MEDIEVAL LATIN SERIES · VOLUME 47

The Didascalicon

Hugh of Saint-Victor

Didascalicon
Soliloquium de Arrha Animæ

The Didascalicon

Hugh of Saint-Victor on the Art of Reading,
with the Soliloquy on the Earnest Money of the Soul

---

with a word-for-word interlinear English translation

preserving the original word order

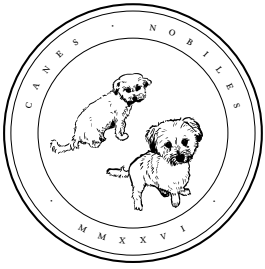


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is in the public domain



Volume 47 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Migne's text
in the Patrologia Latina, volume 176 (Paris, 1854)

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

CONTENTS

DIDASCALICON

BOOK I

I · The Two Ways to Knowledge, and the Plan of the Work 13
II · The Origin of the Arts, and the Perfection of the Soul 15
III · That the Study of Wisdom Is Philosophy 19
IV · The Soul's Threefold Power, and Man Alone Rational 21
V · What Things Belong to Philosophy 25
VI · The Origin of the Theoretical, Practical, and Mechanical 28
VII · The Three Kinds of Things 30
VIII · The World Above the Moon and the World Below 33
IX · In What Man Is Like God 35
X · The Three Kinds of Works 37
XI · What Nature Is 40
XII · The Origin of Logic 42
XIII · A Summary of What Has Been Said 48

DIDASCALICON

(continued)

BOOK II

I · The Distinction of the Arts 51
II · Into What Parts Philosophy Is Divided 54
III · On Theology 55
IV · On Mathematics 56
V · On the Fourfold Number of the Soul 59
VI · On the Fourfold Number of the Body 62
VII · On the Quadrivium 64
VIII · On Arithmetic 66
IX · On Music 66
X · On Geometry 67
XI · On Astronomy 68
XII · On Arithmetic 69
XIII · On the Threefold Music 70
XIV · On Geometry 72
XV · On Astronomy 73
XVI · A Definition of the Quadrivium 75
XVII · On Physics 76
XVIII · What Is Proper to Each Art 77
XIX · The Foregoing Compared, the Theoretical Divided 81
XX · The Division of the Practical 82
XXI · The Division of the Mechanical into Seven Sciences 84
XXII · On Fabric Making 86
XXIII · On Armament and Smithing 87

DIDASCALICON

(continued)

BOOK II

(continued)

XXIV · On Commerce 89
XXV · On Agriculture 90
XXVI · On Hunting 91
XXVII · On Medicine 93
XXVIII · On the Science of Theatrics 95
XXIX · On Logic, the Fourth Part of Philosophy, and on Grammar . 97
XXX · On the Division of Grammar 98
XXXI · On the Theory of Argument 100

BOOK III

I · On Discipline and Its Division 105
II · On the Authors of the Arts 106
III · Which Arts Are Chiefly to Be Read 113
IV · On the Two Kinds of Writings 116
V · On the Coherence of the Arts 119
VI · That Each Art Must Be Given What Is Its Own 120
VII · What Is Necessary to Students 123
VIII · On Talent and Memory, the Two That Belong to Nature . . . 124
IX · On the Order of Reading 127
X · On the Method of Reading 129
XI · On Meditation 130
XII · On Memory 132
XIII · On Discipline 134

DIDASCALICON

(continued)

BOOK III

(continued)

XIV · On Humility 135
XV · On the Eagerness to Inquire 141
XVI · On the Four Remaining Precepts 145
XVII · On Quiet 146
XVIII · On Scrutiny 146
XIX · On Frugality 148
XX · On Exile 149

BOOK IV

I · On the Study of the Divine Scriptures 151
II · On the Order and Number of the Books 153
III · On the Authors of the Divine Books 157
IV · On the Library 159
V · On the Translators 160
VI · On the Authors of the New Testament 162
VII · That the Rest Are Apocryphal, and What the Apocryphal Is . 164
VIII · The Account of the Divine Books 165
IX · On the New Testament 174
X · On the Canons of the Gospels 175
XI · On the Canons of the Councils 177
XII · That There Are Four Principal Synods 178
XIII · Who Made Libraries 182

DIDASCALICON

(continued)

BOOK IV

(continued)

XIV · Which Writings Are Authentic 183
XV · Which Writings Are Apocryphal 185
XVI · Some Etymologies of Words Belonging to Reading 189

BOOK V

I · A Forewarning on Certain Properties of Sacred Scripture 193
II · On the Threefold Understanding 194
III · That in Divine Scripture Things Also Signify 196
IV · On the Seven Rules 199
V · What Hinders Study 206
VI · What the Fruit of Divine Reading Is 210
VII · How Scripture Is Read to Amend Morals 211
VIII · Reading for Beginners, Work for the Perfect 217
IX · On the Five Steps by Which the Life of the Just Is Exercised . . 219
X · On the Three Kinds of Readers 223

BOOK VI

I · How Scripture Is Read by Those Who Seek Knowledge 227
II · On the Order in the Disciplines 228
III · On History, and the Books to Be Read for It 229
IV · On Allegory 237
V · On Tropology and Morality 248
VI · On the Order of the Books 249

DIDASCALICON

(continued)

BOOK VI

(continued)

VII · On the Order of Narrative 253
VIII · On the Order of Exposition 254
IX · On the Letter 255
X · On the Sense 257
XI · On the Deeper Meaning 260
XII · On the Method of Reading 262
XIII · Why Meditation Is Now to Be Passed Over 263
XIV · Three Remedies, and Another Division of Philosophy 264
XV · On Magic and Its Parts 267

SOLILOQUIUM DE ARRHA ANIMÆ

Prologue · To Brother G. 275
What the Soul Loves Above All 276
The Bridegroom's Earnest Money 282
A Love Shared with the Beasts 289
A Love Common and Singular 295
Being, Beauty, and Life 301
The Fall and the Redemption 307
The Dining Hall of the Brides 313
The Ointments, Food, and Garments 321
The Confession of God's Mercies 329
The Sweetness That Visits the Soul 335

HUGH OF SAINT-VICTOR

Didascalicon

The Didascalicon

BOOK I

CAP. I. Duo esse præcipua, quibus ad scientiam quisque instruitur; et quæ sit operis hujus materia

I · THE TWO WAYS TO KNOWLEDGE, AND THE PLAN OF THE WORK

Two things chiefly instruct anyone toward knowledge, reading and meditation, and this book treats reading, giving three precepts: what to read, in what order, and how. It instructs the reader of the arts and the reader of Scripture in two parts of three divisions each. The first part gives the origin, division, and authors of the arts, which to read and how, and the student's discipline of life; the second gives the divine books, their order, authors, and properties, and how to read them for amendment of life and for knowledge.

Duæ præcipue res sunt, quibus quisque ad scientiam
two chiefly things there-are by-which each-one to knowledge
instruitur: videlicet lectio et meditatio, e quibus lectio
is-instructed namely reading and meditation of which reading
priorem in doctrina obtinet locum: et de hac tractat liber
the-prior in teaching holds place and about this treats book
iste dando præcepta legendi. Tria autem sunt præcepta magis
this by-giving precepts of-reading three moreover are precepts more
lectioni necessaria. Primum ut sciat quisque quid legere
for-reading necessary the-first that he-may-know each-one what to-read
debeat. Secundum, quo ordine legere debeat, id est, quid
he-ought the-second in-what order to-read he-ought that is what
prius, quid posterius. Tertium: quomodo legere debeat. De
first what later the-third how to-read he-ought about
his tribus per singula agitur in hoc libro. Instruit autem
these three through each it-is-treated in this book it-instructs moreover
tam sæcularium quam divinarum Scripturarum lectorem:
as-much of-secular as of-divine Scriptures the-reader

unde et in duas partes dividitur, quarum unaquæque tres
whence also into two parts it-is-divided of-which each three
habet distinctiones. In prima parte docet lectorem artium,
has distinctions in the-first part it-teaches the-reader of-the-arts
in secunda divinum lectorem. Docet autem hoc modo,
in the-second the-divine reader it-teaches moreover in-this way
ostendendo primum, quid legendum sit; deinde quo ordine,
by-showing first what to-be-read is then in-what order
et quomodo legendum sit: ut autem sciri possit,
and how to-be-read is that moreover to-be-known it-may-be-able
quid legendum sit, in prima parte primum enumerat originem
what to-be-read is in the-first part first it-enumerates the-origin
omnium artium; deinde descriptionem et partitionem earum,
of-all the-arts then the-description and division of-them
id est, quomodo unaquæque contineat aliam, vel contineatur
that is how each contains another or is-contained
ab alia, secans philosophiam a summo usque ad ultima
by another cutting philosophy from the-highest all-the-way to the-last
membra. Deinde enumerat auctores artium; et postea
members then it-enumerates the-authors of-the-arts and afterward
ostendit, quæ ex his videlicet artibus præcipue legendæ
shows which of these namely arts chiefly to-be-read
sint. Deinde etiam quo ordine et quomodo legendæ
are then also in-what order and how to-be-read
sint, aperit. Postremo legentibus vitæ suæ disciplinam
they-are it-opens finally for-the-readers of-life their the-discipline
præscribit: et sic finitur prima pars. In secunda parte
it-prescribes and so is-finished the-first part in the-second part
determinat quæ Scripturæ divinæ appellandæ sint; deinde
it-determines what Scriptures divine to-be-called are then
numerum et ordinem divinorum librorum et auctores eorum,
the-number and order of-the-divine books and the-authors of-them

et interpretationes nominum. Postea agit de quibusdam
and the-interpretations of-the-names afterward it-treats of certain
proprietatibus divinæ Scripturæ, quæ magis sunt necessariæ.
properties of-divine Scripture which more are necessary
Deinde docet. qualiter legere debeat sacram Scripturam is,
then it-teaches how to-read ought the-sacred Scripture he
qui in ea correctionem morum suorum, et formam vivendi
who in it the-correction of-morals his and the-form of-living
quærit. Ad ultimum docet illum, qui propter amorem
seeks at the-last it-teaches him who for love
scientiæ eam legit: et sic secunda quoque pars finem accipit.
of-knowledge it reads and so the-second also part an-end receives

CAP. II. De origine artium, et animæ perfectione

II · THE ORIGIN OF THE ARTS, AND THE PERFECTION OF THE SOUL

Wisdom is the first of all things to be sought, and it lights man to know himself, as the Delphic 'Know thyself' bids. The philosophers held the soul compounded of all natures, since like is grasped by like, not by parts but by power: as Varro says, a seal makes metal show a likeness from its own fitness. Dulled by the body's passions, the mind forgets what it was and believes only in what it sees; teaching restores it, so the study of wisdom is life's highest solace.

Omnium expetendorum prima est sapientia, in qua perfecti
of-all things-to-be-sought the-first is wisdom in which of-the-perfect
boni forma consistit. Sapientia illuminat hominem, ut seipsum
good the-form consists wisdom enlightens man that himself
agnoscat, qui cæteris similis fuit, cum se præ cæteris
he-may-know who to-the-others like was when himself above the-others
factum esse non intellexit. Immortalis quippe animus sapientia
made to-be not he-understood immortal for the-mind by-wisdom

illustratus respicit principium suum, et quam sit indecorum,
enlightened looks-back-at the-beginning its-own and how it-is unbecoming
agnoscit, ut extra se quidquam quærat: cui quod ipse est,
knows that outside itself anything it-should-seek to-which what itself is
satis esse poterat. Scriptum legitur in tripode Apollinis: Γνῶθι
enough to-be could written it-is-read on the-tripod of-Apollo know
σεαυτόν, id est «Nosce teipsum;» quia nimirum homo si non
thyself that is know thyself because surely man if not
originis suæ immemor esset, omne quod mutabilitati obnoxium
of-origin his unmindful he-were all that to-mutability subject
est, quam sit nihil, agnosceret. Probata apud philosophos
is how it-is nothing he-would-know approved among philosophers
sententia: «Animam ex cunctis naturæ partibus asserit esse
the-opinion the-soul from all of-nature the-parts asserts to-be
compactam.» Et Timæus Platonicus: «Ex dividua et individua,
compacted and Timaeus the-Platonist from divisible and indivisible
mistaque substantia; itemque eadem et diversa, et ex utroque
and-mixed substance and-likewise the-same and different and from both
commista natura, quo universitas resignatur, ἐντελέχειαν
mingled nature by-which the-universe is-sealed entelechy
formavit.» Ipsa namque et initia, consequuntur, capit: quia
formed it for both the-beginnings they-follow it-takes because
et invisibiles per intelligentiam rerum causas comprehendit,
both the-invisible through understanding of-things causes it-comprehends
et visibiles actualium formas per sensuum passiones colligit;
and the-visible of-actual-things forms through of-the-senses the-impressions it-gathers
sectaque in orbes geminos motum glomerat, quia sive
and-cut into orbs twin its-motion it-rolls because whether
per sensus ad sensibilia exeat, sive per intelligentiam, ad
through the-senses to sensible-things it-goes-out or through understanding to
invisibilia ascendat, ad seipsam rerum similitudines trahens
invisible-things it-ascends to itself of-things the-likenesses drawing

regyrat: et hoc est, quod eadem mens, quæ universorum
it-turns-back and this is what the-same mind which of-all-things
capax est, ex omni substantia atque natura, quo similitudinis
capable is from every substance and nature so-that of-likeness
repræsentet figuram coaptatur. Pythagoricum namque dogma
it-may-represent the-figure is-fitted-together Pythagorean for the-dogma
erat, «similia similibus comprehendi;» ut scilicet anima
was like-things by-like to-be-comprehended so-that namely the-soul
rationalis nisi ex omnibus composita foret, nullatenus omnia
rational unless from all-things composed it-were in-no-way all-things
comprehendere posset, secundum quod dicit quidam:
to-comprehend could according-to what says a-certain-one

Terram terreno comprendimus, æthera flammis,
earth by-earthy we-comprehend the-ether by-flames
Humorem liquido, nostro spirabile flatu.
moisture by-liquid by-our the-breathable breath

Nec tamen existimare debemus viros in omni rerum natura
nor yet to-suppose we-ought men in all of-things nature
peritissimos, hoc de simplici essentia sensisse, quod ulla
most-skilled this about the-simple essence to-have-thought that by-any
se partium quantitate distenderet, sed ut apertius mirabilem
itself of-parts quantity it-extended but that more-openly the-wonderful
ejus demonstrarent potentiam, dicebant ex omnibus naturis
its they-might-show power they-said from all natures
constare: non secundum compositionem, sed secundum
to-consist not according-to composition but according-to
compositionis rationem. Neque enim hæc rerum omnium
of-composition the-reason nor for this of-things of-all
similitudo aliunde aut extrinsecus animæ advenire credenda
likeness from-elsewhere or from-outside to-the-soul to-come to-be-believed

est, sed ipsa potius eam in se, et ex se nativa quadam
is but it rather it in itself and from itself by-native a-certain
potentia et propria virtute capit. Nam sicut Varro in
power and own strength takes for as Varro in
Periphysion dicit: «Non omnis varietas extrinsecus rebus
the-Periphysion says not every variety from-outside to-things
accidit, ut necesse sit quidquid variatur, aut amittere
happens so-that necessary it-be whatever varies either to-lose
aliquid quod habuit, aut aliquid aliud et diversum extrinsecus
something which it-had or something other and different from-outside
quod non habuit assumere. Videmus quod paries extrinsecus,
which not it-had to-take-on we-see that a-wall from-outside
adveniente forma imaginis cujuslibet similitudinem accipit:
coming the-form of-an-image of-whatever the-likeness receives
cum vero impressor metallo figuram imprimit, ipsum quidem
when but the-engraver on-metal a-figure impresses it indeed
non intrinsecus, sed ex propria virtute et naturali habilitate
not from-within but by its-own strength and natural aptitude
aliud jam aliquid repræsentare incipit. Sic nimirum mens
other now something to-represent begins thus surely the-mind
rerum omnium similitudine insignita, omnia esse dicitur, atque
of-things all by-the-likeness marked all-things to-be is-said and
ex omnibus compositionem suscipere, non integraliter, sed
from all-things composition to-receive not integrally but
virtualiter atque potentialiter continere. Et hæc est illa naturæ
virtually and potentially to-contain and this is that of-nature
nostræ dignitas, quam omnes æque naturaliter habent, sed
our dignity which all equally naturally have but
non omnes æque noverunt. Animus enim corporis passionibus
not all equally know the-mind for of-the-body by-the-passions
consopitus, et per sensibiles formas extra semetipsum
lulled-asleep and through sensible forms outside itself

abductus, oblitus est quid fuerit, et quia nil aliud fuisse
led-away forgotten has what it-was and because nothing else to-have-been
se meminit, nil præter id quod videtur, esse credit.
itself it-remembers nothing besides that which is-seen to-be it-believes
Reparatur autem per doctrinam, ut nostram agnoscamus
it-is-restored moreover through teaching that our we-may-know
naturam, et ut discamus extra non quærere, quod in nobis
nature and that we-may-learn outside not to-seek what in ourselves
possumus invenire. Summum igitur in vita solamen est studium
we-can to-find the-highest therefore in life comfort is the-study
sapientiæ, quam qui invenit, felix est, et qui possidet, beatus.
of-wisdom which who finds happy is and who possesses blessed

CAP. III. Quod studium sapientiæ philosophia sit

III · THAT THE STUDY OF WISDOM IS PHILOSOPHY

Pythagoras first called the study of wisdom philosophy and chose to be called a lover of wisdom rather than wise, since truth lies so hidden that the mind grasps it only with difficulty. Philosophy is the love and friendship of that wisdom which is the living mind and primal reason of things, not of the craftsman's skill; it is the illumination of the mind by pure wisdom, restoring the soul to its own nature. To proceed in order, Hugh begins from the soul's powers.

Primus omnium Pythagoras «studium sapientiæ philosophiam
the-first of-all Pythagoras the-study of-wisdom philosophy
nuncupavit,» maluitque philosophus quam sophos dici.
named and-preferred philosopher than sophos to-be-called
Nam antea sophi, id est sapientes vocabantur. Pulchre
for before sophoi that is wise-men they-were-called finely
equidem inquisitores veritatis non sapientes sed amatores
indeed the-inquirers of-truth not wise-men but lovers

sapientiæ vocat; quia nimirum adeo latet omne verum, ut
of-wisdom he-calls because surely so-much lies-hidden all truth that
ejus amore quantumlibet mens ardeat, quantumlibet ad ejus
its with-love however-much the-mind may-burn however-much to its
inquisitionem surgat, difficile tamen ipsam, ut est, veritatem
inquiry it-may-rise difficult yet it as it-is the-truth
comprehendere queat. Philosophiam autem earum rerum,
to-comprehend it-may-be-able philosophy moreover of-those things
quæ vere essent, suique immutabilem substantiam
which truly were and-of-themselves unchangeable substance
sortirentur, disciplinam constituit. «Est» autem «philosophia
obtained the-discipline he-established is moreover philosophy
amor et studium et amicitia quodammodo sapientiæ,»
the-love and study and friendship in-a-way of-wisdom
sapientiæ vero non hujus, quæ in ferramentis quibusdam,
of-wisdom but not of-this-one which in tools certain
et in aliqua fabrili scientia notitiaque versatur, sed
and in some of-a-craftsman knowledge and-acquaintance is-occupied but
illius sapientiæ, quæ nullius indigens, vivax mens, et sola
of-that wisdom which of-nothing needing a-living mind and alone
rerum primæva ratio est. Est autem hic amor sapientiæ,
of-things the-primeval reason is is moreover this love of-wisdom
intelligentis animi ab illa pura sapientia illuminatio, et
of-the-understanding mind by that pure wisdom an-illumination and
quodammodo ad seipsam retractatio atque advocatio, ut
in-a-way to itself a-drawing-back and summoning so-that
videatur sapientiæ studium divinitatis et puræ mentis illius
it-seems of-wisdom the-study of-divinity and of-pure mind that
amicitia. Hæc igitur sapientia cuncto animarum generi
the-friendship this therefore wisdom on-every of-souls kind
meritum suæ divinitatis imponit: et ad propriam naturæ
the-merit of-its divinity imposes and to the-proper of-nature

vim puritatemque reducit. Hinc nascitur speculationum
strength and-purity leads-back hence is-born of-speculations
cogitationumque veritas, et sancta puraque actuum castimonia.
and-of-thoughts the-truth and holy and-pure of-acts chastity
Quoniam vero humanis animis hoc excellentissimum bonum
since indeed for-human minds this most-excellent good
philosophiæ comparatum est, ut viæ filo quodam
of-philosophy procured is that of-the-way by-a-thread a-certain
procedat oratio, ab ipsis animæ efficientiis ordiendum est.
may-proceed the-discourse from the-very of-the-soul powers to-be-begun it-is

CAP. IV. Triplicem esse vim animæ, et solum hominem ratione præditum

IV · THE SOUL'S THREEFOLD POWER, AND MAN ALONE RATIONAL

The soul has three powers: one gives the body life and growth, as in plants; a second adds sense and memory, as in animals, whose images are confused and who know nothing of the future; the third, reason, uses the other two as servants and belongs to man alone. Reason grasps things present, understands things absent, and seeks things unknown, asking whether a thing is, what it is, of what kind, and why. Its labor is twofold: to know the natures of things, and to learn first what moral seriousness will later practice.

Triplex omnino animæ vis in vegetandis corporibus
threefold altogether of-the-soul the-power in quickening bodies
deprehenditur: quarum una quidem vitam solum corporis
is-detected of-which one indeed life alone of-the-body
subministrat, ut nascendo crescat, alendoque subsistat.
supplies that by-being-born it-may-grow and-by-being-nourished it-may-subsist
Alia vero sentiendi judicium præbet. Tertia vi mentis
the-other but of-sensing judgment affords the-third on-the-power of-mind

et ratione subnixa est. Quarum quidem primæ id officium
and on-reason supported is of-which indeed of-the-first this the-office
est, ut creandis, nutriendis alendisque corporibus præsto sit:
is that for-creating for-nourishing and-feeding bodies at-hand it-be
nullum vero præstet rationis sensusve judicium. Hæc autem
no but it-may-afford of-reason or-of-sense judgment this moreover
est herbarum atque arborum, et quidquid terræ radicitus
is of-grasses and of-trees and whatever to-the-earth by-the-root
affixum tenetur. Secunda vero composita atque conjuncta est,
fixed is-held the-second but composite and joined is
ac primam sibi sumens et in partem constituens, varium,
and the-first to-itself taking and in part establishing a-varied
de quibus potest capere, ac multiforme judicium capit.
of which-things it-can to-grasp and manifold judgment it-takes
Omne enim animal, quod sensu viget, idem et nascitur, et
every for animal which by-sense thrives the-same both is-born and
nutritur, et alitur. Sensus vero diversi sunt, et usque ad
is-nourished and is-fed the-senses but different are and all-the-way to
quinarium numerum crescunt: ita quidquid tantum alitur, non
the-fivefold number grow so whatever only is-fed not
etiam sentit. Quidquid vero sentire potest, etiam alitur, et ei
also senses whatever but to-sense can also is-fed and to-it
prima quoque vis animæ, nascendi scilicet atque nutriendi,
the-first also power of-the-soul of-being-born namely and of-being-nourished
probatur, esse subjecta. Quibus vero sensus adest, non tantum
is-proved to-be subject in-whom but sense is-present not only
eas rerum capiunt formas, quibus sensibili corpore feriuntur
those of-things they-take forms by-which by-a-sensible body they-are-struck
præsente; sed abscedente quoque sensu sensibilibusque sepositis,
present but departing also the-sense and-the-sensible-things set-aside
cognitarum sensu formarum imagines tenent, memoriamque
of-the-known by-sense forms the-images they-hold and-memory

conficiunt: et prout quodque animal valet, longius breviusque
they-produce and as each animal is-strong longer and-shorter
custodit. Sed eas imaginationes confusas atque inevidentes
it-keeps but those imaginings confused and unclear
sumunt, ut nihil ex earum conjunctione ac compositione
they-take so-that nothing from their conjunction and composition
efficere possint: atque idcirco meminisse quidem nec æque
to-effect they-can and therefore to-remember indeed nor equally
omnia possunt, amissam oblivionem recolligere ac revocare
all-things they-can the-lost forgetting to-gather-again and to-recall
non possunt. Futuri vero iis nulla cognitio est. Sed
not they-can of-the-future but to-them no knowledge is but
vis animæ tertia, quæ secum priores alendi ac sentiendi
the-power of-the-soul third which with-itself the-former of-feeding and of-sensing
trahit, iisque velut famulis atque obedientibus utitur: eadem
draws and-these as servants and obedient uses the-same
tota in ratione constituta, eaque vel in rerum præsentium
wholly in reason established and-it either in of-things present
firmissima conclusione, vel in absentium intelligentia, vel
the-firmest conclusion or in of-absent-things understanding or
in ignotarum inquisitione versatur. Hæc humano tantum
in of-unknown-things the-inquiry is-occupied this to-the-human only
generi præsto est, quæ non solum sensus imaginationesque
race at-hand is which not only the-senses and-imaginings
perfectas, et non inconditas capit, sed etiam pleno
perfect and not disordered takes but also with-full
actu intelligentiæ quod imaginatio suggessit, explicat atque
act of-understanding what imagination suggested unfolds and
confirmat. Itaque (ut dictum est) huic divinæ naturæ non
confirms and-so as said it-is to-this divine nature not
ea tantum in cognitione sufficiunt, quæ subjecta sensibus
those-things only in knowledge suffice which subject to-the-senses

comprehendit, verum etiam ex sensibilibus imaginatione
it-comprehends but also from sensible-things by-imagination
concepta, et absentibus rebus nomina indere potest, et
conceived and to-absent things names to-give it-can and
quod intelligentiæ ratione comprehendit, vocabulorum quoque
what of-understanding by-reason it-comprehends of-words also
positionibus aperit. Illud quoque ei naturæ proprium est,
by-the-placings it-discloses that also to-it to-the-nature proper is
ut per ea, quæ sibi nota sunt, ignota investiget.
that through those-things which to-itself known are the-unknown it-may-investigate
Et non solum unumquodque an sit, sed quid sit etiam,
and not only each whether it-is but what it-is also
et quale sit, nec non et cur sit oportet agnoscere.
and of-what-kind it-is nor not and why it-is it-behooves to-know
Quam triplicem animæ vim sola (ut dictum est) nominum
which threefold of-the-soul power alone as said it-is of-names
natura sortita est. Cujus animæ vis intelligentiæ motibus
the-nature obtained has of-which soul the-power of-understanding the-motions
non caret, quia in his quatuor proprie vim rationis
not lacks because in these four properly the-power of-reason
exercet. Aut enim aliquid an sit, inquirit, aut sic esse
it-exercises either for something whether it-is it-inquires or so to-be
constiterit, quid sit, addubitat; quod si etiam utriusque
if-it-has-been-established what it-is it-doubts but if also of-both
scientiam ratione possidet, quale sit unumquodque, ratione
the-knowledge by-reason it-possesses of-what-kind is each by-reason
investigat, atque in eo cætera accidentium momenta perquirit.
it-investigates and in it the-other of-accidents moments it-searches-out
Quibus cognitis, cur ita sit quærit, et ratione nihilominus
which known why so it-is it-seeks and by-reason nonetheless
investigat. Cum igitur hic actus sit humani animi, ut
investigates since therefore this the-act is of-the-human mind that

semper in præsentium comprehensione, aut in absentium
always in of-present-things the-comprehension or in of-absent-things
intelligentia, aut in ignotorum inquisitione atque inventione
the-understanding or in of-unknown-things the-inquiry and discovery
versetur: duo sunt in quibus omnem operam vis animæ
it-be-occupied two there-are in which all effort the-power of-the-soul
ratiocinantis impendit: unum quidem ut rerum naturas
reasoning expends one indeed that of-things the-natures
inquisitionis ratione cognoscat; alterum vero, ut ad scientiam
of-inquiry by-the-reason it-may-know the-other but that to knowledge
prius veniat, quod post gravitas mortalis exerceat.
first it-may-come which afterward the-gravity mortal may-exercise

CAP. V. Quæ res ad philosophiam pertineant

V · WHAT THINGS BELONG TO PHILOSOPHY

Having said that the study of wisdom belongs to man alone, Hugh finds that wisdom must govern every human act, since reason, unlike the beasts, is led not by blind appetite. So philosophy is 'the discipline that fully investigates the reasons of all things human and divine,' and one act can belong to philosophy by its reason while excluded from it by its practice: the reason of farming is the philosopher's, the work the farmer's. Philosophy therefore has as many parts as there are kinds of things it reaches.

Sed, ut video, inextricabilem jam ipso loquendi ordine
but as I-see an-inextricable now by-the-very of-speaking order
labyrinthum incidimus, ubi nobis non perplexus sermo, sed
labyrinth we-have-fallen-into where for-us not perplexed speech but
res obscura difficultatem pariat. Quia enim de studio
the-matter obscure difficulty bears because for about the-study
sapientiæ loqui suscepimus, idque solis hominibus quodam
of-wisdom to-speak we-have-undertaken and-that alone to-men by-a-certain

naturæ privilegio competere attestati sumus: consequenter
of-nature privilege to-belong attested we-have consequently
nunc omnium humanorum actuum moderatricem quamdam
now of-all human acts a-moderator a-certain
sapientiam posuisse videmur. Si enim brutorum animalium
wisdom to-have-set we-seem if for of-brute animals
natura, quæ nullo regitur rationis judicio, motus suos
the-nature which by-no is-ruled of-reason judgment movements its
secundum solas sensuum passiones diffundit, et in appetendo
according-to alone of-the-senses impressions spreads and in seeking
seu fugiendo aliquid, non intelligentiæ utitur discretione, sed
or fleeing something not of-understanding uses the-discernment but
cæco quodam carnis affectu impellitur: restat ut rationalis
by-blind a-certain of-the-flesh affection is-driven it-remains that of-the-rational
animæ actus cæca cupiditas non capiat, sed moderatrix semper
soul the-act blind desire not may-seize but moderating always
sapientia præcedat. Quod si verum esse constiterit, jam non
wisdom may-precede which if true to-be it-has-been-established now not
solum ea studia, in quibus vel de rerum natura vel disciplina
only those studies in which either about of-things the-nature or the-discipline
agitur morum, verum etiam omnium humanorum actuum seu
is-treated of-morals but also of-all human acts or
studiorum rationes non incongrue ad philosophiam pertinere
studies the-reasons not unfittingly to philosophy to-belong
dicemus. Secundum quam acceptionem sic philosophiam
we-shall-say according-to which acceptance thus philosophy
definire possumus. «Philosophia est disciplina omnium rerum
to-define we-can philosophy is the-discipline of-all things
humanarum atque divinarum rationes plene investigans.» Nec
human and divine the-reasons fully investigating nor
movere debet quod supra diximus: Philosophiam esse amorem
to-move ought what above we-have-said philosophy to-be the-love

et studium sapientiæ: non hujus, quæ instrumentis explicatur,
and study of-wisdom not of-this-one which by-instruments is-unfolded
ut est architectura, agricultura, et cætera hujusmodi, sed ejus
as is architecture agriculture and the-rest of-this-kind but of-that
sapientiæ, quæ sola rerum primæva ratio est. Potest namque
wisdom which alone of-things the-primeval reason is can for
idem actus et ad philosophiam pertinere secundum rationem
the-same act both to philosophy to-belong according-to reason
suam, et ab ea excludi secundum administrationem.
its and from it to-be-excluded according-to administration
Verbi gratia, ut de præsenti loquamur, agriculturæ ratio
for example that about the-present we-may-speak of-agriculture the-reason
philosophi est, administratio rustici. Præterea opera
of-the-philosopher is the-administration of-the-peasant moreover the-works
artificum, etsi natura non sint, imitantur tamen naturam,
of-craftsmen although nature not they-are imitate yet nature
et sui exemplaris formam (quæ natura est, qua imitantur)
and of-their exemplar the-form which nature is by-which they-imitate
ratione exprimunt. Vides jam, qua ratione cogimur
by-reason express you-see now by-what reason we-are-compelled
philosophiam in omnes actus hominum diffundere, ut
philosophy into all the-acts of-men to-spread so-that
jam necesse sit, tot esse philosophiæ partes, quot sunt
now necessary it-be as-many to-be of-philosophy the-parts as are
rerum diversitates, ad quas ipsam pertinere constiterit.
of-things the-diversities to which it to-belong has-been-established

CAP. VI. De ortu theoricæ, practicæ, mechanicæ

VI · THE ORIGIN OF THE THEORETICAL, PRACTICAL, AND MECHANICAL

Every human action governed by wisdom aims either to restore the integrity of our nature or to temper the necessity of the defects this life is subject to. In man are a good, his nature, to be restored by exercise, and an evil, vice, to be excluded or at least tempered. The integrity of human life is completed by knowledge and virtue, our one likeness to the divine; man's better part is immortal, his other mortal and changeable.

Omnium autem humanarum actionum seu studiorum, quæ
of-all moreover human actions or studies which
sapientia moderantur, finis et intentio ad hoc spectare debet:
by-wisdom are-governed the-end and intention to this to-look ought
ut vel naturæ nostræ reparetur integritas, vel defectuum,
that either of-nature our may-be-restored the-integrity or of-the-defects
quibus præsens subjacet vita, temperetur necessitas. Dicam
to-which the-present lies-subject life may-be-tempered the-necessity I-shall-say
apertius quod dixi. Duo sunt in homine: bonum et
more-openly what I-have-said two-things there-are in man good and
malum, natura et vitium. Bonum quia natura est, quia
evil nature and vice the-good because nature it-is because
corruptum est, quia minus est, exercitio reparandum est.
corrupted it-is because less it-is by-exercise to-be-restored is
Malum, quia vitium est, quia corruptio est, quia natura non
the-evil because vice it-is because corruption it-is because nature not
est, excludendum est. Quod si funditus exterminari non
it-is to-be-excluded it-is but if utterly to-be-exterminated not
potest, saltem adhibito remedio temperandum est. Hoc est
it-can at-least applied a-remedy to-be-tempered it-is this is
omnino quod agendum est, ut natura reparetur, et excludatur
altogether what to-be-done is that nature may-be-restored and may-be-excluded

vitium. Integritas vero vitæ humanæ duobus perficitur: scientia
vice the-integrity but of-life human by-two-things is-perfected knowledge
et virtute, quæ nobis cum supernis et divinis substantiis
and virtue which for-us with the-supernal and divine substances
similitudo sola est. Nam homo cum simplex natura non sit, sed
the-likeness alone is for man since simple in-nature not he-is but
gemina compactus substantia, secundum unam partem sui,
of-twin compacted substance according-to one part of-himself
quæ potior est, et (ut apertius id quod oportet, dicam) quæ
which the-better is and that more-openly that which it-behooves I-may-say which
ipse est, immortalis est: secundum alteram vero partem, quæ
he is immortal he-is according-to the-other but part which
caduca est, quæ sola his, qui nisi sensibus fidem præstare
perishable is which alone to-those who except to-the-senses faith to-show
nesciunt, cognita est, mortalitati et mutabilitati obnoxius est:
know-not known is to-mortality and mutability subject he-is
ubi toties mori necesse est, quoties amittere id quod est. Et
where as-often to-die necessary it-is as-often-as to-lose that which it-is and
hæc est ultima pars rerum, quæ principium et finem habet.
this is the-last part of-things which a-beginning and an-end has

CAP. VII. De tribus rerum differentiis

VII · THE THREE KINDS OF THINGS

Some things have neither beginning nor end and are eternal, as the Creator, in whom being and what is are one; some have a beginning and no end and are perpetual, as the substances the Greeks call ousiai and the bodies above the moon; some have both and are temporal, the works of nature below the moon, made by the artisan fire. Nothing in the world dies, since no essence perishes, but forms pass and vary, so that sayings that nothing returns to nothing and that all returns to nothing are both true of their own order.

Sunt autem in rebus alia, quæ nec principium habent,
there-are moreover among things some which neither a-beginning have
nec finem, et hæc æterna nominantur: alia quæ principium
nor an-end and these eternal are-named others which a-beginning
quidem habent, sed nullo fine clauduntur: et dicuntur
indeed have but by-no end are-closed and are-called
perpetua; alia quæ initium habent et finem; et hæc sunt
perpetual others which a-beginning have and an-end and these are
temporalia. In primo ordine id constituimus, cui non est
temporal in the-first order that we-set for-which not is
aliud esse, et id quod est, id est, cujus causa et effectus
other to-be and that which it-is that is whose cause and effect
diversa non sunt: quod non aliunde, sed a semetipso
different not are which not from-elsewhere but from itself
subsistere habet: ut est solius naturæ genitor et artifex.
to-subsist has as is of-alone nature the-begetter and craftsman
Illud vero, cui aliud est esse: et id quod est, id est,
that but for-which other is to-be and that which it-is that is
quod aliunde ad esse venit, et ex causa præcedente in
which from-elsewhere to being comes and from a-cause preceding into
actum profluxit, ut esse inciperet, natura est, quæ mundum
act has-flowed that to-be it-might-begin nature is which the-world

continet omnem. Idque in gemina secatur. Est quiddam,
contains whole and-that into twin is-cut there-is something
quod a causis suis primordialibus ut esse incipiat, nullo
which from causes its primordial that to-be it-may-begin with-nothing
movente ad actum prodit; solo divinæ voluntatis arbitrio:
moving to act comes-forth by-the-sole of-the-divine will judgment
Ibique immutabile omnis finis atque vicissitudinis expers
and-there unchangeable of-every end and change free
consistit. Ejusmodi sunt rerum substantiæ, quas Græci
it-stands of-such-kind are of-things the-substances which the-Greeks
οὐσίας dicunt: et cuncta superlunaris mundi corpora, quæ
ousiai call and all of-the-superlunary world the-bodies which
etiam ideo quod non mutentur, divina appellata sunt.
also for-this that not they-are-changed divine called are
Tertia rerum est, quæ principium et finem habent, et
the-third of-things is which a-beginning and an-end have and
per se ad esse non veniunt, sed sunt opera naturæ
by themselves to being not come but are works of-nature
quæ oriuntur super terram, sub lunari globo, movente igne
which arise on the-earth under the-lunar globe moving fire
artifice, qui vi quadam descendit in res sensibiles
the-craftsman which with-power a-certain descends into things sensible
procreandas. De illis ergo dictum est: «Nihil in mundo
to-be-procreated about those therefore said it-is nothing in the-world
moritur, eo quod nulla essentia pereat.» Non enim essentiæ
dies for-this that no essence perishes not for the-essences
rerum transeunt, sed formæ. Cum vero forma transire dicitur,
of-things pass but the-forms when but a-form to-pass is-said
non sic intelligendum est, ut aliqua res existens perire
not so to-be-understood it-is that some thing existing to-perish
omnino, et esse suum amittere credatur, sed variari potius;
altogether and being its to-lose be-believed but to-be-varied rather

vel sic fortassis, ut quæ juncta fuerant, ab invicem
or so perhaps that the-things-which joined had-been from each-other
separantur; vel quæ separata erant, conjungantur; vel quæ hic
are-separated or which separated were are-joined or which here
erant, illuc transeant; vel quæ nunc erant tunc subsistant, in
were thither pass or which now were then subsist in
quibus omnibus esse rerum nihil detrimenti patitur. De
which all the-being of-things no loss suffers about
iis dictum est: «Omnia orta decidunt, et aucta senescunt;»
these said it-is all-things risen fall and increased grow-old
eo quod cuncta naturæ opera, sicut principium habent,
for-this that all of-nature works as a-beginning have
ita etiam a fine aliena non sunt. De illis dictum est:
so also from an-end strangers not they-are about those said it-is

De nihilo nihil, in nihilum nil posse reverti. (Pers. Sat. iii,
from nothing nothing into nothing nothing to-be-able to-return Pers. Sat. three
v. 83.)
v. 83

Et eo quod omnis natura et primordialem habet causam,
and for-this that every nature both a-primordial has cause
et subsistentiam perpetuam. De iis dictum est:
and subsistence perpetual about these said it-is

Et redit in nihilum, quod fuit ante nihil:
and returns into nothing what was before nothing

eo quod omne opus naturæ sicut temporaliter ex occulta
for-this that every work of-nature as temporally from a-hidden
causa in actum profluit: item eodem actu temporaliter
cause into act flows likewise by-the-same act temporally
destructo eo, unde venerat, reversurum sit.
destroyed thither whence it-had-come about-to-return it-is

CAP. VIII. De mundo superlunari et sublunari

VIII · THE WORLD ABOVE THE MOON AND THE WORLD BELOW

The mathematicians divided the world at the moon's circle: the upper they called nature, time, and Elysium, for its fixed law, the course of its stars, and its calm light; the lower, the work of nature, temporal, and the underworld, for its flux and confusion. Hugh traces this to show that man shares necessity where he is changeable and kinship with God where he is immortal, so that all human action aims either to restore the divine likeness in us or to provide for this life's needs.

Hinc est, quod mathematici mundum in duas partes
hence it-is that the-mathematicians the-world into two parts
diviserunt: in eam scilicet partem, quæ est a circulo lunæ
divided into that namely part which is from the-circle of-the-moon
sursum, et in eam, quæ deorsum est. Et superlunarem
upward and into that which downward is and the-superlunar
mundum, eo quod ibi omnia a primordiali lege consistant,
world for-this that there all-things by the-primordial law stand
naturam appellabant, sublunarem opus naturæ, videlicet
nature they-called the-sublunar the-work of-nature namely
superioris; quia omnium genera animantium, quæ in eo
of-the-higher because of-all the-kinds of-living-things which in it
vitalis spiritus infusione vegetantur, a superioribus per
of-the-vital spirit by-the-infusion are-quickened from the-higher-things through

invisibiles meatus infusum nutrimentum accipiunt: non solum,
invisible channels poured-in nourishment receive not only
ut nascendo crescant, sed etiam ut alendo subsistant.
that by-being-born they-may-grow but also that by-being-fed they-may-subsist
Eumdem etiam superiorem mundum tempus vocabant, propter
the-same also higher world time they-called because-of
cursum et motum siderum, quæ in eo sunt: inferiorem
the-course and motion of-the-stars which in it are the-lower
temporalem, quia secundum motus superiores agitur.
temporal because according-to the-motions higher it-is-driven
Item superlunarem, propter perpetuam lucis et quietis
likewise the-superlunar because-of the-perpetual of-light and of-rest
tranquillitatem elysium. Hunc autem propter inconstantiam
tranquility Elysium this moreover because-of the-inconstancy
et confusionem rerum fluctuantium, infernum nuncupabant.
and confusion of-things fluctuating the-underworld they-named
Hæc paulo latius prosecuti sumus, ut ostendamus
these-things a-little more-widely pursued we-have that we-may-show
hominem, qua in parte mutabilitatis particeps est, in ea quoque
man which in part of-mutability a-sharer he-is in that also
necessitati esse obnoxium: in ea vero, qua immortalis est,
to-necessity to-be subject in that but in-which immortal he-is
divinitati esse cognatum. Ex quo colligi potest id, quod
to-divinity to-be akin from which to-be-gathered can that which
supra dictum est; quod videlicet omnium humanarum actionum
above said it-is that namely of-all human actions
ad hunc finem concurrit intentio, ut vel divinæ similitudinis
to this end runs-together the-intention that either of-the-divine likeness
imago in nobis restauretur, vel hujus vitæ necessitudini
the-image in us may-be-restored or of-this life to-the-necessity

consulatur, quæ quo facilius lædi potest
it-may-be-provided which by-how-much more-easily to-be-harmed it-can
adversis, eo magis foveri et conservari indiget.
by-adverse-things by-so-much more to-be-cherished and to-be-preserved needs

CAP. IX. In quo homo similis sit Deo

IX · IN WHAT MAN IS LIKE GOD

Contemplation of truth and the practice of virtue restore the divine likeness in man, who is wise and just as God is, though changeably. The actions that serve this life's need are of three kinds: supplying nature, defending against harm from without, and remedying harm done. Action that restores our nature is divine and may be called understanding; action that provides for our weakness is human and is called knowledge. Understanding divides into the theoretical and the practical or ethical, and knowledge, since it pursues human works, is called mechanical, that is, adulterate.

Duo vero sunt quæ divinam in homine similitudinem
two indeed there-are which the-divine in man likeness
reparant, id est, speculatio veritatis et virtutis exercitium;
restore that is the-contemplation of-truth and of-virtue the-exercise
quia in hoc similis Deo est, quod sapiens et justus est, sed
because in this like to-God he-is that wise and just he-is but
iste mutabiliter, ille immutabiliter et sapiens et justus est.
this-one mutably that-one immutably both wise and just is
Illarum vero actionum, quæ hujus vitæ necessitudini deserviunt,
of-those but actions which of-this life to-the-necessity serve
trimodum genus est. Primum, quod naturæ instrumentum
threefold the-kind is the-first which to-nature the-instrument
administrat; secundum, quod contra molesta, quæ extrinsecus
administers the-second which against troubles which from-outside

accidere possunt, munit; tertium, quod contra jam illata
to-happen can fortifies the-third which against already brought-on
præstat remedium. Cum igitur ad reparandam naturam nostram
affords a-remedy when therefore to restoring nature our
intendimus, divina actio est: cum vero illi quod infirmum
we-intend divine the-action is when but to-that which weak
in nobis est, necessaria providemus, humana. Omnis
in us is the-necessary-things we-provide human every
ergo actio vel divina est, vel humana. Possumus autem
therefore action either divine is or human we-can moreover
non incongrue illam (eo quod de superioribus habeatur)
not unfittingly that-one for-this that about higher-things it-is-held
intelligentiam appellare: hanc vero (quia de inferioribus
understanding to-call this-one but because about lower-things
habetur, et quasi quodam consilio indiget) scientiam vocare.
it-is-held and as-if of-a-certain counsel needs knowledge to-call
Si igitur sapientia, ut supra dictum est, cunctas, quæ ratione
if therefore wisdom as above said it-is all which by-reason
fiunt, moderatur actiones: consequens est jam ut, sapientiam
are-done governs actions consequent it-is now that wisdom
has duas partes continere, id est, intelligentiam et scientiam
these two parts to-contain that is understanding and knowledge
dicamus. Rursus intelligentia, quoniam et in investigatione
we-should-say again understanding since both in the-investigation
veritatis, et in morum consideratione laborat, eam in duas
of-truth and in of-morals the-consideration it-labors it into two
species dividimus; in theoricam, id est speculativam; et
species we-divide into theoretical that is speculative and
practicam, id est activam: quæ etiam ethica, id est moralis
practical that is active which also ethics that is moral

appellatur. Scientia vero, quia opera humana prosequitur,
is-called knowledge but because works human it-pursues
congrue mechanica, id est adulterina vocatur.
fittingly mechanical that is adulterate is-called

CAP. X. De triplicibus operibus

X · THE THREE KINDS OF WORKS

There are three works: God's, which creates from nothing; nature's, which brings the hidden into act; and the craftsman's, which joins the separate or separates the joined, as the first pair sewed fig leaves. The craftsman imitates nature: the house copies the mountain's slope, and clothing the bark, feathers, scales, and fleece of creatures born armed. Man alone is born naked so that his reason might shine the more in finding what the others have by nature, and 'ingenious hunger forged all the arts.'

Sunt etenim triplicia opera, id est, opus Dei, opus naturæ,
there-are for threefold works that is the-work of-God the-work of-nature
opus artificis imitantis naturam. Opus Dei est, quod
the-work of-the-craftsman imitating nature the-work of-God is that-which
non erat creare: unde illud: In principio creavit Deus cœlum
not was to-create whence that in the-beginning created God heaven
et terram (Gen. i). Opus naturæ, quod latuit ad actum
and earth Gen. one the-work of-nature that-which lay-hidden into act
producere: unde illud: Producat terra herbam virentem
to-bring-forth whence that let-bring-forth the-earth grass green
(ibid.), etc. Opus artificis est disgregata conjungere, vel
ibid. etc. the-work of-the-craftsman is the-disjoined to-join or
conjuncta segregare: unde illud: Consuerunt folia ficus, et
the-joined to-separate whence that they-sewed leaves of-the-fig and
fecerunt sibi perizomata (Gen. iii). Neque enim potuit
made for-themselves aprons Gen. three nor for could

vel terra cœlum creare, vel homo herbam producere;
either the-earth heaven to-create or man the-grass to-bring-forth
quia nec palmum ad staturam suam adjicere potest. In
because not-even a-palm to stature his to-add he-can among
his tribus operibus convenienter opus humanum, quod
these three works fittingly the-work human which
natura non est, sed imitatur naturam, mechanicum, id est,
nature not is but imitates nature mechanical that is
adulterinum nominatur: quemadmodum et clavis subintroducta
adulterate is-named just-as also a-key introduced-secretly
mechanica dicitur. Qualiter autem opus artificis imitetur
mechanical is-called how moreover the-work of-the-craftsman may-imitate
naturam, longum esset et onerosum prosequi per singula,
nature long it-would-be and burdensome to-pursue through each-thing
Possumus tamen exempli causa in paucis id demonstrare.
we-can yet of-example for-the-sake in a-few that to-show
Qui statuam fudit, hominem intuitus est. Qui domum fecit,
who a-statue cast a-man looked-at has who a-house made
montem respexit. Quia enim, ut ait Propheta, Qui emittis
a-mountain looked-to because for as says the-Prophet who send-forth
fontes in convallibus, intra medium montium pertransibunt
springs in the-valleys within the-middle of-the-mountains shall-pass
aquæ (Psal. ciii): eminentia montium aquas non
the-waters Psal. one-hundred-three the-height of-mountains waters not
retinet: ita domus in altum quoddam cacumen levanda
retains so the-house into high a-certain peak to-be-raised
fuit, ut irruentium tempestatum molestias tuto excipere
had that of-the-onrushing storms the-troubles safely to-receive
posset. Qui usum vestimentorum primus adinvenit,
it-might-be-able who the-use of-garments first discovered
consideravit, quod singula quæque nascentium propria quædam
considered that each every of-things-born proper certain

habeant munimenta, quibus naturam suam ab incommodis
have defenses by-which nature their from harms
defendunt. Cortex ambit arborem, penna tegit volucrem,
they-defend the-bark surrounds the-tree the-feather covers the-bird
piscem squama operit, lana ovem induit, pilus jumenta
the-fish the-scale covers wool the-sheep clothes hair the-beasts-of-burden
et feras vestit, concha testam excipit: ebur elephantem
and wild-beasts clothes the-shell the-shellfish receives ivory the-elephant
jacula non timere facit. Nec tamen sine causa factum est,
darts not to-fear makes nor yet without cause done it-is
quod cum singula animantium naturæ suæ arma secum nata
that while each of-the-living-things of-nature its arms with-itself born
habeant, solus homo inermis nascitur et nudus. Oportuit
have alone man unarmed is-born and naked it-behooved
enim, ut illis, quæ sibi providere nesciunt, natura
for that to-those which for-themselves to-provide know-not nature
consuleret: homini autem ex hoc etiam major reperiendi
should-provide for-man moreover from this also a-greater of-finding
occasio præstaretur, cum illa, quæ cæteris naturaliter
occasion should-be-afforded when those-things which to-the-others naturally
data sunt, propria ratione sibi inveniret. Multo enim nunc
given are by-his-own reason for-himself he-should-find much for now
magis enitet ratio hominis hæc eadem inveniendo, quam
more shines the-reason of-man these same-things by-finding than
habendo claruisset. Nec sine causa proverbium sonat, quod
by-having had-shone nor without cause the-proverb sounds that

Ingeniosa fames omnes excuderit artes.
ingenious hunger all has-hammered-out the-arts

Hac equidem ratione illa, quæ nunc excellentissima in
by-this indeed reason those-things which now most-excellent in
studiis hominum vides, reperta sunt. Hac eadem pingendi,
the-studies of-men you-see found were by-this same of-painting
texendi, sculpendi, fundendi, infinita genera exorta sunt, ut
of-weaving of-sculpting of-casting infinite kinds arisen have that
jam cum natura ipsum miremur artificem.
now with nature himself we-marvel-at the-craftsman

CAP. XI. Quid sit natura

XI · WHAT NATURE IS

Though Cicero calls nature hard to define, Hugh gives the word's three senses among the ancients. Nature is the archetypal pattern of all things in the divine mind, which gives each thing its being; it is the proper difference that informs each thing, as heavy things tend to earth and fire burns; and it is the artisan fire that proceeds from a certain power to beget sensible things, which is why the physicists derive all things from heat and moisture and Virgil calls Ocean the father.

Quia vero jam toties naturam nominavimus: licet, ut ait
because indeed now so-often nature we-have-named although as says
Tullius, «naturam diffinire difficile sit,» non tamen hujus
Tully nature to-define difficult it-may-be not yet of-this
vocabuli significatio omnino silentio prætereunda videtur.
word the-signification altogether in-silence to-be-passed-over seems
Neque, quia non omnia quæ volumus dicere, possumus, id
nor because not all-things which we-wish to-say we-can that
quod possumus, tacere debemus. Plura veteres de
which we-can to-keep-silent we-ought many-things the-ancients about
natura dixisse inveniuntur, sed nihil ita, ut non aliquid
nature to-have-said are-found but nothing so that not something

restare videatur. Quantum tamen ego ex eorum dictis conjicere
to-remain may-seem as-far-as yet I from their sayings to-conjecture
possum, tribus maxime modis hujus vocabuli significatione
can in-three chiefly ways of-this word the-signification
uti solebant, singulis suam diffinitionem assignando.
to-use they-were-wont to-each its definition assigning
Primo modo per hoc nomen significare voluerunt illud
in-the-first way by this name to-signify they-wished that
archetypum exemplar rerum omnium, quod in mente divina
archetypal exemplar of-things all which in the-mind divine
est: cujus ratione omnia formata sunt: et dicebant naturam
is by-whose reason all-things formed were and they-said nature
esse unius cujusque rei primordialem causam suam: a qua
to-be of-each one thing the-primordial cause its from which
non solum esse, sed etiam tale esse habeat. Huic significationi
not only to-be but also such to-be it-may-have to-this signification
talis diffinitio assignatur: «Natura est, quæ unicuique rei
such a-definition is-assigned nature is that-which to-each thing
suum esse tribuit.» Secundo modo naturam esse dicebant,
its being bestows in-the-second way nature to-be they-said
proprium esse uniuscujusque rei cui significationi diffinitio
the-proper being of-each thing to-which signification a-definition
assignatur; «Natura unamquamque rem informans, propria
is-assigned nature each thing informing with-proper
differentia dicitur;» Secundum quam significationem dicere
difference is-called according-to which signification to-say
solemus: Natura est omnia ponderosa ad terram vergere,
we-are-wont nature is all heavy-things to the-earth to-tend
levia alta petere, ignem urere, aquam humectare, Tertia
light-things the-heights to-seek fire to-burn water to-moisten the-third
diffinitio talis est; «Natura est ignis artifex, ex quadam
definition such is nature is fire the-craftsman from a-certain

vi procedens in res sensibiles procreandas.» Physici
power proceeding into things sensible to-be-procreated the-physicists
namque dicunt, omnia ex calore et humore procreari. Unde
for say all-things from heat and moisture to-be-procreated whence
Virgilius Oceanum patrem appellat: et Valerius Soranus in
Virgil Ocean father calls and Valerius Soranus in
quodam versu de Jove, in significatione ignis ætherei dicit:
a-certain verse about Jove in the-signification of-fire ethereal says

Juppiter omnipotens rerum regumque repertor,
Jupiter almighty of-things and-of-kings the-discoverer
Progenitor genitrixque Deum verum unus et idem.
the-progenitor and-genitrix of-the-gods truly one and the-same

CAP. XII. De ortu logicæ

XII · THE ORIGIN OF LOGIC

Logic is counted last because found last: as Boethius says, the ancients often erred, Epicurus among them, by assuming that whatever their reasoning reached held in things too, which is true of numbers but not of argument. So the discipline of logic was devised to judge which reasoning is true, false, or doubtful, last in time but first in order of study. Its name comes from logos, speech or reason, and it contains grammar, dialectic, and rhetoric. All arts were in use before they were arts, and men wrote, argued, sang, and measured fields before grammar, dialectic, music, and geometry existed.

Postquam igitur theoricæ, et practicæ, et mechanicæ ortum
after therefore of-the-theoretical and practical and mechanical the-rise
demonstravimus: superest logicæ quoque originem investigare:
we-have-shown it-remains of-logic also the-origin to-investigate

quam idcirco ultimam annumero, quia postremo inventa est.
which for-this-reason last I-count because last found it-was
Cæteræ prius repertæ fuerant; sed necesse fuit logicam quoque
the-others earlier discovered had-been but necessary it-was logic also
inveniri; quoniam nemo de rebus convenienter disserere potest,
to-be-found since no-one about things fittingly to-discourse can
nisi prius recte loquendi rationem agnoverit. Nam sicut dicit
unless first of-rightly speaking the-reason he-has-known for as says
Boetius: Cum primitus antiqui circa naturas rerum et morum
Boethius when at-first the-ancients about the-natures of-things and of-morals
qualitates investigandas operum impenderent necesse fuit,
the-qualities to-be-investigated of-works had-expended necessary it-was
sæpe falli eos; quia vocum et intellectuum discretionem
often to-be-deceived them because of-words and of-concepts the-discernment
non habebant: ut in multis evenit Epicuro, qui atomis
not they-had as in many it-happened to-Epicurus who of-atoms
mundum consistere putat, et honestum voluptate metitur.
the-world to-consist thinks and the-honorable by-pleasure measures
Hoc autem idcirco huic atque aliis accidisse
this moreover for-this-reason to-him and to-others to-have-happened
manifestum est, quoniam disputandi quidquid ratiocinatione
manifest is since of-disputing whatever by-reasoning
comprehenderant, hæc in res ipsas quoque venire
they-had-comprehended these into the-things themselves also to-come
arbitrabantur. Hic vero magnus est error: neque enim sese
they-thought this but a-great is error not for themselves
res ut in numeris, ita etiam in ratiocinationibus habent.
things as in numbers so also in reasonings hold
In numeris enim quidquid in digitis recte computantis
in numbers for whatever on the-fingers of-one-rightly counting
evenerit, id sine dubio in res quoque ipsas evenire
has-come-out that without doubt into the-things also themselves to-come-out

necesse est, ut si ex calculo centum contigerit, centum
necessary it-is that if from the-reckoning a-hundred has-resulted a-hundred
quoque res illi numero subjectas esse necesse est. Hoc
also things to-that number subject to-be necessary it-is this
vero non æque in disputatione servatur. Neque enim quidquid
but not equally in disputation is-kept nor for whatever
sermonum decursus invenerit, id in natura fixum tenetur.
of-speech the-course has-found that in nature fixed is-held
Quare necesse est falli, qui abjecta scientia disputandi,
wherefore necessary it-is to-be-deceived those-who cast-aside the-knowledge of-disputing
de rerum natura perquirerent. Nisi enim prius ad scientiam
about of-things the-nature inquired unless for first to knowledge
venerit, quæ ratiocinatio veram teneat semitam disputandi,
one-has-come what reasoning true may-hold path of-disputing
quæ verisimilem agnoverit, et quæ fida, et quæ possit esse
which likely has-known and which faithful and which could be
suspecta, rerum incorrupta veritas ex ratiocinatione non potest
suspect of-things the-uncorrupted truth from reasoning not can
inveniri. Cum igitur veteres sæpe multis lapsi erroribus
to-be-found when therefore the-ancients often into-many having-slipped errors
falsa quædam et sibi contraria in disputatione colligerent,
false certain-things and to-themselves contrary in disputation gathered
atque id fieri impossibile videretur, ut de eadem re
and that to-happen impossible seemed that about the-same thing
contraria conclusione facta, utraque essent vera, quæ sibi
contrary conclusion made both should-be true-things which with-itself
discutiens ratiocinatio conclusisset, cuive ratiocinationi
discussing reasoning had-concluded or-to-which reasoning
credi oporteret, esset ambiguum, visum est prius
to-be-believed it-behooved was ambiguous seemed-good it-has first
disputatione ipsius veram atque integram considerare naturam:
of-disputation itself the-true and whole to-consider nature

qua cognita, cum illud quoque, quod per disputationem
which known when that also which through disputation
inveniretur, an vere comprehensum esset posset intelligi.
should-be-found whether truly comprehended it-was could be-understood
Hinc igitur profecta logicæ peritia disciplinæ, quæ disputandi
hence therefore set-out of-the-logical the-skill discipline which of-disputing
modos, atque ipsas ratiocinationes internoscendi vias parat,
the-modes and the-very reasonings of-distinguishing the-ways prepares
ut quæ ratiocinatio nunc quidem vera, nunc autem falsa; quæ
that which reasoning now indeed true now moreover false which
vero semper falsa, quæ nunquam falsa possit agnosci. Hæc
but always false which never false can be-known this
tempore quidem postrema est, sed ordine prima; hæc enim
in-time indeed last is but in-order first this for
inchoantibus philosophiam prima legenda est, proptereaque
for-those-beginning philosophy first to-be-read is and-therefore
in eo docetur vocum et intellectuum natura, sine quibus
in it is-taught of-words and of-concepts the-nature without which
nullus philosophiæ tractatus rationabiliter explicari potest.
no of-philosophy treatise rationally to-be-unfolded can
Logica dicitur a Græco vocabulo λόγος, quod nomen
logic is-called from the-Greek word logos which name
geminam habet interpretationem. Dicitur enim λόγος sermo
twin has interpretation is-called for logos speech
sive ratio: et inde logica sermotionalis sive rationalis scientia
or reason and thence logic speech-related or rational knowledge
dici potest, Logica rationalis, quæ discretiva dicitur, continet
to-be-called can logic rational which discretive is-called contains
dialecticam et rhetoricam. Logica sermotionalis genus est ad
dialectic and rhetoric logic speech-related the-genus is to
grammaticam, dialecticam atque rhetoricam: et continet sub
grammar dialectic and rhetoric and contains under

se disertivam. Et hæc est logica sermotionalis, quam quartam
itself the-disertive and this is logic speech-related which as-fourth
post theoricam, practicam et mechanicam annumeramus.
after theoretical practical and mechanical we-count
Nec putandum est ideo, logicam, id est, sermotionalem
nor to-be-thought is for-this-reason logic that is speech-related
dici, quod ante ejus inventionem nulli fuerint sermones: et
to-be-called that before its discovery no there-were speeches and
quasi homines mutuas locutiones prius non habuerint. Erant
as-if men mutual talks before not had there-were
prius et sermones communes et litteræ; sed nondum ratio
before both speeches common and letters but not-yet the-reason
sermonum et litterarum in usum redacta fuerat, nulla adhuc
of-speeches and of-letters into use reduced had-been no yet
recte loquendi vel disputandi præcepta data erant. Omnes enim
of-rightly speaking or disputing precepts given were all for
scientiæ prius erant in usu quam in arte. Sed considerantes
knowledges before were in use than in art but considering
deinde homines usum in artem posse converti, et quod
then men use into art to-be-able to-be-turned and what
vagum fuerat et licentiosum prius, certis regulis et præceptis
vague had-been and licentious before by-fixed rules and precepts
posse restringi, cœperunt, ut dictum est, consuetudinem,
to-be-able to-be-restrained they-began as said it-is custom
quæ partim casu, partim natura exorta fuerat, ad artem
which partly by-chance partly by-nature arisen had to art
reducere: id quod pravum usus habebat emendantes, quod
to-lead-back that which crooked use had correcting what
minus habebat supplentes, quod superfluum habebat resecantes:
less it-had supplying what superfluous it-had cutting-off
et de cætero singulis certas regulas et præcepta præscribentes.
and for the-rest to-each fixed rules and precepts prescribing

Hujusmodi fuit origo omnium artium: hoc per singula
of-this-kind was the-origin of-all arts this through each
currentes, verum invenimus. Priusquam esset grammatica, et
running true we-find before there-was grammar both
scribebant et loquebantur homines; priusquam esset dialectica,
they-wrote and spoke men before there-was dialectic
ratiocinando verum a falso discernebant; priusquam esset
by-reasoning the-true from the-false they-distinguished before there-was
rhetorica, jura civilia tractabant; priusquam esset arithmetica,
rhetoric rights civil they-handled before there-was arithmetic
usum numerandi habebant; priusquam esset musica, canebant;
the-use of-counting they-had before there-was music they-sang
priusquam esset geometria, agros mensurabant; priusquam
before there-was geometry fields they-measured before
esset astronomia, per cursus stellarum discretiones
there-was astronomy through the-courses of-the-stars the-distinctions
temporum capiebant. Sed venerunt artes, quæ licet ab
of-times they-took but came the-arts which although from
usu principium sumpserunt, usu tamen meliores sunt.
use a-beginning they-took than-use yet better are
Hic locus esset exponendi, qui fuerint singularum artium
here the-place would-be of-setting-out who were of-the-several arts
inventores, quando exstiterint, aut ubi, aut quomodo per
the-discoverers when they-arose or where or how through
eos disciplinæ exordium sumpserint; sed volo quadam prius
them the-disciplines a-beginning took but I-wish by-a-certain first
philosophiæ divisione singulas a se invicem discernere.
of-philosophy division each from themselves mutually to-distinguish

CAP. XIII. Epilogus supradictorum

XIII · A SUMMARY OF WHAT HAS BEEN SAID

Hugh recapitulates: four sciences contain all the rest, the theoretical, contemplating truth; the practical, the discipline of morals; the mechanical, the actions of this life; and logic, speaking correctly and arguing keenly. This may be the soul's fourfold number by which the ancients swore.

Oportet ergo breviter recapitulare, quæ supradicta sunt,
it-behooves therefore briefly to-recapitulate what above-said were
ut facilior fiat transitus ad sequentia. Quatuor tantum
that easier may-become the-passage to the-following four only
diximus esse scientias, quæ reliquas omnes continent, id est
we-have-said to-be knowledges which the-rest all contain that is
theoricam, quæ in speculatione veritatis laborat; practicam, quæ
the-theoretical which in the-contemplation of-truth labors the-practical which
morum disciplinam considerat; mechanicam, quæ hujus vitæ
of-morals the-discipline considers the-mechanical which of-this life
actiones dispensat; logicam quoque, quæ recte loquendi et
the-actions dispenses logic also which of-rightly speaking and
acute disputandi scientiam præstat. Hic itaque non absurde ille
acutely disputing the-knowledge affords here and-so not absurdly that
quaternarius animæ intelligi potest, quem ob reverentiam sui
quaternary of-the-soul to-be-understood can which for reverence of-it
antiqui in jusjurandum asciverant. Unde et illud dictum est:
the-ancients into an-oath had-adopted whence also that said was

Per, qui nostræ animæ numerum dedit illi quaternum.
by him-who to-our soul the-number gave that fourfold

Hæ qualiter sub philosophia contineantur, et rursum
these how under philosophy they-are-contained and again
quas sub se contineant, repetita breviter diffinitione
which under themselves they-contain repeated briefly the-definition
philosophiæ, ostendamus.
of-philosophy let-us-show

BOOK II

CAP. I. De discretione artium

I · THE DISTINCTION OF THE ARTS

Philosophy is the love of that wisdom which, needing nothing, is the living mind and primal reason of things: the divine wisdom, which sees past, present, and future at once and forgets nothing. All the arts aim to restore the divine likeness in us, which is our form and God's nature. Philosophy is also the art of arts and discipline of disciplines, art treating the probable and discipline the necessary; the meditation of death, which suits Christians best; and the discipline that probably investigates the reasons of all things divine and human.

«Philosophia est amor sapientiæ, quæ nullius indigens, vivax
philosophy is the-love of-wisdom which of-nothing needing a-living
mens, et sola rerum primæva ratio est.» Hæc definitio magis ad
mind and alone of-things the-primeval reason is this definition more to
etymologiam nominis spectat. φίλος enim Græce, amor dicitur
the-etymology of-the-name looks philos for in-Greek love is-called
Latine, σοφία, sapientia; et inde philosophia dicta est, id est,
in-Latin sophia wisdom and thence philosophy called is that is
amor sapientiæ. Quod autem additur, «quæ nullius indigens,
the-love of-wisdom what moreover is-added which of-nothing needing
vivax mens, et sola rerum primæva ratio est,» divina sapientia
a-living mind and alone of-things the-primeval reason is divine wisdom
significatur, quæ propterea nullius indigere dicitur: quia nihil
is-signified which for-this-reason of-nothing to-need is-said because nothing
minus continet, sed semel et simul omnia intuetur præterita,
less it-contains but at-once and together all-things it-beholds the-past
præsentia et futura. Vivax mens idcirco appellatur: quia quod
the-present and the-future a-living mind for-this-reason it-is-called because what
semel in divina fit ratione, nulla unquam oblivione aboletur.
once in the-divine is-made reason by-no ever forgetting is-abolished

Primæva rerum ratio est, quia ad ejus similitudinem cuncta
the-primeval of-things reason it-is because to its likeness all-things
formata sunt. Dicunt quidam, quod illud unde agunt artes,
formed were say certain-men that that from-which work the-arts
semper maneat. Hoc ergo omnes artes agunt, hoc intendunt,
always remains this therefore all the-arts do this they-intend
ut divina similitudo in nobis reparetur, quæ nobis forma est,
that the-divine likeness in us may-be-restored which for-us a-form is
Deo natura: cui quanto magis conformamur, tanto
for-God the-nature to-whom by-how-much more we-are-conformed by-so-much
magis sapimus. Tunc enim in nobis incipit relucere, quod
more we-are-wise then for in us begins to-shine-again what
in ejus ratione semper fuit: quod quia in nobis transit, apud
in his reason always was what because in us passes with
illum incommutabile consistit. Aliter: «Philosophia est ars
him unchangeable stands otherwise philosophy is the-art
artium, et disciplina disciplinarum,» id est ad quam omnes
of-arts and the-discipline of-disciplines that is to which all
artes et disciplinæ spectant. Ars dici potest scientia, quæ
arts and disciplines look art to-be-called can a-knowledge which
artis præceptis regulisque consistit, ut est in Scriptura:
of-the-art in-precepts and-rules consists as is in writing
Disciplina, quæ dicitur plena, ut est in doctrina. Vel ars
discipline which is-called full as is in teaching or art
dici potest, quando aliquid verisimile atque opinabile
to-be-called it-can when something likely and matter-of-opinion
tractatur. Disciplina, quando de iis, quæ aliter se
is-handled discipline when about those-things which otherwise themselves
habere non possunt, veris disputationibus aliquid disseritur.
to-hold not can by-true disputations something is-discussed
Quam differentiam Plato et Aristoteles esse voluerunt inter
which difference Plato and Aristotle to-be wished between

artem et disciplinam. Vel ars dici potest, quæ fit
art and discipline or art to-be-called can that-which is-made
in subjecta materia et explicatur per operationem, ut
in subject matter and is-unfolded through operation as
architectura. Disciplina vero, quæ in speculatione consistit
architecture discipline but that-which in speculation consists
et per solam explicatur ratiocinationem, ut logica. Aliter:
and by alone is-unfolded reasoning as logic otherwise
«Philosophia est meditatio mortis:» quod magis convenit
philosophy is the-meditation of-death which more befits
Christianis, qui sæculi ambitione calcata, conversatione
Christians who of-the-world the-ambition trampled by-conduct
disciplinali, similitudine futuræ patriæ vivunt. Aliter:
disciplined in-the-likeness of-the-future fatherland live otherwise
«Philosophia est disciplina omnium rerum divinarum atque
philosophy is the-discipline of-all things divine and
humanarum rationes probabiliter investigans.» Sic omnium
human the-reasons probably investigating thus of-all
studiorum ratio ad philosophiam spectat. Administratio
studies the-reason to philosophy looks the-administration
non omnis philosophia est: et ideo philosophia aliquo
not all philosophy is and therefore philosophy in-some
modo ad omnes res pertinere videtur.
way to all things to-belong seems

CAP. II. In quas partes dividatur philosophia

II · INTO WHAT PARTS PHILOSOPHY IS DIVIDED

Philosophy is divided into the theoretical, the practical or ethical, the mechanical, and logic, and these four contain all knowledge. The theoretical divides into theology, mathematics, and physics, which Boethius calls the intellectible, the intelligible, and the natural, defining the intellectible thus.

Philosophia dividitur in theoricam, practicam, mechanicam,
philosophy is-divided into theoretical practical mechanical
et logicam. Hæ quatuor omnem continent scientiam. Theorica
and logic these four all contain knowledge theoretical
interpretatur speculativa; practica activa, quam alio nomine
is-interpreted speculative practical active which by-another name
ethicam, id est moralem dicunt, eo quod mores in bona
ethics that is moral they-call for-this that morals in good
actione consistant; mechanica adulterina, quia circa humana
action consist mechanical adulterate because around human
opera versatur; logica sermotionalis, quia de vocibus
works it-is-occupied logic speech-related because about words
tractat. Theorica dividitur in theologiam, mathematicam et
it-treats the-theoretical is-divided into theology mathematics and
physicam. Hanc divisionem Boetius facit aliis verbis:
physics this division Boethius makes in-other words
Theoricen secans in intellectibilem, et in intelligibilem,
the-theoretical cutting into the-intellectible and into the-intelligible
et naturalem: per intellectibilem significans theologiam;
and the-natural by the-intellectible signifying theology
per intelligibilem mathematicam; per naturalem physicam.
by the-intelligible mathematics by the-natural physics
Denique intellectibile sic diffinit:
finally the-intellectible thus he-defines

CAP. III. De theologia

III · ON THEOLOGY

In Boethius' words, the intellectible is what, one and the same in its own divinity, is grasped by no sense but by mind and intellect alone, and its study the Greeks call theology, discourse about the divine. Theology is discussing either the ineffable nature of God or spiritual creatures.

«Intellectibile est, quod unum atque idem per se in
the-intellectible is that-which one and the-same through itself in
propria semper divinitate consistens, nullis unquam sensibus,
its-own always divinity consisting by-no ever senses
sed sola tantum mente intellectuque capitur.» Quæ res
but alone only by-mind and-understanding is-grasped which thing
ad speculationem Dei atque ad animi incorporalitatem
to the-contemplation of-God and to of-the-mind the-incorporeality
considerationemque veræ philosophiæ indagatione componitur,
and-consideration of-true philosophy by-investigation is-composed
quam, inquit, Græci theologiam nominant. Dicta autem
which he-says the-Greeks theology name called moreover
«Theologia» quasi sermo habitus de divinis, Θεός enim
theology as-if speech held about divine-things theos for
Deus, λόγος, sermo vel ratio interpretatur. Theologia igitur
God logos speech or reason is-interpreted theology therefore
est, quando aut ineffabilem naturam Dei aut spirituales
is when either the-ineffable nature of-God or the-spiritual
creaturas ex aliqua parte profundissima qualitate disserimus.
creatures from some part with-most-profound quality we-discuss

CAP. IV. De mathematica

IV · ON MATHEMATICS

Mathematics is the doctrinal science: written without the aspirate, mathesis means vanity, the astrologers' superstition; with it, doctrine. It considers abstract quantity, separated by the mind from matter. Boethius calls it the intelligible, and it comprehends souls, which, though of intellectible substance, fall to the intelligible by contact with bodies, drawing the likenesses of sensible things into themselves through imagination, and grow happier when they gather themselves back to pure understanding.

Mathematica autem doctrinalis scientia dicitur. Matesis enim
mathematics moreover the-doctrinal knowledge is-called matesis for
quando t habet sine aspiratione, interpretatur vanitas, et
when t it-has without aspiration is-interpreted vanity and
significat superstitionem illorum, qui fata hominum in
signifies the-superstition of-those who the-fates of-men in
constellationibus ponunt: unde et hujusmodi mathematici
the-constellations place whence also of-this-kind mathematicians
appellati sunt. Quando autem t habet aspiratum, doctrinam
called were when moreover t it-has aspirated doctrine
sonat. Hæc autem est, quæ abstractam considerat
it-sounds this moreover is that-which abstract considers
quantitatem. «Abstracta» enim «quantitas dicitur, quam
quantity abstract for quantity is-called which
intellectu a materia separantes, vel ab aliis accidentibus,
by-understanding from matter separating or from other accidents
ut est, par, impar, et hujusmodi, in sola ratiocinatione
as is even odd and of-this-kind in alone reasoning
tractamus, quod doctrina facit, non natura.» Hanc Boetius
we-handle which doctrine does not nature this Boethius
intelligibilem appellat, quæ primam partem intellectibilem
the-intelligible calls which the-first part intellectible

cogitatione atque intelligentia comprehendit: quæ sunt omnium
by-thought and intelligence comprehends which are of-all
cœlestium operum supernæ divinitatis, et quidquid sub
the-heavenly works of-the-supernal divinity and whatever under
lunari globo beatiore animo atque puriore substantia
the-lunar globe by-a-more-blessed mind and purer substance
valet; et postremo humanarum animarum, quæ omnia cum
is-strong and lastly of-human souls which all though
prioris illius intellectibilis substantiæ fuissent, corporum
of-the-former that intellectible substance they-had-been of-bodies
tractu ab intellectibilibus ad intelligibilia degenerarunt, ut
by-contact from the-intellectible to the-intelligible have-degenerated so-that
magis ipsa intelligantur, quam intelligant, et intelligentiæ
more themselves are-understood than they-understand and of-intelligence
puritate tunc beatiora sint, quoties sese intellectibilibus
by-purity then more-blessed they-are as-often-as themselves to-the-intellectible
applicarint. Spirituum namque et animarum natura, quia
they-have-applied of-spirits for and of-souls the-nature because
incorporea et simplex est, intellectibilis substantiæ particeps
incorporeal and simple it-is of-intellectible substance a-sharer
est. Sed quia per instrumenta sensuum non uniformiter ad
is but because through the-instruments of-the-senses not uniformly to
sensibilia comprehendenda descenditur, eorumque similitudinem
sensible-things to-be-comprehended it-descends and-their likeness
per imaginationem ad se trahit: in eo quodammodo
through imagination to itself draws in that in-a-way
suam simplicitatem deserit, quo compositionis rationem
its simplicity it-deserts in-which of-composition the-reason
amittit. Neque enim omnimodo simplex dici potest, quod
it-loses nor for in-every-way simple to-be-called can what
composito simile est. Eadem igitur res diversis respectibus
to-the-composite like is the-same therefore thing in-different respects

intellectibilis simul et intelligibilis est. Intellectibilis eo quod
intellectible at-once and intelligible is intellectible for-this that
incorporea sit natura, et nullo sensu comprehendi possit.
incorporeal it-is in-nature and by-no sense to-be-comprehended can
Intelligibilis vero ideo, quod similitudo quidem est sensibilium,
intelligible but for-this that a-likeness indeed it-is of-sensible-things
nec tamen sensibilis. Intellectibile est enim, quod nec sensibile
nor yet sensible the-intellectible is for what neither sensible
est, nec similitudo sensibilis. Intelligibile autem quod ipsum
is nor a-likeness of-the-sensible the-intelligible moreover what itself
quidem solo percipitur intellectu, sed non solo intellectu,
indeed by-alone is-perceived understanding but not by-alone understanding
percipit, quia imaginationem vel sensum habet, quo ea,
perceives because imagination or sense it-has by-which those-things
quæ sensibus subjacent, comprehendit. Tangendo ergo corpora
which to-the-senses lie-subject it-comprehends by-touching therefore bodies
degenerat; quia dum visibiles corporum formas per sensuum
it-degenerates because while the-visible of-bodies forms through of-the-senses
passiones percurrit, easque attractas per imaginationem in
the-impressions it-runs-through and-them drawn through imagination into
se trahit, toties a sua simplicitate scinditur, quoties aliquibus
itself draws so-often from its simplicity it-is-split as-often-as by-some
contrariæ passionis qualitatibus informatur. Cum vero ab hac
of-contrary passion qualities it-is-informed when but from this
distractione ad puram intelligentiam conscendens in unum se
distraction to pure intelligence ascending into one itself
colligit, fit beatior intellectibilis substantiæ participatione.
it-gathers it-becomes more-blessed of-intellectible substance by-participation

CAP. V. De quaternario animæ

V · ON THE FOURFOLD NUMBER OF THE SOUL

Number teaches the soul's going out and return: multiply by three from one, and at the fourth step, eighty-one, unity appears again. The one figures the soul's simple essence, the three its powers of desire, anger, and reason, each the whole soul; the nine, its ruling of the body through its nine openings; the twenty-seven, a solid number, its going out through the senses to things visible; and at the fourth step, freed from the body after the eighty years the psalm sets for life, it returns to its unity. Some take this as the soul's fourfold number.

Hujus quoque progressionis regressionisque rationem ipse
of-this also progression and-regression the-reason itself
etiam numerus docet. Dic ter unum fiunt iii: dic
also number teaches say three-times one they-make three say
ter tria fiunt ix; dic ter novem fiunt xxvii:
three-times three they-make nine say three-times nine they-make twenty-seven
dic ter xxvii: fiunt lxxxi. Ecce in quarto gradu tibi
say three-times twenty-seven they-make eighty-one behold in the-fourth step to-you
unitas prima occurrit, idemque evenire videbis, si usque
unity first meets and-the-same to-happen you-shall-see if all-the-way
ad infinitum duxeris multiplicationem ut semper in quarto
to infinity you-lead the-multiplication that always in the-fourth
gradu unitas emineat. Rectissime autem simplex animæ
step unity stands-out most-rightly moreover the-simple of-the-soul
essentia unitate exprimitur, quæ ipsa quoque incorporea
essence by-unity is-expressed which itself also incorporeal
est. Ternarius quoque propter indissolubile mediæ unitatis
is the-ternary also because-of the-indissoluble of-the-middle unity
vinculum congrue ad animam refertur, sicut quaternarius,
bond fittingly to the-soul is-referred as the-quaternary
quia duo media habet, ideoque dissolubilis est, et proprie
because two middles it-has and-therefore dissoluble it-is and properly

ad corpus pertinet. Prima igitur progressio animæ est, qua
to the-body belongs the-first therefore progression of-the-soul is by-which
de simplici essentia sua, quæ monade figuratur in virtualem
from simple essence its which by-the-monad is-figured into a-virtual
ternarium se extendit, ubi jam per concupiscentiam aliud
ternary itself it-extends where now through concupiscence one-thing
appetat: aliud per iram contemnat, per rationem inter
it-may-seek another through anger it-may-despise through reason between
utrumque discernat. Et recte a monade in triadem profluere
both it-may-discern and rightly from the-monad into the-triad to-flow
dicitur, quia omnis essentia naturaliter prior est potentia
it-is-said because every essence naturally prior is than-power
sua. Rursum quod eadem unitas in ternario multiplicante
its again that the-same unity in the-ternary multiplying
ter invenitur, hoc significat, quod anima non per partes,
three-times is-found this signifies that the-soul not by parts
sed tota in singulis suis potentiis consistat. Neque enim
but whole in several its powers consists nor for
vel rationem solam, vel iram solam, vel concupiscentiam
either reason alone or anger alone or concupiscence
solam tertiam partem animæ dicere possumus: cum nec
alone the-third part of-the-soul to-call can-we since neither
aliud, nec minus sit in substantia ratio quam anima,
other nor less it-is in substance reason than the-soul
nec aliud, nec minus ira quam anima, nec aliud, nec
nor other nor less anger than the-soul nor other nor
minus concupiscentia quam anima, sed una eademque
less concupiscence than the-soul but one and-the-same
substantia, secundum diversas potentias suas diversa sortitur
substance according-to diverse powers its diverse obtains
vocabula. Deinde a virtuali ternario secunda progressione
names then from the-virtual ternary by-a-second progression

ad regendam humani corporis musicam descendit quæ
for ruling of-the-human body the-music it-descends which
novenario componitur: quibus quia novem sunt foramina in
by-the-nine is-composed by-which because nine are openings in
humano corpore; secundum temperantiam naturalem; influit
the-human body according-to temperance natural flows-in
et effluit omne quo idem corpus vegetatur et regitur.
and flows-out all by-which the-same body is-quickened and is-ruled
Hic quoque ordo est, quia prius naturaliter anima potentias
here also order is because first naturally the-soul powers
suas habet quam corpori commisceatur.
its has than with-the-body it-is-mingled
Postea autem in tertia progressione per sensus jam extra
afterward moreover in the-third progression through the-senses now outside
se profusa: ad visibilia hæc quæ per xxvii, qui solidus
itself poured-forth to visible-things these which through twenty-seven which a-solid
numerus est, et trina dimensione ad similitudinem corporis
number is and by-threefold dimension to the-likeness of-a-body
extenditur, figurantur dispensanda: per infinitas actiones. In
is-extended are-figured to-be-dispensed through infinite actions in
quarta autem progressione, soluta a corpore ad puritatem
the-fourth moreover progression loosed from the-body to the-purity
simplicitatis suæ revertitur: ideoque in quarta multiplicatione
of-simplicity its it-returns and-therefore in the-fourth multiplication
ubi ter xxvii, in lxxxi, excrevit, monas in summo
where three-times twenty-seven into eighty-one has-grown the-monad at the-top
apparet, ut evidenter clareat quod anima post hujus
appears that evidently it-may-be-clear that the-soul after of-this
vitæ terminum qui per lxxx, designatur: ad unitatem
life the-end which by eighty is-designated to the-unity
suæ simplicitatis redeat, a qua prius discesserat, cum ad
of-its simplicity returns from which before it-had-departed when to

humanum corpus regendum descendebat. Quod autem in
the-human body to-be-ruled it-descended that moreover in
octoginta meta humanæ vitæ naturaliter consistat, propheta
eighty the-limit of-human life naturally consists the-prophet
declarat: Si, inquit, in valetudine [potentatibus] lxxx anni: et
declares if he-says in health strengths eighty years and
amplius eorum labor et dolor (Psal. lxxxix). Hanc quadruplam
more their labor and pain Psal. eighty-nine this fourfold
progressionem illum quaternarium animæ, de quo supra locuti
progression that quaternary of-the-soul about which above spoken
sumus quidam intelligendum putant: eumque ad differentiam
we-have some to-be-understood think and-it for distinction
quaternarii corporis, quaternarium animæ appellatum.
of-the-quaternary of-the-body the-quaternary of-the-soul called

CAP. VI. De quaternario corporis

VI · ON THE FOURFOLD NUMBER OF THE BODY

The body has its own fourfold number: multiply by two from two, and at the fourth step the two returns, showing that what is compounded of dissoluble parts is itself dissoluble. So the soul falls from the intellectible to the intelligible when it descends from pure understanding to images of the visible, and grows happier when it gathers itself to its source. Understanding is pure knowledge of God, the ideas, matter, and incorporeal substances; imagination, the memory of the senses; sense, the soul's passion in the body.

Nam corpori quoque suum assignant quaternarium. Sicut
for to-the-body also its-own they-assign quaternary as
monas animæ, ita dias corpori congruit. Dic bis duo
the-monad to-the-soul so the-dyad to-the-body fits say twice two
fiunt iv, dic bis iv, fiunt viii; dic bis viii, fiunt xvi:
they-make four say twice four they-make eight say twice eight they-make sixteen

dic bis xvi fiunt xxxii. Hic in quarto loco; similiter
say twice sixteen they-make thirty-two here in the-fourth place likewise
idem numerus, id est binarius, a quo multiplicatio initium
the-same number that is the-binary from which the-multiplication its-beginning
sumpsit, tibi occurrit, idemque si in infinitum processeris,
took to-you meets and-the-same if into infinity you-proceed
indubitanter continget ut quarto semper gradu binarius
undoubtedly it-shall-happen that in-the-fourth always step the-binary
emineat. Et hic est quaternarius corporis, in quo intelligi
stands-out and this is the-quaternary of-the-body in which to-be-understood
datur omne quod a dissolubilibus compositionem accipit,
is-given all that from dissoluble-things composition receives
ipsum quoque esse dissolubile. Vides nunc satis aperte? ut puto,
itself also to-be dissoluble you-see now enough openly as I-think
quomodo animæ de intellectibilibus ad intelligibilia degenerant:
how souls from the-intellectible to the-intelligible degenerate
quando a puritate simplicis intelligentiæ quæ nulla corporum
when from the-purity of-simple intelligence which by-no of-bodies
fuscatur imagine, ad visibilium imaginationem descendunt:
is-darkened image to of-visible-things the-imagining they-descend
rursumque beatiores fiunt, quando se ab hac distractione
and-again more-blessed become when themselves from this distraction
ad simplicem naturæ suæ fontem colligentes, quasi quodam
to the-simple of-nature their spring gathering as-if by-a-certain
optimæ figuræ signo impressæ componuntur. Est igitur, ut
of-the-best figure seal impressed they-are-composed it-is therefore that
apertius dicam, intellectibile in nobis id quod est intelligentia:
more-openly I-may-say the-intellectible in us that which is intelligence
intelligibile vero id quod est imaginatio. Intelligentia vero est
the-intelligible but that which is imagination intelligence but is
de solis rerum principiis, id est Deo, ideis, et hyle: et de
about alone of-things the-principles that is God the-ideas and hyle and about

incorporeis substantiis pura certaque cognitio. Imaginatio est
incorporeal substances a-pure and-certain knowledge imagination is
memoria sensuum ex corporum reliquiis inhærentibus animo,
the-memory of-the-senses from of-bodies remnants clinging to-the-mind
principium cognitionis per se certum nihil habens. Sensus est
the-beginning of-knowledge through itself certain nothing having sense is
passio animæ in corpore, ex qualitatibus extra accidentibus.
a-passion of-the-soul in the-body from qualities from-outside happening

CAP. VII. De quadrivio

VII · ON THE QUADRIVIUM

Mathematics attends to abstract quantity, which is continuous, as a tree, and called magnitude, or discrete, as a flock, and called multitude. Multitude is either in itself, as numbers, or relative, as double and half; magnitude either moving, as the world's sphere, or still, as the earth. Arithmetic studies what is in itself, music what is relative, geometry still magnitude, and astronomy moving magnitude, and so mathematics divides into these four.

Cum igitur, ut supradictum est, ad mathematicam proprie
since therefore as above-said it-is to mathematics properly
pertineat abstractam attendere quantitatem: in partibus
it-belongs abstract to-attend-to quantity in the-parts
quantitatis species ejus quærere oportet.
of-quantity the-species of-it to-seek it-behooves
«Quantitas abstracta nihil aliud est nisi forma visibilis
quantity abstract nothing other is than form visible
secundum lineamentarem dimensionem animo impressa,
according-to linear dimension on-the-mind impressed
quæ in imaginatione consistit,» cujus geminæ sunt partes;
which in imagination consists of-which twin are the-parts

una continua, ut arbor, lapis, quæ magnitudo dicitur; alia
one continuous as a-tree a-stone which magnitude is-called the-other
discreta, ut grex, populus, quæ multitudo appellatur. Rursus
discrete as a-flock a-people which multitude is-called again
multitudinis, alia sunt per se, ut tres, quatuor, vel
of-multitude some are by themselves as three four or
quilibet alius numerus: alia ad aliquid ut duplum dimidium,
any other number others to something as double half
sesquialterum, sesquitertium, vel quodlibet tale. Magnitudinis
one-and-a-half one-and-a-third or any such of-magnitude
vero alia sunt mobilia, ut sphæra mundi, alia immobilia
but some are mobile as the-sphere of-the-world others immobile
ut terra. Magnitudinem ergo quæ per se est, arithmetica
as the-earth magnitude therefore which by itself is arithmetic
speculatur; illam autem quæ ad aliquid est: musica.
contemplates that moreover which to something is music
Immobilis magnitudinis geometria pollicetur notitiam. Mobilis
of-immobile magnitude geometry promises the-knowledge of-mobile
vero scientiam astronomicæ disciplinæ peritia sibi vindicat.
but the-knowledge of-the-astronomical discipline the-skill for-itself claims
Mathematica igitur dividitur in arithmeticam, musicam,
mathematics therefore is-divided into arithmetic music
geometriam, astronomiam.
geometry astronomy

CAP. VIII. De arithmetica

VIII · ON ARITHMETIC

Arithmetic is named from the Greek for virtue and number, the virtue of number, since all things were formed in its likeness.

Ἀρετή Græce, virtus interpretatur Latine: arithmus numerus;
arete in-Greek virtue is-interpreted in-Latin arithmus number
inde arithmetica virtus numeri dicitur. Virtus autem numeri
thence arithmetic the-virtue of-number is-called the-virtue moreover of-number
est, quod ad ejus similitudinem cuncta formata sunt.
is that to its likeness all-things formed were

CAP. IX. De musica

IX · ON MUSIC

Music takes its name from moy, water, since no good sound can be made without moisture.

Musica a moy, id est, ab aqua vocabulum sumpsit, eo
music from moy that is from water its-name took for-this
quod nulla euphonia: id est, bona sonoritas: sine humore
that no euphony that is good sonority without moisture
fieri potest.
to-be-made can

CAP. X. De Geometria

X · ON GEOMETRY

Geometry means the measuring of the earth, found first by the Egyptians, who measured their land with rods and ropes when the Nile's flood covered their boundaries with silt; the wise then extended it to the spaces of sea, sky, air, and every body.

Geometria mensura terræ interpretatur, eo quod hæc
geometry the-measure of-the-earth is-interpreted for-this that this
disciplina primum ab Ægyptiis reperta sit, quorum terminos
discipline first by the-Egyptians found was whose boundaries
cum Nilus inundatione sua limo obduceret, et confunderet
when the-Nile by-flooding its with-mud covered and confused
limites, perticis et funibus terram mensurare cœperunt, deinde
the-limits with-poles and ropes the-land to-measure they-began then
a sapientibus etiam ad spatia maris, et cœli, et aeris, et
by the-wise also to the-spaces of-the-sea and of-heaven and of-the-air and
quorumlibet corporum mensuranda deducta fuit et extensa.
of-any bodies to-be-measured brought was and extended

CAP. XI. De astronomia

XI · ON ASTRONOMY

Astronomy takes its name from the law of the stars and discusses the heavens' turning and the stars' courses, risings, and settings; astrology, discourse about the stars, observes them for births, deaths, and other events. Astrology is partly natural, concerning bodies' health, weather, and fertility, which vary with the heavens, and partly superstitious, concerning chance and free will, which is the part the astrologers treat.

Astronomia et astrologia in hoc differre videntur, quod
astronomy and astrology in this to-differ seem that
astronomia de lege astrorum nomen sumpsit, astrologia
astronomy from the-law of-the-stars its-name took astrology
autem dicta est quasi sermo de astris disserens.
moreover called is as-if speech about the-stars discoursing
Νόμος enim lex et λόγος sermo interpretatur. Ita astronomia
nomos for law and logos speech is-interpreted so astronomy
videtur esse quæ de lege astrorum et conversione cœli
seems to-be that-which about the-law of-the-stars and the-turning of-heaven
disserit, regiones, circulos, cursus, ortus et occasus siderum,
discourses the-regions circles courses risings and settings of-the-stars
et cur unumquodque ita vocetur, investigans. Astrologia autem
and why each so is-called investigating astrology moreover
quæ astra considerat: secundum nativitatis et mortis
that-which the-stars considers according-to of-birth and of-death
et quorumlibet aliorum eventuum observationem quæ partim
and of-any other events the-observation which partly
naturalis est, partim superstitiosa. Naturalis in complexibus
natural is partly superstitious natural in the-complexions
corporum, quæ secundum superiorum contemperantiam
of-bodies which according-to of-the-higher-bodies the-tempering

variantur, ut sanitas, ægritudo, tempestas, serenitas, fertilitas
vary as health sickness storm fair-weather fertility
et sterilitas. Superstitiosa in contingentibus et in iis, quæ
and barrenness superstitious in contingent-things and in those which
libero arbitrio subjacent; quam partem mathematici tractant.
to-free choice lie-subject which part the-mathematicians handle

CAP. XII. De arithmetica

XII · ON ARITHMETIC

Arithmetic's matter is the even and the odd number. The even is evenly even, evenly odd, or oddly even; the odd is prime and incomposite, secondary and composite, or composite in itself but prime relative to others.

Arithmetica materiam habet parem et imparem numerum.
arithmetic as-matter has even and odd number
Par numerus, alius est pariter par; alius pariter impar,
the-even number one is evenly even another evenly odd
alius impariter par. Impar quoque numerus tres habet
another oddly even the-odd also number three has
species. Prima est primus et incompositus, secunda secundus
species the-first is prime and incomposite the-second secondary
et compositus, tertia per se secundus et compositus et
and composite the-third by itself secondary and composite and
ad alios comparatus: primus et compositus.
to others compared prime and composite

CAP. XIII. De musica triplici

XIII · ON THE THREEFOLD MUSIC

Music is of the world, of man, and of instruments. The world's music is in the elements, the planets, and the seasons; man's is in the body, in growth, the humors, and work, which is good within measure, as Lucan praises Cato's plain food and toga; in the soul, in virtues and powers; and in the friendship that binds soul to body, so that the flesh is loved but the spirit more. Instrumental music is struck, blown, or sung, and musicians are those who compose, those who play, and those who judge both.

Tres sunt musicæ: mundana, humana, instrumentalis. Mundana,
three are the-musics the-cosmic the-human the-instrumental the-cosmic
alia in elementis, alia in planetis, alia in temporibus. Quæ
one in the-elements another in the-planets another in the-times that
in elementis: alia in numero, alia in pondere, alia in
in the-elements one in number another in weight another in
mensura. Quæ in planetis: alia in situ. alia in motu, alia
measure that in the-planets one in position another in motion another
in natura. Quæ in temporibus; alia in diebus, vicissitudine
in nature that in the-times one in the-days by-the-alternation
lucis et noctis, alia in mensibus, crementis, decrementisque
of-light and of-night another in the-months by-the-waxings and-wanings
lunaribus; alia in annis, mutatione veris, æstatis, autumni,
lunar another in the-years by-the-change of-spring of-summer of-autumn
hiemis. Humana musica: alia in corpore, alia in anima,
of-winter human music one in the-body another in the-soul
alia in connexu utriusque. Quæ in corpore: alia est in
another in the-joining of-both that in the-body one is in
vegetatione, secundum quam crescit, quæ omnibus nascentibus
quickening according-to which it-grows which to-all things-born
convenit. Alia est in humoribus: ex quorum complexione
belongs another is in the-humors from whose blending

humanum corpus subsistit. Quæ sensibilibus communis est,
the-human body subsists which to-sensible-things common is
alia in operationibus: quæ specialiter rationalibus congruit,
another in the-operations which especially to-rational-things belongs
quibus mechanica præest; quæ si modum non excesserint
over-which the-mechanical presides which if measure not they-have-exceeded
bonæ sunt, ut inde non nutriatur cupiditas: unde infirmitas
good are so-that thence not be-nourished desire whence weakness
foveri debet. sicut Lucanus in laude Catonis refert.
to-be-cherished ought as Lucan in the-praise of-Cato relates

Huic epulæ vicisse famem, magnique penates
for-this-man feasting to-have-conquered hunger and-a-great house
Submovisse hiemem tecto: pretiosaque vestis
to-have-warded-off winter with-a-roof and-a-precious garment
Hirtam membra super, Romani more Quiritis,
rough the-limbs over of-the-Roman in-the-manner citizen
Induxisse togam, etc, Lucan. lib. ii, v. 383 et seqq.
to-have-drawn-on the-toga etc. Lucan book two v. 383 and following

Musica in anima, alia est in virtutibus, ut est justitia,
music in the-soul one is in the-virtues as is justice
pietas et temperantia; alia in potentiis, ut est ratio, ira
piety and temperance another in the-powers as is reason anger
et concupiscentia. Musica inter corpus et animam: est
and concupiscence music between body and soul is
illa naturalis amicitia qua anima corpori non corporeis
that natural friendship by-which the-soul to-the-body not by-bodily
vinculis, sed affectibus quibusdam colligatur ad movendum et
bonds but by-affections certain is-bound for moving and
sensificandum ipsum corpus, secundum quam amicitiam nemo
giving-sense-to the-very body according-to which friendship no-one

carnem suam odio habuit. Musica hæc est, ut ametur caro:
flesh his in-hatred has-held music this is that be-loved the-flesh
sed plus spiritus, ut foveatur, corpus, non perimatur virtus.
but more the-spirit that be-cherished the-body not be-destroyed virtue
Musica instrumentalis: alia in pulsu, ut fit in tympanis
music instrumental one in striking as is-done on drums
et chordis; alia in flatu, ut in tibiis et organis; alia in
and strings another in blowing as on pipes and organs another in
voce, ut in carminibus et cantilenis. Tria quoque sunt genera
voice as in songs and chants three also are the-kinds
musicorum: unum quod carmen fingit, aliud quod instrumentis
of-musicians one which a-song fashions another which with-instruments
agit, tertium quod instrumentorum opus carmenque dijudicat.
acts the-third which of-the-instruments the-work and-the-song judges

CAP. XIV. De geometria

XIV · ON GEOMETRY

Geometry has three kinds: planimetry measures the plane, length and breadth; altimetry the high, up and down, as both a deep sea and a lofty tree are called high; and cosmimetry the spherical, named from the world's sphere because that is the noblest of spheres, not because it measures only the world.

Geometria tres habet species: planimetriam, altimetriam,
geometry three has species planimetry altimetry
cosmimetriam. Planimetria, planum metitur, id est, longum et
cosmimetry planimetry the-plane measures that is the-long and
latum, et extenditur ante et retro, dextrorsum et sinistrorsum.
the-broad and it-is-extended before and behind to-the-right and to-the-left
Altimetria altum metitur, et extenditur sursum et deorsum.
altimetry the-high measures and is-extended upward and downward

Nam et mare altum dicitur, id est, profundum; et arbor
for also the-sea high is-called that is deep and a-tree
alta, id est sublimis. Κόσμος mundus interpretatur, et inde
high that is lofty kosmos world is-interpreted and thence
dicta est cosmimetria, id est mensura mundi: hæc metitur
called is cosmimetry that is the-measure of-the-world this measures
sphærica, id est, globosa, rotunda, sicut est pila et ovum,
spherical-things that is globular round as is a-ball and an-egg
unde etiam a sphæra mundi propter excellentiam dicta est
whence also from the-sphere of-the-world for excellence called it-is
cosmimetria, non quia tantum de mundi mensura agat, sed
cosmimetry not because only about of-the-world the-measure it-treats but
quia mundi sphæra inter omnia sphærica dignissima sit.
because of-the-world the-sphere among all spherical-things the-most-worthy is

CAP. XV. De astronomia

XV · ON ASTRONOMY

Assigning immobile magnitude to geometry and mobile magnitude to astronomy follows the arts' first invention, when geometry meant earth-measuring. Or else what geometry considers in the world's sphere, the dimensions of regions and of the celestial circles, is immobile insofar as geometry considers it, since geometry considers space and not motion, while astronomy studies the courses of the stars and the intervals of time: of the same thing, one contemplates what abides, the other what passes.

Nec contrarium est, quod superius immobilem magnitudinem
nor contrary is what above immobile magnitude
geometriæ attribuimus, et mobilem astronomiæ quia hoc
to-geometry we-attributed and mobile to-astronomy because this
secundum primam inventionem dictum est; secundum quam
according-to the-first discovery said is according-to which

etiam geometria mensura terræ dicitur. Vel possumus dicere
also geometry the-measure of-the-earth is-called or we-can to-say
quod id quod geometria in sphæra mundi considerat, id
that that which geometry in the-sphere of-the-world considers that
est dimensio regionum et circulorum cœlestium, immobile
is the-dimension of-the-regions and of-the-circles heavenly immobile
sit, secundum hoc quod ad geometricam considerationem
is according-to this that to geometric consideration
pertinet. Geometria enim non considerat motum, sed spatium.
it-belongs geometry for not considers motion but space
Quod autem astronomia speculatur mobile sit, id est,
that moreover astronomy contemplates mobile is that is
cursus astrorum et intervalla temporum. Sicque universaliter
the-courses of-the-stars and the-intervals of-times and-so universally
dicemus immobilem magnitudinem geometriæ esse subjectam:
we-shall-say immobile magnitude to-geometry to-be subject
mobilem astronomiæ; quia, licet ambæ de eadem re
mobile to-astronomy because although both about the-same thing
agant, una tamen contemplatur id quod permanet, altera
treat one yet contemplates that which remains the-other
id quod transit speculatur.
that which passes contemplates

CAP. XVI. Diffinitio quadrivii

XVI · A DEFINITION OF THE QUADRIVIUM

Arithmetic is the science of numbers; music the division of sounds and variety of voices, or the concord of many unlike things brought into one; geometry the contemplative discipline of still magnitude and its forms, or the font of senses and origin of words; astronomy the discipline that investigates the spaces, motions, and returns of the heavenly bodies at fixed times.

Arithmetica est igitur numerorum scientia; musica est divisio
arithmetic is therefore of-numbers the-knowledge music is the-division
sonorum et vocum varietas. Aliter, musica sive harmonia
of-sounds and of-voices the-variety otherwise music or harmony
est plurium dissimilium in unum redactorum concordia.
is of-many unlike-things into one brought the-concord
Geometria est disciplina magnitudinis immobilis formarumque
geometry is the-discipline of-magnitude immobile and-of-forms
descriptio contemplativa, per quam uniuscujusque termini
the-description contemplative through which of-each the-limits
declarari solent. Aliter, geometria est fons sensuum et
to-be-declared are-wont otherwise geometry is the-spring of-the-senses and
origo dictionum. Astronomia est disciplina investigans spatia,
origin of-sayings astronomy is the-discipline investigating the-spaces
motus et reditus cœlestium corporum certis temporibus.
the-motions and returns of-the-heavenly bodies at-fixed times

CAP. XVII. De physica

XVII · ON PHYSICS

Physics considers the causes of things in their effects and the effects in their causes, as Virgil's line on earthquakes and swelling seas has it. Boethius called it the natural, from physis, nature, and it is also called physiology. Taken broadly it equals the theoretical, and some divide philosophy into physics, ethics, and logic, a division that leaves out the mechanical.

Physica causas rerum in effectibus suis et effectus in causis
physics the-causes of-things in effects their and the-effects in causes
suis investigando considerat:
their by-investigating considers

Unde tremor terris; qua vi maria alta tumescant,
whence the-tremor for-the-lands by-what force the-seas deep swell
Virgil. Georg. lib. ii, v. 479.
Virgil Georg. book two v. 479
Herbarum vires, animos irasque ferarum:
of-herbs the-powers the-spirits and-angers of-wild-beasts
Omne genus fruticum, lapidum quoque reptiliumque.
every kind of-shrubs of-stones also and-of-reptiles

Φύσις natura interpretatur, unde etiam superiori divisione
physis nature is-interpreted whence also in-the-higher division
theoricæ, physicam naturalem Boetius nominavit. Hæc
of-the-theoretical physics natural Boethius named this
etiam physiologia dicitur, id est, sermo de naturis differens
also physiology is-called that is speech about natures differing
quod ad eamdem causam spectat. Physica aliquando large
because to the-same cause it-looks physics sometimes broadly

accipitur æquipollens theoricæ: secundum quam acceptionem,
is-taken equivalent to-the-theoretical according-to which acceptance
philosophiam quidam in tres partes dividunt, id est physicam,
philosophy some into three parts divide that is physics
ethicam, logicam: in qua divisione mechanica non continetur;
ethics logic in which division the-mechanical not is-contained
sed restringitur philosophia circa physicam, ethicam et logicam.
but is-restricted philosophy around physics ethics and logic

CAP. XVIII. Quid sit proprium uniuscujusque artis

XVIII · WHAT IS PROPER TO EACH ART

All the arts tend to philosophy's one end by different ways. Logic considers the understandings of things, their genera and species; mathematics attends without confusion to acts that are confused in things, as a line without surface, so that reason divides continuous quantity endlessly; physics attends to the pure acts of the elements that are mixed in bodies. Physics alone treats things, the others their understandings. Logic and mathematics come first in learning, as instruments, so they rest on reason, where truth is unshaken, before descending to the experience of things.

Cum vero omnes artes ad unum philosophiæ tendant
since indeed all the-arts to one of-philosophy tend
terminum, non una tamen via omnes currunt, sed singulæ suas
end not by-one yet way all run but each their
proprias quasdam considerationes habent, quibus ab invicem
own certain considerations have by-which from each-other
differunt. Logica consideratio est in rebus, attendens intellectus
they-differ logical consideration is in things attending-to the-concepts
rerum, sive per intelligentiam: ut neque sint hæc,
of-things either through intelligence so-that neither they-are these
neque horum similitudines, sive per rationem, ut neque
nor of-these the-likenesses or through reason so-that neither

sint hæc; sed horum tamen similitudines. Considerat ergo
they-are these but of-these yet likenesses it-considers therefore
logica species et genera rerum. Mathematicæ autem proprium
logic the-species and genera of-things of-mathematics moreover proper
est, actus confusos inconfuse per rationem attendere: verbi
it-is the-acts confused unconfusedly through reason to-attend-to of-word
gratia, in actu rerum non invenitur linea sine superficie
for-the-sake in the-act of-things not is-found a-line without surface
et soliditate (nullum enim corpus sic solummodo longum
and solidity no for body so only long
est, ut latitudine vel altitudine careat; sed in omni corpore
is that breadth or height it-lacks but in every body
hæc tria simul sunt): ratio tamen attendit sine superficie et
these three together are reason yet attends-to without surface and
crassitudine lineam pure per se: quod est mathematicum, non
thickness the-line purely by itself which is mathematical not
quia in re ita vel sit, vel esse possit; sed quia ratio sæpe
because in the-thing so either it-is or to-be it-could but because reason often
actus rerum considerat, non ut sunt, sed sicut esse possunt;
the-acts of-things considers not as they-are but as to-be they-can
non in se, sed quantum ad ipsam rationem, id est, ut
not in themselves but as-far-as to the-very reason that is as
ratio pateretur esse. Secundum quam considerationem dictum
reason would-allow to-be according-to which consideration said
est continuam quantitatem in infinita decrescere, et discretam
it-is continuous quantity into infinity to-decrease and discrete
crescere in infinitum. Talis est enim vivacitas rationis ut
to-increase into infinity such is for the-liveliness of-reason that
omne longum in longa dividat, latum in lata, et cætera:
every long into longs it-divides the-broad into broads and the-rest
utque ipsi rationi nihil carens intervallo intervallum
and-that for-the-very reason nothing lacking interval an-interval

generet. Physicæ autem est proprium, actus rerum permistos,
it-generates of-physics moreover is proper the-acts of-things mingled
impermiste attendere. Actus enim corporum mundi, non
unminglingly to-attend-to the-acts for of-the-bodies of-the-world not
sunt puri; sed compositi ab actibus purorum, quos physica
are pure but composed of the-acts of-pure-things which physics
cum per se non inveniantur pure tamen et per se
though by themselves not they-are-found purely yet even by itself
considerat: purum scilicet actum ignis: sive terræ, sive aeris,
considers the-pure namely act of-fire or of-earth or of-air
sive aquæ, et ex natura uniuscujusque per se considerata,
or of-water and from the-nature of-each by itself considered
de concretione et efficientia totius judicat. Hoc etiam non
about the-concretion and effect of-the-whole judges this also not
prætereundum est, quod sola physica proprie de rebus agit,
to-be-passed-over is that alone physics properly about things treats
cæteræ omnes de intellectibus rerum. Logica tractat de
the-others all about the-concepts of-things logic treats about
ipsis intellectibus, secundum prædicamentalem constitutionem.
the-very concepts according-to predicamental constitution
Mathematica vero secundum integralem compositionem, et
mathematics but according-to integral composition and
ideo logica quandoque utitur pura intelligentia, mathematica
therefore logic sometimes uses pure intelligence mathematics
autem nunquam sine imaginatione est: ideoque nihil vere
moreover never without imagination is and-therefore nothing truly
simplex est. Quia enim logica et mathematica priores sunt
simple is because for logic and mathematics prior are
ordine discendi quam physica, et ad eam quodammodo
in-the-order of-learning than physics and to it in-a-way
instrumenti vice funguntur, quibus unumquemque primum
of-an-instrument the-office discharge by-which each-one first

informari oportet antequam physicæ speculationi operam
to-be-informed it-behooves before to-physical speculation effort
det: necesse fuit, ut non in actibus rerum ubi fallax
he-gives necessary it-was that not in the-acts of-things where deceptive
experimentum est; sed in sola ratione, ubi inconcussa veritas
experiment is but in only reason where unshaken truth
manet suam considerationem ponerent, deinde ipsa ratione
remains their consideration they-should-place then the-very reason
prævia, ad experientiam rerum descenderent.
going-before to the-experience of-things they-should-descend
Postquam igitur demonstravimus quomodo divisio theoricæ
after therefore we-have-shown how the-division of-the-theoretical
quam ponit Boetius superiori conveniat, breviter nunc
which sets Boethius with-the-higher agrees briefly now
utrasque repetemus, ut singula utriusque verba divisionis
both we-shall-repeat that each of-both the-words of-division
invicem conferamus.
with-each-other we-may-compare

CAP. XIX. Collatio supradictorum, et divisio theoricæ

XIX · THE FOREGOING COMPARED, THE THEORETICAL DIVIDED

The theoretical divides into theology, mathematics, and physics, or the intellectible, intelligible, and natural, or the divine, doctrinal, and philological, each triad naming the same three parts. Some take Pallas' name Tritonia, as a third knowledge, to signify the knowledge of God, of souls, and of bodies. Logic may be called eloquence, ethics and mechanics prudence or knowledge, and the theoretical alone, for its contemplation of truth, wisdom.

Theorica dividitur in theologiam, mathematicam et physicam,
the-theoretical is-divided into theology mathematics and physics
vel ita: Theorica dividitur in intellectibilem, et intelligibilem,
or thus the-theoretical is-divided into the-intellectible and intelligible
et naturalem; vel aliter: Theorica dividitur in divinalem; et
and natural or otherwise the-theoretical is-divided into the-divinal and
doctrinalem, et philologiam. Eadem est igitur hæc theologia,
the-doctrinal and philology the-same is therefore this theology
intellectibilis et divinalis. Eadem mathematica, intelligibilis et
intellectible and divinal the-same mathematics intelligible and
doctrinalis. Eademque physica, philologia, et naturalis. Sunt
doctrinal and-the-same physics philology and natural there-are
qui has tres theoricæ partes mystice quodam Palladis
who these three of-the-theoretical parts mystically by-a-certain of-Pallas
nomine, quæ dea sapientiæ fingitur esse, significari putant.
name who the-goddess of-wisdom is-feigned to-be to-be-signified think
Dicitur enim tritonia, quasi τρίτη γνῶσις, id est tertia cognitio,
she-is-called for Tritonia as-if trite gnosis that is third knowledge
videlicet Dei, quam intellectibilem nominavimus, et animarum:
namely of-God which intellectible we-have-named and of-souls
quam intelligibilem diximus, et corporum quam naturalem
which intelligible we-have-said and of-bodies which natural

appellamus. Et ab his tribus tamen sapientia vocabulum
we-call and from these three yet wisdom its-name
sumit: quia licet tres reliquas, id est ethicam, mechanicam,
takes because although three the-remaining that is ethics mechanics
logicam congrue ad sapientiam referre possimus, expressius
logic fittingly to wisdom to-refer we-can more-expressly
tamen logicam propter vocis eloquentiam: mechanicam,
yet logic because-of of-speech the-eloquence mechanics
et ethicam propter circumspectionem morum, et operum
and ethics because-of the-circumspection of-morals and of-works
prudentiam sive scientiam appellamus: solam autem theoricam
prudence or knowledge we-call alone moreover the-theoretical
propter speculationem veritatis rerum sapientiam nominamus.
because-of the-contemplation of-the-truth of-things wisdom we-name

CAP. XX. Divisio practicæ

XX · THE DIVISION OF THE PRACTICAL

The practical divides into the solitary, the private, and the public, or the ethical, economic, and political, or the moral, dispensative, and civil, three names for each part. The solitary adorns itself with virtues and does nothing to regret; the private orders the household; the public heals the commonwealth by prudence, justice, fortitude, and temperance. The first suits individuals, the second fathers of families, the third rulers of cities.

Practica dividitur in solitariam privatam, et publicam.
the-practical is-divided into solitary private and public
Vel aliter: In ethicam, œconomicam, et politicam, vel
or otherwise into ethics economics and politics or
aliter: moralem et dispensativam, et civilem. Una est
otherwise moral and dispensative and civil one is

solitaria, ethica, et moralis. Una rursum, privata, œconomica
the-solitary ethical and moral one again the-private economic
et dispensativa. Eademque publica, politica, atque civilis.
and dispensative and-the-same the-public political and civil
Œconomus interpretatur dispensator.
oeconomus is-interpreted dispenser
Inde œconomica dicta est dispensativa. πόλις Græce, Latine
thence economics called is dispensative polis in-Greek in-Latin
civitas dicitur, inde politica dicta est, id est civilis. Quando
city is-called thence politics called is that is civil when
ethicam partem constituimus practicæ, stricte accipienda est
ethics a-part we-make of-the-practical strictly to-be-taken is
ethica in moribus uniuscujusque personæ, et est eadem quæ
ethics in the-morals of-each person and it-is the-same which
solitaria. Solitaria igitur est quæ sui curam gerens cunctis
the-solitary the-solitary therefore is that-which of-itself care bearing with-all
sese erigit, exornat augetque virtutibus, nihil in vita admittens,
itself raises adorns and-increases virtues nothing in life admitting
quo non gaudeat, nihilque faciens pœnitendum. Privata est,
at-which not it-may-rejoice and-nothing doing to-be-repented the-private is
quæ rei familiaris officium mediocri componens
that-which of-the-household affair the-office with-moderate arranging
dispositione distribuit. Publica est, quæ reipublicæ
disposition distributes the-public is that-which of-the-commonwealth
curam suscipiens cunctorum saluti suæ providentiæ
the-care undertaking of-all for-the-safety of-its providence
solertia, et justitiæ libra, et fortitudinis stabilitate,
by-the-skill and of-justice by-the-balance and of-fortitude by-the-stability
et temperantiæ patientia medetur. Solitaria igitur convenit
and of-temperance by-the-patience heals the-solitary therefore befits
singularibus, privata patribusfamilias, politica rectoribus
individuals the-private fathers-of-households the-political the-rulers

urbium. Practica actualis dicitur, eo quod res propositas
of-cities the-practical active is-called for-this that the-things proposed
operationibus suis explicet. Moralis dicitur, per quam
by-operations its it-unfolds moral it-is-called through which
mos vivendi honestus expetitur vel acquiritur, et instituta
the-manner of-living honorable is-sought or is-acquired and institutions
ad virtutem tendentia præparantur. Dispensativa dicitur,
to virtue tending are-prepared dispensative it-is-called
cum domesticarum rerum sapienter ordo disponitur. Civilis
when of-domestic things wisely the-order is-arranged civil
dicitur; per quam totius civitatis utilitas administratur.
it-is-called through which of-the-whole city the-advantage is-administered

CAP. XXI. Divisio mechanicæ in septem scientias

XXI · THE DIVISION OF THE MECHANICAL INTO SEVEN SCIENCES

The mechanical holds seven sciences, fabric making, armament, commerce, agriculture, hunting, medicine, and theatrics, three for nature's outer covering and four for its inner nourishment, like the trivium and quadrivium. They are the seven handmaids Mercury received from Philology as dowry, since all human action serves eloquence joined to wisdom, as Cicero says. They are called adulterate because they treat the craftsman's work, which borrows its form from nature, as the liberal arts are so called because they demand free minds or were studied by the free-born.

Mechanica septem scientias continet: lanificium, armaturam,
mechanics seven sciences contains wool-working armament
navigationem, agriculturam, venationem, medicinam, theatricam.
navigation agriculture hunting medicine theatrics
Ex quibus tres ad extrinsecum vestimentum naturæ pertinent,
of which three to the-outward clothing of-nature belong
quo seipsa natura ab incommodis protegit, quatuor ad
by-which itself nature from harms protects four to

intrinsecum, quo se alendo et fovendo nutrit, ad
the-inward by-which itself by-feeding and cherishing it-nourishes in
similitudinem quidem trivii et quadrivii; quia trivium
the-likeness indeed of-the-trivium and of-the-quadrivium because the-trivium
de vocibus quæ extrinsecus sunt, et quadrivium de
about words which outward are and the-quadrivium about
intellectibus qui intrinsecus concepti sunt pertractat. Hæ sunt
concepts which inwardly conceived are treats these are
septem ancillæ quas Mercurius a philologia in dotem accepit;
the-seven handmaids whom Mercury from philology as dowry received
quia nimirum eloquentiæ cui juncta fuerit sapientia, omnis
because surely to-eloquence to-which joined has-been wisdom all
humana actio servit, sicut Tullius in libro Rhetoricorum de
human action serves as Tully in the-book of-Rhetoric about
studio eloquentiæ dicit: hæc tuta, hæc honesta, hæc illustris,
the-study of-eloquence says by-this safe by-this honorable by-this illustrious
hæc eadem vita jucunda fit. Nam hinc ad rempublicam
by-this the-same life pleasant becomes for hence to the-commonwealth
plurima commoda veniunt, si moderatrix omnium præsto est
very-many advantages come if the-moderator of-all at-hand is
sapientia. Hinc ad eos qui ipsam adepti sunt, laus, honos,
wisdom hence to those who it attained have praise honor
dignitas, confluit. Hinc amicis quoque eorum certissimum,
dignity flows-together hence for-friends also their the-surest
tutissimumque præsidium est. Hæ mechanicæ appellantur,
and-safest protection is these mechanical are-called
id est adulterinæ: quia de opere artificis agunt quod
that is adulterate because about the-work of-the-craftsman they-treat which
a natura formam mutuatur. Sicut aliæ septem liberales
from nature its-form borrows as the-other seven liberal
appellatæ sunt; vel quia liberos, id est, expeditos et
called were either because free that is unencumbered and

exercitatos animos requirunt, quia subtiliter de causis rerum
exercised minds they-require because subtly about the-causes of-things
disputant; vel quia liberi tantum antiquitus, id est, nobiles in
they-dispute or because the-free only of-old that is the-noble in
eis studere consueverant: plebei vero et ignobilium filii
them to-study had-been-accustomed of-the-commons but and of-the-ignoble the-sons
in mechanicis propter peritiam operandi. In quo priscorum
in the-mechanical-arts because-of skill of-working in which of-the-ancients
apparet diligentia, qui nihil intentatum linquere voluerunt; sed
appears the-diligence who nothing untried to-leave wished but
omnia sub certis regulis et præceptis stringere. Mechanica est
all-things under fixed rules and precepts to-bind mechanics is
scientia ad quam fabricæ omnium rerum concurrere debent.
the-knowledge to which the-making of-all things to-run-together must

CAP. XXII. De lanificio

XXII · ON FABRIC MAKING

Fabric making contains every kind of weaving, sewing, and twisting done by hand, needle, spindle, awl, reel, comb, and other tools, from flax, wool, skins, hemp, rushes, hair, or tufts, for clothing, coverings, linens, cloaks, curtains, nets, and ropes, and also the straw that men weave into hats and baskets.

Lanificium continet omnia texendi, consuendi, retorquendi
wool-working contains all of-weaving of-sewing of-twisting
genera, quæ fiunt manu, acu, fuso, subula, girgillo, pectine,
the-kinds which are-done by-hand needle spindle awl reel comb
alibro, calamistro, chilindro, sive aliis quibuslibet instrumentis:
winder curling-iron roller or other any instruments
ex quacunque lini vel lanæ materia, et omni genere
from whatever of-flax or of-wool material and every kind

pellium erasarum vel pilos habentium, canabis quoque vel
of-skins scraped or hair having of-hemp also or
suberis juncorum, pilorum, floccorum, aut alia qualibet re
of-cork of-rushes of-hair of-tufts or other any thing
hujusmodi, quæ in usum vestimentorum, operimentorum,
of-this-kind which into the-use of-garments of-coverings
linteorum, sagorum, saginarum, substratoriorum, cortinarum,
of-linens of-cloaks of-packs of-spreads of-curtains
matularum, filtrorum, telarum, cassium, funium, redigi
of-mats of-felts of-webs of-nets of-ropes to-be-brought
potest. Stramina quoque ex quibus galeros et sportellas texere
can straws also from which hats and baskets to-weave
solent homines: hæc omnia studia ad lanificium pertinent.
are-wont men these all pursuits to wool-working belong

CAP. XXIII. De armatura et fabrili

XXIII · ON ARMAMENT AND SMITHING

Arms are properly what cover us, as shield and helmet, or strike, as sword and axe; missiles are what we throw, and Hugh gives both words' derivations. Armament is the instrumental science, making a tool from a mass of stone, wood, metal, sand, or clay. It has two kinds: architecture, divided into masonry and carpentry, with their tools and operations, and smithing, divided into the hammering and the casting of metal.

Secunda est armatura. Arma aliquando quælibet instrumenta
the-second is armament arms sometimes any instruments
dicuntur; sicut dicimus, arma belli, arma navis, id est
are-called as we-say the-arms of-war the-arms of-a-ship that is
instrumenta belli et navis. Cæterum proprie arma sunt
the-instruments of-war and of-a-ship however properly arms are

quibus tegimur, ut scutum, thorax, galea, vel quibus
those-by-which we-are-covered as the-shield breastplate helmet or by-which
percutimus, ut gladius bipennis, sarissa. Tela autem sunt
we-strike as the-sword double-ax pike missiles moreover are
quibus jaculari possumus, ut hasta, sagitta.
those-by-which to-throw we-can as the-spear arrow
Dicta autem arma ab armo, id est brachio, quia brachium
called moreover arms from armus that is the-arm because the-arm
muniunt, quod ictibus opponere solemus. Tela autem
they-protect which to-blows to-oppose we-are-wont missiles moreover
dicuntur a Græco telon, id est longum, eo quod longa
are-called from the-Greek telon that is long for-this that long
sint hujusmodi, inde et protelare, id est prolongare dicitur.
are of-this-kind thence also protelare that is to-prolong is-said
Armatura igitur quasi instrumentalis dicitur scientia, non tam
armament therefore as-if instrumental is-called knowledge not so-much
ideo quod instrumentis operando utatur, quam quod
for-this-reason that instruments in-working it-uses as that
de præjacenti alicujus massæ materia aliquod, ut ita dicam,
from the-underlying of-some mass material some as so I-may-say
instrumentum efficiat. Ad hanc omnis materia lapidum,
instrument it-makes to this all the-material of-stones
lignorum, metallorum, arenarum, argillarum pertinet. Hæc
of-woods of-metals of-sands of-clays belongs this
duas habet species, architectonicam et fabrilem. Architectonica
two has species the-architectonic and the-smithing the-architectonic
dividitur in cœmentariam, quæ ad latomos et cœmentarios;
is-divided into masonry which to the-stonecutters and masons
et in carpentariam, quæ ad carpentarios et tignarios pertinet,
and into carpentry which to the-carpenters and joiners belongs
aliosque hujusmodi utriusque artifices, in dolabris et securibus,
and-others of-this-kind of-both craftsmen in mattocks and axes

lima et asciculo, serra et terebra, runcinis, artavis, trulla,
file and adze saw and drill planes knives trowel
examussi, polientes, dolantes, sculpentes, limantes, scalpentes,
rule polishing hewing carving filing scraping
compingentes, linientes, in qualibet materia, luto, latere,
joining plastering in whatever material clay brick
lapide, ligno, osse, sabulo, calce, gypso, et si qua sunt similia
stone wood bone sand lime gypsum and if any are like-things
operantium. Fabrilis dividitur in malleatoriam, quæ feriendo
working smithing is-divided into the-hammering which by-striking
massam in formam redigit. Et in exclusoriam, quæ fundendo
the-mass into form brings and into the-casting which by-pouring
massam in formam redigit. Unde exclusores dicti sunt, qui
the-mass into form brings whence casters called are who
de confusione massæ noverunt formam vasis exprimere.
from the-shapelessness of-the-mass know the-form of-a-vessel to-express

CAP. XXIV. De navigatione

XXIV · ON COMMERCE

Commerce covers all buying, selling, and exchange of goods, domestic or foreign, and is rightly a rhetoric of its own kind, since it most needs eloquence: hence Mercury, lord of eloquence, is named lord of merchants. It reaches the world's secret places, crosses deserts, trades with barbarous nations and unknown tongues, reconciles peoples, calms wars, confirms peace, and turns private goods to common use.

Navigatio continet omnem in emendis, vendendis, mutandis,
navigation contains all in buying selling exchanging
domesticis sive peregrinis mercibus negotiationem. Hæc
domestic or foreign wares the-trading this
rectissime quasi quædam sui generis rhetorica est; eo
most-rightly as-if a-certain of-its-own kind rhetoric is for-this

quod huic professioni eloquentia maxime sit necessaria. Unde et
that to-this profession eloquence most is necessary whence also
is qui facundiæ præesse dicitur, Mercurius, quasi mercatorum
he who over-eloquence to-preside is-said Mercury as-if of-merchants
κύριος, id est Dominus appellatur. Hæc secreta mundi
kyrios that is Lord is-called this the-secrets of-the-world
penetrat, littora invisa adit; deserta horrida lustrat, et cum
penetrates shores unseen approaches deserts rough traverses and with
barbaris nationibus et linguis incognitis commercia humanitatis
barbarous nations and tongues unknown the-commerce of-humanity
exercet. Hujus studium gentes conciliat, bella sedat, pacem
practices its pursuit the-nations reconciles wars calms peace
firmat, et privata bona ad communem usum omnium immutat.
strengthens and private goods to the-common use of-all changes

CAP. XXV. De agricultura

XXV · ON AGRICULTURE

Agriculture has four kinds: plowland for sowing; planted land for shrubs and trees, as vineyards, orchards, and woods; pasture, as meadows and glades; and flower land, as gardens and rose beds.

Agricultura quatuor species habet; arvum agrum qui satis
agriculture four species has arable the-field which to-crops
dationi deputatur, et consitum qui fruticibus et arboribus,
for-the-giving is-assigned and planted which for-shrubs and trees
ut sunt vineta, pomaria, silvæ; pascuum ut prata, tempe,
as are vineyards orchards woods pasture as meadows vales
tesqua, saltus; floridum, ut horti sunt, et rosaria.
wastes glades flowery as gardens are and rose-gardens

CAP. XXVI. De venatione

XXVI · ON HUNTING

Hunting divides into the taking of game, of birds, and of fish, each by its nets, snares, bows, lime, hooks, dogs, and hawks. It also includes the preparing of all foods, flavors, and drinks, named from one part because the ancients lived more on game. Hugh lists breads and their names, the relishes eaten with bread, meats roasted, fried, boiled, and salted, sausages, dairy foods, flavors, and drinks that only moisten or also nourish, so that hunting covers the work of bakers, butchers, cooks, and innkeepers.

Venatio dividitur in ferinam, aucupium, et piscaturam.
hunting is-divided into game-hunting fowling and fishing
Ferina multis modis exercetur. Retibus, pedicis, laqueis,
game-hunting in-many ways is-practiced with-nets snares nooses
præcipitiis, arcu, jaculis, cuspide, indagine, pennarum odore,
pitfalls bow darts spear the-ring of-feathers by-scent
canibus, accipitribus. Aucupium fit laqueis, pedicis, retibus,
dogs hawks fowling is-done with-nooses snares nets
arcu, visco, hamo. Piscatura fit sagenis, retibus, gurgustiis
bow birdlime hook fishing is-done with-dragnets nets weirs
hamis, jaculis. Ad hanc disciplinam pertinet omnium ciborum,
hooks darts to this discipline belongs of-all foods
saporum et potuum apparatus. Nomen tamen accepit ab una
flavors and drinks the-preparation its-name yet it-received from one
parte sui, quia antiquitus plus venaticis vesci solebant, sicut
part of-itself because of-old more on-game to-feed they-were-wont as
adhuc in quibusdam regionibus ubi rarissimus panis est, carnem
still in certain regions where most-rare bread is meat
pro cibo, et mulsum vel aquam pro potu habent. Cibus in duo
for food and mead or water for drink they-have food into two
dividitur: in panem et obsonium. Panis dictus est, vel quasi
is-divided into bread and relish bread called is either as-if

ponis, quia omnibus mensis apponitur, vel a græco πᾶν, quod
ponis because on-all tables it-is-set or from the-Greek pan which
est omne, quia nullum convivium bonum sine pane ducitur,
is all because no feast good without bread is-held
vel quod pascat. Panis multa sunt genera; azymus, fermentatus,
or because it-feeds of-bread many are the-kinds unleavened leavened
subcinericius, rubigus, spongia, placenta, clibanicus, dulciarius,
ash-baked rubigus sponge cake oven-baked sweet
siligineus, hordeaceus, amolum, simila, et cætera multa.
wheaten barley starch fine-flour and the-rest many
Obsonium dicitur quasi adjunctum pani, quod nos cibarium
relish is-called as-if added to-bread which we food
dicere possumus. Hujus multa sunt genera. Carnes, pulmenta,
to-call can of-it many are the-kinds meats pottages
mulsa, olera, fructus. Carnium, aliæ sunt assæ, aliæ frixæ,
milk-foods vegetables fruits of-meats some are roasted others fried
aliæ elixæ, aliæ crudæ, aliæ salsæ. Aliæ dicuntur succidia:
others boiled others raw others salted others are-called flitches
Lardum quoque sive taxea; perna vel petasunculus; axungia,
lard also or bacon ham or little-ham grease
arvina, sepum, adeps.
fat tallow suet
Pulmenti item sunt genera, lucanicæ farcimen, minutal,
of-pottage likewise are kinds sausages stuffing mince
afrotum, mortisia, galantiæ, et cætera quæcunque princeps
afrotum mortisia jellies and the-rest whatever the-prince
cocorum excogitare potuit.
of-cooks to-devise could
Mulsa habent lac, colostrum, babdutam, butyrum, caseum,
milk-foods have milk beestings babduta butter cheese
serum. Olerum et fructuum nomina annumerare quis potest?
whey of-vegetables and fruits the-names to-count who can

Saporum alii calidi sunt; alii frigidi, alii amari, alii dulces,
of-flavors some hot are others cold others bitter others sweet
alii sicci, alii humidi. Potuum alii tantum sunt potus,
others dry others moist of-drinks some only are drinks
id est qui humectant tantum, non nutriunt, ut aqua;
that is which moisten only not nourish as water
alii potus et cibus, id est qui humectant et nutriunt,
others drink and food that is which moisten and nourish
ut vinum. Rursus qui cibus sunt, alii naturaliter sunt
as wine again those-which food are some naturally are
cibus, ut vinum et sicera quælibet, alii accidentaliter, ut
food as wine and cider any others accidentally as
cervisia, medones. Venatio igitur continet omnia pistorum
beer meads hunting therefore contains all of-bakers
laniorum, cocorum, cauponumque officia.
of-butchers of-cooks and-of-innkeepers the-offices

CAP. XXVII. De medicina

XXVII · ON MEDICINE

Medicine divides into occasions and operations. The six occasions, air, motion and rest, emptying and filling, food and drink, sleep and waking, and the soul's passions, make health when tempered and sickness when not. Operations are inward, as potions, or outward, as plasters and surgery. Food counts under both hunting and medicine by different regards.

Medicina dividitur in duas partes, occasiones et operationes.
medicine is-divided into two parts occasions and operations
Occasiones sex sunt: aer, motus et quies, inanitio et repletio;
the-occasions six are air motion and rest emptiness and fullness
cibus et potus; somnus et vigiliæ, et accidentia animæ. Quæ
food and drink sleep and waking and the-accidents of-the-soul which

ideo dicuntur esse occasiones, quia faciunt et conservant
therefore are-said to-be occasions because they-make and preserve
sanitatem, si temperata fuerint, si intemperata infirmitatem.
health if tempered they-have-been if untempered infirmity
Accidentia animæ ideo dicuntur occasio sanitatis vel
the-accidents of-the-soul therefore are-said the-occasion of-health or
infirmitatis, quia aliquando vel commovent calorem impetuose
of-infirmity because sometimes either they-stir the-heat violently
ut ira, vel leniter ut delectationes, vel attrahunt et celant; idque
as anger or gently as delights or they-draw-in and hide and-that
aut impetuose ut terror et timor, aut leniter ut angustia. Et
either violently as terror and fear or gently as anguish and
sunt quæ commovent naturalem virtutem intus et extra,
there-are those-which stir the-natural power within and without
ut est tristitia. Omnis operatio medicinæ, aut intus fit, aut
as is sadness every operation of-medicine either within is-done or
extra. Intus ut ea quæ ore, naribus, auribus sive ano
without within as those-things which by-mouth nostrils ears or anus
intromittuntur, ut potiones, vomitiones, pulveres, clystera, etc.
are-introduced as potions emetics powders clysters etc.
quæ bibendo, vel masticando, vel attrahendo sumuntur. Foris
which by-drinking or chewing or drawing-in are-taken outside
ut epidimata, cataplasmata, emplastra. Chirurgia, quæ duplex
as epithems poultices plasters surgery which twofold
est in carne, ut incidere, suere, urere. In osse, ut solidare,
is in the-flesh as to-cut to-sew to-burn in the-bone as to-set
et juncturæ reddere. Nec moveat quampiam, quod cibum
and the-joints to-restore nor let-it-trouble anyone that food
et potum inter attributa medicinæ annumero, quæ superius
and drink among the-attributes of-medicine I-count which above
venationi attribui, quia secundum diversos respectus hoc factum
to-hunting I-attributed because according-to different respects this done

est. Vinum quoque in botro agriculturæ est; in penu, cellarii;
is wine also in the-cluster of-agriculture is in the-store of-the-cellarer
in gustu, medici. Similiter ciborum apparatus ad pistrinum,
in the-taste of-the-physician likewise of-foods the-preparation to the-bakery
macellum, coquinam pertinet; virtus saporis ad medicinam.
the-meat-market the-kitchen belongs the-power of-flavor to medicine

CAP. XXVIII. De theatrica scientia

XXVIII · ON THE SCIENCE OF THEATRICS

Theatrics is the science of games, named from the theater as the most frequented place of play. The ancients recited deeds in theaters, danced in halls, wrestled in gymnasiums, raced in amphitheaters, boxed in arenas, sang and diced at banquets, and praised their gods in temples. They counted games among lawful actions because moderate motion feeds the body's heat and gladness, or rather because places were fixed for the people's play lest they gather in taverns and do something shameful.

Theatrica dicitur scientia ludorum a theatro quo populus
theatrics is-called the-knowledge of-games from the-theater to-which the-people
ad ludendum convenire solebat, non quia in theatro tantum
for playing to-assemble was-wont not because in the-theater only
ludus fieret, sed quia celebrior locus fuerat cæteris.
the-game was-held but because more-frequented the-place had-been than-the-others
Fiebant autem ludi alii in theatris, alii in atriis, alii in
there-were moreover games some in theaters others in halls others in
gymnasiis, alii in amphicircis, alii in arenis, alii in conviviis,
gymnasia others in amphitheaters others in arenas others at feasts
alii in fanis. In theatro gesta recitabantur, vel carminibus,
others at shrines in the-theater deeds were-recited either by-songs
vel larvis, vel personis, vel oscillis. In atriis choreas ducebant
or by-masks or by-characters or by-puppets in the-halls dances they-led

et saltabant. In gymnasiis luctabantur. In amphicircis
and danced in the-gymnasia they-wrestled in the-amphitheaters
cursu certabant vel pedum, vel equorum, vel curruum.
in-running they-contended either of-feet or of-horses or of-chariots
In arenis pugiles exercebantur. In conviviis, rhythmis et
in the-arenas boxers were-trained at feasts with-rhythms and
musicis instrumentis, et odis psallebant, et alea ludebant.
musical instruments and odes they-sang and at-dice played
In fanis tempore solemni deorum laudes canebant. Ludos
at the-shrines at-time solemn of-the-gods the-praises they-sang games
vero idcirco inter legitimas actiones connumerabant, quod
but for-this-reason among lawful actions they-counted that
temperato motu naturalis calor nutritur in corpore; et
by-tempered motion the-natural heat is-nourished in the-body and
lætitia ejus reparatur. Vel quod magis videtur, quia necesse
the-gladness its is-restored or what more seems because necessary
fuit populum aliquando ad ludum convenire, voluerunt
it-was the-people sometimes to play to-assemble they-wished
determinata esse loca ludendi, ne in diversoriis conventicula
determined to-be the-places of-playing lest in inns gatherings
facientes, probrosa aliqua aut facinorosa perpetrarent.
making shameful some or criminal-things they-should-commit

CAP. XXIX. De logica quæ est quarta pars philosophiæ; et de grammatica

XXIX · ON LOGIC, THE FOURTH PART OF PHILOSOPHY, AND ON GRAMMAR

Logic divides into grammar and the theory of argument. Grammar, from the Greek for letter, is the science of letters, taken broadly to cover both voice and writing; some deny it is a part of philosophy and call it an appendage and instrument. Boethius says the theory of argument can be both part and instrument, as the hand is of the body. Grammar treats words in themselves, argument treats them according to their meanings.

Logica dividitur in grammaticam, et in rationem
logic is-divided into grammar and into the-reason
disserendi. Γράμμα Græce, littera interpretatur Latine, inde
of-discoursing gramma in-Greek letter is-interpreted in-Latin thence
dicta est grammatica, id est litteralis scientia. Littera
called is grammar that is literal knowledge a-letter
proprie est figura quæ scribitur; elementum sonus qui
properly is the-figure which is-written the-element the-sound which
pronuntiatur. Cæterum hic large accipienda est littera, ut
is-pronounced however here broadly to-be-taken is letter so-that
et vocem et scripturam intelligamus utrumque enim ad
both voice and writing we-may-understand both for to
grammaticam pertinet. Quidam dicunt grammaticam non
grammar belongs some say grammar not
esse partem philosophiæ, sed quasi quoddam appendicium et
to-be a-part of-philosophy but as-if a-certain appendage and
instrumentum ad philosophiam. De ratione autem disserendi
instrument to philosophy about the-reason moreover of-discoursing
Boetius dicit: «Quod pars esse possit et instrumentum
Boethius says that a-part to-be it-can and an-instrument
ad philosophiam, sicut pes manus, lingua, oculi, etc. partes
to philosophy as foot hand tongue eyes etc. parts

sunt corporis et instrumenta,» Grammatica simpliciter agit
are of-the-body and instruments grammar simply treats
de vocibus, id est secundum se inventionem et
about words that is according-to themselves discovery and
formationem, compositionem, inflectionem, prolationem, et
formation composition inflection utterance and
cætera ad pronuntiationem tantum pertinentia pertractans.
the-rest to pronunciation only pertaining handling
Ratio disserendi agit de vocibus secundum intellectus.
the-reason of-discoursing treats about words according-to concepts

CAP. XXX. De grammaticæ divisione

XXX · ON THE DIVISION OF GRAMMAR

Grammar divides into letter, syllable, word, and sentence; or into what is written and what is spoken; or into the eight parts of speech and a long list from articulate voice and accent to barbarism, tropes, meters, fables, and histories. Hugh passes over their exposition as too long for so short a work, which seeks only divisions and names; whoever wishes may read Donatus, Servius, Priscian, and Isidore's Etymologies.

Grammatica dividitur in litteram, syllabam, dictionem et
grammar is-divided into letter syllable word and
orationem; vel aliter grammatica dividitur in litteras,
sentence or otherwise grammar is-divided into letters
id est in id quod scribitur; et vocales, id est in
that is into that which is-written and vocals that is into
id quod pronuntiatur; vel aliter: Grammatica dividitur
that which is-pronounced or otherwise grammar is-divided
in nomen, verbum, participium, pronomen, adverbium,
into noun verb participle pronoun adverb
præpositionem, conjunctionem et interjectionem; in vocem
preposition conjunction and interjection into voice

articulatam, litteram, syllabam, pedes, accentus, posituras, notas,
articulate letter syllable feet accents punctuations marks
orthographiam, analogiam, etymologiam, glossas, differentias,
orthography analogy etymology glosses differences
barbarismum, solœcismum, vitia, metaplasmas, schemata,
barbarism solecism faults metaplasms figures
tropos, prosas, metra, fabulas, historias. Quorum idcirco
tropes prose meters fables histories of-which for-this-reason
expositionem transeo, quia prolixior esset quam hujus
the-exposition I-pass-over because longer it-would-be than of-this
schedulæ brevitas expetat, et quia etiam in hoc opusculo,
little-sheet the-brevity requires and because also in this little-work
divisiones tantum rerum et nomina investigare proposui,
the-divisions only of-things and the-names to-investigate I-proposed
ut tantummodo quoddam principium doctrinæ lectori
so-that only a-certain beginning of-doctrine for-the-reader
conderetur. Qui autem scire desiderat, legat Donatum,
might-be-founded who moreover to-know desires let-him-read Donatus
Servium, Priscianum de accentibus et de duodecim versibus
Servius Priscian on accents and on the-twelve verses
Virgilii, et Barbarismum, et Isidorum in libris etymologiarum.
of-Virgil and the-Barbarismus and Isidore in the-books of-the-Etymologies

CAP. XXXI. De ratione disserendi

XXXI · ON THE THEORY OF ARGUMENT

The theory of argument has invention and judgment as integral parts, and demonstration, the probable, and sophistry as its divisions, for philosophers, for dialecticians and rhetors, and for sophists. Asked whether invention and judgment fall under philosophy, Hugh distinguishes knowledge as a discipline from knowledge as any cognition, as that Socrates was Sophroniscus' son: every discipline is a part of philosophy, and invention and judgment, not complete in themselves, are parts of a discipline. Grammar is speaking without fault, dialectic keen disputation, and rhetoric the discipline of persuading.

Ratio disserendi integrales partes habet, inventionem
the-reason of-discoursing integral parts has discovery
et judicium; divisivas vero, demonstrationem, probabilem,
and judgment divisive but demonstration probable
sophisticam. Demonstratio est in necessariis argumentis, et
sophistic demonstration is in necessary arguments and
pertinet ad philosophos. Probabilis pertinet ad dialecticos et
belongs to the-philosophers probable belongs to the-dialecticians and
ad rhetores. Sophistica ad sophistas et cavillatores. Probabilis
to the-rhetors sophistic to the-sophists and quibblers probable
dividitur in dialecticam et rhetoricam, quarum utraque
is-divided into dialectic and rhetoric of-which each
integrales habet partes inventionem et judicium. Quia
integral has parts discovery and judgment because
enim ipsum genus, id est artem dissertivam, integraliter
for the-very genus that is the-art discursive integrally
constituunt, necesse est ut in compositione omnium
they-constitute necessary it-is that in the-composition of-all
specierum ejus simul inveniatur. Inventio est quæ docet
species its together it-be-found discovery is that-which teaches

invenire argumenta et constituere argumentationes. Scientia
to-find arguments and to-construct argumentations the-knowledge
judicandi, quæ de utroque judicare docet. Quæri potest,
of-judging that-which about both to-judge teaches to-be-asked it-can
utrum inventio et judicium sub philosophia contineantur.
whether discovery and judgment under philosophy are-contained
Videtur enim neque sub theorica, neque, sub practica,
it-seems for neither under the-theoretical nor under the-practical
neque sub mechanica, neque sub logica (de qua magis
nor under the-mechanical nor under logic under which more
videretur) contineri. Sub logica non continetur, quia neque
it-would-seem to-be-contained under logic not it-is-contained because neither
per grammaticam, neque per dissertivam. Per dissertivam
through grammar nor through the-discursive through the-discursive
non continentur, cum integraliter eam constituant; nulla
not they-are-contained since integrally it they-constitute no
autem res esse possit simul integralis et divisiva pars
moreover thing to-be can at-once integral and divisive part
ejusdem generis. Sicque philosophia non omnem scientiam
of-the-same genus and-so philosophy not all knowledge
continere videtur. Sed sciendum quod scientia duobus modis
to-contain seems but to-be-known-is that knowledge in-two ways
accipi solet, id est pro aliqua disciplinarum, sicut, cum
to-be-taken is-wont that is for any of-the-disciplines as when
dico dialecticam esse scientiam, id est artem vel disciplinam;
I-say dialectic to-be a-knowledge that is an-art or discipline
et pro qualibet cognitione, sicut cum dico scientiam habere
and for any cognition as when I-say knowledge to-have
eum qui scit aliquid. Verbi gratia: Si scio dialecticam,
him who knows something for example if I-know dialectic
scientiam habeo, et si scio notare, scientiam habeo; et si
knowledge I-have and if I-know to-take-notes knowledge I-have and if

scio Socratem esse Sophronici filium, scientiam habeo. Et
I-know Socrates to-be of-Sophroniscus the-son knowledge I-have and
universaliter omnis qui aliquid scit, potest dici scientiam
universally everyone who something knows can be-said knowledge
habere. Sed tamen aliud, est cum dico: dialectica scientia,
to-have but yet one-thing it-is when I-say dialectic knowledge
id est ars vel disciplina; atque aliud cum dico: scire
that is art or discipline and another when I-say to-know
quod Socrates est Sophronici filius est scientia, id est
that Socrates is of-Sophroniscus the-son is knowledge that is
cognitio. De omni scientia quæ est ars vel disciplina, verum
cognition about every knowledge which is art or discipline true
est dicere quod sit pars philosophiæ divisiva; non autem
it-is to-say that it-is a-part of-philosophy divisive not moreover
universaliter dici potest, quod omnis scientia, quæ est
universally to-be-said can that every knowledge which is
cognitio, pars sit philosophiæ divisiva. Est tamen prorsus
cognition a-part is of-philosophy divisive it-is yet altogether
omnis scientia, sive disciplina, sive quælibet cognitio pars
every knowledge whether discipline or any cognition a-part
philosophiæ, vel divisiva, vel integralis; disciplina autem est
of-philosophy either divisive or integral discipline moreover is
scientia, quæ absolutum finem habet, in quo propositum
knowledge which an-absolute end has in which the-purpose
artis perfecte explicatur, quod scientiæ inveniendi vel
of-the-art perfectly is-unfolded which to-the-knowledge of-discovering or
judicandi non convenit; quia neutra per se absoluta est, et
of-judging not belongs because neither by itself absolute is and
ideo disciplina dici non possunt, sed partes disciplinæ,
therefore disciplines to-be-called not they-can but parts of-a-discipline
id est dissertivæ. Rursum quæritur utrum inventio et
that is of-the-discursive again it-is-asked whether discovery and

judicium eædem partes sint dialecticæ et rhetoricæ; quod
judgment the-same parts are of-dialectic and of-rhetoric which
inconveniens videtur, ut duo opposita genera eisdem
unfitting seems that two opposite genera by-the-same
prorsus constituantur partibus. Dici ergo potest has duas
wholly be-constituted parts to-be-said therefore it-can these two
voces æquivocas esse ad partes dialecticæ et rhetoricæ,
words equivocal to-be to the-parts of-dialectic and of-rhetoric
vel (quod fortassis melius est) dicamus inventionem et
or what perhaps better is let-us-say discovery and
judicium proprie partes esse dissertivæ et sub his vocibus
judgment properly parts to-be of-the-discursive and under these words
univocari. In inferioribus tamen hujus generis quibusdam
to-be-univocal in the-lower yet of-this genus by-certain
proprietatibus a se differre, quæ tamen differentiæ per
properties from themselves to-differ which yet differences by
has voces non discernuntur; quia per eas non secundum
these words not are-distinguished because by them not according-to
hoc quod species componunt, sed secundum hoc quod
this that species they-compose but according-to this that
partes sunt generis, significantur. Grammatica est scientia
parts they-are of-the-genus they-are-signified grammar is the-knowledge
loquendi sine vitio. Dialectica disputatio acuta, verum a
of-speaking without fault dialectic disputation acute the-true from
falso distinguens. Rhetorica est disciplina, ad persuadendum
the-false distinguishing rhetoric is the-discipline for persuading
quæque idonea.
whatever-things fitting

BOOK III

CAP. I. De disciplina et ejus divisione

I · ON DISCIPLINE AND ITS DIVISION

Hugh restates the division: philosophy into the theoretical, practical, mechanical, and logical, and each of these into its parts down to dialectic and rhetoric. The scheme holds only the divisive parts; counted by number there are twenty-one, by degrees thirty-eight. The sciences have many authors, since some began an art, some enlarged it, and some perfected it, and he will name a few.

Philosophia dividitur in theoricam, practicam, mechanicam,
philosophy is-divided into theoretical practical mechanical
logicam. Theorica dividitur in theologiam, physicam,
logical the-theoretical is-divided into theology physics
mathematicam. Mathematica in arithmeticam, musicam,
mathematics mathematics into arithmetic music
geometriam. Practica in solitariam, privatam, publicam.
geometry the-practical into solitary private public
Mechanica dividitur in lanificium, armaturam, navigationem,
the-mechanical is-divided into wool-working armament navigation
agriculturam, venationem, medicinam, theatricam. Logica
agriculture hunting medicine theatrics logic
dividitur in grammaticam et disertivam. Dissertiva dividitur
is-divided into grammar and the-discursive the-discursive is-divided
in demonstrationem probabilem et sophisticam. Probabilis
into demonstration probable and sophistic the-probable
dividitur in dialecticam et rhetoricam. In hac divisione
is-divided into dialectic and rhetoric in this division
solummodo divisivæ philosophiæ partes continentur; sunt
only of-divisive philosophy the-parts are-contained there-are
aliæ adhuc subdivisiones istarum partium, sed istæ nunc
other still subdivisions of-these parts but these now

sufficere possunt. In his igitur si solum numerum respicis,
to-suffice can in these therefore if only the-number you-regard
xxi si gradus computare volueris, triginta octo reperies.
twenty-one if the-steps to-count you-wish thirty eight you-shall-find
Auctores harum scientiarum diversi leguntur. Alii incipiendo,
the-authors of-these sciences different are-read some by-beginning
alii augendo, alii perficiendo artes invenerunt, sicque
others by-increasing others by-perfecting the-arts found and-so
ejusdem artis plures sæpe referuntur auctores. Ex his
of-the-same art many often are-reported authors of these
paucorum nomina subter annumerabo.
of-few the-names below I-shall-count

CAP. II. De auctoribus artium

II · ON THE AUTHORS OF THE ARTS

Hugh catalogs the founders: Linus, Varro, and John Scotus in theology; Thales in physics; Pythagoras, Nicomachus, Apuleius, and Boethius in arithmetic; Tubal or Pythagoras in music; Euclid in geometry; Ham, the Chaldeans, Abraham, Ptolemy, Nimrod, or Atlas in astronomy; Socrates, Plato, and Cicero in ethics; Hesiod, Cato, Varro, Virgil, and Columella in farming; Minerva and Isis in weaving; and finders of rings, ships, grain, vines, cookery, medicine, games, letters, and history. Egypt is the mother of the arts; Parmenides found dialectic on his rock, Plato and Aristotle perfected logic, and Demosthenes, Tisias, and Corax led in rhetoric.

Theologus apud Græcos Linus fuit, apud Latinos Varro; et
theologian among the-Greeks Linus was among the-Latins Varro and
nostri temporis Joannes Scotus; de decem categoriis in Deum
of-our time John the-Scot on the-ten categories into God
physicam naturalem, apud Græcos Thales Milesius unus de
physics natural among the-Greeks Thales of-Miletus one of

Septem sapientibus reperit, apud Latinos Plinius describit.
the-Seven wise-men found among the-Latins Pliny describes
Arithmeticam Samius Pythagoras invenit; Nicomachus scripsit.
arithmetic the-Samian Pythagoras found Nicomachus wrote
Apud Latinos primum Apuleius, deinde Boetius transtulit.
among the-Latins first Apuleius then Boethius translated
Hic etiam Pythagoras Machematetrados fecit, id est librum
this also Pythagoras the-Machematetrados made that is a-book
De doctrina quadrivii, et V. ad similitudinem vitæ
on the-doctrine of-the-quadrivium and the-Y to the-likeness of-life
humanæ invenit. Musicæ repertorem Moyses dicit fuisse
human found of-music the-discoverer Moses says to-have-been
Tubal, qui fuit de stirpe Chain; Græci Pythagoram, alii
Tubal who was of the-stock of-Cain the-Greeks Pythagoras others
Mercurium, qui primus tetrachordum instituit; alii Linum,
Mercury who first the-tetrachord established others Linus
vel Zetum, vel Amphionem. Geometriam apud Ægyptum
or Zethus or Amphion geometry in Egypt
primum dicunt esse repertam, cujus auctor apud Græcos
first they-say to-have-been found whose author among the-Greeks
optimus Euclides fuit. Hujus artem transtulit Boetius;
the-best Euclid was his art translated Boethius
Heratostenes quoque sagacissimus in geometria, qui ambitum
Eratosthenes also most-sagacious in geometry who the-circuit
orbis reperit. Dicunt quod Cham filius Noe astronomiam
of-the-world found they-say that Ham son of-Noah astronomy
primus invenerit. Chaldæi primum astrologiam docuerunt,
first found the-Chaldeans first astrology taught
secundum nativitatis observationem. Josephus autem asseverat
according-to of-birth the-observation Josephus moreover asserts
Abraham primum docuisse apud Ægyptios astrologiam.
Abraham first to-have-taught among the-Egyptians astrology

Astronomiam Ptolomæus rex Ægypti reparavit. Hic etiam
astronomy Ptolemy king of-Egypt restored he also
canones instituit quibus cursus astrorum invenitur. Aiunt
canons established by-which the-course of-the-stars is-found say
quidam Nembroth gigantem summum fuisse astrologum,
some Nimrod the-giant the-highest to-have-been astrologer
sub cujus nomine etiam astronomia invenitur. Græci dicunt
under whose name also astronomy is-found the-Greeks say
hanc artem ab Athlante primum excogitatam, propter quod
this art by Atlas first devised because-of which
etiam cœlum sustinuisse fertur. Ethicæ inventor Socrates
also heaven to-have-held-up he-is-reported of-ethics the-discoverer Socrates
fuit, de qua xxiv libros secundum positivam justitiam
was about which twenty-four books according-to positive justice
tradidit. Deinde Plato discipulus ejus libros multos De
he-handed-down then Plato disciple his books many On
republica secundum utramque justitiam, naturalem scilicet
the-republic according-to both justice natural namely
et positivam, conscripsit. Deinde Tullius in latino sermone
and positive wrote then Tully in the-Latin tongue
libros De republica ordinavit. Fronto quoque philosophus
books On the-republic arranged Fronto also the-philosopher
scripsit librum Stratagematon, id est militaris subtilitatis.
wrote a-book Stratagematon that is of-military subtlety
Mechanica diversos habuit auctores. Hesiodus Ascræus
mechanics different had authors Hesiod of-Ascra
primus apud Græcos in describendis rebus rusticis studuit.
first among the-Greeks in describing things rustic labored
Deinde Democritus; Mago quoque Carthaginensis xxvii,
then Democritus Mago also the-Carthaginian in-twenty-seven
voluminibus studium agriculturæ conscripsit; apud Latinos
volumes the-study of-agriculture wrote among the-Latins

primus Cato opus De agricultura instituit, quod deinde
first Cato a-work On agriculture undertook which then
Marcus Terentius Varro expolivit. Virgilius quoque Georgica
Marcus Terentius Varro polished Virgil also the-Georgics
fecit. Deinde Cornelius et Julius Atticus Æmilianus, sive
made then Cornelius and Julius Atticus Aemilianus or
Columella insignis orator, qui totum corpus disciplinæ hujus
Columella the-notable orator who the-whole body of-discipline this
complexus est. Palladius quoque De agricultura scripsit;
embraced has Palladius also On agriculture wrote
Vitruvius autem De architectura. Lanificii usum apud
Vitruvius moreover On architecture of-wool-working the-use among
Græcos primam Minervam monstrasse ferunt. Hanc etiam
the-Greeks first Minerva to-have-shown they-report her also
primam telam ordinasse, lanasque colorasse, olivæ quoque
first the-web to-have-set-up and-wools to-have-dyed of-the-olive also
et fabricæ inventricem fuisse credunt. Ab ipsa Dædalus
and of-building the-discoverer to-have-been they-believe from her Daedalus
didicit; et ipse post eam fabricam fecisse creditur. Apud
learned and he after her building to-have-done is-believed in
Ægyptum autem Isis filia Inachi usum serendi lini
Egypt moreover Isis daughter of-Inachus the-use of-sowing of-flax
reperit, et qualiter inde vestimenta fierent monstravit.
found and how thence garments might-be-made showed
Similiter lanæ usum ibidem ipsa reperit. In Lybia primum
likewise of-wool the-use there she found in Libya first
usus lanæ exortus est a templo Ammonis. Ninus rex
the-use of-wool arisen is from the-temple of-Ammon Ninus king
Assyriorum primus bella movit. Vulcanum primum fabrum
of-the-Assyrians first wars moved Vulcan the-first smith
fuisse credunt. Divina autem historia asserit Tubal. Primus
to-have-been they-believe the-divine moreover history asserts Tubal first

Prometheus ferreo circulo lapidem imprimens, usum annuli
Prometheus by-an-iron ring a-stone impressing the-use of-the-ring
invenit. Navigii usum Pelagi primi invenerunt. Ceres
found of-shipping the-use the-Pelasgians first found Ceres
prima in Græcia apud Eleusim usum frumenti invenit; Isis
first in Greece at Eleusis the-use of-grain found Isis
in Ægypto. Pilumnus in Italia usum frumenti et farris, et
in Egypt Pilumnus in Italy the-use of-grain and of-spelt and
ritum molendi et pinsendi. Tagus in Hispania ritum serendi.
the-rite of-milling and pounding Tagus in Spain the-rite of-sowing
Osiris apud Ægyptum cultum vinearum reperit, Liber apud
Osiris in Egypt the-culture of-vines found Liber among
Indos. Dædalus primus mensam fecit et sellam. Apitius
the-Indians Daedalus first a-table made and a-chair Apicius
quidam Romanus primus composuit apparatum coquinæ, qui
a-certain Roman first composed the-equipment of-the-kitchen who
tandem in ea re consumptis bonis morte voluntaria periit.
at-last in that thing consumed (his)-goods by-death voluntary perished
Medicinæ auctor apud Græcos Apollo fuit. Hanc filius ejus
of-medicine the-author among the-Greeks Apollo was it son his
Esculapius laude et opere ampliavit qui postquam fulmine
Aesculapius by-praise and work enlarged who after by-lightning
periit, diu medendi cura intermissa est, latuitque per
he-perished long of-healing the-care interrupted was and-lay-hidden for
annos pene quingentos, usque ad tempus Artaxerxis regis.
years almost five-hundred all-the-way to the-time of-Artaxerxes the-king
Tunc eam revocavit in lucem Hippocrates, Asclepio patre
then it called-back into light Hippocrates by-Asclepius as-father
genitus in insula Co. Ludi a Lydis initium sumpsisse
begotten on the-island of-Cos games from the-Lydians their-beginning to-have-taken
creduntur, qui ex Asia venientes, in Etruria consederunt sub
are-believed who from Asia coming in Etruria settled under

Tyrreno duce; ibique inter cæteros, superstitionum suarum
Tyrrhenus as-leader and-there among the-other of-superstitions their
ritus, spectacula instituerunt; quem morem Romani imitati
rites spectacles established which custom the-Romans imitated
sunt, accersitis inde artificibus, indeque ludi a Lydis
have summoned thence craftsmen and-thence games from the-Lydians
vocati sunt. Litteræ Hebræorum a Moyse per legem
called were the-letters of-the-Hebrews from Moses through the-law
initium sumpsisse creduntur; Chaldæorum et Syrorum
their-beginning to-have-taken are-believed of-the-Chaldeans and of-the-Syrians
per Abraham; Ægyptiorum litteras Isis invenit; Græcorum
through Abraham of-the-Egyptians the-letters Isis found of-the-Greeks
Phœnices, quas Cadmus a Phœnice in Græciam attulit.
the-Phoenicians which Cadmus from Phoenicia into Greece brought
Carmentis mater Evandri, quæ proprio nomine Nicostrata
Carmentis the-mother of-Evander who by-her-own name Nicostrata
vocabatur, Latinas litteras reperit. Divinam historiam primus
was-called the-Latin letters found the-divine history first
Moyses scripsit. Apud gentiles primus Darhes Phrygius
Moses wrote among the-gentiles first Dares the-Phrygian
Trojanam historiam edidit, quam in foliis palmarum ab eo
the-Trojan history published which on leaves of-palms by him
scriptam esse ferunt. Post Darhetem in Græcia Herodotus
written to-be they-report after Dares in Greece Herodotus
historicus primus habitus est. Post quem Pherecides iisdem
the-historian first held was after whom Pherecydes at-the-same
temporibus claruit; quibus Esdras legem scripsit. Fabulas
times was-famous at-which Ezra the-law wrote fables
primum invenisse creditur Alcinon [al. Alcman]. Crotoniensis.
first to-have-found is-believed Alcinon or Alcman of-Croton
Ægyptus mater est artium, inde in Graciam; deinde in
Egypt the-mother is of-the-arts thence into Greece then into

Italiam venerunt. In ea primum grammatica reperta est
Italy they-came in it first grammar found was
tempore Osiris mariti Isidis. In ea quoque dialectica primum
in-the-time of-Osiris the-husband of-Isis in it also dialectic first
inventa est a Parmenide, qui civitates et cœtus hominum
found was by Parmenides who the-cities and gatherings of-men
fugiens in rupe consedit non modico tempore, sicque
fleeing on a-rock settled for-no small time and-so
dialecticam excogitavit, unde et rupes Parmenidis appellata
dialectic devised whence also the-rock of-Parmenides called
est. Plato autem, post mortem Socratis magistri sui, amore
was Plato moreover after the-death of-Socrates master his for-love
sapientiæ in Ægyptum migravit, ibique perceptis liberalibus
of-wisdom into Egypt migrated and-there grasped the-liberal
disciplinis. Athenas rediit; et apud Academiam villam suam
disciplines to-Athens returned and at the-Academy estate his
coadunatis discipulis philosophiæ studiis operam dedit.
gathered disciples of-philosophy to-the-studies effort gave
Hic primus logicam rationalem apud Græcos instituit, quam
he first logic rational among the-Greeks established which
postea Aristoteles discipulus ejus ampliavit, perfecit et in
afterward Aristotle the-disciple his enlarged perfected and into
artem redegit. Marcus Terentius Varro primus dialecticam de
an-art reduced Marcus Terentius Varro first dialectic from
Græco in Latinum transtulit. Postea Cicero topica adjecit.
Greek into Latin translated afterward Cicero the-Topics added
Demosthenes Fabri filius, apud Græcos rhetorice princeps
Demosthenes of-a-smith the-son among the-Greeks of-rhetoric the-prince
creditur. Tisias apud Latinos. Corax apud Syracusas. Hæc
is-believed Tisias among the-Latins Corax at Syracuse this

ab Aristotele et Gorgia et Hermagora in Græco scripta
by Aristotle and Gorgias and Hermagoras in Greek written
est, translata in Latinum a Tullio, Quintiliano et Titiano.
was translated into Latin by Tully Quintilian and Titianus

CAP. III. Quæ artes præcipue legendæ sint

III · WHICH ARTS ARE CHIEFLY TO BE READ

The ancients set seven of these sciences apart for teaching, since whoever mastered them could reach the rest by inquiry: the trivium and quadrivium, ways by which the mind enters wisdom's secrets. No one was then thought worthy of the name of master who could not profess all seven; Pythagoras let no pupil ask a reason for seven years, and some held the arts so firmly in memory that they needed no book. Today's scholars keep no fit method, so there are many students and few wise men, and Hugh will show which writings are most useful.

Ex his autem omnibus scientiis supra enumeratis septem
of these moreover all sciences above enumerated seven
specialiter decreverant antiqui in studiis suis ad opus
specially had-decided the-ancients in studies their for the-work
erudiendorum, in quibus tantam utilitatem esse præ cæteris
of-those-to-be-taught in which so-great usefulness to-be beyond the-others
omnibus perspexerunt, ut quisquis harum disciplinam firmiter
all they-perceived that whoever of-these the-discipline firmly
percepisset, ad aliarum notitiam postea inquirendo magis
had-grasped to the-knowledge of-the-others afterward by-inquiring rather
et exercendo, quam audiendo perveniret. Sunt enim quasi
and exercising than by-hearing would-arrive they-are for as-it-were
optima quædam instrumenta et rudimenta quibus via
the-best certain instruments and rudiments by-which the-way
paratur animo ad plenam philosophicæ veritatis notitiam.
is-prepared for-the-mind to the-full of-philosophic truth knowledge

Hinc trivium et quadrivium nomen accepit, eo quod ii
hence trivium and quadrivium the-name received for-this that by-these
quasi quibusdam viis vivax animus ad secreta sophiæ introeat.
as-if by-certain ways the-lively mind into the-secrets of-wisdom may-enter
Nemo tunc temporis nomine magistri dignus videbatur; qui
no-one at-that time of-the-name of-master worthy seemed who
non harum vii scientiam profiteri posset. Pythagoras hanc
not of-these seven the-knowledge to-profess could Pythagoras this
in studiis suis consuetudinem servasse legitur, ut usque
in studies his custom to-have-kept is-read that all-the-way
ad septenium secundum numerum videlicet septem artium
to the-seven-years according-to the-number namely of-the-seven arts
liberalium nullus discipulorum suorum de iis quæ ab
liberal none of-the-disciples his about those-things which by
ipso dicebantur rationem poscere auderet; sed fidem daret
him were-said the-reason to-demand dared but faith he-gave
verbis magistri quousque omnia audivisset, sicque jam per
to-the-words of-the-master until all-things he-had-heard and-so now by
semetipsum rationem eorum posset invenire. Has septem quidam
himself the-reason of-them he-could to-find these seven some
tanto studio didicisse leguntur, ut plane ita omnes in
with-so-much zeal to-have-learned are-read that plainly so all in
memoria tenerent, ut quascunque scripturas deinde ad manum
memory they-held that whatever scriptures thereafter to hand
sumpsissent, quascunque quæstiones solvendas aut comprobandas
they-had-taken whatever questions to-be-solved or to-be-proved
proposuissent, ex his regulas et rationes ad definiendum,
they-had-proposed from these the-rules and reasons for defining
id de quo ambigeretur, folium librorum non quærerent, sed
that about which it-was-doubted the-leaf of-books not they-sought but
statim singula corde parata haberent. Hinc profecto incidit
at-once each by-heart ready they-had hence surely it-happened

eo tempore tot fuisse sapientes ut plura ipsi
at-that time so-many to-have-been wise-men that more-things they
scriberent quam nos legere possimus. Scholastici autem nostri
wrote than we to-read can scholars moreover our
aut nolunt aut nesciunt modum congruum in discendo
either do-not-wish or know-not the-measure fitting in learning
servare, et idcirco multos studentes, paucos sapientes invenimus.
to-keep and therefore many students few wise-men we-find
Mihi vero videtur non minori cura providendum esse lectori
to-me but it-seems not with-less care to-be-provided to-be for-the-reader
ne in studiis inutilibus operam suam expendat, quam ne in
lest in studies useless effort his he-spend than lest in
bono et utili proposito tepidus remaneat. Malum est bonum
a-good and useful purpose lukewarm he-remain an-evil it-is the-good
negligenter agere, pejus est in vanum labores multos expendere.
negligently to-do worse it-is in vain labors many to-spend
Sed quia non omnes hanc discretionem habere possunt, ut
but because not all this discernment to-have can that
intelligant quod sibi expediat, idcirco quæ Scripturæ
they-may-understand what for-them is-expedient therefore which Scriptures
mihi utiliores videantur, lectori breviter demonstrabo, ac
to-me more-useful may-seem to-the-reader briefly I-shall-show and
deinde de modo quoque disserendi pauca adnectam.
then about the-manner also of-discoursing a-few-things I-shall-attach

CAP. IV. De duobus generibus scripturarum

IV · ON THE TWO KINDS OF WRITINGS

There are the arts proper, with a definite matter in philosophy, as grammar and dialectic, and the appendages of the arts, which only border on philosophy: the poets' songs, fables, histories, and the writings of those now called philosophers who stretch small matter with long words. They differ as willow from olive, in Virgil's phrase. The arts without their appendages can make a perfect reader, the appendages without the arts nothing, so the seven liberal arts must be learned first; the rest may be read for leisure, since play mixed with serious things delights.

Duo sunt genera scripturarum. Primum genus est earum
two are the-kinds of-writings the-first kind is of-those
quæ propriæ artes appellantur. Secundum est earum quæ
which proper arts are-called the-second is of-those which
sunt appendentia artium. Artes sunt quæ philosophiæ
are the-appendages of-the-arts arts are those-which to-philosophy
supponuntur, id est quæ aliquam certam et determinatam
are-subordinated that is which some fixed and determined
philosophiæ materiam habent, ut est grammatica, dialectica,
of-philosophy matter have as is grammar dialectic
et cæteræ hujusmodi. Appendentia artium sunt, quæ
and the-others of-this-kind the-appendages of-the-arts are those-which
tantum ad philosophiam spectant, id est quæ in aliqua extra
only to philosophy look that is which in some outside
philosophiam materia versantur; aliquando tamen quædam
philosophy matter are-occupied sometimes yet certain-things
ab artibus discerpta sparsim et confuse attingunt, vel
from the-arts plucked scatteredly and confusedly they-touch or
si simplex narratio est, viam ad philosophiam præparant.
if simple narrative it-is a-way to philosophy they-prepare
Hujusmodi sunt omnia poetarum carmina, ut sunt tragœdiæ,
of-this-kind are all of-the-poets the-songs as are tragedies

comœdiæ, satiræ, heroica quoque et lyrica, et iambica,
comedies satires heroic also and lyric and iambic
et didascalica quædam; fabulæ quoque et historiæ; illorum
and didactic certain fables also and histories of-those
etiam scripta, quos nunc philosophos appellare solemus, qui
also the-writings whom now philosophers to-call we-are-wont who
et brevem materiam longis verborum ambagibus extendere
both a-brief matter with-long of-words windings to-extend
consueverunt, et facilem sensum perplexis sermonibus
are-accustomed and an-easy sense with-perplexed speeches
obscurare, vel etiam diversa simul compilantes, quasi de
to-obscure or also diverse-things at-once compiling as-if from
multis coloribus et formis, unam picturam facere. Nota quæ
many colors and forms one picture to-make note what
tibi distinxi. Duo sunt artes et appenditia artium.
to-you I-have-distinguished two are the-arts and the-appendages of-the-arts
Sed inter hæc tanta mihi distantia esse videtur, ut ille ait:
but between these so-great to-me distance to-be seems as he says

Lenta salix quantum pallenti cedit olivæ,
the-pliant willow as-much-as to-the-pale yields olive
Puniceis humilis quantum saliunca rosetis. (Virg. in Bucol.)
to-the-crimson the-lowly as-much-as Celtic-nard to-rose-beds Virg. in Bucol.

Ita ut quicunque ad scientiam pertingere cupit, si relicta
so that whoever to knowledge to-reach desires if left
veritate artium reliquis se implicare voluerit, materiam laboris
the-truth of-the-arts in-the-rest himself to-entangle he-wishes the-matter of-labor
nedum plurimam sed et infinitam sustinebit, et fructum
not-merely very-great but also infinite he-shall-sustain and fruit
exiguum. Denique partes sine appendiciis suis perfectum
scanty finally the-parts without appendages their the-perfect

lectorem facere possunt; illa sine artibus nihil perfectionis
reader to-make can those without the-arts nothing of-perfection
conferre valent. Maxime autem cum nihil in se expetendum
to-confer are-able most moreover since nothing in themselves to-be-sought
habeant unde lectorem invitent, nisi traductum ab artibus
they-have whence the-reader they-may-invite except drawn from the-arts
et accommodatum; neque quisquam in eis quærant nisi quod
and adapted nor anyone in them should-seek except what
artium est. Quapropter mihi videtur primum opera danda
of-the-arts is wherefore to-me it-seems first effort to-be-given
esse artibus ubi fundamenta sunt omnium; et pura simplexque
to-be to-the-arts where the-foundations are of-all-things and pure and-simple
veritas aperitur; maxime his vii quas prædixi, quæ
truth is-opened most to-these seven which I-have-named-before which
totius philosophiæ instrumenta sunt. Deinde cætera quæque,
of-the-whole philosophy the-instruments are then the-other whatever
si vacat, legantur, quia aliquando plus delectare solent
if there-is-leisure let-them-be-read because sometimes more to-delight are-wont
seriis admista ludicra, et raritas pretiosum facit
with-serious-things mixed playful-things and rarity precious makes
bonum. Sic in medio fabulæ cursu inventam sententiam
a-good-thing so in the-middle of-a-fable in-the-course found a-saying
avidius aliquando retinemus. Verumtamen in septem liberalibus
more-eagerly sometimes we-retain nevertheless in the-seven liberal
artibus fundamentum est omnis doctrinæ, quæ præ cæteris
arts the-foundation is of-all doctrine which before the-others
omnibus ad manum habendæ sunt, utpote sine quibus nihil
all at hand to-be-had are inasmuch-as without which nothing
solet aut potest philosophica disciplina explicare aut definire.
is-wont or can philosophic discipline to-unfold or to-define

CAP. V. De artium cohærentia

V · ON THE COHERENCE OF THE ARTS

The arts so cohere and need one another's reasons that if one is lacking the rest cannot make a philosopher, so those err who choose some and leave the others untouched, thinking themselves perfect in these.

Hæ quidem ita sibi cohærent, et alternis vicissim
these indeed so to-each-other cohere and on-alternate in-turn
rationibus indigent, ut si una defuerit, cæteræ philosophum
reasons need that if one be-lacking the-others a-philosopher
facere non possint. Unde mihi errare videntur, qui non
to-make not can whence to-me to-err seem those-who not
attendentes talem in artibus cohærentiam, quasdam sibi
attending-to such in the-arts coherence certain for-themselves
ex ipsis eligunt, et cæteris, intactis, his se posse
from them choose and the-others untouched by-these themselves to-be-able
fieri perfectos putant.
to-become perfect think

CAP. VI. Unicuique arti quod est tribuendum esse

VI · THAT EACH ART MUST BE GIVEN WHAT IS ITS OWN

Another error is to read everything into every art, disputing syllogisms in grammar and case endings in dialectic, and reading nearly the whole book in its title; such teachers display their learning rather than teach. One must distinguish treating an art from acting by it: to treat grammar belongs to Priscian, Donatus, and Servius, to speak grammatically to everyone. In teaching, say briefly what belongs to the subject, since not everything one can say should be said; compare the arts only after learning each, and take no byways until you know the paths.

Est rursum alius error non multo minor isto, quem
there-is again another error not much less than-this which
summopere vitare oportet. Sunt enim quidem, quæ licet
most-earnestly to-avoid it-behooves there-are for indeed some-who though
ex iis quæ legenda sunt nihil prætermittant, nulli tamen
of those-things which to-be-read are nothing they-pass-over to-no yet
arti quod suum est tribuere norunt, sed in singulis legunt
art what its-own is to-give know but in each they-read
omnes. In grammatica de syllogismorum ratione disputant;
all in grammar about of-syllogisms the-reason they-dispute
in dialectica inflexiones casuales inquirunt, et quod magis
in dialectic inflections casual they-inquire-into and what more
irrisione dignum est, in titulo totum pene legunt librum, et
of-derision worthy is in the-title the-whole almost they-read book and
incipit tertia vix lectione expediunt. Non alios docent
the-incipit in-the-third scarcely lecture they-get-through not others they-teach
hujusmodi, sed suam ostentant scientiam. Sed utinam quales
of-this-kind but their-own show-off knowledge but would-that such
mihi, tales omnibus apparerent! Attende quam perversa sit
to-me so to-all they-appeared observe how perverse is
hæc consuetudo; cum profecto quanto magis superflua
this custom since surely by-how-much more superfluous-things

aggregaveris, tanto minus ea quæ utilia sunt capere
you-have-heaped by-so-much less those-things which useful are to-grasp
possis vel retinere. In qualibet igitur arte duo nobis maxime
you-can or to-retain in any therefore art two-things by-us most
discernenda sunt et distinguenda: primum, qualiter oporteat
to-be-discerned are and to-be-distinguished first how it-behooves
in ipsa arte agere; secundum, qualiter oporteat ipsius artis
in the-very art to-act second how it-behooves of-the-very art
rationes quibuslibet aliis rebus accommodare. Duo sunt agere
the-reasons to-any other things to-accommodate two-things are to-act
de arte, et agere per artem. Verbi gratia, agere de arte, ut
about an-art and to-act through an-art for example to-act about an-art as
est agere grammatice. De grammatica agit, qui regulas de
is to-act grammatically about grammar acts he-who the-rules about
vocibus datas, et præcepta ad hanc vocem pertinentia tractat;
words given and the-precepts to this word pertaining treats
grammatice agit omnis qui regulariter loquitur vel scribit.
grammatically acts everyone who regularly speaks or writes
Agere igitur de grammatica, quibusdam, tantummodo, ut
to-act therefore about grammar to-certain only as
Prisciano, Donato, Servio, et similibus, convenit. Agere vero
to-Priscian to-Donatus to-Servius and the-like belongs to-act but
grammatice, omnibus. Cum igitur de qualibet arte agimus,
grammatically to-all when therefore about any art we-act
maxime in docendo ubi omnia ad compendium restringenda
most in teaching where all-things to a-compendium to-be-restricted
sunt, et ad facilem intelligentiam revocanda, sufficere debet
are and to easy understanding to-be-recalled to-suffice ought
id de quo agitur, quanto brevius et aptius potest
that about which it-is-treated by-how-much more-briefly and more-fittingly it-can
explanare, ne si alienas nimium rationes multiplicaverimus,
to-explain lest if foreign too-much reasons we-multiply

magis turbemus quam ædificemus lectorem. Non omnia
more we-may-confuse than we-may-edify the-reader not all-things
dicenda sunt quæ dicere possumus, ne minus utiliter dicantur
to-be-said are which to-say we-can lest less usefully be-said
ea quæ dicere debemus; id tandem in unaquaque arte
those-things which to-say we-ought that at-last in each art
quæras quod ad eam specialiter pertinere constiterit.
you-should-seek which to it specially to-belong has-been-established
Deinde cum legeris artes, et quod uniuscujusque sit
then when you-have-read the-arts and what of-each is
proprium agnoveris disputando et conferendo, tunc demum
proper you-have-known by-disputing and comparing then at-last
rationes singularum invicem conferre licebit; et ex
the-reasons of-each with-one-another to-compare it-shall-be-lawful and from
alterna consideratione vicissim quæ minus prius intellexeras
alternate consideration in-turn what less before you-had-understood
investigare. Noli multiplicare diverticula quoadusque semitas
to-investigate do-not multiply byways until the-paths
didiceris: securus discurres cum errare non timueris.
you-have-learned securely you-shall-run-about when to-stray not you-fear

CAP. VII. Quid sit necessarium studentibus

VII · WHAT IS NECESSARY TO STUDENTS

Students need three things: nature, to grasp easily and hold firmly what they hear; practice, to cultivate natural sense by labor and diligence; and discipline, to join morals with knowledge by living praiseworthily. Hugh will touch on each briefly.

Tria sunt necessaria studentibus. Natura, exercitium,
three-things are necessary for-students nature exercise
disciplina. In natura consideratur ut facile audita percipiat,
discipline in nature it-is-considered that easily things-heard he-may-perceive
et percepta firmiter teneat. In exercitio, ut labore et
and things-perceived firmly may-hold in exercise that by-labor and
sedulitate naturalem sensum excolat. In disciplina, ut
diligence natural sense he-may-cultivate in discipline that
laudabiliter vivens, mores cum scientia componat. De his tribus
praiseworthily living morals with knowledge he-may-compose about these three
per singula modo introductionis pauca perstringemus.
through each in-the-manner of-introduction a-few-things we-shall-touch-on

CAP. VIII. De ingenio et memoria, quæ duo pertinent ad naturam

VIII · ON TALENT AND MEMORY, THE TWO THAT BELONG TO NATURE

Some are so dull by nature that they barely understand easy things, and not to know is weakness, but to refuse knowledge perverse. Of the gifted, many bury God's talent in worldly cares, and poverty is no full excuse. Students need talent, which finds wisdom, and memory, which keeps it. Reading and meditation exercise talent, and in reading order and method matter most.

Multi sunt, quos ipsa adeo natura ingenio destitutos reliquit,
many there-are whom itself so-much nature of-talent destitute has-left
ut ea etiam quæ facilia sunt, intellectu vix capere
that those-things even which easy are in-understanding scarcely to-grasp
possint, et horum duo genera esse videntur. Nam sunt
they-can and of-these two kinds to-be seem for there-are
quidam, qui licet suam hebetudinem non ignorent,
some who although their dullness not they-are-ignorant-of
eo tamen quo valent conamine ad scientiam anhelant;
with-that yet which they-are-able effort for knowledge pant
et indesinenter studio insudantes, quod minus habent effectu
and unceasingly in-study toiling what less they-have in-effect
operis, obtinere videntur affectu voluntatis. Ast alii quoniam
of-work to-obtain they-seem in-affection of-will but others since
summa se comprehendere nequaquam posse sentiunt,
the-highest-things themselves to-grasp by-no-means to-be-able they-feel
minima etiam negligunt; et quasi in suo torpore securi
the-least-things also neglect and as-if in their torpor secure
quiescentes eo amplius in maximis lumen veritatis
resting by-so-much more in the-greatest the-light of-truth
perdunt, quo minima quæ intelligere possent, discere
they-lose by-how-much the-least-things which to-understand they-could to-learn

fugiunt. Unde Psalmista: Noluerunt, inquit, intelligere ut bene
they-flee whence the-Psalmist they-would-not he-says to-understand that well
agerent (Psal. xxxv). Longe enim aliud est nescire atque
they-might-act Psal. thirty-five far for other it-is not-to-know and
aliud nolle scire. Nescire siquidem infirmitatis est; scientiam
other to-refuse to-know not-to-know indeed of-weakness is knowledge
vero detestari, pravæ voluntatis. Est aliud genus hominum,
but to-detest of-depraved will there-is another kind of-men
quos admodum natura ingenio ditavit, et facilem ad veritatem
whom quite nature with-talent has-enriched and an-easy to truth
veniendi aditum præstitit; quibus, etsi par sit valetudo
of-coming access has-afforded in-whom although equal be the-strength
ingenii, non eadem tamen omnibus virtus aut voluntas est
of-talent not the-same yet in-all the-virtue or will is
per exercitia et doctrinam naturalem sensum excolendi. Nam
through exercises and teaching the-natural sense to-cultivate for
sunt plerique qui negotiis hujus sæculi et curis supra quam
there-are very-many who in-the-affairs of-this world and cares beyond what
necesse sit impliciti aut vitiis et voluptatibus corporis dediti,
necessary it-is entangled or to-the-vices and pleasures of-the-body given
talentum Dei terra obruunt, et ex eo nec fructum
the-talent of-God in-the-earth bury and from it neither the-fruit
sapientiæ, nec usuram boni operis quærunt, quæ profecto valde
of-wisdom nor the-interest of-good work seek which surely very
detestabiles sunt. Rursus aliis rei familiaris inopia
detestable are again for-others of-the-household affair the-poverty
et tenuis census discendi facultatem minuit. Quos tamen plene
and slender means of-learning the-opportunity lessens whom yet fully
per hoc excusari minime posse credimus, cum plerosque
by this to-be-excused by-no-means to-be-able we-believe since very-many
fame, siti, nuditate laborantes, ad scientiæ fructum pertingere
by-hunger thirst nakedness laboring to the-fruit of-knowledge to-attain

videamus. Et tamen aliud est cum non possis, aut ut verius
we-see and yet one-thing it-is when not you-can or that more-truly
dicam, non facile possis discere, atque aliud posse et nolle
I-may-say not easily you-can to-learn and another to-be-able and to-refuse
scire. Sicut enim gloriosius est, cum nullæ suppetant facultates,
to-know as for more-glorious it-is when no are-at-hand resources
sola virtute sapientiam apprehendere, sic profecto turpius
by-only virtue wisdom to-grasp so surely more-shameful
est vigere ingenio, divitiis affluere, et torpere otio.
it-is to-thrive in-talent in-riches to-abound and to-be-sluggish in-leisure
Qui doctrinæ operam dant, ingenio simul et memoria
those-who to-doctrine effort give in-talent at-once and memory
pollere debent, quæ duo in omni studio et disciplina ita
to-be-strong ought which two in every study and discipline so
sibi cohærent, ut si desit alterum, neminem alterum
to-each-other cohere that if be-lacking the-one no-one the-other
ad perfectum ducere possit, sicut nulla prodesse possunt lucra,
to perfection to-lead could as no to-profit can gains
ubi deest custodia; et incassum receptacula munit, qui quod
where is-lacking a-guard and in-vain receptacles he-fortifies who what
recondat non habuerit. Ingenium invenit et memoria custodit
he-may-store not has talent finds and memory guards
sapientiam. Ingenium est vis quædam naturaliter animo
wisdom talent is a-power certain naturally in-the-mind
insita per se valens. Ingenium a natura proficiscitur, usu
implanted by itself strong talent from nature sets-out by-use
juvatur, immoderato labore retunditur, et temperato acuitur
is-helped by-immoderate labor is-blunted and by-tempered is-sharpened
exercitio. Unde satis eleganter a quodam dictum est:
exercise whence quite elegantly by a-certain-one said it-is
«Volo tandem tibi parcas; labor est in chartis, curre
I-wish at-last for-yourself you-may-spare labor it-is on paper run

per aera.» Duo sunt quæ ingenium exercent: lectio et
through the-air two-things there-are which talent exercise reading and
meditatio. Lectio est, cum ex his quæ scripta sunt,
meditation reading is when by those-things which written are
regulis et præceptis informamur. Trimodum est lectionis
by-rules and precepts we-are-informed threefold is of-reading
genus docentis, discentis, vel per se inspicientis. Dicimus
the-kind of-the-teacher of-the-learner or by himself of-one-examining we-say
enim lego librum illi, et lego librum ab illo, et lego
for I-read the-book to-him and I-read the-book from him and I-read
librum. In lectione maxime consideranda sunt ordo et modus.
the-book in reading most to-be-considered are order and manner

CAP. IX. De ordine legendi

IX · ON THE ORDER OF READING

Order is in disciplines, as grammar before dialectic; in books, as the Catiline before the Jugurtha; in narrative, natural or artificial; and in exposition. Exposition has three parts: the letter, the fit ordering of words or construction; the sense, the plain meaning the letter shows at first sight; and the deeper meaning, found only by exposition. They are sought in that order, and then the exposition is complete.

Ordo consideratur, alius in disciplinis, ut si dixerim
order is-considered one in the-disciplines as if I-should-say
grammaticam dialectica antiquiorem, vel arithmeticam priorem
grammar than-dialectic older or arithmetic prior
musica. Alius in libris, ut si dixero Catilinarium
than-music another in the-books as if I-shall-have-said the-Catiline
Jugurthino priorem. Alius in narratione, quæ est in continua
than-the-Jugurtha prior another in narration which is in continuous
serie. Alius in dispositione. Ordo in disciplinis attenditur
series another in arrangement order in the-disciplines is-observed

secundum naturam; in libris secundum personam auctoris, vel
according-to nature in books according-to the-person of-the-author or
subjectam materiam. In narratione secundum dispositionem, quæ
the-subject matter in narration according-to arrangement which
duplex est: naturalis, scilicet quando res eo refertur ordine
twofold is natural namely when the-thing in-that is-reported order
qua gesta est; et artificialis, id est, quando id quod postea
in-which done it-was and artificial that is when that which afterward
gestum est prius narratur: et quod prius, postmodum dicitur.
done was first is-narrated and what first afterward is-told
In expositione consideratur ordo secundum inquisitionem.
in exposition is-considered order according-to inquiry
Expositio tria continet: litteram, sensum, sententiam. Littera
exposition three-things contains letter sense meaning the-letter
est congrua ordinatio dictionum, quam etiam constructionem
is the-fitting ordering of-words which also construction
vocamus. Sensus est facilis quædam et aperta significatio,
we-call the-sense is an-easy certain and open signification
quam littera prima fronte præfert. Sententia est profundior
which the-letter at-first glance presents the-meaning is deeper
intelligentia, quæ nisi expositione vel interpretatione non
understanding which except by-exposition or interpretation not
invenitur. In his ordo est, ut primum littera, deinde sensus,
is-found in these the-order is that first the-letter then the-sense
deinde sententia inquiratur: quo facto, perfecta est expositio.
then the-meaning be-inquired which done perfect is the-exposition

CAP. X. De modo legendi

X · ON THE METHOD OF READING

The method of reading consists in dividing, which begins from the finite and proceeds toward the infinite. Teaching starts from what is better known and comes through it to what is hidden; reason divides by descending from universals to particulars, since every universal is more determinate than its particulars. So in learning we must begin from what is better known, determinate, and comprehensive, and descend little by little, distinguishing each by division.

Modus legendi in dividendo constat. Omnis divisio incipit
the-manner of-reading in dividing consists every division begins
a finitis, et ad infinita usque progreditur. Omne
from finite-things and to infinite-things all-the-way proceeds every
autem finitum magis notum est, et scientia comprehensibile.
moreover finite more known is and by-knowledge comprehensible
Doctrina autem ab his quæ magis nota sunt incipit; et per
doctrine moreover from those which more known are begins and through
eorum notitiam ad scientiam eorum quæ latent pertingit.
their knowledge to the-knowledge of-those which lie-hidden attains
Præterea ratione investigamus; ad quam proprie pertinet
moreover by-reason we-investigate to which properly belongs
dividere, quando ab universalibus ad particularia descendimus
to-divide when from universals to particulars we-descend
dividendo, et singulorum naturas investigando. Omne namque
by-dividing and of-each the-natures by-investigating every for
universale magis est determinatum suis particularibus.
universal more is determined than-its particulars
Quando ergo discimus, ab iis incipere debemus quæ magis
when therefore we-learn from those to-begin we-ought which more
sunt nota et determinata et complectentia; sicque paulatim
are known and determined and comprehending and-so little-by-little

descendendo, et per divisionem singula distinguendo,
by-descending and through division each by-distinguishing
eorum quæ continentur naturam investigare.
of-those which are-contained the-nature to-investigate

CAP. XI. De meditatione

XI · ON MEDITATION

Meditation is frequent, deliberate thought that prudently investigates the cause, origin, mode, and use of each thing. It begins from reading but is bound by none of reading's rules, delighting to range freely and leave nothing obscure; teaching begins in reading and is completed in meditation, which makes life sweet, consoles in trouble, and gives a foretaste of eternal rest. It has three kinds: on morals, on the commandments, and on God's works of creation, governance, and grace.

Meditatio est cogitatio frequens cum consilio, quæ causam et
meditation is thought frequent with counsel which the-cause and
originem, modum et utilitatem uniuscujusque rei prudenter
origin the-manner and usefulness of-each thing prudently
investigat.» Meditatio principium sumit a lectione; nullis
investigates meditation its-beginning takes from reading by-no
tamen regulis stringitur aut præceptis lectionis. Delectatur
yet rules is-bound or precepts of-reading it-delights
enim quodam apto decurrere spatio, ubi liberam contemplandæ
for in-a-certain fitting to-run-down space where a-free to-be-contemplated
veritati aciem affigat; et nunc has, nunc illas rerum causas
to-truth gaze it-may-fix and now these now those of-things causes
perstringere; nunc autem profunda quæque penetrare: nihilque
to-touch-on now moreover deep whatever to-penetrate and-nothing
anceps, nihilque obscurum relinquere. Principium ergo
doubtful and-nothing obscure to-leave the-beginning therefore

doctrinæ est in lectione, consummatio in meditatione. Quam
of-doctrine is in reading the-completion in meditation which
si quis familiarius amare didicerit, eique sæpius vacare
if anyone more-familiarly to-love has-learned and-to-it more-often to-give-time
voluerit, jucundam valde reddit vitam, et maximam in
has-wished pleasant very it-renders life and the-greatest in
tribulatione præstat consolationem. Ea enim maxima est, quæ
tribulation affords consolation that for greatest is which
animam a terrenorum actuum strepitu segregat, et in hac
the-soul from of-earthly acts the-din separates and in this
vita etiam æternæ quietis dulcedinem quodammodo prægustare
life even of-eternal rest the-sweetness in-a-way to-foretaste
facit. Cumque jam per ea quæ facta sunt, eum qui fecit
makes and-when now through those-things which made were him who made
omnia quærere didicerit, et intelligere: tunc animam pariter
all-things to-seek it-has-learned and to-understand then the-soul equally
et scientia erudit et lætitia perfundit, unde fit,
both with-knowledge it-instructs and with-gladness floods whence it-comes
ut maximum sit in meditatione oblectamentum. Tria sunt
that the-greatest be in meditation delight three are
genera meditationis. Unum constat in circumspectione morum,
the-kinds of-meditation one consists in the-survey of-morals
aliud in scrutatione mandatorum, tertium in investigatione
another in the-scrutiny of-the-commandments the-third in the-investigation
divinorum operum. Mores sunt in vitiis et virtutibus.
of-the-divine works morals are in vices and virtues
Mandatum divinum, aliud præcipiens, aliud promittens, aliud
the-commandment divine one commanding another promising another
terrens. Opus Dei est, et quod creat potentia, et quod
terrifying the-work of-God is both what creates power and what
moderatur sapientia, et quod cooperatur gratia. Quæ omnia
governs wisdom and what co-operates grace which all

quanta sint admiratione digna, tanto magis quisque novit,
how-much they-are of-admiration worthy by-so-much more each knows
quanto attentius Dei mirabilia meditari consuevit.
by-how-much more-attentively of-God the-wonders to-meditate he-has-been-accustomed

CAP. XII. De memoria

XII · ON MEMORY

As talent investigates by dividing, memory keeps by gathering: what we divided in learning we must gather for memory into a short summary, the ancients' epilogue. Every treatise has a principle on which all its truth rests, so hold the spring and you have the river. Memory is dull and loves brevity, so gather something short and certain into its little chest and often call it back from memory's belly to the palate. Hugh begs the reader to rejoice not in reading much but in understanding and retaining much.

De memoria hoc maxime in præsenti prætermittendum
about memory this chiefly at present to-be-passed-over
non esse existimo, quod sicut ingenium dividendo investigat
not to-be I-judge that as talent by-dividing investigates
et invenit, ita memoria colligendo custodit. Oportet ergo
and finds so memory by-gathering guards it-behooves therefore
ut quæ discendo divisimus. commendando memoriæ ea
that what in-learning we-have-divided in-commending to-memory those
colligamus. Colligere est ea de quibus prolixius vel
we-gather to-gather is those-things about which at-length either
scriptum vel disputatum est ad brevem quamdam et
written or disputed it-has-been to a-brief certain and
compendiosam summam redigere, quæ a majoribus epilogus,
compendious sum to-reduce which by the-elders epilogue
id est, brevis recapitulatio supradictorum appellata est.
that is brief recapitulation of-the-above-said called was

Habet namque omnis tractatio aliquod principium cui
has for every treatment some principle on-which
tota rei veritas et vis sententiæ innititur, et ad
the-whole of-the-matter truth and the-force of-the-meaning rests and to
ipsum cuncta alia referuntur: hoc quærere et considerare
it all other-things are-referred this to-seek and to-consider
colligere est. Unus fons est, et multi rivuli, qui anfractus
to-gather is one spring there-is and many brooks why the-windings
fluminum sequeris, tene fontem et totum habes. Hoc
of-the-rivers you-follow hold the-spring and the-whole you-have this
idcirco dico, quoniam memoria hominis hebes est, et
therefore I-say since the-memory of-man dull is and
brevitate gaudet, et si in multa dividitur, fit minor
in-brevity rejoices and if into many-things it-is-divided it-becomes less
in singulis. Debemus ergo in omni doctrina breve aliquid
in each we-ought therefore in all doctrine brief something
et certum colligere, quod in arcula memoriæ recondatur,
and sure to-gather which in the-little-chest of-memory may-be-stored
unde postmodum cum res exigit aliqua deriventur. Hoc
whence afterward when the-matter demands some-things may-be-drawn this
etiam sæpe replicare, et de ventre memoriæ ad palatum
also often to-unfold and from the-belly of-memory to the-palate
revocare necesse est, ne longa intermissione obsolescat. Unde
to-recall necessary it-is lest by-long interruption it-grow-obsolete whence
rogo te, o lector, ne nimium læteris, si multa legeris,
I-ask you O reader not too-much be-glad if many-things you-have-read
sed si multa intellexeris, nec tantum intellexeris,
but if many-things you-have-understood nor only you-have-understood
sed etiam retinere potueris. Alioqui nec legere multum
but also to-retain have-been-able otherwise neither to-read much

prodest, nec intelligere. Quare superius me dixisse recolo,
profits nor to-understand wherefore above me to-have-said I-recall
eos qui doctrinæ operam dant, ingenio et memoria indigere.
those who to-doctrine effort give of-talent and of-memory to-need

CAP. XIII. De disciplina

XIII · ON DISCIPLINE

Asked the way and form of learning, a wise man answered: a humble mind, eagerness to inquire, a quiet life, silent scrutiny, poverty, and a foreign land. He had heard that morals adorn knowledge, so he joined precepts of living to those of reading; knowledge stained by a shameless life is no praise, and the seeker must not neglect discipline.

Sapiens, quidam cum de modo et forma discendi
a-wise-man certain when about the-manner and form of-learning
interrogaretur: «Mens, respondit, humilis, studium quærendi,
he-was-asked a-mind he-answered humble a-zeal for-inquiring
vita quieta, scrutinium tacitum, paupertas, terra aliena:
a-life quiet scrutiny silent poverty a-land foreign
hæc reserare solent nonnulla obscura legenti.» Audierat
these to-unlock are-wont not-a-few obscure-things for-the-reader he-had-heard
puto quod dictum est: «Mores ornant scientiam,» et ideo
I-think what said is morals adorn knowledge and therefore
præceptis legendi, præcepta quoque vivendi adjungit, ut
to-the-precepts of-reading precepts also of-living he-joins that
et modum vitæ suæ et studii rationem lector agnoscat.
both the-manner of-life his and of-study the-reason the-reader may-know
Illaudabilis est scientia, quam vita maculat impudica. Et
unpraiseworthy is knowledge which life stains unchaste and

idcirco summopere cavendum est ei qui quærit
therefore most-earnestly to-be-guarded-against it-is by-him who seeks
scientiam, ut non negligat disciplinam.
knowledge that not he-neglect discipline

CAP. XIV. De humilitate

XIV · ON HUMILITY

Humility, the beginning of discipline, teaches the reader three things: to hold no knowledge or writing cheap, to blush to learn from no one, and not to despise others once learned. Many wish to seem wise too soon, boasting that they saw the great men, though they never understood Plato; the prudent reader hears all gladly, learns from all, and considers how much he does not know. Some triflers accuse the fathers of simplicity and think wisdom born and dying with them. The good reader is humble, diligent, slow to judge, and does not condemn what he cannot understand.

Principium autem disciplinæ humilitas est, cujus cum multa
the-beginning moreover of-discipline humility is of-which though many
sint documenta, hæc tria præcipue ad lectorem pertinent.
are lessons these three chiefly to the-reader pertain
Primum ut nullam scientiam, nullam scripturam vilem teneat;
first that no knowledge no writing cheap he-hold
secundum, ut a nemine discere erubescat; tertium, ut
second that from no-one to-learn he-blush third that
cum scientiam adeptus fuerit, cæteros non contemnat. Multos
when knowledge attained he-has the-others not he-despise many
hoc decepit, quod ante tempus sapientes videri volunt. Hinc
this has-deceived that before the-time wise to-seem they-wish hence
namque in quemdam elationis tumorem prorumpunt; ut
for into a-certain of-elation swelling they-burst so-that

jam et simulare incipiant quod non sunt et quod sunt
now also to-feign they-begin what not they-are and what they-are
erubescere; eoque longius a sapientia recedunt quod
to-blush-at and-by-so-much farther from wisdom they-withdraw because
non esse sapientes, sed putari volunt. Cujusmodi multos
not to-be wise but to-be-thought they-wish of-which-kind many
novi, qui cum primis adhuc elementis indigeant, non nisi
I-have-known who though the-first still elements they-need not except
summis interesse dignantur, et ex hoc solummodo se
the-highest to-attend deign and from this only themselves
magnos fieri putant, si magnorum et sapientium, vel
great to-become think if of-the-great and wise either
scripta legerint, vel audierint verba. Nos, inquiunt, vidimus
the-writings they-have-read or have-heard the-words we they-say have-seen
illos; nos ab illis legimus. Sæpe nobis loqui solebant. Illi
them we under them have-read often to-us to-speak they-were-wont they
summi, illi famosi, cognoverunt nos. Sed utinam me nemo
the-highest they the-famous knew us but would-that me no-one
cognoscat, et ego cuncta noverim! Platonem vidisse, non
may-know and I all-things may-know Plato to-have-seen not
intellexisse gloriamini; puto indignum vobis est deinceps
to-have-understood you-glory I-think unworthy for-you it-is thereafter
ut me audiatis. Non ego sum Plato, nec Platonem videre
that me you-should-hear not I am Plato nor Plato to-see
merui; sufficit vobis ipsum, philosophiæ fontem potastis,
have-I-merited it-suffices for-you the-very of-philosophy spring you-have-drunk
sed utinam adhuc sitiretis! Rex post aurea pocula, de vase
but would-that still you-thirsted the-king after golden cups from a-vessel
bibit testeo, Quid erubescitis? Platonem audistis, audietis
drinks earthen why do-you-blush Plato you-have-heard you-shall-hear
et Chrysippum. In proverbio dicitur: «Quod tu non nosti,
also Chrysippus in the-proverb it-is-said what you not know

fortassis novit asellus.» Nemo est cui omnia scire datum
perhaps knows the-little-ass no-one is to-whom all-things to-know given
sit, nec quisquam rursum cui aliquid spirituale a natura
is nor anyone again to-whom something spiritual from nature
accepisse non contigerit. Prudens igitur lector omnes
to-have-received not has-happened the-prudent therefore reader all
libenter audit, omnia legit, non scripturam, non personam,
willingly hears all-things reads not writing not person
non doctrinam spernit. Indifferenter ab omnibus quod sibi
not doctrine he-spurns indifferently from all what to-himself
deesse videt, quærit; nec quantum sciat, sed quantum
to-be-lacking he-sees he-seeks nor how-much he-knows but how-much
ignoret considerat. Hinc illud Platonicum aiunt: «Malo
he-is-ignorant-of he-considers hence that Platonic-saying they-say I-prefer
aliena verecunde discere, quam mea impudenter ingerere.»
others'-things modestly to-learn than mine shamelessly to-thrust
Cur discere erubescis, et nescire non verecundaris; pudor
why to-learn do-you-blush and to-be-ignorant not are-you-ashamed shame
iste, major est illo. Aut quid summa affectas, cum
that greater is than-that or why the-highest do-you-aim-at when
tu jaceas in imo; considera potius quid vires tuæ ferre
you lie in the-lowest consider rather what strength your to-bear
valeant. Aptissime incedit, qui incedit ordinate. Quidam dum
can most-fitly walks he-who walks in-order some while
magnum saltum facere volunt, præcipitium incidunt. Noli
a-great leap to-make they-wish a-precipice fall-into do-not
ergo nimis festinare, hoc modo citius ad sapientiam
therefore too-much hasten in-this way more-quickly to wisdom
pertinges. Ab omnibus libenter disce quod tu nescis; quia
you-shall-attain from all willingly learn what you know-not because
humilitas commune tibi facere potest, quod natura cuique
humility common for-you to-make can what nature to-each

proprium fecit; sapientior omnibus eris, si ab omnibus
proper made wiser than-all you-shall-be if from all
discere volueris. Qui ab omnibus accipiunt, omnibus
to-learn you-wish those-who from all receive than-all
ditiores sunt. Nullam denique scientiam vilem teneas,
richer are no in-short knowledge cheap you-should-hold
quia omnis scientia bona est. Nullam si vacat scripturam
because all knowledge good is no if there-is-leisure writing
vel saltem legem contemnas, quia si nihil lucraris, nec
or at-least law you-should-despise because if nothing you-gain neither
perdes aliquid, maxime cum nulla scriptura sit secundum
you-shall-lose anything especially since no writing is according-to
meam existimationem, quæ aliquid expetendum non proponat,
my judgment which something to-be-sought not sets-forth
si convenienti loco et ordine tractetur; quæ non aliquid
if in-fitting place and order it-be-handled which not something
etiam speciale habeat quod diligens verbi scructator alibi
also special has which the-diligent of-the-word searcher elsewhere
non inventum, quanto rarius, tanto gratius carpat.
not found by-how-much more-rarely by-so-much more-gratefully may-pluck
Nihil tamen bonum est quod melius tollit. Si omnia legere
nothing yet good is which a-better takes-away if all-things to-read
non potes, ea quæ sunt utiliora lege etiam si omnia legere
not you-can those which are more-useful read even if all-things to-read
potueris, non omnibus tamen idem labor impendendus est;
you-could not on-all yet the-same labor to-be-spent is
sed quædam ita legenda sunt ne sint incognita, quædam
but certain-things so to-be-read are lest they-be unknown certain-things
vero ne sint inaudita, quia aliquando pluris esse
but lest they-be unheard because sometimes of-more-worth to-be
credimus quod non audivimus, et facilius existimatur res
we-believe what not we-have-heard and more-easily is-esteemed a-thing

cujus fructus agnoscitur. Videre nunc potes quam necessaria
whose fruit is-known to-see now you-can how necessary
tibi sit hæc humilitas, ut nullam scientiam vilipendas et
for-you is this humility that no knowledge you-hold-cheap and
ab omnibus libenter discas. Similiter tibi quoque expedit,
from all willingly you-learn likewise for-you also it-is-expedient
ut cum tu aliquid sapere cœperis, cæteros non contemnas,
that when you something to-know have-begun the-others not you-despise
hoc autem tumoris vitium hinc quibusdam accidit, quod
this moreover of-swelling vice hence to-some happens that
suam scientiam nimis diligenter inspiciunt, et cum sibi
their knowledge too carefully they-inspect and when to-themselves
aliquid esse visi fuerint, alios quos non noverunt, tales
something to-be seemed they-have others whom not they-have-known such
nec esse nec potuisse fieri putant. Hinc etiam ebullit
neither to-be nor to-have-been-able to-become they-think hence also bubbles-up
quod nugigeruli nunc quidam nescio unde gloriantes,
that triflers now certain I-know-not whence glorying
priores patres simplicitatis arguunt, et secum natam,
the-former fathers of-simplicity accuse and with-themselves born
secum morituram credunt sapientiam. In divinis eloquiis
with-themselves to-die they-believe wisdom in the-divine utterances
ita simplicem modum loquendi esse aiunt, ut in eis
so simple a-manner of-speaking to-be they-say that in them
magistros audire non oporteat; posse satis quemque proprio
masters to-hear not it-behooves to-be-able enough each by-his-own
ingenio veritatis arcana penetrare. Corrugant nasum, et
wit of-truth the-secrets to-penetrate they-wrinkle the-nose and
valgium torquent in lectores divinitatis, et non intelligunt
the-lip they-twist at the-readers of-divinity and not they-understand
quod Deo injuriam faciunt, cujus verba pulchro quidem
that on-God injury they-do whose words by-a-beautiful indeed

vocabulo simplicia, sed sensu pravo insipida prædicant.
term simple but in-sense depraved insipid they-proclaim
Non est mei consilii hujusmodi imitari, Bonus enim lector
not is of-my counsel such-men to-imitate the-good for reader
humilis debet esse et mansuetus, a curis inanibus et
humble ought to-be and gentle from cares empty and
voluptatum illecebris prorsus alienus, diligens et sedulus,
of-pleasures the-enticements utterly estranged diligent and assiduous
ut ob omnibus libenter discat, nunquam de scientia sua
so-that from all willingly he-may-learn never of knowledge his
præsumat, perversi dogmatis auctores quasi venena fugiat,
he-may-presume of-perverse dogma the-authors as-if poisons he-may-flee
diu rem pertrectare antequam judicet discat, non videri
long a-matter to-handle-thoroughly before he-judge he-may-learn not to-seem
doctus, sed esse discat vel quærat, dicta sapientium
learned but to-be he-may-learn or seek the-sayings of-the-wise
intellecta diligat, et ea semper coram oculis quasi speculum
understood he-may-love and them always before his-eyes as-if a-mirror
vultus sui tenere studeat. Et si qua forte obscuriora
of-face his to-hold he-may-strive and if any perhaps more-obscure-things
intellectum ejus non admiserint, non statim in vituperium
understanding his not have-admitted not at-once into vituperation
prorumpat, ut nihil bonum esse credat nisi quod ipse
he-may-burst so-that nothing good to-be he-believes except what he
intelligere potuit. Hæc est humilitas disciplinæ legentium.
to-understand could this is the-humility of-discipline of-readers

CAP. XV. De studio quærendi

XV · ON THE EAGERNESS TO INQUIRE

The eagerness to inquire belongs to practice and needs exhortation more than teaching. The ancients trampled honors, scorned riches and pain, and withdrew to deserts, as Parmenides sat fifteen years on his Egyptian rock and a philosopher mocked by men said the asses mock them. Wisdom does not age: Abishag alone warmed old David, Themistocles at a hundred and seven grieved to die when he had begun to be wise, Sophocles cleared himself of senility by reading his Oedipus, and Cato learned Greek in old age. Abishag's name, 'my father superfluous' or 'my father's roaring,' and Shunammite, 'scarlet,' signify wisdom's fullness and fervor.

Studium quærendi ad exercitium pertinet, in quo exhortatione
the-zeal of-seeking to exercise belongs in which of-exhortation
magis quam doctrina lector indiget. Qui enim diligenter
more than of-doctrine the-reader has-need who for diligently
inspicere voluerit, quid antiqui propter amorem sapientiæ
to-inspect has-wished what the-ancients for love of-wisdom
pertulerint, quam memoranda posteris virtutis suæ monimenta
bore how memorable to-posterity of-virtue their the-monuments
reliquerint, quamlibet suam diligentiam inferiorem esse videbit.
they-left however-great his diligence inferior to-be he-shall-see
Alii calcaverunt honores, alii projecerunt divitias, alii acceptis
some trampled honors others threw-away riches others received
injuriis gaudebant, alii pœnas spreverunt, alii contubernia
injuries rejoiced others punishments spurned others the-fellowships
hominum deserentes et intimos recessus et secreta eremi
of-men deserting and the-inmost recesses and secrets of-the-desert
penetrantes, soli se philosophiæ dedicaverunt, ut eo
penetrating alone themselves to-philosophy dedicated that by-so-much
contemplationi vacarent liberius, quod nullis quæ virtutis
to-contemplation they-might-be-free more-freely because to-no which of-virtue

iter impedire solent cupiditatibus, animum subjecissent.
the-road to-binder are-wont desires the-mind they-had-subjected
Parmenides philosophus quindecim annis in rupe Ægyptia
Parmenides the-philosopher fifteen years on a-rock Egyptian
consedisse legitur. Et Prometheus ob immodicam meditandi
to-have-sat is-read and Prometheus for immoderate of-meditating
curam in monte Caucaso vulturi expositus memoratur. Quia
care on mount Caucasus to-the-vulture exposed is-recorded because
enim sciebant verum bonum non in æstimatione hominum
for they-knew the-true good not in the-esteem of-men
sed in pura conscientia esse absconditum; et eos jam non
but in a-pure conscience to-be hidden and those now not
homines esse, qui rebus perituris inhærentes bonum suum
men to-be who to-things perishable clinging good their
non agnoscerent, ideo quantum mente et intelligentia a
not knew therefore how-much in-mind and understanding from
cæteris differrent, ipsa locorum distantia demonstrabant, ne
the-others they-differed by-the-very of-places distance they-showed lest
una teneret habitatio, quos non eadem sociabat intentio.
one should-hold dwelling those-whom not the-same united intention
Quidam philosopho cuidam referebat dicens: «Nunquid non
a-certain-man to-a-philosopher certain reported saying do not
vides quod te derident homines.» Et ille: «Ipsi me,» inquit,
you-see that you deride men and he they me he-says
«derident, et eos asini.» Cogita si potes quanti æstimaverit
deride and them the-asses think if you-can how-much he-valued
laudari ab eis a quibus nec vituperari timuit. De alio
to-be-praised by those by whom not-even to-be-blamed he-feared about another
rursum legitur, quod post omnia disciplinarum studia et
again it-is-read that after all of-the-disciplines studies and
artium acumina ad opus figuli descenderit et alterius
of-the-arts subtleties to the-work of-the-potter he-descended and of-another

cujusdam discipuli cum laudibus magistrum suum efferrent,
certain the-disciples when with-praises master their they-extolled
inter cætera nec sutoriæ peritia eum carere gloriati sunt.
among other-things not-even of-shoemaking the-skill him to-lack boasted have
Hanc igitur diligentiam in nostris lectoribus esse vellem,
this therefore diligence in our readers to-be I-would-wish
ut nunquam in eis senesceret sapientia. Sola Abisag
that never in them should-grow-old wisdom alone Abishag
Sunamitis senem David calefecit (III Reg. i), quia amor
the-Shunammite the-old David warmed III Reg. one because the-love
sapientiæ etiam marcescente corpore dilectorem sui non
of-wisdom even withering the-body the-lover of-itself not
deserit. Omnes pene virtutes corporis mutantur in senibus,
deserts all almost the-virtues of-the-body are-changed in the-old
et crescente sola sapientia decrescunt cætera. Senectus enim
and growing alone wisdom decrease the-others the-old-age for
illorum qui adolescentiam suam honestis artibus [al. actibus]
of-those who youth their with-honorable arts or acts
instruxerint, ætate fit doctior, usu tritior, processu
have-instructed by-age becomes more-learned by-use more-worn by-the-progress
temporis sapientior, et veterum studiorum dulcissimos fructus
of-time wiser and of-old studies the-sweetest fruits
metit. Unde et sapiens ille vir Græciæ Themistocles cum
reaps whence also wise that man of-Greece Themistocles when
repletis centum septem annis se mori cerneret, dixisse
completed a-hundred seven years himself to-die he-saw to-have-said
fertur: «sese dolere quod egrederetur de vita quando sapere
is-reported himself to-grieve that he-was-going-out from life when to-be-wise
cœpisset.» Plato octoginta unius annorum scribens mortuus
he-had-begun Plato eighty of-one years writing died
est. Socrates nonaginta novem annos in docendi scribendique
has Socrates ninety nine years in of-teaching and-of-writing

doloreque labore complevit. Taceo cæteros philosophos,
and-pain labor completed I-pass-over the-other philosophers
Pythagoram, Democritum, Xenocratem, Zenonem, et Eleatem,
Pythagoras Democritus Xenocrates Zeno and Eleates
qui jam ætate longæva in sapientiæ studiis floruerunt.
who already in-age long-lived in of-wisdom the-studies flourished
Ad poetas venio Homerum, Hesiodum, Simonidem,
to the-poets I-come Homer Hesiod Simonides
Tersilochum, qui grandes natu cycnæum nescio quid et
Tersilochus who great in-age swan-like I-know-not what and
solito dulcius vicina morte cecinerunt. Sophocles cum post
than-usual more-sweetly near death sang Sophocles when after
nimiam senectutem, et rei familiaris negligentiam
excessive old-age and of-the-household affair neglect
a suis accusaretur amentiæ; Oedippi fabulam quam nuper
by his-own he-was-accused of-madness of-Oedipus the-fable which lately
scripserat, recitavit judici, et tantum sapientiæ in ætate jam
he-had-written recited to-the-judge and such of-wisdom in age already
fracta specimen dedit, ut severitatem tribunalium in favorem
broken a-specimen gave that the-severity of-the-tribunals into favor
theatri converteret. Nec mirum cum etiam Cato censorius
of-the-theater he-turned nor wonderful when even Cato the-censor
et Romani generis disertissimus jam senex græcas litteras
and of-the-Roman race the-most-eloquent already an-old-man Greek letters
discere, nec erubuerit, nec desperaverit. Certe Homerus
to-learn neither blushed nor despaired certainly Homer
refert quod de lingua Nestoris jam vetuli et pene decrepiti
relates that from the-tongue of-Nestor already little-old and almost decrepit
dulcior oratio fluxerit. Animadverte igitur quantum amaverint
sweeter speech flowed observe therefore how-much they-loved
sapientiam, quos nec decrepita ætas ab ejus inquisitione
wisdom whom not-even decrepit age from its inquiry

revocare. Iste igitur tantus amor sapientiæ, tanta in senibus
to-call-back this therefore so-great love of-wisdom so-great in the-old
abundantia congrue etiam ex ipsius supradicti nominis
abundance fittingly also from of-the-very aforesaid name
interpretatione colligitur. Interpretatur enim Abisag pater
the-interpretation is-gathered is-interpreted for Abishag father
meus superfluus vel patris mei rugitus, ex quo ostenditur
my superfluous or of-father my the-roaring from which it-is-shown
abundantissimum, et ultra humanam vocem in sensibus
the-most-abundant and beyond the-human voice in the-senses
divini sermonis tonitruum commorari. Verbum namque
of-the-divine word the-thunder to-dwell the-word for
superfluum in hoc loco plenitudinem non redundantiam
superfluous in this place fullness not redundancy
significat. Porro Sunamitis in lingua nostra coccinea dicitur,
signifies further Shunammite in tongue our scarlet is-called
quod satis convenienter fervorem sapientiæ significare potest.
which quite fittingly the-fervor of-wisdom to-signify can

CAP. XVI. De quatuor reliquis præceptis

XVI · ON THE FOUR REMAINING PRECEPTS

The four precepts that follow alternate, each pertaining in turn to discipline and to practice.

Quatuor quæ sequuntur sic alternatim disposita sunt, ut
the-four which follow so alternately arranged are that
alterum semper ad disciplinam, alterum ad exercitium spectet.
one always to discipline the-other to exercise looks

CAP. XVII. De quiete

XVII · ON QUIET

A quiet life, inward so that the mind does not run after unlawful desires, and outward so that leisure and opportunity serve honest study, belongs to discipline.

Vitæ quies, sive interior, ut mens per illicita desideria non
of-life quiet whether interior that the-mind through illicit desires not
discurrat; sive exterior, ut otium et opportunitas honestis
run-about or exterior that leisure and opportunity for-honorable
et utilibus studiis suppetat; utraque ad disciplinam pertinet.
and useful studies be-at-hand both to discipline belong

CAP. XVIII. De scrutinio

XVIII · ON SCRUTINY

Scrutiny, or meditation, belongs to practice; it differs from the eagerness to inquire as diligence in meditating from persistence in work. Labor and love accomplish the work, care and vigilance beget counsel, and these are the four bearers of Philology's litter: two youths in front, love and labor, and two maidens behind, care and vigilance. Some take the litter for the human body, governed by the rational soul and carried by the four elements, fire and air masculine, earth and water feminine.

Scrutinium autem, id est meditatio; ad exercitium, spectat.
scrutiny moreover that is meditation to exercise looks
Videtur autem scrutinium sub studio quærendi contineri.
it-seems moreover scrutiny under the-zeal of-seeking to-be-contained
Quod si verum est superfluo repetitur, cum in superiori parte
which if true it-is superfluously is-repeated since in the-higher part
annumeratum sit. Sed sciendum est hanc inter hæc duo
counted it-has-been but to-be-known it-is this between these two

esse differentiam, quod studium quærendi instantiam significat
to-be the-difference that the-zeal of-seeking the-urgency signifies
operis, scrutinium vero diligentiam meditationis. Opus
of-work scrutiny but the-diligence of-meditation the-work
peragunt labor et amor, consilium pariunt cura et vigilia. In
accomplish labor and love counsel bring-forth care and vigilance in
labore est ut agas; in amore ut perficias; in cura est, ut
labor it-is that you-act in love that you-accomplish in care it-is that
provideas; in vigilia, ut attendas. Isti sunt quatuor pedissequi
you-provide in vigilance that you-attend these are the-four footmen
qui portant lecticam philologiæ, quia mentem exercent,
who carry the-litter of-Philology because the-mind they-exercise
cui sapientia præsidet. Cathedra quippe philologiæ sedes
over-which wisdom presides the-chair surely of-Philology the-seat
est sapientiæ, quæ his suppositis gestari dicitur, quoniam
is of-wisdom which by-these placed-beneath to-be-carried is-said since
in his se exercendo promovetur. Unde pulchre juvenes propter
in these itself by-exercising it-is-advanced whence finely the-youths because-of
robur a fronte lecticam tenere dicuntur; videlicet, φίλος καὶ
strength in front the-litter to-hold are-said namely philos kai
κόπος, id est amor et labor, quia foris opus peragunt,
kopos that is love and labor because outside the-work they-accomplish
a posteriori puellæ, videlicet ἐπιμέλεια καὶ ἀγρυπνία, quæ
from behind the-girls namely epimeleia kai agrypnia which
interpretantur cura seu diligentia et vigilia, quia intus in
are-interpreted care or diligence and vigilance because within in
secreto consilium pariunt. Sunt quidam qui putant per
secret counsel they-bring-forth there-are some who think by
cathedram philologiæ humanum corpus significari, cui
the-chair of-Philology the-human body to-be-signified over-which
anima rationalis præsidet, quod ministri quatuor portant, id
the-soul rational presides which servants four carry that

est, quatuor elementa componunt. De quibus duo superiora,
is four elements compose of which the-two upper
id est ignis et aer, actu et nomine masculina sunt. Duo
that is fire and air in-act and in-name masculine are the-two
vero inferiora, id est terra et aqua, feminina.
but lower that is earth and water feminine

CAP. XIX. De parcitate

XIX · ON FRUGALITY

Readers are urged to frugality, not chasing superfluities, since a fat belly breeds no keen sense. Today's scholars scorn it and labor to seem richer than they are, boasting not of what they learned but of what they spent, perhaps imitating their masters, of whom Hugh can find nothing fit to say.

Parcitatem quoque lectoribus suadere volunt, id est
thrift also to-readers to-urge they-wish that is
superflua non sectari, quod maxime ad disciplinam spectat.
superfluous-things not to-pursue which most to discipline looks
Pinguis enim venter, ut dicitur, sensum non gignit acutum.
a-fat for belly as it-is-said a-sense not begets sharp
Sed quid ad hoc scholastici nostri temporis respondere
but what to this the-scholars of-our time to-answer
poterunt, qui non solum in studiis suis frugalitatem sequi
shall-be-able who not only in studies their frugality to-follow
contemnunt, sed etiam supra id quod sunt divites videri
despise but also above that which they-are rich to-seem
laborant. Nec jam quid didicerit quisque jactitat, sed quid
labor nor now what has-learned each-one boasts but what

expenderit. Sed fortassis suos magistros imitari volunt, de
he-has-spent but perhaps their masters to-imitate they-wish about
quibus quid digne dicam non invenio.
whom what worthily I-may-say not I-find

CAP. XX. De exsilio

XX · ON EXILE

Last is a foreign land, which also exercises a man: the whole world is exile to philosophers. Because one's native soil holds everyone by a sweetness, the mind must learn little by little first to exchange things visible and passing and later to leave them. He is tender to whom his homeland is sweet, strong to whom every soil is home, and perfect to whom the whole world is exile. Hugh has been an exile from boyhood and knows the grief of leaving a poor hut and the freedom of later despising marble halls.

Postremo terra aliena posita est, quæ et ipsa quoque
lastly a-land foreign set is which also itself also
hominem exercet. Omnis mundus philosophantibus exsilium
a-man exercises all the-world for-the-philosophizing exile
est. Quia tamen, ut ait quidam:
is because yet as says a-certain-one

Nescio qua natale solum dulcedine cunctos
I-know-not by-what the-native soil sweetness all
Ducit, et immemores non sinit esse sui.
draws and unmindful not allows to-be of-itself

Magnum virtutis principium est, ut discat paulatim
a-great of-virtue beginning it-is that may-learn little-by-little
exercitatus animus visibilia hæc et transitoria primum
exercised the-mind visible these and transitory-things first

commutare, ut postmodum possit etiam derelinquere.
to-exchange that afterward it-may-be-able also to-abandon
Delicatus ille est adhuc cui patria dulcis est. Fortis
delicate that-one is still to-whom the-fatherland sweet is strong
autem jam cui omne solum patria est, perfectus
moreover already to-whom every soil a-fatherland is perfect
vero cui mundus totus exsilium est. Ille mundo
but to-whom the-world whole an-exile is that-one on-the-world
amorem fixit, iste sparsit, hic exstinxit. Ego a
his-love has-fixed this-one has-scattered this-one has-extinguished I from
puero exsulavi, et scio quo mœrore animus arctum
a-boy have-been-an-exile and I-know with-what grief the-mind the-narrow
aliquando pauperis tugurii fundum deserat, qua libertate
sometimes of-a-poor but floor deserts with-what freedom
postea marmoreos lares et tecta laqueata despiciat.
afterward marble hearths and roofs paneled it-despises

BOOK IV

CAP. I. De studio divinarum Scripturarum

I · ON THE STUDY OF THE DIVINE SCRIPTURES

Not every writing about God or invisible goods is divine, nor only those: pagan books say much about God's eternity and the soul's immortality, while the Testaments speak mostly of this life's affairs. The philosophers' writings are a whitewashed wall of mud, bright with eloquence and hiding error; Scripture is a honeycomb, dry in its plain speech and full of sweetness within, and alone free of falsehood. The divine Scriptures are those which the universal Church has received into the number of the divine; other works of religious men that agree with the faith are counted among them too.

Scripturæ quæ vel de Deo vel de bonis invisibilibus
the-scriptures which either about God or about goods invisible
loquuntur, nec omnes, nec solæ divinæ appellandæ sunt.
speak neither all nor alone divine to-be-called are
In libris siquidem gentilium multa de æternitate Dei,
in the-books indeed of-the-gentiles many-things about the-eternity of-God
animarum immortalitate et de virtutum præmiis sempiternis,
of-souls the-immortality and about of-virtues the-rewards everlasting
pœnisque malorum, satis probabili ratione scripta
and-the-punishments of-the-wicked by-quite probable reason written
invenimus, quos tali vocabulo indignos esse nemo dubitat.
we-find which of-such a-name unworthy to-be no-one doubts
Rursus Veteris et Novi Testamenti seriem percurrentes, rotam
again of-the-Old and New Testament the-series running-through a-wheel
pene de præsentis vitæ statu et rebus in tempore gestis
almost about of-the-present life the-state and things in time done
contextam cernimus, raro aliqua de dulcedine æternorum
woven we-see rarely anything about the-sweetness of-eternal

bonorum et cœlestis vitæ gaudiis manifeste deprimi.
goods and of-heavenly life the-joys plainly to-be-pressed-down
Tamen has scripturas divinas appellare fides catholica
yet these scriptures divine to-call the-faith catholic
solet. Philosophorum scripturæ, quasi luteus paries dealbatus,
is-wont of-the-philosophers the-writings as-if a-muddy wall whitewashed
nitore eloquii foris pollent. Quæ si quando veritatis
with-the-gloss of-eloquence outside are-strong which if ever of-truth
prætendunt speciem, falsa admiscendo, quasi quodam
they-hold-out the-appearance falsehoods by-mixing-in as-if by-a-certain
colore superducto lutum erroris operiunt. Contra, divina
color laid-over the-mud of-error they-cover on-the-contrary divine
eloquia aptissime favo comparantur, quæ et propter
utterances most-fittingly to-a-honeycomb are-compared which both because-of
simplicitatem sermonis arida apparent, et intus dulcedine plena
the-simplicity of-speech dry appear and within with-sweetness full
sunt; unde constat quod merito tale vocabulum sortita
are whence it-is-established that deservedly such a-name obtained
sunt, quæ sola sic a falsitatis contagione aliena inveniuntur,
have which alone so from of-falsehood the-contagion estranged are-found
ut nihil veritati contrarium continere probentur. «Scripturæ
that nothing to-truth contrary to-contain they-are-proved the-scriptures
divinæ sunt, quas a catholicæ fidei cultoribus editas, auctoritas
divine are which by of-the-catholic faith the-worshipers published the-authority
universalis Ecclesiæ ad ejusdem fidei corroborationem in
of-the-universal Church for of-the-same faith the-strengthening in
numero divinorum computandas recepit, et legendas retinuit.»
the-number of-the-divine to-be-reckoned received and to-be-read retained
Sunt præterea alia quam plurima opuscula a religiosis viris
there-are moreover other very many little-works by religious men
et sapientibus diversis temporibus conscripta, quæ licet
and wise at-different times written which although

auctoritate universalis Ecclesiæ probata non sint, tamen
by-the-authority of-the-universal Church approved not they-be yet
quia a fide catholica non discrepant, et nonnulla etiam
because from the-faith catholic not they-differ and some also
utilia docent, inter divina computantur eloquia, quæ
useful-things teach among the-divine are-reckoned utterances which
fortasse enumerando melius quam definiendo ostenderimus.
perhaps by-enumerating better than by-defining we-shall-show

CAP. II. De ordine et numero librorum

II · ON THE ORDER AND NUMBER OF THE BOOKS

Scripture is in two Testaments of three orders each: the Old has the law, the prophets, and the hagiographers, and the New the Gospel, the apostles, and the Fathers. Hugh lists the five books of Moses, the eight of the prophets, and the hagiographers, twenty-two in all, by their Hebrew and Latin names, with Wisdom, Sirach, Judith, Tobit, and Maccabees read but outside the canon. The New Testament holds the four Gospels; Paul's letters, the canonical letters, Revelation, and Acts; and the decretals and the Fathers, too many to count, whose labor shames our sloth. The orders correspond, prophets after law as apostles after Gospel, each complete and none superfluous.

Omnis divina Scriptura in duobus Testamentis continetur,
all divine Scripture in two Testaments is-contained
in Veteri videlicet et Novo. Utrumque Testamentum tribus
in the-Old namely and the-New each Testament in-three
ordinibus distinguitur. Vetus Testamentum continet legem,
orders is-distinguished the-Old Testament contains the-law
prophetas, agiographos. Novum autem Evangelium, apostolos,
the-prophets the-hagiographers the-New moreover the-Gospel the-apostles
Patres.
the-Fathers

Primus ordo Veteris Testamenti, id est lex quam Hebræi
the-first order of-the-Old Testament that is the-law which the-Hebrews
thorath nominant, Pentateuchum habet, id est quinque libros
thorath name the-Pentateuch has that is the-five books
Moysi. In hoc ordine primus est bresith, qui est Genesis;
of-Moses in this order the-first is bresith which is Genesis
secundus Hellesmoth, qui est Exodus; tertius vajetra, qui
the-second Hellesmoth which is Exodus the-third vajetra which
est Leviticus; quartus Vajedaber, qui est Numeri; quintus
is Leviticus the-fourth Vajedaber which is Numbers the-fifth
Adabarim, qui est Deuteronomius.
Adabarim which is Deuteronomy
Secundus ordo est prophetarum, hic continet octo volumina.
the-second order is of-the-prophets this contains eight volumes
Primum Josue bennun, id est filium Nun, qui et Josue et
the-first Josue bennun that is the-son of-Nun who both Joshua and
Jesus, et Jesu Nave nuncupatur; secundum Sophtim, qui est
Jesus and Jesus Nave is-named the-second Sophtim which is
liber Judicum; tertium Samuel, qui est primus et secundus
the-book of-Judges the-third Samuel which is the-first and second
Regum; quartum Malachim, qui est tertius et quartus Regum;
of-Kings the-fourth Malachim which is the-third and fourth of-Kings
quintum Isaiam; sextum Jeremiam; septimum Ezechielem;
the-fifth Isaiah the-sixth Jeremiah the-seventh Ezekiel
octavum Thareasra, qui est duodecim prophetarum.
the-eighth Thareasra which is of-the-twelve prophets
Deinde tertius ordo, octo libros habet. Primus est Job; secundus
then the-third order eight books has the-first is Job the-second
David; tertius Masloth, quod Græce parabolæ, Latine proverbia
David the-third Masloth which in-Greek parables in-Latin proverbs
sonat, videlicet Salomonis; quartus Coelech, qui est Ecclesiastes;
sounds namely of-Solomon the-fourth Coelech which is Ecclesiastes

quintus, Sira Sirim, id est Cantica canticorum; sextus Daniel;
the-fifth Sira Sirim that is the-Song of-songs the-sixth Daniel
septimus dabra iamin, qui est Paralipomenon; octavus Esdras;
the-seventh dabra iamin which is Paralipomenon the-eighth Ezra
nonus Esther. Omnes ergo numero sunt viginti duo. Sunt
the-ninth Esther all therefore in-number are twenty two there-are
præterea alii quidam libri, ut Sapientia Salomonis, liber Jesu
moreover other certain books as the-Wisdom of-Solomon the-book of-Jesus
filii Sirach, et liber Judith, et Tobias et libri Machabæorum,
son of-Sirach and the-book of-Judith and Tobit and the-books of-the-Maccabees
qui leguntur quidem, sed non scribuntur in canone.
which are-read indeed but not are-written in the-canon
Primus ordo Novi Testamenti, quatuor habet Evangeliorum
the-first order of-the-New Testament four has of-the-Gospels
volumina, Matthæi, Marci, Lucæ et Joannis. Secundus
volumes of-Matthew Mark Luke and John the-second
similiter quatuor: Epistolas Pauli numero quatuordecim sub
likewise four the-Epistles of-Paul in-number fourteen under
uno volumine contextas et canonicas Epistolas, Apocalypsim
one volume woven and the-canonical Epistles the-Apocalypse
et Actus apostolorum. In tertio ordine primum habent
and the-Acts of-the-apostles in the-third order the-first have
locum Decretalia, quos canones, id est regulas appellamus;
place the-Decretals which canons that is rules we-call
deinde sanctorum Patrum, et doctorum scripta, Hieronymi,
then of-the-holy Fathers and doctors the-writings of-Jerome
Augustini, Gregorii, Ambrosii, Isidori, Origenis, Bedæ, et
Augustine Gregory Ambrose Isidore Origen Bede and
aliorum multorum orthodoxorum, quæ tam infinita sunt,
others many orthodox which so infinite are
ut numerari non possint. Ex quo profecto apparet
that to-be-numbered not they-can from which surely it-appears

quantum in fidem Christianam fervorem habuerunt, pro
how-much toward the-faith Christian fervor they-had for
cujus assertione tot et tanta opera memoranda posteris
whose assertion so-many and so-great works memorable to-posterity
reliquerunt. Unde nostra quoque pigritia arguitur, qui legere
they-left whence our also sloth is-accused who to-read
non sufficimus quæ dictare illi potuerunt. In his autem
not suffice what to-dictate they could in these moreover
ordinibus maxime utriusque apparet convenientia, quod sicut
orders most of-both appears the-agreement that as
post legem prophetæ et post prophetas agiographi, ita
after the-law the-prophets and after the-prophets the-hagiographers so
post Evangelium apostoli, et post apostolos doctores ordine
after the-Gospel the-apostles and after the-apostles the-doctors in-order
successerunt. Et mira quadam divinæ dispensationis
succeeded and by-wonderful a-certain of-divine dispensation
ratione actum est, ut cum in singulis plena et perfecta
reason done it-is that while in each full and perfect
veritas consistat, nulla tamen superflua sit. Hæc breviter
truth consists none yet superfluous is these-things briefly
de ordine et numero divinorum librorum perstrinximus,
about the-order and number of-the-divine books we-have-touched-on
ut quæ sibi sit præscripta materia lector agnoscat.
that what for-him is prescribed matter the-reader may-know

CAP. III. De auctoribus divinorum librorum

III · ON THE AUTHORS OF THE DIVINE BOOKS

Moses wrote the law; Joshua his book; Samuel Judges and the first part of his own book, David the rest; Jeremiah gathered Kings. The major and twelve minor prophets wrote their own books, named for them; Job's author is disputed; David made the Psalms and Ezra ordered them; Solomon wrote Proverbs, Ecclesiastes, and the Song of Songs; Ezra wrote Esther. Wisdom is not in Hebrew and smells of Greek eloquence, perhaps Philo's; Jesus son of Sirach wrote Ecclesiasticus; the authors of Judith, Tobit, and Maccabees are unknown.

Quinque libros legis Moyses scripsit. Libri Josue, id
five books of-the-law Moses wrote of-the-book of-Joshua that
est Josue cujus nomine inscribitur, auctor fuisse creditur.
is Joshua by-whose name it-is-inscribed the-author to-have-been is-believed
Librum Judicum a Samuele editum dicunt. Primam partem
the-book of-Judges by Samuel published they-say the-first part
libri Samuelis ipse Samuel scripsit; sequentia vero usque ad
of-the-book of-Samuel himself Samuel wrote the-following but all-the-way to
calcem, David. Malachim Jeremias primum in unum volumen
the-end David Malachim Jeremiah first into one volume
collegit, nam antea sparsus erat per singulorum regum
gathered for before scattered it-was through of-the-several kings
historias. Isaias, Jeremias, Ezechiel, singuli suos libros fecerunt,
the-histories Isaiah Jeremiah Ezekiel each their books made
qui inscripti sunt nominibus eorum. Liber etiam duodecim
which inscribed are with-the-names of-them the-book also of-the-twelve
prophetarum, auctorum suorum nominibus prænotatur, quorum
prophets of-authors its with-the-names is-headed whose
nomina sunt Osee, Joel, Amos, Abdias, Jonas, Michæas,
names are Hosea Joel Amos Obadiah Jonah Micah
Nahum, Habacuc, Sophonias, Aggæus, Zacharias et Malachias.
Nahum Habakkuk Zephaniah Haggai Zechariah and Malachi

Qui propterea minores dicuntur, quia sermones eorum breves
who for-this-reason minor are-called because the-speeches of-them brief
sunt, unde et uno volumine comprehenduntur. Isaias autem
are whence also in-one volume they-are-comprised Isaiah moreover
et Jeremias, et Ezechiel, et Daniel, hi quatuor majores,
and Jeremiah and Ezekiel and Daniel these four major
sunt singulis suis voluminibus distincti. Librum Job, alii
are by-their-own their volumes distinguished the-book of-Job some
Moysen, alii unum ex prophetis, nonnulli ipsum Job
Moses others one of the-prophets some himself Job
scripsisse credunt. Librum Psalmorum David edidit; Esdras
to-have-written believe the-book of-Psalms David published Ezra
autem postea ita ut nunc sunt ordinavit, et titulos addidit.
moreover afterward so as now they-are arranged and the-titles added
Parabolas autem et Ecclesiasten et Cantica canticorum
the-Parables moreover and Ecclesiastes and the-Song of-songs
Salomon composuit. Daniel sui libri auctor fuit. Liber
Solomon composed Daniel of-his book the-author was the-book
Esdræ auctoris sui titulo prænotatur, in cujus textu ejusdem
of-Ezra of-author its by-the-title is-headed in whose text of-the-same
Esdræ Neemiæque sermones pariter continentur. Librum
Ezra and-of-Nehemiah the-speeches equally are-contained the-book
Esther Esdras conscripsit. Liber Sapientiæ apud Hebræos
of-Esther Ezra wrote the-book of-Wisdom among the-Hebrews
nusquam est, et ipse stylus Græcam magis eloquentiam
nowhere is and the-very style Greek rather eloquence
redolet. Hunc quidam Judæi Philonis esse affirmant. Librum
smells-of this some Jews of-Philo to-be affirm the-book
ecclesiasticum certissime Jesus filius Sirac Jerosolymita,
Ecclesiasticus most-certainly Jesus son of-Sirach of-Jerusalem
nepos Jesu sacerdotis magni (cujus meminit Zacharias)
the-grandson of-Jesus the-priest great whom recalls Zechariah

composuit. Hic apud Hebræos reperitur, sed inter apocryphos
composed this among the-Hebrews is-found but among the-apocrypha
habetur. Judith vero et Tobias, et libri Machabæorum
is-held Judith but and Tobit and the-books of-the-Maccabees
quorum, ut testatur Hieronymus, secundus magis Græcus esse
of-which as testifies Jerome the-second rather Greek to-be
probatur, quibus auctoribus scripti sint minime constat.
is-proved by-what authors written they-were by-no-means is-established

CAP. IV. De bibliotheca

IV · ON THE LIBRARY

Bibliotheca is from the Greek for a repository of books. After the Chaldeans burned the law, Ezra the scribe, inspired, restored the Old Testament's library, corrected the books corrupted by the gentiles, and fixed them at twenty-two, as many as the Hebrew letters; since five Hebrew letters are double, five books are reckoned double too.

Bibliotheca de Græco nomen accepit, eo quod ibi
library from Greek its-name received for-this that there
libri recondantur. Nam βιβλίων librorum, θήκη repositorium
books are-stored for biblion of-books theke repository
interpretatur. Bibliothecam Veteris Testamenti Esdras scriba
is-interpreted the-library of-the-Old Testament Ezra the-scribe
post incensam legem a Chaldæis, dum Judæi regressi sunt in
after the-burned law by the-Chaldeans when the-Jews returned had into
Jerusalem, divino afflatus spiritu reparavit, cunctaque legis ac
Jerusalem by-divine inspired spirit restored and-all of-the-law and
prophetarum volumina quæ fuerant a gentibus corrupta, correxit,
of-the-prophets the-volumes which had-been by the-gentiles corrupted corrected
totumque Vetus Testamentum in viginti duos libros constituit,
and-the-whole Old Testament into twenty two books established

ut tot libri essent in lege, quot habeantur et litteræ.
so-that as-many books there-should-be in the-law as are-held also letters
Porro quinque litteræ duplices apud Hebræos sunt, caph,
further five letters double among the-Hebrews are caph
mem, nun, phe, sade. Aliter enim per has scribunt principia
mem nun phe sade otherwise for by these they-write the-beginnings
medietatesque verborum, aliter fines. Unde et quinque libri a
and-middles of-words otherwise the-ends whence also five books by
plerisque duplices existimantur. Samuel, Malachim, dabre iamin,
most double are-reckoned Samuel Malachim dabre iamin
Esdras, Jeremias cum cynoth, id est, lamentationibus ejus.
Ezra Jeremiah with cynoth that is lamentations his

CAP. V. De Interpretibus

V · ON THE TRANSLATORS

Ptolemy Philadelphus, rivaling Pisistratus and others in building libraries, gathered seventy thousand books at Alexandria and had the Seventy translate the Old Testament into Greek; set in separate cells, they are said to have agreed word for word by the Holy Spirit, though Jerome says this is not to be believed. Aquila, a Jew, and Symmachus and Theodotion, Ebionite heretics, made the next three, received by the Greek churches; a fifth is anonymous, Origen made the sixth and seventh, and Jerome the eighth, rightly preferred for its fidelity and clarity.

Interpretes Veteris Testamenti, primum Septuaginta quos
the-translators of-the-Old Testament first the-Seventy whom
Ptolemæus cognomento Philadelphus rex Ægypti omnis
Ptolemy by-surname Philadelphus king of-Egypt of-all
litteraturæ sagacissimus, cum Pisistratum Atheniensium
literature most-sagacious when Pisistratus of-the-Athenians
tyrannum, qui primus apud Græcos bibliothecam instituit, et
the-tyrant who first among the-Greeks a-library established and

Seleucum, Nicanorem, et Alexandrum, et cæteros priores qui
Seleucus Nicanor and Alexander and the-other former-ones who
sapientiæ operam dederant, in studio bibliothecarum æmularetur,
to-wisdom effort had-given in the-zeal of-libraries he-rivaled
non solum gentilium scripturas, sed etiam divinas litteras in
not only of-the-gentiles the-writings but also the-divine letters into
suam bibliothecam conferens, ita ut septuaginta millia librorum
his library gathering so that seventy thousand of-books
in tempore ejus Alexandriæ invenirentur, ab Eleazaro pontifice
in the-time his at-Alexandria were-found from Eleazar the-pontiff
petens Scripturas Veteris Testamenti in Græcam vocem ex
asking the-Scriptures of-the-Old Testament into the-Greek tongue from
Hebræa lingua interpretari fecit. Sed singuli in singulis cellis
the-Hebrew language to-translate he-had but each in separate cells
separati, ita omnia per Spiritum sanctum interpretati sunt, ut
separated so all-things through the-Spirit holy translated have that
nihil in alicujus eorum codice inventum esset, quod in cæteris
nothing in of-any of-them the-codex found was which in the-others
vel in verborum ordine discreparet; propter quod una est
either in of-words order differed because-of which one is
eorum interpretatio, sed Hieronymus dicit huic rei non esse
their translation but Jerome says to-this thing not to-be
adhibendam fidem. Secundam et tertiam et quartam faciunt
to-be-given faith the-second and the-third and the-fourth make
Aquila, Symmachus et Theodocion, quorum primus, id est
Aquila Symmachus and Theodotion of-whom the-first that is
Aquila, Judæus fuit. Symmachus vero et Theodocion Ebionitæ
Aquila a-Jew was Symmachus but and Theodotion Ebionite
hæretici. Obtinuit tamen usus ut post Septuaginta interpretes
heretics obtained yet usage that after the-Seventy translators
Ecclesiæ Græcorum eorum reciperent exemplaria, et legerent.
the-Churches of-the-Greeks their should-receive copies and read

Quinta est vulgaris, cujus auctor ignoratur, unde specialiter
the-fifth is the-vulgar whose author is-unknown whence specially
sibi vindicavit, ut quinta appellaretur. Sexta et septima est
for-itself it-claimed that fifth it-should-be-called the-sixth and seventh is
Origenis, cujus codices Eusebius et Pamphilus vulgaverunt.
of-Origen whose codices Eusebius and Pamphilus published
Octava est Hieronymi, quæ merito cæteris antefertur, nam
the-eighth is of-Jerome which deservedly to-the-others is-preferred for
et verborum tenacior est, et perspicuitate sententiæ clarior.
both of-words more-tenacious it-is and in-clarity of-meaning brighter

CAP. VI. De auctoribus Novi Testamenti

VI · ON THE AUTHORS OF THE NEW TESTAMENT

Many wrote Gospels, but the Fathers received only four, like the four rivers of paradise, the ark's four poles, and Ezekiel's four creatures: Matthew in Hebrew, Mark in Greek, Luke, the most learned in Greek, for Theophilus, to whom he also wrote Acts, and John last. Paul wrote fourteen letters, though many deny him Hebrews and credit Barnabas or Clement; there are seven canonical letters, and John wrote Revelation in exile on Patmos.

Plures Evangelia scripserunt, sed quidam sine Spiritu sancto
many Gospels wrote but some without the-Spirit holy
magis conati sunt ordinare narrationem, quam historiæ texere
rather tried have to-arrange a-narrative than of-history to-weave
veritatem. Unde sancti Patres per Spiritum sanctum docti,
the-truth whence the-holy Fathers through the-Spirit holy taught
quatuor tantum in auctoritatem receperunt cæteris reprobatis,
four only into authority received the-others rejected
id est Matthæi, Marci, Lucæ et Joannis ad similitudinem
that is of-Matthew Mark Luke and John to the-likeness

quatuor fluminum paradisi, et quatuor vectium arcæ, et
of-the-four rivers of-paradise and of-the-four poles of-the-ark and
quatuor animalium in Ezechiele. Primus Matthæus Evangelium
of-the-four living-creatures in Ezekiel first Matthew Gospel
suum scripsit Hebraice; secundus Marcus Græce; tertius
his wrote in-Hebrew the-second Mark in-Greek the-third
Lucas inter omnes evangelistas Græci sermonis eruditissimus,
Luke among all the-evangelists of-Greek speech the-most-learned
quippe ut medicus, in Græcia Evangelium scripsit Theophilo
since as a-physician in Greece the-Gospel wrote to-Theophilus
episcopo, ad quem etiam Actus apostolorum idem scripsit;
the-bishop to whom also the-Acts of-the-apostles the-same wrote
quartus et ultimus Joannes Evangelium scripsit. Paulus
the-fourth and last John the-Gospel wrote Paul
quatuordecim scripsit Epistolas, decem ad Ecclesias, quatuor
fourteen wrote Epistles ten to Churches four
ad personas. Ultimam autem ad Hebræos plerique dicunt
to persons the-last moreover to the-Hebrews most say
non esse Pauli; eamdemque alii Barnabam scripsisse; alii
not to-be of-Paul and-the-same some Barnabas to-have-written others
Clementem suspicantur. Canonicæ epistolæ septem sunt: una
Clement suspect the-canonical epistles seven are one
Jacobi, duæ Petri, tres Joannis, una Judæ. Apocalypsim scripsit
of-James two of-Peter three of-John one of-Jude the-Apocalypse wrote
Joannes apostolus in Pathmos insulam exsilio relegatus.
John the-apostle to Patmos the-island in-exile banished

CAP. VII. Cætera esse apocrypha et quid sit apocryphum

VII · THAT THE REST ARE APOCRYPHAL, AND WHAT THE APOCRYPHAL IS

These are the writers of the sacred books, who spoke by the Holy Spirit. Other books are called apocryphal, that is hidden, because their origin is unknown to the Fathers through whom the true Scriptures came down. Though they contain some truth, their many falsehoods deny them canonical authority, and the heretics' books under prophets' and apostles' names have been removed from the canon by careful examination.

Hi sunt scriptores sacrorum librorum, qui per Spiritum
these are the-writers of-the-sacred books who through the-Spirit
sanctum loquentes ad eruditionem nostri præcepta vivendi
holy speaking for the-instruction of-us the-precepts of-living
regulamque conscripserunt. Præter hæc alia volumina
and-the-rule wrote-down besides these other volumes
apocrypha nuncupantur. Apocrypha autem dicta, id est
apocryphal are-named apocrypha moreover called that is
secreta, quia in dubium veniunt. «Est enim eorum occulta
secret because into doubt they-come is for their hidden
origo, nec patet Patribus, a quibus usque ad nos
origin nor is-plain to-the-Fathers from whom all-the-way to us
auctoritas veracium Scripturarum certissima et notissima
the-authority of-the-truthful Scriptures by-most-sure and most-known
successione pervenit.» In his apocryphis etsi invenitur aliqua
succession has-come in these apocrypha although is-found some
veritas, tamen propter multa falsa nulla est in eis canonica
truth yet because-of many falsehoods no is in them canonical
auctoritas, quæ recte judicantur non esse eorum credenda,
authority which rightly are-judged not to-be of-those to-be-believed
quibus ascribuntur. Nam multa et sub nominibus
to-whom they-are-ascribed for many-things both under the-names

prophetarum et recentiora sub nominibus apostolorum ab
of-the-prophets and more-recent-things under the-names of-the-apostles by
hæreticis proferuntur, quæ omnia nomine apocryphorum
heretics are-brought-forth which all under-the-name of-apocrypha
ab auctoritate canonica diligenti examinatione remota sunt.
from authority canonical by-diligent examination removed were

CAP. VIII. Ratio divinorum librorum

VIII · THE ACCOUNT OF THE DIVINE BOOKS

Hugh explains each book's name: the Pentateuch's five, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, the second law; Joshua, Judges with Ruth, Samuel, and Kings. Isaiah is an evangelist more than a prophet; Jeremiah's Lamentations are four alphabets in different meters; Job's middle runs in hexameters; the Psalms and nearly all the Bible's songs are metrical in Hebrew. Solomon's three names match his three books, Proverbs for the child, Ecclesiastes for the man, and the Song for the perfected soul, as philosophers teach ethics, physics, then theology. He treats Daniel, Chronicles, Ezra, Wisdom, and Sirach, the last two read, like Judith, Tobit, and Maccabees, for edification, not doctrine; the twenty-two books match the Hebrew letters, or twenty-four the elders of Revelation.

Pentateuchum, a quinque voluminibus dicitur. Πέντε enim
the-Pentateuch from five volumes is-called pente for
Græce quinque, τεῦχος volumen vocatur. Genesis eo dicitur
in-Greek five teuchos volume is-called Genesis for-this is-called
quod generatio sæculi in eo continetur. Exodus ab exitu
that the-generation of-the-world in it is-contained Exodus from the-exit
filiorum Israel de Ægypto. Leviticus eo quod levitarum
of-the-sons of-Israel from Egypt Leviticus for-this that of-the-Levites
ministeria et diversitatem victimarum exsequitur. Numerorum
the-ministries and the-diversity of-victims it-sets-out of-Numbers

liber vocatur, eo quod in eo egressæ de Ægypto
the-book is-called for-this that in it gone-out from Egypt
tribus enumerantur, et quadraginta duæ per eremum
the-tribes are-numbered and forty two through the-desert
mansiones. Δεύτερος, verbum Græcum est trissyllabum, et
stations deuteros a-word Greek is trisyllabic and
interpretatur secundus, νόμος interpretatur lex. Inde dictus
is-interpreted second nomos is-interpreted law thence called
est Deuteronomius, quasi secunda lex, quia in eo replicantur
is Deuteronomy as-if the-second law because in it are-repeated
ea quæ in præcedentibus tribus diffusius dicta sunt.
those-things which in the-preceding three more-diffusely said were
In libro Josue quem Hebræi Josue, bennum, dicunt, terra
in the-book of-Joshua which the-Hebrews Josue bennum call the-land
promissionis populo dividitur. Liber Judicum dictus est
of-promise to-the-people is-divided the-book of-Judges called is
a principibus qui judicabant populum Israel, antequam
from the-chiefs who judged the-people of-Israel before
reges essent in eodem populo. Huic quidam compingunt
kings there-were in the-same people to-this some join
historiam Ruth sub uno volumine. Liber Samuel dictus est,
the-history of-Ruth under one volume the-book Samuel called is
quia nativitatem ejus et sacerdotium et gesta describit.
because the-birth his and priesthood and deeds it-describes
Qui licet etiam historiam Saul et David contineat, utrique
which although also the-history of-Saul and David it-contains both
tamen ad Samuelem referuntur, quia unxit utrumque.
yet to Samuel are-referred because he-anointed both
malach Hebraice, latine regum interpretatur, unde dictus est
malach in-Hebrew in-Latin of-kings is-interpreted whence called is
malachim, pro eo quod reges Judæ et Israeliticæ gentis,
malachim for this that the-kings of-Judah and of-the-Israelite nation

gestaque eorum per ordinem digerat. Isaias evangelista
and-the-deeds their in order it-sets-out Isaiah an-evangelist
potius quam propheta edidit librum suum, cujus omne
rather than a-prophet published book his whose all
contextum eloquentiæ prosa incedit. Canticum vero hexametro
texture of-eloquence in-prose goes the-canticle but in-hexameter
et pentametro versu discurrit. Jeremias similiter librum
and pentameter verse runs Jeremiah likewise book
suum cum Threnis quos lamenta vocamus, eo quod
his with the-Threnodies which laments we-call for-this that
in tristioribus rebus funebribusque adhibeantur, in quibus
in sadder things and-funeral they-are-used in which
quadruplex diverso metro composuit alphabetum, quorum
a-fourfold in-different meter he-composed alphabet of-which
duo prima quasi sapphico metro scripta sunt, quia tres
the-two first as-if in-sapphic meter written are because three
versiculos qui sibi nexi sunt, et ab una tantum littera
little-verses which to-each-other knit are and from one only letter
incipiunt, heroicum comma concludit. Tertium alphabetum
begin a-heroic comma closes the-third alphabet
trimetro scriptum est, et a ternis litteris, iidem terni
in-trimeter written is and with threefold letters the-same three
versus incipiunt. Quartum alphabetum simile primo et
verses begin the-fourth alphabet like to-the-first and
secundo habetur. Ezechiel principium et finem, obscuriora
second is-held Ezekiel the-beginning and the-end more-obscure
habet. Unum est volumen duodecim Prophetarum. Principia
has one is the-volume of-the-twelve Prophets the-beginnings
et fines libri Job apud Hebræos prosa oratione contexta
and ends of-the-book of-Job among the-Hebrews in-prose speech woven
sunt. Media autem ipsius ab eo loco quo ait: Pereat
are the-middle moreover of-it from that place where he-says let-perish

dies in qua natus sum (Job iii) usque ad eum locum
the-day on which born I-was Job three all-the-way to that place
ubi ait: Idcirco ipse me reprehendo et ago pœnitentiam
where he-says therefore I myself reprove and do penance
(Job xlii), omnia heroico metro discurrunt. Psalmorum
Job forty-two all in-heroic meter run of-the-Psalms
liber Græce psalterium, Hebraice nabla, Latine organum
the-book in-Greek psalterium in-Hebrew nabla in-Latin organ
dicitur. Ideo autem vocatur psalterium quod uno propheta
is-called therefore moreover it-is-called psalterium because with-one prophet
canente ad psalterium chorus consonando responderit. Hunc
singing to the-psaltery the-choir in-concord answered this
librum quinque incisionibus et uno psalmorum volumine
book five in-sections and one of-psalms volume
comprehendunt. Psalmos David composuit, sed Esdras postea
they-comprise the-Psalms David composed but Ezra afterward
ordinavit. Omnes autem psalmi et lamentationes Jeremiæ et
arranged all moreover the-psalms and the-lamentations of-Jeremiah and
omnia ferme Scripturarum cantica, apud Hebræos metrice
all almost of-the-Scriptures the-canticles among the-Hebrews metrically
composita sunt, ut testantur Hieronymus, Origenes, Josephus,
composed are as testify Jerome Origen Josephus
Eusebius Cæsariensis. Nam in mortem Quinti Flacci Latini,
Eusebius of-Caesarea for into the-death of-Quintus Flaccus the-Latin
et Pindari Græci, nunc alii iambo currunt, nunc sapphico
and of-Pindar the-Greek now some in-iambus run now in-sapphic
nitent, trimetro vel tetrametro incedentes. Tribus nominibus
shine in-trimeter or tetrameter going by-three names
vocatum esse Salomonem Scriptura manifestissime docet:
called to-be Solomon Scripture most-manifestly teaches
Idida, id est dilectum Domini, quia eum dilexit Dominus;
Idida that is beloved of-the-Lord because him loved the-Lord

Coeleth, id est ecclesiasten; Ecclesiastes autem Græco sermone
Coeleth that is ecclesiast Ecclesiastes moreover in-Greek speech
appellatur, qui cœtum, id est Ecclesiam congregat, quem
is-called he-who an-assembly that is a-Church gathers whom
nos nuncupare possumus concionatorem, qui loquitur non ad
we to-call can a-preacher who speaks not to
unum specialiter, sed ad totam concionem populi. Porro
one specially but to the-whole assembly of-the-people further
pacificus vocatus est, eo quod in regno ejus pax fuerit. Is
peaceful called he-was for-this that in kingdom his peace there-was he
itaque juxta numerum vocabulorum tria edidit volumina,
and-so according-to the-number of-names three published volumes
primum quod Hebraice Massoth, Græce parabolæ, Latine
the-first which in-Hebrew Massoth in-Greek parables in-Latin
proverbia inscribitur, eo quod in ipso sub comparativa
proverbs is-inscribed for-this that in it under comparative
similitudine figuras verborum, et imagines veritatis ostenderit.
likeness figures of-words and images of-truth it-showed
Quæ videlicet parabolæ in fine ab eo loco in quo
which namely parables at the-end from that place in which
ait: Mulierem fortem quis inveniet (Prov. xxxi), alphabeto
he-says a-woman strong who shall-find Prov. thirty-one by-alphabet
texuntur; sicut Lamentationes Jeremiæ, et cætera quædam
are-woven as the-Lamentations of-Jeremiah and the-other certain
Scripturæ cantica. Secundum quod Hebraice Coeleth, Græce
of-Scripture canticles the-second which in-Hebrew Coeleth in-Greek
Ecclesiastes, Latine concionator dicitur, eo quod sermo ejus
Ecclesiastes in-Latin preacher is-called for-this that the-speech his
non specialiter ad unum, sicut in Proverbiis, sed ad universos,
not specially to one as in the-Proverbs but to all
generaliter, quasi ad totam concionem et Ecclesiam dirigatur.
generally as-if to the-whole assembly and Church is-directed

Tertium Sira Sirim, id est Cantica canticorum, quod est
the-third Sira Sirim that is the-Song of-songs which is
quasi epithalamium, id est carmen nuptiale Christi et
as-if an-epithalamium that is a-song nuptial of-Christ and
Ecclesiæ. In Proverbiis parvulum docet, et quasi in officiis
of-the-Church in the-Proverbs the-little-one he-teaches and as-if in duties
per sententias erudit, unde et ad filium ei crebro sermo
by maxims instructs whence also to the-son to-him often the-speech
repetitur. In Ecclesiaste vero maturæ virum ætatis instituit,
is-repeated in Ecclesiastes but of-mature a-man age he-instructs
ne quidquam in mundi rebus putet esse perpetuum, sed
lest anything in of-the-world things he-think to-be perpetual but
caduca et brevia universa quæ cernimus. Ad extremum jam
perishable and brief all-things which we-see at the-last now
consummatum virum, et calcato sæculo præparatum in
the-consummate man and with-trampled world prepared in
Cantico canticorum Sponsi jungit amplexibus. Haud
the-Song of-songs of-the-Bridegroom he-joins to-the-embraces not
procul dubio ab hoc ordine doctrinarum, et philosophi
far without-doubt from this order of-doctrines also the-philosophers
suos sectatores erudiunt, ut primum ethicam doceant,
their followers instruct that first ethics they-may-teach
deinde physicam interpretentur, et quem in his profecisse
then physics may-interpret and whom in these to-have-advanced
perspexerint, ad theologiam usque perducant. Daniel apud
they-have-perceived to theology all-the-way may-lead Daniel among
Hebræos non inter prophetas, sed inter agiographos habetur.
the-Hebrews not among the-prophets but among the-hagiographers is-held
Hunc secundum LXX interpretes catholica Ecclesia non
this-one according-to the-Seventy translators the-catholic Church not
legit, eo quod multum a veritate discordet. Daniel maxime
reads for-this that much from the-truth it-differs Daniel chiefly

et Abdias propheta, et una pars Jeremiæ, Hebraicis quidem
and Obadiah the-prophet and one part of-Jeremiah in-Hebrew indeed
litteris, sed Chaldaico sermone conscripti sunt. Job quoque
letters but in-Chaldaic speech written were Job also
cum Arabica lingua plurimam habet societatem. Daniel apud
with the-Arabic tongue very-much has fellowship Daniel among
Hebræos nec Susannæ habet historiam, nec hymnum trium
the-Hebrews neither of-Susanna has the-history nor the-hymn of-the-three
puerorum, nec Beli, draconisque fabulas. Paralipomenon Græce
children nor of-Bel and-of-the-dragon the-fables Paralipomenon in-Greek
dicitur, quod nos prætermissorum, vel reliquorum dicere
is-called which we of-the-things-omitted or of-the-remainder to-say
possumus; quia ea quæ in lege, vel regum libris,
can because those-things which in the-law or of-the-kings the-books
vel omissa, vel non plene relata sunt, in isto summatim ac
either omitted or not fully related were in this summarily and
breviter replicantur. Hic Hebraice dicitur Dabreiamin, quod
briefly are-repeated this in-Hebrew is-called Dabreiamin which
interpretatur Verba dierum; quod significantius Chronicon
is-interpreted words of-the-days which more-significantly a-chronicle
totius divinæ historiæ possumus appellare. Liber Esdræ
of-the-whole divine history we-can to-call the-book of-Ezra
quartus est, in quo ejusdem Esdræ Neemiæque sermones
fourth is in which of-the-same Ezra and-of-Nehemiah the-speeches
sub uno volumine continentur. Secundus, tertius et quartus
under one volume are-contained the-second third and fourth
apocryphi sunt. Liber qui Sapientia Salomonis inscribitur,
apocryphal are the-book which the-Wisdom of-Solomon is-inscribed
ideo sapientia vocatur, quia in eo Christi adventus (qui
therefore wisdom is-called because in it of-Christ the-coming who
est sapientia Patris) et passio evidenter exprimitur. Liber
is the-wisdom of-the-Father and the-passion evidently is-expressed the-book

Jesu filii Sirac ideo Ecclesiasticus dicitur, quod de
of-Jesus son of-Sirach therefore Ecclesiasticus is-called because about
totius Ecclesiæ disciplina religiosæ conversationis, magna
of-the-whole Church the-discipline of-religious conduct with-great
cura et ratione sit deditus. De his duobus Hieronymus
care and reason it-is given about these two Jerome
sic dicit. Fertur paranctos Jesu filii Sirac liber, et alius
thus says is-reported paranctos of-Jesus son of-Sirach a-book and another
pseudographus, qui Sapientia Salomonis inscribitur, quorum
pseudepigraphal which the-Wisdom of-Solomon is-inscribed of-which
priorem Hebraicum reperi, non Ecclesiasticum apud nos,
the-former in-Hebrew I-found not Ecclesiasticus among us
sed parabolas prænotatum. Cui juncti erant Ecclesiastes
but Parables headed to-which joined were Ecclesiastes
et Cantica canticorum, ut similitudinem Salomonis, non
and the-Song of-songs that the-likeness of-Solomon not
solum librorum numero, sed etiam materiarum genere
only of-the-books in-number but also of-the-matters in-kind
coæquarent. Secundus apud Hebræos nusquam est, quia
they-might-equal the-second among the-Hebrews nowhere is because
et ipse stylus Græcam eloquentiam redolet. Et nonnulli
also the-very style Greek eloquence smells-of and some
scriptorum veterum esse hunc Judæi Philonis affirmant.
of-the-writers old to-be it of-the-Jew Philo affirm
Sicut ergo Judith et Tobiæ, et Machabæorum libros legit
as therefore Judith and of-Tobit and of-the-Maccabees the-books reads
quidem Ecclesia; sed inter canonicas eos Scripturas non
indeed the-Church but among the-canonical them Scriptures not
recipit; sic et hæc duo volumina legat ad ædificationem
receives so also these two volumes let-it-read for the-edification
plebis, non ad auctoritatem ecclesiasticorum dogmatum
of-the-people not for the-authority of-ecclesiastical dogmas

confirmandam. Quomodo ergo viginti duo elementa sunt,
to-be-confirmed as therefore twenty two elements there-are
per quæ Hebraice scribimus omne quod loquimur, et
through which in-Hebrew we-write all that we-speak and
eorum initiis vox humana comprehenditur; ita viginti
their by-the-beginnings the-voice human is-comprised so twenty
duo volumina supputantur, quibus quasi litteris et exordiis in
two volumes are-reckoned by-which as-if by-letters and beginnings in
Dei doctrina tenera adhuc et lactens viri justi eruditur
of-God the-doctrine tender still and suckling of-the-man just is-instructed
infantia. Quidam historiam Ruth et lamentationes Jeremiæ
the-infancy some the-history of-Ruth and the-lamentations of-Jeremiah
seorsum per se inter agiographa computantes, et hos duos
apart by itself among the-hagiographa reckoning and these two
præcedentibus viginti duobus addentes, viginti quatuor Veteris
to-the-preceding twenty two adding twenty four of-the-Old
Legis libros numerant; figura et numero viginti quatuor
Law books count in-figure and number of-the-twenty four
seniorum, qui in Apocalypsi Agnum adorant.
elders who in the-Apocalypse the-Lamb adore

CAP. IX. De Novo Testamento

IX · ON THE NEW TESTAMENT

As all the Old Testament can be called law but the five books of Moses are so called properly, all the New Testament can be called Gospel but properly the four books that tell the Savior's deeds and words. Gospel means good news, since it promises eternal goods, not earthly happiness as the Old Testament does by the letter.

Sicut omnis scriptura Veteris Testamenti lex appellari potest,
as all scripture of-the-Old Testament law to-be-called can
specialiter tamen libri Moysi quinque lex dicuntur; ita
especially yet the-books of-Moses five law are-called so
generaliter totum Novum Testamentum Evangelium dici
generally the-whole New Testament Gospel to-be-called
potest, sed tamen specialiter ista quatuor volumina, Matthæi
can but yet especially these four volumes of-Matthew
scilicet Marci, Lucæ atque Joannis, in quibus facta et dicta
namely Mark Luke and John in which the-deeds and sayings
Salvatoris plane explicantur, nuncupari meruerunt. Evangelium
of-the-Savior plainly are-unfolded to-be-named have-merited Gospel
interpretatur bonum nuntium, quia æterna bona promittit;
is-interpreted good news because eternal goods it-promises
non terrenam felicitatem, ut Vetus Testamentum secundum
not earthly happiness as the-Old Testament according-to
litteræ intellectum.
of-the-letter the-understanding

CAP. X. De canonibus Evangeliorum

X · ON THE CANONS OF THE GOSPELS

Ammonius of Alexandria devised the Gospel canons and Eusebius of Caesarea completed them, so that one can find what each evangelist shares with the others or says alone. There are ten: the first holds passages all four share, the next three those three share, five more those two share, and the tenth what each says alone. Hugh explains how the numbers beside each chapter direct the reader to its canon and so to the parallel passages.

Canones Evangeliorum Ammonius Alexandriæ primus
the-canons of-the-Gospels Ammonius of-Alexandria first
excogitavit, postea Eusebius Cæsariensis secutus plenius
devised afterward Eusebius of-Caesarea having-followed more-fully
composuit; qui ideo facti sunt, ut per eos invenire et
composed which for-this-reason made were that through them to-find and
scire possimus, qui reliquorum evangelistarum similia aut
to-know we-may-be-able which of-the-remaining evangelists like-things or
propria dixerunt. Sunt autem numero decem, quorum primus
proper-things said there-are moreover in-number ten of-which the-first
continet numeros, in quibus quatuor eadem dixerunt:
contains the-numbers in which four the-same-things said
Matthæus, Marcus, Lucas, Joannes. Secundus in quibus tres:
Matthew Mark Luke John the-second in which three
Matthæus, Marcus, Lucas. Tertius, in quibus tres: Matthæus,
Matthew Mark Luke the-third in which three Matthew
Lucas, Joannes. Quartus, in quibus tres: Matthæus, Marcus,
Luke John the-fourth in which three Matthew Mark
Joannes. Quintus, in quibus duo: Marcus, Lucas. Sextus,
John the-fifth in which two Mark Luke the-sixth
in quibus duo: Matthæus, Marcus. Septimus, in quibus duo:
in which two Matthew Mark the-seventh in which two

Matthæus, Joannes. Octavus, in quibus duo: Lucas, Marcus.
Matthew John the-eighth in which two Luke Mark
Nonus, in quibus duo: Lucas, Joannes. Decimus, in quibus
the-ninth in which two Luke John the-tenth in which
singuli eorum propria quædam dixerunt. Quorum expositio
each of-them proper certain-things said of-which the-exposition
hæc est. Per singulos enim evangelistas numerus quidem
this is through each for evangelist a-number indeed
capitulis affixus adjacet, quibus numeris subdita est area
to-the-chapters affixed lies-beside to-which numbers placed-under is a-space
quædam in imo notata, quæ indicat in quo canone positus
certain in the-bottom marked which shows in which canon placed
sit numerus, cui subjecta est area. Verbi gratia: Si est area
is the-number to-which subjoined is the-space for example if it-is the-space
prima in primo canone. Si secunda in secundo, si tertia in
first in the-first canon if second in the-second if third in
tertio, et sic per ordinem usque ad decimum pervenies. Si
the-third and so through order all-the-way to the-tenth you-shall-come if
igitur aperto quolibet Evangelio placuerit scire, qui reliquorum
therefore opened any Gospel it-has-pleased to-know which of-the-remaining
evangelistarum similia dixerint, assumes adjacentem numerum
evangelists like-things have-said you-shall-take the-adjacent number
capituli, et requires ipsum numerum in suo canone quem
of-the-chapter and you-shall-seek that-very number in its canon which
indicat, et ibi invenies, qui et quid dixerint; et ita demum
it-shows and there you-shall-find who and what they-said and so at-last
in corpore inquisita loca, quæ ex ipsis numeris indicantur
in the-body sought the-places which from the-very numbers are-shown
per singula Evangelia de eisdem dixisse invenies.
through each Gospel about the-same-things to-have-spoken you-shall-find

CAP. XI. De canonibus conciliorum

XI · ON THE CANONS OF THE COUNCILS

Canon is Greek for rule, which is named because it leads rightly, rules, gives a norm of right living, or corrects what is crooked. The canons of general councils began under Constantine, since persecution had kept the bishops from meeting and Christianity had split into heresies; he gave Christians freedom to assemble, and at Nicaea the Fathers handed down the Creed, second after the apostles'.

Canon autem Græce, Latine regula interpretatur. Regula autem
canon moreover in-Greek in-Latin rule is-interpreted rule moreover
dicta, quod recte ducit, nec aliquando aliorsum trahit. Alii
called because rightly it-leads nor ever elsewhere draws others
dixerunt regulam dictam, vel quod regat, vel quod normam
have-said rule called either because it-rules or because the-norm
recte vivendi præbeat, vel quod distortum pravumque corrigat.
of-rightly living it-affords or because the-distorted and-crooked it-corrects
Canones autem generalium conciliorum, a temporibus
the-canons moreover of-the-general councils from the-times
Constantini cœperunt. In præcedentibus namque annis
of-Constantine began in the-preceding for years
persecutione fervente docendarum plebium minime dabatur
persecution raging of-teaching the-peoples by-no-means was-given
facultas; inde Christianitas in diversas scissa hæreses est,
the-opportunity thence Christianity into various split heresies was
quia non erat commeatus [al. licentia] episcopis in
because not there-was free-passage or leave for-the-bishops into
unum conveniendi, nisi temporibus supradicti imperatoris.
one to-come-together except in-the-times of-the-aforesaid emperor
Ipse enim dedit facultatem Christianis libere congregandi.
he for gave the-opportunity to-the-Christians freely to-gather

Sub hoc etiam sancti Patres in concilio Nicæno de omni
under him also the-holy Fathers in the-council of-Nicaea from all
orbe terrarum convenientes juxta fidem evangelicam et
the-world of-lands coming-together according-to the-faith evangelical and
apostolicam, secundum, post apostolos, Symbolum tradiderunt.
apostolic the-second after the-apostles Creed handed-down

CAP. XII. Quatuor esse principales synodos

XII · THAT THERE ARE FOUR PRINCIPAL SYNODS

Four synods hold the whole faith, like the Gospels or the rivers of paradise: Nicaea, of 318 bishops under Constantine, condemned Arius and defined the Son consubstantial with the Father; Constantinople, of 150, under the elder Theodosius, condemned Macedonius and declared the Spirit consubstantial; the first of Ephesus, of 200, condemned Nestorius' two persons; and Chalcedon, of 630, under Marcian, condemned Eutyches and Dioscorus and confessed two natures in Christ. Hugh then derives synod, council, assembly, epistle, Acts, and Apocalypse.

Inter cætera autem concilia quatuor sunt venerabiles synodi,
among the-other moreover councils four are venerable synods
quæ totam principaliter fidem complectuntur quasi Evangelia,
which the-whole chiefly faith embrace as-if Gospels
vel totidem paradisi flumina. Harum prima Nicæna synodus
or as-many of-paradise rivers of-these the-first the-Nicene synod
trecentorum xviii episcoporum Constantino Augusto imperante,
of-three-hundred eighteen bishops Constantine Augustus ruling
peracta est, in qua Arianæ perfidiæ condemnata blasphemia,
completed was in which of-the-Arian perfidy condemned the-blasphemy
quam de inæqualitate sanctæ Trinitatis, idem Arius asserebat,
which about the-inequality of-the-holy Trinity the-same Arius asserted
consubstantialem Deo Patri Deum Filium, eadem sancta
consubstantial with-God the-Father God the-Son the-same holy

synodus per Symbolum definivit. Secunda synodus,
synod through the-Creed defined the-second synod
cl Patrum sub Theodosio seniore Constantinopolim
of-a-hundred-fifty Fathers under Theodosius the-elder at-Constantinople
congregata est, quæ Macedonium, Spiritum sanctum negantem
gathered was which Macedonius the-Spirit holy denying
Deum esse condemnans, consubstantialem Patri et Filio
God to-be condemning consubstantial with-the-Father and the-Son
Spiritum sanctum demonstravit dans symboli formam, quam
the-Spirit holy showed giving of-the-creed the-form which
tota Græcorum et Latinorum confessio in ecclesiis prædicat.
the-whole of-the-Greeks and of-the-Latins confession in the-churches proclaims
Tertia synodus Ephesina prima cc episcoporum sub
the-third synod of-Ephesus the-first of-two-hundred bishops under
juniore Theodosio Augusto edita est, quæ Nestorium,
the-younger Theodosius Augustus published was which Nestorius
duas personas in Christo asserentem justo anathemate
two persons in Christ asserting with-just anathema
condemnavit, ostendens in duabus naturis unam Domini
condemned showing in two natures one of-the-Lord
nostri Jesu Christi personam. Quarta synodus Chalcedonensis
our Jesus Christ person the-fourth synod of-Chalcedon
dcxxx, sacerdotum sub Marciano principe habita est,
of-six-hundred-thirty priests under Marcian the-prince held was
in qua Eutichem Constantinopolitanum abbatem, Verbi
in which Eutyches the-Constantinopolitan abbot of-the-Word
Dei et carnis unam naturam pronuntiantem, et ejus
of-God and of-flesh one nature pronouncing and his
defensorem Dioscorum quemdam Alexandrinum episcopum,
defender Dioscorus a-certain of-Alexandria bishop
et ipsum rursum Nestorium cum reliquis hæreticis, una
and himself again Nestorius with the-other heretics by-one

Patrum sententia prædamnavit, prædicans eadem synodus
of-the-Fathers sentence condemned proclaiming the-same synod
Christum Deum sic natum de Virgine, ut in eo substantiam
Christ God so born of the-Virgin that in him the-substance
et divinæ et humanæ confiteantur naturæ. Hæ sunt quatuor
both of-divine and of-human they-should-confess nature these are the-four
principales synodi, fidei doctrinam plenissime prædicantes.
principal synods of-faith the-doctrine most-fully proclaiming
Sed et si qua sunt consilia, quæ sancti Patres Spiritu
but also if any there-are councils which the-holy Fathers of-the-Spirit
Dei pleni sanxerunt; post istarum quatuor auctoritatem
of-God full sanctioned after of-these four the-authority
omni manent stabilita vigore, quorum gesta in hoc opere
with-all remain established vigor whose acts in this work
continentur condita. Synodum autem ex Græco interpretari
are-contained stored synod moreover from Greek to-interpret
comitatum vel cœtum. Concilii vero nomen tractum ex more
retinue or assembly of-council but the-name drawn from custom
Romano. Tempore enim quo causæ agebantur, conveniebant
Roman at-the-time for when cases were-pleaded they-came-together
omnes in unum, communique intentione tractabant. Unde et
all into one and-with-common intention treated whence also
concilium a communi intentione dictum, quasi consilium.
council from common intention called as-if consilium
Nam cilia oculorum sunt integumenta. Unde et considium
for cilia of-the-eyes are the-coverings whence also considium
consilium, d in l littera transeunte. Cœtus vero conventus
consilium d into l letter passing coetus but a-meeting
est, vel congregatio a coeundo, id est conveniendo in
is or gathering from coming-together that is by-convening into
unum. Unde et conventus est nuncupatus, sicut conventus
one whence also convent is named as convent

cœtus concilium, a societate multorum in unum. Epistola
assembly council from the-fellowship of-many into one epistle
Græce missa interpretatur Latine. Epistolæ canonicæ, id est
in-Greek sent is-interpreted in-Latin the-Epistles canonical that is
regulares, quæ etiam dicuntur catholicæ, id est universales;
regular which also are-called catholic that is universal
quia non uni tantum populo vel civitati, sed universis
because not to-one only people or city but to-all
gentibus generaliter scriptæ sunt. Actus apostolorum primordia
nations generally written are the-Acts of-the-apostles the-beginnings
fidei Christianæ in gentibus, et nascentis Ecclesiæ
of-the-faith Christian among the-nations and of-the-arising Church
historiam digerunt, et apostolorum vocantur: Apocalypsis
the-history set-out and of-the-apostles are-called Apocalypse
ex Græco in Latinum revelatio interpretatur, juxta quod
from Greek into Latin revelation is-interpreted according-to what
Joannes dicit: Apocalypsis Jesu Christi, quam dedit illis
John says the-Apocalypse of-Jesus Christ which gave to-them
Deus palam facere servo suo Joanni (Apoc. i).
God openly to-make to-servant his John Apoc. one

CAP. XIII. Qui bibliothecas fecerunt

XIII · WHO MADE LIBRARIES

Among Christians, Pamphilus the martyr, whose life Eusebius wrote, rivaled Pisistratus with a library of nearly thirty thousand volumes, and Jerome and Gennadius sought out the Church's writers throughout the world and listed their works in a single catalog.

Apud nos Pamphilus martyr, cujus vitam Eusebius Cæsariensis
among us Pamphilus the-martyr whose life Eusebius of-Caesarea
conscripsit, Pisistratum in sacræ bibliothecæ studio adæquare
wrote Pisistratus in of-a-sacred library the-zeal to-equal
contendit. Hic enim in Bibliotheca sua prope triginta millia
strove he for in Library his nearly thirty thousand
voluminum habuit. Hieronymus quoque atque Gennadius
of-volumes had Jerome also and Gennadius
ecclesiasticos scriptores toto orbe quærentes, ordine
the-ecclesiastical writers in-the-whole world seeking in-order
persecuti sunt, eorumque studia in uno voluminis indiculo
pursued have and-their studies in one of-a-volume index
comprehenderunt.
comprised

CAP. XIV. Quæ scripturæ sunt authenticæ

XIV · WHICH WRITINGS ARE AUTHENTIC

Origen outdid Greeks and Latins in the number of his works, Jerome claiming to have read six thousand, but Augustine surpassed them all, writing more than anyone could even read. Hugh names the Fathers and Christian poets from Athanasius and Hilary to Bede, Cyprian, Prudentius, and Arator; Origen, whom the Church neither wholly rejects nor wholly accepts; Rufinus, to be read as Jerome judged him; Gelasius, Dionysius the Areopagite, Eusebius' histories despite his defense of Origen, and Cassiodorus.

De nostris apud Græcos, Origenes in scripturarum labore
of ours among the-Greeks Origen in of-the-scriptures the-labor
tam Græcos quam Latinos operum suorum numero
as-much the-Greeks as the-Latins of-works his in-the-number
superavit. Denique Hieronymus sex millia librorum ejus se
surpassed finally Jerome six thousand of-books his himself
legisse fatetur. Horum tamen omnium studia Augustinus
to-have-read confesses of-these yet all the-studies Augustine
ingenio vel scientia sua vicit. Nam tanta scripsit, ut
by-wit or knowledge his conquered for so-many-things he-wrote that
diebus ac noctibus non solum scribere libros ejus quisquam,
by-days and nights not only to-write books his anyone
sed ne legere quidem accurate valeat. Scripserunt et alii
but not-even to-read indeed accurately could-be-able wrote also other
catholici viri multa, et insignia opera; Athanasius Alexandrinus
catholic men many and notable works Athanasius of-Alexandria
episcopus, Hilarius Pictaviensis episcopus, Basilius Capadocenus
bishop Hilary of-Poitiers bishop Basil of-Cappadocia
episcopus, Gregorius Theologus, et Gregorius Nazianzenus
bishop Gregory the-Theologian and Gregory of-Nazianzus
episcopus, Ambrosius Mediolanensis episcopus, Theophilus
bishop Ambrose of-Milan bishop Theophilus

Alexandrinus episcopus, Joannes Constantinopolitanus episcopus,
of-Alexandria bishop John of-Constantinople bishop
Cyrillus Alexandrinus episcopus, Leo papa, Proculus, Isidorus
Cyril of-Alexandria bishop Leo the-pope Proculus Isidore
Hispalensis, Beda, Cyprianus martyr et Carthaginensis
of-Seville Bede Cyprian martyr and of-Carthage
episcopus, Hieronymus presbyter, Origenes, cujus scripta nec
bishop Jerome the-presbyter Origen whose writings neither
omnino refutat, nec per omnia recipit Ecclesia, Orosius,
wholly rejects nor in all-things receives the-Church Orosius
Sedulius, Prudentius, Juvencus, Arator et Ruphinus, qui
Sedulius Prudentius Juvencus Arator and Rufinus who
multos libros edidit, et interpretatus est quasdam scripturas.
many books published and translated has certain scriptures
Sed quoniam beatus Hieronymus in aliquibus eum de
but since blessed Jerome in some-things him about
arbitrii libertate notavit, illa sentire debemus, quæ et
of-choice the-freedom censured those-things to-think we-ought which also
Hieronymus. Gelasius etiam fecit quinque libros adversus
Jerome Gelasius also made five books against
Nestorium et Eutichem, et tractatus in modum Ambrosii.
Nestorius and Eutyches and treatises in the-manner of-Ambrose
Item libros duos adversus Arium, fecit etiam sacramentorum
likewise books two against Arius he-made also of-the-sacraments
præfata, et orationes et epistolas fidei. Dionysius Areopagita,
prefaces and prayers and epistles of-faith Dionysius the-Areopagite
episcopus ordinatus Corinthiorum, multa ingenii sui volumina
bishop ordained of-the-Corinthians many of-wit his volumes
reliquit. Item Chronica Eusebii Cæsariensis, atque ejusdem
left likewise the-Chronicles of-Eusebius of-Caesarea and of-the-same
historiæ ecclesiasticæ libri, quamvis in primo narrationis suæ
of-history ecclesiastical the-books although in the-first of-narration his

libro tepuerit, et post in laudibus atque excusatione
book he-was-lukewarm and afterward in the-praises and excuse
Origenis schismatici unum conscripserit librum, propter rerum
of-Origen the-schismatic one wrote book because-of of-things
tamen singularum notitiam, quæ ad instructionem pertinet,
yet single the-knowledge which to instruction pertains
non usquequaque Ecclesia refutat. Cassiodorus quoque, qui
not altogether the-Church rejects Cassiodorus also who
in explanatione Psalmorum satis utile opus scripsit. Sunt
in the-explanation of-the-Psalms quite useful a-work wrote there-are
adhuc et alii multi, quorum nomina hic taceo.
still also others many whose names here I-pass-over

CAP. XV. Quæ sint apocryphæ scripturæ

XV · WHICH WRITINGS ARE APOCRYPHAL

Hugh lists the apocrypha: the Itinerary under Peter's name, the Acts and Gospels under Andrew's, Thomas', and Barnabas', the gospels forged by Lucian, books of the Savior's infancy and nativity, the Shepherd, the works of Leucius, the Virgilian cento on Christ, the Acts of Thecla, revelations under Paul's, Thomas', and Stephen's names, the Passing of Mary, Adam's Penance, the letter of Jesus to Abgar, the passions of Cyricus and George, and amulets. With them he condemns the writings of every heretic from Simon Magus to Acacius of Constantinople under an indissoluble anathema.

Itinerarium nomine Petri apostoli, quod appellatur sancti
the-Itinerary under-the-name of-Peter the-apostle which is-called of-saint
Clementis, lib. viii apocryphi. Actus Andreæ apostoli
Clement books eight apocryphal the-Acts of-Andrew the-apostle
apocryphus. Actus nomine Thomæ apocryph. Evangelia
apocryphal the-Acts under-the-name of-Thomas apocryphal Gospels

nomine Barnabæ apostoli apocryph. Evangelia nomine
under-the-name of-Barnabas the-apostle apocryphal Gospels under-the-name
Thomæ apostoli apocr. Evangelia nomine Andreæ apostoli
of-Thomas the-apostle apocryphal Gospels under-the-name of-Andrew the-apostle
apoc. Evangelia quæ falsavit Lucianus apocr. Evangelia quæ
apocryphal Gospels which falsified Lucian apocryphal Gospels which
falsavit Titius apocr. Liber De infantia Salvatoris apocr.
falsified Titius apocryphal the-book On the-infancy of-the-Savior apocryphal
Liber De nativitate Salvatoris et de sancta Maria, vel
the-book On the-nativity of-the-Savior and about holy Mary or
de obstetrice ejus apocr. Liber qui appellatur pastoris
about the-midwife her apocryphal the-book which is-called of-the-shepherd
apoc. Libri omnes quos fecit Leutius discipulus diaboli
apocryphal the-books all which made Leucius the-disciple of-the-devil
apocr. Liber qui appellatur Fundamentum apocr. Liber
apocryphal the-book which is-called the-Foundation apocryphal the-book
qui appellatur Thesaurus apocr. Liber qui est De filiabus
which is-called the-Treasure apocryphal the-book which is On the-daughters
Adæ vel Genesis apoc. Centimetrum de Christo Virgilianis
of-Adam or Genesis apocryphal the-Cento about Christ from-Virgilian
compaginatum versibus apocr. Liber qui appellatur Actus
put-together verses apocryphal the-book which is-called the-Acts
Teclæ et Pauli apoc. Liber qui appellatur Nepotis apocr.
of-Thecla and of-Paul apocryphal the-book which is-called of-Nepos apocryphal
Liber Proverbiorum ab hæreticis conscriptus, et sancti
the-book of-Proverbs by heretics written and of-saint
Sixti nomine signatus apocr. Revelatio quæ appellatur
Sixtus with-the-name sealed apocryphal the-Revelation which is-called
Pauli apocr. Revelatio quæ appellatur Thomæ apostoli
of-Paul apocryphal the-Revelation which is-called of-Thomas the-apostle
apocr. Revelatio quæ appellatur Stephani apoc. Liber qui
apocryphal the-Revelation which is-called of-Stephen apocryphal the-book which

appellatur Transitus sanctæ Mariæ apoc. Liber qui appellatur
is-called the-Passing of-holy Mary apocryphal the-book which is-called
Pœnitentia Adam apoc. Liber Diogiæ nomine gigantis,
the-Penitence of-Adam apocryphal the-book of-Diogia by-name of-a-giant
qui post diluvium cum dracone ab hæreticis pugnasse
who after the-flood with a-dragon by heretics to-have-fought
perhibetur apocr. Liber qui appellatur Testamentum Job
is-said apocryphal the-book which is-called the-Testament of-Job
apocr. Liber qui appellatur pœnitentia Origenis apoc.
apocryphal the-book which is-called the-penitence of-Origen apocryphal
Liber qui appellatur pœnitentia Cypriani apocr. Libri qui
the-book which is-called the-penitence of-Cyprian apocryphal the-books which
appellantur Jamne et Mambre, apocr. Liber qui appellatur
are-called Jannes and Mambres apocryphal the-book which is-called
Sors apostolorum apocr. Liber Lusan apocr. Liber
the-Lot of-the-apostles apocryphal the-book Lusan apocryphal the-book
canonum apostolorum apocr. Liber physiologus ab hæreticis
of-the-canons of-the-apostles apocryphal the-book physiologus by heretics
conscriptus, et beati Ambrosii nomine præsignatus apocr.
written and of-blessed Ambrose with-the-name headed apocryphal
Historia Eusebii Pamphyli apocr. Opuscula Tertulliani sive
the-History of-Eusebius Pamphili apocryphal the-little-works of-Tertullian or
Africani apoc. Opuscula Posthumiani et Galli apocr.
of-Africanus apocryphal the-little-works of-Postumianus and of-Gallus apocryphal
Opuscula Montani et Priscillæ, et Maximillæ apoc.
the-little-works of-Montanus and of-Priscilla and of-Maximilla apocryphal
Omnia opuscula Fausti Manichæi apocr. Opuscula alterius
all the-little-works of-Faustus the-Manichee apocryphal the-little-works of-the-other
Clementis Alexandrini apocr. Opuscula Cassiani presbyteri
Clement of-Alexandria apocryphal the-little-works of-Cassian presbyter
Galliarum apocr. Opuscula Victorini Pictaviensis apocr.
of-the-Gauls apocryphal the-little-works of-Victorinus of-Poitiers apocryphal

Opuscula Fausti Reginensis apoc. Opuscula Frumentii
the-little-works of-Faustus of-Riez apocryphal the-little-works of-Frumentius
apocr. Epistola Jesu ad Abgarum apocr. Passio Cyrici
apocryphal the-Epistle of-Jesus to Abgar apocryphal the-Passion of-Cyricus
et Julitæ apocr. Passio Georgii apoc. Scripta quæ
and of-Julitta apocryphal the-Passion of-George apocryphal the-writings which
appellantur Salomonis Contradictio apocr. Philacteria omnia
are-called of-Solomon the-Contradiction apocryphal phylacteries all
quæ non ab angelo, ut illi confingunt, sed magis a
which not by an-angel as they feign but rather by
dæmone conscripta sunt apocr. Hæc et his similia quæ
a-demon written were apocryphal these and to-these like-things which
Simon Magus, Nicolaus, Cherinthus, Marcion, Basilides,
Simon Magus Nicolaus Cerinthus Marcion Basilides
Chion, Paulus etiam Samosatenus, Photinus et Bonosus,
Chion Paul also of-Samosata Photinus and Bonosus
qui simili errore defecerunt. Montanus quoque cum suis
who by-like error failed Montanus also with his
obscœnissimis sequacibus. Apollinaris, Valentinus, Manichæus,
most-obscene followers Apollinaris Valentinus the-Manichee
Faustus, Sabellius, Arius, Macedonius, Eunomius, Novatus,
Faustus Sabellius Arius Macedonius Eunomius Novatus
Fabatius, Calixtus, Donatus, et Eustachius, Nibianus, Pelagius,
Fabatius Calixtus Donatus and Eustachius Nibianus Pelagius
Julianus et Laciensis, Cœlestinus, Maximianus, Priscillianus
Julian and Laciensis Coelestinus Maximianus Priscillian
ab Hispania, Lampedius, Dioscorus, Euticius, Petrus et
from Spain Lampetius Dioscorus Euticius Peter and
alter Petrus, e quibus unus Alexandriam, alter Antiochiam
the-other Peter of whom one Alexandria the-other Antioch
maculavit, Achatius Constantinopolitanus cum consortibus
stained Acacius of-Constantinople with companions

suis, necnon et omnes hæreses, quas ipsi eorumque
his and-indeed also all the-heresies which they-themselves and-their
discipuli, sive schismatici docuerunt vel scripserunt: quorum
disciples or schismatics taught or wrote whose
nomina minime retinemus, non solum repudiata, verum
names by-no-means we-retain not only repudiated but
etiam ab omni catholica et Romana Ecclesia eliminata, atque
also by all catholic and Roman Church cast-out and
cum suis auctoribus, auctorumque sequacibus sub anathematis
with their authors and-of-the-authors followers under of-anathema
indissolubili vinculo in æternum confitemur esse damnata.
the-indissoluble bond into eternity we-confess to-be condemned

CAP. XVI. Quædam etymologiæ dictionum ad lectionem pertinentium

XVI · SOME ETYMOLOGIES OF WORDS BELONGING TO READING

A codex is of many books, named from a tree trunk with its branches; a volume from rolling; a book from the inner bark on which the ancients wrote. Hugh explains the schedule, a draft still being corrected; paper, from Memphis; parchment, from Pergamum; homily, treatise, dialogue, sermon, and commentary, which some reserve for pagan books, calling those on Scripture expositions; and gloss, Greek for tongue, which names a word by a single other word.

Codex multorum librorum est: liber unius voluminis, et
a-codex of-many books is a-book of-one volume and
dictus codex per translationem a codicibus arborum seu
called codex by transfer from the-trunks of-trees or
vitium, quasi caudex, quod in se multitudinem librorum
of-vines as-if caudex because in itself a-multitude of-books
quasi ramorum contineat. Volumen dicitur a volvendo.
as-if of-branches it-contains volume is-called from rolling

Liber est interior cortex arboris, in quo antiqui ante usum
liber is the-inner bark of-a-tree on which the-ancients before the-use
chartæ vel membranarum scribere solebant. Unde et scriptores
of-paper or of-parchments to-write were-wont whence also writers
librarios vocabant, unde dictus est liber volumen. Scheda
librarians they-called whence called is liber a-volume scheda
cujus diminutivum est schedula, Græcum nomen est. Et
whose diminutive is schedula a-Greek name is and
dicitur scheda proprie quod adhuc emendatur, et necdum in
is-called scheda properly what still is-corrected and not-yet into
libros redactum est. Chartarum usus primum apud Memphim
books brought is of-papers the-use first at Memphis
civitatem Ægypti inventus est. Dicta autem charta, quod
a-city of-Egypt found was called moreover charta because
carptim papiri tegmen decerptum glutinatur, et sic charta
piecemeal of-the-papyrus the-covering plucked is-glued and so paper
conficitur, cujus genera plura sunt. Pergamenum dicitur a
is-made of-which kinds many are parchment is-called from
Pergamio, ubi inventum est. Dicuntur etiam membranæ, quia
Pergamum where found it-was are-called also membranes because
ex membris pecudum detrahuntur. Fiebant autem membranæ
from the-members of-cattle they-are-drawn-off were-made moreover membranes
primum lutei coloris, postea Romæ candidæ membranæ
first of-yellow color afterward at-Rome white membranes
repertæ sunt. Homilia dicitur quasi sermo popularis; sicut ubi
found were homily is-called as-if speech popular as where
verbum fit ad populum. Tractatus est unius rei multiplex
a-word is-made to the-people a-treatise is of-one thing a-manifold
expositio. Dialogus est collatio duorum vel plurium; Latini
exposition dialogue is a-conference of-two or more the-Latins
sermonem dicunt. Sermo autem dictus, quia seritur inter
sermon call sermo moreover called because it-is-woven between

utrumque. Commentaria dicta quasi cum mente, vel a
both commentaries called as-if with mind or from
comminiscor. Sunt enim interpretationes vel commentaria juris
comminiscor they-are for interpretations or commentaries of-law
vel Evangelii. Dicunt quidam commenta appellanda gentilium
or of-the-Gospel say some commenta to-be-called of-gentile
librorum, expositiones autem divinorum. Glossa Græcum est, et
books expositions moreover of-the-divine gloss Greek is and
interpretatur lingua, quia quodammodo loquitur significationem
is-interpreted tongue because in-a-way it-speaks the-signification
subjectæ dictionis. Hanc philosophi adverbum [al. adverbium]
of-the-subject word this the-philosophers adverbum or adverbium
dicunt, qua vocem illam de cujus requæritur, uno et
call which the-word that about which it-is-asked by-one and
singulari verbo designat; verbi gratia. ut conticescere est tacere.
single word designates for example as conticescere is tacere

CAP. I. De quibusdam sacræ Scripturæ proprietatibus præmonitio

I · A FOREWARNING ON CERTAIN PROPERTIES OF SACRED SCRIPTURE

The reader should not find it burdensome that the number, order, and names of the divine books have been treated so variously, since ignorance of these small things often obscures great ones. Once the reader has opened these locks at the start, he can run his course freely without seeking new rudiments in each book, and Hugh turns to the rest.

Non debet onerosum esse studioso lectori, quod tam
not ought burdensome to-be to-the-studious reader that so
varie, multipliciterque numerum et ordinem, et vocabula
variously and-manifoldly the-number and order and names
divinorum librorum tractamus, quia sæpe accidit, ut hæc
of-the-divine books we-treat because often it-happens that these
minima ignorata, magnarum rerum et utilium notitiam
least-things unknown of-great things and useful the-knowledge
obscurent. Quapropter semel se expediat lector, ut his
obscure wherefore once himself let-him-free the-reader that these
quasi quibusdam clausulis, prima fronte reseratis, libero gressu
as-if certain locks at-first glance opened with-free step
possit deinde propositum iter currere, ne in singulis libris
he-may-be-able thereafter the-proposed journey to-run lest in each book
nova rudimenta quærere oporteat. His ergo expeditis, deinceps
new rudiments to-seek it-behoove these therefore dispatched thereafter
cætera quæ ad propositum opus valere videbuntur, tractabimus.
the-rest which to the-proposed work to-avail shall-seem we-shall-treat

CAP. II. De triplici intelligentia

II · ON THE THREEFOLD UNDERSTANDING

Scripture has three modes of understanding, history, allegory, and tropology, but not every passage holds all three. As in a harp only the strings sound, while the wooden body holds and stretches them and returns their sound sweeter, so some passages are meant only spiritually, some serve morals, some are plain history, and some admit all three. Each must be assigned in its place as reason requires, though often one letter yields all three at once.

Primo omnium intelligendum est, quod divina Scriptura
first of-all to-be-understood it-is that divine Scripture
triplicem habet modum intelligendi, id est historiam,
threefold has a-manner of-understanding that is history
allegoriam, tropologiam. Sane non omnia quæ in divino
allegory tropology truly not all-things which in the-divine
reperiuntur eloquio, ad hanc triplicem intorquenda sunt
are-found utterance to this threefold to-be-twisted are
interpretationem, ut singula historiam, allegoriam, et
interpretation so-that each history allegory and
tropologiam simul continere credantur. Quod etsi in multis
tropology together to-contain be-believed which although in many
congrue assignari possit, ubique tamen observare aut difficile
fittingly to-be-assigned can everywhere yet to-observe either difficult
est, aut impossibile. Sicut enim in citharis et hujusmodi
is or impossible as for in harps and of-this-kind
organis musicis non quidem omnia quæ tanguntur canorum
instruments musical not indeed all-things which are-touched melodious
aliquid resonant, sed tantum chordæ; cætera tamen in toto
anything resound but only the-strings the-rest yet in the-whole
citharæ corpore ideo facta sunt, ut essent ubi
of-the-harp body for-this-reason made are that there-might-be where

connecterentur, et quo tenderentur illa quæ ad cantilenæ
might-be-connected and to-where might-be-stretched those which for of-the-song
suavitatem modulaturus est artifex, ita in divinis eloquiis
the-sweetness about-to-modulate is the-craftsman so in the-divine utterances
quædam posita sunt, quæ tantum spiritualiter intelligi
certain-things placed are which only spiritually to-be-understood
volunt; quædam vero morum gravitati deserviunt; quædam
wish certain-things but of-morals to-the-gravity serve certain-things
etiam secundum simplicem sensum historiæ dicta sunt,
also according-to the-simple sense of-history said are
nonnulla autem quæ et historice, et allegorice, et tropologice
some moreover which both historically and allegorically and tropologically
convenienter exponi possunt. Unde modo mirabili
fittingly to-be-expounded can whence in-a-manner wonderful
omnis divina Scriptura ita per Dei sapientiam convenienter
all divine Scripture so through of-God the-wisdom fittingly
suis partibus aptata atque disposita est, ut quidquid in ea
to-its parts fitted and arranged is that whatever in it
continetur, aut vice chordarum spiritualis intelligentiæ
is-contained either in-the-office of-strings of-spiritual understanding
suavitatem personet, aut per historiæ seriem, et litteræ
the-sweetness sounds-forth or through of-history the-series and of-the-letter
soliditatem mysteriorum dicta sparsim posita continens, et
the-solidity of-mysteries the-sayings scatteredly placed containing and
quasi in unum connectens, ad modum ligni concavi super
as-if into one connecting in the-manner of-a-wood hollow over
extensas chordas simul copulet, earumque sonum recipiens in
the-stretched strings together it-couples and-their sound receiving into
se, dulciorem auribus referat, quem non solum chorda edidit,
itself sweeter to-the-ears returns which not only the-string produced
sed et lignum modulo corporis sui formavit. Sic et mel
but also the-wood with-the-measure of-body its formed so also honey

in favo gratius. Et quidquid majori exercitio quæritur,
in the-comb more-pleasing and whatever with-greater exercise is-sought
majori etiam desiderio invenitur. Oportet ergo tractare sic
with-greater also desire is-found it-behooves therefore to-handle so
divinam Scripturam, ut nec ubique historiam, nec ubique
divine Scripture that neither everywhere history nor everywhere
allegoriam, nec ubique quæramus tropologiam; sed singula in
allegory nor everywhere we-seek tropology but each in
suis locis, prout ratio postulat, competenter assignare. Sæpe
their places as reason demands fittingly to-assign often
tamen in una eademque littera omnia reperiri possunt; sicut
yet in one and-the-same letter all-things to-be-found can as
historiæ veritas et mysticum aliquid per allegoriam insinuet,
of-history the-truth both mystic something through allegory may-suggest
et quid agendum sit, pariter per tropologiam demonstret.
and what to-be-done is equally through tropology may-show

CAP. III. Quod res etiam significent in divina Scriptura

III · THAT IN DIVINE SCRIPTURE THINGS ALSO SIGNIFY

In Scripture not only words but things signify: the philosopher knows only the meaning of words, but the meaning of things, set by nature, is God's voice to men. The unlearned who see only the letter think Scripture has no subtlety; but when Peter calls the devil a roaring lion, the word means the animal and the animal the devil.

Sciendum est etiam, quod in divino eloquio non tantum
to-be-known it-is also that in the-divine utterance not only
verba, sed etiam res significare habent, qui modus non
words but also things to-signify have which manner not
adeo in aliis scripturis inveniri solet. Philosophus solam
so in other writings to-be-found is-wont the-philosopher the-sole

vocum novit significationem, sed excellentior valde est rerum
of-words knows the-signification but more-excellent very is of-things
significatio, quam vocum; quia hanc usus instituit, illam
the-signification than of-words because this use established that
natura dictavit. Hæc hominum vox est, illa vox Dei ad
nature dictated this of-men the-voice is that the-voice of-God to
homines. Hæc prolata perit, illa creata subsistit: «Vox tenuis
men this uttered perishes that created subsists the-voice thin
est nota sensuum; res divinæ rationis est simulacrum.»
is the-mark of-the-senses the-thing of-divine reason is the-image
Quod ergo sonus oris, qui simul subsistere incipit
what therefore the-sound of-the-mouth which at-once to-subsist begins
et desinit, ad rationem mentis est; hoc omne spatium
and ceases to the-reason of-the-mind is this all the-space
temporis ad æternitatem. Ratio mentis intrinsecum verbum
of-time to eternity the-reason of-the-mind the-inner word
est, quod sono vocis, id est verbo extrinseco
is which by-the-sound of-the-voice that is by-the-word outer
manifestatur, et divina sapientia, quam de corde suo pater
is-manifested and divine wisdom which from heart his the-father
eructavit, in se invisibilis per creaturas, et in creaturis,
belched-forth in itself invisible through creatures and in creatures
agnoscitur. Ex quo nimirum colligitur, quam profunda in
is-known from which surely is-gathered how deep in
sacris litteris requirenda sit intelligentia, ubi per vocem
the-sacred letters to-be-sought is understanding where through the-word
ad intellectum, per intellectum ad rem, per rem
to the-understanding through the-understanding to the-thing through the-thing
ad rationem, per rationem pervenitur ad veritatem. Quod
to the-reason through the-reason one-arrives at truth which
dum quidam minus docti non considerant, nullam in eis
while some less learned not consider no in them

esse subtilitatem existimant, ubi exerceri possint ingenia,
to-be subtlety they-judge where to-be-exercised can wits
et ob hoc ad apostolorum scripturas se transferunt,
and for this to of-the-apostles the-writings themselves they-transfer
quia profecto nil aliud ibi concipiunt, nisi solam litteræ
because surely nothing else there they-conceive except alone of-the-letter
superficiem, virtutem veritatis ignorantes. Quod autem rerum
the-surface the-power of-truth not-knowing that moreover of-things
significatione sacra utantur eloquia, brevi quodam et
the-signification the-sacred use utterances by-a-brief certain and
aperto exemplo demonstrabimus. Dicit Scriptura: Vigilate,
open example we-shall-show says Scripture be-watchful
quia adversarius vester diabolus tanquam leo rugiens circuit
because adversary your the-devil as a-lion roaring goes-about
(I Pet. v). Hic si dixerimus leonem significare diabolum, non
I Pet. five here if we-say the-lion to-signify the-devil not
vocem, sed rem intelligere debemus. Si enim duæ hæ voces,
the-word but the-thing to-understand we-ought if for two these words
id est diabolus et leo, unam et eamdem rem significant,
that is devil and lion one and the-same thing signify
incompetens est similitudo ejusdem rei ad seipsam, Restat
unfitting is the-likeness of-the-same thing to itself it-remains
ergo, ut hæc vox leo animal ipsum significet, animal
therefore that this word lion the-animal itself signifies the-animal
vero diabolum designet; et cætera omnia ad hunc modum
but the-devil designates and the-rest all in this manner
accipienda sunt, ut cum dicimus vermem, vitulum, lapidem
to-be-taken are as when we-say worm calf stone
serpentem, et alia hujusmodi, Christum significare.
serpent and other of-this-kind Christ to-signify

CAP. IV. De septem regulis

IV · ON THE SEVEN RULES

Wise men name seven rules of Scripture's speech: of the Lord and his body, as one person; of the Lord's body, single and mixed; of letter and spirit; of species for genus, as threats against Babylon reach the whole world; of times, a part for the whole, or the future told as past; recapitulation, as the tongues of Noah's sons before Babel; and of the devil and his body, as Judas is called a devil.

Illud quoque diligenter attendendum est, quod septem esse
that also diligently to-be-attended-to is that seven there-are
inter cæteras regulas locutionum sanctarum Scripturarum,
among the-other rules of-the-utterances of-holy Scriptures
quidam sapientes dixerunt. Prima regula est de Domino
some wise-men have-said the-first rule is about the-Lord
et ejus corpore, quæ de uno ad unum loquitur, atque in
and his body which from one to one speaks and in
una persona modo caput, modo corpus ostendit, sicut Isaias
one person now the-head now the-body shows as Isaiah
ait: Induit me Dominus vestimentis salutis, et indumento
says has-clothed me the-Lord with-garments of-salvation and with-the-robe
justitiæ circumdedit me, quasi sponsum decoratum corona,
of-justice has-surrounded me as a-bridegroom adorned with-a-crown
et quasi sponsam ornatam monilibus suis (Isai. lxi). In
and as a-bride decked with-necklaces her Isai. sixty-one in
una enim persona duplici vocabulo nominata; et caput, id
one for person by-twofold name named both the-head that
est sponsum; et Ecclesiam, id est sponsam manifestavit.
is the-bridegroom and the-Church that is the-bride he-manifested
Proinde notandum est in Scripturis, quando specialiter caput
accordingly to-be-noted it-is in the-Scriptures when specially the-head

scribitur, quando et caput et corpus, aut quando ex utroque
is-written when both the-head and the-body or when from both
transeat ad utrumque, aut ab altero ad alterum, sicque quid
it-passes to both or from one to the-other and-so what
capiti, quid corpori conveniat, prudens lector intelligat.
to-the-head what to-the-body may-belong the-prudent reader may-understand
Secunda regula est de Domini corpore uno ac simplice et
the-second rule is about of-the-Lord the-body one and simple and
permisto. Nam videntur quædam uni convenire personæ,
mixed for seem certain-things to-one to-belong person
quæ tamen non sunt unius, ut est illud: Puer [servus] meus
which yet not are of-one as is that boy servant my
es tu Israel, ecce delevi ut nubes iniquitates tuas,
are you Israel behold I-have-blotted-out as a-cloud iniquities your
et sicut nebulam peccata tua. Convertere [revertere] ad me,
and as a-mist sins your turn return to me
et redimam te (Isa. xliv). Hoc ad unum non congruit.
and I-shall-redeem you Isa. forty-four this to one not fits
Nam altera pars est cui peccata delevit, et cui dicit
for the-one part is whose sins he-blotted-out and to-whom he-says
meus es tu; et altera cui dicit, convertere ad me, et
my are you and the-other to-whom he-says turn to me and
redimam te; qui si convertantur, peccata eorum delentur.
I-shall-redeem you who if they-be-converted the-sins their are-blotted-out
Per hanc enim regulam sic ad omnes loquitur Scriptura,
through this for rule so to all speaks Scripture
ut et boni redarguantur cum malis, et mali laudentur
that both the-good are-rebuked with the-wicked and the-wicked are-praised
propter bonos; sed quid ad quem pertineat qui prudenter
because-of the-good but what to whom may-pertain he-who prudently
legerit discet. Tertia regula est de littera et spiritu, id
has-read shall-learn the-third rule is about the-letter and the-spirit that

est de lege et gratia; lege per quam præcepta facienda
is about the-law and grace the-law through which precepts to-be-done
admoventur; gratia per quam ut operemur adjuvamur. Vel
are-brought-near grace through which that we-may-work we-are-helped or
quod lex non tantum historice, sed etiam spiritualiter
that the-law not only historically but also spiritually
sentienda sit. Namque et historice oportet fidem tenere,
to-be-understood is for both historically it-behooves the-faith to-hold
et spiritualiter legem intelligere. Quarta regula est de specie
and spiritually the-law to-understand the-fourth rule is about species
et genere, per quam pars pro toto, et totum pro parte
and genus through which the-part for the-whole and the-whole for the-part
accipitur, veluti si uni populo vel civitati loquatur Deus, et
is-taken as if to-one people or city may-speak God and
tamen intelligatur omnem contingere mundum. Nam licet
yet be-understood the-whole to-touch world for although
adversus unam civitatem Babyloniam per Isaiam prophetam
against one city Babylon through Isaiah the-prophet
Dominus comminetur; tamen dum contra eam loquitur,
the-Lord threatens yet while against it he-speaks
transit ad genus de specie, et convertit contra totum
he-passes to the-genus from the-species and turns against the-whole
mundum sermonem. Certe si non diceret adversus universum
world speech certainly if not he-spoke against the-universal
orbem, non adderet infra generaliter, ut disperdat omnem,
world not he-would-add below generally that he-may-destroy all
terram et visitabo super orbis mala (Isa. xiii), et
the-earth and I-shall-visit upon of-the-world the-evils Isa. thirteen and
cætera quæ sequuntur ad intentionem mundi pertinentia,
the-rest which follow to the-intention of-the-world pertaining
unde et adjecit: Hoc est consilium quod cogitavi super
whence also he-added this is the-counsel which I-have-thought upon

omnem terram, et hæc manus extensa super omnes gentes
all the-earth and this the-hand stretched upon all the-nations
(Isa. xiv). Item postquam sub persona Babyloniæ arguit
Isa. fourteen likewise after under the-person of-Babylon he-reproves
universum mundum, rursus ad eamdem quasi de genere ad
the-universal world again to the-same as-if from the-genus to
speciem revertitur, dicens quæ eidem civitati specialiter
the-species he-returns saying what-things to-the-same city specially
contigerunt. Ecce ego suscitabo super eos Medos (Isa. xiii).
happened behold I shall-raise upon them the-Medes Isa. thirteen
Nam regnante Balthassar, a Medis obtenta est Babylonia. Sic
for reigning Belshazzar by the-Medes taken was Babylon so
ex persona unius Ægypti totum vult intelligere mundum
from the-person of-one Egypt the-whole he-wishes to-understand world
dicendo: Et concurrere faciam Ægyptios adversus Ægyptios,
by-saying and to-run-together I-shall-make Egyptians against Egyptians
regnum adversus regnum (Isa. xix). Cum Ægyptus non
kingdom against kingdom Isa. nineteen though Egypt not
multa regna, sed unum habuisse describatur regnum.
many kingdoms but one to-have-had is-described kingdom
Quinta regula est de temporibus, per quam aut pars
the-fifth rule is about times through which either part
maxima temporis per partem minorem inducitur, aut pars
the-greatest of-time through a-part lesser is-introduced or part
minima temporis per partem majorem intelligitur. Sic est
the-least of-time through a-part greater is-understood so it-is
de triduo Dominicæ sepulturæ, dum nec tribus plenis
about the-three-days of-the-Lord's burial since not three full
diebus ac noctibus jacuerit in sepulcro, sed tamen a parte
days and nights he-lay in the-tomb but yet from a-part
totum triduum accipitur. Vel sicut illud quod quadringentis
the-whole three-days is-taken or as that which in-four-hundred

annis prædixerat Deus filios Israel servituros in Ægypto,
years had-foretold God the-sons of-Israel about-to-serve in Egypt
et sic inde egressuros. Qui tamen dominante Joseph
and so thence about-to-go-out who yet ruling Joseph
Ægypto, damnati sunt; nec statim post quadringentos annos
in-Egypt condemned were nor at-once after four-hundred years
egressi sunt, ut fuerat repromissum, sed annis quadringentis
gone-out were as had-been promised but years four-hundred
triginta peractis, ab Ægypto recesserunt. Est et alia de
thirty completed from Egypt withdrew there-is also another about
temporibus figura, per quam quædam quæ futura sunt,
times figure through which certain-things which future are
quasi jam gesta narrantur, ut est illud: Foderunt manus
as-if already done are-narrated as is that they-have-dug hands
meas et pedes meos; et: Diviserunt sibi vestimenta
my and feet my and they-have-divided among-themselves garments
mea (Psal. xxi); et his similia, in quibus futura,
my Psal. twenty-one and to-these like-things in which future-things
ac si jam facta sint, ita dicuntur. Sed cur quæ
as if already done they-were so are-said but why the-things-which
adhuc facienda erant, jam facta narrantur? Quia ea
still to-be-done were already done are-narrated because those-things
quæ nobis futura sunt, apud Dei æternitatem jam facta
which to-us future are with of-God the-eternity already done
sunt. Quapropter quando aliquid faciendum esse pronuntiatur,
are wherefore when something to-be-done to-be is-pronounced
secundum nos dicitur; quando vero quæ futura sunt,
according-to us it-is-said when but the-things-which future are
jam facta dicuntur, secundum Dei æternitatem accipienda
already done are-said according-to of-God the-eternity to-be-taken
sunt, apud quem jam omnia facta sunt, quæ futura sunt.
they-are with whom already all-things done are which future are

Sexta regula est de recapitulatione. Recapitulatio est enim,
the-sixth rule is about recapitulation recapitulation is for
dum Scriptura tendit ad illud, cujus narratio jam transierat,
when Scripture tends to that whose narration already had-passed
sicut cum filios filiorum Noe Scriptura commemorasset
as when the-sons of-the-sons of-Noah Scripture had-recounted
(Gen. x), dicit illos fuisse in linguis et gentibus suis,
Gen. ten it-says them to-have-been in tongues and nations their
et tamen postea quasi hoc etiam in hoc ordine temporum
and yet afterward as-if this also in this order of-times
requiritur: Erat, inquit, omnis terra labium unum [labii
is-required there-was it-says all the-earth lip one of-lip
unius, etc.], et vox una omnibus erat (Gen. xi). Quomodo
one etc. and voice one to-all was Gen. eleven how
ergo secundum suas gentes, et secundum suas linguas
therefore according-to their nations and according-to their tongues
erant, si una lingua erat omnibus, nisi quia ad illud quod
were-they if one tongue was to-all except because to that which
jam transierat recapitulando est reversa narratio? Septima
already had-passed by-recapitulating has returned the-narration the-seventh
regula est de diabolo et ejus corpore, quod sæpe dicuntur
rule is about the-devil and his body because often are-said
ipsius capitis, quæ suo magis conveniunt corpori.
of-the-very head the-things-which to-his more belong body
Sæpe vero videntur esse dicta membrorum, et non nisi
often but seem to-be said of-the-members and not except
capiti congruunt. Ex nomine quippe corporis intelligitur
to-the-head fit from the-name indeed of-the-body is-understood
caput, ut est in Evangelio de zizaniis tritico admistis,
the-head as is in the-Gospel about the-tares with-the-wheat mixed
dicente Domino: Inimicus homo hoc fecit (Matth. xiii);
saying the-Lord an-enemy man this has-done Matth. thirteen

hominem ipsum diabolum vocans, et ex nomine corporis
the-man himself the-devil calling and by the-name of-the-body
caput designans; item ex nomine capitis significatur corpus
the-head designating likewise by the-name of-the-head is-signified the-body
sicut in Evangelio dicitur: Duodecim vos elegi, et unus
as in the-Gospel it-is-said twelve you I-have-chosen and one
ex vobis diabolus est (Joan. vi). Judam utique indicans, quia
of you a-devil is John six Judas surely indicating because
diaboli corpus fuit. Apostata quippe angelus omnium caput
of-the-devil the-body he-was the-apostate indeed angel of-all the-head
est iniquorum, et hujus capitis corpus sunt omnes iniqui;
is of-the-wicked and of-this head the-body are all the-wicked
sicque cum membris suis unus est, ut sæpe quod corpori
and-so with members his one he-is so-that often what to-the-body
ejus dicitur, ad eum potius referatur. Rursum quod illi ad
his is-said to him rather is-referred again what to-him to
membra ipsius iterum deriventur, sicut in Isaia, ubi dum
the-members his again are-derived as in Isaiah where while
contra Babyloniam, id est dum contra diaboli corpus multa
against Babylon that is while against of-the-devil the-body many-things
dixisset sermo propheticus, rursus ad caput, id est diabolum
it-had-said the-speech prophetic again to the-head that is the-devil
oraculi sententiam derivat, dicens: Quomodo cecidisti de
of-the-oracle the-sentence derives saying how you-have-fallen from
cœlo, Lucifer, qui mane orieburis? (Isa. xiv.)
heaven Lucifer who in-the-morning you-used-to-rise Isa. fourteen

CAP. V. Quid studium impediat

V · WHAT HINDERS STUDY

Having set the reader's matter, Hugh turns to the way and order of reading, beginning with what to avoid. Why do two of equal talent and zeal reach unequal understanding? Every task needs both work and method, and prudence beats strength; one who works without discernment beats the air, like a traveler lost off the path in a wood, and Scripture is such a wood, whose fruits we gather and ruminate. Three things hinder readers: negligence, which needs admonishing; imprudence, which needs instruction; and fortune, poverty, sickness, slowness, or want of teachers, which needs help.

Postquam certam materiam præscripsimus lectori, et eas
after a-fixed matter we-have-prescribed to-the-reader and those
scripturas, quæ ad divinam præcipue pertinent lectionem,
writings which to the-divine chiefly pertain reading
suis nominibus assignando determinavimus, consequens
by-their names by-assigning we-have-determined consequent
videtur, ut etiam de modo et ordine legendi aliquid
it-seems that also about the-manner and order of-reading something
dicamus, quatenus ex his quæ dicta sunt, agnoscat,
we-should-say so-that from those which said are he-may-know
cui rei studium impendere debeat; ex his vero quæ
to-what thing zeal to-spend he-ought from those but which
sunt dicenda, ejusdem studii sui modum et rationem
are to-be-said of-the-same study his the-manner and reason
accipiat. Quia vero facilius quid agendum sit intelligimus,
he-may-receive because indeed more-easily what to-be-done is we-understand
si prius quid non sit faciendum agnoverimus; instruendus
if first what not is to-be-done we-have-known to-be-instructed
est primum quid cavere debeat, ac deinde informandus
he-is first what to-beware-of he-ought and then to-be-informed

qualiter ea quæ sunt agenda, perficiat. Dicendumque
how those-things which are to-be-done he-may-accomplish and-to-be-said
est quid sit, quod ex tanta turba discentium, quorum
it-is what it-is that from so-great a-crowd of-learners of-whom
multi et ingenio pollent, et vigent exercitio, tam pauci et
many both in-wit are-strong and thrive in-exercise so few and
tam numerabiles inveniantur, quibus ad scientiam pervenire
so countable are-found to-whom to knowledge to-come
contingat. Et ut de illis taceam, qui naturaliter sunt
it-may-happen and that about those I-may-be-silent who naturally are
hebetes et tardi ad intelligendum, hoc maxime me movet,
dull and slow for understanding this most me moves
et dignum quæstione videtur, unde hoc accidit, quod duo
and worthy of-question seems whence this happens that two
pari ingenio, et æquali studio uni lectioni intendunt,
with-equal wit and equal zeal to-one reading attend
nec tamen simili effectu ejus intelligentiam consequuntur.
nor yet with-like effect its understanding attain
Alter cito quod quærit apprehendit, alter diu laborat, et
the-one quickly what he-seeks grasps the-other long labors and
parum proficit. Sed sciendum est quod in quolibet negotio
little advances but to-be-known it-is that in any business
duo sunt necessaria: opus videlicet, et ratio operis,
two-things are necessary the-work namely and the-reason of-the-work
quæ ita sibi connexa sunt, ut alterum sine altero,
which so to-each-other connected are that one without the-other
aut inutile sit aut minus efficax. Verumtamen «melior,
either useless is or less effective nevertheless better
ut dicitur, prudentia est fortitudine;» quia et pondera
as it-is-said prudence is than-strength because also weights
aliquando quæ viribus movere non possumus, arte levamus.
sometimes which by-strength to-move not we-can by-art we-lift

Sic nimirum est in omni studio, qui sine discretione
so surely it-is in every study he-who without discernment
operatur, laborat quidem, sed non proficit, et quasi aerem
works labors indeed but not advances and as-if the-air
verberans, vires in ventum fundit. Aspice duos pariter
beating his-strength into the-wind pours look-at two equally
silvam transeuntes, et hunc quidem per devia laborantem,
a-wood crossing and this-one indeed through byways laboring
illum vero recti itineris compendia legentem, pari
that-one but of-the-right road the-shortcuts choosing with-equal
motu cursum tendunt, sed non æque cito perveniunt. Quid
motion the-course they-stretch but not equally quickly arrive what
autem Scripturam dixerim nisi silvam, cujus sententias quasi
moreover Scripture should-I-call except a-wood whose sentences as-if
fructus quosdam dulcissimos legendo carpimus, tractando
fruits certain most-sweet by-reading we-pluck by-handling
ruminamus? Qui ergo in tanta multitudine librorum legendi
we-ruminate he-who therefore in so-great a-multitude of-books of-reading
modum et ordinem non custodit, quasi in condensitate
the-manner and order not keeps as-if in the-density
saltus oberrans tramitem recti itineris perdidit; et est
of-a-forest wandering the-path of-the-right road has-lost and is
inter eos unde dicitur, semper discentes, et nunquam ad
among those of-whom it-is-said always learning and never to
scientiam pervenientes. Tantum enim valet discretio, ut sine
knowledge arriving so-much for avails discernment that without
ipsa et omne otium turpe sit, et labor inutilis. Ut autem
it both all leisure shameful is and labor useless that moreover
universaliter complectamur. Tria sunt quæ præcipue
universally we-may-embrace three-things there-are which chiefly
studiis legentium obesse solent; negligentia, imprudentia,
to-the-studies of-readers to-be-harmful are-wont negligence imprudence

fortuna. Negligentia est, quando ea quæ discenda sunt,
fortune negligence is when those-things which to-be-learned are
vel prorsus prætermittimus vel minus studiose discimus.
either utterly we-pass-over or less zealously we-learn
Imprudentia est, quando congruum ordinem et modum in
imprudence is when the-fitting order and manner in
his quæ discimus, non servamus. Fortuna est in eventu,
those-things which we-learn not we-keep fortune is in the-event
casu, sive naturaliter contingente, quando vel paupertate,
by-chance or naturally happening when either by-poverty
vel infirmitate, vel naturali tarditate, sive etiam doctorum
or infirmity or natural slowness or also of-teachers
raritate; quia aut non inveniuntur qui doceant, aut
by-the-scarcity because either not are-found those-who may-teach or
qui bene doceant, a proposito nostro retrahimur. In his
those-who well may-teach from purpose our we-are-drawn-back in these
autem rebus de primo quidem, id est negligentia lector
moreover things about the-first indeed that is negligence the-reader
admonendus est; de secundo vero, id est imprudentia
to-be-admonished is about the-second but that is imprudence
instruendus; de tertio autem, id est fortuna adjuvandus.
to-be-instructed about the-third moreover that is fortune to-be-helped

CAP. VI. Qui sit fructus divinæ lectionis

VI · WHAT THE FRUIT OF DIVINE READING IS

Whoever comes to divine reading should first know its fruit, since nothing should be sought without cause. Its fruit is twofold, to instruct the mind with knowledge, which belongs more to history and allegory, and to adorn it with morals, which belongs to tropology. Though it is better to be just than wise, many seek knowledge more than virtue; both are needed, and Hugh will treat first the reader who seeks the grace of morals.

Quisquis ad divinam lectionem erudiendus accesserit, primum
whoever to divine reading to-be-instructed has-approached first
qualis sit fructus ejus agnoscat. Nil enim sine causa
of-what-kind is the-fruit its let-him-know nothing for without cause
appeti debet, nec desideria trahit, quod utilitatem non
to-be-sought ought nor desires draws what usefulness not
promittit. Geminus est divinæ lectionis fructus, quia mentem
promises twin is of-divine reading the-fruit because the-mind
vel scientia erudit vel moribus ornat. Docet quod scire
either with-knowledge it-instructs or with-morals adorns it-teaches what to-know
delectet, et quod juvari expediat. Quorum alterum, id
may-delight and what to-be-helped it-is-expedient of-which the-one that
est scientia magis ad historiam et allegoriam; alterum, id
is knowledge more to history and allegory the-other that
est institutio morum ad tropologiam magis respicit. Omnis
is the-instruction of-morals to tropology more looks all
divina Scriptura refertur ad hunc finem. Sane quamvis
divine Scripture is-referred to this end truly although
expediat magis justum esse, quam sapientem, scio tamen
it-be-expedient more just to-be than wise I-know yet
plures in studio sacri eloquii scientiam quærere quam
many in the-study of-sacred utterance knowledge to-seek than

virtutem. Ego autem quoniam neutrum improbatum, sed
virtue I moreover since neither disapproved but
utrumque necessarium et laudabile esse censeo: quid cujusque
both necessary and praiseworthy to-be I-judge what to-each
intentioni competat paucis absolvam. Et primum quidem
intention may-belong in-few-words I-shall-settle and first indeed
de eo qui moralitatis gratiam amplectitur, expediam.
about him who of-morality the-grace embraces I-shall-set-out

CAP. VII. Quomodo legenda sit Scriptura divina ad correctionem morum

VII · HOW SCRIPTURE IS READ TO AMEND MORALS

Who seeks virtue in Scripture should read the books that teach contempt of the world and love of the Creator, moved by truth, not style, and Hugh commends Gregory above all. A man consumed by the prophets' riddles found rest only when sent back to the lives of the Fathers; the books are infinite, and where there is no end there is no rest.

Qui virtutum notitiam et formam vivendi in sacro quærit
he-who of-the-virtues the-knowledge and the-form of-living in sacred seeks
eloquio, hos libros magis legere debet, qui hujus mundi
utterance those books rather to-read ought which of-this world
contemptum suadent, et animam ad amorem conditoris sui
the-contempt urge and the-soul to the-love of-creator its
accendunt, rectumque vivendi tramitem docent, qualiterque
kindle and-the-right of-living path teach and-how
virtutes acquiri, et vitia declinari possint, ostendunt.
virtues to-be-acquired and vices to-be-avoided can show
Primum enim, inquit, quærite regnum Dei et justitiam ejus
first for he-says seek the-kingdom of-God and justice his

(Matth. vi); ac si aperte dicat: Et cœlestis patriæ gaudia
Matth. six as if openly he-said both of-the-heavenly fatherland the-joys
desiderate, et quibus justitiæ meritis ad ea perveniatur,
desire and by-what of-justice merits to them one-may-come
solerter inquirite. Utrumque bonum, utrumque necessarium
skillfully inquire both good both necessary
amate et quærite. Si amor est, otiosus esse non potest.
love and seek if love it-is idle to-be not it-can
Pervenire desideratis; discite quomodo perveniatur quo tenditis.
to-arrive you-desire learn how one-may-come where you-tend
Hæc vero scientia duobus modis comparatur, videlicet exemplo,
this but knowledge in-two ways is-procured namely by-example
et doctrina exemplo, quando sanctorum facta legimus,
and teaching by-example when of-the-saints the-deeds we-read
doctrina quando eorum dicta ad disciplinam nostram pertinentia
by-teaching when their sayings to discipline our pertaining
discimus. Inter quæ beatissimi Gregorii singulariter scripta
we-learn among which of-the-most-blessed Gregory singularly the-writings
amplexanda existimo, quæ quia mihi præ cæteris dulcia, et
to-be-embraced I-judge which because to-me beyond the-others sweet and
æternæ vitæ amore plena visa sunt, nolo silentio præterire.
of-eternal life with-love full seemed have I-wish-not in-silence to-pass-over
Oportet autem ut qui hanc ingressus fuerat viam in
it-behooves moreover that who this entered had way in
libris quos legerit, discat non solum colore dictaminis,
the-books which he-reads may-learn not only by-the-color of-the-style
sed virtutum æmulatione provocari, ut eum non
but by-the-emulation of-virtues to-be-provoked so-that him not
tam verborum pompositas aut concinnatio, quam veritatis
so-much of-words the-pomposity or arrangement as of-truth
pulchritudo delectet. Sciat etiam ad propositum suum non
the-beauty may-delight let-him-know also to purpose his not

conducere, ut inani raptus desiderio scientiæ, obscuras, et
to-conduce that by-empty seized desire of-knowledge obscure and
profundæ intelligentiæ Scripturas exquirat, in quibus magis
of-deep understanding Scriptures he-search-out in which more
occupetur quam ædificetur animus, ne sic eum sola lectio
be-occupied than be-edified the-mind lest so him alone reading
teneat, ut a bono opere vacare compellat. Christiano
hold that from good work to-be-idle it-compel for-the-Christian
philosopho lectio exhortatio debet esse non occupatio; et
philosopher reading an-exhortation ought to-be not an-occupation and
bona desideria pascere, non necare. Relatum mihi aliquando
good desires to-feed not to-kill related to-me once
memini de quodam satis probabilis vitæ viro, qui tanto
I-remember about a-certain quite approved of-life man who with-so-great
sanctarum Scripturarum amore flagrabat, ut eis continuum
of-the-holy Scriptures love burned that to-them continuous
impenderet studium. Cumque in dies crescente scientia
he-devoted study and-when in days growing knowledge
cresceret et desiderium ejus; cœpit tandem sapientiam zelatus
grew also desire his he-began at-last wisdom zealous-for
imprudenter (spretis simplicioribus Scripturis) profunda quæque
imprudently spurned the-simpler Scriptures deep whatever
et obscura rimari atque ænigmatibus prophetarum enodandis,
and obscure to-probe and on-the-enigmas of-the-prophets to-be-untied
et mysticis sacramentorum intellectibus vehementer insistere.
and on-the-mystical of-the-sacraments meanings vehemently to-press
Sed mens humana tantum non sustinens pondus, cœpit
but the-mind human so-great not sustaining a-weight began
mox et rei magnitudine, et intentionis jugitate
soon both of-the-thing by-the-magnitude and of-intention by-the-continuity
deficere, tantaque hujus importunæ occupationis cura
to-fail and-by-so-great of-this importunate occupation care

confundi, ut non solum jam ab utilibus, sed etiam
to-be-confounded that not only now from useful but also
a necessariis actibus cessaret. Verso siquidem eventu in
from necessary acts he-ceased turned indeed the-outcome into
contrarium, qui legere Scripturas ad ædificationem vitæ
the-contrary he-who to-read the-Scriptures for the-edification of-life
suæ cœperat; quia discretionis moderamine uti non novit,
his had-begun because of-discretion the-moderation to-use not he-knew
easdem nunc occasionem erroris habebat. Sed miseratione
the-same now as-occasion of-error had but by-mercy
divina tandem per revelationem admonitus est, ne amplius
divine at-last through revelation admonished he-was lest further
harum litterarum studio incumberet, sed sanctorum Patrum
of-these letters to-the-study he-should-apply but of-the-holy Fathers
vitam et martyrum triumphos, aliasque tales simplici stylo
the-life and of-the-martyrs the-triumphs and-other such in-simple style
dictatas, frequentare consuesceret; sicque in brevi ad
composed to-frequent he-should-grow-accustomed and-so in a-short-time to
statum pristinum reductus, tantam internæ quietis gratiam
state former led-back so-great of-inner quiet the-grace
accipere meruit, ut vere in eo illam Domini vocem
to-receive he-merited that truly in him that of-the-Lord voice
impletam diceres, qua ipse nostrum laborem et dolorem
fulfilled you-would-say by-which he our labor and pain
considerans, pie nos consolari voluit, dicens: Venite ad me
considering piously us to-console wished saying come to me
omnes qui laboratis et onerati estis, et ego reficiam vos et
all who labor and burdened are and I shall-refresh you and
deinceps invenietis, inquit, requiem animabus vestris (Matth.
thereafter you-shall-find he-says rest for-souls your Matth.
xi). Hoc exemplum ideo apposui, ut ostenderem
eleven this example for-this-reason I-have-placed that I-might-show

eis qui in disciplina non litteraturæ, sed virtutum positi
to-those who in the-discipline not of-literature but of-virtues placed
sunt, non oportere lectionem esse fastidio, sed oblectamento.
are not to-behoove reading to-be a-weariness but a-delight
Nam et Propheta: Non cognovi, inquit, litteraturam,
for also the-Prophet not I-have-known he-says literature
sive negotiationem, introibo in potentias Domini; Domine,
or trade I-shall-enter into the-powers of-the-Lord O-Lord
memorabor justitiæ tuæ solius. Deus, docuisti me a
I-shall-remember justice your alone O-God you-have-taught me from
juventute mea, etc. (Psal. lxx.) Qui enim ad occupationem
youth my etc. Psal. seventy he-who for to occupation
Scripturas, et (ut ita dicam) ad afflictionem spiritus legit,
the-Scriptures and that so I-may-say to affliction of-spirit reads
non philosophatur, sed negotiatur; vixque tam vehemens
not philosophizes but trades and-scarcely so vehement
et indiscreta intentio superbiæ carere valet. Quid autem
and indiscreet an-intention of-pride to-be-free can what moreover
de lectione simplicis Pauli dicam, qui ante implere legem
about the-reading of-simple Paul shall-I-say who before to-fulfill the-law
voluit quam discere? Quæ nobis profecto satis exemplo esse
wished than to-learn which to-us surely enough as-example to-be
potest, non auditores, neque lectores, sed factores potius
can not hearers nor readers but doers rather
justos esse ante Deum. Considerandum præterea est, quod
just to-be before God to-be-considered moreover it-is that
lectio duobus modis animo fastidium ingerere solet, et
reading in-two ways on-the-mind weariness to-heap is-wont and
affligere spiritum, qualitate videlicet si obscurior fuerit, et
to-afflict the-spirit by-quality namely if more-obscure it-be and
quantitate si prolixior exstiterit, in quo utroque magno uti
by-quantity if more-lengthy it-be in which both great to-use

moderamine oportet, ne quod ad refectionem quæsitum est,
moderation it-behooves lest what for refreshment sought is
sumatur ad suffocationem. Sunt qui omnia legere volunt;
be-taken for suffocation there-are those-who all-things to-read wish
tu noli contendere, sufficiat tibi, nihil tua interest, an
you do-not strive let-it-suffice for-you nothing to-you it-matters whether
non omnes legeris libros. Infinitus est librorum numerus;
not all you-have-read books infinite is of-books the-number
tu nolis sequi infinita. Ubi finis non est requies esse
you do-not-wish to-follow infinite-things where an-end not is rest to-be
non potest; ubi requies non est, pax nulla est; ubi pax
not can where rest not is peace none is where peace
non est, Deus habitare non potest. In pace, inquit Propheta,
not is God to-dwell not can in peace says the-Prophet
factus est locus ejus, et in Sion habitatio ejus (Psal. lxxv).
made is place his and in Sion the-dwelling his Psal. seventy-five
In Sion, sed in pace, esse Sion oportet, sed pacem non
in Sion but in peace to-be Sion it-behooves but peace not
amittere. Contemplare, et occupari noli. Noli avarus esse,
to-lose contemplate and to-be-occupied do-not do-not greedy to-be
ne forte semper egeas. Audi Salomonem, audi Sapientem,
lest perhaps always you-be-in-want hear Solomon hear the-Wise-man
et disce prudentiam. Fili mi, inquit, amplius his ne
and learn prudence son my he-says further than-these do-not
requiras; faciendi plures libros, nullus est finis, frequensque
seek of-making many books no is end and-frequent
meditatio carnis afflictio est (Eccle. xii). Ubi ergo est
meditation of-the-flesh affliction is Eccle. twelve where therefore is
finis? Finem loquendi omnes pariter audiamus Deus time,
the-end the-end of-speaking all equally let-us-hear God fear
et mandata ejus observa: hoc est omnis homo (ibid.)
and the-commandments his observe this is the-whole man ibid.

CAP. VIII. Lectionem esse incipientium, opus perfectorum, et quid monacho competat

VIII · READING FOR BEGINNERS, WORK FOR THE PERFECT

Hugh does not blame diligent readers: he spoke there to the instructed, here to those being instructed, to whom reading is proposed for now, though neither should lack virtue or wholly omit reading. One may climb but not descend. If you are a monk, what are you doing in the crowd? A monk's simplicity is his philosophy, and his task is not to teach but to weep; his habit, face, innocence, and holy conduct should teach men, since fleeing the world teaches better than following it. Reading may be his exercise, not his purpose; he promised to be perfect and must do more than beginners.

Nemo me pro his quæ superius commemoravi existimet
no-one me for these-things which above I-have-recalled let-think
lectorum diligentiam reprehendere, cum ego potius diligentes
of-readers the-diligence to-reprove since I rather diligent
lectores ad propositum hortari intendam; et eos qui libenter
readers to the-purpose to-exhort intend and those who willingly
discunt laude dignos ostendere, sed ibi locutus sum eruditis,
learn of-praise worthy to-show but there spoken I-have to-the-learned
nunc autem erudiendis, et doctrinam quæ principium est
now moreover to-those-to-be-taught and doctrine which the-beginning is
disciplinæ inchoantibus. Illis studium virtutum, istis vero
of-discipline to-the-beginners for-those the-study of-virtues for-these but
interim exercitium lectionis propositum est sic tamen ut nec
meanwhile the-exercise of-reading proposed is so yet that neither
hi virtute careant, nec illi prorsus lectionem omittant. Nam
these virtue may-lack nor those utterly reading may-omit for
sæpe minus providum est opus quod non præcedit lectio;
often less provident is the-work which not precedes reading
et doctrina minus utilis, quam non sequitur bona operatio.
and doctrine less useful which not follows good operation

Oportet autem summopere et illos cavere, ne forte ad ea
it-behooves moreover most-earnestly both those to-beware lest perhaps to those-things
quæ retro sunt aspiciant; et istos consolari, si ubi illi sunt,
which behind are they-may-look and these to-be-consoled if where those are
quandoque pervenire desiderant. Utrosque ergo exerceri,
sometime to-arrive they-desire both therefore to-be-exercised
et utrosque promoveri convenit. Nemo retro abeat, ascendere
and both to-be-advanced it-befits no-one back may-go to-ascend
licet, sed non descendere. Si vero necdum ascendere
it-is-allowed but not to-descend if but not-yet to-ascend
potes, sta in loco tuo. Liber a culpa non est, qui
you-can stand in place your free from fault not is he-who
alienum usurpat officium. Si monachus es, quid facis in
another's usurps office if a-monk you-are what do-you-do in
turba? Si amas silentium cur declamantibus assidue interesse
the-crowd if you-love silence why with-the-declaimers assiduously to-be-present
delectaris? Tu semper jejuniis et fletibus insistere debes, et
are-you-delighted you always on-fasts and on-weeping to-press ought and
tu philosophari quæris? Simplicitas monachi philosophia ejus
you to-philosophize seek the-simplicity of-the-monk the-philosophy his
est. Sed docere, inquis, alios volo. Non est tuum docere, sed
is but to-teach you-say others I-wish not is yours to-teach but
plangere. Si tamen doctor esse desideras, audi quid facias.
to-weep if yet a-teacher to-be you-desire hear what you-should-do
Utilitas habitus tui, et simplicitas vultus, innocentia vitæ,
the-usefulness of-habit your and the-simplicity of-face the-innocence of-life
et sanctitas conversationis tuæ docere debent homines. Melius
and the-holiness of-conduct your to-teach ought men better
fugiendo mundum doces quam sequendo. Sed adhuc forte
by-fleeing the-world you-teach than by-following but still perhaps
prosequeris, ecquid inquiens, nonne saltem si volo discere mihi
you-pursue what saying not at-least if I-wish to-learn for-me

licet? Supra dixi tibi, lege, et occupari noli. Exercitium
is-it-allowed above I-said to-you read and to-be-occupied do-not an-exercise
tibi esse potest lectio, sed non propositum. Doctrina bona
for-you to-be can reading but not a-purpose doctrine good
est, sed incipientium est. Tu vero te perfectum fore
is but of-beginners it-is you but yourself perfect to-be
promiseras, et ideo tibi non sufficit, si incipientibus
had-promised and therefore for-you not it-suffices if to-beginners
coæquaris. Plus aliquid te facere oportet. Considera ergo
you-are-equaled more something you to-do it-behooves consider therefore
ubi sis, et quid agere debeas facile agnosces.
where you-are and what to-do you-ought easily you-shall-know

CAP. IX. De quinque gradibus, quibus exercetur vita justorum

IX · ON THE FIVE STEPS BY WHICH THE LIFE OF THE JUST IS EXERCISED

The life of the just climbs four steps, reading or teaching, meditation, prayer, and work, and a fifth, contemplation, foretastes the reward of good work. Reading gives understanding, meditation counsel, prayer asks, work seeks, and contemplation finds. Counsel is weak without God's help, so pray, then work, since God wills to work with you: if you work alone you accomplish nothing, if God alone you merit nothing. Our purpose must always be to climb, though life's changeableness often forces us to go back, as the worker prays and the one who prays meditates, so long as our will is to ascend.

Quatuor sunt in quibus nunc exercetur vita justorum,
four there-are in which now is-exercised the-life of-the-just
et quasi per quosdam gradus ad futuram perfectionem
and as-if through certain steps to future perfection
sublevatur, videlicet lectio sive doctrina, meditatio, oratio,
is-raised namely reading or teaching meditation prayer

operatio. Quinta deinde sequitur contemplatio, in qua quasi
operation the-fifth then follows contemplation in which as-if
quodam præcedentium fructu in hac vita etiam quæ sit
by-a-certain of-the-preceding fruit in this life even what may-be
boni operis merces futura prægustatur. Unde Psalmista
of-good work the-reward future is-foretasted whence the-Psalmist
cum de judiciis Dei loqueretur, commendans ea statim
when about the-judgments of-God he-spoke commending them at-once
subjunxit: In custodiendis retributio multa est (Psal. xviii). De
added in keeping-them reward much is Psal. eighteen of
his quinque gradibus primus gradus, id est lectio incipientium
these five steps the-first step that is reading of-beginners
est; supremus, id est contemplatio perfectorum, Et de
is the-highest that is contemplation of-the-perfect and about
mediis quidem quanto plures quis ascenderit, tanto
the-middle indeed by-how-much more anyone has-ascended by-so-much
perfectior erit; verbi gratia: Prima lectio intelligentiam
more-perfect he-shall-be for example the-first reading understanding
dat, secunda meditatio consilium præstat, tertia oratio petit,
gives the-second meditation counsel affords the-third prayer asks
quarta operatio quærit, quinta contemplatio invenit. Si ergo
the-fourth operation seeks the-fifth contemplation finds if therefore
legis et intelligentiam habes et nosti jam quid faciendum
you-read and understanding you-have and you-know already what to-be-done
sit, initium boni est, sed adhuc tibi non sufficit; nondum
is the-beginning of-good it-is but still for-you not it-suffices not-yet
perfectus es. Scande itaque in arcem consilii, et meditare
perfect you-are climb and-so into the-citadel of-counsel and meditate
qualiter implere valeas, quod faciendum esse didicisti.
how to-fulfill you-may-be-able what to-be-done to-be you-have-learned
Multi enim scientiam habent, sed pauci sunt qui noverint
many for knowledge have but few are who know

qualiter scire oporteat. Rursus quoniam consilium hominis
how to-know it-behooves again since the-counsel of-man
sine divino auxilio infirmum est et inefficax, ad orationem
without divine aid weak is and ineffective to prayer
erigere; et ejus adjutorium pete, sine quo nullum potes
rise and his aid seek without which no you-can
facere bonum, ut videlicet ipsius gratia, quæ præveniendo
to-do good so-that namely his grace which by-preceding
te illuminavit, subsequendo etiam pedes tuos dirigat in
you has-enlightened by-following also feet your may-direct into
viam pacis; et quod in sola adhuc voluntate est, ad
the-way of-peace and what in only still will is to
effectum perducat bonæ operationis. Deinde restat tibi, ut
effect may-lead of-good operation then it-remains for-you that
ad bonum opus accingaris, ut quod orando petis, operando
to good work you-gird-yourself that what by-praying you-ask by-working
accipere merearis, tecum operari vult Deus; non cogeris,
to-receive you-may-merit with-you to-work wishes God not you-are-compelled
sed juvaris. Si solus tu operaris, nil perficis; si
but you-are-helped if alone you work nothing you-accomplish if
solus Deus operatur, nil mereris. Operetur ergo Deus
alone God works nothing you-merit let-work therefore God
ut possis, opereris et tu ut aliquid merearis. Via
that you-may-be-able may-work also you that something you-may-merit the-way
est operatio bona, qua itur ad vitam. Qui viam hanc
is operation good by-which one-goes to life he-who way this
currit, vitam quærit. Confortare et viriliter age. Habet hæc
runs life seeks be-strengthened and manfully act has this
via præmium suum, quoties ejus laboribus fatigati superne
way reward its as-often-as its by-the-labors wearied from-above
respectus gratia illustramur, gustantes et videntes quoniam
of-regard by-the-grace we-are-illumined tasting and seeing that

suavis est Dominus (Psal. xxxiii). Sicque fit quod
sweet is the-Lord Psal. thirty-three and-so it-happens what
supradictum eum, quod oratio quærit, contemplatio invenit.
above-said him that-what prayer seeks contemplation finds
Vides igitur quomodo per hos gradus ascendentibus perfectio
you-see therefore how through these steps for-those-ascending perfection
occurrit, ut qui infra remanserit, perfectus esse non
meets so-that he-who below has-remained perfect to-be not
possit. Propositum ergo nobis debet esse semper ascendere;
can the-purpose therefore for-us ought to-be always to-ascend
sed quoniam tanta est mutabilitas vitæ nostræ, ut in eodem
but since so-great is the-mutability of-life our that in the-same
stare non possimus, cogimur sæpe ad transacta respicere;
to-stand not we-can we-are-forced often to the-past to-look-back
et ne amittamus illud in quo sumus, repetimus quandoque
and lest we-lose that in which we-are we-repeat sometimes
quod transivimus; verbi gratia: Qui in opere strenuus
what we-have-passed for example he-who in work vigorous
est, orat ne deficiat. Qui precibus insistit, ne orando
is prays lest he-fail he-who in-prayers persists lest by-praying
offendat, meditatur quid orandum sit; et qui aliquando in
he-offend meditates what to-be-prayed is and he-who sometimes in
proprio consilio minus confidit, lectionem consulit, et sic
his-own counsel less trusts reading consults and so
evenit, ut cum ascendendi nobis semper sit voluntas,
it-comes-about that though of-ascending for-us always there-be the-will
descendere tamen aliquando cogat necessitas; ita tamen ut
to-descend yet sometimes may-force necessity so yet that
in voluntate non necessitate propositum nostrum consistat.
in will not necessity purpose our may-consist

Quod ascendimus propositum est, quod descendimus præter
that we-ascend purpose it-is that we-descend beyond
propositum. Non hoc ergo, sed illud principale esse debet.
purpose not this therefore but that principal to-be ought

CAP. X. De tribus generibus legentium seu lectorum

X · ON THE THREE KINDS OF READERS

Having shown that the advanced and beginners have different purposes, Hugh turns to those who seek only knowledge in Scripture. Some read to gather riches, honors, or fame, a perverse aim to be pitied; some love God's words because they are wonderful rather than saving, turning divine praises into fables as at a play, and these need help rather than shame; and some read to give a reason for their faith, refute the truth's enemies, teach the unlearned, and love God more, and these deserve praise and imitation. Hugh wishes to increase the good and change the perverse in all.

Satis, ut puto, aperte demonstratum est provectis, et aliquid
enough as I-think openly shown it-is for-the-advanced and something
amplius de se promittentibus non idem esse propositum
more about themselves promising not the-same to-be the-purpose
cum incipientibus; sed sicut illis aliquid conceditur, quod
as with-beginners but as to-those something is-granted which
isti sine culpa minime agere possunt, ita etiam ab istis
these without fault by-no-means to-do can so also from these
aliquid requiritur, quo illi nondum obligati sunt. Nunc
something is-required to-which those not-yet bound are now
igitur ad promissa solvenda redeo, ut videlicet ostendam
therefore to the-promises to-be-paid I-return that namely I-may-show
qualiter eis divina Scriptura legenda sit, qui adhuc in
how by-them divine Scripture to-be-read is who still in
ea solum quærunt scientiam. Sunt nonnulli qui divinæ
it alone seek knowledge there-are some who of-divine

Scripturæ scientiam appetunt, ut vel divitias congregent,
Scripture the-knowledge seek that either riches they-may-gather
vel honores obtineant, vel famam acquirant, quorum intentio
or honors may-obtain or fame may-acquire whose intention
quantum perversa, tantum est miseranda. Sunt rursus alii,
as-much-as perverse so-much is pitiable there-are again others
quos audire verba Dei et opera ejus discere delectat, non
whom to-hear the-words of-God and works his to-learn delights not
quia salutifera, sed quia mirabilia sunt. Scrutari arcana et
because saving but because marvelous they-are to-search secrets and
inaudita cognoscere volunt; multa scire et nil facere.
unheard-of-things to-know they-wish many-things to-know and nothing to-do
In vanum mirantur potentiam, qui non amant misericordiam.
in vain they-marvel-at power who not love mercy
Hos ergo quid aliud agere dicam, quam præconia divina
these therefore what else to-do should-I-say than proclamations divine
in fabulas commutare? Sic theatralibus ludis, sic scenicis
into fables to-change so to-theatrical games so to-scenic
carminibus intendere solemus, ut scilicet auditum pascamus,
songs to-attend we-are-wont that namely the-hearing we-may-feed
non animum. Hujusmodi tamen non tam confundi quam
not the-mind such yet not so-much to-be-confounded as
adjuvari oportere censeo, quorum voluntas non utique maligna
to-be-helped to-behoove I-judge whose will not surely malicious
est, sed improvida. Alii vero idcirco sacram Scripturam
is but improvident others but for-this-reason sacred Scripture
legunt ut secundum Apostoli præceptum parati sint
read that according-to of-the-Apostle the-precept ready they-may-be
omni poscenti reddere rationem de ea fide in qua positi
to-every one-asking to-render account about that faith in which placed
sunt (I Petr. iii), ut videlicet inimicos veritatis fortiter
they-are I Petr. three that namely the-enemies of-truth bravely

destruant; minus eruditos doceant, ipsi perfectius viam
they-may-destroy the-less learned may-teach themselves more-perfectly the-way
veritatis agnoscant, et altius Dei secreta intelligentes,
of-truth may-know and more-deeply of-God the-secrets understanding
arctius ament; quorum nimirum devotio laudanda est, et
more-closely may-love whose surely devotion to-be-praised is and
imitatione digna. Tria igitur sunt genera hominum sacram
of-imitation worthy three therefore are the-kinds of-men sacred
Scripturam legentium, quorum quidem primi miserandi sunt,
Scripture reading of-whom indeed the-first to-be-pitied are
secundi juvandi, tertii laudandi; nos vero quia omnibus
the-second to-be-helped the-third to-be-praised we but because for-all
consulere intendimus, quod bonum est in omnibus augeri
to-provide we-intend what good is in all to-be-increased
cupimus, et quod perversum, commutari. Omnes intelligere
we-desire and what perverse to-be-changed all to-understand
volumus quod dicimus, omnes facere quod hortamur.
we-wish what we-say all to-do what we-exhort

BOOK VI

CAP. I. Quomodo legenda sit sacra Scriptura a quærentibus scientiam in ea

I · HOW SCRIPTURE IS READ BY THOSE WHO SEEK KNOWLEDGE

Hugh sets two things before the reader, order and method, which will open the way of reading if carefully weighed. He will neither leave everything to the reader's talent nor promise to do everything for him, but will touch some points briefly, leaving others for practice. The order of reading is fourfold, in disciplines, books, narrative, and exposition, and he has not yet shown how each applies to Scripture.

Duo tibi, lector, ordinem scilicet et modum, propono, quæ
two-things to-you reader order namely and manner I-propose which
si diligenter inspexeris, facile tibi iter legendi patebit. In
if diligently you-inspect easily for-you the-road of-reading shall-lie-open in
horum vero consideratione nec omnia tuo ingenio relinquam,
of-these indeed consideration neither all-things to-your wit shall-I-leave
neque per meam diligentiam satis tibi fieri promitto;
nor through my diligence enough for-you to-be-done I-promise
sed sic quædam breviter prælibando transcurram, ut et
but so certain-things briefly by-foretasting I-shall-run-through that both
posita aliqua quibus erudiaris, et aliqua prætermissa
set some-things by-which you-may-be-instructed and some-things passed-over
quibus exerceari invenias. Ordinem legendi supra
by-which you-may-be-exercised you-may-find the-order of-reading above
quadrifarium esse commemoravi; alium in disciplinis, alium in
fourfold to-be I-recalled one in the-disciplines another in
libris, alium in narratione atque alium in expositione. Quæ
the-books another in narration and another in exposition which
qualiter in divina Scriptura assignanda sint, nondum ostendi.
how in divine Scripture to-be-assigned they-are not-yet I-have-shown

CAP. II. De ordine qui est in disciplinis

II · ON THE ORDER IN THE DISCIPLINES

Among history, allegory, and tropology, the reader of Scripture must ask which comes first. It helps to recall a building: first the foundation is laid, then the structure is raised on it, and last the finished house is clothed in color.

Primum ergo hunc ordinem qui quæritur in disciplinis
first therefore this order which is-sought in the-disciplines
inter historiam, allegoriam, tropologiam, divinorum lectorem
among history allegory tropology of-the-divine-things the-reader
considerare oportet, quæ harum aliam ordine legendi
to-consider it-behooves which of-these the-other in-the-order of-reading
præcedat. In quo illud ad memoriam revocare non inutile est,
may-precede in which that to memory to-recall not useless is
quod in ædificiis fieri conspicitur, ubi primum quidem
which in buildings to-be-done is-seen where first indeed
fundamentum ponitur, dehinc fabrica superædificatur; ad
the-foundation is-laid thereafter the-fabric is-built-upon at
ultimum consummato opere domus colore superducto vestitur.
the-last completed the-work the-house with-color laid-over is-clothed

CAP. III. De historia, et libris in ea legendis

III · ON HISTORY, AND THE BOOKS TO BE READ FOR IT

So learn history first, the person, deed, time, and place, from beginning to end, since no one becomes subtle in allegory without a foundation in history; who scorns the least things falls little by little. Hugh recalls that as a schoolboy he learned the names of everything he saw, reviewed his arguments daily, drew figures in charcoal on the pavement, watched the stars on winter nights, and played the monochord, childish things but not useless. Learn everything, and you will see nothing is superfluous. For history read Genesis, Exodus, Joshua, Judges, Kings, Chronicles, the Gospels, and Acts; lay the foundation of history, raise the structure of allegory, and paint it with morals, reading God's deeds from creation to judgment.

Hoc nimirum in doctrina fieri oportet, ut videlicet prius
this surely in doctrine to-be-done it-behooves that namely first
historiam discas, et rerum gestarum veritatem a principio
history you-learn and of-things done the-truth from the-beginning
repetens, usque ad finem, quid gestum sit, a quibus gestum
repeating all-the-way to the-end what done was by whom done
sit, et ubi gestum sit, diligenter memoriæ commendes.
it-was and where done it-was diligently to-memory you-commend
Hæc enim quatuor præcipue, et in historia requirenda sunt,
these for four chiefly also in history to-be-sought are
persona, negotium, tempus et locus. Neque ego te perfecte
person business time and place nor I you perfectly
subtilem posse fieri puto in allegoria, nisi prius fundatus
subtle to-be-able to-become think in allegory unless first founded
fueris in historia. Noli contemnere minima hæc. Paulatim
you-have-been in history do-not despise least-things these little-by-little
deficiunt, qui minima contemnunt. Si primo alphabetum
fail those-who least-things despise if at-first the-alphabet
discere contempsisses, nunc inter grammaticos tantum nomen
to-learn you-had-despised now among the-grammarians such a-name

non haberes. Scio quosdam esse qui statim philosophari
not you-would-have I-know some to-be who at-once to-philosophize
volunt, fabulas pseudoapostolis relinquendas aiunt. Quorum
wish the-fables to-the-pseudo-apostles to-be-left they-say whose
scientia formæ asini similis est. Noli hujusmodi imitari.
knowledge to-the-form of-an-ass like is do-not such-men imitate

Parvis imbutus tentabis grandia tutus.
in-small-things steeped you-shall-try great-things safe

Ego affirmare audeo nihil me unquam quod ad eruditionem
I to-affirm dare nothing me ever which to learning
pertineret contempsisse, sed multa sæpe didicisse, quæ
pertained to-have-despised but many-things often to-have-learned which
aliis joco, aut deliramento, similia viderentur. Memini
to-others to-a-joke or raving like seemed I-remember
me dum adhuc scholasticus essem elaborasse, ut omnium
myself while still a-scholar I-was to-have-labored that of-all
rerum oculis subjectarum, aut in usum venientium vocabula
things to-the-eyes subjected or into use coming the-names
scirem, perpendens libere rerum naturam illum non posse
I-might-know weighing freely of-things the-nature him not to-be-able
prosequi, qui earumdem nomina adhuc ignoraret. Quoties
to-pursue who of-the-same-things the-names still was-ignorant-of how-often
sophismatum meorum, quæ gratia brevitatis una vel duabus
of-sophisms my which for-the-sake of-brevity by-one or two
in pagina dictionibus signaveram, a memetipso quotidianum
on a-page words I-had-marked from myself the-daily
exegi debitum, ut etiam sententiarum, quæstionum et
I-exacted debt that even of-the-sentences questions and
oppositionum omnium fere quas didiceram, et solutiones
objections of-all almost which I-had-learned both the-solutions

memoriter tenerem et numerum. Causas sæpe informavi, et
by-memory I-might-hold and the-number cases often I-formed and
dispositiones ad invicem controversiis; quod rhetoris, quod
arrangements toward each-other by-controversies what of-the-rhetor what
oratoris, quod sophistæ officium esset, diligenter distinxi.
of-the-orator what of-the-sophist the-office was diligently I-distinguished
Calculos in numerum posui, et nigris pavimentum carbonibus
pebbles in number I-placed and with-black the-pavement coals
depinxi; et ipso exemplo oculis subjecto, quæ ampligonii,
I-painted and by-the-very example to-the-eyes subjected what of-the-obtuse
quæ ortogonii, quæ oxigonii differentia esset, patenter
what of-the-right what of-the-acute-angled the-difference was openly
demonstravi; utrumne quadratum, æquilaterum duobus in se
I-showed whether a-square equilateral by-two in itself
lateribus multiplicatis embadum impleret, utrobique procurrente
sides multiplied the-area filled on-both-sides running
podismo didici. Sæpe nocturnus horoscopus ad hiberna
with-the-podism I-learned often nocturnal hour-watcher for winter
pervigilia excubavi. Sæpe ad numerum protensum in ligno
vigils I-watched often for the-number stretched on wood
Magadan ducere solebam, ut et vocum differentiam aure
the-magadis to-draw I-was-wont that both of-sounds the-difference by-ear
perciperem, et animum pariter meli dulcedine oblectarem.
I-might-perceive and the-mind equally of-melody with-the-sweetness I-might-delight
Hæc puerilia quidam fuerant, sed tamen non inutilia. Neque
these childish-things some were but yet not useless nor
ea nunc scire stomachum meum onerant. Hæc autem
them now to-know stomach my burden these moreover
non tibi replico, ut vel meam scientiam, quæ vel nulla
not to-you I-unfold that either my knowledge which either none
est, vel parva est, jactitem; sed ut ostendam tibi ullum
is or small is I-may-boast but that I-may-show to-you anyone

incedere aptissime, qui incedit ordinate, neque ut quidam,
to-walk most-fitly who walks in-order nor as some
qui dum magnum saltum facere volunt, in præcipitium
who while a-great leap to-make wish into a-precipice
incidunt. Sicut in virtutibus ita in scientiis quidam gradus
fall as in the-virtues so in the-sciences certain steps
sunt, sed dicis: Multa invenio in historiis, quæ nullius
there-are but you-say many-things I-find in the-histories which of-no
videntur esse utilitatis, quare in hujusmodi occupabor? Bene
seem to-be usefulness why in such shall-I-be-occupied well
dicis. Multa siquidem sunt in Scripturis, quæ in se
you-say many-things indeed there-are in the-Scriptures which in themselves
considerata nihil expetendum habere videntur, quæ tamen si
considered nothing to-be-sought to-have seem which yet if
aliis quibus cohærent, comparaveris, et in toto suo trutinare
to-others to-which they-cohere you-compare and in whole its to-weigh
cœperis, necessaria pariter, et competentia esse videbis.
you-begin necessary equally and fitting to-be you-shall-see
Alia propter se scienda sunt, alia autem quamvis non
some for themselves to-be-known are others moreover although not
propter se videantur nostro labore digna, quia tamen
for themselves they-seem of-our labor worthy because yet
sine ipsis illa enucleate sciri non possunt, nullatenus
without them those clearly to-be-known not can in-no-way
debent negligenter præteriri. Omnia disce, videbis postea
ought negligently to-be-passed-over all-things learn you-shall-see afterward
nihil esse superfluum. Coarctata scientia jucunda non est.
nothing to-be superfluous cramped knowledge pleasant not is
De libris autem qui ad hanc lectionem utiles sunt, si quid
about the-books moreover which for this reading useful are if what
mihi videatur, quæris; hos magis frequentandos existimo:
to-me may-seem you-ask these more to-be-frequented I-judge

Genesim, Exodum, Josue, librum Judicum, et Regum, et
Genesis Exodus Joshua the-book of-Judges and of-Kings and
Paralipomenon. Novi vero Testamenti primum, quatuor
Paralipomenon of-the-New but Testament first the-four
Evangelia, dehinc Actus apostolorum. Hi undecim magis
Gospels then the-Acts of-the-apostles these eleven more
ad historiam pertinere mihi videntur, exceptis his quos
to history to-pertain to-me seem except those whom
historiographos proprie appellamus. Si tamen hujus vocabuli
historiographers properly we-call if yet of-this word
significatione largius utimur, nullum est inconveniens,
the-signification more-broadly we-use none is unfitting
ut scilicet «historiam» esse dicamus, «non tantum rerum
that namely history to-be we-say not only of-things
gestarum narrationem; sed illam primam significationem
done the-narration but that first signification
cujuslibet narrationis, quæ secundum proprietatem verborum
of-any narration which according-to the-propriety of-words
exprimitur.» Secundum quam acceptionem omnes utriusque
is-expressed according-to which acceptance all of-both
Testamenti libros eo ordine, quo supra enumerati sunt
Testaments the-books in-that order in-which above enumerated they-are
ad hanc lectionem secundum litteralem sensum pertinere
to this reading according-to the-literal sense to-pertain
puto. Et fortasse nisi puerile videretur, in hoc loco aliqua
I-think and perhaps unless childish it-seemed in this place some
de modo construendi præcepta interponerem; quia novi
about the-manner of-construing precepts I-would-insert because I-know
divinam Scripturam magis cæteris omnibus in textu suo
divine Scripture more than-the-others all in text its
esse concisam; quibus tamen idcirco supersedere volo, ne
to-be concise which yet for-this-reason to-forbear I-wish lest

interpositione nimia propositum extendam. Sunt quædam
by-insertion excessive the-purpose I-extend there-are certain
loca in divina pagina, quæ secundum litteram legi non
places in the-divine page which according-to the-letter to-be-read not
possunt, quæ magna discretione discernere oportet, ne vel
can which by-great discernment to-discern it-behooves lest either
per negligentiam aliqua prætereamus, aut per importunam
through negligence some we-pass-over or through importunate
diligentiam ad id, ad quod scripta non sunt, violenter
diligence to that to which written not they-are violently
intorqueamus. Hoc ergo, o lector, quod tibi proponimus: hic
we-twist this therefore O reader which to-you we-propose this
campus tui laboris vomere bene sulcatus, multiplicem
field of-your labor with-the-plowshare well furrowed manifold
tibi fructum referet. Ordine cuncta gesta sunt; ordine
to-you fruit shall-return in-order all-things done were in-order
incede, per umbram venitur ad corpus. Figuram disce, et
walk through the-shadow one-comes to the-body the-figure learn and
invenies veritatem. Nec hoc nunc dico, ut prius Veteris
you-shall-find the-truth nor this now do-I-say that first of-the-Old
Testamenti figuras labores evolvere, et mystica ejus dicta
Testament the-figures you-labor to-unroll and mystic its sayings
scruteris, quam ad Evangelii fluenta potanda accedas. Sed
you-search than to of-the-Gospel the-streams to-be-drunk you-approach but
sicut vides, quod omnis ædificatio fundamento carens stabilis
as you-see that every building of-foundation lacking stable
esse non potest; sic est etiam in doctrina. Fundamentum
to-be not can so it-is also in doctrine the-foundation
autem et principium doctrinæ sacræ historia est, de qua
moreover and principle of-doctrine sacred history is from which
quasi mel de favo veritas allegoriæ exprimitur. Ædificaturus
as-if honey from the-comb the-truth of-allegory is-pressed-out about-to-build

ergo primum fundamentum historiæ pone; deinde per
therefore first the-foundation of-history lay then through
significationem typicam in arcem fidei fabricam mentis
signification typical into the-citadel of-faith the-fabric of-the-mind
erige; ad extremum ergo per moralitatis gratiam quasi
raise at the-last therefore through of-morality the-grace as-if
pulcherrimo superducto colore ædificium pinge. Habes in
with-most-beautiful laid-over color the-building paint you-have in
historia quo Dei facta mireris, in allegoria quo
history by-which of-God the-deeds you-may-marvel-at in allegory by-which
ejus sacramenta credas, in moralitate quo perfectionem
his sacraments you-may-believe in morality by-which the-perfection
ipsius imiteris. Lege ergo et disce quod in principio
his you-may-imitate read therefore and learn that in the-beginning
fecit Deus cœlum et terram (Gen. i). Lege quod in principio
made God heaven and earth Gen. one read that in the-beginning
plantavit paradisum voluptatis, in quo posuit hominem quem
planted a-paradise of-pleasure in which he-placed man whom
formaverat (Gen. ii); peccantem expulit, et in ærumnas
he-had-formed Gen. two sinning he-expelled and into the-toils
hujus sæculi dejecit. Lege qualiter ab uno homine universa
of-this world cast-down read how from one man the-universal
humani generis propago descendit, qualiter deinde peccantes
of-human race offspring descended how then sinners
unda diluvii obruit, qualiter Noe justum cum filiis suis
the-wave of-the-flood overwhelmed how Noah just with sons his
in mediis aquis divina clementia servavit, qualiter deinde
in the-midst-of waters divine clemency preserved how then
Abraham fidei signaculum suscepit, post vero Israel in
Abraham of-faith the-seal received afterward indeed Israel into
Ægyptum descendit; quomodo deinde Deus filios Israel de
Egypt descended how then God the-sons of-Israel from

Ægypto in manu Moysi et Aaron per mare Rubrum eduxit,
Egypt by the-hand of-Moses and Aaron through the-sea Red led-out
in deserto pavit, legem dedit, in terra promissionis locavit,
in the-desert fed the-law gave in the-land of-promise settled
et cætera multa quæ fecit. Ad extremum vero nutante jam
and the-rest many which he-did at the-last indeed tottering already
sæculo filium in carnem misit, vitam æternam pœnitentibus,
the-world (his)-son into flesh sent life eternal to-the-penitent
missis in mundum universum apostolis promisit, venturum
sent into the-world universal the-apostles promised to-be-coming
se in fine sæculorum ad judicium prædixit, reddere
himself at the-end of-the-ages for judgment foretold to-render
unicuique secundum opera sua, peccatoribus scilicet ignem
to-each according-to works his to-sinners namely fire
æternum, justis autem vitam æternam, et regnum cujus
eternal to-the-just moreover life eternal and a-kingdom of-which
non erit finis (Luc. i). Vide quod ex quo mundus cœpit,
not shall-be end Luc. one see that from when the-world began
usque ad finem sæculorum non deficiunt miserationes Dei.
all-the-way to the-end of-the-ages not fail the-mercies of-God

CAP. IV. De allegoria

IV · ON ALLEGORY

Allegory needs mature minds, subtle in seeking and not rash in presuming. Like a mason who lays polished stones along a stretched line and sets aside those he cannot fit, the reader builds on history's uneven foundation a spiritual structure in which nothing conflicts. Its courses are the sacraments: the Trinity, creation, free will and sin, the sacraments of natural law and of the written law, the Incarnation, the New Testament's sacraments, and the resurrection. Learn first briefly what to hold on each, from teachers and the Fathers, and fit what you read to it; pass over what you cannot understand, and do not change your view daily, since those without a foundation drift into errors. As Ezekiel's wheels follow the creatures, the letter must be held under the spirit. Hugh names the books best for this reading, above all Paul's letters.

Post lectionem historiæ reliquum est allegoriarum mysteria
after the-reading of-history the-remaining-thing is of-allegories the-mysteries
investigare, ubi mea exhortatione opus esse non puto, cum ipsa
to-investigate where my exhortation need to-be not I-think since itself
res satis per se digna appareat. Nosse tamen te volo, o
the-thing enough by itself worthy appears to-know yet you I-wish O
lector, hoc studium non tardos et hebetes sensus, sed matura
reader this study not slow and dull senses but mature
ingenia expetere; quæ sic investigando subtilitatem teneant, ut
wits to-seek which so by-investigating subtlety may-hold that
in discernendo prudentiam non amittant. Solidus est cibus iste,
in discerning prudence not they-lose solid is food this
et nisi masticetur, transglutiri non potest. Tali ergo te
and unless it-be-chewed to-be-swallowed not it-can with-such therefore you
moderamine uti oportet, ut dum inquirendo subtilis fueris,
moderation to-use it-behooves that while in-inquiring subtle you-are
in præsumendo temerarius non inveniaris, recolens quod ait
in presuming rash not you-be-found recalling what says

Psalmista: Arcum suum tetendit, et paravit illum; et in
the-Psalmist bow his he-has-bent and he-has-prepared it and on
eo paravit vasa mortis (Psal. vii). Meministi, ut autumo,
it he-has-prepared the-vessels of-death Psal. seven you-remember as I-reckon
supra me divinam Scripturam ædificio similem dixisse, ut
above me divine Scripture to-a-building like to-have-said that
primum fundamento posito structura in altum levetur,
first the-foundation laid the-structure into the-height may-be-raised
plane ædificio similem; nam et ipsa structuram habet.
plainly to-a-building like for also itself a-structure has
Non ergo pigeat, si hanc similitudinem paulo diligentius
not therefore let-it-irk if this likeness a-little more-diligently
prosequamur: respice opus cæmentarii. Collocato fundamento
we-pursue look-at the-work of-the-mason placed the-foundation
lineam extendit in directum, perpendiculum demittit, ac
the-line he-stretches in straight the-plumb he-lets-down and
deinde lapides diligenter politos in ordinem ponit; alios atque
then the-stones diligently polished in order he-places other and
alios deinde quærit: et si forte aliquos primæ dispositioni
other then he-seeks and if perhaps some to-the-first arrangement
non respondentes invenerit, accipit limam, præeminentia
not answering he-finds he-takes the-file the-projections
præcidit, aspera planat, et informia ad formam reducit;
he-cuts-off the-rough he-levels and the-shapeless to form he-brings
sicque demum reliquis in ordinem dispositis adjungit. Si
and-so at-last to-the-rest in order arranged he-joins if
vero aliquos tales invenerit, qui nec comminui valeant,
but some such he-finds which neither to-be-broken-small can
nec congrue coaptari, eos non assumit, ne forte dum
nor fittingly to-be-fitted them not he-takes lest perhaps while
silicem frangere laborat, limam frangat. Intende: rem tibi
the-flint to-break he-labors the-file he-break attend the-thing to-you

proposui intuentibus contemptibilem, sed intelligentibus
I-have-proposed to-those-looking contemptible but to-those-understanding
imitatione dignam. Fundamentum in terra est, nec semper
of-imitation worthy the-foundation in the-earth is nor always
politos habet lapides. Fabrica super terram, et æqualem quærit
polished has stones the-fabric above the-earth and an-even seeks
structuram. Sic divina pagina multa secundum naturalem
structure so the-divine page many-things according-to the-natural
sensum continet, quæ et sibi repugnare videntur, et
sense contains which both to-themselves to-conflict seem and
nonnunquam absurditatis aut impossibilitatis aliquid afferre.
sometimes of-absurdity or of-impossibility something to-bring
Spiritualis autem intelligentia nullam admittit repugnantiam,
spiritual moreover understanding no admits conflict
in qua diversa multa, adversa nulla esse possunt.
in which different-things many contrary-things none to-be can
Quod etiam primam seriem lapidum super fundamentum
that also the-first row of-stones on the-foundation
collocandorum ad protensam lineam disponi vides; quibus
to-be-placed to the-stretched line to-be-arranged you-see on-which
scilicet totum opus reliquum innititur et coaptatur,
namely the-whole work remaining rests and is-fitted
significatione non caret. Nam hoc quasi aliud quoddam
of-signification not is-lacking for this as-if another certain
fundamentum est, et totius fabricæ basis. Hoc fundamentum
foundation is and of-the-whole fabric the-base this foundation
et portat superposita, et a priori fundamento portatur.
both carries the-things-placed-above and by the-former foundation is-carried
Primo fundamento insident omnia, sed non omni modo
on-the-first foundation sit all-things but not in-every way
coaptantur. Huic insident et coaptantur reliqua. Primum
are-fitted on-this sit and are-fitted the-remaining-things the-first

fabricam portat, et est sub fabrica. Hoc portat fabricam, et
the-fabric carries and is under the-fabric this carries the-fabric and
non est solum sub fabrica sed in fabrica. Quod sub terra
not is only under the-fabric but in the-fabric what under the-earth
est fundamentum figurare diximus historiam, fabricam quæ
is the-foundation to-figure we-have-said history the-fabric which
superædificatur allegoriam insinuare. Unde et ipsa basis
is-built-upon allegory to-suggest whence also the-very base
fabricæ hujus ad allegoriam pertinere debet. Multis ordinibus
of-fabric this to allegory to-belong ought in-many rows
consurgit fabrica, et quisquis suam basim habet; et multa
rises the-fabric and each its base has and many
sacramenta in divina pagina continentur, quæ singula sua
sacraments in the-divine page are-contained which each their
habent principia. Vis scire qui sunt ordines isti? Primus
have beginnings do-you-wish to-know what are rows these the-first
ordo est, sacramentum Trinitatis, quia et hoc Scriptura
row is the-sacrament of-the-Trinity because also this Scripture
continet, quod ante omnem creaturam trinus et unus fuerit
contains that before every creature three and one was
Deus. Hic de nihilo omnem fecit creaturam, visibilem
God he from nothing every made creature visible
scilicet et invisibilem: ecce secundus ordo. Rationali creaturæ
namely and invisible behold the-second row to-the-rational creature
liberum dedit arbitrium, et gratiam præparavit, ut mereri
free he-gave choice and grace prepared that to-merit
posset æternam beatitudinem; deinde sponte labentes punivit,
it-could eternal blessedness then willingly the-falling he-punished
et persistentes ut amplius labi non possint, confirmavit.
and the-persisting that further to-fall not they-may-be-able he-confirmed
Quæ origo peccati, et quid sit peccatum, et quid sit
what the-origin of-sin and what is sin and what is

pœna peccati: ecce tertius ordo. Quæ sacramenta primum
the-punishment of-sin behold the-third row what sacraments first
sub naturali lege ad reparationem humani generis instituerit:
under the-natural law for the-restoration of-the-human race he-instituted
ecce quartus ordo. Quæ scripta sub lege: ecce quintus
behold the-fourth row what-things written under the-law behold the-fifth
ordo. Sacramentum incarnationis Verbi: ecce sextus ordo.
row the-sacrament of-the-incarnation of-the-Word behold the-sixth row
Sacramenta Novi Testamenti: ecce septimus ordo. Ipsius
the-sacraments of-the-New Testament behold the-seventh row of-his
denique resurrectionis: ecce octavus ordo. Hæc est tota
finally resurrection behold the-eighth row this is the-whole
divinitas, hæc est illa spiritualis fabrica, quæ quot continet
divinity this is that spiritual fabric which as-many it-contains
sacramenta, tot quasi ordinibus constructa in altum
sacraments by-so-many as-if rows built into the-height
extollitur. Vis et ipsas bases agnoscere. Bases, ordinum,
is-raised do-you-wish also the-very bases to-know the-bases of-the-rows
principia sunt sacramentorum. Ecce ad lectionem venisti,
the-beginnings are of-the-sacraments behold to reading you-have-come
spirituale fabricaturus ædificium. Jam historiæ fundamenta
a-spiritual about-to-build edifice already of-history the-foundations
in te locata sunt, restat nunc tibi ipsius fabricæ
in you placed are it-remains now for-you of-the-very fabric
bases fundare. Linum tendis, ponis examussim, quadros
the-bases to-found the-line you-stretch you-set the-rule the-squares
in ordinem collocas, et circumgyrans quædam futurorum
in order you-place and going-round certain of-future
murorum vestigia figis. Linea protensa rectæ fidei trames est,
walls traces you-fix the-line stretched of-right faith the-path is
ipsæ spiritualis operis bases quædam fidei sacramenta sunt,
the-very of-spiritual work bases certain of-faith sacraments are

quibus initiaris. Debet siquidem prudens lector curare,
by-which you-are-initiated ought indeed the-prudent reader to-take-care
ut antequam spatiosa librorum volumina prosequatur, sic de
that before the-spacious of-books volumes he-pursue so about
singulis quæ magis ad propositum suum et professionem
each-thing which more to purpose his and the-profession
veræ fidei pertinent, instructus sit, ut quæcunque postmodum
of-true faith pertain instructed he-be that whatever afterward
invenerit, tuto superædificare possit. Vix enim in tanto
he-has-found safely to-build-upon he-may-be-able scarcely for in so-great
librorum pelago, et multiplicibus sententiarum anfractibus,
of-books a-sea and in-manifold of-sentences windings
quæ et numero et obscuritate animum legentis confundunt,
which both by-number and by-obscurity the-mind of-the-reader confuse
aliquid unum colligere poterit, qui prius summatim in
anything one to-gather shall-be-able he-who first summarily in
unoquoque, ut ita dicam genere, aliquod certum principium
each as so I-may-say kind some fixed principle
firma fide subnixum, ad quod cuncta referantur, non agnovit.
by-firm faith supported to which all-things may-be-referred not has-known
Vis ut doceam te qualiter fieri debeant bases istæ?
do-you-wish that I-teach you how to-be-made ought bases these
Respice ad ea quæ paulo ante tibi enumeravi. Est
look to those-things which a-little before to-you I-have-enumerated there-is
sacramentum Trinitatis; multi jam de illo libri facti sunt,
the-sacrament of-the-Trinity many already about it books made have-been
multæ datæ sententiæ difficiles ad intelligendum, et perplexæ
many given sentences difficult for understanding and perplexed
ad solvendum. Longum tibi et onerosum est adhuc omnes
for solving long for-you and burdensome it-is still all
prosequi, cum multa fortassis invenias, in quibus magis
to-pursue since many-things perhaps you-may-find in which more

turberis quam ædificeris. Noli instare; sic nunquam
you-may-be-troubled than edified do-not press so never
ad finem venies. Disce prius breviter et dilucide, quid
to the-end you-shall-come learn first briefly and clearly what
tenendum sit de fide trinitatis; quid sane profiteri et
to-be-held is about the-faith of-the-trinity what soundly to-profess and
veraciter credere debeas.
truly to-believe you-ought
Cum autem postea legere cœperis libros, et multa
when moreover afterward to-read you-have-begun books and many-things
obscure, et multa aperte, multa ambigue scripta
obscurely and many-things openly many-things ambiguously written
inveneris, adjunge basi suæ quæ aperta invenis, si forte
you-have-found join to-its base what open-things you-find if perhaps
conveniant; quæ ambigua sunt, ita interpretare ut non
they-agree what ambiguous-things are so interpret that not
discordent, quæ vero sunt obscura, resera si potes. Quod si
they-disagree what but are obscure unlock if you-can but if
ad intellectum eorum penetrare non vales, transi: ne dum
to the-understanding of-them to-penetrate not you-are-able pass-by lest while
præsumere conaris, quod non sufficis, periculum erroris
to-presume you-try what not you-suffice-for the-danger of-error
incurras. Noli ea contemnere, sed potius venerare, quia
you-incur do-not them despise but rather venerate because
audisti quod scriptum est: Posuit tenebras latibulum suum
you-have-heard what written is he-set darkness as-hiding-place his
(Psal. xvii). Quod si etiam aliquid inveneris contrarium
Psal. seventeen but if also something you-have-found contrary
illi, quod tu jam firmissima fide tenendum esse didicisti:
to-that which you already with-most-firm faith to-be-held to-be you-have-learned
non tamen expedit tibi quotidie mutare sententiam, nisi
not yet it-is-expedient for-you daily to-change opinion unless

prius doctiores te consulueris, et maxime quid fides
first more-learned than-you you-have-consulted and most what the-faith
universalis, quæ nunquam falsa esse potest, inde jubeat
universal which never false to-be can thence orders
sentiri agnoveris. Sic de sacramento altaris; sic de
to-be-thought you-have-known so about the-sacrament of-the-altar so about
sacramento baptismatis, confirmationis, conjugii, et omnibus
the-sacrament of-baptism of-confirmation of-marriage and all-things
quæ tibi enumerata sunt supra, facere debes. Vides multos
which to-you enumerated were above to-do you-ought you-see many
Scripturas legentes, quia fundamentum veritatis non habent,
the-Scriptures reading because the-foundation of-truth not they-have
in errores varios labi, et toties fere mutare sententias, quot
into errors various to-slip and as-often almost to-change opinions as
legerint lectiones. Rursum alios vides, qui secundum illam
they-have-read readings again others you-see who according-to that
veritatis agnitionem, qua intus firmati sunt quaslibet
of-truth recognition by-which within strengthened they-are any
Scripturas ad congruas interpretationes flectere noverunt, et
Scriptures to fitting interpretations to-bend know and
quid a sana fide discordet, aut quid conveniat judicare. In
what from sound faith may-disagree or what may-agree to-judge in
Ezechiele legis, quod rotæ animalia sequuntur, non
Ezekiel you-read that the-wheels the-living-creatures follow not
animalia rotas: Cum ambularent, inquit, animalia,
the-living-creatures the-wheels when walked he-says the-living-creatures
ambulabant pariter et rotæ juxta ea. Et cum elevarentur
walked equally also the-wheels beside them and when were-lifted
animalia de terra, elevabantur simul et rotæ (Ezech.
the-living-creatures from the-earth were-lifted together also the-wheels Ezech.
i). Sanctorum quippe mentes quantum virtutibus vel scientia
one of-the-saints indeed the-minds by-how-much in-virtues or knowledge

proficiunt, tantum sanctarum Scripturarum arcana profunda
they-advance by-so-much of-the-holy Scriptures the-secrets deep
esse conspiciunt, ut qui simplicibus et adhuc stantibus
to-be see that those-which to-the-simple and still standing
in terra jacere videbantur, erectis sublimes appareant. Nam
on the-earth to-lie seemed to-the-raised lofty may-appear for
sequitur: Quocunque ibat spiritus, illuc eunte spiritu; et
it-follows wherever went the-spirit thither going the-spirit also
rotæ pariter levabantur sequentes eum. Spiritus enim vitæ
the-wheels equally were-lifted following it the-spirit for of-life
erat in rotis (ibid.). Vides quod rotæ hæ animalia
was in the-wheels ibid. you-see that the-wheels these the-living-creatures
sequuntur, et sequuntur spiritum. Rursum alibi dicitur:
follow and follow the-spirit again elsewhere it-is-said
Littera occidit, Spiritus autem vivificat (II Cor. iii); quia
the-letter kills the-Spirit moreover gives-life II Cor. three because
nimirum oportet divinum lectorum spiritualis intelligentiæ
surely it-behooves the-divine of-readers of-spiritual understanding
veritate esse solidatum, ut eum litterarum apices, quæ
by-the-truth to-be made-solid that him of-the-letters the-points which
et perversæ nonnunquam intelligi possunt, ad quælibet
also perversely sometimes to-be-understood can to any
diverticula non inclinent. Quare antiquus ille populus, qui
byways not may-incline why ancient that people which
legem vitæ acceperat, reprobatus est, nisi quia sic solam
the-law of-life had-received rejected was unless because so only
litteram occidentem secutus est, ut spiritum vivificantem
the-letter killing followed it-has that the-spirit life-giving
non haberet? Hæc vero non ideo ut quibuslibet ad
not it-had these-things but not therefore that to-any-ones at
voluntatem suam interpretandi Scripturas occasionem præbeam;
will their of-interpreting the-Scriptures occasion I-may-afford

sed ut ostendam eum qui solam sequitur litteram, diu
but that I-may-show him who alone follows the-letter long
sine errore non posse incedere. Oportet ergo ut et sic
without error not to-be-able to-walk it-behooves therefore that both so
sequamur litteram, ne nostrum sensum divinis auctoribus
we-follow the-letter that-not our sense to-the-divine authors
præferamus; et sic non sequamur, ut in ea totum veritatis
we-prefer and so not we-follow that in it the-whole of-truth
judicium pendere credamus. Non litteratus, sed spiritualis
judgment to-hang we-believe not the-lettered but the-spiritual
omnia dijudicat (I Cor. ii). Ut ergo secure possis judicare
all-things judges I Cor. two that therefore securely you-may-be-able to-judge
litteram, non de tuo sensu præsumere, sed erudiri prius,
the-letter not from your sense to-presume but to-be-instructed first
et informari oportet, et quasi quamdam inconcussæ veritatis
and to-be-informed it-behooves and as-if a-certain of-unshaken truth
basim, cui tota fabrica innitatur fundare. Neque a
base on-which the-whole fabric may-rest to-found nor from
teipso erudiri præsumas, ne forte dum te introducere
yourself to-be-instructed presume lest perhaps while yourself to-introduce
putas, magis seducas; a doctoribus et sapientibus hæc
you-think rather you-mislead from teachers and wise-men this
introductio quærenda est quæ et auctoritatibus sanctorum
introduction to-be-sought is who both by-the-authorities of-the-holy
Patrum, et testimoniis Scripturarum, eam tibi, prout opus
Fathers and by-the-testimonies of-the-Scriptures it for-you as need
est, et facere, et aperire possint. Cumque jam introductus
is both to-make and to-open may-be-able and-when already introduced
fueris, testimoniis Scripturarum legendo singula quæ
you-have-been by-the-testimonies of-the-Scriptures by-reading each-thing which
docuerint confirmare. Sic mihi videtur; qui me in hoc
they-have-taught to-confirm so to-me it-seems who me in this

imitari placuerit, libens accipio; cui visum fuerit non
to-imitate has-pleased gladly I-receive to-whom seemed it-has not
ita oportere fieri faciat quod placuerit, non contendam.
so to-behoove to-be-done let-him-do what has-pleased not I-shall-contend
Scio enim plures hunc morem in discendo non servare.
I-know for many this custom in learning not to-keep
Sed quomodo quidam proficiant rursus non ignoro.
but how some advance again not I-am-ignorant-of
Si quæris qui libri magis ad hanc lectionem valeant,
if you-ask which books more for this reading avail
ego puto principium Genesis de operibus sex dierum,
I think the-beginning of-Genesis on the-works of-the-six days
tres ultimos libros Moysi de legalibus sacramentis, Isaiam,
the-three last books of-Moses on the-legal sacraments Isaiah
principium et finem Ezechielis, Job, Psalterium, Cantica
the-beginning and end of-Ezekiel Job the-Psalter the-Song
canticorum, duo præcipue Evangelia, scilicet Matthæi et
of-songs two chiefly Gospels namely of-Matthew and
Joannis; Epistolas Pauli, canonicas Epistolas, et Apocalypsim,
of-John the-Epistles of-Paul the-canonical Epistles and the-Apocalypse
præcipue tamen Epistolas Pauli, quæ etiam ipso numero
chiefly yet the-Epistles of-Paul which also by-the-very number
designant utriusque Testamenti perfectionem se continere.
designate of-both Testaments the-perfection themselves to-contain

CAP. V. De tropologia et moralitate

V · ON TROPOLOGY AND MORALITY

Of tropology Hugh adds only that it rests more on the meaning of things than of words, since in things lies natural justice, from which positive justice, the discipline of our morals, arises. By contemplating what God has done we learn what we must do: all nature speaks God, teaches man, and begets reason, and nothing in the universe is barren.

De tropologia nihil aliud in præsenti dicam, quam, quod
about tropology nothing else at present I-shall-say than what
supra dictum est, excepto quod ad eam magis rerum quam
above said is except that to it more of-things than
vocum significatio pertinere videtur. In illa enim naturalis
of-words the-signification to-belong seems in that for natural
justitia est, ex qua disciplina morum nostrorum, id est
justice is from which the-discipline of-morals our that is
positiva justitia nascitur. Contemplando quid fecerit Deus;
positive justice is-born by-contemplating what has-done God
quid nobis faciendum sit, agnoscimus. Omnis natura Deum
what by-us to-be-done is we-know all nature God
loquitur. Omnis natura hominem docet. Omnis natura
speaks all nature man teaches all nature
rationem parit, et nihil in universitate infecundum est.
reason bears and nothing in the-universe unfruitful is

CAP. VI. De ordine librorum

VI · ON THE ORDER OF THE BOOKS

The order of books differs in historical and allegorical reading: history follows time, allegory the order of knowing, so in allegory the New Testament, where truth is plain, comes before the Old, where the same truth is foreshadowed. The book was sealed and only the lion of Judah could open it: Isaiah's virgin, Micah's Bethlehem, the Psalms, and Daniel's Son of Man were hidden until the Son of God fulfilled them. Reading Gabriel's message, Bethlehem, and the Word made flesh, Hugh recalls each prophecy; without knowing Christ's birth, preaching, passion, resurrection, and ascension one cannot penetrate the old figures.

Non idem ordo librorum in historica et allegorica lectione
not the-same order of-books in the-historical and allegorical reading
servandus est. Historia ordinem temporis sequitur, ad
to-be-kept is history the-order of-time follows to
allegoriam magis pertinet ordo cognitionis; quia, sicut
allegory more belongs the-order of-knowledge because as
supra dictum est, doctrina semper non ab obscuris, sed
above said it-is doctrine always not from obscure-things but
apertis, et ab iis quæ magis nota sunt exordium
from-open-things and from those which more known are its-beginning
sumere debet. Unde consequens est, ut Novum Testamentum,
to-take ought whence consequent it-is that the-New Testament
in quo manifesta prædicatur veritas, in hac lectione Veteri
in which manifest is-preached truth in this reading to-the-Old
præponatur, ubi eadem veritas figuris adumbrata occulte
be-preferred where the-same truth by-figures shadowed secretly
prænuntiatur. Eadem utrobique veritas, sed ibi occulta, hic
is-foretold the-same in-both-places truth but there hidden here
manifesta; ibi promissa, hic exhibita. Audisti cum legeretur
manifest there promised here shown you-have-heard when it-was-read

in Apocalypsi, quia signatus est liber; et nemo inveniri
in the-Apocalypse that sealed is the-book and no-one to-be-found
poterat, qui solveret signacula ejus, nisi leo de tribu Juda
could who might-loose the-seals its except the-lion of the-tribe of-Judah
(Apoc. v). Signata erat lex, signatæ erant prophetiæ; quia
Apoc. five sealed was the-law sealed were the-prophecies because
occulte tempora redemptionis venturæ prænuntiabantur. Nonne
secretly the-times of-redemption to-come were-foretold not
tibi ille liber signatus fuisse videtur, qui dixit: Ecce
to-you that book sealed to-have-been seem who said behold
virgo concipiet, et pariet filium; et vocabitur nomen ejus
a-virgin shall-conceive and shall-bear a-son and shall-be-called the-name his
Emmanuel (Isa. vii). Et alius: Tu, inquit, Bethlehem Ephrata,
Emmanuel Isa. seven and another you he-says Bethlehem Ephrata
parvulus es in millibus Juda: ex te mihi egredietur
little are among the-thousands of-Judah from you to-me shall-come-forth
qui sit dominator in Israel; egressus ejus ab initio
who may-be ruler in Israel the-going-forth his from the-beginning
a diebus æternitatis (Mich. v). Et Psalmista: Nunquid Sion
from the-days of-eternity Mich. five and the-Psalmist surely-not Sion
dicet: Homo, et homo natus est in ea, et ipse fundavit
shall-say man and man born is in her and he founded
eam Altissimus (Psal. lxxxvi). Et rursum: Domini Domini
her the-Most-High Psal. eighty-six and again of-the-Lord of-the-Lord
inquit, exitus mortis (Psal. lxvii). Et iterum: Dixit Dominus
he-says the-issues of-death Psal. sixty-seven and again said the-Lord
Domino meo, sede a dextris meis (Psal. cix). Et
to-Lord my sit on the-right my Psal. one-hundred-nine and
post pauca: Tecum principium in die virtutis tuæ; in
after a-few-things with-you the-beginning in the-day of-strength your in
splendoribus sanctorum ex utero ante luciferum genui
the-splendors of-the-saints from the-womb before the-daystar I-have-begotten

te (ibid.). Et Daniel: Aspiciebam in visione noctis, et ecce
you ibid. and Daniel I-was-looking in the-vision of-the-night and behold
cum nubilus cœli quasi Filius hominis veniebat, et usque
with the-clouds of-heaven as-if the-Son of-man was-coming and all-the-way
ad Antiquum dierum pervenit, et dedit ei potestatem
to the-Ancient of-days came and he-gave him power
et honorem, et regnum; et omnes populi, tribus et
and honor and kingdom and all peoples tribes and
linguæ ipsi servient: potestas ejus potestas æterna, quæ non
tongues him shall-serve power his power eternal which not
auferetur (Dan. vii). Quis putas hæc, antequam
shall-be-taken-away Dan. seven who do-you-think these-things before
complerentur, intelligere poterat? Signata erant, et nemo
they-were-fulfilled to-understand could sealed they-were and no-one
poterat solvere signacula, nisi leo de tribu Juda. Venit
could to-loose the-seals except the-lion of the-tribe of-Judah came
ergo Filius Dei, et induit naturam nostram: natus est de
therefore the-Son of-God and put-on nature our born was of
Virgine, crucifixus, sepultus, resurrexit, ascendit ad cœlos,
the-Virgin crucified buried rose ascended to the-heavens
et implendo quæ promissa erant, aperuit quæ latebant. Lego
and by-fulfilling what promised were opened what lay-hidden I-read
in Evangelio, quod angelus Gabriel ad Mariam Virginem
in the-Gospel that the-angel Gabriel to Mary the-Virgin
mittitur, parituram prænuntiat (Luc. i). Recordor prophetiæ
is-sent about-to-bear he-foretells Luc. one I-recall the-prophecy
quæ dicit: Ecce virgo concipiet. Lego quod cum esset
which says behold a-virgin shall-conceive I-read that when was
Joseph in Bethlehem, cum Maria uxore sua prægnante, venit
Joseph in Bethlehem with Mary wife his pregnant came
tempus ejus pariendi, et peperit filium suum primogenitum,
the-time her of-bearing and she-bore son her first-born

quem angelus prædixerat regnaturum in throno David patris
whom the-angel had-foretold about-to-reign on the-throne of-David father
sui (ibid.). Recordor prophetiæ Bethlehem Ephrata: Parvulus
his ibid. I-recall the-prophecy Bethlehem Ephrata little
es in millibus Juda: ex te mihi egredietur qui sit
are among the-thousands of-Judah from you to-me shall-come-forth who may-be
dominator in Israel. Lego rursum: In principio erat Verbum,
ruler in Israel I-read again in the-beginning was the-Word
et Verbum erat apud Deum, et Deus erat Verbum (Joan. i).
and the-Word was with God and God was the-Word John one
Recordor prophetiæ quæ dicit: Egressus ejus ab initio
I-recall the-prophecy which says the-going-forth his from the-beginning
a diebus æternitatis. Lego: Verbum caro factum est, et
from the-days of-eternity I-read the-Word flesh made was and
habitavit in nobis (Joan. i). Recordor prophetiæ quæ dicit:
dwelt among us John one I-recall the-prophecy which says
Vocabitur nomen ejus Emmanuel, id est nobiscum Deus.
shall-be-called the-name his Emmanuel that is with-us God
Et ne forte singula prosequendo fastidium tibi faciam,
and lest perhaps each-thing by-pursuing weariness for-you I-make
nisi prius nativitatem Christi, prædicationem, passionem,
unless first the-nativity of-Christ the-preaching passion
resurrectionem atque ascensionem; et cætera, quæ in carne
resurrection and ascension and the-rest which in the-flesh
per carnem gessit, agnoveris, veterum figurarum mysteria
through the-flesh he-did you-have-known of-the-old figures the-mysteries
penetrare non valebis.
to-penetrate not you-shall-be-able

CAP. VII. De ordine narrationis

VII · ON THE ORDER OF NARRATIVE

The text of Scripture keeps neither a natural nor a continuous order of speech: it often puts later things before earlier, returning suddenly to what came before as if it followed, and joins things far apart in time as if they came at once, so that no interval of speech marks the interval of time.

De ordine narrationis illud maxime hoc loco considerandum
about the-order of-narration that chiefly in-this place to-be-considered
est, quod divinæ paginæ textus, nec naturalem semper, nec
is that of-the-divine page the-text neither the-natural always nor
continuum loquendi ordinem servat, quia et sæpe posteriora
continuous of-speaking order keeps because both often later-things
prioribus anteponit; sicut cum aliqua enumeraverit, subito
to-earlier puts-before as when some-things it-has-enumerated suddenly
ad superiora quasi subsequentia narrationis sermo recurrat.
to earlier-things as-if following of-narration the-speech returns
Sæpe etiam ea quæ longo distant intervallo, quasi
often also those-things which by-a-long are-distant interval as-if
mox sibi succedentia connectat, ut videantur nullum
soon to-each-other succeeding it-connects so-that they-seem no
disjunxisse temporis spatium, illa quæ discernit nullum
to-have-separated of-time space those-things which divides no
intervallum sermonis.
interval of-speech

CAP. VIII. De ordine expositionis

VIII · ON THE ORDER OF EXPOSITION

Exposition contains letter, sense, and deeper meaning. Every narrative has a letter, but not every one has both sense and deeper meaning, though each must have at least two of the three. A narrative has letter and sense alone when it signifies plainly with nothing left to be understood; letter and deeper meaning alone when the hearer grasps nothing without exposition; and sense and deeper meaning when it signifies plainly but leaves something further to be understood.

Expositio tria continet: litteram, sensum, sententiam. In
exposition three-things contains letter sense meaning in
omni narratione littera est. Nam ipsæ voces etiam litteræ
every narration letter there-is for the-very words also letters
sunt, sed sensus et sententia non in omni narratione simul
are but sense and meaning not in every narration together
inveniuntur. Quædam habet litteram et sensum tantum.
are-found a-certain-one has letter and sense only
Quædam habet litteram et sententiam tantum. Quædam
a-certain-one has letter and meaning only a-certain-one
omnia hæc tria simul continet. Omnis autem narratio
all these three together contains every moreover narration
ad minimum duo habere debet. Illa narratio litteram
at the-least two-things to-have ought that narration the-letter
et sensum tantum habet, ubi per ipsam prolationem
and the-sense only has where through the-very utterance
sic aperte aliquid significatur, ut nihil aliud relinquatur
so openly something is-signified that nothing else is-left
subintelligendum. Illa vero litteram et sententiam tantum
to-be-understood that but the-letter and the-meaning only
habet, ubi ex sola pronuntiatione nihil concipere potest
has where from alone pronunciation nothing to-conceive can

auditor, nisi addatur expositio. Illa sensum et sententiam
the-hearer unless be-added exposition that the-sense and meaning
habet, ubi aperte aliquid significatur, et aliquid aliud
has where openly something is-signified and something else
subintelligendum relinquitur, quod expositione non aperitur.
to-be-understood is-left which by-exposition not is-opened

CAP. IX. De littera

IX · ON THE LETTER

The letter is sometimes complete, needing nothing added or taken away, as 'All wisdom is from the Lord'; sometimes defective, leaving something understood, as 'The elder to the elect lady'; sometimes superfluous, repeating or adding the unnecessary, as Paul's long interruption at the end of Romans; and sometimes meaningless or incongruous unless resolved into another, as 'The Lord, in heaven his seat,' where a noun's nominative and a pronoun's genitive stand for one genitive. Construction and continuity belong to the letter.

Littera aliquando perfecta est, quando ad significandum id
the-letter sometimes perfect is when for signifying that
quod dicitur, nihil præter ea quæ posita sunt, vel addere,
which is-said nothing besides those-things which set are either to-add
vel minuere oportet. Ut, Omnis sapientia a Domino Deo est
or to-take-away it-behooves as all wisdom from the-Lord God is
(Eccli. i). Aliquando imminuta, quando subaudiendum aliquid
Eccli. one sometimes diminished when to-be-understood something
relinquitur, ut: Senior electæ dominæ (II Joan. ii). Aliquando
is-left as the-elder to-the-elect lady II John two sometimes
superflua, quando vel propter inculcationem, vel longam
superfluous when either because-of inculcation or long
interpositionem idem repetitur, vel aliud non necessarium
interposition the-same is-repeated or something-else not necessary

adjungitur, ut Paulus in fine Epistolæ ad Romanos dicit:
is-added as Paul at the-end of-the-Epistle to the-Romans says
Ei autem; et postea multis interpositis infert: cui
to-him moreover and afterward many-things interposed adds to-whom
est honor et gloria (Rom. xvi). Aliquid hic superfluum
is honor and glory Rom. sixteen something here superfluous
esse videtur, superfluum dico, id est non necessarium ad
to-be seems superfluous I-call that is not necessary for
enuntiationem faciendam. Aliquando talis est littera, ut nisi
the-statement to-be-made sometimes such is the-letter that unless
in aliam resolvatur, nihil significare, vel incongrua esse
into another it-be-resolved nothing to-signify or incongruous to-be
videatur, ut est illud: Dominus in cœlo sedes ejus (Psal. x), id
it-seems as is that the-Lord in heaven the-seat his Psal. ten that
est sedes Domini in cœlo; et filii hominum, dentes eorum
is the-seat of-the-Lord in heaven and the-sons of-men the-teeth their
arma et sagittæ (Psal. lvi), id est filiorum hominum dentes;
arms and arrows Psal. fifty-six that is of-the-sons of-men the-teeth
et: Homo sicut fenum dies ejus, id est dies hominis
and man as grass the-days his that is the-days of-man
(Psal. cii). Nominativus scilicet nominis, et genitivus
Psal. one-hundred-two the-nominative namely of-the-noun and the-genitive
pronominis, pro uno genitivo nominis positi, et multa alia
of-the-pronoun for one genitive of-the-noun placed and many other-things
similiter. Ad litteram constructio et continuatio pertinet.
likewise to the-letter construction and continuation belongs

CAP. X. De sensu

X · ON THE SENSE

Senses are fitting or unfitting, and the unfitting are incredible, impossible, absurd, or false, as 'They have eaten Jacob.' In some places the words are plain but there seems no sense, as Isaiah's seven women who take hold of one man, offering their own bread and clothing if only his name be called on them. One may read it spiritually, the seven gifts of the Spirit taking hold of Christ, but it also has a literal sense: so many men will perish that seven women will beg one man to marry them, to take away the reproach of dying barren. Many such idioms of Hebrew mean nothing to us.

Sensuum, alius congruus, alius incongruus. Incongruorum
of-senses one fitting another unfitting of-the-unfitting
alius incredibilis, alius impossibilis, alius absurdus, alius
one unbelievable another impossible another absurd another
falsus. Multa hujusmodi invenies in Scripturis, ut illud:
false many-things of-this-kind you-shall-find in the-Scriptures as that
Comederunt Jacob (Psal. lxxviii). Et illud: Sub quo
they-have-eaten Jacob Psal. seventy-eight and that under whom
curvantur hi qui portant orbem (Job ix). Et illud: Elegit
are-bowed those who carry the-world Job nine and that has-chosen
suspendium anima mea (Job vii); et multa alia. Sunt
hanging soul my Job seven and many other-things there-are
loca quædam in divina Scriptura, ubi licet aperta sit
places certain in divine Scripture where although open be
verborum significatio; nullus tamen sensus esse videtur, sive
of-the-words the-signification no yet sense to-be seems either
propter inusitatum modum loquendi, sive propter aliquam
because-of an-unusual manner of-speaking or because-of some
circumstantiam, quæ legentis intelligentiam impedit. Ut est,
circumstance which of-the-reader the-understanding binders as is

verbi gratia, illud quod dicit Isaias: Apprehendent septem
for example that which says Isaiah shall-take-hold seven
mulieres virum unum in illa die dicentes: Panem nostrum
women a-man one in that day saying bread our
comedemus, et vestimentis nostris operiemur, tantummodo
we-shall-eat and with-garments our we-shall-be-covered only
invocetur nomen tuum super nos, aufer opprobrium
let-be-called the-name your upon us take-away the-reproach
nostrum (Isa. iv). Plana sunt et aperta verba. Intelligis
our Isa. four plain are and open the-words you-understand
satis: Apprehendent septem mulieres virum unum; intelligis:
enough shall-take-hold seven women a-man one you-understand
Panem nostrum comedemus; intelligis: Vestimentis nostris
bread our we-shall-eat you-understand with-garments our
operiemus, intelligis, Tantummodo invocetur nomen tuum
we-shall-cover you-understand only let-be-called the-name your
super nos; intelligis, Aufer opprobrium nostrum.
upon us you-understand take-away the-reproach our
Sed fortasse quid hoc totum simul significare velit, intelligere
but perhaps what this whole together to-signify may-wish to-understand
non potest. Quid dicere voluerit propheta, bonum promiserit,
not it-can what to-say wished the-prophet good has-promised
an malum minatus fuerit, ignoras. Unde evenit, ut
or evil threatened he-may-have you-are-ignorant whence it-happens that
spiritualiter tantum intelligendum credas, quod qualiter ad
spiritually only to-be-understood you-believe what how to
litteram dictum sit, non vides. Dices igitur septem
the-letter said it-is not you-see you-shall-say therefore the-seven
mulieres, septem esse dona Spiritus sancti, quæ unum virum
women seven to-be gifts of-the-Spirit holy which one man
apprehendent, id est Christum, in quo omnem plenitudinem
shall-take-hold that is Christ in whom all fullness

gratiæ placuit inhabitare, quia ipse solus sine mensura
of-grace it-pleased to-dwell because he alone without measure
Spiritum sanctum accepit. Qui solus earum opprobrium
the-Spirit holy received who alone their reproach
aufert, ut inveniant in quo requiescant; nullo alio vivente, ut
takes-away that they-may-find in whom they-may-rest no other living as
Spiritus sancti dona poscebant. Ecce spiritualiter interpretatus
of-the-Spirit holy the-gifts they-demanded behold spiritually interpreted
es, et quid sit dicere ad litteram non intelligis.
you-have and what it-is to-say to the-letter not you-understand
Potuit tamen propheta per hæc verba etiam ad litteram
could yet the-prophet by these words also to the-letter
aliquid significare. Quia enim supra de intentione populi
something to-signify because for above about the-intention of-the-people
prævaricatoris locutus fuerat, subjungit nunc tantam in eodem
prevaricating spoken he-had he-adds now such in the-same
populo cladem futuram; et usque adeo virorum genus
people a-slaughter to-come and up-to so-far of-men the-race
delendum, ut vix septem mulieres virum unum inveniant,
to-be-destroyed that scarcely seven women man one may-find
cum modo una unum habere soleat. Et cum mulieres nunc
while now one one to-have is-wont and though women now
a viris rogari soleant, tunc converso more mulieres viros
by men to-be-asked are-wont then turned the-custom women men
rogabunt. Et ne forte unus vir septem mulieres ducere simul
shall-ask and lest perhaps one man seven women to-marry together
formidaret, cum unde eas pasceret et vestiret, non haberet,
should-fear since whence them he-might-feed and clothe not he-had
dicunt ei: Panem nostrum comedemus, et vestimentis
they-say to-him bread our we-shall-eat and with-garments
nostris operiemur, non te oportet de nobis esse sollicitum:
our we-shall-be-covered not you it-behooves about us to-be anxious

Tantummodo invocetur nomen tuum super nos; ut dicaris
only let-be-called the-name your upon us that you-be-called
vir noster, et sis: ne repudiatæ dicamur et steriles, et sine
man our and you-be lest repudiated we-be-called and barren and without
semine moriamur, quod eo tempore magnum opprobrium
seed we-die which at-that time a-great reproach
fuit. Et hoc est quod dicunt: Aufer opprobrium nostrum.
was and this is what they-say take-away the-reproach our
Multa hujusmodi invenies in Scripturis, et maxime in
many-things of-this-kind you-shall-find in the-Scriptures and most in
Veteri Testamento, secundum idioma illius linguæ dicta, quæ
the-Old Testament according-to the-idiom of-that tongue said which
cum ibi apertæ sint, nihil apud nos significare videntur.
though there open they-be nothing among us to-signify seem

CAP. XI. De sententia

XI · ON THE DEEPER MEANING

Scripture's deeper meaning is never absurd or false and admits no contradiction, though the sense often does. One statement may have one meaning or several, and several statements one or several. Choose, in order, what the author clearly meant; failing that, what the context allows and sound faith agrees with; failing that, what sound faith prescribes. In obscure matters, do not rush into one reading so that you fall with it if truth overturns it, fighting for your own view as if it were Scripture's, when you should rather wish Scripture's to be yours.

Sententia divina nunquam absurda, nunquam falsa esse potest;
the-meaning divine never absurd never false to-be can
sed cum in sensu, ut dictum est, multa inveniantur
but whereas in the-sense as said it-is many-things are-found
contraria; sententia nullam admittit repugnantiam, semper
contrary the-meaning no admits conflict always

congrua est, semper vera. Aliquando unius enuntiationis una est
fitting it-is always true sometimes of-one statement one is
sententia, aliquando unius enuntiationis plures sunt sententiæ,
meaning sometimes of-one statement several are meanings
aliquando plurium enuntiationum una est sententia, aliquando
sometimes of-several statements one is meaning sometimes
plurium enuntiationum plures sententiæ. Cum igitur divinos
of-several statements several meanings when therefore the-divine
libros legimus, in tanta multitudine veterum intellectuum,
books we-read in so-great a-multitude of-old understandings
qui de paucis eruuntur verbis, et sanitate Catholicæ fidei
which from few are-dug-out words and by-the-soundness of-the-Catholic faith
muniuntur, id potissimum eligamus, quod certum apparuerit,
are-fortified that chiefly let-us-choose which certain has-appeared
eum sensisse quem legimus. Si autem hoc latet, id certe
him to-have-thought whom we-read if moreover this lies-hidden that surely
quod circumstantia scripturæ non impedit, et cum sana fide
which the-circumstance of-the-scripture not hinders and with sound faith
concordat. Si autem et Scripturæ circumstantia pertractari
agrees if moreover even of-Scripture the-circumstance to-be-handled
ac discuti non potest, saltem id solum quod fides sana
and discussed not can at-least that alone which faith sound
præscribit. Aliud est enim quod potissimum scriptor senserit,
prescribes other is for what chiefly the-writer thought
non dignoscere, aliud a regula pietatis errare. Si utrumque
not to-discern other from the-rule of-piety to-stray if both
vitetur, perfecte se habet fructus legentis. Si vero utrumque
be-avoided perfectly itself holds the-fruit of-the-reader if but both
vitari non potest, etsi voluntas scriptoris incerta sit,
to-be-avoided not can although the-will of-the-writer uncertain be
sanæ fidei congruam non inutile est eruisse sententiam.
to-sound faith fitting not useless is to-have-dug-out a-meaning

Item in rebus obscuris, atque a nostris oculis remotissimis,
likewise in things obscure and from our eyes most-remote
si qua inde scripta etiam divina legimus, quæ possint salva fide
if any thence writings even divine we-read which can saving faith
aliis atque aliis parere sententiis; in nullam earum nos
to-other and other to-give-birth-to meanings into none of-them ourselves
præcipiti affirmatione ita projiciamus, ut si forte diligentius
by-headlong affirmation so let-us-throw that if perhaps more-diligently
discussa veritas eam labefactaverit, corruamus; non pro sententia
discussed truth it has-overthrown we-fall not for the-meaning
divinarum Scripturarum, sed pro nostra ita dimicantes, ut
of-the-divine Scriptures but for our-own so fighting that
eam velimus Scripturarum esse, quæ nostra est, cum potius
it we-wish of-the-Scriptures to-be which ours is whereas rather
eam quæ Scripturarum est, nostram esse velle debeamus.
that which of-the-Scriptures is ours to-be to-wish we-ought

CAP. XII. De modo legendi

XII · ON THE METHOD OF READING

The method of reading consists in dividing, which is done by partition, when we distinguish what is confused, and by investigation, when we unlock what is hidden.

Modus legendi in dividendo constat. Divisio fit et
the-manner of-reading in dividing consists division is-made both
partitione et investigatione. Partiendo dividimus, quando
by-partition and by-investigation by-partitioning we-divide when
ea quæ confusa sunt, distinguimus. Investigando
those-things which confused are we-distinguish by-investigating
dividimus, quando ea quæ occulta sunt, reseramus.
we-divide when those-things which hidden are we-unlock

CAP. XIII. De meditatione cur nunc sit prætermittendum

XIII · WHY MEDITATION IS NOW TO BE PASSED OVER

What belongs to reading has been set out as clearly and briefly as possible. Hugh omits meditation, the rest of learning, because so great a matter needs its own treatise and silence is better than an imperfect account: it is subtle and sweet, teaches beginners and exercises the perfect, and has not yet been tried by the pen. He prays that wisdom may shine in our hearts and lead us to the pure supper without animals.

Ecce jam quæ ad lectionem pertinent, quanto lucidius et
behold now what-things to reading pertain as-much-as more-lucidly and
compendiosius potuimus, explicata sunt. De reliqua vero
more-compendiously we-could explained are about the-remaining but
parte doctrinæ, id est meditatione aliquid in præsenti dicere
part of-doctrine that is meditation anything at present to-say
omitto, quia res tanta speciali tractatu indiget; et dignum
I-omit because a-thing so-great special treatment needs and worthy
magis est omnino silere in hujusmodi, quam aliquid
more it-is altogether to-be-silent in such than anything
imperfecte dicere. Res enim valde subtilis est, et simul
imperfectly to-say a-thing for very subtle it-is and at-once
jucunda, quæ et incipientes erudit, et exercet consummatos,
pleasant which both the-beginners instructs and exercises the-consummate
inexperta adhuc stylo, ideoque amplius prosequenda.
untried still by-the-pen and-therefore further to-be-pursued
Rogemus ergo nunc sapientiam, ut radiare dignetur in
let-us-ask therefore now wisdom that to-shine it-may-deign in
cordibus nostris, et illuminare nobis in semitis suis, ut
hearts our and to-enlighten for-us in paths its that
introducat nos ad puram, et sine animalibus cœnam.
it-may-lead us to the-pure and without animals supper

CAP. XIV. Diffinitio trium remediorum philosophiam concernentium contra totidem mala, et de philosophiæ altera divisione

XIV · THREE REMEDIES, AND ANOTHER DIVISION OF PHILOSOPHY

Wisdom, virtue, and necessity are the remedies against ignorance, vice, and weakness, and for them every art was found: the theoretical for wisdom, the practical for virtue, the mechanical for necessity, and logic last, for eloquence, though first in teaching. Hugh restates the division of the theoretical into theology, physics, and mathematics, mathematics into its four sciences with their elements, the unit, unison, point, and instant, and the practical, mechanical, and logical into their parts. In teaching, logic comes first, then ethics, to cleanse the heart's eye, then the theoretical, and last the mechanical, useless unless the others support it.

Tria sunt: sapientia, virtus, necessitas. Sapientia est
three-things there-are wisdom virtue necessity wisdom is
comprehensio rerum, prout sunt. Virtus est habitus animi in
the-comprehension of-things as they-are virtue is a-habit of-the-mind in
modum naturæ rationi consentaneus. Necessitas est, sine
the-manner of-nature with-reason consonant necessity is that-without
qua vivere non possimus, sed felicius viveremus. Hæc tria
which to-live not we-can but more-happily we-should-live these three
remedia sunt contra mala tria, quibus subjecta est vita humana.
remedies are against evils three to-which subject is life human
Sapientia contra ignorantiam, virtus contra vitium, necessitas
wisdom against ignorance virtue against vice necessity
contra infirmitatem; propter ista tria mala exstirpanda quæsita
against infirmity because-of those three evils to-be-rooted-out sought
sunt ista tria remedia; et propter hæc tria remedia invenienda,
were those three remedies and because-of these three remedies to-be-found
inventa est omnis ars, et omnis disciplina. Propter sapientiam
found was every art and every discipline because-of wisdom

inventa est theorica, propter virtutem inventa est practica,
found was the-theoretical because-of virtue found was the-practical
propter necessitatem inventa est mechanica. Istæ tres usu
because-of necessity found was the-mechanical these three in-use
primæ fuerunt, sed postea propter eloquentiam inventa est
first were but afterward because-of eloquence found was
logica. Quæ cum sit inventione ultima, prima tamen esse debet
logic which though it-is in-discovery last first yet to-be ought
in doctrina. Quatuor igitur sunt principales scientiæ, a quibus
in teaching four therefore are the-principal sciences from which
omnes aliæ descendunt: theorica, practica, mechanica, logica.
all others descend theoretical practical mechanical logic
Theorica dividitur in theologiam, physicam, mathematicam.
the-theoretical is-divided into theology physics mathematics
Theologia tractat de invisibilibus visibilium causis;
theology treats about the-invisible of-visible-things causes
mathematica de invisibilibus visibilium formis. Et hæc
mathematics about the-invisible of-visible-things forms and this
mathematica dividitur in quatuor scientias. Prima est
mathematics is-divided into four sciences the-first is
arithmetica, quæ tractat de numero, id est de quantitate
arithmetic which treats about number that is about quantity
discreta per se. Secunda est musica, quæ tractat de
discrete by itself the-second is music which treats about
proportione, id est de quantitate discreta ad aliquid. Tertia est
proportion that is about quantity discrete to something the-third is
geometria, quæ tractat de spatio, id est quantitate continua
geometry which treats about space that is quantity continuous
immobili. Quarta est astronomia, quæ tractat de motu, id
immobile the-fourth is astronomy which treats about motion that
est de quantitate continua mobili. Elementum arithmeticæ
is about quantity continuous mobile the-element of-arithmetic

est unitas. Elementum musicæ est unisonum. Elementum
is unity the-element of-music is the-unison the-element
geometriæ est punctum. Elementum astronomiæ est instans.
of-geometry is the-point the-element of-astronomy is the-instant
Practica dividitur in solitariam, privatam, publicam. Solitaria
the-practical is-divided into solitary private public the-solitary
docet, quomodo unusquisque propriam vitam honestis
teaches how each-one his-own life with-honorable
moribus instituat, virtutibus exornet. Privata docet, quomodo
morals should-order with-virtues adorn the-private teaches how
regendi sint familiares, et qui per carnis affectum sunt
to-be-ruled are the-household and those-who by of-the-flesh affection are
affines. Publica docet, qualiter populus totus, et gens a suis
kin the-public teaches how the-people whole and nation by its
rectoribus gubernari debeat. Solitaria pertinet ad singulos,
rulers to-be-governed ought the-solitary belongs to individuals
privata ad patresfamilias, publica ad rectores civitatum.
the-private to fathers-of-households the-public to the-rulers of-cities
Mechanica tractat de operibus humanis, et hæc dividitur in
the-mechanical treats about works human and this is-divided into
septem. Prima est lanificium, secunda armatura, tertia navigatio,
seven the-first is wool-working the-second armament the-third navigation
quarta agricultura, quinta venatio, sexta medicina, septima
the-fourth agriculture the-fifth hunting the-sixth medicine the-seventh
theatrica. Logica dividitur in grammaticam et in orationem
theatrics logic is-divided into grammar and into the-speech
disserendi. Ratio disserendi dividitur in probabilem, et
of-discoursing the-reason of-discoursing is-divided into probable and
necessariam, et sophisticam. Probabilis dividitur in dialecticam
necessary and sophistic the-probable is-divided into dialectic
et rhetoricam. Necessaria pertinet ad philosophos, sophistica
and rhetoric the-necessary belongs to the-philosophers the-sophistic

ad sophistas. In his quatuor partibus philosophiæ talis ordo
to the-sophists in these four parts of-philosophy such order
in doctrina servari debet, ut prima ponatur logica, secunda
in teaching to-be-kept ought that first be-placed logic second
ethica, tertia theorica, quarta mechanica. Primum enim
ethics third the-theoretical fourth the-mechanical first for
comparanda est eloquentia, deinde, ut ait Socrates in Ethica,
to-be-procured is eloquence then as says Socrates in the-Ethics
per studium virtutis oculus cordis mundandus est, ut
through the-study of-virtue the-eye of-the-heart to-be-cleansed is that
deinde in theorica ad investigationem veritatis perspicax esse
then in the-theoretical for the-investigation of-truth keen to-be
possit. Novissime mechanica sequitur, quæ per se omni
it-may-be-able last the-mechanical follows which by itself in-every
modo inefficax est, nisi ratione præcedentium fulciatur.
way ineffective is unless by-the-reason of-the-preceding it-be-supported

CAP. XV. De magica et partibus ejus

XV · ON MAGIC AND ITS PARTS

Zoroaster, king of the Bactrians, whom some identify with Ham, is thought to have founded magic; Ninus killed him and burned his books. Magic is no part of philosophy but a false profession outside it, teacher of all wickedness. Its five kinds are divination, vain mathematics, lots, sorcery, and illusions.

Magicæ repertor primus creditur Zoroastres, rex Bactrianorum,
of-magic the-discoverer first is-believed Zoroaster king of-the-Bactrians
quem nonnulli asserunt ipsum esse Cham, filium Noe,
whom some assert himself to-be Ham son of-Noah
sed nomine mutato. Hunc postea Ninus, rex Assyriorum,
but the-name changed him afterward Ninus king of-the-Assyrians

bello victum interfecit, ejusque codices artibus maleficiorum
in-war conquered killed and-his codices with-the-arts of-sorceries
plenos igne cremari fecit. Scribit autem Aristoteles de
full by-fire to-be-burned had writes moreover Aristotle about
hoc ipso, quod usque ad bis et vicies centum millia
this very-man that all-the-way to twice and twenty hundred thousand
versuum ejus de arte magica ab ipso dictatos, libri ejus
of-verses his about the-art magic by him dictated books his
usque ad posteritatis memoriam traduxerunt. Hanc artem
all-the-way to of-posterity the-memory carried this art
postea Democritus ampliavit, tempore quo Hippocrates in
afterward Democritus enlarged at-the-time when Hippocrates in
arte medicinæ insignis habebatur. Magica in philosophia
the-art of-medicine notable was-held magic into philosophy
non recipitur; sed est extrinsecus falsa professione, omnis
not is-received but is from-outside by-false profession of-all
iniquitatis et malitiæ magistra, de vero mentiens, et
iniquity and malice the-mistress about the-true lying and
veraciter lædens animos, seducit a religione divina, culturam
truly harming minds it-seduces from religion divine the-worship
dæmonum suadet, morum corruptionem ingerit, et ad omne
of-demons it-urges of-morals corruption it-thrusts-in and to every
scelus ac nefas mentes sequacium impellit. Hæc generaliter
crime and wickedness the-minds of-its-followers drives this generally
accepta, quinque complectitur genera maleficiorum. Manticen,
taken five embraces kinds of-sorceries mantic
quod sonat divinationem; et mathematicam vanam, sortilegia,
which sounds divination and mathematics vain sortilege
maleficia, præstigia. Mantice autem quinque continet species
sorcery illusions mantic moreover five contains species
sub se. Primam necromantiam, quod interpretatur divinatio
under itself the-first necromancy which is-interpreted divination

in mortuis; νεκρὸς enim Græce mortuus Latine, et
among the-dead nekros for in-Greek dead in-Latin and
νεκρον cadaver dicitur. Unde divinatio, quæ fit per
nekron corpse is-called whence the-divination which is-made through
sacrificium sanguinis humani, quem dæmones sitiunt, et
the-sacrifice of-blood human which the-demons thirst-for and
in eo delectantur effuso. Secunda est gæomantia, id est
in it delight poured-out the-second is geomancy that is
divinatio in terra. Tertia hydromantia, id est divinatio in
divination in earth the-third hydromancy that is divination in
aqua. Quarta est aerimantia, id est divinatio in aere. Quinta
water the-fourth is aeromancy that is divination in air the-fifth
est divinatio in igne, quæ dicitur pyromantia. Varro enim
is divination in fire which is-called pyromancy Varro for
quatuor dixit esse, in quibus divinatio constaret, terram,
four said to-be in which divination consisted earth
aquam, aerem, ignem. Prima ergo, id est necromantia, ad
water air fire the-first therefore that is necromancy to
infernum videtur pertinere, secunda ad terram, tertia ad
the-underworld seems to-belong the-second to earth the-third to
aquam, quarta ad aerem, quinta ad ignem. Mathematica
water the-fourth to air the-fifth to fire mathematics
dividitur in tres species: in aruspicinam, in augurium, in
is-divided into three species into haruspicy into augury into
horoscopicam. Aruspices sunt dicti quasi horuspices, id est
horoscopy haruspices are called as-if horuspices that is
horarum inspectores, qui observant tempora in rebus agendis;
of-hours inspectors who observe the-times in things to-be-done
vel haruspices quasi haras inspicientes: qui in extis
or haruspices as-if altars inspecting who in the-entrails
et fibris sacrificiorum futura considerant. Augurium vel
and fibers of-sacrifices future-things consider augury or

auspicium aliquando ad oculum pertinet, et dicitur auspicium
auspice sometimes to the-eye belongs and is-called auspice
quasi avispicium; quia in motu et volatu avium attenditur,
as-if avispice because in the-motion and flight of-birds it-is-observed
aliquando ad aures pertinet, et tunc dicitur augurium
sometimes to the-ears it-belongs and then is-called augury
quasi garritus avium, quia aure percipitur. Horoscopia,
as-if the-chattering of-birds because by-the-ear it-is-perceived horoscopy
quæ etiam constellatio dicitur, est quando in stellis
which also constellation is-called is when in the-stars
facta hominum quæruntur, sicut genethliaci faciunt, qui
the-deeds of-men are-sought as the-genethliaci do who
nativitates observant, qui olim specialiter magi nuncupabantur,
births observe who once specially magi were-named
de quibus in Evangelio legimus. Sortilegi sunt, qui
about whom in the-Gospel we-read sortilegi are those-who
sortibus divinationes quærunt. Malefici sunt, qui per
by-lots divinations seek sorcerers are those-who through
incantationes dæmoniacas, sive ligaturas, vel alia quæcunque
incantations demonic or ligatures or other whatever
exsecrabilia remediorum genera, cooperatione dæmonum atque
execrable of-remedies kinds by-the-cooperation of-demons and
instructu nefanda perficiunt. Præstigia sunt, quando per
instruction unspeakable-things accomplish illusions are when through
phantasticas illusiones circa rerum immutationem sensibus
phantasmal illusions concerning of-things the-change to-the-senses
humanis arte dæmoniaca illuditur. Sunt ergo omnes simul
human by-art demonic it-is-mocked there-are therefore all together
undecim mantice, quinque, id est, necromantia, gæomantia,
eleven mantic five that is necromancy geomancy
hydromantia, aerimantia, pyromantia. Sub mathematica, tres,
hydromancy aeromancy pyromancy under mathematics three

id est aruspiscina, auspicium, horoscopia. Postea tres aliæ, id
that is haruspicy auspice horoscopy afterward three others that
est sortilegium, maleficium, præstigium. Præstigia Mercurius
is sortilege sorcery illusion illusions Mercury
dicitur primus invenisse. Auguria Phryges invenerunt.
is-said first to-have-found auguries the-Phrygians found
Aruspicinam et sortilegia Tages primus Etruscus tradidit:
haruspicy and sortileges Tages first the-Etruscan handed-down
hydromantia primum a Persis venit.
hydromancy first from the-Persians came

HUGH OF SAINT-VICTOR

Soliloquium de Arrha Animæ

The Soliloquy on the Earnest Money of the Soul

Prologus

PROLOGUE · TO BROTHER G.

Hugh sends the Soliloquy of love, titled On the Earnest Money of the Soul, to his beloved brother G. and the other servants of Christ at Hamersleben, so that they may learn where to seek true love and how to rouse their hearts to heavenly joys by spiritual meditation. He asks G. to receive it with the others in memory of him, writes not to impress them with style but because he could not hide his affection, bids them greet brothers B. and A. and the rest, and wishes all their names written in the book of life.

Dilecto fratri G. cæterisque servis Christi Hameris levæ
to-the-beloved brother G. and-to-the-other servants of-Christ at-Hamers- -leben
degentibus H. qualiscunque vestræ sanctitatis servus, in una
dwelling H. whatever of-your holiness servant in one
pace ambulare, et ad unam requiem pervenire. Soliloquium
peace to-walk and to one rest to-come the-soliloquy
dilectionis, quod de Arrha animæ inscriptum est, misi
of-love which on the-Earnest-Money of-the-soul inscribed is I-have-sent
charitati vestræ, ut discatis ubi vos oporteat verum amorem
to-charity your that you-may-learn where you it-behooves true love
quærere, et quemadmodum debeatis corda vestra spiritualium
to-seek and how you-ought hearts your by-the-spiritual
studio meditationum ad superna gaudia excitare. Hoc ergo,
zeal of-meditations to the-heavenly joys to-stir-up this therefore
frater charissime, rogo, ut cum cæteris in memoriam mei
brother dearest I-ask that with the-others into memory of-me
suscipias, nec quod specialiter tibi mittitur, cæteros excludat,
you-take nor that specially to-you it-is-sent the-others exclude
nec quod communiter omnibus datur, muneris prærogativam
nor that in-common to-all it-is-given of-the-gift the-prerogative
imminuat. Nolo vos hic provocare colore dictaminis, sed
lessen I-wish-not you here to-provoke by-the-color of-style but

quia celare non potui meæ erga vos affectum devotionis.
because to-hide not I-could my toward you the-affection of-devotion
Salutate fratrem B. et fratrem A. et omnes alios, quorum
greet brother B. and brother A. and all others whose
nomina, etsi ego in præsenti sigillatim enumerare non
names although I at present one-by-one to-enumerate not
valeo, omnia tamen in libro vitæ conscribi exopto. Valete.
am-able all yet in the-book of-life to-be-written I-long farewell

Soliloquium

WHAT THE SOUL LOVES ABOVE ALL

The Man speaks in secret with his soul and asks what she loves above all, since she cannot live without love and the world offers gold, gems, beauty, and fine cloth. The Soul answers that she has found nothing to love above all, having learned that the world's love is false and fleeting, so she wavers, unable to live without love or to find true love. The Man is glad she is not fixed on temporal things and bids her love herself, whose beauty surpasses theirs; the Soul replies that the eye cannot see itself and that love cannot bear to be solitary.

HOMO. Loquar secreto animæ meæ, et amica
MAN. I-shall-speak secretly to-soul my and by-friendly
confabulatione exigam ab ea quod scire cupio. Nemo
conversation I-shall-demand from her what to-know I-desire no
alienus admittetur, sed aperta conscientia soli verba
stranger shall-be-admitted but open conscience alone words
conferemus. Sic enim nec mihi timor erit occulta
we-shall-confer thus for neither for-me fear shall-be hidden-things
quærere, nec illi pudor vera respondere.
to-seek nor for-her shame true-things to-answer

Dic mihi, quæso, anima mea, quid est quod super omnia
tell me I-pray soul my what is that above all-things
diligis? Ego scio, quod vita tua dilectio est et scio quod sine
you-love I know that life your love is and I-know that without
dilectione esse non potes. Sed velim mihi sine verecundia
love to-be not you-can but I-would-wish to-me without shame
confitearis, quid inter omnia diligendum elegeris? Dicam
you-confess what among all-things to-be-loved you-have-chosen I-shall-say
adhuc, ut manifestius intelligas quid te interrogem.
further that more-manifestly you-may-understand what you I-ask
Aspice mundum, et omnia quæ in eo sunt; multas ibi
look-at the-world and all-things which in it are many there
species pulchras et illecebrosas invenies, quæ humanos
forms beautiful and enticing you-shall-find which human
affectus illiciunt, et secundum varias utentium delectationes
affections entice and according-to the-various of-the-users delights
ad fluendum se desideria accendunt. Habet aurum, habent
to flowing themselves desires kindle has gold have
lapides pretiosi fulgorem suum, habet decor carnis speciem,
stones precious brilliance its has the-comeliness of-flesh beauty
picta tapeta et vestes fucatæ colorem. Infinita sunt talia. Sed
painted tapestries and garments dyed color infinite are such-things but
hæc cur tibi enumerem? Ecce et tu novisti omnia, vidisti
these why to-you should-I-enumerate behold also you know all-things you-have-seen
pene singula, experta plurima. Multa jam te vidisse
almost each have-tried very-many many-things already you to-have-seen
recolis, et adhuc multa vides, in quibus quod dico experiri
you-recall and still many-things you-see in which what I-say to-test
et comprobare possis. Dic ergo obsecro mihi, quid de his
and to-prove you-can tell therefore I-beseech me what of these
omnibus unicum tibi feceris, quod singulariter amplecti,
all as-unique for-yourself you-have-made which singularly to-embrace

quo semper perfrui velis? Certus enim sum, quod aut
which always to-enjoy you-wish certain for I-am that either
horum quæ videntur aliquid amas, aut si jam postposuisti
of-these-things which are-seen something you-love or if already you-have-set-aside
universa hæc, aliud habes quæ præ omnibus his diligas.
all these another-thing you-have which before all these you-love
ANIMA. Sicut amare non possum quod nunquam vidi,
SOUL. as to-love not I-can what never I-have-seen
sic de his omnibus quæ videntur, nihil adhuc amare non
so of these all which are-seen nothing yet to-love not
potui, et tamen de his omnibus quid super omnia
I-have-been-able and yet of these all what above all-things
amandum sit nondum inveni. Multis enim jam experimentis
to-be-loved is not-yet I-have-found many for already by-trials
didici fallacem esse, et fugacem amorem hujus sæculi,
I-have-learned deceitful to-be and fleeting the-love of-this world
quem semper, vel cum perit id quod mihi elegeram
which always either when perishes that which for-myself I-had-chosen
perdere, vel cum aliud, quod magis placeat, supervenerit,
to-lose or when another-thing which more may-please has-come
cogor commutare; sic adhuc desideriis incerta fluctuo, dum
I-am-forced to-change so still in-desires uncertain I-waver while
nec sine amore esse possum, nec verum amorem invenio.
neither without love to-be I-can nor true love I-find
HOMO. Gaudeo quod saltem in amorem temporalium non
MAN. I-rejoice that at-least in the-love of-temporal-things not
figeris, sed doleo quod in amore æternorum nondum
you-are-fixed but I-grieve that in the-love of-eternal-things not-yet
requiescis. Infelicior esses, si de exsilio patriam faceres;
you-rest unhappier you-would-be if of exile a-fatherland you-would-make
nunc vero, quia in exsilio erras, ad viam revocanda es.
now but because in exile you-wander to the-way to-be-recalled you-are

De exsilio patriam faceres, si in ista vita transitoria
of exile a-fatherland you-would-make if in this life transitory
æternum amorem habere velles. Nunc vero in exsilio erras,
eternal love to-have you-wished now but in exile you-wander
quia dum traheris per concupiscentiam temporalium,
because while you-are-drawn through the-concupiscence of-temporal-things
amorem non invenis æternorum. Sed magnum salutis
the-love not you-find of-eternal-things but a-great of-salvation
principium tibi esse potest, quod amorem tuum didicisti
beginning for-you to-be can that love your you-have-learned
mutare in melius, quia sic ab omni temporalium amore
to-change for the-better because so from all of-temporal-things love
avelli poteris, si major tibi pulchritudo ostensa
to-be-torn-away you-shall-be-able if a-greater to-you beauty shown
fuerit, quam gratius amplectaris.
be which more-gratefully you-may-embrace
ANIMA. Quomodo potest demonstrari, quod videri non
SOUL. how can to-be-shown what to-be-seen not
potest? quod autem videri non potest, quomodo potest diligi?
can what moreover to-be-seen not can how can to-be-loved
Certe si in rebus temporalibus, et quæ videri possunt, verus
surely if in things temporal and which to-be-seen can true
et permanens amor non est, amari autem non potest, quod
and lasting love not is to-be-loved moreover not can what
non potest videri, æterna miseria semper viventem sequitur,
not can to-be-seen eternal misery always the-living follows
si semper permanens amor non invenitur. Nemo enim sine
if always lasting love not is-found no-one for without
amore esse beatus potest, quia vel in hoc solo miserum esse
love to-be happy can because even in this alone wretched to-be
constat, quod non diligit id quod est. Imo vero quis illum
it-is-established that not he-loves that which is nay indeed who him

non dico beatum, sed vel hominem diceret, qui humanitatis
not I-say happy but even a-man would-call who of-humanity
oblitus, et societatis pacem respuens, solitaria quadam et
forgetful and of-society the-peace rejecting by-a-solitary certain and
misera dilectione se solum amaret? Necesse est igitur, ut aut
wretched love himself alone should-love necessary it-is therefore that either
eorum quæ videntur amorem approbes, aut si hunc tollis,
of-those-things which are-seen the-love you-approve or if this you-take-away
alia quæ salubrius atque jucundius amentur, demonstres.
other-things which more-healthfully and more-pleasantly may-be-loved you-show
HOMO. Si temporalia ista et visibilia idcirco amari
MAN. if temporal these and visible-things for-this-reason to-be-loved
debere existimas, quia illis quemdam sui generis
to-be-obliged you-judge because in-them a-certain of-its-own kind
decorem inesse conspicaris, cur teipsam potius non
comeliness to-be-present you-perceive why yourself rather not
diligis, quæ specie tua omnino visibilium decorem et
do-you-love who by-beauty your altogether of-visible-things the-comeliness and
pulchritudinem vincis? O si teipsam aspiceres! O si faciem
beauty conquer O if yourself you-beheld O if face
tuam videres, agnosceres certe quanta reprehensione digna
your you-saw you-would-know surely of-how-great reproach worthy
fueras, cum aliquid extra te amore tuo dignum existimabas!
you-had-been when anything outside you of-love your worthy you-judged
ANIMA. Oculus cuncta videt, seipsum non videt, et eo
SOUL. the-eye all-things sees itself not sees and by-that
lumine, quo reliqua cernimus, ipsam, in qua positum est
light by-which the-rest we-discern itself in which placed is
lumen, faciem nostram non videmus. Alienis indiciis discunt
the-light face our not we-see by-others' indications learn
homines facies suas, et speciem vultus sui audiendo
men faces their and the-appearance of-face their by-hearing

sæpius quam videndo cognoscunt, nisi forte quoddam
more-often than by-seeing they-know unless perhaps a-certain
alterius generis speculum afferas, in quo faciem cordis
of-another kind mirror you-bring in which the-face of-heart
mei cognoscam et diligam, quasi et illum non rectissime
my I-may-know and may-love as-if also him not most-rightly
insipientem quisque diceret, qui ad pascendum amorem suum
foolish anyone would-call who for feeding love his
similitudinem vultus sui jugiter in speculo consideraret.
the-likeness of-face his continually in a-mirror should-consider
Ego igitur quia faciem meam et speciem vultus mei
I therefore because face my and the-appearance of-face my
qualis sit, contemplari nequeo, facilius in ea, quæ
what-kind it-is to-contemplate I-cannot more-easily into those-things which
foris admiranda videntur, affectum dilectionis meæ extendo.
outside admirable seem the-affection of-love my I-extend
Præsertim quia amor nunquam solitarius esse patitur, et
especially because love never solitary to-be suffers and
in hoc ipso jam quodammodo amor esse, si desint in
in this very already in-a-way love to-be if they-be-lacking into
alterum parilitatis consortem vim dilectionis non diffundit.
another of-equality partner the-force of-love not pours

No one with whom God dwells is alone, and the Soul wrongs her love by giving it to things beneath her, since love transforms the lover into the likeness of what is loved. She has a bridegroom, fairest of all, whom she has not seen, who has sent her the earnest money of his love: the whole world, which serves her. She must love these gifts as gifts, for his sake and through them him, lest she be called a harlot who loves the gifts more than the giver. The Soul, kindled, admits one thing still lessens her joy, and the Man asks her to name it.

HOMO. Non est solitarius, cum quo est Deus, nec idcirco
MAN. not is solitary he-with whom is God nor for-this-reason
vis dilectionis exstinguitur, si a rebus abjectis et vilibus
the-force of-love is-extinguished if from things abject and vile
appetitus ejus cohibeatur. Ille magis sibi injuriam facit,
the-appetite its be-restrained he more to-himself injury does
qui vel inhonesta vel certe ea, quæ amore suo
who either dishonorable-things or surely those-things which of-love his
digna non sunt, in societatem dilectionis admittit. Primum
worthy not are into the-fellowship of-love admits first
igitur necesse est, ut quisque semetipsum consideret, et
therefore necessary it-is that each himself consider and
cum cognoverit dignitatem suam (ne injuriam faciat amori
when he-has-known the-dignity his lest injury he-do to-love
suo) abjectiora se non amet. Nam et ea,
his more-abject-things than-himself not he-should-love for also those-things
quæ per se considerata, pulchra sunt, pulchrioribus
which by themselves considered beautiful are with-more-beautiful-things
comparata vilescunt. Et sicut ineptum est deformia pulchris
compared grow-cheap and as unfit it-is ugly-things to-beautiful
conjungere, sic omnino indecens est ea, quæ non habent
to-join so altogether unseemly it-is those-things which not have

nisi infimam quamdam et imaginariam pulchritudinem,
except the-lowest certain and imaginary beauty
pulchritudinis coæquare. Non vis habere anima amorem
to-beauty to-equal not you-wish to-have soul a-love
solitarium, noli tamen habere prostitutum. Quæris unicum,
solitary do-not yet have a-prostituted-one you-seek the-unique
quære et unice electum. Scis quod amor ignis est,
seek also the-uniquely chosen you-know that love fire is
et ignis quidem fomentum quærit ut ardeat. Sed cave
and fire indeed fuel seeks that it-may-burn but beware
ne id injicias, quod fumum potius aut fetorem ministrat.
lest that you-throw-on which smoke rather or stench supplies
Ea vis amoris est, ut talem esse necesse sit, quale
this the-force of-love is that such to-be necessary it-be as
illud est quod amas, et qui per affectum conjungeris, in
that is which you-love and who through affection are-joined into
ipsius similitudinem ipsa quodammodo dilectionis societate
its likeness by-the-very in-a-way of-love fellowship
transformaris. Tuam igitur anima pulchritudinem attende, et
are-transformed your therefore soul beauty attend-to and
intelliges qualem debeas pulchritudinem diligere. Non
you-shall-understand what-kind you-ought beauty to-love not
est tibi invisibilis facies tua. Oculus tuus nihil bene videt,
is to-you invisible face your the-eye your nothing well sees
si seipsum non videat. Nam cum ad seipsum contemplandum
if itself not it-see for when for itself to-be-contemplated
bene perspicuus est, nulla eum foris peregrina similitudo,
well clear it-is no it from-outside foreign likeness
vel adumbrata veritatis imaginatio fallere potest. Quod si forte
or shadowed of-truth imagining to-deceive can but if perhaps
interna illa tua visio per negligentiam obscurata est, et
inner that your vision through negligence obscured is and

temetipsam ut decet et expedit contemplari non sufficis, cur
yourself as befits and is-expedient to-contemplate not you-suffice why
saltem quid de te existimare debeas, ex judicio alieno
at-least what about you to-think you-ought from the-judgment of-another
non perpendis? Sponsum habes, sed nescis. Pulcherrimus
not do-you-weigh a-bridegroom you-have but you-know-not the-most-beautiful
est omnium, sed faciem ejus non vidisti. Ille te vidit,
he-is of-all but the-face his not you-have-seen he you has-seen
quia nisi te vidisset, non te diligeret. Noluit adhuc
because unless you he-had-seen not you he-would-love he-has-wished-not yet
seipsum tibi præsentare, sed munera misit, arrham dedit,
himself to-you to-present but gifts he-sent an-earnest-money gave
pignus amoris, signum dilectionis. Si cognoscere illum posses,
a-token of-love a-sign of-love if to-know him you-could
si speciem illius videres, non amplius de tua pulchritudine
if the-beauty his you-saw not further about your beauty
ambigeres. Scires enim quod tam pulcher, tam formosus,
you-would-doubt you-would-know for that so beautiful so fair
tam elegans, tam unicus in tuo aspectu captus non esset,
so elegant so unique by your sight captured not he-would-be
si eum singularis decor et ultra cæteros admirandus non
if him singular comeliness and beyond the-others admirable not
traheret. Quid igitur ages? Nunc videre illum non potes,
drew what therefore shall-you-do now to-see him not you-can
quia absens est. Et ideo non times, neque erubescis illi
because absent he-is and therefore not you-fear nor blush to-him
injuriam facere, quod singularem ejus amorem contemnis,
injury to-do that singular his love you-despise
neque alienæ libidini turpiter et impudice prostituis. Noli
nor to-another's lust shamefully and shamelessly you-prostitute do-not
sic facere. Si adhuc scire non potes qualis ille sit, qui te
so do if still to-know not you-can what-kind he may-be who you

diligit, considera saltem arrham, quam dedit; fortassis in
loves consider at-least the-earnest-money which he-gave perhaps in
ipso munere ejus, quod penes te est, poteris agnoscere
the-very gift his which with you is you-shall-be-able to-know
quo affectu illum diligere, quo studio et diligentia te
with-what affection him to-love with-what zeal and diligence you
illi debeas conservare. In signis est arrha ejus, nobile
to-him you-ought to-keep in signs is the-earnest-money his noble
donum ejus, quia nec magnum decuit ut parva daret,
the-gift his because neither the-great befitted that small-things he-should-give
nec pro parvo sapiens magna dedisset. Magnum
nor for a-small-thing the-wise great-things would-have-given great
ergo est quod tibi dedit, sed majus est quod in te diligit.
therefore is what to-you he-gave but greater is what in you he-loves
Magnum ergo est quod dedit. Quid dedit tibi anima
great therefore is what he-gave what has-given to-you soul
sponsus tuus? Exspectas fortassis, et nescis quid dicturus
bridegroom your you-wait perhaps and know-not what about-to-say
sim. Cogitas a quo quid magni acceperis, nec invenis
I-am you-think from whom what great you-have-received nor you-find
te aliquid tale habere aut accepisse, unde gloriari possis.
yourself anything such to-have or to-have-received whence to-glory you-could
Dicam igitur tibi, ut scias quid dedit sponsus tuus.
I-shall-say therefore to-you that you-may-know what has-given bridegroom your
Respice universum mundum istum, et considera si aliquid
look-at the-whole world this and consider if anything
in eo sit, quod tibi non serviat. Omnis natura ad hunc
in it be which to-you not serves every nature to this
finem cursum suum dirigit, ut obsequiis tuis famuletur,
end course its directs that to-services your it-may-minister
et utilitati deserviat, tuisque oblectamentis pariter et
and to-usefulness may-be-devoted and-to-your delights equally and

necessitatibus secundum affluentiam indeficientem occurrat.
needs according-to abundance unfailing may-attend
Hoc cœlum, hoc terra, hoc aer, hoc maria, cum iis, quæ
this heaven this earth this air this the-seas with those which
in eis sunt, universis, explere non cessant; in hoc circuitus
in them are all to-fulfill not cease in this the-circuit
temporum annuis innovationibus, et redivivis partubus
of-the-times with-yearly renewals and revived births
antiqua innovans, dilapsa reformans, consumpta restaurans,
old-things renewing slipped-things reforming consumed-things restoring
pastu perpetuo subministrat. Quis ergo putas hoc
with-food perpetual it-supplies who therefore do-you-think this
instituit? quis istud naturæ præcepit ut sic uno consensu
established who this on-nature enjoined that thus with-one consent
tibi serviat? beneficium accipis, et auctorem ejus non
to-you it-should-serve the-benefit you-receive and the-author its not
agnoscis. Donum in manifesto est, largitor occultus. Et tamen
you-know the-gift in the-open is the-giver hidden and yet
ipsa te ratio dubitare non sinit hoc tuum non esse debitum,
itself you reason to-doubt not allows this yours not to-be due
sed beneficium alienum. Quicunque ergo ille est, multum
but a-benefit of-another whoever therefore he is much
tibi contulit, qui hoc totum et tantum tibi dedit multum
on-you has-conferred who this whole and so-much to-you gave much
diligendus est, qui tantum dare potuit et qui tantum dare
to-be-loved is he-who so-much to-give could and who so-much to-give
voluit, multum dilexit. Tantum ergo diligens, et tantum
wished much loved so-much therefore loving and so-much
diligendus dono suo demonstratur, ut quam stultum est
to-be-loved by-gift his is-shown that as foolish it-is
amorem tam potentis non ultro concupiscere, tam impium
the-love of-one-so mighty not willingly to-desire so impious

sit atque perversum tam diligentem non redamare. Vide
it-be and perverse one-so loving not to-love-back see
ergo, o anima imprudens et temeraria, vide quid agis, cum
therefore O soul imprudent and rash see what you-do when
in hoc mundo amari et amare concupiscis. Totus tibi
in this world to-be-loved and to-love you-desire the-whole to-you
mundus subjectus est, et tu non dico totum mundum,
world subject is and you not I-say the-whole world
sed nescio quid vix aliquam mundi portiunculam, quod
but I-know-not what scarcely some of-the-world little-portion which
nec specie pulchra, nec utilitate necessaria, nec quantitate
neither in-beauty fair nor in-usefulness necessary nor in-quantity
magna, nec bonitate optima antecedat, in societatem tui
great nor in-goodness best excels into the-fellowship of-your
amoris admittere non aspernaris. Certe si hæc diligis,
love to-admit not you-scorn surely if these-things you-love
ut subjecta dilige, ut famulantia dilige, ut dona dilige,
as subject love-them as serving love-them as gifts love-them
ut arrham sponsi, ut munera amici, ut beneficia
as the-earnest-money of-the-bridegroom as the-presents of-a-friend as the-benefits
Domini. Sic tamen, ut semper memineris quid illi debeat,
of-the-Lord so yet that always you-remember what to-him he-owes
nec ista pro illo, nec ista cum illo, sed ista propter illum,
nor these for him nor these with him but these because-of him
et per ista illum, et supra ista illum diligas. Cave, o
and through these him and above these him you-love beware O
anima, ne (quod absit!) non sponsa, sed meretrix dicaris,
soul lest what be-it-far not a-bride but a-harlot you-be-called
si munera dantis plus quam amantis affectum diligis.
if the-gifts of-the-giver more than of-the-lover the-affection you-love
Majorem charitati ejus injuriam facis, si et dona illius
a-greater to-the-charity his injury you-do if both the-gifts his

accipis, et tamen vicissitudinem dilectionis non rependis.
you-receive and yet the-return of-love not you-repay
Aut dona illius (si potes) respue, vel si dona illius respuere
either the-gifts his if you-can reject or if the-gifts his to-reject
non potes, vicissitudinem dilectionis rependе. Dilige illum,
not you-can the-return of-love repay love him
dilige te propter illum, dilige dona illius propter illum.
love yourself because-of him love the-gifts his because-of him
Dilige illum ut fruaris illo, dilige te quod diligeris
love him that you-may-enjoy him love yourself because you-are-loved
ab illo. Dilige in donis illius, quod data sunt ab illo.
by him love in the-gifts his that given they-are by him
Illum tibi, et te illi dilige, dona illius ab illo
him for-yourself and yourself for-him love the-gifts his from him
tibi, propter te. Hæc pura et casta dilectio est, nihil
to-you because-of you this pure and chaste love is nothing
habens sordidum, nihil amarum, nihil transitorium, decora
having sordid nothing bitter nothing transitory comely
castitate, jucunda dulcedine, stabili æternitate.
in-chastity pleasant in-sweetness stable in-eternity
ANIMA. Verba tua inflammaverunt me, concepi ardorem,
SOUL. words your have-inflamed me I-have-conceived ardor
et æstuo intus. Quamvis enim nondum viderim hunc,
and I-burn within although for not-yet I-have-seen him
quem tam amabilem esse asseris, ipsa me tamen (fateor)
whom so lovable to-be you-assert by-the-very me yet I-confess
sermonis tui dulcedine et exhortationis suavitate ad
of-speech your by-the-sweetness and of-exhortation by-the-pleasantness to
amorem ejus accendis. Cogor siquidem rationibus tuis illum
the-love his you-kindle I-am-forced indeed by-reasons your him
super omnia diligere, a quo me video omnia in pignus
above all-things to-love from whom myself I-see all-things as a-pledge

dilectionis accepisse. Verumtamen adhuc unum superest,
of-love to-have-received nevertheless still one-thing remains
quod apud me valde felicitatem hujus amoris imminuat, nisi
which with me greatly the-happiness of-this love may-diminish unless
illud quoque (sicut cætera) manus tuæ consolationis abstergat.
that also as the-rest the-hand of-your consolation wipe-away
HOMO. Fiducialiter tibi promitto in hoc amore nihil esse,
MAN. confidently to-you I-promise in this love nothing to-be
quod jure displicere debeat, et tamen ne magis videar
which rightly to-displease ought and yet lest more I-seem
credulitatem tuam fallere, quam veritati testimonium perhibere,
credulity your to-deceive than to-truth testimony to-bear
volo ut mihi quod te movet aperias, ut meis iterum
I-wish that to-me what you moves you-open that by-my again
rationibus confirmata amplius in ejus desiderio convalescas.
reasons strengthened further in his desire you-may-grow-strong

A LOVE SHARED WITH THE BEASTS

The Soul complains that she loves him alone but is not loved alone, since the sun, food, and air are given to worms and beasts as to her. The Man distinguishes gifts given commonly, specially, and singularly: what serves all serves her, as a householder's bread is his though the household shares it. The Soul says he has cut her complaint off rather than rooted it out, since all men, the wicked too, share these gifts.

ANIMA. Meminisse te volo, sed nec oblitum existimo,
SOUL. to-remember you I-wish but not-even forgotten I-judge
quod paulo ante (cum tu probabilem et honestum amorem
that a-little before when you approvable and honorable love
commendares) dixeris non solum unicum. sed et unice
were-commending you-said not only unique but also uniquely

electum esse debere amorem, id est in solum dilecto et
chosen to-be ought love that is in alone the-beloved and
solum diligendo constitutum, eo quod perfecte laudabilis
alone the-one-to-be-loved established for-this that perfectly praiseworthy
amor non sit, si vel alter cum solo diligitur, vel qui
love not is if either another with the-alone is-loved or he-who
summe diligendus non est, solus amatur. Ecce igitur ego
supremely to-be-loved not is alone is-loved behold therefore I
unice electum et unice dilectum diligo. Sed hanc hujus
the-uniquely chosen and uniquely beloved love but this of-this
dilectionis meæ injuriam patior, quod solum diligens sola
love my injury I-suffer that alone loving alone
non amor. Nam hanc dilectionis ejus arrham, quam
not I-am-loved for this of-love his earnest-money which
mihi objicis, quot sint, vel certe quales, cum quibus
to-me you-object how-many may-be or surely what-kind with whom
hæc mihi communis est, tu ipse agnoscis. Quo igitur de
this to-me common is you yourself know by-what therefore of
privilegio singularis amoris potero gloriari, quæ hoc, quod
the-privilege of-singular love shall-I-be-able to-glory who this which
tam magnum asseris, non dicam cum bestialibus, sed et
so great you-assert not I-shall-say with the-bestial but even
cum ipsis bestiis commune accepi? Quid mihi lux solis
with the-very beasts in-common received what to-me the-light of-the-sun
amplius confert, quam reptilibus et vermibus terræ? Omnia
more confers than to-the-reptiles and to-the-worms of-the-earth all
similiter vivunt, omnia spirant, idem pastus, idem potus
likewise live all breathe the-same food the-same drink
omnium, quid hoc tam magnum? quid hoc tam singulare?
of-all what this so great what this so singular
vides certe quale est. Non itaque satis congrue singulariter
you-see surely what-kind it-is not and-so enough fittingly singularly

diligendum probas, si non et ipsum quoque vel in aliquo
to-be-loved you-prove if not also him too even in something
singulariter dilexisse demonstras. Magna quidem fateor hæc
singularly to-have-loved you-show great indeed I-confess these
et singulari amore digna forent, si singulariter data fuissent.
and of-singular love worthy would-be if singularly given they-had-been
HOMO. Non mihi displicere potest hæc diligentia tua, quia
MAN. not to-me to-displease can this diligence your because
in hoc patet, quod perfecte amare desideras, quoniam causam
in this lies-open that perfectly to-love you-desire since the-cause
perfecti amoris tam diligenter investigas. Gratanter igitur hoc
of-perfect love so diligently you-investigate gratefully therefore this
tecum disserendum suscipio, ut et tam optimi amorem
with-you to-be-discussed I-undertake that both of-so excellent-one the-love
ab hac, pro qua causaris, injuria defendam, et simul te,
from this for which you-complain injury I-may-defend and at-once you
ne qua ab illius dilectione suspicione vacilles, ad integrum
lest by-any from his love suspicion you-waver to the-whole
restituam. Tria quædam sunt, in quibus id quod te movet,
I-may-restore three certain are in which that which you moves
invenias. Discerne quæ dona a sponso tuo accepisti; alia
you-may-find discern which gifts from bridegroom your you-have-received some
enim communiter, alia specialiter, alia singulariter data sunt.
for in-common others specially others singularly given are
Communiter data sunt, quæ omnibus propter te tecum
in-common given are those-which to-all because-of you with-you
serviunt. Specialiter data sunt, quæ multis nec tamen
serve specially given are those-which to-many nor yet
omnibus propter te tecum sunt concessa. Singulariter data
to-all because-of you with-you are granted singularly given
sunt, quæ tibi soli sunt data. Quid igitur, nunquid ideo
are those-which to-you alone are given what therefore surely-not therefore

minus te diligit, quia quædam dona sua tecum simul omnibus
less you he-loves because certain gifts his with-you together to-all
concessit? Nunquid feliciorem te fecisset, si tibi soli
he-granted surely-not happier you would-he-have-made if to-you alone
mundum dedisset? Ecce non sunt creati homines super
the-world he-had-given behold not are created men upon
terram, non sunt bestiæ, sola divitias mundi possides, ubi
the-earth not are beasts alone the-riches of-the-world you-possess where
igitur illa grata et utilis societas humanæ conversationis? ubi
therefore that pleasing and useful fellowship of-human converse where
solatia, ubi oblectamenta, quibus nunc frueris? vide igitur
the-comforts where the-delights which now you-enjoy see therefore
quia et in hoc multum tibi contulit, quod hæc ad solamen
that also in this much to-you he-conferred that these for comfort
tuum tecum creavit. Si mundus iste, et hæc omnia tibi
your with-you he-created if world this and these all-things you
serviunt, quomodo etiam omnia ad obsequium tuum facta non
serve how also all-things for service your made not
sunt? Nunquid paterfamilias solus panem suum comedit?
are surely-not the-father-of-the-household alone bread his eats
nunquid solus potum suum bibit? nunquid solus vestimentis
surely-not alone drink his drinks surely-not alone with-garments
suis induitur? nunquid solus calefit igne suo? nunquid
his is-clothed surely-not alone is-warmed by-fire his surely-not
solus habitat in domo sua? Totum tamen non immerito ejus
alone dwells in house his the-whole yet not undeservedly his
dicitur, quidquid habent ii, qui ei vel per dilectionem, vel
is-called whatever have those who him either through love or
per subjectionem famulantur. Sive igitur illa, quæ tibi
through subjection serve whether therefore those-things which you

serviunt, sive illa, quæ tibi servientibus necessaria sunt,
serve or those-things which you to-those-serving necessary are
omnia tibi data sunt, omnia tibi obsequium impendunt.
all-things to-you given are all-things to-you service render
ANIMA. Quod me movebat, præcidisti potius quam
SOUL. what me moved you-have-cut-off rather than
eradicasti. Ego namque hoc querebar, quod unice diligens
uprooted I for this complained that uniquely loving
unice dilecta non sum, quia pignus amoris mei aliis æque
uniquely beloved not I-am because the-pledge of-love my to-others equally
video esse concessum. Tuæ vero rationes hoc persuaserunt,
I-see to-be granted your but reasons this have-persuaded
ut illa quoque singulariter mihi donata crederem, quæ
that those-things also singularly to-me given I-should-believe which
in usum servientium mihi communiter data viderem. In quo
into the-use of-those-serving me in-common given I-saw in which
te convenienter satis, sed non sufficienter de hoc, quod me
you fittingly enough but not sufficiently about this which me
movebat, locutum esse confiteor; hinc enim doceor omnia,
moved spoken to-have I-confess hence for I-am-taught all-things
quibus vita irrationalium fovetur, meæ potius ditioni esse
by-which the-life of-irrational-things is-cherished to-my rather dominion to-be
assignanda, propterea quod illa quoque, quæ iis aluntur,
to-be-assigned for-this that those also which by-them are-fed
in usum meum sunt deputata. Privilegium tamen singularis
for use my are appointed the-privilege yet of-singular
amoris exinde non astruitur, quia hæc non soli mihi, sed
love thence not is-established because these not to-alone me but
cunctis similiter hominibus, multis vero amplius subjecta esse
to-all likewise men to-many but more subject to-be
noscuntur. In iis ergo omnibus, quæ communiter usui
are-known in these therefore all which in-common for-the-use

hominum concessa sunt, et si quidem non juste amplius
of-men granted are and if indeed not justly more
aliquid sibi vindicent, errant qui suæ ditioni quidquam
anything to-themselves claim they-err who to-their dominion anything
singulariter ascribunt. Est igitur specialis quidam amor
singularly ascribe there-is therefore a-special certain love
Creatoris ad homines, in quo quidem ipsi homines
of-the-Creator toward men in which indeed themselves men
aliis creaturis, non autem ad invicem, amplius gloriari
over-other creatures not but over each-other more to-glory
habent. Nam quod in assertionem singularis amoris dicis,
have for what in assertion of-singular love you-say
etiam mihi inter cætera donatam esse societatem hominum,
also to-me among other-things given to-be the-fellowship of-men
cum tam mea illis, quam illorum mihi concessa sint, nihil
since as-much mine to-them as theirs to-me granted are nothing
ego in hoc singulare reperire possum. In qua societate non
I in this singular to-find can in which fellowship not
solum me lædit amissa gloria singularitatis, sed et vilitas
only me hurts the-lost glory of-singularity but also the-cheapness
participationis. Quot enim increduli, quot scelesti, quot
of-sharing how-many for unbelievers how-many criminals how-many
impuri sunt, qui in hac societate similiter gloriari possunt?
impure are who in this fellowship likewise to-glory can

The wicked share temporal goods with the good because, as beasts live for man, the wicked live for the good, exercising them, warning them to seek better goods, and teaching them gratitude for grace. The company of the good is her solace, and spiritual love becomes the more singular to each when it is common to all, undiminished by sharing, since the bridegroom loves her in all he loves for her sake. The Soul, warmed again, asks to be shown how this bridegroom is present to each of those he loves as if to all.

HOMO. Non te conturbare debet, quod in usu rerum
MAN. not you to-trouble ought that in the-use of-things
temporalium eadem bonis et malis est participatio,
temporal the-same to-the-good and to-the-wicked is the-sharing
nec idcirco eos similiter a Deo amari existimes, quia
nor for-this-reason them likewise by God to-be-loved should-you-judge because
his omnibus tecum similiter communicare vides. Nam
these-things all with-you likewise to-share you-see for
sicut bestiæ non propter se, sed propter hominem creatæ
as the-beasts not because-of themselves but because-of man created
sunt, ita mali homines non propter se, sed propter bonos
were so wicked men not because-of themselves but because-of the-good
vivunt. Et sicut vita eorum utilitati bonorum deservit,
live and as the-life their to-the-usefulness of-the-good is-devoted
sic omne, quo vita illorum alitur, dubium non est
so all by-which the-life their is-fed doubtful not is
quin additionem bonorum referendum sit. Idcirco autem
that to-the-increase of-the-good to-be-referred it-is for-this-reason moreover
mali inter bonos vivere permittuntur, ut societas illorum,
the-wicked among the-good to-live are-allowed that the-fellowship of-them
bonorum vitam exerceat, quos et felicitate sua admonent
of-the-good the-life may-exercise whom both by-happiness their they-admonish

potiora his, et quæ mali communicare non possunt,
better-things than-these and which the-wicked to-share not can
bona quærere, et iniquitate sua cogunt arctius virtutem
goods to-seek and by-iniquity their force more-closely virtue
amare. Postremo, ut dum illos divina gratia destitutos vident
to-love lastly that while them of-divine grace destitute they-see
per quælibet abrupta vitiorum ruere, discant quantas
through any precipices of-vices to-rush they-may-learn how-great
pro sua salute debeant Creatori gratias referre. Ratio
for their salvation they-owe to-the-Creator thanks to-render the-reason
siquidem divinæ dispensationis ad nostræ salutis augmentum
indeed of-divine dispensation for of-our salvation the-increase
et glorificationis documentum hoc exigebat, ut sicut in vita
and of-glorification the-proof this required that as in the-life
bestiarum dicimus summam felicitatem non esse his uti,
of-beasts we-say the-highest happiness not to-be these to-use
ita quoque in vita malorum hominum discamus nec esse
so also in the-life of-wicked men we-may-learn not to-be
summam felicitatem istis dominari. Similiter igitur bonis ac
the-highest happiness these to-rule likewise therefore to-the-good and
malis ista concedi debuerunt, quia aliter boni potiora
to-the-wicked these to-be-granted ought because otherwise the-good better-things
sibi servari non crederent, nisi ista tam bonis
for-themselves to-be-kept not would-believe unless these as-much to-the-good
quam malis communia esse viderent. Nihil igitur amplius
as to-the-wicked common to-be they-saw nothing therefore further
de societate aut felicitate malorum conqueraris, nec ideo
about the-fellowship or happiness of-the-wicked complain nor therefore
in privilegium singularis amoris tecum ascribendos putes,
into the-privilege of-singular love with-you to-be-ascribed think-them
quia eos in usu et dominio rerum transeuntium socios
because them in the-use and dominion of-things passing as-companions

habes, quia etiam in hoc, sicut jam diximus, saluti tuæ
you-have because also in this as already we-have-said to-salvation your
proficiunt, quod istis tecum non tantum uti, sed et dominari
they-profit that these with-you not only to-use but also to-rule
possunt. Quid autem de societate bonorum dicam? Nam
can what moreover about the-fellowship of-the-good shall-I-say for
hoc solum nunc restat, ut consideres utrumne idcirco
this alone now remains that you-consider whether for-this-reason
de singulari amore sponsi tui gloriari non possis, quod
about the-singular love of-bridegroom your to-glory not you-can that
ab eo non sine societate bonorum diligeris. Quapropter
by him not without the-fellowship of-the-good you-are-loved wherefore
reminisci te volo illius (quam superius in assertionem attuli)
to-remember you I-wish that which above in assertion I-brought
sententiæ, quam tunc quidem quasi minus congruam ad id,
sentence which then indeed as-if less fitting to that
de quo illic agebatur atque igitur comprobandum, judicasti.
about which there it-was-treated and therefore to-be-proved you-judged
Replico igitur nunc eam, ut diligentius coram te discutiam;
I-repeat therefore now it that more-diligently before you I-may-discuss
utrumne aliquid nobis ad id quod demonstrare nitimur
whether something to-us for that which to-show we-strive
confirmandum, ejus veritas astipuletur. Dixi enim etiam
to-be-confirmed its truth may-support I-said for also
societatem hominum dono tibi Creatoris esse concessam,
the-fellowship of-men by-gift to-you of-the-Creator to-be granted
ut inde solamen vivendi capias, ne quadam solitaria et
that thence comfort of-living you-may-take lest in-a-certain solitary and
inerti vita destituta contabescas. Sicut igitur vita malorum
inert life destitute you-waste-away as therefore the-life of-the-wicked
tibi est exercitium, sic solamen est vita bonorum, qui
to-you is an-exercise so a-comfort is the-life of-the-good who

certe tales sunt, quos nec felicitatis, tuæ participes, nec
surely such are whom neither of-happiness your sharers nor
amoris tui aspernari debes habere consortes. Nam si vere
of-love your to-scorn you-ought to-have as-partners for if truly
bonos diligis, quidquid illis beneficii impenditur, inde
the-good you-love whatever to-them of-benefit is-bestowed thence
charitas, quæ in te est, non quasi de alieno, sed quasi de
the-charity which in you is not as-if over another's but as-if over
proprio gratulatur. Licet igitur beatum esset, isto amore
its-own rejoices although therefore blessed it-would-be this love
te vel solam perfrui, multo tamen beatius est in ipso cum
you even alone to-enjoy much yet more-blessed it-is in it with
multorum bonorum congratulatione delectari, quia cum in
of-many good-men congratulation to-be-delighted because when to
eos etiam, qui comparticipant, affectus dilectionis expanditur,
those also who share the-affection of-love is-spread
charitatis gaudium et suavitatis ampliatur. Spiritualis namque
of-charity the-joy and of-sweetness is-enlarged spiritual for
amor tunc melius cuique fit singularis, quando omnibus
love then better to-each becomes singular when to-all
est communis. Nec participatione plurium minuitur, cujus
it-is common nor by-the-sharing of-many is-it-lessened whose
fructus unus et idem totus in singulis reperitur. Nihil
fruit one and the-same whole in each is-found nothing
igitur privilegio singularis amoris tui societas bonorum
therefore to-the-privilege of-singular love your the-fellowship of-the-good
præscribit, quia sponsus tuus in omnibus diligit te, quos
prescribes because bridegroom your in all loves you whom
diligit propter te, ac per hoc etiam singulariter diligit te,
he-loves because-of you and through this also singularly he-loves you
quia nihil diligit sine te. Non autem timeas animum illius
because nothing he-loves without you not moreover fear the-mind his

in amorem plurium quasi per affectum distrahi, et
into the-love of-many as-if through affection to-be-drawn-apart and
idcirco minorem esse ad singulos, quod partitus quodammodo
therefore less to-be to each because divided in-a-way
et divisus videatur in cunctos. Sic singulis adest quasi
and split it-may-seem among all so to-each he-is-present as-if
omnibus, quia nec alium nec majorem dilectionis affectum
to-all because neither other nor greater of-love affection
singulis impenderet, si absque cunctorum participatione
on-each would-he-bestow if without of-all the-sharing
singulos amaret. Ergo omnes unum unice diligant, ut
each he-loved therefore all one uniquely should-love that
omnes ab uno unice diligantur, quia nec alius præter unum
all by one uniquely may-be-loved because neither another than one
unice ab omnibus diligendus est, nec alius præter unum
uniquely by all to-be-loved is nor another than one
unice omnes diligere potest. Omnes autem in uno se
uniquely all to-love can all moreover in one themselves
quasi unum diligant, ut unius dilectione unum fiant.
as-if one should-love that of-one by-the-love one they-may-become
Iste amor unicus est non tamen privatus, solus nec tamen
this love unique is not yet private alone nor yet
solitarius, participatus nec divisus, communis et singularis,
solitary shared nor divided common and singular
cunctorum singulus et singulorum totus, nec participatione
of-all each and of-each whole nor by-sharing
decrescens, nec usu deficiens, nec tempore veterascens,
decreasing nor by-use failing nor by-time growing-old
antiquus et novus, affectu desiderabilis, experientia dulcis,
ancient and new in-affection desirable in-experience sweet

fructu æternus, jucunditate plenus, reficiens et satians, nec
in-fruit eternal with-pleasantness full refreshing and satisfying nor
unquam fastidium generans.
ever weariness begetting
ANIMA. Satis jucundæ mihi sunt assertiones tuæ, et fateor
SOUL. quite pleasant to-me are assertions your and I-confess
quoniam inde jam incipio ardentius hujus amorem appetere,
that thence now I-begin more-ardently of-this-one the-love to-seek
unde prius cœperam eum amplius fastidire. Sane unum
whence before I-had-begun it more to-loathe truly one-thing
adhuc superest desiderio meo quod si per te adipisci
still remains for-desire my which if through you to-obtain
potero, satis per omnia mihi factum esse non dubitabo.
I-shall-be-able enough in all-things for-me done to-be not I-shall-doubt
Hoc autem est, si quomodo demonstrari possit, qualiter
this moreover is if in-some-way to-be-shown it-can how
iste sponsus castitatis singulis quos diligit quasi omnibus
this bridegroom of-chastity to-each whom he-loves as-if to-all
affectu et effectu adsit. Et de affectu quidem dubitare
in-affection and in-effect is-present and about the-affection indeed to-doubt
non potero, si hoc in effectu verum esse cognosco.
not I-shall-be-able if this in effect true to-be I-know

The Man grants her plea: some gifts are common, as light and air, some special, as faith and wisdom, and some singular, as Peter's primacy, Paul's apostleship, and John's privilege of love. She is loved in all creatures, with all the good, and above all the wicked. He bids her remember that she once did not exist and received being freely, preferred above all things that were never made; then beauty, preferred above the formless; then life, above the lifeless. For all this she can repay nothing but love, and the Soul begs him to go on.

HOMO. O anima mea, si tantopere in incepto persistis,
MAN. O soul my if so-much in the-undertaking you-persist
nec tibi satisfactum esse judicas, si non prorsus singulare
nor to-you satisfied to-be you-judge if not wholly a-singular
beneficium sponsi tui impensum agnoscas, etiam in hoc
benefit of-bridegroom your bestowed you-recognize also in this
tuæ petitioni libenter annuo, quoniam hanc tuam instantiam
to-your petition willingly I-assent since this your urgency
ex devotione potius nasci, quam ex importunitate cognosco.
from devotion rather to-be-born than from importunity I-know
Nam in hoc quoque providit tibi optimus amator tuus, ne
for in this also has-provided for-you the-best lover your lest
nihil esset, in quo singulariter de ipso gloriari possis sed
nothing should-be in which singularly about him to-glory you-could but
sicut communia et specialia dedit, sic et singularia tribuit.
as common and special-things he-gave so also singular-things he-bestowed
Communia quidem sunt ea, quæ in usum universorum
common-things indeed are those which into the-use of-all
veniunt, sicut est lux solis, spiramen aeris. Specialia vero,
come as is the-light of-the-sun the-breath of-the-air special-things but
ut ea, quæ non omnibus, sed quasi quidam societati concessa
as those which not to-all but as-if a-certain fellowship granted

sunt, sicut est fides, sapientia, disciplina. Singularia autem
are as is faith wisdom discipline singular-things moreover
ut ea, quæ unicuique propria impertita sunt, sicut Petro
as those which to-each as-proper imparted are as to-Peter
principatus in apostolis, Paulo apostolatus in gentibus,
the-primacy among the-apostles to-Paul the-apostolate among the-nations
Joanni privilegium amoris. Considera ergo anima mea, quæ
to-John the-privilege of-love consider therefore soul my which
communia cum omnibus, quæ specialia cum aliquibus, quæ
common-things with all which special-things with some which
singularia sola acceperis. In omnibus iis te dilexit, quæ
singular-things alone you-have-received in all those you he-has-loved which
vel cummuniter tecum omnibus, vel specialiter quibusdam,
either in-common with-you to-all or specially to-some
vel singulariter tibi soli tribuit. Cum iis rursum omnibus
or singularly to-you alone he-bestowed with those again all
te dilexit, quibus te participatione doni sui sociavit. Præ
you he-has-loved with-whom you by-the-sharing of-gift his he-associated before
omnibus iis te dilexit, quibus te singularis gratiæ dono
all those you he-has-loved to-whom you of-singular grace by-the-gift
prætulit. In omni creatura dilecta es, cum omnibus bonis
he-preferred in every creature beloved you-are with all the-good
dilecta es, præ omnibus malis dilecta es. Et ne parum
beloved you-are before all the-wicked beloved you-are and lest little
tibi videatur, quod præ omnibus malis dilecta es, quanti
to-you it-seem that before all the-wicked beloved you-are how-great
boni sunt, qui minus te acceperunt? Sed quia pro
good-ones there-are who less than-you have-received but because for
desiderio singularis amoris ad ea potius, quæ singulariter
desire of-singular love to those rather which singularly
data sunt niti te video, quamvis multa adhuc dici
given are to-strive you I-see although many-things still to-be-said

possent de iis in quibus et cum quibus dilecta es, hoc
could about those in which and with whom beloved you-are this
quod jam dictum est sufficere volo. Nolo tamen, ut parum
which already said is to-suffice I-wish I-wish-not yet that little
existimes vel in tantis, vel cum talibus te esse dilectam,
you-judge either in so-great-things or with such you to-be beloved
ubi et bonos omnes habeas socios, malos vero, ut
where both the-good all you-have as-companions the-wicked but as
quæ condita sunt universa, subjectos. Vidisti igitur,
the-things-which made are all as-subjects you-have-seen therefore
o anima mea, quanta sunt in quibus dilecta es, vidisti
O soul my how-great are in which beloved you-are you-have-seen
quales sunt cum quibus dilecta es, nunc præ quibus dilecta
what-kind are with whom beloved you-are now before whom beloved
sis considera, quantum potes. Tibi loquor, anima mea, tu
you-may-be consider as-much-as you-can to-you I-speak soul my you
nosti quid acceperis, et necesse habes adhuc melius nosse,
know what you-have-received and necessary you-hold still better to-know
ne incipias vel de iis quæ non accepisti præsumere, vel
lest you-begin either about those which not you-have-received to-presume or
de iis quæ accepisti gratias non referre. Utinam recolere
for those which you-have-received thanks not to-render would-that to-recall
possim ea quomodo tibi expedit, et quomodo illi placet,
I-could them as for-you is-expedient and as to-him is-pleasing
qui tibi hæc dedit! Nam et ipse idcirco hæc tibi dedit,
who to-you these gave for also he for-this-reason these to-you gave
ut tu semper ea in memoria habeas, et nunquam ab ejus
that you always them in memory may-have and never from his
amore oblivione tepescas. Primum cogita anima mea, quod
love by-forgetfulness may-grow-cold first think soul my that
aliquando non fueris, et ut esse inciperes, hoc ejus dono
once not you-were and that to-be you-might-begin this his by-the-gift

acceperis. Donum ergo ejus erat, ut fieres. Sed
you-received the-gift therefore his it-was that you-should-become but
nunquid tu ei aliquid dederas priusquam fieres, quo
surely-not you to-him anything had-given before you-became for-which
tibi hoc ab eo redderetur ut fieres? Nihil prorsus,
to-you this by him should-be-returned that you-should-become nothing utterly
nihil tu dederas, nihil dedisse poteris priusquam
nothing you had-given nothing to-have-given you-shall-be-able before
fieres, sed gratis accepisti ab eo ut fieres. Cui
you-became but freely you-received from him that you-should-become to-whom
ergo prælata es in eo quod facta es? Quis minus
therefore preferred are-you in that that made you-are who less
accipere potuit, quam qui ut fieret accepit? Et tamen
to-receive could than he-who that he-might-become received and yet
nisi hoc esset aliquid accipere; non poterat qui non erat
unless this were something to-receive not could he-who not was
incipere, et nisi esse quam non esse melius esset, nihil
to-begin and unless to-be than not to-be better were nothing
ille qui est eo, qui non est, amplius accepisset. Quare
he who is than-him who not is more would-have-received why
ergo, Deus meus, fecisti me, nisi quia esse magis quam
therefore God my did-you-make me except because to-be rather than
non esse voluisti me? Et plus dilexisti me omnibus iis
not to-be you-wished me and more you-have-loved me than-all those
qui accipere non meruerunt illud a te. Cum ergo, Deus
who to-receive not merited that from you since therefore God
meus, esse mihi dedisti bonum et magnum, bonum et
my to-be to-me you-gave good and great good and
pulchrum bonum tuum mihi dedisti, et me (cum hoc mihi
beautiful good your to-me you-gave and me when this to-me
dares) prætulisti omnibus quibus hoc tantum bonum tuum
you-gave you-preferred to-all to-whom this so-great good your

dare noluisti. O anima mea, nunquid aliquid dicimus,
to-give you-did-not-wish O soul my surely-not something do-we-say
cum hoc Deo nostro dicimus? Deo nostro a quo facti
when this to-God our we-say to-God our by whom made
sumus, facti qui non fuimus, et ab omnibus qui facti non
we-are made who not were and than all who made not
sunt, amplius accepimus. Sic prorsus, sic aliquid dicimus,
are more we-have-received so utterly so something we-say
et multum dicimus cum hoc dicimus, et hoc semper dicere
and much we-say when this we-say and this always to-say
debemus, ne unquam obliviscamur eum a quo tantum
we-ought lest ever we-forget him from whom so-great
bonum accepimus. Qui utique si nihil amplius dedisset, pro
good we-have-received who surely if nothing more he-had-given for
eo ipso tamen semper a nobis laudandus et diligendus
that itself yet always by us to-be-praised and to-be-loved
esset. Nunc autem amplius dedit, quia dedit non solum
he-would-be now moreover more he-gave because he-gave not only
esse, sed pulchrum esse, formosum esse, quod quantum
to-be but beautiful to-be fair to-be which as-much-as
superat nihil per existentiam, tantum antecedit aliquid per
surpasses nothing through existence so-much precedes something through
formam, in quo multum placet id quod est, et amplius
form in which much pleases that which is and more
id quod tale est. In quo, anima mea, omnibus te prælatam
that which such is in which soul my above-all you preferred
aspice, quos tale et tam excellens existendi bonum vides
behold whom such and so excellent of-existing good you-see
non accepisse. Sed nec hic terminari potuit munificentia
not to-have-received but not-even here to-be-ended could the-munificence
largitoris optimi. Adhuc aliquid plus dedit, et magis nos
of-the-giver best still something more he-gave and more us

ad similitudinem suam traxit; voluit ad se trahere per
to likeness his drew he-wished to himself to-draw through
similitudinem quos ad se trahebat per dilectionem.
likeness those-whom to himself he-was-drawing through love
Dedit ergo nobis esse, et pulchrum esse; dedit et vivere,
he-gave therefore to-us to-be and beautiful to-be he-gave also to-live
ut præcellamus et iis quæ non sunt per essentiam, et
that we-might-excel both those which not are through essence and
iis quæ inordinata aut incomposita sunt, per formam, et
those which disordered or unordered are through form and
quæ inanimata, per vitam. Magno debito obligata es
those-which inanimate through life by-a-great debt bound you-are
anima mea, multum accepisti, et nihil a te habuisti.
soul my much you-have-received and nothing from you you-had
Et pro iis omnibus non habes quid retribuas, nisi tantum
and for these all not you-have what you-may-return except only
ut diligas. Nam quod per dilectionem datum est, nec
that you-love for what through love given is neither
melius nec decentius quam per dilectionem rependi potest.
better nor more-fittingly than through love to-be-repaid can
Accepisti autem hoc totum per dilectionem. Poterat enim
you-have-received moreover this whole through love could for
Deus etiam aliis creaturis suis dedisse vitam, sed amplius
God also to-other creatures his to-have-given life but more
in hoc dono dilexit te. Nec ideo plus dilexit te, quoniam
in this gift he-loved you nor therefore more he-loved you since
plus diligendum invenit in te, sed quia gratuito plus dilexit
more to-be-loved he-found in you but because freely more he-loved
te, talem fecit te ut jam nunc merito plus diligat te.
you such he-made you that already now deservedly more he-may-love you

ANIMA. Quanto plus audio, tanto plus audire concupisco,
SOUL. by-how-much more I-hear by-so-much more to-hear I-desire
perge, quæso, et quæ sequuntur narrato.
go-on I-pray and what follow narrate

THE FALL AND THE REDEMPTION

After being, beauty, and life, she was given sense and reason, outward gems and inward wisdom, the adornment of a bride for the heavenly king's chamber. But she deserted her bridegroom and prostituted her love, and became a wrinkled, withered harlot. The Soul protests that the praise was turned to shame; the Man answers that it was said to teach her, since the bridegroom who made her in majesty stooped in humility to restore her, taking mortality, suffering, conquering death, and loving her as if she had never left. The Soul calls hers a happy fault and asks what he loved in her, that he died for her.

HOMO. Post esse, et post pulchrum esse, post vivere,
MAN. after to-be and after beautiful to-be after to-live
datum est et sentire, datum est et discernere, et per
given it-was also to-sense given it-was also to-discern and through
eamdem dilectionem datum est, quæ nisi præcessisset,
the-same love given it-was which unless it-had-preceded
nihil a largiente datum, nihil ab indigente acceptum
nothing by the-giver given nothing by the-needy received
fuisset. Quam sublimis, et quam decora facta es,
would-have-been how lofty and how comely made you-are
anima mea. Quid sibi iste ornatus tantus ac talis voluit,
soul my what for-itself this adornment so-great and such wished
nisi quia idem ipse, qui te induit, sponsam suo thalamo
except because the-same he who you clothed as-a-bride for-his chamber
præparavit? Novit ad quod opus te conderet, novit qualis
prepared he-knew for what work you he-would-found he-knew what-kind

ornatus illud opus deceret, et ideo dedit quod decuit, et
adornment that work would-befit and therefore he-gave what befitted and
quod tantum decuit, ut et ipse diligeret hoc, qui dedit.
what so-much befitted that also himself might-love this who gave
Sensibus foris decoravit, intus sapientia illustravit. Sensus
with-senses outside he-adorned within with-wisdom he-illumined the-senses
dans quasi exteriorem, sapientiam quasi interiorem habitum.
giving as-if an-exterior wisdom as-if an-interior garment
Sensus quasi quasdam gemmas fulgentes appendens exterius,
the-senses as-if certain gems shining hanging outside
sapientiam quasi naturali pulchritudine faciem vultus tui
wisdom as-if with-natural beauty the-face of-countenance your
decorans intus. Ecce ornatus tuus, omnium gemmarum vincit
adorning within behold adornment your of-all gems surpasses
pulchritudinem, ecce facies tua omnium formarum superat
the-beauty behold face your of-all forms surpasses
decorem. Talem omnino esse decebat, quæ ad cœlestis regis
the-comeliness such altogether to-be it-befitted who to of-the-heavenly king
thalamum introducenda fuerat. Quantum dilecta es, et præ
the-chamber to-be-introduced had-been how-much beloved you-are and before
quantis dilecta es, quando talis facta es! Quam singulare
how-many beloved you-are when such made you-are how singular
donum, quam non omnibus concessum, non nisi dilectis
a-gift how not to-all granted not except to-the-beloved
et diligendis concedendum! Multum gloriari poteras, et
and those-to-be-loved to-be-granted much to-glory you-could and
multum custodiri debueras, ne tale donum perderes, ne tale
much to-be-guarded you-ought lest such a-gift you-lose lest such
ornamentum fœdares, ne tantum decorem corrumperes, ne
adornment you-defile lest so-great comeliness you-corrupt lest
eo amisso vel immunito amplius misera fieres, quam eo
it lost or lessened more wretched you-become than it

non accepto vel non perfecto misera fuisses, ne te
not received or not perfected wretched you-would-have-been lest you
cum damno amissæ pulchritudinis simul torqueret confusio
with the-loss of-lost beauty at-once torment the-confusion
fœditatis, et abjecta vilior fieres quam si recepta non
of-foulness and cast-off viler you-become than if received not
fuisses. Istud ergo custodiendum et illud cavendum
you-had-been this therefore to-be-guarded and that to-be-avoided
fuerat, ut istud custoditum persisteret, et illud cautum non
had-been that this guarded might-persist and that avoided not
eveniret. Sed vide quid fecisti, anima mea; dereliquisti
might-happen but see what you-have-done soul my you-have-abandoned
sponsum tuum, et cum alienis prostituisti amorem tuum.
bridegroom your and with strangers you-have-prostituted love your
Corrupisti integritatem tuam, fœdasti pulchritudinem
you-have-corrupted integrity your you-have-fouled beauty
tuam, dispersisti ornatum tuum. Tam vilis, et tam turpis,
your you-have-scattered adornment your so vile and so base
et tam immunda facta es, quasi talis sponsi amplexibus
and so unclean made you-are as-if of-such a-bridegroom for-the-embraces
amplius digna non esses. Oblita es ergo sponsi tui,
further worthy not you-were forgotten you-have therefore of-bridegroom your
et pro tantis beneficiis condignas gratias non egisti.
and for so-great benefits worthy thanks not you-have-rendered
Meretrix facta es, et præ nimiis fornicationibus tuis laxata
a-harlot made you-are and by excessive fornications your slackened
sunt ubera tua. Rugosa effecta est frons tua, genæ marcidæ,
are breasts your wrinkled made is brow your cheeks withered
languentes et stupentes oculi, labia pallore obducta, exsiccata
languishing and dazed eyes lips with-pallor overcast dried-up
cutis, virtus infracta, ipsis quoque amatoribus tuis odiosa.
skin strength broken to-the-very also lovers your hateful

ANIMA. Sperabam tanta illa præconia ad alium finem
SOUL. I-was-hoping such those praises to another end
tendere, sed ut video ad majorem confusionem mei hæc
to-tend but as I-see for the-greater confusion of-me these-things
dixisti, ut eo magis odio dignam ostenderes,
you-have-said that by-so-much more of-hatred worthy you-might-show
quo tantis beneficiis acceptis, et non custoditis
by-how-much with-so-great benefits received and not kept
magis ingratam comprobasses. Vellem ergo aut factum
more ungrateful you-had-proved I-would-wish therefore either done
non esse quod dictum est, aut saltem dictum non esse
not to-be what said is or at-least said not to-be
quod factum est, ut vel oblivio confusionem tegeret, si
what done is that either forgetfulness the-confusion might-cover if
præsumptio reatum non vitasset.
presumption the-guilt not had-avoided
HOMO. Non ad confusionem tui, sed ad eruditionem dicta
MAN. not for confusion of-you but for instruction said
sunt, ut magis illi fias obnoxia, qui te et fecit
they-were that more to-him you-may-become bound who you both made
cum non eras, et redemit cum perieras. Nam illud quoque
when not you-were and redeemed when you-had-perished for that also
in assertionem amoris illius commemoravi, ut inde occasione
in assertion of-the-love his I-recalled that thence occasion
sumpta jam nunc tibi narrare incipiam, quantum iste sponsus
taken already now to-you to-narrate I-may-begin how-much this bridegroom
tuus (qui tam excelsus apparuit cum te conderet) humiliari
your who so lofty appeared when you he-founded to-be-humbled
dignatus est cum te repararet. Illic tam sublimis, hic tam
deigned has when you he-restored there so lofty here so
humilis, non tamen hic quam illic minus amabilis, quia nec
humble not yet here than there less lovable because nor

hic quam illic minus admirabilis. Illic potenter magna tibi
here than there less admirable there mightily great-things on-you
contulit, hic misericorditer pro te dira sustinuit. Ut enim
he-conferred here mercifully for you dire-things he-endured that for
te relevaret illuc unde cecideras, ipse descendere dignatus est
you he-might-raise thither whence you-had-fallen he to-descend deigned has
huc ubi jacebas, et ut tibi juste redderetur quod perdideras,
hither where you-lay and that to-you justly might-be-restored what you-had-lost
ipse dignatus est pie pati quod tolerabas. Descendit
he deigned has piously to-suffer what you-were-bearing he-descended
ergo, suscepit, sustinuit, vicit, restauravit, descendit ad
therefore took-up endured conquered restored he-descended to
mortalem, suscepit mortalitatem, sustinuit passionem, vicit
the-mortal he-took-up mortality he-endured the-passion he-conquered
mortem, restauravit hominem; ecce, anima mea, obstupesce
death he-restored man behold soul my be-astounded
tanta mirabilia, tanta beneficia propter te exhibita. Cogita
so-great wonders so-great benefits because-of you shown think
quantum diligat te, qui tanta facere dignatus est
how-much may-love you he-who so-great-things to-do deigned has
propter te. Pulcrha facta fueras ejus munere, fœda facta
because-of you beautiful made you-had-been his by-the-gift foul made
es tua iniquitate. Sed iterum mundata es et formosa
you-are by-your iniquity but again cleansed you-are and fair
facta ejus pietate, operante tamen utrobique charitate. Olim
made his by-the-piety working yet in-both by-charity once
cum non esses, dilexit te ut conderet. Postea cum fœda
when not you-were he-loved you that he-might-found afterward when foul
esses, dilexit te ut pulchram faceret, et ut ostenderet
you-were he-loved you that beautiful he-might-make and that he-might-show
tibi quantum te diligeret, non nisi moriendo a morte te
to-you how-much you he-loved not except by-dying from death you

liberare voluit, ut non tantum pietatis impenderet beneficium,
to-free he-wished that not only of-piety he-might-bestow the-benefit
verum et charitatis monstraret affectum. Nunc autem tam
but also of-charity show the-affection now moreover with-so
sincera charitate te diligit, ac si semper cum eo perstitisses,
sincere charity you he-loves as if always with him you-had-persisted
nec exprobrat tibi reatum, nec improperat tibi beneficium.
nor reproaches to-you the-guilt nor taunts you-with the-benefit
Et si deinceps fideliter cum eo perseverare, ipsumque ut decet
and if thereafter faithfully with him to-persevere and-him as befits
amare, ac tuum illi amorem incontaminatum conservare
to-love and your to-him love unstained to-keep
volueris, majora prioribus se daturum promittit.
you-wish greater-things than-the-former himself about-to-give he-promises
ANIMA. Jam quodam modo amare incipio culpam meam,
SOUL. already in-a-certain way to-love I-begin fault my
quia, ut video, non parum mihi malefecisse profuit, quanto
because as I-see not little me to-have-done-ill has-profited by-how-much
ex eo mihi, id quod votis omnibus scire desiderabam luce,
from it to-me that which with-vows all to-know I-desired than-light
clarius innotescit. O felix culpa mea, ad quam diluendam
more-clearly becomes-known O happy fault my for which to-be-washed-away
dum ille charitate trahitur, ipsa quoque ejus charitas mihi
while he by-charity is-drawn itself also his charity to-me
desideranti, et totis eam præcordiis concupiscenti aperitur.
desiring and with-whole it heart longing is-opened
Nunquam tam bene dilectionem ejus agnoscerem, si in tantis
never so well the-love his would-I-know if in so-great
periculis eam experta non fuissem. O quam feliciter
perils it having-experienced not I-had-been O how happily
cecidi, quæ post lapsum felicior resurrexi! Nulla dilectio major,
I-fell who after the-fall happier rose-again no love greater

nullus amor sincerior, nulla charitas sanctior, nullus affectus
no affection sincerer no charity holier no feeling
ardentior; mortuus est pro me innocens, nihil in me, quod
more-ardent died he-has for me innocent nothing in me which
amaret inveniens. Quid ergo, Domine, dilexisti in me,
he-might-love finding what therefore O-Lord did-you-love in me
et tantum dilexisti ut morereris pro me? Quid tale in me
and so-much did-you-love that you-should-die for me what such in me
invenisti, pro quo tanta et tam dura sustinere voluisti?
did-you-find for which so-great and so harsh-things to-endure you-wished

THE DINING HALL OF THE BRIDES

He redeemed her from exile with his blood and chose her above countless generations lost without knowledge of God, for no reason but his free love, naming her Christian from his own anointing. Why is she still kept from his embrace? She was foul and must first be restored, as Ahasuerus had the maidens anointed a year before one was chosen; so Christ gathers souls into the Church, where many are called and few chosen, and she must adorn herself.

HOMO. O anima mea, argue temetipsam coram Domino,
MAN. O soul my reprove yourself before the-Lord
quod hucusque tantis beneficiis ejus ingrata fuisti, et
that hitherto to-so-great benefits his ungrateful you-have-been and
miserationes ejus plurimas cognoscere noluisti. Sed ut
the-mercies his very-many to-know you-were-unwilling but that
adhuc melius intelligere possis quantum illi debeas,
still better to-understand you-may-be-able how-much to-him you-owe
me reliqua ejus beneficia secundum cœptum ordinem
me the-remaining his benefits according-to the-begun order
prosequente, volo ut diligenter intendas.
pursuing I-wish that diligently you-attend

ANIMA. Hoc semper audire desidero, quod mihi tam
SOUL. this always to-hear I-desire which to-me so
dulce est, ut idem te incessanter iterare cuperem, non
sweet is that the-same you unceasingly to-repeat I-would-desire not
ad alia quoque quæ restant audienda, festinarem.
to other-things also which remain to-be-heard I-would-hasten
HOMO. Abieras ergo et perieras, et quia in peccatis
MAN. you-had-gone-away therefore and had-perished and because in sins
tuis venundata eras, venit ille post te ut redimeret te, et
your sold you-had-been came he after you that he-might-redeem you and
tantum dilexit te, ut sanguinis sui pretium appenderet pro te,
so-much loved you that of-blood his the-price he-paid for you
talique pacto et reduxit te de exsilio, et redemit de servitio.
and-by-such a-pact and led-back you from exile and redeemed from servitude
ANIMA. Nescivi quod tantum me diligeret Deus, amplius
SOUL. I-knew-not that so-much me loved God further
mihi vilis esse non debeo, quæ tantum Deo placui, ut
to-myself vile to-be not I-ought who so-much to-God pleased that
et mori eligeret pro me, ne perderet me.
also to-die he-chose for me lest he-lose me
HOMO. Et quid si cogitare cœperis quot et quales in
MAN. and what if to-think you-begin how-many and what-kind in
comparatione tui abjecti sunt, qui hanc, quæ tibi data
comparison with-you cast-off are who this which to-you given
est, gratiam consequi non potuerunt? Certe audisti ab
is grace to-obtain not could surely you-have-heard from
initio usque ad hanc diem, quam multæ generationes
the-beginning all-the-way to this day how many generations
hominum pertransierunt, quæ omnes sine cognitione Dei, et
of-men have-passed-through which all without knowledge of-God and
pretio suæ redemptionis in interitum sempiternum dilapsæ
the-price of-their redemption into destruction everlasting slipped

sunt. Omnibus illis te redemptor et amator tuus prætulit,
have before-all those you the-redeemer and lover your preferred
quando tibi hanc gratiam largitus est, quam nullus horum
when to-you this grace bestowed he-has which none of-these
percipere meruit. Et quid dices? Quare putas prælata
to-receive merited and what shall-you-say why do-you-think preferred
es illis omnibus? Nunquid tu fortior, nunquid sapientior,
are-you to-those all surely-not you stronger surely-not wiser
nunquid nobilior, nunquid ditior illis omnibus fuisti, quia
surely-not nobler surely-not richer than-those all were because
hanc præ illis omnibus specialem gratiam sortiri meruisti?
this before those all special grace to-obtain you-merited
Quot fortes, quot sapientes, quot nobiles, quot
how-many strong how-many wise how-many noble how-many
divites ibi fuerunt? et tamen universi relicti et abjecti
rich there were and yet all left and cast-off
perierunt. Tu sola præ omnibus illis assumpta es, et quare
perished you alone before all those taken-up you-are and why
in te hoc factum sit, nullam præter gratuitam Salvatoris tui
in you this done is no except the-free of-Savior your
charitatem, causam invenire potes. Elegit ergo et prælegit
charity cause to-find you-can chose therefore and pre-chose
te sponsus tuus, amator tuus, Redemptor tuus, Deus tuus.
you bridegroom your lover your Redeemer your God your
Elegit te in omnibus, et assumpsit te ex omnibus, et
he-chose you among all and took-up you from all and
amavit te præ omnibus. Nomine suo vocavit te, ut memoriale
loved you before all by-name his he-called you that the-memorial
ejus semper esset apud te, voluit te participem esse in
his always might-be with you he-wished you a-sharer to-be in
nomine, participem in nominis veritate, quoniam unxit
the-name a-sharer in of-the-name the-truth since he-anointed

te illo (quo et ipse unctus erat) oleo lætitiæ, ut ab
you with-that with-which also he anointed was the-oil of-gladness that from
uncto sit unctus, qui a Christo dicitur Christianus.
the-anointed may-be anointed he-who from Christ is-called Christian
ANIMA. Multum, fateor, collatum est mihi, sed quæso te,
SOUL. much I-confess conferred is on-me but I-ask you
si ut (asseris) ego jam assumpta sum, quid adhuc differor,
if as you-assert I already taken-up am why still am-I-put-off
quoniam ad amplexus sponsi necdum venire possum?
since to the-embraces of-the-bridegroom not-yet to-come I-can
HOMO. Nescis ergo, anima mea, nescis quam fœda
MAN. you-know-not therefore soul my you-know-not how foul
prius fuisti, quam polluta, quam deformis et squalida,
before you-were how polluted how deformed and squalid
discissa et dissipata, omni horrore et enormitate plena. Et
torn and scattered with-all horror and enormity full and
quomodo tam cito in illum pudoris et castitatis thalamum
how so quickly into that of-modesty and of-chastity chamber
introduci expetis, nisi prius saltem cura aliqua et studio
to-be-introduced do-you-seek unless first at-least by-care some and zeal
exculta ad pristinum decorem repareris? Nam hoc est quod
cultivated to the-former comeliness you-be-restored for this is what
nunc exspectaris, hoc est quod iste tuus sponsus adhuc
now you-are-awaited this is why this your bridegroom still
præsentiam suam tibi subtrahit, et necdum in mutuos
presence his from-you withdraws and not-yet into mutual
amplexus et dulcia oscula te admittit, quia videlicet nec
embraces and sweet kisses you admits because namely neither
polluta debet mundum tangere, nec turpem decet pulchrum
the-polluted ought the-clean to-touch nor the-base befits the-beautiful
videre. Cum autem præparata et decenter ornata fueris,
to-see when moreover prepared and fittingly adorned you-have-been

tunc demum in illum cœlestis sponsi thalamum sine
then at-last into that of-the-heavenly bridegroom chamber without
confusione permansura introibis. Nec te pudebit tunc priscæ
confusion about-to-remain you-shall-enter nor you shall-shame then of-former
turpitudinis, cum nihil turpe, nihil pudore dignum habebis.
baseness when nothing base nothing of-shame worthy you-shall-have
Prius ergo stude formam tuam excolere, faciem ornare,
first therefore strive form your to-cultivate the-face to-adorn
habitum componere, maculas tergere, munditiam reparare,
the-dress to-compose the-stains to-wipe cleanness to-restore
mores corrigere, disciplinam servare, et omnibus tandem in
morals to-correct discipline to-keep and all-things at-last for
melius commutatis digno sponso dignam sponsam reddere.
the-better changed to-a-worthy bridegroom a-worthy bride to-render
Aliquid dicere volo, unde te magis cautam efficiam, ne
something to-say I-wish whence you more cautious I-may-make lest
pro eo quod electam te audis, aut elatio tumidam, aut
for this that chosen you you-hear either elation puffed-up or
negligentia reddat dissolutam. Nunquam audisti quid rex
negligence render dissolute never have-you-heard what king
Assuerus fecit, quando Vasthi reginam propter insolentiam
Ahasuerus did when Vashti the-queen because-of the-insolence
illius repudiavit? factum insigne, exemplum utile, periculum
her he-repudiated a-deed notable an-example useful a-danger
grave. Abjecta est ergo illa propter superbiam suam, et
grave cast-off is therefore she because-of pride her and
factum est regis præceptum, ut de omni regno suo
made was of-the-king the-command that from all kingdom his
congregarentur puellæ speciosæ virgines, et adducerentur
should-be-gathered girls beautiful virgins and be-brought
ad civitatem Susan, et traderentur in domum feminarum
to the-city Susa and be-handed-over into the-house of-the-women

sub manu Egei eunuchi, qui erat præpositus et custos
under the-hand of-Hegai the-eunuch who was the-overseer and keeper
mulierum regiarum, ibique acciperent mundum muliebrem,
of-the-women royal and-there they-should-receive the-adornment womanly
et cætera ad usum necessaria. Sicque omnibus abundanter
and the-other-things for use necessary and-so by-all-things abundantly
secundum regiam ambitionem suppletu excolerentur, et
according-to royal ambition supplied they-should-be-cultivated and
ornarentur. Per sex menses oleo myrtino ungerentur, per
adorned for six months with-oil of-myrtle they-should-be-anointed for
alios sex quibusdam pigmentis uterentur, et sic compositæ
another six certain cosmetics they-should-use and so composed
et ornatæ, de triclinio feminarum ad regis cubiculum
and adorned from the-dining-hall of-the-women to of-the-king the-bedchamber
transirent, ut quæ ex omnibus magis placuisset, illa pro
they-should-pass that she-who of all more had-pleased she for
Vasthi in solio regni sederet (Esther. ii). Vide quam
Vashti on the-throne of-the-kingdom should-sit Esther two see how
multæ electæ sunt, ut una eligeretur, illa scilicet quæ oculis
many chosen are that one might-be-chosen she namely who to-the-eyes
regis formosior et ornatior cæteris videretur. Ministri
of-the-king more-beautiful and more-adorned than-the-others should-seem the-ministers
regis multas eligant ad cultum. Rex ipse unam eligit ad
of-the-king many choose for adornment the-king himself one chooses for
thalamum. Prima electio multarum facta est, secundum regis
the-chamber the-first election of-many made was according-to of-the-king
præceptionem, secunda electio unius facta est, secundum
the-command the-second election of-one made was according-to
regis voluntatem. Consideremus ergo si forte exemplum
of-the-king the-will let-us-consider therefore if perhaps example
hoc præsenti (de quo agimus) negotio valeat adaptari. Rex,
this to-the-present about which we-treat business can to-be-adapted the-king

summi regis Filius, venit in hunc mundum (quem ipse
of-the-highest king the-Son came into this world which he
creaverat) desponsare sibi uxorem electam, uxorem unicam,
had-created to-betroth to-himself a-wife a-chosen wife a-unique
uxorem nuptiis regalibus dignam. Sed quia hunc Judæa
wife of-nuptials royal worthy but because him Judea
humilitatis forma apparentem recipere contempsit, abjecta
of-humility in-the-form appearing to-receive scorned cast-off
est. Et missi sunt ministri regis, apostoli videlicet, per
she-was and sent were the-ministers of-the-king the-apostles namely through
totum mundum congregare animas, et adducere ad civitatem
the-whole world to-gather souls and to-lead to the-city
Regis, id est ad sanctam Ecclesiam, in qua domus est
of-the-King that is to the-holy Church in which the-house is
et mansio mulierum regiarum, id est sanctarum animarum,
and dwelling of-the-women royal that is of-holy souls
quæ fecundantur et generant non ad servitutem, sed ad
who are-made-fruitful and beget not for servitude but for
regnum filios. Quæ, quia non ex timore, sed charitate Deo
the-kingdom sons who because not from fear but from-charity God
serviunt, quasi in libertatem bonorum operum partus edunt.
serve as-if into the-liberty of-good works births bring-forth
Multi ergo vocati intrant per fidem Ecclesiam, et ibi
many therefore called enter through faith the-Church and there
sacramenta Christi quasi quædam unguenta et antidota ad
the-sacraments of-Christ as-if certain ointments and antidotes for
reparationem, et ad ornatum animarum præparata, accipiunt.
the-restoration and for the-adornment of-souls prepared receive
Sed quia ore veritatis dicitur: Multi sunt vocati, pauci
but because by-the-mouth of-truth it-is-said many are called few
vero electi (Matth. xx), non omnes, qui ad hunc cultum
but chosen Matth. twenty not all who to this adornment

sunt admissi, ad regnum sunt eligendi, nisi tantum ii qui
are admitted to the-kingdom are to-be-chosen except only those who
sic student se per ista mundare et excolere, ut cum
so strive themselves through these to-cleanse and to-cultivate that when
ad regis præsentiam introducti fuerint, tales inveniantur,
to of-the-king the-presence introduced they-have-been such they-be-found
quos ipse magis velit eligere quam reprobare. Vide
whom he rather would-wish to-choose than to-reject see
ergo ubi posita es, et intelliges quid facere debes.
therefore where placed you-are and you-shall-understand what to-do you-ought
Posuit enim te sponsus tuus in triclinio, ubi mulieres
he-placed for you bridegroom your in the-dining-hall where the-women
ornantur, varia pigmenta et diversas species dedit, cibosque
are-adorned various cosmetics and different spices he-gave and-foods
regios, de mensa sua ministrari tibi præcepit, quidquid ad
royal from table his to-be-served to-you he-ordered whatever for
sanitatem, quidquid ad refectionem, quidquid ad reparandam
health whatever for refreshment whatever for restoring
speciem, quidquid ad augendum decorem valere potest,
the-appearance whatever for increasing the-comeliness to-avail can
tribuit. Cave ergo, ne ad colendam teipsam negligens sis,
he-bestowed beware therefore lest in cultivating yourself negligent you-be
ne in novissimo tuo, cum in conspectu sponsi hujus
lest in the-last your when in the-sight of-the-bridegroom this
repræsentata fueris, indigna (quod absit!) ejus consortio
presented you-have-been unworthy which be-it-far of-his fellowship
inveniaris. Præpara te sicut decet sponsam Regis, et
you-be-found prepare yourself as befits the-bride of-the-King and
sponsam Regis cœlestis, sponsam Sponsi immortalis.
the-bride of-the-King heavenly the-bride of-the-Bridegroom immortal

The Soul, frightened, begs to learn of the dining hall, the food, and the ointments. The Man explains that the Church is the dining hall, where the brides are prepared, and heavenly Jerusalem the king's chamber, where the marriage is celebrated; the bridegroom freely gives all their adornment: the font of baptism, chrism and oil, the food of Christ's body and blood, the garments of good works, the spices of the virtues, and Scripture as a mirror. When she is defiled again she has tears to wash her, devotion to anoint her, and the table to restore her when worn by fasting, while many who received these with her perished without receiving them again. Whatever God gives, riches or poverty, strength or weakness, charity arranges for our good.

ANIMA. Amaricasti iterum me, et perculisti pavore non
SOUL. you-have-embittered again me and struck with-dread not
modico. Nam quantum ex verbis tuis intelligi datur,
moderate for as-much-as from words your to-be-understood is-given
mutavi propositum, sed non evasi periculum. Mutavi
I-have-changed purpose but not escaped danger I-have-changed
propositum, quia ab illo, qui me olim distrahebat vago
purpose because from that which me once was-distracting wandering
instabilique amore, ad unicam dilectionem conversa sum. Non
and-unstable love to unique love turned I-am not
evasi periculum, quia, sicut asseris, nisi me omnibus
I-have-escaped danger because as you-assert unless me in-all
modis dignam exhibere studuero, ad fructum hujus dilectionis
ways worthy to-show I-strive to the-fruit of-this love
non pertingo. Superest ergo ut nunc mihi diligentius
not I-reach it-remains therefore that now to-me more-diligently
edisseras de hoc triclinio in quo mulieres regiæ aluntur,
you-set-forth about this dining-hall in which the-women royal are-fed
et de cibo regio qui eis datur, et de ipsis quoque
and about the-food royal which to-them is-given and about the-very also

unguentis quibus unguntur, et de cæteris omnibus quæ
ointments with-which they-are-anointed and about the-other all-things which
ad cultum sive decorem exhibentur. Ipsius enim dilectione
for adornment or comeliness are-provided his for by-the-love
provocor, iis deinceps studium impendere, sine quibus
I-am-provoked to-these thereafter zeal to-devote without which
me video ad dilectionis affectum non posse pervenire.
myself I-see to of-love the-affection not to-be-able to-come
Atque utinam ego illa una esse merear, cujus decorem
and would-that I that one to-be may-merit whose comeliness
atque ornatum rex laudabit. Quam felix illa et quanto
and adornment the-king shall-praise how happy she and by-how-much
electis electior, quæ ad hunc finem studium suum
than-the-chosen more-chosen who to this end zeal her
perducet? Quam exiguum jam omnem laborem reputarem,
shall-lead how slight already all labor I-would-reckon
si ad hunc finem studium meum perducere possem. Quæso
if to this end zeal my to-lead I-could I-ask
igitur ut non pigriteris per singula mihi ediscere, quæ sint
therefore that not you-be-slow through each-thing to-me to-teach what are
illa remedia quibus faciem meam debeam ad hunc decorem
those remedies by-which face my I-ought to this comeliness
reformare, quia vehementer illi placere cupio, cujus charitatem
to-reform because vehemently him to-please I-desire whose charity
erga me tam benignam et amorem tam jucundum agnosco.
toward me so kind and love so pleasant I-know
HOMO. Sic vere necesse est ut facias. Precorque, ut ipse,
MAN. so truly necessary it-is that you-do and-I-pray that he
qui tibi jam voluntatem hoc faciendi tribuit, vires etiam
who to-you already the-will this of-doing bestowed the-strength also
perficiendi tribuere velit. Quæris quod sit triclinium, quære
of-accomplishing to-bestow may-wish you-ask what is the-dining-hall ask

etiam quod sit regis cubiculum. Istas duas mansiones
also what is of-the-king bedchamber these two dwellings
propone tibi, quia harum tibi consideratione opus est.
set-before yourself because of-these for-you consideration need there-is
Est ergo triclinium, est regis cubiculum. In triclinio
there-is therefore a-dining-hall there-is of-the-king bedchamber in the-dining-hall
sponsæ ad nuptias præparantur, in cubiculo autem nuptiæ
the-brides for the-nuptials are-prepared in the-bedchamber moreover the-nuptials
celebrantur. Præsens Ecclesia quasi triclinium est, in qua
are-celebrated the-present Church as-if a-dining-hall is in which
nunc sponsæ Dei ad futuras nuptias præparantur. Cœlestis
now the-brides of-God for the-future nuptials are-prepared the-heavenly
Jerusalem quasi Regis cubiculum est, in qua nuptiæ ipsæ
Jerusalem as-if of-the-King bedchamber is in which the-nuptials themselves
celebrantur. Post tempora autem ornandi, de triclinio
are-celebrated after the-times moreover of-adorning from the-dining-hall
transeunt ad Regis cubiculum, quia post tempora bene
they-pass to of-the-King bedchamber because after the-times of-well
operandi veniunt, ut boni operis sui percipiant fructum.
working they-come that of-good work their they-may-receive the-fruit
Præsens vero Ecclesia triclinium dicitur propter tres ordines
the-present but Church dining-hall is-called because-of the-three orders
fidelium, conjugatorum, continentium, rectorum vel virginum.
of-the-faithful of-the-married of-the-continent of-the-rulers or of-virgins
Videamus deinceps quæ sunt unguenta, et pigmentorum
let-us-see thereafter what are the-ointments and of-cosmetics
genera, qui cibi, quæ vestimenta ad cultum sponsarum
the-kinds what foods what garments for the-adornment of-the-brides
præparata. Neque hoc prætermittendum est, quod ipse
prepared nor this to-be-passed-over is that himself
sponsus sicut gratuito primum quodammodo fœdas ac
the-bridegroom as freely first in-a-way the-foul and

turpes diligit, ita et gratuito eis ad ornatum adminiculum
base loves so also freely on-them for adornment help
omne impendit. Nec quidquam ex se habent, nisi ab
all he-spends nor anything from themselves have-they unless from
illo accipiant unde illi placeant, ut etiam hoc ad dilectionem
him they-receive whence him they-may-please that also this to love
pertinere scias, quod habes unde ornare te possis,
to-pertain you-may-know that you-have whence to-adorn yourself you-can
quæ utique ex te nihil habes, nisi ab illo acceperis.
who surely from yourself nothing have unless from him you-have-received
Primum est fons baptismi hic positus, et lavacrum
first is the-font of-baptism here placed and the-bath
regenerationis, in quo sordes præteritorum criminum abluis.
of-regeneration in which the-filth of-past crimes you-wash-off
Deinde chrisma et oleum, in cujus unctione Spiritu sancto
then the-chrism and the-oil in whose anointing with-the-Spirit holy
liniris. Post hæc delibuta et unctione lætitiæ perfusa
you-are-smeared after these anointed and with-the-anointing of-gladness drenched
ab mensam venis, et percipis ibi alimentum corporis et
to the-table you-come and you-receive there the-nourishment of-the-body and
sanguinis Christi, quo interius saginata atque refecta noxiam
blood of-Christ by-which inwardly fattened and refreshed harmful
illam præteritorum jejuniorum maciem depellis, et pristina
that of-past fasts leanness you-drive-off and with-former
plenitudine atque fortitudine reparata rursus quodammodo
fullness and strength restored again in-a-way
juvenescis. Deinde vestimenta bonorum operum induis, et
you-grow-young then the-garments of-good works you-put-on and
fructu eleemosynarum, cum jejuniis et orationibus, cum
with-the-fruit of-alms with fasts and prayers with
sacris vigiliis, aliisque operibus, pietatis, quasi quodam vario
holy vigils and-other works of-piety as-if by-a-certain varied

ornatu decoraris. Ad ultimum sequuntur aromata virtutum,
adornment you-are-adorned at the-last follow the-spices of-the-virtues
quarum odor suave spirans omnem illum antiquarum sordium
whose odor sweetly breathing all that of-old filth
fetorem fugat, ita ut tibi quodammodo tota mutari, et
stench puts-to-flight so that you in-a-way wholly to-be-changed and
in aliam transformari videaris, et magis læta, magis alacris,
into another to-be-transformed you-seem and more glad more eager
magis sospes efficiaris. Datur etiam tibi speculum sancta
more safe you-are-made is-given also to-you a-mirror holy
Scriptura, ut ibi videas faciem tuam, ne quid minus aut
Scripture that there you-may-see face your lest anything less or
aliter quam decet habeat compositio ornatus tui. Quid
otherwise than befits have the-composition of-adornment your what
ergo dicis anima mea? Scis utrumne adhuc aliquid
therefore do-you-say soul my do-you-know whether still anything
horum perceperis? Certe in fonte abluta fuisti, certe de
of-these you-have-received surely in the-font washed you-were surely from
mensa Regis eumdem cibum comedisti, et eumdem potum
the-table of-the-King the-same food you-have-eaten and the-same drink
bibisti. Sed forte iterum polluta es, habes lacrymas,
you-have-drunk but perhaps again polluted you-are you-have tears
quibus iterum te abluas. Iterum unctio emarcuit
with-which again yourself you-may-wash again the-anointing has-withered
in te, per bonam et piam devotionem iterum te
in you through good and pious devotion again yourself
ungas. Iterum jejunio diuturno confecta es: iterum
you-may-anoint again by-fasting long worn-out you-are again
lacrymis abluta, et piæ devotionis unctione renovata ad
with-tears washed and of-pious devotion by-the-anointing renewed to
refectionem tuam redeas. Vide quam pia dispensatione
refreshment your you-may-return see how by-pious dispensation

tibi ubique concurritur. Non habuisti et datum est tibi,
to-you everywhere it-is-run-to-help not you-had and given it-was to-you
perdidisti et restauratur tibi, nusquam derelinqueris, ut
you-lost and it-is-restored to-you nowhere are-you-abandoned that
scias quantum ille te diligat, a quo amaris; non
you-may-know how-much he you loves by whom you-are-loved not
vult te perdere, et ideo tanta patientia exspectat, et
he-wishes you to-lose and therefore with-so-great patience he-waits and
concedit pie, negligenter toties amissa iterum atque iterum
grants piously negligently so-often lost-things again and again
si tu volueris reparare. O quot jam perierunt, qui ista
if you shall-wish to-restore O how-many already have-perished who these-things
tecum acceperant, sed amissa iterum tecum recipere non
with-you had-received but lost again with-you to-receive not
meruerunt. Plus ergo omnibus illis dilecta es, quia tibi
merited more therefore than-all those beloved you-are because to-you
tam benigne amissum redditur, quod illis perditum tam
so kindly the-lost is-returned which to-them lost so
districte negabatur. Nunquid tibi gratia bene operandi nulla
strictly was-denied surely-not to-you the-grace of-well working none
data est? tamen voluntas bona ipso largiente negata non
given is yet will good he-himself bestowing denied not
est. Si magna opera facis; misericorditer sublimaris. Si non
is if great works you-do mercifully you-are-exalted if not
facis magna opera, fortassis salubriter humiliaris. Melius novit
you-do great works perhaps healthfully you-are-humbled better knows
ille quid tibi expediat quam tu, et ob hoc si vis bene
he what for-you is-expedient than you and for this if you-wish well
de illo sentire, totum, quod ab illo tibi fit, bene fieri
about him to-think all which by him to-you is-done well to-be-done
intellige. Forte gratiam virtutum non habes, sed dum vitiorum
understand perhaps the-grace of-virtues not you-have but while of-vices

impulsu concuteris, melius in humilitate solidaris.
by-the-impulse you-are-shaken better in humility you-are-made-firm
Suavius redolet Deo humilitas infirma, quam virtus elata.
more-sweetly smells to-God humility weak than virtue proud
Nihil ergo dispositioni illius præjudicare audeas, sed semper
nothing therefore to-disposition his to-prejudge dare but always
cum timore et reverentia ora eum, ut quemadmodum ipse
with fear and reverence pray him that as he
novit tibi subveniat. Si qua adhuc in te mala permanserunt,
knows you he-may-help if any still in you evils have-remained
pie diluat, si qua inchoata sunt bona benigne
piously he-may-wash-away if any begun are goods kindly
perficiat, et ea te (qua ipse voluerit) via ad se
he-may-accomplish and by-that you by-which he shall-have-wished way to himself
perducat. Quid tibi amplius dicam? estne aliquid adhuc quod
may-lead what to-you more shall-I-say is-there anything still which
dicere possumus ad ostendendam dilectionem? Tibi loquor,
to-say we-can for showing love to-you I-speak
anima mea, estne aliquid? Quid dicis? Si tua dicis, aliena
soul my is-there anything what do-you-say if yours you-say others'-things
non poteris. Si aliena et tua, non tamen omnia. Quis
not you-shall-be-able if others' and yours not yet all-things who
enim omnia dicere potest? et tamen scimus quod omnium
for all-things to-say can and yet we-know that of-all
origo charitas est. Ecce duo nati sunt, eadem utrisque
the-origin charity is behold two born are the-same for-both
nobilitas generis, eadem hora nativitatis. Alter in paupertate
nobility of-birth the-same hour of-nativity the-one in poverty
relinquitur, alter divitiis sublimatur, et utrumque charitas
is-left the-other with-riches is-exalted and both charity
operatur, quia et hunc paupertate humiliat, et illum
works because both this-one by-poverty it-humbles and that-one

abundantia consolatur. Iste debilis est, et ille fortis. Ille
with-abundance consoles this-one weak is and that-one strong that-one
tenetur ne malum perficiat, iste roboratur, ut ad bonum
is-held lest evil he-accomplish this-one is-strengthened that for good
opus convalescat; utrumque charitas probat, non reprobat.
work he-may-grow-strong both charity proves not rejects
Alter per sapientiam illuminatur, alter in simplicitate sui
the-one through wisdom is-illumined the-other in the-simplicity of-his
sensus relinquitur. Iste ut seipsum despicere, ille ut
sense is-left this-one that himself to-despise that-one that
studeat Creatorem suum agnoscere, utrique tamen voluit
he-may-strive Creator his to-know to-both yet wished
charitas adesse. Talis est amor Dei erga nos, nec quidquam
charity to-be-present such is the-love of-God toward us nor anything
omnino humana infirmitas tolerat, quod ipse (quantum in
at-all human weakness endures which he as-much-as in
sua bonitate est) ad bonum nostrum non disponat.
his goodness is for the-good our not arranges

Confessio

THE CONFESSION OF GOD'S MERCIES

The Man confesses God's mercies, who gave him knowledge, wisdom, memory, eloquence, and success above his contemporaries, freed him when consumed, led him back when he strayed, and raised him when he fell. He bids the Soul keep herself intact, since his love restores integrity to the corrupted. The Soul confesses that his love is singular, poured on many yet embracing each alone, as if God had forgotten all else to watch over her; ashamed before his gaze, she drives away her old stains, swearing never to love them again, since she now has another model to be conformed to.

Confiteor tibi miserationes tuas, Domine Deus meus,
I-confess to-you mercies your Lord God my
quid non dereliquisti me, dulcedo vitæ meæ, et lumen
what not have-you-forsaken me sweetness of-life my and light
oculorum meorum. Quid retribuam tibi pro omnibus quæ
of-eyes my what shall-I-render to-you for all-things which
tribuisti mihi? (Psal. cxv.) Vis ut diligam
you-have-bestowed on-me Psal. one-hundred-fifteen do-you-wish that I-love
te, et quomodo diligam te? quantum diligam te? quis sum
you and how shall-I-love you how-much shall-I-love you who am
ego ut diligam te? et tamen diligam te, Domine, fortitudo
I that I-should-love you and yet I-shall-love you Lord strength
mea, firmamentum meum, refugium meum, liberator meus,
my firmament my refuge my deliverer my
Deus meus, adjutor meus, protector meus, cornu salutis
God my helper my protector my horn of-salvation
meæ, et susceptor meus, et quantum adhuc dicam? Tu
my and upholder my and how-much still shall-I-say you
es Dominus Deus meus (Psal. xvii). O anima mea, quid
are Lord God my Psal. seventeen O soul my what

faciemus Domino Deo nostro, a quo tot et tanta
shall-we-do to-the-Lord God our from whom so-many and so-great
bona accepimus? Neque enim contentus fuit eadem (quæ
goods we-have-received nor for content was-he the-same which
et cæteris) bona nobis tribuere, sed in malis quoque nostris
also to-the-rest goods to-us to-bestow but in evils also our
eum singularem dilectorem agnoscimus, ut eum tam de
him a-singular lover we-recognize that him as from
bonis quam de malis nostris omnibus singulariter diligamus.
goods as from evils our all singularly we-may-love
Tu dedisti mihi, Domine, ut te agnoscam, et præ cæteris
you gave to-me Lord that you I-should-know and before the-rest
multis de tuis secretis revelata intelligam. Alios coætaneos
many from your secrets revealed I-should-understand others contemporaries
meos in tenebris ignorantiæ dereliquisti, et mihi præ illis
my in darkness of-ignorance you-left and on-me before them
lumen sapientiæ tuæ infudisti. Tu dedisti mihi verius
the-light of-wisdom your you-poured you gave to-me more-truly
cognoscere te, purius diligere te, sincerius credere in
to-know you more-purely to-love you more-sincerely to-believe in
te, ardentius sequi te. Tu dedisti mihi sensum capacem,
you more-ardently to-follow you you gave to-me a-sense capacious
intellectum facilem, memoriam tenacem, linguam disertam,
an-understanding ready a-memory retentive a-tongue eloquent
sermonem gratum, doctrinam suasibilem, efficaciam in opere,
speech pleasing teaching persuasive effectiveness in work
gratiam in conversatione, provectum in studiis, effectum in
grace in conduct progress in studies success in
cœptis, solamen in adversis, cautelam in prosperis, et
undertakings solace in adversities caution in prosperities and
quocunque vertebam me, ubique gratia tua et misericordia
wherever I-was-turning myself everywhere grace your and mercy

præcessit me. Et sæpe cum mihi consumptus videbar,
went-before me and often when to-myself consumed I-seemed
subito liberasti me; quando errabam, reduxisti me; quando
suddenly you-freed me when I-was-straying you-led-back me when
ignorabam, docuisti me; quando peccabam, corripuisti me,
I-was-ignorant you-taught me when I-was-sinning you-rebuked me
quando tristabar consolatus es me, quando desperabam
when I-was-sad consoled you-have me when I-was-despairing
confortasti me, quando cecidi erexisti me; quando steti,
you-strengthened me when I-fell you-raised me when I-stood
tenuisti me, quando ivi duxisti me; quando veni, suscepisti
you-held me when I-went you-led me when I-came you-received
me. Hæc omnia mihi fecisti, Domine Deus meus, et alia
me these all-things for-me you-did Lord God my and other
multa de quibus mihi dulce erit semper cogitare,
many-things about which to-me sweet it-shall-be always to-think
semper loqui, semper gratias agere, ut te laudem et amem
always to-speak always thanks to-give that you I-may-praise and love
pro omnibus beneficiis tuis, Domine Deus meus. Ecce habes,
for all benefits your Lord God my behold you-have
anima mea, arrham tuam, et in arrha tua cognoscis
soul my earnest-money your and in earnest-money your you-know
sponsum tuum; serva te illi intactam, serva impollutam,
bridegroom your keep yourself for-him intact keep unpolluted
serva integram, serva incontaminatam. Si olim meretrix fuisti,
keep whole keep uncontaminated if once harlot you-were
jam virgo facta es, quemadmodum amor illius consuevit
now virgin made you-are as love of-him is-accustomed
corruptis integritatem reddere, et integris castitatem
to-the-corrupted integrity to-restore and to-the-whole chastity
conservare. Semper autem cogita quantam tecum misericordiam
to-preserve always moreover think how-great with-you mercy

fecerit, et in hoc perpende quantum ab ipso diligeris,
he-has-done and in this weigh how-much by him you-are-loved
quod ejus beneficium nunquam tibi defuisse cognoscis.
because his benefit never to-you to-have-been-lacking you-know
ANIMA. Vere fateor merito amor iste singularis dicitur,
SOUL. truly I-confess deservedly love this singular is-called
qui, cum se in multos diffundat, ita tamen unice singulos
which though itself into many it-pours-out so yet uniquely each
amplexatur. Vere pulchrum et mirificum bonum, quod
it-embraces truly beautiful and wonderful good which
commune est omnium, et totum singulorum. Cunctis
common is of-all and whole of-each over-all
præsidens, singulos implens, ubique præsens, omnium curam
presiding each filling everywhere present of-all care
agens, et tamen singulis quasi omnibus providens. Sic certe
taking and yet for-each as-if for-all providing so surely
mihi videtur cum ejus miserationes circa me attendo, quod
to-me it-seems when his mercies toward me I-attend-to that
(si fas est dicere) quodammodo nihil aliud agat Deus, nisi
if right it-is to-say in-a-way nothing else does God except
ut meæ saluti provideat, et ita totum ad custodiam
that my salvation he-may-provide-for and so wholly to the-keeping
mei occupatum video, quasi omnium oblitus sit, et mihi
of-me occupied I-see-him as-if all-things forgotten he-has and for-me
soli vacare velit. Semper præsentem se exhibet, semper
alone to-be-free he-wishes always present himself he-shows always
paratum se offert, quocunque vertero me, non me deserit,
ready himself he-offers wherever I-shall-turn myself not me he-deserts
ubicunque fuero non recedit, quidquid egero pariter
wherever I-shall-be not he-withdraws whatever I-shall-do equally
assistit; et quod tandem cunctis actionibus sive cogitationibus
he-stands-by and that at-length to-all actions or thoughts

meis perpetuus inspector, et quantum ad bonitatem suam
my a-perpetual onlooker and as-much-as to goodness his
pertinet, individuus cooperator adsit, ipso operis sui
pertains an-undivided co-worker he-is-present by-the-very of-work his
effectu patenter ostendit. Ex quo constat quod licet facies
effect openly he-shows from which it-is-clear that although face
ejus adhuc a nobis non possit videri, nunquam tamen
his still by us not can to-be-seen never yet
possit præsentia ejus evitari. Ego autem fateor, diligentius
can presence his to-be-avoided I moreover I-confess more-diligently
hoc considerans timore pariter et pudore ingenti confundor,
this considering with-fear equally and shame immense am-confounded
quod illum, cui tam vehementer placere cupio, ubique mihi
that him whom so vehemently to-please I-desire everywhere to-me
præsentem et omnia mea occulta videntem intueor. O quam
present and all my hidden-things seeing I-behold O how
multa sunt in me de quibus coram oculis ejus erubesco,
many-things are in me about which before eyes his I-blush
et pro quibus jam magis illi displicere timeo, quam pro
and for which now more him to-displease I-fear than for
iis quæ laudanda in me sunt (si qua sunt) placere posse
those which praiseworthy in me are if any there-are to-please to-be-able
in me confido? O utinam ad modicum ab oculis ejus
in me I-trust O would-that for a-little from eyes his
possem abscondi, donec maculas istas omnes detergerem, et
I-could to-be-hidden until stains these all I-wiped-away and
sic demum ante conspectum ejus sine macula immaculata
so at-last before sight his without stain spotless
apparerem! Nam quomodo in hac deformitate placere illi
I-might-appear for how in this deformity to-please him
potero, quæ et mihi quoque in illa vehementer displiceo?
shall-I-be-able who both to-myself also in it vehemently displease

O maculæ veteres, o maculæ fœdæ et turpes, quid tandiu
O stains old O stains foul and base why so-long
hæretis? Abite, discedite, et ne præsumatis amplius oculos
do-you-cling go-away depart and not presume further eyes
dilecti mei offendere. Nolite fallere vosmetipsas, non semper
of-beloved my to-offend do-not deceive yourselves not always
mecum (ipso adjuvante) manebitis, quamvis me adhuc
with-me he-himself helping you-shall-remain although me still
pigritante exterminari non potuistis. Ego juravi super vobis
being-sluggish to-be-banished not you-could I have-sworn over you
quod nec tenebo, nec diligam vos amplius, quia omnino
that neither shall-I-keep nor love you further because utterly
detestor et prorsus abominor turpitudinem vestram. Jamque
I-detest and wholly abhor foulness your and-now
deinceps, etiamsi possem a Sponso meo non videri,
henceforth even-if I-could by the-Bridegroom my not to-be-seen
nollem tamen a vobis infici. Quanto magis nunc
I-would-not-wish yet by you to-be-infected how-much more now
quia palam ipso sum, et quia plus certe me contristat
because openly before-him I-am and because more surely me grieves
ejus offensio, quam mea etiam turpitudo. Recedite ergo, in
his offense than my even foulness withdraw therefore in
vanum amplius mihi adhæretis, quia, etiam mecum manentes,
vain further to-me you-cling because even with-me remaining
meæ non estis. Alienas vos a sorte mea judico, et
mine not you-are strangers you from lot my I-judge and
vobiscum deinceps nullam communionem habere volo. Habeo
with-you henceforth no communion to-have I-wish I-have
aliud exemplar cui conformari cupio, et ad aliud jugiter
another model to-which to-be-conformed I-desire and to another continually
respicio, ac quantum possum magis semper ac magis exinde
I-look and as-much-as I-can more always and more thence

similitudinem traho. Ex quo hoc etiam didici, quod vos
likeness I-draw from which this also I-have-learned that you
exterminare debeo, et qualiter hoc faciam jam agnosco.
to-banish I-ought and how this I-may-do now I-know

THE SWEETNESS THAT VISITS THE SOUL

The Man observes that every objection the Soul raised has proved love more: shown both common and singular, greater in its patience, and loving her though imperfect, since it regards not what she is but what she wishes to be. The Soul asks what sweetness sometimes touches her in his remembrance, renewing her, gladdening her conscience, and making her embrace something within that she longs never to lose. The Man answers that it is her beloved, who comes unseen to touch her and give her a foretaste, the earnest money of her betrothal; let her know, love, follow, grasp, and possess one, and the Soul longs for this with all her heart.

HOMO. Mira res nobiscum agitur, quam ideo fortassis
MAN. wondrous thing with-us is-done which therefore perhaps
non miraris, quia necdum quid dicere velim intelligis.
not you-marvel-at because not-yet what to-say I-wish you-understand
Considero namque qualiter a principio nostri sermonis
I-consider for how from the-beginning of-our discourse
multa quæ adversari videbantur dilectioni in medium
many-things which to-oppose seemed love into the-midst
adduxeris, et quod ex eis semper non infirmata, sed
you-have-brought and that from them always not weakened but
amplius probata sit virtus dilectionis. Dixisti dilectionem
more proved has-been the-virtue of-love you-said love
singularem pariter et communem esse non posse, sed inde
singular equally and common to-be not to-be-able but thence
comprobata est amplius mirabilis, quod demonstrata est
proved it-is more wondrous because shown it-has-been

communis esse et singularis. Dixisti rursum te perfecte non
common to-be and singular you-said again you perfectly not
diligi, eo quod ad cultum electam audieras, et adhuc
to-be-loved for-this that to adornment chosen you-had-heard and still
ad thalamum assumptam non vidisti. Sed tamen iterum
to the-bedchamber taken not you-have-seen but yet again
ostenditur tanto major erga te dilectio, quanto major
it-is-shown so-much greater toward you love by-how-much greater
per ejus patientiam tua exspectatur perfectio. Ad extremum
through his patience your is-awaited perfection at the-end
modo dubitare cœpisti, an, in hac deformitate tua quam
now to-doubt you-began whether in this deformity your which
(licet invita) pateris, ab illo posses diligi. Sed quando hoc
although unwilling you-suffer by him you-could be-loved but when this
dubitasti, olim te totam fœdam et tamen dilectam fuisse
you-doubted once you wholly foul and yet loved to-have-been
jam non meministi. Si ergo te nunc diligere dignatus est,
now not you-remember if therefore you now to-love deigned he-has
quando tota turpis, et nihil adhuc decoris habens fuisti,
when wholly base and nothing yet of-comeliness having you-were
quanto magis nunc diliget te, quando decorari, et priscam
how-much more now shall-he-love you when to-be-adorned and former
turpitudinem deponere jam cœpisti? Nam et hoc quoque
foulness to-lay-aside now you-have-begun for and this also
ad laudem dilectionis ejus pertinet, quod imperfectam diligere
to the-praise of-love his pertains that the-imperfect to-love
dignatur. Et quamvis quædam adhuc in te videat, quæ
he-deigns and although certain-things still in you he-sees which
sibi non placent, diligit tamen hoc ipsum, quod tu quoque
to-him not are-pleasing he-loves yet this very-thing that you also
ea in temetipsa jam odisse cœpisti quæ illi displicent.
those-things in yourself now to-hate have-begun which him displease

Non enim tam statum quam propositum respicit, nec quid
not for so-much the-state as the-purpose he-regards nor what
sis, sed quid esse velis, attendit, si tamen tu quantum potes
you-are but what to-be you-wish he-attends-to if yet you as-much-as you-can
satagis, ut quod adhuc esse non cœpisti, esse merearis.
strive that what still to-be not you-have-begun to-be you-may-merit
ANIMA. Hoc ultimum interrogationis meæ benigne, ut
SOUL. this last of-questioning my kindly that
suscipias, quæso, quid est illud dulce, quod in ejus
you-take-up I-beg what is that sweet-thing which in his
recordatione aliquando me tangere solet, et tam vehementer
remembrance sometimes me to-touch is-wont and so vehemently
atque suaviter afficere, ut jam tota quodammodo a memetipsa
and sweetly to-affect that now wholly in-a-way from myself
abalienari, et nescio quo abstrahi incipiam. Subito enim
to-be-estranged and I-know-not where to-be-drawn-away I-begin suddenly for
innovor et tota immutor, et bene mihi esse incipit ultra
I-am-renewed and wholly I-am-changed and well with-me to-be it-begins beyond
quam dicere sufficiam. Exhilaratur conscientia, in oblivionem
what to-say I-suffice is-gladdened the-conscience into forgetfulness
venit omnis præteritorum dolorum miseria, exsultat animus,
comes all of-past sorrows misery exults the-mind
clarescit intellectus, cor illuminatur, desideria jucundantur,
grows-clear the-understanding the-heart is-illumined desires rejoice
jamque alibi (nescio ubi) me esse video, et quasi quiddam
and-now elsewhere I-know-not where myself to-be I-see and as-if something
amplexibus amoris intus teneo, et nescio quid illud sit, et
in-the-embraces of-love within I-hold and I-know-not what that may-be and
tamen illud semper retinere, et nunquam perdere toto adnisu
yet that always to-keep and never to-lose with-all effort
laboro. Luctatur quodammodo delectabiliter animus, ne recedat
I-labor struggles in-a-way delightfully the-mind lest it-withdraw

ab eo, quod semper amplecti desiderat, et quasi in illo
from that which always to-embrace it-desires and as-if in it
omnium desideriorum finem invenerit summe et ineffabiliter
of-all desires the-end it-had-found supremely and ineffably
exsultat, nihil amplius quærens, nihil ultra appetens, semper
it-exults nothing more seeking nothing further craving always
sic esse volens. Nunquid ille est dilectus meus? Quæso,
thus to-be wishing can-it-be he is beloved my I-beg
dic mihi, ut sciam an ille est, ut si denuo ad me
tell me that I-may-know whether he it-is that if again to me
venerit, obsecrem eum ne recedat, sed semper permaneat.
he-shall-come I-may-beseech him not to-withdraw but always to-remain
HOMO. Vere ille est dilectus tuus qui visitat te, sed
MAN. truly he is beloved your who visits you but
venit invisibilis, venit occultus, venit incomprehensibilis.
he-comes invisible he-comes hidden he-comes incomprehensible
Venit ut tangat te, non ut videatur a te; venit
he-comes that he-may-touch you not that he-may-be-seen by you he-comes
ut admoneat te, non ut comprehendatur a te; venit
that he-may-admonish you not that he-may-be-grasped by you he-comes
non ut totum infundat se, sed ut gustandum præbeat
not that whole he-may-pour-in himself but that to-be-tasted he-may-offer
se; non ut impleat desiderium, sed ut trahat affectum;
himself not that he-may-fill desire but that he-may-draw affection
primitias quasdam porrigit suæ dilectionis, non plenitudinem
first-fruits certain he-holds-out of-his love not the-fullness
exhibet perfectæ satietatis. Et hoc est quod maxime ad
he-shows of-perfect satiety and this is what most to
arrham desponsationis tuæ pertinet, quod ille, qui
the-earnest-money of-betrothal your pertains that he who
in futuro se tibi videndum, et perpetuo possidendum
in the-future himself to-you to-be-seen and forever to-be-possessed

dabit, nunc aliquando (utquam dulcis sit agnoscas)
shall-give now sometimes how sweet he-is that-you-may-know
se tibi ad gustandum præbet. Simul etiam interim
himself to-you for tasting offers at-the-same-time also meanwhile
de absentia ejus consoleris, quando ejus visitatione ne
for absence his you-may-be-consoled when his by-the-visitation lest
deficias incessanter reficeris. Quæso, anima mea, multa
you-faint unceasingly you-are-refreshed I-beg soul my many-things
jam diximus, post hæc omnia unum agnosce, unum dilige,
now we-have-said after these all-things one know one love
unum sequere, unum apprehende, unum posside.
one follow one lay-hold-of one possess
ANIMA. Hoc opto, hoc desidero, hoc totis præcordiis
SOUL. this I-wish this I-desire this with-all heart
concupisco.
I-long-for
