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Policraticus

John of Salisbury

Policraticus

Books IV–VI: The Prince and the Commonwealth

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with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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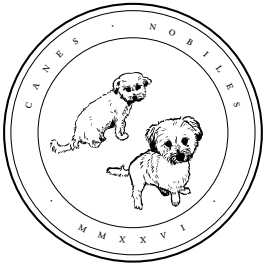

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Incipit liber quartus Policratici. Prologus

BOOK FOUR · PROLOGUE

To profess the truth is hard, and the knowledge of things only sharpens justice's goad against one who knows the way and does not take it. Philosophy first discerns what is true and then follows it faithfully, a road open only to those the Spirit has freed; the Spirit speaks equity before princes unashamed, and whoever will not hear or speak the truth is a stranger to it. John turns to how the tyrant differs from the prince.

Ardua quidem res est professio ueritatis et quae
hard indeed a-thing is the-profession of-truth and which
incursantibus errorum tenebris aut negligentia profitentis
by-the-invading of-errors darkness or by-the-negligence of-the-professor
frequentissime uitiatur. Quid enim uerum sit quis recte
very-often is-vitiated what for true may-be who rightly
examinat rebus incognitis? Notitia autem rerum, eo
examines with-things unknown the-knowledge however of-things on-that
quod uias non dirigit contemptoris, iustitiae aculeos exacerbat
because the-ways not directs of-the-despiser of-justice the-stings sharpens
in penam delinquentis. Est ergo primus philosophandi
into punishment of-the-offender is therefore the-first of-philosophizing
gradus, genera rerum proprietatesque discutere, ut quid in
step the-kinds of-things and-the-properties to-examine that what in
singulis uerum sit, prudenter agnoscat; secundus, ut
each true may-be prudently he-may-recognize the-second that
quisque id ueritatis, quod ei illuxerit, fideliter assequatur.
each that of-truth which on-him shall-have-shone faithfully may-attain
Haec autem philosophantium strata illi soli peruia est,
this however of-the-philosophers road to-him alone passable is
qui de regno uanitatis proclamat in libertatem qua
who from the-kingdom of-vanity calls-out into the-freedom by-which

liberi fiunt quos ueritas liberauit, et Spiritui seruientes
free become those-whom the-truth has-freed and to-the-Spirit serving
colla iugo iniquitatis et iniustitiae subduxerunt. Ubi
the-necks from-the-yoke of-iniquity and of-injustice have-withdrawn where
enim Spiritus Dei, ibi libertas; metusque seruilis uitiisque
for the-Spirit of-God there freedom and-fear servile and-to-vices
consentiens exterminator Spiritus sancti est. Porro Spiritus
consenting the-banisher of-the-Spirit Holy is moreover the-Spirit
est qui loquitur aequitatem in conspectu principum nec
it-is who speaks equity in the-sight of-princes nor
erubescit, et pauperes spiritu regibus anteponit aut aequat,
blushes and the-poor in-spirit to-kings sets-before or equals
et quos sibi fecerit coherere, docet scire loqui
and those-whom to-himself he-shall-have-made to-cling he-teaches to-know to-speak
et facere ueritatem. Qui uero ueritatem non uult audire
and to-do the-truth he-who however the-truth not wishes to-hear
uel loqui, a Spiritu ueritatis alienus est. Sed haec
or to-speak from the-Spirit of-truth alien is but this-much
hactenus. Nunc in quo tirannus distat a principe audiamus.
so-far now in what the-tyrant differs from the-prince let-us-hear

The prince differs from the tyrant in that he obeys the law and rules his people by its judgment as its minister. His power is from God, whose image he bears; law is God's gift and the pattern of equity, and the prince, though said to be loosed from it, is its servant and sheds blood without guilt when the law commands.

Cap. I. De differentia principis et tiranni, et quid sit
Chapter I about the-difference of-the-prince and of-the-tyrant and what may-be
princeps.
a-prince

Est ergo tiranni et principis haec differentia sola uel
is therefore of-the-tyrant and of-the-prince this difference alone or
maxima, quod hic legi obtemperat et eius arbitrio
greatest that this-one to-the-law submits and its by-the-judgment
populum regit cuius se credit ministrum, et in rei
the-people rules whose himself he-believes the-minister and in of-the-thing
publicae muneribus exercendis et oneribus subeundis legis
public the-duties to-be-performed and the-burdens to-be-undergone of-the-law
beneficio sibi primum uendicat locum, in eoque praefertur
by-the-benefit for-himself first claims the-place in and-it is-preferred
ceteris, quod, cum singuli teneantur ad singula, principi
to-the-others that while individuals are-held to single-things on-the-prince
onera imminent uniuersa. Unde merito in eum omnium
burdens impend all whence deservedly upon him of-all
subditorum potestas confertur, ut in utilitate singulorum et
the-subjects the-power is-conferred that in the-utility of-individuals and
omnium exquirenda et facienda sibi ipse sufficiat, et
of-all to-be-sought-out and to-be-done to-himself he-himself may-suffice and
humanae rei publicae status optime disponatur, dum sunt
of-the-human thing public the-state best may-be-disposed while they-are

alter alterius membra. In quo quidem optimam uiuendi
one of-the-other members in which indeed the-best of-living
ducem naturam sequimur, quae microcosmi sui, id est,
guide nature we-follow which of-microcosm its that is
mundi minoris, hominis scilicet, sensus uniuersos in capite
of-the-world smaller of-man namely the-senses all in the-head
collocauit, et ei sic uniuersa membra subiecit, ut omnia
has-placed and to-it so all members has-subjected that all-things
recte moueantur, dum sani capitis sequuntur arbitrium.
rightly may-be-moved while of-the-sound head they-follow the-judgment
Tot ergo et tantis priuilegiis apex principalis
by-so-many therefore and so-great privileges the-summit princely
extollitur et splendescit, quot et quanta sibi ipse
is-raised and shines as-many and as-great to-himself he-himself
necessaria credidit. Recte quidem, quia populo nichil
necessary has-believed rightly indeed because to-the-people nothing
utilius est quam ut principis necessitas expleatur; quippe
more-useful is than that of-the-prince the-need be-filled indeed
cum nec uoluntas eius iustitiae inueniatur aduersa. Est
since nor will his to-justice be-found opposed it-is
ergo, ut eum plerique diffiniunt, princeps potestas publica
therefore as him most define the-prince a-power public
et in terris quaedam diuinae maiestatis imago. Proculdubio
and on earth a-certain of-divine majesty image without-doubt
magnum quid diuinae uirtutis declaratur inesse principibus,
a-great something of-divine power is-declared to-be-in princes
dum homines nutibus eorum colla submittunt et securi
while men to-the-nods their the-necks submit and by-the-axe
plerumque feriendas praebent ceruices, et impulsu diuino
generally to-be-struck offer the-necks and by-the-impulse divine
quisque timet quibus ipse timori est. Quod fieri
each fears those-to-whom he-himself for-a-fear is which to-happen

posse non arbitror, nisi nutu faciente diuino. Omnis
to-be-able not I-think unless with-the-nod making-it divine all
etenim potestas a Domino Deo est, et cum illo fuit
for power from the-Lord God is and with him has-been
semper, et est ante euum. Quod igitur princeps potest, ita
always and is before time what therefore the-prince can so
a Deo est, ut potestas a Domino non recedat, sed ea
from God is that the-power from the-Lord not withdraws but it
utitur per subpositam manum, in omnibus doctrinam faciens
he-uses through a-subordinate hand in all-things the-lesson making
clementiae aut iustitiae suae. Qui ergo resistit potestati,
of-clemency or of-justice his he-who therefore resists the-power
Dei ordinationi resistit, penes quem est auctoritas conferendi
of-God the-ordinance resists with whom is the-authority of-conferring
eam et, cum uult, auferendi uel minuendi eam. Neque
it and when he-wishes of-taking-away or of-diminishing it nor
enim potentis est, cum uult seuire in subditos,
for of-the-powerful-man is-it when he-wishes to-rage against the-subjects
sed diuinae dispensationis pro beneplacito suo punire uel
but of-the-divine dispensation for good-pleasure its to-punish or
exercere subiectos. Unde et in persecutione Hunorum Athila
to-exercise the-subjects whence also in the-persecution of-the-Huns Attila
interrogatus a religioso cuiusdam ciuitatis episcopo quis esset,
questioned by the-religious of-a-certain city bishop who he-was
cum respondisset: Ego sum Athila flagellum Dei; ueneratus
when he-had-answered I am Attila the-scourge of-God having-venerated
in eo (ut scribitur) diuinam maiestatem episcopus: Bene,
in him as is-written the-divine majesty the-bishop well
inquit, uenerit minister Dei; et illud: Benedictus qui
he-said may-have-come the-minister of-God and that blessed who
uenit in nomine Domini, ingeminans reseratis ecclesiae
comes in the-name of-the-Lord repeating with-unbarred of-the-church

foribus persecutorem admisit, per quem et assecutus est
the-doors the-persecutor he-admitted through whom also attained he-has
martirii palmam. Flagellum enim Domini excludere non
of-martyrdom the-palm the-scourge for of-the-Lord to-shut-out not
audebat, sciens quia dilectus filius flagellatur, et nec ipsius
he-dared knowing that the-beloved son is-scourged and nor of-the-very
flagelli esse nisi a Domino potestatem. Si itaque adeo
scourge to-be except from the-Lord the-power if therefore so
uenerabilis est bonis potestas etiam in plaga electorum,
venerable is to-the-good power even in the-blow of-the-elect
quis eam non ueneretur, quae a Domino instituta est ad
who it not would-venerate which by the-Lord established is for
uindictam malefactorum, laudem uero bonorum, et legibus
the-punishment of-evildoers the-praise however of-the-good and to-the-laws
deuotione promptissima famulatur? Digna siquidem uox
with-devotion most-ready serves worthy indeed the-utterance
est, ut ait Imperator, maiestate regnantis se legibus
is as says the-Emperor of-the-majesty of-the-reigning himself to-the-laws
alligatum principem profiteri. Quia de iuris auctoritate
bound the-prince to-profess because on of-the-law the-authority
principis pendet auctoritas; et reuera maius imperio est,
of-the-prince depends the-authority and in-truth greater than-the-empire it-is
summittere legibus principatum; ut nichil sibi princeps
to-submit to-the-laws the-principate that nothing to-himself the-prince
licere opinetur, quod a iustitiae aequitate discordet.
to-be-permitted may-think which from of-justice the-equity may-disagree

Cap. II. Quid lex; et quod princeps, licet sit legis
Chapter II what the-law and that the-prince although he-be of-the-law
nexibus absolutus, legis tamen seruus est et aequitatis,
from-the-bonds absolved of-the-law nevertheless the-servant is and of-equity
geritque personam publicam, et innocenter sanguinem fundit.
and-bears the-person public and innocently blood sheds
Nec in eo sibi principes detrahi arbitrentur, nisi
nor in this themselves princes to-be-disparaged let-them-think unless
iustitiae suae statuta praeferenda crediderint iustitiae
of-justice their the-statutes to-be-preferred they-shall-have-believed to-the-justice
Dei, cuius iustitia iustitia in euum est, et lex eius aequitas.
of-God whose justice justice for ever is and the-law his equity
Porro aequitas, ut iuris periti asserunt, rerum conuenientia
moreover equity as of-law the-experts assert of-things the-fitness
est, quae cuncta coaequiparat ratione et imparibus rebus
is which all-things makes-equal by-reason and to-unequal things
paria iura desiderat, in omnes aequabilis, tribuens unicuique
equal rights desires toward all equitable assigning to-each
quod suum est. Lex uero eius interpres est, utpote
what his-own is the-law however its interpreter is inasmuch-as
cui aequitatis et iustitiae uoluntas innotuit. Unde et
to-whom of-equity and of-justice the-will has-become-known whence also
eam omnium rerum diuinarum et humanarum compotem
it of-all things divine and human master
esse Crisippus asseruit, ideoque praestare omnibus bonis et
to-be Chrysippus asserted and-therefore to-stand-above all goods and
malis et tam rerum quam hominum principem et ducem
evils and as-much of-things as of-men prince and guide
esse. Cui Papinianus, uir quidem iuris experientissimus, et
to-be to-whom Papinian a-man indeed of-law most-experienced and
Demostenes, orator praepotens, uidentur suffragari et omnium
Demosthenes orator very-powerful seem to-agree and of-all

hominum subicere obedientiam, eo quod lex omnis inuentio
men to-subject the-obedience on-that because law every an-invention
quidem est et donum Dei, dogma sapientum, correctio
indeed is and a-gift of-God the-teaching of-the-wise the-correction
uoluntariorum excessuum, ciuitatis compositio, et totius
of-voluntary excesses of-the-city the-composition and of-all
criminis fuga; secundum quam decet uiuere omnes qui in
of-crime the-flight according-to which it-befits to-live all who in
politicae rei uniuersitate uersantur. Omnes itaque necessitate
of-the-political thing the-totality are-engaged all therefore by-the-necessity
legis seruandae tenentur adstricti, nisi forte aliquis sit
of-the-law to-be-kept are-held bound unless perhaps someone be
cui iniquitatis licentia uideatur indulta. Princeps tamen
to-whom of-iniquity the-license may-seem granted the-prince nevertheless
legis nexibus dicitur absolutus, non quia ei iniqua
of-the-law from-the-bonds is-said absolved not because to-him unjust-things
liceant, sed quia is esse debet, qui non timore penae sed
are-permitted but because he to-be ought who not by-fear of-punishment but
amore iustitiae aequitatem colat, rei publicae procuret
by-love of-justice equity may-cultivate of-the-thing public may-procure
utilitatem, et in omnibus aliorum commoda priuatae praeferat
the-utility and in all-things of-others the-advantages to-private may-prefer
uoluntati. Sed quis in negotiis publicis loquetur de principis
will but who in affairs public will-speak of of-the-prince
uoluntate, cum in eis nil sibi uelle liceat, nisi quod
the-will when in them nothing for-him to-wish is-permitted except what
lex aut aequitas persuadet aut ratio communis utilitatis
the-law or equity persuades or the-reason of-common utility
inducit? Eius namque uoluntas in his uim debet habere
induces his for will in these the-force ought to-have
iudicii; et rectissime quod ei placet in talibus legis habet
of-judgment and most-rightly what him pleases in such-things of-law has

uigorem, eo quod ab aequitatis mente eius sententia non
the-vigor on-that because from of-equity the-mind his sentence not
discordet. De uultu tuo, inquit, iudicium meum prodeat,
disagrees from face your he-says judgment my may-come-forth
oculi tui uideant aequitatem; iudex etenim incorruptus
the-eyes your may-see equity the-judge for incorrupt
est cuius sententia ex contemplatione assidua imago est
is whose sentence from contemplation assiduous the-image is
aequitatis. Publicae ergo utilitatis minister et aequitatis
of-equity of-public therefore utility the-minister and of-equity
seruus est princeps, et in eo personam publicam gerit, quod
the-servant is the-prince and in this the-person public he-bears that
omnium iniurias et dampna sed et crimina omnia aequitate
of-all the-injuries and losses but also crimes all with-equity
media punit. Virga quoque eius et baculus, adhibita
as-mediator he-punishes the-rod also his and staff applied
moderatione sapientiae, contractus omnium et errores ad uiam
with-moderation of-wisdom the-contracts of-all and errors to the-way
reducit aequitatis, ut merito potestati spiritus congratuletur,
leads-back of-equity so-that deservedly with-the-power the-spirit may-congratulate
dicens: Virga tua et baculus tuus ipsa me consolata sunt. Sed
saying the-rod your and staff your they me consoled have but
et clipeus eius fortis quidem sed infirmorum clipeus est et
also the-shield his strong indeed but of-the-weak the-shield it-is and
qui malignantium iacula pro innocentibus potenter excipiat.
which of-the-malignant the-darts for the-innocent powerfully may-receive
Officium quoque eius illis qui minimum possunt, plurimum
the-office also his to-those who very-little can most
prodest, et illis qui nocere desiderant, plurimum aduersatur.
profits and to-those who to-harm desire most opposes
Non ergo sine causa gladium portat, quo innocenter
not therefore without cause the-sword he-bears by-which innocently

sanguinem fundit, ut tamen uir sanguinum non sit,
blood he-sheds so-that nevertheless a-man of-blood not he-be
et homines frequenter occidat, ut non incurrat nomen
and men frequently he-kill so-that not he-incur the-name
homicidii uel reatum. Si enim magno creditur Augustino,
of-homicide or the-guilt if for the-great is-believed to-Augustine
Dauid uir sanguinum dictus est, non propter bella
David a-man of-blood called was not on-account-of wars
sed propter Uriam. Et Samuel nusquam uir sanguinum
but on-account-of Uriah and Samuel nowhere a-man of-blood
aut homicida scribitur, licet Agag pinguissimum regem
or a-homicide is-written although Agag the-most-fat king
Amalech interfecerit. Hic siquidem gladius est columbae,
of-Amalek he-killed this indeed the-sword is of-the-dove
quae sine felle rixatur, sine iracundia ferit et, cum dimicat,
which without gall quarrels without anger strikes and when it-fights
nullam omnino concipit amaritudinem. Nam, sicut lex
no at-all conceives bitterness for as the-law
culpas persequitur sine odio personarum, ita et princeps
faults pursues without hatred of-persons so also the-prince
delinquentes rectissime punit, non aliquo iracundiae motu
the-offenders most-rightly punishes not by-some of-anger movement
sed mansuetae legis arbitrio. Nam, etsi suos princeps
but of-the-gentle of-the-law by-the-judgment for although his-own the-prince
uideatur habere lictores, ipse aut solus aut praecipuus
may-seem to-have lictors he-himself either alone or chief
credendus est lictor, cui ferire licitum est per supositam
to-be-believed is the-lictor to-whom to-strike lawful is through a-subordinate
manum. Ut enim ad Stoicos accedamus, qui causas nominum
hand that for to the-Stoics we-may-approach who the-causes of-names
diligentius inuestigant, lictor dicitur, quasi legis ictor,
more-diligently investigate the-lictor is-called as-if of-the-law the-striker

eo quod ad ipsius spectat officium ferire quem lex iudicat
on-that because to its-own pertains the-office to-strike whom the-law judges
feriendum. Unde et antiquitus officialibus, quorum manu
to-be-struck whence also anciently to-officials whose by-the-hand
iudex nocentes punit, cum reo gladius immineret,
the-judge the-guilty punishes when over-the-accused the-sword impended
'Obtempera legis arbitrio' dicebatur, uel 'Legem imple,'
obey of-the-law the-judgment it-was-said or the-law fulfill
ut rei tristitiam mitigaret uel mansuetudo uerborum.
that of-the-accused the-sadness might-mitigate even the-gentleness of-words

IV.III · THE PRINCE AS MINISTER OF THE PRIESTS

The prince receives the sword from the Church, which has no sword of blood and wields it through him; he is therefore the minister of the priesthood and below it, as Constantine and Theodosius showed. He owes his life to his subjects, as Codrus did, who sought death in disguise to win the Athenians victory, and Lycurgus, who bound Sparta by oath to his laws and died in exile.

Cap. III. Quod princeps minister est sacerdotum et minor
Chapter III that the-prince the-minister is of-the-priests and less
eis; et quid sit ministerium principatus fideliter gerere.
than-them and what may-be the-ministry of-the-principate faithfully to-perform
Hunc ergo gladium de manu Ecclesiae accipit princeps, cum
this therefore sword from the-hand of-the-Church receives the-prince since
ipsa tamen gladium sanguinis omnino non habeat. Habet
she-herself nevertheless the-sword of-blood at-all not may-have she-has
tamen et istum, sed eo utitur per principis manum, cui
nevertheless also this but it she-uses through of-the-prince the-hand to-whom
cohercendorum corporum contulit potestatem, spiritualium
of-coercing bodies she-has-conferred the-power of-spiritual-things

sibi in pontificibus auctoritate seruata. Est ergo princeps
for-herself in the-pontiffs with-the-authority kept is therefore the-prince
sacerdotii quidem minister et qui sacrorum officiorum
of-the-priesthood indeed the-minister and one-who of-the-sacred offices
illam partem exercet quae sacerdotii manibus uidetur
that part exercises which of-the-priesthood for-the-hands seems
indigna. Sacrarum namque legum omne officium religiosum
unworthy of-the-sacred for laws every office religious
et pium est, illud tamen inferius, quod in penis
and pious is that nevertheless lower which in the-punishments
criminum exercetur et quandam carnificii repraesentare
of-crimes is-exercised and a-certain of-the-executioner-office to-represent
uidetur imaginem. Unde et Constantinus Romanorum
seems image whence also Constantine of-the-Romans
fidelissimus imperator, cum sacerdotum concilium Niceam
most-faithful emperor when of-the-priests the-council to-Nicaea
conuocasset, nec primum locum tenere ausus est nec se
had-convoked neither the-first place to-hold dared has nor himself
presbiterorum immiscere consessibus, sed sedem nouissimam
of-the-presbyters to-mix with-the-sessions but the-seat last
occupauit. Sententias uero, quas ab eis approbatas audiuit,
occupied the-sentences however which by them approved he-heard
ita ueneratus est ac si eas de diuinae maiestatis sensisset
so venerated he-has as if they from of-divine majesty he-had-perceived
emanasse iudicio. Sed et libellos inscriptionum, quos ad
to-have-flowed the-judgment but also the-booklets of-accusations which to
inuicem conceptos, sacerdotum crimina continentes, imperatori
each-other conceived of-the-priests the-crimes containing to-the-emperor
porrexerant, suscepit quidem clausosque reposuit in sinu
they-had-held-out he-received indeed and-closed he-put-away in bosom
suo. Cum autem eosdem ad caritatem et concordiam
his when however the-same to charity and concord

reuocasset, dixit sibi, tamquam homini et qui iudicio
he-had-recalled he-said to-himself as to-a-man and one-who to-judgment
subiacet sacerdotum, illicitum esse deorum examinare causas,
is-subject of-the-priests unlawful to-be of-gods to-examine the-causes
qui non possunt nisi a solo Deo iudicari. Librosque,
who not can except by alone God to-be-judged and-the-books
quos receperat, non inspectos dedit incendio, patrum
which he-had-received not inspected he-gave to-the-fire of-the-fathers
ueritus crimina uel conuitia publicare et Cham reprobi
fearing the-crimes or reproaches to-make-public and of-Ham of-the-reprobate
filii maledictionem incurrere, qui patris uerenda non
son the-curse to-incur who of-his-father the-shameful-parts not
texit. Unde et in scriptis Nicholai Romani pontificis
covered whence also in the-writings of-Nicholas Roman pontiff
idem dixisse narratur: Vere si propriis oculis uidissem
the-same to-have-said is-related truly if with-my-own eyes I-had-seen
sacerdotem Dei aut aliquem eorum qui monachico habitu
a-priest of-God or any of-those who in-monastic habit
circumamicti sunt, peccantem, clamidem meam explicarem et
clothed are sinning the-cloak my I-would-unfold and
cooperirem eum, ne ab aliquo uideretur. Sed et Theodosius
would-cover him lest by anyone he-be-seen but also Theodosius
magnus imperator ob meritam noxam, non tamen
the-great emperor on-account-of a-deserved offense not nevertheless
eotenus grauem, a sacerdote Mediolanensi a regalium
so-far grave by the-priest of-Milan from of-royal-things
usu et insignibus imperii suspensus est et indictam
the-use and from-the-insignia of-empire suspended was and the-imposed
sibi penitentiam homicidii patienter et sollempniter egit.
on-himself penance for-homicide patiently and solemnly performed
Profecto, ut Doctoris gentium testimonio utar, maior
truly that of-the-Teacher of-the-gentiles the-testimony I-may-use greater

est qui benedicit quam qui benedicitur, et penes quem
is he-who blesses than he-who is-blessed and with whom
est conferendae dignitatis auctoritas eum, cui dignitas ipsa
is of-conferring dignity the-authority him to-whom the-dignity itself
confertur, honoris priuilegio antecedit. Porro de ratione iuris,
is-conferred of-honor by-the-privilege precedes moreover by the-reason of-law
eius est nolle cuius est uelle, et eius est auferre
his it-is to-be-unwilling whose it-is to-will and his it-is to-take-away
qui de iure conferre potest. Nonne Samuel in Saulem ex
who by right to-confer can did-not Samuel upon Saul for
causa inobedientiae depositionis sententiam tulit, et ei
the-cause of-disobedience of-deposition the-sentence brought and for-him
in regni apicem humilem filium Ysai subrogauit? Si
to of-the-kingdom the-summit the-humble son of-Jesse substituted if
uero constitutus princeps susceptum ministerium fideliter
however the-established prince the-undertaken ministry faithfully
gesserit, tantus honor ei exhibendus est et reuerentia
shall-have-performed so-great honor to-him to-be-shown is and reverence
tanta, quantum caput omnibus membris corporis antecellit.
so-great as-much-as the-head all the-members of-the-body surpasses
Gerit autem ministerium fideliter, cum suae conditionis
he-performs however the-ministry faithfully when of-his condition
memor uniuersitatis subiectorum se personam gerere
mindful of-the-totality of-the-subjects himself the-person to-bear
recordatur, et se non sibi suam uitam sed aliis debere
he-remembers and himself not to-himself his life but to-others to-owe
cognoscit, et eam illis ordinata caritate distribuit. Totum
he-knows and it to-them with-ordered charity distributes wholly
ergo se Deo debet, plurimum sui patriae, multum
therefore himself to-God he-owes very-much of-himself to-the-fatherland much
parentibus et propinquis, extraneis minimum, nonnichil
to-parents and kin to-strangers least something

tamen. Sapientibus ergo et insipientibus debitor est, pusillis
nevertheless to-the-wise therefore and to-the-unwise a-debtor he-is to-the-little
et maioribus. Quae quidem inspectio communis est omnium
and to-the-greater which indeed oversight common is of-all
praelatorum, et eorum qui spiritualium curam gerunt, et
prelates and of-those who of-spiritual-things the-care bear and
qui secularem iurisdictionem exercent. Unde et Melchisedech,
who secular jurisdiction exercise whence also Melchizedek
quem primum Scriptura regem introducit et sacerdotem (ut
whom first Scripture as-king introduces and as-priest that
ad praesens misterium taceatur, quo praefigurat Christum,
to the-present the-mystery be-passed-over by-which he-prefigures Christ
qui in celis sine matre et in terris sine patre natus
who in the-heavens without mother and on earth without father born
est); ille, inquam, nec patrem nec matrem legitur habuisse,
is he I-say neither father nor mother is-read to-have-had
non quod utroque caruerit, sed quia regnum et sacerdotium
not that both he-lacked but because kingship and priesthood
de ratione non pariunt caro et sanguis, cum in alterutro
by reason not beget flesh and blood since in either
creando parentum respectus citra uirtutum merita praeualere
to-be-created of-parents the-regard short-of of-virtues the-merits to-prevail
non debeat, sed salubria subiectorum fidelium uota; et cum
not ought but the-wholesome of-the-subjects faithful prayers and when
alterutrius culminis apicem quisque conscenderit, obliuisci
of-either peak the-summit each shall-have-ascended to-forget
debet affectum carnis et id solum agere quod subiectorum
he-ought the-affection of-the-flesh and that only to-do which of-the-subjects
salus exposcit. Subiectis itaque pater sit et maritus
the-welfare demands to-the-subjects therefore father let-him-be and husband
aut, si teneriorem nouerit affectionem, utatur ea;
or if a-more-tender he-shall-have-known affection let-him-use it

amari magis studeat quam timeri, et se talem illis
to-be-loved more let-him-study than to-be-feared and himself such to-them
exhibeat, ut uitam eius ex deuotione praeferant suae,
let-him-show that the-life his out-of devotion they-may-prefer to-their-own
et incolumitatem illius quandam publicam reputent uitam;
and the-safety his a-certain public may-reckon life
et ei tunc omnia recte procedent, et paucorum stipatus
and for-him then all-things rightly will-proceed and of-few attended
obsequio praeualebit, si opus est, aduersus innumerabiles.
by-the-service he-will-prevail if need is against countless
Fortis etenim est ut mors dilectio; et cuneus, quem funiculi
strong for is as death love and the-wedge which the-cords
amoris constringunt, non facile rumpitur.
of-love bind not easily is-broken
Dorenses cum Atheniensibus pugnaturi de euentu praelii
the-Dorians with the-Athenians about-to-fight about the-outcome of-the-battle
oracula consuluerunt. Responsum est superiores fore, ni
the-oracles consulted answered it-was superior to-be unless
regem Atheniensium occidissent. Cum uentum esset in
the-king of-the-Athenians they-should-have-killed when come it-had to
bellum, militibus ante omnia regis custodia praecipitur.
war to-the-soldiers before all-things of-the-king the-guarding is-enjoined
Atheniensibus eo tempore rex Codrus erat. Qui, responso
for-the-Athenians at-that time king Codrus was who with-the-answer
dei et praeceptis hostium cognitis, mutato regis
of-the-god and the-orders of-the-enemy learned with-changed of-the-king
habitu, sarmenta collo gerens castra hostium ingreditur.
habit twigs on-the-neck carrying the-camp of-the-enemy enters
Ibi turba obsistentium a milite, quem falce percusserat,
there in-the-crowd of-those-opposing by a-soldier whom with-a-sickle he-had-struck
interficitur. Cognito regis corpore, Dorenses sine praelio
is-killed with-recognized of-the-king the-body the-Dorians without battle

discedunt. Atque ita Athenienses uirtute ducis, pro
depart and so the-Athenians by-the-valor of-the-leader for
salute patriae morti se offerentis, bello liberantur.
the-safety of-the-fatherland to-death himself offering from-war are-freed
Item Ligurgus in regno suo decreta constituens populum in
likewise Lycurgus in kingdom his decrees establishing the-people in
obsequia principum, principes ad iustitiam imperiorum firmauit;
the-obedience of-princes the-princes to the-justice of-commands strengthened
auri argentique usum et omnium scelerum materiam sustulit;
of-gold and-of-silver the-use and of-all crimes the-matter he-removed
senatui custodiam legum, populo sublegendi senatum
to-the-senate the-guarding of-the-laws to-the-people of-choosing the-senate
potestatem dedit; statuit uirginem sine dote nubere, ut
the-power he-gave he-established a-virgin without dowry should-marry that
uxores eligerentur, non pecunia; maximum honorem pro
wives be-chosen not for-money the-greatest honor according-to
gradu etatis senum esse uoluit; nec sane usquam terrae
the-grade of-age of-the-old to-be he-wished nor indeed anywhere of-the-earth
locum honoratiorem senectus habet. Deinde, ut eternitatem
a-place more-honored old-age has then that eternity
suis legibus daret, iureiurando obligat ciuitatem, nichil eos
to-his laws he-might-give by-oath he-binds the-city nothing them
de eius legibus mutaturos antequam reuerteretur. Proficiscitur
of its laws about-to-change before he-should-return he-sets-out
autem Cretam, ibi perpetuum exilium egit, abicique
however to-Crete there perpetual exile he-spent and-to-be-thrown
moriens ossa sua in mare iussit, ne relatis
dying the-bones his into the-sea he-ordered lest with-brought-back
Lacedaemonem solutos se religione iusiurandi in
to-Lacedaemon released themselves from-the-obligation of-the-oath in
dissoluendis legibus arbitrarentur. His quidem exemplis eo
dissolving the-laws they-should-think these indeed examples by-so-much

libentius utor, quod apostolum Paulum eisdem usum,
more-gladly I-use because the-apostle Paul the-same to-have-used
dum Atheniensibus praedicaret, inuenio. Studuit praedicator
while to-the-Athenians he-preached I-find strove the-preacher
egregius Iesum Christum et hunc crucifixum sic mentibus
outstanding Jesus Christ and him crucified so into-minds
eorum ingerere, ut per ignominiam crucis liberationem
their to-thrust that through the-ignominy of-the-cross the-liberation
multorum exemplo gentilium prouenisse doceret. Sed
of-many by-the-example of-the-gentiles to-have-come-about he-might-teach but
et ista persuasit fieri non solere nisi in sanguine
also this he-persuaded to-happen not to-be-wont except in the-blood
iustorum et eorum qui populi gererent magistratum. Porro
of-the-just and of-those who of-the-people bore the-magistracy moreover
ad liberationem omnium, scilicet Iudeorum et gentium, nemo
for the-liberation of-all namely of-the-Jews and of-the-gentiles no-one
sufficiens potuit inueniri, nisi ille, cui in hereditatem datae
sufficient could to-be-found except he to-whom for inheritance given
sunt gentes, et praefinita est omnis terra possessio eius.
are the-nations and predetermined is all the-earth the-possession his
Hunc autem alium esse non posse quam Filium omnipotentis
this-one however other to-be not to-be-able than the-Son of-almighty
Dei asseruit, cum praeter Deum gentes et terras omnes nemo
God he-asserted since besides God the-nations and lands all no-one
subegerit. Dum ergo sic crucis ignominiam praedicaret,
has-subdued while therefore so of-the-cross the-ignominy he-preached
ut gentium paulatim euacuaretur stultitia, sensim ad Dei
that of-the-gentiles little-by-little might-be-emptied the-folly gradually to of-God
uerbum Deique sapientiam et ipsum etiam diuinae maiestatis
the-word and-of-God the-wisdom and the-very also of-divine majesty
solium, uerbum fidei et linguam praedicationis euexit et,
throne the-word of-faith and the-tongue of-preaching he-raised and

ne uirtus Euangelii sub carnis infirmitate uilesceret a
lest the-power of-the-Gospel under of-the-flesh the-weakness might-grow-cheap from
scandalo Iudeorum gentiumque stultitia, opera Crucifixi,
the-scandal of-the-Jews and-of-the-gentiles the-folly the-works of-the-Crucified
quae etiam famae testimonio roborabantur, exposuit; cum
which also of-fame by-the-testimony were-strengthened he-set-forth since
apud omnes constaret quod ea non posset facere nisi
among all it-was-agreed that them not could to-do except
Deus. Sed quia multa in utramque partem crebro fama
God but because many-things in either part often fame
mentitur, ipsam iuuabat famam, quod discipuli illius maiora
falsifies itself helped fame that the-disciples his greater-things
faciebant, dum ad umbram discipuli a quacumque infirmitate
did while at the-shadow of-a-disciple from whatever infirmity
sanabantur aegroti. Quid multa? Astutias Aristotilis, Crisippi
were-healed the-sick why many-words the-cunning of-Aristotle of-Chrysippus
acumina, omniumque philosophorum tendiculas resurgens
the-subtleties and-of-all philosophers the-snares rising
mortuus confutabat. Decios duces Romanorum se pro
the-dead-man refuted the-Decii leaders of-the-Romans themselves for
suis exercitibus deuouisse percelebre est. Iulius quoque Cesar:
their armies to-have-devoted very-famous it-is Julius also Caesar
Dux, inquit, qui non laborat ut militibus carus sit, militem
a-leader says-he who not labors that to-the-soldiers dear he-be the-soldier
nescit armare, nescit humanitatem ducis in exercitu
knows-not to-arm knows-not the-humanity of-the-leader in the-army
aduersus hostes esse. Idem numquam dixit militibus: Ite
against enemies to-be the-same never said to-the-soldiers go
huc; sed: Venite; dicebat enim quia participatus cum duce
hither but come he-said for that shared with the-leader
labor uidetur militibus minor. Praeterea uoluptas corporis
labor seems to-the-soldiers less moreover pleasure of-the-body

eodem auctore uitanda est; aiebat enim in bello corpora
with-the-same author to-be-avoided is he-said for in war the-bodies
hominum gladiis, in pace uoluptatibus uulnerari. Senserat
of-men by-swords in peace by-pleasures to-be-wounded had-felt
enim gentium triumphator uoluptatem nullo modo tam
for of-the-nations the-triumpher pleasure in-no way so
facile superari quam fuga, eo quod ipsum, qui gentes
easily to-be-overcome as by-flight on-that because him who the-nations
domuerat, Veneris nexibus innodauit mulier impudica.
had-subdued of-Venus with-the-bonds entangled a-woman unchaste

IV.IV–V · UNDER THE LAW OF JUSTICE; CHASTE AND NOT AVARICIOUS

Deuteronomy's law of the king binds even the greatest prince: he shall not multiply horses, nor lead the people back into Egypt, nor heap up gold and silver; a poet's verses teach that the world takes its pattern from the king. The prince shall not take many wives, as the patriarchs once lawfully did, nor be avaricious: the Caesar who beheaded the maker of unbreakable glass lest gold grow cheap did mankind no service, and Lycurgus and Pythagoras did better to remove the causes of strife from their states.

Cap. IV. Quod diuinae legis auctoritate constat principem
Chapter IV that of-the-divine law by-the-authority it-is-agreed the-prince
legi iustitiae esse subiectum.
to-the-law of-justice to-be subject
Sed quid ad emendicata gentium exempla decurro, quae
but why to begged of-the-gentiles examples do-I-run-down which
tamen plurima sunt, cum rectius quisque possit ad
nevertheless very-many are since more-rightly each can to
facienda legibus quam exemplis urgeri? At ne ipsum
doing by-laws than by-examples be-urged but lest the-very

principem usquequaque solutum legibus opineris, audi
prince in-every-respect released from-the-laws you-may-think hear
quam legem imponat principibus Rex magnus super omnem
what law imposes on-princes the-king great over all
terram terribilis et qui aufert spiritum principum: Cum,
the-earth terrible and who takes-away the-spirit of-princes when
inquit, ingressus fueris terram, quam Dominus Deus
he-says entered you-shall-have the-land which the-Lord God
dabit tibi, et possederis eam, habitauerisque in illa,
will-give to-you and shall-have-possessed it and-shall-have-dwelt in it
et dixeris: Constituam super me regem sicut habent
and shall-have-said I-shall-set over me a-king as have
omnes per circuitum nationes; eum constitues, quem
all round about nations him you-shall-set whom
Dominus Deus tuus elegerit de numero fratrum tuorum.
the-Lord God your shall-have-chosen from the-number of-brothers your
Non poteris alterius gentis hominem regem facere, qui
not you-will-be-able of-another nation a-man king to-make who
non sit frater tuus. Cumque fuerit constitutus, non
not is brother your and-when he-shall-have-been established not
multiplicabit sibi equos, nec reducet populum in
he-shall-multiply for-himself horses nor shall-be-lead-back the-people into
Egiptum, equitatus numero sulleuatus; praesertim cum
Egypt of-cavalry by-the-number raised-up especially since
Dominus praeceperit uobis ut nequaquam amplius per
the-Lord has-commanded you that by-no-means further by
eandem uiam reuertamini. Non habebit uxores plurimas
the-same way you-return not he-shall-have wives very-many
quae afficiant animam eius, neque argenti et auri immensa
who may-affect soul his nor of-silver and of-gold immense
pondera. Postquam autem sederit in solio regni
weights after however he-shall-have-sat on the-throne of-kingdom

sui, describet sibi Deuteronomium legis huius in
his he-shall-write-out for-himself the-Deuteronomy of-the-law this in
uolumine, accipiens exemplar a sacerdotibus Leuiticae
a-volume receiving the-copy from the-priests of-the-Levitical
tribus, et habebit secum, legetque illud omnibus diebus
tribe and he-shall-have it-with-him and-shall-read it all days
uitae suae, ut discat timere Dominum Deum suum et
of-life his that he-may-learn to-fear the-Lord God his and
custodire uerba et cerimonias eius, quae in lege praecepta
to-guard the-words and ceremonies his which in the-law commanded
sunt. Nec eleuetur cor eius in superbiam super fratres
are nor let-be-lifted-up heart his into pride over brothers
suos, neque declinet in partem dextram uel sinistram;
his nor let-him-turn-aside into the-part right or left
ut longo tempore regnet ipse et filius eius super Israel.
that for-a-long time may-reign he-himself and son his over Israel
Numquid quaeso nulla lege artatur quem lex ista constringit?
is-he-then I-ask by-no law restrained whom law this binds
Haec utique diuina est et impune solui non potest.
this certainly divine is and with-impunity to-be-loosed not can
Singula uerba eius, si sapiant, in auribus principum tonitrua
single words its if they-have-sense in the-ears of-princes thunders
sunt. Taceo de electione et forma eius, quae in principis
they-are I-pass-over about the-election and form his which in of-the-prince
creatione exigitur; uiuendi formulam, quae ei praescripta
the-creation is-required of-living the-formula which to-him prescribed
est, mecum paulisper attende. Cum, inquit, fuerit
is with-me a-little attend when he-says he-shall-have-been
constitutus, qui se totius populi fratrem religionis
established who himself of-the-whole people the-brother of-religion
cultu et affectu caritatis profiteatur, non multiplicabit
in-the-worship and in-the-affection of-charity may-profess not he-shall-multiply

sibi equos, quorum numerositate sit subditis onerosus.
for-himself horses whose by-the-number he-be to-the-subjects burdensome
Equos equidem multiplicare est plures quam ipsa necessitas
horses indeed to-multiply is more than the-very necessity
exigat, uanae gloriae causa uel erroris alterius, congregare.
may-require of-vain of-glory for-the-sake or of-error of-another to-gather
Multum enim et parum, si Peripateticorum principem
much for and little if of-the-Peripatetics the-prince
sequimur, legitimae quantitatis diminutionem in singulis
we-follow of-the-lawful quantity the-diminution in individual
rerum generibus significant uel excessum. Licebitne ergo
of-things kinds signify or the-excess will-it-be-lawful therefore
canes multiplicare uolucresue rapaces aut truces bestias aut
dogs to-multiply or-birds rapacious or savage beasts or
quaelibet portenta naturae, cui equorum, qui ad militiam
any portents of-nature to-whom of-horses which for warfare
necessarii sunt et usum totius uitae, ex legitima quantitate
necessary are and the-use of-the-whole life by lawful quantity
praefinitus est numerus? Nam de histrionibus et mimis,
predetermined is the-number for about actors and mimes
scurris et meretricibus, lenonibus et huiusmodi prodigiis
buffoons and harlots pimps and of-this-kind monsters
hominum, quae principem potius oportet exterminare quam
of-men which the-prince rather it-behooves to-exterminate than
fouere, non fuerat in lege mentio facienda; quae quidem
to-cherish not had-been in the-law mention to-be-made which indeed
omnes abominationes istas non modo a principis aula
all abominations these not only from of-the-prince the-court
excludit, sed eliminat a populo Dei. Equorum nomine
shuts-out but drives-out from the-people of-God of-horses by-the-name
totius familiae et impedimentorum omnium necessarius
of-the-whole of-the-household and of-baggage all the-necessary

intelligitur usus; cuius legitima quantitas est, quam ratio
is-understood use whose lawful quantity is what the-reason
necessitatis aut utilitatis exposcit, ita tamen ut utile et
of-necessity or of-utility demands so nevertheless that the-useful and
honestum coaequentur et ciuilitas conscribatur honestis.
the-honorable be-made-equal and civility be-written-in with-honorable-things
Philosophis enim iam pridem placuit perniciosiorem nullam
to-philosophers for now long-ago it-pleased more-pernicious none
esse opinionem illorum opinione qui utile separant ab
to-be opinion of-those than-the-opinion who the-useful separate from
honesto; et sententiam uerissimam et utilissimam esse,
the-honorable and the-sentence most-true and most-useful to-be
honestum et utile in se usquequaque conuerti. Plato,
the-honorable and the-useful into each-other in-every-respect to-be-turned Plato
ut ferunt historiae gentium, cum uidisset Dionisium Siciliae
as report the-histories of-the-gentiles when he-had-seen Dionysius of-Sicily
tirannum corporis sui septum custodibus: Quod tantum,
tyrant of-body his hedged by-guards what so-great
inquit, malum fecisti, ut a tam multis necesse habeas
he-said evil have-you-done that by so many necessity you-have
custodiri? Hoc utique principem non oportet, qui officiis
to-be-guarded this certainly the-prince not befits who by-services
ita sibi omnium uincit affectus, ut quisque subditus
so to-himself of-all wins the-affections that each subject
pro eo periculis imminentibus caput opponat, cum etiam
for him in-dangers impending his-head may-set-against since even
urgente natura se pro capite soleant membra exponere,
with-pressing nature themselves for the-head are-wont the-members to-expose
et pellem pro pelle et cuncta quae homo habet, ponat
and skin for skin and all-things which a-man has he-may-place
pro anima sua. Sequitur: Nec reducet populum in
for life his it-follows nor shall-he-lead-back the-people into

Egiptum, equitatus numero sulleuatus. Magna siquidem
Egypt of-cavalry by-the-number raised-up great indeed
diligentia praecauendum est omni qui in sullimitate
with-diligence to-be-guarded-against it-is by-every-one who in loftiness
constituitur, ne inferiores corrumpat exemplis et abusione
is-established lest the-inferiors he-corrupt by-examples and by-the-abuse
rerum et per superbiae aut luxuriae uiam ad confusionis
of-things and by of-pride or of-luxury the-way to of-confusion
tenebras reducat populum. Frequens enim est ut subditi
the-darkness lead-back the-people frequent for it-is that the-subjects
superiorum uitia imitentur, quia magistratui populus studet
of-superiors the-vices imitate because to-the-magistrate the-people strives
esse conformis, et unusquisque libenter appetit in quo
to-be conformed and each willingly seeks in which
alium cernit illustrem. Celebre est illud uersificatoris egregii,
another he-sees illustrious famous is that of-the-versifier outstanding
sensum et uerba magni Theodosii exprimentis:
the-sense and the-words of-the-great Theodosius expressing

In commune iubes si quid censesue tenendum,
In common you-order if anything or-you-judge to-be-held,
primus iussa subi; tunc obseruantior aequi
first the-orders undergo; then more-observant of-equity
fit populus, nec ferre negat, cum uiderit ipsum
becomes the-people, nor to-bear refuses, when it-has-seen the-very
auctorem parere sibi. Componitur orbis
author to-obey himself. Is-composed the-world

regis ad exemplum, nec sic inflectere sensus
of-the-king after the-example, nor so to-bend the-senses
humanos edicta ualent quam uita regentis.
human edicts avail as the-life of-the-ruler.
Mobile mutatur semper cum principe uulgus.
The-fickle is-changed always with the-prince crowd.

Verum singulorum facultates nequaquam omnium copiis
but of-individuals the-means by-no-means of-all to-the-resources
adaequantur. De loculis propriis quilibet sumit, at potestas
are-equaled from purse his-own anyone takes but power
de arca publica uel cimilio haurit; quae si forte defecerit,
from the-chest public or the-treasury draws which if perhaps shall-have-failed
ad singulorum recurritur facultates. Atqui priuatum quemque
to of-individuals one-has-recourse the-means but private each
suis necesse est esse contentum. Quae si fuerint
with-his-own necessary it-is to-be content which if they-shall-have-been
extenuata, qui nunc potentis appetebat fulgorem, paupertate
diminished he-who now of-the-powerful sought the-splendor by-poverty
sordidus confusionis suae tenebras erubescit. Inde etiam
sordid of-confusion his the-darkness blushes-at thence also
Lacedemoniorum decreto potestatibus in usu publicorum
of-the-Lacedaemonians by-the-decree for-the-powers in the-use of-public
bonorum parcitas indicta est, dum tamen hereditariis uti et
goods sparingness enjoined has-been while nevertheless hereditary-things to-use and
his quae pinguiori fortuna accedunt, communi iure liceat.
those which by-richer fortune accrue by-common right it-be-permitted

Cap. V. Quod principem castum esse oportet, et auaritiam
Chapter V that the-prince chaste to-be it-behooves and avarice
declinare.
to-shun

Adiecit lex: Non habebit uxores plurimas, quae afficiant
added the-law not he-shall-have wives very-many who may-affect
animam eius. Licitum quidem fuit quandoque in populo
soul his lawful indeed was sometimes among the-people
Dei ut, propagandae sobolis gratia et fidelem populum
of-God that for-propagating offspring for-the-sake and the-faithful people
dilatandi, plures quis sortiretur uxores. In exemplum
of-enlarging several anyone might-obtain wives as an-example
licentiae huius occurrunt patriarchae, cum Sara usa sit iure
of-the-license this occur the-patriarchs since Sarah used has the-right
suo, corpore scilicet Abrahae, in utero alieno, ancillae
her-own the-body namely of-Abraham in the-womb another's of-the-handmaid
ministerio de uiro suscipiens filium Ismaelem. Iacob quoque
by-the-ministry from husband receiving a-son Ishmael Jacob also
sororum sibi duplicato coniugio fecundas earundem ancillas
of-sisters for-himself with-doubled marriage the-fruitful of-the-same handmaids
adsciuit. Atqui reges perpetuae prohibitionis laqueus tenet et
took but kings of-perpetual prohibition the-noose holds and
a plurium uxorem amplexibus arcet; et, cum in aliis plures
from of-several of-wife the-embraces keeps and while in others several
unius esse licitum fuerit, in regibus perpetuo optinet ut
of-one to-be lawful shall-have-been in kings perpetually holds that
una unius sit. Numquid fornicari uel adulterari stuprumue
one of-one be is-it-then to-fornicate or to-commit-adultery or-debauchery
committere licet cum pluribus, cum nec etiam generis
to-commit permitted with several when not even of-the-race
multiplicandi causa aut procreandi heredis liceat
to-be-multiplied for-the-sake or of-procreating an-heir it-be-permitted

uxoribus admisceri? Quomodo stupra adulteria aut quaslibet
with-wives to-be-joined how debaucheries adulteries or any
fornicationes puniet potestas eisdem subiecta criminibus? Nec
fornications will-punish a-power to-the-same subject crimes nor
uxores Dauid quisquam obiciat, qui forte in hoc, sicut et in
the-wives of-David anyone may-object who perhaps in this as also in
multis aliis, speciali priuilegio gaudet; licet facile concesserim
many others by-special privilege rejoices though easily I-would-concede
quod et ipse in hac parte deliquerit. Sane eum affectus
that also he-himself in this part offended truly him affection
ille uxorius proditione et homicidio in adulterium impegit,
that uxorious with-betrayal and homicide into adultery drove
nec in illius excusatione laboro, qui prophetica conuentus
nor in his excuse do-I-labor who by-the-prophetic accosted
et conuictus parabola seipsum uirum mortis esse respondit.
and convicted by-a-parable himself a-man of-death to-be answered
Habes itaque regem cum regibus delinquentem; et utinam
you-have therefore a-king with kings offending and would-that
cum penitente peniteant et fateantur cum confitente culpam
with the-penitent they-may-repent and may-confess with the-confessing the-fault
et satisfacientes cum satisfaciente reuertantur ad uitam!
and satisfying with the-satisfying may-return to life
Ipsam quoque sapientiam Salomonis mulierum infatuauit
the-very also wisdom of-Solomon of-women infatuated
amor. Sequitur: Nec habebit argenti et auri immensa
love it-follows nor shall-he-have of-silver and of-gold immense
pondera. Eant nunc, et Domino prohibente argentum
weights let-them-go now and with-the-Lord forbidding silver
sibi et aurum thesaurizent, facientes ex calumpnia
for-themselves and gold let-them-hoard making from calumny
quaestum, de paupertatibus aliorum abundantiam quaerant,
profit from the-poverties of-others abundance let-them-seek

de rapinis diuitias, et singularem sibi beatitudinem
from plunders riches and singular for-themselves happiness
statuant in calamitate multorum. Sed copiam Salomonis
let-them-establish in the-calamity of-many but the-plenty of-Solomon
obicit aliquis. Esto, principem locupletem fieri non
objects someone be-it the-prince rich to-become not
prohibeo sed auarum. Nonne aurum et argentum Salomonis
I-forbid but avaricious did-not gold and silver of-Solomon
tempore uiluerunt? Non utique uiluissent, si eorum
at-the-time grow-cheap not certainly they-would-have-grown-cheap if of-them
immensa pondera et quae usum excederent, sibi rex
immense weights and which use exceeded for-himself the-king
cupidus congessisset. Potuerat ea in terram defodiens,
greedy had-heaped-up he-could-have them in the-earth burying
quo cariora fierent, humanis usibus subtraxisse. Apud
so-that dearer they-might-become from-human uses to-have-withdrawn in
Petronium Trimalchio refert fabrum fuisse, qui uitrea
Petronius Trimalchio relates a-smith to-have-been who glass
uasa faceret tenacitatis tantae ut non magis quam aurea
vessels made of-toughness so-great that not more than golden
uel argentea frangerentur. Cum ergo fialam huiusmodi
or silver-ones they-were-broken when therefore a-bowl of-this-kind
de uitro purissimo et solo (ut putabat) dignam Cesare
from glass most-pure and alone as he-thought worthy of-Caesar
fabricasset, cum munere suo Cesarem adiens, admissus est.
he-had-made with gift his Caesar approaching admitted he-was
Laudata est species muneris, commendata manus artificis,
praised was the-beauty of-the-gift commended the-hand of-the-craftsman
acceptata est deuotio donantis. Faber uero, ut admirationem
accepted was the-devotion of-the-giver the-smith however that the-admiration
intuentium uerteret in stuporem, et sibi plenius
of-the-onlookers he-might-turn into amazement and for-himself more-fully

gratiam conciliaret imperatoris, petitam de manu Cesaris
the-favor might-win of-the-emperor the-asked-for from the-hand of-Caesar
fialam recepit, eamque ualidius proiecit in pauimentum
bowl took-back and-it more-violently threw on the-pavement
tanto impetu ut nec solidissima et constantissima
with-so-great force that not-even the-most-solid and most-constant
eris materia maneret illesa. Cesar autem ad haec
of-bronze material would-remain unharmed Caesar however at these-things
non magis stupuit quam expauit. At ille de terra
not more was-amazed than was-terrified but he from the-ground
sustulit fialam, quae quidem non fracta erat sed collisa,
lifted the-bowl which indeed not broken was but dented
ac si eris substantia uitri speciem induisset. Deinde
as if of-bronze the-substance of-glass the-appearance had-put-on then
martiolum de sinu proferens uitium correxit aptissime, et
a-little-hammer from bosom bringing-forth the-fault he-corrected most-fitly and
tamquam collisum uas eneum crebris ictibus reparauit.
as-if a-dented vessel of-bronze with-frequent blows he-repaired
Quo facto se celum Iouis tenere arbitratus est, eo
with-which done himself the-heaven of-Jove to-hold thought he-has on-that
quod familiaritatem Cesaris et admirationem omnium se
because the-familiarity of-Caesar and the-admiration of-all himself
promeruisse credebat. Sed secus accidit. Quaesiuit enim
to-have-earned he-believed but otherwise it-happened asked for
Cesar an alius sciret hanc condituram uitreorum. Quod
Caesar whether another knew this tempering of-glass-things which
cum negaret, eum decollari praecepit imperator dicens
when he-denied him to-be-beheaded ordered the-emperor saying
quia, si hoc artificium innotesceret, aurum et argentum
that if this craft should-become-known gold and silver
uilescerent quasi lutum. An uera sit relatio et fidelis
would-grow-cheap like mud whether true be the-account and faithful

incertum est, et de facto Cesaris diuersi diuersa
uncertain it-is and about the-deed of-Caesar different-men different-things
sentiunt. Ego uero sapientiorum non praeiudicans intellectui
think I however of-the-wiser not prejudging the-understanding
deuotionem potentis artificis male remuneratam arbitror, et
the-devotion of-the-able craftsman badly rewarded think and
inutiliter humano generi prospectum, cum ars egregia
uselessly for-the-human race provided since an-art outstanding
deleta sit, ut fomes auaritiae, pabulum mortis, contentionum
destroyed was that the-tinder of-avarice the-fodder of-death of-contentions
praeliorumque causa pecunia pecuniaeque materia seruaretur
and-of-battles the-cause money and-of-money the-material might-be-kept
in pretio, quod sine diligentia hominis fuerat habitura, cum
in price which without the-diligence of-man it-had about-to-have since
sine se esse non possit quae rerum pretium est. Utique:
without itself to-be not it-can which of-things the-price is certainly

In pretio pretium nunc est; dat census honores,
In price price now is; gives wealth honors,
census amicitias; pauper ubique iacet.
wealth friendships; the-poor-man everywhere lies.

Longe utilius quidam omnem materiam iurgiorum et
far more-usefully some all the-material of-quarrels and
causam odii a suis rebus publicis exterminare studuerunt,
the-cause of-hatred from their things public to-exterminate strove
ut causa deficiente effectus malitiae euanesceret; quale est
that with-the-cause failing the-effect of-malice might-vanish such-as is
decretum Ligurgi apud Lacedemonios, et in antiqua Grecia,
the-decree of-Lycurgus among the-Lacedaemonians and in ancient Greece
quae nunc pars Italiae est, Samii doctrina Pitagorae, qui
which now part of-Italy is of-the-Samian the-teaching of-Pythagoras who

constitutionum suarum robore et uirtute traditur totam
of-constitutions his by-the-strength and virtue is-related the-whole
seruasse Italiam. Utinam aurum cum argento uilescat,
to-have-preserved Italy would-that gold with silver may-grow-cheap
dum sit sola uirtus in pretio et illa quorum usum
while be alone virtue in price and those-things whose use
optima dux uiuendi natura commendat. Pauper itaque non
the-best guide of-living nature commends the-poor-man therefore not
iacebit, nec diues solius pecuniae beneficio honorabitur,
will-lie nor the-rich-man of-alone of-money by-the-benefit will-be-honored
dum unusquisque sui ipsius dote erit in
while each of-himself of-his-very-self by-the-endowment will-be in
pretio uel uilescet. Porro quaedam a se, quaedam
price or will-grow-cheap moreover certain-things from themselves certain-things
ab aliorum opinione habent pretii dignitatem. Panis siquidem
from of-others opinion have of-price the-dignity bread indeed
aut uictualia, quae in alimentis aut indumentis necessariis
or victuals which in nourishments or clothes necessary
constant, dictante natura sunt ubique terrarum in pretio.
consist with-dictating nature are everywhere of-lands in price
Quae sensus oblectant naturaliter omnibus grata sunt.
the-things-which the-senses delight naturally to-all pleasing are
Quid multa? Quae naturae sunt, non modo eadem sed
why many-words the-things-which of-nature are not only the-same but
uigent apud omnes; quae opinionis arbitrium sequuntur,
flourish among all those-which of-opinion the-judgment follow
incerta sunt; et, sicut ad placitum sunt, ita et ad placitum
uncertain are and as at pleasure they-are so also at pleasure
euanescunt. Non fuerat ergo timendum imperatori ne
they-vanish not had-been therefore to-be-feared by-the-emperor lest
materia commerciorum deficeret, cum etiam adhuc apud
the-material of-commerce should-fail since even still among

illos uenalitium frequens sit, qui pecuniam non nouerunt.
those trade frequent is who money not have-known
Scio equidem tantae sapientiae fuisse Salomonem, ut
I-know indeed of-so-great wisdom to-have-been Solomon that
numquam timuerit ne aurum et argentum uilesceret
never he-feared lest gold and silver should-grow-cheap
posteris, quorum naturam uidebat esse famelicam et pro
for-posterity whose nature he-saw to-be famished and for
parte maxima nichil aliud quam pecuniam esurire. Unde
the-part greatest nothing else than money to-hunger whence
per inspiratam sapientiam hanc rubiginem rex contempsit
through inspired wisdom this rust the-king despised
egregius, ut ad contemptum pecuniae sui ipsius
outstanding that to the-contempt of-money of-himself of-his-very-self
exemplo posteros inuitaret. Praeterea esse regem expedit
by-example posterity he-might-invite moreover to-be the-king it-is-expedient
copiosum, ita tamen ut diuitias suas populi reputet. Non
rich so nevertheless that the-riches his of-the-people he-reckon not
habebit ergo diuitias quas nomine possidet alieno, nec
he-will-have therefore riches which in-the-name he-possesses another's nor
sibi priuata erunt bona fiscalia quae publica confitetur.
to-himself private will-be the-goods fiscal which public he-confesses
Nec mirum, cum nec ipse suus sit sed subditorum.
nor a-wonder since not he-himself his-own is but of-the-subjects

When he sits on his throne the king shall write out a copy of the law, so he must know the law and letters, or take counsel of the lettered; an unlettered king is like a crowned ass. Wisdom, born of use and memory, is the guide and leader of all that is done rightly, and John quotes the ancients' praise of her and their contempt for foolish men and idle works.

Cap. VI. Quod debet legem Dei habere prae mente et
Chapter VI that he-ought the-law of-God to-have before mind and
oculis semper, et peritus esse in litteris, et litteratorum
eyes always and skilled to-be in letters and of-the-lettered
agi consiliis.
to-be-led by-the-counsels

Postquam autem sederit in solio regni sui, describet
after however he-shall-have-sat on the-throne of-kingdom his he-shall-write-out
sibi Deuteronomium legis huius in uolumine. Ecce quia
for-himself the-Deuteronomy of-law this in a-volume behold that
princeps non debet esse iuris ignarus et, licet multis
the-prince not ought to-be of-law ignorant and although in-many
priuilegiis gaudeat, nec militiae praetextu legem Domini
privileges he-rejoice nor of-warfare under-the-pretext the-law of-the-Lord
permittitur ignorare. Describet ergo Deuteronomium
is-be-permitted to-be-ignorant-of he-shall-write-out therefore the-Deuteronomy
legis, id est, secundam legem, in uolumine cordis: ut
of-the-law that is the-second law in the-volume of-the-heart that
sit lex prima, quam littera ingerit; secunda, quam ex
there-be a-law first which the-letter brings-in a-second which from
eo misticus intellectus agnoscit. Prima quidem scribi
it the-mystical understanding recognizes the-first indeed to-be-written
potuit lapideis tabulis; sed secunda non imprimitur, nisi
could on-stone tablets but the-second not is-impressed except

in puriore intelligentia mentis. Et recte in uolumine
on a-purer understanding of-the-mind and rightly in a-volume
Deuteronomium scribitur, quia sic apud se sensum
the-Deuteronomy is-written because so with himself the-sense
legis princeps reuoluit, quod ab oculis eius littera non
of-the-law the-prince turns-over that from the-eyes his the-letter not
recedit. Et sic quidem insistit litterae ut nequaquam ab
withdraws and so indeed he-holds-to the-letter that by-no-means from
intellectus discordet puritate. Littera namque occidit,
of-the-understanding he-disagree the-purity the-letter for kills
spiritus uiuificat, et penes ipsum humani iuris et aequitatis
the-spirit quickens and with him of-human law and of-equity
media interpretatio necessaria et generalis extat. Accipiens,
the-middle interpretation necessary and general stands receiving
inquit, exemplar a sacerdotibus Leuiticae tribus. Recte
he-says the-copy from the-priests of-the-Levitical tribe rightly
quidem. Omnium legum inanis est censura, si non diuinae
indeed of-all laws empty is the-judgment if not of-the-divine
legis imaginem gerat; et inutilis est constitutio principis,
law the-image it-bear and useless is the-constitution of-the-prince
si non est ecclesiasticae disciplinae conformis. Quod et
if not it-is to-ecclesiastical discipline conformed which also
Christianissimum non latuit principem, qui legibus suis
the-most-Christian not escaped prince who to-laws his
indixit ne dedignentur sacros canones imitari. Et non modo
enjoined lest they-disdain the-sacred canons to-imitate and not only
sacerdotes exemplaria peti praecipit, sed ad Leuiticam
from-the-priests copies to-be-sought he-commands but to the-Levitical
tribum, mutuandi gratia, principem mittit. Sic enim legitimi
tribe of-borrowing for-the-sake the-prince he-sends so for the-lawful
sacerdotes audiendi sunt, ut reprobis et ascendentibus ex
priests to-be-heard are that to-the-reprobate and to-those-rising from

aduerso omnem uir iustus claudat auditum. Sed qui sunt
the-opposite all the-man just may-close hearing but who are
sacerdotes Leuiticae tribus? Illi utique quos sine auaritiae
the-priests of-the-Levitical tribe those certainly whom without of-avarice
stimulis, sine ambitionis impulsu, sine affectione carnis et
the-stings without of-ambition the-impulse without the-affection of-flesh and
sanguinis lex in Ecclesiam introduxit. Non autem lex
of-blood the-law into the-Church has-introduced not however the-law
litterae, quae mortificat, sed spiritus, quae in sanctitate
of-the-letter which mortifies but of-the-spirit which in holiness
mentis, munditia corporis, fidei sinceritate et operibus
of-mind in-cleanness of-body of-faith in-the-sincerity and in-works
caritatis uiuificat. Sicut enim umbratilis lex et gerens omnia
of-charity quickens as for the-shadowy law and bearing all-things
figuraliter sacerdotes in singularitate carnis et sanguinis
figuratively the-priests in the-singularity of-flesh and of-blood
praeelegit; sic, postquam cessantibus umbris ueritas patefacta
chose-beforehand so after with-ceasing the-shadows the-truth revealed
est et iustitia de celo prospexit, quos uitae commendat
was and justice from heaven has-looked-forth those-whom of-life commends
meritum et bonae opinionis odor et unitas fidelium
the-merit and of-good repute the-odor and the-unity of-the-faithful
aut praelatorum diligens prouidentia in opus ministerii
or of-the-prelates the-diligent foresight for the-work of-ministry
segregauit, Spiritus applicat ad Leuiticam tribum et legitimos
has-set-apart the-Spirit attaches to the-Levitical tribe and lawful
instituit sacerdotes. Adicitur: Et habebit secum, legetque
establishes priests is-added and he-shall-have with-himself and-shall-read
illud omnibus diebus uitae suae. Attende quanta debeat esse
it all days of-life his attend how-great ought to-be
diligentia principis in lege Domini custodienda, qui eam
the-diligence of-the-prince in the-law of-the-Lord to-be-guarded who it

semper habere legere praecipitur et reuoluere, sicut Rex
always to-have to-read is-commanded and to-turn-over as the-King
regum, factus ex muliere, factus sub lege, omnem impleuit
of-kings made of a-woman made under the-law all fulfilled
iustitiam legis, ei non necessitate sed uoluntate subiectus;
justice of-the-law to-it not by-necessity but by-will subject
quia in lege uoluntas eius, et in lege Domini meditatus
because in the-law the-will his and in the-law of-the-Lord meditated
est die ac nocte. Quod si ille in hac parte non creditur
he-has by-day and by-night but if he in this part not is-believed
imitandus qui non regum gloriam sed fidelium amplexus est
to-be-imitated who not of-kings the-glory but of-the-faithful embraced has
paupertatem et indutus forma seruili reclinatorium capiti
the-poverty and clothed in-the-form servile a-resting-place for-his-head
non quaesiuit in terris et interrogatus a iudice regnum
not sought on earth and questioned by the-judge kingdom
suum de hoc mundo non esse confessus est, proficiant uel
his of this world not to-be confessed he-has let-profit at-least
exempla regum illustrium quorum memoria in benedictione
the-examples of-kings illustrious whose memory in blessing
est. Procedant ergo de castris Israel Dauid, Ezechias et
is let-come-forth therefore from the-camp of-Israel David Hezekiah and
Iosias et ceteri qui in eo sibi regni gloriam
Josiah and the-others who in this for-themselves of-the-kingdom the-glory
constare credebant, si Dei quaerentes gloriam se et
to-stand believed if of-God seeking the-glory themselves and
subditos diuinae legis nexibus innodarent. Et ne illorum
the-subjects of-the-divine law with-the-bonds they-should-tie and lest their
remota uideantur exempla, et ex eo sequenda minus, quod
remote may-seem examples and from that to-be-followed less because
a lege eorum et ritu operum et religionis cultu
from the-law their and the-rite of-works and of-religion the-worship

et fidei professione aliquantisper uidemur abscedere (licet
and of-faith the-profession somewhat we-seem to-depart although
nobis et illis eadem fides sit, ita tamen ut, quod illi
for-us and for-them the-same faith be so nevertheless that what they
futurum expectabant, nos ex parte magna gaudeamus et
future awaited we in part great may-rejoice and
ueneremur impletum, abiectis tantum umbris figurarum
may-venerate fulfilled with-cast-aside only the-shadows of-figures
ex quo ueritas de terra orta est et in conspectu gentium
from which truth from the-earth arisen has and in the-sight of-the-gentiles
reuelata); ne, inquam, illorum quasi aliena aut prophana
revealed lest I-say their as-if alien or profane
contempnantur exempla, Constantinus noster, Theodosius,
be-despised examples Constantine our Theodosius
Iustinianus et Leo et alii Christianissimi principes principem
Justinian and Leo and other most-Christian princes a-prince
possunt instruere Christianum. In eo namque praecipuam
can instruct Christian in this for chief
operam dabant, ut sacratissimae leges, quae constringunt
effort they-gave that the-most-sacred laws which bind
omnium uitas, scirentur et tenerentur ab omnibus, nec
of-all the-lives be-known and be-held by all nor
illarum esset quisquam ignarus, nisi aut publica utilitate
of-them should-be anyone ignorant unless either by-public utility
erroris dispendium compensaret aut miseratione etatis
of-the-error the-loss he-should-compensate or by-pity of-age
aut sexus infirmitate legitimae acerbitatis euitet aculeos.
or of-sex by-the-weakness of-lawful severity he-avoid the-stings
Illorum itaque gesta uirtutum incitamenta sunt; uerba
their therefore deeds of-virtues incitements are the-words
quot sunt, tot institutiones morum. Denique uitam,
as-many-as are so-many instructions of-morals finally life

uitiis subiugatis et captiuatis, quasi arcum triumphalem
with-vices subjugated and captured as-if an-arch triumphal
consecratum posteritati magnificae uirtutis titulis erexerunt,
consecrated to-posterity of-magnificent virtue with-the-titles they-raised
fideli confessione praedicantes in omnibus quia non manus
with-faithful confession proclaiming in all-things that not hand
nostra excelsa sed Dominus fecit haec omnia. Et quidem
our lofty but the-Lord has-done these all-things and indeed
Constantinus Romana ecclesia fundata et dotata, ut
Constantine with-the-Roman church founded and endowed that
cetera eius taceantur egregia, benedictione perpetua insignis
the-other his be-passed-over outstanding by-blessing perpetual famous
est. Iustinianus et Leo qui fuerint ex eo claret, quod
is Justinian and Leo what they-were from this is-clear that
totum orbem sacratissimis legibus enucleatis quasi quoddam
the-whole world with-most-sacred laws clarified as-if a-certain
templum iustitiae sacrare studuerunt. Nam de Theodosio
temple of-justice to-consecrate they-strove for about Theodosius
quid dicam, quem isti uirtutis habuerunt exemplar, et
what shall-I-say whom these of-virtue had as-model and
Ecclesia Dei ob religionis et iustitiae uenerabilem
the-Church of-God on-account-of of-religion and of-justice the-venerable
notam et sacerdotibus patientissime tamen et humillime
mark and to-the-priests most-patiently nevertheless and most-humbly
indignantem non modo ut imperatorem uenerata est sed ut
being-indignant not only as emperor venerated has but as
antistitem? Qui leges tulerat, quam patienter tulit sententiam
a-bishop he-who laws had-enacted how patiently he-bore the-sentence
sacerdotis Mediolanensis! Et ne sententiam emolliti presbiteri
of-the-priest of-Milan and lest the-sentence of-a-softened presbyter
et principibus applaudentis fuisse teneram putes, a
and to-princes applauding to-have-been tender you-think from

regalium usu suspensus est princeps, exclusus ab ecclesia,
of-royal-things the-use suspended was the-prince shut-out from the-church
et penitentiam coactus est explere sollempnem. Sed quid
and penance compelled he-was to-fulfill solemn but what
eum tantae necessitati subiecerat? Voluntas utique subiecta
him to-so-great necessity had-subjected will certainly subject
iustitiae Dei et legi eius usquequaque obtemperans.
to-the-justice of-God and to-the-law his in-every-respect obeying
Et nisi quae metrica leuitate scribuntur duxeris
and unless the-things-which with-metrical levity are-written you-shall-think
habenda contemptui, ex his quibus filium instruit apud
to-be-held in-contempt from these with-which the-son he-instructs in
Claudium Claudianum quis ipse in sacrario morum
Claudius Claudian who he-himself in the-sanctuary of-morals
extiterit paucis agnosces. Ceterum cum praemissae legis
stood-out in-few-words you-will-recognize moreover when of-the-premised law
uerba reuoluo, singula michi uidentur onusta et quasi
the-words I-turn-over each to-me seem laden and as-if
spiritu intelligentiae fecundata menti occurrunt. Habebit
by-the-spirit of-understanding made-fruitful to-the-mind they-occur he-shall-have
ergo, inquit, secum legem, prouidens ne ad dampnationem
therefore he-says with-himself the-law providing lest to condemnation
suam, cum eam habere necesse sit, habeat contra se.
his when it to-have necessary be he-have-it against himself
Potentes etenim potenter tormenta patientur. Et adiecit:
the-powerful for powerfully torments will-suffer and he-added
Legetque illud. Legem siquidem habere in mantica parum
and-shall-read it the-law indeed to-have in a-bag little
prodest, nisi fideliter custodiatur in anima. Legenda est
profits unless faithfully it-be-guarded in the-soul to-be-read it-is
ergo omnibus diebus uitae suae. Ex quibus liquido constat,
therefore all days of-life his from which clearly it-is-agreed

quam necessaria sit principibus peritia litterarum, qui legem
how necessary be to-princes skill in-letters who the-law
Domini cotidie reuoluere lectione iubentur. Et forte quod
of-the-Lord daily to-turn-over by-reading are-ordered and perhaps that
sacerdotes legem cotidie legere iubeantur, non frequenter
the-priests the-law daily to-read be-ordered not frequently
inuenies. Princeps uero cotidie legit, et diebus uitae; quia
you-will-find the-prince however daily reads and on-the-days of-life because
qua die non legerit legem, ei non dies uitae
on-which day not he-shall-have-read the-law for-him not a-day of-life
sed mortis est. Hoc utique sine difficultate illiteratus
but of-death it-is this certainly without difficulty an-unlettered-man
non faciet. Unde et in litteris, quas regem Romanorum
not will-do whence also in the-letters which the-king of-the-Romans
ad Francorum regem transmisisse recolo, quibus hortabatur
to of-the-Franks the-king to-have-sent I-recall in-which he-exhorted
ut liberos suos liberalibus disciplinis institui procuraret,
that children his in-liberal disciplines to-be-instructed he-should-take-care
hoc inter cetera eleganter adiecit, quia rex illiteratus
this among other-things elegantly he-added that a-king unlettered
est quasi asinus coronatus. Si tamen ex dispensatione
is like an-ass crowned if nevertheless by dispensation
ob egregiae uirtutis meritum, principem contingat
on-account-of of-outstanding virtue the-merit the-prince it-happen
esse illiteratum, eundem agi litteratorum consiliis, ut
to-be unlettered the-same to-be-led of-the-lettered by-the-counsels that
ei res recte procedat, necesse est. Assistant ergo
for-him the-matter rightly may-proceed necessary it-is let-stand-by therefore
ei Nathan propheta et Sadoch sacerdos et fideles filii
him Nathan the-prophet and Zadok the-priest and faithful sons
prophetarum, qui eum a lege Domini diuertere non
of-the-prophets who him from the-law of-the-Lord to-turn-aside not

patiantur, et quam ipse oculis animo non ostendit,
may-allow and what he-himself by-the-eyes to-the-mind not shows
linguis suis introducant, quasi quodam aurium ostio,
with-tongues their may-introduce as-if by-a-certain of-the-ears door
litterati. Legat itaque mens principis in lingua sacerdotis,
the-lettered let-read therefore the-mind of-the-prince in the-tongue of-the-priest
et quicquid egregium uidet in moribus, quasi legem Domini
and whatever outstanding he-sees in morals as-if the-law of-the-Lord
ueneretur. Nam uita et lingua sacerdotum quasi quidam
let-him-venerate for the-life and tongue of-priests as-if a-certain
uitae liber est in facie populorum. Eo forte spectat quod
of-life book is in the-face of-peoples to-this perhaps looks that
exempla legis a sacerdotibus Leuiticae tribus iubetur
the-copies of-the-law from the-priests of-the-Levitical tribe is-ordered
assumi; quia praedicatione eorum debet potestas commissi
to-be-taken because by-the-preaching their ought the-power of-the-entrusted
magistratus gubernacula moderari. Nec expers omnino
magistracy the-helm to-govern nor without-share wholly
lectionis est qui, etsi ipse non legit, quae leguntur
of-reading is he-who although he-himself not reads the-things-which are-read
ab aliis fideliter audit. Qui uero neutrum facit, quomodo
by others faithfully hears he-who however neither does how
in contemptu praecepti quod praecipitur fideliter adimplebit?
in contempt of-the-precept which is-commanded faithfully will-be-fulfill
Concursus namque desiderabilium omnium sapientiae accessio
the-concourse for of-desirable-things all of-wisdom the-accession
est. Tholomeus ad cumulum beatitudinis nonne sibi aliquid
is Ptolemy at the-heap of-happiness did-not to-himself something
deesse credidit donec, accitis septuaginta interpretibus,
to-be-lacking believe until with-summoned seventy translators
licet gentilis esset, legem Domini Grecis communicauit?
though a-gentile he-was the-law of-the-Lord to-the-Greeks he-communicated

Nichil enim refert an interpretes in eadem cellula clausi
nothing for matters whether the-translators in the-same cell shut-in
contulerint an prophetauerint in diuersis, dum constet
compared or prophesied in different-ones while it-be-agreed
regem in ueritatis inquisitione sollicitum legem Domini in
the-king in of-truth the-search solicitous the-law of-the-Lord into
Greciam traïecisse. In Athicis Noctibus legisse me
Greece to-have-carried-across in the-Attic Nights to-have-read I
memini quod, cum Philippi Macedonis morum legantur
remember that when of-Philip of-Macedon of-the-morals are-read
insignia, inter cetera litteratorum studium, quasi belli
the-distinctions among other-things of-the-lettered the-study as-if of-war
negotia et uictoriarum triumphos, liberalitatem mensae,
the-affairs and of-victories the-triumphs the-liberality of-the-table
humanitatis officium, et quaecumque lepide comiterque dicta
of-humanity the-duty and whatever wittily and-courteously said
uel facta sunt, colorauit. Verum et hoc ipsum in quo se
or done were he-colored but even this very-thing in which himself
aliis excellentiorem nouerat, quasi bonorum hereditariorum
than-others more-excellent he-knew as-if of-goods hereditary
fundamentum, ad unicum quem sperabat regni et
the-foundation to the-only-one whom he-hoped of-the-kingdom and
felicitatis futurum heredem transmittere curauit. Ob
of-happiness future heir to-transmit took-care on-account-of
hanc causam epistola eius destinata Aristotili nuper nati
this cause the-letter his sent to-Aristotle newly born
Alexandri, ut sperabatur, magistro uisa est exscribenda. Est
of-Alexander as was-hoped to-the-master seemed it-has to-be-copied it-is
igitur concepta ad hanc ferme sententiam: Philippus Aristotili
therefore composed to this nearly sense Philip to-Aristotle
salutem dicit. Filium michi genitum scito, quo equidem
greeting says a-son to-me born know for-which indeed

Diis habeo gratiam, non proinde quia natus est quam pro
to-the-Gods I-have thanks not so-much because born he-is as for
eo quod eum nasci contigit temporibus uitae tuae. Spero
this that him to-be-born it-has-happened in-the-times of-life your I-hope
etenim fore ut educatus eruditusque a te dignus existat
for it-will-be that brought-up and-educated by you worthy he-may-prove
et nobis et rerum istarum susceptione. Romanos imperatores
both of-us and of-things these of-the-undertaking Roman emperors
aut duces, dum eorum respublica uiguit, illiteratos extitisse
or generals while their commonwealth flourished unlettered to-have-been
non memini. Et nescio quomodo contigit quod, ex
not I-remember and I-know-not how it-has-happened that from
quo in principibus uirtus languit litterarum, armatae quoque
which in princes the-virtue languished of-letters armed also
militiae infirmata est manus et ipsius principatus
of-warfare weakened has-been the-hand and of-the-principate itself
quasi praecisa radix. Nec mirum, cum sine sapientia nullus
as-if cut-off the-root nor a-wonder since without wisdom no
stare aut esse ualeat principatus. Socrates Apollinis oraculo
to-stand or to-be can principate Socrates of-Apollo by-the-oracle
sapientissimus iudicatus est et qui sine contradictione septem
wisest judged was and who without contradiction the-seven
illos qui dicti sunt sapientes incomparabiliter antecessit non
those who called were wise incomparably surpassed not
in opinione sapientiae sed uirtute, tunc demum respublicas
in the-opinion of-wisdom but in-virtue then at-last commonwealths
fore beatas asseruit, si eas philosophi regerent aut
to-be-about-to-be blessed he-asserted if them philosophers should-rule or
rectores earum studere sapientiae contigisset. Et (si
the-rulers of-them to-study wisdom it-should-have-happened and if
tibi Socratis uidetur contempnenda auctoritas): Per me,
to-you of-Socrates seems to-be-despised the-authority through me

inquit Sapientia, reges regnant, et conditores legum iusta
says Wisdom kings reign and the-founders of-laws just-things
decernunt; per me principes imperant, et potentes decernunt
decree through me princes command and the-powerful decree
iustitiam; ego diligentes me diligo, et qui mane
justice I those-loving me love and those-who in-the-morning
uigilant ad me, inuenient me; mecum sunt diuitiae et
watch for me will-find me with-me are riches and
gloria, opes superbae et iustitia; melior est fructus meus
glory wealth proud and justice better is fruit my
auro et lapide pretioso, genimina mea argento electo; in
than-gold and stone precious offspring my than-silver choice in
uiis iustitiae ambulo, in medio semitarum iudicii, ut
the-ways of-justice I-walk in the-midst of-the-paths of-judgment that
ditem diligentes me et thesauros illorum repleam. Item:
I-may-enrich those-loving me and the-treasures their I-may-fill again
Meum est consilium et aequitas, mea est prudentia, mea est
mine is counsel and equity mine is prudence mine is
fortitudo. Et alibi: Accipite disciplinam et non pecuniam,
strength and elsewhere receive discipline and not money
doctrinam magis quam aurum eligite. Melior est enim
teaching rather than gold choose better is for
sapientia cunctis opibus pretiosissimis, et omne desiderabile
wisdom than-all riches most-precious and every desirable-thing
ei non potest comparari. Cum gentiles nichil sine nutu
to-it not can to-be-compared since the-gentiles nothing without the-nod
numinum crederent faciendum, unum tamen quasi Deum
of-the-divinities believed to-be-done one nevertheless as-if God
deorum et omnium principem excolebant, scilicet Sapientiam,
of-gods and of-all the-prince they-worshiped namely Wisdom
ideo quod ipsa omnibus praeest. Unde et philosophi
therefore because she-herself over-all presides whence also the-philosophers

ueteres imaginem Sapientiae pro foribus omnium templorum
ancient the-image of-Wisdom before the-doors of-all temples
pingi et haec uerba scribi debere censuerunt:
to-be-painted and these words to-be-written ought judged

Usus me genuit, peperit Memoria;
Use me begot, bore-me Memory;
Sophiam me uocant Graii, uos Sapientiam.
Sophia me call the-Greeks, you Wisdom.

Et haec item: Ego odi homines stultos et ignaua opera
and these-things likewise I hate men foolish and idle works
et philosophicas sententias. Et quidem eleganter illi ista
and philosophical sentences and indeed elegantly they these-things
finxerunt, licet ueritatem ipsam plene non nouerint; ad
feigned although the-truth itself fully not they-knew to
eam tamen aliquatenus accedentes, dum Sapientiam omnium
it nevertheless somewhat approaching while Wisdom of-all-things
quae recte fiunt, ducem et principem arbitrantur, cum et
which rightly are-done the-guide and prince they-judge since also
ipsa ueraciter glorietur quod in omni gente et populo
she-herself truly may-glory that in every nation and people
a principio primatum tenuit superborum et sullimium
from the-beginning the-primacy she-held of-the-proud and of-the-lofty
colla propria uirtute calcans. Salomon quoque se eam
the-necks by-her-own virtue trampling Solomon also himself her
super salutem et omnia pulchra dilexisse fatetur, et ad
above health and all beautiful-things to-have-loved confesses and to
ipsum cum ea bona omnia accessisse.
himself with her goods all to-have-come

The king must read the law to learn to fear the Lord, as a disciple and not a master who bends the law to his own sense. Against the flatterers who say the prince is not bound by law, John holds him to the rule of doing as one would be done by; only the law's movable commands can be dispensed, keeping its intent, never the perpetual ones. He must be humble, not lifting his heart above his brothers, yet not so lowly as to invite contempt.

Cap. VII. Quod timorem Dei doceri debet, et humilis
Chapter VII that the-fear of-God to-be-taught he-ought and humble
esse, et sic seruare humilitatem, quod auctoritas principis non
to-be and so to-keep humility that the-authority of-the-prince not
minuatur; et quod praeceptorum alia mobilia, alia immobilia.
be-diminished and that of-precepts some movable others immovable
Sequitur: Ut discat timere Dominum Deum suum, et
it-follows that he-may-learn to-fear the-Lord God his and
custodire uerba eius quae in lege praecepta sunt. Causam
to-guard the-words his which in the-law commanded are the-cause
legitimae obseruationis lex ipsa subiungit: Ut discat,
of-lawful observance the-law itself subjoins that he-may-learn
inquit. Diligens namque lector legis discipulus est, non
it-says the-diligent for reader of-the-law a-disciple is not
magister; nec ad sensum suum captiuatam retorquet legem,
a-master nor to the-sense his-own captured twists the-law
sed menti eius et integritati sensus suos accommodat.
but to-the-mind its and to-integrity senses his he-accommodates
Sed discipulus iste quid discit? Utique timere Dominum
but disciple this what does-he-learn certainly to-fear the-Lord
Deum suum. Recte quidem, eo quod sapientia parit
God his rightly indeed on-that because wisdom begets
et firmat principatum; atqui initium sapientiae timor
and strengthens the-principate but the-beginning of-wisdom the-fear

Domini. Qui ergo timoris non initiatur gradu, frustra
of-the-Lord he-who therefore of-fear not is-initiated by-the-step in-vain
ad legitimi principatus culmen aspirat. Legitimi, inquam;
to of-the-lawful principate the-summit aspires lawful I-say
quia de quibusdam dum alleuantur deiectis et miserius
because about certain-ones while they-are-raised cast-down and more-wretchedly
deiciendis scriptum est: Isti regnauerunt, et non ex me;
to-be-cast-down written it-is these reigned and not from me
principes extiterunt, et ego ignoraui; et alibi: Tenentes
princes have-stood-forth and I knew-not and elsewhere holding
legem nescierunt sapientiam. Timeat ergo princeps Dominum
the-law they-knew-not wisdom let-fear therefore the-prince the-Lord
et se promta humilitate mentis et pia exhibitione
and himself with-ready humility of-mind and by-pious display
operis seruum profiteatur. Dominus etenim serui dominus
of-work a-servant let-him-profess the-Lord for of-the-servant the-lord
est. Seruit itaque Domino princeps, dum conseruis suis,
is serves therefore the-Lord the-prince while to-fellow-servants his
subditis scilicet sibi, fideliter seruit. Sed et Dominum
to-the-subjects namely to-himself faithfully he-serves but also the-Lord
Deum esse agnoscat, cui non plus timoris ex
God to-be let-him-acknowledge to-whom not more of-fear from
maiestate quam amoris ex pietate exhibendum est. Pater
majesty than of-love from piety to-be-shown is a-Father
etenim est et cui nulla creatura ipsius faciente merito
for he-is and to-whom no creature his with-making merit
negare potest dilectionis affectum. Si ego, inquit, dominus
to-deny can of-love the-affection if I he-says a-lord
sum, ubi est timor meus? si pater sum, ubi est amor meus?
am where is fear my if a-father I-am where is love my
Verba quoque legis custodienda sunt, quod ex primo
the-words also of-the-law to-be-guarded are which from the-first

timoris gradu, quadam quasi uirtutum scala, felici procedit
of-fear step by-a-certain as-if of-virtues ladder with-happy proceeds
ascensu. Dilectio, inquit, illius custodia legum est, quia
ascent love he-says of-her the-keeping of-laws is because
omnis sapientia timor Domini. Porro: Qui Deum timet faciet
all wisdom the-fear of-the-Lord moreover he-who God fears will-do
bona, et qui continens est iustitiae, apprehendet illam,
good-things and he-who self-controlled is of-justice will-grasp her
et obuiabit illi quasi mater honorificata. Sed quae uerba
and will-meet him as a-mother honored but which words
diligentia tanta custodiet? Utique quae praecepta sunt in
with-diligence so-great will-he-guard certainly those-which commanded are in
lege, ut apud principem iota uel apex legis non cadat in
the-law that with the-prince a-jot or tittle of-the-law not fall to
terram, quod non ille propriis uel manibus subiectorum
the-earth which not he with-his-own or with-the-hands of-the-subjects
excipiat. Sunt autem praecepta quaedam perpetuam habentia
may-catch there-are however precepts certain perpetual having
necessitatem, apud omnes gentes legitima et quae omnino
necessity among all nations lawful and which wholly
impune solui non possunt. Ante legem, sub lege, sub
with-impunity to-be-loosed not can before the-law under the-law under
gratia, omnes lex una constringit: Quod tibi non uis
grace all law one binds what to-yourself not you-wish
fieri, alii ne feceris; et: Quod tibi uis fieri
to-be-done to-another do-not do and what to-yourself you-wish to-be-done
faciendum, hoc facias alii. Procedant nunc dealbatores
to-be-done this do to-another let-come-forth now the-whitewashers
potentum, susurrent aut, si hoc parum est, publice
of-the-powerful let-them-whisper or if this little is publicly
praeconentur principem non esse legi subiectum, et quod
let-them-proclaim the-prince not to-be to-the-law subject and that

ei placet, non modo in iure secundum formam aequitatis
him pleases not only in law according-to the-form of-equity
condendo, sed qualitercumque, legis habere uigorem. Regem
by-establishing but in-whatever-way of-law to-have the-vigor the-king
quem legis nexibus subtrahunt, si uolunt et audent,
whom of-the-law from-the-bonds they-withdraw if they-wish and dare
exlegem faciant, ego, non modo his renitentibus sed
outlaw let-them-make I not only with-these resisting but
mundo reclamante, ipsos hac lege teneri confirmo.
with-the-world protesting them by-this law to-be-held confirm
In quo enim, inquit qui nec fallit nec fallitur, iudicio
in what for he-says who neither deceives nor is-deceived judgment
iudicaueritis, iudicabimini. Et certe iudicium grauissimum in
you-shall-have-judged you-will-be-judged and surely judgment most-grave on
his qui praesunt fiet, eo quod mensura bona conferta
those who preside will-be-made on-that because measure good pressed
coagitata et supereffluens refundetur in sinus eorum.
shaken and overflowing will-be-poured-back into the-bosoms their
Nec tamen dispensationem legis subtraho manibus
nor nevertheless the-dispensation of-the-law do-I-withdraw from-the-hands
potestatum, sed perpetuam praeceptionem aut prohibitionem
of-the-powers but perpetual precept or prohibition
habentia libito eorum nequaquam arbitror subponenda. In
having to-the-pleasure their by-no-means I-judge to-be-subjected in
his itaque dumtaxat quae mobilia sunt, dispensatio uerborum
these therefore only which movable are the-dispensation of-the-words
admittitur; ita tamen ut compensatione honestatis aut
is-admitted so nevertheless that by-compensation of-honor or
utilitatis mens legis integra conseruetur. Nec eleuetur,
of-utility the-mind of-the-law whole be-preserved nor let-be-lifted-up
inquit, cor eius in superbiam super fratres suos. Quod
he-says heart his into pride over brothers his what

praecipue necessarium est, saepius replicat, eo quod
especially necessary is more-often he-repeats on-that because
humilitas numquam satis uidetur commendata principibus,
humility never enough seems commended to-princes
et difficillimum est ut gradus honoris tumorem non pariat
and most-difficult it-is that the-step of-honor swelling not beget
in animo imprudentis. Superbis utique resistit Deus et
in the-mind of-the-imprudent to-the-proud certainly resists God and
humilibus dat gratiam. Prouide ergo rex orat ne ueniat
to-the-humble gives grace providently therefore the-king prays that-not come
ei pes superbiae, quia in eo ceciderunt qui operantur
to-him the-foot of-pride because in it have-fallen who work
iniquitatem, expulsi sunt nec potuerunt stare. Non itaque
iniquity cast-out they-are nor could-they to-stand not therefore
superbiat super fratres; sed, cum fratrum meminerit,
let-him-be-proud over brothers but as of-brothers he-may-remember
fraternum subiectis omnibus impendat affectum. Et quidem
brotherly to-the-subjects all let-him-bestow affection and indeed
prudenter humilitatem cum discretione et caritate indicit
prudently humility with discretion and charity he-enjoins
principibus, quia sine istis omnino subsistere non potest
on-princes because without these wholly to-subsist not can
principatus. Quisquis ergo gradum propriae celsitudinis
the-principate whoever therefore the-step of-his-own loftiness
amat, humilitatis culmen in moribus diligentissime teneat.
loves of-humility the-summit in morals most-diligently let-him-hold
Nam qui ab humilitatis operibus recedit, a dignitatis
for he-who from of-humility the-works withdraws from of-dignity
suae fastigio tumoris pondere cadit. Obtinet enim perpetuo
his the-pinnacle of-swelling by-the-weight falls holds for perpetually
quia qui se humiliat exaltabitur, et uice uersa qui
that he-who himself humbles will-be-exalted and in-turn reversed he-who

se exaltat deprimetur. Regem Romanorum nouissimum
himself exalts will-be-pressed-down the-king of-the-Romans last
Tarquinium fecit esse superbia, et ei ab humilitate
Tarquin made to-be pride and for-him from humility
magis necessarios substituit magistratus. Denique quem
more necessary substituted magistrates finally whom
superborum legisti regnare diutius? Eorum namque, qui
of-the-proud have-you-read to-reign longer of-those for who
per superbiam ceciderunt, historia copiosa est. Nec tamen
through pride have-fallen the-history copious is nor nevertheless
eatenus superbiam uitet, ut incidat in contemptum; quia
so-far pride let-him-avoid that he-fall into contempt because
sicut elatio, ita et abiectio declinanda est. Unde et in iure
as elation so also abjection to-be-shunned is whence also in law
Romano cautum est ut qui ius reddit, se quidem in
Roman provided it-is that he-who right renders himself indeed in
adeundo facilem praebeat, contempni tamen non patiatur;
approaching easy may-show to-be-despised nevertheless not may-allow
mandatis quoque adicitur, ne praesides prouinciarum
in-the-mandates also is-added that-not the-governors of-provinces
in ulteriorem familiaritatem prouinciales admittant, eo
into further familiarity the-provincials admit on-that
quod ex conuersatione aequali contemptio nascitur dignitatis.
because from intercourse equal contempt is-born of-dignity
Veneretur ergo in publico populi maiestatem et apud
let-him-venerate therefore in public of-the-people the-majesty and with
se priuatae conditionis statum pariter metiatur. Hoc
himself of-private condition the-state equally let-him-measure this
ipsum antiquis philosophorum documentis faciendum agnosce.
very-thing by-ancient of-philosophers teachings to-be-done recognize
Ad philosophum Taurum, Athenas uisendi cognoscendique
to the-philosopher Taurus to-Athens of-seeing and-of-knowing

eius gratia, uenerunt pariter Cretae prouinciae praeses et
of-him for-the-sake came together of-Crete of-the-province the-governor and
pater eius sed priuatus. Taurus uenientibus placide assurrexit,
father his but private Taurus to-those-coming calmly rose
reseditque post mutuam salutationem. Allata est mox una
and-sat-down-again after mutual greeting brought was soon one
sella, quae in promtu erat, et dum aliae promebantur apposita
chair which at hand was and while others were-brought-out placed
est. Inuitauit ergo Taurus patrem praesidis ut sederet.
was invited therefore Taurus the-father of-the-governor that he-should-sit
At ille: Sedeat hic potius qui populi Romani magistratus
but he let-sit this-one rather who of-the-people Roman magistrate
est. Absque praeiudicio tu, inquit Taurus, interea sede,
is without prejudice you he-says Taurus meanwhile sit
dum conspicimus quaerimusque quid conueniat, tene potius
while we-consider and-inquire what may-be-fitting you rather
sedere qui pater es, an filium qui gerit Romani populi
to-sit who father are or the-son who bears of-the-Roman people
magistratum? Cum pater assedisset, appositumque esset
the-magistracy when the-father had-sat-down and-placed had-been
aliud filio, super ea re Taurus his, qui conuenerant,
another for-the-son about that matter Taurus to-these who had-come-together
uerbum fecit, cum summa boni, aequi, honorum atque
a-speech made with the-highest of-good of-equity of-honors and
officiorum perpensatione. Eorum uerborum sententia haec
of-duties weighing of-those words the-sense this
fere fuit. In publicis locis atque muneribus patrum iura
nearly was in public places and offices of-fathers the-rights
cum filiorum, qui in magistratu aut potestatibus sunt collata,
with of-sons who in magistracy or powers are compared
interquiescere paulum et coniuere. Sed cum extra rem
to-rest-quietly a-little and to-wink but when outside the-thing

publicam in domestica re atque uita sedeatur, ambuletur,
public in domestic matter and life one-sits one-walks
in conuiuio quoque discumbatur familiari, tunc inter filium
at a-banquet also one-reclines familiar then between the-son
magistratum et patrem priuatum publicos honores cessare,
magistrate and the-father private public honors to-cease
naturales et genuinos exoriri. Hoc ergo, inquit Taurus, quod
natural and inborn to-arise this therefore said Taurus that
ad me uenistis, quod nunc loquimur, quod de officiis
to me you-have-come that now we-speak that about duties
dissertamus, priuata actio est. Itaque tu pater utere his
we-discourse a-private action is therefore you father use these
honoribus prius, quibus quoque domi uestrae te uti priorem
honors first which also at-home your you to-use first
decet. Haec ego magistratibus generaliter persuadenda
befits these-things I to-magistrates generally to-be-urged
arbitror, ut in splendore publicae dignitatis memores sint
think that in the-splendor of-public dignity mindful they-be
propriae conditionis, et sic attendant propriae conditionis
of-their-own condition and so attend-to of-their-own condition
statum, ut non deuenustent publicae dignitatis gradum; sic
the-state that not they-disgrace of-public dignity the-step so
etiam collati sibi honoris integritatem seruet, ut
also of-the-conferred on-himself honor the-integrity let-him-keep that
aliorum non minuat dignitatem; et sic priuata quisque
of-others not he-diminish the-dignity and so by-private each
polleat dignitate, ut non fiat iniuria publicae potestati.
be-strong dignity that not be-done injury to-public power

The prince loves his subjects as brothers but within the limits of moderation, correcting their faults as a physician would. Trajan answered friends who thought him too easy that he would be the emperor to private men that he would have wished an emperor to be to him. The prince must be slow to punish and quick to reward, since without justice and mercy no one should claim any office; Plutarch, having his slave flogged, showed he could punish without anger.

Cap. VIII. De moderatione iustitiae et clementiae
Chapter VIII about the-moderation of-justice and of-clemency
principis, quae debent in eo ad utilitatem rei publicae
of-the-prince which ought in him for the-utility of-the-thing public
contemperari.
to-be-tempered-together
Obtineat ergo in principe quod debet in omnibus obtinere:
let-it-hold therefore in the-prince what ought in all to-hold
Nemo quae sua sunt quaerat sed quae
no-one the-things-which his-own are let-him-seek but the-things-which
aliorum. Verumtamen ipsius affectionis modus, quo caritatis
of-others nevertheless of-that affection the-measure by-which of-charity
brachiis subiectos ut fratres amplexatur, moderationis
with-the-arms the-subjects as brothers he-embraces of-moderation
limitibus clauditur. Sic et enim fratres diligit, quod errores
by-the-limits is-enclosed so also for the-brothers he-loves that the-errors
eorum medicinaliter corrigit; sic in eis carnem agnoscit et
their medicinally he-corrects so in them flesh he-recognizes and
sanguinem, ut ea spiritus subiciat ditioni. Medicorum
blood that them of-the-spirit he-may-subject to-the-dominion of-physicians
utique consuetudo est ut morbos, quos fomentis et leuioribus
certainly the-custom is that the-diseases which by-poultices and by-lighter
medicinis curare nequeunt, grauioribus adhibitis igne puta
medicines to-cure they-cannot with-heavier applied with-fire say

uel ferro curent. Nec umquam utuntur grauibus, nisi cum
or with-iron they-cure nor ever do-they-use heavy-ones except when
leuium beneficio desiderata sanitas desperatur; sic et potestas
of-light-ones by-the-benefit the-desired health is-despaired-of so also power
cum inferiorum uitia mansueta manu curare non sufficit,
when of-inferiors the-vices with-gentle hand to-cure not suffices
penarum acrimoniam dolens recte uulneribus infundit,
of-punishments the-sharpness grieving rightly into-the-wounds pours
et pia crudelitate seuit in malos, dum bonorum
and with-pious cruelty rages against the-wicked while of-the-good
incolumitas procuratur. Sed quis sine dolore proprii corporis
the-safety is-procured but who without pain of-his-own body
membra ualuit amputare? Dolet ergo cum exigentibus
the-members has-been-able to-amputate he-grieves therefore when with-demanding
culpis uindictam exposcitur, eam tamen peragit inuita
faults vengeance is-demanded it nevertheless he-carries-out with-unwilling
dextra. Sinistram namque non habet princeps et in cruciatu
right-hand a-left for not has the-prince and in the-torture
membrorum corporis, cuius ipse caput est, legi tristis
of-the-members of-the-body of-which he-himself the-head is to-the-law sad
et gemens famulatur. Philippus, cum audisset Phiciam
and groaning he-ministers Philip when he-had-heard Phicias
quendam bonum pugnatorem alienatum animo sibi, quod
a-certain good fighter estranged in-mind from-him because
tres filias inops uix aleret, nec a rege adiuuaretur,
three daughters needy scarcely he-supported nor by the-king was-helped
monentibus amicis ut eum caueret: Quid, inquit
with-warning friends that him he-should-beware-of what said
Philippus, si haberem partem corporis egram, absciderem ne
Philip if I-had a-part of-the-body sick should-I-cut-it-off
potius quam curarem? Deinde familiariter secreto elicitum
rather than cure-it then familiarly in-secret drawn-out

Phiciam accepta difficultate necessitatum domesticarum
Phicias with-learned the-difficulty of-needs domestic
pecunia sufficienter instruxit ac meliorem fidelioremque
with-money sufficiently furnished and better and-more-faithful
habuit quam fuerit antequam crederetur offensus. Ut enim
had-him than he-had-been before he-was-believed offended as for
ait Lucius: Principem senem moribus esse oportet et qui
says Lucius the-prince old in-morals to-be it-behooves and who
moderatiora sequatur consilia, et uicem gerere medicorum qui
more-moderate may-follow counsels and the-part to-bear of-physicians who
morbos curant nunc ex inanitione in obpletis, nunc refectione
diseases cure now by emptying in the-overfull now by-refreshment
in uacuis, et dolorem sedant nunc cauterio, nunc fomentis.
in the-empty and pain soothe now by-cautery now by-poultices
Praeterea sit in uerbo affabilis, munificus in beneficiis,
moreover let-him-be in word affable munificent in benefits
et integrae auctoritatis seruet in moribus dignitatem.
and of-whole authority let-him-keep in morals the-dignity
Famam namque benignitatis conciliat sermo bonus et lingua
the-fame for of-kindness wins speech good and a-tongue
gratiosa. Amorem fidelissimum et constantissimum etiam a
gracious love most-faithful and most-constant even from
durioribus extorquent beneficia et, quem fecere, fouent et
the-harder extort benefits and what they-have-made they-cherish and
solidant. Et morum dignitati debetur reuerentia subditorum.
consolidate and of-morals to-the-dignity is-owed the-reverence of-the-subjects
Egregie quidem Traianus, gentilium optimus Augustorum,
excellently indeed Trajan of-the-pagan best of-Augusti
arguentibus eum amicis, quod in omnes nimium et ultra
with-reproving him friends that toward all too and beyond
quam imperatorem deceat communis esset, respondit: Se
what an-emperor befits common he-was answered himself

talem uelle imperatorem esse priuatis, quales imperatores
such to-wish an-emperor to-be to-private-men such-as emperors
sibi esse priuatus optasset. Unde et relatu Plinii
to-himself to-be as-private-man he-had-wished whence also by-the-report of-Pliny
Secundi ammonitus, qui tunc inter ceteros iudices persecutor
Secundus admonished who then among the-other judges as-persecutor
Ecclesiae destinatus erat, a nece martirum persecutionis
of-the-Church appointed had-been from the-slaughter of-martyrs of-persecution
gladium reuocans, edictum temperauit. Et forte cum fidelibus
the-sword recalling the-edict he-tempered and perhaps with the-faithful
egisset mitius, nisi decessorum suorum legibus et
he-would-have-dealt more-mildly unless of-predecessors his by-the-laws and
exemplis et prudentum (ut putabatur) consilio et auctoritate
examples and of-the-prudent as was-thought by-the-counsel and authority
iudicum ad delendam sectam hominum opinione publica
of-the-judges to destroying the-sect of-men in-opinion public
superstitiosam et uerae religionis inimicam inuitaretur.
superstitious and of-true religion hostile he-had-been-invited
Nec tamen usquequaque commendo iustitiam hominis qui
nor nevertheless in-every-respect do-I-commend the-justice of-the-man who
Christum ignorabat, sed culpam ipsius extenuo, qui aliorum
Christ knew-not but the-fault his I-lessen who of-others
excedebat impulsu et ad beneficium miserendumque propriae
went-beyond by-the-impulse and to benefit and-to-pitying of-his-own
pietatis agebatur instinctu, natura clemens in omnes,
piety was-driven by-the-instinct by-nature merciful toward all
austerus in paucos quibus parcere nefas esset; adeo ut
severe toward few whom to-spare wrong would-be so that
totius imperii sui curriculo unus dampnatus sit senatorum
of-the-whole empire his in-the-course one condemned was of-senators
nobiliumue urbis, licet inueniantur plurimi in ipsum
or-of-nobles of-the-city although be-found very-many against him

grauiter deliquisse. Hic autem a senatu dampnatus est,
gravely to-have-offended this-one however by the-senate condemned was
ignorante Traiano. Dicebat enim insanum esse qui, oculos
with-not-knowing Trajan he-said for mad to-be him-who eyes
si habeat lippientes, eos malit effodere quam curare.
if he-have bleared them would-rather to-dig-out than to-cure
Aiebat et ungues, si acriores fuerint, resecandos esse,
he-said also the-nails if sharper they-shall-have-been to-be-cut to-be
non auellendos. Si enim citharedus aliique fidicines multa
not to-be-torn-out if for the-lyre-player and-other string-players with-much
diligentia procurant, quomodo oberrantis cordae compescant
diligence take-care how of-the-straying string they-may-check
uitium, et eandem aliis unanimem reddant, faciantque
the-fault and the-same with-the-others in-accord they-may-render and-make
dulcissimam dissidentium consonantiam, cordis non ruptis
the-sweetest of-dissenting-ones harmony with-the-strings not broken
sed tensis proportionaliter uel remissis; quanta sollicitudine
but stretched proportionally or relaxed with-how-great solicitude
oportet principem moderari nunc rigore iustitiae, nunc
it-behooves the-prince to-moderate now by-the-rigor of-justice now
remissione clementiae, ut subditos faciat quasi unanimes
by-the-relaxation of-clemency that the-subjects he-may-make as-if of-one-mind
esse in domo et quasi discordantium in ministerio pacis
to-be in the-house and as-if of-discordant-ones in the-ministry of-peace
et caritatis operibus unam faciat perfectam et maximam
and of-charity by-works one he-may-make perfect and greatest
armoniam? Hoc autem certum est, quia tutius est cordas
harmony this however certain is that safer it-is the-strings
remitti intensius quam protendi. Remissarum namque
to-be-relaxed too-tight than to-be-stretched-out of-the-relaxed for
intensio artificis peritia conualescit et debitam soni
the-tightening of-the-craftsman by-the-skill recovers and the-due of-the-sound

reddit gratiam; sed quae semel rupta est, nullo artificio
renders grace but that-which once broken is by-no artifice
reparatur. Profecto, si sonus exigitur quem non habent,
is-repaired surely if a-sound is-demanded which not they-have
frustra tenduntur et saepe citius uenitur ad nullum quam
in-vain they-are-stretched and often sooner one-comes to none than
ad eum qui nimis exigitur. Ait ethicus:
to that which too-much is-demanded says the-ethicist

Est piger ad penas princeps, ad praemia uelox,
Is slow to punishments the-prince, to rewards swift,
quique dolet, quotiens cogitur esse ferox.
and-who grieves, as-often-as he-is-compelled to-be fierce.

Alterum namque iustitiae, alterum pietatis est, quae adeo
the-one for of-justice the-other of-piety is which so
principi necessariae sunt, ut quisquis sine illis non modo
to-the-prince necessary are that whoever without them not only
principatum sed quemlibet magistratum uendicat, frustra se
the-principate but any magistracy claims in-vain himself
ipsum irrideat, sed et aliorum in se prouocat risum
the-very mocks but also of-others against himself provokes laughter
contemptum et odium. Misericordia, inquit, et ueritas non
contempt and hatred mercy he-says and truth not
te deserant, circumda eas gutturi tuo et scribe eas in tabulis
you let-forsake put-around them on-throat your and write them on the-tablets
cordis tui, et inuenies gratiam et disciplinam bonam coram
of-heart your and you-will-find grace and discipline good before
Deo et hominibus. Gratia namque debetur misericordiae,
God and men grace for is-owed to-mercy
iustitiae disciplina. Utique gratia et amor subiectorum,
to-justice discipline certainly the-grace and love of-the-subjects

quam diuina producit gratia, optimum instrumentum est
which divine produces grace the-best instrument is
omnium gerendorum. Sed et amor sine disciplina non
of-all-things to-be-done but also love without discipline not
proficit, quia cessante iustitiae stimulo populus se in
profits because with-ceasing of-justice the-goad the-people itself into
illicita resoluit. Meditatur ergo iugiter sapientiam,
unlawful-things dissolves he-meditates therefore continually wisdom
et de ea sic iustitiam operatur, quod lex clementiae
and from it so justice he-works that the-law of-clemency
semper est in lingua eius; et sic clementiam temperat
always is on tongue his and so clemency he-tempers
rigore iustitiae, quod lingua eius iudicium loquitur.
with-the-rigor of-justice that the-tongue his judgment speaks
Officio namque eius iustitia in iudicium uertitur, ea
by-the-office for his justice into judgment is-turned with-that
quidem necessitate, ut uacare non liceat quin seipsum
indeed necessity that to-be-free not it-be-permitted but-that himself
sibi collato destituat honore. Honor etenim regis
to-himself of-the-conferred he-deprive honor the-honor for of-the-king
iudicium diligit et delinquentium culpas tranquilla mentis
judgment loves and of-the-offenders the-faults with-tranquil of-mind
moderatione compescit. De magistratuum moderatione librum
moderation checks about of-magistrates the-moderation a-book
fertur scripsisse Plutarcus, qui inscribitur Archigramaton,
is-said to-have-written Plutarch which is-entitled Archigrammaton
et magistratum suae urbis ad patientiam et iustitiae
and the-magistracy of-his city to patience and of-justice
cultum uerbis instituisse dicitur et exemplis. Hic
the-cultivation by-words to-have-instructed he-is-said and by-examples this-one
autem seruum habebat, hominem nequam et contumacem sed
however a-slave had a-man worthless and stubborn but

liberalibus disciplinis eruditum egregie et exercitatum satis
in-liberal disciplines educated excellently and practiced enough
in disputationibus philosophicis. Contigit ut ob nescio
in disputations philosophical it-happened that on-account-of I-know-not
quam noxam ei tunicam detrahi, caedique iuberet
what offense from-him the-tunic to-be-stripped and-to-be-beaten ordered
Plutarcus. Loro coeperat uerberari duriuscule, cum tamen
Plutarch with-a-strap he-had-begun to-be-beaten rather-hard when nevertheless
infitiaretur culpam, dicens se nichil egisse mali, nichil
he-denied the-fault saying himself nothing to-have-done of-evil nothing
sceleris admisisse, et obloquebatur se multis demeruisse
of-crime to-have-committed and he-protested himself by-many to-have-deserved
obsequiis ut uapularet. Postremo, cum non proficeret,
services that he-should-be-flogged finally when not he-succeeded
uociferari coepit et inter uapulandum iam non querimonias
to-cry-out he-began and in being-flogged now not complaints
et gemitus eiulatusque sed uerba seria et obiurgatoria
and groans and-wailings but words serious and reproachful
iaculabatur; nec ita se habere Plutarcum, ut philosophum
he-hurled nor so himself to-behave Plutarch as a-philosopher
deceret; irasci turpe esse, ei praesertim, qui de malo
befitted to-be-angry shameful to-be for-him especially who about the-evil
irae saepius dissertauerat librumque pulcherrimum scripserat
of-anger more-often had-discoursed and-a-book most-beautiful had-written
de patientia. Adiciebat esse probrosum, quod doctrinam
about patience he-added to-be disgraceful that the-teaching
suam moribus impugnabat, eo quod a mentis integritate
his by-morals he-attacked on-that because from of-mind the-integrity
prolapsus, effusus et prouolutus in iram, plurimis plagis
slipped poured-out and rolled-forth into anger with-very-many blows
mulctaret innoxium. Ad haec Plutarcus, lente quidem et
he-punished the-innocent to these-things Plutarch slowly indeed and

leniter et summa cum grauitate: Numquid quod uapulas
gently and highest with gravity surely-not because you-are-flogged
tibi irasci uideor? Estne ira mea, si a me debitum
to-you to-be-angry do-I-seem is anger my if from me what-is-due
recipis? Ex uultune meo an ex uoce an ex colore an etiam
you-receive from face-perhaps my or from voice or from color or even
ex uerbis ira me corruptum intelligis aut correptum?
from words by-anger me corrupted do-you-understand or seized
Michi quidem neque oculi opinor truces sunt neque os
to-me indeed neither the-eyes I-think fierce are nor the-mouth
turbidum, neque immaniter clamo, neque in spumam
troubled nor monstrously do-I-shout nor into foam
ruboremque feruesco, neque pudenda dico aut penitenda,
and-redness do-I-boil nor shameful-things do-I-say or to-be-repented
neque omnino trepido ira aut gestio. Haec omnia
nor at-all do-I-tremble with-anger or gesticulate these all-things
quippe, si nescis, signa irarum esse solent. Et simul
indeed if you-know-not signs of-angers to-be are-wont and at-the-same-time
ad eum qui caedebat conuersus: Interim, inquit, dum ego
to him who was-beating turned meanwhile he-says while I
atque hic disputamus, tu hoc age; et sine iracundia mea
and this-one dispute you this do and without anger my
retunde seruilem contumaciam, et iniquum penitere doceas
beat-back the-servile stubbornness and the-unjust-one to-repent teach
quam iurgare. Sic Plutarcus. In quo nonnichil eruditionis
rather-than to-quarrel so Plutarch in which something of-learning
relictum est omnibus qui in sullimitate sunt.
left is for-all who in loftiness are

To decline to the right is to press even virtue beyond its measure, to the left to slip into vice. The reward of keeping the law is a long reign for the king and his son. The Brahmans' letter to Alexander, Brutus who killed his sons, and Saul who spared Jonathan show that a kingdom endures through justice, and Aelius would not name his son Augustus, since rule is owed to merit.

Cap. IX. Quid sit declinare ad dexteram uel sinistram,
Chapter IX what may-be to-turn-aside to the-right or the-left
quod princeps prohibetur.
which the-prince is-forbidden
Sequitur: Neque declinet in partem dextram uel sinistram.
it-follows nor let-him-turn-aside into the-part right or left
Ad dextram declinare est uirtutibus ipsis uehementer
to the-right to-turn-aside is on-the-virtues themselves vehemently
insistere. Ad dextram declinare est in uirtutis operibus, quae
to-insist to the-right to-turn-aside is in of-virtue the-works which
in modo consistit, modum excedere. Omnis uero uehementia
in measure consists the-measure to-exceed all however vehemence
salutis inimica est, et excessus omnis in culpa; bonarumque
to-salvation hostile is and excess all in fault and-of-good
rerum consuetudo nimia pessima est. Unde ethnicus:
things custom excessive worst is whence the-heathen

Insani sapiens nomen feret, aequus iniqui,
Of-the-mad the-wise-man the-name will-bear, the-just of-the-unjust,
ultra quam satis est uirtutem si petat ipsam.
beyond what enough is virtue if he-seek itself.

Et philosophus: Caue quod est nimium; quia, si haec ipsa
and the-philosopher beware what is too-much because if this very
cautela modestiam deserit, eo ipso a tramite uirtutis incaute
caution moderation deserts that very from the-path of-virtue incautiously
recedit. Salomon quoque: Noli, inquit, esse nimis iustus.
it-withdraws Solomon also do-not he-says be too just
Quid ergo nimium prodest, si regina uirtutum iustitia in sui
what therefore too-much profits if the-queen of-virtues justice in her
nimietate obest? Alibi quoque: Nimia humilitas maxima pars
excess harms elsewhere also excessive humility the-greatest part
superbiae est. Ad sinistram declinare est per abrupta uitiorum
of-pride is to the-left to-turn-aside is through the-precipices of-vices
a uia uirtutum declinare uel deuiare. Item deflectitur ad
from the-way of-virtues to-turn-aside or to-stray likewise is-turned to
sinistram qui in subiectorum culpis nimis pronus est ad
the-left he-who in of-the-subjects the-faults too inclined is to
uindictam; et ad dexteram gressum torquet qui delinquentibus
vengeance and to the-right his-step twists he-who to-the-offenders
ex mansuetudine nimis indulget. Iter autem utrumque
from gentleness too-much indulges the-road however each
deuium est; sed quod ad sinistram uergit perniciosius est.
devious is but that-which to the-left inclines more-pernicious is

Cap. X. Quid utilitatis de cultu iustitiae principes consequantur.

Chapter X what of-utility from the-cultivation of-justice princes may-attain

Sed legitimae huius obseruantiae quaenam erit utilitas? Eam
but of-lawful this observance what will-be the-utility it
utique propheticus sermo protinus subdit. Ait enim: Ut
certainly the-prophetic speech at-once subjoins he-says for that
longo tempore regnet ipse, et filius eius super Israel.
for-a-long time may-reign he-himself and son his over Israel

Ecce quaenam tantae difficultatis futura sit merces, dum
behold what of-so-great difficulty future be the-reward while
regna paterna filiis longo tempore protelantur. De
the-kingdoms paternal to-the-sons for-a-long time are-prolonged from
uirtute namque parentum protenditur successio filiorum et
the-virtue for of-the-parents is-extended the-succession of-the-sons and
succedentium felicitas ex decedentium iniquitate praeciditur.
of-the-succeeding the-happiness by of-the-departing the-iniquity is-cut-off
Nam Spiritus sancti certum est testimonio quia iniusti
for of-the-Spirit Holy certain it-is by-the-testimony that the-unjust
disperibunt simul et reliquiae impiorum interibunt. Salus
will-perish together and the-remnants of-the-impious will-die the-salvation
autem iustorum a Domino est, qui protegit eos in
however of-the-just from the-Lord is who protects them in
tempore tribulationis. Sed cum eternitas totius temporis,
the-time of-tribulation but since the-eternity of-all time
quantacumque sit, per minutissima momenta deficiat, et in
however-great it-be through most-minute moments fails and in
eo toto non nisi admodum breue momentum subsistat, quid
it whole not except a-very brief moment subsists what
in eo poterit esse longum, cum ea omnia, si colligantur
in it will-be-able to-be long since they all if they-be-gathered
in unum, uerae eternitati collata nec puncti quidem locum
into one true to-eternity compared not of-a-point even the-place
obtineant, eo quod finitorum ad infinita omnino nulla est
hold on-that because of-finite-things to infinite-things wholly no is
comparatio? Certe centri ad periferiam uel circumferentiam,
comparison surely of-the-center to the-periphery or circumference
etsi exigua, aliqua tamen, ut pluribus placet, proportio
though small some nevertheless as to-most it-pleases the-proportion
est; eternitatis et temporis nulla. Quid ergo longum erit
is of-eternity and of-time none what therefore long will-be

in eo quod totum breue est? aut quae beatitudo temporis
in that which wholly brief is or what happiness of-time
animae uidebitur diuturna, si ea fidelis et perpetua anima
to-the-soul will-seem lasting if it faithful and perpetual the-soul
est quantolibet tempore emenso caritura? Sed ego in loco
is with-however-much time elapsed about-to-lack but I in place
isto, ut tamen sine praeiudicio sententiae sanioris dictum
this so-that nevertheless without prejudice of-opinion sounder the-saying
intelligatur, longi temporis regnum dici arbitror ipsius
be-understood of-long time the-reign to-be-called I-judge of-the-very
animae indeficientis etatem quam pro bene amministrato
soul unfailing the-age which for well administered
regno eternae beatitudinis gloria coronabit. Cum enim certum
kingdom of-eternal happiness the-glory will-crown since for certain
sit quod Deus remunerabit opera singulorum et omnium in
it-be that God will-reward the-works of-individuals and of-all in
misericordia uberi uel iustitia pleniori, quos lumine clariori
mercy abundant or justice fuller whom with-light brighter
respiciet quam illos qui omnes ad iustitiam exercent uel
he-will-regard than those who all to justice exercise or
secum traxerunt ad mortem? Sicut ergo potentes potenter
with-themselves have-dragged to death as therefore the-powerful powerfully
tormenta patientur, sic et iustitiae praemiis fruentur plenius,
torments will-suffer so also of-justice the-rewards they-will-enjoy more-fully
si recte exercuerint potentatum; et tantam in futuro prae
if rightly they-shall-have-exercised power and so-great in the-future above
subditis habebunt gloriam, quanta uirtute eos in magna
the-subjects they-will-have glory with-how-great virtue them in great
delinquendi licentia praecesserunt. Potuit, inquit, transgredi, et
of-offending license they-went-before he-could he-says transgress and
non est transgressus; facere mala, et non fecit; ideo stabilita
not has transgressed do evils and not he-did therefore established

sunt bona illius in Domino. Ad iustitiam namque principibus
are the-goods his in the-Lord to justice for for-princes
reputatur etiam cum temperant ab iniuriis; et facultas
it-is-reckoned even when they-refrain from injuries and the-faculty
delinquendi est eis materia meritorum. Declinare a malo
of-offending is for-them the-material of-merits to-turn-aside from evil
in eis magnum est, etiamsi magna bona non faciunt, dum
in them great is even-if great goods not they-do while
tamen subditos indulgentia malorum non perimant. Nonne
nevertheless the-subjects by-indulgence of-evils not they-destroy is-not
magnum est quod beatitudinis quam habere uidentur, eis, si
great it that of-the-happiness which to-have they-seem for-them if
recte egerint, promittitur continuatio? Impossibile dicunt
rightly they-shall-have-acted is-promised the-continuation impossible say
quidam et hic florere cum mundo et in eternum gaudere
some both here to-flourish with the-world and into eternity to-rejoice
cum Christo; et sententia quidem uera est, si inter mundi
with Christ and the-sentence indeed true is if among of-the-world
flores reputes lenocinia uitiorum. Atqui et reges florere
the-flowers you-reckon the-allurements of-vices but both kings to-flourish
possunt et mundialium florum dulcissimos et utilissimos in
can and of-worldly flowers the-sweetest and most-useful into
eternum carpere fructus. Quid autem beatius est quam si
eternity to-pluck fruits what however more-blessed is than if
de diuitiis ad diuitias, de deliciis ad delicias, de gloria ad
from riches to riches from delights to delights from glory to
gloriam principes transferantur, de temporalibus ad eterna?
glory princes be-transferred from temporal-things to eternal-things

Cap. XI. Quae sit alia merces principum.
Chapter XI what may-be the-other reward of-princes
Nec tamen quod litterae prima facies promittit excludo,
nor nevertheless what of-the-letter the-first face promises do-I-exclude
quae et longi temporis regnum promittit patribus et
which both of-long time the-reign promises to-the-fathers and
eiusdem successionem protendit ad filios qui, sicut temporalis
of-the-same the-succession extends to the-sons who as of-temporal
regni, ita erunt et eternae beatitudinis successores. Scio
kingdom so will-be also of-eternal happiness the-successors I-know
enim quia lex carnali populo loquebatur, qui cor adhuc
for that the-law to-a-carnal people spoke which a-heart still
habens lapideum, incircumcisus mente non carne, uitam ex
having of-stone uncircumcised in-mind not in-flesh life in
magna parte nesciebat eternam, magnifaciens si ei bona
great part knew-not eternal thinking-much if to-it the-goods
terrae darentur uel promitterentur in cibum. Carnaliter
of-the-earth were-given or were-promised for food carnally
itaque sapienti facta est promissio carnis, et ei promissa
therefore to-the-one-wise made was the-promise of-the-flesh and to-him promised
est diuturnitas temporis, qui nondum spem conceperat
was the-length of-time who not-yet the-hope had-conceived
eternae beatitudinis, et temporale in successionem filiorum
of-eternal happiness and temporal into the-succession of-sons
protenditur regnum illis qui nondum quaerebant eternum.
is-extended the-kingdom for-those who not-yet sought the-eternal
Patri ergo temporaliter succedit filius, si patris
to-the-father therefore temporally succeeds the-son if of-the-father
iustitiam imitatur. Aufer, inquit Salomon, impietatem de
the-justice he-imitates take-away says Solomon impiety from
uultu regis, et firmabitur iustitia thronus eius. Si enim
the-face of-the-king and will-be-made-firm by-justice the-throne his if for

a uultu, id est a uoluntate, recedit impietas, totius
from the-face that is from the-will withdraws impiety of-the-whole
regni opera uirga aequitatis et cultu iustitiae
kingdom the-works by-the-rod of-equity and by-the-cultivation of-justice
diriguntur. Unde illud: Rex qui sedet in solio iudicii
are-directed whence that the-king who sits on the-throne of-judgment
dissipat omne malum intuitu suo. Ecce quanto priuilegio
scatters all evil with-the-gaze his behold with-how-great privilege
gaudeant principes, quibus (ut de eterna beatitudine taceam)
rejoice princes for-whom that about eternal happiness I-be-silent
perpetuatur regni gloria etiam in carne et sanguine suo.
is-perpetuated of-the-kingdom the-glory even in flesh and blood their
Gloriatur Dominus se uirum inuenisse secundum cor suum
glories the-Lord himself a-man to-have-found according-to heart his
et, cum eum in regni apicem postmodum sullimasset,
and when him to of-the-kingdom the-summit afterward he-had-raised
succedentium sibi filiorum curriculo regnum ei perpetuum
of-succeeding to-him sons by-the-course the-kingdom for-him perpetual
pollicetur. De fructu uentris tui, inquit, ponam super sedem
he-promises from the-fruit of-belly your he-says I-shall-set upon seat
tuam; et: Si custodierint filii tui mandata mea quae iam
your and if shall-have-kept sons your commandments my which already
dedi, et testimonia mea quae per me uel uicarios meos
I-have-given and testimonies my which through me or vicars my
docebo illos, et ipsi et filii eorum sedebunt super sedem
I-shall-teach them both they and sons their shall-sit upon seat
tuam, et ponam in seculum seculi semen eius et thronum
your and I-shall-set for the-age of-the-age seed his and throne
eius sicut dies celi. Si autem dereliquerint filii eius legem
his as the-days of-heaven if however shall-have-forsaken sons his law
meam et in iudiciis meis non ambulauerint, si iustitias meas
my and in judgments my not shall-have-walked if justices my

prophanauerint et mandata mea non custodierint, uisitabo
they-shall-have-profaned and commandments my not shall-have-kept I-shall-visit
in uirga iniquitates eorum, ut translato regno de gente
with the-rod iniquities their that with-transferred the-kingdom from nation
in gentem et deletis his heredibus qui secundum carnem
to nation and with-destroyed these heirs who according-to the-flesh
esse uidentur in semine, transferatur successio ad illos qui
to-be seem in the-seed be-transferred the-succession to those who
fidei et iustitiae inueniuntur heredes. In eoque promissionis
of-faith and of-justice are-found the-heirs in and-this of-the-promise
subsistit ueritas, et rata permanent quae ex ore
subsists the-truth and ratified remain the-things-which from the-mouth
Altissimi processerunt, quod iustis regibus successione
of-the-Most-High have-proceeded that to-just kings by-succession
fidelium semen permanet in eternum. Hoc autem (ut ad
of-the-faithful the-seed remains for ever this however that at
praesens de Christo, qui factus ex semine Dauid secundum
present about Christ who made from the-seed of-David according-to
carnem rex regum est et dominus dominantium, nulla sit
the-flesh king of-kings is and lord of-lords no be
mentio) etiam secundum litteram perpetuo arbitror obtinere,
mention even according-to the-letter perpetually I-judge to-hold
ut succedant parentibus filii, si eos in mandatis Domini
that succeed to-the-parents the-sons if them in the-commandments of-the-Lord
fideliter fuerint imitati. Adeo quidem ut, si omnibus
faithfully they-shall-have imitated so-far indeed that if with-all-things
recte dispositis et in eo manentibus nulla uideatur esse
rightly disposed and in that remaining no seem to-be
sollicitudo uel officium praesidentis, constat his, qui semel
solicitude or office of-the-presiding-one it-is-agreed for-those who once
principem admiserunt, de semine illius successorem non
a-prince have-admitted from the-seed his a-successor not

defuturum, etsi non ob aliud uel ad conseruandam
about-to-be-lacking even-if not for another-thing or for preserving
sanguinis claritatem. Quod et historiarum liquet exemplis.
of-the-blood the-brightness which also of-histories is-clear by-the-examples
Fertur enim quod, cum magnus Alexander ultimum
it-is-related for that when the-great Alexander the-last
litus Occeani perlustraret, Bragmannorum insulam debellare
shore of-Ocean was-surveying of-the-Brahmans the-island to-subdue
parabat. Ad quem illi in his uerbis epistolam miserunt:
he-was-preparing to whom they in these words a-letter sent
Audiuimus, inuictissime rex, praelia tua et felicitatem
we-have-heard most-invincible king the-battles your and the-happiness
uictoriae ubique subsecutam. Sed quid erit homini satis,
of-victory everywhere following but what will-be for-a-man enough
cui totus non sufficit orbis? Diuitias non habemus,
to-whom the-whole not suffices world riches not we-have
quarum cupiditate nos debeas expugnare; omnium bona
which by-desire-for us you-ought to-attack of-all the-goods
omnibus communia sunt. Esca est nobis pro diuitiis, pro
to-all common are food is to-us for riches for
cultibus et auro uilis et rara uestis. Feminae autem nostrae
adornments and gold cheap and thin clothing the-women however our
non ornantur ut placeant; quem quidem ornamentorum
not are-adorned that they-may-please which indeed of-ornaments
cultum potius oneri deputant quam decori. Etenim
the-adornment rather to-burden they-assign than to-beauty for
nesciunt in augenda pulchritudine plus affectare quam
they-know-not in increasing beauty more to-affect than
quod natae sunt. Antra nobis duplicem usum praestant,
what born they-are caves to-us a-double use supply
tegumentum in uita, in morte sepulturam. Regem habemus
a-covering in life in death a-tomb a-king we-have

non pro iustitia sed pro nobilitate conseruanda. Quem
not for justice but for nobility to-be-preserved what
enim locum haberet uindicta, ubi nulla fit iniustitia?
for place would-have vengeance where no is-done injustice
His uerbis motus Alexander nullam ratus uictoriam,
by-these words moved Alexander no thinking victory
si eorum pacem perpetuam turbaret, in quiete sua
if their peace perpetual he-should-disturb in quiet their
dimisit. Et forte, si eos bello fuisset aggressus, minime
dismissed-them and perhaps if them in-war he-had attacked by-no-means
praeualuisset aduersus innocentes, eo quod innocentia
would-he-have-prevailed against the-innocent on-that because innocence
non facile superatur et ueritas suis uiribus constans de
not easily is-overcome and truth by-its-own strength constant over
malitia quantumuis armata triumphat. Sed, quia nichil est
malice however-much armed triumphs but because nothing there-is
quod magis desiderent homines quam ut in bonis suis
which more may-desire men than that in goods their
habeant filios successores, ut qui propriam ex conditione
they-have sons as-successors that who their-own from the-condition
praeuident mortem, in propagine carnis suae perpetuent
foresee death in the-offspring of-flesh their they-may-perpetuate
uitam, hoc principibus est promissum, unde maxime possunt
life this to-princes is promised whence most they-can
ad cultum iustitiae inuitari. Contingit enim eos, qui
to the-cultivation of-justice to-be-invited it-happens for those who
de se ipsis securi sunt, de statu filiorum
about themselves their-very-selves secure are about the-state of-their-sons
iugiter esse sollicitos. In eoque minimum caritatis ordo
continually to-be solicitous in and-this least of-charity the-order
seruatur, quod amorem, qui patriae parentibus praecipue
is-kept that the-love which to-the-fatherland to-the-parents especially

debebatur, pater transfundit in filios, dum filialis affectus
was-owed the-father pours-over into the-sons while filial affection
paterni pectoris cellam solus exhaurit. Condigna quoque
of-the-paternal breast the-chamber alone exhausts with-fitting also
uice respondent parentibus filii, eundem suis impertientes
return respond to-the-parents the-sons the-same to-theirs imparting
affectum, quo a parentibus accepti sunt; licet alium
affection with-which by the-parents received they-were although another
ordinem exigat caritas ordinata, quem poetarum doctissimus
order demand charity ordered which of-poets the-most-learned
prudenter expressit. Senem namque Anchisem euersa
prudently expressed old for Anchises with-overthrown
Troia in humeris pii filii collocauit, parentis Eneae
Troy on the-shoulders of-the-pious son he-placed of-the-parent Aeneas
dexteram dedit Aschanio, et marito coniunx Creusa
the-right-hand he-gave to-Ascanius and to-the-husband the-wife Creusa
cohesit, antecedentium pro muliebri infirmitate legens uestigia.
clung of-those-going-before for womanly weakness following the-footsteps
Compatriotis omnibus ducem dedit, uirum armis et
to-the-fellow-countrymen all a-leader he-gave a-man in-arms and
pietate praesignem. Alias enim dux esset inutilis, cum
in-piety distinguished otherwise for the-leader would-be useless since
sine uiribus regna adquiri non ualeant aut sine iustitia
without strength kingdoms to-be-acquired not can or without justice
retineri. Nunc uero omnium unica sollicitudo est, liberos,
to-be-retained now however of-all the-only solicitude is the-children
qualescumque sint, diuitiis et honoribus potius quam
whatever-sort they-be with-riches and with-honors rather than
uirtutibus insignire. Negligitur etenim quod onus rei
with-virtues to-distinguish is-neglected for what burden on-the-thing
publicae imponatur. Expulso Superbo Tarquinio, qui regnauit
public is-imposed with-expelled the-Proud Tarquin who reigned

in urbe nouissimus, cum Brutus primus consul liberos suos
in the-city last when Brutus first consul the-children his
de reuocandis in urbem regibus agere cognouisset, eos
about to-be-recalled into the-city the-kings to-act had-learned them
protraxit in forum et in media contione uirgis caesos
he-dragged into the-forum and in the-middle-of the-assembly with-rods beaten
tandem securi percuti iussit, ut plane publicus parens in
at-last with-the-axe to-be-struck ordered so-that plainly the-public parent in
locum liberorum uideretur populum adoptasse. Ego quidem,
the-place of-his-children he-might-seem the-people to-have-adopted I indeed
etsi parricidium perhorrescam, consulis non possum non
although the-parricide I-shudder-at of-the-consul not I-can not
approbare fidem, qui maluit salutem liberorum suorum
to-approve the-faith who preferred the-safety of-children his
periclitari quam populi. Rectene fecerit, iudicent sapientes.
to-be-imperiled than of-the-people whether-rightly he-did let-judge the-wise
Ego enim campum istum oratoribus late patere cognoui, et
I for field this to-orators widely to-lie-open have-known and
in eo declamatores in ancipiti materia saepius desudasse, dum
in it declaimers on doubtful material more-often to-have-sweated while
in absolutione parricidii fides laborat et parricidalis impietas
in the-acquittal of-parricide faith labors and the-parricidal impiety
meritum fidei conatur extinguere. Quod si me ad sententiam
the-merit of-faith tries to-extinguish but if me to a-sentence
urges, respondeo quod in causa Smirnensi Ariopagitas
you-urge I-answer that in the-case of-Smyrna the-Areopagites
Gneio Dolobellae inuenio respondisse. Ad quem, prouinciam
to-Gnaeus Dolabella I-find to-have-answered to whom the-province
Asiam proconsulari imperio obtinentem, mulier Smirnensis
Asia with-proconsular command holding a-woman of-Smyrna
adducta est, confitens se maritum et filium datis clam
brought was confessing herself the-husband and son with-given secretly

uenenis occidisse, eo quod illi filium eius ex altero
poisons to-have-killed on-that because they son her by another
matrimonio optimum et innocentissimum iuuenem exceptum
marriage an-excellent and most-innocent youth taken-off
insidiis nequiter occidissent, sibi licitum esse asserens ex
by-ambushes wickedly had-killed for-herself lawful to-be asserting by
indulgentia legum et ius ignorare et suam et suorum
the-indulgence of-the-laws both the-law to-be-ignorant-of and her-own and of-hers
et totius rei publicae suae tam atrocem iniuriam uendicare.
and of-the-whole thing public her so atrocious injury to-avenge
Ius extra causam erat, cum de facto constaret et de
the-law outside the-case was since about the-fact it-was-agreed and about
iure quaereretur. Cum ergo Dolobella rem in consilium
the-law it-was-asked when therefore Dolabella the-matter into council
deduxisset, non fuit qui in causa (ut putabatur) ancipiti
had-brought not there-was who in the-case as was-thought doubtful
manifestum ueneficium et parricidium auderet absoluere,
a-manifest poisoning and parricide would-dare to-acquit
uel uindictam, quae in impios et parricidas processerat,
or the-vengeance which against impious and parricides had-proceeded
condempnare. Rem itaque ad Ariopagitas Atheniensium,
to-condemn the-matter therefore to the-Areopagites of-the-Athenians
tamquam ad iudices grauiores exercitatioresque, reiecit. At illi
as to judges more-grave and-more-practiced he-referred but they
causa cognita actores et ream mulierem centesimo
with-the-case known the-plaintiffs and the-accused woman in-the-hundredth
anno adesse iusserunt. Sic autem neque ueneficium, quod
year to-be-present ordered so however neither the-poisoning which
de lege non licuit, absolutum est, neque nocens punita
by law not was-permitted acquitted was nor guilty punished
mulier, cui ex sententia multorum uenia poterat indulgeri.
the-woman to-whom by the-sentence of-many pardon could to-be-granted

Hoc ita fuisse nonus liber Memorabilium dictorum uel
this so to-have-been the-ninth book of-the-Memorable sayings or
factorum Valerii Maximi docet. Ceterum et Brutum et
deeds of-Valerius Maximus teaches moreover both Brutus and
mulierem deliquisse consentiam facile, eo quod
the-woman to-have-offended I-would-agree easily on-that because

excesserit medicina modum, nimiumque secuta est,
exceeded the-medicine the-measure, and-too-much followed has,
qua morbi duxere, manum
where the-diseases led, the-hand

et, licet magna fuerint crimina, praestantius fuerat
and although great were the-crimes more-excellent would-have-been
eadem sine punientis crimine uendicari. Unde et infelicitatis
the-same without of-the-punisher crime to-be-avenged whence also of-unhappiness
testimonium Bruto perhibet etiam poeta laudator; ait
the-testimony to-Brutus bears even the-poet the-praiser he-says
enim in sexto Virgilius:
for in the-sixth Virgil

Natosque pater noua bella mouentes
And-the-sons the-father new wars stirring
ad penam pulchra pro libertate uocabit
to punishment fair for freedom will-call
infelix, utcumque ferent ea facta minores.
unhappy, however will-bear these deeds posterity.

At infortunium parricidii sic uersu sequenti excusat ut
but the-misfortune of-the-parricide so in-verse the-following he-excuses that
inanis gloriae arguat uanitatem, dicens:
of-empty glory he-may-convict the-vanity saying

Vincet amor patriae laudumque immensa cupido.
Will-conquer love of-the-fatherland and-of-praises immense desire.

Sed, ne quis amodo Brutum imitetur, populum liberis
but lest anyone henceforth Brutus imitate the-people to-the-children
praeferens, frustra sollicitaberis, cum uel uitia liberorum
preferring in-vain you-will-be-anxious since even the-vices of-children
saluti rei publicae praeferantur, licet certum sit quod
to-the-safety of-the-thing public are-preferred although certain it-be that
salutem populi liberis omnibus oporteat anteferri. In libro
the-safety of-the-people to-children all it-behooves to-be-preferred in the-book
Regnorum arguitur Saul quod cum, uoto facto de diurno
of-Kings is-blamed Saul that when with-a-vow made about a-daylong
ieiunio sub discrimine illius qui ante noctem contra uotum
fast under the-peril of-him who before night against the-vow
sumeret cibum, Ionathas filius eius mel quod sceptro, id
should-take food Jonathan son his honey which with-the-scepter that
est, hasta tetigerat, praegustasset, paterno motus affectu
is with-the-spear he-had-touched had-tasted by-paternal moved affection
contra religionis uotum pepercit filio; cuius praeuaricatione
against of-religion the-vow he-spared the-son whose by-the-transgression
populus Israel ea die uisus est corruisse. Heli quoque,
the-people of-Israel on-that day seemed has to-have-fallen Eli also
licet sanctus in se fuisse legatur, quia filiorum pepercit
though holy in himself to-have-been he-be-read because of-his-sons he-spared
uitiis, auersa sella fractis ceruicibus corruens expirauit.
the-vices with-overturned seat with-broken neck falling expired

Ut de ceteris taceam, quantum quaeso publicam hominum
that about the-others I-may-be-silent how-much I-ask the-public of-men
dilexit et quaesiuit salutem qui proprio Filio non pepercit,
he-loved and sought the-safety who his-own Son not spared
sed pro nobis tradidit illum, ut quae merueramus uincla
but for us delivered him that what we-had-deserved bonds
flagella crucem sustineret immunis et innocens morte
scourges the-cross he-should-sustain free and innocent by-death
turpissima condempnatus? Regum scrutare historiam, ad hoc
most-shameful condemned of-Kings examine the-history for this
petitum regem a Deo inuenies, ut praecederet faciem
sought a-king from God you-will-find that he-should-go-before the-face
populi et praeliaretur bella eorum et ad similitudinem
of-the-people and should-fight the-wars their and in the-likeness
gentium totius populi onera sustineret. Qui tamen
of-the-nations of-the-whole people the-burdens should-sustain who nevertheless
non fuerat necessarius, nisi et Israel praeuaricatus esset in
not had-been necessary unless also Israel transgressed had in
similitudinem gentium, ut Deo rege sibi non uideretur
the-likeness of-the-nations that with-God as-king to-itself not should-seem
esse contentus. Si enim per se iustitiam coluisset, si
to-be content if for by itself justice it-had-cultivated if
in mandatis Domini fideliter ambulasset, pro nichilo
in the-commandments of-the-Lord faithfully it-had-walked for nothing
humiliaret Deus hostes eorum et super tribulantes eos
would-humble God the-enemies their and upon those-afflicting them
mitteret manum suam ut solito Dei auxilio unus
would-send hand his that by-the-accustomed of-God help one
persequeretur mille et duo fugarent decem milia.
should-pursue a-thousand and two should-put-to-flight ten thousand

Hospitem meum Placentinum dixisse recolo, uirum utique
host my of-Piacenza to-have-said I-recall a-man certainly
sanguine generosum, habentem prudentiam mundi huius in
in-blood noble having the-prudence of-world this in
timore Domini, hoc in ciuitatibus Italiae usu frequenti
the-fear of-the-Lord this in the-cities of-Italy by-use frequent
celeberrimum esse quod, dum pacem diligunt et iustitiam
most-celebrated to-be that while peace they-love and justice
colunt et periuriis abstinent, tantae libertatis et pacis
cultivate and from-perjuries abstain of-so-great freedom and of-peace
gaudio perfruuntur, quod nichil est omnino quod uel in
the-joy they-enjoy that nothing there-is at-all which even in
minimo quietem eorum concutiat. Cum uero prolabuntur ad
the-least the-quiet their may-shake when however they-slip into
fraudes et per uarias iniustitiae semitas scinduntur in
frauds and through various of-injustice paths they-are-split within
semet ipsis, statim uel fastum Romanum uel furorem
themselves their-very-selves at-once either the-pride Roman or the-fury
Teutonicum aliudue flagellum inducit Dominus super eos, et
Teutonic or-another scourge brings the-Lord upon them and
permanet manus eius extenta, donec ipsi ab iniquitate per
remains hand his stretched-out until they from iniquity through
penitentiam reuertantur; quo solo remedio apud illos omnis
penance return by-which only remedy among them every
cessat tempestas. Adiciebat etiam quod merita populi omnem
ceases storm he-added also that the-merits of-the-people every
euacuant principatum aut eum faciunt esse mitissimum, cum
empty principate or it make to-be most-gentle since
e contrario certum sit quod propter peccata populi
on the-contrary certain it-be that on-account-of the-sins of-the-people
permittit Deus regnare hypocritam, et impossibile esse ut
allows God to-reign a-hypocrite and impossible to-be that

diu regno gaudeat qui populi humiliatione et proprio
long in-the-kingdom he-rejoice who of-the-people in-the-humiliation and in-his-own
fastigio superbe nimis exultat. Sed illius dicebat protendi
pinnacle proudly too exults but of-that-one he-said to-be-prolonged
principatum, qui apud se de conscientia humilitatis semper
the-principate who with himself from the-conscience of-humility always
in se angitur quasi regnet inuitus. Haec michi
in himself is-anguished as-if he-may-reign unwilling these-things to-me
Placentinus hospes; et, ut credo, fidei consentaneum est.
the-Piacenzan host and as I-believe to-faith consonant it-is
Tale aliquid inuenitur in scriptis maiorum. Cum enim Helius
such something is-found in the-writings of-the-elders when for Aelius
Romae praefecturam splendidius ageret, ex senatore imperator
at-Rome the-prefecture more-splendidly conducted from senator emperor
creatus est; qui, eum obsecrante senatu ut filium Cesarem,
created was who him with-entreating the-senate that the-son Caesar
quem habebat, Augustum appellaret: Sufficere, inquit, debet,
whom he-had Augustus he-should-call to-suffice he-said ought
quod ego ipse inuitus regnauerim cum non mererer. Principatus
that I myself unwilling have-reigned since not I-deserved the-principate
enim non sanguini debetur, sed meritis; et inutiliter regnat
for not to-blood is-owed but to-merits and uselessly reigns
qui rex nascitur non meretur. Et proculdubio parentis
he-who king is-born not deserves and without-doubt of-the-parent
affectum exuit qui paruulos suos importabili mole superiecta
the-affection puts-off he-who little-ones his by-an-unbearable mass thrown-over
extinguit. Hoc quidem est suffocare liberos, non promouere.
extinguishes this indeed is to-smother children not to-promote
Alendi prius sunt et in uirtutibus exercendi; et, cum in
to-be-nourished first they-are and in virtues to-be-exercised and when in
eo profecerint, ut probentur illos uirtutibus antecedere,
this they-shall-have-advanced that they-be-proved those in-virtues to-go-before

quos debent honoribus anteire, inuitati ascendant et se
whom they-ought in-honors to-precede invited let-them-ascend and themselves
ciuium suorum nequaquam subtrahant uotis. Quis
of-citizens their by-no-means withdraw from-the-wishes who
enim illos ambigit aliis praeferendos, qui quasi naturali
for them doubts before-others to-be-preferred who as-if by-natural
probitatis priuilegio ampliati maiorum titulis inuitantur
of-probity privilege enlarged of-the-elders by-the-titles are-invited
ad uirtutem et eorundem beneficio futurae bonitatis aliis
to virtue and of-the-same by-the-benefit of-future goodness to-others
faciunt fidem? Haec ille. Et quidem eleganter priuilegium
make faith these-things he and indeed elegantly the-privilege
expressit principis, cui ex antiquo munere Dei succedunt
he-expressed of-the-prince to-whom from ancient gift of-God succeed
filii indubitanter, nisi iniquitas subuertat principatum.
the-sons undoubtedly unless iniquity overthrow the-principate

IV.XII · WHY KINGDOMS PASS TO OTHERS

A kingdom passes from nation to nation for injustices, wrongs, insults, and deceits, as Saul, Alexander, and the Caesars' house show. John sets the four cardinal virtues against these vices and holds the prince answerable for every fault he could have corrected, since the offices are the members of his body.

Cap. XII. Ex quibus causis transferantur principatus et
Chapter XII from what causes are-transferred principates and
regna.
kingdoms
Celebre est illud Sapientiae, quia regnum a gente in
famous is that of-Wisdom that the-kingdom from nation to
gentem transferetur propter iniustitias et iniurias et
nation will-be-transferred on-account-of injustices and injuries and

contumelias et diuersos dolos. Nonne uides quam breui
insults and various frauds do-you-not see how briefly
subuersum sit solium primi regis in populo Dei? Saul et
overturned was the-throne of-the-first king in the-people of-God Saul and
Ionathas cum ceteris filiis exigentibus culpis in montibus
Jonathan with the-other sons with-demanding faults on the-mountains
corruerunt ut thronus illius qui de post fetantes
fell that the-throne of-him who from behind the-ewes-giving-birth
electus est, firmaretur. Omnium historiarum percurre
chosen was might-be-established of-all histories run-through
seriem et regum successiones in breui uidebis et quasi in
the-series and of-kings the-successions in short you-will-see and as-if at
exordio telae Domino praecidente succisas. Et quo
the-beginning of-the-web with-the-Lord cutting-off cut-down and by-as-much-as
reges fuerint clariores, eo citius, si aduersus Deum
the-kings were more-famous by-so-much sooner if against God
intumuerint, conculcatur semen eorum. Non est sapientia,
they-swelled is-trampled the-seed their not is wisdom
non est prudentia, non est consilium contra Dominum, certe
not is prudence not is counsel against the-Lord surely
nec fortitudo. Si ille insurgit, si persequitur, ad emendicata
nor strength if he rises-up if he-pursues to begged
sacramentorum suffragia et ad praesidia munitionum frustra
of-sacraments suffrages and to the-defenses of-fortifications in-vain
decurritur, quia non est qui de manu illius possit eruere.
one-runs because not there-is who from the-hand his can rescue
Quis Alexandro maior in Grecia? Et tamen non suus legitur
who than-Alexander greater in Greece and nevertheless not his-own is-read
successisse sed filius saltatricis. Quis Cesareae domus
to-have-succeeded but the-son of-a-dancing-girl who of-the-Caesarean house
seriem nescit? Rarus eorum aut nullus filium reliquit heredem,
the-series knows-not rare of-them or none a-son left as-heir

et omnes in breui post uaria pericula et caedes sui
and all in short-time after various perils and slaughters of-their-own
et suorum plurimas diuersis mortibus et fere ignominiosis
and of-their-people very-many by-various deaths and nearly ignominious
quasi in momento deleti sunt et descendentes ad inferos
as-if in a-moment destroyed were and descending to the-underworld
successores habuerunt aut hostes aut ignotos. Quid obsecro
successors they-had either enemies or unknown-men what I-beseech
tam potentia regna tam cito subuertit et transtulit?
so powerful kingdoms so quickly overturned and transferred
Certe indignatio Dei quam in se multiplex iniustitia
surely the-indignation of-God which against itself manifold injustice
prouocabat. Est autem (ut Stoicis placet) iniustitia mentis
was-provoking is however as to-the-Stoics it-pleases injustice of-the-mind
habitus quae a regione morum exterminat aequitatem.
a-habit which from the-region of-morals banishes equity
Animam namque priuare iustitia uel ex priuatiua particula
the-soul for to-deprive of-justice even from the-privative particle
nominis declaratur. In eo autem maxime constat iustitia,
of-the-name is-declared in this however most consists justice
si non noceas et ex officio humanitatis prohibeas nocentes.
if not you-harm and from the-duty of-humanity you-restrain the-harmful
Cum uero noces, accedis ad iniuriam. Cum nocentes non
when however you-harm you-approach to injury when the-harmful not
impedis, iniustitiae famularis. Est autem contumelia, quando
you-hinder to-injustice you-minister is however insult when
tumorem mentis in lesione alterius manifesta operis sequela
the-swelling of-the-mind in the-hurt of-another the-manifest of-the-deed sequel
comitatur. Eoque iniquitati seruit, quod in eum, cui
accompanies and-therefore to-iniquity it-serves because against him to-whom
reuerentia pro conditione officii uel naturae consortio
reverence for the-condition of-office or of-nature for-the-fellowship

debetur, insolenter insurgit. Dolus autem est (ut diffinit
is-owed insolently it-rises-up fraud however is as defines
Aquilius) cum aliud agitur et aliud simulatur; malus
Aquilius when one-thing is-done and another is-feigned evil
utique, quotiens fit intentione nocendi. Differt autem
certainly whenever it-is-done with-the-intention of-harming differs however
plurimum dolus a contumelia, quoniam haec superbe et
very-much fraud from insult since this proudly and
manifesto, ille fraudulenter et quasi ab insidiis nocet. Haec
openly that fraudulently and as-if from ambushes harms these
sunt quae, cum incurrunt, cathedras subuertunt omnium
are the-things-which when they-rush-in the-chairs overturn of-all
potestatum, quia a contrariis perpetuatur principum gloria.
powers because by the-contraries is-perpetuated of-princes the-glory
Dolus namque ex timiditatis imagine infirmitatis notam
fraud for from of-timidity the-image of-weakness the-mark
habet, et fortitudini plurimum aduersatur. Contumeliam
has and to-fortitude very-much is-opposed insult
prudentia reprimit, ingeminans iugiter: Quid in terram et
prudence represses repeating continually why on earth and
cinerem superbit terra et cinis? Iniuriam temperantia non
ash is-proud earth and ash injury temperance not
admittit, nolens inferre alii quod sibi nollet ab
admits unwilling to-inflict on-another what on-himself he-would-not-wish by
alio irrogari. Et iniustitiam iustitia excludit, usquequaque
another to-be-imposed and injustice justice excludes in-every-respect
faciens alii quod faciendorum uellet ab alio fieri
doing to-another what of-things-to-be-done he-would-wish by another to-be-done
sibi ipsi. Hae sunt quattuor uirtutes, quas philosophi
to-himself himself these are the-four virtues which the-philosophers
cardinales appellant, eo quod a primo fonte honestatis
cardinal call on-that because from the-first spring of-honor

quasi primi riuuli manare credantur et de se bonorum
as-if the-first streams to-flow they-are-believed and from themselves of-goods
omnium fluenta propagare. Haec forte sunt quattuor flumina,
all the-currents to-propagate these perhaps are the-four rivers
quae de paradiso deliciarum Dei egrediuntur, ut irrigent
which from the-paradise of-delights of-God go-out that they-may-water
omnem terram, quo fructum desiderabilem afferat in
all the-earth whereby fruit desirable it-may-bring in
tempore suo. Utinam et ad me de fonte uitae (diuinam
time its would-that also to me from the-spring of-life divine
gratiam loquor) huius plenitudinis pertranseant riuuli,
grace I-mean of-this fullness may-pass-across the-streams
ariditatis meae inebriantes terram, ut succrescente fructu
of-dryness my soaking the-earth that with-growing-up the-fruit
bonorum operum, saltem declinare ualeam imminentis
of-good works at-least to-avoid I-may-be-able of-the-impending
securis ictum, quae exigentibus culpis meis ad radicem meam
axe the-blow which with-demanding faults my at the-root my
quasi ad radicem infructuosae arboris posita est! Quodcumque
as-if at the-root of-an-unfruitful tree placed is whatever
lignum secus aquas istas positum est, non arescit; quod
wood beside waters these placed is not withers which
uero uel radicitus non humectant, dissoluitur et aridum
however even at-the-root not they-moisten is-dissolved and dry
perit tamquam puluis quem proicit uentus a facie terrae.
perishes as dust which casts-out the-wind from the-face of-the-earth
Hic quidem non duces exceptos arbitror, non potentes, quia
here indeed not leaders excepted I-judge not the-powerful because
regum gloria transferetur, si iniusti iniuriosi contumeliosi
of-kings the-glory will-be-transferred if unjust injurious insulting
inuenti fuerint aut dolosi. Os siquidem Domini
found they-shall-have-been or fraudulent the-mouth indeed of-the-Lord

locutum est. Verumtamen, saluo intellectu sapientiorum,
spoken has nevertheless with-saving the-understanding of-the-wiser
non ab re est (ut opinor) quod nomina uitiorum
not from the-matter it-is as I-think that the-names of-vices
locutione plurali exposuit, et in ipsa pluralitate diuersitatem
in-expression plural he-set-forth and in the-very plurality a-diversity
quandam prudenter inseruit. Ait enim, ut praedictum est,
certain prudently he-inserted he-says for as said-before it-has-been
quia regnum de gente in gentem transferetur propter
that the-kingdom from nation to nation will-be-transferred on-account-of
iniustitias et iniurias et contumelias et diuersos dolos.
injustices and injuries and insults and various frauds
Quod autem diuersos in fine subiecit, puto communiter ad
that however various at the-end he-subjoined I-think in-common to
omnia referendum et tam pleno concipiendum intellectu,
all to-be-referred and with-so full to-be-conceived understanding
ut non modo referatur ad diuersas species uitiorum sed
that not only it-be-referred to various species of-vices but
et uarias figuras personarum complectatur et modos omnes
also various figures of-persons it-embrace and modes all
quibus a quocumque haec uitia committuntur. Princeps enim
by-which by whomever these vices are-committed the-prince for
tenetur de omnibus et omnium auctor esse uidetur quia,
is-held about all and of-all the-author to-be he-seems because
cum omnia possit corrigere, eorum merito particeps est
since all-things he-can correct of-them deservedly a-partaker he-is
quae noluit emendare. Cum enim potestas publica sit, ut
which he-would-not amend since for the-power public is as
praediximus, omnium uires exhaurit et, ne in se deficiat,
we-said-before of-all the-strengths it-drains and lest in itself it-fail
incolumitatem omnium debet procurare membrorum. Quot
the-safety of-all it-ought to-procure of-the-members as-many-as

autem in administratione principatus extant officia, tot sunt
however in the-administration of-the-principate exist offices so-many are
principalis corporis quasi membra. Dum autem singulorum
of-the-princely body as-if members while however of-individuals
officia in integritate uirtutis et suauitate opinionis conseruat,
the-offices in integrity of-virtue and sweetness of-repute it-preserves
quandam quasi membris sanitatem procurat et decorem.
a-certain as-if for-the-members health it-procures and comeliness
Cum uero ex negligentia aut dissimulatione potestatis
when however from negligence or dissimulation of-the-power
circa officia sit uirtutis aut famae dispendium, quasi in
concerning the-offices there-be of-virtue or of-fame loss as-if into
membra eius morbi et maculae incurrunt. Nec diu subsistit
the-members its diseases and stains run nor long subsists
incolumitas capitis, ubi languor membrorum inualescit.
the-safety of-the-head where the-languor of-the-members grows-strong

Incipit liber quintus Policratici. Prologus

BOOK FIVE · PROLOGUE

Great things cannot be surveyed at once or set out fully in a few words, and nothing in human affairs is greater than the principate; so John will linger briefly over the body of the commonwealth and hear what Plutarch, Trajan's teacher, thinks of it. Whatever in Plutarch departs from the faith or from morals is to be set down to his age rather than to the man, for if Virgil might seek gold in the mud of Ennius, Christians may share what the gentiles wrote for their instruction.

Non solent ad unguem grandia sine mora lustrari, nec
not are-wont to the-nail great-things without delay to-be-surveyed nor
facile est prouinciarum longitudinem et latitudinem in
easy is of-provinces the-length and breadth in
momento transcurrere. Sic res magna succincte quidem
a-moment to-run-through so a-matter great succinctly indeed
a sapiente interdum proponitur, sed numquam perfecte sub
by a-wise-man sometimes is-proposed but never perfectly under
angustia sermonis nimia explanatur. Quid autem in humanis
the-narrowness of-speech excessive is-explained what however in human
rebus maius est principatu, cuius officium quodammodo
things greater is than-the-principate whose office in-a-way
omnia circuit implet et penetrat et quasi robore
all-things goes-around fills and penetrates and as-if by-the-strength
uirtutis suae totius rei publicae molem portat? Eius
of-virtue its of-the-whole thing public the-mass carries its
itaque contemplatio tractum habet et moram exigit tum
therefore contemplation extent has and delay demands both
prae magnitudine sui tum prae uenustate quam in capite
for greatness its and for the-beauty which in the-head
rei publicae iocundum est omnibus contemplari. Modesta
of-the-thing public pleasant it-is for-all to-contemplate with-modest

ergo breuitate in inspiciendo corpore eius immoremur, et
therefore brevity in inspecting the-body its let-us-linger and
quid super hoc Plutarcus censeat audiatur. Nam deducta
what about this Plutarch thinks be-heard for with-removed
superstitione gentilium fidelis est in sententiis, in uerbis
the-superstition of-the-gentiles faithful he-is in sentences in words
luculentus et in sacrario morum tantus arbiter ut facile
brilliant and in the-sanctuary of-morals so-great a-judge that easily
praeceptorem Traiani possis agnoscere. Si quid autem apud
the-preceptor of-Trajan you-could recognize if anything however with
eum a fide dissentit aut moribus, tempori potius quam
him from faith dissents or from-morals to-the-time rather than
uiro adscribatur. Si enim Virgilio licuit aurum
to-the-man let-it-be-ascribed if for to-Virgil it-was-permitted the-gold
sapientiae in luto Ennii quaerere, quae inuidia est ea,
of-wisdom in the-mud of-Ennius to-seek what envy is-it those-things
quae ad eruditionem nostram a gentilibus scripta sunt, nostris
which for instruction our by the-gentiles written are with-ours
communicare? His ergo omissis ad reliqua procedamus.
to-share with-these therefore omitted to the-rest let-us-proceed

Plutarch writes to Trajan that his merit has earned the empire, and that if he rules badly the blame will fall on his teacher. The commonwealth is a body: its soul the priesthood, its head the prince, its heart the senate, its eyes, ears, and tongue the judges, its hands the officials and soldiers, its flanks the courtiers, its stomach the treasurers, its feet the farmers. Outward worship needs a medium, as Numa's rites show.

Cap. I. Epistola Plutarchi instruentis Traianum.

Chapter I the-Letter of-Plutarch instructing Trajan

Extat Epistola Plutarchi Traianum instruentis, quae cuiusdam

there-exists a-Letter of-Plutarch Trajan instructing which of-a-certain

politicae constitutionis exprimit sensum. Ea dicitur esse

political constitution expresses the-sense it is-said to-be

huiusmodi: Plutarcus Traiano salutem dicit. Modestiam

of-this-kind Plutarch to-Trajan greeting says modesty

tuam noueram non appetere principatum, quem tamen

your I-had-known not to-seek the-principate which nevertheless

semper morum elegantia mereri studuisti. Quo quidem

always of-morals by-the-elegance to-deserve you-strove by-which indeed

tanto dignior iudicaris, quanto a crimine ambitionis

by-so-much more-worthy you-are-judged by-as-much-as from the-charge of-ambition

uideris esse remotior. Tuae itaque uirtuti congratulor et

you-seem to-be more-remote your therefore virtue I-congratulate and

fortunae meae, si tamen recte gesseris quem probe

fortune my if nevertheless rightly you-shall-have-conducted which honestly

meruisti. Alioquin te periculis et me detrahentium

you-have-deserved otherwise you to-perils and me of-detractors

linguis subiectum iri non dubito, cum et ignauiam

to-the-tongues subjected about-to-be not I-doubt since both the-sloth

imperatorum Roma non ferat, et sermo publicus delicta

of-emperors Rome not bears and talk public the-offenses

discipulorum refundere soleat in praeceptores. Sic Seneca
of-disciples to-pour-back is-wont upon the-teachers so Seneca
Neronis sui merito detrahentium carpitur linguis,
of-Nero his by-the-desert of-detractors is-plucked by-the-tongues
adolescentium suorum temeritas in Quintilianum refunditur,
of-youths his the-rashness upon Quintilian is-poured-back
et Socrates in pupillum suum fuisse clementior
and Socrates toward pupil his to-have-been more-lenient
criminatur. Tu uero quiduis rectissime geres, si non
is-accused you however whatever most-rightly you-will-conduct if not
recesseris a te ipso. Si primum te composueris,
you-shall-have-withdrawn from you yourself if first yourself you-shall-have-composed
si tua omnia disposueris ad uirtutem, recte tibi
if your all-things you-shall-have-disposed to virtue rightly for-you
procedent uniuersa. Politicae constitutionis maiorum uires
will-proceed all-things of-political constitution of-the-ancestors the-strengths
tibi exscripsi, cui si obtemperas, Plutarcum uiuendi
for-you I-have-written-out which if you-obey Plutarch of-living
habes auctorem. Alioquin praesentem epistolam testem inuoco,
you-have as-author otherwise the-present letter as-witness I-invoke
quia in perniciem imperii non pergis auctore Plutarco.
that to the-ruin of-the-empire not you-proceed with-author Plutarch
Cap. II. Quid res publica secundum Plutarcum, et quid
Chapter II what the-thing public according-to Plutarch and what
uicem animae in ipsa obtineat aut membrorum.
the-place of-the-soul in it may-hold or of-the-members
Sequuntur eiusdem politicae constitutionis capitula in libello
follow of-the-same political constitution the-chapters in the-booklet
qui inscribitur Institutio Traiani, quae pro parte praesenti
which is-entitled the-Institution of-Trajan which in part into-the-present
opusculo curaui inserere, ita tamen ut sententiarum
little-work I-have-taken-care to-insert so nevertheless that of-the-sentences

uestigia potius imitarer quam passus uerborum. Est
the-tracks rather I-might-imitate than the-steps of-the-words it-is
ergo primum omnium ut princeps se totum metiatur
therefore first of-all that the-prince himself wholly may-measure
et quid in toto corpore rei publicae, cuius uice
and what in the-whole body of-the-thing public of-whose place
fruatur, diligenter aduertat. Est autem res publica,
he-enjoys diligently he-may-notice is however the-thing public
sicut Plutarco placet, corpus quoddam quod diuini muneris
as to-Plutarch it-pleases a-body certain which of-divine gift
beneficio animatur et summae aequitatis agitur nutu
by-the-benefit is-animated and of-highest equity is-moved by-the-nod
et regitur quodam moderamine rationis. Ea uero quae
and is-ruled by-a-certain governance of-reason those however which
cultum religionis in nobis instituunt et informant et
the-worship of-religion in us establish and inform and
Dei (ne secundum Plutarcum deorum dicam) cerimonias
of-God lest according-to Plutarch of-gods I-say the-ceremonies
tradunt, uicem animae in corpore rei publicae obtinent.
hand-down the-place of-the-soul in the-body of-the-thing public hold
Illos uero, qui religionis cultui praesunt, quasi animam
those however who of-religion to-the-worship preside as-if the-soul
corporis suspicere et uenerari oportet. Quis enim sanctitatis
of-the-body to-look-up-to and to-venerate it-behooves who for of-holiness
ministros Dei ipsius uicarios esse ambigit? Porro, sicut
the-ministers of-God himself the-vicars to-be doubts moreover as
anima totius habet corporis principatum, ita et hii, quos
the-soul of-the-whole has body the-rule so also these whom
ille religionis praefectos uocat, toti corpori praesunt.
he of-religion prefects calls to-the-whole body preside
Augustus Cesar eo usque sacrorum pontificibus subiectus
Augustus Caesar so far of-the-sacred-rites to-the-pontiffs subject

fuit donec et ipse, ne cui omnino subesset, Vestalis
was until also he-himself lest to-anyone at-all he-should-be-subject a-Vestal
creatus est pontifex et paulo post ad deos relatus est uiuus.
created was pontiff and a-little after to the-gods carried was living
Princeps uero capitis in re publica optinet locum uni
the-prince however of-the-head in the-thing public holds the-place to-one
subiectus Deo et his qui uices illius agunt in terris,
subject God and to-those who the-place his act on earth
quoniam et in corpore humano ab anima uegetatur caput
since also in the-body human by the-soul is-quickened the-head
et regitur. Cordis locum senatus optinet, a quo bonorum
and is-ruled of-the-heart the-place the-senate holds from which of-good
operum et malorum procedunt initia. Oculorum aurium
works and of-evil proceed the-beginnings of-the-eyes of-the-ears
et linguae officia sibi uendicant iudices et praesides
and of-the-tongue the-offices for-themselves claim the-judges and the-governors
prouinciarum. Officiales et milites manibus coaptantur. Qui
of-the-provinces officials and soldiers to-the-hands are-fitted those-who
semper adsistunt principi, lateribus assimilantur. Quaestores
always stand-by the-prince to-the-sides are-likened the-quaestors
et commentarienses (non illos dico qui carceribus praesunt,
and the-registrars not those I-mean who over-prisons preside
sed comites rerum priuatarum) ad uentris et intestinorum
but the-counts of-things private to of-the-belly and of-the-intestines
refert imaginem. Quae, si immensa auiditate congesserint
bear the-image which if with-immense greed they-shall-have-heaped
et congesta tenacius reseruauerint, innumerabiles et
and the-heaped more-tenaciously shall-have-kept countless and
incurabiles generant morbos, ut uitio eorum totius
incurable they-beget diseases so-that by-the-fault their of-the-whole
corporis ruina immineat. Pedibus uero solo iugiter
body ruin may-impend to-the-feet however to-the-soil continually

inherentibus agricolae coaptantur, quibus capitis prouidentia
clinging the-farmers are-fitted for-whom of-the-head the-providence
tanto magis necessaria est, quo plura inueniunt
by-so-much more necessary is by-as-much-as more they-find
offendicula, dum in obsequio corporis in terra gradiuntur,
stumbling-blocks while in the-service of-the-body on the-earth they-walk
eisque iustius tegumentorum debetur suffragium, qui
and-to-them more-justly of-coverings is-owed the-support who
totius corporis erigunt sustinent et promouent molem.
of-the-whole body raise sustain and move-forward the-mass
Pedum adminicula robustissimo corpori tolle, suis
of-the-feet the-props from-the-most-robust body take-away by-its-own
uiribus non procedet sed aut turpiter inutiliter et moleste
strength not it-will-proceed but either shamefully uselessly and troublesomely
manibus repet aut brutorum animalium ope mouebitur.
on-the-hands it-will-creep or of-brute animals by-the-help will-be-moved
Ponit in hunc modum more suo quam plurima, quae
he-sets-down in this manner in-custom his very many-things which
diligentius diffusiore tractatu prosequitur, ad informationem
more-diligently in-more-diffuse treatment he-pursues for the-forming
rei publicae et magistratuum eruditionem; quae omnia
of-the-thing public and of-magistrates the-instruction which all
sillabatim exequi seruilis interpretationis est quae potius
syllable-by-syllable to-follow of-servile translation is which rather
affectat speciem quam uires auctoris exprimere. Et quia
aims the-appearance than the-strengths of-the-author to-express and because
apud ipsum de cerimoniis et cultura deorum plura, quae
with him about the-ceremonies and worship of-the-gods many-things which
religioso principi putabat ingerenda, superstitiosius disputata
for-a-religious prince he-thought to-be-impressed too-superstitiously discussed
sunt, his omissis quae ad idolatriae cultum pertinent,
are with-these omitted which to of-idolatry the-worship pertain

perstringamus breuiter sensum hominis quo principem et
let-us-touch briefly the-sense of-the-man by-which the-prince and
officia rei publicae ad cultum iustitiae informabat.
the-offices of-the-thing public to the-cultivation of-justice he-formed
Cap. III. Quae praecipue uersentur in intentione Plutarchi;
Chapter III what-things especially are-turned in the-intention of-Plutarch
et de reuerentia exhibenda Deo et rebus sacris.
and about the-reverence to-be-shown to-God and to-things sacred
In summa ergo quattuor sunt quae nititur rei
in sum therefore four there-are which he-strives of-the-thing
publicae principibus inculcare: reuerentiam Dei, cultum
public on-the-princes to-impress reverence for-God the-cultivation
sui, disciplinam officialium et potestatum, affectum et
of-oneself the-discipline of-officials and of-powers the-affection and
protectionem subditorum. Deum ergo in primis asserit
protection of-the-subjects God therefore in the-first-place he-asserts
honorandum; deinde seipsum colendum unicuique ut,
to-be-honored then oneself to-be-cultivated by-each that
secundum quod Apostolus sentit (licet ille Apostolum non
according-to what the-Apostle thinks although he the-Apostle not
agnoscat), unusquisque uas suum possideat in sanctificatione
knows each the-vessel his may-possess in sanctification
et honore; post ut doctrinam praepositi totius disciplina
and honor after that the-teaching of-the-superior of-the-whole the-discipline
domus redoleat et tandem uniuersitas subiectorum de
of-the-house may-be-fragrant-of and finally the-totality of-the-subjects in
capitis praepositorum sibi incolumitate letetur. Magnorum
of-the-head of-the-superiors for-itself the-safety may-rejoice of-great
quoque uirorum strategemmatibus et strategemmaticis utitur,
also men stratagems and stratagematic-examples he-uses
quae, si per singula inserantur, tediosa erunt lectori
which if through individual-ones be-inserted tedious will-be to-the-reader

et pro parte a fidei nostrae sinceritate recedent. Ceterum,
and in part from of-faith our the-sincerity will-depart but
quia sancti patres et principum leges illius deducta tamen
because the-holy fathers and of-princes the-laws his with-removed nevertheless
perfidia uidentur inherere uestigiis, doctrinam eius sermone
the-faithlessness seem to-cling to-the-tracks the-teaching his in-speech
catholico et succincto, adiectis ex parte strategemmaticis eius,
catholic and succinct with-added in part stratagematic-examples his
attingamus. Porro ei initium a reuerentia numinum
let-us-touch moreover for-him the-beginning from the-reverence of-divinities
est, nobis a Deo, qui ab omnibus generaliter amandus est
is for-us from God who by all generally to-be-loved is
et colendus ex toto corde, ex tota anima, ex omnibus
and to-be-worshiped from whole heart from whole soul from all
uiribus suis. Probatio uero dilectionis exhibitio operis est; et,
strengths his the-proof however of-love the-display of-work is and
licet per se ipsum possit amari, tamquam qui citra
although through him himself he-can to-be-loved as one-who short-of
opem medii se infundat amanti, tamen ad cultum
the-help of-a-medium himself pours into-the-lover nevertheless for worship
exteriorem alicuius medietatis interuentus necessarius est, eo
exterior of-some mediation the-intervention necessary is on-that
quod Deum nemo uiderit umquam. Videndi uero nomen ad
because God no-one has-seen ever of-seeing however the-name to
appellationem omnium sensuum utriusque naturae dilatabis,
the-designation of-all the-senses of-each nature you-will-extend
quia praesentialiter et pure non sentiet eum homo et uiuet,
because presently and purely not will-perceive him man and live
nisi forte ea sensuum parte quae corporis nescit angustias
unless perhaps by-that of-the-senses part which of-the-body knows-not the-narrows
nec defectum temporis sentit sed uiuacitate sui ex gratia
nor the-failing of-time perceives but by-the-liveliness of-itself from grace

permanet in eternum; caritatem loquor, quae non euacuatur
remains for ever charity I-mean which not is-emptied
sed proficit quanto ad eum, quem desiderat, familiarius
but advances by-as-much-as to him whom it-desires more-familiarly
accedit. Nam fides uelum habet et spes de gratiae
it-approaches for faith a-veil has and hope from of-grace
meritique fomento conscientiam demulcente uoti sui letitiam
and-of-merit the-poultice the-conscience soothing of-wish its the-joy
in futura protendit. Fides itaque et spes imitantur quidem
into the-future extends faith therefore and hope imitate indeed
sensum, subsistunt tamen citra agentes interim quasi
sense they-subsist nevertheless short-of-it acting meanwhile as-if
per speculum et in enigmate donec, earum specie
through a-mirror and in a-riddle until their with-the-appearance
immutata, ueritatis substantia plenarie illucescat. Qui uero
changed of-truth the-substance fully may-shine-forth he-who however
nullo potest sensu perspicue uideri, facile nequit agnosci;
by-no can sense clearly to-be-seen easily cannot to-be-known
quod autem non cognoscitur, diligenter coli non potest
what however not is-known diligently to-be-worshiped not can
nisi per medium. Unde et Numam Pompilium cerimonias
except through a-medium whence also Numa Pompilius ceremonies
quasdam legimus indixisse Romanis et sacrificia, ut
certain we-read to-have-enjoined on-the-Romans and sacrifices that
sub immortalium deorum praetextu ad colendam pietatem
under of-immortal gods the-pretext to worshiping piety
religionem et fidem et cetera, quae eis intimare
religion and faith and the-other-things which to-them to-intimate
uolebat, ipsos facilius inuitaret. Testantur hoc ancilia atque
he-wished them more-easily he-might-invite bear-witness-to this the-ancilia and
Palladium, sacra quaedam imperii pignora; Ianus bifrons,
the-Palladium sacred certain of-the-empire pledges Janus two-faced

belli et pacis arbiter; focus Vestae uirginibus consecratus,
of-war and of-peace the-arbiter the-hearth of-Vesta to-virgins consecrated
quo in honore celestium syderum flamma custos imperii
where in honor of-the-heavenly stars the-flame as-guardian of-the-empire
iugiter uigilaret. Sed et annus in menses duodecim
continually might-watch but also the-year into months twelve
dilatatus, fastorum et nefastorum dierum uarietate depictus,
extended of-business and of-no-business of-days with-the-variety painted
pontifices, augures, et sacerdotiorum uarii ritus, quibus ita
the-pontiffs augurs and of-priesthoods various rites by-which so
barbariem occupauit, ut ab iniuriis temperarent, feriarentur
the-barbarism he-occupied that from injuries they-refrained kept-holiday
ab armis, iustitiam colerent, et ciuilem sibi inuicem
from arms justice cultivated and civil to-themselves in-turn
impertirent affectum; eoque ferocem redegit populum, ut
imparted affection and-thereby the-ferocious he-reduced people that
imperium, quod ui (ut dicitur) et iniuria occupauerat,
the-empire which by-force as is-said and injury it-had-seized
iustitiae et pietatis legibus feliciter gubernaret. Sed quid
of-justice and of-piety by-the-laws happily it-might-govern but why
profero Numam, cum et patres fidei nostrae ueteris legis
do-I-bring-forth Numa since also the-fathers of-faith our of-the-old law
sacrificia asserant instituta, ne in demoniorum cultu populus
the-sacrifices assert instituted lest in of-demons the-worship the-people
occupatus uerae religionis dedisceret cultum, ritu gentium
occupied of-true religion should-unlearn the-worship by-the-rite of-the-gentiles
sacrificia sua demoniis immolans et non Deo? Colitur ergo
sacrifices its to-demons offering and not to-God is-worshiped therefore
Deus aut affectu mentis aut exhibitione operis. Sed
God either by-the-affection of-the-mind or by-the-display of-work but
affectus dilectionis ipsum pure attingit, licet aliquo sensu
the-affection of-love him purely reaches although by-any sense

corporis uel animae, dum peregrinatur a Domino et mens
of-the-body or of-the-soul while it-sojourns from the-Lord and the-mind
mole corporis praegrauatur, plene nequeat comprehendi; et
by-the-mass of-the-body is-weighed-down fully he-cannot to-be-grasped and
certe eo amatur ardentius et studiosius quaeritur, quo
surely by-that he-is-loved more-ardently and more-zealously is-sought by-which
altitudo et immensitas diuitiarum potentiae et sapientiae
the-height and immensity of-the-riches of-power and of-wisdom
suae omnem exsuperat intellectum; uirtute tamen tanta
his every surpasses understanding by-power nevertheless so-great
omnem creaturam circuit penetrat implet et protegit, ut
every creature he-goes-around penetrates fills and protects that
nequaquam latere ualeat quamlibet rationabilem creaturam.
by-no-means to-be-hidden he-can from-any rational creature
Ipsa quoque irrationabilia ipsum esse et talem esse et
the-very also irrational-things him to-be and such to-be and
tantum plurimis indiciis protestantur. Miro itaque modo
so-great by-very-many signs declare in-a-wonderful therefore way
sic intelligentiam sui infundit ut subtrahat; sic subtrahit
so the-understanding of-himself he-pours-in that he-withdraws so he-withdraws
ut infundat; et secundum mensuram beneplaciti sui sic
that he-pours-in and according-to the-measure of-good-pleasure his so
operatur in singulis ut, cum intensionis et remissionis
he-works in individuals that although of-intensification and of-remission
uices ignoret, etsi non per essentiam, qua omnem
the-turns he-knows-not although not through the-essence by-which every
replet uniformiter creaturam, plus uel minus uideatur inesse
he-fills uniformly creature more or less he-may-seem to-be-in
per gratiam. Nam per unionem in solo unigenito
through grace for through union in alone the-only-begotten
Virginis Filio esse fideliter approbatur. Est itaque nunc
of-the-Virgin Son to-be faithfully he-is-approved he-is therefore now

quasi singula in singulis futurus, ut scriptum est, omnia in
as-if single-things in single-things about-to-be as written it-is all-things in
omnibus electis. Et, sicut natura ignis, collatione tamen
all the-elect and as the-nature of-fire with-the-comparison nevertheless
dispari, quoniam ei nichil potest pariliter comparari, a
unequal since to-it nothing can equally to-be-compared from
sole diuersos pro corporum diuersitate producit effectus,
the-sun different according-to of-bodies the-diversity produces effects
sic illa (si tamen magna maximis conferre liceat)
so that if nevertheless great-things with-the-greatest to-compare it-be-permitted
in multis multipliciter lucet. Solaris siquidem radius, si forte
in many manifoldly shines the-solar indeed ray if perhaps
incidat in carbunculum, egrediens aut reuerberans rutilus
it-fall on a-carbuncle going-out or reverberating red
uicinum facit aerem rutilare. Idem ignis in smaragdo
the-neighboring makes air to-glow-red the-same fire in the-emerald
uirescit, firmamento puriori in saphiro conformatur. Iacincti
grows-green to-the-firmament purer in the-sapphire is-conformed of-the-jacinth
quoque speciebus efficitur concolor. In topazio, qui
also to-the-appearances it-is-made of-like-color in the-topaz which
quo rarior eo pretiosior est, omnium fere colore
by-as-much-as rarer by-so-much more-precious is of-all nearly in-the-color
superbit. Si ei Yrim obicias, Thaumantiadis repraesentabit
it-prides-itself if to-it Iris you-set-against of-Thaumas-daughter it-will-represent
imaginem. Aquae superiectus undat in lacunari sed
the-image upon-the-water thrown it-undulates on the-paneled-ceiling but
et ignem celestem in subposita traicit per berillum.
also the-fire heavenly into things-placed-under it-carries-across through the-beryl
Vides igitur in multis quam multa sit ignis. Sic in aliis
you-see therefore in many how manifold may-be fire so in some
est prudentia, fortitudo in aliis, temperantia in quibusdam, in
is prudence fortitude in others temperance in certain in

quibusdam iustitia, in nonnullis fides, longanimitas spei in
certain justice in some faith the-long-suffering of-hope in
aliis; in his feruor est caritatis, hic patientia laborum, illic
others in these the-fervor is of-charity here the-patience of-labors there
dolorum consolatio, alibi perseuerantia bonorum operum;
of-sorrows the-consolation elsewhere the-perseverance of-good works
quae tamen singula in singulis est unus et idem Deus.
which nevertheless single in single is one and the-same God
At in futuro, quando immediata facie per gratiam eius
but in the-future when with-immediate face through grace his
uidebimus eum sicuti est, omnia in omnibus erit, quando
we-shall-see him as he-is all-things in all he-will-be when
nulli ad beatitudinem alicuius uirtutis substantia deerit,
to-none for blessedness of-any virtue the-substance will-be-lacking
cum ipse in omnibus futurus sit plenitudo uirtutis et
since he-himself in all about-to-be is the-fullness of-virtue and
cumulus beatitudinis; adeo quidem ut iuxta traditionem
the-heap of-blessedness so-much indeed that according-to the-tradition
patrum tanta maiestatis suae plenitudine uideatur
of-the-fathers with-so-great of-majesty his fullness he-may-seem
adesse electis, ut nichil eis desit in ulla gratia,
to-be-present to-the-elect that nothing to-them be-lacking in any grace
et ipse fere solus uideatur in illis, et illius nomine
and he-himself nearly alone may-seem in them and his by-the-name
censeantur, salua ueritate substantiae et sine omni
they-be-reckoned with-saving the-truth of-substance and without all
uersibilitate naturae. Hinc forte est illud: Exultabunt sancti
changeability of-nature hence perhaps is that will-exult the-saints
in gloria, letabuntur in cubilibus suis; cum sibi tunc
in glory they-will-rejoice in beds their since to-themselves then
peruia credantur esse corda sanctorum, et unusquisque non
open be-believed to-be the-hearts of-the-saints and each not

modo in sua sed et in omnium conscientia glorietur.
only in his-own but also in of-all the-conscience glory
Sicut enim ignis, ut in praedicta moremur similitudine,
as for fire that in the-aforesaid we-may-linger likeness
ferri naturam penetrat et accendit, ut nichil cernatur in eo
of-iron the-nature penetrates and kindles that nothing is-seen in it
nisi ignis et, sicut solaris radius illustrans aerem, solis uel
except fire and as the-solar ray illuminating the-air of-the-sun or
radii censetur nomine, sic Deus omnes replebit electos,
of-the-ray is-reckoned by-the-name so God all will-fill the-elect
ut omni infirmitate et mutabilitate absorta cum mortale
that with-all infirmity and changeability swallowed-up when the-mortal
immortalitatem et corruptibile incorruptibilitatem induerit,
immortality and the-corruptible incorruptibility shall-have-put-on
Deus fere solus in omnibus agnoscatur. Ad hanc nonnulli
God nearly alone in all be-recognized to this some
sententiam referunt quod angeli, iam futurae beatitudinis
the-sentence refer that the-angels already of-the-future blessedness
nostrae participes, uisi adorantur ab hominibus eo quod
our partakers seen are-adored by men on-that because
in eis uisa est quaedam praesentia deitatis, cum tamen
in them seen is a-certain presence of-deity since nevertheless
creaturam a creatura adorari omnino non liceat. Sic
the-creature by a-creature to-be-adored at-all not be-permitted so
etiam in facie Saluatoris aliquid deitatis resplenduit, quando
also in the-face of-the-Savior something of-deity shone-forth when
de funiculis facto flagello uendentes et ementes eiecit
from cords with-made a-scourge the-sellers and buyers he-cast-out
de templo, docens omnem negotiationem exterminandam esse
from the-temple teaching all trade to-be-banished to-be
a domo orationis. In aliis uero etsi assit diuinitatis
from the-house of-prayer in others however although be-present of-divinity

praesentia, plenitudo eius in praesenti nequaquam adest sed
the-presence the-fullness his in the-present by-no-means is-present but
usquequaque latere non potest. Est igitur in maiestate
in-every-respect to-be-hidden not can be-is therefore in majesty
mirabilis, uenerabilis in sapientia, a bonitate amabilis, et
wonderful venerable in wisdom from goodness lovable and
hunc cultum citra omnem medietatem potest ei fidelis
this worship short-of all mediation can to-him faithful
impendere creatura. Quid enim necesse est ad hoc, ut eum
pay a-creature what for necessary is-it for this that him
timeamus ueneremur et diligamus? Et hic est forte funiculus
we-may-fear may-venerate and may-love and this is perhaps the-cord
triplex inter creatorem et creaturam qui facile solui
threefold between the-creator and the-creature which easily to-be-loosed
non potest. Sed omnium tenacissima est uis amoris.
not can but of-all the-most-tenacious is the-force of-love
Caritas siquidem numquam excidit, qua si quis adheret
charity indeed never falls-away by-which if anyone clings
Deo, unitur ei et cum eo unus spiritus est; utique
to-God he-is-united to-him and with him one spirit is certainly
qui unitur ei et sic, ut unus spiritus sit, familiaris
he-who is-united to-him and so that one spirit he-be familiar
est et ab obsequio eius, quod est in spiritu, arceri
he-is and from the-service his which is in spirit to-be-kept-off
non potest. Ille autem cultus qui in exterioris operis
not can that however worship which in of-exterior work
exhibitione consistit, medio indiget, eo quod ad spiritum
the-display consists a-medium needs on-that because to spirit
corporalis nobis non patet accessus; quod et illum planum
bodily to-us not lies-open access which also him clear
est docuisse, qui in Samaritana Ecclesiam instruens ait:
it-is to-have-taught who in the-Samaritan-woman the-Church instructing says

Spiritus est Deus, et eos qui uolunt adorare, in spiritu
a-spirit is God and those who wish to-adore in spirit
et ueritate oportet adorare. Ut tamen ad thronum illius
and truth it-behooves to-adore that nevertheless to the-throne his
quocumque modo humilitatis nostrae conscendat infirmitas et
in-whatever way of-humility our may-ascend the-weakness and
aliquam habeat materiam meritorum, sensualiter coli
some may-have material of-merits sensibly to-be-worshiped
uoluit qui sensum dedit; et qui animam glorificabit et
he-willed who sense gave and who the-soul will-glorify and
carnem, utriusque fidelem expetit famulatum. Se quoque
the-flesh of-both faithful seeks service himself also
uoluit etiam corporaliter honorari ut quantauis tarditas
he-willed even bodily to-be-honored that however-great slowness
infidelitatis aut negligentiae excusationem non habeat.
of-unbelief or of-negligence an-excuse not may-have

Reverence is shown to persons by nature, office, character, condition, or fortune. Fortune has no substance, and the Epicureans who subject all things to it, like Galba, worship a blind goddess. Plutarch's gods are excused as a concession to his hearers; Christians reverence the ministers and friends of the true God, and His ministers in divine law rank above those in human law.

Cap. IV. De reuerentia personarum et rerum, et quot
Chapter IV about the-reverence of-persons and of-things and in-how-many
modis persona sit uenerabilis.
ways a-person may-be venerable
Reuerentia ergo quae corporaliter impenditur, aut in personis
the-reverence therefore which bodily is-paid either in persons
consistit aut in rebus. Personarum uero ratio habetur aut
consists or in things of-persons however account is-had either
a natura aut ab officio aut a moribus aut a conditione
from nature or from office or from morals or from condition
aut a fortuna. Natura parentes ueneramur et liberos et
or from fortune by-nature parents we-venerate and children and
quos nobis caro coniunxit, utputa uxorem cognatos
those-whom to-us the-flesh has-joined as-for-instance the-wife kinsmen
et affines. Unde et gentium iure receptum est, eo
and in-laws whence also of-nations by-the-law received it-is on-that
quod peraeque fit apud omnes gentes. Ad hoc etiam
because equally it-is-done among all nations to this also
et diuino iure urgemur qui scriptum nouimus: Honora
and divine by-the-law we-are-urged who written-it we-know honor
patrem tuum et matrem, ut sis longeuus super terram;
father your and mother that you-may-be long-lived upon the-earth
et: Qui patri uel matri maledixerit, morte morietur. Liberos
and he-who father or mother shall-have-cursed by-death shall-die the-children

non multum oportuit commendari, eo quod nemo carnem
not much it-needed to-be-commended on-that because no-one flesh
suam odio habuerit; sed nec uxorem, propter quam
his-own in-hatred has-had but nor the-wife on-account-of whom
homo patrem relinquit et matrem, adherens uxori suae, ut
a-man father leaves and mother clinging to-wife his that
sint duo in carne una. Non tamen in hac parte diuinae
they-be two in flesh one not nevertheless in this part of-the-divine
legis mandata desunt, etsi propter naturae stimulum,
law the-commandments are-lacking although on-account-of of-nature the-goad
qui satis urget, rarius inserantur, protenduntur tamen
which enough urges more-rarely they-be-inserted they-are-extended nevertheless
ad cognatos et affines quos per se natura commendat.
to kinsmen and in-laws whom through herself nature commends
Officium uero est debitum exequendi quae unicuique
office however is the-duty of-carrying-out the-things-which by-each
ex institutis aut moribus agenda sunt. Ex eo namque
from institutions or customs to-be-done are from it for
personis singulis proprii congruunt actus. In his autem quae
to-persons single proper fit acts in these however which
sic agenda sunt, alia ad publicum, alia ad suum cuiusque
so to-be-done are some to the-public others to the-own-proper of-each
pertinent statum. Ex quo liquet officiorum quaedam publica,
pertain state from which it-is-clear of-offices some public
quaedam priuata conuenienter dici. Priuatorum uero
some private fittingly to-be-called of-private-ones however
tanta multiplicitas est quanta fere est diuersitas personarum.
so-great multiplicity is as-great-as nearly is the-diversity of-persons
Publica quidem omnia referuntur ad duas species; aut enim
public indeed all are-referred to two species either for
a diuino aut ab humano iure descendunt. Haec autem ex
from divine or from human law they-descend these however from

libris Officiorum latius patent, sed pertinent ad praesentem
the-books of-Offices more-widely lie-open but they-pertain to the-present
articulum ut publicis officiis reuerentia impendatur. Tanta
article that to-public offices reverence be-paid so-much
namque debetur eis quanta est eminentia cuiusque
for is-owed to-them as-much-as is the-eminence of-each
magistratus. Hanc quidem aut facit aut indicat uniuscuiusque
magistracy this indeed either makes or indicates of-each
competens iurisdictio, cum reuerentia magistratuum aut
the-competent jurisdiction since the-reverence of-magistrates or
contemptus redundet in honorem aut contumeliam subiectorum.
contempt may-redound to the-honor or insult of-the-subjects
Unde in constitutionibus principum, magistratuum edictis
whence in the-constitutions of-princes of-magistrates in-the-edicts
aut promulgationibus per prolemsim fit plurium conceptio
or promulgations by prolepsis is-made of-several the-conception
personarum, ut non tam personae quam uniuersitatis tota
of-persons so-that not so-much of-a-person as of-the-totality the-whole
constitutio uideatur esse uel quaeuis alia promulgatio. Hoc etiam
constitution may-seem to-be or any other promulgation this also
iura uel canones ignoranti ex usu cotidiano perspicuum
the-laws or canons to-one-ignorant-of from use daily plain
est. Porro rationem officiorum non modo canonum et legum
is moreover the-reason of-offices not only of-canons and of-laws
scita sed et ethicorum omnium praecepta exequuntur.
the-decrees but also of-ethicists all the-precepts follow
Mos autem est mentis habitus ex quo singulorum operum
custom however is of-the-mind a-habit from which of-single works
assiduitas manat. Non enim si quid fit semel aut amplius,
the-assiduity flows not for if anything is-done once or more
statim moribus aggregatur, nisi assiduitate faciendi uertatur
at-once to-customs is-added unless by-assiduity of-doing it-be-turned

in usum. Hic autem uirtutes et uitia aeque complectitur,
into use this however virtues and vices equally embraces
licet uitia non mores esse sed a plerisque dicantur moribus
although vices not customs to-be but by most they-are-said to-customs
obuiare. In quo planum est solas uirtutes censeri nomine
to-be-opposed in which plain it-is alone the-virtues to-be-counted by-the-name
morum, cum bonos tamen aut malos dicimus mores, uitia
of-customs since good nevertheless or bad we-call customs vices
distinguimus et uirtutes. Unde moratos a bono siue
we-distinguish and virtues whence the-well-mannered from good or
morigeros, morosos uero a uitiis nominamus. Quod et
the-compliant the-ill-humored however from the-vices we-name which also
ipsum plenitudinis nomen uidetur innuere, cum nulli in
itself of-fullness the-name seems to-hint since to-none in
carne contingat adesse satietatem morum et multis assit
the-flesh it-happens to-be-present the-satiety of-customs and to-many be-present
superfluitas uitiorum. Cum itaque a moribus quis reuerentiam
the-superfluity of-vices when therefore from customs anyone reverence
contrahere dicitur, ei uirtutes, quibus honor exhibendus
to-draw is-said in-him virtues to-which honor to-be-shown
est, inesse significatur. Quis enim non ueneretur et uereatur
is to-be-in it-is-signified who for not would-venerate and would-revere
illum quem prudentem fortem temperantem credit et iustum?
him whom prudent brave temperate he-believes and just
Hinc est etiam consilium sapientis ei qui timeri
hence is also the-counsel of-the-wise-man to-him who to-be-feared
appetit amari honorari et praeferri, ut Deum timeat
seeks to-be-loved to-be-honored and to-be-preferred that God he-should-fear
amet ueneretur et ei se tota deuotione submittat.
should-love should-venerate and to-him himself with-all devotion submit

Conditionem quidem esse diffiniunt fortuitum personae
condition indeed to-be they-define the-fortuitous of-a-person
statum, quo aut aduersis deprimitur aut extollitur
state by-which either by-adversities it-is-pressed-down or is-raised
prosperis, et alterutrius sortis naturam sui ipsius facie
by-prosperities and of-either lot the-nature of-itself of-self by-the-face
protestatur. Quale est quod alios ueneramur ingenuos, aliis
it-declares such is that some we-venerate as-freeborn on-others
seruiles contumelias irrogamus. Istorum diuitias colimus;
servile insults we-impose of-these the-riches we-honor
illorum contempnimus paupertatem.
of-those we-despise the-poverty
Naturam diffinire difficile esse asserit Tullius. Ego difficilius
nature to-define difficult to-be asserts Tully I more-difficult
credo diffinire fortunam, eo quod huius nulla, illius aliqua
believe to-define fortune on-that because of-this no of-that some
substantia est. Natura siquidem rebus originem praebet; quod
substance is nature indeed to-things the-origin offers which
nequaquam esset, si in ueritate ipsa non esset. Quod enim
by-no-means would-be if in truth itself not it-were what for
omnino non est, alicui praestare non potest ut sit. At
at-all not is to-anything to-offer not can that it-be but
fortuna cum non sit, non potest diffiniri. In eo siquidem
fortune since not it-is not can to-be-defined in that indeed
quod non est, non potest cuiquam constare quid sit.
which not is not can to-anyone to-be-agreed what it-is
Efferant Epicurei praecipuas sententias suas, quas kiriadoxas
let-bring-forth the-Epicureans the-chief opinions their which kyriai-doxai
uocant, quibus totius philosophiae putant seruire processum,
they-call to-which of-the-whole philosophy they-think to-serve the-course
et more suo fortunae subiciant uniuersa. Ego in hoc,
and in-the-manner their to-fortune let-them-subject all-things I in this

sicut et in plurimis, Plutarcum censeo audiendum, qui
as also in very-many-things Plutarch judge to-be-heard who
deam cecam colendam esse negat, asserens eam nisi a
the-goddess blind to-be-worshiped to-be denies asserting her except by
cecis coli non posse. Multa quoque proponit exempla,
the-blind to-be-worshiped not to-be-able many also he-sets-forth examples
quibus liquet omnes cecae deae cultores cecatos et
by-which it-is-clear all of-the-blind goddess the-worshipers blinded and
praecipitatos tandem in foueam exterminii. Testatur hoc
cast-headlong at-last into the-pit of-extermination bears-witness-to this
Galba, qui, totam etatem luculenter producens in senium,
Galba who the-whole life splendidly prolonging into old-age
huius deae familiaritate et cultu in breui elatus et in breuiori
of-this goddess by-the-familiarity and worship in short raised and in shorter
praecipitatus est. Qualiter autem, apud Suetonium quaere.
cast-headlong was how however in Suetonius seek
Queritur tamen praefatus philosophus et in aure iam
complains nevertheless the-aforesaid philosopher and in the-ear of-the-already
dicti principis lacrimabiliter ingemiscit, quod haec uitio
mentioned prince tearfully groans that this by-the-vice
cecitatis et temeritatis probrosa dea et omnibus ignominiosa
of-blindness and of-rashness disgraceful goddess and to-all ignominious
numinibus omnium deorum templa fedauerit et deorum
divinities of-all the-gods the-temples has-defiled and of-the-gods
omnium praeripuerit cultum, ut praeter edes priuatas,
all has-snatched-away the-worship so-that besides the-houses private
quas in orbe et urbe passim habet, rupem etiam Tarpeiam
which in the-world and the-city everywhere she-has the-rock also Tarpeian
occupauerit, suppremo Ioui coaequata, et publicae fortunae
she-has-occupied to-the-supreme Jove made-equal and of-public fortune
imago aurea in Capitolio ab aduenis conuenis et indigenis
the-image golden on the-Capitol by strangers newcomers and natives

publice adoretur; et tantam prae ceteris habet auctoritatem,
publicly is-adored and so-great beyond the-others she-has authority
quod in tota ratione mortalium (ut dici solet) sola
which in the-whole account of-mortals as to-be-said is-wont alone
utramque paginam uidetur implere. Videas eam ibi rotam
each page she-seems to-fill you-may-see her there the-wheel
uersare uolubilem, quodque magis mirere, eiusdem rotae
to-turn rolling and-what more you-may-wonder-at of-the-same wheel
impulsu de pectore Iouis sororum pensa praecipitat
by-the-impulse from the-breast of-Jove of-the-sisters the-allotted-threads she-casts-down
et conculcat; quisquis enim fortunam statuit, fata conuellit.
and tramples whoever for fortune establishes the-fates tears-up

Fata (inquit Stoicus) regunt homines;
The-fates (says the-Stoic) rule men;
fatum est in partibus illis
fate is in parts those
quas sinus abscondit.
which the-bosom hides.

Huic paradoxae Stoicorum kiriadoxa Epicuri reclamat. Fatalem,
to-this paradox of-the-Stoics the-maxim of-Epicurus protests the-fated
inquit, tolle necessitatem, quia
he-says take-away necessity because

si fortuna uolet, fiet de rethore consul;
if fortune shall-wish, will-be-made from rhetor consul;
si uolet haec eadem, fiet de consule rethor.
if shall-wish this same, will-be-made from consul rhetor.

Ceterum, ut cum fortuna minus agamus, sit inopinatorum
but that with fortune less we-may-deal let-be of-unforeseen
euentuum forma et, licet conditioni uideatur plurimum
events the-form and although to-condition it-may-seem very-much
uicinari, eo quod fortuitorum concursus statum efficiat, quam
to-border on-that because of-fortuitous-things the-concourse the-state may-effect which
conditionem esse praediximus, in eo tamen plurimum differt,
condition to-be we-have-said-before in this nevertheless very-much it-differs
quod conditio nunc a natura, nunc ab officio, nunc a
that condition now from nature now from office now from
moribus est, nunc a uariis figuris euentuum, fortuna semper
morals is now from various figures of-events fortune always
consistit in his quae improuisa emergunt. Eam usquequaque
consists in those-things which unforeseen emerge it in-every-respect
nititur euacuare Plutarcus et ex praemissis quattuor locis,
strives to-empty Plutarch and from the-premised four places
naturae, officii, morum, conditionis, totius reuerentiae manare
of-nature of-office of-morals of-condition of-the-whole reverence to-flow
credit originem. Superstitiosius tamen hoc infidelium
he-believes the-origin more-superstitiously nevertheless this of-the-unbelieving
more exequitur; unde nonnullas sententias eius sensu et
in-the-manner he-pursues whence some opinions his in-sense and
sermone catholico curaui inserere. Ille quidem in cultu
in-speech catholic I-have-taken-care to-insert he indeed in the-worship
deorum eos praecipue asserit uenerandos, qui ei familiarius
of-the-gods those especially asserts to-be-venerated who to-him more-familiarly
et uicinius accedunt aut natura, ut Liber Indorum domitor,
and more-nearly approach either by-nature as Liber of-the-Indians the-tamer
Hercules qui eo ipso in se Iouem protestatus est, quod
Hercules who by-that very-thing in himself Jove declared has that
angues iugulauit in cunis; aut officio, ut pontifices praefectosque
serpents he-strangled in the-cradle or by-office as pontiffs and-prefects

sacrorum; aut moribus, ut philosophos, qui mentis diuinae
of-sacred-rites or by-morals as philosophers who of-the-mind divine
haustum inuestigatione et dispensatione sapientiae indicant;
the-draft by-investigation and dispensation of-wisdom indicate
aut conditione, ut quos fauor numinis extulit ut aliis
or by-condition as those-whom the-favor of-a-divinity raised that over-others
praeessent ex causa potius familiari quam officio publico.
they-should-preside from cause rather familiar than from-office public
Sermo quidem perfidus est et omni reprobatione dignus,
speech indeed faithless is and of-all reprobation worthy
sensusque uerborum qui philosophum non deceret. Sed
and-the-sense of-words which a-philosopher not would-befit but
forte quid de natura deorum sentiret, in auribus corrupti
perhaps what about the-nature of-the-gods he-thought in the-ears of-a-corrupt
populi proloqui non audebat qui legerat combustos esse
people to-speak-out not he-dared who had-read burned to-have-been
libros philosophi Pitagorae et ipsum actum esse in
the-books of-the-philosopher Pythagoras and himself driven to-have-been into
exilium ab Atheniensibus eo quod dubitauerat an de
exile by the-Athenians on-that because he-had-doubted whether about
diis uera essent quae uulgo dicebantur. Quid ergo
the-gods true were the-things-which commonly were-said what therefore
contrarium auderet asserere qui nec ipsam dubitationem
contrary would-he-dare to-assert who not-even the-very doubt
erroris nouerat impunitam? Est itaque uerisimile quod
of-error had-known unpunished it-is therefore likely that
morem auditoribus gesserit et, ut eos ab illicitis
the-humor to-his-hearers he-humored and that them from unlawful-things
reuocaret, aliquid indulsisse errori. Nam in doctrina morum
he-might-recall something to-have-indulged to-error for in the-teaching of-morals
luculentissimus est. Eoque huic opinioni facilius adquiesco,
most-brilliant he-is and-therefore to-this opinion more-easily I-acquiesce

quod Apostolus gentium fide tamen et religione incolumi
because the-Apostle of-the-gentiles with-faith nevertheless and religion unharmed
omnibus omnia factus est, ut omnes lucrifaceret. Nos autem,
to-all all-things made has that all he-might-gain we however
quibus de celo ueritas illuxit, non deorum, qui nulli sunt,
to-whom from heaven the-truth has-shone not of-gods who none are
sed ueri Dei ministris et amicis magnam reuerentiam
but of-the-true God to-the-ministers and friends great reverence
credimus exhibendam; sed et inimicis eius interdum,
believe to-be-shown but also to-the-enemies his sometimes
quoniam hoc ipse praecepit qui saepe maximam ad
since this he-himself commanded who often the-greatest for
eruditionem suorum pessimis hominibus contulit potestatem.
the-instruction of-his-own to-the-worst men has-conferred power
Unde illud: Subiecti estote omni humanae creaturae propter
whence that subject be to-every human creature on-account-of
Deum, siue regi quasi praecellenti siue ducibus tamquam
God whether to-the-king as excelling or to-the-leaders as
ab eo missis ad uindictam malefactorum laudem uero
from him sent for the-punishment of-evildoers the-praise however
bonorum. Et illud: Serui, subditi estote dominis uestris,
of-the-good and that slaves subject be to-masters your
non tantum bonis et modestis sed etiam discolis.
not only to-the-good and modest but also to-the-froward
Amici quidem Dei fiunt aut gratia, cessantibus meritis,
friends indeed of-God become either by-grace with-ceasing merits
ut Hieremias et Iohannes sanctificati antequam nati et
as Jeremiah and John sanctified before born and
gemma sacerdotum Nicholaus quarta et sexta feria semel
the-gem of-priests Nicholas on-the-fourth and sixth weekday once
lactens in cunis; aut meritis ex gratia, ut qui facili
sucking in the-cradle or by-merits from grace as those-who by-easy

uia bonorum operum, sicut penitens latro, uel difficili et
way of-good works as the-penitent thief or by-difficult and
felici transitu merentur regna celorum, uelut apostolorum
happy passage earn the-kingdoms of-the-heavens like of-the-apostles
chorus et martirum. Hos autem tres ordines innuit Maro:
the-choir and of-the-martyrs these however three orders hints Maro

Facilis descensus Auerni;
Easy the-descent of-Avernus;
noctes atque dies patet atri ianua Ditis;
nights and days lies-open of-black the-door of-Dis;
sed reuocare gradum superasque euadere ad auras,
but to-recall the-step and-the-upper to-escape to the-airs,
hic opus, hic labor est; pauci, quos aequus amauit
this the-work, this the-labor is; few, whom fair has-loved
Iupiter aut ardens euexit ad ethera uirtus,
Jupiter or ardent has-carried to the-ether virtue,
diis geniti potuere.
from-gods born have-been-able.

Quos ergo morum elegantia diuinae uidemus bonitati
those-whom therefore of-morals by-the-elegance divine we-see to-goodness
conformes, debemus tamquam uerissimam et fidelissimam
conformed we-ought as the-truest and most-faithful
Dei imaginem uenerari.
of-God image to-venerate
Ministri uero sunt quos dispositio diuina uocauit ut
ministers however are those-whom the-disposition divine has-called that
corripiendo et corrigendo uitia aut uirtutes inserendo aut
by-reproving and by-correcting vices or virtues by-implanting or
propagando suam et aliorum procurent salutem. Qui
by-propagating their-own and of-others they-may-procure the-salvation those-who

uero ei in iure humano ministrant, tanto inferiores
however to-him in law human minister by-so-much inferior
sunt his qui ministrant in diuino quantum diuinis
are than-those who minister in the-divine by-as-much-as to-divine-things
humana cedunt.
human-things yield

V.V–VI · SACRILEGE; THE PRINCE AS HEAD; JOB'S EXAMPLE

God is honored or spurned in His ministers, and those who injure them fall under heavy penalties; absolution can be neither extorted nor stolen. The prince is the head, placed by God, and the succession is owed to his children while they walk in justice. He should imitate Job, helper of the widow and orphan, just in judgment, and generous to the poor.

Cap. V. Quae pena immineat his qui ministris
Chapter V what punishment may-impend over-those who on-the-ministers
ecclesiae locorumque uenerabilium iniurias inferunt; et de
of-the-church and-of-places venerable injuries inflict and about
priuilegiis locorum uenerabilium; et quod absolutio nec
the-privileges of-places venerable and that absolution neither
per uim extorqueri nec surripi potest per fraudem.
through force be-extorted nor to-be-stolen can through fraud
In his autem qui iura diuina ministrant, Deus prae
in those however who the-rights divine administer God beyond
ceteris honoratur aut spernitur, cum illorum honorem aut
the-others is-honored or is-spurned since their honor or
contemptum proprium reputet. Hinc est illud: Ego dixi: Dii
contempt his-own he-reckons hence is that I said gods
estis; et: Labia sacerdotis custodiunt scientiam, et legem
you-are and the-lips of-the-priest guard knowledge and the-law

requirunt ex ore eius, quia angelus Domini exercituum
they-seek from the-mouth his because the-angel of-the-Lord of-hosts
est. Ipsa quoque Veritas ait: Qui uos audit, me audit; qui
he-is the-very also Truth says he-who you hears me hears he-who
uos recipit, me recipit, et qui uos spernit, spernit eum
you receives me receives and he-who you spurns spurns him
qui me misit; et: Qui tangit uos, tangit pupillam oculi mei.
who me sent and he-who touches you touches the-pupil of-eye my
Illa uero reuerentia, quae in rerum ueneratione consistit,
that however reverence which in of-things the-veneration consists
multiplex est. Aut enim corporales res sunt, ut edes et
manifold is either for bodily things they-are as houses and
loca sacra et quae piis dicantur usibus et sacrificia quae
places sacred and those-which to-pious are-dedicated uses and sacrifices which
uisibiliter exercentur; aut incorporales, ut iura quae sacris
visibly are-performed or incorporeal as the-rights which to-sacred
rebus competunt, quae temerare sacrilegium est morte piandum
things belong which to-violate sacrilege is by-death to-be-expiated
aliaue pena grauissima pro qualitate admissi. Rerum
or-by-other punishment most-grave according-to the-quality of-the-offense of-things
ergo sacrarum immunitates conuellere, insurgere in Deum
therefore sacred the-immunities to-tear-up to-rise-up against God
est et quasi uendicare eum in seruitutem. Et quidem
is and as-if to-claim him into servitude and indeed
de iure diuino pro se possent multa proponi,
from law divine on its-own-behalf could many-things to-be-set-forth
sed ut emulae potestatis non obloquatur audacia, in hac
but that of-a-rival power not may-gainsay the-boldness in this
parte statuta principum latius et benignius patent, quae
part the-statutes of-princes more-widely and more-kindly lie-open which
fidem Christianam uenerantur et approbant et ecclesiarum
the-faith Christian venerate and approve and of-churches

et ministrorum omniumque locorum uenerabilium priuilegia
and of-ministers and-of-all places venerable the-privileges
uniuersa confirmant. Quis enim principis, cuius memoria
all confirm who for of-the-prince whose memory
in benedictione est (Archadium loquor), constitutionem non
in blessing is Arcadius I-mean the-constitution not
audiuit? Si quis in hoc genus sacrilegii prorupit, ut in
has-heard if anyone into this kind of-sacrilege has-burst that into
ecclesias catholicas irruens sacerdotibus et ministris uel in
churches catholic rushing on-the-priests and ministers or in
ipso culto loco aliquid importet iniuriae, quod geritur
the-very worshiped place something brings of-injury what is-done
a prouinciae rectoribus animaduertatur, atque ita prouinciae
by of-the-province the-rulers let-it-be-punished and so of-the-province
moderator sacerdotum et catholicae Ecclesiae ministrorum
the-governor of-the-priests and of-the-catholic Church of-the-ministers
loci quoque illorum et diuini cultus iniuriam capitali in
of-the-place also their and of-divine worship the-injury by-capital against
conuictos siue confessos reos sententia nouerit uendicandam.
the-convicted or confessed accused sentence let-him-know to-be-avenged
Nec expectet ut episcopus iniuriae propriae ultionem
nor let-him-wait that the-bishop of-the-injury his-own the-avenging
deposcat, cui sanctitas ignoscendi gloriam dereliquit,
demand to-whom holiness of-pardoning the-glory has-left
sitque cunctis laudabile factas atroces sacerdotibus aut
and-let-it-be for-all praiseworthy the-done atrocious to-priests or
ministris iniurias ueluti publicum crimen persequi ac de
ministers injuries as a-public crime to-prosecute and for
talibus ultionem mereri. Item: Placet clementiae nostrae ut
such-things vengeance to-earn likewise it-pleases the-clemency our that
nichil commune clerici cum publicis actionibus habeant uel
nothing common the-clerics with public actions have or

ad curiam pertinentibus, cuius corpori non sunt adnexi. Et
to the-court pertaining whose to-the-body not they-are attached and
alibi: Si ecclesiae uenerabilis priuilegia cuiusquam fuerint
elsewhere if of-the-church venerable the-privileges of-anyone shall-have-been
uel temeritate uiolata uel dissimulatione neglecta commissum
either by-rashness violated or by-dissimulation neglected the-offense
quinque librarum auri condempnatione plectatur. Quae
of-five pounds of-gold by-the-condemnation let-it-be-punished which
uero priuilegia ecclesiarum locorumque uenerabilium et
however privileges of-churches and-of-places venerable and
ministrorum sunt, diuino fiunt et humano iure notissima,
of-ministers are by-divine are-made and by-human law most-known
cum uel usu iam liqueat quod non possunt nisi apud
since even by-use now it-be-clear that not they-can except before
iudices ecclesiasticos conueniri; et si quis in aliquem de
judges ecclesiastical be-sued and if anyone upon any of
clero uiolentas manus iniecerit, anathemate feriatur, ut
the-clergy violent hands shall-have-laid with-anathema he-is-struck that
nisi per Romanum pontificem absolui non possit. Huius
unless by the-Roman pontiff to-be-absolved not he-can of-this
criminis alibi frustra quaeritur uenia, nisi articulus mortis
crime elsewhere in-vain is-sought pardon unless the-point of-death
forte immineat, quia nec per uim extorqueri nec surripi
perhaps impend because neither through force to-be-extorted nor to-be-stolen
potest per fraudem. Auctore Claudiano Theodosius ait:
can through fraud with-author Claudian Theodosius says

Non extorquebis amari;
Not you-will-extort to-be-loved;
hoc alterna fides, hoc simplex gratia donat.
this mutual faith, this simple grace gives.

Nichilominus uerum est quia non extorquebis absolui, quod
nonetheless true it-is that not you-will-extort to-be-absolved what
sola contritio cordis, confessio oris, et satisfactio operis
alone the-contrition of-heart the-confession of-mouth and the-satisfaction of-work
promerentur. Utique non uis sed gratia sola iustificat impium,
earn certainly not force but grace alone justifies the-impious
et fraus peccatori non prodest, quia Spiritus sanctus disciplinae
and fraud to-the-sinner not profits because the-Spirit Holy of-discipline
effugit fictum nec habitat in corpore subdito peccatis. Alibi
flees the-feigned nor dwells in a-body subject to-sins elsewhere
me dixisse recolo quia (teste magno patre Augustino)
me to-have-said I-recall that with-witness the-great father Augustine
simulata innocentia non est innocentia sed duplex malitia,
feigned innocence not is innocence but double malice
quia et malitia est et simulatio. Aequitas quoque simulata
because both malice it-is and pretense equity also feigned
non est aequitas sed duplex iniquitas, quia et iniquitas
not is equity but double iniquity because both iniquity
est et simulatio. Unde immoderato stupore confundor,
it-is and pretense whence with-immoderate amazement I-am-confounded
cum frequentissime uideam nescio fideles an infideles
when very-frequently I-see I-know-not whether-faithful or unfaithful
dicam in sacrilegio huiusmodi deprehensos ad hoc totis
I-should-call-them in sacrilege of-this-kind caught for this with-all
uiribus hanelare ut minis et terroribus urgeant sacerdotes
strength to-pant that with-threats and terrors they-urge priests
ad absolutionem praestandam quam nec isti fideliter dare nec
to absolution to-be-granted which neither these faithfully to-give nor
illi in contumacia utiliter accipere possunt. Sane facilius est
those in contumacy usefully to-receive can truly easier it-is
utrumque inuolui quam alterum istorum expediri. Utrius
both to-be-entangled than one of-these to-be-freed of-which

tamen culpa sit grauior non facile dixerim. Haec de his
nevertheless the-fault be graver not easily I-would-say these-things about those
quae in politica constitutione Plutarchi uicem animae obtinent.
which in the-political constitution of-Plutarch the-place of-the-soul hold
Cap. VI. De principe qui caput est rei publicae, et
Chapter VI about the-prince who the-head is of-the-thing public and
electione eius, et priuilegiis, et praemio uirtutis et culpae; et
the-election his and the-privileges and the-reward of-virtue and of-fault and
quod beatum Iob debeat imitari; et de uirtutibus beati Iob.
that blessed Job he-ought to-imitate and about the-virtues of-blessed Job
Sequitur ut eius imitantes uestigia de membris rei
it-follows that his following the-tracks about the-members of-the-thing
publicae dispiciamus. Dictum est autem principem locum
public we-may-look said it-has-been however the-prince the-place
obtinere capitis, et qui solius mentis regatur arbitrio.
to-hold of-the-head and who of-alone of-the-mind is-ruled by-the-judgment
Hunc itaque, ut iam dictum est, dispositio diuina in
him therefore as already said it-has-been the-disposition divine on
arce rei publicae collocauit et eum nunc archano
the-citadel of-the-thing public has-placed and him now by-the-secret
prouidentiae suae misterio ceteris praefert, nunc quasi
of-providence its mystery before-the-others prefers now as-if
suorum iudicio sacerdotum, nunc ad eum praeficiendum
of-his-own by-the-judgment of-the-priests now for him to-be-set-over
totius populi uota concurrunt. Unde et in Veteri
of-the-whole people the-wishes run-together whence also in the-Old
Testamento legitur quia Moyses, ordinaturus eum qui praeesset
Testament is-read that Moses about-to-ordain him who should-preside
in populo, conuocauit omnem synagogam ut eligeretur
in the-people convoked all the-synagogue that he-might-be-chosen
astante populo, ne qua postmodum retractatio cuiquam,
with-standing-by the-people lest any afterward retraction to-anyone

ne quis scrupulus resideret. Legitur in libro Regnorum
lest any scruple remain it-is-read in the-book of-Kings
quod Saul rex futurus apparens in facie populi ab
that Saul king about-to-be appearing in the-face of-the-people from
humeris sursum supereminebat uniuersum populum. Quare,
the-shoulders upward stood-above all the-people why
quaeso, nisi quia quem oportet praeesse aliis, pectore
I-ask unless because he-whom it-behooves to-preside over-others in-breast
debet et ore prominere ut quasi bonorum operum
ought and in-mouth to-stand-out that as-if of-good works
ulnis totius populi latitudinem amplexari ualeat
with-the-arms of-the-whole people the-breadth to-embrace he-may-be-able
et protegere tamquam doctior sanctior circumspectior et
and to-protect as more-learned holier more-circumspect and
omni uirtute praestantior? Dicit enim Dominus ad Moysen:
in-every virtue more-excellent says for the-Lord to Moses
Assume ad temetipsum Iesum filium Naue, hominem qui
take to thyself Joshua the-son of-Nun a-man who
habet Spiritum Dei in semetipso, et impones manus tuas
has the-Spirit of-God in himself and you-shall-lay hands your
super eum et statues coram Eleazaro sacerdote et
upon him and you-shall-set-him before Eleazar the-priest and
praecepta ei dato in conspectu totius synagogae et
commandments to-him give in the-sight of-the-whole synagogue and
praecipe de ipso coram eis et dabis claritatem tuam
command about him before them and you-shall-give glory your
super illum ut audiant illum filii Israel. Audis euidenter
upon him that may-hear him the-sons of-Israel you-hear evidently
ordinationem principis populi tam manifeste descriptam
the-ordination of-the-prince of-the-people so manifestly described
ut pene expositione non egeat. Si eam tamen manifestius
that almost of-exposition not it-needs if it nevertheless more-manifestly

quaeris, eam tibi auctore Domino, suo loco et tempore
you-seek it to-you with-author the-Lord in-its place and time
cum praeceperis, explanabo, adiciens indumentorum et
when you-shall-have-commanded I-shall-explain adding of-the-vestments and
quorundam sacramentorum significationes. Hic autem plane
of-certain sacraments the-significations here however plainly
nulla est populi acclamatio, nulla consanguinitatis ratio,
no is of-the-people acclamation no of-consanguinity account
nulla propinquitatis habita contemplatio est. Mortuo Salphaat
no of-kinship had consideration is with-dead Zelophehad
filiae paternam apud Moysen uendicant hereditatem.
the-daughters the-paternal before Moses claim inheritance
Petitionem earum iustam esse Deus ipse testatur; propinquis
the-petition their just to-be God himself testifies to-the-kin
namque agrorum et praediorum hereditas relinquenda est
for of-fields and of-estates the-inheritance to-be-left is
et ut plurimum actionum. Gubernatio uero populi illi
and as most of-actions the-government however of-the-people to-him
tradenda est, quem Deus elegerit, homini scilicet tali
to-be-handed is whom God shall-have-chosen to-a-man namely such
qui habet Spiritum Dei in se et praecepta Dei in
who has the-Spirit of-God in himself and the-commandments of-God in
conspectu eius sunt, qui Moysi ualde notus sit et familiaris,
the-sight his are who to-Moses very known be and familiar
id est, in quo sit claritas legis et scientia, ut possint
that is in whom be the-brightness of-the-law and knowledge that may-be-able
eum audire filii Israel. Nec tamen licitum est fauore
him to-hear the-sons of-Israel nor nevertheless lawful is-it for-the-favor
nouorum recedere a sanguine principum quibus priuilegio
of-new-men to-withdraw from the-blood of-princes to-whom by-the-privilege
diuinae promissionis et iure generis debetur successio
of-divine promise and by-right of-race is-owed the-succession

liberorum, si tamen (ut praescriptum est) ambulauerint in
of-the-children if nevertheless as prescribed it-is they-shall-have-walked in
iustitiis Domini. Si uero a uia paulisper defluxerint,
the-justices of-the-Lord if however from the-way a-little they-shall-have-drifted
non statim usquequaque deiciuntur, sed patienter corripitur
not at-once in-every-respect they-are-cast-down but patiently is-reproved
iniustitia, donec fiat conspicuum eos pertinaces esse in
injustice until it-become conspicuous them obstinate to-be in
malo. Neque enim Roboam statim excussus est a solio
evil nor for Rehoboam at-once shaken-off was from the-throne
patris, ex quo, seniorum contempto consilio, recessit
of-his-father from which of-the-elders with-despised the-counsel he-withdrew
a uia Salomonis, onus importabile uolens imponere
from the-way of-Solomon a-burden unbearable wishing to-impose
in humeris filiorum Israel. Verumtamen cissum est regnum
on the-shoulders of-the-sons of-Israel nevertheless cut was the-kingdom
eius, recedentibus decem tribubus post Hieroboam seruum
his with-withdrawing ten tribes after Jeroboam the-servant
Salomonis, fueruntque regna diuisa, dum regnum habuit
of-Solomon and-were the-kingdoms divided while the-kingdom held
Iuda uel Israel. Sensit ergo de contumacia penam, de
Judah or Israel he-felt therefore for contumacy punishment from
gratia Dei et priuilegio sanguinis misericordiam, ut rex
the-grace of-God and the-privilege of-blood mercy that king
quidem maneret sed magna regni parte mutilatus. Unde
indeed he-remained but by-a-great of-the-kingdom part mutilated whence
hoc illi? Quia adheserat consiliis iuuenum, contempnens
this to-him because he-had-clung to-the-counsels of-young-men despising
uias et praecepta prudentiae. Impossibile enim est ut
the-ways and precepts of-prudence impossible for it-is that
salubriter disponat principatum qui non agitur consilio
wholesomely he-dispose the-principate who not is-led by-the-counsel

sapientum. Ve, inquit, terrae cuius rex puer est et cuius
of-the-wise woe he-says to-the-land whose king a-boy is and whose
consiliarii mane comedunt; beata terra cuius rex nobilis
counselors in-the-morning eat blessed the-land whose king noble
est et cuius principes uescuntur tempore suo ad refectionem
is and whose princes eat in-time their for refreshment
non ad luxuriam; ibi etenim sapientia esse non potest. Hinc
not for luxury there for wisdom to-be not can hence
sanctus Iob: Sapientia ubi inuenitur, et quis est locus
holy Job wisdom where is-it-found and what is the-place
intelligentiae? Nescit homo pretium eius, nec inuenitur in
of-understanding knows-not man the-price its nor is-it-found in
terra suauiter uiuentium. Non aequabitur ei labentium
the-land sweetly of-those-living not will-be-equaled to-it of-passing-things
quicquam, trahitur enim sapientia de occultis. Longe
anything is-drawn for wisdom from hidden-places far
utilius iuuenes reppulisset, adquiescens consilio
more-usefully the-young-men he-would-have-repelled acquiescing in-the-counsel
seniorum, uitam beati Iob habens regnandi formam. Audi
of-the-elders the-life of-blessed Job having of-ruling as-the-form hear
ergo quid de se fateatur: Quando procedebam ad portam
therefore what about himself he-confesses when I-went-forth to the-gate
ciuitatis et in platea cathedram parabant michi; uidebant
of-the-city and in the-street a-chair they-prepared for-me saw
me iuuenes et abscondebantur, et senes assurgentes
me the-young-men and hid-themselves and the-old rising
stabant; principes cessabant loqui et superponebant digitum
stood the-princes ceased to-speak and laid finger
ori suo; uocem suam cohibebant duces, et lingua
on-mouth their voice their restrained the-leaders and the-tongue
eorum gutturi suo adherebat. Auris audiens beatificabat me,
their to-palate their clung the-ear hearing blessed me

et oculus uidens testimonium reddebat michi, eo quod
and the-eye seeing witness rendered to-me on-that because
liberassem pauperem uociferantem et pupillum cui non
I-had-freed the-poor-man crying-out and the-orphan to-whom not
erat adiutor. Benedictio perituri super me ueniebat,
was a-helper the-blessing of-the-one-about-to-perish upon me came
et cor uiduae consolatus sum. Iustitia indutus sum, et
and the-heart of-the-widow consoled I-have with-justice clothed I-am and
uestiui me, sicut uestimento et diademate, iudicio meo.
I-clothed myself as with-a-garment and with-a-diadem with-judgment my
Oculus fui ceco et pes claudo. Pater eram pauperum,
an-eye I-was to-the-blind and a-foot to-the-lame a-father I-was of-the-poor
et causam, quam nesciebam, diligentissime inuestigabam.
and the-cause which I-knew-not most-diligently I-investigated
Conterebam molas iniqui, et de dentibus illius auferebam
I-broke the-jaws of-the-wicked and from teeth his I-took-away
praedam. Dicebamque: In nidulo meo moriar, et sicut palma
the-prey and-I-said in little-nest my I-shall-die and as a-palm
multiplicabo dies. Radix mea aperta est secus aquas, et ros
I-shall-multiply days root my opened is beside the-waters and dew
morabitur in messione mea; gloria mea semper innouabitur,
will-linger in harvest my glory my always will-be-renewed
et arcus meus in manu mea instaurabitur. Qui me
and bow my in hand my will-be-restored those-who me
audiebant, sententiam expectabant, et intenti tacebant ad
heard the-sentence awaited and attentive were-silent at
consilium meum. Verbis meis addere nichil audebant, et
counsel my to-words my to-add nothing they-dared and
super illos stillabat eloquium meum. Si quando ridebam ad
upon them dripped speech my if ever I-laughed at
eos, non credebant, et lux uultus mei non cadebat in
them not they-believed and the-light of-face my not fell to

terram. Si uoluissem ire ad eos, sedebam primus; cumque
the-earth if I-had-wished to-go to them I-sat first and-when
sederem quasi rex exercitu circumstante, eram tamen
I-sat as-if a-king with-the-army standing-around I-was nevertheless
merentium consolator. Ecce regnandi in uiro iusto ex
of-the-mourning the-consoler behold of-ruling in a-man just from
magna parte expressa est formula, quam si per singula
great part expressed is the-formula which if through single-things
exequi uoluerimus, integri libri magnitudinem insertarum
to-follow we-shall-have-wished of-a-whole book the-size of-the-inserted
uirtutum series uel sola complebit. Diligens lector singula
virtues the-series even alone will-fill the-diligent reader single
uerba discutiet, quia in his omnibus nec iota nec apex
words will-examine because in these all neither jot nor tittle
a misterio salutis uacat. Pauca tamen quae in ipsa
from the-mystery of-salvation is-empty a-few nevertheless which on the-very
superficie uerborum eminent, quanta potero breuitate
surface of-the-words stand-out with-as-great-as I-can brevity
perstringam. Quando, inquit, lauabam pedes meos butiro et
I-shall-touch when he-says I-washed feet my with-butter and
petra fundebat michi riuos olei; cum in parata cathedra
the-rock poured for-me streams of-oil when in the-prepared chair
residerem in platea, abscondebantur iuuenes et michi senes
I-sat in the-street hid-themselves the-young-men and by-me the-old
astabant. Innuit ergo quia rerum affluentia gratiarumque
stood he-hints therefore that of-things the-affluence and-of-graces
concursus ei prudentiam non excusserint, sed in his
the-concourse to-him prudence not shook-off but in these
omnibus ex conscientia et testimonio bonorum operum
all from conscience and the-testimony of-good works
auctoritas inconcussa permansit. Egrediebatur enim ad portam
authority unshaken remained he-went-out for to the-gate

qui latebris non egebat, et qui docendi promeruerat
who of-biding-places not needed and who of-teaching had-earned
sedem, senum prudentiam erigebat leuitate iuuenili abscondita.
the-seat of-the-old the-prudence raised with-levity youthful hidden
Cessabant loqui principes, et lingua ducum gutturi
ceased to-speak the-princes and the-tongue of-the-leaders to-the-palate
adherebat, non audentes grandia loqui, et imponere in
clung not daring great-things to-speak and to-impose on
humeris hominum onera importabilia, quae nec superficie
the-shoulders of-men burdens unbearable which not-even by-the-surface
digiti tangi solent. Docebat enim omnem uirtutis laudem
of-a-finger to-be-touched are-wont he-taught for all of-virtue praise
in actione consistere, cassumque esse splendorem uerbi
in action to-consist and-empty to-be the-splendor of-a-word
cui non subest soliditas operis. In omni opere, inquit
under-which not lies the-solidity of-work in every work says
Salomon, erit abundantia; ubi autem uerba sunt plurima,
Solomon will-be abundance where however words are very-many
ibi frequenter egestas. Principum uero et ducum est alios
there frequently want of-princes however and of-leaders it-is others
in uia morum praecedere, non quae facienda sunt aliis
in the-way of-morals to-precede not what-things to-be-done are to-others
tumide intonare. Auris audiens et oculus uidens beatificabat
pompously to-thunder the-ear hearing and the-eye seeing blessed
me. Instrumenta corporis eleganter expressit, quibus sensus
me the-instruments of-the-body elegantly he-expressed by-which the-sense
animae maxime conualescit; exteriorum namque notitia
of-the-soul most grows-strong of-exterior-things for the-knowledge
oculi et auris obsequio fidelissime transit ad animam,
of-the-eye and of-the-ear by-the-service most-faithfully passes to the-soul
et thesauros cordis saepius lingua incauta dispergit. Quod
and the-treasures of-the-heart more-often the-tongue incautious scatters that

uero 'audiens' et 'uidens' adiecit, sapientis iudicium
however hearing and seeing he-added of-the-wise-man the-judgment
exprimit iuxta illud: Beatus qui loquitur in aure audientis.
expresses according-to that blessed who speaks in the-ear of-one-hearing
Non itaque beatificatum se dicit linguis hominum quae
not therefore blessed himself he-says by-the-tongues of-men which
in alterutram partem uel amore uel odio frequenter
into either part either by-love or by-hatred frequently
impelluntur. Sufficit ei testimonium conscientiae, praesertim
are-driven suffices for-him the-testimony of-conscience especially
cum roboratum sit iudicio sapientum. Eo, inquit,
since strengthened it-be by-the-judgment of-the-wise on-that he-says
quod liberassem pauperem, pupillum, et periturum;
because I-had-freed the-poor-man the-orphan and the-one-about-to-perish
et consolatus sum cor uiduae. In his enim maxime
and consoled I-have the-heart of-the-widow in these for most
principalis claret auctoritas quae a Domino instituta est ad
the-princely shines authority which by the-Lord established is for
iniurias propulsandas. Haec quidem sunt opera misericordiae,
injuries to-be-repelled these indeed are the-works of-mercy
et erit nomen agentis ea benedictum in secula. Sed, ne
and will-be the-name of-the-doer them blessed for ages but lest
credas eum remissiore clementia uitiis audaciam praestitisse:
you-believe him by-more-remiss clemency to-vices boldness to-have-supplied
Iustitia, inquit, indutus sum, et diademate iudicio meo;
with-justice he-says clothed I-am and with-a-diadem with-judgment my
causam, quam nesciebam, diligentissime inuestigabam. Oportet
the-cause which I-knew-not most-diligently I-investigated it-behooves
enim iudicem cuncta rimari et ordinem rerum plena
for the-judge all-things to-probe and the-order of-things with-full
inquisitione discutere, nec ante obuiare alicui quam causa
inquiry to-examine nor before to-oppose anyone than the-cause

sit legitimis rationibus plenissime limitata. Ut enim ait
be by-lawful reasons most-fully defined as for says
ethicus, ad penitendum properat quisquis cito iudicat.
the-ethicist to repenting hastens whoever quickly judges
Conterebam molas iniqui. Iniquus est quisquis in iudiciis
I-broke the-jaws of-the-wicked wicked is whoever in judgments
sequitur non causam sed praedam, qui sic munera diligit ut
follows not the-cause but the-prey who so gifts loves that
sequatur retributiones. Et licet aequum sit quod decernit ad
he-follows rewards and although just be what he-decrees to
pretium, auaritiae seruiens pergit in mortem. Unde sequitur:
the-price of-avarice serving he-goes into death whence it-follows
Et de dentibus illius auferebam praedam, dicebamque:
and from teeth his I-took-away the-prey and-I-said
In nidulo meo moriar. Mentem itaque composuerat qui
in little-nest my I-shall-die the-mind therefore he-had-composed who
rerum suarum amplitudine contentus erat. Nec auaritiae
of-things his with-the-ampleness content was nor of-avarice
aut ambitionis stimulo urgebatur, ut domum domui, agrum
or of-ambition by-the-goad was-he-urged that house to-house field
agro coniungeret usque ad terminos loci ac si solus
to-field he-should-join even to the-bounds of-the-place as if alone
habitaturus esset in superficie terrae.
about-to-dwell he-were on the-surface of-the-earth
Et sicut palma multiplicabo dies. Rem admirandam
and as a-palm I-shall-multiply days a-thing wonderful
Aristotiles in septimo Probleumatum et Plutarcus in octauo
Aristotle in the-seventh of-the-Problems and Plutarch in the-eighth
Memorabilium dicit: Si super palmae, inquiunt, arboris lignum
of-the-Memorable says if upon of-the-palm they-say of-the-tree the-wood
magna pondera imponas, ac tantum grauiter urgeas oneres,
great weights you-place and so heavily you-press you-load

ut magnitudo oneris sustineri non queat, non deorsum
that the-greatness of-the-load be-sustained not can not downward
cedit nec in terram flectitur, sed aduersus pondus resurgit
it-yields nor to the-earth is-bent but against the-weight rises-up
et sursum nititur recuruaturque. Propterea, inquit Plutarcus,
and upward strives and-is-curved-back therefore says Plutarch
placuit palmam signum esse uictoriae in certaminibus,
it-pleased the-palm the-sign to-be of-victory in contests
quoniam ligni ingenium huiusmodi est ut urgentibus
since of-the-wood the-nature of-this-kind is that to-those-pressing
opprimentibusque non cedat. Fertur item quod ramus eius
and-crushing not it-yields it-is-said likewise that a-branch of-that
palmae, quae Graece dicitur basileros, auelli non potest
palm which in-Greek is-called basileros to-be-torn-off not can
si trahatur deorsum, sed, si sursum producas, cedit. Constat
if it-be-drawn downward but if upward you-draw-it it-yields it-is-agreed
autem quia truncus palmae uel stipes a radice contrahitur
however that the-trunk of-the-palm or stem from the-root is-narrowed
sed in superioribus dilatatur. Secus autem est in quauis
but in the-upper-parts is-widened otherwise however it-is in any
arbore quae tanto magis turgescit quo ad terram
tree which by-so-much more swells by-as-much-as to the-earth
stipes uicinius accedit. Per palmam ergo significatur iustitia
the-stem more-nearly approaches by the-palm therefore is-signified justice
inuincibilis, quae descensum non nouit sed solum ad superiora
invincible which descent not knows but only to higher-things
processum. Unde: Iustus ut palma florebit. Radix mea aperta
progress whence the-just as the-palm will-flourish root my opened
est secus aquas (scripturarum utique et uirtutum, de quibus
is beside the-waters of-the-scriptures certainly and of-the-virtues about which
supra) et ros (scilicet gratiae) morabitur in messione mea.
above and the-dew namely of-grace will-linger in harvest my

Intellige bonorum operum, quorum manipulos electis reponet
understand of-good works whose sheaves for-the-elect will-store-up
apud se in illa die iustus iudex. Unde sequitur: Gloria
with himself on that day the-just judge whence it-follows glory
mea semper innouabitur et arcus meus instaurabitur; quia
my always will-be-renewed and bow my will-be-restored because

est aliquid quo tendit et in quo dirigit arcum
there-is something to-which he-aims and at which he-directs the-bow

iustus,
the-just-man

nec passim sequitur coruos testaque lutoque.
nor at-random follows crows both-with-potsherd and-with-mud.

Qui me audiebant, expectabant sententiam, et cetera. Saepe
those-who me heard awaited the-sentence and the-rest often
dictum est sententiam in bono semper accipiendam esse,
said it-has-been the-sentence in good always to-be-taken to-be
iuxta illud: Sapientior uidetur sibi piger septem uiris
according-to that wiser seems to-himself the-sluggard than-seven men
loquentibus sententias. Audis in sapiente tria concurrere.
speaking sentences you-hear in the-wise-man three-things to-concur
Intenti, inquit, tacebant ad consilium meum, uerbis meis
attentive he-says they-were-silent at counsel my to-words my
nichil addere audebant, stillabat super eos eloquium meum.
nothing to-add they-dared dripped upon them speech my
Res ardua desiderat attentionem et uirum grauem decet
a-matter arduous desires attention and a-man grave it-befits
consilia meditari, ut quicquid agit, quicquid loquitur, sit
counsels to-meditate that whatever he-does whatever he-speaks be

pro consilio homini sapientiam affectanti. Est autem oris
for counsel for-a-man wisdom aspiring-to it-is however of-a-mouth
circumcisi illa proferre, quibus nichil liceat demi
circumcised those-things to-utter from-which nothing be-permitted to-be-taken
uel apponi. Est autem uiro graui turpissimum, si iugiter
or to-be-added it-is however for-a-man grave most-shameful if continually
se fabulis et nugis immisceat et inter congarrientes
himself in-tales and trifles be-mix and among those-chattering
perstrepat ueluti rabulus anser admixtus oloribus et omnem
be-make-a-din as-if a-noisy goose mixed among-swans and every
materiam credat aptam esse litigiis.
material be-believe fit to-be for-disputes

Ambigitur quid enim? Castor sciat an Docilis plus,
It-is-disputed what for? Castor may-know or Docilis more,
Brundusium Numici melius uia ducat an Apii.
to-Brundisium of-Numicius better the-way may-lead or of-Appius.

Praeterea quae abundant, sui copiositate uilescunt,
moreover the-things-which abound of-their-own by-copiousness grow-cheap
et cum multiloquio peccatum non desit, pauca prudenter
and since in-much-speaking sin not is-lacking few-things prudently
loquentis sermo est pretiosus. Unde Socrates quaerenti quo
of-one-speaking the-speech is precious whence Socrates to-one-asking in-what
modo quis famam optimam compararet: Si gesserit,
way anyone reputation the-best might-acquire if he-shall-have-done
inquit, optima et loquutus fuerit pauca. Hoc est quod
he-says the-best-things and spoken shall-have few-things this is what
uir iustus et ueritus delinquere in sermone dicit
the-man just and having-feared to-offend in speech says
stillasse eloquium suum; qui enim non delinquit in uerbo,
to-have-dripped speech his who for not offends in word

hic perfectus est uir. Si quando ridebam ad eos, non
this-one a-perfect is man if ever I-laughed at them not
credebant. Risus leuitatis indicium; et quo patentior,
they-believed laughter of-levity a-sign and by-as-much-as more-open
eo impudentior et reprehensibilior est. Ait enim: Stultus
by-so-much more-impudent and more-blameworthy it-is says for the-fool
in risu exaltat uocem suam; et Saluator fleuit, qui utique
in laughter raises voice his and the-Savior wept who certainly
risisse non legitur. Nec enim facile crediderim pronum
to-have-laughed not is-read nor for easily would-I-believe inclined
esse ad cachinnum qui sub tanta ambiguitate de risu
to-be to guffawing him-who under so-great ambiguity about laughter
loquitur ut etsi riserit non credatur. Et lux uultus mei
speaks that even-if he-laughed not it-be-believed and the-light of-face my
non cadebat in terram. Risit forte uir iustus, sed eum
not fell to the-earth laughed perhaps the-man just but him
in hilaritate temporalis ineptia nulla resoluit, et quicquid
in cheerfulness temporal folly none dissolved and whatever
terrenum erat in moribus, uultum uerebatur austerum. Si
earthly was in morals the-face revered austere if
uoluissem ire ad eos, sedebam primus. Prima siquidem
I-had-wished to-go to them I-sat first the-first indeed
cathedra dignus erat qui alios tantarum uirtutum itinere
chair worthy was who others of-so-great virtues on-the-road
praecedebat. Cum sederet quasi rex famulantibus aliis,
preceded when he-sat like a-king with-others serving
lacrimas merentium abstergebat. Iocunda quidem conclusio,
the-tears of-the-mourning he-wiped-away pleasant indeed conclusion
cum potestas publica sic studet praeesse ut in uniuersitate
when power public so strives to-preside that in totality
sua tristem aliquem esse non patiatur. Qua uero arte id
its sad any-one to-be not it-allows by-what however art this

fiet, moralis campus subiectus exequitur tanta quidem
will-be-done the-moral field subjoined pursues with-so-great indeed
amenitate florum et fructuum ubertate ut, si quis eum
loveliness of-flowers and of-fruits fertility that if anyone it
ingreditur, Paradisi se deliciis gaudeat interesse. Miraris
enters of-Paradise himself in-the-delights he-may-rejoice to-be-present you-wonder
forte et attonitus obstupescis quemquam in exilio carnis
perhaps and astonished are-amazed anyone in the-exile of-flesh
huius tantae dulcedinis esse participem et celestium ciuium
this of-so-great sweetness to-be a-partaker and of-the-heavenly citizens
esse conciuem; sed an ita esse possit, ex operibus uiri
to-be a-fellow-citizen but whether so to-be it-can from the-works of-the-man
iusti tu ipse diiudica. Si negaui quod uolebant pauperibus,
just you yourself judge if I-denied what they-wished to-the-poor
et oculos uiduae expectare feci; si comedi buccellam
and the-eyes of-the-widow to-wait I-made if I-ate morsel
meam solus, et non comedit pupillus ex ea, quia ab
my alone and not ate the-orphan from it because from
infantia creuit mecum miseratio et de utero matris meae
infancy grew with-me compassion and from the-womb of-mother my
egressa est mecum; si despexi praetereuntem, eo quod non
went-out it-has with-me if I-despised one-passing-by on-that because not
habuerit indumentum, et absque operimento pauperem; si
he-had clothing and without covering the-poor-man if
non benedixerunt michi latera eius, et de uelleribus ouium
not blessed me the-sides his and from the-fleeces of-sheep
mearum calefactus est; si leuaui super pupillum manum
my warmed he-was if I-raised against the-orphan hand
meam, cum uiderem me in porta superiorem; humerus
my when I-saw myself in the-gate superior shoulder
meus a iunctura sua cadat et brachium meum cum
my from joint its may-fall and arm my with

ossibus conteratur. Semper enim quasi tumentes fluctus super
the-bones be-broken always for as-if swelling waves over
me timui Deum, et pondus eius ferre non potui. Si putaui
me I-feared God and weight his to-bear not I-could if I-thought
aurum robur meum, et dixi obrizo: Fiducia mea; si letatus
gold strength my and said to-fine-gold confidence my if rejoiced
sum super multis diuitiis et quia plura repperit manus
I-have over many riches and because many-things found hand
mea; si uidi solem cum fulgeret et lunam incedentem clare,
my if I-saw the-sun when it-shone and the-moon advancing brightly
et letatum est in abscondito cor meum, et osculatus sum
and rejoiced has in secret heart my and I-kissed have
manum meam ore meo, quae est iniquitas maxima et
hand my with-mouth my which is iniquity greatest and
negatio contra Deum altissimum; si gauisus sum ad ruinam
denial against God most-high if I-rejoiced have at the-ruin
eius qui me oderat, et exultaui quod inuenisset eum malum;
of-him who me hated and exulted that had-found him evil
si non dixerunt uiri tabernaculi mei: Quis det de carnibus
if not said the-men of-tent my who may-give of flesh
eius ut saturemur? foris non mansit peregrinus, ostium
his that we-may-be-filled outside not stayed the-stranger door
meum patuit uiatori; si abscondi quasi homo peccatum
my lay-open to-the-traveler if I-hid as-if a-man sin
meum et celaui in sinu meo iniquitatem meam; si expaui ad
my and concealed in bosom my iniquity my if I-dreaded at
multitudinem nimiam, et despectio propinquorum terruit me,
the-multitude excessive and the-contempt of-kin terrified me
et non magis tacui nec egressus sum ostium; si aduersum
and not rather I-was-silent nor went-out I-have the-door if against
me terra clamat, et cum ipsa sulci eius deflent; si
me the-land cries and with it the-furrows its weep if

fructus eius comedi absque pecunia, et animam agricolarum
fruits its I-ate without money and the-soul of-farmers
eius afflixi; pro frumento oriatur michi tribulus, et pro
its afflicted for wheat let-arise for-me the-thistle and for
ordeo spina. An non credis eum ambulare in latitudine
barley the-thorn or not do-you-believe him to-walk in the-breadth
deliciarum Dei, qui de corde puro et conscientia bona
of-the-delights of-God who from heart pure and conscience good
et fide non ficta sub imprecatione tanta de se ista
and faith not feigned under imprecation so-great about himself these-things
fatetur? Quis istorum uerborum desiderat interpretationem aut
confesses who of-these words desires interpretation or
in tanta uirtutum luce non uidet? Nimium plane hebes est
in so-great of-virtues light not sees too-much plainly dull he-is
et obtusi ingenii, cui per se ista non lucent. In
and of-blunt wit to-whom by themselves these-things not shine into
unum hic plurima congeruntur, quorum uel unum orbem
one here very-many-things are-heaped of-which even one a-world
quendam illustrare sufficeret. Si principes plura legere uel
certain to-illuminate would-suffice if princes more-things to-read or
audire fastidiunt, saltem hoc tantillum legant audiant
to-hear disdain at-least this little-bit let-them-read let-them-hear
et inquisitione diligenti discutiant dum imitentur. Sequitur
and with-inquiry diligent let-them-examine until they-imitate it-follows
enim in eodem: Si audierint reges et obseruauerint uocem
for in the-same if shall-have-heard kings and shall-have-observed the-voice
Domini, complebunt dies suos in bono et annos suos in
of-the-Lord they-will-complete days their in good and years their in
gloria; si autem non audierint, transibunt per gladium
glory if however not they-shall-have-heard they-will-pass through the-sword
et consumentur stultitia. Videsne inutilium regum duplicem
and will-be-consumed by-folly do-you-see of-useless kings the-double

exitum? Aut enim per gladium transeunt, aut stultitia
end either for through the-sword they-pass or by-folly
consumuntur. Et recte dicuntur transire per gladium, non
are-consumed and rightly they-are-said to-pass through the-sword not
finiri, eo quod gladius quasi quidam transitus eis est
to-be-ended on-that because the-sword as-if a-certain passage for-them is
ad locum ubi secundum multitudinem iniquitatum suarum
to the-place where according-to the-multitude of-iniquities their
potentes potenter puniuntur; sed et stultitia consumit
the-powerful powerfully are-punished but also folly consumes
impios, quia in depressione populi robur principis
the-impious because in the-depression of-the-people the-strength of-the-prince
eneruatur; populus namque contritus erigere uires principis
is-enervated the-people for crushed to-raise the-strength of-the-prince
non potest aut non uult.
not can or not wishes

Honor given to a fool is a stone thrown on Mercury's heap; a foolish king ruins his people. Plato said that a magistrate who oppresses his subjects is like a swollen head the members cannot bear. Examples follow of princes who won hearts by restraint and good faith: Alexander, Scipio returning a captive bride, Camillus refusing the schoolmaster's treachery, and Fabricius refusing the Samnites' gold and exposing Pyrrhus' poisoner to the king, with lessons of frugality from Cato, Regulus, Hannibal, and Augustus.

Cap. VII. Quae mala uel bona subiectis proueniant de
Chapter VII what evils or goods to-the-subjects may-come from
moribus principum; quod et aliquorum strategemmaticis
the-morals of-princes which also of-some by-stratagematic
roboratur exemplis.
is-confirmed examples

Quasi, inquit, qui mittit lapidem in aceruum Mercurii, sic
as he-says one-who throws a-stone onto the-heap of-Mercury so
qui dat insipienti honorem. Hoc a diuersis diuerso modo
he-who gives to-the-foolish honor this by different-men in-different way
exponitur. Ego sapientiorum uenia impetrata aceruum
is-expounded I of-the-wiser with-pardon obtained the-heap
credo Mercurii, in quo consistit ratio calculandi, quia
believe of-Mercury in which consists the-reckoning of-calculating because
Mercurius numen eorum est qui negotiationem exercent et
Mercury the-divinity of-those is who trade practice and
ratiociniis suis diligenter inuigilant. Mittere ergo lapidem in
over-reckonings their diligently watch to-throw therefore a-stone onto
aceruum quo regitur ratio calculandi est totam turbare
the-heap by-which is-ruled the-reckoning of-calculating is the-whole to-disturb
calculi rationem; et honorem conferre insipienti est
of-the-calculation the-reckoning and honor to-confer on-the-foolish is

rei publicae subuertere uitam. Et impossibile est ut alios
of-the-thing public to-overturn the-life and impossible it-is that others
utiliter regat, quem proprius subuertit error. Ait enim: Ubi
usefully he-rule whom his-own overturns error he-says for where
non est gubernator, populus corruet. Et alibi: Rex insipiens
not is a-helmsman the-people will-fall and elsewhere a-king foolish
perdet populum suum, et ciuitates inhabitabuntur super
will-ruin people his and the-cities will-be-inhabited by
sensum prudentium. Omnis potentatus breuis uita, languor
the-sense of-the-prudent every power short life the-languor
prolixior grauat medicum. Breuem languorem praecidet
longer weighs-on the-physician a-short languor will-cut-off
medicus; sic et rex hodie est et cras morietur. Cum enim
the-physician so also the-king today is and tomorrow will-die when for
morietur homo, hereditabit serpentes et bestias et uermes.
will-die a-man he-will-inherit serpents and beasts and worms
Numquid quaeso pauperes opprimuntur iniuriis, attenuantur
surely-not I-ask the-poor are-oppressed by-injuries are-thinned
exactionibus, rapinis multiplicibus spoliantur, iubentur in
by-exactions by-plunders manifold are-despoiled are-ordered against
se concurrere populi et orbem concutere, ut potentibus
themselves to-run-together peoples and the-world to-shake that to-the-powerful
isti succedant heredes? Isti namque succedunt omnibus iure
these may-succeed as-heirs these for succeed to-all by-right
suo; nec desideratur sollempnitas testamenti, ab intestato
their-own nor is-desired the-solemnity of-a-testament from the-intestate
emergunt; uelis nolis, hos habebis heredes. In secularibus
they-emerge you-will you-will-not these you-will-have as-heirs in secular
litteris fertur dixisse Plato: Perinde est cum subditos opprimit
letters is-said to-have-said Plato just-so it-is when the-subjects oppresses
magistratus, ac si caput corporis intumescat, ut a membris
the-magistracy as if the-head of-the-body swell so-that by the-members

aut omnino aut sine molestia ferri non possit. Hanc autem
either at-all or without trouble be-borne not it-can this however
passionem sine grauissimo dolore membrorum tolerari uel
affliction without most-grave pain of-the-members to-be-borne or
curari impossibile est. Si uero incurabilis fuerit passio,
to-be-cured impossible is if however incurable shall-have-been the-affliction
sic uiuere quam mori miserius est. Miseris autem nichil
thus to-live than to-die more-wretched is for-the-wretched however nothing
utilius est quam utcumque finire miseriam. Idem quoque
more-useful is than somehow to-end the-misery the-same also
dixisse legitur: Cum in subiectos potestas saeuit, idem
to-have-said is-read when against the-subjects power rages the-same
est ac si tutor pupillum persequatur, uel eum suo
it-is as if the-guardian the-ward should-persecute or him with-his-own
mucrone iugules, ob cuius defensionem ab eodem traditum
sword you-slay for whose defense from the-same handed
tibi gladium accepisti. Rem namque publicam frui iure
to-you the-sword you-received the-thing for public to-enjoy the-right
pupilli percelebre est, et eam tunc demum recte procedere,
of-a-ward very-famous it-is and it then at-last rightly to-proceed
cum caput eius se inutile esse cognoscit, nisi fideliter
when the-head its itself useless to-be knows unless faithfully
membris cohereat. Haec ille, et quidem eleganter et
to-the-members it-cling these-things he and indeed elegantly and
uere. Sed, ut michi uidetur, coherentia fidelis et firma
truly but as to-me it-seems cohesion faithful and firm
esse non potest, ubi non est tenax unio uoluntatum et
to-be not can where not there-is tenacious union of-wills and
quasi ipsarum animarum conglutinatio. Quae si defuerit,
as-if of-the-very souls a-gluing which if it-shall-be-lacking
hominum frustra sibi congruunt opera, cum dolus in
of-men in-vain to-each-other agree the-works since fraud to

perniciem pergat sine affectu proficiendi. Simulatores, inquit
ruin proceeds without the-affection of-profiting dissemblers says
Iob, et callidi prouocant iram Dei, neque clamabunt cum
Job and cunning provoke the-wrath of-God nor will-they-cry when
uincti fuerint; morietur in tempestate anima eorum,
bound they-shall-have-been will-die in a-storm soul their
et uita eorum inter effeminatos. Operibus namque causam
and life their among the-effeminate to-works for the-cause
praestat nunc pudor, timor interdum. Sed iunctura illa
supplies now shame fear sometimes but juncture that
solidissima est quae ex adipe fidei et dilectionis procedit
most-solid is which from the-fat of-faith and of-love proceeds
et in solo uirtutis fundamento subsistit. Opera tamen, quia
and on the-sole of-virtue foundation subsists works nevertheless because
morum argumenta sunt, gratiam pariunt, quia nichil utilius,
of-morals the-proofs are favor beget because nothing more-useful
nichil efficacius est ad statum magistratuum et processum.
nothing more-efficacious is for the-state of-magistrates and progress
Inde est illud imperatoris aut (si mauis) uersificatoris egregii,
hence is that of-the-emperor or if you-prefer of-the-versifier outstanding
dum tamen idem eos sensisse non ambigas:
while nevertheless the-same them to-have-thought not you-doubt

Sis pius in primis; nam, cum uincamur in omni
Be pious in the-first-place; for, since we-are-surpassed in every
munere, sola deos aequat clementia nobis.
gift, alone the-gods equals clemency to-us.

Neu dubie suspectus agas neu falsus amicis
Nor doubtfully suspicious act nor false to-friends
rumorumue auidus; qui talia curat, inanes
or-of-rumors greedy; he-who such-things heeds, empty
horrebit strepitus, nulla non anxius hora.
will-dread noises, at-no not anxious hour.
Non sic excubiae nec circumstantia pila
Not so watches nor surrounding javelins
quam tutatur amor. Non extorquebis amari;
as guards love. Not you-will-extort to-be-loved;
hoc alterna fides, hoc simplex gratia donat.
this mutual faith, this simple grace gives.

Alexander, cum hieme ducens exercitum resideret ad ignem,
Alexander when in-winter leading the-army he-sat at the-fire
recognoscere praetereuntes copias coepit, cumque conspexisset
to-review the-passing forces began and-when he-had-seen
quendam prope exanimatum frigore, iussit eum sedere in
a-certain-one nearly lifeless from-cold he-ordered him to-sit in
loco suo, dicens: Si in Persis natus esses, in regia sella
place his saying if among the-Persians born you-were on the-royal seat
resedisse capitale foret, sed in Macedonia nato conceditur.
to-have-sat capital would-be but in Macedonia to-one-born it-is-granted
Fertur et aliud de eodem; quod, cum uirgo eximiae
it-is-told also another-thing about the-same that when a-maiden of-outstanding
pulchritudinis, finitimae gentis principi desponsata, inter
beauty of-a-neighboring nation to-the-prince betrothed among
captiuas adesse nuntiaretur, ei abstinentia summa pepercit,
the-captives to-be-present was-announced to-her with-abstinence the-highest he-spared
ut ne illam quidem aspexerit; qua mox ad sponsum
so-that not her even he-looked-at she soon to the-bridegroom

remissa, uniuersae gentis per hoc beneficium sibi mentes
sent-back of-the-whole nation through this benefit to-himself the-minds
reconciliauit. Sic humanitate suorum alienorum animos sibi
he-reconciled so by-humanity of-his-own of-strangers the-minds to-himself
iustitia deuinxit. Simile est quod Scipio Affricanus in Hispania
by-justice he-bound like is what Scipio Africanus in Spain
gessisse legitur, cui cum uirgo nobilis, omnium in se
to-have-done is-read to-whom when a-maiden noble of-all toward herself
decoris admiratione conuertens oculos, adducta esset, eam
of-beauty by-admiration turning the-eyes brought had-been her
sponso nomine Alicio reddidit, adiciens et aurum quod
to-the-bridegroom by-name Alicius he-returned adding also the-gold which
parentes in redemptionem captiuae attulerant, ut esset
the-parents for the-ransom of-the-captive had-brought that it-might-be
uirgini in dotem aut marito in munus nuptiale.
for-the-maiden as dowry or for-the-husband as gift nuptial
Itaque multiplici magnificentia uniuersa gens uicta, quae
and-so by-manifold magnificence the-whole nation conquered which
forte alias cessura non fuerat, Romani imperii populo
perhaps otherwise about-to-yield not had-been of-the-Roman empire to-the-people
accessit. Camillo Faliscos obsidenti magister ludi liberos
acceded to-Camillus the-Faliscans besieging the-master of-the-school the-children
Faliscorum tamquam ambulandi causa extra murum eductos
of-the-Faliscans as-if of-walking for-the-sake outside the-wall led
tradidit, dicens retentis obsidibus ciuitatem necessario
handed-over saying with-retained hostages the-city necessarily
facturam imperata. Camillus uero non solum spreuit perfidiam
would-do the-commands Camillus however not only spurned the-treachery
sed restrictis manibus post terga magistrum uirgis agendum
but with-bound hands behind the-back the-master with-rods to-be-driven
ad parentes pueris tradidit, adeptus beneficio uictoriam
to the-parents to-the-boys handed-over having-obtained by-benefit the-victory

quam fraude non concupierat; nam Falisci ob hanc
which by-fraud not he-had-desired for the-Faliscans on-account-of this
iustitiam sponte se dediderunt. Extat quoque
justice of-their-own-accord themselves surrendered there-exists also
eiusdem Camilli non ignobilior titulus. Cum enim post
of-the-same Camillus not more-ignoble a-title when for after
subactas ciuitates et triumphos insignes, militaris manus
subdued cities and triumphs distinguished of-the-military band
inuidia concitata, dampnatus et expulsus est ciuitate, quasi
by-the-envy stirred-up condemned and expelled was from-the-city as-if
praeda communi iniquius distributa, irruentibus Senonibus
with-the-booty common more-unjustly distributed with-rushing the-Senones
Gallis in urbem et Romanis undecimo miliario uictis apud
Gauls into the-city and with-the-Romans at-the-eleventh milestone conquered at
flumen Alliam nec in ipsa urbe quicquam praeter Capitolium
the-river Allia nor in itself the-city anything except the-Capitol
seruari posset et hoc auro dato ut Galli recederent,
to-be-saved could and this with-gold given that the-Gauls might-withdraw
Camillus, etiam ingratae compatiens patriae, eosdem cecidit,
Camillus even to-ungrateful sympathizing fatherland the-same cut-down
aurum abstulit, Romanorum aquilas reportauit. Unde in
the-gold took-away of-the-Romans the-eagles brought-back whence in
sexto Virgilii inter ceteros Eneadas praediscit Eneas
the-sixth of-Virgil among the-other descendants-of-Aeneas learns-beforehand Aeneas

referentem signa Camillum.
bringing-back the-standards Camillus.

Itaque, ab exilio reuocatus, tertio triumphans urbem ingressus
and-so from exile recalled thrice triumphing the-city entered
est et appellatus secundus Romulus, quasi alter patriae
he-has and called a-second Romulus as-if another of-the-fatherland
conditor.
founder
Iulius Iginus in libro sexto de Vita Rebusque Illustrium
Julius Hyginus in the-book sixth about the-Life and-Deeds of-Illustrious
Virorum quod de Fabricio sequitur, refert; nam praecedentia
Men what about Fabricius follows relates for the-preceding-things
Plutarchi in Institutione Traiani, et Iulii Frontini in libro
of-Plutarch in the-Institution of-Trajan and of-Julius Frontinus in the-book
Strategemmatum sunt. Venerunt ergo secundo legati
of-Stratagems are came therefore a-second-time the-envoys
Samnitum ad Gaium Fabricium, multas et magnas res
of-the-Samnites to Gaius Fabricius many and great things
memorantes, quae bene ac beniuole post redditam pacem
recalling which well and benevolently after restored peace
Samnitibus fecerat, offerentes dono grandem pecuniam et
for-the-Samnites he-had-done offering as-a-gift great money and
orantes ut eam acciperet et uteretur, eo quod multa
begging that it he-should-accept and use on-that because many-things
ad necessitatem uictus et splendorem domus tanto uiro
for the-need of-living and the-splendor of-the-house to-so-great a-man
deesse constaret. Nichil enim lautum paratumque erat pro
to-be-lacking it-was-agreed nothing for elegant and-prepared was for
amplitudine hominis et dignitate uirtutis. Fabricius uero
the-greatness of-the-man and the-dignity of-his-virtue Fabricius however
planas manus ab auribus ad oculos et infra et deinceps ad
flat hands from the-ears to the-eyes and below and then to
nares et ad gulam et ad os et deinde ad uentrem
the-nostrils and to the-throat and to the-mouth and then to the-belly

et ima deduxit, et legatis in haec uerba respondit:
and the-lowest-parts drew-down and to-the-envoys in these words answered
Dum omnibus his membris, quae attigi, resistere atque
while all these members which I-have-touched to-resist and
imperare potero, michi nichil omnino deerit, ideoque
to-command I-shall-be-able to-me nothing at-all will-be-lacking and-therefore
uobis reseruate pecuniam necessariam usibus uestris, nec
for-yourselves keep the-money necessary for-uses your nor
eam quibus necessaria aut grata non est ingeratis;
it on-those-to-whom necessary or pleasing not it-is thrust
Romani siquidem non curant habere aurum, sed imperare
the-Romans indeed not care to-have gold but to-rule
uolunt habentibus aurum. Hoc Iulius Iginus. Frontinus
they-wish those-having gold this Julius Hyginus Frontinus
uero refert quod ad Fabricium ducem Romanorum medicus
however relates that to Fabricius the-leader of-the-Romans the-physician
Pirri Epirotarum regis peruenit, pollicitus se uenenum
of-Pyrrhus of-the-Epirotes king came having-promised himself poison
daturum Pirro, dum merces sibi, in qua operae pretium
about-to-give to-Pyrrhus if a-reward for-himself in which of-the-work the-price
foret, constitueretur. Quo facinore Fabricius egere uictoriam
should-be be-established by-which crime Fabricius to-need victory
suam non arbitratus regi medicum detexit atque ea fide
his not judging to-the-king the-physician revealed and by-that faith
meruit ut ad amicitiam Romanorum appetendam compelleret
deserved that to the-friendship of-the-Romans to-be-sought be-compelled
Pirrum. Pace mea decertent in casu isto Valerius
Pyrrhus with-peace my let-them-contend in case this Valerius
Maximus et Claudius Quadrigarius, contendentes de nomine
Maximus and Claudius Quadrigarius contending about the-name
et officio proditoris. An Timocares fuerit iuxta Valerium
and office of-the-traitor whether Timochares was according-to Valerius

pater illius qui in regis conuiuio pocula ministrabat, an
the-father of-him who at of-the-king the-banquet the-cups served or
secundum Quadrigarium Nicias medicus, non multum curo,
according-to Quadrigarius Nicias the-physician not much I-care
dummodo constet consules Romanorum eo subegisse
provided-that it-be-agreed the-consuls of-the-Romans by-that to-have-subdued
Pirrum, quod perfidiam fuerant aspernati. Epistolam uero
Pyrrhus that the-treachery they-had spurned the-letter however
consulum ad Pirrum hanc fuisse Quadrigarius refert:
of-the-consuls to Pyrrhus this to-have-been Quadrigarius relates
Consules Romani salutem dicunt Pirro regi. Nos pro tuis
the-consuls Roman greeting say to-Pyrrhus king we for your
iniuriis continuo animo commoti inimiciter tecum bellare
injuries continually in-mind moved hostilely with-you to-wage-war
studemus, sed cum muniis exempli et fidei. Ergo uisum est
strive but with the-duties of-example and of-faith therefore seemed it-is
ut te saluum uelimus, quo sit quem armis possimus
that you safe we-should-wish that there-be one-whom with-arms we-can
uincere. Ad nos uenit Nicias familiaris tuus, qui sibi
conquer to us came Nicias familiar your who for-himself
a nobis praemium peteret, si te clam interfecisset. Id
from us a-reward sought if you secretly he-should-have-killed that
nos negamus uelle, neue ob eam rem quicquam commodi
we deny to-wish and-not for that thing any advantage
expectaret, denuntiauimus. Simul etiam uisum est
he-should-expect we-have-declared at-the-same-time also it-seemed-good is
ut te certiorem faceremus, ne quid eiusmodi, si accidisset,
that you more-informed we-should-make lest anything of-this-kind if it-had-happened
nostro consilio factum putarent ciuitates, sciturae quod nobis
by-our counsel done should-think the-cities about-to-know that to-us
non placet promissis aut pretio aut dolis pugnare. Tu, nisi
not it-pleases by-promises or by-price or by-wiles to-fight you unless

caues, iacebis. Quid referam quod, cum ei regni
you-beware will-lie why should-I-relate that when to-him of-the-kingdom
medietatem Pirrus obtulisset, ut pacem conditionibus aequis
the-half Pyrrhus had-offered that peace on-conditions equal
admitteret, contemptus est? Sed nec regni medietatem
he-should-admit despised it-was but nor of-the-kingdom the-half
adquieuit accipere ut amicitiam promitteret regi. Cum
did-he-agree to-accept that friendship he-should-promise to-the-king when
uero Cineas uir praestantissimus, qui Romam missus fuerat,
however Cineas a-man most-excellent who to-Rome sent had-been
reuersus interrogaretur qualis Roma esset, respondit
having-returned was-asked of-what-sort Rome was he-answered
se regum uidisse patriam, eo quod fere omnes tales
himself of-kings to-have-seen the-fatherland on-that because nearly all such
essent illic qualis esset solus Pirrus in Epiro uel reliqua
were there as was alone Pyrrhus in Epirus or the-rest
Grecia. Audita ergo constantia Fabricii, inquit rex: Hic
of-Greece with-heard therefore the-constancy of-Fabricius says the-king this
est utique ille Fabricius qui difficilius a uirtute quam
is certainly that Fabricius who with-more-difficulty from virtue than
sol a cursu suo auerti potest. Imperator Cesar
the-sun from course its to-be-turned-aside can the-emperor Caesar
Augustus Germanicus eo bello quo uictis hostibus
Augustus Germanicus in-that war in-which with-conquered enemies
Germanici cognomen meruit, cum in finibus copiarum
of-Germanicus the-surname he-earned when in the-territories of-the-forces
castella poneret, pro fructibus locorum, quae uallo
forts he-placed for the-crops of-the-places which with-the-rampart
comprehendebat, pretium solui iussit, atque ita iustitiae
he-enclosed the-price to-be-paid he-ordered and so of-justice
fama omnium fidem astrinxit. Quid de continentia dicam
by-the-fame of-all the-faith he-bound what about continence shall-I-say

rerumque contemptu, quandoquidem Plutarchi strategemmatica
and-of-things contempt since of-Plutarch stratagems
nonnulla promisi? Marcum Catonem eodem uino quo
some I-have-promised Marcus Cato with-the-same wine as
remiges contentum fuisse traditur. Atthilius Regulus, cum
the-rowers content to-have-been is-related Atilius Regulus though
summis rebus praefuisset, adeo pauper fuit ut se
over-the-highest affairs he-had-presided so poor was that himself
coniugem liberosque toleraret agello qui colebatur per
the-wife and-children he-supported with-a-little-field which was-tilled by
unum uillicum; cuius audita morte, scripsit senatui de
one steward whose with-heard death he-wrote to-the-senate about
successore sibi creando et, destitutis rebus obitu
a-successor for-himself to-be-appointed and with-abandoned affairs by-the-death
serui, necessariam esse praesentiam suam. Gneius Scipio
of-the-slave necessary to-be presence his Gnaeus Scipio
post res prospere in Hispania gestas in summa paupertate
after affairs prosperously in Spain done in the-highest poverty
decessit, ne ea quidem relicta pecunia quae sufficeret
died not with-that even left money which might-suffice
in dotem feminarum; quas ob inopiam publice dotauit
for dowry of-the-women whom on-account-of their-need publicly dowered
senatus. Idem praestiterunt Athenienses filiis Aristidis
the-senate the-same supplied the-Athenians to-the-daughters of-Aristides
post amplissimarum rerum administrationem in summa
after of-most-ample affairs the-administration in the-highest
paupertate defuncti. Hannibal de nocte surgere solitus
poverty dead Hannibal at night to-rise accustomed
non requiescebat ante noctem, crepusculo demum socios
not rested before night at-twilight at-last the-companions
ad cenam uocabat, neque amplius quam duobus lectis
to dinner he-called nor more than on-two couches

discumbebatur apud eum. Idem, cum sub Hasdribale militaret
they-reclined with him the-same when under Hasdrubal he-served
imperatore, plerumque super nudam humum sagulo tectus
as-commander generally on the-bare ground with-a-cloak covered
sompnos capiebat. Emilianum Scipionem traditur in itinere
sleep took Aemilianus Scipio is-related on the-march
cum amicis ambulantem accepto pane uesci solitum. Item
with friends walking with-taken bread to-eat accustomed likewise
et de Alexandro Macedone dicitur. Augustus Caesar
also about Alexander the-Macedonian it-is-said Augustus Caesar
minimi cibi erat atque uulgaris. Fere secundarium panem
of-very-little food was and common nearly second-rate bread
et pisciculos minutos et caseum bibulum manu pressum et
and little-fish small and cheese moist by-hand pressed and
ficus biferas uirides maxime appetebat, uescebaturque ante
figs twice-bearing green especially he-sought and-he-ate before
cenam, quocumque tempore et loco stomacus desiderasset;
dinner at-whatever time and place the-stomach had-desired
unde ipse in quadam epistola: Ne Iudeus quidem, mi
whence he-himself in a-certain letter not a-Jew even my
Tiberi, tam diligenter sabbatum seruat quam ego hodie
Tiberius so diligently the-sabbath keeps as I today
seruaui qui in balneo post horam primam noctis duas
have-kept who in the-bath after the-hour first of-night two
buccatas manducaui priusquam ungi inciperem. Iram
mouthfuls I-ate before to-be-anointed I-began anger
quoque citissime remittebat, dum iniuriantis animum
also very-quickly he-remitted when of-the-one-injuring the-mind
uideret immutatum, et, sicut ipse dicebat, celerius
he-saw changed and as he-himself said more-quickly
quam asparagi coquantur; hoc enim uerbo rei festinatae
than asparagus is-cooked this for by-word of-a-thing hastened

uelocitatem solebat exprimere. In sermone siquidem et hoc
the-speed he-was-wont to-express in speech indeed both this
et quaedam alia nobiliter usurpauerat, quod litterae eius
and certain other-things nobly he-had-used as letters his
antigraphae ostendunt, in quibus, cum aliquid numquam
autograph show in which when something never
futurum credebat, illud fore dicebat ad Kalendas
about-to-be he-believed it to-be-about-to-be he-said at the-Kalends
Grecas. Masinissam nonagesimum etatis annum agentem
Greek Masinissa the-ninetieth of-age year passing
meridie ante tabernaculum stantem uel ambulantem capere
at-midday before the-tent standing or walking to-take
solitum cibos legimus. Gaius Curius, cum uictis ab
accustomed food we-read Gaius Curius when with-conquered by
eo Sabinis ex senatus consulto ampliaretur ei modus
him the-Sabines by of-the-senate decree was-enlarged for-him the-measure
agri quem consummati milites accipiebant, gregalium
of-land which discharged soldiers received of-the-common-soldiers
portione contentus fuit, malum ciuem dicens cui non
with-the-portion content was a-bad citizen saying to-whom not
esset idem quod ceteris satis. Uniuersi quoque exercitus
would-be the-same which to-the-others enough of-the-whole also of-the-army
saepe notabilis fuit continentia, sicut eius qui sub Marco
often notable was the-continence as of-that which under Marcus
Scauro insignem gloriam meruit. Nam memoriae tradidit
Scaurus distinguished glory earned for to-memory has-handed
Scaurus continentiam militarem: Pomiferam, inquit, arborem,
Scaurus the-continence military a-fruit-bearing he-says tree
quam in pede castrorum fuerat complexa mentatio,
which in the-foot of-the-camp had-been included the-measurement
postremo die, concinentibus eneatoribus et abeuntibus
on-the-last day with-sounding-together trumpeters and with-departing

nobis, intactis fructibus exercitus reliquit indempnem.
us with-untouched fruits the-army left undamaged
Auspiciis ergo imperatoriis Cesaris Domitiani Augusti,
under-the-auspices therefore imperial of-Caesar Domitian Augustus
Germanico bello quod Iulius Ciuilis in Gallia mouerat,
in-the-German war which Julius Civilis in Gaul had-stirred
Lingonum opulentissima ciuitas, quae ad Ciuilem desciuerat,
of-the-Lingones the-richest city which to Civilis had-revolted
cum aduenientem ab exercitu Cesaris populationem timeret,
when coming from the-army of-Caesar devastation it-feared
quod praeter spem inuiolata nichil ex rebus suis amiserat,
because beyond hope unviolated nothing of things its it-had-lost
ad obsequium redacta septuaginta milia armatorum tradidit
to obedience brought seventy thousand of-armed-men handed-over
michi. Lucilius Mommius, qui Corintho capta non Italiam
to-me Lucilius Mommius who with-Corinth captured not Italy
solum sed etiam prouinciam tabulis statuisque exornauit,
only but also the-province with-paintings and-statues adorned
adeo nichil ex manubiis tantis in suum conuertit usum,
so nothing from spoils so-great to his-own he-turned use
ut filiam eius inopem senatus ex publico dotauerit.
that the-daughter his poor the-senate from public-funds dowered
Constantia quoque, cum ex pluribus strategemmatibus
constancy also although from several stratagems
pateat, in uirtute Romanorum maxime claret. Eorum
it-be-plain in the-virtue of-the-Romans most shines of-them
siquidem magnificentia et uirtute, si omnium gentium
indeed than-the-magnificence and virtue if of-all nations
historiae reuoluantur, nichil clarius lucet. Declarat hoc
the-histories be-unrolled nothing more-brightly shines declares this
amplissimi splendor imperii, quo nullum minus ab
of-the-most-ample the-splendor empire than-which none less from

exordio neque maioribus incrementis processu continuo
the-beginning nor by-greater increases in-progress continuous
dilatatum humana potest memoria recordari. Nam et
extended human can memory recall for both
quietae libertatis, iustitiae cultu, reuerentia legum,
of-quiet freedom of-justice by-the-cultivation by-reverence of-the-laws
finitimarumque gentium amicitiis, maturitate consiliorum
and-of-neighboring nations by-the-friendships by-the-maturity of-counsels
et grauitate uerborum et operum obtinuerunt ut orbem
and by-the-gravity of-words and of-works they-obtained that the-world
suae subicerent ditioni. Sed, quia de constantia eorum
to-their they-subjected dominion but because about the-constancy their
coepimus, unum de Strategemmatibus Iulii Frontini pro
we-have-begun one from the-Stratagems of-Julius Frontinus for
multis ponatur in medio. Cum itaque urbis menibus
many let-be-set in the-middle when therefore of-the-city at-the-walls
Hannibal assideret, ostentandae fiduciae gratia, supplementum
Hannibal sat of-showing confidence for-the-sake a-reinforcement
exercitibus, quos in Hispania habebant, diuersa porta
to-the-armies which in Spain they-had by-a-different gate
miserunt. Idem agrum in quo castra Hannibalis erant,
they-sent the-same the-field in which the-camp of-Hannibal were
defuncto forte domino, uenalem ad id pretii licendo
with-dead by-chance the-owner for-sale to that price by-bidding
perduxerunt, quo is ager ante bellum uenierat. Hi, dum
they-brought at-which this field before the-war had-been-sold these while
ab Hannibale obsiderentur et ipsi obsiderent Capuam,
by Hannibal they-were-besieged and they-themselves were-besieging Capua
decreuerunt ne nisi ea capta reuocaretur inde exercitus.
decreed lest unless it captured should-be-recalled thence the-army

Trajan is preferred to all emperors for his civility and moderation: he visited sick friends, enriched all, relieved the provinces' tribute, and the senate still hails new princes 'happier than Augustus, better than Trajan.' Gregory's tears won his release from hell for the justice he did a widow. The senate is the heart, its old men wise in counsel; the fear of the Lord is the root of wisdom; and the wicked, the proud, and the avaricious must be kept from the prince's counsels, whose needs are to be met from the public purse.

Cap. VIII. Quare Traianus uideatur omnibus praeferendus.
Chapter VIII why Trajan seems to-all to-be-preferred
Nunc autem, ut in Traiano Plutarchi strategemmaticis ponatur
now however that in Trajan of-Plutarch from-the-stratagems be-set
modus, tantae fortitudinis et ciuilitatis fuit ut Romani
the-measure of-so-great courage and of-civility was that of-the-Roman
imperii fines, quod post Augustum defensum magis
empire the-boundaries which after Augustus defended more
fuerat quam nobiliter ampliatum, longe lateque diffunderet.
had-been than nobly enlarged far and-wide he-spread
Gloriam tamen militarem moderatione superauit, Romae et
the-glory nevertheless military by-moderation he-surpassed at-Rome and
per prouincias omnibus se aequalem exhibens, amicos
through the-provinces to-all himself equal showing the-friends
salutandi causa frequentans uel egrotantes uel festis
of-greeting for-the-sake visiting either when-sick or on-festal
diebus, cum eisdem indiscreta uicissim habens conuiuia,
days with the-same undistinguished in-turn holding banquets
uehiculis eorum et uestibus indifferenter utens, publice
vehicles their and clothes indifferently using publicly
et priuatim ditans omnes, immunitates ciuitatibus largiens,
and privately enriching all immunities to-the-cities bestowing

relaxans tributa prouinciis, nulli grauis, carus omnibus,
relaxing tributes to-the-provinces to-none burdensome dear to-all
adeo ut usque ad nostram etatem in senatu non aliter
so that even to our age in the-senate not otherwise
principibus acclametur: Felicior Augusto, melior sis
to-princes it-be-acclaimed more-fortunate than-Augustus better may-you-be
Traiano! Sic itaque memoriae eius delatum est et opinio
than-Trajan so therefore to-memory his accorded it-has-been and the-opinion
bonitatis eius in tantum praeualuit ut amicis laudantibus uel
of-goodness his in so-much prevailed that to-friends praising or
assentantibus occasionem magnificentissimi praestet exempli.
flattering an-occasion of-a-most-magnificent it-supplies example
Recte laudatur in Iulio animi magnitudo inuicti et efficacia
rightly is-praised in Julius of-mind the-greatness unconquered and the-efficacy
operis, cum illius mens et manus ad fere impossibilia
of-work since his mind and hand to nearly impossible-things
sibi suffecerint. Quantus in armata militia fuerit, non
for-himself sufficed how-great in armed warfare he-was not
modo Galli Britonesque primum ab eo subacti sed tota
only the-Gauls and-Britons first by him subdued but the-whole
ciuilis belli fortuna et Cesareae domus series protestatur.
of-civil war the-fortune and of-the-Caesarean house the-series testifies
In litteratorio studio tantus erat ut quaternas simul
in literary study so-great he-was that four at-once
dictaret epistolas. Quis in iuris ciuilis peritia fuerit, ueteres
he-dictated letters what in of-law civil skill he-was the-old
Romanorum indicant leges. Potentis ingenii uires quam
of-the-Romans laws show of-a-powerful wit the-strength which
iugiter in philosophia exercuit, praedicat et extollit uel sola
continually in philosophy he-exercised proclaims and extols even alone
inuentio bissexti. Quod autem omnibus mirabilius est,
the-invention of-the-leap-day what however than-all more-wonderful is

amoribus et negotiis simul operam dabat, et in singulis quae
to-loves and to-business at-once attention he-gave and in each-thing which
aggrediebatur, tantus erat ut eis solis uacare crederetur;
he-undertook so-great he-was that to-them alone to-attend he-was-believed
simul totus erat singulorum et omnium. Laudes uero
at-once wholly he-was of-each and of-all the-praises however
Augusti totus orbis concelebrat, et Titum amorem humani
of-Augustus the-whole world celebrates and Titus the-love of-the-human
generis suas scilicet delicias iocunda memoria ueneratur.
race his namely delights with-pleasant memory venerates
Ego his omnibus Traianum praeferre non dubito, qui in
I to-these all Trajan to-prefer not doubt who in
solius uirtutis cultu regni constituit maiestatem.
of-alone of-virtue the-cultivation of-the-kingdom established the-majesty

Ethicum iuxta qui recte fecerit, regem arbitratur. Tale
the-ethicist according-to who rightly shall-have-done a-king judges such
est illud quod sub nomine Theodosii praecipit Claudianus:
is that which under the-name of-Theodosius prescribes Claudian

Tu licet extremos late dominere per Indos,
You though the-farthest widely you-rule through Indians,
te Medus, te mollis Arabs, te Seres adorent,
you the-Mede, you the-soft Arab, you the-Seres may-adore,
si metuis, si praua cupis, si duceris ira,
if you-fear, if wicked-things you-desire, if you-are-led by-anger,
seruitii patiere iugum, tolerabis iniquas
of-slavery you-will-suffer the-yoke, you-will-endure unjust
interius leges; tunc omnia iure tenebis,
within laws; then all-things by-right you-will-hold,
cum poteris rex esse tui; procliuior usus
when you-can king to-be of-yourself; more-prone use
in peiora datur, suadetque licentia luxum
toward worse-things is-given, and-persuades license luxury
illecebrisque effrena fauet; tunc uiuere caste
and-to-allurements unbridled favors; then to-live chastely
asperius, cum promta Venus; tum durius irae
is-harder, when ready Venus; then more-harshly to-anger
consulitur, cum pena patet; sed comprime motus;
one-takes-counsel, when punishment lies-open; but restrain the-impulses;
nec tibi quid liceat sed quid fecisse decebit
nor to-you what may-be-allowed but what to-have-done will-befit
occurrat, mentemque domet respectus honesti.
may-occur, and-the-mind may-tame the-regard of-the-honorable.

Ut uero in laude Traiani facilius adquiescant qui alios
that however in the-praise of-Trajan more-easily may-acquiesce those-who others
ei praeferendos opinantur, uirtutes eius legitur commendasse
to-him to-be-preferred think the-virtues his is-read to-have-commended
sanctissimus papa Gregorius et fusis pro eo lacrimis
the-most-holy pope Gregory and with-poured-out for him tears
inferorum compescuisse incendia, Domino remunerante in
of-the-lower-world to-have-quenched the-fires with-the-Lord rewarding in
misericordia uberi iustitiam quam uiduae flenti exhibuerat
mercy abundant the-justice which to-the-widow weeping had-shown
Traianus. Cum enim memoratus imperator iam equum
Trajan when for the-aforementioned emperor already the-horse
ascendisset ad bellum profecturus, uidua, apprehenso pede
had-mounted to the-war about-to-set-out the-widow with-seized foot
illius, miserabiliter lugens sibi iustitiam fieri petiit de
his miserably lamenting for-herself justice to-be-done asked concerning
his qui filium eius optimum et innocentissimum iuuenem
those who the-son her best and most-innocent young-man
iniuste occiderant. Tu, inquit, Auguste, imperas, et ego tam
unjustly had-killed you she-says Augustus rule and I so
atrocem iniuriam patior? Ego, inquit imperator, satisfaciam tibi
atrocious an-injury suffer I says the-emperor will-satisfy you
cum rediero. Quid, inquit illa, si non redieris?
when I-shall-have-returned what says she if not you-shall-have-returned
Successor meus, ait Traianus, satisfaciet tibi. Et illa: Quid
successor my says Trajan will-satisfy you and she what
tibi proderit, si alius benefecerit? Tu michi debitor es,
to-you will-it-profit if another shall-have-done-well you to-me a-debtor are
secundum opera mercedem recepturus; fraus utique est nolle
according-to works a-reward about-to-receive fraud certainly it-is not-to-wish
reddere quod debetur. Successor tuus iniuriam patientibus pro
to-render what is-owed successor your injury to-those-suffering for

se tenebitur; te non liberabit iustitia aliena; bene agetur
himself will-be-bound you not will-free justice another's well it-will-go
cum successore tuo, si liberauerit se ipsum. His uerbis
with successor your if he-shall-have-freed him himself by-these words
motus imperator descendit de equo et causam praesentialiter
moved the-emperor descended from the-horse and the-case in-person
examinauit et condigna satisfactione uiduam consolatus est.
examined and with-fitting satisfaction the-widow consoled he-has
Fertur autem beatissimus papa tam diu pro eo fudisse
it-is-said moreover the-most-blessed pope so long for him to-have-poured
lacrimas, donec ei in reuelatione nuntiatum sit Traianum
tears until to-him in a-revelation announced it-was Trajan
a penis inferni liberatum, sub ea tamen conditione ne
from the-pains of-hell freed under that nevertheless condition that-not
ulterius pro aliquo infideli Deum sollicitare praesumeret.
further for any unbeliever God to-solicit he-should-presume
Unde merito praefertur aliis cuius uirtus prae ceteris ita
whence deservedly he-is-preferred to-others whose virtue before the-rest so
sanctis placuit ut eorum meritis solus sit liberatus. Et
to-the-saints pleased that their by-merits alone he-was freed and
haec quidem de capite rei publicae dicta sunt.
these-things indeed about the-head of-the-thing public said have-been
Cap. IX. De his qui in re publica obtinent locum
Chapter IX about those who in the-thing public hold the-place
cordis, et quod iniqui arcendi sunt a consiliis
of-the-heart and that the-wicked to-be-kept-away are from the-councils
potestatum, et de timore Dei, et sapientia, et philosophia.
of-the-powers and about the-fear of-God and wisdom and philosophy
Cordis locum, auctore Plutarco, senatus optinet. Senatus
of-the-heart the-place with-the-author Plutarch the-senate holds the-senate
uero, sicut maioribus placuit, officii nomen est et
however as to-the-ancestors it-pleased of-an-office the-name is and

habet etatis notam; siquidem senatus dicitur a senectute.
has of-age the-mark since senate is-called from old-age
Eum uero Athenienses Ariopagum dicebant, eo quod
it however the-Athenians Areopagus called on-that because
in illis totius populi uirtus consisteret et, cum ab
in them of-the-whole people the-strength consisted and although by
eis praeclara plurima inuenta sint, nichil salubrius,
them illustrious very-many-things invented were nothing more-salutary
nichil gloriosius institutum est quam senatus. Quid enim
nothing more-glorious instituted was than the-senate what for
nobilius est cetu senum qui emeriti a uulgaribus
more-noble is than-a-gathering of-old-men who discharged from common
officiis ad consilii et regiminis officium transeunt et in
duties to of-counsel and of-government the-office pass and in
marcido corpore exerunt mentis uires? Eo sapientiae
a-withered body put-forth of-mind the-strength by-so-much of-wisdom
magis apti negotiis, quo in exercitiis corporis minus
more fit for-the-affairs by-as-much-as in the-exercises of-the-body less
possunt. Eorum utique tantus honor extitit apud Grecos
they-can of-them indeed so-great honor stood among the-Greeks
ut duces rei publicae nusquam procederent, nichil
that the-leaders of-the-thing public nowhere proceeded nothing
egregium ageretur quod senes instituti non inducerent aut
outstanding was-done which the-old-men instructed not induced or
approbarent, et, quod magis est, ab initio urbis conditae
approved and what greater is from the-beginning of-the-city founded
nomina eorum aureis litteris scripta sunt, ipsique patres
the-names their in-golden letters written were and-they-themselves fathers
conscripti ab omnibus appellati qui alios sapientia etate et
conscript by all called who others in-wisdom in-age and
affectu paterno praecedebant. Penes istos consiliorum erat
in-affection paternal preceded with these of-counsels was

auctoritas et omnium publice gerendorum. Ceterum licet
the-authority and of-all-things publicly to-be-done for-the-rest although
ab etate nominis uideatur esse origo, hanc ego arbitror
from age of-the-name seem to-be the-origin this I judge
tam corporis esse quam mentis. Etas namque mentis
as-much of-the-body to-be as of-the-mind the-age for of-the-mind
sapientia est in qua omnium officiorum consistit distributio
wisdom is in which of-all duties consists the-distribution
et artificium totius uitae. Ars namque recte uiuendi (ut
and the-art of-the-whole life the-art for rightly of-living as
Stoicis placet) ars artium est. Nullam uero esse artem
to-the-Stoics it-pleases the-art of-arts is that-no however to-be art
maximarum rerum, cum in minimis quoque artem esse nullus
of-the-greatest things since in the-least also art to-be no-one
ignoret, opinio est hominum parum considerate loquentium
is-ignorant the-opinion is of-men too-little considerately speaking
et in maximis rebus errantium, omnia magis pro libito
and in the-greatest things erring all-things rather according-to whim
statuentium quam pro ueritate. Est autem, ut antiquis
deciding than according-to truth it-is moreover as to-the-ancient
philosophis placet, sapientia rerum diuinarum et humanarum
philosophers it-pleases wisdom of-things divine and human
princeps et gerendorum omittendorumque scientia. Huic
the-chief and of-things-to-be-done and-to-be-omitted the-knowledge to-this
uero insistere philosophari est, eo quod philosophia sit
however to-apply-oneself to-philosophize is on-that because philosophy is
studium sapientiae. Ut ergo antiquis placuit, ad ostium
the-pursuit of-wisdom as therefore to-the-ancients it-pleased at the-door
sapientiae philosophia pulsat et, cum ei apertum fuerit,
of-wisdom philosophy knocks and when to-it opened it-shall-have-been
anima rerum luce dulciter illustrata, nomen philosophiae
with-the-soul of-things by-the-light sweetly illumined the-name of-philosophy

euanescit; aut, sicut perspicacioribus uisum est, uoluntatis
vanishes or as to-the-more-perceptive seemed it-has of-the-will
appetitus impletur, cum flos studii uergit in fructum;
the-appetite is-filled when the-flower of-study turns into fruit
nam philosophiae finis sapientia est. Sed nescio quonam
for of-philosophy the-end wisdom is but I-know-not by-what
pacto iam uersamur in fine illius cuius initium nondum
means already we-are-engaged in the-end of-that whose beginning not-yet
agnouimus, quod in rebus omnibus potentissima pars esse
we-have-recognized which in things all the-most-powerful part to-be
censetur. Verumtamen qui finem nouit, initium ignorare
is-judged nevertheless he-who the-end knows the-beginning to-be-ignorant-of
non potest, cum radix initii per multiplices uirtutis
not can since the-root of-the-beginning through manifold of-virtue
tramites usque ad coronam finis fructusque dulcedinem
paths up-to to the-crown of-the-end and-of-the-fruit the-sweetness
uiuacitatis suae soliditate pertranseat. Ecce, inquit beatus
of-vigor its by-the-solidity passes-through behold says blessed
Iob, timor Domini ipsa est sapientia et recedere a malo
Job the-fear of-the-Lord itself is wisdom and to-withdraw from evil
intelligentia. Aliam uero radicem sapientiae nusquam inuenio,
understanding another however root of-wisdom nowhere do-I-find
cum in eo consentiant omnes quod initium sapientiae
since in this agree all that the-beginning of-wisdom
timor Domini. Timor ergo initium et in timore processus
the-fear of-the-Lord the-fear therefore the-beginning and in fear the-progress
est et omnium uirtutum culmen, siue illud caritatem
is and of-all virtues the-summit whether it charity
siue sapientiam dicas, non usquequaque alienum est a
or wisdom you-call not in-every-respect foreign is from
timore. A filiali seruilem diuide; in hoc initium, in
fear from the-filial the-servile divide in this the-beginning in

illo sapientiae constitue perfectionem. Quocumque modo se
that of-wisdom set the-perfection in-whatever way itself
luxus uerborum extollat, uerum est quia sapientia initiatur
the-luxury of-words may-exalt true it-is that wisdom is-begun
in timore et quod sanctus timor Domini permanet in
in fear and that holy the-fear of-the-Lord endures into
seculum seculi. Manet itaque radix et incrementis gratiae
the-age of-the-age remains therefore the-root and by-increases of-grace
inualescens in ramos uirtutum proficit, et uis eius ad
growing-strong into the-branches of-virtues advances and the-force its to
fructum perfectae caritatis usque pertingit, quae penarum
the-fruit of-perfect charity even reaches which of-punishments
nescit aculeos, cum non sit metus in caritate, qui penam
knows-not the-stings since not there-is fear in charity which punishment
habet, et sit timoris indicium quod bona opera iugiter
has and is of-fear the-sign that good works continually
facit et iustitiae continens eandem apprehendit. Metus ergo
it-does and of-justice holding the-same grasps fear therefore
uidetur cedere, dum gratia proficit ad uirtutem; quia iam
seems to-yield while grace advances to virtue because already
non timet seruiliter qui filiali affectu ad reuerentiam
not fears servilely he-who with-filial affection to reverence
et bona opera incitatur. Semper, inquit beatus Iob, quasi
and good works is-incited always says blessed Job as-if
tumentes fluctus super me timui Deum, et pondus eius
swelling waves over me I-feared God and weight his
ferre non potui. Utique se non quandoque dicit timuisse
to-bear not I-could certainly himself not sometimes he-says to-have-feared
sed semper, et eum perfectum esse non dubitas, cui
but always and him perfect to-be not you-doubt to-whom
ipsius Domini testimonio uir similis non erat in terra.
of-the-very of-the-Lord by-the-testimony a-man like not was on earth

Nec eum metu penarum caritate deducta credibile est a
nor him by-fear of-punishments with-charity withdrawn credible is from
malis temperasse quem in perfectione iustitiae fuisse non
evils to-have-refrained whom in the-perfection of-justice to-have-been not
ambigis consummatum. Iam in commendatione timoris sermo
you-doubt completed already in the-commendation of-fear the-speech
processit et nondum innotuit quid sit timor. Sed
has-advanced and not-yet has-it-become-known what is fear but
utinam consistat in corde, cuius appellatio totiens uersatur in
would-that it-may-abide in the-heart whose name so-often turns in
ore. Si enim mentem ille tetigerit, lingua efficacius
the-mouth if for the-mind it shall-have-touched the-tongue more-effectively
et sibi salubrius disputabit. Nam in ore frustra
and for-itself more-healthfully will-dispute for in the-mouth in-vain
uoluuntur uerba, si uirtutis deficiunt opera. Est autem timor
are-rolled words if of-virtue fail the-works is moreover the-fear
Dei, sicut beatissimus papa Gregorius asserit, nichil eorum
of-God as most-blessed pope Gregory asserts nothing of-those-things
quae agenda sunt praetermittere. Hoc utique praetermittitur
which to-be-done are to-pass-over this certainly is-passed-over
quod nec opere nec uoluntate impletur. Quicquid enim
which neither by-work nor by-will is-fulfilled whatever for
uis et non potes, factum Deus reputat, eo quod
you-wish and not can done God reckons on-that because
uoluntas plena totius operis mercedem consequitur. Certum
the-will full of-the-whole work the-reward attains certain
est autem quia qui Deum timet, nichil negligit et bona
it-is moreover that he-who God fears nothing neglects and good-things
facit. Qui uero diligenter omnia inuestigat et cognitis
does he-who however diligently all-things investigates and with-known
rebus quae sunt agenda exequitur, proculdubio sapiens est et
things which are to-be-done carries-out without-doubt wise is and

aptissimus consiliis principum. Ubi tanta morum grauitas
most-fit for-the-councils of-princes where so-great of-morals the-gravity
innotuerit, etatem corporis frustra quisque causatur. Hic
shall-have-become-known the-age of-the-body in-vain anyone pleads this
est enim senex, quem praeeligendum consiliis sapientiae
is for the-old-man whom to-be-chosen for-the-councils of-wisdom
monita docent. Ait enim: Senectus uenerabilis est non
the-warnings teach it-says for old-age venerable is not
diuturna neque numero annorum computata. Gloria senum
long-lasting nor by-number of-years computed the-glory of-old-men
canities. Cani sunt sensus hominis, et etas senectutis uita
gray-hair gray are the-senses of-a-man and the-age of-old-age life
immaculata. Beatus plane qui hanc apprehendit etatem, ut
spotless blessed plainly he-who this attains age that
de innocentia uitae conscientiae suae testimonio gaudeat.
about the-innocence of-life of-conscience his-own by-the-testimony may-rejoice
Sed dicis forte: Quis est hic, et laudabimus eum? Utique
but you-say perhaps who is this and we-shall-praise him certainly
non eum arbitror expectandum dandis consiliis, qui peccatum
not him I-judge to-be-awaited for-giving counsels who sin
non fecerit, sed quem peccare non iuuat, qui peccatum
not has-done but whom to-sin not pleases who sin
oderit uirtute gaudeat et eam magno desiderio concupiscat,
hates in-virtue rejoices and it with-great desire covets
hominem scilicet bonae uoluntatis. Sed nec istud ad unguem
a-man namely of-good will but nor that to the-nail
resecandum est; benigniori potius (ut dicitur) Minerua, qui
to-be-pared is with-kinder rather as is-said Minerva who
non simpliciter sed aliorum collatione innocens uideatur. Quis
not simply but of-others by-comparison innocent may-seem who
enim gloriabitur se usquequaque castum habere cor,
for will-boast himself in-every-respect pure to-have the-heart

cum et astra munda non sint in conspectu illius qui in
since even the-stars clean not are in the-sight of-him who in
angelis suis repperit prauitatem? Iniqui ergo arcendi
angels his found depravity the-wicked therefore to-be-kept-away
sunt, superbi et auari, et omnis huiusmodi pestis
are the-proud and the-avaricious and every of-this-kind plague
hominum. Nichil enim perniciosius est iniquo diuitis
of-men nothing for more-pernicious is than-a-wicked of-the-rich
consiliario. Omni, inquit, custodia serua cor tuum, quoniam
counselor with-all he-says vigilance keep the-heart your since
ex ipso uita procedit. Est itaque prouidendum potestati
from it life proceeds it-is therefore to-be-provided by-the-power
ne consiliarii eius indigeant, ne aliena immoderatius
that-not the-counselors its be-in-need lest the-goods-of-others too-immoderately
concupiscant. Quod etiam ad eos usque protenditur, qui
they-covet which also to those even extends who
in corpore rei publicae interiorum obtinent uicem,
in the-body of-the-thing public of-the-inner-parts hold the-place
quos quaestores et commentarienses et rerum priuatarum
whom quaestors and the-registrars and of-things private
comites esse praediximus. Haec enim omnia ad satietatem
counts to-be we-have-said-before these for all to satiety
reficienda sunt, et hanc ex necessitate et usu, habita
to-be-refreshed are and this from necessity and use with-had
ratione personarum, oportet interpretari. Si enim reficiantur
regard of-persons it-behooves to-interpret if for they-be-refreshed
auidius et minus digerant, generant morbos aut incurabiles
too-greedily and less digest they-generate diseases either incurable
aut difficiles. Impossibile siquidem est quemquam iustitiam
or difficult impossible indeed it-is anyone justice
et pecuniam sequi; aut enim uni istorum quilibet adherebit
and money to-follow either for to-one of-these anyone will-cling

et alterum contempnet, aut torquebitur altero melioris
and the-other will-despise or will-be-tormented by-the-other of-the-better
expers. Auaro namque teste Sapientia nichil
without-share than-the-avaricious for with-witness Wisdom nothing
scelestius est et nichil iniquius quam amare pecuniam;
more-wicked is and nothing more-unjust than to-love money
hac enim animam suam uenalem habet et in uita sua
by-this for soul his for-sale he-has and in life his
proiecit intima sua. Et forte ideo crates pectoris
has-cast-away the-inmost-parts his and perhaps therefore the-lattice of-the-breast
costarumque soliditatem et extremae cutis claustrum natura
and-of-the-ribs the-solidity and of-the-outer skin the-enclosure nature
diligentissima parens circumposuit intestinis, quo aduersus
most-diligent parent placed-around the-intestines whereby against
omnem exteriorem uiolentiam fierent tutiora, et eis
all external violence they-might-be safer and to-them
quod necesse est ministrat, nec umquam sine salutis suae
what necessary is supplies nor ever without of-health their
dispendio exterioribus exponuntur. Oportet autem in re
loss to-external-things are-exposed it-behooves moreover in the-thing
publica hanc naturae opificis seruari imaginem et his
public this of-nature the-artisan to-be-kept the-image and to-these
necessariorum copiam de publico ministrari.
of-necessaries the-abundance from public-funds to-be-supplied

Those at the prince's side must be honest, for everything at court is for sale. John describes the clerks Cossus and Vegentus, who sell every syllable. Like the spring of Salmacis the court unmans philosophers, and the powerful must curb their courtiers.

Cap. X. De lateribus potestatum, quorum necessitas
Chapter X about the-flanks of-the-powers whose need
explenda est, malitia reprimenda.
to-be-filled is the-malice to-be-restrained
Sed et in lateribus, his scilicet qui principibus debent assistere,
but also in the-flanks these namely who to-princes ought to-stand-by
haec naturae formula seruanda est. Constat enim quia a
this of-nature the-formula to-be-kept is it-is-agreed for that from
conuictu mores formantur. Qui tangit picem inquinatur ab ea;
living-together morals are-formed he-who touches pitch is-defiled by it

uuaque contacta liuorem ducit ab uua.
and-a-grape touched the-livid-hue draws from a-grape.

Nec domi illorum iustitiam esse credas aut ueritatem aut
nor at-home of-those justice to-be believe or truth or
pietatem, apud quos uides omnia esse uenalia. Christus ipse
piety among whom you-see all-things to-be for-sale Christ himself
exclusus est et, si pulsat ad ostium, non aperitur ei;
shut-out is and if he-knocks at the-door not it-is-opened to-him
fugiunt et fugant gratiam qui omnia ad pretium et gratis
they-flee and put-to-flight grace who all-things for a-price and freely
faciunt nichil. Si preces porrigendae sunt, si causa examinanda,
do nothing if prayers to-be-offered are if a-case to-be-examined

si executioni mandanda sententia, si conficienda cautio,
if to-execution to-be-committed a-sentence if to-be-drawn-up a-bond
omnia nummus agit, ueritas ceca est, pietas manca, dum
all-things the-coin does truth blind is piety maimed while

quantum quisque sua nummorum seruat in arca,
as-much-as each his-own of-coins keeps in chest,
tantum habet et fidei.
so-much he-has also of-credit.
Contempnere fulmina pauper
To-despise the-thunderbolts the-poor-man
creditur atque deos, diis ignoscentibus ipsis.
is-believed and the-gods, with-the-gods forgiving themselves.

Qui corruptior moribus et corrumpentior muneribus apud
he-who more-corrupt in-morals and more-corrupting by-gifts among
istos beatior est. Si principum manus euaseris, grandis
those more-blessed is if of-the-princes the-hands you-shall-have-escaped a-great
tibi restat uia arta et ardua; antequam tortores extremos
for-you remains road narrow and steep before the-torturers last
effugias, sudandum est tibi. Ecce instrumenta tua conficit
you-escape to-be-sweated it-is by-you behold instruments your draws-up
Cossus; si eum salutare licuerit, pro magno reputa.
Cossus if him to-greet it-shall-have-been-allowed for great reckon-it
Si cedulam non attuleris, frustra accedes. Si autem
if a-slip not you-shall-have-brought in-vain you-will-approach if however
attuleris, inutilis est nec adquiescet ut manus nobilis
you-shall-have-brought useless it-is nor will-agree that the-hand noble
uitio membranae degeneret. Quid multa? Suam necesse
by-the-fault of-the-parchment degenerate why many-words his-own necessary
est comparari, cum nec opera nec calamus aut sepiolae
it-is to-be-bought since neither labor nor pen or of-the-little-cuttlefish

aut nigrae lolliginis succus tibi constet inemptus. Sed
or of-the-black squid the-juice for-you may-stand unbought but
et ipsas sillabas et apices, nisi eum tibi propitium
even the-very syllables and points unless him to-you favorable
feceris, sic distorquebit, tot tibi uerborum ponet
you-shall-have-made so he-will-twist so-many for-you of-words he-will-set
tendiculas, ut pro pace bella pro quiete ligitium amici
snares that for peace wars for quiet litigation of-a-friend
instrumento uideatur inscribere. Si cingulum forte tibi
in-the-instrument he-may-seem to-inscribe if the-belt perhaps to-you
uenustius fuerit, si incisorium aptius, si quid in minuta
more-handsome shall-have-been if the-carving-knife more-fit if anything in small
suppellectili decentius, rebus eius connumera, nisi tibi
furnishing more-becoming among-the-things his count-it unless for-you
perire uelis operam et impensam. Aut enim precibus
to-perish you-wish the-labor and expense either for by-prayers
extorquebitur aut eas liberalitate praeuenies. Tandem pilleum,
it-will-be-extorted or them by-liberality you-will-forestall at-last the-cap
qualecumque sit, asportabit amicus in memoriam tui. Iam
whatever it-be will-carry-off the-friend in memory of-you already
a Cosso digrederis, sed tibi ignis purgatorius imminet,
from Cossus you-depart but over-you the-fire purgatorial hangs
superest Vegento, quem multa sollicitabis instantia et
there-remains Vegentus whom with-much you-will-solicit insistence and
magno artificio gestus precum et munerum ut te clauso
with-great artifice of-gesture of-prayers and of-gifts that you with-closed
labello respiciat. Tunc de singulis uerbis in consilium itur,
little-lip he-may-regard then about single words into council one-goes
deliberationi praescribit tempus, et apices singuli ponuntur
for-deliberation he-prescribes a-time and the-points single are-placed
in statera. Nisi eum praemulseris, occurret tibi non
in the-balance unless him you-shall-have-soothed-beforehand will-meet you not

fideliter rei gestae concepta series aut stilus incultus
faithfully of-the-thing done conceived the-series or the-style uncultivated
oberit aut a publica forma notarii uel scriniarii
will-hinder or from the-public form of-the-notary or of-the-archivist
diuertens benignitas aut negligentia iuris; et aliquis semper
diverging the-kindness or the-neglect of-the-law and some always
nodus pecunia uindice indigebit. Ut uero minimum ledat,
knot with-money as-avenger will-need that however least it-may-harm
longa expectatione torqueberis, dum differtur quod negari
with-long waiting you-will-be-tortured while is-deferred what to-be-denied
non potest. Experto crede, in manus eorum milies
not can to-one-who-has-tried believe into the-hands their a-thousand-times
incidi, et (ut aliquid de fabulis mutuemur) portitor
I-have-fallen and that something from the-fables we-may-borrow the-ferryman
immitis Caron, qui nemini pepercit umquam, istis longe
pitiless Charon who no-one spared ever than-those far
clementior est; stipe siquidem uel triente solet esse
more-merciful is with-a-copper indeed or a-third-of-an-as he-is-wont to-be
contentus. At isti asses integros sibi multiplicari iubent.
content but these asses whole for-themselves to-be-multiplied order
Sed quid est quod apud curiales omnia queror esse uenalia,
but what is-it that among the-courtiers all-things I-complain to-be for-sale
cum ea etiam quae non sunt, rerum scilicet priuationes,
since those-things even which not are of-things namely the-privations
uenalitio constet esse obnoxia? Non opus, non sermo
to-sale it-is-agreed to-be liable not work not speech
gratuitus est, non tacetur nisi ad pretium; silentium namque
free is not one-is-silent unless for a-price silence for
res uenalis est. Hoc forte a Demostene acceperunt,
a-thing for-sale is this perhaps from Demosthenes they-received
qui cum Aristodimum actorem fabularum interrogasset
who when Aristodemus the-actor of-plays had-asked

quantum mercedis uti ageret accepisset, et responderetur
how-much of-pay to act he-had-received and it-was-answered
ei: Talentum; At ego, inquit Demostenes, plus accepi ut
to-him a-talent but I says Demosthenes more received that
tacerem. Causidicorum siquidem est lingua dampnifica,
I-might-be-silent of-the-pleaders indeed is the-tongue damaging
nisi eam, ut dici solet, funibus argenteis uincias. Nec
unless it as to-be-said it-is-wont with-ropes silver you-bind nor
unum, nisi forte potentissimus sit, proficit illaqueare
one unless perhaps most-powerful he-be does-it-profit to-ensnare
muneribus, quia in quo unius tibi conciliatur gratia,
with-gifts because in which of-one for-you is-won the-favor
aliorum concitatur inuidia. Sibi namque praereptum
of-the-others is-stirred-up the-envy from-themselves for snatched-away
arbitrantur quod aliis erogatur. Hoc autem a maximis
they-judge what to-others is-paid-out this however from the-greatest
pertransit ad minimos qui, nisi mulceantur obsequiis et
passes-through to the-least who unless they-be-soothed by-services and
reficiantur muneribus, sibi fieri iniuriam suspicantur.
be-refreshed by-gifts to-themselves to-be-done injury suspect

Maxima quaeque domus seruis est plena superbis;
The-greatest each house with-slaves is full proud;

et eadem cupidis plena est et auaris. Illi tamen
and the-same with-the-covetous full is and with-the-avaricious those nevertheless
perniciosius nocent inter omnes curiae nugatores, qui sub
more-perniciously harm among all of-the-court the-triflers who under
praetextu honestatis et liberalitatis miseriae suae solent
the-pretext of-honesty and of-liberality of-misery their are-wont
ineptias colorare, qui nitidiores incedunt, qui splendidius
the-follies to-color who more-sleekly go who more-splendidly

epulantur, qui propriam ad mensam saepius extraneos
feast who to-their-own to table more-often strangers
compellunt accedere, humaniores domi, foris benigniores,
compel to-approach more-humane at-home abroad kinder
affabiliores in sermone, liberiores in sententiis, in proximorum
more-affable in speech freer in opinions in of-neighbors
cultu munifici et omnium uirtutum imitatione praeclari.
the-cultivation munificent and of-all virtues by-imitation illustrious
Ut enim ait ethicus: Totius iniustitiae nulla est capitalior
as for says the-ethicist of-the-whole injustice none is more-capital
quam eorum qui, cum maxime decipiunt, id agunt ut boni
than of-those who when most they-deceive this do that good
uiri esse uideantur. His utique uirtutis umbra licentiam
men to-be they-may-seem to-these certainly of-virtue the-shadow license
facit; et unde uix oportuerat sperari ueniam, gloriam
makes and whence scarcely it-had-behooved to-be-hoped pardon glory
assequuntur. Possunt impune plurima extorquere qui
they-attain they-can with-impunity very-many-things to-extort who
paruo non possunt, immo dedignantur esse contenti. Notum
with-little not can indeed disdain to-be content known
quidem est et generale prouerbium quia
indeed is and general proverb that

seruiet eternum qui paruo nesciet uti.
will-serve forever he-who little shall-not-know-how to-use.

Ne tamen cum his me bellum inexorabile gerere putes,
lest nevertheless with these me war inexorable to-wage you-think
munera curiales licenter accipiant, dum non extorqueant
gifts the-courtiers freely may-accept while not they-extort
impudenter. Pudor autem abicitur simul ac ad exactiones
shamelessly shame however is-cast-off as-soon as to exactions

uentum est. Verbum, inquit, uerecundum supplici ac submissa
come it-is a-word he-says modest suppliant and submissive
uoce dicendum Rogo; nec gratis tulit qui cum rogaret
with-voice to-be-said I-ask nor freely did-he-take who when he-asked
accepit. Bis enim emit qui rogat; ad rei namque
received twice for buys he-who asks for of-the-thing for
uel spei pretium uerecundiam uendidit. Munus uero iustae
or of-hope the-price modesty he-has-sold a-gift however of-just
reprehensionis non habet notam quod deuotio liberalitatis
reproach not has the-mark which the-devotion of-liberality
obtulit, non improbitas deprecantis extorsit; ita tamen ut
offered not the-wickedness of-one-entreating extorted so nevertheless that
iniquorum munera non acceptet, cum ingrati hominis
of-the-wicked the-gifts not he-accept since of-an-ungrateful man
sit uotis non fouere beneficium et impium pro muneribus
it-is with-vows not to-cherish a-benefit and the-impious for gifts
iustificare dicente Domino sit iniquum. Utique beneficium
to-justify with-saying the-Lord it-is iniquitous certainly a-benefit
accipere est uendere libertatem; et dedecens est seruos esse
to-accept is to-sell freedom and unbecoming it-is slaves to-be
qui debent aliis imperare. Verumtamen et causae ratio
who ought to-others to-command nevertheless both of-the-cause the-reckoning
habenda est et personae, ut nec a turpi nec turpiter
to-be-had is and of-the-person that neither from a-base-man nor basely
accipiatur quod ex loco et tempore et modo latius
be-accepted which from place and time and manner more-widely
oportet inquiri. Nam plerumque a manu, plerumque a
it-behooves to-be-inquired for very-often from the-hand very-often from
causa, a tempore interdum, interdum a loco uel modo
the-cause from the-time sometimes sometimes from the-place or manner
splendent munera uel sordescunt. At improbitas curialium eo
shine gifts or grow-foul but the-wickedness of-the-courtiers so

usque innotuit ut de testimonio conscientiae, de uenustate
far has-become-known that in the-testimony of-conscience in the-charm
morum, de odore opinionis, de sinceritate causae, de torrente
of-morals in the-odor of-reputation in the-sincerity of-the-cause in the-torrent
eloquentiae, nisi pretio interueniente quis frustra confidat.
of-eloquence unless with-price intervening anyone in-vain may-trust

Ipse licet uenias Musis comitatus, Omere,
Yourself though you-come by-the-Muses accompanied, Homer,
si nichil attuleris, ibis Omere foras.
if nothing you-shall-have-brought, you-will-go Homer outside.

Non modo leones et tigrides eloquentiae beneficio lenisse
not only lions and tigers of-eloquence by-the-benefit to-have-softened
dictus est Orpheus sed apud ipsum Ditem uox dulcior
said is Orpheus but with the-very Dis the-voice sweeter
perorauit canemque tricipitem exorauit causa fauorabilior ut
pleaded and-the-dog three-headed won-over the-cause more-favorable that
admissam semel Euridicen contra morem inferorum liceret
admitted once Eurydice against the-custom of-the-lower-world it-was-allowed
educere. Tu uero, licet Orpheus sis aut Arion uel ille
to-lead-out you however though Orpheus you-be or Arion or that-one
qui solo testudinis sono saxa, ut dicitur, emolliuit, nichil
who by-alone of-the-lyre the-sound the-rocks as is-said softened nothing
apud curiales efficies, nisi plumbea eorum corda aureo
among the-courtiers will-you-effect unless leaden their hearts with-a-golden
uel argenteo malleo uanitatis uel cupiditatis incude emollias.
or silver hammer of-vanity or of-cupidity on-the-anvil you-soften
Inclementiam Cerberi omnes abhorrent; ego me credo uidisse
the-harshness of-Cerberus all abhor I myself believe to-have-seen
hostiarios Cerbero duriores. Apud inferos tamen Cerberus
doorkeepers than-Cerberus harsher among the-dead nevertheless Cerberus

unus est; quot sunt diuerticula curialium, tot Cerberi sunt.
one is as-many-as are the-byways of-the-courtiers so-many Cerberuses are
Atrienses quoque Cerbereos sustinebis totamque familiam quae
porters also Cerberean you-will-endure and-the-whole household which
semper aut mordet aut latrat. Omnes uero, quotquot sunt, in
always either bites or barks all however as-many-as are in
uno medicos audierunt dicentes: Dum dolet, accipe; facturi
one physicians have-heard saying while it-hurts take about-to-make
etiam, si sibi expedire crediderint, ut doleat quod
even if to-themselves to-be-expedient they-shall-have-believed that it-hurt what
sanum est. In uno tamen piissimos esse miraberis, quod
sound is in one nevertheless most-pious to-be you-will-marvel that
querelas libenter audiunt, fouent humiliorum causas et eo
complaints gladly they-hear they-cherish of-the-humbler the-causes and so
usque patrocinantur afflictis, dum exhauriant loculos pleniorum.
far they-patronize the-afflicted until they-drain the-purses of-the-fuller
Nam quocumque modo causa procedat, hoc semper agitur ut
for in-whatever way the-case proceeds this always is-done that
loculi impleantur, etsi auaritia nequeat satiari. Quisquis in
the-purses be-filled even-if avarice cannot to-be-satisfied whoever into
istorum manus inciderit, si penitens inuenitur, opinor haec
of-those the-hands shall-have-fallen if penitent he-is-found I-think these
tormenta ei sufficere posse ad ueniam. Nichil adeo graue
torments to-him to-suffice to-be-able for pardon nothing so grave
est quod hic expiari non possit. Quid enim miserius est
is which here to-be-expiated not can what for more-wretched is
quam superbis assidere liminibus, praetergredientium tolerare
than at-proud to-sit thresholds of-those-passing-by to-endure
fastum et contemptibilium calcari contemptu perferre
the-disdain and of-the-contemptible to-be-trampled by-contempt to-bear
molestias excussorum et ab indignis quaeuis indigna
the-annoyances of-the-searchers and from the-unworthy any unworthy-things

perferre? Socrates, cum eum Alcipiades interrogaret quare
to-bear Socrates when him Alcibiades asked why
Xantippem, uxorem admodum morosam iurgiosam et quae
Xanthippe his-wife exceedingly morose quarrelsome and who
diu noctuque muliebribus scatebat molestiis, domo non
by-day and-by-night with-womanly teemed vexations from-the-house not
abigeret, inquit: Cum talem domi perpetior, insuesco et
he-drove-away says when such-a-one at-home I-endure I-grow-used and
exerceor ut ceterorum quoque foris petulantiam et iniuriam
am-exercised that of-the-others also abroad the-petulance and the-injury
facilius feram. Veteri celebratur prouerbio quia uacuae
more-easily I-may-bear by-an-old it-is-celebrated proverb that of-an-empty
manus temeraria petitio est; et profecto importunus precator
hand rash the-petition is and surely importunate a-petitioner
est qui dandas res ad uerba confidit. Utrobique enim
is who to-be-given things to words entrusts in-both-places for
scilicet apud curiales et medicos obtinet:
namely among the-courtiers and the-physicians it-holds

Pro solis uerbis montanis utimur herbis;
For alone words mountain we-use herbs;
pro caris rebus pigmentis et speciebus.
for dear things spices and drugs.

Inter alios tamen benigniores sunt qui minimum possunt,
among others nevertheless kinder are those-who the-least can
licet fere omnes proni sint ad nocendum quod cuiuis
although nearly all prone be to harming which for-anyone
longe facilius est quam prodesse. Exerceant ergo nundinas
far easier is than to-benefit let-them-ply therefore fairs
suas, loculos alienos exhauriant, farciant suos, possideant
their the-purses of-others let-them-drain let-them-stuff their-own let-them-possess

quantum Paccuuius, montibus aurum exaequent, nec ament
as-much-as Pacuvius with-mountains gold let-them-equal nor let-them-love
aliquem nec amentur ab ullo, sint admirationi ignotis
anyone nor be-loved by any let-them-be for-admiration to-strangers
dum domesticis sint odio uel contemptui. Tale aliquid
while to-their-household they-be for-hatred or contempt such something
in ueterum Romanorum scriptis inuenies. Cum Publius
in of-the-old Romans the-writings you-will-find when Publius
Cineus Grecinus (aut si alio potius dicitur nomine)
Cineus Graecinus or if by-another rather he-is-called name
argueretur ab amicis quod uxorem formosam castam et
was-blamed by friends that a-wife beautiful chaste and
nobilem repudiaret, respondit: Et hic soccus, quem cernitis,
noble he-was-repudiating he-answered and this slipper which you-see
nouus elegans et inspectoribus omnibus placens est, sed
new elegant and to-the-onlookers all pleasing is but
nemo scit praeter me solum ubi me premat. Legitur
no-one knows except me alone where me it-pinches it-is-read
in libro Numerorum quod cum Madianitis fornicans
in the-book of-Numbers that when with-the-Midianites fornicating
Israel indignationem Domini prouocauerit, donec Finees
Israel the-indignation of-the-Lord had-provoked until Phinehas
Zambri filium Salu cum succuba Madianitide educto ense
Zimri the-son of-Salu with his-concubine the-Midianite with-drawn sword
transuerberauit et in occasu nocentum quieuit ira Dei.
transfixed and in the-fall of-the-guilty rested the-wrath of-God
Factus est ergo sermo Domini ad Moysen dicens: Tolle
made was therefore the-word of-the-Lord to Moses saying take
cunctos principes populi et suspende eos contra solem in
all the-princes of-the-people and hang them against the-sun on
patibulis. Peccauerat quidem populus et fornicatio principum
gibbets had-sinned indeed the-people and the-fornication of-the-princes

non exprimitur, rapi tamen praecipiuntur principes ad
not is-expressed to-be-seized nevertheless are-ordered the-princes to
patibulum et in pena eorum quies delinquenti populo
the-gibbet and in the-punishment their the-quiet for-the-offending people
reparatur, eo quod ex negligentia praesidentium saepissime
is-restored on-that because from the-negligence of-those-presiding very-often
prouenit excessus subditorum. Refert itaque potestatis istorum
comes the-excess of-the-subjects it-concerns therefore of-the-power of-those
cohibere malitiam et eisdem de publico prouidere ut
to-restrain the-malice and for-the-same from public-funds to-provide that
omnis grassandi occasio subtrahatur. Quod et in iure Romano
every of-marauding occasion be-withdrawn which also in law Roman
antiquitus cautum est, alioquin auctor uidebitur maleficii
anciently provided-for it-is otherwise the-author will-seem of-the-misdeed
quod praetermisso officio emendare contempnit. His enim
which with-neglected duty to-amend disdains by-these for
flagellis hominum, innocentumque tortoribus, quo
scourges of-men and-of-the-innocent torturers by-as-much-as
praeclarior et potentior, eo plenior et perniciosior
more-illustrious and more-powerful by-so-much fuller and more-pernicious
curia est. Frequens etenim est ut curia recipiat uel faciat
the-court is frequent for it-is that the-court receive or make
uitiosos, apud quos inualescit audacia delinquendi cum ex
vicious-men among whom grows-strong the-audacity of-offending since from
familiaritate potentum uitiis indulgetur. Sed et de anteacta
familiarity of-the-powerful to-vices indulgence-is-given but also about the-former
uita cuiuscumque frustra praesumitur, cum inter curiales uix
life of-anyone in-vain it-is-presumed since among courtiers scarcely
possit innocentia retineri. Quis est enim cui uirtutem non
can innocence to-be-retained who is for to-whom virtue not
excutiant curialium nugae? Quis est tantus, quis tam solidus
may-shake-out of-the-courtiers the-trifles who is so-great who so solid

ut corrumpi non possit? Optimus est qui resistit diutius,
that to-be-corrupted not he-can best is he-who resists longer
qui ualidius, qui corrumpitur minus. Nam, ut sit uirtus
who more-strongly who is-corrupted less for that be virtue
incolumis, a curialium uita diuertendum est. Prouide
unharmed from of-the-courtiers the-life one-must-turn-aside it-is providently
quisquis hoc dixerit et prudenter curiae naturam expressit:
whoever this said-it and prudently of-the-court the-nature expressed

Exeat aula
Let-him-leave the-court
qui uult esse pius.
who wishes to-be pious.

Unde eleganter fons Salmacis infamia mollitiei insignis
whence elegantly the-fountain Salmacis for-the-infamy of-softness notable
eidem comparatur. Ut enim in fabulis est, unda illius
to-the-same is-compared as for in the-fables it-is the-wave of-it
aspectu decora est, gustu dulcis, suauis tactu et omnium
in-look lovely is in-taste sweet pleasant to-touch and of-all
sensuum usu gratissima, sed tanta mollitie ingredientes
the-senses in-use most-pleasing but with-such softness those-entering
eneruat ut uiris effeminatis nobiliorem adimat sexum;
it-enervates that from-men effeminate the-nobler it-takes sex
nec ante quisquam egreditur quam stupeat et doleat se
nor before anyone goes-out than he-be-stunned and grieve himself
mutatum esse in feminam. Aut enim cedens omnino sexus
changed to-have-been into a-woman either for yielding wholly the-sex
in deteriorem degenerat aut ueteris dignitatis aliquo manente
into the-worse degenerates or of-the-old dignity some remaining
uestigio hermafroditum induit, qui quodam delinquentis
trace a-hermaphrodite puts-on who by-a-certain of-erring

naturae ludibrio sic utriusque sexus ostentat imaginem ut
nature mockery so of-each sex displays the-image that
neutrius retineat ueritatem. Hac autem poetici nube figmenti
of-neither it-retain the-truth by-this however poetic cloud of-fiction
nugarum curialium repraesentatur imago, quae uiros abiecta
of-the-trifles of-the-courtiers is-represented the-image which men with-cast-off
uirtute emolliunt aut imagine retenta peruertunt. Qui
virtue soften or with-the-image retained pervert he-who
curialium ineptias induit et philosophi uel boni uiri officium
of-the-courtiers the-follies puts-on and of-a-philosopher or of-a-good man the-office
pollicetur, hermafroditus est, qui duro uultu et hispido
promises a-hermaphrodite is who with-hard face and bristly
muliebrem deturpat uenustatem et uirum muliebribus polluit
the-womanly disfigures loveliness and the-man with-womanly-things pollutes
et incestat. Res siquidem monstruosa est philosophus curialis;
and defiles a-thing indeed monstrous is a-philosopher courtier
et, dum utrumque esse affectat, neutrum est, eo quod
and while both to-be he-affects neither he-is on-that because
curia philosophiam excludit et ineptias curiales philosophus
the-court philosophy shuts-out and the-follies courtly the-philosopher
usquequaque non recipit. Non tamen ad omnem curiam
in-every-respect not receives not nevertheless to every court
comparatio transit sed ad illam dumtaxat quae insipientis
the-comparison passes but to that only which of-a-fool
distemperatur arbitrio. Qui enim sapiens est nugas abigit,
is-disordered by-the-will he-who for wise is trifles drives-off
componit domum et uniuersa illius subicit rationi. Ut enim
orders the-house and all-things of-it subjects to-reason as for
ait Sapientia: Quae communicatio sancto homini ad canem
says Wisdom what communion for-a-holy man with a-dog
aut luci ad tenebras? Omne animal diligit simile sibi et
or for-light with darkness every animal loves the-like to-itself and

omnis homo proximum suum. Omnis caro ad similem sibi
every man neighbor his all flesh to the-like to-itself
coniungitur et omnis homo sociabitur simili sibi. Si
is-joined and every man will-associate with-the-like to-himself if
lupus agno aliquando communicauit, sic peccator iusto.
the-wolf with-the-lamb ever shared so the-sinner with-the-just

V.XI · THE EYES, EARS, AND TONGUE: GOVERNORS AND JUDGES

The governor of a province must know the law, will the good, and have strength to carry it out. Sirach warns the judge not to seek office unless he can break through iniquity, and the judge is bound by oath to the laws. Justice must never be sold, as Balaam sold his counsel; a seller of justice sells not only equity but his own soul.

Cap. XI. De oculis auribus et lingua potestatum, et de
Chapter XI about the-eyes the-ears and the-tongue of-the-powers and about
officio praesidis, et quod iudicem oportet habere iuris et
the-office of-the-governor and that the-judge it-behooves to-have of-law and
aequi notitiam, uoluntatem boni, et potestatem exequendi,
of-equity knowledge the-will of-good and the-power of-carrying-out
et quod iuramento debet esse legibus alligatus et a
and that by-oath he-ought to-be to-the-laws bound and from
sordibus munerum alienus.
the-filth of-gifts estranged
Sequitur oculorum aurium et linguae collatio, quam in
follows of-the-eyes of-the-ears and of-the-tongue the-comparison which in
praesidibus prouinciarum consistere superius dictum est.
the-governors of-the-provinces to-consist above said it-has-been
Praeses igitur est qui in iure reddendo prouincialibus
the-governor therefore is he-who in law rendering over-the-provincials
praesidet. Hic autem aequi et iniqui debet habere
presides this-one however of-the-equitable and of-the-unjust ought to-have

notitiam et facultatem et animum eius quod iustum
knowledge and the-faculty and the-mind of-that which just
est exequendi. Nam sicut medico euentus mortalitatis
is of-carrying-out for as to-a-physician the-outcome of-mortality
imputari non debet, ita, si quid triste per imperitiam eius
to-be-imputed not ought so if anything sad through unskill his
contigerit, ei merito imputatur. Quod si nouit et non
shall-have-happened to-him deservedly it-is-imputed but if he-knows and not
uult, non ex ignorantia sed ex malitia condempnatur. Finis
wishes not from ignorance but from malice he-is-condemned the-end
siquidem utriusque dampnatio est; licet ignari mitius
indeed of-each damnation is although the-ignorant more-mildly
puniantur, nisi forte ignorantiam negligentia procurauerit.
be-punished unless perhaps the-ignorance negligence has-procured
Nam si ignorantia inuincibilis est, non affert mortem sed ab
for if the-ignorance invincible is not it-brings death but by
innatis tenebris excusatur. Si uero scit et uult aequitati
inborn darkness it-is-excused if however he-knows and wishes equity
seruire nec potest, non tam praesidis est culpa quam
to-serve nor can not so-much of-the-governor is the-fault as
principis. Sed ad religionem iudicis haec eadem pertinere
of-the-prince but to the-religion of-the-judge these same-things to-pertain
certissimum est, cum ipsum iuris oporteat habere notitiam,
most-certain it-is since him of-law it-behooves to-have knowledge
uoluntatem boni, uires exequendi, et sacramento debeat
the-will of-good the-strength of-carrying-out and by-oath he-ought
esse legibus obligatus ut sibi omnino illicitum nouerit ab
to-be to-the-laws bound that for-himself wholly unlawful he-know from
earum sinceritate diuertere. Nam de sapientia eius Sapientia
their sincerity to-turn-aside for about the-wisdom his Wisdom
docet. Iudex, inquit sapiens, iudicauit populum suum et
teaches the-judge says wise judged people his and

principatus sensati stabilis erit. Secundum iudicem populi,
the-rule of-the-sensible stable will-be according-to the-judge of-the-people
sic et ministri eius; et qualis rector est ciuitatis, tales
so also the-ministers his and as the-ruler is of-the-city such
et inhabitantes in ea. Sed et uires necessarias esse non
also the-inhabitants in it but also the-strength necessary to-be not
tacuit, dicens: Noli quaerere iudex fieri, nisi ualeas
he-was-silent saying do-not seek a-judge to-become unless you-be-able
uirtute irrumpere iniquitates, ne forte extimescas faciem
by-virtue to-break-through iniquities lest perhaps you-fear the-face
potentis et ponas scandalum in agilitate tua. Non pecces
of-the-powerful and set a-stumbling-block in agility your do-not sin
in multitudine ciuitatis nec te immittas in populum;
in the-multitude of-the-city nor yourself thrust into the-people
neque alliges duplicia peccata, nec enim in uno eris
nor bind double sins not for in one will-you-be
immunis. Noli esse pusillanimis in anima tua; exorare et
immune do-not be faint-hearted in soul your to-pray and
facere elemosinam non despicias. Ne dicas: In multitudine
to-do alms not despise do-not say in the-multitude
munerum meorum respiciet Deus, et offerente me Deo
of-gifts my will-look God and with-offering me to-God
altissimo suscipiet munera mea. Non irrideas hominem in
most-high he-will-accept gifts my do-not deride a-man in
amaritudine animae; est enim qui humiliat et exaltat
bitterness of-soul there-is for who humbles and exalts
circumspector Deus. Ex his diligenti lectori occurret quod
the-watcher God from these to-the-diligent reader it-will-occur that
uoluntas boni non minus iudici necessaria est quam notitia
the-will of-good not less for-the-judge necessary is than knowledge
uel potestas, cum non modo de suis sed ex alienis delictis
or power since not only for his-own but for others' offenses

teneatur et duplici suorum et aliorum prematur onere ut
he-is-held and by-the-double of-his-own and of-others be-pressed burden that
nec in multitudine munerum citra munditiam uoluntatis sit
not-even in the-multitude of-gifts without the-cleanness of-will be
ei fiducia ante Deum. Unde et Plato egregie quidem et
to-him confidence before God whence also Plato outstandingly indeed and
luculenter (si tamen audiatur) eos qui de rei publicae
brilliantly if nevertheless he-be-heard those who about of-the-thing public
gerendo magistratu contendunt, ita inter se uersari asserit
conducting the-magistracy contend so among themselves to-behave asserts
ut si nautae sub aduersa tempestate decertent quis eorum
as if sailors under adverse storm should-contend which of-them
debeat potissimum gubernare. In quo fortunae calculo aut
ought most to-steer in which of-fortune by-the-reckoning either
nullus aut rarus idemque temerarius est qui sine arte et
no-one or rare and-the-same rash is who without skill and
uiribus uendicet magistratum. Et meo quidem tempore nichil
strength may-claim the-magistracy and in-my indeed time nothing
miserabilius uidi quam iudices scientiae legis ignaros,
more-miserable have-I-seen than judges of-the-knowledge of-the-law ignorant
bonae uoluntatis inanes, quod conuincit amor munerum et
of-good will empty which proves the-love of-gifts and
retributionum, id uirium quod habent in obsequio auaritiae
of-rewards that of-strength which they-have in the-service of-avarice
iactantiae aut carnis et sanguinis exercentes et a necessitate
of-boasting or of-flesh and blood exercising and from the-necessity
sacramenti legitimi absolutos. Ex quo planum est principes,
of-an-oath lawful absolved from which plain it-is the-princes
qui eis ordinariam iurisdictionem contulerunt, iuris esse
who on-them ordinary jurisdiction conferred of-law to-be
ignaros uel contemptores. Sed, quicquid de peritia iuris
ignorant or despisers but whatever about the-skill of-law

dicamus aut de uiribus exequendi, iudicem oportet esse
we-may-say or about the-strength of-carrying-out the-judge it-behooves to-be
religiosissimum et qui omne iniquum morte ipsa magis
most-religious and one-who every iniquity than-death itself more
oderit. Quia ergo praesides ordinariam habent iuris dicendi
may-hate since therefore the-governors ordinary have of-law of-declaring
potestatem, ipsorum et iudicum aliorum una est speculatio;
the-power of-them and of-judges other one is the-consideration
et quod de his dicitur, facile ad aliorum consequentiam
and what about these is-said easily to of-the-others the-consequence
trahitur. Est itaque primum quod ex necessitate officii
is-drawn it-is therefore first what from the-necessity of-office
utrisque indicitur, ut iustitiae in omnibus pareatur et
on-both is-enjoined that justice in all-things be-obeyed and
nichil eorum quae facienda sunt, fiat ad pretium. Nam
nothing of-those-things which to-be-done are be-done for a-price for
quod iniustum est, usquequaque non licet ut nec
what unjust is in-every-respect not is-lawful so-that not-even
pro temporali uita fieri liceat. Quod uero iustum est,
for temporal life to-be-done it-be-lawful what however just is
mercedis interuentu non indiget, cum per se fieri
of-a-fee the-intervention not needs since through itself to-be-done
debeat et iniquum sit uendere quod debetur. Iustitiam
it-ought and unjust it-be to-sell what is-owed justice
ergo uendere iniquitas est; iniustitiam, iniqua insania.
therefore to-sell iniquity is injustice an-unjust madness
Haec siquidem ubique reprobata est ut nusquam esse
this indeed everywhere reprobated is so-that nowhere to-be
debeat; illa ubique debita est ut sine scelere uendi non
it-ought that everywhere owed is so-that without crime to-be-sold not
possit. Neque enim Balaam ex eo culpatur, quod populi
it-can nor for Balaam from this is-blamed that of-the-people

Dei causam dampnauerat aliudue dixerit quam quod
of-God the-cause he-had-condemned or-other-thing said than what
Dominus inspirabat, sed quia auaritia excecatus, infidelium
the-Lord inspired but because by-avarice blinded of-the-unbelievers
causam instruens, quomodo ad prouocandam iram Dei
the-cause instructing how for to-be-provoked the-wrath of-God
delinqueret Israel dictante malitia procurauit. Quaerebat
might-sin Israel with-dictating malice he-procured he-sought
ergo quomodo iuste iustificaret causam impii et quasi
therefore how justly he-might-justify the-cause of-the-impious and as-if
illuso Deo gratiam eius subtraheret electis. Aut si
with-mocked God the-grace his he-might-withdraw from-the-elect or if
aduersa iustificari non posset causa, hoc saltem agebat ut et
the-adverse be-justified not could cause this at-least he-did that also
ab ista recederet Deus. Compugnantibus namque iniquis,
from this might-withdraw God with-fighting-together for the-wicked
uincere (ut dicitur) consueuit qui uiribus superior est.
to-conquer as is-said is-wont he-who in-strength superior is
Balaamitas uideas plurimos qui, licet iniquam nolint ferre
Balaamites you-may-see very-many who although unjust not-wish to-pass
sententiam, corrupti tamen muneribus iustitiam partis unius
sentence corrupted nevertheless by-gifts the-justice of-party one
in alteram quauis arte transferre moliuntur. Non facile
into the-other by-whatever art to-transfer strive not easily
dixerim utrum sit nequius, licet uenditor aequitatis malitiam
I-would-say which be more-wicked although the-seller of-equity the-malice
fuco fallaciori coloret. Potest tamen uideri nequior
with-paint more-deceptive may-color he-can nevertheless to-seem more-wicked
qui officii sui principem et reginam, cui fides famulatur,
who of-office his the-princess and queen whom faith serves
quasi mercem in foro distrahit ac si seruus infidelis
as-if merchandise in the-market sells as if a-slave faithless

dominum uendat. Omnis etenim magistratus iustitiae famulus
the-master should-sell every for magistracy of-justice the-servant
est. Constat autem quia aequitas alienatur a uenditore,
is it-is-agreed moreover that equity is-alienated from the-seller
licet ad emptorem non transeat; et empta iniquitas sic
although to the-buyer not it-pass and bought iniquity so
ad emptorem transit ut nequaquam a uenditore recedat.
to the-buyer passes that by-no-means from the-seller it-withdraws
Et quod in aliis contractibus non reperitur, solus ille
and what in other contracts not is-found only he
iustitiam uendit qui non habet. Siquidem ante commercium
justice sells who not has since before the-transaction
relinquit sordidum uenditorem. Nonne sordidus est qui
it-leaves the-sordid seller is-not sordid he who
ad acceptas uel oblatas sordes conscientiam polluit et
for accepted or offered filth the-conscience pollutes and
non tam iustitiam uenalem habet quam animam suam?
not so-much justice for-sale has as soul his
Doctor gentium diuitias honores et totius mundi uariam
the-Teacher of-the-gentiles riches honors and of-the-whole world the-various
suppellectilem contempnit ut stercora, ut solum lucrifaciat
furniture despises as dung that alone he-may-gain
Christum, ratus omnia, quae dispendium salutis afferunt,
Christ having-judged all-things which loss of-salvation bring
sordibus aggreganda. Recte quidem et fideliter, eo quod
with-filth to-be-gathered rightly indeed and faithfully on-that because
nichil mundum, nichil honestum, nichil decens salutem
nothing clean nothing honorable nothing becoming salvation
impedit, sed sola turpitudo, quae, sicut dedecet, sic
hinders but only baseness which as it-is-unbecoming so
et immunda est et certe inutilis, adeo dampnosa ut
also unclean is and certainly useless so damaging that

nullo temporali emolumento ualeat compensari. Quid enim
by-no temporal profit it-can to-be-compensated what for
prodest homini, si uniuersum mundum lucretur faciens
does-it-profit to-a-man if the-whole world be-gain making
detrimentum animae suae? Et uide quia non dixit mundum
the-loss of-soul his and see that not he-said the-world
inutilem ubi salus perditur, sed etiam ubi minuitur gloria.
useless where salvation is-lost but also where is-diminished glory
Quantumuis rutilent gemmae, aurum splendeat et omnibus
however-much glitter gems gold shine and with-all
lenociniis suis arrideat mundus, quicquid munditiam hominis
allurements its smile the-world whatever the-cleanness of-man
perimit, sordidum; quod decorem animae extinguit, turpe;
destroys sordid what the-beauty of-the-soul extinguishes base
quod honestatem subuertit, ignominiosum est. Unde et
what honor overturns ignominious is whence also
apud antiquos etiam salutiferae ueritatis ignaros omne quod
among the-ancients even of-saving truth ignorant all which
ex debito officii gratuitum esse oportet, si fiat ad
from the-due of-office free to-be it-behooves if it-be-done for
pretium, in sordibus computatur. Ipsius quoque pretii sic
a-price among filth is-counted of-the-very also price so
dilatant interpretationem, ut non modo pecuniam speciemue
they-widen the-interpretation that not only money or-goods
contineat, sed obsequium omnemque operam, quatenus alias
it-contain but service and-every work in-so-far-as otherwise
non debetur. Quod enim ex sordibus est, quid erit nisi
not it-is-owed what for from filth is what will-it-be except
sordidum? Non enim potest arbor mala fructus bonos facere,
sordid not for can a-tree bad fruits good make
cum in eo uis naturae consistat, ut similia ex similibus
since in this the-force of-nature consists that like-things from like-things

procreentur. Ceterum, quia praesidum et aliorum iudicum
be-procreated for-the-rest since of-the-governors and of-other judges
communem esse inspectionem praemisimus, aequitatis et
common to-be the-inspection we-have-premised of-equity and
publicae quietis ministri sunt, quos tanto circumspectiores
of-public quiet the-ministers they-are whom by-so-much more-circumspect
et cautiores oportet esse magisque sollicitos, quo illius
and more-cautious it-behooves to-be and-more solicitous by-as-much-as of-him
reseruantur examini, cuius prudentia circumueniri non
they-are-reserved for-the-examination whose prudence to-be-circumvented not
potest aut iustitia corrumpi; illo optinente, ut in quo
can or justice to-be-corrupted with-him holding that in which
iudicio iudicauerint, iudicentur, et mensuram bonam et
judgment they-shall-have-judged they-be-judged and measure good and
confertam et coagitatam et supereffluentem in sinus suos
pressed-down and shaken-together and running-over into bosoms their
a iudice iusto recipiant.
from the-judge just they-may-receive

Judges swear to judge by truth and the laws, with the Gospels before them, and the judge who puts on a friend puts off the judge. Delay is sometimes just in a doubtful case, and the authority of the litigants should not frighten the judge: Pythagoras' suit was put off for the longest time, and Alexander lost a case in a camp court. After comparing Philip and Alexander from Justin, John tells how Euathlus turned Pythagoras' captious argument back on him, and the judges left the case undecided.

Cap. XII. De sacramento iudicum, et collatione Pitagorae
Chapter XII about the-oath of-judges and the-comparison of-Pythagoras
et Alexandri, et in quibus rebus gratiam partibus possit
and of-Alexander and in which things favor to-the-parties can
facere iudex, et de quaestionibus captiosis.
do the-judge and about questions captious

Et quidem iudices sacramento legibus alligantur iurati, quia
and indeed the-judges by-oath to-the-laws are-bound having-sworn that
omni modo iudicium cum ueritate et legum obseruatione
in-every way the-judgment with truth and of-the-laws the-observance
disponent. Ipsoque iure cautum est ut sacrorum
they-will-dispose and-by-the-very law provided it-is that of-the-sacred
Euangeliorum scripturae terribiles ante sedem iudicialem
Gospels the-scriptures terrible before the-seat judicial
deponantur ibique ab initio litium ad finem usque
be-laid-down and-there from the-beginning of-the-suits to the-end even
permaneant nec amoueantur nisi sententia recitata, quo
they-remain nor be-removed unless with-the-sentence recited so-that
totius consistorii latitudo Dei ipsius repleta praesentia
of-the-whole consistory the-breadth of-God himself filled with-the-presence
omnibus ad sacrosanctas scripturas metum incutiat et
to-all toward the-sacrosanct scriptures fear may-strike and
reuerentiam et ab inquisitione ueritatis omnis iniquitas
reverence and from the-inquiry of-truth all iniquity

propulsetur. Omnes quoque carnis et sanguinis religio
be-repelled all also of-flesh and blood the-religion
iudiciaria propellit affectus euacuans iram et odium, metum
judicial drives-away the-affections emptying anger and hatred fear
et amicitiam; quia, ut ait Iulius Cesar, haud facile animus
and friendship because as says Julius Caesar not easily the-mind
uerum prouidet, ubi ista proficiunt. Hinc est illud
the-truth foresees where those-things prevail hence is that
prouerbium auctore Cicerone apud antiquos celeberrimum:
proverb with-the-author Cicero among the-ancients most-celebrated
Exuit personam iudicis quisquis amicum induit. Aequitas
puts-off the-person of-the-judge whoever the-friend puts-on equity
enim, cui iudex obsequium debet, odii sinistram aut
for to-which the-judge obedience owes of-hatred the-left or
amoris dexteram nescit; nam a ueritate non licet in
of-love the-right knows-not for from truth not it-is-lawful in
iudiciis declinare. Ut uero plurimum indulgeatur amicitiae,
judgments to-decline as however most be-indulged to-friendship
amico interdum dilationis gratiam facit. Hoc tamen ipsum
to-a-friend sometimes of-delay the-favor he-does this nevertheless itself
raro et non nisi causa cognita. Porro, dum causa anceps
rarely and not unless with-the-case known moreover while the-case doubtful
est, dilatio protelatur, si non contentionis, saltem decisionis.
is the-delay is-prolonged if not of-the-contention at-least of-the-decision
Nam iudicia festinata penitentiam pariunt. Unde et Greci,
for judgments hastened repentance beget whence also the-Greeks
cum urgentur ad sententiam antequam de causa liqueat,
when they-are-urged to a-sentence before about the-case it-be-clear
respondent patres suos solem apud antipodas non uidisse
answer fathers their the-sun among the-antipodes not to-have-seen
sed expectasse semper donec et ipsis oriretur. Dicunt
but to-have-awaited always until also for-themselves it-rose they-say

enim praeproperum esse uiatorem qui, antequam lucifer
for over-hasty to-be the-traveler who before the-day-star
oriatur, crassis adhuc tenebris luceque remota, dietam
rise with-thick still darkness and-with-light removed the-day-journey
aggreditur. Sed nec iudicem terreat auctoritas ligatorum,
undertakes but nor the-judge let-frighten the-authority of-the-litigants
cum Pitagorae in longissimum tempus sit dilata petitio,
since of-Pythagoras into the-longest time was deferred the-petition
et Alexandri Macedonis in castrensi iudicio sit causa
and of-Alexander the-Macedonian in a-camp judgment was the-case
dampnata; quod et ille acceptum habuit, iudicibus agens
condemned which also he acceptable held to-the-judges rendering
gratiam, quorum in eo fidem probauerat, quod iustitiam
thanks whose in this the-faith he-had-proved that justice
omni potentatui praeferebant. Nichil uero praeclarius de
to-every power they-preferred nothing however more-illustrious about
Alexandro illo, quem publica opinio magnum asserit, in
Alexander that whom public opinion great asserts in
aliqua historia meo iudicio repperi. Michi quidem semper
any history in-my judgment have-I-found to-me indeed always
(ut tamen pace eorum loquar, qui temeritatem uirtuti
as nevertheless with-the-peace of-those I-may-speak who rashness to-virtue
praeferunt) ditissimo Alexandro pauper Pitagoras maior
prefer than-the-most-rich Alexander the-poor Pythagoras greater
erit. Quod ut mecum conicias, collationem Philippi
will-be which that with-me you-may-conjecture the-comparison of-Philip
et Alexandri Trogo Pompeio uel Iustino compendiario
and of-Alexander with-Trogus Pompeius or Justin abridger
eius (si mauis) auctore reuoluas. Ait ergo: Fuit Philippus
his if you-prefer as-author unroll he-says therefore was Philip
rex armorum quam conuiuiorum studiosior, cui maximae
a-king of-arms than of-banquets more-eager to-whom the-greatest

opes erant instrumenta bellorum, diuitiarum quaestus quam
resources were the-instruments of-wars of-riches in-the-getting than
custodia sollertior. Itaque inter cotidianas rapinas semper
in-the-keeping more-skillful so amid daily plunders always
inops erat. Misericordia in eo et perfidia pari iure
needy he-was mercy in him and perfidy by-equal right
dilectae. Apud eum nulla ratio uincendi turpis. Blandus
loved with him no way of-conquering base flattering
pariter et insidiosus alloquio, qui plura promitteret quam
equally and treacherous in-address who more-things would-promise than
praestaret; in seria et iocos artifex. Amicitias utilitate
he-would-perform in serious-things and jests an-artist friendships by-utility
non fide colebat. Gratiam fingere in odio, instruere inter
not by-faith he-cultivated favor to-feign in hatred to-contrive among
concordantes odia, apud utrumque gratiam quaerere sollempnis
those-agreeing hatreds with each favor to-seek customary
illi consuetudo. Inter haec eloquentia et insignis oratio,
to-him the-habit among these eloquence and outstanding speech
acuminis et sollertiae plena, ut nec ornatui facilitas
of-sharpness and of-skill full so-that neither to-ornament facility
nec facilitati inuentionum deesset ornatus. Huic Alexander
nor to-facility of-inventions be-lacking ornament to-him Alexander
filius successit, et uirtute et uitiis patre maior. Itaque
the-son succeeded both in-virtue and in-vices than-the-father greater so
uincendi ratio utrique diuersa. Hic aperta, ille artibus
of-conquering the-way to-each different this-one open that-one by-arts
bella tractabat. Deceptis ille gaudere hostibus, hic palam
wars conducted with-deceived that-one to-rejoice enemies this-one openly
fusis. Prudentior ille consilio, hic animo magnificentior.
with-routed more-prudent that-one in-counsel this-one in-mind more-magnificent
Iram pater dissimulare, plerumque etiam uincere; hic ubi
anger the-father to-conceal generally even to-conquer this-one when

exarsisset, nec dilatio ultionis nec modus erat. Vini nimis
he-had-blazed-up neither delay of-vengeance nor measure was of-wine too
uterque auidus, sed ebrietatis diuersa uitia. Patri mos
each greedy but of-drunkenness different the-vices to-the-father the-custom
erat etiam de conuiuio in hostem procurrere, se temere
was even from the-banquet against the-enemy to-run-forth himself rashly
periculis offerre; Alexander non in hostem sed in suos
to-dangers to-offer Alexander not against the-enemy but against his-own
saeuiebat. Quamobrem saepe Philippum uulneratum praelia
raged wherefore often Philip wounded battles
remiserunt, hic amicorum interfectorum conuiuio frequenter
sent-back this-one of-friends killed the-banquet often
excessit. Regnare ille cum amicis uolebat, hic in
left to-reign that-one with friends wished this-one against
amicos regna exercebat. Amari pater malle, hic metui.
friends the-kingship exercised to-be-loved the-father preferred this-one to-be-feared
Litterarum cultus utrique similis. Sollertiae pater maioris,
of-letters the-cultivation to-each similar of-skill the-father greater
hic fidei. Verbis atque oratione Philippus, hic rebus
this-one of-faith in-words and speech Philip this-one in-deeds
moderatior. Parcendi uictis filio animus promptior et
more-moderate of-sparing the-conquered in-the-son the-mind readier and
honestior. Frugalitati pater, luxuriae filius magis deditus erat.
more-honorable to-frugality the-father to-luxury the-son more given was
Quibus artibus orbis imperii fundamenta pater iecit,
by-which arts of-the-world of-the-empire the-foundations the-father laid
operis tanti gloriam filius consummauit. Ast in uno non
of-the-work so-great the-glory the-son completed but in one not
modo patris sed omnium ingenuorum transcendit uitia,
only of-the-father but of-all free-born-men he-surpassed the-vices
quod incontinentissimae fuit inuidiae, adeo ut etiam paterni
that of-most-incontinent he-was envy so that even the-paternal

triumphi ei lacrimas extorquerent ac si ei uirtus
triumphs from-him tears wrung as if from-him the-virtue
paterna omnium gerendorum praeriperet gloriam. Eos etiam
paternal of-all of-things-to-be-done snatched-away the-glory those even
aut propriis manibus interficiebat aut rapi praecipiebat
either with-his-own hands he-killed or to-be-seized he-ordered
ad penam, qui paternae uirtutis praeconia praedicabant.
for punishment who of-the-paternal virtue the-praises proclaimed
At Pitagoras apud philosophos tantae extitit auctoritatis
but Pythagoras among philosophers of-so-great stood authority
ut ad omnium quaestionum decisionem sufficeret, si in
that for of-all questions the-decision it-sufficed if on
parte crederetur Pitagoras extitisse. Tantum namque opinio
the-side he-were-believed Pythagoras to-have-stood so-much for opinion
praeiudicata poterat ut nichil conualesceret ab opposito, dum
prejudged could that nothing prevailed from the-opposite while
hoc ipse dixisse diceretur, et ex usu adquiescentium
this he-himself to-have-said he-was-said and from the-use of-those-acquiescing
uox ipsa pronominis Pitagoram indicabat. Cum enim
the-word itself of-the-pronoun Pythagoras indicated when for
simpliciter dicebatur: Ipse hoc dixit; ex praecepta
simply it-was-said he-himself this said from preconceived
auctoritate, teste Tullio, Pitagoram intelligi oportebat.
authority with-witness Tully Pythagoras to-be-understood it-behooved
Hic tamen tota auctoritate sua nequaquam iudicium
this-one nevertheless with-whole authority his by-no-means the-judgment
flexit, sed adhuc interueniente dilatione propter rei
bent but still with-intervening delay on-account-of of-the-thing
ambiguitatem pendet sententia. Thema quidem huiusmodi est:
the-ambiguity hangs the-sentence the-theme indeed of-this-kind is

Euallus adolescens diues eloquentiae discendae gratia
Euathlus a-youth rich of-eloquence to-be-learned for-the-sake
causasque orandi cupiens fuit. Hic in disciplina Pitagorae
and-cases of-pleading desirous was he into the-discipline of-Pythagoras
se dedit, promittens pecuniam quantam Pitagoras petierat,
himself gave promising money as-much-as Pythagoras had-asked
data medietate antequam ingrederetur, daturus alteram
with-given half before he-entered about-to-give the-other
quo primum die causam apud iudices perorasset et
on-which first day a-case before judges he-should-have-pleaded and
uicisset. Postea cum diutius auditor assertorque Pitagorae
won afterward when longer hearer and-champion of-Pythagoras
fuisset facundiamque promouisset a studio et transcurso
he-had-been and-eloquence had-advanced from the-study and with-passed
tempore longiori causantibus patrocinium denegaret, ut
time longer to-those-pleading-cases advocacy he-denied as
putabatur, ne doctoris impleret mercedem, habito consilio
was-thought lest of-the-teacher he-should-fulfill the-fee with-taken counsel
litem cum eo Pitagoras contestatur. Cum ergo ad iudices
suit with him Pythagoras contests when therefore to the-judges
ineundae constituendaeque causae uenissent gratia, Pitagoras
for-entering and-for-establishing the-case they-had-come for-the-sake Pythagoras
sic exorsus est: Disce, inquit, stultissime adolescens, utroque
thus began has learn he-says most-foolish youth in-either
id modo fore uti reddas quod peto, siue pro te
this way to-be-about-to-be that you-render what I-seek whether for you
pronuntiatum erit siue contra te. Nam si contra te lis
pronounced it-will-be or against you for if against you the-suit
data erit, merces michi ex sententia debebitur, quia ego
given it-will-be the-fee to-me from the-sentence will-be-owed because I
euicero; sin uero secundum te iudicatum erit, merces
shall-have-won but-if however according-to you judged it-will-be the-fee

michi ex pacto debebitur, quia tu uiceris. Ad ea placide
to-me from the-pact will-be-owed because you shall-have-won to these placidly
Euallus: Opto, inquit, huic tuae tam ancipiti captioni
Euathlus I-could-wish says to-this your so double-edged captiousness
isse obuiam, si uerba non ipse facerem atque alio
to-have-gone to-meet if the-words not I-myself made and another
patrono uterer. Sed magis in ista uictoria proludium est,
advocate used but more in that victory a-prelude it-is
cum te non in causa tantum sed in argumento quoque
since you not in the-case only but in the-argument also
isto euicero. Disce ergo tu, magister sapientissime,
this I-shall-have-defeated learn therefore you master most-wise
utroque modo futurum uti non reddam quod petis, siue
in-either way to-be-about-to-be that not I-render what you-seek whether
contra me pronuntiatum fuerit siue pro me. Nam, si
against me pronounced it-shall-have-been or for me for if
iudices pro causa mea senserint, nichil tibi ex sententia
the-judges for case my shall-have-thought nothing to-you from the-sentence
debebitur, quia ego uicero; si contra pronuntiatum
will-be-owed because I shall-have-won if against pronounced
fuerit, nichil tibi ex pacto debeo, quia non uicero.
it-shall-have-been nothing to-you from the-pact I-owe because not I-shall-have-won
Sic ab adolescente discipulo magister eloquentiae inclitus
so by a-youth pupil the-master of-eloquence renowned
suo argumento confutatus est et captionis uersutae
by-his-own argument refuted was and of-the-captiousness crafty
et excogitatae frustratus fuit. Tum iudices, ut antiquae
and devised frustrated was then the-judges that of-the-ancient
uerbis utar historiae, dubiosum hoc inexplicabileque
with-the-words I-may-use of-history doubtful this and-inexplicable
esse quod utrimque dicebatur rati, ne sententia sua
to-be what on-both-sides was-said having-judged lest the-sentence their

utramque in partem dicta ipsa sese rescinderet, rem
either in direction pronounced itself itself should-rescind the-matter
iniudicatam reliquerunt, causam in diem longissimum
unjudged left the-case to the-longest day
protelantes. Nec multum refert ad propositum Pitagoras an
prolonging nor much matters-it to the-purpose Pythagoras or
Protagoras, sicut Quintiliano placet et Agellio, litigauerit;
Protagoras as to-Quintilian it-pleases and to-Gellius went-to-law
neque enim uis est in nomine, dum constet rem
nor for the-force is in the-name while it-be-agreed a-matter
ambiguam sine temeritate diffiniri non posse. Sunt autem
ambiguous without rashness to-be-defined not can there-are moreover
multae captiosae quaestiones, quae tutius et commodius
many captious questions which more-safely and more-conveniently
praesertim in iudiciis differuntur quam accelerentur. Unde et
especially in judgments are-deferred than be-hastened whence also
apud dialecticos genus hoc tractus appellatur et a Grecis
among dialecticians kind this tractus is-called and by the-Greeks
dicitur, ubi quicquid uerum esse statueris falsum
it-is-said where whatever true to-be you-shall-have-decided false
repperitur. Et, si plerumque in his per exceptionem doli
is-found and if generally in these through the-exception of-fraud
mali possit res temperari, et aequitas ipsa iuris interdum
evil can the-matter to-be-tempered and equity itself of-law sometimes
queat mitigare rigorem, nisi urgentissima rerum necessitas
can mitigate the-rigor unless the-most-urgent of-things necessity
cogat, in talibus sententiam expedit differre quam ferre.
compel in such-things the-sentence it-is-expedient to-defer than to-pass
Fere a puero didicisti quia in quaestionibus, quae habent
nearly from a-boy you-have-learned that in questions which have
positiones implicitas et quae latenter inuoluunt contraria,
positions implicit and which latently involve contraries

laboriosa solutio est, nisi forte te antiquo Nestore
laborious the-solution is unless perhaps yourself than-the-ancient Nestor
reputes cautiorem. Ne credas somnio, Agamemnoni dictum
you-reckon more-cautious do-not believe the-dream to-Agamemnon said
est in sompnis, dum in excidio Troiae Grecia laboraret.
it-was in sleep while in the-destruction of-Troy Greece toiled
Huiusque somnii interpretationem Ioui censuerunt Grecorum
and-of-this dream the-interpretation for-Jove judged of-the-Greeks
sapientissimi reseruandam. Laborantes uidi quamplurimos,
the-wisest to-be-reserved toiling I-have-seen very-many
dum quaeritur an qui dicit 'Ego mentior' uerum dicat.
while it-is-asked whether he-who says I lie true says
Sed neminem uidi qui Scillam uitaret et Caribdim, nisi
but no-one I-have-seen who Scylla avoided and Charybdis unless
debilem aut propitium sustinuerit hostem. At in litigiosis
a-weak or favorable he-shall-have-sustained enemy but in litigious
disputationibus et declamationibus scolasticis sine periculo
disputations and declamations scholastic without danger
ista uersantur. Sed ubi ad forum uentum est, in quo
these-things are-handled but when to the-forum come it-has in which
inanis ostentatio ingenii conquiescit et seria dumtaxat
empty display of-wit rests and serious-things only
agitantur, sine periculo litigatorum aut iudicis in sententiae
are-pursued without danger of-the-litigants or of-the-judge in of-the-sentence
calculo non erratur. Nec est, ut opinor, quicquam utilius
the-reckoning not one-errs nor is-it as I-think anything more-useful
quam periculum differri, si omnino uitari non potest.
than danger to-be-deferred if wholly to-be-avoided not it-can
Iniquissimum tamen est iurgia protelari, cum alterutrius
most-unjust nevertheless it-is quarrels to-be-prolonged when of-either
litigantium periclitatur utilitas et rei difficultas moram
of-the-litigants is-endangered the-advantage and of-the-matter the-difficulty delay

non contrahit. Quicquid igitur expediri potest, accelerandum
not contracts whatever therefore to-be-settled can to-be-hastened
est; quod consultiore tractatu indiget, differendum.
is what of-more-considered treatment needs to-be-deferred

V.XIII–XIV · ORDERING THE TRIAL; EVIDENCE

Plaintiff and defendant swear the oath of calumny, and advocates swear to plead faithfully, within limits of time and fee. The penalties of calumny, prevarication, and tergiversation are set out from the Roman law. Of instruments of proof, witnesses outweigh written testimony; the judge weighs their honesty, and Hadrian's rescript leaves him free to judge from the whole case.

Cap. XIII. Quomodo iudicium debeat ordinari, et de
Chapter XIII how the-judgment ought to-be-ordered and about
conceptione sacramenti calumpniae, quod ex necessitate
the-wording of-the-oath of-calumny which from necessity
praestant actor et reus, et quid immineat illi
give the-plaintiff and the-defendant and what threatens him
qui iuramentum subire detrectat, et de sacramento
who the-oath to-undergo refuses and about the-oath
aduocatorum, et pena calumniatorum, siue praeuaricantium
of-the-advocates and the-penalty of-the-calumniators or of-the-prevaricators
aut tergiuersantium.
or of-the-tergiversators

Ut uero rerum ueritas citius illucescat, litigatores ipsos
that however of-the-things the-truth more-quickly may-dawn the-litigants themselves
personas uidelicet principales non ante ad litem iudex admittit
the-persons namely principal not before to the-suit the-judge admits
quam ei praestito sacramento faciant fidem quod iustitiae
than to-him with-given oath they-make faith that to-justice

suae insistent et calumpniam omnem facient procul. Actor
their they-will-hold and calumny all will-put far the-plaintiff
quidem iuret non calumpniandi animo litem mouisse sed
indeed let-swear not with-calumnious intent the-suit to-have-moved but
existimando bonam habere causam et quod nichil in tota lite
judging a-good to-have case and that nothing in the-whole suit
faciet calumpniose ut nec probatio nec dilatio frustratoria
he-will-do calumniously so-that neither proof nor delay frustrating
exigatur sed id solum quod iustitia uidetur exigere.
be-demanded but that only which justice seems to-demand
Reus autem iurabit quod putans se bona instantia
the-defendant however will-swear that thinking himself good insistence
uti peruenit ad reluctandum et quod in nullo totius
to-use he-has-come to resisting and that in no of-the-whole
litis articulo calumpniose uersabitur, id solum a iudice uel
suit point calumniously he-will-behave that only from the-judge or
aduersario exigens quod pro ueritate putat ex necessitate
the-adversary demanding which for truth he-thinks from the-necessity
iustitiae exhibendum. Uterque uero iuramenti sui extrema
of-justice to-be-shown each however of-oath his in-the-last
clausula hoc complectetur, ut iurent se nichil dedisse
clause this will-embrace that they-swear themselves nothing to-have-given
aut promisisse aut daturos esse uel per se uel per
or to-have-promised or about-to-give to-be either through themselves or through
mediam personam siue iudicibus siue aliis quibuscumque
a-mediating person whether to-the-judges or to-other any
personis pro ea causa exceptis his quae aduocatis et
persons for that case with-excepted those-things which to-advocates and
quibusdam aliis certis personis de iuris indulgentia praestari
to-certain other fixed persons from of-law the-indulgence to-be-given
licet. Quod si actor sic iurare recusauerit, exclusus a
it-is-lawful but if the-plaintiff so to-swear shall-have-refused shut-out from

lite cadit ab actione tamquam improbus litigator. Reus
the-suit he-falls from the-action as a-dishonest litigant the-defendant
uero detrectans subire iuramentum habetur pro confesso
however refusing to-undergo the-oath is-held as having-confessed
et sententiam dampnationis expectat. Sed et ipsi patroni
and the-sentence of-condemnation awaits but also the-very patrons
causarum, quo fidelior possit esse examinatio, ab ipsa
of-cases that more-faithful can be the-examination from the-very
contestatione litis iuramento artantur ad ueritatem
joinder of-the-suit by-oath are-constrained to truth
et fidem, iurantes quod, cum omni uirtute sua omnique
and faith swearing that with all strength their and-all
ope quod iustum et uerum existimauerint clientibus suis
help what just and true they-shall-have-judged for-clients their
inferre procurabunt, nichil studii relinquentes prout cuique
to-bring-in they-will-procure nothing of-zeal leaving as to-each
possibile est et quod ex industria sua non protrahent lites.
possible it-is and that from industry their not they-will-prolong suits
Nam eas oportet a iudicibus infra biennium uel triennium
for them it-behooves by the-judges within two-years or three-years
terminari. Ipsos quoque aduocatos pari distributione
to-be-ended the-very also advocates by-equal distribution
partibus exaequabit, siue eos petierint siue non, ut
to-the-parties he-will-equalize whether them they-shall-have-asked or not that
aequo Marte possit causa procedere. Haec autem paritas et
with-equal Mars can the-case proceed this however parity also
in uirtutis merito et uiuacitate ingenii, consilii profunditate
in of-virtue the-merit and liveliness of-wit of-counsel depth
et opinione scientiae et nominis auctoritate consistit, ut haec
and repute of-knowledge and of-name authority consists that these
omnia, si fieri potest, apud partes quadam aequitatis
all if to-be-done it-can among the-parties with-a-certain of-equity

lance librentur. Quod si unius prae ceteris est fama hilarior,
scale be-weighed but if of-one before the-rest is the-fame brighter
ex officio iudicantis prout poterit parti aduersariae
from the-office of-the-judging-one as he-shall-be-able to-the-party adverse
compensabitur. Qui tamen alicuius litigatorum archana
it-will-be-compensated he-who however of-any of-the-litigants the-secrets
praenouit, non patrocinabitur aduersario, nisi forte citra
knew-beforehand not will-act-as-patron for-the-adversary unless perhaps without
coniuentiam iudicis separatim cum pluribus alter tractauerit
the-connivance of-the-judge separately with several the-other shall-have-dealt
ut alteri paris defensionis copia subtrahatur. Nec
so-that from-the-other of-equal defense the-abundance be-withdrawn nor
est qui a iudice monitus sine excusatione probabili
is-there one-who by the-judge warned without excuse probable
possit cuicumque parti patrocinium denegare, nisi forum
can to-any party advocacy deny unless the-forum
sibi praecludi uelit, ut postmodum in causis agendis
to-himself to-be-closed he-wish so-that afterward in cases to-be-pleaded
minime audiatur. Si uero praeuaricatus fuerit aduocatus,
by-no-means he-be-heard if however prevaricated shall-have the-advocate
in conuictum oportet pro qualitate commissi penam
against the-convicted it-behooves according-to the-quality of-the-offense a-penalty
grauissimam exerceri. Munus siquidem patrocinii fidelissime
most-grave to-be-exercised the-office indeed of-advocacy most-faithfully
implendum est et sine aduersariorum iniuria. Rationibus
to-be-fulfilled is and without of-the-adversaries injury with-reasons
namque non probris contendendum est, et ex edicto
for not with-abuses to-be-contended it-is and from the-edict
principis patitur opinionis dispendium quisquis negotio
of-the-prince suffers of-reputation the-loss whoever with-the-business
derelicto procax in aduersarii sui contumeliam aut palam
abandoned insolent into of-adversary his abuse either openly

pergit aut subdole. Sed, licet patrono merces ex causa
proceeds or slyly but although to-the-patron a-fee from the-cause
honorarii debeatur, concinnatorem uel redemptorem litium
of-honorarium be-owed a-contriver or buyer of-suits
esse non licet, ut certae partis emolumentum cum
to-be not it-is-lawful so-that of-a-fixed share the-profit with
graui damno litigatoris et quadam depraedatione paciscatur.
grave loss of-the-litigant and a-certain plundering he-bargain
Quicquid autem patronus allegauerit praesente domino
whatever however the-patron shall-have-alleged with-present the-principal
perinde est habendum ac si proferatur a domino, nisi ex
just-so is to-be-held as if it-be-uttered by the-principal unless from
continenti, id est infra proximum triduum contradixerit.
the-spot that is within the-next three-days he-shall-have-contradicted
Licet autem patronum uinci contigerit, in nullo
although however the-patron to-be-defeated it-shall-have-happened in nothing
leditur fama eius, si nichil omisit ex contingentibus et
is-harmed the-repute his if nothing he-omitted of the-pertinent-things and
clientis sui iustitiam fideliter fouit; non enim cogitur
of-client his the-justice faithfully cherished not for he-is-compelled
patrocinari mendacio. Si quid uero lesionis affert causa,
to-patronize a-lie if anything however of-harm brings the-case
in litigantes cadit, siue ciuiliter siue criminaliter actum sit.
upon the-litigants it-falls whether civilly or criminally acted it-be
Hoc autem, quicquid sit, sententia diffinitiua declarat, quae
this however whatever it-be the-sentence definitive declares which
reos condemnat uel absoluit et interdum in ipsos
the-defendants condemns or absolves and sometimes upon the-very
auctores consultissime acerbitatis effundit aculeos. Nam, ut
plaintiffs most-advisedly of-harshness pours-out the-stings for that
de ciuilibus taceatur, in quibus tamen est eadem inuenire,
about civil-cases one-be-silent in which nevertheless is the-same to-find

accusatorum temeritas tribus modis detegitur tribusque
of-the-accusers the-rashness in-three ways is-detected and-to-three
subicitur penis. Aut enim calumpniantur aut praeuaricantur
is-subjected penalties either for they-calumniate or they-prevaricate
aut tergiuersantur. Est autem calumpniari crimina falsa
or they-tergiversate it-is moreover to-calumniate crimes false
intendere; praeuaricari uera abscondere; at in uniuersum
to-allege to-prevaricate true to-hide but in general
ab accusatione desistere tergiuersari est. Sed lege Remia
from the-accusation to-desist to-tergiversate is but by-law the-Remmian
calumpniantes ad uindictam poscit similitudo supplicii, ita
the-calumniators to vengeance demands the-likeness of-punishment so
tamen ut postquam reus absolutus fuerit, cum
nevertheless that after the-defendant acquitted shall-have-been when
de accusatoris consilio et mente constiterit, si
about of-the-accuser the-counsel and mind it-shall-have-been-established if
iusto errore lapsus est, absoluatur. Si uero in euidenti
by-just error slipped he-has he-be-acquitted if however in evident
calumpnia deprehensus est, pena legitima condempnatur.
calumny caught he-has-been by-penalty lawful he-is-condemned
Quod ipsius pronuntiationis manifestatur uerbo; nam, si
which of-the-very pronouncement is-shown by-the-word for if
pronuntiatum est 'Non probasti,' pepercit actori; si
pronounced it-has-been not you-have-proved he-spared the-plaintiff if
uero, 'Calumpniatus es,' condempnauit eum; et licet de
however calumniated you-have he-condemned him and although about
pena infamiae nichil subiecerit, tamen potestas legis
the-penalty of-infamy nothing he-subjoined nevertheless the-power of-the-law
aduersus eum exercebitur, adeo ut importet infamiam.
against him will-be-exercised so that it-bring infamy

Cap. XIV. De ratione instrumentorum.

Chapter XIV about the-reckoning of-instruments

At in ipsa disquisitione consilii tam in ciuilibus

but in the-very inquiry of-the-deliberation as-much in civil

quam in criminalibus causis ad examinandas probationes

as in criminal cases for examining the-proofs

instrumentorum ratio habenda est. Et quidem instrumenta

of-the-instruments account to-be-had is and indeed instruments

dicuntur omnia quibus causa instrui potest, siue sint

are-called all-things by-which a-case to-be-instructed can whether they-be

testimonia siue testes; haec tamen illis potiora sunt,

testimonies or witnesses these nevertheless than-those more-weighty are

eo quod testes testimoniis praeferuntur. Nam, cum testes

on-that because witnesses to-testimonies are-preferred for since witnesses

examinari possint, testimonia semper et apud omnes eadem

to-be-examined can testimonies always and among all the-same

sunt. In ipsa uero testium examinatione non potest ex

are in the-very however of-witnesses examination not can by

regula aliqua diffiniri quid magis iudicem sequi oporteat.

rule any be-defined what more the-judge to-follow it-behooves

Si enim testes omnes eiusdem honestatis et estimationis

if for the-witnesses all of-the-same honesty and esteem

sint et negotii qualitas ac iudicis motus cum his

be and of-the-business the-quality and of-the-judge the-movement with these

concurrerit, sequenda sunt omnia testimonia. Sin uero

shall-have-concurred to-be-followed are all the-testimonies if however

quidam eorum aliud dixerint, licet impari numero,

certain of-them other-things shall-have-said although in-unequal number

credendum est quod naturae negotii conuenit, quod

to-be-believed it-is what with-the-nature of-the-business agrees what

inimicitiae aut gratiae suspicione caret; confirmabitque iudex

of-enmity or of-favor of-suspicion is-free and-will-confirm the-judge

motum animi sui ex argumentis et testimoniis quae
the-movement of-mind his from the-arguments and testimonies which
rei aptiora et uero proximiora esse compererit.
to-the-matter more-fitting and to-the-truth nearer to-be he-shall-have-found
Non enim ad multitudinem respici oportet, sed ad sinceram
not for to the-multitude to-be-looked it-behooves but to the-sincere
testium fidem et testimonia quibus potius lux ueritatis
of-the-witnesses faith and the-testimonies to-which rather the-light of-truth
assistit. Ipsis quoque praesumptionibus frequentissime
stands-by on-the-very also presumptions very-often
stabit donec probetur contrarium. Nam et Salomon, cum
he-will-stand until be-proved the-contrary for also Solomon when
in litigio meretricum infantem diuidi praecepisset, et
in the-dispute of-the-harlots the-infant to-be-divided had-ordered and
altera eum mallet alteri uiuum cedere, ipsa tamen
the-one him preferred to-the-other living to-yield with-her nevertheless
reclamante: Nec michi nec tibi sit, sed diuidatur; illi
crying-out neither to-me nor to-you let-it-be but let-it-be-divided to-her
uiuum infantem restituendum censuit, quae non adquieuit ut
the-living infant to-be-restored judged who not consented that
uiuus moreretur. Argumento siquidem probabili trahebatur
the-living-one should-die by-an-argument indeed probable he-was-drawn
ut matrem crederet quae diligebat, cum opinionem eius aut
that the-mother he-believe her-who loved since the-opinion her or
fidem aduersa probatio nequaquam euacuaret. Unde et diuus
faith adverse proof by-no-means emptied whence also the-divine
Adrianus rescripsit iudicantis dilatans in examinatione
Hadrian wrote-back of-the-judging-one widening in the-examination
testium facultatem; et uerba quidem epistolae haec sunt: Tu
of-witnesses the-faculty and the-words indeed of-the-letter these are you
magis scire potes quanta fides habenda sit testibus, qui
more to-know can how-much faith to-be-had be in-the-witnesses who

cuius dignitatis et cuius estimationis sint, et qui simpliciter
of-what dignity and of-what esteem they-be and who simply
uisi sint dicere, utrum unum eundemque sermonem
seemed they-have to-speak whether one and-the-same speech
meditatum attulerint an ad ea quae interrogaueris
premeditated they-have-brought or to those-things which you-shall-have-asked
ex tempore uerisimiliter responderint. Quae argumenta et
from the-moment plausibly they-have-answered which arguments and
quemadmodum cuique rei probandae sufficiant, nullo certo
in-what-way to-each matter to-be-proved suffice by-no certain
modo satis diffiniri potest. Alias numerus testium,
way enough to-be-defined can sometimes the-number of-the-witnesses
alias dignitas et auctoritas, alias ueluti consentiens
sometimes the-dignity and authority sometimes as-it-were agreeing
fama confirmat rei de qua quaeritur fidem. Hoc
fame confirms of-the-matter about which it-is-asked the-faith this
igitur solum tibi respondere possum summatim, non utique
therefore alone to-you to-answer I-can summarily not at-all
ad unam speciem probationis cognitionem statim alligari
to one kind of-proof the-cognizance at-once to-be-bound
debere, sed ex sententia animi tui te estimare oportere quid
ought but from the-sentiment of-mind your you to-judge it-behooves what
aut credas aut parum probatum tibi opineris. Iudici
either you-may-believe or too-little proved to-you you-may-think to-the-judge
ergo plurimum licet, dum in omnibus seruiat ueritati,
therefore very-much it-is-lawful while in all-things he-serve truth
quam si (ut solet) apud improbos periclitari cognouerit,
which if as it-is-wont among the-dishonest to-be-endangered he-shall-have-known
ad professionem eius qui necessarii fuerint, euocabit et
to the-profession of-him who necessary shall-have-been he-will-call-forth and

ad testimonium compellet inuitos; his tamen exceptis,
to testimony will-compel the-unwilling with-these nevertheless excepted
quos aduersus certas personas testificari iura non cogunt.
whom against certain persons to-testify the-laws not compel

V.XV · GIFTS TO GOVERNORS

The governor must protect the humble, keep his province free of criminals, and judge without anger. A magistrate may accept food and drink, but not everything, not always, not from everyone. Pope Eugenius took no gift from a litigant and the cardinal Bernard none at all, Martin returned a horse from the bishop of Florence, and Geoffrey of Chartres took only food and drink.

Cap. XV. Quae pertineant ad religionem proconsulum
Chapter XV what-things pertain to the-religion of-proconsuls
praesidum et ordinariorum iudicum, et quatenus exenia
of-governors and of-ordinary judges and how-far gifts
protendi liceat; et de Cicerone, Bernardo, Martino,
to-be-extended it-is-lawful and about Cicero Bernard Martin
Gaufrido Carnotensi.
Geoffrey of-Chartres
Pertinet autem ad religionem praesidis prouidere ne
it-pertains moreover to the-religion of-the-governor to-provide that-not
potentiores uiri iniuriis afficiant humiliores, ne
the-more-powerful men with-injuries afflict the-humbler that-not
defensores eorum calumpniosis criminibus insectentur
the-defenders their with-calumnious charges pursue
innocentes. Prohibebitque illatas exactiones et uiolentias
the-innocent and-he-will-prohibit imposed exactions and violences
factas et extortas metu uenditiones et cautiones uel
done and extorted by-fear sales and bonds or

sine pretii numeratione, ne et ipse prouinciam in
without of-the-price payment that-not also he-himself the-province in
praebendis hospitiis oneret, denique ne quis iniquum
supplying lodgings burden finally that-not anyone unjust
lucrum uel dampnum sentiat, praecauebit. Congruit enim
gain or loss feel he-will-take-care it-befits for
bono et graui praesidi curare ut pacata et quieta
a-good and grave governor to-take-care that pacified and quiet
sit prouincia; quod facile optinebit, si sollicite agat ut
be the-province which easily he-will-obtain if solicitously he-act that
malis hominibus prouincia careat eosque conquirat. Nam et
of-evil men the-province be-free and-them he-hunt-out for also
sacrilegos latrones fures plagarios conquirere debet et, prout
the-sacrilegious robbers thieves kidnappers to-hunt-out he-ought and as
quisque deliquerit, in eum animaduertere receptatoresque
each shall-have-offended against him to-punish and-the-harborers
eorum, sine quibus latro diutius latere non potest.
their without whom the-robber longer to-lie-hidden not can
Omni uero ius reddenti obseruandum est ut in adeundo
by-every however law rendering to-be-observed it-is that in being-approached
quidem facilem se praebeat sed contempni non patiatur.
indeed easy himself he-show but to-be-despised not he-allow
Unde mandatis adicitur ne praesides in ulteriorem
whence to-the-mandates is-added that-not the-governors into further
familiaritatem prouinciales admittant; nam ex conuersatione
familiarity the-provincials admit for from intercourse
aequali contemptio nascitur dignitatis. Et summatim ita
equal contempt is-born of-dignity and in-sum so
ius reddi debet ut auctoritatem dignitatis ingenio suo
law to-be-rendered ought that the-authority of-dignity by-wit his
augeat. Sed et in cognoscendo nec excandescere aduersus
he-increase but also in taking-cognizance neither to-blaze-up against

eos quos malos putat, nec precibus calamitosorum illacrimari
those whom wicked he-thinks nor at-the-prayers of-the-calamitous to-weep
oportet; id enim non est constantis et recti iudicis,
it-behooves that for not is of-a-constant and upright judge
cuius motum animi uultus detegit. Quid enim in uiro
whose the-movement of-mind the-face betrays what for in a-man
graui deformius quam si ad auram genae pallent, cutis
grave more-unseemly than if at the-breeze the-cheeks grow-pale the-skin
in rugas contrahitur, scintillant oculi, turbantur uultus;
into wrinkles is-drawn sparkle the-eyes is-disturbed the-face
aut si sanguinem faciei ira accendit et quasi excludit
or if the-blood of-the-face anger kindles and as-if shuts-out
in superficie, spumantia torquentur labra, brachia iactantur,
in the-surface foaming are-twisted the-lips the-arms are-thrown
saliunt pedes, corpus trepidat et toto gestu non tam
leap the-feet the-body trembles and by-the-whole gesture not so-much
iratum exprimit quam insanum. Certe, cum tales uideo,
an-angry-man expresses as a-madman certainly when such-men I-see
compatior illis michique metuo memor hominum quos in
I-pity them and-for-myself I-fear mindful of-the-men whom in
Affrica esse in libro Naturalis Historiae apud Plinium
Africa to-be in the-book of-the-Natural History in Pliny
didici. Dicuntur enim effascinare uoce et lingua ut,
I-learned they-are-said for to-bewitch with-voice and tongue so-that
si impensius forte laudauerint pulchras arbores, segetes
if more-lavishly perhaps they-shall-have-praised beautiful trees crops
ameniores, letiores infantes, equos egregios, pecudes pastu
more-pleasant gladder infants horses outstanding cattle in-pasture
et cultu optimas, repente moriantur aut pereant. Fascinatio
and in-care the-best suddenly they-die or perish the-fascination
quoque oculorum exitialis est. Refert idem esse homines
also of-the-eyes deadly is relates the-same to-be men

in Illiricis, qui interimant uidendo quos diutius irati
among the-Illyrians who kill by-seeing those-whom longer angered
uiderint, eosque ipsos mares feminasque qui uisu
they-shall-have-seen and-them themselves males and-females who in-sight
nocentes sunt, pupillas in singulis oculis habere binas.
harmful are pupils in each eye to-have two
Apollonides quoque perhibet in Sitia nasci feminas quae
Apollonides also asserts in Scythia to-be-born women who
Bithiae uocantur, et easdem in oculis binas habere pupillas
Bithyae are-called and the-same in the-eyes two to-have pupils
et perimere si quem uisu forte iratae aspexerint.
and to-kill if anyone by-sight perhaps angered they-shall-have-looked-at
Vereor ne his cognati sint iudices iracundi. Tradunt etiam
I-fear lest to-these kin be the-judges irascible hand-down also
phisiognomi eos, qui habent oculos maculosos, ad nequitiam
the-physiognomists those who have eyes spotted to wickedness
proniores. Quae uero de praesidibus aliisque iudicibus
more-prone what-things however about the-governors and-other judges
dicta sunt, debent et apud proconsules, quos nostrates
said were ought also among the-proconsuls whom our-countrymen
uulgariter dicunt iustitias esse errantes, optinere. Et nomen
commonly call justices to-be errant to-hold and the-name
quidem erroris, etsi non officio, personis tamen eorum
indeed of-error even-if not for-the-office for-the-persons nevertheless their
conuenit, qui euntes post concupiscentias suas in sectatu
befits who going after desires their in the-pursuit
auaritiae et depraedatione popularium a tramite aequitatis
of-avarice and the-plundering of-the-people from the-path of-equity
aberrant. Debent autem officia omnium esse gratuita, ut
stray ought moreover the-offices of-all to-be free so-that
nichil ultra statutum exigatur sed nec recipiatur. Sed
nothing beyond the-established be-demanded but nor be-received but

forte quid statutum sit quaeris. Plebiscito continetur ne
perhaps what established be you-ask by-a-plebiscite it-is-contained that-not
quis praesidum munus donumue caperet, nisi esculentum
any of-the-governors gift or-present take unless edible
poculentumue, et id quidem intra dies proximos prodigatur.
or-drinkable and that indeed within days the-nearest be-consumed
Quod et ad proconsules aliosque magistratus ex mandato
which also to proconsuls and-other magistrates from the-mandate
principis transit. Non uero in totum debent exeniis abstinere,
of-the-prince passes not however in the-whole ought from-gifts to-abstain
sed modum adhibere. Ut uero nec in totum abstineant
but a-measure to-apply that however neither in the-whole they-abstain
nec auare modum exeniorum excedant, diuus Seuerus
nor avariciously the-measure of-gifts exceed the-divine Severus
et imperator Antoninus elegantissime sunt epistola moderati.
and the-emperor Antoninus most-elegantly have by-a-letter regulated
Cuius epistolae uerba sunt haec: Quantum ad exenia
of-which letter the-words are these as-far-as to gifts
pertinet, audi quod sentimus. Vetus prouerbium est: Nec
pertains hear what we-think the-old proverb is neither
omnia, nec semper, nec ab omnibus. Nam ualde inhumanum
all-things nor always nor from all for very inhuman
est a nemine accipere; sed passim, uilissimum; et per
it-is from no-one to-accept but everywhere most-vile and in
omnia, auarissimum. Quod autem mandatis continetur,
all-things most-avaricious what however in-the-mandates is-contained
ne donum uel munus ipse proconsul uel qui in alio
that-not a-gift or present himself the-proconsul or he-who in another
officio erit accipiat ematue quid nisi uictus cotidiani
office shall-be accept or-buy anything unless of-food daily
causa, quod ad exenia iam non pertinet sed ad ea
for-the-sake which to gifts already not pertains but to those-things

quae edulium excedant usum. Sed nec exenia producenda
which of-victuals exceed the-use but nor gifts to-be-extended
sunt ad munerum qualitatem. Licet enim patrocinium iustum
are to of-presents the-quality although for advocacy just
possit uendere aduocatus et peritus iuris sanum consilium,
can to-sell the-advocate and the-skilled of-law sound counsel
iudicium uendere omnino non licet. Cicero, cum in
judgment to-sell at-all not it-is-lawful Cicero when on
Palatio domum uellet emere et pecuniam in praesens non
the-Palatine a-house wished to-buy and money at present not
haberet, a Silla, qui tunc reus erat, mutuo sextertium
had from Sulla who then a-defendant was as-a-loan of-sesterces
uicies tacite accepit. Ea res, priusquam emeretur, prodita
two-million silently received this matter before it-was-bought betrayed
est et in uulgus exiuit; obiectumque est ei quod
was and to the-crowd went-out and-objected it-was to-him that
pecuniam domus emendae causa a reo accepisset.
money of-a-house to-be-bought for-the-sake from a-defendant he-had-received
Tunc Cicero inopinata obprobratione permotus accepisse
then Cicero by-unexpected reproach greatly-moved to-have-received
se negauit, dicens se domum non esse empturum; atque:
himself denied saying himself a-house not to-be about-to-buy and
Adeo falsum est, inquit, quod obicitis, ut uerum sit me
so false it-is he-says what you-object that true it-be me
pecuniam accepisse, si domum emero. Sed, cum postea
money to-have-received if a-house I-shall-have-bought but when afterward
emisset et hoc mendacium in senatu ei ab inimicis
he-had-bought and this lie in the-senate to-him by enemies
obiceretur, risit satis atque inter ridendum: Imprudentes,
was-objected he-laughed enough and amid laughing imprudent
inquit, homines estis, cum ignoratis prudentis et cauti
he-says men you-are since you-are-ignorant of-a-prudent and cautious

patrisfamilias esse, quod emere uelit se empturum esse
father-of-a-household to-be what to-buy he-wish himself about-to-buy to-be
negare propter competitores emptionis. Sic itaque quod
to-deny on-account-of the-competitors of-the-purchase so therefore what
infitiari non poterat, urbano facetoque diluit dicto,
to-deny not he-could with-urbane and-witty he-washed-away saying
rem magis dignam faciens risu quam crimine. Familiare
the-thing more worthy making of-laughter than of-charge familiar
siquidem habebat ut, quotiens obiectum turpe abnegare
indeed he-held-it that as-often-as an-objection base to-deny
non posset, responsione ioculari illud eluderet. Amplectendae
not he-could with-reply jocular it he-eluded to-be-embraced
memoriae et imitandae sanctitatis summus pontifex Eugenius,
of-memory and to-be-imitated of-holiness the-supreme pontiff Eugenius
quem uidisti, nullum omnino munus hominis litigantis
whom you-have-seen no at-all gift of-a-man litigating
recipiebat aut cui litem crederet imminere. Unde, cum
received or to-whom a-suit he-believed to-impend whence when
in aduentu suo prior quidam modicae facultatis, cuius
at the-arrival his a-prior certain of-moderate means whose
causam nondum audierat, ei marcam auri deuotione
case not-yet he-had-heard to-him a-mark of-gold with-devotion
multa instanter offerret: Nondum, inquit, domum ingressus
much insistently offered not-yet he-says the-house entered
es, et iam uis corrumpere dominum? Corruptionem
have-you and already you-wish to-corrupt the-master corruption
namque uir sanctus credidit quicquid offerebatur iudici
for the-man holy believed whatever was-offered to-the-judge
lite pendente. Bernardus quoque Clareuallensis monachus
with-the-suit pending Bernard also of-Clairvaux monk
et sanctorum Cosmae et Damiani diaconus et cardinalis
and of-the-saints Cosmas and Damian deacon and cardinal

Romae degens in excelsis singulariter habitauit, excutiens
at-Rome dwelling in the-heights singularly dwelt shaking-out
manus suas ab omni munere, ut nondum natus sit
hands his from every gift so-that not-yet born be-he
cuius aurum uel argentum in munus acceperit. Quid
whose gold or silver as gift he-shall-have-accepted why
referam Martinum, qui contra morem a legatione pauper
should-I-relate Martin who against custom from a-legation poor
rediens, cum ab episcopo Florentino equum socio
returning when from the-bishop of-Florence a-horse for-his-companion
necessarium magna compulsus instantia accepisset, eundem
necessary by-great compelled insistence he-had-accepted the-same
restituit donatori, ex quo eum ab initio dati muneris
restored to-the-giver from which him from the-beginning of-the-given gift
causam in Romana ecclesia uentilandam habuisse cognouit?
a-case in the-Roman church to-be-aired to-have-had he-learned
Quod et plenius sanctus Bernardus Clareuallensis abbas,
which also more-fully saint Bernard of-Clairvaux abbot
qui eum perfectius nouerat, refert in libro doctrinali quem
who him more-perfectly had-known relates in the-book doctrinal which
ad sanctum Eugenium de Contemplatione uel Consideratione
to saint Eugenius on Contemplation or Consideration
scribit. Taceo quod uenerabilis pater Gaufridus Carnotensis
he-writes I-am-silent that the-venerable father Geoffrey of-Chartres
legatus Aquitaniae prouincialium munera non recepit, nisi in
legate of-Aquitaine of-the-provincials the-gifts not received except in
causa esculenti et poculenti et hoc cum summa frugalitate;
the-matter of-food and of-drink and this with the-highest frugality
sed omnia, quae in exeniorum ratione offerebantur, ut
but all-things which in of-gifts the-reckoning were-offered as
stercora contempnebat. Testatur sanctus Clareuallensis quod
dung he-despised testifies the-saint of-Clairvaux that

piscem, quem uulgo sturionem dicunt, a deuoto quodam
a-fish which commonly sturgeon they-call from a-devoted certain
legationis suae clerico gratis accipere noluit nec ante
of-legation his cleric freely to-accept he-refused nor before
adquieuit offerentis improbitati quam ei pro admisso
did-he-acquiesce of-the-offerer to-the-importunity than to-him for the-admitted
exenio pretium numeraret.
gift the-price he-counted

V.XVI · EXTORTION; SAMUEL'S EXAMPLE

The Julian law of extortion binds every magistrate who takes money for judging, and the emperors ordered extortioners to repay fourfold. Samuel, before the people, challenged anyone to say he had taken an ox, an ass, or a gift, and they bore witness for him. John complains that England's sheriffs and itinerant justices, its deans and archdeacons, and even the papal legates do not follow him, though some do; Samuel's altar shows that the judge's house must be a temple of continual sacrifice.

Cap. XVI. De crimine repetundarum, quo tenentur et
Chapter XVI about the-crime of-extortion by-which are-held both
praesides et iudices, qui aliquid omnino accipiunt propter
governors and judges who anything at-all accept on-account-of
eas res quae sibi sunt ex officio faciendae: et de
those things which by-them are from office to-be-done and about
Samuele, qui docet iuge sacrificium esse debere in
Samuel who teaches a-perpetual sacrifice to-be ought in
domo iudicis, quae seipsam oblatione iustitiae et bonorum
the-house of-the-judge which itself by-the-offering of-justice and of-good
operum exhibet templum Dei.
works shows the-temple of-God

Sed crebrescentibus uitiis etiam in clero sunt hodie
but with-growing-frequent vices even in the-clergy are today
continentiae tantae exempla rarissima, cum tamen de censura
of-continence so-great examples most-rare although nevertheless by the-censure
legum summa continentia magistratibus omnibus sit indicta,
of-the-laws the-highest continence on-magistrates all be enjoined
adeo quidem ut qui ordinariam gesserit potestatem,
so indeed that he-who ordinary shall-have-borne power
quicquid ex uetere delegationis titulo profligauerit, cum
whatever from an-old of-delegation title he-shall-have-squandered with
dispendio pudoris atque fortunae, id est honoris atque
loss of-shame and of-fortune that is of-honor and
dignitatis, de propriis facultatibus intra prouinciam positus
of-dignity from his-own means within the-province placed
inferre cogatur. Lege quoque Iulia repetundarum tenetur
to-bring-in be-compelled by-the-law also Julian of-extortion is-held
qui, cum aliquam potestatem haberet, ob iudicandum uel
he-who when some power he-had for judging or
non iudicandum, decernendum uel non decernendum, aut ob
not judging for-decreeing or not decreeing or for
denuntiandum testimonium uel non denuntiandum pecuniam
declaring testimony or not declaring money
acceperit et in summa quo magis aut minus quid
shall-have-accepted and in sum so-that more or less anything
ex officio suo faceret. Nec usu capi potest quod
from office his he-might-do nor by-use to-be-acquired can what
accipitur, antequam redeat in potestatem eius a quo
is-accepted before it-return into the-power of-him from whom
profectum est aut heredis. Venditiones quoque et locationes
it-proceeded has or of-the-heir sales also and leases
pluris minorisue factas lex ista rescindit, et ea dampnati
for-more or-less made law that rescinds and by-it condemned

testimonium publicum dicere aut iudices esse aut postulare
testimony public to-speak or judges to-be or to-plead
prohibentur; et licet conuicti extra ordinem hodie puniantur,
are-prohibited and although convicted outside the-order today they-be-punished
plerumque dampnantur exilio, uel etiam durius, prout
generally they-are-condemned to-exile or even more-harshly according-as
admiserint. Sed et ab heredibus pena repetitur.
they-shall-have-committed but also from the-heirs the-penalty is-sought-back
Inspice uerba legis et quanta indignatione crimen
look-at the-words of-the-law and with-how-great indignation crime
hoc persequatur attende: Ut unius, inquit, pena metus
this it-pursues observe that of-one it-says the-penalty the-fear
possit esse multorum, ducem qui male egit ad prouinciam,
can to-be of-many the-leader who wickedly acted to the-province
quam nudauerat, cum custodia competenti ire praecipimus,
which he-had-stripped with guard competent to-go we-order
ut non solum quod egit non dicam domesticus sed
that not only what he-did not I-will-say a-domestic but
manipularius et minister accepit, uerum ut id quod ipse
a-common-soldier and minister accepted but that that which he-himself
a prouincialibus meis rapuit aut sustulit, in quadruplum
from provincials my snatched or carried-off into fourfold
inuitus exoluat. Itemque: Omnes cognitores et iudices a
unwilling he-pay-out and-likewise all investigators and judges from
pecuniis atque patrimoniis manus abstineant, neque alienum
moneys and patrimonies hands let-them-keep nor another's
iurgium putent suam praedam. Etenim priuatorum litium
quarrel let-them-think their-own booty for of-private of-suits
cognitor idemque mercator statutam legibus cogetur
the-investigator and-the-same merchant the-fixed by-the-laws will-be-compelled
subire iacturam. Et illud: Iubemus quoque et hortamur ut,
to-undergo loss and that we-order also and exhort that

si quis forte honoratorum decurionum possessorum postremo
if anyone perhaps of-the-honored of-the-councilors of-the-landholders finally
etiam colonorum a cuiuslibet ordinis iudice fuerit
even of-the-tenants by of-whatever rank a-judge shall-have-been
aliqua ratione concussus, si quis sciat uenalem de iure
by-any reason extorted if anyone know for-sale by right
fuisse sententiam, si quis penam uel pretio remissam uel
to-have-been the-sentence if anyone a-penalty either by-price remitted or
uitio cupiditatis ingestam; si quis postremo quacumque
by-the-vice of-cupidity imposed if anyone finally from-whatever
de causa improbum iudicem potuerit approbare, is
for cause a-wicked judge shall-have-been-able to-prove he
uel administrante eo uel post administrationem depositam
either with-administering him or after administration laid-down
in publicum prodeat, deferat crimen, delatum
into public let-him-come-forth let-him-bring the-charge the-charge-brought
approbet, cum probauerit et uictoriam reportaturus et
let-him-prove when he-shall-have-proved both victory about-to-carry-off and
gloriam. Utinam haec uel audiantur a nostris; nam
glory would-that these-things even be-heard by our-men for
ut seruentur optare uix audeo. Quos quotiens diligentius
that they-be-kept to-wish scarcely I-dare whom as-often-as more-diligently
intueor, concussores mihi potius uideor uidere quam iudices,
I-look-at extortioners to-me rather I-seem to-see than judges
ac si ad hoc solum dati sint ut prouinciam spolient.
as if for this alone given they-were that the-province they-may-despoil
Sed et leges ipsae et consuetudines, quibus nunc uiuitur,
but also the-laws themselves and the-customs by-which now one-lives
insidiae sunt et laquei calumpniantium. Verborum tendiculae
snares are and nooses of-the-calumniators of-words little-snares
proponuntur et aucupationes sillabarum; uae simplici
are-set-forth and fowlings of-syllables woe to-the-simple-man

qui sillabizare non nouit! Feci, inquit, iudicium et
who to-syllabize not knows I-have-done he-says judgment and
iustitiam; non tradas me calumpniantibus me. Ac si
justice not hand-over me to-those-calumniating me as if
aperte dicat: Qui iudicium peruertunt et iustitiam
openly he-should-say they-who judgment pervert and justice
deserunt, tradantur calumpniatori qui filios Adam
abandon let-them-be-handed-over to-the-calumniator who the-sons of-Adam
ante conspectum Domini accusat die ac nocte. Legitur
before the-sight of-the-Lord accuses by-day and by-night it-is-read
in libro Regnorum ad uniuersum Israel dixisse Samuelem:
in the-book of-Kings to all Israel to-have-said Samuel
Ecce audiui uocem uestram iuxta omnia quae locuti
behold I-have-heard voice your according-to all-things which spoken
estis ad me, et constitui super uos regem. Et nunc
you-have to me and I-have-set over you a-king and now
rex graditur ante uos; ego autem senui et incanui;
the-king walks before you I however have-grown-old and grown-gray
porro filii mei uobiscum sunt; ita conuersatus sum
moreover the-sons my with-you are so I-have-conducted-myself have
coram uobis ab adolescentia mea usque ad diem hanc.
before you from youth my up-to to day this
Ecce praesto sum. Loquimini de me coram Domino
behold present I-am speak about me before the-Lord
et coram Christo eius, utrum bouem cuiusquam tulerim
and before anointed his whether the-ox of-anyone I-have-taken
an asinum, si quempiam calumpniatus sum, si oppressi
or the-ass if anyone calumniated I-have if I-have-oppressed
aliquem, si de manu cuiusquam munus accepi; et
anyone if from the-hand of-anyone a-gift I-have-accepted and
contempnam illud hodie restituamque uobis. O pudicum
I-will-despise it today and-I-will-restore to-you O chaste

animum, o continentem manum, o iudicem incorruptum,
mind O continent hand O judge incorrupt
et uocem magnificam admirandam et imitandam uniuersis
and voice magnificent admirable and to-be-imitated by-all
quae de conscientia pura sic loquitur! Loquimini de me
which from conscience pure so speaks speak about me
coram Domino et Christo eius, qui in celo et in terra
before the-Lord and anointed his who in heaven and on earth
iudices iudicant. Loquimini, inquam, si bouem cuiusquam
the-judges judge speak I-say if the-ox of-anyone
aut asinum tulerim. Utique uillas et praedia aut immensa
or the-ass I-have-taken certainly estates and farms or immense
pondera auri uel argenti aut pretiosae suppellectilis onera
weights of-gold or silver or of-precious furniture loads
non extorserat qui magni reputabat iudicem bouem
not he-had-extorted who of-great-account reckoned for-a-judge an-ox
oblatum accepisse uel asinum. Si quempiam calumpniatus
offered to-have-accepted or an-ass if anyone calumniated
sum, si oppressi aliquem. Neminem iniuste uexauerat qui
I-have if I-have-oppressed anyone no-one unjustly had-he-harassed who
omnes calumpnias excludebat; nec iudicium eius peruertebat
all calumnies shut-out nor the-judgment his perverted
caro uel sanguis qui nullum umquam oppressit. Si enim
flesh or blood who no-one ever oppressed if for
in manus eius quisquam inciderat, non eum iudex sed
into the-hands his anyone had-fallen not him the-judge but
propria iniquitas opprimebat. Si de manu cuiusquam munus
his-own iniquity oppressed if from the-hand of-anyone a-gift
accepi, contempnam illud hodie restituamque uobis. Quid
I-have-accepted I-will-despise it today and-I-will-restore to-you what
quaeso expressius dici poterat? Ut in summa omnem
I-ask more-expressly to-be-said could that in sum all

auaritiae suspicionem tollat, nullius muneris conscientiam
of-avarice suspicion he-may-remove of-no gift consciousness
se docet habuisse paratus contempnere et restituere,
himself he-teaches to-have-had ready to-despise and to-restore
si quid omnino exigi posset. Malebat enim illud
if anything at-all to-be-demanded could he-preferred for it
restituere in praesenti quam cum usuris reddere in futuro,
to-restore in the-present than with interest to-render in the-future
et contempnere illud hodie satius iudicabat quam in
and to-despise it today better he-judged than in
conspectu Dei et omnium electorum ex ea causa in euum
the-sight of-God and of-all the-elect from that cause for ever
contemptibilis apparere. Sed quid ad hanc contestationem
contemptible to-appear but what to this attestation
eius respondit auditor? Audi. Et dixerunt. Qui? Utique totus
his answered the-hearer hear and they-said who certainly all
Israel; nam ad omnes sermonem direxerat. Non es
Israel for to all the-speech he-had-directed not you-have
calumpniatus nos neque oppressisti neque tulisti de
calumniated us nor have-you-oppressed nor have-you-taken from
manu alicuius quippiam. Si quis proconsulum praesidumue
the-hand of-anyone anything if any of-the-proconsuls or-of-the-governors
aut tribunus aut centurio decurioue aut omnino aliquis
or tribune or centurion or-decurion or at-all any
magistratus tale testimonium a prouincialibus meruit, ad
magistrate such testimony from the-provincials has-earned to
prouinciam nostram quaeso accedat ut nostros doceat
province our I-ask let-him-come that our he-may-teach
magistratus. Nam de uicecomitibus et iustitiis quae, ut
magistrates for about the-sheriffs and justices who as
uulgari nostro utar, recte dicuntur errantes, nichil
in-vernacular our I-may-use rightly are-called errant nothing

tale auditur, eo quod diligunt munera et sequuntur
such is-heard on-that because they-love gifts and follow
retributiones, nec liberant pauperem a potente, aduenae
rewards nor free the-poor-man from the-powerful for-the-stranger
et pupillo non iudicant, et causa uiduae non ingreditur
and the-orphan not they-judge and the-case of-the-widow not enters
ad eos. Porro nec iudices ecclesiastici sequuntur Samuelem,
to them moreover nor judges ecclesiastical follow Samuel
sed sicut populus, sic et sacerdos. In commune conqueritur
but as the-people so also the-priest in common complains
Sapientia: Tenentes legem nescierunt me; principes facti
Wisdom those-holding the-law not-knew me princes made
sunt et ego ignoraui. Quod ut ab humilioribus liqueat,
they-were and I knew-not which that from the-humbler be-clear
qui decani sunt uel archidiaconi, nisi illi (ut Symon noster
who deans are or archdeacons unless those as Simon our
uenerabilis doctor in lege Domini dicere consueuerat) in
venerable teacher in the-law of-the-Lord to-say was-accustomed in
quorum manibus iniquitates sunt, dextera eorum repleta est
whose hands iniquities are right-hand their filled is
muneribus? Felicissimum regem Anglorum, et Normannorum
with-gifts the-most-fortunate king of-the-English and of-the-Normans
et Aquitaniae adhuc inuictissimum ducem interroga quid
and of-Aquitaine still most-unconquered duke ask what
etiam de his sentiat quos intrudit, et dicet, ut opinor,
also about these he-thinks whom he-thrusts-in and he-will-say as I-think
quia non est malum in clero quod isti non faciant.
that not there-is evil in the-clergy which these not do
Episcoporum nomen et officium uenerabile est, si tanta
of-bishops the-name and office venerable is if with-so-great
impleretur sollicitudine quanta interdum petitur ambitione.
it-were-fulfilled solicitude as-great-as sometimes it-is-sought with-ambition

Et diligerentur ut patres, timerentur ut domini, colerentur
and they-would-be-loved as fathers be-feared as lords be-revered
ut sancti, si exactionibus parcerent et proicerent ex animo
as saints if from-exactions they-spared and cast from the-mind
quicquid prouenit ex calumpnia et omnem quaestum minime
whatever comes from calumny and all gain by-no-means
crederent pietatem. Ceterum sibi reuerentiam subtrahunt
they-believed piety for-the-rest from-themselves reverence they-withdraw
et amorem, dum honores ambiunt, pecuniam cupiunt, et
and love while honors they-court money they-covet and
uel suas faciunt uel alienas calumpnias fouent. Et quidem
either their-own they-make or others' calumnies they-foster and indeed
nescio quomodo notam et penam omnem euadant qui
I-know-not how the-mark and penalty all they-escape who
exactionem et totius calumpniosi quaestus sibi ad
the-exaction and of-the-whole calumnious gain for-themselves at
minus bessem uendicant. Nam aut solidum assem usurpant
least two-thirds claim for either the-whole as-coin they-usurp
sibi aut, ut multum, trientem dumtaxat archidiaconis
for-themselves or as much a-third only to-the-archdeacons
et aliis officialibus (ne dicam cum populo ministris
and other officials not-to say with the-people to-the-ministers
iniquitatis) cedunt. Sed nec legati Sedis apostolicae manus
of-iniquity yield but nor the-legates of-the-See apostolic hands
suas excutiunt ab omni munere, qui interdum in prouinciis
their shake-out from every gift who sometimes in the-provinces
ita debaccantur ac si ad Ecclesiam flagellandam egressus sit
so rage as if to the-Church to-be-scourged gone-out had
Sathan a facie Domini. Concutiunt angulos domus ut
Satan from the-face of-the-Lord they-shake the-corners of-the-house that
prosternant filios et filias eius qui languores et dolores
they-may-lay-low the-sons and daughters of-him who the-languors and pains

animarum curauit in cruce. Commouent et conturbant terram
of-souls healed on the-cross they-move and trouble the-earth
ut uideantur habere quod sanari oporteat. Hic tamen non
that they-may-seem to-have what to-be-healed it-behooves here nevertheless not
de omnibus sermo est, sed de his qui Patris uoluntate
about all the-speech is but about those who of-the-Father with-the-will
contempta seruiunt suae. Constat enim quia in omni
despised serve their-own it-is-agreed for that in every
officio domus Domini sic relinquuntur quidam ut alii
office of-the-house of-the-Lord so are-left certain-ones that others
assumantur. Vidi ego ipse in omnibus his decanos scilicet
be-taken-up I-have-seen I myself in all these deans namely
archidiaconos episcopos et legatos tanta sollicitudine
archdeacons bishops and legates with-so-great solicitude
operari in messe Domini ut merito fidei et uirtutis recte
to-work in the-harvest of-the-Lord that by-the-merit of-faith and of-virtue rightly
uideri posset uineam Patris in manu eorum prudenter
to-be-seen it-could the-vineyard of-the-Father in the-hand their prudently
et utiliter collocatam. At alii sic uersantur ac si ad Thebas
and usefully placed but others so behave as if to Thebes
in facinus excitandas mittatur ab inferis Thesiphone
into crime to-be-roused were-sent from the-lower-world Tisiphone
uel Megera. Nam fere sic ab aula contra omnium uota
or Megaera for nearly so from the-court against of-all the-wishes
fidelium ad Ecclesiae publica officia accesserunt. Apud hos
of-the-faithful to of-the-Church the-public offices they-have-acceded among these

iudicium nichil est nisi publica merces,
judgment nothing is but a-public fee,
atque eques, in causa qui sedet, empta probat.
and the-knight, in the-case who sits, bought-things approves.

Iustificant impium pro muneribus, exultant in rebus pessimis,
they-justify the-impious for gifts they-exult in things worst
letantur cum mala fiunt,
they-rejoice when evils are-done

uixque tenent lacrimas cum nil lacrimabile cernunt.
and-scarcely they-hold tears when nothing tearful they-see.

Siquidem peccata populi comedunt et uestiuntur eis
indeed the-sins of-the-people they-eat and are-clothed with-them
et in eis multipliciter luxuriantur, acceptores personarum
and in them manifoldly they-wanton respecters of-persons
et quasi quidam bonorum mallei; hoc enim didicerunt ab
and as-if certain of-the-good hammers this for they-learned from
eis a quibus electi sunt. Ait Sapientia: Venatio leonis
those by whom chosen they-were says Wisdom the-prey of-the-lion
onager in heremo, sic et pascua sunt diuitum pauperes.
the-wild-ass in the-desert so also the-pastures are of-the-rich the-poor
Et sicut abominatio est superbo humilitas, sic execratio
and as an-abomination is to-the-proud humility so an-execration
est diuitis pauper. Dies commotus confirmabitur
is of-the-rich-man the-poor-man the-rich-man shaken will-be-strengthened
ab amicis; humilis autem, cum ceciderit, expellitur et
by friends the-humble however when he-shall-have-fallen is-driven-out even
a notis. Diuiti decepto multi recuperatores; locutus
by acquaintances for-the-rich-man deceived many helpers spoke
est superbe, et iustificauerunt illum. Humilis deceptus
he-has proudly and they-justified him the-humble deceived
est, insuper et arguitur; locutus est sensate, et non est
is besides and is-rebuked spoke he-has sensibly and not was
ei datus locus. Dies locutus est, et omnes tacuerunt
to-him given place the-rich-man spoke has and all were-silent

et uerbum illius usque ad nubes perducent. Pauper
and the-word his up-to to the-clouds they-will-carry the-poor-man
locutus est, et dicunt: Quis est hic? et, si offenderit,
spoke has and they-say who is this and if he-shall-have-offended
subuertunt illum. Et haec quidem sunt iudicia eorum qui
they-overturn him and these indeed are the-judgments of-those who
iustitiae diuitias praeferunt et nichil potius ducunt quam
to-justice riches prefer and nothing better reckon than
habere diuitias, quo tamen uix aliquid inutilius est.
to-have riches than-which nevertheless scarcely anything more-useless is
Nullus istorum exultat cum Christum uidet in terris, nullus
none of-these exults when Christ he-sees on earth none
eorum est qui uelit eum cum hominibus conuersari, nullus
of-them is who wishes him with men to-converse none
qui ad bona opera proximorum decantet: Gloria in excelsis
who at the-good works of-neighbors may-sing glory in the-highest
Deo et in terra pax hominibus bonae uoluntatis. Hoc
to-God and on earth peace to-men of-good will this
siquidem canticum est fidelium praelatorum qui speciosis
indeed the-canticle is of-faithful prelates who with-beautiful
incedunt pedibus et ex eo beatis quod pacem portant et
walk feet and from this blessed that peace they-carry and
pacem sanctimoniae sociam sine qua nemo uidebit Deum.
peace of-holiness the-companion without which no-one will-see God
Dicunt et hi cum Sapientia quia bona est substantia cui
say also these with Wisdom that good is substance to-which
non est peccatum in conscientia, et nequissima paupertas in
not is sin on the-conscience and most-wicked poverty in
ore impii. Clamitant in plateis quia beatus uir qui
the-mouth of-the-impious they-cry-out in the-streets that blessed the-man who
inuentus est sine macula et qui post aurum non abiit. Ac
found was without stain and who after gold not went as

si aperte dicant: Quisquis in munere cuiuslibet magistratus
if openly they-should-say whoever in the-office of-any magistracy
aurum quaerit, maculam inuenit, sine qua nec adquiri
gold seeks a-stain finds without which neither to-be-acquired
nec esse potest apud auidum possessorem. Quis umquam
nor to-be can with a-greedy possessor who ever
pecuniam sine sordidatione manuum tractauit diutius? Ex ea
money without soiling of-hands handled longer by it
tamen certe minus manus sordet quam animus. Nolo
nevertheless certainly less the-hand is-soiled than the-mind I-do-not-wish
mihi maiorum frigescant limina aut de nare canina
for-me of-the-great grow-cold the-thresholds or from the-nose canine
sonare hic littera uideatur; non pono os meum in celum
to-sound here the-letter seem not I-set mouth my against heaven
ut de patribus, qui orbem iudicant et a nullo iudicantur
that about the-fathers who the-world judge and by no-one are-judged
in terris, aliquid dicam nisi plenum fide caritate et
on earth anything I-may-say unless full of-faith charity and
reuerentia. Dicam tamen quod uerum est adeo ut ei nemo
reverence I-will-say nevertheless what true is so that to-it no-one
fidelium audeat refragari; dicam quod ipsi praedicant.
of-the-faithful dare oppose I-will-say what they-themselves preach
Dicam, inquam, quia non potest ciuitas abscondi supra
I-will-say I-say that not can a-city to-be-bidden on

montem posita et nequaquam latere possunt notitiam
a-mountain placed and by-no-means to-lie-hidden-from can knowledge
publicam quae in conspectu gentium fiunt; siquidem
public the-things-which in the-sight of-the-nations are-done since

omne animi uitium tanto conspectius in se
every of-the-mind vice by-so-much more-conspicuous in itself
crimen habet, quanto maior qui peccat habetur.
crime has, by-as-much-as greater he-who sins is-held.

Sal quoque infatuatum ad nichilum ualet ultra, nisi ut
salt also become-tasteless for nothing avails further except that
proiciatur foras et conculcetur ab hominibus, utpote uilis
it-be-cast outside and be-trodden by men as vile
abiectio quae nec ad stercorationem agrorum prodest. Sol
refuse which not-even for the-manuring of-fields is-useful the-sun
quoque orbem illustrat plenius, quia in eminenti est. Quid
also the-world illumines more-fully because in an-eminent-place it-is why
multa? Opera singulorum testimonium perhibent de eis. Sic
many-words the-works of-each-one testimony bear about them so
Samuel operum testimonio iustificatus est. Sed, ne uideretur
Samuel of-works by-the-testimony justified he-was but lest it-seem
populus ei blandiri et quasi ex timore uel fallacia falsae
the-people him to-flatter and as-if from fear or deceit of-false
innocentiae et inanis iustitiae testimonium perhibere, populum
innocence and of-empty justice testimony to-bear the-people
religione iuramenti ad professionem ueri artandum censuit
by-the-religion of-an-oath to the-profession of-truth to-be-constrained he-judged
dicens: Testis est Dominus aduersus uos et testis Christus
saying witness is the-Lord against you and witness anointed
eius in die hac quia non inueneritis in manu mea quippiam.
his on day this that not you-have-found in hand my anything

Et dixit populus: Testis; ac si fidem Deo et regi suo
and said the-people witness as if the-faith to-God and to-king their
debitam religiosae affirmationis obsidem faciant. Quod
owed of-religious affirmation the-hostage they-should-make that
autem esculentum et poculentum acceperit, de scriptura
however food and drink he-accepted from scripture
certum non habeo. Sic enim scriptum est: Iudicabat quoque
certain not I-hold so for written it-is judged also
Samuel Israel cunctis diebus uitae suae, et ibat per singulos
Samuel Israel all days of-life his and went through single
annos circumiens Bethel et Galgala et Masphat, et iudicabat
years going-around Bethel and Gilgal and Mizpah and judged
Israelem in supradictis locis, reuertebaturque in Ramatha. Ibi
Israel in the-aforesaid places and-returned to Ramah there
enim erat domus eius et ibi iudicabat Israel. Quid aliud uidetur
for was house his and there he-judged Israel what else seems
sonare littera, nisi quod prouinciam ex officio circuibat ad
to-sound the-letter except that the-province from office he-went-around for
expletionem iudicii et reuertebatur domum ut de proprio
the-completion of-judgment and returned home that from his-own
satisfaceret necessitati? Edificauit etiam ibi altare Domino.
he-might-satisfy need he-built also there an-altar to-the-Lord
Recte quidem, eo quod iuge sacrificium esse oporteat in
rightly indeed on-that because a-perpetual sacrifice to-be it-behooves in
domo iudicis quae cultu iustitiae et morum honestate
the-house of-the-judge which by-the-worship of-justice and of-morals by-the-honor
et luce bonorum operum seipsam exhibet templum Dei;
and by-the-light of-good works itself shows the-temple of-God
ubi amodo non immolatur sanguis hircorum et uitulorum
where henceforth not is-sacrificed the-blood of-goats and of-calves
nec cinis uitulae inquinatos sanctificat ad emundationem
nor the-ash of-a-heifer the-defiled sanctifies for the-cleansing

carnis, sed per pontificem magnum qui penetrauit celos,
of-the-flesh but through the-high-priest great who has-penetrated the-heavens
Iesum Filium Dei, ubique locorum offerri debet
Jesus the-Son of-God in-every of-places to-be-offered it-ought

compositum ius fasque animi, sanctique recessus
settled right and-divine-law of-the-mind, and-holy recesses
mentis, et incoctum generoso pectus honesto.
of-the-mind, and steeped with-generous the-breast honor.

Veri siquidem adoratores sic adorant Patrem in spiritu et
the-true indeed worshipers so worship the-Father in spirit and
ueritate. Anne eum credis accepisse aliquid nomine
truth or him do-you-believe to-have-accepted anything in-the-name
sportularum? Hoc enim praetextu non tam iudices quam
of-fees by-this for pretext not so-much judges as
iudiciorum caupones, qui nequitiam suam honesta uolunt
of-judgments the-bucksters who wickedness their with-honest wish
palliare licentia, iniquitatem suam colorare nituntur, quaerentes
to-cloak license iniquity their to-color strive seeking
scilicet aliqua emolumenta negotiorum, quorum pro parte
namely some profits of-the-businesses of-which for part
onera portant. Aut si emolumentum esse non licet, sit
the-burdens they-carry or if a-profit to-be not it-is-lawful let-there-be
saltem compensatio sumptuum et dampnorum. Hi tamen rari
at-least compensation of-expenses and of-losses these nevertheless rare
sunt. Quis enim erubescit dicere: Quid michi dabis ut tibi
are who for blushes to-say what to-me will-you-give that for-you
iustitiam faciam? Nam ut pro seipsa exhibeatur, frustra expectas.
justice I-may-do for that for itself it-be-shown in-vain you-expect

Nonne simile est ac si dicatur: Quid michi uultis dare ut
is-not like it as if it-were-said what to-me do-you-wish to-give that
me ipsum abnegem, officium prodam, et dominum uendam?
me myself I-may-deny the-office I-may-betray and the-lord I-may-sell

V.XVII · MONEY TO BE DESPISED FOR WISDOM

Socrates, Antisthenes, and Diogenes cast away riches as a hindrance to wisdom. Diogenes lived in a barrel and died on the road to Olympia rather than be carried, but the suicides of the pagans are not excused, since death impending can be escaped, as by Sandrocottus, by Andronicus spared by the lion he had healed, and by Daniel. A judge who will not bargain is suspected; yet riches are thorns, and the way to them is to despise them, as Samuel did.

Cap. XVII. Pecuniam contempnendam esse pro sapientia;
Chapter XVII money to-be-despised is for wisdom
quod etiam ueterum philosophorum probatur exemplis.
which also of-the-old philosophers is-proved by-examples
Leguntur plurimi philosophorum diuitias non modo
are-read very-many of-the-philosophers riches not only
contempsisse sed abiecisse quasi impedimentum sapientiae
to-have-despised but to-have-cast-away as-if a-hindrance of-wisdom
et uirtutis. Fecit hoc Socrates, quem omnium philosophorum
and of-virtue did this Socrates whom of-all philosophers
sectae quasi prudentiae et ueritatis unicum fontem
the-sects as-if of-prudence and of-truth the-single fountain
uenerantur. Antistenes quoque, cum gloriose rethoricam
venerate Antisthenes also when gloriously rhetoric
docuisset audissetque Socratem, dixisse fertur ad discipulos
he-had-taught and-had-heard Socrates to-have-said is-said to the-disciples
suos: Abite, magistrum quaerite, ego enim iam repperi.
his go a-master seek I for already have-found

Statimque uenditis quae habebat et publice distributis
and-at-once with-sold the-things-which he-had and publicly distributed
nichil sibi plus quam palliolum reseruauit. Huius Diogenes
nothing for-himself more than a-little-cloak he-kept of-him Diogenes
ille famosissimus sectator fuit potentior rege Alexandro et
that most-famous follower was more-powerful than-king Alexander and
naturae humanae uictor. Cum autem discipulorum Antistenes
of-nature human conqueror when however of-disciples Antisthenes
nullum reciperet et perseuerantem Diogenem remouere non
none would-receive and persevering Diogenes to-remove not
posset, nouissime ei minatus est claua nisi abiret.
could at-last him threatened he-has with-the-club unless he-went-away
Cui tum ille subiecisse caput fertur atque dixisse:
to-whom then he to-have-put-under the-head is-said and to-have-said
Nullus tam durus baculus erit qui me a tuo possit
no so hard staff will-be which me from your can
consortio separare. Refert Satirus, qui uirorum illustrium
fellowship to-separate relates Satyrus who of-men illustrious
scribit historias, quod iste Diogenes palliolo duplici usus
writes histories that this Diogenes a-cloak double used
sit propter frigus, peram pro cellario habuerit secumque
has on-account-of the-cold a-wallet for a-pantry had and-with-himself
portauerit, et quod clauam gerebat ob corpusculi
carried and that a-club he-bore on-account-of of-his-little-body
fragilitatem qua iam senex membra sustentare solitus
the-frailty with-which already an-old-man the-limbs to-support accustomed
erat, et emorathios uulgo sit appellatus in praesentem horam
he-was and hemerobios commonly was called for the-present hour
poscens a quolibet et accipiens cibum. Habitauit autem in
asking from anyone and receiving food he-dwelt moreover in
portarum uestibulis et in porticibus ciuitatum, usquequaque
of-the-gates the-vestibules and in the-porticoes of-the-cities everywhere

profitens uerum et transeuntium abigens aut notans uitia
professing the-true and of-the-passers-by driving-off or marking the-vices
quae mores fedabant. Cumque se torqueret in dolio, se
which morals befouled and-when himself he-turned in a-barrel himself
domum uolubilem habere iocabatur et se cum temporibus
a-house rolling to-have he-joked and himself with the-seasons
immutantem. Frigore enim os dolii uertebat in
changing in-cold for the-mouth of-the-barrel he-turned toward
meridiem, estate ad septentrionem; et ubicumque se sol
the-south in-summer to the-north and wherever itself the-sun
inclinauerat, Diogenis simul praetorium uertebatur. Quodam
had-inclined of-Diogenes at-once the-palace was-turned at-a-certain
uero tempore, cum in usum potandi caucum ligneum
however time when for the-use of-drinking a-cup wooden
gereret, uidit puerum manu concaua bibere, et elisit eum
he-carried he-saw a-boy with-hand hollow drink and dashed it
in terram dicens: Nesciebam quod natura haberet poculum.
to the-ground saying I-did-not-know that nature had a-cup
Nichil umquam de animi rigore remisit, in eodem uultus
nothing ever from of-mind the-rigor did-he-relax in the-same of-face
tenore etiam aduersis interpellantibus perstitit et, ut plene
tenor even with-adversities interrupting he-persisted and that fully
Socraticum nosses, calcatis turbinibus fortuitorum
Socratic you-might-know-him with-trampled whirlwinds of-chances
aduersis omnem dolorem et miseriam uniformi durauit
adverse all pain and misery with-uniform he-endured
praeposito. Dicebat enim haec semper a philosopho aliena
with-purpose he-said for these-things always from a-philosopher foreign
et impotem sui animum, in quem fortunae quippiam
and powerless of-itself the-mind against which to-fortune anything
licet. Virtutem eius et continentiam mors quoque indicat.
is-permitted the-virtue his and continence the-death also shows

Nam cum ad agonem Olimpiacum, qui magna frequentia
for when to the-contest Olympic which with-great throng
Greciae celebrabatur, iam senex pergeret febri in itinere
of-Greece was-celebrated already an-old-man he-was-going by-fever on the-journey
apprehensus, accubuit in crepidine uiae. Volentibus autem
seized he-lay-down on the-edge of-the-road with-wishing however
amicis aut in iumentum aut in uehiculum tollere non
friends either onto a-beast or into a-vehicle to-lift not
adquieuit, sed transiens ad arboris umbram ait: Abite quaeso
he-acquiesced but passing to of-a-tree the-shade he-says go I-pray
et spectatum pergite. Haec nox aut me uictorem probabit
and to-watch proceed this night either me victor will-prove
aut uictum; si febrem uicero, ad agonem ueniam;
or vanquished if the-fever I-shall-have-conquered to the-contest I-shall-come
si me uicerit, ad inferna descendam. Ibique
if me it-shall-have-conquered to the-lower-world I-shall-descend and-there
per noctem eliso gutture, non tam mori se ait
through the-night with-crushed throat not so-much to-die himself he-said
quam febrem morte excludere. Deceptus opinione uirorum
as the-fever by-death to-shut-out deceived by-the-opinion of-men
fortium et exemplo in extremae difficultatis articulo, ne
brave and by-example in of-extreme difficulty the-moment lest
aliunde inferretur mortem ultroneam credidit appetendam.
from-elsewhere it-be-brought death voluntary he-believed to-be-sought
Praeiudicata siquidem opinio sapientioribus persuaserat in
prejudged indeed opinion to-the-wiser had-persuaded in
commune ut mortem prouocare mallent quam turpe
common so-that death to-provoke they-preferred than base
aliquid sustinere. Fecit hoc Cato, fecerunt et alii, qui ferrum
anything to-endure did this Cato did also others who the-sword
aut cicutam aliudue toxicum praeoccupantes omnem et
or hemlock or-other poison forestalling all and

solam (ut putabant) turpitudinis effugiebant notam. Veritatis
alone as they-thought of-baseness fled the-mark of-truth
namque ignorantia eis patrocinari uidetur; sed crassa est
for ignorance for-them to-patronize seems but gross it-is
et supina quae certa postponit incertis, et quicquid
and supine which certain-things puts-after uncertain-things and whatever
habetur optimum ex causa inani abicit et expellit. Nec
is-held best from cause empty casts-off and expels nor
in eo fortitudinis nomen assequitur, quod se prae ceteris
in that of-courage the-name does-it-attain which itself before the-rest
fraudulenta opinio consequi gloriatur. Utique fraudulenter et
fraudulent opinion to-attain boasts certainly fraudulently and
uane quia, ut ait ille,
vainly because as says he

rebus in aduersis facile est contempnere uitam;
things in adverse easy it-is to-despise life;
fortius ille facit qui miser esse potest.
more-bravely he does who wretched to-be can.

Nemo eorum qui mortem prouocat excusabilis est;
no-one of-those who death provokes excusable is
excusabiliores sunt qui imminentem abhorrent; quis
more-excusable are those-who the-impending shrink-from who
enim consilium Domini cognouit et an possit mortem
for the-counsel of-the-Lord has-known and whether he-can death
impendentem quacumque ratione effugere? Sandrococtus a
impending by-whatever means escape Sandrocottus by
rege Alexandro interfici iussus salutem celeritate pedum
king Alexander to-be-killed ordered safety by-the-swiftness of-feet
quaesiuit; ex qua fatigatione cum sompno captus iaceret, leo
sought from which weariness when by-sleep seized he-lay a-lion

ingentis formae ad dormientem accessit sudoremque fluentem
of-huge form to the-sleeper approached and-the-sweat flowing
lingua ei detersit et blande expergefactum reliquit.
with-the-tongue from-him wiped and gently awakened left-him
Hoc prodigio primum ad spem regni maiestate ominis
by-this prodigy first to the-hope of-kingship by-the-majesty of-the-omen
impulsus est. Molienti deinde bellum aduersus praefectos
driven he-was to-him-undertaking then war against the-prefects
Alexandri elefantus infinitae magnitudinis ultro se
of-Alexander an-elephant of-boundless size of-its-own-accord itself
obtulit et ueluti domita mansuetudine eum tergo suscepit,
offered and as-if with-tamed gentleness him on-its-back took-up
duxque belli et praeliator postmodum insignis extitit.
and-the-leader of-war and fighter afterward distinguished he-stood-out
Andronicus quoque dampnatus ad bestias, cum leoni
Andronicus also condemned to the-beasts when to-a-lion
obiectus esset, qui et uastitudine corporis et impetu
thrown he-had-been which both by-the-vastness of-body and by-the-onset
feruoris fremituque terrifico, sonoro quoque thoro
of-fury and-by-roaring terrific resounding also with-the-brawn
comisque ceruicum fluctuantibus animos omnium oculosque
and-manes of-the-necks flowing the-minds of-all and-the-eyes
in se conuerteret, illesus euasit eo quod, ubi eum
upon itself turned unharmed escaped on-that because when him
leo procul aspexit, repente quasi admirans stetit ac
the-lion from-afar saw suddenly as-if wondering it-stood and
deinde sensim et quasi iocabundus placide accessit ad
then gradually and as-if playful placidly approached to
hominem. Tum caudam more atque ritu adulantium
the-man then the-tail in-the-manner and fashion of-fawning
canum clementer et blande mouit hominisque se corpori
dogs gently and caressingly it-moved and-of-the-man itself to-the-body

adiungens crura eius et manus prope iam metu exanimati
joining the-legs his and hands nearly already with-fear of-the-lifeless-one
lingua leniter demulsit, cum homo inter illata atrocis
with-the-tongue gently stroked when the-man amid the-offered of-the-fierce
ferae blandimenta amissum animum recuperare posset et
beast caresses lost courage to-recover could and
uix paulatim oculos ad contuendum leonem aperire. Hoc
scarcely gradually the-eyes for beholding the-lion to-open this
se Apion in urbanis spectaculis Romae uidisse refert,
himself Apion in city spectacles at-Rome to-have-seen relates
adiciens quia tunc facta quasi recognitione mutua letos,
adding that then with-made as-if recognition mutual glad
inquit, uideres et gratulabundos leonem et hominem.
he-says you-would-see and congratulating the-lion and the-man
Et ob hanc rem et clamores populi maximos
and on-account-of this thing and the-shouts of-the-people greatest
accersitus est homo a Cesare, et quare illi uni atrocissimus
summoned was the-man by Caesar and why him alone the-most-fierce
leo pepercerit, diligenter quaesitum est. Ille utique rem
lion spared diligently asked it-was he certainly a-thing
mirificam narrans ait: Cum prouinciam Affricam proconsulari
wonderful narrating says when the-province Africa proconsular
imperio meus dominus optineret, ego ibi iniquis eius et
by-command my master held I there by-unjust his and
cotidianis uerberibus ad fugam coactus sum, et quo michi
daily beatings to flight driven I-was and that for-me
latebrae terrae illius forent a domino tutiores, in
the-hiding-places of-land that might-be from the-master safer into
camporum et arenarum solitudines concessi. Et quasi aliud
of-the-plains and of-the-sands the-solitudes I-withdrew and as-if other
defuisset, consilium fuit quocumque modo mortem petere.
had-been-lacking counsel it-was by-whatever means death to-seek

Cum itaque sole medio rapido et flagranti quandam
when therefore with-the-sun midday scorching and blazing a-certain
pro tempore caueam nactus essem latebrosam, in eam
for the-time cave found I-had hidden into it
penetro meque recondo. Nec multo post ad eundem specum
I-penetrate and-myself hide nor much after to the-same cave
uenit hic leo, debili et cruento pede, gemitus edens et
came this lion with-weak and bloody foot groans uttering and
murmura, dolorem cruciatumque uulneris ingemiscens, cum
murmurs the-pain and-torment of-the-wound lamenting with
miserantia auditoris, si quis adesset. Atque illic primo
pity of-a-hearer if anyone were-present and there at-first
quidem conspectu aduenientis leonis territus sum et quasi
indeed at-the-sight of-the-arriving lion terrified I-was and as-if
toto animo consternatus. Sed postquam introgressus leo,
with-whole mind dismayed but after having-gone-in the-lion
uti res ipsa apparuit, in habitaculum illud suum me uidet
as the-thing itself appeared into dwelling that its-own me sees
ingressum procul et delitescentem, mitis et mansuetus
having-entered at-a-distance and lurking mild and gentle
accessit, et sublatum pedem ostendere michi et porrigere
it-approached and the-lifted foot to-show to-me and to-stretch-out
opis gratia uisus est. Ibi, inquit, ego stipitem ingentem
of-help for-the-sake seemed it-has there he-says I a-thorn huge
uestigio pedis eius herentem reuulsi conceptamque saniem
in-the-sole of-the-foot his sticking pulled-out and-the-gathered pus
uulnere intimo expressi accuratiusque iam sine magna
from-the-wound inmost pressed-out and-more-carefully now without great
formidine siccaui penitus omnemque detersi cruorem. Ille
fear dried thoroughly and-all wiped-away the-gore he
tunc mea opera et medela leuatus, pede in manibus
then by-my work and remedy relieved with-the-foot in hands

meis posito recubuit et quieuit atque ex eo die totum
my placed lay-down and rested and from that day the-whole
triennium ego et leo in eodem specu eodemque uictu
three-years I and the-lion in the-same cave and-the-same food
uiximus. Nam, si quas uenabatur feras, membra opimiora
lived for if any it-hunted beasts the-limbs richer
ad specum suggerebat, quae ego, ignis copiam non habens,
to the-cave it-brought which I of-fire supply not having
meridiano sole tosta edebam. Sed ubi me, inquit, uitae illius
by-the-midday sun roasted ate but when me he-says of-life that
ferinae iam pertesum est, leone uenatum profecto reliqui
wild now wearied had with-the-lion hunting departed I-left
specum et, uiam ferme tridui permensus, a militibus uisus
the-cave and a-way of-nearly three-days having-traversed by soldiers seen
apprehensus et ad dominum ex Affrica Romam deductus
seized and to the-master from Africa to-Rome led-away
sum. Is me statim rei capitalis dampnandum dandumque
I-was he me at-once of-a-thing capital to-be-condemned and-to-be-given
ad bestias procurauit. Intelligo autem hunc quoque leonem
to the-beasts procured I-understand moreover this also lion
me tunc separato captum gratiam nunc beneficii referre
with-me then separated captured the-favor now of-the-benefit to-return
et medelae. Solutus itaque est pena Andronicus,
and of-the-remedy freed therefore was from-the-penalty Andronicus
et eidem leo totius populi suffragio donatus.
and to-the-same the-lion of-the-whole of-the-people by-the-vote given
Exinde amicantibus sibi homine et leone et urbem
thenceforth being-friends to-each-other the-man and the-lion and the-city
peragrantibus et circueuntibus dicebant omnes: Hic est leo
traversing and going-around said all this is the-lion
hospes hominis, hic est homo medicus leonis. Quaerisne
host of-the-man this is the-man physician of-the-lion do-you-seek

historias notiores? De lacu leonum exiuit Daniel et pueri
histories better-known from the-den of-lions went-out Daniel and the-boys
de camino ignis euaserunt illesi. Et apud omnes gentes
from the-furnace of-fire escaped unharmed and among all nations
ex gratia praeter opinionem ab imminentibus malis liberati
from grace beyond expectation from impending evils freed
sunt plurimi. Unde nullus eorum qui manus iniecerunt
were very-many whence none of-those who hands laid-on
sibi, satis excusatus est michi, licet magnis praeconiis
themselves enough excused is to-me although with-great proclamations
ecclesiastica historia aliquos efferat prouocantes mortem quia
the-ecclesiastical history some may-extol provoking death because
temporariam uitam apud se quam pudicitiam periclitari
temporal life with themselves than chastity to-be-endangered
malebant. At eos sic excusant infirmitas carnis et ignorantia
they-preferred but them so excuse the-weakness of-the-flesh and ignorance
iuris et incendium caritatis et forte mandatum familiare
of-the-law and the-blaze of-charity and perhaps a-command familiar
Dei, ut sic in simplicitate sua saluentur ut nequaquam ad
of-God that so in simplicity their they-be-saved that by-no-means into
consequentiam transeat quod simpliciter praesumpserunt. Quis
consequence it-pass what simply they-presumed what
enim locus est fortitudini, si sic tedeat animam uitae suae ut,
for place is for-fortitude if so it-weary the-soul of-life its that
quasi patientia uicta et praescissa semita meritorum, quod
as-if with-patience conquered and cut-off the-path of-merits what
praecipitur aut nequeat aut negligat sustinere? Apud sapientes
is-commanded either it-cannot or neglect to-endure among the-wise
sic uita contempnitur quod turpitudinis pretium etiam etas
so life is-despised that of-baseness at-the-price even age
altera sordet, sic diligitur ut, dum innocenter teneri
another grows-worthless so is-loved that while innocently to-be-held

potest, nullius difficultatis irruente articulo propellatur. Sic
it-can of-no difficulty with-rushing moment it-be-driven-away so
ergo seruanda est uita ut sit contemptui; sic contempnenda
therefore to-be-kept is life that it-be for-contempt so to-be-despised
est ut proficiat saluti. Sed quis est qui hodie contempnat
is that it-profit for-salvation but who is who today despises
animam, cum nullus aut rarus sit qui toto mentis hiatu
the-soul since none or rare be who with-whole of-mind the-gape
pecuniam non concupiscat? Quidni? Cum
money not covets why-not when

genus et formam regina Pecunia donet,
birth and beauty queen Money gives,
et bene nummatum decoret Suadela Venusque,
and well the-moneyed adorn Persuasion and-Venus,

qui diues est, qui prosperatur in uiis suis, sapiens et felix
he-who rich is who prospers in ways his wise and happy
iudicatur. Ad hoc alius uxorem ducit, alius quinque iuga
is-judged to this one a-wife marries another five yokes
boum aut uillam emit, commutantes pro his animam suam.
of-oxen or a-farm buys exchanging for these soul their
Cecosque et claudos et debiles reputant, quibus mundus
and-the-blind and lame and weak they-reckon on-whom the-world
nequaquam arridet, quos tamen eiectis diuitibus in cenam
by-no-means smiles whom nevertheless with-cast-out the-rich to the-supper
nuptialem Sapientia introducit, ubi inebriantur ab ubertate
nuptial Wisdom leads-in where they-are-inebriated by the-plenty
domus Dei et torrente uoluptatis eternae potantur
of-the-house of-God and with-the-torrent of-pleasure eternal are-given-drink
electi. Interim quicumque non habet diuitias stultus est, asinus,
the-elect meanwhile whoever not has riches a-fool is an-ass

stipes, caudex, plumbum, aut si quid insensibilius est. Stultus
a-log a-stump lead or if anything more-insensible is foolish
ergo et miser est, si quis est pauper. Sed nec amari
therefore and wretched is if anyone is poor but nor to-be-loved
potest ab aliquo, quem mala fortuna premit, eo quod
can by anyone he-whom evil fortune presses on-that because

nulla fides umquam miseros elegit amicos;
no faith ever the-wretched has-chosen as-friends;

et iuste creditur quisque mala ferre quae sustinet. Adeoque
and justly it-is-believed each the-evils to-bear which he-sustains and-so-much
regnum pecuniae inualuit ut desperetur de fide iudicis qui
the-kingdom of-money has-prevailed that one-despairs of the-faith of-the-judge who
repellit munera offerentis. Si pascisci detrectas, pollicentis uideris
repels the-gifts of-the-offerer if to-bargain you-refuse of-the-promiser you-seem
odisse causam; et fortasse affectu uel munere esse crederis
to-hate the-case and perhaps by-affection or by-gift to-be you-are-believed
praecorruptus, si permanere uis incorruptus. Sententia uel
corrupted-beforehand if to-remain you-wish incorrupt the-sentence or
opinio philosophorum omnino euanuit, dum sic omnes post
opinion of-the-philosophers wholly has-vanished while so all after
diuitias currant ac si alibi laborum requies dolorumque
riches run as if elsewhere of-labors rest and-of-pains
solatium inueniri non posset, ac si naufragi de profundo
solace to-be-found not could as if the-shipwrecked from the-deep
queant enatare facilius, si praegraui sarcina fuerint onerati.
could swim-out more-easily if with-a-very-heavy pack they-had-been loaded
Sed quis umquam ulcerosus spinas congessit ut uolutatus
but who ever ulcerous thorns heaped-up that having-rolled
in eis quiescat molliter? Profecto, si ei perfecte crederetur
in them he-may-rest softly surely if him perfectly it-were-believed

qui ait: Diuitiae sunt spinae, minime tanto studio a
who says riches are thorns by-no-means with-so-great zeal by
sapientibus nostri temporis quaererentur. Ut ergo Publius
the-wise of-our time they-would-be-sought as therefore Publius
Carpus ait, diuites pauperibus miseriores sunt, eo quod
Carpus says the-rich than-the-poor more-wretched are on-that because
a sapientia longius abeunt. Appetitus diuitiarum sapientiae
from wisdom farther they-go-away the-appetite of-riches of-wisdom
exclusio est et fuga uirtutum; fecunda uirorum paupertas
the-exclusion is and flight of-virtues fruitful of-men poverty
naturam optimam bene uiuendi ducem imitatur et uirtutum
nature the-best well of-living the-leader imitates and of-virtues
parens et custos est, solaque securitatem parit quae sola
parent and guardian is and-alone security begets which alone
nescit incentiua bellorum. Non habet iurgia qui contentionis
knows-not the-incentives of-wars not has quarrels he-who of-contention
causas ignorat. Trepidat orbis, et Cesaream manum solus
the-causes is-ignorant-of trembles the-world and the-Caesarean hand alone
pauper non timet. Utique si ob aliam causam non fugerentur
the-poor-man not fears certainly if for other cause not were-fled
aut contempnerentur diuitiae, nisi quia sapientiae uias
or were-despised riches except because of-wisdom the-ways
sepiunt spinis, eas oportuerat non amari. Ne tamen his
they-hedge with-thorns them it-had-behooved not to-be-loved lest nevertheless to-these
qui paupertatis erubescunt uilitate sordescere, philosophorum
who of-poverty blush by-the-vileness to-grow-foul of-the-philosophers
sit molesta opinio; diuitiarum non indicit philosophia fugam
be troublesome the-opinion of-riches not enjoins philosophy the-flight
sed inhibet appetitum. Mentem sui compotem quaerit et
but restrains the-appetite a-mind of-itself master it-seeks and
quae in omni fortunae calculo sufficiat sibi, ita tamen ut
which in every of-fortune reckoning suffice for-itself so nevertheless that

sufficientia eius ex Deo sit. Sic auro tamquam fictilibus,
the-sufficiency its from God be so gold as earthenware
fictilibus quasi auro utatur. Nam, sicut opes admittuntur
earthenware as gold he-may-use for as riches are-admitted
ad usum, sic a sapiente contempnuntur abusu. Sed forte
to use so by the-wise-man they-are-despised in-abuse but perhaps
supellex uilis uidebitur ignominiosa magnatibus et honoris
furniture cheap will-seem ignominious to-the-great and of-honor
splendorem res tenuis decolorat; atqui longe praestantius est
the-splendor a-thing slender discolors and-yet far more-excellent it-is
moribus splendere quam rebus, nec umquam rerum specie
in-morals to-shine than in-things nor ever of-things by-the-show
illustrabitur quem suae turpitudinis macula dehonestat.
will-be-illustrious he-whom of-his-own baseness the-stain dishonors

Fictilibus cenasse ferunt Anatoclea regem,
From-earthenware to-have-dined they-say Anatocles the-king,
atque abacum Samio saepe onerasse luto.
and the-sideboard with-Samian often to-have-loaded clay.
Quaerenti causam respondit: Rex ego cum sim
To-one-asking the-cause he-answered: King I since I-am
Siciliae, figulo sum genitore satus.
of-Sicily, from-a-potter I-am father sprung.
Fortunam reuerenter habe quicumque repente
Fortune reverently hold whoever suddenly
diues ab exili progrediere domo.
rich from a-mean you-shall-go-forth house.

Res itaque non sunt in uitio sed usus. Et est
the-things therefore not are in vice but the-use and it-is
philosophantis animi fructus nobilis generosa aequanimitas
of-a-philosophizing mind the-fruit noble generous equanimity

mentis; nam, si ex stupore est ut aequanimiter omnia
of-mind for if from stupor it-is that with-equanimity all-things
portet, mens egra ab incolumitatis uirtute degenerat. Cum
it-bear the-mind sick from of-soundness the-virtue degenerates since
uero philosophandi sint multae semitae, illa prae ceteris
however of-philosophizing there-be many paths that before the-rest
michi uidetur esse nobilior et laudabilior
to-me seems to-be nobler and more-praiseworthy

quae sic prandet olus patienter, rebus ut uti
which so dines-on cabbage patiently, things that to-use
nouerit, et rerum quae sic uersatur in usu,
it-may-know, and of-things which so is-turned in use,

ut olus et quaelibet extremae paupertatis exenia edocta
that cabbage and any of-extreme poverty gifts taught
sit non fastidire. Fructus siquidem philosophiae eximius
it-be not to-disdain the-fruit indeed of-philosophy outstanding
est ut nouerit quis abundare et penuriam pati, ut
is that one-know anyone to-abound and want to-suffer that
leto animo aequanimiter omnia portet, ut obiecto solidae
with-glad mind with-equanimity all-things he-bear that with-opposed of-solid
uirtutis obice omnem fortunam exarmet. Profecto quisquis
virtue the-barrier every fortune he-disarm surely whoever
haec assecutus est non sperat aut extimescit; et in
these-things attained has not hopes or fears and upon
eum semper fortuna quaelibet manca ruit. Quid, inquit
him always fortune any maimed rushes what he-says
curiosus philosophiae perscrutator, tibi philosophia contulit?
the-curious of-philosophy investigator to-you philosophy has-conferred
Et Aristippus: Ut cum omnibus, ait, hominibus intrepide
and Aristippus that with all he-says men fearlessly

fabularer. Utique, si honoris esset aut pecuniae reiue alterius
I-might-converse certainly if of-honor he-were or of-money or-thing of-another
cupidus, hoc minime posset ueraciter respondere. Ad salutem
desirous this by-no-means could-he truly to-answer for salvation
tamen uia tutissima est diuitiis et rebus aliis expedito.
nevertheless the-way safest is from-riches and from-things other for-one-freed
Difficillimum enim est ut possessorum sui non impediant
most-difficult for it-is that of-the-possessors their not they-impede
cursum. Quis nescit Ypodamiam praeuolasse ad palmam,
the-course who knows-not Hippodamia to-have-outflown to the-palm
dum concertantium procorum cursum proiecto auro potuit
while of-the-contending suitors the-course with-thrown gold she-could
retardare? Mansit itaque uirgo inuicta, donec uentum est
to-slow remained therefore the-maiden unconquered until come it-was
ad pecuniae contemptorem, qui in contemptu auri uirginem
to of-money the-despiser who in contempt of-gold the-maiden
superauit, aurum optinuit et ex eo (ut fingitur) certatricis
overcame the-gold obtained and from this as is-feigned of-the-competing
puellae cereos axes fecit, dum incorruptionis amor pecuniae
girl waxen the-axles made while of-incorruption the-love of-money
amorem absorbuit. Nonne hoc ipsum commendat iudicium
the-love absorbed does-not this itself commend the-judgment
Dei et eas contemptibiles facit, quod in egestate bonorum
of-God and them contemptible make that in the-want of-the-good
ipsis iniqui affluunt? Fit tamen interdum nescio
in-them the-wicked abound it-happens nevertheless sometimes I-know-not
quo pacto ut ad subuersionem iustorum se eis
by-what means that for the-overthrow of-the-just themselves on-them
ingerant; et quo diligentius excluduntur, ad ostium
they-thrust and by-as-much-as more-diligently they-are-excluded at the-door
contemptoris studiosius pulsant. Quo beatus Eugenius
of-the-despiser more-zealously they-knock by-as-much-as blessed Eugenius

munera cautius abigebat, ad eum undique multiplicius
gifts more-cautiously drove-off to him from-everywhere more-manifoldly
confluebant. Hoc quoque fere ubique accidit, ut fugiant dum
they-flowed this also nearly everywhere happens that they-flee while
quaeruntur, dum fugantur accelerant. Et haec quidem
they-are-sought while they-are-put-to-flight they-hasten and this indeed
uia compendiosissima et honestissima est ad diuitias. Cum
the-way shortest and most-honorable is to riches when
enim diuitiae prudenter excluduntur, et uita eterna adquiritur
for riches prudently are-excluded both life eternal is-acquired
et cumulus diuitiarum accedit. Et si hoc nimis arduum
and a-heap of-riches accrues and if this too arduous
uidetur aliis, uel a iudicibus tam ecclesiasticis quam
seems to-others at-least by judges as-much ecclesiastical as
mundanis, qui professione aut sacramento iustitiae obligati
worldly who by-profession or by-oath to-justice bound
sunt, impleri oportet. Utrorumque siquidem forma Samuel
are to-be-fulfilled it-behooves of-both indeed the-pattern Samuel
est, qui sic praefuit sacrificiis ut non parceret sanguini
is who so presided over-the-sacrifices that not he-spared the-blood
impiorum, sic iudicia utraque exercuit ut nullum opprimeret
of-the-impious so judgments both exercised that no-one he-oppressed
et de manu cuiusquam nichil accepit. Hoc conscientia
and from the-hand of-anyone nothing accepted this the-conscience
Samuelis attestatur et populus, et tamen non satis fit
of-Samuel attests and the-people and nevertheless not enough is-done
conscientiae scrupulosae, nisi sacramento suum populus
to-the-conscience scrupulous unless by-oath its the-people
testimonium roboraret. Ait enim: Testis est Dominus
testimony should-strengthen he-says for witness is the-Lord
aduersus uos et testis Christus eius in die hac quia non
against you and witness anointed his on day this that not

inueneritis in manu mea quippiam. Et dixit: Testis. Cuicumque
you-have-found in hand my anything and he-said witness for-whomever
obtestati prouinciales tale testimonium perhibent, ad iudicium
adjured the-provincials such testimony bear to the-judgment
omnipotentis et omnia scientis Dei securus accedat.
of-almighty and all-things knowing God secure let-him-approach
Prouide namque causam instruit qui in examine
providently for the-case instructs he-who in the-examination
conscientiam producit et diem humanum, quorum est iudex
conscience produces and the-day human of-whom is the-judge
conscius in excelso. Qui uero cum Samuele non discutiunt
conscious on high those-who however with Samuel not discuss
hic iudicia sua, sed prompti ad excusationes in peccatis quasi
here judgments their but ready for excuses in sins as-if
lotis manibus cum Pilato clamant: Mundus ego sum
with-washed hands with Pilate cry clean I am
a sanguine iusti huius; quia contra legem peccauerunt,
from the-blood of-just this-one because against the-law they-sinned
per legem dampnabuntur. Sed et illi dampnationis erunt
through the-law will-be-condemned but also those of-the-condemnation will-be
participes, qui eos possunt cohibere nec uolunt. Et de his
sharers who them can to-restrain nor wish and about these
quidem satis dictum est sapienti. Proinde ad proportionem
indeed enough said it-has-been for-the-wise therefore to the-proportion
manuum, quam Plutarcus induxit, transeat stilus.
of-the-hands which Plutarch introduced let-pass the-pen

Incipit liber sextus Policratici. Prologus

BOOK SIX · PROLOGUE

Following Plutarch, John will descend from the head of the commonwealth to its feet, and asks that any sharpness be laid to Plutarch's account; he will praise the unconquered prince with a humble pipe since he cannot sound a trumpet.

Notum est illud ethici quia
known is that of-the-moralist that

Emilium circa ludum faber unus et ungues
The-Aemilian around school a-smith one both nails
exprimet et molles imitabitur ere capillos,
will-express and soft will-imitate in-bronze hair,
infelix operis summa, quia ponere totum
unhappy of-the-work in-the-sum, because to-set-down the-whole
nesciet. Hunc ego me si quid componere curem,
he-will-not-know-how. This-one I myself if anything to-compose I-should-care,
non magis esse uelim quam naso uiuere prauo,
not more to-be I-would-wish than with-a-nose to-live crooked,
spectandum nigris oculis nigroque capillo.
to-be-looked-at with-black eyes and-black hair.

Dum Plutarchi uestigia in Traiani Institutione familiarius
while of-Plutarch the-footsteps in of-Trajan the-Institution more-familiarly
sequor, meipsum hac imagine arbitror compellari, eroque
I-follow myself by-this image I-judge to-be-addressed and-I-shall-be
ludibrio omnium, nisi diligentius persequar quod incepi.
for-mockery of-all unless more-diligently I-pursue what I-have-begun
Me enim in praesenti clientem eius esse professus sum.
me for in the-present a-client his to-be professed I-have

Sequor ergo eum et a capite rei publicae cum eo
I-follow therefore him and from the-head of-the-thing public with him
ad pedes usque descendam, ea tamen conditione ut si
to the-feet even I-shall-descend on-this nevertheless condition that if
his, quibus iura permittitur ignorare, mordacior in hac
to-those to-whom the-laws it-is-permitted to-be-ignorant-of more-biting in this
parte apparuero, id non michi sed Plutarco adscribant,
part I-shall-have-appeared it not to-me but to-Plutarch they-ascribe
aut sibi potius, qui regulam, quam profitentur et
or to-themselves rather who the-rule which they-profess and
qua uiuendum est eis, discere noluerunt. Nam quod
by-which to-be-lived is by-them to-learn have-not-wished for what
de nostratibus dictum est, ea sola intentione adieci
about our-countrymen said it-has-been with-that alone intention I-added
ut ad uirtutis uiam redeant uel inuiti. Eos namque ad
that to of-virtue the-way they-may-return even unwilling them for to
agenda sufficiunt animare tam exempla maiorum quam
things-to-be-done suffice to-animate both the-examples of-the-ancestors and
principis magnitudo inuicti, cuius titulos nunc apud me in
of-the-prince the-greatness unconquered whose titles now with me into
unum congero ut, cum aliorum tuba et litui et omne
one I-gather that when of-others the-trumpet and clarions and every
genus musicorum laudes eius pariter in unum conclamabunt,
kind of-musicians the-praises his equally into one shall-proclaim
ego uir plebeius et indoctus mei similibus praeconia eius
I a-man plebeian and unlearned of-me to-those-like the-praises his
fistula stridenti dispertiam. Nam quis a semipagano tibiam
on-a-pipe shrill I-shall-distribute for who from a-half-rustic a-flute
orichalco iunctam et emulam tubae grandioris expectet?
with-brass joined and rival of-the-trumpet greater would-expect

Adero tamen et me tantis solenniis ingeram; et
I-shall-be-present nevertheless and myself into-so-great solemnities I-shall-thrust and
quod ingenii uena subtrahit deuotionis copia subplebit.
what of-wit the-vein withdraws of-devotion the-abundance will-supply

Dum iuga montis aper, fluuios dum piscis amabit,
While the-ridges of-the-mountain the-boar, the-rivers while the-fish shall-love,
dumque thimo pascentur apes, dum rore cicadae,
and-while on-thyme shall-feed the-bees, while on-dew the-cicadas,
semper honos nomenque suum laudesque manebunt.
always the-honor and-name his and-praises will-remain.

Quod si duces in iniuriam suam aliquid dictum putant,
but if the-leaders to injury their anything said think
doceantur a principe quia non in perniciem sed salutem
let-them-be-taught by the-prince that not for ruin but the-health
egrotantium propinantur amara medicinae. His
of-the-sick are-given-to-drink the-bitter-things of-medicine with-these
praemissis ad reliqua progrediatur oratio.
premised to the-remaining-things let-proceed the-speech

The commonwealth's hand is armed, the soldiers, or unarmed, the officials of justice and the tax-gatherers, who may take what is established and no more. Officials who heap office on office devour the provinces like locusts, and since the province is the prince's treasure chest, he must curb them.

Cap. I. Quod manus rei publicae aut armata est aut
Chapter I that the-hand of-the-thing public either armed is or
inermis; et quae sit inermis, et de officio eius.
unarmed and what be the-unarmed and about the-office its
Manus itaque rei publicae aut armata est aut inermis.
the-hand therefore of-the-thing public either armed is or unarmed
Armata quidem est quae castrensem et cruentam exercet
armed indeed is that-which camp and bloody exercises
militiam; inermis quae iustitiam expedit et ab armis
warfare unarmed that-which justice dispatches and from arms
feriando iuris militiae seruit. Neque enim rei publicae
resting of-law to-the-warfare serves nor for for-the-thing public
militant soli illi qui galeis toracibusque muniti in hostes
serve alone those who with-helmets and-breastplates fortified against enemies
exercent gladios aut tela quaelibet, sed et patroni causarum
ply swords or weapons any but also the-patrons of-cases
qui gloriosae uocis confisi munimine lapsa erigunt,
who of-glorious voice trusting in-the-defense fallen-things raise-up
fatigata reparant; nec minus prouident humano generi quam
wearied-things restore nor less provide-for the-human race than
si laborantium uitam, spem posterosque armorum praesidio
if of-the-toiling the-life hope and-posterity of-arms by-the-protection
ab hostibus tuerentur. Militant et publicani apparitores et
from enemies they-defended serve also the-tax-gatherers attendants and

officiales omnium iudicum. Sicut enim alia sunt officia pacis,
officials of-all judges as for other are offices of-peace
alia belli, ita eadem necesse est per alios et alios expediri.
other of-war so the-same necessary it-is through some and others to-be-dispatched
Armata itaque manus in hostem dumtaxat exercetur, at
the-armed therefore hand against the-enemy only is-exercised but
inermis extenditur et in ciuem. Porro utriusque necessaria
the-unarmed is-extended also against the-citizen moreover of-each necessary
est disciplina, quia utriusque solet insignis esse malitia. Usus
is discipline because of-each is-wont notable to-be the-malice the-use
quoque manuum capitis sui protestatur imaginem, quia, ut
also of-the-hands of-head its testifies the-image because as
ait Sapientia, rex iniquus omnes ministros impios habet; et
says Wisdom a-king wicked all ministers impious has and
qualis rector est ciuitatis, tales sunt et inhabitantes in ea.
as the-ruler is of-the-city such are also the-inhabitants in it
Oportet, inquit Perides, collegam Soffoclem arguens, praetorem
it-behooves says Perides his-colleague Sophocles rebuking a-praetor
non modo manus sed oculos habere continentes. Est autem
not only hands but eyes to-have continent is moreover
praesidentium continentia illa laudabilis, cum ab exactionibus
of-those-presiding the-continence that praiseworthy when from exactions
et iniuriis continent manus suas et cohibent alienas.
and injuries they-restrain hands their and restrain others'
Manus tamen utriusque militiae, armatae uidelicet et inermis,
the-hand nevertheless of-each warfare the-armed namely and unarmed
manus principis est; et nisi utramque cohibeat, parum continens
the-hand of-the-prince is and unless each he-restrain too-little continent
est. Et quidem artius est compescenda inermis, eo quod
he-is and indeed more-tightly is to-be-curbed the-unarmed on-that because
cum armati praecipiantur abstinere ab exactionibus et rapinis,
while the-armed are-ordered to-abstain from exactions and plunders

inermis etiam a muneribus arcetur. Si tamen pena alicui
the-unarmed even from gifts is-kept if nevertheless a-penalty on-anyone
irrogatur legitima, si exigitur aut accipitur quod iure statutum
is-imposed lawful if is-exacted or is-accepted what by-law established
est uel concessum, nequaquam punitur aut reprehenditur.
is or granted by-no-means it-is-punished or is-blamed
Hoc enim quicquid sit, exactionis nomen non recipit; neque
this for whatever be of-exaction the-name not receives nor
cadit in muneris rationem quod officiales accipere prohibentur.
falls into of-a-gift the-reckoning which the-officials to-accept are-forbidden
Quia uero officialium licentia maior est, dum sub praetextu
since however of-the-officials the-license greater is while under pretext
officii spoliare possunt aut uexare priuatos, quod contra
of-office to-despoil they-can or to-harass private-persons what against
officium praesumunt pena feriendum est grauiori. Ait
office they-presume with-penalty to-be-struck is heavier says
enim beatus Laurentius Mediolanensis episcopus: Quid est
for blessed Laurence of-Milan bishop what is
publicanus? Nonne caput rapinae et lex uiolentiae? Quid
a-tax-gatherer is-it-not the-head of-plunder and the-law of-violence what
est publicanus? Praedo sine pudore, medicus exterminii.
is a-tax-gatherer a-robber without shame a-physician of-destruction
Nonne immanior est furibus publicanus? Fur namque
is-not more-savage is than-thieves the-tax-gatherer the-thief for
uel timens furatur; hic autem delinquit confidenter. Fur
even fearing steals this-one however offends confidently the-thief
laqueos legis timet; hic quicquid fecerit legem
the-snares of-the-law fears this-one whatever he-shall-have-done law
putat. Lex furem deterret ab illicitis; hic ad iniquum
thinks the-law the-thief deters from unlawful-things this-one to the-unjust
malitiae suae compendium legem trahit.
of-malice his profit the-law drags

Quis eo iniquior, qui uerbis iustitiae iustitiam dampnat,
who than-him more-unjust who with-words of-justice justice condemns
et armis innocentiae spoliat, uulnerat, occidit innocentes?
and with-the-arms of-innocence despoils wounds kills the-innocent
Lege utique legem perimit et, dum alios urget ad legem, exlex
by-law certainly the-law he-destroys and while others he-urges to the-law outlaw
est. Nam sicut praetor, etiam cum inique decernit, ius dicit,
he-is for as the-praetor even when unjustly he-decrees law speaks
habito tamen respectu non ad id quod facit sed ad id quod
with-had nevertheless regard not to that which he-does but to that which
facere debet; sic et publicanus, etiam cum delinquit, ius uidetur
to-do he-ought so also the-tax-gatherer even when he-offends law seems
implere, habita tamen officii, non malitiae ratione. Sed quod est
to-fulfill with-had nevertheless of-office not of-malice reckoning but what is
officium publicani? Luca referente didicimus quia publicani
the-office of-the-tax-gatherer with-Luke relating we-have-learned that tax-gatherers
uenerunt ad Iohannem ut baptizarentur ab eo; et dixerunt:
came to John that they-might-be-baptized by him and said
Magister, quid faciemus? Respondens autem dicebat illis: Nichil
master what shall-we-do answering however he-said to-them nothing
amplius quam quod constitutum est uobis exigatis. Ecce officium
more than what established is for-you exact behold the-office
publicani exigere et recipere quod statutum est. Quicquid
of-the-tax-gatherer to-exact and to-receive what established is whatever
autem amplius est, a malo est exigentis et accipientis,
however more is from evil is of-the-exacting-one and of-the-receiving-one
non praebentis. Hoc autem ad omnium magistratuum
not of-the-giving-one this however to of-all magistrates
officiales porrigitur, ut ab eis nichil amplius exigatur.
the-officials is-extended that from them nothing more be-exacted

Apparitores itaque licenter exigunt quod eis debetur ex
the-attendants therefore freely exact what to-them is-owed from
sportulis, et omnium stratilatum ordines salarium constitutum
fees and of-all generals the-ranks the-salary established
iuste accipiunt. Concutere tamen et vexare non licet, ut
justly receive to-extort nevertheless and to-harass not it-is-lawful that
extorqueantur et munera. Ignis, inquit beatus Iob, deuorabit
be-extorted also gifts fire says blessed Job will-devour
tabernacula eorum qui munera libenter accipiunt. Concepit
the-tents of-those who gifts gladly accept has-conceived
dolorem conuentus eorum et peperit iniquitatem, et uterus
pain the-assembly their and brought-forth iniquity and the-womb
eius praeparat dolos. Publicanorum omnium a maximo usque
its prepares wiles of-the-tax-gatherers all from the-greatest up-to
ad minimum cetus concussioni nunc potius quam iustitiae
to the-least the-band to-extortion now rather than to-justice
uacat, et ita in populum debaccantur ut quod reliquit
attends and so against the-people rage that what has-left
unus, alii non morentur auferre, ac si iuxta conquestionem
one others not delay to-carry-off as if according-to the-complaint
propheticam ad hoc instituti sint, ut residuum locustae
prophetic for this established they-were that the-remainder of-the-locust
comedat brucus. Et, ut eis sit maior licentia nocendi,
eat the-cankerworm and that to-them be greater the-license of-harming
unus in se plura coaceruat officia, ut quod ab uno non
one upon himself several heaps offices that what from one not
accepit officio, tollat ab alio. Tradunt phisiologi quod
he-received office he-may-take from another hand-down the-naturalists that
ex locusta nascitur brucus, qui ita uocatur quousque alas
from the-locust is-born the-cankerworm which so is-called until wings
habeat. Exinde succrescentibus alis, cum ceperit uolitare,
it-have thereafter with-growing wings when it-has-begun to-flit

uocatur athelebus. Cum enim plenissime uolare poterit,
it-is-called attelabus when for most-fully to-fly it-can
efficitur locusta iterum; et multo grauior est brucus
it-becomes a-locust again and much more-grievous is the-cankerworm
quam locusta et athelebus, quia ei desunt alae nec
than the-locust and the-attelabus because to-it are-lacking wings nor
cito potest abscedere. Ideoque quocumque uenerit, fruges
quickly can to-depart and-therefore wherever it-has-come the-crops
omnino consumit. Locusta tamen et athelebus quocumque
wholly it-consumes the-locust nevertheless and the-attelabus wherever
uenerint nocent et forte in locis pluribus sed tamen
they-have-come harm and perhaps in places more but nevertheless
minus bruco, qui cum insederit non mouetur, donec
less than-the-cankerworm which when it-has-settled not is-moved until
labores hominum omnino exhauriat. At in officialibus eundem
the-labors of-men wholly it-exhaust but in the-officials the-same
brucum, athelebum inuenies et locustam, qui propinquis
cankerworm attelabus you-will-find and locust who the-near
noceat et remotis, et illius, cui semel insederit,
may-harm and the-remote and of-him on-whom once it-shall-have-settled
fortunam deuoret, nec ante abscedat quam omnes eius auferat
the-fortune may-devour nor before depart than all his it-carry-off
facultates. Quis numerare potest quot pupillos officiosissime
resources who to-number can how-many wards most-officiously
circumscripserit et quot uenales iniuria fecerit agros et
he-has-cheated and how-many for-sale by-injury he-has-made fields and
quot apud nos licentia istorum suis nudatos bonis
how-many among us by-the-license of-those from-their-own stripped goods
sub imagine religionis alioue praetextu non tam Romipetas
under the-image of-religion or-other pretext not so-much Rome-seekers
et peregrinos quam exules fecerit? Utique iam fiunt
and pilgrims as exiles he-has-made certainly now are-done

ista palam, nec eos praesides aut proconsules cohibent,
these-things openly nor them the-governors or proconsuls restrain
quia (ut dici solet) operibus lupi congratulatur coruus,
because as to-be-said it-is-wont at-the-works of-the-wolf rejoices the-raven
et ministro iniquitatis impius iudex applaudit.
and the-minister of-iniquity the-impious judge applauds
Hoc autem omnibus his usu innotuit, principes quorum
this however to-all these by-use has-become-known the-princes whose
infideles sunt, socii furum, quos cum in maleficio uiderint,
faithless are companions of-thieves whom when in wrongdoing they-have-seen
currunt cum eis, adicientes iniquitatis partem ut lucri
they-run with them adding of-iniquity a-share that of-gain
quamcumque recipiant portionem. Si misertus fueris
whatever they-may-receive portion if pitied you-shall-have
pauperis, si occasum iustitiae fleueris, si decreueris
the-poor-man if the-fall of-justice you-shall-have-wept if you-shall-have-decided
subuenire, si obmutire audes, ut ad singula quae dicunt
to-help if to-mutter you-dare so-that at each-thing which they-say
aut faciunt non dixeris: Euge euge, accusantibus
or do not you-shall-have-said well-done well-done with-accusing
Herodianis lesae maiestatis reddes coram praeside
Herodians of-injured majesty you-will-render before the-governor
rationem. Cui nisi in omnibus adquieueris, Cesari
account to-whom unless in all-things you-shall-have-acquiesced to-Caesar
contradices, et quicquid dictet, nisi sic eat et nisi sic stet,
you-will-gainsay and whatever he-dictate unless so it-go and unless so it-stand
est in personam regis contraque coronam. Consurget,
it-is against the-person of-the-king and-against the-crown will-rise
ingeminabitur, et usque ad nubes inualescet officialium
will-be-redoubled and up-to to the-clouds will-grow-strong of-the-officials
clamor replicantium uoce magna: Hunc inuenimus
the-clamor of-those-repeating with-voice great this-one we-have-found

subuertentem populum et prohibentem tributa dari Cesari
subverting the-people and forbidding tributes to-be-given to-Caesar
negantemque Cesarem regem esse et ministris eius uniuersa
and-denying Caesar king to-be and to-the-ministers his all-things
de iure licere; hunc inuenimus euacuantem paternas
by right to-be-lawful this-one we-have-found emptying paternal
leges, nouas introducentem, et uetustissimae consuetudinis
laws new introducing and of-most-ancient custom
contemptorem; huius rei testes sumus. Quod si tuam
despiser of-this thing witnesses we-are but if your
purgare uolueris innocentiam aut pro iustitia quicquam
to-clear you-shall-have-wished innocence or for justice anything
astruere, si Christum dixeris regem esse, cui magis
to-add if Christ you-shall-have-said king to-be whom more
oporteat quam hominibus obediri, si Ecclesiae eius (quoniam
it-behooves than men to-be-obeyed if of-the-Church his since
hoc odiosissimum est) aliquod protuleris priuilegium,
this most-hateful is any you-shall-have-produced privilege
continuo uociferantes intonabunt: Quid amplius desideratis
at-once shouting they-will-thunder what further do-you-want
testes? ecce uos ipsi audistis blasphemiam; quisquis asserit
witnesses behold you yourselves have-heard the-blasphemy whoever asserts
talia, contradicit Cesari. Si uero iudex innocentiam
such-things gainsays Caesar if however the-judge innocence
uidens iustitiamque reueritus dissimulauerit, undique
seeing and-justice having-revered shall-have-dissembled from-everywhere
conclamabunt: Si hunc dimittis, non es amicus Cesaris. Ut
they-will-shout if this-one you-release not you-are a-friend of-Caesar that
unius pena liberatio sit multorum, tolle et dele hunc ut
of-one the-penalty the-liberation be of-many take and destroy this-one that
uiuat et ualeat Barrabas. Omnes enim sunt quasi corpus
may-live and be-strong Barabbas all for are as-it-were body

unum quod, sicut manifesta conuincunt opera, ex patre
one which as manifest prove works from the-father
diabolo est, cuius isti sunt membra. Egregie quidem de istis
the-devil is of-whom these are members excellently indeed about these
beatus Iob ait: Corpus illius quasi scuta fusilia et compactum
blessed Job says the-body of-him as shields molten and compacted
squamis se prementibus; una uni coniungitur, et ne
with-scales themselves pressing one to-one is-joined and not
spiraculum quidem incedit per eas; una alteri coherebit,
breath even goes through them one to-another will-cling
et tenentes se nequaquam separabuntur. Assistunt
and holding each-other by-no-means will-be-separated they-stand-by
sibi, quia conuenerunt in unum aduersus Dominum
each-other because they-have-come-together into one against the-Lord
et aduersus Christum eius. Tantaque uigent auctoritate
and against anointed his and-so-much they-flourish in-authority
ut quicquid dixerint ita obtineat ac si inueniatur in
that whatever they-shall-have-said so holds as if it-be-found in
actis. Attestatio eorum ueritati praeiudicat. Non est praeter
the-acts the-attestation their the-truth prejudges not there-is besides
principem cui liceat obuiare eorum sententiis. Nisi eos
the-prince one-to-whom it-be-lawful to-oppose their sentences unless them
princeps coherceat, licet omnes dicant quia pax est, non
the-prince restrain although all say that peace there-is not
est utique pax, aut illa pax sola est in qua est amaritudo
is certainly peace or that peace alone is in which is bitterness
amarissima. Nam cum alias habita moderatione inculpatae
most-bitter for although otherwise with-had moderation of-blameless
tutelae uim ui repellere liceat, concutientibus spoliantibus
defense force by-force to-repel it-be-lawful at-those-extorting despoiling
torquentibus his mutire non licet; iuris etenim uidentur
torturing these to-mutter not is-lawful of-law for they-seem

esse ministri. Excusatur qui aliquid ob tutelam proprii
to-be ministers is-excused he-who anything for the-defense of-his-own
corporis fecerit; si tamen quauis iniuria trahentibus
body shall-have-done if nevertheless with-whatever injury to-those-dragging
his restiterit, dignus pena qualibet iudicatur. Si crinem
these he-shall-have-resisted worthy of-penalty any is-judged if the-hair
turbatum et turpatum protrahit, si barbam uellit, si aures
disordered and befouled he-drags if the-beard he-plucks if the-ears
quasi nimium breues producit, si dat alapam aut percutit
as-if too short he-lengthens if he-gives a-slap or strikes
pugno impie, si alterum eruit oculum, sustine patienter,
with-the-fist impiously if the-one he-gouges eye bear patiently
nisi utrumque malis amittere; quia quicquid praesumunt,
unless both you-prefer to-lose because whatever they-presume
Cesaris dextra factum iactitant. Si telum manu gestas,
of-Caesar by-the-right-hand done they-boast if a-weapon in-hand you-carry
si spontaneam detrectas praebere ceruicem, uentrem nudat,
if a-voluntary you-refuse to-offer neck the-belly he-bares
ostentat iugulum, ceruicem extendit, et te prouocat ut,
shows the-throat the-neck stretches and you challenges that
si audes, Cesaris intestina telo rimeris et quo
if you-dare of-Caesar the-intestines with-a-weapon you-probe and in-what
libuerit modo manum mittas in Cesarem; se enim
it-shall-have-pleased way the-hand put upon Caesar himself for
personam Cesaris gerere gloriatur. At si haec est dextera
the-person of-Caesar to-bear he-boasts but if this is the-right-hand
Cesaris, quaenam sinistra erit? Profecto factio istorum
of-Caesar what the-left will-be surely the-faction of-these
non iustitiam exequitur sed illudit, et non implet sed
not justice pursues but mocks and not fulfills but
euacuat legem, licet nonnulli seua praerogatiua uerborum
empties the-law although some by-savage prerogative of-words

aduersus mentem legis suum fraudulenter tueantur
against the-mind of-the-law their-own fraudulently may-defend
errorem; sapientes enim sunt ut faciant mala. Cum uero
error wise for they-are that they-may-do evils since however
prouincialibus sit haec pestis perniciosa, nulli perniciosior
for-the-provincials be this plague pernicious to-none more-pernicious
potest esse quam principi; bona siquidem prouincialium
can to-be than to-the-prince the-goods indeed of-the-provincials
principis sunt; ad necessitatem et usum principis omnia
of-the-prince are for the-need and use of-the-prince all-things
quae prouincialium sunt, de iure exponuntur. Prouincia tota
which of-the-provincials are by right are-exposed the-province whole
quasi archa principis est, quam quisquis exhaurit, grauissime
as-if the-chest of-the-prince is which whoever drains most-gravely
delinquit in principem cuius extenuat facultates. Nam
offends against the-prince whose he-thins the-resources for
prouinciales quasi quidam superficiarii sunt et, quotiens
the-provincials as-it-were certain superficiaries are and as-often-as
usus exigit potestatis, rerum suarum non tam domini sunt
the-use demands of-the-power of-things their not so-much masters they-are
quam custodes. Si uero necessitatis non incumbit articulus,
as custodians if however of-necessity not presses the-moment
sua sint prouincialium bona sua, quibus nec ipse
their-own be of-the-provincials the-goods their-own which not-even himself
princeps licenter abutitur. Si enim expedit rei publicae
the-prince freely abuses if for it-is-expedient for-the-thing public
ne quis re sua male utatur, abuti aliena usquequaque
that-not anyone thing his badly use to-abuse another's in-every-respect
non licet. At cum per ministros iniquitatis et sceleris
not is-lawful but when through the-ministers of-iniquity and of-crime
et satellites Sathanae, uiros Herodianos, fuerit exhausta
and the-satellites of-Satan the-men Herodian shall-have-been drained

prouincia, si necessitas imminet, quibus utetur princeps?
the-province if necessity threatens whom will-use the-prince
Proinde, si sapit, in camo et freno maxillas eorum
therefore if he-is-wise with bit and bridle the-jaws their
constringet, ne more luporum quos improba uentris
he-will-bind lest in-the-manner of-wolves whom the-wicked of-the-belly
agit ingluuies, uastare possint et lacerare prouinciam
drives gluttony to-lay-waste they-can and to-tear the-province
et in iniuriam principis quasi uires totius rei
and to the-injury of-the-prince as-it-were the-strength of-the-whole of-the-thing
publicae exhaurire. Alioquin et ipse in egestatem incidet,
public to-drain otherwise also he-himself into want will-fall
prouincialibus omnibus odiosus, redditurus suo iudici rationem
to-the-provincials all hateful about-to-render to-his judge an-account
in districto examine de operibus manuum suarum et de
in strict examination about the-works of-hands his and about
lesione prouincialium, quos iniuste et quasi per fraudem
the-injury of-the-provincials whom unjustly and as-if through fraud
sub umbra tuitionis manu spoliauit et lacerauit inermi.
under the-shadow of-protection by-the-hand he-despoiled and tore unarmed

Vegetius teaches that soldiers must be chosen and trained, since a trained few defeat a multitude; peasants make better soldiers than townsmen, and Cincinnatus was called from the plow. Boastful soldiers who come home without a scar mock warfare.

Cap. II. Quod militia delectum exigit, scientiam et
Chapter II that warfare selection demands knowledge and
exercitationem.
exercise

Restat armata manus quae castrensem et cruentam (ut
there-remains the-armed hand which camp and bloody as
dictum est) exercet militiam. In huius autem moderatione
said it-has-been exercises warfare in of-this however the-moderation
sapientia et iustitia principis elucet plurimum. Ut enim ait
the-wisdom and justice of-the-prince shines-forth most as for says
Vegetius Renatus, nullus est quem oporteat uel plura uel
Vegetius Renatus no-one is whom it-behooves either more-things or
meliora scire quam principem, cuius doctrina debet omnibus
better-things to-know than the-prince whose learning ought to-all
prodesse subiectis. Cum enim pacis itemque belli debeat
to-profit the-subjects since for of-peace and-likewise of-war he-ought
opera moderari, legum reique bellicae ipsum oportet
the-works to-moderate of-the-laws and-of-the-thing military him it-behooves
habere peritiam. Et quidem de pacatis studiis aliqua
to-have skill and indeed about peaceful pursuits some-things
superius dicta sunt, nunc manus armata discutitur, quae
above said have-been now the-hand armed is-discussed which
sine delectu scientia et exercitatione non conualescit. Quouis
without selection knowledge and exercise not grows-strong with-any
enim istorum cessante non prodest inutilis manus; at in his
for of-these ceasing not profits the-useless hand but in these

scientia et exercitatio utiliora sunt. Scientia enim rei
knowledge and exercise more-useful are the-knowledge for of-the-thing
bellicae dimicandi nutrit audaciam. Nemo facere metuit quod
military of-fighting nourishes the-boldness no-one to-do fears what
se bene didicisse confidit. Etenim in certamine bellorum
himself well to-have-learned he-trusts for in the-contest of-wars
exercitata paucitas ad uictoriam promtior est quam rudis et
a-trained fewness to victory readier is than a-raw and
indocta multitudo exposita semper ad caedem. Quid enim
untaught multitude exposed always to slaughter what for
Romanos gentium omnium fecit esse uictores? Scientia
the-Romans of-the-nations all made to-be conquerors knowledge
utique, exercitatio et fides quam electi ex sacramento
certainly exercise and faith which the-chosen from the-oath
rei publicae impendebant. Nam quid aduersus Gallorum
to-the-thing public spent for what against of-the-Gauls
multitudinem Romana paucitas ualuisset? Quid aduersus
the-multitude the-Roman fewness would-have-availed what against
Germanorum proceritatem breuitas potuisset audere? Hispanos
of-the-Germans the-tallness shortness could to-dare the-Spaniards
quidem non tantum numero sed et uiribus corporis
indeed not only in-number but also in-the-strength of-body
manifestum est praestitisse Romanis. Affrorum dolis atque
manifest it-is to-have-surpassed the-Romans of-the-Africans to-the-wiles and
diuitiis semper impares extiterunt. Unde aduersus haec omnia
riches always unequal they-stood whence against these all-things
profuit tironem sollertem eligere; et, ut ita dictum sit,
it-profited the-recruit skillful to-choose and as so said it-be
docere ius armorum; cotidiano exercitio roborare doctrinam;
to-teach the-law of-arms by-daily exercise to-strengthen the-learning
quaecumque possunt in acie et praeliis euenire praenosse
whatever-things can in the-line and battles happen to-foreknow

meditatione campestri; et in desides seueritas uindictae.
by-practice of-the-field and against the-idle the-severity of-punishment
Hoc memoratus auctor testatur et fere uerbis eisdem
this the-aforesaid author testifies and nearly in-words the-same
adiciens inutilem esse militem nutritum tenere et deliciis
adding useless to-be the-soldier reared tenderly and to-delights
assuetum, praeferens tamquam aptiorem plebem rusticam quae
accustomed preferring as more-fit the-people rustic which
sub diuo et in labore nutritur, solis patiens, negligens
under the-open-sky and in labor is-reared of-the-sun enduring heedless
umbrae, balnearum nescia, ignara deliciarum, simplicis
of-shade of-baths unknowing ignorant of-delights of-simple
animi, paruo contenta cibo, duratis ad omnem laborum
mind with-little content food with-hardened for every of-labors
tolerantiam membris, cui gestare ferrum, fossam ducere,
endurance limbs to-whom to-carry iron a-trench to-dig
onus ferre consuetudo de rure est. Numquid cantores
a-load to-bear the-habit from the-country is surely-not singers
aleatores aut aucupes, cum opus fuerit, ad haec
gamblers or fowlers when need shall-have-been for these-things
inuenientur idonei? Plane et istos et piscatores, dulcarios,
will-be-found fit plainly both these and fishermen confectioners
linteones et omnes qui aliquid tractasse uidebuntur ad
linen-weavers and all who anything to-have-handled will-seem to
genecia pertinens, a militari officio sic repellit ut
the-women-quarters pertaining from military office so he-repels that
fabros ferrarios itemque lignarios, ceruorum aprorumque
smiths iron-workers and-likewise carpenters of-stags and-of-boars
uenatores in usum militiae censeat eligendos. Nam et
hunters for the-use of-warfare he-judges to-be-chosen for also
Ieroboal, ut figuralium misteria taceantur, Domino mandante
Jerubbaal that of-the-figures the-mysteries be-passed-over with-the-Lord commanding

prohibitus est in multitudine timida et inexercitata habere
forbidden was in a-multitude timid and untrained to-have
fiduciam et illos solos aduersus Madianitas producere, quos
confidence and those alone against the-Midianites to-lead-forth whom
robur animi et exercitium corporis approbaret. Cum ergo
the-strength of-mind and the-exercise of-body approved when therefore
Gedeon cunctis audientibus proclamaret: Qui formidolosus
Gideon to-all hearing proclaimed whoever fearful
et timidus est, reuertatur; recesserunt ex populo uiginti et
and timid is let-him-return withdrew from the-people twenty and
duo milia uirorum, et tantum decem milia remanserunt.
two thousand of-men and only ten thousand remained
Sed ab his decem milibus illos solos tamquam expeditiores
but from these ten thousand those alone as more-ready
ad bella iudicium Domini praeelegit, qui in siti sua uelut
for wars the-judgment of-the-Lord chose who in thirst their like
canes festini lamberant manu ad os proiciente aquas,
dogs hastily had-lapped with-the-hand to the-mouth throwing the-waters
his relictis qui deflexo poplite biberant. In trecentis
with-these left who with-bent knee had-drunk in three-hundred
itaque uiris facta est liberatio populi, hostes caesi,
therefore men made was the-liberation of-the-people the-enemies slain
captiuati reges, et interfecti non tam militiae quam
captured the-kings and killed not so-much of-warfare as
malitiae principes; percussitque Zebee et Salmana in ore
of-malice the-princes and-he-struck Zebah and Zalmunna with the-mouth
gladii, et tulit ornamenta et bullas quibus colla regalium
of-the-sword and took the-ornaments and bosses with-which the-necks of-royal
camelorum decorari solent, ornamenta quoque monilia et
camels to-be-adorned are-wont the-ornaments also necklaces and
uestem purpuream quibus reges Madian uti consueuerant,
robe purple which the-kings of-Midian to-use were-accustomed

sibique de tanta praeda solas inaures aureas Ismaelitarum
and-for-himself from so-great booty only the-earrings golden of-the-Ishmaelites
reseruauit, ceteris ex ratione populo distributis. Vicit
he-reserved with-the-rest by reason to-the-people distributed he-conquered
ergo innumerabiles hostium copias in expedita paucitate
therefore countless of-the-enemy forces with an-unencumbered fewness
uirorum fortium quos non facile crediderim in deliciis
of-men brave whom not easily I-would-believe in the-delights
urbium aut regalibus epulis cotidianisque conuiuiis didicisse
of-cities or royal feasts and-daily banquets to-have-learned
ut aquam lamberent, unde eos Dominus prae ceteris censuit
that water they-should-lap whence them the-Lord before the-rest judged
eligendos. Si tamen interdum necessitas exigit urbanos
to-be-chosen if nevertheless sometimes necessity demands the-townsmen
delicatioresque ad arma compelli, ex quo primum nomen
and-more-delicate to arms to-be-driven from when first their-name
dedere militiae, laborare decurrere portare pondus et solem
they-gave to-warfare to-labor to-run to-carry weight and the-sun
pulueremque ferre condiscant, parco uictu utantur et
and-the-dust to-bear let-them-learn with-sparing food let-them-use and
rustico, interdum sub diuo, interdum sub papilionibus
rustic sometimes under the-open-sky sometimes under tents
commorentur. Tunc demum ad usum erudiantur armorum;
let-them-stay then at-last for the-use let-them-be-trained of-arms
et, si longior expeditio emergit, in angariis plurimum
and if a-longer expedition emerges in labors very-much
detinendi sunt proculque habendi ab illecebris ciuitatis
to-be-kept they-are and-far to-be-held from the-allurements of-the-city
ut eo modo et corporibus eorum robur accedat et
that in-this way both to-the-bodies their strength accrue and
animis. Nec infitiandum est post urbem conditam Romanos
to-the-minds nor to-be-denied is after the-city founded the-Romans

ex ciuitate semper profectos esse ad bellum; sed tunc
from the-city always set-out to-have-been to war but then
nullis deliciis fungebantur, sudorem cursu et campestri
in-no delights did-they-indulge the-sweat by-running and by-field
exercitio collectum nandi usu iuuentus abluebat in
exercise gathered by-the-use of-swimming the-youth washed-off in
Tiberi. Idem bellator idemque agricola; sed genera
the-Tiber the-same-man warrior and-the-same farmer but the-kinds
tantum commutabat armorum. Quod usque adeo uerum est
only he-changed of-arms which up-to so true is
ut aranti Quintio Cincinnato dictaturam constet oblatam,
that to-the-plowing Quinctius Cincinnatus the-dictatorship it-is-agreed was-offered

quem trepida ante boues dictaturam induit uxor,
whom trembling before the-oxen with-the-dictatorship invested the-wife,
et sua aratra domum lictor tulit.
and his plows home the-lictor carried.

Ex agris ergo robur exercitus praecipue supplendum
from the-fields therefore the-strength of-the-army especially to-be-supplied
est. Ut enim ait: Nescio quo pacto mortem minus timet
is as for says I-know-not by-what means death less fears
qui deliciarum minus nouit in uita.
he-who of-delights less has-known in life

Cap. III. De militibus gloriosis qui militiae inutiles sunt.
Chapter III about soldiers boastful who for-warfare useless are

Erubescent forte milites gloriosi et qui Trasonem comicum
will-blush perhaps the-soldiers boastful and who Thraso the-comic
potius uita et moribus quam professione et nomine
rather by-life and by-morals than by-profession and by-name
repraesentent haec armatae militiae munia quae non tam (ut
represent these of-armed warfare the-duties which not so-much as

eis uidetur) disciplinam redolet militarem quam ignominiosae
to-them it-seems of-discipline smack military as of-ignominious
seruitutis angustias. In eo namque militarem constare gloriam
servitude the-straits in this for military to-consist the-glory
opinantur, si nitidiori splendeant habitu, ut lineas suas
they-think if with-sleeker they-shine dress so-that linen their
uestes uel sericas sic perstringant et torqueant ut quasi
garments or silken so they-tighten and twist that as-if
cutem cerussatam aliisue fucis obnoxiam carni faciant
a-skin ceruse-painted or-with-other paints liable to-the-flesh they-make
coherere, si gradariis equis insideant mollius, si calamistrati
to-cling if on-ambling horses they-sit more-softly if curled
curatiue Acteo non cedant Apollini et deliciis sint magis
and-tended to-Actaean not they-yield Apollo and in-delights be more
quam uirtute praesignes. Eorum si forte construxeris
than in-virtue distinguished of-them if perhaps you-shall-have-drawn-up
aciem, castrum Thaidis quam Hannibalis tutius expugnabis.
a-line the-camp of-Thais than of-Hannibal more-safely you-will-storm
Quisquis eorum in aula iactantior est, cum ad praelii
whoever of-them in the-court more-boastful is when to of-battle
discrimen acceditur, lacones duce Sanga turmatim praemittet
the-crisis one-approaches the-lackeys with-leader Sanga by-troops will-send-ahead
ad pugnam, nouissimos praesidii causa subsequens cum
to the-fight last of-protection for-the-sake following with
funditoribus aliisque qui in hostem tela eminus mittere
the-slingers and-others who against the-enemy weapons from-afar to-send

quam manum conserere uolunt. Cum uero sine uulnere
than hand to-join wish when however without wound
et cicatrice (quod frequentius euenit) domum redeunt,
and scar which more-often happens home they-return

tunc exhausta canunt praelia Marte graui;
then exhausted they-sing battles with-Mars grievous;
illic Eacides, illic tendebat Achilles;
there the-Aeacid, there was-encamping Achilles;
et pingunt fluido Pergama tota mero;
and they-paint with-flowing Pergamum whole with-wine;

et quisque mortes mille circa tempora sua errasse
and each deaths a-thousand around temples his to-have-strayed
gloriatur. Exinde gloriam eorum ferre non poteris. Fabula
boasts thereafter the-glory their to-bear not you-will-be-able the-tale
haec in annum centesimum protelabitur; filii quoque,
this into the-year hundredth will-be-prolonged the-sons also
qui nascentur et exurgent, enarrabunt filiis suis. Si hastas
who will-be-born and will-rise-up will-recount to-sons their if spears
aliquot, quas ad modum cannabis fragiles diligens inertia
some which in the-manner of-hemp fragile diligent sloth
procurauit, quis fregerit, si aurum minium colorue alius
procured anyone shall-have-broken if gold red-lead or-color other
quocumque ictu casuue a clipeo excidit, hoc garrula
by-whatever blow or-chance from the-shield has-fallen this the-garrulous
lingua, si licuerit, memorale faciet in seculum
tongue if it-shall-have-been-allowed memorable will-make into the-age
seculi. Isti primos recubitus habent in cenis et (quicquid
of-the-age these the-first places have at dinners and whatever
Renatus noster de re militari tradiderit) epulantur,
Renatus our about the-thing military shall-have-handed-down they-feast

si fortuna permittit, cotidie splendide, omnemque laborem
if fortune permits daily splendidly and-every labor
et exercitationem, quem non inuincibilis necessitas ingerit,
and exercise which not invincible necessity imposes
cane et angue deterius fugiunt, et quicquid imminet
than-a-dog and snake worse they-flee and whatever threatens
difficultatis, reiciunt in subiectos. Interim clipeos sic
of-difficulty they-throw-back onto the-subjects meanwhile the-shields so
inaurant, sic exornant omnia instrumenta castrorum, ut
they-gild so they-adorn all the-instruments of-the-camps that
quemlibet eorum non tam cultorem quam praesidem Martis
any of-them not so-much a-worshiper as a-guardian of-Mars
credas. Cuiuis istorum clipeus detrahatur aut galea,
you-would-believe from-any of-these the-shield be-taken or the-helmet
spolia eius ipsum Martem poterunt honorare.
the-spoils his himself Mars will-be-able to-honor

VI.IV–V · THE SOLDIER'S TRAINING AND OATH

Scipio mocked a soldier's ornate shield; Augustus trained his adopted sons in arms and his daughters in wool-work, so that no one in his house was idle; Pyrrhus bade his recruiter choose big men and he would make them brave. Soldiers should be plain in dress, as Lucan's Cato was. Two things make a soldier, selection and the oath, and Vegetius' rules for choosing recruits set out the first.

Cap. IV. Quarum rerum scientiam et exercitium oporteat
Chapter IV of-what things the-knowledge and exercise it-behooves
habere milites, et quod eos otiari non licet; et de
to-have the-soldiers and that them to-be-idle not it-is-lawful and about
Augusto, qui filias suas fecit institui in lanificio.
Augustus who daughters his had to-be-trained in wool-working

Egregie quidem Scipio Affricanus, sicut in libro
excellently indeed Scipio Africanus as in the-book
Stratagemmatum Iulius Frontinus refert, cum scutum
of-Stratagems Julius Frontinus relates when the-shield
elegantius cuiusdam uidisset ornatum, dixit non mirari
more-elegantly of-a-certain-one he-had-seen adorned said not to-wonder
se quod tanta cura ornasset, in quo plus praesidii
himself that with-so-great care he-had-adorned-it in which more of-protection
quam in gladio haberet. Sed nec fastum illorum perferre
than in the-sword he-had but nor the-arrogance their to-bear
poteris, nisi fueris patientiae grandioris. Nam ut
will-you-be-able unless you-shall-have-been of-patience greater for that
ineptias eorum non rideas nulla modestia poterit cohibere.
the-follies their not you-laugh-at no modesty will-be-able to-restrain
Quis Octauiano Augusto felicior aut maior? Filios, etsi
who than-Octavian Augustus more-fortunate or greater sons though
non genuerit, adoptauit, quibus etsi sufficere posset clarus
not he-begot he-adopted for-whom though to-suffice could illustrious
sanguis ad gloriam et bona hereditaria magis ad copiam
blood for glory and goods hereditary more for abundance
quam ad usum, ea tamen diligentia instituti sunt ac si
than for use with-that nevertheless diligence trained they-were as if
sua retineri uel aliena adquiri nequaquam possint nisi
their-own-things to-be-kept or others' to-be-acquired by-no-means could unless
per uirtutem. Eos ergo ad gradum militarem et cursum
through virtue them therefore to the-step military and running
et saltum fecit exercitari, usumque natandi et caesim et
and jumping he-had to-be-exercised and-the-use of-swimming and by-cutting and
punctim feriendi et iaciendi missilia et lapides manu uel funda
by-thrusting of-striking and of-hurling missiles and stones by-hand or by-sling

docuit et qualiter bellum omne aut sustineri debeat aut
he-taught and how war all either to-be-sustained ought or
inferri. Nouit enim prudentissimus et diligens imperator quia
to-be-waged he-knew for most-prudent and diligent emperor that

quo semel est imbuta recens seruabit odorem
with-what once it-is imbued new it-will-keep the-odor
testa diu,
the-jar long,

et quod non tantum celerius sed etiam perfectius imbuuntur
and that not only more-quickly but also more-perfectly are-imbued
quae discuntur a pueris. Deinde militaris alacritas
the-things-which are-learned from boys then military alertness
saltus et cursus ante comparanda est et temperanda
of-jumping and of-running before to-be-acquired is and to-be-tempered
quam corpus etate pigrescat. Velocitas enim, quae percepta
than the-body with-age grow-sluggish speed for which acquired
est et firmata est exercitio, strenuum efficit bellatorem. Nec
is and strengthened is by-exercise a-vigorous makes warrior nor
multum refert si cetera probitatis concurrant insignia,
much does-it-matter if the-other of-probity concur marks
proceri sint an staturae breuioris; utilius enim est milites
tall they-be or of-stature shorter more-useful for it-is soldiers
fortes esse quam grandes. Delectori suo fertur dixisse
brave to-be than big to-recruiter his is-said to-have-said
Pirrus: Tu grandes elige, ego eos fortes reddam.
Pyrrhus you big-men choose I them brave will-render

Ad tumulum Archemori dum ludos solennes Grecia celebraret,
at the-tomb of-Archemorus while games solemn Greece celebrated
Tideum Capaneo praestitisse percelebre est quia
Tydeus than-Capaneus to-have-excelled very-famous it-is because

maior in exiguo regnabat corpore uirtus.
greater in a-small reigned body courage.

De exercitio Magni Pompeii memorat Salustius quod
about the-exercise of-the-Great Pompey records Sallust that
cum alacribus saltu, cum uelocibus cursu, cum ualidis
with the-agile in-jumping with the-swift in-running with the-strong
uecte certabat. Neque enim ille aliter potuisset par esse
with-the-bar he-contended nor for he otherwise could equal to-be
Sertorio, nisi se et milites suos frequentibus exercitiis
to-Sertorius unless himself and soldiers his by-frequent exercises
praeparasset ad praelia. Recedendi, assultandi, insiliendi ars
he-had-prepared for battles of-retreating of-assaulting of-leaping-on the-art
non mediocris est, cuius beneficio illa seruatur cautela ut
not moderate is whose by-benefit that is-kept caution that
miles ad inferendum uulnus sic insurgat in hostem ut
the-soldier for inflicting a-wound so rise-up against the-enemy that
eidem ex aliqua parte non pateat ad plagam. Exercitium
to-the-same from any part not he-lie-open to a-blow the-exercise
natandi percommodum est, cum in terrestri praelio uel
of-swimming very-useful is since in a-land battle or
nauali, quid cui necessitas paret, nemini perspicuum sit,
naval what for-whom necessity may-prepare to-no-one clear be
nec est promptum quempiam arte, quam non didicit,
nor is-it easy anyone by-an-art which not he-has-learned
a periculis expediri. Missilium quoque usus est maximus,
from dangers to-be-freed of-missiles also the-use is greatest

quibus hostis eminus leditur aut terretur, et exercitio
by-which the-enemy from-afar is-harmed or is-terrified and by-the-exercise
eorum lacertis robur accrescit et iaculandi peritia
of-them to-the-upper-arms strength accrues and of-hurling skill
atque usus adquiritur. Hoc autem tanti exercitii assidua
and use is-acquired this however of-so-great exercise the-assiduous
meditatio conferebat ut in tumultu bellico utiliter uersarentur
practice conferred that in tumult warlike usefully they-moved
intrepidi qui in pace fuerant tam studiose instructi.
fearless who in peace had-been so zealously trained
Filias quoque legitur praefatus Augustus sic in lanificio
the-daughters also is-read the-aforesaid Augustus so in wool-working
fecisse institui ut, si praeter spem eas in extremam
to-have-had to-be-trained that if beyond hope them into extreme
paupertatem fortuna proiecisset, uitam possent arte deductis
poverty fortune had-thrown life they-could by-art with-drawn-away
facultatibus exhibere. Nam et nendi, texendi et acum
resources to-sustain for both of-spinning of-weaving and the-needle
exercendi uestesque formandi fingendi et componendi non modo
of-plying and-garments of-forming of-shaping and of-composing not only
artem sed usum habebant et consuetudinem. Utique qui otia
the-art but the-use they-had and the-habit certainly he-who leisure
non indulgebat uirginibus, nequaquam permittebat milites otiari,
not granted to-the-maidens by-no-means allowed soldiers to-be-idle
quorum professio instituta est ad laborem. Nec credo eum
whose profession instituted is for labor nor do-I-believe him
de molliori habitu militum gloriari, ad quem nisi seueriori
of softer dress of-soldiers to-boast to whom unless with-more-severe
uultu et honestiori habitu accedere filia non audebat.
face and more-honorable dress to-approach the-daughter not dared

Lucanus breui quodam praeconio Catonem commendat
Lucan with-a-brief certain praise Cato commends
et militiam Romanorum adiciens inter cetera quod ei
and the-warfare of-the-Romans adding among other-things that to-him
uestiri fuerat pretiose
to-be-clothed had-been expensively

hirtam membra super Romani more Quiritis
rough the-limbs over Roman in-the-manner of-the-Quirite
induxisse togam.
to-have-drawn the-toga.

Quod profecto non diceret, nisi durioris togae usus de
which surely not he-would-say unless of-a-harder toga the-use from
Quiritum consuetudine processisset. Sed modo qui mollibus
of-the-Quirites the-custom had-proceeded but now they-who in-soft-things
uestiuntur, in domibus regum sunt, immo in castris, et sic
are-clothed in the-houses of-kings are nay in the-camps and so
ad bella procedunt quasi ad nuptias dealbati. Magnis antiquae
to wars proceed as-if to a-wedding whitened by-the-great of-ancient
militiae priuilegiis se tuentur quam in eo imitantur
warfare privileges themselves they-defend which in this they-imitate
plurimum quod iura ignorant. Et hoc quidem tolerabile
most that the-laws they-are-ignorant-of and this indeed tolerable

esset, nisi aeque diuinas et humanas contempnerent leges,
would-be unless equally divine and human they-despised laws
ut uelis nolis satiricum illud tibi frequenter occurrat:
so-that whether-you-will or-not the-satiric that to-you frequently occur

'Dinomaches ego sum' suffla; 'Sum candidus.' Esto;
'Of-Deinomache I am' puff; 'I-am fair.' Be-it-so;
dum non deterius sapiat pannucia Baucis,
while not worse may-be-wise ragged Baucis,
cum bene discincto cantauerit ozima uernae.
when well to-the-ungirt she-shall-have-sung basil to-the-slave.

Cap. V. Duo esse praecipua quae militem faciunt, delectum
Chapter V two to-be the-chief-things which the-soldier make the-selection
scilicet et sacramentum.
namely and the-oath
Ne me tamen putes inimicari militiae et uitia personarum
lest me nevertheless you-think to-be-hostile to-warfare and the-vices of-the-persons
in officia retorquere, ego patrocinium eius quouis
upon the-offices to-turn-back I the-patronage its with-anyone-whatever
renitente suscipio et eam auctore Domino sufficientissime
resisting undertake and it with-the-author the-Lord most-sufficiently
excusabo. Professio namque tam laudabilis est quam necessaria,
I-will-excuse the-profession for as praiseworthy is as necessary
et quam nemo uituperare potest salua reuerentia Dei
and which no-one to-revile can with-saved the-reverence of-God
a quo est instituta. Veteris Instrumenti reuolue seriem et
by whom it-is instituted of-the-Old Instrument unroll the-series and
inuenies ita esse ut dico. Nichil enim ad rem attinet, si
you-will-find so to-be as I-say nothing for to the-matter pertains if
isti praeuaricantur quoniam eis lex militiae posita non
these prevaricate since for-them the-law of-warfare set not

est, nec aliquis eorum, ut recte loquamur, miles est. Lege
is nor any of-them that rightly we-may-speak a-soldier is read
libros tam ecclesiasticos quam mundanos quibus agitur
the-books as-much ecclesiastical as worldly in-which is-treated
de re militari; et manifeste inuenies duo esse quae
about the-thing military and manifestly you-will-find two-things to-be which
militem faciunt, electionem scilicet et sacramentum. Haec
the-soldier make the-election namely and the-oath these
enim duo communia sunt his qui spiritualem et corporalem
for two common are to-those who spiritual and bodily
militiam exercent. Hos enim ad ministerium altaris et
warfare exercise these for to the-ministry of-the-altar and
cultum ecclesiae uocat lingua pontificis, illos ad defensionem
the-worship of-the-church calls the-tongue of-the-pontiff those to the-defense
rei publicae eligit lingua ducis. De quibus officiis
of-the-thing public chooses the-tongue of-the-leader about which offices
et locis quales et qualiter ad alterutrum officium eligendi
and places what-sort and how for either office to-be-chosen
sint, maiorum scripta declarant. Sed, quia nunc secularis
they-are of-the-ancestors the-writings declare but because now secular
militia uersatur in manibus, uel Vegetius Renatus super
warfare is-turned in the-hands at-least Vegetius Renatus on
electione militum audiatur. Ait ergo: In hoc totius
the-selection of-soldiers let-be-heard he-says therefore on this of-the-whole
rei publicae salus uertitur, ut tirones non tantum
of-the-thing public the-safety turns that the-recruits not only
corporibus sed etiam animis praestantissimi delegantur;
in-bodies but also in-minds most-excellent be-chosen
uires regni et Romani nominis fundamentum
the-strength of-the-kingdom and of-the-Roman name the-foundation
in prima delectus examinatione consistunt. Nec leue hoc
in the-first of-the-levy examination consist nor light this

putetur officium aut passim quibuscumque mandandum,
let-be-thought the-office or indiscriminately to-anyone to-be-entrusted
quod apud ueteres inter tam uaria genera uirtutum praecipue
which among the-ancients among so various kinds of-virtues especially
constat esse laudatum. Iuuentus enim, cui defensio
it-is-agreed to-be praised the-youth for to-whom the-defense
prouinciarum imminet, et moribus excellere debet et uiribus.
of-the-provinces is-imminent both in-morals to-excel ought and in-strength
Honestas enim idoneum militem reddit et uerecundia, dum
honesty for a-fit soldier renders and modesty while
prohibet fugere, saepe facit esse uictorem. Quid enim
it-forbids to-flee often makes-one to-be victor what for
prodest si exerceatur ignobilis, si pluribus stipendiis moretur
does-it-profit if be-trained the-ignoble if in-many campaigns he-stay
in castris? Numquam exercitus proficit in tempore belli, cuius
in the-camps never the-army profits in time of-war whose
in probandis tironibus claudicauit electio. Et quantum usu
in approving the-recruits has-limped the-selection and as-much-as by-use
experimentisque cognouimus, hinc tot ubique ab hostibus
and-experiments we-have-learned hence so-many everywhere by the-enemies
illatae sunt clades, dum longa pax militem incuriosius
inflicted have-been disasters while long peace the-soldier more-carelessly
legit, dum inutiles quique ciuilia sectantur officia, dum
chooses while the-useless all civil follow offices while
indicti possessoribus tirones per gratiam aut dissimulationem
enjoined on-the-landholders recruits through favor or the-dissimulation
probantium tales sociantur armis, quales domini habere
of-the-approvers such are-joined to-arms as the-masters to-have
fastidiunt. A magnis ergo uiris magnaque diligentia idoneos
disdain by great therefore men and-with-great diligence the-fit
conuenit eligi iuniores. Cum uero diligens electio
it-befits to-be-chosen younger-men when however diligent selection

iudicio fuerit approbata, signandi sunt et ascribendi
by-judgment shall-have-been approved to-be-marked they-are and to-be-enrolled
militiae qui ad eam inuenientur idonei. Nam et uelocitas
in-the-warfare who for it will-be-found fit for both speed
requirenda est et robur et utrum armorum disciplinam
to-be-required is and strength and whether of-arms the-discipline
quis ediscere ualeat et an habeat confidentiam militarem.
anyone to-learn be-able and whether he-have confidence military
Plerique enim quamuis non improbabiles uideantur in specie,
very-many for although not improbable they-seem in appearance
tamen experimentis comprobantur indigni. Repellendi ergo
nevertheless by-experiments are-proved unworthy to-be-repelled therefore
minus utiles et in locum eorum strenuissimi subrogandi.
the-less useful and into the-place of-them the-most-vigorous to-be-substituted
In omni enim conflictu non tam prodest multitudo quam
in every for conflict not so-much profits multitude as
uirtus. In qua exploranda formanda et promouenda ducis
courage in which to-be-explored to-be-formed and to-be-promoted of-the-leader
uertitur tam opera quam iudicium. Signatis namque
turns as-much the-work as the-judgment with-marked for
tironibus per cotidiana exercitia armorum est demonstranda
recruits through daily exercises of-arms is to-be-shown
doctrina ut leui armatura et graui, terra item et pelago,
the-learning that in-light armor and heavy on-land likewise and sea
pedites sint an equites, strenuum militem possint implere.
foot they-be or horsemen a-vigorous soldier they-can to-fulfill

Neglect of selection has let the Welsh grow bold; Duke Harold subdued them with lightly armed men. Under the ancient law no one was a soldier without the oath, sworn by God, Christ, and the Holy Spirit, and those who take the sword without lawful call perish by it.

Cap. VI. Quae mala proueniant nostris neglecto delectu
Chapter VI what evils come to-ours with-neglected the-levy
militum, et qualiter Haroldus Valenses subegerit.
of-soldiers and how Harold the-Welsh subdued
Sed huius disciplinae usus in desuetudinem abiit aut
but of-this discipline the-use into disuse has-gone either
ex indulgentia longae securitatis aut irruente mollitie et
from the-indulgence of-long security or with-rushing-in softness and
uirorum animos frangente luxuria aut ignauia iuuentutis et
of-men the-minds breaking luxury or by-the-sloth of-the-youth and
inertia ducum temporis nostri. Quem enim inuenies, qui
the-inertia of-the-leaders of-time our whom for will-you-find who
strenue docere possit quod ipse non didicit?
vigorously to-teach can what he-himself not has-learned

Nunc patimur longae pacis mala; seuior armis
Now we-suffer of-long peace the-evils; more-savage than-arms
luxuria incubuit uictumque ulciscitur orbem.
luxury has-settled and-the-conquered avenges world.

Antiquas et modernas reuolue historias, et plane inuenies
ancient and modern unroll histories and plainly you-will-find
quia concussio populorum, armorum collisio, clades
that the-shaking of-peoples of-arms the-clash the-slaughters

hominum, et plaga terribilis luxuriam semper aut comitatur
of-men and a-plague terrible luxury always either accompanies
aut sequitur. Ne longe petantur exempla, Niuicollini Britones
or follows lest far be-sought examples the-Snowdon-men Britons
irruunt et iam protendunt terminos suos et egressi de
rush-in and already extend boundaries their and having-come-out from
cauernis suis latebrisque siluarum plana occupant, nobilium
caves their and-hiding-places of-the-woods the-plains occupy of-the-noble
procerum uidentibus ipsis impugnant expugnant et diruunt
of-lords with-looking-on themselves they-attack storm and demolish
aut sibi retinent munitiones, eo quod iuuentus nostra,
or for-themselves retain the-strongholds on-that because youth our

quae tecto gaudet et umbris,
which under-a-roof rejoices and in-shades,

nata fruges consumere, in lucem dormiens, scortationi honesta
born the-crops to-consume into the-light sleeping to-fornication honorable
postponens officia, tota die insectans uoluptatem, citharam
putting-after duties the-whole day pursuing pleasure the-cithara
liram et timpanum et uocem organi in conuiuiis magis
the-lyre and the-drum and the-voice of-the-organ at banquets more
agnoscit quam lituum aut tubam in castris. In qua aut non
recognizes than the-clarion or the-trumpet in the-camps in which either not
fuit aut errauit ducis electio, cessauit aut elanguit disciplina.
was or erred of-the-leader the-selection ceased or languished discipline
Nam, si manum conserere oporteat, in armatura leui parum
for if hand to-join it-should-behoove in armor light too-little
habent fiduciae, in graui minimum alacritatis. Hac itaque
they-have of-confidence in heavy least of-alertness by-this therefore

onerantur ut hostem sequi non possint, illa exanimantur
they-are-burdened so-that the-enemy to-follow not they-can by-that they-are-exhausted
ut eum tamquam ad uulnus expositi nequeant sustinere.
so-that him as to the-wound exposed they-cannot sustain
Depopulantur illi fines nostros, dum iuuentus nostra
lay-waste they borders our while youth our
instruitur; et, dum nobis miles armatur, hostis euadit
is-equipped and while for-us the-soldier is-armed the-enemy escapes
et (ut dici solet) dum canis mussitat, tutas latebras
and as to-be-said it-is-wont while the-dog mutters safe hiding-places
ingreditur lupus. Non est qui comprehendat abeuntem
enters the-wolf not there-is one-who may-seize the-departing
aut insequatur hostem, eo quod impeditus nec sufficit
or pursue the-enemy on-that because the-encumbered neither suffices
nec proficit aduersus expeditum. Ille tamen non murorum
nor avails against the-unencumbered he nevertheless not of-walls
fossarumue petit praesidia sed locum qui militi meo sicut
or-of-ditches seeks the-protections but a-place which to-soldier my as
et sibi etsi non aeque notus, tamen accessibilis est.
also to-himself although not equally known nevertheless accessible is
Utique tutus est ibi quia miles meus non in propria
certainly safe he-is there because soldier my not in his-own
uirtute sed in praesidio confidit armorum.
courage but in the-protection trusts of-arms
Anglorum recens narrat historia quod, cum Britones
of-the-English recent relates history that when the-Britons
irruptione facta Angliam depopularentur, a piissimo rege
with-an-incursion made England were-laying-waste by the-most-pious king
Eadwardo ad eos expugnandos missus est dux Haroldus,
Edward to them to-be-conquered sent was the-duke Harold
uir quidem armis strenuus et laudabilium operum fulgens
a-man indeed in-arms vigorous and of-praiseworthy works shining

insignibus et qui tam suam quam suorum posset apud
with-the-marks and who as-much his-own as of-his-men could among
posteros gloriam dilatare nisi meritorum titulos, nequitiam
posterity the-glory spread unless of-merits the-titles the-wickedness
patris imitans, perfide praesumpto regno decoloraret. Cum
of-his-father imitating perfidiously with-presumed kingship he-had-discolored when
ergo gentis cognosceret leuitatem, quasi pari certamine
therefore of-the-nation he-knew the-lightness as-if in-equal contest
militiam eligens expeditam, cum eis censuit congrediendum
a-warfare choosing unencumbered with them he-judged one-must-engage
leuem exercens armaturam, peronatus incedens, fasciis pectus
light exercising armor in-boots advancing with-bands the-breast
et praeduro tectus corio, missilibus eorum leua obiectans
and with-very-hard covered leather to-missiles their on-the-left thrusting-against
ancilia et in eos contorquens nunc spicula, nunc mucronem
shields and against them hurling now darts now the-sword-point
exerens, sic fugientium uestigiis inherebat ut premeretur
drawing so of-the-fleeing on-the-footsteps he-clung that was-pressed

pede pes et cuspide cuspis
by-foot foot and by-point point

et umbo umbone repelleretur. Niuium itaque collem
and boss by-boss was-repelled of-the-snows therefore hill
ingressus uastauit omnia, et expeditione in biennium
having-entered he-laid-waste all-things and with-the-expedition to two-years
prorogata reges cepit, et capita eorum regi, qui eum
prolonged the-kings he-took and the-heads their to-the-king who him
miserat, praesentauit, et usque ad miserationem paruulorum
had-sent presented and up-to to the-pity of-little-ones
omnem masculum qui inueniri potuit interficiens in ore
every male who to-be-found could killing with the-mouth

gladii pacauit prouinciam; legem statuit ut quicumque
of-the-sword he-pacified the-province a-law he-established that whoever
Britonum exinde citra terminum quem eis praescripsit,
of-the-Britons thenceforth on-this-side the-boundary which for-them he-prescribed
fossam scilicet Offae, cum telo inueniretur, ei ab
the-dike namely of-Offa with a-weapon should-be-found from-him by
officialibus regni manus dextra praecideretur. Adeoque
the-officials of-the-kingdom the-hand right should-be-cut-off and-so-much
uirtute ducis tunc confecti sunt Britones ut fere
by-the-courage of-the-duke then destroyed were the-Britons that nearly
gens tota deficere uideretur et ex indulgentia iam
the-nation whole to-fail seemed and from the-indulgence of-the-already
dicti regis mulieres eorum nupserint Anglis.
said king the-women their married the-English
Videsne quantum electio ducis et exercitium iuuentutis
do-you-see how-much the-selection of-the-leader and the-exercise of-the-youth
militiae conferant?
to-warfare contribute
Cap. VII. Quae sit conceptio sacramenti militaris, et quod
Chapter VII what be the-wording of-the-oath military and that
sine eo militare non licet.
without it to-serve-as-soldier not it-is-lawful
Verumtamen citra religionem sacramenti ex antiqua lege
nevertheless without the-religion of-the-oath from the-ancient law
nemo militiae cingulo donabatur. Nam, sicut apud Iulium
no-one of-warfare with-the-belt was-presented for as with Julius
Frontinum legitur, Lucio Flaco et Gaio Varrone consulibus
Frontinus it-is-read with-Lucius Flaccus and Gaius Varro consuls
milites primo iureiurando facti sunt; antea enim sacramento
soldiers first by-oath made were before for by-oath
tantummodo a tribunis rogabantur, ceterum ipsi
only by the-tribunes they-were-asked but they-themselves

inter se coniurabant se fugae atque formidinis
among themselves swore-together themselves of-flight and of-fear
causa non abituros neque ex ordine recessuros nisi
for-the-sake not about-to-depart nor from the-rank about-to-withdraw unless
teli petendi hostisue feriendi causa aut ciuis
of-a-weapon to-be-sought or-of-an-enemy to-be-struck for-the-sake or of-a-citizen
seruandi. Et hoc dicebatur militiae sacramentum; quod et
to-be-saved and this was-called of-warfare the-oath which also
Christianissimorum principum auctoritate firmatur et usu.
of-the-most-Christian princes by-the-authority is-confirmed and by-use
Conceptio uero iuramenti teste Vegetio huiusmodi est.
the-wording however of-the-oath with-witness Vegetius of-this-kind is
Iurant equidem milites per Deum et Christum eius
they-swear indeed the-soldiers by God and Christ his
et Spiritum sanctum et per maiestatem principis quae
and the-Spirit holy and by the-majesty of-the-prince which
secundum Deum humano generi diligenda est et colenda.
next-to God by-the-human race to-be-loved is and to-be-honored
Nam cum quis legitimum accipit principatum, tamquam
for when anyone lawful receives rule as-if
praesenti et corporali Deo fidelis ei est praestanda deuotio,
to-a-present and bodily God faithful to-him is to-be-shown devotion
impendendus peruigil famulatus. Deo enim uel priuatus
to-be-spent watchful service to-God for either a-private-man
uel militans seruit, cum fideliter eum diligit, qui Deo
or one-serving-in-war serves when faithfully him he-loves who with-God
regnat auctore. Iurant, inquam, se strenue facturos
reigns as-author they-swear I-say themselves vigorously about-to-do
omnia quae praeceperit princeps, numquam deserturos
all-things which shall-have-commanded the-prince never about-to-desert
militiam uel mortem recusaturos pro re publica cuius
the-warfare or death about-to-refuse for the-thing public of-whose

sunt conscripti militiae. Cum uero hoc praestiterint
they-are enrolled warfare when however this they-shall-have-given
iusiurandum, cingulo militari donantur et priuilegiis.
oath with-the-belt military they-are-presented and with-privileges
Adeoque optinuit ut electio et sacramentum militem
and-so-far it-prevailed that the-selection and the-oath the-soldier
facerent, ut sine electione nemo conscriberetur aut iuraret,
made that without selection no-one was-enrolled or swore
sine iuramento nemo nomen militis aut officium sortiretur.
without oath no-one the-name of-soldier or the-office obtained
In libro Officiorum Marcus Tullius refert quod Pompilius
in the-book of-Offices Marcus Tullius relates that Pompilius
imperator tenebat prouinciam in cuius exercitu filius Catonis
commander held a-province in whose army the-son of-Cato
tiro militabat. Cum autem Pompilio uideretur unam
a-recruit served when however to-Pompilius it-seemed-good one
dimittere legionem, Catonis quoque filium, qui in eadem
to-dismiss legion of-Cato also the-son who in the-same
legione militabat, dimisit. Sed cum amore pugnandi in exercitu
legion served he-dismissed but when from-love of-fighting in the-army
remansisset, Cato ad Pompilium scripsit ut, si pateretur
he-had-remained Cato to Pompilius wrote that if he-allowed-him
in exercitu remanere, eum secundo obliget sacramento quia,
in the-army to-remain him by-a-second he-bind oath because
priore amisso, iure cum hostibus pugnare non poterat.
with-the-former lost by-right with enemies to-fight not he-could
Marci quidem Catonis senis epistola est ad Marcum
of-Marcus indeed Cato the-elder a-letter there-is to Marcus
filium in qua scribit se audisse eum factum dimissum
his-son in which he-writes himself to-have-heard him made dismissed
esse a consule, cum in Macedonia bello Persico miles
to-be by the-consul when in Macedonia in-the-war Persean a-soldier

esset. Monet igitur ut caueat ne praelium ineat; negat
he-was he-warns therefore that he-beware lest battle he-enter he-denies
enim ius esse cum hoste pugnare qui miles non sit.
for right to-be with the-enemy to-fight for-one-who a-soldier not be
Ecce quia uir sapientissimus militem non credebat nisi
behold that the-man most-wise a-soldier not believed except
eum qui sacramento ad militiam consecratur.
him who by-oath to warfare is-consecrated
Cap. VIII. Armatam militiam ad religionem ex necessitate
Chapter VIII armed warfare to religion from necessity
teneri, sicut illam quae in clero diuinis obsequiis consecratur;
to-be-held as that which in the-clergy to-divine services is-consecrated
et quod miles sicut honoris ita et laboris nomen est.
and that soldier as of-honor so also of-labor the-name is
Sed ipsius iuramenti uerba reuolue, et inuenies armatam
but of-the-very oath the-words unroll and you-will-find armed
militiam non minus quam spiritualem ex necessitate officii
warfare not less than the-spiritual from the-necessity of-office
ad religionem et Dei cultum artari, cum fideliter et
to religion and of-God the-worship to-be-bound since faithfully and
secundum Deum principi debeatur obsequium et rei
according-to God to-the-prince be-owed obedience and to-the-thing
publicae peruigil famulatus. Unde, quod praedixi, qui nec
public watchful service whence what I-said-before those-who neither
electi sunt nec iurati, etsi militum nomine censeantur, non
chosen are nor sworn although of-soldiers by-the-name they-be-rated not
magis in ueritate milites sunt quam sacerdotes et clerici quos
more in truth soldiers are than priests and clerics whom
ad ordines Ecclesia non uocauit. Miles namque sicut laboris
to orders the-Church not has-called soldier for as of-labor

ita honoris nomen est. Nemo uero sibi honorem sumit
so of-honor the-name is no-one however for-himself honor takes
sed qui uocatur a Domino de collato honore gloriatur.
but he-who is-called by the-Lord about the-conferred honor boasts
Moyses et fidelis populi duces, cum hostes oportuerat
Moses and of-the-faithful people the-leaders when the-enemies it-had-behooved
impugnari, eligebant uiros fortes et ad bella doctissimos.
to-be-attacked chose men brave and for wars most-skilled
Electionem namque ista praeueniunt. Qui uero non
the-selection for these-things precede he-who however not
electus seipsum militiae ingerit, in se gladium prouocat
chosen himself on-warfare thrusts upon himself the-sword provokes
quem propria temeritate usurpat.
which by-his-own rashness he-usurps
In constitutionem ergo perpetuam incidit quia qui
into the-constitution therefore perpetual it-has-fallen that he-who
gladium accipit, gladio peribit. Si uero in eo Ciceronis
the-sword takes by-the-sword will-perish if however in this of-Cicero
auctoritas recipitur, is non miles sed sicarius recte nominatur.
the-authority is-received he not a-soldier but an-assassin rightly is-named
Nam in ueterum scriptis sicarii dicuntur et latrones
for in of-the-ancients the-writings assassins are-called and robbers
quicumque lege non praecipiente arma tractant. Arma
whoever with-the-law not commanding arms handle arms
namque, quibus lex non utitur, legem impugnant.
for which the-law not uses the-law attack
Duos gladios sufficere imperio Christiano Euangelii sacra
two swords to-suffice for-the-empire Christian of-the-Gospel the-sacred
testatur historia; omnes alii eorum sunt qui cum gladiis et
testifies history all others of-those are who with swords and
fustibus accedunt ut captiuum capiant Christum, nomen
clubs approach that captive they-may-take Christ the-name

eius delere cupientes. Illi ergo quid habent militis, qui uocati
his to-destroy desiring those therefore what have-they of-a-soldier who called
ex sacramento non obtemperant legi sed in eo militiae suae
from the-oath not obey the-law but in this of-warfare their
gloriam constare credunt, si contemptibile sit sacerdotium, si
the-glory to-consist believe if contemptible be the-priesthood if
Ecclesiae uilescat auctoritas, si ita dilatauerint regnum
of-the-Church grow-cheap the-authority if so they-shall-have-widened the-kingdom
hominis ut Christi imperium contrahatur, si laudes suas
of-man that of-Christ the-empire be-contracted if praises their
praedicent et seipsos falsis praeconiis mulceant et extollant
they-proclaim and themselves with-false praises soothe and exalt
cum irrisione audientium imitantes militem gloriosum? Horum
with the-derision of-the-hearers imitating the-soldier boastful of-these
uirtus in eo maxime elucescit, si clerum et inermem militiam
the-virtue in this most shines-forth if the-clergy and unarmed warfare
aut telis aut linguis confodiant. Sed quis est usus militiae
either with-weapons or with-tongues they-stab but what is the-use of-warfare
ordinatae? Tueri Ecclesiam, perfidiam impugnare, sacerdotium
ordained to-protect the-Church perfidy to-attack the-priesthood
uenerari, pauperum propulsare iniurias, pacare prouinciam, pro
to-venerate of-the-poor to-repel the-injuries to-pacify the-province for
fratribus (ut sacramenti docet conceptio) fundere sanguinem
the-brothers as of-the-oath teaches the-wording to-pour-out blood
et, si opus est, animam ponere. Exultationes Dei in
and if need is the-soul to-lay-down the-exultations of-God in
gutture eorum et gladii ancipites in manibus eorum ad
throat their and swords two-edged in hands their for
faciendam uindictam in nationibus, increpationes in populis,
doing vengeance on the-nations rebukes among the-peoples
ad alligandos reges eorum in compedibus et nobiles eorum
for binding kings their in fetters and nobles their

in manicis ferreis. Sed quo fine? An ut furori uanitati
in manacles iron but to-what end whether that to-fury to-vanity
auaritiae seruiant, an propriae uoluntati? Nequaquam. Sed:
to-avarice they-may-serve or to-their-own will by-no-means but
Ut faciant in eis iudicium conscriptum; in quo quisque
that they-may-execute on them judgment written in which each
non tam suum quam Dei angelorum et hominum sequitur
not so-much his-own as of-God of-the-angels and of-men follows
ex aequitate et publica utilitate arbitrium. Ut faciant,
from equity and public utility judgment that they-may-execute
inquam; quia, sicut iudicum dictare iudicium, ita et istorum
I-say because as of-judges to-dictate judgment so also of-these
faciendo exercere officium est. Utique: Gloria haec est
in-doing to-exercise the-office is certainly glory this is
omnibus sanctis eius. Nam et haec agentes milites sancti
to-all saints his for also these-things doing soldiers holy
sunt et in eo fideliores principi quo seruant studiosius
are and in this more-faithful to-the-prince by-as-much-as they-keep more-zealously
fidem Dei; et uirtutis suae utilius gloriam promouent,
the-faith of-God and of-virtue their more-usefully the-glory promote
quo fidelius Dei sui in omnibus gloriam quaerunt.
by-as-much-as more-faithfully of-God their in all-things the-glory they-seek

Christian soldiers served pagan emperors faithfully but refused commands against God. Soldiers enjoy many privileges and offer their sword at the altar; those who abuse them are punished more severely, as Scipio, Metellus, and Marius restored discipline to corrupted armies.

Cap. IX. Quod fides Deo debita sit cuiuis homini
Chapter IX that the-faith to-God owed be to-any man
praeferenda, nec seruatur homini nisi Deo seruetur.
to-be-preferred nor is-it-kept to-man unless to-God it-be-kept
Nec refert fideli quis militet an infideli, dum tantum
nor does-it-matter a-faithful-one anyone serve or an-unfaithful while only
militet fide incolumi. Diocletiano et Iuliano et aliis
he-serve with-faith unharmed under-Diocletian and Julian and other
impiis leguntur militasse fideles et eis in defensione
impious-men are-read to-have-served the-faithful and to-them in the-defense
rei publicae tamquam principibus fidem exhibuisse
of-the-thing public as to-princes faith to-have-shown
et reuerentiam. Impugnabant enim hostes imperii, sed
and reverence they-fought for the-enemies of-the-empire but
mandata Dei seruabant; si uero praecipiebantur temerare
the-commands of-God they-kept if however they-were-ordered to-violate
legem, Deum homini praeferebant. Sedebant principes et
the-law God to-man they-preferred sat the-princes and
accusabant eos; illi exercebantur in iustificationibus Domini,
accused them they were-exercised in the-justifications of-the-Lord
constanter loquentes et agentes sine confusione mandata
constantly speaking and doing without confusion the-commands

eius cum omni fiducia. Dauid quoque militasse legitur
his with all confidence David also to-have-served is-read
Achis et fidem et reuerentiam militantis implesse.
Achish and the-faith and the-reverence of-a-soldier to-have-fulfilled
Haec autem omni militiae formula praescribenda est et
this however to-all warfare formula to-be-prescribed is and
implenda ut Deo primum fides debita, deinde principi et
to-be-fulfilled that to-God first the-faith owed then to-the-prince and
rei publicae seruetur incolumis. Et semper maiora
to-the-thing public be-kept unharmed and always the-greater-things
praeiudicabunt minoribus, quia nec rei publicae nec
will-prejudge to-the-lesser because neither to-the-thing public nor
principi fides seruanda est contra Deum sed secundum
to-the-prince faith to-be-kept is against God but according-to
Deum, sicut habet ipsa conceptio militaris sacramenti.
God as has the-very wording of-the-military oath
Unde plurimum miror si quis princeps illis habeat fidem
whence very-much I-wonder if any prince in-those have faith
quos uidet Deo suo, cui (ut cetera taceam)
whom he-sees to-God his to-whom that the-other-things I-may-pass-over
etiam sacramento militiae obligati sunt, fidem debitam non
even by-the-oath of-warfare bound they-are the-faith owed not
seruare. Quonam morbo rationis laborat qui eum sibi
to-keep from-what disease of-reason toils he-who him to-himself
fidelem fore credit quem uidet esse corruptum et perfidum
faithful to-be believes whom he-sees to-be corrupt and faithless
in illum cui plurimum debet? Sed timet principem;
toward him to-whom most he-owes but he-fears the-prince
certe, si fortior superuenerit, praetimebit et illum. Amatur
certainly if a-stronger shall-have-come-upon he-will-fear-more also him is-loved
forte princeps; at, si benignior et beneficentior apparuerit,
perhaps the-prince but if a-kinder and more-beneficent shall-have-appeared

et illum praeamabit. Non est quo se non uertat
also him he-will-love-more not there-is whither himself not may-turn
impius qui hominem Deo praefert; nequaquam seruabit
the-impious-man who man to-God prefers by-no-means will-be-keep
fidem secundam qui primam irritam facit.
faith second who the-first void makes
Cap. X. De priuilegiis militum, et quod sacramento astricti
Chapter X about the-privileges of-soldiers and that by-oath bound
sunt Ecclesiae, et quare gladius offeratur altari.
they-are to-the-Church and why the-sword be-offered at-the-altar
Recte uero militantium priuilegia multa sunt, quae de iure
rightly however of-those-serving the-privileges many are which from law
antiquo latius patent. Nam et liberiores sunt et pluribus
ancient more-widely lie-open for both freer they-are and in-more
immunitatibus gaudent. Ab angariis et parangariis et sordidis
immunities rejoice from corvées and extra-corvées and sordid
muneribus alieni, iura quoque licenter ignorant et, licet
services exempt the-laws also freely they-are-ignorant-of and although
in potestate sint, in castrensi peculio testari possunt et
in power they-be in the-camp property to-make-a-will they-can and
ex publica solicitudine, quod maximum est, non permittuntur
from public solicitude what greatest is not they-are-allowed
egere, et in hunc modum plurima quae longum est
to-be-in-need and in this way very-many-things which long it-is
enarrare. Licet autem sint qui sibi non teneri uidentur
to-recount although moreover there-be who themselves not to-be-bound seem
Ecclesiae ex sacramento solenni, quia iam ex consuetudine
to-the-Church from oath solemn because now from custom
plerumque non praestatur, nullus tamen est qui sacramento
generally not it-is-given none nevertheless is-there who by-an-oath
tacito uel expresso Ecclesiae non teneatur obnoxius. Et forte
tacit or express to-the-Church not be-held bound and perhaps

ideo cessat solennitas iuramenti, quia ad hoc omnes inuitat
therefore ceases the-solemnity of-the-oath because to this all invites
et coartat necessitas officii et sinceritas fidei. Unde iam
and constrains the-necessity of-office and the-sincerity of-faith whence now
inoleuit consuetudo solennis ut ea ipsa die, qua quisque
has-grown-up the-custom solemn that on-that very day on-which each
militari cingulo decoratur, ecclesiam solenniter adeat
with-the-military belt is-adorned the-church solemnly he-approach
gladioque super altare posito et oblato quasi celebri
and-with-the-sword upon the-altar placed and offered as-if with-a-celebrated
professione facta seipsum obsequio altaris deuoueat et
profession made himself to-the-service of-the-altar he-devote and
gladii, id est officii sui, iugem Deo spondeat famulatum.
of-the-sword that is of-office his perpetual to-God he-pledge service
Neque necesse est ut hoc profiteatur uerbo, cum legitima
nor necessary is-it that this he-profess in-word since the-lawful
professio militiae facto eius uideatur inserta. Quis enim in
profession of-warfare in-the-deed his seems inserted who for in
homine illitterato et qui magis arma debeat nosse quam litteras
a-man illiterate and who more arms ought to-know than letters
professionem exigat litteratam? Nam episcopi et abbates
a-profession would-demand lettered for the-bishops and abbots
professione scripta uel dicta ad fidem et obedientiam uidentur
by-profession written or spoken to faith and obedience seem
artari; et reuera artantur, quia Deo mentiri non licet.
to-be-bound and in-truth are-bound because to-God to-lie not is-lawful
Sane aut plus est aut non minus quod milites faciunt qui
surely either more it-is or not less what the-soldiers do who
non cedulam sed gladium offerunt et quasi primitias officii
not a-slip but the-sword offer and as-if the-first-fruits of-office
redimunt ab altari; unde Ecclesiae in perpetuum famulentur;
redeem from the-altar whence to-the-Church for ever they-may-serve

nam, sicut eis pro Ecclesia plurimum, ita contra Ecclesiam
for as for-them for the-Church very-much so against the-Church
licet nichil. Refert Lucas quod milites ut baptizarentur
is-lawful nothing relates Luke that soldiers that they-might-be-baptized
accesserunt ad Iohannem interrogantes: Magister, quid
came to John asking master what
faciemus et nos? Et ait illis: Neminem concutiatis neque
shall-do also we and he-said to-them no-one extort nor
calumpniam faciatis; et contenti estote stipendiis uestris.
calumny make and content be with-pay your
Fidelis sermo et omni acceptione dignus, qui deceat
faithful the-saying and of-all acceptance worthy which may-befit
praeambulum gratiae, praeconem ueritatis, Domini praecursorem.
the-forerunner of-grace the-herald of-truth of-the-Lord the-precursor
Nouerat enim manum militarem promptam ad iniurias,
he-knew for the-hand military ready for injuries
rapinis assuetam et cui numquam aut raro sufficiunt
to-plunders accustomed and to-which never or rarely suffice
sua quin appetat aliena. Concussione ergo prohibita
its-own-things but-that it-covet another's with-extortion therefore forbidden
exclusit iniurias, rapinas exterminauit exclusa calumpnia.
he-excluded injuries plunders he-exterminated with-excluded calumny
Auaritiam quoque dampnauit dum praecepit unumquemque
avarice also he-condemned while he-commanded each-one
contentum esse stipendiis suis. Sicut enim dictum est,
content to-be with-pay his as for said it-has-been
militem egere non licet, cui, dum militat, militiae
a-soldier to-be-in-need not is-lawful to-whom while he-serves of-warfare
suae praestantur stipendia et, cum emeritus est, praedia uel
his are-supplied the-pay and when discharged he-is estates or
alimenta, quoad necessitas exigit, de publico prouidentur.
sustenance as-far-as need demands from public-funds are-provided

Cap. XI. Quod milites durius castigandi sunt, si militiae
Chapter XI that soldiers more-harshly to-be-chastised are if of-warfare
lege contempta priuilegiis abutuntur.
with-the-law despised the-privileges they-abuse
Si uero contra prohibitionem Iohannis et legitimas sanctiones
if however against the-prohibition of-John and the-lawful sanctions
in furta dilabitur et rapinas, durius castigandus est ut
into thefts he-slips and plunders more-harshly to-be-chastised he-is as
qui semper ferrum duraque tractauit; et ita cohibenda est
he-who always iron and-hard-things has-handled and so to-be-restrained is
audacia eius ut in seipso discat quanta animaduersione
the-boldness his that in himself he-may-learn with-how-great punishment
feriendi sint qui legem impugnant quam susceperant
to-be-struck are those-who the-law attack which they-had-undertaken
defendendam. Sicut enim multis immunitatibus et
to-be-defended as for with-many immunities and
eminentioribus priuilegiis militia gaudet, ita acerbioribus penis
more-eminent privileges warfare rejoices so to-harsher penalties
subdenda est, si sua demeruisse priuilegia conuincatur. Nec in
to-be-subjected it-is if its to-have-forfeited privileges it-be-convicted nor in
ea sibi parte prodest ignorantia iuris, cum etsi iura publica
this to-it part profits ignorance of-law since although the-laws public
permittatur, suum tamen officium non liceat ignorare.
it-be-permitted its-own nevertheless office not it-be-lawful to-be-ignorant-of
Licet enim sacerdos in ordinatione ordinis sui difficultatem
although for a-priest in the-ordination of-order his the-difficulty
ignoret, eo ipso quod sine contradictione oneroso
be-ignorant-of by-that itself that without contradiction to-a-burdensome
succedit officio, suscepti sacerdotii onera cogitur
he-succeeds office of-the-undertaken priesthood the-burdens he-is-compelled
sustinere. Si uero negligit aut malignatur, corripitur grauius;
to-sustain if however he-neglects or acts-maliciously he-is-rebuked more-heavily

eo quod maiori pena digni sunt ii quibus cum multum
on-that because of-greater penalty worthy are those to-whom though much
debeatur honoris aut occulto aut manifesto inueniuntur in
be-owed of-honor either in-hidden or in-manifest they-are-found in
crimine. Aliter tamen crimina, aliter puniuntur excessus,
crime otherwise nevertheless crimes otherwise are-punished excesses
quoniam illa plerumque penam irrogant sanguinis, haec quasi
since those generally the-penalty impose of-blood these as-if
medicinalem pro qualitate delicti exigunt curam. Ipsa
a-medicinal according-to the-quality of-the-offense demand care itself
uero nunc simplex est, nunc quasi quandam acrimoniam miscet.
however now simple is now as-if a-certain sharpness it-mixes
Verumtamen, cum in omni professione disciplina necessaria
nevertheless since in every profession discipline necessary
sit, nusquam magis quam in clero et re militari; at
be nowhere more than in the-clergy and the-thing military but
res militaris, quae minus exercitatur in spiritu, acerbius
the-thing military which less is-exercised in spirit more-sharply
est corporaliter punienda.
is bodily to-be-punished
Nichil est autem quod utramque magis impugnet quam
nothing is moreover which each more attacks than
luxuria, quia omnis intemperantia ordinationi plurimum
luxury because all intemperance to-order very-much
aduersatur. Porro, ubi ordo non est, confusio locum habet
is-opposed moreover where order not is confusion place has
et, nisi reprimatur correctionis stimulo procul dubio
and unless it-be-repressed of-correction by-the-goad far from-doubt
ignominiam ex necessitate importat. Quid enim faciet
ignominy from necessity brings what for will-he-do
fortiter quem luxuria et intemperantia non tam exarmauit
bravely whom luxury and intemperance not so-much has-disarmed

quam exanimauit? Quartus liber Strategemmaticorum Iulii
as has-disheartened the-fourth book of-the-Stratagems of-Julius
Frontini refert quod Publius Scipio ad Numantiam corruptum
Frontinus relates that Publius Scipio at Numantia the-corrupted
superiorum ducum socordia exercitum correxit dimisso
of-the-former leaders by-the-sloth army corrected with-dismissed
ingenti lixarum numero, redactis ad munus cotidiana
huge of-camp-followers number with-brought to duty by-daily
exercitatione militibus, quibus cum frequens iniungeret iter
exercise soldiers on-whom when frequent he-enjoined march
portare complurium dierum cibaria imperabat ita ut frigora
to-carry of-several days the-provisions he-ordered so that colds
et imbres pati, uada fluminum pedibus traicere assuesceret
and rains to-suffer the-fords of-rivers on-foot to-cross might-grow-used
miles, exprobrante subinde imperatore timiditatem et
the-soldier with-reproaching repeatedly the-commander timidity and
ignauiam frangenteque delicatioris usus ac parum necessaria
cowardice and-breaking of-more-delicate use and too-little necessary
expeditioni uasa. Quod maxime nobiliter accidit Gaio Nummio
for-the-expedition vessels which most nobly befell Gaius Nummius
tribuno, cui dixisse traditur Scipio: Michi paulisper,
tribune to-whom to-have-said is-related Scipio to-me for-a-little-while
tibi et rei publicae semper nequam eris.
to-yourself and to-the-thing public always worthless you-will-be
Quintus Metellus bello Iugurtino similiter lapsam militum
Quintus Metellus in-the-war Jugurthine likewise the-lapsed of-the-soldiers
disciplinam pari seueritate restituit, cum insuper prohiberet
discipline with-equal severity restored when moreover he-forbade
alia carne quam assa elixaue milites uti. Philippus, cum
with-other meat than roast or-boiled the-soldiers to-use Philip when
primum exercitum constitueret, uehiculorum usum omnibus
first an-army he-established of-vehicles the-use to-all

interdixit, equitibus non amplius quam singulos lacones habere
forbade to-the-horsemen not more than single lackeys to-have
permisit, peditibus autem denis singulos qui molas et funes
he-permitted to-the-foot however to-tens single who the-mills and ropes
ferrent; in estiua exeuntibus triginta dierum farinam
should-carry to the-summer-camp to-those-going-out of-thirty days the-meal
collo portari imperauit. Gaius Marius recidendorum
on-the-neck to-be-carried he-ordered Gaius Marius of-to-be-cut-down
impedimentorum gratia, quibus maxime exercitus agmen
of-baggage for-the-sake by-which most of-the-army the-column
oneratur, uasa et cibaria militis in fasciculos aptata
is-burdened the-vessels and the-provisions of-the-soldier into bundles fitted
furcis praeposuit, sub quibus et habile onus et facilis requies
to-forks he-set-on under which both a-handy load and an-easy rest
esset; unde prouerbium natum est: Multi milites Mariani.
might-be whence the-proverb born is many soldiers Marian
Lisander Lacedemonius egressum uia quendam
Lysander the-Lacedaemonian having-gone-out from-the-road a-certain-one
castigabat. Cui dicenti ad nullius rei rapinam se
chastised to-whom saying for of-no thing the-plunder himself
ab agmine recessisse respondit: Ne speciem quidem
from the-column to-have-withdrawn he-answered not the-appearance even
rapturi praebeas uolo. Publius Nasica in hybernis,
of-one-about-to-plunder show I-wish Publius Nasica in the-winter-quarters
quamuis classis usus non esset necessarius, ne tamen
although of-a-fleet the-use not was necessary lest nevertheless
miles desidia corrumperetur aut per licentiam otii
the-soldier by-idleness be-corrupted or through the-license of-leisure
sociis inferret iniuriam, naues edificare instituit.
on-the-allies inflict injury ships to-build he-undertook

Idem quoque Frontinus inter multa constantiae insignia
the-same also Frontinus among many of-constancy distinguished-examples
refert quod Cassilini obsidente Hannibale tantam inopiam
relates that the-Casilinates with-besieging Hannibal so-great want
perpessi sunt ut murem ueniisse centum denariis
suffered they-have that a-mouse to-have-been-sold for-a-hundred denarii
memoriae proditum sit eiusque uenditorem fame periisse,
to-memory handed-down it-is and-its seller by-hunger to-have-perished
emptorem autem uixisse et in tanta angustia fidem
the-buyer however to-have-lived and in so-great straits faith
seruasse Romanis. Petilini a Penis obsessi parentes
to-have-kept to-the-Romans the-Petelini by the-Carthaginians besieged parents
et liberos propter inopiam eiecerunt, ipsi coriis
and children on-account-of want cast-out they-themselves with-hides
madefactis et igne siccatis foliisque arborum et
soaked and with-fire dried and-with-leaves of-trees and
omni genere animalium uitam trahentes undecim menses
with-every kind of-animals life drawing eleven months
obsidionem tolerauerunt. Hispani Fabrenses omnia eadem
the-siege endured the-Spaniards of-Fabra all-things the-same
perpessi sunt nec tamen oppidum Herculeio tradiderunt.
suffered have nor nevertheless the-town to-Herculeius handed-over
Cizium cum oppugnaret Metridates, captiuos eius urbis
Cyzicus when attacked Mithridates the-captives of-that city
produxit ostenditque obsessis, arbitratus futurum ut
he-brought-forth and-showed to-the-besieged having-judged it-would-be that
miseratione suorum ad deditionem compelleret opidanos.
by-pity of-their-own to surrender he-would-drive the-townsmen
At illi, cohortati captiuos ad mortem fortiter excipiendam,
but they having-exhorted the-captives to death bravely to-be-received
fidem seruauere Romanis. Egloninenses, cum a Iuriato his
faith kept to-the-Romans the-Egloninensians when by Iuriatus to-them

liberi et coniuges redderentur, praeoptauerunt spectare
children and wives were-being-returned preferred to-watch
supplicia pignorum suorum quam a Romanis deficere.
the-tortures of-the-pledges their-own than from the-Romans to-revolt
Numantini, ne se dederent, fame mori praefixis foribus
the-Numantines lest themselves they-surrender by-hunger to-die with-barred doors
domuum suarum maluerunt; uicissentque Romanos
of-houses their preferred and-they-would-have-conquered the-Romans
auctore Orosio nisi illi sub Scipione pugnassent.
with-the-author Orosius unless they under Scipio had-fought

VI.XII · PUNISHMENT OF THE DISOBEDIENT; HOW FAR TO OBEY

Frontinus' examples of punishment for refusing orders: ignominy, exile, loss of pay, or blood. Crassus flogged the man who sent the smaller mast he thought better instead of the larger one ordered. A soldier must obey in all things indifferent and never in what is evil; Lucan's soldier, ready to kill brother and father at his general's command, is faithless, and even victors who fought against orders were put to death.

Cap. XII. Quod uaria animaduersio procedit in eos qui
Chapter XII that various punishment proceeds against those who
duci non obtemperant, et quatenus debeat obediri; et
the-leader not obey and how-far he-ought to-be-obeyed and
in quibus mandatis locum habeat examinatio militaris, in
in which commands place has examination military in
quibus non.
which not
In eos uero qui ducis aut legis non obtemperabant
against those however who of-the-leader or of-the-law not obeyed
arbitrio uaria animaduersio procedebat. Nam alii in fortuna,
the-will various punishment proceeded for some in fortune

in fama alii, alii in sanguine puniuntur. Frontinum relege
in reputation others others in blood are-punished Frontinus reread
et usquequaque ita esse inuenies. Nam Aurelius Cotta consul,
and in-every-respect so to-be you-will-find for Aurelius Cotta the-consul
cum ad opus equites necessitate cogente iussisset accedere
when to the-work the-horsemen with-necessity compelling he-had-ordered to-come
eorumque pars detrectasset imperium, questus apud censores
and-of-them a-part had-refused the-command complaining before the-censors
effecit ut a patribus notarentur, deinde optinuit ne eis
brought-about that by the-fathers they-be-marked then he-obtained that-not to-them
praeterita era procederent; tribuni quoque plebis de eadem
the-past pay should-proceed the-tribunes also of-the-people about the-same
re ad populum pertulerunt, omniumque consensu stabilita
matter to the-people carried and-of-all by-the-consent established
est disciplina. Quintus Metellus Macedonicus in Hispania
was discipline Quintus Metellus Macedonicus in Spain
quinque cohortes, quae hostibus cesserant, testamentum facere
five cohorts which to-the-enemies had-yielded a-will to-make
iussas ad locum recuperandum remisit, minatus non nisi
ordered to the-place to-be-recovered sent-back having-threatened not unless
post uictoriam receptum iri. Senatus, cum milites Publii
after victory received about-to-be the-senate when the-soldiers of-Publius
Valerii turpiter fugati essent, decreuit ne ei auxilia
Valerius shamefully routed had-been decreed that-not to-him reinforcements
submitterentur nisi uictis hostibus. His uero legionibus,
be-sent unless with-conquered enemies to-these however legions
quae Punico bello militiam detrectauerant, in Sciliciam uelut
which in-the-Punic war warfare had-refused into Sicily as-if
relegatis per septem annos ordeum ex Senatus consulto datum
relegated for seven years barley by of-the-senate decree given
est. Apii Claudii sententia senatusque consultum omnes
was of-Appius Claudius the-motion and-of-the-senate the-decree all

qui a Pirro rege Epirotarum capti et postea remissi erant
who by Pyrrhus king of-the-Epirotes captured and afterward sent-back had-been
equites ad peditem redegit, pedites ad leuem armaturam,
the-horsemen to the-foot he-reduced the-foot to light armor
omnibus extra uallum iussis tendere donec bina hostium
with-all outside the-rampart ordered to-encamp until two of-the-enemy
spolia singuli referrent. Haec Frontinus. At Plinius asserit
spoils each brought-back these-things Frontinus but Pliny asserts
quia fuit haec quoque antiquitus animaduersio militaris, iubere
that was this also anciently a-punishment military to-order
ignominiae causa militi uenam solui et sanguinem
of-ignominy for-the-sake for-a-soldier a-vein to-be-opened and blood
dimitti; cuius rei rationem etsi in ueteribus literis non
to-be-let of-which thing the-reason although in old letters not
potuerit inuenire, hoc tamen primo factum opinatur in
he-could find this nevertheless first done he-thinks on
militibus stupentis animi et a naturali habitu declinantis
soldiers of-stupefied mind and from natural condition declining
ut non tam pena quam medicina uideretur, postea
so-that not so-much a-penalty as a-medicine it-seemed afterward
tamen ob pleraque alia delicta id factitatum esse
nevertheless on-account-of very-many other offenses it practiced to-have-been
credit per consuetudinem, quasi minus sani uiderentur
he-believes through custom as-if less sound they-seemed
omnes qui contra officium delinquerent. Nam leuioris culpae
all who against duty offended for of-lighter fault
non erat ignominiosa animaduersio, etsi nec illa ex
not was ignominious the-punishment although not-even that from
uigore disciplinae militaris dissimulationi locum relinqueret.
the-vigor of-discipline military for-dissimulation place would-leave

Veteres quoque Grecos anulum habuisse in sinistrae manus
the-old also Greeks a-ring to-have-had on of-the-left hand
digito qui minimo proximus est celeberrime traditur.
the-finger which to-the-smallest next is most-celebratedly it-is-handed-down
Romanos quoque homines aiunt sic plerumque usitatos
the-Romans also men they-say so generally to-have-used
anulis; causamque huius rei Apion in libris Egyptiacis dicit,
rings and-the-cause of-this thing Apion in the-books Egyptian says
quod in sectis apertisque corporibus, ut mos fuit, quas
that in cut and-opened bodies as the-custom was which
Greci anatomas uocant, repertum est quendam tenuissimum
the-Greeks anatomies call found it-was a-certain most-slender
neruum ab eo uno digito, de quo diximus, ad cor
nerve from that one finger about which we-have-spoken to the-heart
hominis pertingere ac peruenire; uisumque esse eum
of-man to-extend and to-reach and-seemed it-to-be that
potissimum digitum tali honore decorandum, qui continens
above-all finger with-such honor to-be-adorned which continuous
et quasi connexus cum principatu cordis uideretur. Unde et
and as-if connected with the-sovereignty of-the-heart seemed whence also
quasi excordes arbitrati sunt curandos aut puniendos qui
as-if heartless judged they-have to-be-treated or to-be-punished those-who
in militare officium deliquissent. Ut redeam ad Frontinum,
in military duty had-offended that I-may-return to Frontinus
Crassus a Sempronio Asello et plerisque aliis historiae
Crassus by Sempronius Asellus and very-many other of-history
Romanae scriptoribus traditur habuisse quinque rerum bonarum
Roman writers is-related to-have-had five of-things good
maxima et praecipua; quod esset ditissimus, quod nobilissimus,
the-greatest and chief that he-was richest that most-noble
quod eloquentissimus, quod iuris consultissimus, quod pontifex
that most-eloquent that in-law most-learned that pontiff

maximus. Is, cum in consulatu optineret Asiam prouinciam
supreme he when in the-consulship he-held Asia the-province
et circumsidere atque oppugnare Leucas pararet opusque
and to-surround and to-storm Leucae was-preparing and-need
esset firma atque procera trabe qua arietem faceret
was of-a-firm and tall beam with-which a-ram he-might-make
quo muri opidanorum quaterentur, scripsit ad Magnum
by-which the-walls of-the-townsmen might-be-shaken he-wrote to the-Great
Gaium maiorem Atheniensium sociorum amicorumque populi
Gaius the-chief of-the-Athenians allies and-friends of-the-people
Romani ut ex malis duobus, quos apud eos uiderat, uter
Roman that of masts two which among them he-had-seen whichever
maior esset ei mittere procuraret. Tunc Magnus Gaius,
greater was to-him to-send he-should-procure then the-Great Gaius
comperto quamobrem malum desiderasset, non, uti iusserat,
having-learned why a-mast he-had-desired not as he-had-ordered
maiorem, sed quem magis esse idoneum aptioremque
the-greater but that-which more to-be fit and-more-suitable
faciendo arieti facilioremque portatu existimabat, minorem
for-making the-ram and-easier for-carrying he-judged the-smaller
misit. Crassus eum uocari iussit et, cum interrogasset cur
sent Crassus him to-be-called ordered and when he-had-asked why
non quem iusserat misisset, causis rationibusque quas
not what he-had-ordered he-had-sent with-the-causes and-reasons which
dictabat spretis uestimenta detrahi iussit uirgisque multum
he-dictated spurned the-clothes to-be-stripped he-ordered and-with-rods much
cecidit, corrumpi atque dissolui ratus omne officium
he-beat to-be-corrupted and to-be-dissolved having-judged every office
imperantis, si quis ad id quod facere iussus est non
of-the-commander if anyone to that which to-do ordered he-is not
obsequio debito sed consilio non desiderato responderit.
with-obedience due but with-counsel not desired shall-have-responded

Quid quaeso amplius in monachum artioris regulae
what I-ask more against a-monk of-stricter rule
dictasset abbas seuerus? In eo namque solo deliquerat
would-have-dictated an-abbot severe in this for alone he-had-offended
quod non paruerat mandato, etsi forte reipsa utilius
that not he-had-obeyed the-command although perhaps in-reality more-useful
esset quod fecit. Nam sicut in religione degentibus
was what he-did for as in religion for-those-living
praelatorum mandata, dum praeceptionem perpetuam non
of-the-prelates the-commands while the-precept perpetual not
impugnant, a subiectis non oportet discuti sed impleri;
they-attack by the-subjects not it-behooves to-be-discussed but to-be-fulfilled
sic in re militari circa mandata ducis nulla est
so in the-thing military about the-commands of-the-leader no is
examinatio militaris, nisi forte quod praecipitur expressim
examination military unless perhaps what is-commanded expressly
saluti rei publicae inueniatur aduersum. Nam in
to-the-safety of-the-thing public be-found adverse for in
eo non obtemperat nisi perfidus et impius miles. Quid
that not obeys unless a-faithless and impious soldier what
enim iniquius, quid detestabilius quam sine fidei reuerentia
for more-unjust what more-detestable than without of-faith reverence

aggredi quicquid dictauerit imperator? Nonne apud omnes
to-undertake whatever shall-have-dictated the-commander not among all
uox funesta est et crudelis plenaque perfidiae:
the-voice deadly is-it and cruel and-full of-perfidy

Pectore si fratris gladium iuguloque parentis
In-the-breast if of-a-brother the-sword and-in-the-throat of-a-parent
condere me iubeas plenaeque in uiscera partus
to-bury me you-order and-of-full into the-bowels with-child
coniugis, inuita peragam tamen omnia dextra;
of-a-wife, with-unwilling I-will-accomplish nevertheless all-things right-hand;
castra super Tusci si ponere Tybridis undas,
the-camp over of-the-Tuscan if to-set of-the-Tiber the-waves,
Esperios audax ueniam metator in agros.
Hesperian bold I-will-come as-measurer into the-fields.
Tu quoscumque uoles in planum effundere muros,
You whatever you-will-wish on the-level to-pour-down walls,
his aries actus disperget saxa lacertis,
by-these the-ram driven will-scatter the-stones arms,
illa licet penitus tolli quam iusseris urbem
that though utterly to-be-removed which you-shall-have-ordered city
Roma sit.
Rome be.

Quid nequius dici potuit et unde magis deberet, si fidelis
what more-wicked to-be-said could and whence more ought if faithful
esset, Romanus imperator offendi? In eo namque sceleratus
he-were the-Roman commander to-be-offended in this for the-wicked
miles fidei suae fidem facere studuit unde seipsum maxime
soldier of-faith his faith to-make strove whence himself most
infidelem et perfidum esse conuicit. Magna quidem reuerentia
unfaithful and perfidious to-be he-convicted great indeed reverence

debetur duci, sed fidei religione seruata. Quaedam ita
is-owed to-the-leader but of-faith with-the-religion kept certain-things so
necessaria sunt ut mandatum non expectent; alia sic detestabilia
necessary are that a-command not they-await others so detestable
ut nullum omnino mandatum admittant. Media quidem,
that no at-all command they-admit the-middle-things indeed
quae neque sunt necessaria bona nec detestabilia mala, consistunt
which neither are necessary goods nor detestable evils consist
in arbitrio praesidentis. Velit nolit praefectus, ex
in the-will of-the-one-presiding whether-he-will or-not the-prefect from
necessitate boni diligendus est Deus. Velit nolit praefectus,
the-necessity of-good to-be-loved is God whether-he-will or-not the-prefect
ex malitia iniquitatis est adulterium declinandum. At militare
from the-malice of-iniquity is adultery to-be-avoided but to-serve
uel non militare, egredi uel non egredi, ceteraque quae
or not to-serve to-go-out or not to-go-out and-the-other-things which
philosophi indifferentia reputant, ad praepositi diligentiam et
the-philosophers indifferent reckon to of-the-superior the-diligence and
reuerentiam spectant. In his nisi mandato praesidentis
reverence look in these unless by-the-command of-the-one-presiding
oculum aperire instar criminis est, aut ex scientia sua ad
the-eye to-open like a-crime it-is or from knowledge his-own to
cuiuscumque operis fructum manum irreuerenter extendere. Sit
of-any work the-fruit the-hand irreverently to-stretch let-be
cecus in hac parte subiectus ut uiuat, quia quacumque die
blind in this part the-subject that he-may-live because on-whatever day
quasi ex propria discretione ad arborem scientiae, quam sibi
as-if from his-own discretion to the-tree of-knowledge which for-himself
et praelatis reseruat Dominus, temerariam manum miserit,
and the-prelates reserves the-Lord a-rash hand he-shall-have-put
laqueum mortis incurrit. Quid enim bonum aut malum in
the-snare of-death he-incurs what for good or evil in

talibus sit non licet iudicare subiectis, dum plena reuerentia
such-things be not it-is-lawful to-judge for-subjects while full reverence
praepositis exhibeatur et fidelis obedientia mandatorum.
to-the-superiors be-shown and faithful obedience of-the-commands
Militem ergo in omnibus his quae ad statum publicum
the-soldier therefore in all those-things which to the-state public
pertinent nichil omnino temptare licet nisi ducis
pertain nothing at-all to-attempt is-permitted unless of-the-leader
iussu uel licentia quod ipse faciendum decreuerit
by-the-order or license what be-himself to-be-done shall-have-decreed
roboretur. Unde hi plerumque, qui ducum contempto uel
be-strengthened whence those generally who of-the-leaders with-despised or
non expectato imperio congredientes cum hoste rei
not awaited command engaging with the-enemy to-the-thing
publicae uictoriam contulerunt, saepe non tam gloriam assecuti
public victory brought often not so-much glory attained
sunt de uictoria quam de temeritate uel negligentia penam.
have from victory as from rashness or negligence penalty
Quid ergo merebitur transfuga stationisue desertor, si ex
what therefore will-deserve the-deserter or-of-the-post the-abandoner if from
disciplina militari tanta seueritate corripitur triumphator?
discipline military with-so-great severity is-rebuked the-triumpher
In Strategemmatibus Iulii inuenitur Clearcum Lacedemoniorum
in the-Stratagems of-Julius it-is-found Clearchus of-the-Lacedaemonians
ducem dixisse imperatorem exercitui potius timendum esse
leader to-have-said the-commander by-the-army rather to-be-feared to-be
quam hostem, eo quod qui in praelio dubiam mortem
than the-enemy on-that because those-who in battle doubtful death
timuerant, eos statione relicta certum manebat supplicium.
had-feared them with-the-post abandoned certain awaited punishment
Lucius Papilius Cursor Fabium Ruptilium magistrum equitum,
Lucius Papilius Cursor Fabius Ruptilius master of-the-horse

quod aduersus dictum eius quamuis prospere pugnauerat,
because against order his although successfully he-had-fought
uirgis poposcit caesum securi percussurus; nec contentioni
with-rods demanded beaten with-the-axe about-to-strike nor to-the-contention
aut precibus militum concessit animaduersionem, eumque
or to-the-prayers of-the-soldiers did-he-yield the-punishment and-him
profugientem Romam persecutus est; ne ibi quidem remisso
fleeing to-Rome he-pursued has not there even with-remitted
prius supplicii metu quam ad genua eius et Fabius cum
first of-the-punishment fear than at the-knees his and Fabius with
patre prouolueretur et pariter senatus ac populus rogarent.
his-father prostrated-himself and equally the-senate and the-people asked
Et ne eum credas hoc fecisse ex odio praecedenti, Mallius,
and lest him you-believe this to-have-done from hatred preceding Mallius
cui Imperioso postea cognomen fuit, filium, quod is contra
to-whom Imperiosus afterward the-surname was his-son because he against
edictum patris cum hoste pugnauerat, quamuis uictorem
the-edict of-his-father with the-enemy had-fought although victor
in conspectu exercitus uirgis caesum securi percussit. Fuit
in the-sight of-the-army with-rods beaten with-the-axe struck was
autem disciplina militaris sicut rei publicae necessaria,
moreover the-discipline military as to-the-thing public necessary
ita et omnibus gratiosa, adeo quidem ut Mallius filius pro
so also to-all pleasing so indeed that Mallius the-son for
se aduersus patrem exercitu seditionem parante negauerit
himself against his-father with-the-army sedition preparing denied
tanti esse quemquam ut propter illum corrumperetur
of-such-worth to-be anyone that on-account-of him should-be-corrupted
disciplina militiae et optinuit ut ipsum puniri paterentur.
the-discipline of-warfare and obtained that him to-be-punished they-should-allow
Apius Claudius ex iis qui loco cesserant decimum
Appius Claudius of those who from-the-place had-yielded the-tenth

quemque militem sorte ductum fuste percussit. Fabius
each soldier by-lot drawn with-the-club struck Fabius
Rutilius consul ex duabus legionibus, quae loco cesserant,
Rutilus the-consul of two legions which from-the-place had-yielded
uicenos sorte ductos in conspectu militum securi percussit.
twenty-each by-lot drawn in the-sight of-the-soldiers with-the-axe struck
Idem ternos ex centuriis, quarum statio ab hoste perrupta
the-same three-each from the-centuries whose post by the-enemy broken-through
erat, addixit securi. Quintus Fabius Maximus transfugarum
had-been consigned to-the-axe Quintus Fabius Maximus of-the-deserters
dextras praecidit. Marcus Cato tradidit in furto
the-right-hands cut-off Marcus Cato has-handed-down in theft
comprehensis inter commilitones dextras esse praecisas
caught among fellow-soldiers right-hands to-have-been cut-off
aut, si benignius in reum animaduertere uoluissent, in
or if more-kindly against the-culprit to-punish they-had-wished at
principis sanguinem missum. Seditio quoque securim prouocat,
of-the-chief blood let sedition also the-axe provokes
ita tamen ut pro arbitrio ducis in pena
so nevertheless that according-to the-judgment of-the-leader in the-punishment
paucorum securitas et quies rei publicae reformetur.
of-a-few the-security and quiet of-the-thing public be-restored
Iulius Cesar orta seditione militum paucis percussis
Julius Caesar with-risen sedition of-the-soldiers with-a-few struck
castra sedasse legitur et fidem militum reparasse.
the-camp to-have-calmed is-read and the-faith of-the-soldiers to-have-restored

Soldiers lose their belt for sacrilege and disobedience. Discipline made the Romans and Alexander's small army masters of the world, while Xerxes had many men and no discipline; luxury breaks armies, as Antiochus' and Sardanapalus' did.

Cap. XIII. Quare cingulo priuentur milites, et quod
Chapter XIII why of-the-belt are-deprived soldiers and that
exauctoratus non habet aliquod cum gladio teloue
the-discharged not has any with sword or-weapon
commercium, et quare gladius insertus est cingulo.
dealing and why the-sword inserted is in-the-belt
Fit interdum ut ex delicto suo priuentur milites militiae
it-happens sometimes that from offense their are-deprived soldiers of-warfare
cingulo, in his maxime ubi sacrilegia committuntur.
of-the-belt in these-cases most where sacrileges are-committed
Veteri namque iure statutum est et nouo non est abolitum
by-old for law established it-is and by-new not is abolished
ut qui non seruato militiae sacramento religionem quam
that he-who with-not kept of-warfare the-oath the-religion which
profitetur impugnat cinguli amissione multetur. Fertur hoc
he-professes attacks of-the-belt by-the-loss be-fined is-said by-this
edicto Iulius compescuisse militem suum, quando urbem
edict Julius to-have-restrained soldier his when the-city
ingressis non licuit homines spoliare aut templa
to-those-having-entered not it-was-allowed men to-despoil or the-temples
deorum, quod ei postmodum ingrauescente seditione
of-the-gods which to-him afterward with-growing-graver sedition
improperauit; numinibus namque Romanis ciuibusque iurati
they-reproached to-the-divinities for Roman and-to-the-citizens sworn
impugnare non poterant quos sacramento militiae susceperant
to-attack not could whom by-the-oath of-warfare they-had-undertaken

defendendos. Sic quoque Gaius Curio bello Dardanico circa
to-be-defended so also Gaius Curio in-the-war Dardanian near
Dirachium, cum unam de quinque legionibus seditiosam
Dyrrachium when one of five legions seditious
uidisset, eam procedere iussit inermem discinctamque in
he-had-seen it to-advance ordered unarmed and-ungirt in
conspectu armati exercitus stramenta coegit secare,
the-sight of-the-armed army straw he-compelled to-cut
postremo autem die similiter fossam discinctos milites facere;
on-the-last however day likewise a-ditch the-ungirt soldiers to-make
nullisque precibus legionis impetrari ab eo potuit ne
and-by-no prayers of-the-legion to-be-obtained from him could that-not
signa eius summitteret nomenque aboleret; milites autem
the-standards its he-lower and-the-name abolish the-soldiers however
in supplementum aliarum legionum distribuit. Non enim
for the-reinforcement of-other legions he-distributed not for
restituebantur qui meruerant priuari cingulo, antequam
were-restored those-who had-deserved to-be-deprived of-the-belt before
eos prae ceteris uirtutum merita insignirent. Milites qui,
them before the-rest of-virtues the-merits distinguished the-soldiers who
ex Cannensi pugna cedentes, in Ciciliam fuerant relegati
from the-Cannae battle yielding into Sicily had-been relegated
postulauerant a Marco Marcello consule ut in praelium
had-asked from Marcus Marcellus the-consul that into battle
ducerentur. Ille senatum consuluit, senatusque negauit placere
they-be-led he the-senate consulted and-the-senate denied it-pleased
sibi eis committi rem publicam qui eam deseruissent.
itself to-them to-be-entrusted the-thing public who it had-deserted
Marcello tamen permisit facere quod uideretur; lege
to-Marcellus nevertheless it-permitted to-do what might-seem-good with-the-law
tamen praescripta ne quis eorum munere uacaret neue
nevertheless prescribed that-not any of-them from-duty be-free nor

donaretur praemio aut honore aut reportaretur in Italiam,
be-presented with-reward or honor or be-brought-back into Italy
dum Peni in ea fuissent. Dum uero cingulo spoliati
while the-Carthaginians in it should-be while however of-the-belt despoiled
sunt, eis nec era procedunt, nec militaribus priuilegiis
they-are to-them neither pay proceeds nor military privileges
gaudent nec habent aliquod cum gladio teloue commercium.
do-they-enjoy nor have-they any with sword or-weapon dealing
Ideoque prouida constitutione maiorum est gladius
and-therefore by-the-provident constitution of-the-ancestors is the-sword
insertus cingulo ut collato honore cinguli potestas quoque
inserted in-the-belt that with-conferred the-honor of-the-belt the-power also
ipsius gladii aliquatenus intelligatur collata. Et recte cingulo
of-the-very sword in-some-measure be-understood conferred and rightly with-the-belt
decoratur ad militiam quisquis accedit, quia eum expeditum
is-adorned to warfare whoever approaches because him unencumbered
esse ad munia rei publicae officii sui necessitas exigit.
to-be for the-duties of-the-thing public of-office his the-necessity demands
Accingi namque solet cui gerenda imminent; et
to-be-girded for is-wont one-on-whom things-to-be-borne press and
cui uacatio datur licet esse discinctum. Unde illud in
to-whom exemption is-given it-is-lawful to-be ungirt whence that in
libro Regnorum: Non aeque glorietur accinctus ut discinctus;
the-book of-Kings not equally let-boast the-girded as the-ungirt
quia solicitudo laboris imminentis gloriandi licentiam non
because the-solicitude of-labor impending of-boasting the-license not
admittit et otiandi libertas et securitas quietis plerumque
admits and of-idling the-freedom and the-security of-quiet generally
extollentiam parit. Cingulum ergo indicium est laboris, labor
haughtiness begets the-belt therefore the-sign is of-labor labor
honoris meritum, ut liqueat omnibus quod qui laborem
of-honor the-merit that it-be-clear to-all that he-who the-labor

indictum militiae subire detrectat, honorem gladii in
enjoined of-warfare to-undergo refuses the-honor of-the-sword in
militari cingulo frustra portat. Ipsius quoque cinguli cassa
the-military belt in-vain carries of-the-very also belt empty
est significatio nisi fidem eius roboret et solidet labor.
is the-signification unless the-faith its strengthen and make-solid labor
Videas multos cinguli honore tumentes, sed nisi honorem
you-may-see many of-the-belt with-the-honor swelling but unless the-honor
laboriosa impleant merita idem est ac si pro solida substantia
laborious fill merits the-same it-is as if for solid substance
quis uenditet spumam. Profecto dignus est priuilegium
one sell froth surely worthy he-is the-privilege
perdere qui concessa sibi abutitur potestate. Abutitur
to-lose who the-granted to-himself abuses power abuses
autem quis uel non faciendo quod oportet uel faciendo
moreover one either by-not doing what it-behooves or by-doing
quod fieri non oportet et, cum utrumque sit malum, ut
what to-be-done not it-behooves and although both be evil as
dicitur, peccatum delicto grauius esse solet. Delinquit enim
is-said sin than-offense graver to-be is-wont offends for
qui non implet officium; sed plane peccat quisquis committit
he-who not fulfills duty but plainly sins whoever commits
contrarium. Albo siquidem nigrum magis opponitur quam
the-contrary to-white indeed black more is-opposed than
non album, et tristitia letitiam magis impugnat quam spes
not white and sadness gladness more attacks than hope
aut timor, quae neque in letitiae rationem cadunt nec ei
or fear which neither into of-gladness the-reckoning fall nor to-it
maxime aduersantur. Et cingulo quidem abutitur tam ille
most are-opposed and the-belt indeed abuses as-much he
qui non implet quod oportet ex militiae sacramento tamquam
who not fulfills what it-behooves from of-warfare the-oath as

ille qui impugnat militiae sacramentum. Delinquit tamen
he who attacks of-warfare the-oath offends nevertheless
grauius qui impugnat, sicut hostis uerus ignauo milite
more-gravely he-who attacks as an-enemy true than-a-cowardly soldier
odibilior est. Unde qui rem publicam et inermem manum
more-hateful is whence he-who the-thing public and the-unarmed hand
militaribus armis impugnat iustissime exauctoratur, tamquam
with-military arms attacks most-justly is-discharged as
ille qui figuram hostilem induerit. Sed prae ceteris
he who the-figure hostile shall-have-put-on but before the-rest
omnibus diuino et humano iure grauius feriuntur sacrilegi
all by-divine and human law more-gravely are-struck the-sacrilegious
et hi qui uariis perturbationibus impugnant Ecclesiam
and those who with-various disturbances attack the-Church
Dei, quibus lex non praecisionem dexterarum sed penam
of-God on-whom the-law not the-cutting-off of-right-hands but a-penalty
irrogat capitalem. Si patrocinium illorum assumant Cicero
imposes capital if the-patronage of-those should-assume Cicero
et Demostenes, si in defensione eorum linguam acuat
and Demosthenes if in the-defense their the-tongue should-sharpen
et totius ingenii sui uires exhauriat Quintilianus, si
and of-the-whole wit his the-strength exhaust Quintilian if
iura uiguerint, quod post Deum in manu principis est,
the-laws shall-have-flourished which after God in the-hand of-the-prince is
fortunas eorum et capita quin legitimis suppliciis feriantur
the-fortunes their and heads but-that with-lawful punishments they-be-struck
tueri non poterunt. Quod si gladium suum aduersus
to-protect not they-will-be-able but if sword his against
tales non exerit princeps, in seipsum proculdubio prouocat
such not draws the-prince against himself without-doubt he-provokes
gladium bis acutum quem in ore suo gerit Filius hominis,
the-sword twice sharp which in mouth his bears the-Son of-man

gladium utique qui uiuus et efficax est, qui corpus findit
the-sword certainly which living and effective is which the-body cleaves
et animam et mittit in gehennam; ad quem obtusus est
and the-soul and sends into Gehenna against which blunted is
omnis gladius et omnis armatura fragilis fluida et infirma
every sword and all armor fragile fluid and weak
praeter illam quam sola construit gratia in bonorum fabrica
except that which alone builds grace in of-good the-fabric
meritorum. Sunt tamen plurimi qui malorum clamore
merits there-are nevertheless very-many who of-evil by-the-clamor
operum, quando militiae consecrandi cingulum altari
works when to-warfare to-be-consecrated the-belt at-the-altar
obtulerunt, uidentur protestari se eo tunc animo
offered seem to-protest themselves with-that then mind
accessisse ut altari et ministris eius sed et Deo,
to-have-approached that to-the-altar and to-the-ministers its but also to-God
qui ibi colitur, bellum denuntiarent. Facilius crediderim hos
who there is-worshiped war they-might-declare more-easily I-would-believe these
malitiae execratos quam ad legitimam militiam consecratos.
to-malice accursed than to lawful warfare consecrated
Cap. XIV. Quod disciplina militaris plurimum prodest, et
Chapter XIV that discipline military very-much profits and
quid militiam maxime frangit.
what warfare most breaks
Proinde necessaria est disciplina militaris, cuius quanta sit
therefore necessary is discipline military of-which how-great be
utilitas non facile dixerim. Ut enim dictum est, Romanis
the-utility not easily I-would-say as for said it-has-been to-the-Romans
adeo profuit disciplina ut orbem suae subicerent ditioni.
so-much profited discipline that the-world to-their they-subjected dominion
Alexander quoque Macedo exiguam manum militarem
Alexander also the-Macedonian a-small band military

suscepit a patre sed doctam, qua assuefacta militiae
received from his-father but trained with-which accustomed to-warfare
orbem terrarum aggressus innumeras hostium copias fudit.
the-world of-lands having-attacked countless of-the-enemy forces he-routed
Xerses a trecentis Lacedemoniorum ad Termopilas uexatus,
Xerxes by three-hundred of-the-Lacedaemonians at Thermopylae harassed
cum eos manu infinita, plurimisque suorum amissis
when them with-a-band infinite and-with-very-many of-his-own lost
uix confecisset, in eo se deceptum dicebat quod multos
scarcely he-had-destroyed in this himself deceived said that many
quidem homines haberet, uiros autem disciplinae tenaces
indeed humans he-had men however of-discipline tenacious
nullos. Hoc equidem uere dixit, quod et fuga illa testatur
none this indeed truly he-said which also flight that testifies
qua apud Salaminam turpiter uictus qui tot gentes
in-which at Salamis shamefully conquered he-who so-many nations
in bella trahebat ut duces non possent facile numerari,
into wars dragged that the-leaders not could easily to-be-numbered
uix una naue euasit. Fertur enim quod duces exercitus
scarcely in-one ship escaped it-is-said for that the-leaders of-the-army
eius non consueuerit prae multitudine aliter numerare
his not he-was-accustomed for multitude otherwise to-number
quam singulis telis receptis a singulis, ut ex numero
than with-single weapons received from single-ones so-that from the-number
telorum ducum quoque numerus teneretur. Est autem
of-the-weapons of-the-leaders also the-number be-held is moreover
dux usquequaque inutilis apud quem disciplina non uiget;
a-leader in-every-respect useless with whom discipline not flourishes
et frustra sperat uictoriam qui animos manusque militum
and in-vain hopes-for victory he-who the-minds and-hands of-the-soldiers
assidue non exercet. Miles subitus subito deserit ducem et
assiduously not exercises a-soldier sudden suddenly deserts the-leader and

laborem ferre non sustinet quem continuus non exercuit labor.
labor to-bear not endures whom continuous not has-exercised labor
Cesaris animum fiducia roborauit quod ei res erat
of-Caesar the-mind confidence strengthened that for-him the-matter was
aduersus militem subitum ducemque emeritum et qui longa
against a-soldier sudden and-a-leader worn-out and who by-long
pacis quiete dedidicerat ducem. Sed et ubi uictoria desperatur,
of-peace quiet had-unlearned the-leader but also where victory is-despaired-of
ad spem uindictae erigendus est animus. Est enim interdum
to the-hope of-vengeance to-be-raised is the-mind it-is for sometimes

una salus uictis nullam sperare salutem,
one safety for-the-conquered no to-hope-for safety

et ut se uictores putent si qui non moriantur
and that themselves victors they-may-think if those-who not die
inulti. Magni namque muneris loco est satiari ultione; et
unavenged of-a-great for gift in-place it-is to-be-sated with-vengeance and
dispendium uitae uindictae solatio compensari. Facile assumit
the-loss of-life of-vengeance by-the-solace to-be-compensated easily takes-up
pugnandi necessitatem cui fugiendi imponitur difficultas.
of-fighting the-necessity he-on-whom of-fleeing is-imposed the-difficulty
Audaciores sunt qui bellum inferunt et saepe alii, dum
bolder are those-who war bring and often others while
honeste uiriliterque mori cupiunt, feliciter uincunt. Audentes
honorably and-manfully to-die they-desire happily conquer the-bold
namque Fortuna iuuat et, ut pugnae discrimen imminet,
for Fortune helps and when of-battle the-crisis is-imminent

degeneres animos timor arguit,
degenerate minds fear convicts,

quo nichil ignominiosius est his qui nomen et
than-which nothing more-ignominious is for-those who the-name and
officium militiae profitentur. Timidos namque grauissime
office of-warfare profess the-timid for most-heavily
lex militaris percellit.
the-law military strikes-down
Duci quoque in re militari diligentissime praecauendum
for-the-leader also in the-thing military most-diligently to-be-guarded-against
est
it-is

ne Venus et uinum pugnantia pectora frangant.
lest Venus and wine the-fighting breasts break.

Semper enim uincit luxuria, sed eos dumtaxat quos ante
always for conquers luxury but those only whom before
corrumpit; eoque studiosius fugienda est quo in
it-corrupts and-by-so-much more-zealously to-be-fled is by-as-much-as against
clientelam suam acerrime seuit. Antiochus tantae luxuriae
the-clientele its most-fiercely it-rages Antiochus of-so-great luxury
et superfluitatis instruxit exercitum ut etiam gregarii
and superfluity equipped the-army that even the-common
milites auro caligas facerent proculcarentque materiam cuius
soldiers of-gold the-boots made and-trampled the-material for-whose
amore populi dimicant.
love peoples fight

Gens quoque Parthorum saepissime superatur eo quod
the-nation also of-the-Parthians very-often is-overcome on-that because
luxuriosissima est. Nam
most-luxurious it-is for

quicquid ad Eoos tractus mundique teporem
whatever toward the-Eastern tracts and-of-the-world the-warmth
ibitur, emollit gentes clementia celi.
one-goes, softens the-nations the-mildness of-the-sky.

Solent non in acie cominus praeliari sed, quoad possunt,
they-are-wont not in the-line hand-to-hand to-do-battle but as-far-as they-can
hostem eminus ledunt. Obsessas urbes mora et uiribus
the-enemy from-afar they-harm besieged cities by-delay and by-strength
nesciunt expugnare. Pugnant autem procurrentibus equis
they-know-not-how to-storm they-fight moreover with-galloping horses
aut terga dantibus, saepius etiam simulantibus fugam. Signum
or backs turning more-often also feigning flight the-signal
his ex antiquo more non tuba sed timpano datur; nec
to-them from ancient custom not by-trumpet but by-drum is-given nor
pugnare diu possunt, quia intolerabiles essent si quantus
to-fight long can-they because intolerable they-would-be if as-great-as
est eorum impetus, tanta esset perseuerantia. Natura taciti, ad
is their onset so-great were the-perseverance by-nature silent for
faciendum quam ad dicendum promptiores, in cibum parci,
doing than for speaking readier in food sparing
fides dicti promissique nulla, principibus metu non pudore
faith of-word and-of-promise none to-the-princes from-fear not from-shame
uel religione parent. Principatus uero quem corrumpit luxuria,
or from-religion they-obey a-principate however which corrupts luxury
diu stare non potest aut, si steterit, opprimente iudicio
long to-stand not can or if it-shall-have-stood with-overwhelming the-judgment

Dei euomet quicquid immoderatio luxuriae hausit. Modum
of-God it-will-vomit whatever the-immoderation of-luxury has-drunk the-measure
siquidem sui nescit nec ante intemperantiam reprimit quam
indeed of-itself it-knows-not nor before intemperance restrains than
ex indulgentiore licentia in extremam turpitudinem prolabatur.
from more-indulgent license into extreme baseness it-slide
Assiriorum discute plagas et historiarum testimonio conuinces
of-the-Assyrians examine the-regions and of-histories by-the-testimony you-will-prove
regna eorum impulsu luxuriae esse subuersa. Inter
the-kingdoms their by-the-impulse of-luxury to-have-been overturned among
cetera refert Trogus quod postremus rex Assiriorum regnauit
other-things relates Trogus that the-last king of-the-Assyrians reigned
Sardanapallus uir muliere corruptior. Ad hunc uidendum
Sardanapalus a-man than-a-woman more-corrupt to this-one to-be-seen
(quod nemini ante eum permissum fuerat) praefectus, cum
which to-no-one before him permitted had-been the-prefect when
admitti magna ambitione egre optinuisset, inuenit eum
to-be-admitted by-great solicitation with-difficulty he-had-obtained found him
inter scortorum greges purpuram colo nentem, muliebri
among of-harlots the-herds purple on-the-distaff spinning in-womanly
habitu (cum mollitie corporis et oculorum lasciuia omnes
dress though in-the-softness of-body and of-the-eyes the-wantonness all
feminas anteiret) pensa inter uirgines partientem. Quibus
women he-surpassed the-tasks among the-maidens dividing with-which
uisis, indignatus tali feminae tantum uirorum iri subiectum
seen indignant to-such a-woman so-many men to-be subjected
tractantesque ferrum et arma habentes parere progressus ad
and-handling iron and arms having to-obey having-gone-forth to
socios quid uiderit refert. Negat se ei parere posse
the-comrades what he-had-seen relates he-denies himself him to-obey to-be-able
qui se feminam mallet esset quam uirum. Fit igitur
who himself a-woman preferred to-be than a-man there-is-made therefore

coniuratio; qua ille audita in aulam regiam se recepit,
a-conspiracy with-which he heard into the-hall royal himself withdrew
ubi extructa incensaque pira et se et diuitias suas in
where with-built and-kindled a-pyre both himself and riches his into
incendium mittit; hoc solo imitatus uirum.
the-fire casts in-this alone having-imitated a-man
Et praecedentium quidem regum robur a luxuria emollitum
and of-the-preceding indeed kings the-strength by luxury softened
est, deinde per singulos quasi per gradus inualescente
was then through single-ones as-if by steps with-growing-strong
mollitia in hoc tandem effeminatum fractum et comminutum
softness in this at-last effeminate broken and crushed
est. Imperium fere Romanum exhaustum est et diuulsum
it-was the-empire nearly Roman drained was and torn-apart
Nerone imperante, cuius gula fere omnia deuorauit,
with-Nero ruling whose gluttony nearly all-things devoured
maculauit libido, exhausit auaritia, fregit ignauia, luxuria
stained lust drained avarice broke sloth luxury
cum superbia exinaniuit. Hic nullam uestem bis induit, ut
with pride emptied this-one no garment twice put-on that
uel in aliquo ceteris singulari gloria praeluceret. Sed,
at-least in something than-the-others by-singular glory he-might-shine but
dum Roma permisit, totum orbem fecit inglorium; quicquid
while Rome allowed the-whole world he-made inglorious whatever
aliorum quaesiuit industria, huius inertia fere amisit.
of-others sought the-industry of-this-one the-inertia nearly lost

Discipline let the few Moesians challenge Rome, though the Romans, more numerous and better trained, won; yet nothing counts more than a learned general, and Caesar outshone all. In John's day gamblers and fowlers put on the soldier's belt while the Welsh plunder England unchecked. Brennus, said to come from Britain, sacked Rome, his Senones founded cities in Italy, and he perished at Delphi when he attacked Apollo's temple.

Cap. XV. Romanos in disciplina prae ceteris uiguisse,
Chapter XV the-Romans in discipline before the-rest to-have-flourished
et in eis Iulium Cesarem floruisse prae ceteris.
and among them Julius Caesar to-have-flowered before the-rest
Sed, cum omnium gentium exempla reuoluo, disciplina
but when of-all nations the-examples I-unroll the-discipline
Romanorum prae ceteris lucet. Mesis quoque plurimum
of-the-Romans before the-rest shines to-the-Moesians also very-much
profuisse legitur disciplina ut in paucitate sua finitimis
to-have-profited is-read discipline so-that in fewness their with-neighbors
superatis cum Romanis ausi sint super imperio gentium
overcome with the-Romans dared they-have over the-empire of-nations
dimicare. Quam feri autem extiterint, ex uerbis eorum
to-contend how fierce moreover they-stood from the-words their
colligitur quibus aduersus Romanos pugnaturis unus
is-gathered in-which against the-Romans as-they-were-about-to-fight one
ducum ante aciem postulato silentio: Vos, inquit, qui estis?
of-the-leaders before the-line with-requested silence you he-says who are-you
Responsum est: Romani gentium domini. Et ille: Ita fiet,
answered it-was the-Romans of-the-nations the-masters and he so it-will-be
inquit, si nos uiceritis. Graui tandem conflictu
he-says if us you-shall-have-conquered with-heavy at-length conflict
pugnatum est, sed Romani uicerunt, et numero plures et
fought it-was but the-Romans conquered both in-number more and

fortiores uiribus et exercitatiores usu, multis tamen amissis
stronger in-strength and more-trained in-use with-many nevertheless lost
suorum eo quod eis colluctatio fuerat aduersus populum
of-their-own on-that because for-them the-struggle had-been against a-people
disciplinaliter eruditum. Verum in tota re militari nichil
by-discipline trained but in the-whole thing military nothing
utilius, nichil clarius duce erudito. Nam uirtus
more-useful nothing more-illustrious than-a-leader trained for the-courage
et industria ducis efficaciam exercitus, sicut prouerbialiter
and industry of-the-leader the-efficacy of-the-army as proverbially
dici solet, quasi altera lance compensat. Cesareos
to-be-said it-is-wont as-if on-the-other scale balances the-Caesarean
triumphos duci potius quam exercitui uetustas ascripsit.
triumphs to-the-leader rather than to-the-army antiquity ascribed
Ut enim Solinus ait: Quantum Senicius aut Sergius inter
as for Solinus says as-much-as Senicius or Sergius among
milites, tantum inter duces immo omnes homines Cesar dictator
soldiers so-much among leaders nay all men Caesar the-dictator
enituit. Huius ductibus undecies centum uiginti et duo milia
stood-out under-his leaderships eleven-times hundred twenty and two thousand
hostium caesa Ninias adnotauit. Signis collatis quinquagies
of-the-enemy slain Ninias noted with-standards joined fifty-times
et bis dimicauit, Marcum Marcellum solus supergressus, qui
and twice he-fought Marcus Marcellus alone surpassing who
nouies et tricies pari modo fuerat praeliatus. Ad haec
nine-times and thirty-times in-like manner had fought to these-things
nullus celerius scripsit, nemo uelocius legit, quaternas etiam
no-one more-quickly wrote no-one faster read four even
epistolas perhibetur simul dictasse, benignitate adeo praeditus
letters he-is-said at-once to-have-dictated with-kindness so endowed
ut quos armis subegerat, clementia magis uicerit.
that those-whom by-arms he-had-subdued by-clemency more he-conquered

Cap. XVI. Quae nostratibus mala proueniant ab
Chapter XVI what to-our-countrymen evils come from
indisciplinatione.
indiscipline
Sed quid maiorum uirtutem replico et reuoluo? Defecit
but why of-the-ancestors the-virtue do-I-repeat and unroll has-failed
etas nostra et fere ad nichilum redacta est, honoribus
age our and nearly to nothing reduced has-been with-honors
intumescit honorum nesciens gradus, uanitate nominum
it-swells of-honors not-knowing the-steps with-the-vanity of-names
delectatur contempta rerum ueritate et fructu.
it-delights with-despised of-things the-truth and fruit
Aleator, auceps, quodque magis mirere, stulticines
the-gambler the-fowler and-what more you-may-wonder-at fools
et qui uirilia numquam tractauerunt sed neque nota
and those-who manly-things never have-handled but not-even known
habuerunt officia, cum ad opera lasciuiae pilo fruticante
have-had offices when for the-works of-wantonness with-hair sprouting
cuteque indurata tamquam inhabiles reprobantur, militem
and-the-skin hardened as unfit they-are-rejected the-soldier
induunt, primipilatum ducatumque affectant et se
put-on the-primipilate and-the-command affect and themselves
ductores et doctores pollicentur officii quod numquam
leaders and teachers promise of-an-office which never
didicerunt. Porro nullum umquam imperium sic uirtus
they-learned moreover no ever empire so virtue
dilatauit, cuius isti non sufficiant contrahere fines
has-widened whose these not suffice to-contract the-boundaries
aut omnino uires euacuare. Si michi non credis, uel
or wholly the-strength to-empty if me not you-believe at-least
operibus crede. Pudet dicere quod dolor est et ignominia
the-works believe it-shames to-say what pain is and ignominy

sustinere. Dum armata nobis militia stertit, dum alienam
to-sustain while armed for-us warfare snores while another's
expugnant pudicitiam, suam prostituunt, dum nobilium
they-storm chastity their-own they-prostitute while of-nobles
circueunt domos, conuiuia explorant ut epulentur cotidie
they-go-around the-houses the-banquets they-explore that they-may-feast daily
splendide, dum ampullas proiciunt et sesquipedalia uerba,
splendidly while bombast they-throw-out and foot-and-a-half words
sine cruore trucidantes Saracenos et Parthos et si quid
without gore slaughtering Saracens and Parthians and if anything
aliud hostili censetur nomine, dum hoc faciunt milites
else by-hostile is-rated name while this do the-soldiers
gloriosi, Niuicollinus indomitus insolescit, inermes Britones
boastful the-Snowdon-man untamed grows-insolent the-unarmed Britons
intumescunt, ipsosque qui dicuntur Palatini comites et
swell and-the-very-ones who are-called Palatine counts and
regum sanguine gloriantur, fere ad deditionem compellunt et
of-kings in-the-blood boast nearly to surrender they-compel and
quasi tributarios faciunt. Non est qui cum eis uelit manum
as-if tributaries they-make not there-is one-who with them wishes hand
conserere aut qui uelit aequo Marte quid ualeant experiri.
to-join or who wishes with-equal Mars what they-avail to-test
Armati inermes ad campestria prouocant, sed inermes ad
the-armed the-unarmed to the-plains challenge but the-unarmed to
siluestria, quia de propria uirtute diffidit, nemo nostrorum
the-woods because of his-own courage distrusts no-one of-ours
persequitur. Utinam memoriter tenuissent quod de Cisalpinis
pursues would-that by-memory they-had-held what about the-Cisalpines
Romana narrat historia, cuius uerba sunt haec: Cisalpinorum
the-Roman relates history whose words are these of-the-Cisalpine
incolis animi ferarum, corpora plus quam humana
to-the-inhabitants the-minds of-beasts the-bodies more than human

erant; sed experimento deprehensum est quia uirtus
were but by-experiment detected it-was that the-courage
eorum sicut primo impetu maior est quam uirorum, ita
their as at-the-first onset greater is than of-men so
sequens minor quam feminarum est. Alpina enim corpora
the-following less than of-women is the-Alpine for bodies
humente celo educata habent aliquid simile niuibus suis;
with-humid sky reared have something like to-snows their
cum mox incaluerint pugna, statim in sudorem
since soon they-shall-have-grown-warm in-the-fight at-once into sweat
eunt et leui motu quasi sole laxantur. Alibi quoque
they-go and by-slight motion as-if by-the-sun are-loosened elsewhere also
Alpinarum gentium feritas facile uel per mulieres
of-the-Alpine nations the-fierceness easily even through the-women
ostenditur, quae deficientibus telis infantes suos afflictos
is-shown who with-failing weapons infants their dashed
humi in ora militum aduersa miserunt. Si essent
to-the-ground into the-faces of-the-soldiers opposite threw if there-were
plane qui impugnarent Niuicollinos nostros, proculdubio
plainly those-who should-attack the-Snowdon-men our without-doubt
uincerentur; sed, ut ait Amentius, non est qui
they-would-be-conquered but as says Amentius not there-is one-who
faciat facienda, quae fere perfici ultronea fortuna
does the-things-to-be-done which nearly to-be-accomplished spontaneous fortune
compellit. Armatam prouinciam inermis imbellisque barbaries
compels the-armed province the-unarmed and-unwarlike barbarism
aggreditur depopulatur et uastat, et qui domi suae esurit,
attacks lays-waste and devastates and he-who at-home his hungers
milite nostro cedente, de nostro satiatur et in nostro facit
with-soldier our yielding on our is-sated and in our makes
luxuriae diem festum. Numquid enim non cedit miles qui
for-luxury a-day festal surely-not for not yields the-soldier who

non repellit hostem irruentem et imminentem? Si uero nec
not repels the-enemy rushing-in and impending if however neither
amor patriae nec rerum dampna nec salutis imminentis ab
love of-fatherland nor of-things the-losses nor of-safety impending from
hoste dispendium, uel pudoris stimulus uirtutem militiae
the-enemy the-loss at-least of-shame the-goad the-virtue of-warfare
nostrae excitare debuerat, cui iam inermis et insolens
our to-rouse ought whom now the-unarmed and insolent
Walensis insultat. Prouerbialiter dici solet quia misera
Welshman insults proverbially to-be-said it-is-wont that wretched
terra est quam agaso uel mulio depopulatur. Quod si nulla
the-land is which a-groom or a-muleteer lays-waste but if by-no
exhortatione uirili nostri possunt milites ad uirilia incitari,
exhortation manly our can soldiers to manly-things be-incited
uel matres et uxores cedentium eos urgeant ad uirtutem.
at-least the-mothers and wives of-the-yielding them may-urge to courage
Nam aliquid tale in priscis historiis inuenitur. Cum enim
for something such in ancient histories is-found when for
irruentibus Medis acies Persarum pulsata in fugam ageretur et
with-rushing-in Medes the-line of-the-Persians beaten into flight was-driven and
omnino deficiens nec uictorem respicere auderet, matres et
wholly failing nor the-victor to-look-back-at dared the-mothers and
uxores eorum passim obuiam fugientibus currunt et mulierum
wives their everywhere to-meet the-fleeing run and of-women
densata acie orant in praelium reuertantur. Nolentibus
with-thickened line they-beg into battle they-return to-those-unwilling
sublata ueste obscena corporis ostendunt, rogantes num
with-lifted clothing the-obscene-parts of-the-body they-show asking whether
in uteros matrum uel uxorum uelint refugere. Hac repressi
into the-wombs of-mothers or of-wives they-wish to-flee-back by-this checked
castigatione in praelium redeunt et facta impressione quos
chastisement into battle they-return and with-made charge those-whom

fugiebant fugere compulerunt. Utinam sic faciant uxores et
they-were-fleeing to-flee they-compelled would-that so may-do the-wives and
matres nostrorum Marchionum, dum quacumque occasione
mothers of-our Marchers while on-whatever occasion
patriam seruent incolumem et labem pudoris amoueant.
the-fatherland they-keep unharmed and the-stain of-shame remove
Cap. XVII. Nobis a nostratibus esse exempla uirtutum,
Chapter XVII for-us from our-countrymen to-be examples of-virtues
et quas ciuitates in Italia condiderit Brennus secundum
and what cities in Italy founded Brennus according-to
antiquas historias.
ancient histories
Verum quod a nostris nunc quaerimus, iampridem praeteriit,
but what from ours now we-seek long-ago has-passed
et eo usque maiorum nostrorum uirtus manauit ad alios
and so far of-the-ancestors our the-virtue has-flowed to others
ut plenitudo diuitis uenae a fonte uideatur in riuulos
that the-fullness of-the-rich vein from the-fountain seems into the-rivulets
defecisse. Neque enim a Romanis et Grecis tantum
to-have-failed nor for from the-Romans and Greeks only
nobis sunt exempla uirtutis, nam et domesticis abundamus.
to-us are examples of-virtue for also in-domestic-ones we-abound
Tradunt historiae Brennum ducem Senonum, qui exercitum
relate the-histories Brennus the-leader of-the-Senones who the-army
Romanorum apud flumen Alliam confecit, ipsamque urbem
of-the-Romans at the-river Allia destroyed and-the-very city
Romam irrupit, cepit, et caesis patribus et subacta
Rome broke-into took and with-slain fathers and subdued
Italia inuasit Greciam, uastans omnia uniuersisque terribilis
Italy invaded Greece laying-waste all-things and-to-all terrible
usque ad Delphici Apollinis templum, quod situm est in
up-to to of-Delphic of-Apollo the-temple which situated is on

monte Parnaso, processit, ipsiusque Apollinis appetens spolia,
mount Parnassus advanced and-of-himself of-Apollo seeking the-spoils
scuriliter iocatus ait: Locupletes deos largiri hominibus
scurrilously joking said rich gods to-be-generous to-men
oportere; hunc, inquam, tradunt de maiori Britannia, quae
it-behooves this-one I-say they-relate from greater Britain which
ab aduentu Saxonum in insulam uocatur Anglia, oriundum.
from the-coming of-the-Saxons into the-island is-called England sprung
Apud Trogum Pompeium in uicesimo reperitur quod Senones
with Trogus Pompeius in the-twentieth it-is-found that the-Senones
Galli commilitones Brenni, cum in Italiam uenissent, Thuscos
Gauls fellow-soldiers of-Brennus when into Italy they-had-come the-Tuscans
a suis sedibus expulerunt, in ea condiderunt urbes egregias
from their seats drove-out in it founded cities outstanding
Mediolanum Comum Brixiam Veronam Vergamum Tridentum
Milan Como Brescia Verona Bergamo Trent
atque Vincentiam. Nam quod urbem Senensium senibus
and Vicenza for that the-city of-the-Sienese for-old-men
suis et ualitudinariis armentariisque construxerint, non modo
their and invalids and-herdsmen they-built not only
fides historiae sed celebris traditio est; ex eo quidem
the-faith of-history but celebrated tradition is from this indeed
ualidior quod Senenses et liniamentis membrorum et
stronger that the-Sienese both in-the-lineaments of-limbs and
uenustate faciei et coloris gratia moribus quoque ipsis
in-the-beauty of-face and of-color in-the-grace in-morals also themselves
ad Gallos et Britones, a quibus originem contraxerunt,
to the-Gauls and Britons from whom origin they-drew
uidentur accedere, licet eos uetustas, orbis plaga, situs
seem to-approach although them antiquity of-the-world the-region the-site
regionis, conuictus finitimorum, quibus sanguine et moribus
of-the-land the-intercourse of-neighbors with-whom in-blood and in-morals

diu permixti sunt, ex magna parte mutauerit. Nondum
long mingled they-have-been in great part have-changed not-yet
tamen colorem Gallicum, candorem scilicet, haec omnia
nevertheless the-color Gallic the-whiteness namely these all-things
ad uicinorum similitudinem exterminasse sufficiunt. Greci
to the-likeness of-the-neighbors to-have-exterminated suffice the-Greeks
namque lac galac dicunt, unde et galaxias lacteus appellatur,
for milk gala call whence also galaxias the-milky is-called
et Galli quasi colore lactei et Galathae qui quandoque
and the-Gauls as-if in-color milky and the-Galatians who sometimes
dicti sunt Gallogreci, in finibus Greciae quos Gallorum
called were Gallo-Greeks in the-borders of-Greece whom of-the-Gauls
militia occupauit. Mansit autem exercitus ille Brenno duce
the-warfare occupied remained moreover army that with-Brennus as-leader
triumphator et semper inuictus, donec insurgere ausus est
triumphant and always unconquered until to-rise-up dared it-has
in deos, ipsum Apollinis Delphicum inuadens templum.
against the-gods itself of-Apollo the-Delphic invading the-temple
Ubi, cum incolae dei opem suppliciter implorarent,
where when the-inhabitants of-the-god the-help suppliantly implored
iuuenem supra humanum modum insignis pulchritudinis in
a-youth beyond human measure of-notable beauty on
delubri culmine conspexerunt. Auditus est etiam stridor
of-the-shrine the-summit they-beheld heard was also the-twang
arcus et strepitus armorum. Subito etiam terrae motu
of-a-bow and the-clash of-arms suddenly also of-the-earth by-the-motion
pars montis abrupta Gallorum strauit exercitum. Insecuta
part of-the-mountain broken-off of-the-Gauls laid-low the-army followed
deinde tempestas est quae grandine et frigore saucios
then a-storm has which by-hail and cold the-wounded
absumpsit. Dux ipse Brennus, cum dolorem uulnerum ferre
consumed the-leader himself Brennus when the-pain of-his-wounds to-bear

non posset, pugione uitam finiuit. Nec moueat quemquam
not he-could with-a-dagger life ended nor let-it-move anyone
(ut dictum est) in templo uisum esse Apollinem
as said it-has-been in the-temple seen to-have-been Apollo
ad ducis inuicti audaciam cohercendam delendumque
for of-the-leader unconquered the-audacity to-be-restrained and-to-be-destroyed
exercitum qui, permittente Deo, exigentibus culpis hominum,
the-army which with-permitting God with-demanding faults of-men
multas deleuerat nationes, cum certum sit aerias potestates
many had-destroyed nations since certain it-be the-aerial powers
plurimum nequitiae suae exercere in illos qui sanae fidei
very-much of-wickedness their to-exercise on those who of-sound faith
expertes sunt et uerae religionis ignari. Eis namque gratia
devoid are and of-true religion ignorant from-them for grace
subtrahitur daturque malignis spiritibus licentia nocendi, cum
is-withdrawn and-is-given to-malignant spirits license of-harming since
nisi Domino permittente omnino nocere non possint nec si
unless with-the-Lord permitting at-all to-harm not they-can nor if
uelint, et, sicut euangelico docetur testimonio, non impetrata
they-wish and as by-the-evangelical it-is-taught testimony with-not obtained
licentia non audeant aut queant irruere in gregem porcorum.
license not they-dare or can to-rush into the-herd of-swine

For their courage under Cnut, Kent holds the first rank in battle and Wiltshire, Devon, and Cornwall the reserve. Henry I routed the king of France. Stephen broke the oath sworn to Henry I's daughter and filled the land with evils, until the young Henry forced him to make him heir.

Cap. XVIII. Exempla recentium historiarum, et quomodo
Chapter XVIII examples of-recent histories and how
rex Henricus secundus tempestatem et procellas regis
king Henry the-second the-storm and tempests of-king
Stephani serenauerit et pacauerit insulam.
Stephen calmed and pacified the-island
Et quia Brenni historia alicui forte nimis remota uidebitur
and because of-Brennus the-history to-someone perhaps too remote will-seem
ad demonstrandam uirtutem gentis cui non natura sed
for showing the-virtue of-the-nation to-which not nature but
doctrina exercitium ars et forte dux deest, accedo propius
teaching exercise art and perhaps a-leader is-lacking I-approach nearer
et ea quae sunt fere omnibus nota compendioso
and those-things which are nearly to-all known with-a-compendious
sermone proponam.
speech I-will-set-forth
Cnudus quanta uirtute Anglorum Dacos Danosue
Cnut with-how-great courage of-the-English the-Dacians or-Danes
fregerit motusque compescuerit Noricorum uel ex
broke and-the-movements restrained of-the-Norwegians at-least from
eo perspicuum est quod, ob egregiae uirtutis meritum
this clear is that for of-outstanding courage the-merit
quam ibidem potenter et patenter exercuit, Cantia nostra
which there powerfully and openly it-exercised Kent our

primae cohortis honorem et primos congressus hostium
of-the-first cohort the-honor and the-first encounters of-the-enemy
usque in hodiernum diem in omnibus praeliis optinet.
up-to to the-present day in all battles holds
Prouincia quoque Seueriana, quae moderno usu et nomine
the-province also of-Severus which by-modern usage and name
ab incolis Wiltesira uocatur, eodem iure sibi uendicat
by the-inhabitants Wiltshire is-called by-the-same right for-itself claims
cohortem subsidiariam adiecta sibi Deuonia et Cornubia.
the-cohort reserve with-added to-itself Devon and Cornwall
Ad tempora nostra descendo. Rex Anglorum qui Ruffus
to times our I-descend the-king of-the-English who Rufus
cognominatus est, armis quidem strenuus sed parum religiosus
surnamed was in-arms indeed vigorous but too-little religious
et qui persecutione sanctorum et praecipue sancti Anselmi
and who by-the-persecution of-the-saints and especially of-saint Anselm
Cantuariensis spiculum inuidiae quo suffocatus est in
of-Canterbury the-dart of-envy by-which choked he-was against
se uisus est prouocasse, is, inquam, Cenomannum expugnauit,
himself seemed has to-have-provoked he I-say Le-Mans stormed
comitem cepit nec tamen dignatus est eum carcerali custodiae
the-count took nor nevertheless deigned he-has him to-prison custody
mancipare; tantoque operi attestabitur in perpetuum mons
to-consign and-to-so-great a-work will-attest for ever mount
Barbatus aut, si alio nomine censere malueris, dicatur
Barbatus or if by-another name to-reckon you-prefer let-it-be-called
mons Barbarus aut Barbarorum. Transeo ad successorem eius
mount Barbarus or of-the-Barbarians I-pass to the-successor his
Henricum inclitum regem, qui leo iustitiae appellatus est,
Henry the-renowned king who the-lion of-justice called was
quem, sicut publice notum est, non modo urbes sed et turres
whom as publicly known it-is not only cities but also towers

Gallicae timuerunt. Sed qualiter regem Francorum commisso
Gallic feared but how the-king of-the-French with-joined
praelio fregerit et fugauerit, quia percelebre est et uictoriae
battle he-broke and put-to-flight because very-famous it-is and of-victory
illius in utroque regno qui publico praelio interfuerunt
that in each kingdom those-who in-public battle were-present
plurimi testes extant, ne replicare notissima tediosum sit,
very-many witnesses stand lest to-repeat most-known-things tedious be
scienter praetereo. Normannorum ducem, uirum bellicosum,
knowingly I-pass-over of-the-Normans the-duke a-man warlike
armis strenuum, qui Ierosolima liberata redierat, sub umbra
in-arms vigorous who with-Jerusalem freed had-returned under the-shadow
nominis quomodo ceperit alieni terminos regni ingressus,
of-a-name how he-took of-another the-boundaries of-the-kingdom having-entered
referre superuacaneum credo, cum etiam iuniores eundem
to-relate superfluous I-believe since even younger-men the-same
captum uiderint in custodia publica, habita tamen aestimatione
captured have-seen in custody public with-had nevertheless esteem
dignitatis et sanguinis. Testantur hoc Normannorum proceres,
of-dignity and of-blood testify this of-the-Normans the-nobles
alii capti, alii incarcerati, alii exheredati in hodiernum
some captured others imprisoned others disinherited to the-present
diem; sed et sepulchrum captiui ducis apud nos est.
day but also the-tomb of-the-captive duke with us is
Postremo, ne longe petantur exempla, nepos illius, totius
lastly lest far be-sought examples the-grandson of-him of-the-whole
eui, si collatae iam gratiae uirtutum in fine coheserint
age if to-the-conferred already graces of-virtues at the-end shall-have-clung
merita, rex optimus apud Britannias, Normannorum et
merits king best in the-Britains of-the-Normans and
Aquitanorum dux felicissimus et primus tam amplitudine
of-the-Aquitanians duke most-fortunate and first as-much in-the-greatness

rerum quam splendore uirtutum, quam strenuus, quam
of-affairs as in-the-splendor of-virtues how vigorous how
magnificus, quam prudens et modestus ab ipsa, ut
magnificent how prudent and modest from the-very as
ita dicam, infantia fuerit, nec ipse liuor silere aut
so I-may-say infancy he-has-been not-even itself envy to-be-silent or
dissimulare potest, cum opera recentia et manifesta sint,
to-dissemble can since the-works recent and manifest are
et a Britanniarum finibus ad Hispaniae limites uirtutis
and from of-the-Britains the-borders to of-Spain the-limits of-virtue
suae protenderit et continuauerit titulos.
his he-has-extended and continued the-titles

Scilicet ingenium et rerum prudentia uelox
Namely wit and of-things prudence swift
ante pilos uenit, dicenda tacendaque callet,
before the-hairs came, things-to-be-said and-to-be-kept-silent he-knows,
et potis est nigrum uitio praefigere teta.
and able is the-black-mark to-vice to-prefix theta.

Volens namque Deus gentis praeuaricatricis punire
wishing for God of-the-prevaricating nation to-punish
malitiam rupto federe quod iuramento procerum cum
the-malice with-broken the-treaty which by-the-oath of-the-nobles with
filia leonis iustitiae firmatum fuerat, nouorum permisit
the-daughter of-the-lion of-justice confirmed had-been of-new-men permitted
sullimari fauorem et in regno alieno regnare hominem
to-be-exalted the-favor and in a-kingdom another's to-reign a-man
contemptorem boni et aequi, cuius consilium infatuatum est
despiser of-good and of-equity whose counsel made-foolish was
ab initio, cuius causa in iniquitate et perfidia fundata est,
from the-beginning whose cause in iniquity and perfidy founded was

negligentem disciplinae ut eo non tam regnante quam
neglectful of-discipline that with-him not so-much reigning as
concutiente et collidente clerum et populum prouocarentur
shaking and dashing-together the-clergy and the-people were-provoked
omnes ad omnia; mensura namque iuris uis erat. Inuadens
all to all-things the-measure for of-right force was invading
ergo regnum exheredauit exclusit dominum, pro quo quidem,
therefore the-kingdom he-disinherited shut-out the-lord for whom indeed
si fides esset in homine, et decessorum meritis et ex
if faith were in the-man both of-the-predecessors by-the-merits and from
necessitate iuramenti sibi fuerat moriendum. Vicinas studuit
the-necessity of-the-oath for-him it-had-been to-be-died neighboring he-strove
corrumpere nationes, cum principibus matrimonia contraxit
to-corrupt nations with princes marriages he-contracted
et amicitias, ne quo Dei beneficio paruulus, qui adhuc
and friendships lest by-any of-God benefit the-little-one who still
uagiebat in cunis, ad petitionem hereditatis posset accedere.
wailed in the-cradle to the-claim of-the-inheritance could approach
Plurima quidem aduersus innocentiam machinabantur sed
very-many-things indeed against innocence they-contrived but
in omnibus his mentita est iniquitas sibi. Eoque innotuit
in all these lied has iniquity to-itself and-by-this it-became-known
quia Deus uerax est, quod fidem, quam Deo suo dominoque
that God truthful is that the-faith which to-God his and-to-lord
terreno non seruauit, eam nequaquam repperit in subiectis;
earthly not he-kept it by-no-means he-found in the-subjects

eadem namque mensura remensum est ei qua ipse
with-the-same for measure measured-back it-was to-him with-which he-himself
aliis praemensus fuerat; ac si omnes apud Ennium didicissent:
to-others measured-out had as if all with Ennius had-learned

Neque dedi neque do infideli cuiquam fidem.
Neither have-I-given nor do-I-give to-the-faithless any faith.

Sed cum multa male, pauca bene, illud quidem pessime
but though many-things badly few-things well that indeed worst
egit, quod in contemptum Dei in christos eius manus
he-did that in contempt of-God on anointed his hands
iniecit non sine nota perfidiae et proditionis quam
he-laid not without the-mark of-perfidy and of-betrayal which
nefarii operis merito contraxit apud omnes ut ad
of-the-nefarious work by-the-desert he-contracted among all so-that to
curiam eius exinde nemo secure accederet. Non tamen
the-court his thenceforth no-one securely approached not nevertheless
solos etsi primos ad perniciem sui cepit episcopos
alone although first to the-ruin of-himself he-seized bishops
sed omnibus quos suspectos habuit proditionis suae tetendit
but for-all whom suspected he-held of-betrayal his he-stretched
insidias. At in captione episcoporum initium malorum fuit
snares but in the-capture of-the-bishops the-beginning of-evils was
et ab ea die non defuit gladius lateri eius et facta
and from that day not was-lacking the-sword to-the-side his and made
sunt semper nouissima hominis deteriora prioribus.
were always the-last-things of-the-man worse than-the-former
Quid multa? In diebus eius multiplicata sunt mala in terra
why many-words in days his multiplied were evils in the-land
ut, si quis ea summatim recenseat, historiam Iosephi possit
so-that if anyone them in-sum review the-history of-Josephus he-could

excedere. Verumtamen se illis pueri uirtus opposuit et fere
exceed nevertheless itself to-those of-the-boy the-courage opposed and nearly
ante etatem aut munus militare sic malignantium impetum fregit
before age or duty military so of-the-malignant the-onset broke
ut Theodosio minore, quem historiae conferunt Alexandro,
that to-Theodosius the-younger whom the-histories compare with-Alexander
quandoque dictus sit non esse et utinam numquam inueniatur
sometimes said he-was not to-be and would-that never he-be-found
inferior. Nec mora; in primis adolescentiae annis impubes adhuc
inferior nor delay in the-first of-adolescence years beardless still
militiam aggressus est uultuque ferociori et fortiori manu
warfare undertook he-has and-with-face fiercer and stronger with-hand
diuini auxilii hostium corda concussit et fregit. Statimque
of-divine help of-the-enemies the-hearts he-shook and broke and-at-once
insurrexerunt in eum reges Francorum et Anglorum
rose-up against him the-kings of-the-French and of-the-English
collectis uiribus suis et utroque immanior hostis Eustachius
with-gathered forces their and than-either more-savage enemy Eustace
ille, sororius regis Francorum, qui propriam agens causam
that the-brother-in-law of-the-king of-the-French who his-own pleading cause
non tam patri quam sibi paternum diadema conseruare
not so-much for-his-father as for-himself the-paternal diadem to-keep
nitebatur. Et eos quidem non modo uiriliter Neoptolemus
strove and them indeed not only manfully Neoptolemus
noster sustinuit sed ex maxima parte potenter superauit. Unde
our sustained but in the-greatest part powerfully overcame whence
tactus dolore cordis intrinsecus Eustachius quem praedixi,
touched by-pain of-heart inwardly Eustace whom I-mentioned-before
quod in uita optimum fecit, rebus excessit humanis,
what in life best he-did from-things departed human

quem letantibus bonis et publicae fortunae congratulantibus,
whom with-rejoicing good-men and the-public fortune congratulating
quoniam hic flagellum aliud patriae imminebat, luxerunt
since this scourge another to-the-fatherland was-impending they-mourned

ambubaiarum collegia, pharmocopolae,
of-the-flute-girls the-guilds, the-drug-sellers,
mendici, mimae, balatrones, hoc genus omne.
beggars, actresses, buffoons, this kind all.

Ne tamen obitus eius gloriae ducis nostri quicquam
lest nevertheless the-death his from-the-glory of-duke our anything
detraheret, deditionem Craumersiae, in cuius subsidium cum
should-detract the-surrender of-Crowmarsh to whose help with
patre uenerat in manu ualida et numero ampliori, uiuus,
his-father he-had-come in hand strong and with-number larger alive
armatus, militum instructus copia, sustinuit praesens
armed of-soldiers equipped with-abundance he-sustained present
et uidit. Dux autem, consilio unius praemonitus, inter
and saw the-duke however by-the-counsel of-one forewarned between
castrum quod rex munierat et regis copias suum
the-castle which the-king had-fortified and of-the-king the-forces his
sed longe minorem exercitum interiecit. Ne tamen hoc
but far smaller army set lest nevertheless this
alienigenae ascribant uiribus suis, nostro praecipue milite
the-foreigners ascribe to-strength their on-our especially soldier
nitebatur. Ad hoc demum exigentibus culpis perductus est
he-relied to this at-last with-demanding faults brought was
qui regnum occupauerat, ut cogeretur exheredare filium
he-who the-kingdom had-occupied that he-was-compelled to-disinherit his-son

et duci cedere regni successionem et totius regni
and to-the-duke to-cede of-the-kingdom the-succession and of-the-whole kingdom
proceres et militiam fidelitate praestita obligare.
the-nobles and the-knighthood with-fealty given to-bind
Transeo ad obsidionem Chinonis, quia ibi Anglos et
I-pass to the-siege of-Chinon because there the-English and
Normannos, quos iam multiplex confederatio uniuit,
Normans whom already a-manifold confederation united
praecipuos et magis strenuos in captione castri extitisse
chief and more vigorous in the-capture of-the-castle to-have-stood
nullus ignorat. Nam sileo de Namneto et toto minoris
no-one is-ignorant for I-am-silent about Nantes and the-whole of-lesser
Britanniae, quamuis grandis prouincia sit, comitatu, qui
Britain though great a-province it-be with-the-county which
rebellis esset in hodiernum diem nisi robur gentis
rebellious would-be to the-present day unless the-strength of-the-nation
Anglorum esset formidini. Hoc ipsum aut ueritus aut amore
of-the-English were for-terror this itself either having-feared or by-love
et uirtute allectus (incertum enim est), illustris Blesensium
and by-virtue attracted uncertain for it-is the-illustrious of-Blois
et Carnotensium comes castra, quae pupillaris etatis tempore
and of-Chartres count the-castles which of-pupillary age in-the-time
amissa fuerant, ducatui Normannorum restituit.
lost had-been to-the-duchy of-the-Normans restored
Longum est si inclita gesta tanti principis enumerare
long it-is if the-renowned deeds of-so-great a-prince to-enumerate
contendam, quae, sicut omnes admirari necesse est, ita
I-strive which as all to-admire necessary it-is so
plene describere impossibile. Nec ego uiribus meis arrogo,
fully to-describe impossible nor I to-strength my arrogate-it
in quo, si iuxta praecedentis gratiae cursum sibi diu
in which if according-to of-preceding grace the-course to-him long

successerint prospera, sudare poterunt Orosius Egesippus
shall-have-succeeded prosperous-things sweat will-be-able Orosius Hegesippus
et Trogus. Ceterum adolescentiae exitus aliquibus suspectus
and Trogus for-the-rest of-adolescence the-outcome to-some suspected
est, et utinam frustra a bonis timeatur.
is and would-that in-vain by the-good it-be-feared

VI.XIX · HONOR FOR SOLDIERS; THE ART OF WAR

Blessed Eugenius judged the English fit for anything but for their lightness, and like Hannibal's Romans they are invincible abroad; trained, they should be honored and modestly dressed. Hannibal mocked Antiochus' gilded army as enough booty for the Romans. Soldiers must be paid and trained; whoever would learn the art of war should read Cato, Celsus, Hyginus, and Vegetius, since art without use is barren and use without art rash.

Cap. XIX. De honore militibus exhibendo, et modestia
Chapter XIX about the-honor to-soldiers to-be-shown and modesty
indicenda; et qui militiae artem tradiderint, et generalia
to-be-enjoined and who of-warfare the-art have-handed-down and general
quaedam praecepta eorum.
certain precepts their
Quid moror in commendatione gentis quam de natura
why do-I-linger in the-commendation of-the-nation which by nature
constat esse laudabilem? Beatus Eugenius eam, ad quaecumque
it-is-agreed to-be praiseworthy blessed Eugenius it to whatever
uellet applicari, dixit esse idoneam et praeferendam aliis
he-wished to-be-applied said to-be fit and to-be-preferred to-others
nisi leuitas impediret. Sed, sicut Hannibal negabat posse
unless lightness hindered but as Hannibal denied to-be-able
uinci Romanos nisi in patria sua, ita et haec,
to-be-conquered the-Romans except in fatherland their so also this

dum peregrinatur, inuincibilis est; nam in sedibus suis
while it-travels-abroad unconquerable is for in seats its
facilius expugnatur. Hoc autem forte commune habent cum
more-easily is-conquered this however perhaps in-common have with
ceteris gentibus incolae Britanniarum atque Italiae. Si
the-other nations the-inhabitants of-the-Britains and of-Italy if
uero recte fuerint instituti et doctrinam exercitatione
however rightly they-shall-have-been trained and learning by-exercise
firmauerint, honorati incedant, habeantur patriae
shall-have-strengthened honored let-them-go let-them-be-held of-the-fatherland
defensores, niteant cultu qui tamen uiros deceat; nam
defenders let-them-shine in-dress which nevertheless men may-befit for
cultus lasciuior nec in muliebri sexu uitio caret aut nota.
dress more-wanton not-even in the-female sex of-vice is-free or of-mark
Crebro namque compertum est in bellis militiae
often for found it-has-been in wars of-warfare
lasciuientem et splendidum apparatum non tam ciuibus
the-wanton and splendid equipment not so-much to-the-citizens
conferre uictoriam quam hostes inuitare ad praedam.
to-bring victory as the-enemies to-invite to booty
Unde et Hannibal, cum apud regem Antiochum moraretur
whence also Hannibal when with king Antiochus be-stayed
causa profugii, facetissime cauillatus est, rege ostentante
for-the-sake of-exile most-wittily jested has with-the-king showing
exercitum insignibus aureis et argenteis florentem, inducentem
an-army with-ornaments golden and silver flourishing bringing-in
currus cum falcibus et cum turribus elephantos et omnem
chariots with scythes and with towers elephants and all
equitatum frenis epiphiis monilibus ac faleris praefulgentem.
the-cavalry with-bridles saddle-cloths necklaces and trappings shining
Cum ergo rex contemplatione tanti ac tam ornati
when therefore the-king by-the-contemplation of-so-great and so adorned

exercitus gloriabundus Hannibalem aspexisset: Putasne, inquit,
an-army boastful Hannibal had-looked-at do-you-think he-said
satis esse Romanis haec omnia? Tunc Penus illudens
enough to-be for-the-Romans these all-things then the-Carthaginian mocking
ignauiam imbelliamque militum eius pretiose armatorum:
the-cowardice and-unwarlikeness of-the-soldiers his expensively armed
Plane, inquit, satis esse credo, etsi Romani auarissimi sint.
plainly he-said enough to-be I-believe even-if the-Romans most-avaricious be
Lepide quidem breuiter et acerbe; nam rex de numero
wittily indeed briefly and bitterly for the-king about the-number
exercitus et de aestimanda aequiparatione quaesierat et
of-the-army and about the-to-be-estimated matching had-asked and
illum liquet respondisse de praeda. Denique, si Naso a
he it-is-clear to-have-answered about booty lastly if Naso from
militia artis suae arcet et iubet esse procul iuuenes ut femina
the-warfare of-art his keeps-off and orders to-be far youths as a-woman
comptos, quis credat eos ad robustam militiam admittendos?
adorned who would-believe them to robust warfare to-be-admitted
Opifices artium singularum id rerum suarum prae ceteris
the-craftsmen of-arts single that of-things their before the-rest
ornant a quibus se sciunt prae ceteris honorari; unde
adorn by which themselves they-know before the-rest to-be-honored whence
liquet milites oportere armis quam uestibus nitidiores esse.
it-is-clear soldiers to-behoove in-arms than in-garments brighter to-be
Eneas a digitis gemmas ad ensem, Virro ad pocula legitur
Aeneas from his-fingers gems to the-sword Virro to the-cups is-read
transtulisse. Machabeos quoque constat clipeos inaurasse et
to-have-transferred the-Maccabees also it-is-agreed the-shields to-have-gilded and
ex fulgore eorum fortitudinem gentium dissipatam; eos tamen
by the-glitter of-them the-strength of-the-nations scattered them nevertheless
credibile est ueste communi fuisse contentos. Nichil est
credible it-is with-clothing common to-have-been content nothing is

quod minus deceat militem quam cultus mollior, et deliciae
which less befits a-soldier than dress softer and delights
uestium exquisitae, nisi forte cum Trasone ad munitionem
of-garments exquisite unless perhaps with Thraso for the-fortress
Taidis expugnandam Veneri deuouerit militiam suam Marte
of-Thais to-be-stormed to-Venus he-has-devoted warfare his with-Mars
contempto. Sordes quoque uitandae sunt et mediocritati, quae
despised squalor also to-be-avoided are and on-the-mean which
aureo incedit tramite, iugiter insistendum. Hoc autem
by-the-golden goes path continually one-must-insist this however
uolo ire persuasum nostratibus, si exerceantur, uirtutem non
I-wish to-go to-persuade to-our-countrymen if they-be-exercised courage not
deesse, quae tamen frequenter intercidit, si non disciplina
to-be-lacking which nevertheless frequently perishes if not by-discipline
firmatur. Artem uero rei militaris Lacedemonii
it-is-strengthened the-art however of-the-thing military the-Lacedaemonians
tradidisse dicuntur; unde et Hannibal Italiam petiturus
to-have-handed-down are-said whence also Hannibal Italy about-to-seek
Lacedemonium quaesiuit ductorem armorum. Qui desiderat
a-Lacedaemonian sought as-leader of-arms he-who desires
pacem, praeparet bellum; qui uictoriam cupit, diligenter
peace let-him-prepare war he-who victory desires diligently
imbuat militem; qui secundos optat euentus, dimicet
let-him-train the-soldier he-who favorable wishes outcomes let-him-fight
arte, non casu. Nemo prouocare, nemo offendere audet
by-art not by-chance no-one to-challenge no-one to-offend dares
quem scit superiorem fore, si pugnet. Athenienses
him-whom he-knows superior to-be-about-to-be if he-fight the-Athenians
unum prae ceteris mandasse militibus prisci loquuntur
one-thing before the-rest to-have-commanded to-the-soldiers the-ancient say
annales: Miles nondum emeritus exercitio et labori iugiter
annals the-soldier not-yet discharged to-exercise and to-labor continually

assuescat. Nam haec solent in castris sanitatem et in
let-him-be-accustomed for these-things are-wont in the-camps health and in
conflictu praestare uictoriam. Idem etiam tradiderunt quia in
the-conflict to-supply victory the-same also handed-down that in
peditibus robur consistit exercitus, et parumper aptum esse
the-foot-soldiers the-strength consists of-the-army and little fit to-be
militiae qui, nisi eques sit, pugnare non nouit. Verumtamen
for-warfare he-who unless a-horseman he-be to-fight not knows nevertheless
nec exerceri nec ad pugnam uocatur utiliter cui
neither to-be-exercised nor to battle is-called usefully he-to-whom
stipendia non procedunt. Si enim subtrahas alimenta, tibi
the-pay not proceeds if for you-withdraw the-sustenance to-you
miles obsequium negabit aut fidem. Fames enim, ut dici
the-soldier obedience will-deny or faith hunger for as to-be-said
solet, pugnat interius et sola haec, quae tutissima uidentur,
it-is-wont fights within and alone these-things which safest seem
expugnat. Nescit plebs ieiuna timere; si uero
storms knows-not-how the-common-people fasting to-fear if however
alimenta processerint, nunc timore penae, nunc praemiorum
sustenance shall-have-proceeded now by-fear of-penalty now of-rewards
spe ad officium incitetur. Sint ubique campidoctores et
by-hope to duty let-him-be-incited let-there-be everywhere drill-masters and
militarium exercitiorum magistri, et his ipsis era proueniant,
of-military exercises masters and to-these very pay let-come
et uidebis in breui gentem in id uirtutis esse reductam
and you-will-see in short the-nation into that of-virtue to-be brought-back
quo uigebat quando maximus imperatorum Iulius Cesar
in-which it-flourished when the-greatest of-commanders Julius Caesar

territa quaesitis ostendit terga Britannis.
terrified to-the-sought he-showed backs Britons.

Sed et deliberationes castrenses, fictitiae tamen, frequentius
but also deliberations of-the-camp fictitious nevertheless more-frequently
agitentur ut in his exercitatus miles, cum usus exegerit,
let-be-held that in these trained the-soldier when use shall-have-demanded
quid maxime expediat, sciat eligere. Si uero res
what most be-expedient he-may-know to-choose if however the-matter
fuerit seria, lateat militem, eo quod militare
shall-have-been serious let-it-lie-hidden-from the-soldier on-that because a-military
praeceptum est: Quid fieri debeat tractato cum multis,
precept it-is what to-be-done ought deliberate with many
quid uero facturus sis cum paucissimis et fidelissimis uel
what however about-to-do you-be with the-fewest and most-faithful or
potius ipse tecum. Raro enim manet absconditum quod ad
rather yourself with-yourself rarely for remains hidden what to
notitiam multitudinis uenit. Militaria quoque praecepta et
the-knowledge of-the-multitude comes military also precepts and
exempla strenuorum iunioribus saepe referenda sunt ut his
examples of-vigorous-men to-the-younger often to-be-recounted are that by-these
ad scientiam instruantur, illis accendantur et animentur ad
to knowledge they-be-instructed by-those they-be-kindled and be-animated to
uirtutem. Nec tamen propositum meum est rei militaris
virtue nor nevertheless purpose my is of-the-thing military
hic artem tradere quae quidem maxima est et pernecessaria
here the-art to-hand-down which indeed greatest is and very-necessary
et sine qua (ut uerbis Plutarchi utar) mancus quilibet
and without which as with-the-words of-Plutarch I-may-use maimed any
intelligitur principatus. Quam si quis ediscere uoluerit,
is-understood principate which if anyone to-learn-thoroughly shall-have-wished
adeat Catonem Censorinum, legat et illa quae
let-him-approach Cato Censorinus let-him-read and those-things which
Cornelius Celsus, quae Iulius Iginus, quae Vegetius Renatus,
Cornelius Celsus which Julius Hyginus which Vegetius Renatus

cuius, eo quod elegantissime et diligentissime rei
of-whom on-that because most-elegantly and most-diligently of-the-thing
militaris artem tradidit licet exempla perstrinxerit,
military the-art he-handed-down although examples he-touched-on
plura inserui; legat, inquam, quae isti posteris
more-things I-have-inserted let-him-read I-say what these for-posterity
praescribenda duxerunt. Hoc tamen in omnium artium
to-be-prescribed thought this nevertheless in of-all arts
utilitate uersatur ut nequaquam praeceptis exercitium desit.
the-utility turns that by-no-means to-precepts exercise be-lacking
Nam, sicut ait Cicero, in unamquamque rem dare praecepta
for as says Cicero for each thing to-give precepts
facillimum est sed eam efficaciter exequi laboriosissimum.
easiest is but it effectively to-carry-out most-laborious
Quod uero in praeceptis eloquentiae ad Herennium scribens
what however in the-precepts of-eloquence to Herennius writing
de arte dicendi asseruit, eam scilicet inefficacem et
about the-art of-speaking he-asserted it namely ineffective and
inutilem esse sine usu et exercitatione dicendi, ad omnes
useless to-be without use and exercise of-speaking to all
artes arbitror transferendum quatenus non firmantur usu
arts I-judge to-be-transferred in-so-far-as not they-are-strengthened by-use
nec exercitio roborantur; adeo quidem ut, si artem usumque
nor by-exercise are-reinforced so indeed that if art and-use
dissocies, utilior sit usus expers artis quam ars quae sui
you-disjoin more-useful be use devoid of-art than art which of-itself
usum non habet. Nam et Dauid in funda et lapide,
the-use not has for also David with the-sling and the-stone
quorum peritiam et usum habebat, Allophilum strauit et
of-which the-skill and use he-had the-Philistine laid-low and
in baculo suo aggredi ausus est uirum cunctis terribilem
with staff his to-attack dared he-has a-man to-all terrible

et bellatorem ab adolescentia sua; reiecitque loricam
and a-warrior from youth his and-he-rejected the-breastplate
regiam et arma quibus exercitatus non fuerat ratus
royal and the-arms in-which trained not he-had-been having-judged
omnia esse impedimento militiae quorum usus exercitio non
all-things to-be for-hindrance to-warfare whose use by-exercise not
firmatur. Ceterum sicut ars sterilis est usus ignara, sic et
is-strengthened for-the-rest as art sterile is of-use ignorant so also
usus imperfectus est qui ex arte non prouenit. Est igitur
use imperfect is which from art not comes is therefore
singulorum initium a natura, qua reluctante et (ut
of-single-things the-beginning from nature with-which resisting and as
dici solet) inuita Minerua nichil recte aggredimur.
to-be-said it-is-wont with-unwilling Minerva nothing rightly do-we-undertake
Progressus ab usu ab arte perfectio, si tamen iugi
the-progress from use from art the-perfection if nevertheless by-continual
exercitatione fuerit solidata. Optinet hoc in liberalibus
exercise it-shall-have-been made-solid holds this in the-liberal
uirilibus et mecanicis aut si quae sunt quarum nondum
the-manly and the-mechanical or if any there-are of-which not-yet
audierimus mentionem, ut ars infecunda sit sine usu et
we-have-heard mention that art barren be without use and
usus temerarius sine arte. Militia ergo sine arte iners est,
use rash without art warfare therefore without art inert is
inofficiosa sine usu. Quocirca qui miles esse uoluerit,
unserviceable without use wherefore he-who a-soldier to-be shall-have-wished
praediscat artem eamque usu et exercitio firmet
let-him-learn-beforehand the-art and-it by-use and exercise let-him-strengthen
ut, cum electus fuerit et militiae sacramento ascriptus,
that when chosen he-shall-have-been and of-warfare to-the-oath enrolled
rei publicae et sibi utiliter uiuat et non sit,
for-the-thing public and for-himself usefully he-may-live and not be

prout Plutarchus ait, manus manca. His enim uerbis in
as Plutarch says a-hand maimed with-these for words in
Institutione Traiani nouissime usus est, cum a manibus
the-Institution of-Trajan last used he-has when from the-hands
prolapsus est ad pedes. Sequamur ergo eum et, sicut
slipped he-has to the-feet let-us-follow therefore him and as
ipse ait, quasi soccos pedibus faciamus ut non offendantur
he-himself says as-if slippers for-the-feet let-us-make that not they-be-struck
ad lapidem obicemue alium quem multiplex ingerit casus.
against a-stone or-obstacle other which manifold brings chance

VI.XX–XXII · THE FEET; THE BEES; PRUDENCE

The feet are the farmers and craftsmen, whom the magistrates protect as shoes protect the foot. The commonwealth should imitate nature, as Virgil's bees live under one king and labor in common. Without prudence and diligence no magistracy stands; Dido's Carthage fell through the careless welcome she gave Aeneas.

Cap. XX. Qui sint pedes rei publicae et de cura
Chapter XX who are the-feet of-the-thing public and about the-care
eis impendenda.
on-them to-be-spent
Pedes quidem qui humiliora exercent officia, appellantur,
feet indeed those-who humbler exercise offices are-called
quorum obsequio totius rei publicae membra per terram
whose by-the-service of-the-whole thing public the-members over the-earth
gradiuntur. In his quidem agricolarum ratio uertitur qui
walk in these indeed of-the-farmers the-reckoning turns who
terrae semper adherent siue in sationalibus siue in consitiuis
to-the-earth always cling whether in sown-lands or in planted-lands
siue in pascuis siue in floreis agitentur. His etiam
or in pastures or in flowered-lands they-be-busied to-these also

aggregantur multae species lanificii artesque mecanicae,
are-added many kinds of-wool-working and-arts mechanical
quae in ligno ferro ere metallisque uariis consistunt, seruiles
which in wood iron bronze and-metals various consist servile
quoque obsecundationes et multiplices uictus adquirendi
also compliances and manifold of-food of-acquiring
uitaeque sustentandae aut rem familiarem amplificandi
and-of-life of-sustaining or the-thing domestic of-enlarging
formae, quae nec ad praesidendi pertinent auctoritatem et
forms which neither to of-presiding pertain the-authority and
uniuersitati rei publicae usquequaque proficiunt. Haec
to-the-whole of-the-thing public in-every-respect profit these
autem tot sunt ut res publica non octipedes cancros sed
however so-many are that the-thing public not eight-footed crabs but
et centipedes pedum numerositate transcendat, et quidem
even centipedes of-feet in-the-number surpasses and indeed
prae multitudine numerari non possunt, cum tamen non
for multitude to-be-numbered not they-can since nevertheless not
infinita sint per naturam, sed quia tam uariae figurae sunt
infinite they-be by nature but because so various the-shapes are
ut nullus umquam officiorum scriptor in singulas species
that no-one ever of-offices writer for single kinds
eorum specialia praecepta dederit. Verumtamen quod generale
their special precepts has-given nevertheless what general
est omnibus et singulis procuratur, ut legis scilicet limites
is for-all and each is-procured that of-the-law namely the-limits
non excedant et ad publicam utilitatem omnia referantur.
not they-exceed and to public utility all-things be-referred
Debent autem obsequium inferiora superioribus quae omnia
they-owe moreover obedience the-lower-things to-the-higher which all
eisdem uicissim debent necessarium subsidium prouidere.
to-the-same in-turn owe necessary help to-provide

Unde Plutarchus ea dicit in omnibus exequenda quae
whence Plutarch those-things says in all to-be-carried-out which
humilioribus, id est multitudini, prosunt; nam paucitas
to-the-humbler that is to-the-multitude profit for the-few
semper pluribus cedit. Ea ergo causa instituti sunt
always to-the-many yield for-that therefore cause instituted were
magistratus ut a subditis iniuriae propulsentur ipsaque
magistrates that from the-subjects injuries be-repelled and-the-very
res publica quasi illorum opificio calcietur. Est enim quasi
thing public as-if of-them by-the-craft be-shod it-is for as-if
discalciata quando iniuriis exponitur, quo nichil potest
unshod when to-injuries it-is-exposed than-which nothing can
ignominiosius esse gerentibus magistratum. Afflictus namque
more-ignominious to-be for-those-bearing the-magistracy the-afflicted for
populus quasi principis podagram arguit et conuincit. Tunc
people as-it-were of-the-prince the-gout argues and proves then
autem totius rei publicae salus incolumis praeclaraque
however of-the-whole thing public the-health unharmed and-illustrious
erit, si superiora membra se impendant inferioribus et
will-be if the-higher members themselves spend on-the-lower and
inferiora superioribus pari iure respondeant, ut singula
the-lower to-the-higher by-equal right respond so-that each-ones
sint quasi aliorum ad inuicem membra et in eo sibi
be as-if of-the-others to each-other members and in this to-himself
quisque maxime credat esse consultum in quo aliis
each most believe to-be consulted in which for-others
utilius nouerit esse prospectum.
more-usefully he-shall-know to-be provided

Cap. XXI. Rem publicam ad naturae similitudinem
Chapter XXI the-thing public to of-nature the-likeness
ordinandam, et ordinem ab apibus mutuandum.
to-be-ordered and order from the-bees to-be-borrowed
Scripserunt de re publica etsi diuerso modo Cicero
have-written about the-thing public though in-different way Cicero
et Plato, cum alter qualis esse debeat disseruerit, alter
and Plato since the-one of-what-sort to-be it-ought discussed the-other
qualis fuerit a maioribus instituta. Hanc tamen uterque
of-what-sort it-was by the-ancestors instituted this nevertheless each
et institutae et instituendae praescripsit formulam, ut
both for-the-instituted and for-the-to-be-instituted prescribed formula that
uita ciuilis naturam imitetur quam optimam uiuendi ducem
life civil nature imitate which best of-living the-leader
saepissime nominauimus. Alioquin non modo inciuilis sed
very-often we-have-named otherwise not only uncivil but
potius bestialis et bruta rite uocabitur. Quae sit autem
rather bestial and brute rightly it-will-be-called what be however
naturae institutio, ipsa rationis expertia monstrare sufficiunt.
of-nature the-institution the-very of-reason devoid-things to-show suffice
Poetarum doctissimus Maro, ad quem Plutarchus suum
of-the-poets the-most-learned Maro to whom Plutarch his
destinat Traianum ut ciuilem uitam ab apibus mutuetur,
directs Trajan that civil life from the-bees he-may-borrow

admiranda canit leuium spectacula rerum.
wonderful he-sings of-light spectacles things.
Solae communes natos, consortia tecta
Alone common offspring, shared roofs
urbis habent, magnisque agitant sub legibus euum,
of-a-city they-have, and-great they-pass under laws life,

et patriam solae, certos nouere penates,
and fatherland alone, fixed have-known household-gods,
uenturaeque hiemis memores estate laborem
and-of-coming winter mindful in-summer labor
experiuntur et in medium quaesita reponunt.
they-undergo and into the-common the-gotten-things lay-up.
Namque aliae uictu inuigilant et federe pacto
For some for-food watch and by-compact agreed
exercentur agris; pars intra septa domorum
are-busied in-the-fields; part within the-enclosures of-the-houses
Narcisi lacrimam et lentum de cortice gluten
of-the-narcissus the-tear and sticky from bark glue
prima fauis ponunt fundamina, deinde tenaces
first for-the-combs lay as-foundations, then tenacious
suspendunt ceras; aliae spem gentis adultos
hang-up waxes; others the-hope of-the-race grown
educunt fetus; aliae purissima mella
lead-out offspring; others most-pure honeys
stipant et liquido distendunt nectare cellas.
pack and with-liquid stretch nectar the-cells.
Sunt quibus ad portas cecidit custodia sorti,
There-are-those to-whom at the-gates has-fallen the-watch by-lot,
inque uicem speculantur aquas et nubila celi
and-in turn they-watch the-waters and clouds of-the-sky
aut onera accipiunt uenientum aut agmine facto
or the-loads receive of-the-arriving or with-column made
ignauum fucos pecus a praesepibus arcent.
the-idle drones herd from the-stalls drive.
Feruet opus redolentque thimo fragrantia mella.
Glows the-work and-smell of-thyme the-fragrant honeys.

Tum, ueluti lentis Ciclopes fulmina massis
Then, as from-tough the-Cyclopes thunderbolts lumps
cum properant, alii taurinis follibus auras
when they-hasten, some with-bull-hide bellows the-airs
accipiunt redduntque, alii stridentia tingunt
take-in and-give-back, others the-hissing dip
aera lacu, gemit impositis incudibus antrum,
bronzes in-the-trough, groans with-set-on anvils the-cave,
illi inter sese magna ui brachia tollunt
they among themselves with-great force arms raise
in numerum uersantque tenaci forcipe ferrum;
in rhythm and-turn with-tenacious tongs the-iron;
non aliter (si parua licet componere magnis)
not otherwise (if small-things it-be-allowed to-compare with-great)
Cicropias innatus apes amor urget habendi
the-Cecropian inborn bees love drives of-having
munere quemque suo; grandaeuis opida curae
in-office each his-own; to-the-aged the-towns for-a-care
et munire fauos et dedala fingere tecta.
and to-fortify the-combs and intricate to-shape roofs.
At fessae multa referunt se nocte minores,
But tired in-deep they-bring themselves night the-younger,
crura thimo plenae; pascuntur et arbuta passim
legs with-thyme full; they-feed also-on arbutus everywhere
et glaucas salices casiamque crocumque rubentem
and gray willows and-cassia and-crocus reddening
et pinguem tiliam et ferrugineos iacinctos.
and rich lime and dusky hyacinths.
Omnibus una quies operum, labor omnibus unus.
For-all one rest from-works, labor for-all one.

Mane ruunt portis; nusquam mora rursus easdem
At-morning they-rush from-the-gates; nowhere delay again the-same
Vesper ubi e pastu tandem decedere campis
Evening when from pasture at-last to-withdraw from-the-fields
admonuit; tum tecta petunt, tum corpora curant.
has-warned; then roofs they-seek, then bodies they-tend.
Fit sonitus mussantque horas et limina circum.
There-is-made a-sound and-they-hum the-hours and the-thresholds around.
Post, ubi iam thalamis se composuere, siletur
After, when now in-the-chambers themselves they-have-settled, there-is-silence
in noctem, fessosque sopor suus occupat artus.
into the-night, and-the-tired sleep its-own seizes limbs.
Nec uero a stabulis pluuia impendente recedunt
Nor indeed from the-stalls with-rain impending do-they-withdraw
longius aut credunt sese aduentantibus Euris,
farther or trust themselves to-the-approaching East-winds,
sed circum tutae sub menibus urbis aquantur
but around safe under the-walls of-the-city they-fetch-water
excursusque breues temptant, et saepe lapillos,
and-excursions short attempt, and often pebbles,
ut cimbae instabiles fluctu iactante saburram,
as boats unsteady with-the-wave tossing ballast,
tollunt, his sese per inania nubila librant.
they-lift, by-these themselves through the-empty clouds they-balance.
Illum adeo placuisse apibus mirabere morem
That moreover to-have-pleased the-bees you-will-wonder custom
quod nec concubitu indulgent nec corpora segnes
that neither in-intercourse they-indulge nor bodies sluggish
in Venerem soluunt aut fetus nexibus edunt,
into Venus they-dissolve or young in-unions bring-forth,

uerum ipsae foliis natos et suauibus herbis
but themselves from-leaves the-offspring and from-sweet herbs
ore legunt; ipsae regem paruosque Quirites
with-the-mouth gather; themselves the-king and-little Quirites
sufficiunt aulasque et cerea regna refigunt.
supply and-halls and waxen kingdoms remake.
Saepe etiam duris errando in cotibus alas
Often also on-hard wandering on rocks the-wings
attriuere ultroque animam sub fasce dederunt;
they-have-worn and-voluntarily life under the-burden have-given;
tantus amor florum et generandi gloria mellis.
so-great the-love of-flowers and of-producing the-glory of-honey.
Ergo ipsas quamuis angusti terminus eui
Therefore them though of-a-narrow the-term life
excipiat (neque enim plus septima ducitur estas),
receive (nor for more the-seventh is-drawn summer),
at genus immortale manet, multosque per annos
yet the-race immortal remains, and-many through years
stat fortuna domus et aui numerantur auorum.
stands the-fortune of-the-house and grandfathers are-numbered of-grandfathers.
Praeterea regem non sic Egiptus et ingens
Moreover the-king not so Egypt and huge
Lidia nec populi Parthorum aut Medus Hidaspes
Lydia nor the-peoples of-the-Parthians or the-Median Hydaspes
obseruant; rege incolumi mens omnibus una est;
observe; with-the-king unharmed mind to-all one is;
amisso rupere fidem constructaque mella
with-him-lost they-have-broken faith and-the-built honeys
diripuere ipsae etiam crates soluere fauorum.
have-plundered themselves even the-frames to-dissolve of-the-combs.

Ille operum custos, illum admirantur et omnes
He of-the-works guardian, him they-admire and all
circumstant strepitu denso stipantque frequentes,
stand-around with-din thick and-crowd thronging,
et saepe attollunt humeris et corpora bello
and often lift-him on-shoulders and bodies to-war
obiectant pulchramque petunt per uulnera mortem.
expose and-a-beautiful seek through wounds death.

Rei publicae omnes auctores percurre, rerum publicarum
of-the-thing public all the-authors run-through of-things public
reuolue historias, uita ciuilis tibi rectius et elegantius
unroll the-histories life civil to-you more-rightly and more-elegantly
nusquam occurret. Essentque proculdubio beatae ciuitates,
nowhere will-occur and-would-be without-doubt blessed the-cities
si hanc sibi uiuendi praescriberent formam.
if this for-themselves of-living they-prescribed form
Cap. XXII. Quod sine prudentia et sollicitudine nullus
Chapter XXII that without prudence and solicitude no
magistratus subsistit incolumis, nec uiget res publica
magistracy subsists unharmed nor flourishes the-thing public
cuius caput infirmatur.
whose head is-weakened
Loca quoque uenerabilia, si apum insistant uestigiis, uia
places also venerable if of-the-bees they-tread the-footsteps by-a-way
compendiosissima et expedita proficiscuntur ad uitam. Vide
most-compendious and unencumbered they-set-out to life see
apud Maronem fundamenta Cartaginis et earum collatione
with Maro the-foundations of-Carthage and of-them by-the-comparison
beatae urbis auspicia poteris admirari. Omnium namque
of-the-blessed city the-auspices you-will-be-able to-admire of-all for

laborem communem agnosces et neminem otiari ipsamque
the-labor common you-will-recognize and no-one to-be-idle and-the-very
reginam cuius ope ciuitatis structura consurgit; et, si labori
queen whose by-help of-the-city the-structure rises and if to-the-labor
inferiorum manus suas nequaquam immisceat, oculos tamen
of-the-lower hands her by-no-means she-mix the-eyes nevertheless
impendit operi et totius mentis exercet sollicitudinem.
she-spends on-the-work and of-the-whole mind exercises the-solicitude
Nam sine prudentia et sollicitudine non modo res
for without prudence and solicitude not only the-thing
publica non procedit sed nec minima consistit domus.
public not proceeds but not-even the-least stands house
Unde in commendatione Ulixis Homerus ei comitem
whence in the-commendation of-Ulysses Homer for-him as-companion
docet semper prudentiam affuisse, quam ritu
teaches always prudence to-have-been-present which in-the-manner
poetico Mineruam nuncupauit. Imitator quoque illius Maro,
poetic Minerva he-named the-imitator also of-him Maro
uirum insignem armis et pietate describens et quem dignum
a-man notable in-arms and piety describing and whom worthy
censuit ut patrem faceret Romanorum, ei in recte
he-judged that the-father he-should-make of-the-Romans to-him in rightly
gerendis omnibus Acatem sociauit, eo quod sollicitudo
to-be-done all-things Achates he-joined on-that because the-solicitude
prudentiae quae gerenda sunt rectissime promouet, et
of-prudence the-things-which to-be-done are most-rightly promotes and
uiro circumspecto sic negotia saepe procedunt ut nullis
for-a-man circumspect so affairs often proceed that by-no
insidiantium dolis praepediatur et quasi inuisibilis uia
of-the-plotters wiles it-be-hindered and as-if invisible the-way
gerendorum non publicata ad finem intentionis perueniat
of-things-to-be-done not published to the-end of-the-intention arrive

destinatum. Eleganter equidem, cum nec res militaris nec
destined elegantly indeed since neither the-thing military nor
pietatis opus sine sollicitudine et prudentia ualeat exerceri.
of-piety the-work without solicitude and prudence can to-be-exercised
Fidelis utique contractus est cum sollicitudo prudentiae
faithful certainly the-contract is when solicitude to-prudence
sociatur, quia et ingenium perspicax retunditur otio, et
is-joined because both wit perceptive is-blunted by-leisure and
sollicitudo non proficit nisi diuitis uenae fundamento nitatur.
solicitude not profits unless of-a-rich vein on-the-foundation it-rest

Alterius sic
Of-the-other so
altera poscit opem res et coniurat amice.
the-other asks help thing and conspires friendly.

Sed cuiuslibet rei quantumlibet recta initia non procedunt
but of-any thing however right the-beginnings not proceed
Minerua recedente. Procedat tibi poeta Mantuanus,
with-Minerva withdrawing let-come-forward to-you the-poet Mantuan

qui sub imagine fabularum totius philosophiae exprimit
who under the-image of-fables of-the-whole philosophy expresses
ueritatem. Attende ergo nouorum ciuium diligentiam:
the-truth attend therefore of-the-new citizens to-the-diligence

Qualis apes estate noua per florea rura
As the-bees in-summer new through flowery fields
exercet sub sole labor, cum gentis adultos
busies under the-sun labor, when of-the-race the-grown
educunt fetus, aut cum liquentia mella
they-lead-out offspring, or when liquid honeys
stipant et dulci distendunt nectare cellas,
they-pack and with-sweet stretch nectar the-cells,
aut onera accipiunt uenientum, aut agmine facto
or the-loads receive of-the-arriving, or with-column made
ignauum fucos pecus a praesepibus arcent;
the-idle drones herd from the-stalls drive;
feruet opus, redolentque thimo fragrantia mella.
glows the-work, and-smell of-thyme the-fragrant honeys.

Ita uariis tenentur occupationibus ciues et dum sic
so by-various are-held occupations the-citizens and while so
coluntur officia singulorum ut uniuersitati prospiciatur, dum
are-cultivated the-offices of-each-one that for-the-whole it-be-provided while
iustitia colitur, fines omnium mellea dulcedo perfundit.
justice is-cultivated the-boundaries of-all honeyed sweetness suffuses
Verumtamen nullius rei politicae est diuturna felicitas, nisi
nevertheless of-no thing political is lasting the-felicity unless
uniuersitati prospiciat caput incolume. Quod, si non noueras,
for-the-whole provide the-head unharmed which if not you-knew-it
uel Didonis docearis exemplo. Quanta enim leuitate Eneas
at-least of-Dido be-taught by-the-example with-how-great for lightness Aeneas

admittitur, quantam cito inuenit gratiam homo ignotus, exul,
is-admitted how-great quickly finds favor a-man unknown an-exile
fugitiuus, cuius causa ignota est, persona suspecta? Quanta
a-fugitive whose cause unknown is the-person suspect with-how-great
curiositate exceptae sunt ab auribus principum fabulosae
curiosity received were by the-ears of-princes the-fabulous
narrationes hominis suam euacuantis culpam, propriam
narrations of-a-man his-own emptying fault his-own
quaerentis gloriam, et id captantis unde posset auditorum
seeking glory and that catching whence he-could of-the-hearers
subuertere mentes? Praecedunt ergo ad introitum hominis
subvert the-minds go-before therefore to the-entry of-the-man
sermones blandi, illecebrae laudum conciliant hospitii gratiam,
speeches flattering the-allurements of-praises win of-hospitality the-favor
conuiuium accuratius instruit omnium captata sedulitas, fabulae
the-banquet more-carefully equips of-all courted the-assiduity the-tales
sequuntur conuiuia, uenandi multiplicisque luxuriae leuitas
follow the-banquets of-hunting and-of-manifold luxury the-lightness
comitatur. Incestum pariunt haec, incendium desolationem
accompanies unchastity beget these-things the-burning the-desolation
ciuium et perpetuae hostilitatis prorogant causas. Hic finis
of-the-citizens and of-perpetual hostility prolong the-causes this the-end
feminei et effeminati regni quod, licet uirtutis habuerit
of-the-feminine and effeminate kingdom which although of-virtue it-had
fundamentum, succedentibus prosperis minime potuit
the-foundation with-succeeding prosperous-things by-no-means could
inuenire processum. Leuiter admissus est qui, quamuis ex
find progress lightly admitted was he-who though from
pietatis officio ut hospes non fuerat excludendus, opportunius
of-piety the-duty as a-guest not had-been to-be-shut-out more-opportunely
tamen fuerat eum ut aduenam, non quasi iudicem introire.
nevertheless it-had-been him as a-stranger not as-if a-judge to-enter

The prince must neither speak nor listen lightly, for pleasure ends in repentance, as Demosthenes told Lais. The Macedonians' victory with their infant king in the cradle shows that rulers must be borne. John tells Pope Adrian IV what men say of the Roman Church; Adrian answers with the fable of the members who starved the belly and so starved themselves.

Cap. XXIII. Leuitatem sicut loquendi ita et audiendi
Chapter XXIII lightness as of-speaking so also of-hearing
uitandam; et quod finis uoluptatis penitentia est.
to-be-avoided and that the-end of-pleasure repentance is
Omnia, inquit, fac cum consilio et post factum non penitebis.
all-things he-says do with counsel and after the-deed not you-will-repent
Praeterea, sicut principem leuia proferre non decet, sic
moreover as a-prince light-things to-utter not befits so
nec facilem quidem esse ad leuia audienda. Ait enim
not-even easy indeed to-be for light-things to-be-heard says for
Sapientia: Princeps qui libenter audit uerba mendacii omnes
Wisdom a-prince who gladly hears words of-lying all
ministros habet impios. Cum fabulationibus et conuiuiis se
ministers has impious with tale-tellings and banquets herself
totis uiribus immiscet Venus, cuius qui prima missilia libenter
with-all strength mixes Venus whose who the-first missiles gladly
admittit, quin posterioribus grauius uulneretur uix euadit.
admits but-that by-the-later more-gravely he-be-wounded scarcely escapes

Visus et alloquium, contactus et oscula, factum,
Sight and address, touch and kisses, the-deed,

sicut se praecedunt ordine, ita et ex necessitate doloris
as themselves they-precede in-order so also from necessity of-pain
inferunt partum. Voluptatis siquidem finis penitentia est. Si
they-bring-on the-birth of-pleasure indeed the-end repentance is if
michi non credis, uel Demosteni crede, qui satis urbane
me not you-believe at-least Demosthenes believe who quite wittily
hoc Laidi dicitur respondisse. Haec autem Lais Corinthia
this to-Lais is-said to-have-answered this however Lais of-Corinth
ob elegantiam uenustatemque formae grandem pecuniam
for elegance and-loveliness of-form great money
demerebat; conuentusque ad eam diuorum hominum ex
earned and-the-gatherings to her of-rich men from
omni Graecia celebres erant, nec admittebat nisi qui dabat
all Greece thronged were nor did-she-admit unless him-who gave
quae poscebat; poscebat autem illa nimium quantum. Hinc
what she-asked she-asked however she exceedingly much hence
natum est frequens illud prouerbium apud Grecos: Frustra
born is that frequent proverb among the-Greeks in-vain
quis Corinthum tendit ad Laidem, nisi queat aut uelit dare
one to-Corinth heads to Lais unless he-can or wish to-give
quod poscitur. Ad hanc ille Demostenes clanculo adit et ut
what is-asked to her that Demosthenes secretly goes and that
copiam sui faceret petit. At Lais hoc quantum poposcit
a-supply of-herself she-make asks but Lais this as-much asked
quod nostratis nummi denarium faciat decies mille
which of-our-country of-coin of-denarii makes ten-times a-thousand
aequaturque medietati talenti maioris, quod nostratis
and-is-equaled to-the-half of-the-talent greater which of-our-country
denarii uiginti milia claudit. Tali petulantia mulieris
denarii twenty thousand encloses by-such petulance of-the-woman
atque pecuniae magnitudine ictus expauidusque Demostenes
and of-money by-the-greatness struck and-terrified Demosthenes

auertitur et discedens: Ego, inquit, penitere tanti non
turns-away and departing I he-says to-repent at-so-much not
emo. Visne proximiora? Nosti quis dixerit quia:
buy do-you-wish nearer-things you-know who said that

Habet hoc uoluptas omnis;
Has this pleasure all;
stimulis agit fruentes
with-goads it-drives the-enjoying
apiumque par uolantum,
and-of-bees like flying,
ubi grata mella fudit,
when pleasing honeys it-has-poured,
fugit et nimis tenaci
it-flees and with-too tenacious
ferit icta corda morsu.
strikes stricken hearts bite.

Initia namque cupidinis dulcia sunt super mel et fauum,
the-beginnings for of-desire sweet are above honey and the-comb
at nouissima eius quouis absintio amariora sunt. Quis est
but the-last-things its than-any wormwood more-bitter are what is
enim finis confabulationis conuiuiorum et expletae libidinis
for the-end of-tale-telling of-banquets and of-fulfilled lust
nisi pira incensa et quae in omnes ciues desolationis
except the-pyre kindled and which upon all the-citizens of-desolation
incendia spargit?
the-fires scatters

Cap. XXIV. Vitia potestatum ferenda sunt eo quod in
Chapter XXIV the-vices of-the-powers to-be-borne are on-that because in
eis auspicia publicae salutis constant, et quod dispensatores
them the-auspices of-public safety stand and that dispensers

salutis sunt sicut stomacus in corpore animalis nutritiua
of-safety they-are as the-stomach in the-body of-an-animal the-nutriments
dispertit, et hoc ex sententia domini Adriani.
distributes and this from the-opinion of-lord Adrian
Vade, inquit Salomon, ad formicam, O piger, ut prouidentia
go says Solomon to the-ant O sluggard that providence
habeatur. At philosophus uirum politicum mittit ad apes
be-had but the-philosopher the-man political sends to the-bees
ut ab illis suum discat officium; cui si Tyrii
that from them his be-may-learn office to-which if the-Tyrians
adquieuissent, nequaquam luxuriae indulsissent et de
had-acquiesced by-no-means to-luxury would-they-have-indulged and in
gentis perpetua incolumitate gauderent. Sed, quia uitium
of-the-nation the-perpetual safety would-rejoice but because the-vice
in muliere domina radicauit, effeminati ciues subduxerunt
in a-woman mistress took-root the-effeminate citizens withdrew
colla uirtuti. Porro, etsi in officio uirtutum sit remissior
the-necks from-virtue moreover although in the-office of-virtues be more-remiss
principatus, colendus tamen est; et, sicut apes in humeris
the-principate to-be-honored nevertheless it-is and as the-bees on the-shoulders
regem suum attollunt, ita subiecti, quos pedes et membra esse
king their lift so the-subjects whom feet and members to-be
praediximus, dummodo uitiis perniciosus non sit, omnimodum
we-have-said-before provided-that by-vices pernicious not he-be every-kind-of

ei exhibeant famulatum. Nam, etsi laboret uitiis, ferendus
to-him they-show service for although he-labor with-vices to-be-borne
est tamquam in quo salutis auspicia prouincialibus extant.
he-is as in whom of-safety the-auspices for-the-provincials stand

Rege incolumi mens omnibus una;
With-the-king unharmed mind to-all one;
amisso rupere fidem.
with-him-lost they-have-broken faith.

Illirici et Traces cotidiano exercitio indurati gloria bellicae
the-Illyrians and Thracians by-daily exercise hardened in-the-glory of-warlike
laudis finitimos Macedones terrebant, qui praelio pulsi,
praise the-neighboring Macedonians terrified who in-battle routed
rege suo regis defuncti filio in cunis prolato et
with-the-king their of-the-king deceased the-son in the-cradle brought-forth and
pone aciem posito, acrius certamen repetiere tamquam ideo
behind the-line placed more-fiercely the-contest renewed as-if for-this
uicti fuissent quod bellantibus defuerant auspicia regis
conquered they-had-been that to-them-fighting had-been-lacking the-auspices of-king
sui, uictores futuri uel propterea quod ex superstitione
their victors about-to-be or on-this-account because from superstition
uel fide animum uincendi ceperant. Nam et miseratio
or faith the-mind of-conquering they-had-taken for also pity
infantis eos tenebat quem, si uicti essent, captiuum de
for-the-infant them held whom if conquered they-had-been a-captive from
rege facere uidebantur. Conserto itaque praelio magna caede
a-king to-make they-seemed with-joined therefore battle with-great slaughter
Illiricos fuderunt ostendentes hostibus suis priore bello
the-Illyrians they-routed showing to-enemies their in-the-former war
regem non uirtutem Macedonibus defuisse. Quanti
the-king not courage to-the-Macedonians to-have-been-lacking of-how-much

ergo esse debet iam prouectus etate et dignitate, si
therefore to-be ought one-already advanced in-age and dignity if
tanti habetur utroque prouehendus? Licet autem duriuscule
of-so-much is-held in-both to-be-advanced although moreover rather-harshly
uideatur tractare populum, tamen auctoritas dignitatis et
he-seem to-treat the-people nevertheless the-authority of-dignity and
utilitas officii debent prouincialium animos mitigare. Memini
the-utility of-office ought of-the-provincials the-minds to-soften I-remember
me causa uisitandi dominum Adrianum pontificem quartum,
myself for-the-sake of-visiting lord Adrian the-pontiff fourth
qui me in ulteriorem familiaritatem admiserat, profectum in
who me into further familiarity had-admitted having-set-out into
Apuliam, mansique cum eo Beneuenti ferme tres menses.
Apulia and-I-stayed with him at-Benevento nearly three months
Cum itaque, ut fieri solet inter amicos, saepe super
when therefore as to-happen it-is-wont among friends often over
plurimis conferremus, et ipse quid de se et ecclesia
very-many-things we-conferred and he-himself what about himself and the-church
Romana sentirent homines a me familiarius et diligentius
Roman thought men from me more-familiarly and more-diligently
quaereret, ego apud eum usus spiritus libertate mala, quae
asked I with him using of-spirit the-freedom the-evils which
in diuersis prouinciis audieram, patenter exposui. Sicut enim
in various provinces I-had-heard openly set-forth as for
dicebatur a multis, Romana ecclesia, quae mater omnium
it-was-said by many the-Roman church which mother of-all
ecclesiarum est, se non tam matrem exhibet aliis
churches is herself not so-much as-mother shows to-others
quam nouercam. Sedent in ea Scribae et Pharisei ponentes
as stepmother sit in it scribes and Pharisees placing
onera importabilia in humeris hominum quae digito non
burdens unbearable on the-shoulders of-men which with-a-finger not

contingunt. Dominantur in clero nec forma fiunt gregi
they-touch they-lord-it in the-clergy nor a-pattern become for-the-flock
qui recto calle pergit ad uitam, pretiosam suppellectilem
which by-the-right path proceeds to life precious furniture
congerunt, auro et argento onerant mensas, sibi
they-heap-up with-gold and silver they-load tables for-themselves
etiam ab auaritia nimis parci. Nam pauper aut nullus aut
even by avarice too sparing for the-poor-man either none or
rarus admittitur, quem interdum non tam Christus quam
rarely is-admitted whom sometimes not so-much Christ as
uana gloria introducit. Concutiunt ecclesias, lites excitant,
vain glory brings-in they-shake churches suits they-stir-up
collidunt clerum et populum, laboribus et miseriis
they-dash-together the-clergy and the-people with-the-labors and miseries
afflictorum nequaquam compatiuntur, ecclesiarum letantur
of-the-afflicted by-no-means they-sympathize of-churches they-rejoice
spoliis et quaestum omnem reputant pietatem. Iustitiam
in-the-spoils and gain all they-reckon piety justice
non tam ueritati quam pretio reddunt. Omnia namque cum
not so-much to-truth as to-price they-render all-things for for
pretio hodie; sed nec cras aliquid sine pretio obtinebis.
price today but not-even tomorrow anything without price will-you-obtain
Nocent saepius et in eo daemones imitantur quod tunc
they-harm more-often and in this the-demons they-imitate that then
prodesse putantur cum nocere desistunt, exceptis paucis qui
to-benefit they-are-thought when to-harm they-desist with-excepted a-few who
nomen et officium pastoris implent. Sed et ipse Romanus
the-name and office of-pastor fulfill but also himself the-Roman
pontifex omnibus grauis et fere intolerabilis est; praeterea
pontiff to-all burdensome and nearly intolerable is moreover
omnes arguunt quod, ruentibus et collabentibus ecclesiis
all charge that with-falling and collapsing churches

quas patrum construxit deuotio, altaribus quoque incultis,
which of-the-fathers built the-devotion with-the-altars also uncared-for
palatia extruit et ipse non modo purpuratus sed deauratus
palaces he-builds and he-himself not only in-purple but gilded
incedit. Palatia splendent sacerdotum et in manibus eorum
goes the-palaces shine of-the-priests and in hands their
Christi sordidatur Ecclesia. Prouinciarum diripiunt spolia
of-Christ is-soiled the-Church of-the-provinces they-plunder the-spoils
ac si thesauros Cresi studeant reparare. Sed recte cum
as if the-treasures of-Croesus they-strive to-restore but rightly with
eis agit Altissimus, quoniam et ipsi aliis et saepe
them deals the-Most-High since also they-themselves to-others and often
uilissimis hominibus dati sunt in direptionem. Et, ut opinor,
most-vile men given are for plundering and as I-think
dum sic in inuio errauerint, numquam deerit eis
while so in the-pathless they-shall-have-strayed never will-be-lacking to-them
flagellum Domini. Os siquidem Domini locutum est quia
the-scourge of-the-Lord the-mouth indeed of-the-Lord spoken has that
quo iudicio iudicauerint, iudicabuntur, et sua
with-what judgment they-shall-have-judged they-will-be-judged and with-their-own
mensura remetietur eis. Antiquus dierum mentiri non
measure it-will-be-measured-back to-them the-Ancient of-days to-lie not
nouit. Haec, inquam, pater, loquitur populus, quandoquidem
knows these-things I-say father speaks the-people since
uis ut illius tibi sententias proferam. Et tu, inquit,
you-wish that its to-you opinions I-should-set-forth and you he-says
quid sentis? Angustiae, inquam, sunt undique. Vereor
what do-you-think straits I-say are on-all-sides I-fear
enim ne mendacii uel adulationis contraham notam si solus
for lest of-lying or of-flattery I-contract the-mark if alone
populo contradixero; sin autem, reatum uereor maiestatis
the-people I-shall-have-contradicted but-if however the-charge I-fear of-majesty

ne tamquam qui os meum in celum posuerim,
lest as one-who mouth my against heaven have-set
crucem uidear meruisse. Verumtamen, quia Guido Dens
the-cross I-seem to-have-deserved nevertheless because Guido Dens
sanctae Potentianae presbiter cardinalis populo testimonium
of-saint Potentiana priest cardinal to-the-people testimony
perhibet, ei usquequaque contradicere non praesumo. Asserit
bears it in-every-respect to-contradict not I-presume he-asserts
enim in Romana ecclesia quandam dupplicitatis esse radicem
for in the-Roman church a-certain of-duplicity to-be the-root
et fomentum auaritiae quae caput et radix est malorum
and the-tinder of-avarice which the-head and root is of-evils
omnium. Neque id quidem in angulo sed considentibus
all nor this indeed in a-corner but with-sitting-together
fratribus sancto Eugenio praesidente, quando aduersus
brothers with-saint Eugenius presiding when against
innocentiam meam Ferentini gratis excanduerat, hoc publice
innocence my at-Ferentino gratuitously he-had-blazed-up this publicly
protestatus est. Unum tamen audacter conscientia teste
protested he-has one-thing nevertheless boldly with-conscience witness
profiteor quia nusquam honestiores clericos uidi quam
I-profess that nowhere more-honorable clerics have-I-seen than
in ecclesia Romana aut qui magis auaritiam detestentur.
in the-church Roman or who more avarice detest
Quis Bernardi Redonensis sanctorum Cosmae et Damiani
who of-Bernard of-Rennes of-the-saints Cosmas and Damian
diaconi cardinalis continentiam, contemptumque pecuniae, non
deacon cardinal the-continence and-contempt of-money not
miretur? Nondum natus est a quo munus acceperit. Quod
would-wonder not-yet born is-he from whom a-gift he-has-accepted which
tamen a communione fratrum sinceriore iure proueniebat,
nevertheless from the-communion of-the-brothers by-purer right came

interdum accipere persuasus est. Quis non stupeat
sometimes to-accept persuaded he-was who not would-be-astonished
episcopum Praenestinum qui scrupulum conscientiae metuens
at-the-bishop of-Palestrina who the-scruple of-conscience fearing
et a participatione bonorum communium abstinebat?
even from participation of-goods common abstained
Plurium tanta modestia, tanta grauitas est ut Fabricio non
of-many so-great modesty so-great gravity is that than-Fabricius not
inueniantur inferiores, quem agnita salutis uia modis
they-are-found inferior whom with-known of-salvation the-way in-ways
omnibus antecedunt. Quia ergo instas, urges, praecipis,
all they-precede since therefore you-insist you-urge you-command
cum certum sit quod Spiritui sancto mentiri non licet,
since certain it-is that to-the-Spirit holy to-lie not is-lawful
fateor quia quod praecipis faciendum est, etsi non sitis
I-confess that what you-command to-be-done it-is even-if not you-be
omnes operibus imitandi. Nam qui a doctrina uestra
all in-works to-be-imitated for he-who from teaching your
dissentit aut hereticus aut scismaticus est. Sed, Deo
dissents either a-heretic or a-schismatic is but with-God
propitio, sunt qui non omnium uestrum opera imitentur.
propitious there-are those-who not of-all of-you the-works imitate
Paucorum ergo labes sinceris maculam et uniuersali
of-the-few therefore the-stain on-the-sincere a-blot and on-the-universal
Ecclesiae infamiam ingerit; et mea opinione ideo frequentius
Church infamy brings and in-my opinion therefore more-frequently
moriuntur ne totam corrumpant Ecclesiam. Sed et boni
they-die lest the-whole they-corrupt Church but also the-good
rapiuntur interdum ne malitia immutentur, et quia Roma
are-snatched-away sometimes lest by-malice they-be-changed and because Rome
corrupta apud Deum his repperitur indigna. Tu ergo quia
corrupt before God of-these is-found unworthy you therefore because

id habes officii, quaere et insere humiles, uanae gloriae et
this you-have of-office seek and insert humble-men of-vain glory and
pecuniae contemptores. Sed timeo ne, dum pergis quaerere
of-money despisers but I-fear lest while you-go-on to-seek
quae uis, ab imprudente amico audias quae non uis.
what you-wish from an-imprudent friend you-hear what not you-wish
Quid est, pater, quod aliorum discutis uitam et te ipsum
what is-it father that of-others you-discuss the-life and you yourself
minime perscrutaris? Omnes applaudunt tibi, pater omnium
by-no-means you-scrutinize all applaud you father of-all
uocaris et dominus, et capiti tuo infunditur omne oleum
you-are-called and lord and on-head your is-poured all the-oil
peccatoris. Si ergo pater es, quare a filiis munera
of-the-sinner if therefore father you-are why from the-sons gifts
et retributiones expectas? Si dominus, quare Romanis tuis
and rewards do-you-await if lord why on-Romans your
timorem non incutis et temeritate repressa eos ad fidem
fear not do-you-strike and with-rashness repressed them to faith
non reuocas? At urbem uis Ecclesiae tuis muneribus
not recall but the-city you-wish for-the-Church by-your gifts
conseruare. Numquid eam sic Siluester muneribus adquisiuit?
to-keep surely-not it so Silvester by-gifts acquired
In inuio, pater, es et non in uia. Eisdem est
in the-pathless father you-are and not in the-way by-the-same it-is
conseruanda muneribus quibus est adquisita. Quod gratis
to-be-kept gifts by-which it-was acquired what freely
accepisti, gratis dato. Iustitia regina uirtutum est et
you-have-received freely give justice the-queen of-virtues is and
erubescit quouis pretio permutari. Si gratiosa futura est,
blushes at-any price to-be-exchanged if gracious about-to-be she-is
sit gratuita. Nequaquam prostituatur ad pretium quae
let-her-be gratuitous by-no-means let-her-be-prostituted for a-price she-who

corrumpi non potest; integra est et semper incorrupta.
to-be-corrupted not can whole she-is and always incorrupt
Dum premis alios, et tu grauius opprimeris. Risit pontifex
while you-press others also you more-heavily are-oppressed laughed the-pontiff
et tantae congratulatus est libertati, praecipiens ut, quotiens
and at-so-great congratulated has freedom commanding that as-often-as
sinistrum aliquid de ipso meis auribus insonaret, hoc ei
sinister anything about him in-my ears should-sound this to-him
sine mora nuntiarem. Et, cum plurima nunc pro se,
without delay I-should-announce and when very-many-things now for himself
nunc contra se respondisset, apologum huiusmodi michi
now against himself he-had-answered a-fable of-this-kind to-me
proposuit. Ait ergo: Accidit ut aduersus stomachum
he-set-forth he-said therefore it-happened that against the-stomach
membra omnia totius corporis conspirarent tamquam
the-members all of-the-whole body conspired as
aduersus eum qui uoracitate sua labores omnium exhauriret.
against him who by-voracity his the-labors of-all drained
Non satiatur oculus uisu, auris auditu, laboribus insistunt
not is-sated the-eye with-seeing the-ear with-hearing to-labors apply
manus, pedes ab itinere callum induunt, ipsaque lingua
the-hands the-feet from the-journey callus put-on and-the-very tongue
utiliter sermonem et silentium moderatur. Omnia denique
usefully speech and silence moderates all finally
membra publicis inuigilant commodis et in tanta sollicitudine
the-members for-public watch interests and in so-great solicitude
omnium et labore solus quiescit uenter et cum omnia parta
of-all and labor alone rests the-belly and when all-things produced
fuerint quae labor multiplex adquisiuit, solus omnia deuorat
have-been which labor manifold has-acquired alone all-things it-devours
et consumit. Quid multa? Condixerunt ut a laboribus
and consumes why many-words they-agreed that from labors

abstinerent et graui inedia conficerent illum inertem
they-should-abstain and by-heavy fasting should-destroy that inert
et publicum hostem. Exacta est sic una dies, secuta est
and public enemy passed was so one day followed has
altera tediosior. Tertia adeo perniciosa fuit ut fere omnibus
another more-tedious the-third so pernicious was that nearly to-all
defectum indiceret. Urgente itaque necessitate fratres item
failure it-announced with-urging therefore necessity the-brothers again
in unum conuenerunt acturi de salute sua et hostis
into one came-together about-to-treat about safety their and of-the-enemy
publici statu. Cum uero omnes assisterent, oculi languerunt,
public the-state when however all stood-by the-eyes languished
pes molem corporis non erexit, torpebant brachia, sed
the-foot the-bulk of-the-body not raised were-numb the-arms but
et ipsa lingua inhers et deficienti palato sociata causam
also the-very tongue inert and to-the-failing palate joined the-cause
communem exponere non praesumpsit. Ad cordis ergo
common to-set-forth not presumed to of-the-heart therefore
consilium omnia redierunt ibique habita deliberatione ratio
the-counsel all-things returned and-there with-held deliberation reason
patefecit quoniam haec mala ingerebat qui ante denuntiatus
disclosed that these evils brought-on he-who before denounced
fuerat publicus hostis. Ex quo enim ei tributa subtracta
had-been the-public enemy from when for to-him the-tributes withdrawn
sunt et ipse quasi publicus dispensator omnibus alimenta
were also he-himself as-if the-public dispenser from-all the-sustenance
subduxit. Et quia nemo potest sine stipendiis militare, cum
withdrew and because no-one can without pay serve when
stipendia non procedunt, debilitatur et frangitur miles. Sed
the-pay not proceeds is-weakened and is-broken the-soldier but
nec in dispensatorem poterat culpa refundi, qui quod
nor upon the-dispenser could the-fault be-poured-back who what

non acceperat, minime potuerit aliis erogare. Longeque
not he-had-received by-no-means could to-others pay-out and-far
tutius esse ut ei quod distribuat ministretur quam
safer to-be that to-him what he-may-distribute be-supplied than
illo euacuato omnia membra esuriant. Factumque est ita;
with-him emptied all the-members hunger and-done it-was so
suadente ratione repletus est uenter, refocillata membra, et
with-persuading reason filled was the-belly refreshed the-members and
pax omnium reformata. Absolutus est itaque stomachus,
the-peace of-all restored acquitted was therefore the-stomach
qui, licet uorax sit et auidus alieni, non sibi tamen
which although voracious it-be and greedy of-another's not for-itself nevertheless
petit sed aliis quae eo exinanito nequeunt sustentari.
seeks but for-others which with-it emptied cannot to-be-sustained
Tale est, inquit, frater, si recte attendas, in corpore rei
such is he-says brother if rightly you-attend in the-body of-the-thing
publicae ubi, licet plurimum appetat magistratus, non
public where although very-much may-covet the-magistracy not
tam sibi quam aliis coaceruat. Si enim exinanitus
so-much for-himself as for-others he-heaps if for emptied
fuerit, nichil est quod membris ualeat impartiri. Nam
he-shall-have-been nothing is which to-the-members he-can impart for
stomachi in corpore et principis in re publica idem
of-the-stomach in the-body and of-the-prince in the-thing public the-same
officium est iuxta illud Quinti Sereni:
the-office is according-to that of-Quintus Serenus

Qui stomachum regem totius corporis esse
Who the-stomach the-king of-the-whole body to-be
contendunt, uera niti ratione uidentur.
contend, on-true to-rest reason they-seem.

Huius enim ualidus firmat tenor omnia membra,
Of-this for the-strong strengthens tenor all members,
at contra eiusdem franguntur cuncta dolore;
but on-the-contrary of-the-same are-broken all-things by-the-pain;
quin etiam, nisi cura iuuet, uitiare cerebrum
nay even, unless care help, to-vitiate the-brain
fertur et integros illinc auertere sensus.
it-is-said and the-whole thence to-turn-away senses.

Noli ergo neque nostrum neque secularium principum
do-not therefore either our or of-secular princes
duritiam metiri, sed omnium utilitatem attende.
the-harshness measure but of-all the-utility attend-to

VI.XXV · HEAD AND MEMBERS; TREASON

John is persuaded to bear power while it is subject to God. Whatever injures the head or the whole body is treason, a crime next to sacrilege because the prince is an image of the deity. The Roman law of majesty, its procedure, and its harsh penalties, extending to the traitor's children, are set out, together with what fealty requires.

Cap. XXV. De coherentia capitis et membrorum rei
Chapter XXV about the-coherence of-the-head and of-the-members of-the-thing
publicae; et quod princeps quaedam imago deitatis est,
public and that the-prince a-certain image of-the-deity is
et de crimine maiestatis, et de his quae sunt in
and about the-crime of-majesty and about those-things which are in
fidelitate seruanda.
fealty to-be-kept

Michi uero satisfactum est et persuasus sum deuotos
to-me however satisfaction-made it-is and persuaded I-am devoted
humeros supponere potestati; nec modo fero eam sed
shoulders to-put-under the-power not only do-I-bear it but
grata est dum Deo subiecta est et illius ordinem sequitur.
pleasing it-is while to-God subject it-is and his order follows
Alioquin, si diuinis reluctetur mandatis et me theomachiae
otherwise if to-divine it-resist commands and me of-theomachy
suae uelit esse participem, libera uoce respondeo Deum
its wish to-be a-partaker with-free voice I-answer God
cuiuis homini praeferendum. Sic ergo cohereant inferiora
to-any man to-be-preferred so therefore let-cohere the-lower
superioribus, sic uniuersa membra se subiciant capiti
to-the-higher so all members themselves let-subject to-the-head
ut religio seruetur incolumis. Rem politicam legitur Socrates
that religion be-kept unharmed a-thing political is-read Socrates
instituisse et in eam dedisse praecepta quae a
to-have-instituted and for it to-have-given precepts which from
sinceritate sapientiae quasi quodam fonte naturae manare
the-sincerity of-wisdom as-if from-a-certain fountain of-nature to-flow
dicuntur. Hoc autem in summa colligitur, ut quae in
are-said this however in sum is-gathered that the-things-which in
re publica humiliora sunt, maiorum officio diligentius
the-thing public humbler are of-the-greater by-the-office more-diligently
conseruentur. Institutionem Traiani, cuius mentio superius
be-preserved the-Institution of-Trajan of-which mention above
facta est, diligentius relege, et haec latius conscripta
made has-been more-diligently reread and these-things more-widely written
inuenies. Nobis autem haec de unitate capitis et
you-will-find for-us however these-things about the-unity of-head and
membrorum ad praesens dixisse sufficiat, hoc adiecto
of-members for the-present to-have-said let-suffice with-this added

quod praemisimus, quod lesio capitis, ut praediximus,
which we-premised that injury of-the-head as we-have-said-before
ad omnia membra refertur et cuiusque membri uulnus
to all the-members is-referred and of-each member a-wound
iniuste irrogatum ad capitis spectat iniuriam. Ceterum quod
unjustly inflicted to of-the-head looks the-injury for-the-rest what
aduersus caput aut uniuersitatem membrorum dolo malo
against the-head or the-whole of-the-members by-fraud evil
malitia praesumit, crimen est grauissimum et proximum
malice presumes a-crime is most-grave and next
sacrilegio, quia, sicut illud Deum attemptat, ita et istud
to-sacrilege because as that God attempts so also this
principem, quem constat esse in terris quandam imaginem
the-prince whom it-is-agreed to-be on earth a-certain image
deitatis. Et ex eo quidem maiestatis dicitur crimen, quod
of-the-deity and from this indeed of-majesty is-called the-crime that
persequitur illius imaginem qui solus, sicut illustris comes
it-pursues of-him the-image who alone as the-illustrious earl
Legecestriae Rodbertus modeste proconsulatum gerens apud
of-Leicester Robert modestly the-proconsulship bearing in
Britannias dicere consueuit, uerae et ingenuae maiestatis
the-Britains to-say was-accustomed of-true and genuine majesty
retinet ueritatem; puta cum quis aduersus principis
retains the-truth for-instance when anyone against of-the-prince
securitatem aut populi quid molitur siue per se siue
the-safety or of-the-people anything contrives whether through himself or
per alium. In huius autem persecutione omnibus aequa
through another in of-this however the-prosecution for-all equal
conditio est; et plerumque fit ut nec mortis beneficio,
the-condition is and generally it-happens that not-even of-death by-the-benefit
in his etiam quos nemo conuenit in uita, liberentur; sed
in these even whom no-one summoned in life they-be-freed but

conuictis mortuis illorum dampnatur memoria et bona
with-convicted dead-ones of-them is-condemned the-memory and the-goods
successoribus auferuntur. Nam ex quo sceleratissimum quis
from-the-successors are-taken-away for from when most-wicked anyone
consilium cepit, exinde quodammodo sua mente punitus
counsel took thenceforth in-a-certain-way by-his-own mind punished
est. Ex quo quis tale crimen contraxit, neque alienare
he-is from when anyone such a-crime has-contracted neither to-alienate
neque manumittere posse constat nec ei soluere iure
nor to-manumit to-be-able it-is-agreed nor to-him to-pay by-law
debitorem. Famosi quoque, qui alias ius accusandi
the-debtor the-infamous also who otherwise the-right of-accusing
non habent, sine ulla dubitatione hic admittuntur, sed et
not have without any doubt here are-admitted but also
milites, qui alias causas defendere non possunt. Nam qui
soldiers who otherwise cases to-defend not can for those-who
pro pace excubant, magis magisque ad hanc accusationem
for peace keep-watch more and-more to this accusation
admittendi sunt. Serui quoque dominos licenter deferunt
to-be-admitted are slaves also masters freely denounce
et liberti patronos. Hoc tamen crimen a iudicibus non
and freedmen patrons this nevertheless crime by the-judges not
in occasionem ob principalis maiestatis uenerationem
as an-occasion on-account-of of-the-princely majesty veneration
habendum est sed in ueritate. Nam et spectanda est persona
to-be-held is but in truth for also to-be-looked-at is the-person
an potuerit facere et an fecerit, an cogitauerit et
whether he-could do and whether he-did whether he-thought and
an (antequam hoc praesumpserit) sanae mentis fuerit.
whether before this he-presumed of-sound mind he-was
Nec lubricum linguae ad penam facile trahendum est;
nor a-slip of-the-tongue to punishment easily to-be-drawn is

quamquam enim temerarii pena sint digni, tamen et
although for the-rash of-penalty be worthy nevertheless also
illis parcendum est si non tale sit delictum quod uel ex
to-them to-be-spared it-is if not such be the-offense which either from
scriptura legis descendat uel quod ad exemplum legis
the-letter of-the-law descends or which by the-example of-the-law
uindicandum est. Audiuntur et mulieres in lesae maiestatis
to-be-avenged is are-heard also women in of-injured majesty
quaestione; nam coniurationem Sergii Cathelinae Iulia mulier
the-inquiry for the-conspiracy of-Sergius Catiline Julia a-woman
detexit et Marcum Tullium consulem in iudicium eius
uncovered and Marcus Tullius the-consul in the-judgment of-it
instruxit. Tormentis quidem subdendi sunt, si hoc ratio
instructed to-tortures indeed to-be-subjected are if this the-reason
necessitatis aut utilitatis inducat, qui criminis eius rei
of-necessity or of-utility induce those-who of-crime this guilty
esse creduntur cum illis quorum consilio atque instinctu
to-be are-believed with those whose by-the-counsel and instigation
ad accusationem uisi sunt accessisse, ut ab omnibus
to the-accusation seemed they-have to-have-come that from all
commissis consciis uindicta possit instituta reportari. Sunt
committed accomplices vengeance can instituted to-be-brought-back there-are
autem plurima quae maiestatis informant crimen, ut si
moreover very-many-things which of-majesty shape the-crime as if
de morte principis tractetur aut magistratuum, aut arma
about the-death of-the-prince it-be-treated or of-the-magistrates or arms
quis contra patriam tulerit aut relicto principe
anyone against the-fatherland shall-have-borne or with-abandoned the-prince
de publico bello profugerit aut concitatum in seditionem
from public war shall-have-fled or stirred-up into sedition
aduersus rem publicam sollicitauerit populum, cuiusue
against the-thing public shall-have-solicited the-people or-whose

opera doloue malo hostes populi reique publicae
by-the-work or-by-fraud evil the-enemies of-the-people and-of-the-thing public
commeatu armis telis pecunia quaue alia re adiuuantur
with-provisions arms weapons money or-by-any other thing are-helped
uel ex amicis hostes rei publicae fiunt, cuiusue dolo
or from friends enemies of-the-thing public become or-whose by-fraud
malo opera factum erit quo magis obsides pecunia dentur
evil work done it-shall-be that more hostages money be-given
aduersus rem publicam, quo minus etiam gens extraneae
against the-thing public that less also a-nation of-a-foreign
regionis rei publicae obtemperet; fecerit item
region to-the-thing public obey he-shall-have-done-it likewise
qui confessum in iudicio reum propter hoc in uincula
he-who having-confessed in judgment a-defendant on-account-of this into chains
coniectum emiserit; et in hunc modum plurima quae
thrown shall-have-released and in this way very-many-things which
longum aut impossibile est enarrare. Sed, quia formam
long or impossible it-is to-recount but because the-form
fidelitatis in eo prae ceteris seruari oportet, pauca sunt
of-fealty in this before the-rest to-be-kept it-behooves few-things there-are
ex quibus quid non liceat commodissime colligi potest.
from which what not be-lawful most-conveniently to-be-gathered can
Necessarii namque contrarium impossibile est, et ei quod
of-the-necessary for the-contrary impossible is and to-that which
oportet fieri sola illicita contradicunt. Exigit autem
ought to-be-done only unlawful-things are-contrary demands moreover
fidelitatis forma quae necessario fidei sunt inserta,
of-fealty the-form the-things-which necessarily in-faith are inserted
incolume, tutum, honestum, utile, facile, possibile. Ne cui
unharmed safe honorable useful easy possible lest to-whom
fidelitate tenemur astricti, incolumitatem ledamus corporis, aut
by-fealty we-are-held bound the-safety we-harm of-the-body or

munitiones quibus tutus est detrahamus, aut praesumamus
the-fortifications by-which safe he-is we-take-away or presume
committere unde honor aut illius utilitas minuatur; sed
to-commit whence the-honor or his advantage be-diminished but
neque id, quod facile est, difficile fieri licet, aut quod
nor that which easy is difficult to-become it-is-lawful or what
possibile est, impossibile. Praeterea qui beneficium ab eo,
possible is impossible moreover he-who a-benefice from him
cuius fidelis est, possidet, gerendis eius auxilium et
whose liegeman he-is possesses for-things-to-be-done his help and
consilium debet; unde quantum omnium Domino debeatur
counsel owes whence how-much of-all to-the-Lord be-owed
sole clarius lucet, si tantum debetur iis quibus sola
than-the-sun more-clearly shines if so-much is-owed to-those to-whom by-sole
fidelitate tenemur astricti. Sed et pena huius criminis tanta
fealty we-are-held bound but also the-penalty of-this crime so-great
est ut non facile crediderim nec a dominis insularum, qui
is that not easily I-would-believe nor by the-lords of-islands who
frequentius tyrannidem induunt, seuerius quippiam excogitari
more-frequently tyranny put-on more-severe anything to-be-devised
posse. Et, ne a tyrannorum seuitia penae seueritas
to-be-able and lest from of-tyrants the-savagery of-the-penalty the-severity
processisse credatur, ipsius modestissimi iuris uerba pro
to-have-proceeded it-be-believed of-the-very most-moderate law the-words in
parte posuimus. Ait ergo: Quisquis cum militibus uel
part we-have-set he-says therefore whoever with soldiers or
cum priuatis uel barbaris etiam scelestam inierit
with private-persons or barbarians even a-wicked shall-have-entered
factionem aut facinoris ipsius susceperit sacramentum uel
faction or of-the-crime itself shall-have-taken the-oath or
dederit, de nece etiam uirorum illustrium qui consiliis
shall-have-given about the-death even of-men illustrious who in-councils

et consistorio nostro intersunt, senatorum etiam (nam
and consistory our take-part of-senators even for
et ipsi pars corporis nostri sunt) uel cuiuslibet
also they-themselves part of-body our are or of-anyone
postremo qui nobis militat, cogitauerit (eadem enim
finally who for-us serves shall-have-plotted with-the-same for
seueritate uoluntatem sceleris qua effectum puniri
severity the-will of-crime with-which the-effect to-be-punished
iura uoluerunt), ipse quidem utpote maiestatis reus
the-laws wished he-himself indeed as of-majesty guilty
gladio feriatur, omnibus bonis eius fisco nostro
with-the-sword let-him-be-struck with-all goods his to-treasury our
addictis. Filii uero eius, quibus uitam imperatoria specialiter
assigned the-sons however his to-whom life by-imperial specially
lenitate concedimus — paterno enim debent perire
lenity we-grant with-the-paternal for they-ought to-perish
supplicio, in quibus paterni, hoc est hereditarii, criminis
punishment in whom paternal that is hereditary crime
exempla metuuntur — a materna uel auita, omnium etiam
examples are-feared from maternal or ancestral of-all even
proximorum hereditate ac successione habeantur alieni,
relatives inheritance and succession let-them-be-held estranged
testamentis extraneorum nichil capiant. Sint perpetuo
from-the-wills of-outsiders nothing let-them-take let-them-be perpetually
egentes et pauperes, infamia eos semper paterna comitetur.
needy and poor infamy them always paternal let-accompany
Ad nullos umquam honores, ad nulla prorsus sacramenta
to no ever honors to no utterly oaths
perueniant. Sint postremo tales ut his perpetua
let-them-attain let-them-be finally such that for-these with-perpetual
egestate sordentibus sit et mors solatium et uita supplicium.
need squalid be both death a-solace and life a-punishment

Denique iubemus etiam eos notabiles esse sine uenia qui
finally we-order also those marked to-be without pardon who
pro talibus umquam apud nos interuenire temptauerint.
for such-persons ever with us to-intercede shall-have-attempted
Ad filias sane eorum, quolibet numero fuerint,
to the-daughters indeed their in-whatever number they-shall-have-been
Falcidiam tantum ex bonis matris, siue testata siue
the-Falcidian only from the-goods of-the-mother whether testate or
intestata defecerit, uolumus peruenire, ut habeant potius
intestate she-shall-have-died we-wish to-come that they-have rather
mediocrem filiae alimoniam quam integrum emolumentum
moderate the-daughters sustenance than the-whole profit
et nomen heredis. Mitior enim circa eas debet esse sententia
and the-name of-heir milder for toward them ought to-be the-sentence
quas pro infirmitate sexus minus ausuras esse confidimus.
whom for the-weakness of-sex less about-to-dare to-be we-trust
Uxores sane praedictorum, recuperata dote, si in ea conditione
the-wives indeed of-the-aforesaid with-recovered dowry if in that condition
fuerint ut quae a uiris titulo donationis acceperunt
they-shall-have-been that what from the-husbands by-title of-donation they-received
filiis debeant reseruare tempore quo usufructus absumitur,
for-the-sons they-ought to-reserve at-the-time when the-usufruct is-consumed
omnia ea fisco nostro se relicturas esse cognoscant
all those-things to-treasury our themselves about-to-leave to-be let-them-know
quae iuxta legem filiis debebantur; Falcidia etiam ex
which according-to the-law to-the-sons were-owed the-Falcidian also from
iis rebus filiabus tantum, non etiam filiis deputetur.
those things to-the-daughters only not also to-the-sons be-assigned
Id quod de praedictis eorumque filiis cauimus, etiam de
that which about the-aforesaid and-their sons we-have-provided also about
satellitibus consciis ac ministris filiisque eorum simili seueritate
the-satellites accomplices and ministers and-sons their with-like severity

censemus. Sane, si quis ex his in exordio initae factionis
we-decree indeed if anyone of these in the-beginning of-the-entered faction
studio uerae laudis accensus ipse prodiderit factionem, et
by-zeal of-true praise kindled himself shall-have-betrayed the-faction both
praemio a nobis et honore donabitur. Is uero qui usus
with-reward by us and with-honor will-be-presented he however who used
fuerit factione, si tamen incognita adhuc consiliorum archana
shall-have the-faction if nevertheless unknown still of-the-counsels the-secrets
patefecerit, absolutione tantum et uenia dignus habebitur.
he-shall-have-disclosed of-acquittal only and pardon worthy will-be-held

VI.XXVI–XXVII · FAULTS TO BEAR OR REMOVE; THE GNATHONICS

As Varro said of a spouse's faults, the members' faults are to be borne or removed, but crimes against God and the Church must be cut off. No one may detract from the prince even in thought. The Gnathonic flatterers count truth-telling as treason; God hears the poor whom the powerful oppress.

Cap. XXVI. Quod uitia ferenda sunt aut tollenda et a
Chapter XXVI that vices to-be-borne are or to-be-removed and from
flagitiis distant; et generalia quaedam de officio principis;
crimes differ and general certain-things about the-office of-the-prince
et breuis epilogus quanta sit ei reuerentia exhibenda.
and a-short epilogue how-great be to-him reverence to-be-shown
Haec quidem pauca de multis excerpta de sincera uena
these indeed few-things from many excerpted from the-sincere vein
iuris praesenti opusculo curaui inserere, quo et iuris
of-law in-the-present little-work I-have-taken-care to-insert that both of-law
ignari a maiestatis crimine seipsos longius amouerent
the-ignorant from of-majesty the-crime themselves farther might-remove
his inspectis, et ne quisquam meipsum calumpnietur in
with-these examined and lest anyone me calumniate in

aliquo aduersus auctoritatem principis quippiam praesumpsisse.
anything against the-authority of-the-prince anything to-have-presumed
Dici solet quia sine lesione unguium non facile
to-be-said it-is-wont that without injury of-the-nails not easily
remouetur robur a subere; sed multo aequius et
is-removed the-heart-wood from the-cork but much more-justly and
citius leditur quisquis obsequium membrorum seiungit
more-quickly is-harmed whoever the-obedience of-the-members separates
a capite. Vigeat semper excellentia capitis, quia in eo
from the-head let-flourish always the-excellence of-the-head because in it
totius corporis consistit salus. Varro in satira quae
of-the-whole body consists the-health Varro in the-satire which
Manipea inscribitur et de officio matrimonii instituta est,
Menippean is-entitled and about the-duty of-marriage composed is
ait: Vitium coniugis aut tollendum est aut ferendum. Qui
says the-vice of-a-spouse either to-be-removed is or to-be-borne he-who
tollit uitium, commodiorem coniugem praestat; qui fert,
removes the-vice a-more-agreeable spouse makes he-who bears
seipsum efficit meliorem. Sic principiis et subiectorum uitia
himself makes better so of-princes and of-subjects the-vices
aut ferenda sunt aut tollenda; horum quippe confederatio
either to-be-borne are or to-be-removed of-these indeed the-confederation
affectum coniugii aut aequat aut praecedit. Sed et ipsa
the-affection of-marriage either equals or precedes but also the-very
Varronis uerba ferre et tollere lepide quidem composita
of-Varro words to-bear and to-remove wittily indeed composed
sunt. Apparet autem quia tollendi nomen correctionis est
are it-appears however that of-removing the-name of-correction is
nota. Constat equidem eius esse sententiam ut feratur quod
the-mark it-is-agreed indeed his to-be the-opinion that be-borne what
tolli non potest. Hoc tamen fidelis adicit interpretatio
to-be-removed not can this nevertheless faithful adds interpretation

ut uitium intelligatur quod honeste ferri potest et
that a-vice be-understood which honorably to-be-borne can and
religione incolumi. Vitia enim flagitiis leuiora sunt; et
with-religion unharmed vices for than-crimes lighter are and
sunt nonnulla quae non ferri licet aut quae fideliter
there-are some which not to-be-borne it-is-lawful or which faithfully
ferri non possunt. Ex causa fornicationis licenter diuertit
to-be-borne not can from cause of-fornication lawfully separates
coniunx a coniuge, et plerumque patronus est turpitudinis
spouse from spouse and generally patron is of-baseness
qui crimen celat uxoris. Inde est forte: Qui adulteram
he-who the-crime hides of-his-wife thence is perhaps he-who an-adulteress
retinet, stultus et impius est. Haec autem in mechia
keeps foolish and impious is these-things moreover in adultery
corporali et spirituali quod ad aliquid aeque obtinent, etsi
bodily and spiritual which to something equally hold although
deterior sit spiritualis et studiosius declinanda. Similiter et
worse be the-spiritual and more-zealously to-be-avoided likewise also
in membrorum compagine ferendi aut tollendi Varronis est
in of-the-members the-joining of-bearing or of-removing of-Varro is
regula admittenda. Nam quin membra curari oporteat
the-rule to-be-admitted for that the-members to-be-cared-for it-behooves
nemo ambigit siue in fomento olei siue in austeritate uini
no-one doubts whether in the-poultice of-oil or in the-sharpness of-wine
quod Samaritanus infundit, uulnerato procedat cura. Quod
which the-Samaritan pours-on for-the-wounded may-proceed the-cure that
autem tollenda sint, ex eo liquet quod scriptum est: Si
however to-be-removed they-be from this it-is-clear that written it-is if
oculus uel pes tuus scandalizat te, erue eum et proice abs
the-eye or the-foot your scandalizes you pluck-out it and cast from
te. Hoc in membris omnibus principi arbitror obseruandum
you this in members all for-the-prince I-judge to-be-observed

ut non modo eruantur abscidantur et procul eiciantur,
that not only they-be-plucked-out cut-off and far cast-out
si fidei aut publicae saluti dentur in scandalum, sed ita
if to-faith or to-public safety they-be-given for scandal but so
conterantur ut in exterminio unius uniuersorum incolumitas
be-crushed that in the-destruction of-one of-all the-safety
procuretur. Cui, inquam, parcet qui etiam in oculos suos
be-procured whom I-say will-he-spare who even on eyes his
seuire praecipitur? Utique nec auris nec lingua aut si
to-rage is-commanded certainly neither the-ear nor the-tongue or if
quid aliud in corpore rei publicae degit, securum
anything else in the-body of-the-thing public lives safe
est si insurgat in animam ob gratiam cuius ipsi oculi
is if it-rise against the-soul for the-sake of-which the-very eyes
effodiuntur. Cum autem Deus offenditur abusu criminum
are-dug-out when however God is-offended by-the-abuse of-crimes
aut Ecclesia conculcatur, totius animae periclitatur salus.
or the-Church is-trampled of-the-whole soul is-endangered the-health
Quod ita alienum est ab officio principis ut, quotiens
which so foreign is from the-office of-the-prince that as-often-as
ista proueniunt in re publica, aut omnino non sentire
these-things happen in the-thing public either at-all not to-perceive
credatur princeps aut dormire aut in diuersorio esse. Sol
is-believed the-prince or to-sleep or in an-inn to-be the-sun
eminet uniuersis ut cuncta uideat et diiudicet uniuersa;
stands-above all that all-things it-may-see and judge all
solem alterum principem esse credo. Recte utique facit cum
another sun the-prince to-be I-believe rightly certainly he-does when

ignauum fucos pecus a praesepibus arcet
the-idle drones herd from the-stalls he-drives

qui aluearia spoliant et quicquid dulce est ebibunt aut
who the-hives despoil and whatever sweet is drink-up or
asportant. Recte facit cum Ecclesiae promouet culmen, cum
carry-off rightly he-does when of-the-Church he-advances the-summit when
religionis dilatat cultum, cum superbos humiliat et exaltat
of-religion he-widens the-worship when the-proud he-humbles and exalts
humiles, munificus in egenos, in copiosos frugalior, cum
the-humble munificent toward the-needy toward the-rich more-frugal when
uirtutes praemio et uitia aequa poenarum lance remunerat,
virtues with-reward and vices with-the-equal of-penalties scale he-repays
cum iustitia usquequaque ambulat ante eum et ponit in
when justice in-every-respect walks before him and sets on
uia prudentiae aliarumque uirtutum gressus suos. Equidem
the-way of-prudence and-of-the-other virtues steps her indeed

sic petitur celum, non ut ferat Ossan Olippus
so is-sought heaven, not that may-bear Ossa Olympus
summaque Peliacus sydera tangat apex.
and-the-highest the-Pelian stars may-touch peak.

Inquit Sapientia: Ne gloriosus appareas coram rege et
says Wisdom not glorious appear before the-king and
in loco magnorum ne steteris; eoque spectat sapientis
in the-place of-the-great not stand and-to-this looks of-the-wise-man
edictum ut quisquis non humiliatur in facie principis merita
the-edict that whoever not is-humbled in the-face of-the-prince by-deserved
confusione obductus, gloria, quam usurpauit, dignus est
confusion covered of-the-glory which he-usurped worthy is
spoliari; honorum siquidem distributor est et, dum recte
to-be-despoiled of-honors indeed the-distributor he-is and while rightly
ministrat principatum, penes eum est perpetua dispensatio
he-administers the-principate with him is the-perpetual dispensation

munerum. Recte quidem ministrat, cum eo praesidente
of-gifts rightly indeed he-administers when with-him presiding
letantur populi et in regno aequitatis totius terrae
rejoice the-peoples and in the-kingdom of-equity of-the-whole earth
latitudo exultat. Perpetua, inquam, quia, ut scriptum est,
the-breadth exults perpetual I-say because as written it-is
rex qui iudicat in ueritate pauperes, thronus eius in eternum
the-king who judges in truth the-poor the-throne his for ever
fundabitur. Quis ergo ei honorem detrahat quem
will-be-founded who therefore from-him honor may-take whom
audit a Domino perpetuo munere honoratum? Plane in
he-hears by the-Lord with-perpetual gift honored plainly against
insensibilem principis statuam quicquam praesumere quandoque
the-insensible of-the-prince statue anything to-presume at-times
crimen extitit maiestatis et morte acerbissima, prout ueteribus
a-crime stood of-majesty and by-death most-bitter as to-the-ancients
placuit, puniendum. Quis ergo in imaginem Dei, qui est
it-pleased to-be-punished who therefore against the-image of-God who is
princeps, malitia praesumente impune offendit? Proinde
the-prince with-malice presuming with-impunity offends therefore
consiliosissimum est illud sapientis: In cogitatione tua
most-counsel-wise is that of-the-wise-man in thought your
regi non detrahas et in secreto cubiculi tui ne
from-the-king not disparage and in the-secret of-chamber your not
maledixeris diuiti, quia aues celi portabunt uocem tuam
curse the-rich because the-birds of-heaven will-carry voice your
et qui habet pennas annuntiabit sententiam. Numquid
and he-who has wings will-announce the-sentence surely-not
ergo quicquam licebit in opere aut uerbo, cum et
therefore anything will-be-lawful in work or word when even

ipsa cogitatio cubiculique secretum et sententia cordis
the-very thought and-of-the-chamber the-secret and the-sentence of-the-heart
arceatur, ne quid moliatur aut concipiat aduersus principem?
be-restrained lest anything it-contrive or conceive against the-prince
Cap. XXVII. Quod Gnatonici peruertunt omnia nec uera
Chapter XXVII that the-Gnathonics pervert all-things nor true-things
fateri patiuntur, et quod eis exemplo Marsiae corium
to-confess allow and that from-them by-the-example of-Marsyas the-hide
detrahendum est, si sapiant diuites; et quod calumpniatores
to-be-stripped is if be-wise the-rich and that the-calumniators
pauperum Deus ipse persequitur.
of-the-poor God himself pursues
Ceterum si Gnatoni creditur, quisquis non arridet diuitibus
for-the-rest if Gnatho is-believed whoever not smiles at-the-rich
etiam cum malefecerint aut non applaudit in pessimis
even when they-shall-have-done-evil or not applauds in the-worst-things
eorum, uidetur aut inuidere fortunae aut officio non deferre;
of-them seems either to-envy fortune or to-duty not to-defer
nam apud Gnatonicos ueritatis eloquium crimen est maiestatis.
for among the-Gnathonics of-truth the-utterance a-crime is of-majesty
Impetrata tamen uenia unum pro membris in auditu
with-obtained nevertheless pardon one-thing for the-members in the-hearing
capitis insero, non tamen ego sed Spiritus sapientiae,
of-the-head I-insert not nevertheless I but the-Spirit of-wisdom
Spiritus ueritatis, Spiritus sanctus: Qui obturat aurem suam
the-Spirit of-truth the-Spirit holy he-who stops ear his
ad clamorem pauperis et ipse clamabit et non exaudietur.
at the-cry of-the-poor also himself will-cry and not will-be-heard
Non equidem exaudietur a capite suo, quoniam caput eius
not indeed he-will-be-heard by head his since the-head his
Christus est et in Christo Deus et Deus Christus, qui liberat
Christ is and in Christ God and God Christ who frees

pauperem a potente et confringit omnia intumentia regna
the-poor from the-powerful and shatters all swelling kingdoms
terrarum, lapis praecisus de monte sine manibus, eripiens
of-the-lands the-stone cut from the-mountain without hands snatching
inopem de manu fortiorum eius, egenum et pauperem a
the-needy from the-hand of-the-stronger his the-needy and the-poor from
diripientibus eum. Si ergo quisquam, quicumque sit ille,
those-plundering him if therefore anyone whoever be he
insurgit in eos quorum patronus immo pater est Christus,
rises-up against those whose patron nay father is Christ
proculdubio in se ipsum prouocat lapidem quo irruente
without-doubt against him himself provokes the-stone with-which rushing
comminuta est statua quam uidit Nabugodonosor, quae
crushed was the-statue which saw Nebuchadnezzar which
regnorum uarii splendoris et roboris seriem figurabat.
of-kingdoms of-various splendor and strength the-series figured
Nec proficit in tortura pauperum multiplicare uota et,
nor does-it-profit in the-torture of-the-poor to-multiply vows and
quasi Deus muneribus corrumpi queat, eum stipulatis
as-if God by-gifts to-be-corrupted could him with-stipulated
potius quam ueris ab impenitente elemosinis attemptare,
rather than true by an-impenitent alms to-try
cum Sapientia protestetur quia ruina est homini deuorare
since Wisdom protests that ruin it-is for-a-man to-devour
sanctos et post uota tractare; et illud: Hostiae impiorum
saints and after vows to-deliberate and that the-victims of-the-impious
abominabiles Domino, quia offeruntur ex scelere; et: Qui
abominable to-the-Lord because they-are-offered from crime and he-who
offert sacrificium de rapina pauperis quasi filium immolat
offers sacrifice from the-plunder of-the-poor as-if a-son sacrifices
patri. Nec michi imputetur si de manu eorum fraternus
to-the-father nor to-me let-it-be-imputed if from the-hand of-them fraternal

sanguis exquiritur aut operum suorum reportant praemia
blood is-required or of-works their they-bring-back the-rewards
in eadem mensura quam ipsi intulerunt; quoniam non
in the-same measure which they-themselves inflicted since not
ego sed Altissimus dicit et facit haec omnia. Ego quidem
I but the-Most-High says and does these all-things I indeed
non tantum bonis et modestis sed etiam discolis
not only to-the-good and modest but also to-the-froward
arbitror seruiendum in omni humilitate et reuerentia, fideliter
judge one-must-serve in all humility and reverence faithfully
tamen et in cultu potestatis Deum uenerandum, a
nevertheless and in the-worship of-power God to-be-venerated by
quo est instituta. Unde et Ebrei praecipiuntur orare pro
whom it-is instituted whence also the-Hebrews are-commanded to-pray for
Babyloniis quia in pace principum quies est populorum;
the-Babylonians because in the-peace of-princes the-quiet is of-peoples
et Christus ipse Cesari tributa a fidelibus censuit esse
and Christ himself to-Caesar tributes by the-faithful judged to-be
soluenda. Omnia tamen peruertit Gnato, et eo iudice
to-be-paid all-things nevertheless perverts Gnatho and with-him judge
ueri professio maiestatis crimini coaequatur; dignus plane
of-the-true the-profession of-majesty to-the-crime is-equated worthy plainly
cui alumnus Apollinis, id est sapientiae cultor, pellem
from-whom the-nursling of-Apollo that is of-wisdom the-worshiper the-skin
detrahat, exemplo Marsiae qui, dum contendit
may-strip by-the-example of-Marsyas who while he-strives

Phebum superare canendo,
Phoebus to-surpass in-singing,

uictus indumento naturae spoliatur. Eum namque adulatorum
conquered of-the-garment of-nature is-despoiled him for of-the-flatterers
factio imitatur et infelicem satirum implet, dum numina
the-faction imitates and the-unhappy satyr fills while the-divinities
sua (fortunatos loquor) uanis laudibus uelut instrumentis
its the-fortunate I-mean with-vain praises as-if with-instruments
musicis non tam superare molitur quam excecare. Semper
musical not so-much to-surpass it-strives as to-blind always
quidem iuuenescit in uitio, quae numquam grauitate sensuum
indeed it-grows-young in vice which never by-the-gravity of-senses
maturatur, leuis, lasciua, loquax, et quae ad omnem auram
ripens light wanton talkative and which at every breeze
quauis harundine citius agitatur.
than-any reed more-quickly is-shaken

VI.XXVIII · PRAISE OF ONE'S OWN

A man is praised for what is his own only when his wisdom is praised. Apuleius wonders that men care for their eyes, feet, and arms but not their minds, and judge a man by his trappings as one would never judge a horse. Accius praises Ulysses for himself, and Homer gives him Minerva, prudence, as his constant companion.

Cap. XXVIII. Auctoritate Socraticorum quando quis de
Chapter XXVIII with-the-authority of-the-Socratics when one from
suo commendatur, et quando sit aliena laudatio.
his-own is-commended and when be another's praise
Et, licet ii tibicines uanitatis aliorum supplantationi semper
and although these flute-players of-vanity of-others to-the-supplanting always
insistant, in commendatione illius quod maxime suum
apply-themselves in the-commendation of-that which most his-own
cuiusque est aut rarius aucupantur aut minus. Tunc enim
of-each-one is either more-rarely they-court or less then for

quisque maxime et de suo commendatur, cum ad sapientiae
each most also from his-own is-commended when to of-wisdom
laudes lingua praedicantis accedit. Cetera namque omnia
the-praises the-tongue of-the-proclaimer comes the-other for all-things
aliena sunt; suum est cuiusque quod sapit. Suum, inquam,
another's are his-own is of-each what he-is-wise-in his-own I-say
non tamen a se sed ab eo cuius munus est, quicquid
not nevertheless from himself but from him whose gift is whatever
laudem meretur in homine. Et hic quidem non meus est
praise deserves in man and this indeed not mine is
sermo sed quem omnium sapientum cetus concelebrat
the-speech but one-which of-all wise-men the-gathering celebrates
et quem in libro qui inscribitur De Deo Socratis facile
and which in the-book which is-entitled On the-God of-Socrates easy
est inuenire. Cuius uerba propter elegantiam sensuum
it-is to-find whose words on-account-of the-elegance of-the-senses
et orationis lepidam uenustatem curaui inserere, ut
and of-the-speech witty loveliness I-have-taken-care to-insert that
his quae scribuntur promptius adhibeatur fides, cum de
to-these-things which are-written more-readily be-applied faith when from
purissimo fonte maiorum eadem profluxisse constiterit.
the-purest fountain of-the-ancestors the-same to-have-flowed it-shall-have-been-agreed
Ait itaque Apuleius: Nichil aeque miror quam, cum omnes
says therefore Apuleius nothing equally do-I-wonder-at as when all
et cupiant optime uiuere et sciant non alia re uiui
both desire best to-live and know not by-other thing to-be-lived
quam animo nec fieri posse quin, ut optime uiuas,
than by-the-mind nor to-become to-be-able but-that that best you-may-live
animus colendus sit, tamen homines animum suum non
the-mind to-be-cultivated be nevertheless men mind their not
colant. At, si quis uelit acriter cernere, oculi curandi sunt
cultivate but if anyone wish keenly to-see the-eyes to-be-cared-for are

quibus cernitur; si uelis perniciter currere, pedes curandi
by-which one-sees if you-wish swiftly to-run the-feet to-be-cared-for
sunt quibus curritur; itidem si pugillare ualde uelis, brachia
are by-which one-runs likewise if to-box strongly you-wish the-arms
uegetanda sunt quibus pugillatur; similiter in omnibus ceteris
to-be-invigorated are by-which one-boxes likewise in all other
membris sua cuique cura pro studio est. Quod cum
members its-own to-each care according-to the-pursuit is which since
facile omnes perspiciant, nequeo satis mecum reputare et,
easily all perceive I-cannot enough with-myself reckon and
proinde ut res est, admirari cur non etiam animum suum
therefore as the-thing is wonder why not also the-mind their
ratione excolant. Quae quidem ratio uiuendi omnibus aeque
with-reason they-cultivate which indeed reason of-living for-all equally
necessaria est, non ratio pingendi nec ratio psallendi,
necessary is not the-reason of-painting nor the-reason of-playing-the-harp
quas quiuis bonus sine ulla animi uituperatione, sine
which any good-man without any of-mind reproach without
turpitudine, sine labore contempserit. Nescio ut Sibimenias
baseness without labor may-have-despised I-know-not as Sibimenias
tibiis canere, sed non pudet me tibicinem non esse. Nescio
on-pipes to-sing but not it-shames me a-piper not to-be I-know-not
ut Appelles coloribus pingere, sed non pudet me non esse
as Apelles with-colors to-paint but not it-shames me not to-be
significum. Et idem in ceteris artibus, si omnes persequar,
a-painter and the-same in the-other arts if all I-pursue
licet tibi nescire nec pudet. Enimuero dic sodes:
it-is-allowed you not-to-know nor are-you-ashamed but-indeed say please
Nescio bene uiuere ut Socrates, ut Plato, ut Pitagoras uixerunt,
I-know-not well to-live as Socrates as Plato as Pythagoras lived
nec pudet me nescire bene uiuere; numquam hoc dicere
nor does-it-shame me not-to-know well to-live never this to-say

audebis. Sed imprimis mirandum est quod ea quae
will-you-dare but especially to-be-wondered-at it-is that those-things which
minime uolunt nescire, discere tamen negligunt, et eiusdem
least they-wish not-to-know to-learn nevertheless they-neglect and of-the-same
artis simul disciplinam et ignorantiam detrectant. Igitur
art at-once the-discipline and the-ignorance they-refuse therefore
cotidiana eorum era dispungas, et inuenies in rationibus
the-daily of-them expenses you-may-check and you-will-find in the-accounts
multa prodige profusa et in semet nichil, in sui dico
many-things prodigally poured-out and on themselves nothing for of-themselves I-mean
demonis cultum, qui cultus non aliud quam philosophiae
of-the-daemon the-worship which worship not other than of-philosophy
sacramentum est. Plane quidem uillas opipare extruunt
the-sacrament is plainly indeed villas sumptuously they-build
et domos ditissime exornant et familias numerosissime
and houses most-richly adorn and households most-numerously
comparant. Sed in istis omnibus, in tanta affluentia rerum
procure but in these all in so-great abundance of-things
nichil est praeterquam dominus ipse pudendum. Nec iniuria;
nothing is except the-master himself shameful nor unjustly
cumulata enim habent quae sedulo percolunt, ipsi
heaped-up for they-have the-things-which diligently they-tend they-themselves
autem sordidi indocti incultique circumeunt. Igitur illas
however squalid unlearned and-uncultivated go-about therefore those
species, in quas patrimonia sua profuderunt, amenissimas
appearances on which patrimonies their they-have-poured-out most-pleasant
et extructissimas et ornatissimas deprehendas, uillas emulas
and most-built-up and most-adorned you-may-find villas rivals
urbium conditas, domos uice templorum exornatas, familias
of-cities built houses in-the-place of-temples adorned households
numerosissimas et calamistratas, opiparam supellectilem,
most-numerous and curled sumptuous furniture

omnia affluentia, omnia opulentia, omnia ornata praeter
all-things abounding all-things opulent all-things adorned except
ipsum dominum qui solus Tantali uice in suis diuitiis
the-very master who alone of-Tantalus in-the-manner in his riches
inops egens pauper non quidem fluentem illum fugitiuum
needy wanting poor not indeed flowing that fugitive
captat et fallacis undae sitim sed uerae beatitudinis,
he-catches-at and of-the-deceitful wave the-thirst but of-true blessedness
id est secundae uitae et prudentiae fortunatissimae, sitit
that is of-prosperous life and of-prudence most-fortunate he-thirsts
et esurit. Quippe non intelligit aeque diuites spectari
and hungers indeed not he-understands equally the-rich to-be-looked-at
solere ut equos mercamur. Neque enim in emendis equis
to-be-wont as horses we-buy nor for in buying horses
faleras consideramus et baltei polimina inspicimus et
the-trappings do-we-consider and of-the-belt the-polish do-we-inspect and
ornatissimae ceruicis diuitias contemplamur, si ex auro et
of-the-most-adorned neck the-riches do-we-contemplate if from gold and
argento et gemmis monilia uariae gazae dependent, si plena
silver and gems necklaces of-various treasure hang if full
artis ornamenta capiti et collo circumiacent, si frena
of-art ornaments the-head and the-neck lie-around if the-bridles
celata, si epiphia fucata, si singula aurata sunt; sed
engraved if the-saddle-cloths dyed if the-single-things gilded are but
istis omnibus exuuiis amolitis et amotis equum ipsum
with-these all trappings removed and taken-away the-horse itself
nudum et solum corpus eius et animum contemplamur,
naked and alone the-body its and the-spirit we-contemplate

ut sit ad speciem honestus, ad cursuram uegetus et ad
that it-be for appearance handsome for running vigorous and for
uecturam ualidus; iam primum in corpore si sit
carrying strong already first in the-body if it-have

argutum caput, breuis aluus, obesaque terga,
a-clear-cut head, short belly, and-plump back,
luxuriatque thoris animosum pectus honestis;
and-luxuriates with-muscles a-spirited breast handsome;

praeterea si duplex agitur per lumbos spina (uolo enim
moreover if double runs through the-loins the-spine I-wish for
non modo perniciter, uerum etiam permolliter peruehat).
not only swiftly but also very-softly he-should-carry-me
Similiter igitur et in hominibus contemplandis noli illa
likewise therefore also in men to-be-contemplated do-not those-things
aliena estimare sed ipsum hominem penitus considera;
another's esteem but himself the-man thoroughly consider
ipsum, ut meum Socratem, pauperem expecta. Aliena autem
him-himself as my Socrates poor look-upon another's however
uoco quae parentes pepererunt et quae fortuna largita
I-call the-things-which parents begot and which fortune bestowed
est, quorum nichil laudibus Socratis mei admisceo; nullam
has of-which nothing with-the-praises of-Socrates my I-mix no
generositatem, nullam prosapiam, nullos longos natales,
noble-birth no lineage no long births
nullas inuidiosas diuitias. Haec enim cuncta, ut dico,
no envied riches these for all-things as I-say
aliena sunt. Sato Prothaonio gloria est qui talis fuit ut
another's are to-Sato son-of-Protheus the-glory is who such was that
eius nepotem non puderet. Igitur omnia similiter aliena
of-him the-grandson not was-ashamed therefore all-things likewise another's

numeres licebit. Generosus est? parentes laudas. Diues
you-may-count it-will-be-allowed well-born he-is the-parents you-praise rich
est? non credo fortunae. Magis ista dinumero. Validus
he-is not I-believe fortune more these-things I-count-off strong
est? egritudine fatigabitur. Pernix est? abit in senectutem.
he-is by-sickness he-will-be-worn-out swift he-is he-goes into old-age
Formosus est? expecta paulisper et non erit. At enim bonis
handsome he-is wait a-little-while and not he-will-be but for in-good
artibus doctus et adprime est eruditus et, quantum licet
arts learned and exceedingly he-is erudite and as-much-as is-allowed
homini, sapiens et boni consultus. Tandem aliquando
to-a-man wise and of-the-good well-advised at-last at-length
ipsum uirum laudas. Hoc enim nec a patre hereditarium
himself the-man you-praise this for neither from a-father hereditary
est nec casu pendulum nec a suffragio anniculum nec
is nor on-chance hanging nor from a-vote yearly nor
a corpore caducum nec ab etate mutabile. Haec omnia
from the-body perishable nor from age changeable these all-things
meus Socrates habuit et ideo cetera habere contempsit.
my Socrates had and therefore the-other-things to-have despised
Quin igitur et tu ad studium sapientiae ingeris uel
why-not therefore also you to the-pursuit of-wisdom thrust-yourself or
propera saltem ut nichil alienum audias in laudibus tuis, sed
hasten at-least that nothing another's you-hear in praises your but

ut qui te uolet nobilitare aeque laudet ut Actius Ulixem
that he-who you will-wish to-ennoble equally praise as Accius Ulysses
laudat in Philoctheta primo eiusdem tragediae suae principio:
praises in Philoctetes at-the-first of-the-same tragedy his beginning

Inclite, parua praedite patria,
Renowned-one, with-small endowed fatherland,
nomine celebri claroque potens
in-name celebrated and-illustrious powerful
pectore, Achiuis classibus auctor,
in-breast, of-the-Achaean fleets the-author,
grauis Dardaniis gentibus ultor,
heavy on-the-Dardanian nations avenger,
Lahertiade.
son-of-Laertes.

Nouissime patrem memorat. Ceterum omnes laudes eius uiri
last the-father he-mentions for-the-rest all the-praises of-that man
audisti. Nichil inde nec Lahertes sibi nec Anticlia nec
you-have-heard nothing thence neither Laertes for-himself nor Anticlea nor
Arcisius uel Acrisius uendicat. Haec tota, ut uides, laudis
Arcesius or Acrisius claims this whole as you-see of-praise
huius propria Ulixi possessio est. Nec aliud te in eodem
this the-own of-Ulysses possession is nor other-thing you in the-same
Ulixe Homerus docet, qui semper ei comitem uoluit esse
Ulysses Homer teaches who always to-him as-companion wished to-be
prudentiam, quam poetico ritu Mineruam nuncupauit. Igitur
prudence which in-poetic rite Minerva he-named therefore
hac eadem comitante omnia horrenda subiit, omnia
with-this same accompanying all horrors he-underwent all
aduersa superauit. Quippe ea adiutrice Ciclopis specus
adversities overcame indeed with-her as-helper of-the-Cyclops the-cave

introiit sed egressus est, Solis boues uidit sed abstinuit, ad
he-entered but went-out has of-the-Sun the-oxen he-saw but abstained to
inferos demeauit sed ascendit; eadem sapientia comitante
the-lower-world he-went-down but ascended with-the-same wisdom accompanying
Scillam praeternauigauit nec ereptus est, Caribdi conseptus
Scylla he-sailed-past nor snatched was-he by-Charybdis enclosed
est nec retentus, Circes poculum bibit nec mutatus est, ad
he-was nor held of-Circe the-cup he-drank nor changed was-he to
Lothophagos accessit nec remansit, Sirenas audiit nec accessit.
the-Lotus-eaters he-came nor remained the-Sirens he-heard nor approached

VI.XXIX–XXX · PEOPLE AND PRINCE; AGAINST THE GNATHONICS

A people is formed by its prince's merits and the prince by the people's, and when God is appeased all creation serves man. The Gnathonics twist John's words to charge him with laying a yoke on princes; he cannot please flatterers and will not abandon truth, and he leaves the remaining courtiers to a later book.

Cap. XXIX. Quod pro merito principis formatur populus
Chapter XXIX that according-to the-merit of-the-prince is-formed the-people
et ex populi merito formatur principatus, Deoque
and from of-the-people the-merit is-formed the-principate and-with-God
placido creatura quaelibet mansuescit et seruit homini.
appeased creature any grows-gentle and serves man
Haec Apuleius eleganter quidem et splendide; et utinam
these-things Apuleius elegantly indeed and splendidly and would-that
audiatur. Si enim in sui ipsius cultu quisque laboret
he-be-heard if for in of-himself himself the-cultivation each labor
et quae exteriora sunt reputet aliena, profecto optimus
and the-things-which external are reckon another's surely best
erit status singulorum et omnium, uigebitque uirtus et ratio
will-be the-state of-each and of-all and-will-flourish virtue and reason

praeualebit, regnante undique mutua caritate, ut sit caro
will-prevail with-reigning everywhere mutual charity so-that be the-flesh
subiecta spiritui et spiritus plena deuotione Domino famuletur.
subject to-the-spirit and the-spirit with-full devotion the-Lord serve
Quae si processerint, nec tumore capitis onerabuntur
which if they-shall-have-proceeded neither by-the-swelling of-the-head will-be-burdened
membra nec destitutione membrorum aut ignauia languebit
the-members nor by-the-desertion of-the-members or by-sloth will-languish
caput; ista siquidem a peccati infirmitate proueniunt. Nam
the-head these-things indeed from of-sin the-infirmity come for
et inferiorum delicta bonum principem demerentur, et peccata
both of-the-lower the-offenses a-good prince forfeit and the-sins
superiorum subditis sunt occasio et auctoritas delinquendi.
of-the-higher for-the-subjects are occasion and authority of-offending
Unde illud: Omne caput languidum et omne cor merens;
whence that every head languid and every heart grieving
a planta pedis usque ad uerticem non est in eo sanitas.
from the-sole of-the-foot up-to to the-crown not is in it soundness
Mansuescit itaque princeps ab innocentia populi et
grows-gentle therefore the-prince from the-innocence of-the-people and
populares motus reprimit innocentia principalis. Placido
popular movements represses the-innocence princely with-appeased
namque Deo omnis creatura mitis est et seruit homini, et
for God every creature mild is and serves man and
eo indignante omnis creatura armatur in ultionem eius.
with-him indignant every creature is-armed for vengeance his
Coruus Helyam pauit; ursus famulatum impendit prophetae;
the-raven Elijah fed the-bear service rendered to-the-prophet
ut parcat Danieli, ferocitatem naturae dediscit leo et
that it-may-spare Daniel the-ferocity of-nature unlearns the-lion and
collectam nescit esuriem; unda siccis iustorum calcatur
gathered knows-not hunger the-wave by-dry of-the-just is-trodden

pedibus; aduersus pueros succensus ignis in fornace non
feet against the-boys kindled fire in the-furnace not
proficit; ad uotum fidei aer imbres et terra fructum
avails toward the-wish of-faith the-air rains and the-earth fruit
negat et celum ipsum in impios euomit ignes suos.
denies and heaven itself upon the-impious vomits fires its

Cap. XXX. Breuis epilogus aduersus Gnatonicos.
Chapter XXX a-short epilogue against the-Gnathonics

Ceterum, dum ista prosequimur, nobis insidiantur
for-the-rest while these-things we-pursue against-us lie-in-wait
Gnatonici ut in inuidiam felicium quaecumque sunt dicta
the-Gnathonics so-that into the-envy of-the-fortunate whatever-things are said
retorquent. Ut mendacii aut temeritatis nos reos faciant,
they-twist that of-lying or of-rashness us guilty they-may-make
mentiuntur nos legem imposuisse principibus, et colla eorum
they-lie us a-law to-have-imposed on-princes and the-necks their
iugo importabili onerasse. Veritas siquidem inimica est
with-a-yoke unbearable to-have-burdened truth indeed hostile is
illis, et inimicitias diuitum procurant amatoribus ueritatis,
to-them and enmities of-the-rich they-procure for-the-lovers of-truth
quorum ut gratiam consequantur, nichil in uerbo aut opere
whose that favor they-may-obtain at-nothing in word or deed
erubescunt. Ad singula clamat Gnato, seu bona seu mala sint,
they-blush at each-thing cries Gnatho whether good or bad they-be

'pulcre, bene, recte.'
'finely, well, right.'
Pallescet super his, etiam stillabit amicis
He-will-grow-pale over these, even will-drip from-friendly
ex oculis rorem, saliet, tundet pede terram.
from eyes dew, will-leap, will-beat with-foot the-ground.

Ut qui conducti plorant in funere, dicunt
As those-who hired weep at a-funeral, say
et faciunt prope plura dolentibus ex animo, sic
and do nearly more-things than-those-grieving from the-heart, so
derisor uero plus laudatore mouetur.
the-mocker truly more than-the-praiser is-moved.

Et nescio quomodo omnes ipsos etiam probos expugnant,
and I-know-not how all the-very even upright they-storm
et qui adulatorum nequitiam detestantur, a quibus etsi
and those-who of-flatterers the-wickedness detest by whom though
non sit laus quaesita, nichilominus oblata delectat. Istis,
not be praise sought nevertheless offered it-delights to-these
dum ueritati insisto, nequaquam placere possum, sed nec ob
while on-truth I-insist by-no-means to-please I-can but nor for
eorum gratiam dignor non adquiescere ueritati. Non est
their favor do-I-deign not to-acquiesce to-the-truth not there-is
tamen quod michi possint opponere, nisi quod michi et
nevertheless what against-me they-can oppose except that to-me and
illis non conuenit, et quod interdum alicui amicorum,
to-them not it-agrees and that sometimes to-someone of-friends
dum in manibus eorum labitur, in aure suggero:
while into the-hands their he-slips in the-ear I-suggest

Ne te decipiant animi sub uulpe latentes.
Lest you deceive the-minds under the-fox lurking.

Ii quidem imperatores sunt curialium nugatorum, quorum
these indeed the-commanders are of-the-courtly triflers of-whom
si unum offenderis, omnibus aliis reus eris.
if one you-shall-have-offended to-all the-others guilty you-will-be

Gnatonicorum ergo consilio conuenerunt ambitiosi, inuidi,
of-the-Gnathonics therefore by-the-counsel have-come-together the-ambitious the-envious
superstitiosi, et similes, dicentes sibi bella parari,
the-superstitious and the-like saying for-themselves wars to-be-prepared
et me in eos uelle (ut dici solet) caninam facundiam
and me against them to-wish as to-be-said it-is-wont the-canine eloquence
exercere, cum tamen id minime proposuerim, nisi aut
to-exercise although nevertheless this by-no-means I-have-proposed unless either
eorum iniuriis urgear aut auctoritate superioris amici ad hoc
of-them by-injuries I-be-urged or by-the-authority of-a-superior friend to this
stilum licet hebetem impellentis. Est quidem quod magis
the-pen although blunt driving there-is indeed what more
affectat animus, ut, curialibus cedens nugis, illis quibus placent
desires the-mind that to-the-courtly yielding trifles to-those whom they-please
faciam locum. Nam, ut de aliis taceam, non possum ferre
I-may-make room for that about others I-may-be-silent not I-can to-bear
Quirites Gnatonis, qui sibi nil actum credunt, dum
Quirites of-Gnatho who for-themselves nothing done believe while
aliquis restiterit cuius oculos non obducant ad tenebras,
anyone shall-have-resisted whose eyes not they-cover for darkness
reprobato oleo peccatoris; quod si quis effugerit, non tam
with-reproved oil of-the-sinner which if anyone shall-have-escaped not so-much
Gnatonis quam principalium uirorum censetur hostis. Valeat
of-Gnatho as of-princely men is-reckoned the-enemy farewell
ergo curia cum tolerabilibus nugis, dum Gnatonicorum factio
therefore the-court with tolerable trifles while of-the-Gnathonics the-faction
abeat semper in malam rem et fiant iugiter nouissima
may-go always into evil thing and may-become continually the-last-things
illius deteriora prioribus. Ceteros dies suus expectat et
of-it worse than-the-former the-others day their-own awaits and
otium, etsi infecundi pectoris angustia et oris ariditas
leisure even-if of-an-unfruitful breast the-narrowness and of-mouth the-dryness

infacundi non habeat penes se quod possit omnibus impertiri.
ineloquent not have with itself what it-can to-all impart
Tu, quando ambitiosos et inuidos ceterosque domi nostrae
you when the-ambitious and the-envious and-the-others in-house our
latentes egredi uelis, si tamen praemissi libelli placuerint,
lurking to-go-out you-wish if nevertheless the-premised little-books shall-have-pleased
expectanti denuntia, et in uerbis tuis calcaribus urgebuntur
to-the-waiting announce and in words your by-spurs they-will-be-urged
ut in publicum prodeant. Non enim omnes aggrediendi sunt
that into public they-come-forth not for all to-be-attacked are
pariter, nec posset consertus eorum cuneus facile expugnari,
equally nor could the-joined their wedge easily to-be-stormed
cum nec ipsae cohortes leuiter in numerum cadant.
since not-even the-very cohorts lightly into number fall

Non michi si centum linguae sint oraque centum,
Not to-me if a-hundred tongues there-be and-mouths a-hundred,
omnia nugarum percurrere nomina possem.
all of-the-trifles to-run-through the-names I-could.
