MEDIEVAL LATIN SERIES · VOLUME 73

Cosmographia

Bernard Silvestris · William of Conches

De Mundi Universitate
De Philosophia Mundi

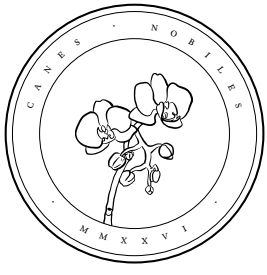
Cosmographia

With William of Conches' Philosophy of the World

---

with a word-for-word interlinear English translation

preserving the original word order



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BERNARD SILVESTRIS

De Mundi Universitate

Cosmographia

Bernardus Silvestris Terrico Salutem

TO TERRICUS

Bernard sends his work to Terricus, the famous teacher. He long wondered whether to give the little book to friendly ears or destroy it unjudged, since a treatise on the universe is hard by nature and written by a slow wit, and it dreads a sharp judge's ears and eyes. Terricus' kindness gave him courage; still he meant the unfinished pages to keep their author's name hidden until Terricus judged whether they should go out or stay hidden. He sends them for judgment and correction, not for favor.

Terrico veris scientiarum titulis Doctori famosissimo Bernardus
to-Terricus by-true of-sciences titles teacher most-famous Bernard
Silvestris opus suum. Aliquamdiu, fateor, sensu mecum
Silvestris work his for-some-time I-confess with-sense with-me
secretiore quaesivi, utrum opusculum meum in amicas aures
more-secret I-have-asked whether little-work my into friendly ears
traderem aut non expectato iudice penitus abolerem. siquidem
I-should-hand or not awaited the-judge wholly I-should-destroy since
de mundi universitate tractatus suapte natura difficilis, sed
about of-the-world the-universality a-treatise by-its-own nature difficult but
et sensu tardiore conpositus, sicut aures sic oculos arguti
also with-wit slower composed as the-ears so the-eyes of-a-sharp
iudicis reformidat. Verum sensus Vester benivolus simplicem sed
judge it-dreads but sense Your benevolent simple but
devotam Vobis paginam inspecturus erexit audaciam, animos
devoted to-You page about-to-inspect has-raised daring spirits
inpulit, fiduciam roboravit. Consilium tamen fuit, ut perfecta
has-driven confidence has-strengthened the-counsel yet was that the-perfected
minus pagina nomen sui tacuisset auctoris, quoadusque
less page the-name of-its should-have-kept-silent of-author until
Vestro suscepisset iudicio vel egrediendi sententiam vel
by-Your it-should-have-received judgment either of-going-forth the-sentence or

latendi. Viderit ergo discretio Vestra, si prodire
of-lying-hidden let-see therefore the-discretion Your whether to-come-forth
palam, si venire debeat in commune. Si interim Vestro
openly whether to-come it-ought into common if meanwhile to-Your
praesentetur aspectui, iudicio correctionique transmittitur,
it-be-presented gaze to-judgment and-to-correction it-is-sent
non favori. Duret in longum valeatque vita Vestra.
not to-favor may-last for long and-may-thrive the-life Your

Breviarium

THE SUMMARY OF THE WORK

In the first book, Megacosmus, the greater world, Nature complains to Noys, God's providence, of the confusion of first matter, hyle, and asks that the world be made more beautiful. Noys separates the four elements, sets the angels' nine hierarchies, the stars, the signs, the seven planets, and the four winds; then come the earth, mountains, animals, rivers, trees, spices, legumes, grains, herbs, fishes, and birds. In the second book, Microcosmus, Noys promises to fashion man and bids Nature seek Urania and Physis; Nature finds Urania among the stars, and the two find Physis between her daughters Theorica and Practica. Noys appears, assigns the three their three speculations, and drives them to the work, and Physis forms man from the elements' remnants, from head to feet.

In huius operis primo libro qui Megacosmus dicitur, id est
in of-this work the-first book which Megacosmus is-called that is
maior mundus, Natura ad Noym, id est Dei providentiam,
the-greater world Nature to Noys that is of-God the-providence
de primae materiae, id est hyles, confusione querimoniam
about of-the-first matter that is of-hyle the-confusion complaint
quasi cum lacrimis agit et ut mundus pulcrius expoliatur
as-if with tears makes and that the-world more-beautifully be-polished

petit. Noys igitur eius mota precibus petitioni libenter
she-asks Noys therefore her moved by-prayers to-the-petition willingly
annuit et ita quatuor elementa ab invicem seiungit. Novem
assents and so the-four elements from each-other she-separates nine
ierarchias angelorum in caelo ponit. stellas in firmamento
hierarchies of-angels in heaven she-places the-stars in the-firmament
figit. signa disponit. sub signis orbes septem planetarum
she-fixes the-signs she-disposes under the-signs the-orbs seven of-the-planets
currere facit. quatuor ventos cardinales sibi invicem
to-run she-makes the-four winds cardinal to-themselves mutually
opponit. Sequitur genesis animantium et terrae situs
she-opposes follows the-genesis of-living-things and of-the-earth the-site
medius. Postea montes famosi describuntur. sequitur
middle afterward the-mountains famous are-described follows
proprietas animalium. deinde famosi fluvii. sequitur proprietas
the-property of-animals then the-famous rivers follows the-property
arborum. postea species odoratae describuntur. deinde genera
of-trees afterward the-kinds odorous are-described then the-genera
leguminum. proprietas aristarum. deinde virtus herbarum.
of-legumes the-property of-the-grains then the-virtue of-herbs
postea genera natatilium. sequitur genus avium. postea
afterward the-genera of-swimming-things follows the-genus of-birds afterward
unde vita animantibus sit disseritur. Itaque in primo libro
whence life to-living-things be is-discussed and-so in the-first book
ornatus elementorum describitur.
the-adornment of-the-elements is-described

In secundo libro qui Microcosmus dicitur, id est minor
in the-second book which Microcosmus is-called that is the-lesser
mundus, Noys ad Naturam loquitur et de mundi
world Noys to Nature speaks and about of-the-world
expolitione gloriatur et in operis sui completione se
the-polishing glories and in of-work her completion herself

hominem plasmaturam pollicetur. Jubet igitur Uraniam, quae
man about-to-fashion promises she-bids therefore Urania who
siderum regina est, et Physin, quae rerum omnium est
of-the-stars queen is and Physis who of-things all is
peritissima, sollicite perquirat. Natura protinus iubenti
most-skilled carefully she-should-seek-out Nature at-once to-the-one-bidding
obsequitur et per caelestes circulos Uraniam quaeritans eam
complies and through the-heavenly circles Urania seeking her
sideribus inhiantem reperit. eiusque itineris causa praecognita
at-the-stars gaping finds and-of-her of-journey the-cause foreknown
se operis et itineris comitem Urania pollicetur. Ambae
herself of-the-work and of-the-journey companion Urania promises both
igitur surgunt planetarumque circulis excursis eorumque
therefore rise and-of-the-planets the-circles traversed and-of-them
potentiis praenotatis tandem quodam florentis terrae gremio
the-powers noted at-last in-a-certain of-flowering earth bosom
inter odoramina aromatum Physin inter duas filias, Theoricam
among the-fragrances of-spices Physis among two daughters Theorica
et Practicam, residentem inveniunt et quid veniant exponunt.
and Practica sitting they-find and why they-come they-explain
Subitoque ibi Noys affuit suoque velle eis ostenso
and-suddenly there Noys was-present and-her will to-them shown
trinas speculationes tribus assignando tribuit et ad
three speculations to-the-three assigning she-gave and to
hominis plasmationem eas inpellit. Physis igitur de quatuor
of-man the-fashioning them she-drives Physis therefore from the-four
elementorum reliquiis hominem format et a capite incipiens
of-elements remnants man forms and from the-head beginning
membratim operando opus suum in pedibus consummat.
member-by-member by-working work her in the-feet completes

MEGACOSMUS

I · NATURE'S COMPLAINT

While formless matter still held the beginnings of things confused in their old ball, Nature seemed to complain to God and to address Noys, his mind and wisdom. She asks that matter be beaten softer and given a better form: God is generous and does not envy. Silva, stiff chaos and shapeless mass, longs for number and the bonds of music; hyle stands before Noys with her brood, hoary and squalid, wishing to be born anew. The elements seek their places; without peace, love, or law the heap is fortune's blind machine. Nature asks Noys to divide, order, and adorn it, so that the work confess its maker.

Congeries informis adhuc cum silva teneret
A-heap formless still when matter held
sub veteri confusa globo primordia rerum,
under old confused in-a-ball the-beginnings of-things,
visa Deo natura queri mentemque profundam
seemed to-God nature to-complain and-the-mind profound
conpellasse noym. Vitae viventis imago
to-have-addressed noys. Of-life living image
prima noys Deus orta Deo substantia veri,
first noys God sprung from-God substance of-truth,
consilii tenor aeterni, mihi vera Minerva.
of-counsel the-tenor eternal, to-me true Minerva.

Si sensu fortasse meo maiora capesso,
If with-sense perhaps my greater-things I-grasp-at,
mollius excudi silvam positoque veterno
more-softly to-be-hammered matter and-laid-aside the-old-age
posse superduci melioris imaginem formae,
to-be-able to-be-drawn-over of-better the-image form,
huic operi nisi consentis, concepta relinquo.
to-this work unless you-consent, things-conceived I-leave.
Nempe Deus cuius summe natura benigna est,
Surely God whose highly nature kind is,
larga nec invidiae miseros sensura tumultus,
generous nor of-envy the-wretched about-to-feel tumults,
in melius, quantum patitur substantia rerum,
into better, as-much-as allows the-substance of-things,
cuncta refert operique suo non derogat auctor.
all-things brings-back and-from-work his not detracts the-author.
Non igitur livere potes, si pondus ineptum
Not therefore to-be-envious you-can, if the-weight unfit
perfecto reddes consummatoque decori,
to-perfect you-shall-render and-to-consummate beauty,
consilii si rite tui secreta recordor.
of-counsel if rightly your the-secrets I-recall.

Silva rigens, informe chaos, concretio pugnax,
Matter stiff, formless chaos, a-concretion combative,
discolor usiae vultus, sibi dissona massa,
discolored of-ousia the-face, to-itself discordant a-mass,

turbida temperiem, formam rudis, hispida cultum
turbid temperance, form rough, shaggy cultivation
optat et a veteri cupiens exire tumultu
desires and from old wishing to-go-out tumult
artifices numeros et musica vincla requirit.
artful numbers and musical bonds seeks.
Ut quid ab aeterno primae fundamina causae,
To what from eternity of-the-first the-foundations of-cause,
ingenitae lites germanaque bella fatigant,
inborn quarrels and-sisterly wars weary,
quando fluit refluitque sibi contraria moles,
when flows and-flows-back to-itself contrary the-mass,
fortuitis elementa modis incerta feruntur
by-fortuitous the-elements ways uncertain are-borne
distrahiturque globus raptatibus inconsultis:
and-is-torn-apart the-ball by-snatchings unconsidered:
quid prodest quod cuncta suo praecesserit ortu
what does-it-profit that all-things by-its preceded birth
silva parens, si lucis eget, si noctis abundat
matter the-parent, if light it-lacks, if in-night it-abounds
perfecto decisa suo, si denique possit
from-perfection cut-off its, if finally it-can
auctorem terrere suo male condita vultu?
the-author to-frighten with-its badly built face?
Ante pedes assistit hyle cum prole suorum
Before the-feet stands hyle with offspring of-her-own
invidiam factura tibi, quod cana capillos
envy about-to-make for-you, that hoary in-hair
informi squalore suum deduxerit aevum.
in-formless squalor her has-led-down age.

Rursus et ecce cupit res antiquissima nasci
Again and behold desires thing most-ancient to-be-born
ortu silva novo circumscribique figuris.
by-birth matter new and-to-be-circumscribed by-figures.
Debetur nonnullus honos et gratia silvae.
Is-owed some honor and grace to-matter.
Et genitiva tenet gremio diffusa capaci
And generative-things holds in-bosom spread capacious
has infra veluti cunas infantia mundi.
these beneath as-if the-cradles the-infancy of-the-world.
Vagit et ad speciem vestiri cultius orat.
Wails and to beauty to-be-clothed more-elegantly prays.
Has lacrimas tener orbis habet, nutricis ut ipso
These tears the-tender world has, of-the-nurse that from-the-very
decedat gremio silvamque relinquat alumnam.
it-may-depart bosom and-matter may-leave the-foster-mother.
Assistunt elementa tibi poscentia formas,
Stand-by the-elements to-you demanding forms,
munus et officium propriis accommoda causis
the-office and duty to-proper suited causes
affectantque locos, ad quos vel sponte feruntur
and-they-strive-for places, to which or of-their-own-accord they-are-borne
consensu deducta suo: levis ignis in altum,
by-consent led-down their-own: light fire on high,
terra gravis pessum, medio tenus humor et aer.
earth heavy to-the-bottom, in-the-middle as-far-as moisture and air.
Ut — quid enim permixta trahit confusus acervus? —
So-that —what for mingled-things drags the-confused heap?—

stare suum silvae est, vertigine circumferri
to-stand its-own of-matter is, with-whirling to-be-borne-around
vorticibusque vagis iterum confundier in se.
and-in-eddies wandering again to-be-confounded into itself.
Sed neque pax neque amor nec lex nec cognitus ordo.
But neither peace nor love nor law nor known order.
Omnibus his quia silva caret, vix nomine vero
All these because matter lacks, scarcely by-name true
divinum censetur opus, sed ludicra caecae
divine is-it-reckoned a-work, but the-playful of-blind
machina fortunae melioribus orba patronis.
machine of-fortune of-better bereft patrons.
Pace tua, noys alma, loquar: pulcherrima causis
By-peace your, noys kindly, I-shall-speak: most-beautiful in-causes
informi nudaque tibi regnatur in aula.
formless and-naked by-you is-reigned in hall.
Regnum, silva, tuum vetus et gravis ipsa videris.
The-kingdom, matter, your old and heavy yourself you-seem.
Ut quid ab aeterno comitata carentia silvam
To what from eternity accompanying lack matter
ornatu specieque superveniente recedit.
by-adornment and-beauty supervening recedes.
Adde manus, rescinde globum partesque resigna
Add hands, cut-open the-ball and-the-parts unseal
et distingue locis. melius distincta placebunt.
and distinguish by-places. better things-distinguished shall-please.
Pigra move, moderare vagis, ascribe figuram,
The-sluggish move, rule the-wandering, ascribe figure,
adde iubar: fateatur opus, quis fecerit auctor.
add radiance: let-confess the-work, who has-made the-author.

Pro mundo, natura, rogo. satis est, nihil opto,
For the-world, nature, I-ask. enough it-is, nothing I-wish,
si rerum mundique suum natale videbo.
if of-things and-of-the-world its birth I-shall-see.
Sed quid ego tibi plura? pudet docuisse Minervam.
But why I to-you more? it-shames to-have-taught Minerva.

II · NOYS ANSWERS

Noys, God's reason and Nature's mother, answers that the world's making had waited on its appointed term, and that hyle, poised between good and evil, leans to evil. She promises to tame matter and takes Nature as her companion. Hyle, nature's oldest face and the womb of forms, is restless and indifferent to evil; providence orders her, binds the elements by number and friendship, and from her bosom fire, earth, water, and air go to their places. Noys sees that all is good. From her own fount of light comes the endelechia, the world-soul, joined to the world by numbers, and life spreads through all things.

Hactenus haec. Cum ad loquentem oculos vultu noys
thus-far these-things when to the-speaker the-eyes with-face noys
sustulit blandiore et quasi mentis penetralibus foris evocato
raised more-coaxing and as-if of-the-mind from-inmost-parts outward called-forth
colloquio: Vere, inquit, et tu natura, uteri mei beata
the-conversation truly she-says also you nature of-womb my blessed
fecunditas, nec degeneras nec decedis origine, quae filia
fruitfulness neither you-degenerate nor you-depart from-origin who a-daughter
providentiae mundo et rebus non desinis providere. Porro
of-providence for-the-world and for-things not you-cease to-provide moreover
noys ego, Dei ratio profundius exquisita, quam utique de
noys I of-God the-reason more-deeply searched-out whom surely from
se alteram se usia prima genuit, non in tempore, sed ex
itself another itself ousia first begot not in time but from

eo quo consistit aeterno. Noys ego scientia et divinae
that in-which it-consists eternal noys I knowledge and of-the-divine
voluntatis arbitraria ad dispositionem rerum, quem ad modum
will the-arbiter for the-disposition of-things which to manner
de consensu eius accipio, sic meae administrationis officia
from the-consent his I-receive so of-my administration the-offices
circumduco. Inconsulto enim Deo, priusquam de composito
I-lead-round unconsulted for God before about the-thing-composed
sententia proferatur, rebus ad essentiam frustra maturius
the-sentence be-brought-forth for-things to essence in-vain too-early
festinatur. Sua rerum nativitas. divina prior celebratur in
are-hastened its of-things nativity divine first is-celebrated in
mente, secunda est quae sequitur actione. Quod igitur de
the-mind second is that-which follows in-action what therefore about
mundi molitione sanctis ac beatis affectibus et consilio
of-the-world the-construction with-holy and blessed affections and with-counsel
conceperas altiore, ad efficientiam non potuit evocari
you-had-conceived higher to effecting not could to-be-called-forth
praesentem adusque terminum supernis legibus institutum.
present until the-term by-supernal laws instituted
Rigida et inevincibili necessitate nodisque perplexioribus
with-rigid and invincible necessity and-with-knots more-tangled
fuerat inligatum, ne quem in mundo desideras cultus et
it-had-been bound lest which in the-world you-desire the-cultivation and
facies praesentius contigisset. Nunc igitur, quia tempestive
the-face more-presently should-have-happened now therefore because seasonably
moves et promoves causisque ad ordinem concurrentibus,
you-move and you-urge-on and-with-causes to order concurring
tuis desideriis deservitur. Siquidem hyle ancipiti quadam
your desires are-served since hyle in-a-doubtful certain
est conditione inter bonum et malum disposita, sed
is condition between good and evil disposed but

praeponderante malitia eius vergit inclinatior ad consensum.
preponderating the-malice her it-inclines more-inclined to assent
Silvestris ut videtur obsolescere demutarique malignitas non
of-matter as it-seems to-grow-old and-to-be-changed malignity not
poterit ad perfectum. abundantior enim et nativis erecta
shall-be-able to perfection more-abundant for and by-native raised
potentiis quibus insedit sedibus, facile non recedit.
powers in-which it-has-settled seats easily not it-withdraws
Verum ego, quo non operi, quo non meis officiat
but I so-that not the-work so-that not my may-hinder
disciplinis malum silvae, per te procul pellam silvaeque
disciplines the-evil of-matter through you far I-shall-drive and-of-matter
grossitiem elimabo. Moles porro tumultuaria, quam
the-coarseness I-shall-file-away the-mass moreover tumultuous which
de confusione conceptus motus exagitat inquietus, ea ad
from confusion conceived motion stirs unquiet it to
ordinatos temperatae discretionis limites pace, quam
ordered of-tempered discretion the-limits by-the-peace which
meditor, refringetur. Silvae formam molior, de cuius florere
I-meditate shall-be-broken of-matter the-form I-labor-at from whose to-flourish
consortio nec ultra poterit vultibus inconpositis displicere.
fellowship nor further shall-it-be-able by-faces uncomposed to-displease
Usiae pepigi reformetur in melius. amicitiam mundo,
with-ousia I-have-pledged it-be-reshaped into better friendship to-the-world
morem gesserim elementis. pertaesum mihi est carentiam
the-will I-shall-have-humored to-the-elements wearied to-me it-is lack
rerum initium extitisse. succedet species et carentiam
of-things the-beginning to-have-stood shall-succeed beauty and lack
semoverit a subiecto. Opus igitur promissionis aggredior,
shall-have-removed from the-subject the-work therefore of-promise I-undertake
quia qui tardior est excruciat expectantem. et te, natura,
because he-who slower is torments the-one-waiting and you nature

quia calles ingenio et ad ipsum votis aspiras, sociam
because you-are-skilled in-wit and to it with-vows you-aspire as-partner
comitemque operis non dedigner. Occupatis ad vocem
and-companion of-the-work not I-shall-disdain occupied to the-voice
animis natura stabat attentior. Quae enim de optatis
with-minds nature stood more-attentive which for about the-desired-things
eius texebatur oratio delicias fecerat audiendi. Cumque
of-her was-woven the-speech delights had-made of-hearing and-when
iam sentiat quod desiderat exoratum, tam mente quam
now she-feels that-which she-desires obtained as-much in-mind as
vultu gratiosa summittitur providentiae genibus advoluta.
in-face gracious she-submits of-providence at-the-knees prostrate
— Erat hyle naturae vultus antiquissimus, generationis uterus
was hyle of-nature the-face most-ancient of-generation the-womb
indefessus, formarum prima subiectio, materia corporum,
unwearied of-forms the-first subject the-material of-bodies
substantiae fundamentum. Ea siquidem capacitas nec terminis
of-substance the-foundation that since capacity neither by-terms
nec limitibus circumscripta tantos sinus tantamque a
nor by-limits circumscribed such-great folds and-such-great from
principio continentiam explicavit, quantam rerum universitas
the-beginning containment unfolded how-great of-things the-universality
exposcebat. Quodque variae et multiplices aeternitatis suae
demanded and-that various and manifold of-eternity her
materiam subiectumque circumeunt qualitates, non turbari
the-matter and-subject go-round qualities not to-be-disturbed
non potuit, quod ab omni natura tam multiformiter
not she-could because by every nature so variously
pulsaretur. stabilitatem bonumque tranquillitatis excussit.
was-beaten stability and-the-good of-tranquility she-shook-off
Frequens nec intercisa frequentatio naturarum. Egredientium
frequent nor interrupted the-frequenting of-natures of-the-going-out

numerus ingredientibus locum pandit. Irrequieta est nec
the-number to-those-coming-in place opens unresting she-is nor
potuit hyle meminisse, quando vel nascentium formis
could hyle to-remember when either of-those-being-born by-the-forms
vel occidentium refluxionibus intermissius adiretur. Illud
or of-those-dying by-the-ebbings more-intermittently she-was-approached that
igitur inconsistens et convertibile huius et illius conditionis,
therefore unstable and convertible of-this and of-that condition
qualitatis et formae cum propriae descriptionis iudicium
of-quality and of-form since of-proper description the-judgment
non expectet, elabitur incognitum vultus vicarios alternando.
not it-await slips-away unknown faces substitute by-alternating
et quod figurarum omnium susceptione convertitur, nullius
and that of-figures all by-the-reception is-turned of-no
suae formae signaculo specialiter insignitur. verum quoquo
her-own form by-the-seal specially is-marked but in-whatever
pacto frenata est licentia discursandi, ut elementorum
way curbed is the-license of-running-about that of-the-elements
firmioribus inniteretur substantiis eisque quaternis velut
on-the-firmer she-might-lean substances and-to-them fourfold as-if
radicibus inhaereret materies inquieta. Unde et silva
to-roots might-cling matter unquiet whence also matter
multo tutius porrigi dilatarique se patitur vel
much more-safely to-be-stretched and-to-be-extended herself allows either
essentiis vel qualitatibus vel quantitatibus infinitis. Quem ad
by-essences or by-qualities or by-quantities infinite which to
modum quidem ad conceptus rerum publicos parturitionesque
manner indeed for conceptions of-things public and-parturitions
praegnabilis est et fecunda, non secus et ad malum
pregnant she-is and fruitful not otherwise also to evil
indifferens est natura. Inest enim seminario quaedam
indifferent is her-nature is-in for in-the-seedbed a-certain

malignitatis antiquior nota, quae prima causae suae fundamina
of-malignity older mark which the-first of-cause its the-foundations
facile non relinquat. In illa quidem congerie repugnantia
easily not may-leave in that indeed heap repugnant
sibi semina glacialibus flammida, velocibus pigra
to-themselves the-seeds to-the-icy the-flaming to-the-swift the-sluggish
contrariis motibus concurrendo subiecti sui materiam vel
by-contrary motions by-running-together of-subject their the-matter or
substantiam differebant. Ad id ergo debita melioratione
the-substance they-drew-apart to that therefore by-due improvement
curandum divina providentia circumspexit animo, sensum
to-be-cured divine providence looked-around in-mind sense
contulit, ingenium evocavit. Cumque discors adunatio,
brought-together wit called-forth and-when discordant union
globus absonus, iugum detractantium sic posita viderentur
a-ball discordant a-yoke of-those-refusing so placed seemed
principia: permixtis seiunctione, confusis ordine, informibus
the-beginnings for-the-mixed by-separation for-the-confused by-order for-the-formless
expolitione consuluit, leges indidit, licentiam refrenavit.
by-polishing she-provided laws she-put-in license she-curbed
Rudes ut erant, indisciplinatas reluctantesque materias
rude as they-were undisciplined and-struggling the-materials
exaequavit potentiis, vinxit medietatibus, numeris illigavit.
she-made-equal with-powers she-bound with-means with-numbers she-tied
Ex consultis igitur providentiae secretioribus, foederantis
from the-counsels therefore of-providence more-secret of-federating
amicitiae ligaminibus interiectis silvestris asperitas facilitate
friendship the-bonds put-between of-matter the-roughness by-ease
duritiem demutavit litemque ingenitam retulit ad
the-hardness changed and-the-quarrel inborn brought-back to
consensum. Antiqui et primarii rigore generis expugnato
consent of-the-ancient and primary by-rigor kind overcome

in quos ductus providentia voluit, materiae secuta est
into which-ways led providence willed of-matter followed has
tractabilis aptitudo. Cumque quam fert silva grossitudinem
a-tractable aptitude and-when which bears matter the-coarseness
elimatius expurgasset, ad aeternas introspiciens notiones
more-finely she-had-purged to the-eternal looking-into notions
germana et proximante similitudine rerum species reformavit.
sisterly and approaching by-likeness of-things the-species she-reformed
hyle caecitatis sub veterno quae iacuerat obvoluta, vultus
hyle of-blindness under the-old-age who had-lain wrapped faces
vestivit alios idearum signaculis circumscripta: mater igitur
put-on other of-ideas by-the-seals circumscribed the-mother therefore
generum ubi. praegnationis suae gremium, ad parturiendum
of-kinds when of-pregnancy her the-bosom for bringing-forth
sinus fecunditatis exsolvit, ex ea et in ea factus est
the-folds of-fruitfulness she-loosed from her and in her made was
suus ortus essentiis, sua nativitas elementis. — De confuso,
their birth for-essences its nativity for-elements from the-confused
de turbido prior egreditur vis ignita et nativas derepente
from the-turbid first goes-out force fiery and the-native suddenly
tenebras flammis vibrantibus interrumpit. Secuta est terra
darkness with-flames quivering interrupts followed has earth
non ea levitate, non ea luce spectabilis, sed refixior
not by-that lightness not by-that light conspicuous but more-fixed
et corpulentiae grossioris, ut quae rerum fetus ex
and of-bodiliness coarser as one-who of-things the-offspring from
se gigneret earundem refluxiones finito circuitu susceptura.
herself would-beget of-the-same the-reflowings finished the-circuit about-to-receive
Prodit liquentis aquae clara substantia, cuius plana
comes-forth of-flowing water the-clear substance whose flat
et lubrica superficies figuras reddit aemulas umbrarum
and slippery surface figures renders rival of-shadows

incursibus lacessita. Tractus aereus subinfertur levis
by-the-incursions provoked the-tract airy is-brought-in-beneath light
quidem et convertibilis: nunc consentire tenebris nunc
indeed and convertible now to-consent to-darkness now
suscepto lumine resplendere, calore et frigore nunc rigescere
received the-light to-shine-again with-heat and with-cold now to-stiffen
nunc dissolvi. Eorum singulum occupato domicilio, ad quod
now to-be-dissolved of-them each occupied the-domicile to which
consensu materiae inclinatius ferebatur, sedit tellus, ignis
by-the-consent of-matter more-inclined it-was-borne sat-down the-earth fire
emicuit, aer aqua medioximi substiterunt. — Modus ille
flashed-up air water in-the-middle took-their-stand the-mode that
et tenor medius intercessit, de cuius dono pacifico limitaria
and tenor middle intervened by whose gift peaceful bordering
sibi elementa amicas insumerent et conplacitas portiones.
on-each-other the-elements friendly might-take-up and pleasing portions
Instituti iuncturas operis ignis forsitan excandentior et
of-the-instituted the-joinings work fire perhaps more-glowing and
levior exturbasset, nisi aqua, nisi aer foederata
lighter would-have-thrown-into-confusion unless water unless air by-federated
germanitate iuratis auxiliis obstitissent. Siccum contra stetit
brotherhood with-sworn aids had-stood-against the-dry against stood
humecties, levitatem ponderatio praepedivit. Aquis terra
moistness lightness weighing impeded by-waters earth
contiguis vel genuino gremio remollescit ex arido et spiritu
contiguous or in-native bosom is-softened from dry and by-spirit
sustentatur aerio, ne corpulentis ponderata substantiis fine
is-sustained airy lest by-bodily weighed-down substances than-the-end
legitimo plus descendat. Sic neque licuit diversorum
lawful more it-descend so neither was-it-permitted of-diverse
generum differentiis eo in opere differentiam inportare,
kinds to-the-differences that in work difference to-bring-in

ubi differentiae convenirent. Controversus igitur et discors
where differences agreed the-contentious therefore and discordant
numerus repugnantium armis velut depositis ad pacificam
number of-repugnants arms as-if laid-down to peaceful
ingressus est unitatem. Ad delibati primitias operis noys
entered has unity to of-the-sampled the-first-fruits work noys
oculos coeperat circumferre. bona vidit quae fecisset
the-eyes had-begun to-carry-round good-things she-saw which she-had-made
omnia Deique visibus placitura. Quippe quibus ex politione
all and-of-God to-the-sight about-to-please indeed to-which from polishing
species, tenor esset ex ligamine, ex materia firmitas, ex
beauty tenor was from binding from matter firmness from
partibus plenitudo. Plenum enim et consummatum necesse
parts fullness the-full for and consummated necessary
erat conpositum conponentia reformarent, ubi plena et
it-was the-composite the-components should-reshape where by-full and
consummata perfectione tota per essentiam, tota per
consummate perfection whole through essence whole through
potentiam ignis, terra ceteraeque materiae convenissent.
power fire earth and-the-other materials had-come-together
De quorum materiali continentia brevis et quantalibet
of whose material containment a-brief and however-small
particula si citra sortem operis linqueretur extraria, ex eo
particle if short-of the-lot of-the-work it-were-left outside from it
turbam noxamque posset incurrere mundi molitio mox
disturbance and-harm could to-incur of-the-world the-construction soon
futura, cum peregrinis promptum ut erat viribus extrinsecus
to-be when by-foreign ready as it-was forces from-without
temptaretur. Inde est, ut inbecilla hominum natio, quia ex
it-were-assailed thence it-is that the-weak of-men race because from
totis integraliter non substiterit elementis, exteriorum semper
all wholly not it-has-stood elements of-exterior always

accidentium incurrentiam reformidet. Si enim calor naturalem
accidents the-onrush it-dreads if for heat the-natural
calorem extraneus interpellat, pax turbatur interior et
heat foreign disturbs the-peace is-disturbed interior and
tranquilla quae fuerat erigitur qualitas ad nocendum. Cautum
tranquil which had-been is-raised quality to harming provided
est igitur altiori consilio, ut cum causis suis succidatur et
it-is therefore by-higher counsel that with causes its it-be-cut-down and
pereat quicquid possit in tempore vel ingenium mundi
perish whatever can in time either the-wit of-the-world
laedere vel turbare substantiam vel illius officere disciplinae.
to-hurt or to-disturb the-substance or of-it to-hinder the-discipline
— Necessariis circa materiam desecutis ubi elementorum
the-necessary-things about matter followed-out where of-the-elements
structura stetit ad solidum, ad gratiam species, ad miraculum
the-structure stood for solidity for grace beauty for wonder
internexus, de silva ad genituram animae ingenium
interlacing from matter to the-begetting of-the-soul the-wit
transportavit. Erat fons luminis, seminarium vitae, bonum
she-transported there-was a-fount of-light a-seedbed of-life the-good
bonitatis divinae, plenitudo scientiae quae mens altissimi
of-goodness divine the-fullness of-knowledge which the-mind of-the-highest
nominatur. Ea igitur noys summi et exsuperantissimi Dei
is-named that therefore noys of-the-highest and most-surpassing God
est intellectus et ex eius divinitate nata natura. In qua vitae
is the-intellect and from his divinity born a-nature in which of-life
viventis imagines, notiones aeternae, mundus intelligibilis,
living the-images notions eternal the-world intelligible
rerum cognitio praefinita. Erat igitur videre velut in
of-things knowledge predetermined there-was therefore to-see as-if in
speculo tersiore quicquid generationi, quicquid operi
a-mirror more-polished whatever for-generation whatever for-the-work

Dei secretior destinarat affectus. Illic in genere, in specie,
of-God the-more-secret had-destined affection there in genus in species
in individuali singularitate conscripta, quicquid hyle, quicquid
in individual singularity written whatever hyle whatever
mundus, quicquid parturiunt elementa. Illic exarata supremi
the-world whatever bring-forth the-elements there written of-the-supreme
digito dispunctoris textus temporis, fatalis series, dispositio
by-the-finger of-the-reckoner the-text of-time the-fated series the-disposition
saeculorum. illic lacrimae pauperum fortunaeque regum. illic
of-the-ages there the-tears of-the-poor and-the-fortunes of-kings there
potentia militaris, illic philosophorum felicior disciplina. illic
the-power military there of-philosophers the-happier discipline there
quicquid angelus, quicquid ratio conprehendit humana. illic
whatever the-angel whatever reason grasps human there
quicquid caelum sua conplectitur curvatura. Quod igitur tale
whatever heaven with-its embraces curvature which therefore such
est, illud aeternitati congruum, idem natura cum Deo nec
is that to-eternity fitting the-same in-nature with God nor
substantia disparatum. Huiusce igitur sive vitae sive lucis
in-substance separated of-this therefore whether of-life or of-light
origine vita, iubar et rerum endelechia quadam velut
from-the-origin life radiance and of-things the-endelechia by-a-certain as-if
emanatione defluxit. Conparuit igitur exporrectae magnitudinis
emanation flowed-down appeared therefore of-outstretched magnitude
globus terminatae quidem continentiae, sed quam non
a-ball of-bounded indeed containment but which not
oculis verum solo pervideas intellectu. Eius admodum
with-the-eyes but by-alone you-may-see-through the-intellect its very
clara substantia liquentis fluidique fontis imaginem praeferebat
clear substance of-a-liquid and-flowing fount the-image it-bore-before
inspectorem suum qualitatis ambiguo praeconfundens, cum
beholder its of-quality by-the-ambiguity confusing-beforehand since

plerumque aëri plerumque caelo cognatior videretur. Quis
at-times to-air at-times to-heaven more-akin it-seemed who
enim tuto diffinivit essentiam quae consonantiis, quae se
for safely has-defined the-essence which by-consonances which itself
numeris moveret? Cum igitur quodam quasi praestigio veram
by-numbers would-move since therefore by-a-certain as-if illusion of-the-true
imaginem fraudaretur, non erat in manibus inspectantis. Unde
image it-was-defrauded not it-was in the-hands of-the-beholder whence
fomes ille vivificus sic maneat, ut perire non possit, cum
the-tinder that life-giving so may-remain that to-perish not it-can since
satiatim singulis totus et integer refundatur. Haec igitur
to-satiety to-each whole and entire it-is-poured-back this therefore
endelechia propinquis et contiguis ad noym natalibus oriunda
endelechia near and contiguous to noys by-births sprung
mundum silva matre progenitum ne maritum sponsa
the-world by-matter as-mother begotten lest the-husband the-bride
gloriosior inparem recusaret, cuiusdam foederis pactiones
more-glorious unequal should-refuse of-a-certain covenant the-pacts
providentia procuravit, quibus silvestris caelestisque natura
providence procured by-which of-matter and-heavenly nature
congruo per congruos numeros modulamine convenirent.
by-fitting through fitting numbers modulation should-agree
Quod enim spontanea obtusitati subtilitas non accedit,
what for spontaneous to-obtuseness subtlety not comes
applicatior numerus in virtute conplexionis medius intercessit,
more-applied number in power of-combination middle intervened
qui corpus animamque quodam quasi glutino copulisque
which body and-soul by-a-certain as-if glue and-with-bonds
coniugibus illigavit. Ergo moribus ad gratiam inmutatis cum
conjugal bound therefore with-manners to grace changed when
alteri in altero conplaceret, consensus amicitiam peperit,
to-the-other in the-other it-was-pleasing consent friendship bore

amicitia, fidem. quod hactenus approbatur. Pulsationibus
friendship faith which thus-far is-approved by-the-beatings
et molestiis aegritudinum quas patitur plerumque mundus
and troubles of-sicknesses which suffers mostly the-world
indoluit, quotiens vel de calore pyrosis vel de humore
has-grieved as-often-as either from heat a-burning or from moisture
nimio cataclysmus cursum naturae solitum perturbavit. Ad
excessive a-deluge the-course of-nature usual has-disturbed to
id endelechia totius auxilio occurrit et resarcire citius
that the-endelechia of-the-whole with-help runs-to and to-repair more-quickly
sedes quas incolit elaborat. Fide quidem hospitii reservata
the-seats which it-inhabits labors with-faith indeed of-hospitality reserved
cum expugnatore tabernaculi sui nec participat nec consentit.
with the-stormer of-tabernacle its neither it-shares nor it-consents
Ubi igitur animae mundique de consensu mutuo societas
when therefore of-the-soul and-of-the-world from consent mutual society
intervenit, vivendi mundus nactus originem quod de
intervened of-living the-world having-obtained the-origin what from
spiritus infusione susceperat, mox de toto reportavit
of-the-spirit infusion it-had-received soon from the-whole carried-back
ad singula eo vitae vel vegetationis genere, cui pro
to each-thing by-that of-life or of-growth kind to-which for
captu proprio fuerant aptiora. Aetherea aethereis, pura
capacity own they-had-been more-fit ethereal-things to-ethereal pure-things
puris conveniunt. Nimirum consentaneum natura fidelius
to-the-pure agree surely the-like nature more-faithfully
amplexatur. Cum caelo, cum sideribus endelechiae vis
embraces with heaven with the-stars of-the-endelechia the-force
et germanitas invenitur, unde plena totaque nec decisa
and kinship is-found whence full and-whole nor cut-off
potentiis ad confortanda caelestia superna regione
in-powers for strengthening the-heavenly-things in-the-supernal region

consistit, verum in inferioribus virtus eius degenerat. Quippe
it-stands but in the-lower-things the-virtue its degenerates indeed
inbecillitas generum corporum tarditatem inportat, quo se
the-weakness of-the-kinds of-bodies slowness brings-in so-that itself
minus exerat talem qualis est personam. Itaque viventis
less it-may-put-forth such as it-is the-person and-so of-the-living
animae beneficio confortata de nutricis silvae gremio se
soul by-the-benefit strengthened from of-the-nurse matter the-bosom itself
rerum universitas et series explicavit.
of-things the-universality and series unfolded

III · THE ORDER OF CREATION

The ether, stars, heaven, air, and earth part. In heaven are the nine orders of angels, cherubim and seraphim first, and above them God. The stars write all the ages: the brothers' strife at Thebes, Phaethon, Croesus, Paris, Plato, Christ born of a maiden, and Eugenius. The maker sets the poles, the zones, and the colures, then the constellations, the signs, the planets, and the winds. The earth settles in the middle; mountains rise, animals take their kinds, rivers flow from the Euphrates to the Loire, and trees, fruits, spices, the flowering place in the east where the first man lived, groves, legumes, grains, herbs, fishes, and birds each find their place.

Ergo sideribus levis aether, sidera caelo,
Therefore from-the-stars light ether, the-stars from-heaven,
caelum secessit aëre, terra freto.
heaven withdrew from-air, earth from-the-sea.
In caelo divina manus caelique ministris
In heaven the-divine hand and-of-heaven by-the-ministers
omne creaturae primitiavit opus.
all of-creation first-fashioned work.

Caeli forma teres, essentia purior ignis,
Of-heaven the-form rounded, the-essence purer fire,
motus circuitus, numina turba deûm.
the-motion circuits, the-powers a-crowd of-gods.
Dico deos quorum ante Deum praesentia servit,
I-call gods whose before God presence serves,
quos tenet in vero lumine vera dies.
whom holds in true light true day.
Pacis enim locus aethereae totoque tumultu
Of-peace for the-place ethereal and-from-the-whole tumult
aëris exceptus sepositusque sibi
of-the-air excepted and-set-apart for-itself
separat arcanas sedes. Super imo superne
separates hidden seats. Over the-lowest on-high
extramundanus creditur esse Deus.
extramundane is-believed to-be God.
Ad sensum perfecta cherub propiusque magisque
To sense perfected cherub both-nearer and-more
cernit in arcanis consiliisque Dei.
discerns in the-secrets and-counsels of-God.
Quam secus ardescit seraphin, sed civibus illis
Than otherwise burns seraphin, but for-citizens those
et Deus est ardor et sacer ardor amor.
both God is ardor and sacred ardor love.
Pura throni legio quibus insidet ille profundus
Pure the-thrones the-legion on-whom sits that profound
spiritus et sensus mensque profunda noys.
spirit and sense and-mind profound noys.

Officio detorta suo cognomina servat
From-office turned-aside its the-surname it-keeps
iure potestatis turba iubere potens.
by-right of-power a-crowd to-command powerful.
Spiritibus quibus ipsa facit dominatio nomen
To-spirits to-which itself makes dominion the-name
subditur ordo sua conditione minor.
is-subjected an-order by-its condition lesser.
Sed quamvis minor a superis, in subdita princeps
But although lesser than the-higher, over the-subject a-prince
agmina disponit et sua iussa facit.
throngs disposes and its commands makes.
Virtutes sacer ordo facit miracula rerum,
The-Virtues sacred order makes the-wonders of-things,
cum propriae causas utilitatis habent.
when of-its-own the-causes utility they-have.
Caelestis pars militiae numerosus ad astra
Heavenly the-part of-the-host numerous to the-stars
angelus obsequitur sub michaele suo.
the-angel obeys under Michael his.
Angelus inferior gradus est ordine priores.
The-angel lower in-degree is in-order than-the-earlier.
In hierarchias concidit ordo novem.
Into hierarchies falls the-order nine.

Terrenis excepta super substantia caeli
From-earthly-things excepted above the-substance of-heaven
ut melior cultu sic meliore fuit.
as better in-cultivation so in-better it-was.

Scribit enim caelum stellis totumque figurat.
Writes for heaven with-stars and-the-whole figures.
Quod de fatali lege venire potest,
What from fatal law to-come can,
praesignat qualique modo qualique tenore
it-foreshows and-in-what way and-in-what tenor
omnia sidereus saecula motus agat.
all starry the-ages motion may-drive.
Praeiacet in stellis series, quam longior aetas
Lies-before in the-stars the-series, which longer age
explicet et spatiis temporis ordo suis.
may-unfold and in-spaces of-time order in-its-own.
Sceptra Phoronei, fratrum discordia Thebae,
The-scepters of-Phoroneus, of-the-brothers the-discord Thebes,
flammae Phaethontis, Deucalionis aquae.
the-flames of-Phaethon, of-Deucalion the-waters.
In stellis Codri paupertas, copia Croesi,
In the-stars of-Codrus the-poverty, the-abundance of-Croesus,
incestus Paridis Hippolytique pudor.
the-incest of-Paris and-of-Hippolytus the-chastity.
In stellis Priami species, audacia Turni,
In the-stars of-Priam the-beauty, the-boldness of-Turnus,
sensus Ulixeus Herculeusque vigor.
the-sense Ulyssean and-Herculean vigor.
In stellis pugil est Pollux et navita Tiphys
In the-stars the-boxer is Pollux and the-sailor Tiphys
et Cicero rhetor et geometra Thales.
and Cicero the-rhetor and the-geometer Thales.

In stellis lepidum dictat Maro, Myro figurat,
In the-stars pleasantly dictates Maro, Myro shapes,
fulgurat in Latia nobilitate Nero.
flashes in Latin nobility Nero.
Astra notat Persis, Aegyptus parturit artes,
The-stars notes Persia, Egypt brings-forth the-arts,
Graecia docta legit, proelia Roma gerit.
Greece learned reads, battles Rome wages.
In causas rerum sentit Plato, pugnat Achilles,
Into the-causes of-things perceives Plato, fights Achilles,
et praelarga Titi dextera spargit opes.
and very-generous of-Titus right-hand scatters wealth.
Exemplar specimenque Dei virguncula Christum
The-exemplar and-pattern of-God a-little-maiden Christ
parturit et verum saecula numen habent.
brings-forth and true the-ages divinity have.
Munificens deitas Eugenum commodat orbi,
Munificent deity Eugenius lends to-the-world,
donat et in solo munere cuncta semel.
gives and in a-single gift all-things at-once.
Sic opifex ut in ante queant ventura videri
So the-maker that in before might future-things to-be-seen
saecula sidereis significata modis,
the-ages by-starry signified ways,
figit utrosque polos circaque volubile caelum
fixes both poles and-around revolving heaven
flectit et aeternum volvere stare fuit.
turns and eternally to-revolve to-stand was.
Quinque parallelis medium circumligat orbem:
With-five parallels the-middle he-binds-round the-orb:

hinc extrema rigent, hinc mediata calent.
on-this-side the-extremes stiffen, on-that-side the-middle-parts are-hot.
Temperat ergo duas algoribus extremarum
Tempers therefore the-two with-the-colds of-the-extremes
et medii solis collaterante via.
and of-the-middle sun with-the-side-by-side way.
Inde quadripertit caelum cingente coluro,
Thence he-divides-in-four heaven with-the-girding colure,
sed neuter plenus ad sua puncta redit.
but neither full to its points returns.
Signiferumque locat, tendat deductior austrum,
And-the-sign-bearer he-places, let-it-stretch drawn-further the-south,
sidereos brevior frigida plaustra boves.
the-starry shorter the-frigid wains oxen.
Obliquatur item quae vicinantibus astris
Is-slanted likewise which from-neighboring stars
undique confectum lactea lumen habet.
everywhere made milky light has.
Solstitiale caput Cancro vicinius exit,
The-solstitial head to-the-Crab nearer goes-out,
aequidialis item linea Libra fuit.
equinoctial likewise the-line the-Scales was.

Anguis ad arcturos medius distinguit utrumque,
The-Serpent toward the-bears middle divides each,
figitur in boream nautica stella polus.
is-fixed toward the-north the-nautical star the-pole.

Antipodasque suos non inspectura Bootes
And-the-antipodes its not about-to-look-at Bootes
descensus supero temptat ab axe breves.
descents the-upper tries from the-axis short.
Innixusque genu tractus insistit eosdem
And-the-Kneeler on-knee the-tracts treads the-same
caeli quos Helice, quos Cynosura minor.
of-heaven which Helice, which Cynosura lesser.
Post humeros micat Herculeos Ariadna corona,
Behind the-shoulders flashes Herculean of-Ariadne the-crown,
praeiacet inventum Mercuriale Lyra.
lies-before the-invention of-Mercury the-Lyre.
Succedit Ledaeus olor, statione propinquum
Follows the-Ledaean swan, with-station near
continuat Cepheus, Cassiopea locum.
continues Cepheus, Cassiopeia the-place.
Lacteus Andromeden mediam secat editus auro,
The-Milky Andromeda in-the-middle cuts brought-forth from-gold,
Perseus ignitae Gorgonis ora tenet.
Perseus of-the-fiery Gorgon the-face holds.
Heniochus quos ipse gerit nascentibus Haedis,
The-Charioteer which he-himself carries with-rising Kids,
in pluviam multi commaduere dies.
into rain many have-grown-wet days.
Inde loci micat herbipotens Ophiuchus in astris
Thence of-place flashes herb-powerful Ophiuchus among the-stars
incinctus rigido molle dracone latus.
girt with-rigid soft dragon side.

Clarus et ad multum spatiosi corporis Anguis
Bright and to much of-spacious body the-Serpent
tenditur astrorum splendidiore nota.
is-stretched of-the-stars with-more-splendid mark.
Ardet et insigni splendore notabile Telum,
Burns and with-striking splendor notable the-Arrow,
subvolat inferior praepes adunca Iovis.
flies-beneath lower the-winged hooked of-Jove.
Iunctior attingit Aquilae confinia Delphin,
More-joined touches of-the-Eagle the-borders the-Dolphin,
stat prope Delphinum Bellerophontis equus.
stands near the-Dolphin of-Bellerophon the-horse.
Vectori Phrixee tuo superinsita splendet
To-the-carrier O-Phrixus your set-above shines
quae notat Aegypti Deltica forma situm.
which marks of-Egypt the-Deltic form the-site.
Tauri fronte madent Hyades septemque sorores:
Of-the-Bull on-the-brow are-wet the-Hyades and-the-seven sisters:
caudas Pleiades Vergiliasve voces.
tails the-Pleiades or-Vergiliae you-may-call.
Morbidat aestatem Prochius qua cardine summo
Makes-sickly the-summer Procyon where by-the-hinge highest
signifer erigitur celsior in Geminos.
the-sign-bearer is-raised higher into the-Twins.
Triste rubet malus egregie notique caloris
Sadly reddens evil exceedingly and-of-known heat
Sirius ad Cancri solstitiale caput.
Sirius at of-the-Crab the-solstitial head.

Aethereum Praesepe suos ostendit asellos
The-ethereal Manger its shows little-asses
sub Cancro positos Herculeaque fera.
under the-Crab placed and-the-Herculean beast.
Nunc quoque sidereo tractu venatur Orion
Now also in-starry tract hunts Orion
acceleratque vias anticipare Lepus.
and-hastens its-ways to-anticipate the-Hare.
Quod primum temptarit aquas famosior Argos
Because first had-tried the-waters more-famous Argo
aethereum nullo Tiphyde temptat iter.
ethereal with-no Tiphys tries a-journey.
Vergit ad austrinum latus inclinatior Ara
Slopes to the-southern side more-inclined the-Altar
circiter Haemonium semiferumque senem.
around the-Haemonian and-half-beast old-man.
Assequiturque locum pistrix Neptunia qua se
And-attains the-place the-sea-monster of-Neptune where themselves
caelesti nodo Piscis uterque ligat.
with-heavenly knot Fish each binds.
Influit Eridanus caelum quoque climate nostro
Flows-into Eridanus heaven also in-clime our
notus et ad superos non leve nomen habet.
known and among the-gods-above not light a-name has.
Cum Corvo loca nota tenet distentior Hydrus
With the-Raven the-places known holds more-distended Hydra
et Crater Cancri sub regione situs.
and the-Bowl of-the-Crab under the-region situated.

Sed Piscis susceptat aquas madidantis Aquarii.
But the-Fish receives the-waters of-the-wetting Water-bearer.
Effulsere suis cetera signa locis.
Have-shone-out in-their the-other signs places.

Phrixeo contra pecori radiata resultat
To-the-Phrixean opposite flock radiant leaps-back
exequias nocti pendula Libra diem.
the-funeral-rites to-night hanging the-Scales the-day.
Oppositum Taurum diris aspectibus urit
The-opposite Bull with-dire aspects burns
Scorpio natura perditiore gravis.
the-Scorpion by-nature more-ruinous heavy.
In Geminos Helene lucentia sidera fratres
Into the-Twins of-Helen the-shining stars the-brothers
tenditur Haemonii nota Sagitta senis.
is-stretched of-the-Haemonian the-known Arrow old-man.
Cretaeo Capra fida Iovi confulgurat astro
To-the-Cretan the-Goat faithful to-Jove flashes-with star
retrogradi Cancri pestiferoque Cani.
of-the-retrograde Crab and-the-pestiferous Dog.
Aestuat ambustus Cancer contraque madescit
Glows scorched the-Crab and-opposite grows-wet
altera solstitii linea, Capra Iovis.
the-other of-the-solstice line, the-Goat of-Jove.
Obiacet Herculeo deferventique Leoni
Lies-opposite to-the-Herculean and-fiercely-raging Lion
urceolus putei continuantis aquas.
the-pitcher of-a-well continuing waters.

Astraeam bona fructiferi quae colligit anni
Astraea the-goods of-fruit-bearing who gathers year
occiduam surgens Piscis uterque tenet.
setting rising Fish each holds.
Sidera quae praesens sic vel sic nominat aetas,
Stars which present thus or thus names the-age,
temporis exortu caelitus ignis erant.
of-time at-the-rising from-heaven fire were.
Communi ne voce rei generalis oberret, 135
By-common lest voice of-a-thing general it-wander,
quae modo sunt stellis nomina fecit homo.
which now are for-stars names made man.
Sub caelo quo signa meant septena planetas
Under heaven where the-signs go seven planets
sidera devexum currere mandat iter.
stars a-sloping to-run commands journey.
Naturam moresque suos praeiudicat illis,
Nature and-ways their it-prejudges for-them,
quid mundo moveant singula iure suo. 140
what to-the-world they-may-move each by-right its-own.

Luna quibus vicina meat terrena marina
The-Moon by-which neighboring goes the-earthly-things the-marine-things
legibus exagitat inperiosa suis.
by-laws stirs imperious her-own.
Subsequitur qui lege magis variante viarum
Follows who by-law more varying of-ways
circuit ancipiti limite solis iter.
goes-around with-doubtful limit of-the-sun the-journey.

Inde loci Venus est quae seminis et geniturae
Thence of-place Venus is who of-seed and of-generation
vires humecti plena caloris habet.
the-powers of-moist full heat has.
Sol iubar est medius, quo plenus astra niterent
The-Sun the-radiance is middle, by-which full the-stars might-shine
hinc illinc lucis collaterata deo.
on-this-side on-that of-light set-side-by-side with-the-god.
Militat ad solem Mars iunctior urbibus altis,
Fights for the-sun Mars more-joined to-cities high,
saepe super reges prodigiale rubens.
often over kings portentous reddening.
Sexta Iovis bonitas alio nisi laesa veneno
Sixth of-Jove the-goodness by-another unless harmed poison
format ad eventus hospita signa bonos.
forms for outcomes hospitable signs good.
Postremos pigrosque movet diffusius orbes
The-last and-sluggish moves more-diffusely orbs
infecunda suo frigore stella senis.
unfruitful with-its cold the-star of-the-old-man.

Opposite spirare sibi de limite certo
Oppositely to-blow to-themselves from limit fixed
mandat ab instabili flamina nata freto.
he-commands from the-unstable winds born sea.
Obriguit boreas, maduit notus, auster et eurus:
Stiffened Boreas, grew-wet Notus, Auster and Eurus:
hic tempestates, ille serena facit.
this-one storms, that-one fair-skies makes.

Sic ubi sub caelo tellus stetit, unda refluxit
So when under heaven the-earth stood, the-wave flowed-back
et stellata novum reddidit aethra iubar:
and starry new returned the-ether radiance:
cum reptante pecus, cum pisce volatile factum
with the-creeping the-herd, with the-fish the-flying made
arripuit proprium dispare sorte locum.
seized its-own by-unequal lot place.
Serpat an incedat, natet an volet, inpare fato
Whether-it-crawl or it-walk, whether-it-swim or it-fly, by-unequal fate
vivit et ad mores non sibi sentit idem.
it-lives and to its-ways not for-itself it-feels the-same.
Nanciscuntur enim fera silvas, bestia campos,
Obtain for the-wild-beast the-woods, the-beast the-fields,
anguis humum, volucris aëra, piscis aquas.
the-serpent the-ground, the-bird the-air, the-fish the-waters.
Pisce natantur aquae, volucri discurritur aer,
By-the-fish are-swum the-waters, by-the-bird is-run-through the-air,
incedunt pecudes, vipera serpit humo.
walk the-herds, the-viper crawls on-the-ground.

Ad medium tellus puncti subsederat instar,
At the-middle the-earth of-a-point had-settled like,
mobilibus stabili sede parata quies.
for-the-movable-things in-a-stable seat prepared quiet.
Scissuris vel tota tribus divisa recedit
By-clefts either whole into-three divided it-recedes
vel sub septeno climate sparsa iacet.
or under seven-fold clime scattered it-lies.

Pars operitur aquis, pars montibus, altera silvis,
Part is-covered by-waters, part by-mountains, another by-woods,
cetera sub tractu terra relicta brevi.
the-rest under tract earth left short.

Montibus in morem nervorum stringitur orbis,
By-mountains in the-manner of-sinews is-bound the-orb,
omnia cum caelo sidera fulcit Atlas.
all-things with heaven the-stars props Atlas.
Partis ad aethereae confinia clarus Olympus
Of-the-part to ethereal the-borders bright Olympus
sub Iove depresso nubila densa videt.
under Jove pressed-down clouds dense sees.
Tractantes humana deos septemque planetas
Treating human-things the-gods and-the-seven planets
visere Parnasus temptat utroque iugo.
to-visit Parnassus tries with-each ridge.
In cedros Libanus silvescit, libera Sina,
Into cedars Lebanon grows-wooded, free Sinai,
quo sacra sub sacro lex Moysete data est.
where sacred under sacred the-law Moses given was.
Surgit Athos, consurgit Eryx, sic alta Cythera,
Rises Athos, rises-up Eryx, so high Cythera,
sic Aracyntheus, sic Aganippus apex.
so the-Aracynthian, so the-Aganippean peak.
Sic Apenninus, sic Herculis Oeta sepulcrum,
So the-Apennine, so of-Hercules Oeta the-tomb,
sic ardens Liparis, sic Terebinthus olens.
so burning Lipari, so Terebinthus smelling.

Pindus et in superos suspectius Ossa cacumen,
Pindus and into the-gods-above more-loftily Ossa its-summit,
Othrys et medici Pelion antra senis.
Othrys and of-the-physician Pelion the-caves old-man.
Caucasus excubiae vigilantis in astra Promethei,
Caucasus the-watches of-the-waking toward the-stars of-Prometheus,
plectricano Rodope gratior ora viro.
to-the-plectrum-singing Rhodope more-pleasing the-shores man.
Vertice Gargano tumet altius Itala tellus,
With-the-peak Garganus swells higher the-Italian land,
Trinacris erigitur monte Pelore tuo.
Trinacria is-raised by-mountain O-Pelorus your.
In caelum Pholoe gemina cervice minatur
Into heaven Pholoe with-twin neck threatens
cognita Centauros ferre biforme genus.
known the-Centaurs to-bear two-formed race.
Canent arctoi Riphaea cacumina montis,
Grow-white of-the-northern the-Riphaean summits mountain,
quas illo boreas parturit axe nives.
which from-that Boreas brings-forth axis snows.
Continuat situs ipse suus lateraliter Alpes,
Continues the-site itself its sideways the-Alps,
solis ad occiduum devia claustra rigent.
of-the-sun at the-setting out-of-the-way barriers stiffen.
Quod spatii montana tenent deperdit aratrum
What of-space the-mountain-lands hold loses the-plow
articuloque iacet sub breviore solum.
and-in-a-joint lies under shorter the-soil.

Cepit enim fruticosa lupos, deserta leones,
Took for the-bushy-land wolves, the-deserts lions,
arida serpentes, pars nemoralis apros.
the-dry-lands serpents, the-part wooded boars.
Distrahitur genus in species naturaque simplex
Is-drawn-apart the-genus into species and-nature simple
unaque non uno particulata modo.
and-one not in-one particularized way.

Ossibus extruitur elephas, dorsoque camelus
With-bones is-built-up the-elephant, and-in-the-back the-camel
surgit et in bubalo cornua frontis honor.
rises and in the-buffalo the-horns of-the-brow the-honor.
Ad cursum cervus succingitur, erigit altis
For running the-stag is-girded, raises on-tall
poplitibus dammas, tibia longa pedum.
hams the-deer, the-shin long of-the-feet.
Substitit in pectus leo fortior, ursus in ungues,
Settled into the-breast the-lion stronger, the-bear into the-claws,
tigris atrox morsu, dente timendus aper.
the-tiger fierce in-bite, with-tooth to-be-feared the-boar.
Velleribus mollescit ovis, capraeque maritus
With-fleeces grows-soft the-sheep, and-of-the-she-goat the-husband
et capra vestitur asperiore toga.
and the-she-goat is-clothed with-a-rougher toga.
Cor fervens erexit equum, deiecit asellum
A-heart hot raised-up the-horse, cast-down the-little-ass
segnities, animos praegravat auris onus.
sloth, the-spirits weighs-down of-the-ear the-burden.

Rugiit ad praedam pardusque lupusque sititor
Roared at the-prey both-the-leopard and-the-wolf thirster
sanguinis, ille nemus hic iuga montis amans.
of-blood, that-one the-grove this-one the-ridges of-the-mountain loving.
Grandior in tauro virtus, sed parvula vulpes
Greater in the-bull the-strength, but the-little fox
plenius angusto sub brevitate sapit.
more-fully in-narrow under brevity is-wise.
Nascuntur servire boves animalque timoris
Are-born to-serve the-oxen and-an-animal of-fear
crescit in auriculas res fugitiva lepus.
grows into ears a-thing fugitive the-hare.
Ad montes onager fugiens emancipat usum
To the-mountains the-wild-ass fleeing emancipates the-use
officiumque negat corporis ipse sui.
and-the-office denies of-body himself his.
Morato canis ingenio vel amicior usu
By-tamed the-dog nature or more-friendly by-use
pertulit humanas extimuisse minas.
has-endured human to-have-feared threats.
Prodit ut ignoti faciat miracula visus
Comes-forth that of-unknown it-may-make wonders sight
lynx liquidi fontem luminis intus habens.
the-lynx of-liquid a-fount light within having.
Prodit et in risus hominum deformis imago
Comes-forth also into the-laughter of-men deformed the-image
simia, naturae degenerantis homo.
the-ape, of-nature degenerating a-man.

Prodit item castor proprio de corpore velox
Comes-forth likewise the-beaver of-its-own from body swift
reddere quas sequitur hostis avarus opes.
to-render which pursues the-enemy greedy the-wealth.
Cisimus obrepsit et vestitura potentes
The-dormouse crept-in and about-to-clothe the-powerful
martix et spolio non leviore beber.
the-marten and in-spoil not lighter the-beaver.

Per gremium telluris aquae diffunditur humor,
Through the-bosom of-the-earth of-water is-spread the-moisture,
qui vada qui fluvios, stagna lacusque facit.
which shallows which rivers, pools and-lakes makes.
Influit Euphrates terras, ubi magna virago
Flows-into Euphrates the-lands, where the-great virago
in Babylone sua coctile duxit opus.
in Babylon her baked-brick led work.
Telluris loca Tigris obit, qua sorbuit aurum
Of-the-earth the-places Tigris visits, where swallowed gold
Crassus, et in Crasso cognita Roma fuit.
Crassus, and in Crassus known Rome was.
Nutrices fert Nilus aquas, ubi Magne probasti,
Nourishing bears the-Nile waters, where O-Great-one you-proved,
quam male sub puero principe tuta fides.
how badly under a-boy prince safe faith.
Albana dissiluit expectavitque Damascus,
Abana leapt-apart and-awaited Damascus,
surgeret ut riguis culta foveret aquis.
it-might-rise that with-watering cultivated-lands it-might-warm waters.

Parvaque sed felix Siloe visura prophetam,
And-little but happy Siloam about-to-see the-prophet,
imo reformantem saecula nostra Deum.
nay reshaping ages our God.
Iordanisque sacer summoque futurus honore
And-the-Jordan sacred and-in-highest to-be honor
nobilis auctoris tingere membra sui.
noble of-author to-dip the-limbs its.
Ambitur Simoente suo Sigeia tellus
Is-surrounded by-Simois its the-Sigean land
felix, si melius sciret amare Paris.
happy, if better he-knew to-love Paris.
Alpheos amnes Arethusaque flumina vidit
The-Alphean streams and-of-Arethusa the-rivers saw
Trinacris in dominos excrucianda malos.
Trinacria against lords evil to-be-tormented.
Romanas habiturus opes et culmina rerum
Roman about-to-have wealth and summits of-things
detulit obliquas ad mare Tibris aquas.
carried slanting to the-sea the-Tiber waters.
In Ligurum campos cecidit Padus, inpulit undas
Into of-the-Ligurians the-fields fell the-Po, drove the-waves
et tulit ad Venetos inperiosus iter.
and bore to the-Veneti imperious its-way.
Influxit Rhodanus, ubi nobile vidit Agauno
Flowed-in the-Rhone, where noble it-saw at-Agaunum
certamen turbae martyris ante mori.
the-contest of-the-throng of-the-martyr before to-die.

Fluxit et Eridanus qui sub Phaethontide flamma
Flowed also Eridanus which under the-Phaethontic flame
unica communi restitit unda malo.
alone in-common resisted wave evil.
Sequana prosiluit, ubi grandia nomina regum
The-Seine leapt-forth, where great the-names of-kings
Pipinos, Carolos bellica terra tulit.
Pepins, Charleses the-warlike land bore.
Emicuit Ligeris, ubi Martinopolis inter
Shone-forth the-Loire, where Martinopolis between
sidereos fluvios pictaque rura iacet.
starry rivers and-painted countryside lies.
Texuntur musco fontes et cespite ripae,
Are-woven with-moss the-springs and with-turf the-banks,
vestitur tellus gramine, fronde nemus.
is-clothed the-earth with-grass, with-leaf the-grove.

Fronduit in plano platanus, convallibus alnus,
Leafed in the-plain the-plane, in-the-valleys the-alder,
rupe rigens buxus, littore lenta salix.
on-the-rock stiff the-box, on-the-shore pliant the-willow.
Monte cupressus olens, sacra vitis colle supino
On-the-mountain the-cypress smelling, the-sacred vine on-the-hill sloping
inque laborata Palladis arbor humo.
and-in labored of-Pallas the-tree ground.
Populus albescens, lotus cognatior undis,
The-poplar whitening, the-lotus more-akin to-the-waves,
et viburna magis vimine lenta suo.
and the-viburnum more in-withe pliant its.

In nodos et lata rigens venabula cornus,
Into knots and broad stiff spears the-cornel,
in validos arcus flexile robur, acer.
into strong bows pliant the-oak, the-maple.
Mobilibus tremulus et acutis frondibus ilex,
With-mobile trembling and with-sharp leaves the-holm-oak,
et mala Cecropias perdere taxus apes.
and evil Cecropian to-destroy the-yew bees.
Quercus alumna, gigas abies, pygmaea myrica,
The-oak the-nursling, the-giant the-fir, the-pygmy the-tamarisk,
dumus et armato corpore spina nocens.
the-bramble and with-armed body the-thorn harmful.
Rubus inhorrescens et eisdem rhamnus in armis
The-bramble bristling and in-the-same the-buckthorn in arms
non nisi callosas extimuere manus.
not except calloused have-feared hands.
Fagus amans hederas et coniuga vitibus ulmus,
The-beech loving ivies and spouse to-vines the-elm,
quaeque parum cynus matre recedit humo.
and-which little the-cynus from-mother recedes ground.
Concava sambucus frangique levis sycomorus,
Hollow the-elder and-to-be-broken light the-sycamore,
quique novae frondis gaudet honore frutex.
and-which of-new foliage rejoices in-honor the-shrub.

Alcinoi modo sponte nemus modo stirpe renascens
Of-Alcinous now spontaneously the-grove now from-stock reborn
et modo fortuito semine poma tulit.
and now by-chance seed fruits bore.

Autumnus pater arrisit potuitque novellus
Autumn the-father smiled and-could young
fructus in arboribus conplacuisse suis.
fruit on trees to-have-pleased its.
Nux vestita togis contractaque carica rugis,
The-nut clothed in-togas and-contracted the-dry-fig with-wrinkles,
fructus Adae ficus, mensa secunda pirus.
the-fruit of-Adam the-fig, the-table second the-pear.
Cognita vis sorbae ventrem retinere fluentem,
Known the-force of-the-sorb the-belly to-hold-back flowing,
coctana pallescunt, Punica mala rubent.
the-quinces grow-pale, the-Punic apples redden.
Castana dura togis velataque Persica lana,
The-chestnuts hard with-togas and-veiled the-Persian-peaches with-wool,
et quae perdurant cerea pruna brevi.
and which last waxen plums briefly.
Esculus alta solo, caelo directa cacumen
The-beech-oak high from-the-soil, to-heaven directed its-summit
pinus et exiguae Phyllidis esca nuces.
the-pine and of-slender Phyllis food nuts.
Cedrus poma ferens triplici sensata sapore,
The-cedar fruits bearing with-threefold sensed flavor,
iuniperus tereti semine paene piper,
the-juniper with-rounded seed almost pepper,
festinoque flore solet prodire sub auras,
and-with-hasty flower is-wont to-come-forth under the-breezes,
gessit amygdaleas ardua virga nuces.
bore almond nuts the-high twig.

Grata suae Veneri myrtus, sacra laurea Phoebo,
Pleasing to-its Venus the-myrtle, sacred the-laurel to-Phoebus,
et quamcumque notam nominis arbor habet.
and whatever mark of-name a-tree has.

Inter felices silvas generosior arbos
Among happy woods more-noble the-tree
balsamus ignotas pertulit orbe comas.
the-balsam unknown has-borne to-the-world leaves.
Myrrhaque, de cuius lacrimis in corpora functa,
And-myrrh, from whose tears into bodies dead,
ne resoluta fluant, altera vita redit.
lest dissolved they-flow, another life returns.
Thurea stirps consurgit olens, quae munera Christo
The-frankincense stock rises smelling, which gifts to-Christ
Persis adorator primitiata tulit.
the-Persian worshiper first-offered bore.
Cinnamus exoritur, quae suaviter exteriore
Cinnamon springs-up, which sweetly in-the-outer
cortice, sed melius interiore sapit.
bark, but better in-the-inner tastes.
Utilis et medicos aloe specialis ad usus,
Useful also for-medical the-aloe special for uses,
defluit a ligno succina gutta suo.
flows-down from the-wood the-amber drop its.
Sic liquor heliadum, sic cedria, sic quoque gummi,
So the-liquor of-the-Heliades, so cedar-oil, so also gum,
quod transmittit Arabs, quod terebinthus habet.
which sends the-Arab, which the-terebinth has.

Cetera sollemnes adeo facientia gustus
The-other-things solemn so making flavors
ad rapidos soles Indica gignit humus.
at the-rapid suns the-Indian bears ground.

At potius iacet aurorae vicinus et euro
But rather lies of-the-dawn neighbor and to-the-east-wind
telluris gremio floridiore locus.
of-the-earth in-a-bosom more-flowery a-place.
Cui sol dulcis adhuc primo blanditur in ortu,
To-which the-sun sweet still at-first flatters in the-rising,
cum primaeva nihil flamma nocere potest.
when primal in-no-way the-flame to-harm can.
Illic temperies, illic clementia caeli
There temperance, there the-mildness of-heaven
floribus et vario gramine praegnat humum.
with-flowers and with-various grass makes-pregnant the-ground.
Nutrit odora, parit species, pretiosa locorum,
It-nourishes fragrant-things, bears spices, precious-things of-places,
mundi delicias angulus unus habet.
of-the-world the-delights corner one has.
Surgit ea gingiber humo surgitque galanga
Rises from-that ginger ground and-rises galingale
longior, et socio baccare dulce thymum.
longer, and with-its-companion baccar sweet thyme.
Perpetui quem floris honor commendat acanthus
Of-perpetual which flower the-honor commends the-acanthus
grataque conficiens unguina nardus olet.
and-pleasing making unguents nard smells.

Pallescitque crocus ad purpureos hyacinthos,
And-grows-pale the-crocus toward purple hyacinths,
ad casiae calamos certat odore macis.
toward of-cassia the-reeds vies in-scent mace.
Inter felices silvas sinuosus oberrat
Among happy woods winding wanders
inflexo totiens tramite rivus aquae.
with-bent so-often path a-stream of-water.
Arboribusque strepens et conflictata lapillis
And-among-trees roaring and buffeted by-pebbles
labitur in pronum murmure limpha fugax.
glides into the-slope with-murmur the-water fleeting.
Hos, reor, incoluit riguos pictosque recessus
These, I-think, inhabited watered and-painted retreats
hospes, sed brevior hospite primus homo.
a-guest, but briefer than-a-guest the-first man.
Hoc studio curante nemus natura creavit,
This with-zeal caring grove nature created,
surgit fortuitis cetera silva locis.
rises in-fortuitous the-other wood places.

Nascitur Aonium nemus oblectare poetas,
Is-born the-Aonian grove to-delight poets,
ad Paridis raptus Ida datura rates.
for of-Paris the-abductions Ida about-to-give ships.
Frondet Aricinae fontanis marcida guttis,
Leafs of-Aricia with-fountain withered drops,
frondet et herbosis silva Lycaea iugis.
leafs also on-grassy the-wood Lycaean ridges.

Grandiloquis habitanda sophis, habitanda Platoni
By-grand-speaking to-be-inhabited sages, to-be-inhabited by-Plato
frondet academici gratia multa loci.
leafs academic grace much of-the-place.
Signiferi convexa novem liquere sorores,
Of-the-sign-bearer the-vaults the-nine have-left sisters,
Pierii nemoris tantus abundat honor.
of-the-Pierian grove so-great abounds the-honor.
Inter odoratas Gryneo vertice lauros
Among fragrant on-the-Grynean summit laurels
vatibus et vatum gratior umbra deo.
to-poets and of-poets more-pleasing the-shade to-the-god.
Robora verticibus caelo certantia gignit
Oaks with-summits with-heaven vying bears
India fertque suum Celtica terra nemus.
India and-bears its the-Celtic land grove.
Silaque piniferum quae tollit ad astra cacumen
And-Sila pine-bearing which raises to the-stars its-top
prospectans gemini candida vela maris.
looking-out-on of-the-twin the-white sails sea.
Briscelim sinus Armoricus, Turonia vastem,
Brecilien the-bay Armorican, Touraine Vastem,
Ardaniam silvam Gallicus orbis habet.
Ardania wood the-Gallic world has.

Dividit in species tunicata legumina tellus,
Divides into species coated legumes the-earth,
in cicer Italicum Pictoniasque fabas.
into chickpea Italian and-Poitevin beans.

Et caecas lentes et pisa moventia ventrem,
And blind lentils and peas moving the-belly,
nigrantes vicias phaseolosque leves.
blackening vetches and-kidney-beans light.
Macra siligo riget frumentaque plena tumescunt,
Lean rye stiffens and-the-grains full swell,
surgit avena levis, hordea parva sedent.
rises the-oat light, barleys small sit.
Cum sensim reptantis aquae persensit odorem,
When gradually of-creeping water it-perceived the-scent,
explicuit varias quas habet hortus opes.
unfolded various which has the-garden wealth.
Pectoris herba cavas rupes insedit ysopus,
Of-the-breast the-herb hollow rocks settled hyssop,
plana soporatum terra papaver habet.
the-flat soporific earth poppy has.
Purgatura caput tenet arva sinapis et altos
About-to-purge the-head holds the-fields mustard and high
obsedit muros frigida barba Iovis.
has-beset walls cold the-beard of-Jove.
Narcissos fontana tenent sepesque ligustra,
Narcissi the-springs hold and-the-hedges privets,
horti forma rosae, lilia vallis honor.
of-the-garden the-beauty of-the-rose, lilies of-the-valley the-honor.
Et cum scariola surgit lactuca sopora,
And with endive rises lettuce sleep-giving,
portulaca iacens, intiba fixa solo.
purslane lying-flat, chicory fixed in-the-soil.

Cepa repleta togis, liguti sapor allia dirus
The-onion filled with-togas, of-the-liguti flavor garlics dire
quodque relativo cespite gaudet olus.
and-whichever relative turf delights vegetable.
Latius aspirans mentastrum, discolor iris
More-widely breathing wild-mint, discolored iris
cumque dialtea supplice malva levis.
and-with the-dialthea suppliant mallow light.
Plena voluptatis eruca, libens satirea,
Full of-pleasure rocket, willing savory,
satirion revocans ad iuvenile senes.
satyrion recalling to the-youthful the-old.
Quaeque die clauso sibi clauditur et reserato
And-which by-day closed to-itself is-closed and opened
se reserat solem sponsa secuta suum.
itself opens the-sun a-bride having-followed her.
Purgatura quibus aegrotat femina causas
About-to-purge by-which is-sick a-woman causes
pullulat in glaucas artemisia comas.
sprouts into gray leaves artemisia.
In festis epulis emendatura sapores
At festal banquets about-to-amend flavors
salvia de calamis prodit odora suis.
sage from stalks comes-forth fragrant its.
Quam medicinalem tulit ad pulmenta culinae
Which medicinal bore to the-relishes of-the-kitchen
prodigus et longe deliciosus homo.
prodigal and far luxurious man.

Prodit feniculus tenui crinita capillo
Comes-forth fennel with-thin haired hair
confusos oculos extenebrare potens.
confused eyes to-un-darken able.
Quando retardantes cum pellibus exuit annos,
When the-slowing with skins it-puts-off years,
in marathro serpens lumina functa novat.
in fennel the-serpent eyes dead renews.
Substitit origanum, serpillum serpere coepit,
Stood-firm marjoram, thyme to-creep began,
contra vipereum gramina nota genus.
against viperine herbs known kind.
Maxima nervorum calamenthis conciliatrix,
Greatest of-sinews calamint the-reconciler,
cum per membra furit articulare malum.
when through the-limbs rages of-the-joints evil.
Res rata pulegium contra suspecta veneni
A-thing ratified pennyroyal against suspected of-poison
pocula, cerfolium non secus herba valens.
cups, chervil not otherwise an-herb strong.
Vulgago terrae fumus, iocunda buglossa
Hazelwort of-the-earth smoke, pleasant bugloss
surgit, ut expurgent menstrua splen cerebrum.
rises, that may-purge the-menses the-spleen the-brain.
Thymbra iuvans renes et quae perfectius ipsum
Savory helping the-kidneys and which more-perfectly itself
altera plantago lanceolata facit.
the-other plantain lanceolate makes.

Ruta Mithridati brassisque probata Catoni,
Rue to-Mithridates and-to-cabbages approved by-Cato,
Herculeis apium grata corona comis.
to-Herculean celery pleasing a-crown hair.
Tussibus helva valens, faciens urtica podagrae,
For-coughs elecampane strong, making nettle for-gout,
insomni cerebro grata camilla quies.
for-sleepless brain pleasing camomile rest.
Dictamnus defixa trahens panaceaque crudis
Dittany fixed-things drawing and-panacea for-raw
cognita vulneribus ferre salutis opem.
known wounds to-bear of-health help.
Quodque calens rivis genitalibus obstat anethum
And-which hot to-the-streams genital is-opposed dill
et patulum contra semina claudit iter.
and wide against the-seeds closes the-way.
Quaeque malos chymos sudore absinthia solvunt,
And-which evil humors by-sweat absinths loosen,
et violae contra caumata consilium.
and of-the-violet against heats the-counsel.
Titimalus septena gravem quae mollitat alvum
The-spurge seven-fold heavy which softens the-belly
nascitur, ecce tibi proelia venter habes.
is-born, behold for-you battles O-belly you-have.
Lacteris egreditur stomacho factura tumultum,
Of-milky goes-forth from-the-stomach about-to-make tumult,
et tempestates purga datura suas.
and storms the-purge about-to-give its-own.

Socraticae cum ius cyamo crevere cicutae
Socratic when the-juice with-the-bean grew hemlocks
cognatusque neci surculus hellebori.
and-akin to-death the-shoot of-hellebore.
Gramina mandragoras nostros imitantia vultus
Herbs mandrakes our imitating faces
fetu terra novo prodigiosa tulit.
with-offspring the-earth new prodigious bore.

Diversumque tulit variumque natatile Proteus,
And-diverse bore and-various swimming-thing Proteus,
obtinuit regnum squamea turba suum.
obtained the-kingdom scaly crowd its.
Armorici balaena sinus, delphinus aduncus,
Of-the-Armorican the-whale bay, the-dolphin hooked,
qui mage suspecto tempore ludit aquis.
who more in-suspect time plays in-the-waters.
Suspectus muraena cibus, suspectior ipsa
Suspect the-moray a-food, more-suspect itself
congrus et causas febris echinus habens.
the-conger and the-causes of-fever the-sea-urchin having.
Morius insipiens et amico dorea gustu,
The-morius tasteless and in-pleasing the-dory taste,
piscis item succo nobiliore lupus.
the-fish likewise in-juice nobler the-bass.
Ostrea sive genus quibus ampla palatia conchae,
Oysters or the-kind for-which ample palaces of-the-shell,
quae nova sunt quotiens luna novavit iter.
which new are as-often-as the-moon has-renewed its-journey.

Lethaeus piscis qui, cuius arundine pendet,
The-Lethean fish which, on-whose reed it-bangs,
oblitum reddit immemoremque sui.
forgetful renders and-unmindful of-himself.
In Venerem prurire senes vis inproba stincus
To Venus to-itch old-men a-force shameless the-skink
quique sepulta diu surgere membra facit.
and-which buried long to-rise members makes.
Sirenes portenta maris vel denique multa
The-Sirens the-portents of-the-sea or finally many
id genus aequoreos incoluere sinus.
that kind of-the-sea bays inhabited.
Multa peregrinis excursibus hospita turba
Many with-foreign excursions hospitable a-crowd
descendit fluvios regnaque dulcis aquae.
goes-down the-rivers and-the-kingdoms of-sweet water.
Concordes commune natant fluvialibus undis
In-concord in-common swim in-river waves
aequorei fetus indigenaeque loci.
of-the-sea the-offspring and-the-natives of-the-place.
Sturgio quadratus, mulus teres, hispida perca,
The-sturgeon square, the-mullet rounded, the-bristly perch,
gardo brevis, longus barbulus, ampla plais.
the-gardo short, the-long barbel, the-broad plaice.
Turtur rubens, salmo sapidus, praepinguis alosa,
The-turbot reddening, the-salmon savory, the-very-fat shad,
lucius exactor praepositusque gravis.
the-pike exactor and-prefect heavy.

Has aluit species substantia mollis aquarum,
These nourished species the-substance soft of-waters,
aethereo plures tacta calore tulit.
by-ethereal more touched heat bore.

Tractibus aeriis insultavere volucres,
In-tracts airy leapt birds,
sed neque cognatas pars bona liquit aquas.
but neither kindred part good left waters.
Lunares veniente mari quae praevolat aestus,
Of-the-moon coming the-sea which flies-before the-tides,
et refugum sequitur alba meota fretum.
and the-fleeing follows the-white meota sea.
Hirsutus buter et cruribus ardea longis,
Shaggy the-bittern and with-legs the-heron long,
pisce satur mergus et male fortis anas.
with-fish sated the-diver and badly brave the-duck.
Et solus qui sentit olor, discrimine quanto
And alone who feels the-swan, by-difference how-great
vivitur, et spreto funere cantor obit.
it-is-lived, and with-scorned death a-singer dies.
Plurima pars caelo sub tollitur, unica phoenix
The-greatest part to-heaven beneath is-raised, the-unique phoenix
quae de se potuit se reparare sibi.
who from herself could herself to-repair for-herself.
Rex avium cui praeda puer qui bacchica miscet
The-king of-birds whose prey the-boy who Bacchic mixes
munera, per noctem munus et ipse Iovi.
gifts, through the-night a-gift and himself to-Jove.

Nisus et accipiter, quorum praedaria vita,
The-sparrow-hawk and the-hawk, whose predatory life,
in reliquum volucrum degere vulgus habent.
against the-rest of-birds to-spend the-crowd they-have.
Quaeque figuratos apices inscribit eundo,
And-which figured letters inscribes in-going,
cum de Strymoniis grus peregrinat aquis.
when from Strymonian the-crane wanders waters.
Naturae ludentis opus Iunonius ales
Of-nature playing the-work the-Junonian bird
albaque nec lateris parca columba sui.
and-the-white nor of-side sparing the-dove its-own.
Deque suis Philomela malis quae vere querelam
And-about her-own Philomela ills who in-spring the-complaint
integrat, et pectus sanguine tincta soror.
renews, and in-breast with-blood dyed the-sister.
Gallus uterque, domi privatior et peregrinus,
The-cock both, at-home more-private and foreign,
Medeae patria Phaside nomen habens.
of-Medea from-the-fatherland Phasis the-name having.
Fidus amans turtur et decurtata coturnix
Faithful loving the-turtle-dove and docked the-quail
et turdus sapiens conciliansque cibos.
and the-thrush wise and-reconciling foods.
Cuique foret didicisse minus, plus vivere perdix,
And-to-whom it-were to-have-learned less, more to-live the-partridge,
et quae laeta novum laudat alauda diem.
and which glad new praises the-lark day.

Ambiguus passer visuraque saecula cornix
Ambiguous the-sparrow and-about-to-see ages the-crow
picaque quam dubiam pingit uterque color.
and-the-magpie which doubtful paints each color.
Degeneres tam vultur edax quam milvus in armis,
Degenerate as the-vulture greedy as the-kite in arms,
struthio deserti cultor amansque loci.
the-ostrich of-the-desert dweller and-loving of-place.
In teneros praedulce canens Atalantis amores,
Into tender very-sweetly singing of-Atalanta loves,
garrulus et nostro psittacus ore loquens.
chattering and with-our the-parrot mouth speaking.
Quique novae sobolis viridi sub fronde relictos
And-who of-new offspring green under leaf left
non meminit nidos Delphica corvus avis.
not remembers nests the-Delphic raven bird.
Littoris alcyone, nemoris custodia picus,
Of-the-shore the-halcyon, of-the-grove the-guardian the-woodpecker,
quique lacus patulos anser amare solet.
and-who lakes wide the-goose to-love is-wont.
Et bubo, solis quam caecat amabile lumen,
And the-owl, of-the-sun whom blinds the-lovely light,
et strix in lacrimas exequiale canens.
and the-screech-owl into tears funereal singing.
Has ubi per formas species pennata recessit,
These when through forms the-species feathered withdrew,
distarunt volucres corpore mente loco.
differed birds in-body in-mind in-place.

Heaven's fiery substance, circling, gives the elements their life: the ether is the husband of earth. Providence leads things from genera to species to individuals and back to their beginnings, and from heaven's turning time is born. The world will neither decay nor perish, since its maker and cause are everlasting and its matter and form perpetual. From God's light shines his wisdom, the image of the Father; from it counsel and will. Heaven and the stars move the elements; Noys and the exemplars live, and the world is a living thing. Time is eternity's image, ever returning; Noys informs the endelechia, the endelechia nature, and nature imarmene, the ordered course of time.

Eam igitur generatorum sobolem multiformem cum ignita
that therefore of-the-begotten offspring manifold when fiery
caeli substantia levitate qua trahitur circuiret in girum,
of-heaven the-substance with-lightness by-which it-is-drawn went-round in a-circle
secutum est ut elementa partes mundi primarias partesque
followed it-has that the-elements the-parts of-the-world primary and-the-parts
partium porrectiore contineret cingulo circumferentia
of-the-parts with-more-outstretched should-contain girdle the-circumference
firmamenti. Quidquid enim ad essentiam sui generis
of-the-firmament whatever for to the-essence of-its kind
promotione succedit, ex caelo tamquam ex Deo vitae
by-promotion succeeds from heaven as-if from God of-life
subsistentiae suae causas suscipit et naturam. Unde enim
of-subsistence its the-causes receives and nature whence for
stellae irrequieto circumferuntur excursu, nisi quia aethereum
the-stars with-unresting are-borne-around course unless because ethereal
fomitem inbiberunt? Unde terrestre, unde aequoreum, unde
tinder they-have-drunk-in whence the-earthly whence the-sea whence
aërivagum genus se suis vestigiis emoverent, si
the-air-wandering kind themselves from-their tracks would-move if

non de caelo motus vivificos insumpsissent? Ignis namque
not from heaven motions life-giving they-had-taken-up fire for
aethereus sociabilis et maritus gremio telluris coniugis
ethereal sociable and a-husband into-the-bosom of-earth the-wife
affusus generationem rerum publicam, quam de calore suo
poured the-generation of-things public which from heat its
producit ad vitam, eam inferioribus elementis commodat
it-produces for life it to-the-lower elements lends
nutriendam. Spiritu animantium de convexis caelestibus
to-be-nourished the-spirit of-living-things from the-vaults heavenly
evocato terra corporibus praebet operam nutriendis, et
called-forth the-earth to-bodies offers work to-be-nourished and
a nutricationis officio non desistit, quoadusque naturalibus
from of-nursing office not desists until to-natural
satis fecerit incrementis. Sic igitur providentia de
enough it-shall-have-done increases so therefore providence from
generibus ad species, de speciebus ad individua, de
genera to species from species to individuals from
individuis ad sua rursus principia repetitis anfractibus rerum
individuals to their again beginnings with-repeated windings of-things
originem retorquebat. Ex eo incipientis vitae primordio
the-origin twisted-back from that of-beginning of-life origin
cum volvente caelo de motu quoque siderum substantia
when with-revolving heaven from the-motion also of-the-stars the-substance
temporis nasceretur, quae successerunt saecula simplici
of-time was-born which succeeded ages by-simple
aeternitatis initiata principio cum sua numerus varietate
of-eternity initiated beginning with its number variety
suscepit. — Rerum porro universitas mundus nec invalida
received of-things moreover the-universality the-world neither by-weak
senectute decrepitus nec supremo est obitu dissolvendus,
old-age decrepit nor by-last is death to-be-dissolved

cum de opifice causaque operis utrisque sempiternis, de
since from the-maker and-the-cause of-the-work both everlasting from
materia formaque materiae utrisque perpetuis ratio cesserit
matter and-the-form of-matter both perpetual the-reason has-yielded
permanendi. Usia namque primaria aeviterna perseveratio,
of-remaining ousia for primary the-everlasting perseverance
fecunda pluralitatis simplicitas una est, sola est, ex se vel
fruitful of-plurality the-simplicity one is alone is from itself or
in se tota natura Dei. Cuius quicquid loci est, nec
in itself whole the-nature of-God whose whatever of-place there-is nor
essentiae nec maiestatis infinibile circumscribit. Huius modi
of-essence nor of-majesty infinite circumscribes of-this kind
si virtutem, si salutem, si vitam diffiniendo dixeris, non
if virtue if salvation if life by-defining you-shall-have-said not
errabis. Ex ea igitur luce inaccessibili splendor radiatus
you-shall-err from that therefore light inaccessible a-splendor radiated
emicuit, imago nescio dicam an vultus Patris imagine
flashed-forth an-image I-know-not I-should-say or a-face of-the-Father by-the-image
consignatus. Haec est Dei sapientia vivis aeternitatis
sealed this is of-God the-wisdom from-living of-eternity
fontibus vel nutrita vel genita. De sapientia consilium,
springs either nourished or begotten from wisdom counsel
voluntas de consilio nascitur, de divina mundi molitio
will from counsel is-born from divine of-the-world the-construction
voluntate. Porro Dei voluntas omnis est bonitas. Dei
will moreover of-God the-will all is goodness of-God
ergo vel voluntas vel bonitas summi Patris est eiusque
therefore either the-will or the-goodness of-the-highest Father is and-of-his
mentis in eadem operatione consensus. Quisnam ergo
mind in the-same operation the-consent who-then therefore
mundo et aeternitati eius audeat derogare, ad cuius
from-the-world and from-the-eternity its would-dare to-detract to whose

continentiam causas aeternas videat convenisse? Dei
containment causes eternal he-may-see to-have-come-together of-God
quidem de voluntate consensum, de sapientia consilium,
indeed from the-will consent from wisdom counsel
de omnipotentia causas pariter et effectum, de stabilitate,
from omnipotence causes equally and effect from stability
de aeternitate sibi mundus conscire praesumit, quod
from eternity to-itself the-world to-be-conscious presumes that
gradatim firmoque tenore dispositis causarum sibi
gradually and-in-firm tenor disposed of-causes to-themselves
succedentium ordinibus mundus sensilis integrascit. Praecedit
succeeding by-orders the-world sensible becomes-whole precedes
hyle, natura sequitur elementans, elementanti naturae elementa,
hyle nature follows elementing to-the-elementing nature the-elements
elementis elementata conveniunt. Sic principia principiis
to-the-elements the-elemented-things come-together so beginnings with-beginnings
sed a principe principio cohaeserunt. nisi caelum, nisi
but by the-princely beginning have-cohered unless heaven unless
motus sidereus illis quas inportat varietatibus afficiat
the-starry motion with-those which it-brings-in varieties affect
elementa, pigra iaceant, iaceant otiosa. Luminaria, sol
the-elements sluggish they-may-lie they-may-lie idle the-luminaries the-sun
et luna et qui dicuntur erratici, quorum conversio
and the-moon and those-which are-called wandering whose turning
non quiescit, elementa quae subiacent non perferunt non
not rests the-elements which lie-beneath not endure not
moveri. Est igitur elementans natura caelum stellaeque
to-be-moved is therefore elementing nature heaven and-the-stars
signifero pervagantes, quod elementa commoveant
through-the-sign-bearer wandering because the-elements they-stir-up
ad ingenitas actiones. Sua igitur in mundo non fatiscunt
to inborn actions its therefore in the-world not grow-weary

ligamina nec solvuntur, quod universa a cardine, nexu
the-bonds nor are-loosed because all-things from the-hinge with-bond
sibi continuo, deducuntur. — Verum incolumitas vitaque
to-themselves continuous are-led-down but the-safety and-life
mundi causis quidem principalibus et antiquis, spiritu
of-the-world in-causes indeed principal and ancient in-spirit
sensu agitatione ordinatione consistit. Vivit noys, vivunt
in-sense in-agitation in-ordering consists lives noys live
exemplaria. sine vita non viveret rerum species aeviterna.
the-exemplars without life not would-live of-things the-species everlasting
Praeiacebat hyle, praeiacebat in materia, praeiacebat in spiritu
lay-before hyle lay-before in matter lay-before in the-spirit
vivacitatis aeternae. Neque enim credibile est sapientem
of-vivacity eternal nor for credible is-it the-wise
opificem insensatae materiae nec viventis originis fundamina
maker of-senseless matter nor of-living origin the-foundations
praelocasse. Mundus quidem est animal. verum sine
to-have-laid-beforehand the-world indeed is an-animal but without
anima substantiam non invenias animalis. De terra porro
soul the-substance not you-would-find of-an-animal from earth moreover
pleraque consurgunt. sed sine vegetatione non stirpea non
very-many-things rise-up but without vegetation not stocks not
plantaria non cetera conpubescunt. Ex mentis igitur vita,
plants not the-rest grow-to-maturity from of-the-mind therefore the-life
silvae spiritu, anima mundi, mundialium vegetatione
of-matter from-the-spirit from-the-soul of-the-world of-worldly from-the-vegetation
rerum aeternitas coalescit. — In Deo, in noy scientia est,
of-things the-eternity grows-together in God in noys knowledge is
in caelo ratio, in sideribus intellectus. In magno vero animali
in heaven reason in the-stars understanding in the-great but animal
cognitio viget, viget et sensus causarum praecedentium
knowledge thrives thrives also sense of-causes preceding

fomitibus enutritus. Ex mente enim caelum, de caelo sidera,
by-the-tinders nourished from the-mind for heaven from heaven the-stars
de sideribus mundus. unde viveret, unde discerneret, linea
from the-stars the-world whence it-might-live whence it-might-discern the-line
continuationis excepit. Mundus enim quiddam continuum,
of-continuation received the-world for something continuous
et in ea catena nihil vel dissipabile vel abruptum. Unde
and in that chain nothing either dissipable or broken-off whence
illum rotunditas forma perfectior circumscribit. Si se igitur
it roundness the-form more-perfect circumscribes if itself therefore
plerumque influentis silvae necessitas vel turbidius vel
mostly of-the-inflowing matter the-necessity either more-turbidly or
inpensius inportabit, qui multiplex inest mundo vel sensus
more-vehemently shall-bring-in which manifold is-in the-world either sense
vel spiritus, malitiam non patitur ultra lineas excursare.
or spirit the-malice not allows beyond the-lines to-run-out
Quicquid extenditur spatiis, vel annosum vel saeculare
whatever is-extended in-spaces either long-lived or secular
vel perpetuum vel aeternum. annosum senio, saeculare
or perpetual or eternal the-long-lived by-old-age the-secular
dissolvitur aevitate, aeterno, perpetuum durabilitate
is-dissolved by-the-lapse-of-time with-the-eternal the-perpetual in-durability
concertat. Sed quia quandoque coeperit, ad supremam
vies but because sometime it-has-begun to the-supreme
aeternitatis eminentiam non aspirat. Mundus igitur quaedam
of-eternity eminence not it-aspires the-world therefore some-things
annosa, quaedam saeculari, quaedam agitatione perpetua
by-long-lived some-things by-secular some-things by-agitation perpetual
vel continuat vel evolvit. Aequaeva namque generatione
either continues or unfolds of-equal-age for in-generation
mundus et tempus quibus innascuntur principiis, eorum
the-world and time with-which they-are-born-in beginnings of-them

imagines propinquas et simillimas aemulantur. Ex mundo
the-images near and most-like they-emulate from the-world
intelligibili mundus sensilis perfectus natus est ex perfecto.
intelligible the-world sensible perfect born was from the-perfect
plenus erat qui genuit plenumque constituit plenitudo. Sicut
full was he-who begot and-full constituted fullness as
enim integrascit ex integro, pulcrescit ex pulcro, sic
for it-becomes-whole from the-whole grows-beautiful from the-beautiful so
exemplari suo aeternatur aeterno. Ab aeternitate tempus
by-the-exemplar its it-is-made-eternal eternal from eternity time
initians in aeternitatis revolvitur gremium longiore circuitu
beginning into of-eternity is-rolled-back the-bosom by-a-longer circuit
fatigatum. De unitate ad numerum, de stabilitate digreditur
wearied from unity to number from stability it-digresses
ad momentum. Momenta temporis praesentis instantia,
to the-moment the-moments of-time of-the-present the-instance
excursus praeteriti, expectatio est futuri. Has itaque vias
the-running-out of-the-past the-expectation is of-the-future these and-so ways
itu semper redituque continuat. cumque easdem totiens
in-going always and-returning it-continues and-when the-same so-often
totiensque itineribus aeternitatis evolverit, ab illis nitens
and-so-often in-journeys of-eternity it-shall-have-unrolled from them striving
et promovens nec digreditur nec recedit. Quodque ubi
and advancing neither it-digresses nor recedes and-that where
finiunt inde renascuntur, relinquitur ad ambiguum, quaenam
they-end thence they-are-reborn it-is-left to the-ambiguous what
praecessio in tempore, ut non eadem consecutio videatur. Ea
precedence in time that not the-same consecution may-seem by-that
ipsa in se revertendi necessitate et tempus in aeternitate
very into itself of-returning necessity both time in eternity
consistere et aeternitas in tempore visa est commoveri.
to-stand and eternity in time seemed it-has to-be-moved

Suum temporis et quod movetur. Aeternitas est ex qua
its of-time and what is-moved eternity is from which
nasci, in quam et resolvi habet. quod in immensum
to-be-born into which and to-be-dissolved it-has which into the-immense
porrigitur. Si fieri possit, ne decidat in numeros, ne
is-stretched if to-be-done it-could lest it-fall into numbers lest
defluat in momentum: idem tempus est quod aeternum.
it-flow-down into the-moment the-same time is as the-eternal
Solis successionum nominibus variatur, quod ab aevo nec
by-alone of-successions the-names it-is-varied what from the-age neither
continuatione nec essentia separatur. Aeternitas igitur, sed
by-continuation nor by-essence is-separated eternity therefore but
et aeternitatis imago tempus in moderando mundo curam
also of-eternity the-image time in governing the-world care
et operam partiuntur. Ignes sidereos aeternitas naturaeque
and work divide the-fires starry eternity and-of-nature
aetherea purioris utraque vegetanda suscepit. Depressas et
the-ethereal purer both to-be-quickened has-taken-up the-depressed and
ab aëre subtus inclinatas materias vel continuat vel evolvit
from the-air beneath inclined materials either continues or unrolls
agitatio temporalis. Mundus igitur tempore, sed tempus
the-agitation temporal the-world therefore by-time but time
ordine dispensatur. Sicut enim divinae semper voluntatis est
by-order is-dispensed as for of-the-divine always will she-is
praegnans, sic exemplis aeternarum quas gestat imaginum
pregnant so with-the-exemplars of-the-eternal which it-bears images
noys endelechiam, endelechia naturam, natura imarmenem
noys endelechia endelechia nature nature imarmene
quid mundo debeat informavit. Substantiam animis endelechia
what to-the-world she-owes informed substance to-souls endelechia
subministrat, habitaculum animae corpus artifex natura de
supplies the-dwelling of-the-soul the-body the-artificer nature from

initiorum materiis et qualitate conponit. Imarmene quae
of-the-beginnings the-materials and quality composes imarmene which
continuatio temporis est sed ad ordinem constituta, disponit
the-continuation of-time is but to order constituted disposes
texit et retexit quae conplectitur universa.
weaves and unweaves the-things-which it-embraces all

MICROCOSMUS

I · NOYS SHOWS NATURE THE WORLD

Noys calls Nature to wonder at the finished world, drawn from the old seedbed of confusion and shaped after the eternal idea. She passes over her labors against matter's roughness, the elements polished, the kinds federated; she bids Nature see heaven written like a book with the future, the zones, the colures, the slanted zodiac, the galaxy, the sun set in the middle, the moon, Venus, Mercury, Mars, Jupiter, and Saturn. The earth, ringed by the sea, flourishes; the Mediterranean answers the sun's heat; the seas are divided for ships; birds fill the air; winds carry rain; the zones temper the earth.

In praedecoro longeque artifici mundi sensilis apparatu
in the-very-comely and-far artful of-the-world sensible apparatus
cum iam providentiae conplaceret, naturam evocat, ut
when now to-providence it-was-pleasing nature she-calls-forth that
pariter conmiretur et gaudeat, ad quorum exornationem
equally she-may-wonder and may-rejoice at whose adornment
totis desideriis anhelarat. Ecce, inquit, mundus, o natura,
with-all desires she-had-panted behold she-says the-world O nature
quem de antiquo seminario, quem de tumultu veteri, quem
which from the-ancient seedbed which from the-tumult old which
de massa confusionis excepi. Ecce mundus, operis mei
from the-mass of-confusion I-took behold the-world of-work my

excogitata subtilitas, gloriosa constructio, rerum specimen
the-devised subtlety glorious construction of-things the-pattern
praedecorum, quem creavi, quem formavi sedula, quem ad
very-comely which I-created which I-formed diligent which to
aeternam ideam ingeniosa circumtuli mentem meam propiore
the-eternal idea ingenious I-carried-round mind my with-nearer
vestigio subsecuta. Ecce mundus, cui noys vita, cui
footstep having-followed behold the-world to-which noys life to-which
ideae forma, cui materies elementa. Ecce de opere
the-ideas form to-which matter elements behold about work
meo num ad animum tuum officiosa perveni. num quod
my surely to mind your dutiful I-have-come surely that
mundus iam nascitur votis felicibus amplexaris. Missum
the-world now is-born with-vows happy you-embrace dismissed
facio, quantam turbam silvae asperitas fecerit attrectanti,
I-make how-great disturbance of-matter the-roughness made for-the-one-handling
quid diligentiae contulerim adversus intemperiem reluctantis,
what of-diligence I-brought against the-intemperance of-the-struggling
adusque manus artifices insuevit. Missum facio, quanam
until hands artful it-grew-used dismissed I-make by-what
cote de antiquis rubiginem elementis effricui et recoctas
whetstone from the-ancient the-rust elements I-rubbed-off and re-cooked
essentias splendore quo decuit innovavi. Missum facio,
essences with-splendor with-which it-befitted I-renewed dismissed I-make
unde sacer controversantia sibi genera foederavit amplexus,
whence sacred contending to-themselves the-kinds federated embrace
unde nata medietas disparatas potentias exaequavit. Missum
whence born the-mean disparate powers made-equal dismissed
facio, unde formae substantiis obvenerunt, unde terris, unde
I-make whence forms to-substances came whence on-lands whence
aequoribus, unde aëre, unde vivitur in convexis. Caelum
in-seas whence in-air whence it-is-lived in the-vaults heaven

velim videas multiformi imaginum varietate conscriptum,
I-would-wish you-see by-manifold of-images variety written
quod quasi librum porrectis in planum paginis eruditioribus
which as-if a-book stretched into flat pages to-more-learned
oculis explicui secretis futura litteris continentem. Zonas
eyes I-unfolded in-secret future-things letters containing the-zones
velim videas, quem ad modum intra polos certis legibus
I-would-wish you-see which to manner within the-poles by-fixed laws
exporrectae terras sibi suppositas afficiunt qualitate.
outstretched the-lands to-themselves placed-beneath affect with-quality
Coluros velim videas, quem ad modum quadrifida
the-colures I-would-wish you-see which to manner by-fourfold
lineatione caelum ambire conveniunt, sed continuationem
lining heaven to-go-round they-agree but the-continuation
quam occeperant non absolvunt. Signiferum velim videas,
which they-had-begun not complete the-sign-bearer I-would-wish you-see
quem ratio secretior obliquavit. Rerum enim incolumitati
which reason more-secret has-slanted of-things for for-the-safety
provisum est, quae perpetuo non duraret, si directo
provided it-is which perpetually not would-endure if by-direct
semper limite solem signifer excandentem terrae per
always limit the-sun the-sign-bearer glowing of-the-earth through
medium reportaret. Galaxem velim videas frigoribus
the-middle should-carry-back the-galaxy I-would-wish you-see the-colds
Hyperboreis temperantem, quia locis longe sepositis solis
Hyperborean tempering because to-places far removed of-the-sun
calefactio remedium non ferebat. Lineam velim videas
the-warming a-remedy not brought the-line I-would-wish you-see
utrisque solstitiis respondentem, itemque illam quae diurni
to-both solstices answering and-likewise that which of-day
nocturnique temporis excrescentias ad momentum parilitatis
and-of-night time the-excesses to the-moment of-parity

affigit. Ignita clara teretique forma solare corpus conposui,
fixes in-fiery bright and-rounded form the-solar body I-composed
cui planetarum orbes concinerent ad medium collocato.
with-which of-the-planets the-orbs might-sing-together at the-middle placed
Luna aëris aetherisque intervia qualitates mutat et facies,
the-moon of-air and-of-ether the-intermediate qualities changes and faces
solem aliter et aliter de latere circumspectans. Venerem
the-sun otherwise and otherwise from the-side looking-around Venus
solis adsistricem Mercuriumque conserui currus luciferos
of-the-sun the-attendant and-Mercury I-joined the-chariots light-bearing
vicinius obeuntem. Exporrecto Iovem circulo, Martem aspicis
more-nearly going-round in-outstretched Jove circle Mars you-see
castiore. hunc rutilare sanguineum, illum amici fulgore
with-purer this-one to-glow-red bloody that-one of-friendly with-the-brightness
sideris eblandiri. Saturnum super extuli hactenus efficacem,
star to-coax Saturn above I-raised thus-far effective
ut cuius elementi signa possederit, ad eam naturam
that of-whatever element the-signs he-has-possessed to that nature
anni contorqueat qualitatem. Sed quid ego positiones
of-the-year he-may-twist the-quality but why I the-positions
sidereas caelique leges enumerem, cum ad oculos pateant
starry and-of-heaven the-laws should-enumerate when to the-eyes lie-open
universa? Terra vides quo modo ex elementis fecunditate
all-things the-earth you-see in-what way from the-elements by-fruitfulness
concepta nunc fluviis, nunc graminibus, nunc silvis
conceived now with-rivers now with-grasses now with-woods
comantibus hilarescit. Amphitritae limitibus circumplexa
leafy grows-merry of-Amphitrite by-limits embraced
victum animantibus de medio subministrat. Pars frugibus,
food to-living-things from the-middle supplies part with-crops
pars virescit arboribus, pars odoramentis aspirat. pars gemmis,
part grows-green with-trees part with-fragrances breathes part with-gems

pars metallorum generibus est fecunda. In lubrico pisces
part of-metals with-kinds is fruitful in the-slippery the-fishes
elemento itemque facies beluinae regna lucentia pervagantur.
element and-likewise faces beastly the-kingdoms shining wander-through
Neve rerum tranquillitas violentis passionibus temptaretur,
and-lest of-things the-tranquility by-violent passions be-tried
contra fontem caloris solem quem linea medialis exportat,
against the-fount of-heat the-sun which the-line medial carries-out
fontem humoris mediterraneum mare medio telluris
a-fount of-moisture the-mediterranean sea in-the-middle of-the-earth
infudi. Quodque illud et Oceanum in plurimas distraxerim
I-poured and-that it and the-Ocean into very-many I-have-drawn-apart
sectiones, regionibus provisum est, ut ad eas navali evectione
sections for-the-regions provided it-is that to them by-naval carriage
necessaria commearent. Pennati generis turba multicolor
necessary-things might-travel of-the-feathered kind the-crowd many-colored
liquidum tranat aëra patentis itineris libertate. Pluviarum
the-liquid swims-through air of-open path by-liberty of-rains
vehicula ventos in aëre discursare praecepi, ut quibusdam
the-vehicles the-winds in the-air to-run-about I-ordered that certain
in locis solutae terrae pulveres infecundos pluvialis humiditas
in places of-loosened earth the-dusts unfruitful the-rainy moisture
alligaret. Vastitatem aëris zonarum inpressione distinxi,
might-bind the-vastness of-the-air with-the-impression of-zones I-distinguished
ut earum qualitatibus tellus inferior consentiret.
that their with-qualities the-earth lower might-agree

Now chaos is cut into limbs and matter has its beauty under the true name of world. Noys tells Nature she has given things their forms, bound the elements with numbered faith, set the stars a law and the planets an undeviating course, fixed the sea within bounds and the earth in the middle by its weight. Ethereal heat is to bring forth plants and moisture feed them; earth creates bodies and takes them back like a mother; from the world's endelechia each thing draws the seed of its life.

Iam sectum per membra chaos, iam silva decorem
Now cut through limbs chaos, now matter beauty
nacta suum vero nomine mundus erat.
having-obtained its by-true name world was.
Si quid adhuc ruris vetus inportabat origo,
If anything still of-rusticity the-old brought-in origin,
expulit artifices usque secuta manus.
drove-it-out artful constantly following hand.
Et nihil obtrectans operi rerumque figuris
And nothing disparaging to-the-work and-of-things to-the-figures
concinnam sese morigeramque dedit.
neat herself and-compliant gave.
In laudem titulosque meos, Natura, repono
Into praise and-titles my, O-Nature, I-set
tam bene materias excoluisse rudes.
so well the-materials to-have-cultivated rough.
Induxi rebus formas, elementa ligavi
I-led-in to-things forms, the-elements I-bound
concordem numero conciliante fidem.
concordant with-number reconciling faith.
Ascripsi legem stellis iussique planetas
I-ascribed law to-the-stars and-I-bade the-planets

indeclinatum currere semper iter.
undeviating to-run always the-journey.
Substrinxi mare limitibus, ne terra labaret:
I-bound-beneath the-sea with-limits, lest the-earth should-slip:
in medio sedit pondere fixa suo.
in the-middle it-sat by-weight fixed its-own.
Mandavi calor aethereus produceret herbas,
I-commanded heat ethereal should-produce herbs,
quas calor aethereus parturit, humor alat.
which heat ethereal brings-forth, moisture should-nourish.
Corpora cuncta creet tellus resolutaque rursus
Bodies all should-create the-earth and-dissolved again
excipiat placido mater amica sinu.
should-receive with-placid the-mother friendly bosom.
Ex endelechia mundi res quaeque creata
From the-endelechia of-the-world thing each created
sementem vitae principiumque trahat.
the-sowing of-life and-the-beginning should-draw.

Noys will crown her work with man, more richly endowed than every animal, and asks Nature to join her. To make man's soul and body needs more than one wit: Nature is to find Urania, queen of the stars, and Physis, below. Nature searches heaven, through the region Anastros, the parallels, and the colures, and comes on the galaxy, where near Cancer crowds of souls weep as they descend into bodies. Through the planets' circle to the fixed sphere she comes to the pantomorphic place, where the old god Oyarses, who shapes all forms, greets her and shows her Urania, gazing at the stars, who recognizes her and speaks first.

Ad contemplanda igitur quae fecerim si diligens
to contemplating therefore the-things-which I-have-made if a-diligent
speculatrix intendis, ea sunt omnia quorum figuram speciem
beholder you-attend those are all-things of-which the-figure the-beauty
firmitatem ordinationem debeas admirari. Sed quoniam par
the-firmness the-ordering you-ought to-admire but since right
est diligentem opificem claudentes partes operis digna
it-is for-a-diligent artificer closing the-parts of-the-work with-worthy
consummatione finire, visum est mihi in homine fortunam
consummation to-finish seemed(-good) it-has to-me in man the-fortune
honoremque operis terminare, Inpensioribus eum beneficiis,
and-honor of-the-work to-end with-more-lavish him benefits
inpensioribus eum conpleam incrementis, ut universis a
with-more-lavish him I-may-complete increases that with-all by
me factis animalibus quodam quasi dignitatis privilegio et
me made animals by-a-certain as-if of-dignity privilege and
singularitate concertet. Verumtamen in iugandis principiis,
singularity he-may-vie nevertheless in joining beginnings
in rigentis silvae partibus excolendis adversusque omnes
in of-stiff matter the-parts cultivating and-against all
inportunitates manum ego meam potentem apposui, quia
troubles hand I my powerful applied because

rerum necessitas expetebat. Ventum est ad hominem, in cuius
of-things the-necessity demanded come it-has to man in whose
conpositione bonum mihi, nec displicet si sodalis societas
composition good to-me nor displeases if of-a-companion fellowship
operam quoque suae sedulitatis adiungat. Humanae quidem
the-work also of-its diligence add of-the-human indeed
sementem animae et inanima iubar vivacitatis aeternae
the-seed soul and in-the-soulless the-radiance of-vivacity eternal
vel facere vel fundare, utrumque subtilitati meae singulare
either to-make or to-found each to-subtlety my singular
perspicio, quia id operis et tuam, Natura, prudentiam
I-see because that of-work both your O-Nature prudence
et cuius velis numinis facultatem sicut aestimatione
and of-whatever you-may-wish divinity the-faculty as by-estimation
ponderis, sic auctoritate maiestatis excedit. Velle meum
of-weight so by-authority of-majesty exceeds the-will mine
est Uraniam, Physin, utramque sciam, utramque providam,
is Urania Physis each knowing each provident
utramque ad id quo de agitur ingeniis expeditam, ubi
each for that which about is-treated in-wits ready wherever
locorum fuerint, tuo, Natura, studio, tuo labore perquiri.
of-places they-may-be by-your O-Nature zeal by-your labor to-be-sought-out
Uraniam sedium mearum adsistricem, Physin in inferioribus
Urania of-seats my the-attendant Physis in the-lower-things
reperies conversantem. — Ad haec Natura gratulantis
you-shall-find dwelling to these-things Nature of-one-rejoicing
vultu pariter et volentis amicis providentiae iussionibus
with-face equally and of-one-willing to-the-friendly of-providence commands
officiosa concurrit. Quid enim gratius accepisset
dutiful runs-together what for more-pleasing would-she-have-received
quam creationem, quam hominis plasmaturam, quas vocatis
than the-creation than of-man the-fashioning which called

artificibus iri prospicit properatum? Uraniam igitur, quod
artificers to-go she-foresees hastened Urania therefore because
de personatu dignior, quod mansione propior videretur, in
in personage worthier because in-dwelling nearer she-seemed in
primis investigare disposuit. Caelo licet mansitare non
first to-search-out she-disposed in-heaven although to-dwell not
dubitet, errorem tamen potuit ambagesque itineri locus
she-doubt error yet could and-windings to-the-journey the-place
diffusior inportare. Omni lato latior est circumferentia
more-diffused to-bring-in than-every wide wider is the-circumference
firmamenti. Cum toti caelo debeat, cunctis debeat
of-the-firmament since to-the-whole heaven she-ought to-all she-ought
sideribus Urania interesse, unde scire potuit, quas ex quibus
the-stars Urania to-be-present whence to-know could-she which from which
partes incoleret potiores? — Anastros in caelo regio est
parts she-inhabited the-more-preferable Anastros in heaven a-region is
ad unius modum qualitatis affixa, indefecto lumine, serenitate
to of-one the-mode quality fixed with-unfailing light with-serenity
perpetua, aethereae puritati conterminans et affinis. invenitur
perpetual to-the-ethereal purity bordering and akin is-found
etiam qualitate conformis. Ea igitur sicut aërem altitudine
also in-quality conformed it therefore as the-air in-height
supergressa, sic aëris passionibus libera non densatur pluviis,
having-surpassed so of-the-air from-passions free not is-thickened by-rains
non procellis incutitur nec nubilo turbidatur. Eo Uraniam
not by-storms is-struck nor by-cloud is-made-turbid thither Urania
Natura prosequitur, si vel eam loci proximitas vel
Nature follows if either her of-the-place the-nearness or
species invitasset otiosis discursibus evagatam. Sed reginam
the-beauty had-invited with-idle wanderings having-strayed but the-queen
sideream locus alius detinebat. Cassa voto, cassa proposito
starry a-place other detained empty in-wish empty in-purpose

non est morae questa dispendium, quia gratiosi
not she-has of-the-delay complained the-loss because of-the-gracious
splendore luminis suum saltem pavisset aspectum. Itineris
with-the-splendor light her at-least it-had-fed gaze of-the-journey
ergo promotione longissimi extremos intra vertices quinque
therefore by-the-advancement very-long the-extreme within peaks five
caeli ligamina parallelos scrutabunda conscendit. Sed
of-heaven the-bonds the-parallels searching she-climbs but
diversa quidem intemperie fervoribus unus sed medius,
by-diverse indeed intemperance with-heats one but the-middle
frigiditate duo sed extremi inpatientem habitationis duritiem
with-coldness two but the-extreme an-intolerable of-habitation harshness
praeferebant. Diversis qualitatibus temperamentum contraxerat
showed from-diverse qualities temperament had-drawn
ille vel ille qui fuerat parallelus extremorum mediique
this or that which had-been the-parallel of-the-extremes and-of-the-middle
lateribus circumclusus. Per eorum diffusas sed distinctas
by-the-sides enclosed through their spread but distinct
latitudines sollicito et disquisitiori intuitu pervagatur.
latitudes with-anxious and more-searching gaze she-wanders-through
Colurum it reditque alterutrum conmissuras ad ultimas
the-colure she-goes and-returns each the-joinings to the-last
per concurrentiam linearum. In coluris, in parallelis,
through the-concourse of-lines in the-colures in the-parallels
in utrisque disquiritur, in neutris reperitur. Splendorem,
in both she-is-sought in neither she-is-found the-splendor
quem de pluralitate confecerat globus siderum circumfusus,
which from plurality had-made the-ball of-stars poured-round
quasi semitam prosecuta galaxiam incidit, qua duobus
as-if a-path having-followed on-the-galaxy she-falls where with-two
tropicis signiferum ambiendo contingit. Itaque Cancri
tropics the-sign-bearer by-going-around it-touches and-so of-the-Crab

circa confinium turbas innumeras vulgus aspicit animarum.
around the-border crowds innumerable a-throng she-sees of-souls
Quae quidem omnes vultibus quibus itur ad exequias et
which indeed all with-faces with-which one-goes to funerals and
quibusdam quasi lacrimis conturbatae. Quippe de splendore
with-certain as-if tears disturbed indeed from splendor
ad tenebras, de caelo Ditis ad imperium, de aeternitate ad
to darkness from heaven of-Dis to the-dominion from eternity to
corpora per Cancri domicilium quae fuerant descensurae
bodies through of-the-Crab the-house which had-been about-to-descend
sicut purae, sicut simplices, obtusum caecumque corporis quod
as pure as simple the-dull and-blind of-the-body which
apparari perspiciunt habitaculum exhorrebant. Ad huius rei
to-be-prepared they-perceive the-dwelling shuddered-at to of-this thing
spectaculum mora consumpta est aliquanta, et quae quaeritur
the-spectacle delay consumed was some and she-who is-sought
non inventa. Ergo per solstitialem lineam viam flectit ad
not found therefore through the-solstitial line the-way she-turns to
circulum planetarum hospitiis et potentiis deputatum. Cuius
the-circle of-the-planets to-the-lodgings and powers assigned whose
partes duodecim laboriosior via est peragrare obliquitate
parts twelve more-laborious the-way is to-traverse the-obliquity
circuli retardante. Reliquorum siderum itineribus destitutis
of-the-circle retarding of-the-remaining stars the-journeys abandoned
viam solis ingreditur, quia minus inflexionis habens
the-way of-the-sun she-enters because less of-bending having
medio dirigitur libramento. Ex eo quidem elevatiore
in-the-middle it-is-directed balance from that indeed higher
signiferi dorso despiciens et suspiciens universa nec
of-the-sign-bearer back looking-down and looking-up-at all-things neither
visu nec vestigiis nec quaestionibus invenit requisitam.
by-sight nor by-tracks nor by-questions she-finds the-one-sought

Supremo igitur consilio ad aplanon destinat veniendum,
by-highest therefore counsel to the-aplanes she-determines to-be-come
superioris et extimi finales terminos firmamenti. Aether
of-the-higher and outermost the-final terms of-the-firmament the-ether
omnisque compago siderea non elementale est conpositum,
and-all joining starry not elemental is composite
sed ab elementis numero quintum, ordine primum, genere
but from the-elements in-number fifth in-order first in-kind
divinum, natura invariabile. Si enim ex elementis, natura
divine in-nature invariable if for from elements the-nature
quorum convertibilis, caelum stellaeque caeligerae substantiam
whose convertible heaven and-the-stars heaven-bearing substance
contraxissent, nihil certum, nihil veridicum nuntiarent.
had-contracted nothing certain nothing truth-telling they-would-announce
Circulus igitur et ambitor et extimus nec quidem
the-circle therefore both encompassing and outermost not indeed
ignis est nec ignitus. Unis isdemque semper ad punctum
fire is nor fiery by-one and-the-same always to the-point
reditionibus circumcurrens planetarum globos et corpora
returnings running-around of-the-planets the-balls and the-bodies
violenta secum rapiditate convertit. Hoc igitur in loco
with-violent with-itself rapidity turns this therefore in place
pantomorpho persona deus venerabili et decrepitae sub
the-pantomorphic in-person a-god venerable and decrepit under
imagine senectutis occurrit. Illic Oyarses quidem erat et
image of-old-age meets-her there Oyarses indeed was and
genius in artem et officium pictoris et figurantis addictus.
genius to the-art and office of-a-painter and of-a-shaper devoted
In subteriacente enim mundo rerum facies universa caelum
in the-underlying for world of-things the-face whole heaven
sequitur sumptisque de caelo proprietatibus ad imaginem
follows and-taken from heaven properties to the-image

quam conversio contulit figuratur. Namque inpossibile est
which the-revolution brought is-shaped for impossible it-is
formam unam quamque alteri simillimam nasci horarum
form one each to-another most-like to-be-born of-hours
et climatum distantibus punctis. Oyarses igitur circuli
and of-climes at-distant points Oyarses therefore of-the-circle
quem pantomorphon Graecia, Latinitas nominat omniformem,
which pantomorphon Greece Latinity names omniform
formas rebus omnes omnibus et associat et ascribit. Heus,
the-forms to-things all to-all both associates and ascribes ho
inquit, o Natura, et ad axes astriferos devenisti, digna
he-says O Nature and to the-axes star-bearing you-have-come worthy
quidem tu caelo recipi, cuius qualitatibus et cuius
indeed you by-heaven to-be-received whose qualities and whose
essentiis indefessae studio sedulitatis inservis. Adsistricem
essences of-unwearied with-zeal diligence you-serve the-attendant
indigetemque caeli Uraniam, quam quaeritas, eam aspice te
and-native of-heaven Urania whom you-seek her behold you
propter adsistere sideribus inhiantem reditusque stellarum
on-account-of to-attend at-the-stars gaping and-the-returns of-the-stars
et anfractus temporarios sub numerum et ad certas
and the-windings temporary under number and to fixed
observationis regulas colligentem. Ad consessum sidereum et
of-observation rules gathering to the-session starry and
contra iubar aetheris inaccessum retusos et coniventes
against the-radiance of-the-ether inaccessible blunted and blinking
oculos Natura qua poterat intendebat. Urania venientem
eyes Nature as-far-as she-could strained Urania the-one-coming
et quid veniat primis aspectibus recognovit. Intercepto
and why she-may-come at-first sight recognized intercepted
salutantis officio parantem dicere ingenio diviniore praevenit,
of-the-greeting the-office preparing to-speak with-wit more-divine she-anticipated

Urania asks what God's decree Nature brings. God wills man to be formed, his body from below and his mind from above, joined in sacred friendship. Urania, Nature's sister, born of Noys, will come, though she dreads earth's filth. She will lead the human mind through every ethereal tract, so that it knows the Parcae's laws, fate, and fortune, and what lies in free choice, and, recalling what it saw, follows the gods. Taking from heaven its beauty and the causes of its ways, it will at last lay down the body and return to the stars, a god. She will follow Nature.

Supremi decreta Dei, Natura, reportas,
Of-the-supreme the-decrees of-God, O-Nature, you-bring-back,
quidve recens fieri sacra mens velit.
or-what newly to-be-made the-sacred mind may-wish.
Velle Dei, formetur homo, cui corpus ab imis,
The-will of-God, let-be-formed man, to-whom the-body from the-lowest,
a superis animus super influat.
from the-highest the-mind above may-flow-in.
Quadret opus faciatque suum iunctura decorem:
Let-square the-work and-let-make its the-joining beauty:
velle Dei, desit solido nihil.
the-will of-God, let-be-lacking to-the-solid nothing.
Velle Dei, mixtura modum, modulatio nexum,
The-will of-God, the-mixture measure, the-modulation the-bond,
nexus amicitiam pariat sacer.
the-bond friendship let-bear sacred.
Ne pigeat mentem caecas habitare tenebras
Lest it-irk the-mind blind to-inhabit darkness
hospitiumque pati grave corporis.
and-the-hospitality to-suffer heavy of-the-body.

Ne propria de carne queat fecisse querelam
Lest its-own about flesh it-can to-have-made complaint
spiritus inperiis subiectior.
the-spirit to-commands more-subject.
Ut concors sibi disparitas coniuret amice,
That concordant with-itself disparity may-conspire friendly,
huius ad artis opus comes evocor.
of-this for of-art the-work a-companion I-am-called-forth.
Non aliena subis nostros, Natura, penates,
Not strange you-enter our, O-Nature, household-gods,
me tibi germanam Noys edidit.
me to-you a-sister Noys brought-forth.
Nempe tuum genus unum meum: te publicus orbis,
Surely your race one mine: you the-public world,
unus me recipit locus aetheris.
one me receives place of-the-ether.
Cum superis delector ego, delector in astris,
With the-gods-above am-delighted I, I-am-delighted among the-stars,
officiisque meis gravis abstrahor.
and-from-offices my heavy I-am-drawn-away.
In terris homo terrenus fabricabitur hospes,
On earth man earthly shall-be-fashioned a-guest,
et descensus eo mihi non levis.
and the-descent thither for-me not light.
Humida colluvies humili contermina terrae
The-moist filth with-the-low bordering earth
laeserit e facili nostrum iubar.
shall-have-hurt with ease our radiance.
Sed quod ab archetypis ea res detorta figuris,
But because from archetypal that thing twisted figures,

excusare viam minus expedit.
to-excuse the-way less it-is-expedient.
Iuxta divinae summaeque sacraria mentis
Next-to of-the-divine and-highest the-shrines mind
exequar invicti rem muneris.
I-shall-carry-out of-the-unconquered the-thing gift.
Principis exempli formamque modumque secuta
Of-the-princely exemplar and-the-form and-the-measure having-followed
inducam temere vacuum nihil.
I-shall-bring-in rashly empty nothing.
Mens humana mihi tractus ducenda per omnes
The-mind human by-me the-tracts to-be-led through all
aethereos, ut sit prudentior
ethereal, that it-may-be more-prudent
Parcarum leges et ineluctabile fatum
of-the-Parcae the-laws and unavoidable fate
fortunaeque vices variabilis.
and-of-fortune the-vicissitudes variable.
Quae sit in arbitrio res libera quidve necesse,
What be in choice a-thing free or-what necessary,
quid cadat ambiguis sub casibus.
what may-fall ambiguous under chances.
More recordantis quam multa reducet eorum,
In-the-manner of-one-recalling how many-things it-shall-bring-back of-them,
quae cernet penitus non inmemor.
which it-shall-discern deeply not unmindful.
Ingeniis animoque deos caelumque sequetur,
With-wits and-mind the-gods and-heaven it-shall-follow,
ut regina suum vas incolet,
as a-queen her vessel it-shall-inhabit,

quae virtus stellis et quanta potentia caelo
what virtue in-the-stars and how-great power in-heaven
et quis sidereis vigor axibus.
and what in-the-starry vigor axes.
Quid valeant radiis duo lumina, quinque planetae,
What may-avail with-rays the-two lights, the-five planets,
sentiet ingrediens vas corporis.
it-shall-feel entering the-vessel of-the-body.
De caelo speciem vultus animique decorem
From heaven the-beauty of-face and-of-mind the-grace
et morum causas sibi contrahet.
and of-manners the-causes to-itself it-shall-draw.
Legibus astrorum vivendi tempora nactus
By-the-laws of-the-stars of-living the-times having-obtained
extremique viam discriminis.
and-of-the-last the-way crisis.
Corpore iam posito cognata redibit ad astra
The-body now laid-down kindred it-shall-return to the-stars
additus in numero superûm deus.
added in the-number of-the-gods-above a-god.
Sic erit, adde fidem, mea vox plenissima veri.
So it-shall-be, add faith, my voice most-full of-truth.
Sidera mentiri nec enim licet.
The-stars to-lie nor for is-it-permitted.
I, Natura, sequar, nec enim vagus incidet error,
Go, O-Nature, I-shall-follow, nor for wandering shall-befall error,
si directa tuis via ductibus.
if directed by-your the-way leadings.

Nature marvels. The goddesses enter the dwelling of the superessential God, ringed by the orders of ethereal and divine powers; from Tugaton comes a light so bright it seems darkness, with a second and third ray, to which they pray. Descending, they pass Saturn, who devours his children and mows down all that flowers; Jupiter, with his two jars of bitter and sweet, his balance, and Clotho; Mars, with Pyriphlegethon; the sun's four-colored path, the sun with Psyche and Speed; Mercury and Venus, whose circles nearly tangle them; and reach the moon, the boundary between the calm ether, which Greece calls the Elysian fields, and the turbulent air below.

Divinam igitur interpretem Natura constupuit. Quam et
the-divine therefore interpreter Nature was-astounded-at whom both
opus et causas operis modumque executionis intelligit
the-work and the-causes of-the-work and-the-manner of-execution she-understands
exponentem. Captatis itaque non interfata colloquiis
expounding caught and-so not having-interrupted by-the-conversations
ad concurrentes voluntati suae sententias gestu quodam
to concurring with-will her sentences by-gesture a-certain
ut assolet et nutibus applaudebat. Ad tam sanctum igitur
as is-wont and with-nods she-applauded to so holy therefore
et religiosum opus itinere destinato ut concessam apud
and religious a-work the-journey determined that the-granted among
superos licentiam et auspicium insumerent recedendi,
the-gods-above leave and the-auspice they-might-take of-departing
locis longe corpulentis sepositam et abstractam purgati
from-places far bodily removed and abstracted of-purged
defecatique luminis introeunt mansionem. Ibi summi et
and-refined light they-enter the-dwelling there of-the-highest and
superessentialis Dei sacrarium est, si theologis fidem praebeas
superessential God the-sanctuary is if to-theological faith you-give
argumentis. Dextra levaque caelum aethereis divinisque
arguments on-the-right and-left heaven by-ethereal and-divine

potestatibus habitatum. Quorum quidem ordinibus per
powers inhabited of-which indeed the-orders through
ordinem collocatis unus quisque de superis, de medioximis,
order placed each one of the-highest of the-middle
de infimis ascripti legem muneris pensumque sui operis
of the-lowest enrolled the-law of-office and-the-task of-his work
recognoscit. Contingentes invicem mansiones et linea
recognizes touching each-other the-dwellings and by-the-line
continuationis annexas uniformis pervadit spiritus, qui vires
of-continuation joined a-uniform pervades spirit which strength
sufficit universis. Verumtamen non uniformiter a spiritu
supplies to-all nevertheless not uniformly from spirit
suscipiunt uniformi. Qui enim propiores ad consessum
they-receive uniform who for nearer to the-session
divinitatis adsistunt nudatis ostensisque interdum consiliis,
of-the-divinity attend laid-bare and-shown sometimes counsels
internam adusque mentem propius deducuntur. Ceteri
inner even-to the-mind more-nearly are-led the-others
pro qualitate distantiae decisum nec adeo integrum
according-to the-quality of-distance cut-off nor so whole
retinent contemplatum gustantque parcius divinitatis
they-retain the-thing-contemplated and-taste more-sparingly of-the-divinity
notitiam, scientiam futurorum. Ex sedibus quidem, quas
the-notice the-knowledge of-future-things from the-seats indeed which
Tugaton suprema divinitas habitatrix insistit, splendor emicat
Tugaton the-supreme divinity the-inhabitant occupies a-splendor flashes
radiatus, non utique perfunctorius, sed infinibilis et aeternus.
radiated not surely perfunctory but unbounded and eternal
Ea igitur lux inaccessibilis intendentis reverberat oculos,
that therefore light inaccessible of-the-one-straining beats-back the-eyes
aciem praeconfundit, ut quia lumen se defendit a
the-edge confounds so-that because light itself defends from

lumine, splendorem ex se videas. caliginem peperisse.
light the-splendor from itself you-may-see darkness to-have-begotten
Ex splendore igitur vel infinibili vel aeterno alter se
from the-splendor therefore either unbounded or eternal another itself
radius exerebat, ut ex primo secundoque suboriretur et
ray put-forth so-that from the-first and-the-second there-might-arise also
tertius. Qui quidem radii uniformes et claritatis parilitate
a-third which indeed rays uniform and of-clarity in-parity
consimiles cum omnia collustrassent, se rursus sui
alike when all-things they-had-illumined themselves again of-their
fontis liquoribus admiscebant. Illic Urania pariter et Natura
fount with-the-liquors mingled there Urania equally and Nature
cuidam trinae maiestati plurima precum devotatione
to-a-certain threefold majesty with-very-much of-prayers devotion
auspicium propositumque itineris commendarunt. Exinde
the-auspice and-purpose of-the-journey commended thence
promoventes exporrectam aetheris diffusamque planitiem
advancing the-outstretched of-the-ether and-spread plain
comitato vestigio metiuntur. Neque enim in eundo
with-accompanied footstep they-measure nor for in going
Natura sufficeret, nisi solitam ingenitamque celeritatem
Nature would-suffice unless the-wonted and-inborn speed
Urania moderatior inhiberet. Spatiis igitur deductioribus
Urania more-moderate checked spaces therefore more-drawn-out
evolutis eas caeli partes iam linea vicinante contigerant,
unrolled those of-heaven parts now with-the-line neighboring they-had-touched
ubi aether itemque obtusior nec adeo subtilis planetarum
where the-ether and-likewise the-duller nor so subtle of-the-planets
regio participatis sibi qualitatibus inmiscentur. Primo
the-region shared with-each-other qualities are-mingled at-the-first
regionis ingressu de puro ad obtusum, de temperato ad
of-the-region entry from pure to dull from temperate to

frigidum utramque contrarietatis incurrentiam facili Natura
cold each of-contrariety the-onset by-easy Nature
cognitione praesensit. — Eo ex loco multa tamen inferius
knowledge foresensed that from place much yet lower
Oyarses erat Saturnius accusatissimus veteranus, crudelioris
Oyarses was Saturnian most-accused veteran of-crueler
quidem et detestandae malitiae dirisque ac cruentis
indeed and detestable malice and-by-dire and bloody
actibus efferatus. Quotquot illi filios uxor fecundissima
acts made-savage how-many to-him sons the-wife most-fruitful
peperisset, interceptis vitae primordiis recens editos devorabat.
had-borne intercepted of-life the-beginnings newly born he-devoured
Parturienti sedulus excubator non torpuit consideratione,
to-the-one-in-labor attentive a-watcher not he-grew-dull in-consideration
non relanguit misericordia, ut quandoque parceret vel
not he-slackened in-mercy so-that sometimes he-might-spare either
sexui vel decori. Natura senis crudelitatem exhorruit
sex or beauty Nature of-the-old-man the-cruelty shuddered-at
et, ne sacros oculos foedo violaret obtutu, faciem suam
and lest sacred eyes with-foul she-might-violate gaze face her
virginea pavitatione devertit. Fuit seni unum
with-virginal fear she-turned-away there-was to-the-old-man one
malum: unam saevitiam exerceret, si quandoque quem
evil one savagery he-would-practice if ever whom
devoraret abesset. Crudus adhuc nec citra vires emeritus
he-might-devour were-absent raw still nor short-of strength retired
insumpto falcis acumine, quicquid pulcrum, quicquid
taken-up of-the-sickle the-edge whatever beautiful whatever
florigerum, demetebat. Rosas et lilia et cetera, et olerum
flower-bearing he-mowed roses and lilies and the-rest and of-vegetables
genera sicut nasci non sustinet, non sustinet et florere.
the-kinds as to-be-born not he-endures not he-endures also to-flower

Huius spectaculi praefigurabat imagine, quam pestilens, quam
of-this spectacle he-prefigured by-the-image how pestilent how
contrarius immineret humanae soboli mox futurae veneno
contrary he-threatened to-human offspring soon to-be with-the-poison
sui sideris et pernecabili qualitate. Ex contemplatu operum
of-his star and deadly quality from the-contemplation of-his-works
durum licet adiudicet et in posterum, ex eo tamen Natura
hard although she-may-judge and in the-future from that yet Nature
senem credidit venerandum, quod aeternitatis filius Cronos
the-old-man believed venerable because of-eternity the-son Cronos
paterque temporis diceretur. Licet igitur quietem pausamque
and-the-father of-time he-was-called although therefore rest and-pause
via productior postularet, non fuit tamen consilium
the-way longer might-demand not it-was yet the-counsel
illic hospitium collocare, ubi gelidis et pruinosis rigoribus
there lodging to-place where with-icy and frosty stiffnesses
demutata caeli tranquillitas inhorrescit. — Praesumpto
changed of-heaven the-tranquility shudders taken-beforehand
igitur animi robore infecunda Saturni frigora transcurrentes,
therefore of-mind strength the-unfruitful of-Saturn colds running-through
qua mulcebris et salutaris est Jupiter, restiterunt. Huius
where soothing and healthful is Jupiter they-halted of-this
regionis Oyarses adeo praesens, adeo benivolus, ut eum
region Oyarses so present so benevolent that him
Latinitas Iovem nominaret a iuvando. fidesque est quam
Latinity Jove should-name from helping and-faith it-is as
certissima per omnia mundi membra indulgentiarum
most-certain through all of-the-world the-members of-the-indulgences
Iovis beneficia permeare. Amoenitatem circuli blandientis
of-Jove the-benefits to-pass-through the-pleasantness of-the-circle flattering
ingressae levorsum primo Iovis in limine duo dolia
having-entered on-the-left first of-Jove on the-threshold two jars

conspicantur. quorum alterum tristis absinthii, mellis alterum
they-behold of-which the-one of-sad wormwood of-honey the-other
dulcorati. Circumstabant et animae alterutrum vicissim
sweetened stood-around also souls each in-turn
poculum, si quando prodirent in corpora, gustaturae.
the-cup if ever they-should-come-forth into bodies about-to-taste
Ea enim conditione sub Iove vivendum universis, ut
on-that for condition under Jove to-be-lived by-all that
si quando de temporalibus causae delectationis obveniant,
if ever from temporal-things causes of-delight come
obveniant et doloris. In consistorio suo Iupiter regia
come also of-grief in council his Jupiter with-royal
praenitebat maiestate: manum quidem sceptratus dexteram,
shone-forth majesty in-hand indeed sceptered the-right
de sinistra suspenderat momentanam, ad cuius aequilibritatem
from the-left he-had-hung the-balance at whose equilibrium
nunc hominum nunc res superûm pensitaret. Quicquid
now of-men now the-affairs of-the-gods-above he-weighed whatever
igitur statera fidelior iustis ponderibus exaequasset, inperiosi
therefore the-scale more-faithful with-just weights had-made-equal of-imperious
vultus femina Clotho per ordinem successionibus temporum
face a-woman Clotho through order in-successions of-times
explicabat. Ea igitur quod aequatam refixamque rerum seriem
unfolded she therefore because the-equalized and-refixed of-things series
et distribuat et evolvat, tam plenissimae nomen sibi
both she-distributes and unrolls so very-full the-name to-herself
maiestatis insumpsit, ut quicquid spatii lunam interiacet
of-majesty took that whatever of-space the-moon lies-between
et Saturnum, Clothos inperium appelletur. Loco igitur
and Saturn of-Clotho the-empire is-called in-place therefore
evidentiore conpositas Uraniam magnifice sed Naturam
more-evident composed Urania magnificently but Nature

magnificentius rerum novus et infrequens delectavit aspectus.
more-magnificently of-things new and infrequent delighted the-sight
Verumtamen ne novitatibus intuendis morosius indulgerent,
nevertheless lest to-novelties to-be-gazed-at too-lingeringly they-should-indulge
rursus accinguntur itineri et laborem iam initum
again they-are-girded for-the-journey and the-labor now begun
continuatione qua coeperant persequuntur. Martis igitur
with-the-continuation with-which they-had-begun they-pursue of-Mars therefore
ad subteriacentem circulum anfractuosis quidem sed non
to the-underlying circle by-winding indeed but not
adeo distortis lineis propinquantes murmur aquae velut
so twisted lines approaching the-murmur of-water as-if
in abrupta vallium praecipitantis accipiunt. Cumque de
into the-steep of-valleys plunging they-receive and-when from
proximo fideles oculos infixissent, Natura Pyriphlegethontem,
near faithful eyes they-had-fixed Nature Pyriphlegethon
qui Martio demanaret circulo, de rivis liventibus
which from-the-Martian flowed-down circle from streams livid
et sulphureis recognovit. Sed et Pyrois sidus Martium
and sulfurous recognized but also Pyrois the-star Martian
tum forte de Scorpione suo loco consentaneo et nativis
then by-chance from the-Scorpion its place agreeable and by-native
erectus potentiis in quartum signumque septimum minaces
raised powers into the-fourth and-sign seventh threatening
radios intorquebat oportunitatemque quaerebat ex circulo,
rays was-twisting and-the-opportunity was-seeking from the-circle
ut cometa factus sanguineus crinito sidere terribilis
that a-comet made bloody with-haired star terrible
appareret. Suspectam intemperie mansionem dirisque
it-might-appear suspect for-intemperance the-dwelling and-with-dire
vaporibus aestuantem citatis accelerant excursionibus
vapors seething with-quickened they-hasten excursions

transvolare et ad solis vivifici tabernacula deferuntur.
to-fly-across and to of-the-sun life-giving the-tabernacles they-are-borne
— Profecto limes Heliacus, per quem annuo sol
surely the-boundary Heliacal through which annual the-sun
circumfertur excursu, non uniformis erat sed quaternis
is-carried-round course not uniform was but with-fourfold
varietatibus discolorus. Quarta priore circulo more
varieties many-colored the-quarter in-the-former circle in-the-manner
viridantis Aegypti in diversa florum germina novamentis
of-greening Egypt into diverse of-flowers buds with-renewals
vernalibus herbidabat. Secunda contra veris teneritudinem
vernal made-grassy the-second against of-spring the-tenderness
ignitis vaporibus adaestuans et ambusta ariditate sitiebat
with-fiery vapors seething and with-burnt dryness thirsted
aestiva. Porro tertia ex croceo viridique confectam autumnali
summer moreover the-third from saffron and-green made autumnal
maturitate coloris speciem praeferebat. Extrema et ipsa
of-ripeness of-color the-beauty displayed the-last and itself
signorum trium spatiis exporrecta specie tenus fluctuabat
of-signs three in-spaces stretched in-beauty as-far-as fluctuated
instar aquae, quam in concretam glaciem rigor solidasset
like water which into concrete ice the-stiffness had-solidified
hibernus. Utque maioris esset spectaculi una unius
wintry and-that of-greater it-might-be spectacle the-one of-one
excursio totiens alterata, per mutatum quater circulum
course so-often altered through the-changed four-times circle
mutatis quater vultibus ferebatur. De puero conpubescens
with-changed four-times faces was-borne from a-boy coming-to-puberty
in iuvenem, de iuvene virum, de viro senem induerat
into a-youth from a-youth a-man from a-man an-old-man he-had-put-on
canis intermiscentibus albicantem. Eas igitur varietatis
with-gray-hairs intermingling whitening those therefore of-variety

species alternabat per inflexum obliquumque signiferum
forms he-alternated through the-bent and-oblique sign-bearer
altis, pressis et mediis sol itineribus circumvectus. Inter
on-high low and middle the-sun journeys carried-round among
Oyarsas geniosque caelestes, quos aeterna sapientia mundano
the-Oyarses and-the-geniuses heavenly whom eternal wisdom to-the-worldly
vel decori vel regimini deputavit, sol illustrior lumine,
either beauty or government assigned the-sun more-illustrious in-light
praesentior viribus, augustior maiestate, mens mundi, rerum
more-present in-powers more-august in-majesty the-mind of-the-world of-things
fomes sensificus, virtus siderum mundanusque oculus tam
the-tinder sense-making the-virtue of-the-stars and-the-worldly eye as-much
splendoris quam caloris inmensitate perfuderat universa.
of-splendor as of-heat with-immensity had-suffused all-things
Instrumenta deo familiaria arcus et cithara de loco
the-instruments to-the-god familiar the-bow and the-cithara from the-place
sibi proximo dependebant, ut si quando iracundus
to-himself nearest hung so-that if ever angry
armaretur in pharetra, tranquillus et placidus fidibus
he-were-armed with the-quiver tranquil and placid on-the-strings
insonaret. Veris fructus persona deus venerabili Phaetonque
he-might-sound of-spring the-fruits in-person a-god venerable and-Phaethon
innoxius, uterque Solis filius. Psyche, Celeritas, ambae
harmless each of-the-Sun a-son Psyche Speed both
proles Apollinea. De dextra iuvenes, de sinistra virgines
offspring Apollonian on the-right the-youths on the-left the-maidens
currus luciferos ambiebant. Psyche de paterna lampade
the-chariots light-bearing surrounded Psyche from the-paternal lamp
quos in caelum terramque diffunderet igniculos insumebat.
which into heaven and-earth she-might-spread little-fires took-up
Celeritas solis itus perpetuo persecuta motus temporis
Speed of-the-sun the-goings perpetually having-followed the-motions of-time

hactenus ordinabat, ut diei substantiam unius efficeret
thus-far ordered that of-the-day the-substance one should-make
semel facta conversio firmamenti, mensurna spatia lustris
once made the-revolution of-the-firmament the-monthly spaces by-lustrations
lunaribus conplerentur, ex numero mensium orbes annorum,
lunar should-be-filled from the-number of-months the-orbs of-years
ex annorum multitudine texeretur series saeculorum.
from of-years the-multitude should-be-woven the-series of-ages
Hic igitur Urania proprii speciem recognoscens officii nisi
here therefore Urania of-her-own the-form recognizing office unless
proposito moras innecteret, cum cognatis virginibus voluntaria
to-the-purpose delays she-should-tie with the-kindred maidens willingly
resideret. Verumtamen quia circa solis admirationem
would-sit nevertheless because around of-the-sun the-admiration
spectaculo steterant longiore, amoenus Lucifer communisque
at-the-spectacle they-had-stood longer the-pleasant Lucifer and-the-common
Cyllenius sine morae dispendio Natura suggerit excurrantur.
Cyllenian without of-delay loss Nature suggests be-run-through
Intrant igitur. neque enim fas erat devertere Mercurii
they-enter therefore nor for right was-it to-turn-aside of-Mercury
Venerisque circulos ad se invicem et ad solem perplexius
and-of-Venus the-circles to themselves mutually and to the-sun more-intricately
intricatos. Et nisi conmissuras nodosque intersecationum
entangled and unless the-joinings and-the-knots of-the-intersections
Urania intentior deprehendisset, viarum ambagibus ad solem
Urania more-attentive had-detected of-the-ways by-the-windings to the-sun
unde venerant ferebantur. De contiguo proximoque
whence they-had-come they-would-have-been-borne from contiguous and-near
Mercurius solaris orbitae circumcursor ab eadem quam
Mercury of-the-solar orbit the-runner-around by the-same which
praevenit praevenitur et pro lege circuli reportantis
he-precedes is-preceded and according-to the-law of-the-circle carrying-back

nunc supra solem promovet nunc inferior delitescit. Communis
now above the-sun he-advances now lower he-lies-hid the-common
ambiguusque Cyllenius in rebus quas siderea claritate convertit
and-ambiguous Cyllenian in things which with-starry brightness he-turns
venientem de moribus malitiam non ostendit, sed sodalis
coming from manners malice not he-shows but of-a-companion
eum societas vel iustificat vel corrumpit: fervori Martio
him fellowship either justifies or corrupts to-the-heat Martian
vel Iovis indulgentiae copulatus de proprietate participis
or of-Jove to-the-indulgence coupled from the-property of-the-partner
suam constituit actionem. Epicoenum sexusque promiscui in
his he-constitutes action epicene and-of-sex promiscuous in
communi signoque bicorpore hermaphroditos facere consuevit.
common and-in-sign double-bodied hermaphrodites to-make he-is-wont
Huic igitur deo virga levis in manibus, pes alatus expeditus
to-this therefore god a-rod light in hands a-foot winged ready
accinctus. quippe qui deorum interpretis legatique
girded indeed he-who of-the-gods of-interpreter and-of-ambassador
muneribus fungebatur. Porro Venus et ipsa Mercurii
the-offices performed moreover Venus also herself of-Mercury
solisque lineas certis in partibus attingendo utriusque
and-of-the-sun the-lines fixed in parts touching of-each
circuitus amplitudine circumcludit. Mediam inter humectum
of-the-circuit with-the-breadth encloses the-middle between the-moist
calidumque temperiem consecuta naturae suae beneficio
and-the-hot temperance having-attained of-nature her by-the-benefit
germinantium fetus provehit et publica rerum semina
of-the-germinating the-offspring she-advances and the-public of-things seeds
genialibus adiuvat incrementis. Benivolarum quoque stellarum
with-genial helps increases of-benevolent also stars
superadiuta testimoniis nativitates quas aspicit indulgentiori
helped-further by-the-testimonies the-nativities which she-beholds with-more-indulgent

felicitate conponit. Ex Venerio sidere credit astrologus
felicity she-composes from the-Venereal star believes the-astrologer
proveniat incitatum, quicquid humanis desideriis obrepserit
may-come incited whatever on-human desires shall-have-crept
voluptatum. Vultus quidem Veneris perlucidus ad gratiam
of-pleasures the-face indeed of-Venus very-clear for the-grace
inspectoris. Gestamen eius facula nunc suffumigans nunc
of-the-beholder the-bearing her a-little-torch now smoking now
accensa. Sinistro super ab ubere Cupido parvulus dependebat.
kindled the-left above from breast Cupid little hung
Inter circulos igitur nunc dividuos nunc altrinsecus limitantes
among the-circles therefore now divided now on-each-side bounding
Urania, Natura circumspectis itineribus ad vacuum evolutae
Urania Nature looked-around the-journeys to the-void unrolled
de conplexu quem viderant colloquuntur. Quia igitur in
from the-embrace which they-had-seen they-converse because therefore into
depressum citimumque lunae circulum via declivior
the-lowered and-nearest of-the-moon circle the-way more-sloping
et pronior deferebat, longa licet non sentitur excursio.
and more-headlong bore long although not is-felt the-course
Iter promovent nescientes deveniunt quo intenderant
the-journey they-advance unaware they-arrive whither they-had-aimed
citius expectato. — Erat limes aëris aetherisque
more-quickly than-expected there-was the-boundary of-air and-of-ether
interius, qui lunae mediantis obiectu naturam
more-inner which of-the-moon mediating by-the-interposition the-nature
regionum disparabat alterutram. Supra quies intermina,
of-the-regions separated each above rest endless
serenum perpetuum, tranquillitas aetheris inconcussa. Unde
serenity perpetual the-tranquility of-the-ether unshaken whence
superna, quia non ad aliud et ad aliud momento
the-supernal-things because not to other and to other in-a-moment

mutationis emigrant, eo ab incolumitate et decore
of-change they-migrate thereby from safety and from-beauty
proprio nullatenus alterantur. Ea quidem in parte caeli quia
their-own in-no-way are-altered that indeed in the-part of-heaven because
natura est invariabilis, mulcebris et quieta, sollers Graecia
the-nature is invariable soothing and quiet skillful Greece
campos consentit Elysios et felices animas, alma sacrata et
the-fields agrees-to-call Elysian and happy souls kindly hallowed and
numquam desitura lucis amoenitate vestiri. Infra aëris
never about-to-cease of-light by-the-pleasantness to-be-clothed below of-the-air
qualitas turbidior infunditur, cuius mutabilis convertitur
the-quality more-turbid is-poured whose changeable is-turned
species, quotiens expositas passionibus materias contrarietas
the-beauty as-often-as exposed to-passions materials the-contrariety
accidentium interpellat. Unde homines quia locum incolunt
of-accidents disturbs whence men because a-place they-inhabit
inquietum tumultus instar veteris, motus perturbationum
unquiet of-the-tumult in-the-likeness old the-motions of-disturbances
necesse est experiri. Quippe quae caelo sideribusque
necessary it-is to-experience indeed what from-heaven and-the-stars
decesserat potentius expurgata, in inferioribus remansit ad
had-departed more-powerfully purged in the-lower-things remained for
plurimum silvae necessitas influentis. Luna igitur divisorem
the-most of-matter the-necessity of-the-inflowing the-moon therefore the-divider
et mediastinum limitem intercurrens feculentae quidem
and middle boundary running-between of-dregs indeed
et reliquorum conparatione siderum corpulentiae grossioris
and of-the-remaining in-comparison stars of-bodiliness coarser
divinas et inmortales vivacitates ignium pascens aethericon
the-divine and immortal vivacities of-the-fires feeding the-ethericon
etiam, quae crescendi natura est, inferioribus subministrat.
also which of-growing the-nature is to-the-lower-things supplies

Cuius corpus lucidum et solaris cui resplendet luminis
whose body shining and of-the-solar by-which it-shines-again light
redditivum ordinatis semper et eisdem invectionibus et
restoring by-ordered always and the-same courses both
solvitur et temperatur. Unde quia ex alieno lumine lumen
is-loosed and is-tempered whence because from another's light light
efficitur, planetam solis eam Ptolomaeus Memphiticus
is-made planet of-the-sun her Ptolemy of-Memphis
appellavit. Ad haec sicut maris excrescentias et sollicitat
called to these-things as of-the-sea the-swellings both it-stirs
et reponit, sic terrenis substantiis quanto vicinior, tanto
and replaces so to-earthly substances by-as-much-as nearer by-so-much
potentior invenitur. Itum reditumque per eadem signa
more-powerful it-is-found the-going and-returning through the-same signs
assidua et infatigabili velocitate convertens in res et fata
with-constant and unwearied speed turning on things and the-fates
hominum vim praesentissimam vendicavit. Unum idemque
of-men force the-most-present has-claimed one and-the-same
numen pro diversitate potentiae et officii nunc Lucinam
divinity for the-diversity of-power and of-office now Lucina
in lampade, nunc venatricem in pharetra, nunc reginam
with the-lamp now the-huntress with the-quiver now the-queen
Tartaream sertato capite praeferebat.
Tartarean with-garlanded head displayed

Their labor half done, the goddesses have passed the seven planets and their houses: Saturn's sickle, Mars helmeted, Jupiter between, the sun, the moon, and Mercury and Venus. They admire what the profound mind fixed in heaven: the colures, parallels, poles, slanting zodiac, galaxy, the sun's bounded way and unequal light, the equinox, the moon that moves earthly bodies and the seas, and the world's beautiful machine. The stars behave worse as they near the lower pole, and all under the turbid sky is to be feared; there Nature halts.

Exhaustus pro parte labor, superata viarum
Exhausted for the-part the-labor, overcome of-the-ways
ardua iam poterant exhilarasse deas.
the-steep-places now could to-have-cheered the-goddesses.
In sphaeris titulata suis septena planetum
In spheres titled their the-seven of-the-planets
corpora transierant sidereasque domos.
bodies they-had-passed and-the-starry houses.
Sermo viae falx curva senis, galeata cruenti
The-talk of-the-way the-sickle curved of-the-old-man, helmeted of-the-bloody
militis effigies. inter utrumque Iovis
soldier the-image. between both of-Jove
mundanum sol, luna iubar. sub utroque ligati
worldly the-sun, the-moon the-radiance. under each bound
Mercurius Veneri Mercurioque Venus.
Mercury to-Venus and-to-Mercury Venus.
Mirari libet in caelo stabilita profundae
To-marvel it-pleases in heaven the-things-established of-the-profound
mentis et argutum primipotentis opus.
mind and the-subtle of-the-first-powerful work.

Quo iacent tractu caeli cinctura coluri
In-what lie tract of-heaven the-girdle the-colures
vincla paralleli robur uterque polus.
the-bonds the-parallels the-strength each pole.
Signifer obtortus neque caelo recta galaxe,
The-sign-bearer twisted nor to-heaven straight the-galaxy,
qualiter inflexi dispositique loco.
how bent and-disposed in-place.
Quod tropicis contenta suis via solis et ultra
That by-the-tropics content its the-way of-the-sun and beyond
legitimos fines expatiata nihil.
lawful bounds having-wandered nothing.
Quod neque perlustret aequali lumine terras,
That neither it-surveys with-equal light the-lands,
quas super obtorto limite ducit iter.
which over with-twisted limit it-leads the-journey.
Et quod Phrixeus aries nocturna diurnis
And that the-Phrixean ram the-nocturnal with-the-diurnal
tempora iustificat aequidiemque facit.
times justifies and-the-equinox makes.
Quod tenebras abolere die rebusque colorem
That the-darkness to-abolish by-day and-to-things color
et caelo speciem reddere solis opus.
and to-heaven beauty to-render of-the-sun the-work.
Quod consectatrix solisque pedissequa luna
That the-pursuer and-of-the-sun the-follower the-moon
sic terrena movet corpora, sicut aquas.
so earthly moves bodies, as waters.
Artificem testata suum pulcherrima rerum
The-artificer having-witnessed its most-beautiful of-things

machina de forma materiaque placet.
the-machine from form and-matter pleases.
Quod meliore polo melius morata relinquunt
That from-the-better pole better behaved leave
sidera, paulatim degenerante loco:
the-stars, gradually degenerating the-place:
defectus fluxusque sui ratione timendum,
of-defect and-flux its by-reason to-be-feared,
quicquid sub caelo turbidiore iacet.
whatever under heaven more-turbid lies.
Hac igitur regione poli Natura resistens
In-this therefore region of-the-pole Nature halting
fixit ad aspectus lumina certa novos.
fixed for sights the-lights fixed new.

VII · THE ORDERS OF SPIRITS

On the moon's boundary, the navel of the golden chain, a host of spirits meets them, and Urania explains. Heaven, ether, air, and earth each have their gods and angels; God, hidden, is known by his works. Near him the fiery orders enjoy his vision; below the sun others serve as messengers between God and man, among them each man's guardian genius. In the upper air dwell the spirits of calm minds and a second genius that warns by omen and dream; in the turbid air the evil spirits, permitted to punish. On earth the Silvani, Pans, and Nereids live long, and Summanus, Pluto, rules from the moon down.

In lunari enim limite, ubi aureae homini quasi medietas
in the-lunar for boundary where of-the-golden of-Homer as-if the-middle
est catenae, superioris inferiorisque mundi videlicet umbilicus,
is chain of-the-higher and-lower world namely the-navel
spirituum numerus ad milia circumfusus populosae more
of-spirits a-number to thousands poured-round in-the-manner of-a-populous

civitatis laetabundus occurrit. Ad quorum multitudinem
city joyful meets-them at whose multitude
formasque dissimiles cum defixis Natura irrevocatisque
and-forms dissimilar when fixed Nature and-unrecalled
luminibus inhaereret: Nosce, inquit Urania. neque enim
with-eyes clung know says Urania nor for
conveniens est, ut Natura dubitet, rerum prudentior indagatrix.
fitting is-it that Nature doubt of-things more-prudent the-searcher
Nosce, inquam, o Natura, qui spiritus et quae eorum
know I-say O Nature what spirits and what of-them
differentia quantisque locorum distinctionibus supremae
the-difference and-by-how-great of-places distinctions to-the-supreme
serviant potestati. — Caelum, aether, aer, tellus, quaterna
they-serve power heaven ether air earth fourfold
quidem regio universam mundi continentiam circumcludunt.
indeed the-region the-whole of-the-world containment enclose
Caelum simplex est una eademque quantitate continuum nec
heaven simple is by-one and-the-same quantity continuous nor
qualitatibus disparatum. Binam aetheris, binam item aëris
by-qualities separated twofold of-the-ether twofold likewise of-the-air
trinamque telluris partitionem cognoveris. Suum numen,
and-threefold of-the-earth the-division you-shall-have-known their-own divinity
suos habent angelos. et principaliter singuli et subdivisio
their-own they-have angels and principally each-one and the-subdivision
singulorum. Caelum ipsum Deo plenum est. Neque enim
of-each heaven itself of-God full is nor for
credibile est, quod deiectioribus elementis, terrae sordidae,
credible is-it that to-more-cast-down elements to-the-earth filthy
aëri turbulento sancta et incommutabilis divinitas suarum
to-the-air turbulent holy and unchangeable the-divinity of-its
affixerit sedium mansionem. Posteriora et minora se omnia
fixed seats the-dwelling the-later-things and lesser itself all

de loco celsitudinis Deus dispositor intuetur. Divinae
from the-place of-loftiness God the-disposer beholds of-the-divine
licet maiestate caliginis abscondatur incognitus, de suorum
although by-the-majesty of-darkness he-be-hidden unknown from of-his
vestigiis operum perspicuus innotescit. Eius opera angeli,
the-traces works perspicuous he-becomes-known his works the-angels
quos hactenus ordinavit, ut iuxta rationem continui
whom thus-far he-ordered that according-to the-reason of-a-continuum
conpetentis copularet ad invicem primos cum mediis,
fitting he-might-couple to each-other the-first with the-middle
medioximos cum extremis. — Sua caelo animalia, ignes
the-middlemost with the-extreme its to-heaven animals the-fires
siderei. Huius generis animal rationale quidem nec morte
starry of-this kind the-animal rational indeed neither by-death
dissolvitur nec afficitur passione. Extimum telluris globum
is-dissolved nor is-affected by-passion the-outermost of-the-earth ball
sapiens genus homo, quem pergimus fabricatum, digno
the-wise kind man whom we-are-going to-fashion with-worthy
possederit incolatu. Porro sedem mundi mediam genus
shall-have-possessed inhabitation moreover the-seat of-the-world middle a-kind
insistit tertium de extremorum proprietate vel participatione
occupies third from of-the-extremes the-property or participation
confectum. Participat enim angelicae creationis numerus
made it-participates for of-the-angelic creation the-number
cum siderum divinitate, quod non moritur. participat cum
with of-the-stars the-divinity in-that not it-dies it-participates with
homine, quod passionum affectibus incitatur. — In sublimiori
man in-that of-passions by-affections it-is-incited in the-loftier
igitur fastigio, si quod caelo sublimius, tabernaculum
therefore summit if any than-heaven loftier tabernacle
Tugaton suprema divinitas collocavit. Quem circumsistunt
Tugaton the-supreme divinity placed whom surround

obeuntque vicinius agmina ignitae flammantisque naturae
and-go-round more-nearly the-hosts of-fiery and-flaming nature
perlucida, expyr species et creata pariter et vocata. Ea
very-clear fireless form both created equally and called it
propter infatigabilem et perpetuam ad Deum conversionem
on-account-of the-unwearied and perpetual to God turning
membra vel divinitatis partes specie similitudinis aestimatur.
members or of-the-divinity parts in-the-form of-likeness it-is-reckoned
Non enim verum est quippiam in divinitate dividuum. Illi
not for true it-is anything in the-divinity divided they
ergo ex proximitate Deo convertuntur plurimum et de
therefore from nearness to-God are-turned very-much and from
mente eius excipiunt futurorum arcana, quae in fatum
the-mind his receive of-future-things the-secrets which into the-fate
mundi publicum per inferiores mundi species ineffugibili
of-the-world public through the-lower of-the-world species with-inescapable
necessitate constituunt proventura. Qui quia aeternae
necessity they-constitute about-to-come who because of-eternal
beatitudinis visione perfruuntur, ab omni distrahentis curae
beatitude in-the-vision enjoy from every of-distracting care
sollicitudine feriati in pace Dei quae omnem sensum
solicitude on-holiday in the-peace of-God which all sense
superat conquiescunt. Ab orta sphaera igitur firmamenti
surpasses they-rest from the-risen sphere therefore of-the-firmament
principiisque aetheris purioris adusque solem huius modi
and-the-beginnings of-the-ether purer as-far-as the-sun of-this sort
pura, prudens et ministra Deo legio continetur. — Abhinc
pure prudent and ministering to-God a-legion is-contained from-here
linea continuationis ad lunam qui interiacent alii
by-the-line of-continuation to the-moon those-who lie-between others
minoratione quadam et luminis et numinis, tantum a
by-a-lessening certain both of-light and of-divinity so-much from

superiorum maiestate degenerant, quantum et localiter
of-the-higher the-majesty degenerate as-much-as also in-place
infimantur. Verumtamen huius ordinis species intelligentia,
they-are-lowered nevertheless of-this order the-species intelligence
memoria, utraque felici oculorum intuitu adeo subtili, adeo
memory each with-happy of-the-eyes gaze so subtle so
penetrabili, ut animae pervadens latebras concepta pectoris
penetrating that of-the-soul pervading the-hiding-places the-conceived of-the-breast
deprehendat arcana. Quorum ita benivola, ita communis est
it-detects secrets whose so benevolent so common is
servitus, ut hominis indigentias ad Deum, indulgentiarum
the-service that of-man the-needs to God of-the-indulgences
Dei beneficia ad hominem reportantes et obsequium
of-God the-benefits to man carrying-back both obedience
caelo et terrenis diligentiam studeant inpertiri. Unde
to-heaven and to-earthly-things diligence they-strive to-impart whence
angelus officii nomen est, non naturae. Cum igitur homo
angel of-office the-name is not of-nature when therefore man
condictante quidem providentia novum figmentum, nova fuerit
dictating-together indeed providence a-new fiction a-new has-been
creatura, de clementissimo et secundario spirituum ordine
creature from the-most-clement and secondary of-spirits order
deligendus est genius in eius custodiam deputatus. Cuius
to-be-chosen is a-genius into his guardianship assigned whose
tam ingenita, tam refixa benignitas, ut ex odio malitiae
so inborn so fixed benignity that from hatred of-malice
displicentis pollutae fugiat conversantem. et cum quid
displeasing polluted it-flees the-one-dwelling and when anything
virtutis agendum insumitur, sacris per inspirationem mentibus
of-virtue to-be-done is-undertaken to-sacred by inspiration minds
assolet interesse. — In sublunari aëre pars superior, pars
it-is-wont to-be-present in the-sublunar air part the-upper part

inferior potius qualitatibus, quam spatiis localibus disparatur.
the-lower rather by-qualities than by-spaces local is-separated
Cuius primae partes tenuiores et aliquatenus vaporatae, quia
whose first parts thinner and somewhat vaporous because
ignitis contiguisque aetheris affinitatibus attingantur, quantum
by-fiery and-contiguous of-the-ether affinities they-are-touched as-much-as
parva magnis, quantum possibile rapidis pigriora contingi.
small-things by-great as-much-as possible by-swift slower-things to-be-touched
Ea igitur spirituum distinctio, quae in aëre mansitat sed
that therefore of-spirits the-distinction which in air dwells but
sereno, tranquillas mentes contrahunt, quia cohabitant in
in-serene tranquil minds draw because they-cohabit in
tranquillo. Ex istorum quoque numero secundus est genius,
the-tranquil of those also the-number second is the-genius
qui de nascendi principiis homini copulatus vitanda
who from of-being-born the-beginnings to-man coupled the-to-be-avoided
illi discrimina vel mentis praesagio vel soporis imagine
for-him perils either of-the-mind by-presage or of-sleep by-image
vel prodigioso rerum spectaculo configurat. Horum quidem
or by-prodigious of-things spectacle shapes of-these indeed
non adeo sincera, non usque quaque simplex est divinitas,
not so sincere not as-far everywhere simple is the-divinity
verum corpore sed aethereo circumplexa. Ex aetheris namque
but by-a-body but ethereal encompassed from of-the-ether for
serenitate et liquore aëris defecatam opifex puritatem
the-serenity and the-liquor of-the-air refined the-maker the-purity
excepit, unde divinas extrinsecus animas materiis ut ita
took whence divine outwardly souls to-materials as so
dixerim simplicibus illigavit. Cum corpore igitur velut
I-may-say simple he-bound with body therefore as-if
incorporeos subtiliores inferis, sed superis grossiores
bodiless more-subtle than-the-lower but than-the-higher grosser

inbecilla non sufficit humanitas intueri. — Ex medio porro
weak not suffices humanity to-behold from the-middle moreover
aëris inferius turbulenti spiritales nequitiae circumcursant
of-the-air below of-the-turbulent spiritual wickednesses run-about
inperiique satellites durioris. Quippe terrena non affici
and-of-empire satellites harsher indeed by-earthly not to-be-affected
non possunt illuvie, qui vicinos terrae limites
not can by-filth those-who the-neighboring of-the-earth borders
intercurrunt. Summa Dei diligentia minus defectiusque
run-between by-the-highest of-God diligence less and-more-defectively
purgati ab antiqua silvae malitia angustissima brevique linea
purged from the-ancient of-matter malice by-a-very-narrow and-short line
recesserunt. Quia igitur in malignitate et nocendi studio
they-have-withdrawn because therefore in malignity and of-harming in-zeal
perseverant, divino plerumque iudicio potestatem accipiunt,
they-persevere by-divine mostly judgment power they-receive
ut tormentis afficiant sceleribus inquinatos. Plerumque ex
that with-torments they-may-affect by-crimes the-defiled mostly from
arbitrio ultroneas inferunt laesiones. Saepe per suggestionem
choice voluntary they-inflict injuries often through suggestion
tacitis mentibus vel cogitationibus invisibiles illabuntur.
on-silent minds or thoughts invisible they-glide-in
assumpto saepe corpore formas umbraticas induuntur. Primos
taken often a-body forms shadowy they-put-on the-first
igitur spirituum praesules, medioximos interpretes, extremos
therefore of-spirits the-presidents the-middlemost the-interpreters the-extreme
angelos dixerim desertores. — Telluros qui terram incolunt
the-angels I-would-call deserters the-Tellurians who the-earth inhabit
sic habeto. Ubi terra delectabilior nunc herboso cacumine
so hold where the-earth more-delightful now with-grassy summit
iugoque montium picturato nunc fluviis hilarescit nunc
and-ridge of-mountains painted now with-rivers grows-merry now

silvarum viridate vestitur, illic Silvani, Panes et Nerei
of-woods with-the-greenness is-clothed there the-Silvani Pans and Nereids
innocua conversatione aetatis evolvunt tempora longioris.
in-innocent converse of-age unroll the-times longer
Elementali quadam puritate conpositi sero tamen obeunt
by-elemental a-certain purity composed late yet they-die
in tempore dissolvendi. A principiis igitur aëris adusque
in time of-being-dissolved from the-beginnings therefore of-the-air as-far-as
terrae superficiem contingens praecipuus est Oyarses
of-the-earth the-surface touching principal is Oyarses
Plutonius dixerim vel Summanus, quia summus manium a
Plutonian I-would-call or Summanus because highest of-the-shades from
lunari iam circulo inperii regnique sui latitudines ordiatur.
the-lunar already circle of-empire and-of-kingdom his the-breadths begins
Porro numen, cuius potestas est in aëre, maiestatis auctoritate
moreover the-divinity whose power is in the-air of-majesty by-authority
apud conscientiam tuam nolo sordeat aut vilescat. Aer
with conscience your I-do-not-wish it-be-sordid or grow-cheap the-air
namque spirandi est organum et sine aëris beneficio rerum
for of-breathing is the-organ and without of-the-air benefit of-things
incolumitas non subsistit. Haec est ergo turba, circumfusam
the-safety not subsists this is therefore the-crowd poured-round
quam aspicis, quae super subterque lunam stationem suam
which you-see which above and-below the-moon station its
non deserit et deputati propositum operis non abrumpit.
not deserts and of-the-assigned the-purpose work not breaks-off

Urania bids the keen mind see the world's form and how the elements interlace: how Noys ordered the heap, what binds extremes to means, the stars' motions and powers, the zodiac, the planets' natures, the seasons and the winds, Jove descending into his spouse's bosom, Ceres finding her daughter, the birth of birds and fishes. It will see what proportion binds the soul to the members, how the simple soul passes into otherness and lies imprisoned in the body, and will return to the stars if it is wise. Death takes form, not being; philosophy distinguishes the just from the unjust and the false from the true.

Perspice mente sagax, quae mundi forma quibusque
Look-through with-mind keen, what of-the-world the-form and-by-what
internexa sibi sint elementa modis.
interlaced to-each-other be the-elements ways.
Quo studio Noys alma rudem digessit acervum,
With-what zeal Noys kindly the-rough arranged heap,
ut stabilem teneant contingantque fidem.
that stable they-may-hold and-may-touch faith.
Quid mediis extrema liget, quid foedera iungat,
What to-the-middle the-extremes binds, what the-covenants joins,
quid caelum moveat quidve moretur humum.
what heaven moves or-what delays the-ground.
Astrorum motus et quae sit cuique potestas
Of-the-stars the-motions and what be to-each power
ortus et occasus, puncta gradus numeri.
rising and setting, points degrees numbers.
Cur aplanon contra septenos inpetus orbes
Why the-aplanes against the-seven the-impulses orbs
volvat et anfractus per sua signa vagos.
rolls and the-windings through its signs wandering.

Cur Veneris sint blanditiae, cur proelia Martis,
Why of-Venus be the-blandishments, why the-battles of-Mars,
frigora Saturni temperiesque Iovis.
the-colds of-Saturn and-the-temperance of-Jove.
Quae solis Mercuriique lunaeque potestas,
What of-the-sun and-of-Mercury and-of-the-moon the-power,
et qua discurrant signa gradusque mora.
and with-what may-run-about the-signs and-the-degrees delay.
Quod si praetemptas numeros, si consulis artem
That if you-try-beforehand numbers, if you-consult the-art
quid facies series detve negetve probat.
what the-face the-series whether-it-give or-deny proves.
Cur confringat hiems, ut laxet torreat aestas
Why may-shatter winter, as may-loosen may-scorch summer
autumnique metant tempora, mente vides.
and-of-autumn may-reap the-times, with-mind you-see.
Cur gelidus boreas mollisve favonius alter
Why cold Boreas or-soft Favonius the-other
floribus exspoliet, vestiat alter humum.
of-flowers may-strip, may-clothe the-other the-ground.
Coniugis in gremium Iove descendente movetur
Of-the-spouse into the-bosom Jove descending is-moved
mundus et in partum urgeat omnis humum.
the-world and into birth may-urge all the-ground.
Inveniatque Ceres quaesitam cum face prolem,
And-may-find Ceres sought with the-torch the-offspring,
et proserpendo proferat illa caput.
and by-creeping-forth may-bring-forth she the-head.
In silvis volucres, pisces generantur in undis,
In the-woods birds, fishes are-generated in the-waves,

floreat omnis ager, floreat omne nemus.
may-flower every field, may-flower every grove.
Quae membris animam numeri proportio iungat,
What to-the-members the-soul of-number proportion joins,
ut res dissimiles uniat unus amor.
that things dissimilar may-unite one love.
Cum terrena caro, cum sit mens ignea cumque
When earthly the-flesh, when be the-mind fiery and-when
haec gravis illa movens, haec hebes illa sagax.
this heavy that moving, this dull that keen.
Simplicitas animae sic transit in alteritatem
The-simplicity of-the-soul so passes into otherness
sed quae conpedibus, quae carcere clausa tenetur
but which by-fetters, which by-prison closed is-held
et quia corporea mole sepulta iacet.
and because by-bodily mass buried it-lies.
Ad natale iubar, ad regna paterna redibit,
To native radiance, to kingdoms paternal it-shall-return,
si sapiat, si non sub iuga carnis eat.
if it-be-wise, if not under the-yokes of-flesh it-go.
Quid morti licitum, quae mortis causa, quis amor,
What to-death is-permitted, what of-death the-cause, what love,
altius evolvens philosophando vide.
more-deeply unrolling by-philosophizing see.
Quo trahit inperio sorbetque voragine, quicquid
By-what it-drags command and-swallows with-the-abyss, whatever
aura levat, tellus sustinet, aequor alit.
the-breeze lifts, the-earth sustains, the-sea nourishes.
Si tamen inspiciat quatuor mens consequa veri,
If yet it-look-into the-four the-mind follower of-truth,

rem privat forma, non rapit esse rei.
a-thing deprives of-form, not it-seizes the-being of-the-thing.
Res eadem subiecta manet, sed forma vagatur,
The-thing same subject remains, but the-form wanders,
atque rei nomen dat nova forma novum.
and of-the-thing the-name gives new form new.
Forma fluit, manet esse rei mortisque potestas
The-form flows, remains the-being of-the-thing and-of-death the-power
nil perimit, sed res dissociat socias
nothing destroys, but things dissociates allied
quid per se placeat, quae sint aliunde petenda,
what through itself may-please, which be from-elsewhere to-be-sought,
quid deceat, quid non, philosophando vide.
what may-befit, what not, by-philosophizing see.
Iniustum iusto flore discernere verum
The-unjust from-the-just the-false to-distinguish the-true
sedula provideas et ratione probes.
diligent you-may-foresee and by-reason may-prove.

They come down through the stormy air, which astonishes Urania, and seek Granusion, a hidden eastern place of perpetual spring, full of healing herbs and spices, which bloomed anew at Nature's coming; a clear stream winds through it under a sheltering wood. There they find Physis with her daughters Theorica and Practica, studying the origins and powers of all natures, Aristotle's categories, the complexions of animals, diseases, and remedies from herbs, metals, stones, and even poisons, and dreaming of man's making. Urania's ray shows her coming; they greet and kiss. Then Noys appears and calls for silence.

Ventum erat inter colloquendum, ubi erat inferior
come it-had-been during conversing where was the-lower
Aeoliis fratribus regio decertata nunc rigescens nunc
by-the-Aeolian brothers region fought-over now stiffening now
adaestuans, verberata saepe grandinibus collisis, saepe nubibus
seething beaten often by-hailstones dashed often by-clouds
intonata. De cuius inaequalitate Urania constupuit, quae nihil
thundered-at at whose inequality Urania was-astounded who to-nothing
insueverat in diversa traducibile vel discrepans a tranquillo.
had-grown-used into diverse transferable or discordant from the-tranquil
Videt lubricam elementi substantiam ad omnes contrarietatis
she-sees the-slippery of-the-element substance to all of-contrariety
incurrentias convertibili qualitate mutari: nunc offendi
the-onsets with-convertible quality to-be-changed now to-be-offended
pluviis ex Oceano conparatis, nunc densari nebulis quas
by-rains from the-Ocean gathered now to-be-thickened by-mists which
terra parturit crassiores. Quae quidem omnia quantum
the-earth brings-forth thicker which indeed all-things as-much-as
obvia consuetudini, tantum aegra animo, tantum contraria
contrary to-custom so-much painful to-the-mind so-much contrary
visioni. Illis innatam regionibus inconstantiam abhorrentes
to-sight to-those inborn regions the-inconstancy shrinking-from

elementorum excursis interstitiis iam florentis terrae gremio
of-the-elements traversed the-intervals now of-flowering earth in-the-bosom
consistere contendebant. — Granusion locus est eoum ad
to-stand-together they-strove Granusion a-place is eastern toward
cardinem secretior in reducto. Is quidem de recentis
the-hinge more-secluded in a-withdrawn-spot it indeed from of-the-recent
puerique solis teneritudine feliciorem aëris temperiem consecutus
and-boyish sun the-tenderness a-happier of-air temperance having-attained
et virescit ad gramen et germinat ad fecunditatem.
both grows-green toward grass and buds toward fruitfulness
Nomen loco Granusion, quia graminum diversitatibus
the-name for-the-place Granusion because of-grasses with-diversities
perpetuo conpubescit. Quicquid occurrit morbis, quicquid
perpetually it-grows-up whatever counters diseases whatever
sanitatem conciliat, quicquid deliciosos voluptate sensus irritat,
health procures whatever luxurious with-pleasure the-senses provokes
plantas, herbas, odoramenta, species in diversa mortalium
plants herbs fragrances spices into diverse of-mortals
commoda sinus abditus subministrat. Haec in mundo sola est,
advantages the-bay hidden supplies this in the-world alone is
ut opinor, excepta particula, quae de elementorum intensione
as I-think excepted the-particle which of of-the-elements the-intensity
nihil in se suscipiens plenam consummatamque temperiem
nothing into itself receiving full and-consummate temperance
adaptata est confiteri. Haec ver habet perpetuum, brumas,
fitted is to-confess this spring has perpetual winters
aestates, autumnos inaequales clementiori caelo supposita.
summers autumns unequal to-milder heaven placed-under
sed quod verius est munere divinitatis ignorat. Eo
but what more-truly is by-the-gift of-divinity it-knows-not thither
igitur, quia hisdem in locis Physin reperiendam existimat,
therefore because the-same in places Physis to-be-found she-reckons

Natura suggerit devertendum. Locus utique suapte perspicuus
Nature suggests to-be-turned-aside the-place surely by-its-own conspicuous
speciem pulcritudinis amplioris adiecit. Quippe matrem
the-beauty of-loveliness more-ample added indeed the-mother
generationis Naturam praesenserat adventare. De naturae igitur
of-generation Nature it-had-foreseen to-arrive from of-nature therefore
genio fecunditate concepta derepente tellus intumuit et
the-genius fruitfulness conceived suddenly the-earth swelled and
confortatis cespitibus vis occulta subrepsit. Heliadum silva
with-strengthened turfs force hidden crept-under of-the-Heliades the-wood
uberiora sudavit unguenta. sabaea virgula suam certavit
more-copious sweated unguents the-Sabaean twig its strove
destillare pinguedinem. amomum, cinnamomum vicinos
to-distil richness amomum cinnamon the-neighboring
tractus hoc lenius, illud diffusius odoravit. Quicquid
tracts this more-gently that more-diffusely perfumed whatever
ergo deliciosus oriens parturit et educit, ad adventum
therefore the-luxurious east brings-forth and draws-out at the-coming
Naturae vultu quodam festivitatis occurrit. — Erat rivus
of-Nature with-a-face certain of-festivity it-meets there-was a-stream
oriundis ex alto cursibus in plana praecipitans, non ut
springing from on-high in-courses into the-plains plunging not that
tumultus violentos incuteret, verum auribus amico murmure
tumults violent it-might-strike but the-ears with-friendly murmur
blandiretur. Blandus auditu blandior fuerat visione.
it-might-coax pleasant to-the-hearing more-pleasant it-had-been to-sight
Aethereae liquidum puritatis excedens tamquam corporalitate
of-ethereal the-liquid purity exceeding as-if with-corporeality
deposita ad purum fere transierat elementum. His quidem
laid-aside to the-pure almost it-had-passed element in-these indeed
giris et anfractibus suos hactenus deferebat anfractus, ut
circles and windings its thus-far it-carried windings that

humoris materiam graminibus sufficeret universis. Totam
of-moisture the-matter to-the-grasses it-might-supply all the-whole
loci continentiam utrobique silva lateraliter circumplectens
of-the-place containment on-both-sides a-wood sideways embracing
geminato commodo et temperabat solibus et communes
with-doubled advantage both tempered from-the-suns and common
arcebat ingressus. Claudentes intra terminos agebat calor
kept-off entrances the-closing within bounds drove heat
aethereus in humecto, ut ibi flores varii, ibi odoramenta,
ethereal into the-moist so-that there flowers various there fragrances
ibi seges aromatum cresceret vel iniussa. Eo igitur in loco
there a-crop of-spices might-grow even unbidden that therefore in place
Physin residere super aspiciunt theoricae et practicae individuo
Physis sitting above they-see of-theorica and practica in-undivided
filiarum consortio cohaerentem. Studiosa rerum in seposito et
daughters fellowship clinging studious of-things in a-secluded and
tranquillo ubi nihil offenderet mansitabat. Naturarum omnium
tranquil where nothing would-offend she-dwelt of-natures all
origines, proprietates, potentias, effectus, postremo universam
the-origins properties powers effects finally the-whole
omnemque Aristotelis categoriam materiam cogitationis
and-all of-Aristotle the-category matter of-thought
effecerat. Sumptis autem a suprema divinitate principiis
she-had-made taken moreover from the-supreme divinity the-principles
per genera per species per individua naturam et quicquid
through genera through species through individuals nature and whatever
eo nomine continetur indeflexo vestigio sequebatur. Si
by-that name is-contained with-undeviating footstep she-followed if
quando caelo vel sideribus inferius cogitavit, de conplexione
ever than-heaven or the-stars lower she-thought from the-complexion
mores animalium studuit iudicare. Pavitationem leporis
the-manners of-animals she-strove to-judge the-timidity of-the-hare

ex frigido, leonis audaciam ex ignito. In vulpe versutiam,
from the-cold of-the-lion the-boldness from the-fiery in the-fox the-cunning
tarditatem in asino alteram phlegmatis, alteram melancholiae
the-slowness in the-ass the-one of-phlegm the-other of-melancholy
qualitatibus inportari. Animati conditionem corporis per
by-the-qualities to-be-brought-in of-the-animated the-condition body through
inconstantiam mutabilitatis videbat effluere. Inde subortas
the-inconstancy of-changeability she-saw to-flow-out thence arisen
morborum molestias animam primo lacessere, domum eius
of-diseases the-troubles the-soul first to-provoke the-house its
labefactare corpoream, evictam denique sedibus exturbare.
to-shake bodily driven-out finally from-(its)-seats to-drive-out
Ea contra in inveniendis evigilabat remediis, ad quorum
she against in finding woke remedies to whose
temperamentum inaequalitas frenaretur, cum se dirigeret
tempering the-inequality might-be-curbed when itself it-directed
ad nocendum. Verum id disquisitiori pertractabat ingenio,
to harming but this with-more-searching she-handled wit
ut elementa, partes mundi primariae partesque partium, in
that the-elements the-parts of-the-world primary and-the-parts of-the-parts in
his ex his et per haec, quae generat, causis physicalibus
these from these and through these which she-generates to-causes physical
deservirent. Non herbis, non plantis, non contenta graminibus
might-serve not with-herbs not with-plants not content with-grasses
de metallis, de lapidibus remediales etiam extorqueret
from metals from stones remedial also she-would-wrest
effectus. Id suae visum est superaddendum scientiae, ut
effects this to-her seemed it-has to-be-added knowledge that
per mixturam callidam venenis etiam mortiferis ad curam
through mixture skillful with-poisons even deadly for the-cure
medicam salubriter uteretur. Plasmaturam quoque hominis
medical wholesomely she-might-use the-fashioning also of-man

de naturae possibilitate coniciens quadam velut sub imagine
from of-nature the-possibility guessing a-certain as-if under image
somniabat, cum venientis Uraniae radius praecucurrit et de
she-dreamed when of-the-coming Urania the-ray ran-before and from
fontis contigui repercussione faciem demonstravit absentis.
of-the-fount near the-reflection the-face showed of-the-absent
— Prior igitur Theorica duas hospites recognoscens matrem
the-first therefore Theorica the-two guests recognizing the-mother
sublevat, sororem excitat ad surgendum. Concurritur
lifts the-sister rouses to rising there-is-a-running-together
ad osculum et suis sese nominibus consalutant. Collata
to a-kiss and by-their themselves names they-greet given
est quae debetur hospitibus reverentia susceptandi. Ire
has-been which is-owed to-guests the-reverence of-receiving to-go
sessum commonitae succincte quid veniant persequuntur.
to-sit admonished briefly why they-come they-set-forth
Nulla in medium mora. Et ecce Noys praesentiam intulit
no in the-middle delay and behold Noys presence brought
et monstrato silentio sic incipit.
and shown silence thus begins

Noys tells the goddesses, her dear offspring, her will: whatever the world lacks, their hands are to supply. This sensible world, image of a better, will be completed by man, an effigy kin to the gods, his mind from heaven, his body from the elements, joined in one. Divine and earthly, he will rule the world by counsel and honor the gods by religion. Unlike the bowed brutes he will lift his head to the stars, learn their laws, see the hidden causes of all things, and rule the earth as primate and pontiff; when his body fails, he will climb the ether to his star.

Pignora cara deae, quas ante creata creavi
O-pledges dear goddesses, whom before created I-created
saecula, de partu glorior ipsa meo.
the-ages, in birth I-glory I-myself my.
Summa voluntatis haec est: venistis ad istas
The-sum of-the-will this is: you-have-come to these
consilii partes propositique mei.
of-counsel parts and-of-purpose my.
In rebus formisque suis si defuit orbi,
In things and-forms its if (anything)-was-lacking to-the-world,
suppleat id nostro numine vestra manus.
let-supply it by-our divinity your hand.
Plena minus, perfecta minus, minus esse decora
Full less, perfect less, less to-be comely
quae feci totiens, est mihi turpe nimis.
which I-have-made so-often, is to-me shameful too.
Sensilis hic mundus, mundi melioris imago,
Sensible this world, of-the-world better the-image,
ut plenus plenis partibus esse queat,
that full in-full parts to-be it-may-be-able,

effigies cognata deis et sancta meorum
an-effigy kindred to-the-gods and holy of-my
et felix operum clausula fiet homo.
and happy of-works the-close shall-become man.
Qualis ab aeterno sub mundo principe vivit,
Such-as from eternity under the-world princely lives,
digna nec inferior mentis idea meae.
worthy nor lower of-mind the-idea my.
Mentem de caelo, corpus trahet ex elementis,
The-mind from heaven, the-body he-shall-draw from the-elements,
ut terras habitet corpore, mente polum.
that the-earth he-may-inhabit with-body, with-mind the-pole.
Mens, corpus diversa licet iungentur ad unum,
Mind, body diverse although shall-be-joined into one,
ut sacra conplacitum nexio reddat opus.
that sacred pleasing the-binding may-render the-work.
Divus erit, terrenus erit, curabit utrumque
Divine he-shall-be, earthly he-shall-be, he-shall-care-for each
consiliis mundum, religione deos.
with-counsels the-world, with-religion the-gods.
Naturis poterit sic respondere duabus,
To-natures he-shall-be-able so to-answer two,
et sic principiis congruus esse suis.
and so to-beginnings fitting to-be his.
Ut divina colat, pariter terrena capessat,
That divine-things he-may-cultivate, equally earthly-things grasp,
et geminae curam sedulitatis agat,
and of-twofold the-care of-diligence may-drive,
cum superis commune bonum rationis habebit:
with the-gods-above common the-good of-reason he-shall-have:

distrahet a superis linea parva hominem.
shall-draw-apart from the-gods-above a-line small man.
Bruta patenter habent tardos animalia sensus,
Brute openly have slow animals senses,
cernua deiectis vultibus ora ferunt.
bowed with-downcast faces mouths they-bear.
Sed maiestatem mentis testante figura
But the-majesty of-mind witnessing with-figure
tollet homo sanctum solus ad astra caput,
shall-raise man holy alone to the-stars head,
ut caeli leges indeflexosque meatus
that of-heaven the-laws and-the-undeviating courses
exemplar vitae possit habere suae.
as-exemplar of-life he-may-be-able to-have his.
Dii superi stellaeque sibi caelumque loquetur,
The-gods above and-the-stars to-him and-heaven shall-speak,
consilium Lachesi notificante suum.
counsel Lachesis making-known her.
Viderit in lucem mersas caligine causas,
He-shall-have-seen into light sunk in-darkness causes,
ut natura nihil occuluisse queat.
so-that nature nothing to-have-hidden can.
Aërios tractus, tenebrosa silentia Ditis,
The-airy tracts, the-gloomy silences of-Dis,
alta poli, terrae lata, profunda maris
the-heights of-the-pole, of-the-earth the-breadths, the-depths of-the-sea
viderit: unde vices rerum, cur aestuat aestas,
he-shall-have-seen: whence the-changes of-things, why seethes summer,
siccitat autumnus, ver tepet, alget hiems.
dries autumn, spring grows-warm, freezes winter.

Viderit, unde suum Phoebo iubar, unde sorori,
He-shall-have-seen, whence his to-Phoebus radiance, whence to-the-sister,
unde tremit tellus, unde marina tument.
whence trembles the-earth, whence the-marine-things swell.
Cur longis aestiva dies extenditur horis,
Why with-long summer day is-stretched hours,
parvaque contrahitur nox breviore mora.
and-small is-contracted night with-shorter delay.
Ut sua sint elementa, volo sibi ferveat ignis,
That his be the-elements, I-wish for-him may-burn fire,
sol niteat, tellus germinet, unda fluat.
the-sun may-shine, the-earth may-sprout, the-wave may-flow.
Terra sibi fruges, pisces sibi nutriat unda,
The-earth for-him crops, fishes for-him may-nourish the-wave,
et sibi mons pecudes et sibi silva feras.
and for-him the-mountain cattle and for-him the-wood wild-beasts.
Omnia subiciat, terras regat, inperet orbi:
All-things let-him-subject, the-lands let-him-rule, let-him-command the-world:
primatem rebus pontificemque dedi.
as-primate to-things and-pontiff I-gave(-him).
Sed cum nutarit numeris in fine solutis
But when shall-have-tottered with-numbers in the-end loosed
machina corporeae collabefacta domus,
the-machine of-bodily collapsed house,
aethera scandet homo, iam non incognitus hospes
the-ether shall-climb man, now not unknown a-guest
praeveniens stellae signa locumque suae.
preceding of-the-star the-signs and-the-place his-own.

Noys divides the work: Urania the soul, Physis the body, Nature their joining. Should their memory fail, she gives Urania the mirror of Providence, Nature the tablet of Fate, and Physis the book of recollection. The mirror, the eternal mind, holds the living ideas of everything; Urania hardly finds man's image in it. The tablet, of wood, shows temporal events, the domain of Atropos, Clotho, and Lachesis; Nature finds man there, with the fates of fortune, kings, war, and letters. The book, in brief characters, holds the reasons of natural things; there Physis finds the human species faint, at the page's end.

Trina igitur tribus incumbit opera cuique sua: conpositio
threefold therefore on-the-three lies work for-each its composition
animae ex endelechia et virtutum aedificatione, corporis
of-the-soul from the-endelechia and of-the-virtues by-the-building of-the-body
ex materiae praeparatione. Utrorumque corporis et animae
from of-matter the-preparation of-both of-body and of-soul
formativa concretio de caelestis ordinis aemulatione. Prior
the-formative concretion from of-the-heavenly order the-emulation the-first
igitur ad Uraniam, secunda ad Physin, tertia ad te, o
therefore to Urania the-second to Physis the-third to you O
Natura, dinoscitur pertinere. Verumtamen indultum vobis
Nature is-discerned to-pertain nevertheless granted to-you
plurimum, vestro plurimum detractum est operi. In
very-much to-your very-much taken-away is from-the-work in
vestra manu est sumere cum velitis humanae sementem
your hand it-is to-take when you-may-wish of-the-human the-seed
animae ex endelechia iam creatam. corpus ex elementis
soul from the-endelechia already created the-body from the-elements
massa confusionis exceptis. In quorum expolitione quid
from-the-mass of-confusion taken-out in whose polishing what
studii, quid diligentiae, quid putatis laboris inpendi? Grave
of-zeal what of-diligence what do-you-think of-labor I-spent heavy

quidem et subtile et difficillimis inplicitum rationibus, quod
indeed and subtle and with-most-difficult entangled reasons what
iniungo. Verumtamen si prae rerum multitudine, auctoritate
I-enjoin nevertheless if for of-things the-multitude by-authority
et pondere vestra ut solet memoria vacillabit in aliquo,
and weight your as is-wont memory shall-waver in anything
ad munimenta quae dedero fuerit recurrendum.
to the-defenses which I-shall-have-given it-shall-have-to be-run-back
Providentiae speculum Uraniae, tabulam fati Naturae, et
of-Providence the-mirror to-Urania the-tablet of-Fate to-Nature and
tibi, Physi, librum recordationis exhibeo. Trina haec est,
to-you Physis the-book of-recollection I-show threefold this is
ut verum fatear, consiliorum Dei notitia, veritas
that the-truth I-may-confess of-the-counsels of-God the-knowledge the-truth
et praegnatissima certitudo. — Erat igitur speculum
and most-pregnant certitude there-was therefore the-mirror
Providentiae, cuius magna admodum circumferentia, intermina
of-Providence whose great very circumference endless
latitudo, extensa semper facies, perspicuus introspectus ut,
breadth stretched always the-face clear looking-in so-that
quas olim contineret imagines, non rubigo detereret, non
which once it-contained images not rust might-wear not
deleret antiquitas, non turbaret incursus. Vivebant ideae,
might-blot-out antiquity not might-disturb onset there-lived ideas
vivebant exemplaria nullo nata in tempore nulloque in tempore
there-lived exemplars no born in time and-no in time
desitura. Speculum igitur Providentiae mens aeterna, in qua
about-to-cease the-mirror therefore of-Providence the-mind eternal in which
sensus ille profundissimus, in qua rerum genitor extortorque
sense that most-profound in which of-things the-begetter and-the-extorter
omnium intellectus. Erat in exemplaribus invenire
of-all the-intellect it-was(-possible) in the-exemplars to-find

simulacrum, cuius velis generis, quale, quantum,
the-likeness of-whatever you-may-wish kind of-what-sort how-great
quando et quomodo proventurum. Illic silva prioris adhuc
when and how about-to-come there matter of-the-former still
nubilo vetustatis obducta. Exinde sub aedificatore Deo
in-the-cloud of-antiquity covered thence under the-builder God
vultus novitios induebat. Illic elementorum amicitia mediator
faces new it-put-on there of-the-elements the-friendship mediating
et conplectibilis ex se, in se concidens et mutuus
and embraceable from itself into itself falling-together and mutual
internexus. Illic orbiculata caelique volubilis magnitudo. Illic
interlacing there the-rounded and-of-heaven revolving the-magnitude there
fomes ille vivificus, endelechia molem illam intrinsecus atque
the-tinder that life-giving the-endelechia mass that within and
extrinsecus circumplexa. Illic ignes siderei, illic proprietate
without enclosing there the-fires starry there by-property
partili ministra mundo lumina, sol vitalis et generans,
partial ministering to-the-world the-lights the-sun vital and begetting
luna coadiuvans incrementis. Illic planetae, illic signa
the-moon helping to-increases there the-planets there the-signs
planetarum hospitiis et potentiis deputata. Illic pedestrium,
of-the-planets for-lodgings and powers assigned there of-walking-things
natatilium, pennatorum genera, sicut suas conplectitur
of-swimming-things of-feathered-things the-kinds as its embraces
species familiaritas elementi. Ea igitur formarum diversitas
species the-familiarity of-the-element that therefore of-forms diversity
Uraniam plurimo labore distraxit longasque in curas ante
Urania with-very-much labor distracted and-long into cares before
dissecuit, quam imaginariam hominis imaginem certis indiciis
cut-apart than the-imaginary of-man image by-sure signs
inveniret. — Erat quoque et tabula Fati magnae quidem
she-might-find there-was also also the-tablet of-Fate of-great indeed

continentiae sed finitae, non lubrici, non luminosi corporis,
containment but finite not of-slippery not of-luminous body
sed de ligni materia grossiore. Illic eodem propemodum
but from of-wood material coarser there by-the-same nearly
genere, quo et in speculo, rerum facies omnium lineata
kind by-which also in the-mirror of-things the-face of-all lined
coloribus apparebat. Ea speculi tabulaeque differentia,
in-colors appeared this of-the-mirror and-of-the-tablet the-difference
quod in speculo specialiter status naturarum caelestium
that in the-mirror specially the-state of-natures heavenly
indeflexus, in tabula quidem quam maxime temporales qui
undeviating in the-tablet indeed as most temporal which
permutantur eventus. Unde Atropos, Clotho, Lachesis, iurata
are-changed outcomes whence Atropos Clotho Lachesis sworn
Providentiae Fatoque germanitas, similem sed dissimili loco
to-Providence and-to-Fate a-sisterhood like but in-unlike place
mundanae administrationis diligentiam curamque sortitae.
of-worldly administration the-diligence and-care having-obtained
Orto sphaeram firmamenti Atropos, planetarum erraticam
the-risen sphere of-the-firmament Atropos of-the-planets the-wandering
Clotho, Lachesis terrena disponit. Non igitur aliud Fati
Clotho Lachesis the-earthly disposes not therefore other-thing of-Fate
tabula, quam eorum quae geruntur series decretis fatalibus
the-tablet than of-those-things which are-done the-series by-decrees fatal
circumscripta. In ea quidem divinorum operum vestigia sed
circumscribed in it indeed of-divine works the-traces but
summatim. Naturalia et quae temporis sunt porrectiore
summarily natural-things and which of-time are in-more-extended
spatio tenebantur. Illic causae, unde antiquissimus tumultus
space were-held there the-causes whence the-most-ancient tumult
in silva miraculumque opificis, quod in tanto rerum divortio
in matter and-the-wonder of-the-maker that in so-great of-things separation

pax inventa. Illic unde species, unde formae substantiis
peace was-found there whence beauty whence forms to-substances
obveniunt et quae quatinus miro quodam modo idearum
come and which in-so-far-as by-wonderful a-certain way of-ideas
inpressione signantur. Illic unde caelo sit species et virtus
by-the-impression are-sealed there whence to-heaven be beauty and virtue
defluens in terrena. stellarum motus efficax quid inportat.
flowing-down into earthly-things of-the-stars the-motion effective what it-brings-in
Illic unde rebus occiduis rediviva substantia. unde factum
there whence to-things perishing revived substance whence made
mundo seminarium, quo repullulet et resurgat. Illic
for-the-world a-seedbed by-which it-may-sprout-again and may-rise-again there
omne animal, omnis species omnisque natura. Fatalem igitur
every animal every species and-every nature the-fatal therefore
mater generationis tabulam cum fidelius inspexisset, quae
the-mother of-generation tablet when more-faithfully she-had-inspected who
tantas inter species latitabat humanitas, vix reperta. Primum
so-great among species lay-hid humanity scarcely found the-first
igitur hominem, quem pagina designabat ab occipitis
therefore man whom the-page designated from of-the-back-of-the-head
regione, longa longis historiis fatorum series sequebatur. In
the-region long with-long histories of-fates the-series followed in
ea namque fortuna, calcata plebis humilitas. in ea
it for fortune trampled of-the-common-people the-lowliness in it
regum venerabilis celsitudo. in ea vel paupertas miserias
of-kings the-venerable loftiness in it either poverty miseries
vel redundantia fecerat voluptates. sortis plerique mediae ab
or abundance had-made pleasures of-lot very-many middle from
alterutro temperabant. In ea vel sudatum militiae vel litteris
each tempered in it either sweated of-soldiery or in-letters
vigilatum ceteraque operum functione vita fataliter actitata.
watched and-the-other of-works in-performance life fatally acted

Saecularis illa continentia purioribus ex auro initiata principiis
secular that containment with-purer from gold begun beginnings
paulatim degenerante materia in ferrum visa est terminare.
gradually degenerating the-material into iron seemed has to-end
— Erat quoque et liber recordationis non communibus
there-was also and a-book of-recollection not in-common
litteris, verum charactere notisque conscriptus, brevis ad
letters but in-character and-notes written brief to
sententiam et pagina pauciore contentus. In ea quidem
the-sentence and with-page fewer content in that indeed
brevitate res Providentiae Fatique congestae subnotari
brevity the-things of-Providence and-of-Fate gathered to-be-noted
poterant, poterant subintelligi, non poterant provideri. Liber
could could to-be-understood not could to-be-foreseen the-book
enim recordationis non aliud quam qui de rebus se
for of-recollection not other than that-which about things itself
ingerit et conpellat memoriam intellectus ratione saepe
thrusts and addresses memory the-intellect by-reason often
veridica, sed probabili saepius coniectura. Illic eadem sed
truthful but by-probable more-often conjecture there the-same but
non eodem iudicio naturarum omnium quae praecesserant
not by-the-same judgment of-natures of-all which had-preceded
argumenta. Verumtamen eorum quae visuntur corporea
the-proofs nevertheless of-those-things which are-seen bodily
consummatior inibi et multo plenior doctrina. Illic quattuor
more-consummate there and much fuller the-doctrine there the-four
mundani corporis materiae ad aeternam sententiam de
of-the-worldly body materials to the-eternal sentence from
nativo litigio revocatae. Suberat ratio, unde amor, unde
native strife recalled was-beneath the-reason whence love whence
parta sodalitas, ut componentia compositum membra corpus
born fellowship that the-composing the-composite members the-body

efficerent et divisa pluralitas se traderet unitati. Illic aquei
might-make and divided plurality itself might-hand to-unity there of-the-watery
pennatique generis cognata germanitas divisiva per species,
and-feathered kind the-kindred brotherhood divisive through species
qualitatibus differens et figuris. Suberat ratio, unde squamas,
in-qualities differing and in-figures was-beneath the-reason whence scales
unde plumas alterutris natura conpararet tegumentum. unde
whence feathers to-each nature should-provide as-covering whence
avibus lingua dulcisona, unde pisces perpetuo conticescunt.
for-birds a-tongue sweet-sounding whence fishes perpetually are-silent
Illic pedestrium alia domesticae mansuetudinis, alia moribus
there of-the-walking some of-domestic tameness others with-manners
ad malitiam efferatis. Suberat ratio, cur leonibus et apris
to malice made-savage was-beneath the-reason why in-lions and in-boars
iracundia, cur in cervo et lepore relanguit vis ignita. Illic
anger why in the-stag and the-hare grew-faint force fiery there
de herbarum potentiis familiarior contemplatus. Suberat
about of-herbs the-powers more-familiar the-contemplation was-beneath
ratio, unde illa seminibus, succis altera, haec efficacior in
the-reason whence that-one in-seeds in-juices the-other this more-effective in
radice. Illic quicquid vel ingressus ad substantiam generatio
the-root there whatever either entering to substance generation
provehit, vel egressus a substantia destruit corruptela. In
advances or going-out from substance destroys corruption in
tanta igitur naturarum multitudine labore Physis plurimo
so-great therefore of-natures multitude with-labor Physis very-much
speciem deprehendit humanam sublustrem, tenuem et paginae
the-species detected human dim thin and of-the-page
terminantis extremam.
closing at-the-extremity

The goddesses seize the exemplars. Nature girds herself and calls her sisters; Urania sets her hands to the art, but Physis murmurs, fearing the weight of the task: brutes are easy, but man, a second world and God's true face, needs more. She distrusts the rough ousias and matter's inextricable evil, fire and moisture warring, the body's flowing parts. Man is not built like the world but must last from within. Urania takes on the hardest parts: to subdue matter's evil, reform the mortal race so that it can rise to the gods, and wear down its inborn faults. Physis takes heart and begins.

Quicquid in exemplis rerum distinxerat ordo,
Whatever in the-exemplars of-things had-distinguished the-order,
corripuere deae.
seized the-goddesses.
Se prius accingens operi Natura sorores
Herself first girding for-the-work Nature the-sisters
participesque vocat.
and-partners calls.
Expromptas Urania manus traducit ad artem
Ready Urania the-hands leads to the-art
ingeniumque movet.
and-the-wit moves.
Sed Physis nil questa palam taciturna moleste
But Physis nothing complaining openly silent with-trouble
murmura mentis habet.
murmurs of-mind has.
Ingeniis aptarat opus, sub pondere visa est
To-wits she-had-fitted the-work, under the-weight seemed she-has
succubuisse minor.
to-have-sunk lesser.

Brutorum factura levis minimumque decoris
Of-brutes the-making light and-least of-beauty
et nihil artis habens.
and nothing of-art having.
Alter mundus homo sensus curaeque prioris
Another world man of-sense and-of-care prior
et melioris eget.
and better needs.
Vera Dei facies homo, fomes sumptus ab astris,
The-true of-God face man, the-tinder taken from the-stars,
mentis et artis opus.
of-mind and of-art the-work.
Usias elementa rudes diffidit ad omnem
The-ousias elements rough she-distrusts for every
commodanda modum.
to-be-suited mode.
In quibus et maculas et inextricabile silvae
In which both blemishes and the-inextricable of-matter
cernit inesse malum.
she-discerns to-be-in evil.
Territat artificem veteri collisa tumultu
Frightens the-artificer by-old dashed tumult
turbida materies.
turbid matter.
Ignis in humorem conpugnat et humor in ignem,
Fire against moisture fights and moisture against fire,
convariantque vices.
and-they-vary-together turns.
Limitibus quicumque suis intensior exit,
From-limits whatever its more-intense goes-out,

hunc revocare labor.
this to-recall (is)-labor.
Naturae mala corporeae partesque fluentes
Of-nature the-evils bodily and-the-parts flowing
extimuisse potest.
to-have-feared she-can.
Ne contemptarit neget inconstantia formam
Lest having-scorned may-deny inconstancy form
ludificetque manum.
and-may-mock the-hand.
Conrixansque globus numeris ut forte ligetur:
And-the-quarreling ball by-numbers how perhaps may-be-bound:
haec quoque pugna gravis.
this also a-fight heavy.
Tota per esse suum perfectaque viribus orbis
The-whole through being its and-perfect in-powers of-the-world
semina continuit.
seeds contained.
Sed neque sic mortalis homo, sed longius inpar
But neither so mortal man, but far unequal
aedificandus erat.
to-be-built was.
Cui mundus opus homo temporis alter in illo,
To-whom the-world a-work man of-time another in that,
spiritus alter in hoc.
the-spirit another in this.
Hic opus ingeniis et acuti pectoris igne
Here work for-wits and of-keen breast by-the-fire
doctificaque manu.
and-teaching hand.

Ut quae contextu non durat ab exteriore,
That what by-texture not lasts from the-exterior,
duret ab intus homo.
may-last from within man.
Materias operum fundamina prima suorum
The-materials of-the-works the-foundations first of-her
conpositumque hominem.
and-the-composite man.
Astra videt caelumque sequi lunaeque potentis
The-stars she-sees and-heaven to-follow and-of-the-moon powerful
conditione trahi.
by-the-condition to-be-drawn.
Sunt mala quae soleant etiam cum corpore nasci:
There-are evils which are-wont also with the-body to-be-born:
Physis et illa timet.
Physis also those fears.
Haerentem rubuere duae partesque laboris:
The-one-clinging reddened the-two and-the-parts of-the-labor:
has Urania subit.
these Urania undergoes.
Expugnare malum silvae fluidamque tenere
To-overcome the-evil of-matter and-the-fluid to-hold
limite materiam.
by-limit matter.
Humanumque genus quamvis mortale trahatur
And-the-human race although mortal be-drawn
conditione sua,
by-condition its,
tale reformandum, quod demigrare superbos
such to-be-reformed, that to-migrate the-proud

possit adusque deos.
it-may-be-able even-to the-gods.
Et dare sub leges, quicquid torquente rotatu
And to-put under laws, whatever with-twisting rotation
stellifer axis aget.
the-star-bearing axis shall-drive.
Cognatas sordes innataque crimina cunctis
Kindred filths and-inborn crimes by-all
extenuare modis. 60
to-make-thin ways.
Physis in ora redit frontemque reducit et ecce:
Physis into face returns and-the-brow draws-back and behold:
tutior intrat opus.
safer she-enters the-work.

XIII · PHYSIS FORMS MAN

Unity, God, ordered the ancient diverse, hyle, into elements, ousias, qualities, and matter. Physis builds on these foundations, but matter's lingering malice slips through her fingers, and she has only the elements' leftovers. She mixes the qualities into the four humors, melancholy, phlegm, choler, and blood, tempered in man as in no brute. Following the greater world, she divides the body into head, breast, and loins, setting brain, heart, and liver, the seats of soul, life, and appetite. She raises the head like a citadel and divides the brain into three chambers, for imagination, reason, and memory, and gives the senses their elements.

Erant igitur duo rerum principia, unitas et diversum.
there-were therefore two of-things beginnings unity and the-diverse
Diversum longe retro antiquissimum. Unitas non inceperat:
the-diverse far back most-ancient unity not had-begun
simplex, intacta, solitaria, ex se in se permanens, infinibilis
simple untouched solitary from itself in itself remaining unbounded

et aeterna. Unitas deus. diversum non aliud quam hyle
and eternal unity God the-diverse not other than hyle
eaque indigens forma. Primiparens igitur divinitas diversitatem
and-it needing form the-first-parent therefore divinity diversity
excoluit, limitavit interminam, figuravit informem, explicuit
cultivated limited the-endless shaped the-formless unfolded
obvolutam hylen ad elementa, elementa ad usias, usias ad
the-enwrapped hyle to elements the-elements to ousias the-ousias to
qualitates, qualitates et usias ad materiam circumscribens.
qualities the-qualities and ousias to matter circumscribing
Ea igitur materia ex ingenito silvae vitiosa contagio,
that therefore matter from the-inborn of-matter vicious contagion
ex elementorum conversionibus transformabilis, ex usiis
from of-the-elements the-conversions transformable from ousias
substantialibus facta est corpulenta. Corpulenta vero essentialiter
substantial made was bodily bodily but essentially
quattuor continentia prima molitionis suae fundamina cervices
four containing the-first of-construction her foundations the-necks
nervosque operis Physis argumentosa subiecit. In supremis
and-sinews of-the-work Physis inventive placed-beneath in the-highest
operum magisteriis divinae tantum sapientiae lineas prosecuta
of-works masteries of-divine only wisdom the-lines having-followed
deplanatum iterque liberum decucurrit. Opificis Deique
the-leveled and-the-way free ran-down of-the-maker and-of-God
praecesserat diligentia, silvam edocuerat iam se submittere,
had-preceded the-diligence matter had-taught now itself to-submit
iam parere. Promiscuam revocarat ex turbido, tumultuantem
now to-obey the-promiscuous it-had-recalled from the-turbid the-tumultuous
a litigio, splendore vestierat inpolitam. Conditiones
from strife with-splendor it-had-clothed the-unpolished the-conditions
partium in plerisque contrarias fundatis in pacem legibus
of-the-parts in very-many contrary with-founded into peace laws

foederibusque conexuerat inconvulsis. Ne quid vagis
and-with-covenants it-had-joined unshaken lest anything to-wandering
liceret erroribus, distinctas singulis praefinierat mansiones.
be-permitted errors distinct for-each it-had-predetermined dwellings
In his utique nihil aut exiguum est, quod obiaceat
in these surely nothing or little is which may-lie-in-the-way
attrectanti. Suberat tamen inportuna, tacita subrepensque
of-one-handling was-beneath yet troublesome silent and-creeping
silvae necessitas influentis. Ad id malignans intendebat
of-matter the-necessity of-the-inflowing to that malignant aimed
illuvies, ut divini splendorem operis vel inficeret vel
the-filth that of-the-divine the-splendor work either it-might-infect or
damnaret. Contra Physis invigilat, ut evertat huius
might-condemn against Physis watches that she-may-overturn of-this
modi, si possibile est, vel saltem deliniat inposturam. — Ad
kind if possible it-is or at-least may-soften the-imposture to
haec cum subiceret operi materiam destinato, diffluens
these-things when she-placed-under for-the-work the-material determined flowing
quid eliquavit in digitos et a specie quam intenderat
something melted into the-fingers and from the-form which had-aimed-at
artifex lubricavit. Obviam propositis inconstantiam Physis
the-artificer slipped in-the-way to-the-proposed the-inconstancy Physis
exhorruit effrenemque licentiam execravit. Curat, agit
shuddered-at and-the-unbridled license cursed she-takes-care she-acts
et promovet, quantum Natura patitur, lubricantem detineat,
and urges-on as-far-as Nature allows the-slipping may-detain
coerceat effluentem. Praeterea non elementa, sed elementorum
may-restrain the-flowing-out moreover not the-elements but of-the-elements
reliquias aedificationi suae traditas recognoscit, quas utique
the-remnants for-the-building her handed she-recognizes which surely
de mundana concretione extremas et superstites invenisset.
from the-worldly concretion the-last and surviving she-had-found

Non igitur esse in opifice vel perito de minus integris
not therefore to-be in a-maker even skilled from less whole
corporibus vel opus facere vel absolvere consummatum.
bodies either a-work to-make or to-complete consummate
Ad tantas tamque inportunas difficultates ingenium Physis
to so-great and-so troublesome difficulties the-wit Physis
circumducit argutum. Sed omissis conpluribus ad materiam
leads-round keen but omitted very-many-things to the-matter
quae substernitur operi, visa est recursare. In ea
which is-laid-under for-the-work seemed she-has to-run-back in it
solas elementorum contemplatur imagines, non veritatem de
alone of-the-elements she-contemplates the-images not the-truth from
integro substantiae purioris. siquidem non elementa quae
the-whole of-substance purer since not the-elements which
perficiunt sed elementorum usias feculentas a simplicibus
perfect but of-the-elements the-ousias dreggy from the-simple
et reliquias grossiores. Igneum, terrenum, sic cetera sensu
and the-remnants grosser the-fiery the-earthy so the-rest with-sense
grossiore contingens plenas et integras, ubi plena et
grosser touching full and whole where full and
integra sunt, eorum potentias arbitratur. De mali quod
whole they-are of-them the-powers she-judges from of-evil what
ad oculos praeiacet fundamento humidi sicci, ferventis
before the-eyes lies-before the-foundation of-moist of-dry of-hot
et frigidi qualitates eliciens aut explicuit singulas aut
and of-cold the-qualities drawing-out either she-unfolded each or
sociatas permiscuit, magnum quidem quod fuerat consilium
associated she-mixed great indeed which had-been the-counsel
disponentis. Explicuit singulas, quae simplices fuerant, ex
of-the-disposer she-unfolded each which simple had-been from
substantiali videlicet et nativo. Permiscuit sociatas, ut
the-substantial namely and native she-mixed associated that

conpositae fierent ex adiuncto. Igni, aquae, huic
composite they-might-become from the-joined to-fire to-water to-this
calido huic frigidae si siccum humidum alterutris socialiter
hot to-this cold if dry moist to-each sociably
adiungitur, quaedam de cohaerentia et vicinitate germanitas
is-joined a-certain from coherence and neighborhood kinship
invenitur. Aëri, terrae, huic humido huic siccae si calidum
is-found to-air to-earth to-this moist to-this dry if hot
frigidum alterutris socialiter adiungitur, societas huius modi
cold to-each sociably is-joined a-society of-this sort
permixtio nominatur. Eam ergo qualitatum mixturam
the-mixture is-named that therefore of-qualities mixture
inpensiori Physis prosequitur diligentia. Praesentis res
with-more-lavish Physis pursues diligence of-the-present the-thing
erat illa negotii nec videlicet otiosa. In humani corporis
was that business nor indeed idle in of-the-human body
anatomia quaedam de simplicibus, quaedam de conpositis
the-anatomy certain from simple certain from composite
membra meminit reformanda. Sic igitur de contiguo et
members she-remembers to-be-reformed so therefore from contiguous and
proximo cum se sibi traderent elementa, cohaerentia
near when themselves to-themselves should-hand the-elements the-coherence
quae in aliis conplexio dicitur est inventa. Conplexiones
which in others complexion is-called was found the-complexions
igitur elementarias humanae sic applicat aedificationi ut,
therefore elemental to-the-human so she-applies building that
quibus innascuntur principiis, eorum origines consequantur.
from-which they-are-born beginnings their origins they-may-follow
Melancholia, phlegma, alterum terreni ponderis, alterum
melancholy phlegm the-one of-earthly weight the-other
inventum est aquaticae levitatis. Ignita fervet cholera,
found has-been of-watery lightness fiery seethes choler

sanguis aerius commitescit. Ceterum non ea quae in
blood airy grows-mild but not that which in
homine est et in ceteris animantibus Naturae diligentia
man is also in the-other living-things of-Nature the-diligence
reperitur. Intemperans enim humorum cohaerentia brutorum
is-found intemperate for of-the-humors the-coherence of-brutes
conplexionem saepius assolet depravare. Asinus hebes est ex
the-complexion more-often is-wont to-deprave the-ass dull is from
phlegmate, leo iracundus ex cholera, canis aerio totus
phlegm the-lion angry from choler the-dog with-airy wholly
inficitur odoratu. Sola et singularis hominum conditio. de
is-imbued smell alone and singular of-men the-condition from
humorum conplexu facta est in qualitatibus et quantitatibus
of-the-humors embrace made is in qualities and quantities
temperatio. conpacta est humanitas, quantum curari potuit,
the-tempering compacted is humanity as-far-as to-be-cared-for could
vel indigentia vel redundantia felicitatem operis multo
either want or excess the-felicity of-the-work much
parcius attemptante. Futurum enim intelligentiae et rationis
more-sparingly attempting the-future for of-intelligence and of-reason
habitaculum non oportuit inaequalitatem aut turbatricem
dwelling not it-behooved inequality or the-disturbing
consilii diffidentiam pateretur. Conlibratis igitur humoribus
of-counsel distrust should-suffer balanced therefore the-humors
et eorum potentiis exaequatis cum usiae substantiam
and their powers made-equal when of-the-ousia the-substance
qualitates confecissent, secuta est partium quae corpus efficit
the-qualities had-made followed has of-the-parts which the-body makes
plenitudo. cumque formam exposceret consummata soliditas
the-fullness and-when form should-demand consummate solidity
ad profectum, totam concretionis materiam per trinas
for advancement the-whole of-the-concretion matter through threefold

primum partitiones oculis fidelibus conmetitur. Eas rudi
first partitions with-eyes faithful she-measures them by-rough
primum inpressione in liniamenta distrahit. subinde in
first impression into lineaments she-draws-apart thereafter into
eam quae membrorum est speciem configurat. Primam caput,
that which of-members is form she-shapes the-first the-head
secundam pectus, tertiam renes de proprietate quam viderat
the-second the-breast the-third the-loins from the-property which she-had-seen
appellavit. Has utique corporis partes de multis singulas, de
she-called these surely of-the-body parts from many each from
communibus exceptavit angustas: cerebrum, cor, epar, tria
common she-took-out narrow the-brain the-heart the-liver three
vitae fundamina suscepturas. In minori mundo homine Physis
of-life foundations about-to-receive in the-lesser world man Physis
intelligit non errandum, si maioris mundi similitudinem
understands not to-be-erred if of-the-greater world the-likeness
sibi sumpserit in exemplum. In illo subtili mundani
to-herself she-shall-have-taken as example in that subtle of-the-worldly
corporis apparatu caelum fastigio supereminet altiore. Aer,
body apparatus heaven with-summit rises-above higher air
terra: terra de infimo, aer de medio circumsistunt. De
earth earth from the-lowest air from the-middle stand-around from
caelo deitas imperat et disponit. exequuntur iussionem, quae
heaven deity commands and disposes carry-out the-command which
in aëre vel in aethere mansitant potestates. terrena quae
in air or in ether dwell the-powers the-earthly-things which
subiacent gubernantur. Non secus et in homine cautum
lie-beneath are-governed not otherwise also in man provided
est, inperaret anima in capite, exequeretur vigor eius
it-is that-should-command the-soul in the-head should-carry-out the-vigor its
constitutus in pectore, regerentur partes infimae pube tenus
established in the-breast should-be-ruled the-parts lowest to-the-groin as-far

et infra collocatae. Physis igitur, sollers ut erat artifex,
and below placed Physis therefore skillful as she-was an-artificer
cerebrum animae, cor vitae, epar appetentiae futurum
the-brain of-the-soul the-heart of-life the-liver of-appetite about-to-be
destinat fundamentum. Unde et divinis hospitibus divinum
determines the-foundation whence also for-divine guests a-divine
satagit habitaculum praeparare. Loco namque principe de
she-busies dwelling to-prepare in-place for princely from
firmamenti sphaeraeque superioris exemplo caput aedificat
of-the-firmament and-of-the-sphere higher by-the-example the-head she-builds
in rotundo. caput tamquam arcem, tamquam totius corporis
in round the-head as-if a-citadel as-if of-the-whole body
capitolium tollit et erigit in excelso. regionem capitis eam,
the-capitol she-raises and erects on high the-region of-the-head it
cum decuit, supra attolleret, ubi sincerae rationis divinitas
when it-befitted above she-should-lift where of-sincere reason the-divinity
habitaret. Optimam corporis et deputatam intelligentiae
might-dwell the-best of-the-body and assigned for-intelligence
portionem ab esculentis membris grossioribus longissime
portion from the-eating members grosser very-far
relegavit, ne ab ea quae cibo alimentisque nascitur
she-banished lest from that which from-food and-nourishments is-born
sensus illuvie tardarentur. Secretis itaque rationibus mollem
the-senses filth might-be-slowed by-secret and-so reasons the-soft
cerebri liquidamque quam crearat essentiam tegumentum
of-the-brain and-liquid which she-had-created essence the-covering
intra testeum occuluit, ne ei facile noceretur. Molle et
within bony she-hid lest to-it easily it-might-be-harmed soft and
deliquatum ad creationem cerebri visa est delegisse, ut
melted for the-creation of-the-brain seemed she-has to-have-chosen that
in liquido possent facilius rerum imagines insidere. Totam
in the-liquid might-be-able more-easily of-things the-images to-settle the-whole

igitur capitis continentiam tres secernens in thalamos eos
therefore of-the-head containment three separating into chambers them
ternis animae efficientiis consecravit. In sincipite provisum
to-the-threefold of-the-soul efficiencies she-consecrated in the-forehead provided
est, phantasia rerum formas anticipet et rationi renunciet
it-is that-imagination of-things the-forms may-anticipate and to-reason may-report
quae viderit universa. In occipitis reductiore thalamo
which it-shall-have-seen all in of-the-occiput the-more-withdrawn chamber
memoria conquiescat ne, si primo visionum iacuisset in
memory may-rest lest if first of-visions it-had-lain on
limine, figurarum frequentissimis perturbetur incursibus.
the-threshold of-figures by-the-most-frequent it-be-disturbed incursions
Primam interiacet et ultimam ratio media de rebus
the-first lies-between and the-last reason the-middle about things
alterutrius certo iudicio provisura. Sic igitur ibidem erga
of-each with-sure judgment about-to-provide so therefore there about
regiam capitis machinamenta collocat internuntia sentiendi, ut
the-royal of-the-head the-machineries she-places the-messengers of-feeling that
de proximo sensibus interpellantibus de proximo prodeat
from near the-senses interrupting from near may-come-forth
qui iudicet intellectus. Quia enim ad plurima deferuntur
which may-judge the-intellect because for to very-many-things are-borne
erronei, a loco sapientiae non oportuit elongari. Caput
wandering from the-place of-wisdom not it-behooved to-be-removed the-head
itaque dispositissimam cum suis diversoriis domum animae
and-so most-disposed with its lodgings house for-the-soul
et vivacitati eius Physis accelerat, ut iam succederet
and for-vivacity its Physis hastens that now it-might-come-under
apparatae. Verum simplex simplicis unaque animae virtus est,
the-prepared but simple of-the-simple and-one of-the-soul the-virtue is
sed non uniformis egreditur. Per oculos enim visus, per
but not uniform it-goes-out through the-eyes for sight through

aures egrediens est auditus. Ad eundem modum in ceteris
the-ears going-out is hearing to the-same manner in the-others
deformatur secundum diversitatem membrorum, quibus utitur
it-is-shaped according-to the-diversity of-the-members which it-uses
instrumentis. Sensus igitur uno de fonte prodeunt, sed
as-instruments the-senses therefore one from fount come-forth but
diversas expediunt actiones. Ille colores, ille sonos, alter
diverse they-dispatch actions that-one colors that-one sounds another
gustus, alter odoramina persentiscit. Membris communis
tastes another fragrances perceives to-the-members common
omnibus tactus diffusior invenitur. Sensus unde suboriuntur,
to-all touch more-diffused is-found the-senses whence they-arise
ad ea cognatam intelligentiam tenent. Sine igne nec
to those-things kindred understanding hold without fire neither
visus, sine aëre nec odoratio conficitur nec formatur auditio.
sight without air nor smelling is-made nor is-formed hearing
Gustus aquae, tactus terrae cognatior in consubstantialibus
taste to-water touch to-earth more-akin in consubstantial-things
operatur. Cuius enim elementi qualitate subsistunt, eodem
works of-whatever for element by-the-quality they-subsist by-the-same
similique iudicio conprehendunt.
and-like judgment they-grasp

XIV · THE MEMBERS OF MAN

Man is hammered out with careful art. In the head wisdom sits in three chambers. Sight, the noblest sense, joins the inner light to the sun's rays; the eyes are guarded by seven coats, brows, and lids. Hearing receives the voice the tongue shapes, and through it came all the learning of Rome, Athens, and Aristotle, though the evil tongue sows discord. Taste and smell serve the palate and the nostril, touch serves love. The heart, the body's king, the lung, the liver, the stomach, and the spleen each have their office; the genitals fight death and renew the race; and man, ever flowing away, needs eyes, ears, feet, and hands.

Cuditur artifici circumspectoque politu
Is-hammered with-artful and-circumspect polish
fabrica naturae primipotentis homo.
the-fabric of-nature first-powerful man.
Delegisse caput propriam sapientia sedem
To-have-chosen the-head as-its-own wisdom seat
creditur et thalamis exsecuisse tribus.
is-believed and into-chambers to-have-cut three.
In tribus est animae ternus vigor: expedit actum
In the-three is of-the-soul threefold vigor: dispatches act
incommutato quisque tenore suum.
with-unchanged each tenor its-own.
Quae meminit postrema loco, virtus speculatrix
Which remembers last in-place, the-virtue speculative
est prior, ex medio vis rationis agit.
is first, from the-middle the-force of-reason acts.
Assistunt omnes operi, cum quinque ministri
Stand-by all for-the-work, when the-five servants
sensus, quae cernunt exteriora, docent.
senses, what they-discern outward-things, teach.

Nuntius ingreditur sensus mentemque quietam
The-messenger enters sense and-the-mind quiet
evocat, ut certa res ratione probet.
calls-forth, that the-sure thing by-reason it-may-prove.
Nervus enim qui luce sua collustrat ocellos
The-nerve for which with-light its illumines the-little-eyes
contrahit ex cerebro, quod radiosus agit.
draws from the-brain, what radiant it-drives.
Intima lux animaeque dies concurrit ad ignis
The-inmost light and-of-the-soul the-day runs-together to of-the-fire
solaris radios aethereumque iubar.
solar the-rays and-ethereal radiance.
De quo concursu vis et natura videndi
From which concourse the-force and nature of-seeing
essendi causam materiamque trahit
of-being the-cause and-material draws
ad formas rerum se porrigit huius acumen,
to the-forms of-things itself stretches of-this the-edge,
lucis et examen iudiciate facit.
of-light and the-examination as-judge makes.
Iudicioque tamen non omnia sentit eodem
And-by-judgment yet not all-things it-perceives by-the-same
illius interdum languet, abundat opus.
of-that sometimes languishes, abounds the-work.
Purius alba capit propriaeque simillima formae,
More-purely white-things it-takes and-to-its-own most-like form,
ad res dissimiles segnis hebesque venit.
to things dissimilar sluggish and-dull it-comes.
Splendor splendori, lucique domestica lux est:
Splendor to-splendor, and-to-light domestic light is:

in noctem et tenebras otia visus agit.
into night and darkness leisures sight drives.
Plana superficies teretis circumque rotundi
Flat the-surface of-the-rounded and-around round
corporis: haec oculis commoda forma fuit.
body: this for-the-eyes fitting form was.
In plano rerum simulacra fidelius haerent,
In the-flat of-things the-images more-faithfully cling,
et tenti levior motus inesse solet.
and of-the-held lighter the-motion to-be-in is-wont.
Quodque oculos motus, oculos nitor ornat: utrumque
And-that the-eyes motion, the-eyes brightness adorns: each
redditur in formae conditione suae.
is-rendered in of-form the-condition its.
Neve lacessiri queat ut libet, intus adacta
And-lest to-be-provoked it-can as it-pleases, within driven
tegmine septeno lux tunicata latet.
with-covering seven-fold the-light coated lies-hid.
Silva supercilii casu praemunit ab omni,
The-wood of-the-eyebrow mishap fortifies from every,
quem sibi res mollis et male firma timet.
which for-itself a-thing soft and badly firm fears.
Non nihil est hos esse duos: si langueat alter,
Not nothing it-is these to-be two: if languish one,
ut vice participis suppleat alter opus.
that by-turn of-the-partner may-supply the-other the-work.
Palpebrae thalamus fessis, cum mulcet ad horam
The-eyelids a-chamber for-the-weary, when soothes for an-hour
lumina pacificus officiosa sopor.
the-lights peaceful dutiful sleep.

Sol oculus mundi quantum communibus astris
The-sun the-eye of-the-world as-much-as over-the-common stars
praeminet et caelum vendicat usque suum,
surpasses and heaven claims wholly its-own,
non aliter sensus alios obscurat honore
not otherwise the-senses other obscures in-honor
visus, et in solo lumine totus homo est.
sight, and in alone light whole man is.
Quaerenti Empedocles quid viveret inquit, ut astra
To-one-asking Empedocles what he-lived-for said, that the-stars
inspiciam. caelum subtrahe: nullus ero.
I-may-look-at. heaven withdraw: no-one I-shall-be.
Caeca manus detrectat opus, pes ebrius errat,
Blind the-hand refuses work, the-foot drunken wanders,
quando opus in tenebris et sine luce movent.
when work in darkness and without light they-move.

Auditus sede inferior, virtutibus inpar,
Hearing in-seat lower, in-virtues unequal,
tardior in sensu, commoditate minor.
slower in sense, in-advantage less.
Arteriis sonus egreditur vacuumque repellit
From-the-arteries sound goes-out and-the-empty repels
aëra. percussus percutit ille alium,
air. struck strikes it another,
donec ad expletos elanguit ultima fines
until to completed grew-faint the-last ends
motio per tractus extenuata suos.
motion through tracts thinned its.

Aer materiam, formam instrumenta resignant:
The-air the-matter, the-form the-instruments unseal:
hinc illinc speciem vocis et esse trahit.
hence thence the-species of-voice and being draws.
Lingua sonos ferit in formam vocisque monetam,
The-tongue sounds strikes into form and-of-voice the-coin,
et suus huic operi malleus esse potest.
and its for-this work a-hammer to-be can.
Officiis formata suis substantia vocis
By-the-offices formed its the-substance of-voice
ad patulas aures articulata venit.
to wide ears articulated comes.
Auriculis quia vestibulo suscepta priore
To-the-little-ears because in-the-vestibule received front
vox sonat et trahitur interiore domo:
the-voice sounds and is-drawn in-the-inner house:
sermonis numeros extraque sonantia verba
of-speech the-numbers and-outside sounding words
auris, sed ratio significata capit.
the-ear, but reason the-things-signified takes.
Quod foris, auditus interpres, lingua quod intus est
What outside, hearing the-interpreter, the-tongue what within is
monstrat, et alterius postulat alter opem.
shows, and of-the-other asks the-other the-help.
Tortilis est auris, ne quando transeat aer
Twisted is the-ear, lest ever pass air
frigidus ad cerebrum liberiore via.
cold to the-brain by-freer way.

Natura invalido timuit, sinuosus ad ipsum
Nature for-the-weak feared, winding to it
transitus obtorto limite ducit iter.
the-passage with-twisted limit leads the-journey.
Quicquid Roma legit, quicquid studuistis Athenae,
Whatever Rome reads, whatever you-studied O-Athens,
quicquid Chaldaei dogmatis Indus habet,
whatever of-Chaldean dogma the-Indian has,
quicquid Aristoteles divino pectore sensit
whatever Aristotle with-divine breast perceived
cumque Platonistis Pythagorea cohors,
and-with the-Platonists the-Pythagorean band,
quicquid ad elenchos arguto disputat ore
whatever for the-refutations with-keen disputes mouth
Gallus et in medica iactitat arte Ligus,
the-Gaul and in medical boasts art the-Ligurian,
cessit ab auditu: docilis prudensque periret
came from hearing: teachable and-prudent would-perish
littera, si surdis auribus esset homo.
the-letter, if with-deaf ears were man.

Quae tamen exprompsit et nudas prodidit artes,
Which yet brought-forth and naked revealed the-arts,
cognita multiplici lingua nocere malo.
known with-manifold tongue to-harm evil.

Nam male discreta quotiens insibilat aure
For badly discerned as-often-as hisses-in with-ear
livida mordaces vipereosque sonos,
livid biting and-viperine sounds,
separat unanimes fratres, inimicat amicos,
it-separates of-one-mind brothers, makes-enemies-of friends,
abrumpitque fidem dissociatque thoros.
and-breaks faith and-dissociates beds.
Turbat agros praedis, fora litibus, oppida bellis,
It-disturbs fields with-plunders, forums with-lawsuits, towns with-wars,
detegit arcanum depositumque negat.
it-uncovers the-secret and-the-deposit denies.

Gustus aquae cognatior est propiorque liquori,
Taste to-water more-akin is and-nearer to-liquid,
constat ab humecto, quicquid in ore sapit.
it-stands from the-moist, whatever in the-mouth tastes.
Sic mollem sensum molli Natura palato
So soft sense with-soft Nature palate
et simili studuit conciliare cibo.
and with-like strove to-reconcile food.
Pauper in hoc sensu vellem defectior esset,
Poor in this sense I-would-wish more-defective it-were,
mente quidem saperet amplius, ore minus.
with-mind indeed it-would-taste more, with-mouth less.
Quaerit ut exspoliet venatibus, alite, pisce
Seeks to despoil by-hunts, with-bird, with-fish
gustus humum, gustus aëra, gustus aquas.
taste the-ground, taste the-air, taste the-waters.

Deliciosa fames si quando recessit ab aula,
Luxurious hunger if ever has-withdrawn from the-hall,
personae tenui perniciosa venit.
to-the-person thin ruinous it-comes.
Prodigit aes, male conflat opes et avita ligurit,
It-squanders money, badly melts wealth and ancestral-things licks-up,
quae bonus illexit detinuitque sapor.
which good enticed and-detained flavor.

Inter Pangaeum vel olentem naris odorem
Between Pangaeum or smelling of-the-nostril odor
dividit: hic cerebrum subruit, hic refovet.
it-divides: this the-brain undermines, this restores.
Rebus odorandis causam corruptior aer
To-things to-be-smelled the-cause more-corrupt air
praestat, et inpuro est debile naris opus.
furnishes, and in-the-impure is weak of-the-nostril the-work.

Tardior est tactus, quam qui diiudicat escas
Slower is touch, than that-which discerns foods
quam qui captato sensus odore venit.
than that-which with-caught sense scent comes.
Militat in thalamis, tenero deservit amori
It-fights in the-chambers, to-tender serves love
tactus, et argute saepe probare solet.
touch, and keenly often to-test is-wont.

Aut castigato planum sub pectore ventrem,
Either chastened flat under breast the-belly,
aut in virgineo corpore molle femur.
or in virginal body soft the-thigh.

Dignaque post cerebrum sequitur substantia cordis,
And-worthy after the-brain follows the-substance of-the-heart,
quamvis et in cerebro conferat, unde viget.
although also in the-brain it-contributes, whence it-thrives.
Corporis ignitus fomes, vitalis alumnus,
Of-the-body the-fiery tinder, vital nursling,
causa creans sensus concilianque fides.
cause creating the-senses and-reconciling faith.
Humanae nodus conpaginis, ancora venis,
Of-the-human the-knot frame, anchor for-the-veins,
fundamen nervis arteriisque tenor.
foundation for-the-nerves and-for-the-arteries the-tenor.
Naturae columen, rex et dictator et auctor,
Of-nature the-pillar, king and dictator and author,
patricius tota corporis urbe sui
patrician in-the-whole of-the-body city its
visitat ex medio partes sensusque ministros,
visits from the-middle the-parts and-the-senses ministers,
in sibi praescripto munere quemque tenet.
in to-itself prescribed office each it-holds.
Cui pectus penetrale sacrum dignumque coloxum
To-which the-breast a-shrine sacred and-worthy colossus
regnandi sedes imperiique thronus.
of-reigning the-seat and-of-empire the-throne.

Forma sibi qualem germanus commodat ignis,
Form to-it such-as brotherly lends fire,
cuius in erecta cuspide surgit apex.
whose in erect point rises the-apex.
Fortius igne suo res fervida possit abuti:
Too-strongly with-fire its a-thing glowing might to-misuse:
ferventi madidus pulmo reportat opem.
to-the-glowing moist the-lung brings-back help.
Mollis et aerius secus et lateraliter ambit
Soft and airy alongside and sideways it-goes-round
humecta calidum frigiditate iuvans.
with-moist the-hot coldness helping.
Ira sub ignito corde est, genialibus usa
Anger under the-fiery heart is, with-genial having-used
sedibus et multum morigerante domo.
seats and much complying house.
Cor tangat vel causa levis: transfertur ad omnes
The-heart let-touch even a-cause light: is-transferred to all
corporis articulos particulata lues.
of-the-body joints particularized plague.
Nec laesum languere solet, sed paene doloris
Nor hurt to-languish is-it-wont, but almost of-pain
anticipat sensum praemoriturque malo.
anticipates the-sense and-dies-first from-the-evil.

Humida vis cerebrum, cor ignea, mixtus utroque
Moist force the-brain, the-heart fiery, mixed from-both
aërius sanguis molle creavit epar.
airy blood soft created the-liver.

Bibosum formaque cavum diafragmate dextro
Bibulous and-in-form hollow with-the-diaphragm right
hinc illinc spleni limitat et stomacho.
on-this-side on-that by-the-spleen it-bounds and by-the-stomach.
Quod manus ingessit, quod detrivere molares,
What the-hand put-in, what ground-down the-molars,
quod stomachus coxit, denique sumit epar.
what the-stomach cooked, finally takes the-liver.
Convertit mutatque cibos speciemque colorat
It-converts and-changes foods and-the-species colors
sanguinis et chymos corporis esse facit.
of-blood and the-juices of-the-body to-be makes.
Inde recursantes variato limite venae
Thence running-back by-varied boundary the-veins
consimiles partes ad sua membra ferunt.
like parts to their members carry.
Deque repurgato defecatoque liquore
And-from repurged and-refined liquor
deligit et damnat pro meliore bonum.
it-chooses and condemns for the-better the-good.
Commodat hanc operam spleni mundare cruorem,
Lends this work to-the-spleen to-cleanse the-gore,
et vitia et sordes extenuare suas.
and the-vices and filths to-thin its.
Ut veris succis et tantum sanguine puro
That with-true juices and only with-blood pure
pascatur domini deliciosa fames.
may-be-fed of-the-master the-luxurious hunger.

Talibus ad summum rationibus olla ciborum
By-such for the-most reasons the-pot of-foods
est stomachus, stomachi fel coquus, auctor epar.
is the-stomach, of-the-stomach the-bile the-cook, the-author the-liver.
Insidet has epatis partes innata voluptas,
Sits-in these of-the-liver parts inborn pleasure,
et gravis in nostra carne tyrannus amor.
and heavy in our flesh tyrant love.

Corporis extremum lascivum terminat inguen,
Of-the-body the-extremity lascivious ends the-groin,
pressa sub occidua parte pudenda latent.
pressed under setting part the-privates lie-hid.
Iocundusque tamen et eorum commodus usus,
And-pleasant yet and of-them fitting the-use,
si quando, qualis quantus oportet, erit.
if ever, such-as how-great it-behooves, it-shall-be.
Saecula ne pereant decisaque cesset origo,
The-ages lest perish and-cut-off cease the-origin,
et repetat primum massa soluta chaos.
and seek-again the-first the-mass dissolved chaos.
Ad genios fetura duos concessit et olim
To the-geniuses the-breeding two has-yielded and once
commissum geminis fratribus illud opus.
entrusted to-twin brothers that work.
Cum morte invicti pugnant genialibus armis,
With death unconquered they-fight with-genial arms,
naturam reparant perpetuantque genus.
nature they-repair and-perpetuate the-race.

Non mortale mori, non quod cadit esse caducum,
Not the-mortal to-die, not what falls to-be perishable,
nam stirpe hominem deperiisse sinunt.
for in-stock man to-have-perished they-allow.
Militat adversus Lachesin sollersque renodat
Fights against Lachesis and-skillful re-knots
mentula Parcarum fila resecta manu.
the-member of-the-Parcae the-threads cut by-hand.
Defluit ad renes cerebri regione remissus
Flows-down to the-loins of-the-brain from-the-region sent
sanguis et albentis spermatis instar habet.
the-blood and of-whitening sperm the-likeness has.
Format et effingit sollers natura liquorem,
Forms and fashions skillful nature the-liquid,
ut simili genesis ore reducat avos.
that with-like generation face it-may-bring-back the-grandfathers.
Influit ipsa sibi mundi natura superstes,
Flows-into itself to-itself of-the-world the-nature surviving,
permanet et fluxu pascitur usque suo.
it-remains and by-flux is-fed ever its-own.
Scilicet ad summam rerum iactura recurrit
Indeed to the-sum of-things the-loss runs-back
nec semel ut possit saepe perire perit.
nor once so-that it-can often to-perish it-perishes.
Longe disparibus causis mutandus in horas
By-far unlike causes to-be-changed into hours
effluit occiduo corpore totus homo.
flows-out with-setting body whole man.

Sic sibi deficiens peregrinis indiget escis,
So to-himself failing foreign he-needs foods,
sudat in hoc vitam denihilatque dies.
sweats in this life and-annihilates days.
Membra quibus mundus non indiget, illa necesse
Members which the-world not needs, those necessarily
Physis in humana conditione daret:
Physis in human condition should-give:
excubias capitis oculos, modulaminis aures
the-watches of-the-head the-eyes, of-modulation the-ears
ductoresque pedes omnificasque manus.
and-guiding feet and-all-making hands.

WILLIAM OF CONCHES

De Philosophia Mundi

The Philosophy of the World

Præfatio

PREFACE

Eloquence without wisdom harms, as Cicero says, and those who cling to it are like the self-styled masters who know nothing of philosophy and blush to admit it. William will treat philosophy from God, the first cause, down to man, asking that what is imperfect be laid to human weakness, since Thersites sometimes wakes and Ulysses sleeps, and sleep may creep over a long work.

Quoniam, ut ait Tullius in prologo Rhetoricorum, «eloquentia
since as says Tully in the-prologue of-the-Rhetoric eloquence
sine sapientia nocet; sapientia vero sine eloquentia, etsi
without wisdom harms wisdom but without eloquence even-if
parum, tamen aliquid cum eloquentia autem maxime prodest,»
little yet something with eloquence moreover most profits
errant qui, postposita proficiente et non nocenti, adhærent
err those-who having-set-aside the-profiting and not harming cling
nocenti et non proficienti. Id namque agere est Mercurii
to-the-harming and not profiting that for to-do is of-Mercury
et Philologiæ conjugium, tanta cura virtutis et Apollinis
and of-Philology the-marriage with-so-great care of-virtue and of-Apollo
quæsitum, omnium conventu deorum approbatum, solvere.
sought of-all by-the-assembly of-the-gods approved to-dissolve
Id etiam est gladium semper acuere, sed nunquam in prælio
that also is a-sword always to-sharpen but never in battle
percutere. Multos tamen nomen magistri sibi usurpantes,
to-strike many yet the-name of-master to-themselves usurping
non solum hoc agere, sed etiam aliis sic esse agendum jurantes
not only this to-do but also to-others so to-be to-be-done swearing
cognoscimus; nihil quippe de philosophia scientes, aliquid
we-know nothing indeed of philosophy knowing anything

se nescire confiteri erubescentes, suæ imperitiæ solatium
themselves not-to-know to-confess blushing of-their ignorance a-solace
quærentes, ea quæ nesciunt, nullius utilitatis minus
seeking those-things which they-know-not of-no usefulness to-the-less
cautis prædicant. Sed, quia, ut ait Terentius: Non est mirum si
cautious they-preach but because as says Terence not it-is wonderful if
meretrix impudenter agit, impudentia illorum postposita, de
a-barlot shamelessly acts the-shamelessness of-them set-aside about
philosophia aliquid dicere proposuimus, ut diligentibus ipsam
philosophy something to-say we-have-proposed that the-diligent it
pro posse nostro proficiamus; non diligentes vero ad
according-to the-power our we-may-profit not the-diligent but to
diligentiam excitemus. Incipientes igitur a «prima causa rerum
diligence we-may-rouse beginning therefore from the-first cause of-things
Deo,» usque ad hominem continuabimus tractatum, de ipso
God up to man we-shall-continue the-treatise about the-very
homine multa dicentes, illud autem principium dictionis
man many-things saying that moreover principle of-speech
ponentes, ut si aliquid in hoc opere imperfectum videatur,
setting that if anything in this work imperfect seem
humanæ imperfectioni deputetur; nec ideo, quod in eo utile
to-human imperfection it-be-imputed nor therefore what in it useful
erit, vituperetur. Neque enim propter unum male dictum,
shall-be be-blamed nor for on-account-of one-thing ill said
bona vituperanda, sicut nec propter bene dictum, mala
good-things to-be-blamed as nor on-account-of well said bad-things
laudanda. Quandoque enim vigilat Thersites et dormit Ulysses,
to-be-praised sometimes for wakes Thersites and sleeps Ulysses

atque operi longo fas est obrepere somnum.
and on-a-work long right it-is to-creep-upon sleep

De philosophia igitur tractare incipientes quid sit philosophia
about philosophy therefore to-treat beginning what is philosophy
dicamus.
let-us-say

Quid sit philosophia

I · WHAT PHILOSOPHY IS

Philosophy is the true comprehension of the things that are and are not seen, and of those that are and are seen.

Philosophia est eorum quæ sunt et non videntur et
philosophy is of-those-things which are and not are-seen and
eorum quæ sunt et videntur vera comprehensio.
of-those which are and are-seen the-true comprehension

Quæ sunt et non videntur

II · THE THINGS THAT ARE AND ARE NOT SEEN

The things that are and are not seen are incorporeal, since sense can grasp nothing outside matter.

Sunt et non videntur incorporalia: Sensus enim extra
they-are and not are-seen incorporeal-things sense for outside
subjectam materiam nihil potest.
subject matter nothing can

Quæ sunt et esse videntur

III · THE THINGS THAT ARE AND ARE SEEN

The things that are and are seen are bodies, divine or perishable. William begins with the unseen: the Creator, the world-soul, the demons, and men's souls.

Sunt, et esse videntur corporalia, seu divinum, seu caducum
they-are and to-be are-seen bodily-things whether divine or perishable
habeant corpus. Corpora namque subjacent spiritui. Cum
they-have body bodies for are-subject to-spirit since
igitur in cognitione utrorumque sit philosophia, de utrisque
therefore in the-knowledge of-both be philosophy about both
disseramus, inchoantes ab eis quæ sunt, et non videntur. Sunt
let-us-discourse beginning from those which are and not are-seen are
autem hæc: Creator anima mundi dæmones, animæ hominum.
moreover these the-Creator the-soul of-the-world demons the-souls of-men

Quid sit perfecte aliquid cognoscere

IV · WHAT IT IS TO KNOW A THING PERFECTLY

To know a thing perfectly is to know eleven things of it: whether it is, what, how great, to what related, of what kind, what it does, what is done to it, where, in what position, when, and what it has. We know that God is, but none of the rest perfectly, so we neither wholly know him nor are wholly ignorant of him.

Sed quoniam Creator omnibus prior est, omnia enim ab
but since the-Creator to-all prior is all-things for from
ipso habent existere, et ipse a nullo; ab ipso incipiamus.
him have to-exist and he from none from him let-us-begin
Sed quia dicunt sancti in hac vita non posse Deum
but because say the-saints in this life not to-be-able God

perfecte cognoscere, quid sit perfecte aliquid cognoscere,
perfectly to-know what is perfectly anything to-know
ostendamus, ut cognoscatur quia Creator in hac vita perfecte
let-us-show that it-be-known that the-Creator in this life perfectly
cognosci non possit. Undecim sunt quæ inquiruntur circa
to-be-known not can eleven are-the-things which are-asked about
unamquamque rem: An sit, quid sit, quantum sit, ad quid
each thing whether it-is what it-is how-great it-is to what
sit, quale sit, quid agat, quid in ipsum agatur, ubi sit,
it-is of-what-kind it-is what it-does what upon it is-done where it-is
qualiter in locum situm sit, quando sit, quid habeat. Perfecte
how in place situated it-is when it-is what it-has perfectly
ergo aliquid cognoscere, est ista undecim de illo scire.
therefore anything to-know is these eleven about it to-know
Sed, quamvis sciamus Deum esse, quid sit perfecte non
but although we-know God to-be what he-is perfectly not
comprehendimus. Quantitas vero ejusdem, qui omnia implet,
we-comprehend the-quantity but of-him who all-things fills
angustias nostri pectoris excedit. Relationi illius explicandæ,
the-narrownesses of-our breast exceeds for-the-relation of-him to-be-explained
humana sapientia deficit. Qualitates illius non comprehendimus;
human wisdom fails the-qualities of-him not we-comprehend
actionibus ejus enarrandis infinitæ linguæ non sufficiunt.
for-the-actions his to-be-recounted infinite tongues not suffice
Quid in ipsum agatur, non potentia agentis, sed permissio
what upon him be-done not the-power of-the-agent but the-permission
est volentis. Ubi sit, supra omnia, infra omnia totus
is of-the-one-willing where he-is above all-things below all-things whole
et integer? Qualiter in loco sit, qui localis non est. De
and entire how in place he-is who local not is about
tempore vero illius, qui ante omne tempus est. Quid habet,
the-time but of-him who before all time is what he-has

qui omnia palmo continet, nullus perfecte explicare potest.
who all-things in-(his)-palm holds no-one perfectly to-explain can
Nec ergo illum omnino ignoramus, quem esse scimus:
neither therefore him wholly are-we-ignorant-of whom to-be we-know
nec perfecte cognoscimus, de quo prædicta ignoramus.
nor perfectly do-we-know of whom the-aforesaid we-are-ignorant-of

Quibus rationibus probetur quod Deus sit

V · BY WHAT REASONS GOD IS PROVED TO EXIST

The world's contrary elements were not joined by nature, which flees its contrary, nor by chance, which presupposes prior causes, so a craftsman joined them, and he was God. Its daily ordering likewise shows a wisdom that is neither human nor angelic but divine. In God are power, wisdom, and will, which the saints call Father, Son, and Holy Spirit.

Et quoniam diximus in hac vita sciri Deum esse; rationes
and since we-said in this life to-be-known God to-be the-reasons
quibus etiam incredulis hoc possit probari, aperiamus: scilicet
by-which even to-unbelievers this can to-be-proved let-us-open namely
per mundi creationem, et quotidianam dispositionem.
through of-the-world creation and daily arrangement
Cum enim mundus ex contrariis sit elementis calidis et
since for the-world from contrary be elements hot and
frigidis, humidis et siccis; vel natura operante, vel casu, vel
cold moist and dry either by-nature working or by-chance or
aliquo artifice, in compositione mundi illa conjuncta sunt,
by-some craftsman in the-composition of-the-world those joined were
sed proprium est naturæ semper contrarium fugere, et simile
but proper it-is to-nature always the-contrary to-flee and the-like
appetere: non ergo natura contraria elementa conjunxit.
to-seek not therefore nature the-contrary elements joined

Casu vero conjuncta non sunt: si enim casus mundum
by-chance but joined not they-were if for chance the-world
operatus esset, quare domum vel aliquid tale, quod levius
wrought had why a-house or anything such which lighter
est non faceret? Iterum si casus mundum operatus fuisset,
is not would-it-make again if chance the-world wrought had
aliquæ causæ præcessissent mundum, quarum concursus
some causes would-have-preceded the-world whose concourse
operaretur illum. Est enim casus, inopinatus rei eventus,
would-work it is for chance an-unforeseen of-a-thing outcome
ex causis confluentibus. Cum ergo nihil præcessit mundum
from causes flowing-together since therefore nothing preceded the-world
præter Creatorem, casu non est factus mundus, igitur aliquo
besides the-Creator by-chance not was made the-world therefore by-some
artifice. Artifex vero ille homo non fuit. Ante enim mundus
craftsman the-craftsman but that man not was before for the-world
est factus quam homo; nec angelus quidem, cum angeli
was made than man nor an-angel indeed since the-angels
cum mundo creati sint. Deus igitur est qui mundum fecit.
with the-world created were God therefore he-is who the-world made

Per quotidianam vero dispositionem, idem sic probatur.
through the-daily but arrangement the-same thus is-proved
Ea quæ disponuntur, sapienter disponuntur. Ergo aliqua
those-things which are-arranged wisely are-arranged therefore by-some
sapientia: nihil enim sine sapientia, sapienter disponitur.
wisdom nothing for without wisdom wisely is-arranged
Sapientia autem illa, vel divina, vel angelica, vel humana.
wisdom moreover that either divine or angelic or human
Humana vero non est, quæ res facit vivere et loqui. Nam,
human but not it-is which things makes to-live and to-speak for
si humana sapientia formam hominis, vel alterius animalis
if human wisdom the-form of-a-man or of-another animal

operatur, motum illi et vitam conferre non potest. Angelica
works motion to-it and life to-confer not can angelic
vero sapientia, quomodo angelos ipsos disponeret? Divina
but wisdom how angels themselves would-it-arrange divine
igitur sapientia est, quæ hoc fecit. Sed omnis sapientia
therefore wisdom is-that which this made but all wisdom
alicujus sapientia est? Est ergo, cujus est illa sapientia,
of-someone the-wisdom is there-is therefore he-whose is that wisdom
nec idem est angelus nec homo: Deus ergo. Sic per
nor the-same is an-angel nor man God therefore thus through
quotidianam disputationem pervenitur ad divinam sapientiam,
daily arrangement one-arrives at divine wisdom
per sapientiam ad divinam substantiam. Unde divina
through wisdom at divine substance whence divine
sapientia dicitur signaculum, et imago Divinitatis. In hac
wisdom is-called the-seal and image of-the-Divinity in this
Divinitate omnium conditrice, et omnia gubernante, dixerunt
Divinity of-all the-foundress and all-things governing said
philosophi inesse potentiam operandi, sapientiam, voluntatem.
the-philosophers to-be-in power of-working wisdom will
Si enim potuit et nescivit, quomodo tam pulchra fecit?
if for he-could and knew-not how so beautiful-things did-he-make
Si iterum fecit et noluit, vel ignorans, vel coactus
if again he-made(-them) and willed-not either not-knowing or compelled
fecit. Sed quid ignoraret, qui etiam novit cogitationes
he-made(-them) but what would-he-not-know who even knows the-thoughts
hominum? quis cogeret illum qui omnia potest? Est
of-men who would-compel him who all-things can there-is
ergo in Divinitate, potentia, sapientia, voluntas: quas sancti
therefore in the-Divinity power wisdom will which the-saints
tres personas vocant, vocabula illis a vulgari, propter
three persons call the-words to-them from the-common on-account-of

affinitatem quamdam transferentes, vocantes potentiam divinam
affinity a-certain transferring calling power divine
Patrem, sapientiam Filium, voluntatem Spiritum sanctum.
the-Father wisdom the-Son will the-Spirit holy

Quare potentia dicatur Pater

VI · WHY POWER IS CALLED THE FATHER

Power is called the Father because it creates all things and orders them with a father's affection.

Potentia dicitur Pater, quia omnia creat, et paterno
power is-called the-Father because all-things it-creates and with-fatherly
affectu disponit.
affection arranges

Quare sapientia Filius

VII · WHY WISDOM IS CALLED THE SON

Wisdom is called the Son because, as a son is from his father in time, wisdom is from power eternally and in substance, and so is coeternal with it.

Sapientia vero dicitur Filius a Patre ante sæcula genitus, et
wisdom but is-called the-Son from the-Father before the-ages begotten and
tamen illi coæternus: quia ut filius temporaliter est a patre,
yet to-him coeternal because as a-son temporally is from a-father
ita sapientia æternaliter et substantialiter est a potentia.
so wisdom eternally and substantially is from power

De genitura Filii

VIII · THE BEGETTING OF THE SON

Isaiah's question "Who shall declare his generation?" means it is difficult, not impossible. The divine power begot wisdom when it foresaw how to create and order things, before the ages, from itself and not from teaching or experience, so the Son is coeternal and consubstantial with the Father.

Et quoniam diximus Filium genitum a Patre, et tamen illi
and since we-said the-Son begotten from the-Father and yet to-him
coæternum esse, de illa genitura aliquid dicamus: illud ante
coeternal to-be about that begetting something let-us-say that first
orantes, ne si inveniatur illud: Generationem ejus quis enarrabit?
praying lest if be-found that generation his who shall-recount
(Isa. LIII, 8) putetur nobis officere. Illud enim dictum est,
Isaiah LIII 8 it-be-thought to-us to-stand-against that for said was
non quia impossibile est, sed quia difficile est. Pater ergo
not because impossible it-is but because difficult it-is the-Father therefore
genuit Filium, id est, divina potentia genuit sapientiam, quando
begot the-Son that is divine power begot wisdom when
providit qualiter crearet res, et creatas disponeret,
it-foresaw how it-should-create things and created should-arrange(-them)
et quia ante sæcula hic providit, ante sæcula sapientiam, id
and because before the-ages this it-foresaw before the-ages wisdom that
est, Filium genuit: et hic ex se, non ex alio, quia neque
is the-Son it-begot and this from itself not from another because neither
alicujus doctrina, neque usus experientia, sed propria natura hoc
of-anyone by-teaching nor of-use by-experience but by-its-own nature this
scire habuit, ex quo ante fuit, si fas est dicere, de æterno,
to-know it-had from when before it-was if right it-is to-say about the-eternal
ex quo hoc scivit, non fuit quin ista sciret.
from when this it-knew not there-was-a-time but-that those-things it-knew

Sic ergo æternus est, quia sapientia æterna est. Sic igitur
thus therefore eternal he-is because wisdom eternal is thus therefore
Pater genuit Filium coæternum, sibi consubstantialem.
the-Father begot the-Son coeternal with-himself consubstantial

Quare voluntas Spiritus sanctus

IX · WHY THE WILL IS CALLED THE HOLY SPIRIT

Spirit properly means breath, and since a man's will shows in his breathing, the divine will was called Spirit by a metaphor, and holy by antonomasia.

Voluntas vero divina dicitur Spiritus sanctus. Est autem
the-will but divine is-called the-Spirit holy is moreover
proprie spiritus halitus. Sed quia in spiritu et anhelitu,
properly spirit breath but because in spirit and breathing
sæpe voluntas hominis perpenditur, aliter enim spirat
often the-will of-man is-weighed otherwise for breathes
lætus, aliter iratus, divinitatem translative vocaverunt
the-glad-man otherwise the-angry the-divinity metaphorically they-called
spiritum, sed ἀντονομαστικῶς sanctum.
spirit but by-antonomasia holy

Quare a Patre et Filio procedit

X · WHY THE SPIRIT PROCEEDS FROM THE FATHER AND THE SON

The Spirit proceeds from the Father and the Son because the divine will and goodness extend from power and wisdom to the creation and government of things.

Spiritus iste a Patre et Filio procedit, quia voluntas
spirit this from the-Father and the-Son proceeds because the-will
divina et bonitas inde, quod ita potens, et sapiens
divine and goodness thence that so powerful and wise
Deus effectu ostenditur: nihil enim est Spiritum sanctum
God in-effect is-shown nothing for is-it the-Spirit holy
a Patre et Filio procedere, aliud, quam divinam
from the-Father and the-Son to-proceed other than the-divine
voluntatem ex potentia et sapientia usque ad creationem
will from power and wisdom up to the-creation
et gubernationem rerum extendere.
and government of-things to-extend

De coæternitate ipsorum

XI · THE COETERNITY OF THE PERSONS

Goodness and will are coeternal with power and wisdom, since for God to be and to be good are the same and there is no change in him. The Trinity of persons is a unity of essence.

Hæc bonitas et voluntas, Patri coæterna est et Filio.
this goodness and will to-the-Father coeternal is and to-the-Son
Non enim fuit potens et sapiens, ita quod non esset bonus
not for he-was powerful and wise so that not he-was good

et creare volens: quia idem est Deo et esse, et bonum
and to-create willing because the-same is for-God both to-be and good
esse, et ante tempora voluit, quod fecit. Nulla enim est in eo
to-be and before the-times he-willed what he-made no for is in him
mutabilitas, coæterna est ergo prædictis voluntas divina et
mutability coeternal is therefore with-the-aforesaid the-will divine and
bonitas. Sed hæc personarum Trinitas, est essentiæ unitas. Una
goodness but this of-persons Trinity is of-essence a-unity one
enim est substantia, potentia divina, et sapientia, et bonitas.
for is the-substance power divine and wisdom and goodness

Quare quædam uni de personis attribuantur, cum sine alia nihil operetur

XII · WHY SOME WORKS ARE ATTRIBUTED TO ONE PERSON

The three always work together, yet some works are referred to power and so to the Father, some to wisdom and the Son, and some to will and the Holy Spirit; the sending of the Son, for instance, is attributed to the Father, though wisdom and will also wrought it.

Quæ quamvis in omnibus cooperetur, nunquam enim divina
which although in all-things it-cooperate never for divine
potentia aliquid agit sine sapientia et voluntate, nec sapientia
power anything does without wisdom and will nor wisdom
sine potentia et voluntate, nec voluntas sine potentia et
without power and will nor will without power and
sapientia, tamen quædam opera referuntur potentiæ, et sic
wisdom yet certain works are-referred to-power and so
Patri; quædam sapientiæ, et inde Filio; quædam voluntati,
to-the-Father certain-ones to-wisdom and thence to-the-Son certain-ones to-will

et ideo Spiritui sancto. Attribuitur potentiæ, id est Patri,
and therefore to-the-Spirit holy is-attributed to-power that is to-the-Father
Filii missio; quam tamen operata est sapientia et voluntas.
of-the-Son sending which yet wrought has wisdom and will

Quare Filio attribuitur incarnatio

XIII · WHY THE INCARNATION IS ATTRIBUTED TO THE SON

The incarnation fits wisdom: God could have freed mankind by will alone but joined divinity to humanity, so that as God the Redeemer could save and as man stay hidden from the devil, who then justly lost his power by attacking an innocent.

Attribuitur sapientiæ, id est Filio incarnatio; quam tamen
is-attributed to-wisdom that is to-the-Son the-incarnation which yet
operata est potentia et voluntas, et merito sapientiæ ascribitur.
wrought has power and will and deservedly to-wisdom it-is-ascribed
Cum enim tam potens esset, quod de potestate diaboli
since for so powerful he-was that from the-power of-the-devil
humanum genus sola voluntate eripere posset, maluit tamen
the-human race by-alone will to-snatch he-could he-preferred yet
divinitatem conjungere humanitati, ut qui Deum et hominem
the-divinity to-join to-humanity that he-who God and man
reconciliaret, in se, quod hominis est et Dei haberet. Si
would-reconcile in himself what of-man is and of-God he-should-have if
enim Deus tantum esset, nunquam diabolus in eum manus
for God only he-were never the-devil on him hands
injiceret. Quippe quomodo servus in Filium potentis Domini
would-lay indeed how a-slave on the-Son of-a-powerful Lord
cognitum, manum injiceret? Unde scriptum est: Si cognovissent,
known a-hand would-lay whence written it-is if they-had-known

nunquam Filium Dei crucifixissent (I Cor. II, 8). Si
never the-Son of-God would-they-have-crucified I Corinthians II 8 if
iterum tamen homo esset, quomodo captivus homo captivum
again yet man he-were how a-captive man a-captive
liberaret? Omnes enim peccaverunt, et egent gratia Dei (Rom.
would-free all for have-sinned and need the-grace of-God Romans
III, 23). Redemptor igitur noster Deus fuit et homo, et adhuc
III 23 the-Redeemer therefore our God was and man and still
est, ut ex divinitate salvare posset, et ex humanitate diabolum
is that from divinity to-save he-could and from humanity the-devil
lateret, ut cum præter jus et fas diabolus innocentem
be-hidden-from so-that when beyond right and law the-devil the-innocent
invaderet, potestatem sibi commissam juste amitteret.
attacked the-power to-himself committed justly he-should-lose

Quare Spiritui sancto peccatorum remissio tributa

XIV · WHY REMISSION OF SINS IS GIVEN TO THE HOLY SPIRIT

The remission of sins is attributed to the divine will and goodness, which pardon what power and wisdom could punish. William asks that nothing here be judged heresy merely for not being written elsewhere, and turns to the world-soul.

Voluntati vero et bonitati divinæ remissio peccatorum
to-the-will but and goodness divine the-remission of-sins
attribuitur, quia ex voluntate et bonitate condonat, quod ex
is-attributed because from will and goodness it-forgives what from
potentia et sapientia quam cito factum est, punire posset.
power and wisdom as soon-as done it-is to-punish it-could
Sed, quia dum loquimur de Divinitate, angustias nostræ
but because while we-speak about the-Divinity the-narrows of-our

scientiæ transgressi sumus, tacentes interim de ea, ad
knowledge transgressed we-have keeping-silent meanwhile about it to
reliqua transeamus, illud orantes; ne si aliquid, quod scriptum
the-rest let-us-pass that praying lest if anything which written
non sit alibi, hic inveniatur, hæresis judicetur: non enim
not be elsewhere here be-found heresy it-be-judged not for
quia scriptum non est, heresis est, sed si contra fidem est. In
because written not it-is heresy it-is but if against the-faith it-is in
particula superiori, de his quæ sunt et non videntur primum
the-part above of those which are and not are-seen first
posuimus Creatorem Deum, animam mundi. Finito igitur
we-placed the-Creator God the-soul of-the-world finished therefore
tractatu de Creatore, de anima mundi aliquid dicamus.
the-treatise about the-Creator about the-soul of-the-world something let-us-say

De anima mundi

XV · THE WORLD-SOUL

Some say the world-soul is the Holy Spirit, by whose goodness all things live; others a natural vigor implanted in things; others an incorporeal substance whole in each body, as Virgil's lines suggest. It is not a second soul in man, any more than the world's head is a head. William turns to the demons.

Anima mundi, secundum quosdam Spiritus sanctus est:
the-soul of-the-world according-to some the-Spirit holy is
divina enim bonitate et voluntate, quæ Spiritus sanctus est,
by-divine for goodness and will which the-Spirit holy is
ut prædiximus, omnia vivunt quæ in mundo vivunt. Alii
as we-said-before all-things live which in the-world live others
dicunt Animam mundi esse naturalem vigorem, rebus a
say the-Soul of-the-world to-be a-natural vigor in-things by

Deo insitum, quo quædam vivunt tantum, quædam vivunt
God implanted by-which some live only some live
et sentiunt, et discernunt. Non est aliquid quod vivat
and sense and discern not there-is anything which live
et sentiat et discernat, in quo ille naturalis vigor non sit.
and sense and discern in which that natural vigor not be
Tertii dicunt, Animam mundi esse quamdam incorpoream
the-third say the-Soul of-the-world to-be a-certain incorporeal
substantiam, quæ tota est in singulis corporibus quamvis
substance which whole is in each bodies although
propter quorumdam tarditatem corporum, non idem in
on-account-of of-some the-slowness bodies not the-same in
omnibus exercet vel operatur: quod volens significare Virgil. ait:
all it-exercises or works which wishing to-signify Virgil says

> Seminibus quantum non noxia corpora tardant.
> *to-the-seeds so-far-as not harmful bodies slow*

(Æn. l. VI, v. 731). In homine ergo est illa propria anima.
Aeneid book VI verse 731 in man therefore is that its-own soul
Si aliquis concludat: Ergo in homine sunt duæ animæ:
if anyone conclude therefore in man are two souls
dicimus, non: quia non dicimus animam mundi esse animam,
we-say no because not we-say the-soul of-the-world to-be a-soul
sicut non dicimus caput mundi esse caput. Hanc dicit
as not we-say the-head of-the-world to-be a-head this says
Plato ex dividua et individua substantia esse excogitatam,
Plato from divisible and indivisible substance to-be devised
et ex eadem natura et diversa. Cujus expositionem si
and from the-same nature and the-other whose exposition if
quis quærat, in Glossulis nostris super Platonem inveniet.
anyone seek in the-Glosses our on Plato he-shall-find

Tertium genus de eis quæ sunt et non videntur, diximus
the-third kind of those which are and not are-seen we-said
dæmones esse: de quibus tractare incipientes, dicamus
demons to-be about whom to-treat beginning let-us-say
quot illorum sunt ordines, et quare vocati sunt dæmones
how-many of-them are the-orders and why called they-are demons

Quid sit cœleste animal et æthereum

XVI · THE HEAVENLY AND THE ETHEREAL ANIMAL

Plato set three orders of demons, leaving no part of the world without rational creatures: the stars in the firmament are rational, immortal, and impassible, and in the ether a first, invisible order lives in contemplation of God.

Tres igitur dæmonum ordines voluit Plato esse, a superiori
three therefore of-demons orders wished Plato to-be from the-highest
usque ad imum, nihil sine rationali creatura esse affirmans.
down to the-lowest nothing without rational creature to-be affirming
Dicit enim in firmamento esse quoddam rationale animal,
he-says for in the-firmament to-be a-certain rational animal
quod ita definit: Animal rationale, immortale, cœleste,
which thus he-defines animal rational immortal heavenly
impatibile; stellas videlicet in firmamento, de quibus in suo
impassible the-stars namely in the-firmament about which in its
loco dicemus: sunt enim de eis quæ sunt et videntur.
place we-shall-speak they-are for of those which are and are-seen
Deinde dixit in æthere esse quoddam genus invisibilis
then he-said in the-ether to-be a-certain kind of-invisible
animalis, id est a firmamento usque ad lunam, primum
animal that is from the-firmament down to the-moon the-first

in ordine dæmonum, quod ita definitur: Animal rationale,
in order of-demons which thus is-defined animal rational
immortale, impatibile, æthereum. Cujus est officium soli
immortal impassible ethereal whose is the-office alone
divinæ contemplationi vacare, et de ejus contemplatione vivere.
to-divine contemplation to-be-free and on its contemplation to-live

Quid aerium

XVII · THE AERIAL ANIMAL

In the upper air near the moon is a second order, rational, immortal, and passible, which carries men's prayers to God and God's will to men in dreams, signs, and admonitions, and rejoices and suffers with the good.

In inferiori vero loco, scilicet circa superiorem partem aeris, vel
in the-lower but place namely about the-upper part of-the-air or
vicinæ lunæ, dicit aliud esse genus, cujus hæc est definitio:
near to-the-moon he-says another to-be a-kind of-which this is the-definition
Animal aerium, rationale, immortale, patibile, diligentiam
animal aerial rational immortal passible diligence
hominibus impertiens. Cujus est secundum idem officium
to-men imparting whose is according-to the-same the-office
deferre preces hominum Deo, et voluntatem Dei hominibus,
to-carry the-prayers of-men to-God and the-will of-God to-men
vel per somnia, vel signa, vel intimam aspirationem vel
either through dreams or signs or inward inspiration or
vocalem admonitionem dicitur patibile; quia, cum diligat
spoken admonition it-is-called passible because since it-love
bonos congaudet illorum prosperitati, compatitur adversitati.
the-good it-rejoices-with their prosperity it-suffers-with (their)-adversity

Quid humectum

XVIII · THE MOIST ANIMAL

The third order lives in the moist lower air, envies and ensnares mankind, and is so lustful that it lies with women as incubi. The first two orders are calodaemons, knowing good, these cacodaemons, knowing evil. Below them dwells man.

Tertius ordo est, in hac humecta parte aeris, quod ita definitur:
the-third order is in this moist part of-the-air which thus is-defined
Animal humectum, rationale, immortale, patibile. Cujus est
animal moist rational immortal passible whose is
officium humanitati invidere, ex invidia insidiari: quia unde
the-office humanity to-envy from envy to-lay-snares because whence
descendit per superbiam, homo per humilitatem ascendit,
it-came-down through pride man through humility ascends
et est ita luxuriosum, quod alioquin commiscet se mulieribus,
and it-is so lustful that otherwise it-mingles itself with-women
et aliquando generat. Unde incubi dicuntur dæmones, qui
and sometimes begets whence incubi are-called demons who
sic concumbunt. Qui differunt ab aliis dæmonibus, in
thus lie-with(-them) who differ from the-other demons in
hoc quod duo primi ordines dicuntur καλοδαίμονες, id est
this that the-two first orders are-called kalodaimones that is
bonum scientes: καλός enim est bonum, δαίμων sciens. Isti
good knowing kalos for is good daimon knowing these
vero dicuntur κακοδαίμονες, id est malum scientes, κακός
but are-called kakodaimones that is evil knowing kakos
enim malum est. Ne abhorreas nominis communitatem, quod
for evil is lest you-shrink-from of-the-name the-community that
illi et isti dicuntur dæmones, quasi scientes: cum illi et
those and these are-called demons as-if knowing since those and

isti angeli dicantur, unde malus angelus et bonus. Inferiorem
these angels be-called whence a-bad angel and a-good the-lower
partem mundi, id est terram habitat animal rationale,
part of-the-world that is the-earth inhabits an-animal rational
mortale, id est homo, de quo in suo loco dicemus (lib. IV).
mortal that is man about whom in its place we-shall-speak book IV

Utrum corpora sint vel spiritus

XIX · WHETHER DEMONS ARE BODIES OR SPIRITS

Some say demons have bodies too subtle for sense, citing Gregory and Augustine; others that they are spirits called bodies only in comparison with God, as the world's wisdom is folly beside his. William sides with those who call them spirits.

De prædictis dæmonibus quæritur utrum corpora habeant,
about the-aforesaid demons it-is-asked whether bodies they-have
cum animalia sint, et omne animal dicatur corpus, an
since animals they-are and every animal be-called a-body or
sint spiritus, ut ait propheta: Qui facit angelos suos spiritus
they-be spirits as says the-prophet who makes angels his spirits
(Psal. CIII, 4). Inde dicunt quidam quod corpora sint,
Psalm CIII 4 thence say some that bodies they-are
sed ita subtilia quod sensu percipi non possint. Unde
but so subtle that by-sense to-be-perceived not they-can whence
respectu nostrorum, quæ spissa sunt et grossa, dicuntur
with-respect-to ours which thick are and gross they-are-called
spiritus: quemadmodum aer quamvis corpus sit, propter
spirits as the-air although a-body it-be on-account-of
subtilitatem vocatur spiritus: et hic affirmante autoritate
subtlety is-called spirit and here affirming the-authority

beati Gregorii qui in Moralibus loquens de angelis ait:
of-blessed Gregory who in the-Morals speaking about angels says
Comparatione quidem nostrorum corporum angeli dicuntur
in-comparison indeed of-our bodies angels are-called
spiritus, sed comparatione illius summi et incircumscripti
spirits but in-comparison of-that highest and uncircumscribed
spiritus, corpora sunt dicenda. Hoc iterum probat autoritas
spirit bodies they-are to-be-called this again proves the-authority
beati Augustini, qui in Enchiridio quodam tale ponit
of-blessed Augustine who in the-Enchiridion a-certain such places
capitulum: Qualia corpora angeli habeant (Epist. 115, ad
chapter of-what-kind bodies angels have Epistle 115 to
Nebridium). Alii dicunt illos non esse corpora sed spiritus,
Nebridius others say them not to-be bodies but spirits
sed quia ubique non sunt, et de loco ad locum moventur
but because everywhere not they-are and from place to place are-moved
comparatione summi Spiritus, qui ubique totus et integer
in-comparison of-the-highest Spirit who everywhere whole and entire
est, a beato Gregorio corpora dicti sunt; nec inde sequitur
is by blessed Gregory bodies called they-are nor thence does-it-follow
quod sint corpora; sicut est illud: Sapientia hujus mundi,
that they-be bodies as is that the-wisdom of-this world
stultitia est apud Deum (I Cor. I, 20): non quia Deus
foolishness is with God I Corinthians I 20 not because God
sapientiam hujus mundi stultitiam reputet, sed quia ad
the-wisdom of-this world foolishness reckon but because in
comparationem Dei sapientiæ, stultitia est: nec inde ideo
comparison of-God of-wisdom foolishness it-is nor thence therefore
sequitur quod sit stultitia. De illo capitulo beati Augustini
does-it-follow that it-be foolishness about that chapter of-blessed Augustine
qualia corpora habeant angeli (In Enchiridio), dicunt
of-what-kind bodies have angels in the-Enchiridion they-say

beatum Augustinum ibi loqui de corporibus quæ assumunt,
blessed Augustine there to-speak about the-bodies which they-assume
quando hominibus apparent, utrum vera sint corpora an
when to-men they-appear whether true they-be bodies or
non: nec tamen dicit ea esse corpora. Nos vero plus
not nor yet does-he-say them to-be bodies we but more
illorum sententiæ accedimus, qui dicunt esse spiritus.
of-those to-the-opinion accede who say to-be spirits

De dæmonibus

XX · OF DEMONS

Plato's two kinds of good demons and Scripture's nine orders of angels do not conflict, since Plato divided by place and Scripture by office. William defers the soul of man to his treatise on man. Having treated the unseen, he asks not to be blamed if he says the probable and not the necessary, or the necessary and not the probable, and begins with the elements.

Nec videatur esse alicui inconveniens, quod Plato dicit duo
nor let-it-seem to-be to-anyone unfitting that Plato says two
esse genera calodæmonum, cum etiam Scriptura dicat novem
to-be kinds of-calodaemons since also Scripture say nine
esse ordines angelorum. Plato enim divisit ea secundum
to-be the-orders of-angels Plato for divided them according-to
loca: sed divina pagina secundum officia. In duobus ergo
places but the-divine page according-to offices in two therefore
illis generibus continentur novem ordines angelorum et e
those kinds are-contained the-nine orders of-angels and from
converso. Post tractatum De Creatore et anima mundi et
the-converse after the-treatise on the-Creator and the-soul of-the-world and
de dæmonibus, restat tractare de Anima hominis. Sed quia
on demons remains to-treat about the-Soul of-man but because

de homine locuturi sumus, usque ad illum locum de
about man about-to-speak we-are up to that place about
ejus anima loqui differamus, ut sit unus et continuus
his soul to-speak let-us-defer that there-be one and continuous
tractatus De homine et ejus anima.
treatise on man and his soul

Hactenus de illis quæ sunt, et non videntur nostra disseruit
so-far about those which are and not are-seen our has-discoursed
oratio, nunc ad ea quæ sunt et videntur, stylus convertatur;
speech now to those which are and are-seen let-the-pen be-turned
sed antequam initium dicendi faciamus, petimus ut si
but before the-beginning of-speaking we-make we-ask that if
loquentes de visibilibus, probabile et non necessarium dicamus,
speaking about visible-things the-probable and not necessary we-say
vel necessarium et non probabile, non inde vituperemur: ut
or the-necessary and not probable not thence we-be-blamed as
philosophi enim, necessarium, etsi non probabile, ponimus:
philosophers for the-necessary even-if not probable we-posit
ut physici vero, probabile, etsi non necessarium, adjungimus.
as physicists but the-probable even-if not necessary we-add
Sed illud videatur, si aliqui inter modernos probabilius inde
but that let-it-be-seen if some among the-moderns more-probably thence
tractaverunt. Tractaturi igitur de his quæ sunt et videntur,
have-treated about-to-treat therefore about those which are and are-seen
quia corpora sunt, et omnia corpora ex elementis constant,
because bodies they-are and all bodies of elements consist
ab elementis sumatur exordium, et ostendamus quid sit
from the-elements let-be-taken the-beginning and let-us-show what be
elementum, et cur quatuor sint elementa, nec pauciora,
an-element and why four be the-elements nor fewer
quod fuit chaos elementorum, et qualiter solutum.
what was the-chaos of-the-elements and how dissolved

De elementis

XXI · OF THE ELEMENTS

An element, for Constantine, is the simple and least part of a body, so earth, water, air, and fire as we see them are compounds made of such particles, known only by the intellect's division. William refutes those who make the elements qualities, reconciles the physicians with the philosophers, and explains Plato: fire and earth needed two means, water and air, to be joined without mixing, and the elements lie in order of weight. The chaos was never a mixed mass but the elements in their present places, dense and dark before the stars, which the fire's heat then formed out of earth and water, all four elements in them, water and fire dominating.

Elementum ergo, ut ait Constantinus in Παντεχνῆ, est simpla
an-element therefore as says Constantine in the-Pantegni is a-simple
et minima pars alicujus corporis: simpla ad qualitatem,
and least part of-some body simple in quality
minima ad quantitatem: cujus expositio talis est: Elementum
least in quantity whose exposition such is an-element
est pars simpla, cujus non sunt contrariæ qualitates. Sed quia
is a-part simple of-which not are contrary qualities but because
hic totum videntur habere ossa, et similia, ut removeat
this whole seem to-have bones and like-things that he-may-remove
illa, addit minima, id est quæ ita est pars alicujus, quod
those he-adds least that is which so is a-part of-something that
nihili est pars illarum ejusdem. Unde litteræ per simile
of-nothing is a-part of-those of-the-same whence letters by likeness
dicuntur elementa, quia ita sunt partes syllabæ, quod nihil
are-called elements because so they-are parts of-a-syllable that nothing
pars illarum est. Voluit autem iste Constantinus ex elementis
a-part of-them is wished moreover this Constantine from the-elements
quatuor constare humores, ex humoribus spissatis, partes
four to-consist the-humors from the-humors thickened parts

tam ὁμοιομερῆ, id est consimiles, ut est caro et ossa,
as-much homoeomerous that is like-parted as is flesh and bones
quam organicas, id est officiales, ut manus, pedes et similia.
as organic that is instrumental as hands feet and like-things
Ex utrisque vero partibus, humanum corpus constare. Ergo
from both but parts the-human body to-consist therefore
secundum eum, nullum ex his quatuor quæ videntur, et a
according-to him none of these four which are-seen and by
quibusdam elementa reputata sunt elementum est, neque
some elements reckoned have-been an-element is neither
terra, nec aqua, nec aer, nec ignis; nullum quippe eorum
earth nor water nor air nor fire none indeed of-them
est simplum qualitate, minimum quantitate. Etenim in terra
is simple in-quality least in-quantity for in earth
aliquid est calidi, aliquid frigidi, aliquid sicci, aliquid humidi;
something is of-hot something of-cold something of-dry something of-moist
quod quia patens est lippis et tonsoribus probationem
which because plain it-is to-the-blear-eyed and to-barbers the-proof
illius prætermittamus: neque enim aperte vera, neque aperte
of-it let-us-pass-over neither for openly true nor openly
falsa, probanda sunt, sed de quibus aliqua dubitatio est.
false to-be-proved are but about which some doubt is
Non est terra simpla qualitate, minima quantitate: nec ergo
not is earth simple in-quality least in-quantity nor therefore
elementum. Similiter de aqua, et igne et aere potest
an-element likewise about water and fire and air can
probari. Elementum ergo est simplæ et minimæ particulæ,
to-be-proved an-element therefore is the-simple and least particles
quibus hic quatuor constant quæ videmus, quæ elementa, non
of-which these four consist which we-see which elements not
quod videntur, sed ratione divisionis intelliguntur. Dividitur
because they-are-seen but by-reason of-division are-understood is-divided

enim, ut figuraliter dicatur, humanum corpus in organica,
for as figuratively it-be-said the-human body into organic-parts
scilicet in manus, et cætera. Organica vero in ὁμιομερείας,
namely into hands and the-rest the-organic but into homoeomeries
id est consimilia: videlicet in particulas carnis et ossis,
that is like-parts namely into particles of-flesh and of-bone
et cætera, ὁμιομέρειαι autem in humores melancholiæ, et
and the-rest the-homoeomeries moreover into humors of-melancholy and
humores in elementa, id est simplas et minimas particulas.
the-humors into elements that is simple and least particles
Cujus dictionis pars actu sola ratione et conditione fieri
of-which division a-part in-act alone by-reason and condition to-be-done
potest. Corpus enim humanum, in membra, in omiomeira,
can the-body for human into members into homoeomeries
actus dividere potest: sed omiomeira in humores, humores
act to-divide can but the-homoeomeries into humors the-humors
in elementa, solus intellectus dividit. Quia, ut ait Boetius
into elements alone the-intellect divides because as says Boethius
in commentario super Porphyrium: Vis est intellectus
in the-commentary on Porphyry the-power is of-the-intellect
animi, conjuncta disjungere, et disjuncta conjungere. Sed
of-the-mind things-joined to-disjoin and things-disjoined to-join but
quæret aliquis ubi sunt elementa? nos vero dicimus, in
shall-ask someone where are the-elements we but say in
compositione humani corporis et aliorum: sicut littera
the-composition of-the-human body and of-others as the-letter
est in compositione syllabæ, etsi non per se. Sed sunt
is in the-composition of-a-syllable even-if not by itself but there-are
quidam, qui ut rustici, nesciunt aliquid esse nisi sensu
some who like rustics know-not anything to-be unless by-sense
possint illud comprehendere: Quia animalis homo non percipit
they-can it to-comprehend because the-animal man not perceives

quæ spiritus sunt (I Cor. II, 4): cum sapienti
the-things-which of-the-spirit are I Corinthians II 4 although for-the-wise-man
plus sint inquirenda insensibilia, quam sensibilia. Cum ergo
more are to-be-sought insensible-things than sensible-things since therefore
illæ simplæ et minimæ particulæ elementa sint, quæ
those simple and least particles elements be the-one-which
est frigida et sicca, terra est: quæ frigida et humida,
is cold and dry earth is that-which cold and moist
aqua est: quæ calida et humida, aer: quæ calida et
water is that-which hot and moist air that-which hot and
sicca, ignis. Cum igitur hæc quatuor quæ videntur, ex illis
dry fire since therefore these four which are-seen from those
composita sint, in quo particulæ frigidæ et siccæ dominantur,
composed be in which the-particles cold and dry dominate
illius elementi dicitur terra, in quo frigidæ et humidæ
of-that element it-is-called earth in which cold and moist
aqua, in quo calidæ et humidæ aer, in quo calidæ et
water in which hot and moist air in which hot and
siccæ ignis. Si ergo illis velimus imponere digna nomina,
dry fire if therefore on-them we-wish to-impose fitting names
particulas prædictas dicamus elementa, ista quatuor quæ
the-particles aforesaid let-us-call elements these four which
videntur elementata. Sunt quidam qui neque Constantini
are-seen elemented there-are some who neither of-Constantine
scripta, neque alterius physici unquam legerunt, ex superbia
writings nor of-another physicist ever have-read out-of pride
ab aliquo discere indignantes, et ex arrogantia quæ
from anyone to-learn disdaining and out-of arrogance what
nesciunt confingentes, ne nihil dicere videantur, dicunt
they-know-not inventing lest nothing to-say they-seem they-say
elementa esse proprietates vel qualitates istorum quæ videntur,
the-elements to-be the-properties or qualities of-these which are-seen

scilicet siccitatem, frigiditatem, humorem, calorem. Clamant
namely dryness coldness moisture heat they-cry-out
eadem ore Platonis (in Timæo) vocantis elementa
the-same-things mouth of-Plato in the-Timaeus calling the-elements
materias, cum nullæ qualitates materia alicujus esse possint:
matters since no qualities the-matter of-anything to-be can
Est etenim Materia, quod accepta forma transit in aliud.
is for Matter what received form passes into another
Reclamant iterum ore Joannicii, qui in Isagogis suis
they-cry-out again by-the-mouth of-Johannitius who in the-Isagoge his
ait: Aliud esse elementa, aliud commistiones eorum, quo
says other to-be the-elements other the-mixtures of-them which
sunt calidæ et siccæ, et sic de aliis. Iterum reclamant
are hot and dry and so of the-others again they-cry-out
ore Macrobii qui dicit (lib. I Somnii Scip., c. 6):
by-the-mouth of-Macrobius who says book I of-the-Dream of-Scipio chapter 6
Cum in singulis elementis essent diversæ qualitates, talem
since in each elements there-were diverse qualities such
dedit unicuique, ut in eo cui inhærent et cognatam
he-gave to-each that in it to-which they-adhere both a-kindred
et similem reperiret, ut aqua cum terra frigiditatem, aer
and like he-should-find as water with earth coldness air
cum aqua humiditatem, ignis cum aere calorem. Unde et
with water moisture fire with air heat whence also
elementa dixit non esse qualitates, sed qualitates esse in
the-elements he-said not to-be qualities but qualities to-be in
elementis. Si ergo quod alicui inest, diversum est ab
the-elements if therefore what in-something is diverse is from
eo cui inest, non sunt qualitates elementa. Sunt alii
that in-which it-is not are qualities the-elements there-are others

qui dicunt quæ videntur esse elementa, comprobantes
who say the-things-which are-seen to-be elements proving
hoc auctoritate Juvenalis, qui de gulosis loquens ait:
this by-the-authority of-Juvenal who about gluttons speaking says

> Interea gustus elementa per omnia quærunt.
> *meanwhile the-taste the-elements through all they-seek*

(Sat. XI, v. 14.) scilicet in terra venationes, in aqua
Satire XI verse 14 namely in the-earth game in the-water
pisces, in aere aves, et quia ista sententia vera est, nec
fish in the-air birds and because this opinion true is nor
auctoritati Constantini contraria, qualiter cum ista stare
to-the-authority of-Constantine contrary how with this to-stand
non possit, exponamus. Constantinus ergo ut physicus de
not it-can let-us-expound Constantine therefore as a-physicist about
naturis corporum tractans, simplices illorum et minimas
the-natures of-bodies treating the-simple their and least
particulas, elementa, quasi prima principia vocavit. Philosophi
particles elements as-if first principles called the-philosophers
vero de creatione mundi agentes, non de naturis
but about the-creation of-the-world dealing not about the-natures
singulorum corporum, ista quatuor quæ videntur, elementa
of-each bodies these four which are-seen the-elements
mundi dixerunt: quia ex istis constat, et ista primo
of-the-world called because from these it-consists and these first
creata sunt, vel creantur, ut in sequentibus ostenditur. Nulla
created were or are-created as in the-following is-shown no
ergo inter hos contrarietas. Sed dicit contra: Nullum
therefore between these contrariety but he-says against none
istorum elementum est, quia nullum horum est, quod ex
of-these an-element is because none of-these is which from

quatuor istis elementis factum non sit, quod probant sic: In
four these elements made not be which they-prove thus in
terra aliquid de aqua est, quia humiditatis aliquid videmus
earth something of water is because of-moisture something we-see
exire. In eadem est aliquid aeris, quod probat fumus inde
to-go-out in the-same is something of-air which proves the-smoke thence
evaporans, et aliquid caloris, quod tactu percipimus. Similiter
evaporating and something of-heat which by-touch we-perceive likewise
de aliis probatur: hoc idem probant auctoritate Platonis (in
of the-others is-proved this same they-prove by-the-authority of-Plato in
Timæo) qui ait: Cum hic transeat in aquam, et aqua in
the-Timaeus who says since this pass into water and water into
terram, quare magis dicatur terra quam aqua? (In Timæo.)
earth why rather be-called earth than water in the-Timaeus
Nos dicimus contra, in unoquoque illorum, aliquid de aliis
we say against in each of-them something of the-others
esse, nec tamen in ea esse facta, quia non substantialiter,
to-be nor yet in it to-be made because not substantially
sed accidentaliter inest. Cum ergo terra porosa sit, et
but accidentally it-is-in since therefore earth porous be and
aquis circumdata sit, aliquid humoris subintrat eam, et
by-waters surrounded be something of-moisture enters-under it and
aliquid aeris. Cum vero in medio mundi sit, et ignis
something of-air since but in the-middle of-the-world it-be and fire
ab ea æqualiter ex omni parte distet, quid mirum si
from it equally from every part be-distant what wonder if
aliquid inde caloris recipiat? Sed, quia brevitatem in hoc
something thence of-heat it-receive but because brevity in this
opere sectamur, quid in aliis et aliis sit, et qualiter
work we-pursue what in some and other-things be and how
accidat eis, ingeniis aliorum inquirere dimittamus: etenim
it-happen to-them to-the-wits of-others to-inquire let-us-leave for

principium a magistro, sed perfectio debet esse ab ingenio:
the-beginning from the-master but perfection ought to-be from the-wit
quod iterum dicunt Platonem quæsisse, cur magis dicatur
that again they-say Plato to-have-asked why rather be-called
terra quam aqua cum sic dissolvatur? sic intelligimus illum
earth than water since thus it-be-dissolved thus we-understand him
non loqui de elemento ibi, sed de parte elementi, quæ
not to-speak about the-element there but about a-part of-the-element which
sic dissolvitur; nunquam enim totum elementum dissolvitur.
thus is-dissolved never for the-whole element is-dissolved
Dicit ergo, quod solvitur, non terram sed terreum, id est
he-says therefore what is-dissolved not earth but the-earthy that is
partem terræ, sed quod remanet retinens proprietatem terræ,
a-part of-earth but what remains retaining the-property of-earth
dicunt terram et elementum: sed de hoc, Deo annuente,
they-call earth and element but of this God assenting
satis dicemus. Sunt ergo elementa corporum prædictæ
enough we-shall-say are therefore the-elements of-bodies the-aforesaid
particulæ, ut ait Constantinus. Sed elementa mundi quæ
particles as says Constantine but the-elements of-the-world which
videntur: de quibus hujusmodi tractatus habendus videtur,
are-seen about which of-this-kind a-treatise to-be-had seems
quare unumquodque factum sit, quare quatuor, nec pauciora.
why each made be why four nor fewer
Sed quia infirmior est illorum sententia quæ auctoritate
but because weaker is of-those the-opinion which on-the-authority
sapientis innititur, quid inde Plato senserit ostendamus:
of-a-wise-man rests what thence Plato thought let-us-show
Divini, inquit, generis vel decoris est ratio, ut talem
of-divine he-says kind or beauty is the-reason that such
mundum creare disponeret, quippe, qui visum pateretur
a-world to-create he-should-arrange indeed one-which sight should-admit

et tactum: ac si diceret: Cum Deus sola bonitate, non
and touch as if he-should-say since God alone by-goodness not
indigentia, mundum creare disponeret, quippe qui perfecte
by-need the-world to-create arranged indeed who perfectly
bonus est, talem voluit illum fieri, qui et videretur et
good is such he-willed it to-be-made which both should-be-seen and
tangeretur: ut homo etiam oculis rerum creationem, et
be-touched that man also with-the-eyes of-things the-creation and
gubernatione divinam potentiam, et sapientiam et bonitatem
by-government the-divine power and wisdom and goodness
percipiens, et potentiam timeret, et sapientiam veneraretur:
perceiving both the-power should-fear and the-wisdom revere
bonitatem imitaretur. Deinde subjungit: Constabat autem
the-goodness imitate then he-adds it-was-agreed moreover
nihil posse videri sine ignis beneficio, neque tangi
nothing to-be-able to-be-seen without of-fire benefit nor to-be-touched
sine solido, neque solidum esse sine terra, quomodo
without the-solid nor the-solid to-be without earth how
visus sine igne esse non possit, nec tangibile sine terra,
sight without fire to-be not can nor the-tangible without earth
loquentes de sensibus corporis, ostendemus. Postea addit:
speaking about the-senses of-the-body we-shall-show afterward he-adds
Idcirco jecit Deus quasi fundamentum ignem et terram,
therefore laid God as-if a-foundation fire and earth
sed, quoniam in eis sunt contrarietates, quippe terra
but since in them are contrarieties indeed earth
est corpulenta, obtusa, immobilis: ignis subtilis, mobilis,
is corpulent blunt immovable fire subtle mobile
acutus. Vidit Deus sine medio ea non posse conjungi,
sharp saw God without a-mean them not to-be-able to-be-joined
et ideo inter ea medium creavit. Et quoniam de
and therefore between them a-mean he-created and since about

conjunctione illorum fecimus mentionem, dicamus quid sit
the-joining of-them we-have-made mention let-us-say what be
commistio, quid conjunctio contrariorum. Commistio ergo
mixture what conjunction of-contraries mixture therefore
contrariorum est quando ex duobus ita fit unum, quod
of-contraries is when from two so is-made one that
neutrum remanet, id quod ante fuerat: ut si calidissimum
neither remains that which before it-had-been as if the-hottest
frigidissimo misceatur, fit tepidum, neque calidissimo,
with-the-coldest be-mixed there-is-made the-lukewarm neither the-hottest
neque frigidissimo remanente. Conjunctio ergo contrariorum
nor the-coldest remaining conjunction therefore of-contraries
est, quando ex duobus ita fit unum, quod utrumque
is when from two so is-made one that each
remanet, id quod antea fuerat, quod in contrariis habentibus
remains that which before it-had-been which in contraries having
agentes qualitates, sine medio esse non possunt. Sunt autem
active qualities without a-mean to-be not can are moreover
agentes qualitates, calor, frigiditas, de qua re loquentes
the-active qualities heat coldness about which thing speaking
de homine dicemus (Lib. IV). Si enim unus alteri
about man we-shall-say book IV if for one to-the-other
opponatur repugnant, dissolvit unum aliud: oportet ergo
be-opposed they-fight dissolves the-one the-other it-is-necessary therefore
ut subsistant, medium esse: quod si tale fuerit quod
that they-may-subsist a-mean to-be which if such it-shall-have-been that
plus habeat se ad unum quam ad aliud, paulatim transit in
more it-have itself to one than to the-other little-by-little it-passes into
aliud ad quod plus se habet, et fit illa conjunctio, ut
the-other to which more itself it-has and becomes that conjunction as
si inter calidissimum et frigidissimum aliquid ponatur, plus
if between the-hottest and the-coldest something be-placed more

habens se ad calidum, peribit frigidum, et dissolvetur illa
having itself to the-hot shall-perish the-cold and shall-be-dissolved that
conjunctio. Sed, si tale fuerit medium, quod æqualiter
conjunction but if such shall-have-been the-mean that equally
habeat se ad duo extrema, non plus transiens in materiam
it-have itself to the-two extremes not more passing into the-matter
unius quam alterius, conjunctionem illius observabit. Volens
of-one than of-the-other the-conjunction of-them it-shall-preserve wishing
ergo prædicta duo elementa non commisceri, sed jungere,
therefore the-aforesaid two elements not to-be-mixed but to-join
ut utrumque, id quod est, remaneret, medium inter illa
that each that which it-is should-remain a-mean between those
duo creavit, non unum tantum, sed duo, scilicet aquam et
two he-created not one only but two namely water and
aerem. Si enim solam aquam inter ea posuisset, cum plus
air if for alone water between them he-had-placed since more
ad terram quam ad ignem se habeat (habet enim cum
to earth than to fire itself it-has it-has for with
terra conjunctionem, secundum corpulentiam et obtusitatem:
earth conjunction according-to corpulence and bluntness
cum igne mobilitatem), conjunctio illa non duraret. Similiter
with fire mobility conjunction that not would-last likewise
si solum aera, habet enim commune cum igne subtilitatem
if alone air it-has for common with fire subtlety
et mobilitatem, cum terra obtusitatem. Sed, dicet aliquis,
and mobility with earth bluntness but shall-say someone
et si unum istorum non sufficeret, potuit Deus facere
even if one of-these not should-suffice could God to-make
quod sufficerent; sed dicimus nos non ponere terminum in
that they-should-suffice but we-say we not to-place a-limit on
divina potentia, sed dicimus de his quæ sunt, nullum posse
divine power but we-say of those which are none to-be-able

sufficere, nec juxta naturam rerum posse aliquid esse,
to-suffice nor according-to the-nature of-things to-be-able anything to-be
quod sufficeret. Sed, quia jam ostendimus quare unum ex
which should-suffice but because already we-have-shown why one of
istis non sufficeret, quare aliquid esse non posset, aperimus.
these not should-suffice why something to-be not could we-disclose
Cum igitur inter aliqua duo, sunt duæ contrariæ qualitates,
since therefore between some two are two contrary qualities
quia binarius in duo æqua potest dividi, potest esse
because the-two into two equal-parts can to-be-divided there-can to-be
aliquid, quod proprietatem uniuscujusque retinens, in medio
something which the-property of-each retaining in the-middle
sufficiat; ubi, cum terra et aer duas contrarias habeant
should-suffice where since earth and air two contrary have
qualitates (est etenim terra frigida et sicca; aer calidus et
qualities is for earth cold and dry air hot and
humidus) aqua habens omnem cum terra frigiditatem, cum
moist water having all with earth coldness with
aere humiditatem, inter illa sola aqua frigida et humida
air moisture between them alone water cold and moist
sufficit. Sin autem aliquorum contrarietas in tribus sit
suffices but-if moreover of-some-things the-contrariety in three be
qualitatibus, sicut nec ternarius in duo æqua dividi
qualities as neither the-three into two equal-parts to-be-divided
potest, nullum medium, quod ad ea se æqualiter habeat
can no mean which to them itself equally have
potest inveniri; oportet enim, quod de uno unam accipiat,
can to-be-found it-is-necessary for that from one one it-take
de alio duas; sic enim, nec aliter integre potest dividi
from the-other two so for nor otherwise wholly can to-be-divided
ternarius. Qualitas vero per medium non dividitur, non
the-three a-quality but through the-middle not is-divided not

potest ergo esse medium, nisi participans una et duabus.
can therefore to-be a-mean unless sharing in-one and in-two
Iterum dicet: etsi secundum hanc συζυγίαν qualitatum
again he-shall-say even-if according-to this syzygia of-qualities
unum medium esse potest, scilicet illam quæ fit duabus
one mean to-be can namely that which is-made by-two
qualitatibus, illud habere potuerunt. Si enim inter ignem et
qualities that to-have they-could if for between fire and
aquam, quæ contrarias habent qualitates est aer, qui participat:
water which contrary have qualities is air which shares
una unius: alia alterius, quare inter ignem et terram,
in-one of-one in-the-other of-the-other why between fire and earth
quæ in suzugia duarum qualitatum, non habent omnino
which in the-conjugation of-two qualities not have wholly
eas contrarias, unum medium, nisi utriusque unum acciperet,
them contrary one mean unless of-each one it-took
esse non potuit? Est etenim ignis calidus, terra frigida
to-be not could is for fire hot earth cold
et sicca. Nos vero dicimus. Nec secundum hanc medium
and dry we but say neither according-to this a-mean
fuisse necessarium, cum in aliquo conveniant, scilicet in
to-have-been necessary since in something they-agree namely in
siccitate, nec esse potuit. Si neque aliquid tale medium esset,
dryness nor to-be could if neither anything such a-mean were
quod ab utroque aliquid acciperet, vel ab igne acciperet
which from each something should-take either from fire it-should-take
calorem, a terra siccitatem, et sic idem esset quod
heat from earth dryness and so the-same it-would-be as
terra: vel ab igne calorem, a terra frigiditatem, præter hoc
earth or from fire heat from earth coldness besides this
ut opinor, nihil potest confingi; sed impossibile est aliquid
as I-think nothing can to-be-feigned but impossible it-is anything

esse calidum et frigidum. Cum enim sint elementa quatuor,
to-be hot and cold since for there-be elements four
et quatuor illorum qualitates, inde fiunt sex complexiones,
and four of-them qualities thence are-made six complexions
quarum quatuor sunt possibiles, duæ impossibiles. Sunt
of-which four are possible two impossible are
autem quatuor possibiles, calidum et siccum, calidum et
moreover four possible hot and dry hot and
humidum, frigidum et humidum, frigidum et siccum. Duæ
moist cold and moist cold and dry two
vero impossibiles sunt, calidum et frigidum, humidum et
but impossible are hot and cold moist and
siccum. Duo ergo elementa Creator in medio posuit, quia
dry two therefore elements the-Creator in the-middle placed because
unum prædictis rationibus in medio sufficere non potuit.
one for-the-aforesaid reasons in the-middle to-suffice not could
Elementorum talis est dispositio, quod inferiorem locum
of-the-elements such is the-arrangement that the-lower place
obtinet terra, deinde aqua, postea aer, superior est ignis.
holds earth then water afterward air higher is fire
Si enim aliquid inferius esset, quia natura gravis ad illud
if for anything lower were because by-nature heavy to it
tenderet: gravia enim naturaliter tendunt deorsum. Si vero
it-would-tend heavy-things for naturally tend downward if but
aliquid supra ignem esset, ex levitate ad illud tenderet, et
anything above fire were from lightness to it it-would-tend and
dissolvi ab aliis quæreret. Juxta terram posita est aqua,
to-be-dissolved from the-others would-seek next-to earth placed is water
quia, cum naturaliter gravis sit aqua, etsi non quantum terra,
because since naturally heavy be water even-if not as-much-as earth

secundum locum obtinere debuit. Deinde aer qui gravior est
the-second place to-hold it-ought then air which heavier is
igne, et levior est aqua, merito inter utrumque ponitur.
than-fire and lighter is than-water deservedly between both is-placed

Et quoniam quid sit elementum docuimus, et quot sint,
and since what is an-element we-have-taught and how-many they-be
et quare plura non sint, et causam ordinationis significavimus,
and why more not they-be and the-cause of-the-ordering we-have-signified
de chao, id est elementorum confusione, quæ fuit in
about chaos that is of-the-elements the-confusion which was in
principio dicamus, communem sententiam proponentes, deinde
the-beginning let-us-speak the-common opinion setting-forth then
probantes, ad ultimum probationem nostram confirmantes.
proving at the-last the-proof our confirming

Dicunt omnes fere elementa in prima creatione certa loca
say all nearly the-elements in the-first creation fixed places
non obtinuisse, sed in unam massam mista fuisse, et
not to-have-held but into one mass mixed to-have-been and
ob hoc modo simul ascendere, modo simul descendere
on-account-of this now together to-ascend now together to-descend
(Ovid., l. I Metam., et Hesiod.): subjungunt et rationem
Ovid book I Metamorphoses and Hesiod they-add also the-reason
quare, ut Creator, videlicet ostenderet: nisi sua potentia et
why that the-Creator namely should-show unless by-his power and
sapientia et bonitate res ordinaret, quanta rerum confusio
wisdom and goodness things he-ordered how-great of-things the-confusion
foret. Deinde auctoritate Platonis hic probant, qui in Timæo
would-be then by-the-authority of-Plato here they-prove who in the-Timaeus
ait: Deum ex inordinata jactatione, elementa redegisse
says God from disordered tossing the-elements to-have-brought
in ordinem. Nos vero dicimus falsam esse sententiam
into order we but say false to-be the-opinion

quam ponunt, probantes non convenientem rationem quam
which they-set-forth proving not fitting the-reason which
inducunt, nec bene esse intellectam auctoritatem quam
they-bring-in nor well to-be understood the-authority which
prætendunt. Prius ergo probemus sententiam esse falsam,
they-allege first therefore let-us-prove the-opinion to-be false
postea rationem inconvenientem, deinde auctoritatem non
afterward the-reason unfitting then the-authority not
bene intellectam. Dic ergo quisquis affirmas, elementa tunc
well understood say therefore whoever you-affirm the-elements then
erant corpora, an non? si corpora non erant, erant
were-they bodies or not if bodies not they-were they-were
spiritus, vel proprietates spiritus aut corporis erant; si neque
spirits or properties of-spirit or of-body they-were if neither
spiritus neque proprietas aliqua spiritus, materia esse potest:
spirit nor property any of-spirit matter to-be can
nec igitur elementa. Corpora igitur et loca obtineant: omne
nor therefore elements bodies therefore and places they-hold every
enim corpus in aliquo loco est; si in loco erant, vel ibi
for body in some place is if in a-place they-were either there
sunt, vel alibi, sed extra elementa nullus locus est. Erant
they-are or elsewhere but outside the-elements no place is they-were
ergo elementa ubi nunc sunt, etiam si essent sic disposita
therefore the-elements where now they-are even if they-were so arranged
ut nunc sunt, in his quatuor locis erant: aliquando ergo
as now they-are in these four places they-were sometimes therefore
elementa obtinebant inferiorem locum, aliquando superiorem
the-elements held the-lower place sometimes the-higher
locum, duo media loca. Si ergo ut affirmas, similiter
place the-two middle places if therefore as you-affirm likewise
descendant inferius, cum aliqui descendant, sed non est
they-descend lower since some descend but not there-is

locus quo descendant: similiter si ascenderent superius,
a-place whither they-descend likewise if they-ascended higher
cum aliquis ascenderet, sed non est locus quo ascenderet;
since some ascended but not there-is a-place whither it-ascended
nec ergo simul ascendebant, nec simul descendebant: falsa
neither therefore together they-ascended nor together they-descended false
ergo est illorum sententia. Inconveniens est ratio, quam
therefore is their opinion unfitting is the-reason which
inducunt, scilicet Deum ad hoc fecisse, ut ostenderet
they-bring-in namely God for this to-have-done that he-should-show
quanta rerum confusio foret, nisi bonitas ejus ordinaret.
how-great of-things the-confusion would-be unless the-goodness his ordered
Cui ostenderet? angelo: sed angelus ex natura et gratia
to-whom should-he-show to-an-angel but the-angel from nature and grace
divinam voluntatem innotescit homini; sed nondum erat
the-divine will makes-known to-man but not-yet was
homo, ut homini ostenderet facta eorum; nisi usque ad
man that to-man he-should-show the-deeds of-them unless up to
hominem servarentur: sed ante hominis creationem ordinata
man they-were-kept but before of-man creation ordered
sunt. Inconveniens hæc esset ratio, auctoritas vero Platonis
they-were unfitting this would-be the-reason the-authority but of-Plato
non bene intellecta est ab eis: cum enim dicit Plato: Deum
not well understood is by them when for says Plato God
inordinata jactatione elementa reduxisse in ordinem: non
from-disordered tossing the-elements to-have-brought-back into order not
ideo dicit, quod unquam inordinate jactarentur. Quis enim
therefore he-says that ever disorderedly they-were-tossed what for
locus esset inordinationi, Deo cuncta disponente? sed, si
place would-there-be for-disorder God all-things arranging but if
qua essent, nisi sic ut non sint, ordinata a Deo essent.
any were unless so that not they-be ordered by God they-would-be

Cum enim terræ naturæ naturale sit deorsum tendere,
since for of-earth to-the-nature natural it-be downward to-tend
ignisque sursum, nisi inferiorem locum terra obtineret,
and-fire upward unless the-lower place earth held
et ignis superiorem, hæc quæreret semper inferiorem, hic
and fire the-higher this would-seek always the-lower that
superiorem: et sic esset inordinata jactatio. Hanc redegit
the-higher and so there-would-be disordered tossing this brought
Creator in ordinem, conferendo terræ locum inferiorem,
the-Creator into order conferring on-earth the-place lower
igni superiorem, ut hic non habeat quo descendat, nec hæc
on-fire the-higher that this not have whither it-descend nor that
quo ascendat. Ex inordinata igitur jactatione, quæ non fuit,
whither it-ascend from disordered therefore tossing which not was
sed esse potuit, Deus elementa redegit in ordinem: veluti
but to-be could God the-elements brought into order as-if
si monitu alicujus amici nostri, aliquid quod contingeret,
if by-the-warning of-some friend our something which would-happen
nisi ipse esset, effugiamus: dicimus, iste liberavit nos ab
unless he were we-escape we-say he freed us from
hoc malo, non quia hoc malum primum fuisset, et postea
this evil not because this evil first had-been and afterward
nos inde liberasset, sed quia iste nobis nisi esset, accideret.
us thence he-had-freed but because he to-us unless were it-would-befall
Fuerunt in prima creatione ubi nunc sunt: et enim terra
they-were in the-first creation where now they-are and for the-earth
cooperta erat aquis, aqua vero spissior, aer item spissior
covered was with-waters the-water but thicker the-air likewise thicker
et obscurior quam modo sit; quippe, cum neque sol, neque
and darker than now it-be indeed since neither sun nor
luna, neque aliæ stellæ essent quibus illuminarentur. Ignis
moon nor other stars were by-which they-were-illuminated fire

spissior quam modo sit, id vero quod terra aquis
thicker than now it-be that but which the-earth with-waters
cooperta, nec aliquo lumine illustrata, nec ædificiis distincta,
covered nor by-any light illuminated nor by-buildings distinguished
nec suis animalibus repleta: nec aliquo gramine ornata: quod
nor by-its animals filled nor by-any grass adorned that
aqua et aer, et spissi, et obscuri erant: quod in superioribus
water and air both thick and dark were that in the-higher-places
stellæ non apparebant, vocaverunt χάος, id est confusionem
the-stars not appeared they-called chaos that is the-confusion
elementorum. Unde Moyses: Terra, inquit, inanis et vacua, et
of-the-elements whence Moses the-earth he-says void and empty and
terra erat super faciem abyssi (Gen. I, II), hæc dissolvit.
the-earth was over the-face of-the-abyss Genesis I II this resolves
Cum aqua usque ad maximam partem aeris elevata est,
when the-water up to the-greatest part of-the-air raised was
aer vero spissus, et ignis similiter in ea spissitudine aliquid
the-air but thick and fire likewise in that thickness something
terræ et aquæ sub se inerat, quæ ex calore ignis similiter
of-earth and of-water under it was-in which from the-heat of-fire likewise
et siccitate coagulata, et durata, corpora stellarum visibilia
and dryness congealed and hardened the-bodies of-the-stars visible
et lucida creavit. Quod vero in compositione stellarum, de
and bright created that but in the-composition of-the-stars of
inferioribus et superioribus elementis aliquid sit, ratione tali
the-lower and higher elements something be by-reason such
potest probari; quod visibilia sint, et splendida et mobilia:
can to-be-proved that visible they-be and shining and mobile
quod enim visibilia sunt ex visibili sunt, ex visibili et
that for visible they-are from the-visible they-are from visible and

invisibili habent, sed ab invisibili nihil potest esse visibile,
invisible they-have-it but from the-invisible nothing can to-be visible
ut Lucretius dicit (Lib. II, De rer. nat.)
as Lucretius says book II On of-Things the-Nature

> Ex insensibilibus me credas sensile gigni.
> *from insensible-things me you-may-believe the-sensible to-be-born*

Macrobius: Omnis qualitas geminata crescit, nunquam
Macrobius every quality doubled grows never
contrarium operatur. Beatus Paulus ad Hebræos: Fide
the-contrary works blessed Paul to the-Hebrews by-faith
intelligimus aptata esse sæcula verbo Dei, ut ex
we-understand framed to-be the-ages by-the-word of-God that from
invisibilibus visibilia fierent (Hebr. II, III). Non ergo
invisible-things visible-things should-be-made Hebrews II III not therefore
ex igne et aere habent quod visibilia sunt; quod autem
from fire and air they-have that visible they-are that moreover
visibilia sunt, ex visibili, id est a terra, et aqua simul:
visible they-are from the-visible that is from earth and water together
Quod splendida sunt et mobilia, ex obscuro et immobili:
that shining they-are and mobile from the-dark and immobile
non habent ergo ex splendido et mobili, scilicet, ex aere
not they-have therefore from the-shining and mobile namely from air
et igne. Facta sunt igitur ex quatuor elementis, sed de
and fire made they-are therefore from the-four elements but of
inferioribus dominatur in eis aqua: de superioribus ignis: ex
the-lower dominates in them water of the-higher fire from
hoc affectu potest probari, quod calorem terris conferunt,
this effect can to-be-proved that heat to-the-lands they-confer
ad nutrimentum sui, humorem attrahunt: similia namque
for nourishment of-themselves moisture they-draw-up like-things for

similibus congaudent. Hic subjiciet aliquis: Cum in aere
in-like-things rejoice here shall-object someone since in the-air
sit humor superior quam esset in igne, et calor, etsi non
be moisture higher than it-were in fire and heat even-if not
tantus, quare, in aere corpora stellarum facta non sunt? Nos
so-great why in the-air the-bodies of-the-stars made not were we
vero dicimus: Quod quamvis aer sit calidus, est tamen et
but say that although the-air be hot it-is yet also
humidus; non potuit ergo non desiccando spissare, et sic
moist not it-could therefore not by-drying to-thicken and so
lucidum et visibile creare; veluti si aqua spissa supponatur
the-bright and visible to-create as-if if water thick be-placed-under
igni, spissatur sæpe et vertitur in lapideam substantiam:
fire it-is-thickened often and is-turned into stony substance
si autem supponatur alicui calido et humido, sicut aquæ
if moreover it-be-placed-under something hot and moist as water
bullienti, ita quod ab illo solo recipiat calorem, non spissatur.
boiling so that from that alone it-receive heat not it-is-thickened
Vel secundum Constantinum: cum sint ista quatuor, et in
or according-to Constantine since there-be these four and in
unoquoque duæ qualitates, unam habent singularem ex se,
each two qualities one they-have singular from themselves
aliam ex alio. Ignis ex se calidus est, siccus ex terra; aer
the-other from another fire of itself hot is dry from earth air
humidus ex se, calidus ex igne; aqua humida ex aere, sed
moist of itself hot from fire water moist from air but
frigida ex se; terra vero est sicca, sed ex aqua est frigida.
cold of itself earth but is dry but from water is cold
Quod vero in unoquoque est, ex se, plus in eo prævalet,
what but in each is of itself more in it prevails
quam quod ex alio est. Cum vero in aere humiditas sit
than what from another is since but in air moisture be

ex se, calor ex alio quam ex igne: ergo prævaluit in eo
of itself heat from another than from fire therefore prevailed in it
humiditas, nec poterat desiccando corpora stellarum creare.
moisture nor could-it by-drying the-bodies of-the-stars to-create
Iterum quod majus est, fuit voluntas Creatoris, stellas in aere
again what greater is was the-will of-the-Creator the-stars in the-air
esse: cum enim vicinus sit terræ, si in eo stellæ essent, ex
to-be since for near it-be to-the-earth if in it the-stars were from
vicinitate terram incenderent, nec aliquid in ea vivere posset.
nearness the-earth they-would-kindle nor anything in it to-live could

De creatione piscium et avium

XXII · THE CREATION OF FISH AND BIRDS

The stars, being fiery, began to move and heat the air and through it the water, from which animals were made: birds where the higher elements prevailed, fish where water did, as Ambrose's hymn sings.

Corporibus stellarum creatis, quia igneæ sunt naturæ,
the-bodies of-the-stars created because fiery they-are of-nature
cœperunt movere se, et ex motu aeris subditum
they-began to-move themselves and from the-motion the-air beneath
calefacere: sed mediante aere aqua calefacta est. Ex aqua
to-heat but by-means-of air the-water heated was from the-water
calefacta, diversa genera animalium creata sunt: quorum
heated diverse kinds of-animals created were of-which
quæ plus habuerunt superiorum elementorum, aves sunt.
those-which more had of-the-higher elements birds are
Unde aves modo sunt in aere, ex levitate superiorum: modo
whence birds now are in the-air from the-lightness of-the-higher now

descendunt in terram, ex gravitate inferiorum. Aliæ vero quæ
descend to earth from the-heaviness of-the-lower others but which
plus aquæ habuerunt, pisces sunt. In hoc solo elemento, nec
more of-water had fish are in this alone element nor
in alio vivere possunt. Sic ergo pisces et aves facti sunt.
in another to-live can thus therefore fish and birds made were
Unde scriptum est (In hymn. Ambros. Fer. V, ad Vesp.):
whence written it-is in the-hymn of-Ambrose Feria V at Vespers

Magnæ Deus potentiæ,
of-great O-God power
qui ex aquis ortum genus,
who from the-waters born the-race
partim remittis gurgiti,
partly you-send-back to-the-flood
partim levas in aera.
partly you-raise into the-air

De creatione cæterorum animalium et hominis, et quo tempore mundi creatio facta sit

XXIII · THE CREATION OF MAN AND WHEN THE WORLD WAS MADE

As the waters dried, the heated earth brought forth animals according to their dominant element, and from a tempered part man's body, the soul being given by God. Woman was made from slime near his. William defends seeking reasons in nature against those who would have men believe like rustics, then sets out when the world was made: in spring, say the Hebrews and Latins; in summer, say the Egyptians and Macrobius.

Istis sic creatis ex effectu superiorum, ubi tenuior fuit aqua,
these thus created from the-effect of-the-higher-ones where thinner was the-water
ex calore et creatione prædictorum desiccata tantum, et
from the-heat and creation of-the-aforesaid dried only and
apparuerunt in ea quasi quædam maculæ, in quibus habitant
appeared in it as-if certain spots in which dwell
homines, et alia animalia. Sed cum terra ex superposita
men and other animals but since the-earth from lying-upon
aqua esset lutosa, ex calore bulliens, creavit ex se diversa
water was muddy from the-heat boiling it-created from itself diverse
genera animalium: et si in aliqua plus abundaverit ignis,
kinds of-animals and if in some more abounded fire
cholerica nata sunt animalia ut leo; si terra, melancholica,
choleric born were the-animals as the-lion if earth melancholic
ut bos et asinus; si vero aqua, phlegmatici, ut porci.
as the-ox and the-ass if but water phlegmatic as pigs
Ex quadam parte vero, æqua elementa æqualiter conveniunt,
from a-certain part but equal the-elements equally come-together
humanum corpus factum est. Et hoc est, quod divina pagina
the-human body made was and this is what the-divine page
dicit: Deum fecisse hominem de limo terræ (Gen. II,
says God to-have-made man from the-slime of-the-earth Genesis II

VII). Non enim credendum est, animam quasi spiritus, et
VII not for to-be-believed it-is the-soul as spirit both
levis, et munda, ex luto factam esse: sed a Deo homini
light and pure from mud made to-have-been but by God on-man
collatam. Unde ait Scriptura, Formavit Deus hominem ex
conferred whence says Scripture formed God man from
limo terræ, et inspiravit in faciem ejus spiraculum vitæ
the-slime of-the-earth and breathed into the-face his the-breath of-life
(Gen. II, VII). Unde, cum diversa animalia melancholica
Genesis II VII whence while diverse animals melancholic
creata sunt, et infinita phlegmatica et cholerica, unus solus
created were and countless phlegmatic and choleric one alone
homo creatus est, quia ut ait Boetius in Arithmetica: Omnis
man created was because as says Boethius in the-Arithmetic every
æqualitas pauca est et finita, inæqualitas numerosa et
equality few is and finite inequality numerous and
multiplex. Sed quemadmodum quod est primum æqualitati,
manifold but as what is first to-equality
etsi minus, tamen aliquantum temperatum, et ex vicino
even-if less yet somewhat tempered and from neighboring
limo, corpus mulieris esse creatum verisimile est, et
slime the-body of-woman to-have-been created likely is and
ideo nec penitus inde quod homo est, nec penitus diversa
therefore neither wholly thence what man is nor wholly diverse
ab homine, nec ita temperata ut homo, quia calidissima
from man nor so tempered as man because the-hottest
frigidior est frigidissimo viro: et hoc est, quod divina pagina
colder is than-the-coldest man and this is what the-divine page
dicit: Deum fecisse mulierem ex latere Adæ (Gen. II,
says God to-have-made woman from the-side of-Adam Genesis II
XXI). Non enim ad litteram credendus est, constasse
XXI not for to the-letter to-be-believed it-is to-have-consisted

primum hominem. Sed dicet aliquis: eadem ratione plures
the-first man but shall-say someone by-the-same reason more
homines et feminas esse creatos, et adhuc posse? Nos
men and women to-be created and still to-be-able we
dicimus, verum esse, si divina voluntas esset, quia ut aliquid
say true to-be if the-divine will were because that something
sit natura operante, necesse est divinam præcedere voluntatem.
be nature working necessary it-is the-divine to-precede will
Item dicet hoc esse divinæ potestati derogare, sic esse
likewise he-shall-say this to-be to-divine power to-derogate thus to-be
hominem factum dicere; quibus respondemus e contrario, id
man made to-say to-whom we-answer from the-contrary that
ei conferre, quia ei attribuimus, et talem rebus naturam
to-it to-confer because to-it we-attribute both such on-things a-nature
dedisse, et sic per naturam operantem, corpus humanum
to-have-given and so through nature working the-human body
creasse. Nam in quo divinæ Scripturæ contrarii sumus,
to-have-created for in what to-divine Scripture contrary are-we
si quod in illa dictum est esse factum, qualiter factum sit
if what in it said is to-be made how made it-be
explicemus? Si enim Julius sapiens mihi dicat, aliquid factum
we-explain if for Julius a-wise-man to-me say something made
esse, et non explicet qualiter, et alter dicat hoc idem et
to-be and not explain how and another say this same and
exponat, qualis in hoc contrarietas? Sed quoniam ipsi
expound what in this contrariety but since they-themselves
nesciunt vires naturæ, ut ignorantiæ suæ omnes socios
know-not the-powers of-nature that of-ignorance their all comrades
habeant, nolunt eos aliquid inquirere, sed ut rusticos nos
they-may-have they-wish-not them anything to-inquire but as rustics us
credere, nec rationem quærere, ut jam impleatur propheticum:
to-believe nor reason to-seek that now be-fulfilled the-prophetic

Erit sacerdos sicut populus (Isa. XXIV, 2; Osee IV, 9).
there-shall-be the-priest as the-people Isaiah XXIV 2 Hosea IV 9
Nos autem dicimus, in omnibus rationem esse quærendam, si
we moreover say in all-things reason to-be to-be-sought if
autem alicui deficiat, quod divina pagina affirmat, sancto
moreover to-someone it-fail what the-divine page affirms to-the-holy
Spiritui et fidei est mandandum. Unde ait Moyses: Si
Spirit and to-faith it-is to-be-committed whence says Moses if
agnus non potest comedi, non statim igne comburatur, sed
the-lamb not can to-be-eaten not at-once with-fire let-it-be-burned but
prius convocet vicinum qui conjunctus est domui suæ, et si
first let-him-call the-neighbor who joined is to-house his and if
nec ita sufficiant ad esum agni, tunc demum igni
not-even so they-suffice for the-eating of-the-lamb then at-last with-fire
comburatur (Exod. XII, 4): quia cum de divinitate aliquid
let-it-be-burned Exodus XII 4 because when about divinity something
quærimus, si ad illud comprehendendum non sufficimus,
we-seek if for it to-be-comprehended not we-suffice
vicinum domui nostræ convocemus, id est manentem in
the-neighbor to-house our let-us-call that is the-one-remaining in
eadem fide catholica inquiramus. Si autem neque nos, neque
the-same faith catholic let-us-inquire if moreover neither we nor
ille ad id comprehendendum sufficiamus, tunc igne fidei
he for it to-be-comprehended suffice then with-the-fire of-faith
comburamus. Sed isti vicinos multos habentes domui suæ
let-us-burn(-it) but these neighbors many having to-house their
conjunctos, ex superbia nolunt aliquem convocare: maluntque
joined out-of pride wish-not anyone to-call and-prefer
nescire, quam ab alio quærere: et si inquirentem aliquem
to-know-not than from another to-ask and if inquiring anyone
sciant, illum esse hæreticum clamant, plus de suo caputio
they-know him to-be a-heretic they-cry more on their hood

præsumentes, quam sapientiæ suæ confidentes. Sed quæso, ne
presuming than in-wisdom their trusting but I-beg lest
habitui credas, jam enim impletum est quod ait satyricus:
to-the-habit you-trust now for fulfilled is what says the-satirist

> Fronti nulla fides. Quis enim non vicus abundat,
> *to-the-brow no faith what for not street abounds*
> tristibus obscœnis?
> *in-the-gloomy obscene*

(Juv., sat. II, v. 8.) Et iterum:
Juvenal satire II verse 8 and again

> Rarus sermo illis, et magna libido tacendi.
> *rare speech to-them and great the-desire of-keeping-silent*

(Ibid., v. 14.) Et quoniam de prima creatione fecimus
ibidem verse 14 and since about the-first creation we-have-made
mentionem, quam diversis rationibus dicunt esse factam,
mention which for-diverse reasons they-say to-be made
doceamus: qui in quo tempore, et quibus rationibus hoc
let-us-teach who in what time and for-what reasons this

dicant. Hebræi igitur et Latini dicunt in vere principium
they-say the-Hebrews therefore and the-Latins say in spring the-beginning
mundi fuisse. Unde Virgilius loquens de diebus veris ait:
of-the-world to-have-been whence Virgil speaking about the-days of-spring says

> Non alios prima crescentis origine mundi
> *not other at-the-first of-the-growing origin of-the-world*
> illuxisse dies, aliumve habuisse tenorem
> *to-have-shone days or-another to-have-had course*
> crediderim.
> *I-should-believe*

(Virg., II, Georg., v. 338.) Deinde subjungit:
Virgil II Georgics verse 338 then he-adds

> .....Ver illud erat, ver magnus agebat
> *spring that was spring great was-passing*
> orbis.....
> *the-world*

Horum ratio talis est: Quidquid oritur proportionum ex
of-these the-reason such is whatever arises of-proportions from
qualitate creari: sed nullum tempus præter hoc temperatum
quality to-be-created but no time besides this tempered
est. In vere ergo, non in alio tempore anni, creatio
is in spring therefore not in another time of-the-year the-creation
rerum facta est. Ægyptii vero dicunt, in Julio factam
of-things made was the-Egyptians but say in July made
esse creationem: quos secutus Macrobius dicit in natali die
to-be the-creation whom following Macrobius says on the-natal day
mundi, Cancrum gestasse lunam; Leonem solem (Macrob.,
of-the-world the-Crab to-have-carried the-moon the-Lion the-sun Macrobius

lib. I, in Somnium Scip., 21). Quorum hæc est ratio:
book I on the-Dream of-Scipio 21 of-whom this is the-reason
in prima creatione tantum fuisse humorem, quod terra
in the-first creation so-much to-have-been moisture that the-earth
erat cooperta aquis, tantusque humor sine maximo calore
was covered with-waters and-so-great moisture without the-greatest heat
non potuit temperari. Ergo in tempore anni, in quo est
not could to-be-tempered therefore in the-time of-the-year in which is
maximus calor, id est in æstate, facta mundi creatio est.
the-greatest heat that is in summer made of-the-world the-creation was

BOOK TWO

Præfatio

PREFACE

Having treated the unseen and the elements, William turns to each element and its adornment, choosing plain truth over ornament, since his occupations in teaching and disputing leave him like the sons of Israel rebuilding the temple, a sword in one hand and a stone in the other.

In superiori particula de eis quæ sunt et non videntur,
in the-higher part about those which are and not are-seen
et de elementis, quæ quidam visibilia docuerunt, pro
and about the-elements which some visible taught for
parvitate nostri ingenii summatim perstrinximus; nunc vero
the-smallness of-our wit summarily we-have-touched now but
de unoquoque et ornatu ejusdem dicere satagamus.
about each and the-adornment of-the-same to-speak let-us-busy-ourselves
Sed, quamvis multos ornatum verborum quærere, paucos
but although many the-adornment of-words to-seek few
veritatem scire cognoscamus, nihil de multitudine, sed
the-truth to-know we-know nothing about the-multitude but
de paucorum probitate gloriantes, soli veritati insudabimus:
about of-the-few probity glorying alone to-truth we-shall-sweat
maluimus enim promittere nudam veritatem, quam palliatam
we-preferred for to-promise naked truth than cloaked
falsitatem. Si quis tamen est cui ariditas nostri
falsehood if anyone yet there-is to-whom the-dryness of-our
sermonis displiceat, si nostri animi occupationes cognoverit,
speech displease if of-our mind the-occupations he-shall-have-known
non tantum ornatum sermonis non quæsierit, sed de
not only the-adornment of-speech not he-shall-have-sought but at

illo quod agimus stupebit. Quis enim ullus reliquus
that which we-do he-shall-be-amazed what for any remaining
locus potest esse ornatui cum oporteat quid et
place can to-be for-adornment when it-be-necessary what and
qualiter legamus excogitare, demum legendo exponere, in
how we-may-read to-think-out finally by-reading to-expound in
disputationibus contra falsa declamare, de aliorum inventis
disputations against falsehoods to-declaim about of-others inventions
judicare, contra invidorum detractiones linguam acuere, ut
to-judge against of-the-envious the-detractions the-tongue to-sharpen that
jam in nobis impletum sit illud de filiis Israel, qui
now in us fulfilled be that about the-sons of-Israel who
reædificantes templum, in una manu gladium, in alia
rebuilding the-temple in one hand a-sword in the-other
lapidem habebant (II Esdr. IV, 17). Sed hæc hactenus.
a-stone had II Esdras IV 17 but these-things so-far
Nunc de singulis elementorum et ornatu uniuscujusque
now about each of-the-elements and the-adornment of-each
dicere incipiamus, a superiori, id est ab igne, incipiendo.
to-speak let-us-begin from the-higher that is from fire beginning

Quid sit æther et ornatus illius

I · THE ETHER AND ITS ADORNMENT

Fire, or ether, is the space above the moon; its adornment is everything seen there, the fixed and the wandering stars.

Ignis igitur est spatium a luna sursum, quod idem
fire therefore is the-space from the-moon upward which also
æther dicitur. Ortus vero illius est, quidquid super
ether is-called the-adornment but of-it is whatever above
lunam videtur, scilicet, stellæ tam infixæ, quam erraticæ.
the-moon is-seen namely the-stars as-much fixed as wandering

Quod aquæ congelatæ super æthera non sint

II · THAT THERE ARE NO FROZEN WATERS ABOVE THE ETHER

Against those who read Genesis to mean frozen waters above the ether, William argues that heavy water cannot lie above fire, nor be joined to it without a mean, nor lie between them unseen.

Sed forte quæret aliquis utrum aquæ congelatæ sint ibi,
but perhaps shall-ask someone whether waters frozen be there
super quas sunt aliæ aquæ. Dicunt enim quidam super
above which are other waters say for some above
æthera esse aquas congelatas, quæ in modum pellis extensæ,
the-ether to-be waters frozen which in the-manner of-a-skin stretched
occurrunt oculis nostris, super quas aquæ sunt confirmatæ,
meet the-eyes our above which waters are confirmed
hac autoritate divinæ paginæ, quæ ait: Posuit firmamentum
by-this authority of-the-divine page which says he-placed the-firmament

in medio aquarum et iterum: Divisit aquas, quæ sunt sub
in the-middle of-the-waters and again he-divided the-waters which are under
firmamento, ab his quæ sunt super firmamentum (Gen. I).
the-firmament from those which are above the-firmament Genesis I
Sed, quoniam istud contra rationem est, quare sic esse non
but since this against reason is why so to-be not
possit ostendamus, et qualiter divina Scriptura in supradictis
it-can let-us-show and how the-divine Scripture in the-aforesaid
intelligenda sit. Si ibi sunt aquæ congelatæ, ergo aliquid
to-be-understood be if there are waters frozen therefore something
ponderosum et grave? sed primus locus ponderosorum et
weighty and heavy but the-first place of-weighty-things and
gravium est, terra. Si iterum ibi sunt aquæ congelatæ,
of-heavy-things is earth if again there are waters frozen
vel igni conjunctæ, vel non? si igni conjunctæ sunt, cum
either to-fire joined or not if to-fire joined they-are since
ignis calidus et siccus sit, aqua congelata et frigida, et
fire hot and dry be water frozen both cold and
humida, contrarium sine medio suo contrario conjunctum
moist the-contrary without a-mean to-its contrary joined
est: nunquam ergo ibi concordia, sed contrariorum
is never therefore there concord but of-contraries
repugnantia? Amplius: Si aqua congelata conjuncta est igni
the-repugnance further if water frozen joined is to-fire
vel dissolvetur ab igne, vel exstinguit ignem: cum ergo
either it-shall-be-dissolved by fire or it-extinguishes fire since therefore
ignis et firmamentum remanent, ubi sunt aquæ congelatæ,
fire and the-firmament remain where are waters frozen
conjunctæ igni, si conjunctæ non sunt, aliquid inter eas
joined to-fire if joined not they-are something between them
et ignem est? Sed quid? elementum, sed nullum superius
and fire is but what element but none higher

igne factum est ex elementis, visibile ergo. Unde igitur
than-fire made is from the-elements visible therefore whence therefore
non videtur. Restat ibi non esse aquas congelatas.
not it-is-seen it-remains there not to-be waters frozen

Quomodo intelligendum sit, «Divisit aquas quæ sunt sub firmamento.»

III · HOW TO UNDERSTAND THE DIVISION OF THE WATERS

To say God can do it is no reason unless one shows that it is so and why. The firmament dividing the waters is the air, with the waters suspended as vapor in the clouds above it.

Sed scio quid dicent: Nos nescimus qualiter hoc sit,
but I-know what they-shall-say we know-not how this be
scimus Deum posse facere. Miseri! Quid miserius quam
we-know God to-be-able to-make(-it) wretches what more-wretched than
dicere istud, est? quia Deus illud facere potest, nec videre
to-say this is because God that to-make can nor to-see
sic esse, nec rationem habere quare sic sit, nec utilitatem
so to-be nor reason to-have why so it-be nor usefulness
ostendere ad quam hoc sit. Non enim quidquid potest Deus
to-show for which this be not for whatever can God
facere, hoc facit. Ut autem verbis rustici utar, potest
to-make this he-makes that moreover the-words of-a-rustic I-may-use can
Deus facere de trunco vitulum: fecitne unquam? Vel
God to-make from a-stump a-calf did-he-make(-it) ever either
igitur ostendant rationem, vel utilitatem ad quam hoc sit, vel
therefore let-them-show the-reason or the-usefulness for which this be or
sic esse indicare desinant. Si ergo aquæ ibi congelatæ non
so to-be to-indicate let-them-cease if therefore waters there frozen not

sunt, nec super eas aliæ. Cum autem divina pagina dicat:
are nor above them others since moreover the-divine page say
Divisit aquas, quæ sunt sub firmamento, ab his quæ sunt
he-divided the-waters which are under the-firmament from those which are
supra firmamentum (Gen. I, 7), aera firmamentum vocavit,
above the-firmament Genesis I 7 the-air firmament it-called
quia firmat et temperat terrena. Super hanc aquam sunt,
because it-makes-firm and tempers earthly-things above this water are
vaporaliter in nubibus suspensæ, ut in sequentibus ostendetur,
in-vapor in clouds suspended as in the-following shall-be-shown
quæ divisæ sunt ab his quæ sunt sub aere. Similiter
which divided are from those which are under the-air likewise
exponatur: Posuit firmamentum in medio aquarum, quamvis
let-be-expounded he-placed the-firmament in the-middle of-the-waters although
hoc plus allegorice, quam ad litteram dictum credimus.
this more allegorically than to the-letter said we-believe

Quod super æthera nihil videatur

IV · THAT NOTHING IS SEEN ABOVE THE ETHER

What we seem to see above is the failure of our sight, which, finding no obstacle, thickens and takes a watery color from the eye's humors.

Iterum dicent: Quid est ergo quid ibi videmus spissum
again they-shall-say what is therefore what there we-see thick
et aquei coloris: ignis non est. Si enim aer ex nimia sua
and of-watery color fire not it-is if for air from excessive its
subtilitate non potest videri, multo minus ignis qui subtilior
subtlety not can to-be-seen much less fire which subtler
est. Deinde talis, igneus color non est? Ad quod dicimus:
is then such fiery color not is to which we-say

Nihil ibi videri, sed visum ibi deficere, et ex defectu
nothing there to-be-seen but the-sight there to-fail and from the-failure
visus quoddam spissum ibi confingere. Cum enim radius ille
of-sight a-certain thick-thing there to-feign since for ray that
interior qui operatur visum ad superiora dirigatur, nec est
interior which works sight to the-higher-things be-directed nor is-there
ibi obstaculum quo repercutiatur; deficit, et deficiendo
there an-obstacle by-which it-be-thrown-back it-fails and by-failing
spissatur. Sed quia transit per oculum in quo est aqueus
is-thickened but because it-passes through the-eye in which is the-watery
humor, et crystalleidos, ut de compositione oculi loquentes
humor and the-crystalline as about the-composition of-the-eye speaking
ostendemus, cum deficit, nec alius color ibi occurrit, talem,
we-shall-show when it-fails nor other color there meets-it such
id est aqueum sibi confingit. Hic subjicient: Si nihil ibi
that is watery for-itself it-feigns here they-shall-object if nothing there
videtur, quomodo dictum est: Cœlum tegit omnia? Stellas
is-seen how said it-is heaven covers all-things the-stars
esse in firmamento, in eodem esse duodecim circulos, in
to-be in the-firmament in the-same to-be twelve circles in
uno, quorum sunt duodecim signa (Infra, c. 5 et 6),
one of-which are twelve signs below chapters 5 and 6
dicimusne defectum esse nostri visus? Huic ergo, quia
do-we-say a-failure to-be of-our sight to-this therefore because
auctoritas videtur, ex parte illius ista respondeamus.
authority seems on the-side of-it these-things let-us-answer

Quot modis auctoritas loquatur de superioribus

V · THREE WAYS AUTHORITY SPEAKS OF THE HEAVENS

Authority speaks of the heavens in three ways: fabulously, as Nimrod, Hyginus, and Aratus tell of the Bull changed into a sign, a most necessary kind, since it tells where each sign lies; astrologically, of how things appear, whether so or not; and astronomically, of how they are. "Heaven covers all things" is astrological language, or else the ether is called heaven because it is engraved with stars.

Tribus igitur modis auctoritas loquitur de superioribus:
in-three therefore ways authority speaks about the-higher-things
fabulose, astrologice, astronomice. Fabulose loquitur Nemrod,
fabulously astrologically astronomically fabulously speaks Nimrod
Hyginus, Aratus, taurum illum esse translatum et in
Hyginus Aratus the-Bull that to-be translated and into
signum mutatum dicentes, et sic de aliis. Quod genus
a-sign changed saying and so of others which kind
tractandi, maxime est necessarium. Eo enim scimus de
of-treating most is necessary by-it for we-know of
unoquoque signo, in qua parte cœli sit situm. Astrologice
each sign in what part of-heaven it-be situated astrologically
vero tractare, est dicere ea quæ videntur in superioribus,
but to-treat is to-say those-things which are-seen in the-higher-things
sive ita sint vel non. Multa ibi nempe videntur esse,
whether so they-be or not many-things there surely seem to-be
quæ non sunt ibi quia fallitur visus, ut tractat Marcianus
which not are there because is-deceived the-sight as treats Martianus
Hyspaicus. Astronomice vero tractare, est ea quæ sunt
Hispanicus astronomically but to-treat is the-things which are
de illis dicere, sive ita videatur, vel non: qualiter inde
about them to-say whether so it-be-seen or not as thence

tractant Julius Firmicus, Ptolomæus. Cum ergo dictum est,
treat Julius Firmicus Ptolemy since therefore said it-is
cœlum tegit omnia: astrologicum est, quia sic videtur, vel
heaven covers all-things astrological it-is because so it-is-seen or
æther dicitur cœlum, quia diversis stellis cœlatum est.
the-ether is-called heaven because with-diverse stars engraved it-is

De firmamento et stellis

VI · THE FIRMAMENT AND THE STARS

The ether is called the firmament because it strengthens and tempers what lies below. The fixed stars are set in it like gems in gold; the wandering stars change their place.

Dicitur firmamentum, quia suo calore et effectu stellarum
it-is-called the-firmament because by-its heat and the-effect of-the-stars
firmat et temperat subdita. Cœlum igitur tegit omnia,
it-makes-firm and tempers the-things-below heaven therefore covers all-things
quia sub æthere vel in æthere omnia continentur. In æthere
because under the-ether or in the-ether all-things are-contained in the-ether
dicuntur stellæ infixæ ut gemma in auro, sed quia in
are-called the-stars fixed as a-gem in gold but because in
eodem existentes, semper in eadem parte ejusdem videntur.
the-same existing always in the-same part of-it they-are-seen
Aliæ dicuntur erraticæ, quia modo in hac, modo in illa
others are-called wandering because now in this now in that
parte cœli videntur. Et quoniam de infixis fecimus
part of-heaven they-are-seen and since of the-fixed we-have-made
mentionem, quæramus utrum moveantur, vel omnino careant
mention let-us-ask whether they-be-moved or wholly lack
motu, et si moventur, qualiter moveantur.
motion and if they-are-moved how they-be-moved

De infixis stellis, utrum moveantur

VII · WHETHER THE FIXED STARS MOVE

William holds that the fixed stars do move from place to place, but their motion cannot be seen, because motion is seen only against something fixed or slower, and nothing visible lies beyond them.

Sunt qui eas non moveri asserunt, sed a firmamento,
there-are those-who them not to-be-moved assert but by the-firmament
ut in eo infixas, ad ortum et occasum referri. Alii dicunt
as in it fixed to the-rising and setting to-be-carried others say
eas etiam proprio motu moveri, quia igneæ sunt naturæ,
them also by-their-own motion to-be-moved because fiery they-are of-nature
nec aliquid in æthere vel in aere sine motu possit sustineri,
nor anything in the-ether or in the-air without motion can to-be-sustained
sed semper in eodem loco et circum se moveri. Tertii
but always in the-same place and around themselves to-be-moved the-third
dicunt, easdem de loco ad locum moveri, nullum tamen
say the-same from place to place to-be-moved none yet
eorum motuum ab oculis nostris sentiri: quia tantum spatii
of-those motions by eyes our to-be-sensed because so-much of-space
in peragratione suorum circulorum consumunt, quod vita
in the-traversing of-their circles they-consume that life
humana, quæ brevis est, et ad breve punctum tam tardæ
human which brief is and for the-brief point of-so slow
accessionis comprehendendum non sufficit. Quamvis huic
an-advance to-be-comprehended not suffices although to-this
sententiæ, quod de loco ad locum moveantur, consentimus:
opinion that from place to place they-are-moved we-consent
aliam tamen rationem prætendimus, quare motus earum
another yet reason we-put-forward why the-motion of-them

non sentiatur, quæ talis est: Omnis motus discernitur, vel
not be-sensed which such is every motion is-discerned either
per immobile, vel minus mobile. Cum enim aliquid movetur,
by the-immobile or the-less mobile when for something is-moved
si aliquid mobile, vel minus mobile videmus, cum illud
if something mobile or less mobile we-see when that
præteriri vel appropinquari videmus, motum sentimus. Si
to-be-passed or to-be-approached we-see the-motion we-sense if
autem aliquid moveatur extra ipsum, neque aliquid vel
moreover something be-moved outside it neither anything either
immobile, vel minus mobile videamus: motus non sentitur,
immobile or less mobile we-see the-motion not is-sensed
quod potest probari per navim in mari currentem. Motus
which can to-be-proved by a-ship on the-sea running the-motion
ergo stellarum, vel per immobile, vel minus mobile
therefore of-the-stars either by the-immobile or the-less mobile
superpositum sentitur, nunquam vero per suppositum, ut per
set-above is-sensed never but by the-set-below as by
signa motum planetarum discernimus, quia modo sub hoc
the-signs the-motion of-the-planets we-discern because now under this
signo, modo sub alio videntur. Supra dictas vero stellas
sign now under another they-are-seen above the-said but stars
nihil est visibile, nec est ideo quod motu illarum
nothing is visible nor is-there therefore what by-the-motion of-them
discriminari possit. Moventur ergo, sed infixæ dicuntur,
to-be-discerned can they-are-moved therefore but fixed they-are-called
quia motus earum prædicta ratione non sentitur.
because the-motion of-them for-the-aforesaid reason not is-sensed

Quot circuli dicantur esse in firmamento

VIII · THE CIRCLES OF THE FIRMAMENT

The philosophers set twelve circles in the firmament, two of them visible.

In eodem firmamento philosophi dixerunt duodecim esse
in the-same firmament the-philosophers said twelve to-be
circulos, quorum duo sunt visibiles, alii invisibiles. De
circles of-which two are visible the-others invisible about
visibilibus disseremus.
the-visible we-shall-discourse

Qui sint visibiles

IX · THE VISIBLE CIRCLES

The visible circles are the galaxy, or milky circle, and the zodiac.

Duo igitur sunt visibiles, γαλαξίας, id est, lacteus circulus,
two therefore are visible galaxias that is the-milky circle
γάλαξ enim est lac, ἀγὸς, circulus, et zodiacus circulus.
galax for is milk agos circle and the-zodiac circle

Ubi incipiat galaxias

X · WHERE THE GALAXY BEGINS

The galaxy begins in the north on the eastern side and returns through Cancer and Capricorn; Macrobius explains its brightness.

Incipit galaxias juxta septentrionem, ex parte Orientis, et
begins the-galaxy near the-north on the-side of-the-East and
aliquando per cancrum et capricornum, revertitur ad
sometimes through the-Crab and the-Goat returns to
principium. Dicitur autem sic propter notabilem sui claritatem.
the-beginning it-is-called moreover so on-account-of the-notable its brightness
Si quis vero, unde in illa sit parte ille notabilis splendor,
if anyone but whence in that be part that notable splendor
scire desiderat, Macrobium legat (Lib. I, in Somnium).
to-know desires Macrobius let-him-read book I on the-Dream

De zodiaco et unde dicatur

XI · THE ZODIAC AND ITS NAME

The zodiac rises from Capricorn through Aries to Cancer and falls through Libra; it was divided into twelve signs by the flow of water, and is named from the animals.

Zodiacus vero a capricorno per arietem ad cancrum
the-zodiac but from the-Goat through the-Ram to the-Crab
ascendit, de cancro vero per libram ad capricornum
ascends from the-Crab but through the-Scales to the-Goat
descendit. Descendere vero et ascendere, juxta situm
descends to-descend but and to-ascend according-to the-position
nostrum intellige. Hic in duodecim æquales partes, per
our understand this into twelve equal parts by

fluxum aquæ, ut refert Macrobius, divisus est, quarum
the-flow of-water as relates Macrobius divided is of-which
unaquæque dicitur signum, quia eis signamus, in qua parte
each is-called a-sign because by-them we-mark in what part
cœli sol sit et alii planetæ, et qua exierint, et
of-heaven the-sun be and the-other planets and whence they-have-gone-out and
ad quam debeant pertransire. Sed, quoniam illa nominibus
to which they-ought to-pass but since those with-the-names
animalium titulata sunt, ut aries, taurus, et cætera, circulus,
of-animals titled are as the-Ram the-Bull and the-rest the-circle
quem continent, zodiacus dicitur; ζῶον enim est animal. Si
which they-contain zodiac is-called zoon for is animal if
quis autem causas nominum quærat, Helpericum legat.
anyone moreover the-causes of-the-names seek Helperic let-him-read

De dispositione signorum

XII · THE ORDER OF THE SIGNS

William sets out the signs in order from Cancer, nearest us, to Capricorn, most remote, and back.

Signorum vero talis est dispositio: quod propinquus nobis est
of-the-signs but such is the-arrangement that near to-us is
cancer, scilicet in confinio nostræ zonæ habitabilis et torridæ:
the-Crab namely in the-border of-our zone habitable and of-the-torrid
deinde leo obliquando descendit, post virgo, deinde
then the-Lion slanting descends after-it the-Virgin then
libra existens in medio torridæ zonæ, ultra quam est
the-Scales being in the-middle of-the-torrid zone beyond which is
scorpio; deinde sagittarius, postea est capricornus a nobis
the-Scorpion then the-Archer afterward is the-Goat from us

remotissimus. Deinde oblique ascendendo est aquarius, post
most-remote then slantwise ascending is the-Water-bearer after
pisces, deinde aries, in medio torridæ zonæ libræ, oppositus
the-Fishes then the-Ram in the-middle of-the-torrid zone to-the-Scales opposite
supra est taurus, gemini postea, deinde cancer. Quod signum
above is the-Bull the-Twins afterward then the-Crab what sign
cujus mensis sit, et quare, loquendo de sole docebimus.
of-which month be and why speaking about the-sun we-shall-teach

De invisibilibus circulis

XIII · THE INVISIBLE CIRCLES

Of the nine invisible circles five are parallels: the equinoctial in the middle of the torrid zone, and the four that bound the zones on either side. Whether the zones are in the ether or the air is left for the treatise on air.

Novem alii circuli invisibiles sunt, quorum sunt quinque
nine other circles invisible are of-which are five
paralleli, unus quorum æquinoctialis dicitur, hic est, qui per
parallels one of-which equinoctial is-called this it-is which through
medium torridæ zonæ vadens, per arietem et libram dividit
the-middle of-the-torrid zone going through the-Ram and the-Scales divides
cœlum in duo hemispheria. Qui ideo dicitur æquinoctialis,
heaven into two hemispheres which therefore is-called equinoctial
quia quando sol ad ipsum pervenit, æquat dies noctibus;
because when the-sun to it arrives it-equals the-days to-the-nights
de quo in sequentibus dicemus. Alter de parallelis dicitur,
about which in the-following we-shall-speak the-second of the-parallels is-called
conjunctio nostræ habitabilis et torridæ. Tertius conjunctio
the-junction of-our habitable and torrid the-third the-junction

ejusdem et frigidæ. Quartus ex altera parte conjunctio
of-the-same and the-frigid the-fourth on the-other side the-junction
torridæ et alterius habitabilis. Quintus ejusdem conjunctio
of-the-torrid and of-the-other habitable the-fifth of-the-same the-junction
et alterius frigidæ, ut in posteriori apparet figura. Sed, quia
and of-the-other frigid as in the-later appears figure but because
auctoritas clamat in cœlo esse zonas, utrum in æthere vel in
authority cries in heaven to-be zones whether in the-ether or in
aere sint, tractantes de aere dicemus. Illi quinque circuli
the-air they-be treating about the-air we-shall-say those five circles
dicuntur paralleli, id est æque distantes, quia a medio, id
are-called parallels that is equally distant because from the-middle that
est æquinoctiali æqualiter distant. Tantum enim distat hæc
is the-equinoctial equally they-are-distant so-much for is-distant this
conjunctio nostræ habitabilis et torridæ quantum et alterius.
junction of-our habitable and torrid as-much also of-the-other
Similiter et conjunctio nostræ habitabilis et frigidæ et alterius.
likewise also the-junction of-our habitable and frigid and of-the-other

De duobus coluris

XIV · THE TWO COLURES

The two colures meet at the north pole and quarter the heavens; they are named from a member of a wild ox, for their imperfection, not because they are imperfect but because the part of them at the other pole is never seen.

Post hos sunt duo coluri, quorum principium in medio
after these are two colures whose beginning in the-middle
septentrionis est, sed alterum descendit per cancrum et
of-the-north is but one descends through the-Crab and

ascendit per capricornum, rediens ad idem principium.
ascends through the-Goat returning to the-same beginning
Alter vadit per orientem et arietem, revertitur per
the-other goes through the-east and the-Ram returns through
occidentem ad suum principium, et ita in summo
the-west to its beginning and so at the-top
septentrionis se intersecant, et cœlum in quatuor
of-the-north each-other they-intersect and heaven into four
quadrantes dividunt. Dicuntur autem coluri quasi colon
quadrants divide they-are-called moreover colures as-if colon
uri, id est membrum bovis sylvestris, dicti sic propter
uri that is the-member of-an-ox wild called so on-account-of
imperfectionem, non quia imperfecti sint, sed quia pars
imperfection not because imperfect they-be but because the-part
illa alterius poli quam intersecant, nunquam videtur.
that of-the-other pole which they-intersect never is-seen

De horizonte et meridionali circulo

XV · THE HORIZON AND THE MERIDIAN

The meridian marks where the sun is equally far from rising and setting; the horizon is where heaven seems to meet the earth. Both vary with the observer.

Duo qui ad prædictum numerum supersunt, meridianus et
two which to the-aforesaid number remain the-meridian and
horizon. Meridianus dicitur linea designans illam partem
the-horizon the-meridian is-called the-line marking that part
cœli, in qua sol existens, æqualiter distat ab ortu
of-heaven in which the-sun being equally is-distant from the-rising
et occasu, Horizon vero in quo videtur cœlum cum
and setting the-horizon but in which seems heaven with

terra jungi, dictus horizon quasi terminans. Isti duo
earth to-be-joined called horizon as-if bounding these two
ultimum scribuntur in sphæra, quia pro diversitate
last are-drawn on the-sphere because according-to the-diversity
circumspicientium vel habitantium variantur.
of-those-looking-round or dwelling they-vary

De motu firmamenti et de polis

XVI · THE MOTION OF THE FIRMAMENT AND THE POLES

Fire, being always in motion and unable to rise or descend, turns in place, carrying the stars from east to west. It turns slantwise about an axis between the poles, as the poles show.

Motus vero ætheris, vel ignis, qui prædictis rationibus
the-motion but of-the-ether or of-fire which for-the-aforesaid reasons
cœlum et firmamentum dicitur, talis est: cum ignis
heaven and firmament is-called such is since fire
naturaliter semper sit in motu, nec supra ipsum sit
naturally always be in motion nor above it be-there-anything
quo ascendat ubi ostendimus, nec descendere potuit, quia
whither it-may-ascend as we-have-shown nor to-descend could-it because
hoc contra naturam ejus est, et omnia inferiora loca ab
this against the-nature its is and all the-lower places by
inferioribus elementis occupata erant. Item inutile fuit illum
the-lower elements occupied were likewise useless it-was it
descendere, descendendo terram nempe incenderet, nec in ea
to-descend by-descending the-earth surely it-would-kindle nor in it
aliquid vivere posset; ergo in quo possit et habet motum,
anything to-live could therefore in what it-can both it-has motion

et movetur in circuitu, et est in circuitu, non occupando
and is-moved in a-circuit and is in a-circuit not by-occupying
diversa loca, se movere, sed partes aliter atque aliter sitas
diverse places itself to-move but parts otherwise and otherwise situated
in eodem loco habere: sic vero in circuitu se vertendo
in the-same place to-have thus but in a-circuit itself by-turning
ab ortu per occasum, refert secum stellas, tam
from the-rising through the-setting it-carries with-itself the-stars as-much
erraticas quam infixas. Quamvis tamen circa terram volvatur
wandering as fixed although yet around the-earth it-be-revolved
non recto modo, sed oblique circa nostram habitabilem
not in-a-straight way but slantwise around our habitable
volvitur, quod per solos polos videri potest. Est autem
it-is-revolved which through only poles to-be-seen can is moreover
polus stella immobilis, una in hoc capite, alia in alio.
the-pole a-star immovable one in this head another in the-other
Axis vero est linea intelligibilis de polo ad polum, per
the-axis but is a-line intelligible from pole to pole through
medium terræ directa, circa quam volvitur firmamentum. Si
the-middle of-the-earth directed around which is-revolved the-firmament if
ergo recto modo volveretur firmamentum, unus de polis
therefore in-a-straight way were-revolved the-firmament one of the-poles
recto modo esset super terram, et alter sub terra, vel
in-a-straight way would-be above the-earth and the-other under the-earth or
in lateribus terræ. Cum vero unus sit inter medium cœli
at the-sides of-the-earth since but one be between the-middle of-heaven
elatus ex nostra parte, similiter alter ex alia. Linea quæ
raised on our side likewise the-other on the-other the-line which
dicitur axis, obliqua est, et circa ipsam oblique volvitur
is-called the-axis slanting is and around it slantwise is-revolved
firmamentum. Et quoniam falsam sententiam quorumdam
the-firmament and since the-false opinion of-some

de firmamento satis improbavimus, nostram vero ponentes
about the-firmament enough we-have-disproved our but setting-forth
probavimus, et de stellis infixis in eo, et de circulis,
we-have-proved and about the-stars fixed in it and about the-circles
et motu ejusdem non tacuimus. De planetis dicere
and the-motion of-the-same not we-have-kept-silent about the-planets to-speak
incipiamus; ergo a summo planetarum sumamus exordium.
let-us-begin therefore from the-highest of-the-planets let-us-take the-beginning

De Saturno, et quare aliqua stella dicatur frigida, et quot modis nomina qualitatum rebus attribuantur

XVII · SATURN, COLD STARS, AND THE NAMES OF QUALITIES

Saturn takes thirty years to traverse the zodiac and is called cold and harmful because the sun scorched less when they shared a sign. A quality is named from its effect, its feel, or its sign, so a fiery star may be called cold for its effect; its harm is greatest when it is retrograde.

Summus itaque planetarum Saturnus dicitur, in peragratione
the-highest and-so of-the-planets Saturn is-called in the-traversing
zodiaci, triginta annos consumens. Unde in fabulis senex
of-the-zodiac thirty years consuming whence in fables an-old-man
dicitur. Hæc stella frigida et nociva dicitur esse. De
he-is-called this star cold and harmful is-said to-be about
frigiditate ergo primum, deinde de nocivitate disseramus.
coldness therefore first then about harmfulness let-us-discourse
Stellam istam esse frigidam et siccam, antiqui astrologi
the-star this to-be cold and dry the-ancient astrologers
probaverunt cum scirent solem existentem in cancro, terras
proved since they-knew the-sun being in the-Crab the-lands
adurere videbant in aliquo anno minus solito. Scientes
to-scorch they-saw-it in some year less than-usual knowing

autem ex natura solis hoc non contingere, quæsierunt
moreover from the-nature of-the-sun this not to-happen they-asked
quis planeta in eodem signo esset cum sole reperientesque
what planet in the-same sign were with the-sun and-finding
Saturnum dixerunt ex eo causam frigiditatis esse. Sed dicet
Saturn they-said from it the-cause of-coldness to-be but shall-say
aliquis: Cum omne corpus stellarum igneæ sit naturæ quod
someone since every body of-the-stars fiery be of-nature which
probat motus et splendor, unde una stella dicitur frigida,
proves the-motion and splendor whence one star is-called cold
alia calida; neque enim probamus ex ratione illa quia
another hot nor for do-we-approve from reason that because
dicunt quidam ex vicinitate aquarum congelatarum Saturnum
say some from the-nearness of-waters frozen Saturn
esse frigidum, sicut et luna est ex vicinitate terræ et
to-be cold as also the-moon is from the-nearness of-earth and
aquæ. Probavimus enim aquas congelatas, in superioribus esse
water we-have-proved for waters frozen in the-higher-regions to-be
non posse (Supr. lib. XI, cap. 2). Sunt qui inde dicunt
not to-be-able above book XI chapter 2 there-are those-who thence say
plures esse qualitates ignis, quæ in quibusdam corporibus
several to-be the-qualities of-fire which in some bodies
sunt conjunctæ, in quibusdam divisæ. Quemadmodum ergo
are joined in some divided as therefore
est quoddam igneum et calidum, et non splendidum,
there-is a-certain fiery and hot and not shining
ita est quoddam splendidum, nec calidum. Dicunt enim
so there-is a-certain shining nor hot they-say for
quod ignea non sint calida, nisi quæ conjuncta sint
that fiery-things not be hot except those-which joined be
alicui spissæ et humidæ naturæ, quam in sui substantiam
to-some thick and moist nature which into its-own substance

commutent. Unde, si alicui igneo desit vicinitas spissi
they-change whence if to-some fiery-thing lack the-nearness of-thick
humoris, deficit in eo calor. Hoc autem probant per solem,
moisture fails in it heat this moreover they-prove by the-sun
quia in convallibus montium, ubi est aer spissior magnum
because in the-valleys of-mountains where is the-air thicker great
exercet calorem, in superioribus propter aeris subtilitatem
it-exercises heat in the-higher-places on-account-of of-the-air subtlety
non exercet. Hujus rei sunt indicium perpetuæ nives
not it-exercises of-this thing are an-indication the-perpetual snows
existentes. Sed de hoc loquentes de situ terræ satis
existing but about this speaking about the-situation of-the-earth enough
dicemus. Volunt etiam isti super lunam nullum esse sensum
we-shall-say they-wish also these above the-moon no to-be sense
caloris, præ nimia ætheris subtilitate. Nos vero
of-heat on-account-of the-excessive of-the-ether subtlety we but
dicimus nomina qualitatum tribus modis rebus attribui:
say the-names of-qualities in-three ways to-things to-be-attributed
vel propter effectum, unde vinum dicitur calidum, quia
either on-account-of effect whence wine is-called hot because
efficit calorem, etsi frigidum sentiatur: vel propter sensum,
it-effects heat even-if cold it-be-felt or on-account-of sense
ut cum aquam bullientem dicimus calidam, etsi naturaliter
as when water boiling we-call hot even-if naturally
sit frigida; vel propter signum, ut cum dicimus sanum
it-be cold or on-account-of sign as when we-say the-healthy-man
bene dormire, sine difficultate spirare. Cum enim aliqua
well to-sleep without difficulty to-breathe when for some
stella dicitur frigida, effectui deputatur. Quamvis ergo in
star is-called cold to-the-effect it-is-imputed although therefore in
se sit calida, si efficiat frigus dicitur frigida. Inde, quia
itself it-be hot if it-effect cold it-is-called cold thence because

Saturnus junctus soli minuit calorem, propter effectum
Saturn joined to-the-sun lessens heat on-account-of effect
dicitur frigidus, etsi in se fit calidus. Sed quæret forsan
it-is-called cold even-if in itself it-be hot but shall-ask perhaps
aliquis: Si corpora stellarum ignea sunt, unde contingit
someone if the-bodies of-the-stars fiery are whence happens-it
quod quædam efficiunt frigus? Omnes enim in omnibus
that some effect cold all for in all-things
posse inveniri rationem; sed in quibusdam recurrendum ad
to-be-able to-be-found reason but in some recourse-must-be-had to
creationem: quamvis possumus hanc rationem inde reddere,
creation although we-can this reason thence to-render
quod diversa ignea, ex propinquitate et remotione, magis
that diverse fiery-things from nearness and remoteness more
et minus calefaciunt. Unde Saturnus quia remotior a
and less heat whence Saturn because more-remote from
nobis est, non calefacit terram; sol vero quia propinquius
us it-is not heats the-earth the-sun but because nearer
terræ est, magis incendit eam; vel dicamus quod quamvis
to-the-earth it-is more inflames it or let-us-say that although
aliqua stella calida sit, sunt in ea aliæ qualitates nobis
some star hot be there-are in it other qualities to-us
ignotæ, a quibus calor non potest descendere. Sed quia
unknown from which heat not can to-descend but because
in medio proposuimus quæstionem: Non omnia possumus
in the-middle we-have-set-forth the-question not all-things we-can
omnes, sit ingenii cujusque inquirere, quid pro solvenda
all let-it-be of-the-wit of-each to-inquire what for solving
hac quæstione possit invenire. Hæc eadem stella ex frigiditate
this question it-can to-find this same star from coldness
dicitur nociva, et maxime quando est retrograda: unde in
is-called harmful and most when it-is retrograde whence in

fabulis dicitur falcem deferre. Deferens enim falcem plus
fables it-is-said a-sickle to-carry carrying for a-sickle more
nocet recedendo, quam accedendo.
it-harms by-receding than by-approaching

De Jove

XVIII · JUPITER

Jupiter takes twelve years and is benevolent; set between Saturn and Mars it tempers their harm, which the fables tell as his expelling his father Saturn from the kingdom. He is said to have fathered many by adultery because, joined with the other planets, he works diverse effects on earth.

Post Saturnum est Jupiter, in peragratione zodiaci duodecim
after Saturn is Jupiter in the-traversing of-the-zodiac twelve
annos consumens. Hæc stella benevola est, quippe ita temperata
years consuming this star benevolent is indeed so tempered
in suis qualitatibus, quod per conjunctionem ejus cum
in its qualities which through the-conjunction its with
sole probatum est. Sed quando media est inter Saturnum
the-sun proved has-been but when middle it-is between Saturn
et Martem, si existat in superiore abside sui circuli, vel in
and Mars if it-stand in the-higher apse of-its circle or in
inferiori, temperatur eorum nocivitas ejus benevolentia. Inde est
the-lower is-tempered their harmfulness its by-benevolence thence it-is
quod in fabulis dicitur: Jupiter patrem Saturnum a regno
that in fables it-is-said Jupiter (his)-father Saturn from the-kingdom
expulisse, quia Saturno vicinior factus, naturalem nocivitatem
to-have-expelled because to-Saturn nearer made the-natural harmfulness

ei aufert. Dicitur etiam adulterando diversos genuisse,
from-him it-takes-away it-is-said also by-adultery diverse-ones to-have-begotten
quia conjungendo se prædictis, in terrenis diversa efficit.
because by-joining itself to-the-aforesaid in earthly-things diverse-things it-effects

De Marte

XIX · MARS

Mars is hot and dry, harmful, and takes two years; between Jupiter and Venus it loses some of its harm and lessens their kindness, and it rules battles because heat and dryness make men spirited.

Tertius est Mars stella, scilicet calida et sicca, et inde
the-third is Mars a-star namely hot and dry and thence
nociva, in biennio peragrans zodiacum; sed positus inter
harmful in two-years traversing the-zodiac but placed between
Jovem et Venerem, quæ sunt stellæ benevolæ, vicinitate
Jupiter and Venus which are stars benevolent by-nearness
minuit suam nocivitatem, et illorum benevolentiam. In
it-lessens its harmfulness and their benevolence in
præliis dicitur dominari, quia calorem confert et siccitatem,
battles it-is-said to-rule because heat it-confers and dryness
ex quibus est animositas. Calidi enim et sicci animosi sunt.
from which is spiritedness the-hot for and dry spirited are

De Venere

XX · VENUS

Venus is hot and moist, benevolent, and takes about a year; it is goddess of lust because heat and moisture breed lust, and William sets out how the complexions desire and bear it.

Quartus scilicet platonicos Venus calida et humida
the-fourth namely (according-to)-the-Platonists Venus a-hot and moist
stella, unde est benivola, in anno fere zodiacum circuiens.
star whence it-is benevolent in a-year nearly the-zodiac circling
Dicitur adulterata cum Marte, quia existens in superiori circuli
it-is-said adulterated with Mars because being in the-higher of-circle
sui abside, facta vicina Marti est minus benivola. Dea luxuriæ
its apse made near to-Mars it-is less benevolent the-goddess of-lust
dicitur esse, quia confert calorem et humorem, et in calidis
it-is-said to-be because it-confers heat and moisture and in the-hot
et humidis viget luxuria. Ut enim propter Venerem brevius
and moist flourishes lust that for on-account-of Venus more-briefly
dicamus, quod prolixius loquentes de homine exponemus:
we-may-say what more-at-length speaking about man we-shall-expound
calidi et sicci multum appetunt ex calore luxuriam, sed
the-hot and dry much desire from heat lust but
ex siccitate non sustinent effectum, et si faciunt maxime
from dryness not they-sustain the-effect and if they-do-it most
eis nocet. Frigidi et humidi e contrario male appetunt,
to-them it-harms the-cold and moist from the-contrary badly desire
sed sustinent: sed frigidi et sicci nec appetunt, nec habent
but sustain but the-cold and dry neither desire nor have
effectum, maxime corpori eorum prodest effectus eorum.
the-effect most to-the-body their profits the-effect their

Quomodo eadem stella dicatur Lucifer et Hesperus

XXI · HOW ONE STAR IS LUCIFER AND HESPERUS

Venus is Lucifer before the sun and Hesperus after it. Some say it cannot be both in one season, some that its height lets it be seen before and after, and some that Venus and Mercury, being alike, are taken for one star.

Lucifer quando ante solem videtur, Hesperus quando post eum
Lucifer when before the-sun it-is-seen Hesperus when after it
in vespere videtur. Unde est quæstio: An in eodem tempore
in the-evening it-is-seen whence there-is question whether in the-same time
anni possit esse Lucifer et Hesperus? Dicunt quidam hoc
of-the-year it-can to-be Lucifer and Hesperus say some this
esse non posse. Cum enim sit paris velocitatis cum sole,
to-be not to-be-able since for it-be of-equal speed with the-sun
et fere in eodem spatio cursum suum perficiens, quomodo
and nearly in the-same space course its completing how
in una et eadem nocte, in vespere sequeretur solem et in
in one and the-same night in the-evening it-would-follow the-sun and in
mane præcederet. In uno ergo anni tempore præcedit
the-morning would-precede in one therefore of-the-year time it-precedes
solem, et tunc est Lucifer: in alio subsequitur, et tunc est
the-sun and then it-is Lucifer in another it-follows and then it-is
Hesperus. Alii dicunt in uno eodemque tempore anni, illam
Hesperus others say in one and-the-same time of-the-year it
ante ortum solis videri, et post occasum ejusdem non
before the-rising of-the-sun to-be-seen and after the-setting of-the-same not
tamen præcedere et subsequi, hoc namque impossibile est.
yet to-precede and to-follow this for impossible is
Dicunt enim stellam illam altiorem esse sole, unde diutius
they-say for the-star that higher to-be than-the-sun whence longer

videtur in vespere, etiamsi non subsequatur solem, citius
it-is-seen in the-evening even-if not it-follow the-sun sooner
in mane etiamsi illum non antecedat. Dicitur Lucifer et
in the-morning even-if it not precede it-is-called Lucifer and
Hesperus, in eodem tempore anni, non quia præcedat et
Hesperus in the-same time of-the-year not because it-precede and
subsequatur, sed quia ante et post ex sui altitudine videtur.
follow but because before and after from its height it-is-seen
Tertii dicunt Venerem et Mercurium esse fere ejusdem
the-third say Venus and Mercury to-be nearly of-the-same
coloris et quantitatis, semperque solem comitari; cum ergo
color and size and-always the-sun to-accompany since therefore
sic comitantur illum, quod una præcedit, alia subsequitur:
so they-accompany it that one precedes the-other follows
præcedens in vespere, propter splendorem solis non
the-preceding in the-evening on-account-of the-splendor of-the-sun not
videtur, sed subsequens post occasum ejus apparet. Contra
is-seen but the-following after the-setting its appears contrary
autem est in mane, præcedens nempe videtur, sequens
moreover it-is in the-morning the-preceding surely is-seen the-following
vero splendore diei occultatur. Sed, quia unius sunt
but by-the-splendor of-day is-hidden but because of-one they-are
coloris, et quantitatis, una et eadem stella reputatæ sunt.
color and size one and the-same star reckoned they-are

De Mercurio

XXII · MERCURY

Mercury takes about a year, and is said to have lain with Venus because their qualities mingle when it is at the lower apse.

Quintus est Mercurius, fere in anno cursum suum similiter
the-fifth is Mercury nearly in a-year course its likewise
peragens, cum quo Venus legitur adulterata esse: quia quando
completing with which Venus is-read adulterated to-be because when
est in inferiore abside sui circuli qualitatibus illius se miscet.
it-is in the-lower apse of-its circle with-the-qualities of-it itself it-mingles

De statu et retrogradatione prædictarum stellarum, et quod verum sit solem esse sub Mercurio et Venere, et de circulis ipsorum

XXIII · THE STATIONS OF THE PLANETS AND THE SUN'S PLACE

The planets never truly stand still but seem to, as the sun raises or lowers them. The sun truly lies under Mercury and Venus, next to the moon, to temper and light it, but the Chaldeans set it fourth because the three circles intersect.

Sextus est sol. Sed ante de statu et retrogradatione
the-sixth is the-sun but first about the-station and retrogradation
stellarum prædictarum doceamus, deinde cur Chaldæi, et
of-the-stars aforesaid let-us-teach then why the-Chaldeans and
eorum sequaces dixerint, solem esse in medio planetarum,
their followers have-said the-sun to-be in the-middle of-the-planets
super Venerem et Mercurium. Ægyptii quos secutus est
above Venus and Mercury the-Egyptians whom followed has

Plato, eumdem Sextum dixerunt, et superpositum Mercurio
Plato the-same Sixth have-said and placed-above Mercury
et Veneri. Dicunt quidam, quod est quædam pars in circulo
and Venus say some that there-is a-certain part in the-circle
uniuscujusque, ad quam unaquæque pervenerit. Sol facit eam
of-each to which each shall-have-come the-sun makes it
stare vel retro ire, sed non dicunt quare. Nos dicimus eas
to-stand or backward to-go but not they-say why we say them
nunquam videri stare, quia, cum sint igneæ naturæ, est
never to-be-seen to-stand because since they-be of-fiery nature it-is-so
quod semper sint in motu, videntur tamen aliquando stare,
that always they-be in motion they-seem yet sometimes to-stand
ex ἄρσει et θέσει, id est elevatione et depressione. Constat
from arsis and thesis that is elevation and depression it-is-agreed
enim inter omnes astrologos unumquemque de Planetis
for among all astrologers each of the-Planets
aliquando plus solito removeri a terra, et tunc elevatur,
sometimes more than-usual to-be-removed from the-earth and then it-is-raised
aliquando plus descendere versus terras, quod deprimi
sometimes more to-descend towards the-lands which to-be-depressed
dicimus. Cum ergo elevantur vel deprimuntur, si recto
we-say when therefore they-are-raised or depressed if in-a-straight
modo hoc fit, sub eadem parte signi videntur, et stare
way this happens under the-same part of-a-sign they-are-seen and to-stand
creduntur. Sin autem retro obliquent, ire retro videntur.
are-believed but-if moreover backward they-slant to-go backward they-seem
Hujus ergo elevationis vel depressionis causa est sol.
of-this therefore elevation or depression the-cause is the-sun
Cum enim sit fons totius caloris, aliquando plus desiccat
since for it-be the-fount of-all heat sometimes more it-dries
superiora et inferiora. Unde desiccata corpora stellarum
the-higher-things and the-lower whence the-dried bodies of-the-stars

plus solito levia ascendunt. Si item ad nutrimentum sui
more than-usual light ascend if likewise for nourishment of-itself
plus solito humores attrahat, gravia descendunt. Quod ergo
more than-usual moistures it-draw heavy they-descend that therefore
dicuntur stare, astrologum est, quia sic videtur. Deinde
they-are-said to-stand astrological it-is because so it-seems then
dicendum est, cur Chaldæi dicant solem esse quartum,
to-be-said it-is why the-Chaldeans say the-sun to-be fourth
Ægyptii et Plato sextum. Verum est solem esse sub
the-Egyptians and Plato sixth true it-is the-sun to-be under
Mercurio et Venere, juxta lunam. Cum enim luna frigida
Mercury and Venus next-to the-moon since for the-moon cold
et humida sit, necesse fuit ut ei sol, qui est calidus
and moist be necessary it-was that to-it the-sun which is hot
et siccus, vicinus esset, quatenus ex calore solis, frigiditas
and dry near should-be so-that by the-heat of-the-sun the-coldness
lunæ, et ex siccitate humiditas temperaretur, ne cum
of-the-moon and from dryness the-moisture should-be-tempered lest since
vicina esset terræ, eam distemperatam redderet. Item, cum
near it-were to-the-earth it untempered it-should-render likewise since
luna proprio lumine careat, ut ostendimus, et a sole
the-moon of-its-own light lack as we-have-shown and from the-sun
accipiat, ratio est ut fonti sui luminis sit supposita, sine
receive-it reason it-is that to-the-fount of-its light it-be placed-under without
medio. Sed quamvis hoc ita esse verum sit, Chaldæis
an-intermediary but although this so to-be true be to-the-Chaldeans
tamen aliter visum est, ex hoc quod dicemus; sol et
yet otherwise seemed it-has from this which we-shall-say the-sun and
Mercurius et Venus, ita conjuncti sunt, quod fere in eodem
Mercury and Venus so joined are that nearly in the-same
spatio temporis, scilicet in anno, plus minusve, cursus suos
space of-time namely in a-year more or-less courses their

perficiant. Fere ergo sunt æquales eorum circuli, sed juxta
they-complete nearly therefore are equal their circles but according-to
quantitatem circulorum planetæ brevius vel prolixius tempus
the-size of-the-circles the-planets a-shorter or longer time
in peragratione zodiaci consumunt. Cum ergo fere æquales
in the-traversing of-the-zodiac consume since therefore nearly equal
sint, unus ab alio totus non potest contineri. Intersecant
they-be one by another wholly not can to-be-contained intersect
ergo sese, ita quod circulus Veneris, inferiori parte sui
therefore each-other so that the-circle of-Venus with-the-lower part of-its
circuli intersecat, superiores partes circulorum Mercurii et
circle intersects the-higher parts of-the-circles of-Mercury and
solis plus comprehendit de Mercuriali, quam de solari.
of-the-sun more it-takes-in of the-Mercurial than of the-solar
Circulus vero Mercurii superiori parte sui intersecat Venerium,
the-circle but of-Mercury with-the-higher part of-its intersects the-Venerian
scilicet inferiori solarem. Circulus vero solaris superiori sui
namely with-the-lower the-solar the-circle but solar with-the-higher of-its
parte intersecat Mercurialem et Venerium, plus Mercurialem,
part intersects the-Mercurial and the-Venerian more the-Mercurial
minus Venerium. Sed, quia facilius illabitur animo, oculis
less the-Venerian but because more-easily slips-into the-mind to-the-eyes
subjecta descriptio intersectionem illam ostendamus.
subjected a-drawing intersection that let-us-show

Quando circuli Veneris et Mercurii liberius appareant

XXIV · WHEN THE CIRCLES OF VENUS AND MERCURY APPEAR

Because the sun's circle is surrounded by the lower parts of theirs, it is rightly called lower than them, yet it was reckoned above them, since the circles below obscure it less. William turns now to the sun's motion, as a pattern for the other planets.

Cum circulus solis, ab inferioribus partibus ambiatur, juste
since the-circle of-the-sun by the-lower parts be-surrounded justly
inferior illis dicitur. Solem tantum non obscurat subjecta,
lower than-those it-is-called the-sun so-much not obscures the-subjacent
quantum supposita. Reputatus est ergo sol illis superior,
as-much-as the-placed-under reckoned was therefore the-sun than-those higher
sed jam tractatum ad solem, et ad alios planetas transferamus.
but now the-treatise to the-sun and to the-other planets let-us-transfer
Sed quoniam cæteri planetæ, quemadmodum et sol moventur,
but since the-other planets as also the-sun are-moved
de motu solis loquamur, ut similia de aliis intelligantur.
about the-motion of-the-sun let-us-speak that like-things of the-others may-be-understood

Utrum planetæ moveantur cum firmamento vel contra

XXV · WHETHER THE PLANETS MOVE WITH OR AGAINST THE FIRMAMENT

The planets move eastward against the firmament, which carries them westward with it, as a man walking against a ship is still carried by it; this checks the firmament's impulse. Helperic's objection is answered: what is light can be carried by what moves near it.

Generalis ergo sententia omnium philosophorum est,
the-general therefore opinion of-all philosophers is
firmamentum ab ortu ad occasum volvi, solem vero et
the-firmament from the-rising to the-setting to-be-revolved the-sun but and
alios planetas contrario motu; ab occasu ad ortum moveri,
the-other planets by-a-contrary motion from the-setting to the-rising to-be-moved
quod ostenditur oculis per signorum dispositionem. Cum
which is-shown to-the-eyes through of-the-signs arrangement since
enim aries sic sit positus, quod quando in medio cœli,
for the-Ram so be placed that when in the-middle of-heaven
inter illum et orientem, taurus est; deinde gemini, post
between it and the-east the-Bull is then the-Twins after
cancer; inter eumdem et occidentem sunt pisces, post
the-Crab between the-same and the-west are the-Fishes after
aquarius, deinde capricornus, ut in hac figura apparet.
the-Water-bearer then the-Goat as in this figure appears
Si ergo sol versus occidentem tenderet, de ariete in
if therefore the-sun towards the-west tended from the-Ram into
signum versus occidentem positum transiret, scilicet in
the-sign towards the-west placed it-would-pass namely into
pisces, deinde in cæteros. Cum ergo signa versus
the-Fishes then into the-others since therefore (into)-the-signs towards
orientem posita, de ariete transeant, scilicet in taurum,
the-east placed from the-Ram they-pass namely into the-Bull

deinde in cætera sine dubietate contra firmamentum
then into the-others without doubt against the-firmament
moverentur. Subnectunt etiam rationem, quare necesse fuit
they-would-be-moved they-add also the-reason why necessary it-was
sic esse. Cum firmamentum ab ortu in occasum volvatur,
so to-be since the-firmament from the-rising to the-setting be-revolved
si planetæ similiter moverentur, esset tantus impetus,
if the-planets likewise were-moved there-would-be so-great an-impulse
quod in terra nihil stare vel vivere posset. Ut ergo
that on earth nothing to-stand or to-live could that therefore
radii motui obviarent, et impetum illius temperarent,
the-rays to-the-motion might-oppose and the-impulse of-it might-temper
in contrarietatem motus illius retorta sunt. Sed, quamvis
into contrariety of-motion its turned-back they-were but although
contra firmamentum deferantur, firmamentum tamen defert
against the-firmament they-be-carried the-firmament yet carries
eas secum ad occasum et inde ad ortum. Ut si aliquis
them with-itself to the-setting and thence to the-rising as if someone
existens in navi, contra quem currat navis, se moveat,
being in a-ship against whom run the-ship himself move
tamen navis quocunque vadit secum defert, non ideo a
yet the-ship wherever it-goes with-itself carries not therefore from
contrario motu quiescentem. Ergo quod paulatim vadunt ad
contrary motion resting-him therefore that little-by-little they-go to
orientem, naturalis cursus est, quod ad occasum et ortum,
the-east natural course it-is that to the-setting and rising
ex alterius impetu. Helpericus dicit hoc esse non posse;
from of-another impulse Helperic says this to-be not to-be-able
cum enim sol non sit de stellis infixis in firmamento,
since for the-sun not be of the-stars fixed in the-firmament
qualiter ab ipso refertur. Si enim aliquis extra navim est,
how by it it-is-carried if for someone outside the-ship is

quomodo ab ipsa defertur? De eo vero, quod sol vadit ad
how by it is-be-carried about that but that the-sun goes to
signa versus orientem posita, dicit sic videri, non vero sic
the-signs towards the-east placed he-says so to-seem not but so
esse. Cum enim, ait, firmamentum et sol, naturali motu
to-be since for he-says the-firmament and the-sun by-natural motion
ab ortu ad occasum tendant, ita quod est sub prima
from the-rising to the-setting tend so that is under the-first
parte Arietis, quia firmamentum aliquando velocius sole
part of-the-Ram because the-firmament sometimes faster than-the-sun
transit, cum in vicesima parte unius signi est: ergo vere
passes when in the-twentieth part of-one sign it-is therefore truly
sol venit ad ortum, non illa pars signi quæ ante
the-sun comes to the-rising not that part of-the-sign which before
videbatur, supra solem videtur, sed posterior; et ita per
seemed above the-sun is-seen but the-later and so through
singulos dies transeundo, videtur quod ad signa posteriora,
each days by-passing it-seems that to the-signs later
cum tamen non vadat, quod potest quilibet probare per
although yet not it-go which can anyone to-prove by
lunam. Cum enim certum sit lunam ad septentrionem, non
the-moon since for certain it-be the-moon to the-north not
currere, si nubes ipsam præcurrant, quando transeunt lunam,
to-run if clouds it run-before when they-pass the-moon
videturque quod ad posteriora currat. Sed, cum priori
and-it-seems that to the-later-parts it-runs but since with-the-former
sententiæ doctissimus omnium philosophorum consentit, et
opinion the-most-learned of-all philosophers agrees and
verum est, illi concordamus. Contraque hoc, ille dixit,
true it-is with-it we-agree and-against this he said
solem a firmamento non posse referri cum in eo non sit,
the-sun by the-firmament not to-be-able to-be-carried since in it not it-be

etsi possunt dicere, quod est infirmum secundum nostram
even-if they-can to-say that it-is weak according-to our
sententiam, quam dicimus firmum, vocari æthera, tamen
opinion which we-say firm to-be-called the-ether yet
dicimus, et si non sit in firmamento, tamen posse referri
we-say and if not it-be in the-firmament yet to-be-able to-be-carried
ab eo. Ut enim in eodem exemplo de navi persistamus, si
by it as for in the-same example of the-ship let-us-persist if
aliquid leve juxta navim sit impetu illius refertur, ut si
something light near-to the-ship be by-the-impulse of-it it-is-carried as if
in ea non sit. Ergo cum sol levis et igneæ sit naturæ,
in it not it-be therefore since the-sun light and of-fiery be nature
a firmamento, etsi in eo non sit, potest referri.
by the-firmament even-if in it not it-be it-can to-be-carried

Quare sol oblique moveatur, et de hieme et vere

XXVI · WHY THE SUN MOVES SLANTWISE, AND OF WINTER AND SPRING

The sun's slanting course makes the seasons. William describes winter, cold and moist, with its humors, sicknesses, and diet, and spring, tempered and inconstant, when men often fall ill.

Movetur ergo sol et alii planetæ ab occidente in
is-moved therefore the-sun and the-other planets from the-west into
orientem, non recto modo, sed obliquo modo, scilicet,
the-east not in-a-straight way but in-a-slanting way namely
descendendo, ascendendo ad orientalia secundum prædictam
by-descending by-ascending to the-eastern-parts according-to the-aforesaid
signorum dispositionem. Sed, dicet aliquis: Quæ necessitas
of-the-signs arrangement but shall-say someone what necessity

fuit, quod sol obliquo, non recto modo movetur?
was-there that the-sun in-a-slanting not in-a-straight way is-moved
Respondetur: Magna quomodo ostendemus. Sed prædoceamus,
it-is-answered great as we-shall-show but let-us-first-teach
quas diversitates oblique meando operetur, a remotiori,
what diversities slantwise going it-works from the-more-remote
id est a capricorno incipientes. Cum ergo sol intrat
that is from the-Goat beginning when therefore the-sun enters
capricornum, quod contingit in medio Decembris, unius
the-Goat which happens in the-middle of-December of-one
mensis intrat signum, et in medio Januarii exit, eique
month it-enters the-sign and in the-middle of-January it-goes-out and-to-it
attribuitur in quo illud intrat, quia tunc remotissimus
it-is-attributed in which that it-enters because then most-remote
a nostra habitabili, illa frigore constringitur. Terra enim
from our habitable that with-cold is-constricted the-earth for
et aqua naturaliter frigidæ sunt, nisi a sole calefiant.
and water naturally cold are unless by the-sun they-be-heated
Item, cum non sit quo arescat, aer spissatur
likewise since not there-be-anything by-which it-may-dry the-air is-thickened
in nubes, quæ dissolvuntur in pluvias. Inde fit quædam
into clouds which are-dissolved into rains thence is-made a-certain
varietas anni, quæ vocatur hiems. Est enim hiems humida
variety of-the-year which is-called winter is for winter moist
et frigida, extenditurque donec sol transeat aquarium
and cold and-is-extended until the-sun pass the-Water-bearer
et pisces, quorum primum intrat in medio Januarii, et
and the-Fishes of-which the-first it-enters in the-middle of-January and
secundos in medio Februarii. Constat ergo hiems tribus
the-second in the-middle of-February consists therefore winter of-three
mensibus, et hoc est unum de quatuor anni temporibus.
months and this is one of the-four of-the-year seasons

«In hoc ex frigore constringuntur pori superficiei terræ,
in this from cold are-constricted the-pores of-the-surface of-the-earth
nec potest calor evaporare, qui remanens intus, nutrit radices
nor can the-heat to-evaporate which remaining within nourishes the-roots
herbarum et arborum, vicemque matris prægnantis obtinet.»
of-herbs and of-trees and-the-place of-a-mother pregnant holds
Incrementum autem non confert: quia nec calor, nec
increase moreover not it-confers because neither heat nor
humor, ex quibus omne incrementum est, potest ascendere,
moisture from which all increase is can to-ascend
propter constrictionis frigus. Sed unde gelu, unde nives,
on-account-of of-constriction the-cold but whence frost whence snows
unde grandines, unde pluviæ, unde tonitrua, unde fulmina
whence hail whence rains whence thunders whence lightnings
contingant, in tractatu de aere dicemus. Huic tempori
happen in the-treatise about the-air we-shall-say to-this season
consimilia sunt, aqua, phlegma, ætas decrepita: hæc etenim
like are water phlegm age decrepit these for
frigida et humida sunt. In eodem se melius habent
cold and moist are in the-same themselves better have
cholerici, pejus phlegmatici, melius juvenes, pejus decrepiti.
the-choleric worse the-phlegmatic better the-young worse the-decrepit
Pessima est infirmitas quæ ex phlegmate, quotidiana febris;
worst is the-sickness which from phlegm the-daily fever
minus mala quæ ex cholera ut tertiana; utile est in
less bad that-which from choler as the-tertian useful it-is in
eodem augmentare cibum. Pori enim humani corporis, ex
the-same to-increase food the-pores for of-the-human body from
frigiditate constringuntur, unde calor intus permanens, plus
coldness are-constricted whence the-heat within remaining more
consumit. Contra igitur interiorem defectionem, oportunum
consumes against therefore interior deficiency opportune

est infundere exteriorem refectionem. Inde quod apud antiquos
it-is to-pour-in exterior refreshment thence that among the-ancients
Deus hiemis, pinguis venter pingebatur, et ab immunditia
the-God of-winter with-fat belly was-painted and from the-filth
paludis Spurius vocabatur. In eodem bonum est uti calidis
of-the-marsh Spurius he-was-called in the-same good it-is to-use hot
et siccis. Cum vero sol ascendendo usque ad arietem
and dry-things when but the-sun by-ascending up to the-Ram
pervenit, quem in medio Martii intrat, nec minus remotus,
arrives which in the-middle of-March it-enters neither less remote
nec minus propinquus est, utpote in medio torridæ zonæ
nor less near it-is as in the-middle of-the-torrid zone
positus. Unde aer nostræ habitabilis nec minus calidus, nec
placed whence the-air of-our habitable neither less hot nor
minus frigidus, nec minus siccus, nec minus humidus, sed inter
less cold nor less dry nor less moist but between
quatuor qualitates temperatus. Ex hac temperie pori terræ
the-four qualities tempered from this tempering the-pores of-the-earth
aperiuntur, evaporatque fumus humidus, qui per radices
are-opened and-evaporates smoke moist which through the-roots
arborum et herbarum scandens, confert eis augmentum,
of-trees and of-herbs climbing confers on-them growth
et vegetationem (Macrob.). Unde quidam mensis hujus
and vegetation Macrobius whence a-certain month of-this
temporis dicitur Aprilis, quia tunc terra aperitur in flores.
season is-called April because then the-earth is-opened into flowers
Estque hujus temporis proprium inconstans esse, scilicet modo
and-is of-this season proper inconstant to-be namely now
pluviosum ex vicinitate hiemis, modo siccum ex vicinitate
rainy from the-nearness of-winter now dry from the-nearness
æstatis, modo eadem ratione calidum, modo frigidum. Inde
of-summer now by-the-same reason hot now cold thence

est quod in Martio sæpe infirmantur homines, quia corpora
it-is that in March often fall-sick men because the-bodies
humana aperta sunt ex calore, et statim corrumpuntur ex
human open are from heat and at-once are-corrupted from
subito frigore. Sed, si aliquis se in hoc tempore conservet,
sudden cold but if anyone himself in this season preserve
tardius in eo, quam in alio tempore infirmitatem incurret.
more-slowly in it than in another season sickness he-shall-incur

Unde altius moventur infirmi in vere, et in autumno; et de quatuor anni temporibus

XXVII · WHY THE SICK DIE SOONER IN SPRING, AND THE FOUR SEASONS

Winter cold holds bad humors in, and spring heat releases them. William describes spring, summer, and autumn with their humors, complexions, and diets, explains why signs equally distant from us bring different seasons, and shows that a straight course of the sun would bring perpetual heat or cold. He turns to the day and the night.

Hic subjicit aliquis: Unde ergo est, quod si aliquis intret
here objects someone whence therefore it-is that if someone enter
aliquam infirmitatem, non tam sæpe moritur in hieme quam
some sickness not so often he-dies in winter as
in vere. Cum infirmitates oriantur ex malo humore per
in spring since sicknesses arise from bad humor through
membra se diffundente, ex frigiditate hiemis constringuntur
the-members itself spreading from the-coldness of-winter are-constricted
humores, nec possunt defluere.
the-humors nor can-they to-flow-down

Ex calore autem veris, itidem dissolvuntur, quibus
from the-heat moreover of-spring likewise they-are-dissolved which
decurrentibus per membra, succumbit homo et moritur. Hæc
running-down through the-members succumbs the-man and dies this
temperies ab ariete incipiens extenditur, dum sol est in tauro
tempering from the-Ram beginning is-extended while the-sun is in the-Bull
et geminis. Primum medio Aprilis, secundum medio Maii
and the-Twins the-first in-the-middle of-April the-second in-the-middle of-May
intrat. Huic tempori consimiles sunt aer, sanguis, pueritia quia
it-enters to-this season like are air blood boyhood because
calidi et humidi sunt. In eo se melius habent melancholici,
hot and moist they-are in it themselves better have the-melancholic
pejus sanguinei, melius senes, pejus pueri. Pessima infirmitas est
worse the-sanguine better old-men worse boys worst sickness is
quæ venit ex sanguine, minus mala quæ ex melancholia,
that-which comes from blood less bad that-which from melancholy
ut quartana. In eodem est conveniens, uti frigidis et siccis.
as the-quartan in the-same it-is fitting to-use cold and dry-things

Cum autem usque ad cancrum ascendit, ex propinquitate
when moreover up to the-Crab it-ascends from nearness
sua terram incendit et desiccat. Unde est æstas calida et
its the-earth it-kindles and dries whence is summer hot and
sicca, quæ incipiens medio Junio, quando sol intrat
dry which beginning in-the-middle-of June when the-sun enters
cancrum, extenditur donec in leone quem intrat medio
the-Crab is-extended until in the-Lion which it-enters in-the-middle-of
Julio, et donec est in virgine quam intrat medio
July and while it-is in the-Virgin which it-enters in-the-middle-of
Augusto, hujus temporis est et herbarum et arborum radices
August of-this season it-is also of-herbs and of-trees the-roots
exsiccare. Consimile est igni, choleræ, et juventuti; hæc enim
to-dry-up like it-is to-fire to-choler and to-youth these for

calida et sicca sunt, in eo se melius habent phlegmatici,
hot and dry are in it themselves better have the-phlegmatic
pejus cholerici, melius decrepiti, pejus juvenes. Pessima est
worse the-choleric better the-decrepit worse the-young worst is
infirmitas quæ venit ex cholera, minus mala quæ ex
the-sickness which comes from choler less bad that-which from
phlegmate est. In eodem est utile uti frigidis et humidis.
phlegm is in the-same it-is useful to-use cold and moist-things
Augmentandus est potus, et minuendus est cibus. Cum enim
to-be-increased is drink and to-be-lessened is food since for
ex calore aperti sunt pori corporis, evaporat calor naturalis,
from heat open are the-pores of-the-body evaporates the-heat natural
ex quo non ita bene digeritur cibus, sed quia potus
from which not so well is-digested food but because drink
cito transit in sanguinem, augmentandus est. Hic oritur
quickly passes into blood to-be-increased it-is here arises
quæstio. Cum istæ diversitates in prædictis temporibus ex
a-question since these diversities in the-aforesaid seasons from
propinquitate et remotione solis habeant contingere, sol
the-nearness and remoteness of-the-sun have to-happen the-sun
vero existens in leone, tantum distat a nostra habitabili,
but being in the-Lion as-much is-distant from our habitable
quantum existens in geminis, in virgine quantum in tauro,
as being in the-Twins in the-Virgin as in the-Bull
in libra quantum in ariete quare in illis tribus operetur
in the-Scales as in the-Ram why in those three it-work
calorem et humorem, in his duobus calorem et siccitatem?
heat and moisture in these two heat and dryness
Cui respondendum est: Quod existens in tribus vernalibus,
to-which to-be-answered is that being in the-three vernal-signs
ex hoc quod propinquus est operatur calorem, ex vicinitate
from this that near it-is it-works heat from the-nearness

hiemis præcedentis operatur humorem. Cum vero sol est
of-winter preceding it-works moisture when but the-sun is
in leone, et virgine ex propinquitate operatur calorem.
in the-Lion and the-Virgin from nearness it-works heat
Sed, quoniam ex calore veris et æstatis, jam humor
but since from the-heat of-spring and of-summer now the-moisture
desiccatus est, non est quo temperetur calor, nec
dried is not there-is-anything by-which be-tempered the-heat nor
unde sit humiditas. Inde est autem tempus calidum.
whence be moisture thence is moreover the-season hot

Cum vero est in libra, quia jam omnino desiccatus est
when but it-is in the-Scales because now wholly dried is
humor et exstinctus est calor, oritur autumnus, frigidus et
the-moisture and extinguished is the-heat arises autumn cold and
siccus, in quo fructus habentes intus humores, ut racemi et
dry in which fruits having within moistures as grapes and
cætera colliguntur ex gemina siccitate æstatis, et autumni
the-rest are-gathered from the-twin dryness of-summer and of-autumn
maturi. Incipit autem autumnus in medio Septembris,
ripe begins moreover autumn in the-middle of-September
sole intrante libram, durans dum sol est in Scorpione
the-sun entering the-Scales lasting while the-sun is in the-Scorpion
et Sagittario, quorum primum intrat medio Octobri,
and the-Archer of-which the-first it-enters in-the-middle-of October
secundo medio Novembri. Assimilatur huic tempori terra,
the-second in-the-middle-of November is-likened to-this season earth
melancholia, senectus, quia frigidæ et siccæ sunt. In eo
melancholy old-age because cold and dry they-are in it
melius se habent sanguinei, pejus melancholici, melius
better themselves have the-sanguine worse the-melancholic better
pueri, pejus senes. Pessima est infirmitas quæ nascitur ex
boys worse old-men worst is the-sickness which is-born from

melancholia, minus mala quæ ex sanguine. Ut enim
melancholy less bad that-which from blood that for
generaliter dicamus in omni tempore anni, pessima est
generally we-may-say in every season of-the-year worst is
infirmitas, quæ fit ex humore simili temperati: qualitatibus
the-sickness which is-made from a-humor like tempered by-the-qualities
enim temporis augmentatur materia morbi, minus mala
for of-the-season is-increased the-matter of-the-disease less bad
quæ fit ex humore tempori contrario. Minuitur namque
that-which is-made from a-humor to-the-season contrary is-lessened for
qualitate temporis materia morbi. In eodem utile est uti
by-the-quality of-the-season the-matter of-the-disease in the-same useful it-is to-use
calidis et humidis. Inæquale est hoc tempus, ex vicinitate
hot and moist-things unequal is this season from the-nearness
præcedentis æstatis, et subsequentis hiemis, ex quo succis
of-the-preceding summer and of-the-following winter from which by-the-juices
fructuum habentium, indiscretim homines periclitantur. Hic
of-fruits having indiscriminately men are-endangered here
oritur quæstio similis præcedenti. Cum sol existens in
arises a-question like to-the-preceding since the-sun being in
scorpione, tantum distet a nobis, quantum in piscibus,
the-Scorpion as-much be-distant from us as in the-Fishes
in sagittario, quantum in aquario, quare alias operetur
in the-Archer as in the-Water-bearer why some it-work
in illis qualitates, alias in istis? Hujus solutio facilis est:
in those qualities others in these of-this the-solution easy is
in præcedentibus nempe, id est in scorpione et sagittario,
in the-preceding surely that is in the-Scorpion and the-Archer
quia æstate desiccatus est humor, jamque sol medium
because in-summer dried is the-moisture and-now the-sun the-middle
torridæ zonæ transivit, est frigus et siccitas. In istis aliis,
of-the-torrid zone has-passed there-is cold and dryness in these others

quia similiter est sol remotus, est frigiditas: sed quia
because likewise is the-sun remote there-is coldness but because
jamdudum defecit calor, qui aera desiccat: paulisper spissatur
long-since has-failed the-heat which the-air dries little-by-little is-thickened
aer in nubes, et fit tempus humidum. Quamvis, ut
the-air into clouds and becomes the-season moist although as
prædiximus, hiems sit frigida et humida, in principio tamen
we-said-before winter be cold and moist in the-beginning yet
magis est frigida, minus humida, in fine magis humida,
more it-is cold less moist at the-end more moist
minus frigida, in medio æqualiter. Ver autem in principio
less cold in the-middle equally spring moreover in the-beginning
magis humidum, minus calidum, in fine magis calidum,
more moist less hot at the-end more hot
minus humidum, in medio æqualiter. Æstas vero in principio
less moist in the-middle equally summer but in the-beginning
magis calida, minus sicca, in fine magis sicca, minus
more hot less dry at the-end more dry less
calida, in medio æqualiter. Autumnus in principio magis
hot in the-middle equally autumn in the-beginning more
siccus, minus frigidus, in fine magis frigidus, minus siccus,
dry less cold at the-end more cold less dry
in medio æqualiter. Notandum vero est quamvis istæ sint
in the-middle equally to-be-noted but it-is although these be
quatuor temporum proprietates, ex accidente tamen variantur,
of-the-four seasons the-properties from accident yet they-vary
ut si cum hiemalibus signis sit aliquis calidus planeta, ut Mars
as if with the-wintry signs be some hot planet as Mars
est, propter naturam calida et sicca. Similiter, si in æstate
it-is on-account-of the-nature hot and dry likewise if in summer
sit aliquis frigidus et humidus, plus solito est humida et
be some cold and moist more than-usual it-is moist and

sicca. Ideo prudenti physico semper providendum est, quæ
dry therefore for-the-prudent physician always to-be-foreseen it-is what
signa sol obtineat, et quis planeta cum eo sit in eodem
signs the-sun hold and what planet with it be in the-same
signo, ut scias qualis futura sit æstas, et alia
sign that you-may-know of-what-kind about-to-be be the-summer and the-other
tempora, ut contra futuram qualitatem præsto sit medicamen.
seasons that against the-future quality ready be the-medicine

Cum igitur sol has diversitates operetur, oblique
since therefore the-sun these diversities work slantwise
ascendendo et descendendo, videamus quid mali sequeretur,
by-ascending and by-descending let-us-see what of-evil would-follow
si semper recto modo volveretur: et de hoc nullus
if always in-a-straight way it-were-revolved and about this no-one
dubitat, quod si semper ita propinquus nobis moveretur,
doubts that if always so near to-us it-were-moved
ut in æstate, semper æstum haberemus.
as in summer always heat we-should-have

Nec aliquid crescere posset. Similiter, si semper remotus
nor anything to-grow could likewise if always remote
esset, ut in hieme, semper rigor frigoris esset, nec extra
it-were as in winter always the-stiffness of-cold would-be nor outside
fructus et herbæ nascerentur. Sed dicet aliquis: Si ita se
fruits and herbs would-be-born but shall-say someone if so itself
moveret, ver esset in ariete, quod æqualiter distaret,
it-moved spring would-be in the-Ram which equally would-be-distant
quod æqualiter nobis semper temperiem faceret veris, nec
which equally for-us always the-tempering would-make of-spring nor
aliquid mali inde proveniret. Nos dicimus contra, pessimum
anything of-evil thence would-come we say against the-worst
inde provenire malum. Nunquam enim terra intus conciperet,
thence to-come evil never for the-earth within would-conceive

quod agit in hieme, neque fructus si aliqui nascerentur,
what it-does in winter nor fruits if any were-born
ad maturitatem tenderent, sine quibus numerus animantium
to ripeness would-tend without which the-number of-living-things
vivere non posset. Et quoniam de naturali motu solis
to-live not could and since about the-natural motion of-the-sun
diximus, de his quæ agit relatus a firmamento
we-have-spoken about those-things which it-does carried by the-firmament
dicamus. Cum igitur sol naturali motu, ab occidente in
let-us-speak since therefore the-sun by-natural motion from the-west to
orientem, contra firmamentum nitatur, quotidie a firmamento,
the-east against the-firmament strive daily by the-firmament
dum refertur ad occasum, existensque super terram agit
while it-is-carried to the-setting and-being above the-earth it-makes
splendorem, qui dies dicitur. Sub terra vero eodem
splendor which day is-called under the-earth but the-same
existente, in superiori parte est obscuritas, quæ nox vocatur.
being in the-upper part is darkness which night is-called
Attendendumque est, quod dies alius naturalis, alius usualis
and-to-be-noted it-is that day one natural another usual
sit. De naturali ergo prius, deinde de usuali disseramus.
be about the-natural therefore first then about the-usual let-us-discourse

Quid sit naturalis et usualis dies, et de divisionibus eorum

XXVIII · THE NATURAL AND THE USUAL DAY

The natural day is twenty-four hours, divided by the physicians into four quarters of differing qualities; the usual day, sunrise to sunset, also has four parts, which the fables give to Phoebus' four horses.

Naturalis vero dies, viginti quatuor horarum spatium continet,
the-natural but day of-twenty four hours the-space contains
scilicet, usualem diem et noctem. Unde dicimus triginta dies
namely the-usual day and night whence we-say thirty days
esse in mense, cum in eo sint dies et noctes. Hunc in quatuor
to-be in a-month since in it be days and nights this into four
physici diviserunt, a nona parte noctis, usque ad tertiam
the-physicians divided from the-ninth part of-the-night up to the-third
diei usualis, calidum et humidum esse dicentes, a tertia
of-the-day usual hot and moist to-be saying from the-third
diei usualis usque nonam calidum et siccum, a nona
of-the-day usual up-to the-ninth hot and dry from the-ninth
ejusdem usque ad tertiam noctis, frigidum et humidum.
of-the-same up to the-third of-the-night cold and moist
Inde contingit, quod quædam infirmitates in diversis partibus
thence it-happens that some sicknesses in diverse parts
ejusdem, pejus et melius secundum prædictam rationem de
of-the-same worse and better according-to the-aforesaid reason about
temporibus habeant. Usualis vero dies est spatium, quo sol
the-seasons have the-usual but day is the-space in-which the-sun
ab ortu ad occasum refertur. Hunc ut naturalem, quatuor
from the-rising to the-setting is-carried this as the-natural in-four
modis diviserunt. Prima enim parte illius, sol rubet, deinde
ways they-divided in-the-first for part of-it the-sun reddens then

splendet, postea calet, ad ultimum descendit et tepet.
shines afterward burns at the-last descends and grows-lukewarm
Inde est quod in fabulis quatuor equi Phœbo attribuuntur,
thence it-is that in fables four horses to-Phoebus are-attributed
nomina prædictis rationibus convenientia obtinentes. Primus
names for-the-aforesaid reasons fitting holding the-first
nempe dicitur exactus, id est, rubeus, secundus lacteus,
surely is-called exactus that is red the-second milky
id est, splendens, tertius lampas, id est, ardens, quartus
that is shining the-third lampas that is burning the-fourth
Philogeus, id est, amans terram. In istis usualibus tertio
Philogeus that is loving the-earth in these usual-days thrice
in anno contingunt diversitates, aliquando namque sunt
in the-year happen diversities sometimes for they-are
æquales noctibus, aliquando prolixiores, aliquando breviores.
equal to-the-nights sometimes longer sometimes shorter

Unde æqualitates et inæqualitates dierum

XXIX · WHY DAYS ARE EQUAL AND UNEQUAL

When the sun is in the winter signs the earth's swelling hides it longer, so days are short; in summer the reverse; at the equinoxes day and night are equal.

Harum diversitatum hæc causa est. Cum sol in hiemalibus
of-these diversities this the-cause is when the-sun in the-wintry
signis est, tumor terræ, qui est in medio torridæ zonæ,
signs is the-swelling of-the-earth which is in the-middle of-the-torrid zone
inter nos et illum positus, aufert nobis, ne illum cito
between us and it placed takes-away from-us lest it quickly
videamus et causa est, quare ab oculis nostris auferatur,
we-see and the-cause is why from eyes our it-is-taken-away

inde brevius est splendor ejus apud nos super terram: et
thence shorter is the-splendor its with us above the-earth and
sic dies umbra prolixa, et ideo nox. Sed quando est in
so the-day the-shadow long and therefore the-night but when it-is in
cancro, et in aliis æstivalibus signis, quia citra tumorem
the-Crab and in the-other summer signs because on-this-side-of the-swelling
terræ nascitur, cito in mane videtur, et tarde ab oculis
of-the-earth it-rises quickly in the-morning it-is-seen and late from the-eyes
aufertur, inde prolixius est splendor super terram, et brevius
is-taken-away thence longer is the-splendor above the-earth and shorter
umbra. Eodem vero in ariete vel in libra existente, quia
the-shadow the-same but in the-Ram or in the-Scales being because
æqualiter distat a nobis, æqualiter super terram, et sub
equally it-is-distant from us equally above the-earth and under
terra est, inde est æqualis splendor, et æqualis obscuritas.
the-earth it-is thence is equal splendor and equal darkness

Unde eclipsis solis sit, et quod singulis mensibus non contingat

XXX · THE ECLIPSE OF THE SUN

An eclipse of the sun happens only at the new moon when the moon lies directly between the sun and earth on the ecliptic, which is not every month.

Enumeratis affectibus solis, tam ex naturali, quam ex
enumerated the-affections of-the-sun as from the-natural as from
accidentali motu, de eclipsi ejus dicamus, unde, et quo
the-accidental motion about the-eclipse its let-us-speak whence and in-what
tempore contingat solem esse in medio zodiaci, qui locus
time it-happen the-sun to-be in the-middle of-the-zodiac which place

eclipticus dicitur. Luna vero sub eodem sic posita est, quod, si
ecliptic is-called the-moon but under the-same so placed is that if
linea dirigeretur, iret per medium solaris et lunæ et
a-line were-directed it-would-go through the-middle of-the-solar and of-the-moon and
terreni corporis sic. Tunc luna facit radios suos elidi,
earthly body thus then the-moon makes the-rays its to-be-struck-back
nec ad terram obtectu lunaris corporis possit descendere.
nor to the-earth by-the-covering of-the-lunar body can-they to-descend
Inde est quod nunquam nisi in triginta luna contingat, quia
thence it-is that never except on thirty moon it-happen because
alio die, non est recto modo supposita soli. Non
on-another day not it-is in-a-straight way placed-under the-sun not
tamen omni tricesima luna hoc contingit. Sed quotiescunque
yet on-every thirtieth moon this happens but as-often-as
contingit, in ea contingit. Si enim in tricesima die luna, ita
it-happens on it it-happens if for on the-thirtieth day the-moon so
opposita soli, quod sit aliquantum versus cancrum, alterum
opposite to-the-sun that it-be somewhat towards the-Crab the-other
versus capricornum, non potest luna Solis visum et
towards the-Goat not can the-moon of-the-Sun the-sight and
descensum radiorum nobis auferre. Sed, quia de sole pro
the-descent of-the-rays from-us take-away but because about the-sun according-to
posse nostro disseruimus, deinde de luna disseramus.
the-power our we-have-discoursed next about the-moon let-us-discourse

Quare luna non habeat splendorem et calorem: et de novilunio et plenilunio

XXXI · THE MOON'S LIGHT AND PHASES

The moon, thick from its nearness to earth and water, has no light of its own but is lit by the sun. William rejects the view that it is darkened by too much light and explains the phases, horned, halved, gibbous, and full, from the side it turns to the sun.

Luna igitur ex propinquitate aquæ et terræ spissius
the-moon therefore from the-nearness of-water and of-earth a-thicker
habet corpus, quam cæteræ stellæ, unde non habet proprium
has body than the-other stars whence not it-has its-own
splendorem et calorem, sed a sole accenditur. Si enim
splendor and heat but by the-sun it-is-kindled if for
proprium haberet calorem, cum vicina sit terræ, per
its-own it-had heat since near it-be to-the-earth through
singulos menses, æstum caloris, frigus hiemis in terram
each months the-heat of-warmth the-cold of-winter on the-earth
ageret, tanquam continuis inæqualitatibus, nihil vivere
it-would-work as-if with-continual inequalities nothing to-live
posset. Caruit ergo splendore et calore, a sole tamen
could it-lacked therefore splendor and heat by the-sun yet
superposito illustratur, non tamen semper æqualiter, sed
placed-above it-is-illuminated not yet always equally but
modo post novissimum, modo plenilunium, modo interlunium
now after the-new-moon now full-moon now interlunar-time
hoc ita fieri. Dicunt quidam, quod non est supposita soli,
this so to-happen say some that not it-is placed-under the-sun
in eodem signo, præ nimio splendore eam obscurari, nec
in the-same sign by the-excessive splendor it to-be-darkened nor

posse apparere. Sed quando elongatur à Sole in parte
to-be-able to-appear but when it-is-distanced from the-Sun in part
incipit splendor apparere. Unde cum plus removetur a sole,
begins the-splendor to-appear whence when more it-is-removed from the-sun
major in ea splendor apparet. Cum enim primum appareat ex
greater in it splendor appears since for first it-appear on
parte solis, falsa videtur eorum sententia. Nobis videtur quod
the-side of-the-sun false seems their opinion to-us it-seems that
omne luminosum supposito aliquo obscuro, in opposita sui
every luminous-thing placed-under something dark in the-opposite of-itself
parte facit umbram, in parte sui splendorem. Cum igitur
part makes shadow in a-part of-itself splendor since therefore
luna quæ, ut prædiximus, naturaliter est obscura, soli
the-moon which as we-said-before naturally is dark to-the-sun
supposita in parte sui, id est, supra solem ponit splendorem,
placed-under in the-part of-itself that is above the-sun puts splendor
in opposita parte, id est versus terram facit umbram, unde
in the-opposite part that is towards the-earth makes shadow whence
a nobis luna non videtur. Sed, quando elongatur a sole,
by us the-moon not is-seen but when it-is-distanced from the-sun
incipit splendor ad modum gracilis cornu apparere, diciturque
begins the-splendor in the-manner of-a-slender born to-appear and-it-is-called
μονοειδής. Quantoque plus elongatur plus splendens descendit,
monoeides and-the-more more it-is-distanced the-more shining it-descends
ita quod in septimo die dichotomos dicitur, id est divisa
so that on the-seventh day dichotomos it-is-called that is divided
per medium. Et est notandum quod quando splendor
through the-middle and it-is to-be-noted that when the-splendor
descendit umbra ascendit, et e converso: post septimum
descends the-shadow ascends and from the-converse after the-seventh
vero diem usque ad decimum tertium est ἀμφίκυρτος, id est
but day up to the-tenth third it-is amphikyrtos that is

minus plena, et major dimidia, decima quarta vero pie quia
less full and greater-than half the-tenth fourth but full because
per diametrum remota est a sole. Quod potest probari
through the-diameter removed it-is from the-sun which can to-be-proved
ex hoc quod sole occidente ipsa oritur, jam tota umbra
from this that the-sun setting it rises now the-whole shadow
ascendit, et descendit totus splendor, estque πανσέληνος,
ascends and descends the-whole splendor and-it-is panselenos
id est plenilunium. Postea vero incipit appropinquare soli,
that is the-full-moon afterward but it-begins to-approach the-sun
et umbra descendere, splendorque ascendere. Unde deficit
and the-shadow to-descend and-the-splendor to-ascend whence fails
ex nostra parte splendor et fit primum descendendo
on our side the-splendor and it-becomes first in-descending
ἀμφίκυρτος, deinde διχότομος, post ea μονοειδής. Hæc omnia
amphikyrtos then dichotomos after that monoeides these all
erunt apertiora ante oculos præcedente figura posita.
shall-be plainer before the-eyes the-preceding figure placed

De eclipsi lunæ et quare singulis mensibus non contingat, et de figuris umbrarum

XXXII · THE ECLIPSE OF THE MOON AND THE SHAPES OF SHADOWS

The moon is eclipsed at the full when the earth's shadow falls on it, which is not every month. Shadows are cylindrical, calathoid, or conical, and the earth's, the sun being larger, is a cone. The spot on the moon is its own natural darkness.

Eclipsis vero lunæ est ratio, sole et luna in prædicta
the-eclipse but of-the-moon is the-reason the-sun and the-moon in the-aforesaid
ecliptica linea sic dispositis, quod sol est in inferiori
ecliptic line so arranged that the-sun is in the-lower
hemispherio, luna in superiori, terra vero in medio: sic
hemisphere the-moon in the-upper the-earth but in the-middle so
quod si linea descenderet a medio lunaris corporis,
that if a-line descended from the-middle of-the-lunar body
transiret per medium terreni et solaris. Tunc tumor
it-would-pass through the-middle of-the-earthly and of-the-solar then the-swelling
terræ altius interpositus, dirigit umbram, scilicet, usque
of-the-earth higher interposed directs the-shadow namely up
ad ipsam lineam, unde et radii solis, non possunt eam
to the-very line whence also the-rays of-the-sun not can it
accendere: patiturque eclipsim, donec movendo se, tumorem
to-kindle and-it-suffers eclipse until by-moving itself the-swelling
transierit, et splendor in ea apparere incipiat. Inde est quod
it-shall-have-passed and splendor in it to-appear begin thence it-is that
nunquam deficit nisi in quinta decima luna, quia tunc est
never it-fails except on the-fifth tenth moon because then it-is
soli opposita, non tamen in omni quinta decima luna hoc
to-the-sun opposite not yet on every fifth tenth moon this
contingit. Sed quotiescunque hoc contingit ex figura umbræ
happens but as-often-as this happens from the-figure of-the-shadow

terræ. De figuris umbrarum quæ ex aliquo rotundo
of-the-earth about the-figures of-shadows which from some round
corpore opposito splendori ejusdem fiunt prædoceamus.
body opposite to-the-splendor of-the-same are-made let-us-first-teach
Omnis talis corporis umbra vel est cylindroides, vel conoides.
every of-such body shadow either is cylindroid or conoid
Sed cylindrus est figura longa et rotunda, æqualiter crescens,
but a-cylinder is a-figure long and round equally growing
neque lineas in summum attingens. Inde dicitur cylindroides
nor lines into a-point reaching thence is-called cylindroid
umbra quæ talis figuræ est. Quæ fit quoties luminosum
the-shadow which of-such figure is which is-made whenever the-luminous
corpus et obscurum eiusdem quantitatis, ad hunc est modum.
body and the-dark of-the-same size in this is manner
Cum ergo corpus solis et terræ æqualia non sint,
since therefore the-body of-the-sun and of-the-earth equal not be
quippe cum sit sol octies major quam terra, umbram
indeed since be the-sun eight-times greater than the-earth the-shadow
terræ κυλίνδρος esse non potest. Calathus vero est figura
of-the-earth cylinder to-be not can a-basket but is a-figure
ab acuto in altum rediens. Unde et καλαθοειδής dicitur
from the-sharp into the-height returning whence also kalathoeides is-called
hujus figuræ umbra, hoc fit, quando luminosum corpus
of-this figure the-shadow this is-made when the-luminous body
minus est obscuro, ad hunc modum. Sed figura umbræ
less is than-the-dark in this manner but the-figure of-the-shadow
terræ calathoides esse non potest, quia sol, ut probat
of-the-earth calathoid to-be not can because the-sun as proves
Macrobius, major est terra. Conoides vero umbra
Macrobius greater is than-the-earth conoid but the-shadow
dicitur, quia ex lato in acumen tendit, quæ fit
is-called because from the-broad to a-point it-tends which is-made

si luminosum corpus majus sit obscuro; ut monstratur
if the-luminous body greater be than-the-dark as is-shown
in subjecta descriptione. Ergo quia solare corpus majus
in the-subjoined drawing therefore because the-solar body greater
est terra, umbra illius conoides est: cum Sol et
is than-the-earth the-shadow of-it conoid is when the-Sun and
luna, ut prædiximus, conus umbræ terræ recto
the-moon as we-said-before the-cone of-the-shadow of-the-earth in-a-straight
modo ad lunam tendit eamque inficit, nec radios a sole
way to the-moon tends and-it infects nor rays from the-sun
accipit donec conum umbræ transierit. Si autem in
it-receives until the-cone of-the-shadow it-shall-have-passed if moreover on
quinta decima luna non sit sic disposita, sed alterum sit
fifth tenth moon not it-be so arranged but one be
aliquantulum versus septentrionem, alterum versus austrum,
somewhat towards the-north the-other towards the-south
conus umbræ non recto modo ad lunam dirigitur, nec
the-cone of-the-shadow not in-a-straight way to the-moon is-directed nor
eam inficit, sed juxta illam, ad hunc modum. Viso unde
it infects but beside it in this way seen whence
eclipsis lunæ contingat, et quare non in singulis mensibus,
the-eclipse of-the-moon happen and why not in each months
de umbra quæ semper in medio ejus videtur, quid nobis
about the-shadow which always in the-middle of-it is-seen what to-us
inde videatur, dicamus. Cum luna frigida et humida sit,
thence seems let-us-say since the-moon cold and moist be
quamvis a sole illuminetur, aliqua parte sui retinet, quæ
although by the-sun it-be-illuminated in-some part of-itself it-retains which
aliquid obscuritatis naturaliter inibi semper apparet.
something of-darkness naturally there always appears

BOOK THREE

Præfatio

PREFACE

Though busy teaching, William writes because many tear off pieces of philosophy's robe and think they have the whole; he expects the bite of envy but goes on.

Etsi studiis docendi occupati, parum spatii ad scribendum
even-if with-the-studies of-teaching occupied little of-space for writing
habeamus, quoniam inde multos vestes philosophiæ
we-have since thence many the-garments of-philosophy
abscindentes, et cum panniculis arreptis totam sibi eam
cutting-off and with the-rags snatched the-whole to-themselves it
cessisse credentes, abisse dignoscimus, voce ipsius
to-have-yielded believing to-have-gone-away we-discern by-the-voice of-her
clamantis excitati, ne nuda remaneat, particulas abscissas
crying roused lest naked she-remain the-pieces cut-off
stylo nostræ parvitatis consuimus: non ignari morsibus
with-the-pen of-our smallness we-sew not ignorant to-the-bites
invidiæ nos subjacere: nobisque hodie est periculum noscere
of-envy us to-be-subject and-to-us today it-is a-danger to-know
et habere. Sed quoniam, ut ait quidam:
and to-have but since as says someone

> Justius invidia nihil est, quæ protinus ipsum
> *more-just than-envy nothing is which at-once its-very*
> auctorem rodit, excrucians animum;
> *author gnaws tormenting the-mind*

Et Horat. (Ep. I, ii, 57)
and Horace Epistles I II 57

> Invidus alterius rebus macrescit opimis.
> *the-envious-man of-another at-the-things grows-lean rich*
> Invidia Siculi non invenere tyranni
> *than-envy the-Sicilian not found tyrants*
> majus tormentum.
> *a-greater torment*

De tormento illorum certi, etsi de multis morsibus
of the-torment of-them certain even-if of the-many bites
venenatorum non dubitantes, quasi Catonum per æstum
of-the-venomous not doubting as-if of-the-Catos through the-heat
Libyæ feritatem sectantes, rationibus diversis pusillorum
of-Libya the-savagery following with-the-reasons diverse of-the-little-ones
muniti, ad sequentia transeamus.
defended to the-following let-us-pass

De aere

I · OF THE AIR

The air reaches from the moon to the earth, moister and thicker near the earth. It takes heat and moisture from the sun, which kindles only the part near the torrid zone.

Et quoniam de æthere et ornatu ejusdem, quæ nobis
and since about the-ether and the-adornment of-the-same what to-us
visa sunt, nostro proposito congrue docuimus, de aere
seen have-been to-our purpose fittingly we-have-taught about the-air

illi conjuncto, et subdito, doceamus, quæ, et unde in illo
to-it joined and placed-under let-us-teach what and whence in it
contingant, ostendentes. Aer igitur est a luna usque ad
happen showing the-air therefore is from the-moon down to
terram, qui quanto terræ propinquior, tanto humidior et
the-earth which the-more to-the-earth nearer the-more moister and
spissior; quanto remotior, siccior et splendidior. Hic cum
thicker the-more more-remote the-drier and brighter this since
sit suppositus soli, ex eo calorem et humorem accipit.
it-be placed-under the-sun from it heat and moisture receives
Sed quoniam sol terminos torridæ zonæ nunquam excedit,
but since the-sun the-bounds of-the-torrid zone never exceeds
illam partem aeris ex vicinitate accendit, et remotam
that part of-the-air from nearness it-kindles and the-remote
expertem sui caloris relinquit.
without its heat leaves

Qualiter quinque zonæ sint in aere

II · THE FIVE ZONES IN THE AIR

The five zones are in the air, not above the moon, where nothing changes; heaven can mean the air, and the parts of the ether above them borrow their names.

Sunt ergo in aere quinque diversitates, ab antiquis
there-are therefore in the-air five diversities by the-ancients
zonæ dictæ sunt, non, ut quidam æstimant, super lunam.
zones called they-are not as some think above the-moon
Illic nempe omnia immutabilia sunt, quia illic nulla est
there surely all-things unchangeable are because there no is
contrarietas. Cum enim ibi æther, qui ignis dicitur,
contrariety since for there the-ether which fire is-called

corporaque stellarum ignea, unde in aliqua parte erit
and-the-bodies of-the-stars fiery whence in any part shall-there-be
frigus? Sed scio istos ex verbis philosophorum errasse,
cold but I-know these from the-words of-the-philosophers to-have-erred
qui quinque zonas esse in cœlo pronuntiant. Contra hoc
who five zones to-be in heaven pronounce against this
geminam habemus defensionem. Prima est, quod aer
a-twin we-have defense the-first is that the-air
sæpe vocatur cœlum, unde aves cœli dicuntur. Secunda
often is-called heaven whence the-birds of-heaven are-called the-second
est, quod quinque partibus aeris, quinque partes ætheris
is that on-the-five parts of-the-air five parts of-the-ether
superpositæ sunt, vocaturque pars ætheris nomine partis
placed-above are and-is-called the-part of-the-ether by-the-name of-the-part
aeris sic suppositi: diciturque pars superposita frigidæ,
of-the-air so placed-under and-is-called the-part placed-above to-the-frigid
frigida: quamvis in ea nullum sit frigus. Pars superposita
frigid although in it no be cold the-part placed-above
torridæ, torrida: non quod in æthere aliquis sit fervor caloris.
to-the-torrid torrid not that in the-ether any be fervor of-heat

Quæ diversitates ex aere in terra sint

III · HOW THE ZONES OF THE AIR MARK THE EARTH

The upper fire kindles nothing unless mixed with the moist and thick, and the air's qualities pass to the earth beneath, giving five zones on the earth as well.

Est ignis superior ita subtilis, quod accendere aliquid non
is fire higher so subtle that to-kindle anything not
potest, donec humido se misceat, et spisso. Istæ eædem
it-can until with-the-moist itself it-mix and the-thick these same
diversitates ex aere superposito in terra sunt. Qualitas
diversities from the-air placed-above in the-earth are the-quality
quippe aeris, terram subjectam inficit. Sunt igitur quinque
indeed of-the-air the-earth beneath infects there-are therefore five
zonæ in aere, quinque in terra. De aere ergo superposito
zones in the-air five in the-earth about the-air therefore placed-above
nostræ habitabili, disseramus, ostendentes quid in eo et
to-our habitable let-us-discourse showing what in it and
unde sit, et a diversitate pluviæ, quia est omni temperiei
whence be and from the-diversity of-rain because it-is to-every temperature
communis, incipiamus.
common let-us-begin

Unde sint pluviæ

IV · THE CAUSES OF RAIN

Rain falls when moist smoke rises and its drops grow heavy, when cold thickens the air into water, or when the sun draws up moisture and lets the heavier part fall.

Pluviarum ergo diversæ sunt causæ. Aliquando namque fumus
of-rains therefore diverse are the-causes sometimes for smoke
spissus, et humidus evaporat: qui cum ascendit, minutissimæ
thick and moist evaporates which when it-ascends very-small
guttæ se involvunt, quæ grossiores et graviores
drops themselves roll-together which grosser and heavier
factæ, cadunt, fitque pluvia. Aliquando vero aer ex
made fall and-becomes rain sometimes but the-air from
frigiditate terræ et aquæ spissatur, transitque in aqueam
the-coldness of-the-earth and of-the-water is-thickened and-passes into watery
substantiam, quæ ex calore solis, ut glacies ab igne desiccata,
substance which from the-heat of-the-sun as ice by fire dried
cadit per minutissimas particulas. Aliquando ad nutrimentum
falls through very-small particles sometimes for nourishment
sui coloris solem attrahere humorem contingit, et quod in
of-its heat the-sun to-draw-up moisture it-happens and what in
illo liquidius est, in igneam transit substantiam. Quod vero
it more-liquid is into fiery passes substance what but
gravius deorsum cadit, ubi post acutissimum calorem videmus
heavier downward falls where after the-sharpest heat we-see
contingere pluviæ inundationem. Habet autem quæstionem.
to-happen of-rain an-inundation it-has moreover a-question

Quare solis radii et calor ad terram tendant

V · WHY THE SUN'S RAYS AND HEAT TEND TO EARTH

The sun is fiery but made of all four elements, so its earthy and watery part tends to earth and water, bringing heat that then rises again with moisture.

Cum proprium sit ignis, tendere sursum, unde est quod
since proper it-be of-fire to-tend upward whence is-it that
radii solis et calor ad terram tendunt? Ad quod dicimus,
the-rays of-the-sun and the-heat to the-earth tend to which we-say
quia sol igneæ naturæ sit, non quia ex solo igne constet,
that the-sun of-fiery nature be not because from sole fire it-consist
sed quia in eo dominatur. Prædocuimus enim corpora
but because in it it-dominates we-have-first-taught for the-bodies
stellarum ex quatuor elementis esse facta, dominante tamen
of-the-stars from the-four elements to-be made dominating yet
igne: cum sol ex quatuor elementis constet, quamvis igne
fire since the-sun of the-four elements consist although fire
dominante, qui in eo ex terra et aqua est, ad simile, id
dominating what in it from earth and water is to the-like that
est ad terram et aquam tendit. Sed quia a caloris fonte
is to earth and water tends but because from of-heat the-fount
procedit, secum aliquid caloris defert, quo terra et aqua
it-proceeds with-itself something of-heat it-carries by-which earth and water
calefiunt, et quoniam natura est caloris ascendere, calor qui
are-heated and since the-nature is of-heat to-ascend the-heat which
prædicto modo descendit, revertendo secum aliquid humoris
in-the-aforesaid way descends by-returning with-itself something of-moisture
elevat, quod ebulliendo in sui substantiam transmittat.
raises which by-boiling into its-own substance it-transmits

Quare sol calefacit terram, et ignis superior non

VI · WHY THE SUN HEATS THE EARTH AND THE HIGHER FIRE DOES NOT

The sun heats what lies beneath it, but the pure fire above, having nothing in it that descends, heats only when mixed with the moist and thick, so above the moon there is no heat; Aristotle's saying that fire must be hot concerns the lower fire. Wind is a fourth cause of rain, lifting even frogs and fish.

Si ergo proprie possimus loqui, dicamus quod sol sursum
if therefore properly we-can to-speak let-us-say that the-sun upward
humorem elevat, non attrahat. Ideoque fons caloris dicitur,
moisture raises not draws and-therefore the-fount of-heat it-is-called
quia sic subdita calefacit: ignis vero superior non. Cum enim
because thus the-things-below it-heats fire but higher not since for
sit elementum non ex elementis factum, nihil est in eo quod
it-be an-element not from elements made nothing is in it which
ad inferiora descendat. Inde vero est quod pars aeris et
to the-lower-things descend thence but it-is that the-part of-the-air and
terræ, soli subdita est fervida. Remota autem frigida, etsi
of-the-earth to-the-sun placed-under is burning the-remote moreover cold even-if
sit ætheri subjecta. Sed dicet aliquis. Nonne ignis. ubicunque
it-be to-the-ether subject but shall-say someone surely fire wherever
est, calidus est? Cui dicimus, Non, nisi humido et spisso
it-is hot is to-whom we-say not unless to-moist and thick
junctus. Quamvis ergo super lunam sit ignis, non ibi fervor
joined although therefore above the-moon be fire not there heat
est, deficit enim humida et spissa materia qua accendatur
is is-lacking for the-moist and thick matter by-which be-kindled
ignis, neque frigus, neque obscuritas, sed unus et continuus
fire neither cold nor darkness but one and continuous
splendor, neque aliqua mutabilitas. Sed dicet ad hoc quod
splendor nor any mutability but he-shall-say to this what

Aristoteles ait: Impossibile est ignem non calere. Respondemus
Aristotle says impossible it-is fire not to-be-hot we-answer
ibi locutum fuisse Aristotelem de inferiori igne, qui
there spoken to-have-been Aristotle about the-lower fire which
semper alicui spissæ materiæ mistus, nunquam calere desinit.
always to-some thick matter mixed never to-be-hot ceases
Dicimus ignem calere, non actualiter, sed naturaliter. Quarta
we-say fire to-be-hot not actually but naturally the-fourth
causa est pluviarum, ventus elevans humorem, de stagnis, et
cause is of-rains the-wind raising moisture from ponds and
fluviis, et lacubus. Inde est quod ranunculi et pisces, a multis
rivers and lakes thence it-is that little-frogs and fish by many
visi sunt de aere cadere. Cum enim, ut diximus, aqua
seen have-been from the-air to-fall since for as we-have-said water
vento sustollitur, contingit quod ranunculos et pisces secum
by-wind is-lifted it-happens that little-frogs and fish with-itself
elevat, quibus ex naturali grandine descendentibus, stupent
it-raises which from natural hail descending are-amazed
ignorantes. Nullum ergo tempus anni immune est a
the-ignorant no therefore season of-the-year immune is from
pluvia. In omni namque vel fumus humidus evaporat, aer
rain in every for either smoke moist evaporates the-air
ex frigiditate spissatur, vel humor calore, vel vento elevatur.
from coldness is-thickened or moisture by-heat or by-wind is-raised

Quod ante finem mundi guttæ sanguinis cadent, vel quare sanguis dicatur pluere

VII · RAIN OF BLOOD, AND THE RAINBOW

Rain thickened and reddened by heat seems blood, and so before the world ends by fire drops of blood will fall. The rainbow shows red where the cloud is thin and warm, purple or black where thick, and appears opposite the sun.

Hæc pluvia quandoque plus solito spissata, ex nimio calore
this rain sometimes more than-usual thickened by excessive heat
incensa, fit ad modum sanguinis, rubea et spissa. Quod
kindled becomes in the-manner of-blood red and thick which
videntes. rerum causam ignorantes, philosophorum, dicunt
seeing of-things the-cause ignorant of-philosophers say
sanguinem pluere. Inde veri simile est dictum esse quod
blood to-rain thence of-the-true like it-is said to-be that
ante finem hujus mundi guttæ sanguinis cadent, et cum
before the-end of-this world drops of-blood shall-fall and since
debeat ex ustione finiri, ut testatur Scriptura, quæ dicit
it-must by burning to-be-ended as testifies Scripture which says
psalmo quadragesimo nono: Deus noster manifeste veniet,
in-the-psalm forty ninth God our manifestly shall-come
Deus noster et non silebit. Ignis in conspectu ejus
God our and not shall-keep-silence fire in the-sight his
exardescet (Psal. xlix, 3). Et alias: Qui venturus est judicare
shall-flame-up Psalm XLIX 3 and elsewhere who about-to-come is to-judge
vivos et mortuos, et sæculum per ignem. Aquæ ex calore
the-living and the-dead and the-world by fire the-waters from heat
in nubibus expansæ, ex fervore spissabuntur, et incensæ,
in clouds spread-out by fervor shall-be-thickened and kindled
rubeæque factæ, ad similitudinem sanguinis cadent. Est
and-red made in the-likeness of-blood shall-fall there-is

quando in pluvioso tempore arcus discolor in nubibus apparet,
when in rainy weather a-bow many-colored in the-clouds appears
unde existant, et unde in eo tot appareant colores, dicamus.
whence it-arise and whence in it so-many appear colors let-us-say
Cum, ut supra diximus, calor solis humorem elevet, vel
since as above we-have-said the-heat of-the-sun moisture raise or
fumus humidus evaporet, aquæ in nube ut in vitreo vase,
smoke moist evaporate the-waters in the-cloud as in a-glass vessel
et ubi est tenuior et calidior, rubeum ostendit colorem,
and where it-is thinner and hotter red shows color
ubi spissior, purpureum vel nigrum. Inde est, quod arcus
where thicker purple or black thence it-is that bow
ille nunquam ut in opposita parte solis relucet. Aer
that never except in the-opposite part of-the-sun shines the-air
enim ex splendore solis ita irradiatur, quod diversi in
for from the-splendor of-the-sun so is-irradiated that diverse in
eo colores apparent.
it colors appear

Unde grando et nix

VIII · HAIL AND SNOW

Hail is drops frozen by a cold, dry wind, round as drops are; snow is the drops frozen before they grow large.

Visis ergo causis pluviarum, et arcus cœlestis, de
seen therefore the-causes of-rains and of-the-bow heavenly about
grandinibus disseramus. Cum igitur prædicto modo humor
hails let-us-discourse when therefore in-the-aforesaid way moisture
elevetur, contingit sæpe in superioribus ventum frigidum
be-raised it-happens often in the-higher-parts a-wind cold

et siccum fieri, qui guttas aquæ ex frigiditate congelans,
and dry to-arise which the-drops of-water from coldness congealing
transmutat eas in lapideam substantiam: et quia guttæ
changes them into stony substance and because the-drops
rotundæ sunt, quod potest probari per rotunda foramina,
round are which can to-be-proved by the-round holes
quæ agunt in lapide, assiduitate cadendi, grando rotunda
which they-make in stone by-the-assiduity of-falling the-hail round
descendit. Unde carmen:
descends whence the-verse

> Gutta cavat lapidem non vi sed sæpe cadendo.
> *the-drop hollows the-stone not by-force but often by-falling*

Nives vero sunt supradictæ guttæ, antequam grossæ sint,
snows but are the-above-said drops before large they-be
spissatæque congelantur.
and-thickened they-are-congealed

Quare nives nunquam contingant in æstate, cum in ea contingat grando

IX · WHY THERE IS NO SNOW IN SUMMER

In summer the drops grow large before reaching the cold above and fall as hail; in winter the cold near earth freezes them small, as snow.

Hic subjicient: Cum in æstate sæpe grando contingat,
here they-shall-object since in summer often hail happen
quare in eadem, juxta inferiora montium nunquam nives
why in the-same near the-lower-parts of-mountains never snows

contingant? Contra hoc dicimus: In æstate humorem ex
happen against this we-say in summer moisture by
calore alicujus elevari, elevandoque guttas involvi, quæ
heat of-something to-be-raised and-by-raising drops to-be-rolled-together which
grossiores factæ, frigoreque congelatæ, grandinem gignunt.
bigger made and-by-cold congealed hail beget
In hieme vero, quia frigus circa terram est, guttas aquæ,
in winter but because the-cold about the-earth is the-drops of-water
antequam grossæ sint, ex frigiditate temporis constringi,
before large they-be by the-coldness of-the-season to-be-constricted
et in nivem transmutari, constat. In æstate vero, quia
and into snow to-be-changed it-is-agreed in summer but because
frigus circa terram non est, donec in altum elevatæ, grossæ
the-cold about the-earth not is until on high raised large
et spissæ fiunt, non congelantur. Nunquam ergo in
and thick they-become not they-are-congealed never therefore in
æstate nives, etsi in ea sunt grandines. De tonitruis et
summer snows even-if in it there-are hails about thunders and
fulminibus, unde et qualiter contingant, disseramus.
lightnings whence and how they-happen let-us-discourse

De tonitruis et fulminibus

X · THUNDER AND LIGHTNING

Rising smoke stirs the top of the air, whose clashing parts make thunder and, heated, lightning, seen before it is heard. A thunderbolt is air driven down to an obstacle, cleaving where moisture checks it and burning where dry. It is not stone, though William reports those who say it is.

Fumo igitur, ut prædiximus, ad superiora tendente, cum
the-smoke therefore as we-said-before to the-higher-parts tending when
ad summum aeris pervenit, et præponderationem humoris,
to the-top of-the-air it-arrives and by-the-preponderance of-moisture
movetur aeris summitas. Cujus particulæ ad modum
is-moved of-the-air the-top whose particles in the-manner
undarum aquæ sibi occurrentes, fragorem faciunt. Ex
of-waves of-water each-other meeting a-crash make from
motu vero aer calefactus, transit in igneam substantiam,
the-motion but the-air heated passes into fiery substance
fitque coruscatio: quæ quamvis cum fragore fiat, citius
and-becomes lightning which although with the-crash it-be-made sooner
tamen ad nos pervenit, quia visus velocior est auditu. Cum
yet to us arrives because sight swifter is than-hearing when
ergo, sicut prædiximus, sparsim ex fumo humido spissati
therefore as we-said-before scattered from smoke moist thickened
generantur, impetus qui ascendit sursum, est fragor sine
are-generated the-impulse which ascends upward is a-crash without
fulmine. Sin autem impetus ille deorsum tendat, tamen tantus
a-thunderbolt but-if moreover impulse that downward tend yet so-great
non fit, quod usque ad obstaculum perveniat, nondum est
not it-becomes that up to an-obstacle it-arrive not-yet is-it
fulmen. Cum vero ad obstaculum pervenit, obstantia findit.
a-thunderbolt when but at an-obstacle it-arrives the-obstacles it-cleaves

Sed quia proprium est motus aeris, tendere sursum,
but because proper it-is of-the-motion of-the-air to-tend upward
nulla materia exire vetante, revertitur, spersosque recolligit
no matter to-go-out forbidding it-returns and-the-scattered recollects
ignes. Si vero in hac inferiore parte aeris, multus sit humor,
fires if but in this lower part of-the-air much be moisture
aer existens, in illo impetu igniri non potest, fitque
the-air being in that impulse to-be-set-on-fire not can and-becomes
fulmen findens, non urens. Si autem ibi non sit humor, ex
a-thunderbolt cleaving not burning if moreover there not be moisture from
motu et siccitate ignescit, fitque fulmen urens. Est autem
motion and dryness it-takes-fire and-becomes a-thunderbolt burning is moreover
fulmen pars aeris, collisione aliqua usque ad obstaculum
the-thunderbolt a-part of-the-air by-collision some up to an-obstacle
perveniens, cum impetu. Tonitruum vero, est partium aeris
arriving with impulse thunder but is of-the-parts of-the-air
sibi occurrentium sonus. Coruscatio autem pars est aeris
each-other meeting the-sound lightning moreover a-part is of-the-air
ex impetu ignita et splendens. Non est igitur fulmen
from impulse set-on-fire and shining not is therefore the-thunderbolt
lapidea substantia, ut quidam asserunt. Si enim lapidea esset
stony substance as some assert if for stony it-were
substantia, non huc et illuc discurreret, nec sursum reverteretur,
substance not hither and thither it-would-run nor upward would-return
et cum aliquam feriret carnem, et ossa comminueret. Ideo
and when some it-struck flesh also bones it-would-crush therefore
fulmen sæpius alta sternit, quia, cum ab alto oblique
the-thunderbolt more-often the-high lays-low because when from on-high slantwise
descendit, citius alta repetit. Sed quia quorumdam est
it-descends sooner the-high it-seeks-again but because of-some is
sententia, quoddam fulmen esse lapideam substantiam, ne
the-opinion a-certain thunderbolt to-be stony substance lest

ex ignorantia vel invidia videamur eam vituperasse, vel
from ignorance or envy we-seem it to-have-blamed or
tacuisse, breviter illud declaremus sive exponamus.
to-have-kept-silent briefly that let-us-declare or expound

Aiunt isti, quod cum fumus humidus ad superna ascendit
they-say these that when smoke moist to the-heights ascends
(proprium namque est fumi humidi ad superna elevari, ut
proper for it-is of-smoke moist to the-heights to-be-raised as
sæpius a nobis expositum est), elevatur cum eo aliquid
more-often by us expounded has-been is-raised with it something
terrenæ substantiæ, quæ ex calore solis in lapideam
of-earthy substance which from the-heat of-the-sun into stony
spissatur substantiam, et continetur in concavitate nubis,
is-thickened substance and is-contained in the-hollow of-the-cloud
donec impetu aliquo nubes dividit, unde lapis ille impulsus
until by-impulse some the-cloud it-divides whence stone that driven
altum aliquid percutit.
high something strikes

Quare in sola æstate contingant fulmina

XI · WHY THUNDERBOLTS COME ONLY IN SUMMER

As a storm begins at the sea's bottom, which seals foretell, the smoke must reach the top of the air before it can drive it; only summer's heat raises it so far.

Hic subjiciet aliquis: Cum in omni tempore anni fumus
here shall-object someone since in every season of-the-year smoke
humidus, ut prædiximus, ascendat, quare in omni non
moist as we-said-before ascend why in every not
contingunt fulmina et tonitrua? Cui dicimus: Cum ab fumo
happen thunderbolts and thunders to-whom we-say since from smoke

humido ascendente habent esse, non fiunt tamen inde
moist ascending they-have being not they-are-made yet thence
donec ad summum pervenerint aeris, quod per simile
until to the-top they-shall-have-arrived of-the-air which by the-likeness
maris potest probari. Cum enim mare, ex fumo ascendente, in
of-the-sea can to-be-proved since for the-sea from smoke ascending at
fundo commovetur, ex spissitudine, non potest huc vel illuc
the-bottom is-stirred from thickness not can hither or thither
impelli. Sed cum usque ad summum commotio illa pervenerit,
to-be-driven but when up to the-top stirring that shall-have-arrived
illuc et illuc undæ impelluntur, fitque tempestas. Quod
hither and thither the-waves are-driven and-becomes a-storm that
vero tempestas a fundo incipiat, per hoc potest probari,
but the-storm from the-bottom begin through this can to-be-proved
quod phocas undas agitantes ante tempestatem videmus.
that seals the-waves stirring before the-storm we-see
Unde Plinius ait: Nautæ sunt dormitoriæ, quæ in fundo
whence Pliny says the-sailors are sleepers which at the-bottom
maris dormiunt. Fumo tamen, ut prædiximus, fundum
of-the-sea sleep by-the-smoke yet as we-said-before the-bottom
maris commovente, excitati ad summum ascendunt. Quod
of-the-sea stirring roused to the-top they-ascend which
videntes nautæ, experimento certi, etsi de physica incerti,
seeing the-sailors by-experience certain even-if about physics uncertain
tempestatem futuram prædicunt, quippe jam incipit tempestas
the-storm to-come foretell indeed now begins the-storm
in fundo. Simile vero est in aere. Dum enim inferiores partes
at the-bottom like but it-is in the-air while for the-lower parts
aeris obtinet fumus, ex spissitudine non potest huc vel illuc
of-the-air holds the-smoke from thickness not can hither or thither
impellere aera. Sed cum ad summum pervenit, huc et illuc ex
to-drive the-air but when to the-top it-arrives hither and thither from

labilitate eum impellit, fiuntque tonitrua et fulmina. In hieme
slipperiness it it-drives and-are-made thunders and thunderbolts in winter
vero, etsi aer spissus sit, non est tamen tantus calor, quod
but even-if the-air thick be not is yet so-great heat that
spissus fumus usque ad summum possit erigi, non etiam in
the-thick smoke up to the-top can to-be-raised not even in
aere. Remanens ergo in inferiori parte aeris, ventos et pluvias
the-air remaining therefore in the-lower part of-the-air winds and rains
gignit. In æstate, cujus est maximus fervor quo elevatur,
it-begets in summer of-which is the-greatest fervor by-which it-is-raised
fitque partium aeris diversa incursio: unde contingunt
and-is-made of-the-parts of-the-air diverse onrush whence happen
fulmina et tonitrua. In autumno, qui est frigidus et siccus,
thunderbolts and thunders in autumn which is cold and dry
neque est humor qui elevetur, neque calor quo elevetur.
neither is-there moisture which be-raised nor heat by-which it-be-raised

De eo quod stellæ videntur aliquando cadere

XII · WHY STARS SEEM TO FALL

Stars do not fall, being fiery and vast; fired air streaking past one hides it, and when it reappears elsewhere it is taken for another.

In eodem aere videtur nulla stella cadere, cadente aliqua. Cum
in the-same air seems no star to-fall falling any since
igneæ sint naturæ, et proprius stellarum locus sit æther,
fiery they-be of-nature and the-proper of-the-stars place be the-ether
nunquam ad terram descendunt. Item cum maximæ sint,
never to the-earth they-descend likewise since very-great they-be
etsi ex remotione parvæ videantur, si aliqua caderet, totam
even-if from remoteness small they-seem if any fell the-whole

terram vel maximam partem ejusdem occuparet. Non ergo
earth or the-greatest part of-it it-would-occupy not therefore
cadunt, sed cadere videntur. Sæpe etenim in superioribus
they-fall but to-fall they-seem often for in the-higher
partibus aeris, est ventus et commotio, etsi non sit in
parts of-the-air is wind and commotion even-if not it-be in
inferioribus, ex ea commotione aer ignitus et splendens,
the-lower from that commotion the-air fired and shining
per aera discurrit. Qui cum extra aliquam stellam splendere
through the-air runs which when outside some star to-shine
incipit, suo splendore visum illius stellæ nobis aufert,
it-begins by-its splendor the-sight of-that star from-us takes-away
videturque quod stella ceciderit. Sed dicet aliquis: Unde est
and-it-seems that the-star has-fallen but shall-say someone whence is-it
ergo quod stellam illam non videmus? Huic dicimus: Stellam
therefore that star that not we-see to-this we-say the-star
illam videri posse, sed eam esse, nesciri. Cum enim,
that to-be-seen to-be-able but it to-be to-be-unknown since for
ut prædiximus, aer ignitus discurrat, aer spissior, et modo
as we-said-before the-air fired run-about air thicker and now
tardior subsequitur, qui inter nos et stellam illam positus,
slower follows which between us and star that placed
visum ejusdem nobis aufert. Sed antequam transeat, et stella
the-sight of-it from-us takes-away but before it-pass and the-star
appareat, firmamentum, quod ad occasum volvitur, stellam
appear the-firmament which to the-setting is-revolved star
illam ad ulteriora secum detulit. Cumque apparet, quia in
that to farther-parts with-itself has-carried and-when it-appears because in
alio loco, quam antea esset, videtur, alia stella putatur.
another place than before it-was it-is-seen another star it-is-thought

Quod cometa non sit stella

XIII · THAT A COMET IS NOT A STAR

A comet is neither a fixed star nor a planet, but a fire kindled by the Creator's will to signify something.

De cometa vero quæ in mutatione imperii apparet, hoc
about the-comet but which at the-change of-empire appears this
sentimus quod stella non est; quia neque de infixis, neque
we-think that a-star not it-is because neither of the-fixed nor
aliquis planeta. Quod de infixis non est, ex hoc apparet,
any planet that of the-fixed not it-is from this appears
quod motus illius sentitur. Planeta vero non est, cum extra
that the-motion of-it is-sensed a-planet but not it-is since outside
zodiacum sæpe videatur, nec motum planetarum sequatur. Si
the-zodiac often it-be-seen nor the-motion of-the-planets follow if
item stella esset, esset in aliquo hemisphærio. Cum igitur
likewise a-star it-were it-would-be in some hemisphere since therefore
stellæ ejusdem hemisphærii apparent, unde ista, quæ major
the-stars of-the-same hemisphere appear whence this which greater
videtur, non apparet? Non est ergo stella, sed ignis, juxta
seems not appears not it-is therefore a-star but fire according-to
voluntatem Creatoris, ad aliquid designandum, accensus.
the-will of-the-Creator for something to-be-signified kindled

De refluxionibus Oceani

XIV · THE REFLUXES OF THE OCEAN

Divine wisdom set a fount of moisture, the Ocean, under the sun in the torrid zone; it parts at west and east into refluxes toward north and south, whose meeting makes the tides, and these form the Mediterranean, the Atlantic, and the Indian sea.

Quoniam de aere, et eo quod in eo contingit, pro affectata
since about the-air and that which in it happens for affected
brevitate transcurrimus, de aqua et situ ejusdem dicere
brevity we-run-through about water and the-situation of-the-same to-speak
incipiamus. Sapientia ergo divina, sine calore et humore,
let-us-begin wisdom therefore divine without heat and moisture
nihil posse vivere præsciens, terram vero et aquam esse
nothing to-be-able to-live foreknowing the-earth but and water to-be
frigidas, ut in ea vivere aliquid posset, totius caloris fontem,
cold that in it to-live anything could of-all heat the-fount
id est solem, ut æqualiter hinc et illinc terram calefaceret,
that is the-sun that equally hence and thence the-earth it-should-heat
super medium terræ posuit. Sed quia a solo calore nihil
above the-middle of-the-earth placed but because from sole heat nothing
vivere posset, in medio ejusdem fontis caloris fontem humoris
to-live could in the-middle of-the-same fount of-heat a-fount of-moisture
supposuit, ex quibus hinc et illinc terra temperaretur. Est
it-placed-under from which hence and thence the-earth should-be-tempered there-is
ergo fons humoris in medio torridæ zonæ, in medio
therefore a-fount of-moisture in the-middle of-the-torrid zone in the-middle
æquinoctialis circuli, terram circumdans, qui ideo esse a
of-the-equinoctial circle the-earth surrounding which therefore to-be by
pluribus non creditur, quia per nimium fervorem, ad ipsum
many not is-believed because through excessive fervor to it

non pervenitur. A physicis tamen prædicta necessitate esse
not one-arrives by the-physicists yet for-the-aforesaid necessity to-be
creditur, verumque mare vel Oceanus appellatur. Hoc vero
it-is-believed and-the-true sea or Ocean it-is-called this but
mare cum usque ad Occidentem venerit, duas refluxiones
sea when up to the-West it-shall-have-come two refluxes
ibi facit, quarum una ad austrum, alia ad septentrionem
there it-makes of-which one to the-south the-other to the-north
vergit, latera terræ sequentes. Similiter in oriente duas
turns the-sides of-the-earth following likewise in the-east two
facit refluxiones, ad prædicta latera se vergentes. Cum
it-makes refluxes to the-aforesaid sides themselves turning when
occidentalis vero refluxio, et illa orientalis, ad prædicta
the-western but reflux and that eastern to the-aforesaid
latera se vergentes, sibimet occurrunt, ex repercussione
sides themselves turning each-other meet from the-repercussion
ingurgitatur retro mare; fitque famosa accessio et recessio
is-engulfed backward the-sea and-becomes the-famous approach and recession
maris, quæ fluctus maris dicitur. Similiter aliæ duæ in
of-the-sea which the-tide of-the-sea is-called likewise the-other two at
capite sibi occurrentes. Sunt alii qui dicunt fluctus
the-head each-other meeting there-are others who say the-tide
maris montes subditos mari causam esse. Cum item
of-the-sea the-mountains under the-sea the-cause to-be since likewise
usque ad ipsos mare pervenit, retro cadit, et ingurgitatur,
up to them the-sea arrives backward it-falls and is-engulfed
impleturque retro alveus, sed ante expletur. Si ante vero
and-is-filled backward the-channel but before it-is-filled-up if before but
expletur, retro item revertitur, et expletur retro, sed
it-is-filled-up backward likewise it-returns and is-filled-up backward but
impletur ante prædicta occidentalis refluxio, ad septentrionem
is-filled before the-aforesaid western reflux to the-north

vergens. Cum juxta latera terræ tangens Africam, ad
turning since along the-sides of-the-earth touching Africa to
finem ejus pervenerit, inter Calpem et Atlantem, usque
the-end of-it it-shall-have-arrived between Calpe and Atlas as-far-as
juxta Hierusalem, Mediterraneum vocatur, diversa a diversis
near Jerusalem Mediterranean it-is-called diverse from diverse
regionibus nomina accipiens. Qualiter vero ascendat et
regions names receiving how but it-ascend and
descendat si quis scire desiderat, et quæ nomina, ex quibus
descend if anyone to-know desires and what names from what
regionibus sumpta, mappam mundi consulat. Sed quia
regions taken the-map of-the-world let-him-consult but because
facilius illabitur animo subjecta descriptio, id quod diximus
more-easily slips-into the-mind the-subjoined drawing that which we-have-said
oculis subjiciamus: in posita sphærula occidentalis refluxio
to-the-eyes let-us-subject in placed the-little-sphere the-western reflux
ad septentrionem vergens, ex Atlante monte adjacente,
to the-north turning from Atlas the-mountain adjacent
Atlanticum mare vocatur, infra quam est Anglia, et vicinæ
the-Atlantic sea is-called below which is England and the-neighboring
insulæ. Ex Orientali refluxione ad Septentrionem vergente
islands from the-Eastern reflux to the-North turning
nascitur Indicum mare. Similiter ex aliis refluxionibus ad
is-born the-Indian sea likewise from the-other refluxes to
austrum se vergentibus credendum est, maria nasci
the-south themselves turning to-be-believed it-is seas to-be-born
diversa. Sed hoc nostra attestatione describi non debet,
diverse but this by-our attestation to-be-described not ought
quia propter torridam zonam interjectam situs illarum
because on-account-of the-torrid zone lying-between the-situation of-them
nobis incognitus perseverat.
to-us unknown remains

De ortu ventorum

XV · THE RISING OF THE WINDS

The refluxes' parting and meeting stir the air into the cardinal winds, Zephyr, Eurus, Boreas, and Auster, and, when they meet off center, the collaterals. Some name the earth's caverns as a cause, others rising smoke, and William teaches all three causes.

Et quia nostra sententia est, ex illis refluxibus ventos
and because our opinion is from those refluxes winds
nasci, de ortu eorum disseramus tam cardinalium quam
to-be-born about the-rising of-them let-us-discourse as-much of-the-cardinal as
collateralium, cum igitur, ut prædiximus, in Occidente ex
of-the-collateral since therefore as we-said-before in the-West from
illo fonte, totius humoris, duæ refluxiones una ad austrum,
that fount of-all moisture two refluxes one to the-south
alia ad septentrionem dividuntur, in illa separatione
the-other to the-north are-divided in that separation
movetur aer. Sed si tantus fuerit impulsus, quod usque
is-moved the-air but if so-great shall-have-been the-impulse that up
ad nos pervenerit, generat ventum qui Zephyrus vocatur.
to us it-shall-have-arrived it-generates a-wind which Zephyr is-called
Duæ vero orientales, sua divisione generant ventum, qui
the-two but eastern by-their division generate a-wind which
Eurus nominatur. Cum vero orientalis et occidentalis ad
Eurus is-named when but the-eastern and western to
septentrionem vergentes, in medios sibi occurrunt, movetur
the-north turning in the-middle each-other meet is-moved
aer, fitque ventus septentrionalis, qui dicitur Boreas: qui
the-air and-becomes the-wind northern which is-called Boreas which
idcirco frigidus, quia in frigida zona nascitur. Siccus vero,
therefore cold because in the-frigid zone it-is-born dry but

quia nubes de hoc angulo terræ ad medium fugat, estque
because the-clouds from this corner of-the-earth to the-middle it-drives and-it-is
pluviosus, juxta fines torridæ zonæ. Cum vero transit
rainy near the-borders of-the-torrid zone when but it-passes
torridam zonam, calefit, etsi nobis sit frigidus, ibi tamen
the-torrid zone it-is-heated even-if to-us it-be cold there yet
est calidus. Similiter cum duæ vergentes ad austrum, in
it-is hot likewise when the-two turning to the-south in
medio sibi occurrunt, generatur auster qui, etsi ultra
the-middle each-other meet is-generated the-south-wind which even-if beyond
torridam zonam siccus et frigidus sit, ut apud nos Boreas,
the-torrid zone dry and cold it-be as with us Boreas
quippe cum in frigida zona oriatur, quia tamen transit per
indeed since in the-frigid zone it-arise because yet it-passes through
torridam zonam, calefactus est, et ad nos pervenit calidus,
the-torrid zone heated it-is and to us arrives hot
fugandoque ante se nubes, usque ad angulum terræ in
and-by-driving before it the-clouds up to the-corner of-the-earth in
quo habitamus, generat nobis pluvias, estque ex accidente
which we-dwell it-generates for-us rains and-it-is from accident
nobis calidus et humidus, etsi in sua origine frigidus
to-us hot and moist even-if in its origin cold
et siccus. Viso unde cardinales venti oriantur, etiam unde
and dry seen whence the-cardinal winds arise also whence
sint quatuor collaterales videamus. Si in duabus refluxionibus
be the-four collateral let-us-see if in the-two refluxes
ad septentrionem vergentibus, Boreamque prædicto modo
to the-north turning and-Boreas in-the-aforesaid way
generantibus contingat, quod orientalis ex aliquo accidente
generating it-happen that the-eastern from some accident
sit velocior, ultra medium septentrionem et occidentem
be swifter beyond the-middle the-north and the-west

occurrit, nasciturque ventus collateralis, inter Boream et
it-meets and-is-born a-wind collateral between Boreas and
Zephyrum. Si vero occidentalis, ultra medium septentrionalis
Zephyr if but the-western beyond the-middle of-the-northern
orientali occurrat, fit ventus collateralis inter Boream
the-eastern meet there-becomes a-wind collateral between Boreas
et Eurum. Similiter si aliæ duæ refluxiones ultra medium,
and Eurus likewise if the-other two refluxes beyond the-middle
modo hic modo illic, sibi occurrant, duo collaterales ventos
now here now there each-other meet two collateral winds
generant: unum inter Eurum, alterum inter Austrum, et
they-generate one between Eurus the-other between Auster and
Zephyrum. Sed quia oculis subjiciendo figuram, minuemus
Zephyr but because to-the-eyes by-subjecting a-figure we-shall-lessen
laborem, unam similem præcedenti faciamus, in qua non
the-labor one like to-the-preceding let-us-make in which not
in medio sibi refluxiones occurrant. In prima ut ex
in the-middle each-other the-refluxes meet in the-first that from
illa cardinales, ex hac collaterales intelligamus.
that the-cardinal from this the-collateral we-may-understand

Sed quia in una figura, non plus quam duos possumus
but because in one figure not more than two we-can
ostendere, per simile istarum, de aliis intelligatur.
to-show by the-likeness of-these of the-others let-it-be-understood
Quæritur autem: Si ex prædictis causis contingant venti
it-is-asked moreover if from the-aforesaid causes happen the-winds
cum quotidie refluxiones dividantur, sibique occurrant,
since daily the-refluxes be-divided and-each-other meet
quod testantur quotidiani fluctus, quare quotidie venti non
which testify the-daily tides why daily winds not
contingant. Cui dicimus: quod, et si quotidie contingant,
happen to-whom we-say that even if daily they-happen

non impetum faciunt, qui usque ad nos perveniat. Sæpe
not an-impulse they-make which up to us arrive often
vero contingit, quod non putamus ventum esse, cum in aliis
but it-happens that not we-think a-wind to-be when in other
regionibus, vel in superioribus aeris partibus transit, non
regions or in the-higher of-the-air parts it-passes not
tamen a nobis sentitur. Sunt qui dicunt cavernas terræ
yet by us it-is-felt there-are those-who say the-caverns of-the-earth
causas esse ventorum. Cum enim eas subintrant, partes aeris
the-causes to-be of-the-winds since for them enter parts of-the-air
ex labilitate, una intrante, et alia exire volente, fit
from slipperiness one entering and another to-go-out wishing becomes
conflictus, quo aer commotus, generat ventum. Inde est
a-conflict by-which the-air stirred generates wind thence it-is
quod Æolia, quia cavernosa est, regio ventorum dicitur. Alii
that Aeolia because cavernous it-is the-region of-the-winds is-called others
dicunt fumum humidum ascendentem, et præponderatione
say smoke moist ascending and by-the-preponderance
sua aera movere, ventumque rigare. Nos vero primum, et
its the-air to-move and-the-wind to-water we but the-first and
secundum, et tertium, causam ventorum esse docuimus.
second and third the-cause of-the-winds to-be have-taught

Unde quædam aqua dulcis, quædam salsa

XVI · WHY SOME WATER IS SWEET AND SOME SALT

Water is naturally tasteless; the sea is salted by the sun's heat. Since all waters come from the sea and return to it, why are some sweet?

Unde aqua salsa sit doceamus. Naturalis sapor aquæ insipidus
whence water salt be let-us-teach the-natural flavor of-water tasteless
est, unde naturaliter est insipidum phlegma, ex accidente tamen
is whence naturally is tasteless phlegm from accident yet
fit salsa. Cujus ratio talis est: Cum mare, ut diximus,
it-becomes salt of-which the-reason such is since the-sea as we-have-said
torridæ zonæ sit suppositum, ex calore spissatur, fitque
to-the-torrid zone be placed-under from heat it-is-thickened and-becomes
salsum. Certum nempe est per ebullitionem aquam transire in
salt certain surely it-is by boiling water to-pass into
salem. Sed dicet aliquis: Cum ex principio hoc salso, omnes
salt but shall-say someone since from beginning this salt all
aquæ nascantur, et ad idem revertantur (teste Salomone, qui
waters be-born and to the-same return witness Solomon who
dicit: Ad loca unde exeunt aquæ, revertuntur (Eccle. i).
says to the-places whence go-out the-waters they-return Ecclesiastes I
Neque enim credendum est, aquas annihilari, sed circulariter
nor for to-be-believed is-it the-waters to-be-annihilated but circularly
reverti) unde est quod quædam aquæ sunt dulces, quædam salsæ?
to-return whence is-it that some waters are sweet some salt

Quod aqua colata et attenuata fontes dulces gignat

XVII · THAT STRAINED WATER MAKES SWEET SPRINGS

Water seeping through the earth's channels is strained of its salt and breaks out as sweet springs.

Cujus hæc solutio: cum terra cavernosa sit, aqua ex
of-which this the-solution since the-earth cavernous be the-water from
labilitate sua subintrat, quæ per cataractas transiens, colatur
slipperiness its enters which through channels passing is-strained
et attenuatur, salsumque amittit saporem, quæ ad terræ
and is-thinned and-salt loses the-flavor which to of-the-earth
superficiem erumpens, fontes et diversos rivulos dulcis
the-surface bursting fountains and diverse rivulets of-sweet
saporis inde gignit.
flavor thence begets

Unde putei habeant humores

XVIII · WHERE WELLS GET THEIR WATER

Wells are fed both by channels, as wells near rivers show, and by the earth's sweat, as wells in dry places show.

Sed de puteis, unde habeant humores, dissensio est.
but about wells whence they-have moistures dissension there-is
Si enim a cataractis fontes principium haberent,
if for from channels the-fountains a-beginning had
implerentur et decurrerent? Contra quod dicimus: etsi a
they-would-be-filled and would-run-down against which we-say even-if from
cataractis principium habeant, non implentur tamen. Contingit
channels a-beginning they-have not they-are-filled yet it-happens

autem cataractam non ibi finiri, sed hinc et illinc esse.
moreover the-channel not there to-be-ended but hence and thence to-be
Unde ultra transit aqua putei, et non ebullit sursum.
whence beyond passes the-water of-the-well and not boils upward
Ubi enim fons finita est cataracta. Inde aqua propter
where for a-fountain ended is the-channel thence the-water on-account-of
spissitudinem terræ, non valens ultra defluere, cogitur
the-thickness of-the-earth not being-able further to-flow-down is-forced
sursum ebullire. Sunt alii qui dicunt non esse ex cataractis
upward to-boil there-are others who say not to-be from the-channels
principium putei, sed ex sudoribus terræ. Cum enim
the-beginning of-the-well but from the-sweats of-the-earth since for
terra aliquid humoris contineat, si perforata sit, descendunt
the-earth some moisture contain if pierced it-be descend
guttæ aquæ ad modum sudoris hominis, et unde est aqua
drops of-water in the-manner of-the-sweat of-man and whence is the-water
putei. Nobis videtur ex utroque causam esse. Quod enim
of-the-well to-us it-seems from both the-cause to-be that for
ex cataractis sint, per hoc probatur, quod juxta flumina
from the-channels they-are through this is-proved that near rivers
statim reperitur aqua putei, et quod contingit sæpe uni
at-once is-found the-water of-a-well and that it-happens often to-one
puteo, post alterum facto, aquam de primo auferri.
well after another made the-water from the-first to-be-taken-away
Quod vero ex sudore terræ sint, probatur per hoc,
that but from the-sweat of-the-earth they-are is-proved through this
quod in siccis et aridis locis, aqua putei reperitur.
that in dry and arid places water of-a-well is-found

Unde aqua putei et fontis in æstate sit frigida, in hieme calida

XIX · WHY WELL WATER IS COLD IN SUMMER AND WARM IN WINTER

Winter's cold closes the earth's pores and keeps its heat in; summer opens them and lets it out.

Quod aqua putei et fontis in hieme sit calida, sic
that the-water of-a-well and of-a-fountain in winter be warm thus
contingit: Cum hiems naturaliter sit frigida, et frigiditate
happens since winter naturally be cold and by-coldness
pori terræ constringuntur, nec potest calor evaporare, qui
the-pores of-the-earth are-constricted nor can the-heat to-evaporate which
remanens, intus terram calefacit, et aquam. In æstate vero
remaining within the-earth heats and the-water in summer but
poris, superficiei terræ ex calore apertis, fumus evaporat,
the-pores of-the-surface of-the-earth by heat opened the-smoke evaporates
minuiturque calor: inde ab intus erumpens, exit frigida.
and-is-lessened the-heat thence from within bursting it-goes-out cold
Est ergo aqua putei in æstate frigidissima: aqua vero
is therefore the-water of-a-well in summer coldest the-water but
fontis, quia propinquior calido aeri, minus frigida, minus
of-a-fountain because nearer to-the-hot air less cold less
adhuc aqua fluviorum, minus pluviarum. Sic ergo dulcis aqua
still the-water of-rivers less of-rains so therefore sweet water
colando per cataractas terræ fit. Sed aquæ illæ, ex
by-straining through the-channels of-the-earth becomes but the-waters those from
quarum humoribus fontes exeunt, per superficiem terræ,
whose moistures the-fountains go-out through the-surface of-the-earth
non per cataractas, spissæ sunt et salsæ, mariaque vocantur.
not through the-channels thick are and salt and-seas are-called

Unde exustio vel diluvium

XX · BURNING AND FLOOD

The world's earthly things end now by flood, now by burning, as moisture or heat prevails; some say it is as the planets rise or fall together. The flood of Noah destroyed the world; burning will end it.

Et quoniam communis philosophorum sententia, terrena
and since the-common of-philosophers opinion earthly-things
modo diluvio, modo exustione finiri, unde utrumque
now by-flood now by-burning to-be-ended whence each
contingat videamus. Cum sit aqua, ut prædiximus, fonti
happen let-us-see since be water as we-said-before to-the-fount
caloris supposita, contingit humorem paulisper crescere,
of-heat placed-under it-happens the-moisture little-by-little to-grow
caloremque superare, donec ad id pervenerit, quod nullis
and-the-heat to-overcome until to that it-shall-have-come that by-no
littoribus detentus, per terras se diffundens, terrena
shores held through the-lands itself spreading the-earthly-things
submergit. Qui cum ex calore solis, et ex siccitate
it-submerges which when from the-heat of-the-sun and from the-dryness
terræ desiccatus sit, contingit calorem paulisper crescere,
of-the-earth dried it-be it-happens the-heat little-by-little to-grow
humoremque superare, donec ad id creverit quod per
and-the-moisture to-overcome until to that it-shall-have-grown that through
terram diffusus, eas adurat. Sunt qui dicunt, ex communi
the-earth spread them scorch there-are those-who say from the-common
planetarum elevatione, vel depressione eorum contingere. Si
of-the-planets elevation or depression of-them to-happen if
enim omnes planetæ simul elevantur plus solito a terra
for all the-planets together are-raised more than-usual from the-earth

remoti minus de humore sibi assumunt. Unde humor
removed less of moisture to-themselves they-take whence the-moisture
crescens per terram se diffundit, fitque diluvium. Sed
growing through the-earth itself spreads and-becomes a-flood but
si unus, vel duo, vel tres eleventur, sine aliis, non
if one or two or three be-raised without the-others not
tamen excrescit. Quod enim crescit ex illorum elevatione,
yet it-grows-out what for grows from their elevation
desiccatur ex aliorum propinquitate. Sic vero ex vicinitate
is-dried from of-the-others nearness thus but from nearness
omnes adurunt terras, fitque exustio, quia quod istæ ex
all scorch the-lands and-becomes a-burning because what these from
propinquitate majus faciunt, aliæ remotæ minus faciunt.
nearness more make the-others remote less make
Et attendendum quod diluvium aliud commune, aliud vero
and to-be-noted that flood one common another but
particulare. Commune vero continuum esse non potest,
particular common but continuous to-be not can
particulare vero potest. Sicque alternatim pereunt mortalia.
particular but can and-thus alternately perish mortal-things
Unde quia in tempore Noe per diluvium mundi fuit
whence because in the-time of-Noah by flood of-the-world was
destructio (Gen. i), per exustionem mundus finietur.
the-destruction Genesis I by burning the-world shall-be-ended

Unde sit quod in lunatione modo crescunt humores, modo decrescunt

XXI · WHY THE TIDES WAX AND WANE WITH THE MOON

The tide is full at the new moon, ebbs as the moon's light grows and dries the air for seven days, rises to the full, lingers in the third week, and rises again to the new moon.

Sed quia in fine hujus voluminis de habitu maris
but because at the-end of-this volume about the-condition of-the-sea
est tractatum, unde in primis septem diebus lunationis
it-is treated whence in the-first seven days of-the-lunation
fluctus illius decrescant, in aliis septem crescant, videamus.
the-tides of-it decrease in the-other seven increase let-us-see
Cum igitur interlunium est, quod totus splendor solis,
when therefore interlunar-time it-is that the-whole splendor of-the-sun
qui eam accendit, aera subditum non potest tenuare,
which it kindles the-air beneath not can to-thin
neque humorem desiccare. Est enim tunc plenus fluctus.
nor the-moisture to-dry is for then full the-tide
Sed cum splendor incipiens descendere, accenditur luna
but when the-splendor beginning to-descend is-kindled the-moon
et desiccat aera, minuitque humorem. Quantoque plus
and dries the-air and-lessens the-moisture and-by-how-much more
descendit splendor, desiccatur humor, usque ad septimum
descends the-splendor is-dried the-moisture up to the-seventh
diem. Septima vero die, quia tota medietate accensa
day on-the-seventh but day because in-whole half kindled
est, mediante aere, calefacit humorem. Qui ebulliens sursum
it-is by-means-of the-air it-heats the-moisture which boiling upward
elevatur, et sic usque ad decimum quartum diem crescit
is-raised and so up to the-tenth fourth day grows

fluctus; sed quia in tertia hebdomada calor elevans
the-tide but because in the-third week the-heat raising
in ea minuitur, fluctus maris immoratur. In quarta
in it is-lessened the-tide of-the-sea lingers in the-fourth
vero, quia splendore accendente calor deficit, spissatur
but because the-splendor kindling the-heat fails is-thickened
aer, humorque crescit, et inde fluctuat usque ad
the-air and-the-moisture grows and thence it-surges up to
novilunium.
the-new-moon

BOOK FOUR

Præfatio

PREFACE

Masters now flatter their pupils and pupils sit in judgment on their masters, and a severe master is fled, as Juvenal and Ovid complain; but the upright man turns his mind to better things, and William turns to the earth.

Superiorum voluminum series, a prima causa rerum
of-the-higher volumes the-series from the-first cause of-things
orta, usque ad terram defluxit, pruritum aurium non
arisen down to the-earth has-flowed-down the-itching of-the-ears not
continens, sed utilitati legentium deserviens, atque ideo
containing but to-the-usefulness of-readers serving and therefore
animis stultorum non sedens. Jam enim illud impletum
to-the-minds of-fools not sitting now for that fulfilled
est: Erit cum sanam doctrinam non sustinebunt,
is there-shall-be-(a-time) when sound doctrine not they-shall-bear
sed ad sua desideria coacervabunt sibi magistros,
but to their-own desires they-shall-heap-up for-themselves masters
prurientes auribus (II Tim. iv, 3). Quæ igitur studii reliqua
itching in-ears II Timothy IV 3 what therefore of-study remaining
libertas sperari possit, cum magistros discipulorum palpones,
liberty to-be-hoped can when the-masters of-the-disciples flatterers
discipulos magistrorum judices, legemque loquendi et
the-disciples of-the-masters judges and-the-law of-speaking and
tacendi imponentes cognoscamus? In paucis enim magistri,
of-keeping-silent imposing we-know in few for of-the-master
frontem, si adulantis vocem et vultum percipient; etsi
the-brow if of-one-flattering the-voice and face they-shall-perceive even-if

sit aliquis qui magistri severitatem sequatur, ut insanus a
there-be someone who of-the-master severity follow as mad by
meretricibus magister scholarum fugatur, crudelisque vocatur
harlots the-master of-schools is-put-to-flight and-cruel is-called
et inhumanus; ut jam verbis Umbricii possit uti,
and inhuman so-that now with-the-words of-Umbricius he-can to-use

> ... atque ideo nulli comes exeo tanquam
> *and therefore to-none a-companion I-go-out as*
> mancus, et exstinctæ corpus non utile dextræ.
> *maimed and of-a-dead the-body not useful right-hand*

(Juven., Sat. iii, 47.)
Juvenal Satire III 47

Unde ergo deberent diligi, fugantur magistri, secundum
whence therefore they-ought to-be-loved are-put-to-flight the-masters according-to
illud Ovidii:
that of-Ovid

> Per quas nos petitis, sæpe fugatis opes.
> *through which-things us you-seek often you-put-to-flight riches*

Sed quoniam probi est animum ad pejora non
but since of-the-upright-man it-is the-mind to worse-things not
flectere, sed melioribus conformare, remoto animo a pejoribus,
to-bend but to-better-things to-conform removed the-mind from worse-things
conformatoque melioribus, ad cætera transeamus. Et quia de
and-conformed to-better-things to the-rest let-us-pass and since about
aliis elementis, et ornatu, et eorum sectantes compendia
the-other elements and the-adornment and of-them following abridgments
diximus, de terra et ornatu ejus dicere incipiamus.
we-have-spoken about the-earth and the-adornment its to-speak let-us-begin

De terra et mundo

I · THE EARTH AND THE WORLD

Earth lies at the world's center, lowest of the elements; the world is like an egg, earth the yolk, water the white, air the membrane, and fire the shell.

Est ergo terra elementum in medio mundi situm, atque
is therefore earth an-element in the-middle of-the-world placed and
ideo infimum. Mundus nempe ad similitudinem ovi
therefore lowest the-world surely to the-likeness of-an-egg
est dispositus. Namque terra est in medio, ut vitellus in
is arranged for earth is in the-middle as the-yolk in
ovo. Circa hanc est aqua, ut circa vitellum albumen. Circa
the-egg around this is water as around the-yolk the-white around
aquam est aer, ut panniculus continens albumen. Extra vero
water is air as the-membrane containing the-white outside but
concludens omnia, est ignis ad modum testæ ovi.
enclosing all-things is fire in the-manner of-the-shell of-an-egg

De diversis qualitatibus terræ

II · THE EARTH'S DIVERSE QUALITIES

The earth, cold and dry by nature, is torrid under the torrid zone, frozen at its ends, and temperate between, with two habitable zones, only one of which we believe inhabited.

Hæc terra sic in medio mundi posita, et inde omnia recipiens
this earth thus in the-middle of-the-world placed and thence all receiving
pondera, etsi naturaliter sit frigida et sicca, in diversis tamen
weights even-if naturally it-be cold and dry in diverse yet

partibus suis, ex accidente diversas continet qualitates. Pars
parts its from accident diverse it-contains qualities the-part
enim illius torridæ zonæ, parti aeris subjecta, ex fervore
for of-it of-the-torrid zone to-the-part of-the-air subject from the-fervor
solis, torrida est et inhabitabilis. Sed duo ejusdem capita,
of-the-sun torrid is and uninhabitable but the-two of-it heads
frigidis partibus aeris subdita, frigida sunt et inhabitabilia.
to-the-frigid parts of-the-air placed-under cold are and uninhabitable
Pars vero temperatæ parti aeris subjecta, temperata est
the-part but to-the-temperate part of-the-air subject temperate is
et habitabilis. Sed quia duæ partes illius, ut prædiximus,
and habitable but because two parts of-it as we-said-before
intemperatæ sunt, duæ infra sunt temperatæ, et habitationis
untempered are two below are tempered and of-habitation
patientes. Una extra torridam zonam, altera ultra: sed quamvis
capable one outside the-torrid zone the-other beyond but although
habitabiles, unam tamen ab omnibus inhabitari tantum
habitable one yet by all to-be-inhabited only
credimus, nec totam. Sed quia philosophi de habitationibus
we-believe nor the-whole but because the-philosophers about the-habitations
utriusque, non quia ibi sunt, sed quia ibi esse possunt,
of-each not because there they-are but because there to-be they-can
loquuntur de illis, quos nos non credimus esse propter
speak about those whom we not believe to-be for
intellectum lectionis philosophicæ, aliquid inde dicamus.
the-understanding of-reading philosophical something thence let-us-say

De habitatoribus ejus

III · ITS INHABITANTS

Our habitable zone and the other are each divided by the Ocean's refluxes, giving four peoples, ourselves, our antipodes, the antoeci, and theirs, who share seasons or days differently and can never reach one another. Even our zone is not tempered everywhere alike.

Pars igitur zonæ habitabilis, in qua sumus, in duo
the-part therefore of-the-zone habitable in which we-are into two
dividitur. Cum enim temperies aeris ex omni parte
is-divided since for the-tempering of-the-air on every side
sit terræ, quædam pars temperata est, et habitabilis.
be of-the-earth a-certain part tempered is and habitable
Sed quoniam refluxiones Oceani latera terræ juxta
but since the-refluxes of-the-Ocean the-sides of-the-earth according-to
qualitatem horizontis cingit, in duo illam dividunt.
the-quality of-the-horizon girds into two it they-divide
Cujus superiorem partem habitamus: Antipodes vero nostri
whose upper part we-inhabit the-antipodes but our
inferiorem. Nullus tamen nostrum ad illos, neque illorum ad
the-lower none yet of-us to them nor of-them to
nos pervenire potest. Ex parte enim septentrionis, frigus et
us to-come can on the-side for of-the-north cold and
refluxiones transitum prohibent. Ex parte vero orientis et
the-refluxes the-passage forbid on the-side but of-the-east and
occidentis, sol et refluxiones. Similiter alia habitabilis in
of-the-west the-sun and the-refluxes likewise the-other habitable into
duo dividitur: Superius, quorum ἀντίοι nostri obtinent, et
two is-divided the-upper of-which the-antoeci our hold and
inferius ἀντίποδοι illorum. Sunt ergo in duabus habitabilibus
the-lower the-antipodes of-them are therefore in the-two habitable-(zones)

quatuor habitatores, alii cum aliis in quibusdam temporibus
four inhabitants some with others in certain seasons
conveniunt, in quibusdam differunt. Nos ergo et nostri
agree in certain differ we therefore and our
antipodes simul habemus æstatem, et hiemem, et alia
antipodes together have summer and winter and the-other
anni tempora. Sed quando habemus diem, illi noctem, e
of-the-year seasons but when we-have day they night from
converso. Si enim ex propinquitate solis est æstas, et ex
the-converse if for from the-nearness of-the-sun is summer and from
remotione hiems, ex mediocri distantia ver et autumnus,
remoteness winter from moderate distance spring and autumn
signa vero nobis et illis æqualiter distant, quippe terram
the-signs but from-us and from-them equally are-distant indeed the-earth
servantia, et suum naturalem locum obeuntia, in quocunque
keeping and their natural place going-round in whatever
signo sit sol, æqualiter erit nobis et illis, et idem
sign be the-sun equally it-shall-be for-us and for-them and the-same
efficiet. Merito igitur habemus similes diversitates, non
it-shall-effect deservedly therefore we-have like diversities not
tamen simul diem et noctem. Cum enim ex splendore sit
yet together day and night since for from splendor be
dies, ex umbra terræ fit nox. Umbra vero semper est
day from the-shadow of-the-earth becomes night the-shadow but always is
in parte opposita splendori solis, cum in superiori parte
in the-part opposite to-the-splendor of-the-sun when in the-upper part
terræ est splendor diei, in inferiori est umbra noctis, et
of-the-earth is the-splendor of-day in the-lower is the-shadow of-night and
e converso. Nulla est ergo hora, in qua in aliqua parte
from the-converse no is-there therefore hour in which in some part
non sit dies, et in aliqua non sit nox. Sed quæritur: Si nos,
not be day and in some not be night but it-is-asked if we

et illi, simul habeamus æstatem et hiemem. Sed quando
and they together have summer and winter but when
nos diem, illi noctem. In æstate vero nobis sunt longissimi
we day they night in summer but to-us are the-longest
dies, breves autem noctes; habebunt ergo ipsi in æstate
days short moreover nights they-shall-have therefore they in summer
sua dies breves, et noctes longas, quod non est naturale
their days short and nights long which not is natural
æstatis? Contra hoc dicimus: etsi quando nos diem, illi
to-summer against this we-say even-if when we day they
noctem, tamen in quodam tempore dies nobis et illis est
night yet in a-certain time day for-us and for-them is
communis, sed alteri in vespere, alteri in mane. Cum
common but to-one in the-evening to-the-other in the-morning when
enim sol est nobis in ortu, adhuc est illis in occasu,
for the-sun is for-us in rising still it-is for-them in setting
habemusque mane, illi vespere, ut circa horam primam
and-we-have morning they evening so-that about the-hour first
nondum sit eis nox. Similiter in occasu, ex quo sol
not-yet be for-them night likewise in setting from when the-sun
incipit descendere, incipit illis apparere, et tunc est illis
begins to-descend it-begins to-them to-appear and then is for-them
mane, nobis vespere. Inde est ergo, quod habemus nos
morning for-us evening thence it-is therefore that we-have we
et illi dies æquales et noctes, etsi non simul. Similiter
and they days equal and nights even-if not together likewise
hiems. Qualiter hoc sit, ingeniis legentium discutiendum
winter how this be to-the-wits of-readers to-be-discussed
permittamus. Nos vero et ἀντίοι similem habemus diem
let-us-permit we but and the-antoeci a-like have day
et noctem, sed quando nos æstatem, illi hiemem, et e
and night but when we summer they winter and from

converso. Cum enim in eodem hemisphærio simul nos et
the-converse since for in the-same hemisphere together we and
illi habemus splendorem, et simul umbram: sed quia quando
they have splendor and together shadow but because when
nobis est sol propinquus, illis est remotus: quando
to-us is the-sun near to-them it-is remote when
habemus æstatem, illi hiemem. Sed hic oritur quæstio, similis
we-have summer they winter but here arises a-question like
priori, ad quam si quis prioribus instructus accesserit,
to-the-prior to which if anyone by-the-prior instructed shall-have-come
illius solutionem facile inveniet. Nos vero, et antipodes
its solution easily he-shall-find we but and the-antipodes
ἀντίων, neque simul æstatem, neque simul hiemem, neque
of-the-antoeci neither together summer nor together winter neither
diem, neque noctem habemus, ἀντιοίκοι vero et sui antipodes
day nor night have the-antoeci but and their antipodes
sic se habent, ut nos et nostri anteeci, et nostri
so themselves have as we and our antoeci and our
antipodes, ut nos et sui; antipodes nostri et sui ut nos
antipodes as we and their antipodes ours and theirs as we
et anteeci. Et quoniam de habitationibus tribus et earum
and the-antoeci and since about the-habitations three and their
habitatoribus satis docuimus, de nostra dicere incipiamus.
inhabitants enough we-have-taught about ours to-speak let-us-begin
Nostra igitur habitatio ab oriente in occidentem, a meridie
our therefore habitation from the-east into the-west from the-south
ad septentrionem extenditur, quæ quamvis temperata dicatur,
to the-north is-extended which although tempered it-be-called
non æqualiter tamen in omnibus suis partibus temperata
not equally yet in all its parts tempered
est. Pars enim torridæ zonæ propinquior, ut est Libya,
is the-part for to-the-torrid zone nearer as is Libya

Æthiopia, calida est et sicca; vicina frigidæ, frigida est,
Ethiopia hot is and dry the-near to-the-frigid cold is
et humida. Occidentalis, frigida et sicca. Orientalis calida
and moist the-western cold and dry the-eastern hot
et humida. Æqualiter vero distans, æqualiter est temperata.
and moist equally but distant equally is tempered

De terminis Asiæ, Africæ et Europæ

IV · THE BOUNDS OF ASIA, AFRICA, AND EUROPE

Asia holds half the habitable world, bounded by the Tanais and the Nile; Africa and Europe share the rest.

Hujus item tres partes sunt principales, Asia, Africa et
of-this likewise three parts are principal Asia Africa and
Europa, et incipit Asia ab oriente, et extenditur lateraliter
Europe and begins Asia from the-east and is-extended sideways
a septentrione, usque ad torridam zonam, terminaturque
from the-north up to the-torrid zone and-is-bounded
Tanai et Nilo, mediam partem habitabilis continens.
by-the-Tanais and the-Nile the-middle part of-the-habitable containing
Europa vero et Africa duas alias obtinent. Sunt vero
Europe but and Africa the-two other hold are but
termini Africæ: Nilus, ex parte orientis: a meridie torrida
the-bounds of-Africa the-Nile on the-side of-the-east on the-south the-torrid
zona, a septentrione Mediterraneum mare, ab occidente
zone on the-north the-Mediterranean sea on the-west
refluxio Mediterranei. Termini vero Europæ sunt ab Oriente
the-reflux of-the-Mediterranean the-bounds but of-Europe are on the-East

Tanais, ad Mediterraneum mare, ab occidente refluxio, a
the-Tanais to the-Mediterranean sea on the-west the-reflux on
septentrione frigida zona, hoc modo:
the-north the-frigid zone in-this way

Unde in quibusdam montibus perpetuæ sint nives

V · WHY SOME MOUNTAINS HAVE PERPETUAL SNOW

Heat needs moist, thick air to kindle; the thin, moving air of the heights stays cold, and moist smoke rising from the valleys freezes there into clouds and snow.

In hac item sunt montes, in quorum summitatibus sunt
in this likewise are mountains on whose summits are
perpetuæ nives, cum in convallibus maximus sit calor. Sed
perpetual snows although in the-valleys the-greatest be heat but
quæritur, cum calor sit ex sole, et ex superioribus: montes
it-is-asked since heat be from the-sun and from the-higher-things the-mountains
vero sint propinquiores soli, quam suæ convalles, quare in
but be nearer to-the-sun than their valleys why in
superioribus illorum sint nives et in convallibus non? Contra
the-higher-parts of-them be snows and in the-valleys not against
hoc dicimus, quod et in superioribus breviter tetigimus: quod
this we-say what also in the-above briefly we-touched that
quamvis ex sole sit calor, qui idem est calidæ naturæ,
although from the-sun be heat which the-same is of-hot nature
donec tamen humido, quod in sui naturam transmutet, se
until yet with-the-moist which into its nature it-may-change itself
commisceat, nihil calefacere potest; unde in prædictis montibus,
it-mix nothing to-heat can whence on the-aforesaid mountains
quia aer subtilis est ex nimia remotione a terra, a sole
because the-air thin is from excessive remoteness from the-earth by the-sun

non potest accendi, sed ex sua levitate impulsus, huc et illuc,
not can to-be-kindled but from its lightness driven hither and thither
frigidus efficitur. In convallibus vero, quia aer est spissus, et
cold it-is-made in the-valleys but because the-air is thick and
inde fere immobilis cito incenditur et calefit, quod per hoc
thence nearly immobile quickly it-is-kindled and is-heated which through this
simile potest probari. Quia si aer est immobilis, accenditur,
likeness can to-be-proved because if the-air is immobile it-is-kindled
et est calidus, sed si ventus veniat, qui illum moveat, frigus
and is hot but if a-wind come which it move cold
sentitur. Hic oritur quæstio alia: si aer in superioribus
is-felt here arises a-question other if the-air in the-higher-parts
prædictorum montium ita est subtilis, unde ergo spissatur
of-the-aforesaid mountains so is thin whence therefore is-it-thickened
in nubes et nives? Nos vero dicimus quod ille aer non
into clouds and snows we but say that that air not
spissatur, sed fumus humidus qui ex convallibus ascendit,
is-thickened but smoke moist which from the-valleys ascends
ex frigiditate superiorum in nubes et nives, constringitur.
from the-coldness of-the-higher-parts into clouds and snows is-constricted

Quas qualitates contrahat terra ex diversis ventis

VI · HOW WINDS GIVE THE EARTH ITS QUALITIES

A region open to one wind and closed to others takes its qualities, as the ancients' summer and winter dining rooms show.

Hæc eadem habitabilis, diversis ventis exposita, diversas
this same habitable to-diverse winds exposed diverse
contrahit qualitates. Si enim aliqua pars ejusdem montibus
contracts qualities if for some part of-it by-mountains
oppositis orienti, septentrioni clausa sit, et occidenti, exposita
set-against to-the-east to-the-north closed be and to-the-west exposed
vero meridiei est calida et sicca, et hieme habitationi bona,
but to-the-south it-is hot and dry and in-winter for-habitation good
in æstate pessima. Si vero ex contrario, in hieme mala,
in summer worst if but from the-contrary in winter bad
in æstate bona. Pars vero orienti exposita, aliis itidem
in summer good the-part but to-the-east exposed to-the-others likewise
clausa est, et calida et humida, et veri bona, e
closed is both hot and moist and for-spring good from
contrario frigida et sicca. In autumno mala, sed in vere bona.
the-contrary cold and dry in autumn bad but in spring good
Idem vero de partibus terræ diximus, probari potest
the-same but about the-parts of-the-earth we-have-said to-be-proved can
per fenestras domus: austrinæ namque in æstate sunt malæ,
through the-windows of-a-house the-southern for in summer are bad
in hieme bonæ. Septentrionales econtrario. Inde erat quod
in winter good the-northern on-the-contrary thence it-was that
antiqui triclinia australia et borealia faciebant, ut in australi
the-ancients dining-rooms southern and northern made that in the-southern
hieme, in boreali æstate discumberent (Vitruv. id. test.).
in-winter in the-northern in-summer they-might-recline Vitruvius the-same witness

De insertis arboribus

VII · GRAFTED TREES

Leaving plants to Macer and Dioscorides, William explains that a graft grows because the smoke rising through the trunk is taken by each part according to its nature. He turns to man, his body first.

Et quoniam de hoc elemento, et de partibus ejus satis
and since about this element and about the-parts of-it enough
disseruimus, de terræ fructibus et arboribus consequens
we-have-discoursed about of-the-earth fruits and trees consequent
est ut dicamus. Sed quia Macer et Dioscorides omne
it-is that we-speak but because Macer and Dioscorides all
illud aperte docent, de illis taceamus. Unam solam ejus
that openly teach about them let-us-keep-silent one only of-it
quæstionem cum ejus solutione ponentes, quæ talis est:
question with its solution setting-forth which such is
Cum alterius sit naturæ truncus, alterius surculus, quæ
since of-one be nature the-trunk of-another the-graft what
fit causa crescendi? Causa crescendi est fumus qui venit
becomes the-cause of-growing the-cause of-growing is the-smoke which comes
de terra per radices et truncum, et dum descendit,
from the-earth through the-roots and the-trunk and while it-descends
perforans radices, aliquid terræ et aquæ substantiæ trahens,
piercing the-roots something of-earth and of-water of-substance drawing
causamque vivendi, augmentandi, fructusque ferendi conferens.
and-the-cause of-living of-increasing and-of-fruit bearing conferring
Hoc per truncum ascendit, truncusque quod suæ naturæ
this through the-trunk ascends and-the-trunk what to-its nature
est conveniens, continet, naturalique calore illud digerens, in
is fitting contains and-by-natural heat it digesting into

medullam, et truncum, et corticem transmutat. Quod vero ad
pith and trunk and bark changes what but to
surculum ascendit, surculus similiter, quod sibi convenit, in
the-graft ascends the-graft likewise what to-itself befits into
sui naturam dirigit. Cum nobis hac quæstione et solutione
its nature directs since to-us by-this question and solution
prædictorum auctorum, satis superque dictum videatur: restat
of-the-aforesaid authors enough and-more said it-seem it-remains
ut de terreno animali aliquid loquamur. Quod cum omne
that about the-earthly animal something we-speak which although all
sit mortale, quoddam tamen rationale, sed quia irrationabilia
be mortal some yet rational but because the-irrational
infinita sunt, lectioni philosophorum multum pertinentia,
infinite are to-the-reading of-philosophers much pertaining
de naturis illorum, et unde quædam ruminent, quædam non,
about the-natures of-them and whence some ruminate some not
dicere postponamus, ut de rationali et mortali, id est de
to-speak let-us-postpone that about the-rational and mortal that is about
homine, quod dignius est, disseramus, quod quia ex duobus,
man which worthier is we-may-discourse which because of two
scilicet, ex anima et corpore constat, prius de humano
namely of soul and body it-consists first about the-human
corpore, quod nostræ cognitioni occurrit, deinde de animæ
body which to-our knowledge occurs then about of-the-soul
virtutibus doceamus. Sed quoniam de compositione primi
powers let-us-teach but since about the-composition of-the-first
hominis tam masculi quam feminæ, qualiter et quomodo
man as-much male as female how and in-what-way
ex limo homo factus sit, in primo volumine docuimus, de
from the-slime man made was in the-first volume we-have-taught about

quotidiana hominis creatione, formatione, nativitate, ætatibus,
the-daily of-man creation formation birth ages
membris, de officiis et utilitatibus membrorum dicamus.
members about the-offices and uses of-the-members let-us-speak

Quid sit sperma

VIII · WHAT SPERM IS

Sperm is drawn from the substance of all the members, which is why children resemble their parents even in their infirmities.

Cum igitur ex spermate conceptio hominis fiat, de ipso
since therefore from sperm the-conception of-man be-made about it
aliquid dicamus. Sperma ergo est utile semen, ex puta
something let-us-say sperm therefore is the-useful seed from pure
substantia omnium membrorum compositum. Quod vero ex
substance of-all the-members composed that but from
substantia omnium membrorum illud sit compositum, ex
the-substance of-all the-members it be composed from
hoc apparet quod omnia membra inde creantur, naturaliterque
this appears that all the-members thence are-created and-naturally
est, ut similia consimilibus nascantur. Aliud item ad hoc
it-is that like-things from-like-things be-born another likewise for this
est argumentum, quod si pater in aliquo membro aliquam
is argument that if the-father in some member some
incurabilem infirmitatem habeat, filius in eodem membro
incurable sickness have the-son in the-same member
eamdem obtinebit.
the-same shall-obtain

Quare in pueritia coitus non contingat

IX · WHY BOYS DO NOT LIE WITH WOMEN

Coition begins at fourteen; before it the passages are narrow, and in old age the cold hinders it. It is harmful before sleep after eating, fitting after sleep.

A quarto decimo anno tempus coitus incipit. Sed quæritur:
from the-fourth tenth year the-time of-coition begins but it-is-asked
cum calore et humore sperma causam contrahat, pueritia
since by-heat and by-moisture the-sperm (its)-cause contract boyhood
vero calida et humida sit, quare in ea coitus non contingat?
but hot and moist be why in it coition not happen
Cui dicimus, quod in illa ætate stricti sunt meatus, huic
to-whom we-say that in that age narrow are the-passages to-this
ad hoc deservientes, deinde sperma exire non potest. In
for this serving then the-sperm to-go-out not can in
aliis vero aperti sunt, et apte coitui. In senectute
the-other(-ages) but open they-are and fitly for-coition in old-age
vero et senio propter frigiditatem coitus vix contingit.
but and senility on-account-of coldness coition scarcely happens
Post comestionem ante somnum molestum hoc opus,
after eating before sleep troublesome this work
minuitur enim naturalis calor qui cibum debet digerere.
is-lessened for the-natural heat which the-food ought to-digest
Post somnum vero quia cibus digestus est et versus in
after sleep but because the-food digested is and turned into
sanguinem, tempus illius est. Quæ vero complexio huic
blood the-time of-it is what but complexion for-this
operi conveniat, ex secunda particula quæratur.
work befit from the-second part let-it-be-sought

De matrice

X · THE WOMB

The womb has seven cells marked with the human figure, so a woman cannot bear more than seven at once.

Matrix vero est ista seminis susceptrix, intus villosa ut melius
the-womb but is this of-the-seed the-receiver within hairy that better
semen suscipiat, septem obtinens cellulas, humana figura
the-seed it-may-receive seven holding cells with-human figure
ut moneta impressas. Inde est, quod septem, nec unquam
as a-coin impressed thence it-is that seven nor ever
plures mulier uno lecto potest parere. Et quia ex matrice
more a-woman in-one bed can to-bear and because from the-womb
causa sterilitatis contingit aliquando, aliquid inde dicamus.
the-cause of-sterility happens sometimes something thence let-us-say

Quæ sit causa sterilitatis

XI · THE CAUSES OF STERILITY

Sterility comes from excess of dryness, moisture, heat, or cold, from fat, or from too frequent coition; when there is no fault, the womb closes on fitting seed and conception is made.

Causa igitur sterilitatis est nimia siccitas, nimia humiditas,
the-cause therefore of-sterility is excessive dryness excessive moisture
nimius calor, nimium frigus. Cum enim sperma ex temperato,
excessive heat excessive cold since for the-sperm from the-tempered
id est, sanguine constet, ut inde aliquid fiat simile, requirit.
that is from-blood consist that thence anything be-made the-like it-requires

Aliquando nimia pinguedo est causa quare nihil concipiatur;
sometimes excessive fat is the-cause why nothing be-conceived
ex ea enim os folliculi obstruitur, ne semen intrare possit.
by it for the-mouth of-the-follicle is-obstructed lest the-seed to-enter be-able
Unde Virgil. in Georgic. (lib. iii, 136) dicit: Equas in tempore
whence Virgil in the-Georgics book III 136 says the-mares in the-time
coitus macie esse extenuandas. Deinde subjungit physicam:
of-coition by-leanness to-be to-be-thinned then he-adds the-physical-reason

> Ne pinguior usus sulcos oblimet inertes.
> *lest fatter use the-furrows choke inactive*

Iterum frequentia coitus hujus rei causa est: delinitur enim
again the-frequency of-coition of-this thing the-cause is is-smoothed for
matrix intus ad modum marmoris uncti et nihil potest
the-womb within in the-manner of-marble anointed and nothing can
retinere. Si vero in muliere nulla sit causa sterilitatis, veniatque
to-retain if but in the-woman no be cause of-sterility and-come
sperma genituræ conveniens in matricem, clauditur statim ita
sperm for-generation fitting into the-womb it-is-closed at-once so
ut, ait Hippocrates, quod nec acus possit immergi, factaque
as says Hippocrates that not-even a-needle could to-be-inserted and-made
conceptio est. Ideoque conveniens genituræ diximus, quia
the-conception is and-therefore fitting for-generation we-said because
si nimis sit calidum vel siccum, non est aptum genituræ.
if too-much it-be hot or dry not it-is apt for-generation

Si aliqua nolens potest concipere

XII · WHETHER A WOMAN CAN CONCEIVE UNWILLING

Some say the man's seed suffices, since women have conceived unwillingly; William holds that the woman's seed is in conception too, and that what displeased at first pleases at the end.

Sed quæritur si solum virile semen sine muliebri spermate
but it-is-asked if alone the-male seed without the-female sperm
genituræ sufficiat? Dicunt quidam illud solum sufficere; cujus
for-generation suffice say some it alone to-suffice whose
hæc est probatio: Quod sæpe aliquis homo cum aliqua
this is the-proof that often some man with some-woman
nolente, eaque flente, concubuit, et aliquando gignit, ubi
unwilling and-her weeping has-lain and sometimes begets where
nullum semen mulieris esse potest: non est enim sine
no seed of-the-woman to-be can not there-is for without
voluptate seminis emissio. Nos dicimus etiam muliebre semen
pleasure of-seed the-emission we say also the-female seed
esse in conceptione, quia per infirmitatem quam puer
to-be in conception because through the-sickness which the-boy
contrahit in simili membro, a matre potest probari. Quod
contracts in a-like member from the-mother it-can to-be-proved what
vero dicit, aliqua nolente, puerum concipi, dicimus quia,
but he-says some-woman unwilling a-boy to-be-conceived we-say that
etsi in principio displicet, in fine tamen ex fragilitate carnis
even-if in the-beginning it-displeases in the-end yet from the-frailty of-the-flesh
concupiscentialis placet. Sed quia in conceptione menstruum
concupiscent it-pleases but because in conception the-menses
solet cessare, unde contingat, et quare tunc cesset, edisseramus.
is-wont to-cease whence it-happen and why then it-cease let-us-explain

De superfluitatibus

XIII · THE MENSES

Woman, colder than man, cannot fully digest her food, and the residue is purged monthly; in pregnancy the fetus's heat and its feeding on the womb's blood stop it.

Cum mulier omnis naturaliter frigida sit, calidissima quippe
since woman every naturally cold be the-hottest indeed
frigidissimo viro frigidior est, cibum non potest bene digerere
than-the-coldest man colder is food not can well to-digest
remanetque superfluitas quæ per singulos menses purgatur,
and-remains superfluity which through each months is-purged
menstruumque vocatur. Conceptione vero facta geminatur
and-the-menses is-called conception but made is-doubled
calor ex fetu, unde melius cibus digeritur, nec tantæ
the-heat from the-fetus whence better the-food is-digested nor so-great
superfluitates oriuntur ut prius. Item quia ex sanguine
superfluities arise as before likewise because from the-blood
matricis nutritur fetus, non indiget purgatione.
of-the-womb is-nourished the-fetus not it-needs purgation

Quare homo cum natus est non graditur

XIV · WHY A NEWBORN CANNOT WALK

Man is nourished in the womb on menstrual blood, unlike other animals, and so cannot walk at birth. Other questions of women William leaves aside, lest he offend religious readers.

Inde est quod cætera animalia, ex quo nata sunt, gradiuntur;
thence it-is that the-other animals from when born they-are walk
homo non graditur, quia ex sanguine menstruato homo
man not walks because from blood menstrual man
in utero nutritur. Sed unde mulieres post conceptionem
in the-womb is-nourished but whence women after conception
ferventiores sunt libidine, bruta vero animalia omnino ab ea
more-fervent are with-lust brute but animals wholly from it
cessant? Inde cum mulieres frigidiores sint viris, luxuriosæ
cease thence since women colder be than-men lustful
magis sunt illis. Unde post coitum leprosi mulier
more are than-they whence after coition with-a-leper the-woman
non lædatur; accedens vero vir, leprosus efficiatur dicere
not be-harmed approaching but the-man leprous be-made to-say
postponamus, ne corda religiosorum, si forte hoc opus
let-us-postpone lest the-hearts of-the-religious if perhaps this work
nostrum in manibus acceperint, diu loquendo de tali
our into hands they-shall-have-taken long by-speaking about such
re offendamus.
a-thing we-offend

De formatione hominis in utero

XV · THE FORMING OF MAN IN THE WOMB

Seed on the right, near the liver, makes a male, on the left a female, between them an effeminate man or a manly woman. The digestive, formative, assimilative, hollowing, and nourishing powers then follow in their weeks and days, as Macrobius reckons.

Spermate igitur in matrice locato, oreque ejusdem clauso,
the-sperm therefore in the-womb placed and-the-mouth of-it closed
si in dextra parte remaneat, quia hepar est in dextra parte
if in the-right part it-remain because the-liver is in the-right part
matrici vicinum, meliore et calido sanguine nutritur fetus,
to-the-womb near with-better and hot blood is-nourished the-fetus
masculus efficitur. Si autem in sinistra parte, quæ a fonte
a-male it-is-made if moreover in the-left part which from the-fount
caloris, id est ab hepate est remota, femina erit. Si vero
of-heat that is from the-liver is remote a-female it-shall-be if but
non bene in dexteram, sed aliquantulum versus sinistram,
not well in the-right but somewhat towards the-left
plus tamen versus dextram, vir effeminatus. Si in sinistra,
more yet towards the-right a-man effeminate if in the-left
ita quod aliquantulum versus dextram, mulier virilis. Cum
so that somewhat towards the-right a-woman manly when
vero in una prædictarum quatuor partium semen locatum est,
but in one of-the-aforesaid four parts the-seed placed is
incipit virtus digestiva operari, quæ calefaciendo calore
begins the-power digestive to-work which by-heating with-the-heat
matris illud spissat. Sed ex siccitate folliculum intra
of-the-mother it thickens but from dryness a-follicle within
se conceptum continentem creat, ne aliquæ superfluitates
itself the-conceived containing it-creates lest any superfluities

se illi miscentes, illum corrumpant, hic folliculus
themselves with-it mixing it corrupt this follicle
cum puero crescit, et oritur. Septima die conceptus, ut
with the-boy grows and arises on-the-seventh day of-the-conceived as
refert Macrobius (lib. i In somnium Scip., c. 6), guttæ
relates Macrobius book I On the-Dream of-Scipio chapter 6 drops
sanguinis in superficie folliculi incipiunt apparere. Tertia
of-blood on the-surface of-the-follicle begin to-appear in-the-third
septimana ad ipsum conceptionis humorem se demergunt;
week to the-very of-conception moisture themselves sink
quarta in quadam liquida soliditate, velut inter carnem et
in-the-fourth into a-certain liquid solidity as-if between flesh and
sanguinem coagulatur; quinta vero si puer in septimo mense
blood it-is-coagulated in-the-fifth but if the-boy in the-seventh month
nasci debeat, sin autem in nono, septima incipit virtus
to-be-born ought but-if moreover in the-ninth in-the-seventh begins the-power
formativa, cujus est officium humanam figuram conferre.
formative whose is the-office human figure to-confer
Hanc sequitur virtus assimilativa, cujus est officium quod
this follows the-power assimilative whose is the-office what
frigidum et siccum est commutare in frigidum et siccum,
cold and dry is to-change into cold and dry
ut sunt ossa: quod frigidum et humidum, in phlegmata,
as are the-bones what cold and moist into phlegmatic-things
ut est pulmo; quod calidum et siccum, in cholerica, ut est
as is the-lung what hot and dry into choleric-things as is
cor; quod calidum et humidum, in sanguinea, ut hepar.
the-heart what hot and moist into sanguine-things as the-liver
Deinde sequitur virtus concavativa. Hujus est officium manus
then follows the-power hollowing of-this is the-office the-hands
concavare, nares perforare, et cætera. Formatis vero membris,
to-hollow the-nostrils to-pierce and the-rest formed but the-members

assimilatis et cavatis, incipit fumus humidus per venas
assimilated and hollowed begins smoke moist through the-veins
et arterias discurrere, motum vitamque conferre. Hic motus
and arteries to-run motion and-life to-confer this motion
septuagesimo die a conceptu incipit, si puer in septimo
on-the-seventieth day from conception begins if the-boy in the-seventh
mense nasci debeat; sin autem in octavo, decimo nono. Sed
month to-be-born ought but-if moreover in the-eighth tenth ninth but
quia omnia quæ temporaliter vivunt, cibo aliquo indigent,
because all-things which temporally live of-food some need
sequitur virtus pascitiva, quæ usque ad mortem extenditur.
follows the-power nutritive which up to death is-extended

Unde puer pascatur in utero

XVI · HOW THE CHILD IS FED IN THE WOMB

The child is fed through nerves joining the navel to the womb, on pure blood from the mother's liver, and so needs no excretion.

Sed quæritur qualiter, et quomodo puer in utero pascatur.
but it-is-asked how and in-what-way the-boy in the-womb be-fed
Dicimus quod quibusdam nervis, qui in umbilico sunt,
we-say that by-certain nerves which in the-navel are
matrici conjunguntur, per quos puro sanguine ab
to-the-womb are-joined through which with-pure blood from
hepate matris descendente, nutritur puer et crescit. Unde
the-liver of-the-mother descending is-nourished the-boy and grows whence
quia digestum recipit, non indiget egestione superfluitatis.
because the-digested it-receives not it-needs excretion of-superfluity

De nativitate, et quare nati in septimo mense vivant

XVII · BIRTH, AND WHY SEVEN-MONTH CHILDREN LIVE

A child born before seven months lacks the motion to live; at seven it breaks free with sufficient motion; at eight, weakened by that effort, it cannot, until it recovers in the ninth. Its first cry is pain at its new surroundings.

Has prædictas virtutes sequitur nativitas, cujus duo sunt
these aforesaid powers follows birth of-which two are
termini. Septimus mensis et nonus. Habet autem quæstionem.
the-terms the-seventh month and the-ninth it-has moreover a-question
Quæritur cur, si ante septimum mensem nascatur vivere
it-is-asked why if before the-seventh month it-be-born to-live
puer non potest, et cur in septimo natus, vivat, in octavo
the-boy not can and why in the-seventh born it-live in the-eighth
non. Dicunt enim physici: quia ante septimum mensem,
not say for the-physicians that before the-seventh month
non est tantus motus in puero, quod si nascatur, vivere
not is so-great motion in the-boy that if it-be-born to-live
possit. In septimo vero est motus sufficiens vitæ, unde
it-can in the-seventh but is motion sufficient for-life whence
puer movens se, debiles nervos, quibus matrici jungitur
the-boy moving himself the-weak nerves by-which to-the-womb he-is-joined
si habeat frangens illos, nascitur vitæ idoneus. In octavo
if he-have breaking them is-born for-life fit in the-eighth
mense, motu septimi debilitatus, vivere non potest,
month by-the-motion of-the-seventh weakened to-live not can
donec refectus in illo, et in parte noni iterum incipit
until refreshed in that and in part of-the-ninth again it-begins
moveri, rumpensque nervos, idoneus vitæ nascitur: et quia
to-be-moved and-breaking the-nerves fit for-life is-born and because

in calido et humido nutritus est nascens, et ad dissimile
in the-hot and moist nourished it-is being-born and to the-unlike
prodiens contrarietatem sentit, vocemque æmulationis emittit,
going-forth contrariety it-feels and-a-voice of-rivalry emits
et ideo prima vox hominis est vox doloris.
and therefore the-first voice of-man is the-voice of-pain

De infantia, et sensu

XVIII · INFANCY AND SENSE

Infancy lasts to five, with sense but not reason. William begins with the natural power, the warm, moist smoke that works the three digestions.

A nativitate vero usque ad annum quintum est infantia,
from birth but up to the-year fifth is infancy
quia in quadam parte illius fari non potest, in altera vero
because in a-certain part of-it to-speak not it-can in the-other but
si loquitur, imperfecte loquitur. In hac ætate sensum habere
if it-speaks imperfectly it-speaks in this age sense to-have
potest, rationem tamen et intellectum non. De sensu igitur
it-can reason yet and intellect not about sense therefore
aliquid dicamus. De ratione vero et intelligentia, quare
something let-us-say about reason but and intelligence why
in tali ætate haberi non possint, quia sunt de virtutibus
in such age to-be-had not they-can because they-are of the-powers
animæ, loquendo de anima, satis inde dicemus. Et quia
of-the-soul speaking about the-soul enough thence we-shall-say and because
ex animali virtute, quoniam præcedit naturalis et spiritualis
from the-animal power since precedes the-natural and spiritual
sensus, habet principium, de istis virtutibus, a naturali
sense has (its)-beginning about these powers from the-natural

quæ prior est, inchoando delibemus. Cum igitur homo constet
which prior is beginning let-us-touch since therefore man consist
ex quatuor elementis, ex calore et humiditate, contingit
of four elements from heat and moisture it-happens
humidum fumum nasci et calidum, qui diffusus per
a-moist smoke to-be-born and hot which spread through
membra movens illa, digestionem trinam operatur, virtusque
the-members moving them digestion threefold works and-the-power
naturalis vocatur. Et quia de tribus digestionibus facta est
natural is-called and because about the-three digestions made has-been
mentio, inquiramus quid sit, et ubi sit, et qualiter fiat.
mention let-us-inquire what it-be and where it-be and how it-be-done

De digestionibus et lapide urinæ

XIX · THE DIGESTIONS AND THE STONE

The first digestion is in the stomach, cold by nature but warmed by the liver, the gall, and the heart; the second in the liver, which makes the four humors and sends them to their seats, and urine is its residue; the third in the members. Boys, with narrow pores, grow stones in the bladder, old men in the kidneys.

Digestio igitur est alicujus rei per ebullitionem facta
digestion therefore is of-some thing through boiling made
mutatio. Prima vero digestio fit in stomacho, secunda
a-change the-first but digestion is-made in the-stomach the-second
in hepate, tertia in omnibus membris: quare de prima
in the-liver the-third in all the-members wherefore about the-first
primum dicamus. Cum humanum corpus incremento indigeat
first let-us-speak since the-human body of-increase needs
in quadam ætate, in omni vero restauratione (quippe
in a-certain age in every but of-restoration indeed

interiori et exteriori calore et frigore devastantibus), necesse
interior and exterior heat and cold laying-waste necessary
fuit cibum et potum, ex quibus esset mutatio et
it-was food and drink from which should-be change and
incrementum subintrare. Sed si cibus est grossus, necesse
increase to-enter but if the-food is coarse necessary
fuit ut, priusquam intraret stomachum, tenuis et desiccatus
it-was that before it-entered the-stomach thin and dried
redderetur. Ad hoc ergo dentes parati sunt (nati ex
it-should-be-rendered for this therefore the-teeth prepared are born from
phlegmate, per gingivas descendente, et ex spissato
phlegm through the-gums descending and from(-it) thickened
frigore, et durato), ut cibum conterant. Lingua ad modum
by-cold and hardened that the-food they-may-grind the-tongue in the-manner
manus molendinarii illum vertat, et sub dentes reducat,
of-the-hand of-a-miller it may-turn and under the-teeth bring-back
quæ ad hoc spongiosa est, ut cibi succum recipiens,
which for this spongy is that of-the-food the-juice receiving
saporem discernat. Fit ergo in ore quædam primæ
the-flavor it-may-discern is-made therefore in the-mouth a-certain of-the-first
digestionis præparatio, cibus vero cum potu sic præparatus,
digestion preparation the-food but with drink thus prepared
per ὑσσόφαγον, id est in stomachum per portam, cujus
through the-esophagus that is into the-stomach through the-gate whose
introitus amplius est, descendit ibique decoquitur, et in
entrance wider is descends and-there is-cooked and into
speciem typsanæ transmutatur, et est hæc prima digestio.
the-appearance of-barley-water is-changed and is this the-first digestion
De stomacho vero, utrum sit calidæ naturæ, est quæstio.
about the-stomach but whether it-be of-hot nature there-is a-question
Aiunt quidam quod calidæ naturæ sit; aliter enim cibus non
say some that of-hot nature it-be otherwise for food not

posset decoqui: cum ergo cibum decoquat, et transmutet,
could to-be-cooked since therefore the-food it-cooks and changes
calidus est. Nos vero dicimus stomachum frigidum esse
hot it-is we but say the-stomach cold to-be
naturaliter, calidum accidentaliter. Est etiam nervosæ naturæ
naturally hot accidentally it-is also of-sinewy nature
ut, quando homo plus solito comederet, extenderetur;
that when man more than-usual should-eat it-might-be-stretched
quando minus, contraheretur. Iterum necesse fuit, quod esset
when less it-might-be-contracted again necessary it-was that it-be
nervosæ naturæ, ne, cum aliquid durum nec commasticum
of-sinewy nature lest when something hard nor chewed
reciperet, læderetur; cum igitur omne nervosum frigidæ sit
it-received it-be-hurt since therefore all sinewy of-cold be
naturæ, ergo et stomachus. Sed ut melius cibum retineat,
nature therefore also the-stomach but that better food it-may-retain
donec decoquat, intus est villosus. Quamvis tamen naturaliter
until it-cook within it-is hairy although yet naturally
sit frigidus, ex accidente calefit. Superpositus est enim
it-be cold from accident it-is-heated placed-above it-is for
hepati, ita scilicet quod fere totus ab eo includitur. Ex
on-the-liver so namely that nearly wholly by it it-is-enclosed on
dextra vero ejus parte est fel, ex sinistra est cor,
the-right but its side is the-gall on the-left is the-heart
quæ calida sunt et sicca: inde calidus est stomachus,
which hot are and dry thence hot is the-stomach
ut igni superpositus cacabus. Si proprie volumus loqui,
as on-the-fire placed a-pot if properly we-wish to-speak
in stomacho dicimus cibum coqui. Cibus igitur est in
in the-stomach we-say food to-be-cooked the-food therefore is into
modum typsanæ mutatus, per ὑσσόφαγον, foramen, quod
the-manner of-barley-water changed through the-esophagus the-opening which

porta dicitur, exiens intrat duodenum intestinum, sic dictum
the-gate is-called going-out enters the-duodenum intestine so called
quia quantitatem duodecim digitorum, quales sunt digiti
because the-quantity of-twelve fingers such-as are the-fingers
ejusdem in unoquoque obtinet. Relicto vero eo quod ejus
of-the-same in each it-holds left but that which its
nutrituræ est conveniens, transit in aliud quod jejunum
for-nourishment is fitting it-passes into another which the-jejunum
dicitur, quia nihil inde retinet. Huic jejuno venæ quædam
is-called because nothing thence it-retains to-this jejunum veins certain
ab hepate venientes se conjungunt, per quas quod
from the-liver coming themselves join through which what
liquidius est transit in infima hepatis, meseraicæ, quia
more-liquid is passes into the-lowest-parts of-the-liver mesenteric because
succum mutant sic dictæ. Quod vero frigidum feculentum
the-juice they-change so called what but cold feculent
est, in longationem et in secessum descendit; et hæc
is into the-rectum and into the-privy descends and this
est primæ digestionis superfluitas. Illud vero liquidum quod
is of-the-first digestion the-superfluity that but liquid which
in infima hepatis transit, calore ejusdem digeritur.
into the-lowest-parts of-the-liver passes by-the-heat of-it is-digested
Quodque in ea calidum et siccum est, transit in choleram,
and-what in it hot and dry is passes into choler
per quasdam venas, ad cistam fellis transmittitur; et
through certain veins to the-cyst of-the-gall is-sent and
hoc est choleræ sedes, inde quædam pars ad confortandum
this is of-choler the-seat thence a-certain part for strengthening
in stomachum transit, quod frigidum et siccum in
into the-stomach passes what cold and dry into
melancholiam transit, et ad splenem, sedem melancholiæ,
melancholy passes and to the-spleen the-seat of-melancholy

transit. Sed quædam pars ad stomachum descendit: inde ad
passes but a-certain part to the-stomach descends thence for
retentivam confortandam. Quod vero frigidum et humidum
the-retentive to-be-strengthened what but cold and moist
in phlegma mutatur, et ad pulmonem sedem phlegmatis
into phlegm is-changed and to the-lung the-seat of-phlegm
transit, quadam parte propter expulsivam vim in stomachum
passes a-certain part on-account-of the-expulsive power into the-stomach
transmissa. Quod si calidum et humidum, in sanguinem
sent what if hot and moist into blood
versum, remanet in hepate, quod est sedes sanguinis. In
turned remains in the-liver which is the-seat of-blood in
hepate ergo quatuor gignuntur humores, proprias sedes
the-liver therefore four are-begotten humors proper seats
habentes, cholera, phlegma, melancholia, id est nigra cholera.
having choler phlegm melancholy that is black choler
Sanguis hepar, phlegma pulmonem, quamvis quidam dicunt
blood the-liver phlegm the-lung although some say
phlegma propriam sedem non habere, sed cum sanguine,
phlegm a-proper seat not to-have but with blood
ut melius possit per membra discurrere, remanere. Et
that better it-can through the-members to-run to-remain and
hæc est secunda digestio. Quod ibi superfluum est, per
this is the-second digestion what there superfluous is through
λίριν, vel ὕλην, vel quilim venam quæ spleni adjacet,
the-lirin or hylen or quilim vein which to-the-spleen lies-next
et ad renes descendit. Quod ibi liquidum est, ad sui
and to the-kidneys descends what there liquid is for their
nutrimentum retinentes, reliquum per uricides poros ad
nourishment retaining the-rest through the-urinary pores to
vesicam transmittit. Quod per virilem virgam exiens, urina
the-bladder it-sends which through the-male rod going-out urine

dicitur, et hæc est superfluitas secundæ digestionis. Sed
is-called and this is the-superfluity of-the-second digestion but
quia pueri habent poros uricides strictos, quod ibi spissum
because boys have pores urinary narrow what there thick
est remanens, in lapideam transit substantiam. In aliis vero
is remaining into stony passes substance in other but
ætatibus, quia pori aperti sunt, non generatur ibi lapis,
ages because the-pores open are not is-generated there a-stone
sed circa renes; ergo pueris nascitur lapis in collo
but about the-kidneys therefore for-boys is-born the-stone in the-neck
vesicæ, senibus circa renes. Sanguine vero in hepate
of-the-bladder for-old-men about the-kidneys blood but in the-liver
prædicto modo generato, ad omnia transit membra per
in-the-aforesaid way generated to all passes the-members through
venas, quorum calore digestus, in eorum similitudinem
the-veins whose by-heat digested into their likeness
transit. Superfluitas vero per sudores exit. Alia vero
it-passes the-superfluity but through sweats goes-out another but
pars ad hepar revertitur, ibi decocta descendens, exit cum
part to the-liver returns there cooked descending goes-out with
urina, sedimenque vocatur. Sed si in fundo sit urinæ,
the-urine and-sediment is-called but if at the-bottom it-be of-the-urine
dicitur ὑπόστασις, id est natura subsistens, sive substantia;
it-is-called hypostasis that is nature subsisting or substance
si in medio ἐνιέμενον, sive ἐνίημι, id est ad inferna
if in the-middle eniemenon or eniemi that is to the-lower-parts
in alvum fundens: si in summo, nephile, nephi, id est
into the-belly pouring if at the-top nephile nephi that is
purificatio. Sed quid significet in diversis locis existens,
purification but what it-signify in diverse places being
quid quando est continuum, quando divulsum, quod ex
what when it-is continuous when torn-apart what from

substantia et calore, dicere non est nostrum. Si quis vero
substance and heat to-say not is ours if anyone but
hoc scire desiderat, Theophilum De urinis legat.
this to-know desires Theophilus On urines let-him-read

Quod homo naturaliter sit calidus et humidus, et unde longus et parvus, gracilis et grossus

XX · THAT MAN IS HOT AND MOIST, AND WHY MEN ARE TALL OR SHORT

Every man is hot and moist, but the complexions intensify or remit one quality, and these make men tall, short, slender, or stout, though habit can change them.

Hujus item naturalis virtutis est augmentum conferre, quod
of-this likewise natural power it-is increase to-confer which
contingit ex humore et calore. Quod enim aliquid ascendit,
happens from moisture and heat that for something ascends
est caloris; quod vero spissatur, humoris. Sed dicetur:
is of-heat that but is-thickened of-moisture but it-shall-be-said
si ex calido et humido incrementum, unde cholerici et
if from hot and moist increase whence the-choleric and
melancholici, quorum alteri frigidi et sicci, alteri calidi et
melancholic of-whom the-ones cold and dry the-others hot and
sicci sunt, crescunt? Nullum vero esse hominem dicimus, qui
dry are grow none but to-be man we-say who
calidus non sit, et humidus; sed tamen quidam plus, quidam
hot not be and moist but yet some more some
minus. Verbi gratia, homo naturaliter calidus et humidus,
less for example man naturally hot and moist
et inter quatuor qualitates temperatus, sed quia corrumpitur
and among the-four qualities tempered but because is-corrupted

natura, contingit illas in aliquo intendi et remitti.
nature it-happens them in someone to-be-intensified and to-be-remitted
Si vero in aliquo intendatur calor, et remittatur humiditas,
if but in someone be-intensified heat and be-remitted moisture
dicitur cholericus, id est calidus et siccus, non est sine
he-is-called choleric that is hot and dry not he-is without
humiditate tamen. Sin vero in aliquo intensus sit humor,
moisture yet but-if but in someone intensified be moisture
calor vero remissus, dicitur phlegmaticus. Sin autem intensa
heat but remitted he-is-called phlegmatic but-if moreover intensified
sit siccitas, remissus calor, melancholicus. Sin vero æqualiter
be dryness remitted heat melancholic but-if but equally
insunt, dicitur sanguineus. Sunt ergo omnes homines
they-are-in he-is-called sanguine are therefore all men
naturaliter calidi et humidi, sed propter qualitates intensas
naturally hot and moist but on-account-of the-qualities intensified
et remissas, recipiunt nomen intensionis, et nomen contrarii,
and remitted they-receive the-name of-intensification and the-name of-the-contrary
id est remissi. In omni igitur complexione homo potest
that is of-the-remitted in every therefore complexion man can
crescere, plus tamen in alia, et minus in alia; in quadam
to-grow more yet in one and less in another in a-certain
in longum, in quadam in latum. Cholerici namque longi et
into length in a-certain into breadth the-choleric for long and
graciles, longi ex calore, et graciles ex siccitate. Sanguinei
slender long from heat and slender from dryness the-sanguine
vero propter calorem longi, pingues propter humiditatem.
but on-account-of heat long fat on-account-of moisture
Phlegmatici vero propter frigiditatem parvi, propter
the-phlegmatic but on-account-of coldness small on-account-of
humiditatem grossi. Melancholici autem propter siccitatem
moisture stout the-melancholic moreover on-account-of dryness

graciles, propter frigiditatem breves. Istæ naturales proprietates
slender on-account-of coldness short these natural properties
sæpe variantur ex accidente; nam cholerici et melancholici
often are-varied from accident for the-choleric and melancholic
vel ex otio, vel comestione sunt pingues; sanguinei et
either from idleness or eating are fat the-sanguine and
phlegmatici ex abstinentia, vel labore graciles. Quod vero
phlegmatic from abstinence or labor slender that but
sanguinei et phlegmatici et cæteri, pariter sunt parvi, ex
the-sanguine and phlegmatic and the-rest equally are small from
parvitate matricis vel spermatis contingit. Hæc naturalis virtus
the-smallness of-the-womb or of-the-sperm it-happens this natural power
habet quædam principalia membra, quædam deservientia, et
has certain principal members certain serving and
adjuvantia, quædam alterum, quædam neutrum. Sed quia hoc
helping certain the-other certain neither but because this
a Johannicio in Isagogis satis dictum est, illo postposito ad
by Johannitius in the-Isagoge enough said is that set-aside to
somnum, qui ad naturalem virtutem pertinet, transeamus.
sleep which to the-natural power pertains let-us-pass

De somno

XXI · SLEEP

Sleep is the rest of the animal powers, when moist smoke fills the nerves, until the heat dries it and the spirit rises again.

Somnus ergo est quies animalium virtutum cum intensione
sleep therefore is the-rest of-the-animal powers with intensification
naturalium. Contingit autem, fumo humido ad superiora
of-the-natural it-happens moreover smoke moist to the-higher-parts
ascendente, implentur nervi quibus animalis virtus solet
ascending are-filled the-nerves by-which the-animal power is-wont
descendere. Desinit ergo videre animal, et audire, etc.,
to-descend ceases therefore to-see the-animal and to-hear etc
donec naturali calore illo desiccato, animalis spiritus incipiat
until by-natural heat that dried the-animal spirit begin
ascendere, et ad aliquem sensum animalem excitare.
to-ascend and to some sense animal to-rouse

Unde somnia, et de animali et spiritali virtute

XXII · DREAMS, AND THE SPIRITUAL AND ANIMAL POWERS

Dreams come from thoughts, food, complexion, angels, or the soul's own power. The smoke refined in the heart is the spiritual power; strained finer through the nerves and reaching the brain, it is the animal spirit that works the senses.

Somnium vero ex reliquiis cogitationum, ex cibo et potu,
a-dream but from the-remnants of-thoughts from food and drink
et ex temperie, et ex complexione, ex qualitate jacendi,
and from temperature and from complexion from the-quality of-lying

habet existere, et hoc nihil significat. Alia ex ministratione
has to-exist and this nothing signifies others from the-ministration
angelorum, alia ex mundi causa, alia ex virtute et
of-angels others from of-the-world cause others from the-power and
libertate animæ, quorum omnium probationes in promptu
freedom of-the-soul of-which all the-proofs in readiness
habemus. Sed quoniam nostro proposito hoc multum non
we-have but since to-our purpose this much not
attinet, et ad finem voluminis tendimus, illo prætermisso ad
pertains and to the-end of-the-volume we-tend that passed-over to
spiritualem virtutem transeamus. Prædictus ergo fumus per
the-spiritual power let-us-pass the-aforesaid therefore smoke through
diversa foramina transeundo subtiliatus ad cor perveniens,
diverse openings by-passing thinned to the-heart arriving
ad attrahendum aera illud dilatat, ut interior calor temperetur:
for drawing air it dilates that the-interior heat be-tempered
ad expellendas vero superfluitates idem constringit, et
for expelling but superfluities the-same it-constricts and
tunc dicitur spiritalis virtus, cui arteriæ deserviunt. Sed
then is-called the-spiritual power which the-arteries serve but
ad animalem virtutem veniamus. Prædictus vero fumus
to the-animal power let-us-come the-aforesaid but smoke
per nervos ascendens colando, ita subtilis efficitur: qui,
through the-nerves ascending by-straining so thin is-made which
perveniens ad cerebrum, spiritus dicitur; descendensque per
arriving at the-brain spirit is-called and-descending through
diversa instrumenta, diversas operatur animales virtutes, ut
diverse instruments diverse works animal powers as
ostendemus: quæ quia e cerebro prodeunt, de ipso ante
we-shall-show which because from the-brain they-come-forth about it first

dicamus, deinde qualiter sensus inde prodeant, et quoniam
let-us-speak then how the-senses thence come-forth and since
in capite continentur, ab illo exordiamur.
in the-head they-are-contained from it let-us-begin

De capite

XXIII · THE HEAD

The head is spherical, pressed before and behind. Hair grows from rising smoke hardened by the air's cold, nails from the heart's residue; women and eunuchs lack the heat for beards.

Caput est quædam substantia sphærica, quasi duobus digitis,
the-head is a-certain substance spherical as-if by-two fingers
ante et retro expressa. Rotunda vero, ut melius in eo
before and behind pressed-out round but that better in it
cerebrum moveretur; et ne superfluitates in angulis, si ibi
the-brain might-be-moved and lest superfluities in the-corners if there
essent, remanentes, illud corrumperent. Ante et retro propter
they-were remaining it might-corrupt before and behind on-account-of
nervos inde procedentes, quorum priores sensus operantur,
the-nerves thence proceeding of-which the-former the-senses work
posteriores vero motum corporis voluntarium. In ejus exteriori
the-latter but the-motion of-the-body voluntary in its exterior
parte, est craneum, cujus pelliculæ adhærent capilli ex
part is the-skull whose to-the-membrane cling the-hairs from
fumo ascendente, et per poros exeunte, nati. Fumus
the-smoke ascending and through the-pores going-out born the-smoke
etenim exiens siccus, ex frigiditate aeris constringitur, et
for going-out dry from the-coldness of-the-air is-constricted and

in corpulentam substantiam vertitur: alio vero fumo exeunte,
into corporeal substance is-turned by-other but smoke going-out
impellitur sursum, quod induratum est, et sic crescunt capilli;
is-pushed upward what hardened is and so grow the-hairs
sed quia naturale est ponderosum descendere, curvanter
but because natural it-is the-heavy to-descend curving
descendunt. Unde quia et nulli ætati desunt superfluitates,
they-descend whence because both to-no age are-lacking superfluities
neque alicui deest incrementum capillorum. Similiter est de
nor to-any is-lacking the-growth of-hairs likewise it-is with
unguibus, qui ex superfluitatibus cordis per summitates
the-nails which from the-superfluities of-the-heart through the-tips
digitorum exeuntibus, ex frigiditate duratis, fiunt. Cæteri
of-the-fingers going-out from coldness hardened are-made the-other
vero pili barbæ, et pectoris, cuidam ætati desunt. Barbæ
but hairs of-the-beard and of-the-breast to-a-certain age are-lacking beards
vero femineo sexui desunt. Cum enim barba ex calore
but to-the-female sex they-are-lacking since for the-beard from heat
habet existere in homine, propter geminum calorem cordis
has to-exist in man on-account-of the-twin heat of-the-heart
et testiculorum, potest esse; in muliere vero propter
and of-the-testicles it-can to-be in woman but on-account-of
frigiditatem esse non potest, nisi sit aliqua præter naturam
coldness to-be not can unless she-be some beyond nature
calida. Eadem ratione nec est barba in spadonibus. In
hot by-the-same reason neither is-there a-beard in eunuchs in
pueritia vero esse non potest, propter strictionem pororum;
boyhood but to-be not can on-account-of the-narrowness of-the-pores
et quoniam fumo ascendente fiunt capilli, juxta
and since by-smoke ascending are-made the-hairs according-to

qualitates complexionis uniuscujusque contrahunt colores. De
the-qualities of-the-complexion of-each they-contract colors about
quibus in physica satis dicitur; ad cætera transeamus.
which in physics enough is-said to the-rest let-us-pass

De cerebro

XXIV · THE BRAIN

Under the meninges lies the cold brain with three cells, the fantastic for sight and imagination, the logistic for reason, and the memorial, as wounds to each show.

Sub craneo duæ pelliculæ sunt, miningæ dictæ, quarum
under the-skull two membranes are meninges called of-which
exterior, durior est; duraque mater dicitur: propinquior vero
the-exterior harder is and-the-hard mother is-called the-nearer but
cerebro, ne lædat ipsum, tenuior, diciturque pia mater.
to-the-brain lest it-hurt it thinner and-is-called the-pious mother
Sub istis est cerebrum, cujus talis e Constantino datur
under these is the-brain of-which such from Constantine is-given
definitio: Cerebrum est alba et liquida substantia, sine
definition the-brain is a-white and liquid substance without
sanguine. Quæritur an frigidum sit, an calidum? Dicimus
blood it-is-asked whether cold it-be or hot we-say
quia naturaliter sit frigidum, ne continuo motu desiccetur.
that naturally it-be cold lest by-continual motion it-be-dried
Sed in capite sunt tres cellulæ, in prora, in puppi in
but in the-head are three cells in the-prow in the-stern in
posteriori parte. Prima vero cellula est calida et sicca et
the-hinder part the-first but cell is hot and dry and
dicitur phantastica, id est visualis vel imaginativa, quia in
is-called fantastic that is visual or imaginative because in

ea vis videndi est et intelligendi, sed ideo calida et
it the-power of-seeing is and of-understanding but therefore hot and
sicca est, ut formas rerum et colores attrahat. Media vero
dry it-is that the-forms of-things and colors it-may-draw the-middle but
dicitur λογιστικὸν, id est rationalis: quia in ea est vis
is-called logistikon that is rational because in it is the-power
discernendi. Quod enim phantastica trahit, ad hanc transit,
of-discerning what for the-fantastic draws to this passes
ibique anima discernit. Est calida et humida, ut melius
and-there the-soul discerns it-is hot and moist that better
discernendo, proprietatibus rerum se conformet. Tertia vero,
by-discerning to-the-properties of-things itself it-may-conform the-third but
memorialis dicitur, quia in ea est vis retinendi aliquid in
memorial is-called because in it is the-power of-retaining anything in
memoria. Quod enim in logistica cella discretum est, transit
memory what for in the-logistic cell discerned is passes
ad memorialem, per quoddam foramen, quod claudit quidam
to the-memorial through a-certain opening which closes a-certain
panniculus, donec aperiatur quando aliquid tradere volumus,
little-membrane until it-be-opened when something to-hand-over we-wish
vel ad memoriam reducere. Ista est frigida et sicca, ut melius
or to memory to-bring-back this is cold and dry that better
retineat. Frigidi enim et sicci est constringere. Sed dicet
it-may-retain of-the-cold for and dry it-is to-constrict but shall-say
aliquis: Quomodo hoc in quoquam potuit probari? Dicimus
someone how this in anyone could to-be-proved we-say
per vulnera illis partibus accepta. Cum enim esset aliquis
by wounds in-those parts received when for there-were someone
bonæ intelligentiæ, rationis et memoriæ, videtur physicis
of-good intelligence reason and memory it-seems to-the-physicians
quod accepto vulnere, in aliqua illarum cellarum, vim illius
that received a-wound in some of-those cells the-power of-that

amittat, vires aliarum retinens. Unde Solinus in Polystor
he-lose the-powers of-the-others retaining whence Solinus in the-Polyhistor
(cf. Plin. lib. vii) narrat, de quodam qui accepto
compare Pliny book VII relates about a-certain-man who received
vulnere in occipitio, ad tantam devenit ignorantiam, quod
a-wound in the-back-of-the-head to so-great came ignorance that
nescivit se habuisse nomen. Ergo merito antiqui dicebant,
he-knew-not himself to-have-had a-name therefore deservedly the-ancients said
in capite esse sedem sapientiæ. In capite enim habent sedem
in the-head to-be the-seat of-wisdom in the-head for have (their)-seat
quæ faciunt sapientem, intellectus, scilicet, ratio et
(the-things)-which make wise intellect namely reason and
memoria. Ab hoc cerebro prodeunt nervi ad oculos, per
memory from this brain come-forth nerves to the-eyes through
quos animalis spiritus exiens, visum operatur, ut ostendemus.
which the-animal spirit going-out sight works as we-shall-show
Sed prius de substantia oculorum aliquid dicamus.
but first about the-substance of-the-eyes something let-us-say

De oculis

XXV · THE EYES

The eye is round and clear, of three humors and seven tunics, and nature gave two in case one is hurt.

Oculus ergo est quædam orbiculata substantia et clara, sed in
the-eye therefore is a-certain rounded substance and clear but on
superficie aliquantulum plana, ex tribus humoribus, et septem
the-surface somewhat flat of three humors and seven
tunicis constans. Orbiculata est, ut huc et illuc verti
tunics consisting rounded it-is that hither and thither to-be-turned

possit: in superficie plana, ut melius formas rerum et colores
it-can on the-surface flat that better the-forms of-things and colors
in se possit recipere, lucens et coruscans ex humoribus,
into itself it-can to-receive shining and flashing from the-humors
ut a visuali spiritu possit penetrari. Ex tunicis, ut
that by the-visual spirit it-can to-be-penetrated from the-tunics that
superfluitates expellantur, ne illum lædant. Sed si quis nomen
superfluities be-expelled lest it they-harm but if anyone the-name
humorum, et tunicarum, et dispositiones scire desiderat,
of-the-humors and tunics and the-arrangements to-know desires
Panthenium legat. Duos vero oculos natura instituit, ut si
the-Pantegni let-him-read two but eyes nature established that if
unus læderetur, alter remaneret. Deinde de visu dicamus.
one were-hurt the-other might-remain then about sight let-us-speak

Qualiter visus fiat

XXVI · HOW SIGHT IS MADE

The visual spirit goes out through the eyes to its object and returns informed with its form and color, as the contagion of a bleary eye shows.

Cum igitur naturalis spiritus per nervos a cerebro
when therefore the-natural spirit through the-nerves from the-brain
prodeuntes ad oculos usque pervenerit, exiens, si aliquem
going-forth to the-eyes up it-shall-have-arrived going-out if some
splendorem, vel solis, vel alterius reperit, usque ad
splendor either of-the-sun or of-another it-finds up to
obstaculum dirigitur: quia offerens se, per ipsum se
the-obstacle it-is-directed because offering itself through it itself
diffundit, formisque et illius coloribus informatus, per
it-spreads and-with-the-forms and of-it colors informed through

oculos, et per phantasticam cellam transit, visusque efficitur.
the-eyes and through the-fantastic cell it-passes and-sight is-made
Inde est, quod visu figuras rerum et colores discernimus.
thence it-is that by-sight the-figures of-things and colors we-discern
Stoici tamen dicunt visualem spiritum usque ad obstaculum
the-Stoics yet say the-visual spirit up to the-obstacle
non pervenire, sed oculum figuras rerum et colores in
not to-arrive but the-eye the-figures of-things and colors into
se recipere, ad quem perveniens ille radius, similiterque
itself to-receive to which arriving that ray and-likewise
informatus, visum operatur. Sunt alii qui dicunt, illum,
informed sight works there-are others who say it
formis et coloribus ad obstaculum pervenire, neque oculo
with-forms and colors at the-obstacle to-arrive nor in-the-eye
informari, ad quem radius perveniens, informatusque revertens,
to-be-informed to which the-ray arriving and-informed returning
visum operatur. Nobis vero placet illa sententia, quia visualis
sight works to-us but pleases that opinion that the-visual
spiritus usque ad rem perveniat. Cujus rei hæc est
spirit up to the-thing arrive of-which thing this is
probatio: quia ex visu alicujus lippientis sæpe contrahimus
the-proof that from the-sight of-someone blear-eyed often we-contract
eamdem infirmitatem; et unde hoc, nisi quod a visuali
the-same sickness and whence this unless that by the-visual
spiritu ad corruptionem oculorum perveniens corrumpitur,
spirit at the-corruption of-the-eyes arriving it-is-corrupted
revertensque oculum corrumpit. Hujus ejusdem rei facilis
and-returning the-eye it-corrupts of-this same thing easy
probatio est, quia sic contingit: Cum homines sint contrariæ
proof is that thus it-happens since men be of-contrary
complexionis, alii etenim sunt calidi, alii frigidi, alii humidi,
complexion some for are hot others cold others moist

alii sicci, visualis spiritus ab aliquo exiens, qualitates
others dry the-visual spirit from someone going-out the-qualities
illius secum trahens, diffusus per faciem alterius contrariæ
of-him with-itself drawing spread over the-face of-another of-contrary
qualitatis, illum corrumpit. Contraria namque contrariis
quality him it-corrupts contraries for by-contraries
læduntur: inde est quod vetulæ lingentes faciem, exspuentes,
are-hurt thence it-is that old-women licking the-face spitting-out
illud curant. Quod enim ibi est nocivum, exspuunt. Ut igitur
it cure what for there is harmful they-spit-out that therefore
visus fiat, tria sunt necessaria: Interior radius, exterior
sight be-made three-things are necessary the-interior ray the-exterior
splendor, obstaculum rei. His enim concurrentibus, est
splendor the-obstacle of-the-thing these for concurring is
visus, aliquo vero istorum deficiente, deficiunt.
sight any but of-these failing they-fail

De contuitione, et intuitione, et detuitione

XXVII · THREE KINDS OF SEEING

Seeing is direct, of an image on a surface, or of an image at a depth, as in water. Aristotle says no image appears in a mirror: the ray is thrown back to the viewer's face, and he sees himself and what is behind him.

Visus autem species sunt tres: contuitio, intuitio, detuitio. Et
of-sight moreover the-species are three contuition intuition detuition and
est contuitio, quando aliquid videmus, nullo in eo occurrente
it-is contuition when something we-see no in it meeting
simulacro, sed ostendentes qualiter visus fieret, de ea satis
image but showing how sight be-made about it enough

diximus. Intuitio est quando aliquid videmus, in cujus superficie
we-have-said intuition is when something we-see on whose surface
aliquod occurrit simulacrum. Detuitio vero est, quando non
some meets image detuition but is when not
superficie, sed in fundo apparet, ut in aqua, diciturque
on-the-surface but at the-bottom it-appears as in water and-it-is-called
detuitio, quasi deorsum tuitio. Restat ergo de tuitione
detuition as-if downward tuition it-remains therefore about tuition
dicere: quorum quia eadem est ratio, etiam de detuitione
to-speak of-which because the-same is the-reason also about detuition
disputemus, ut quod de ea constituamus, de intuitione
let-us-dispute that what about it we-establish about intuition
intelligamus. Cum ergo visualis spiritus ad aliquid vivendum
we-may-understand since therefore the-visual spirit to something for-seeing
dirigitur, ex labilitate huc et illuc impellitur, informatusque
is-directed from slipperiness hither and thither it-is-driven and-informed
formis circumstantium, si ad aliquid obscurum pervenerit,
with-the-forms of-things-around if at something dark it-shall-have-arrived
ex sui subtilitate videri non potest. Sin autem ad aliquid
from its subtlety to-be-seen not can but-if moreover at something
radiosum, ex splendore illius apparet. Aristoteles vero dixit
radiant from the-splendor of-it it-appears Aristotle but said
nullum apparere sibi ibi simulacrum, sed hominem se et
no to-appear to-himself there image but the-man himself and
posteriora videre, hoc modo: cum prædictus spiritus aliquid
the-things-behind to-see in-this way when the-aforesaid spirit something
radiosum ostendit, radius illius elisus repercutitur, reversus.
radiant strikes the-ray of-it struck-back is-reflected returning
ad faciem videntis et posteriora illa percipit: sed quia
to the-face of-the-seer and the-things-behind those it-perceives but because
mediante speculo hoc contingit, videtur hoc in speculo apparere.
by-means-of the-mirror this happens it-seems this in the-mirror to-appear

Sunt qui dicunt aera inter hominem et speculum
there-are-those who say the-air between the-man and the-mirror
diversis formis et coloribus insignitum. Unde si aliquid
with-diverse forms and colors marked whence if something
opponatur, splendidum apparet. Sin autem e contrario, non.
be-placed-opposite shining it-appears but-if moreover from the-contrary not

De auditu

XXVIII · HEARING

Struck air shapes the next air until it reaches the dry, hollow ear, where the animal spirit takes the form to the logistic cell.

Auditus autem sic contingit: cum aer naturalibus instrumentis
hearing moreover thus happens when the-air by-natural instruments
percussus, foramina vocis acceperit, exiens primam partem
struck the-openings of-the-voice has-received going-out the-first part
aeris quam reperit, simili informat forma, et alia aliam
of-the-air which it-finds with-a-like it-informs form and one another
donec ad aures perveniat, ad modum tympani, siccas et
until to the-ears it-arrive in the-manner of-a-drum dry and
concavas, quibus resonantibus, excitatur ille spiritus animalis,
hollow which resounding is-roused that spirit animal
descendensque ad aures, per quosdam nervos, informat se
and-descending to the-ears through certain nerves informs itself
simili forma, sicque formatus ad logisticam cellulam revertens
with-a-like form and-so formed to the-logistic cell returning
auditum operatur. Similiter alii sensus fiunt, eodem
hearing works likewise the-other senses are-made by-the-same
spiritu animali ad illorum instrumenta per nervos a cerebro
spirit animal to their instruments through the-nerves from the-brain

descendente. Et quoniam de perceptis ab illis indicat
descending and since about the-things-perceived by them judges
anima, de anima et ejus virtutibus tempus est disserere.
the-soul about the-soul and its powers time it-is to-discourse

Quid sit anima

XXIX · WHAT THE SOUL IS

The soul is a spirit joined to the body that gives it reason and understanding, which lessen as care of the body grows and grow as care of the soul grows; man, sharing being, life, sense, and reason, is every creature.

Anima est spiritus quidam conjunctus corpori, idoneam
the-soul is a-spirit certain joined to-the-body a-fit
rationem discernendi et intelligendi conferens. Quod ex
reason of-discerning and of-understanding conferring that from
anima sit discernere, et intelligere sic probatur: quod
the-soul be to-discern and to-understand thus is-proved that
crescente cura corporis, minuuntur illæ virtutes, decrescente
growing the-care of-the-body are-lessened those powers decreasing
illa, et crescente cura animæ et illæ crescent. Si enim ex
that and growing the-care of-the-soul also those shall-grow if for from
natura corporis essent, crescente cura corporis, crescerent.
the-nature of-the-body they-were growing the-care of-the-body they-would-grow
Augmentata namque causa, augmentatur effectus. Iterum
increased for the-cause is-increased the-effect again
cum omnis creatura corporea vel spiritus sit, conveniens fuit
since every creature bodily or spirit be fitting it-was
ut homo ex spiritu et corpore constaret, ut cum utroque
that man of spirit and body should-consist that with both

aliquam affinitatem haberet. Hoc ergo cum corporibus vita
some affinity he-should-have this therefore with bodies life
carentibus commune existere, cum herbis et arboribus vivere,
lacking common to-exist with herbs and trees to-live
cum brutis animalibus sentire, cum spiritibus discernere. Inde
with brute animals to-sense with spirits to-discern thence
est quod in divina pagina homo dicitur omnis creatura.
it-is that in the-divine page man is-called every creature

Quæ actiones sint animæ et corporis

XXX · WHICH ACTIONS ARE THE SOUL'S

Actions man shares with beasts or lifeless bodies are the body's, though the soul works them; discerning and understanding are the soul's.

Cum ergo ex anima et corpore homo sit, dominante
since therefore of soul and body man be dominating
anima, quippe in qua est similis Creatori, inconveniens
the-soul indeed in which he-is like to-the-Creator unfitting
esset si corpus suas actiones haberet, anima vero non.
it-would-be if the-body its-own actions had the-soul but not
Sed dicet aliquis: quomodo discernam, quæ actiones in
but shall-say someone how shall-I-discern what actions in
homine debeant judicari animæ, et quæ corporis sint?
man ought to-be-judged of-the-soul and what of-the-body they-be
Dicimus: omnes illæ actiones quæ communes sunt homini
we-say all those actions which common are to-man
cum bruto animali, vel cum corporibus vita carentibus, etsi
with the-brute animal or with bodies life lacking even-if
anima illas in homine operetur, nec debent dici animæ,
the-soul them in man work not they-ought to-be-called of-the-soul

sed corporis. Quæ vero inveniuntur in homine, et in
but of-the-body (those)-which but are-found in man and in
nullo alio corpore esse possunt, animæ sunt; discernere, et
no other body to-be can of-the-soul are to-discern and
intelligere animæ est, sentire vero et similia corporis.
to-understand of-the-soul is to-sense but and like-things of-the-body

Quomodo motus corporis contingant
XXXI · HOW THE BODY'S MOTIONS HAPPEN

The body's motions are not the soul's acts, yet their vices are its fault, as a negligent master answers for his servant.

Sed dicet aliquis: si animæ actiones non sunt, nec debent
but shall-say someone if of-the-soul the-actions not are neither ought-they
dici, vel virtutes vel vitia animæ, et quare illa damnantur
to-be-called either virtues or vices of-the-soul and why those are-damned
vel remittantur? Nos vero dicimus: etsi illius non sint actiones,
or are-forgiven we but say even-if of-it not be the-actions
esse possunt ejus vitia. Cum enim ad hoc sit anima homini
to-be they-can its vices since for to this be the-soul to-man
data, ut illicitos motus corporis corrigat, ignorantia illius
given that the-unlawful motions of-the-body it-may-correct by-the-ignorance of-it
vel negligentia contingunt. Sicut ergo. si discipulus vel servus
or negligence they-happen as therefore if a-disciple or a-slave
negligentia doctoris vel domini, peccet, magister vel dominus,
by-the-negligence of-the-teacher or of-the-master sin the-master or lord
extra culpam non est, sic nec anima illis contingentibus.
outside fault not is so neither the-soul those happening
Non ergo extra culpam est, etsi illius non sint actiones.
not therefore outside fault it-is even-if of-it not be the-actions

Qualiter anima sit in homine

XXXII · HOW THE SOUL IS IN MAN

The soul is neither apposed, concreted, nor mixed, but joined, whole in every part of a body fit for life. Its origin is God alone, as Plato says, who made the soul and left the body to the stars and spirits.

Cum igitur homo ex anima et corpore constet, quæritur an
since therefore man of soul and body consist it-is-asked whether
sit supposita, an concreta, an commista, an conjuncta? Uno
it-be apposed or concreted or mixed or joined in-one
quippe istorum modorum insunt omnia, quæ sunt in alicujus
indeed of-these modes are-in all-things which are in of-anything
compositione. Apposita non est quia tunc extra corpus anima
the-composition apposed not it-is because then outside the-body the-soul
esset nec æqualiter illud moveret. Omne enim appositum
would-be nor equally it it-would-move everything for apposed
extra illud est, cui est appositum, et majores vires habent
outside that is to-which it-is apposed and greater powers have
in proximo, ut alicui ignis appositus. Concreta non
in the-nearest as to-something fire apposed concreted not
est. Concretum est quod ex substantia transit in alterius
it-is concreted is what from substance passes into of-another
substantiam, ut aqua per ebullitionem in salem. Cum ergo
substance as water by boiling into salt since therefore
anima non transeat in corporis substantiam, sed semper
the-soul not pass into of-the-body substance but always
spiritus, concreta illi non est. Nullum etenim commistorum,
spirit concreted to-it not it-is none for of-things-mixed
esse suum retinet: non sunt ergo commista corpus et anima.
its being retains not are therefore mixed body and soul

Conjuncta ergo sunt, sed ita quia tota in omnibus partibus
joined therefore they-are but so that whole in all parts
est corporis, esse suum retinens, tota et integra, hic subjiciens:
it-is of-the-body being its retaining whole and entire here one-objecting
Si in omnibus partibus tota est, abscissa una parte corporis,
if in all parts whole it-is cut-off one part of-the-body
anima tota abscissa est a corpore? Nos vero dicimus: animam
the-soul whole cut-off is from the-body we but say the-soul
non esse in aliqua parte corporis, nisi dum anima est conjuncta
not to-be in any part of-the-body except while the-soul is joined
corpori idoneo vitæ. Separata ergo corporis parte, remanet
to-a-body fit for-life separated therefore of-the-body a-part remains
anima in aliis partibus, in quibus anima ante tota erat.
the-soul in the-other parts in which the-soul before whole was
Iterum quæritur, an anima sit ex eadem parte et corpus,
again it-is-asked whether the-soul be from the-same part as the-body
an ex alia? Nos dicimus: nullam illius esse certam, propter
or from another we say none of-it to-be certain on-account-of
Creatorem solum, qui in omnibus dat esse. Unde Plato, omnium
the-Creator alone who in all gives being whence Plato of-all
philosophorum doctissimus, dicit: Deum creatorem, stellis
philosophers most-learned says God the-creator on-the-stars
creatis a se, spiritibus causam formandi hominem injecisse,
created by himself on-the-spirits the-cause of-forming man to-have-cast-on
ipsam vero animam fecisse, et illis tradidisse, quia
the-very but soul to-have-made and to-them to-have-handed-over because
ministerio spirituum, et effectu stellarum, corpora humana
by-the-ministry of-spirits and the-effect of-the-stars bodies human
existunt et crescunt, sua voluntate creatoris anima existit.
exist and grow by-his will of-the-creator the-soul exists

De tempore conjunctionis illius cum corpore

XXXIII · WHEN IT IS JOINED TO THE BODY

The soul does not exist before the body, as Augustine says, and is joined to it, William thinks, after the forming and hollowing powers have worked.

Item quæritur an humana anima, ante existat quam
likewise it-is-asked whether the-human soul before exist than
corpus, et quando illi conjungitur. Dicimus illam ante non
the-body and when to-it it-is-joined we-say it before not
subsistere, quod probari potest hac ratione et auctoritate:
to-subsist which to-be-proved can by-this reason and authority
si enim ante esset; vel in miseria vel in beatitudine esset,
if for before it-were either in misery or in beatitude it-would-be
nullo præcedente merito. Auctore hoc Augustino probatur,
no preceding merit with-the-author this Augustine is-proved
qui dicit: Deum quotidie creare novas animas. Tempus vero
who says God daily to-create new souls the-time but
illius cum corpore, a nullo diffinitur; nobis autem videtur
of-it with the-body by none is-defined to-us moreover it-seems
post operationem informativæ et concavativæ virtutis. Tunc
after the-operation of-the-informative and hollowing power then
enim naturalis virtus per membra discurrere incipit, sine
for the-natural power through the-members to-run begins without
qua vita non potest esse nec anima in corpore.
which life not can to-be nor the-soul in the-body

De virtutibus

XXXIV · THE SOUL'S POWERS

The soul's powers are intelligence, which grasps incorporeal things, reason, which judges likeness and difference, and memory, which retains.

Hujus animæ diversæ sunt potentiæ, scilicet: Intelligentia,
of-this soul diverse are the-potencies namely Intelligence
ratio, memoria; et est Intelligentia vis animæ, qua
reason memory and is Intelligence the-power of-the-soul by-which
percipit homo incorporalia, cum certa ratione quare ita sit.
perceives man incorporeal-things with certain reason why so it-be
Ratio est vis animæ, qua percipit homo quid sit, in
reason is the-power of-the-soul by-which perceives man what it-be in
quo res conveniant cum aliis, in quo differant. Memoria
which things agree with others in what they-differ memory
vero est vis, qua firme retinet homo ante cognita.
but is the-power by-which firmly retains man before (things)-known

Quare non discernat et intelligat infans

XXXV · WHY AN INFANT CANNOT DISCERN

The soul is perfect from its making, but the flesh weighs it down, as a sharp eye in a dark prison cannot see; in infancy thick smoke rising to the brain disturbs it.

Sed quæritur cum istæ proprietates sint animæ, quare infans,
but it-is-asked since these properties be of-the-soul why the-infant
in quo est et anima, nec discernat, nec intelligat, etc. Ad hoc
in whom is also the-soul neither discern nor understand etc to this
dicimus quia anima hominis a Creatore habens principium,
we-say that the-soul of-man from the-Creator having (its)-beginning

ex quo est perfecta quidem in genere suo. Unde est quod ex
from when it-is perfect indeed in kind its whence it-is that from
quo est anima quod nescit, æque ab homine sciri possunt,
when it-is the-soul what it-knows-not equally by man to-be-known can
nisi gravitas carnis esset, quod per primum hominem (qui
unless the-heaviness of-the-flesh were which by the-first man who
ante corruptionem humanitatis, ex quo fuit habuit scientiam
before the-corruption of-humanity from when he-was had knowledge
humanam perfectam) probari potest. Si vero corrupta
human perfect to-be-proved can if but corrupted
humanitate, ex quo conjungitur, corrumpitur, nec proprietates
humanity from when it-is-joined it-is-corrupted nor properties
suas potest exercere, donec usus experientia, et alicujus
its can to-exercise until use experience and of-someone
doctrina exsecrata, incipit discernere, veluti si aliquis subtili
the-teaching exercised it-begins to-discern as-if if someone of-sharp
acie oculorum, tenebroso carceri detrudatur, videre non potest,
edge of-eyes into-a-dark prison be-thrust to-see not can
nisi consuescat tenebris, vel lumen accendatur. Unde Virgilius:
unless he-grow-used to-the-darkness or a-light be-kindled whence Virgil

..... Quantum non noxia corpora tardant?
so-far-as not harmful bodies slow

(Æneid. lib. vi, 731.)
Aeneid book VI 731

In prima vero ætate, nec præcessit usus, nec experientia,
in the-first but age neither has-preceded use nor experience
nec est tempus doctrinæ conveniens. Cum enim illa ætas
nor is-it a-time for-teaching fitting since for that age
sit calida, et humida, statim cibum digerit et appetit,
be hot and moist at-once food it-digests and desires

unde frequenti influxione indiget, et effluxione spissusque
whence of-frequent inflow it-needs and outflow and-thick
fumus generatur, qui ascendens, cerebrum, in quo vis
smoke is-generated which ascending the-brain in which the-power
est discernendi et intelligendi, turbat.
is of-discerning and of-understanding disturbs

De juventute, et senectute, et senio

XXXVI · YOUTH, OLD AGE, AND SENILITY

Youth, hot and dry, is fit for learning; old age, cold and dry, keeps memory; senility, cold and moist, loses it, and death follows. William turns to teaching.

Hanc ætatem sequitur juventus, quæ est calida et sicca.
this age follows youth which is hot and dry
Desiccatus est enim ille naturalis humor, quem contrahit
dried is for that natural moisture which contracts
homo ex matris utero; unde non tam spissus nascitur
man from of-the-mother womb whence not so thick is-born
fumus, neque ita cerebrum turbatur, estque ætas conveniens
smoke nor so the-brain is-disturbed and-it-is the-age fitting
ad discernendum, etc. Et maxime si lampas diligentis doctrinæ
for discerning etc and most if the-lamp of-diligent teaching
accendatur. Sequitur senectus, frigida et sicca. Exstinctus est
be-kindled follows old-age cold and dry extinguished is
enim naturalis calor, unde in hac ætate viget memoria: sed
for the-natural heat whence in this age flourishes memory but
vires corporis deficiunt. Ex frigiditate enim et siccitate,
the-powers of-the-body fail from coldness for and dryness
cujus est constringere, est memoria. Ex calore vero cujus
whose it-is to-constrict is memory from heat but whose

est impetum facere, vires corporis. Hanc sequitur senium,
it-is impulse to-make the-powers of-the-body this follows senility
frigidum phlegma; unde in illa deficit memoria, fiuntque
cold phlegm whence in it fails memory and-become
homines pueriles. Est enim a phlegmate vis expulsiva.
men childish is for from phlegm the-power expulsive
Hanc sequitur animæ et corporis dissolutio. Non enim
this follows of-soul and body the-dissolution not for
exstincto naturali calore, diu potest homo vivere. Et quia
extinguished the-natural heat long can man to-live and because
de homine satis docuimus, cujus est docere et doceri
about man enough we-have-taught of-whom it-is to-teach and to-be-taught
dicamus, quales ut doceant, quærendi sint, et quales ut
let-us-say of-what-kind to teach to-be-sought they-be and of-what-kind to
doceantur, qualis complexio doctrinæ conveniens, in qua ætate
be-taught what complexion to-teaching fitting in what age
sit incipienda, et quando finienda, quis ordo discernendi.
it-be to-be-begun and when to-be-ended what order of-discerning

Qualis quærendus sit magister

XXXVII · WHAT MASTER TO SEEK

Seek a master who teaches for love of wisdom, not praise or money, for he will neither withhold learning from envy, nor flee the truth for gain, nor give up when his companions fall away.

Talis igitur quærendus est, qui doceat; qui neque causa
such therefore to-be-sought he-is who teach who neither for-the-sake
laudis, nec spe temporalis emolumenti, sed solo amore
of-praise nor by-hope of-temporal profit but by-alone love

sapientiæ doceat. Si enim propriam diligit laudem, nunquam
of-wisdom teach if for his-own he-loves praise never
discipulum ad sui perfectionem venire desiderat. Subtrahit
the-disciple to of-himself the-perfection to-come he-desires he-withdraws
ergo doctrinam, ne in eo quod plus diligit æquetur vel
therefore the-teaching lest in that which more he-loves he-be-equaled or
superetur. Si etiam spe commodi temporalis inductus, doceat,
be-surpassed if also by-hope of-advantage temporal induced he-teach
non curabit quid dicat. dum nummum extorqueat. Sæpe
not he-shall-care what he-say while a-coin he-may-extort often
vero plus placent nugæ quam utilia. Sed si amore scientiæ
but more please trifles than useful-things but if by-the-love of-knowledge
ad docendum accesserit, nec propter invidiam doctrinam
to teaching he-shall-have-come neither on-account-of envy the-teaching
subtrahet; nec ut aliquid extorqueat, veritatem cognitam
shall-he-withdraw nor that something he-may-extort the-truth known
fugiet, nec si deficiet multitudo sociorum, desinet, sed ad
he-shall-flee nor if shall-fail the-multitude of-companions he-shall-cease but for
instructionem sui et aliorum, vigil et diligens erit.
the-instruction of-himself and of-others watchful and diligent he-shall-be

Qualis discipulus

XXXVIII · WHAT PUPIL

Choose a pupil who is not proud and loves his master more than his father, since from the master we receive wisdom.

Ut doceatur vero talis eligendus est qui non sit doctrinæ
that he-be-taught but such to-be-chosen he-is who not be to-teaching
obstrepens, nec superbus, ne videatur aliquid esse, cum nihil
clamoring-against nor proud lest he-seem something to-be when nothing
sit; qui magistrum ut patrem diligat, vel etiam plus quam
he-be who the-master as a-father love or even more than
patrem. A quo enim majora et digniora accipimus, magis
a-father from whom for greater and worthier-things we-receive more
diligere debemus. A patre autem rudes esse accipimus, a
to-love we-ought from the-father moreover rude to-be we-receive from
magistro autem esse sapientes, quod majus est dignius est. Plus
the-master moreover to-be wise which greater is worthier is more
ergo diligendi sunt boni doctores quam parentes. Nec tantum
therefore to-be-loved are good teachers than parents nor only
justum, ut plus diligantur doctores, sed utile ut sententiæ illius
just(-is-it) that more be-loved teachers but useful that the-opinions of-him
nobis placeant, et verba in eo quem diligimus; quia quem
to-us please and the-words in him whom we-love because (of-him)-whom
non diligimus, sæpe etiam nobis verba displicent, illaque
not we-love often even to-us the-words displease and-them
fugimus, dum studemus non imitari illos, quos non diligimus.
we-flee while we-strive not to-imitate those whom not we-love

Qualis complexio conveniens sit doctrinæ

XXXIX · WHAT COMPLEXION SUITS LEARNING

The sanguine complexion is most apt, but labor conquers all.

Quamvis vero sanguinea complexio sit habilis ad doctrinam,
although but the-sanguine complexion be apt for teaching
in omni tamen aliquis perfectus potest esse, cum labore,
in every yet someone perfect can to-be with labor
quia labor omnia vincit.
because labor all-things conquers

Quæ ætas et quis terminus discendi

XL · THE AGE AND THE END OF LEARNING

Adolescence is the time to begin, being, as Plato says, like wax neither too soft nor too hard, and death the end, as the sages said.

Principio vero doctrinæ, adolescentia est conveniens, quia, ut
for-the-beginning but of-teaching adolescence is fitting because as
ait Plato, ætas hominis similis est ceræ, quæ si nimis mollis
says Plato the-age of-man like is to-wax which if too soft
sit, figuram non recipit, nec retinet; similiter si sit dura. Ergo
it-be the-figure not receives nor retains likewise if it-be hard therefore
nec nimis tenera ætas, nec nimis dura conveniens est doctrinæ.
neither too tender age nor too hard fitting is for-teaching
Terminus vero doctrinæ est mors; unde quidam sapiens (Theoph.
the-end but of-teaching is death whence a-certain wise-man Theophrastus
ap. Cic.; Tusc. iv), cum ab eo quæreretur ita: Ubi est terminus
in Cicero Tusculans IV when of him it-was-asked thus where is the-end

discendi? respondit: Ubi et vitæ. Quidam vero philosophus cum
of-learning answered where also of-life a-certain but philosopher when
nonagenarius moreretur, inquisitus a quodam discipulo suo,
ninety-years-old he-was-dying asked by a-certain disciple his
an de morte doleret, ait: Sic. Quo interrogante, quare? Quia
whether over death he-grieved said so whom asking why because
nunc cœpi discere (Val. Max. lib. viii, c. 7, de Solone).
now I-have-begun to-learn Valerius Maximus book VIII chapter 7 about Solon

Quis sit ordo discendi

XLI · THE ORDER OF LEARNING

First eloquence: grammar, dialectic, and rhetoric; then the quadrivium of arithmetic, music, geometry, and astronomy; then the divine page. William will write on grammar, where Priscian is obscure and the old glossators erred on accents, and ends the fourth part here.

Ordo vero discendi talis est ut, quia per eloquentiam
the-order but of-learning such is that because through eloquence
omnis sit doctrina, prius instruatur in eloquentia. Cujus
all be teaching first one-be-instructed in eloquence of-which
sunt tres partes, recte scribere, et recte pronuntiare
are three parts rightly to-write and rightly to-pronounce
scripta, quod confert grammatica; probare quod probandum
the-written which confers grammar to-prove what to-be-proved
est, quod docet dialectica; ornare verba et sententias,
is which teaches dialectic to-adorn words and sentences
quod tradit rhetorica. Initiandi ergo sumus in
which hands-down rhetoric to-be-initiated therefore we-are in
grammatica, deinde in dialectica, postea in rhetorica;
grammar then in dialectic afterward in rhetoric

quibus instructi, et ut armis muniti, ad studium
with-which instructed and as with-arms fortified to the-study
philosophiæ debemus accedere. Cujus hic ordo est, ut
of-philosophy we-ought to-approach of-which this the-order is that
prius in quadrivio, id est in ipsa prius arithmetica,
first in the-quadrivium that is in the-very first arithmetic
secundus in musica, tertius in geometria, quartus in
second in music third in geometry fourth in
astronomia. Deinde in divina pagina. Quippe cum
astronomy then in the-divine page indeed since
per cognitionem creaturæ ad cognitionem Creatoris
through the-knowledge of-the-creature to the-knowledge of-the-Creator
perveniamus. Quoniam in omni doctrina grammatica
we-arrive since in every teaching grammar
præcedit, de ea dicere proposuimus, quoniam, etsi
precedes about it to-speak we-have-proposed since even-if
Priscianus satis dicat, tamen obscuras dat definitiones,
Priscian enough say yet obscure he-gives definitions
nec exponit causas, nec inventiones diversarum partium et
nor expounds the-causes nor the-inventions of-the-diverse parts and
diversorum accentuum in unaquaque prætermittit. Antiqui
the-diverse accents in each he-passes-over the-ancient
vero glossatores satis bene litteram continuaverunt, et
but glossators enough well the-text continued and
vere plerumque, et bene regulas exceperunt; sed in
truly often and well the-rules took-up but in
expositione accentuum erraverunt. Quod ergo ab istis
the-exposition of-accents they-erred what therefore by these
minus dictum est, dicere proposuimus, quod obscure
less said is to-say we-have-proposed what obscurely
exponere ut ex nostro opere aliquot causas inventionis
to-expound that from our work some the-causes of-the-invention

prædictarum quærat, et definitionum Prisciani expositiones.
of-the-aforesaid may-seek and of-the-definitions of-Priscian expositions
Ex antiquis vero glossis continuationem, et expositionem
from the-ancient but glosses the-continuation and exposition
litteræ ejusdem, et expositiones regularum, et fere et
of-the-text of-the-same and the-expositions of-the-rules and nearly and
plerumque petat. Sed quoniam de propositis supra,
often let-him-seek but since about the-things-proposed above
id est de eis quæ sunt et non videntur, sectantes
that is about those which are and not are-seen following
compendia diximus, ut animus lectoris alacrior ad
abridgments we-have-spoken that the-mind of-the-reader more-eager to
cætera discenda accedat, hic quartæ partis longitudinem
the-rest to-be-learned may-approach here of-the-fourth part the-length
terminemus.
let-us-end
