'Ianus,' 'vates,' et habentur pro consonantibus.
placed as Ianus vates and are-held for consonants
Mediae [autem] idcirco dicuntur, quoniam naturaliter solae
middle moreover therefore are-called since naturally alone
medium sonum habent, ut 'illius,' 'unius.' Coniunctae aliis
a-middle sound they-have as illius unius joined to-others
pinguius sonant, ut 'Ianus,' 'vanus.' Solae enim aliter sonant,
more-fully they-sound as Ianus vanus alone for otherwise they-sound
aliter iunctae. I vero propterea interdum duplex dicitur, quia
otherwise joined I but therefore at-times double is-called because
quotienscumque inter duas vocales invenitur, pro duabus
whenever between two vowels it-is-found for two
consonantibus habetur, ut 'Troia.' Geminatur enim ibi sonus
consonants it-is-held as Troia is-doubled for there the-sound
eius. V quoque littera proinde interdum nihil est, quia
its V also the-letter likewise at-times nothing is because
alicubi nec vocalis nec consonans est, ut quis. Vocalis
somewhere neither vowel nor consonant it-is as quis a-vowel
enim non est, quia I sequitur; consonans non est, quia
for not it-is because I follows a-consonant not it-is because
Q praecedit. Ideoque quando nec vocalis, nec consonans
Q precedes and-therefore when neither vowel nor consonant
est, sine dubio nihil est. Eadem et digammon a Graecis
it-is without doubt nothing it-is the-same also digamma by the-Greeks
vocatur, quando sibimet aliisque vocalibus iungitur: quae
is-called when to-itself and-to-other vowels it-is-joined which
ideo digammon dicitur, quia duplex est instar F litterae,
for-this digamma is-called because double it-is like-of F the-letter
quae duplicem Gammam habet, ad cuius similitudinem
which a-double gamma has to whose likeness

coniunctas vocales digammon appellari grammatici voluerunt,
joined vowels digamma to-be-named the-grammarians wished
ut 'votum,' 'virgo.' Inter semivocales autem quaedam liquidae
as votum virgo among the-semivowels moreover some liquids
dicuntur propterea, quia interdum in una syllaba postpositae
are-called for-this because at-times in one syllable placed-after
aliis consonantibus deficiunt et a metro excluduntur. Ex
other consonants they-fail and from the-meter are-shut-out of
quibus duae apud Latinos liquescunt L et R, ut 'fragor,'
which two among the-Latins melt L and R as fragor
'flatus.' Reliquae M et N apud Graecos liquescunt: ut
flatus the-others M and N among the-Greeks melt as
'Mnestheus.' Decem et septem autem Latinis litteris vetus
Mnestheus ten and seven moreover in-Latin letters the-old
scriptura constabat. Unde et legitimae nominantur illa
writing consisted whence also lawful they-are-named by-that
ratione, scilicet vel quod ab E vocali incipiunt et in
reason namely either because from E the-vowel they-begin and in
mutum sonum desinunt, ut sunt consonantes, vel quod a
a-mute sound end as are the-consonants or because from
suo sono incipiunt et in vocalem E desinunt, ut sunt
their-own sound they-begin and in the-vowel E end as are
mutae [et sunt A.B.C.D.E.F.G.I.L.M.N.O.P.R.S.T. et U]. H
the-mutes and they-are A.B.C.D.E.F.G.I.L.M.N.O.P.R.S.T and U H
autem littera pro sola aspiratione adiecta postea est. Unde
moreover the-letter for mere aspiration added afterward was whence
et a plerisque aspiratio putatur esse, non littera, quae
also by most an-aspiration it-is-thought to-be not a-letter which
proinde aspirationis nota dicitur, quia vocem elevat. Aspiratio
therefore of-aspiration a-mark is-called because the-voice it-raises aspiration
enim est sonus uberius elatus, cuius contraria est prosodia,
for is a-sound more-fully raised whose contrary is prosody

sonus aequaliter flexus. K litteram Salvius ludimagister
a-sound evenly bent the-K letter Salvius the-schoolmaster
pri[m]us Latinis adiecit, ut in sono discrimen faceret
first to-the-Latins added that in sound a-distinction he-might-make
duarum litterarum C et Q; quae ideo supervacua dicitur,
of-two letters C and Q which for-this superfluous is-called
quia exceptis 'Kalendis' superflua iudicatur: per C enim
because except in-Kalends superfluous it-is-judged by C for
universa exprimimus. Q litteram nec Graeci resonant,
all-things we-express the-Q letter neither the-Greeks sound
nec Hebraei. Exceptis enim Latinis hanc nulla alia lingua
nor the-Hebrews except for the-Latins this no other language
habet. Haec prius non erat. Unde et ipsa supervacua est
has this before not was whence also itself superfluous was
vocata quia per C cuncta veteres scripserunt. X littera
called because by C all-things the-ancients wrote the-X letter
usque ad Augusti tempus nondum apud Latinos erat,
all-the-way to of-Augustus the-time not-yet among the-Latins was
[et digne hoc tempore, quo Christi nomen innotuit,
and fittingly at-this time in-which of-Christ the-name became-known
quod per eam, quae crucis signum figurat, scriptitatur,]
which by it which of-the-cross the-sign figures it-is-written
sed pro ea C et S scribebant, unde et duplex vocatur,
but for it C and S they-wrote whence also double it-is-called
quia pro C et S ponitur, unde et ex eisdem litteris
because for C and S it-is-put whence also from the-same letters
conpositum nomen habet. A Graecis [autem] duas litteras
compounded a-name it-has from the-Greeks moreover two letters
mutuavit Latinitas, Y et Z, propter nomina scilicet
borrowed Latinity Y and Z for-the-sake-of names namely
Graeca, et haec apud Romanos usque ad Augusti tempus
Greek and these among the-Romans all-the-way to of-Augustus the-time

non scribebantur, sed pro Z duas S ponebant, ut 'hilarissat';
not were-written but for Z two S's they-put as hilarissat
pro Y vero I scribebant. Unicuique autem litterae tria
for Y but I they-wrote to-each moreover letter three-things
accidunt: nomen, quomodo vocetur; figura, quo caractere
happen the-name how it-is-called the-figure by-what character
signetur; potestas, quae vocalis, quae consonans habeatur.
it-is-marked the-power which vowel which consonant it-is-held
A quibusdam et ordo adicitur, id est quae praecedit,
by some also the-order is-added that is which precedes
quae sequitur, ut A prior sit, subsequens B. A autem in
which follows as A first be following B A moreover among
omnibus gentibus ideo prior est litterarum, pro eo quod ipsa
all nations for-this first is of-the-letters for this that it
prior nascentibus vocem aperiat. Nomina autem litterarum
first for-those-being-born the-voice opens the-names moreover of-the-letters
gentes ex sono propriae linguae dederunt notatis oris
the-nations from the-sound of-their-own tongue gave noted of-the-mouth
sonis atque discretis. Nam postquam eas animadverterunt,
the-sounds and distinguished for after them they-noticed
et nomina illis et figuras inposuerunt: figuras autem
both names on-them and figures they-imposed the-figures moreover
partim ex placito, partim ex sono litterarum formaverunt:
partly from pleasure partly from the-sound of-the-letters they-formed
ut puta I et O, quarum uni sicut exilis sonus, ita
as for-instance I and O of-which to-one as a-thin sound so
tenuis virgula, alterius pinguis sonus, sicut et plena figura.
a-slender stroke of-the-other a-thick sound as also a-full figure
Potestatem autem natura dedit, voluntas ordinem et apicem.
the-power moreover nature gave the-will the-order and the-apex
Inter figuras litterarum et apicem veteres dixerunt, apicem
between the-figures of-the-letters and the-apex the-ancients said the-apex

dictum propter quod longe sit a pedibus, et in cacumine
called because that far it-is from the-feet and at the-top
litterae adponatur. Est enim linea iacens super litteram
of-the-letter is-placed it-is for a-line lying over the-letter
aequaliter ducta. [Figura autem, qua tota littera scribitur.]
evenly drawn the-figure moreover by-which the-whole letter is-written

De grammatica

V · GRAMMAR

Grammar is the knowledge of speaking rightly, the origin and foundation of the liberal letters, named from the Greek for letters. Speech is named as the mouth's reason, a weaving of words with sense, and some count thirty divisions of grammar, from the eight parts of speech to fables and histories.

Grammatica est scientia recte loquendi, et origo et
grammar is the-knowledge of-rightly speaking and the-origin and
fundamentum liberalium litterarum. Haec in disciplinis post
foundation of-liberal letters this among the-disciplines after
litteras communes inventa est, ut iam qui didicerant litteras
the-letters common was found that now those-who had-learned the-letters
per eam recte loquendi rationem sciant. Grammatica autem
through it of-rightly speaking the-method might-know grammar moreover
a litteris nomen accepit. Γράμματα enim Graeci litteras
from letters name received grammata for the-Greeks letters
vocant. Ars vero dicta est, quod artis praeceptis regulisque
call art but called is because of-art in-precepts and-rules
consistat. Alii dicunt a Graecis hoc tractum esse vocabulum
it-consists others say from the-Greeks this drawn to-be the-word
ἀπὸ τῆς ἀρετῆς, id est a virtute, quam scientiam vocaverunt.
from the virtue that is from virtue which knowledge they-called

Oratio dicta quasi oris ratio. Nam orare est loqui et dicere.
speech called as-if of-the-mouth reason for to-orate is to-speak and to-say
Est autem oratio contextus verborum cum sensu. Contextus
it-is moreover speech the-weaving of-words with sense the-weaving
autem sine sensu non est oratio, quia non est oris
moreover without sense not is speech because not it-is of-the-mouth
ratio. Oratio autem plena est sensu, voce et littera. Divisiones
reason speech moreover full is with-sense voice and letter the-divisions
autem grammaticae artis a quibusdam triginta dinumerantur,
moreover of-the-grammatical art by some thirty are-counted
id est, partes orationis octo: vox articulata, littera, syllaba,
that is the-parts of-speech eight voice articulate letter syllable
pedes, accentus, positurae, notae, orthographia, analogia,
feet accent punctuation marks orthography analogy
etymologia, glossae, differentiae, barbarismi, soloecismi, vitia,
etymology glosses differences barbarisms solecisms faults
metaplasmi, schemata, tropi, prosa, metra, fabulae, historiae.
metaplasms figures tropes prose meters fables histories

De partibus orationis

VI · THE PARTS OF SPEECH

Aristotle named two parts of speech, the noun and the verb; Donatus defined eight. All go back to these two, which signify the person and the act, and the rest are appendages drawn from them: the pronoun and the adverb from the noun, the participle from both, and the conjunction, preposition, and interjection fall within their embrace, so that some count only five parts.

Partes orationis primus Aristoteles duas tradidit, nomen et
the-parts of-speech first Aristotle two handed-down noun and
verbum; deinde Donatus octo definivit. Sed omnes ad illa
verb then Donatus eight defined but all to those
duo principalia revertuntur, id est, ad nomen et verbum,
two principal return that is to the-noun and the-verb
quae significant personam et actum. Reliquae adpendices sunt
which signify the-person and the-act the-others appendages are
et ex his originem trahunt. Nam pronomen ex nomine
and from these their-origin draw for the-pronoun from the-noun
nascitur, cuius officio fungitur, ut 'orator ille.' Adverbium de
is-born whose office it-performs as orator he the-adverb from
nomine nascitur, ut 'doctus, docte.' Participium de nomine
the-noun is-born as learned learnedly the-participle from the-noun
et verbo, ut 'lego, legens.' Coniunctio vero et praepositio
and the-verb as I-read reading the-conjunction but and the-preposition
vel interiectio in conplexu istarum cadunt. Ideo et nonnulli
or the-interjection into the-embrace of-these fall therefore also several
quinque partes definierunt, quia istae superfluae sunt.
five parts defined because these superfluous are

De nomine

VII · THE NOUN

A noun is named because it makes things known. Isidore sorts proper and common nouns and the twenty-eight kinds of the common, from the corporeal and incorporeal to the verbal, the participial, and the verb-like, then treats the noun's comparison, gender, number, figure, and case.

Nomen dictum quasi notamen, quod nobis vocabulo suo
the-noun called as-if notamen because to-us by-word its
res notas efficiat. Nisi enim nomen scieris, cognitio
things known it-makes unless for the-name you-shall-have-known the-knowledge
rerum perit. Propria nomina dicta quia specialia sunt.
of-things perishes proper nouns called because special they-are
Unius enim tantum personam significant. Species propriorum
of-one for only the-person they-signify the-kinds of-proper
nominum quattuor [sunt]: praenomen, nomen, cognomen,
nouns four are first-name name surname
agnomen. Praenomen dictum eo, quod nomini praeponitur,
added-name the-first-name called for-this that to-the-name it-is-put-before
ut 'Lucius,' 'Quintus.' Nomen vocatum, quia notat genus,
as Lucius Quintus the-name called because it-marks the-family
ut 'Cornelius.' Cornelii enim omnes in eo genere. Cognomen,
as Cornelius the-Cornelii for all in that family the-surname
quia nomini coniungitur, ut 'Scipio.' Agnomen vero
because to-the-name it-is-joined as Scipio the-added-name but
quasi accedens nomen, ut 'Metellus Creticus,' quia Cretam
as-if an-accruing name as Metellus Creticus because Crete
subegit. Extrinsecus enim venit agnomen ab aliqua ratione.
he-subdued from-outside for comes the-added-name from some reason
Cognomentum autem vulgo dictum eo, quod nomini
the-surname moreover commonly called for-this that to-the-name

cognitionis causa superadiciatur, sive quod cum nomine
of-recognition for-the-sake it-is-added or because with the-name
est. Appellativa nomina inde vocantur, quia communia sunt
it-is appellative nouns thence are-called because common they-are
et in multorum significatione consistunt. Haec in viginti
and in of-many the-signification consist these into twenty
octo species dividuntur, ex quibus corporalia dicta, quia
eight kinds are-divided of which corporeal called because
vel videntur vel tanguntur, ut 'caelum,' 'terra.' Incorporalia,
either they-are-seen or are-touched as heaven earth incorporeal
quia carent corpus; unde nec videri nec tangi possunt,
because they-lack body whence neither to-be-seen nor to-be-touched can
ut 'veritas,' 'iustitia.' Generalia, quia multarum rerum sunt,
as truth justice general because of-many things they-are
ut 'animal.' Nam et homo et equus et avis animal
as animal for both man and horse and bird an-animal
sunt. Specialia, quia partem demonstrant, ut 'homo.' Species
are special because a-part they-show as man a-kind
enim animalium homo. Principalia, quia primam positionem
for of-animals man primary because the-first position
habent, nec aliunde nascuntur, ut 'mons,' 'fons.' Derivativa
they-have nor from-elsewhere are-born as mountain spring derivative
eo, quod ex alio nomine deducantur, ut a monte
for-this that from another noun they-are-drawn as from mountain
'montanus.' Diminutiva, quia minuunt sensum, ut 'Graeculus,'
mountainous diminutive because they-diminish the-sense as little-Greek
'scholasticulus.' Sono diminutiva, quia sic sonant sicut
little-scholar in-sound diminutive because so they-sound as
diminutiva, sed intellectu principalia sunt, ut 'tabula,' 'fabula.'
diminutives but in-meaning primary they-are as tablet fable
Tota Graeca, quia ex toto Graece declinantur, ut 'Callisto.'
wholly Greek because from whole in-Greek they-are-declined as Callisto

Sic enim [et] Graecus et Latinus dicit. Tota Latina, quia
thus for both the-Greek and the-Latin says wholly Latin because
ex toto in Latinum vertuntur. Graecus dicit 'Odysseus,'
from whole into Latin they-are-turned the-Greek says Odysseus
Latinus 'Ulixes.' Media dicta quia ex parte Graeca sunt,
the-Latin Ulysses middle called because in part Greek they-are
ex parte Latina. Eadem et notha, quia corrumpunt ultimas
in part Latin the-same also bastard because they-corrupt the-last
syllabas manentibus prioribus, ut apud Graecos 'Alexandros,'
syllables remaining the-former as among the-Greeks Alexandros
'Menandros'; apud nos 'Alexander,' 'Menander.' Dicta autem
Menandros among us Alexander Menander called moreover
notha, quemadmodum nothus dicitur quisquis de dispari
bastard just-as a-bastard is-called whoever from an-unequal
genere nascitur. Synonyma, hoc est plurinomia, eo quod
stock is-born synonyms that is many-named for-this that
sit in pluribus nominibus significatio una, ut 'terra,' 'humus,'
there-is in several names a-signification one as earth ground
'tellus.' Idem enim sunt omnia. Homonyma, hoc est uninomia,
soil the-same for are all homonyms that is one-named
eo quod sit in uno nomine significatio plurima, ut
for-this that there-is in one name a-signification very-manifold as
'tumulus,' nunc mons brevis, nunc tumens tellus, nunc
mound now a-mountain small now a-swelling ground now
sepulchrum. Est enim in uno nomine significatio diversa.
a-tomb there-is for in one name a-signification different
Relativa dicta eo, quod ad aliam referantur personam,
relative called for-this that to another they-are-referred person
ut 'magister,' 'dominus,' 'pater.' Illa autem quae dicuntur ad
as master lord father those moreover which are-said to
aliquid qualiter se habentia, a contraria significatione
something how themselves holding from a-contrary signification

dicta sunt, ut 'dexter.' Dici enim dexter non potest,
called are as right to-be-called for right not can
nisi sinister fuerit. Porro qualitatis nomina ex eo dicta,
unless left shall-have-been further of-quality the-nouns from this called
quia per ea qualis quisque sit ostenditur, ut 'sapiens,
because through them of-what-kind each be is-shown as wise
'formosus,' 'dives.' Quantitatis, quia a mensura trahantur, ut
beautiful rich of-quantity because from measure they-are-drawn as
'longus,' 'brevis.' Patronymica dicuntur eo, quod trahuntur
long short patronymics are-called for-this that they-are-drawn
a patribus, ut 'Tydides' Tydei filius, 'Aeneius' Aeneae filius,
from fathers as Tydides of-Tydeus the-son Aeneius of-Aeneas the-son
quamvis et a matribus et a maioribus ducantur. Ctetica,
although both from mothers and from ancestors they-be-drawn ctetica
id est possessiva, a possessione, ut 'Evandrius ensis.'
that is possessive from possession as Evandrian sword
Epitheta, quae Latine adiectiva vel superposita appellantur,
epithets which in-Latin adjectives or placed-upon are-named
eo quod ad inplendam sui significationem nominibus
for-this that for filling of-their signification to-nouns
adiciantur, ut 'magnus,' 'doctus.' Adicis ea personis, ut
they-are-added as great learned you-add them to-persons as
'magnus philosophus,' 'doctus homo,' et plenus est sensus.
great philosopher learned man and full is the-sense
Actualia ab actu descendunt, ut 'dux,' 'rex,' 'cursor,' 'nutrix,'
actual from the-act descend as leader king runner nurse
'orator.' Gentis a gente veniunt, ut 'Graecus,' 'Romanus.'
orator of-nation from the-nation come as Greek Roman
Patriae a patria descendunt, ut 'Atheniensis,' 'Thebanus.'
of-fatherland from the-fatherland descend as Athenian Theban
Loci a loco, ut 'suburbanus.' Verbialia dicuntur, quia de
of-place from the-place as suburban verbal are-called because from

verbo nascuntur, ut 'lector.' Participalia, quae sic sonant sicut
a-verb they-are-born as reader participial which so sound as
participia, ut 'legens.' Verbis similia, a verbi similitudine
participles as reading to-verbs like from of-a-verb the-likeness
dicta, ut 'contemplator.' Nam et verbum est imperativi
called as contemplator for both a-verb it-is of-the-imperative
modi, futuri temporis, et nomen, quia conparationem recipit.
mood of-future tense and a-noun because comparison it-receives
Haec omnes species a nominum appellatione descendunt.
these all kinds from of-nouns the-naming descend
Secunda pars nominis conparatio. Conparatio dicta quia ex
the-second part of-the-noun comparison comparison called because from
alterius conparatione alterum praefert. Cuius gradus tres sunt:
of-another the-comparison one it-prefers whose degrees three are
positivus, conparativus, [et] superlativus. Positivus dictus
positive comparative and superlative the-positive called
quia primus ponitur in conparationis gradu, ut 'doctus.'
because first it-is-placed in of-comparison the-degree as learned
Conparativus ab eo, quod conparatus positivo praefertur
the-comparative from this that compared to-the-positive it-is-preferred
illi, ut 'doctior'; plus enim novit quam doctus. Superlativus
to-it as more-learned more for he-knows than the-learned the-superlative
eo, quod conparativo superferatur, ut 'doctissimus'; plus
for-this that to-the-comparative it-is-set-above as most-learned more
enim scit quam doctior. Genera dicta sunt quod
for he-knows than the-more-learned the-genders called are because
generent, ut masculinum et femininum. Cetera nomina non
they-generate as masculine and feminine the-other nouns not
sunt genera, sed hoc nominum ratio et auctoritas voluit.
are genders but this of-the-nouns the-reason and authority wished
Neutrum dictum quia nec hoc est nec illud, id est nec
neuter called because neither this it-is nor that that is neither

masculinum nec femininum. Commune dictum quia duobus
masculine nor feminine common called because to-two
generibus nomen unum communicat, ut 'hic' et 'haec canis.'
genders noun one it-shares as this and this dog
Cui contrarium est epicoenon, quia utrumque sexum sub
to-which contrary is epicene because each sex under
uno genere enuntiat, ut 'hic piscis.' Est enim incerti sexus,
one gender it-expresses as this fish it-is for of-uncertain sex
quod nec natura nec oculis discernitur, sed sensus tantum
which neither by-nature nor by-the-eyes is-distinguished but of-sense only
peritia. Omne genus dictum, quia cunctis generibus servit:
by-skill every gender called because to-all genders it-serves
masculino et feminino, [et] neutro et communi et omni.
to-masculine and to-feminine and to-neuter and to-common and to-every
Numerus vocatus quia per eum vel singularia vel pluralia
number called because through it either singular or plural
nomina ostenduntur. Figura, quia vel simplicia vel conposita
nouns are-shown figure because either simple or compound
sunt. Casus a cadendo dicti; per eos enim inflexa
they-are cases from falling called through them for inflected
nomina variantur et cadunt. Nominativus casus dictus quia
nouns vary and fall the-nominative case called because
per eum aliquid nominamus, ut 'hic magister.' Genetivus,
through it something we-name as this master the-genitive
quia per eum genus cuiuscumque quaerimus, ut 'huius
because through it the-family of-anyone we-seek as of-this
magistri filius,' vel quod rem significamus, ut 'huius magistri
master son or because a-thing we-signify as of-this master
liber.' Dativus, quia per eum nos dare alicui aliquid
book the-dative because through it we to-give to-someone something
demonstramus, ut 'da huic magistro.' Accusativus, quia
show as give to-this master the-accusative because

per eum aliquem accusamus, ut ‘accuso hunc magistrum.’
through it someone we-accuse as I-accuse this master
Vocativus, quia per eum aliquem vocamus, ut ‘o magister.’
the-vocative because through it someone we-call as O master
Ablativus, quia per eum nos auferre aliquid cuiquam
the-ablative because through it we to-take-away something from-someone
significamus, ut ‘aufer a magistro.’ Hexaptota nomina
signify as take-away from master hexaptota nouns
dicta eo, quod per sex casus varietates habent, ut est
called for-this that through six cases variations they-have as is
‘unus.’ Pentaptota, quod tantum in quinque casibus variantur,
one pentaptota because only in five cases they-vary
ut ‘doctus.’ Tetraptota, quod tantum in quattuor casibus
as learned tetraptota because only in four cases
declinentur, ut ‘lateris.’ Triptota, quod tantum in tribus, ut
they-are-declined as of-the-side triptota because only in three as
‘templum.’ Diptota, quod tantum in duobus, ut ‘Iuppiter.’
temple diptota because only in two as Jupiter
Monoptota, quod uno tantum casu utuntur, ut ‘frugi.’
monoptota because one only case they-use as frugal

De pronomine

VIII · THE PRONOUN

A pronoun stands for a noun so that repetition does not weary. Pronouns are definite, indefinite, less than definite, possessive, relative, or demonstrative, the demonstratives also called articles; twenty-one are primitive and the rest derived from them.

Pronomen dictum, quia pro vice nominis ponitur, ne
the-pronoun called because in place of-the-noun it-is-put lest
fastidium faciat nomen ipsud dum iteratur. Nam cum
weariness should-make the-noun itself while it-is-repeated for when
dicimus, 'Vergilius scripsit Bucolica,' addimus pronomen, 'ipse
we-say Virgil wrote the-Bucolics we-add the-pronoun he
scripsit Georgica'; sicque varietas significationis et fastidium
wrote the-Georgics and-thus the-variety of-signification both weariness
tollit et ornatum inducit. Pronomina autem aut finita sunt,
removes and adornment brings-in pronouns moreover either definite are
aut infinita. Finita pronomina dicta eo, quod definiunt
or indefinite definite pronouns called for-this that they-define
certam personam, ut 'ego'; me enim statim intelligis. Infinita
a-certain person as I me for at-once you-understand indefinite
dicuntur, quia non sunt certae personae. De absentibus
are-called because not they-are of-a-certain person about the-absent
enim dicitur et incertis, ut 'quis,' 'quae,' 'quod.' Minus quam
for it-is-said and the-uncertain as who which what less than
finita appellantur quia commemorationem faciunt notae
definite they-are-named because mention they-make of-a-known
personae, ut 'ipse,' 'iste.' Certum est enim de quo dicitur.
person as he-himself that-one certain it-is for about whom it-is-said
Possessiva vocantur eo, quod aliquid nos possidere ostendunt.
possessives are-called for-this that something we to-possess they-show

Nam dum dico 'meus,' 'tuus,' definio aliquid meum esse, vel
for when I-say my your I-define something mine to-be or
tuum. Relativa dicuntur, quia ad interrogationem referuntur,
yours relatives are-called because to a-question they-are-referred
ut 'quis est?' respondetur, 'is est.' Demonstrativa, eo quod
as who is-it it-is-answered he is demonstratives for-this that
habent demonstrandi significationem. Aliquem enim praesentem
they-have of-showing the-signification someone for present
his demonstramus, ut 'hic,' 'haec,' 'hoc': quae tria et articuli
by-these we-show as this this this which three also articles
nominantur. Articuli autem dicti, quod nominibus artantur,
are-named articles moreover called because to-nouns they-are-fastened
id est conligantur, cum dicimus 'hic orator.' Inter articulum
that is are-bound when we-say this orator between the-article
autem et pronomen hoc interest, quod articulus tunc est,
moreover and the-pronoun this differs that the-article then is
quum nomini coniungitur, ut 'hic sapiens.' Cum vero non
when to-the-noun it-is-joined as this wise-man when but not
coniungitur, demonstrativum pronomen est, ut 'hic et haec
it-is-joined demonstrative pronoun it-is as this and this
et hoc.' Omnia autem pronomina aut primogenia sunt aut
and this all moreover pronouns either first-born are or
deductiva. Primogenia dicta sunt quia aliunde originem non
derived first-born called are because from-elsewhere origin not
trahunt. Haec viginti et unum sunt. Finita tria: 'ego,' 'tu,'
they-draw these twenty and one are definite three I you
'ille.' Infinita septem: 'quis,' 'qualis,' 'talis,' 'quantus,' 'tantus,'
he indefinite seven who of-what-kind such how-great so-great
'quotus,' 'totus.' Minus quam finita sex: 'iste,' 'ipse,' 'hic,' 'is,'
how-many-th whole less than definite six that he-himself this he
'idem,' 'sui.' Possessiva quinque: 'meus,' 'tuus,' 'suus,' 'noster,'
the-same of-himself possessive five my your his our

‘vester.’ Reliqua autem deductiva dicuntur, quia ex istis deducta
your the-rest moreover derived are-called because from these derived
atque conposita existunt, ut ‘quispiam,’ ‘aliquis,’ et reliqua.
and compounded they-are as someone anyone and the-rest

De verbo

IX · THE VERB

The verb is named from the struck air in which it sounds and signifies what a person does or suffers. Isidore sets out its forms, moods, conjugations, voices, and tenses, and the actives, passives, neuters, commons, and deponents.

Verbum dictum eo, quod verberato aere sonat, vel quod
the-verb called for-this that by-the-beaten air it-sounds or because
haec pars frequenter in oratione versetur. Sunt autem verba
this part frequently in speech is-turned are moreover words
mentis signa, quibus homines cogitationes suas invicem
of-the-mind signs by-which men thoughts their to-each-other
loquendo demonstrant. Sicut autem nomen significat personam,
by-speaking show as moreover the-noun signifies the-person
ita verbum factum dictumque personae. In persona verbi
so the-verb the-deed and-saying of-the-person in the-person of-the-verb
agentis et patientis significatio est. Nam ‘scribo’ personae
of-acting and suffering the-signification is for I-write of-a-person
factum est. Item ‘scribor’ personae factum indicat, sed eius
the-deed is likewise I-am-written of-a-person the-deed it-shows but of-him
a quo patitur. Verborum genera duo sunt: grammaticorum
by whom he-suffers of-words the-kinds two are of-the-grammarians
atque rhetorum. Grammaticorum in tria cadunt tempora:
and of-the-rhetoricians of-the-grammarians into three fall tenses

praeteritum, instans, futurum, ut 'fecit,' 'facit,' 'faciet.'
past present future as he-did he-does he-shall-do
Rhetorum autem universa oratio verba dicuntur veluti,
of-the-rhetoricians moreover the-whole speech words are-called as
'verbis bonis nos cepit,' 'verba bona habuit,' ubi non tantum
with-words good us he-took good words he-had where not only
verba, quae in tria cadunt tempora, sed universa oratio est.
the-words which into three fall tenses but the-whole speech is
Verborum species sunt formae, modi, coniugationes, et genera
of-verbs the-kinds are forms moods conjugations and voices
[et tempora]. Formae verborum inde dictae eo, quod nos ad
and tenses the-forms of-verbs thence called for-this that us to
unamquamque rem informent. Per has enim ostendimus quid
each thing they-inform through these for we-show what
agamus. [Nam] Meditativa dicta est a meditantis sensu, ut
we-do for the-meditative called is from of-one-meditating the-sense as
'lecturio,' id est legere volo. Inchoativa post meditationem
I-want-to-read that is to-read I-wish the-inceptive after meditation
ab inchoantis indicio, ut 'calesco.' Frequentativa a saepius
from of-one-beginning the-sign as I-grow-warm the-frequentative from more-often
agendo, ut 'lectito,' 'clamito.' Formae enim sensum tenent,
doing as I-read-often I-cry-often the-forms for the-sense hold
modi declinationem. Nam nescis quid sit declinatio,
the-moods the-inflection for you-do-not-know what be inflection
nisi prius didiceris quid sit sensus. Modi dicti ab
unless first you-shall-have-learned what be sense the-moods called from
eo, quemadmodum sint in suis significationibus. Indicativus
this how they-be in their significations the-indicative
enim modus dicitur, quia significationem habet indicantis,
for mood is-called because the-signification it-has of-one-indicating
ut 'lego.' Inperativus, quia sonum habet inperantis, ut
as I-read the-imperative because the-sound it-has of-one-commanding as

'lege.' Optativus, quia per ipsum aliquid agere optamus, ut
read the-optative because through it something to-do we-wish as
'utinam legerem.' Coniunctivus, quia ei coniungitur aliquid,
would-that I-were-reading the-subjunctive because to-it is-joined something
ut locutio plena sit. Nam quando dicis 'cum clamem,'
that the-speech full be for when you-say when I-cry
pendet sensus; quod si dicam 'cum clamem, quare putas
hangs the-sense but if I-say when I-cry why do-you-think
quod taceam?' plenus est sensus. Infinitus [modus] dicitur
that I-am-silent full is the-sense the-infinitive mood is-called
eo, quod tempora definiens personam verbi non definit,
for-this that the-tenses defining the-person of-the-verb not it-defines
ut 'clamare,' 'clamasse.' Cui si adiungas personam: 'clamare
as to-cry to-have-cried to-which if you-join a-person to-cry
debeo, debes, debet,' fit quasi finitum. Inpersonalis
I-ought you-ought he-ought it-becomes as-if definite the-impersonal
dicitur, quia indiget personam nominis vel pronominis, ut
is-called because it-needs the-person of-a-noun or of-a-pronoun as
'legitur': addes personam 'a me,' 'a te,' 'ab illo,' et plene
it-is-read you-shall-add the-person by me by you by him and fully
sentitur. Sed infinitus modus personam tantum verbi
it-is-understood but the-infinitive mood the-person only of-the-verb
eget: inpersonalis vero vel pronominis personam vel nominis.
needs the-impersonal but either of-a-pronoun the-person or of-a-noun
Coniugatio dicitur eo, quod per eam ad unum sonum
the-conjugation is-called for-this that through it to one sound
multa coniungantur. Docet enim in quam syllabam exeat
many-things are-joined it-teaches for in what syllable may-go-out
futurum tempus, ne per inperitiam quis dicat 'legebo' pro
the-future tense lest through ignorance anyone say legebo for
'legam.' Harum prima et secunda mittunt futurum tempus in
legam of-these the-first and second send-out the-future tense in

'bo' et in 'bor,' tertia in 'am' et in 'ar.' Genera verborum
bo and in bor the-third in am and in ar the-voices of-verbs
ideo dicta, quia gignant. Nam activo adicis R et gignit
therefore called because they-beget for to-the-active you-add R and it-begets
passivum; rursum passivo adimis R et parit
the-passive again from-the-passive you-take-away R and it-brings-forth
activum. Ipsa autem activa dicuntur quia agunt[ur], ut
the-active the-very moreover actives are-called because they-act as
'verbero,' [et] passiva, quia patiuntur, ut 'verberor'; neutralia,
I-beat and passives because they-suffer as I-am-beaten neuters
quia nec agunt nec patiuntur, ut 'iaceo,' 'sedeo.' His si
because neither they-act nor suffer as I-lie I-sit to-these if
R litteram adicis, non sonant Latine. Communia dicuntur
the-R letter you-add not they-sound Latin common are-called
quia et agunt et patiuntur, ut 'amplector.' Haec similiter,
because both they-act and suffer as I-embrace these likewise
deposita R littera, Latina non sunt. Deponentia vero
laid-aside the-R letter Latin not are deponents but
dicuntur, quia deponunt futuri temporis participium a
are-called because they-lay-aside of-the-future tense the-participle from
significatione passiva, quod exit in 'dus,' ut 'gloriandus.'
the-signification passive which goes-out in dus as to-be-gloried-in

De adverbio

X · THE ADVERB

The adverb is added to the verb and lacks full sense without one.

Adverbium dictum est eo, quod verbis accedat, ut puta,
the-adverb called is for-this that to-verbs it-is-added as for-instance
'bene lege.' 'Bene' adverbium est, 'lege' verbum. Inde ergo
well read well adverb is read verb thence therefore
dictum adverbium, quod semper verbo iunctum adinpleatur.
called adverb because always to-a-verb joined it-is-filled-out
Verbum enim solum sensum inplet, ut 'scribo.' Adverbium autem
the-verb for alone the-sense fills as I-write the-adverb moreover
sine verbo non habet plenam significationem, ut 'hodie.' Adicis
without a-verb not has full signification as today you-add
illi verbum, 'hodie scribo,' et iuncto verbo inplesti sensum.
to-it a-verb today I-write and joined the-verb you-have-filled the-sense

De participio

XI · THE PARTICIPLE

The participle takes the noun's cases, the verb's tenses, and number from both.

Participium dictum, quod nominis et verbi capiat partes,
the-participle called because of-the-noun and of-the-verb it-takes the-parts
quasi particapium. A nomine enim vindicat sibi genera
as-if particapium from the-noun for it-claims for-itself genders

et casus, a verbo tempora et significationes, ab utrisque
and cases from the-verb tenses and significations from both
numerum et figuram.
number and figure

De coniunctione

XII · THE CONJUNCTION

The conjunction joins senses and words, binding nothing by itself. Isidore lists the copulative, disjunctive, subjunctive, expletive, common, causal, and rational kinds, each with its example.

Coniunctio dicta, quod sensus sententiasque coniungat. Haec
the-conjunction called because senses and-sentences it-joins this
enim per se nihil valet, sed in copulatione sermonum quasi
for by itself nothing avails but in the-coupling of-speech as-if
quoddam exhibet glutinum. Aut enim nomina sociat, ut
a-kind-of it-shows glue either for nouns it-allies as
'Augustinus et Hieronymus': aut verba, ut 'scribit et legit.'
Augustine and Jerome or verbs as he-writes and reads
Una autem vis omnium, sive copulent, sive disiungant.
one moreover the-force of-all whether they-couple or disjoin
Copulativae autem coniunctiones dictae eo, quod sensum vel
copulative moreover conjunctions called for-this that the-sense or
personas coniungant, ut 'ego et tu eamus ad forum.' Ipsud
persons they-join as I and you let-us-go to the-forum the-very
'et' sensum coniunxit. Disiunctivae dictae, quia disiungunt
and the-sense has-joined disjunctive called because they-disjoin
res aut personas, ut 'ego aut tu faciamus.' Subiunctivae
things or persons as I or you let-us-do subjunctive

dicuntur, quia subiunguntur, ut 'que.' Dicimus enim
are-called because they-are-subjoined as and we-say for
'regique hominique Deoque'; non dicimus, 'que regi,
and-to-the-king and-to-man and-to-God not we-say and to-the-king
que homini.' Expletivae dictae, quia explent propositam rem,
and to-man expletive called because they-fill-out the-proposed thing
ut puta, 'si hoc non vis, saltim illud fac.' Communes
as for-instance if this not you-wish at-least that do common
nominantur, quia ubivis ponuntur [et subiunguntur], ut
they-are-named because anywhere they-are-put and are-subjoined as
'igitur hoc faciam,' 'hoc igitur faciam.' Causales dicuntur a
therefore this I-shall-do this therefore I-shall-do causal are-called from
causa eo, quod aliquid cogitent facere, ut puta, 'occido
cause for-this that something they-plan to-do as for-instance I-kill
illum, quia habet aurum'; causa est. Rationales dicuntur
him because he-has gold the-cause it-is rational are-called
a ratione, qua quisque utitur in faciendo, ut 'quomodo
from the-reason which each uses in doing as how
eum occidam, ne agnoscar? veneno an ferro?'
him shall-I-kill lest I-be-recognized by-poison or by-the-sword

De praepositione

XIII · THE PREPOSITION

The preposition is put before nouns and verbs. Some govern the accusative or the ablative; others, joined only to verbs, make compounds.

Praepositio dicta, quod nominibus praeponatur et verbis.
the-preposition called because to-nouns it-is-put-before and to-verbs
Accusativae et ablativae praepositiones a casibus, quibus
accusative and ablative prepositions from the-cases which
serviunt, dictae. Loquellares vero, quia loquellis, id est verbis
they-serve are-called loquellar but because to-utterances that is to-verbs
semper cohaerent, nec aliquid valent solae positae, ut 'di,' 'dis.'
always they-cohere nor anything they-avail alone placed as di dis
Coniunctae vero verbis figuram faciunt, ut 'diduco,' 'distraho.'
joined but to-verbs a-figure they-make as I-lead-apart I-draw-apart

De interiectione

XIV · THE INTERJECTION

The interjection, thrown into speech, expresses a stirred mind, joy, grief, anger, or fear, and is proper to each tongue.

Interiectio vocata, quia sermonibus interiecta, id est
the-interjection called because to-speeches thrown-between that is
interposita, affectum commoti animi exprimit, sicut cum
put-between the-affection of-the-stirred mind it-expresses as when
dicitur ab exultante 'vah,' a dolente 'heu,' ab irascente
it-is-said by-one exulting vah by-one grieving alas by-one being-angry

'hem,' a timente 'ei.' Quae voces quarumcumque linguarum
hem by-one fearing ei which sounds of-whatever tongues
propriae sunt, nec in aliam linguam facile transferuntur.
proper are nor into another tongue easily are-carried-across

De litteris apud grammaticos

XV · LETTERS AMONG THE GRAMMARIANS

The letter is named as if legitera, since it offers readers a road or is repeated in reading.

[Quot sint articulatae voces. Et dicta littera quasi legitera,
how-many are articulate sounds and called letter as-if legitera
eo quod legentibus iter praebeat vel in legendo iteretur.]
for-this that to-those-reading a-road it-offers or in reading it-is-repeated

De syllaba

XVI · THE SYLLABLE

A syllable is a taking-together of letters. Syllables are short, long, or common, the common ones lengthened or shortened at the writer's choice; there are four true diphthongs; and among the metricians a syllable is a half-foot.

Syllaba Graece, Latine conceptio sive conplexio dicitur. Nam
syllable in-Greek in-Latin conception or embrace is-called for
syllaba dicta est ἀπὸ τοῦ συλλαμβάνειν τὰ γράμματα, id
syllable called is from the to-take-together the letters that
est a conceptione litterarum. Συλλαμβάνειν enim dicitur
is from the-conception of-letters syllambanein for is-said

concipere. Unde vera illa est syllaba, quae ex pluribus
to-conceive whence true that is a-syllable which from several
nascitur litteris. Nam unam vocalem pro syllaba abusive,
is-born letters for one vowel for a-syllable loosely
non proprie dici, quae non tam syllaba dicenda est
not properly to-be-called which not so-much a-syllable to-be-called is
quam ratio temporum. Syllabae autem aut breves sunt,
as a-reckoning of-times syllables moreover either short are
aut longae, aut communes. Breves vocatae, quia numquam
or long or common short called because never
produci possunt. Longae, quia semper producuntur.
to-be-lengthened they-can long because always they-are-lengthened
Communes autem, quia pro scribentis arbitrio cum necessitas
common moreover because at of-the-writer the-will when necessity
cogit et producuntur et corripiuntur. Lege Donatum. Ideo
compels both they-are-lengthened and they-are-shortened read Donatus therefore
autem syllabae longae brevesque dicuntur, quia per varias
moreover syllables long and-short are-called because through various
vocum moras aut dupla aut simpla spatia temporis habere
of-sounds delays either double or single spaces of-time to-have
videntur. Dipthongae syllabae Graeco nomine dictae, quod
they-seem dipbthong syllables by-a-Greek name called because
in eis binae vocales iunguntur. Ex his apud nos veras esse
in them two vowels are-joined of these among us true to-be
quattuor: 'ae,' 'oe,' 'au,' 'eu.' 'Ei' vero apud maiores tantum
four ae oe au eu ei but among the-elders only
celebrata fuit. Syllaba autem apud metricos ideo semipes
celebrated was syllable moreover among the-metricians therefore half-foot
nominatur, quod sit dimidius pes. Nam pes duabus constat
is-named because it-be half a-foot for a-foot of-two consists
syllabis. Cum ergo syllaba una est, quasi dimidius pes
syllables since therefore a-syllable one is as-if half a-foot

est. Dionysius Lintius syllabarum omnium singulas formas
it-is Dionysius Lintius of-syllables all the-single forms
aptissimas fecit, et ob id statua honoratus est.
most-fitting made and on-account-of that by-a-statue honored he-was

De pedibus

XVII · FEET

Feet are the measured steps on which meters walk. Isidore gives the origin of each name, from the pyrrhic to the epitrites, then divides the feet by the ratio of arsis to thesis, set out with their schemes, and treats resolution, the marks of long and short, and the meters named from feet.

Pedes sunt, qui certis syllabarum temporibus insistunt, nec
feet are which on-fixed of-syllables times they-stand nor
a legitimo spatio umquam recedunt. Pedes dicti eo, quod
from the-lawful space ever they-withdraw feet called for-this that
per ipsos metra ambulent. Nam sicut nos pedibus incedimus,
through them meters may-walk for as we on-feet advance
ita metra quasi pedibus gradiuntur. Pedes autem omnes
so meters as-if on-feet step feet moreover all
centum viginti quattuor sunt: disyllabi quattuor, trisyllabi
a-hundred twenty four are disyllables four trisyllables
octo, tetrasyllabi sedecim, pentasyllabi triginta duo, hexasyllabi
eight tetrasyllables sixteen pentasyllables thirty two hexasyllables
sexaginta quattuor. Usque ad quattuor autem syllabas pedes
sixty four all-the-way to four moreover syllables feet
dicuntur, reliqui syzygiae vocantur. Ipsi autem pedes habent
are-called the-rest syzygies are-called themselves moreover the-feet have
speciales causas nominum, quare ita vocentur. Pyrrichius
special causes of-the-names why thus they-be-called the-pyrrhic

dictus est, quia hic assidue vel in certamine, vel in ludo
called is because this constantly either in contest or in play
puerili saepius frequentabatur. Spondeus dicitur quia tractim
of-boys more-often was-used the-spondee is-called because draggingly
sonat. Nam spondeus tractus quidam dicitur, id est sonus,
it-sounds for spondee a-drawing-out certain is-called that is the-sound
qui fundebatur circa aures sacrificantum. Unde et hi, qui
which was-poured around the-ears of-those-sacrificing whence also those who
tibias canebant in sacris gentilium, spondiales nominabantur.
on-pipes played in the-rites of-the-gentiles spondaules were-named
Trochaeus vero ab eo dictus est, quod celerem conversionem
the-trochee but from this called is that swift turning
faciat cantilenae, et quasi rota velociter currat in metris.
it-make of-the-song and like a-wheel swiftly it-run in meters
Τροχός enim Graece rota dicitur. Iambus dictus est eo,
trochos for in-Greek wheel is-called the-iamb called is for-this
quod ἰαμβόζειν Graeci detrahere dixerunt. Huiusmodi enim
that iambizein the-Greeks to-disparage said of-this-kind for
carmine omnes invectiones vel detractiones inplere poetae sunt
by-song all invectives or disparagements to-fill-out poets are
soliti. Dictum autem nomen ab eo, quod veluti venenum
accustomed called moreover the-name from this that as-if poison
quodammodo maledicti aut livoris infundat. Tribrachys qui
in-a-certain-way of-cursing or of-spite it-pour-in the-tribrach which
et chorius appellatur, dictus tribrachys, quia sit ex tribus
also choree is-called called tribrach because it-be from three
brevibus. Molossus dictus a saltatione Molossorum, quam
shorts the-molossus called from the-dance of-the-Molossians which
exercuerunt armati. Anapaestus. [Appellatur quia remissionibus
they-performed armed the-anapaest is-called because to-relaxations
et ludis hic pes magis dicatus est.] Dactylus a digito
and games this foot more dedicated is the-dactyl from the-finger

dictus, quod a longiori modo inchoans in duos desinit
called because from a-longer measure beginning in two it-ends
breves. Sic et iste pes iuncturam unam habet longam et
shorts so also this foot joint one has long and
duas breves. Unde et manus oppansa palma dicitur, et
two short whence also the-hand spread-out palm is-called and
pendentes digiti dactili. Amphibrachys, quod in utraque parte
the-hanging fingers dactyls the-amphibrach because on each side
brevem habeat, longam in medio interiacentem. Βραχύς
a-short it-have a-long in the-middle lying-between brachys
enim brevis dicitur. Amphimacrus, quod duae hinc inde
for short is-called the-amphimacer because two on-this-side on-that
longae habent in medio inclusam brevem. Μακρός enim
long have in the-middle enclosed a-short makros for
longus dicitur. Bacchius appellatus est eo, quod eo
long is-called the-bacchius called is for-this that with-that
pede Bacchia, id est Liberi sacra celebrabantur. Antibacchius
foot the-Bacchia that is of-Liber the-rites were-celebrated the-antibacchius
vel Palimbacchius dictus quia iteratus a Bacchio est.
or palimbacchius called because repeated from the-bacchius it-is
Proceleumaticus, quod sit ad celeuma canentium aptus.
the-proceleusmatic because it-be for the-boat-call of-those-singing fitted
Dispondeus autem et ditrochaeus et diiambus dicti quod
the-dispondee moreover and ditrochee and diiamb called because
geminis constant iambis, spondeis vel trochaeis. Antispastus,
of-twin they-consist iambs spondees or trochees the-antispast
quod sit ex contrariis syllabis, ex brevi et longa, ex
because it-be from contrary syllables from short and long from
longa et brevi. Choriambus vero, quia ex hoc pede
long and short the-choriamb but because from this foot
conpositum carmen choris aptissimum sit. Ionici sane
composed a-song for-choruses most-fitting be the-ionics surely

propter numerorum inaequalem sonum dicti. Habent enim
on-account-of of-the-numbers uneven sound called they-have for
binas longas syllabas binasque correptas. Paeones dicti ab
two long syllables and-two shortened the-paeons called from
inventore. [Constant enim ipsi ex una longa et tribus
the-inventor they-consist for they-themselves of one long and three
brevibus, quae longa iuxta nomina eorum variatim est
shorts which long according-to the-names their variously is
constituta.] Epitriti vocati quod semper tres longas habeant
set the-epitrites called because always three long they-have
syllabas et unam brevem. Syzygiae autem sunt pentasyllabi
syllables and one short syzygies moreover are pentasyllable
et hexasyllabi pedes; et dictae apud Graecos συζυγίαι
and hexasyllable feet and called among the-Greeks syzygies
quasi quaedam declinationes. Sed hi non sunt pedes, sed
as-if certain declensions but these not are feet but
appellantur pentasyllabi et hexasyllabi, quia ultra quinque et
are-called pentasyllables and hexasyllables because beyond five and
sex syllabas non procedunt. Unde non oportet in carmine
six syllables not they-proceed whence not it-is-fitting in a-song
has syllabas quodlibet excedere nomen, ut 'Carthaginiensium,'
these syllables any to-exceed name as of-the-Carthaginians
'Hierosolymitanorum,' et 'Constantinopolitanorum.' Accidunt
of-the-Hierosolymites and of-the-Constantinopolitans befall
unicuique pedi arsis et thesis, id est elevatio et positio
to-each foot arsis and thesis that is the-raising and the-lowering
vocis. Neque enim iter pedes dirigere poterunt, nisi
of-the-voice nor for the-road feet to-direct shall-they-be-able unless
alterna vice leventur et ponantur, ut 'arma': 'ar' elevatio
by-alternate turn they-be-raised and be-lowered as arma ar the-raising
est, 'ma' positio. In his duobus per divisionem pedes
is ma the-lowering in these two through division feet

legitimi colliguntur. Aequa divisio est quotiens arsis et thesis
lawful are-gathered equal division is whenever arsis and thesis
aequali temporum divisione caeduntur. Dupla, quotiens ex
by-equal of-times division are-cut double whenever of
his unum alterum duplo vincit. Sescupla vero est, quotiens
these one the-other by-double surpasses sesquialter but is whenever
unum alterum sescuplo superat. In simpla enim eius
one the-other by-one-and-a-half exceeds in the-single for its
parte unus plus invenitur: in dupla unus minus habetur.
part one more is-found in the-double one less is-held
Sescum enim dimidium dicitur. Triplum est, quando maior
sescum for half is-called triple is when the-greater
pars ter continet totum minus, id est tria et unum.
part thrice contains the-whole smaller that is three and one
Epitritum est, quando minus continetur a maiore, ⟨et⟩
epitrite is when the-smaller is-contained by the-greater and
eius tertia pars. Caeduntur vero pedum membra vel per
its third part are-cut indeed of-the-feet the-members either through
aequalitatem vel per duplum vel per sescuplum vel per
equality or through double or through sesquialter or through
triplum vel per epitritum.
triple or through epitrite
Partimus ergo in aequa hos: Spondeum, –– Pyrrhichium,
we-divide therefore into equals these the-spondee long-long the-pyrrhic
⏑⏑ Dactylum, –⏑⏑ Anapaestum, ⏑⏑–
short-short the-dactyl long/short-short the-anapaest short-short/long
Dispondeum, –––– Proceleumaticum, ⏑⏑⏑⏑
the-dispondee long-long/long-long the-proceleusmatic short-short/short-short
Diiambum, ⏑–⏑– Ditrochaeum, –⏑–⏑
the-diiamb short-long/short-long the-ditrochee long-short/long-short
Antispastum, ⏑––⏑ Choriambum, –⏑⏑– Item
the-antispast short-long/long-short the-choriamb long-short/short-long likewise

dupla partimus hos pedes: Trochaeum, –⏑ Iambum,
by-double we-divide these feet the-trochee long/short the-iamb
⏑– Molossum, –––– Tribrachym, ⏑⏑⏑ Ionicum
short/long the-molossus long/long-long the-tribrach short/short-short the-ionic
maiorem, ––⏑⏑ Ionicum minorem, ⏑⏑–– [Unus
greater long-long/short-short the-ionic lesser short-short/long-long one
vero est tantum qui tripla partitione dividitur, quae est
but is only which by-triple division is-divided which is
maxima atque ideo minimis metris adest.] Amphibrachys,
the-greatest and therefore to-the-smallest meters it-is-present the-amphibrach
⏑–⏑ Sescupli autem sunt hi: Amphimacrus, –⏑–
short/long-short sesquialter moreover are these the-amphimacer long/short-long
Bacchius, ⏑–– Antibacchius, ––⏑ Paeon primus,
the-bacchius short-long/long the-antibacchius long/long-short paeon first
–⏑⏑⏑ Paeon secundus, ⏑–⏑⏑ Paeon tertius,
long/short-short-short paeon second short-long/short-short paeon third
⏑⏑–⏑ Paeon quartus, ⏑⏑⏑– Restant, quos
short-short/long-short paeon fourth short-short-short/long remain which
epitrita partitione dividimus: Epitritus primus, ⏑––––
by-epitrite division we-divide epitrite first short-long/long-long
Epitritus secundus, –⏑–– Epitritus tertius, ––––⏑–
epitrite second long-short/long-long epitrite third long-long/short-long
Epitritus quartus, ––––⏑ Sunt igitur aequi [quidem]
epitrite fourth long-long/long-short are therefore equal indeed
decem, dupli vero sex, triplus unus, sescupli septem, epitriti
ten double but six triple one sesquialter seven epitrite
quattuor. Unus vero tantum est qui tripla partitione
four one but only is which by-triple division
dividitur, quae est maxima atque ideo minimis metris
is-divided which is the-greatest and therefore to-the-smallest meters
adest. Numerus autem syllabarum in pedibus a duabus
it-is-present the-number moreover of-syllables in feet from two

usque ad sex protenditur; ulterius enim non procedit,
all-the-way to six is-stretched further for not it-proceeds
quia usque ad sex syllabas tenduntur pedes. Tempora in
because all-the-way to six syllables are-stretched feet the-times in
pedibus sunt, ut quanta unusquisque pes habeat. Resolutio
feet are as how-many each foot have resolution
est pedum, quando pro una longa duae breves ponuntur,
is of-feet when for one long two shorts are-put
aut pro duabus longis quattuor breves, ut:
or for two longs four shorts as

Sectaque intexunt abiete costas.
and-cut they-weave-in with-fir the-ribs

'Abiete' nunc resolutio est spondei in proceleumatico,
abiete here resolution is of-the-spondee into a-proceleusmatic
in qua resolutione semper synaloepham sequitur Vergilius.
in which resolution always synaloepha follows Virgil
Ex una autem longa duae breves fiunt: ex duabus autem
from one moreover long two shorts become from two moreover
brevibus longa numquam fit. Findi enim solida possunt,
shorts a-long never is-made to-be-split for solid-things can
solidari scissa non possunt. Figura est, cuius nota
to-be-made-solid split-things not can the-figure is by-whose mark
syllabae agnoscuntur. Ubi enim circuli partem inferiorem
the-syllables are-recognized where for of-a-circle part lower
bis positam aspicis, pyrrhichius est, ⏑⏑; ubi I geminam
twice placed you-see a-pyrrhic it-is short-short where I double
iacentem, spondeus, ––. Nam nota brevis inferior
lying a-spondee long-long for the-mark short the-lower
semicirculus est; nota longa I iacens est. Metra in pedibus
half-circle is the-mark long I lying is meters in feet

accidunt, ut a trochaeo trochaicum, a dactylo dactylicum,
befall as from the-trochee trochaic from the-dactyl dactylic
a iambo iambicum, de quibus paulo post dicendum est.
from the-iamb iambic about which a-little later to-be-spoken it-is

De accentibus

XVIII · ACCENTS

The accent, prosody in Greek, is named because it stands beside the song, as the adverb stands beside the verb. Isidore explains the acute, the grave, and the circumflex, the rules that place the accent by the length of a syllable, and the three uses of the accent: to divide words, to show pronunciation, and to settle an ambiguity.

Accentus, qui Graece prosodia dicitur [ex Graeco nomen
the-accent which in-Greek prosody is-called from the-Greek its-name
accepit]. Nam Graece πρός, Latine 'ad,' ᾠδή Graece, Latine
received for in-Greek pros in-Latin to ode in-Greek in-Latin
'cantus' est. Hoc enim nomen de verbo ad verbum expressum
song is this for name from word to word expressed
est. Latini autem habent et alia nomina. Nam accentus
is the-Latins moreover have also other names for accents
et tonos et tenores dicunt, quia ibi sonus crescit et
both tones and tenors they-call because there the-sound grows and
desinit. Accentus autem dictus, quod iuxta cantum sit, sicut
ends the-accent moreover called because beside the-song it-be as
adverbium quia iuxta verbum est. Acutus accentus dictus,
the-adverb because beside the-verb it-is the-acute accent called
quod acuat et erigat syllabam, gravis, quod deprimat et
because it-sharpens and raises the-syllable the-grave because it-presses-down and
deponat. Est enim contrarius acuto. Circumflexus, quia de
lays-down it-is for contrary to-the-acute the-circumflex because of

acuto et gravi constat. Incipiens enim ab acuto in gravem
acute and grave it-consists beginning for from the-acute into the-grave
desinit, atque ita dum ascendit et descendit, circumflexus
it-ends and thus while it-ascends and descends circumflex
efficitur. Acutus autem et circumflexus similes sunt. Nam
it-is-made the-acute moreover and circumflex alike are for
uterque levant syllabam. Gravis contrarius videtur ambobus.
each raise the-syllable the-grave contrary seems to-both
Nam semper deprimit syllabas, cum illi levent, ut:
for always it-presses-down syllables while those raise as

Unde venit Titan, et nox ibi sidera condit.
whence comes Titan and night there the-stars hides

'Unde' hic gravis est. Minus enim sonat quam acutus et
whence here grave is less for it-sounds than acute and
circumflexus. Monosyllaba autem pars orationis si naturaliter
circumflex a-monosyllabic moreover part of-speech if by-nature
brevis est, ut 'vir,' aut positione longa, ut 'ars,' acutum accentum
short it-is as man or by-position long as art an-acute accent
habebit. Si vero naturaliter longa, ut 'res,' circumflexum.
shall-have if indeed by-nature long as thing a-circumflex
Disyllaba pars orationis si priorem naturaliter longam habet et
a-disyllabic part of-speech if the-former by-nature long it-has and
ultimam brevem, circumflectitur, ut 'Musa'; aliter acuitur.
the-last short is-circumflexed as Muse otherwise it-is-sharpened
Trisyllaba pars orationis si mediam brevem habet, ut 'tibia,' tunc
a-trisyllabic part of-speech if the-middle short it-has as pipe then
primam acuimus. Si vero naturaliter longam habet secundam et
the-first we-sharpen if indeed by-nature long it-has the-second and
ultimam brevem, ut 'Metellus,' tunc mediam circumflectimus.
the-last short as Metellus then the-middle we-circumflex

Tetrasyllaba autem [pars orationis] et pentasyllaba ratione
tetrasyllabic moreover part of-speech and pentasyllabic by-the-reckoning
trisyllabarum retinentur. Gravis accentus cum uno accentu
of-trisyllables are-kept the-grave accent with one accent
poni potest in dictione una, cum utrisque numquam; ut
to-be-put can in word one with both never as
['Catullus']. In conposita dictione unus accentus est. Accentus
Catullus in a-compound word one accent is accents
autem reperti sunt vel propter distinctionem, ut: 'Viridique
moreover found were either on-account-of distinction as and-on-the-green
in litore conspicitur sus,' ne dicas 'ursus'; vel propter
on the-shore is-seen the-sow lest you-say bear or on-account-of
pronuntiationem, ne dicas 'meta' breviter et non producta ⟨A⟩
pronunciation lest you-say meta shortly and not lengthened a
'meta'; vel discernendae ambiguitatis causa, ut 'ergo.' Nam cum
meta or of-distinguishing an-ambiguity for-the-sake as ergo for when
producitur 'go,' causam significat; cum corripitur, coniunctionem.
it-is-lengthened go a-cause it-signifies when it-is-shortened a-conjunction

De figuris accentuum

XIX · THE FIGURES OF THE ACCENTS

Isidore describes the ten signs grammarians set beside words, from the acute, grave, and circumflex to the rough and smooth breathings the Latins made from the halves of H.

Figurae accentuum decem sunt, quae a grammaticis pro
the-figures of-accents ten are which by the-grammarians for
verborum distinctionibus adponuntur. Ὀξεῖα, id est acutus
of-words distinctions are-set-beside oxeia that is the-acute

accentus, linea a sinistra parte in dexteram partem sursum
accent a-line from the-left side into the-right side upward
ducta, fit ita: ´ Βαρεῖα, id est gravis, linea a summo
drawn it-is-made thus acute bareia that is the-grave a-line from the-top
sinistrae in dexteram deposita, fit ita: ` Περισπωμένη,
of-the-left into the-right laid-down it-is-made thus grave perispomene
id est circumflexus, linea de acuto et gravi facta, exprimitur
that is the-circumflex a-line of acute and grave made is-expressed
ita: ^ Μακρός, id est longa, virgula iacens est ita: –
thus circumflex makros that is long a-stroke lying it-is thus long
Βραχύς, id est brevis, pars est circuli inferior, iacens ita: ◡
brachys that is short part it-is of-a-circle the-lower lying thus short
Ὑφέν, id est coniunctio, quia duo verba conectit, subiecta
hyphen that is joining because two words it-connects set-under
virgula versui circumflexa, fit ita: ◡ Diastole, id
a-stroke to-the-line curved it-is-made thus hyphen diastole that
est distinctio, quae e contrario separat, dextra pars circuli
is distinction which from the-contrary separates the-right part of-a-circle
supposita versui, fit ita: ⌟ Apostrophus pars item
set-under to-the-line it-is-made thus diastole the-apostrophe part likewise
circuli dextra et ad summam litteram adposita, fit
of-a-circle right and at the-top-of the-letter set-beside it-is-made
ita: ɔ, qua nota deesse ostenditur in sermone
thus apostrophe by-which mark to-be-lacking is-shown in speech
ultima vocalis, ut ‘tribunal’’ pro ‘tribunale.’ Δασεῖα, quod
the-last vowel as tribunal for tribunale daseia which
interpretatur aspiratio, id est ubi H littera poni debet,
is-interpreted aspiration that is where the-H letter to-be-put ought
tali figura notatur: ‘ Ψιλή, quod interpretatur siccitas,
by-such a-figure is-marked rough psile which is-interpreted dryness
sive purum, id est, ubi H littera esse non debet, tali
or pure that is where the-H letter to-be not ought by-such

nota ostenditur: ’ Quorum duorum accentuum figuram
a-mark is-shown smooth of-which two accents the-figure
Latini ex ipsa littera aspirationis fecerunt. Unde si
the-Latins from the-very letter of-aspiration made whence if
coniungas has, fecisti eandem aspirationis notam. Rursus
you-join these you-have-made the-same of-aspiration mark again
si medium eius apicem scindis, δασεῖαν et ψιλήν facis.
if the-middle its tip you-split daseia and psile you-make

De posituris

XX · PUNCTUATION

A point set at the foot, the middle, or the head of a letter marks the comma, the colon, and the period, each a pause in the sense; among the poets the same names mark the cuts of the verse.

Positura est figura ad distinguendos sensus per cola et
the-positura is a-figure for distinguishing the-senses through cola and
commata et periodos, quae dum ordine suo adponitur,
commas and periods which while in-order its-own is-set-beside
sensum nobis lectionis ostendit. Dictae autem posituraе vel
the-sense to-us of-the-reading shows called moreover posituraе either
quia punctis positis adnotantur, vel quia ibi vox pro
because by-points placed they-are-marked or because there the-voice for
intervallo distinctionis deponitur. Has Graeci θέσεις vocant,
the-interval of-the-distinction is-laid-down these the-Greeks theses call
Latini posituras. Prima positura subdistinctio dicitur; eadem
the-Latins posituraе the-first positura subdistinction is-called the-same
et comma. Media distinctio sequens est; ipsa et cola. Ultima
also comma the-middle distinction following is it also colon the-last

distinctio, quae totam sententiam cludit, ipsa est periodus;
distinction which the-whole sentence closes it is the-period
cuius, ut diximus, partes sunt cola et comma; quarum
whose as we-have-said the-parts are cola and comma whose
diversitas punctis diverso loco positis demonstratur. Ubi enim
difference by-points in-different place set is-shown where for
initio pronuntiationis necdum plena pars sensui est,
at-the-beginning of-the-utterance not-yet full a-part to-the-sense is
et tamen respirare oportet, fit comma, id est particula
and yet to-breathe it-is-needful it-becomes a-comma that is a-small-part
sensus, punctusque ad imam litteram ponitur; et vocatur
of-the-sense and-a-point at the-bottom-of the-letter is-put and is-called
subdistinctio, ab eo quod punctum subtus, id est ad imam
subdistinction from this that the-point below that is at the-bottom-of
litteram, accipit. Ubi autem in sequentibus iam sententia sensum
the-letter it-receives where moreover in what-follows now the-sentence the-sense
praestat, sed adhuc aliquid superest de sententiae plenitudine,
offers but still something remains of of-the-sentence the-fullness
fit cola, mediamque litteram puncto notamus; et mediam
it-becomes a-colon and-the-middle letter with-a-point we-mark and middle
distinctionem vocamus, quia punctum ad mediam litteram
distinction we-call because the-point at the-middle-of the-letter
ponimus. Ubi vero iam per gradus pronuntiando plenam
we-put where indeed now through steps in-uttering full
sententiae clausulam facimus, fit periodus, punctumque ad
of-the-sentence close we-make it-becomes a-period and-the-point at
caput litterae ponimus; et vocatur distinctio, id est disiunctio,
the-head of-the-letter we-put and it-is-called distinction that is disjunction
quia integram separavit sententiam. Hoc quidem apud
because the-whole it-has-separated sentence this indeed among
oratores. Ceterum apud poetas ubi in versu post duos pedes
the-orators for-the-rest among the-poets where in the-verse after two feet

syllaba remanet, comma est, quia ibi post scansionem praecisio
a-syllable remains a-comma it-is because there after the-scansion a-cutting-off
verbi facta est. Ubi vero post duos pedes de parte orationis
of-the-word made is where indeed after two feet of a-part of-speech
nihil superest, colon est. Totus autem versus periodus est.
nothing remains a-colon it-is the-whole moreover verse a-period is

De notis sententiarum

XXI · THE CRITICAL SIGNS

Twenty-six signs the ancients set beside verses are described with their uses, from the asterisk and the obelus to the diples, the ceraunium, the chrismon, the anchors, the coronis at a book's end, and the alogus for errors; other marks tie a page's marginal notes to the text.

Praeterea quaedam scripturarum notae apud celeberrimos
besides certain of-writings marks among the-most-celebrated
auctores fuerunt, quasque antiqui ad distinctionem
authors were and-which the-ancients for the-distinction
scripturarum carminibus et historiis adposuerunt. Nota est
of-writings to-songs and histories set-beside a-mark is
figura propria in litterae modum posita, ad demonstrandam
a-figure proper in of-a-letter the-manner placed for showing
unamquamque verbi sententiarumque ac versuum rationem.
each of-a-word and-of-sentences and of-verses the-reckoning
Notae autem versibus adponuntur numero viginti et sex,
marks moreover to-verses are-set-beside in-number twenty and six
quae sunt nominibus infra scriptis. ※ Asteriscus adponitur
which are by-the-names below written sign asterisk is-set-beside
in his quae omissa sunt, ut inlucescant per eam notam,
in those which omitted are that may-shine-forth through that mark

quae deesse videntur. Stella enim ἀστήρ dicitur
the-things-which to-be-lacking seem star for aster is-called
Graeco sermone, a quo asteriscus est dirivatus. —
in-the-Greek tongue from which asterisk is derived
Obolus, id est, virgula iacens, adponitur in verbis vel
obelus that is a-stroke lying is-set-beside at words or
sententiis superflue iteratis, sive in his locis, ubi lectio
sentences superfluously repeated or in those places where the-reading
aliqua falsitate notata est, ut quasi sagitta iugulet
by-some falsity marked is that as-if an-arrow it-may-cut-the-throat-of
supervacua atque falsa confodiat. Sagitta enim Graece ὀβελός
the-superfluous and false may-pierce arrow for in-Greek obelos
dicitur. ÷ Obolus superne adpunctus ponitur in hisdem, de
is-called sign obelus above dotted is-put in the-same about
quibus dubitatur utrum tolli debeant necne adponi.
which it-is-doubted whether to-be-removed they-ought or-not to-be-set-beside
[Falsitate notatum est.] ÷ Lemniscus, id est, virgula inter
by-falsity marked it-is sign lemniscus that is a-stroke between
geminos punctos iacens, opponitur in his locis, quae sacrae
twin points lying is-set-against in those places which of-holy
Scripturae interpretes eodem sensu, sed diversis sermonibus
Scripture the-interpreters in-the-same sense but in-different words
transtulerunt. Y Antigraphus cum puncto adponitur, ubi in
have-translated sign antigraphus with a-point is-set-beside where in
translationibus diversus sensus habetur. ⁂ — Asteriscus cum
translations a-different sense is-held sign asterisk with
obolo. Hanc proprie Aristarchus utebatur in his versibus,
obelus this properly Aristarchus used in those verses
qui non suo loco positi erant. ⌈ Paragraphus ponitur
which not in-their-own place placed were sign paragraphus is-put
ad separandas res a rebus, quae in conexu concurrunt,
for separating things from things which in connection run-together

quemadmodum in Catalogo loca a locis et [regiones
as in the-Catalog places from places and regions
a] regionibus, in Agone praemia a praemiis, certamina
from regions in the-Contest prizes from prizes contests
a diversis certaminibus separantur. ¬ Positura est figura
from different contests are-separated sign positura is a-figure
paragrapho contraria et ideo sic formata, quia sicut
to-the-paragraphus contrary and therefore thus formed because as
ille principia notat, ita ista fines a principiis separat. ⏑·
that beginnings marks so this ends from beginnings separates sign
Cryphia, circuli pars inferior cum puncto, ponitur in his
cryphia of-a-circle part lower with a-point is-put in those
locis, ubi quaestio dura et obscura aperiri vel solvi
places where a-question hard and obscure to-be-opened or to-be-solved
non potuit. Ↄ Antisimma ponitur ad eos versus quorum
not could sign antisigma is-put at those verses whose
ordo permutandus est. Sic et in antiquis auctoribus positum
order to-be-changed is so also in ancient authors placed
invenitur. Ↄ· Antisimma cum puncto ponitur in his locis
it-is-found sign antisigma with a-point is-put in those places
ubi in eodem sensu duplices versus sunt, et dubitatur
where in the-same sense double verses are and it-is-doubted
qui potius eligendus sit. > Diple. Hanc scriptores nostri
which rather to-be-chosen be sign diple this writers our
adponunt in libris ecclesiasticorum virorum ad separanda
set-beside in the-books of-ecclesiastical men for separating
vel [ad] demonstranda testimonia sanctarum Scripturarum.
or for showing the-testimonies of-the-holy Scriptures
·> Diple περὶ στίχον. Hanc pri[m]us Leogoras Syracusanus
sign diple around the-line this first Leogoras of-Syracuse
posuit Homericis versibus ad separationem Olympi a caelo.
placed to-Homeric verses for the-separation of-Olympus from heaven

>: Diple περιεστιγμένη, id est cum geminis punctis. Hanc
sign diple dotted-around that is with twin points this
antiqui in his opponebant quae Zenodotus Ephesius non recte
the-ancients in those set-against which Zenodotus of-Ephesus not rightly
adiecerat, aut detraxerat, aut permutaverat. In his et nostri
had-added or had-taken-away or had-changed in these also ours
ea usi sunt. ≥ Diple ὀβολισμένη interponitur ad separandos
it used have sign diple obelized is-put-between for separating
in comoediis vel tragoediis periodos. –⌋ Aversa ὀβολισμένη,
in comedies or tragedies periods sign reversed obelized
quotiens strophe et antistrophus infertur. ≤ Adversa cum
whenever strophe and antistrophe is-brought-in sign adverse with
obolo ad ea ponitur quae ad aliquid respiciunt, ut:
obelus at those-things is-put which to something look-back as

Nosne tibi Phrygiae res vertere fundo
we to-you of-Phrygia the-affairs to-overturn from-the-ground
conamur? nos? an miseros qui Troas Achivis
do-we-try we or wretched who the-Trojans to-the-Achaeans
obiecit?
threw-in-the-way

⩤ Diple superne obolata ponitur ad conditiones locorum ac
sign diple above obelized is-put at the-conditions of-places and
temporum personarumque mutatas. ⩤⩥ Diple recta et adversa
of-times and-of-persons changed sign diple straight and adverse
superne obolata ponitur finita loco suo monade, significatque
above obelized is-put finished in-place its-own the-monad and-it-signifies
similem sequentem quoque esse. × Ceraunium ponitur quotiens
like the-following also to-be sign ceraunium is-put whenever
multi versus inprobantur, nec per singulos obolatur; κεραύνιον
many verses are-disapproved nor through singles it-is-obelized ceraunion

enim fulmen dicitur. ☧ C⟨h⟩risimon. Haec sola ex voluntate
for thunderbolt is-called sign chrisimon this alone from the-will
uniuscuiusque ad aliquid notandum ponitur. Φ Phi et Ro,
of-each-one for something to-be-marked is-put sign phi and rho
id est φροντίς. Haec, ubi aliquid obscuritatis est, ob
that is phrontis this where something of-obscurity is on-account-of
sollicitudinem ponitur. ϒ Anchora superior ponitur ubi aliqua
anxiety is-put sign anchor upper is-put where some
res magna omnino est. ʎ Anchora inferior, ubi aliquid
thing great altogether is sign anchor lower where something
vilissime vel inconvenientius denuntiatum est. /~ Coronis
most-cheaply or more-unfittingly declared has-been sign coronis
nota tantum in fine libri adponitur. ∫ Alogus nota [quae]
mark only at the-end of-the-book is-set-beside sign alogus mark which
ad mendas adhibetur. Fiunt et aliae notulae librorum pro
to faults is-applied there-are-made also other little-marks of-books for
agnoscendis his quae per extremitates paginarum exponuntur,
recognizing those which through the-edges of-the-pages are-set-out
ut, ubi lector in liminare huiusmodi signum invenerit, ad
as where the-reader at the-threshold of-this-kind a-sign shall-have-found to
textum recurrens eiusdem sermonis vel versiculi sciat esse
the-text running-back of-the-same discourse or little-verse he-may-know to-be
expositionem, cuius similem superiacentem notam invenerit.
the-exposition whose like lying-above mark he-shall-have-found

De notis vulgaribus

XXII · COMMON SHORTHAND

Ennius first found eleven hundred common signs, so that scribes could take down between them what was said in assemblies and courts. At Rome Tiro, Cicero's freedman, devised signs for prepositions; Vipsanius, Philargius, and Aquila added others, and Seneca brought them to five thousand. Those who learn them are called notaries.

Vulgares notas Ennius primus mille et centum invenit.
common marks Ennius first a-thousand and hundred found
Notarum usus erat ut, quidquid pro con[ten]tione aut [in]
of-the-marks the-use was that whatever before the-assembly or in
iudiciis diceretur, librarii scriberent conplures simul astantes,
courts was-said the-scribes might-write very-many at-once standing-by
divisis inter se partibus, quot quisque verba et quo
divided among themselves the-parts how-many each words and in-what
ordine exciperet. Romae primus Tullius Tiro Ciceronis
order he-should-take-down at-Rome first Tullius Tiro of-Cicero
libertus commentus est notas, sed tantum praepositionum.
the-freedman devised has marks but only of-prepositions
Post eum Vipsanius, Philargius, et Aquila libertus Maecenatis
after him Vipsanius Philargius and Aquila the-freedman of-Maecenas
alius alias addiderunt. Deinde Seneca, contractu omnium
one others added then Seneca by-the-drawing-together of-all
digestoque et aucto numero, opus efficit in quinque
and-arranged and increased number the-work brings-to into five
milia. Notae autem dictae eo, quod verba vel syllabas
thousand marks moreover called for-this that words or syllables

praefixis characteribus notent et ad notitiam legentium
by-prefixed characters they-mark and to the-notice of-those-reading
revocent; quas qui didicerunt proprie iam notarii appellantur.
recall which who have-learned properly now notaries are-called

De notis iuridicis

XXIII · LEGAL ABBREVIATIONS

The law books once abbreviated their words by letters, B. F. for good deed or S. C. for decree of the senate, until later emperors abolished them because the cunning deceived the ignorant by them.

Quaedam autem litterae in libris iuris verborum suorum notae
certain moreover letters in books of-law of-words their-own marks
sunt, quo scriptio celeris breviorque fiat. Scribebatur
are by-which the-writing swift and-shorter may-become was-written
enim verbi gratia per B et F 'bonum factum,' per S et
for of-a-word for-the-sake by B and F good deed by S and
C 'senatus consultum,' per R et P 'respublica,' per P et
C of-the-senate decree by R and P commonwealth by P and
R 'populus Romanus,' per D et T 'dumtaxat,' per supinam
R people Roman by D and T only by upturned
W litteram 'mulier,' per P secundum naturam 'pupillus,' per
W letter woman by P according-to nature ward by
Ꝑ verso capite 'pupilla,' per unum K 'caput,' per duo
Ꝑ with-turned head girl-ward by one K head by two
KK iuncta 'calumniae causa,' per I et E 'iudex esto,' per
KK joined of-false-accusation for-the-sake by I and E judge be-you by
D et M 'dolum malum.' Cuius generis plurimas consimiles
D and M fraud evil of-which kind very-many similar

notas in libris antiquis invenimus. Has iuris notas novicii
marks in books ancient we-find these of-law marks the-new
imperatores a codicibus legum abolendas sanxerunt, quia
emperors from the-codices of-the-laws to-be-abolished decreed because
multos per haec callidi ingenio ignorantes decipiebant, atque
many by these clever in-wit the-ignorant deceived and
ita iusserunt scribendas in legibus litteras, ut nullos errores,
thus they-ordered to-be-written in laws the-letters that no errors
nullas ambages afferant, sed sequenda et vitanda
no ambiguities they-might-bring but the-things-to-be-followed and to-be-avoided
aperte demonstrarent.
openly they-might-show

De notis militaribus

XXIV · MILITARY SIGNS

On the rolls of soldiers the ancients marked the living with T, the dead with Θ, the sign of death, and the untrained with lambda; the pay had its own marks too.

In breviculis quoque, quibus militum nomina continebantur,
in little-lists also in-which of-soldiers the-names were-contained
propria nota erat apud veteres, qua inspiceretur quanti
a-proper mark there-was among the-ancients by-which it-might-be-seen how-many
ex militibus superessent quantique in bello cecidissent. T
of the-soldiers survived and-how-many in war had-fallen T
Tau nota in capite versiculi posita superstitem designabat;
tau the-mark at the-head of-the-little-line placed the-survivor designated
Θ Theta vero ad uniuscuiusque defuncti nomen apponebatur.
Θ theta but at of-each dead-man the-name was-set-beside

Unde et habet per medium telum, id est mortis signum.
whence also it-has through the-middle a-spear that is of-death the-sign
De qua Persius ait:
about which Persius says

Et potis est nigrum vitio praefigere theta.
and able he-is black to-the-vice to-prefix theta

Cum autem inperitiam significare vellent, Labda littera usi
when moreover inexperience to-signify they-wished the-labda letter used
sunt, sicut mortem significabant, cum ponebant Theta ad
they-have as death they-signified when they-put theta at
caput. In stipendiorum quoque largitione propriae erant notae.
the-head in of-the-pay also the-distribution proper were marks

De notis litterarum

XXV · CIPHERS

The ancients wrote to one another in ciphers. Brutus used them, and Augustus wrote to his son with the next letter put for each, B for A, and AA for Z; some write with words reversed.

Notas etiam litterarum inter se veteres faciebant, ut
marks also of-letters among themselves the-ancients made that
quidquid occulte invicem per scripturas significare vellent,
whatever secretly to-each-other through writings to-signify they-wished
mutue scriberent. Testis est Brutus, qui in his litteris
mutually they-might-write witness is Brutus who in these letters
ea quae acturus erat notabat, ignorantibus aliis
the-things which about-to-do he-was marked the-others not-knowing

quid sibi vellent haec litterae. Caesar quoque Augustus
what to-themselves might-mean these letters Caesar also Augustus
ad filium, 'quoniam,' inquit, 'innumerabilia accidunt assidue
to his-son since he-says countless-things happen constantly
quae scribi alterutro oporteat et esse secreta, habeamus
which to-be-written to-one-another it-is-needful and to-be secret let-us-have
inter nos notas si vis tales ut, cum aliquid notis
between us marks if you-wish such that when something in-marks
scribendum erit, pro unaquaque littera scribamus sequentem
to-be-written shall-be for each letter we-may-write the-following
hoc modo, pro a b pro b c et deinceps eadem ratione
in-this manner for a b for b c and thereafter by-the-same reckoning
ceteras; pro z autem littera redeundum erit ad duplex
the-rest for z moreover the-letter to-be-returned it-shall-be to double
a a.' Quidam etiam versis verbis scribunt.
a a certain also with-turned words write

De notis digitorum

XXVI · SIGNS MADE WITH THE FINGERS

The silent and those far apart speak by signs of fingers and eyes: an army assents by hand, others salute with their swords, Ennius' shameless woman plays her many men like a ball, and Solomon's man winks and speaks with his finger.

Sunt quaedam et digitorum notae, sunt et oculorum, quibus
there-are certain also of-fingers marks there-are also of-eyes by-which
secum taciti proculque distantes conloquuntur. Sicut
with-themselves silent and-far-off standing-apart they-converse as
mos est militaris, ut quotiens consentit exercitus, quia voce
the-custom is military that whenever agrees the-army because by-voice

non potest, manu promittat. Alii, quia voce non possunt,
not it-can by-hand it-promises others because by-voice not they-can
gladiorum motu salutant. Ennius de quadam inpudica:
by-the-motion of-swords salute Ennius about a-certain shameless-woman

— Quasi in choro pila
as-if in a-ring a-ball
ludens da[ta]tim dat sese et communem facit.
playing in-turn she-gives herself and common she-makes
Alium tenet, alii adnutat, alibi manus
one she-holds to-another she-nods elsewhere her-hand
est occupata, alii pervellit pedem,
is occupied to-another she-pinches the-foot
alii dat anulum [ex]spectandum, a labris
to-another she-gives a-ring to-be-looked-at from the-lips
alium invocat, cum alio cantat; adtamen
another she-calls-on with another she-sings but-yet
aliis dat digito litteras.
to-others she-gives with-the-finger letters

Et Salomon: 'Annuit oculo, terit pede, digito
and Solomon he-nods with-the-eye he-rubs with-the-foot with-the-finger
loquitur.'
he-speaks

De orthographia

XXVII · ORTHOGRAPHY

Orthography is right writing. Isidore runs through the letters that are confused, D and T, B and P, C and G, C and Q, the diphthongs, the aspirate, and the old forms, with the word each spelling keeps apart, and ends with the apex and the sicilicus the ancients set over long syllables and doubled letters.

Orthographia Graece, Latine recta scriptura interpretatur.
orthography in-Greek in-Latin right writing is-interpreted
[Orto enim recte, graphia scriptura dicitur.] Haec disciplina
orto for rightly graphia writing is-called this discipline
docet quemadmodum scribere debeamus. Nam sicut ars
teaches how to-write we-ought for as the-art
tractat de partium declinatione, ita orthographia de
treats about of-the-parts the-declension so orthography about
scribendi peritia, utputa 'ad,' cum est praepositio, D
of-writing the-skill for-instance to when it-is a-preposition the-D
litteram; cum est coniunctio, T litteram accipit. 'Haud,'
letter when it-is a-conjunction the-T letter it-receives not
quando adverbium est negandi, D littera terminatur et
when an-adverb it-is of-denying with-the-D letter it-is-ended and
aspiratur in capite; quando autem coniunctio [disiunctiva] est,
is-aspirated at the-head when moreover a-conjunction disjunctive it-is
per T litteram sine aspiratione scribitur. 'Apud' praepositio
by the-T letter without aspiration it-is-written at the-preposition
per D scribitur, sicut 'ad patrem,' quoniam veteres saepe
by D is-written as at the-father since the-ancients often
'apud' pro 'ad' usi sunt [duabus ex eis mediis litteris
at for to used have two from them middle letters
subtractis]. Interdum autem aliae litterae in locum aliarum
taken-away sometimes moreover other letters in the-place of-other

litterarum rite ponuntur. B et P litteris quaedam cognatio
letters duly are-put to-the-B and P letters a-certain kinship
est. Nam pro 'Burro' dicimus 'Pyrrhum.' C et G [litterae]
is for for Burrus we-say Pyrrhus C and G letters
quandam cognationem habent. Nam dum dicimus 'centum,'
a-certain kinship have for while we-say a-hundred
[et] 'trecentos,' postea dicimus 'quadringentos,' G ponentes
and three-hundred afterward we-say four-hundred G putting
pro C. C et Q similiter cognatio est. Nam 'huiusce' per
for C to-C and Q likewise kinship is for of-this by
C, 'cuiusque' per Q scribimus. 'Cum' autem praepositio per
C of-each by Q we-write cum moreover the-preposition by
C scribenda est; si autem adverbium fuerit, per Q.
C to-be-written is if moreover an-adverb it-shall-have-been by Q
Dicimus enim 'quum lego.' 'Deus' per E solam: 'daemon'
we-say for when I-read God by E alone demon
per AE dipthonga est notandus. 'Equus,' quod est animal,
by AE diphthong is to-be-marked horse which is an-animal
per E solam scribendum. 'Aequus,' quod est iustus, per
by E alone to-be-written level which is just by
AE dipthonga scribendum. 'Exsul' addito S debet scribi,
AE diphthong to-be-written exile with-added S ought to-be-written
quia exsul dicitur qui extra solum est. 'Exultat' melius sine
because exile is-called who outside the-soil is he-exults better without
S littera scribitur. Nam cum ipsa X ex C et S constat,
the-S letter is-written for since itself X from C and S consists
quomodo, cum in ea sit, rursus ei additur alia? 'Aequor'
how when in it it-be again to-it is-added another the-sea-surface
per dipthonga scribendum, quia ab aqua est nomen factum.
by diphthong to-be-written because from water is the-name made
'Forsitan' per N scribendum in fine, quia integrum eius est
perhaps by N to-be-written at the-end because whole its is

‘si forte tandem.’ ‘Fedus,’ quod est deformis, per E solam
if by-chance at-length ugly which is misshapen by E alone
scribendum [est]: ‘foedus’ quod est pactum, cum O et E
to-be-written is a-treaty which is a-pact with O and E
dipthonga scribendum. ‘Formosus’ sine N scribitur, quia
diphthong to-be-written beautiful without N is-written because
a forma vocatur. [Sive etiam a formo, id est calido;
from form it-is-called or also from formus that is warm
calor enim sanguinis efficit pulcritudinem.] ‘Gnatus,’ quod
the-heat for of-the-blood makes beauty born which
est filius, per G scribendum, quia facit generatus. H, quae
is a-son by G to-be-written because it-makes begotten H which
aspirationis littera est, in Latino tantum vocalibus iungitur:
of-aspiration the-letter is in Latin only to-vowels is-joined
ut ‘honor,’ ‘homo,’ ‘humus’ [humilitas]. Aspiratur autem
as honor man earth humility it-is-aspirated moreover
et consonantibus, sed in Graecis et Hebraeis nominibus.
also to-consonants but in Greek and Hebrew names
‘Heus’ autem et ‘heu’ interiectiones per H scribendae. I
hey moreover and alas interjections by H to-be-written the-I
littera inter duas vocales constituta, bis scribi quidam
letter between two vowels set twice to-be-written some
existimabant, ut in ‘Troia’ et ‘Maia.’ Hoc ratio non permittit.
thought as in Troy and Maia this reason not permits
Numquam enim tres vocales in una syllaba scribuntur. Sed
never for three vowels in one syllable are-written but
I littera inter duas vocales constituta pro duplici habetur.
the-I letter between two vowels set for double is-held
‘Id’ pronomen neutri generis per D scribitur, ab eo
it the-pronoun of-the-neuter gender by D is-written from this
quod est ‘is, ea, id,’ quia facit ‘idem.’ Quod si verbum
which is he she it because it-makes the-same but if a-verb

est tertiae personae, per T notabitur, ab eo quod est
it-is of-the-third person by T it-shall-be-marked from this which is
'eo, is, it,' [quia facit] 'itur.' K litteram antiqui
I-go you-go he-goes because it-makes it-is-gone the-K letter the-ancients
praeponebant quotiens A sequebatur, ut 'kaput,' 'kanna,'
put-before whenever A followed as head reed
'kalamus.' Nunc autem 'Karthago' et 'kalendae' per eandem
pen now moreover Carthage and the-calends by the-same
tantum scribuntur. Omnia autem Graeca nomina qualicumque
only are-written all moreover Greek names with-whatever
sequente vocali per K sunt scribenda. 'Laetus' per dipthonga
following vowel by K are to-be-written glad by diphthong
scribitur, quia laetitia a latitudine vocata est, cuius e
is-written because gladness from breadth called is whose from
contrario est tristitia, quae angustiam facit. L autem
contrary is sadness which narrowness makes the-L moreover
litteram interdum pro D littera utimur, ut 'latum' pro
letter sometimes for the-D letter we-use as latum for
'datum' et 'calamitatem' pro 'cadamitatem'; a cadendo enim
datum and calamity for cadamity from falling for
nomen sumpsit calamitas. 'Maxumus' an 'maximus,' et si
the-name took calamity maxumus or maximus and if
qua similia sunt qualiter scribi debeant quaesitum est.
any similar-things are how to-be-written they-ought asked has-been
Varro tradit Caesarem per I eiusmodi verba enuntiare solitum
Varro relates Caesar by I of-this-kind words to-pronounce accustomed
esse et scribere. Inde propter auctoritatem tanti viri
to-have-been and to-write thence on-account-of the-authority of-so-great a-man
consuetudinem factam, ut 'maximus,' 'optimus,' 'pessimus'
the-custom made that maximus optimus pessimus
scribatur. 'Malo' per unum L scribendum, quia est 'magis
be-written I-prefer by one L to-be-written because it-is rather

volo.' 'Malle' per duo LL, quia est 'magis velle.' 'Nolo'
I-wish to-prefer by two LL because it-is rather to-wish I-am-unwilling
quoque per unum L; [et] 'nolle' per duo. 'Nolo'
also by one L and to-be-unwilling by two I-am-unwilling
enim 'nevolo' est; 'nolle,' 'nevelle.' 'Os' si vultum aut
for not-I-wish is to-be-unwilling not-to-wish os if the-face or
ossum significat per O solam scribendum est; si personam, H
bone it-signifies by O alone to-be-written it-is if a-person H
praeponenda est. 'Ora' finium per O; 'hora' dierum per H
to-be-put-before is shores of-boundaries by O hour of-days by H
scribendum. 'Onus,' si de onere venit, O sola scribendum;
to-be-written onus if from burden it-comes with-O alone to-be-written
si de honore, cum H aspiratione. 'Praepositio' et 'praeterea'
if from honor with H aspiration praepositio and praeterea
per dipthonga scribendum. 'Pene' vero, quod est coniunctio,
by diphthong to-be-written pene but which is a-conjunction
per E; 'poena,' quod est supplicium, per OE. Q littera
by E poena which is punishment by OE the-Q letter
tunc recte ponitur, cum illi statim U littera sequitur, et
then rightly is-put when to-it at-once the-U letter follows and
alia quaelibet una pluresve vocales iunguntur, ita ut una
another any one or-more vowels are-joined so that one
syllaba fiat. Cetera per C scribuntur. 'Quae' pronomen cum
syllable be-made the-rest by C are-written quae the-pronoun with
A scribendum; 'que' coniunctio sine A. 'Quid' per D
A to-be-written que the-conjunction without A quid by the-D
litteram scribitur, cum pronomen est; per T, cum verbum:
letter is-written when a-pronoun it-is by T when a-verb
cuius positio est prima 'queo, quis, quit,' et in conpositione
whose position is first I-can you-can he-can and in composition
'nequeo, nequis, nequit.' 'Quod,' quando pronomen est, per
I-cannot you-cannot he-cannot quod when a-pronoun it-is by

D [est] scribendum; quando numerus, per T, quia 'totidem'
D it-is to-be-written when a-number by T because totidem
per T scribitur. 'Quotidie' per Q scribendum, non per C,
by T is-written daily by Q to-be-written not by C
ut sit 'quot diebus.' R littera communionem habet
that it-be on-how-many days the-R letter fellowship has
cum S littera. Itaque apud anticos 'honos,' 'labos,' 'arbos'
with the-S letter and-so among the-ancients honos labos arbos
dicebatur, nunc 'honor,' 'labor,' 'arbor.' 'Sat' per T scribi
was-said now honor labor arbor sat by T to-be-written
oportet, quia integrum eius facit 'satis.' 'Sed' per D oportet
it-is-needful because whole its makes satis but by D it-is-needful
scribi. Apud anticos enim sed 'sedum' dicebatur; nos
to-be-written among the-ancients for sed sedum was-said we
finales duas litteras abscidimus. 'Tamtus,' sicut et 'quamtus'
the-final two letters have-cut-off tamtus as also quamtus
in medio M habebant. 'Quam' enim et 'tam,' unde et
in the-middle M had quam for and tam whence also
'quamtitas,' 'quamtus,' 'tamtus.' 'Vae' interiectio cum A
quamtitas quamtus tamtus woe the-interjection with A
scribendum; 've' coniunctio sine A. Xp̄s, quia Graecum est,
to-be-written ve the-conjunction without A Christ because Greek it-is
per X scribendum. Ita et 'Xrisma.' Y et Z litteris sola
by X to-be-written so also chrism with-Y and Z letters only
Graeca nomina scribuntur. Nam cum 'iustitia' sonum Z
Greek names are-written for although iustitia the-sound of-the-Z
littera exprimat, tamen, quia Latinum est, per T scribendum
letter express yet because Latin it-is by T to-be-written
est. Sic 'militia,' 'malitia,' 'nequitia,' et cetera similia. In
it-is so militia malitia nequitia and the-rest similar in
dubiis quoque verbis consuetudo veterum erat ut, cum
doubtful also words the-custom of-the-ancients was that when

eadem littera alium intellectum correpta, alium producta
the-same letter one meaning shortened another lengthened
haberet, longae syllabae apicem adponebant; utputa 'populus'
had of-the-long syllable an-apex they-set-beside for-instance populus
arborem significaret, an hominum multitudinem, apice
a-tree signified or of-men the-multitude by-the-apex
distinguebatur. Sic et ubi litterae consonantes geminabantur,
it-was-distinguished so also where letters consonants were-doubled
sicilicum superponebant, ut 'cella,' 'serra,' 'asseres.' Veteres
a-sicilicus they-set-above as cella serra asseres the-ancients
enim non duplicabant litteras, sed supra sicilicos adponebant;
for not did-double the-letters but above sicilici they-set-beside
qua nota admonebatur lector geminandam esse litteram.
by-which mark was-warned the-reader to-be-doubled to-be the-letter

De analogia

XXVIII · ANALOGY

Analogy refers what is doubtful to what is like it and not doubtful. Isidore gives its eight measures, shows how gender and declension are proved from like words and from diminutives, and notes where anomaly breaks the rule.

Analogia Graece, Latine similium conparatio sive proportio
analogy in-Greek in-Latin of-likes comparison or proportion
nominatur. Cuius haec vis est ut, quod dubium est, ad aliquid
is-named whose this force is that what doubtful is to something
simile, quod non est dubium, referatur, et incerta certis
like which not is doubtful be-referred and uncertain-things by-certain
probentur. Octo autem modis conparatio analogiae colligitur:
may-be-proved in-eight moreover ways the-comparison of-analogy is-gathered

id est qualitate, conparatione, genere, numero, figura, casu,
that is by-quality comparison gender number figure case
extremitatibus similium syllabarum, et similitudine temporum.
by-the-endings of-like syllables and by-likeness of-tenses
Si quid de iis unum defuerit, iam non est analogia,
if anything of these one shall-have-been-lacking now not is analogy
id est similitudo, sed est anomalia, id est extra regulam,
that is likeness but it-is anomaly that is outside the-rule
ut 'lepus' et 'lupus.' Totum convenit, sed dissentiunt casu;
as hare and wolf the-whole agrees but they-disagree in-case
facit enim 'lupi,' 'leporis.' Nam regulariter est, dum quaeris
it-makes for of-the-wolf of-the-hare for by-rule it-is while you-ask
utrum 'trames' masculinum sit an femininum, similis est illi
whether path masculine be or feminine like is to-that
in omni declinatione 'limes,' et erit masculinum. Item
in every declension boundary and it-shall-be masculine likewise
'funis' si incerti generis esse credis, similis est illi 'panis'
rope if of-uncertain gender to-be you-believe like it-is to-that bread
in declinatione, et erit masculinum. Item ex conparatione
in declension and it-shall-be masculine likewise from the-comparison
positivorum, ut si dicas 'doctus,' 'magnus': positivi sunt
of-positives as if you-say learned great positives they-are
et sui similes. Fit et per diminutionem, utputa
and to-themselves like it-is-done also through diminution for-instance
'funem' masculinum esse funiculus ostendit, sicut 'marmor'
rope masculine to-be little-rope shows as marble
neutri esse generis marmusculum indicat. Nam quod genus
of-neuter to-be gender little-marble indicates for what gender
in principalitate est, id esse solet in diminutione. Sed
in the-primitive is that to-be is-wont in the-diminutive but
hoc non semper, ut 'pistrinum,' 'pistrilla.' Sed quia scire
this not always as mill little-mill but because to-know

debemus ex positione [id est primitivo] declinationem, ex
we-ought from the-position that is the-primitive the-declension from
diminutione genus colligere.
the-diminutive the-gender to-gather

De etymologia

XXIX · ETYMOLOGY

Etymology is the origin of words, which shows their force once known. Not all names were given by nature; some are given at pleasure, so not every etymology can be found, but words come from cause, from origin, from contraries, from derivation, from sounds, from Greek, from places, and from foreign tongues, whose origin is scarcely seen.

Etymologia est origo vocabulorum, cum vis verbi vel
etymology is the-origin of-words when the-force of-a-verb or
nominis per interpretationem colligitur. Hanc Aristoteles
of-a-noun through interpretation is-gathered this Aristotle
σύμβολον, Cicero adnotationem nominavit, quia nomina et
symbolon Cicero annotation named because names and
verba rerum nota facit exemplo posito; utputa 'flumen,' quia
words of-things known it-makes an-example set for-instance river because
fluendo crevit, a fluendo dictum. Cuius cognitio saepe usum
by-flowing it-grew from flowing called whose knowledge often use
necessarium habet in interpretatione sua. Nam dum videris
necessary has in interpretation its-own for when you-have-seen
unde ortum est nomen, citius vim eius intellegis.
whence arisen has the-name more-quickly the-force its you-understand
Omnis enim rei inspectio etymologia cognita planior
every for of-a-thing the-examination with-the-etymology known plainer
est. Non autem omnia nomina a veteribus secundum naturam
is not moreover all names by the-ancients according-to nature

inposita sunt, sed quaedam et secundum placitum, sicut et
imposed were but certain also according-to pleasure as also
nos servis et possessionibus interdum secundum quod placet
we to-slaves and to-possessions sometimes according-to what pleases
nostrae voluntati nomina damus. Hinc est quod omnium
our will names give hence it-is that of-all
nominum etymologiae non reperiuntur, quia quaedam non
names the-etymologies not are-found because certain not
secundum qualitatem, qua genita sunt, sed iuxta
according-to the-quality by-which begotten they-were but according-to
arbitrium humanae voluntatis vocabula acceperunt. Sunt autem
the-choice of-human will words received are moreover
etymologiae nominum aut ex causa datae, ut 'reges' a
etymologies of-names either from the-cause given as kings from
[regendo et] recte agendo, aut ex origine, ut 'homo,' quia
ruling and rightly acting or from origin as man because
sit ex humo, aut ex contrariis ut a lavando 'lutum,' dum
he-be from earth or from contraries as from washing mud since
lutum non sit mundum, et 'lucus,' quia umbra opacus parum
mud not be clean and grove because by-shade dark too-little
luceat. Quaedam etiam facta sunt ex nominum derivatione,
it-may-shine certain also made are from of-names derivation
ut a prudentia 'prudens'; quaedam etiam ex vocibus, ut
as from prudence prudent certain also from sounds as
a garrulitate 'garrulus'; quaedam ex Graeca etymologia orta
from garrulity garrulous certain from Greek etymology arisen
et declinata sunt in Latinum, ut 'silva,' 'domus.' Alia quoque
and declined are into Latin as wood house others also
ex nominibus locorum, urbium, [vel] fluminum traxerunt
from the-names of-places of-cities or of-rivers drew
vocabula. Multa etiam ex diversarum gentium sermone
words many also from of-different peoples the-speech

vocantur. Unde et origo eorum vix cernitur. Sunt enim
are-called whence also origin their scarcely is-discerned are for
pleraque barbara nomina et incognita Latinis et Graecis.
most barbarian names and unknown to-the-Latins and to-the-Greeks

De glossis

XXX · GLOSSES

A gloss declares the sense of one word by another single word, as to fall silent is to be silent.

Glossa Graeca interpretatione linguae sortitur nomen. Hanc
gloss by-Greek interpretation of-the-tongue obtains its-name this
philosophi adverb[i]um dicunt, quia vocem illam, de cuius
the-philosophers adverb call because the-word that about whose
requiritur, uno et singulari verbo designat. Quid enim illud sit
it-is-asked by-one and single word it-designates what for that be
in uno verbo positum declarat, ut: 'conticescere est tacere.' Item:
in one word put it-declares as to-fall-silent is to-be-silent likewise

Latus haurit apertum.
the-side it-drains open

'haurit, percutit.' Item cum 'terminum' dicimus 'finem,' aut
drains strikes likewise when boundary we-say end or
'populatas' interpretamur esse 'vastatas,' et omnino cum
ravaged we-interpret to-be laid-waste and altogether when
unius verbi rem uno verbo manifestamus.
of-one word the-thing by-one word we-make-plain

De differentiis

XXXI · DIFFERENCES

Difference separates two things joined by some community, as the king, moderate and temperate, from the tyrant, who is cruel.

Differentia est species definitionis, quam scriptores artium de
difference is a-species of-definition which the-writers of-the-arts about
eodem et de altero nominant. Haec enim duo quadam inter
the-same and about the-other name these for two by-a-certain among
se communione confusa, coniecta differentia secernuntur,
themselves community confused by-added difference are-separated
per quam quid sit utrumque cognoscitur; ut cum quaeritur
through which what be each is-known as when it-is-asked
quid inter regem sit et tyrannum, adiecta differentia, quid
what between a-king be and a-tyrant added the-difference what
uterque sit definitur, ut 'rex modestus et temperatus,
each be is-defined as the-king moderate and temperate
tyrannus vero crudelis.' Inter haec enim duo differentia cum
the-tyrant but cruel between these for two the-difference when
posita fuerit, quid sit utrumque cognoscitur. Sic et cetera.
placed it-shall-have-been what be each is-known so also the-rest

De barbarismo

XXXII · BARBARISM

A barbarism corrupts a single word in a letter or a sound, and is named from the barbarian peoples. Isidore lists its kinds in writing and in speech, among them the faults of hiatus, mytacism, iotacism, and labdacism.

Barbarismus est verbum corrupta littera vel sono enuntiatum.
barbarism is a-word with-corrupted letter or sound uttered
Littera, ut 'floriet,' dum 'florebit' dicere oporteat; sono, si
by-letter as floriet while florebit to-say it-be-needful by-sound if
pro media syllaba prima producatur, ut 'latebrae,' 'tenebrae.'
for the-middle syllable the-first be-lengthened as latebrae tenebrae
Appellatus autem barbarismus a barbaris gentibus, dum
called moreover barbarism from barbarian peoples since
latinae orationis integritatem nescirent. Unaquaeque enim
of-Latin speech the-integrity they-did-not-know each for
gens facta Romanorum cum opibus suis vitia quoque et
people made of-the-Romans with riches its-own vices also both
verborum et morum Romam transmisit. Inter barbarismum
of-words and of-manners to-Rome sent-across between barbarism
autem et barbarolexim hoc interest, quod barbarismus in
moreover and barbarolexis this differs that barbarism in
verbo latino fit, dum corrumpitur; quando autem barbara
a-word Latin is-made while it-is-corrupted when moreover barbarian
verba latinis eloquiis inferuntur, barbarolexis dicitur. Item
words into-Latin utterances are-brought-in barbarolexis it-is-called likewise
quando in prosa vitium fit sermonis, barbarismus vocatur;
when in prose a-fault is-made of-speech barbarism it-is-called
quando in metro, metaplasmus dicitur. Barbarismus autem
when in meter metaplasm it-is-called barbarism moreover

fit scripto et pronuntiatione. Scripto quattuor modis: si
is-made in-writing and in-pronunciation in-writing in-four ways if
quis in verbo litteram vel syllabam adiciat, mutet, transmutet,
anyone in a-word a-letter or syllable add change transpose
vel minuat. Pronuntiatione autem fit in temporibus,
or diminish in-pronunciation moreover it-is-made in times
tonis, aspirationibus et reliquis quae sequuntur. Per tempora
tones aspirations and the-rest which follow through times
quippe fit barbarismus, si pro longa syllaba brevis ponatur,
indeed is-made barbarism if for a-long syllable a-short be-put
aut pro brevi longa. Per tonos, si accentus in alia syllaba
or for a-short a-long through tones if the-accent to another syllable
commutetur. Per aspirationem, si adiciatur H littera ubi non
be-changed through aspiration if be-added the-H letter where not
debet, aut detrahatur ubi esse oportet. Per hiatum, quotiens
it-ought or be-taken-away where to-be it-is-needful through hiatus whenever
in pronuntiatione scinditur versus antequam conpleatur, sive
in pronunciation is-split the-verse before it-be-completed or
quotiens vocalis vocalem sequitur, ut 'Musae Aonides.' Fit
whenever a-vowel a-vowel follows as Muses Aonian is-made
barbarismus et per motacismos, [iotacismos] et labdacismos.
barbarism also through mytacisms iotacisms and labdacisms
Motacismus est, quotiens M litteram vocalis sequitur,
mytacism is whenever the-M letter a-vowel follows
ut 'bonum aurum,' 'iustum amicum'; sed hoc vitium aut
as good gold just friend but this fault either
suspensione M litterae, aut detractione vitamus. Iotacismus
by-the-suspension of-the-M letter or by-the-taking-away we-avoid iotacism
est, quotiens in iota littera duplicatur sonus, ut 'Troia,' 'Maia';
is whenever in the-iota letter is-doubled the-sound as Troy Maia
ubi earum litterarum adeo exilis erit pronuntiatio, ut unum
where of-those letters so thin shall-be the-pronunciation that one

iota, non duo sonare videantur. Labdacismus est, si pro una
iota not two to-sound may-seem labdacism is if for one
L duo pronuntientur, ut Afri faciunt, sicut 'colloquium'
L two be-pronounced as the-Africans do as colloquium
pro 'conloquium'; vel quotiens unam L exilius, duo largius
for conloquium or whenever one L more-thinly two more-broadly
proferimus. Quod contra est; nam unum largius, duo
we-bring-out which the-contrary is for one more-broadly two
exilius proferre debemus. Conlisio est, quotiens novissimae
more-thinly to-bring-out we-ought collision is whenever of-the-last
syllabae finis in alterius principio est, ut 'matertera.'
syllable the-end in of-the-other the-beginning is as mother's-sister

De soloecismis

XXXIII · SOLECISM

A solecism is a faulty joining of several words, named from the Cilicians of Soloe who confused their own tongue with their hosts'. In verse forced by the meter it is a figure, and otherwise a fault; it arises through the parts of speech or their accidents, and Lucilius counted a hundred kinds.

Soloecismus est plurimorum verborum inter se inconveniens
solecism is of-very-many words among themselves an-unfitting
conpositio, sicut barbarismus unius verbi corruptio. Verba enim
composition as barbarism of-one word the-corruption words for
non recta lege coniuncta soloecismus est, ut si quis dicat
not by-right law joined a-solecism is as if anyone say
'inter nobis' pro 'inter nos,' aut 'date veniam sceleratorum' pro
among to-us for among us or give pardon of-the-wicked for
'sceleratis.' Dictus autem soloecismus a Cilicibus, qui ex
to-the-wicked called moreover solecism from the-Cilicians who from

urbe Solo⟨e⟩, quae nunc Pompeiopolis appellatur, profecti,
the-city Soloe which now Pompeiopolis is-called having-set-out
cum apud alios commorantes suam et illorum linguam vitiose
when among others dwelling their-own and of-those the-tongue faultily
inconsequenterque confunderent, soloecismo nomen dederunt.
and-inconsistently they-confused to-solecism the-name gave
Unde et similiter loquentes soloecismos facere dicuntur.
whence also similarly those-speaking solecisms to-make are-said
Soloecismus autem apud poetas schema dicitur, quotiens in
solecism moreover among the-poets a-schema is-called whenever in
versu necessitate metri factus invenitur. Cum autem non
the-verse by-necessity of-the-meter made it-is-found when moreover not
invenitur necessitas, permanet soloecismi culpa. Soloecismus
is-found necessity remains of-solecism the-fault solecism
fit duobus modis: aut per partes orationis, aut per
is-made in-two ways either through the-parts of-speech or through
accidentia. Per partes orationis, si alteram partem pro altera
the-accidents through the-parts of-speech if one part for another
ponamus, utputa si praepositiones adverbiis adplicemus. Per
we-put for-instance if prepositions to-adverbs we-apply through
accidentia fit, id est per ea quae acciduntur partibus,
the-accidents it-is-made that is through those which befall to-the-parts
utputa per qualitates, per genera et numeros, figuras et
for-instance through qualities through genders and numbers figures and
casus. Per ista igitur omnia fiunt soloecismi, sicut Donatus
cases through these therefore all are-made solecisms as Donatus
exposuit. Fiunt praeterea ex plurimis modis. Nam Lucilius
has-set-out they-are-made besides in very-many ways for Lucilius
centum genera soloecismorum dixit, quos omnes vitare potius
a-hundred kinds of-solecisms told which all to-avoid rather
quam sequi debet qui regulam recte loquendi tenere studet.
than to-follow ought who the-rule rightly of-speaking to-hold is-eager

De vitiis

XXXIV · FAULTS

The faults to be avoided in speech are listed with examples: barbarism, solecism, acyrology, cacemphaton, pleonasm, perissology, macrology, tautology, eclipsis, tapinosis, cacosyntheton, and amphibolia, ambiguity by the accusative, as in Apollo's answer to Pyrrhus, by uncertain punctuation, by a common verb, or by a homonym.

Vitia apud Grammaticos illa dicuntur, quae in eloquio
faults among the-grammarians those are-called which in utterance
cavere debemus. Sunt autem haec: barbarismus, soloecismus,
to-avoid we-ought are moreover these barbarism solecism
acyrologia, cacenphaton, et reliqua. Barbarismus est corruptio
acyrology cacemphaton and the-rest barbarism is the-corruption
verbi unius. [Ut si tertiam syllabam quis producat in
of-a-word single as if the-third syllable anyone lengthen in
'ignoscere.'] Soloecismus conpositio vitiosa verborum. [Ut si
to-pardon solecism a-composition faulty of-words as if
aliquis dicat 'inter hominibus' pro 'inter homines.'] Acyrologia
someone say among to-men for among men acyrology
non propria dictio, ut:
not proper diction as

Liceat sperare timenti.
let-it-be-allowed to-hope to-the-one-fearing

Proprium est autem timenti formidare, non sperare; et:
proper it-is moreover to-the-one-fearing to-dread not to-hope and

Gramineo in campo.
grassen on the-plain

Proprium est 'graminosum' dicere campum, non 'gramineum.'
proper it-is grassy to-say the-plain not grassen
Cacemphaton dictio obscena vel inconposite sonans. Obscena,
cacemphaton diction obscene or unharmoniously sounding obscene
ut:
as

His animum arrecti dictis.
by-these in-mind roused by-words

Inconposita, ut:
unharmonious as

Iuvat ire et Dorica castra.
it-pleases to-go and the-Doric camps

Mala enim fuit conpositio ab ea syllaba incipere, qua
bad for was the-composition from that syllable to-begin with-which
superior finierat. Pleonasmos adiectio unius verbi supervacua,
the-former had-ended pleonasm the-addition of-one word superfluous
ut:
as

Hactenus arvorum cultus et sidera caeli.
thus-far of-the-fields the-tillage and the-stars of-heaven

Neque enim alibi nisi in caelo sunt sidera. Perissologia
nor for elsewhere except in heaven are stars perissology
adiectio plurimorum verborum supervacua, ut: 'vivat Ruben
the-addition of-very-many words superfluous as let-live Reuben
et non moriatur': dum non sit aliud vivere quam non mori.
and not let-him-die since not be other to-live than not to-die
Macrologia longiloquium, res non necessarias conprehendens,
macrology long-speaking things not necessary comprising
ut: 'Legati non inpetrata pace retro unde venerant domum
as the-envoys not obtained peace back whence they-had-come home
reversi sunt.' Tautologia, idemloquium ut:
returned have tautology same-speaking as

Si fata virum servant, si vescitur aura
if the-fates the-man preserve if he-feeds on-the-air
aetherea, neque adhuc crudelibus occubat umbris.
ethereal nor yet among-the-cruel lies-down shades

Totum enim quod repetitur una res est, sed crebro
the-whole for which is-repeated one thing is but with-frequent
sermone adnuntiata. Eclipsis est defectus dictionis, in quo
speech announced eclipsis is a-lack of-diction in which
necessaria verba desunt, ut:
necessary words are-missing as

Cui pharetra ex auro:
to-whom a-quiver of gold

deest enim ‘erat.’ Tapinosis est humilitas, statum rei
is-missing for was tapinosis is lowliness the-standing of-a-great
magnae dictis infirmans, ut:
thing by-words weakening as

Apparent rari nantes in gurgite vasto.
appear scattered swimming in the-whirlpool vast

‘Gurgitem’ posuit pro ‘mare.’ Cacosyntheton, vitiosa conpositio
whirlpool he-put for sea cacosyntheton a-faulty composition
verborum, ut:
of-words as

— Versaque iuvencum
and-turned of-bullocks
terga fatigamus hasta.
the-backs we-weary with-the-spear

Amphibolia, ambigua dictio, quae fit aut per casum
amphibolia ambiguous diction which is-made either through the-case
accusativum, ut illud responsum Apollinis ad Pyrrhum:
accusative as that response of-Apollo to Pyrrhus

Aio te, Aeacida, Romanos vincere posse.
I-say you O-Aeacid the-Romans to-conquer to-be-able

In quo non est certum, quem in ipso versu monstraverit
in which not it-is certain whom in the-very verse he-has-shown
esse victorem. Fit et per incertam distinctionem, ut:
to-be the-victor it-is-made also through uncertain distinction as

Bellum ingens geret Italia.
war huge shall-wage in-Italy

Incerta distinctio, utrum 'bellum ingens,' an 'ingens Italia.'
uncertain distinction whether war huge or huge in-Italy
Fit et per commune verbum, ut: 'Deprecatur Cato,
it-is-made also through a-common verb as entreats Cato
calumniatur Cicero, praestolatur Brutus, dedignatur Antonius';
accuses Cicero waits-for Brutus disdains Antony
nec ostenditur in hac ambiguitate utrum ipsi alios, an
nor is-shown in this ambiguity whether they-themselves others or
alii ipsos deprecati sunt aut calumniati. Fit et per
others them entreated have or accused it-is-made also through
homonyma, quo uno nomine multa significantur, ut
homonyms by-which by-one name many-things are-signified as
'acies,' et non addas aut ferri, aut oculorum, aut militum.
edge and not you-add either of-iron or of-eyes or of-soldiers

De metaplasmis

XXXV · METAPLASMS

A metaplasm alters a single word for the meter and the poets' license. Isidore gives its fourteen species, from prothesis to metathesis, and sets metaplasm between barbarism and correct speech, and the figure between solecism and correct connection: skill tells them from the faults, and they serve for ornament.

Metaplasmus Graeca lingua, Latine transformatio dicitur.
metaplasm in-the-Greek tongue in-Latin transformation is-called
Qui fit in uno verbo propter metri necessitatem
which is-made in one word on-account-of of-the-meter the-necessity
et licentiam poetarum; cuius species istae sunt. Prothesis
and the-license of-the-poets whose species these are prothesis
adpositio in principio verbi, ut ['gnato' pro 'nato' et
addition at the-beginning of-the-word as to-the-son for to-the-son and
'tetulit' pro 'tulit']. Epenthesis adpositio in medium, ut:
he-brought for he-brought epenthesis addition into the-middle as

[Maneant in relligione nepotes,
may-remain in religion the-descendants

pro 'religione'] ['relliquias' pro 'reliquias,' 'induperator' pro
for religion remains for remains commander for
'inperator']. Paragoge adpositio in finem, ut ['admittier' pro
commander paragoge addition at the-end as to-be-admitted for
'admitti'] ['magis' pro 'mage' et 'potestur' pro 'potest'].
to-be-admitted more for more and it-is-able for it-is-able
Aphaeresis abscisio de principio, ut 'temno' pro 'contemno.'
aphaeresis cutting-off from the-beginning as I-scorn for I-scorn
Syncope abscisio de medio, ut 'forsan' pro 'forsitan.' Apocope
syncope cutting-off from the-middle as perhaps for perhaps apocope

abscisio de fine, ut 'sat' pro 'satis.' Ectasis, productio contra
cutting-off from the-end as enough for enough ectasis lengthening against
naturam, ut ['exercet Diana choros']. ['Italiam fato,' quum
nature as exercises Diana the-dances to-Italy by-fate when
'Italiam' correpte dici debeat]. Systole correptio contra
Italy short to-be-said it-ought systole shortening against
naturam, ut ['urbemque Fidenam,' cum prima syllaba produci
nature as and-the-city Fidena when the-first syllable to-be-lengthened
debet]. [Ut quum dicimus 'Orion' correpte, dum producte
ought as when we-say Orion short while long
dici oportet.] Diaeresis discissio syllabae in duas, ut ['dives
to-be-said it-is-needful diaeresis splitting of-a-syllable into two as rich
pictai vestis,' pro 'pictae'] ['Albai longai,' pro 'Albae longae'].
of-embroidered robe for embroidered of-Alba long for of-Alba long
Episynaloephe conglutinatio duarum [syllabarum] in unam, ut
episynaloepha gluing-together of-two syllables into one as
['Phaethon' pro 'Phaëthon'] ['Neri' pro 'Nereï,' 'aeripedem' pro
Phaethon for Phaethon of-Nereus for of-Nereus bronze-footed for
'aëripedem']. Synaloephe conlisio vocalium adiuncta vocalibus, ut:
bronze-footed synaloepha collision of-vowels joined to-vowels as

[Atque ea diversa penitus dum parte geruntur].
and those-things different utterly while in-part are-done

Ec⟨th⟩lipsis conlisio consonantium cum vocalibus, ut:
ecthlipsis collision of-consonants with vowels as

[Multum ille et terris iactatus et alto].
much he both on-lands tossed and on-the-deep

Antithesis contrapositio litterae pro alia littera, ut [‘inpete’
antithesis setting-against of-a-letter for another letter as onset
pro ‘impetu’] [‘olli’ pro ‘illi’]. Metathesis transpositio litterae,
for onset to-them for to-them metathesis transposition of-a-letter
ut [‘Thymbre’ pro ‘Thymber’] [‘Evandre’ pro ‘Evander’].
as Thymber for Thymber Evander for Evander
Inter barbarismum et figuras, hoc est Latinam et perfectam
between barbarism and figures that is Latin and perfect
elocutionem, metaplasmum esse, qui in uno sermone fit
speech metaplasm to-be which in one word is-made
oratione vitiosus. Item inter soloecismum et schema, id
with-speech faulty likewise between solecism and schema that
est perfectam sermonum conexionem, figura est, quae fit
is perfect of-words connection a-figure is which is-made
contextu sermonum oratione vitiosa. Ergo metaplasmi [et]
in-the-context of-words with-speech faulty therefore metaplasms and
schemata media sunt et discernuntur peritia et inperitia.
schemata middle are and are-discerned by-skill and unskill
Fiunt autem ad ornatum.
they-are-made moreover for adornment

De schematibus

XXXVI · SCHEMES

Figures of diction are listed with their verses, among them prolepsis, zeugma, hypozeuxis, syllepsis, anadiplosis, anaphora, epanalepsis, paronomasia, paromoeon, homoeoptoton, polyptoton, hirmos, polysyndeton, asyndeton, antitheton, and hypallage.

Schemata ex Graeco in Latinum eloquium figurae
schemata from Greek into Latin utterance figures
interpretantur, quae fiunt in verbis vel sententiis per varias
are-interpreted which are-made in words or sentences through various
dictionum formas propter eloquii ornamentum. Haec dum
of-dictions forms on-account-of of-utterance the-ornament these while
multae sint apud Grammaticos, istae inveniuntur. Prolempsis est
many be among the-grammarians these are-found prolepsis is
praesumptio, ubi ea, quae sequi debent, anteponuntur, ut:
anticipation where those-things which to-follow ought are-put-before as

Interea reges ingenti mole Latinus.
meanwhile the-kings with-huge mass Latinus

Debuit enim sic dicere: 'Interea reges ingenti mole,' et
he-ought for thus to-say meanwhile the-kings with-huge mass and
statim adicere, quod sequitur: 'procedunt castris,' deinde
at-once to-add what follows go-forth from-the-camp then
dicere: 'Latinus,' etc.; sed facta est pro ornamento praesumptio
to-say Latinus etc but made is for ornament an-anticipation
rei, et qui sequi debuerunt reges interpositi sunt in
of-the-thing and who to-follow ought the-kings put-between were in
septem versibus, et postea additum est: 'Procedunt castris.'
seven verses and afterward added was go-forth from-the-camp

Inde et praesumptio, quia anteposita sunt quae sequi
thence also anticipation because put-before are the-things-which to-follow
debuerunt. Zeugma est clausula, quum plures sensus uno
ought zeugma is a-closing when several senses by-one
verbo clauduntur, quae fit tribus modis. Nam aut in
word are-closed which is-made in-three ways for either in
primo, aut in postremo, aut in medio id verbum ponitur,
the-first or in the-last or in the-middle that word is-put
quod sententias iungit. In primo, ut:
which the-sentences joins in the-first as

Vertitur oenophoris fundus, sententia nobis.
is-turned by-wine-jars the-bottom the-judgment to-us

In medio [ut]:
in the-middle as

Graecia Sulpicio sorti data, Gallia Cottae.
Greece to-Sulpicius by-lot given Gaul to-Cotta

In postremo, [ut]:
in the-last as

Namque hoc tempore
for in-this time
obsequium amicos, veritas odium parit.
compliance friends truth hatred begets

Hypozeuxis est figura superiori contraria, ubi in singulis
hypozeuxis is a-figure to-the-former contrary where in single
sensibus propria unicuique clausula est, ut:
senses its-own to-each a-closing is as

Regem adit et regi memorat nomenque genusque.
the-king he-approaches and to-the-king he-tells and-his-name and-his-race

Syllempsis est in dissimilibus clausulis aut pluralis dictio
syllepsis is in dissimilar closings either a-plural diction
singulari verbo finita, ut:
with-a-singular verb finished as

Sociis et rege recepto,
the-allies and the-king recovered

aut singularis dictio plurali verbo expleta, ut:
or a-singular diction with-a-plural verb filled-out as

Sunt nobis mitia poma,
there-are to-us mellow apples
et pressi copia lactis.
and of-pressed abundance of-milk

Supra enim 'sunt' dixit. Hic debuit dicere: 'est et pressi
above for there-are he-said here he-ought to-say there-is and of-pressed
copia lactis.' Fit autem Syllempsis non solum per
abundance of-milk is-made moreover syllepsis not only through
partes orationis, sed et per accidentia partibus. Nam ubi
the-parts of-speech but also through the-accidents to-the-parts for where

et pro multis unus et pro uno multi ponuntur, Syllempsis
both for many one and for one many are-put syllepsis
est. Pro multis unus, ut est illud:
it-is for many one as is that

Uterumque armato milite conplent,
and-the-womb with-armed soldier they-fill

cum non uno, sed multis militibus. Item pro uno multi,
when not with-one but with-many soldiers likewise for one many
ut in Evangelio: 'Latrones qui crucifixi erant cum eo
as in the-Gospel the-robbers who crucified were with him
improperabant,' ubi pro uno uterque inducitur blasphemasse.
reproached where for one each is-brought-in to-have-blasphemed
Anadiplosis est, quando ab eodem verbo quo prior
anadiplosis is when from the-same word with-which the-former
versus finivit, sequens versus incipit, ut est illud:
verse ended the-following verse begins as is that

Certent et cygnis ululae, sit Tityrus Orpheus,
let-contend also with-swans the-owls let-be Tityrus Orpheus
Orpheus in silvis, inter delphinas Arion.
Orpheus in the-woods among the-dolphins Arion

Anaphora est repetitio eiusdem verbi per principia versuum
anaphora is the-repetition of-the-same word through the-beginnings of-verses
plurimorum, ut:
very-many as

Nos te Dardania incensa tuaque arma secuti,
we you Dardania burnt and-your arms having-followed
nos tumidum sub te permensi classibus aequor.
we the-swelling under you having-traversed with-fleets sea

Epanaphora est in uno versu per principia sensuum
epanaphora is in one verse through the-beginnings of-senses
eiusdem verbi repetitio, ut:
of-the-same word the-repetition as

Te nemus Anguitiae, vitrea te Focinus unda,
you the-grove of-Angitia glassy you Fucinus with-wave
te liquidi flevere lacus.
you clear wept the-lakes

Epizeuxis in uno sensu congeminatio verbi, ut:
epizeuxis in one sense the-doubling of-a-word as

Sic sic iuvat ire per umbras.
thus thus it-pleases to-go through the-shades

Epanalempsis est sermonis in principio versus positi eiusdem
epanalepsis is of-a-word at the-beginning of-the-verse placed of-the-same
in fine replicatio, ut est illud:
at the-end the-repetition as is that

Crescit amor nummi quantum ipsa pecunia crescit.
grows the-love of-money as-much-as itself money grows

Paronomasia est in significatione diversa dictio pene ipsa,
paronomasia is in signification different a-diction almost itself
ut illud: 'Abire an obire te convenit?' id est exulem
as that to-go-away or to-perish you it-befits that is an-exile
fieri, an mori. Schesis onomaton multitudo nominum
to-become or to-die schesis onomaton a-multitude of-names
coniunctorum quodam ambitu copulata, ut:
joined in-a-certain circuit coupled as

Nubila, nix, grando, procellae, fulmina, venti.
clouds snow hail storms lightnings winds

Paromoeon est multitudo verborum ex una littera
paromoeon is a-multitude of-words from one letter
inchoantium, quale est apud Ennium:
beginning such-as is in Ennius

O Tite tute Tati tibi tanta tyranne tulisti.
O Titus you-yourself Tatius to-yourself such-great-things tyrant you-brought

Sed bene hoc temperat Virgilius, dum non toto versu
but well this tempers Virgil since not in-the-whole verse
utitur hanc figuram, ut Ennius, sed nunc in principio
he-uses this figure as Ennius but now at the-beginning
versus tantum, ut est illud:
of-the-verse only as is that

Saeva sedens super arma;
savage sitting over the-arms

nunc autem in fine, ut:
now moreover at the-end as

Sola mihi tales casus Cassandra canebat.
alone to-me such fortunes Cassandra sang

Homoeoptoton est, quum plurima nomina per unum casum
homoeoptoton is when very-many nouns through one case
denuntiantur, ut illud:
are-announced as that

Sed neque currentem, sed nec cognoscit euntem,
but neither running but nor he-recognizes going
tollentemque manu saxumque inmane moventem.
and-lifting with-the-hand and-a-stone huge moving

Homoeon teleuton est, quum uno modo verba plurima
homoeo teleuton is when in-one way words very-many
finiuntur, ut: ‘abiit, abcessit, evasit, erupit.’ Polyptoton
are-ended as he-went-away he-withdrew he-escaped he-burst-out polyptoton
est, cum diversis casibus sententia variatur, ut:
is when with-different cases the-sentence is-varied as

Ex nihilo nihilum, ad nihilum nil posse reverti.
from nothing nothing to nothing nothing to-be-able to-return

et:
and

Marci Dama. — Papae! — Marco spondente, recusas?
of-Marcus Dama wow Marcus pledging you-refuse
Marcus dixit. — Ita est. — Adsigna, Marce, tabellas.
Marcus said so it-is sign O-Marcus the-tablets

Hirmos est sententia continuatae orationis tenorem suum
hirmos is a-sentence of-continued speech the-tenor its-own
usque ad ultimum servans, ut:
all-the-way to the-last keeping as

Est in secessu longo locus, insula portum,
there-is in a-recess long a-place an-island a-harbor

et reliqua. Hinc enim in longum vadit sensus usque ad
and the-rest hence for into length goes the-sense all-the-way to
illud:
that

Horrentique atrum nemus inminet umbris.
and-bristling dark the-grove overhangs with-shades

Polysyntheton est dictio multis concatenata coniunctionibus,
polysyndeton is a-diction with-many chained conjunctions
ut:
as

Tectumque, laremque,
and-the-house and-the-hearth
armaque, Amicleumque canem.
and-the-arms and-the-Amyclaean dog

Dialyton vel asyntheton est figura, quae e contrario sine
dialyton or asyndeton is a-figure which from the-contrary without
coniunctionibus solute ac simpliciter effertur, ut: 'Venimus,
conjunctions loosely and simply is-brought-out as we-came
vidimus, placuit.' Antitheton, ubi contraria contrariis
we-saw it-pleased antitheton where contraries to-contraries
opponuntur et sententiae pulchritudinem reddunt, ut illud:
are-opposed and to-the-sentence beauty render as that

Frigida pugnabant calidis, humentia siccis:
cold-things fought with-hot wet-things with-dry
mollia cum duris: sine pondere habentia pondus.
soft-things with hard-things without weight having weight

Hypallage, quotienscumque per contrarium verba intelleguntur,
hypallage whenever through the-contrary words are-understood
ut:
as

Dare classibus Austros,
to-give to-the-fleets the-south-winds

cum ventis naves demus, non navibus ventos.
when to-the-winds ships we-give not to-the-ships winds

De tropis

XXXVII · TROPES

Donatus' thirteen tropes are explained: metaphor, catachresis, metalepsis, metonymy, antonomasia, epithet, synecdoche, onomatopoeia, periphrasis, hyperbaton with its five species, hyperbole, allegory with seven chief species, and homoeosis with icon, parable, and paradigm.

Tropos Graeco nomine Grammatici vocant, qui Latine
tropes by-a-Greek name the-grammarians call which in-Latin
modi locutionum interpretantur. Fiunt autem a propria
modes of-locutions are-interpreted they-are-made moreover from proper
significatione ad non propriam similitudinem. Quorum omnium
signification to not proper likeness of-which all
nomina difficillimum est adnotare, sed ex omnibus Donatus
the-names most-difficult it-is to-note but out-of all Donatus
tredecim usui tradenda conscripsit. Metaphora est verbi
thirteen for-use to-be-handed-down wrote-down metaphor is of-a-word
alicuius usurpata translatio, sicut cum dicimus 'fluctuare segetes,'
some usurped transfer as when we-say to-billow the-crops

'gemmare vites,' dum in his rebus fluctus et gemmas non
to-bud the-vines while in these things billows and buds not
invenimus, in quibus haec verba aliunde transferuntur. Sed hae
we-find in which these words from-elsewhere are-transferred but these
atque aliae tropicae locutiones ad ea, quae intellegenda sunt,
and other tropical locutions for those-things which to-be-understood are
propterea figuratis amictibus obteguntur, ut sensus legentis
for-this-reason with-figured cloaks are-covered that the-senses of-the-reader
exerceant, et ne nuda atque in promptu vilescant. Fiunt
they-may-exercise and lest naked and at hand they-grow-cheap they-are-made
autem metaphorae modis quattuor: ab animali ad animale, ut:
moreover metaphors in-ways four from animate to animate as

Aligeros conscendit equos.
winged he-mounts horses

Metaphorice loquens miscuit quadrupedi alas avis, et:
metaphorically speaking he-mixed to-the-quadruped the-wings of-a-bird and

Quo cursu deserta petiverit;
by-what course the-deserted-places he-may-have-sought

miscuit volatili cursum quadrupedis. Ab inanimali ad
he-mixed to-the-flier the-course of-a-quadruped from inanimate to
inanimale, ut
inanimate as

Pontum pinus arat, sulcum premit alta carina.
the-sea the-pine plows the-furrow presses the-deep keel

Miscuit usum terrae aquis, dum arare et sulcum premere
he-mixed the-use of-land with-waters since to-plow and the-furrow to-press
ad terram pertineat, non ad mare. Ab inanimali ad animale,
to the-land pertains not to the-sea from inanimate to animate
ut 'florida iuventus': miscuit flores inanimales iuventuti, quae
as flowery youth he-mixed flowers inanimate with-youth which
animam habet. Ab animali ad inanimale, ut:
a-soul has from animate to inanimate as

Tu, Neptune pater, cui tempora cana crepanti
you O-Neptune father to-whom the-temples hoary crackling
cincta salo resonant, magnus cui perpete mento
girt with-brine resound great from-whom with-perpetual chin
profluit Oceanus, et flumina crinibus errant.
flows-forth Ocean and rivers in-the-hair wander

Mentum enim, tempora et crines non ad Oceanum
the-chin for the-temples and the-hair not to Ocean
pertinent, sed ad homines. Sic et alia rerum nomina de
pertain but to men so also other of-things names from
alio genere in aliud genus decentissime decoris gratia
one kind into another kind most-fittingly of-ornament for-the-sake
transferuntur, ut oratio perornetur. Metaphora autem aut
are-transferred that speech be-adorned metaphor moreover either
partis unius est, ut 'fluctuare segetes' (non potes dicere
of-part one is as to-billow the-crops not you-can to-say
'segetare fluctus'), aut antistropha est, id est reciproca, ut
to-crop the-billows or antistrophic it-is that is reciprocal as
'remigium alarum.' Nam et alae navium et alarum remigia
the-oarage of-wings for both wings of-ships and of-wings oarages
dicuntur. Catachresis est alienae rei nomen adpositum. Haec
are-called catachresis is of-another thing a-name applied this

et a metaphora differt, quod illa vocabulum habenti
also from metaphor differs that that a-word to-the-one-having
largitur, haec, quia non habet proprium, alieno utitur, ut:
bestows this because not it-has its-own another's uses as

Faciemque simillima lauro;
and-in-face most-like to-the-laurel

et:
and

Centaurus; nunc una ambae iunctisque feruntur
Centaur now together both and-with-joined are-borne
frontibus, et longa sulcant vada salsa carina;
fronts and with-long they-furrow the-shallows salt keel

dum facies et frons tantundem animalium et hominum
since face and front just-as-much of-animals and of-men
sit. Quod nomen si poeta navi non adposuisset, quod
be which name if the-poet to-the-ship not had-applied what
proprium eidem parti diceret, non haberet. Metalempsis
proper to-the-same part he-might-call not he-would-have metalepsis
est tropus a praecedente quod sequitur, ut:
is a-trope from the-preceding what follows as

Quaeve manus cartae nodosaque venit arundo.
or-what hand of-the-paper and-knotty comes the-reed

Nam per manum verba, per arundinem litterae significatae
for through the-hand words through the-reed letters signified
sunt. Metonymia, transnominatio ab alia significatione ad
are metonymy renaming from one signification to

aliam proximitatem translata. Fit autem multis modis.
another nearness transferred it-is-made moreover in-many ways
Aut enim per id, quod continet, id, quod continetur,
either for through that which contains that which is-contained
ostendit, ut 'theatra plaudunt,' 'prata mugiunt,' dum illic
it-shows as the-theaters applaud the-meadows low while there
homines plaudunt, hic boves mugiant; aut contra per
men applaud here oxen low or the-contrary through
id, quod continetur, id, quod continet, ut:
that which is-contained that which contains as

Iam proximus ardet
now nearest burns
Ucalegon;
Ucalegon

dum non ille, sed domus eius arderet. Item per inventorem
since not he but the-house his burned likewise through the-inventor
id, quod inventum est, ut:
that which invented is as

Sine Cerere et Libero friget Venus;
without Ceres and Liber is-cold Venus

et:
and

Conmixtam Vulcanus mittit ad astra favillam.
mingled Vulcan sends to the-stars the-ash

Vult enim per Cererem frumenti inventricem intellegere
he-wishes for through Ceres of-grain the-inventress to-understand
panem, per Liberum inventorem vitis vinum, per
bread through Liber the-inventor of-the-vine wine through
Venerem libidinem, per Vulcanum ignem. At contra per
Venus lust through Vulcan fire but the-contrary through
inventum inventorem demonstrat, ut:
the-invention the-inventor he-shows as

Vinum precamur,
wine we-pray

pro Libero, qui vinum apud Graecos invenit. Item per
for Liber who wine among the-Greeks found likewise through
efficientem, id quod efficitur, sicut 'pigrum frigus,' quod pigros
the-maker that which is-made as sluggish cold because sluggish
homines faciat, et 'timor pallidus,' eo quod pallidos homines
men it-makes and fear pale for-this that pale men
reddat. At contra per id quod efficitur, efficiens, ut:
it-renders but the-contrary through that which is-made the-maker as

Iungit equos auri genitor spumantiaque addit
he-yokes the-horses of-gold the-begetter and-foaming adds
frena feris.
bridles to-the-beasts

'Spumantia frena' dixit, cum utique non ipsa faciant
foaming bridles he-said when surely not themselves they-make
spumas, sed equus, qui ea gerit, spumis conspargat infusis.
foam but the-horse which them carries with-foam besprinkles poured-in
Antonomasia est pro nomine, id est vice nominis
antonomasia is for the-name that is in-the-stead of-the-name

posita, ut ‘Maia genitus’ pro Mercurio. Qui tropus fit
placed as by-Maia born for Mercury which trope is-made
modis tribus: ab animo, ut:
in-ways three from the-mind as

Magnanimusque Anchisiades;
and-great-souled son-of-Anchises

a corpore, ut:
from the-body as

Ipse arduus;
himself towering

extrinsecus, ut:
from-outside as

Infelix puer atque inpar congressus Achilli.
unhappy boy and unequal having-met to-Achilles

Epitheton, supra nomen. Praeponitur enim proprio nomini,
epithet upon the-name it-is-put-before for to-the-proper name
ut ‘alma Ceres,’
as nurturing Ceres

Obscenique canes, inportunaeque volucres.
and-obscene dogs and-ill-omened birds

Inter antonomasiam autem et epitheton hoc differt,
between antonomasia moreover and epithet this differs
quod antonomasia pro vice nominis ponitur, epitheton
that antonomasia for in-the-stead of-the-name is-put the-epithet

autem numquam est sine nomine. Quibus duobus tropis
moreover never is without the-name by-which two tropes
vel vituperamus aliquem, vel ostendimus, vel laudamus.
either we-blame someone or we-show or we-praise
Synecdoche est conceptio, cum a parte totum, vel a
synecdoche is conception when from the-part the-whole or from
toto pars intellegitur. Eo enim et per speciem genus,
the-whole the-part is-understood by-this for both through the-species the-genus
et per genus species demonstratur [sed species pars est,
and through the-genus the-species is-shown but the-species a-part is
genus autem totum]. A toto enim pars intellegitur, ut:
the-genus moreover the-whole from the-whole for the-part is-understood as

Quam multae glomerantur aves, ubi frigidus annus
how many gather birds when the-cold year
pontum fugat.
the-sea drives

Non enim totus annus frigidus est, sed pars anni, id
not for the-whole year cold is but a-part of-the-year that
est hiems. At contra a parte totum, ut:
is winter but the-contrary from the-part the-whole as

Flammas cum regia puppis
the-flames when the-royal stern
extulerat.
had-raised

Ubi non solum puppis, sed navis, et non navis, sed qui in
where not only the-stern but the-ship and not the-ship but who in
ea, et non omnes, sed unus flammas extulit. Onomatopoeia
it and not all but one the-flames raised onomatopoeia

est nomen adfictum ad imitandum sonum vocis confusae,
is a-name made-up for imitating the-sound of-a-voice confused
ut 'stridor valvarum,' 'hinnitus equorum,' 'mugitus boum,'
as the-creak of-doors the-neighing of-horses the-lowing of-oxen
'balatus ovium.' Periphrasis est circumloquium, dum res
the-bleating of-sheep periphrasis is circumlocution while thing
una plurimis verbis significatur, ut:
one by-very-many words is-signified as

Auras vitales carpit.
the-breezes vital he-plucks

Significavit enim per copulationem verborum unam rem,
he-signified for through the-coupling of-words one thing
hoc est vivit. Hic autem tropus geminus est. Nam aut
that is he-lives this moreover trope twin is for either
veritatem splendide producit, aut foeditatem circuitu evitat.
truth splendidly it-brings-out or foulness by-circuit it-avoids
Veritatem splendide producit, sicut:
truth splendidly it-brings-out as

Et iam prima novo spargebat lumine terras
and now early with-new was-sprinkling light the-lands
Tithoni croceum linquens Aurora cubile.
of-Tithonus the-saffron leaving Aurora bed

Vult enim dicere: ‘iam luciscebat,’ aut: ‘dies ortus erat.’
he-wishes for to-say now it-was-dawning or day risen had
Foeditatem circuitu devitat, sicut:
foulness by-circuit it-avoids as

Placitumque petivit
and-the-pleasing-thing he-sought
coniugis infusus gremio.
of-his-wife poured-into in-the-bosom

Hoc enim circuitu evitat obscenitatem et decenter ostendit
by-this for circuit he-avoids obscenity and fittingly he-shows
concubitum. Hyperbaton transcensio, cum verbum aut sententia
intercourse hyperbaton overstepping when a-word or a-sentence
ordine commutatur. Huius species quinque: anastrophe,
in-order is-changed of-this the-species five anastrophe
hysteron proteron, parenthesis, tmesis, synthesis. Anastrophe
hysteron proteron parenthesis tmesis synthesis anastrophe
est verborum ordo praeposterus, ut: ‘litora circum,’ pro
is of-words an-order reversed as the-shores around for
circum litora.’ Hysteron proteron sententia ordine mutata ut:
around the-shores hysteron proteron a-sentence in-order changed as

Postquam altos tetigit fluctus, et ad aequora venit.
after the-high he-touched waves and to the-seas he-came

Antea enim ad aequora venit, et sic tetigit fluctus.
before for to the-seas he-came and so he-touched the-waves
Parenthesis, ubi interponimus sententiam nostram, qua ex
parenthesis where we-put-between a-sentence our-own which from
medio remota integer sermo perdurat, ut:
the-middle removed whole the-speech endures as

Aeneas (neque enim patrius consistere mentem
Aeneas nor for paternal to-stand-still the-mind
passus amor) rapidum ad naves praemittit Achaten.
allowed love swift to the-ships sends-ahead Achates

[Est enim ordo: Aeneas rapidum praemittit Achaten.] Nam
it-is for the-order Aeneas swift sends-ahead Achates for
illud in medio parenthesis est. Tmesis est sectio unius
that in the-middle a-parenthesis is tmesis is the-cutting of-one
nominis per interpositionem verborum, ut:
name through the-putting-between of-words as

Multum nebulae circum dea fudit amictum,
much of-cloud around the-goddess poured a-covering

pro ‘circumfudit.’ Synthesis [est], ubi ex omni parte confusa
for poured-around synthesis is where from every side confused
sunt verba, ut illud:
are the-words as that

Iuvenes, fortissima frustra
O-young-men bravest in-vain
pectora, si vobis audendi extrema cupido est
hearts if to-you of-daring the-utmost the-desire is
certa sequi, quae sit rebus fortuna videtis.
sure to-follow what be to-the-affairs fortune you-see
Excessere omnes aditis arisque relictis
have-departed all the-shrines and-the-altars left
dii, quibus inperium hoc steterat; succurritis urbi
the-gods by-whom the-empire this had-stood you-succor the-city
incensae; moriamur et in media arma ruamus.
burning let-us-die and into the-midst-of arms let-us-rush

Ordo talis est: ‘Iuvenes fortissima pectora, frustra succurritis
the-order such is O-young-men bravest hearts in-vain you-succor
urbi incensae, quia excesserunt dii. Unde si vobis cupido
the-city burning because have-departed the-gods whence if to-you the-desire
certa est me sequi audentem extrema, ruamus in media
sure is me to-follow daring the-utmost let-us-rush into the-midst-of

arma et moriamur.' Hyperbole est excelsitas fidem excedens
arms and let-us-die hyperbole is loftiness belief exceeding
ultra quam credendum est, ut:
beyond what to-be-believed is as

Sidera verberat unda;
the-stars beats the-wave

et:
and

Terram inter fluctus aperit.
the-earth between the-waves opens

Hoc enim modo ultra fidem aliquid augetur, nec tamen a
in-this for way beyond belief something is-increased nor yet from
tramite significandae veritatis erratur, quamvis verba quae
the-path of-signifying the-truth is-strayed although the-words which
indicantur excedant, ut voluntas loquentis, non fallentis
are-indicated exceed that the-will of-the-speaker not of-one-deceiving
appareat. Quo tropo non solum augetur aliquid, sed et
may-appear by-which trope not only is-increased something but also
minuitur: augetur, ut 'velocior Euro': minuitur, ut 'mollior
is-diminished increased as swifter than-Eurus diminished as softer

pluma,' 'durior saxo.' Allegoria est alieniloquium. Aliud
than-a-feather harder than-stone allegory is other-speaking one-thing
enim sonat, et aliud intellegitur, ut:
for sounds and another is-understood as

Tres litore cervos
three on-the-shore stags
conspicit errantes.
he-sees wandering

Ubi tres duces belli Punici, vel tria bella Punica
where three leaders of-the-war Punic or three wars Punic
significantur. Et in Bucolicis:
are-signified and in the-Bucolics

Aurea mala decem misi,
golden apples ten I-sent

id est ad Augustum decem eglogas pastorum. Huius tropi
that is to Augustus ten eclogues of-shepherds of-this trope
plures sunt species, ex quibus eminent septem: ironia,
several are species of which stand-out seven irony
antiphrasis, aenigma, charientismos, paroemia, sarcasmos,
antiphrasis enigma charientismos paroemia sarcasm
astysmos. Ironia est sententia per pronuntiationem
asteismos irony is a-sentence through pronunciation
contrarium habens intellectum. Hoc enim tropo callide aut
a-contrary having meaning by-this for trope cunningly either

per accusationem, aut per insultationem aliquid dicitur,
through accusation or through insult something is-said
ut est illud:
as is that

Vestras, Eure, domos; illa se iactet in aula
your O-Eurus homes that himself let-him-vaunt in the-hall
Aeolus, et clauso ventorum carcere regnet.
Aeolus and in-the-closed of-the-winds prison let-him-reign

Et quomodo aula, si carcer est? Solvitur enim pronuntiatione.
and how a-hall if a-prison it-is it-is-solved for by-pronunciation
Nam carcer pronuntiatio est: iactet et aula ironia est;
for prison the-pronunciation is let-him-vaunt and hall irony is
et totum per contrariam pronuntiationem adnuntiatur per
and the-whole through contrary pronunciation is-announced through
ironiae speciem, quae laudando deridet. Antiphrasis est sermo
of-irony the-species which by-praising mocks antiphrasis is speech
e contrario intellegendus, ut 'lucus,' quia caret lucem per
from the-contrary to-be-understood as grove because it-lacks light through
nimiam nemorum umbram; et 'manes,' id est mites (quum
the-excessive of-the-woods shade and the-manes that is the-mild since
sint inmites) et modesti, cum sint terribiles et inmanes;
they-be unmild and modest though they-be terrible and monstrous
et 'Parcas' et 'Eumenides,' Furiae quod nulli parcant vel
and the-Parcae and the-Eumenides the-Furies because to-none they-spare or
benefaciant. Hoc tropo et nani Athlantes et caeci videntes
do-good by-this trope also dwarfs Atlases and the-blind seeing
et vulgo Aethiopes argentei appellantur. Inter ironiam
and commonly Ethiopians silvery are-called between irony
autem et antiphrasim hoc distat, quod ironia pronuntiatione
moreover and antiphrasis this differs that irony by-pronunciation

sola indicat quod intellegi vult, sicut cum dicimus omnia
alone indicates what to-be-understood it-wishes as when we-say all-things
agenti male: 'Bonum est, quod facis'; antiphrasis vero non
to-one-doing badly good is what you-do antiphrasis but not
voce pronuntiantis significat contrarium, sed suis
by-the-voice of-the-one-pronouncing signifies the-contrary but by-its-own
tantum verbis, quorum origo contraria est. Aenigma est
only words whose origin contrary is enigma is
quaestio obscura quae difficile intellegitur, nisi aperiatur, ut
a-question obscure which with-difficulty is-understood unless it-be-opened as
est illud: 'De comedente exivit cibus, et de forte egressa
is that from the-eater came-out food and from the-strong gone-out
est dulcedo,' significans ex ore leonis favum extractum.
has sweetness signifying from the-mouth of-the-lion the-honeycomb drawn-out
Inter allegoriam autem et aenigma hoc interest, quod allegoriae
between allegory moreover and enigma this differs that of-allegory
vis gemina est et sub res alias aliud figuraliter
the-force twin is and under things other another-thing figuratively
indicat; aenigma vero sensus tantum obscurus est, et per
it-indicates the-enigma but the-sense only obscure is and through
quasdam imagines adumbratus. Charientismos est tropus, quo
certain images shadowed charientismos is a-trope by-which
dura dictu gratius proferuntur, uti cum interrogantibus,
harsh-things to-say more-pleasingly are-brought-out as when to-those-asking
'numquid nos quaesierit aliquis?' respondetur: 'Bona Fortuna.'
whether us has-sought anyone it-is-answered good Fortune
Unde intellegitur neminem nos quaesisse. Paroemia est rebus
whence it-is-understood no-one us to-have-sought paroemia is to-things
et temporibus adcommodatum proverbium. Rebus, ut: 'Contra
and to-times an-accommodated proverb to-things as against
stimulum calces,' dum significatur adversis resistendum.
the-goad you-kick while it-is-signified to-adversities to-be-resisted

Temporibus, ut: 'Lupus in fabula.' Aiunt enim rustici
to-times as the-wolf in the-tale they-say for the-country-folk
vocem hominem perdere, si eum lupus prior viderit. Unde
the-voice a-man to-lose if him the-wolf first shall-have-seen whence
et subito tacenti dicitur istud proverbium: 'Lupus in
also suddenly to-one-falling-silent is-said that proverb the-wolf in
fabula.' Sarcasmos est hostilis inrisio cum amaritudine, ut:
the-tale sarcasm is hostile mockery with bitterness as

Referes ergo haec, et nuntius ibis
you-shall-report therefore these-things and messenger you-shall-go
Pelidae genitoris; illi mea tristia facta
of-the-son-of-Peleus of-the-begetter to-him my sad deeds
degeneremque Neoptolemum narrare memento.
and-degenerate Neoptolemus to-tell remember

Huic contrarius est Astysmos, urbanitas sine iracundia, ut
to-this contrary is asteismos urbanity without anger as
illud:
that

Qui Bavium non odit, amet tua carmina, Maevi,
who Bavius not hates may-he-love your songs O-Maevius
atque idem iungat vulpes et mulgeat hircos.
and the-same may-he-yoke foxes and may-he-milk he-goats

Id est: qui Bavium non odit, pro poena ei contingat
that is who Bavius not hates for punishment to-him may-it-befall
ut diligat Maevium. Fuerunt autem Maevius et Bavius
that he-love Maevius were moreover Maevius and Bavius
poetae pessimi, et inimici Vergilii. Qui hos ergo diligit,
poets very-bad and enemies of-Virgil who these therefore loves

faciat quae contra naturam sunt, id est, iungat vulpes
let-him-do what against nature are that is let-him-yoke foxes
et mulgeat hircos. Homoeosis est, quae Latine interpretatur
and let-him-milk he-goats homoeosis is which in-Latin is-interpreted
similitudo, per quam minus notae rei per similitudinem
likeness through which less known of-a-thing through the-likeness
eius, quae magis nota est, panditur demonstratio. Huius
of-that which more known is is-opened the-showing of-this
species sunt tres: icon, parabolae, paradigma, id est imago,
the-species are three icon parable paradigm that is image
conparatio, exemplum. Icon est imago, cum figuram rei
comparison example icon is image when the-figure of-a-thing
ex simili genere conamur exprimere, ut:
from a-like kind we-try to-express as

Omnia Mercurio similis, vocemque coloremque
in-all to-Mercury like and-the-voice and-the-color
et crines flavos et membra decora iuventa.
and the-hair golden and the-limbs comely with-youth

Congrua enim est similitudo de specie, cuius persona
fitting for is the-likeness from the-appearance of-whom the-person
inducitur. Parabola conparatio ex dissimilibus rebus, ut:
is-brought-in parable comparison from unlike things as

Qualis in arvis
such-as in the-fields
aestiferae Libyae visus leo comminus hostem
of-heat-bearing Libya seen a-lion at-close-range the-enemy
consedit;
sat-down

ubi leoni Caesarem conparavit, non ex suo, sed ex alio
where to-a-lion Caesar he-compared not from his-own but from another
genere similitudinem faciens. Paradigma vero est exemplum
kind a-likeness making paradigm but is an-example
dicti vel facti alicuius aut ex simili aut ex dissimili genere
of-a-saying or of-a-deed some either from like or from unlike kind
conveniens eius, quam proponimus, rei, ita: 'Tam fortiter periit
fitting to-that which we-propose thing thus as bravely perished
apud Hipponem Scipio quam Uticae Cato.' Similitudo autem
at Hippo Scipio as at-Utica Cato likeness moreover
tribus modis fit: a pari, a maiore, a minore. A pari:
in-three ways is-made from equal from greater from less from equal

Ac veluti magno in populo cum saepe coorta est
and as-when great in people when often arisen has
seditio;
sedition

a maiore ad minus:
from greater to less

Qualiter expressum ventis per nubila fulmen;
as squeezed-out by-the-winds through the-clouds the-lightning

a minore ad maius:
from less to greater

Si potuit manes arcessere coniugis Orpheus,
if could the-shades to-summon of-his-wife Orpheus
Threicia fretus cithara fidibusque canoris;
Thracian relying-on lyre and-on-strings tuneful

quasi dicat, re parva et brevi, id est, si ille cithara
as-if he-say by-a-thing small and brief that is if he on-a-lyre
fretus, ego pietate.
relying I on-piety

De prosa

XXXVIII · PROSE

Prose is speech drawn out and freed from the law of meter. Verse came before it among Greeks and Latins alike, Pherecydes being the first Greek writer of prose and Appius the Blind the first Roman.

Prosa est producta oratio et a lege metri soluta. Prosum
prose is drawn-out speech and from the-law of-meter loosed forward
enim antiqui productum dicebant et rectum. Unde ait Varro
for the-ancients drawn-out called and straight whence says Varro
apud Plautum 'prosis lectis' significari rectis; unde etiam
in Plautus by-straight by-read to-be-signified by-straight-ones whence also
quae non est perflexa numero, sed recta, prosa oratio dicitur,
what not is bent by-number but straight prose speech is-called
in rectum producendo. Alii prosam aiunt dictam ab eo,
in a-straight-line by-drawing-out others prose say called from this
quod sit profusa, vel ab eo, quod spatiosius proruat et
that it-be poured-forth or from this that more-spaciously it-rush-forth and
excurrat, nullo sibi termino praefinito. Praeterea tam apud
run-out with-no to-itself limit fixed-beforehand besides as-much among
Graecos quam apud Latinos longe antiquiorem curam fuisse
the-Greeks as among the-Latins far older the-care to-have-been
carminum quam prosae. Omnia enim prius versibus condebantur;
of-songs than of-prose all-things for before in-verses were-composed

prosae autem studium sero viguit. Primus apud Graecos
of-prose moreover the-study late flourished the-first among the-Greeks
Pherecydes Syrus soluta oratione scripsit; apud Romanos autem
Pherecydes of-Syros in-loosed speech wrote among the-Romans moreover
Appius Caecus adversus Pyrrhum solutam orationem primus
Appius the-Blind against Pyrrhus loosed speech first
exercuit. Iam exhinc et ceteri prosae eloquentia contenderunt.
practiced now from-then also the-rest of-prose in-eloquence contended

De metris

XXXIX · METERS

Meters are named from their feet, their numbers, their inventors, their users, or their matter. Isidore treats the heroic meter, first sung by Moses, the elegiac, the bucolic, hymns, epithalamia, laments, epitaphs, epigrams, epodes, and the centos of Proba and Pomponius.

Metra vocata, quia certis pedum mensuris atque spatiis
meters called because by-fixed of-feet measures and spaces
terminantur, neque ultra dimensionem temporum constitutam
they-are-bounded nor beyond the-measurement of-times established
procedunt. Mensura enim Graece μέτρον dicitur. Versus dicti
they-proceed measure for in-Greek metron is-called verses called
ab eo, quod pedibus in ordine suo dispositi certo
from this that by-feet in order their-own arranged by-a-fixed
fine moderantur per articulos, quae caesa et membra
end they-are-regulated through joints which caesuras and members
nominantur. Qui ne longius provolverentur quam iudicium
are-named which lest further they-should-roll-forward than the-judgment
posset sustinere, modum statuit ratio unde reverteretur;
could to-sustain a-measure set reason whence it-should-turn-back

et ab eo ipsum versum vocatum, quod revertitur. Huic
and from this the-very verse called because it-turns-back to-this
adhaeret rythmus, qui non est certo fine moderatus, sed
adheres rhythm which not is by-a-fixed end regulated but
tamen rationabiliter ordinatis pedibus currit; qui Latine
yet by-reasonably arranged feet runs which in-Latin
nihil aliud quam numerus dicitur, de quo est illud:
nothing other than number is-called about which is that

Numeros memini, si verba tenerem.
the-numbers I-remember if the-words I-held

Carmen vocatur quidquid pedibus continetur: cui datum
song is-called whatever by-feet is-contained to-which given
nomen existimant seu quod carptim pronuntietur, unde
the-name they-think either because piecemeal it-be-uttered whence
hodie lanam, quam purgantes discerpunt, 'carminare' dicimus:
today the-wool which those-cleaning pluck-apart to-card we-say
seu quod qui illa canerent carere mentem existimabantur.
or because who those-things sang to-lack mind were-thought
Metra vel a pedibus nuncupata, vel a rebus quae
meters either from the-feet named or from the-things which
scribuntur, vel ab inventoribus, vel a frequentatoribus,
are-written or from the-inventors or from the-frequenters
vel a numero syllabarum. A pedibus metra vocata, ut
or from the-number of-syllables from the-feet meters called as
dactylica, iambica, trochaica. A trochaeo enim trochaicum
dactylic iambic trochaic from the-trochee for trochaic
metrum nascitur, a dactylo dactylicum; sic et alia a
meter is-born from the-dactyl dactylic so also others from
suis pedibus. A numero, ut hexametrum, pentametrum,
their-own feet from the-number as hexameter pentameter

trimetrum. Nam senarios versus nos ex numero pedum
trimeter for senarian verses we from the-number of-feet
vocamus. Hos Graeci, quia geminos feriunt, trimetros dicunt.
call these the-Greeks because twin they-strike trimeters call
Hexametros autem Latinos primum fecisse Ennius traditur;
hexameters moreover Latin first to-have-made Ennius is-reported
eosque 'longos' vocant. Ab inventoribus metra appellata
and-them long they-call from the-inventors meters named
dicuntur, ut Anacreonticum, Sapphicum, Archilochium. Nam
are-said as Anacreontic Sapphic Archilochian for
Anacreontica metra Anacreon conposuit; Sapphica Sappho
Anacreontic meters Anacreon composed Sapphic Sappho
mulier edidit; Archilochios Archilochus quidam scripsit;
a-woman put-forth Archilochian Archilochus a-certain wrote
Colophonios Colophonius quidam exercuit. Sotadeorum quoque
Colophonian a-Colophonian certain practiced of-the-Sotadeans also
repertor est Sotades genere Cretensis. Simonidia quoque
the-finder is Sotades by-race a-Cretan Simonidean also
metra Simonides poeta lyricus conposuit. A frequentatoribus,
meters Simonides the-poet lyric composed from the-frequenters
ut Asclepiadia. Non enim ea Asclepius invenit, sed proinde
as Asclepiadean not for them Asclepius found but accordingly
ita vocata quod ea idem elegantissime [et frequentissime]
so called because them the-same most-elegantly and most-frequently
usus sit. A rebus quae scribuntur, ut heroicum, elegiacum,
used has from the-things which are-written as heroic elegiac
bucolicum. Heroicum enim carmen dictum, quod eo virorum
bucolic heroic for song called because by-it of-men
fortium res et facta narrantur. Nam heroes appellantur
brave the-affairs and deeds are-narrated for heroes are-called
viri quasi aerii et caelo digni propter sapientiam
men as-if airy and of-heaven worthy on-account-of wisdom

et fortitudinem. Quod metrum auctoritate cetera metra
and bravery which meter in-authority the-other meters
praecedit; unus ex omnibus tam maximis operibus aptus
precedes alone of all as-much for-the-greatest works fitted
quam parvis, suavitatis et dulcedinis aeque capax. Quibus
as for-small of-sweetness and of-pleasantness equally capable by-which
virtutibus nomen solus obtinuit, ut heroicum vocaretur
virtues the-name alone it-obtained that heroic it-should-be-called
ad memorandas scilicet eorum res. Nam et prae ceteros
for to-be-recorded namely of-them the-affairs for also before the-rest
simplicissimus habetur constatque duobus [pedibus], dactylo
most-simple it-is-held and-it-consists of-two feet of-dactyl
et spondeo, ac saepe pene vel ex hoc vel ex illo; nisi
and of-spondee and often almost either of this or of that except
quod temperantissimus fit utriusque mixtura quam si
that most-tempered becomes of-each the-mixture than if
instruatur a singulis. Omnibus quoque metris prior est.
it-be-constructed from singles all also than-meters prior it-is
Hunc primum Moyses in cantico Deuteronomii longe ante
this first Moses in the-canticle of-Deuteronomy long before
Pherecyden et Homerum cecinisse probatur. Unde apparet
Pherecydes and Homer to-have-sung is-proved whence it-appears
antiquiorem fuisse apud Hebraeos studium carminum quam
older to-have-been among the-Hebrews the-study of-songs than
apud gentiles, siquidem et Iob Moysi temporibus adaequatus
among the-gentiles since also Job of-Moses to-the-times made-equal
hexametro versu, dactylo spondeoque, decurrit. Hunc apud
in-hexameter verse with-dactyl and-spondee runs-down this among
Graecos Achatesius Milesius fertur primus conposuisse,
the-Greeks Achatesius of-Miletus is-reported first to-have-composed
vel, ut alii putant, Pherecydes Syrus. Quod metrum ante
or as others think Pherecydes of-Syros which meter before

Homerum Pythium dictum est, post Homerum heroicum
Homer Pythian called was after Homer heroic
nominatum. Pythium autem vocatum volunt eo, quod hoc
named Pythian moreover called they-wish for-this that in-this
genere metri oracula Apollinis sint edita. Nam cum in
kind of-meter the-oracles of-Apollo were put-forth for when on
Parnaso Pythonem serpentem in vindictam matris sagittis
Parnassus Python the-serpent in vengeance of-his-mother with-arrows
insequeretur, accolae Delphici hoc illum metro hortati
he-pursued the-dwellers Delphic in-this him meter urged
sunt, dicentes, ut ait Terentianus, [ἰὴ παιάν, ἰὴ παιάν, ἰὴ
have saying as says Terentianus ie paean ie paean ie
παιάν]. Elegiacus autem dictus eo, quod modulatio eiusdem
paean elegiac moreover called for-this that the-modulation of-the-same
carminis conveniat miseris. Terentianus hos elegos dicere
song suit the-wretched Terentianus these elegies to-call
solet, quod clausula talis tristibus, ut tradunt, aptior
is-accustomed because a-close such to-sad as they-relate more-fitted
esset modis. Hic autem vix omnino constat a quo sit
it-was measures this moreover scarcely at-all is-agreed by whom it-was
inventus, nisi quia apud nos Ennius eum prior usus est.
found except that among us Ennius it first used has
Nam apud Graecos sic adhuc lis Grammaticorum pendet,
for among the-Greeks so still the-suit of-the-grammarians hangs
ut sub iudice res relegata sit. Nam quidam eorum
that under the-judge the-matter relegated be for certain of-them
Colophonium quendam, quidam Archilochum auctorem atque
a-Colophonian certain some Archilochus the-author and
inventorem volunt. Bucolicum, id est pastorale carmen,
finder wish bucolic that is pastoral song
plerique Syracusis primum conpositum a pastoribus opinantur,
most at-Syracuse first composed by shepherds think

nonnulli Lacedaemone. Namque transeunte in Thraciam
some at-Lacedaemon for passing into Thrace
Xerxe rege Persarum, cum Spartanae virgines sub hostili
Xerxes the-king of-the-Persians when the-Spartan maidens under hostile
metu neque egredi urbem neque pompam chorumque
fear neither to-go-out-of the-city nor the-procession and-the-dance
agrestem Dianae de more exercerent, turba pastorum,
rustic of-Diana according-to custom could-perform a-crowd of-shepherds
ne religio praeteriret, eundem inconditis cantibus celebrarunt.
lest the-rite should-pass-by the-same with-rude songs celebrated
Appellatur autem Bucolicum de maiori parte, quamvis
it-is-called moreover bucolic from the-greater part although
opilionum caprariorumque sermones in eis et cantica
of-shepherds and-goatherds the-speeches in them also songs
inserantur. Hymnos primum David prophetam in laudem Dei
be-inserted hymns first David the-prophet in praise of-God
conposuisse ac cecinisse manifestum est. Deinde apud gentiles
to-have-composed and to-have-sung clear is then among the-gentiles
prima Memmia Timothoe fecit in Apollinem et Musas,
first Memmia Timothoe made to Apollo and the-Muses
quae fuit temporibus Ennii longe post David. Hymni autem
who was in-the-times of-Ennius long after David hymns moreover
ex Graeco in Latinum laudes interpretantur. Epithalamia
from Greek into Latin praises are-interpreted epithalamia
sunt carmina nubentium, quae decantantur ab scholasticis
are songs of-those-marrying which are-sung by the-scholars
in honorem sponsi et sponsae. Haec primum Salomon
in honor of-the-bridegroom and of-the-bride these first Solomon
edidit in laudem Ecclesiae et Christi. Ex quo gentiles
put-forth in praise of-the-Church and of-Christ from which the-gentiles
sibi epithalamium vindicarunt, et istius generis carmen
for-themselves the-epithalamium claimed and of-that kind the-song

adsumptum est. Quod genus primum a gentilibus in scenis
taken-up was which kind first by the-gentiles on stages
celebrabatur, postea tantum in nuptiis haesit. Vocatum autem
was-celebrated afterward only in weddings it-stuck called moreover
epithalamium eo, quod in thalamis decantetur. Threnos,
epithalamium for-this that in bedchambers it-is-sung the-threnos
quod Latine lamentum vocamus, primus versu Ieremias
which in-Latin lament we-call first in-verse Jeremiah
conposuit super urbem Hierusalem [quando subversa est]
composed over the-city Jerusalem when overthrown it-was
et populum [Israel] quando [subversus est et] captivus
and the-people Israel when overthrown it-was and captive
ductus est. Post hunc apud Graecos Simonides poeta lyricus.
led was after him among the-Greeks Simonides the-poet lyric
Adhibebantur autem funeribus atque lamentis: similiter et
they-were-applied moreover to-funerals and laments likewise also
nunc. Epitaphium Graece, Latine supra tumulum. Est enim
now epitaph in-Greek in-Latin over the-tomb it-is for
titulus mortuorum, qui in dormitione eorum fit, qui
the-inscription of-the-dead which in the-sleep their is-made who
iam defuncti sunt. Scribitur enim ibi vita, mores et
now dead are is-written for there the-life the-manners and
aetas eorum. Poesis dicitur Graeco nomine opus multorum
the-age their poesis is-called by-a-Greek name a-work of-many
librorum, poema unius, idyllion paucorum versuum, distichon
books a-poem of-one an-idyll of-few verses a-distich
duorum, monostichon unius. Epigramma est titulus, quod
of-two a-monostich of-one the-epigram is an-inscription which
in Latinum superscriptio interpretatur; ἐπί enim super,
into Latin superscription is-interpreted epi for over
γράμμα littera vel scriptio dicitur. Epodon in poemate clausula
gramma letter or writing is-called the-epode in a-poem a-close

brevis est. Dictum autem epodon, quod adcinatur ad speciem
short is called moreover epode because it-is-sung-to at the-pattern
elegiaci, ubi praemisso uno longiore, alter brevior conponitur,
of-the-elegiac where put-first one longer another shorter is-composed
atque in singulis quibusque maioribus sequentes minores quasi
and to single each greater the-following lesser as-if
clausulae recinunt. Clausulas autem lyrici appellant quasi
closes sing-back closes moreover the-lyric-poets call as-if
praecisos versus integris subiectos, ut est apud Horatium:
cut-off verses to-whole set-under as is in Horace

Beatus ille, qui procul negotiis,
happy he who far from-business

deinde sequitur praecisus:
then follows cut-off

Ut prisca gens mortalium;
like the-ancient race of-mortals

sic et deinceps alterni, quibus aliqua pars deest, et ipsi
so also thereafter alternate-ones to-which some part is-lacking and themselves
praecedentibus similes, sed minores. Centones apud Grammaticos
to-the-preceding like but less centos among the-grammarians
vocari solent, qui de carminibus Homeri seu Vergilii ad
to-be-called are-accustomed who from the-songs of-Homer or of-Virgil for
propria opera more centonario ex multis hinc inde
their-own works in-the-manner of-patchwork from many-things hence and-thence
conpositis in unum sarciunt corpus, ad facultatem
composed into one stitch body according-to the-capacity
cuiusque materiae. Denique Proba, uxor Adelphi, centonem ex
of-each matter finally Proba the-wife of-Adelphius a-cento from

Vergilio de Fabrica mundi et Evangeliis plenissime expressit,
Virgil on the-making of-the-world and the-Gospels most-fully expressed
materia conposita secundum versus, et versibus secundum
the-matter composed according-to the-verses and the-verses according-to
materiam concinnatis. Sic quoque et quidam Pomponius
the-matter fitted-together so also even a-certain Pomponius
ex eodem poeta inter cetera stili sui otia Tityrum in
from the-same poet among the-other of-pen his-own leisures a-Tityrus in
Christi honorem conposuit: similiter et de Aeneidos.
of-Christ honor composed likewise also about the-Aeneid

De fabula

XL · FABLE

Fables are feigned things told for delight, to signify nature, or to teach manners: Aesop's talking beasts, Vulcan lame because fire is never straight, the Chimaera as the ages of man, and the fable Demosthenes told against Philip of the wolves and the shepherds' dogs.

Fabulas poetae a fando nominaverunt, quia non sunt res
fables the-poets from speaking named because not they-are things
factae, sed tantum loquendo fictae. Quae ideo sunt inductae,
done but only by-speaking feigned which therefore are brought-in
ut fictorum mutorum animalium inter se conloquio
that of-feigned dumb animals among themselves by-the-conversation
imago quaedam vitae hominum nosceretur. Has primus
an-image a-certain of-the-life of-men might-be-known these first
invenisse traditur Alcmeon Crotoniensis, appellanturque
to-have-found is-reported Alcmeon of-Croton and-they-are-called
Aesopiae, quia is apud Phrygas in hac re polluit. Sunt
Aesopic because he among the-Phrygians in this matter excelled are

autem fabulae aut Aesopicae, aut Libysticae. Aesopicae sunt,
moreover fables either Aesopic or Libystic Aesopic are
cum animalia muta inter se sermocinasse finguntur, vel
when animals dumb among themselves to-have-conversed are-feigned or
quae animam non habent, ut urbes, arbores, montes,
those-which a-soul not have as cities trees mountains
petrae, flumina. Libysticae autem, dum hominum cum bestiis,
rocks rivers Libystic moreover when of-men with beasts
aut bestiarum cum hominibus fingitur vocis esse conmercium.
or of-beasts with men is-feigned of-voice to-be an-intercourse
Fabulas poetae quasdam delectandi causa finxerunt, quasdam
fables the-poets some of-delighting for-the-sake feigned some
ad naturam rerum, nonnullas ad mores hominum interpretati
for the-nature of-things some for the-manners of-men interpreted
sunt. Delectandi causa fictas, ut eas, quas vulgo dicunt,
have of-delighting for-the-sake feigned as those which commonly they-tell
vel quales Plautus et Terentius conposuerunt. Ad naturam
or such-as Plautus and Terence composed for the-nature
rerum fabulas fingunt, ut 'Vulcanus claudus,' quia per
of-things fables they-feign as Vulcan lame because through
naturam numquam rectus est ignis, ut illa triformis bestia:
nature never straight is fire as that three-formed beast

Prima leo, postrema draco, media ipsa Chimaera:
in-front a-lion behind a-serpent in-the-middle herself a-Chimaera

id est caprea, aetates hominum per eam volentes distinguere;
that is a-she-goat the-ages of-men through her wishing to-distinguish
quarum ferox et horrens prima adolescentia, ut leo; dimidium
of-which fierce and bristling the-first youth as a-lion the-middle
vitae tempus lucidissimum, ut caprea, eo quod acutissime
of-life time most-bright as the-she-goat for-this that most-sharply

videat; tunc fit senectus casibus inflexis, draco. Sic
she-sees then comes old-age with-misfortunes bent a-serpent so
et Hippocentauri fabulam esse confictam, id est hominem
also of-the-Hippocentaur the-fable to-be made-up that is a-man
equo mixtum, ad exprimendam humanae vitae velocitatem,
with-a-horse mixed for expressing of-human life the-swiftness
quia equum constat esse velocissimum. Ad mores, ut apud
because the-horse it-is-agreed to-be most-swift for manners as in
Horatium mus loquitur muri et mustela vulpeculae, ut
Horace a-mouse speaks to-a-mouse and a-weasel to-a-little-fox that
per narrationem fictam ad id quod agitur verax significatio
through narration feigned to that which is-done a-truthful signification
referatur. Unde et Aesopi tales sunt fabulae ad morum
be-referred whence also of-Aesop such are the-fables to of-manners
finem relatae, vel sicut in libro Iudicum ligna sibi
the-end referred or as in the-book of-Judges the-trees for-themselves
regem requirunt et loquuntur ad oleam et ad ficum et ad
a-king seek and speak to the-olive and to the-fig and to
vitem et ad rubum; quod totum utique ad mores fingitur
the-vine and to the-bramble which whole certainly for manners is-feigned
ut ad rem, quae intenditur, ficta quidem narratione,
that to the-thing which is-intended by-feigned indeed narration
sed veraci significatione veniatur. Sic et Demosthenes
but by-truthful signification one-may-come so also Demosthenes
orator fabulam usus est adversus Philippum, qui cum ab
the-orator a-fable used has against Philip who when from
Atheniensibus postularet ut sibi decem oratores darentur,
the-Athenians he-demanded that to-him ten orators be-given
et discederet, finxit ille [hanc] fabulam qua dissuaderet,
and he-would-depart feigned he this fable by-which he-might-dissuade
dicens lupos aliquando pastoribus, quorum diligentiam
saying the-wolves once to-the-shepherds whose diligence

decipere voluissent, suasisse ut in amicitiam convenirent,
to-deceive they-had-wished to-have-persuaded that into friendship they-should-come
ea tamen condicione, ut si canes, in quibus erat causa
with-this yet condition that if the-dogs in whom was the-cause
iurgiorum, iure illis traderentur: adnuisse pastores
of-quarrels by-right to-them should-be-handed-over to-have-agreed the-shepherds
et in spem securitatis dedisse canes, quos ovium suarum
and in hope of-security to-have-given the-dogs whom of-sheep their
vigilantissimos custodes habebant. Tunc lupi, adempta
most-watchful guards they-had then the-wolves removed
omni formidine, omne quod in gregibus illis erat, non
all fear all which in flocks those was not
pro satietate tantum, verum etiam pro libidine laceraverunt.
for satiety only but also for lust tore
Philippum quoque principes populi postulare, quo facilius
Philip also the-leaders of-the-people to-demand by-which more-easily
possit opprimere spoliatam custodibus urbem.
he-may-be-able to-overwhelm despoiled of-guards the-city

De historia

XLI · HISTORY

History is the narration of deeds done, named from seeing, since the ancients wrote only what they had witnessed. It belongs to grammar because whatever is worth remembering is entrusted to letters.

Historia est narratio rei gestae, per quam ea,
history is the-narration of-a-thing done through which those-things
quae in praeterito facta sunt, dinoscuntur. Dicta autem
which in the-past done were are-discerned called moreover
Graece historia ἀπὸ τοῦ ἱστορεῖν, id est a videre vel
in-Greek history from the to-inquire that is from to-see or
cognoscere. Apud veteres enim nemo conscribebat historiam,
to-know among the-ancients for no-one wrote history
nisi is qui interfuisset, et ea quae conscribenda essent
unless he who had-been-present and those-things which to-be-written were
vidisset. Melius enim oculis quae fiunt deprehendimus,
had-seen better for with-the-eyes what-things are-done we-grasp
quam quae auditione colligimus. Quae enim videntur,
than what by-hearing we-gather what-things for are-seen
sine mendacio proferuntur. Haec disciplina ad Grammaticam
without falsehood are-brought-forth this discipline to grammar
pertinet, quia quidquid dignum memoria est litteris mandatur.
pertains because whatever worthy of-memory is to-letters is-entrusted
Historiae autem ideo monumenta dicuntur, eo quod
histories moreover therefore monuments are-called for-this that
memoriam tribuant rerum gestarum. Series autem dicta per
memory they-grant of-things done series moreover called through
translationem a sertis florum invicem conprehensarum.
transfer from garlands of-flowers with-one-another bound

De primis auctoribus historiarum

XLII · THE FIRST HISTORIANS

Moses first wrote history among us; among the gentiles Dares the Phrygian wrote of the Greeks and Trojans, on palm leaves, it is said, and after him came Herodotus, then Pherecydes in the time of Ezra.

Historiam autem apud nos primus Moyses de initio
history moreover among us first Moses about the-beginning
mundi conscripsit. Apud gentiles vero primus Dares
of-the-world wrote-down among the-gentiles but first Dares
Phrygius de Graecis et Troianis historiam edidit, quam
the-Phrygian about the-Greeks and Trojans a-history put-forth which
in foliis palmarum ab eo conscriptam esse ferunt.
on leaves of-palms by him written-down to-have-been they-report
Post Daretem autem in Graecia Herodotus historiam primus
after Dares moreover in Greece Herodotus in-history first
habitus est. Post quem Pherecydes claruit his temporibus
held was after whom Pherecydes was-famous in-those times
quibus Esdras legem scripsit.
in-which Ezra the-law wrote

De utilitate historiae

XLIII · THE USE OF HISTORY

The histories of the nations do not hinder their readers in the useful things they say. Many wise men set down the deeds of the past to instruct the present, since through history the whole reckoning of times and years is grasped, and much that is needed is searched out from the succession of consuls and kings.

Historiae gentium non inpediunt legentibus in his quae
the-histories of-the-nations not hinder those-reading in those-things which
utilia dixerunt. Multi enim sapientes praeterita hominum
useful they-have-said many for wise-men the-past of-men
gesta ad institutionem praesentium historiis indiderunt,
deeds for the-instruction of-the-present into-histories put
siquidem et per historiam summa retro temporum
since both through history the-whole backward of-times
annorumque supputatio conprehenditur, et per consulum
and-of-years the-reckoning is-comprehended and through of-consuls
regumque successum multa necessaria perscrutantur.
and-of-kings the-succession many necessary-things are-searched-out

De generibus historiae

XLIV · THE KINDS OF HISTORY

History is threefold: the ephemeris of a single day, the annals of single years, and history of many years, which tells of times we have seen, while annals tell of years our age has not known. History, argument, and fable differ as things done, things that could be done, and things that neither were nor could be.

Genus historiae triplex est. Ephemeris namque appellatur unius
the-kind of-history threefold is ephemeris for is-called of-one
diei gestio. Hoc apud nos diarium vocatur. Nam quod Latini
day the-doing this among us a-diary is-called for what the-Latins
diurnum, Graeci ephemerida dicunt. Kalendaria appellantur,
daily the-Greeks ephemeris call calendars are-called
quae in menses singulos digeruntur. Annales sunt res
which into months single are-arranged annals are the-things
singulorum annorum. Quaequae enim digna memoriae domi
of-single years whatever for worthy of-memory at-home
militiaeque, mari ac terrae per annos in commentariis acta
and-in-war by-sea and by-land through the-years in commentaries done
sunt, ab anniversariis gestis annales nominaverunt. Historia
were from the-yearly deeds annals they-named history
autem multorum annorum vel temporum est, cuius diligentia
moreover of-many years or times is whose by-diligence
annui commentarii in libris delati sunt. Inter historiam autem
the-yearly commentaries into books brought were between history moreover
et annales hoc interest, quod historia est eorum temporum
and annals this differs that history is of-those times
quae vidimus, annales vero sunt eorum annorum quos aetas
which we-have-seen annals but are of-those years which age
nostra non novit. Unde Sallustius ex historia, Livius, Eusebius
our not has-known whence Sallust from history Livy Eusebius

et Hieronymus ex annalibus et historia constant. Item inter
and Jerome from annals and history consist likewise between
historiam et argumentum et fabulam interesse. Nam historiae
history and argument and fable to-differ for histories
sunt res verae quae factae sunt; argumenta sunt quae etsi
are things true which done were arguments are which although
facta non sunt, fieri tamen possunt; fabulae vero sunt quae
done not were to-be-done yet can fables but are which
nec factae sunt nec fieri possunt, quia contra naturam sunt.
neither done were nor to-be-done can because against nature they-are

De Rhetorica eiusque nomine

I · RHETORIC AND ITS NAME

Rhetoric is the science of speaking well in civil questions, named from the Greek for fluency. It is joined to grammar: grammar teaches us to speak rightly, rhetoric how to set forth what we have learned.

Rhetorica est bene dicendi scientia in civilibus quaestionibus,
rhetoric is of-well speaking the-science in civil questions
[eloquentia copia] ad persuadendum iusta et bona.
eloquence abundance for persuading just and good-things
Dicta autem Rhetorica Graeca appellatione ἀπὸ τοῦ
called moreover rhetoric by-a-Greek appellation from the
ῥητορίζειν, id est a copia locutionis. Ῥῆσις enim apud
to-speak-rhetorically that is from abundance of-locution rhesis for among
Graecos locutio dicitur, ῥήτωρ orator. Coniuncta est autem
the-Greeks locution is-called rhetor orator joined is moreover
Grammaticae arti Rhetorica. In Grammatica enim scientiam
to-the-grammatical art rhetoric in grammar for the-science
recte loquendi discimus; in Rhetorica vero percipimus
of-rightly speaking we-learn in rhetoric but we-perceive
qualiter ea, quae didicimus, proferamus.
how those-things which we-have-learned we-may-bring-forth

De inventoribus Rhetoricae artis

II · THE FOUNDERS OF RHETORIC

Rhetoric was found by the Greeks, Gorgias, Aristotle, and Hermagoras, and carried into Latin by Tullius, Quintilian, and Titianus, so copiously that it can be admired but not grasped.

Haec autem disciplina a Graecis inventa est, a Gorgia,
this moreover discipline by the-Greeks found was by Gorgias
Aristotele, Hermagora, et translata in Latinum a Tullio
Aristotle Hermagoras and carried-over into Latin by Tullius
videlicet et Quintiliano [et Titiano], sed ita copiose, ita varie,
namely and Quintilian and Titianus but so copiously so variously
ut eam lectori admirari in promptu sit, conprehendere
that it for-the-reader to-admire at hand be to-grasp
inpossibile. Nam membranis retentis quasi adhaerescit
impossible for with-the-parchments held as-if it-clings
memoriae series dictionis, ac mox repositis recordatio omnis
to-the-memory the-train of-the-diction and soon laid-back the-recollection all
elabitur. Huius disciplinae perfecta cognitio oratorem facit.
slips-away of-this discipline the-perfect knowledge the-orator makes

De nomine oratoris et partibus Rhetoricae

III · THE ORATOR AND THE PARTS OF RHETORIC

The orator is a good man skilled in speaking. His art has five parts, invention, arrangement, style, memory, and delivery, and rests on nature, teaching, and practice.

Orator est igitur vir bonus, dicendi peritus. Vir
the-orator is therefore a-man good of-speaking skilled the-man
bonus consistit natura, moribus, artibus. Dicendi peritus
good consists by-nature by-manners by-arts of-speaking skilled
consistit artificiosa eloquentia, quae constat partibus quinque:
consists by-artful eloquence which consists of-parts five
inventione, dispositione, elocutione, memoria, pronuntiatione,
invention arrangement style memory delivery
et fine officii, quod est aliquid persuadere. Ipsa autem
and in-the-end of-the-office which is something to-persuade itself moreover
peritia dicendi in tribus rebus consistit: natura, doctrina, usu.
the-skill of-speaking in three things consists nature teaching practice
Natura ingenio, doctrina scientia, usus adsiduitate. Haec
nature by-talent teaching by-knowledge practice by-assiduity these
sunt enim quae non solum in oratore, sed in unoquoque
are for which not only in the-orator but in each
homine artifice expectantur, ut aliquid efficiat.
man craftsman are-expected that something he-may-accomplish

De tribus generibus causarum

IV · THE THREE KINDS OF CAUSES

Causes are deliberative, demonstrative, or judicial. Deliberation persuades or dissuades, and persuasion, which needs a second person, rests on the honorable, the useful, and the possible; demonstration praises or blames a person, before, during, and after his life; and the common place is set against the crime rather than the man.

Genera causarum tria sunt, deliberativum, demonstrativum,
the-kinds of-causes three are deliberative demonstrative
iudiciale. Deliberativum genus est, in quo de quibuslibet
judicial the-deliberative kind is in which about any-whatever
utilitatibus vitae, quid aut debeat aut non debeat fieri,
advantages of-life what either ought or not ought to-be-done
tractatur. Demonstrativum, in quo laudabilis persona aut
is-treated demonstrative in which a-praiseworthy person or
reprehensibilis ostenditur. Iudiciale, in quo de ipsius
blameworthy is-shown judicial in which about of-the-very
personae facto aut poenae aut praemii sententia datur.
person the-deed either of-punishment or of-reward a-sentence is-given
Dictum autem iudiciale eo, quod iudicet hominem, et
called moreover judicial for-this that it-judges the-man and
sententia sua ostendat utrum laudabilis praemio dignus
by-sentence its-own shows whether praiseworthy of-reward worthy
sit, aut certe reus condemnari liberarique supplicio.
he-be or certainly guilty to-be-condemned and-to-be-freed from-punishment
Deliberativum genus vocatur eo, quod de unaquaque re in
the-deliberative kind is-called for-this that about each thing in
eo deliberatur. Huius genus duplex est, suasio et dissuasio,
it it-is-deliberated of-this the-kind twofold is persuasion and dissuasion

id est de expetendo et fugiendo, id est de faciendo
that is about seeking and fleeing that is about doing
et non faciendo. Suasoria autem in tribus locis dividitur:
and not doing the-suasory moreover in three places is-divided
honesto, utili, et possibili. Haec differt aliquid a
the-honorable the-useful and the-possible this differs somewhat from
deliberativa, quia suasoria eget alteram personam, deliberativa
the-deliberative because the-suasory needs another person the-deliberative
interdum et apud se agit. In suasoria autem duae sunt
sometimes also with itself acts in the-suasory moreover two are
quae plus valent: spes et metus. Demonstrativum dictum,
which more avail hope and fear demonstrative called
quod unamquamque rem aut laudando aut vituperando
because each thing either by-praising or by-blaming
demonstrat. Quod genus duas habet species: laudem et
it-demonstrates which kind two has species praise and

vituperationem. Laudis ordo tribus temporibus distinguitur:
blame of-praise the-order by-three times is-distinguished
ante ipsum, in ipsum, post ipsum. Ante ipsum, ut:
before him toward him after him before him as

Quae te tam laeta tulerunt
what you so joyful brought
saecula?
ages

In ipsum, ut:
toward him as

O sola infandos Troiae miserata labores.
O alone the-unspeakable of-Troy having-pitied labors

Post ipsum, ut:
after him as

In freta dum fluvii current, dum montibus umbrae
into the-seas while the-rivers shall-run while on-the-mountains the-shadows
lustrabunt,
shall-move
semper honos nomenque tuum laudesque manebunt.
always honor and-name your and-praises shall-remain

Pari ordine e contrario et in vituperatione hominis haec
by-equal order from the-contrary also in the-blame of-a-man this
forma servanda est, ante hominem, in hominem, post
form to-be-kept is before the-man toward the-man after
hominem. Locus communis ad demonstrativum vituperationis
the-man the-place common to the-demonstrative of-blame

genus pertinet. Quod tamen ab eo in aliquo differt. Nam
kind pertains which yet from it in something differs for
vituperatio, quae contraria est laudis, specialiter in certam
blame which contrary is to-praise specially upon the-certain
facientis personam adhibetur. Communis vero locus generaliter
of-the-doer person is-applied the-common but place generally
in facti crimen praeponitur. Unde et communis locus
upon of-the-deed the-crime is-set-before whence also common place
dicitur, quia absente persona non tam in hominem,
it-is-called because the-person being-absent not so-much upon the-man
quantum in ipsum crimen exponitur. Omne enim vitium non
as upon the-very crime it-is-set-out every for vice not
in uno tantum, sed etiam commune in plurimis invenitur.
in one only but also common in very-many is-found

De gemino statu causarum

V · THE TWOFOLD STATUS OF CAUSES

The status is the point on which a cause stands. The rational status divides into conjecture, definition, quality, and transference, which branch down to concession, removal, referral, comparison, exculpation, and pleading; the legal into letter and intent, contrary laws, ambiguity, reasoning, and legal definition. Some count eighteen statuses, Cicero nineteen.

Status apud Rhetores dicitur ea res, in qua causa
the-status among the-rhetoricians is-called that thing in which the-cause
consistit, id est constitutio. Graeci autem statum a
consists that is the-constitution the-Greeks moreover the-status from
contentione στάσιν dicunt. Latini autem non solum a
contention stasis call the-Latins moreover not only from
pugna, per quam expugnent propositionem adversarii,
the-fight through which they-may-storm the-proposition of-the-adversary

sed quod in eo pars utraque consistat. Fit autem ex
but because in it party each may-stand it-is-made moreover from
intentione et depulsione. Status autem causarum sunt duo:
charge and repulse the-statuses moreover of-causes are two
rationalis et legalis. De rationali oriuntur coniectura, finis,
rational and legal from the-rational arise conjecture definition
qualitas, translatio. De fine iudicialis et negotialis. De
quality transference from definition judicial and negotial from
iudiciali absoluta et adsumptiva. De adsumptiva concessio,
judicial absolute and assumptive from assumptive concession
remotio criminis, relatio criminis, conpensatio. De concessione
removal of-the-charge referral of-the-charge comparison from concession
purgatio et deprecatio. Coniecturalis status est cum factum,
exculpation and pleading conjectural status is when the-deed
quod alio obicitur, ab alio pernegatur. Definitivus status
which by-one is-charged by another is-flatly-denied definitive status
est, cum id, quod obicitur, non hoc esse contenditur, sed
is when that which is-charged not this to-be is-contended but
quid illud sit adhibitis definitionibus adprobatur. Qualitas
what it be by-applied definitions is-proved quality
est, dum qualis res sit quaeritur: et quia de vi
is while of-what-sort the-thing be is-asked and because about the-force
et genere negotii controversia agitur, constitutio generalis
and kind of-the-business controversy is-conducted the-constitution general
appellatur. Translatio est cum causa ex eo pendet, quod
is-called transference is when the-cause from this hangs that
non aut is agere videtur, quem oportet, aut non apud quos,
not either he to-act seems whom it-is-fitting or not before whom
quo tempore, qua lege, quo crimine, qua poena
at-what time by-what law on-what charge with-what penalty
oporteat. Translativa constitutio, quod actio translationis
it-be-fitting the-transferential constitution because the-action of-transference

et commutationis indigere videtur. Iudicialis est, in qua
and of-exchange to-need seems judicial is in which
aequi et recti natura et praemia aut poenae
of-the-equitable and of-the-right the-nature and of-reward or of-punishment
ratio quaeritur. Negotialis est, in qua quid iuris ex civili
the-reckoning is-sought negotial is in which what of-law from civil
more et aequitate sit consideratur. Adsumptiva est, quae
custom and equity be is-considered assumptive is which
ipsa ex se nihil dat firmi ad recusationem, [foris autem
itself from itself nothing gives firm for refusal from-outside moreover
aliquid defensionis adsumit]. Concessio est, cum reus non
something of-defense it-takes-up concession is when the-defendant not
ad id, quod factum est, defendit, sed ut ignoscatur postulat.
to that which done was defends but that it-be-pardoned asks
Quod nos ad poenitentes probavimus pertinere. Remotio
which we to the-penitent have-proved to-pertain removal
criminis est cum id crimen, quod infertur ab se et ab
of-the-charge is when that charge which is-brought-in from himself and from
sua culpa, vi et potestate in alium reus demovere
his-own fault by-force and power upon another the-defendant to-remove
conatur. Relatio criminis est, cum ideo iure factum
tries referral of-the-charge is when therefore by-right done
dicitur, quod aliquis ante iniuria lacessitus sit. Conparatio
it-is-said because someone before by-injury provoked had-been comparison
est, cum aliud aliquod alterius factum honestum aut utile
is when another some of-another deed honorable or useful
contenditur, quod ut fieret, illud, quod arguitur, dicitur
is-contended which that it-might-be-done that which is-charged is-said
esse conmissum. Purgatio est, cum factum quidem conceditur,
to-be committed exculpation is when the-deed indeed is-conceded
sed culpa removetur. Haec partes habet tres: inprudentiam,
but the-fault is-removed this parts has three imprudence

casum, necessitatem. Deprecatio est, cum et peccasse
chance necessity pleading is when both to-have-sinned
et consultu peccasse reus confitetur, et tamen ut
and by-design to-have-sinned the-defendant confesses and yet that
ignoscatur postulat. Quod genus perraro potest accidere. Item
it-be-pardoned asks which kind very-rarely can to-happen likewise
ex legali statu haec oriuntur, id est scriptum et voluntas,
from the-legal status these arise that is letter and intention
leges contrariae, ambiguitas, collectio sive ratiocinatio et
laws contrary ambiguity collection or reasoning and
definitio legalis. Scriptum et voluntas est, quando verba
definition legal letter and intention is when the-words
ipsa videntur cum sententia scriptoris dissidere. Legis
themselves seem with the-meaning of-the-writer to-disagree of-law
contrariae status est, quando inter se duae leges aut
contrary the-status is when among themselves two laws or
plures discrepare noscuntur. Ambiguitas est, cum id, quod
more to-disagree are-known ambiguity is when that which
scriptum est, duas aut plures res significare videtur. Collectio
written is two or more things to-signify seems collection
vel ratiocinatio est, quando ex eo, quod scriptum est,
or reasoning is when from that which written is
aliud quoque, quod non scriptum est, invenitur. Definitio
another-thing also which not written is is-found definition
legalis est, cum vis quasi in definitiva constitutione, in
legal is when the-force as-if in the-definitive constitution in
quo posita sit, quaeritur. Status ergo tam rationales quam
what placed it-be is-sought the-statuses therefore as-well rational as
legales a quibusdam certius decem et octo connumerati
legal by some more-surely ten and eight numbered
sunt. Ceterum secundum Rhetoricos Tullii decem et novem
were for-the-rest according-to the-Rhetorica of-Tullius ten and nine

reperiuntur propterea, quia translationem inter rationales
are-found for-this-reason because transference among the-rational
principaliter adfixit status. Inde se ipse etiam Cicero
principally he-fixed statuses thence himself he even Cicero
reprehendens translationem legalibus statubus adplicavit.
reproving transference to-the-legal statuses applied

De tripertita controversia

VI · THE THREEFOLD CONTROVERSY

A controversy, as Cicero says, is simple, joined from several questions, or drawn from comparison, as whether to war on Corinth, how to deal with Carthage, or whether to send an army to Macedonia or keep it in Italy against Hannibal.

Tripertita controversia iuxta Ciceronem aut simplex est,
tripartite controversy according-to Cicero either simple is
aut iuncta. Et si iuncta erit, considerandum est utrum ex
or joined and if joined it-shall-be to-be-considered it-is whether from
pluribus quaestionibus iuncta sit, an ex aliqua conparatione.
several questions joined it-be or from some comparison
Controversia simplex est, quae absolutam continet unam
controversy simple is which a-complete contains one
quaestionem hoc modo: Corinthiis bellum indicamus,
question in-this way on-the-Corinthians war do-we-declare
an non? Iuncta est ex pluribus quaestionibus, in qua
or not joined is from several questions in which
plura quaeruntur hoc pacto: Utrum Carthago diruatur,
several-things are-asked in-this manner whether Carthage be-destroyed
an Carthaginensibus reddatur, an eo colonia deducatur? Ex
or to-the-Carthaginians be-returned or thither a-colony be-led-out from

conparatione, utrum potius, aut quid potissimum quaeritur,
comparison whether rather or what most is-asked
ad hunc modum: Utrum exercitus in Macedoniam contra
in this way whether the-army into Macedonia against
Philippum mittatur, qui sociis sit auxilio, an teneatur
Philip be-sent which to-the-allies be for-help or be-kept
in Italia, ut quam maximae contra Hannibalem copiae sint?
in Italy that as greatest against Hannibal the-forces be

De quattuor partibus orationis

VII · THE FOUR PARTS OF A SPEECH

A speech has four parts: the exordium, which rouses the hearer's mind; the narration, which unfolds what was done; the argument, which wins belief for what is asserted; and the conclusion, which closes the whole. The exordium makes the hearer well-disposed, teachable, or attentive; the narration is brief and open; the argument first strengthens our own case and then breaks the opponent's; the conclusion stirs the hearers to do what we say.

Partes orationis in Rhetorica arte quattuor sunt: exordium,
the-parts of-the-speech in the-rhetorical art four are the-exordium
narratio, argumentatio, conclusio. Harum prima auditoris
the-narration the-argumentation the-conclusion of-these the-first of-the-hearer
animum provocat, secunda res gestas explicat, tertia
the-mind calls-forth the-second the-things done unfolds the-third
fidem adsertionibus facit, quarta finem totius orationis
belief to-the-assertions makes the-fourth the-end of-the-whole speech
conplectitur. Inchoandum est itaque taliter, ut benivolum,
embraces to-be-begun it-is and-so in-such-a-way that well-disposed
docilem, vel adtentum auditorem faciamus: benivolum
teachable or attentive the-hearer we-make well-disposed

precando, docilem instruendo, adtentum excitando. Narrandum
by-entreating teachable by-instructing attentive by-rousing to-be-narrated
est ita, ut breviter atque aperte loquamur; argumentandum
it-is so that briefly and openly we-speak to-be-argued
est ita, ut primum nostra firmemus, dehinc adversa
it-is so that first our-own-points we-strengthen thereafter the-opposing-ones
confringamus; concludendum ita, ut concitemus animos
we-break to-be-concluded so that we-stir the-minds
audientis inplere quae dicimus.
of-the-hearer to-fulfill what we-say

De quinque modis causarum

VIII · THE FIVE KINDS OF CAUSES

Causes are honorable, astonishing, lowly, doubtful, or obscure, according to how the hearer receives them or, in the last two, how doubtful or entangled the cause itself is.

Species causarum sunt quinque: [id est] honestum, admirabile,
the-species of-causes are five that is honorable astonishing
humile, anceps, obscurum. Honestum causae genus est, cui
lowly doubtful obscure honorable of-cause the-kind is to-which
statim sine oratione nostra favet animus auditoris. Admirabile,
at-once without speech our favors the-mind of-the-hearer astonishing
a quo est alienatus animus eorum, qui audituri sunt.
from which is estranged the-mind of-those who about-to-hear are
Humile est, quod neclegitur ab auditore. Anceps est, in quo
lowly is that-which is-neglected by the-hearer doubtful is in which
aut iudicatio dubia est, aut causa honestatis et turpitudinis
either the-judgment doubtful is or the-cause of-honor and of-baseness
particeps, ut benivolentiam pariat et offensam. Obscurum,
sharing so-that goodwill it-may-beget and offense obscure

in quo aut tardi auditores sunt, aut difficilioribus ad
in which either slow the-hearers are or in-more-difficult for
cognoscendum negotiis causa cernitur inplicata.
knowing business the-cause is-seen entangled

De syllogismis

IX · SYLLOGISMS

The syllogism moves from proposition and assumption to conclusion. Isidore treats induction and reasoning, the enthymeme with its five members and Cicero's examples, and the epichireme in three, four, and five parts.

Syllogismus Graece, Latine argumentatio appellatur.
syllogism in-Greek in-Latin argumentation is-called
Argumentatio autem dicta est, quasi argutae mentis
argumentation moreover called is as-if of-a-sharp mind
oratio, qua inventum probabile exequimur. Syllogismus
the-speech by-which the-found probable-thing we-follow-out the-syllogism
igitur est propositionis et adsumptionis confirmationisque
therefore is of-the-proposition and of-the-assumption and-of-the-confirmation
extrema conclusio aut ex ambigentis incerto, aut
the-final conclusion either from of-one-doubting the-uncertainty or
ex fiducia conprobantis. Constat enim tribus partibus:
from the-confidence of-one-approving it-consists for of-three parts
propositione, adsumptione, conclusione. Propositione, ut
proposition assumption conclusion by-proposition as
puta, 'quod bonum est, turpem usum habere non potest.'
suppose what good is a-base use to-have not can
Consensit audiens; adsumpsit ille 'pecunia turpem usum habet.'
agreed the-hearer assumed he money a-base use has

Concluditur, 'ergo pecunia bonum non est.' Syllogismis autem
it-is-concluded therefore money good not is syllogisms moreover
non solum rhetores, sed maxime dialectici utuntur, licet
not only the-rhetoricians but most the-dialecticians use although
Apostolus saepe proponat, adsumat, confirmet atque concludat:
the-Apostle often propose assume confirm and conclude
quae, ut diximus, propriae artis Dialecticae et Rhetoricae
which as we-have-said proper of-the-art dialectical and rhetorical
sunt. Syllogismorum apud rhetores principalia genera duo
are of-syllogisms among the-rhetoricians the-principal kinds two
sunt: inductio et ratiocinatio. Inductionis membra sunt tria:
are induction and reasoning of-induction the-members are three
prima propositio, secunda inlatio, quae et adsumptio dicitur,
the-first proposition the-second inference which also assumption is-called
tertia conclusio. Inductio est, quae rebus non dubiis captat
the-third conclusion induction is that-which by-things not doubtful catches
adsensionem eius, cum instituta est, sive inter philosophos,
the-assent of-him with-whom set-up it-is whether among philosophers
sive inter rhetores, sive inter sermocinantes. Propositio
or among rhetoricians or among those-conversing the-proposition
inductionis est, quae similitudines concedendae rei
of-induction is that-which the-likenesses to-be-conceded of-the-thing
necessario unius inducit aut plurium. Inlatio inductionis est,
necessarily of-one brings-in or of-several the-inference of-induction is
quae et adsumptio dicitur, quae rem, de qua contenditur, et
which also assumption is-called which the-thing about which it-is-contended and
cuius causa similitudines habitae sunt, introducit. Conclusio
for-whose sake the-likenesses held were brings-in the-conclusion
inductionis est, quae aut concessionem inlationis confirmat,
of-induction is that-which either the-concession of-the-inference confirms
aut quid ex ea conficiatur declarat. Ratiocinatio est oratio,
or what from it may-be-made-out declares reasoning is speech

qua id, de quo est quaestio, conprobatur. Ratiocinationis
by-which that about which is the-question is-proved of-reasoning
modi sunt duo. Primus enthymema, qui est inperfectus
the-modes are two the-first enthymeme which is an-imperfect
syllogismus atque rhetoricus. Secundus epichirema, qui
syllogism and rhetorical the-second epichireme which
est inrhetoricus et latior syllogismus. Enthymema igitur
is unrhetorical and broader syllogism enthymeme therefore
Latine interpretatur mentis conceptio, quem inperfectum
in-Latin is-interpreted of-the-mind conception which imperfect
syllogismum solent artigraphi nuncupare. Nam in
syllogism are-accustomed the-writers-on-the-art to-name for in
duabus partibus eius argumenti forma consistit, quando id,
two parts of-it of-the-argument the-form consists when that
quod ad fidem pertinet faciendam, utitur, syllogismorum
which to belief pertains to-be-made it-uses of-syllogisms
lege praeterita, ut est illud: 'Si tempestas vitanda est,
the-law passed-over as is that if the-storm to-be-avoided is
non est igitur navigandum.' Ex sola enim propositione et
not is therefore to-be-sailed from sole for proposition and
conclusione constat esse perfectum, unde magis rhetoribus
conclusion it-is-agreed to-be complete whence more to-the-rhetoricians
quam dialecticis convenire iudicatum est. Enthymematis
than to-the-dialecticians to-suit judged it-has-been of-the-enthymeme
membra sunt quinque: primum convincibile, secundum
the-members are five the-first convincing the-second
ostentabile, tertium sententiale, quartum exemplabile, quintum
ostensive the-third sentential the-fourth exemplary the-fifth
collectivum. Convincibile est, quod evidenti ratione
collective convincing is that-which by-evident reason
convincitur, sicut fecit Cicero pro Milone: 'Eius igitur mortis
is-proved as did Cicero for Milo of-his therefore death

sedetis ultores, cuius vitam si putetis per vos restitui
you-sit avengers whose life if you-should-think through you to-be-restored
posse, nolitis.' Ostentabile est, quod certa
to-be-able you-would-be-unwilling ostensive is that-which by-a-certain
rei demonstratione constringit, sicut Cicero in Catilina:
of-the-thing demonstration binds as Cicero in the-Catiline
'Hic tamen vivit, immo etiam in senatum venit.' Sententiale
this-man yet lives nay even into the-senate he-comes sentential
est, quod sententia generalis adducit, ut apud Terentium:
is that-which a-maxim general brings-in as in Terence

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

Exemplabile est, quod alicuius exempli conparatione
exemplary is that-which of-some example by-the-comparison
eventum simile conminatur, sicut Cicero in Philippicis: 'Te
an-outcome like threatens as Cicero in the-Philippics you
miror, Antoni, quorum exempla imitaris, eorum exitus non
I-wonder O-Antony whose examples you-imitate their ends not
pertimescere.' Collectivum est, cum in unum quae
to-fear-greatly collective is when into one the-things-which
argumentata sunt colliguntur, sicut ait Cicero pro Milone:
argued have-been are-gathered as says Cicero for Milo
'Quem igitur cum gratia noluit, hunc voluit cum
whom therefore with favor he-was-unwilling this-man he-was-willing with
aliquorum querella. Quem iure, quem loco, quem tempore
of-some the-complaint whom by-right whom in-place whom in-time
non est ausus: hunc iniuria, alieno tempore, cum periculo
not has dared this-man by-injury at-another's time with peril
capitis non dubitavit occidere.' Praeterea secundum Victorinum
of-his-head not hesitated to-kill besides according-to Victorinus

enthymematis est altera definitio ex sola propositione, sicut
of-the-enthymeme is a-second definition from the-sole proposition as
iam dictum est, quae ita constat: Si tempestas vitanda
already said it-has-been which thus consists if the-storm to-be-avoided
est, non est navigatio requirenda. Ex sola adsumptione, ut est
is not is sailing to-be-sought from the-sole assumption as is
illud: Si inimicus est, occidit; inimicus autem [est]. Et quia
that if an-enemy he-is he-killed an-enemy moreover he-is and because
illi deest conclusio, enthymema vocatur. Sequitur epichirema,
to-it is-lacking the-conclusion enthymeme it-is-called follows the-epichireme
descendens de ratiocinatione latior et executior rhetoricis
descending from reasoning broader and more-drawn-out than-rhetorical
syllogismis, latitudine distans et productione sermonis a
syllogisms by-breadth differing and by-lengthening of-speech from
dialecticis syllogismis, propter quod rhetoribus datur. Hic
dialectical syllogisms on-account-of which to-the-rhetoricians it-is-given this
autem constat modis tribus. Primus modus tripertitus est,
moreover consists in-ways three the-first way tripartite is
secundus quadripertitus, tertius quinquepertitus. Tripertitus
the-second quadripartite the-third quinquepartite the-tripartite
epichirematicus syllogismus est, qui constat membris tribus,
epichirematic syllogism is which consists of-members three
id est propositione, adsumptione, conclusione. Quadripertitus
that is proposition assumption conclusion quadripartite
est, qui constat ex membris quattuor: prima propositione,
is which consists of members four the-first proposition
secunda adsumptione et una propositionis sive adsumptionis
the-second assumption and to-one of-the-proposition or of-the-assumption
coniuncta, tertia probatione et conclusione. Quinquepartitus
joined the-third proof and conclusion quinquepartite
itaque est, qui constat ex membris quinque, id est prima
and-so is which consists of members five that is the-first

propositione, secunda eius probatione, tertia adsumptione,
proposition the-second its proof the-third assumption
quarta eius probatione, quinta conclusione. Hunc Cicero
the-fourth its proof the-fifth conclusion this Cicero
ita facit in arte Rhetorica: 'Si deliberatio et demonstratio
thus makes in the-art of-rhetoric if deliberation and demonstration
genera sunt causarum, non possunt recte partes alicuius
kinds are of-causes not can rightly parts of-some
generis causae putari. Eadem enim res alii genus, alii
kind of-cause be-thought the-same for thing to-one a-kind to-another
pars esse potest; eidem genus et pars non potest,' vel
a-part to-be can to-the-same a-kind and a-part not can or
cetera, quousque syllogismi huius membra claudantur.
the-rest until of-syllogism this the-members be-closed

De lege

X · LAW

Law is the people's written constitution, custom a law approved by age and not written, and usage a right established by custom. Every law permits, forbids, or punishes, and must be honorable, just, possible, natural, fitting, clear, and written for the common good.

Lex est constitutio populi, quam maiores natu cum plebibus
law is the-constitution of-the-people which the-elders by-birth with the-commons
sancierunt. Nam quod Rex vel Imperator edicit, constitutio
sanctioned for what the-king or emperor proclaims constitution
vel edictum vocatur. Institutio aequitatis duplex est, nunc in
or edict is-called the-institution of-equity twofold is now in
legibus, nunc in moribus. Inter legem autem et mores hoc
laws now in customs between law moreover and customs this

interest, quod lex scripta est, mos vero est vetustate probata
differs that law written is custom but is by-age approved
consuetudo, sive lex non scripta. Nam lex a legendo vocata,
usage or law not written for law from reading called
quia scripta est. Mos autem longa consuetudo est, de
because written it-is custom moreover long usage is from
moribus tracta tantundem. Consuetudo autem est ius quoddam
customs drawn just-as-much usage moreover is law a-certain
moribus institutum, quod pro lege suscipitur, cum deficit
by-customs established which for law is-taken-up when fails
lex; nec differt scriptura an ratione consistat, quando et
the-law nor does-it-differ by-writing or by-reason it-consist when also
legem ratio conmendet. Porro si ratione lex consistat, lex
the-law reason commends further if by-reason law consist law
erit omne iam quod ratione constiterit, dumtaxat quod
shall-be all now which by-reason shall-have-consisted provided that-which
religioni congruat, quod disciplinae conveniat, quod saluti
with-religion agree which with-discipline accord which to-welfare
proficiat. Vocata autem consuetudo, quia in communi est
profit called moreover usage because in common it-is
usu. Omnis autem lex aut permittit aliquid, ut 'vir fortis
use every moreover law either permits something as a-man brave
petat praemium': aut vetat, ut 'sacrarum virginum nuptias
may-seek a-reward or forbids as of-sacred virgins the-marriage
nulli petere liceat': aut punit, ut 'qui caedem fecerit,
to-none to-seek be-allowed or punishes as who murder shall-have-done
capite plectatur.' Factae sunt autem leges, ut earum
with-his-head be-punished made were moreover laws that their
metu humana coherceatur audacia, tutaque sit inter inprobos
by-fear human be-restrained audacity and-safe be among the-wicked
innocentia, et in ipsis inprobis formidato supplicio refrenetur
innocence and in the-very wicked by-feared punishment be-reined-in

nocendi facultas. Legis enim praemio aut poena vita
of-harming the-capacity of-the-law for by-reward or by-punishment life
moderatur humana. Erit autem lex honesta, iusta, possibilis,
is-governed human shall-be moreover law honorable just possible
secundum naturam, secundum consuetudinem patriae, loco
according-to nature according-to the-custom of-the-fatherland to-place
temporique conveniens, necessaria, utilis, manifesta quoque, ne
and-time fitting necessary useful clear also lest
aliquid per obscuritatem in captionem contineat, nullo privato
anything through obscurity for catching it-contain with-no private
commodo, sed pro communi civium utilitate conscripta.
advantage but for the-common of-the-citizens advantage written

De sententia

XI · THE MAXIM

A maxim is an impersonal saying; add a person and it becomes a chria, as Achilles offending Agamemnon by speaking the truth.

Sententia est dictum inpersonale, ut:
the-maxim is a-saying impersonal as

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

Huic si persona fuerit adiecta, chria erit, ita: 'offendit
to-this if a-person shall-have-been added a-chria it-shall-be thus offended
Achilles Agamemnonem vera dicendo,' 'Metrophanes
Achilles Agamemnon true-things by-saying Metrophanes
promeruit gratiam Mithridatis obsequendo.' Nam inter chrian
earned the-favor of-Mithridates by-complying for between chria

et sententiam hoc interest, quod sententia sine persona
and maxim this differs that the-maxim without a-person
profertur, chria sine persona numquam dicitur. Unde
is-brought-forth the-chria without a-person never is-said whence
si sententiae persona adiciatur, fit chria; si detrahatur,
if to-the-maxim a-person be-added it-becomes a-chria if it-be-taken-away
fit sententia.
it-becomes a-maxim

De catasceua et anasceua

XII · CONFIRMATION AND REFUTATION

Catasceua confirms a proposed thing and anasceua refutes it. Refutation shows a thing unfitting, as a shameful word or deed, or a lie, as incredible, impossible, or contrary, and confirmation turns the same division to the contrary; refutation ends by asking what a fable meant, as Scylla a grasping seaside woman.

Catasceua est confirmatio propositae rei. Anasceua autem
catasceua is the-confirmation of-a-proposed thing anasceua moreover
contraria superiori est. Revincit enim non fuisse, aut non
contrary to-the-former is it-refutes for not to-have-been or not
esse, quod natum, aut factum, aut dictum esse proponitur; ut si
to-be what born or done or said to-be is-proposed as if
quis Chimaeram neget fuisse, aut fuisse confirmet. Inter
anyone the-Chimaera deny to-have-been or to-have-been confirm between
haec et thesin hoc interesse, quod thesis, quamvis et ipsa
these and the-thesis this to-differ that the-thesis although also itself
habeat disputationem in utramque partem, tamen incertae
it-have disputation on each side yet of-an-uncertain
rei quasi quaedam deliberatio vel cohortatio est. Catasceua
thing as-if a-certain deliberation or exhortation is catasceua

autem et anasceua in his rebus, quae verisimiles non sunt, sed
moreover and anasceua in those things which likely not are but
pro veris proponuntur, plerumque versantur. Anasceuae prima
for true are-proposed mostly are-engaged of-anasceua the-first
divisio est inconveniens et mendacium. Inconvenientis species
division is the-unfitting and the-lie of-the-unfitting the-species
sunt, quod inhonestum est et quod inutile. Item inhonestum
are what dishonorable is and what useless likewise the-dishonorable
tractatur aut in dictis aut in factis. In dictis, ut si qui
is-treated either in sayings or in deeds in sayings as if someone
indecora et non respondentia auctoritati dixisse dicatur;
unbecoming-things and not answering to-his-authority to-have-said be-said
velut si aliqui infamet Catonem illum Censorium, iuventutem
as if someone defame Cato that Censor the-youth
illum ad nequitiam et luxuriam cohortatum. In factis, ut
him to wickedness and luxury to-have-exhorted in deeds as
si qui abhorrens aliquid a sanctimonia et nomine suo
if someone shrinking something from sanctity and from-name his-own
fecisse dicatur; ut est fabula de adulterio Martis et Veneris.
to-have-done be-said as is the-fable about the-adultery of-Mars and of-Venus
Mendacium tres habet species: incredibile, quod factum non esse
the-lie three has species the-incredible which done not to-be
credatur, ut adolescentem, qui de Siculo litore ingredientes
be-believed as the-young-man who from the-Sicilian shore entering
Africam classes viderit. Inpossibile est ut Clodius insidias
Africa the-fleets saw the-impossible is that Clodius ambushes
Miloni fecerit et idem occisus sit a Milone. Contrarium est;
for-Milo made and the-same killed was by Milo the-contrary is
nam si insidias fecit, occidit. Occisus est; non fecit insidias.
for if ambushes he-made he-killed killed he-was not he-made ambushes
Haec distributio in contrarium reformata catasceua prodeerit.
this distribution into the-contrary reshaped to-the-catasceua shall-be-of-use

[Ut gradus omnes constituamus, honestum, utile, verisimile,
so-that the-degrees all we-may-set-up honorable useful likely
possibile, consentaneum, vel ex diverso inhonestum, inutile,
possible consistent or from the-opposite dishonorable useless
parum verisimile, inpossibile, contrarium.] Oportebit tamen
too-little likely impossible contrary it-shall-be-needful yet
principia sic ordinare, ut aut credendum esse veterum
the-beginnings so to-order that either to-be-believed to-be of-the-ancients
auctoritati, aut fabulis fidem non habendam esse dicamus. Et
to-the-authority or to-fables belief not to-be-had to-be we-say and
ad id postremum in anasceua requiramus, ne quid aliud
for that last in the-anasceua let-us-ask lest something else
significare voluerint, qui ista finxerunt: ut Scyllam non
to-signify they-wished who those-things feigned as Scylla not
marinam, sed maritimam feminam, nec succinctam canibus,
of-the-sea but a-seaside woman nor girt with-dogs
sed rapacem aliquam et inhospitalem venientibus extitisse.
but rapacious some and inhospitable to-those-coming to-have-existed

De prosopoeia

XIII · PROSOPOPOEIA

Prosopopoeia gives person and speech to lifeless things, as Cicero's fatherland speaking, or mountains and rivers made to talk.

Prosopoeia est, cum inanimalium et persona et sermo
prosopopoeia is when of-inanimate-things both a-person and speech
fingitur. Cicero in Catilina: 'Etenim si mecum patria
is-feigned Cicero in the-Catiline for if with-me the-fatherland
mea, quae mihi vita mea multo est carior, loqueretur,
my which to-me than-life my much is dearer should-speak

dicens,' et cetera. Sic et montes et flumina vel arbores
saying and the-rest so also mountains and rivers or trees
loquentes inducimus, personam inponentes rei quae non
speaking we-bring-in a-person imposing on-a-thing which not
habet naturam loquendi; quod et tragoedis usitatum et
has the-nature of-speaking which also with-the-tragedians customary and
in orationibus frequentissime invenitur.
in orations most-frequently is-found

De ethopoeia

XIV · ETHOPOEIA

Ethopoeia feigns a man's person to express age, fortune, sex, or temper, so that the speech fits a pirate, a woman, a youth, a soldier, or a philosopher, and suits who speaks, to whom, and when.

Ethopoeiam vero illam vocamus, in qua hominis personam
ethopoeia indeed that we-call in which of-a-man the-person
fingimus pro exprimendis affectibus aetatis, studii, fortunae,
we-feign for expressing the-affections of-age of-pursuit of-fortune
laetitiae, sexus, maeroris, audaciae. Nam cum piratae persona
of-joy of-sex of-grief of-boldness for when of-a-pirate the-person
suscipitur, audax, abrupta, temeraria erit oratio: cum
is-taken-up bold abrupt rash shall-be the-speech when
feminae sermo simulatur, sexui convenire debet oratio: iam
of-a-woman the-talk is-simulated to-the-sex to-suit ought the-speech now
vero adolescentis et senis, et militis et imperatoris,
indeed of-a-young-man and of-an-old-man and of-a-soldier and of-a-commander
et parasiti et rustici et philosophi diversa oratio dicenda
and of-a-parasite and of-a-rustic and of-a-philosopher different speech to-be-spoken

est. Aliter enim loquitur gaudio affectus, aliter vulneratus.
is otherwise for speaks by-joy affected otherwise wounded
In quo genere dictionis illa sunt maxime cogitanda, quis
in which kind of-diction these are most to-be-pondered who
loquatur et apud quem, de quo et ubi et quo tempore:
be-speaking and before whom about what and where and at-what time
quid egerit, quid acturus sit, aut quid pati possit,
what he-has-done what about-to-do he-be or what to-suffer he-may-be-able
si haec consulta neclexerit.
if these counsels he-shall-have-neglected

De generibus quaestionum

XV · THE KINDS OF QUESTIONS

A question is finite, a cause about a certain person, or infinite, a proposition with no certain person, place, or time; the proposition is, as it were, a part of the cause.

Genera quaestionum duo sunt, quorum unum est finitum,
the-kinds of-questions two are of-which one is finite
alterum infinitum. Finitum ὑπόθεσις Graece, Latine causa
the-other infinite the-finite hypothesis in-Greek in-Latin cause
dicitur, ubi cum certa persona controversia est. Infinitum,
is-called where with a-certain person the-controversy is the-infinite
quod Graece θέσις, Latine propositum nominatur. Hoc
which in-Greek thesis in-Latin proposition is-named this
personam non habet certam, nec inest [in] aliqua certa
a-person not has certain nor is-in in any certain
circumstantia, id est, nec locus, nec tempus. In causa vero
circumstance that is neither place nor time in the-cause indeed
certa omnia sunt, unde quasi pars causae est propositum.
certain all-things are whence as-if a-part of-the-cause is the-proposition

De elocutione

XVI · STYLE

Style must suit the thing, the place, the time, and the hearer, mixing nothing profane with the holy or light with grave; it must be Latin, clear, and pleasing, and the speaker must also do what he says.

Iam vero in elocutionibus illud uti oportebit, ut res,
now indeed in styles that to-use it-shall-be-needful as the-thing
locus, tempus, persona audientis efflagitat, ne profana
the-place the-time the-person of-the-hearer demands lest profane-things
religiosis, ne inverecunda castis, ne levia gravibus, ne lasciva
with-religious lest shameless with-chaste lest light with-weighty lest wanton
seriis, ne ridicula tristibus misceantur. Latine autem et
with-serious lest ridiculous with-sad be-mixed in-Latin moreover and
perspicue loquendum. Latine autem loquitur, qui verba
clearly to-be-spoken in-Latin moreover speaks who the-words
rerum vera et naturalia persequitur, nec a sermone atque
of-things true and natural pursues nor from the-speech and
cultu praesentis temporis discrepat. Huic non sit satis
refinement of-the-present time differs to-this not let-it-be enough
videre quid dicat, nisi id quoque aperte et suaviter dicere;
to-see what he-says unless it also openly and sweetly to-say
ne id quidem tantum, nisi id quod dicat et facere.
nor that indeed only unless that which he-says also to-do

De trimodo dicendi genere

XVII · THE THREE STYLES

The lowly style serves small causes, the middle style the temperate, and the grand style the greatest, those that touch God or men's salvation; even great matters are taught lowly and praised temperately.

Dicenda sunt quoque summissa leniter, incitata graviter,
to-be-said are also lowly-things gently roused-things weightily
inflexa moderate. Hoc est enim illud trimodum genus
varied-things moderately this is for that threefold kind
dicendi: humile, medium, grandiloquum. Cum enim magna
of-speaking lowly middle grand when for great-things
dicimus, granditer proferenda sunt; cum parva dicimus,
we-say grandly to-be-brought-forth they-are when small-things we-say
subtiliter; cum mediocria, temperate. Nam in parvis causis
subtly when middling-things temperately for in small causes
nihil grande, nihil sublime dicendum est, sed leni ac
nothing grand nothing sublime to-be-said is but in-a-gentle and
pedestri more loquendum. In causis autem maioribus, ubi de
pedestrian manner to-be-spoken in causes moreover greater where about
Deo vel hominum salute referimus, plus magnificentiae et
God or of-men the-salvation we-report more of-magnificence and
fulgoris est exhibendum. In temperatis vero causis, ubi nihil
of-brilliance is to-be-shown in temperate indeed causes where nothing
agitur ut agat, sed tantummodo ut delectetur auditor, inter
is-done that he-may-act but only that be-delighted the-hearer between
utrumque moderate dicendum est: sed et quamvis de magnis
both moderately to-be-said it-is but also although about great
rebus quisque dicat, non tamen semper granditer docere
things each speak not yet always grandly to-teach

debet, sed summisse, cum docet; temperate, cum aliquid
he-ought but lowly when he-teaches temperately when something
laudat vel vituperat; granditer, cum ad conversionem aversos
he-praises or blames grandly when to conversion averted
animos provocat. Utenda tamen verba in summisso genere
minds he-calls to-be-used yet words in the-lowly kind
sufficientia, in temperato splendentia, in grandi vehementia.
sufficient in the-temperate splendid in the-grand vehement

De colo, commate, et periodis

XVIII · COMMA, COLON, AND PERIOD

Speech is built from the comma, a small part of the sense, the colon, a member, and the period, its full close, which should be no longer than one breath.

Conponitur autem instruiturque omnis oratio verbis, comma
is-composed moreover and-is-furnished every speech with-words comma
et colo et periodo. Comma particula est sententiae. Colon
and colon and period the-comma a-small-part is of-the-sentence the-colon
membrum. Periodos ambitus vel circuitus. Fit autem
a-member the-period a-compass or circuit it-is-made moreover
ex coniunctione verborum comma, ex commate colon,
from the-joining of-words a-comma from the-comma a-colon
ex colo periodos. Comma est iuncturae finitio, utputa:
from the-colon a-period the-comma is of-a-juncture the-ending for-instance
'Etsi vereor, iudices,' ecce unum comma; sequitur et aliud
although I-fear O-judges behold one comma follows and another
comma: 'ne turpe sit pro fortissimo viro dicere,' et factum
comma lest base it-be for a-most-brave man to-speak and made
est colon, id est membrum, quod intellectum sensui
is a-colon that is a-member which understanding to-the-sense

praestat; sed adhuc pendet oratio, sicque deinde ex pluribus
offers but still hangs the-speech and-so then from several
membris fit periodos, id est extrema sententiae clausula:
members is-made a-period that is the-last of-the-sentence close
'ita veterem iudiciorum morem requirunt.' Periodos autem
thus the-old of-the-courts custom they-require the-period moreover
longior esse non debet quam ut uno spiritu proferatur.
longer to-be not ought than that in-one breath it-be-brought-forth

De vitiis litterarum et verborum et sententiarum cavendis

XIX · FAULTS OF LETTERS

The orator's speech must avoid harsh joinings: a vowel meeting the same vowel, the grating of R, S, and X together, and M dashed against a vowel.

Praeterea purum et honestum oratoris eloquium carere
besides pure and honorable of-the-orator utterance to-lack
debet omnibus vitiis tam in litteris, quam in verbis,
ought all faults as-much in letters as in words
quam etiam in sententiis. In litteris, ut iunctura apta et
as also in sentences in letters that the-joining fitting and
conveniens sit; et sic observandum, ne praecedentis verbi
agreeing be and so to-be-observed-it-is lest of-the-preceding word
extrema vocalis in eandem vocalem primam incidat verbi
the-last vowel upon the-same vowel the-first fall of-the-word
sequentis, ut 'feminae Aegyptiae.' Quae structura melior
following as of-the-woman Egyptian which structure better
fit, si consonantes vocalibus adplicantur. Trium quoque
becomes if consonants to-vowels are-applied of-three also
consonantium, quae in se incidentes stridere et quasi
consonants which upon themselves falling to-grate and as-if

rixare videntur, vitanda iunctura est, id est, R, S, X,
to-quarrel seem to-be-avoided the-joining is that is R S X
ut: 'ars studiorum,' 'rex Xerxes,' 'error Romuli.' Fugienda
as the-art of-studies king Xerxes the-error of-Romulus to-be-shunned
est et consonans M inlisa vocalibus, ut 'verum enim.'
is also the-consonant M dashed-against on-vowels as true for

De iuncturis verborum

XX · THE JOINING OF WORDS

Words must be proper, figures drawn from near things, hyperbata short, and ambiguity, perissology, and its opposite, the theft of needed words, avoided; emphasis and its contrary adorn a speech.

In verbis quoque cavenda sunt vitia, ut non inpropria verba
in words also to-be-avoided are faults that not improper words
ponantur, quae Graeci Acyrologian vocant. Amanda est ergo
be-put which the-Greeks acyrology call to-be-loved is therefore
proprietas, sic tamen ut aliquando propter humilitatem
propriety so yet that sometimes on-account-of the-lowliness
sordidi aut spurci vocabuli translatis nominibus sit
of-a-sordid or filthy word with-transferred names it-be
utendum, non tamen longe accitis, sed ut veris proxima
to-be-used not yet far fetched but that to-the-true nearest
et cognata videantur. Fugienda etiam Hyperbata longiora,
and akin they-seem to-be-shunned also hyperbata longer
quae fieri sine aliorum sensuum confusione non possunt.
which to-be-made without of-other senses confusion not can
Ambiguitas quoque et vitium illud cavendum, cum quidam
ambiguity also and fault that to-be-avoided when certain

iactatione eloquentiae ducti, quod uno aut duobus verbis
by-boasting of-eloquence led what by-one or two words
significare poterant, interpositis inanibus vocibus longa et
to-signify they-could with-put-between empty words long and
circumflexa ambage concludunt: quod vitium Perissologia[n]
roundabout by-circuit they-close-up which fault perissology
vocatur. Cui contrarium criminis vitium est et brevitatis
is-called to-which contrary of-reproach a-fault is also of-brevity
studio etiam necessaria verba furari. Fugienda sunt quoque,
by-zeal even necessary words to-steal to-be-shunned are also
sicut in litteris et verbis, ita et in sententiis vitia, quae
as in letters and words so also in sentences faults which
inter prima Grammaticorum studia cognoscuntur. Sunt autem
among the-first of-the-grammarians studies are-learned are moreover
Cacemphaton, Tautologia, Ellipsis, Acyrologia, Macrologia,
cacemphaton tautology ellipsis acyrology macrology
Perissologia, Pleonasmos et his similia. At contra
perissology pleonasm and to-these like-things but on-the-contrary
orationem extollit et exornat †energia tum† Emphasis, quae
speech exalts and adorns energy then emphasis which
plus quiddam quam dixerit intellegi facit; ut si dicas:
more something than it-has-said to-be-understood makes as if you-say
'Ad gloriam Scipionis ascendit,' et Vergilius:
to the-glory of-Scipio he-ascended and Virgil

Demissum lapsi per funem.
let-down having-slid along the-rope

Cum enim dicit lapsi, altitudinis imaginem suggerit. Huic
when for he-says having-slid of-height an-image he-suggests to-this
contraria virtus est, verbis minuere quae natura sua
contrary virtue is by-words to-diminish what by-nature their-own
magna sunt.
great are

De figuris verborum et sententiarum

XXI · FIGURES OF WORDS AND SENTENCES

Figures vary speech so it does not weary. Isidore gives those proper to oratory, from anadiplosis, climax, and antithesis to the figures of sentences, with the kinds of maxims, procatalepsis, aporia, paradox, parrhesia, aposiopesis, irony, and prosopopoeia, most with an example.

Augetur et ornatur oratio etiam figuris verborum ac
is-increased and is-adorned speech also by-figures of-words and
sententiarum. Nam quia directa et perpetua oratio
of-sentences for because direct and continuous speech
fatigationem atque fastidium tam dicendi quam audiendi
weariness and disgust as-much of-speaking as of-hearing
creat, flectenda est et in alias versanda formas, ut et
creates to-be-bent it-is and into other to-be-turned forms that both
dicentem reficiat, et ornatior fiat, et iudicem
the-speaker it-may-refresh and more-adorned it-may-become and the-judge
diverso vultu audituque deflectat. E quibus plurimae
by-different face and-hearing it-may-turn-aside of which very-many
superius a Donato in schematibus artis Grammaticae
above by Donatus in the-schemata of-the-art grammatical
adnotatae sunt. Unde tantum illa hic interponi oportuit,
noted were whence only those here to-be-put-between it-was-needful

quae in poemate aut numquam aut difficulter fiunt, in
which in a-poem either never or with-difficulty are-made in
oratione autem libere. [Anadiplosis est congeminatio verborum,
speech moreover freely anadiplosis is the-doubling of-words
ut: 'hic tamen vivit, vivit, etiam in senatum venit.' Climax
as this-man yet lives he-lives even into the-senate he-comes climax
est gradatio, cum ab eo, quo sensus superior terminatur,
is gradation when from that by-which the-sense former is-ended
inferior incipit, ac dehinc quasi per gradus dicendi ordo
the-latter begins and thereafter as-if through steps of-speaking the-order
servatur, ut est illud Africani: 'ex innocentia nascitur
is-kept as is that of-Africanus from innocence is-born
dignitas, ex dignitate honor, ex honore imperium, ex
dignity from dignity honor from honor command from
imperio libertas.' Hanc figuram nonnulli catenam appellant,
command liberty this figure some a-chain call
propter quod aliud in alio quasi nectitur nomine, atque
on-account-of that one-thing in another as-if is-bound by-name and
ita res plures in geminatione verborum trahuntur. Fit
thus things several in the-doubling of-words are-drawn is-made
autem hoc schema non solum in singulis verbis, sed etiam
moreover this schema not only in single words but also
in contexione verborum, ut apud Gracchum: 'pueritia
in the-weaving-together of-words as in Gracchus the-boyhood
tua adulescentiae tuae inhonestamentum fuit, adulescentia
your to-the-youth your a-dishonor was the-youth
senectuti dedecoramentum, senectus reipublicae flagitium.'
to-the-old-age a-disgrace the-old-age to-the-commonwealth an-outrage
Sic et apud Scipionem: 'vi atque ingratis coactus cum
so also in Scipio by-force and unwillingly compelled with
illo sponsionem feci, facta sponsione ad iudicem adduxi,
him a-wager I-made made the-wager to the-judge I-brought

adductum primo coetu damnavi, damnatum ex voluntate
brought at-the-first meeting I-condemned condemned by will
dimisi.' Antitheta, quae Latine contraposita appellantur:
I-released antitheta which in-Latin set-against are-called
quae, dum ex adverso ponuntur, sententiae pulchritudinem
which while from the-opposite are-put of-the-sentence beauty
faciunt, et in ornamento locutionis decentissima existunt,
make and in the-ornament of-locution most-fitting stand-out
ut Cicero: 'ex hac parte pudor pugnat, illinc petulantia;
as Cicero on this side shame fights on-that wantonness
hinc pudicitia, illinc stuprum; hinc fides, illinc fraudatio;
on-this chastity on-that lewdness on-this faith on-that fraud
hinc pietas, illinc scelus; hinc constantia, illinc furor; hinc
on-this piety on-that crime on-this constancy on-that fury on-this
honestas, illinc turpitudo; hinc continentia, illinc libido; hinc
honor on-that baseness on-this continence on-that lust on-this
denique aequitas, temperantia, fortitudo, prudentia, virtutes
finally equity temperance fortitude prudence virtues
omnes certant cum iniquitate, luxuria, ignavia, temeritate,
all contend with iniquity luxury sloth rashness
cum vitiis omnibus; postremo copia cum egestate; bona ratio
with vices all lastly plenty with want good reason
cum perdita; mens sana cum amentia; bona denique spes
with ruined a-mind sound with madness good finally hope
cum omnium rerum desperatione confligit.' In huiusmodi
with of-all things despair clashes in of-this-kind
certamine ac praelio, huiusmodi locutionis ornamento liber
contest and battle of-this-kind of-locution the-ornament the-book
Ecclesiasticus usus est, dicens: 'contra malum bonum, et
Ecclesiasticus used has saying against evil good and
contra mortem vita: sic contra pium peccator: et sic intuere
against death life so against the-pious the-sinner and so look

in omnia opera altissimi, bina et bina, unum contra
upon all the-works of-the-Most-High two and two one against
unum.' Synonymia est, quotiens in conexa oratione pluribus
one synonymy is whenever in connected speech by-several
verbis unam rem significamus, ut ait Cicero: 'nihil agis,
words one thing we-signify as says Cicero nothing you-do
nihil moliris, nihil cogitas.' Et item: 'non feram, non
nothing you-undertake nothing you-think and likewise not I-shall-bear not
patiar, non sinam.' Epanodos, quam regressionem nostri
I-shall-suffer not I-shall-allow epanodos which regression our-people
vocant: 'principium dignitas erat pene par; non par fortasse
call the-beginning dignity was almost equal not equal perhaps
eorum, quae sequebantur.' Antapodosis, quotiens media
of-those which followed antapodosis whenever the-middle-things
primis et ultimis conveniunt [ut est]: 'vestrum iam
with-the-first and with-the-last agree as is your now
hoc factum reprehendo, patres conscripti, non meum, ac
this deed I-blame O-fathers conscript not mine and
pulcherrimum quidem factum: verum, ut dixi, non meum,
most-beautiful indeed a-deed but as I-said not mine
sed vestrum.' Paradiastole est, quotiens id, quod dicimus,
but yours paradiastole is whenever that which we-say
interpretatione discernimus: 'cum te pro astuto sapientem
by-interpretation we-distinguish when you for cunning wise
appellas, pro inconsiderato fortem, pro inliberali diligentem.'
you-call for thoughtless brave for illiberal careful
Antanaclasis est, quae eodem verbo contrarium exprimit
antanaclasis is which by-the-same word a-contrary expresses
sensum. Querebatur quidam de filio, cum mortem suam
sense was-complaining a-certain-man about his-son when death his
expectaret, respondente: 'non expecto, immo peto, inquit, ut
he-awaited answering not I-await nay I-seek he-says that

expectes.' Antimetabole est conversio verborum, quae ordine
you-await antimetabole is the-turning of-words which by-the-order
mutato contrarium efficit sensum: 'non ut edam vivo, sed
changed a-contrary makes sense not that I-may-eat I-live but
ut vivam edo.' Et illud: 'si consul Antonius, Brutus hostis:
that I-may-live I-eat and that if a-consul Antony Brutus an-enemy
si conservator reipublicae Brutus, hostis Antonius.' Exoche:
if the-preserver of-the-commonwealth Brutus an-enemy Antony exoche
'Quis eos appellavit? Appius. Quis produxit? Appius.' Nunc
who them called Appius who brought-forth Appius now
figuras sententiarum, quas operae pretium sit cognoscere,
the-figures of-sentences which of-the-work worth it-be to-know
persequamur. Sententia est dictum inpersonale, ut:
let-us-follow the-maxim is a-saying impersonal as

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

Huic si persona fuerit adiecta, Chria erit, ita: 'offendit
to-this if a-person shall-have-been added a-chria it-shall-be thus offended
Achilles Agamemnonem vera dicendo.' 'Metrophanes
Achilles Agamemnon true-things by-saying Metrophanes
promeruit gratiam Mithridatis obsequendo.' Nam inter chriam
earned the-favor of-Mithridates by-complying for between chria
et sententiam hoc interest, quod sententia sine persona
and maxim this differs that the-maxim without a-person
profertur, chria sine persona numquam dicitur. Unde
is-brought-forth the-chria without a-person never is-said whence
si sententiae persona adiciatur, fit chria; si detrahatur,
if to-the-maxim a-person be-added it-becomes a-chria if it-be-taken-away

fit sententia. Sententiarum species multae. Aliae enim
it-becomes a-maxim of-sentences the-species many some for
sunt indicativae, aliae sunt pronuntiativae, ut:
are indicative others are pronunciative as

Nusquam tuta fides;
nowhere safe faith

aliae imperativae, ut:
others imperative as

Vade, age, nate, voca Zephyros, et labere pinnis.
go come O-son call the-Zephyrs and glide on-wings

Aliae admirativae:
others admirative

Tantaene animis caelestibus irae?
so-great in-minds heavenly angers

Aliae conparativae:
others comparative

Si vinco et pereo, quid ibi me vincere praestat?
if I-conquer and I-perish what there me to-conquer avails

Aliae superlativae, quae cum aliquo motu animi et
others superlative which with some motion of-the-mind and
indignatione promuntur:
indignation are-brought-forth

Quid non mortalia pectora coges,
to-what not mortal breasts you-shall-drive
auri sacra fames!
of-gold accursed hunger

Aliae interrogativae [ut]:
others interrogative as

Iuvenes, quae causa subegit
O-young-men what cause has-forced
ignotas temptare vias?
unknown to-try ways
Quid genus, unde domum? Pacemne huc fertis, an arma?
what race whence home peace hither do-you-bring or arms

Aliae responsivae, ut 'illinc,' 'istinc.' Aliae deprecativae, ut:
others responsive as from-yonder from-there others deprecative as

Eripe me his, invicte, malis!
snatch me from-these O-unconquered from-evils

Aliae promissivae, ut:
others promissive as

Parce metu, manent inmota tuorum.
spare from-fear remain unmoved of-your-people

Aliae concessivae quae inpulsione prohibeant, ut:
others concessive which by-impulse forbid as

I, sequere Italiam ventis, pete regna per undas.
go follow Italy by-winds seek kingdoms through the-waves

Quae tamen ne non intellecta sit persuasio, permixta sunt
which yet lest not understood be the-persuasion mixed-in are
aliqua quae vetent latenter, ut 'ventis,' 'per undas.' Aliae
some-things which forbid secretly as by-winds through the-waves others
demonstrativae, ut: 'en,' 'ecce.' Aliae optativae, ut:
demonstrative as lo behold others optative as

O mihi praeteritos referat si Iuppiter annos.
O to-me the-past may-bring-back if Jupiter years

Aliae derogativae, ut: 'nequaquam.' Aliae, quae cum
others derogative as by-no-means others which with
exclamatione proferuntur, ut:
exclamation are-brought-forth as

Quis furor, o cives, pacem convertit in arma?
what madness O citizens peace has-turned into arms

Et Cicero: 'O dii inmortales, ubinam gentium sumus?' Aliae
and Cicero O gods immortal where of-peoples are-we others
exhortativae, cum ad sententiam provocamus, ut:
exhortative when to a-maxim we-call-forth as

Aude, hospes, contemnere opes.
dare O-guest to-despise riches

Aliae dehortativae, cum a contrario vitio peccatoque
others dehortative when from the-contrary vice and-sin
reducimus. Sunt et adfirmativae, ut: 'quidni,' 'quippe.'
we-lead-back there-are also affirmative as why-not surely
Praeceptivae, ut:
preceptive as

Nudus ara, sere nudus, et habebis frigore messes.
naked plow sow naked and you-shall-have in-cold harvests

Vetativae, ut:
prohibitive as

Neve inter vites corylum sere, neve flagella
nor among the-vines hazel sow nor the-shoots
summa pete.
topmost seek

Negativae, ut: 'non,' 'minime.' Sunt et mirativae, ut 'Papae!
negative as not least there-are also mirative as wow
vivere non licet, et fornicare libet?' Dolentis, [ut]:
to-live not it-is-allowed and to-fornicate it-pleases of-one-grieving as

Ei mihi, quod nullus amor est sanabilis herbis.
alas to-me that no love is curable by-herbs

Flentis [ut]. Similitudinis, sic:
of-one-weeping as of-likeness thus

Ut quondam Creta fertur Labyrinthus in alta.
as once Crete is-said the-Labyrinth in lofty

Admonentis [ut]. Inridentis [ut]. Gementis [ut]. Exhortativae
of-one-admonishing as of-one-mocking as of-one-groaning as exhortative
[ut]. Consolativae [ut]. Conmiserantis [ut]. Quorum quot
as consolatory as of-one-pitying as of-which how-many
sunt figurae, tot et in pronuntiando voces. Sunt et
are the-figures so-many also in pronouncing voices there-are also
Amphidoxae, quarum pars honesta est, pars inhonesta, ut:
amphidoxae of-which part honorable is part dishonorable as

Non est tua tuta voluntas:
not is your safe wish
magna petis, Phaëthon.
great-things you-seek Phaethon

Sunt et aliae, procatalempsis, cum id, quod nobis obici
there-are also others procatalepsis when that which to-us to-be-objected
poterat, ante praesumimus ad diluendum, ut: 'Si quis
could beforehand we-anticipate for refuting as if anyone
vestrum iudices, aut eorum, qui adsunt, forte mirantur.'
of-you O-judges or of-those who are-present perchance wonder
Sunt et aporiae, dubitatio simulantis nescire se quae
there-are also aporiae the-doubt of-one-pretending not-to-know himself what
scit, aut quomodo dicatur. Koeno⟨no⟩sis autem dicitur
he-knows or how it-may-be-said koinonosis moreover is-called
conmunicatio consilii cum iudicibus aut adversariis, ut si
the-sharing of-counsel with the-judges or the-adversaries as if
dicas: 'Vos consulo, iudices, aut vos adversarii, quid me facere
you-say you I-consult O-judges or you adversaries what me to-do
convenerit, aut quid vos facturi fuissetis.' Paradoxon
it-would-have-befitted or what you about-to-do would-have-been paradox
est, cum dicimus inopinatum aliquid accidisse, ut Flacco
is when we-say unexpected something to-have-happened as for-Flaccus

Cicero: ‘Cuius laudis praedicator esse debuerit, eius periculi
Cicero of-whose praise the-herald to-be he-ought of-his peril
deprecatorem esse factum.’ Epitrope, id est permissio,
the-intercessor to-be made epitrope that is permission
cum aliqua ipsis iudicibus aut adversariis permittimus
when something to-the-very judges or adversaries we-permit
aestimanda, ut Calvus in Vati[ci]nio: ‘Perfrica frontem, et
to-be-weighed as Calvus in the-Vatinius rub-bold your-brow and
dic te digniorem qui praetor fieres quam Catonem.’
say yourself worthier that praetor you-should-become than Cato
Parrhesia est oratio libertatis et fiduciae plena: ‘occidi non
parrhesia is speech of-freedom and of-confidence full I-have-killed not
Spurium Maelium,’ et cetera. Qua figura caute utendum
Spurius Maelius and the-rest which figure cautiously to-be-used
est, ut Cicero: praemisit enim factionem. Ethopoeia est, cum
it-is as Cicero sent-before for the-faction ethopoeia is when
sermonem ex aliena persona inducimus, ut pro Caelio Tullius
speech from another person we-bring-in as for Caelius Tullius
facit Appium Caecum cum Clodia loquentem. Energia est
makes Appius the-Blind with Clodia speaking energia is
rerum gestarum aut quasi gestarum sub oculis inductio, de
of-things done or as-if done before the-eyes the-bringing-in about
qua locuti iam sumus. Metathesis est, quae mittit animos
which spoken already we-have metathesis is which sends the-minds
iudicum in res praeteritas aut futuras, hoc modo: ‘Revocate
of-the-judges into things past or future in-this way recall
mentis ad spectaculum expugnatae miserae civitatis, et videre
your-minds to the-spectacle of-the-stormed wretched city and to-see
vos credite incendia, caedes, rapinas, direptiones, liberorum
you believe fires slaughters plunders lootings of-free
corporum iniurias, captivitates matronarum, trucidationes
bodies the-injuries captivities of-matrons slaughters

senum.' In futurum autem anticipatio eorum, quae dicturus
of-old-men into the-future moreover the-anticipation of-those-things which about-to-say
est adversarius, ut Tullio pro Milone, cum mittit animos
is the-adversary as for-Tullius for Milo when he-sends the-minds
iudicum in eum reipublicae statum, ⟨qui⟩ futurus est,
of-the-judges into that of-the-commonwealth state which about-to-be is
etiamsi occiso Milone Clodius viveret. Aposiopesis est, cum
even-if killed Milo Clodius should-live aposiopesis is when
id, quod dicturi videbamur, silentio intercipimus:
that which about-to-say we-seemed by-silence we-cut-off

Quos ego, sed motos praestat conponere fluctus.
whom I but the-stirred it-is-better to-calm waves

Epanalempsis est digressio: 'Tulit calor me dicendi et
epanalepsis is digression has-carried the-heat me of-speaking and
dignitas rerum paulo longius quam volebam, sed redeo ad
the-dignity of-the-things a-little further than I-wished but I-return to
causam.' Anamnesis est commemoratio eius rei, quod oblitos
the-cause anamnesis is the-recollection of-that thing which forgotten
fuisse nos fingimus. †Aparisis† est, cum id, quod in
to-have-been us we-feign aparisis is when that which in
animos iudicum quasi deposueramus, opportune reposcimus.
the-minds of-the-judges as-if we-had-deposited opportunely we-demand-back
Aetiologia est, cum proponimus aliquid, eiusque causam et
aetiology is when we-propose something and-its cause and

rationem reddimus. Characterismus, descriptio figurae alicuius
reason we-render characterismus the-description of-a-figure of-some
expressa, ut:
expressed as

Omnia Mercurio similis, vocemque coloremque
in-all to-Mercury like and-the-voice and-the-color
et crines flavos et membra decora iuventa.
and the-hair golden and the-limbs comely with-youth

Ἀθροισμός, cum plures sensus breviter expeditos in unum
athroismos when several senses briefly dispatched into one
locum coacervant, et cum quadam festinatione decurrit, ut
place they-heap-up and with a-certain haste it-runs-down as
Cicero: 'Rempublicam, Quirites, vitamque omnium vestrorum,
Cicero the-commonwealth O-Quirites and-the-life of-all of-you
bona, fortunas, coniuges, liberosque vestros,' et cetera. Ironia
the-goods the-fortunes the-wives and-children your and the-rest irony
est, cum per simulationem diversum quam dicit intellegi
is when through pretense different than he-says to-be-understood
cupit. Fit autem aut cum laudamus eum quem vituperare
he-desires it-is-made moreover either when we-praise him whom to-blame
volumus, aut vituperamus quem laudare volumus. Utriusque
we-wish or we-blame whom to-praise we-wish of-each
exemplum erit, si dicas amatorem reipublicae Catilinam,
the-example shall-be if you-say a-lover of-the-commonwealth Catiline
hostem reipublicae Scipionem. Diasyrmos ea, quae
an-enemy of-the-commonwealth Scipio diasyrmos those-things which
magna sunt, verbis minuit, aut minima extollit. †Efon† est,
great are by-words diminishes or the-smallest exalts efon is
quotiens in eodem sensu diutius immoramur: 'Cui tandem
whenever in the-same sense longer we-linger whom at-length

pepercit? cuius amicitiae fidem custodivit? cui bono
has-he-spared whose friendship the-faith has-he-guarded to-whom good
inimicus non fuit? quando non aut accusavit aliquem,
an-enemy not has-he-been when not either has-he-accused someone
aut verberavit, aut prodidit?' Epangelia est promissio, qua
or beaten or betrayed epangelia is promise by-which
iudicem adtentum facimus, pollicentes nos aliqua magna aut
the-judge attentive we-make promising us some great or
minima dicturos. Prosopopoeia est, cum inanimalium et
smallest-things about-to-say prosopopoeia is when of-inanimate-things both
persona et sermo fingitur. Cicero in Catilina: 'etenim si
a-person and speech is-feigned Cicero in the-Catiline for if
mecum patria mea, quae mihi vita mea multo est
with-me the-fatherland my which to-me than-life my much is
carior, loqueretur dicens,' et cetera. Parathesis est, cum quasi
dearer should-speak saying and the-rest parathesis is when as-if
deponimus aliquid inperfectum apud memoriam iudicum,
we-lay-down something unfinished with the-memory of-the-judges
repetituros nos dicentes, cum oportunum fuerit.
about-to-take-up-again us saying when fitting it-shall-have-been
Peusis, id est soliloquium, cum ad interrogata ipsi
peusis that is soliloquy when to the-things-asked we-ourselves
nobis respondemus. Synaeresis est, cum differimus aliquid,
to-ourselves answer synaeresis is when we-put-off something
petentes ut aliud interim nos permittant dicere].
asking that another-thing meanwhile us they-allow to-say

De Dialectica

XXII · DIALECTIC

Dialectic is the discipline of discussing the causes of things, the rational part of philosophy. Aristotle brought it to rules and named it from what is said, and it follows rhetoric because they share much.

Dialectica est disciplina ad disserendas rerum causas inventa.
dialectic is a-discipline for discussing of-things the-causes found
Ipsa est philosophiae species, quae Logica dicitur, id est
itself is of-philosophy a-species which logic is-called that is
rationalis definiendi, quaerendi et disserendi potens. Docet
rational of-defining of-inquiring and of-discussing capable it-teaches
enim in pluribus generibus quaestionum quemadmodum
for in several kinds of-questions how
disputando vera et falsa diiudicentur. Hanc quidam primi
by-disputing true-things and false-things be-distinguished this certain first
philosophi in suis dictionibus habuerunt; non tamen ad artis
philosophers in their dictions had not yet to of-the-art
redegere peritiam. Post hos Aristoteles ad regulas quasdam
they-reduced the-skill after these Aristotle to rules certain
huius doctrinae argumenta perduxit, et Dialecticam nuncupavit,
of-this doctrine the-arguments brought and dialectic named
pro eo quod in ea de dictis disputatur. Nam λεκτόν dictio
for this that in it about things-said it-is-disputed for lekton diction
dicitur. Ideo autem post Rhetoricam disciplinam Dialectica
is-called therefore moreover after the-rhetorical discipline dialectic
sequitur, quia in multis utraque communia existunt.
follows because in many-things both common exist

De differentia Dialecticae et Rhetoricae artis

XXIII · DIALECTIC AND RHETORIC

Varro likens dialectic to the clenched fist and rhetoric to the open palm: one draws words together for the schools, the other spreads them out in the forum.

Dialecticam et Rhetoricam Varro in novem disciplinarum
dialectic and rhetoric Varro in the-nine of-disciplines
libris tali similitudine definivit: 'Dialectica et Rhetorica est
books by-such likeness defined dialectic and rhetoric is
quod in manu hominis pugnus adstrictus et palma distensa:
what in the-hand of-a-man the-fist clenched and the-palm stretched-out
illa verba contrahens, ista distendens.' Dialectica siquidem ad
that words drawing-together this stretching-out dialectic indeed for
disserendas res acutior: Rhetorica ad illa quae nititur
discussing things sharper rhetoric for those-things which it-strives
docenda facundior. Illa ad scholas nonnumquam venit: ista
to-be-taught more-eloquent that to the-schools sometimes comes this
iugiter procedit in forum. Illa requirit rarissimos studiosos:
continually proceeds into the-forum that requires the-rarest students
haec frequenter et populos. Solent autem Philosophi
this frequently also peoples are-accustomed moreover the-philosophers
antequam ad isagogen veniant exponendam, definitionem
before to the-isagoge they-come to-be-expounded the-definition
Philosophiae ostendere, quo facilius ea, quae ad eam
of-philosophy to-show so-that more-easily those-things which to it
pertinent, demonstrentur.
pertain be-demonstrated

De definitione Philosophiae

XXIV · THE DEFINITION OF PHILOSOPHY

Philosophy is the knowledge of things human and divine joined with the pursuit of living well. Its three parts are physics, ethics, and logic; Scripture holds all three, and philosophy is divided again into the speculative and the active, each with its species.

Philosophia est rerum humanarum divinarumque cognitio
philosophy is of-things human and-divine the-knowledge
cum studio bene vivendi coniuncta. Haec duabus ex
with the-pursuit of-well living joined this two from
rebus constare videtur, scientia et opinatione. Scientia est,
things to-consist seems knowledge and opinion knowledge is
cum res aliqua certa ratione percipitur; opinatio autem,
when a-thing some by-certain reason is-perceived opinion moreover
cum adhuc incerta res latet et nulla ratione firma
when still uncertain the-thing lies-hidden and by-no reason firm
videtur, utputa sol utrumne tantus quantus videtur, an
seems for-instance the-sun whether so-great as-much-as it-seems or
maior sit quam omnis terra: item luna globosa sit an
greater be than all the-earth likewise the-moon globular be or
concava, et stellae utrumne adhaereant caelo, an per
concave and the-stars whether they-cling to-the-sky or through
aerem libero cursu ferantur: caelum ipsum qua magnitudine,
the-air by-free course be-borne the-sky itself of-what magnitude
qua materia constat: utrum quietum sit et inmobile, an
of-what matter it-consists whether at-rest it-be and immovable or
incredibili celeritate volvatur: quanta sit terrae crassitudo,
with-incredible speed it-revolve how-great be of-the-earth the-thickness
aut quibus fundamentis librata et suspensa permaneat.
or on-what foundations balanced and suspended it-remains

Ipsud autem nomen Latine interpretatum amorem sapientiae
itself moreover the-name in-Latin interpreted love of-wisdom
profitetur. Nam Graeci φιλο- amorem, σοφίαν sapientiam
professes for the-Greeks philo love sophian wisdom
dicunt. Philosophiae species tripertita est: una naturalis, quae
say of-philosophy the-species tripartite is one natural which
Graece Physica appellatur, in qua de naturae inquisitione
in-Greek physics is-called in which about of-nature the-inquiry
disseritur: altera moralis, quae Graece Ethica dicitur, in
it-is-discussed the-second moral which in-Greek ethics is-called in
qua de moribus agitur: tertia rationalis, quae Graeco
which about manners it-is-treated the-third rational which by-a-Greek
vocabulo Logica appellatur, in qua disputatur quemadmodum
word logic is-called in which it-is-disputed how
in rerum causis vel vitae moribus veritas ipsa quaeratur.
in of-things the-causes or of-life the-manners truth itself be-sought
In Physica igitur causa quaerendi, in Ethica ordo vivendi,
in physics therefore the-cause of-inquiring in ethics the-order of-living
in Logica ratio intellegendi versatur. Physicam apud
in logic the-reason of-understanding is-engaged physics among
Graecos primus perscrutatus est Thales Milesius, unus
the-Greeks first searched-out has Thales of-Miletus one
ex septem illis sapientibus. Hic enim ante alios caeli
of seven those wise-men he for before others of-the-sky
causas atque vim rerum naturalium contemplata ratione
the-causes and the-force of-things natural with-contemplated reason
suspexit, quam postmodum Plato in quattuor definitiones
looked-up-at which afterward Plato into four definitions
distribuit, id est Arithmeticam, Geometricam, Musicam,
distributed that is arithmetic geometry music
Astronomiam. Ethicam Socrates primus ad corrigendos
astronomy ethics Socrates first for correcting

conponendosque mores instituit, atque omne studium eius ad
and-composing manners instituted and all study his to
bene vivendi disputationem perduxit, dividens eam in quattuor
of-well living the-disputation brought dividing it into four
virtutibus animae, id est prudentiam, iustitiam, fortitudinem,
virtues of-the-soul that is prudence justice fortitude
temperantiam. Prudentia est in rebus, qua discernuntur a
temperance prudence is in things by-which are-distinguished from
bonis mala. Fortitudo, qua adversa aequanimiter tolerantur.
goods evils fortitude by-which adversities with-equanimity are-borne
Temperantia, qua libido concupiscentiaque rerum frenatur.
temperance by-which lust and-desire of-things is-bridled
Iustitia, qua recte iudicando sua cuique distribuunt.
justice by-which by-rightly judging their-own to-each they-distribute
Logicam, quae rationalis vocatur, Plato subiunxit, per quam,
logic which rational is-called Plato added through which
discussis rerum morumque causis, vim earum rationabiliter
discussed of-things and-of-manners the-causes the-force of-them reasonably
perscrutatus est, dividens eam in Dialecticam et Rhetoricam.
searched-out has dividing it into dialectic and rhetoric
Dicta autem Logica, id est rationalis. Λόγος enim apud
called moreover logic that is rational logos for among
Graecos et sermonem significat et rationem. In his
the-Greeks both speech signifies and reason in these
quippe tribus generibus Philosophiae etiam eloquia divina
indeed three kinds of-philosophy also the-utterances divine
consistunt. Nam aut de natura disputare solent,
consist for either about nature to-dispute they-are-accustomed
ut in Genesi et in Ecclesiaste: aut de moribus, ut in
as in Genesis and in Ecclesiastes or about manners as in
Proverbiis et in omnibus sparsim libris: aut de Logica, pro
Proverbs and in all scatteredly books or about logic for

qua nostri Theoreticam sibi vindicant, ut in Cantico
which our-people the-theoretic for-themselves claim as in the-Canticle
canticorum, et Evangeliis. Item aliqui doctorum Philosophiam
of-canticles and the-Gospels likewise some of-the-doctors philosophy
in nomine et partibus suis ita definierunt: Philosophia
in name and parts its thus defined philosophy
est divinarum humanarumque rerum, in quantum homini
is of-divine and-human things in as-far-as for-man
possibile est, probabilis scientia. Aliter: Philosophia est
possible it-is the-probable knowledge otherwise philosophy is
ars artium et disciplina disciplinarum. Rursus: Philosophia
the-art of-arts and the-discipline of-disciplines again philosophy
est meditatio mortis, quod magis convenit Christianis
is the-meditation of-death which more suits to-Christians
qui, saeculi ambitione calcata, conversatione disciplinabili,
who of-the-world the-ambition trampled by-conduct disciplined
similitudine futurae patriae vivunt. Philosophia dividitur in
in-likeness of-the-future fatherland live philosophy is-divided into
duas partes: prima inspectiva; secunda actualis. Alii definierunt
two parts the-first speculative the-second active others defined
Philosophiae rationem in duabus consistere partibus, quarum
of-philosophy the-reckoning in two to-consist parts of-which
prima inspectiva est, secunda actualis. Inspectiva dividitur
the-first speculative is the-second active the-speculative is-divided
in tribus modis, id est prima in naturalem; secunda in
in three ways that is the-first into the-natural the-second into
doctrinalem; tertia in divinam. Doctrinalis dividitur in
the-doctrinal the-third into the-divine the-doctrinal is-divided into
quattuor, id est, prima in Arithmeticam, secunda Musicam,
four that is the-first into arithmetic the-second music
tertia Geometriam, quarta Astronomiam. Actualis dividitur
the-third geometry the-fourth astronomy the-active is-divided

in tribus, id est, prima in moralem, secunda dispensativam,
in three that is the-first into the-moral the-second the-economic
tertia civilem. Inspectiva dicitur, qua supergressi visibilia,
the-third the-civil speculative is-called by-which having-surpassed the-visible-things
de divinis aliquid et caelestibus contemplamur, eaque
about divine-things something and heavenly we-contemplate and-them
mente solummodo inspicimus, quoniam corporeum
with-the-mind only we-behold since the-bodily
supergrediuntur obtutum. Naturalis dicitur, ubi uniuscuiusque
they-surpass gaze natural is-called where of-each
rei natura discutitur, quia nihil generatur in vita: sed
thing the-nature is-discussed because nothing is-begotten in life but
unumquodque his usibus deputatur, in quibus a creatore
each-thing to-those uses is-assigned in which by the-creator
definitum est, nisi forte cum voluntate Dei aliquod
defined it-is unless perchance when by-the-will of-God some
miraculum provenire monstratur. Divinalis dicitur, quando
miracle to-come-forth is-shown divine is-called when
aut ineffabilem naturam Dei, aut spiritales creaturas ex
either the-ineffable nature of-God or spiritual creatures from
aliqua parte, profundissima qualitate disserimus. Doctrinalis
some part by-most-profound quality we-discuss doctrinal
dicitur scientia, quae abstractam considerat quantitatem.
is-called the-knowledge which abstract considers quantity
Abstracta enim quantitas dicitur, quam intellectu a materia
abstract for quantity is-called which by-the-intellect from matter
separantes, vel ab aliis accidentibus, ut est par, inpar, vel ab
separating or from other accidents as is even odd or from
huiuscemodi, in sola ratiocinatione tractamus. Cuius species
of-this-kind in only reasoning we-treat whose species
sunt quattuor: Arithmetica, Geometrica, Musica, Astronomia.
are four arithmetic geometry music astronomy

Arithmetica est disciplina quantitatis numerabilis secundum
arithmetic is the-discipline of-quantity numerable according-to
se. Geometrica est disciplina magnitudinis inmobilis et
itself geometry is the-discipline of-magnitude immovable and
formarum. Musica est disciplina quae de numeris loquitur
of-forms music is the-discipline which about numbers speaks
qui ad aliquid sunt, his qui inveniuntur in sonis. Astronomia
which to something are those which are-found in sounds astronomy
est disciplina, quae cursus caelestium siderumque figuras
is the-discipline which the-courses of-the-heavenly and-of-the-stars the-figures
contemplatur omnes, et habitudines stellarum circa se et
contemplates all and the-relations of-the-stars around themselves and
circa terram indagabili ratione percurrit. Porro actualis dicitur,
around the-earth with-searching reason runs-through further active is-called
quae res propositas operationibus suis explicat. Cuius partes
which things proposed by-operations its-own unfolds whose parts
sunt tres, moralis, dispensativa et civilis. Moralis dicitur,
are three moral economic and civil moral is-called
per quam mos vivendi honestus adpetitur, et instituta
through which the-manner of-living honorable is-sought and institutes
ad virtutem tendentia praeparantur. Dispensativa dicitur,
to virtue tending are-prepared economic is-called
cum domesticarum rerum sapienter ordo disponitur. Civilis
when of-domestic things wisely the-order is-disposed civil
dicitur, per quam totius civitatis utilitas administratur.
is-called through which of-the-whole city the-advantage is-administered

De isagogis Porphyrii

XXV · PORPHYRY'S ISAGOGE

Porphyry's introduction teaches how a thing is defined by genus, species, difference, property, and accident, as man is a rational, mortal, terrestrial, biped animal capable of laughter. Victorinus translated it and Boethius commented on it.

Post Philosophiae definitiones, in quibus generaliter omnia
after of-philosophy the-definitions in which generally all-things
continentur, nunc Isagogas Porphyrii expediamus. Isagoga
are-contained now the-Isagoge of-Porphyry let-us-set-out isagoge
quippe Graece, Latine introductio dicitur, eorum scilicet qui
indeed in-Greek in-Latin introduction is-called of-those namely who
Philosophiam incipiunt: continens in se demonstrationem
philosophy begin containing in itself the-demonstration
primarum rationum de qualibet re quid sit, suaque
of-the-first reasons about any-whatever thing what it-be and-by-its-own
certa ac substantiali definitione declaretur. Nam posito primo
certain and substantial definition it-be-declared for placed first
genere, deinde species et alia, quae vicina esse possunt,
the-genus then the-species and other-things which near to-be can
subiungimus ac discretis communionibus separamus, tamdiu
we-subjoin and by-distinguished commonalities we-separate so-long
interponentes differentias, quousque ad proprium eius de quo
putting-between differences until to the-proper of-it about which
quaerimus signata eius expressione perveniamus, ut puta:
we-ask with-marked its expression we-arrive as suppose
Homo est animal rationale, mortale, terrenum, bipes, risu
man is an-animal rational mortal terrestrial biped of-laughter
capax. Genus animal cum dictum est, substantia hominis
capable the-genus animal when said it-is the-substance of-man

declarata est. Est enim ad hominem genus animal, sed
declared is it-is for with-respect-to man the-genus animal but
quia late patebat, adiecta est species, terrenum: iam exclusum
because widely it-extended added is the-species terrestrial now excluded
est id quod aut aethereum aut humidum [suspicabatur].
is that which either ethereal or watery was-suspected
Differentia vero, ut bipes, quae propter animalia posita
the-difference but as biped which on-account-of the-animals placed
est quae multis pedibus innituntur. Item rationale, propter
is which on-many feet rest likewise rational on-account-of
illa quae ratione egeant: mortale autem propter id
those which of-reason lack mortal moreover on-account-of that
quod angelus [non] est. Postea discretis atque seclusis
which an-angel not is afterward the-distinguished and secluded-things
adiectum est proprium in parte postrema [risus capax]: est
added is the-proper in the-part last of-laughter capable it-is
enim solum hominis, quod ridet. Sic perfecta est omni ex
for alone of-man that he-laughs so completed is every from
parte definitio ad hominem declarandum. Cuius disciplinae
part the-definition for man declaring of-which of-discipline
definitionem plenam existimaverunt Aristoteles et Tullius ex
the-definition full thought Aristotle and Tullius of
genere et differentiis consistere. Quidam postea pleniores in
genus and differences to-consist certain afterward fuller in
docendo eius perfectam substantialem definitionem in quinque
teaching its perfect substantial definition into five
partibus, veluti membris suis, dividerunt. Quarum prima
parts as-if members its-own divided of-which the-first
est de genere, secunda de specie, tertia de differentia,
is about genus the-second about species the-third about difference
quarta de proprio, quinta de accidenti. Genus, ut animal.
the-fourth about the-proper the-fifth about the-accident genus as animal

Est enim vocabulum generale et commune omnium animam
it-is for the-word general and common of-all soul
habentium. Species, ut homo. Est enim specialitas, qua
having species as man it-is for the-speciality by-which
separatur a ceteris animantibus. Differentia, ut rationale,
it-is-separated from the-other living-beings difference as rational
mortale. His enim duobus differt homo a ceteris.
mortal by-these for two differs man from the-others
Cum enim dicitur rationale, discernitur ab inrationalibus
when for it-is-said rational he-is-distinguished from the-irrational
mutis, quae non habent rationem. Cum [dicitur] mortale,
dumb-ones which not have reason when it-is-said mortal
discernitur ab angelis, qui nesciunt mortem. Proprium, ut
he-is-distinguished from the-angels who know-not death proper as
risibile. Homo est enim quod ridet, et hoc praeter hominem
risible man is for what laughs and this besides man
nullius animalis est. Accidens, ut color in corpore, doctrina
of-no animal is accident as color in the-body learning
in animo. Haec enim temporum varietate et accidunt
in the-mind these for of-times by-the-variety both befall
et mutantur: et est ex omnibus his quinque partibus
and are-changed and there-is from all these five parts
oratio plenae sententiae, ita: Homo est animal rationale,
a-speech of-full sentence thus man is an-animal rational
mortale, risibile, boni malique capax. Sic etiam in omni
mortal risible of-good and-of-evil capable so also in every
oratione substantiali tamdiu interponere debemus species et
speech substantial so-long to-put-between we-ought species and
differentias, quam diu seclusis omnibus, quae hoc idem esse
differences as long secluded all which this same to-be
possunt, ad id perveniatur, ut proprietas iam certa teneatur.
can to that one-may-arrive that the-property now certain be-held

Isagogas autem ex Graeco in Latinum transtulit Victorinus
the-Isagoge moreover from Greek into Latin translated Victorinus
orator, commentumque eius quinque libris Boetius edidit.
the-orator and-the-commentary its five in-books Boethius put-forth

De categoriis Aristotelis

XXVI · ARISTOTLE'S CATEGORIES

The categories are introduced by equivocal, univocal, and denominative words, then named and explained: substance and the nine accidents, namely quantity, quality, relation, position, place, time, condition, acting, and suffering. Whatever a man says falls under these ten.

Sequuntur Aristotelis categoriae, quae Latine praedicamenta
follow of-Aristotle the-categories which in-Latin predicaments
dicuntur: quibus per varias significationes omnis sermo
are-called by-which through various significations all speech
conclusus est. Instrumenta categoriarum sunt tria, id est
enclosed is the-instruments of-the-categories are three that is
prima aequivoca; secunda univoca; tertia denominativa.
the-first equivocal the-second univocal the-third denominative
Aequivoca sunt, quando multarum rerum nomen unum est,
equivocal are when of-many things the-name one is
sed non eadem definitio, ut leo. Nam quantum ad nomen
but not the-same definition as lion for as-far-as to the-name
pertinet, et verus et pictus et caelestis leo dicitur;
it-pertains both the-true and the-painted and the-heavenly lion is-called
quantum ad definitionem pertinet, aliter verus definitur,
as-far-as to the-definition it-pertains otherwise the-true is-defined
aliter pictus, aliter caelestis. Univoca sunt, quando duarum
otherwise the-painted otherwise the-heavenly univocal are when of-two

aut plurimarum rerum unum nomen est et definitio, ut
or of-more things one name is and definition as
vestis. Nam et birrus et tunica et nomen vestis possunt
garment for both the-cloak and the-tunic both the-name garment can
accipere et eius definitionem. Ergo hoc univocum in
to-receive and its definition therefore this univocal in
generibus esse intellegitur, quia et nomen et definitionem
genera to-be is-understood because both the-name and the-definition
dat formis suis. Denominativa, id est derivativa, dicuntur
it-gives to-forms its-own denominative that is derivative are-called
quaecumque ab aliquo solo differentiae casu secundum
whatever from some single of-difference by-the-case according-to
nomen habent appellationem, ut a bonitate bonus, et a
name have appellation as from goodness good and from
malitia malus. Categoriarum autem species decem sunt, id
malice bad of-the-categories moreover the-species ten are that
est substantia, quantitas, qualitas, relatio, situs, locus, tempus,
is substance quantity quality relation position place time
habitus, agere et pati. Substantia est, quae proprie et
condition to-act and to-suffer substance is which properly and
principaliter dicitur, quae neque de subiecto praedicatur, neque
principally is-called which neither of a-subject is-predicated nor
in subiecto est, ut aliqui homo vel aliqui equus. Secundae
in a-subject is as some man or some horse second
autem substantiae dicuntur, in quibus speciebus illae, quae
moreover substances are-called in which species those which
principaliter substantiae primo dictae sunt, insunt atque
principally substances first called were are-in and
clauduntur, ut in homine Cicero. Quantitas est mensura, per
are-enclosed as in man Cicero quantity is the-measure through
quam aliquid vel magnum vel minus ostenditur, ut longus,
which something either great or less is-shown as long

brevis. Qualitas est, ut qualis sit, orator an rusticus, niger
short quality is as of-what-sort be an-orator or a-rustic black
aut candidus. Relatio est, quae refertur ad aliquid. Cum
or white relation is which is-referred to something when
enim dicitur filius, demonstratur et pater. Haec relativa
for it-is-said son is-shown also father these relatives
simul incipiunt. Namque servus ac dominus uno tempore
together begin for slave and master at-one time
exordium nominis sumunt, nec aliquando invenitur dominus
the-beginning of-the-name take nor ever is-found the-master
prior servo, nec servus domino. Alterum enim alteri
prior to-the-slave nor the-slave to-the-master one for to-the-other
praeesse non potest. Locus est ubi sit, in foro, in platea.
to-be-before not can place is where it-be in the-forum in the-street
Loci autem motus partes sex habet, dextram et sinistram,
of-place moreover the-motion parts six has right and left
ante et retro, sursum atque deorsum. Partes quoque istae sex
before and behind upward and downward parts also these six
duo habent [id est, situm et tempus. Situm, ut] longe et
two have that is position and time position as far and
prope. Tempus, ut: heri, hodie. Porro situs a positione
near time as yesterday today further position from placing
dictus, ut quis aut stet, aut sedeat, aut iaceat. Habitus
called as someone either stand or sit or lie condition
ab habendo aliquid dictus, ut habere scientiam in mente,
from having something called as to-have knowledge in the-mind
virtutem in corpore, circa corpus vestimentum, et cetera,
virtue in the-body around the-body clothing and the-rest
quae ad habendi modum, designato a doctoribus numero,
which to of-having the-mode by-a-designated by the-doctors number
conprehenditur. Iam vero agere et pati ab agentis et
is-comprised now indeed to-act and to-suffer from of-the-one-acting and

patientis significatione consistunt. Nam scribo vocis
of-the-one-suffering the-signification consist for I-write of-the-voice
actum habet, quoniam facientis rem indicat. Scribor
the-act has since of-the-doer the-thing it-indicates I-am-written
patientis est, quoniam pati se ostendit. In his enim
of-the-one-suffering is since to-suffer itself it-shows in these for
novem generibus, quorum exempli gratia quaedam posita
nine genera of-which of-example for-the-sake certain-things placed
sunt, vel in ipso substantiae genere, quod est οὐσία,
are or in the-very of-substance genus which is ousia
innumerabilia reperiuntur. Nam et ea quae intellectu
countless-things are-found for also those-things which by-the-intellect
capimus, id ad alterutrum horum decem praedicamentorum
we-grasp it to one-or-other of-these ten predicaments
sermone vulgamus. Plena enim sententia de his ita
by-speech we-make-known full for the-sentence about these thus
est: Augustinus, magnus orator, filius illius, stans in
is Augustine great orator son of-that-one standing in
templo, hodie, infulatus, disputando fatigatur. Usia autem
the-temple today wearing-the-fillet by-disputing is-wearied usia moreover
substantia est, id est proprium, quae ceteris subiacet;
substance is that is the-proper which to-the-others lies-under
reliqua novem accidentia sunt. Substantia autem dicitur
the-remaining nine accidents are substance moreover is-called
ab eo, quod omnis res ad se ipsam subsistit. Corpus enim
from this that every thing to it itself subsists the-body for
subsistit, et ideo substantia est. Illa vero accidentia, quae
subsists and therefore substance it-is those but accidents which
in subsistente atque subiecto sunt, substantiae non sunt,
in the-subsisting and the-subject are substances not are
quia non subsistunt, sed mutantur; sicut color vel forma.
because not they-subsist but they-are-changed as color or form

De subiecto autem et in subiecto quasi de ipso et in ipso.
of a-subject moreover and in a-subject as-if of itself and in itself
Ubi enim dicitur de subiecto, substantia est, quasi dicatur
where for it-is-said of a-subject substance it-is as-if it-be-said
de substantia. Ubi autem dicitur in subiecto, accidentia sunt,
of substance where moreover it-is-said in a-subject accidents they-are
id est, quae accidunt in substantia; ut quantitas, qualitas,
that is which befall in the-substance as quantity quality
vel figura. De subiecto igitur genera et species, in subiecto
or figure of a-subject therefore the-genera and species in a-subject
accidentia sunt. Ex his novem accidentibus tria intra usiam
the-accidents are of these nine accidents three within the-usia
sunt, quantitas [et], qualitas et situs. Haec enim sine
are quantity and quality and position these for without
usia esse non possunt. Extra usiam vero sunt locus, tempus
usia to-be not can outside the-usia but are place time
et habitus; intra et extra usiam sunt relatio, facere et
and condition within and outside the-usia are relation to-do and
pati. Appellatas autem categorias constat, quia non possunt
to-suffer called moreover categories it-is-agreed because not they-can
nisi ex subiectis agnosci. Quis enim quid sit homo possit
unless from subjects be-recognized who for what be man could
agnoscere, nisi aliquem hominem sibi ponat ante oculos,
to-recognize unless some man for-himself he-put before the-eyes
quasi subiectum nomini? Hoc opus Aristotelis intellegendum
as-if a-subject to-the-name this work of-Aristotle to-be-understood
est, quando, sicut dictum est, quidquid homo loquitur, inter
is since as said it-is whatever man speaks among
decem ista praedicamenta habentur. Proficiet etiam ad libros
ten these predicaments is-held it-shall-profit also for books
intellegendos, qui sive Rhetoribus sive Dialecticis adplicantur.
to-be-understood which whether to-rhetoricians or to-dialecticians are-applied

De perihermeniis

XXVII · ON INTERPRETATION

Aristotle's Perihermenias, written with his pen dipped in his mind, treats the noun, the verb, the sentence, the statement, affirmation, negation, and contradiction, from which syllogisms are made.

Sequitur dehinc liber Perihermenias subtilissimus nimis, et
follows thereafter the-book Perihermenias most-subtle exceedingly and
per varias formas iterationesque cautissimus, de quo dicitur:
through various forms and-repetitions most-cautious about which it-is-said
Aristoteles, quando Perihermenias scriptitabat, calamum in
Aristotle when the-Perihermenias he-was-writing his-pen in
mente tinguebat. Praefatio Perihermeniarum. Omnis quippe
his-mind dipped preface of-the-Perihermenias every indeed
res, quae una est et uno significatur sermone, aut per
thing which one is and by-one is-signified speech either through
nomen significatur, aut per verbum: quae duae partes
a-noun is-signified or through a-verb which two parts
orationis interpretantur totum, quidquid conceperit mens
of-speech interpret the-whole whatever shall-have-conceived the-mind
ad loquendum. Omnis enim elocutio conceptae rei mentis
for speaking every for utterance of-a-conceived thing of-the-mind
interpres est. Hanc Aristoteles, vir in rerum expressione
the-interpreter is this Aristotle a-man in of-things the-expression
et faciendis sermonibus peritissimus, Perihermeniam nominat,
and in-making speeches most-skilled perihermenia names
quam interpretationem nos appellamus; scilicet quod res
which interpretation we call namely because the-things
mente conceptas prolatis sermonibus interpretetur per
by-the-mind conceived by-brought-forth speeches it-interprets through

cataphasin et apophasin, id est adfirmationem et negationem.
cataphasis and apophasis that is affirmation and negation
Per adfirmationem, ut homo currit; per negationem, ut homo
through affirmation as man runs through negation as man
non currit. In his itaque Perihermeniis supra dictus philosophus
not runs in these and-so Perihermenias the-above said philosopher
de septem speciebus tractat, id est de nomine, de verbo,
about seven species treats that is about the-noun about the-verb
de oratione, de enuntiatione, de adfirmatione, de negatione,
about speech about the-statement about affirmation about negation
de contradictione. Nomen est vox significativa secundum
about contradiction the-noun is a-sound significative according-to
placitum, sine tempore, cuius nulla pars est significativa
convention without time of-which no part is significative
separata, ut Socrates. Verbum est, quod significat tempus,
separated as Socrates the-verb is what signifies time
cuius pars nihil extra significat, sed semper eorum, quae de
of-which a-part nothing apart signifies but always of-those which of
altero dicuntur, nota[t], ut cogitat, disputat. Oratio est vox
another are-said it-marks as he-thinks he-disputes speech is a-sound
significativa, cuius partium aliquid separatum significativum est,
significative of-whose parts something separated significative is
ut Socrates disputat. Enuntiativa oratio est vox significativa
as Socrates disputes enunciative speech is a-sound significative
de eo quod est aliquid vel non est, ut Socrates est, Socrates
about that which is something or not is as Socrates is Socrates
non est. Adfirmatio est enuntiatio alicuius de aliquo, ut
not is affirmation is the-statement of-something about something as
Socrates est. Negatio est alicuius ab aliquo, ut Socrates non
Socrates is negation is of-something from something as Socrates not
est. Contradictio est adfirmationis et negationis oppositio, ut
is contradiction is of-affirmation and of-negation the-opposition as

Socrates disputat, Socrates non disputat. [Haec omnia in libro
Socrates disputes Socrates not disputes these all in the-book
Perihermeniarum minutissime divisa et subdivisa tractantur,
of-the-Perihermenias most-minutely divided and subdivided are-treated
quarum rerum definitiones hic breviter sufficiat intimasse,
of-which things the-definitions here briefly let-it-suffice to-have-intimated
quando in ipso conpetens explanatio reperitur. Utilitas]
since in itself a-fitting explanation is-found the-usefulness
Perihermeniarum haec est, quod ex his interpretamentis
of-the-Perihermenias this is that from these interpretations
syllogismi fiunt. Unde et analytica pertractantur.
syllogisms are-made whence also the-analytics are-treated-thoroughly

De syllogismis dialecticis

XXVIII · DIALECTICAL SYLLOGISMS

The categorical syllogisms are given in three figures of nine, four, and six modes, each with an example of the just and the honorable, the reader being sent to Apuleius; then the seven hypothetical modes, built on day and light, for which he is sent to Victorinus.

Sequuntur dehinc Dialectici syllogismi, ubi totius eius artis
follow thereafter the-dialectical syllogisms where of-the-whole its art
utilitas et virtus ostenditur; quorum conclusio plurimum
the-usefulness and power is-shown whose conclusion very-much
lectorem adiuvat ad veritatem investigandam tantum, ut
the-reader helps for the-truth to-be-investigated so-long-as that
absit ille error decipiendi adversarium per sophismata
be-absent that error of-deceiving the-adversary through sophisms
falsarum conclusionum. Formulae categoricorum, id est
of-false conclusions the-formulas of-the-categorical that is

praedicativorum syllogismorum, sunt tres. Primae formulae
of-the-predicative syllogisms are three of-the-first formula
modi sunt novem. Primus modus est, qui conducit, id
the-modes are nine the-first mode is which leads that
est, qui colligit ex universalibus dedicativis dedicativum
is which gathers from universal affirmatives an-affirmative
universale directim, ut: 'Omne iustum honestum: omne
universal directly as every just-thing honorable every
honestum bonum: omne igitur iustum bonum.' Secundus
honorable-thing good every therefore just-thing good the-second
modus est, qui conducit ex universalibus dedicativis et
mode is which leads from universal affirmatives and
abdicativis abdicativum universale directim, ut: 'Omne iustum
negatives a-negative universal directly as every just-thing
honestum: nullum honestum turpe: nullum igitur iustum
honorable no honorable-thing base no therefore just-thing
turpe. Tertius modus est, qui conducit ex dedicativis
base the-third mode is which leads from affirmatives
particulari et universali dedicativum particulare directim, ut:
particular and universal an-affirmative particular directly as
'Quoddam iustum honestum: omne honestum utile: quoddam
some just-thing honorable every honorable-thing useful some
igitur iustum utile.' Quartus modus est, qui conducit ex
therefore just-thing useful the-fourth mode is which leads from
particulari dedicativa et universali abdicativa abdicativum
a-particular affirmative and universal negative a-negative
particulare directim, ut: 'Quoddam iustum honestum: nullum
particular directly as some just-thing honorable no
honestum turpe: quoddam igitur iustum non est turpe.'
honorable-thing base some therefore just-thing not is base
Quintus modus est, qui conducit ex universalibus dedicativis
the-fifth mode is which leads from universal affirmatives

particulare dedicativum per reflexionem, ut: 'Omne iustum
a-particular affirmative through reflection as every just-thing
honestum: omne honestum bonum: quoddam igitur bonum
honorable every honorable-thing good some therefore good-thing
iustum.' Sextus modus est, qui conducit ex universali
just the-sixth mode is which leads from a-universal
dedicativa et universali abdicativa abdicativum universale per
affirmative and a-universal negative a-negative universal through
reflexionem, ut: 'Omne iustum honestum: nullum honestum
reflection as every just-thing honorable no honorable-thing
turpe: nullum igitur turpe iustum.' Septimus modus est, qui
base no therefore base-thing just the-seventh mode is which
conducit ex particulari et universali dedicativo dedicativum
leads from a-particular and universal affirmative an-affirmative
particulare per reflexionem, ut: 'Quoddam iustum honestum:
particular through reflection as some just-thing honorable
omne honestum utile: quoddam igitur utile iustum.'
every honorable-thing useful some therefore useful-thing just
Octavus modus est, qui conducit ex universalibus abdicativa
the-eighth mode is which leads from universals negative
et dedicativa particulare abdicativum per reflexionem, ut:
and affirmative a-particular negative through reflection as
'Nullum turpe honestum: omne honestum iustum: quoddam
no base-thing honorable every honorable-thing just some
igitur turpe non est iustum.' Nonus modus est, qui conducit
therefore base-thing not is just the-ninth mode is which leads
ex universali abdicativa et particulari dedicativa abdicativum
from a-universal negative and a-particular affirmative a-negative
particulare per reflexionem, ut: 'Nullum turpe honestum:
particular through reflection as no base-thing honorable
quoddam honestum iustum: quoddam igitur iustum non
some honorable-thing just some therefore just-thing not

est turpe.' Formulae secundae modi sunt quattuor: Primus
is base of-the-formula second the-modes are four the-first
modus est, qui conducit ex universalibus dedicativa et
mode is which leads from universals affirmative and
abdicativa abdicativum universale directim, ut: 'Omne iustum
negative a-negative universal directly as every just-thing
honestum: nullum turpe honestum: nullum igitur turpe
honorable no base-thing honorable no therefore base-thing
iustum.' Secundus modus est, qui conducit ex universalibus
just the-second mode is which leads from universals
abdicativa et dedicativa abdicativum universale directim, ut:
negative and affirmative a-negative universal directly as
'Nullum turpe honestum: omne iustum honestum: nullum
no base-thing honorable every just-thing honorable no
igitur turpe iustum.' Tertius modus est, qui conducit ex
therefore base-thing just the-third mode is which leads from
particulari dedicativa et universali abdicativa abdicativum
a-particular affirmative and a-universal negative a-negative
particulare directim, ut: 'Quoddam iustum honestum: nullum
particular directly as some just-thing honorable no
turpe honestum: quoddam igitur iustum non est turpe.'
base-thing honorable some therefore just-thing not is base
Quartus modus est, qui conducit ex particulari abdicativa
the-fourth mode is which leads from a-particular negative
et universali dedicativa abdicativum particulare directim,
and a-universal affirmative a-negative particular directly
ut: 'Quoddam iustum non est turpe: omne malum turpe;
as some just-thing not is base every evil-thing base
quoddam igitur iustum non est malum.' Formulae tertiae
some therefore just-thing not is evil of-the-formula third
modi sunt sex. Primus modus est, qui conducit ex
the-modes are six the-first mode is which leads from

dedicativis universalibus dedicativum particulare tam directim
affirmatives universal an-affirmative particular as-well directly
quam reflexim, ut: 'Omne iustum honestum: omne honestum
as reflexively as every just-thing honorable every honorable-thing
iustum: omne iustum bonum: quoddam igitur honestum
just every just-thing good some therefore honorable-thing
bonum, quoddam bonum honestum.' Secundus modus est, qui
good some good-thing honorable the-second mode is which
conducit ex dedicativis particulari et universali dedicativum
leads from affirmatives particular and universal an-affirmative
ex particulari directim, ut: 'Quoddam iustum honestum:
from the-particular directly as some just-thing honorable
omne iustum bonum: quoddam igitur honestum bonum.'
every just-thing good some therefore honorable-thing good
Tertius modus est, [qui conducit] ex dedicativis universali
the-third mode is which leads from affirmatives universal
et particulari dedicativum particulare directim, ut: 'Omne
and particular an-affirmative particular directly as every
iustum honestum: quoddam iustum bonum: quoddam igitur
just-thing honorable some just-thing good some therefore
honestum bonum.' Quartus modus est, qui conducit ex
honorable-thing good the-fourth mode is which leads from
universali dedicativa et [particulari] abdicativa abdicativum
a-universal affirmative and a-particular negative a-negative
particulare directim, ut: 'Omne iustum honestum: nullum
particular directly as every just-thing honorable no
iustum malum: quoddam igitur honestum non est malum.'
just-thing evil some therefore honorable-thing not is evil
Quintus modus est, qui conducit ex dedicativa particulari
the-fifth mode is which leads from an-affirmative particular
et abdicativa universali abdicativum particulare directim,
and a-negative universal a-negative particular directly

ut: ‘Quoddam iustum honestum: nullum iustum malum:
as some just-thing honorable no just-thing evil
quoddam igitur honestum non est malum.’ Sextus modus
some therefore honorable-thing not is evil the-sixth mode
est, qui conducit ex dedicativa universali et abdicativa
is which leads from an-affirmative universal and a-negative
particulari abdicativum particulare directim, ut: ‘Omne iustum
particular a-negative particular directly as every just-thing
honestum: quoddam iustum non est malum: quoddam igitur
honorable some just-thing not is evil some therefore
honestum non est malum.’ Has formulas categoricorum
honorable-thing not is evil these formulas of-categorical
syllogismorum qui plene nosse desiderat, librum legat
syllogisms who fully to-know desires the-book let-him-read
qui inscribitur Perihermenias Apulei, et quae subtilius
which is-entitled Perihermenias of-Apuleius and what-things more-subtly
sunt tractata cognoscet. Distincta enim atque considerata
are treated he-shall-learn distinguished for and considered
ad magnas intellegentiae vias lectorem, praestante Domino,
to great of-understanding ways the-reader granting the-Lord
utiliter introducunt. Nunc ad Hypotheticos syllogismos ordine
usefully they-lead-in now to the-hypothetical syllogisms in-order
sequenti veniamus. Modi syllogismorum Hypotheticorum,
following let-us-come the-modes of-the-syllogisms hypothetical
qui fiunt cum aliqua conclusione, sunt septem. Primus
which are-made with some conclusion are seven the-first
modus est: ‘Si dies est, lucet: est autem dies: lucet igitur.’
mode is if day it-is it-is-light it-is moreover day it-is-light therefore
Secundus modus est: ‘Si dies est, lucet: non lucet: non
the-second mode is if day it-is it-is-light not it-is-light not
est igitur dies.’ Tertius modus est ita: ‘Non et dies est et
it-is therefore day the-third mode is thus not both day it-is and

non lucet: atqui dies est: lucet igitur.' Quartus modus est
not it-is-light but day it-is it-is-light therefore the-fourth mode is
ita: 'Aut dies est, aut nox: atqui dies est: nox igitur non
thus either day it-is or night but day it-is night therefore not
est.' Quintus modus est ita: 'Aut dies est, aut nox: atqui
it-is the-fifth mode is thus either day it-is or night but
nox non est: dies igitur est.' Sextus modus est ita: 'Non
night not it-is day therefore it-is the-sixth mode is thus not
et dies est et non lucet: dies autem [est]: nox igitur
both day it-is and not it-is-light day moreover it-is night therefore
non est.' Septimus modus est ita: 'Non dies et nox: atqui
not it-is the-seventh mode is thus not day and night but
nox non est: dies igitur est.' Modos autem Hypotheticorum
night not it-is day therefore it-is the-modes moreover of-hypothetical
syllogismorum si quis plenius nosse desiderat, librum legat
syllogisms if anyone more-fully to-know desires the-book let-him-read
Marii Victorini qui inscribitur de Syllogismis Hypotheticis.
of-Marius Victorinus which is-entitled on syllogisms hypothetical
Hinc ad Dialecticas definitionum species accedamus, quae
hence to the-dialectical of-definitions species let-us-approach which
tanta dignitate praecellunt ut possint indiciorum aperte
by-such dignity excel that they-can of-signs openly
manifestationes et quaedam indicia dictionum ostendere.
manifestations and certain signs of-dictions show

De divisione definitionum ex Marii Victorini libro abbreviata

XXIX · THE DIVISIONS OF DEFINITION

From Marius Victorinus, Isidore gives the fifteen species of definition: the substantial, as of man, then those by notion, quality, description, a single word, difference, metaphor, privation of the contrary, imagining, proportion, the want of the whole, praise and blame, relation, the term, and cause.

Definitio est Philosophorum, quae in rebus exprimendis
definition is of-the-philosophers which in things to-be-expressed
explicat quid res ipsa sit, qualis sit, et quemadmodum
unfolds what the-thing itself be of-what-sort it-be and how
membris suis constare debeat. Est enim oratio brevis
of-members its-own to-consist it-ought it-is for a-speech brief
uniuscuiusque rei naturam a communione divisam propria
of-each thing the-nature from community divided by-proper
significatione concludens. Divisio definitionum in partes
signification enclosing the-division of-definitions into parts
quindecim habetur. Prima species definitionis est οὐσιώδης, id
fifteen is-held the-first species of-definition is ousiodes that
est substantialis, quae proprie et vere dicitur definitio, ut est:
is substantial which properly and truly is-called definition as is
'Homo animal rationale, mortale, sensus disciplinaeque capax.'
man an-animal rational mortal of-sense and-of-discipline capable
Haec enim definitio per species et differentias descendens
this for definition through species and differences descending
venit ad proprium, et designat plenissime quid sit homo.
comes to the-proper and designates most-fully what be man
Secunda species definitionis est, quae Graece ἐννοηματική
the-second species of-definition is which in-Greek ennoematike
dicitur, Latine notio nuncupatur, quam notionem communi,
is-called in-Latin notion is-named which notion by-a-common

non proprio nomine possumus dicere. Haec isto modo semper
not proper name we-can to-call this in-this way always
efficitur: 'Homo est, quod rationali conceptione ⟨et⟩ exercitio
is-made man is what by-rational conception and exercise
praeest animalibus cunctis.' Non enim dixit quid est homo,
excels animals all not for he-said what is man
sed quid agat, quasi quodam signo in notitiam devocato. In
but what he-does as-if by-a-certain sign into knowledge called-down in
ista enim et in reliquis notitia rei profertur, non
this for and in the-rest the-knowledge of-the-thing is-brought-forth not
substantialis explicatio declaratur; et quia illa substantialis
a-substantial explanation is-declared and because that substantial
est, definitionum omnium obtinet principatum. Tertia species
is of-definitions all it-holds the-primacy the-third species
definitionis est, quae Graece ποιότης dicitur, Latine qualitativa
of-definition is which in-Greek poiotes is-called in-Latin qualitative
vocatur: quia ex qualitate nomen accepit pro eo quod
is-called because from quality the-name it-received for this that
quid, quale sit id, quod sit, evidenter ostendit. Cuius
what of-what-sort it-be that which it-be evidently it-shows whose
exemplum tale est: 'Homo est, qui ingenio valet, artibus
example such is man is who by-talent is-strong in-arts
pollet et cognitione rerum, aut quod agere debet eligit,
is-powerful and by-knowledge of-things either what to-do he-ought chooses
aut animadversione quod inutile sit contemnit.' His enim
or by-attention what useless be despises by-these for
qualitatibus expressus ac definitus homo est. Quarta species
qualities expressed and defined man is the-fourth species
definitionis est, quae Graece ὑπογραφική, Latine a Tullio
of-definition is which in-Greek hypographike in-Latin by Tullius
descriptio nominatur, quae adhibita circuitione dictorum
description is-named which applied by-circuit of-words

factorumque rem, quae sit, descriptione declarat. Quaeritur
and-deeds the-thing which it-be by-description declares it-is-asked
enim quid avarus sit, quid crudelis, quid luxuriosus, et
for what a-miser be what a-cruel-man what a-luxurious-man and
universa luxuriosi, avari, crudelis natura describitur; ut,
the-whole of-the-luxurious of-the-miser of-the-cruel the-nature is-described as
si luxuriosum volumus definire, dicimus: Luxuriosus est
if the-luxurious-man we-wish to-define we-say the-luxurious-man is
victus non necessarii, sed sumptuosi et onerosi appetens, in
of-living not necessary but sumptuous and burdensome desirous in
deliciis adfluens, in libidine promptus. Haec et alia definiunt
delights overflowing in lust ready these and others define
luxuriosum, sed per descriptionem definiunt. Quae species
the-luxurious-man but through description they-define which species
definitionis oratoribus magis apta est quam Dialecticis, quia
of-definition for-orators more suited is than for-dialecticians because
latitudines habet, quae similitudo in bonis rebus ponitur et
breadths it-has which likeness in good things is-put and
in malis. Quinta species definitionis est, quam Graece κατὰ
in evil the-fifth species of-definition is which in-Greek kata
[ἀντί]λεξιν, Latine adverb[i]um dicimus. Haec vocem illam,
antilexin in-Latin adverb we-call this the-word that
de cuius re quaeritur, alio sermone designat, uno
about whose thing it-is-asked by-another speech designates by-one
ac singulari; et quodammodo quid illud sit in uno verbo
and single and in-a-certain-way what that be in one word
positum, uno verbo alio declarat, ut: 'Conticescere est
placed by-one word another it-declares as to-fall-silent is
tacere.' Item cum terminum dicimus finem, aut populatas
to-be-silent likewise when boundary we-say end or ravaged
interpretatur esse vastatas. Sexta species definitionis est,
it-interprets to-be laid-waste the-sixth species of-definition is

quam Graeci κατὰ διαφοράν, nos per differentiam dicimus.
which the-Greeks kata diaphoran we through difference call
Scriptores vero artium de eodem et de altero nominant,
the-writers but of-the-arts of the-same and of the-other name
ut cum quaeritur quid intersit inter regem et tyrannum,
as when it-is-asked what differs between a-king and a-tyrant
adiecta differentia, quid uterque sit definitur; id est,
added the-difference what each be is-defined that is
rex est modestus et temperans, tyrannus vero inpius et
the-king is moderate and temperate the-tyrant but impious and
inmitis. Septima species definitionis est, quam Graeci κατὰ
harsh the-seventh species of-definition is which the-Greeks kata
μεταφοράν, Latini per translationem dicunt, ut Cicero in
metaphoran the-Latins through transfer call as Cicero in
Topicis: 'Litus est, qua fluctus eludit.' Hoc varie tractari
the-Topics the-shore is where the-wave plays this variously to-be-treated
potest. Modo enim ut moneat, modo ut designet,
can now for that it-may-warn now that it-may-designate
modo ut vituperet aut laudet. Ut moneat: 'Nobilitas est
now that it-may-blame or praise that it-may-warn nobility is
virtutis maiorum apud posteros sarcina.' Ut designet:
of-the-virtue of-the-ancestors upon the-descendants a-burden that it-may-designate
'Apex est arx corporis.' Ut laudet: 'Adulescentia est
the-apex is the-citadel of-the-body that it-may-praise youth is
flos aetatis.' Ut vituperet: 'Divitiae sunt brevis vitae
the-flower of-age that it-may-blame riches are of-a-short life
longum viaticum.' Octava species definitionis est, quam
a-long provision-for-the-journey the-eighth species of-definition is which
Graeci κατὰ ἀφαίρεσιν τοῦ ἐναντίου, Latini per privantiam
the-Greeks kata aphairesin tou enantiou the-Latins through the-privation
contrarii eius, quod definitur, dicunt: 'Bonum est, quod
of-the-contrary of-that which is-defined call good is what

malum non est. Iustum est, quod iniustum non est,' et his
evil not is just is what unjust not is and to-these
similia. Hoc autem genere definitionis uti debemus, cum
like-things this moreover kind of-definition to-use we-ought when
contrarium notum est, ut: 'Si bonum est quod prodest cum
the-contrary known is as if good is what profits with
honestate, id quod tale non est malum est.' Nona species
honor that which such not is evil is the-ninth species
definitionis est, quam Graeci κατὰ ὑποτύπωσιν, Latini per
of-definition is which the-Greeks kata hypotyposin the-Latins through
quandam imaginationem dicunt, ut: 'Aeneas est Veneris et
a-certain imagining call as Aeneas is of-Venus and
Anchisae filius.' Haec semper in individuis versatur, quae
of-Anchises the-son this always in individuals is-engaged which
Graeci ἄτομα appellant. Decima species definitionis est, quam
the-Greeks atoma call the-tenth species of-definition is which
Graeci κατὰ ἀναλογίαν, Latini iuxta rationem dicunt; ut
the-Greeks kata analogian the-Latins according-to proportion call as
si quaeratur quid sit animal, respondeatur: 'Ut homo.' Rem
if it-be-asked what be an-animal it-be-answered as man the-thing
enim quaesitam praedictum declarabit exemplum. Hoc est
for sought the-aforesaid shall-declare example this is
autem proprium definitionis, quid sit illud quod quaeritur
moreover proper of-definition what be that which is-sought
declarare. Undecima species definitionis est, quam Graeci κατ'
to-declare the-eleventh species of-definition is which the-Greeks kat
ἐλλειπὲς ὁλοκλήρου ὁμοίου γένους, Latini per indigentiam
elleipes holoklerou homoiou genous the-Latins through the-want
pleni ex eodem genere dicunt. Ut si quaeratur quid
of-the-full from the-same genus call as if it-be-asked what
sit triens, respondeaturque: 'Cui bessis deest ut sit
be a-third and-it-be-answered to-which a-two-thirds is-lacking that it-be

assis.' Duodecima species definitionis est, quam Graeci κατὰ
an-as the-twelfth species of-definition is which the-Greeks kata
ἔπαινον, id est, per laudem, ut Tullius pro Cluentio: 'Lex
epainon that is through praise as Tullius for Cluentius law
est mens et animus et consilium et sententia civitatis.'
is the-mind and soul and counsel and judgment of-the-city
Et aliter: 'Pax est tranquilla libertas.' Fit et per
and otherwise peace is tranquil liberty it-is-made also through
vituperationem, quam Graeci ψόγον vocant, ut: 'Servitus est
blame which the-Greeks psogon call as slavery is
postremum malorum omnium, non modo bello, sed morte
the-last of-evils all not only by-war but by-death
quoque repellenda.' Tertiadecima species definitionis est, quam
also to-be-repelled the-thirteenth species of-definition is which
Graeci κατὰ τὸ πρός τι, Latini ad aliquid vocant, ut est
the-Greeks kata to pros ti the-Latins to something call as is
illud: 'Pater est, cui est filius.' 'Dominus est, cui est
that a-father is to-whom is a-son a-master is to-whom is
servus.' Quartadecima species definitionis est κατὰ τὸν ὅρον,
a-slave the-fourteenth species of-definition is kata ton horon
ut Cicero in Rhetoricis: 'Genus est, quod plures amplectitur
as Cicero in the-Rhetorica the-genus is what several embraces
partes.' Item 'Pars [est], quae subest generi.' Quintadecima
parts likewise the-part is which lies-under the-genus the-fifteenth
species definitionis est, quam Graeci κατὰ αἰτιολογίαν,
species of-definition is which the-Greeks kata aitiologian
Latini secundum rei rationem vocant, ut: 'Dies est
the-Latins according-to of-the-thing the-reason call as day is
sol supra terras, nox est sol sub terris.' Scire autem
the-sun above the-lands night is the-sun under the-lands to-know moreover
debemus praedictas species definitionum Topicis merito esse
we-ought the-aforesaid species of-definitions to-the-Topics deservedly to-be

sociatas, quoniam inter quaedam argumenta sunt positae,
joined since among certain arguments they-are placed
et nonnullis locis commemorantur in Topicis. Nunc ad
and in-some places are-mentioned in the-Topics now to
Topica veniamus, quae sunt argumentorum sedes, fontes
the-Topics let-us-come which are of-arguments the-seats the-fountains
sensuum et origines dictionum.
of-senses and the-origins of-dictions

De topicis

XXX · TOPICS

Topics are the discipline of finding arguments. Arguments inhere in the thing, from the whole, the part, or the name; are drawn from other things, in fourteen kinds; or come from outside, as testimony in five modes. Whatever the mind thinks falls under one of them.

Topica est disciplina inveniendorum argumentorum. Divisio
topics is the-discipline of-finding of-arguments the-division
Topicorum, sive locorum ex quibus argumenta dicuntur, triplex
of-the-topics or places from which arguments are-said threefold
est. Nam alia in eo ipso, de quo agitur, haerent; alia,
is for some in that very-thing about which it-is-treated cling others
quae dicuntur effecta, quae quodammodo ex rebus aliis tracta
which are-called effected which in-a-certain-way from things other drawn
noscuntur; alia, quae adsumuntur extrinsecus. Argumenta,
are-known others which are-taken-up from-outside the-arguments
quae in eo ipso, de quo agitur, haerent, in tribus divisa
which in that very-thing about which it-is-treated cling into three divided
sunt. Prima, a toto; secunda, a parte; tertia, a nota.
are the-first from the-whole the-second from the-part the-third from the-mark

Argumentum a toto, cum definitio adhibetur ad id, quod
the-argument from the-whole when a-definition is-applied to that which
quaeritur, sicut ait Cicero: 'Gloria est laus recte factorum
is-asked as says Cicero glory is the-praise rightly of-deeds-done
magnorumque in republica fama meritorum.' A partibus
and-great in the-commonwealth the-fame of-merits from the-parts
est argumentum, cum is, qui se defendit, aut negat factum,
is the-argument when he who himself defends either denies the-deed
aut factum esse iure defendit. A nota est argumentum,
or the-deed to-have-been by-right defends from the-mark is the-argument
cum ex vi nominis argumentum aliquod eligatur, ut Cicero:
when from the-force of-the-name argument some be-chosen as Cicero
'Consulem, inquam, quaerebam, quem in isto maiali invenire
a-consul I-say I-was-seeking whom in that hog to-find
non poteram.' Effecta argumenta sunt, quae quodammodo ex
not I-could effected arguments are which in-a-certain-way from
rebus aliis tracta noscuntur. Sunt autem numero quattuordecim;
things other drawn are-known are moreover in-number fourteen
id est, primum a coniugatis argumentum est, cum
that is the-first from conjugates the-argument is when
declinatur a nomine et fit verbum, ut Cicero Verrem
it-is-declined from a-noun and becomes a-verb as Cicero Verres
dicit everrisse provinciam; vel nomen a verbo, cum
he-says to-have-swept-clean the-province or a-noun from a-verb when
latrocinari dicitur latro. Nomen est a nomine; Terentius:
to-rob is-said a-robber a-noun is from a-noun Terence

Interceptio est amentium, haud amantium;
the-seizure is of-the-mad not of-the-loving

dummodo distet unius appellationis postremitas, in alia
provided-that differ of-one appellation the-ending in another
vocis declinatione formata. Secundum argumentum a
of-the-word declension formed the-second argument from
genere est, cum de eodem genere sententia dicitur, ut
genus is when about the-same genus a-sentence is-said as
Vergilius:
Virgil

Varium et mutabile genus.
fickle and changeable genus

Tertium ab specie argumentum est, cum generali quaestioni
the-third from species argument is when to-a-general question
fidem species facit, ut:
belief the-species makes as

Non sic Phrygius penetrat Lacedaemona pastor.
not so the-Phrygian enters Lacedaemon the-shepherd

A simili argumentum est, quando rebus aliquibus similia
from like argument is when to-things some like-things
proferuntur:
are-brought-forth

Suggere tela mihi: non ullum dextera frustra
supply the-darts to-me not any my-right-hand in-vain
torserit in Rutulos, steterunt quae in corpore Graium
shall-have-hurled against the-Rutulians stood which in the-body of-the-Greeks
Iliacis campis.
on-the-Ilian plains

A differentia argumentum est, quando per differentiam
from difference argument is when through difference
aliqua separantur, ut Vergilius:
some-things are-separated as Virgil

Non Diomedis equos, nec currum cernis Achillis.
not of-Diomedes the-horses nor the-chariot you-see of-Achilles

A contrariis argumentum dicitur, quando res discrepantes
from contraries argument is-called when things disagreeing
sibimet opponuntur, ut Vergilius:
to-each-other are-opposed as Virgil

Mortaline manu factae inmortale carinae
by-mortal hand made immortal ships
fas habeant, certusque incerta pericula lustres,
right should-have and-certain uncertain perils should-you-traverse
Aeneas?
Aeneas

A consequentibus argumentum dicitur, quando positam rem
from consequents argument is-called when a-placed thing
aliquid inevitabiliter consequitur, ut Vergilius:
something inevitably follows as Virgil

Non ea vis animo, nec tanta superbia victis.
not that force in-the-mind nor such-great pride to-the-conquered

Ab antecedentibus argumentum est, quando aliqua ex his,
from antecedents argument is when some-things from those
quae prius gesta sunt, conprobantur, ut Cicero pro Milone:
which earlier done were are-proved as Cicero for Milo

‘Cum non dubitaverit aperire quid cogitaverit, vos potestis
since not he-hesitated to-reveal what he-thought you can
dubitare quid fecerit?’ A repugnantibus argumentum est,
to-doubt what he-did from repugnants argument is
quando illud, quod obicitur, aliqua contrarietate destruitur, ut
when that which is-objected by-some contrariety is-destroyed as
Cicero: ‘Is igitur non modo de tali periculo liberatus, sed
Cicero he therefore not only from such peril freed but
honore amplissimo ditatus, domi te interficere voluisset.’
with-honor most-ample enriched at-home you to-kill would-have-wished
A coniugatis argumentum est, cum contra probabiliter
from conjugates argument is when on-the-contrary probably
ostenditur quid sit ex re quaque venturum, ut Vergilius:
it-is-shown what be from thing each about-to-come as Virgil

Nos si pellant, nihil adfore credunt,
us if they-drive-out nothing to-be-wanting they-believe
quis omnem Hesperiam [penitus] sua sub iuga mittant.
that all Hesperia utterly their under the-yoke they-may-send

A causis argumentum est, quando consuetudine communi
from causes argument is when by-custom common
res quaeque tractatur, ut Terentius:
thing each is-treated as Terence

Ego nonnihil veritus sum dudum abs te cavere, ne faceres
I somewhat feared I-have long-since from you to-beware lest you-should-do
quod vulgus servorum solet, dolis ut me deluderes.
what the-crowd of-slaves is-wont by-tricks that me you-might-deceive

Ab effectis argumentum est, cum [ex] his, quae facta sunt,
from effects argument is when from those which done are
aliquid adprobatur, ut Vergilius:
something is-proved as Virgil

Degeneres animos timor arguit.
degenerate souls fear proves

A conparatione argumentum est, quando per conlationem
from comparison argument is when through the-comparing
personarum sive causarum sententiae ratio sub inputatione
of-persons or of-causes of-the-sentence the-reason under imputation
formatur, ut Vergilius:
is-formed as Virgil

Tu potes Aenean manibus subducere Graium,
you can Aeneas from-the-hands to-withdraw of-the-Greeks
nos aliquid contra Rutulos iuvisse nefandum est?
we something against the-Rutulians to-have-helped unspeakable is

Item argumenta quae ducuntur extrinsecus, quae Graece
likewise the-arguments which are-drawn from-outside which in-Greek
ἀτέχνους, id est artis expertes vocant, ut est testimonium.
atechnous that is of-art devoid they-call as is testimony
Testimonium vero constat re. Haec dividitur [in] quinque
testimony but consists in-the-thing this is-divided in five
modis: id est, primo ex persona, secundo ex naturae
ways that is first from the-person second from of-nature
auctoritate, tertio ex temporibus auctoritatum, quarto ex
the-authority third from the-times of-authorities fourth from
dictis factisque maiorum, quinto ex tormentis. Tertius ergo
the-sayings and-deeds of-the-elders fifth from tortures the-third therefore

superior modus, qui est ex temporibus, in octo species
above mode which is from times into eight species
derivatur. Prima ingenio, secunda opibus, tertia aetate, quarta
is-derived the-first by-talent the-second by-wealth the-third by-age the-fourth
fortuna, quinta arte, sexta usu, septima necessitate, octava
by-fortune the-fifth by-art the-sixth by-practice the-seventh by-necessity the-eighth
concursione fortuitorum. Testimonium omne est, quod ab
by-the-concurrence of-chance-events testimony all is what from
aliqua externa re sumitur ad faciendam fidem. Persona non
some external thing is-taken for making belief a-person not
qualiscumque est quae testimonii pondus habet ad faciendam
of-whatever-sort is which of-testimony the-weight has for making
fidem, sed morum probitate debet esse laudabilis. Naturae
belief but of-manners by-probity it-ought to-be praiseworthy of-nature
auctoritas est quae maxime virtute consistit. Testimonia multa
the-authority is which most in-virtue consists testimonies many
sunt quae adferant auctoritatem: id est, ingenium, opes, aetas,
are which bring authority that is talent wealth age
fortuna, ars, usus, necessitas et concursio rerum fortuitarum.
fortune art practice necessity and the-concurrence of-things of-chance
A dictis factisque maiorum petitur fides, cum priscorum
from the-sayings and-deeds of-the-elders is-sought belief when of-the-ancients
dicta factaque memorantur. A tormentis fides praebetur,
the-sayings and-deeds are-recalled from tortures belief is-offered
post quae nemo creditur velle mentiri. Ea vero quae tractantur
after which no-one is-believed to-wish to-lie those but which are-treated
in tempore, quia suis nominibus plana sunt, definitionem
in time because by-their-own names plain they-are definition
non indigent. Memoriae quoque condendum est Topica
not need to-memory also to-be-stored it-is the-topics
oratoribus, Dialecticis, poetis et iurisperitis communiter quidem
for-orators dialecticians poets and lawyers in-common indeed

argumenta praestare; sed quando aliquid specialiter probant,
arguments to-furnish but when something specially they-prove
ad Rhetores, poetas, iurisperitosque pertinent; quando vero
to rhetoricians poets and-lawyers they-pertain when but
generaliter disputant, ad philosophos attinere manifestum est.
generally they-dispute to the-philosophers to-belong clear it-is
Mirabile plane genus operis, in unum potuisse colligi,
wonderful plainly the-kind of-work into one to-have-been-able to-be-gathered
quidquid mobilitas ac varietas humanae mentis in sensibus
whatever the-mobility and variety of-the-human mind in senses
exquirendis per diversas causas poterat invenire, conclusum
to-be-sought-out through various causes could to-find enclosed
liberum ac voluntarium intellectum. Nam quocumque se
free and voluntary understanding for wherever itself
verterit, quascumque cogitationes intraverit, in aliquid
it-shall-have-turned whatever thoughts it-shall-have-entered into something
eorum, quae praedicta sunt, necesse est cadat ingenium.
of-those which aforesaid are necessary it-is it-fall the-wit

De oppositis

XXXI · OPPOSITES

Opposites are of four kinds: contraries, relatives, possession and privation, and affirmation and negation.

Contrariorum genera quattuor sunt, quae Aristoteles
of-contraries the-kinds four are which Aristotle
ἀντικείμενα, id est opposita vocat, propter quod sibi
antikeimena that is opposites calls on-account-of which to-each-other
velut ex adverso videntur obsistere, ut contraria; nec tamen
as-if from the-opposite they-seem to-stand-against as contraries nor yet

omnia quae opponuntur sibi contraria sunt, sed omnia a
all which are-opposed to-each-other contraries are but all from
contrario opposita sunt. Primum genus est contrariorum, quod
the-contrary opposites are the-first kind is of-contraries which
iuxta Ciceronem diversum vocatur, pro eo quod tantum
according-to Cicero diverse is-called for this that only
contrarie sibi opponuntur, ut non eorum sint quibus
contrarily to-each-other they-are-opposed so-that not of-those they-be to-which
opponuntur, ut sapientia stultitia. Quod genus in tres species
they-are-opposed as wisdom folly which kind into three species
dividitur. Nam sunt quaedam eius quae medium habent; et
is-divided for there-are certain of-it which a-middle have and
sunt quaedam quae sine medio sunt; et quaedam sunt quae
there-are certain which without middle are and certain there-are which
habent medium et tamen sine nomine sunt, nisi utrumque
have a-middle and yet without name are unless each
ei vocabulum creet. Candidum et nigrum medium habent,
to-it a-word create white and black a-middle have
quia inter eos saepe color pallidus vel fuscus invenitur. Sine
because between them often a-color pale or dusky is-found without
medio sunt, quotiens unum de duobus accidit, ut sanitas vel
middle are whenever one of two befalls as health or
infirmitas. Horum nihil est medium. Ea autem quorum media
sickness of-these nothing is middle those moreover whose middles
sine nomine sunt, ut felix infelix, medium habent non felix.
without name are as happy unhappy a-middle have not happy
Secundum genus est relativorum, quae ita sibi opponuntur
the-second kind is of-relatives which so to-each-other are-opposed
ut ad se conferantur, sicut duplum simplum. Hoc solum
that to themselves they-be-compared as double single this alone
oppositorum genus ad se refertur. Non est enim maius, nisi ad
of-opposites kind to itself is-referred not is for greater unless to

minus referatur; et simplum, nisi ad duplum. Nam relativum
less it-be-referred and single unless to double for a-relative
relativo ita opponitur ut hoc ipsum, quod opponitur, aut eius
to-a-relative so is-opposed that this itself which is-opposed either of-it
sit, cui opponitur, ⟨aut ad id⟩ quocumque modo referatur.
be to-which it-is-opposed or to it in-whatever way it-be-referred
Dimidium enim opponitur duplo, eiusque dupli medium
the-half for is-opposed to-the-double and-of-that of-double the-half
est, sed ita illi opponitur ut eius sit, cui opponitur. Sic et
it-is but so to-it it-is-opposed that of-it it-be to-which it-is-opposed so also
parvum opponitur magno, ita ut ipsud parvum ad magnum,
the-small is-opposed to-the-great so that itself small to the-great
cui opponitur, sit parvum. Nam superiora quae dicuntur
to-which it-is-opposed be small for the-former which are-called
contraria ita sibi opponuntur ut eorum non sint,
contraries so to-each-other are-opposed that of-those not they-be
quibus opponuntur, nec ad ea quocumque modo referantur;
to-which they-are-opposed nor to them in-whatever way be-referred
siquidem iniquitas iustitiae ita contraria est ut non eiusdem
since iniquity to-justice so contrary is that not of-the-same
iustitiae iniquitas sit, aut ad illam sit iniquitas. Tertium genus
justice the-iniquity it-be or to it be iniquity the-third kind
est oppositorum habitus vel orbatio. Quod genus Cicero
is of-opposites possession or bereavement which kind Cicero
privationem vocat, qua ostendit aliquid quempiam habuisse,
privation calls by-which it-shows something someone to-have-had
unde privatus est. Cuius species sunt tres: quarum prima est in
whence deprived he-is whose species are three of-which the-first is in
re, secunda in loco, tertia in tempore congruo. In re, ut
the-thing the-second in place the-third in time fitting in the-thing as
caecitas visio. In loco, ut caecitatis et visionis in oculis locus
blindness sight in place as of-blindness and of-sight in the-eyes the-place

est. In tempore congruo, ut infantem non dicere sine dentibus
is in time fitting as an-infant not to-call without teeth
eum, cui dentes adhuc aetas parva negavit. Non enim est
him to-whom teeth still age small has-denied not for is
privatus dentibus, quos nondum habuit. Quartum vero genus
deprived of-teeth which not-yet he-had the-fourth but kind
ex confirmatione et negatione opponitur, ut Socrates disputat,
from confirmation and negation is-opposed as Socrates disputes
Socrates non disputat. Haec a superioribus ideo differt,
Socrates not disputes this from the-former therefore differs
quod illa singillatim dici possunt, haec nisi conexe dici
because those singly to-be-said can these unless connectedly to-be-said
non possunt. Quod genus quartum apud Dialecticos multum
not can which kind fourth among the-dialecticians much
habet conflictum, et appellatur ab eis valde oppositum,
has conflict and is-called by them strongly opposite
siquidem et tertium non recipit. Nam ex illis quaedam
since even a-third not it-admits for of those certain
habere tertium possunt, ut in contrariis candidum et nigrum.
to-have a-third can as in contraries white and black
Tertium eius nec candidum nec nigrum, sed fuscum vel
the-third of-it neither white nor black but dusky or
pallidum. In relativis quoque, ut multa et pauca. Tertium eius
pale in relatives also as many and few the-third of-it
nec multa nec pauca, sed mediocria. In habitu vel orbatione,
neither many nor few but middling in possession or bereavement
ut visio et caecitas. Tertium eius, nec caecitas nec visio, sed
as sight and blindness the-third of-it neither blindness nor sight but
lippitudo. Hic ergo legit, non legit: tertium nihil habet.
bleariness this-man therefore reads not reads a-third nothing has

PREFACE

Mathematics is the doctrinal science that considers abstract quantity, separated from matter by the mind. Its four species are arithmetic, music, geometry, and astronomy, each defined in a clause.

Mathematica Latine dicitur doctrinalis scientia, quae
mathematics in-Latin is-called doctrinal science which
abstractam considerat quantitatem. Abstracta enim quantitas
abstract considers quantity abstract for quantity
est, quam intellectu a materia separantes vel ab aliis
is which by-the-intellect from matter separating or from other
accidentibus, ut est par, inpar, vel ab aliis huiuscemodi
accidents as is even odd or from others of-this-kind
in sola ratiocinatione tractamus. Cuius species sunt quattuor:
in only reasoning we-treat whose species are four
id est Arithmetica, Musica, Geometria et Astronomia.
that is arithmetic music geometry and astronomy
Arithmetica est disciplina quantitatis numerabilis secundum
arithmetic is the-discipline of-quantity numerable according-to
se. Musica est disciplina quae de numeris loquitur, qui
itself music is the-discipline which about numbers speaks which
inveniuntur in sonis. Geometria est disciplina magnitudinis et
are-found in sounds geometry is the-discipline of-magnitude and
formarum. Astronomia est disciplina quae cursus caelestium
of-forms astronomy is the-discipline which the-courses of-the-heavenly
siderum atque figuras contemplatur omnes atque habitudines
stars and figures contemplates all and the-relations

stellarum. Quas disciplinas deinceps paulo latius indicamus,
of-the-stars which disciplines thereafter a-little more-broadly we-indicate
ut earum causae conpetenter possint ostendi.
that their causes fittingly may-be-able to-be-shown

De vocabulo arithmeticae disciplinae

I · THE NAME OF ARITHMETIC

Arithmetic, the discipline of numbers, from the Greek for number, comes first among the mathematical arts because it needs no other, while the rest need it.

Arithmetica est disciplina numerorum. Graeci enim numerum
arithmetic is the-discipline of-numbers the-Greeks for number
ἀριθμόν dicunt. Quam scriptores saecularium litterarum
arithmon call which the-writers of-secular letters
inter disciplinas mathematicas ideo primam esse voluerunt,
among the-disciplines mathematical therefore first to-be wished
quoniam ipsa ut sit nullam aliam indiget disciplinam.
since itself that it-be no other needs discipline
Musica autem et Geometria et Astronomia, quae sequuntur,
music moreover and geometry and astronomy which follow
ut sint atque subsistant istius egent auxilium.
that they-be and subsist of-this need the-help

De auctoribus eius

II · ITS AUTHORS

Pythagoras first wrote on number among the Greeks and Nicomachus more fully; Apuleius and Boethius carried it into Latin.

Numeri disciplinam apud Graecos primum Pythagoram
of-number the-discipline among the-Greeks first Pythagoras
autumant conscripsisse, ac deinde a Nicomacho diffusius
they-say to-have-written and then by Nicomachus more-diffusely
esse dispositam; quam apud Latinos primus Apuleius,
to-have-been arranged which among the-Latins first Apuleius
deinde Boetius transtulerunt.
then Boethius carried-over

Quid sit numerus

III · WHAT NUMBER IS

Number is a multitude made of units, one being its seed and not a number. Isidore derives the names of the numbers: one, two, three, six, seven, eight, nine, and ten from the Greek, four from the square figure, and five from the will of whoever named them; then the tens, the hundreds, and the thousands.

Numerus autem est multitudo ex unitatibus constituta. Nam
number moreover is a-multitude from units constituted for
unum semen numeri esse, non numerum. Numero nummus
one the-seed of-number to-be not a-number to-number the-coin
nomen dedit, et a sui frequentatione vocabulum indidit.
its-name gave and from its-own frequency the-word it-gave
Unus a Graeco nomen trahit; Graeci enim unum ἕνα dicunt:
one from the-Greek its-name draws the-Greeks for one hena call

sic duo et tres, quos illi δύο et τρία appellant. Quattuor
so two and three which they duo and tria call four
vero a figura quadrata nomen sumpserunt. Quinque autem
but from the-figure square the-name took five moreover
non secundum naturam, sed secundum placitum voluntatis
not according-to nature but according-to the-pleasure of-will
vocabulum acceperunt ab eo, qui numeris nomina indidit.
the-word received from him who to-numbers names gave
Sex autem et septem a Graeco veniunt. In multis enim
six moreover and seven from the-Greek come in many for
nominibus quae in Graeco aspirationem habent, nos pro
names which in Greek aspiration have we for
aspiratione S ponimus. Inde est pro ἕξ sex, [et] pro ἑπτά
the-aspiration S put thence it-is for hex six and for hepta
septem, sicut pro herpillo herba serpillum. Octo vero per
seven as for herpillus the-herb serpillum eight but through
translationem, sicut illi et nos: ita illi ἐννέα, nos novem: illi
transfer as they and we so they ennea we nine they
δέκα, nos decem. Dicti autem decem a Graeca etymologia,
deka we ten called moreover ten from the-Greek etymology
eo quod ligent et coniungant infra iacentes numeros. Nam
for-this that they-bind and join below lying numbers for
δεσμός coniungere vel ligare apud eos dicitur. Porro viginti
desmos to-join or to-bind among them is-called further twenty
dicti quod sint decem bis geniti, U pro B littera posita.
called because they-be ten twice begotten U for B letter put
Triginta, quod a ternario denario gignantur: sic usque ad
thirty because from the-threefold tenfold they-be-begotten so all-the-way to
nonaginta. Centum vero vocati a cantho, quod est circulum;
ninety a-hundred but called from canthus which is a-circle
ducenti a duo centum. Sic et reliqui usque ad mille.
two-hundred from two hundred so also the-rest all-the-way to a-thousand

Mille autem a multitudine, unde et militia, quasi multitia:
a-thousand moreover from multitude whence also militia as-if multitia
inde et milia, quae Graeci mutata littera myriada vocant.
thence also thousands which the-Greeks changed the-letter myriad call

Quid praestent numeri

IV · WHAT NUMBERS AFFORD

The reckoning of numbers is not to be despised: Scripture's numbers hold mysteries, as the perfect six that signifies the world's perfection and the forty days of fasting, and by number we tell the hours, months, and years. Take number away and all perishes.

Ratio numerorum contemnenda non est. In multis enim
the-reckoning of-numbers to-be-despised not is in many for
sanctarum scripturarum locis quantum mysterium habent
of-the-holy scriptures places how-great a-mystery they-have
elucet. Non enim frustra in laudibus Dei dictum est:
shines-forth not for in-vain in the-praises of-God said it-is
'Omnia in mensura et numero et pondere fecisti.'
all-things in measure and number and weight you-have-made
Senarius namque [numerus] qui partibus suis perfectus est,
the-senary for number which in-parts its-own perfect is
perfectionem mundi quadam numeri [sui] significatione
the-perfection of-the-world by-a-certain of-number its-own signification
declarat. Similiter et quadraginta dies, quibus Moyses et
declares likewise also the-forty days in-which Moses and
Helias et ipse Dominus ieiunaverunt, sine numerorum
Elijah and himself the-Lord fasted without of-numbers
cognitione non intelleguntur. Sic et alii in scripturis sacris
knowledge not are-understood so also other in scriptures sacred

numeri existunt, quorum figuras nonnisi noti huius artis
numbers exist whose figures none-but the-known of-this art
scientiae solvere possunt. Datum est etiam nobis ex aliqua
in-knowledge to-solve can given it-is also to-us in some
parte sub numerorum consistere disciplina, quando horas per
part under of-numbers to-consist the-discipline when hours through
eam dicimus, quando de mensuum curriculo disputamus,
it we-tell when about of-months the-course we-dispute
quando spatium anni redeuntis agnoscimus. Per numerum
when the-space of-the-year returning we-recognize through number
siquidem ne confundamur instruimur. Tolle numerum in
indeed lest we-be-confounded we-are-instructed take-away number in
rebus omnibus, et omnia pereunt. Adime saeculo conputum,
things all and all-things perish take-away from-the-age reckoning
et cuncta ignorantia caeca conplectitur, nec differri
and all-things ignorance blind embraces nor to-be-distinguished
potest a ceteris animalibus, qui calculi nesciunt rationem.
can from the-other animals who of-calculation know-not the-reckoning

De prima divisione parium et inparium

V · THE FIRST DIVISION: EVEN AND ODD

Even numbers are evenly even, evenly odd, or oddly even; odd numbers are simple, composite, or middling.

Numerus dividitur in [his] paribus et inparibus. Par
number is-divided into these even and odd the-even
numerus dividitur in his: pariter par, pariter inpar, et
number is-divided in these evenly even evenly odd and
inpariter par. Inpar numerus dividitur in his: primum et
oddly even the-odd number is-divided in these first and

simplum, secundum et conpositum, tertium mediocrem; qui
simple second and composite third middling which
quodammodo primus et incompositus est, alio vero modo
in-a-certain-way first and uncomposite is in-another but way
secundus et conpositus est. Par numerus est, qui in
second and composite is the-even number is which into
duabus aequis partibus dividi potest, ut II, IV et VIII.
two equal parts to-be-divided can as two four and eight
Inpar vero numerus est, qui dividi aequis partibus nequit,
the-odd but number is which to-be-divided into-equal parts cannot
uno medio vel deficiente vel superante, ut III, V,
with-one in-the-middle either lacking or exceeding as three five
VII, IX et reliqui. Pariter par numerus est, qui secundum
seven nine and the-rest the-evenly even number is which according-to
parem numerum pariter dividitur, quousque ad indivisibilem
an-even number evenly is-divided until to the-indivisible
perveniat unitatem; ut puta LXIV habet medietate XXXII,
it-arrive unit as suppose sixty-four has for-half thirty-two
hic autem XVI, XVI vero VIII, octonarius IV, quaternarius
this moreover sixteen sixteen but eight the-eight four the-four
II, binarius unum, qui singularis indivisibilis est. Pariter
two the-two one which single indivisible is the-evenly
inpar est, qui in partes aequas recipit sectionem, sed partes
odd is which into parts equal admits cutting but the-parts
eius mox indissecabiles permanent, ut VI, X et XXXVIII,
its soon uncuttable remain as six ten and thirty-eight
L. Mox enim hunc numerum divideris, incurris in
fifty soon for this number you-shall-have-divided you-run into
numerum quem secare non possis. Inpariter par numerus est,
a-number which to-cut not you-can the-oddly even number is
cuius partes etiam dividi possunt, sed usque ad unitatem
whose parts also to-be-divided can but all-the-way to unity

non perveniunt, ut XXIV. Hi enim in medietatem divisi
not they-arrive as twenty-four these for into half divided
XII faciunt rursumque in aliam medietatem VI, deinde
twelve make and-again into another half six then
in aliam tres; et ultra divisionem non recipit sectio illa,
into another three and beyond division not admits cutting that
sed ante unitatem invenitur terminus, quem secare non
but before unity is-found a-limit which to-cut not
possis. Inpariter inpar est, qui ab inpari numero inpariter
you-can the-oddly odd is which by an-odd number oddly
mensuratur, ut XXV, XLIX; qui dum sint inpares numeri,
is-measured as twenty-five forty-nine which while they-be odd numbers
ab inparibus etiam partibus dividuntur, ut septies septeni
by odd also parts are-divided as seven-times seven
XLIX et quinquies quini XXV. Inparium numerorum
forty-nine and five-times five twenty-five of-the-odd numbers
alii simplices sunt, alii conpositi, alii mediocres. Simplices
some simple are others composite others middling simple
sunt, qui nullam aliam partem habent nisi solam unitatem,
are which no other part have except only unity
ut ternarius solam tertiam, et quinarius solam quintam, et
as the-three only a-third and the-five only a-fifth and
septenarius solam septimam. His enim una pars sola est.
the-seven only a-seventh to-these for one part only is
Conpositi sunt, qui non solum unitate metiuntur, sed etiam
composite are which not only by-unity are-measured but also
alieno numero procreantur, ut novem, XV et XXI.
by-another number are-produced as nine fifteen and twenty-one
Dicimus enim ter terni, et septies terni, ter quini, et
we-say for thrice three and seven-times three thrice five and
quinquies quini. Mediocres numeri sunt, qui quodammodo
five-times five middling numbers are which in-a-certain-way

simplices et inconpositi esse videntur, alio vero modo
simple and uncomposite to-be seem in-another but way
et conpositi; [ut] verbi gratia, novem ad XXV dum
also composite as of-a-word for-the-sake nine to twenty-five when
conparatus fuerit, primus est et inconpositus, quia
compared it-shall-have-been first is and uncomposite because
non habet communem numerum nisi solum monadicum:
not it-has a-common number except only the-monadic
ad quindecim vero si conparatus fuerit, secundus
to fifteen indeed if compared it-shall-have-been second
est et compositus, quoniam inest illi communis numerus
it-is and composite since is-in it a-common number
praeter monadicum, id est ternarius numerus; qui⟨a⟩ novem
besides the-monadic that is the-three number because nine
mensurat ter terni, et quindecim ter quini. Item parium
it-measures thrice three and fifteen thrice five likewise of-even
numerorum alii sunt superflui, alii diminutivi, alii perfecti.
numbers some are superfluous others diminished others perfect
Superflui sunt, quorum partes simul ductae plenitudinem
superfluous are whose parts together led fullness
suam excedunt, ut puta duodenarius. Habet enim partes
their-own exceed as suppose the-twelve it-has for parts
quinque: duodecimam, quod est unum; sextam, quod duo;
five a-twelfth which is one a-sixth which two
quartam, quod tria; tertiam, quod quattuor; dimidiam, quod
a-quarter which three a-third which four a-half which
sex. Unum enim et duo, et tria, et quattuor, et sex
six one for and two and three and four and six
simul ducta XVI faciunt et longe a duodenario excedunt:
together led sixteen make and far from the-twelve exceed
sic et alii similes plurimi, ut duodevicesimus, et multi
so also others like very-many as the-eighteenth and many

tales. Diminutivi numeri sunt, qui partibus suis computati
such diminished numbers are which by-parts their-own reckoned
minorem summam efficiunt, utputa denarius, cuius partes
a-smaller sum make for-instance the-ten whose parts
sunt tres: decima, quod est unum; quinta, quod duo; dimidia,
are three a-tenth which is one a-fifth which two a-half
quod quinque. Unum enim et duo et quinque simul ducta
which five one for and two and five together led
octonarium faciunt, longe a denario minorem. Similis est
the-eight make far than the-ten smaller like is
huic octonarius, vel alii plurimi qui in partes redacti
to-this the-eight or others very-many which into parts reduced
infra consistunt. Perfectus numerus est, qui suis partibus
below stand perfect number is which by-its-own parts
adinpletur, ut senarius; habet enim tres partes, sextam,
is-filled-up as the-six it-has for three parts a-sixth
tertiam, [et] dimidiam: sexta eius unum est, tertia duo,
a-third and a-half the-sixth its one is the-third two
dimidia tres. Haec partes in summam ductae, id est unum
the-half three these parts into a-sum led that is one
et duo et tria simul eundem consummant perficiuntque
and two and three together the-same complete and-perfect
senarium. Sunt autem perfecti numeri intra denarium VI,
six are moreover perfect numbers within ten six
intra centenarium XXVIII, intra millenarium CCCCXCVI.
within a-hundred twenty-eight within a-thousand four-hundred-ninety-six

De secunda divisione totius numeri

VI · THE SECOND DIVISION OF NUMBER

Number is taken by itself or in relation to another. Related numbers are equal or unequal, and the greater and the lesser are divided into multiples, superparticulars, superpartients, and their compounds, each shown by a pair of numbers.

Omnis numerus aut secundum se consideratur, aut ad
every number either according-to itself is-considered or in-relation-to
aliquid. Iste dividitur sic: alii enim sunt aequales, alii
something this is-divided thus some for are equal others
inaequales. Iste dividitur sic: alii sunt maiores, alii sunt
unequal this is-divided thus some are greater others are
minores. Maiores dividuntur sic: multiplices, superparticulares,
less the-greater are-divided thus multiples superparticulars
superpartientes, multiplices superparticulares, multiplices
superpartients multiple superparticulars multiple
superpartientes. Minores dividuntur sic: submultiplices,
superpartients the-less are-divided thus submultiples
subsuperparticulares, subsuperpartientes, submultiplices
subsuperparticulars subsuperpartients submultiple
subsuperparticulares, submultiplices subsuperpartientes. Per
subsuperparticulars submultiple subsuperpartients by
se numerus est, qui sine relatione aliqua dicitur, ut III. IV.
itself number is which without relation any is-said as three four
V. VI, et ceteri similes. Ad aliquid numerus est, qui
five six and the-rest like in-relation-to something number is which
relative ad alios conparatur; ut verbi gratia IV ad II dum
relatively to others is-compared as of-a-word for-the-sake four to two when
conparatus fuerit, duplex dicitur [et multiplex], VI ad
compared it-shall-have-been double is-called and multiple six to

III, VIII ad IV, X ad V; et iterum III ad unum triplex, VI
three eight to four ten to five and again three to one triple six
ad II, IX ad III et ceteri. Aequales numeri dicuntur, qui
to two nine to three and the-rest equal numbers are-called which
secundum quantitatem aequales sunt, ut verbi gratia II ad
according-to quantity equal are as of-a-word for-the-sake two to
II, III ad III, X ad X, C ad C. Inaequales numeri
two three to three ten to ten a-hundred to a-hundred unequal numbers
sunt, qui ad invicem conparati inaequalitatem demonstrant,
are which to each-other compared inequality show
ut III ad II, IV ad III, V ad IV, X ad VI; et universaliter
as three to two four to three five to four ten to six and universally
maior minori aut minor maiori huiusmodi dum conparatus
the-greater to-the-less or the-less to-the-greater of-this-kind when compared
fuerit, inaequalis dicitur. Maior numerus est, qui habet
it-shall-have-been unequal is-called the-greater number is which has
in se illum minorem numerum, ad quem conparatur, et
in itself that less number to which it-is-compared and
aliquid plus; ut verbi gratia quinarius numerus trinario
something more as of-a-word for-the-sake the-five number than-the-three
numero fortior est, eo quod habet quinarius numerus
number stronger is for-this that has the-five number
in se trinarium numerum et alias partes eius duas, et
in itself the-three number and other parts its two and
reliqui tales. [Minor numerus est, qui continetur a maiori,
the-rest such the-less number is which is-contained by the-greater
ad quem conparatur, cum aliqua parte sui, ut ternarius ad
to which it-is-compared with some part of-itself as the-three to
quinarium. Continetur enim ab eo cum duabus partibus suis.]
the-five it-is-contained for by it with two parts its-own
Multiplex numerus est, qui habet in se minorem numerum
the-multiple number is which has in itself the-less number

bis, aut ter, aut quater, aut multipliciter; ut verbi gratia
twice or thrice or four-times or manifold as of-a-word for-the-sake
II ad unum dum conparati fuerint, duplex est; III
two to one when compared they-shall-have-been double it-is three
ad unum, triplex; IV quadruplex, et reliqui. Econtra
to one triple four quadruple and the-rest on-the-contrary
submultiplex numerus est, qui intra multiplicem continetur
the-submultiple number is which within the-multiple is-contained
bis, aut ter, aut quater, aut multipliciter; ut verbi gratia
twice or thrice or four-times or manifold as of-a-word for-the-sake
unus a II bis continetur, a III ter, a IV quater, a V
one by two twice is-contained by three thrice by four four-times by five
quinquies, et ab aliis multipliciter. Superparticularis numerus
five-times and by others manifold the-superparticular number
est, dum fortior continet intra se inferiorem numerum,
is when the-stronger contains within itself the-lower number
circa quem conparatur, similiter et unam partem eius;
about which it-is-compared likewise and one part its
ut verbi gratia III ad II dum conparati fuerint,
as of-a-word for-the-sake three to two when compared they-shall-have-been
continent intra se II et alium unum, qui media
contain within themselves two and another one which the-half
pars est duorum; IV ad III dum conparati fuerint,
part is of-two four to three when compared they-shall-have-been
continent in se III, et alium unum, qui est tertia pars
contain in themselves three and another one which is the-third part
trium. Iterum V ad IV dum conparati fuerint, habent
of-three again five to four when compared they-shall-have-been have
in se quaternarium numerum, et alium unum, qui
in themselves the-four number and another one which
quarta pars esse dicitur quaternarii numeri, et ceteri tales.
the-fourth part to-be is-said of-the-four number and the-rest such

Superpartiens numerus est, qui in se inferiorem numerum
the-superpartient number is which in itself the-lower number
totum continet, et super hoc alteras partes eius II, aut III,
whole contains and over this other parts its two or three
aut IV, aut V, aut alias; ut verbi gratia V ad III dum
or four or five or others as of-a-word for-the-sake five to three when
conparati fuerint, habent in se quinarius numerus
compared they-shall-have-been have in itself the-five number
trinarium, et super hoc alias partes eius II; VII ad IV dum
the-three and over this other parts its two seven to four when
conparati fuerint, habent in se IV, et alias III
compared they-shall-have-been have in themselves four and other three
partes eius; IX ad V dum conparati fuerint, habent
parts its nine to five when compared they-shall-have-been have
in se V, et alias IV partes eius. Subsuperpartiens
in themselves five and other four parts its the-subsuperpartient
numerus est, qui continetur in numero superpartienti cum
number is which is-contained in a-number superpartient with
aliquibus partibus suis duabus aut tribus aut pluribus; [ut]
some parts its-own two or three or more as
verbi gratia III continentur a V cum aliis II partibus
of-a-word for-the-sake three are-contained by five with other two parts
suis; V a IX cum IV partibus suis. Subsuperparticularis
its-own five by nine with four parts its-own the-subsuperparticular
numerus est minor, qui continetur in fortiori numero cum
number is the-less which is-contained in a-stronger number with
alia una parte sua, aut media, aut tertia, aut quarta,
another one part its-own either half or third or fourth
aut quinta; ut verbi gratia II ad III, III ad IV, IV ad
or fifth as of-a-word for-the-sake two to three three to four four to
V, et ceteri. Multiplex superparticularis numerus est, qui,
five and the-rest the-multiple superparticular number is which

dum conparatus ad inferiorem sibi numerum fuerit,
when compared to the-lower than-itself number it-shall-have-been
continet in se totum inferiorem numerum multipliciter
contains in itself the-whole lower number manifold
cum aliqua parte eius; ut verbi gratia V ad II dum
with some part its as of-a-word for-the-sake five to two when
conparati fuerint, continent in se bis II, IV, et
compared they-shall-have-been contain in themselves twice two four and
unam partem eius; IX ad IV dum conparati fuerint,
one part its nine to four when compared they-shall-have-been
continent in se bis IV, VIII, et unam partem eius.
contain in themselves twice four eight and one part its
[Submultiplex [sub]superparticularis numerus est qui, dum ad
the-submultiple subsuperparticular number is which when to
fortiorem sibi numerum conparatus fuerit, continetur
a-stronger than-itself number compared it-shall-have-been is-contained
ab eo multipliciter cum alia una parte sua; ut verbi
by it manifold with another one part its-own as of-a-word
gratia II ad V dum conparati fuerint, continentur
for-the-sake two to five when compared they-shall-have-been are-contained
ab eo bis cum una parte sua.] Multiplex superpartionalis
by it twice with one part its-own the-multiple superpartient
numerus est, qui dum conparatus ad inferiorem sibi
number is which when compared to the-lower than-itself
numerum fuerit, continet eum multipliciter cum aliis
number it-shall-have-been contains it manifold with other
partibus eius; ut verbi gratia VIII ad III dum conparati
parts its as of-a-word for-the-sake eight to three when compared
fuerint, continent in se bis III, cum aliis II
they-shall-have-been contain in themselves twice three with other two
partibus eius; XIV ad VI dum conparati fuerint,
parts its fourteen to six when compared they-shall-have-been

continent intra se bis VI cum aliis II partibus eius;
contain within themselves twice six with other two parts its
[XVI ad VII dum conparati fuerint, continent eum bis
sixteen to seven when compared they-shall-have-been contain it twice
cum aliis II partibus eius; XXI ad IX dum conparati
with other two parts its twenty-one to nine when compared
fuerint, continent intra se bis IX cum aliis III
they-shall-have-been contain within themselves twice nine with other three
partibus eius]. Submultiplex superpartionalis numerus est, qui
parts its the-submultiple superpartient number is which
dum ad fortiorem sibi conparatus fuerit, continetur
when to a-stronger than-itself compared it-shall-have-been is-contained
ab eo multipliciter cum aliquibus partibus suis; ut verbi
by it manifold with some parts its-own as of-a-word
gratia III ad VIII continentur bis cum II partibus suis;
for-the-sake three to eight are-contained twice with two parts their-own
IV ad XI continentur bis cum III partibus suis.
four to eleven are-contained twice with three parts their-own

De tertia divisione totius numeri

VII · THE THIRD DIVISION OF NUMBER

Numbers are discrete or continuous, and continuous numbers are linear, superficial, or solid.

Numeri aut discreti sunt, aut continentes. Iste dividitur sic:
numbers either discrete are or continuous this is-divided thus
lineales, superficiosi, solidi. Discretus numerus est, qui a
linear superficial solid the-discrete number is which by
discretis monadibus continetur, ut verbi gratia III. IV.
discrete monads is-contained as of-a-word for-the-sake three four

V. VI. et reliqui. Continens numerus est, qui coniunctis
five six and the-rest the-continuous number is which by-joined
monadibus continetur; [ut] verbi gratia ternarius numerus
monads is-contained as of-a-word for-the-sake the-three number
in magnitudine intellegatur, id est in linea, aut spatium
in magnitude be-understood that is in a-line or space
aut solidum dicitur continens: similiter quaternarius et
or solid it-is-called continuous likewise the-four and
quinarius numeri. Linealis numerus est, qui inchoans a
the-five numbers the-linear number is which beginning from
monade linealiter scribitur usque ad infinitum. Unde alpha
the-monad linearly is-written all-the-way to infinity whence alpha
ponitur pro designatione linearum, quoniam haec littera
is-put for the-designation of-lines since this letter
unum significat apud Graecos. Superficialis numerus est,
one signifies among the-Greeks the-superficial number is
qui non solum longitudine, sed et latitudine continetur,
which not only by-length but also by-breadth is-contained
ut trigonus, quadratus, quinqueangulus vel circulatus numeri,
as triangular square five-angled or circular numbers
et ceteri, qui semper in plano pede, id est superficie
and the-rest which always in a-plane foot that is surface
continentur. Trigonus numerus est ita. Quadratus numerus
are-contained the-triangular number is thus the-square number
est ita. Quinqueangulus ita. Circularis numerus est ita, qui
is thus the-five-angled thus the-circular number is thus which
dum similiter multiplicatus fuerit, a se inchoans ad
when likewise multiplied it-shall-have-been from itself beginning to
se convertitur, ut verbi gratia quinquies quini XXV,
itself it-turns as of-a-word for-the-sake five-times five twenty-five
ita. Solidus numerus est, qui longitudine et latitudine vel
thus the-solid number is which by-length and breadth or

altitudine continetur, ut sunt pyramides, qui in modum
height is-contained as are pyramids which in the-manner
flammae consurgunt, ita. Cubus, ut sunt tesserae, ita. Sphaerae,
of-a-flame rise-up thus the-cube as are dice thus spheres
quibus est aequalis undique rotunditas, ita. Sphaericus autem
to-which is equal on-all-sides roundness thus the-spherical moreover
numerus est, qui a circulato numero multiplicatus a se
number is which from a-circular number multiplied from itself
inchoat et in se convertitur. Quinquies quini XXV. Hic
begins and into itself turns five-times five twenty-five this
circulus dum in se ipsum multiplicatus fuerit, facit
circle when into itself itself multiplied it-shall-have-been makes
sphaeram, id est quinquies XXV CXXV.
a-sphere that is five-times twenty-five a-hundred-twenty-five

De differentia Arithmeticae, Geometriae et Musicae

VIII · ARITHMETIC, GEOMETRIC, AND MUSICAL MEANS

Between six and twelve, the arithmetic mean is nine, the geometric mean eight and nine, whose product equals that of the extremes, and the musical mean eight, which exceeds the one and falls short of the other by the same part.

Inter Arithmeticam [autem] et Geometriam et Musicam hoc
between arithmetic moreover and geometry and music this
interest, ut media invenias. In Arithmetica primo sic quaeris.
differs that the-means you-may-find in arithmetic first thus you-seek
Coniungis extrema, et dividis, et facis medium: utputa
you-join the-extremes and you-divide and you-make the-mean for-instance
fac extrema esse VI et XII, simul iungis et faciunt X
make the-extremes to-be six and twelve together you-join and they-make ten

et VIII; partiris media et facis IX, quod est analogicum
and eight you-divide the-halves and you-make nine which is analogous
arithmeticae, ut medius quot monadibus superat primum,
to-arithmetic that the-middle by-as-many monads surpasses the-first
his superetur ab extremo. Superant enim IX VI tribus
by-so-many it-be-surpassed by the-extreme surpass for nine six by-three
monadibus, his superatur a XII. Secundum geometriam
monads by-so-many it-is-surpassed by twelve according-to geometry
vero ita quaeris. Extrema multiplicata tantum faciunt, quantum
indeed thus you-seek the-extremes multiplied as-much make as
et media duplicata, utputa VI et XII multiplicata
also the-means doubled for-instance six and twelve multiplied
facient septuagies dipondius, media VIII et IX multiplicata
shall-make seventy-times two the-means eight and nine multiplied
tantundem faciunt. Secundum musicam ita: Qua parte
just-as-much make according-to music thus by-what part
superat medius primum, eadem parte superatur medius ab
surpasses the-middle the-first by-the-same part is-surpassed the-middle by
extremo. Utputa VI et VIII; duabus partibus superant, quae
the-extreme for-instance six and eight by-two parts surpass which
duae partes tertia media, VII[I], superatur ab ultima nona.
two parts the-third the-mean eight is-surpassed by the-last the-ninth

Quot numeri infiniti existunt

IX · THAT NUMBERS ARE INFINITE

Numbers are infinite, since any number can be not only increased by one but doubled and multiplied, and each is bounded by its own properties.

Numeros autem infinitos esse certissimum est, quoniam in
numbers moreover infinite to-be most-certain it-is since in
quocumque numero finem faciendum putaveris, idem ipse
whatever number an-end to-be-made you-shall-have-thought the-same itself
non dico uno addito augeri, sed quamlibet sit magnus,
not I-say by-one added to-be-increased but however-much it-be great
et quamlibet ingentem multitudinem continens, in ipsa
and however-much huge a-multitude containing in the-very
ratione atque scientia numerorum non solum duplicari, verum
reckoning and knowledge of-numbers not only to-be-doubled but
etiam multiplicari potest. Ita vero suis quisque numerus
also to-be-multiplied it-can so indeed by-its-own each number
proprietatibus terminatur, ut nullus eorum par esse cuicumque
properties is-bounded that none of-them equal to-be to-any
alteri possit. Ergo et dispares inter se atque diversi
other can therefore both unequal among themselves and different
sunt, et singuli quique finiti sunt, et omnes infiniti sunt.
are and single each finite are and all infinite are

De inventoribus Geometriae et vocabulo eius

X · THE FOUNDERS AND NAME OF GEOMETRY

Geometry was found by the Egyptians, who divided their lands by lines and measures after the Nile's floods, and the wise then measured sea, sky, and air; it keeps its name from the measuring of the earth.

Geometriae disciplina primum ab Aegyptiis reperta dicitur,
of-geometry the-discipline first by the-Egyptians found is-said
quod, inundante Nilo et omnium possessionibus limo
because flooding the-Nile and of-all the-possessions with-mud
obductis, initium terrae dividendae per lineas et
covered the-beginning of-the-earth to-be-divided through lines and
mensuras nomen arti dedit. Quae deinde longius acumine
measures the-name to-the-art gave which then further by-the-sharpness
sapientium profecta et maris et caeli et aeris spatia
of-the-wise having-advanced both of-the-sea and of-the-sky and of-the-air the-spaces
metiuntur. Nam provocati studio sic coeperunt post terrae
measure for challenged by-zeal thus they-began after of-the-earth
dimensionem et caeli spatia quaerere: quanto intervallo
the-measurement also of-the-sky the-spaces to-seek by-how-great an-interval
luna a terris, a luna sol ipse distaret, et usque
the-moon from the-lands from the-moon the-sun itself might-stand-apart and all-the-way
ad verticem caeli quanta se mensura distenderet, sicque
to the-summit of-the-sky by-how-great itself a-measure it-might-stretch and-thus
intervalla ipsa caeli orbisque ambitum per numerum
the-intervals themselves of-the-sky and-of-the-world the-circuit through the-number
stadiorum ratione probabili distinxerunt. Sed quia ex terrae
of-stades by-reason probable they-distinguished but because from of-the-earth
dimensione haec disciplina coepit, ex initio sui et
the-measurement this discipline began from the-beginning of-itself also

nomen servavit. Nam geometria de terra et de mensura
the-name it-kept for geometry from the-earth and from measure
nuncupata est. Terra enim Graece γῆ vocatur, μέτρα mensura.
named is earth for in-Greek ge is-called metra measure
Huius disciplinae ars continet in se lineamenta, intervalla,
of-this discipline the-art contains in itself lines intervals
magnitudines et figuras, et in figuris dimensiones et numeros.
magnitudes and figures and in figures dimensions and numbers

De quadripertita divisione Geometriae

XI · THE FOURFOLD DIVISION OF GEOMETRY

Geometry is divided into plane figures, numerable magnitude, rational magnitude, and solid figures.

Geometriae quadripertita divisio est, in planum, in
of-geometry fourfold the-division is into the-plane into
magnitudinem numerabilem, in magnitudinem rationalem,
magnitude numerable into magnitude rational
et in figuras solidas. Planae figurae sunt, quae longitudine
and into figures solid plane figures are which by-length
et latitudine continentur, quae sunt iuxta Platonem
and breadth are-contained which are according-to Plato
numero quinque. Numerabilis magnitudo est, quae numeris
in-number five the-numerable magnitude is which by-the-numbers
arithmeticae dividi potest. Magnitudines rationales sunt,
of-arithmetic to-be-divided can magnitudes rational are
quorum mensuram scire possumus, inrationales vero, quorum
whose measure to-know we-can irrational but whose
mensurae quantitas cognita non habetur.
of-measure the-quantity known not is-held

De figuris Geometriae

XII · THE FIGURES OF GEOMETRY

Plato's five plane figures and the solid figures are described, from the circle, square, and triangle to the sphere, cube, cylinder, cone, and pyramid, then the point, the line, and the surface.

Figurae solidae sunt, quae longitudine, latitudine et altitudine
figures solid are which by-length breadth and height
continentur, ut est cubus, cuius species quinque in plano.
are-contained as is the-cube whose species five in the-plane
Quarum prima circulus est figura plana, quae vocatur
of-which the-first the-circle is a-figure plane which is-called
circumducta; cuius in medio punctus est, quo cuncta
drawn-around whose in middle a-point is to-which all-things
convergunt, quod centrum geometriae vocant, Latini punctum
converge which center the-geometers call the-Latins the-point
circuli nuncupant. Quadrilatera figura est in plano quadrata;
of-the-circle name the-four-sided figure is in the-plane square
quae sub quattuor rectis lineis iacet, ita. Dianatheton grammon
which under four straight lines lies thus dianatheton grammon
figura plana, [ita]. Orthogonium, id est rectiangulum figura
a-figure plane thus orthogonium that is right-angled a-figure
plana. Est enim triangulum et habet angulum rectum.
plane it-is for a-triangle and has an-angle right
Isopleuros figura plana, recta et subter constituta. Sphaera
isopleuros a-figure plane right and below set the-sphere
est figura in rotundum formata, partibus cunctis aequalis.
is a-figure into round formed in-parts all equal
Cubus est figura propria solida, quae longitudine, latitudine
the-cube is a-figure proper solid which by-length breadth

et altitudine continetur. Cylindrus est figura quadrata, habens
and height is-contained the-cylinder is a-figure square having
superius semicirculum. Conon, figura quae ab amplo in
above a-semicircle the-cone a-figure which from wide into
angustum finit, sicut orthogonium. Pyramis est figura, quae
narrow ends as the-orthogonium the-pyramid is a-figure which
in modum ignis ab amplo in acumen consurgit; ignis enim
in the-manner of-fire from wide into a-point rises-up fire for
apud Graecos πῦρ appellatur. Sicut autem infra X omnis est
among the-Greeks pyr is-called as moreover below ten every is
numerus, ita intra hunc circulum omnium figurarum concluditur
number so within this circle of-all figures is-enclosed
ambitus. Prima autem figura huius artis punctus est, cuius pars
the-compass the-first moreover figure of-this art the-point is of-which part
nulla est. Secunda linea, praeter latitudinem longitudo. Recta
none is the-second the-line besides breadth length the-straight
linea est, quae ex aequo in suis punctis iacet. Superficies
line is which from equal on its points lies the-surface
vero, quod longitudines et latitudines solas habet. Superficiei
but which lengths and breadths only has of-the-surface
vero fines lineae sunt, quorum formae ideo in superioribus
indeed the-ends lines are whose forms therefore in the-above
decem figuris positae non sunt, quia inter eas inveniuntur.
ten figures placed not are because among them they-are-found

De numeris Geometriae

XIII · GEOMETRIC NUMBERS

The extremes of a geometric proportion multiplied make as much as its means, as six and twelve make seventy-two, and so do eight and nine.

Numeros autem secundum Geometriam ita quaeris. Extrema
numbers moreover according-to geometry thus you-seek the-extremes
quippe eius multiplicata tantum faciunt, quantum et media
indeed its multiplied as-much make as also the-means
duplicata: utputa VI et XII multiplicata faciunt septuagies
doubled for-instance six and twelve multiplied make seventy-times
dipondius, media VIII et IX multiplicata tantundem faciunt.
two the-means eight and nine multiplied just-as-much make

Expositio figurarum infra scriptarum

XIV · THE FIGURES BELOW EXPLAINED

The motion of the stars is gathered in eight aspects, diametrical, square, trine, and the rest, and in eight differences; the passage then explains why nine stands before eight in the figure and how the perfect six is divided.

[Alia ratio in motu stellarum similiter octo figuris
another reckoning in the-motion of-the-stars likewise in-eight figures
colligitur: aut quod diametra sint aut quadrata aut trigona
is-gathered either that diametrical they-be or square or trine
aut hexagona aut asyndeta aut simul aut circumferens, id est
or hexagonal or unconnected or together or carrying-around that is
superferens aut superfertur. Diametra sunt quando quinque
carrying-over or it-is-carried-over diametrical they-are when five

signa intersunt. Tetragona, quando duo. Hexagona, quando
signs are-between tetragonal when two hexagonal when
unum. Asyndeton, quando nullum. Simul, quando in eadem
one asyndeton when none together when in the-same
particula sunt. Superferens, quando supervenit aut actum facit.
small-part they-are carrying-over when it-comes-upon or action makes
Superfertur quando antecedit. Trigona, quando tria media.
is-carried-over when it-goes-before trine when three between
Item secundum rationem aliam sunt octo differentiae, id
likewise according-to reckoning another there-are eight differences that
est: signum, partes, fines, conventu, retrogradu an recto
is the-sign the-parts the-bounds in-conjunction in-retrograde or in-straight
itinere, latitudo et longitudo. Ratio interioris formae.
course latitude and longitude the-reckoning of-the-inner form
Posset huius loci talis quaestio nasci. Cum in ordine numeri
could of-this place such a-question arise since in the-order of-number
prius VIII sint, hic prius IX posuit, quoniam in ratione
before eight be here before nine he-put since in the-reckoning
arithmeticae vel geometriae plus sunt VIII quam IX. VIII
of-arithmetic or of-geometry more are eight than nine eight
enim cubus est vel solidum, id est corpus quod plus invenire
for a-cube is or solid that is a-body which more to-find
non potest. IX vero superficies sunt, id est res quae
not can nine but surfaces are that is a-thing which
plena non est, sed indigeat perfectionem. Hic duo cubi, id
full not is but needs perfection here two cubes that
est duae soliditates, hoc modo inveniuntur. Senarius primus
is two solidities in-this way are-found the-six first
perfectus est; dividitur enim paribus numeris sic: sexta per
perfect is it-is-divided for by-even numbers thus a-sixth by
as; in tertia per dupondios; ter bini, sex; in dimidium, id
an-as into a-third by two-pieces thrice two six into the-half that

est bis terni, sex. Aliud quod ita dividas per pares numeros
is twice three six another that so you-divide by even numbers
invenies, quod a proposito conveniens sit. Inter primum
you-shall-find which from the-proposed fitting be between the-first
in ordine, id est X, qui propter primum perfectum
in order that is ten which on-account-of the-first perfect
numerum cum primo versu multiplicans sexies noveni, LIV;
number with the-first line multiplying six-times nine fifty-four
novies seni, LIV. †Facitque materia tot partes habuisse
nine-times six fifty-four and-makes the-matter so-many parts to-have-had
cognoscitur non inmerito duobus,† ⟨e⟩ quibus habet unum
is-known not undeservedly by-two from which it-has one
in tali ordine: I, II, III, IV, IX, VIII, alios simul XXVII.]
in such order one two three four nine eight others together twenty-seven

De Musica et eius nomine

XV · MUSIC AND ITS NAME

Music is the skill of modulation in sound and song, named from the Muses, whom the poets made daughters of Jupiter and Memory, since sounds perish unless memory holds them.

Musica est peritia modulationis sono cantuque consistens.
music is the-skill of-modulation in-sound and-song consisting
Et dicta Musica per derivationem a Musis. Musae autem
and called music by derivation from the-Muses the-Muses moreover
appellatae ἀπὸ τοῦ μάσαι, id est a quaerendo, quod per
called from the to-seek that is from seeking because through
eas, sicut antiqui voluerunt, vis carminum et vocis
them as the-ancients wished the-force of-songs and of-the-voice

modulatio quaereretur. Quarum sonus, quia sensibilis res
the-modulation might-be-sought whose sound because perceptible a-thing
est, et praeterfluit in praeteritum tempus inprimiturque
it-is and flows-past into past time and-is-impressed
memoriae. Inde a poetis Iovis et Memoriae filias Musas
on-the-memory thence by the-poets of-Jupiter and of-Memory daughters the-Muses
esse confictum est. Nisi enim ab homine memoria teneantur
to-be made-up it-was unless for by man in-memory they-be-held
soni, pereunt, quia scribi non possunt.
sounds perish because to-be-written not they-can

De inventoribus eius

XVI · ITS FOUNDERS

Moses names Tubal the finder of music; the Greeks say Pythagoras, from the sound of hammers, and others Linus, Zethus, and Amphion. It was sung at rites, weddings, funerals, and banquets, and not to know it was as shameful as not to know letters.

Moyses dicit repertorem musicae artis fuisse Tubal, qui
Moses says the-finder of-the-musical art to-have-been Tubal who
fuit de stirpe Cain ante diluvium. Graeci vero Pythagoram
was of the-stock of-Cain before the-flood the-Greeks but Pythagoras
dicunt huius artis invenisse primordia ex malleorum sonitu
say of-this art to-have-found the-beginnings from of-hammers the-sound
et cordarum extensione percussa. Alii Linum Thebaeum et
and of-strings the-stretching struck others Linus the-Theban and
Zetum et Amphion in musica arte primos claruisse
Zethus and Amphion in the-musical art first to-have-been-famous
ferunt. Post quos paulatim directa est praecipue haec disciplina
report after whom little-by-little directed was especially this discipline

et aucta multis modis, eratque tam turpe Musicam nescire
and increased in-many ways and-it-was as base music not-to-know
quam litteras. Interponebatur autem non modo sacris, sed et
as letters it-was-put-between moreover not only in-rites but also
omnibus sollemnibus, omnibusque laetis vel tristioribus rebus.
in-all solemnities and-in-all joyful or sadder things
Ut enim in veneratione divina hymni, ita in nuptiis Hymenaei,
as for in veneration divine hymns so in weddings wedding-songs
et in funeribus threni, et lamenta ad tibias canebantur.
and in funerals threnodies and laments to pipes were-sung
In conviviis vero lyra vel cithara circumferebatur, et
at banquets indeed the-lyre or the-cithara was-carried-around and
accubantibus singulis ordinabatur conviviale genus canticorum.
to-those-reclining each was-ordered the-convivial kind of-songs

Quid possit Musica

XVII · WHAT MUSIC CAN DO

No discipline is perfect without music, for the world itself turns in harmony. Music rouses fighters, comforts rowers and workers, calms the troubled, as David calmed Saul, and charms beasts; even our speech and pulse are bound to its rhythms.

Itaque sine Musica nulla disciplina potest esse perfecta, nihil
and-so without music no discipline can be perfect nothing
enim sine illa. Nam et ipse mundus quadam harmonia
for without it for also itself the-world by-a-certain harmony
sonorum fertur esse conpositus, et caelum ipsud sub
of-sounds is-said to-have-been composed and the-sky itself under
harmoniae modulatione revolvi. Musica movet affectus,
of-harmony the-modulation to-revolve music moves the-affections

provocat in diversum habitum sensus. In proeliis quoque
calls-forth into a-different condition the-senses in battles also
tubae concentus pugnantes accendit, et quanto vehementior
of-the-trumpet the-concert the-fighters kindles and the-more vehement
fuerit clangor, tanto fit ad certamen animus fortior.
it-shall-have-been the-blare so-much becomes for the-contest the-mind braver
Siquidem et remiges cantus hortatur, ad tolerandos quoque
since also the-rowers song encourages for enduring also
labores musica animum mulcet, et singulorum operum
labors music the-mind soothes and of-single works
fatigationem modulatio vocis solatur. Excitos quoque
the-weariness the-modulation of-the-voice consoles roused also
animos musica sedat, sicut de David legitur, qui ab spiritu
minds music calms as about David is-read who from the-spirit
inmundo Saulem arte modulationis eripuit. Ipsas quoque
unclean Saul by-the-art of-modulation snatched themselves also
bestias, necnon et serpentes, volucres atque delphinas ad
the-beasts and also serpents birds and dolphins to
auditum suae modulationis musica provocat. Sed et quidquid
the-hearing of-its modulation music calls-forth but also whatever
loquimur, vel intrinsecus venarum pulsibus commovemur, per
we-speak or within of-the-veins by-the-pulses we-are-moved through
musicos rythmos harmoniae virtutibus probatur esse sociatum.
musical rhythms of-harmony to-the-powers is-proved to-be associated

De tribus partibus Musicae

XVIII · THE THREE PARTS OF MUSIC

Music has three parts: harmonic, which judges high and low; rhythmic, which judges how words cohere; and metric, which knows the measures of meters.

Musicae partes sunt tres, id est, harmonica, rythmica,
of-music the-parts are three that is harmonic rhythmic
metrica. Harmonica est, quae decernit in sonis acutum et
metric harmonic is which distinguishes in sounds the-high and
gravem. Rythmica est, quae requirit incursionem verborum,
the-low rhythmic is which seeks the-concurrence of-words
utrum bene sonus an male cohaereat. Metrica est, quae
whether well the-sound or badly coheres metric is which
mensuram diversorum metrorum probabili ratione cognoscit,
the-measure of-different meters by-probable reason knows
ut verbi gratia heroicon, iambicon, elegiacon, et cetera.
as of-a-word for-the-sake heroic iambic elegiac and the-rest

De triformi Musicae divisione

XIX · THE THREEFOLD DIVISION OF MUSIC

Sound has a threefold nature: harmonic, from the voice; organic, from breath, as in trumpet and pipe; and rhythmic, from striking, as in the cithara.

Ad omnem autem sonum, quae materies cantilenarum est,
to every moreover sound which the-matter of-songs is
triformem constat esse naturam. Prima est harmonica, quae
threefold it-is-agreed to-be the-nature the-first is harmonic which
ex vocum cantibus constat. Secunda organica, quae ex flatu
of of-voices songs consists the-second organic which of breath

consistit. Tertia rythmica, quae pulsu digitorum numeros
consists the-third rhythmic which by-the-beat of-fingers numbers
recipit. Nam aut voce editur sonus, sicut per fauces,
receives for either by-voice is-given-forth sound as through the-throat
aut flatu, sicut per tubam vel tibiam, aut pulsu, sicut
or by-breath as through the-trumpet or pipe or by-beat as
per citharam, aut per quodlibet aliud, quod percutiendo
through the-cithara or through any other which by-striking
canorum est.
tuneful is

De prima divisione Musicae quae harmonica dicitur

XX · HARMONIC MUSIC

The first division is the voice, air struck by breath. Isidore defines harmony, symphony, diaphony, euphony, diastema, diesis, tone, song, arsis, and thesis, and the kinds of voices, sweet, clear, thin, full, harsh, blind, and the perfect voice, high, sweet, and clear.

Prima divisio Musicae, quae harmonica dicitur, id est,
the-first division of-music which harmonic is-called that is
modulatio vocis, pertinet ad comoedos, tragoedos, vel
the-modulation of-the-voice pertains to comedians tragedians or
choros, vel ad omnes qui voce propria canunt. Haec ex
choruses or to all who with-voice their-own sing this from
animo et corpore motum facit, et ex motu sonum, ex
mind and body motion makes and from motion sound from
quo colligitur Musica, quae in homine vox appellatur. Vox est
which is-gathered music which in man voice is-called voice is
aer spiritu verberatus, unde et verba sunt nuncupata. Proprie
air by-breath struck whence also words are named properly

autem vox hominum est, seu inrationabilium animantium.
moreover voice of-men is or of-irrational animals
Nam in aliis abusive non proprie sonitum vocem vocari,
for in others loosely not properly sound voice to-be-called
ut 'vox tubae infremuit':
as the-voice of-the-trumpet roared

Fractasque a litore voces.
and-broken from the-shore voices

Nam proprium est ut litorei sonent scopuli, et:
for proper it-is that of-the-shore sound the-rocks and

At tuba terribilem sonitum procul aere canoro.
but the-trumpet a-terrible sound afar with-bronze tuneful

Harmonica est modulatio vocis et concordantia plurimorum
harmonic is the-modulation of-the-voice and the-concord of-very-many
sonorum, vel coaptatio. Symphonia est modulationis
sounds or fitting-together symphony is of-modulation
temperamentum ex gravi et acuto concordantibus sonis,
the-tempering from low and high agreeing sounds
sive in voce, sive in flatu, sive in pulsu. Per hanc quippe
whether in voice or in breath or in beat through this indeed
voces acutiores gravioresque concordant, ita ut quisquis ab
voices higher and-lower agree so that whoever from
ea dissonuerit, sensum auditus offendat. Cuius contraria est
it shall-have-disagreed the-sense of-hearing offends whose contrary is
diaphonia, id est voces discrepantes vel dissonae. Euphonia
diaphony that is voices disagreeing or dissonant euphony
est suavitas vocis. Haec et melos a suavitate et melle
is the-sweetness of-the-voice this also melos from sweetness and honey

dicta. Diastema est vocis spatium ex duobus vel pluribus
called diastema is of-the-voice a-space from two or more
sonis aptatum. Diesis est spatia quaedam et deductiones
sounds fitted diesis is spaces certain and drawings-out
modulandi atque vergentes de uno in altero sono. Tonus est
of-modulating and inclining from one into another sound tone is
acuta enuntiatio vocis. Est enim harmoniae differentia et
the-high utterance of-the-voice it-is for of-harmony a-difference and
quantitas, quae in vocis accentu vel tenore consistit: cuius
quantity which in of-the-voice the-accent or pitch consists whose
genera in quindecim partibus musici dividerunt, ex quibus
kinds into fifteen parts the-musicians divided of which
hyperlydius novissimus et acutissimus, hypodorius omnium
the-hyperlydian the-last and highest the-hypodorian of-all
gravissimus. Cantus est inflexio vocis, nam sonus directus
the-lowest song is the-inflection of-the-voice for sound straight
est; praecedit autem sonus cantum. Arsis est vocis elevatio,
is precedes moreover sound song arsis is of-the-voice the-raising
hoc est initium. Thesis vocis positio, hoc est finis. Suaves
that is the-beginning thesis of-the-voice the-lowering that is the-end sweet
voces sunt subtiles et spissae, clarae atque acutae. Perspicuae
voices are fine and dense clear and high distinct
voces sunt, quae longius protrahuntur, ita ut omnem inpleant
voices are which further are-drawn-out so that all they-fill
continuo locum, sicut clangor tubarum. Subtiles voces sunt,
continuously the-place as the-blare of-trumpets fine voices are
quibus non est spiritus, qualis est infantium, vel mulierum, vel
in-which not is breath such-as is of-infants or of-women or
aegrotantium, sicut in nervis. Quae enim subtilissimae cordae
of-the-sick as in strings which for finest strings
sunt, subtiles ac tenues sonos emittunt. Pingues sunt voces,
are fine and thin sounds send-forth fat are voices

quando spiritus multus simul egreditur, sicut virorum. Acuta
when breath much at-once goes-out as of-men the-high
vox tenuis, alta, sicut in cordis videmus. Dura vox est, quae
voice thin lofty as in strings we-see the-hard voice is which
violenter emittit sonos, sicut tonitruum, sicut incudis sonos,
violently sends-forth sounds as of-thunders as of-the-anvil the-sounds
quotiens in durum malleus percutitur ferrum. Aspera vox est
whenever on the-hard the-hammer is-struck iron the-rough voice is
rauca, et quae dispergitur per minutos et indissimiles pulsus.
hoarse and which is-scattered through small and not-unlike beats
Caeca vox est, quae, mox emissa fuerit, conticescit,
the-blind voice is which as-soon-as sent-forth it-shall-have-been falls-silent
atque suffocata nequaquam longius producitur, sicut est in
and smothered by-no-means further is-drawn-out as is in
fictilibus. Vinnola est vox mollis atque flexibilis. Et vinnola
earthenware curling is a-voice soft and flexible and curling
dicta a vinno, hoc est cincinno molliter flexo. Perfecta autem
called from a-curl that is a-curl softly bent the-perfect moreover
vox est alta, suavis et clara: alta, ut in sublime sufficiat; clara,
voice is high sweet and clear high that to the-height it-suffice clear
ut aures adinpleat; suavis, ut animos audientium blandiat.
that the-ears it-fill sweet that the-minds of-those-hearing it-may-charm
Si ex his aliquid defuerit, vox perfecta non est.
if of these anything shall-have-been-lacking the-voice perfect not is

De secunda divisione, quae organica dicitur

XXI · ORGANIC MUSIC

Instruments of breath are described: the organ, the trumpet of the Tyrrhenians, the pipes of Phrygia, the reed, the pastoral pipe of Pan or Mercury, the sambuca, and the pandorius.

Secunda est divisio organica in his, quae spiritu reflante
the-second is the-division organic in those which by-breath blowing-back
conpleta in sonum vocis animantur, ut sunt tubae, calami,
filled into the-sound of-a-voice are-animated as are trumpets reeds
fistulae, organa, pandoria, et his similia instrumenta.
pipes organs pandoria and to-these like instruments
Organum vocabulum est generale vasorum omnium
organ the-word is general of-instruments all
musicorum. Hoc autem, cui folles adhibentur, alio
musical this moreover to-which bellows are-applied by-another
Graeci nomine appellant. Ut autem organum dicatur, magis
the-Greeks name call that moreover organ it-be-called rather
ea vulgaris est Graecorum consuetudo. Tuba primum a
that common is of-the-Greeks custom the-trumpet first by
Tyrrhenis inventa, de quibus Vergilius:
the-Tyrrhenians found about whom Virgil

Tyrrhenusque tubae mugire per aethera clangor.
and-Tyrrhenian of-the-trumpet to-bellow through the-air the-blare

Adhibebatur autem non solum in proeliis, sed in omnibus
it-was-applied moreover not only in battles but in all
festis diebus propter laudis vel gaudii claritatem. Unde et in
festal days on-account-of of-praise or of-joy the-brightness whence also in

Psalterio dicitur: 'Canite in initio mensis tuba, in
the-Psalter it-is-said sing at the-beginning of-the-month with-the-trumpet on
die insignis sollemnitatis vestrae.' Praeceptum enim fuerat
the-day notable of-solemnity your commanded for it-had-been
Iudaeis ut in initio novae lunae tuba clangerent,
to-the-Jews that at the-beginning of-the-new moon with-the-trumpet they-should-blare
quod etiam et hucusque faciunt. Tibias excogitatas in Phrygia
which even also until-now they-do pipes devised in Phrygia
ferunt: has diu quidem funeribus tantum adhibitas, mox
they-report these long indeed for-funerals only applied soon
et sacris gentilium. Tibias autem appellatas putant, quod
also for-the-rites of-the-gentiles pipes moreover called they-think because
primum de cervinis tibiis cruribusque hinnulorum fierent,
first from of-deer shin-bones and-legs of-fawns they-were-made
deinde per abusionem ita coeptas vocari etiam quae non
then through misuse so began to-be-called also those-which not
de cruribus ossibusque essent. Hinc et tibicen, quasi tibiarum
from legs and-bones were hence also the-piper as-if of-pipes
cantus. Calamus nomen est proprium arboris a calendo, id
the-song reed the-name is proper of-a-tree from calendo that
est fundendo voces vocatus. Fistulam quidam putant a Mercurio
is pouring-forth voices called the-pipe some think by Mercury
inventam, alii a Fauno, quem Graeci vocant Pan. Nonnulli
found others by Faunus whom the-Greeks call Pan some
eam ab Idi pastore Agrigentino ex Sicilia. Fistula autem dicta,
it by Idis a-shepherd of-Agrigentum from Sicily the-fistula moreover called
quod vocem emittat. Nam φώς Graece vox, στόλια missa
because a-voice it-sends-forth for phos in-Greek voice stolia sent
appellatur. Sambuca in musicis species est symphoniarum.
is-called the-sambuca among musical-things a-species is of-symphonies

Est enim genus ligni fragilis, unde tibiae conponuntur.
it-is for a-kind of-wood brittle from-which pipes are-made
Pandorius ab inventore vocatus. De quo Vergilius:
the-pandorius from the-inventor called about whom Virgil

Pan primus calamos cera coniungere plures
Pan first reeds with-wax to-join several
instituit, Pan curat ovis oviumque magistros.
established Pan cares-for the-sheep and-of-the-sheep the-masters

Fuit enim apud gentiles deus pastoralis, qui primus dispares
he-was for among the-gentiles a-god pastoral who first unequal
calamos ad cantum aptavit, et studiosa arte conposuit.
reeds to song fitted and with-studious art composed

De tertia divisione, quae rythmica nuncupatur

XXII · RHYTHMIC MUSIC

Instruments of string and stroke are described: the cithara of Apollo shaped like the breast, its seven strings, the psaltery and the ten-stringed psaltery of the Hebrews, the lyre Mercury made from a tortoise, the drum, the cymbals, the sistrum of Isis, the bell, and the symphonia.

Tertia est divisio rythmica, pertinens ad nervos et pulsum,
the-third is the-division rhythmic pertaining to strings and beat
cui dantur species citharārum diversarum, tympanum
to-which are-given the-species of-citharas different the-drum
quoque, cymbalum, sistrum, acetabula aenea et argentea, vel
also the-cymbal the-sistrum cups bronze and silver or
alia quae metallico rigore percussa reddunt cum suavitate
others which by-metallic hardness struck give-back with sweetness

tinnitum et cetera huiuscemodi. Citharae ac psalterii
a-ringing and the-rest of-this-kind of-the-cithara and of-the-psaltery
repertor Tubal, ut praedictum est, perhibetur. Iuxta
the-finder Tubal as said-before it-has-been is-held according-to
opinionem autem Graecorum citharae usus repertus fuisse
the-opinion moreover of-the-Greeks of-the-cithara the-use found to-have-been
ab Apolline creditur. Forma citharae initio similis
by Apollo is-believed the-form of-the-cithara at-the-beginning like
fuisse traditur pectori humano, quo uti vox a
to-have-been is-reported to-the-breast human so-that as the-voice from
pectore, ita ex ipsa cantus ederetur, appellatamque
the-breast so from it song might-be-given-forth and-called
eadem de causa. Nam pectus Dorica lingua κιθάρα vocari.
the-same for cause for the-breast in-the-Doric tongue kithara to-be-called
Paulatim autem plures eius species extiterunt, ut psalteria,
little-by-little moreover several its species arose as psalteries
lyrae, barbitae, phoenices et pectides, et quae dicuntur
lyres barbitons phoenices and pectides and those-which are-called
Indicae, et feriuntur a duobus simul. Item aliae atque aliae,
Indian and are-struck by two together likewise others and others
et quadrata forma vel trigonali. Chordarum etiam numerus
both of-square form or triangular of-the-strings also the-number
multiplicatus, et conmutatum genus. Veteres autem citharam
multiplied and changed the-kind the-ancients moreover the-cithara
fidiculam vel fidicem nominaverunt, quia tam concinunt inter
little-lyre or lyre named because so-much harmonize among

se chordae eius, quam bene conveniat inter quos fides sit.
themselves the-strings its as well it-agrees among whom faith be
Antiqua autem cithara septemchordis erat. Unde et Vergilius:
ancient moreover the-cithara seven-stringed was whence also Virgil

Septem discrimina vocum.
the-seven distinctions of-voices

Discrimina autem ideo, quod nulla chorda vicinae
distinctions moreover therefore because no string to-the-neighboring
chordae similem sonum reddat. Sed ideo septem chordae,
string a-like sound gives-back but therefore seven strings
vel quia totam vocem implent, vel quia septem motibus
either because the-whole voice they-fill or because with-seven motions
sonat caelum. Chordas autem dictas a corde, quia sicut
sounds the-sky strings moreover called from the-heart because as
pulsus est cordis in pectore, ita pulsus chordae in cithara.
the-beat is of-the-heart in the-breast so the-beat of-the-string in the-cithara
Has primus Mercurius excogitavit, idemque prior in nervos
these first Mercury devised and-the-same first into strings
sonum strinxit. Psalterium, quod vulgo canticum dicitur, a
sound bound the-psaltery which commonly canticle is-called from
psallendo nominatum, quod ad eius vocem chorus consonando
psalm-singing named because to its voice the-chorus by-harmonizing
respondeat. Est autem similitudo citharae barbaricae in
answers it-is moreover a-likeness of-the-cithara barbarian in
modum Δ literae; sed psalterii et citharae haec
the-manner of-the-delta letter but of-the-psaltery and of-the-cithara this
differentia est, quod psalterium lignum illud concavum, unde
the-difference is that the-psaltery the-wood that hollow whence
sonus redditur, superius habet et deorsum feriuntur chordae,
the-sound is-given-back above has and below are-struck the-strings

et desuper sonant. Cithara vero concavitatem ligni
and from-above they-sound the-cithara but the-hollowness of-the-wood
inferius habet. Psalterium autem Hebraei decachordon usi
below has the-psaltery moreover the-Hebrews ten-stringed used
sunt propter numerum Decalogi legis. Lyra dicta ἀπὸ
have on-account-of the-number of-the-Decalogue of-the-law the-lyre called from
τοῦ ληρεῖν, id est a varietate vocum, quod diversos sonos
the to-babble that is from the-variety of-voices because different sounds
efficiat. Lyram primum a Mercurio inventam fuisse dicunt,
it-makes the-lyre first by Mercury found to-have-been they-say
hoc modo. Cum regrediens Nilus in suos meatus varia in
in-this way when returning the-Nile into its channels various on
campis reliquisset animalia, relicta etiam testudo est. Quae
the-plains had-left animals left also a-tortoise was which
cum putrefacta esset, et nervi eius remansissent extenti
when rotted it-had-been and the-sinews its had-remained stretched
intra corium, percussa a Mercurio sonitum dedit; ad cuius
within the-hide struck by Mercury a-sound it-gave to whose
speciem Mercurius lyram fecit et Orpheo tradidit, qui eius
appearance Mercury the-lyre made and to-Orpheus handed-over who of-that
rei maxime erat studiosus. Unde existimatur eadem arte non
thing most was studious whence it-is-thought by-the-same art not
feras tantum, sed et saxa atque silvas cantus modulatione
the-beasts only but also the-rocks and woods of-song by-the-modulation
adplicuisse. Hanc musici propter studii amorem et
to-have-drawn this the-musicians on-account-of of-study the-love and
carminis laudem etiam inter sidera suarum fabularum
of-the-song the-praise even among the-stars of-their fables
conmentis conlocatam esse finxerunt. Tympanum est pellis
by-the-inventions placed to-be feigned the-drum is a-skin
vel corium ligno ex una parte extentum. Est enim pars media
or hide on-wood from one side stretched it-is for a-part the-half

symphoniae in similitudinem cribri. Tympanum autem dictum
of-the-symphonia in the-likeness of-a-sieve drum moreover called
quod medium est, unde et margaritum medium tympanum
because half it-is whence also a-pearl half drum
dicitur; et ipsud, ut symphonia, ad virgulam percutitur.
is-called and itself like the-symphonia at the-stick is-struck
Cymbala acitabula quaedam sunt, quae percussa invicem se
cymbals cups certain are which struck each-other themselves
tangunt et faciunt sonum. Dicta autem cymbala, quia cum
touch and make a-sound called moreover cymbals because with
ballematia simul percutiuntur; cum enim Graeci dicunt σύν,
dancing together they-are-struck with for the-Greeks say syn
βαλά ballematia. Sistrum ab inventrice vocatum. Isis enim
bala dancing the-sistrum from its-inventress called Isis for
regina Aegyptiorum id genus invenisse probatur. Iuvenalis:
the-queen of-the-Egyptians that kind to-have-found is-proved Juvenal

Isis et irato feriat mea lumina sistro.
Isis also with-angry may-she-strike my eyes sistrum

Inde et hoc mulieres percutiunt, quia inventrix huius
thence also this women strike because the-inventress of-this
generis mulier. Unde et apud Amazonas sistro ad bellum
kind a-woman whence also among the-Amazons by-the-sistrum to war
feminarum exercitus vocabatur. Tintinabulum de sono vocis
of-women the-army was-called the-bell from the-sound of-the-voice
nomen habet, sicut [et] plausus manuum, stridor valvarum.
the-name has as also the-clapping of-hands the-creak of-doors
Symphonia vulgo appellatur lignum cavum ex utraque parte
the-symphonia commonly is-called a-wood hollow on each side

pelle extenta, quam virgulis hinc et inde musici feriunt,
with-skin stretched which with-sticks hence and thence the-musicians strike
fitque in ea ex concordia gravis et acuti suavissimus cantus.
and-is-made in it from the-concord of-low and high a-most-sweet song

De numeris musicis

XXIII · MUSICAL NUMBERS

The musical mean between six and twelve is eight, which exceeds six by a third of six and is exceeded by twelve by a third of twelve. This reckoning holds in the world, in man, and in the meters.

Numeros autem secundum musicam ita quaeris. Positis extremis,
numbers moreover according-to music thus you-seek placed the-extremes
utputa VI et decas dipondius, vides quot monadibus
for-instance six and ten two you-see by-how-many monads
superetur VI a XII, et est VI monadibus: ducis per
be-surpassed six by twelve and it-is six by-monads you-lead through
quadratum, sexies seni faciunt XXXVI. Coniungis extrema
the-square six-times six make thirty-six you-join the-extremes
illa prima, VI ad XII, simul efficiunt XVIII. Partiris tricies
those first six to twelve together they-make eighteen you-divide thirty-times
sexies per decas octo, efficit dipondius. Hos iungis cum summa
six-times by ten eight it-makes two these you-join with the-sum
minore, id est sexies, erunt VIII et erit medium inter
lesser that is six-times they-shall-be eight and it-shall-be the-mean between
VI et XII. Quapropter VIII superant VI duabus monadibus, id
six and twelve wherefore eight surpass six by-two monads that
est tertia de VI, et superantur VIII a XII quattuor monadibus,
is a-third of six and are-surpassed eight by twelve by-four monads

tertia portione. Qua parte ergo superat, eadem superatur.
by-a-third portion by-what part therefore it-surpasses by-the-same it-is-surpassed
Sed haec ratio quemadmodum in mundo est ex volubilitate
but this reckoning as in the-world it-is from the-revolving
circulorum, ita et in microcosmo in tantum praeter vocem
of-the-circles so also in the-microcosm in so-much besides the-voice
valet, ut sine ipsius perfectione etiam homo symphoniis
it-avails that without its perfection even man of-harmonies
carens non constet. Eiusdem musicae perfectione etiam metra
lacking not consist of-the-same music by-the-perfection also meters
consistunt in arsi et thesi, id est elevatione et positione.
consist in arsis and thesis that is raising and lowering

De Astronomiae nomine

XXIV · THE NAME OF ASTRONOMY

Astronomy is the law of the stars, which traces their courses, figures, and relations by reason.

Astronomia est astrorum lex, quae cursus siderum
astronomy is of-the-stars the-law which the-courses of-the-constellations
et figuras et habitudines stellarum circa se et circa
and the-figures and the-relations of-the-stars around themselves and around
terram indagabili ratione percurrit.
the-earth with-searching reason runs-through

De inventoribus eius

XXV · ITS FOUNDERS

The Egyptians first found astronomy and the Chaldeans astrology, which Josephus says Abraham taught the Egyptians; the Greeks credit Atlas, said therefore to hold up the sky.

Astronomiam primi Aegyptii invenerunt. Astrologiam vero et
astronomy first the-Egyptians found astrology but and
nativitatis observantiam Chaldaei primi docuerunt. Abraham
of-nativity the-observance the-Chaldeans first taught Abraham
autem instituisse Aegyptios Astrologiam Iosephus auctor
moreover to-have-instructed the-Egyptians in-astrology Josephus the-author
adseverat. Graeci autem dicunt hanc artem ab Atlante prius
asserts the-Greeks moreover say this art by Atlas first
excogitatam, ideoque dictus est sustinuisse caelum. Quisquis
devised and-therefore said he-is to-have-held-up the-sky whoever
autem ille fuit, motu caeli et ratione animi
moreover he was by-the-motion of-the-sky and by-the-reason of-the-mind
excitatus per temporum vices, per astrorum ratos
roused through of-the-times the-changes through of-the-stars the-fixed
definitosque cursus, per intervallorum spatia moderata,
and-defined courses through of-the-intervals the-spaces measured
consideravit dimensiones quasdam et numeros, quae definiendo
considered measurements certain and numbers which by-defining
ac secernendo in ordinem nectens Astrologiam repperit.
and by-separating into order binding astrology he-found

De institutoribus eius

XXVI · ITS TEACHERS

Many wrote on astronomy in both tongues, Ptolemy of Alexandria foremost, who also set tables for finding the courses of the stars.

In utraque autem lingua diversorum quidem sunt de
in each moreover tongue of-different indeed are about
astronomia scripta volumina, inter quos tamen Ptolemaeus
astronomy written volumes among whom yet Ptolemy
rex Alexandriae apud Graecos praecipuus habetur: hic etiam
the-king of-Alexandria among the-Greeks foremost is-held he also
et canones instituit, quibus cursus astrorum inveniatur.
and tables established by-which the-course of-the-stars may-be-found

De differentia Astronomiae et Astrologiae

XXVII · ASTRONOMY AND ASTROLOGY

Astronomy treats the turning of the sky and the risings and settings of the stars. Astrology is partly natural, following the courses of sun and moon, and partly superstitious, foretelling men's births and manners from the stars.

Inter Astronomiam autem et Astrologiam aliquid differt.
between astronomy moreover and astrology somewhat it-differs
Nam Astronomia caeli conversionem, ortus, obitus
for astronomy of-the-sky the-turning the-risings the-settings
motusque siderum continet, vel qua ex causa ita vocentur.
and-the-motions of-the-stars contains or what from cause so they-be-called
Astrologia vero partim naturalis, partim superstitiosa est.
astrology but partly natural partly superstitious is

Naturalis, dum exequitur solis et lunae cursus, vel
natural while it-follows of-the-sun and of-the-moon the-courses or
stellarum certas temporum stationes. Superstitiosa vero est
of-the-stars the-fixed of-times stations superstitious but is
illa quam mathematici sequuntur, qui in stellis auguriantur,
that which the-mathematicians follow who in the-stars take-auguries
quique etiam duodecim caeli signa per singula animae vel
and-who also the-twelve of-the-sky signs through the-single of-the-soul or
corporis membra disponunt, siderumque cursu nativitates
of-the-body members arrange and-of-the-stars by-the-course the-nativities
hominum et mores praedicare conantur.
of-men and the-manners to-foretell try

De Astronomiae ratione

XXVIII · THE RECKONING OF ASTRONOMY

Astronomy defines what the world is, the sky, the sphere, the axis, the poles, the climes, and the courses of sun, moon, and stars.

Astronomiae ratio modis plurimis constat. Definit enim
of-astronomy the-reckoning in-ways very-many consists it-defines for
quid sit mundus, quid [sit] caelum, quid sphaerae situs et
what be the-world what be the-sky what of-the-sphere the-position and
cursus, quid axis caeli et poli, quae sint climata caeli,
course what the-axis of-the-sky and the-poles which be the-climes of-the-sky
qui cursus solis et lunae atque astrorum, et cetera.
what the-course of-the-sun and of-the-moon and of-the-stars and the-rest

De mundo et eius nomine

XXIX · THE WORLD AND ITS NAME

The world, which is made of the sky, the earth, the sea, and all the stars, is called mundus because it is always in motion.

Mundus est is qui constat ex caelo, [et] terra et mare
the-world is that which consists of the-sky and the-earth and the-sea
cunctisque sideribus. Qui ideo mundus est appellatus, quia
and-all the-stars which therefore world is called because
semper in motu est; nulla enim requies eius elementis
always in motion it-is no for rest its to-the-elements
concessa est.
granted is

De forma mundi

XXX · THE FORM OF THE WORLD

The world rises toward the north and slopes to the south; its head and face is the east, its last part the north.

Forma mundi ita demonstratur. Nam quemadmodum
the-form of-the-world thus is-shown for as
erigitur mundus in septentrionalem plagam, ita declinatur
is-raised the-world toward the-northern region so it-is-lowered
in australem. Caput autem eius et quasi facies orientalis
toward the-southern the-head moreover its and as-if the-face the-eastern
regio est, ultima pars septentrionalis est.
region is the-last part the-northern is

De caelo et eius nomine

XXXI · THE SKY AND ITS NAME

The sky, round, revolving, and burning, is named caelum because it is engraved with the stars as a chased vessel, and ouranos in Greek, from seeing.

Caelum philosophi rotundum, volubile atque ardens esse
the-sky the-philosophers round revolving and burning to-be
dixerunt; vocatumque hoc nomine, eo quod tamquam
said and-called by-this name for-this that as-if
vas caelatum inpressa signa habeat stellarum. Distinxit
a-vessel engraved impressed signs it-have of-stars distinguished
enim eum Deus claris luminibus, et inplevit sole
for it God with-bright lights and filled with-the-sun
scilicet et lunae orbe fulgenti, et astrorum micantium
namely and of-the-moon with-the-orb shining and of-stars twinkling
splendentibus signis adornavit. Hoc autem Graece οὐρανὸς
with-splendid signs adorned this moreover in-Greek ouranos
dicitur ἀπὸ τοῦ ὁρᾶσθαι, id est a videndo, eo quod
is-called from the to-be-seen that is from seeing for-this that
aer perspicuus sit et ad speculandum purior.
the-air transparent be and for viewing purer

De sphaerae caelestis situ

XXXII · THE POSITION OF THE SPHERE

The sphere of the sky is round, the earth its center, with no beginning or end; the philosophers add seven skies of the planets moving against it.

Sphaera caeli est species quaedam in rotundo formata, cuius
the-sphere of-the-sky is a-form certain into round formed whose
centrum terra est ex omnibus partibus aequaliter conclusa.
center the-earth is from all sides equally enclosed
Hanc sphaeram nec principium habere dicunt nec terminum,
this sphere neither a-beginning to-have they-say nor an-end
ideo quod in rotundum, quasi circulus, unde incipiat vel
for-this that into round as-if a-circle whence it-begin or
ubi desinat non facile conprehendatur. Philosophi autem
where it-end not easily be-grasped the-philosophers moreover
mundi septem caelos, id est planetas, globorum consono
of-the-world seven skies that is planets of-globes with-harmonious
motu introduxerunt, quorum orbibus conexa memorant omnia,
motion introduced to-whose orbs connected they-relate all-things
quos sibi innexos et velut insertos versari retro, et
which to-each-other interwoven and as-if inserted to-turn backward and
[e] contrario ceteris motu ferri arbitrantur.
from the-contrary than-the-others by-motion to-be-borne they-judge

De eiusdem sphaerae motu

XXXIII · THE MOTION OF THE SPHERE

The sphere turns on two poles, the northern Boreus, which never sets, and the southern Austronotius, never seen.

Sphaerae motus duobus axibus volvitur, quorum unus est
of-the-sphere the-motion on-two axes revolves of-which one is
septentrionalis, qui numquam occidit, appellaturque Boreus;
northern which never sets and-is-called Boreus
alter Australis, qui numquam videtur, et Austronotius
the-other southern which never is-seen and Austronotius
dicitur. His duobus polis moveri sphaeram caeli dicunt,
is-called on-these two poles to-be-moved the-sphere of-the-sky they-say
et cum motu eius sidera in ea fixa ab oriente usque
and with the-motion its the-stars in it fixed from the-east all-the-way
ad occidentem circuire, septentrionibus breviores gyros iuxta
to the-west to-go-around the-Wains shorter circuits near
cardinem peragentibus.
the-pivot completing

De eiusdem sphaerae cursu

XXXIV · THE COURSE OF THE SPHERE

The sphere of the sky turns once in a day and night, twenty-four hours.

Sphaera caeli ab oriente et occidente semel in die et nocte
the-sphere of-the-sky from east and west once in day and night
vertitur viginti quattuor horarum spatiis, quibus sol cursum
is-turned in-twenty four of-hours spaces in-which the-sun course
suum super terras et sub terras sua volubilitate concludit.
its above the-lands and under the-lands by-its revolving closes

De celeritate caeli

XXXV · THE SPEED OF THE SKY

The sky would bring the world to ruin by its speed if the planets did not run against it.

Tanta celeritate sphaera caeli dicitur currere ut, nisi
with-such speed the-sphere of-the-sky is-said to-run that unless
adversus praecipitem eius cursum astra currerent, qui eam
against headlong its course the-stars ran which it
remorarent, mundi ruinam faceret.
might-delay of-the-world the-ruin it-would-make

De axe caeli

XXXVI · THE AXIS OF THE SKY

The axis is the straight northern line through the middle of the sphere, on which it turns like a wheel.

Axis est septentrionis linea recta, quae per mediam pilam
the-axis is of-the-north the-line straight which through the-middle ball
sphaerae tendit; et dicta axis quod in ea sphaera ut rota
of-the-sphere stretches and called axis because on it the-sphere like a-wheel
volvitur, vel quia ibi plaustrum est.
turns or because there the-Wain is

De caelestibus polis

XXXVII · THE POLES

The poles are the circles that run around the axis, Boreus always seen and Austronotius never, named from the wheels of wagons.

Poli sunt circuli, qui currunt per axem. Horum alter est
the-poles are circles which run around the-axis of-these one is
Septentrionalis, qui numquam occidit, appellaturque Boreus;
northern which never sets and-is-called Boreus
alter Australis, qui numquam videtur, et Austronotius
the-other southern which never is-seen and Austronotius
dicitur; et dicti poli quod sint axium cycli ex usu
is-called and called poles because they-be of-the-axles the-wheels from the-use
plaustrorum, a poliendo scilicet nominati; sed polus Boreus
of-wagons from polishing namely named but the-pole Boreus

semper videtur, Austronotius numquam, quia dextra caeli
always is-seen Austronotius never because the-right of-the-sky
altiora sunt, pressa Austri.
higher are pressed-down of-the-south

De cardinibus caeli

XXXVIII · THE HINGES OF THE SKY

The hinges are the ends of the axis, on which the sky turns.

Cardines caeli extremae partes sunt axis. Et dictae
the-hinges of-the-sky the-extreme parts are of-the-axis and called
cardines eo, quod per eos vertitur caelum, vel quia sicut
hinges for-this that through them is-turned the-sky or because like
cor volvuntur.
the-heart they-revolve

De convexis caeli

XXXIX · THE VAULTS OF THE SKY

The vaults are the sky's curved extremities.

Convexa autem caeli extrema eius sunt, a curvitate
the-vaults moreover of-the-sky the-extremities its are from curvature
dicta, ut est illud:
called as is that

Convexum quotiens cludit nox humida caelum.
the-vault whenever closes night damp the-sky

Convexum enim curvum est, quasi conversum seu inclinatum,
vault for curved is as-if turned or inclined
et in modum circuli flexum.
and in the-manner of-a-circle bent

De ianuis caeli

XL · THE DOORS OF THE SKY

The sky has two doors, east and west, through one of which the sun comes forth and through the other withdraws.

Ianuae caeli duae sunt, oriens et occasus. Nam una porta
the-doors of-the-sky two are the-east and the-west for by-one gate
sol procedit, alia se recipit.
the-sun goes-forth by-the-other itself withdraws

De gemina facie caeli

XLI · THE TWO FACES OF THE SKY

The face of the sky is the east, its last part the north, as Lucan says of the snowy zone.

Facies caeli vel caput orientalis regio, ultima septentrionalis.
the-face of-the-sky or head the-eastern region the-last the-northern
De qua Lucanus:
about which Lucan

Sic mundi pars ima iacet, quam Zona nivalis
so of-the-world the-part lowest lies which the-zone snowy
perpetuaeque premunt hiemes.
and-perpetual press winters

De quattuor partibus caeli

XLII · THE FOUR PARTS OF THE SKY

The sky's four regions are named from the sun's rising, the day's setting, the seven stars of the north, and midday; seven climes run from Meroe to the Borysthenes.

Climata caeli, id est plagae vel partes, quattuor sunt, ex
the-climes of-the-sky that is regions or parts four are of
quibus prima pars orientalis est, unde aliquae stellae oriuntur.
which the-first part eastern is whence some stars rise
Secunda occidentalis, ubi nobis aliquae stellae occidunt. Tertia
the-second western where for-us some stars set the-third
septentrionalis, ubi sol pervenit in diebus maioribus. Quarta
northern where the-sun arrives in days greater the-fourth
australis, ubi sol pervenit noctibus maioribus. Oriens
southern where the-sun arrives in-nights greater the-east
autem ab exortu solis est nuncupatus. Occidens, quod
moreover from the-rising of-the-sun is named the-west because
diem faciat occidere atque interire. Abscondit enim lumen
the-day it-makes to-fall and to-perish it-hides for the-light
mundo et tenebras superinducit. Septentrio autem a
from-the-world and darkness brings-over the-north moreover from
septem stellis axis vocatus, quae in ipso revolutae rotantur.
the-seven stars of-the-axis called which on it revolved are-wheeled
Hic proprie et vertex dicitur eo quod vertitur. Meridies
this properly also the-vertex is-called for-this that it-is-turned midday
autem vocata, vel quia ibi sol facit medium diem quasi
moreover called either because there the-sun makes mid day as-if
medidies, vel quia tunc purius micat aether. Merum
medidies or because then more-purely flashes the-upper-air the-unmixed
enim purum dicitur. Sunt et alia septem climata caeli,
for pure is-called there-are also other seven climes of-the-sky

quasi septem lineae ab oriente in occidentem, sub quibus
as-if seven lines from the-east to the-west under which
et mores hominum dispares atque animalia specialiter
also the-manners of-men unequal and animals specifically
diversa nascuntur, quae vocata sunt a locis quibusdam
different are-born which called are from places certain
famosis; quorum primum est Merois, secundum Syene,
famous of-which the-first is Meroe the-second Syene
tertium Catachoras, id est Africa, quartum Rhodus, quintum
the-third Catachoras that is Africa the-fourth Rhodes the-fifth
Hellespontus, sextum Mesopontum, septimum Borusthenes.
Hellespont the-sixth Mesopontus the-seventh Borysthenes

De hemisphaeriis

XLIII · THE HEMISPHERES

The hemisphere above the earth is the part of the sky we see, the one below the part we cannot.

Hemisphaeria dimidia pars sphaerae est. Hemisphaerion supra
hemispheres the-half part of-the-sphere is the-hemisphere above
terra est ea pars caeli quae a nobis tota videtur;
the-earth is that part of-the-sky which by us whole is-seen
Hemisphaerion sub terra est quae videri non potest,
the-hemisphere under the-earth is which to-be-seen not can
quam diu sub terra fuerit.
as long-as under the-earth it-shall-have-been

De quinque circulis caeli

XLIV · THE FIVE CIRCLES

The five zones of the sky, some temperate and some uninhabitable, are the arctic, the summer tropic, the equinoctial, the antarctic, and the winter tropic.

Zonae caeli quinque sunt, quarum distinctionibus quaedam
the-zones of-the-sky five are by-whose distinctions certain
partes temperie sua incoluntur, quaedam inmanitate frigoris
parts by-the-temperateness their are-inhabited certain by-the-severity of-cold
aut caloris inhabitabiles existunt. Quae ideo zonae vel circuli
or of-heat uninhabitable stand which therefore zones or circles
appellantur, eo quod in circumductione sphaerae existunt.
are-called for-this that in the-circuit of-the-sphere they-stand
Quorum primus circulus ideo ἀρκτικὸς appellatur, eo quod
of-which the-first circle therefore arktikos is-called for-this that
intra eum Arctorum signa inclusa prospiciuntur. Secundus
within it of-the-Bears the-signs enclosed are-seen the-second
circulus, θερινὸς qui τροπικὸς dicitur, quia in eo circulo
circle therinos which tropikos is-called because in that circle
sol Aquilonis finibus aestatem faciens ultra eum circulum
the-sun of-the-north at-the-bounds summer making beyond that circle
non transit, sed statim revertitur; et inde τροπικὸς appellatur.
not passes but at-once returns and thence tropikos is-called
Tertius circulus ἡμερινὸς, qui a Latinis ideo aequinoctialis
the-third circle hemerinos which by the-Latins therefore equinoctial
appellatur, eo quod sol, cum ad eum orbem pervenerit,
is-called for-this that the-sun when to that orb it-shall-have-come
aequinoctium facit. Ἡμερινὸς enim Latine dies dicitur atque
the-equinox makes hemerinos for in-Latin day is-called and
nox, quo circulo dimidia sphaerae pars constituta perspicitur.
night by-which circle the-half of-the-sphere part set is-seen

Quartus autem circulus ἀνταρκτικὸς vocatus eo quod
the-fourth moreover circle antarktikos called for-this that
contrarius sit circulo, quem ἀρκτικὸν nominamus. Quintus
contrary it-be to-the-circle which arktikos we-name the-fifth
circulus χειμερινὸς τροπικὸς, qui a Latinis hiemalis sive
circle cheimerinos tropikos which by the-Latins wintry or
brumalis appellatur, ideo quia sol cum ad eum circulum
of-the-solstice is-called therefore because the-sun when to that circle
pervenerit, hiemem his, qui ad Aquilonem sunt, facit,
it-shall-have-come winter for-those who toward the-north are it-makes
et aestatem his, qui in Austri partibus conmorantur.
and summer for-those who in of-the-south the-parts dwell

De zodiaco circulo

XLV · THE ZODIAC

The zodiac is a circle formed of five lines set at angles and of one line.

Zodiacus [autem] circulus [est], qui ex linearum quinque
the-zodiac moreover circle is which of lines five
angulis, [et] ex una linea constat.
angles and of one line consists

De candido circulo

XLVI · THE MILKY CIRCLE

The Milky Way is named from its whiteness; some say it is the path of the sun, shining from its passage.

Lacteus circulus via est, quae in sphaera videtur, a candore
the-milky circle a-way is which in the-sphere is-seen from whiteness
dicta, quia alba est. Quam aliqui dicunt viam esse qua
called because white it-is which some say a-way to-be by-which
circuit sol, et ex splendoris ipsius transitu ita lucere.
goes-around the-sun and from of-the-splendor of-it the-passage so to-shine

De magnitudine solis

XLVII · THE SIZE OF THE SUN

The sun is larger than the earth, since it appears equally at once to east and west; it seems a cubit wide only from its distance.

Magnitudo solis fortior terrae est, unde et eodem
the-size of-the-sun greater than-the-earth is whence also at-the-same
momento, quum oritur, et orienti simul et occidenti
moment when it-rises both to-the-east together and to-the-west
aequaliter apparet. Quod vero tamquam cubitalis nobis
equally it-appears that indeed as-if a-cubit-long to-us
videtur, considerare oportet quantum sol distat a terris,
it-seems to-consider it-is-needful how-far the-sun stands-off from the-lands
quae longitudo facit ut parvus videatur a nobis.
which distance makes that small it-be-seen by us

De magnitudine lunae

XLVIII · THE SIZE OF THE MOON

The moon is smaller than the sun, which is higher yet looks larger, and smaller than the earth.

Magnitudo quoque lunae minor fertur esse quam solis. Nam
the-size also of-the-moon less is-said to-be than of-the-sun for
dum sol superior sit a luna, et tamen a nobis maior quam
while the-sun higher be than the-moon and yet by us greater than
luna videtur, iam si prope nos accessisset, multo maior quam
the-moon is-seen now if near us it-had-approached much greater than
luna conspiceretur. Sicut autem sol fortior est terrae,
the-moon it-would-be-seen as moreover the-sun greater is than-the-earth
ita terra fortior [est] lunae per aliquam quantitatem.
so the-earth greater is than-the-moon by some quantity

De natura solis

XLIX · THE NATURE OF THE SUN

The sun, being fiery, grows hotter from its motion; the philosophers say its fire is fed by water, so that it is often seen wet and dewy.

Sol dum igneus sit, prae nimio motu conversionis suae
the-sun while fiery it-be from excessive motion of-turning its
amplius incalescit. Cuius ignem dicunt philosophi aqua
more grows-hot whose fire say the-philosophers by-water
nutriri, et e contrario elemento virtutem luminis et caloris
to-be-nourished and from the-contrary element the-power of-light and of-heat
accipere. Unde videmus eum saepius madidum atque rorantem.
to-receive whence we-see it often wet and dewy

De cursu solis

L · THE COURSE OF THE SUN

The sun moves by its own motion, or days and nights would be equal; its unequal yearly circuits make the seasons, winter as it goes south and summer as it nears the north.

Solem per se ipsum moveri, non cum mundo verti.
the-sun by it itself to-be-moved not with the-world to-be-turned
Nam si fixus caelo maneret, omnes dies et noctes aequales
for if fixed in-the-sky it-remained all days and nights equal
existerent; sed quoniam alio loco cras occasurum,
would-stand but since in-another place tomorrow about-to-set
alio occidisse hesterno videmus, apparet eum per se ipsum
in-another to-have-set yesterday we-see it-appears it by it itself
moveri, non cum mundo verti. Spatiis enim inaequalibus
to-be-moved not with the-world to-be-turned in-spaces for unequal
orbes annuos conficit propter temporum mutationes. Oriens
orbits yearly it-completes on-account-of of-the-seasons the-changes rising
diem facit, occidens noctem inducit. Nam vadens longius
the-day it-makes setting the-night it-brings-in for going further
ad meridiem hiemem facit, ut hibernis humoribus ac
toward the-south winter it-makes that by-wintry moistures and
pruinis terra pinguescat. Accedens propius ad septentrionem
frosts the-earth may-grow-fat approaching nearer to the-north
aestatem reddit, ut fruges maturitate durentur, et quae
summer it-renders that the-crops by-ripeness be-hardened and the-things-which
sunt in humidis incocta, fervefacta mitescant.
are in moist-places uncooked made-hot may-mellow

De effectu solis

LI · THE EFFECT OF THE SUN

The sun makes day and night, the hours, the months, the years, and the change of the seasons. God gave its course different places and times, lest by lingering always in the same places it burn them up with its daily heat; as Clement says, it tempers spring as it climbs, kindles summer at the top, brings back the mildness of autumn, and leaves us winter's cold when it returns to the lower circle.

Sol oriens diem facit, occidens noctem inducit; nam dies est
the-sun rising the-day makes setting the-night brings-in for day is
sol super terras, nox est sol sub terras. Ex ipso enim sunt
the-sun above the-lands night is the-sun under the-lands from it for are
horae: ex ipso dies, cum ascenderit: ex ipso etiam nox,
the-hours from it the-day when it-shall-have-risen from it also the-night
cum occiderit: ex ipso menses et anni numerantur; ex ipso
when it-shall-have-set from it the-months and years are-numbered from it
vicissitudines temporum fiunt. Quando autem per meridiem
the-changes of-the-seasons come-about when moreover through the-south
currit, vicinior terrae est; quando vero iuxta septentrionem,
it-runs nearer to-the-earth it-is when but near the-north
sublimis attollitur. [Cui ideo Deus diversa cursus instituit
on-high it-is-raised to-which therefore God different of-course established
loca et tempora, ne, dum semper in isdem moraretur locis,
places and times lest while always in the-same it-lingered places
cottidiano vapore eius consumeret; sed ut Clemens ait:
by-daily heat its it-should-consume but as Clement says
'Cursus diversos accipit, quibus aeris temperies pro
courses different it-takes by-which of-the-air the-temperateness according-to
ratione temporum dispensatur, et ordo vicissitudinum
the-reckoning of-the-seasons is-dispensed and the-order of-changes

permutationumque servatur. Nam dum ad superiora
and-of-alterations is-kept for while to the-higher-parts
conscenderit, ver temperat: ubi ad summum venerit,
it-shall-have-climbed the-spring it-tempers when to the-top it-shall-have-come
aestivos accendit calores: decedens rursus autumni temperiem
the-summer it-kindles heats departing again of-autumn the-temperateness
reddit. Ubi vero ad inferiorem redit circulum, ex glaciali
it-renders when but to the-lower it-returns circle from the-icy
conpage caeli rigorem nobis hiberni frigoris derelinquit.']
frame of-the-sky the-stiffness to-us of-wintry cold it-leaves-behind

De itinere solis

LII · THE PATH OF THE SUN

The sun rises, passes through the south, dips into the Ocean, and returns by unknown ways under the earth to the east.

Sol oriens per meridiem iter habet. Qui postquam
the-sun rising through the-south its-course has which after
ad occasum venerit et Oceano se tinxerit, per
to the-setting it-shall-have-come and in-the-Ocean itself shall-have-dipped through
incognitas sub terra vias vadit et rursus ad orientem recurrit.
unknown under the-earth ways goes and again to the-east runs-back

De lumine lunae

LIII · THE LIGHT OF THE MOON

Some say the moon has its own light on one half of its globe and makes its forms by turning; others that it shines with the sun's light, so that it suffers eclipse when the earth's shadow comes between and is dark on its lower part.

Lunam quidam philosophi dicunt proprium lumen habere,
the-moon certain philosophers say its-own light to-have
globique eius unam partem esse lucifluam, aliam vero
and-of-the-globe its one part to-be light-flowing the-other but
obscuram, [ita:] et paulatim se vertendo diversas formas
dark thus and little-by-little itself by-turning different forms
efficere. Alii e contra aiunt lunam non suum lumen
to-make others on the-contrary say the-moon not its-own light
habere, sed solis radiis inluminari. Unde et eclipsim
to-have but of-the-sun by-the-rays to-be-lit whence also eclipse
patitur, si inter ipsam et solem umbra terrae interveniat.
it-suffers if between it and the-sun the-shadow of-the-earth come-between
[Sol enim illi loco superior est. Hinc evenit ut, quando
the-sun for than-that place higher is hence it-happens that when
sub illo est, parte superiore luceat, inferiore vero,
under it it-is with-the-part upper it-shine with-the-lower but
quam habet ad terras, obscura sit.]
which it-has toward the-lands dark it-be

De formis lunae

LIV · THE FORMS OF THE MOON

The moon's seven figures are two-horned, half-cut, half, full, and back again; it is at the half on the seventh and a half and the twenty-second and a half days.

Prima figura lunae bicornis est, ita. Secunda sectilis
the-first figure of-the-moon two-horned is thus the-second half-cut
[habet, ita]. Tertia dimidia [habet ita]. Quarta plena [ita].
it-has thus the-third half it-has thus the-fourth full thus
Quinta iterum dimidia [ex maiore] [ita]. Sexta iterum
the-fifth again half from the-greater thus the-sixth again
sectilis [ita]. Septima bicornis [ita]. Septima autem semis
half-cut thus the-seventh two-horned thus the-seventh moreover and-a-half
et vicesima secunda semis in suo orbe mediae sunt.
and the-twentieth second and-a-half in its orb middle are
Ceterae [autem] pro portione sunt.
the-others moreover in proportion are

De interlunio lunae

LV · THE INTERLUNAR

The interlunar is the thirtieth day, when the moon, joined to the sun, cannot be seen.

Interlunium lunae est tempus illud inter deficientem et
the-interlunar of-the-moon is time that between the-failing and
nascentem lunam. Est autem trigesima dies, quo luna
the-rising moon it-is moreover the-thirtieth day on-which the-moon
non lucet. Quae ideo tunc videri non potest, quia
not shines which therefore then to-be-seen not can because

soli coniuncta obscuratur; sed eodem momento renascens
to-the-sun joined it-is-darkened but at-the-same moment being-reborn
paulatim ab eo recedendo videtur.
little-by-little from it by-withdrawing it-is-seen

De cursu lunae

LVI · THE COURSE OF THE MOON

The moon measures the months by losing and regaining its light and moves obliquely lest it fall into the earth's center and often suffer eclipse; waxing, its horns face east, and waning, west.

Luna amissi ac recepti luminis vicibus menstrua spatia
the-moon of-lost and recovered light by-the-changes monthly spaces
moderat. Quae ideo obliquo incedit cursu et non recto,
governs which therefore by-an-oblique advances course and not straight
ut sol, scilicet ne incidat in centrum terrae et frequenter
as the-sun namely lest it-fall into the-center of-the-earth and frequently
patiatur eclipsim. Vicinus est enim eius circulus terrae.
suffer eclipse near is for its circle to-the-earth
Crescens autem orientem cornibus spectat, decrescens
growing moreover the-east with-its-horns it-faces waning
occidentem: merito, quia occasura et amissura est lumen.
the-west deservedly because about-to-set and about-to-lose it-is the-light

De vicinitate lunae ad terras

LVII · THE NEARNESS OF THE MOON

The moon is nearer the earth than the sun and runs in thirty days the course the sun runs in a year; so the ancients set months by the moon and years by the sun.

Luna vicinior est terris quam sol. Inde et breviori
the-moon nearer is to-the-lands than the-sun thence also in-a-shorter
orbe celerius peragit cursum suum. Nam iter, quod
orbit more-quickly it-completes course its for the-journey which
sol in diebus trecentis sexaginta quinque peragit, ista
the-sun in days three-hundred sixty five completes it
per triginta dies percurrit. Unde et antiqui menses in
through thirty days runs-through whence also the-ancients months in
luna, annos autem in solis cursum posuerunt.
the-moon years moreover in of-the-sun the-course placed

De eclipsi solis

LVIII · THE ECLIPSE OF THE SUN

The sun is eclipsed when the moon on its thirtieth day comes under it and hides it.

Eclipsis solis est, quotiens luna trigesima ad eandem
the-eclipse of-the-sun is whenever the-moon thirtieth to the-same
lineam, qua sol vehitur, pervenit, eique se obiiciens
line on-which the-sun is-carried arrives and-to-it itself throwing-before
solem obscurat. Nam deficere nobis sol videtur, dum illi
the-sun darkens for to-fail to-us the-sun seems while to-it
orbis lunae opponitur.
the-orb of-the-moon is-opposed

De eclipsi lunae

LIX · THE ECLIPSE OF THE MOON

The moon is eclipsed when on its fifteenth day it runs into the earth's shadow, being lit by the sun.

Eclipsis lunae est, quotiens in umbram terrae luna
the-eclipse of-the-moon is whenever into the-shadow of-the-earth the-moon
incurrit. Non enim suum lumen habere, sed a sole inluminari
runs not for its-own light to-have but by the-sun to-be-lit
putatur, unde et defectum patitur si inter ipsam et solem
it-is-thought whence also failure it-suffers if between it and the-sun
umbra terrae interveniat. Patitur autem hoc quinta decima
the-shadow of-the-earth come-between it-suffers moreover this the-fifth and-tenth
luna eo usque, quam diu centrum atque umbram obstantis
moon so far as long-as the-center and shadow of-the-obstructing
terrae exeat videatque solem, vel a sole videatur.
earth it-go-out-of and-see the-sun or by the-sun be-seen

De differentia stellarum, siderum, et astrorum

LX · STARS, CONSTELLATIONS, AND HEAVENLY BODIES

A star is a single light, a constellation is made of many, and the great bodies are such as Orion and Bootes, though writers confuse the names.

Stellae et sidera et astra inter se differunt. Nam
stars and constellations and heavenly-bodies among themselves differ for
stella est quaelibet singularis. Sidera vero sunt stellis plurimis
a-star is any single constellations but are from-stars very-many
facta, ut Hyades, Pleiades. Astra autem stellae grandes,
made as the-Hyades the-Pleiades heavenly-bodies moreover stars great

ut Orion, Bootes. Sed haec nomina scriptores confundunt,
as Orion Bootes but these names the-writers confuse
et astra pro stellis et stellas pro sideribus ponunt.
and heavenly-bodies for stars and stars for constellations put

De lumine stellarum

LXI · THE LIGHT OF THE STARS

The stars have no light of their own but are lit by the sun, as the moon is.

Stellas non habere proprium lumen, sed a sole inluminari
the-stars not to-have their-own light but by the-sun to-be-lit
dicuntur, sicut et luna.
are-said as also the-moon

De stellarum situ

LXII · THE POSITION OF THE STARS

The stars are fixed in the sky and do not fall by day but are hidden by the sun.

Stellae inmobiles sunt et cum caelo fixae perpetuo motu
the-stars immovable are and with the-sky fixed by-perpetual motion
feruntur, neque cadunt per diem, sed solis splendore
are-borne nor do-they-fall by day but of-the-sun by-the-splendor
obscurantur.
are-darkened

De stellarum cursu

LXIII · THE COURSE OF THE STARS

Some stars are fixed and borne with the sky; the planets move by wandering courses.

Sidera aut feruntur, aut moventur. Feruntur, quae
the-constellations either are-borne or are-moved are-borne those-which
caelo fixa sunt et cum caelo volvuntur. Moventur vero
to-the-sky fixed are and with the-sky revolve are-moved but
quaedam [sicut] planetae, id est erraticae, quae cursus
certain as the-planets that is the-wandering which courses
suos vagos certa tamen definitione conficiunt.
their wandering by-fixed yet definition complete

De vario cursu stellarum

LXIV · THE VARIED COURSE OF THE STARS

Because the stars are borne through the planets' different orbits, some rise sooner and set later, some the reverse, others rise together and set apart, and all return to their own course in time.

Stellae pro eo, quod per diversos orbes caelestium planetarum
the-stars for this that through different orbits of-the-heavenly planets
feruntur, quaedam celerius exortae serius occidunt: quaedam
they-are-borne certain more-quickly risen later set certain
tardius exortae citius ad occasum perveniunt: aliae pariter
more-slowly risen sooner to the-setting arrive others equally

oriuntur et non simul occidunt: omnes autem suo
rise and not together set all moreover in-their-own
tempore ad cursum proprium revertuntur.
time to course their-own return

De stellarum intervallis

LXV · THE DISTANCES OF THE STARS

The stars stand at different distances from the earth and so look brighter or dimmer; many larger than the bright ones we see seem small from far off.

Stellae inter se diversis intervallis distant a terra,
the-stars among themselves by-different intervals stand-apart from the-earth
propterea dispari claritate magis minusve nostris oculis
for-this-reason with-unequal brightness more or-less to-our eyes
apparent. Nam multae maiores sunt his quas videmus
they-appear for many greater are than-those which we-see
conspicuas, sed longius positae parvae videntur a nobis.
conspicuous but further placed small are-seen by us

De circulari numero stellarum

LXVI · THE CIRCLING NUMBER OF THE STARS

Each planet completes its circle in its own time, Mercury in twenty years and Saturn in thirty; some, hindered by the sun's rays, become anomalous, retrograde, or stationary, as the poet says.

Numerus circularis stellarum est, per quod cognosci
the-number circular of-the-stars is through which to-be-known
dicitur in quanto tempore circulum suum unaquaeque stella
it-is-said in how-much time circle its-own each star
percurrat, sive per longitudinem, sive per latitudinem.
runs-through whether through longitude or through latitude
Nam Luna totannis fertur explere circulum suum,
for the-moon in-so-many-years is-said to-fill-out circle its
Mercurius annis XX, Lucifer annis IX, Sol annis XIX,
Mercury in-years twenty Lucifer in-years nine the-sun in-years nineteen
Vesper [annis] XV, Phaethon annis XII, Saturnus [annis]
Vesper in-years fifteen Phaethon in-years twelve Saturn in-years
XXX. Quibus peractis ad reversionem circuli sui isdem
thirty which completed for the-return of-circle their in-the-same
signis et partibus revertuntur. Quaedam sidera radiis
signs and parts they-return certain constellations by-the-rays

solis praepedita anomala fiunt, aut retrograda, aut
of-the-sun hindered anomalous become either retrograde or
stationaria, iuxta quod et poeta meminit dicens:
stationary according-to which also the-poet mentions saying

Sol tempora dividit aevi:
the-sun the-times divides of-the-age
mutat nocte diem, radiisque potentibus astra
changes with-night the-day and-with-rays powerful the-stars
ire vetat, cursusque vagos ratione moratur.
to-go forbids and-courses wandering by-reason delays

De stellis planetis

LXVII · THE PLANETS

The planets are wandering stars: anomalous when they add and take away, retrograde when they only take away, and stationary when they stand.

Quaedam stellae ideo planetae dicuntur, id est errantes,
certain stars therefore planets are-called that is wandering
quia per totum mundum vario motu discurrunt. Unde
because through the-whole world with-varied motion they-run-about whence
pro eo, quod errant, retrograda dicuntur, vel anomala
for this that they-wander retrograde they-are-called or anomalous
efficiuntur, id est, quando particulas addunt et detrahunt.
they-are-made that is when small-parts they-add and take-away
Ceterum quando tantum detrahunt, retrograda dicuntur;
for-the-rest when only they-take-away retrograde they-are-called
stationem autem faciunt, quando stant.
a-station moreover they-make when they-stand

De praecedentia et antegradatione stellarum

LXVIII · THE ADVANCE OF THE STARS

A star advances when, keeping its own motion, it seems to go somewhat ahead of its custom.

Praecedentia vel antegradatio stellarum est, dum stella motum
the-precedence or antegradation of-the-stars is while the-star motion
suum agere videtur, et aliquid praeter consuetudinem
its-own to-perform seems and somewhat beyond custom
praecedit.
goes-before

De remotione vel retrogradatione stellarum

LXIX · THE RETROGRADATION OF THE STARS

A star is retrograde when it seems to move backward while keeping its motion.

Remotio vel retrogradatio stellarum est, in quo stella, dum
the-removal or retrogradation of-the-stars is in which the-star while
motum suum agat, simul et retrorsum moveri
motion its-own it-perform at-the-same-time also backward to-be-moved
videtur.
seems

De statu stellarum

LXX · THE STATION OF THE STARS

A star, always moving, seems in some places to stand.

Status stellarum est, qua dum stella semper movetur,
the-station of-the-stars is by-which while the-star always is-moved
tamen in aliquibus locis stare videntur.
yet in some places to-stand they-seem

De nominibus stellarum, quibus ex causis nomina acceperunt

LXXI · THE NAMES OF THE STARS

Sun, moon, and stars are named, then the signs by which sailors steer: the Bear and Bootes, Arcturus, Orion, the Hyades, the Pleiades, and the Dog Star; then comets, Lucifer, and Vesper; the planets the Romans named for their gods; and the zodiac and other figures with their fables. Astrology is condemned as contrary to faith, and the seven disciplines end at the stars to lift minds to heaven.

Sol appellatus eo quod solus appareat, obscuratis
the-sun called for-this that alone it-appear darkened
fulgore suo cunctis sideribus. Luna dicta quasi Lucina,
by-the-brightness its all the-stars the-moon called as-if Lucina
ablata media syllaba. De qua Vergilius:
taken-away the-middle syllable about which Virgil

Casta fave Lucina.
chaste favor Lucina

Sumpsit autem nomen per derivationem a solis luce,
it-took moreover its-name through derivation from of-the-sun the-light
eo quod ab eo lumen accipiat, acceptum reddat. Stellae
for-this that from it light it-receive received it-give-back stars
dictae a stando, quia fixae stant semper in caelo nec
called from standing because fixed they-stand always in the-sky nor
cadunt. Nam quod videmus [e] caelo stellas quasi labi, non
do-they-fall for what we-see from the-sky stars as-if to-slide not
sunt stellae, sed igniculi ab aethere lapsi; qui fiunt,
are stars but little-fires from the-upper-air having-slipped which are-made
dum ventus altiora petens aethereum ignem secum
while the-wind the-higher-parts seeking the-ethereal fire with-itself
trahit, qui tractu suo imitatur stellas cadentes. Nam stellae
draws which by-trail its imitates stars falling for stars
cadere non possunt: inmobiles enim, ut praedictum est,
to-fall not can immovable for as said-before it-has-been
sunt, et cum caelo fixae feruntur. Sidera dicta, quod ea
they-are and with the-sky fixed are-borne constellations called because them
navigantes considerando dirigunt ad cursum consilium, ne
those-sailing by-considering direct to the-course counsel lest
fallacibus undis aut ventis alibi deducantur. Quaedam autem
by-deceptive waves or winds elsewhere they-be-led-away certain moreover
stellae idcirco signa dicuntur, quia ea nautae observant
stars for-this-reason signs are-called because them sailors observe
in gubernandis remigiis, contemplantes aciem fulgoremque
in steering oars contemplating the-edge and-brightness
eorum, quibus rebus status caeli futurus ostenditur. Sed
of-them by-which things the-state of-the-sky future is-shown but
et omnes homines ea intendunt ad praevidendas aeris
also all men to-them attend for foreseeing of-the-air
qualitates per aestatem et hiemem vernalemque temperiem.
the-qualities through summer and winter and-of-spring the-temperateness

Ortu enim vel occasu suo certis stationibus temporum
by-rising for or by-setting its at-fixed stations of-the-seasons
qualitatem significant. Signorum primus Arcton, qui in
the-quality they-signify of-the-signs the-first Arcton which in
axe fixus septem stellis in se revolutis rotatur. Nomen est
the-axis fixed with-seven stars in itself revolved is-wheeled the-name is
Graecum, quod Latine dicitur ursa; quae quia in modum
Greek which in-Latin is-called the-she-bear which because in the-manner
plaustri vertitur, nostri eam Septentrionem dixerunt. Triones
of-a-wagon it-turns our-people it Septentrio called triones
enim proprie sunt boves aratorii, dicti eo quod terram
for properly are oxen of-the-plow called for-this that the-earth
terant, quasi teriones. Septentriones autem non occidere
they-tread as-if teriones the-Septentriones moreover not to-set
axis vicinitas facit, quia in eo sunt. Arctophylax dictus,
the-axis' nearness makes because on it they-are Arctophylax called
quod Arcton, id est Helicem Ursam, sequitur. Eundem et
because Arcton that is Helice the-Bear it-follows the-same also
Booten dixerunt, eo quod plaustro haeret: signum multis
Bootes they-called for-this that to-the-wagon it-clings a-sign with-many
spectabile stellis, inter quas Arcturus est. Arcturus sidus
conspicuous stars among which Arcturus is Arcturus a-star
est post caudam maioris ursae posita in signo Bootae.
is behind the-tail of-the-greater bear placed in the-sign of-Bootes
Unde Arcturus dictus est, quasi ἄρκτου οὐρὰ, quia Bootis
whence Arcturus called is as-if arktou oura because in-Bootes'
praecordiis conlocata est. Oritur autem autumnali tempore.
breast placed it-is it-rises moreover in-autumnal time
Orion austro ante Tauri vestigia fulget, et dictus Orion
Orion in-the-south before of-the-Bull the-footsteps shines and called Orion
ab urina, id est ab inundatione aquarum. Tempore enim
from urine that is from the-flooding of-waters in-the-time for

hiemis obortus mare et terras aquis ac tempestatibus
of-winter having-arisen sea and lands with-waters and storms
turbat. Hunc Latini Iugulam vocant, quod sit armatus, ut
it-troubles this the-Latins Iugula call because it-be armed as
gladius, et stellarum luce terribilis atque clarissimus; in
a-sword and of-the-stars by-the-light terrible and very-bright in
quo si haec fulgent omnia, serenitas portenditur, si obscuratur
which if these shine all fair-weather is-portended if is-darkened
his acies, tempestas cernitur inminere. Hyades dictae ἀπὸ
by-these the-edge a-storm is-seen to-impend the-Hyades called from
τοῦ ὗειν, id est a suco et pluviis. Nam pluviae Graece
the to-rain that is from juice and rains for rain in-Greek
ὑετός dicitur. Ortu quippe suo efficiunt pluvias. Unde et
hyetos is-called by-rising indeed their they-make rains whence also
eas Latini suculas appellaverunt, quia, quando nascuntur,
them the-Latins suculae called because when they-are-born
pluviarum signa monstrantur. De quibus Vergilius:
of-rains the-signs are-shown about which Virgil

Arcturum pluviasque Hyadas.
Arcturus and-the-rainy Hyades

Sunt autem septem in fronte Tauri, et oriuntur tempore
they-are moreover seven on the-brow of-the-Bull and they-rise in-time
vernali. Pliades a pluralitate dictae, quia pluralitatem
spring the-Pleiades from plurality called because plurality
Graeci ἀπὸ τοῦ πλεῖστον appellant. Sunt enim stellae septem
the-Greeks from the most call they-are for stars seven
ante genua Tauri; ex quibus sex videntur, nam latet una.
before the-knees of-the-Bull of which six are-seen for lies-hidden one
Has Latini Vergilias dicunt a temporis significatione, quod
these the-Latins Vergiliae call from of-the-season the-signification which

est ver, quando exoriuntur. Nam occasu suo hiemem, ortu
is spring when they-rise for by-setting their winter by-rising
aestatem, primaeque navigationis tempus ostendunt. Canicula
summer and-of-the-first sailing the-time they-show the-Dog-star
stella, quae et Sirius dicitur, aestivis mensibus in medio
a-star which also Sirius is-called in-summer months in the-middle
centro caeli est: et dum sol ad eam ascenderit, coniuncta
center of-the-sky is and when the-sun to it shall-have-climbed joined
cum sole duplicatur calor ipsius, et dissolvuntur corpora
with the-sun is-doubled the-heat its and are-dissolved bodies
et vaporantur. Unde et ex ipsa stella dies caniculares
and are-steamed whence also from that star the-days canicular
dicuntur, quando et molestae sunt purgationes. Canis autem
are-called when also troublesome are the-purgings Canis moreover
vocatur propter quod corpora morbo afficiat, vel propter
it-is-called on-account-of that bodies with-disease it-afflict or on-account-of
flammae candorem, quod eiusmodi sit ut prae ceteris
of-the-flame the-whiteness because of-such-kind it-be that above the-others
lucere videatur. Itaque quo magis eam cognoscerent, Sirion
to-shine it-seems and-so so-that more it they-might-know Sirius
appellasse. Cometes stella est dicta eo quod comas luminis
to-have-called the-comet a-star is called for-this that locks of-light
ex se fundat. Quod genus sideris quando apparuerit,
from itself it-pours which kind of-star when it-shall-have-appeared
aut pestilentiam, aut famem, aut bella significat. Cometae
either pestilence or famine or wars it-signifies comets
autem Latine crinitae appellantur, quia in modum crinium
moreover in-Latin long-haired are-called because in the-manner of-hair
flammas spargunt; quas Stoici dicunt esse ultra triginta,
flames they-scatter which the-Stoics say to-be beyond thirty
quarum nomina et effectus quidam Astrologi scripserunt.
of-which the-names and effects certain astrologers wrote

Lucifer dictus eo quod inter omnia sidera plus lucem ferat;
Lucifer called for-this that among all the-stars more light it-bear
est autem unus ex planetis. Hic proprie et iubar dicitur
it-is moreover one of the-planets this properly also radiance is-called
eo quod iubas lucis effundat, sed et splendor solis ac
for-this that manes of-light it-pours-out but also the-splendor of-the-sun and
lunae et stellarum iubar vocatur, quod in modum iubae
of-the-moon and of-the-stars radiance is-called because in the-manner of-a-mane
radii ipsorum extendantur. Vesperus stella [est] occidentalis,
the-rays of-them be-stretched-out Vesperus a-star is western
quam cognominatam perhibent ab Hespero Hispaniae rege.
which named they-hold from Hesperus of-Spain the-king
Est autem et ipsa ex quinque stellis planetis, noctem
it-is moreover also itself of the-five stars planets night
ducens et solem sequens. Fertur autem quod haec stella
leading and the-sun following it-is-said moreover that this star
oriens luciferum, occidens vesperum facit. De qua Statius:
rising the-morning-star setting the-evening-star makes about which Statius

Et alterno dependitur unus in ortu.
and alternate is-lost one in rising

Planetae stellae sunt quae non sunt fixae in caelo, ut
the-planets stars are which not are fixed in the-sky as
reliquae, sed in aere feruntur. Dictae autem planetae ἀπὸ
the-rest but in the-air are-borne called moreover planets from
τῆς πλάνης, id est ab errore. Nam interdum in austrum,
the wandering that is from error for sometimes toward the-south
interdum in septentrionem, plerumque contra mundum,
sometimes toward the-north mostly against the-world
nonnumquam cum mundo feruntur. Quarum nomina Graeca
sometimes with the-world they-are-borne whose names Greek

sunt Phaethon, Phaenon, Pyrion, Hesperus, Stilbon. Has
are Phaethon Phaenon Pyrion Hesperus Stilbon these
Romani nominibus deorum suorum, id est Iovis, Saturni,
the-Romans with-the-names of-gods their-own that is of-Jupiter of-Saturn
Martis, Veneris, atque Mercurii sacraverunt. Decepti enim et
of-Mars of-Venus and of-Mercury consecrated deceived for and
decipere volentes in eorum adulationem, qui sibi aliquid
to-deceive wishing toward of-those flattery who to-them something
secundum amorem praestitissent, sidera ostendebant in caelo,
according-to love had-furnished stars they-showed in the-sky
dicentes quod Iovis esset illud sidus et illud Mercurii:
saying that of-Jupiter was that star and that of-Mercury
et concepta est opinio vanitatis. Hanc opinionem erroris
and conceived was the-opinion of-vanity this opinion of-error
diabolus confirmavit, Christus evertit. Iam vero illa, quae
the-devil confirmed Christ overturned now indeed those which
ab ipsis gentilibus signa dicuntur, in quibus et animantium
by the-very gentiles signs are-called in which also of-animals
imago de stellis formatur, ut Arcton, [ut] Aries, Taurus,
the-image from stars is-formed as Arcton as the-Ram the-Bull
Libra et huiusmodi alia; hi, qui sidera perviderunt, in
the-Balance and of-this-kind others those who the-stars looked-through into
numerum stellarum speciem corporis superstitiosa vanitate
the-number of-the-stars the-appearance of-a-body by-superstitious vanity
permoti finxerunt, ex causis quibusdam deorum suorum et
moved feigned from causes certain of-gods their-own both
imagines et nomina conformantes. Nam Arietem primum
images and names shaping for the-Ram the-first
signum, cui, ut Librae, mediam mundi lineam tradunt,
sign to-which as to-the-Balance the-middle of-the-world line they-assign
propter Ammonem Iovem ideo vocaverunt, in cuius capite,
on-account-of Ammon Jupiter therefore they-called on whose head

qui simulacra faciunt, arietis cornua fingunt. Quod signum
who images make of-a-ram horns they-fashion which sign
gentiles ideo inter signa primum constituerunt, quia in
the-gentiles therefore among the-signs first set because in
Martio mense, qui est anni principium, solem in eo
the-March month which is of-the-year the-beginning the-sun in that
signo cursum suum agere dicunt. Sed et Taurum inter
sign course its to-make they-say but also the-Bull among
sidera conlocant, et ipsum in honorem Iovis, eo quod in
the-stars they-place and it in honor of-Jupiter for-this that into
bovem sit fabulose conversus, quando Europam transvexit.
an-ox he-was fabulously turned when Europa he-carried-across
Castorem quoque et Pollucem post mortem inter notissima
Castor also and Pollux after death among the-best-known
sidera constituere: quod signum Gemini dicunt. Cancrum
stars they-set which sign the-Twins they-call the-Crab
quoque inde dixerunt, eo quod cum ad id signum mense
also thence they-called for-this that when to that sign in-the-month
Iunio sol venerit, retrograditur in modum cancri,
of-June the-sun shall-have-come it-goes-back in the-manner of-a-crab
brevioresque dies facit. Hoc enim animal incertam habet
and-shorter days it-makes this for animal uncertain has
primam partem, denique ad utramque partem gressum dirigit,
the-first part finally to each side its-step it-directs
ita ut prior pars sit posterior et posterior prior. Leonem
so that the-front part be the-back and the-back the-front the-Lion
in Graecia ingentem Hercules occidit, et propter virtutem
in Greece huge Hercules killed and on-account-of virtue
suam hunc inter duodecim signa constituit. Hoc signum
his-own this among the-twelve signs he-set this sign
sol cum adtigerit, nimium calorem mundo reddit, et
the-sun when it-shall-have-touched excessive heat to-the-world gives and

annuos flatus Etesias facit. Virginis etiam signum idcirco
the-yearly blasts Etesian makes of-the-Virgin also the-sign for-this-reason
intra astra conlocaverunt, propter quod isdem diebus,
within the-stars they-placed on-account-of that in-the-same days
in quibus per eum sol decurrit, terra exusta solis
in which through it the-sun runs-down the-earth burnt of-the-sun
ardore nihil pariat. Est enim hoc tempus canicularium
by-the-heat nothing bear it-is for this the-time of-canicular
dierum. Libram autem vocaverunt ab aequalitate mensis
days the-Balance moreover they-called from the-equality of-the-month
ipsius, quia VIII kal. Octobres sol per illud
its because on-the-eighth before-the-Kalends of-October the-sun through that
signum currens aequinoctium facit. Unde et Lucanus:
sign running the-equinox makes whence also Lucan

Ad iustae pondera librae.
to of-the-just the-weights balance

Scorpium quoque et Sagittarium propter fulgura mensis
the-Scorpion also and the-Archer on-account-of the-lightnings of-the-month
ipsius appellaverunt. Sagittarius vir equinis cruribus
its they-called the-Archer a-man with-horse legs
deformatus, cuius sagittam et arcum adiungunt, ut ex eo
shaped whose arrow and bow they-add that from it
mensis ipsius fulmina demonstrarentur. Unde et sagittarius
of-the-month its the-thunderbolts might-be-shown whence also archer
est vocatus. Capricorni figuram ideo inter sidera finxerunt,
he-is called of-Capricorn the-figure therefore among the-stars they-feigned
propter capr[e]am Iovis nutricem; cuius posteriorem partem
on-account-of the-goat of-Jupiter the-nurse whose hinder part
corporis in effigiem piscis ideo formaverunt, ut pluvias
of-the-body into the-likeness of-a-fish therefore they-formed that the-rains

eiusdem temporis designarent, quas solet idem mensis
of-the-same time they-might-designate which is-wont the-same month
plerumque in extremis habere. Porro Aquarium et Piscem
mostly in the-last-days to-have further Aquarius and Pisces
ab imbribus temporum vocaverunt, quod hieme, quando
from the-showers of-the-season they-called because in-winter when
in his signis sol vehitur, maiores pluviae profunduntur.
in these signs the-sun is-carried greater rains are-poured-out
Et miranda dementia gentilium, qui non solum pisces, sed
and wondrous the-madness of-the-gentiles who not only fishes but
etiam arietes et hircos et tauros, ursas et canes et cancros
also rams and he-goats and bulls bears and dogs and crabs
et scorpiones in caelum transtulerunt. Nam et aquilam
and scorpions into the-sky carried-over for also the-eagle
et cignum propter Iovis fabulas inter caeli astra eius
and the-swan on-account-of of-Jupiter the-fables among of-the-sky the-stars of-his
memoriae causa conlocaverunt. Perseum quoque et uxorem
memory for-the-sake they-placed Perseus also and wife
eius Andromedam, posteaquam sunt mortui, in caelum
his Andromeda after they-were dead into the-sky
receptos esse crediderunt; ita ut imagines eorum stellis
received to-be they-believed so that the-images of-them with-stars
designarent, eorumque appellare nominibus non erubescerent.
they-designated and-their to-call by-names not they-blushed
Aurigam etiam Ericthonium in caeli astra conlocaverunt,
the-Charioteer also Erichthonius into of-the-sky the-stars they-placed
propter quod vidissent eum primum quadrigas iunxisse.
on-account-of that they-had-seen him first chariots to-have-yoked
Mirati sunt enim ingenium eius ad imitationem Solis
wondered they-have for that-the-talent his to the-imitation of-the-sun
accessisse, et propter hoc nomen eius post mortem
to-have-approached and on-account-of this the-name his after death

inter sidera posuerunt. Sic Callisto, Lycaonis regis filia,
among the-stars they-put so Callisto of-Lycaon the-king the-daughter
dum a Iove compressa et fabulose a Iunone in ursae
when by Jupiter violated and fabulously by Juno into of-a-bear
fuisset speciem versa, quae Graece ἄρκτος appellatur, post
she-had-been the-appearance turned which in-Greek arktos is-called after
interfectionem ipsius nomen eius Iovis cum filio in stellis
the-killing of-her the-name her Jupiter with her-son into the-stars
Septentrionalibus transtulit, eamque Arcton, filium autem eius
northern carried-over and-her Arcton the-son moreover her
Arctophylax appellavit. Sic Lyra pro Mercurio in caelum
Arctophylax called so the-Lyre for Mercury in the-sky
locata; sic Centaurus Chiron, propter quod nutrierit
placed so the-Centaur Chiron on-account-of that he-had-nurtured
Aesculapium et Achillem, inter astra dinumeratus est. Sed
Aesculapius and Achilles among the-stars counted is but
quolibet modo superstitionis haec ab hominibus nuncupentur,
in-whatever way of-superstition these by men be-named
sunt tamen sidera quae Deus in mundi principio condidit,
they-are yet stars which God in of-the-world the-beginning founded
ac certo motu distinguere tempora ordinavit. Horum igitur
and with-fixed motion to-distinguish the-times ordained of-these therefore
signorum observationes, vel geneses, vel cetera superstitiosa,
signs the-observations or nativities or the-rest superstitious-things
quae se ad cognitionem siderum coniungunt, id est
which themselves to the-knowledge of-the-stars join that is
ad notitiam fatorum, et fidei nostrae sine dubitatione
to the-knowledge of-the-fates and to-faith our without doubt
contraria sunt, sic ignorari debent a Christianis, ut nec
contrary are so to-be-unknown they-ought by Christians that not-even
scripta esse videantur. Sed nonnulli siderum pulcritudine
written to-be they-seem but some of-the-stars by-the-beauty

et claritate perlecti in lapsus stellarum caecatis mentibus
and brightness enticed into the-falls of-the-stars with-blinded minds
conruerunt, ita ut per subputationes noxias, quae mathesis
collapsed so that through calculations harmful which mathesis
dicitur, eventus rerum praescire posse conentur: quos non
is-called the-outcomes of-things to-foreknow to-be-able they-try whom not
solum Christianae religionis doctores, sed etiam gentilium
only of-the-Christian religion the-doctors but also of-the-gentiles
Plato, Aristoteles, atque alii rerum veritate conmoti concordi
Plato Aristotle and others of-things by-the-truth moved with-agreeing
sententia damnaverunt, dicentes confusionem rerum potius
judgment condemned saying confusion of-things rather
de tali persuasione generari. Nam sicut genus humanum ad
from such persuasion to-be-begotten for if the-race human to
varios actus nascendi necessitate premerentur, cur aut laudem
various acts of-birth by-necessity were-pressed why either praise
mereantur boni aut mali legum percipiant ultionem?
should-merit the-good or the-evil of-the-laws should-receive the-vengeance
Et quamvis ipsi non fuerint caelesti sapientiae dediti,
and although they not were to-heavenly wisdom given
veritatis tamen testimonio errores eorum merito perculerunt.
of-truth yet by-testimony the-errors their deservedly struck-down
Ordo autem iste septem saecularium disciplinarum ideo
the-order moreover that of-the-seven secular disciplines therefore
a Philosophis usque ad astra perductus est, scilicet
by the-philosophers all-the-way to the-stars brought was namely
ut animos saeculari sapientia implicatos a terrenis rebus
that the-minds by-secular wisdom entangled from earthly things
abducerent, et in superna contemplatione conlocarent.
they-might-lead-away and in heavenly contemplation might-place

De Medicina

I · MEDICINE

Medicine guards or restores the body's health and deals with diseases and wounds; to it belong not only the physician's art but food, drink, clothing, and every defense of the body.

Medicina est quae corporis vel tuetur vel restaurat
medicine is that-which of-the-body either guards or restores
salutem: cuius materia versatur in morbis et vulneribus. Ad
the-health whose matter is-engaged in diseases and wounds to
hanc itaque pertinent non ea tantum quae ars eorum
this and-so pertain not those-things only which the-art of-those
exhibet, qui proprie Medici nominantur, sed etiam cibus et
shows who properly physicians are-named but also food and
potus, tegmen et tegumen. Defensio denique omnis atque
drink covering and cover defense finally all and
munitio, qua [sanum] nostrum corpus adversus externos
fortification by-which sound our body against external
ictus casusque servatur.
blows and-mishaps is-preserved

De nomine eius

II · ITS NAME

Medicine is named from measure, since it is to be used moderately: nature is grieved by excess and pleased by the mean.

Nomen autem Medicinae a modo, id est temperamento,
the-name moreover of-medicine from measure that is from-tempering
inpositum aestimatur, ut non satis, sed paulatim
imposed is-reckoned that not abundantly but little-by-little
adhibeatur. Nam in multo contristatur natura, mediocriter
it-be-applied for in much is-saddened nature moderately
autem gaudet. Unde et qui pigmenta et antidota satis
moreover it-rejoices whence also those-who drugs and antidotes abundantly
vel assidue biberint, vexantur. Inmoderatio enim omnis
or constantly shall-have-drunk are-troubled immoderation for all
non salutem, sed periculum affert.
not health but peril brings

De inventoribus Medicinae

III · THE FOUNDERS OF MEDICINE

Apollo founded medicine and his son Aesculapius enlarged it; after he died by lightning the art lay hidden nearly five hundred years until Hippocrates revived it.

Medicinae autem artis auctor ac repertor apud Graecos
of-the-medical moreover art the-author and finder among the-Greeks
perhibetur Apollo. Hanc filius eius Aesculapius laude vel opere
is-held Apollo this the-son his Aesculapius in-praise or in-work
ampliavit. Sed postquam fulminis ictu Aesculapius
enlarged but after of-the-thunderbolt by-the-blow Aesculapius

interiit, interdicta fertur medendi cura; et ars simul cum
perished forbidden is-said of-healing the-care and the-art together with
auctore defecit, latuitque per annos pene quingentos usque
the-author failed and-lay-hidden through years almost five-hundred all-the-way
ad tempus Artaxerxis regis Persarum. Tunc eam revocavit in
to the-time of-Artaxerxes the-king of-the-Persians then it recalled into
lucem Hippocrates Asclepio patre genitus in insula Coo.
the-light Hippocrates from-Asclepius the-father begotten on the-island of-Cos

De tribus haeresibus medicorum

IV · THE THREE SECTS OF PHYSICIANS

Apollo founded the methodical sect, which uses remedies and charms; Aesculapius the empirical, which trusts experiment alone; and Hippocrates the logical, which joins reason to experience.

Hi itaque tres viri totidem haereses invenerunt. Prima
these and-so three men as-many sects found the-first
Methodica inventa est ab Apolline, quae remedia sectatur et
methodical found was by Apollo which remedies pursues and
carmina. Secunda Enpirica, id est experientissima, inventa
charms the-second empirical that is most-experienced found
est ab Aesculapio, quae non indiciorum signis, sed solis
was by Aesculapius which not of-indications on-signs but on-sole
constat experimentis. Tertia Logica, id est rationalis, inventa
consists experiments the-third logical that is rational found
ab Hippocrate. Iste enim discussis aetatum, regionum,
by Hippocrates he for discussed of-ages of-regions
vel aegritudinum qualitatibus, artis curam rationabiliter
or of-sicknesses the-qualities of-the-art the-cure reasonably

perscrutatus est, infirmitatum per quam causas ratione
searched-out has of-infirmities through which the-causes reason
adhibita perscrutetur, [curam rationabiliter perscrutatus
applied he-may-search-out the-cure reasonably searched-out
est]. Enpirici enim experientiam solam sectantur: Logici
has the-empirics for experience alone pursue the-logicians
experientiae rationem adiungunt: Methodici nec elementorum
to-experience reason join the-methodists neither of-the-elements
rationem observant, nec tempora, nec aetates, nec causas,
the-reckoning observe nor times nor ages nor causes
sed solas morborum substantias.
but only of-diseases the-substances

De quattuor humoribus corporis

V · THE FOUR HUMORS

Health, named as if the state of the blood, is the body's soundness, and disease is named from death. All diseases come from the four humors, blood, bile, black bile, and phlegm, which answer to the four elements; acute ills arise from blood and bile, chronic ones from phlegm and black bile.

Sanitas est integritas corporis et temperantia naturae ex
health is the-integrity of-the-body and the-tempering of-nature from
calido et humido, quod est sanguis; unde et sanitas dicta
the-hot and the-moist which is blood whence also health called
est, quasi sanguinis status. Morbi generali vocabulo omnes
is as-if of-blood the-state of-disease by-the-general word all
passiones corporis continentur; quod inde veteres morbum
passions of-the-body are-contained because thence the-ancients disease
nominaverunt, ut ipsa appellatione mortis vim, quae
named that by-the-very appellation of-death the-force which

ex eo nascitur, demonstrarent. Inter sanitatem autem et
from it is-born they-might-show between health moreover and
morbum media est curatio, quae nisi morbo congruat, non
disease middle is cure which unless to-the-disease it-agree not
perducit ad sanitatem. Morbi omnes ex quattuor nascuntur
leads to health diseases all from four are-born
humoribus, id est ex sanguine et felle, melancholia
humors that is from blood and bile black-bile
et phlegmate. [Ex ipsis enim reguntur sani, ex ipsis
and phlegm by them for are-ruled the-healthy by them
laeduntur infirmi. Dum enim amplius extra cursum naturae
are-harmed the-sick while for more beyond the-course of-nature
creverint, aegritudines faciunt.] Sicut autem quattuor sunt
they-shall-have-grown sicknesses they-make as moreover four are
elementa, sic et quattuor humores, et unusquisque humor
elements so also four humors and each humor
suum elementum imitatur: sanguis aerem, cholera ignem,
its-own element imitates blood the-air choler fire
melancholia terram, phlegma aquam. Et sunt quattuor
black-bile the-earth phlegm water and there-are four
humores, sicut quattuor elementa, quae conservant corpora
humors as four elements which preserve bodies
nostra. Sanguis ex Graeca etymologia vocabulum sumpsit,
our blood from Greek etymology its-word took
quod vegetetur et sustentetur et vivat. Choleram Graeci
because it-is-quickened and is-sustained and lives choler the-Greeks
vocaverunt, quod unius diei spatio terminetur; unde et
called because of-one day in-the-space it-is-ended whence also
cholera, id est fellicula, nominata est, hoc est, fellis effusio.
cholera that is fellicula named is that is of-bile the-outpouring
Graeci enim fel χολὴν dicunt. Melancholia dicta eo quod
the-Greeks for bile cholen call black-bile called for-this that

sit ex nigri sanguinis faece admixta abundantia fellis.
it-be from of-black blood the-dregs mixed with-abundance of-bile
Graeci enim μέλαν nigrum vocant, fel autem χολὴν appellant.
the-Greeks for melan black call bile moreover cholen call
Sanguis Latine vocatus quod suavis sit, unde et homines,
blood in-Latin called because sweet it-be whence also men
quibus dominatur sanguis, dulces et blandi sunt. Phlegma
whom rules blood sweet and charming are phlegm
autem dixerunt quod sit frigida. Graeci enim rigorem
moreover they-called because cold it-be the-Greeks for stiffness
φλεγμονήν appellant. Ex his quattuor humoribus reguntur
phlegmonen call by these four humors are-ruled
sani, ex ipsis laeduntur infirmi. Dum enim amplius
the-healthy by them are-harmed the-sick while for more
extra cursum naturae creverint, aegritudines faciunt. Ex
beyond the-course of-nature they-shall-have-grown sicknesses they-make from
sanguine autem et felle acutae passiones nascuntur, quas
blood moreover and bile acute passions are-born which
Graeci ὀξέα vocant. Ex phlegmate vero et melancholia
the-Greeks oxea call from phlegm indeed and black-bile
veteres causae procedunt, quas Graeci χρόνια dicunt.
chronic causes proceed which the-Greeks chronia call

De acutis morbis

VI · ACUTE DISEASES

Acute diseases pass or kill quickly, and many take their names from their causes: fever, phrenitis, the cardiac passion, lethargy, synanche, phlegmon, pleurisy, peripneumonia, apoplexy, spasm, tetanus, ileus, hydrophobia, the carbuncle, and pestilence, which comes from corrupted air yet never without God's will.

Ὀξεῖα est acutus morbus qui aut cito transit aut celerius
oxeia is an-acute disease which either quickly passes or more-swiftly
interficit, ut pleurisis, phrenesis. Ὀξὺ enim acutum apud
kills as pleurisy phrenitis oxy for sharp among
Graecos et velocem significat. Χρονία est prolixus corporis
the-Greeks and swift signifies chronia is a-prolonged of-the-body
morbus qui multis temporibus remoratur, ut podagra, pthisis.
disease which for-many times lingers as gout phthisis
Χρόνος enim apud Graecos tempus dicitur. Quaedam autem
chronos for among the-Greeks time is-called certain moreover
passiones ex propriis causis nomen acceperunt. Febris a
passions from their-own causes the-name received fever from
fervore dicta; est enim abundantia caloris. Frenesis appellata
heat called it-is for an-abundance of-heat phrenitis called
sive ab inpedimento mentis; Graeci enim mentem φρένας
either from the-hindrance of-the-mind the-Greeks for the-mind phrenas
vocant; seu quod dentibus infrendant. Nam frendere est
call or because with-the-teeth they-gnash for to-gnash is
dentes concutere. Est autem perturbatio cum exagitatione et
the-teeth to-strike-together it-is moreover a-disturbance with agitation and
dementia ex cholerica vi effecta. Cardia⟨ca⟩ vocabulum a
madness from choleric force made cardiac the-word from
corde sumpsit, dum ex aliquo timore aut dolore afficitur.
the-heart took when from some fear or pain it-is-affected

Cor enim Graeci καρδίαν vocant. Est enim cordis passio
the-heart for the-Greeks kardian call it-is for of-the-heart a-passion
cum formidabili metu. Lethargia a somno vocata. Est
with dreadful fear lethargy from sleep called it-is
enim oppressio cerebri cum oblivione et somno iugi,
for an-oppression of-the-brain with forgetfulness and sleep continuous
veluti stertentis. Synanchis a continentia spiritus et
as-if of-one-snoring synanche from the-holding of-the-breath and
praefocatione dicta. Graeci enim συνάγχειν continere dicunt.
choking called the-Greeks for synanchein to-hold-together say
Qui enim hoc vitio laborant, dolore faucium praefocantur.
who for with-this fault labor by-pain of-the-throat are-choked
Fleumon est fervor stomachi cum extensione atque dolore
phlegmon is a-heat of-the-stomach with stretching and pain
[sive φλεγμονὴ est inquietudo cum rubore et dolore et
or phlegmone is restlessness with redness and pain and
tensione et duritia et vastitate]. Quae cum coeperit
tension and hardness and swelling which when it-shall-have-begun
fieri, et febris consequitur. Unde et dicta est φλεγμονή,
to-come-about also fever follows whence also called is phlegmone
ἀπὸ φλέγει, id est inflammans. Sic enim sentitur et inde
from phlegei that is inflaming so for it-is-felt and thence
nomen accepit. Pleurisis est dolor lateris acutus cum febre
the-name it-received pleurisy is a-pain of-the-side sharp with fever
et sputo sanguinolento. Latus enim Graece πλευρὰ dicitur,
and spittle bloody the-side for in-Greek pleura is-called
unde [et] pleuritica passio nomen accepit. Peripleumonia
whence also the-pleuritic passion the-name received peripneumonia
est pulmonis vitium cum dolore vehementi et suspirio.
is of-the-lung a-fault with pain violent and sighing
Graeci enim pulmonem πλεύμονα vocant, unde et aegritudo
the-Greeks for the-lung pleumona call whence also the-sickness

dicta est. Apoplexia est subita effusio sanguinis, qua
called is apoplexy is a-sudden outpouring of-blood by-which
suffocati intereunt. Dicta autem apoplexia, quod ex letali
suffocated they-perish called moreover apoplexy because from a-deadly
percussu repentinus casus fiat. Graeci enim percussionem
stroke a-sudden fall it-be-made the-Greeks for a-striking
ἀπόπληξιν vocant. Spasmus Latine contractio subita partium
apoplexin call spasm in-Latin a-contraction sudden of-the-parts
aut nervorum cum dolore vehementi. Quam passionem a
or of-the-sinews with pain violent which passion from
corde nominatam dixerunt, qui in nobis principatum vigoris
the-heart named they-said which in us the-primacy of-vigor
habet. Fit autem duobus modis, aut ex repletione, aut
has it-is-made moreover in-two ways either from repletion or
ex inanitione. Tetanus maior est contractio nervorum a
from depletion tetanus greater is a-contraction of-the-sinews from
cervice ad dorsum. Telum lateris dolor est. Dictum autem ita
the-neck to the-back telum of-the-side a-pain is called moreover so
a medicis, quod dolore corpus transverberet, quasi gladius.
by the-physicians because with-pain the-body it-pierce as-if a-sword
Ileos dolor intestinarum. Unde et ilia dicta sunt. Graece
ileus a-pain of-the-intestines whence also the-flanks called are in-Greek
enim †ilios† obvolvere dicitur, quod se intestinae prae
for ilios to-wrap-up is-said because themselves the-intestines from
dolore involvant. Hi et turminosi dicuntur, ab intestinarum
pain they-wrap these also griped are-called from of-the-intestines
tormento. Ὑδροφοβία, id est aquae metus. Graeci enim ὕδωρ
the-torment hydrophobia that is of-water fear the-Greeks for hydor
aquam, φόβον timorem dicunt, unde et Latini hunc morbum
water phobon fear call whence also the-Latins this disease
ab aquae metu lymphaticum vocant. Fit autem [aut] ex
from of-water fear lymphatic call it-is-made moreover either from

canis rabidi morsu, aut ex aeris spuma in terra proiecta,
of-a-dog rabid the-bite or from of-the-air the-foam on the-earth thrown
quam si homo vel bestia tetigerit, aut dementia repletur
which if a-man or beast shall-have-touched either with-madness is-filled
aut in rabiem vertitur. Carbunculus dictus, quod in ortu
or into rabies is-turned the-carbuncle called because in rising
suo rubens sit, ut ignis, postea niger, ut carbo extinctus.
its red it-be like fire afterward black like a-coal quenched
Pestilentia est contagium, quod dum unum adprehenderit,
pestilence is a-contagion which when one it-shall-have-seized
celeriter ad plures transit. Gignitur enim ex corrupto
quickly to more passes it-is-begotten for from corrupted
aere, et in visceribus penetrando innititur. Hoc etsi
air and into the-viscera by-penetrating it-presses this although
plerumque per aerias potestates fiat, tamen sine arbitrio
mostly through aerial powers it-be-done yet without the-will
omnipotentis Dei omnino non fit. Dicta autem pestilentia,
of-almighty God at-all not is-done called moreover pestilence
quasi pastulentia, quod veluti incendium depascat, ut:
as-if pastulentia because like a-fire it-feeds-on as

Toto descendit corpore pestis.
through-the-whole descends body the-pest

Idem et contagium a contingendo, quia quemquem
the-same also contagion from touching because whomever
tetigerit, polluit. Ipsa et inguina ab inguinum
it-shall-have-touched it-pollutes it also the-groin-plague from of-the-groins
percussione. Eadem et lues a labe et luctu vocata, quae
the-striking the-same also lues from ruin and from-grief called which
tanto acuta est ut non habeat spatium temporis quo aut
so acute is that not it-have a-space of-time in-which either

vita speretur aut mors, sed repentinus languor simul cum
life be-hoped or death but a-sudden languor together with
morte venit.
death comes

De chronicis morbis

VII · CHRONIC DISEASES

Chronic diseases linger. Isidore names them: headache, vertigo, epilepsy (also called the falling sickness and the comitial disease), mania, melancholy, fevers, catarrh, hoarseness, phthisis, cough, dropsy, paralysis, sciatica, gout, the stone, dysentery, colic, and hemorrhoids.

Chronia est prolixus morbus qui multis temporibus remoratur,
chronia is a-prolonged disease which for-many times lingers
ut podagra, pthisis. Χρόνος enim apud Graecos tempus dicitur.
as gout phthisis chronos for among the-Greeks time is-called
Cephalea ex causa vocabulum habet. Capitis enim passio
cephalea from the-cause its-word has of-the-head for a-passion
est, et Graeci caput κεφαλὴν vocant. Scothomia ab accidenti
it-is and the-Greeks the-head kephalen call scotomia from the-accident
nomen sumpsit, quod repentinas tenebras ingerat oculis
its-name took because sudden darkness it-brings on-the-eyes
cum vertigine capitis. Vertigo autem est quotienscumque
with giddiness of-the-head vertigo moreover is whenever
ventus consurgit, et terram in circuitum mittit. Sic et in
the-wind rises and the-earth into a-circle sends so also in
vertice hominis arteriae et venae ventositatem ex resoluta
the-crown of-a-man the-arteries and veins windiness from loosened
humectatione gignunt, et in oculis gyrum faciunt. Unde
moistening beget and in the-eyes a-whirl make whence

et vertigo nuncupata est. Epilemsia vocabulum sumsit,
also vertigo named is epilepsy the-word took
quod mentem adpendens pariter etiam corpus possideat.
because the-mind suspending equally also the-body it-possess
Graeci enim adpensionem ἐπιληψίαν appellant. Fit autem
the-Greeks for suspension epilepsian call it-is-made moreover
ex melancholico humore, quotiens exuberaverit et ad
from the-melancholic humor whenever it-shall-have-overflowed and to
cerebrum conversus fuerit. Haec passio et caduca
the-brain turned it-shall-have-been this passion also falling
vocatur, eo quod cadens aeger spasmos patiatur. Hos
is-called for-this that falling the-sick-man spasms suffer these
etiam vulgus lunaticos vocant, quod per lunae
also the-common-people lunatics call because through of-the-moon
cursum comitetur eos insidia daemonum. Item et larvatici.
the-course accompanies them the-ambush of-demons likewise also the-haunted
Ipse est et morbus comitialis, id est maior et divinus,
it is also the-disease comitial that is greater and divine
quo caduci tenentur. Cui tanta vis est ut homo valens
by-which the-falling are-held to-which such-great force is that a-man strong
concidat spumetque. Comitialis autem dictus, quod apud
falls and-foams comitial moreover called because among
gentiles cum comitiorum die cuiquam accidisset, comitia
the-gentiles when of-the-assemblies on-the-day to-anyone it-had-happened the-assemblies
dimittebantur. Erat autem apud Romanos comitiorum dies
were-dismissed there-was moreover among the-Romans of-the-assemblies a-day
sollennis in kalendis Ianuarii. Mania ab insania vel furore
solemn on the-Kalends of-January mania from insanity or fury
vocata. Nam Graecorum vetustas furorem μανικήν appellabant,
called for of-the-Greeks the-antiquity fury manike called
sive ab iniquitate, quam Graeci †manie† vocaverunt, sive a
or from iniquity which the-Greeks manie called or from

divinatione, quia divinare Graece μανεῖν dicitur. Melancholia
divination because to-divine in-Greek manein is-said melancholy
dicta est a nigro felle. Graeci enim nigrum μέλαν vocant,
called is from black bile the-Greeks for black melan call
fel autem χολὴν appellant. Epilemsia autem in phantasia
bile moreover cholen call epilepsy moreover in the-imagination
fit; melancholia in ratione; mania in memoria. Typi
comes-about melancholy in the-reason mania in the-memory typi
sunt frigidae febres, qui abusive tipi appellantur ab herba
are cold fevers which loosely tipi are-called from a-plant
quae in aqua nascitur. Latine forma atque status dicitur.
which in water is-born in-Latin form and state it-is-called
Est enim accessionum vel recessionum revolutio per statuta
it-is for of-accessions or of-recessions a-revolving through fixed
temporum intervalla. Reuma Graece, Latine eruptio sive
of-times intervals rheuma in-Greek in-Latin eruption or
fluor appellatur. Catarrhus est fluor reumae iugis ex
flux is-called catarrh is a-flux of-rheum continuous from
naribus, quae dum ad fauces venerit, βράγχος vocatur;
the-nostrils which when to the-throat it-shall-have-come branchos is-called
dum ad thoracem vel pulmonem, πτύσις dicitur. Coryza est
when to the-chest or the-lung ptysis is-called coryza is
quotiens infusio capitis in ossa venerit narium,
whenever an-infusion of-the-head into the-bones it-shall-have-come of-the-nostrils
et provocationem fecerit cum sternutatione; unde et
and a-provocation it-shall-have-made with sneezing whence also
coryza nomen accepit. Branchos est praefocatio faucium
coryza the-name received branchos is a-choking of-the-throat
a frigido humore. Graeci enim guttur βράγχος dicunt,
from a-cold humor the-Greeks for the-gullet branchos call
circa quem fauces sunt, quas nos corrupte brancias dicimus.
around which the-jaws are which we corruptly brancias call

Raucedo amputatio vocis. Haec et arteriasis vocatur, eo
hoarseness the-cutting-off of-the-voice this also arteriasis is-called for-this
quod vocem raucam et clausam reddat ab arteriarum iniuria.
that the-voice hoarse and closed it-render from of-the-arteries the-injury
Suspirium nomen sumpsit, quia inspirationis difficultas est,
suspirium its-name took because of-inspiration a-difficulty it-is
quam Graeci δύσπνοιαν dicunt, id est praefocationem.
which the-Greeks dyspnoian call that is choking
Peripleumonia a pulmonibus nomen accepit. Est enim
peripneumonia from the-lungs its-name received it-is for
pulmonis tumor cum spumarum sanguinearum effusione.
of-the-lung a-swelling with of-foams bloody outpouring
Haemoptois emissio sanguinis per ora, unde et nomen
haemoptysis the-emission of-blood through the-mouth whence also the-name
accepit. Αἷμα enim sanguis dicitur. Tisis est ulceratio et
it-received haima for blood is-called phthisis is ulceration and
tumor in pulmonibus, qui in iuvenibus facilius venire
swelling in the-lungs which in young-men more-easily to-come
solet. Φθίσις autem apud Graecos dicta, quod sit consumtio
is-wont phthisis moreover among the-Greeks called because it-be a-consumption
totius corporis. Tussis Graece ab altitudine vocatur, quod
of-the-whole body cough in-Greek from depth is-called because
a profundo pectoris veniat. Cuius contraria est superior
from the-bottom of-the-chest it-come whose contrary is the-upper
in faucibus, ubi uva titillat. Apostoma a collectione
in the-throat where the-uvula tickles apostema from collection
nomen accepit. Nam collectiones Graeci apostomas vocant.
its-name received for collections the-Greeks apostemas call
Enpiis dicta ab apostoma intrinsecus vel in latere vel in
empyema called from apostema within either in the-side or in
stomacho cum dolore et febribus et tussi et abundantibus
the-stomach with pain and fevers and cough and abundant

spumis et purulentiis. Hepaticus morbus e iecoris passione
foams and purulences the-hepatic disease from of-the-liver the-passion
nomen accepit. Graeci enim iecur ἦπαρ vocant. Lienosis ab
its-name received the-Greeks for the-liver hepar call lienosis from
splene vocabulum sumpsit. Graeci enim σπλὴν lien dicunt.
the-spleen its-word took the-Greeks for splen spleen call
Hydropis nomen sumpsit ab aquoso humore cutis. Nam
dropsy its-name took from the-watery humor of-the-skin for
Graeci ὕδωρ aquam vocaverunt. Est enim humor subcutaneus
the-Greeks hydor water called it-is for a-humor under-the-skin
cum inflatione turgente et anhelitu foetido. Nefresis a
with inflation swelling and breath fetid nephresis from
renum languore nomen accepit. Renes enim Graeci
of-the-kidneys the-languor its-name received the-kidneys for the-Greeks
νεφροὺς dicunt. Paralesis dicta a corporis inpensatione, facta
nephrous call paralysis called from of-the-body the-unweighing made
ex multa infrigidatione, aut in toto corpore, aut in parte.
from much chilling either in the-whole body or in a-part
Cacexia nomen sumpsit a corporis iniuria [vel habitu].
cachexia its-name took from of-the-body the-injury or condition
Καχεξίαν enim malam vexationem Graeci vocaverunt. Fit
kachexian for bad vexation the-Greeks called it-is-made
autem haec passio intemperantia aegrotantis, vel curatione
moreover this passion by-the-intemperance of-the-sick or by-the-cure
mala medicaminis; aut post aegritudinem tarda resumptio.
bad of-the-medicine or after sickness slow recovery
Atrofia nomen accepit a diminutione corporis. Nam Graeci
atrophy its-name received from the-diminution of-the-body for the-Greeks
nutrimenti cessationem ἀτροφίαν dicunt. Est enim tenuitas
of-nourishment the-ceasing atrophian call it-is for a-thinness
corporis ex causis latentibus et paulatim convalescentibus.
of-the-body from causes hidden and little-by-little growing-strong

Sarcia est superfluum carnis incrementum, quo ultra
sarcia is a-superfluous of-flesh increase by-which beyond
modum corpora saginantur. Graeci enim carnem σάρκα
measure bodies are-fattened the-Greeks for flesh sarka
vocant. Sciasis vocata a parte corporis, quam vexat. Nam
call sciasis called from the-part of-the-body which it-vexes for
vertebrorum ossa, quorum summitas iliorum initio
of-the-vertebrae the-bones whose top of-the-flanks at-the-beginning
terminatur, Graeci ἰσχία vocant. Fit autem de phlegma
is-ended the-Greeks ischia call it-is-made moreover from phlegm
quotiens descenderit in recta ossa, et efficitur ibi
whenever it-shall-have-descended into the-straight bones and is-made there
glutinatio. Podagram Graeci a retentione pedum dicunt
a-gluing gout the-Greeks from the-holding of-the-feet say
nominatam, et a ferali dolore. Siquidem omne, quod
named and from the-savage pain since all which
inmite fuerit, abusive agreste vocamus. Artriticus morbus
harsh shall-have-been loosely wild we-call the-arthritic disease
ab articulorum passione vocabulum sumpsit. Cauculus petra
from of-the-joints the-passion its-word took calculus a-stone
est quae in vesica fit, unde et nomen accepit. Gignitur
is which in the-bladder is-made whence also the-name it-received it-is-begotten
autem ex materia phlegmatica. Stranguria dicta est, eo
moreover from matter phlegmatic strangury called is for-this
quod stringat urinarum difficultatem. Satiriasis iuge
that it-constricts of-urines the-difficulty satyriasis a-continuous
desiderium Veneris cum extensione naturalium locorum.
desire of-Venus with stretching of-the-natural places
Dicta passio a Satyris. Diarria iugis ventris cursus
called the-passion from the-Satyrs diarrhea a-continuous of-the-belly running
sine vomitu. Disinteria est divisio continuationis, id est
without vomiting dysentery is the-division of-continuity that is

ulceratio intestini. Dis enim divisio est, intera intestina.
ulceration of-the-intestine dis for division is intera intestines
Fit autem antecedente fluore, quem Graeci διάρροιαν
it-is-made moreover by-the-preceding flux which the-Greeks diarrhoian
vocant. Lienteria dicta, quod cibum tamquam per lenia
call lientery called because food as-if through smooth
intestinae nullis obstantibus faciat prolabi. Colica passio
intestines with-nothing obstructing it-make to-slip-forth colic passion
nomen sumpsit ab intestino, quem Graeci κῶλον appellant.
its-name took from the-intestine which the-Greeks kolon call
Ragadiae dicuntur, eo quod fissurae sint rugis collectae
rhagades are-called for-this that fissures they-be in-wrinkles gathered
circa orificium. Haec et emorroidae a sanguinis fluore
around the-orifice these also hemorrhoids from of-blood the-flux
dictae. Graeci enim sanguinem αἷμα dicunt.
called the-Greeks for blood haima call

De morbis qui in superficie corporis videntur

VIII · DISEASES OF THE SURFACE

The diseases seen on the skin are named: alopecia, swellings by the ears, freckles, erysipelas, impetigo, warts, scabies and leprosy, elephantiasis, jaundice, cancer, boils, the sty, ulcers, pustules, sanies, and the scar.

Alopicia est capillorum fluor circumscriptis pilis fulvis, aeris
alopecia is of-the-hairs a-falling with-encircled hairs tawny of-bronze
qualitatem habentibus: vocata hoc nomine a similitudine
the-quality having called by-this name from the-likeness
animalis vulpeculae, quam Graeci ἀλώπεκα vocant. Parotidae
of-the-animal the-little-fox which the-Greeks alopeka call parotids

sunt duritiae vel collectiones, quae ex febribus aut ex aliquo
are hardnesses or collections which from fevers or from some
alio nascuntur in aurium vicinitates, unde et παρωτίδες
other are-born in of-the-ears the-neighborhoods whence also parotides
sunt appellatae. Ὦτα enim Graece auricula dicitur. Lentigo
they-are called ota for in-Greek the-little-ear is-called lentigo
est vestigia macularum parvula in rotunditatem formata,
is traces of-spots small into roundness formed
ab specie lenticulae dicta. Erisipela est quem Latini
from the-appearance of-the-lentil called erysipelas is what the-Latins
sacrum ignem appellant, id est execrandum per antiphrasim.
sacred fire call that is accursed by antiphrasis
Siquidem in superficie rubore flammeo cutes rubescunt.
since on the-surface with-redness fiery the-skins redden
Tunc mutuo rubore quasi ab igni vicina invaduntur
then by-mutual redness as-if from fire the-neighboring are-invaded
loca, ita ut etiam febris excitetur. Serpedo est rubor cutis
places so that also fever be-roused serpedo is a-redness of-the-skin
cum pustularum extantia, et nomen sumpsit a serpendo,
with of-pustules the-standing-out and the-name it-took from creeping
eo quod serpiat membra. Inpetigo est sicca scabies
for-this that it-creep-over the-limbs impetigo is a-dry scab
prominens a corpore cum asperitate et rotunditate formae.
standing-out from the-body with roughness and roundness of-form
Hanc vulgus sarnam appellant. Prurigo vocata est a
this the-common-people sarna call prurigo called is from
perurendo et ardendo. Nyctalmos est passio, quae per diem
burning-through and burning nyctalopia is a-passion which by day
visus patentibus oculis denegatur et nocturnis inruentibus
the-sight with-open eyes is-denied and with-nightly rushing-in
tenebris redhibetur, aut versa vice, ut plerique volunt, die
darkness is-restored or turned about as most hold by-day

redditur, nocte negatur. Verrucae aliud sunt: satiriasis aliud.
is-restored by-night is-denied warts one-thing are satyriasis another
Verrucae singulatim sunt, satiriasis vero una fortior, et circa
warts singly are satyriasis but one stronger and around
ipsam plures inveniuntur. Scabies et lepra. Utraque passio
it several are-found scabies and leprosy each passion
asperitas cutis cum pruritu et squamatione, sed scabies
a-roughness of-the-skin with itching and scaling but scabies
tenuis asperitas et squamatio est. Hinc denique nomen
a-thin roughness and scaling is hence finally the-name
accepit, quae ita veluti purgamenta amittat. Nam scabies quasi
it-received which so as-if purgings it-lose for scabies as-if
squamies. Lepra vero asperitas cutis squamosa lepidae
squamies leprosy but a-roughness of-the-skin scaly to-the-lepida
herbae similis, unde et nomen sumpsit: cuius color nunc
herb like whence also the-name it-took whose color now
in nigredinem vertitur, nunc in alborem, nunc in ruborem.
into blackness is-turned now into whiteness now into redness
In corpore hominis ita lepra dinoscitur: si variatim inter
in the-body of-a-man so leprosy is-discerned if variously among
sanas cutis partes color diversus appareat, aut si ita se
sound of-the-skin parts color different appear or if so itself
ubique diffundat, ut omnia unius coloris quamvis adulteri
everywhere it-spread that all-things of-one color though false
faciat. Elefantiacus morbus dicitur ex similitudine elephanti,
it-make the-elephantine disease is-called from the-likeness of-the-elephant
cuius naturaliter dura pellis et aspera nomen morbo in
whose naturally hard skin and rough the-name to-the-disease in
hominibus dedit; quia corporis superficiem similem facit
men gave because of-the-body the-surface like it-makes
elephantorum cuti, sive quia ingens passio est, sicut
of-elephants to-the-skin or because huge the-passion is as

animal ipsud ex quo derivatum ducit nomen. Hicteris
the-animal itself from which derived it-draws the-name icterus
Graeci appellant a cuiusdam animalis nomine, quod sit
the-Greeks call from of-a-certain animal the-name because it-be
coloris fellei. Hunc morbum Latini arcuatum dicunt, a
of-color bilious this disease the-Latins arcuate call from
similitudine caelestis arcus. Auriginem vero Varro appellari
the-likeness of-the-heavenly bow aurigo indeed Varro to-be-called
ait a colore auri. Regium autem morbum inde aestimant
says from the-color of-gold the-royal moreover disease thence they-reckon
dictum, quod vino bono et regalibus cibis facilius curetur.
called because with-wine good and with-royal foods more-easily it-be-cured
Cancer a similitudine maritimi animalis vocatum. Vulnus
cancer from the-likeness of-the-sea animal called a-wound
sicut medici dicunt nullis medicamentis sanabile. At ergo
as physicians say by-no medicines curable but therefore
praecidi solet a corpore membrum, ubi nascitur, ut
to-be-cut-off is-wont from the-body the-limb where it-is-born that
aliquantum diutius vivat: tamen inde mortem, quamlibet
somewhat longer he-may-live yet thence death however-much
tardius, adfuturam. Furunculus est tumor in acutum surgens,
more-slowly about-to-come the-boil is a-swelling into a-point rising
dictus quod fervet, quasi fervunculus; unde et Graece
called because it-boils as-if fervunculus whence also in-Greek
ἄνθραξ dicitur, quod sit ignitus. Ordeolus est parvissima ac
anthrax it-is-called because it-be fiery the-sty is a-very-small and
purulenta collectio in pilis palpebrium constituta, in medio
purulent collection in the-hairs of-the-eyelids set in the-middle
lata et ex utroque conducta, hordei granum similans:
broad and from each-side drawn-together of-barley a-grain resembling
unde et nomen accepit. Oscedo est qua infantum ora
whence also the-name it-received oscedo is by-which of-infants the-mouths

exulcerantur, dicta ex languore oscitantium. Frenusculi ulcera
are-ulcerated called from the-languor of-those-yawning frenusculi ulcers
circa rictum oris, similia his quae fiunt iumentis
around the-corner of-the-mouth like to-those which are-made in-beasts-of-burden
asperitate frenorum. Ulcus putredo ipsa; vulnus, quod ferro
by-the-roughness of-the-bridles the-ulcer the-rot itself the-wound which by-iron
fit, quasi vi. Et ulcus, quod olet, quasi olcus, unde
is-made as-if by-force and ulcus because it-smells as-if olcus whence
et ulcera. Pustula est in superficie corporis turgida veluti
also ulcers the-pustule is on the-surface of-the-body swollen as-if
collectio. Papula est parvissima cutis erectio, circumscripta
a-collection the-papule is a-very-small of-the-skin raising circumscribed
cum rubore; et ideo papula, quasi pupula. Syringio. Sanies
with redness and therefore papula as-if pupula syringio sanies
dicta, quia ex sanguine nascitur. Excitato enim calore
called because from blood it-is-born roused for the-heat
vulneris sanguis in saniem vertitur. Nam sanies non fit
of-the-wound the-blood into sanies is-turned for sanies not is-made
in quocumque loco, nisi ubi sanguis advenerit; quia omne,
in any place except where blood shall-have-come because all
quod putrescit, nisi calidum et humidum fuerit, quod
which rots unless hot and moist it-shall-have-been which
est sanguis, putrefieri non potest. Sanies autem et tabes
is blood to-rot not can sanies moreover and tabes
sibi differunt. Fluere enim sanie vivorum est, tabe
from-each-other differ to-flow for with-sanies of-the-living is with-tabes
mortuorum. Cicatrix est obductio vulneris, naturalem colorem
of-the-dead the-scar is the-covering of-the-wound the-natural color
partibus servans: dicta quod obducat vulnera atque obcaecat.
to-the-parts keeping called because it-covers the-wounds and blinds

De remediis et medicaminibus

IX · REMEDIES AND MEDICINES

Medicine is not to be spurned, as Isaiah and Paul show. Cure is by diet, drugs, or surgery, by contraries or by likes, and the medicines are named from their causes, from the antidote and theriac to the collyrium and the plaster; Chiron, painted half man and half horse, found the medicine of beasts, and critical days judge the sick.

Medicinae curatio spernenda non est. Meminimus enim et
of-medicine the-cure to-be-spurned not is we-remember for also
Esaiam Ezechiae languenti aliquid medicinale mandasse, et
Isaiah to-Hezekiah languishing something medicinal to-have-commanded and
Paulus apostolus Timotheo modicum vinum prode esse dixit.
Paul the-apostle to-Timothy a-little wine beneficial to-be said
Curatio autem morborum tribus generibus constat: Pharmacia,
the-cure moreover of-diseases in-three kinds consists pharmacy
quam Latini medicamina vocant: Chirurgia, quam Latini
which the-Latins medicaments call surgery which the-Latins
manuum operationem appellant; manus enim apud Graecos
of-the-hands the-working call the-hand for among the-Greeks
χείρ vocatur: Diaeta, quam Latini regulam nuncupant;
cheir is-called diet which the-Latins rule name
est enim observatio legis et vitae. Sunt autem omni
it-is for the-observance of-law and of-life there-are moreover for-every
curationi species tres: primum genus diaeticum, secundum
cure species three the-first kind dietetic the-second
pharmaceuticum, tertium chirurgicum. Diaeta est observatio
pharmaceutical the-third surgical diet is the-observance
legis et vitae. Pharmacia est medicamentorum curatio.
of-law and of-life pharmacy is of-medicaments the-cure
Chirurgia ferramentorum incisio; nam ferro exciduntur quae
surgery of-iron-instruments the-cutting for by-iron are-cut-out what-things

medicamentorum non senserint medicinam. Antiquior autem
of-medicaments not have-felt the-medicine older moreover
medicina herbis tantum et sucis erat. Talis enim medendi
medicine by-herbs only and juices was such for of-healing
usus coepit, deinde ferro et ceteris medicamentis. Omnis
the-practice began then by-iron and the-other medicaments every
autem curatio aut ex contrariis aut ex similibus adhibetur.
moreover cure either from contraries or from likes is-applied
Ex contrariis, ut frigidum calido, vel humido siccum; sicut
from contraries as cold to-hot or to-moist dry as
et in homine superbia sanari non potest, nisi humilitate
also in man pride to-be-healed not can unless by-humility
sanetur. Ex similibus vero, sicut ligamentum vulneri rotundo
it-be-healed from likes indeed as a-bandage to-a-wound round
rotundum, vel oblongo oblongum adponitur. Ligatura enim
round or to-an-oblong oblong is-applied the-binding for
ipsa non eadem membris et vulneribus omnibus, sed similis
itself not the-same for-limbs and wounds all but like
simili coaptatur, quae duo etiam ipsa adiutoria nominibus
to-like is-fitted which two also themselves aids by-names
suis significant. Nam antidotum Graece, Latine ex contrario
their-own signify for antidotum in-Greek in-Latin from the-contrary
datum dicitur. Contraria enim contrariis medicinae ratione
given is-called contraries for by-contraries of-medicine by-the-reckoning
curantur. At contra ex simili, ut πικρὰ, quae interpretatur
are-cured but on-the-contrary from like as pikra which is-interpreted
amara, quia gustus eius amarus est. Ex convenienti enim
bitter because the-taste its bitter is from the-fitting for
nomen accepit, quia amaritudo morbi amaritudine solvi
the-name it-received because the-bitterness of-the-disease by-bitterness to-be-loosed
solet. Omnia autem medicamenta ex propriis causis habent
is-wont all moreover medicaments from their-own causes have

vocabula. Hiera enim dicta quasi divina. Arteriaca, quod apta
words hiera for called as-if divine arteriaca because fitted
sint gutturis meatui, et tumores faucium et arteriarum
they-be of-the-gullet to-the-passage and the-swellings of-the-jaws and of-the-arteries
leniant. Tiriaca est antidotum serpentinum quo venena
they-soothe theriaca is an-antidote serpentine by-which poisons
pelluntur, ut pestis peste solvatur. Catartica Graece, Latine
are-driven-out that pest by-pest be-loosed cathartics in-Greek in-Latin
purgatoria dicuntur. Catapotia, eo quod modicum potetur,
purgatives are-called catapotia for-this that a-little be-drunk
seu inglutiatur. Diamoron a suco morae nomen
or be-swallowed diamoron from the-juice of-the-mulberry its-name
sumpsit, ex quo conficitur; sicut diacodion, quia ex
took from which it-is-made as diacodion because from
codia, id est ex papavere fit; sicut diaspermaton, quia
codia that is from the-poppy it-is-made as diaspermaton because
ex seminibus conponitur. Electuarium vocatum eo quod
from seeds it-is-composed the-electuary called for-this that
molle sorbeatur. Trociscos dictus quia in modum rotulae
soft it-be-sipped trochiscus called because in the-manner of-a-little-wheel
deformatur; τροχὸς enim Graece rota dicitur. Collyria Latinum
it-is-shaped trochos for in-Greek wheel is-called collyria Latin
sonat, quod vitia oculorum detergant. Epitima, eo quod
sounds because the-faults of-the-eyes they-wipe-away epithema for-this that
superponatur aliis adiutoriis praecedentibus. Cataplasma,
it-be-put-over with-other aids preceding cataplasm
eo quod inductio sola sit. Inplastrum, eo quod inducatur.
for-this that a-smearing only it-be plaster for-this that it-be-smeared
Malagma, quod sine igne maceretur et conprehendatur.
malagma because without fire it-be-softened and be-gathered
Enema Graece, Latine relaxatio dicitur. Pessaria dicta quod
enema in-Greek in-Latin relaxation is-called pessaries called because

intus iniciantur. Medicinam iumentorum Chiron quidam
within they-be-thrown the-medicine of-beasts-of-burden Chiron a-certain
Graecus invenit. Inde pingitur dimidia parte homo, dimidia
Greek found thence he-is-painted in-half part man in-half
equus. Dictus autem Chiron ἀπὸ τοῦ χειρίζεσθαι, quia
horse called moreover Chiron from the to-handle because
chirurgus fuit. Creticos dies medici vocant, quibus, credo, ex
a-surgeon he-was critical days physicians call on-which I-believe from
iudicio infirmitatis hoc nomen inpositum est, quod quasi
the-judgment of-the-infirmity this name imposed was because as-if
iudicent hominem, et sententia sua aut puniant aut liberent.
they-judge the-man and by-sentence their either punish or free

De libris medicinalibus

X · MEDICAL BOOKS

The aphorism states a whole sense briefly; prognostics foresee diseases; the dynamidia set out the powers of herbs; and the botanicon names them.

Aforismus est sermo brevis, integrum sensum propositae
the-aphorism is a-speech brief a-whole sense of-a-proposed
rei scribens. Prognostica praevisio aegritudinum, vocata a
thing writing prognostics the-foreseeing of-sicknesses called from
praenoscendo. Oportet enim medicum et praeterita agnoscere,
foreknowing it-behooves for the-physician both the-past to-recognize
et praesentia scire, et futura praevidere. Dinamidia, potestas
and the-present to-know and the-future to-foresee dynamidia the-power
herbarum, id est vis et possibilitas. Nam in herbarum
of-herbs that is force and capacity for in of-herbs
cura vis ipsa δύναμις dicitur; unde et dinamidia
the-cure the-force itself dynamis is-called whence also dynamidia

nuncupatur, ubi eorum medicinae scribuntur. Butanicum
is-named where their medicines are-written the-botanicon
herbarum dicitur quod ibi herbae notentur.
of-herbs is-called because there herbs be-noted

De instrumentis medicorum

XI · THE PHYSICIAN'S INSTRUMENTS

Among the physician's instruments are named the enchiridion, the lancet, the cupping-glass, the clyster, the mortar and pestle, and the whetstone for dissolving salves.

Enchiridion dictum quod manu adstringatur, dum plurima
enchiridion called because by-the-hand it-is-grasped while very-many
contineat ferramenta; χείρ enim Graece manus vocatur.
it-contains iron-tools cheir for in-Greek hand is-called
Phlebotomum ab incisione vocatum; nam incisio Graece τομὴ
the-phlebotome from cutting called for cutting in-Greek tome
dicitur. Similaria. Angistrum. Spatomele. Guva, quae a Latinis
is-called similaria angistrum spathomele guva which by the-Latins
a similitudine cucurbita, a suspirio ventosa vocatur. Denique
from the-likeness gourd from sighing windy is-called finally
animata spiritu per igniculum, dehinc praeciso corpori
animated by-breath through a-little-fire then on-the-cut body
superposita omne, quod intra cutem vel altius aestuat,
placed-over all which within the-skin or more-deeply seethes
sive humorem, sive sanguinem, evocat in superficiem.
whether humor or blood it-calls-forth to the-surface
Clistere. Pila a pisendis seminibus, id est terendis. Hinc
clyster the-mortar from pounding seeds that is grinding hence

et pigmenta, eo quod in pila et pilo aguntur, quasi
also pigments for-this that in the-mortar and pestle they-are-worked as-if
piligmenta. Est enim pila vas concavum et medicorum
piligmenta it-is for the-mortar a-vessel hollow and of-physicians
aptum usui, in quo proprie ptisanae fieri et pigmenta
fit for-use in which properly barley-waters to-be-made and pigments
concidi solent. Varro autem refert Pilumn[i]um quendam in
to-be-cut are-wont Varro moreover relates a-Pilumnus certain in
Italia fuisse, qui pinsendis praefuit arvis, unde [et] pilumni
Italy to-have-been who to-be-pounded presided-over fields whence also the-pilumni
et pistores. Ab hoc igitur pilum et pilam inventam, quibus far
and the-pistores from him therefore the-pestle and mortar found by-which spelt
pinsitur, et ex eius nomine ita appellata. Pilum autem est unde
is-pounded and from his name so called the-pestle moreover is whence
contunditur quidquid in pila mittitur. Mortarium, quod ibi
is-crushed whatever into the-mortar is-put the-mortarium because there
iam semina in pulverem redacta et mortua condiantur. Coticula
now seeds into dust reduced and dead be-seasoned the-whetstone
est in qua circumducta collyria resolvuntur. Erit enim lenis.
is on which led-around collyria are-dissolved it-shall-be for smooth
Nam aspera frangi potius quam resolvi collyrium facit.
for a-rough-one to-be-broken rather than to-be-dissolved the-collyrium makes

De odoribus et unguentis

XII · ODORS AND OINTMENTS

Odor, thymiama, incense, stacte, and myrobalan are named; oil is pure, an ointment mixed with spices and named from its place, inventor, or matter, as telinum, amaracinum, and rosaceum, and either simple or compound.

Odor vocatus ab aere. Thymiama lingua Graeca vocatur,
odor called from the-air thymiama in-the-tongue Greek is-called
quod sit odorabile. Nam thymum dicitur flos qui odorem
because it-be smellable for thyme is-called a-flower which odor
refert. De quo Vergilius:
gives-back about which Virgil

Redolentque thymo.
and-they-are-fragrant with-thyme

Incensum dictum quia igne consumitur, dum offertur.
incense called because by-fire it-is-consumed while it-is-offered
Tetraidos formulae incensi in longitudinem porrectae, quae
tetraidos little-forms of-incense into length stretched which
fiunt ex quattuor pigmentis. Quattuor enim Graece
are-made from four pigments four for in-Greek
τέτταρα, formula εἶδος dicitur. Stacten est incensum quod
tettara form eidos is-called stacte is incense which
ex pressura manat, dictum a Graecis παρὰ τὸ στάζειν
from pressing flows called by the-Greeks from the to-drip

στακτή, id est obtritum. Mirobalanum, quia fit ex
stakte that is crushed myrobalanum because it-is-made from
glande odorata. De quo Horatius:
an-acorn fragrant about which Horace

Et
and
Pressa tuis balanus capillis.
pressed for-your balanus hair

Oleum est purum nullique rei admixtum. Unguentum
oil is pure and-with-no thing mixed ointment
vero est omne quod ex communi oleo confectum aliarum
but is all which from common oil made of-other
specierum conmixtione augetur, odoris iucunditatem sumens
spices by-the-mixing is-increased of-odor the-pleasantness taking
et longius redolens. Unguenta autem quaedam dicuntur a
and further smelling ointments moreover certain are-called from
locis, ut telinum, cuius Iulius Caesar meminit, dicens:
places as telinum of-which Julius Caesar makes-mention saying

Corpusque suavi telino unguimus.
and-the-body with-sweet telinum we-anoint

Hoc conficiebatur in insula Telo, quae est una ex Cycladibus.
this was-made on the-island Telos which is one of the-Cyclades
Sunt et quaedam ab inventorum nomine, ut amaracinum.
there-are also certain from of-the-inventors the-name as amaracinum
Nam quidam tradunt regium quendam puerum Amaracum
for certain relate a-royal certain boy Amaracus
nomine complura unguentorum genera ferentem casu
by-name very-many of-ointments kinds carrying by-chance

prolapsum esse, et maiorem ex commixtione odorem creasse.
slipped to-be and a-greater from the-mixing odor to-have-created
Unde nunc optima unguenta amaracina dicuntur: sunt autem
whence now the-best ointments amaracine are-called they-are moreover
ex genere florum. Item alia quae [a] materiae suae qualitate
of the-kind of-flowers likewise others which from of-matter their-own the-quality
dicuntur, ut rosaceum a rosa, quiprinum a flore quipro;
are-called as rosaceum from the-rose cyprinum from the-flower cyprus
unde et propriae materiae odorem referunt. Ex his quaedam
whence also of-their-proper matter the-odor they-give-back of these certain
simplicia unguenta sunt, quae ex una tantum specie existunt,
simple ointments are which from one only spice exist
unde et sui nominis referunt odoratum, ut anetinum:
whence also of-their-own name they-give-back the-scent as anethinum
est enim sincerum ex oleo et aneto tantum. Conposita autem
it-is for pure from oil and dill only compound moreover
sunt quae pluribus admixtis fiunt; unde et nominis sui
are which from-several mixed are-made whence also of-name their-own
odorem non habent, quia obtinentibus aliis, quae admiscentur,
the-odor not they-have because prevailing the-others which are-mixed
incertum odorem ducunt. Cerotum. Calasticum. Marciatum.
an-uncertain odor they-draw cerote calasticum marciatum

De initio Medicinae

XIII · THE BEGINNING OF MEDICINE

Medicine is not counted among the liberal disciplines because it embraces them all: the physician must know grammar, rhetoric, dialectic, arithmetic, geometry, music, and astronomy, and so medicine is called a second philosophy, curing the body as philosophy cures the soul.

Quaeritur a quibusdam quare inter ceteras liberales disciplinas
it-is-asked by some why among the-other liberal disciplines
Medicinae ars non contineatur. Propterea, quia illae
of-medicine the-art not be-contained for-this-reason because those
singulares continent causas, ista vero omnium. Nam et
single contain causes this but of-all for also
Grammaticam medicus scire debet, ut intellegere vel
grammar the-physician to-know ought that to-understand or
exponere possit quae legit. Similiter et Rhetoricam, ut
to-expound he-may-be-able what he-reads likewise also rhetoric that
veracibus argumentis valeat definire quae tractat. Necnon
with-truthful arguments he-may-be-able to-define what he-treats and
et Dialecticam propter infirmitatum causas ratione adhibita
also dialectic on-account-of of-infirmities the-causes reason applied
perscrutandas atque curandas. Sic et Arithmeticam propter
to-be-searched-out and to-be-cured so also arithmetic on-account-of
numerum horarum in accessionibus et periodis dierum.
the-number of-hours in the-accessions and the-periods of-days
Non aliter et Geometriam propter qualitates regionum et
not otherwise also geometry on-account-of the-qualities of-regions and
locorum situs, in quibus doceat quid quisque observare
of-places the-positions in which he-may-teach what each to-observe
oporteat. Porro Musica incognita illi non erit, nam
it-behooves further music unknown to-him not shall-be for

multa sunt quae in aegris hominibus per hanc disciplinam
many-things are which in sick men through this discipline
facta leguntur; sicut de David legitur, qui ab spiritu
done are-read as about David is-read who from the-spirit
inmundo Saulem arte modulationis eripuit. Asclepiades
unclean Saul by-the-art of-modulation snatched Asclepiades
quoque medicus phreneticum quendam per symphoniam
also the-physician a-phrenetic certain through harmony
pristinae sanitati restituit. Postremo et Astronomiam notam
to-former health restored lastly also astronomy known
habebit, per quam contempletur rationem astrorum et
he-shall-have through which he-may-contemplate the-reckoning of-the-stars and
mutationem temporum. Nam sicut ait quidam medicorum,
the-change of-the-seasons for as says a-certain-one of-the-physicians
cum ipsorum qualitatibus et nostra corpora commutantur.
with their qualities also our bodies are-changed
Hinc est quod Medicina secunda Philosophia dicitur. Utraque
hence it-is that medicine a-second philosophy is-called each
enim disciplina totum hominem sibi vindicat. Nam sicut
for discipline the-whole man for-itself claims for as
per illam anima, ita per hanc corpus curatur.
through that the-soul so through this the-body is-cured

De auctoribus legum

I · THE AUTHORS OF LAWS

Moses first set out divine laws in Scripture; Phoroneus, Mercury Trismegistus, Solon, Lycurgus, and Numa gave laws to their peoples, and the decemvirs wrote the Twelve Tables. Pompey and Caesar meant to gather the laws into books, and Theodosius the Younger made the Theodosian Code.

Moyses gentis Hebraicae primus omnium divinas leges
Moses of-the-race Hebrew first of-all divine laws
sacris litteris explicavit. Phoroneus rex Graecis primus
in-sacred letters set-out Phoroneus the-king for-the-Greeks first
leges iudiciaque constituit. Mercurius Trimegistus primus
laws and-courts established Mercury Trismegistus first
leges Aegyptiis tradidit. Solon primus leges Atheniensibus
laws to-the-Egyptians handed-down Solon first laws to-the-Athenians
dedit. Lycurgus primus Lacedaemoniis iura ex Apollinis
gave Lycurgus first for-the-Lacedaemonians laws from of-Apollo
auctoritate confinxit. Numa Pompilius, qui Romulo successit
the-authority fashioned Numa Pompilius who Romulus succeeded
in regno, primus leges Romanis edidit; deinde cum populus
in the-kingship first laws to-the-Romans put-forth then when the-people
seditiosos magistratus ferre non posset, Decemviros legibus
seditious magistrates to-bear not could the-decemvirs for-laws
scribendis creavit, qui leges ex libris Solonis in Latinum
to-be-written it-created who the-laws from the-books of-Solon into the-Latin
sermonem translatas duodecim tabulis exposuerunt. Fuerunt
tongue translated in-twelve tables set-out were
autem hi: Appius Claudius, Genucius, Veterius, Iulius,
moreover these Appius Claudius Genucius Veturius Julius

Manlius, Sulpicius, Sextius, Curatius, Romilius, Postumius.
Manlius Sulpicius Sextius Curiatius Romilius Postumius
Hi Decemviri legum conscribendarum electi sunt. Leges
these decemvirs of-laws to-be-written chosen were laws
autem redigere in libris primus consul Pompeius instituere
moreover to-collect into books first the-consul Pompey to-undertake
voluit, sed non perseveravit obtrectatorum metu. Deinde
wished but not he-persevered of-detractors from-fear then
Caesar coepit [id] facere, sed ante interfectus est. Paulatim
Caesar began it to-do but before killed he-was little-by-little
autem antiquae leges vetustate atque incuria exoleverunt,
moreover the-ancient laws by-age and neglect fell-out-of-use
quarum etsi nullus iam usus est, notitia tamen necessaria
of-which although no now use is the-knowledge yet necessary
videtur. Novae a Constantino Caesare coeperunt et reliquis
seems the-new from Constantine Caesar began and the-rest
succedentibus, erantque permixtae et inordinatae. Postea
succeeding and-they-were mixed and unordered afterward
Theodosius minor Augustus ad similitudinem Gregoriani et
Theodosius the-younger Augustus to the-likeness of-the-Gregorian and
Hermogeniani codicem factum constitutionum a Constantini
Hermogenian a-code made of-constitutions from of-Constantine
temporibus sub proprio cuiusque imperatoris titulo disposuit,
the-times under the-proper of-each emperor title arranged
quem a suo nomine Theodosianum vocavit.
which from his-own name Theodosian he-called

De legibus divinis et humanis

II · DIVINE AND HUMAN LAWS

Laws are divine, resting on nature, or human, resting on custom; fas is the divine law, ius the human.

Omnes autem leges aut divinae sunt, aut humanae. Divinae
all moreover laws either divine are or human the-divine
natura, humanae moribus constant; ideoque haec discrepant,
by-nature the-human by-customs consist and-therefore these disagree
quoniam aliae aliis gentibus placent. Fas lex divina est,
since some to-other peoples are-pleasing fas a-law divine is
ius lex humana. Transire per alienum fas est, ius non est.
ius a-law human to-cross through another's fas is ius not is

Quid differunt inter se ius, leges et mores

III · RIGHT, LAWS, AND CUSTOMS

Ius is the general name and law a species of it; law is written, custom approved by age, and usage, a right established by customs, serves as law when law is lacking.

Ius generale nomen est, lex autem iuris est species. Ius autem
ius a-general name is lex moreover of-ius is a-species ius moreover
dictum, quia iustum [est]. Omne autem ius legibus et
called because just it-is every moreover ius by-laws and
moribus constat. Lex est constitutio scripta. Mos est vetustate
customs consists law is a-constitution written custom is by-age
probata consuetudo, sive lex non scripta. Nam lex a legendo
approved usage or law not written for law from reading
vocata, quia scripta est. Mos autem longa consuetudo est de
called because written it-is custom moreover long usage is from

moribus tracta tantundem. Consuetudo autem est ius quoddam
customs drawn just-as-much usage moreover is law a-certain
moribus institutum, quod pro lege suscipitur, cum deficit
by-customs established which for law is-taken-up when fails
lex: nec differt scriptura an ratione consistat, quando
the-law nor does-it-differ by-writing or by-reason it-consist when
et legem ratio commendet. Porro si ratione lex constat, lex
also the-law reason commends further if by-reason law consists law
erit omne iam quod ratione constiterit, dumtaxat quod
shall-be all now which by-reason shall-have-consisted provided that-which
religioni congruat, quod disciplinae conveniat, quod saluti
with-religion agree which with-discipline accord which to-welfare
proficiat. Vocata autem consuetudo, quia in communi est usu.
profit called moreover usage because in common it-is use

Quid sit ius naturale

IV · NATURAL LAW

Law is natural, civil, or of nations; natural law is common to all nations by instinct of nature, as the union of man and woman, the rearing of children, common possession, liberty, and the repelling of force by force.

Ius autem naturale [est], aut civile, aut gentium. Ius
law moreover natural is or civil or of-nations law
naturale [est] commune omnium nationum, et quod ubique
natural is common of-all nations and which everywhere
instinctu naturae, non constitutione aliqua habetur; ut viri
by-the-instinct of-nature not by-constitution any is-held as of-man
et feminae coniunctio, liberorum successio et educatio,
and of-woman the-union of-children the-succession and upbringing

communis omnium possessio, et omnium una libertas,
common of-all possession and of-all one liberty
adquisitio eorum quae caelo, terra marique capiuntur. Item
the-acquisition of-those-things which in-sky on-earth and-in-sea are-taken likewise
depositae rei vel commendatae pecuniae restitutio, violentiae
of-a-deposited thing or of-entrusted money the-restitution of-violence
per vim repulsio. Nam hoc, aut si quid huic simile est,
by force the-repelling for this or if anything to-this like is
numquam iniustum [est], sed naturale aequumque habetur.
never unjust is but natural and-equitable is-held

Quid sit ius civile

V · CIVIL LAW

Civil law is what each people or city establishes as its own.

Ius civile est quod quisque populus vel civitas sibi
law civil is that-which each people or city for-itself
proprium humana divinaque causa constituit.
its-own by-human and-divine cause established

Quid sit ius gentium

VI · THE LAW OF NATIONS

The law of nations covers settlement, war, captivity, servitude, treaties, truces, the sanctity of envoys, and the forbidding of marriage with foreigners, and is used by almost all nations.

Ius gentium est sedium occupatio, aedificatio, munitio,
the-law of-nations is of-settlements the-occupation building fortification
bella, captivitates, servitutes, postliminia, foedera pacis,
wars captivities servitudes returns-home treaties of-peace
indutiae, legatorum non violandorum religio, conubia inter
truces of-envoys not to-be-violated the-sanctity marriages between
alienigenas prohibita. Et inde ius gentium, quia eo iure
foreigners forbidden and thence law of-nations because by-that law
omnes fere gentes utuntur.
all almost nations use

Quid sit ius militare

VII · MILITARY LAW

Military law governs the declaring of war, treaties, the signals to engage and withdraw, discipline, pay, rank, rewards, and the division of booty.

Ius militare est belli inferendi sollemnitas, foederis faciendi
law military is of-war to-be-waged the-solemnity of-a-treaty to-be-made
nexus, signo dato egressio in hostem vel commissio.
the-bond the-signal given the-going-out against the-enemy or the-engaging
Item signo dato receptio; item flagitii militaris disciplina,
likewise the-signal given the-withdrawal likewise of-offense military the-discipline

si locus deseratur; item stipendiorum modus, dignitatum
if the-post be-deserted likewise of-pay the-measure of-ranks
gradus, praemiorum honor, veluti cum corona vel torques
the-grade of-rewards the-honor as when a-crown or torques
donantur. Item praedae decisio, et [pro] personarum
are-given likewise of-booty the-decision and for of-persons
qualitatibus et labori iusta divisio; item principis portio.
the-qualities and for-the-labor a-just division likewise of-the-prince the-portion

Quid sit ius publicum

VIII · PUBLIC LAW

Public law concerns sacred rites, priests, and magistrates.

Ius publicum est in sacris et sacerdotibus, in magistratibus.
law public is in rites and priests in magistrates

Quid sit ius Quiritum

IX · THE LAW OF THE QUIRITES

The law of the Quirites is proper to the Romans, covering inheritances, guardianships, and usucaption, and rests on laws, plebiscites, the princes' constitutions and edicts, and the answers of the learned.

Ius Quiritum est proprie Romanorum, quo nulli tenentur
the-law of-the-Quirites is properly of-the-Romans by-which none are-held
nisi Quirites, id est Romani, tamquam de legitimis
except Quirites that is Romans as about lawful
hereditatibus, de cretionibus, de tutelis, de usucapionibus;
inheritances about acceptances about guardianships about usucaptions

quae iura apud alium nullum populum reperiuntur, sed propria
which laws among other no people are-found but proper
sunt Romanorum et in eosdem solos constituta. Constat
are of-the-Romans and upon the-same alone established consists
autem ius Quiritum ex legibus et plebiscitis, constitutionibus
moreover the-law of-the-Quirites of laws and plebiscites constitutions
principum et edictis, sive prudentium responsis.
of-the-princes and edicts or of-the-learned answers

Quid sit lex

X · LAW

A law is a constitution of the people sanctioned by the elders together with the commons.

Lex est constitutio populi, qua maiores natu simul cum
law is the-constitution of-the-people by-which the-elders by-birth together with
plebibus aliquid sanxerunt.
the-commons something sanctioned

Quid scita plebium

XI · PLEBISCITES

Plebiscites are what the commons alone decree.

Scita sunt quae plebes tantum constituunt; et vocata
resolutions are which the-commons only establish and called
scita quod ea plebs sciat, vel quod sciscitatur et
scita because them the-commons know or because it-is-asked and
rogatur ut fiat.
is-requested that it-be-done

Quid senatusconsultum

XII · THE DECREE OF THE SENATE

A decree of the senate is what the senators decree in counsel for the people.

Senatusconsultum, quod tantum senatores populis consulendo
the-decree-of-the-senate which only the-senators for-the-peoples by-consulting
decernunt.
decree

Quid constitutio et edictum

XIII · CONSTITUTION AND EDICT

A constitution or edict is what a king or emperor decrees.

Constitutio vel edictum, quod rex vel imperator constituit
constitution or edict which the-king or emperor establishes
vel edicit.
or proclaims

Quid responsa prudentum

XIV · THE ANSWERS OF THE LEARNED

Answers are what jurisconsults are said to reply to those who consult them, whence the Answers of Paul; certain learned men, arbiters of equity, published institutes of civil law by which to settle the disputes of those at odds.

Responsa sunt quae iurisconsulti respondere dicuntur
answers are which the-jurisconsults to-answer are-said
consulentibus; unde et responsa Pauli dicta. Fuerunt enim
to-those-consulting whence also the-Answers of-Paul called there-were for
quidam prudentes et arbitri aequitatis, qui institutiones
certain learned-men and arbiters of-equity who institutes
civilis iuris conpositas ediderunt, quibus dissidentium lites
of-civil law composed put-forth by-which of-those-disagreeing the-suits
contentionesque sopirent.
and-contentions they-might-lull

De legibus consularibus et tribunitiis

XV · CONSULAR AND TRIBUNICIAN LAWS

Some laws are named from their makers, as the Papian Poppaean law on the rewards of fathers, the Falcidian law reserving a quarter for heirs, and the Aquilian law.

Quaedam etiam leges dicuntur ab his qui condiderunt,
certain also laws are-called from those who founded-them
ut consulares, tribuniciae, Iuliae, Corneliae. Nam [et] sub
as consular tribunician Julian Cornelian for also under
Octaviano Caesare suffecti consules Papius et Poppaeus
Octavian Caesar the-substitute consuls Papius and Poppaeus
legem tulerunt, quae a nominibus eorum appellatur Papia
a-law carried which from the-names their is-called Papia
Poppaea, continens patrum praemia pro suscipiendis liberis.
Poppaea containing of-fathers rewards for to-be-raised children
Sub eodem quoque imperatore Falcidius tribunus plebis
under the-same also emperor Falcidius tribune of-the-commons
legem fecit, ne quis plus [in] extraneis testamento legaret
a-law made lest anyone more to strangers by-will should-bequeath
quam ut quarta pars superesset heredibus. Ex cuius
than that the-fourth part remain to-the-heirs from whose
nomine lex Falcidia nuncupata est. Aquilius quoque [legem
name the-law Falcidia named is Aquilius also a-law
condidit, quae hactenus Aquilia nuncupatur.]
founded which up-to-now Aquilia is-named

De lege satura

XVI · THE SATURA LAW

A satura law treats several matters at once, named from fullness, as satires are poems of many things.

Satura vero lex est quae de pluribus simul rebus eloquitur,
satura but law is which about several at-once things speaks
dicta a copia rerum et quasi a saturitate; unde
called from the-abundance of-things and as-if from fullness whence
et saturas scribere est poemata varia condere, ut Horatii,
also saturae to-write is poems varied to-compose as of-Horace
Iuvenalis et Persii. Lex novella.
of-Juvenal and of-Persius law novella

De legibus Rhodiis

XVII · THE RHODIAN LAWS

The Rhodian laws of sea trade are named from Rhodes, the ancient market of merchants.

Rhodiae leges navalium conmerciorum sunt, ab insula
the-Rhodian laws of-naval commerces are from the-island
Rhodo cognominatae, in qua antiquitus mercatorum usus
Rhodes named in which anciently of-merchants the-practice
fuit.
was

De privilegiis

XVIII · PRIVILEGES

Privileges are the laws of private persons, as if private laws.

Privilegia autem sunt leges privatorum, quasi privatae leges.
privileges moreover are laws of-private-persons as-if private laws
Nam privilegium inde dictum, quod in privato feratur.
for privilege thence called because in private it-be-carried

Quid possit lex

XIX · WHAT LAW CAN DO

Every law permits, forbids, or punishes, and governs human life by reward and penalty.

Omnis autem lex aut permittit aliquid, ut: 'Vir fortis
every moreover law either permits something as a-man brave
petat praemium,' aut vetat, ut: 'Sacrarum virginum nuptias
may-seek a-reward or forbids as of-sacred virgins the-marriage
nulli petere liceat,' aut punit, ut: 'Qui caedem fecerit,
to-none to-seek be-allowed or punishes as who murder shall-have-done
capite plectatur.' Eius enim praemio aut poena vita
with-his-head be-punished its for by-reward or by-punishment life
moderatur humana.
is-governed human

Quare facta est lex

XX · WHY LAW WAS MADE

Laws were made so that fear of them might restrain audacity and keep the innocent safe among the wicked.

Factae sunt autem leges ut earum metu humana coerceatur
made were moreover laws that of-them by-fear human be-restrained
audacia, tutaque sit inter inprobos innocentia, et in ipsis
audacity and-safe be among the-wicked innocence and in the-very
inpiis formidato supplicio refrenetur nocendi facultas.
impious by-feared punishment be-reined-in of-harming the-capacity

Qualis debeat fieri lex

XXI · WHAT A LAW SHOULD BE

A law should be honorable, just, possible, natural, suited to custom, place, and time, necessary, useful, clear, and written for the common good.

Erit autem lex honesta, iusta, possibilis, secundum
it-shall-be moreover law honorable just possible according-to
naturam, secundum consuetudinem patriae, loco
nature according-to the-custom of-the-fatherland to-place
temporique conveniens, necessaria, utilis, manifesta quoque, ne
and-time fitting necessary useful clear also lest
aliquid per obscuritatem in captionem contineat, nullo privato
anything through obscurity for catching it-contain for-no private
commodo, sed pro communi civium utilitate conscripta.
advantage but for the-common of-the-citizens advantage written

De causis

XXII · CAUSES

Pragma is the Greek for a cause, whence the pleader of causes is called pragmaticus.

Πρᾶγμα Graecum est, quod Latine dicitur causa, unde
pragma Greek is what in-Latin is-called cause whence
et pragmatica negotia dicuntur, et actor causarum et
also pragmatic businesses are-called and the-pleader of-causes and
negotiorum pragmaticus nuncupatur.
of-businesses pragmaticus is-named

De testibus

XXIII · WITNESSES

Witnesses are bound beforehand by agreement so that they cannot later withdraw, and are named from the will they are called to witness.

Testes [sunt quibus veritas quaeritur in iudicio]. Hos quisque
witnesses are by-whom truth is-sought in judgment these each
ante iudicium sibi placitis alligat, ne cui sit postea
before the-judgment to-himself by-agreements binds lest to-anyone it-be afterward
liberum aut dissimulare aut subtrahere se; unde et alligati
free either to-dissemble or to-withdraw himself whence also the-bound
appellantur. Item testes dicti quod testamento adhiberi
they-are-called likewise witnesses called because to-a-will to-be-applied
solent; sicut signatores, quod testamentum signant.
they-are-wont as signers because the-will they-seal

De instrumentis legalibus

XXIV · LEGAL INSTRUMENTS

Will is the general name of legal instruments, which are named one by one: the testament and its kinds, civil, praetorian, holograph, void, undutiful, broken, and suppressed; nuncupation, the codicil, cretion, the trust, pact, placitum, mandate, purchase and sale, donation and dowry, the witnesses' conditions, stipulation, and the oath.

Voluntas generale nomen omnium legalium instrumentorum;
will the-general name of-all legal instruments
quae quia non vi, sed voluntate procedit, ideo tale
which because not by-force but by-will it-proceeds therefore such
nomen accepit. Testamentum vocatum quia, nisi testator
a-name it-received testament called because unless the-testator
mortuus fuerit, nec confirmari potest nec sciri
dead shall-have-been neither to-be-confirmed it-can nor to-be-known
quid in eo scriptum sit, quia clausum et obsignatum est;
what in it written be because closed and sealed it-is
et inde dictum testamentum, quia non valet nisi post
and thence called testament because not it-avails except after
testatoris monumentum, unde et Apostolus, 'Testamentum,'
of-the-testator the-monument whence also the-Apostle a-testament
inquit, 'in mortuis confirmatur.' Testamentum sane in
he-says upon the-dead is-confirmed testament indeed in
Scripturis sanctis non hoc solum dicitur, quod non valet
the-Scriptures holy not this only is-called which not avails
nisi testatoribus mortuis, sed omne pactum et placitum
unless the-testators dead but every pact and agreement
testamentum vocabant. Nam Laban et Iacob testamentum
testament they-called for Laban and Jacob a-testament

fecerunt, quod utique etiam inter vivos valeret, et in
made which certainly also among the-living should-avail and in
Psalmis legitur: 'Adversum te testamentum disposuerunt,'
the-Psalms is-read against you a-testament they-arranged
hoc est, pactum; et innumerabilia talia. Tabulae testamenti
that is a-pact and countless such the-tablets of-the-testament
ideo appellatae sunt, quia ante chartae et membranarum
therefore called were because before of-paper and of-parchments
usum in dolatis tabulis non solum testamenta, sed etiam
the-use on hewn tablets not only testaments but also
epistolarum alloquia scribebantur; unde et portitores earum
of-letters the-addresses were-written whence also the-carriers of-them
tabellarii vocabantur. Testamentum iuris civilis est quinque
tablet-bearers were-called a-testament of-law civil is by-five
testium subscriptione firmatum. Testamentum iuris praetorii
witnesses' subscription confirmed a-testament of-law praetorian
est septem testium signis signatum: sed illud apud cives
is with-seven witnesses' seals sealed but that among citizens
fit, inde civile; istud apud praetores, inde iuris praetorii.
is-made thence civil this among praetors thence of-law praetorian
Testamentum autem signare, notare, est, id est ut notum sit
a-testament moreover to-sign to-note is that is that known be
quod scriptum est. Holographum testamentum est manu
what written is holograph testament is by-the-hand
auctoris totum conscriptum atque subscriptum; unde et
of-the-author wholly written and subscribed whence also
nomen accepit. Graeci enim ὅλον totum, γραφήν litteram
the-name it-received the-Greeks for holon whole graphen letter
dicunt. Inritum testamentum est, si is qui testavit capite
call void testament is if he who made-the-will in-his-status
diminutus est, aut si non rite factum sit. Inofficiosum
diminished is or if not duly made it-be undutiful

testamentum est, quod frustra liberis exheredatis sine
testament is which in-vain the-children disinherited without
officio naturalis pietatis in extraneas personas redactum est.
the-duty of-natural piety to strange persons drawn-up is
Ruptum testamentum inde vocatur, eo quod nascente
broken testament thence is-called for-this that being-born
postumo, neque exheredato nominatim, neque herede
a-posthumous-child neither disinherited by-name nor heir
instituto, disrumpitur. Suppressum testamentum est, quod in
instituted it-is-broken suppressed testament is which in
fraude heredum vel legatariorum seu libertorum non est palam
fraud of-the-heirs or of-the-legatees or of-the-freedmen not is openly
prolatum: quod si non latet, tamen si praedictis personis
brought-forth which if not it-lies-hidden yet if to-the-aforesaid persons
non proferatur, supprimi tamen videtur. Nuncupatio est,
not it-be-brought-forth to-be-suppressed yet it-seems nuncupation is
quam in tabulis cerisque testator recitat, dicens: 'Haec ut
which in the-tablets and-wax the-testator recites saying these-things as
in his tabulis cerisque scripta sunt, ita dico, ita lego:
in these tablets and-wax written are so I-say so I-bequeath
itaque vos, cives Romani, testimonium mihi perhibete,' et
and-so you citizens Roman testimony to-me bear and
hoc dicitur nuncupatio: nuncupare est enim, palam nominare
this is-called nuncupation to-nuncupate is for openly to-name
et confirmare. Ius liberorum est coniugum sine liberis
and to-confirm the-right of-children is of-spouses without children
invicem pro loco pignorum hereditatis alterna conscriptio.
mutually in place of-pledges of-the-inheritance an-alternate writing
Codicillum, ut veteres aiunt, sine dubio ab auctore dictum,
the-codicil as the-ancients say without doubt from the-author called
qui hoc scripturae genus instituit. Est autem scriptura
who this of-writing kind established it-is moreover a-writing

nullam indigens sollemnitatem verborum, sed solam testatoris
no needing solemnity of-words but only of-the-testator
voluntatem qualicumque scripturae significatione expressam.
the-will by-whatever of-writing signification expressed
Cuius beneficio voluntatibus defunctorum constat esse
by-whose benefit to-the-wills of-the-dead it-is-agreed to-have-been
subventum propter legalium verborum difficultatem, aut
helped on-account-of of-legal words the-difficulty or
certe propter necessitatem adhibendorum sollemnium, ita
certainly on-account-of the-necessity of-to-be-applied solemnities so
ut qui scribit titulum eiusdem scripturae codicillum vocet.
that he-who writes the-title of-the-same writing codicil he-call
Sicut autem codicillus fit vice testamenti, ita epistola
as moreover the-codicil is-made in-place of-a-testament so the-letter
vice codicillorum. Cretio est certus dierum numerus, in quo
in-place of-codicils cretion is a-fixed of-days number in which
institutus heres aut adit hereditatem, aut finito tempore
the-instituted heir either enters-on the-inheritance or ended the-time
cretionis excluditur, nec liberum illi est ultra capiendae
of-cretion is-shut-out nor free to-him it-is beyond of-taking
hereditatis. Cretio autem appellata quasi decretio, id est
the-inheritance cretion moreover called as-if decretion that is
decernere vel constituere, ut puta: 'ille heres mihi esto':
to-decree or to-establish as suppose that-man heir to-me let-him-be
additurque, 'cernitoque infra dies tot.' Adeundarum
and-is-added and-let-him-decide within days so-many of-to-be-entered-upon
autem hereditatum centesimus statutus erat dies, quibus non
moreover inheritances the-hundredth set was the-day to-which not
esset cretio addita. Fideicommissum dictum, ut fiat quod
was cretion added fideicommissum called that be-done what
a defuncto committitur. Nam fides dicta eo quod fiat;
by the-dead-man is-entrusted for faith called for-this that be-done

quod tamen non in directis verbis, sed precativis exposcitur.
what yet not in direct words but precatory is-requested
Pactum dicitur inter partes ex pace conveniens scriptura,
pact is-called between parties from peace agreeing a-writing
legibus ac moribus conprobata; et dictum pactum quasi
by-laws and customs approved and called pact as-if
ex pace factum, ab eo quod est paco, unde et pepigit.
from peace made from that which is paco whence also pepigit
Placitum quoque similiter ab eo, quod placeat. Alii dicunt
placitum also likewise from this that it-please others say
pactum esse quod volens quisque facit; placitum vero etiam
a-pact to-be what willing each does a-placitum but even
nolens conpellitur, veluti quando quisque paratus sit in iudicio
unwilling he-is-compelled as when each ready be in judgment
ad respondendum; quod nemo potest dicere pactum, sed
for answering which no-one can to-call a-pact but
placitum. Mandatum dictum, quod olim in commisso negotio
a-placitum mandate called because formerly in entrusted business
alter alteri manum dabat. Ratum vero, quasi rationabile et
one to-the-other his-hand gave ratum but as-if reasonable and
rectum, unde et qui pollicetur dicit: 'Ratum esse profiteor',
right whence also he-who promises says ratified to-be I-profess
hoc est, firmum atque perpetuum. Rite autem esse non recte,
that is firm and perpetual rite moreover to-be not rightly
sed ex more. Chirographum. Cautio. Emtio et venditio
but according-to custom chirograph surety purchase and sale
est rerum commutatio atque contractus ex convenientia
is of-things an-exchange and contract from agreement
veniens. Emtio autem dicta, quod a me tibi sit: venditio
coming purchase moreover called because from me to-you it-be sale
quasi venundatio, id est a nundinis. Donatio est cuiuslibet
as-if venundatio that is from the-market-days donation is of-any

rei transactio. Dictam autem dicunt donationem quasi doni
thing the-transaction called moreover they-say donation as-if of-a-gift
actionem, et dotem quasi do item. Praecedente enim in
the-act and dowry as-if I-give likewise preceding for in
nuptiis donatione, dos sequitur. Nam antiquus nuptiarum
weddings the-donation the-dowry follows for the-ancient of-weddings
erat ritus quo se maritus et uxor invicem emebant,
was rite by-which themselves the-husband and wife mutually bought
ne videretur uxor ancilla, sicut habemus in iure. Inde
lest she-seem the-wife a-maidservant as we-have in law thence
est quod praecedente donatione viri sequitur dos
it-is that preceding the-donation of-the-husband follows the-dowry
uxoris. Donatio usufructuaria ideo dicitur, quod donator
of-the-wife the-usufructuary donation therefore is-called because the-donor
ex ea usum fructum adhuc retinet, servato cui donatum
from it the-use the-fruit still retains preserved to-whom given
est iure. Donatio directa ideo nuncupatur, quia et iure
it-is the-right the-direct donation therefore is-named because both by-right
et usu statim transit in alterum, nec ultra aliquid inde ad
and by-use at-once it-passes to the-other nor further anything thence to
ius donatoris retorquetur. Condiciones proprie testium sunt,
the-right of-the-donor is-turned-back conditions properly of-witnesses are
et dictae condiciones a condicendo, quasi condiciones, quia
and called conditions from agreeing as-if conditions because
non ibi testis unus iurat, sed duo vel plures. Non enim in
not there witness one swears but two or more not for in
unius ore, sed in duorum aut trium testium stat omne
of-one the-mouth but in of-two or three witnesses stands every
verbum. Item condiciones, quod inter se conveniat sermo
word likewise conditions because among themselves agrees the-speech
testium, quasi condictiones. Stipulatio est promissio vel
of-the-witnesses as-if condictiones stipulation is a-promise or

sponsio; unde et promissores stipulatores vocantur. Dicta autem
pledge whence also promisers stipulators are-called called moreover
stipulatio ab stipula. Veteres enim, quando sibi aliquid
stipulation from straw the-ancients for when to-each-other something
promittebant, stipulam tenentes frangebant, quam iterum
they-promised a-straw holding they-broke which again
iungentes sponsiones suas agnoscebant [sive quod stipulum
joining pledges their they-recognized or because stipulum
iuxta Paulum iuridicum firmum appellaverunt]. Sacramentum
according-to Paul the-jurist firm they-called sacrament
est pignus sponsionis; vocatum autem sacramentum, quia
is the-pledge of-a-promise called moreover sacrament because
violare quod quisque promittit perfidiae est.
to-violate what each promises of-perfidy is

De rebus

XXV · THINGS

The legal names of things are explained: inheritance, goods, the peculium, the intestate and the caduca, letting and hiring, loans and usury, the precarium, deposit, pledge, earnest, trust, hypothec, the moment, the instrument, usufruct, usucaption, mancipation, cession, the interdict, price, commerce, and restitution.

Hereditas est res quae morte alicuius ad quempiam
inheritance is a-thing which by-the-death of-someone to someone
pervenit, vel legata testamento, vel possessione retenta.
comes either bequeathed by-will or by-possession retained
Dicta autem hereditas a rebus aditis, sive ab aere, quia
called moreover inheritance from things entered-on or from bronze because
qui possidet agrum et censum solvit; †inde et res.† Res
he-who possesses a-field also the-census pays thence and thing things

sunt quae in nostro iure consistunt. Iura autem sunt quae
are which in our law consist rights moreover are which
a nobis iuste possidentur nec aliena sunt. Dicta autem
by us justly are-possessed nor another's are called moreover
res a recte habendo, ius a iuste possidendo. Hoc enim
res from rightly having ius from justly possessing that for
iure possidetur quod iuste, hoc iuste quod bene. Quod
by-right is-possessed which justly that justly which well what
autem male possidetur, alienum est. Male autem possidet qui
moreover badly is-possessed another's is badly moreover possesses who
vel sua male utitur vel aliena praesumit. Possidet autem
either his-own badly uses or another's presumes possesses moreover
iuste qui non inretitur cupiditate. Qui autem cupiditate
justly who not is-entangled by-greed who moreover by-greed
tenetur, possessus est, non possessor. Bona sunt honestorum
is-held possessed is not possessor goods are of-the-honorable
seu nobilium, quae proinde bona dicuntur, ut non habeant
or of-the-noble which accordingly goods are-called that not they-have
turpem usum, sed ea homines ad res bonas utantur.
a-base use but them men for things good use
Peculium proprie minorum est personarum sive servorum.
the-peculium properly of-minor is persons or of-slaves
Nam peculium est quod pater vel dominus filium suum
for peculium is what the-father or master son his
vel servum pro suo tractare patitur. Peculium autem a
or slave as his-own to-handle allows peculium moreover from
pecudibus dictum, in quibus veterum constabat universa
cattle called in which of-the-ancients consisted the-whole
substantia. Bonorum possessio est ius possessionis, certo
substance of-goods possession is the-right of-possession by-fixed
ordine certoque titulo adquisita. Intestata hereditas est quae
order and-fixed title acquired intestate inheritance is which

testamento scripta non est, aut, si scripta sit, iure tamen
by-will written not is or if written it-be by-right yet
nequaquam est adita. Caduca inde dicitur, quia eius heredes
by-no-means is entered-on caduca thence is-called because its heirs
ceciderunt. Familia herciscunda est divisio hereditatis inter
have-fallen family to-be-divided is the-division of-the-inheritance among
heredes. Herciscunda enim apud veteres divisio nuncupabatur.
the-heirs herciscunda for among the-ancients division was-named
Communi dividendo est inter eos quibus communis res
for-the-common to-be-divided is among those to-whom common the-thing
est, quae actio iubet postulantibus his arbitrum dari, cuius
is which action orders requesting these an-arbiter be-given by-whose
arbitratu res dividatur. Finium regundorum actio dicta
arbitration the-thing be-divided of-boundaries to-be-regulated the-action called
eo quod per eam regantur fines utrique, ne dissipentur,
for-this that through it be-regulated the-bounds to-each lest they-be-scattered
dummodo non angustiore quinque pedum loco ea controversia
provided-that not in-a-narrower than-five feet place that controversy
sit. Locatio est res ad usum data cum definitione mercedis.
be letting is a-thing for use given with the-fixing of-a-wage
Conductio est res in usum accepta cum constituta
hiring is a-thing into use received with fixed
mercede. Res credita est quae in obligationem ita deducta
wage a-thing lent is which into obligation so drawn
est, ut ex tempore, quo contrahebatur, certum sit eam
is that from the-time in-which it-was-contracted certain it-be it
deberi. Usura est incrementum fenoris, ab usu aeris
to-be-owed usury is the-increase of-interest from the-use of-money
crediti nuncupata. Commod⟨at⟩um est id quod nostri iuris
lent named commodatum is that which of-our right
est et ad alterum temporaliter translatum est cum modo
is and to another for-a-time transferred is with the-measure

temporis, quamdiu apud eum sit, unde et commod⟨at⟩um
of-time how-long with him it-be whence also commodatum
dictum est. Precarium est dum prece creditor rogatus
called is precarium is when by-prayer the-creditor asked
permittit debitorem in possessione fundi sibi obligati
permits the-debtor in the-possession of-the-estate to-him bound
demorari, et ex eo fructus capere. Et dictum precarium
to-stay and from it the-fruits to-take and called precarium
quia prece aditur, quasi precadium, R pro D littera
because by-prayer it-is-approached as-if precadium R for D letter
commutata. Mutuum appellatum est quia id, quod a me
changed mutuum called is because that which by me
tibi datur, ex meo tuum fit. Depositum est pignus
to-you is-given from mine yours becomes deposit is a-pledge
commendatum ad tempus, quasi diu positum. Deponere
entrusted for a-time as-if long placed to-deposit
autem quis videtur, cum aliquid metu furti, incendii,
moreover one seems when something from-fear of-theft of-fire
naufragii, apud alium custodiae causa deponit. Interest
of-shipwreck with another of-safekeeping for-the-sake deposits it-differs
autem in loquendi usu inter pignus et arram. Nam pignus
moreover in of-speaking the-use between pledge and earnest for the-pledge
est quod datur propter rem creditam, quae dum redditur,
is what is-given on-account-of a-thing lent which when it-is-returned
statim pignus aufertur. Arra vero est, quae primum pro
at-once the-pledge is-taken-away the-earnest but is which first for
re bonae fidei contractu empta, ex parte datur, et postea
a-thing of-good faith by-contract bought in part is-given and afterward
conpletur. Est enim arra conplenda, non auferenda; unde
is-completed it-is for the-earnest to-be-completed not to-be-taken-away whence

qui habet arram non reddit sicut pignus, sed desiderat
he-who has the-earnest not returns-it as a-pledge but desires
plenitudinem; et dicta arra a re, pro qua traditur.
the-fullness and called earnest from the-thing for which it-is-handed-over
Item inter pignus, fiduciam et hypothecam hoc interest.
likewise between pledge trust and hypothec this differs
Pignus enim est quod propter rem creditam obligatur,
the-pledge for is that-which on-account-of a-thing lent is-bound
cuius rei possessionem solam ad tempus consequitur
of-which thing the-possession alone for a-time obtains
creditor. Ceterum dominium penes debitorem est. Fiducia est,
the-creditor for-the-rest the-ownership with the-debtor is trust is
cum res aliqua sumendae mutuae pecuniae gratia vel
when a-thing some to-be-taken borrowed of-money for-the-sake either
mancipatur vel in iure ceditur. Hypotheca est, cum res
is-mancipated or in law is-ceded hypothec is when a-thing
commodatur sine depositione pignoris, pacto vel cautione
is-lent without deposit of-a-pledge by-agreement or by-surety
sola interveniente. Momentum dictum a temporis brevitate,
alone intervening momentum called from of-time the-shortness
ut [quam cito] quam statim salvo negotio reformetur, nec
that as quickly as at-once safe the-business it-be-restored nor
in ullam moram produci debeat quod repetitur; sicut nec
into any delay to-be-drawn-out ought what is-sought-back as nor
ullum spatium est momenti, cuius tam brevis est temporis
any space is of-a-moment of-which so brief is of-time
punctus ut in aliquam moram nullo modo producatur.
the-point that into some delay in-no way it-be-drawn-out
Instrumentum est unde aliquid construimus, ut cultrus,
the-instrument is whence something we-construct as the-knife
calamus, ascia. Instructum, quod per instrumentum efficitur,
the-reed-pen the-axe the-instructed what through the-instrument is-made

ut baculus, codex, tabula. Usus, quem in re instructa
as the-staff the-codex the-tablet use which in the-instructed thing
utimur, ut in baculo innitere, in codice legere, in tabula
we-employ as on the-staff to-lean in the-codex to-read on the-tablet
ludere; sed et ipse fructus agrorum, quia eo utimur, usus
to-play but also itself the-fruit of-the-fields because it we-use use
vocatur. Haec sunt illa tria. Ususfructus autem vocatus
is-called these are those three-things usufruct moreover called
quia solo usu habetur eius fructus, manente apud alium
because by-sole use is-held its fruit remaining with another
iure. Usucapio est adeptio dominii per continuationem
the-right usucaption is the-obtaining of-ownership through continuation
iustae possessionis, vel biennii aut alicuius temporis.
of-just possession either of-two-years or of-some time
Mancipatio dicta est quia manu res capitur. Unde oportet
mancipation called is because by-hand the-thing is-taken whence it-behooves
eum, qui mancipio accipit, conprehendere id ipsum, quod
him who by-mancipation receives to-grasp that very-thing which
ei mancipio datur. Cessio est propriae rei concessio, sicut
to-him by-mancipation is-given cession is of-one's-own thing a-granting as
est illud: 'Cedo iure propinquitatis.' Cedere enim dicimus
is that I-cede by-right of-kinship to-cede for we-say
quasi concedere, id est, quae propria sunt; nam aliena
as-if to-concede that is what-things one's-own are for another's-things
restituimus, non cedimus. Nam cedere proprie dicitur, qui
we-restore not we-cede for to-cede properly is-said of-one-who
contra veritatem alteri consentit, ut Cicero: 'Cessit' inquit
against truth to-another assents as Cicero he-yielded he-says
'amplissimi viri auctoritati, vel potius paruit.' Interdictum
of-a-most-ample man to-the-authority or rather obeyed the-interdict
est quod a iudice non in perpetuum, sed pro reformando
is what by the-judge not into perpetuity but for restoring

momento ad tempus interim dicitur, salva propositione
the-moment for a-time meanwhile is-said safe the-proposal
actionis eius. Pretium vocatum eo quod prius eum damus,
of-the-action its price called for-this that first it we-give
ut pro eius vice rem, quam adpetimus, possidere debeamus.
that in its place the-thing which we-seek to-possess we-ought
Commercium dictum a mercibus, quo nomine res
commerce called from wares by-which name things
venales appellamus. Unde mercatus dicitur coetus multorum
for-sale we-call whence the-market is-called a-gathering of-many
hominum, qui res vendere vel emere solent. Integri
men who things to-sell or to-buy are-wont of-the-whole
restitutio est causae vel rei reparatio. Causa redintegratur,
restitution is of-a-cause or of-a-thing the-repair the-cause is-made-whole
quae vi potestatis expleta non est. Res redintegratur,
which by-the-force of-power fulfilled not is the-thing is-made-whole
quae vi potestatis ablata atque extorta est.
which by-the-force of-power taken-away and extorted is

De criminibus in lege conscriptis

XXVI · CRIMES

Crime is named from lacking, and misdeed and outrage are the two kinds of all sins; the crimes then defined are force private and public, guile, calumny, falsehood, injury, sedition, sacrilege, adultery, rape, homicide, parricide, theft, pervasion, ambitus, peculation, extortion, incest, and treason.

Crimen a carendo nomen: ut furtum, falsitas et cetera,
crime from lacking the-name as theft falsehood and the-rest
quae non occidunt, sed infamant. Facinus dictum a
which not kill but disgrace misdeed called from

faciendo malum, quod noceat alteri. Flagitium a flagitando
doing evil which may-harm another outrage from demanding
corruptelam libidinis, qua noceat sibi. Haec sunt duo
the-corruption of-lust by-which he-may-harm himself these are two
genera omnium peccatorum. Vis est virtus potestatis, per
kinds of-all sins force is the-strength of-power through
quam causa sive res vel aufertur vel extorquetur. Vis
which a-cause or a-thing either is-taken-away or is-extorted force
privata est, si quisque ante iudicium armatis hominibus
private is if anyone before judgment with-armed men
quemquam a suo deiecerit vel expugnaverit. Vis
someone from his-own shall-have-thrown-down or shall-have-stormed force
publica est, si quis civem ante populum vel iudicem
public is if anyone a-citizen before the-people or the-judge
vel regem appellantem necaverit, aut torserit sive
or the-king appealing shall-have-killed or shall-have-tortured or
verberaverit vel vinxerit. Dolus est mentis calliditas, ab
shall-have-beaten or shall-have-bound guile is of-the-mind cunning from
eo quod deludat. Aliud enim agit, et aliud simulat.
this that it-deludes another-thing for it-does and another it-feigns
Petronius aliter existimat dicens: 'Quid est, iudices, dolus?
Petronius otherwise thinks saying what is O-judges guile
Nimirum ubi aliquid factum est quod legi dolet. Habetis
surely where something done is which to-the-law is-painful you-have
dolum, accipite nunc malum.' Calumnia est iurgium alienae
guile receive now evil calumny is the-quarreling of-another's
litis, a calvendo, id est decipiendo dicta. Falsitas appellata
suit from tricking that is deceiving called falsehood called
a fando aliud quam verum est. Iniuria est iniustitia. Hinc
from speaking other than true is injury is injustice hence
est apud Comicos: 'Iniuria's'; qui audet aliquid contra
it-is among the-comic-poets injurious-are-you who dares something against

ordinem iuris. Seditio dicitur dissensio civium, quod seorsum
the-order of-law sedition is-called the-dissension of-citizens because apart
alii ad alios eunt. Nam hi maxime turbatione rerum et
some to others go for these most in-the-disturbance of-things and
tumultu gaudent. Sacrilegium proprie est sacrarum rerum
in-tumult rejoice sacrilege properly is of-sacred things
furtum. Postea et in idolorum cultu haesit hoc nomen.
theft afterward also to the-worship of-idols stuck this name
Adulterium est inlusio alieni coniugii, quod, quia alterius
adultery is the-mockery of-another's marriage which because of-another
torum commaculavit, adulterii nomen accepit. Stuprum.
the-bed it-has-defiled of-adultery the-name received stuprum
Raptus proprie est inlicitus coitus, a conrumpendo dictus;
rape properly is unlawful intercourse from corrupting called
unde et qui 'rapto potitur,' stupro fruitur. Homicidii
whence also who by-rape gains by-debauchery enjoys of-homicide
vocabulum conpositum est ex homine et caede. Qui enim
the-word compounded is from man and slaughter who for
caedem in hominem fecisse conpertus erat, homicidam
slaughter upon a-man to-have-done found was homicide
veteres appellabant. Parricidii actio non solum in eum
the-ancients called of-parricide the-action not only against him
dabatur qui parentem, id est vel patrem vel matrem
was-given who a-parent that is either father or mother
interemisset, sed et in eum qui fratrem occiderat; et
had-killed but also against him who a-brother had-slain and
dictum parricidium quasi parentis caedem. Internecivum
called parricide as-if of-a-parent the-slaughter the-internecine
iudicium in eum dabatur qui falsum testamentum fecerat
judgment against him was-given who a-false will had-made
et ob id hominem occiderat. Accusatorem eius
and on-account-of that a-man had-killed the-accuser his

possessio bonorum sequebatur. Internecivi autem significatio
the-possession of-goods followed of-internecine moreover the-signification
est, quasi quaedam hominis enectio. Nam praepositionem
is as-if a-certain of-a-man killing for the-preposition
inter pro e ponebant. Naevius: 'Mare interbibere'; et Plautus:
inter for e they-put Naevius the-sea to-drink-up and Plautus
'Interluere mare': id est, ebibere et eluere. Furtum est
to-wash-out the-sea that is to-drink-out and to-wash-off theft is
rei alienae clandestina contrectatio, a furvo, id est
of-a-thing another's the-secret handling from furvus that is
fusco vocatum, quia in obscuro fit. Furtum autem
dark called because in the-dark it-is-done theft moreover
capitale crimen apud maiores fuit ante poenam quadrupli.
a-capital crime among the-ancestors was before the-penalty of-fourfold
Pervasio est rei alienae manifesta praesumptio. Furtum
pervasion is of-a-thing another's manifest presumption theft
autem earum rerum fit, quae de loco in locum transferri
moreover of-those things is-done which from place to place to-be-transferred
possunt: pervasio autem et earum quae transferuntur et
can pervasion moreover both of-those which are-transferred and
earum quae inmobilia sunt. Infitiatio est negatio debitae
of-those which immovable are denial is the-negation of-an-owed
rei, cum a creditore deposcitur. Idem et abiuratio, id est
thing when by the-creditor it-is-demanded the-same also abjuration that is
rei creditae abnegatio. Ambitus iudicium in eum est,
of-a-thing lent the-denial of-ambitus the-judgment against him is
qui largitione honorem capit et ambit, amissurus dignitatem,
who by-largess office takes and canvasses about-to-lose the-dignity
quam munere invadit. Peculatus iudicium in eos datur
which by-gift he-invades of-peculation the-judgment against those is-given
qui fraudem aerario faciunt, pecuniamque publicam
who fraud to-the-treasury do and-money public

intervertunt. Nam a pecunia peculatum esse dictum. Non
embezzle for from money peculation to-be called not
autem sic iudicatur furtum rei publicae, sicut rei
moreover so is-judged theft of-a-thing public as of-a-thing
privatae. Nam ille sic iudicatur ut sacrilegus, quia fur
private for that so is-judged as a-sacrilegious-man because a-thief
est sacrorum. Repetundarum accusatur, qui pecunias a
he-is of-sacred-things of-extortion is-accused who moneys from
sociis cepit. In hoc iudicio reus si ante moriatur, in
the-allies took in this judgment the-defendant if before he-die against
bona eius iudicium redditur. Incesti iudicium in virgines
the-goods his the-judgment is-rendered of-incest the-judgment against virgins
sacratas vel propinquas sanguine constitutum est. Qui enim
consecrated or relatives by-blood established is who for
talibus miscuntur incesti, id est incasti habentur. Maiestatis
with-such are-mixed incestuous that is unchaste are-held of-majesty
reatu tenentur hi qui regiam maiestatem laeserunt vel
by-the-charge are-held those who the-royal majesty have-injured or
violaverunt, vel qui rempublicam prodiderunt vel cum hostibus
violated or who the-commonwealth betrayed or with enemies
consenserunt. Piaculum dictum pro eo quod expiari potest;
conspired piaculum called for this that to-be-expiated it-can
commissa sunt enim quae erant quoquo ordine expianda.
committed are for what-things were in-whatever order to-be-expiated

De poenis in legibus constitutis

XXVII · PUNISHMENTS

Punishment is the evil a man suffers, as sin is the evil he does. Tullius names eight punishments: fine, chains, blows, retaliation, ignominy, exile, slavery, and death. Isidore explains each with its instruments, from fetters and the prison to the rack, the cross, the gibbet, and the parricide's sack, and ends with the Roman interdict of water and fire.

Dupliciter malum appellatur: unum, quod homo facit, alterum,
in-two-ways evil is-called one which man does the-other
quod patitur. Quod facit, peccatum est; quod patitur, poena.
which he-suffers what he-does sin is what he-suffers punishment
Malum autem tunc plenum est, cum et praeteritum est et
evil moreover then full is when both past it-is and
inpendet, ut sit et dolor et metus. Poena dicta quod
impends so-that there-be both grief and fear punishment called because
puniat. Est autem epithetum nomen, et sine adiectione
it-punishes it-is moreover an-epithet noun and without addition
non habet plenum sensum: adicis poena carceris, poena
not it-has full sense you-add punishment of-prison punishment
exilii, poena mortis, et inples sensum. Supplicium proprie
of-exile punishment of-death and you-fill the-sense supplicium properly
dictum non qui quoquo modo punitur, sed ita damnatur
called not he-who in-any way is-punished but so is-condemned
ut bona eius consecrentur et in publico redigantur.
that the-goods his be-consecrated and into the-public be-brought
Nam supplicia dicebantur supplicamenta. Et supplicium
for supplicia were-called supplicamenta and supplicium
dicitur, de cuius damnatione delibatur aliquid Deo; unde
is-said of whose condemnation is-offered something to-God whence

et supplicare. Octo genera poenarum in legibus contineri
also to-supplicate eight kinds of-punishments in the-laws to-be-contained
Tullius scribit: id est damnum, vincula, verbera, talionem,
Tullius writes that is fine chains blows retaliation
ignominiam, exilium, servitutem et mortem. His namque
ignominy exile slavery and death by-these for
poenis vindicatur omne perpetratum peccatum. Damnum
punishments is-avenged every committed sin damnum
a diminutione rei vocatum. Vincula a vinciendo, id
from the-diminution of-a-thing called chains from binding that
est artando dicta, eo quod constringant atque retineant;
is constraining called for-this that they-bind-together and hold-back
vel quia vi ligant. Conpedes dicti quia continent pedes.
or because by-force they-tie fetters called because they-hold the-feet
Peducae sunt laquei quibus pedes inlaqueantur, dictae a
peducae are nooses by-which the-feet are-snared called from
pedibus capiendis. Catenae autem, quod capiendo teneant
feet to-be-caught catenae moreover because by-catching they-hold
utraque vestigia, ne progrediantur. Item catenae, quod se
both footsteps lest they-go-forward likewise catenae because themselves
capiendo teneant plurimis nodis. Manicae sunt vincula
by-catching they-hold with-very-many knots manacles are chains
quibus manus capiuntur; licet et manicae tunicarum sunt.
by-which the-hands are-caught although also sleeves of-tunics are
Nervi. Boia est torques damnatorum, quasi iugum in bove ex
nervi the-boia is the-collar of-the-condemned as-if a-yoke on an-ox of
genere vinculorum est. Carcer, in quo custodiuntur noxii. Et
the-kind of-chains it-is the-prison in which are-guarded the-guilty and
dictus carcer quod eo homines coerceantur includanturque,
called carcer because by-it men be-restrained and-be-shut-in
quasi arcer, ab arcendo scilicet. Locum autem in quo
as-if arcer from restraining namely the-place moreover in which

servantur noxii, carcerem dicimus numero tantum singulari;
are-kept the-guilty carcer we-call in-number only singular
unde vero emittuntur quadrigae, carceres vocamus numero
whence indeed are-sent-forth chariots carceres we-call in-number
tantum plurali. Verbera dicta, quia cum agitantur, aerem
only plural blows called because when they-are-driven the-air
verberant. Hinc flagra et plagae et flagella, quia cum flatu
they-strike hence whips and strokes and scourges because with breath
et strepitu in corpore sonant. Nam plagae, quasi flagae;
and noise on the-body they-sound for plagae as-if flagae
sed plagae et flagra primae positionis sunt, flagella autem
but plagae and flagra of-the-first position are flagella moreover
per diminutionem dicta. Anguilla est qua coercentur in
by diminution called the-eel is that-by-which are-restrained in
scholis pueri, quae vulgo scotica dicitur. Fustes sunt quibus
schools boys which commonly scotica is-called cudgels are by-which
iuvenes pro criminibus feriuntur, appellati quod praefixi in
young-men for crimes are-struck called because fixed-before in
fossis stent; quos palos rustici vocant. Vectes dicti quod
ditches they-stand which stakes the-country-folk call levers called because
manibus vectentur, unde ostia saxaque velluntur; sed hi
by-hands they-are-carried whence doors and-rocks are-torn-up but these
ad poenas legum non pertinent. Virgae sunt summitates
to the-punishments of-the-laws not pertain rods are the-tips
frondium arborumque, dictae quod virides sint, vel quod
of-leaves and-of-trees called because green they-be or because
vim habeant arguendi; quae si lenis fuerit, virga est;
force they-have of-correcting which if smooth it-shall-have-been a-rod it-is
si certe nodosa vel aculeata, scorpio rectissimo nomine,
if surely knotty or spiked a-scorpion by-most-right name
quia arcuato vulnere in corpus infigitur. Ictus proprie
because with-arched wound into the-body it-is-fixed strokes properly

flagellorum sunt, ab agitando vocati. Ungulae dictae quod
of-scourges are from driving called claws called because
effodiant. Haec et fidiculae, quia his rei in eculeo
they-dig-out these also fidiculae because by-these the-defendants on the-rack
torquentur, ut fides inveniatur. Eculeus autem dictus quod
are-tortured that the-truth be-found the-rack moreover called because
extendat. Tormenta vero, quod torquendo mentem inveniant.
it-stretches torments but because by-twisting the-mind they-find
Est et latomia supplicii genus ad verberandum aptum,
there-is also the-latomia of-punishment a-kind for beating fit
inventum a Tarquinio Superbo ad poenam sceleratorum.
invented by Tarquin the-Proud for the-punishment of-the-wicked
Iste enim prior latomias, tormenta, fustes, metalla atque
he for first latomiae torments cudgels mines and
exilia adinvenit, et ipse prior regibus exilium meruit.
exiles devised and he-himself first of-kings exile merited
Talio est similitudo vindictae, ut taliter quis patiatur
retaliation is the-likeness of-vengeance that in-such-way one suffer
ut fecit. Hoc enim et natura et lege est institutum,
as he-did this for both by-nature and by-law is established
ut 'laedentem similis vindicta sequatur.' Unde et illud est
that the-one-injuring like vengeance follow whence also that is
legis: 'Oculum pro oculo, dentem pro dente.' Talio autem
of-the-law eye for eye tooth for tooth retaliation moreover
non solum ad iniuriam referendam, sed etiam pro beneficio
not only for injury to-be-repaid but also for a-benefit
reddendo ponitur. Est enim communis sermo et iniuriae
to-be-returned is-put it-is for common speech both of-injury
et beneficentiae. Ignominium, eo quod desinat habere
and of-beneficence ignominy for-this that ceases to-have
honestatis nomen is qui in aliquo crimine deprehenditur.
of-honor the-name he who in some crime is-caught

Dictum est autem ignominium quasi sine nomine, sicut
called is moreover ignominy as-if without name as
ignarus sine scientia, sicut ignobilis sine nobilitate. Hoc
ignorant without knowledge as ignoble without nobility this
quoque et infamium, quasi sine bona fama. Fama autem
likewise also infamy as-if without good fame fame moreover
dicta quia fando, id est loquendo, pervagatur per traduces
called because by-speaking that is by-talking it-wanders through the-channels
linguarum et aurium serpens. Est autem nomen et bonarum
of-tongues and of-ears creeping it-is moreover the-name both of-good
rerum et malarum. Nam fama felicitatis interdum est, ut
things and of-bad for fame of-felicity sometimes is as
illud, 'inlustris fama,' quod laus est: malarum, ut Vergilius:
that illustrious fame which praise is of-bad as Virgil

Fama, malum qua non aliud velocius ullum.
fame an-evil than-which not other swifter any

Fama autem nomen certilocum non habet, quia plurimum
fame moreover a-name sure-speaking not has because very-much
mendax est, adiciens multa vel demutans de veritate: quae
lying it-is adding many-things or changing from the-truth which
tamdiu vivit, quamdiu non probat. At ubi probaveris,
so-long lives as-long-as not it-proves but when you-shall-have-proved
esse cessat, et exinde res nominatur, non fama. Exilium
to-be it-ceases and thenceforth thing it-is-named not fame exile
dictum quasi extra solum. Nam exul dicitur qui extra
called as-if outside the-soil for exile is-called who outside
solum est. Unde postliminium redeuntibus, hoc est de
the-soil is whence postliminium to-those-returning that is from
exilio reducendis, qui sunt eiecti in iniuria, id est extra
exile to-be-brought-back who are cast-out in injury that is outside

limen patriae. Dividitur autem exilium in relegatis
the-threshold of-the-fatherland is-divided moreover exile into the-relegated
et deportatis. Relegatus est, quem bona sua sequuntur:
and the-deported relegated is he-whom goods his follow
deportatus, quem non sequuntur. Proscriptio exilii procul
deported whom not they-follow proscription of-exile far-off
damnatio, quasi porro scriptio. Item proscriptus, quia palam
condemnation as-if forward writing likewise proscribed because openly
scriptus. Metallum est ubi exules depo⟨r⟩tantur ad eruendam
written the-mine is where exiles are-deported for digging-out
venam marmoraque secanda in crustis. Servitus a servando
the-vein and-marbles to-be-cut into slabs slavery from saving
vocata. Apud antiquos enim qui in bello a morte
called among the-ancients for those-who in war from death
servabantur, servi vocabantur. Haec est sola malorum omnium
were-saved slaves were-called this is alone of-evils all
postrema, quae liberis omni supplicio gravior est; nam
the-last which for-the-free than-every punishment heavier is for
ubi libertas periit, una ibi perierunt et omnia. Mortium
where liberty has-perished together there have-perished also all-things of-deaths
vero diversi casus, ex quibus crux vel patibulum, in quo
but different cases among which the-cross or the-gibbet on which
homines adpensi cruciantur vel patiuntur; unde et nomina
men hung are-tormented or suffer whence also the-names
habent. Patibulum enim vulgo furca dicitur, quasi ferens
they-have patibulum for commonly fork is-called as-if bearing
caput. Suspensum enim et stranguilatum ex eo exanimat;
the-head hung for and strangled from it it-kills
sed patibuli minor poena quam crucis. Nam patibulum
but of-the-gibbet less the-penalty than of-the-cross for the-gibbet
adpensos statim exanimat, crux autem subfixos diu cruciat;
the-hung at-once kills the-cross moreover the-fixed long torments

unde et in Evangelio latronibus, ut morerentur et de ligno
whence also in the-Gospel for-the-robbers that they-might-die and from the-wood
ante sabbatum deponerentur, crura confracta sunt, quia ligno
before the-sabbath be-taken-down the-legs broken were because on-wood
suspensi cito mori non poterant. In ipso quoque genere
hung quickly to-die not they-could in the-very also kind
necis differt. Crudelius est enim in aqua spiritum torquentes
of-killing it-differs crueler it-is for in water the-breath tormenting
extingui, ignibus uri, frigore et fame necari, canibus
to-be-extinguished by-fires to-be-burned by-cold and hunger to-be-killed to-dogs
et bestiis exponi. Nam ferro mori aetas quoque maior
and beasts to-be-exposed for by-iron to-die the-age also greater
optavit. Gladius enim sine graviore cruciatu conpendiosa
wished the-sword for without heavier torment by-a-speedy
morte vitam finire novit. Culleum est parricidale vasculum ab
death life to-end knows the-culleus is the-parricidal little-vessel from
occulendo, id est claudendo dictum. Est autem uter ex corio
hiding that is closing called it-is moreover a-bag of leather
factus, in quo parricidae cum simio et gallo et serpente
made in which parricides with an-ape and a-cock and a-serpent
inclusi in mare praecipitantur. Omnium autem istarum
shut-in into the-sea are-thrown-headlong of-all moreover these
mortium genus animadversio nominatur. Animadversio enim
deaths the-kind animadversion is-named animadversion for
est, quando iudex reum punit; et dicitur animadvertere,
is when the-judge the-defendant punishes and it-is-said to-animadvert
id est animum illuc advertere, intendere utique ad puniendum
that is the-mind thither to-turn to-direct surely to punishing
reum, quia iudex est. Ideo autem Romani aquam et
the-defendant because judge he-is therefore moreover the-Romans water and
ignem interdicebant quibusdam damnatis, quia aer et aqua
fire forbade to-certain condemned because air and water

cunctis patent et omnibus data sunt; ut illi non fruerentur
to-all lie-open and to-all given are that they not should-enjoy
quod omnibus per naturam concessum est.
what to-all through nature granted is

De chronicae vocabulo

XXVIII · CHRONICLE

A chronicle is a series of times, such as Eusebius wrote in Greek and Jerome put into Latin.

Chronica Graece dicitur quae Latine temporum series
chronicle in-Greek is-called what in-Latin of-times the-series
appellatur, qualem apud Graecos Eusebius Caesariensis episcopus
is-called such-as among the-Greeks Eusebius of-Caesarea the-bishop
edidit, et Hieronymus presbyter in Latinam linguam
put-forth and Jerome the-priest into the-Latin tongue
convertit. Χρόνος enim Graece, Latine tempus interpretatur.
turned chronos for in-Greek in-Latin time is-interpreted

De momentis et horis

XXIX · MOMENTS AND HOURS

Times are divided into moments, hours, days, months, years, lustra, centuries, and ages; the moment is the smallest, and the hour is the end of a time.

Tempora autem momentis, horis, diebus, mensibus, annis,
times moreover into-moments hours days months years
lustris, saeculis, aetatibus dividuntur. Momentum est minimum
lustra centuries ages are-divided the-moment is the-smallest
atque angustissimum tempus, a motu siderum dictum.
and narrowest time from the-motion of-the-stars called
Est enim extremitas horae in brevibus intervallis, cum
it-is for the-extremity of-the-hour in short intervals when
aliquid sibi cedit atque succedit. Hora Graecum nomen est,
something to-itself yields and succeeds hour a-Greek name is
et tamen Latinum sonat. Hora enim finis est temporis,
and yet Latin it-sounds hour for the-end is of-time
sicut et ora sunt finis maris, fluviorum, vestimentorum.
as also borders are the-end of-the-sea of-rivers of-garments

De diebus

XXX · DAYS

A day is the sun above the earth, and the lawful day is twenty-four hours. Isidore tells when each people begins the day, how the pagans named the days for the seven planets and the Church numbers them as feriae, and explains morning, midday, evening, today, tomorrow, and yesterday.

Dies est praesentia solis, sive sol supra terras, sicut nox
day is the-presence of-the-sun or the-sun above the-lands as night
sol sub terris. Ut enim dies aut nox sit, causa est aut
the-sun under the-lands that for day or night be the-cause is either
supra terram sol, aut sub terris. Dies legitimus viginti
above the-earth the-sun or under the-lands the-day lawful twenty
quattuor horarum, usque dum dies et nox spatia sui
four of-hours all-the-way until day and night the-spaces of-its
cursus ab oriente usque ad alium orientalem solem caeli
course from the-east all-the-way to the-next eastern sun of-the-sky
volubilitate concludat. Abusive autem dies unus est spatium
by-the-revolving it-may-close loosely moreover day one is the-space
ab oriente sole usque ad occidentem. Sunt autem diei
from the-rising sun all-the-way to the-setting there-are moreover of-the-day
spatia duo, interdianum atque nocturnum; et est dies
spaces two the-daytime and nighttime and is the-day
quidem horarum viginti quattuor, spatium autem horarum
indeed of-hours twenty four the-space moreover of-hours
duodecim. Vocatus autem dies a parte meliore. Unde
twelve called moreover day from the-part better whence
et in usu est ut sine commemoratione noctis numerum
also in use it-is that without mention of-night the-number
dicamus dierum, sicut et in lege divina scriptum est:
we-tell of-days as also in the-law divine written it-is

'Factum est vespere et mane dies unus.' Dies secundum
made was evening and morning day one the-day according-to
Aegyptios inchoat ab occasu solis: secundum Persas ab
the-Egyptians begins from the-setting of-the-sun according-to the-Persians from
ortu solis: secundum Athenienses a sexta hora diei;
the-rising of-the-sun according-to the-Athenians from the-sixth hour of-the-day
secundum Romanos a media nocte. Unde et tunc
according-to the-Romans from the-middle of-the-night whence also then
gallicinium est, quorum vox diei ostendit praeconium,
cockcrow is whose voice of-the-day shows the-announcing
quando et mesonyctius afflatus fit. Dies dicti a diis,
when also the-midnight blowing is-made days called from the-gods
quorum nomina Romani quibusdam sideribus sacraverunt.
whose names the-Romans to-certain stars consecrated
Primum enim diem a Sole appellaverunt, qui princeps est
the-first for day from the-Sun they-called who the-chief is
omnium siderum, sicut et idem dies caput est cunctorum
of-all stars as also the-same day the-head is of-all
dierum. Secundum a Luna, quae Soli et splendore et
days the-second from the-Moon which to-the-Sun both in-splendor and
magnitudine proxima est, et ex eo mutuat lumen. Tertium
in-size nearest is and from it borrows light the-third
ab stella Martis, quae Vesper vocatur. Quartum ab stella
from the-star of-Mars which Vesper is-called the-fourth from the-star
Mercurii, quam quidam candidum circulum dicunt. Quintum
of-Mercury which some the-white circle call the-fifth
ab stella Iovis, quam Phaethontem aiunt. Sextum a
from the-star of-Jupiter which Phaethon they-say the-sixth from
Veneris stella, quam Luciferum asserunt, quae inter omnia
of-Venus the-star which Lucifer they-assert which among all
sidera plus lucis habet. Septimus ab stella Saturni, quae
the-stars more of-light has the-seventh from the-star of-Saturn which

sexto caelo locata triginta annis fertur explere cursum
in-the-sixth sky placed in-thirty years is-said to-fill-out course
suum. Proinde autem ex his septem stellis nomina dierum
its accordingly moreover from these seven stars the-names of-the-days
gentiles dederunt, eo quod per eosdem aliquid sibi
the-gentiles gave for-this that through the-same something to-themselves
effici existimarent, dicentes habere a Sole spiritum, a
to-be-effected they-thought saying to-have from the-Sun the-spirit from
Luna corpus, a Mercurio ingenium et linguam, a Venere
the-Moon the-body from Mercury wit and tongue from Venus
voluptatem, a Marte sanguinem, a Iove temperantiam, a
pleasure from Mars blood from Jupiter temperance from
Saturno humorem. Talis quippe extitit gentilium stultitia, qui
Saturn moisture such indeed stood-out of-the-gentiles the-folly who
sibi finxerunt tam ridiculosa figmenta. Apud Hebraeos
for-themselves feigned such ridiculous figments among the-Hebrews
autem dies prima una sabbati dicitur, qui apud nos dies
moreover the-day first one of-the-sabbath is-called which among us the-day
dominicus est, quem gentiles Soli dicaverunt. Secunda
of-the-Lord is which the-gentiles to-the-Sun dedicated the-second
sabbati secunda feria, quem saeculares diem Lunae vocant.
of-the-sabbath the-second feria which the-secular the-day of-the-Moon call
Tertia sabbati tertia feria, quem diem illi Martis vocant.
the-third of-the-sabbath the-third feria which day they of-Mars call
Quarta sabbati quarta feria, qui Mercurii dies dicitur
the-fourth of-the-sabbath the-fourth feria which of-Mercury the-day is-called
a paganis. Quinta sabbati quinta feria est, id est quintus
by the-pagans the-fifth of-the-sabbath the-fifth feria is that is the-fifth
a die dominico, qui apud gentiles Iovis vocatur. Sexta
from the-day of-the-Lord which among the-gentiles of-Jupiter is-called the-sixth
sabbati sexta feria dicitur, qui apud eosdem paganos
of-the-sabbath the-sixth feria is-called which among the-same pagans

Veneris nuncupatur. Sabbatum autem septimus a dominico
of-Venus is-named the-sabbath moreover the-seventh from the-Lord's
dies est, quem gentiles Saturno dicaverunt et Saturni
day is which the-gentiles to-Saturn dedicated and of-Saturn
nominaverunt. Sabbatum autem ex Hebraeo in Latinum
named sabbath moreover from Hebrew into Latin
requies interpretatur, eo quod Deus in eo requievisset ab
rest is-interpreted for-this that God on it had-rested from
omnibus operibus suis. Melius autem in vocabulis dierum
all works his better moreover in the-words of-the-days
de ore Christiano ritus loquendi ecclesiasticus procedit.
from the-mouth Christian the-rite of-speaking ecclesiastical proceeds
Tamen si quem forte consuetudo traxerit, ut illud
yet if anyone perchance custom shall-have-drawn so-that that
exeat ex ore quod inprobat corde, intellegat
go-out from the-mouth which he-disapproves in-the-heart let-him-understand
illos omnes, de quorum nominibus appellati sunt hi dies,
those all from whose names called are these days
homines fuisse: et propter beneficia quaedam mortalia,
men to-have-been and on-account-of benefits certain mortal
quia plurimum potuerunt et eminuerunt in hoc saeculo,
because very-much they-could and they-stood-out in this world
delati sunt eis ab amatoribus suis divini honores et in
brought were to-them by lovers their divine honors both in
diebus et in sideribus; sed primum a nominibus hominum
days and in stars but first from the-names of-men
sidera nuncupata, et a sideribus dies sunt appellati. A
the-stars named and from the-stars the-days were called from
fando autem feriae nuncupatae sunt, quod sit in eis
speaking moreover feriae named were because there-be in them
nobis tempus dictionis, id est in divino vel humano officio
for-us time of-speech that is in divine or human office

fari. Sed ex his festos dies hominum causa institutos,
to-speak but of these festal days of-men for-the-sake established
feriatos divinorum sacrorum. Partes diei tres sunt: mane,
ferial of-divine rites the-parts of-the-day three are morning
meridies et suprema. Mane lux matura et plena, nec iam
midday and the-last morning light mature and full nor now
crepusculum. Et dictum mane a mano; manum enim
twilight and called mane from manus manus for
antiqui bonum dicebant. Quid enim melius luce? Alii
the-ancients good called what for better than-light others
mane aestimant vocari a Manibus, quorum conversatio
mane think to-be-called from the-Manes whose dwelling
a luna ad terram est. Alii putant ab aere, quia manus,
from the-moon to the-earth is others think from the-air because manus
id est rarus, est atque perspicuus. Meridies dicta quasi
that is thin it-is and transparent midday called as-if
medidies, hoc est medius dies; vel quia tunc purior dies est.
medidies that is middle day or because then purer the-day is
Merum enim purum dicitur. In toto enim die nihil clarius
merum for pure is-called in the-whole for day nothing clearer
meridie, quando sol de medio caelo rutilat et omnem
than-midday when the-sun from the-middle sky glows and the-whole
orbem pari claritate inlustrat. Suprema est postrema pars
world with-equal brightness illumines suprema is the-last part
diei, quando sol cursum suum in occasum vertit: dicta
of-the-day when the-sun course its toward the-setting turns called
quod superest ad partem ultimam diei. Serum vocatum
because it-remains to the-part last of-the-day serum called
a clausis seris, quando iam nox venit, ut unusquisque
from closed bolts when now night comes that each
somno tutior sit. Hodie quasi hoc die; et quotidie, non
in-sleep safer be today as-if on-this day and daily not

cotidie, ut sit quot diebus. Cras quod est postea.
cotidie that it-be on-how-many days tomorrow which is afterward
Hesternum est pridie; et dictum hesternum ab eo quod
yesterday is the-day-before and called hesternum from this that
iam dies ipse sit a nobis extraneus et praetereundo
now the-day itself be from us foreign and in-passing-by
alienus. Pridie autem quasi priori die. Perendie, id est
another's pridie moreover as-if on-the-former day perendie that is
per ante diem, vel in antecessum, id est prius.
through before the-day or in advance that is before

De nocte

XXXI · NIGHT

Night is named from harming the eyes and has the light of moon and stars for comfort; it falls when the sun tires or passes beneath the earth. Isidore gives its seven parts, from evening and twilight to cockcrow, morning, and dawn.

Nox a nocendo dicta, eo quod oculis noceat. Quae
night from harming called for-this that to-the-eyes it-harms which
idcirco lunae ac siderum lucem habet, ne indecora
for-this-reason of-the-moon and of-the-stars the-light has lest unseemly
esset, et ut consolaretur omnes nocte operantes, et
it-should-be and that it-might-console all at-night working and
ut quibusdam animantibus, quae lucem solis ferre non
that for-certain animals which the-light of-the-sun to-bear not
possunt, ad sufficientiam temperaretur. Noctis autem et diei
can to sufficiency it-might-be-tempered of-night moreover and of-day
alternatio propter vicissitudinem dormiendi vigilandique
the-alternation on-account-of the-change of-sleeping and-waking

effecta est, et ut operis diurni laborem noctis requies
made was and that of-the-work daily the-labor of-night the-rest
temperet. Noctem autem fieri, aut quia longo itinere
may-temper night moreover to-come-about either because by-the-long journey
lassatur sol, et cum ad ultimum caeli spatium pervenit,
is-wearied the-sun and when to the-last of-the-sky space it-arrives
elanguescit ac tabefactus efflat suos ignes; aut quia eadem
it-grows-faint and wasted breathes-out its fires or because by-the-same
vi sub terras cogitur qua super terras pertulit lumen,
force under the-lands it-is-driven by-which over the-lands it-carried the-light
et sic umbra terrae noctem facit. Unde et Vergilius:
and so the-shadow of-the-earth night makes whence also Virgil

Ruit Oceano nox,
rushes from-the-Ocean night
involvens umbra magna terramque polumque.
wrapping in-shadow great both-the-earth and-the-sky

Noctis partes septem sunt, id est vesper, crepusculum,
of-night the-parts seven are that is evening twilight
conticinium, intempestum, gallicinium, matutinum, diluculum.
still-time dead-of-night cockcrow morning dawn
Vesperum ab stella occidentali vocatum, quae solem occiduum
vesper from the-star western called which the-sun setting
sequitur et tenebras sequentes praecedit. De qua Vergilius:
follows and the-darkness following precedes about which Virgil

Ante diem clauso conponit vesper Olympo.
before the-day with-closed composes the-evening-star Olympus

Tenebras autem dictas, quod teneant umbras. Crepusculum
the-darkness moreover called because they-hold the-shadows twilight
est dubia lux. Nam creperum dubium dicimus, hoc est inter
is doubtful light for creperum doubtful we-call that is between
lucem et tenebras. Conticinium est quando omnes silent.
light and darkness conticinium is when all are-silent
Conticescere enim silere est. Intempestum est medium
to-fall-silent for to-be-silent is intempestum is the-middle
et inactuosum noctis tempus, quando agi nihil potest
and inactive of-night time when to-be-done nothing can
et omnia sopore quieta sunt. Nam tempus per se non
and all-things in-sleep quiet are for time by itself not
intellegitur, nisi per actus humanos. Medium autem noctis
is-understood except through acts human the-middle moreover of-night
actum caret. Ergo intempesta inactuosa, quasi sine tempore,
action lacks therefore intempesta inactive as-if without time
hoc est sine actu, per quem dinoscitur tempus; unde
that is without action through which is-discerned time whence
est: 'Intempestive venisti.' Ergo intempesta dicitur quia
it-is untimely you-have-come therefore intempesta is-called because
caret tempora, id est actum. Gallicinium propter gallos
it-lacks times that is action cockcrow on-account-of the-cocks
lucis praenuntios dictum. Matutinum est inter abscessum
of-light the-forerunners called morning is between the-departure
tenebrarum et aurorae adventum; et dictum matutinum
of-darkness and of-dawn the-coming and called matutinum
quod hoc tempus inchoante mane sit. Diluculum quasi iam
because this time with-beginning morning it-be diluculum as-if already
incipiens parva diei lux. Haec et aurora, quae solem praecedit.
beginning small of-day light this also dawn which the-sun precedes
Est autem aurora diei clarescentis exordium et primus
it-is moreover dawn of-day brightening the-beginning and first

splendor aeris, qui Graece ἠὼς dicitur; quam nos per
splendor of-the-air which in-Greek eos is-called which we through
derivationem auroram vocamus, quasi eororam. Unde est illud:
derivation aurora call as-if eorora whence is that

et laetus Eoos
and glad eastern
Eurus equis.
Eurus with-horses

et:
and

Eoasque acies.
and-eastern lines

De hebdomada

XXXII · THE WEEK

The week is named from its seven days, the eighth being the first again.

Hebdomada dicta a numero septem dierum, quorum
the-hebdomad called from the-number seven of-days of-which
repetitione et menses et anni et saecula peraguntur; ἑπτὰ
by-the-repetition both months and years and ages are-completed hepta
enim Graeci septem dicunt. Hanc nos septimanam vocamus,
for the-Greeks seven call this we septimana call
quasi septem luces. Nam mane lux est. Octavus autem dies
as-if seven lights for morning light is the-eighth moreover day

idem primus est, ad quem reditur et a quo rursus
the-same first is to which it-is-returned and from which again
hebdomadae series orditur.
of-the-hebdomad the-series begins

De mensibus

XXXIII · MONTHS

The month takes its name from the Greek word for the moon. Isidore derives the name of each month (January from Janus, February from Februus, March from Mars, April from Venus or from opening, May and June from the elders and the younger men, July and August from the two Caesars, and September to December from their numbers and the rains) and then the Kalends, Nones, and Ides.

Mensis nomen est Graecum de lunae nomine tractum.
month the-name is Greek from of-the-moon the-name drawn
Luna enim μήνη Graeco sermone vocatur; unde et apud
the-moon for mene in-Greek speech is-called whence also among
Hebraeos menses legitimi non ex solis circulo, sed ex
the-Hebrews months lawful not from of-the-sun the-circle but from
lunae cursu enumerantur, quod est de nova ad novam.
of-the-moon the-course are-reckoned which is from new to new
Aegyptii autem primi propter lunae velociorem cursum,
the-Egyptians moreover first on-account-of of-the-moon the-swifter course
et ne error conputationis eius velocitate accideret, ex
and lest error of-reckoning by-its speed should-happen from
solis cursu diem mensis adinvenerunt; quoniam tardior
of-the-sun the-course the-day of-the-month devised since the-slower
solis motus facilius poterat conprehendi. Ianuarius mensis
of-the-sun motion more-easily could be-grasped January the-month
a Iano dictus, cuius fuit a gentilibus consecratus; vel
from Janus called whose it-was by the-gentiles consecrated or

quia limes et ianua sit anni. Unde et bifrons idem
because the-boundary and door it-be of-the-year whence also two-faced the-same
Ianus pingitur, ut introitus anni et exitus demonstraretur.
Janus is-painted that the-entrance of-the-year and exit might-be-shown
Februarius nuncupatur a Februo, id est Plutone, cui
February is-named from Februus that is Pluto to-whom
eo mense sacrificabatur. Nam Ianuarium diis superis,
in-that month it-was-sacrificed for January to-the-gods above
Februarium diis Manibus Romani consecraverunt. Ergo
February to-the-gods Manes the-Romans consecrated therefore
Februarius a Februo, id est Plutone, non a febre, id est
February from Februus that is Pluto not from fever that is
aegritudine nominatus. Martius appellatus propter Martem
sickness named March called on-account-of Mars
Romanae gentis auctorem, vel quod eo tempore cuncta
of-the-Roman race the-author or because at-that time all
animantia agantur ad marem et ad concumbendi voluptatem.
animals are-driven to the-male and to of-lying-together the-pleasure
Idem appellatur et mensis novorum, quia anni initium
the-same is-called also the-month of-new-things because of-the-year the-beginning
mensis est Martius. Idem et novum ver ab indiciis
month is March the-same also new spring from the-signs
scilicet germinum, quia in eo viridantibus fructibus novis
namely of-the-sproutings because in it with-greening fruits new
transactorum probatur occasus. Aprilis pro Venere dicitur,
of-the-past-things is-proved the-setting April for Venus is-called
quasi Aphrodis; Graece enim Ἀφροδίτη Venus dicitur; vel quia
as-if Aphrodis in-Greek for Aphrodite Venus is-called or because
hoc mense omnia aperiuntur in florem, quasi Aperilis. Maius
in-this month all-things are-opened into flower as-if Aperilis May
dictus a Maia matre Mercurii; vel a maioribus natu, qui
called from Maia the-mother of-Mercury or from the-greater by-birth who

erant principes reipublicae. Nam hunc mensem maioribus,
were the-chiefs of-the-commonwealth for this month to-the-elders
sequentem vero minoribus Romani consecraverunt. Unde et
the-following indeed to-the-younger the-Romans consecrated whence also
Iunius dicitur. Antea enim populus in centurias seniorum et
June is-called before for the-people into the-centuries of-the-elders and
iuniorum divisus erat. Iulius vero et Augustus de honoribus
of-the-younger divided was July but and August from the-honors
hominum, Iulii et Augusti Caesarum, nuncupati sunt. Nam
of-the-men of-Julius and of-Augustus of-the-Caesars named were for
prius Quintilis et Sextilis vocabantur: Quintilis, quia quintus
before Quintilis and Sextilis they-were-called Quintilis because fifth
erat a Martio, quem principem anni testantur esse
it-was from March which the-chief of-the-year they-testify to-be
Romani; Sextilis similiter, quod sextus. September nomen
the-Romans Sextilis likewise because sixth September its-name
habet a numero et imbre, quia septimus est a Martio
has from number and shower because seventh it-is from March
et imbres habet. Sic et October, November atque December
and showers it-has so also October November and December
ex numero et imbribus acceperunt vocabula; quem numerum
from number and showers received their-words which number
decurrentem December finit, pro eo quod denarius numerus
running-down December ends for this that the-ten number
praecedentes numeros claudit. Kalendas autem, Nonas et
the-preceding numbers closes the-Kalends moreover the-Nones and
Idus propter festos dies Romani instituerunt; vel propter
the-Ides on-account-of festal days the-Romans established or on-account-of
officia magistratuum. In his enim diebus conveniebatur
the-offices of-the-magistrates on these for days it-was-assembled
in urbibus. Quidam autem Kalendas a colendo appellari
in the-cities certain moreover the-Kalends from worshiping to-be-called

existimant. Apud veteres enim omnium mensuum principia
think among the-ancients for of-all months the-beginnings
colebantur, sicut et apud Hebraeos. Idus autem plerique
were-worshiped as also among the-Hebrews the-Ides moreover most
Latinorum ab edendo dictum putant, quod hi dies apud
of-the-Latins from eating called think because these days among
veteres epularum essent. Nonae a nundinis vocatae.
the-ancients of-feasts were the-Nones from the-market-days called
Nundinae enim sunt publicae conventiones sive mercimonia.
the-market-days for are public gatherings or tradings

De solstitiis et aequinoctiis

XXXIV · SOLSTICES AND EQUINOXES

The solstice, named as the sun's standing, falls on the eighth before the Kalends of July and of January; the equinox, of equal day and night, on the eighth before the Kalends of April and of October.

Solstitium dictum quasi solis statio, quod tunc sole stante
solstice called as-if of-the-sun the-standing because then the-sun standing
crescant dies vel noctes. Aequinoctium appellatum quod tunc
grow the-days or nights equinox called because then
dies et nox horarum spatio aequali consistunt. Duo sunt
day and night of-hours with-a-space equal stand two are
autem solstitia: unum aestivum, VIII Kal. Iul.,
moreover solstices one summer on-the-eighth before-the-Kalends of-July
de quo tempore remeare sol ad inferiores incipit circulos;
from which time to-return the-sun to the-lower begins circles
aliud hiemale, VIII Kal. Ian., quo tempore
the-other winter on-the-eighth before-the-Kalends of-January at-which time

sol altiores incipit circulos petere. Unde hiemalis solstitii
the-sun the-higher begins circles to-seek whence of-the-winter solstice
dies minimus, sicut aestivi maximus invenitur. Item
the-day the-shortest as of-the-summer the-longest is-found likewise
duo sunt aequinoctia, unum vernale et aliud autumnale,
two are equinoxes one vernal and the-other autumnal
quae Graeci ἰσημερίας vocant. Sunt autem haec aequinoctia
which the-Greeks isemerias call are moreover these equinoxes
die VIII Kal. Apr. et VIII Kal. Oct.,
on-the-day eighth before-the-Kalends of-April and eighth before-the-Kalends of-October
quia annus olim in duas tantum partes dividebatur, hoc est
because the-year once into two only parts was-divided that is
in aestivum et hiemale solstitium, et in duo hemisphaeria.
into the-summer and winter solstice and into two hemispheres

De temporibus anni

XXXV · THE SEASONS

The four seasons temper one another, each new, grown, and headlong in its three months. Isidore derives their names and assigns them to the quarters of the sky, autumn to the west for its diseases.

Tempora anni quattuor sunt: ver, aestas, autumnus et hiems.
the-seasons of-the-year four are spring summer autumn and winter
Dicta sunt autem tempora a communionis temperamento,
called are moreover tempora from of-communion the-tempering
quod invicem se humore, siccitate, calore et frigore
because each-other themselves with-moisture dryness heat and cold
temperent. Haec et curricula dicuntur, quia non stant, sed
they-temper these also courses are-called because not they-stand but

currunt. Constat autem post factum mundum ex qualitate
they-run it-is-agreed moreover after the-made world from the-quality
cursus solis tempora in ternos menses fuisse divisa.
of-the-course of-the-sun the-seasons into three months to-have-been divided
Quorum temporum talem veteres faciunt discretionem, ut
of-which seasons such the-ancients make a-distinction that
primo mense ver novum dicatur, secundo adultum, tertio
in-the-first month spring new be-called in-the-second grown in-the-third
praeceps. Sic [et] aestas in suis tribus mensibus, nova, adulta et
headlong so also summer in its three months new grown and
praeceps. Sic [et] autumnus, novus, adultus et praeceps. Item
headlong so also autumn new grown and headlong likewise
hiems, nova, adulta et praeceps sive extrema. Unde est illud:
winter new grown and headlong or last whence is that

Extremae sub casu hiemis.
of-the-last under the-fall of-winter

Ver autem dictum quod viret. Tunc enim post hiemem
spring moreover called because it-grows-green then for after winter
vestitur tellus herbis, et in florem cuncta rumpuntur.
is-clothed the-earth with-grasses and into flower all-things burst
Aestas dicitur ab aestu, id est a calore; et aestas quasi
summer is-called from heat that is from warmth and aestas as-if
usta, id est exusta et arida. Nam calor aridus est. Autumnus
usta that is burnt-up and dry for heat dry is autumn
a tempestate vocatus quando et folia arborum cadunt et
from the-season called when both the-leaves of-the-trees fall and
omnia maturescunt. Hiemem ratio hemisphaerii nuncupavit,
all-things ripen winter the-reckoning of-the-hemisphere named
quia tunc breviori sol volvitur circulo. Unde et hoc tempus
because then by-a-shorter the-sun revolves circle whence also this time

bruma dicitur, quasi βραχύς, id est brevis; vel a cibo, quod
bruma is-called as-if brachys that is short or from food because
maior sit tunc vescendi appetitus. Edacitas enim Graece βρῶμα
greater be then of-eating the-appetite voracity for in-Greek broma
appellatur; unde et inbrumarii dicuntur quibus fastidium est
is-called whence also inbrumarii are-called to-whom disgust is
ciborum. Hibernus autem inter hiemem et vernum est, quasi
of-foods hibernus moreover between winter and spring is as-if
hievernus; qui plerumque a parte totum, hiemem, significat.
hievernus which mostly from the-part the-whole winter signifies
Haec tempora singulis etiam caeli partibus adscribuntur.
these seasons to-the-several also of-the-sky parts are-ascribed
Ver quippe orienti datur, quia tunc ex terris omnia
spring indeed to-the-east is-given because then from the-lands all-things
oriuntur; aestas vero meridiano, eo quod pars eius calore
rise summer but to-the-south for-this that the-part its by-heat
flagrantior sit; hiems septemtrioni, eo quod frigoribus et
more-burning be winter to-the-north for-this that with-colds and
perpetuo gelu torpet; autumnus occiduo, propter quod graves
perpetual frost it-is-numb autumn to-the-west on-account-of which heavy
morbos habet, unde et tunc omnis folia arborum defluit. Ut
diseases it-has whence also then all the-foliage of-the-trees flows-down that
autem autumnus abundet morbis, facit hoc confinium frigoris
moreover autumn abound in-diseases makes this the-borderland of-cold
et caloris, et conpugnantia inter se contrariorum aerum.
and of-heat and the-fighting among themselves of-contrary airs

De annis

XXXVI · YEARS

The year is the sun's circuit of three hundred sixty-five days, named because it turns back on itself, as the Egyptians drew a serpent biting its tail. Years are lunar, solar, or great, and the era was set by Augustus at his census.

Annus est solis anfractus, cum peractis trecentis sexaginta
the-year is of-the-sun the-circuit when completed three-hundred sixty
quinque diebus ad eadem loca siderum redit. Annus autem
five days to the-same places of-the-stars it-returns year moreover
dictus quia mensibus in se recurrentibus volvitur. Unde
called because with-months into itself running-back it-revolves whence
et anulus [dicitur], quasi annuus, id est circulus, quod
also ring is-called as-if annuus that is a-circle because
in se redeat; [ut] Vergilius:
into itself it-returns as Virgil

Atque in se sua per vestigia volvitur annus.
and into itself its-own through footsteps revolves the-year

Sic enim apud Aegyptios indicabatur ante inventas litteras
thus for among the-Egyptians it-was-indicated before found letters
picto dracone caudam suam mordente, quia in se
by-a-painted serpent the-tail its-own biting because into itself
recurrit. Alii annum dicunt ἀπὸ τοῦ ἀνανεοῦσθαι, id est
it-runs-back others the-year say from the to-be-renewed that is
ab innovatione; renovatur enim semper. Tria sunt autem
from renewal it-is-renewed for always three are moreover
genera annorum. Aut enim lunaris annus est triginta dierum;
kinds of-years either for lunar the-year is thirty of-days

aut solstitialis, qui duodecim continet menses; aut magnus,
or solstitial which twelve contains months or great
omnibus planetis in eundem locum recurrentibus, qui fit
all the-planets into the-same place running-back which comes-about
post annos solstitiales plurimos. Aera singulorum annorum
after years solstitial very-many the-era several of-years
est constituta a Caesare Augusto, quando primum censu
is established by Caesar Augustus when first by-the-census
exagitato Romanum orbem descripsit. Dicta autem aera ex eo,
conducted the-Roman world he-described called moreover era from this
quod omnis orbis aes reddere professus est reipublicae.
that all the-world bronze to-pay professed has to-the-commonwealth

De olympiadibus et lustris et iubileis

XXXVII · OLYMPIADS, LUSTRA, AND JUBILEES

The Olympiad of Elis falls every four years, the Roman lustrum every five, and the Hebrew jubilee after seven weeks of years, when debts were loosed and possessions restored, as we keep Pentecost.

Olympias apud Graecos constituta apud Elidem Graeciae
the-Olympiad among the-Greeks established at Elis of-Greece
civitatem, Eliis agentibus agonem et quinquennale certamen,
a-city the-Eleans conducting a-contest and a-five-yearly match
quattuor mediis annis vacantibus; et ob hoc Elidum
four middle years being-empty and on-account-of this of-the-Eleans
certaminis tempus olympiadem vocaverunt, quadriennio in una
of-the-contest the-time olympiad they-called four-years in one
olympiade supputato. Lustrum vero est πεντετηρίς, id est
olympiad reckoned the-lustrum but is penteteris that is

quinquennium, quod quinto anno dicitur condi propter
a-five-year-period because in-the-fifth year it-is-said to-be-founded on-account-of
olympiadas a Romanis; adhuc enim consules, adhuc aera
the-olympiads by the-Romans still for consuls still an-era
nondum erat. Est enim quinquennale tempus. Ideo vero sic
not-yet there-was it-is for a-five-yearly time therefore indeed so
vocatum, eo quod censu per quinquennium in republica
called for-this that the-census through five-years in the-commonwealth
peracto urbs Roma lustrabatur. Iubileus interpretatur remissionis
completed the-city Rome was-purified the-jubilee is-interpreted of-remission
annus. Est enim Hebraicus et sermo et numerus, qui septenis
the-year it-is for Hebrew both the-word and the-number which sevenfold
annorum hebdomadibus, id est, quadraginta novem annis
of-years by-weeks that is forty nine by-years
texitur; in quo clangebantur tubae, et ad omnes revertebatur
is-woven in which were-sounded trumpets and to all was-returned
antiqua possessio, debita absolvebantur, confirmabantur
the-ancient possession debts were-loosed were-confirmed
libertates. Hunc numerum etiam in diebus Pentecosten et
liberties this number also in days Pentecost too
ipsi celebramus post Domini resurrectionem, remissa culpa
ourselves we-celebrate after of-the-Lord the-resurrection remitted guilt
et totius debiti chirographo evacuato, ab omni nexu liberi
and of-the-whole debt the-bond cancelled from every bond free
suscipientes advenientem in nos gratiam Spiritus sancti.
receiving coming into us grace of-the-Spirit holy

De saeculis et aetatibus

XXXVIII · CENTURIES AND AGES

An age is a span of generations. Isidore distinguishes the ages of a man and the six ages of the world, from Adam to Noah, to Abraham, to David, to the exile, to the coming of the Savior, and the present age that runs until the world ends.

Saecula generationibus constant; et inde saecula, quod
ages by-generations consist and thence saecula because
se sequantur: abeuntibus enim aliis alia succedunt.
each-other they-follow departing for some others succeed
Hunc quidam quinquagesimum annum dicunt, quem Hebraei
this certain the-fiftieth year say which the-Hebrews
iubileum vocant. Ob hanc causam et ille Hebraeus, qui
jubilee call on-account-of this cause also that Hebrew who
propter uxorem et liberos amans dominum suum aure
on-account-of his-wife and children loving master his with-ear
pertusa servitio subiugatus, servire iubetur in saeculum, hoc
pierced to-servitude subjected to-serve is-ordered for the-age that
est usque ad annum quinquagesimum. Aetas plerumque
is all-the-way to the-year fiftieth age mostly
dicitur et pro uno anno, ut in annalibus, et pro septem, ut
is-said both for one year as in annals and for seven as
hominis, et pro centum, et pro quovis tempore. Unde et
of-a-man and for a-hundred and for any time whence also
aetas tempus, quod de multis saeculis instruitur. Et dicta
age a-time which from many centuries is-built and called
aetas, quasi aevitas, id est similitudo aevi. Nam aevum est
aetas as-if aevitas that is likeness of-aevum for aevum is
aetas perpetua, cuius neque initium neque extremum noscitur,
age perpetual of-which neither beginning nor end is-known

quod Graeci vocant αἰῶνας; quod aliquando apud eos pro
which the-Greeks call aionas which sometimes among them for
saeculo, aliquando pro aeterno ponitur. Unde et apud Latinos
an-age sometimes for the-eternal is-put whence also among the-Latins
est derivatum. Aetas autem proprie duobus modis dicitur: aut
it-is derived age moreover properly in-two ways is-said either
enim hominis, sicut infantia, iuventus, senectus: aut mundi,
for of-a-man as infancy youth old-age or of-the-world
cuius prima aetas est ab Adam usque ad Noe; secunda
whose first age is from Adam all-the-way to Noah the-second
a Noe usque ad Abraham; tertia ab Abraham usque
from Noah all-the-way to Abraham the-third from Abraham all-the-way
ad David; quarta a David usque ad transmigrationem
to David the-fourth from David all-the-way to the-migration
Iuda in Babyloniam; quinta deinde [a transmigratione
of-Judah into Babylon the-fifth then from the-migration
Babylonis] usque ad adventum Salvatoris in carne; sexta,
of-Babylon all-the-way to the-coming of-the-Savior in the-flesh the-sixth
quae nunc agitur, usque quo mundus iste finiatur. Quarum
which now is-passed all-the-way till world this be-ended whose
decursus per generationes et regna ita inspicitur.
course through generations and kingdoms thus is-viewed

De descriptione temporum

XXXIX · THE DESCRIPTION OF THE TIMES

The first age opens with the six days of creation. A chronicle of the six ages follows, each patriarch, judge, king, and emperor with his years, the reckoning from the creation, and the events of his time, down to Heraclius, Sisebut, and the tenth year of Recceswinth, 5857 years; what remains of the sixth age God alone knows.

Prima aetas in exordio sui continet creationem mundi.
the-first age in the-beginning of-itself contains the-creation of-the-world
Primo enim die Deus [in] lucis nomine condidit angelos;
on-the-first for day God in of-light the-name founded the-angels
secundo in firmamenti appellatione caelos; tertio in
on-the-second in of-the-firmament the-appellation the-heavens on-the-third in
discretionis vocabulo speciem aquarum et terrae; quarto
of-distinction the-word the-appearance of-waters and of-earth on-the-fourth
luminaria caeli; quinto animantia ex aquis; sexto
the-lights of-the-sky on-the-fifth animals from the-waters on-the-sixth
animantia ex terra et hominem, quem appellavit Adam.
animals from the-earth and man whom he-called Adam
Prima aetas. Adam ann. CCXXX genuit Seth, a quo
the-first age Adam years 230 begot Seth from whom
filii Dei. [CCXXX]. Seth ann. CCV genuit Enos, qui
the-sons of-God 230 Seth years 205 begot Enos who
coepit invocare nomen Domini. [CCCCXXXV]. Enos ann.
began to-call-on the-name of-the-Lord 435 Enos years
CXC genuit Cainan. [DCXXV]. Cainan ann. CLXX genuit
190 begot Cainan 625 Cainan years 170 begot
Malalehel. [DCCXCV]. Malalehel ann. CLXV genuit Iareth.
Mahalalel 795 Mahalalel years 165 begot Jared
[DCCCCLX]. Iareth ann. CLXII genuit Enoc, qui translatus
960 Jared years 162 begot Enoch who translated

est. [MCXXII]. Enoc ann. CLXV genuit Matusalam.
was 1122 Enoch years 165 begot Methuselah
[MCCLXXXVII]. Matusalam ann. CLXVII genuit Lamech.
1287 Methuselah years 167 begot Lamech
[MCCCCLIV]. Lamech ann. CLXXXVIII genuit Noe. Arca
1454 Lamech years 188 begot Noah the-ark
aedificatur. [MDCXLII]. Noe autem ann. DC factum est
is-built 1642 Noah moreover years 600 made was
diluvium. [IIMCCXLII]. [Noe vero D cum esset annorum
the-flood 2242 Noah but 500 when he-was of-years
genuit tres filios, Sem, Cham et Iaphet. Cuius sexcentesimo
begot three sons Shem Ham and Japheth in-whose six-hundredth
vitae anno factum est diluvium. Sunt autem ab Adam
of-life year made was the-flood are moreover from Adam
usque ad cataclismum anni IIMCCLII]. Secunda aetas.
all-the-way to the-cataclysm years 2252 the-second age
Sem [cum esset annorum C] ann. II post diluvium genuit
Shem when he-was of-years 100 years 2 after the-flood begot
Arfaxat, a quo Chaldaei. [IIMCCXLIV]. Arfaxat ann.
Arphaxad from whom the-Chaldeans 2244 Arphaxad years
CXXXV genuit Sala, a quo Samaritae et Indi.
135 begot Shelah from whom the-Samaritans and the-Indians
[IIMCCCLXXIX]. Sala ann. CXXX genuit Heber, a
2379 Shelah years 130 begot Eber from
quo Hebraei. [IIMDIX]. Heber ann. CXXXIV genuit Falec.
whom the-Hebrews 2509 Eber years 134 begot Peleg
Turris aedificatur [hoc tempore divisae sunt linguae et per
the-tower is-built in-this time divided were the-tongues and through
orbem terrae facta est dispersio in aedificatione turris].
the-world of-earth made was the-dispersion in the-building of-the-tower
[IIMDCXLIII]. Falec ann. CXXX genuit Ragau. Dii primum
2643 Peleg years 130 begot Reu gods first

adorantur. [IIMDCCLXXIII]. Ragau ann. CXXXII genuit
are-worshiped 2773 Reu years 132 begot
Seruc. Regnum inchoat Scytharum. [IIMDCCCCV]. Seruc
Serug the-kingdom begins of-the-Scythians 2905 Serug
ann. CXXX genuit Nachor. Regnum Aegyptiorum nascitur.
years 130 begot Nahor the-kingdom of-the-Egyptians is-born
[IIIMXXXV]. Nachor ann. LXXIX genuit Thara. Regnum
3035 Nahor years 79 begot Terah the-kingdom
Assyriorum et Siciniorum exoritur. [IIIMCXIV]. Thara
of-the-Assyrians and of-the-Sicyonians arises 3114 Terah
ann. LXX genuit Abraham. Zoroastres magicam repperit.
years 70 begot Abraham Zoroaster magic found
[IIIMCLXXXIV]. Tertia aetas. Abraham ann. C genuit
3184 the-third age Abraham years 100 begot
Isaac et Ismahel, a quo Ismahelitae. [IIIMCCLXXXIV].
Isaac and Ishmael from whom the-Ishmaelites 3284
Isaac ann. LX genuit Iacob. Argivorum regnum inchoat.
Isaac years 60 begot Jacob of-the-Argives the-kingdom begins
[IIIMCCCXLIV]. Iacob ann. XC genuit Ioseph. Phoroneus
3344 Jacob years 90 begot Joseph Phoroneus
Graeciae leges dedit. [IIIMCCCCXXXIV]. Ioseph ann. CX.
to-Greece laws gave 3434 Joseph years 110
Graecia segetes habere coepit. [IIIMDXLIV]. Hebraeorum [in
Greece crops to-have began 3544 of-the-Hebrews in
Aegypto] servitus ann. CXLIV. Athlans astrologiam invenit.
Egypt the-servitude years 144 Atlas astrology found
[IIIMDCLXXXVIII]. Moyses ann. XL. Hebraei litteras habere
3688 Moses years 40 the-Hebrews letters to-have
coeperunt. [IIIMDCCXXVIII]. Iosue ann. XXVII. Ericthonius
began 3728 Joshua years 27 Erichthonius
in Troia [primus] quadrigam iunxit. [IIIMDCCLV]. Gothonihel
in Troy first a-chariot yoked 3755 Othniel

ann. XL. Catmus litteras Graecis dedit. [IIIMDCCXCV].
years 40 Cadmus letters to-the-Greeks gave 3795
Aoth ann. LXXX. Fabulae fictae [sunt]. [IIIMDCCCLXXV].
Ehud years 80 fables feigned were 3875
Debbora ann. XL. Apollo [medicinae artem invenit] citharam
Deborah years 40 Apollo of-medicine the-art found the-cithara
repperit. [IIIMDCCCCXV]. Gedeon ann. XL. Mercurius
found 3915 Gideon years 40 Mercury
lyram condidit. [IIIMDCCCCLV]. Abimelech ann. III.
the-lyre made 3955 Abimelech years 3
Chorus in Graecia inventus. [IIIMDCCCCLVIII]. Tola ann.
the-chorus in Greece found 3958 Tola years
XXIII. Priamus regnavit in Troia. [IIIMDCCCCLXXXI].
23 Priam reigned in Troy 3981
Iair ann. XXII. Carmentis Latinas litteras repperit. [IVMIII].
Jair years 22 Carmentis Latin letters found 4003
Iepte ann. VI. Hercules flammis se iniecit. [IVMIX].
Jephthah years 6 Hercules into-flames himself threw 4009
Abessa ann. VII. Alexander Helenam rapuit. [IVMXVI].
Ibzan years 7 Alexander Helen seized 4016
Abdon ann. VIII. Troia capta est. [IVMXXIV]. Samson
Abdon years 8 Troy taken was 4024 Samson
ann. XX. Ascanius Albam condidit. [IVMXLIV]. Eli
years 20 Ascanius Alba founded 4044 Eli
[sacerdos] ann. XL. Arca testamenti capitur. [IVMLXXXIV].
the-priest years 40 the-ark of-the-covenant is-captured 4084
Samuhel et Saul ann. XL. Homerus fuisse putatur.
Samuel and Saul years 40 Homer to-have-lived is-thought
[IVMCXXIV]. Quarta aetas. David ann. XL. Carthago a
4124 the-fourth age David years 40 Carthage by
Didone conditur. [Gad, Nathan et Asaph prophetaverunt.]
Dido is-founded Gad Nathan and Asaph prophesied

[IVMCLXIV]. Salomon ann. XL. Templum Hierosolymis
4164 Solomon years 40 the-temple at-Jerusalem
aedificatur. [IVMCCIV]. Roboam ann. XVII. Regnum Israhel
is-built 4204 Rehoboam years 17 the-kingdom of-Israel
et Iuda dividitur. [IVMCCXXI]. Abia ann. III. Sub
and of-Judah is-divided 4221 Abijah years 3 under
quo Abimelech pontifex fuit. [IVMCCXXIV]. Asab ann.
whom Abimelech high-priest was 4224 Asa years
XLI. Achias, Amos, Ieu, Iohel [et Azarias] prophetaverunt.
41 Ahijah Amos Jehu Joel and Azariah prophesied
[IVMCCLXV]. Iosaphat ann. XXV. Prophetavit Helias, Abdias
4265 Jehoshaphat years 25 prophesied Elijah Obadiah
et Micheas. [IVMCCXC]. Ioram ann. VIII. Prophetavit
and Micah 4290 Joram years 8 prophesied
Helias et Heliseus. [IVMCCXCVIII]. Ochozias ann. I.
Elijah and Elisha 4298 Ahaziah years 1
Helias rapitur. [IVMCCXCIX]. Athalia ann. VII. Ionadab
Elijah is-carried-off 4299 Athaliah years 7 Jonadab
sacerdos claruit. [IVMCCCVI]. Ioas ann. XL. Heliseus
the-priest was-famous 4306 Joash years 40 Elisha
moritur. [IVMCCCXLVI]. Amasias ann. XXIX. Carthago
dies 4346 Amaziah years 29 Carthage
condita. [IVMCCCLXXV]. Ozias ann. LII. Olympias a
founded 4375 Uzziah years 52 the-Olympiad by
Graecis instituitur. [IVMCCCCXXVII]. Ioathan ann. XVI.
the-Greeks is-instituted 4427 Jotham years 16
Romulus nascitur. [IVMCCCCXLIII]. Acaz ann. XVI. Roma
Romulus is-born 4443 Ahaz years 16 Rome
conditur. [IVMCCCCLIX]. Ezechias ann. XXIX. Senatus
is-founded 4459 Hezekiah years 29 the-senate
Romae fit. [IVMCCCCLXXXVIII]. Manasses ann. LV.
at-Rome is-made 4488 Manasseh years 55

Sibylla Samia claruit. [IVMDXLIII]. Amon ann. XII.
the-Sibyl Samian was-famous 4543 Amon years 12
Census primum agitur. [IVMDLV]. Iosias ann. XXXII.
the-census first is-held 4555 Josiah years 32
Thales philosophus agnoscitur. [IVMDLXXXVII]. Ioachim
Thales the-philosopher is-recognized 4587 Jehoiakim
ann. XI. Nabuchodonosor Iudaeam capit. [IVMDXCVIII].
years 11 Nebuchadnezzar Judea takes 4598
Sedechias ann. XI. Templum Hierosolymis incensum est.
Zedekiah years 11 the-temple at-Jerusalem burned was
[IVMDCIX]. Quinta aetas. Hebraeorum captivitas ann LXX.
4609 the-fifth age of-the-Hebrews the-captivity years 70
Iudith historia conscribitur. [IVMDCLXXIX]. Darius ann.
of-Judith the-history is-written 4679 Darius years
XXXIV. Iudaeorum captivitas solvitur. [IVMDCCXIII]. Xerxes
34 of-the-Jews the-captivity is-loosed 4713 Xerxes
ann. XX. Sophocles et Euripides tragoedi celebrantur
years 20 Sophocles and Euripides tragedians are-celebrated
[celeberrimi ac insignes habentur]. [IVMDCCXXXIII].
most-celebrated and distinguished are-held 4733
Artaxerxes ann. XL. Esdras incensam legem renovat.
Artaxerxes years 40 Ezra the-burned law renews
[IVMDCCLXXIII]. Darius [qui et Nothus] ann. XIX. Haec
4773 Darius who also Nothus years 19 this
aetas habuit Platonem [IVMDCCXCII]. Artarxerxes ann. XL.
age had Plato 4792 Artaxerxes years 40
Hester historia expletur. [IVMDCCCXXXII]. Artarxerxes
of-Esther the-history is-completed 4832 Artaxerxes
[qui et Ochus] ann. XXVI. Demosthenes et Aristoteles
who also Ochus years 26 Demosthenes and Aristotle
praedicantur. [IVMDCCCLVIII]. Xerxes [Ochi filius] ann.
are-praised 4858 Xerxes of-Ochus son years

IV. Xenocrates inlustris habetur. [IVMDCCCLXII]. Darius
4 Xenocrates illustrious is-held 4862 Darius
[Arsami filius] ann. VI. Alexander Hierosolymam cepit.
of-Arsames son years 6 Alexander Jerusalem took
[IVMDCCCLXVIII]. Alexander [Macedo] ann. V. [Alexander]
4868 Alexander the-Macedonian years 5 Alexander
Asiam obtinuit. [IVMDCCCLXXIII]. Ptolomaeus ann. XL.
Asia obtained 4873 Ptolemy years 40
Macchabaeorum liber inchoat primus. [IVMDCCCCXIII]
of-the-Maccabees the-book begins first 4913
Philadelphus ann. XXXVIII. Septuaginta interpretes
Philadelphus years 38 the-Seventy interpreters
agnoscuntur. [IVMDCCCCLI]. Euergetes ann. XXVI.
are-recognized 4951 Euergetes years 26
Iesus Sapientiae librum conponit. [IVMDCCCCLXXVII].
Jesus of-Wisdom the-book composes 4977
Philopater ann. XVII. Macchabaeorum secundi libri historia.
Philopator years 17 of-the-Maccabees of-the-second book the-history
[IVMDCCCCXCIV]. Epiphanes ann. XXIV. Romani Graecos
4994 Epiphanes years 24 the-Romans the-Greeks
obtinuerunt. [VMXVIII]. Philometer ann. XXXV. Scipio
obtained 5018 Philometor years 35 Scipio
Africam vicit. [VMLIII]. Euergetes ann. XXIX. Brutus
Africa conquered 5053 Euergetes years 29 Brutus
Hispaniam subegit. [VMLXXXII]. Soter ann. XVII. Thraces
Spain subdued 5082 Soter years 17 the-Thracians
Romanis subiciuntur. [VMXCIX]. Alexander ann. X. Syria
to-the-Romans are-subjected 5099 Alexander years 10 Syria
[a] Romanis subiecta est. [VMCIX]. Ptolomaeus ann. VIII.
by the-Romans subjected was 5109 Ptolemy years 8
Rhetorica ars Romae coepit. [VMCXVII]. Dionysius ann.
the-rhetorical art at-Rome began 5117 Dionysius years

XXX. Pompeius Iudaeam capit. [VMCXLVII]. Cleopatra ann.
30 Pompey Judea takes 5147 Cleopatra years
II. Aegyptus Romanis subditur. [VMCXLIX]. Iulius [Caesar]
2 Egypt to-the-Romans is-subjected 5149 Julius Caesar
ann. V. Hic prior monarchiam tenuit. [VMCLIV]. Sexta aetas.
years 5 he first monarchy held 5154 the-sixth age
Octavianus ann. LVI. Christus nascitur. [VMCCX]. Tiberius
Octavian years 56 Christ is-born 5210 Tiberius
ann. XXIII. Christus cruci figitur. [VMCCXXXIII]. Gaius
years 23 Christ on-the-cross is-fixed 5233 Gaius
Caligula ann. IV. Matthaeus Evangelium [suum] scripsit.
Caligula years 4 Matthew Gospel his wrote
[VMCCXXXVII]. Claudius ann. XIV. Marcus Evangelium
5237 Claudius years 14 Mark the-Gospel
edidit. [VMCCLI]. Nero ann. XIV. Petrus et Paulus necantur.
put-forth 5251 Nero years 14 Peter and Paul are-killed
[VMCCLXV]. Vespasianus ann. X. Hierosolyma a Tito
5265 Vespasian years 10 Jerusalem by Titus
subvertitur. [VMCCLXXV]. Titus ann. II. Hic facundus et
is-overthrown 5275 Titus years 2 he eloquent and
pius fuit. [VMCCLXXVII]. Domitianus ann. XVI. Iohannes
pious was 5277 Domitian years 16 John
in Pathmos relegatur. [VMCCXCIII]. Nerva ann. I. Iohannes
to Patmos is-banished 5293 Nerva years 1 John
Ephesum redit. [VMCCXCIV]. Traianus ann. XIX. Iohannes
to-Ephesus returns 5294 Trajan years 19 John
apostolus requiescit. [VMCCCXIII]. Hadrianus ann. XXI.
the-apostle rests 5313 Hadrian years 21
Aquila interpres habetur. [VMCCCXXXIV]. Antoninus [Pius]
Aquila interpreter is-held 5334 Antoninus Pius
ann. XXII. Valentinus et Marcion agnoscuntur. [VMCCCLVI].
years 22 Valentinus and Marcion are-recognized 5356

Antoninus [Verus] ann. XIX. Cataphrygarum haeresis oritur.
Antoninus Verus years 19 of-the-Cataphrygians the-heresy arises
[VMCCCLXXV]. Commodus ann. XIII. Theodotion interpres
5375 Commodus years 13 Theodotion interpreter
habetur. [VMCCCLXXXVIII]. Helius Pertinax ann. I.
is-held 5388 Helius Pertinax years 1
Nihil habet historiae. [VMCCCLXXXIX]. Severus ann.
nothing has of-history 5389 Severus years
XVIII. Symmachus interpres habetur. [VMCCCCVII].
18 Symmachus interpreter is-held 5407
Antoninus ann. VII. Quinta editio Hierosolymis invenitur.
Antoninus years 7 the-fifth edition at-Jerusalem is-found
[VMCCCCXIV]. Macrinus ann. I. Huius brevitas vitae nihil
5414 Macrinus years 1 of-this-man the-brevity of-life nothing
gestorum habet. [VMCCCCXV]. Aurelius ann. III. Sabellius
of-deeds has 5415 Aurelius years 3 Sabellius
oritur. [VMCCCCXVIII]. Alexander ann. XIII. Origenes
arises 5418 Alexander years 13 Origen
insignis habetur. [VMCCCCXXXI]. Maximus ann. III. Iste
distinguished is-held 5431 Maximus years 3 he
Germanos vicit. [VMCCCCXXXIV]. Gordianus ann. VII.
the-Germans conquered 5434 Gordian years 7
Hic de Parthis et Persis triumphavit. [VMCCCCXLI].
he over the-Parthians and Persians triumphed 5441
Philippus ann. VII. Hic primus Christianus imperator fuit.
Philip years 7 he first Christian emperor was
[VMCCCCXLVIII]. Decius ann. I. Antonius monachus claruit.
5448 Decius years 1 Antony the-monk was-famous
[VMCCCCXLIX]. Gallus ann. II. Novatus haeresim condidit.
5449 Gallus years 2 Novatus a-heresy founded
[VMCCCCLI]. Valerianus ann. XV. Cyprianus martyrio
5451 Valerian years 15 Cyprian with-martyrdom

coronatur. [VMCCCCLXVI]. Claudius ann. II. Iste Gothos
is-crowned 5466 Claudius years 2 he the-Goths
ab Illyrico expulit. [VMCCCCLXVIII]. Aurelianus ann. V.
from Illyricum drove-out 5468 Aurelian years 5
Iste Christianos persequitur. [VMCCCCLXXIII]. Tacitus ann.
he the-Christians persecutes 5473 Tacitus years
I. [Nihil memorabile egit.] [VMCCCCLXXIV]. Probus ann.
1 nothing memorable did 5474 Probus years
VI. Manichaeorum haeresis orta est. [VMCCCCLXXX]. Carus
6 of-the-Manichaeans the-heresy arisen has 5480 Carus
ann. II. Iste de Persis triumphat. [VMCCCCLXXXII].
years 2 he over the-Persians triumphs 5482
Diocletianus ann. XX. Iste divinis libris adustis, martyria
Diocletian years 20 he divine books burned martyrdoms
facit. [VMDII]. Galerius ann. II. [Nihil dignum historiae
makes 5502 Galerius years 2 nothing worthy of-history
contulit]. [VMDIV]. Constantinus ann. XXX. Nicaena
contributed 5504 Constantine years 30 the-Nicene
synodus congregatur. [VMDXXXIV]. Constantius ann.
synod is-gathered 5534 Constantius years
XXIV. Anthropomorphitarum haeresis oritur. [VMDLVIII].
24 of-the-Anthropomorphites the-heresy arises 5558
Iulianus ann. II. Hic ex Christiano paganus efficitur.
Julian years 2 he from Christian pagan is-made
[VMDLX]. Iovianus ann. I. Iste iterum Christianus effectus
5560 Jovian years 1 he again Christian made
est. [VMDLXI]. Valentinianus ann. XIV. Gothi haeretici
was 5561 Valentinian years 14 the-Goths heretics
efficiuntur. [VMDLXXV]. Gratianus ann. VI. Priscillianus
are-made 5575 Gratian years 6 Priscillian
agnoscitur. [VMDLXXXI]. Valentinianus ann. IX. Hieronymus
is-recognized 5581 Valentinian years 9 Jerome

in Bethleem praedicatur. [VMDXC]. Theodosius ann. III.
in Bethlehem is-praised 5590 Theodosius years 3
Iohannes Anachoreta claruit. [VMDXCIII]. Arcadius ann.
John the-Anchorite was-famous 5593 Arcadius years
XIII. Iohannes Chrysostomus floruit. [VMDCVI]. Honorius
13 John Chrysostom flourished 5606 Honorius
ann. XV. Augustinus Episcopus claruit. [VMDCXXI].
years 15 Augustine the-bishop was-famous 5621
Theodosius ann. XXVII. Nestorius haeresiarches extitit.
Theodosius years 27 Nestorius heresiarch arose
[VMDCXLVIII]. Marcianus ann. VI. Chalcedonensis synodus
5648 Marcian years 6 the-Chalcedonian synod
agitur. [VMDCLIV]. Leo maior ann. XVI. Aegyptus errore
is-held 5654 Leo the-elder years 16 Egypt with-the-error
Dioscori latrat. [VMDCLXX]. Zenon ann. XVII. Acephalorum
of-Dioscorus barks 5670 Zeno years 17 of-the-Acephali
haeresis orta est. [VMDCLXXXVII]. Anastasius ann. XXVII.
the-heresy arisen has 5687 Anastasius years 27
Fulgentius Episcopus praedicatur. [VMDCCXIV]. Iustinus
Fulgentius the-bishop is-praised 5714 Justin
ann. VIII. Acephalorum haeresis abdicatur. [VMDCCXXII].
years 8 of-the-Acephali the-heresy is-renounced 5722
Iustinianus ann. XXXIX. Wandali Africa extinguntur,
Justinian years 39 the-Vandals in-Africa are-extinguished
[VMDCCLXI]. Iustinus ann. XI. Armeni fidem Christi
5761 Justin years 11 the-Armenians the-faith of-Christ
suscipiunt. [VMDCCLXXII]. Tiberius ann. VII. Langobardi
receive 5772 Tiberius years 7 the-Lombards
Italiam capiunt. [VMDCCLXXIX]. Mauricius ann. XXI.
Italy take 5779 Maurice years 21
Gothi catholici efficiuntur. [VMDCCC]. Phocas ann. VII.
the-Goths catholic are-made 5800 Phocas years 7

Romani caeduntur a Persis [VMDCCCVII]. Heraclius
the-Romans are-slaughtered by the-Persians 5807 Heraclius
septimum decimum agit annum. [VMDCCCXXIV]. [Huius
the-seventh and-tenth is-passing year 5824 in-his
quinto et quarto religiosissimi principis Sisebuti] Iudaei
fifth and fourth of-the-most-religious prince Sisebut the-Jews
[in] Hispania Christiani efficiuntur. [Colligitur omne tempus
in Spain Christians are-made is-gathered all time
ab exordio mundi usque in praesentem gloriosissimi
from the-beginning of-the-world all-the-way into the-present of-the-most-glorious
Recesvinti principis annum X, qui est aera DCXCVI, ann.
Recceswinth prince year 10 which is the-era 696 years
VMDCCCLVII]. Residuum sextae aetatis tempus Deo soli
5857 the-remaining of-the-sixth age time to-God alone
est cognitum.
is known
