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Poetic Works

BERNARDUS SILVESTRIS



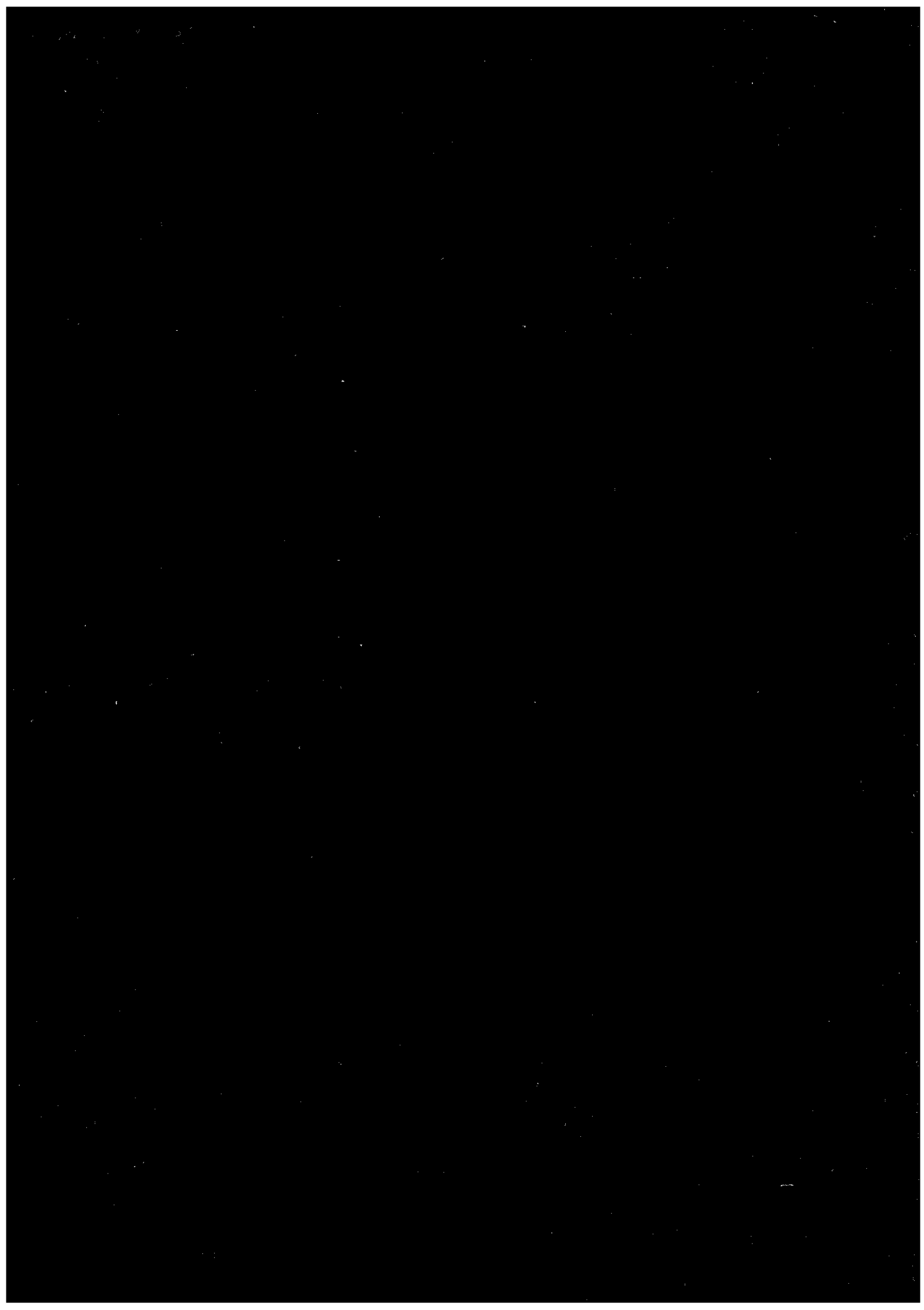
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INTRODUCTION

122 Zingesser, "Genesis of Poetry" sees the Natura of Bernardus as the model for the Nature of Machaut's general Prologue to his work. A gloss in several manuscripts of Chaucer's *Canterbury Tales* quotes *Mag.* 3.39-44 as the source of *Man of Law's Tale*, 197-203.

COSMOGRAPHIA

Summa Operis

In huius operis primo libro, qui *Megacosmus*, id est maior Mundus, dicitur, Natura ad Noym, id est Dei Providentiam, de primae materiae confusione conquerens inducitur, et ut Mundus pulchrius poliatur humiliter implorat. Noys igitur, eius mota precibus, ei libenter annuit, et ita quattuor elementa ab invicem disiungit. Novem hierarchias Angelorum in caelo ponit, stellas in firmamento ponit, signa duodecim facit, per Zodiacum orbem septem planetarum currere facit, quattuor cardinales ventos sibi invicem opponit. Sequitur genesis animantium et terrae situs medius. Postea montes famosi describuntur, sequitur proprietas animalium, deinde famosi fluvii, sequitur proprietas arborum, postea species odoratae, deinde genera leguminum, proprietas aristarum, virtus herbarum, genera natatilium; sequitur genus aerivagum. Postea unde sit vita animantium disseritur. In primo itaque libro ornatus elementorum describitur.

2. In secundo libro, qui *Microcosmus* dicitur, id est minor mundus vocatur, Noys Naturam alloquitur et demum facta expolitione gloriatur, et in operis sui completionem se

Summary

In the first book of this work, which is called *Megacosmus*, or the greater universe, Nature is shown complaining to Noys, or Divine Providence, about the confused state of primal matter, and pleading humbly that the Universe be more beautifully wrought. Noys, moved by her prayers, willingly assents, and accordingly separates the four elements from one another. She sets the nine hierarchies of Angels in heaven, sets the stars in the firmament, creates the twelve signs, causes the orbits of the seven planets to pass through the Zodiac, sets the four cardinal winds in mutual opposition. Then follow the creation of living creatures and the central placement of earth. After this famous mountains are described, then follow the properties of animals, then famous rivers. Then follow the characteristics of trees, then the varieties of scents and spices, next the kinds of vegetables, the characteristics of grains, and then the powers of herbs, the kinds of swimming creatures; then follows the race of birds. Then the source of life in animate creatures is discussed. Thus in the first book is described the ordered disposition of the elements.

2. In the second book, which is called *Microcosmus*, or the lesser universe, Noys speaks to Nature, glories in the beautification now achieved, and promises to create Man as the

hominem plasmaturam profectur. Iubet itaque ut Uraniam, quae siderum est regina, et Physim, quae rerum omnium est peritissima, sollicitè perquirat. Natura profertus iubenti obsequitur, et per caelestes circulos Uraniam quaeritans eam sideribus inhiantem reperit. Eiusque itineris causa praecognita, itineris se et operis comitem Urania pollicetur. Ambae igitur surgunt, planetarumque circulis excursis eorumque potentis pernotatis, tandem quodam terrae fluentis gremio inter odoramina aromatum Physim cum duabus filiabus, Theorica et Practica, residentem inveniunt, et quid veniant exponunt. Subito Noys affuit, suoque eis velle ostenso tenas speculationes tribus assignando tribuit et ad hominis plasmationem eas accelerat. Physis itaque de quattuor elementorum reliquis hominem format, et a capite incipiens, membratim operando, in pedibus opus suum feliciter consummat.

completion of her work. Accordingly she orders Nature to search carefully for Urania, who is queen of the stars, and Physis, who has deep knowledge of all created things. Nature obeys her instructress at once, and searching for Urania through all the celestial spheres, finds her gazing in wonder at the stars. The cause of Nature's journey being already known to her, Urania promises to join her, in her journey and in her task. And so the two set out, and when the circles of the planets have been traversed, and their several influences duly noted, they at last discover Physis, dwelling in the bosom of the flourishing earth amid the odors of spices, with her two daughters, Theory and Practice, and they explain why they have come. Suddenly Noys is present there, and having made her will known to them she assigns to the three kinds of scientific knowledge, and urges them to the formation of Man. And so Physis forms Man out of the remainder of the four elements, and beginning with the head, and working limb by limb, completes her work appropriately with the feet.

Dedicatio

Tertio veris sententiarum titulis doctori famosissimo, Bernardus Silvestris opus suum.

Alquamdiu, fateor, sensu mecum secretiore quaesivi utrum opusculum meum in amicas aures traderem, aut non expectato iudice penitus abolerem. Siquidem de Mundo, de universitate tractatus sua natura difficilis, sed et sensu tardiore compositus, sicut aures sic oculos arguti iudicis reformidat.

Verum sensus vester benevolus, simplicem sed devotam vobis paginam inspecturus, erexit audaciam, animos impulit, fiduciam roboravit. Consilium tamen fuit, ut perfectum minus pagina nomen sui tacuisset auctoris, adeo usque vestro suscepisset iudicio vel egrediendi sententiam vel latendi. Videtur ergo discretio vestra si prodire palam, si venire debet in commune. Si interim vestro praesentetur aspectui, iudicio correctionisque transmittitur, non favori.

Duret in longum valeatque vita vestra.

Dedication

To Thierry, doctor most renowned for true eminence in learning, Bernardus Silvestris offers his work.

For some time, I confess, I have been debating with my inner self, whether I should submit my little work for a friendly hearing or destroy it utterly without waiting for judgment. For since a treatise on the Universe, on the whole of creation is difficult by its very nature, and this the composition of a dull wit as well, it shrinks from being heard or scrutinized by a perceptive judge.

To be sure, your kindly willingness to look over a piece of writing lacking in art, but dedicated to you, has aroused my boldness, quickened my spirits, and strengthened my confidence. Yet I have decided that my imperfect piece of writing should not declare the name of its author until such time as it had received from your judgment the verdict of publication or suppression. Your discernment, then, will decide whether it should come forth openly and become generally known. If meanwhile it is presented for your consideration, it is submitted for judgment and correction, not for approval.

May your life be long and flourishing.

INCIPIIT MEGACOSMUS
BERNARDI SILVESTRIS

Megacosmus I

Congeries informis adhuc, cum Silva teneret,
sub veteri confusa globo primordia rerum,
visa Deo Natura queri, Mentemque profundam
compellasse Noym: "Vitae viventis imago,
5 prima, Noys, Deus, orta Deo, substantia veri,
consilii tenor aeterni, mihi vera Minerva:
Si sensu fortasse meo maiora capesso —
mollius excudi Silvam, positoque veterino,
posse superduci melioris imagine formae —
10 huic operi nisi consentis, concepta relinquo.

"Nempe Deus, cuius summe natura benigna est,
larga, nec invidiae miseros sensura tumultus,
in melius, quantum patitur substantia rerum,
cuncta refert, operisque suo non derogat auctori.

15 Non igitur livere potes, sed pondus ineptum
perfecto reddes consummatoque decori,
consilii si rite tui secreta recorder.

"Silva rigens, informe chaos, concretio pugnae,
discolor usiae vultus, sibi dissona massa,
20 turbida temperiem, formam rudis, hispida cultum
opiat, et a veteri cupiens exire tumultu
artifices numeros et musica vincula requirit.

HERE BEGINS THE MEGACOSMUS OF
BERNARD SILVESTRIS

Megacosmus I

When Silva, still a formless pile, held the first beginnings
of things mixed confusedly in its ancient mass, Nature ap-
peared, complaining to God, and challenging Noys, his un-
fathomable Mind: "O Noys, image of unfailing life, firstborn
of God, yourself God, essential truth, issue of eternal de-
5 liberation, my true Minerva: If perhaps I grasp at things
beyond my understanding—that Silva, her ancient lethargy
cast aside, may be made more malleable, and be vested with
the likeness of a nobler form—if you do not consent to this
10 task, I abandon my conceptions.

"Surely God, whose nature is supremely benevolent, gen-
erous, and untouched by the wretched agitations of envy,
wills the melioration of all things, so far as their materiality
will allow; the author does not disparage his work. Thus you
cannot be jealous, but will bestow upon the unwieldy mass a
full and perfect beauty, if I recall rightly the hidden ways of
15 your deliberation.

"Silva, an unyielding, formless chaos, a hostile coales-
cence, the motley aspect of substance, a mass discordant
with itself, longs in her turbulence for a tempering power; in
20 her crudity for form; in her rankness for cultivation; yearn-
ing to emerge from her ancient confusion, she demands for-
mative number and bonds of harmony.

Ut quid ab aeterno primae fundamina causae
 ingenitae lites germanaque bella fatigant,
 25 quando fluit refluitque sibi contraria moles,
 fortuitis elementa modis incerta feruntur,
 distrahiturque globus raptatibus inconsultis?
 Quid prodest quod cuncta suo praecesserit ortu
 Silva parens, si lucis eget, si noctis abundat,
 30 perfecto decisa suo—si denique possit
 auctorem terrere suo male condita vultu?
 “Ante pedes assisit Hyle cum prole suorum,
 invidiam factura tibi, quod cana capillos
 informi squalore suum deduxerat aevum.
 35 Rursus et ecce cupit res antiquissima nasci
 ortu Silva novo, circumscribique figuris.
 “Debetur nonnullus honos et gratia Silvae,
 quae genetica tenet, gremio diffusa capaci.
 Has inter veluri cunas infantia Mundi
 40 vagit et ad speciem vestiri cultus orat.
 Has lacrimas tener orbis habet, nutricis ut ipse
 discedat gremio, Silvanque relinquat alumnam.
 Adstant elementa tibi poscentia formas,
 munus et officium, propriis accomoda causis,
 45 affectantque locos ad quos vel sponte feruntur,
 consensu deducta suo: levis ignis in altum,
 terra gravis pessum, medio tenus humor et aer.
 Ut quid enim permixta trahit confusus acervus?
 Stare suum Silvae est vertigine circumferri
 50 vorticibusque vagis iterum confundier in se,
 sed neque pax nec amor, nec lex, nec cognitus ordo.
 Omnibus his quia Silva caret, vix nomine vero

Why then do inborn conflicts and wars among kindred
 properties assail foundations established from eternity by
 the first cause, when the mass ebbs and flows, at odds with
 25 itself, when hapless elements are borne about at random,
 and the whole body is rent by sudden agitations? What does
 it avail Silva, mother of all, that her birth preceded all oth-
 ers, if she is deprived of light, abounds only in darkness, cut
 30 off from her fulfillment—if, finally, in this wretched condi-
 tion, her countenance is such as to frighten her very creator?
 “Hyle, with her progeny, presents herself at your feet, to
 express to you her resentment that, though grown white-
 headed, she has lived out her age in formless squalor. Be-
 hold, Silva, oldest of things, yearns to be born again, and to
 be defined in her new birth by forms.
 “No small honor and favor are owed to Silva, who con-
 tains the forces of generation diffused throughout her vast
 40 womb. Here, as if in its cradle, the infant Universe squalls,
 and cries to be clothed with a finer appearance. The tender
 world is in tears, longing to come forth from the bosom of
 its nurse and leave fostering Silva. The elements come be-
 fore you, demanding forms, qualities, and functions appro-
 priate to their causal roles, and seek those stations to which
 45 they are almost spontaneously borne, drawn by a com-
 mon sympathy: lively fire to the height, heavy earth down-
 ward, moisture and air abroad through the middle region.
 Why then does this chaotic mass draw them confusedly to-
 50 gether? Silva’s state is one of being whirled about in flux,
 then thrown back confusedly into herself by random eddies;
 peace, love, law, and order are unknown to her. Because she
 is lacking in all these Silva may hardly be assigned her true

divinum censetur opus, sed lubrica caecae
machina Fortunae, melioribus orba patronis.

55 "Pace tua, Noy's alma, loquar: pulcherrima cum sis,
informi nudaque tibi regnatur in aula
regnum, Silva, tuum; vetus et gravis ipsa videris.
Ut quid ab aeterno comitata Carentia Silvam?
Ornatu specieque superveniente recedat!

60 Adde manum, rescinde globum, partesque resigna
et distingue locis; melius distincta placebunt.

Piagra move, moderare vagis, ascribe figuram,
adde iubar: fateatur opus quis fecerit auctori!

"Pro Mundo Natura rogo. Satis est, nihil opto,
si rerum Mundique suum natale videbo.

65 Sed quid ego tibi plura? Pudet docuisse Minervam."

Megacosmus 2

Hactenus haec, cum ad loquentem oculos vultu Noy's sus-
tulit blandiore, et quasi mentis penetrabilibus foras evocato
colloquio: "Vere," inquit, "et tu, Natura, uteri mei beata fe-
cunditas, nec degeneras nec desciscis origine, quae, filia
Providentiae, Mundo et rebus non desinis providere. Porro
Noy's ego, Dei ratio profundius exquisita, quam utique de
se, alteram se, Usia Prima genuit, non in tempore sed ex eo

title as the work of God; rather she appears a giddy contri-
vance of blind Fortune, an orphan with no better guardian.

65 "By your leave, kind Noy's, I must speak: supremely beau-
tiful though you are, Silva, your dominion, is ruled in an ugly
and barren court; you yourself seem old and sad. Why has
Privation been the companion of Silva from eternity? Let it
depart, through the imposition of order and form! Apply
your hand, divide the mass, show forth its components and
set them in their stations; they will appear more pleasing
when thus disposed. Quicken what is inert, control what
moves at random, impose shape and bestow splendor: let
the work declare the author who has made it!

60 "It is for the Universe that I, Nature, appeal. It is enough,
I seek no more, if I may behold the birth of the Universe
and its creatures. But what more can I say to you? I blush to
have given lessons to Minerva."

Megacosmus 2

Nature said no more; then Noy's, her countenance brighten-
ing, raised her eyes to the speaker, and, in speech that
seemed summoned forth from the inner chambers of her
mind, replied: "Truly, O Nature, blessed fruitfulness of my
womb, you neither dishonor nor fall away from your high
origin; daughter of Providence as you are, your concern for
the Universe and its creatures is unceasing. But I am Noy's,
the deeply considered reason of God, whom Primal Being
brought forth of itself, a second self, not in time, but out of

quo consistit aeterno. Noys ego, scientia et arbitraria divinae voluntatis ad dispositionem rerum, quemadmodum de consensu eius accipio, sic meae administrationis officia circumduco. Inconsulto enim Deo, priusquam de composito sententia proferatur, rebus ad essentiam frustra maturus festinatur. Sua rerum nativitas divina prior celebratur in Mente; secunda vero est quae sequitur actione. Quod igitur de Mundi molitione sanctis ac beatis affectibus et consilio conceperas altiore ad efficientiam non potuit evocari praesentem, adusque terminum supernis legibus institutum. Rigida et inevitabili necessitate nodisque perplexioribus fuerat illigatum, ne quem Mundo desideras cultus et facies praesentius contigisset. Nunc ergo, quia tempestive moves et promoves, causisque ad ordinem concurrentibus, tuis desideris deservitur.

2. "Siquidem Hyle ancipiti quadam est conditione, inter bonum malumque disposita, sed praeponderante malitia eius, vergit inclinatio ad consensum. Silvestris, video, obsolescere demutarique malignitas non poterit ad perfectum; abundantior enim, et, nativis erecta potentis, quibus insedit sedibus, facile non recedit. Verum ego, quo non operi, quo non meis officiat disciplinis, malum Silvae pro parte plurima Silvaeque grossitiam elimabo. Moles porro tumultuaria, quam de confusione conceptus motus exagitat inquietus, ea ad ordinatos temperatae discursionis limites pace quam medior refigetur. Silvae formam molior, de cuius

that eternal state in which it abides unmoved. I, Noys, am the knowledge and judgment of the divine will in the disposition of created things; as I am bidden by the harmonious expression of that will I conduct the operations over which I preside. For God's will has not been ascertained, and until his judgment concerning creation is brought forth, it is futile to hasten created life toward substantial existence prematurely. The nativity of creation is celebrated first in the divine mind; the enactment which ensues is secondary. Thus what you had conceived, by sacred and blessed instincts and deep deliberation, concerning the construction of the Universe could not be brought to present realization until the term established by divine law. It had been determined by unbending and invincible necessity and indissoluble bonds that the cultivation and adornment which you desire for the Universe might take place no earlier. Now, because you urge and press forward at the proper time, and causes concur in the movement to order, your desires are therefore served.

2. "Now Hyle exists in an ambiguous state, placed between good and evil, but since her evil tendency preponderates, she is more readily inclined to acquiesce to it. I recognize that this rough perversity cannot be made to disappear, or be completely transformed; for it is too abundant and, being sustained by the native properties of the matter in which it has established itself, does not readily give way. However, so that it may not impede my work or resist my ordering, I will refine away the greater part of the evil and grossness of Silva. Then the teeming mass, now violently assailed by a restless motion born of confusion, will be reduced to controlled movement within definite limits by that peace which I have in mind. I am fashioning a form for Silva,

florente consortio nec ultra poterit vultibus incompotis displicere. Usiae pepigi: reformabitur in melius. Amicitiam Mundo, morem gesserim elementis. Pertaesum mihi est Carentiam rerum initium exstitisse. Succedet species et Carentiam semoverit a subiecto. Opus igitur promissionis aggredior, quia qui tardior est cruciat expectantem. Et te, Natura, quia callida es ingenio et ad ipsum votis aspiras, so-
ciam contemque operis non dedignor."

3. Occupatis ad vocem animis, Natura stabat attentior; quae enim de optatis eius texebatur oratio delicias fecerat audiendi. Cumque iam sentiat quod desiderat exoratum, tam mente quam vultu gratiosa summittitur Providentiae, genibus advoluta.

4. Erat Hyle Naturae vultus antiquissimus, generationis uteris indefessus, formarum prima subiecto, materia corporum, substantiae fundamentum. Ea siquidem capacitatis, nec terminis nec limitibus circumscripta, tantos sinus tantamque a principio continentiam explicavit, quantam rerum universitas exposcebat. Quodque variae et multiplices ac-
terminatis suae materiam subiectum obeunt qualitates rerum, non turbari non potuit id quod ab omni natura tam multiformiter pulsaretur. Stabilitatem bonumque tranquillitatis excussit frequens nec intercisā frequentatio naturarum; egredientium numerus ingredientibus locum pandit.

in flourishing union with which she can no longer cause displeasure by her ill-ordered appearance. I have determined for primal substance. It will be refashioned in a better condition. Would that I had instilled amity in the Universe and regularity in the elements: It has disgusted me that Privation should have been the initial state of creation. But form will take possession, and remove this Privation from subject matter. Accordingly I will begin the promised work, for one who acts too slowly torments the one who waits. And since you, Nature, are innately artful, and aid the work with your prayers, I will not scorn to accept you as ally and companion in my task."

3. Nature stood alert, her mind intent upon the voice; for this speech wrought out of things she had hoped for was delightful to hear. And when she understood that what she had desired was granted, she bowed low before Providence, grateful in mind and countenance alike, and threw herself at her feet.

4. Hyle was Nature's most ancient manifestation, the inexhaustible womb of generation, the primal ground of bodily form, the matter of bodies, the foundation of substantive existence. From the beginning this capaciousness, confined by no boundaries or limits, unfolded such vast recesses and such scope for growth as the totality of creatures demanded. And since the diverse and manifold qualities of creatures crowded in upon matter, that which was their eternal foundation could not help being thrown into confusion, when it was assailed by all natural existence in so many forms. The dense and uninterrupted crowding together of natures dispelled stability and peaceful repose; departing multitudes afforded space for more to enter.

Irrequieta est, nec potuit Hyle meminisse quando vel nascentium formis vel occidentium reflexionibus intermissis adiretur. Illud igitur inconsistentium et convertibile huius et illius conditionis, qualitatis et formae, cum propriae descriptionis iudicium non expectet, elabitur incognitum, vultus vicarios alternando; et id quod figurarum omnium susceptione convertitur, nullius suae formae signaculo specialiter insignitur.

5. Verum quoquo pacto frenata est licentia discursandi, ut elementorum firmiter inniteretur substantiis, eisque quaternis velut radicibus inhaereret materies iniquieta. Unde Silva multo tutius porrigi dilatarique se patitur, vel essentia vel qualitatibus vel quantitativis infinitis. Quemadmodum quidem ad conceptus rerum publicos parturitionesque praegnapilis est et fecunda, non secus et ad malum indifferens est natura. Inest enim seminario quaedam malignitatis antiquior nota, quae prima causae suae fundamenta facile non relinquit. In illa quidem congerie repugnancia sibi semina, glacialibus flammida, velocibus pigra, contrariis motibus occurrendo, subiecti sui materiam vel substantiam diffebant.

6. Ad id ergo debita melioratione curandum divina Providentia circumspexit, animo sensum contruli, ingenium

Hyle knew no rest, and could not remember when she was less continually engaged with the forms of nascent creatures or the flowing back of dying ones. Since matter, unstable and liable to change from one state of quality and form to another, might not hope to be assigned an identity proper to itself, it remained elusive and unnamed, shifting among borrowed shapes; and that which was altered by the assumption of all shapes was not specially stamped with the seal of a single form of its own.

5. Yet this freedom to move at random was restrained by a certain agreement, in that the restless material was sustained by the more stable substantiality of the elements, and clung to these as if to four roots. Thus Silva might much more safely allow herself to be drawn out and expanded in an infinity of substances, qualities, or quantities. But just as her nature was fertile and prolific in conceiving and giving birth to all creatures in common, it was no less impartial with respect to evil. For there was infused in her seedbed from of old the taint of a certain malign tendency which would not readily abandon the primal basis of its existence. The seeds of things, warring with one another in the chaotic mass, fiery particles with icy, sluggish with volatile, drove apart the material or substantial qualities of their common subject matter by the clash of their contradictory tendencies.

6. Accordingly divine Providence, to remedy this condition by the required transformation, surveyed the situation, mustered her faculties, and summoned up her power of in-

evocavit. Cumque discors adunatio, globus absonus iugum detractantum sic posita principia viderentur, permixtis sejunctione, confusis ordine, informibus expolitione construit; leges indidit, licentiam refrenavit. Rudes ut erant, indisciplinatas reluctantesque materias exaequavit potentiis, coniunxit medietatibus, numeris illigavit. Ex consulis igitur Providentiae secretioribus, foederantis amicitiae ligaminibus interiectis, silvestris asperitas facilitate duritiam demittavit, licentiae ingentem reitit in consensum.

7. Antiqui et primari rigore generis expugnato, in quos ductus Providentia voluit materiae secuta est tractabilis aptitudo. Cumque quam fert Silva grossitiem eliminatus expurgasset, ad aeternas introspicens notiones, germana et proximate similitudine rerum species reformavit. Hyle, caecitatis sub veterno quae iacuerat obvoluta, vultus vestivit alios idearum signaculis circumscripta. Mater igitur generum, ubi praegnationis gremium et ad parturiendum sinus fecunditatis exsolvit, ex ea et in ea factus est suus ortus essentis, sua nativitas elementis.

8. De confuso, de turbido prius egreditur vis ignita, et nativas derепente tenebras flammis vibrantibus interrumpit. Secuta est terra, non ea levitate, non ea luce spectabilis, sed rehxior et corpulentiae grossioris, ut quae rerum fetus ex se

vention. And since the state of the first principles appeared as a discordant union, a hostile mass of things rejecting the yoke, she decided to proceed by separating mixed natures, giving order to their confusion, and refining their unformed condition; she imposed law and restrained their unruliness. Rough though they were, she effected a balance of powers among her undisciplined and recalcitrant materials, joined them with means, and bound them by numerical proportion. When through the inner deliberations of Providence the bonds of a reconciling concord were interposed, the rough and harsh strain in matter changed its obstinacy to agreement, and submitted its innate conflict to a reconciliation.

7. Once this rigidity of ancient and primordial lineage had been overcome, an adaptability took its place in the material, capable of being drawn into such channels as Providence willed. And when Noy's had more carefully refined away that coarseness which Silva harbors, reflecting inwardly upon eternal ideas, she fashioned the species of created life in intimate and close resemblance to these. Hyle, who had lain shrouded in her ancient state of darkness, assumed a different aspect when given shape by visible images of the ideal. When the mother of kinds opened forth the fullness of her generative power, the womb of her fecundity to the production of life, there straightway took place, from this source and within it, the origin of the created essences, the birth of the elements.

8. From the confusion and turbulence the power of fire emerged first, and instantly cut through the primeval darkness with vibrant flame. Earth came next, distinguished by no such lightness or radiance, but more stable, and of a more concrete corporeity, as she who would produce from herself

gigneret, earundem refluxiones finito circuitu susceptura. Prodit liquentis aquae clara substantia, cuius plana ac lubrica superficies figuras reddit aemulas, umbrarum incurribus lacesita. Tractus aërius subinfertur, levis quidem et conuertibilis: nunc consentire tenebris, nunc suscepto lumine resplendere, calore et frigore nunc rigescere, nunc dissolvi. Forum singulo occupato domicilio, ad quod consensu materiae inclinatus ferebatur, sedit tellus, ignis emicuit, aer, aqua, medioximi substiterunt.

9. Nodus ille tenorque medius intercessit, de cuius dono pacifico limitaria sibi elementa amicas insumerent et compatitas proportiones. Instituti iuncturas operis ignis forsitant, excandentior et levior, exturbasset, nisi aqua, nisi aëri foederata germanitate iuratisque auxiliis obstitissent. Sic cum contra stetit humecto, levitatem ponderatio praepedit. Aquis terra contiguus genuino refflorescit ex arido, et spiritu sustentatur aërio, ne corpulentis ponderata substantiis fine legitimo plus descendat. Sic neque licuit diversorum generum differentis eo in opere differentiam importare, ubi differentiae convenirent. Controversus igitur et discors numerus repugnantium, armis velut depositis, ad pacificam ingressus est unitatem.

10. Ad delibati primitias operis oculos cooperat circumferre. Bona vidit omnia quae fecisset, Deique aspectibus placitura: quippe quibus ex politione species; tenor esset ex

a progeny of creatures, and receive them flowing back when their earthly round was finished. Forth came the clear substance of liquid water, whose level and shimmering surface gives back rival images when disturbed by the intrusion of shadows. The region of the air was interposed, light and subject to change; now giving itself to darkness, now gleaming at the infusion of light, now growing crisp with frost, now languid with heat. When each of these bodies had taken up the abode to which it was most readily drawn by material affinity, the earth remained stable, fire darted upward, and air and water assumed intermediate positions.

9. That bond and mediating continuity interceded under whose peacemaking influence the elements, while separated from one another, might adopt amicable and mutually agreeable proportions. Fire, hotter and more volatile than the others, would perhaps have disrupted the linkages of the established order had not air and water, allied by their kindred properties, pledged their support to resist it. Dry stood forth against moist, gravity restrained lightness. The earth, inherently arid, began to flourish through contact with the waters, and was sustained by the infusion of air, lest it sink below its ordained position, weighed down by corporeal substance. Thus discrepancies among these differing materials were not allowed to introduce discrepancy in the total scheme, where discrepancies were reconciled. Thus the contentious and discordant group of quarrelers, as though laying aside their arms, entered into a condition of peaceful unity.

10. Noys began to review the first fruits of the work she had begun. She saw that all that she had made was good, and would be pleasing in the sight of God: for there now existed

ligamine; ex materia firmitas, ex partibus plenitudo. Plenum etenim et consummatum necesse erat compositum componentia reformarent, ubi plena et consummata perfectione tota per potentiam, tota per essentiam, ignis, terra ceteraque materiae convenissent. De quorum materiali continentia brevis et quantalibet particula si citra operis sortem relinquere extraria, ex eo turbam noxamque posset incurrere Mundi molitio mox futura, cum peregrinis ut erat promptum viribus extrinsecus temptaretur.

11. Inde est, ut imbecilla hominum natio, quia ex totis irregulariter non substriterit elementis, exteriorum semper accidentium incurrentiam reformidet. Si enim calor naturalem calorem extraneus interpellat, pax turbatur interior, et tranquilla quae fuerat erigitur qualitas ad nocendum. Cautum est igitur altiori consilio, ut cum causis suis succidatur et pereat quicquid possit in tempore vel ingenium Mundi laedere vel turbare substantiam vel illius officere disciplinae.

12. Necessaris circa materiam descensus, ubi elementorum structura stetit ad solidum, ad gratiam species, ad miraculum internexus, de Silva ad genituram Animae ingenium transportavit.

13. Erat fons luminis, seminarium vitae, bonum bonitatis divinae, plenitudo scientiae quae Mens Altissimi nominatur.

forms through the refinement of matter; continuity through its bonding; from the material had come stability; from its diverse components plenitude. And indeed it was inevitable that the components should form a full and consummate whole, since fire, earth and the other materials had contributed all their power and substance to its full and consummate completion. But if a single particle, however small, were left out of the synthesis of these materials and what was allotted to the work were to fall short, the imminent creation of the Universe might thereby incur disruption and damage, since it would manifestly have been attacked from without by foreign forces.

11. Hence it is that the feeble race of men, because they do not subsist through a perfect fusion of the elements, are in constant fear of incurring external accidents. For if heat from without intrudes on our natural heat, our inner peace is disrupted, and a quality that had been at rest becomes aroused to destructive activity. Therefore provision was made through deliberation on high that whatsoever in the temporal order might violate the scheme of the Universe, confuse its substance, or interfere with its orderly operation should be cut off with its causes and destroyed.

12. When these traces of necessity with regard to matter had been eliminated, when the framework of the elements was firmly established, its appearance beautiful and its coherence miraculous, Noys turned her intelligence from Silva to the production of a Soul.

13. Noys was the fountain of light, seedbed of life, a good born of the divine goodness, that fullness of knowledge which is called the Mind of the Most High. This Noys, then,

Ea igitur Noys summi et exsuperantissimi est Dei intellectus, et ex eius divinitate nata est Natura; in qua vitae viventis imagines, notiones aeternae, mundus intelligibilis, rerum cognitio praefinita. Erat igitur videre velut in tersiore speculo quicquid generationi, quicquid operi Dei secretior destinaret affectus. Illic in genere, in specie, in individuali singularitate conscripta, quicquid Hyle, quicquid Mundus, quicquid parturiunt elementa. Illic exarata supremi digito dispositoris textus temporis, fatalis series, dispositio saeculorum. Illic lacrimae pauperum, fortunaque regum, illic potentia militaris, illic philosophorum felicior disciplina, illic quicquid angelus, quicquid ratio comprehendit humana, illic quicquid caelum sua complectitur curvatura. Quod igitur tale est, illud aeternitati contiguum, idem natura cum Deo nec substantia est disparatum.

14. Huiusmodi igitur sive vitae sive lucis origine, vita inbarque rerum, Endelechia, quadam velut emanatione defluxit. Comparuit igitur exporrectae magnitudinis globus, terminatae quidem continentiae, sed quam non oculis, verum solo pervideas intellectu. Eius admoudum clara substantia liquentis fluidique fontis imaginem praeferebat, inspectorem suum qualitatibus ambiguo praeconfundens, cum plerumque aeri, plerumque caelo cognator videretur. Quis enim tuto defnivit essentiam quae consonantiis, quae se numeris emoveret? Cum igitur quodam quasi praestigio veram imaginem fraudaret, non erat in manibus inspectantis

is the intellect of supreme and all-powerful God, and Nature is born of her divinity; in Noys are the images of unfailing life, the eternal ideas, the intelligible universe, predetermined knowledge of things. There, then, as if in a clearer glass, could be seen all that a secret disposition destined to come to be, to become a work of God. There were enrolled, in genus, in species, in individual uniqueness, whatever Hyle, the Universe, the elements labor to bring forth. There, inscribed by the finger of the supreme arbiter, were the fabric of time, the chain of destiny, the disposition of the ages. There were the tears of the poor and the fortunes of kings, the soldier's strength and the happier discipline of the philosophers, all that angels, all that human reason comprehends, all that heaven encircles with its curving dome. What exists in such a way is closely joined to the eternal, one in nature with God and not distinct in substance.

14. From such a source, then, whether of life or of light, there issued forth by a sort of emanation the life and light of creation, Endelechia. She had the appearance of a sphere, of extended magnitude yet of fixed dimensions, but such as one might not perceive with the eyes, but only by intellect. Her utterly pure substance presented the appearance of a clear and freely flowing fountain, confounding the viewer by its uncertain quality, since it seemed so closely akin to the atmosphere, and at the same time to heaven. For who has defined with certainty that essence which exerts itself by means of harmony, of number? Since, then, one was deceived as if by a kind of magic as to its true aspect, it was beyond the reach of scrutiny to tell how this vitalizing

unde fomes ille vivificus sic maneat ut perire non possit, cum speciatim singulis totus et integer refundatur.

15. Haec igitur Endelichia, propinquus et contiguus ad Noym natalibus oriunda, Mundum Silva matre progenitum ne maritum sponsa gloriosior imparem recusaret, cuiusdam foederis pactiones Providentia procuravit, quibus silvestris caelestisque natura congruo per congruos numeros modulamine convenirent. Quod enim spontanea obtrusitati subtilitas non accedit, applicatior numerus in virtute complexioris medius intercessit, qui corpus animamque quasi quodam glutino copulisque coniugibus illigavit. Ergo moribus ad gratiam immutatis cum alteri in altero complaceret, consensus amicitiam peperit, amicitia fidem, quod haecenus approbatur.

16. Pulsationibus et molestiis aegritudinem quas patitur plerumque Mundus indoluit, quotiens vel de calore pyrosis vel de humore nimio cataclysmus cursum Naturae solitum perturbavit. Ad id Endelichia totius celeritatis auxilio occurrit, et resarcire citius sedes quas incolit elaborat. Fide quidem hospiti reservata, cum expugnatore tabernaculi sui non participat nec consentit.

17. Ubi igitur Animae Mundique de consensu mutuo societates intervenit, vivendi Mundus nactus originem, quod de spiritus infusione susceperat mox de toto reportavit ad singula, eo vitae vel vegetationis genere cui pro captu proprio

spark should so endure that it might not be extinguished, since it was given back, whole and undiminished, by each individual creature.

15. Now in her birth this Endelechia is closely and intimately related to Noys. Lest so glorious a bride should protest that the Universe spawned by mother Silva was an unworthy husband, Providence arranged the terms of a special compact, whereby the rough and the celestial nature might arrive at an agreeable harmony by way of agreeable proportions. For since what is light and freely moving does not readily accord with solidity, a more adaptable mean proportion interceded to effect their connection, and fastened body to soul as if with a kind of glue and bonds of marriage. Thus when their behavior had been transformed to favor, and each took pleasure in the other, agreement gave birth to amity, and amity to trust, a condition which is observed to this day.

16. The Universe grieved continually over the poundings and troubling afflictions it suffered whenever an irruption of fire or an inundation due to an excess of moisture disturbed the accustomed course of nature. Endelechia hastened to address this problem with swift assistance, and strove to restore quickly the dwelling she inhabits. While the rites of hospitality are maintained, she neither joins with nor suffers any assailant of her tabernacle.

17. When an alliance had thus come about by mutual agreement of Soul and Universe, the Universe, now possessed of the power to produce life, quickly transmitted what it had received through the infusion of spirit from the total structure to individual creatures, by the type of vitality or vegetation for which they were best adapted by their

fuerant aptiora. Aethera aetheris, pura puris conveniunt.
 Nimirum consentaneum Natura fidelius amplexatur: cum
 caelo, cum sideribus Endelechia vis et germanitas invenitur,
 unde plena totaque nec descisa potentis ad confortanda
 caelestia supra regione consistit, verum in inferioribus vir-
 tus eius degenerat. Quippe imbecillitas corporum tardita-
 tem importat, quo se minus talem exerat qualis est per natu-
 ram.

18. Itaque viventis Animae beneficio confortata, de nu-
 tricis Silvae gremio se rerum series explicavit.

Megacosmus 3

Ergo sideribus levis aether, sidera caelo,
 caelum secessit aere, terra freto.

In caelo divina manus caelique ministris
 omne creaturae primitiavit opus:
 5 caeli forma teres, essentia purior ignis,
 motus circuitus, numina, turba deum.

Dico deos quorum ante Deum praesentia servit,
 quos tenet in vero lumine vera dies.

Pacis enim locus aetherae, totoque tumultu
 10 aeris exceptus, sepositusque sibi,
 separat arcanas sedes. Super, immo superne,
 extramundanus creditur esse Deus.

particular capacities. The ether befits ethereal creatures,
 pure is mated with pure. Nature, to be sure, embraced more
 closely what was consonant with her. The true virtue and af-
 finity of Endelechia is inherently with the heavens and the
 stars, so that in the supernal realm her power to sustain ce-
 lestial life endures wholly undiminished, while in the lower
 world its efficacy declines. This weakening accounts for the
 sluggishness of bodily existence, wherein Endelechia ap-
 pears less powerful than she is in her true nature.

18. And now, sustained by the gift of vivifying Soul, the
 ordered progression of created life unfolded from the nur-
 turing womb of Silva.

Megacosmus 3

Thus the subtle ether grew separate from the stars, the stars
 from the firmament, the heavens from the atmosphere, the
 earth from the waters.

In heaven and in the heavenly powers the hand of God
 produced the first fruits of the entire work of creation: the
 5 rounded form of the celestial sphere, its essence a purer fire,
 circular motion, heavenly powers, the host of the gods.

I call "gods" those beings whose presence is attendant
 upon God, those whom true day retains in its true light. For
 a region of ethereal calm, exempt from all the tumult of the
 atmosphere, secluded unto itself, sets apart their secret
 10 dwelling places. Belief holds that God exists far above, in-
 deed above all, beyond the limits of the universe.

- Ad sensum perfecta, Cherub propiusque magisque
 cernit in arcanis consiliisque Dei.
 15 Quam secus ardescit Seraphin, sed civibus illis
 et Deus est ardor, et sacer ardor amor.
 Pura Throni legio, quibus insidet ille profundus
 spiritus et sensus, mensque profunda Noys.
 Officio decorata suo cognomina servit
 20 iure Potestatis turba iubere potens.
 Spiritibus quibus ipse facit Dominatio nomen
 subditur ordo, sua conditione minor;
 sed quamvis minor a superis, in subdita Princeps
 agmina disposuit et sua iussa facit.
 25 Virtutes, sacer ordo, facit miracula rerum,
 cum propriae causas commoditatis habent.
 Caelestis pars militiae, numerosus ad astra,
 Angelus obsequitur sub Michaele suo.
 Angelus inferior gradus est; ordine priores,
 30 in hierarchias concidet ordo novem.
 Terrenis excepta super, substantia caeli,
 ut melior, cultu sic meliore fuit;
 scribit enim caelum stellis, totumque figurat
 quod de fatali lege venire potest.
 35 Praesignat qualique modo qualique tenore
 omnia sideris saecula motus agat.
 Praeiacet in stellis series quam longior aetas
 explicet et spatii temporis ordo suis.
 Sceptra Phoronei, fratrum discordia Thebae,
 40 flammae Phaethontis, Deucalionis aquae.
 In stellis Codri paupertas, copia Croesi,
 incestus Paridis Hippolytisque pudor.

- Perfect in understanding, the Cherub discerns most
 closely and fully the hidden deliberations of God. How dif-
 ferent is the burning desire of the Seraphim, but God is the
 desire of these subjects too, and their desire is a sacred love.
 The Thrones are that pure host in whom resides the pro-
 found spirit and understanding, the profound mind of Noys.
 That throng mighty in command by right of Power bear a
 name that is the emblem of their office. To those spirits
 whose special Dominion provides their name is subordi-
 nated an order inferior in condition; but although of lesser
 rank than those above, the Prince governs subordinate
 ranks, and issues commands of his own. The sacred order of
 25 Virtues creates miracles, for they possess the principles of
 their own function. The Angels, a portion of the heavenly
 army as numerous as the stars, serve obediently under their
 Michael. The lowest grade is that of the Angels. Align those
 above: ordering will divide them into nine hierarchies.
 30 Far beyond earthly existence, the substance of the heav-
 ens, being finer, was distinguished by a finer ornamenta-
 tion; for Noys inscribes heaven with stars, and prefigures all
 that can come to pass through decree of fate. She foretells
 35 through signs in what manner and along what path the in-
 fluence of the stars impels all temporal existence. That se-
 quence of events which long ages and the measured course
 of time will unfold appears first in the stars. There are the
 scepter of Phoroneus, the conflict of the brothers at Thebes,
 the flames of Phaethon, Deucalion's flood. Among the
 40 stars are Codrus's poverty, Croesus's wealth, the unchastity
 of Paris, Hippolytus's modesty. Among the stars are the

- In stellis Priami species, audacia Iurni,
sensus Ulixus, Herculeusque vigor.
- 45 In stellis pugil est Pollux, et navita Tiphys,
et Cicero rhetor, et geometra Thales.
In stellis lepidum dicitur Maro, Milo figurat,
Fulgurat in Latia nobilitare Nero;
astra notat Persis, Aegyptus parturit artes,
50 Graecia docta legit, proelia Roma gerit.
In causas rerum sentit Plato, pugnat Achilles,
et praelarga Titi dextera spargit opes.
Exemplar speciemque Dei virguncula Christum
parturit, et verum saecula numen habent.
- 55 Munificens deitas Eugenium commodat orbi,
donat et in solo munere cuncta semel.
Sic opifex, ut in ante queant ventura videri
saecula, sideris significata modis.
- 60 Figit utrosque polos, circumvolubile caelum
Hectit; et aeternum volvere stare fuit.
Quinque parallelis medium circumligat orbem:
hinc extrema rigent, hinc mediata calent.
Temperat ergo duas algoribus extremarum
et medi Solis collaterante via.
- 65 Dividit in quadras caelum cingente coluro,
sed neuter plenus ad sua puncta redit.
Signiferumque locat: tendit deductior austrum,
sidereos brevior frigida plaustra boves.
Obliquatur item quae vicinantibus astris
70 undique confectum Lactea nomen habet.

grandeur of Priam, the boldness of Iurnus, Odyssean cleverness and Herculean strength. Among the stars are the boxer Pollux, Tiphys the helmsman, Cicero the orator, and the geometer Thales. Among the stars Virgil composes with grace, Milo creates forms, Nero glitters in Latian pomp; Persia charts the heavenly bodies, Egypt gives birth to the arts, learned Greece gathers knowledge, Rome wages war. Plato intuits the principles of existence, Achilles fights, and the generous hand of Itrus pours forth riches. A tender virgin gives birth to Christ, at once the idea and the living form of God, and earth possesses true divinity. Divine munificence bestows Eugene upon the world, and grants all things at once in this sole gift. Thus the Creator works, that ages to come may be beheld in advance, signified in starry forms.

Noys fixes the two poles, and sets the firmament in circular motion; and this revolution was its eternal state. With five parallel zones she encircles our middle orb: of these the extremes are frozen and the central portion fiery hot. Therefore she creates two zones tempered by the coldness of the extremes, and on the other side by the Sun's course across the central region. She divides the firmament into quarters with encircling colures, though neither of these attains the point of completion. She sets in place the sign-bearing circle: its greater arc extends southward, the lesser toward the starry oxen and their icy wagon. Next is drawn across the sky that path which bears the name "Milky," derived from stars clustered together from all directions.

- Solstitiale caput Cancro vicinius exit,
 aequidialis item linea Libra fuit.
 Anguis, ad Arcturos medius, distinguit utrumque.
 Figitur in Borea nautica stella polus,
- 75 antipodesque suos nunquam visura. Bootes
 descensus supero temptat ab axe breves.
 Innixusque genu tractus insisit eosdem
 caeli quos Helice, quos Gynosura minor.
 Post humeros micat Herculeos Adrianna corona,
 80 praeiacet inventum Mercuriale, LYRA.
 Succedit Ledaus olor; statione propinquum
 continuant Cepheus, Cassiopaea locum.
 Lacteus Andromaden median secat editus auro.
 Perseus ignitae Gorgonis ora tenet.
- 85 Heniochus quos ipse gerit nascentibus Haedis,
 in pluvium multi commadunere dies.
 Inde loci micat herbipotens Ophiuchus in astris,
 incinctus rigido molle dracone latus.
 Clarus et ad vultum spatiosi corporis Anguis
 90 tenditur astrorum splendidiore nota.
 Ardet et insigni splendore notabile Telum,
 subvolat inferior praepes adunca Iovis.
 Iunctior attingit Aquilae confinia Delphin,
 stat prope Delphinum Bellerophonitis equus.
 95 Vectori, Phrixee, tuo superinsita splendet
 quae notat Aegypti deltica forma situm.
 Tauri fronte madent Hyades, septemque sorores
 cauda: Pleiades Vergiliasque voces.
 Morbidat aestatem Procyus qua cardine summo
 100 Signifer erigitur celsior in Geminos.

- The point of the solstice emerged close to Cancer, and Libra became the equidial boundary.
- Draco, passing between, separates the two Bears. The pole is marked by Boresas, the mariner's star, which may never behold its own antipodes. Bootes attempts brief sojourns from the upper region. The Kneeler travels the same regions of the sky as Helice and the lesser Gynosura. Behind his Herculean shoulders gleams the crown of Ariadne, and the Lyre, the discovery of Mercury, lies before. The Ledaean Swan is next; Cepheus and Cassiopeia follow in close succession. An effulgence of milk-white gold cuts through the center of Andromeda. Perseus holds up the face of a glowing Gorgon. At the birth of those Kids whom Heniochus carries, many days were filled with rain. In the next position among the stars shines Ophiuchus, master of the powers of herbs, his pliant body girt by an unyielding snake. The brilliant Serpent is stretched forth to display its vast body in a still more splendid pattern of stars. The Weapon, also remarkable for its outstanding splendor, burns brightly; lower down hovers the bird of Jove with curving beak. The Dolphin impinges closely upon the domain of Aquila, and the horse of Bellerophon stands close by the Delphin. Set above your vessel, o Phrixean, shines that delicta form which indicates the position of Egypt. The weeping Hyades are set in the forehead of the Bull, and seven sisters form his tail: call them the Pleiades or the Vergiliae. Procyon brings on the blighting heat of summer at that time when the Zodiac attains its highest point in Gemini.
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Triste rubet malus egregie notique caloris
 Sirius, ad Cancri solstitiale caput.
 Aetherium Praesepe suos ostendit Asellos,
 sub Cancro positos Herculeaque fera.
 105 Nunc quoque sidereo tractu venatur Orion,
 acceleratque vias anticipare Lepus.
 Quod primum temptarit aquas famosior Argos
 aetherium nullo Tiphysde temptat iter.
 Vergit ad austrinum latus inclinatio Ara,
 110 circiter Haemonium semiferumque senem.
 Assequiturque locum Pistris Neptunia, qua se
 caelesti nodo Piscis uterque ligat.
 Inluit Eridanus caelum quoque, climate nostro
 notus, et ad superos non leve nomen habet.
 115 Cum Corvo loca nota tenet distentior Hydrus,
 et Crater, Cancri sub regione situs,
 sed Piscis susceperat aquas madidantis Aquarii.
 Effulsere suis cetera signa locis.
 Phrixo contra pecori, radiata resultat
 120 exaequans nocti pendula Libra diem.
 Oppositum Taurum duris aspectibus urit
 Scorpio, natura perditioe gravis.
 In Geminos Helenae, lucentia sidera, fratres
 tenditur Haemonii nota sagitta senis.
 125 Aestuat ambustus Cancer, contraque madescit
 altera solstitii linea, Capra Iovis.
 Cretaeo Capra fida Iovi, confulgurat astro
 retrogradi Cancri pestiferoque Cani.
 Obiacet Herculeo deferrentique Leoni
 130 Urceolus pueri continuantis aquas.

Sirius, notorious for heat, burns in baleful brilliance at the
 point of the Solstice in Cancer. The heavenly Manger re-
 veals its twin Asses, set before Cancer and the Herculean
 beasts. Now too Orion hunts across the starry regions; and
 105 the Hare is quick to anticipate his course. The voyage which
 the famous Argo first attempted on the deep, it pursues in
 heaven with no Tiphys at the helm. The Altar, set still lower
 in the sky, inclines toward the southern region, close by the
 Haemonian, an old man half a beast. The seaborne Whale
 occupies the next position, where the two Fish are joined
 to one another by a celestial bond. Eridanus, famous in our
 climate, flows also in heaven, and bears a name not without
 meaning for the gods. The sprawling Hydra, and the Bowl,
 115 placed below the seat of Cancer, occupy a common position
 with the Crow. But the Fish takes in the waters of brimming
 Aquarius. Other signs shine forth in their several places.
 Poised in opposition to the Phrixean Ram, Libra gives
 forth brilliant beams, setting day and night in equal mea-
 120 sure. Scorpio, burdened by his incorrigible nature, rages
 with fierce glares against his opposite, the Bull. The well-
 known arrow of the aged Haemonian is drawn against
 the gleaming stars of the twin brothers of Helen. Cancer
 125 rages with scorching heat, and Jove's Goat, at the oppo-
 site solstitial boundary, brings drenching rain. The Goat,
 so devoted to Jove in his Cretan boyhood, shines with
 the brilliance of the retrograde star of Cancer, and the ra-
 vaging Dog. The little Vessel of a boy pouring forth water
 stands opposed to the rage of the Herculean Lion. 130

Astraeam, bona fructiferi quae colligit anni,
occiduum surgens Piscis uterque videt.

Sidera, quae praesens sic vel sic nominat aetas,
temporis ex ortu caelicus ignis erant.

135 *Communi ne voce rei generalis oberret,*
quae modo sunt stellis nomina fecit homo.

Sub caelo quo signa meant, septena planetas
sidera devexum currere mandat iter.

140 *Naturam moresque suos praeiudicat illis,*
quid mundo moveant singula iure suo.

Luna, quibus vicina meat, terrena marina
legibus exagitat imperiosa suis.

Subsequitur qui lege magis variante viarum
circuit ancipiti limite Solis iter.

145 *Inde loci Venus est, quae seminis et geniturae*
vires humecti plena caloris habet.

Sol iubar est medius, quo plenius astra niterent
hinc illinc lucis collaterata deo.

150 *Militat ad Solem Mars iunctor urbibus altis,*
saepe super reges prodigiale rubens.

Sexta Iovis bonitas, alio nisi laesa veneno,
format ad eventus hospita signa bonos.

Postremos pigrosque mover diffusius orbes
infecunda suo frigore stella senis.

155 *Opposito spirare sibi de limite cerro*
mandat ab instabili flamma nata freto.

Obriguit Boreas, maduit Notus; Auster et Eurus,
hic tempestates, ille serena facit.

The two Fish, as they rise, behold the setting of Astraea,
who gathers in the wealth of the fruitful year.

The stars, which the present age calls by this name or
that, existed from the birth of time as heavenly fire. Lest he
should go astray by applying a common name to this class of
beings, man created the names that even now denote the
stars. 135

Below the heaven where the signs move, an inclined path
determines the courses of the seven planets. Noys preor-
dains their nature and behavior, and what influence each in
its own right may exert on the world. The Moon, tyrannical,
draws land and sea into conflict by those laws which bring
her close to the earth. He who comes next, by a system of
widely varying paths, passes back and forth across the route
of the Sun. Next in position is Venus, suffused with humid
heat, who has charge of the vital powers of sowing and gen-
eration. The Sun is the central splendor, that the planets on
either hand, sustained by the god of light, may give off a
fuller radiance. Mars, following next after the Sun, visits war
upon proud cities, and his red glare often works strangely 150
upon kings. Sixth is the goodness of Jove, which, where not
tainted by some extraneous evil, creates signs that promise
welcome events. Last of all the star of the old man, barren
and cold, moves in wide and sluggish circles.

Noys commanded the winds, born of the shifting sea, to 155
blow in opposition to one another from their fixed posi-
tions. The north wind is crisp with frost, the south dripping
wet, the east wind brings storms, the west fair weather.

- Sic ubi sub caelo Tellus stetit, unda refluxit,
 160 et stellata novum reddidit aethra iubar,
 cum reptante pecus, cum pisce volatile factum
 arripuit proprium dispare sorte locum.
 Serpat an incedat, natet an volet, impare fato
 vivit, et ad mores non sibi sentit idem.
 165 Nanciscuntur enim fera silvas, bestia campos,
 anguis humum, volucris aera, piscis aquas.
 Pisce natantur aquae, volucris discuntur aeri,
 incedunt pecudes, vipera serpit humo.
 Ad medium Tellus puncti subsederat instar,
 170 mobilibus stabili sede parata quies.
 Scissuris vel tota tribus divisa recedit,
 vel sub septeno climate sparsa iacet.
 Pars operitur aquis, pars montibus, altera silvis,
 cetera sub tractu terra relicta brevi.
 175 Montibus in morem nervorum stringitur orbis.
 omnia cum caelo sidera fulcit Atlas.
 Partis ad aetherae confinia, clarus Olympus
 sub Iove depresso nubila densa videt.
 Tractantes humana deos septemque planetas
 180 visere Parnasus temptat utroque iugo.
 In cedros Libanus silvescit; libera Sina,
 quo sacra sub sacro lex Moysete data est.
 Surgit Athos, consurgit Eryx, sic alta Cithaera,
 sic Aracyntheus, sic Aganippus apex,
 185 sic Apeninicus, sic Herculis Oeta sepulcrum,
 sic ardens Liparis, sic Terebinthus olens;

Now when Earth stood firm beneath the heavens, the sea
 ebb'd and flow'd, and the starry ether gave off a new radi-
 160 ance, the beast of the field together with the reptile, flying
 creatures and fish were made, and took over the regions
 proper to their diverse conditions. Whether it creep or
 walk, swim or fly, each lives by its own law, and none agree as
 to their mode of life. For savage creatures are native to the
 165 wilderness, other beasts to the field, the serpent to the bar-
 ren ground, the bird to the air, fish to the waters. The waters
 are swum by fish, the air is traversed by birds, beasts walk
 abroad, the viper creeps along the ground.

The Earth had settled at the center of things, a kind of
 central point; rest from motion was afforded by its stable
 170 position. Marked by three great divisions, all the land either
 withdrew from sight or, in scattered spots, lay open to the
 seven climates. One part was covered by waters, another by
 mountains, another by forest; the small expanse of land re-
 maining was left bare.

Earth's orb is bound by mountains as if with sinews. At-
 175 las supports the firmament and all the stars. On the bor-
 der of the ethereal region renowned Olympus beholds
 the dense clouds of lowering Jove. Parnassus with its twin
 180 peaks seeks to behold the gods disposing the affairs of
 men and the seven planets. Lebanon bristles with cedars;
 Sinai, where the blessed Law was given into the charge of
 blessed Moses, lies open. Athos rises, together with Eryx
 and lofty Cithaeron, the Aracynthean peak, and the peak
 of Aganippe; the Apenines too, and Oeta, sepulcher
 185 of Hercules; glowing Lipari, hills redolent of terebinth;

- Pindus, et in superos suspectius Ossa cacumen,
 Othrys, et medici Pelion antra senis.
 Caucasus, excubiae vigilantis in astra Promethei;
 190 plectricano Rhodope gravior ora viro.
 Vertere Gargano tumet altior Itala tellus,
 Trinacris erigitur monte, Pelore, tuo.
 In caelum Pholoe gemina cervice minatur,
 cognita Centauros ferre biforme genus.
 195 Candent arctoi Riphea cacumina montis
 quas illo Boreas parturit axe nives.
 Continuat situs ipse suus lateraliter Alpes;
 solis ad occiduum devia claustra rigent.
- Quod spatii montana tenent deperdit aratum,
 200 articuloque iacet sub brevior solum.
 Cepit enim fruticosa lupos, deserta leones,
 arida serpentes, pars nemoralis apros.
- Distrabitur genus in species, Naturaque simplex
 unaque non uno particulata modo.
- 205 Ossibus extruitur elephas, dorsoque camelus
 surgit, et in bubalo cornua frontis honor.
 Ad cursum cervus succingitur; erigit altis
 poplitibus dammas tibia longa pedum.
 Substitit in pectus leo fortior, ursus in ungues,
 210 tigris atrox morsu, dente timendus aper.
 Velleribus mollescit ovis; capraeque maritus
 et capra vestitur asperiore toga.
- Cor fervens erexit equum, deiecit asellum
 segnities; animos praegravat auris onus.
 215 Rugiit ad praedam pardusque lupusque sitor
 sanguinis; ille nemus, hic iuga montis amans.

- Pindus, and Ossa, a peak menacing to the gods; Othrys, and
 Pelion, retreat of the ancient healer; the Caucasus, watch-
 tower of stargazing Prometheus; Rhodope, a clime favored
 by him who sang to the lyre. The Italian land swells higher
 with the peak of Gargano, and Sicily is exalted by your peak,
 O Peloris. Pholoe, known for bearing the biform race of
 Centaurs, threatens heaven with her double peak. Snows
 195 which Boreas brings to birth in that clime whiten the peaks
 of the northward-lying Rhipaean mountains. Their very situ-
 ation links the Alps together on every side; and toward the
 setting sun lonely passes lie frozen.
- The terrain that mountains occupy never knows the
 plow, and the small areas of open ground lie idle. For the
 200 thickets harbor wolves, the deserts lions, the dry wastes ser-
 pents, and the woodland boars.
- Genus is separated into species, and Nature, simple and
 one herself, is particularized in diverse ways. The elephant is
 205 fortified with tusks, the camel's back rises high, and horns
 grace the forehead of the buffalo. The stag is equipped for
 flight, and long slender legs with knees drawn high lift the
 doe. The bold lion relies on his stout heart, the bear on his
 claws, the tiger breeds terror by his fangs, the fearsome boar
 210 by his tusks. The sheep is soft with fleece; the she-goat and
 her spouse are clad in a coarser robe. An ardent spirit em-
 boldens the horse, but sluggishness burdens the donkey; the
 weight of his ears lies heavy on his spirit. The panther and
 215 the bloodthirsty wolf roar for prey; the one loves the forest,

- Grandior in tauro virtus, sed parvula vulpes
 plenius angusta sub brevitare sapit.
 Nascuntur servire boves, animalque timoris
 220 crescit in auriculas, res fugitiva, lepus.
 Ad montes onager fugiens emancipat usum
 officiumque negat corporis ipse sui.
 Morato canis ingenio vel amicior usu
 pertulit humanas extimuisse minas.
 225 Prodit, ut ignoti faciat miracula visus,
 lynx, liquidi fontem luminis intus habens.
 Prodit et in risus hominum deformis imago
 simia, naturae degenerantis homo.
 Prodit item castor, proprio de corpore velox
 230 reddere, quas sequitur hostis avarus, opes.
 Cisimus obrepit, et vestitura potentes
 martix, et spolio non leviore bever,
 Carior et redolens, et bursae praedo sabellus,
 guttura complectens deliciosa ducum.
 235 Per gremium telluris aquae diffunditur humor,
 qui vada, qui fluvios, stagna lacusque facit.
 Influit Euphrates terras, ubi magna virago
 in Babylone sua coerule duxit opus.
 Telluris loca Tigris obit, qua sorbuit aurum
 240 Crassus, et in Crasso cognita Roma fuit.
 Nutrices fert Nilus aquas ubi, Magne, probasti
 quam male sub puero principe tura fides.
 Abana dissiluit, expectavitque Damascus
 surgeret, ut riguis culta foveret aquis.
 245 Parvaque sed felix Siloe visura prophetam,
 immo reformantem saecula nostra Deum,

- the other the mountain ridge. Though the bull's power is
 greater, the little vixen has more intelligence within her
 spare frame. Oxen are born to slavery, and that creature of
 fear, that fugitive thing, the hare, waxes great in ears. The
 220 wild ass, fleeing to the mountains, claims for himself the use
 of his body, and refuses to offer it up. The dog, devoted
 through native understanding or by habit, submits to living
 in fear of human threats. The lynx comes forth to create
 225 miracles which none may behold, for he possesses within
 himself a fountain of liquid light. The ape comes forth to re-
 ceive men's laughter, a deformed image, a man of degenerate
 nature. The beaver comes forth, prompt to give up from his
 own body those treasures which a greedy enemy pursues.
 230 The squirrel creeps forward, and the marten, destined to
 clothe the great, and the beaver, with a pelt no less rich.
 Costlier still is that ill-smelling plunderer of purses, the sa-
 ble, wrapping himself about the pleasure-glutted throats of
 princes.
 Throughout the womb of earth water is diffused, creat-
 235 ing streams and rivers, marshes and lakes. The Euphrates
 flows through those lands where the great virago raised an
 edifice of clay in her Babylonian capitol. The Tigris passes
 through the region of the earth where Crassus drank down
 240 gold, and Rome was recognized in his example. The Nile
 bears nourishing waters where you, great Pompey, con-
 firmed how unsafe is loyalty when the prince is a boy. Abana
 rushes forth, and Damascus waits for it to rise and nour-
 ish its plantations with irrigating waters. Shiloah, small but
 245 blessed, will behold a prophet, nay, God himself, renewing

- Jordanisque sacer, sumptoque futuro honor
 nobilis, auctoris tingere membra sui.
 250 Ambitur Simoente suo Segeia tellus,
 felix, si melius sciret amare Paris.
 Alpheos amnes Arethusaque flumina vidit
 Trinacris, in dominos excrucienda malos.
 Romanas habiturus opes, et culmina rerum,
 distulit obliquas ad mare Tiberis aquas.
 255 In Ligurum campos cecidit Padus, impulit undas,
 et tulit ad Venetos imperiosus iter.
 Influxit Rhodannus, ubi nobile vidit Agauno
 certamen turbæ martyris ante mori.
 Fluxit et Eridanus quæ sub Phaethontide flamma
 260 unica communi restitit unda malo.
 Secana proslitit, ubi grandia nomina regum—
 Pippinos, Karolos—bellica terra tulit.
 Emicuit Ligeris, ubi Martinopolis inter
 sidereo fluvios pictaque rura sedet.
 265 Texuntur musco fontes, et caespite ripæ.
 vestitur tellus gramine, fronde nemus.
 Fronduit in plano platannus, convallibus alnus,
 rupe rigens buxus, litore lenta salix,
 monte cupressus olens, sacra vitis colle supino,
 270 inque laborata Palladis arbor humo.
 Populus albescens, lotus cognator undis,
 et viburna magis vimine lenta suo;
 in nodos et lata rigens venabula corrus,
 in validos arcus flexile robur, acer;
 275 mobilibus tremulus et acutis frondibus flex,
 et mala Cecropias perdere taxus apes;

our world. Jordan, sacred as well, will be ennobled by the
 honor of bathing the limbs of its creator. Simois winds
 through the land of Troy, a happy land, had Paris loved more
 250 wisely. Sicily, fated to suffer under cruel tyrants, beholds the
 river Alpheus, and the stream of Arethusa. Tiber, destined
 to possess the wealth and worldly eminence of Rome, bears
 its waters slanting toward the sea. The Po descends to the
 255 Ligurian plain, drives its waters along, and makes its way
 majestically toward the Venetians. The Rhone flows where
 Agaune saw her band of martyrs fight nobly to be the first to
 die. Eridanus flows forth, the one stream which withstood
 the general disaster of Phaethon's flames. The Seine wells
 260 forth where a warlike land has borne great dynasties of rul-
 ers—the Pippins, the Charlees. The Loire shimmers where
 the city of St. Martin lies between starry waters and brightly
 tinted fields.
 Springs are wreathed with moss and riverbanks with
 265 turf. The field is clad with grasses, the grove with leaves.
 The plane tree flourishes on level ground, the alder in
 valleys, the sturdy box tree on rocky cliffs, the supple
 willow on the shore, the scented cypress on the moun-
 270 tain, the sacred vine on the hillside, the tree of Pallas in
 hard-worked soil. There is the silvered poplar; the lo-
 tos, lover of the stream; the wayfaring tree, more supple,
 with its shoots; the cornel, gnarled and bristling with
 long spears; the maple, hard and flexible, suited for strong
 275 bows; the holm oak, quivering with sharp and trem-
 bling leaves; the yew, fell destroyer of the Cecropian bees;

quercus alumna, gigas abies, pygmaea mirica.

Dumus, et armato corpore spina nocens,

ruscus inhorrescens, et eisdem rhamnus in armis,

280 non nisi callosas extimere manus.

Fagus amans hederas, et coniuga vitibus ulmus,

quaeque parum cinus matre recedet humo;

concava sambucus, frangique levis sycomotorus,

quique novae frondis gaudet honore frutex.

285 Alcinoui modo sponte nemus, modo stirpe renascens,

et modo fortuito semine, poma tulit.

Arripit pater Autumnus, potuitque novellus

fructus in arboribus complacuisse suis:

nux vestita togis, contractaque carica rugis,

290 fructus Adae ficus, mensa secunda pirus;

cognita vis sorbae ventrem retinere fluentem.

Coctana pallescunt, punica mala rubent.

Castana dura togis, velatraque pessica lana,

et quae perdurant cerea pruna brevi;

295 aesculus alta solo, caelo directa cacumen

pinus, et exiguae Phyllidis esca nuces;

cedrus poma ferens triplici sensata sapore,

iuniperus tereti semine paene piper;

festino quae flore solet prodire sub auras,

300 gessit amagdaleas ardua virga nuces;

grata suae Veneri mirrus, sacra laurea Phoebus,

et quaecumque notam nominis arbor habet.

Inter felices silvas generosior arbor

balsamus ignotas protulit orbe comas.

305 Myrthaque, de cuius lacrimis in corpora functa,

ne resoluta fluant, altera vita redit.

the nurturing oak; the giant pine; the pigmy tamarisk. The
bramble, and the menacing hawthorn with its well-armed
body, the bristling butcher's broom, and the buckthorn,
similarly armed, fear nothing but the calloused hand. The
280 beech, lover of ivy; the elm, bride of the vine; the wild briar,
which scarcely separates itself from mother earth; the arch-
elder; the mulberry, easily broken; every kind of tree re-
joices in the splendor of new foliage.

The grove of Alcinous, arising sometimes spontaneously,
sometimes by the renewal of a parent stock, sometimes by
a random seeding, brought forth its fruits. Father Autumn
smiled and in his orchards the fruit, though young, attained
a pleasing ripeness: the walnut, clad in its jacket, the Car-
290 ian fig, creased with wrinkles, the fig that was Adam's food,
the pear, a common dessert, the sorb apple, known to have
power to curb the flow of the bowels. The quince is pale col-
ored, the pomegranate red. There is the hard-shelled chest-
nut; the dowry-coated peach; the waxen sheen of the plum,
which endures but a short time; the lofty winter oak, bow-
295 ing to the earth; the pine, thrusting its top toward heaven;
nuts that are the food of scrimping Phyllis; the cedar, bear-
ing fruits endowed with a threefold essence; the juniper,
with polished berries of an almost peppery tang; the al-
mond, which is wont to issue forth in an early flowering, and
300 whose topmost branches bear its nuts; the myrtle, dear to
Venus, the laurel, sacred to Phoebus, and every tree that en-
joys the distinction of a name.

Amid the flourishing forest the balsam, a noble tree, pro-
duces foliage unregarded by the world. The myrth tree, 305
too, by whose weeping over deceased bodies, lest they
disintegrate and flow away, a second life is imparted.

- Thurea stirps consurgit olens, quae munera Christo
 Persis adorator primitiata tulit.
 310 Cinnamus exoritur, quae suaviter exteriore
 cortice, sed melius interiore sapit.
 Utilis et medicos aloe specialis ad usus
 defluit a ligno, succida gutta, suo;
 sic liquor Heliadum, sic cedria, sic quoque gummi
 quod trasmitit Arabs, quod terebintus habet.
 315 Cetera solemnes adeo facientia gustus
 ad rapidos soles Indica gignit humus.
 At potius iacet Aurorae vicinus et Euro
 Telluris gremio floridiore locus,
 cui Sol dulcis adhuc primo blanditur in ortu,
 320 cum primaeva nihil flamma nocere potest.
 Illic temperies, illic clementia caeli
 floribus et vario germine praegnat humum.
 Nutrit odora, parit species, pretiosa locorum,
 mundi delicias angulus unus habet.
 325 Surgit ea gingiber humo, surgitque galanga
 longior, et socia baccare dulce thymum;
 perpetui quem floris honos commendat acanthus,
 grataque conficiens unguina nardus olet.
 330 Palescitque crocus ad purpureos hyacinthos;
 ad casiae thalamos certat odore macis.
 Inter felices silvas sinuosus oberrat
 inflexo tortiens tramite rivus aquae;
 arboribusque strepens et confictata lapillis
 labitur in prouum murmure lympha figax.
 335 Hos, reor, incoluit riguos pictosque recessus
 hospes—sed brevior hospite—primus Homo.

- The sweet-scented frankincense tree rises up, which the
 Persian worshipper brought as a first offering to Christ. The
 cinnamon appears, sweet flavored in its outer bark, but 310
 sweeter within. The lign-aloë, specially useful in the prac-
 tice of medicine, exudes drops of juice from its bark; so too
 the tears of the Heliades, so cedar resin, and so the gum that
 Arabia sends, which the terebint harbors. Beneath the 315
 blazing sun the soil of India generates other essences, which
 lend relish to high feasts.
 But still nearer to the dawn and the abode of Eurus, in
 the flowering bosom of Earth there lies a region upon which
 the Sun, still mild at its first rising, shines lovingly; for its fire 320
 is in its first age, and has no power to harm. There a tem-
 perate climate and benign heaven impregnate the soil with
 flowers and various fruits. This one little retreat nurtures
 the scents, bears the species, contains the riches and de-
 lights of the regions of the world. In this soil ginger grows, 325
 and the taller galingale, sweet thyme, with its companion
 hazelwort; acanthus, graced with the token of a perpetual
 blossom, and spikenard, redolent of the pleasing ointment
 which it bears. The crocus pales beside the purple hyacinth,
 and the scent of mace competes with beds of cassia. 330
 Amid the flourishing wood strays a winding stream, con-
 tinually shifting its course; rippling over the roots of trees
 and agitated by pebbles, the swift water is borne murmuring
 along. In this well watered and richly colored retreat, I be- 335
 lieve, the first Man dwelt as a guest—but too brief a time for
 a guest.

Hoc studio curante nemus Natura creavit;
surgit fortuitis cetera silva locis.

Nascitur Aonium nemus oblectare poetas.

340 Ad Paridis raptus Ida datura rates.

Frondet Aricinae, fontanis marcida guttis,
frondet et herbosis silva Lycaea iugis.

Grandiloquis habitanda sopsis, habitanda Platoni
frondet Academici gratia multa loci.

345 Signiferi convexa novem liquere sorores,

Pierii nemoris tantus abundat honor.

Inter odoratas Gryneo vertice lauros
vatibus et vatum gravior umbra deo.

Robora verticibus caelo certantia gignant

350 India; fertque suum Celtica terra nemus,

Silaque, piniferum quae tollit ad astra cacumen,
prospectans gemini candida vela maris.

Briscelin sinus Armoricus, Turonia Vastem,
Ardaniam silvam Gallicus orbis habet.

355 Dividit in species tunicata legumina telus:

in cicer Italicum, Pictoniasque fabas,
et caecae lentis, et pisa moventia ventrem,

nigrantes vicias phaseolasque leves.

360 Macra siligo riget, frumentaque plena tumescunt;
surgit avena levis, ordea parva sedent.

Cum sensim reptantis aquae persensit odorem,

Explicit varias quas habet hortus opes.
Pectoris herba, cavae rupes insecit yssopus;

plana soporatum terra papaver habet.

365 Purgatura caput tenet arva sinapis, et altos
obsedit muros frigida barba lovis.

Nature created this grove with affectionate care; else-

where the wilderness sprang up at random. The Aonian
grove is born to be the delight of poets. Ida will provide 340

ships' timber for the theft of Paris. The glade of Aricia, en-

erated by the mere trickle of its fountains, and the Lycean
grove on its grassy ridge put forth leaves. The great beauty

of the grove of the Academy, destined to be home to high-

sounding philosophers and Plato himself, comes into bloom.

The Nine Sisters have abandoned the vault of the firma- 345

ment, so great is the renown of the Pierian grove. The shade

of scented laurels about the Grynean temple is cherished by

poets, and by the god of poets. India produces trees which 350

assail heaven with their tops; the Celtic lands, too, have

their groves, and Sila, who raises her pine-covered summit

to the stars, looking out upon the gleaming sails of twin seas.

Brittany has Broceliande, Touraine her Gâtine, and Gaul has

the forest of Ardennes. 355

Earth divides the jacketed vegetables into species: Ital-

ian chickpea and beans of Poiteau; eyeless lentils, and peas

which activate the belly; dark verch and light kidney bean. 360

Sparse winter wheat grows hard, and ripe grain swells; the
slender oat grows tall, barley remains short.

As it slowly feels the scent of seeping water, the garden
spreads forth the wealth it possesses. Hyssop, an herb for
the lungs, dwells in the hollows of rocks; open ground bears
the drowsy poppy. Mustard, with power to clear the head, 365
takes over the fields, and chill houseleek besieges lofty walls.

- Narcissos fontana tenent, saepesque ligustra;
 hori forma rosae, lilia vallis honor.
 Et cum scariola surgit lactuca sopora,
 370 portulaca iacens, intiba fixa solo,
 caepa repleta notis, Liguris sapor allia dirus,
 quodque relativo caespite gaudet olus;
 latus aspirans mentaster, discolor iris,
 cumque dialtea supplice, malva levis;
 375 plena voluptatis eruca, libens satirea,
 satyricon revocans ad iuvenile senes,
 quaeque die clauso sibi clauditur, et reserato
 se reserat, Solem sponsa secuta suum.
 Purgatura quibus aegrotat femina causas,
 380 pullulat in glaucas artemisia comas.
 In festis epulis emendatura saporis,
 salvia de calamis prodit odora suis,
 quam medicinalem tulit ad putimenta culinae
 prodigus et longe deliciosus homo.
 385 Prodit feniculus tenui crinita capillo,
 confusus oculos extenebrare potens;
 quando retardantes cum pellibus exiit annos,
 in marathro serpens lumina functa novat.
 Substitit origanum, serpillum serpere coepit,
 390 contra vipereum gramina nota genus.
 Maxima nervorum calamithis conciliatrix,
 cum per membra furit articulare malum.
 Res rata pulegium contra suspecta veneni
 pocula, cerfolium non secus herba valens.
 395 Vulgago, terrae fumus, jocunda buglossa
 surgit, ut expurgent menstrua, splen, cerebrum.

- Fountains possess the narcissus, hedges the bindweed; the
 fair form of the rose adorns the garden, lilies grace the vale.
 Sleep-inducing lettuce rises, together with prickly lettuce;
 low-lying purslane, and endive, set firmly in the ground; the
 370 onion, filled with wind; garlic, a harsh taste for the Ligu-
 rians, and cabbage, which rejoices in a bed of turf; mint,
 diffusing its scent far and wide; the streaked iris; the sup-
 ple mallow; with the suppliant marshmallow; lustful rocket
 and willing savory; the orchid, recalling old men to youth-
 ful ways; and she who is closed upon herself at close of day
 and reappears at the day's reappearance, responding to the
 Sun like a bride. Mugwort, empowered to purge the causes
 of women's sicknesses, burgeons into bright foliage. Sage,
 380 which improves the flavor of festive meals, gives off its odor
 from its stalks; medicinal though it is, prodigal man, far
 gone in luxury, makes it a dressing for his meat. Fennel ap-
 pears, decked with delicate foliage, and empowered to dis-
 pel the shade from clouded eyes; when the snake casts off
 his burdensome years together with his skin, it is with fen-
 nel that he restores his exhausted vision. Marjoram takes
 root, and wild thyme begins twining, an herb well known as
 390 an antidote against the serpent race. Calamint is the best
 pacifier for aching muscles when rheumatism rages through
 the limbs. Pennyroyal is a proven measure when there is
 suspicion of a poisoned draft, and chervil is a no less effica-
 cious herb. Wild nard, fennel, and merry bugloss arise, to
 395 purge the effects of menstruation, spleen, and brain fever.

- Thymbra iuvans renes, et quae perfectius ipsum
 altera plantago lanceolata facit.
 Ruta Mithridati, brassisque probata Catoni,
 400 Hercules apium grata corona comis;
 tussibus elna valens, faciens urtica podagrae,
 insomni cerebro grata camilla quies;
 dictamnus defixa trahens, panaceaque crudis
 cognita vulneribus ferre salutis opem;
 405 quodque calens rivis genialibus obstat anethum
 et patulum contra semina claudit iter;
 quaeque malos chymos sudore absinthia tollunt;
 et violae, contra caumata consilium.
 Tithymalus septena gravem quae mollifat alvum
 410 nascitur: ecce tibi proelia, venter, habes!
 Lacteris egreditur, stomacho factura tumultum,
 et tempestates purga datura suas.
 Socraticae cum insquiamo crevere cicutaе,
 cognatusque neci surculus hellebori.
 415 Gramina mandragoras, nostros imitantia vultus
 partu terra novo prodigiosa tulit.
- Diversumque tulit variumque natatile Proteus,
 obtinuit regnum squamea turba suum:
 Armorici balaena sinus, delphinus aduncus,
 420 qui mage suspecto tempore ludit aquis;
 suspectus murena cibus, suspectior ipsa
 congrus, et causas febris echinus habens;
 morius insipidus, et amico dorea gustu,
 piscis item succo nobilior lupus;
 425 ostrea, sive genus quibus ampla palatia conchae,
 quae nova sunt quotiens luna novavit iter;

- Summer savory, good for the kidneys, and the lesser plan-
 400 tain, with its little pointed leaves, which performs the same
 function even better; rue, commended by Mithridates; and
 wild cabbage, the choice of Cato; parsley a crown fit for the
 locks of Hercules; elecampane, effective against coughs;
 nettle, a cure for gout; chamomile, pleasant rest for the
 sleepless brain; dittany, to draw out embedded objects; pan-
 405 acea, known to bring the gift of healing to open wounds; an-
 ise hot to the taste, which congests the genital ducts and
 closes the open canal to the flow of semen; wormwood,
 which purges evil fluids from the stomach through perspira-
 tion; and violets, a prescription against the heat. Tithymal,
 which soothes a troubled stomach, is born in seven forms;
 behold, O belly, the fights in store for you! Wild cucumber
 410 appears, to create disruption in the stomach and spurge, to
 produce its stormy effects. Socrates's henlock springs up,
 together with henbane, and hellebore, a plant intimate with
 death. In a new fit of productivity the earth brings forth
 415 mandragora, prodigious plant, to imitate our human coun-
 tenance.
- Proteus bears the various kinds of swimming life, and
 the scaly host lays claim to its dominion: the whale, who
 frequents the coast of Brittany; the dolphin, with curved
 snout, who is more playful in the waves at moments of
 420 impending danger; the lamprey, a suspect food, the con-
 ger eel, still more suspect, and the sea urchin, harboring the
 causes of fever; the tasteless cod; the pleasant-tasting dory,
 and the sea pike, likewise a fish of finer flavor; oysters,
 425 and the conch tribe, possessed of spacious palaces which
 are made anew as often as the moon renews her journey;

- Lethaeus piscis qui, cuius harundine pendet,
oblitum reddit immemoremque sui;
in venerem prurire senes vis improba sineus
430 quique sepulta diu surgere membra facit.
Sirenes, portenta maris, vel denique multa
id genus aequoreos incolere sinus.
Multa peregrinis excursibus hospita turba
descendit fluvios regnaque dulcis aquae.
435 Concordes commune natant fluvialibus undis
aequorei fetus indigenaeque loci:
sturgio quadratus, mulus teres, hispida perca,
gardo brevis, longus barbalus, ampla plais;
turca rubens, salmo sapidus, praepinguis alosa,
440 lucius exactor praepositusque gravis.
Has aluit species substantia mollis aquarum;
aethereo plures tacta calore tulit.
Fractibus acritis insultavere volucres,
sed neque cognatas pars bona liquit aquas:
445 lunares veniente mari quae praevolat aëstus
et refugium sequitur alba moora fretum;
hirsutus buter, et cruribus ardea longis,
pisce satur mergus, et male fortis anas;
et solus qui sentit odor discrimine quanto
450 vivitur, et spreto funere cantor obit.
Plurima pars caelo sustollitur: unica phoenix,
quae de se potuit se reparare sibi;
rex avium, cui praeceda puer qui Bacchica miscet
munera, per noctem munus et ipse Iovi;
455 nisus et accipiter, quorum praedaria vita;

that Lethean fish who visits oblivion and self-forgetfulness
on anyone to whose line he attaches himself; the strickle-
back, whose wicked power makes old men itch with lust,
and causes members long dormant to rise again. The Sirens, 430
prodigies of the deep, or at any rate many creatures of that
order, dwell in hidden recesses of the sea.

Great throngs of fish, journeying abroad, move as guests
through the rivers and the realms of fresh water. In the river 435
waters ocean-born fish and those native to this region swim
peacefully together: the angular sturgeon, round mullet,
spiny perch; the short roach, long barbel, broad plaice; the
rosy trout, tasty salmon, shad, surpassingly plump; the pike, 440
cruel tyrant and taskmaster.

The fluid substance of water supports these kinds of life;
that element touched by ethereal warmth bears still more.
In the expanses of the air the winged creatures dance about,
but a good number never abandon familiar waters: the white 445
gull, which flies before the lunar surge of the incoming sea,
and follows the waters as they withdraw again; the densely
feathered bittern and the long-legged heron; the diver, glut-
ted with fish, and the duck, foolishly bold; the swan, who
alone senses the terms on which its life is lived, and goes out 450
singing in defiance of death.

The greater number are borne upward toward the
heavens: the singular phoenix, which has the power to
renew itself by its own means; the king of birds, whose
prey was the boy who prepares the gifts of Bacchus,
borne through the night, himself a gift, to Jove; the sea— 455
eagle and the hawk, whose way of life is predatory;

In reliquum volucrium degere vulgus habent.

460 Quaeque figuratos apices describit eundo,
cum de Strymonis grus peregrinat aquis;
Naturae ludentis opus, Iunonius ales,
albaque nec lateris parca columba sui;

deque suis Philomena malis quae vere querelam
integrat, et pectus sanguine tincta soror;
gallus uterque, domi privatior et peregrinus,
Medeae patria Phaside nomen habens;

465 fidus amans turtur, et decurtata coturnix,
et turdus sapiens conciliansque cibus;

cuique foret didicisse minus, plus vivere perdit,
et quae laeta novum laudat alauda diem;
ambiguus passer, visuraque saecula cornix,

470 picaque quam dubiam pingit uterque color;
degeneres tam vultur edax quam milvus in armis;
struthio deserti cultor amansque loci;

475 in teneros praedulce canens acalanthis amores,
garrulus et nostro psittacus ore loquens;
quique novae sobolis viridi sub fronde relictos
non meminit nidos Delphica corvus avis;

litoris alcyone, nemoris custodia picus,
quique lacus patulos anser amare solet;
et bubo, solis quem caecat amabile lumen,
480 et strix, in lacrimas exequiale canens.

Has ubi per formas species pennata recessit,
distarunt volucres, corpore, mente, loco.

for they subsist upon the host of lesser birds. The crane,
who describes in flight the shapes of written letters, when-
ever he ventures forth from Strymonian waters; Juno's bird,
a sport of Nature; the white dove, unsparing of her body;
460 Philomena, who renews each spring her lament for her
wrongs, and her sister, whose breast is stained with blood;

the two cocks, that confined at home and that roaming one
which takes his name from Phasis, the land of Medea; the
465 turtle dove, faithful lover; the bobtailed quail; the thrush, a
tasty and agreeable food; The partridge—would that he had
studied less and lived longer!—and the lark, who joyfully

hails the new day; the sparrow, hopping here and there; the
crow, who will behold ages to come; and the magpie, whose
470 twofold coloring gives her an uncertain appearance; the
greedy vulture and the quarrelsome kite, degenerates both;

the ostrich, denizen and lover of the desert; the finch, sing-
ing, sweetly of tender love; the chaty parrot, who speaks
with our voice; the raven, Delphic bird, who does not recall
475 nests of new offspring abandoned among the leafy branches;

the kingfisher and the woodpecker, guardians of shore and
forest; the goose, who loves the open waters of the lake; the
480 owl, whom the sun's kindly light makes blind, and the
screech owl, chanting doleful tidings in funeral tones.

When the feathered race had separated into these several
forms, the birds differed greatly in bodily shape, inclination,
and habitat.

Megacosmus 4

Iam igitur generatorum subolem multiformem cum ignita caeli substantia, levitate qua trahitur, circuit in gyrum, sectum est ut elementa, partes Mundi primarias partesque partium, porrectiore contineret cingulo circumferentia firmamenti. Quicquid enim ad essentiam sui generis promotione succedit ex caelo, tanquam ex deo vitae, subsistentiae suae causas suscipit et naturam. Unde enim stellae irrequieto circumferuntur excursu, nisi quia aetherum fontem imberunt? Unde terrestre, unde aequoreum, unde aëriagum genus se suis vestigiis emoverent, si non de caelo motus vivificos insumpsissent?

2. Ignis namque aetherus, sociabilis et maritus gremio telluris coniugis affusus, generationem rerum publicam, quam de calore suo producit ad vitam, eam inferioribus elementis commodat nutriendam. Spiritu animantium deconvexis caelestibus evocato, terra corporibus praebet operam nutriendis, et a nutritionis officio non desistit adaque naturalibus satisfecerit incrementis.

3. Sic igitur Providentia de generibus ad species, de speciebus ad individua, de individuis ad sua rursus principia, repetitis anfractibus rerum originem retorquebat. Ex eo incipientis vitae primordio, cum volente caelo de motu quoque

Megacosmus 4

Now since the fiery substance of the celestial sphere, drawn by virtue of its lightness, was moving in a circular course around the manifold progeny of created life, it followed that the circumference of the firmament embraced within it vast compass the elements, the primary parts of the Universe, and the parts of these parts. For anything which is brought forth to assume the essential character of its kind receives the causes and nature of its substantial existence from the heavens, as though from a life-giving god. For how are the stars borne about in their ceaseless journey, if not because they have imbibed ethereal tinder? How would the creatures of the land, the waters, the air, move along their paths if they had not received life-giving impulses from the firmament?

2. For ethereal fire, intimate partner and husband diffused into the womb of earth, his bride, entrusts all the generation of creatures which he has brought to life by his heart to the nurture of the baser elements. Once the spirit of animate life has been summoned from the vault of heaven, earth applies herself to the nurturing of bodies, and does not cease from the task of nourishment until she has ensured their natural development.

3. Thus Providence brought the course of created life full circle, from genus to species, from species to individual, from individual out again to first principles, in continual revolution. When from the first motion of incipient life, the revolving of the firmament and the movement of the stars,

siderum substantia temporis nasceretur, quae successerunt saecula, simplici aeternitatis initiata principio, cum sua numerus varietate suscipit.

4. Rerum porro universitas, Mundus, nec invalida senectute decrepitu, nec supremo est obitu dissolvendus, cum de opifce causaeque operis utrisque sempiternis, de materia formaeque materiae utrisque perpetuis ratio cesserit permennendi. Usia namque Primaeva, aeviterna perseveratio, fecunda pluralitatis simplicitas, una est: sola ex se vel in se tota natura Dei, cuius quicquid loci est, nec essentiae nec maiestatis infindibile circumscribit. Huiusmodi si virtutem, si salutem, si vitam diffinendo dixeris, non errabis.

5. Ex ea igitur luce inaccessiblei splendor radiatus emicuit—imago nescio dicam an vultus, patris imagine consignatus. Hic est Dei sapientia, vivis aeternitatis fomitibus vel nutrita vel genita. De sapientia consilium, voluntas consilio nascitur, de divina Mundi molitio volunrate.

6. Porro Dei voluntas omnis bona est. Dei ergo vel voluntas vel bonitas summi Patris est eiusque Mentis in eadem operatione consensus. Quisnam ergo Mundo et aeternitati eius audeat derogare, ad cuius continentiam causas aeternas videat convenisse? Dei quidem de voluntate consensus, de sapientia consilium, de omnipotentia causas pariter et effectum. De stabilitate, de aeternitate sibi Mundus conscire praesumit, quod gradatim, firmoque dispositis causarum sibi succedentium ordinibus, mundus sensibilis integrascit.

the substance of time was born, number with its variations assumed control of the succession of the ages, which had had their beginning in the primal simplicity of eternity.

4. The totality of creatures, the Universe, is never wasted away by the infirmity of old age, nor will it be abolished by ultimate destruction, for the basis of its permanence is due to a maker and an operative cause, both of them eternal, and a material substance and form, both existing in perpetuity. For the Primal Being, eternal permanence, simplicity fecund of plurality is one: the unique nature of God, complete in and of itself, whose infinitude of being and majesty no amount of space can circumscribe. If in defining such a being you should call it "virtue" or "health" or "life," you will not be wrong.

5. From this inaccessible light a radiant splendor shone forth—I know not whether to call it an "image" or a "face," inscribed with the image of the Father. This is the wisdom of God, conceived or nourished by the living fire of eternity. From this wisdom arises the deliberation, from deliberation the will, and from the divine will the shaping of the Universe.

6. Moreover the will of God is wholly good. The divine will or goodness of the supreme Father, then, is the harmonious expression of his Mind in a single action. Who then would dare to disparage the Universe and its eternity, when he may behold eternal causes working together for its maintenance? From the will of God issues harmonious volition, from his wisdom deliberation, from his omnipotence both cause and effect. Through its stability and eternity the Universe possesses a prior knowledge of what the sensible world gradually brings to full realization through the fixed ordering of a series of secondary causes.

7. Praeedit Hyle, Natura subsequitur elementans; elementanti Naturae elementa, elementis elementata conveniunt. Sic principia principii, sed a principe principio, cohaerent. Nisi caelum, nisi motus sidereus illis quas importat varietatibus afficiat elementa, pigra iaceant, iaceant otiosa. Luminaria, Sol et Luna et qui dicuntur erratici, quorum conversio non quiescit, elementa quae subiacent non perfertur non moveri. Est igitur elementans Natura caelum strelaque Signifero pervagantes, quod elementa conveniant ad ingenitas actiones. Sua igitur in Mundo non fatiscunt ligamina, nec solvuntur, quod universa a cardine nexu sibi continuo deducuntur.

8. Rerum incolumitas vitaeque Mundi causis quidem principalibus et antiquis—spiritu, sensu, agitatione, ordine—consistit. Vivit Noys, vivunt exemplaria: sine vita non viveret rerum species aeviterna. Praeiacet Hyle: praeiacet in materia, praeiacet in spiritu vivacitatis aeternae. Neque enim credibile est sapientem opificem insensate materiae nec viventis originis fundamina praelocasse. Mundus quidem est animal; verum sine anima substantiam non inventias animalis. De terra porro pleraque consurgunt, sed sine vegetazione non stirpea, non plantaria, non cetera com-
pubescunt.

7. First there is Hyle; then Nature bringing to life the elemental qualities; the elements appear in response to this elementing Nature, and elemented substances take their rise from the elements. Thus the principles of existence came to cohere among themselves, but depend on one sovereign principle. For if the firmament and the movement of the stars did not infuse the elements with that capacity for change which they transmit, these would remain sluggish and inactive. But the great lights, the Sun and Moon and those which are called the wandering spheres, whose circling never ceases, do not suffer the elements of the underlying world to remain unmoved. This elementing Nature, then, is the firmament, and those planets which traverse the circle of the Zodiac, for these adapt the elements to their natural activity. Thus these universal bonds do not weaken and are not undone, for all creation, indivisibly interrelated, is derived from one cardinal principle.

8. The soundness and vitality of the Universe depend on sovereign and ancient causes—spirit, sentience, a source of movement, a source of order. Noys and the exemplars are living beings; without their life the visible creation would not live everlastingly. Hyle was in existence before it, preexistent in matter, preexistent in the spirit of an eternal vitality. For it is not to be believed that the wise creator of insensate matter did not first establish for it a living source. The universe is an animal, and one may not detect the substance of animal life apart from soul. Moreover, many things spring from the earth, but without the stimulus of a principle of growth neither tree nor shoot nor anything else will thrive.

9. Ex Mentis igitur vita, Silvae spiritu, Anima Mundi, mundalium vegetatione, rerum aeternitas coalescit. In Deo, in Noy scientia est; in caelo ratio, in sideribus intellectus. In magno vero animali cognitio viget, viget et sensus, causarum praecedentium fomibus enutritus. Ex Mente enim caelum, de caelo sidera, de sideribus Mundus, unde viveret, unde discerneret, linea continuationis exceptit. Mundus enim quiddam continuum, et in ea catena nihil dissipabile vel abruptum. Unde illum rotunditas, forma perfectior, circumscribit. Si se igitur influentis Silvae plerumque necessitas vel turbidius vel impensius importabit, qui multiplex inest Mundo vel sensus vel spiritus multam non patitur ultra lineas excursare.

10. Quicquid extenditur spatii, vel annosum vel saeculare vel perpetuum vel aeternum. Annosum senio, saeculare dissolvitur aevitate. Aeterno perpetuum durabilitate concernat, sed quia quandoque coeperit, ad supremam aeternitatis eminentiam non aspirat. Mundus igitur quaedam annosa, quaedam saeculari, quaedam agitatione perpetua vel contrinat vel evolvit. Aequaeva namque generatione Mundus et tempus quibus innascuntur principiis, eorum imagines propinquas et simillimas aemulantur. Ex mundo intelligibili Mundus sensibilis perfectus natus est ex perfecto. Plenus

9. Thus from the life of the divine Mind, from the spirit of Silva, from the World Soul, from the growth principle of created life, the eternity of things has its growth. Knowledge reposes in God, in Noy; a rational plan exists in the firmament and intelligence in the stars. In this great animal understanding thrives, and sentience, too, thrives, drawing nourishment from its antecedent principles. The firmament receives from the divine Mind, the stars from the firmament and the Universe from the stars, by a chain of continuity, the capacity for life and understanding. For the Universe is a continuum, a chain in which nothing is out of order or broken off. Thus roundness, the perfect form, determines its shape. And so, although the inevitable flux of Silva often occurs in a confused or excessive way, that complex faculty or spirit which is present in the Universe does not permit the hostile force to overflow its bounds.

10. Whatever has spatial extension is annual, or temporal, or perpetual, or eternal. The annual is dissolved by old age, the temporal by the end of time itself. The perpetual vies with the eternal in endurance, but because at some time it had a beginning it does not attain the surpassing excellence of eternity. The Universe sustains or prolongs the lives of its creatures, some by an annual, some by a temporal, some by a perpetual motion. For the Universe and time, owing to the principles from which they are sprung by a simultaneous act of creation, conform to closely related and very similar models. From the intelligible universe the sensible Universe was born, perfect from perfect. The generative

erat igitur qui genuit, plenumque constituit plenitudo. Sicut enim integrasit ex integro, pulchrescit ex pulchro, sic exemplari suo aeternatur aeterno.

11. Ab aeternitate tempus initians, in aeternitatis resolvitur gremium, longiore circulo fatigatum. De unitate ad numerum, de stabilitate digreditur ad momentum. Momenta temporis: praesentis instantia, excursus praerediti, expectatio futuri. Has itaque vias ita semper redituque continuat. Cumque easdem totiens et totiens itineribus aeternitatis evolverit, ab illis nitens et promovens nec digreditur nec recedit. Quod ubi finiunt inde tempora renascuntur, relinquuntur ad ambiguum quaenam praecessio in tempore, ut non eadem et consecutio videatur.

12. Ea ipsa in se revertendi necessitate, et tempus in aeternitate consistere, et aeternitas in tempore visa est con moveri. Suum temporis est quod movetur, aeternitatis est ex qua nasci, in quam et resolvitur habet, quia in immensum porrigitur. Si fieri possit ne decidat in numeros, ne defluat in momentum, idem tempus est quod aeternum. Solis successio- num nominibus variatur, quod ab aevo nec continuatione nec essentia separatur.

source exists in fullness, and this fullness ensured the fullness of its creation. For just as the sensible Universe participates in the flawless of its flawless model, and waxes beautiful by its beauty, so by its eternal exemplar it is made to endure eternally.

11. Setting out from eternity, time returns again into the bosom of eternity, wearied by its long journey. From oneness it issues into number, from the unmoving into movement. The instant present, the flowing away of the past, the anticipation of what is to come: these are the stages of time. It moves along these paths in perpetual departure and return. And though it will have traveled these same roads over and over again in the course of eternity, still striving and forging ahead, it neither strays from them nor turns back. And because its journeys are renewed from the point at which they end, it remains uncertain in what way preceding time might not be considered the same as what follows.

12. By virtue of this very necessity of returning upon itself, it may be seen both that time stands fast in eternity and that eternity is moved in time. It is the property of time to be in motion, and that of eternity, from which time is born, and into which it must be released, that its extent is immeasurable. Were it possible for time not to divide into quantity or issue into movement, then time would be identical with the eternal. Only by the names of its progressions is it distinguished, for it differs neither in its extent nor in its essential nature from the everlasting.

13. Aeternitas igitur, sed et aeternitatis imago tempus, in moderando Mundo curam et operam partuntur. Ignes sideros aeternitas naturaeque aethera purioris utraque vegetanda suscepit. Depressas et ab aere subtrus declinatas materias, vel continuat vel evolvit agitatio temporalis. Mundus igitur tempore, sed tempus ordine dispensatur. Sicut enim divinae voluntatis semper est praegnans, sic exemplis aeternarum quas gestat imaginum Noys Endelichiam, Endelichia Naturam, Natura Imarmenen quid Mundo debeat informat. Substantiam animis Endelichia subministrat; habitaculum animae, corpus artifex Natura de initiorum materiis et qualitate componit; Imarmene, quae continuatio temporis est, et ad ordinem constituta, disponit, textit, et retexit quae complectitur universa.

FINIT MEGACOSMUS

13. Eternity, then, but also time, the image of eternity, share the responsibility and labor of governing the Universe. Eternity undertakes to impart life to the fiery bodies of the stars, as well as the purer substance of the ether. The activity of time sustains or prolongs those heavier material existences borne downward by the lower atmosphere. Thus the universe is governed by time, but time itself is governed by order. For as Noys is forever pregnant of the divine will, she in turn informs Endelechia with the exemplars she conceives of the eternal forms, Endelechia impresses them upon Nature, and Nature imparts to Imarmene what the well-being of the Universe demands. Endelechia supplies the substance of souls, and Nature the artisan compounds the soul's dwelling, the body, out of the qualities and materials of the elements; Imarmene, who is temporal continuity in its aspect as a principle of order, disposes, weaves together, and unravels the Universe she encompasses.

HERE ENDS MEGACOSMUS