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The *Imago mundi* of Honorius Augustodunensis

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THESIS APPROVAL

The abstract and thesis of Nicholas Ryan Foster for the Master of Arts in History were presented May 23, 2008, and accepted by the thesis committee and the department.

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ABSTRACT

An abstract of the thesis of Nicholas Ryan Foster for the Master of Arts in History presented May 23, 2008.

Title: The *Imago Mundi* of Honorius Augustodunensis

In the past historians have used the works of Honorius Augustodunensis to answer the question of who he was. In doing this the intellectual importance of his work has often been overlooked. Honorius was one of the most popular writers of the early twelfth century, and his most popular work was the *Imago Mundi*. The purpose of this study is to examine the work and its historical context and to furnish an English translation of the complete text. The present work looks at each book of the *Imago Mundi* and its sources to develop a concept of Honorius' writing style and his methods. It also examines twelfth-century manuscripts of the *Imago Mundi* and their houses of origin to construct a reason for the work's popularity, both in Honorius' own time and for centuries after.

THE *IMAGO MUNDI* OF HONORIUS AUGUSTODUNENSIS

by

NICHOLAS RYAN FOSTER

A thesis submitted in partial fulfillment of the
requirements for the degree of

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in
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CHAPTER 1

HONORIUS AND THE WRITING OF THE *IMAGO MUNDI*

Within 200 years of its writing, Honorius Augustodunensis' *Imago Mundi* had been translated and adapted into many of the vernacular languages of Europe, including Old French, Anglo-Norman, Italian, and Welsh. In Old French the *Imago Mundi* was adapted and expanded by Gossuin of Metz and was completed ca. 1250. This work omits Book II, expands Book I into two books and focuses Book III solely on astronomy. Gossuin's work in turn was translated by William Caxton, entitled *Mirroure of the World*, and became the first book to be printed in England with diagrams in 1480.¹ The importance and popularity of the work can be seen in the subsequent dispersal and adaptations of the *Imago Mundi* done by Honorius' readers.

The works of Honorius, and the *Imago Mundi*, have been seen as way to understand the man, and have not been examined on their own merit.

¹ Caxton's *Mirroure of the World*, ed. Oliver H. Prior (Oxford: Oxford University Press, 1966), 3.

While an examination of who Honorius was is key to understanding his writings, the fact that historians have spent more time examining his works to learn about the man, and being unsuccessful, has left a hole in the historiography of why Honorius was so popular. The *Imago Mundi* has yet to receive a close analysis of the text and its distribution among monasteries in the twelfth century. By analyzing the work and its sources and by offering an English translation, the importance and place of the *Imago Mundi* in history can be established, and clues to the work's popularity during and after Honorius' life may be gleamed.

Origins and life of Honorius

Honorius Augustodunensis is a mystery. We know nothing certain about the man, except that he was a prolific writer during the beginning of the twelfth century. We have no direct chronological evidence concerning Honorius, so in order to solve the issue of dating both his life and the course of his life, one must examine his writings. From his works we are able to deduce that he was born ca. 1075 and died ca. 1150. There is no consensus among historians concerning the place of Honorius' origin or the meaning behind the word "Augustodunensis," which was long considered

to be linked to Autun. However, J.-A. Endres in 1906 argued successfully concerning the removal of Autun from the list of many places that Honorius could have originated.² Since Autun is no longer considered a viable place for Honorius' origin, the list of possible locales has widened out to include Augsburg, Regensburg and other German-speaking regions, England, and Ireland.

Richard Southern argued in his work, *Saint Anselm and his Biographer*, for an Irish origin of Honorius. His support for such an idea is that several of the doctrines found in Honorius' works bear striking resemblance to doctrines found in contemporaneous Irish sources. He also argues that there is no real evidence to connect Honorius with either Canterbury or Regensburg.³ To further support this argument that Honorius had an Irish origin, Roger Reynolds examined Honorius' work, the *Sacramentarium*. In the work Honorius gives a brief description of the sacraments. When Honorius arrives at the description of the ecclesiastical offices, he lays out the hierarchy of the offices following the forms of the Ancient Irish

² J.-A. Endres, *Honorius Augustodunensis* (Munich: Kempten, 1906).

³ R.W. Southern, *Saint Anselm and his Biographer* (Cambridge: Cambridge University Press, 1963), 215.

Ordinals of Christ, despite the fact that by Honorius' time the hierarchical standings of ecclesiastical offices had been changed.⁴

In contrast to the arguments that Honorius was one of the few remaining traveling Irish scholar-monks, Valerie Flint argues that the structure of Honorius' writings does not bear witness to this. Flint argues that "demonstrations of Irish sympathy are notably lacking in his works."⁵ The *Imago Mundi* seems to support her argument, for the section on Ireland is scant, and could be considered non-existent, as it is lumped in with all of Britannia. Honorius' description of Ireland states, "Away from Spain, towards the west, in the Ocean are these Islands: Britannia, Anglia, Ireland, Thanatos... Ysole... The 33 Orcades... Scotland, [and] Thule."⁶ In the *Imago Mundi* Honorius spends more time discussing the mythical islands of Thanatos, Ysole, and Thule than he does Ireland. It stands to reason that someone with an Irish origin would describe it more than Honorius has in

⁴ Roger Reynolds, "Further Evidence for the Irish Origin of Honorius Augustodunensis," *Vivarium* 7:1 (1969): 1-5.

⁵ Valerie Flint, "The Career of Honorius Augustodunensis," *Revue benedictine* 82:1-2 (1972): 84.

⁶ *Patrologiae Cursus Completus Series Latina* 172, ed. J.-P. Minge (Paris: Garnier, 1895), 130: Contra Hispaniam versus occasum sunt in oceano heae insulae, Britannia, Anglia, Hibernia, Tanatos..., Isole..., Orcades .xxxiii., Scotia, Thule.... All latin text from the *Imago Mundi* will be referenced with the following denotation: *IM* book.chapter, column (e.g., *IM* 1.1, col. 121).

his work. And while two of Honorius' works⁷ are often bound in manuscripts to works of Irish flavor, this evidence leans more towards the owners' personal taste, than to the origin of Honorius. Again Flint states that "no good independent evidence of an association between Honorius and Ireland has yet to be found."⁸

Flint argues that rather than an Irish origin it is more likely that Honorius studied in England. She bases her argument upon two factors. First, that in the preface to his work *Speculum Ecclesiae*, Honorius specifically mentions his staying in England and at Canterbury.⁹ And second, that after examining the writing styles and content of his works, she states that it is obvious that Honorius was highly influenced by Anselm, the Archbishop of Canterbury.¹⁰

In her article "The Chronology of the Works of Honorius Augustodunensis," Flint lays out a basic structure to the writing career of Honorius. She argues that the list of works given by Honorius as his own,

⁷ The *Imago Mundi* and *Gemma Animae*.

⁸ Flint, "The Career of Honorius Augustodunensis," 84.

⁹ The brothers requesting his work state, *cum proxime in nostro conventu resideres*.

¹⁰ Valerie Flint, "The Chronology of the Works of Honorius Augustodunensis," *Revue benedictine* 82:3-4 (1972): 218-219.

in *De Luminaribus*, is actually a chronological order.¹¹ Flint argues that the first of Honorius' works, *Elucidarius*, was written before 1100 due to the fact that much of the theological basis for the work relies on an early version of Anselm's *De Beatitudine* and that it leaves out the discussion of Anselm's work *De Processione Sancti Spiritus*, which can be dated to approximately 1099.¹² Flint concludes from this that "it appears that the list of Honorius' works given in the *De Luminaribus* is a chronological one, and that the earliest works named were written in England at a time earlier than had previously been supposed."¹³

Another strong link between Honorius and England is the number of twelfth-century manuscripts of the *Imago Mundi* that can be found in Worcester. While the introduction to *Speculum Ecclesiae* demonstrates that Honorius spent some time at Canterbury, it does not say that he spent his entire time at Canterbury. Moreover, writes Flint, "To establish that Honorius used Worcester manuscripts, and that the diocese of Worcester

¹¹ The *De Luminaribus* lists the works of Honorius in the following order: *Elucidarius*, *Sigillum*, *Inevitable*, *Speculum Ecclesiae*, *Offendiculum*, *Summa Totius*, *Gemma Animae*, *Sacramentarium*, *Neocosmum*, *Eucharistion*, *Cognitio Vitae*, *Imago Mundi*, *Summa Gloria*, *Scala Coeli de gradibus visionum*, *De Anima et de Deo*, *Expositio Totius Psalterii*, *Cantica Canticorum*, *Evangelia*, *Clavis Physicae*, *Refectio Mentium*, *Pabulum Vitae*, *De Luminaribus*.

¹² Flint, "The Chronology of the Works of Honorius Augustodunensis," 219.

¹³ Flint, "The Career of Honorius Augustodunensis," 83.

maintained an interest in Honorius' work, is not quite the same as establishing that he lived and worked there for any great length of time. He could have travelled there from Canterbury. . . however it seems that he may have been more closely associated with Worcester than has been suspected."¹⁴

The details of Honorius' life are thus a mystery and much of his early life will probably remain forever shrouded. However, by examining his writings, their style, and the location of many of his surviving manuscripts, we are able to arrive at a loose, yet reliable, outline of his life.

From the different debates that have stemmed from the discussion of the origin and life of Honorius and the sources of his works and their locations, one possible summary of his life and career is as follows: Honorius' writing career occupied roughly the time from 1098-1140¹⁵, during which he produced approximately twenty-two long treatises and around the same number of smaller ones. Scholars debating his place of

¹⁴ Ibid., 80.

¹⁵ Valerie Flint, "Honorius Augustodunensis: Imago Mundi," *Archives d'histoire doctrinale et littéraire du Moyen Age* 49 (1982): 7.

birth generally consider it to be either Germany or Ireland.¹⁶ We know that he spent time in England studying at Canterbury, possibly under the direction of Anselm; he also could have traveled and studied at Worcester.¹⁷ He eventually left England and settled in Southern Germany around 1100. According to Flint, the majority of his working life was passed at Regensburg, either at St. Emmeram's or Weih St. Peter's.¹⁸ His focus in all of his writings was directed toward the encouragement of the intellectual life of Benedictine communities.¹⁹

The *Imago Mundi* Manuscripts

Valerie Flint has placed the writing of the original *Imago Mundi* and its recensions to the time period of 1110 to 1139.²⁰ That it was written after his move to Southern Germany can be supported by the textual context given in the *Imago Mundi*. In Book I, 23 of the work, Honorius specifically mentions cities in Germany, and in Book III he makes special mention of

¹⁶ Reynolds, "Further Evidence for the Irish Origin of Honorius Augustodunensis," 1, and H. Spilling, *Die Visio Tnugdali* (Munich: Munchener Beiträge zur Mediävistik und Renaissance, 1972), 109.

¹⁷ Flint, "The Career of Honorius Augustodunensis," 80.

¹⁸ Flint, "Honorius Augustodunensis: *Imago Mundi*," 8.

¹⁹ Valerie Flint, "The Place and Purpose of the Works of Honorius Augustodunensis," *Revue benedictine* 87:1-2 (1977): 97.

²⁰ Flint, "The Chronology of the Works of Honorius Augustodunensis," 232.

Henry II as Duke of Bavaria (951-995) and the Christianizing of the East.

These two items do not make the claim that the *Imago Mundi* was written in Germany fact. However, they do support the argument, for if Honorius wrote the *Imago Mundi* somewhere other than Germany, these would seem strange details to include in the work.

After examining the manuscripts, Valerie Flint discovered eighteen in which Honorius is ascribed as the author of the *Imago Mundi* along with the *Annales Palidenses*.²¹ Along with these, Honorius claims the book as his own in *De Luminaribus*. There are twenty full-text early manuscripts²², while another nineteen contain parts and fragments of the work.²³ Most of the early surviving manuscripts come from Germany and Austria; however, four are from England and at least two are from the abbey of Saint-Victor in

²¹ Flint, "Honorius Augustodunensis: *Imago Mundi*," 7.

²² The denotation "early" is used because the work itself can be found in over 300 hundred surviving manuscripts, whose copyists have added their own glosses; therefore the focus was placed upon the manuscripts that could be dated to the twelfth century, and have the fewest glosses and additions.

²³ *Ibid.*, 8.

Paris.²⁴ The work itself was copied extensively and can be found in more than 300 manuscripts dating into the fourteenth century.²⁵

Most of the texts of the *Imago Mundi* have the work being dedicated to a "Christianus." This could possibly be a generic name; however, J.-A. Endres has argued that it actually is associated with Christian, the Abbot of St. James of Regensburg.²⁶ The manuscript evidence does give support to Endres' argument. The largest distribution of the early manuscripts occurs in the Regensburg area. Also, two of the manuscripts from Regensburg (clm. 14348 and clm. 14731) have the reference to "Christianus." However, what is more likely is that it is both: a generic name, one that refers to the Christian man in general, and one that is referring to Christian of St. James. Due to the high distribution and emphasis upon Regensburg, it is highly probable that Honorius produced the first version and subsequent recensions of the *Imago Mundi* there. However, due to the popularity of the

²⁴ Appendix A shows a list of the surviving twelfth-century manuscripts, both complete and fragmentary texts. This list was made possible by the work of Valerie Flint and her research into the works of Honorius, and has been adapted from the introduction to her work "Honorius Augustodunensis: *Imago Mundi*".

²⁵ Anna-Dorothee v. den Brinken, "*Imago Mundi*: Marginalien zum „Weltbild“ des Honorius Augustodunensis," *Scientia und ars im Hoch- und Spätmittelalter* (Berlin: Walter de Gruyter, 1994): 820.

²⁶ Endres, *Honorius Augustodunensis*, 4.

work and its subsequent dispersal, a definite location of origin for its writing remains an open question.

For example, evidence exists for a connection between England and the writing of the *Imago Mundi*. In some of the English manuscripts²⁷ there is a dedication of the work to a "Henricus" instead of "Christianus," and the manuscripts in which "Henricus" appears all seem to be early recensions of the work²⁸, while the ones with "Christianus" are later recensions.²⁹ In the introduction to her compilation of the texts of the *Imago Mundi*, Flint argues that this Henricus could possibly be associated with three different Henrys, stating that "three candidates present themselves as possible recipients of these early recensions, Henry the Black, Duke of Bavaria, Henry of Blois, abbot of Glastonbury and bishop of Winchester and Henry, archdeacon of Huntingdon."³⁰ Flint argues that the most likely candidate of the three Henrys is Henry of Huntingdon, stating that "the mere production of the *Historia Anglorum* shews [sic] that Henry was

²⁷ London, B. L. Cotton Cleopatra B IV; Cambridge Corpus Christi College, 66, Lambeth 371; London B.L. Royal 13 A xxi; B.L. Cotton Vespasian E X; B.L. Royal 14 C xi.

²⁸ Again, all are twelfth-century.

²⁹ Flint, "Honorius Augustodunensis: *Imago Mundi*", 10. Also Christian, abbot of St. James, whom Enders has associated with "Christianus," was not abbot there until 1133.

³⁰ *Ibid.*

interested in the work of the type Honorius produced in the *Imago Mundi*, and much of Honorius's productive life coincided with that of his younger contemporary."³¹ However, there is no conclusive evidence that any of the Henrys knew Honorius, nor that Honorius dedicated his work to any of them.

The link connecting the *Imago Mundi* to England is thus feeble. It is, however, quite possible that he may have been researching and preparing for this work while in England.³² The majority of the evidence of early manuscripts in both distribution and dedication would link it firmly with Regensburg and less with England. It is best assumed that Honorius worked on and wrote the work from Regensburg and then distributed the work from there or through his travels.

Composition/Purpose

It seems, due to the distribution and number of surviving manuscripts, that the *Imago Mundi* was one of Honorius' more popular works. The work itself is broken up into three sections. The first book

³¹ Ibid.

³² Flint, "Honorius Augustodunensis: *Imago Mundi*," 8.

explains the cosmos. First it deals with the creation and composition of the world, then its geography, and then moves on to the heavenly bodies, the planets, and the stars. The second book deals with *tempus in quo volvitur*, or the measurement of time, both secular and liturgical. The third book studies the history of the world, or historical time, and recounts its progression starting with creation and moving through the six ages of the world, ending with the Holy Roman Empire.

Von den Brinken, in her work, *Imago Mundi: Marginalien zum „Weltbild“ des Honorius Augustodunensis*, has argued that the popularity of Honorius' work stems from the encyclopedic void that his work was filling.³³ However, I would argue that it is his concise treatment of the topic, which allows his reader to grasp a complex idea easily, which accounts for the popularity of the work. He does not rely on the dialogue form of writing to convey his ideas. What we find in his work is not complexity and discussion of different ideas, but rather a collection of information that was meant to act as a standard work of reference, or a primer.

³³ Brinken, *"Imago Mundi,"* 820

Honorius' use of sources is one of the more interesting aspects to this work. He relies upon the accepted authorities: Pliny, Solinus, Orosius, Macrobius, Isidore, Martianus, Bede, Rabanus, Helpericus, Pseudo-Bede, Pseudo-Alcuin, and the orthodox histories.³⁴ Honorius focuses on what is considered tradition or orthodox and in the introduction of his work he states, "I put nothing in it, except that which the tradition of great men designates."³⁵

Because of this fidelity to tradition, the method that Honorius uses with his sources can be very frustrating to the historian. In the first place, Honorius does not name his sources or authorities, and he always relies on at least three sources for each chapter and entwines the work and statements of these sources to present a cohesive whole. The examples below are from Book I of the *Imago Mundi* and the sources that Honorius used. From these two examples we are able to see how Honorius uses his sources.

³⁴ Flint, "Honorius Augustodunensis: *Imago Mundi*," 13. Arab works on history and cosmology are not used by Honorius.

³⁵ PL 172, 120: Nichil autem in eo pono nisi quod maiorum commendat traditio.

Imago Mundi I, 1	Calcidius LXIII	Etymologies III, 29
<p>Mundus dicitur quasi undique motus. Est enim in perpetuo motu. Huius figura est in modum pilae rotunda, sed instar ovi elementis distincta.</p> <p>It is said that the world as if on all sides is moving. Indeed it is in perpetual motion. Its shape is in the manner of a round ball, but resembles an egg with distinct elements.</p>	<p>Non enim nos terram globum esse dicimus sed globosam, nec <u>pilam</u> sed simile <u>pilae</u>.</p> <p>Indeed we do not declare the earth to be a sphere but spherical, not a ball but like a ball.</p>	<p>Qui ideo mundus est appellatus, quia <u>semper in motu est</u>; nulla enim requies eius <u>elementis</u> concessa est.</p> <p>Therefore it is called the world, because it is always in motion. For it is allowed no rest by its elements.</p>

First, Honorius takes Calcidius and Isidore and incorporates them into his writing by simplifying the concepts given. We see elements of direct copying with his incorporation of the example of a ball and the motion of the world. However, we also see how he takes these two sources and blends them into a cohesive whole.

In the second example Honorius expounds upon Bede by adding his own examples, and in the case of the creation of the world adds scriptural support for the ideas.

Imago Mundi I, 2	De Natura Rerum I
<p>Creatio mundi .v. modis scribitur, .i. quo ante tempora secularia universitas mundi in mente divina concipitur. Quae conceptio archetipus mundus dicitur. Unde scribitur : <i>Quod est factum in ipso vita erat.</i> Secundo cum ad exemplar archetipi hic sensibilis mundus in materia creatur, sicut legitur: <i>Qui manet in eternum creavit omnia insimul.</i> Tercio cum per species et formas sex diebus hic mundus formatur, sicut scribitur: <i>Sex diebus fecit deus opera sua bona valde.</i> Quarto cum unum ab alio, ut puta homo ab homine, pecus a pecude, arbore unumquodque de semine sui generis nascitur, sicut dicitur: <i>Pater meus usque modo operator.</i> Quinto cum adhuc mundus innovabitur, sicut scribitur : <i>Ecce nova facio omnia.</i></p> <p>The creation of the world is written five ways. First, that before secular time the whole of the world is conceived in the divine mind. That idea is called the original universe. As it is written: <i>That which is made in him was life.</i> Second, this perceptible world is created by the original model, so it is read: <i>He who remains in eternity has created all things together.</i> Third, during six days the world is formed with appearance and shapes, so it is written: <i>With six days God greatly made his work good.</i> Fourth, that</p>	<p>Operatio divina, quae saecula <u>creavit</u> et gubernat, quadriformi ratione distinguitur: primo, quod haec in Verbi Dei dispensatione non facta, sed aeterna sunt: qui nos, apostolo teste, ante <u>tempora saecularia</u> praedestinavit in regnum; secundo, quod in material informi pariter elementa <u>mundi</u> facta sint, ubi qui vivit in <u>aeternum creavit omnia simul</u>; tertio, quod eadam materies, secundum causas simul creates non iam simul, sed distinctione <u>sex primorum dierum</u> in coelestem terrestremque creaturana <u>formatur</u>; quarto, quod ex eiusdem creaturae seminibus et primordialibus causis totius saeculi tempus naturali cursu peragitur, ubi <u>Pater usque</u> nunc <u>operatur</u> et Filius, ubi etiam corvos pascit, et lilia vestit Deus.</p> <p>The Divine Plan, which creates and governs the world, is distinguished by a four-fold account: First, these which are not made by the disposition of the Word of God, but are eternal, which we, with the apostles as witness, before secular time He has predestined into power. Second, that in formless matter the elements of the world are equally made, where he who lives in eternity created all things together. Third, that the same matter, after being created</p>

<p>one from the other is born, as for example man from man, sheep from sheep, and each tree from tree, so it is said: <i>In all things my father works</i>. Fifth, when hitherto the world will be changed, so it is written: <i>Behold, I make all things new</i>.</p>	<p>together, is not alike, but with distinction in the first six days the heavenly and earthly creation is formed. Fourth, that out of the seeds of the same creatures and with the primordial things of the age time is completed with natural running, where the Father and Son are always working, where God also feeds the ravens and clothes the lilies.</p>
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In these two examples the reader is able to see how Honorius incorporates not only specific examples and terminology, but general ideas as well. Since the *Imago Mundi* is a primer describing the world, it makes sense that Honorius would try to create a cohesive narrative out of many sources.

The sources that Honorius used also points out the conservatism in his writing. With his sources, Honorius seems to be focusing on the clarity of old ideas rather than bringing in new ideas. He projects this idea of the cosmos with as clear a picture as possible and with as little doubt by relying solely on trusted authorities.

When one reads Honorius, there is a sense of great vigor and his style is unmistakable. Above all, Honorius' writing is focused upon making the confusing, clear, and the complex, simple. Honorius himself seems to be creating a work that could be considered a primer. In the introduction to his work he states, "this little book has been produced for the instruction of the many who lack an abundance of books."³⁶ He is relying on only what is proven and traditional and is providing a little book for those in need of many. The work does not seem so much a political or religious statement, as it does a basic work of education that relies upon that which is known. This work obviates the need for a complete library of cosmological texts.

With this understanding of Honorius and the development of the *Imago Mundi*, we turn to a discussion of Book I and the cosmography of Honorius.

³⁶ *IM* Prologue, col. 120: Ad instructionem itaque multorum quibus deest copia librorum, hic libellus edatur.

CHAPTER 2

HONORIUS THE COSMOGRAPHER

Honorius begins Book I with a discussion of the “cosmic egg,” stating “[The World’s] shape is in the manner of a round ball, but resembles an egg with distinct elements.”³⁷ Honorius is pulling this image of an egg from many ancient sources. The image of the “cosmic egg” was used by both classical and medieval writers in many different forms, ranging from presenting the cosmos as an egg to the world being a mythical egg as seen in the writings of Hildegard of Bingen and Martianus Capella.³⁸ Honorius likewise uses the egg as a teaching tool for the reader, to help the reader understand the nature of the world. The use of the “cosmic egg” as a teaching tool can be traced back to Varro. In Probus’ commentary on Varro, we see Varro describing the world as an egg, wherein “Heaven is like an eggshell, and the same way the yolk is like the earth; between these two is enclosed the moisture as a kind of humidity – this is the air, in which there

³⁷ *IM* 1.1, col. 121: *Huius figura est in modum pilae rotunda, sed instar ovi elementis distincta.*

³⁸ Peter Dronke, *Fabula: Explorations into the Uses of Myth in Medieval Platonism* (Brill: Leiden, 1974), 79-80.

is warmth.”³⁹ We also see in a ninth-century commentary of Boethius’ *Consolatio Philosophiae* the same type of usage of the cosmic egg, wherein the commentator states, “heaven and earth and sea are shaped in the manner of an egg, which consists of three parts. The outer part for heaven, that below it for water, and the lowest for earth.”⁴⁰ Honorius differs slightly from these two examples in that he breaks the world into four parts: “the world is surrounded by the heavens like a shell, the pure ether like the egg-white by the heavens, the turbulent air like the yoke by the ether, the earth like the drop of fat is enclosed by the air.”⁴¹

³⁹ *Servii Grammatici Commentarii*, ed. H. Hagen (Leipzig: Graz, 1902), 341; quoted in Dronke, *Fabula*, 80.

⁴⁰ *Commentary on Boethius’ Consolatio Philosophiae* ed. P. Courcelle in *La Consolation de Philosophie dans la tradition littéraire* (Paris: University of Paris, 1967), 403–404; quoted in Peter Dronke, *Fabula*, 85.

⁴¹ *IM* 1.1, col. 121: Sic mundus undique caelo ut testa circumdatur, caelo vero purus ether ut albumen, etheri turbidus aer ut vitellum, aeri terra ut pinguedinis gutta includitur. Honorius uses the term “world” to refer to everything under Heaven (i.e. the planets and stars); while the modern reader would refer to this as the universe, I have maintained Honorius’ usage to remain true to the medieval understanding of the cosmos.

Fig. 1. The world and its parts.

Honorius breaks the world into four parts to coincide with each element: Earth with earth, Air with air, Ether with fire, and Heavens with water. The first two parts and their equivalent element coincide with their names, earth for earth, air for air. However, Honorius does compare the ether to fire in Book I, 71 when he says that “we have flown across the air, now we may mount the fire of the ether,”⁴² and the Heavens are compared to water in Book I, 145 when he states “above the firmament are waters

⁴² *IM* 1.71, col. 139: *Aerem transvolavimus, iam etheris ignem conscendamus.*

resembling suspended clouds, which encircle heaven and whence it is called the watery heaven."⁴³

We see this theme of elemental connection throughout Book I, and the four elements may be used as a guide for the basic structure of Book I. Honorius states that "things that walk are assigned to earth, things that swim to the water, things that fly to the air, things that shine to fire,"⁴⁴ and with this statement he begins his discussion of the elements and how they are connected, stating that "dry land and the coldest water are connected, cold water and the dampest air are bound, damp air and the hottest fire are joined, and hot fire and the driest earth are connected."⁴⁵ Once Honorius establishes the connection of the elements to each other and to the world, he begins examining what may be found in each element.

Starting with Earth, Honorius describes its seven names, the shape, its zones, and parts. He divides the world into five zones: *Septentrionalis*, *Solstitialis*, *Equinoctialis*, *Brumalis*, and *Australis*. Of these five zones

⁴³ IM 1.145, col. 146: Super firmamentum sunt aquae instar nebulae suspensae, quae caelum in circuitu ambire traduntur, unde et aqueum caelum dicitur.

⁴⁴ IM 1.3, col. 121: Deputantur vero terrae gradientia, aquae natantia, aeri volandia, igni radiantia.

⁴⁵ IM 1.3, col. 121: Terra arida et frigida frigidae aquae conecitur, aqua frigida et humida humido aeri astringitur, aer humidus et calidus calido igni associatur, ignis calidus et aridus aridae terre copulatur.

Solstitialis and *Brumalis* are the only two that are habitable. *Septentrionalis* and *Australis* are too cold, and *Equinoctialis* too hot. Honorius then states that while *Solstitialis* and *Brumalis* are habitable, “only the *Solstitialis* circle is known by us to be inhabited.”⁴⁶

Fig. 2. The five zones of the earth.

He then moves on to discuss countries, splitting them into the regions of Asia, Europe, and Africa. Honorius describes the country's location and where in the regions of Asia, Europe, or Africa it is placed. The breaking of the world into five zones and three continents is a practice that stretched back into ancient times. Honorius is not inventing anything new

⁴⁶ IM 1.6, col. 122: Solus Solstitialis inhabitari a nobis noscitur.

with his design of the world. However, what is interesting is that while most T-O maps from the twelfth century and earlier show the world with Asia on top, and then Europe and Africa on the bottom, Honorius describes a world where Asia is in the East covering both north and south, Europe is in the West covering the north, and Africa is in the west covering the south. The T-O maps can best be demonstrated by Bede in his description of the world in *De Natura Rerum*, where he states that "Africa is right, Europe left, above these Asia with a size comparable to the two."⁴⁷ This compared to Honorius who states, "Asia is extended from the north through the eastern lands all the way to the south, Europe is extended from the west all the way to the north, and Africa is extended from the south all the way towards the west."⁴⁸

⁴⁷ Bede, *De Natura Rerum*, LI: Dextera Africa, laeva est Europa, super has Asia magnitudo compare est aliis duabus.

⁴⁸ IM 1.7, col. 123: Asia a septentrione per orientem usque ad meridiem, Europa ab occidente usque ad septentrionem, Africa a meridie usque ad occidentem extenditur.

Fig. 3. Layout of the earth.

What we see with Honorius' description is that he is taking the description given by Bede, Isidore, and others and creating a world for his readers that is more accurate and easier to understand. In doing this, Honorius is changing the formula that had been followed for many centuries wherein the author would continue "to reproduce the classical picture of the world, copying the writings of late antiquity" and "not require contemporary information."⁴⁹ Honorius still relied upon the descriptions of the authors of late antiquity and the early Middle Ages,

⁴⁹ Natalia Lozovsky, *The Earth Is Our Book: Geographical Knowledge in the Latin West ca. 400-1000* (Ann Arbor: University of Michigan Press, 2000), 141.

however, he would also add in “contemporary information” if it helped the reader.

Once Honorius laid out the basic structure of the world he focused upon the differing countries, separating them into the regions that they fall: Asia, Europe, or Africa. He is moving from a general concept to a particular description. Adding to this particular description he mentions historical background to the countries and describes how certain countries, cities, or regions received their names. A good example of the way that Honorius describes a country or region is found in his discussion of Syria.

From Euphrates all the way to the Mediterranean Sea is Syria, named from a certain king Syro, in which is Damascus built and called by the ex-slave Damasco of Abraham; also there is Antioch named from Antiochus the king, formerly called Reblata. In it is the province Comagena, also called Fenicia, from the hay-made bird which only one in this world has been discovered, or from King Fenice son of Agenoris. In this are situated the cities of Tyre, Sor, and Sydon. Here is found Luban Mountain, at whose roots the Jordan River arises. In it is also Palestine, which was named from the city of Palestine and now called Ascalon. Also in it is Judea, from which the kings of the tribe of Judah, son of Jacob, were calling it. It is also called Canaan from Canaan the son of Cham. In this is Jerusalem as Shem, the son of Noah, building Salem had named it, but Jebus son of Canaan inhabited. Where from Jebus and Salem king David has given it the name Jerusalem, like Jebusalem. Which Solomon, son of David, adorned it with gold and jewels, he called it Jerusalem like Jerusalemonam. Which, overturned by Babylon, was rebuilt

Zorobabel, but the armies of Rome have utterly erased it. After this the emperor Aelius Hadrianus rebuilt it, and he named it Aelia.⁵⁰

What we see in this description of Syria is a style of writing that is pervasive throughout the entire first book. Honorius describes the region, and then tells of the major provinces in the region and their capital cities. He also gives an etymology of the cities/regions' names. Honorius is allowing the reader an opportunity to learn about the far-off world with an interspersal of anecdotal history. This knowledge would be of especial use to monks and travelers at the time of the First Crusades and expanding travel. For his description of Syria, Honorius relied heavily upon Isidore of Seville's (d. 636) *Etymologies*. If we were to compare the two side-by-side we

⁵⁰ IM 1.15, col. 126: Ab Eufate usque ad mare Mediterraneum est Siria, a quodam Siro rege dicta, in qua est Damascus a Damasco Abrahae liberto constructa et dicta, ibi et Antiochia ab Antiocho rege cognominata, olim Reblata vocata. Est in ea Comagena provincia, est et Fenicia a fenice ave quae sola in hac terra invenitur, sive a Fenice rege filio Agenoris dicta. In hac sunt Tirus quae et Sor et Sidon civitates sitae. In hac etiam est mons Libanus, ad cuius radices oritur Jordanis fluvius. Est in ea etiam Palestina, a civitate Palestin quae nunc Ascalon vocatur dicta. Est in ea etiam Iudea, a Iuda filio Iacob de cuius tribu reges erant nuncupati. Haec etiam Chananea a Chanaan filio Cham est dicta. In hac est Ierusalem quam Sem filius Noe construens Salem nominavit, sed Iebuseus filius Chanaan inhabitavit. Unde a Iebus et Salem dedit ei nomen rex David Ierusalem, quasi Iebusalem. Quam Salomon filius eius auro et gemmis decoravit, Ierosolimam quasi Ierusalemmonam appellavit. Quam a Babiloniis subversam, Zorobabel reedificavit, sed Romanus exercitus funditus delevit. Hanc postmodum Helius Adrianus imperator reparavit, Heliamque nominavit.

would see a complex form of copying and summarizing, which allows the reader to grasp the truth in a short and simple way.

Imago Mundi I, 15	Etymologies XIV, 3, 16-21; XV,1,5
<p>Ab Eufrate usque ad mare Mediterraneum est Syria... Est in ea Comagena provincia... In hac sunt Tyrus quae et Sor et Sydon civitates sitae... Est in ea etiam Palestina, a civitate Palestin quae nunc Ascalon vocatur dicta. Est in ea etiam Iudea, a Iuda filio Iacob de cuius tribu reges erant nuncupati. Haec etiam Chananea a Chanaan filio Cham est dicta. In hac est Jerusalem quam Sem, filius, Noe, construens Salem nominavit, sed Iebuseus filius Chanaan inhabitavit. Unde a Iebus et Salem dedit ei nomen rex David Ierusalem, quasi Iebusalem. Quam Salomon filius eius auro et gemmis decoravit, Ierosolimam quasi Ierusalemmonam appellavit. Quam a Babyloniis subversam, Zorobabel reedificavit, sed Romanus exercitus funditus delevit. Hanc postmodum Helius Adrianus imperator rearavit, Heliamque nominavit.</p> <p>From the Euphrates all the way to Mediterranean Sea is Syria... The province of Comagena is in it... In this are situated the cities of Tyre, Sor, and Sydon... In it is also Palestine, which was named from</p>	<p>Haec ab oriente fluvio <u>Euphrate</u>, ac occasu <u>mari nostro</u> et Aegypto terminator... Habet autem in se <u>provincias Commagenem</u>, <u>Phoeniciamet Palaestinam</u>... Ipsa est ubi est Tyrus, ad quem Esaias loquitur... Palaestina provincia Philistim urbem metropolim habuit, quae nunc dicitur Ascalon, ex qua civitate omnis circa eam regio Palaestina est nuncupata... <u>Iudaea</u> regio Palaestinae ex nomine <u>Iudae</u> appellata, ex cuius <u>tribu reges</u> habuit. Haec prius <u>Chanaan dicta a filio Cham</u>... In medio autem Iudaeae civitas <u>Hierosolyma est</u>... Iudaei asserunt <u>Sem, filium Noe</u>, quem dicunt Melchisedech, primum post diluvium in Syria condidisse urbem <u>Salem</u>, in qua regnum fuit eiusdem Melchisedech. Hanc postea tenuerunt Iebusaei, ex quibus et sortita vocabulum est <u>Iebus</u> ; sicque duobus nominibus copulatis Iebus et Salem vocata est <u>Hierusalem</u>, quae postea a Salomone <u>Hierosolyma</u> quasi Hierosolomonia dicta est... et <u>postmodum</u> ab Aelio <u>Hadriano Aelia</u> vocitata est.</p> <p>From the River Euphrates in the</p>

<p>the city of Palestine and now called Ascalon. Also in it is Judea, from which the kings of the tribe of Judah, son of Jacob, were calling it. It is also called Canaan from Canaan the son of Cham. In this is Jerusalem as Shem, the son of Noah, building Salem had named it, but Jebus son of Canaan inhabited. Where from Jebus and Salem king David has given it the name Jerusalem, like Jebusalem. Which Solomon, son of David, adorned it with gold and jewels, he called it Jerusalem like Jerusolomonia. Which, overturned by Babylon, was rebuilt Zorobabel, but the armies of Rome have utterly erased it. After this the emperor Aelius Hadrian rebuilt it, and he named it Aelia.</p>	<p>east, to the Mediterranean Sea and Egypt in the west it is defined... It has in it the provinces of Comagena, Phoenicia, and Palestine... This is where Tyre is, which Isaiah speaks of... The Palestinian Province has the chief city of Palestine, which is now called Ascalon, from this community the area surrounding is called Palestine... The Judean region of Palestine is called from the name Judah, out of whose tribe it has kings. Earlier it was called Canaan from the son of Cham... In the middle of Judea is the city Jerusalem... The Jews assert that Shem, the son of Noah, which they call Melchisidech, first placed the city of Sal in Syria after the inundation. Afterwards the Jebusai held it, from this and the drawing of lots it has the designation Jebus. And thus it is called Jerusalem from the closely connected names Jebus and Salem. Which is afterwards called by Solomon Jerusalem like Jerusolomonia... and afterwards called Aelia by Aelius Hadrian.</p>
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As one can see in the above comparison, Honorius has taken the description of the Syrian region which in the *Etymologies* is spread out over two books and compressed it into one paragraph. Honorius omitted a

description of the Phoenicians and Galilee. Since Honorius is writing a short book on the subject, it stands that he would omit some of the lesser cities and regions, and focus upon the larger cities, such as Jerusalem and the Palestine region.

The descriptions of the regions and cities that Honorius covers fall into two categories. The first is a detailed category wherein there is a description of the region/country's location, its size, its inhabitants, and how the region/country received its name. The first category is best seen in the above description of Syria. In this category we find the following countries/regions: Parthia, Mesopotamia, Syria, Egypt, Greece, Germania, Italy, Gaul, Spain, and Carthage. The second category consists of a description of the region/country but also relies heavily upon mythology to give details. Those which fall into this category are: India, Eastern Regions, Brittania, Ethiopia, and island countries.

The second category of descriptions can possibly help the historian deduce the origins and location of the writing of the *Imago Mundi*. If we examine the location of those regions placed in the second category we may note that they surround Germany. It is as if the further away the region is

from Honorius' location the more mythological creatures and backgrounds appear. While there is detailed knowledge of Syria and the Middle East, India and the lands east of it are full of mythological creatures like the Cyclops, the Monoceros, the Yale, and the Manticore. Among these creatures live mythological beings like the Skiapods, "which supported by only a single foot, run faster than the breeze, and on land they shade themselves with the sole of the foot,"⁵¹ the "Macrobians of 12 cubits long who fight against the griffins,⁵²" the Pygmies who "are men of 2 cubits who are at war with cranes, who in the third year give birth, and in the eighth they are old,"⁵³ or the "others without a head in which the eyes are in the upper arms and the nose and mouth are two holes in the chest, they are hairy like beasts."⁵⁴

Beyond Gaul, Germany, and Spain, which all receive a detailed description and discussion of their cities, are the islands of Brittania,

⁵¹ *IM* 1.10, col. 123: Quo uno tantum fulti pede auram cursu vincunt, et in terra positi umbram sibi planta pedis erecta faciunt.

⁵² *IM* 1.10, col. 124: Macrobios .xii. cubitorum, longos qui bellant contra griphes.

⁵³ *IM* 1.10, col. 124: .ii. cubitorum homines quibus bellum est contra grues, qui tercio anno pariunt, octavo senescunt.

⁵⁴ *IM* 1.11, col. 124: alii absque capite quibus oculi sunt in humeris pro naso et ore duo foramina in pectore, setas habent ut bestiae.

Thanatos, Orcades, and Thule. Of these, only Brittania and the Orcades are real islands, the others mythological.

And once Honorius reaches Ethiopia the description discusses "a spring so cold in the days that it is not drunk, and so glowing in the night that it is not touched,"⁵⁵ and beyond Ethiopia where "Troglodytes dwell together, and with swift running capture wild beasts,"⁵⁶ and there "are the greatest deserts, which are unknown to man on account of the fire of the sun and the diverse serpents."⁵⁷

The sources that Honorius used for these sections all say the same thing concerning these areas and the mythological creatures that dwell there; however, had Honorius been dwelling in or came from one of the locations that had so many mythological elements to its description, it seems that he would have not included more of a description beyond the mythological elements. On the contrary, Honorius may be following the pattern of medieval writers of geography that Lozosky mentions wherein they choose to copy the image of the classical world, even if there is

⁵⁵ *IM* 1.32, col. 131: Fons tam frigidus diebus ut non bibatur, tam fervidus noctibus ut non tangatur.

⁵⁶ *IM* 1.32, col. 131: Cohabitant Troglodytes, qui celeri cursu feras capiunt.

⁵⁷ *IM* 1.32, col. 131: Sunt maxima loca deserta, ob solis ardorem et diversi generis serpentina hominibus incognita.

contemporary evidence contrary to the description.⁵⁸ While this does not give conclusive evidence to the origin of the *Imago Mundi*, it does help support the argument by Flint that it was written in Germany.

After Honorius describes the countries and the islands of the earth, he then focuses upon Hell and its traits. Hell is located in conjunction with the element of earth and is placed beneath the lands that he has already described, which, according to Honorius, is why Hell is called *infernus*. Honorius does not spend time describing the features of Hell, but rather discusses the different names of Hell and how those names allow the reader to see the features of Hell.

It is called Lake of Fire because of the stone sea that the soul plunges into in that place. Here it is called Dark Land, because it is darkened with smoke and fetid mist. It is called The Land of Oblivion, because like themselves they are the forgotten of God, thus their God forgets to have compassion. Also it is called Tartar, from the shivering and trembling, because here *is weeping and gnashing of teeth*.⁵⁹ Also Hell is named Land of Fire. Indeed gehenna is called The Land. Of which our fire is said to be a fire with shade. The depths and recesses of it is called Erebus, full with dragons and fiery worms. The open mouth of it is called Baratrum, like a deep black hole. The stench breathed out of this place is called Acheronta, that is the vents, and clearly here the impure spirits are emitted. This place is called Styx, which the Greeks refer to as Tristitia (Sadness). Also it is called Phlegeton,

⁵⁸ Lozovsky, *The Earth Is Our Book*, 141.

⁵⁹ Matthew 8:12

which is a river of hell, on account of the fiery region, fetid
brimstone and horrible scent.⁶⁰

This section on Hell is rare in the *Imago Mundi* because it is one of the few sections where the majority of the text is not based upon other works, but rather comes from the mind of Honorius himself. The only portion of it that can be attributed to another author is the part on Tartar and the river Styx, which come from the *Etymologies*.

The description of Hell as a geographical location allows Honorius to draw a distinction between Hell and the heavens. Hell is in the middle of the earth, while heaven is above the ether. They are as separated from each other as they possible could be. Just like the heaven where the angels reside, there is a lack of physical description concerning the area that Hell encompasses. However, Honorius does use the names of Hell to describe its nature.

⁶⁰ IM 1.37, col. 133: Hic et stagnum ignis dicitur quia ut lapis mari ita anime illic inmerguntur. Hic terra tenebrosa vocatur quia fumo et fetoris nebula obscuratur. Hic terra oblivionis nuncupatur quia sicut ipsi obliti sunt Dei ita eorum obliviscitur Deus misereri. Hic et tartarus dicitur ab horrore et tremore quia ibi est fletus et stridor dentium. Hic et gehenna terra ignis nominatur. Ge enim terra dicitur. Cuius ignis noster ignis umbra esse perhibetur. Huius profunditas et ecessus dicitur erobus draconibus et igneis vermibus plenus. Huius patens dicitur baratrum quasi atra vorago. Huius loca fetorem exhalantia dicuntur achoronta id est spiracula scilicet immundos spiritus omittencia. Hic etiam stix dicitur quod Grece sonat tristitia. Flegeton est fluvius infernalis ob vicinitatem ignis et sulphuris fetore et odore horribilis.

After inspecting the element of earth and having taken the reader from India in the East to Brittania in the Northwest to Ethiopia in the Southwest, across the Islands of the world and into the depths of Hell, Honorius brings the reader to the next element, water, with the subtle phrase, “we have inspected the fiery places of Hell, towards the cold waters we flee.”⁶¹

Honorius’ discussion of water is rather short, only nineteen chapters long. In these chapters Honorius focuses on the tides, the dual nature of water, earthquakes, the arctic, the signs of the waters, and the animals of the water.

Like the previous section on earth, Honorius’ main source for his section on the element of water is Isidore’s *Etymologies*. However, he does bring in Bede’s *De Natura Rerum* and Isidore’s *De Natura Rerum* for sources. And again, as in the previous section of the work, we see a pattern emerge wherein Honorius has taken the writings of the authors and condensed them into a short synopsis for the reader.

⁶¹ IM 1.37, col. 133: Ignea inferni loca inspeximus, ad refrigerium aquarum confugiamus.

For example we see in the section concerning the pleasant waters

Honorius has used Isidore's *De Natura Rerum* and *Etymologies* and Bede's

De Natura Rerum to create a one sentence statement about the Water Cycle.

<i>Imago Mundi</i> 48	Isidore <i>De Natura Rerum</i> XLI	Etymologies XIII, 14	Bede <i>De Natura Rerum</i> XL
<p>Oceanus fluviorum occursu non augetur, quia fluenta dulcia partim salsis vadis consumuntur, vel ventis aut vapore solis arripiuntur, partim per occultos meatus in suis amnes revertuntur.</p> <p>The ocean is not increased by the meeting of rivers, because the pleasant streams are partly destroyed by the salty channels, even by the winds or the steam of the sun they are seized,</p>	<p>Cur mare majus non fiat, ac tantis <u>fluviorum</u> copiis nullatenus crescat, Clemens episcopus dicit, eo quod naturaliter <u>salsa</u> aqua fluentum dulce in se receptum <u>consumat</u>, eo quod fit ut illud salsum maris elementum quantascunque recipit copias aquarum, nihilominus exhauriat. Adde etiam quod venti rapiunt, et <u>vapor</u> calorque <u>solis</u> assumit.</p> <p>As to why the great sea may not become larger</p>	<p>Ideo autem mare incrementum non capere, cum omnia <u>flumina</u>, omnes fontes recipiat, haec causa est: partim quod influentes undas ipsa magnitudo eius non sentiat: deinde, quod amara aqua dulce fluentum <u>consumat</u>; vel quod ipsae nubes multum aquarum ad se attrahant; sive quod illum partim auferant venti, partim <u>sol</u> exsiccet; postremum, quod per occulta quaedam terrae foramina percolatus, et ad</p>	<p>Quod mare <u>fluviorum</u> accursu non augetur, dicunt naturaliter <u>salsis</u> vadis <u>fluentum</u> dulce <u>consumi</u>, vel ventis aut <u>vapore solis</u> abripi, ut in lacis lacunisque probamus in brevi momento desiccatis, vel etiam occulto meatu in suos refluere fontes, et solito per suos <u>amnes</u> gressu recurrere.</p> <p>Which the sea is not increased by the rushing of rivers, they say the pleasant water to be</p>

partly through hidden movements they are returned to their currents	and in no way increases by so great an abundance of rivers, the bishop Clemen says, that the salted water naturally consumes the rivers gently received into itself, and so for that reason, the salty element of the sea receives great amounts of water, nevertheless it may drain. The increase which also the winds snatch, and the heat and steam of the sun takes.	caput <u>amni</u> fontesque <u>revolutus</u> <u>recurrat</u> . Therefore the sea does not capture growth, when all the rivers, all the springs it receives, this the cause: Partly because of its size the flowing waves may not be perceived; then because the bitter water destroys the pleasant stream, even the clouds themselves may attract much of the water to them, or because partly the winds may steal, the sun may empty part; finally, percolated through certain secret holes of the land, and towards the head of the rivers and springs it may be returned.	naturally destroyed by the salty channels, even to be abducted by the winds or with the steam of the sun, as we show to be true in the basin or pool dried in a short moment, even with hidden movement to flow back into their springs, and they have customarily returned by advancing through their rivers.
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One interesting aspect to Honorius' writing is his explanation of why certain elements overlap. In the beginning of Book I he stated that, "things that walk are assigned to earth, things that swim to the water, things that fly to the air, things that shine to fire," but it is in this section that we see Honorius struggling to give an answer as to when the things that fly and the things that walk, are found in the water. In his section on animals of the waters Honorius makes specific mention of birds that live on the waters and also mammals that live in the waters. Honorius explains this phenomenon by stating that "because the birds fly in the air, and in the earth they live, therefore it happens because the air is damp like the water, and the land is mixed together with the water. Truly certain animals created from the land are able to reside in the waters, they are the crocodile and the hippopotamus, this happens because the water is greatly mixed."⁶² To answer this anomaly of flying birds and land creatures living in the water, Honorius turns to the interconnectedness of the elements

⁶² *IM* 1.56, col. 136: Quod autem aves in aere Volant, et in terra habitant, ideo fit, quia aer est humidus ut aqua, et terra est aqua permixta. Quod vero quaedam animalia de terra creata in aquis possunt morari, ut sunt corcodrilli et ypotami, hoc ideo fit, quia aqua est valde terris permixta.

themselves, referring again to his previous statement that the coldest water and the land are connected along with the most humid air and the water.

Having discussed the dual nature of water, the Water Cycle, and the animals that live in water, Honorius transitions the reader into the next element, air, with another nice turn of phrase: From the abyss of the waters we escape, and we suspend the writing feather in the air.⁶³

The discussion on air is actually the shortest section of the whole of Book I. Honorius spends 13 chapters discussing the traits of air. According to Honorius the air is the empty space from the earth up to the moon, and it is where "the Demons dwell, in torment awaiting the Day of Judgment."⁶⁴ In this section he spends most of his time talking about weather patterns, the four cardinal winds, and the type of function the cardinal winds perform.

Honorius states that each cardinal wind is the cause of some sort of weather pattern. The first, *Septentrio*, causes the cold weather and the clouds. The second, *Subsolanis*, creates mild weather. The third, *Auster*, begets

⁶³ IM 1.57, col. 136: De profundis aquarum emergamus, et scriptoris penna in aere suspendamus.

⁶⁴ IM 1.58, col. 136: In hoc commorantur demones, cum tormento diem iudicii praestolantes.

humidity, heat, and lightning. And the fourth, *Zephirus*, brings about Spring. Below is a diagram of the Cardinal Winds, *Septentrio*, *Subsolanus*, *Auster*, and *Zephirus*, and their supporting winds.

Fig. 4. The earth and the twelve winds.

Having named the winds and the weather patterns that they predict, Honorius then discusses the weather. One interesting section in his description of the weather is his explanation of rainbows. Rainbows are “The four-colored arc in the sky, formed from the sun and the clouds, when the sun’s ray is inserted into the hollow cloud the sun is refracted open. Just

as when the sun flashes into the vessel full of water, the brilliance is projected onto the ceiling. It draws from the sky its fiery color, from the water its purple color, from the air its hyacinth color, and from the earth a grassy color.”⁶⁵ Honorius again is bringing to mind the interconnectedness of the elements and world for the reader.

In this section Honorius again relies heavily upon *Etymologies*, but he also begins to use Pliny’s *Natural History*. This is an interesting change in sources, because from this point until the end of Book I, Honorius relies less and less upon *Etymologies* for his discussion of the ether and begins to pull more from Pliny, Macrobius, and the *Hygini Astronomica*.

Having discussed the cardinal winds and the weather patterns Honorius then mentions to the reader that “We have flown across the air, now we may mount the fire of the ether.”⁶⁶ And with that phrase Honorius launches into the longest section of Book I dealing with the planets and the stars. It is here that the reader can begin to see the upward movement of Book I. Honorius began the book with a general description of the world,

⁶⁵ IM 1.63, col. 137: Arcus in aere quadricolor ex sole et nubibus formatur, dum radius solis cavae nubi inmissus, repulse acie in solem refringitur, sicut dum sol in vas aqua plenum fulgit, splendor in tectum redditur. De caelo igneum, de aqua purpureum, de aere iacinctinum de terra trahit colorem gramineum.

⁶⁶ IM 1.71, col. 138: Aerem transvolavimus, iam etheris ignem conscendamus.

then described the base level, Earth, and has been ascending to heaven. He draws the reader upwards, pointing to the resting place of God, and heaven.

Honorius' planetary structure is based upon the Plinian planetary order which has seven planets arranged in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn.⁶⁷ Each planet is given a specific distance from each other. "From the earth all the way to the moon there are 126,000 stades, which there are 15,625 miles. From the moon to Mercury 7,812.5 miles. From here to Venus so much. From here to the Sun 22,436.5 miles. From the Sun to Mars 15,625 miles. From here to Jupiter 7,812.5 miles. From here to Saturn so much. From here to the firmament 23,437 miles."⁶⁸ The total distance of the world then becomes approximately 109,000 miles.

⁶⁷ Bruce S. Eastwood, *Ordering the Heavens: Roman Astronomy and Cosmology in the Carolingian Renaissance* (Leiden: Brill, 2007), 45.

⁶⁸ *IM* 1.88, col. 140-141. A terra autem usque ad Lunam sunt .CXXVI. stadiorum, quod sunt .XV.dc.xxv. milliaria. A luna ad Mercurium .VII.dccc.xii. milliaria et semisse. Inde ad Venerem tantum. Inde ad solem .XXII.cccc.xxxvi. milliaria et semisse. A sole ad Martem .XV.dc.xxxv. milliaria. Inde ad Iovem .VII.dccc.xii. milliaria et semisse. Inde ad Saturnum tantum. Inde ad firmamentum .XXIII.ccc.xxxvii. milliaria.

Fig. 5. The world and its planetary spheres.

The last section of the Book I is one of the more interesting portions of book. In it there are exact measurements of the world, and the amount of time it takes for each planet to make its revolution, and a discussion concerning the celestial music that each one makes based on its measurement. However, at the same time, there is also a large portion of mythological stories associated with the stars, which are etched into the firmament.

One example of this is found in Honorius' discussion of the constellation Eridanus. Honorius describes the Eridanus as "the river Eridanus, which is also the river Po. But Phaeton, who was the unskilled son of Phoebus, set fire to the chariot which was produced to rule the world, and therefore with the lightning of Jupiter this river died. He turned into Eridanus, and was transferred into the stars."⁶⁹ This mythological story is an epitome of how Honorius describes the constellations. This is comparable to the description of Mercury in which Honorius says, "The second planet is Mercury which is also Stilbon, the form of a ball, by nature fiery, with size surpassing the moon, taking light from the sun, the standard bearer running 339 days."⁷⁰

There is, however, a method to Honorius' structuring of the section this way. He is setting the reader up with all the pertinent information for Book II and the discussion of time and the *computus*. The reader is going to need to know planetary movements and also how to distinguish the zodiac

⁶⁹ IM 1.135, col. 145 : Eridanus fluvius, qui et Padus, Erat autem Pheton Phebi filius qui currum patris regere mundum inscius incendit, et ideo fulmine Iovis in hoc flumine periit. Qui in Eridanum mutatus, inter sydera est translatus.

⁷⁰ IM 1.75, col. 138-139: Secundus planeta est Mercurius qui et Stilbon, forma globosus, natura igneus, lunam magnitudine vincens, lumen accipens a sole, signiferum .ccc.xxx.viii. diebus percurrans.

and constellations in the sky, to help the reader with the *computus*. So while it may seem a strange juxtaposition, it is an important one for the reader to grasp.

Honorius ends the book with a short description of the heavens beyond the fiery ether, bringing the reader back to the beginning of the book wherein he describes the world as an egg, and the heavens being the outer shell. By ending the book with a final discussion of heaven, Honorius has taken the reader from the *pinguedinis gutta* of the earth to the watery heavens. And along the way Honorius has emphasized the unity of the elements and the shape and function of the world.

After examining Book I of the *Imago Mundi*, what one sees is a work that focuses upon making the reader understand the complexities of the world and the interconnectivity of the elements. The sources that Honorius used were the accepted authorities of the day, which shows that he stayed true to his word in the prologue. It also shows that Honorius' world is truly a Carolingian world and thus ultimately a Platonic world. The sources that Honorius used were highly copied and studied in the Carolingian courts and schools. In his work, *Ordering the Heavens: Roman Astronomy and*

Cosmology in the Carolingian Court, Bruce Eastwood discusses the sources that the Carolingian world used in creating a cosmology of the world. Such sources were Bede's *De Natura Rerum*, Isidore's *Etymologies* and *De Natura Rerum*, Pliny's *Natural History*, Martianus Capella's *The Marriage of Philology and Mercury*, and Calcidius' *Commentaries* in Plato.⁷¹ Each of these works played a large part in the construction of Book I. While Isidore and Bede influenced the writing of the first half of Book I up until the discussion of the planets and stars, Pliny, Capella, and Calcidius became the major influences in the latter half of the work.

Honorius did not describe a new world for his readers, but rather a world that could be trusted as verifiable. This trait of trustworthiness laid the foundation for Book II and the discussion of time and the *computus*.

⁷¹ Eastwood, 25.

CHAPTER 3

HONORIUS AND THE FICKLENESS OF TIME

"In the previous book we depicted the sphere of the whole world to the eyes of the body. Now with the following we shall set forth time in which the eyes of the heart is enveloped."⁷² With this phrase Honorius begins Book II of the *Imago Mundi*. Having laid out the foundation of the world and the places in it, he focuses the attention of the reader on the concept of time.

In describing Time, Honorius makes sure the reader realizes that time is broken up into three parts: *Aevum*, *Tempora Aeterna*, *Tempus*. *Aevum* is perpetuity, that which is before, during, and after the world and is connected only to God. *Aeterna Tempora* is the time in which the archetypal world, the angels, and the Spiritual Heaven reside. This place is mentioned in Book I, chapter 146, when Honorius states: "Above this is the spiritual heaven, unknown to man, where the residence of the angels is appointed

⁷² *IM* 2, col. 146: *Priori libello globum totius mundi oculis corporis representavimus, sequenti iam tempus in quo volvitur oculis cordis anteponamus.*

by nine ranks. It is in this paradise of paradises where the souls of the holy are taken. This is the heaven which it is read was created in the beginning with the earth."⁷³ The third division of time, *Tempus*, is earthly time.

Honorius' discussion on time is fascinating, not for what he says, but for what he has left out. In the centuries leading up to his work, there were discussions concerning the nature of time and the concept of the eternal world.⁷⁴ However, Honorius does not touch on these problems, but rather states his descriptions and moves on to the next topic. For example, there is no mention of the disparity that is found in Calcidius and Augustine or the contemporaneous discussions of the eternal nature of the world that were taking place.

The issue of the nature of time and the world stemmed from a discussion on Plato's meaning of the nature of the world in his work *Timaeus*. In the work Plato examines the nature of the world and its place in time and states

⁷³ IM 1.146, col. 146: Super quod est spirituale caelum, hominibus incognitum, ubi est habitatio angelorum per .viii. ordines dispositum. In hoc est paradisi paradisorum in quo recipiuntur animae sanctorum. Hoc est caelum quod in principio legitur cum terra creatum.

⁷⁴ The discussions around the nature of time are best explained in *The Medieval Concept of Time: The Scholastic Debate and its Reception in Early Modern Philosophy*, ed. Pasquale Porro (Boston: Brill, 2001).

Was heaven then, or the world, or whatever more appropriate name you wish to call it, always in existence and without a beginning, or was it made, and did it come into being with time? It was made, inasmuch as it is visible and tangible and has a body, and is therefore sensible, since all sensible bodies of this kind and all corporeal natures are perceived by sense and opinion, and all things which come into being derive their substance from another act of coming into being. And indeed those things which come into being must have an author.⁷⁵

In the above section Plato is stressing two points concerning the nature of the world. First, that since the world is sensible and tangible it must have been created and come into being with time. Second, that since this world came into being, it requires a creator. Here Plato argues for a temporal world, as it came into being with time. After establishing these two points, Plato moves onto discuss the image from which the world was created.

Certainly there is no doubt as to which kind of pattern was used at the model for the construction of the world, whether the immutable and perpetual or the created. For if it is, as indeed it is, that the world is incomparably beautiful, and its maker and craftsman is the very best, it is clear that the model according to which the world was

⁷⁵ *Platonis Timaeus a Calcidio translatus commentarioque instructus*: Omne igitur caelum vel mundus seu quo alio dignatur nomine – faciendum sit quo de agitur ; item mundus fueritne semper citra exordium temporis an sit originem sortitus ex tempore, considerandum – factus est, utpote corporeus et qui videatur atque tangatur, cuncta siquidem huius modi sensilis corporeaque naturae, sensilia porro ea quae opinio sensu aliquo commota praesumit eaque omnia facta sunt habentque ex aliqua generatione substantiam; et vero ea quae fiunt habere auctorem suum constitit.

made was immutable and pure, and it would be blasphemous to say that it was made from a created model.⁷⁶

Plato states that the image that the author used to create the world must be immutable and eternal in nature because the world itself is incomparably beautiful. The image itself is not created, the image is eternal.

Therefore, as the model was immortal and sempiternal, so he also made the world an immortal sensible animal. But the kind of thing which is an animal is not by its nature on the same level as the eternal, and thus it seemed that the status of the work he had made and given birth to was not compatible with eternity. Therefore, to the structure which he had made, god joined its image, moving and creeping along according to number. This moving image is called time, while the eternal structure remains pure and motionless...The archetype is always existent through all eternity, and this sensible image of it has existed and will exist through all time.⁷⁷

Since the model is immortal and sempiternal, the nature of the world is as an immortal, sensible animal. However, the nature of an animal cannot be

⁷⁶ Ibid.: Certe dubium non est, ad cuius modi exemplum animaduerterit mundani operis fundamenta constituens, utrum ad immutabile perpetuamque obtinens proprietatem an ad factum et elaboratum. Nam si est – ut quidem est – pulchritudine incomparabili mundus, opifexque et fabricator eius optimus, perspicuum est, quod iuxta sinceræ atque immutabilis proprietatis exemplum mundi sit instiuta molitio, sin vero, quod ne cogitari quidem aut mente concipi das est, ad elaboratum

⁷⁷ Ibid.: Ut igitur hæc immortalis et sempiterna, sic mundum quoque sensibilem animal immortale constituit. Sed animal quidem, id quod est generale animal, natura aevo exaequatur; unde facto natiuoque operi cum auvo societas congruere minime videbatur. Quapropter imaginem eius mobilem numeroque serpentem factae a se machinae deus sociabat eam quae tempus dicitur, aevo intacto et in singularitate perseverante. Archetypus quippe omni aevo semper existens est, hic sensibilis imagoque eius id est qui per omne tempus fuerit, quippe et futurus sit.

eternal and therefore is incompatible with eternity. To remedy this, the author joined the world to a moving image, which is time. The immortal sensible animal is governed by the movement time, while the eternal image remains motionless.

Plato has made a distinction between the exemplar/archetype and its mode of existence, which is eternity, and the *mundus sensibilis* and its mode of existence, which is time. However, Plato is not clear whether these ideas are to be considered atemporal (wherein they do not grow old), or whether they persist through time without change or motion. Nor is it clear if Plato is giving a temporal narrative or an analogy when describing the world and time coming into being together. The vague nature of Plato's argument led to a dispute amongst early medieval authors concerning the nature of the world.

Calcidius in his commentaries on *Timaeus* argued that according to Plato, the world was eternal:

For God is before the institution of time and exists through eternity (for time is an imitation of eternity), and therefore the causes of all works of God are older than time; and just as God exists through eternity, thus also the causes exist through eternity. It follows that whatever was made by God should be bound by no law of time,

since they are not temporal, and that which is not temporal is not so bound. And time brings about change of seasons, sickness, old age, and death. That which God has instituted is immune from all these things, and its origin is causative, not temporal. And the sensible world is a work of God. Therefore, its origin is causative, not temporal. Thus the sensible world, although it is also corporeal but nevertheless made and instituted by God, is eternal.⁷⁸

Calcidius comes to the conclusion that since the archetypal cause for the earth is older than time itself, the earth must be eternal.

Contrasting this idea with Augustine, who was writing at the same time as Calcidius, we see a view that has the world as temporal. In his *Confessions*, Augustine first discusses the nature of time and earth in Book XI: 13. In this chapter, Augustine in talking to God discusses the eternal nature of God and what God would have been doing during all of those centuries before he made the earth.

A fickle-minded man, whose thoughts were all astray because of his conception of the past, might wonder why you, who are God almighty, Creator of all, Sustainer of all, and Maker of heaven and earth, should have been idle and allowed countless ages to elapse

⁷⁸ *Platonis Timaeus a Calcidio translatus commentarioque instructus*, 23: Deus autem ante institutionem temporis et per aevum – simulacrum est enim tempus aevi – causae igitur operum omnium dei tempore antiquiores, et sicut deus per aevum, sic etiam causae per aevum. Quod sequitur, ut quicquid a deo fit, temporarium non sit, quod temporarium non sit, nulla temporis lege tenatur. Et tempus immutationem aetatis morbos senectutem occasum invehit; his ergo omnibus quod a deo instituitur immune est origoque eius causative est, non temporaria. Et mundus sensibilis opus dei; origo igitur eius causative, non temporaria. Sic mundus sensibilis, licet et corporeus, a deo tamen factus atque institutus, aeternus est.

before you finally undertook the vast work of creation. My advice to such people is to shake off their dreams and think carefully, because their wonder is based on a misconception.

How could those countless ages have elapsed when you, the Creator, in whom all ages have their origin, had not yet created them? What time could there have been that was not created by you? How could time elapse if it never was?

...Furthermore, although you are before time, it is not in time that you precede it. If this were so you would not be before all time. It is in eternity, which is supreme over time because it is a never-ending present, that you are at once before all past time and after all future time.⁷⁹

Augustine makes the argument that God is before all time, and that it is in fact wrong to think of the place where God is in conjunction with the concept of time. God is in the ever present, he is before all past-time and after all future-time. It is in this place, which is never-ending present, where God created the world. Once Augustine establishes that God is beyond time he then turns to the creation of the world and its nature, stating in Book XII:29

Anyone who takes the words 'in the beginning' to be another way of saying 'in the first place' can only understand 'heaven and earth' in this context as the matter of heaven and earth, that is, the matter of the whole of creation, both spiritual and corporeal. For if he maintains that at this stage the universe already had form, we might as well ask him what God made afterwards, if this was what he

⁷⁹ Augustine, *Confessions*, XI: 13, trans. R.S. Pine-Coffin (New York: Barnes and Noble Books 1992): 262-263.

made first. He will not find anything still remaining to be created once the creation of the universe was complete, and he lays himself open to the awkward question 'How can the universe be said to have been made first, if nothing was made after it?' ... I hope that those who are able to follow my argument will see from this example that the matter of things was first and was called heaven and earth because heaven and earth were made from it. But this does not mean that it was made first in terms of time, because there is time only where there is form, whereas this matter was formless and we are only aware of it in time together with its form. However, we can only speak of it as if it were first in order of time, although it is last in order of value, since that which has form is obviously better than that which has none; and it must also be preceded by eternity of the Creator – otherwise how could he create it from nothing in order that something might be made from it?⁸⁰

Augustine is arguing for the temporality of the world. It would be impossible for the world to be eternal, because how could God have created something in the beginning if it was already there. He does allow for there to be an archetypal world in eternity, but it is not as valuable to the reader because we are situated in time. This archetypal world must also be preceded by the creator, because God created the world from nothing.

The problem arises with the fact that Augustine and Calcidius are arguing two separate things concerning the eternal nature of the world, yet they are both relying upon the concepts put forth by Plato in his *Timaeus*.

⁸⁰Augustine, *Confessions*, XII: 29 :306-307.

The argument comes down to whether the world, since it is made by an eternal God, from an eternal archetype, is itself eternal, yet in time, or if it is temporal. Plato seems to come down on both sides of the argument in his work, which leads to the ambiguity on the nature of the world with which Calcidius, Augustine, and others were struggling.⁸¹

For his part, Honorius just passes over these arguments and follows the concepts of Augustine. However, while Augustine just alludes to an eternal time wherein the archetypal world exists, Honorius structures his time with it firmly in place.

Honorius in the first three chapters of Book II states

Aevum is before, during, and after the world. This relates to the only God, who was not, nor will be, but always is.⁸²

Tempora aeterna are beneath *aevum*, and these relate to the archetypal world and the angels, which existed before the world, and are with the world, and will be after the world.⁸³

⁸¹ For a more detailed discussion of the arguments of the eternal nature of the world and the transmission of Platonic thought in its discussion see the following : *The Medieval Concept of Time: The Scholastic Debate and its Reception in Early Modern Philosophy*, edited by Pasquale Porro (Boston: Brill, 2001); Richard C. Dales, *Medieval Discussions of the Eternity of the World* (Boston: Brill, 1990); Richard Sorabji, *Time, Creation, and the Continuum* (Ithaca, 1983); H.A. Wolfson, "Patristic Arguments against the Eternity of the World," *Harvard Theological Review* 59 (1966): 351-67.

⁸² IM 2.1, col. 146: *Aevum est ante mundum, cum mundo, post mundum. Hoc ad solum Deum pertinet, qui non fuit, nec erit, sed semper est.*

The time of the world is but a shade of *aevum*. This begins with the world and with the world ends. Just as if a rope stretched from east into west was daily collected will have been rolled up, eventually the whole may be exhausted. The ages are extended through this, placed under this whole in this world they run. With this everyone's life is measured.⁸⁴

According to Honorius, the world is not eternal. The world will begin and the world will end. But we do see the platonic thought and the idea of the archetypal world and its eternal nature. So while Honorius does state that the world is finite, he does not address the eternal nature of the world.

The first three chapters of Book II are a wonderful example of how Honorius focuses upon the general knowledge and avoids dwelling on arguments and theories. Again he is trying to make the reader understand the nature of the world in a way that is accepted and not debatable. Honorius has taken the complex theories of the nature of the world and time, and condensed them into three short chapters.

⁸³ *IM* 2.2,col. 146: Tempora aeterna sub aevo sunt, et hec ad archetipum mundum et angelos pertinent, qui ante mundum esse caeperunt, et cum mundo sunt, et post mundo erunt.

⁸⁴ *IM* 2.3, col. 146: Tempus autem mundi est umbra aevi. Hoc cum mundo incipit et cum mundo desinet. Veluti si funis ab oriente in occidentem extenderetur qui cottidie plicando collectus, tandem totus absumeretur. Per hunc extenduntur saecula, sub hoc universa in hoc mundo currunt posita. Hoc uniusquisque vita mensuratur.

Having laid out the nature of time and the world, Honorius then settles into a descriptive nature of time. At the end of chapter three he gave a list of the way that time is broken up. Throughout the remainder of Book II, Honorius discusses the nature of these segments. Honorius's divisions and their lengths of time are as follows

1. Atom – The shortest time. The time of the blink of an eye. $\frac{1}{6}$ of a second.
2. Ostenta – A glance. 1 minute.
3. Momenta – The movement of the stars. 1.5 minutes.
4. Partes – named from the distribution of the zodiac. 4 minutes.
5. Minuta – Smaller interval on a clock⁸⁵. $\frac{1}{10}$ of an hour.
6. Puncta – 15 minutes.
7. Hour – The boundary of each thing. It contains 4 Punctas, 10 Minutas, 40 Momentums, 60 Ostentas, 22,560 Atoms.
8. Quadrans – $\frac{1}{4}$ of a day. 3 hours. Or 6 hours of an actual day.
9. Day – $\frac{1}{7}$ of a week. Contains 12 hours, or 24 hours of an actual day.

⁸⁵ The latin *horologio* may mean sundial or waterclock. Honorius does not explain which version he is referring to. It is possible for Honorius to have had access to both a water clock and a sundial. I have used the generic word "clock" since Honorius does not differentiate as to which he was referring.

10. Week – $\frac{1}{4}$ a lunar month. Named from the Greek number seven.
11. Month – $\frac{1}{12}$ a year. Named from measure, or from *Mene* which is the moon. Lunar month is 29 days and 12 hours. Solar month is 30 days and 10 and a half hours.
12. Seasons – $\frac{1}{4}$ of a year. Three months long.
13. Year – Lunar year 354 days. Solar year 365 days and 6 hours.
14. Cycles – Events taking place ever certain number of years. Leap Year – 4. Olympiad – 4. Lustrum – 5.
15. Lifetimes – A generation or a single life of a man. 100 years.
16. Ages – 1000 years.

His divisions are interesting because while he uses Bede's *De Tempore Ratione* and *De Temporibus* to give a fuller discussion of each segment, the breaking of time into sixteen parts is actually an original idea from Honorius. Most *computus* works, like Rabanus' *De Computo* or Helpericus' *De Liber De Computo*, divide time into 14 parts. There is,

however, an anonymous Irish work entitled *Liber de Computo*⁸⁶ which also breaks time into sixteen segments.⁸⁷

In a discussion of the seasons, Honorius brings the reader back to the elements, by linking each season to a certain element. He states that, “likewise the character of the four elements is connected to the four seasons. Inasmuch as the dry and cold earth is connected to autumn, the cold and damp water to winter, the damp and warm air to spring, and the hot and dry fire to summer.”⁸⁸ This is similar to his discussion in the beginning of book one where he is showing the connectivity of all the elements, and says that “dry land and the coldest water are connected, cold water and the dampest air are bound, damp air and the hottest fire are joined, and hot fire and the driest earth are connected.”⁸⁹ We see this same cycle taking place in the seasons as we do in the elements. Honorius again

⁸⁶ PL 139, LXXXIX, 1315-1316.

⁸⁷ Flint, *Imago Mundi*, 92.

⁸⁸ IM 2.58, col. 154: Quatuor quoque elementa quatuor temporum connectuntur. Terra namque sicca et frigida autumnus, aqua frigida et humida hiemi, aer humidus et calidus veri, ignis calidus et siccus aestati colligatur.

⁸⁹ IM 1.3, col. 121: Terra arida et frigida frigidae aquae conecitur, aqua frigida et humida humido aeri astringitur, aer humidus et calidus calido igni associatur, ignis calidus et aridus aridae terre copulatur.

is helping the reader understand the connectivity of the elements to nature and now to time itself.

However, Honorius does not stop at just the seasons, but instead begins to show how these same qualities of dry, wet, cold, and heat are found in man, and how man is both connected to the elements and to the seasons. He states

With the same qualities is the temperate human body, whence it is called the microcosm, that is the smaller universe. For *Sanguis*, which arises in spring, is damp and warm. And this thrives in infants. Red Cholera, emerging in the summer, is warm and dry. And these abound in young men. *Melancolia*, that is Black Cholera, emerges with autumn in the elderly. Phlegm, which prevails with winter, dominates in old men.⁹⁰

In those which *Sanguis* is strong they are cheerful, merciful, laughable, and talkative. In those with Red Cholera, they are thin, insatiable, swift, bold, hot-tempered, and agile. In those with Black Cholera are stable, heavy, of peaceful habits, and crafty. In those with Phlegm they are slow, sleepy, and forgetful.⁹¹

⁹⁰ IM 2.59, col. 154 : Hisdem qualitatibus est humanum corpus temperatum, unde et microcosmus, id est minor mundus, appellatur. Sanguis namque, qui vere crescit, est humidus et calidus. Et hic viget in infantibus. Colera rubes, crescens in estate, est calida et sicca. Et haec habundat in iuvenibus. Melencalia, id est colera nigra, crescens autumnus in provectoribus. Flegmata quae hieme dominatur in senibus.

⁹¹ IM 2.60, col. 154: In quibus sanguis pollet sunt hilares, misericordes, ridentes, loquaces. In quibus colera rubea, sunt macilenti, voraces, veloces, audaces, iracundi, agiles. In quibus nigra colera, stabiles, graves, compositi moribus, et dolosi sunt. In quibus flegmata, tardi, somnolenti, obliviosi sunt.

Honorius places man into the discussion of time and the elements by describing man as an integral part of nature. Man's very nature and personality are traced back to the seasons and to the elements. Those who are cheerful and merciful are equated with Spring and the damp, warm element of air. Those who are thin and insatiable are equated with Summer and the warm, dry element of fire.

By connecting man to both the elements and to the seasons, Honorius is demonstrating the temporality of man and his nature. We do not see man discussed in the context of time, except under a topic that is temporal, not eternal. So too is man only discussed in Book I in a temporal context. The only time when man is equated with eternity is when his soul is taken into heaven.

Moving on from man and the seasons, Honorius begins a discussion of the year. Here also Honorius breaks the year into sixteen types. While previously Honorius had separated time into sixteen smaller parts, here Honorius describes sixteen different types of years. Each year has a different length and refers to the cycles of the heavens.

1. First Lunar Year – 328 days.

2. Second Lunar Year – 332 days 4 hours.
3. Common Year – 354 days.
4. Embolismalis Year – 385 days.
5. Lunar or Decennovenalis Year – 19 years (The time it takes for the moon to make it full cycle)
6. Solar Year – 365 days and 6 hours.
7. Leap Year – Every four Solar Years one day is added.
8. Sun Year – 28 years (The time it takes the sun to complete its cycle)
9. Mercury Year – 339 days.
10. Venus – 348 days.
11. Mars – 2 Solar Years.
12. Jupiter – 12 years.
13. Saturn – 30 years.
14. The Great Year – 532 years.
15. Year of Remissions – Every 7 years.
16. Year of Jubilee – Every 50 years.

It is in this discussion of years that we see Honorius relying upon another concept put forth by Plato in his work *Timaeus*. In the *Timaeus* Plato

discussed the perfect year, which is the time when all the circuits of the planets have run their course and they all have lined up again where they started. Plato never gave an actual time for this to take place. He just referred to a situation that he assumed would happen. Honorius takes this idea, along with the writing of Bede on time and calculates the time that it would take for all of the celestial circuits to return to their starting place and start anew. Honorius calculated that it would take 532 years, taking the time it takes the moon to run its full cycle and multiplying it by the time it takes the sun to make its full cycle. In comparing the four texts concerning the “great year” we can see the development of the idea.

<i>Timeus Part I, 39D</i>	<i>De Tempore Ratione XXXVI, 249</i>	<i>De Temporibus IX, 298</i>	<i>Imago Mundi Book II, 86</i>
Est tamen intellectu facile, quod perfectus temporis numerus perfectum annum compleat tunc demum, cum omnium octo circumactionum cursus peracti	Annus magnus est, cum omnia simul errantia sidera ad sua quaeque loca, quae simul habuere, recurrunt. The great year is when all the straying stars	Annus magnus est dum omnia sidera certis cursibus exactis ad locum suum revertuntur, quem sexcentis annis solaribus Iosephus dicit impleri. The great year is	His cyclis duobus conficitur magnus annus. Nam vicies et octies novendecim, vel decies et novies viginti octo sunt quingenti triginta duo anni. Post quos omnes planete et omnes stelle ad primum punctum unde

<p>uelut ad originem atque exordium circumactionis alterius reuertentur, quam semper idem atque uniformis motus dimetietur.</p> <p>It is easy to comprehend that the perfect number of time shall complete a perfect year when all the eight circuits completed runnings return to the origin and beginning, as it will measure out the same and uniform movement.</p>	<p>have each simultaneously returned to their place.</p>	<p>when all the stars with exact reliable running return to their place, which Josephus says is completed with 600 solar years.</p>	<p>digressi sunt recurrunt et per easdem lineas ut prius redeunt.luna namque quodlibet zodiaci signum duobus diebus et sexhoris ac bisse unius hore lustrat omnia signa viginti septem diebus et octo horis pervolat.</p> <p>With these two cycles the great year is made. For 28 times 19, or 19 times 28, are 532 years. After which all the planets and stars return to the first point of departure, and through the same paths as earlier they return. Insomuch as the moon circles around any sign of the zodiac in 2 days, 6 hours, and forty minutes, it flies through all the signs in 27 days and 8 hours.</p>
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After a discussion of the great year, Honorius then moves into discussing how to figure out the dates of Easter and other important holidays. Honorius relies heavily upon Bede's *De Temporum Ratione* and *De Temporibus* and Helpericus' *Liber De Computo* for his Easter reckoning.⁹² The only time that he deviates from Bede is in his discussion of the equinoxes and solstices, where he corrects Bede on their dates. He goes through and says that the Vernal equinox is on the 21st of March, not the 25th. The Autumnal equinox is the 22nd of September, not the 24th. The Summer solstice is the 20th of June, not the 24th. And the Winter Solstice is the 21st of December, not the 25th. Otherwise Honorius's passages on the reckoning of Easter and the other holidays are based upon these earlier works. Again, Honorius has taken their works and condensed them into an easy to understand process for figuring out the dates of the Holidays.⁹³ Having

⁹² For a detailed discussion on the development of Easter Reckoning see C.W. Jones, *Beda's Opera De Temporibus* (Cambridge: Mediaeval Academy of America, 1943); while old, it is still considered the standard work on Easter Tables in the Early Middle Ages.

⁹³ Listed are the boundaries for each holiday that Honorius discusses:

Easter: Cannot be before the first full moon (*lunae xiv*) after the vernal equinox (March 21st); If the full moon takes place on a Sunday, Easter will be the following Sunday; It cannot take place at the same time as Passover; The first full moon will always be on or before the 5th of April; Easter must take place between March 21st and April 19th.

given an easy way for the reader to reckon the time of Easter and other holidays and discussed the concepts of time, Honorius ends Book II.

The inclusion of a book on time right after discussing the physical features of the world and its layout may seem to be a strange juxtaposition. However, if one looks at Book II strictly as a *computus* text, which was critical to the liturgical life of a monastery, then the addition of a world description begins to make sense.

In her article, "World Maps and Easter Tables," Evelyn Edson discussed the many different types of works that can be found with *computus* texts and the differing nature of the texts. She stated that

A typical *computus* manuscript contains an assortment of documents to support its central features, which are a calendar (often embellished with a martyrology) and a set of Easter tables. The *computus* can vary in length from a dozen to several hundred folios and can appear alone or as part of a larger manuscript. Also

Lent: Cannot take place after the second day of the new moon after March 8th; In a normal year it will not take place before February 18th; During a leap year it can take place prior to February 18th.

Septuagesima: Cannot take place before the 10th day of the new moon after January 7th (January 18th); However many days Easter is from the 1st of April, either before or after, will be the number of days Septuagesima is from January 28th, either before or after.

Rogation: 20th day after the new moon in May.

Pentecost: 4th day after the new moon in June.

Advent of the Lord: Whenever Sunday occurs between November 27th and December 3rd.

found with the calendar are astronomical excerpts from pagan and Christian writers, such as Pliny the Elder, Macrobius, Martianus Capella and Isidore. Bede's relevant works, sometimes edited by later writers, were frequently copied. Other materials relating to time include chronologies and lists of rulers (emperors, popes, kings, bishops, even abbots of the local monastery), a chart of the names of the months (Hebrew, Egyptian, Greek, Roman, Germanic), a description of the six ages of world history (from Isidore and others), and mnemonic verses to aid the novice computist.⁹⁴

And after discussing the various works that went along with the *computus* she then described four types of maps that are often found with them.

These four types are:

1. T-O map with the names of the continents and the cardinal winds.
2. Five zone model of Macrobius. Dividing the world into two frigid, two temperate, and one torrid zone.
3. List map. List of countries and geographical names listed on the map in the specific regions.
4. Geographical Map. A detailed map with Islands, countries, cities and geographical names and drawings.

To help understand the context of the *Imago Mundi* as a *computus* text, a fifth category should be added, one comprising physical descriptions of the

⁹⁴ Evelyn Edson, "World Maps and Easter Tables: Medieval Maps in Context," *Imago Mundi* 48 (1996): 27.

world instead of drawings, to help the reader to understand the *computus*. The first book of the *Imago Mundi* is actually a conglomeration of all of the above types of maps usually found with computus texts. The T-O map, as demonstrated earlier, is found within the work. Macrobius' five zone model is detailed in chapter 6 of book one. And the remaining two categories are just verbal descriptions of the world laid out on a map, which Honorius states is his purpose in the prologue of the *Imago Mundi*, "[to] describe... the position of the globe as if on a table."⁹⁵

The placing of a *computus* text after a description of the world is natural given that each would benefit from the other. Just as placing a history after a *computus* text helps the reader to understand not only the physical world, but the nature of time and his place in it.

⁹⁵ *IM* Prologue, col. 120: Positionem orbis quasi in tabella nobis describas.

CHAPTER 4

HONORIUS THE HISTORIAN

Honorius states at the end of book two that he is leaving the “fickleness of time” and focusing on “stability” for the reader, laying out a course wherein the reader “with one look may be able to discern the entire time of the finished world.”⁹⁴ The attachment of a chronicle to a *computus* was commonplace in the Middle Ages. A computational work often had chronicles placed in the margins of the computational tables stating events or kingships that took place during the listed years. The authors would usually not include a history to coincide with the works; however, as Jones states, “these combinations very shortly attracted to themselves works on arithmetic, astronomy, geography, chemistry, and medicine. Moreover they gave rise... to two of the most popular mediaeval literary forms, the annal and the martyrology.”⁹⁵

⁹⁴ IM 3.1: col. 163: Quo lector cuncta transacti mundi tempora queat uno intuit agnoscere.

⁹⁵ Jones, *Bedae Opera*, 76.

The type of history that Honorius and others wrote was not an anecdotal history, but rather chronologies. The twelfth century as a whole reflected an interest in history and the writing of history to such a degree that Haskins has called it the greatest period of medieval historiography.⁹⁶ The history that was taken up in the twelfth century was not the narration of past events done by the Greeks and Romans, but rather followed the style of Augustine. Whereas classical writers regarded history as a branch of rhetoric through which they related anecdotes or set examples, Augustine asserted that the whole record of the world was for the divine concern for man.⁹⁷ Augustine's philosophy of history was based upon the chronological system of Eusebius, which connected the history of the world by laying out two parallel lines synchronizing figures and events in history, like Moses and Cecrops or Samson and the Trojan War. To this system Augustine developed and added the six ages of the world as defined by biblical events corresponding to the six days of creation. The writing of history in the twelfth century thus took its philosophy from Augustine and

⁹⁶ Charles Homer Haskins, *The Renaissance of the Twelfth Century* (Cambridge: Harvard University Press, 1979), 223.

⁹⁷ Clara P. McMahon, "Teaching of History in the Twelfth Century," *History of Education Quarterly* 2:1 (Mar. 1962): 47.

the chronological system from Eusebius and combined the two to make the chronicle. Indeed the idea of a chronicle, or general world history, would have been improbable before the Eusebius⁹⁸, because he was tasked with combining two separate histories, Jewish tradition and Roman history, which had developed entirely independently of each other.

While Eusebius gave the historian the chronological form, Augustine gave purpose to this form. In separating the history of the world into six distinct ages, the history of the world was shown as a progression, one that would culminate in the seventh age of judgment and eternity. In his letter *De catechizandis rudibus*, Augustine introduces his concept of world history and the six ages:

Five ages of the world, accordingly, have been now completed. Of these ages the first is from the beginning of the human race, that is, from Adam, who was the first man that was made, down to Noah, who constructed the ark at the time of the flood. Then the second extends from that period on to Abraham, who was called the father of all nations, which should follow the example of his faith, but who at the same time in the way of natural descent from his own flesh was the father of the destined people of the Jews; which people, previous to the entrance of the Gentiles into the Christian faith, was the one people among all the nations of all lands that worshipped

⁹⁸ Haskins, *Renaissance*, 227.

the one true God: from which people also Christ the Savior was decreed to come according to the flesh. For these turning-points of those two ages occupy an eminent place in the ancient books. On the other hand, those of the other three ages are also declared in the Gospel, where the descent of the Lord Jesus Christ according to the flesh is likewise mentioned. For the third age extends from Abraham on to David the king; the fourth from David on to that captivity whereby the people of God passed over into Babylonia; and the fifth from that transmigration down to the advent of our Lord Jesus Christ. With His coming the sixth age has entered on its process.⁹⁹

The seventh age of the world corresponds to the seventh day of creation, wherein the world and all in it shall come to an end and be judged and rest.

Honorius reflects this idea of the six ages of the world in Book II, 78.

In this chapter he describes the six ages, matching the same periods that Augustine gives. He also equates the six stages of man to the six ages of the world.

⁹⁹ Augustine, *Liber De Catechizandis Rudibus* ed. W. York Fausset (London: Methuen, 1912): Peractis ergo quinque aetatibus saeculi, quarum prima est ab initio generis humani, id est, ab Adam, qui primus homo factus est, usque ad Noe, qui fecit arcam in diluvio, inde secunda est usque ad Abraham, qui pater dictus est omnium quidem gentium, quae fidem ipsius imitarentur; sed tamen ex propagine carnis suae futuri populi Judaeorum: qui ante fidem Christianam gentium, unus inter omnes omnium terrarum populus unum verum Deum coluit, ex quo populo salvator Christus secundum carnem veniret. Isti enim articuli duarum aetatum eminent in veteribus libris: reliquarum autem trium in Evangelio etiam declarantur, cum carnalis origo Domini Jesu Christi commemoratur. Nam tertia est ab Abraham usque ad David regem: quarta a David usque ad illam captivitatem, qua populus Dei in Babyloniam transmigravit: quinta ab illa transmigratione usque ad adventum Domini nostri Jesu Christi; ex cujus adventu sexta aetas agitur.

A lifetime or generation is a single life of a man, or 100 years. Also a lifetime is when nothing has remained which now lives. There are six stages of man. The first, infancy, to 7 years. Second, childhood, to 14 years. Third, adolescence, to 21 years. Fourth, youth, to 50 years. Fifth, old age, to 70 years. Sixth, decrepit, to 100, or up to death. Nevertheless there are 6 stages of the world. The First from Adam to Noah. The Second from Noah to Abraham. The third from Abraham to David. The fourth from David to the Babylonian Captivity. Fifth from thence to Christ. Six all the way into the end of the world.¹⁰⁰

Again, as previously stated, Honorius is linking the nature of man to the temporal world. The six stages of man are images of the temporal six ages of the world. The seventh stage, which Honorius does not mention, but can be alluded to, is death and eternity. So, too, is the seventh age of the world alluded to as the seventh day of rest.

This concept of linking stages of man, the ages of the world, and the days of creation is best seen in the writings of Hugh of St. Victor, who was a contemporary of Honorius. "Hugh of St. Victor noted explicitly the correspondence between the succession of the days of creation and the stages in the redemptive restoration in biblical chronology: *sex dies* equaled

¹⁰⁰ IM 2.78 : col. 156: *Etas vel generatio est vita uniuscuiusque hominis, vel .c. anni. Est etiam aetas cum nullus superfuerit qui nunc vivit. Sunt quoque .vi. aetates hominis. Prima infantia ad .vii. annos. Secunda puericia ad .xiiii. annos. Tercia adolescentia ad .xxi. annum. Quarta iuventus ad .l. annum. Quinta senectus ad .lxx. annum. Sexta decrepita ad .c. annos vel usque ad mortem. Sunt nichilominus .vi. aetates mundi. Prima ab Adam ad Noe. Secunda a Noe ad Abraham. Tercia ab Abraham ad David. Quarta a David ad transmigrationem Babilonis. Quinta inde ad Christum. Sexta usque in finem mundi.*

sex aetates. There were as many major divine interventions in the one case as in the other. The seventh day was to be the day of rest in the final beatitude of eternity. 'The work of creation was done in six days... the work of the restoration of man can be completed in six ages. The six of the one repeat the six of the other so that he who was creator may be recognized as redeemer.'"¹⁰¹ These six major interventions were the six ages of man the same ages that Augustine laid out in his *Catechizandis*.

The use of creating ages of the world allowed the author to date the current age of the world. We see in the chronicles of Bede, Isidore, and Jerome that they all date the age of the world and the lengths of each age. Honorius himself would give the lengths of the ages and total time passed from the creation of the world. This dating process was not always agreed upon. There are different lengths for each period and different ages of the world. This is mainly due to the fact of the difference in the first and second ages. Jewish tradition placed the length of the first age at approximately 1650 years, while the translators of the Septuagint placed it at approximately 2250. The length of the second age differs even more with

¹⁰¹ M.-D. Chenu, *Nature, Man, and Society in the Twelfth Century* (Toronto: University of Toronto Press, 1997), 180.

Jewish tradition listing the length at 292 years, while the translators of the Septuagint placed it at approximately 950 years. Jerome, in his translation of Eusebius' chronicle, accepted the translator's lengths as correct, and the subsequent chronicles followed his example. However, Bede in *De Temporibus Liber* used the lengths based upon Jewish tradition and came up with an age of the earth that was drastically younger than what was then accepted. Due to the fact that his age of the earth was so much younger than the accepted age, Bede was charged with heresy. In his letter *Epistola ad Pleguinam*, Bede defends his actions.¹⁰²

The problem that Bede faced was not due to the fact that he differed from other chronicles, because as the chart below indicates, the age of the world and the length of ages were different for each chronicler. Bede erred in differing so much from the accepted length put forth by Jerome-Eusebius, which had been the accepted length for almost three centuries.

Since Honorius used Bede, Isidore, and Jerome-Eusebius as sources for Book III, we see him balancing between the three. At the end of each age he lists the length based upon both Jewish tradition and the translators of

¹⁰² Jones, *Bedae Opera De Temporibus*, 132-133.

the Septuagint. He leaves out calculating the length of the sixth age, allowing the reader to deduce the length for themselves. Below are charts detailing the lengths of the ages. Since Eusebius' work was written and translated by Jerome before Augustine had introduced the idea of six ages, there are two separate charts. One showing the breakdown by Jerome-Eusebius and the other showing the ages of the world and their lengths, based upon Augustinian philosophy, by Isidore, Bede, and Honorius.

TABLE 1. AGES OF THE WORLD AND THEIR LENGTH
ACCORDING TO JEROME-EUSEBIUS

	Jerome-Eusebius (380/381)
Years from Adam to Noah	2242
Years from Noah to Abraham	942
Years from Abraham to Moses	505
Years from Moses to the First Temple	479
Years from the First Temple to the Second Temple	512
Years from the Second Temple to Christ	548
Years from Christ to Present	351
Years from Adam to Present	5579

TABLE 2. AGES OF THE WORLD AND THEIR LENGTH ACCORDING
TO ISIDORE, BEDE, AND HONORIUS

	<u>Isidore</u> (615-630)	<u>Bede</u> (725)	<u>Honorius</u>	
			<i>Jews</i>	<i>Septuagint</i>
1st Age Years from Adam to Noah	2252	1656	1642	2262
2nd Age Years from Noah to Abraham	932	292	292	955
Years from Adam to Abraham	3184	1948		3184
3rd Age Years from Abraham to David	940	942	940	940
Years from Adam to David	4124	2890		4124
4th Age Years from David to Babylonian Captivity	485	473	475	487
Years from Adam to Babylonian Captivity	4609	3363		4610
5th Age Years from Babylonian Captivity to Christ	545	589	587	587
Years from Adam to Christ	5154	3952	4763	5228
6th Age Years from Christ to Present	670	708		
Years from Adam to Present	5824	4660		

When one compares these tables the differences become evident. The age of the world was not something absolute. In fact, if one looks at the dating of Honorius, one sees that his ages do not add up. For example, Honorius lists the length of time from Adam to David as 4124 years.

However, if one adds up his lengths for each age, it should have equaled 4157 years. Honorius seems to be relying upon his sources for the total years passed, as he just matches what Isidore has stated, rather than adding his given lengths together.

What this demonstrates is that while there was interest in the lengths of each age and in producing a comparative world history, accuracy was not as important as showing what was taking place during each age and the importance of tradition and authority. The only time when the age of the world would be held to a strict standard would be when it was grossly underexaggerated and was against the accepted tradition, as in the case of Bede.

Also introduced during the time of Honorius is the concept of eras. Richard of Saint Victor had developed into the six ages of the world four “successions”: the era of the patriarchs, the era of judges, the era of kings, and the era of priests.¹⁰³ We see Honorius using these eras along with the six ages of the world in Book III. Honorius lays out the eras as they occur in the ages, placing the era of patriarchs in the first and second age from

¹⁰³ Chenu, *Nature, Man, and Society*, 180.

Adam to the first civil war; the era of judges in the second age from the first civil war to king David; the era of kings in the third age from David to Babylonian Captivity; and the era of priests in the fifth age from the Babylonian Captivity to the crowning of Herod by Rome.

Along with Augustine's six ages of the world, the medieval chronicles also adopted the concept of persecutions put forth by Eusebius. Eusebius broke the era from the time of Christ to present day into ten persecutions. These persecutions coincided with the great persecutions and persecutors of the early Christian church. Each persecution would last until a new emperor would create a renewed persecution against the Christian church. So we see the first persecution lasting from Nero to Vespasian, even though the persecution of the church was not consistent throughout the entire period. The ten persecutions and their associated emperors are as follows: 1. Nero to Vespasian; 2. Titus to Nerva; 3. Trajan to Hadrian; 4. Antonius Pius to Hevius Pertinax; 5. Julian to Aurelius Alexander; 6. Maximinus to Philip; 7. Decius to Emilius; 8. Valerian to Gallenius; 9. Claudius to Carus; and 10. Diocletian to the present day.

These ten persecutions are used by Honorius to divide the sixth age of the world. The tenth persecution in the *Imago Mundi* lasts from Diocletian up to the time of Conrad II (1138-1152), and as the later manuscripts were added to, the tenth persecution would last longer and longer with the lists of kings and emperors being added to the end.

The practice of scribes adding onto the chronicles seems to have dated back even to the time of Eusebius, as Jerome in his translation of the Eusebius' *Chronological Canons* brought the chronicle "up-to-date". We also see this practice in both the works of Isidore of Seville and Bede. "In *DTR* the Chronicle brought history up to the time of writing; the annals would keep it up-to-date *ad finitum*, that is, to the end of the Sixth Age."¹⁰⁴

This issue of adding regnal dates has created a problem for modern historians in dating the redactions of the *Imago Mundi*. For example, the text that is used for the translation of this work ends in the second year of Conrad II, or 1139. However, what is not known is if this date was added by a scribe who was copying the manuscript, or if Honorius himself wrote this. Flint discusses the ways that historians have approached using the end

¹⁰⁴ Jones, *Beda Opera*, 119.

of the *Imago Mundi* as a way for dating the work, in her article “Honorius Augustodunensis: Imago Mundi”. She shows that historians have broken the five redactions up based upon endings and came up with the dates 1123 for the first; 1133 for the second; 1139 for the third; between 1139 and 1152 for the fourth; and after 1152 for the fifth.¹⁰⁵ She concludes that this is fallible because “it was easy, after all, for a scribe quite unconnected with the author to add a name or two quite independently to a given list,”¹⁰⁶ and that “the endings give us a guide to the activities of scribes and the spread of a given copy, not to the recensions of the author.”¹⁰⁷

While we cannot use Book III to deduce the time and place of Honorius’ writing, we are able to see the influences that exerted themselves upon him. We see the continuing effect of Augustine and his historical philosophy, and the enduring work of Eusebius and his method of world history. Honorius again relies upon the ancient writings to guide him as he produced a work that would be easily understandable to the reader and show the connectivity of man to the natural world.

¹⁰⁵ Flint, “Imago Mundi,” 35-36.

¹⁰⁶ Ibid., 36.

¹⁰⁷ Ibid.

CHAPTER 5

MONASTIC HOUSES AND MANUSCRIPT EVIDENCE

The *Imago Mundi* covers a significant amount of information in its three books. Starting with a cosmological survey of the world and moving through a discussion of time and the *computus* to a chronicle, Honorius produced what would become his most popular work. But what was it that caused this work to become so popular? Any monastery could have commissioned the copying of works that dealt with the same topics that Honorius covered. Yet there is something about the *Imago Mundi* and its writing that filled a void during the twelfth century.

Flint, who has spent a good deal of her academic life studying Honorius, has put forth an argument detailing why Honorius was popular. In her article "The Place and Purpose of the Works of Honorius Augustodunensis," Flint states that "the serving of the Benedictine Order, in its pursuit of influence in the reformed church, formed the focus of

Honorius' whole productive life."¹⁰⁸ Flint bases her argument on two points. The first is the "monastic crisis" that supposedly took place between 1050-1150. The second is manuscript evidence. First, we will look at the idea of a monastic crisis and Flint's arguments about it, then deal with the manuscript evidence to see if these can be used to argue that the *Imago Mundi* was composed to serve the Benedictine order.

In her discussion of the Benedictine monastic crisis, Flint relies heavily upon Cantor's article "The Crisis of Western Monasticism" and Leclercq's "La crise du monachisme aux XI^e et XII^e siècles."¹⁰⁹ She describes the crisis as having three basic aspects: (1) The developing inclination to pass public honors in the reformed church to men educated outside the old Benedictine tradition; (2) the drawing away of recruits by the reformed monastic orders; (3) the denial of the rights of monks to tithes.¹¹⁰ She then states that the Benedictines had few supporters during this crisis; however,

¹⁰⁸ Flint, "The Place and Purpose of the Works of Honorius Augustodunensis," 97.

¹⁰⁹ Norman Cantor, "The Crisis of Western Monasticism," *American Historical Review* 66 (1960): 47-67; Jean Leclercq, "La crise du monachisme aux XI^e et XII^e siècles," *Bulletino dell'Istituto storico italiano per il medio evo* 70 (1958): 19-41.

¹¹⁰ *Ibid.*, 98.

most of their supporters were found in Germany.¹¹¹ Thus, since Honorius spent most of his writing career in the Regensburg area, and his earlier writings support the Benedictine lifestyle, Flint asserts that his overall pursuit was to serve the Benedictine order during this time of crisis and battles with the new religious orders.¹¹²

Flint concludes that if the Benedictine monks "were to win this battle, and it was a battle for no less than the influence over the guiding principles of the reformed church, they must be supplied with suitable ammunition."¹¹³ With this argument in mind, Flint separates the works of Honorius into four categories. The first dealt with liturgy; the second with the Bible; the third, in which she places the *Imago Mundi*, dealt with man's moral purposes; the fourth consisted of sermons.

There are two issues with the above arguments of Flint. The first is her reliance upon the idea of a monastic crisis. Even at the time of the writing of her article there was evidence against the notion of a monastic

¹¹¹ Ibid., 100.

¹¹² Ibid., 105.

¹¹³ Ibid., 107.

crisis taking place between 1050-1150. She ignores D.L. Bethels' article¹¹⁴, which critiques Cantor's argument showing a growth in English Black monks during the beginning of twelfth century.¹¹⁵ And subsequent historians have argued for a lack of a crisis during this time period. Van Engen, in his article "The Crisis of Cenobitism Reconsidered," considers the word "crisis" to be wrongly suited for describing the time.¹¹⁶ Van Engen argues that the idea of a "crisis" comes generally from those who were attacking the Benedictine order and from historian's assuming that the rise of one monastic order required the decline of another.¹¹⁷ Flint's reliance upon Leclercq also undermines her argument, because Leclercq actually argued for a material crisis, rather than a crisis of influence.¹¹⁸ While there was a growth of other monastic houses during this time, there does not seem to have been a "crisis" for Benedictine houses, so much as there was an adjustment for them in order to deal with new monastic orders such as

¹¹⁴ D.L. Bethel, "English Black Monks and Episcopal Elections in the 1120s," *English Historical Review* 333 (1969): 673-698.

¹¹⁵ *Ibid.*, 687.

¹¹⁶ John Van Engen, "The Crisis of Cenobitism Reconsidered: Benedictine Monasticism in the Years 1050-1150," *Speculum* 61:2 (Apr., 1986), 273.

¹¹⁷ *Ibid.*, 273-274.

¹¹⁸ Jean Leclercq, "La crise du monachisme aux XI^e et XII^e siècles," *Bulletino dell'Istituto storico italiano per il medio evo* 70 (1958), 19-41.

Cistercian, Carthusian and Premonstratensian all of which came into being ca. 1100.

The second issue with Flint's argument is the separating of the texts into four categories; namely, her placing the *Imago Mundi* under the category dealing with man's moral purposes. Granted, Honorius does discuss man's place in the world in the *Imago Mundi*, as we have seen; however, the purpose of the work, according to Honorius, was to lay out the shape of the world and give the reader one book that would replace the need for many. There is no discussion of man's purpose in the work, only a discussion of man's place in this world and his connection to it.

Flint's second support for her argument is the twelfth-century manuscript evidence. Her argument deals with the location and the grouping of manuscripts. She states that most of the twelfth-century manuscripts of Honorius' writings came from Benedictine houses. Also, when we look at the groupings of these manuscripts, they are collected in such a way that they served as a sort of "pastoral codex."¹¹⁹ She argues that this "pastoral codex" could have been directed at the issue of preaching and

¹¹⁹ Flint, "The Place and Purpose of the Works of Honorius Augustodunensis," 117.

pastoral care. She bases this entire argument on her assessment of Honorius' *Elucidarius* and the codices it appears in.

The manuscript evidence for the *Imago Mundi* itself argues against Flint. Sixteen of the twenty-two full-text, twelfth-century manuscripts may be traced back to their originating houses. Of these sixteen, eight are from houses other than Benedictine. There are likewise twenty twelfth-century texts with parts or fragments of the *Imago Mundi*. Eleven of these can be traced back to the originating houses and four of the eleven come from houses other than Benedictine. Thus at least forty-four percent of the remaining twelfth-century manuscripts can be traced back to houses other than Benedictine. The grouping of the manuscripts also argues against Flint, as most of the manuscripts of the *Imago Mundi* are grouped with other geographic texts and writings of the same style.

If the purpose of the *Imago Mundi* was not to serve the Benedictine order during a time of "crisis," then what was it? By looking at the twelfth-century manuscript evidence, and by relying upon the words of Honorius himself, this purpose can be found.

As stated above, we are able to trace the origins of sixteen full-text manuscripts.¹²⁰ The eight that come from Benedictine houses can be traced to Admont, Göttweig, Melk, and St. Peter's Archabbey in Austria; Prül, Comburg, and St. Emmeram's of Regensburg in Germany. Three are from Cistercian abbeys two of them English: Sawley and Byland. Two are from Premonstratensian abbeys: Windberg and Hagneby. And two are from Augustinian abbeys: Indersdorf and Polling. The known founding dates of these abbeys are shown below.

Table 3. Monastic House Locations, Affiliations, and Founding Dates

Abbey/Monastery	Monastic House	Date of Founding
Admont	Benedictine	1074
Göttweig	Benedictine	1083
Melk	Benedictine	1089
St. Peter's	Benedictine	696
St. Emmeram's	Benedictine	739
Comburg	Benedictine	c. 1070
Kaisheim	Cistercian	1135
Sawley	Cistercian	1147
Byland	Cistercian	1177
Indersdorf	Augustinian	c. 1120
Polling	Augustinian	750
Windberg	Premonstratensian	1121
Hagneby	Premonstratensian	1175

¹²⁰ Appendix One gives the locations and current locations of the twelfth century manuscripts.

What becomes evident is the number of newly founded houses that possessed twelfth-century manuscripts. The first redaction of the *Imago Mundi* can be dated between 1110 and 1139. That means that four of the monastic houses had been founded no more than forty years prior, and six were founded during the time that Honorius was writing and redacting his work. Of the three abbeys that were founded hundreds of years earlier, St. Peter's was connected to Admont as it had been founded by monks from St. Peter's; St. Emmeram's was the principle religious house in Regensburg, and is the possible location of Honorius' writing; and Polling was a newly converted Augustinian house. The manuscript evidence thus suggests the *Imago Mundi* was used to supplement newly founded houses that were possibly building up their libraries.

The writing style and words of Honorius support this conclusion. As demonstrated, Honorius wrote his work in such a way that obviated the need for other works on the *computus*, geography, and history. The text is based upon the accepted authorities and traditions that would have been enumerated by a collection of works dealing with these subjects. If the monastery had a copy of the *Imago Mundi*, there would be no need for it to

have Isidore's *Etymologies*, Bede's *De Tempore Ratione*, Orosius' *Historiarum Adversus Paganos*, or Eusebius' *Chronicle*. And again Honorius, in his prologue, mentions this same purpose when he states that he is writing "for the instruction of the many who lack an abundance of books."

The purpose and subsequent popularity of the *Imago Mundi* arise from these two facts. Because it was written in the style and nature of an encyclopedic text that removed the need of the monastery to have an abundance of books, and due to the number of new monastic houses that were being founded, the work filled a need during a time of monastic growth and reform.

CHAPTER 6

METHODOLOGY AND PURPOSE

Historians in the past have used the *Imago Mundi* to ascertain who Honorius was; unfortunately, they have been unsuccessful in attaining this goal. In doing this, the *Imago Mundi* was overlooked as a text that could shed light on the medieval *computus*, historiography, understanding of the cosmos, and the popularity of the it and other cosmological treatises in the twelfth century. Now that we've examined the text of the *Imago Mundi* and the dispersal of the manuscript during the twelfth century, Honorius' methodology and purpose can be surmised and the reason for the work's vast popularity can be suggested.

Honorius' methodology in writing his work can best be summed up in his own words from the introduction: "I put nothing in it except that which the tradition of great men designates."¹ Honorius' sources are not new; they are traditional sources like Eusebius, Jerome, Bede, Macrobius,

¹ *IM* Introduction, 120: Nichil autem in eo pono nisi quod maiorum commendat traditio.

Isidore of Seville, Calcidius, and Pliny. Honorius takes these authors and their ideas and combines them to produce a cohesive treatise containing material on subjects such as geography, time, and history. We have seen in Chapter 2 how he blended Bede, Isidore, and others together to create a description of the world. We have also seen in Chapter 3 how he took the writings of Bede, Calcidius, and others to produce a text on time and the *computus*. Honorius' methodology did not simply copy these works, but made particular selections, additions, and combinations from his source material. He never strays from the descriptions given by his sources, and rarely adds in extra commentary.

When Honorius does provide extra commentary to a topic he presents it in a way that does not detract from the authorities that he has used. For example, in the case of the creation of the world, Honorius relies upon Bede for his source. Bede's description of the world is laid out in four ways; however Honorius describes the creation of the world in five steps. The first four are clearly drawn from Bede. The fifth follows not as a juxtaposition, but rather as a continuation of the idea that Bede was

presenting. Honorius even ties in scriptural support for his fifth mode of creation to lend it even more credence.

Honorius' methodology is also seen in his lack of argumentativeness. Honorius does not discuss topics that would have been considered controversial during the twelfth century. Again, this is best demonstrated in his discussion of time in the first three chapters of Book II. Honorius' methodology is shown to be that of a compiler and dispenser.

Honorius' methodology sheds light onto his purpose for writing the book. Granted, Honorius does clearly state in his introduction that his purpose is to produce a work "for the instruction of the many who lack an abundance of books"²; however, Honorius does not state what he was instructing the reader in. The layout and structure that Honorius implements alludes to the work being more than a primer for understanding the cosmos. The layout of the *Imago Mundi* with Book I as a cosmological text, Book II a discussion of Time and the *computus*, and Book III a chronology, strongly suggests that the *Imago Mundi* was written as a primer on the *computus*.

² *IM* introduction, 120: Ad instructionem itaque multorum quibus deest copia librorum.

Both Edson and Jones have shown how the medieval *computus* is often found in manuscripts containing geographies, histories, maps, and cosmologies.³ And it has been demonstrated that Book I of the *Imago Mundi* could be added to a fifth category of maps that were often seen with the *computus* that Edson discusses in her article. Jones mentions the different chronologies that arose from the creation of the *computus* and the fact that cosmological texts were often included to aid the reader in working the *computus*.

The layout of the text with the *computus* in Book II presents a strong case for the *computus* as central to the work. Book I describes the physical aspects of the world and the heavens, teaching the reader about the locations of the stars, planets, and countries. Book II carries on this discussion by showing how the years, days, and hours are all affected by the location of the reader in these countries. Once Honorius has taught the reader how to differentiate the stars and planets and how to notice the difference in the movements of the sun and moon from certain countries, he

³ Evelyn Edson, "World Maps and Easter Tables: Medieval Maps in Context," *Imago Mundi* 48 (1996): 25-42 and C.W. Jones, *Bedae Opera De Temporibus* (Cambridge: Mediaeval Academy of America, 1943).

then explains how to find the important dates of the Christian calendar by creating a guideline to the *computus*. Book III of the *Imago Mundi* gives the historical background that would be needed for the reader to calculate the current year and aid in the computation of Easter and other holidays.

If the purpose of the work was to produce a primer on the *computus*, then that would explain the popularity of the work among the many emerging monastic houses and its subsequent popularity for centuries afterwards. We have seen how the *Imago Mundi* was dispersed throughout new monastic houses. As these houses were building up their libraries, one of the most important books they would need would be a *computus*. The *Imago Mundi* would have allowed the monastery the opportunity to commission a single book on the *computus* rather than a multitude of books dealing with the subject. The *Imago Mundi*, as Honorius' intentions seem to have been, obviated the need to acquire many separate works for the monastic library.

Honorius' methodology of compiling information and presenting it in a fashion that was concise and understandable along with his focus upon the *computus* brought about the popularity of the *Imago Mundi*. Honorius'

writing style demonstrates that his goal was to produce a primer, one that laid out the basic understanding of the cosmos and the *computus*. Because it was his desire to produce a work that relied only upon tradition and one that removed the need for a copious amount of books, Honorius created a work that became one of the most popular texts on cosmology, time, the *computus*, and history of the twelfth century.

APPENDIX ONE

EARLY *IMAGO MUNDI* MANUSCRIPTS

			Complete Texts		
Country	City	Library	Number	Place of Origin	Century
Austria	Admont	Stiftsbibl.	400	Admont	12th
	Gottweig	Stiftsbibl.	103 (46)	Gottweig	12th
	Melk	Stiftsbibl.	287	Melk	12th
	Salzburg	St. Peters Stiftsbibl.	a IX i	St. Peter's	12th
	Vienna	Nationalbibl.	539	???	12th
			818	???	12th
			2479	???	12th
	Zwettl	Stiftsbibl.	172	???	12th
Belgium	Brussels	Bibl. Roy.	10862-5	???	12th
England	Cambridge	Corpus Christi College	66	Sawley	13th
	London	British Library	Cotton Cleopatra B IV	Byland	12th
	London	British Library	Royal 13 A xxi	Hagneby	13th
	London	British Library	Harley 4348	St. Mary's Outside the Walls	12th
France	Paris	Bibl. Nat.	lat 6560	???	12th
Germany	Munich	Payer. Staatsbibl.	clm 536	Prül	12th
			clm 7793	Indersdorf	12th
			clm 7974	Kaisheim	12th
			clm 11336	Polling	12th
			clm 14348	St. Emmeram's Regensburg	12th
			clm 14731	St. Emmeram's Regensburg	12th
			clm 22225	Windberg	12th
	Stuttgart	Wurtemb. Landesbibl.	Hist. Q. 155	Comburg	12th

Parts and Fragments					
Country	City	Library	Number	Place of Origin	Century
Austria	Vienna	Nationalbibl.	427	???	12th
			507	???	13th
			1180	???	12th
England	London	British Library	Add. 38665	Kenilworth	12th
			Arundel 270	???	12th
			Royal 12 C xix	???	12th
	Oxford	Bodl. Libr.	Rawlinson B 484	???	12th
France	Paris	Bibl. Arsenal	93	St. Victor	12th
		Bibl. Maz.	708	???	12th
		Bibl. Nat.	11130	???	12th
			15009	St. Victor	12th
Germany	Berlin	Staatsbibl. Preuss.	Kulturbesitz 956	Havelberg	12th
	Fulda	Hess. Landesbibl.	Fulda B III	Weingarten	12th
	Munich	Bayer Staatsbibl.	clm 1001	Weihenstephen	12th
			clm 1003	Schafflarn	12th
			clm 18918	Tegernsee	12th
Italy	Rome	Bibl. Vat.	Lat 1890	???	12th
		Bibl. Vat. Reg.	Lat 471	Stolp	12th
Sweden	Upsala	Univ. Bibl. Cod.	Ups. C. 699	Colbaz	12th
U.S.A.	New York	Pierpont Morgan Library	107	Radford	12th

APPENDIX TWO

Latin and English Translation of Honorius Augustodunensis' *Imago Mundi*

The following is an English translation of Honorius Augustodunensis' *Imago Mundi*. Two sources were used for the translation: J.-P. Migne's edition found in PL 172: 115-186, and Victoria Flint's edition found in "Honorius Augustodunensis: *Imago Mundi*," *Archives d'histoire doctrinale et littéraire du Moyen Age* 49 (1982): 48-153. Footnotes denote where there were differences between the two editions and which one was used for the translation. Concerning numbers, thousands are rendered by capital Roman numerals (XII – Twelve thousand; xii – twelve). The numbers nine and four are shown as viiii and iiii, respectively.

**Incipit epistola cuiusdam ad
Honorium solitarium**

Septiformi spiritu in trina fide
illustrato, ac septenis rivis trifariae
philosophiae inundato, Christianus,
post septimanam huius vitae,
septem beatitudinibus laureari, et in
octava trinitatem in unitate
contemplari. Quia ignorans cum
ignorantibus ignorantiae tenebris
involvor, idcirco maestam
lugubremque vitam ut caecus
ducere videor. Qua re, quia te
inmensa sapientiae luce
circumfusum cognosco, cum multis
aliis deposco quatenus aliquam
scintillulam tue flammivomae
scientiae cum tibi non minuatur,
nobis impertias et positionem orbis
quasi in tabella nobis describas.
Miserum enim videtur, res propter
nos factas cotidie spectare, et cum
iumentis insipientibus quid sint
penitus ignorare.

**Here begins a letter by a certain
man to the Hermit Honorius.**

Having been illuminated by the
seven-fold spirit in the triple faith
and washed in the seven rivers of
threefold wisdom, Christian, to
glory in the seven beatitudes on the
seventh day of this life and to
contemplate on the eighth the three-
in-one. Because ignorant man that I
am, I am surrounded by the
ignominious shadows of ignorance,
I seem to lead a sad and mournful
life like a blind person. This being
the case, since I recognize you to be
infused with the immeasurable light
of wisdom, I beseech, together with
many others, a little scintilla of your
ardent knowledge, which is not
diminished in you, that you impart
and describe to us the position of the
globe as if on a table. For it seems a
terrible thing to daily contemplate
the matter according to our little
knowledge and what is still worse to
remain in ignorance with the
unreasoning animals.

Incipit prologus solitarii Christiano

Sapientiae alumno abdita diligenter
scrutanti in scientiae profundo,
Honorius utriusque hominis salute
nunc vigere, et post in Syon
dominum, in quo omnes thesauri
sapientiae et scientiae sunt
absconditi, oculo ad oculum videre.
Cum iugiter lectioni studiosus
incumbas, ac totius scripturae
medullam sitibundus exsugas,
poscis a me, amicissime, ut
quemadmodum vulgo dicitur quod
ovis aut capra petierit lanam, totius
orbis tibi depingi formulam in qua
sic oculum corporis valeas reficere
sicut visum cordis soles in machina
universitatis depascere. Quod
negotium sudore plenum, ipse
melius nosti quam sit laboriosum
quamque periculosum. Laboriosum
quidem mihi in aliis occupato et
multis ut scis animi molestiis
pregravato, periculosum autem
propter invidos qui cuncta quae
nequeunt imitari non cessant
calumpniari, et quae assequi non
poterunt, venenoso dente ut setiger
hircus lacerare non omittunt.

The Prologue of the Hermit to Christianus Begins.

Thoroughly scrutinizing the secrets
of nourished wisdom in the depths
of knowledge, Honorius sends
greetings to at present flourish in the
salvation of each man, and
afterward in the Sion of the Lord, in
which all treasures of wisdom and
knowledge are stored, to see eye to
eye. Whereas you, acting studiously,
appropriately apply yourself to
reading, and, you, thirsting, suck out
the marrow of scripture, you request
from me, dearest friend—as we say
vulgarly, as the sheep or goat
requests wool—that I depict for you
the shape of the entire world in
which you might then strengthen
the corporeal eye just as you are
accustomed to let range the inner
eye upon the inner workings of the
world. How back-breaking this
work is, laborious and dangerous,
you know better than I. Indeed,
laborious to me, burdened as I am
by many other things and as you
know troubled in spirit; dangerous
on account of the envious men who
never cease condemning what they
are incapable of imitating and
cannot follow, and what they don't
refrain from denouncing with
venemous bite like a hairy goat.

Et ea quae publice arguunt, furtive
intente legunt, atque de labore
nostro sibi scientiam usurpant quae
ut sues margaritas pedibus
proculcant. Enim vero cum non
solum laborem meum, sed et
meipsum tibi debeam praesertim
cum me non mihi soli sed toti
mundo genitum intelligam, omittens
invidos tabescentes, non me sed
seipsos livido corde corrodescentes,
ardua aggrediar molimina, quia
inprobus labor immo karitas vincit
omnia. Ad instructionem itaque
multorum quibus deest copia
librorum, hic libellus edatur.
Nomenque ei Imago Mundi indatur,
eo quod dispositio totius orbis in eo
quasi in speculo conspiciatur, in quo
etiam nostrae amicitiae pignus
posteris relinquitur. Nichil autem in
eo pono nisi quod maiorum
commendat traditio.

Explicit prologus.

Incipit liber Honorii inclusi de
Imaginem Mundi.

And those things they contradict
publicly they read furtively in
private, and from our toil they steal
knowledge for themselves which
they trample underfoot like pearls
cast before swine. Indeed truly not
only my work, but also I owe myself
to you, particularly when by myself,
I will bring forth understanding, not
only to myself, but to the whole
world; laying aside destroying
hateful ones, not me, but themselves
gnawing with envious hearts, I
approach these lofty efforts, because
indeed the love of God conquers all
wicked effort. This little book has
been produced for the instruction of
the many who lack an abundance of
books. And it has been presented the
name Imago Mundi, because the
arrangement of the whole world is
in it, as if it may be observed in a
mirror, in which also the symbol of
our friendship may be bequeathed
to those who follow. I put nothing in
it, except that which the tradition of
great men designates.

The Prologue Ends.

The book of Honorius inclusus,
Imago Mundi, begins.

Liber I

1. De Forma Mundi.

Mundus dicitur quasi undique motus. Est enim in perpetuo motu. Huius figura est in modum pilae rotunda, sed instar ovi elementis distincta. Ovum quippe exterius testa undique ambitur, teste albumen, albumini vitellum, vitello gutta pinguedinis includitur. Sic mundus undique caelo ut testa circumdatur, caelo vero purus ether ut albumen, etheri turbidus aer ut vitellum, aeri terra ut pinguedinis gutta includitur.

Book I

1. Concerning The Shape of the World¹

It is said that the world is everywhere in motion. Indeed it is in perpetual motion. Its shape is in the manner of a round ball, but resembles an egg with distinct elements. Obviously, the outer egg is completely surrounded by a shell, the egg-white by the shell, the yoke by the egg-white, the drop of fat is enclosed by the yoke. Thus the world is surrounded by the heavens like a shell, the pure ether is enclosed like the egg-white by the heavens, the turbulent air like the yoke by the ether, the earth like the drop of fat by the air.

¹ While the modern reader will take the term "world" to refer to the planet Earth, Honorius is using the term to refer to everything under Heaven (i.e., the planets and stars).

2. De Creatione Mundi.

Creatio mundi .v. modis scribitur, .i. quo ante tempora secularia universitas mundi in mente divina concipitur. Quae conceptio archetypus mundus dicitur. Unde scribitur : *Quod est factum in ipso vita erat*. Secundo cum ad exemplar archetipi hic sensibilis mundus in materia creatur, sicut legitur: *Qui manet in eternum creavit omnia insimul*. Tercio cum per species et formas sex diebus hic mundus formatur, sicut scribitur: *Sex diebus fecit deus opera sua bona valde*. Quarto cum unum ab alio, ut puta homo ab homine, pecus a pecude, arbore unumquodque de semine sui generis nascitur, sicut dicitur: *Pater meus usque modo operator*. Quinto cum adhuc mundus innovabitur, sicut scribitur : *Ecce nova facio omnia*.

2. Concerning The Creation of the World

The creation of the world is written five ways. First, that before secular time the whole of the world was conceived in the divine mind. That idea is called the archetypal world. As it is written: *That which is made in him was life*.² Second, this perceptible world is created according to the archetypal model, so it is read: *He who resides in eternity has created all things together*.³ Third, during six days the world was formed with species and forms, so it is written: *With six days God greatly made his work good*.⁴ Fourth, when one from the other is born, as for example man from man, sheep from sheep, and each the tree from the seed of its own kind, as it is said: *In all things my father works*.⁵ Fifth, when the current world will be changed, as it is written: *Behold, I make all things new*.⁶

² John 1:3-4

³ Ecclesiasticus 18:1

⁴ Genesis 1:31

⁵ John 5:17

⁶ Revelation 21:5

3. De Elementis.

Elementa dicitur quasi yle ligamenta. Yle autem est materia. Sunt autem .iiii. elementa ex quibus constant omnia, scilicet ignis, aer, aqua, terra, quae in modum circuli in se revolvuntur dum ignis in aerem, aer in aquam, aqua in terram convertitur, rursus terra in aquam, aqua in aerem, aer in ignem commutatur. Haec singula propriis qualitatibus quasi quibusdam brachiis in se invicem tenent, et discordem sui naturam concordi faedere vicissim commiscunt. Nam terra arida et frigida frigidae aquae conectitur, aqua frigida et humida humido aeri astringitur, aer humidus et calidus calido igni associatur, ignis calidus et aridus aridae terre copulatur. Ex his terra ut puta gravissima imum, ignis ut puta levissimus supremum optinet locum, alia duo medium, quasi quoddam soliditatis vinculum, quorum aqua gravior terrae proximum, aer levior igni proximum possidet locum. Deputantur vero terrae gradientia, aquae natantia, aeri volantia, igni radiantia.

3. Concerning The Elements

It is said the elements are ligaments, like *hyle*. Moreover *hyle* is matter. Moreover there are four elements from which all things exist, namely fire, air, water, and earth which in the manner of circles are rolled back into itself in which fire is turned into air, air into water, water into earth, and in return earth is changed into water, water into air, air into fire. Each one of these holds one another in itself by its own properties, as if by arms, and in turn they unite their own warring nature with a harmonious treaty. For instance, dry land and the coldest water are connected, cold water and the dampest air are bound, damp air and the hottest fire are joined, and hot fire and the driest earth are connected. For example the earth, the heaviest and deepest, holds the first place; fire, the lightest, holds the last place, the other two the middle, heavy water near earth, light air near fire, as a solid chain. Truly things that walk are assigned to earth, things that swim to the water, things that fly to the air, thing that shine to fire.

4. De .vii. Nominibus Terrae.

Imum elementum .vii.
nominibus denotatur, quia terra,
tellus, humus, arida, sicca,
solum, ops, nuncupatur. Terra a
terendo dicitur, et totum
elementum intelligitur. Tellus
quasi tollens fructus, quae est
frugibus apta vel vinetis
fructiferisque arboribus consita.
Humus ab humore, quae est
palustris et inarabilis. Arida
inaquosa quae semper fervore
solis aret ut Libia. Sicca que
aliquando compluta cito
exsiccatur ut Iudea. Solum a
soliditate ut sunt montana. Ops
ab opibus ubi divitiae scilicet
aurum et gemmae habundant ut
India.

4. Concerning the Seven Names of
the Earth.

The deepest element is denoted
with seven names, because it is
called *terra*, *tellus*, *humus*, *arida*,
sicca, *solum*, and *ops*. It is called
terra from being worn away, and
the whole element is understood.
Tellus as if fruitbearing, and
which is suitable for crops or
vineyards and even fruitbearing
trees. *Humus* from moisture,
which is marshy and
uncultivable. *Arida*, meaning
waterless, which is always dry
from the sun, like Libya. *Sicca*,
which though sometimes rained
upon is quickly dried out, like
Judea. *Solum* from solidness,
mountains are. *Ops* from where
troves of wealth, like gold and
jewels abound, as with India.

5. De Forma Terre.

Terrae forma est rotunda, unde et orbis est dicta. Si enim quis in aere positus eam desuper inspiceret, tota enormitas montium et concavitas vallium minus in ea appareret quam digitus alicuius si pilam pregrandem in manu teneret. Circuitus autem terrae .clxxx. milibus stadiorum mensuratur, quod .xii. mille miliaria et .lii. computatur. Haec centrum in medio mundo ut punctus in medio circuli aequaliter collocatur, et nullis fulcris sed divina potentia sustentatur ut legitur : *Non limetis me ait dominus qui suspendi terzzzram in nichilo. Fundata est enim super stabilitatem suam sicut aliud elementum occupans suae qualitatis metam.* Haec in circuitu oceano ut limbo cingitur ut scribitur : *Abissus sicut vestimentum amictus eius.* Interius meatibus aquarum ut corpus venis sanguinis penetratur, quibus ariditas ipsius ubique irrigatur. Unde ubicumque terrae infoditur aqua reperitur.

5. Concerning the Shape of the Earth

The shape of the earth is round, whence it is called an "orb". Indeed if it was examined from the sky, the whole immensity of the mountains, and the depths of the valleys in it would appear small, like the finger of someone if he were holding a huge ball in his hand. Moreover the circumference of the earth is measured 180,000 stades, which is calculated 12,052 miles. This circle is evenly arranged, like a point in the middle of the circle, in the middle of the world, and is supported by no fulcrum but by divine power, as it is read: *Fear me not, the Lord has said, I who hung the world in nothingness, indeed it is established upon its own stability*⁷ just as the other element occupying the end of its character. This is encircled by the ocean like a border, as it is written: *The abyss surrounded it as a garment*.⁸ In the movements of the waters its dryness everywhere is watered, as the body is penetrated by the blood of the veins. From wherever the land is excavated, water is discovered.

⁷ Psalm 103:5

⁸ Psalm 103:6

6. De .v. Zonis.

Quinque autem zonis, id est .v. circulis, terra distinguitur. Quorum .ii. extremi sunt inhabitabiles algore, medius inhabitabilis calore a quo sol numquam recedit, ad illos numquam accedit. Medii .ii. habitabiles hinc ardore inde frigore temperati. Verbi gratia. Si ignis in hieme sub divo accenditur, .v. lineas efficitur scitur, .i. in medio fervidam, .ii. circum gelidas, .ii. inter has temperatas. Qui si ut sol circumiret nimirum .v. circulos redderet. Ex his circulis .i. septentrionalis; .ii. solstitialis; .iii. equinoctialis; .iiii. brumalis; .v. australis nominatur, sed solus solstitialis inhabitari a nobis noscitur.

6. Concerning the Five Zones

The earth is partitioned with five zones, five circles. The two ends of which are uninhabitable from the cold; the middle is uninhabitable from the heat, from which the sun never sets, and never approaches the others. The middle habitable two are tempered with fire and with cold. Thanks be to the Word. If a fire is kindled in the winter under the heavens, it is known to bring about five lines: a hot one in the middle, two cold ones on the outside, and two temperate ones between these. Which if the sun was encircling, without a doubt it would restore the five circles. From these circles the first is named, *Septentrionalis*, the second *Solstitialis*, the third *Equinoctialis*, the fourth *Brumalis*, and the fifth *Australis*. However, only the *Solstitialis* circle is known by us to be inhabited.

7. De .iii. Partibus.

Habitabilis zona quae a nobis incolitur, in tres partes Mediterraneo mari dirimitur, quarum una Asia, altera Europa, tertia Affrica dicitur. Asia a septentrione per orientem usque ad meridiem, Europa ab occidente usque ad septentrionem, Affrica a meridie usque ad occidentem extenditur.

7. Concerning the Three Parts

The habitable zone, which we occupy, is divided into three parts by the Mediterranean Sea, one of which is called Asia, the other Europe, and the third Africa. Asia extends from the north through the eastern lands all the way to the south, Europe extends from the west all the way to the north, and Africa extends from the south all the way towards the west.

8. De Paradiso.

Asia a regina eiusdem nominis appellatur. Huius prima regio in oriente est paradisus, locus videlicet omni amaenitate conspicuus, inadibilis hominibus quia igneo muro usque ad caelum est cinctus. In hoc est lignum vitae, videlicet arbor de cuius fructu qui comederit semper in uno statu immortalis permanebit. In hoc etiam fons oritur qui in .iiii. flumina dividitur. Quae quidem flumina infra paradisum terra conduntur, sed in aliis longe regionibus funduntur.

8. Concerning Paradise⁹

Asia is called from the queen with same name. Its first region in the east is Paradise, namely the place outstanding in every pleasure, inaccessible to man because it is surrounded with a fiery wall that extends all the way towards heaven. The tree of life is here, namely whose fruit whoever will eat will forever remain immortal in a single state. Also the spring which is divided into four rivers originates here. Indeed the rivers originate from the ground in Paradise, but are poured out in other distant regions.

⁹ PL has the section *Asia a regina eiusdem nominis appellatur. Huius prima regio in oriente est paradisus, locus videlicet omni amaenitate conspicuus, inadibilis hominibus quia igneo muro usque ad caelum est cinctus* under its own chapter entitled *De Asia*.

9. De .iiii. Fluminibus.

Nam Phison qui et Ganges in India de monte Orcobares nascitur, et contra orientem fluens, oceano excipitur, Geon, qui et Nilus, iuxta montem Atlantem surgens, mox a terra absorbetur, per quam occulto meatu currens, in litore Rubri Maris denuo funditur, Ethiopiam circuiens, per Egiptum labitur, in septem ostia divisus magnum mare iuxta Alexandriam ingreditur. Tigris autem et Eufrates in Armenia, de monte Parchaotra funduntur, et contra meridiem vergentes Mediterraneo Mari inmerguntur. Post paradisum sunt loca multa deserta et invia, ob diversa serpentium et ferarum animalia.

9. Concerning the Four Rivers

For instance Physon, which is the Ganges, in India originates from Mt. Orcobars, and flowing across the east ends at the ocean. Geon, which is also the Nile, rising near the Mount Atlas, is quickly absorbed by the land, and running through it with hidden movement, is once again poured out on the shores of the Red Sea, encircling Ethiopia, it slips through Egypt, divided into seven mouths it enters the great sea near Alexandria. Also the Tigris and Euphrates in Armenia are poured from the mountain Parchaotra, across the sloping south into the Mediterranean Sea they are plunged. Behind paradise are many deserted and impassable lands, on account of the multitude of serpents and wild beasts.

10. De India.

Deinde est India, ab Indo flumine dicta. Qui ad septentrionem de monte Caucaso nascitur, et ad meridiem cursum suum dirigens a Rubro Mari excipitur. Hoc India ab occidente clauditur, et ab hoc Indicus oceanus dicitur. In quo est sita Taprobanes insula, .x. civitatibus inclita. Haec .ii. estates et .ii. hiemes uno anno habet, et omni tempore viret. In hoc sunt etiam Crisa et Argere insulae auro et argento fecundae et semper floridae. Ibi sunt et montes Aurei, qui propter dracones et griffes non possunt adiri. In India est mons Caspius a quo Caspium mare vocatur. Inter quem et mare Gog et Magog, gentes ferocissimae a magno Alexandro inclusae feruntur, quae humanis carnibus vel crudis bestiis vescuntur. India habet .xliiii. regiones populos multos, Garmanos, Orestas, Coatras quorum silvae tangunt aethera.

10. Concerning India

Next is India, named from the Indus River, which is born towards the north from the Caucas Mountains, and directing its course towards the south it is received by the Red Sea. This India is closed from the West, and from this the Indian Ocean is named. In it is situated the island of Taprobane, distinguished by 10 cities. It has two summers and two winters within a single year, and in all seasons it is green. In this are also the islands of Crisa and Arger rich with gold and silver and ever blooming. The mountains of Aureus are there, which on account of dragons and griffins are not approachable. In India is Mt. Caspius, from which the Caspian Sea is named. Between it and the sea are Gog and Magog, the tribes ferociously imprisoned and carried off by Alexander the Great, who even feed on human flesh like savage beasts. India has 44 regions with many people, [such as] Garmanos, Orestas, [and] Coatras, whose woods touch the ether.

In montanis Pigmeos .ii.
cubitorum homines quibus
bellum est contra grues, qui
tercio anno pariunt, octavo
senescunt. Apud hos crescit
piper colore quidem albo, sed
cum ipsi serpentes qui ibi
habundant flamma fugant,
nigrum colorem trahit de
incendio. Item Macrobios .xii.
cubitorum longos qui bellant
contra griphes. Qui corpora
leonum, alas et ungulas
proferunt aquilarum. Item
Agroctas et Bragmannos qui se
ultro in ignem mittunt amore
alterius vitae. Sunt alii qui
parentes iam senio confectos
mactant, et eorum carnes ad
epulandum parant, isque impius
iudicatur qui hoc facere abnegat.
Sunt alii qui pisces ita crudos
edunt, et salsum mare bibunt.

In the Pigmus Mountains are
men of 2 cubits who are at war
with cranes, who in the third
year give birth, and the eighth
they are old. Among them grows
a white-colored pepper, which,
when they flee the serpents
which abound in the flames,
takes from the fire a black color.
Likewise, Macrobian 12 cubits
tall who fight against the griffins.
They have the bodies of lions,
and the wings and hoofs of
eagles. Also Agroctas and
Bragmannos, who, for the love of
one another's life, voluntarily
send themselves into the fire.
They are others who slay their
parents in their old age, and
prepare their flesh for
consumption, and whoever
refuses to do this is judged to be
impious. There are others who
eat raw fish, and drink the salted
sea water.

11. De Monstris.

Sunt ibi quaedam monstra quae quidam hominibus quidam ascribitur bestiis, ut sunt hi qui advorsas habent plantas et octonos in pedibus digitos, et alii qui habent canina capita et ungues aduncos, quibus est vestis pellis pecudum et vox latratus canum. Ibi etiam quaedam matres semel pariunt, canos partus edunt, qui in senectute nigrescunt et longa nostrae aetatis tempora excedunt. Sunt alie quae quinquennes pariunt, sed partus octavum annum non excedunt. Ibi sunt et Monoculi qui et Arimaspi et Ciclopes. Sunt et Scenopodae qui uno tantum fulti pede auram cursu vincunt, et in terra positi umbram sibi planta pedis erecta faciunt. Sunt alii absque capite quibus oculi sunt in humeris pro naso et ore duo foramina in pectore, setas habent ut bestiae. Sunt alii iuxta fontem Gangis fluvii, qui solo odore cuiusdam pomi vivunt. Qui si longius eunt pomum secum ferunt, moriuntur enim si pravam odorem trahunt.

11. Concerning Monsters

There are certain monsters which are certain men inserted with beasts, as are these who have reversed feet with eight toes, and others who have canine heads and bent nails, who clothe themselves in animal skin and have a voice like a barking dog. Also in that place certain mothers give birth one time, they produce white offspring, who in old age become black, and exceed by a long measure our lifetimes. There are others who are five years old when they bear, but the births do not pass the eighth year. Also, there are Monoculuses, who are the Armaspuses and Cyclops. Also there are the Skiapods, which supported by only a single foot, run faster than the breeze, and on land they shade themselves with the sole of the foot. There are others without a head in which the eyes are in the upper arms and the nose and mouth are two holes in the chest, they are hairy like beasts. There are others near the spring of the Ganges River, which live only by the scent of certain fruit. If they travel a long distance they take the fruit with them for they die if they inhale a bad odor.

12. De Bestiis.

Sunt ibi serpentes tam vasti ut cervos devorent, et ipsum etiam oceanum transnarent. Ibi est etiam bestia Ceucocrota, cuius corpus asini, clunes cervi, pectus et crura leonis, pedes equi, ingens cornu bisulcum, vastus oris hiatus usque ad aures, in loco dentium os solidum, vox pene hominis. Ibi est alia bestia Eale, cuius corpus equi, maxilla apri, cauda elephantis, cubitalia cornua habens, quorum unum post tergum reflectit cum alio pugnat, illo obtuso aliud ad certamen vibrat. Nigro colore horret, in aqua et in terra aequaliter valet. Ibi sunt fulvi tauri, versis setis horridi, grande caput, oris rictus ab aure ad aurem patet. Hi etiam cornua vicissim ad pugnam producant vel deponent, omne missile duro tergo respuunt. Qui si fuerunt capti nulla possunt arte domari.

12. Concerning Beasts

There are huge serpents that devour stags, and also it swims itself across the ocean. There also is the beast Cucocrota, which has the body of an ass, the buttocks of a stag, the chest and legs of a lion, and the feet of a horse, a huge forked horn, a vast opening of the mouth all the way towards the ears, in the place of teeth a solid mouth, and barely the voice of a man. There is another beast Yale, which has the body of a horse, the jaw of a boar, the tail of elephants, cubit long horns, one of which turns back behind the back with the other it fights, with that one it has struck the other one it brandishes towards the battle. By the color black it dreads, in the water and the land it evenly prevails. There are tawny bulls, with sweeping wild hair, a large head, and the jaw of the mouth open from ear to ear. Also these horns in turn lead or fall away from the battle, and they reject all missiles with a hard back. Which if they have been caught no one is able to briefly subdue.

Ibi quoque Mantichora, bestia
facie homo, triplex in dentibus
ordo, corpore leo, cauda scorpio,
oculis glauca, colore sanguine,
vox sibilis serpentium fingens
discrimina vocum. Velocior
cursu quam avis volatu,
humanas carnes habens in usu.
Ibi sunt etiam boves tricornes,
pedes equinos habentes. Ibi
quoque Monoceros, cuius corpus
equi, caput cervi, pedes
elephantis, cauda suis, .i. cornu
in media fronte armatum, .iiii.
pedum longum, splendens et
mire acutum. Haec bestia nimis
ferox, diros habet mugitus, omne
quod obstat cornu transverberat,
captum potest perimi, non potest
domari. In Gange quoque sunt
anguille tricenorum pedum
longe. Ibi etiam quidam vermes
qui instar cancri bina habent
brachia .vi. cubitorum longa,
quibus elephantes corripunt et
undi immergunt. Indicum
quoque mare gignit testudines de
quarum testis capacia hospicia
sibi faciunt homines. India
quoque magnetem lapidem
gignit qui ferrum rapit,
adamantem etiam qui non nisi
hircino sanguine frangi potest.

Likewise the Manticore a beast
with the face of a man, three
rows of teeth, the body of a lion,
the tail of a scorpion, bluish-grey
eyes, colored red, the voice of
hissing serpents producing
distinctions of the voices. More
swift with running than the birds
with flight, having in use human
flesh. There also are three-hooves
oxen, each having horses feet.
Likewise there is the Monoceros,
with the body of a horse, the
head of a stag, and the feet of
elephants, with his tail, armed
with one horn in front of the
middle, four long feet shining
and marvelously sharpened.
This exceedingly wild beast has a
dreadful roar, and with its horns
transfixed it opposes all,
potentially able to be destroyed,
it is not able to be subdued. In
the Ganges the eels are thirty feet
long. There are also certain
worms which in the image of
crabs have doubles arms that are
six cubits long, with which they
seize and drown elephants.
The Indian Sea begets tortoises,
from whose shells the men make
large lodgings for themselves.
India also produces a magnetic
stone, which attracts iron, also
steel that is unable to be broken
except with the blood of a goat.

13. De Parthia.

Ab Indo flumine usque ad
Tigrim est Parthia, .xxxiii.
regionibus distenta. Dicitur
autem Parthia a Parthis
venientibus a Scithia. Est in ea
regio Aracusia ab oppido
Aracusa dicta. Est in ea etiam
Assiria, ab Assur filio Sem, qui
eam primus incoluit, nominata.
Est in ea quoque Media a Medo
rege dicta, qui civitatem
construens Mediam nominavit,
de qua et regio nomen mutuavit.
In ea etiam Persida a Perseo rege
dicta, qui civitatem Persepolim
edificavit, de qua et regio nomen
accepit. In hac primum orta est
ars magica. Persida lapidem
piritem mittit, qui manum
prementis urit, et sinelitem cuius
candor cum luna crescit et
deficit.

13. Concerning Parthia

From the Indian River all the
way towards the Tigris is
Parthia, it is full with 33 areas.
Moreover it is called Parthia
from the Parthians coming from
Scythia. In it is the area of
Aracusia called that from the
town of Aracusa. Also in it is
Assyria, named by Assur the son
of Sem, who was the first to
inhabit it. In it is Mede called by
the King of Medes, who is
constructing the city Medes, and
from which the area has lent its
name. In it is Persida called by
the King of Perseus, who built
the city Persepolim, from which
the area has taken the name. In
this emerged the first magical
arts. Persidia sends the stone
Pyrite, which burns the pressing
hand, and whose whiteness
emerges and fades without
quarrel with moon.

14. De Mesopotamia.

A Tigri flumine usque ad Eufrate est Mesopotamia, a .ii. fluviis Grece ita dicta, quod in medio, .ii. fluminum sit constituta. In hac est civitas Ninive, itinere .iii. dierum, a Nino rege constructa et nominata. In hac etiam regio Babilonia, a civitate Babilone nominata. Hanc Nemroth gigas fundavit, sed Semiramis regina reparavit. Cuius muri latitudo est .l. cubitorum, altitudo .cc. cubitorum, ambitus civitatis .ccce.lxxx. stadiorum, .c. portis ereis fermata, fluvio Eufrate per medium eius currente irrigua. Huius arx Babel .IIII. passum alta scribitur. In ea est quoque Chaldea in qua primum inventa est astronomia. In ea et Arabia quae etiam Saba dicitur, a Saba filio Chus. In hac thus colligitur, et in hac est mons Sina qui et Oreb, in quo lex a Moyse scribitur, iuxta quem urbs Madian fuit, in qua lethro sacerdos prefuit. In ea sunt gentes multae, Moabitae, Ammonitae, Idumei, Sarraceni, Madianitae, et aliae multae.

14. Concerning Mesopotamia

From the Tigris River all the way to the Euphrates is Mesopotamia, it is named from the Greek for two rivers, which in the middle of two rivers it may be placed. In this is the city of Ninevah, traveled in three days, built and named by Nino the King. Also in this region is Babylon, named by the city. Established by the giant Nymrod, but renewed by the Queen Semiramas. The width of the wall is 50 cubits, 200 cubits high, circling the city 480 stadia, supported by 50 bronze gates, with the river Euphrates running through the middle watering it. It is written the high citadel of Babel is 4000 paces. In it is Chaldea in which Astronomy was first discovered. Also in it is Arabia which is called Saba, from Saba the son of Chus. In this frankincense is collected, and in this whereby are the mountains Sinai and Oreb, in which the law of Moses is written, near which the City of Madian was, in which Lethro the priest had been in charge. In it are many tribes, Moabites, Ammonites, Jews, Saracens, Madianites, and many others.

15. De Siria.

Ab Euftrate usque ad mare
Mediterraneum est Siria, a
quodam Siro rege dicta, in qua
est Damascus a Damasco
Abrahae liberto constructa et
dicta, ibi et Antiochia ab
Antiocho rege cognominata, olim
Reblata vocata. Est in ea
Comagena provincia, est et
Fenicia a fenice ave quae sola in
hac terra invenitur, sive a Fenice
rege filio Agenoris dicta. In hac
sunt Tirus quae et Sor et Sidon
civitates sitae. In hac etiam est
mons Libanus, ad cuius radices
oritur Jordanis fluvius. Est in ea
etiam Palestina, a civitate
Palestin quae nunc Ascalon
vocatur dicta. Est in ea etiam
Iudea, a Iuda filio Iacob de cuius
tribu reges erant nuncupati. Haec
etiam Chananea a Chanaan filio
Cham est dicta.

15. Concerning Syria

From the Euphrates all the way
to the Mediterranean Sea is Syria,
named from a certain king Syro,
in which is Damascus built and
called by the ex-slave Damasco
of Abraham; also there is
Antioch named from Antiochus
the king, formerly called Reblata.
The province of Comagena is in
it, also called Fenicia, from the
hay-made bird which only one in
this world has been discovered,
or from King Fenice son of
Agenoris. In this are situated the
cities of Tyre, Sor, and Sydon.
Here is found Luban Mountain,
at whose roots the Jordan River
arises. In it is also Palestine,
which was named from the city
of Palestine and now called
Ascalon. Also in it is Judea, from
which the kings of the tribe of
Judah, son of Jacob, were calling
it. It is also called Canaan from
Canaan the son of Cham.

In hac est Jerusalem quam Sem
filius Noe construens Salem
nominavit, sed Iebuseus filius
Chanaan inhabitavit. Unde a
Iebus et Salem dedit ei nomen
rex David Ierusalem, quasi
Iebusalem. Quam Salomon filius
eius auro et gemmis decoravit,
Ierosolimam quasi
Ierusalemonam appellavit.
Quam a Babiloniis subversam,
Zorobabel reedificavit, sed
Romanus exercitus funditus
delevit. Hanc postmodum Helius
Adrianus imperator reparavit,
Heliamque nominavit.

In this is Jerusalem as Shem, the
son of Noah, building Salem had
named it, but Jebus son of
Canaan inhabited. Where from
Jebus and Salem king David has
given it the name Jerusalem, like
Jebusalem. Which Solomon, son
of David, adorned it with gold
and jewels, he called it Jerusalem
like Jerusolomonia. Which,
overturned by Babylon, was
rebuilt Zorobabel, but the armies
of Rome have utterly erased it.
After this the emperor Aelius
Hadrian rebuilt it, and he named
it Aelia.

16. De Palestina.

Est etiam in Palestina regio Samaria, a civitate Samaria dicta, quae nunc Sebastia est nuncupata, olim Sicima a Sichem vocata. In hac est quoque Galilea, in qua est Nazareth civitas, iuxta montem Thabor sita. In hac est et Pentapolis regio, a .v. civitatibus dicta, in qua olim fuit Sodoma et Gomorra. In hac est Mare Mortuum, quo fluentia Iordanis absorbentur. In hac quoque Sarraceni a Sarra dicti, qui et Agareni a Agar, idem Ismahelite ab Ismahel nuncupati, in hac et Nabatheii a Nabaioth filio Ismahel dicti, quorum gentes sunt .xii.

16. Concerning Palestine

Also in the region of Palestine is Samaria, called this from the city of Samaria, which is now called Sebastia, formerly called Sycima by Sich. In this is Galilee, in which is the city of Nazareth, situated near Mount Tabor. Also in this is the region of Pentapolis, called from five cities, in which has formerly been Sodom and Gomorrah. In this is the Dead Sea, from which the streams from the Jordan are swallowed. Likewise in this is called Saracen by Sarra, and which Agareni by Agar, the same with Ismahelit from Ismahel is called, in this Nabatheus named from Nabath son of Ishmael, of which there are 12 tribes.

17. De Egypto.

Haec superius dictae regiones ab oriente incipientes, recta linea ad Mediterraneum mare extenduntur, quibus versus Austrum Egyptus connectitur, in qua .xxiii. gentes esse feruntur. Haec in oriente a Rubro mari surgit, terminum suum versus occidentem in Libia figit. Haec prius Euxia dicta, id est bona copia, postea ab Egypto vel Sio rege fratre Danai, Egyptus est vocata. Haec fluvio Nilo undique cincta, in modum Deltae littere est formata, milibus villarum inclita. Hanc nubes non obscurant, pluviae non irrigant sed Nilus inundans eam faecundat. In hac est provincia Thebaida, a civitate Thebe cognominata. Quam Cathmus Agenoris filius in Egyptum veniens edificavit, Thebas secundum illam quam in Boetia construxit nominavit, regioque nomen ab illa mutuavit. In hac Mauricius principabatur, et ab hac Thebei dicuntur.

17. Concerning Egypt

Above these named areas, beginning from the Eastern lands, by straight line extended towards the Mediterranean Sea, with which towards the south Egypt is connected, in which 24 tribes are considered to be. It rises in the east from the Red Sea, and fastens its boundary in the west in Lybia. This earlier was called Euxia, it is abundantly good, later it is called Egypt from Egyptus, or king Sio, brother to Dana. The Nile River surrounds this from every side, into the manner of the letter Delta it is formed, renowned by thousands of farms. The clouds do not darken it, the rain waters not, but the overflowing Nile makes it fertile. In this is the province Thebes, named for the city of Thebes. Which Cathmus with the son Agenroas coming into Egypt has built, he has built Thebes and named it after the one in Boetia, and it has lent its name from it. In this Mauricius was ruling, and by this Thebes are called.

Huic adiacet maxima solitudo, in qua olim conversabatur monachorum multitudo. Cambises rex Egiptum superans civitatem condidit, cui nomen Babilon indidit, quae nunc caput illius regni existit. In hac etiam victor Alexander civitatem aedificavit, quam ex suo nomine Alexandriam nuncupavit.

Adjacent to this is the great monastery, in which formerly a multitude of monks were dwelling. Cambyzes, the predominant king of Egypt, has founded a city, which Babylon has imparted its name, from which now the royal head appears. Also in this the triumphant Alexander has built a city, he has called it Alexandria from his name.

18. De Regionibus Orientis.

Suprascriptis regionibus versus aquilonem annectuntur hae regiones. Mons Caucasus a Caspio mari orientis attollitur, et per aquilonem vergens, pene usque ad Europam porrigitur. Hunc inhabitant Amazones, feminae videlicet ut viri praeliantes. His cohabitant Massagetae et Cholci et Sarmatae. Seres est oppidum orientis, a quo Serica regio et gens et vestis est dicta. Post hanc est Bactria, a Bactrio amne vocata.

18. Concerning the Eastern Regions¹⁰

With the above regions all the way towards Aquilon, these areas are attached. The Caucas Mountain is elevated from the Eastern Caspian Sea and is extended through Aquilon inclining all the way towards Europe. Amazon Women dwell there clearly fighting as men. With these dwell together the Massagetas, Colchus, and Sarmatians. Seres is an eastern town which is named from a Chinese area, garment, and tribe. After this is Bactra, named from the Bactrus River.

¹⁰ PL titles this chapter as *De Caucaso et regionibus Orientis*.

Huic coniungitur Hircanis, ab Hircanis silva nominata, in qua sunt aves quarum pennae splendent per noctes. Huic coniungitur Scythia et Hunia, quarum gentes sunt .xliiii. Ibi sunt Iperborei montes. Hanc sequitur Albania, a candore populi dicta, eo quod albo crine ibi nascuntur. Cui connectitur Armenia, in qua est mons Ararath super quem arca Noe post diluvium requievit, cuius usque hodie ligna ibi videntur. Huic copulatur Iberia, illi vero Capadocia, a civitate eiusdem nominis dicta. In hac equi a vento concipiunt, sed fetus non amplius triennio vivunt.

Hyrkania is connected to this, named from Hyrcania Forest, in which are birds whose feathers shine by night. Connected to this is Scythia and Hirnia, of which there are 44 tribes. In that place are the Hyperborea Mountains. Albania follows this, called this from the whiteness of the people, which with white hair they are born there. Armenia is connected to this, in which is Mount Arat, above which the Ark of Noah has rested after the flood, the woods of which are seen even to today. This is connected to Iberia. To that Cappadocia, named for the city with the same name. In which the mares conceive by the wind, but the offspring do not live longer than three years.

19. De Asia Minor.

Asia Minor post hanc constituitur, quae pene mari undique cingitur. In hac est Ephesus, civitas ab Amazonibus constructa, in qua requiescit Iohannes Evangelista. Prima provincia Asiae Minoris est Bithinia, prius Berica, post Migdonia, mox a Bithinio rege est Bithinia appellata, in qua est civitas eiusdem nominis. In hac est etiam civitas Nicea, in qua magna synodus est facta. In hac est etiam civitas Nicomedia, a Nicomede rege constructa et dicta.

19. Concerning Asia Minor

After this is placed Asia Minor, whose tail is surrounded by the sea on every side. In this is Ephesus, built by the Amazons, in which John the Evangelist rests. In this is also the city of Nicea, in which the great synod is made. The first province of Asia Minor is Bithinia, earlier Bercia, later Migdonia, and next Bithinia from the Bithinius the King is named, in which is the city of the same name. Also in this is Nicomedia, built and named by Nicomede the king.

20. De Regionibus Asie.

Bithinia quoque dicitur Maior Frigia, in qua est civitas Smirna, a Theseo constructa. Huic iungitur Galatia a Gallis dicta, quos Bithinus rex in auxilium evocavit, et post victoriam eis terram divisit. Hanc sequitur Frigia, a filia Europe Frigia nominata. Haec et Dardania, a Dardano Iovis filio dicta. Est in ea civitas eiusdem nominis ab eodem constructa. In hac est etiam civitas Troia a Troo rege constructa et nominata, haec et Ilium ab Ilio rege est dicta, huius menia dicuntur Pergama. Huic adiacent Licaonia et Caria, ubi fuit Hermi fluvius, aureis harenis famosus. Inde est Lidia, a Lidio rege fratre Tirreni appellata. In hac est Thiatira. Deinde est Isauria, ab aura qua undique perflatur dicta.

20. Concerning the Asian Region

Bithinia likewise has named Major Phrygia, in which is the city Smyrna, constructed by Theseo. Connected to this is Galatia, named from the Gauls, which the Bythian king in assistance had summoned, and after the victory, he divided the land with them. Phrygia follows this, named from Phrygia the daughter of Europe. Also Dardania, named from Daranus the son of Jupiter. In it is a city of the same name, constructed by the same. Also in this is the city of Troy, named and built by King Troo, this and Ilium named from Ilio the king, the fortifications of these are called Pergama. They are adjacent to Lyconia and Caria, where the Hermus River, with famous golden sands, was. Next is Lydia, named from king Lidius the brother of Tyrrenus. In this is Thiatira. Next is Hysauria, and which is said from all sides gold is blown over.

Post hanc est Cilicia, a civitate eiusdem nominis nuncupata, quam Cilix filius Agenoris construxit, et ab illa regio nomen accepit. In hac est mons Amana qui et Thaurus, in hac et Tharsus civitas a Perseo constructa, Pauli apostoli inhabitatione gloriosa. Deinde est Licia, et Psidia, et Pamphilia. Exin Pontus, regio multarum gentium a qua et Ponticum mare appellatur, in quo Ovidius et postea Clemens exilio relegantur. Post decursam Asiam transeamus ad Europam.

21. De Europa.

Europa ab Europe rege, vel ab Europa filia Agenoris est nominata. In qua inprimis versus septentrionem sunt Rifei montes et Tanais fluvius, a Tanai rege dictus, et Meotides paludes, magno mari iuxta Theodosiam urbem seiungentes.

22. De Scithia.

A Tanai fluvio est Scithia inferior, quae versus meridiem usque ad Danubium porrigitur. In hac sunt istae provinciae, Alania, Dacia, Gothia.

After this is Cilicia, named after a city with the same name, whom Cilix son of Agenoris built, and from this the region has taken its name. In this is the mountain Amana and Tarsus, also in this the City of Tarsus built by Parseo, glorious home of the Apostle Paul. Next is Lycia, Pisidia, and Pamphylia. Next Pontus, an area of many tribes which is named after the Pontic Sea. In which Ovidius and afterwards Clemens are banished into exile. After traveling Asia, we cross towards Europe.

21. Concerning Europe

Europe is named from king Europ and Europa daughter of Agenoras. In which toward the north are the Ryphae Mountains the Tanais River, named from King Tanai, and the Meotids Swamps, separating the great sea near the city Theodosia.

22. Concerning Scythia

Below the Tanais River is Scythia, which from middle extends all the way towards Danube. In this are the provinces, Alania, Dacia, and Gothia.

23. De Germania Superior.

A Danubio usque ad Alpes est Germania Superior, qui a germinando populos dicitur, versus oceanum Rheno, versus aquilonem Albia fluvio terminatur. In hac est regio Suevia, a monte Suevo dicta. Haec et Alemannia, a Lemanno lacu appellata. Haec et Retia dicta. In hac Danubius nascitur, et .lx. precipuis fluviiis augetur, et in .vii. ostia ut Nilus divisus Ponticum mare ingreditur. Est in ea Noricus que et Bawaria, in qua est civitas Ratispona. Est et Orientalis Francia, cui coniungitur Turingia, quam sequitur Saxonia.

23. Concerning Upper Germania

From the Danube all the way towards the Alps is Upper Germania, which is named from German people, from the western Rhine, to the northern Alia River it is defined. In this is the Suevia region, named from Mount Suevo. Also Alemannia, named from Lemanno Lake. Also with Retia this is named. The Danube is born here, and with sixty different rivers it is increased, and divided into seven gates, as the Nile, it flows into the Pontic Sea. In it is Norica and Bavaria, in which is the city Ratispone. Also is Eastern France, which is connected to Turingia, which Saxonia follows.

24. De Germania Inferiore.

Ab Albia est Germania Inferior, quae versus aquilonem oceano excipitur. In hac est Dania et Norweia. A Danubio, immo circa Danubium versus orientem usque ad Mediterraneum mare, est Messia, a messium proventu dicta. Deinde Pannonia Inferior, et Vulgaria. Inde Tracia, a Tiras filio Iafeth dicta. Haec habet Hebrum fluvium, et urbem Constantinopolim a Constantino imperatore constructam et dictam.

24. Concerning Lower Germania

After Albia is Lower Germania, which follows the Northern Ocean. In this is Dania and Norway. From the Danube, indeed around the Danube towards the east all the to the Mediterranean Sea, is Messia, named from the outcome of the harvests. Next is Lower Pannonia and Bulgaria. Next Thracia¹¹, named from Tiras son of Jafeth. It has the Hebrum River, and Constantinople named and built by the Emperor Constantine.

¹¹ In *Patrologia* Thracia is given its own chapter; however Flint includes it under *De Germania Inferiore*.

25. De Grecia.

A Mediterraneo mari est Grecia, a Greco rege dicta, terra Cethim olim vocata, et versus austrum magno mari terminatur, qui etiam Iliricus nominatur. Est in ea provincia Dalmacia, a Dalma civitate vocata. Est et Epirus, a filio Achillis Pirro sic dicta. In Epiro est fons in quo faces accensae extinguuntur, et iterum extinctae accenduntur. Est et Chaonia, a civitate eiusdem nominis appellata, quam Helenus frater Hectoris edificavit, et ob amorem fratris sui Chaonis Chaoniam nominavit. Haec et Molosia, a civitate Molosia dicta, quam Molosus filius Pira construxit, et a nomine suo Molosiam vocavit. Est ibi et Alladia, ab Ellada rege filio Deucalionis et Pirrae dicta. Ipsa est et Attica, ab Atthi rege ipsa etil vera Grecia. In hac est civitas Athene, a Cecrope rege constructa.

25. Concerning Greece

After the Mediterranean is Greece, named from King Greco, with the land formerly called Cethim, and towards the southern great sea is defined, which is also called Ilirian and is in the province of Dalmacia, named from the city Dalma. And also is Epirus, named from Pyrrhus son of Achilles. In Epirus is the spring in which kindled torches are extinguished, and once extinguished, they are kindled. And also is Chaonia, named from the city with the same name, which Helenus brother of Hector has built, and on account of the love for his brother Chaonas has named it Chaonia. This and Molosia, named from the city Molosia, which Molsus son of Pyrrhus built, and from his name Molosia is named. There is also Alladia, named from King Ellada son of Deucalion and Pyhrra. Also it is Attica, from King Atthus. It is truly Graecia. In it is the city Athens, built by King Cecrope.

Ibi est Boetia, a bove dicta, quia Cathmus filius Agenoris illo veniens bovem repperit, quem diis immolans Thebas construxit, provinciam Boetiam nuncupavit. De hac dicuntur Thebani, de alia Thebei. Eadem provincia dicitur etiam Aonia, a fonte Aon Musis consecrato. Ibi est et Peloponensis, a Pelope rege et civitas eiusdem nominis dicta. Ibi et Thessalia a rege Thessalo dicta. Ibi et Macedonia a Macedone rege appellata, hec et Emathia ab Ematho rege vocata. In hac est mons Olympus qui excedit nubes. In hac est et Thessalonica, a Thessalo rege filio Greci constructa. Ibi est et Achaia, et ab Acheo rege et a civitate eiusdem nominis dicta. In hac est Corinthus, a Corintho filio Orestis dicta. Ibi et Archadia que et Sitionia, a Sitione rege nuncupata. Archadia Arbeston lapidem mittit, qui semel accensus extinguere non poterit. Deinde est Pannonia superior usque ad Appenninum montem. Ad aquilonem eius Histria, ab Histro amne qui et Danubius nominata.

There is Boetiam, named for an ox, because Cathmus, son of Agenoras, walking with Agenoras, discovered an ox, which with sacrificing it to the gods, he built Thebes, and he called the province Boetia. From this the Thebians are named, from the other Thebes. This same province is also called Aonia, from the spring Aon Musis was consecrated. There is also Peloponnesia, named from the King Pelope and the city with the same name. There also is Thessalia, named from King Thessalo. There also is Macedonia named from King Macedone, this and Emathia called this from King Ematho. In this is Mount Olympus which the clouds pass. In this is also Thessalonica, constructed by King Thessalo son of Greco. There is also Achaia, named from King Acheo and the city with the same name. In this is Corinth, named from Corintho son of Orestis. There also is Archadia at Sitionia, named from King Sitione. Arbeston of Archadia sends the stone, which once kindled will not be able to be extinguished. Next is Upper Pannonia all the way to the Apennine Mountain. Towards the north of it is Histria, named for the Histrus and Danube Rivers.

26. De Italia.

Italia olim Magna Grecia est dicta, postea a Saturno est Saturnia appellata, mox Latium, eo quod Saturnus pulsus a Iove ibi latuit dicta, deinde Ausonia ab Ausone rege vocata, tandem ab Italo rege Siculorum Italia nominata. Hec ab alpibus surgit, et in magno mari finit. In hac est urbs Roma a Romulo constructa, et sic dicta. Antiqui civitates secundum precipuas feras ob significationem formabant. Unde Roma formam leonis habet, qui caeteris bestiis quasi rex preest. Huius caput est urbs a Romulo constructa, latera vero edificia utrobique disposita unde et Lateranis dicitur. Brundisium autem formam cervi, Cartago bovis, Troia equi figuram habuit. Est in Italia Tuscia provincia, a thure et sacrificiis dicta. Est et Campania, a Capua civitate dicta, a Capi rege constructa. Ibi est et Apulia, est et Imbria, inde dicta quod imbribus tempore diluvii superfuit.

26. Concerning Italy

Italy is called Magna Grecia, afterwards it is called Saturnia from Saturn, then Latium, called this because there Saturn lay hidden after being beaten by Jupiter, then called Ausonia from King Auson, finally named Italy from Italo King of Sicily. It rises from the Alps, and ends in the great sea. In it is the city Romulus and Remus built, and named. The ancestors formed the cities after particular wild animals on account of the sign. From which Rome has the shape of a lion, whereby it is in charge, like a king, of the other beasts. This head is the city built by Romulus, the sides of the building on both sides ordered and named Lateranas. But Brundisium had the shape of a stag, Carthage an ox, and Troy a horse. In Italy is the province Tuscia, named from frankinsense and sacrifices. Also is Campania, named from the city Capua, constructed by King Capi. There is also Apulia, it is also Umbria, thence named because the rains from the flood have remained.

Est et Etruria, ab Etrusco rege dicta. Est et Longobardia, a longis barbis dicta. Padus qui et Eridanus Italiae fluvius, ab Apenninis montibus oritur, ac mari inmergitur. Venecia a Beneto rege prius Benetia dicta, deinde Venetia dicta. Gallia a candore populi dicitur. Gala enim Grece lac dicitur. Rhenus ab Alpibus nascitur, et contra aquilonem vergens sinu oceani excipitur.

Also is Etruria, named from King Etrusco. Also is Longbardia, named from the long beard. The Po and Eridan Rivers of Italy, rising from the Apennine Mountains, and in the sea it ends. Venice named from King Beneto called earlier Benetia, later Venice. Gaul is named from the whiteness of the people. Indeed *Gala* is what the Greek call milk. The Rhine is born from the Alps, and inclining against the north with the bending ocean is taken out.

27. Gallia.

A flumine Rheno est Gallia Belgica, a civitate Belgis dicta. Haec a monte Iovis surgit, et versus aquilonem Britannicum oceanum incidit. Haec et Francia, a Franco rege est dicta, qui de Troia cum Enea veniens, Troiam iuxta Rhenum condidit, terram Franciam cognominavit. Hanc versus occidentem excipit Lugdunensis Gallia, quae et Comata ob longas comas est dicta, quae et Togata a longis vestibus dicta. Quae versus austrum habet Narbonensem Galliam, a civitate Narbona dictam, versus occidentem Aquitaniam, ab aquis Rhodano et Ligere dictam.

28. Hispania.

Inde est Hispania, ab Hispano rege dicta, prius Hiberia ab Hiberno flumine, et Hesperia ab Hespero rege nominata. Haec versus occasum oceano terminatur. Sunt in ea .vi. provinciae, Terracona, Kartago, Lusitania, Galicia, Betica, Tinguitania, a propriis civitatibus dicte.

27. Gaul

From the Rhone River is Belgean Gaul, named from the city of Belgaes. From the Mountain of Jupiter it rises, and toward the North Brittany Ocean it is inscribed. This and Francia, named from King Franco, which Enea coming from Troy, placed Troy near the Rhine, named the land Francia. Gaul follows Lugdunensis to the west, and which is called Comata on account the long hair, which is also called Togata from the long garments. Which toward the south Gaul has Narbonens, named from the city Narbona, toward the west Aquitania, named from the waters of the Rhone and Liger.

28. Spain

Next is Spain, named from King Hispano, earlier named Hiberia from the Hiberus River, and Hesperia from King Hespero. This is marked by the western ocean. In it are six provinces, Terracona, Kartago, Lusitania, Galicia, Betica, and Tinguitanis named from their own cities.

29. Britannia.

Contra Hispaniam versus
occasum sunt in oceano heae
insulae, Britannia Anglia,
Hibernia, Tanatos cuius terra
quovis gentium portata serpentes
perimit, insole in qua fit
solstitium, Orcades .xxxiii.,
Scotia, Thile cuius arbores
numquam folia deponunt, et in
qua .vi. mensibus videlicet estivis
est continuus dies, .vi. hibernis
continua nox. Ultra hanc versus
aquilonem est mare congelatum
et frigus perpetuum. Europam
perambulavimus, ad Affricam
transmigremus.

29. Brittania

Away from Spain, towards the
west, in the Ocean are these
Islands: Britannia, Anglia,
Ireland, Thanatos of whom the
land of the tribes carried
crawling by whatever, Isole in
which the solstice happens, the
33 Orcades, Scotia, Thul of which
the trees never lose their leaves,
and in which for six of the
summer months the day is
incessant, and six months in the
winter with incessant night.
Beyond this towards the north
the sea becomes frozen and is
continuously cold. In Europe we
have walked about, towards
Africa we migrate.

30. Affrica.

Affrica ab Afer, uno de posteris Abrahæ est dicta. Haec in oriente Indi fluminis surgit, et per meridiem vergens, in occidentem tendit. Huius prima provincia est Libia, a regina eiusdem nominis dicta. Haec a Parethonio civitate et montibus Catabathmon initium sumit, et in aris Philenorum finit. De hac Libicum mare dicitur. Inde est Cirenaica, a Cirone civitate nominata, sed a regina eiusdem nominis constructa et dicta. Haec et Pentapolis, a .v. civitatibus est dicta, scilicet, Berenice, Arsinoe, Ptolomaide, Apollonia, Cirene, a propriis conditoribus ita dictæ. Inde est Tripolis, a .iii. civitatibus dicta quæ sunt Occasa, Berete, et Leptis Magna. Post hanc Bisace, a .ii. urbibus dicta, id est Adromeus et Bizantium.

30. Africa

Africa from Afer, one of the descendants of Abrahah, is named. It rises in the Eastern land of the Indus River, and inclining through the middle, it stretches into the west. Its first province is Lybia, named from the queen of the same name. From the city of Parethonius and the Catabathmon Mountains it begins, and in the altars of Philenuses it ends. From the Libicum Sea it is named. Next is Cyrenica, from the city of Cyrene, but also from the queen of the same name who built and named it. And Pentapolis, named from the five cities, of course, Berenice, Arsino, Ptolomaide, Apollonia, and Cyrene, named from their founders. Next is Tripoli, named for three cities which are Occasa, Berete, and Magna Leptis. After this Bisace, named from two cities, Adromeus and Bizantium.

31. Kartago.

Deinde est Zeusis in qua est magna Kartago, a Didone quae et Elissa constructa, et Kartada a Karttha nominata, sed a Romanis deleta et denuo reedificata, Kartago est appellata. Huius muri latitudo fuit .xvii. cubitorum. Post hanc est Getulia, inde Numidia, in qua regnavit Iugurta. In hac est civitas Ippone in qua fuit Augustinus episcopus. Inde est Mauritania, a nigredine dicta. In hac est provincia Stifensis, a Stifi oppido, alia Cesariensis a civitate Caesaria dicta, tercia Tinguitania a Tingui civitate nuncupata.

31. Carthage¹²

Next is Zeuses in which is the great Carthage, built by Dido with Elissa, and named from Kartada from Karttha, but erased by the Romans and built anew, and now is called Carthage. The width of its walls made 17 cubits. After this is Getulia, then Numidia, in which Jugurta has reigned. In it is the city of Hypo in which was the Bishop Augustine. Next is Mauritania, named for its blackness. In this is the province Stifensis, from the town Stifi, another Cesariensis, named from the city of Caesaria, third Tinguitania named from the city Tingui.

¹² PL has Carthage listed under the chapter dealing with Africa.

32. Ethiopia.

Versus meridiem vero est Ethiopia, ab Etham dicta, una in oriente in qua est urbs Saba de qua fuit illa regina, altera in occidente inter quas sunt Garamantes, a Garama civitate dicti. Apud quos est fons tam frigidus diebus ut non bibatur, tam fervidus noctibus ut non tangatur. Quibus versus occidentem cohabitant Trogoditae, qui celeri cursu feras capiunt. Ultra Ethiopiam sunt maxima loca deserta, ob solis ardorem et diversi generis serpentina hominibus incognita. Deinde est maximus oceanus, qui solis calore dicitur fervere ut cacabus. In extremis finibus Africae versus occidentem est urbs Gades, a Fenicibus constructa, de qua Gaditanum mare dicitur. In ipso vero oceano est mons Athlas altissimus, unde Athlanticum nominatur, Athlas autem erat rex Affricae frater Promethei, a quo mons nomen accepit, quia in eo residens astrologiam descripsit. Unde et caelum sustinere dicitur. Peragratiss Africae finibus, ad insulas maris tendamus.

32. Ethiopia

Across the middle is Ethiopia, named from Etham, between cities one in the east which is the city Sheba named from that queen, the other in the west Garamantes, named from the city of Garama. At which a spring so cold in the days that it is not drunk, and so glowing in the night that it is not touched. Towards the west Troglodytes dwell together, and with swift running capture wild beasts. Beyond Ethiopia are the greatest deserts, which are unknown to man on account of the fire of the sun and the diverse serpents. Next is the great ocean, which with the heat of the sun it is said to boil as a cooking pot. In the outermost boundaries of Africa towards the west is the city of Gades, built by Fenix, from which the Gaditan Sea is named. In it near the ocean is the most high mountain Atlas, from where Atlanticum is named, but Atlas, the king of Africa, was the brother of Prometheus, from which the mountain has taken its name, because residing in it he described astronomy, and from where the sky is said to be supported. With the boundaries of Africa scoured, we stretch towards the islands of the sea.

33. De Insulis.

Insulae sunt dictae quasi in salo sitae. In Mediterraneo mari est Cypus, insula contra Siriam, a Cipro civitate dicta. Haec et Paphus a civitate eiusdem nominis. Creta a Creto rege dicitur. Haec et Centapolis, a .c. urbibus nuncupata. Haec sita est contra Libicum mare, quod et Adriaticum ab Adria civitate dicitur. Avidos est insula in Ellesponto in Europa. Ellespontum ab Elle civitate dicitur. Cohos insula Athice. Ciclades dicuntur quod in rotundo sint positae, cyclon enim orbis dicitur. Sunt autem .liiii. contra Asiam positae, harum prima Rhodos, a civitate eiusdem nominis dicta, ad orientem est posita. In hac fuit olim ereus colosus .lxx. cubitorum altus. Tenedos ad septentrionem eius posita, a civitate Tene et eius constructore eiusdem nominis dicta. Carpathos ad meridiem ipsius contra Aegyptum posita, unde Carpacium mare et Carpaciae naves.

33. Concerning Islands

The islands are named as they are positioned in the open sea. In the Mediterranean Sea is Cyprus, the island against Siriam, named from the city of Cyprus. And Paphus, named from a city with the same name. Crete named from King Creto. And Centapolis named from 100 cities. This is located across the Libyan Sea and which is named Adriaticus from the city of Adria. Avidos is an island in Hellespont in Europe. Hellespont is named from the city of Elle. Cohos the island of Athic. Cyclades named as such because they are placed in the round. Indeed Cyclus is called a circle. However there are 54 placed across Asia, the first of these is Rhodes, named after the city with the same name, placed towards the east. In this was formerly the Aereus Colossus 70 cubits high. North of this is Tenedos, from the city of Tene which he built and his name he called it. Karpachos located in the middle against Egypt, from where the Carpathian Sea and the Carpathian Ships.

Citheria ad occasum eius sita, Cithero monte dicta. Haec et Porfiris dicitur. Delos in medio Cicladum est sita, a civitate eiusdem nominis dicta. Haec tempore diluvii sub Ogigio facti prima apparuit, unde et Delos nomen accepit, quia delos manifestum sonat. Haec et Ortiga dicitur, ab Ortigometris, id est coturnicibus, quae primum ibi visae sunt. Icaria insula a puero Cretensi naufrago est dicta, a qua Icareum mare dicitur. Naxon insula Dionisii qui et Bachus. Melos quae et Stora rotunda insula. Paron a civitate eiusdem nominis dicta, a Paro Iasonis nepote constructa. Haec gignit marmor candidissimum quod Parium dicitur, et Sardium lapidem. Cidon est insula. In hac mastix nascitur. Samos insula a Samo civitate dicta, in eo mare est sita. De hac fuit Sibilla et Phitagoras, in hac vasa fictilia sunt reperta.

Cythera towards the west it is situated, named for Mount Cythero. This is also called Porfiras. Deluses is situated in the middle of Cicladum, named after a city with the same name. This first appeared during the time of the flood under Ogigius it was made, from which Deluses has taken its name, because of unmistakable delos sounds. This and Ortiga are called, from Ortigometras, it is with the quails, which is where the first are seen. The Isle of Icaria, named from the shipwrecked boy of Cretensus, from which the Icareum Sea is called. Naxon with the Island Dionisius which also is Bachus. Melos and Stora which are round islands. Paron named from the city with same name, by built Paron, grandson of Jason. This begets the most bright marble which is called Parium, and Sardius the stone. Cidon is an Island. In this the lash in born. The isle Samos named from the city of Samo, in this sea it is positioned. Sibilla and Phitagoras were from here, and in this are the clay vases invented.

34. Sicilia.

Sicilia a Siculo rege fratre Itali dicta, prius Sicania, a Sicano rege cognominata, contra Italiam sita. Haec et Trinacria a iii. montibus dicitur. In hac est mons Ethna, cuius sulphurea exestuant incendia. In huius freto est Scilla et Caribdis. In hac erant olim Ciclopes. In hac inventa est comedia. Eoliae insulae ab Eolo rege dictae, iuxta Siciliam positae. Haec et Vulcaniae quia incendio sunt plenae. Sunt enim .viii. Stecades insulae contra Massiliam sitae.

34. Sicily

Scicily is named from King Siculo brother to Italo, before Sicania, named from King Sicano, away from Italy it is situated. Also Trinacria named from three mountains. In this is Mount Etna, from which sulphurous fires seethe. In these narrow sea is Scilla and Caribdis. Cyclopes were formerly here. In this comedy is invented. The Isle of Eolias named from King Eolo is placed near Sicily. Also Vulcanias because they are full of fire. Indeed there are nine Stecads Islands placed against Massilia.

35. Sardinia.

Sardinia a Sardino rege Herculis filio dicta, contra Numidiam est sita. In hac nec serpens nec lupo gignitur. In ea est solifuga animal ut aranea, morsu homines perimens. In ea est etiam herba similis apiastro, quae comedentibus rictus contrahit, et quasi ridentes interimit. In hac sunt fontes calidi infirmis medelam, furibus inferentes caecitatem. Corsica a Corsa muliere dicta, contra Liguriam sita, quae primitus thaurum suum questitura illuc venit, et referens loci fertilitatem a Liguribus inhabitari cepit. Haec et Cirine a Cirino Herculis filio est dicta, quia ab eo est inhabitata. Ebosus insula contra Hispaniam. Hanc fugiunt serpentes. Ibi est etiam Colubria, plena anguibus. Ibi et Baleares insulae, in his inventae sunt fundae. Gorgones insulae in oceano iuxta Athlantem. In his olim habitaverunt Gorgones.

35. Sardinia

Sardinia is named from King Sardino son of Hercules, across from Numidia it is situated. In this neither serpents nor the wolf is born. In it is the poisonous ant, as with spiders, with a bite killing man. Also in it is an herb similar to a balm, which the eating mouth it enters into, and as if ridiculing it has killed. In this are hot springs healing the weak, inflicting blindness on thieves. Corsica named from the women of Corsa, across from Liguriam situated, which the first beseeching of its bulls comes, and referring to the fruitfulness of the place, from the inhabitants of Ligurs it has taken. Also is Cyrine named from Cyrino some of Hercules, because of this it is inhabited. The Island of Ebosus is across from Spain. The serpents flee here. This is also Colubria, full of snakes. Also the Balearic Islands, in these slings are discovered. The Island of Gorgons is in the ocean near Atlantis. In these Gorgones have formerly lived.

Iuxta has Hesperide, ab
Hesperide civitate dictae. In his
oves albi velleris habundabant,
quae ad purpuram optime
valebant. Unde dicitur fabulose
mala aurea habuisse, Miclon
enim dicitur ovis Gracae. Ultra
has fuit illa magna insula quae
Platone scribente cum populo est
submersa, quae Africam et
Europam vicit sua magnitudine
ubi est nunc Concretum Mare.
Meroe insula est in Nilo flumine,
in capite Ethiopiae, in qua
absumitur umbra in estate. In
hac est lignum ebum. Iuxta
quam est civitas Siene, in qua est
puteus a philosophis factus .lx.
eubitorum altus, in cuius
fundum splendet sol recto radio
in mense Iunio. Est quaedam
oceanus insula dicta Perdita,
amaenitate et fertilitate omnium
rerum precunctis terris longe
prestantissima, hominibus
incognita, quae aliquando casu
inventae, postea quaesita non est
reperta, et ideo dicitur Perdita.
Ad hanc fertur Brendanus
venisse. Insulas circumimus, tunc
inferna etiam petamus.

Near these is Hesperide, named
from the city of Herperide. In
these sheep with white fleece
abound, of which the best are
dyed purple. Where it is said to
have a fabulous golden apple,
indeed Miclon is called *ovis* in
Greece.¹³ Beyond these was that
one great island which Plato was
writing, it is submerged with
people, which Africa and Europe
have conquered it with their size
where now it is the Concretum
Sea. The Island Meroe is in the
Nile, in the head of Ethiopia, in
which the summer is spent in the
shade. Near which is the city
Syene, in which is a well 60 cubits
high made by the philosophers,
which in the month of June, the
sun shines with straight rays, onto
the farm. There is a certain island
of the ocean called Perdita, in
charm and all kinds of fertility it
far surpasses every other land,
unknown to men, now and again
it may be found by chance,
afterwards it cannot be found by
those seeking it, and therefore it is
called Perdita. We have encircled
the Islands, now we may reach
towards the lower regions.

¹³ The Patrologia has *Miclon enim dicitur ovis Gracae*, while Flint has *malon enim ovis dicitur*. I went with the PL phrase because it seems to have fit more with Honorius previous patterns of comparing words with the Greek.

36. De Inferno.

Infernus ideo dicitur inferus quia inferius est positus. Sicut enim terra est in medio aere, ita est infernus in medio terrae. Unde et novissima terra dicitur. Est autem locus igne et sulphure horridus, inferius dilatatus, superius coangustatus. Hic lacus vel terra mortis dicitur, quia animae illuc descendentes veraciter moriuntur.

36. Concerning Hell

Therefore Hell is called *infernus* because it is situated below. Indeed so as the land is in the middle atmosphere, thus Hell is in the middle of the land. Also from where the newest land is called. This place is horrible with fire and brimstone, below widened, and above narrowed. This is called The Lake or Land of the Dead because the souls descending there truly die.

37. De Nominibus Inferni.

Hic et stagnum ignis dicitur, quia ut lapis mari ita animae illic inmerguntur. Hic terra tenebrosa vocatur, quia fumo et fetoris nebula obscuratur. Hic terra oblivionis nuncupatur, quia sicut ipsi obliti sunt Dei, ita eorum obliviscitur Deus misereri. Hic et tartarus dicitur, ab horrore et tremore, quia ibi est *fletus et stridor dentium*. Hic et gehenna, terra ignis nominatur. Ge enim terra dicitur. Cuius ignis noster ignis umbra esse perhibetur. Huius profunditas et recessus dicitur erebus, draconibus et igneis vermibus plenus. Huius patens dicitur baratrum, quasi atra vorago. Huius loca fetorem exhalantia dicuntur achoronta, id est spiracula, scilicet immundos spiritus emittentia.

37. Concerning the Names of Hell¹⁴

It is called Lake of Fire because of the stone sea that the soul plunges into in that place. Here it is called Dark Land, because it is darkened with smoke and fetid mist. It is called The Land of Oblivion, because like themselves they are the forgotten of God, thus their God forgets to have compassion. Also it is called Tartar, from the shivering and trembling, because here is *weeping and gnashing of teeth*.¹⁵ Also Hell is named Land of Fire. Indeed Gehenna is called The Land. Of which our fire is said to be a fire with shade. The depths and recesses of it is called Erebus, full with dragons and fiery worms. The open mouth of it is called Baratrum, like a deep black hole. The stench breathed out of this place is called Acheronta, that is the vents, and clearly here the impure spirits are emitted.

¹⁴ The Patrologia has this chapter included in with *De Infernus*, however Flint has separated it out based upon the twelfth century manuscripts.

¹⁵ Matthew 8:12

Hic etiam stix, dicitur quod Grece sonat tristitia. Flegeton est fluvius infernalis, ob vicinitatem ignis et sulphuris fetore et odore horribilis. Sunt et alia multa loca, sive in terris seu in insulis, penalia aut frigore et ventis, sive horrencia aut igne et sulphure iugiter fervencia. Ignea inferni loca inspeximus, ad refrigerium aquarum confugiamus.

38. De Aqua.

Aqua, quae secundum elementum ponitur, ab equalitate dicitur. Unde et aequor, quod sit planum. Haec in mari colligitur, in flumina diffunditur, in fontes dividitur, per amnes connectitur, per terras dissipatur, per aera attenuatur. Totam terram cingit, omnes regiones et provincias dividit. Huius immensa profunditas dicitur abissus, quasi abest fundus. Habet tamen fundum, quamvis nimis profundum.

This place is called Styx, which the Greeks refer to as Tristitia [Sadness]. Also it is called Phlegeton, which is a river of hell, on account of the fiery region, fetid brimstone and horrible scent. And there are many other places continually burning, whether on the earth or on an island of punishment, either with the cold and horrible winds, or with fire and brimstone. We have inspected the fiery places of Hell, towards the cold waters we flee.

38. Concerning Water

Water, which is the second element, is named for equality, and from the surface which may be flat. In the sea it is collected, in the rivers it is poured out, in the springs it is divided, through the current it is connected, through the lands it is scattered, through the air it is thinned. It surrounds the whole earth, it divides all the regions and provinces. The immeasurable depth of it is called Abyss, as if the foundation is missing. Yet it has a foundation, although exceedingly deep.

39. De Oceano.

Oceanus dicitur quasi ocior
amnis, vel quasi zonarum
limbus. Quinque enim zonas
mundi in modum limbi ambit.

40. De Estu.

Estus oceani, id est accessus et
recessus, lunam sequitur, cuius
aspiratione retro trahitur, eius
impulsu refunditur. Cottidie
autem bis effluere et remeare
videtur. Cum luna crescente
crescit, cum decrescente
decrescit. Cum luna est in
equinoctio, maioris oceani
fluctus surgunt ob vicinitatem
lunae, cum in solstitio, mitior est
ob longinquitatem eius. Per
.xviii. annos ad principia motus
et paria incrementa ut luna
revertitur.

39. Concerning the Ocean

The ocean is called like a swift
current, or even like the border
of zones. Indeed the five zones of
the world it encircles like a
border.

40. Concerning the Tides

The tides of the ocean, that is the
approaches and recesses, follow
the moon, with the exhalation of
the moon, it is drawn backwards,
and with the pushing of it, it is
poured back. But two times daily
it is seen to disappear and
reappear. With the moon
emerging it emerges, with the
moon decreasing it decreases.
When the moon is in the
equinox, the waves of the ocean
rise on account of the closeness
of the moon, when the moon is in
the solstice, it is more mild on
account of the distance of the
moon. The moon is returned
through 19 years from the first
movement and balanced growth.

41. De Voragine.

Ampotis quoque, id est vorago in oceano, in exortu lunae maiori estu fluctus involvit et revomit. Haec autem vorago, quae totas aquas et naves absorbet et revomit, hinc fit. Est in terra abissus profundissima, de qua scribitur *Rupti sunt omnes fontes abissi magne*. Iuxta hanc sunt cavernosa loca et speluncae latae patentes. In his, venti de spiramine aquarum concipiuntur, qui etiam spiritus procellarum dicuntur. Et hi suo spiramine aquas maris per patentes terrarum cavernas introrsus in abissum attrahunt, et ea exundante iterum magno impetu repellunt.

41. Concerning the Abyss

Likewise Ampotis, it is the abyss in the ocean, in the rising of the moon with a large tide it is wrapped and it spews out waves. This abyss, which swallows ships and spews out all the waters, hence is made. The deepest abyss is in the earth. As it is written, *broken are all the springs of the great abyss*.¹⁶ Near this are cavernous places and wide caves standing open. In these, the winds from the exhalation of the water are conceived, which are also called the breath of storms. And these with his exhalation of the water of the sea, through the open caverns of the land, in the abyss they attract and they repel it by gushing forth again with great force.

¹⁶ Genesis 7:11

42. De Terre Motu.

De his ventis fit etiam terrae motus. Nam venti concavis locis inclusi dum erumpere gestiunt, terram horribili fremore concutiunt, eamque tremefaciunt.

43. De Hiatu.

Hinc etiam fit terrae hiatus, dum loca cava et continuis aquis fragilia ventis concussa rumpuntur, et introrsus cadentia, in hiatum aperiuntur, de quibus et multae civitates devoratae leguntur. Hoc est autem in terra tremor, quod in nube tonitruum. Hic hiatus quod ibi fulmen. Fiunt autem cum terrae motu inundationes maris, eodem videlicet spiritu infusi vel residentis sinu recepti.

42. Concerning the Movement of the Earth

These winds also cause the movement of the land. For the winds enclosed in the hollow places are eager to erupt, they violently shake the land with awful noise, and they cause it to tremble.

43. Concerning the Opening

Also from this the opening of the land is made, the fragile hollowed out places are broken with continuous water and restless winds, and falling in, they have uncovered an opening, and from which many cities devoured are gathered. Also this, the trembling is in the land because of the thunder in the clouds. This opening, because of the lighting in that place. Also the movement of the land makes the sea flood, clearly the same as the breath poured in, even the recovered bay of the encamped.

44. De Sicilia.

Unde tellus Siciliae, quae
cavernosa et sulphure ac
bitumine strata, ventis pene tota
et ignibus patet, spiritu introrsus
cum igne concertante, multis
sepe locis fumum vel vapores vel
flammas eructat, vel etiam vento
acrius intumbente, harenarum
lapidumve moles egerit.

45. De Ethna.

Inde montis Ethnae, ad
exemplum gehennae ignium tam
diutinum durat incendium, quod
insularum Eolidum dicunt undis
nutriri, dum aquarum concursus
spiritum in imum profundum
secum rapiens tamdiu suffocat,
donec venis terrae diffusus,
fomenta ignis accendat.

44. Concerning Sicily¹⁷

From the land of Sicily, which is
full of holes, and with brimstone
and bitumen spread out, with all
the winds and fires it stands
open. It will have carried the
mass of sands or stone with the
breath within fighting with fire,
with many places fenced in with
smoke, even violently
discharging flames, also even
with the winds more sharply
blowing.

45. Concerning Etna

Thus with Mount Etna, by an
example of the fires of hell to
such an extent that the long fires
harden, because they say
Eolidum of the Islands is suckled
by the waves, while the tumult of
water snatching its breath into
the deepest abyss, it strangles for
a long time, while it may light
the wide wick of the fires with
the veins of the earth.

¹⁷ Flint has separated out *De Sicilia*, *De Ethna*, *De Scilla* while PL has them all under the chapter of *De Hiatu*.

46. De Scilla.

Hinc cillei canes latrare
finguntur, dum procul
navigantes undarum fremore
terrerentur, quas sorbente
voragine collidit estus. Simili de
causa in aliis terris incendium
surgit, et gehennam
praeostendit.

47. De Frigore.

Sicut calor de igne, ita frigus
nascitur de aqua. Unde extremae
partes oceani rigido gelu et
perpetuo frigore horrent, quia
calore solis carent. Pars autem
oceani quae medium orbem
dividit, ideo iugiter calore fervet,
quia solis iter super se habet.

48. De Dulcibus Aquis.

Oceanus fluviorum occurso non
augetur, quia fluentia dulcia
partim salsis vadis consumuntur,
vel ventis aut vapore solis
arripiuntur, partim per occultos
meatus in suos amnes
revertuntur.

46. Concerning Scilla

Hence the Scillian Dogs are
created to bark, while sailing at a
distance they may have been
frightened with the low noise of
the waves, which with the
drinking abyss the tide crushes.
The fire also grows with similar
reasons from other lands and it
has foreshadowed hell.

47. Concerning the Cold

So as heat from fire, thus cold is
born from water. Where the most
outer parts of the ocean shrink
from rigid ice and perpetual
cold, because they are without
the heat of the sun. But that part
of the ocean which divides the
middle circle continually will
boil with heat, because it has the
sun's march over it.

48. Concerning the Pleasant Waters

The ocean is not increased by the
meeting of rivers, because the
pleasant streams are partly
destroyed by the salty channels,
even by the winds or the steam
of the sun they are seized, partly
through hidden movements they
are returned to their currents.

49. De Amaris.

Idcirco perduret salsus tot
fluminibus ac pluviis irrigatus,
quia exhausto a sole dulci
tenuique liquore, quem facilius
ignea vis trahit, omnis asperior
crassiorque linquitur. Ideo
summa maris unde est dulcior,
profunda amarior. Lunae autem
alimentum est in dulcibus aquis,
solis vero in amaris.

50. De Mari Rubro.

Mare Rubrum de oceano exit, sed
roseum colorem de terre trahit,
quae tota sanguineo colore rubet,
ac vicina littora inficit.

49. Concerning the Bitter Waters¹⁸

Therefore it remains salty
watered with so many rivers and
rains, because drunk up by the
pleasant sun and fine fluid,
which easily the fiery strength
draws, and everything unrefined
and coarse is left. Therefore the
highest wave of the sea is more
pleasant, the deeper more bitter.
However, the nourishment of the
moon is in the pleasant waters,
truly the sun's in the bitter.

50. Concerning the Red Sea

The Red Sea emerges from the
ocean, but it draws its rosy color
from the earth, which is red by
blood-stained color, and it dyes
the nearby shores.

¹⁸ Flint has separated *De Amaris* from *De Dulcibus Aquis*, while the PL has the all under *De Dulcibus Aquis*.

51. De Mari.

Mare dicitur quod sit amarum.
Hoc, per venas terrae occulto
meatu discurrit, amaritudinem in
terre deponit, dulce in fontibus
erumpit, in seipsum iterum
refluit, ut scribitur *Ad locum unde
eunt flumina revertuntur, ut iterum
fluant. Omnia flumina intrant in
mare et mare non redundat.*

51. Concerning the Sea¹⁹

It is said that the sea is bitter.
This, through the veins of the
land has wandered with hidden
movement, deposits the
bitterness in the land, the sweet
water in the springs erupts, and
into itself it again flows back, as
it is written *the rivers return to the
place where they emerge, in order
that they flow again. All rivers enter
the sea and the sea does not
overflow.*²⁰

¹⁹ PL has the *De Mari* listed under the chapter *Mari Rubro*.

²⁰ Ecclesiastes 1:7

52. De Gemina Natura Aquarum.

Dicitur tamen quod aquae natura sit duplex, scilicet salsa et dulcis. Salsa maris et gravior, dulcis fontium vel fluminum et levior. Et cum legatur quod deus fontem in paradiso produxerit, et in .iiii. dividens totam terram in .iiii. partibus mundi rigare preceperit. Dicitur quod eruptio omnium fontium vel fluviorum dulcis aquae de illo fonte vel fluviis decurrat, et in abissum matricem eiusdem fontis refluat. Quae licet universa mare influat, amaris tamen aquis non commiscetur, sed ut puta levis super graves aquas labitur, et in occultum cursum suum revertitur. Hinc est quod mare non redundat cum omnia flumina illud intrent. Sic et suprema maris unda non est adeo amara quam ea quae in imo est posita. Quod fontes in hieme sunt calidi, in estate autem frigidi, haec causa est. In estate calor aeris repellit frigus in terram, et inde fit aqua frigida. In hieme vero frigus aeris pellit calorem in terram, et inde fit aqua calida.

52. Concerning the Twin Nature of Water

It is said that the nature of water is twofold, clearly salted and pleasant. The salted sea more heavy and the pleasant springs or rivers more light. And when it is written that God has revealed the spring in paradise, and dividing into four rivers He anticipated to irrigate the whole earth in the four parts of the world. It is said that the rush of all the springs or the rivers of pleasant waters from that spring or that river flow, and it may flow back into the dam of the abyss of the same spring. Which granted the whole sea may flow, yet it is not mingled with bitter waters, but as for example the slips over the heavy waters and in its hidden course it is returned. Hence it is that the sea does not overflow when all the rivers enter it. Thus the highest wave of the sea is not as bitter as that which is placed in deepest is. This is the cause for why the springs in the winter are warm but in the summer cold. In the summer the heat of the air repels the cold into the land. And thence the cold water is made. In the winter the cold of the air beats the heat into the land, and thence the warm water is made.

53. De Aqua Calida.

Et cum omnis aqua aut dulcis sit aut salsa, videndum unde quaedam erumpat calida vel putida. Sunt quidam specus subterranei naturaliter sulphure pleni. In his cum ventus concipitur, eius afflatu sulphur accenditur. Quod incendium etiam eructant quaedam loca, ut fit in Sicilia. Cum ergo aqua per haec ignea currit, calorem et putorem inde trahit. Et si prope hunc locum erumpit, flammivoma ebullit. Si autem longius recesserit, vix tepescit, deinde penitus frigescit.

54. De Mortifera Aqua.

Sunt alia loca serpentibus plena, qui vicinam aquam inficiunt veneno. Quae dum de terra exsurgit, bibentes interimit, ut fons Stix facit.

53. Concerning Warm Waters

And when all the water is either pleasant or salted, seemingly it may erupt from it hot or unpleasant water. There are certain subterranean caves naturally full of brimstone. The wind is born in these, and by its breath the brimstone is kindled. Which the fire also runs, thence it draws the heat and the stench. And if near this place it erupts, it boils up belching flames. However if for a long while it receded, scarcely growing warm, then inside it is weakened.

54. Concerning the Deadly Water

There are other places full of serpents, which dye the nearby water with poison. Which while from the earth it rises, drinking it kills, just as the river Styx does.

55. De Mortuo Mari.

Quod aqua Maris Mortui e ventis non movetur, et in se nichil vivere patitur, fit ex fontibus bituminis, quibus edificata est Babel turris. Bituminis autem natura resistit aquae, et non dividitur nisi menstruo sanguine.

56. De Animalibus Aquarum.

Pisces et aves ideo in aquis commorantur, quia his facta leguntur. Quod autem aves in aere volant, et in terra habitant, ideo fit, quia aer est humidus ut aqua, et terra est aqua permixta. Quod vero quaedam animalia de terra creata in aquis possunt morari, ut sunt corcodrilli et ipotami, hoc ideo fit, quia aqua est valde terris permixta.

55. Concerning the Dead Sea

The Dead Sea whose water is not moved by the winds, and in it nothing is able to live, it is made out of the springs of bitumen, with which the Tower of Babel is built. However, bitumen resists natural water, and it is not divided unless with menstrual blood.

56. Concerning the Animals of the Waters

Therefore the fish and the birds abide in the waters, because from these deeds they are gathered. However, because the birds fly in the air, and in the earth they live, therefore it happens because the air is damp like the water, and the land is mixed together with the water. Truly certain animals created from the land are able to reside in the waters, they are the crocodile and the hippopotamus, this happens because the water is greatly mixed.

57. De Signis.

Cum in nocturna navigatione
scintillat ad remos, tempestas
erit. Et cum delphini undis
sepius exiliunt, quo illi feruntur
inde ventus exsurget, et unde
nubes discussae caelum aperiunt.
De profundis aquarum
emergamus, et scriptoria penna
in aere suspendamus.

58. De Aere.

Aer est omne quod inani
simile a terra usque ad lunam
conspicitur, de quo vitalis
spiritus hauritur. Et quia est
humidus, ideo volant in eo aves,
ut in aqua natant pisces. In hoc
commorantur demones, cum
tormento diem iudicii
prestolantes. Ex quo sibi corpora
sumunt, dum hominibus
apparent.

57. Concerning the Signs

When sailing at night it sparkles
at the oars, there will be storms.
And when dolphins burst more
often from the waves, where
those are brought thence the
wind will rise, and from where
the clouds have dissipated they
uncover the sky. From the abyss
of the waters we escape, and we
suspend the writing feather in
the air.

58. Concerning Air

The air is all which is like the
empty space observed from the
land all the way to the moon,
from which the breath of life is
drunk. And because it is damp,
the birds fly in it, as the fish
swim in the water. In this the
Demons dwell, in torment
awaiting the Day of Judgment.
From which they select for
themselves bodies, while they
appear to men.

59. De Vento.

De hoc procreantur venti. Ventus enim est aer commotus et agitatus, et nichil aliud quam aeris fluctus, qui in .xii. dividitur, et quisque proprium vocabulum sortitur. De quibus sunt .iiii. cardinales, alii illorum collaterales.

60. De Cardinalibus.

Primus cardinalis Septentrio, qui et Aparcias, faciens frigora et nubes. Huius dexter Circius, qui et Tracias, faciens nives et grandines. Eius sinister Aquilo, qui et Boreas, constringens nubes. Secundus cardinalis Subsolanus, qui et Afeliotes, temperatus. Cuius dexter Vulturnus, qui et Calcias, cuncta desicans. Eius sinister Euris, nubes generans.

59. Concerning Winds

From this the winds are born. Indeed the wind is the air excited and in motion, and nothing other than the wave of the air, which is divided into twelve and each draws lots for its own designation. From which are the four cardinal winds, the others by the side of those ones.

60. Concerning the Cardinal Winds

The first cardinal wind Septentrio, which is also Aparcias, making the cold weather and the clouds. To the right of this Circius, this is also Tracias, making snow and hail. To the left of it Aquilus, which is also Boreas, restraining the cloud. The second cardinal wind Subsolanus, which is also Afeliotes, having made mild. To the right of this Vulturnus, which is also Calcias, severing all things. To the left of it Euris, generating clouds.

Tercius cardinalis Auster, qui et Nothus, humorem, calorem atque fulmina gignens. Huius dexter Euroauster, calidus. Eius sinister Euronothus, temperatus. Australes venti faciunt maiores tempestates in mari, quia est humili flant. Quartus cardinalis Zephyrus, qui et Fabonius, hiemem resolvens, floresque produciens. Huius dexter Africus, qui et Libs, tempestatem tonitrua generans et fulmina. Eius sinister Chorus, qui et Argestes, in oriente nubila, in India faciens serena. Extra hos sunt .ii. venti, Aura et Altanus, Aura in terra, Altanus in pelago.

61. De Nubibus.

Venti suo spiramine aquas in aera trahunt, quae conglobatae in nubes densantur. Dicuntur autem nubes, quasi nimborum naves.

The third cardinal wind Auster, which is also Nothus, begetting humidity, heat, and lightning. To the right of this Euroauster, hot. To the left of this Euronothus, mild. The Austral winds make the great storms in the sea, because they blow from the low place into the sea. The fourth cardinal wind Zephyrus, which is also Fabonius, loosening the winter, and revealing the flowers. To the right of this Africus, which is also Libs, begetting thunder storms and rivers. To the left of this Chorus, which is also Argestes, making the clouds in the east in India clear. Beyond these are two winds, Aura and Altanus, Aura on the earth, Altanus on the sea.

61. Concerning Clouds

The winds, with their breath, draw the waters into the air, which accumulated are thickened into clouds. They are called clouds, as if the ships of rainstorms.

62. De Tonitruo Et Fulgure.

Quibus dum venti inclusi
erumpere nituntur, magno
murmure concrepant, et nubibus
collisis ignem terribilem
excutiunt. Crepitus ergo nubium
et ventorum est tonitruus, ignis
inde excussus est fulgur. Qui
ignis ideo quaeque penetrat quae
tangit quia et nostro est subtilior,
et magna ventorum vi impellitur.
Ab Aquilone fulgur, et ab Euro
tonitruus tempestatem, et ab
Austro flatus estum portendit.

63. De Iri.

Arcus in aere quadricolor ex sole
et nubibus formatur, dum radius
solis cavae nubi inmissus,
repulsa acie in solem refringitur,
sicut dum sol in vas aqua
plenum fulgit, splendor in
tectum redditur. De caelo
igneum, de aqua purpureum, de
aere iacinctinum de terra trahit
colorem gramineum.

62. Concerning Thunder and
Lightning

While the enclosed winds
struggle to erupt, they sound
with great murmur, and when
the clouds strike together they
discard frightful fire. Therefore
the crash of the clouds and
winds is thunder, the fire
discarded thence is lighting.
Which the fire, therefore, enters
whatever it touches, because it is
finer than our fire, and it is
impelled with the winds great
strength. It predicts from
Aquilon the lightning, from Euro
the thunder, and from Austrus
the blowings and agitation.

63. Concerning Rainbows

The four-colored arc in the sky
formed from the sun and the
clouds, when the sun's ray is
inserted into the hollow cloud
the sun is refracted open. Just as
when the sun flashes into a
vessel full of water, the brilliance
is projected onto the ceiling. It
draws from the sky its fiery
color, from the water its purple
color, from the air its hyacinth
color, and from the earth a grassy
color.

64. De Pluvia.

Imber ex nubibus descendit.
Dum enim guttulae in maiores
guttas coeunt, aeris amplius
natura non ferente, nunc vento
impellente, nunc sole
dissolvente, ad terras dilabuntur.
Lenta autem et iugis defluxio
pluvia, repentina et preceps
nimbus vel imber vocatur. Quae
licet de amaris aquis maris sit
hausta, de solis igne in aere
decocta dulcescit, ut marina aqua
humo infusa dulcem saporem
sumit.

65. De Grandine.

Stillae pluviae ventis et frigore
conglatiatae, in aere coagulantur,
et in lapillos grandinis mutantur.

66. De Nive.

Nix aquarum vapore necdum
densato in guttas, sed gelu
praeripiente formatur, quae in
alto mari non cadit.

64. Concerning Rain

The rain descends from the
clouds. Indeed while the little
drops collect together into larger
drops, the wider nature of the air
not carrying off, and now with
the wind impelling, now with
the sun unloosing, they disperse
towards the land. However it is
called the clinging and ever-
flowing rainy discharge, the
sudden and precipitous
rainstorm in the clouds. This
allows the bitter waters of the sea
to be drunk, boiled by the sun's
fire in the air it becomes sweet, as
the water of the sea has been
poured onto the earth it assumes
a sweet flavor.

65. Concerning Hail

The drops of rain freeze by the
wind and cold weather, they are
coagulated in the air, and are
transformed into little stones of
hail.

66. Concerning Snow

Snow, water not yet thickened by
steam into drops, but forestalled
by frost, it is formed, which does
not fall in the high sea.

67. De Rore Et Pluvia.

Ros de aere venit, quando aquis
gravatus rigore noctis et lunae
splendore distillat. Si
vehementius frigus est noctis, ros
in pruinam versus, candidior
gelu inalbescit.

68. De Nebula.

Nebula fit dum humide
exalationes vaporaliter in aera
trahuntur, vel radus solis ad
terram repelluntur.

69. De Fumo.

Fumus etiam ascendit de aqua.
Omne namque corpus constat ex
.iiii. elementis. Lignum autem est
corpus. Quod igni iniectum, ignis
materies quae ei inest ardet,
terrae vero materies, vertitur in
cinerem, aeris et aquae materies
per fumum evanescit in aerem.
Ideo autem est amarus, quia
natura aquae est salsa, sive quia
terra permixta.

67. Concerning Dew and Rain

Dew comes from the air; it drips
with brilliance when the waters
are loaded down with the
stiffness of the night and moon.
If the cold of the night is more
violent, the dew is turned into
hoar-frost; brighter the frost
becomes pale.

68. Concerning Mist

Mist happens when damp
vapors are vapidly drawn into
the air; even the sun's rays are
repelled to the earth.

69. Concerning Smoke

Smoke also ascends from the
water. Insomuch as the whole
body exists from the four
elements. The body is wood.
That injected with fire, the fire
burns the matter which belongs
to it. Truly the matter of the earth
is turned into ash. The matter of
the air and water through smoke
vanish into the air. Therefore it is
bitter, because the nature of
water is salted, or because it has
been mixed with the land.

70. De Igniculo.

Quod in nocte videntur stellae
cadere, non sunt stellae sed
igniculi, afflatu ventorum ab
ethere in aerem tracti, et mox in
madido aere extincti.

71. De Pestilentis.

Pestilentia nascitur aere siccitate,
vel calore, vel tempestate
corrupto. Qui spirando vel
edendo perceptus, luem
mortemque generat. Hoc totum
quod dixi infra lunam in aere fit,
superius vero semper serenum
existit. Aerem transvolavimus,
iam etheris ignem
conscendamus.

70. Concerning Falling Stars

In the night the stars are seen to
fall, they are not stars but a little
fire, drawn into the air from the
ether by the breath of the winds,
and soon extinguished in the wet
air.

71. Concerning the Plague

The plague is born with the dry
air, with the heat, with the rotten
season, which the secured will
have breathed and eaten; it
begets the plague and death. This
whole thing which I have
articulated happens beneath the
moon in the air. Truly the higher
fair weather always appears. We
have flown across the air, now
we may mount the fire of the
ether.

72. De Igne.

Ignis qui quartum elementum scribitur, quasi non gignens dicitur, et a luna usque ad firmamentum extenditur. Is tantum est aere subtilior, quantum aer aquae tenuior, aqua terrae rarior. Hic etiam ether, quod purus aer dicitur, nominatur, et perpetuo splendore laetatur. De hoc angeli corpora sumunt, cum ad homines missi veniunt.

73. De Planetis.

In hoc .vii. stellae singulis circulis contra mundum feruntur, et ob vagum cursum planetae id est erratae nominantur. Haec immensa celeritate firmamenti, ab oriente in occidentem raptantur, tamen naturali cursu contra mundum ire comprobantur, sicut musca si in rota molendini circumferretur, ipsa tamen proprio motu contra revolutionem eius ire videretur. Haec nunc inferius, nunc superius, propter obliquitatem signiferi vagantes, radiis autem solis prepeditae, anomaliae vel retrogradae vel stationariae fiunt.

72. Concerning Fire

Fire is written the fourth element, as it is said non-bearing; it is extended from the moon all the way towards the firmament. Only it is finer than the air, much finer than the air of the water, thinner than the water of the land. This also is named ether, because it is said of the pure air, and it rejoices with continuous brilliance. From this the angels accept bodies, when the messengers come to men.

73. Concerning the Planets

In this are brought seven stars with an individual orbit across the heavens. These with the firmaments immeasurable speed are carried off from the east into the west, yet they are proven to go with natural running across the heavens, so as if a fly was being carried around in the wheel of a mill-house, yet it might be seen to go with its own movement across the revolution of it. These neither more below nor more above the standard bearers wandering near obliqueness, but with the shackled rays of the sun, irregular, retrograde, even of a station they happen.

74. De Luna.

Luna est primus planetarum, et minima stellarum. Sed ideo maior ceteris videtur, quia proxima terrae in primo circulo fertur. Huius corpus globosum est natura igneum, sed aqua permixtum. Unde et proprium lumen non habet, sed in modum speculi a sole illuminatur, et ideo Luna quasi lucina, id est a luce nata, nominatur. Quod autem quasi nubecula in ea videtur, ex aquae natura creditur. Dicitur enim si aqua permixta non esset, terram ut sol illustraret, immo ob vicinitatem maximo ardore vastaret. Globus namque eius multo terrae est amplior, licet ob altitudinem circuli sui videatur vix modii fundo maior. Luna ea parte lucet qua soli est opposita, ea autem parte est obscura qua a sole est aversa. A Sole vero longius remota, lucet tota.

74. Concerning the Moon

The moon is the first planet, and the smallest of the stars. But it is seen greater than the others, because it is brought nearest to the earth in the first circle. Its body is of a round fiery nature, but mixing together with water. It does not have its own light, but in the manner of a mirror it is illuminated by the sun, and therefore the moon is named as if with the light, it is born from light. Because, however, a little cloud is seen in it, it is believed to be from the nature of water. Indeed it is said, if water was not being mixed, the land that sun was illuminating, indeed the great fire might lay waste on account of its proximity. The sphere, for instance, is greater than its large land, although on account of the height of its orbit it is barely seen greater than a peck's farm. The moon shines when its region is placed opposite the sun, but it is obscured when the sun is behind it. It shines whole when it is more removed from the sun.

Non enim crescit, nec minuitur,
~~sed~~, obiectu terrae, lumine quod
a sole accipit viduatur. Haec licet
cottidie violentis firmamenti ab
oriente in occidentem feratur,
tamen contra mundum nitens,
omnia zodiaci signa .xxvii.
diebus pervagatur, circulum
autem suum . xviii. annis
perambulare affirmatur. Luna
quarta si rubeat quasi aurum
ventos ostendit. Si in summo
corniculo maculis nigrescit,
pluvium mensis exordium. Si in
medio plenilunium serenum.

Indeed it does not emerge, nor
does it lessen, but, with the
interposing of the earth, the light
from the sun which it takes is
bereaved. Although this violence
of the firmament may be brought
daily from the east into the west,
yet shining across the heavens, it
pervades all twenty of the zodiac
signs in seven days, but it is
affirmed to walk its orbit in 19
years. The fourth moon, if
enriched like gold, will show the
winds. If in the highest little horn
becomes black with spots, the
beginning of the month will be
rainy. If in the middle, a clear full
moon.

75. De Mercurio.

Secundus planeta est Mercurius
qui et Stilbon, forma globosus,
natura igneus, lunam
magnitudine vincens, lumen
accipiens a sole, signiferum
.ccc.xxx.viii. diebus percurrrens.

76. De Venere.

Tertius planeta est Venus, qui et
Hesperus, Lucifer et Vesper,
rotundus, igneus, contra
mundum nitens ut Mercurius,
signiferum percurrit .ccc.xl.viii.
diebus.

75. Concerning Mercury

The second planet is Mercury
which is also Stilbon, the form of
a ball, by nature fiery, with size
surpassing the moon, taking
light from the sun, the standard
bearer running 339 days.

76. Concerning Venus

The third planet is Venus, which
is also Hesperus, Lucifer, and
Vesper, round, fiery, across the
heavens shinning like Mercury,
the standard bearer running 348
days.

77. De Sole.

Quartus planeta est Sol, inde dictus quod solus luceat, ceteris stellis obscuratis, vel quod sit super omnia lucens. Sphericus, natura igneus, magnitudine octies terram vincens, omnibus stellis lumen prebens. Hic ab oriente in occidentem impetu firmamenti fertur, sed contra mundum nitens, per totum zodiacum .ccc.lxv. diebus graditur, circulum autem suum .xxviii. annis perambulare traditur. Huius presentia diem, absentia vero eius efficit noctem. Sicut enim tota die super terram, sic tota nocte lucet sub terra, aquilonalem partem caeli peragrans, facit nobis longos dies et estatem, australem vero percurrans, inducit nobis breves et hiemem.

77. Concerning the Sun

The fourth planet is the Sun, thence it is said that it may only shine, while the other stars are darkened, even though it is above all shining. Spherical, with a fiery nature, with size eight times that of the earth, presenting light to all the stars. This is brought with the firmaments attack from the east into the west, but casting across the heavens, it may walk through the whole zodiac in 365 days, but its orbit is bequeathed 28 years to about in. Its presence brings day, its absence brings about the night. Indeed such as it is over the land the whole day, thus the whole night it shines under the land, traveling the northern part of the sky it makes long days and the summer for us, running through the southern part it induces for us short days and the winter.

78. De Signis.

Sol in ortu maculosus, vel sub
nube latens, pluvialem diem
presagit. Si palleat,
tempestuosum, si concavus
videtur, ita ut in medio fulgens
radios ad austrum et ad
aquilonem emittat, tempestatem
humidam et ventuosam. Si
pallidas in nigras nubes occidat,
aquilonem ventum.

79. De Marte.

Quintus planeta est Mars, qui et
Pirois, globosus, igne fervidus,
percurrit signiferum .ii. annis.

80. De Iove.

Sextus planeta est Iovis, qui et
Phenon, rotundus, temperatus,
zodiacum peragrans .xii. annis.

78. Concerning the Signs

The spotted sun in rising, or
hidden under the clouds,
portends to a rainy day. If it
fades, stormy, if it seems to be
hollow, thus flashing in the
middle it may hurl the rays
towards the south and north, the
damp and windy season. If it
kills the pale black clouds, the
north-wind has come.

79. Concerning Mars

The fifth planet is Mars, whis is
also Pyrois, round, glowing with
fire, the standard bearer running
2 years.

80. Concerning Jupiter

The sixth planet is Jupiter, which
is also Phenon, round, stormy,
traveling the zodiac in 12 years.

81. De Saturno.

Septimus planeta est Saturnus, qui et Pheton, spericus, gelidus, contra mundum ut superiores gradiens, signiferum .xxx. annis percurrans. In exortu illius post .xxx. annos qui imaginem de aere fuderit, loqui ut hominem probabit. Omnes autem post .d.xxx.ii. annos circulos suos peragunt, et eosdem ut prius repetunt.

82. De Absidibus.

A terrae centro absides, id est circuli planetarum, altissimae sunt. Saturno in Scorpione, Iovi in Virgine, Marti in Leone, Soli in Geminis, Veneri in Sagittario, Mercurio in Capricorno, Lunae in Ariete, mediis omnium partibus et e contrario ad terrae centrum humillimae atque proximae.

81. Concerning Saturn

The seventh planet is Saturn, which is also Pheton, spherical, icy, across the heavens as walking above, the standard bearer running 30 years. In the rising of that one after 20 years which it will have poured the likeness of the air, to speak as it will approve a man. But after 532 years all its orbits are complete, and they repeat the same as earlier.

82. Concerning Arcs

The highest arcs are from the center of the earth, it is the orbits of the planets. Saturn in Scorpio, Jupiter in Virgo, Mars in Leo, the Sun in Gemini, Venus in Sagittarius, Mercury in Capricorn, the Moon in Aries, with the middle parts of all and out of the opposite toward the center of the earth to the lowliest and the nearest.

83. De Colore

Suus cuique color est, Saturno candidus, Iovi clarus, Marti igneus, Lucifero gaudens, Vespero refulgens, Mercurio radians, Lunae blandus, Soli ardens. Mutant autem colores a propinquis circulis. Nam frigidior in pallorem, ardentior in ruborem, ventosus in horrorem, a terra in obscuritatem.

84. De Via Illorum.

Signifer, id est circulus, .xii. signorum dividitur, in .xii. partes perlatum. Sub his feruntur .vii. planetae, Sol sub mediis tantum duabus, Luna per totam latitudinem, Venus excedens eum binis partibus, Mercurius sub .viii. partibus .ii. in medio, .iiii. supra, .ii. infra, Mars sub .iiii. mediis, Iovis sub media et supra eam duabus, Saturnus sub duabus mediis ut Sol.

83. Concerning Color

To each is their color, Saturn bright, Jupiter clear, Mars fiery, Lucifer rejoicing, Vesper gleaming, Mercury radiating, the Moon charming, the Sun blazing. However, the colors change by neighboring orbits. From more cold into paleness, more burning into redness, windy into shivering, from the earth into darkness.

84. Concerning the Way of Those Ones

The standard bearer, which is the orbit, is divided into 12 signs, bearing 12 parts. Under these are carried the 7 planets. The sun under only the middle two, the moon through the whole extent, Venus passing it in two parts, Mercury under 8 parts, two in the middle, four above, two below, Mars under the middle four, Jupiter under the middle and above it two, Saturn under only the middle two like the sun.

85. De Sono Illorum.

Hi .vii. orbes cum dulcisona armonia volvuntur, ac suavissimi concentus eorum circuitione efficiuntur. Qui sonus ideo ad nostras aures non pervenit, quia ultra aerem fit, et eius magnitudo nostrum angustum auditum excedit. Nullus enim sonus a nobis percipitur, nisi qui in hoc aere efficitur. A terra autem usque ad firmamentum caelestis musica mensuratur, ad cuius exemplar nostra inventa affirmatur.

86. Celestis Musica.

In Terra namque si Gamma, in Luna A, in Mercurio B, in Venere C, in Sole D, in Marte E, in Iove F, in Saturno G ponitur, perfecto mensura musice invenitur. Unde a terra usque ad firmamentum .vii. toni reperiuntur. A terra enim usque ad Lunam est tonus. A Luna usque ad Mercurium semitonium. A Mercurio usque ad Venerem semitonium. Inde usque ad Solem tria semitonia.

85. Concerning the Sound of Those Ones

These 7 orbs are rolled with sweet-sounding harmony, and their most agreeable singings are brought about by the rotation. This noise has not reached our ears, because it happens beyond the air, and its size passes our narrow hearing. Indeed no noise is perceived by us, unless it is brought about in the air. Indeed the heavenly music is measured from the land all the way towards the firmament, by whose model it affirms our inventions.

86. The Celestial Music

For instance if in the earth gamma is placed, in Luna A, In Mercury B, in Venus C, in the sun D, in Mars E, in Jupiter F, in Saturn G, with perfect measuring it is musically invented. 7 tones are discovered from the land all the way to the firmament. Indeed a tone is from the land all the way to the moon. From the Moon to Mercury a semi-tone. From Mercury to Venus a semi-tone. From there to the Sun three semi-tones.

A Sole usque ad Martem tonus.
 Inde ad Iovem semitonium. Inde
 ad Saturnum semitonium. Inde
 ad signiferum tria semitonia.
 Quae simul iuncta, .vii. tonos
 efficiunt. Tonus autem habet
 .XV.dc xxv.
 milliaria. Semitonium vero
 .VII.dccc.xii. milliaria et
 semissem. Unde et philosophi
 .viii. musas finxerunt, quia a
 terra usque ad caelum .viii.
 consonantias deprehenderunt,
 quas homini naturaliter insitas
 invenerunt.

87. De Homine.

Sicut enim hic mundus .vii. tonis
 et nostra musica .vii. vocibus
 distinguitur, sic compago nostri
 corporis .vii. modis coniungitur,
 dum corpus .iiii. elementis,
 anima .iii. viribus copulantur,
 quae musica arte naturaliter
 reconciliantur. Unde et homo
 microcosmus, id est minor
 mundus dicitur dum sic consono
 numero caelesti musicae par
 cognoscitur.

From the Sun to Mars a tone.
 From there to Jupiter a semi-
 tone. From there to Saturn a
 semi-tone. From there to the
 standard bearer three semi-tones.
 Which united together, they
 bring about 7 tones. However a
 tone has 15,625 miles. The semi-
 tone 7,812.5 miles. And from
 where the philosophers have
 molded the 9 muses, because
 from the earth all the way to the
 heavens they have seized the 9
 consonances, which they
 naturally discovered innate to
 man.

87. Concerning Man

Indeed so as this world is
 distinguished by 7 tones and our
 music by 7 voices, thus the
 fastening of our body is
 connected by 7 modes, the body
 with 4 elements is connected, the
 soul with 3 strengths is
 connected, which by musical
 craft they are naturally restored.
 And where it is said man, the
 microcosm, is the smaller world,
 while thus the pair is recognized
 with the harmonious heavenly
 rhythm of music.

88. De Mensura.

A terra autem usque ad Lunam sunt .CXXVI. stadiorum, quod sunt .XV.dc.xxv. milliaria. A luna ad Mercurium .VII.dccc.xii. milliaria et semisse. Inde ad Venerem tantum. Inde ad solem .XXII.cccc.xxxvi. milliaria et semisse. A sole ad Martem .XV.dc.xxv. milliaria. Inde ad Iovem .VII.dccc.xii. milliaria et semisse. Inde ad Saturnum tantum. Inde ad firmamentum .XXIII.cccc.xxxvii. milliaria. Sunt itaque a terra usque ad caelum .CVIII.ccc.lxxv. milliaria. Ignem per globos planetarum transcendimus, nunc caelestia penetremus.

88. Concerning the Measure

From the earth all the way to the moon there are 126,000 stades, which there are 15,625 miles. From the moon to Mercury 7,812.5 miles. From here to Venus so much. From here to the Sun 22,436.5 miles. From the Sun to Mars 15,625 miles. From here to Jupiter 7,812.5 miles. From here to Saturn so much. From here to the firmament 23,437 miles. Therefore from the earth all the way towards the sky there are 109,000 miles. We have crossed the fire through the orbs of the planets, now we may enter the heavenly bodies.

89. De Caelo.

Caelum dicitur quasi casa elios,
id est domus solis, vel quasi vas
caelatum, quia est stellis
insignitum. Est autem caelum
suptilis igneaeque naturae
rotundum, et a centro terrae
aequis spaciis undique
collectum. Unde et convexum
mediumque ubique cernitur, et
inerrabili celeritate cottidie
circumagitur. Caelum si vespere
rubit, serenum diem, si mane,
tempestuosum significat.

90. De Ianuis.

Duae sunt ianuae caeli, oriens
qua sol exit, occidens qua sol
intrat.

89. Concerning Heaven

Heaven is called like the house of
Elios, it is the house of the sun,
even as a dish carved, because it
is marked by the stars. Moreover
it is heaven, the fine and fiery
round thing of nature, and from
the center of the earth with equal
spaces completely collected. Also
from where the arch and the
middle is everywhere discerned,
and with unerring speed it is
daily turned. The heavens if in
the evening is red it signifies a
clear day, if in the morning,
stormy.

90. Concerning the Doors²¹

There are two doors of the sky,
the east from which the sun
emerges, the west which the sun
enters.

²¹ PL has *De Ianuis* listed under *De Caelo*.

91. De Climatibus.

Climata, id est plagae caeli. Sunt .iiii. Orientalis ab ortu solstitiali ad brumalem, Australis inde ad occasum brumalem, Occidentalis ex hinc usque ad solsticialem, Septentrionalis ab occasu solstitiali usque ad ortum eiusdem.

92. De Plagis.

Oriens ab ortu solis, Occidens ab occasu eius dicitur. Meridies quasi medidies vocatur. Septentrio autem a .vii. stellis appellatur. Trion dicitur bos, quasi terion, inde septentriones quasi .vii. teriones, id est boves. Hae plagae Grece dicuntur Anathole, Disis, Arcton, Mesembria, de quibus nomen Adam qui est minor mundus componitur.

91. Concerning Directions

Directions, it is the regions of the heavens. There are four. Orientalis from the rising summer solstice to the winter solstice. Australis thence to the setting winter solstice. Occidentalis from hence all the way to the summer solstice. Septentrionalis from the setting summer solstice to the rising of the same.

92. Concerning Regions

It is called the East from the rising of the sun, the West from the setting of it. The middle like the midday is called. It is called Septentrio from the seven stars. Trion is called the ox, like Terion, thence Septentriones as if 7 teriones, it is oxen. The Greek called these regions Anathole, Disis, Arcton, and Mesembria, from which the name Adam is constructed which is a small world.

93. De Firmamento.

Superius caelum dicitur firmamentum, eo quod sit inter medias aquas firmatum. Hoc est forma spericum, natura aqueum, stellis undique versum ornatum. Est autem ex aquis instar glaciei immo christalli solidatum, unde et firmamentum dicitur.

94. De Axe.

In hoc sunt duo poli, a poliendo dicti, unus borealis qui a nobis semper videtur, alter australis qui nunquam a nobis cernitur, quia in divexo orbis positi terrae tumore impedimur. In his caelum ut rota in axe volvitur.

93. Concerning the Firmament

Above the heavens is called the firmament, because there it is among the middle waters supporting. Its form is partitionic, with a aqueous nature, with the stars swept everywhere decorated. It is from the waters, the image of ice, indeed solidified crystal, from this it is called the firmament.

94. Concerning the Axis

In this are two poles, called from *poliando*, one in the north which is always seen by us, the other in the south which is never seen by us, because I drag about in this placed circle we are hindered by the swelling of the land. In these the sky is rolled as a wheel in an axle.

95. De Stellis.

Caelum undique est stellatum, sed ideo in die non apparent quia fulgore solis victae latent, sicut sol nube tectus non lucet. Stella quasi stans luna dicitur. Stant enim stellae firmamento infixae, et non cadunt eo mira celeritate currente. Una autem dicitur stella, multae simul astrum vel sidus.

96. De Sideribus.

Sidera dicuntur a considero, eo quod navigantes vel itinerantes ea considerent. Sunt autem omnes stellae rotundae et igneae. Quarum dispositio soli Deo est cognita, qui stellas numerat, quarum nomina solus signa, potestates, cursus, loca, tempora, novit. Sapientes vero mundi nomina animalium vel hominum eis imposuerunt, ut ab hominibus dinosci possint.

95. Concerning the Stars

The heavens are starry from every side, but in the day they appear not because conquered by the sun's brightness they lie hidden, so as the sun hidden by the clouds does not shine. The star is called as if a standing moon. Indeed the stars stand fastened to the firmament, and therefore they do not fall with the wonderful speed moving. One is called a star, many likewise *astrum* or constellation

96. Concerning the Constellations

I examine the constellations that are named, they may be examined in regards as I go sailing or traveling. All the stars are round and fiery. The arrangement of which are known only to God, who numbers the stars, who alone knows the names, the power, the speed, the place, and the time of the signs. Truly, the wise men of the world have imposed the names of the animals, even men, in order for man to be able to distinguish them.

97. De Zodiaco.

In medio firmamenti sunt .xii.
signa, per transversum disposita,
equaliter per circuitum distincta.

98. De Signis. Aries.

Primum signum est Aries,
constans ex pluribus stellis.
Secundum fabulam, is qui aureo
vellere Phrixum et Hellen trans
mare ad Colchos vexit, qui inter
sidera translatus est. Pro signo
autem ponitur quia sicut Aries
tota estate in dextro latere, ac tota
hieme in sinistro cubat, sic sol
sub illo signo gradiens, dextram
partem caeli perambulat.

97. Concerning the Zodiac

In the middle of the firmament
are the 12 signs, positioned
evenly across with distinct
circuits.

98. Concerning the Signs. Aries.

The first sign is Aries, standing
out among all of the stars.
Following the fable, whereby it,
with the Golden Fleece, carried
Phrixum and Helen across the
sea towards Colchis, and
among this stars it is
transferred. In regards to this
sign it is placed, so as Aries lies
the whole summer on the right
side, and the whole winter on
the left side, thus the sun walks
under the sign in the right part
of the heavens.

99. Taurus.

Secundum est Taurus, ob id quod Iupiter in raptu Europe in Taurum est versus, et inter sidera translatus. Ob significationem autem quod sol sub illo signo positus, radios suos ut cornua fortius exerit, et terram arabilem reddit.

100. Gemini.

Tercium sunt Gemini, scilicet Castor et Pollux, filii Iovis, a Troia reversi, inter sidera translati. Pro signo autem ponuntur, quia sol sub hoc signo .ii. diebus amplius quam sub aliis moratur.

101. Cancer.

Quartum est Cancer, qui maximum Herculem percussit, dum ydram Nereis occidit, et ideo sidera promeruit. Significat autem quod sicut cancer retrocedit, sic sol ad illud signum veniens cursus suum retroflectit.

99. Taurus

Following this is Taurus, whom Jupiter turned into to take Europe, and among the stars it is transferred. In regards of this sign, the sun is placed under the sign, in order that his rays more strongly stretch out as horns, and restore the arable earth.

100. Gemini

Third are Gemini, one may know as Castor and Pollux, the sons of Jupiter, returned from Troy, and among the stars transferred. In regards to this sign they are placed, because the sun remains two days longer under this sign than others.

101. Cancer

Fourth is Cancer, whom the great Hercules has beaten, while, with Nereas, killing the great Hydra, and therefore it has earned the heavens. In regard to this sign, as the crab recedes, thus with the sun running towards this sign it turns its back.

102. Leo.

Quintum est Leo, qui maximus
ab Hercule occisus, inter sidera
est translatus. Designat autem
quod sicut leo in anteriore
parte calidae naturae, in
posteriore est frigidae, ita sol in
illo signo Augustum mensem
prius facit calidum, ad
postremum tepidum.

103. Virgo.

Sextum est Virgo, scilicet
Erigone filia Icari sacerdotis,
inter astra rapta.
Ob signum autem ponitur,
quod sicut virgo non parit, sic
September illius signi mensis
nihil gignit.

104. Libra.

Septimum est Libra, quam
tenet Virgo, scilicet Blance
Astrei regis filia, ob equitatem
Iusticia dicta, et inter sidera
translata, merita hominum
pensat, et in libra Iovi
representat.

102. Leo

Fifth is Leo, whom the great
Hercules has killed, and among
the stars is transferred. It is
described as the lion in the
earlier part bringing forth a
warm climate, and at the end
cold, thus the sun in that sign
makes the first part of August
hot, and the end warm.

103. Virgo

Sixth is Virgo, one may know
as Erigone daughter of the
priest Icharus, among the stars
is taken. In regards to this sign
they are placed, because the
virgin does not give birth, thus
the sign of the month of
September brings forth
nothing.

104. Libra

Seventh is Libra, whom Virgo
holds, one may know as Blanc
daughter of king Astreus, for
the sake of the equality that
Justice orders, she weighs the
merits of men, and with scales
she shows to Jupiter, and
among the stars she is placed.

105. Scorpius.

Octavum est Scorpius, qui maximus Orionem percussit, dum bestias terrae occidit, et ob terrae gratiam astra promeruit. Pro signo autem grandinum ponitur quia illo mense, videlicet Novembri, in quibusdam terris crebrius fiunt.

106. Sagittarius.

Nonum est Sagittarius, qui at Arcitenens scilicet Alcon Cretensis, qui scorpionem qui filium suum rapuit sagittavit, nec filium tetigit, et ideo sidera meruit. Designat autem crebros fulminum ictus, qui in Decembre contingunt in aliquibus locis. Quod inferina membra desinit, significat quod tunc sol infera petit.

105. Scorpio

Eight is Scorpio, whom the great Orion has killed, along with the beasts of the earth, and on account of the gratitude of the earth has earned the stars. In regards to this sign of hail it is placed in this month, called November, in certain lands they happen more frequently.

106. Sagittarius

Ninth is Sagittarius and which is Apollo, one may know as Alcon of Crete, that scorpion, whom his son caught, has shot, nor has it touched the son, and because of this has earned the heavens. It describes the blows of lightning, which happen in some places in December. It then signifies that which the lower members lack, it desires the sun below.

107. Capricornus.

Decimum est Capricornus,
Iovem parvulum a patre
proiectum, capra clam aluit,
quam ipse post inter sidera
transtulit. Est autem significatio
quod sicut capra alta petit, ita
tunc sol ad alta caeli
conscendit. Extrema pars eius
desinit in piscem, designans
finem illius mensis esse
pluvialem.

108. Aquarius.

Undecimum est Aquarius,
scilicet Ganimades Troili regis
filius, Iovis amasius, ab ipso
inter astra locatus, et pincerna
deorum factus. Significat autem
quod solutis nivibus, undosum
est illud tempus.

107. Capricorn

Tenth is Capricorn, the small
child abandoned to Jupiter by
the father, which the she-goat
secretly fed, which after this
was transferred among the
heavens. This is the sign which
the she-goat deeply desires,
thus the sun has been mounted
towards the deep heavens. The
outermost part it gives to the
fish, it signifies the end of the
month to be rainy.

108. Aquarius

The eleventh is Aquarius, one
may know as Ganimedes, son
of the King of Troy, whom
Jupiter loves, and by him is
placed among the heavens, and
is made the cupbearer of the
gods. It signifies the unbound
snows, it is that season that
abounds in waves.

109. Pisces.

Duodecimum sunt Pisces. Cum dii Tipheum gigantem insequentem fugerent in Egyptum, Venus et Cupido filius versi in pisces latuerunt in aquis. Cumque homines diu pisces devitarent, ne forte deos devorarent, illi duo translati sunt inter sidera. Designat vero illud tempus esse pluviale.

110. Hiades.

Hiades dicitur pluviales. Hia enim Grece est pluvia. Unde Latine dicuntur sucule a Suco. Sunt autem .vii. stellae in fronte Thauri.

109. Pisces

The twelfth is Pisces, when the gods were fleeing the giant Typhon into Egypt, Venus and her son Cupid turned themselves into fish and lay hidden in the waters. Whenever man avoided the fish by day, lest they were perhaps devouring the gods, and those two are transferred among the stars. It describes that season to be rainy.

110. Hyades

Hyades is called rainy. In Greece Hya is rain, where in Latin Hyades is called Suco. They are the seven stars in the front of Taurus.

111. Pliades.

Pliades dicuntur quasi plures.
Pliron enim est plura. Sunt
namque .vii. stelle in genu
Thauri. Fuerunt autem filiae
Athlantis regis et Plaiae, a patre
ergo Athlantides, a matre
Pliades quasi Plaidēs ab insula
Hesperides. Hae etiam
Vergeliae dicuntur, quia verno
tempore oriuntur. Ex his una
fuit Maia mater Mercurii.

112. Arcton.

A dextris zodiaci versus
aquilonem sunt haec signa.
Iuxta axem Arcton, scilicet
plastrum, quod sidus etiam
Septentrio at Elice nominatur,
cuius stellae maiores traduntur.
Fuit autem Calisto Licaonis
reginae filia, a Iove oppressa
sed a Iunone in ursam versa, a
Iove vero rapta inter astra.

111. Pleiades

The Pleiades Constellation are
described as many. Indeed
Pliron is many. Indeed the
seven stars are in the knee of
Taurus. Moreover, they are the
daughters of a king of Atlantis
and Plaia, therefore from an
Atlantian father and a mother
of Pleiades like Plaidēs, they are
from the island of Hesperids.
They are also called Vergelias,
because they rise with Spring.
One of these was May, the
mother of Mercury.

112. Arcton

From the right of the zodiacs,
towards the north, are these
signs. Near Arcton, clearly the
wagon, which is named with
the stars Septentrius and Elic,
and which the major stars have
been bequethed. Moreover,
Calistus was the daughter of
the queen of Licaonas,
suppressed by Jupiter but
turned into a bear by Juno, and
taken among the stars by
Jupiter.

113. Artophilax.

Sequitur sidus Bootes, id est
custos plaustri, quod et
Artophilax. Erat autam Calisto
filius, a Iove inter sidera
positus.

114. Arcturus.

Deinde est Arcturus, scilicet
minus plastrum, quod et
Cinosura dicitur. Haec atiam a
Iove oppressa a Iunone in
ursam versa, a Iove inter astra
translata est.

115. Phiton.

Inter duo plastra est serpens
Phiton quem maximum Apollo
post diluvium Latone a Iunone
inmisum occidit, et ob insigne
inter sidera transtulit.

116. Corona.

Iuxta est Corona, a Vulcano
facta, a Bacho vero Adriagne
Minois et Pasiphae filiae data,
et inter astra locata.

113. Artophilax

Next is the constellation Bootes,
it is from the burning wagon,
which is also Artophilax. It was
also the son of Calistus, and
was placed in the heavens by
Jupiter.

114. Arcturus

Next is Arcturus, clearly the
smaller wagon, which has also
been called Cinsura. This is also
suppressed by Jupiter, turned
into a bear by Juno, and by
Jupiter transferred among the
stars.

115. Phiton/Python

Between the two wagons is the
serpent Python, which the most
powerful Apollo, after the great
flood, caused Juno of the
Latona to kill it, and on account
of its strength has been
transferred to the heavens.

116. Corona

Nearby is Corona, by an act of
Vulcan, was put among the
stars when Adriana daughter
of Minos and Pasiphae, was
given to Bacchus.

117. Hercules.

Inde Hercules sidus. Cum gigantes contra deos pugnarent, diis in unam partem caeli venientibus, caelum ruere voluit. Sed Hercules hoc cum Athlante sustinuit, ideo caelum promeruit.

118. Lira.

Huic iuxta est Lira a Mercurio inventa.

119. Cignus.

Prope hanc Cignus, Iupiter ob amorem Ladae reginae in cignum est versus, et inter sidera raptus.

120. Cepheus et Casiopea.

Huic coniungitur Cepheus, rex, et Casiopea uxor eius.

121. Perseus et Andromeda.

Cui associatur Perseus, filius Iovis et Danae, habens iuxta se sidus Andromedae uxoris eius, filiae Cephei regis.

117. Hercules

The constellation Hercules. When the giants fought against the gods, the gods came together in one part of heaven because they wanted to destroy it. But Hercules, with Athlante, stopped this and therefore he earned the heavens.

118. Lira

Next to this is Lira, a discovery of Mercury.

119. Cignus

Nearby this is Cignus. Jupiter, on account of his love for queen Leda, is turned into a swan and taken into the stars.

120. Cepheus and Cassiopeia

This is connected to King Cepheus and his wife Cassiopeia.

121. Perseus and Andromeda

Which is attached to Perseus, son of Jupiter and Danae, having near him Andromeda, his wife, and daughter of king Cepheus.

122. Deltoton.

Quibus admiscetur Deltoton,
quod et triangulum, videlicet
forma Egipti, quia servavit
deos a facie Tiphei.

123. Serpentarius.

Iuxta quod locatur
Serpentarius, scilicet
Erichthonius, qui et auriga, qui
primus quadrigam iunxit, eo
quod serpentinos pedes habuit.
Unde et Grece Ophiuchus
dicitur. Ophis enim est serpens.

124. Pegasus.

Huic iuxta ponitur Pegasus,
scilicet equus elatus et
cornutus, igneum halitum et
ferreos pedes habens, a
sanguine Gorgonis creatus.

125. Delfin.

Cui coniungitur Delfin
qui Neptuno Amphitritem in
coniugium adduxit, et ideo
sidera promeruit.

122. Deltoton

Which involves Deltoton,
which is Triangulum and one
may see the shape of Egypt,
who protects the gods from the
face of Typheus.

123. Serpentarius

Nearby is located Serpentarius,
who one may know as
Erichthnius who also was a
charioteer, who joined the first
four-horse chariot and has
serpent like feet. And in Greece
is called Ophiuchus. Ophius is
a snake.

124. Pegasus

Next to this is placed Pegasus,
one may know as a horned,
exalted horse, who has fiery
breath and iron feet, created
from the blood of Gorgons.

125. Delfin

This is connected to Delfin,
whom with Neptune
persuaded Amphitrit into
marriage, and therefore earned
a constellation.

126. Aquila.

Deinde est Aquila. Iupiter in
aquilam versus, Ganimedem
rapuit, quam inter sidera
transtulit.

127. Sagitta.

Huic subest Sagitta, ab Hercule
Philocteti data, per quam
expugnata est Troia. A sinistris
zodiaci versus austrum sunt
haec signa.

128. Ydra.

Ydra, quae habuit .l. capita, ab
Hercule occisa, et ob insigne
inter sidera translata.

129. Crater.

Super hanc Crater, in quo
Tagaton, id est summus deus
pastam commiscuit, de quo
animas fecit, de quo adhuc
animae Letheum poculum
bibunt, cum corpora introeunt.

126. Aquila

Next is Aquila. Who Jupiter
transformed into an eagle, that
Ganimedem snatched, which
has been transferred among the
stars.

127. Sagitta

This is underneath Sagitta,
given by Hercules to Philocteti,
for which Troy was conquered.
From the left of the zodiac to
the south are these signs.

128. Hydra

Hydra, who had 50 heads, was
killed by Hercules, and on
account of this honor is
transferred among the stars.

129. Crater

Above this is Crater, in which
is Tagaton, it is the most high
God has mixed, from which he
has made the souls, and from
which, hitherto, the drink the
Cup of Death when their
bodies perish.

130. Corvus.

Super hanc etiam Corvus ab
Apolline dilectus, et inter astra
raptus.

131. Orion.

Inde est Orion, qui ab Urina
natus, inter sidera translatus
est. Huius stellae si fulgent
serenum erit, si obscurantur
tempestas.

132. Anticanis.

Iuxta hunc Prochion, qui et
Anticanis dicitur, qui canis
Orionis fertur, et ob insigne
meritum inter sidera locatur.

133. Canis.

Huic connectitur Canicula, que
et Sirius dicitur, et ab hac dies
caniculares nominantur. Fuit
autem canis Erigones filiae
Ichari sacerdotis, quae dolens
patrem necatum, laqueo se
suspendit, dum eum canis
ducatu invenit. Ambo autem
inter sidera rapti.

130. Corvus

Above this is the beloved
Corvus from Apollo, taken
among the stars.

131. Orion

Next is Orion, born from Urina,
transferred among the stars. If
they shine, there will be fair
weather, if they are dark,
storms.

132. Anticanis

Near this is Prochion, which is
called Anticanis, which the dog
of Orion carried off, and on
account of this merit was
placed in the stars.

133. Canis

Connected to this is Canis,
which is also called Sirius, and
from this the Dog-Star days are
named. Moreover, the dog was
Erigones', daughter of the
priest Icarus, who grieving her
father's death hung herself
with a noose, when the dog
discovered him. Both are taken
into the stars.

134. Lepus.

Deinde est Lepus, qui, a
Ganimede agitatus, a Iove inter
astra est translatus.

135. Eridanus.

Sequitur Eridanus fluvius, qui
et Padus. Erat autem Pheton
Phebi filius qui currum patris
regere mundum inscius
incendit, et ideo fulmine Iovis
in hoc flumine periit. Qui in
Eridanum mutatus, inter sidera
est translatus.

136. Cetus.

Cui associatur Cetus, quem
Perseus occidit, dum
Andromedam devorare voluit,
quem Iupiter ob insigne filii
inter astra locavit.

137. Centaurus.

Iuxta hunc est Centaurus,
scilicet Kiron magister Achillis,
ob nimiam virtutem in caelo
locatus.

134. Lepus

Next is Lepus, which, from the
urging of Ganimed, Jupiter
transferred to the stars.

135. Eridanus

Next is the river Eridanus,
which is also the river Po. But
Phaeton, the unskilled son of
Phoebus, set fire to the chariot
which was produced to rule the
world, and therefore with the
lightning of Jupiter this river
died. He turned into Eridanus,
and was transferred into the
stars.

136. Cetus

Attached to this is Cetus,
whom Perseus has killed, while
he wished to destroy
Andromeda, on account on the
merit of the son, Jupiter has
placed it among the stars.

137. Centaurus

Near this is Centaurus, one
may know as Kiron, teacher of
Achilles, who on account of his
manliness was placed in the
heavens.

138. Ara.

Sacrarium etiam, id est altare in
quo dii iuraverunt, cum
Saturnus et Iupiter contra se
pugnaverunt.

139. Argo.

Inde est Argo, videlicet prima
navis, apud Argos civitatem a
Tiphi facta
et in caelum rapta.

140. Pistrix.

Ad extremum est Pistrix, sive
Kimera, quae bestia capite leo,
media, capra, draco fuit cauda,
a Bellorofon occisa, et inter
sidera est translata.

141. Canopus.

Est et Canopus, sidus Egipti
praeclarum, quod a nobis
minime videtur, sicut nec a
Trogoditis iuxta Egiptum
septentrio.

138. Ara

Also the altar Sacrarium, which
is the altar upon which the
gods have sworn, when
Saturn and Jupiter fought
against each other.

139. Argo

Next is Argos, clearly seen as
the first ship, made at the city
of Argues of Tiphus and taken
into the heavens.

140. Pistrix

Towards the edge is Pistrix,
with Kimera, which is the beast
with the head of a lion, the
body of a goat, and the tail of
lion, who was killed by
Bellorofon, and has been
transferred among the stars.

141. Canopus

Then is Canopus, the splendid
star of Egypt, which very little
is seen from here, not like
Trogoditus near the north of
Egypt.

142. Hemisperium.

Ex his signis semper dimidia
pars super terram, dimidia set
sub terra. Et pars caeli que
super terram apparet
hemisperium vocatur, id est
dimidium caelum.

143. Lactea Via.

Lactea autem zona ideo set
candida, quia omnes stellae
fundunt in ea sua lumina.

144. De Cometa.

Cometae sunt stellae flammis
crinitae, in Lactea zona versus
Aquilonem apparentes, regni
mutationem, aut pestilentiam,
aut bella, vel ventos, estusve
portendentes. Cernuntur autem
.vii. diebus si diutius .lxxx.
Sidera fabulis involuta, immo
polluta perlustravimus, altius
scandentes astra matutina
solemque solis inspiciamus.

142. Hemisperium²²

Out these signs, half are always
above the earth, and half are
below the earth. And the part
of the heaven which is over the
earth is called Hemisperium,
which is half the sky.

143. The Milky Way

Moreover, the Milky Way is
bright because all the stars
pour into it their light.

144. Concerning Comets

Comets are stars covered with
flaming hair, they appear in the
north of the Milky Way, they
predict a change of power,
pestilence, war, the winds, or
coming agitation. They are
discerned for seven days, if
even more by day eighty. We
have traversed, indeed broken,
the complicated stars with the
fabled. Climbing above the
morning stars, we may
examine the sun of suns.

²² PL has *Hemisperium* listed under *Canopus*.

145. Aquaeum Celum.

Super firmamentum sunt aquae
instar nebulae suspensae, quae
caelum in circuitu ambire
traduntur, unde et aqueum
caelum dicitur.

146. Spiritale Celum.

Super quod est spiritale
caelum, hominibus incognitum,
ubi est habitatio angelorum per
.viii. ordines dispositum. In
hoc est paradysus paradysorum
in quo recipiuntur animae
sanctorum. Hoc est caelum
quod in principio legitur cum
terra creatum.

147. Celum Celi.

Huic longe supereminere
dicitur caelum caelorum, in
quo habitat rex angelorum.

Explicit liber primus.

Incipit liber secundus.

145. The Watery Heaven

Above the firmament are
waters resembling suspended
clouds, which encircle heaven
and whence it is called the
watery heaven.

146. The Spiritual Heaven

Above this is the spiritual
heaven, unknown to man,
where the residence of the
angels is appointed by 9 ranks.
It is in this paradise of
paradises where the souls of
the holy are taken. It is read
this is the heaven where the
earth was made in the
beginning.

147. The Heavenly Heaven

It has been said that above this
boundless heaven of heavens
the king of the angels resides.

The first book ends.

The second book begins.

Liber II

Priori libello globum totius mundi oculis corporis representavimus, sequenti iam tempus in quo volvitur oculis cordis anteponamus.

1. Aevum.

Aevum est ante mundum, cum mundo, post mundum. Hoc ad solum Deum pertinet, qui non fuit, nec erit, sed semper est.

2. Tempora Aeterna.

Tempora aeterna sub aevo sunt, et haec ad archetipum mundum et angelos pertinent, qui ante mundum esse caeperunt, et cum mundo sunt, et post mundo erunt.

Book II

In the previous book we depicted the sphere of the whole world to the eyes of the body. Now with the following we may set the time enveloped in it before the eyes of the heart.

1. Aevum

Aevum is before, during, and after the world. This relates to the only God, who was not, nor will be, but always is.

2. Tempora Aeterna

Tempora aeterna are beneath *aevum*, and these relate to the archetypal world and the angels, which existed before the world, and are with the world, and will be after the world.

3. De Tempore.

Tempus autem mundi est umbra aevi. Hoc cum mundo incipit et cum mundo desinet. Veluti si funis ab oriente in occidentem extenderetur qui cottidie plicando collectus, tandem totus absumeretur. Per hunc extenduntur saecula, sub hoc universa in hoc mundo currunt posita. Hoc uniusquisque vita mensuratur. Hoc series dierum et annorum terminatur. Tempus autem a temperamento dicitur, et nichil aliud quam vicissitudo rerum intelligitur. Hocque in athomos, ostenta, momenta, partes, minuta, punctos, horas, quadrantes, dies, ebdomadas, menses, vicissitudines, annos, ciclos, etates, saecula dividitur.

3. Concerning Tempus

The time of the world is but a shade of *aevum*. This begins with the world and with the world ends. Just as if a rope stretched from east into west was daily collected will have been rolled up, eventually the whole may be exhausted. The ages are extended through this, placed under this whole in this world they run. With this everyone's life is measured. This marks the series of days and years. Time is named from moderation, and nothing other than the change of things is understood. And this is divided into atom, ostentum, momentum, partes, minutum, punctum, hours, quadrans, days, weeks, months, seasons, years, cycles, lifetimes, and ages.

4. De Athomo.

Athomus dicitur insecabile, est enim minus quam illud quod volat in sole. Est autem minimum temporis spacium, sicut motio palpebrae oculi, quod et ictus oculi dicitur, et est .ccc.lxxvi. pars unius ostenti.

5. De Ostento.

Ostentum est quod aliquid ostendit aspicientibus. Est autem .lx. pars unius horae, habens in se .ccc.lxxvi. athomos.

6. De Momento.

Momentum est motus siderum, unde et dicitur, et est .xl. pars horae continens ostentum et dimidium.

7. De Partibus.

Partes a partitione zodiaci dicuntur, qui in tricenos dies per singulos menses partitur. Est autem .xv. pars horae, habens in se .ii. momenta et .ii. partes momenti.

4. Concerning the Atom

The *Atom* is called indivisible; indeed it is smaller than that which flies into the sun. It is the smallest space of time, such as the blinking of the eye, and which is called the beat of the eye, and is 1/376 of an *Ostentum*.

5. Concerning Ostentum

Ostentum is that which is somewhat revealed by looking. It is a 1/60 of an hour, it has in it 376 *Atoms*.

6. Concerning Momentum

Momentum is the movement of the stars, and from this it is named, it is 1/40 of an hour and contains one and a half *Ostentums*.

7. Concerning Partes

Partes are named from the distribution of the zodiacs, which into thirty days through one month it is divided. It is 1/15th of an hour, having in it two *Momentums* and 2 parts of a *Momentum*.

8. De Minutis.

Minutum est minus intervallum in horologio. Est autem .x.pars horae continens partem unam et dimidiam.

9. De Punctis.

Punctus est parvus transcensus puncti in horologio. Est autem .iiii. pars in luna, aliquando .v. horae, habens .ii.minuta et dimidium.

10. De Hora.

Hora est terminus cuiusque rei. Est autem hora quandiu stans aqua a iactu lapidis movetur, et est .xii. pars diei, constans ex .iiii.punctis, minutis .x., partibus .xv., momentis .xl., ostentis .lx., athomis .XXII.d.lx. Hora autem dicitur series vel umbra, et dicitur ab horologio, et est certus limes temporis in horologio.

11. De Quadrante.

Quadrans est .iiii. pars diei, habens tres horas, naturalis autem diei .vi.horas.

8. Concerning Minutum

A *Minutum* is the smaller interval on a clock. It is 1/10 an hour and contains one and a half parts.

9. Concerning Punctum

Punctum is a small step across a point on a clock. It is 1/4 on a curve, sometimes 1/5 of an hour, having 2 and a half *Minutums*.

10. Concerning Hour

An hour is the boundary of each thing. An hour is how long standing water is moved the length of a thrown stone, and is 1/12 of a day, it consists of 4 *Punctums*, 10 *Minutums*, 15 *Partes*, 40 *Momentums*, 60 *Ostentums*, and 22,560 *Atoms*. The hour is called a series or shade, and it is named from the clock, and it is the firm path of the time on a clock.

11. Concerning Quadrans

Quadrans is 1/4 of a day, having three hours, however 6 hours of a physical day.

12. De Die.

Dies est .vii.pars ebdomadae vulgaris, continens .xii.horas, naturalis autem .xxiiii. Dicitur autem dies a discernendo, eo quod lucem ac tenabras discernet. Est autem dies aer sole illustratus. Cum enim est sol super terram, est hic dies, cum sub terra est ibi dies.

13. Longi Dies Et Breves.

Cum aquilonalem partem caeli circuit, nobis in divexo terrae positus citius surgit et tardius occidit, et ideo longiores dies facit. Cum vero australem perambulat, nobis tardius surgere et citius occidere videtur, quia tumor mediae terrae quae rotunda est visui nostro obicitur. Et tunc quidem nobis dies breviores, illi autem parti longissimos facit.

12. Concerning the Day

A day is 1/7 of a usual week, containing 12 hours, a physical day 24. A day is named from seeing, they which may see the light and the darkness. The day is the air illuminated by the sun. Indeed when the sun is over the land, it is the day, when under the land it is day there.

13. Long and Short Days

When it encircles the northern part of the sky, with us placed in the arch of the land it quickly rises and slowly sets, and therefore it makes the days longer. When it walks about the southern part, with us it more slowly rises and more quickly sets, because the round swelling of the land which is obstructing our view. Indeed then to us the day is shorter, but to that one part it makes it longer.

14. De Zodiacis Signis Sole Et
Diebus.

Zodiacus namque ex .xii.signis constans, ab aquilone in austrum porrectus, flexuoso lapsu celum cingit, sub quo sol currens mundum in .viii.parallelis, id est circulos dividit, quibus singulis diversum diem facit. Longitudo autem zodiaci in .ccc.lx. partes secatur, latitudo eius in .xii.dividitur. Partium autem sectio nichil aliud est quem solis unius diei progressio. Unum quodque ergo signum per .ii. horas oritur, per .ii.occidit, et in unoquoque sol .xxx.diebus inmoratur. Qui dum flexuoso draconis meatu sub signis obliqui zodiaci currit, mundum in .viii.circulis distinguit.

14. Concerning the Zodiac Signs, the
Sun, and the Days

Insomuch as the zodiac is based upon the 12 signs, stretched from north into the south, with curved sliding it surrounds the sky, under which the running sun divides the world into 8 parallel circles, which apiece make a different day. The length of the zodiac is cut into 360 parts, the width divided into 12. The division of the parts is nothing other than the advancing of one day of the sun. Therefore, every single sign rises for two hours, sets for 2 hours, and in each one the sun remains for 30 days. Which while the curved movement of the dragon runs under signs of the slanting zodiac, it divides the world into 8 circles.

15. Primus Circulus.

Primus circulus ab India versus austrum, per Mare Rubrum et Affricam ad columnas Herculis pervenit. Hercules enim orbem pertransiens, ibi columnas fixit ubi finem mundi esse putavit. In hoc ergo circulo, equinoctii die medio gnomem, id est radius horologii, .vii.pedum umbram .iiii.pedum longam reddit. Dies longissimus .xliii.horas equinoctiales habet.

16. Secundus Circulus.

Secundus ab occasu Indie per Medos vadit et Persas, Arabiam, Siriam, Ciprum, Cretam, Lilibeum, Montem Siciliae et septentrionalia Africae pertingit. Umbilicus equinoctio .xxxv. pedum, umbrem xxiii. pedum longam reddit. Dies maxima est .xliii.horarum et .v. parte unius horae.

15. The First Circle

The first circle, from India towards the south, reaches through the Red Sea and Africa towards the columns of Hercules. Indeed the circle passes through Hercules, where he has fastened the columns at where the edge of the world is thought to be. Therefore in this circle, in the middle of the day of the equinox a seven foot *gnomen*, which is the rod of a sundial, returns a 4 foot shadow. The longest day has 14 equinoctial hours.

16. The Second Circle

The second circle advances from the west of India through Medes and Persia, Arabia, Syria, Cyprus, Crete, Lybia, Mount Sicily, and reaches to the northern regions of Africa. A center of 35 feet returns a long shadow of 23 feet during the equinox. The greatest day is 14 and 1/5th an hour.

17. Tertius Circulus.

Tertius oritur ab Indis Imavo
proximus, et per Caspias portas
Thaurum, Pamphiliam, Rhodum,
Cicladas, Siracusas, Catinam et
per Gades tendit. Gnomines
cunctae umbram .xxxviii.
unciarum faciunt. Longissima
dies horerum .xiii. et dimidie ac
trigesima unius horae.

18. Quartus Circulus.

Quartus ab altero latere Imavi
per Ephesum, Mare Cicladum,
septentrionalia Siciliae,
Narbonensis Gallie exortiva,
Africae maritima tendit ad
occasum. Gnomes .xxv. pedum
facit, umbram .xx. pedum.
Longissima dies habet .xiii.
horas et tercias duas unius horae.

19. Quintus Circulus.

Quinto circulo ab introitu Caspii
maris continentur Bactria,
Armenia, Macedonia, Tarentum,
Tusculum mare, Hispania, Media.
Gnomes .vii. pedum, umbram
.vi. reddit. Maximus dies
horarum .xv.

17. The Third Circle

The third circle begins in India
near Mount Imavi, and stretches
through the Caspian Gates,
Taurus, Pamphylia, Rhodes,
Cyclades, Syracuse, Cataonia and
Gades. All *gnomines* make a shade
of 38 inches. The longest day 13
and a half hours and 1/30th an
hour.

18. The Fourth Circle

The fourth circle stretches from
one side of Mount Imavi
through Ephesus, the Cyclades
Sea, the northern regions of
Sicily, the eastern parts of Gallia
Narbonensis, Africa, and the
western coast. A 255 foot *gnomen*
makes a 20 foot shadow. The
longest day has 13 and 2/3rds an
hour.

19. The Fifth Circle

The entrance of the Caspian Sea,
the Bactri, Armenia, Macedonia,
Tarentum, the Etruscan Sea, and
the middle of Spain are held
within the fifth circle. A seven
foot *gnomen* returns a 6 foot
shadow. The greatest day 15
hours.

20. Sextus Circulus.

Sextus amplectitur Caspias gentes, Caucasum, Sautraciam, Illiricos, Campaniam, Etruriem, Massiliam, Hispaniam, Terraconensem, Mediam, et inde per Lusitaniam vadit. Gnomini pedes .viii. umbrae .viii. Longissima dies horis .xv. ac nona parte horae.

21. Septimus Circulus.

Septimus ab altera Caspii maris hora incipit, et per traciem aversa Venetiam, Cremonam, Ravennam, Transalpinam Galliam, Pireneum, Celtiberium vadit. Gnomini .xxxv. pedum umbrae .xxxvi. Amplissima dies horarum .xv. et quintarum partium horae trium.

22. Octavus Circulus.

Octavus a Tanai per Meotium lacum, et Sarmatas, Dacos, partemque Germaniae, Gallias ingreditur. Longissima dies horarum .xvi. Gnomen ut supra.

20. The Sixth Circle

The sixth circle embraces the Caspian nations, Caucasus, Samothracia, Illyrii, Campania, Etruria, Massilia, the middle parts of the Spanish Terraconens, and thence it goes through Lusitania. A 9 foot *gnomen*, a 9 foot shadow. Longest day 15 and $1/9^{\text{th}}$ an hour.

21. The Seventh Circle

The seventh begins on the other side of the Caspian Sea and it advances through the back of Thrace, Venice, Cremona, Ravenna, across the Alps of Gaul, the Pyrenaen range, and Celtiberia. A 35 foot *gnomen*, 36 foot shadow. The greatest day 15 and $3/5^{\text{ths}}$ an hour.

22. The Eighth Circle

The eighth circle advances from Tanais through Lake Meotius, Sarmatia, Daci, part of Germania, and Gaul. The longest day 16 hours. A *gnomen* as above.

23. Quatuor Circuli.

Extra hos facit sol .iiii.circulos, .ii.
in austro, et ii.in aquilone. Unum
in austro per insulam Meroen, et
Ptholomaidam Rubri Maris
urbem, ubi longissima dies est
horarum .xii., dimidia hora
amplior, alterum per Syenem
Egypti, qui est horarum .xiii.
Unum in aquilone per
Yperboreos montes et
Brittanniam, horarum .xvii.
Alterum Cyticum a Ripheis iugis
in Thilien, in quo .vi. mensibus
est dies, .vi.aliis nox.

23. The Four Circles

Outside of these the sun makes 4
circles, 2 in the south, 2 in the
north. One in the south through
the Island of Meroen, and the
city Ptolemais of the Red Sea,
where the longest day is 12
hours, with a greater half hour,
the other through Syene of
Egypt, which is 13 hours. One in
the north through Hyperborein
Mountains and Brittania, 17
hours. The Scythian one from the
Riphaean Range to Thule, in
which for 6 months it is day,
another six, night.

24. De Varia Umbra Dierum.

Adhuc in aliis terrarum locis variat sol umbram. Nam umbilici, qui gnomon dicitur, umbra in Egypto equinoctiali die meridie paulo plus quam dimidiam gnomonis mensuram efficit. In Roma none pars gnomonis deest umbra. In Ancuna superest quinta tricesima. In Venetia hisdem horis umbra gnomini par fit. In Syene solstitiali die medio nulle fit umbra, ibique puteus, a philosophis ad hoc ipsum factus, totus interius illuminatur. In meridie sunt populi Fiscii dicti, qui umbram ex utroque latere mittunt. In India super flumen Hypesim in solstitiali die umbra absumitur. Apud Trogoditas .xlv. diebus ante solsticium, et totidem postea, umbra penitus absumitur, et his .xc. diebus umbra in meridiem iacitur. In Meroe, insule Nili, bis in anno absumitur umbra, cum sol est in .xii. parte Tauri et in .xiiii. Leonis. In India sunt loca Ascias dicta, ibi non sunt umbrae, et septentrio ibi non videtur.

24. Concerning the Different Shadows of the Day

Hitherto the sun varies the shadow in places of other lands. For instance the *umbilici*, which is called the *gnomon*, a little shade in Egypt on the day of equinox with the high noon which a half *gnomon* measure brings about. In Rome the ninth part of the *gnomon* lacks a shadow. In 1/5th Ancuna 1/30th remains. In Venice the equal shade of the *gnomon* happens with the same hours. In Syen in the middle of the day of the summer solstice no shadow happens, and there a well, which was made by philosophers, the whole interior is illuminated. In the south are called the people of Fiscius, which send out a shadow from each side. In India about the Hypsiam River on the day of the summer solstice a shadow is consumed. At Trogoditas 45 days before the solstice, and as many afterwards, the shadow inside is consumed. And this for 90 days the shade at noon is thrown. In Mero, with the Island of Nile, a shadow is consumed two-times a year, when the sun is in the 7th part of Taurus and in 14th of Leo. In India are placed called Ascias, there are no shadows there, and *septentrio* is not seen there.

25. De Horizonte.

Orizon est quantum aspectus
cuiusque in circuitu
circumscribit, et caelum undique
terrae immire putatur, quod in
lato mari melius dinosci potest,
ubi nullum obstaculum se offert.
Extenditur autem orizon in
spacium longitudinis .ccc.lx.
stadiorum. Centum enim et
.lxxx.stadia non excedit acies
contra videntis, sed visus cum ad
hoc spacium venerit, deficiens in
rotunditatem recurvatur. Hic
numerus geminatus in ante et
retro orizontem efficit.

25. Concerning the Horizon

The horizon is the appearance of
each in circuit so much as it is
circumscribed. And it is
uncommonly thought the sky
from every side of the land,
which in the wide sea more is
able to be discerned, where it
offers no obstacles. But the
horizon is extended 340 stades of
length into space. Indeed sight
does not exceed across 180 stades
of seeing, but when sight has
come towards this space, fading
out into the rotundity it is bent
back. But this number doubled in
front and in back brings about
the horizon.

26. De Tribus Divisionibus Diei.

Dies vulgaris habet tres divisiones, mane, meridiem, supremum. Mane ab ortu solis usque ad quartam horam dictum a mano, quod est bonum, nichil enim melius luce, vel a manibus, id est diis infernalibus, qui diem tota nocte inclusum, mane emittunt. Meridies est media dies, et dicitur quasi mera, id est pura, dies. Supremum ab hora nona usque ad solis occasum. Et dicitur inde quod supprimat solis cursum. Hebrei, Chaldei et Persae, diem a mane indhoantes, in mane finiunt. Egyptii ab occasu usque ad occasum. Romani a medio noctis usque in medium. Umbri et Athenienses a meridie usque in meridiem. Christiani a vespera usque in vesperam.

26. Concerning the Three Divisions of the Day

The usual day has three divisions, *mane*, *meridiem*, *supremum*. *Mane* from the rising of the sun all the way to the fourth hour named for *mano*, which is good, indeed nothing better by light of day, or it is from the *mane* with the infernal gods, which enclosed by the whole night, in the morning they hurl the day. *Meridies* is the middle day and it is named as if *merait* is the pure day. *Supremum* from the ninth hour to the setting of the sun. And it is called such because it suppresses the running of the sun. Hebrews, Chaldeans, and Persians, the day begins from *mane* into *mane* they finish. The Egyptians from the setting all the way to the setting. The Romans from the middle of the night all the way to the middle. Umbrians and Athenians from *meridiem* all the way into *meridiem*. Christians from evening all the way into evening.²³

²³ PL has *Hebrei, Chaldei et Persae, diem a mane indhoantes, in mane finiunt. Egyptii ab occasu usque ad occasum. Romani a medio noctis usque in medium. Umbri et Athenienses a meridie usque in meridiem. Christiani a vespera usque in vesperam* listed under the title of *De initio et fine dierum*.

27. De Nominibus Dierum.

Sic autem hebrei nominabant dies. Una Sabbati, vel Sabbatorum, vel Prima Sabbati. Secunda Sabbati, Tertia Sabbati, Quarta Sabbati, Quinta Sabbati, Sexta Sabbati, Sabbatum. Pagani vero sic. Dies Solis, Dies Lunae, Dies Martis, Dies Mercurii, Dies Iovis, Dies Veneris, Dies Saturni. Sed cum haec nomina a planetis habeant, videndum cur non eundem ordinem servant. Sed haec causa est. Dies naturalis dividitur in .xxiiii. horas. Ex quibus si unicuique planetae per circuitum ter una hora tribuitur, expensis omnibus cui planetae prima iterum obvenerit, huic et nomen diei ascribitur. Christiani autem sic dies nominant. Dominica dies, Secunda feria, Tertia feria, Quarta feria, Quinta feria, Sexta feria, Sabbatum.

27. Concerning the Names of the Days

Also the Hebrews were naming the days thus: One Sabbat, or of Sabbatorum, or First Sabbat. Second Sabbat, Third Sabbat, Fourth Sabbat, Fifth Sabbat, Sixth Sabbat, Sabbatum. Truly the Pagans thus: The day of the sun, the day of the moon, the day of Mars, the day of Mercury, the day of Jupiter, the day of Venus, the day of Saturn. However, when they have these names from the planets, because appearing they may watch over a different rank. But this is the cause. The natural day is divided into 24 hours. From which if a single planet through the circuit three times in a single hour it is divided, which with every expenditure it may meet with the first planet again, to this and the name of the day it is appointed. But Christians name the days thus: The Lord's day, Second day, Third day, Fourth day, Fifth day, Sixth day, Sabbat.

28. De Nocte.

Nox dicitur a nocendo, eo quod noceat oculis. Est autem nox solis absentia, terrae umbra. Fit autem umbra a corpore et luce. Dum enim lux solis est sub terra, corpus terrae umbram superius parit, quae usque ad lunam pertingit. Dicitur autem umbra quasi ob radium scilicet solis. Ubi lux par est corpori, par est et umbra. Ubi lux maior corpore, ibi umbra deficit. Ubi lux corpore exilior, ibi umbra in infinitum crescit. Cum sol australem caeli plagam perlustrat, nobis noctem prolongat. Cum vero aquilonalem, eam nobis breuiat.

28. Concerning Night

Night is named from *nocendo*, that which may harm the eyes. Also night is the absence of the sun, the shade of the land. Also the shade happens from the body and the light. While indeed the light of the sun is under the land, the body of the earth above bears the shade, which reaches all the way towards the moon. One may also know it is called shade as if on account of the ray of the sun. Where the light is equal to the body and it is equal to the shade. Where the greater light with a body, there the shade fails. Where the light with a smaller body, there the shade emerges into infinity. When the sun traverses the southern sky, our night is prolonged. Truly when in the north, it is short to us.²⁴

²⁴ PL has *Dicitur autem umbra quasi ob radium scilicet solis. Ubi lux par est corpori, par est et umbra. Ubi lux maior corpore, ibi umbra deficit. Ubi lux corpore exilior, ibi umbra in infinitum crescit. Cum sol australem caeli plagam perlustrat, nobis noctem prolongat. Cum vero aquilonalem, eam nobis breuiat* under the title of *De Umbra*.

29. De Eclipsi.

Cum luna umbram noctis incidit, a luce deficit, et hic defectus eclipsis dicitur. Sol vero obiectu lunae eclipsin patitur, dum videlicet luna sub sole in eadem linea graditur.

30. De .vii. Temporibus Noctis.

Habet autem nox .vii. tempora, videlicet crepusculum, vesperum, conticinium, intempestum, gallicinium, matutinum, diluculum. Crepusculum est dubia lux, creperum enim dicitur dubium. Est autem inter tenebras et lucem. Vesperum a stella quae Vesper nominatur. Conticinium cum omnia conticent id est silent. Intempestum media nox cum non est tempus operandi. Gallicinium cum galli cantant. Matutinum cum mane aurora adventat. Diluculum incipiens diei lux.

29. Concerning an Eclipse

When the moon falls into a shade of night, by a lack of light, this absence is called an eclipse. Truly with the sun objecting the moon suffers an eclipse, while, clearly, the moon walks under the sun in the same line.

30. Concerning the Seven Times of Night

The night also has 7 times, clearly the twilight, evening, still of the night, dead of the night, dawn, and day-break. Twilight is the doubt of light, indeed darkness is called doubt. But it is between darkness and light. Evening is named from that star Vesper. The still of the night, when all are still, it is silent. The dead of night, the middle of the night when it is not the time to work. Dawn, when the cock sings. Early when the dawn approaches from the underworld. The break of day beginning the light of day.

31. De Ebdomada.

Ebdomada est .iiii. pars lunaris mensis. Dicitur autem Grece e septenario numero. Epta enim dicitur .vii. Latine autem dicitur septimana, quasi .vii. manes id est .vii. dies. Haec habet .vii. species. Prima ebdomada est divina, in qua deus .vi. diebus cuncta condidit, et in .vii. requievit. Secunda est in qua hic mundus volvitur, in qua nos exemplo Dei .vi. diebus operamur, in .vii. requiescimus. Tercia est .vii. ebdomadae insimul post quas Pentecostes celebretur, in quo lex Iudeis, Spiritus Sanctus Christianis, datur. Quanta est .vii. mensium post quos festivitas Tabernaculorum servabatur. Quinta est .vii. annorum post quos annus remissionis agabatur, in quo populus ab opere cessare iubebetur. Sexta est septies .vii. annorum, post quos Iubileus annus feriabatur. Septima est septuagies .vii. annorum, post quos Christus nasci, Daniele immo ab angalo promittebatur.

31. Concerning a Week

A week is $\frac{1}{4}$ a Lunar Month. It is named after the Greek number 7. Indeed *Epta* is called 7, however in Latin it is called *septimana*. Like 7 *manes*, it is 7 days. This has seven appearances. The first week is divine, in which God built all with 6 days, and on the seventh he rested. The second is in which this world is brought about, in which we, with the example of God, labor 6 days, on the seventh we rest. The third is seven weeks together after which the Pentecost is celebrated, in which the law of Jews, the Christian Holy Spirit, is given. Fourth is 7 months after which the festival of the Tabernacle is observed. Fifth is 7 years after which a year of remission was conducted, in which people were ordered to rest from work. Sixth is the seven times seven years, after which the Year of Jubilee is celebrated. Seventh is 70 times 7 years, after which Christ is to be born, indeed Daniel was promised by the angel.

32. De Mensibus.

Mensis est .xii. pars anni. Dicitur autem a mensura vel a Mene quod est luna. Lunaribus autem mensis .xxviii. diebus et .xii. horis impletur. Solaris vero .xxx. diebus ac .x. semis horis.

33. Lunaribus Mensis.

Lunaribus mensis est a nova luna usque ad novam. Luna autem pervolat zodiacum .xxix. diebus et .xii. horis. Bis .xii. sunt .xxiiii. quod est integer dies. Hic quia non potest dividi, uno mense ascribitur. Inde est quod unus mensis habet tricesimam, alter vicesimam nonam luna.

34. Solaris.

Solaris mensis est unius signi progressio. Sol in unoquoque signo moratur .xxx. diebus et dimidium, qui dimidius in duobus signis efficit integrum diem. Hic quia non potest in .ii. partiri, uni ascribitur mense. Et ideo habet unus mensis .xxxi. diem, alter .xxx.

32. Concerning the Months

A month is 1/12th a year. But it is named from a measure, even from *Mene* which is the moon. The lunar month is completed with 29 days and 12 hours. The Solar 30 days and 10 and a half hours.

33. The Lunar Month²⁵

A lunar month is from the new moon all the way to a new moon. The moon flies through the zodiac 29 days and 12 hours. Two-times 12 are 24 which is the whole day. Because this is not able to be divided, it is appointed one month. Thus it is one month which has 30 days, the other moon 29 days.

34. The Solar Month

The solar month is one advancement of a sign. The sun remains in one sign for 30 and half days, the half which in two signs brings about a whole day. This is because it is not able to be divided into two, it is appointed one month. And therefore one month has 31 days, another 30.

²⁵ PL has *Lunais Mensis* and *Solaris* listed under *De Mensibus*.

35. De Nominibus Mensium.

Hebrei auctore Moyse sic menses nominant, incipientes ab Aprili in qua Pascha celebrant. Nisan, Iar, Siuan, Thamul, Dab, Elul, Thesseri, Maresuan, Casleu, Thebet, Sabath, Adar. Egyptii vero auctore Abraham menses a Septembri computant, sicque eos vocant. Thoth, Faosi, Athir, Choeac, Tybi, Mechir, Femenoth, Farmuthi, Pachom, Paudi, Episi, Messori. Greci autem Foroneo auctore a Decembri menses inchoant, quos sic appellant. Apuleios, Cydinios, Pytios, Distros, Xanticus, Artemesios, Deseos, Panemos, Loos, Gorpieos, Hyperbetheos, Dios.

35. Concerning the Names of the Months

The Hebrew, with the authority of Moses, name the months thus, beginning from April in which Paschal is celebrated: Nisan, Iar, Siuan, Thamul, Dab, Elul, Thesseri, Maresuan, Casleu, Thebet, Sabath, and Adar. Egypt, with the authority of Abraham, reckon the months from September, and thus they call them: Thoth, Faosi, Athir, Choeac, Tybi, Mechir, Femenoth, Farmuthi, Pachom, Paudi, Episi, and Mesore. The Greeks, with the authority of Fonereo, begin the months from December, which they call thus: Apuleios, Cydinios, Pytios, Distros, Xanticus, Artemesios, Deseos, Panemos, Loos, Gorpieos, Hyperbetheos, and Dios.

36. De Mensibus Romanorum.

Romulus Romanis .x. menses ordinavit, quorum primum Martium a Marte, qui in hoc mense in Frigia natus est, nominavit, cuius se filium falso predicavit. Decimus vera Decembrem appellavit. Numa vero Pompilius .ii., Ianuarius scilicet et Februarius, adiecit. Sunt autem menses Romanorum ab idolis, a rebus, a regibus, a numeris dicti.

37. Ianuarius.

Primus Ianuarius dicitur, a Iano deo principii, eo quod hic mensis est principium anni. Dicitur et a Ianua, eo quod per eum intret annus.

38. Februarius.

Secundus Februarius, a Februo, id est Plutone deo infernali, cui hoc mense sacrificabant, dum civitatem in eius honore luminibus lustrabant. Dicitur etiam a febre, id est a frigore, quia frigidum est illud tempus.

36. Concerning the Roman Months

The roman Romulus has arranged 10 months, first March it is named from Mars, which in this month Frigia is born, which wrongly is proclaimed his son. Truly Decimus is called December. Truly Numa Pompeii added two, clearly January and February. But they are the Roman months named from idols, events, kings, and numbers.

37. January

The first is called January, from Janus the first god, this month is also the first of the year. Also named for a door, through which the year may enter.

38. February

Second, February, from Februa, it is the infernal god Pluto, to whom they were sacrificing this month, while they were purifying the city in honor of him with lights. It is also called from fever, it is from cold, because cold is that season.

39. Martius.

Tertius Martius, a Marte deo belli, patre Romuli auctoris Romanae gentis, cui Marti milites hoc mense sacrificabant. Dicitur etiam a maribus, eo quod cuncta animantia tunc mares desiderant.

40. Aprilis.

Quartus Aprilis, ab Afrodisi vel Afrili, id est Venere dea amoris, cui consecratus erat hic mensis. Dicitur etiam quasi aperilis, eo quod aperiat terram in flores.

41. Maius.

Quintus Maius, a Maio id est Iove, quasi a maiestate, sive a Maia, matre Mercurii, cui mercatores hoc mense sacrificabant. Dicitur etiam a maioribus, scilicet principibus Romanorum, qui hoc mense Iovi immolabant.

39. March

Third, March, from Mars, the god of war, with Romulus, father of the Roman people, the soldiers were sacrificing this month to Mars. It is also named from the seas, which all living things may then desire the sea.

40. April

Fourth, April, from Aphrodite or Afrilus, it is Venus the goddess of love, to whom this month was consecrated. It is also called like the uncovering, therefore which may uncover the land into flowers.

41. May

Fifth, May, from May it is Jupiter, like from majesty, or like Maia, the mother of Mercury, to whom the traders this month were sacrificing. It is also named from greatness, clearly the Roman princeps, which this month they were sacrificing to Jupiter.

42. Iunius.

Sextus est Iunius, a Iunone dea regni dictus, cui erat consecratus. Dicitur etiam a iunioribus, qui armis Romam defendebant, et regni fastigium a Iunone affectabant.

43. Iulius.

Septimus est Iulius, a Iulio Caesare qui in hoc mense imperator creatus, et in deum est relatus. Hic prius Quintilis dicebatur, eo quod quintus esset a Martio, qui primus erat institutus a Romulo.

44. Augustus.

Octavus Augustus, ab Augusto Caesare, qui in hoc mense victor exstitit, et Romanum imperium adauxit, ideoque deitatem promeruit. Hic prius Sextilis est dictus, eo quod a primo Martio esset sextus.

42. June

Sixth is June, named from Juno, goddess of power, to whom it was consecrated. It also named from young men, who with weapons defended Rome, and they desired the peak of power from Juno.

43. July

Seventh is July, from Julius Caesar, which in this month was created emperor, and into a god is the story. Earlier this was called Quintilis, which, therefore, it was the fifth from March, which was first instituted by Romulus.

44. August

Eight, August, from Caesar Augustus, who in this month emerged triumphant, and increased the Roman Empire, and therefore he deserved deity. Earlier this was called Sextilis, which, therefore, from the first, March, it may be the sixth.

45. September.

Nonus September, quasi
septimus imber.

46. October.

Decimus October, quasi octavus
imber.

47. November.

Undecimus November, quasi
nonus imber.

48. December.

Duodecimus December, quasi
decimus imber. Sunt enim hi
menses pluviales, et ideo nomen
a numero et imbre habentes.

49. De Kalendis.

Kalendae a verbo kalo, quod est
voco, dicuntur. Pontifex namque
novam lunam regi nuntiare
debut, post cuius sacrificium
kalo quinquies vel sexies
clamavit. Per hocque signum
populum in curiam, ob hoc
Calabriam dictam, ad sacrificium
convocavit. Et ab hoc verbo kalo
primam diem mensis kalendas
vocari placuit.

45. September

Ninth, September, like the
seventh rain.

46. October

Tenth, October, like the eighth
rain.

47. November

Eleventh, November, like the
ninth rain.

48. Decemeber

Twelfth, December, like the tenth
rain. Indeed these are from the
rainy months, and therefore
having a name from a number
and rain.

49. Concerning Kalends

Kalends is named from the word
kalo, which is "I call". Inasmuch
as the Pontiff ought to announce
the new moon to be ruled. After
whose sacrifice *kalo* is proclaimed
five or six times. By means of this
and the signs of the people of the
curia, on account of this Calabria
is named, assembled to the
sacrifice. And from this word *kalo*
the first day of the month
pleased to be called Kalends.

50. De Nonis.

Inde post .viii. dies vulgus de rure convocatum, in urbem Romam convenit, et ibi feriarum servendarum scita a rege vel pontifice accepit. Et inde nonae dicuntur. Dicuntur etiam a nundinis, id est mercimoniis, quae vel in urbem deferebant, vel ibidem emebant.

51. De Idibus.

Idus dicuntur dies qui menses dividunt, ab iduare quod est dividere. Dicuntur etiam ab idea, quod est species, quia lunam plenam sui speciem in medio mense monstrat. Hebrei et Egyptii et Greci nec kalendas, nec nonas, nec idus, observant, sed tantum dies a nova luna ed novam computant.

50. Concerning Nones

Thence after nine days the common people assembled from the country, convened into the city of Rome, and there it has taken the ordinance of holidays requiring to be protected by the king or pontiff. And thence it is called Nones. It is also named from market day, it is with merchandise, which they were carrying into the city, or they were buying in that place.

51. Concerning Ides

Ides are named from the days divide the month, from *iudare* which is to divide. It is also named from an idea, which is an appearance, because the full moon shows his appearance in the middle of the month. The Hebrews, Egyptians, and the Greeks observe not the kalends, the nones, and the ides, they reckon only the days from the new moon towards the new moon.

52. De Vicissitudine.

Vicissitudo in .iiii. tempora dividitur, et unumquodque tribus mensibus distinguitur. Dicta autem vicissitudo quia vices mutat in mundo.

53. Ver.

Ver est quarta pars anni, constans tribus mensibus. Dicitur autem a vernando, quia tunc prata virent, silvae frondent. Hoc est humidum et calidum, et in hoc fit equinoctium.

54. Estas.

Estas est quarta pars anni, constans tribus mensibus, et dicitur ab estu, id est calore. Haec est calida et sicca. Haec et messis vocatur, et in hac solsticium celebratur.

52. Concerning the Season

The season is divided into four times, and each one is distinguished by three months. It is called season because it changes the turns in the world.

53. Spring

Spring is $\frac{1}{4}$ the year, containing three months. It is also named from blooming, because then the meadows are green, the woods have leaves. It is damp and warm, and in this the equinox happens.

54. Summer

Summer is $\frac{1}{4}$ the year, containing three months, named from boiling, it is hot. It is hot and dry. It is called this and harvest, and in this the solstice is celebrated.

55. Autumnus.

Autumnus est quarta pars anni, habens tres menses. Et dicitur ab autumnno id est colligo, scilicet fructus terre. Hic est siccus et frigidus. Hic etiam vindemia nominatur, et in hoc equinoctium libra equatur.

56. Hiemps.

Hiemps quarta pars anni, tribus mensibus perficitur. Et a rigore vel a sterilitate dicitur. Est enim frigida et humida. Et in hac agitur solstitialis dies.

57. Inaequalitas Temporis.

Haec autem vicissitudo in nostris tantum partibus agitur. In India vero, ubi sunt alii ortus siderum, sunt binae in anno estates, binae messes in medio hiemps placida. In Egypto quoque, natura media, hieme campus herbis floribus, silva frondibus vestitur, quaeque arbor pomis onustatur.

55. Autumn

Autumn is $\frac{1}{4}$ the year, having three months. And it is named from Autumnno, it is "I collect", clearly the fruit of the earth. It is dry and cold. This is also called "grape-gathering", and in this the balance is level equinox.

56. Winter

Winter is $\frac{1}{4}$ the year, it is complete with three months. And it is named from stiffness or bareness. It is cold and wet. And in this the day of the solstice is conducted.

57. The Unevenness of Time

But these seasons are conducted only in our part. Truly in India, where other stars are rising, summers are two-times a year, two harvests in the middle of the gentle winter. Likewise in Egypt, the middle of natural winter, the field is full with grasses and flowers, the wood is clothed with foliage, each tree with fruits.

58. Elementa Et Tempora.

Quatuor quoque elementa
qualitatibus .iiii. temporum
connectuntur. Terra namque
sicce et frigida autumnno, aqua
frigida et humida hiemi, aer
humidus et calidus veri, ignis
calidus et siccus estati colligatur.

59. De Homine Microcosmo.

Hisdem qualitatibus est
humanum corpus temperatum,
unde et microcosmus, id est
minor mundus, appellatur.
Sanguis namque, qui vere crescit,
est humidus et calidus. Et hic
viget in infantibus. Colera rubea,
crescens in estate, est calida et
sicca. Et haec habundat in
iuvencibus. Melancholia, id est
colera nigra, crescens autumnno in
provectionibus. Flegmata quae
hieme dominantur in senibus.

58. The Elements and The Seasons

Likewise the character of the four
elements is connected to the four
seasons. Insomuch as the dry and
cold earth is connected to
autumn, the cold and damp
water to winter, the damp and
warm air to spring, and the hot
and dry fire to summer.

59. Concerning Man the Microcosm

With the same qualities is the
temperate human body, whence
it is called the microcosm, that is,
the smaller world. For *Sanguis*,
which arises in spring, is damp
and warm. And this thrives in
infants. Red Cholera, emerging
in the summer, is warm and dry.
And these abound in young men.
Melancholia, that is, Black
Cholera, emerges with autumn
in the elderly. Phlegm, which
prevails with winter, in old men.

60. Quatuor Qualitates.

In quibus sanguis pollet sunt hilares, misericordes, ridentes, loquaces. In quibus colera rubea, sunt macilenti, voraces, veloces, audaces, iracundi, agiles. In quibus nigra colera, stabiles, graves, compositi moribus, et dolosi sunt. In quibus flegmata, tardi, somnolenti, obliviosi sunt.

61. De Anno.

Annus dicitur ab innovando, eo quod cuncta transeuntia innovat. Dicitur etiam annus quasi anulus, quod in se revolvitur, ut circulus. Annus autem multis modis accipitur.

60. The Four Qualities²⁶

Those in whom *Sanguis* is strong are cheerful, merciful, laughable, and talkative. Those with Red Cholera, are thin, insatiable, swift, bold, hot-tempered, and agile. Those with Black Cholera are stable, heavy, of peaceful habits, and crafty. Those with Phlegm are slow, sleepy, and forgetful.

61. Concerning the Year

The year is named from altering, which it alters all crossing. The year is also named from a ring, which is rolled back into itself, as the circle. The year is taken by many modes.

²⁶ PL has *Quatuor Qualitates* listed under *De Homine Microcosm*.

62. Lunar^{is}.

Primo lunar^{is} quinqu^efariae dicitur. Primus lunar^{is} annus est cum luna omnia signe zodiaci pervolat, qui .xxvii. diebus et .viii. horis constat. Secundus .ii. diebus et .iiii. horis prolixior, post quos luna a sole reaccenditur, qui proprie mensis nominatur.

63. Communis.

Tertius qui dicitur communis qui .xii. huiusmodi mensibus in .ccc.liiii. diebus conficitur. Quartus qui embolismalis dicitur, id est superaugmentum, et habet .xiii. menses et dies .ccc.lxxxiiii. Qui uterque apud Hebreos a Pascali mense incipit, ibique finit. A Romanis autem a Ianuario luna inchoatur, ibique terminatur. Quintus est lunar^{is}, sive decennovenalis, cum luna post .xviii. annos ad easdem recurrit aetates.

62. Lunar

First the lunar is called five-sided. The first lunar year is when the moon flies through the entire zodiac, which contains 27 days and 8 hours. The second with 2 days and 4 hours longer, after which the is re-kindled by the sun, whereby the particular month is named.

63. Common²⁷

The third, which is called common, which is made of 12 like months, in 354 days. The fourth which is called insertion, it is the increase, and it has 13 months and 384 days. Which each among the Hebrews begins from the Paschal month, and finishes there. But from the Romans the moon begins from January, and it ends there. Fifth is *lunar^{is}*, or *decennovenalis*, which the moon after about 19 years it returns the same ages.

²⁷ PL has *Communis* listed under *Lunar^{is}*.

64. Solaris.

Sextus est solaris, cum sol omnia
zodiaci signa perlustrat, qui
.ccc.lxv. diebus et .vi. horis
constat.

65. Bissextilis.

Septimus est bissextilis dum
quarto anno bissextus item
inseritur, et uno die longior
priori cognoscitur.

66. Solaris.

Octavus est item solaris, cum
post .xxviii. annos circulum
concurrentium complet.

67. Mercurius.

Nonus est mercurius, qui
.ccc.xxxix. diebus completur.

68. Venus.

Decimus est Veneris, qui
.ccc.xlviii. diebus perficitur.

64. Solar

The sixth is solar, when the sun
traverses all the signs of the
zodiac, which contains 365 days
and 6 hours.

65. The Leap Year

The seventh is leap year while
likewise an intercalary day is
inserted every fourth year, and it
is recognized with one day
longer than the previous.

66. Sun²⁸

Likewise the eight is sun, when
the sun after 28 years completes
running the cycle.

67. Mercury

Ninth is Mercury, which 339
days complete.

68. Venus

Tenth is Venus, which 348 days
complete.

²⁸ PL has *Solaris* listed under *Bissextelis*.

69. Mars

Undecimus est Martis, qui .ii.
solaribus annis constat.

70. Iovis.

Duodocimus ost Iovis, qui .xii.
annis exstat.

71. Saturnus.

Tertius decimus Saturni, qui .xxx.
annis expletur. Quartus decimus
qui vocatur magnus annus, qui
.d.xxxii. annis revolvitur. Extra
hos sunt .ii. legales anni, unus
qui dicitur remissionis annus,
habens curricula .vii. annorum.
Alter iubileus .l. annorum.

69. Mars

Eleventh is Mars which contains
2 solar years.

70. Jupiter

Twelfth is Jupiter, which is 12
years.

71. Saturn

Thirteenth, Saturn, which 30
years complete. Fourteenth,
which is called the great year,
which has revolved 532 years.
Outside of these are the legal
years, one which is called the
year of remissions, having a race
of 7 years. Another, Jubilee, 50
years.

72. De Varis Annis.

Annum civilem, id est solarem, Hebrei ab equinoctio verno, Greci a solsticio, Egiptii ab autumn, Romani a bruma incipiunt. Apud Indos unus mensis, apud Egiptios vero olim erat annus .iiii. mensium, apud Acarnanas .vi. mensium, apud Lavinios .xiii. mensium, apud quosdam unumquodque tempus, scilicet ver et alia pro anno computabatur. Unde et Plato ponit .viii. milia annorum, Tullius .xv. milia annorum.

73. De Bissexto.

Annus solaris, ut in horoscopo horologii est investigatum, .ccc.lxv. diebus et quadrante conficitur. Quadrans autem est quarta pars diei, scilicet .vi. horae. In .iiii. autem annis .iiii. quadrantes .xxiiii. horas conficiunt, quod est integer dies. Hic ergo dies in quarto anno .vi. kalendis Martii interkalatur, et bissextus nominatur. Hunc Iulius Caesar interposuit, et totius compoti errorem per hunc correxit. Hunc Egiptii et Greci in fine anni subponunt, Romani autem in Februario eo quod ceteris brevior est insererunt.

72. The Contrasting Years

The civil year, it is the solar, begins with the Hebrews from the vernal equinox, Greeks from the solstice, Egyptians from the autumn, Romans from winter. At India one month, at Egypt truly a year was 4 months, at Acarnanas 6 months, Lavinios 13 months, at each certain one seasonly, clearly spring and the other was reckoned through the year. And where Plato puts nine-thousand years, Tullius fifteen-thousand years.

73. Concerning Leap Year

The solar year, which the horoscope clock is found in, is made with 365 $\frac{1}{4}$ days. The $\frac{1}{4}$ is $\frac{1}{4}$ of a day, clearly 6 hours. But in four years the four quarters make 24 hours, which is a whole day. Therefore this day, in the fourth year, the 6 Kalends of March is intercalated, and is named the intercalary day. Julius Caesar inserted this, and the whole mastery of error is corrected through this. The Egyptians and Greeks substitute this at the end of the year, but the Romans plant it in February which is shorter than the others.

Ideo autem non post finem mensis, sed infra mensem, quia olim integer mensis interkalabatur. Ideo vero non ante .vi. kalendas Martii, quia .vii. kalendis Martii magno tripudio civitatem lustrabant et nichil eis incipere ante transactam festivitatem licebat.

74. De Cyclo.

Ciclus bissextilis .iiii. impletur annis. Ciclus indictionalis ab Octobri incipiens .xv. annis. Ciclus decennovenalis a Paschali luna incipiens .xviii. annis. Ciclus lunaris a Ianuario inchoans .xviii. annis. Ciclus solaris a Martio inchoans .xxviii. annis. Ciclus magnus .d.xxxii. annis perficitur.

75. De Olimpiade.

Olimpias sunt .iiii. anni. Apud Elidem civitatem Graeciae est institutum post .iiii. annos ad Olimpium montem convenire, et ibi palestrales ludos agere, et inde dicuntur olimpiades.

But not at the end of the month, but below the month, because formerly the whole month was being intercalated. Therefore not before 6 Kalends March, because 6 Kalends March they are purifying the city with the great ritual dance and nothing was permitted by them to begin before the transacted festivity.

74. Concerning the Cycle²⁹

The leap year cycle is implemented 4 years. The Imposed Cycle beginning from October with 15 years. The *decennovenalis* beginning from the Paschal moon with 19 years. The Lunar Cycle starts from January with 19 years. The Solar Cycle stars from March with 28 years. The Great Cycle completed with 532 years.

75. Concerning the Olympiad

The Olympiad are 4 years. At Elid, a city of Greece, the custom is after 4 years to convene at Mount Olympus, and there to conduct the Palaestra Games, and thence they are called the Olympiads

²⁹ PL has *De Cyclo* listed under *De Bissexto*.

76. De Lustris.

Lustrum vero sunt .v. anni.
Romanis enim ab omnibus
gentibus solvebatur tributum, .v.
annis aes, .v. argentum, .v.
aurum. Et semper post
quinquennium ad Romam
veniebant, et urbem lustrabant.
Et unumquodque quinquennium
lustrum dicitur.

77. De Indictionibus.

Omnes autem simul indictiones
ab indicendo dicuntur, quia
semper post .xv. annos ad
primum censum, id est aes
revertebatur.

76. Concerning the Lustrum

The Lustrum are 5 years. Indeed
the Romans by bestowing to all
nations it has released, money
five years, five silver, five gold.
And always after the five year
period they were coming to
Rome, and they were purifying
the city. And each five year
period is called a Lustrum.

77. Concerning the Impositions

Likewise all impositions are
named from proclaiming,
because after 15 years from the
census, which is money, it was
returned.

78. De Aetate.

Etas vel generatio est vita
uniuscuiusque hominis, vel .c.
anni. Est etiam aetas cum nullus
superfuerit qui nunc vivit. Sunt
quoque .vi. aetates hominis.
Prima infantia ad .vii. annos.
Secunda puericia ad .xiii. annos.
Tercia adolescentia ad .xxi.
annum. Quarta iuventus ad .l.
annum. Quinta senectus ad
.lxx. annum. Sexta decrepita ad .c.
annos vel usque ad mortem. Sunt
nichilominus .vi. aetates mundi.
Prima ab Adam ad Noe. Secunda
a Noe ad Abraham. Tercia ab
Abraham ad David. Quarta a
David ad transmigrationem
Babilonis. Quinta inde ad
Christum. Sexta usque in finem
mundi.

78. Concerning a lifetime

A lifetime or generation is a
single life of a man, or 100 years.
Also a lifetime is when nothing
has remained which now lives.
There are six stages of man. The
first, infancy to 7 years. Second,
childhood to 14 years. Third,
adolescence to 21 years. Fourth,
youth to 50 years. Fifth, old age
to 70 years. Sixth, decrepit to 100,
or up to death. Nevertheless
there are 6 stages of the world.
The First from Adam to Noah.
The Second from Noah to
Abraham. The third from
Abraham to David. The fourth
from David to the Babylonian
Captivity. Fifth from thence to
Christ. Six all the way into the
end of the world.

79. De Saeculis.

Saeculum sunt mille anni. Dicitur autem saeculum, quod se sequitur. Inde saeculum saeculi. Saeculum tempus Grece, saeculi tempus legis. Inde et saecula saeculorum. Saecula tempora Christianorum, saeculorum Iudeorum et paganorum. Est et saeculi saeculum regnum celorum quod sequitur istud saeculum sicut scribitur *Beati qui habitant in domo tua in saeculum saeculi laudabunt te.*

80. Ciclus Decennovenalis.

Deconnovenalis ciclus dicitur quasi .xviii. annorum circulus. Per tot enim annos peragit luna cursum suum, nitens contra firmamentum. Dividitur autem in .ii., in .xii. communes et .vii. embolismales annos.

81. Communes.

Communes dicuntur, cum .ii. aequales, scilicet .xii. mensium lunarium, a Pascha ad aliud Pascha concurrunt.

79. Concerning the Ages

The ages are a thousand years. It is called an age by those that follow it. Thence eternity. The Greek Age, the age of law. Thence eternity. The Christian Age, the age of Jews and pagans. Also it is eternity which the power of heaven follows that age as it written "Blessed are those who dwell in your hours, they will praise you in eternity."³⁰

80. The Decennovenalis

The *decennovenalis* cycle is named like a 19 year cycle. Indeed through so many years the moon completes its running, shining across the firmament. It is divided into 2, into 12 common and 7 interpositional years.

81. The Common³¹

They are called common, with 2 equals, clearly 12 lunar months, they run from Paschal to Paschal.

³⁰ Psalm 84:4

³¹ PL has *Communes* and *Embolismus* listed under *Ciclus Decennovenalis*.

82. Embolismus.

Embolismus, qui supercrescens dicitur, est is qui a Pascha ad aliud Pascha .xiii. menses, id est .xiii. novas lunas habet. Hoc totum ideo fit, quia Pascha ante equinoctium et ante .xiii. lunam Aprilis qui apud Hebreos primus est, agi non licet.

83. Ogdoas Et Endecas.

Dividitur adhuc in .ii., in ogdoadem et endecadem. Ogdoas sunt .viii. anni. Endecas .xi. duo enim communes semper precedunt tertium embolismum. In octavo autem loco precedit unus communis embolismum, et hic numerus ogdoas appellatur. Deinde iterum .ii. communes preerunt tertium embolismum. In undecimo quinto loco, unus tantum precedit embolismum et hic numerus endecas vocitatur.

82. The Interposition

The interposition, which is called the increasing, whereby it is 13 months from Paschal to Paschal, it has 13 new moons. This whole thing happens, because Paschal is not permitted to be conducted before the Equinox, and before the 14th of April which among the Hebrews is the first moon.

83. Ogdoas and Endecas

Hitherto it is divided into two, into *ogdoas* and *endecas*. *Ogdoas* is 8 years. *Endecas* 11. Indeed two common always precede the third interposition. But in the eighth place one common precedes an interposition, and this category is called *ogdoas*. The again 2 common will precede the third interposition. In the sixteenth place, only one precedes the interposition, and this category is called *endecas*.

84. Solaris Ciclus.

Solaris autem ciclus .xxviii. annis
peragitur, propter .vii. bissextos.
Oportet enim ut bissextus
singulos dies septimanae tangat
et sic per eosdem recurrat.
Septies autem .iiii. fiunt .xxviii.
Bissextus enim in quarto tantum
anno interponitur.

84. The Solar Cycle

But the solar cycle is completed
with 28 years, on account of 7
intercalary days. Indeed it ought
in order that a seventh
intercalary day borders on a
single day, and thus through the
same it may return. Also seven
times four makes 28. Indeed the
intercalary day is only inserted in
the fourth year.

85. De Numero Articulorum.

Lunarem cursum sic in articulis adiunctis unguibus computabis. A radice pollicis laevae manus inipe, et per singulos articulos et ungues numera, et in fine minimi digiti novemdecimum annum habebis. Solarem autem sic in articulis utriusque manus absque unguibus computabis. A minimo digite laevae manus inchoa, et per transversum in .iiii. digitis numera, in .iiii. semper bissextum nota, in altera manu similiter. Et habebis annos .xxiiii. Deinde, utroque pollice binos annos qui prioribus iuncti reddunt .xxviii. annos. Geminus est autem solaris cursus, unus qua cottidie ab oriente in occidentem firmamentum sequitur, alter qua contra firmamentum nitens, .xxviii. annis graditur.

85. Concerning the Number of Joints

You will calculate the lunar running thus in joints with nails. Begin from the root of the thumb of the left hand, numbering through each joint and nail, and in the end of the smallest finger you will have the 19th year. Also you will calculate the solar thus in the joints of the each hand without the nails. You begin from the smallest finger in the left hand, and you count through in crossing the four fingers, in the fourth always mark the intercalary day, similarly in the other hand. And you have 24 years. Then with each thumb two years which previously connected render 28 years.

86. Magnus.

His ciclis duobus conficitur magnus annus. Nam vicies et octies .xviii., vel decies et novies .xxviii., sunt .dxxxii. anni. post quos omnes planetae et omnes stellae ad primum punctum unde digressi sunt recurrunt, et per easdem lineas ut prius redeunt. luna namque quodlibet zodiaci signum .ii. diebus et .vi. horis ac bisse unius horse lustrat, omnia signa .xxvii. diebus et .viii. horis pervolat.

86. The Great Year

With these two cycles the great year is made. For 28 times 19, or 19 times 28, are 532 years. After which all the planets and stars return to the first point of departure, and through the same paths as earlier they return. Insomuch as the moon circles around any sign of the zodiac in 2 days, 6 hours, and forty minutes, it flies through all the signs in 27 days and 8 hours.

87. De Ciclis Planetarum.

Mercurius autem quodque
signum .xxviii. diebus et vi.
horis, totum zodiacum
.ccc.xxxviii. diebus permeat.
Venus vero quodlibet signum
.xxviii. diebus et .v. horis totum
signiferum .ccc.xlviii. diebus
circuit. Sol .xxx. diebus ac .x.
horis et semisse singula signa
lustrat, omnem zodiaci ambitum
.ccc.lxv. diebus et .vi. horis
transvolat. Mars quodque
signum .lx. diebus et .xxi. horis,
omnia signa .ii. annis
perlabuntur. Iovis stella singulis
signis annum unum inmoratur.
Omnia enim .xii. annis
pervagatur. Saturnus in
unoquoque signo .ii. annos et
.clxxxii. dies et .xv. horis id est
dimidium annum inmoratur,
totum autem signiferi circulum
.xxx. annis propter nimiam
altitudinem contra caelum sicut
alii currens perlabitur.

87. Concerning the Planetary Cycle

Also Mercury passes through
each sign 28 days and 6 hours,
the entire zodiac 339 days. Venus
circles each single zodiac in 28
days and 5 hours, all signs 348
days. And the sun roams
through half the single signs in
30 days and 10 hours, it traverses
the whole circle of the zodiac in
365 days and 6 hours. Mars each
sign 50 days and 21 hours, it
glides along all signs in 2 years.
The star of Jupiter carries a single
year with a single sign. Indeed it
wanders through all in 12 years.
Saturn carries in each single sign
2 years and 182 days and 40
hours, which is half a year, but
the whole circle of signs in 30
years, by means of an excessive
height it glides across the
heavens as the other running.

88. De Scriptoribus Cicli.

Ciclum Eusebius Cesariensis
primus composuit, postea
Theophilus Alexandrinus
episcopus rogatu Leonis papae
lucidius exposuit, deinde
Dionisius abbas ut hodie habetur
scripto protulit.

89. De Equinoctiis Et Solsticiis.

Equinoctia et solsticia faciunt .iiii.
zodiaci signa, in modum crucis
equali spacio locata. Nam
signum arietis, in quo sol est
creatus, in oriente est positum,
quod facit vernale equinoctium.
Libra, in qua est luna condita, est
in occidente opposita, et facit
autumnale equinoctium. Cancer
est versus aquilonem, tenet
caelum ubi altissimum est, et
facit estivale solsticium.
Capricornus vero versus austrum
premit caelum ubi est
humillimum, et facit hiemale
solsticium.

88. Concerning the Writers of the
Cycle

Eusebius the Cesarean has
composed the first cycle,
afterwards the bishop
Theophilus of Alexandria, at the
request of Pope Leo, has more
clearly explained, then, abbot
Dionysius has advanced as today
it has with writing.

89. Concerning the Equinox and
Solstice

The equinoxes and the solstices
make 4 zodiac signs into the
manner of the cross placed with
equal space. For the sign of Ares,
in which the sun is born, is put in
the east, which makes the vernal
equinox. Libra, in which the
moon is found, is opposite in the
west, and it makes the autumnal
equinox. Cancer is across the
north, it holds the heavens where
it is most high, and it makes the
summer solstice. Capricorn
across the south presses the
heavens where it is lowest, and
makes the winter solstice.

90. Vernale Equinoctium.

Equinoctium dicitur ab equa et nocte, Grece vera isemeria, ab equa et die, quasi equidies. Vernale equinoctium non .viii. sed .xii. kalendis Aprilis habendum, lex et evangelium clamant, et horologii manifeste inspectio probat. Secundum legem enim non licuit Pascha ante equinoctium celebrati. Qui autem Evangelium diligenter legerit, Dominum non octavo sed decimo kalendis Aprilis passum videbit. Si ergo .viii. kalendis Aprilis est equinoctium, tunc Dominus contra legem Pascha ante equinoctium celebravit, qui legem non solvere sed implere venit. Sed et Iudei contra patrium morem gesserunt, qui Pascha in inconvenienti termino egerunt. Verumtamen cum horum neutrum fuerit transacto .xii. kalendis Aprilis equinoctio, Dominus solito more Pascha cum Iudeis .xi. kalendis Aprilis celebravit, Paschali die quod erat .x. kalendis suo sanguine nos redemit, .viii. kalendis resurrexit.

90. The Vernal Equinox³²

The equinox is named from equal and night, truly the Greek *isemeria*, from equal and day, as if equal days. The Vernal Equinox is not 8th kalend of April but the 12th, the law and the Gospels proclaim, and the inspection of the clock clearly approves. Indeed the second law does not permit the celebration of theof Paschal before the equinox. But with careful reading of the Gospel, will see the Lord suffering not on the eighth but the tenth kalend of April. If therefore the 8th kalend of April is the equinox, then the Lord against the law celebrates Paschal before the equinox, which he comes not to release but to satisfy the law. But also the Jews have born against the paternal custom, which having conducted Paschal in dissimilar end. But yet when neither of these with the equinox has been transacted on the 12th kalend of April, the Lord, with the usual customs with the Jews, has celebrated Paschal on the 11th Kalends of April, with his blood he has redeemed us on Paschal day which was the 10th kalend of April, he has resurrected on the 8th kalends.

³² PL has *Vernal Equinoctium*, *Autmnale Equinoctium*, *Estivale Solsticium*, and *Hiemale Solsticium* listed under *De Equinoctiis et Solsticiis*.

91. Autumnale Equinoctium.

Autumnale quoque equinoctium non .viii. sed .xii. kalendis Octobris habendum, demonstrat horologium.

92. Estivale Solsticium.

Solsticium non ideo dicitur quod sol stet, sed quod alcius caelum scandere non valens, retro gradum flectat. Estivale solsticium non .viii. sed .xii. kalendis Iulii horoscopus horologii clamat habendum quod noctem brevissimam, diem facit longissimum, cum sol scanderit Cancri signum.

93. Hiemale Solsticium.

Hiemale quoque solsticium non .viii. sed .xii. kalendis Ianuarii habendum eadem ratione probatur, cum sol in Capricorno positus, brevissimum diem et longissimam noctem facere non ignoratur.

91. The Autumnal Equinox

The autumnal equinox is not the 8th but the 10th kalend of October, which the clock demonstrates.

92. The Summer Solstice

The solstice is not named with respect to the sun standing still, but which weakly climbs the higher heavens, bends back a position. The summer solstice is not the 8th kalend but the 12th kalend of July the horoscope clock having proclaimed, which the shortest night, makes the longest day, when the sun will have climbed the sign of Cancer.

93. The Winter Solstice

With winter each solstice is not 8th but the 12th kalend of January approved on the same account, when the sun is placed in the constellation of Capricorn, it does not disregard to make the shortest day and the longest night.

94. De Saltu Lune.

Luna a sole recedens, post .xxviii. dies et horas .xii. iterum eum consequitur, sed hora .xii. nondum peracta a sole reaccenditur. Restant enim ex hora per singulos menses .iiii. momenta, et uncia unius momenti et unus athomus. Haec per singulos annos augmentata post .xviii. annos integrum diem perficiunt. Qui dies numero lunae subtrahitur, dum prima pro .xxx. computatur, isque saltus lunae nominatur. Ideo autem in .xviii. anno, et in Iulio mense fit lunae saltus, quia et hoc facit mater astronomiae Egiptus.

94. Concerning The Jump Of The Moon

The moon recedes from the sun, after 29 days and 12 hours it follows it again, but the 12th hour not yet completed it is rekindled from the sun. Indeed through a single month 4 moments and 1/12th a moment and one atom from an hour remain. These increase through a single year and after 19 years a whole day is complete. Which a day is subtracted from the category of the moon, while the first through 30th is computed, and that is called the jump of the moon. Therefore in the 19th year, and in the month of July, the leap of the moon happens, because also the Egypt, mother of astronomy, designed this.

95. De Minutis.

Quis hic saepius minutiae ponuntur, quae forsitan a pleris minus sciuntur, sciendum quod uncia est .xii. pars cuiusque rei in .xii. divisae. Semis vel semisse dimidia pars cuiusque rei in .ii. divisae. Bisse duae partes alicuius rei in .iii. partitae, tertia sublata. Quaelibet autem pars illarum .iii. dicitur triens. Rei in .iiii. partes divisae, quarta pars dicitur quadrans, reliquiae tres dodrans.

95. Concerning the Small

Because here more often the trifling details are placed, which perhaps the least are known about, knowing an *uncial* which is 1/12th of each thing divided into 12. Even *Semis* 1/4 of each thing divided into two. *Bisse* two parts of anything divided into three, the third taken away. Also any one of those three parts is called *triens*. Of a thing divided into four parts, the fourth part is called *quadrans*, the remaining three *dodrans*.

96. De Regularibus Feriarum Et Concurrentium.

Regulares feriarum et concurrentes a Martio sumunt initium, a quo Romani habuerunt anni principium. A Romanis enim sunt inventi. Regulares inde dicuntur quod calculatores regant, concurrentes vero inde quod regularibus concurrant. Regulares habent tale exordium. Solaris annus .ccc.lxv. diebus peragitur, sol autem per singula .xii. signa .xxx. diebus immoratur. Duodecies ergo .xxx. vel tricies .xii. sunt .ccc.lx. Quinque remanent. Hi sunt regulares Marcii. In ceteris mensibus sic oriuntur. Precedentis mensis dies cum regularibus in .vii. aequas partes partire, quod remanet da sequenti mensi pro regularibus. Verbi gratia. Martius habet dies .xxx. et .v. regulares, quod sunt septies .v. et remanet unus. Hic erit regularis Aprilis. Sic in ceteris.

96. Concerning the Regulares and Concurrentes Holidays

The *regulares* and *concurrentes* holidays take up a beginning from March, from which the Romans have the beginning of the year. Indeed from the Romans they are invented. Thence they are called *regulares* because the calculators rule, *concurrentes* because they may coincide with the *regulares*. The *regulares* have such a beginning. The solar year is completed with 365 days, but the sun tarries in one of the 12 signs for 30 days. Therefore 12 times 30 or thirty times 12 are 360. Five remain. These are the *regulares* of March. In the other months they thus arise. The days of the preceding month with the *regulares* share into seven equal parts, which the remains you allot to the following month for the *regulares*. Thanks be to the Word. March has 31 days and 5 *regulares*, which are seven times 5 with one remaining. This will be regulated to April. Thus in the others.

Aliter. Quota feria primo anno fuerit in kalendis mensium, tot erunt regulares mensium. Verbi gratia. In kalendis Martii est feria quinta, .v. ergo sunt regulares. Kalendas Aprilis prima feria et unus regularis. Sic in ceteris. Concurrentes autem habent hoc exordium. Solaris annus habet ebdomadas .lii. et .i. diem. Hic .i. dies erit primo anno solaris cicli concurrens, quia concurrit regularibus. Ad inveniendam feriam in kalendis mensium, singulis annis adde unum usque ad .vii. Quarto anno bissextus pro concurrente accipitur, ideo .v. anno una concurrens transilitur. Bissextili anno utere in Ianuario et Februario bissexto pro concurrente, in reliquis mensibus concurrentibus. Primus annus in creatione mundi fuit sine concurrentibus.

In another way. Whatever number of holiday by the first of the year will have been on the first of March, such a number will be the month's *regulares*. Thanks be to the Word. On the first of March is the fifth holiday, therefore five are *regulares*. By the first of April the first holiday and one *regulares*. Thus in the others. But the *concurrentes* have this beginning. The solar year has 52 weeks and one day. This one day will be *concurrentes* with the first year of the solar cycle, because it has coincided with the *regulares*. To discover the holiday in the first of the month, you add a single year from one all the way to seven. In the fourth year the intercalary day is taken for the *concurrentes*, therefore in the fifth year one *concurrentes* is skipped. In the leap year use two days in January and February for the *concurrentes*, in the remaining months *concurrentes*. The first year of the creation of the world was without a *concurrentes*.

Quota feria fuerit in .viii.
kalendis Aprilis vel .vi. kalendis
Martii, tot erunt concurrente illo
anno. Concurrentes iunge
regularibus, si infra .vii. fuerit
talis erit feria in kalendis
cuiusque mensis. Si .vii.
excesserit, .vii. sublati, quod
remanet erit feria. Hi enim
regulares atque concurrentes
septenarium numerum non
excedunt.

However many holidays will
have been on the 9th kalends of
April or the 6th kalends of March,
there will also be that many
concurrentes that year. You join
the *concurrentes* with the
regulares, if there has been less
than seven then such will be the
holiday on the first of each
month. If seven will have passed,
seven subtracted, those which
remain will be the holiday.
Indeed these *regulares* and
concurrentes shall not have more
than seven.

97. De Regularibus Et Epactis.

Regulares lunae et epactae a Septembri sumunt initium, quem Egiptii ponunt anni principium. Ab ipsis enim sunt inventi. Hi regulares simile habent exordium ut superiores. Et ideo September habet .v. In reliquis mensibus sic inveniuntur. Precedentis mensis dies cum regularibus sume. Si trigesimam habet lunam .xxx. tolle. Quod remanet tribue sequenti mense pro regularibus. Si vero .xxviii., his sublati quod remanet erunt regulares. Aliter. Quota luna in primo anno in kalendis fuerit, .xi. sublati, quot remanent tot erunt regulares lunae. Verbi gratia. In kalendis September luna erit .xvi., .xi. tolle, et remanent .v. Quinque erunt regulares. Sic in ceteris.

97. Concerning the Regulares and Epacts

The *regulares* and the *epacts* start in September, which the Egyptians place as the first of the year. Indeed they are invented by them. These *regulares* have resemblance to the previous only higher. And therefore September has five. In the remaining months they are thus discovered. You obtain the *regulares* from the days of the preceding month. If the 30th has a moon, you take 30. You divide the remaining *regulares* into the following month. If 29, with these subtracted, that which remains will be *regulares*. In another way. Whatever the number of moons will have been on kalends on the first year, subtract 11, whatever number remains such will be the *regulares*. Thanks be to the Word. On kalend of September there will be 16, you take away 11, and 5 remain. These five will be the *regulares*, thus in the other.

98. De Epactis.

Epactae autem sic oriuntur.
Annus solaris habet dies .ccc.lxv.
Lunaris vero .ccc.liiii. Qui
numerus ab alio superatur .xi.
diebus. Hi .xi. epactae, id est
adiectiones nominantur, quia
singulis annis regularibus
mensium ad inveniendam lunam
adiciuntur. Singulis ergo annis
adice .xi., si infra .xxx. fuerit
numerus, ipse erunt epactae
presentis anni. Si ultra, tolle .xxx.
quod remanet erunt epactae.
Verbi gratia. Primo anno .xi.,
secundo iterum .xi. erunt .xxii.
Tercium iterum .xi. erunt .xxxiii.
Sublatis .xxx. erunt .iii. epactae.
Sic deinceps. Regulares adde
epactis, si infra .xxx. fuit
numerus, talis erit luna in
kalendis mensium. Si ultra, tolle
.xxx. quot remanent, tota erit
luna.

98. Concerning the Epacts

But the *epacts* rise thus. The solar
year has 365 days. The lunar 354.
The other is greater by 11 days.
These are the *epacts*, they are
named the additions, because
with the *regulares* of a month in a
single year to the discovered
moon. Therefore you add 11
years, if it will have been less
than 30, it will be the *epacts* of the
present year. If more, you take 30
and that which remains will be
the *epacts*. Thanks be to the
Word. The first year 11, the
second another 11 there will be
22. The third another 11 there
will be 33. Subtract 30, there will
be three *epacts*. Thus
successively. You add the
regulares with the *epacts*, if it is
below the number 30, such will
be the moon in the kalends of the
month. If more, you take 30,
however many remain, the
whole will be the moon.

Nono decimo anno, scilicet .xviii. epactae, his .xi. et dies saltus lune adduntur, et erunt .xxx. epactae primo anno. Primus annus ergo decennovenalis habet .xxx. epactas, sed ideo dicitur quod nullas habeat, quia in singulis mensibus .xxx. reiciuntur, et luna solis regularibus invenitur. Quota luna fuerit in .xi. kalendarum Aprilis, tales erunt epactae anni illius.

With the 19th year, of course 18 *epacts*, these are added with 11 and a day to the jumping moon, there will be 30 *epacts* the first year. Therefore the first *decennovenalis* year has 30 *epacts*, but therefore it is called that which has none, because in each month 30 are rejected, and the moon discovers a single *regulares*. However many moons will have been by the 11th kalend of April, such will be the *epacts* of that year.

99. Quod Horis Luna Luceat.

Luna prima lucet punctis .iiii.,
secunda .viii., tertia .xii. et sic
usque ad plenilunium cottidie
.iiii. puncti adiciuntur, in
decrecendo similiter cottidie
.iiii. auferuntur. In plenilunio
tota nocte lucet, cum est
trigesima nichil. In lunari
computo .v. puncti faciunt unam
horam. De unaquaque ergo die
.iiii. punctis acceptis, et .v.
unicuique hore distributis, quot
horis luna in nocte luceat, cicius
videbis. Notandum quod ligna in
decrecente luna, vel post Iulium
et Augustum mensem praecisa, a
vermibus termitibus et cariae
manebunt illesa.

99. What Hours the Moon May
Shine

The first moon shines with four
points, the second with 8, the 12
and thus all the way to the new
moon four points are added
daily, in the decreasing similarly
four are taken away. On the full
moon it shines the whole night,
when it is the 30th, nothing. In a
lunar computation 5 points make
one hour. Therefore the day has
taken from each one 4 points,
and distributed each fifth hour,
however many hours the moon
in the night may shine, which
you will see. Observing which
trees in the fading moon, after
the months of July and August
have been cut off, remain
uninjured by maggots, termites,
and rot.

100. Quod Partibus Luna A Sole
Distet.

Aetatem quamcumque lunae
quater multiplica, huncque
numerus ter ducito, et quod in
summa reperies, tot partibus
zodiaci lunam a sole noveris, et
solem post totidem dies ad
eundem locum venturum.

101. In Quo Signo Luna Sit.

Sol cuilibet signo .xxx. diebus
inmoratur. Vide ergo in quo
signo sit, et quod dies in eo
adhuc moraturus erit, tot ex
predicta summa eidem signo
tribue, reliquos qui de eadem
summa superfuerint
sequentibus signis per .xxx.
disperties, et cui signo .xxx.
defuerint, in eo lunam esse
noveris.

100. Which Parts the Moon Stands
Apart from the Sun

You multiply whatever the age
of the moon by four, and these
numbers you regard three
times, and in the sum you will
discover, you will learn how
many parts of the zodiac the
moon is from the sun, and after
as many days the sun coming
to the same place.

101. In Which Sign the Moon May
Be

The sun tarries 30 days in any
sign. Therefore you see which
sign it will be in, and because
in it hitherto it will have been
delayed a day, you divide the
such a number from the
preceding sum of the same
sign, you will divide the
remaining which are left over
from the same following the
sign by 30, and from which
sign 30 are missing, in this you
will have learned the moon to
be.

102. Annus Domini.

Ad inveniendum annum Domini, ordines indictionum ab incarnatiōe eius qui sunt .lxx. per .xv. multiplica, addens .xii. quia .iii. indictiones annum nativitatis Christi precesserant, et fiunt .m.c.xx. His adde indictionem presentis anni, et habebis annum Domini.

103. Indictiones.

Ad indictionem inveniendam, transactos annos Domini cum .iii. indictionibus quae eius nativitatem recesserant, per .xv. partire, quot remanserint, tota est indictio, si nichil remanserit quinta decima erit.

102. The Year of The Lord

To discover the year of the Lord, you multiply the order of impositions by his incarnation which are 70 by 15. Adding 12 because 3 impositions had preceded the year of the birth of Christ, and they are 1120. With these you add the imposition of the present year, and you have the year of the Lord.

103. The Impositions

To discover the imposition, transact the years of the Lord with the 3 impositions which had preceded his birth, divide by 15, however many that will have remained, is a whole imposition, if nothing remains it will be 15.

104. Epactas.

Ad inveniendas epactas, annos Domini per .xviii. divide, quot remanserit per .xi. multiplica. Si infra .xxx. fuerit, epacta illius anni erit, si ultra, .xxx. sublati, quod remanet pro epactis habebis. Quando natus est Dominus .xi. epactae erant.

105. Solaris Annus.

Ad inveniendum solarem annum, annis Domini adde .viii., quia tot anni solaris cicli eius nativitatem recesserant. Hanc summam per .xxviii. divide, quot remanent totus est. Si nichil remanet vicesimus octavus est.

104. The Epacts

To discover the *epacts*, you divide the year of the Lord by 19, whatever remains you multiply by 11. If it is below 30, it will be the *epacts* of that year, if above, subtract 30, with the remains you will have the *epacts*. When the Lord was born there were 11 *epacts*.

105. The Solar Year

To discover the solar year, you add 9 to the year of the Lord, because such a number of cycles of the solar year had preceded his birth. Divide this sum by 28, whatever number remains is the total. If nothing remains, it is 28.

106. Concurrentes.

Ad inveniendas concurrentes, annos Domini sume, et, propter numerum bisexti, quartam partem totius numeri eis adice, .iiii. regulares adde, quia tot concurrentes Christi nativitatem precesserant. Hunc totum numerum per .vii. divide, et quod supersunt illius anni concurrentes erunt. Si nichil .vii. existunt.

107. Bissextus.

Ad inveniendum bisextum, annos Domini per .iiii. divide, quot remanserint totus annus est a bisexto. Si nichil remanserit bisextus erit. Similiter, solarem ciclum sublato uno, per .iiii. divide, qui remanet, annus a bisexto est.

106. The Concurrentes

To discover the *concurrentes*, you take the year of the Lord, and, by means of the number of intercalary days, you add $\frac{1}{4}$ of the whole number with them, you add four *regulares*, because such a number of *concurrentes* preceded the birth of Christ. You divide this total number by 7, and that which remains will be the *concurrentes* of that year. If nothing it is 7.

107. The Leap Year

To discover the leap year, divide the year of the Lord by 4, whatever number remain is the total years to the leap year. If nothing remains it is the leap year. Similarly, the solar cycle you subtract one, divide by 4, what remains, is the years to the leap year.

108. Ciclus Lunariss.

Ad inveniendum lunae ciclum,
de annis Domini .ii. sublatiss qui
eo nato de eodem ciclo
restabant, .xvii. enim
precesserant, caeteros per
.xviii. divide, qui superfuerint,
annus lunaris cicli erunt. Si
nichil remanserit, nonus
decimus erit. Hic proprie est
Romanorum, sicut
decennovenalis Hebreorum. Et
sicut per istum Pascha, ita per
illum cognosciturque lunaris
ascensio.

109. Decennovenalis.

Ad inveniendum
docennovenalis cicli annum,
annis Domini semper adde .i.,
quia secundo eius anno natus
est Dominus, ac per .xviii.
divide. Qui remanserit instans
annus erit. Si nichil remanserit,
decennovenalis erit.

108. The Lunar Cycle

To discover the lunar cycle,
subtract two from the year of
the Lord, which were
remaining with his birth from
the same cycle, indeed 17
preceded, you divide the others
by 19, that which is left over, is
the year of the lunar cycle. If
nothing remains it is 19. This
particular is Roman, such as
decennovenalis is Hebrew. And
such through that with Paschal,
and thus through that one the
lunar ascent is recognized.

109. The Decennovenalis

To discover the year of the
decennovenalis cycle, you always
add one to the year of the Lord,
because with its second year
the Lord is born, and you
divide by 29. That which
remains will be the present
year. If nothing remains, it will
be the *decennovenalis*.

110. De Annis Et Ciclis Mutandis.

Annos ab initio mundi muta in .xv. kalendis Aprilis, quia ibi est primus dies saeculi. Annos Domini muta in .viii. kalendis Ianuarii. Ciclum lunarem in kalendis Ianuarii. Ciclum solarem ibidem. Ciclum decennovenalem in nova luna Aprilis. Concurrentes in kalendis Martii. Epactas in kalendis Septembris. Indictiones in kalendis Octobris.

110. Concerning the Years and Cycles Requiring to be Moved

You change the years from the beginning of the world on the 15th kalend of April, because there is the first day of the age. You change the year of the Lord on the 8th kalend of January. The lunar cycle on the kalend of January. The solar cycle the same. The *decennovenalis* cycle on the new moon of April. *Concurrentes* on the kalend of March. *Epactas* on the Kalend of September. *Impositions* on the kalend of October.

111. De Clavibus Inveniendis.

Ad claves terminarum
inveniendas, sume annos
decennovenalis cicli et .vii. dies
ebdomadae, qui simul iuncti
fiunt .xxvi., et haec est prima
clavis. Secundo vero anno
iunge .xviii. cum prima clave,
fiunt .xlv. Tolle .xxx., remanent
.xv., et haec est secunda clavis.
Sic fac per singulos annos
usque ad .xviii. annum. In
.xviii. anno iunge .xviii.
propter saltum lunae et sic
invenies primam. Hic autem
memor esto ut cum numerus
supradictus .xl. exercuit .xxx.
recisis, remanens est clavis.

111. Concerning the Discovery of
Clavis

To discover the boundaries of
clavis, you take the years of the
decennovenalis cycle and the
seven days of the week, which
likewise connected are 26, and
this is the first *clavis*. The
second year you join 19 with
the first *clavis*, they make 45.
You remove 30, 15 remain, and
this is the second *clavis*. Thus
you do this from first year all
the way to the 19th year. In the
19th year you join 18 on account
of the jumping moon and thus
you will discover the first. Also
this *memor* will be as when the
number is declared above 40 it
enforces the cutting of 30, the
remaining is a *clavis*.

112. Terminus Paschalis.

Terminus est Paschalis .xiiii.
luna Aprilis, et Pascha
Hebreorum. Ergo post vernale
equinoctium, ubicumque .xiiii.
luna occurrerit, ibi absque
dubio terminus Paschalis erit,
et in sequenti dominica
nostrum Pascha constabis. Si
terminus in dominica
obvenerit, in sequenti
Dominica Pascha celebrandum
erit. Hunc terminum per versus
none Aprilis sed et ferias eius
facillime reperire poteris.
Termini autem a .xii. kalendis
Aprilis usque ad .xiii. kalendas
Maii sunt requirendi. Quos
etiam sic invenire poteris.
Terminum precedentis anni
pone in primo articulo pollicis
laevae manus, et per singulos
articulos unguisque digitorum
eiusdem manus dies
terminorum computa. Qui
iterum ad primum articulum
occurrerit, terminus erit. Vel
aliter.

112. The Boundary of Paschal

The boundary of Paschal is the
xiv lunae of April, and the
Paschal of the Hebrews.
Therefore after the vernal
equinox, whenever the *xiv
lunae* will have met, there
without a doubt the boundary
of Paschal will be, and you will
correspond on the following
Sunday our Paschal. If the
boundary will have occurred
on a Sunday, on the following
Sunday, Paschal will be
celebrated. You will easily
discover the boundary through
the nones of April and also the
same holiday. But the
boundaries from the 12 kalend
of April all the way to the 13
kalend of May are required.
Which also thus you will be
able to discover. You put the
boundary of the preceding year
in the first joint of the thumb of
the left hand, and you calculate
the days of the boundaries
through each joint and
fingertip of the same hand.
Which to the first joint it will
have met again, it will be the
boundary. Truly otherwise.

A termino cuiusque anni inchoa, et retro usque ad .xii. litteram calcula, et habebis terminum sequentis anni si communis est annus. Si autem embolismus est, in ante computa usque ad .xx. litteram, et habebis terminum. Verbi gratia. A termino primi anni qui est nonas Aprilis, retro numera, et in .xii. littera, quod est .viii. kalendarum Aprilis, terminum secundi anni, qui est communis, habebis. Ab hinc usque in .xx. litteram in antea quod est idus Aprilis computa, et terminum tertii anni, qui est embolismus, habebis. Aliter. A radice pollicis inchoa, et per singulos articulos .iii. digitorum retro calcula, et in .iiii. digito terminum habebis. Verbi gratia. Primo anno die nonas Aprilis, pridie nonas, .iii. nonas, .iiii. nonas, kalendas Aprilis, .ii. kalendas, .iii. kalendas, .iiii. kalendas, .v. kalendas, .vi. kalendas, .vii. kalendas et .viii. kalendas occurrit terminus.

You begin from the boundary of each year, and you calculate backwards all the way to the 12th letter, and you will have the boundary of the following year, if the year is common. But if it is the interposition, you reckon the way towards the 20th letter, and you will have the boundary. Thanks be to the Word. From the boundary of the first year which is the nones of April, you count backwards, and in the 12th letter, which is the 8th kalends of April, you will have the boundary of the second year, which is common. You reckon from hence all the way into the 20th letter which is the Ides of April, and you will have the boundary of the third year, which is an interposition. Otherwise. You begin from the root of the thumb and you calculate backwards through each joint of three fingers, and in the fourth finger you will have the boundary. Thanks be to the Word. The boundary occurs with the first day of the year the nones of April, *pridie nones*, 3rd nones, 4th nones, kalendas of April, 2nd kalendas, 3rd kalendas, 4th kalendas, 5th kalendas, 6th kalendas, 7th kalendas, and 8th kalendas.

113. De Regularibus.

Regulares eiusdem termini sic invenies. Kalendas Aprilis pro prima feria pone, et sic usque ad terminum eiusdem anni dies numera. Quota feria erit terminus, tot erunt regulares. Verbi gratia. Kalendas Aprilis da dominicam et nonae Aprilis obvenient quintae feriae. Quinque ergo erunt regulares, sic in caeteris. Porro si terminus est ante kalendas retro calcula, si post kalendas in antea computa. Retro hoc modo, Dominica, Sabbatum feria .vi., et sic per ordinem. In antea autem hoc modo, Dominica, feria .ii., et .iii., et sic per ordinem.

113. Concerning the Regulares

Thus you will discover the *regulares* of the same boundary. You put the kalends of April by the first holiday, and thus you count the days all the way towards the end of the same year. However many holidays there are at the end, such will be the number of *regulares*. Thanks be to the Word. You give Sunday to the kalends and the nones of April the five holidays will occur. Therefore these five are *regulares*, thus in the others. Again you calculate backwards if the boundary is before the kalends, if after the kalends you compute in before. Backwards in this manner, Sunday, the sixth holiday Saturday, and thus through the rank. But in before with this manner, Sunday, with two holidays, and three, and thus through the rank.

114. Terminus Septuagesimalis.

Post .vii. idus Ianuarii
ubicumque .x. luna occurrerit,
terminus septuagesimae erit.
Quem sic reperies. Quot diebus
terminus Paschalis a kalendis
Aprilis sive retro sive in ante
abest, tot diebus terminus
Septuagesimalis a .v. kalendis
Februarii vel in ante vel retro
erit.

115. Terminus Quadragesimalis.

Post .viii. idus Martii, ubi luna
.ii. obvenerit, terminus
Quadragesimae erit, quem a
.xii. kalendis Martii ad instar
Paschae distare comperies.
Bissextili anno Septuagesimam
a .iiii. kalendis Februarii,
Quadragesimam ab .xi.
kalendis Martii require.
Septuagesima quidem omni
bissextili anno, Quadragesima
tunc tantum cum terminus ante
bissextum evenierit.

114. The Boundary of the
Septuagesima

After the 7th Ides of January
wherever *x lunae* will have
occurred, the boundary of the
Septuagesima will be. Which
you will discover thus.
However many days the
Paschal boundary is away from
the kalends of April whether
before or after, such is the
number of days the
Septuagesima will be from the
fifth kalends of February either
before or after.

115. The Boundary of Lent

After the 8th Ides of March,
where *ii lunae* have occurred,
will be the boundary of Lent,
which you will learn to
differentiate from the 12th
kalend of March up to the
likeness of Paschal. With the
leap year the *Septuagesima* on
the 4 kalends of February, you
require Lent on the 11 kalends
of March. Indeed the
Septuagesima with the whole
leap year, only then will Lent
have happened with a
boundary before the leap year.

116. Terminus Rogationum.

Terminus rogationum est .xx.
luna Maii. Hunc require a nonis
Maii ut supra.

117. Terminus Pontecostes.

Terminus pentecostes est .iiii.
luna Iunii. Hunc vero a .xiii.
kalendis Iunii require per
omnia ut supra. Ad
inveniendam feriam
terminorum, concurrentes
presentis anni regularibus
iunge, si infra .vii. fuerit
numerus, talis erit feria. Si ultra
sublatis .vii., quod remanet
feria erit.

118. Adventum Domini.

A .v. kalendis Decembris usque
ad .iii. nonas eiusdem
ubicumque dominica
occurrerit, Adventum Domini
erit.

116. The Boundary of the Rogation

The boundary of *rogation* is the
xx lunae of May. You require
this from the nones of May as
above.

117. The Boundary of Pentecost

The boundary of Pentecost is
the *iv lunae* of June. You require
this from the 13th kalend of June
through all as above. To
discover the boundary of the
holiday, you join the
concurrentes with the *regulares*
of the present year, if the
number will be below seven,
then such will be the number of
holidays. If above, subtract 7,
that which remains will be the
holiday.

118. The Advent of the Lord

From the fifth kalends of
December all the way to the 3rd
nones of the same month,
wherever Sunday occurs, it will
be the Advent of the Lord.

119. De Embolismis.

Primus embolismus .iiii. nonis Decembris luna prima in .ii.anno decennovenalis cicli. Secundus embolismus .iiii. nonis Septembris in .v. anno. Tertius embolismus .ii. nonis Martii in .viii. anno. Eodem anno in kalendis Maii ita erit luna .c.xxvii. et in kalendis Iulii .xxviii. epactis intervenientibus. Quartus embolismus .iii. nonis Ianuarii in .x. anno. Eodem anno erit luna .xxviii. in kalendis Martii epactis intervenientibus nisi sit bissextus. Quintus embolismus .iii. nonis Novembris in .xiii. anno. Sextus embolismus .iiii. nonis Augusti in .xvi. anno. Septimus embolismus .iii. nonis Martii in .xviii. anno. Eodem anno luna erit .xxviii. in kalendis Maii et .iii. in kalendis Augusti contra epactas lunae, saltu facto in Iulio. Quod si .iii. nonis Martii embolismi lunatio neglegitur, in .xviii. anno terminus Paschalis .xv. kalendis Maii illo anno non erit.

119. Concerning the Interpositions

The first interposition on the fourth nones of December on the first moon in the second year of the *decennovenalis* cycle. The second interposition the fourth nones of September in the fifth year. The third interposition the second nones of March in the eighth year. With the same year on the kalends of May thus it will be 127th moon and the 29th *epacts* occurring on the kalends of July. The fourth interposition the 3rd nones of January in the tenth year. In this same year will be the *xxviii lunae* on the kalends of March the *epacts* occurring unless it is a leap year. The fifth interposition the 3rd nones of November in the 13th year. The sixth interposition the fourth nones of August in the 16th year. The seventh interposition the 3rd nones of March in the 19th year. This same year the moon will be 28 on the kalends of May and on the 3rd kalends of August against the *epacts* the jumping moon will be in July. Which if the 3rd nones of March impositions disregard the crescent moon, in the year the Paschal boundary is on the Kalends of May it will not be that year.

120. Dies Aegiptiaci.

Dies Aegiptiaci ideo dicuntur
quia ab Aegiptiis sunt inventi.
Et quia Aegiptus dicitur
tenebrae, ipsi tenebrosi inde
nominantur, eo quod incautos
ad tenebras mortis perducere
affirmantur. Per descriptum
volubile tempus, sic volvitur
volubilis mundus. Sed nos
temporis volubilitatem iam
postponamus, et ad
stabilitatem evi mente
tendamus.

Explicit liber secundus.

Incipit liber tertius.

120. The Egyptian Days

Therefore the Egyptian days
are named because they are
invented by the Egyptians. And
because Egypt is called the
darkness, hence themselves
dark it is named, because they
are affirmed to lead it
incautiously towards the
darkness of death. Through the
winding record of time, thus
the winding world is rolled.
But we may now neglect the
fickleness of time, and I went
with a reason we stretch
towards stability.

The second book ends.

The third book begins.

Liber III

Prima Aetas.

Non arbitror infructuosum seriem
temporum huic opere inserere, quo
lector cuncta transacti mundi
tempora queat uno intuitu
agnoscere.

Sathahel primus archangelus
signaculum similitudinis Dei,
conditus plenus sapientia et
perfectus decore in deliciis caelestis
paradisi non plenam horam mansit,
atque ob superbiam cum universis
sibi consentaneis aeternum exilium
incidit. Adam primus homo ad
imaginem Dei in Hebron formatus,
in paradiso cum Eva septem horis
commoratus, ob mandati
transgressionem huius mundi
exilium subiit, in quo .xxx. filios et
totidem filias absque Abel et Cain
genuit.

Book III

The First Age³³

I do not consider to plant the
unfruitful series of time to this work,
where the reader with one look may
be able to discern the entire time of
the finished world. ³⁴

Sathahel the first Archangel, the seal
of the likeness of God, fully
composed with wisdom and perfect
beauty has not remained a full hour
in the luxuries of the heavenly
paradise, and on account of
arrogance, with the whole world in
harmony with each other has fallen
into eternal exile. Adam, the first
man made with the likeness of God
in Hebron, remained in Paradise
with Eve for seven hours, on
account of a transgression of a
command of this world has entered
exile, in which 30 sons and as many
daughter, not counting Abel and
Cain has begat.

³³ These titles are not in the *Imago Mundi*, however I have added them for clarification for the reader. The *PL* has the section from *Non arbitror infructuosum* to *et hominibus cranium concessus* under the title of *EXHORTATIO*, the section from *Haec prima aetas* continent to *Generationes decem* under the title of *PRIMA AETAS*. Flint has the section from *Non arbitror infructuosum* to *qui ab omnibus historicis vel o,issi vel ignorati sunt* listed under the title of *PRIMA AETAS*.

³⁴ In *PL*, *uno intuitu agnoscere*, is replaced with *cum fructu agnoscere*.

Ipse vero post .dcccc.xxx. annos in Ierusalem obiit, in loco Calvariae sepultus, aliquamdiu requieuit, deinde in Hebron translatus, in terram de qua assumptus est rediit. Abel filius Ade .xxx. annorum apud Damascum occiditur. Seth frater Abelis vixit .dcccc.xii. annos. Enos vixit .dcccc.xxv. annos. Cainan vixit .dcccc. .x. annos. Malalehel vixit .dcccc.xcv. annos. Iareth vixit .dcccc. lxii. annos. Enoch vixit .ccc. lxv. annos et translatus est in paradysum. Hic litteras reperit et quosdam libros conscripsit. Huius tempore Adam mortuus est. Gigantes orti sunt quorum statura erat .xv. aut .xxx. cubitorum. Matusalam vixit annos .dcccc.lxviii. Lamech vixit annos .dcc.lxxvii. Cain primus condidit civitatem Enoch, in qua ipse primus rex regnavit. Post hunc Enoch filius eius. Huic successit Gaidat filius illius. At illi Maevia filius eius. Huic Matusahel filius ipsius. Illi vero successit Lamech. Hic in diluvio periit. Hic et Cain occidit.

Truly after 930 years he died in Jerusalem. Buried in the place of Calvary, he has rested from some time, and then transferred to Hebron, he has returned into the land from which he is taken. Abel the son of Adam of 30 years is killed at Damascus.³⁵ Seth, the brother of Abel, lived 912 years. Malalehel lived 895 years. Jareth lived 957 years. Enoch lived 365 years and is taken up into Paradise. He discovers the alphabet, and has written certain books. Adam's death is during this time. The giants are born, the height of which being 25 or 30 cubits.³⁶ Methuselah lived 969 years. Lamech lived 777 years. Cain built the first city Enoch, in which he has reigned first. After him Enoch his son followed him. From him has followed Gaidat, his son. After him Maevia his daughter. From her Mathusael her son. From him Lamech has followed. He has died in the flood. He has killed Cain.

³⁵ PL has inserted *a fratre Cain* in the text before *apud Damascum occiditur*.

³⁶ PL has the section on the giants listed after the section on Methuselah and Lamech.

Iobel filius Lamech reperit usum
tabernaculorum. Cuius frater Iobal
invenit musicam. Illorum frater
Iubal invenit artem fabrilem eris et
ferri. Soror eorum Noema reperit
artem varie texture. Noe vixit
.dcccc.l. annos. Huius tempore
exstitit diluvium. Huius etiam
tempore primitus visa est iris et
pluvia et hominibus usus carniū
concessus.

Haec prima aetas continet annos
iuxta Hebraieam veritatem
.m.dc.xlii., iuxta Septuaginta
interpretes .II.cc.lxii. generationes
decem.

Jobel, the son of Lamech, discovers
the use of tents. Whose brother,
Jobal, discovers music. Their
brother, Tubal, discovers the
workman skill of iron and money.
Their sister, Noema, discovers the
skill of varies weaving. Noah lived
950 years.³⁷ During this time the
flood appeared. Also during this
time the first rainbow is seen with
the rain, and man is permitted the
use of meats.

This first age contains, according to
Jewish truth, 1642 years. According
to the interpreters of the Septuagint,
2262. 10 Generations.

³⁷ PL has the phrase *decimus ab Adam* before *Noe vixit nongentos quinquaginta annos*.

Secunda Aetas.

Sem filius Noe est idem qui et Melchisedech vixit .dc.ii. Huius tempore divisum est genus humanum in .iii. In liberos, in milites, in servos. Liberi de Sem, milites de Iapheth, servi de Cham. Arfaxat filius Sem vixit .ccc.xxxviii. annos, secundum Septuaginta interpretes .d.lxv. Cainan vixit .cccc.xxxviii. annos. Salem vixit .cccc.xxxiii. annos. Hic condidit Salem. Ab hoc Samarite et Indi. Heber a quo Hebrei vixit .cccc.lxiii. annos. Huius tempore turris Babel construitur. Phalech vixit .cc.xxxviii. annos. Huius tempore divide sunt lingue in lxxii. Huius etiam tempore idolatria exorta est. Reu vixit .cc.xxxviii. annos. Huius tempore regnum Scitharum et Egiptiorum exortum est. Seruch vixit .cc.xxx. annos. Huius tempore regnum Assiriorum et Sicioniorum nascitur. Nachor vixit annos .c.xlviii. Thare vixit .ccv. annos. Babilonia conditur.

The Second Age

Shem, the son of Noah, who is also Melchisedech lived 602 years. During this time the species of man is divided into three: freemen, soldiers, and slaves. Freemen from Shem, soldiers from Japeth, slaves from Ham. Arphaxad, the son of Shem, lived 338 years; according to the Septuagint interpreters, 565. Cainan lived 438 years. Salem lived 433 years. He built Salem. From him Samarites and Indians. Heber, from which Hebrew, lived 464 years. During this time the tower of Babel was constructed. Phaleg lived 239 years. During this time the languages are divided into 72. Also during this time Idolatry emerged. Reu lived 239 years. During this time the kingdoms of Scythia and Egypt emerged. Seruch lived 230 years. During this time the kingdoms of Assyria and Sicyonia were born. Nachor lived 148 years. Thare lived 205 years. Babylon was built.

Haec secunda aetas continet annos a diluvio usque ad Abraham iuxta Hebraicam veritatem .cc.xc.ii., generationes decem iuxta Septuaginta interpretes .d.cccc.lv., vel adiecto Cainan, quem Septuaginta et Lucas ponunt, .m.lxxii., generationes .xi. Ab Adam usque ad Ninum sunt anni .III.c.lxxxiiii., qui ab omnibus historicis vel omissi vel ignorati sunt.

Regnum Assiriorum.

Secunda aetate apud Babel primus regnavit Nemroth gigas, cui successit filius eius Assur a quo Assirii. Huius filius Bel, qui et Belus, regnavit annis lxxv. Belo primum sacrificia facta sunt. Huius filius Ninus regnavit annos .lii. Hic condidit Niniven. Huius tempore inventa est magica ars a Zoroastre rege Bactrianorum, quem idem Ninus bello victum occidit, qui et Sirophanem primum idolatram Egyptiorum subiecit. Tempore Nini natus est Abraham. Post Ninum regnavit Semiramis uxor eius .xlii. annos. Haec condidit magnam Babiloniam et subiugavit Indiam et Ethiopiam.

This second age contains the years from the flood to Abraham, according to Jewish truth, 292, ten generations. According to the Septuagint interpreters 955, even with the added Cainan, which the Septuagint and Luke put, 1072, eleven generations. From Adam to Ninus are 3184 years, which from all history are omitted or disregarded.

The Kingdom of the Assyrians

The giant Nimrod³⁸ has first reigned at Babel during the second age, from which his son, Assur, followed, from him Assyria. His son, Bel, also Belus, reigned 65 years. The first sacrifices are made to Belus. Ninus, His sons, has reigned 52 years. He built Nineveh. During this time the magic arts is invented by Zoroastre, king of Bactria, which the same Ninus conquered and killed by war, and which exposed Syrophan of the Egyptians the first idolater. During this time of Ninus is the birth of Abraham. After Ninus, his wife Semiramis reigned 42 years. She built the great Babylon and subjugated India and Ethiopia.

³⁸ The PL has Nimrod's height as 30 cubits.

Huic successit filius ipsius Ninias
 Niniati vero Arrius qui et Herioch.
 Huic successit Xerses. Post hunc
 regnavit Beloch. Deinde
 Armamitres. Post hunc Baal, qui et
 Baleus. Deinde Mamithos. Exin
 Saporus. Post hunc Agatides
 Aminthas. Post hunc Lamperes. Post
 illum Deneus. Deinde Eutropis. Exin
 Sardanapallar. Sub quo defecit
 regnum Assiriorum quod stetit
 annis .m.c.lxiiii.

Regnum Scitharum.

Post divisionem linguarum surrexit
 regnum Scytharum .lx. annis
 antequam Assiriorum, ubi primus
 regnavit Tanaus, a quo flumen
 Tanais dicitur.

Regnum Egiptiorum.

In Egipto primus regnavit Pharaos, a
 quo Pharos civitas et posteriores reges
 dicti. Hic et Zoes, ab hoc .xvii.,
 Amasis, sub quo venit Ioseph in
 Egiptum. Post hunc regnavit
 Hebron. Deinde Amenophis. Exin
 Messres, sub quo moritur Ioseph.
 Inde regnavit Misphar. Post hunc
 Muthusus. Deinde Thidmosis. Item
 Amenophis, Horus, Acheneres,
 Achoris. Item Cencres, qui
 submersus est in Mare Rubro.

She was followed by her son Ninias.
 Ninias by Arrius, who also was
 Erioch. He was followed by Xerxes.
 After him Beloch reigned. Next
 Armamitres. After him Baal, who
 also is Balaeus. Next Mamitos. After
 that Saporus. After him Agatides.
 Amynthas. After him Lamperes.
 After him Deneus. Next Eutropis.
 After that Sardanapallar. Under
 whom the kingdom of the Assyrians
 failed, which stood for 1164 years.

The Kingdom of the Scythians

After the division of the languages
 the kingdom of the Scythians rose
 before the Assyrians, where Tanaus
 first reigned, from whom the Tanais
 is named.

The Kingdom of the Egyptians

In Egypt the first king Pharoas, from
 which the city Pharos and the later
 kings are named. Thence Zoes, from
 him 17, Amasas, under which
 Joseph came into Egypt. After him
 Hebron reigned. Next Amenopolis.
 Then Mespres. Under which Joseph
 died. Next Nuffar reigned. After him
 Muthusis. Then Thyomosis.
 Likewise Amenophas, Horus,
 Hencres, and Achoris. Likewise
 Cencres, which was submerged in
 the Red Sea.

Regnum Archadum.

Apud Sicionios id est Archades regnavit primus Egialeus qui et Egelasus. Huic successit Archas a quo Archadia. Inde Tantalus. Post hunc Europs qui Europam subiugavit, unde et Europa dicitur. Cuius tempore Effron qui et Enach gigas Ebron condidit postquam .vii. anno condita est Tanais a Tanao in Egipto. Europsi successit Telsion. Deinde Tiriacus, cui facta sunt sacrificia. Post hunc Leucappus. Inde Mesappus qui et Cephisos. Post hunc Erathos. Inde Plemeus. Exinde Orthopolis. Post hunc Marathos. Deinde Corax vel Archas. Deinde Hercules. Exin Menalio. Post hunc Parthenopeus. Post illum Phineus. Deinde Pallas. Exin Dutanes. Deinde Polifidus. Post hunc Pelasgus a quo Pelasgi. Post hunc Zeuxippus, quem occidit Alethes rex Corinthiorum, et tunc consumptum est regnum Sicioniorum quod stetit annis .dcccc., deinde sacerdotes populum rexerunt.

The Kingdom of the Arcadia

At Sicyonia, which is Arcades, Egialeus, who also is Egelasus, reigned first. He was followed by Archas, from which Archadia. Next Tantalus. After him, Europs, who subjugated Europe, and from whom Europe is named. Which during this time Effron, and whereby Enoch the giant built Ebron, which after 7 years has built Tanais in Egypt from Tano. Europs was followed by Telsion. Next Tiriacus, to whom sacrifices are made. After him Leucappus. Then Mesappus, who is also Zephysus. After him Erathos. Then Plemeus. From him Orthopolis. After him Marathos. Next Corax. Next Hercules. From him Menalio. After him Parthenopeus. After him Phineus. Next Pallas. From him Dutanes. Next Polifidus. After him Pelasgus, from whom Pelasgi. After him Zeuxippus, which the Alethes the king of the Corinthians killed, and then the kingdom of the Sicyonia is destroyed, which stood for 900 years, then the priests ruled the populace.

Tertia Aetas.

Abraham duodecimus a Noe vixit .clxx. annos. Huic primo repromissus est Christus et huic primitus data est circumcisio. Hic invenit Hebreas litteras. Hic etiam docuit Chaldeos astronomiam, Egyptios geometriam. Huius tempore .v. civitates, Sodomorum et Gomorreorum cum aliis submerse sunt. Ysaac vixit .c.xx. annos. Huius tempore ortum est regnum Argivorum. Iacob vixit .c.xlvii. annos. Huius tempore fuit diluvium .xi. menses in Achaia, sub Ogigio rege Thebanorum in quo Cerambus volasse fertur. Hoc tempore claruit Minerva in Africa. Tempore Iacob mortuus est Sem qui et Melchisedech .cc. annorum. Memphis in Egypto conditur. Ioseph vixit .c.x. annos. Huius tempore fuit fames .vii. annis. Caath filius Levi fratris Ioseph vixit .c.xxxiii. annos. Amram filius eius vixit .c.xxxvii. annos. Horum tempore oppressi sunt filii Israel in Egipto. Moyses filius eius vixit .c.xx. annos. Huius tempore percussa est Egiptus decem plagis. Hic eduxit filios Israhel de Egipto, et hic primus legem populo conscripsit.

The Third Age

Abraham the twelfth from Noah lived 170 years. Christ is promised to him first, and circumcision is originally given to him. He invented Hebrew alphabet. He also taught Chaldeans astronomy, Egypt geometry. During this time five cities, Sodom and Gommorah with others are submerged. Isaac lived 120 years. During this time is the rise of the kingdom of Argivorum. Jacob lived 147 years. During this time was the ninth month flood in Achaia under Ogigio king of Thebes in which Cerambus is considered to have flown. During this time Minerva became famous in Africa. During Jacob's time Shem has died, who is Melchisedech, 200 years. Memphis is built in Egypt. Joseph lived 110 years. During this time has been the seven year famine. Caath the son of Levi, the brother of Jospheh lived 133 years. Amram his son lived 137 years. During this time the sons of Israel are oppressed in Egypt. Moses his son lived 120 years. During this time Egypt is beaten with ten plagues. He has led the sons of Israel out of Egypt, and he first wrote the laws to the people.

Huius tempore extitit diluvium in
Thessalia sub Deucalione. Tempore
etiam Moysi Lacedemon urbs
condita est a Cecrope et templum
Delficum. Iosue qui et Iesus vixit
.c.x. Huius tempore exsiccatus est
Iordanis populo Dei
et sol stetit spacio .ii. dierum. Caleph
successit Iosue qui in morte Iosue
erat .c. annorum.
Huius tempore fictae sunt fabulae.
Hoc tempore claruit Orpheus in
musica a Lesbo. Hoc etiam Saturnus
et Iupiter. Solinus et Varro scribunt.
Prima Sibilla Persica claruit.
Othoniel filius Caleph iudicavit
populum .xl. annis. Huius tempore
condidit Cadmus Thebas.

During this time the flood of
Thessalia arose under Deucalion.
Also during the time of Moses the
city of Lacedemon and the Temple
of Delphi is built by Cecrope. Josu,
who also is Jesus, lived 110 years.
During this time the Jordan River
dried up for the people of God, and
the sun stood still for the space of
two days. Caleb followed Josu, who
in death Josu was 100 years. During
this time stories are produced.
During this time Orpheus from
Lesbo became famous in music.
During this time Saturn and Jupiter
have been. Solinus and Varro write.
The first Persian prophet became
famous. Othoniel the son of Caleb
ruled the people 40 years. During
this time Cadmus built Thebes.

Primum Bellum Civile.

Aioth iudicavit Israel annos .lxxx.
Huius tempore fuit bellum inter
populum Israel et Benjamin propter
uxorem Levite apud Gabaa
constupratam et de Israel quidem
occisa sunt .XL. de Benjamin autem
.XXV.c. viri. Troia construitur.
Amfion musicus claruit. Sangar
iudicavit populum annos .xl. Huius
tempore ortum est regnum
Laurentium. Barach cum Debbora
iudicavit Israel .xl. annis. Huius
tempore fuit secunda sibilla Lybica.
Picus rex in Italia. Gedeon iudicavit
filios Israel .xl. annos. Huius
tempore erat Hercules. Orfeus
musicus claret. Abimelech filius
Gedeonis regnavit .iii. annis super
Israel. Huius tempore extitit
Theseus. Thola iudicavit Israel
annos .xxii. Huius tempore fuit
tercia sibilla Delfica. Priamus in
Troia. Iair iudicavit Israel .xxii.
annos. Huius tempore fuit bellum
Thebanum Carmentis nimpha.
Iepthe iudicavit Israel .vi. annos.
Huius tempore erant Amazones et
Theseus. Abessan iudicavit Israel
.vii. annos. Huius tempore Booz
sumpsit Ruth.

The First Civil War

Aioth judged Israel for 80 years.
During this time was the war
between the people of Israel and
Benjamin on account of the wife of
Levi raped at Gabaa and which
50,000 men of Israel and 25,100 of
Benjamin were killed. Troy is built.
Amfion the musician becomes
famous. Sangar judged the people 40
years. During this time the kingdom
of Laurentium arose. Barach with
Deborah judged Israel 40 years.
During this time was the second
Lybian prophetess. Picus was king
in Italy. Gideon judged the sons of
Israel 40 years. During this time was
Hercules. The music of Orpheus was
made famous. Abimelech the son of
Gideon reigned 3 years over Israel.
During this time Theseus arose.
Thola judged Israel 22 years.
During this time was the third
Delphian prophetess. Priamus in
Troy. Iair judged Israel 22 years.
During this time was the Thebean
War with the nymphs of Carmentas.
Jepeth judged Israel 6 years. During
this time were the Amazons and
Theseus. Abessan judged Israel 7
years. During this time Boaz
accepted Ruth.

Hoc etiam tempore claruit sibilla quarta Ericthrea vel Babilonica. Achialon iudicavit Israel .x. annos. Huius tempore obsessa est Troia. Labdon iudicavit Israel .viii. annos. Huius tempore capta est Troia. Ex parte Grecorum occisa sunt .dccc.lxxvii. ex parte Troianorum .dc.lxxxvi. Eneas in Italia pugnavit cum Turno. Samson iudicavit Israhel .xx. annos. Huius tempore regnum Albanorum ortum est. Ascanius Albam condidit. Heli sacerdos iudicavit Israhel .xl. annos. Huius tempore claruit sibilla quinta Cumana ad quam venit Eneas. Samuel iudicavit Israel .xii. annos. Huius tempore Orestes et Pilades fuerunt. Lacedemonum regnum oritur. Saul primus rex Hebreorum regnavit .xx. annis sive ut Actus Apostolorum testatur .xl. annis. Huius tempore occidit David Goliam gigantem. Haec tertia mundi aetas continet generationes ab Abraham usque ad David iuxta utramque auctoritatem .xiii. annos vero .dcccc.xl. A diluvio usque ad David sunt anni .II.c.xvii. Ab initio mundi usque ad David .III.c.xxiii.

Also during this time the fourth prophetess Ericthrea, or Babilonica, was made famous. Achialon judged Israel 10 years. During this time Troy is blockaded. Labdon judged Israel 8 years. During this time Troy is captured. 877,000 Greeks and 686,000 Trojans are killed. Eneas fought with Turno in Italy. Samson judged Israel 20 years. During this time the kingdom of Albanuses arose. Ascanius built Alba. Eli the priest judged Israel 40 years. During this time the fifth prophetess Cumana to which Eneas came. Samuel judged Israel 12 years. During this time were Oresteses and Pilads. The kingdom of Lacerdemonum arose. Saul, the first king of the Hebrews, reigned 20 years, or as the Acts of the Apostles say, 40 years. During this time David killed the giant Goliath. According to 14 authorities this third age of the world contains the generations from Abraham to David truly 940 years. From the flood to David 2,117 years. From the beginning of the world to David 4,124.

Regnum Ydumeorum.

Tercia aetate primus rex Idumeorum erat Balaac filius Beor. Post quem Iobab qui et Iob. Deinde Husan. Exin alii .v. reges. Deinde duces. Iob autem erat quintus ab Abraham. Abraham genuit Ysaac. Ysaac genuit Esau, qui et Edom, a quo Idumei. Esau Zara. Is genuit Iob. Alius Balach filius Sefor erat rex Moab et Madian qui conduxit hariolum Balaam, qui et Heliu in libro Iob legitur. Iob .lxxx.viii. annorum temptatus est et post plagam rex factus vixit .c.xl. annis.

The Kingdom of Edom

During the third age the first king of the Edomites was Balaac the son of Beor. After which Jobab, also Job. Then Husan. Then five other kings. Then leaders. But Job was fifth from Abraham. Abraham begat Isaac. Isaac begat Esau, who is also Edom, from whom the Edomites. Esau begat Zara. He has begat Job. Balach, the other son of Sefor, was the king of Moab and Madian who hired the diviner Balaam and who is read Heliu in the book of Job. Job was tested 89 years and after the plague, made king, and lived 149 years.

Regnum Argivorum.

Apud Argos primus rex regnavit Inachus .l. annis. Cuius filia Ioa, Grecia navigans in Ethiopia, venit in Egyptum, ubi litteras reperit leges dedit iuste imperavit, unde Ysis dea dicta eius maritus Osiris. Phoroneus successit Inacho. Huic Apis, qui et Epachus, qui postea in Egypto regnans Serapis deus est dictus. Post hunc regnavit Argus a quo civitas Argos et a quo Argivi. Deinde Horoneus, qui primus boves ad aratrum iunxit. Huic successit Criasus. Illi Phorbas. Illi Triophas. Huic Iasius frater Dardani. Illi Stelenus. Huic Danaus qui habuit .l. filias. Frater eius Egistus totidem filios, qui omnes praeter unum a filiabus sunt interfecti. Ab hoc Egisto Egyptus est dicta. Post Danaum regnavit Abas. Huic successit filius Acrisius. Illi Euristeus. Illi Euchippus. At illi Adrastus post quem Theseus Argos destruxit et sic regnum Argivorum defecit. Tertia quoque aetate Prometheus rex Caucasi primus docuit philosophiam in oriente. Athlas frater eius Africe docuit astronomiam. Hesperus eorum frater regnavit in Italia et Hisperiam vocavit.

The Kingdom of Argivia

At Arguses the first king, Inachus, reigned 50 years. His daughter Io from Greece sailing in Ethiopia, came into Egypt, where she discovered the alphabet, and taught the laws, commanded justly, and from where the god Isis is named. Her husband Osiris. Phoroneus followed Inachus. From him Apis, who is also Epachus, which afterwards reigned in Egypt is called the god Serapis. After him reigned Argus, from which the city of Argos and Argivi. Then Honoreus, which first joined the oxen to the plow. He was followed by Eriasus. Him Phorbalus. Him Triophas. Him Jasius, the brother of Dardani. Him Stelenus. Him Danaus, who had 50 daughters. His brother Egystus as many sons, which all except one are killed by the daughters. From this Egystus, Egypt is named. After Danaus, Abas reigned. He was succeeded by his son Acrisius. Him Euristeus. Him Euchippus. From that one Adrastus after which the Theseus destroyed Argos and thus the kingdom of Agrivorum failed. Likewise in the third age Prometheus, king of Caucasus, first taught philosophy in the eastern lands. Atlas, his brother, king of Africa, taught Astronomy. Hesperus, their brother, ruled Italy, and named Hisperia.

Regnum Athenarum.

Athenas condidit Cecrops, qui primus ibi regnavit, hic Egiptum subiugans cum Pharaone submersus est in Mari Rubro. Post hunc regnavit Menandes. Deinde Amphitrion pater Herculis. Exin Erictonius inventor currus. Post hunc Pandion pater Prognés et Filomele. Deinde Egeus. Exin Theseus. Post hunc Demofon. Post illum Mnesteus. Deinde Melantho. Exin Codrus qui se pro populo hostibus tradidit. Post hunc magistratus populo preferunt.

Regnum Amazonum Sub Gedeon.

Hac aetate Amazones in Asia regnabant. Primis Marpesia et Lampeto que Effesum condiderunt. Deinde Sinope. Exin Antiopa et Yppolite. Post hanc Orethia. Post illam Penthesilea. Hanc occidit Pirrus apud Troiam.

The Kingdom of Athens

Cecrops built Athens, where he first reigned, which subjugated Egypt, when Pharaoh drowned in the Red Sea. After this reigned Menandes. Then Amphitrion, the father of Hercules. Then Erictonius, inventor of the chariot. After him Pandion, the father of Prognés and Philomenae. Then Egeus. Then Theseus. After him Demofon. After him Mnesteus. Then Melantush. Then Codrus, which has handed himself over to enemies on account of the people. After him the people preferred the magistrates.

The Kingdom of Amazon under Gideon

During this age the Amazons reigned in Asia. Marpesia and Lampetus first built Ephesus. Then Synope. Then Antiopa and Hippolite. After them Orethia. After her Penthesilea. Pirrus killed her at Troy.

Regnum Troianorum Sub Othoniel.

Hac etiam etate Dardanus in Frigia regnavit. Huic successit filius Erictonius. Huic filius Trous a quo Troia. Ipsius filius Ilus a quo Ilium. Ei vero filius Laomedon. Illi filius successit Priamus pater Hectoris et Paridis. Tunc Greci destruxerunt regnum Frigiarum quod stetit annis .dccc.ii.

Regnum Thebanorum sub Othoniel.

Thebas Cadmus condidit. Qui primus ibi regnavit et Grecas litteras reperit. Huic successit Pentheus. Illi Laius. Huic Edipus. Etheocles et Polinices. Illis Creon. Post illum Theseus Thebas destruxit.

Regnum Cretensium sub Iosue.

In Creta regnavit Saturnus. Post hunc Iupiter. Deinde Minos. Exin Idomeneus qui cum aliis Troiam obsedit. Liber in India. Perseus regnavit in Persida qui occidit Liberum.

The Kingdom of Troy under Othoniel

Also during this time Dardanus reigned in Frigia. He was followed by his son Erictonius. His son Trous, from which Troy. His son Ilus, from which Ilium. His son Laomedon. His son was followed by Priamus, father of Hector and Paris. Then the Greeks have destroyed the power of the Frigias which stood 802 years.

The Kingdom of Thebes under Othoniel

Cadmus built Thebes, where he first reigned, and discovered the Greek Alphabet. He was followed by Pentheus. Him Laius. Him Oedipus. Him Etheocles and Polynices. Him Creon. After him Theseus destroyed Thebes.

The Kingdom of Crete under Josu

Saturn reigned in Crete. After him Jupiter. Then Minos. Then Idomeneus, which with others blockaded Troy. Liber in India. Perseus reigned in Persida, who killed Liber.

Regnum Micenarum.

Apud Micenas regnavit Tantalus.
Deinde filius eius Pelops. Exin filius
huius Atreus. Post hunc filii
Agamemnon et Menelaus. Post hos
Orestes filius Agamemnonis.

Regnum Italorum sub Moyse.

In Italia regnaverunt hi. Hesperus a
quo Hesperia. Oenotrius filius
Licaonis. Dardanus. Italus a quo
Italia. Sabinus a quo Sabini. Ianus.
Saturnus a quo Saturnalia et Latium.
Pieus qui auguria reperit. Latinus a
quo Latini. Euander cuius mater
Carmentis Latinas litteras reperit.
Post hunc defecit regnum
Laurentium.

The Kingdom of Mycenae

At Mycenae Tantalus reigned. Then
his son Pelops. Then his son Atreus.
After him his son Agamemnon and
Menelaus. After them Orestes the
son of Agamemnon.

The Kingdom of Italy under Moses

These have reined in Italy.
Hesperus, from which Hesperia.
Oenotrius son of Licaonis.
Dardanus. Italus, from which Italy.
Sabinus, from which Sabini. Janus.
Saturn, from which Saturnalia and
Latin. Pieus, who discovered the
auguries. Latin, from which Latin.
Evander, whose mother Carmentas
discovered the Latin Alphabet. After
this the kingdom of Laurentium
failed.

Quarta Aetas.

Regnum Ierusalem vel Iuda.

Quarta aetate rex David regnavit in Hierusalem .xl. annos. Huius tempore claruit Homerus et Kartago conditur. Nathan et Gad prophetae. Salomon filius David regnavit annos .xl. Hic fecit primum templum in Hierusalem. Roboam filius Salomonis regnavit annos .xvii. Huius tempore regnum Israel oritur. Smirna conditur ab Amazonibus. Abia regnavit annis .iii. Samus conditur. Asa regnavit annos .xli. Iosaphat regnavit annos .xxv. Helias propheta claruit. Huius tempore non pluit .iii. annis. Hic primus mortuum suscitavit. Ioram regnavit annos .viii. Heliseus propheta claruit. Helias translatus est. Azarias regnavit annum .i. Athalia mater eius regnavit vi. annis. Ioas filius Azarie regnavit annis .xl. Zacharias filius Ioiade lapidatur. Amazias regnavit annis .xxviii. Ozias regnavit annis .lii. Esaias, Osee, Amos, Iohel, Amos, Abdias, Ionas, Micheas prophetae claruerunt.

The Fourth Age

The Kingdom of Jerusalem or Judah

During the fourth age King David reigned in Jerusalem 40 years. During this time Homer became famous, and Carthage was built. The prophets Nathan and Gad. Solomon, the son of David, reigned 40 years. He built the first temple in Jerusalem. Rehoboam the son of Solomon reigned 17 years. During this time Israel rose to power. Smyrna was built by the Amazons. Abijam reigned three years. Samus is built. Asa reigned 41 years. Jehoshaphat reigned 25 years. The prophet Elijah became famous. During this time it did not rain for three years. This first stirred up the dead. Jehoram reigned 8 years. The prophet Elisha became famous. Elisha is transferred. Ahaziah reigned a single year. His mother, Athaliah, reigned seven years. Joash, the son of Ahaziah, reigned 40 years. Zacharias, the son of Joiade is stoned. Amaziah reigned 29 years. Azariah reigned 52 years. The prophets Isaiah, Hosea, Amos, Joel, Amos, Obadiah, Jonah, and Micah became famous.

Huius tempore sibilla sexta claruit.
 Regnum Macedonum oritur.
 Regnum Assiriorum in Medos
 transfertur quod stetit per annos
 .ccc.lv. Ioatham regnavit annis .xvi.
 Huius tempore olimpias instituitur a
 Grecis apus Elidem civitatem. Achaz
 regnavit annis .xvi. Roma conditur.
 Regnum Romanorum oritur. Israel
 transfertur. Ezechias regnavit annis
 .xxviii. Romulus senatum constituit
 et annum. Manasses regnavit annis
 .v. Numa .ii. menses adiecit. Amon
 regnavit annis .ii. Arion citharista
 claruit. Iosias regnavit annis .xxxi.
 Huius tempore Ninive destruitur a
 rege Giaxare que stetit a Nino annis
 .m.cccc.lxx. Sibilla Samia claruit et
 Ieremias propheta. Ioachaz filius
 Iosie regnavit menses .iii. Eliachim
 filius Iosie regnavit annis .xi.
 Iechonias qui et Ioachim filius
 Ioachim regnavit menses .iii.
 Sedechias filius Iosie regnavit annis
 .xi. Huius tempore destructa est
 Hierusalem a Babiloniis. Post hunc
 defecit regnum Iuda quod stetit iam
 per annos .cccc.xlviii.

During this time the sixth
 prophetess became famous. The
 kingdom of Macedonia rises. The
 kingdom of the Assyrians is
 transferred into Medes, which stood
 for 352 years. Jotham reigned 16
 years. During this time the
 Olympiad is instituted by the Greeks
 at the city of Elid. Ahaz reigned 16
 years. Rome is built. The kingdom of
 Rome rises. Israel is transplanted.
 Hezekiah reigned 28 years. Romulus
 set up the senate and the year.
 Manasseh reigned 55 years. Numa
 has added two months. Amon
 reigned 2 years. Arion the lyre
 player became famous. Josiah
 reigned 31 years. During this time
 Ninevah is destroyed by Giaxare,
 the king, which stood from Nino
 1470 years. The prophet Samia and
 the prophet Jeremiah became
 famous. Jehoahaz, the son of Josiah,
 reigned 3 months. Jehoiakim, the
 son of Josiah, reigned 11 years.
 Jehoichin, also Joachim, son of
 Jehoiakim, reigned 3 months.
 Zedekiah, son of Josiah, reigned 11
 years. During this time Jerusalem is
 destroyed by Babylon. After this the
 kingdom of Judah failed, which
 stood now for 549 years.

Haec quarte mundi aetas a David
usque ad transmigrationem
Babilonis colligit annos iuxta
Hebraicam veritatem annos
.cccc.lxxv. iuxta septuaginta
translatore .xii. amplius.
Generationes .xiii. ab initio mundi
.IIII.dc.x. annos.

Regnum Israel.

Hac aetate regnavit in Israel
Hieroboam annos .xxii. Hunc vicit
Abia rex et obiit. Nabath filius eius
regnavit annos .ii. Hunc occidit
Baasa. Baasa regnavit .xxiii. morbo
interiit. Hela filius eius regnavit
annis .ii. Hunc occidit Zamri servus
eius. Zamri regnavit vii. dies. Hunc
occidit Amri princeps milicie. Amri
regnavit .xii. annis in Samaria. Hic
morbo periit. Achaz filius eius
regnavit annis .xxii. Hunc occidit rex
Sirie. Ochozias filius Achab regnavit
annis .ii. Hic cecidit per cancellos et
obiit. Ioram frater Ochozie regnavit
annis .xii. Hunc occidit Hieu servus
Achab. Hieu regnavit annis .xxviii.
morbo interiit. Ioachaz filius eius
regnavit annis .xvii. morbo interiit.
Ioas filius huius regnavit annis .xvi.
morbo periit.

This fourth age of the world from
David to the transmigration to
Babylon contains according to
Jewish truth 475 years, according to
the translators of the Septuagint 12
more, 14 generations. From the
beginning of the world 4610.

The Kingdom of Israel

During this age Jeroboam reigned in
Israel 22 years. The king, Abijah,
conquered him and he died. His son,
Nabath, reigned two years. Baasha
killed him. Baasha reigned 22 years.
He died by old age. His son, Elah,
reigned two years. His servant Zimri
killed him. Zimri reigned seven
days. Omri, the commander of the
army, killed him. Omri reigned 12
years in Samaria. He died of old age.
Ahab, his son, reigned 22 years. The
king of Syria killed him. Ahaziah,
son of Ahab, reigned 2 years. He has
fallen through lattices and died.
Jehoram, the brother of Ahaziah,
reigned 12 years. Jehu, servant of
Ahab, killed him. Jehu reigned 28
years. He died by old age. Jehoahaz,
his son, reigned 17 years and died of
old age. Joash, his son, reigned 16
years and died of old age.

Ieroboam filius istius regnavit annis .xli. Similiter. Zacharias filius huius regnavit mensibus .vi. Hunc occidit Sellum. Sellum regnavit mensem .i. Hunc occidit Manthen. Manthen regnavit annis .x. morbo obiit. Faceia filius eius regnavit annis .ii. Hunc occidit Phacee dux eius. Phacee regnavit .xx. annis. Hunc occidit Osee. Osee regnavit annis .viii. Hunc Salmanassar rex cum omni populo transtulit in Assirios et sic defecit regnum Israel quod stetit per annos ccc.l. In hac captivitate fuit Tobias.

Regnum Macedonum sub Ozia.

In Macedonia regnavit primum Karanus annis .xxviii. Cui successit Perdica. Tunc Alexander deinde Archelaus filius Perdice. Illi Aminthas. Huic Philippus. Illi Alexander Magnus. Huic Philippus frater Alexandri. Illi Cassander. Stetitque regnum Macedonum vel Grecorum per annos .dcc. usque ad tempora Ptolomei Philometoris et tunc defecit.

Jeroboam, his son, similarly reigned 41 years. Zechariah, his son, reigned 6 months and Shallum killed him. Shallum reigned 1 month. Menahem killed him. Menahem reigned 10 years. He died by old age. Pekahiah, his son, reigned two years. Pekah, his captain, killed him. Pekah reigned 20 years. Hoshea killed him. Hoshea reigned 9 years. The king Salmanassar transplanted him and all the people into Assyria and the kingdom of Israel failed which it has stood 350 years. Tobias was in this captivity.

The Kingdom of Macedonia under Azariah

Karanus I reigned in Macedonia 28 years. Perdica followed him. Then Alexander. Then Archelaus, the brother of Perdica. Him Aminthas. Him Philip. Him Alexander the Great. Him Philip, the brother of Alexander. Him, Cassander. The kingdom of Macedonia or Greece has stood 700 years, from the time of Ptolemy to Philometoris, and it failed.

Regnum Albanorum sub Samsone.

Apud Albam regnavit Eneas annis iii. Hic Lavinium conditit et fulmine periit. Ascanius qui et Iulius filius Enee regnavit .xxxviii. annis. Hic Albam condidit et Iulium filium genuit a quo Iulia gens. Silvius Postumus frater Ascanii regnavit annis .xxxviii. Ab hoc omnes reges Albe Silvii dicti sunt. Eneas Silvius regnavit annis .xxxi. Latinus Silvius regnavit annis .l. Alba Silvius regnavit annis .xxxviii. Ab hoc Albani reges. Egiptus vel Atis Silvius regnavit annis .xxiii. Capis Silvius regnavit annis .xxviii. Hic Capuam condidit. Carpentus Silvius regnavit annis .xiii. Tiberinus Silvius regnavit annis .viii. Ab hoc fluvius Tiberis dicitur quia in eo exstinctus est qui antea Albula dicebatur. Agrippa Silvius regnavit annis .xl. Aremulus Silvius regnavit annis .xviii. Hic fulmine interiit. Aventinus Silvius regnavit annis .xxxviii. Ab hoc Aventinus mons dicitur. Procas Silvius regnavit annis .xxiii. Amulius Silvius regnavit annis .xliii. Huius frater erat Numitor cuius Rhea filia Remum et Romulum genuit. Qui occiso Amulio Numitorem in regnum statuit sub quo defecit regnum Albanorum quod iam stetit per annos .ccccl.

The Kingdom of Alba Longa under Samson

Aeneas reigned 3 years at Alba. He built Lavinia and died by lightning. Ascanius, who is also Julian, son of Aeneas reigned 38 years. He built Alba and begat his son Julian, from which the Julian tribe. Sylvius Postumus, brother of Ascanius, reigned 39 years. From him all the kings of Alba Longa are called Sylvius. Aeneas Sylvius reigned 31 years. Latinus Sylvius reigned 50 years. Alba Sylvius reigned 39 years. From him the Alban kings. Egyptus or Atys Sylvius reigned 24 years. Capys Sylvius reigned 28 years. He built Capua. Capetus Sylvius reigned 13 years. Tiberinus Sylvius reigned 9 years. From him the river Tiber is named because he drowned in this which before was called Albula. Agrippa Sylvius reigned 40 years. Romulus Sylvius reigned 19 years. Perished by lightning. Aventinus Sylvius reigned 38 years. From him the Aventine mountain is named. Procas Sylvius reigned 23 years. Amulius Sylvius reigned 43 years. His brother was Numitor, whose daughter Rhea begat Romulus and Remus. Who killed Amulius and setup Numitor in power, under which the kingdom of Alba Longa failed which stood 450 years.

Regnum Romanorum.

Romulus condidit Romam et primus regnavit in ea annis .xxxvii. Hic fulmine interiit. Numa Pompilius regnavit annis .xli. Hic invenit hidromantiam et primus sacra instituit. Morbo periit. Tullus Hostilius regnavit annis .xxxii. Hic etiam fulmine interiit. Ancus Marcius regnavit annis .xxxiii. Hic Ostiam condidit. Morbo periit. Tarquinius Priscus regnavit annis .xxxvii. Hic circum et ludos Rome constituit. Hunc filii Anci occiderunt. Servilius Tullius regnavit annis .xxxiiii. Hic a Tarquinio occiditur. Tarquinius Superbus regnavit annis .xxv. hic regno expellitur et consules creantur. Fuerunt reges per annos .ccxliii.

The Kingdom of Rome

Romulus built Rome and first reigned in it for 37 years. He perished by lightning. Numa Pompilius reigned 41 years. He invented necromancy and instituted the first priests, died of old age. Tullus Hostilius reigned 32 years. He also perished by lightning. Ancus Marcius reigned 33 years. He built Ostia, died of old age. Tarquinius Priscus reigned 37 years. He built the Circus Maximus³⁹ and the games of Rome. The son of Ancus killed him. Servius Tullius reigned 34 years. He is killed by Tarquinius. Tarquinius Superbus reigned 25 years. His rule is expelled and consuls are created. The kings were for 243 years.

³⁹ While Honorius just writes it as *circum*, he is most likely referring to the Circus Maximus, which Tarquinius built.

Quinta Aetas.

Regnum Babiloniorum.

Quinta aetate apud Babylonios regnavit Nabuchodonosor .xliiii. annis. Sibilla septima Cumana claruit et Ezechiel. Evilmerodach filius Nabuchodonosor regnavit annis .xviii. Daniel et iii. pueri claruerunt. Egesar huius filius regnavit annis .xl. Septem sapientes claruerunt. Zabolodach regnavit mensibus .viii. Abacuc propheta. Baltasar regnavit annis .xvii. Hunc Cyrus occidit et Babilonem destruxit.

The Fifth Age

The Kingdom of Babylon

During the fifth age Nebuchadnezzar reigned 44 years at Babylon. Cuman the seventh prophetess and Ezekial became famous. Amel-Marduk, son of Nebuchadnezzar, reigned 18 years. Daniel and the three boys⁴⁰ became famous. Neriglissar, his son, reigned 40 years. The Seven Wise men became famous. Labashi-Marduk reigned 9 months. Abacuc the prophet became famous. Belshazzar reigned 17 years. Cyrus killed him and destroyed Babylon.

⁴⁰ Shadrach, Meshach, and Abednego.

Regnum Persarum.

Cirus Persarum primus regnavit cum Dario annis .xxx. Hic laxavit captivitatem. Hunc regina Amazonum occidit. Sibilla viii. claruit. Cambises qui et Nabuchodonosor filius Ciri regnavit annis .viii. Huius tempore fuit Iudith. Hic condidit Babilonem in Egipto. Smerdes magus regnavit mensibus .vii. Phitagoras claruit philosophus. Darius regnavit annis .xxxvi. Aggeus et Zacharias et Malchias claruere. Xerses filius eius regnavit annis .xx. Sibilla .viii. Frigia claruit. Arthabanus regnavit menses .vii. Herodotus claruit. Artaxerses regnavit annis .xl. Yppocras medicus claruit et Esdras. Xerses filius eius regnavit ii. menses. Socrates claruit. Sogdianus regnavit menses .viii. Democritus claruit. Darius filius Artaxersis regnavit annis .xviii. Plato claruit. Artaxerses filius Darii regnavit annis .xl. Hester claruit. Sibilla .x. Tiburtina. Artaxerses qui et Oclius regnavit annis .xxvi. Aristoteles claruit. Arses qui et Xerses regnavit annis .iiii. Zeno stoicus claruit. Darius ultimus Persarum regnavit annis .vi. hunc occidit Alexander. Sub hoc regnum Persarum defecit quod stetit per annos .cc.xxxiii.

The Kingdom of Persia

Cyrus I of Persia reigned with Darius 30 years. He freed the captives. The queens of Amazon killed him. The eighth prophetess became famous. Cambyses, which is also Nabuchodonosor, son of Cyrus reigned 8 years. During this time was Judith. He moved Babylon into Egypt. The philosopher Pythagoras became famous. Darius reigned 36 years. Haggai, Zacharias and Malachi became famous. His son Xerxes reigned 20 years. The ninth prophetess Frigia became famous. Artabanus reigned 7 months. Herodotus became famous. Artaxerxes reigned 40 years. The doctor Hippocrates and Esdras became famous. His son Xerxes reigned 2 months. Socrates became famous. Sogdianus reigned 8 months. Democritus became famous. Darius, the son of Artaxerxes, reigned 19 years. Plato became famous. Artaxerxes, the son of Darius, reigned 40 years. Esther became famous. The 10th prophetess Tiburtina. Artaxerxes, who also is Ochus, reigned 26 years. Aristotle became famous. Arses, who is also Xerxes, reigned 4 years. The stoic Zeno became famous. Darius, the last Persian king, reigned 6 years. Alexander killed him. Under his reign the kingdom of Persia failed, which stood for 233 years.

Regnum Alexandriae.

Alexander Magnus Alexandriam condidit et .xii. annis regnavit. Hic Tirum destruxit veneno periit. Ptholomeus qui et Sother vel Lagides regnavit in Alexandria annis .xl. ab hoc Ptolomei vel Lagide dicti sunt morbo obiit. Ptolomeus Philadelfus alterius filius regnavit annis .xxxviii. Septuaginta interpretes claruerunt hic Philadelfiam condidit. Ptholomeus Euergetes frater Philadelfi regnavit annis .xxvi. Ihesus filius Sirach claruit. Ptholomeus Philopator frater Euergetis annis .xvii. Ptholomeus Epiphanes regnavit annis .xxiii. Ptholomeus Philometor regnavit annis .xxxv. Ptholomeus Euergetes frater superioris regnavit annis .xxviii. Ptholomeus Phiscon qui et Sother regnavit annis .xviii. Hic pulsus est regno quia filium fratris occidit. Ptholomeus Alexander frater Sotheris regnavit annis .x. Et hic regno pellitur quia matrem occidit. Ptholomeus Phiscon qui et supra regnavit secundo viii. annis. Ptholomeus Dionisius regnavit annis .xxx. Hic sororem Cleopatra habuit. Hic Pompeium occidit naufragio periit. Cleopatra soror et uxor Ptholomei regnavit annis .xxii. Hec a serpente interiit. Et sic regnum Ptolomeorum vel Lagidum defecit quod per annos .cc.xcv. stetit.

The Kingdom of Alexandria

Alexander the Great built Alexandria and reigned 12 years. He destroyed Tyre and died by posing. Ptolemy, who also is Soter or Lagides, reigned in Alexandria 40 years. From him Ptolemies or Lagides are named. He died of old age. Ptolemy Philadelphus, one of the other sons, reigned 38 years. The interpreters of the Septuagint became famous. He built Philadelphia. Ptolemy Euergetes, brother of Phidelphus, reigned 26 years. Jesus the son of Sirach became famous. Ptolemy Philopater, brother of Euergetes, reigned 17 years. Ptolemy Epiphanes reigned 24 years. Ptolemy Philometor reigned 35 years. Ptolemy Euergetes, brother of the above, reigned 29 years. Ptolemy Physcon, who is also Soter, reigned 18 years. He was driven out of power because he killed the son of his brother. Ptolemy Alexander, brother of Soter, reigned 10 years. His power was beaten because he killed his mother. Ptolemy Physcon, who also is above, reigned a second time 8 years. Ptolemy Dionisius reigned 30 years. His sister was Cleopatra. He killed Pompey, died by shipwreck. Cleopatra wife and sister of Ptolemy reigned 22 years. Died by serpent. Thus the kingdom of Ptolemies or Lagides failed, which stood 295 years.

Regnum Syriae.

In Siria regnavit Seleucus post Alexandrum Magnum. Hic condidit Seleuciam. Hunc Ptholorneus Lagides occidit. Antiochus filius eius regnavit post eum. Hic condidit Antiochiam morbo obiit. Antiochus Theos filius alterius post hunc regnavit similiter obiit. Seleucus Callinicus cum fratre Antiocho filii superioris post hunc regnaverunt. Hunc Ptolomeus Euergetes occidit. Hic filiam habuit fulmine interiit. Antiochus Magnus cum fratre Seleuco Ceraunio filii Seleuci deinde regnare. Seleucus Eupator filius Antiochi Magni post patrem regnavit. Hic veneno occiditur a ducibus. Antiochus Epiphanes frater Seleuci post hunc regnavit. Sub hoc Machabeorum bella. Hic magno tormento doloris obiit. Antiochus Eupator filius Antiochi post patrem regnavit. Hunc occidit Demetrius filius Seleuci. Demetrius Seleuci deinde regnavit. Hunc occidit Alexander filius Antiochi. Alexander filius Antiochi post hunc regnavit. Hunc Ptolomeus Filometor occidit.

The Kingdom of Syria

In Syria Seleucus reigned after Alexander. He built Seleucia. Ptolemy Lagides killed him. Antiochus, his brother, reigned after him. He built Antioch. He died of old age. Antiochus Theos, the other son, reigned after him, he died similarly. Seleucus Callinicus, with the brother of the son of Antiochus above, reigned after him. He killed Ptolemy Euergetes. He had a daughter and perished by lightening. Antiochus the Great, with the brother Seleucus Ceraunus son of Seleucus, reigned. Seleucus Philopator son of Antiochus the Great after his father has reigned. Killed with poison by the leaders. Antiochus Epiphans, the brother of Seleucus, reigned after this. Under him was the Maccabean War. He died with great torture of pain. Antiochus Eupator, son of Antiochus, reigned after his father. Demetrius son of Seleucus killed him. Demetrius Seleucus reigned next. Alexander, son of Antiochus, killed him. Alexander, son of Antiochus, reigned next. Ptolomy Philometor killed him.

Demetrius filius Demetrii post illum regnavit. Hunc occidit Tiridates rex. Antiochus filius Alexander post hunc regnavit. Hunc occidit Trifon. Alexander filius Antiochi post illum regnavit. Hunc occidit Diodothus dux. Antiochus pius filius Demetrii post hunc regnavit. Hic in Parthia occiditur. Antiochus Spondius filius Antiochi post illum regnavit. Hic de regno fugatur. Demetrius Macero frater Antiochi post hunc regnavit. Hunc Alexander rex Iudeorum occidit. Antiochus qui et Dionisius frater Demetrii regnavit. Hunc rex Arabum occidit. Post hunc defecit regnum Sirie quod stetit per annos .cc.lxx.

Demetrius, son of Demetrius, reigned after him. The king of Tyre killed him. Antiochus, son of Alexander, reigned after him. He killed Tryphon. Alexander, son of Antiochus, reigned after him. The leader of Diodothus killed him. Antiochus Grypus, son of Demetrius, reigned after him. He is killed in Parthia. Antiochus Spondius, the son of Antiochus, ruled after him. He is routed by power. Demetrius Macero, brother of Antioch, reigned after him. Alexander the king of the Jews killed him. Antiochus, who is also Dionysus, brother of Demetrius reigned. The king of the Arabs killed him. After this the kingdom of Syria failed which stood for 270 years.

De Consulibus Et Dictatoribus.

Romani post reges habuerunt consules, quorum precipuos hic annotabimus.

Anno urbis conditae .ccxliiii. Primi consules Brutus et Tarquinius. Hi cum Porsenna rege bellum gesserunt.

Anno urbis conditae .ccxlvi. Valerius et Posthumius consules. Sabinos et Auruncos vicerunt.

Anno urbis conditae .cccli. dictator creatur Largius. Hic praefuit consulibus consules Posthumius et Communius.

Anno urbis conditae .cccliii. Postumius dictator. Consules Brutus et Vetusius. Hi cum Tarquinio Superbo pugnare.

Anno urbis conditae .ccclviii. Valerius dictator. Consules Appius et Servilius. Hi cum Volcis et equis pugnaverunt.

Anno urbis conditae .cclxii. Cincinnatus ab aratro sumptus consul efficitur. Hic urbem ab hostibus liberat. Consules Minutius et Sempronius.

Concerning Consuls and Dictators

After kings Rome had consuls, which we will mark here.

A.U.C. 244. The first consul Brutus and Tarquinius. These have born war with the king of Porsenna.

A.U.C. 248. The consuls Valerius and Postumius. They conquered the Sabines and Aurunci.

A.U.C. 251. Larcus is made dictator. He controlled the consul. Consuls Postumius and Communius.

A.U.C. 253. Postumius dictator. Consuls Brutus and Venusius. These fought with Tarquinius Superbus.

A.U.C. 258. Valerius dictator. Consuls Appius et Servilius. These fought with Volcis and Equis.

A.U.C. 262. Cincinnatus accomplished from the plow assumed dictator. He freed the city from enemies. Consuls Minutius and Sempronius.

Anno urbis conditae .cclxv. Cassius et Proculus consules. Seditio gravis inter senatores et plebem.

Anno urbis conditae .cclxxi. Fabius et Mamilius consules. Hi cum Veientibus pugnarent.

Anno urbis conditae .cclxxxiii. Aemilius et Quintus consules. Hi lustrum instituerunt.

Anno urbis conditae .cclxxxii. Volumnius et Publicola consules. Hi cum exulibus et servis ingens bellum habuere.

Anno urbis conditae .cccii. Decemviri pro consulibus creantur. Hi leges Romanis statuerunt.

Anno urbis conditae .cccxi. Tribuni militum pro consulibus creantur.

Anno urbis conditae .cccvi. Iterum dictator creatur Mamertius et consules Greganius et Sergius. Hi maximum bellum egerunt cum Faliscis et Fidenis.

Anno urbis conditae .cccxi. Aurelius dictator. Iulius et Mento consules. Hi cum Volcis et Equis ingens bellum habuerunt.

A.U.C. 265. Cassius and Proculus consuls. Heavy riot between the senators and the people.

A.U.C. 271. Fabius and Manilius consuls. They fought with the Veienti.

A.U.C. 283. Aemilius and Quintus consuls. They instituted the *lustrum*.

A.U.C. 292. Volumnius and Publicola consuls. These had a huge war with the exiles and the slaves.

A.U.C. 302. The *decemviri* are created for the consuls. These declared the Laws to the Romans.

A.U.C. 312. The tribunes of the military are created for the consuls.

A.U.C. 316 Mamertius is made dictator again. Greganius and Sergius consuls. They conducted the great war with Faliscis and Fidenas.

A.U.C. 322. Aurelius dictator. Julius and Mento consuls. These fought with Volcis and Equis.

Anno urbis conditae .cccxxvii.
Emilius dictator et .iiii. tribuni pro
consulibus constituti. Ab his
Vegentes septies victi.

Anno urbis condite .cccxxvi.
Cornelius dictator. Fabius et Gossus
consules. Hi cum Volcis et Equis
pugnare.

Anno urbis conditae .cccxlvi.
Camillus ab agro dictator. Tribuni
pro consulibus. Hi Etruscos
vicerunt.

Anno urbis conditae .ccclxii. Tres
Fabii tribuni militum pro consulibus
creati. Hi cum Gallis pugnaverunt
sed Romani victi sunt.

Anno urbis conditae .cccxcviii.
Sulpicius dictator. Pompilius et
Manilius consules. Hi Gallos
vicerunt.

Anno urbis conditae .cccvi.
Valerius et Cornelius consules. Hi
Samnitas gravi bello vicerunt.

Anno urbis conditae .cccxi.
Torquatus et Decius consules. Hi
cum Alexandro rege Epiri
pugnare et occiduntur.

A.U.C. 327. Emilius dictator and 4
tribunes constituted for the consuls.
Vegentes were conquered seven
times by them.

A.U.C. 336. Cornelius dictator.
Fabius and Gossus consuls. These
fought with the Volcis and Equis.

A.U.C. 347. Camillus from the field
dictator. The tribune for the consuls.
These conquered the Etruscans.

A.U.C. 362. Three tribunes of the
soldiers of Fabius created for the
consuls. These fought with the
Gauls, but the Romans were
conquered.

A.U.C. 398. Sulpicius dictator.
Pompilius and Manilius consuls.
They conquered the Gauls.

A.U.C. 409. Valerius and Cornelius
consuls. They conquered the
Samnites with war.

A.U.C. 412. Torquatus and Decius
consuls. These fought with
Alexander the king of Epirus and
died.

Anno urbis conditae .cccclxvii.
Fabricius et Curius consules. Hi cum
Pirro rege Epiri pugnaverunt et
occiduntur.

Anno urbis conditae .cccclxxv.
Genutius consul Afros et Tarentinos
vicit.

Anno urbis conditae .cccclxxvii.
Sempronius consul Picentes vicit.

Anno urbis conditae .cccclxxxiii.
Claudius et Fabius consules. Hi
Siculos et Paenos vicerunt.

Cornelius et Duillius consules cum
Hannibale seniore Kartaginensium
imperatore ugnavere et occiduntur.
Scipio et Florus consules cum
Hannone Kartaginensium
pugnare et occiduntur. Regulus et
Manlius consules cum Amilcare
Penorum imperatore pugnaverunt et
occiduntur. Paulus et Fulvins
consules cum Kartaginensibus
navali prelio pugnaverunt et
occiduntur. Metellus et Furius
consules cum Hasdrubale
Kartaginensium imperatore
pugnare et occiduntur.

A.U.C. 467. Fabribus and Curius
consuls. These fought with Pirrus
king of Epiruses and died.

A.U.C. 475. Genutius consul
conquered Africa and Tarentine.

A.U.C. 477. Sempronian consul
conquered Picents.

A.U.C. 483. Claudius and Fabius
consuls. These conquered Sicilians
and Penuses.

The consuls Cornelius and Duillius
fought with Hannibal the elder
emperor of Carthage and are killed.
The consuls Scipio and Florus
fought with Hannon the
Carthaginian and are killed. The
consuls Regulus and Manlian fought
with Amilcar, emperor of the
Penuses, and are killed. The consuls
Paulus and Fulvins fought a naval
battle with the Carthaginians and
are killed. The consuls Metellus and
Furius fought with the Hasdruble of
Carthage and are killed.

Atilius et Mallius consules ab Hannibale filio Amulcaris imperatore victi sunt. Scipio et Sempronius consules ab eodem victi sunt. Emilius et Varro consules cum omni exercitu ab eodem occisi sunt. Scipio qui postea Africanus Magonem ducem fratrem Hannibalis vicit et cepit. Levinus alter consul Hannonem ducem Affrurum cepit. Scevola consul. Graccus pretor occiditur. Marcellus consul Hannibalem prelio vicit. Cato Censorius consul Hispaniam vicit. Fabius consul Kartalonem ducem Hannibalis cum omni exercitu delevit. Drusus et Flaminius consules Hasdrubalem fratrem Hannibalis cum omni exercitu occiderunt. Lelius consul Syphacem regem vicit. Alter consul Scipio Hannibalem et omnem populum Kartaginensium vicit et Terentium abduxit. Licinius et Cassius consules Macedones maximo praelio vicerunt. Censorinus et Mansius consules cum Scipione deleverunt Kartaginem omni populo occiso que stetit .dcc. annos.

The consuls Atilius and Mallius are conquered by Hannibal and the son of the emperor of Amulcar. Scipio and Sempronius are conquered by the same. Emilius and Varro with the whole army are killed by the same. Scipio later who is Africanus conquered and captured the Magon leader and brother of Hannibal. Levinus the other consul captured Hannon leader of the Africans. Scaevola consul. Graccus praetor is killed. The consul Marcellus conquered Hannibal in a battle. The consul Cato Censorius conquered Spain. The consul Fabius destroyed the Carthaginian leader Hannibal with a whole army. The consuls Drusus and Flaminius killed Hasdrubal, brother of Hannibal, with a whole army. The consul Lelius conquered the king of Syphac. The other consul Scipio conquered Hannibal and the entire population of Carthage, and carried off Terentium. The consuls Licinian and Cassius conquered Macedonia with a great battle. The consuls Censorinus and Mansius with Scipio destroyed Carthage, killed all the people, which stood for 700 years.

Metellus et Marius consules
 Jugurtham regem variis preliis
 vicerunt. Manilius et Scipio consules
 Cimbros et Teutones maximo prelio
 vicerunt. Sylla consul Mitridatem
 regem multis preliis vicit. Cinna
 consul senatum occidit et ipse
 occiditur. Tullius et Antonius
 consules Catilinam cum suis
 deleverunt. Pompeius dictator et
 consul in oriente cum .xxii. regibus
 pugnavit et vicit. Crassus dictator et
 consul Parthiam vicit et ibi occiditur.
 Iulius Caesar dictator et consul
 Galliam vicit. Pompeium consulem
 cum omni populo orientis devicit a
 senatu occiditur. Ab hoc Caesares
 sunt dicti. Lepidus dictator et consul
 Africam et Siciliam devicit. Antonius
 dictator et consul Egiptum devicit et
 Iudeam. Octavianus dictator et
 consul qui postea Augustus
 Antonium cum Cleopatra maximo
 prelio vicit, et totum orbem
 pacificavit. Post hunc consules
 destiterunt, qui per .cccclxxiiii.
 annos fuerunt, hisque Augusti vel
 Caesares successerunt.

The consuls Metellus and Marius
 conquered Jugurtha the king with
 different battles. The consuls
 Manilius and Scipio conquered
 Cimmeris and Teutons with great
 battles. The consul Sylla conquered
 the king Mithridates with many
 battles. The consul Cinna kills the
 senate, and killed himself. Tullius
 and Antonius with him destroyed
 Catiline. The dictator and consul
 Pompey fought with kings in the
 east for 22 years and conquered. The
 dictator and consul Crassus
 conquered Parthia, and there is
 killed. The dictator and consul Julius
 Caesar conquered Gaul. Conquered
 Pompey and all the people of the
 east. Killed by the senate. From him
 Caesars are named. The dictator and
 consul Lepidus conquered Africa
 and Sicily. The dictator and consul
 Anthony conquered Egypt and
 Judea. The dictator and consul
 Octavius, who is later Augustus, has
 conquered Anthony and Cleopatra
 with a great battle and he has
 pacified the whole world. After this
 the consuls stopped which lasted
 474 years and from these Augustus
 or Caesar has risen.

De Sacerdotibus Iudeorum.

Hi sacerdotes praefuerunt populo
Dei sub lege usque ad Christum.

Aaron, Eleazar, Finees, Abisue,
Bocci, Ozi, Zariaias, Maraioth,
Amarias, Achitob, Sadoch,
Achimaas, Azarias, Iohanna,
Asachaias, Amarias, Achitob,
Sadoch, Mosolis, Helchias, Azarias,
Saraias, Iosedech, Ihesus, Ioachim,
Eliasib, Ioaida, Ionathas, Iaddus,
Onias, Simon, Eleazarus, Manasses,
Simon, Iason, Menelaus, Lisimachus,
Iudas, Ioanthas, Simon, Iohannes,
Aristobolus, Alexander, Hircanus,
Aristobolus, Antigonus. Hic ab
Antonio Romano consule occiditur,
et Herodes Idumeus rex constituitur,
qui regnavit .xxxvi. annis. Sicque
defecerunt sacerdotes de stirpe
Aaron, qui praefuerunt ab Aaron
usque ad Christum annis .m.dc.vii.
Quinta aetas a captivitate Babilonis
usque ad Christum continet
generationes .xiii. annos .d.lxxxvii.
Ab exordio mundi usque ad
Christum secundum Hebraicam
veritatem sunt anni .IIII.d.cc.lxiii.,
secundum septuaginta interpretes .V
.cc.xxviii. Iulius Caesar primus
monarchos .v. annis regnavit. Hic
bissexturn immo ciclum magnum
composuit.

Concerning the Priests of Judea

These priests have led the people of
God under the law up to Christ.

Aaron, Eleazar, Phineas, Abisue,
Bocci, Ozi, Zariaias, Marioth,
Amarias, Achitob, Sadoch,
Achimaas, Azarias, Joanna,
Azachias, Amarias, Achitob, Sadoch,
Mosolla, Helchias, Azarias, Zariaias,
Josedech, Jesus, Joachim, Eliasib,
Joaida, Jonathas, Jaddus, Onias,
Simon, leazarus, Mansses, Simon,
Jason, Menelaus, Lisimachus, Judas,
Joanthas, Simon, Iohannes,
Aristobolus, Alexander, Hircanus,
Aristobolus, Antigonus. He is killed
by the Roman consul Anthony and
Herod is placed king of the Jews,
who reigned 36 years. And thus the
priests from the stock of Aaron have
failed, which have been in charge
from Aaron to Christ 1607 years. The
fifth age from the Babylonian
captivity to Christ contains 14
generations, 587 years. From the
beginning of the world to Christ,
according to Jewish truth 4763 years,
according to the interpreters of the
Septuagint 5228 years. Julius Caesar
the first monarch reigned five years.
He has composed the great *bissexturn*
cycle.

Sexta Aetas.

De Augustis.

Sexta aetate regnavit Augustus Cesar .lvi. annos et menses vi. Huius tempore Christus nascitur. Iohannes Baptista claruit et Virgilius et Oratius et Ovidius poetae. Colonia ab Agrippa rege conditur. Augusta a Druso rege privigno Augusti conditur. Tiberius privignus Augusti .xxxiii. annis. Huius tempore Iohannes decollatur. Christus crucifigitur. Caius Caligula .iii. annis et menses .x. Matheus evangelium scribit. Philo claruit. Claudius .xiii. annis menses .viii. Marcus evangelium scribit.

Prima Persecutio.

Nero regnavit .xiii. annis menses .viii. Lucas evangelium scribit. Iacobus apostolus a Iudeis lapidatur. Petrus crucifigitur. Paulus decollatur. Lucanus claruit. Galba et Piso .vii. menses. Hoc occidit Ottho. Ottho .iii. menses. Hic seipsum occidit. Vitellus .vili. menses. Hunc occidit Vespasianus. Vespasianus annis .viii. Hierusalem a Romanis destruitur, que stetit annis .m.lxxxviii.

The Sixth Age

Concerning Augustus

During the sixth age Augustus Caesar reigned 56 years and 6 months. During this time Christ was born. John the Baptist, Virgil, Oratius, and the poet Ovid became famous. Colonia is built by king Agrippa. Augusta is built by king Drusus stepson of Augustus. Tiberius Caesar, stepson of Augustus, 33 years. During this time John is beheaded. Christ is crucified. Caius Caligula 3 years and 10 months. Matthew writes a gospel. Philo became famous. Claudius 13 years 8 months. Mark writes a gospel.

The First Persecution

Nero reigned 13 years and 9 months. Luke writes a gospel. The apostle Jacob is stoned by Jews. Peter is crucified. Paul is beheaded. Lucanus became famous. Galba and Piso 7 months. Otto killed them. Otto 3 months. Otto kills himself. Vitellus 8 months. Vespasian killed him. Vespasian 9 years. Jerusalem is destroyed by the Romans which has stood 1089 years.

Secunda Persecutio.

Titus ii. annos menses .ii. morbo obiit. Iosephus claruit. Domitianus frater Titi .xv. annos .v. menses. Hic a suis confossus est. Stacius claruit. Nerva unum annum menses .iii. Iohannes Evangelium scribit.

Tertia Persecutio.

Traianus .xix. annos menses .vi. et dimidium. Iohannes apostolus obiit. Helius Adrianus .xxi. annos. Hic Hierusalem reedificavit et Heliam nominavit. Aquila interpretres claret.

Quarta Persecutio.

Antoninus Pius cum filiis Aurelio et Lucio .xxii. annos menses .iii. Marcus Antoninus Verus cum fratre Lucio Aurelio Commodus annis .xviii. mense .i. Lucius Antoninus Commodus .xiii. annis. Theodotion interpretres claruit. Helius pertinax menses .vi. Hic a milite Iuliano in palatio occiditur. Theophilus ciclum pascalem scribit.

The Second Persecution

Titus 2 years 2 months died of old age. Josephus became famous. Domitian, brother of Titus, 15 years and 5 months. He stabbed himself. Stacius became famous. Nerva one year 3 months. John writes a gospel.

The Third Persecution

Trajan 19 years and 6 and a half months. The apostle John died. Hadrian Helius 21 years. He rebuilt Jerusalem and named it Helia. Aquila the interpreter became famous.

The Fourth Persecution

Antoninus Pius with son Aurelio and Lucius 22 years and 3 months. Marcus Antoninus Verus with brother Lucius Aurelius Commodus 19 years 1 month. Lucius Antoninus Commodus 13 years. The interpreter Theodocian became famous. Helvius Pertinax 6 months. Killed by a Julian soldier on Palatine Hill. Theophilus writes the Paschal Cycle.

Quinta Persecutio.

Iulianus vii. menses regnavit a Severo occiditur. Severus Pertinax .xvii. annis. Albinus imperator occiditur. Narcissus episcopus claruit. Antoninus Caracalla vii. annis. Ab hoste occiditur. Quinta edicio. Macrinus .i. annum. Hic a militibus occiditur. Marcus Aurelius Antoninus .iiii. annis a militibus occiditur. Sexta edicio invenitur. Aurelius Alexander .xiii. annis a militibus occiditur. Origenes claruit.

Sexta Persecutio.

Maximianus .iii. annis. Hic a Pupieno occiditur. Qui et ipse regnum usurpans occiditur. Gordianus .vii. annis a suis occiditur. Philippus cum Philippo filio .vii. annis. Hic Christianus per Originem efficitur ambos Decius occidit.

Septima Persecutio.

Decius .i. annum menses .viii. a diabolo occiditur. Antonius claruit. Gallus cum Volusiano filio .ii. annos menses .iiii. Emilius .iii. menses regnavit et occiditur.

The Fifth Persecution

Julian reigned 7 months. Killed by Severus. Severus Pertinax 17 years. Emperor Albinus is killed. The bishop Narcissus became famous. Anthony Caracalla 7 years. Killed by the enemy. The fifth proclamation. Macrinus one year. Killed by soldiers. Marcus Aurelius Antonius 4 years. Killed by soldiers. The sixth proclamation is invented. Aurelius Alexander 14 years. Killed by soldiers. Origen became famous.

The Sixth Persecution

Maximinus 3 years. He is killed by Pupieno. And who himself is killed usurping power. Gordian 7 years. Killed himself. Philip with son Philip 7 years. This brought about Christianus through Origin. Decius killed both.

The Seventh Persecution

Decius one year 8 months. Killed by the devil. Antonius became famous. Gallus with son Volusianus 2 years 4 months. Aemilianus reigned 3 months and is killed.

Octava Persecutio.

Valerianus cum filio Gallieno .xv. annis. Alter a Parthis capitur et cecatur. Alter a militibus occiditur. Sub hoc Gallieno vii. tyranni regnaverunt. Genus apud Mirsam occiditur. Postumius .x. annis in Gallia regnans occiditur. Emilianus Mogoncie occiditur. Marius ibidem interficitur. Victorinus a Gallis cecatur et occiditur. Tetricus a militibus occiditur. Odnatus in Siria ab uxore occiditur.

Nona Persecutio.

Claudius .i. annum menses .viii. Quintillus frater eius .xvii. dies regnavit et occiditur. Aurelianus annis .v. menses .vi. a suis occiditur. Tacitus menses .vi. Hic apud Pontum occiditur. Florianus regnavit .ii. menses et dimidium in Tharso occiditur. Probus annis vi. menses .iiii. A militibus occiditur. Ipse .iii. tyrannos occidit. Saturnum, Proculum, Bonosum, Carus cum filiis Carino et Numeriano, annis .ii.

The Eighth Persecution

Valerian with son Gallieno 15 years. One is captured and blinded by the Parthians. The other is killed by soldiers. Under this Gallienus seven tyrants reigned. Genus is killed at Mirsam. Postumius reigned 10 years killed in Gaul. Emilianus is killed by Mogoncie. Marius is killed in that place. Victorinus is blinded and killed by the Gauls. Tetricus is killed by soldiers. Odenathus is killed by his wife in Syria.

The Ninth Persecution

Claudius one year 9 months. Quintillus, his brother, reigned 17 days and died. Aurelian 5 years 6 months. Killed himself. Tacitus 6 months. He is killed at Pontum. Florianus reigned 2 and a half months. Killed in Tharso. Probus 6 years 4 months. Killed by soldiers. He killed three tyrants Saturn, Proculum, Bonosum. Carus with the daughters Carinus and Numiano reigned 2 years.

Decima Persecutio.

Dioclecianus cum Herculio Maximiano .xx. annis. Alter regno pellitur. Alter occiditur. Constantius cum Galerio Maximino .xvi. annis. Carausius vii. annis regnavit. Ab Allecto occiditur. Allectus iii. menses regnavit. Hunc prefectus suus occidit. Achilleus imperator in Egipto occiditur. Maximinus et Severus .iiii. annis. Constantinus Constancii filius ex concubina Helena .xxx. annis menses .x. Hic a Silvestro baptizatur et ab hoc Nicena sinodus congregatur. Constantinopolis conditur. Maxentius et Licinius ambo a Constantino occiduntur. Crispus et Constantinus Constantini filius et Licinius Licinii filius Caesares a Constantino occiduntur. Dalmatius imperator a militibus occiditur. Constantius cum Constantino et Constante fratribus .xxiiii. annos menses .v. et dimidium. Sub Constantio fuerunt .vii. tiranni. Magnentius qui se ipsum occidit. Decentius frater eius qui laqueo vitam finivit. Gallus quem ipsa Constantius occidit. Silvanus quem etiam occidit. Veterion qui imperium deposuit. Nepotianus quem Magnentii duces occiderunt.

The Tenth Persecution

Diocletian with Herculius Maximian 20 years. The first was expelled from the empire; the other killed. Constantius with Galerius Maximinus 16 years. Carausius reigned 7 years. Killed by Allectus. Allectus reigned 3 months. His prefect killed him. Emperor Achilleus is killed in Egypt. Maximinus and Severus 4 years. Constantine the son of Constantius from the concubine Helen 30 years, 10 months. He is baptized by Silvestro and by him the Council of Nicaea is assembled. Constantinople is built. Maxentius and Licinius are both killed by Constantine. The caesars Crispus and Constantine son of Constantine and Licinius son Licinius are killed by Constantine. Emperor Dalmatius is killed by soldiers. Constantius with his brothers Constantine and Constans 24 years and 5-and-a-half months. Under Constantine there were 7 tyrants. Magnentius, who killed himself. Decentius, his brother, who ended his life with the noose. Gallus who Constantine himself killed. Silvanus whom he also killed. Veterion who stepped down from the empire. Nepotianus who the Magnentii killed.

Iulianus qui post fit Augustus.
 Iulianus annis .ii. menses .viii. Hic
 idolatra efficitur et a Mercurio
 martire occiditur. Iovinianus menses
 .viii. morbo obiit. Athanasius claruit.
 Valentinianus cum Valente fratre
 annis .xi. Procopius tyrannus
 occiditur. Martinus et Ambrosius
 claruerunt. Gratianus cum
 Valentiniano fratre annis .vi. Hic a
 Maximo tyranno interficitur.
 Valentinus regno pellitur. Valens
 cum Gratiano et Valentiniano fratris
 filius annis .iiii. Firmius tyrannus
 occiditur. Ieronimus claruit.
 Theodosius et Valentinianus qui et
 supra annis .xi. Laqueo
 suspenduntur. Maximus et Victor
 filii eius imperatores occiduntur.
 Eugenius tyrannus occiditur.
 Archadius filius Theodosii annos
 .xiii. obiit. Iohannes Crisostomus
 Augustinus claruere. Honorius
 frater Archadii cum Theodosio filio
 fratris anno .xv. obiit. Halaricus rex
 Romam devastat que stetit annis
 .m.c.lxiiii.

Julian who was afterward made
 Augustus. Julian 2 years and 8
 months. He brought about idol-
 worship and was killed by the
 martyr Mercurius. Jovian 8 months,
 died of old age. Athanasius of
 Alexandria became famous.
 Valentinian with his brother Valens
 11 years. Procopius the tyrant is
 killed. Martin of Tours and Ambrose
 of Milan became famous. Gratian
 with brother Valentinian 6 years. He
 is killed by the tyrant Maximo. The
 reign of Valentinian is expelled from
 the empire. Valens with Gratianus
 and with Valentinian son of his
 brother 4 years. Firmius the tyrant is
 killed. Jerome became famous.
 Theodosius and Valentinian who is
 above 11 years. They are hanged.
 The emperors Maximus and Victor
 his son are killed. Eugenius the
 tyrant is killed. Arcadius son of
 Theodosius 13 years. He died. John
 Chrysostom and Augustine became
 famous. Honorius, brother of
 Arcadius, with Theodosius the son
 of his brother 15 years, died. The
 king Alaric destroyed Rome which
 stood 1164 years.

Sub Honorio fuerunt hi vii. tyranni.
 Eucherus quem Honorius occidit.
 Constantinus. Hunc Constantius
 comes occidit. Constans filius
 Constantini. Hunc Gerontius occidit.
 Maximus. Hic exilium subiit.
 Iovinus qui mox occiditur. Athalus
 huic manus ab Honorio abscinditur.
 Heraclianus. Hic a militibus
 occiditur. Theodosius filius Archadii
 qui et minor .xxvi. annis obiit.
 Augustinus obiit. Gildo tyrannus
 occiditur. Valentinianus filius
 Constantii annis .xii. Attila rex
 Hunorum. Marcianus et
 Valentinianus annis .vii. Angli
 Britanniam invadunt. Leo annis
 .xvii. obiit. Victorius cyclum
 pascalem scribit. Zenon annis .xvii.
 obiit. Theodoricus rex Gothorum.
 Anastasius annis .xxviii. Fulgentius
 episcopus claruit. Iustinus senior
 annis .viii. obiit. Benedictus et
 Boetius claruerunt. Iustinianus
 nepos Iustini annis .xxxviii. Totila
 rex occiditur. Tiberius Constantinus
 annis .vii. Longobardi Italiam
 invadunt. Mauritius annis .xxi.
 Gregorius papa claruit. Focas annis
 .vii. Anglia convertitur. Heraclius
 annis .xxvi. Crux exaltatur.

Under Honorius there were 7
 tyrants. Eucherus whom Honorius
 killed. Constantine. Count
 Constantius killed him. Constantine
 the son of Constantine. Gerontius
 killed him. Maximus. He suffered
 exile. Jovian, who was soon killed.
 Athalus whose hand was severed by
 Honorius. Heraclianus. Killed by
 soldiers. Theodosius, son of
 Arcadius, who was also a minor, 26
 years he died. Augustine has died.
 Gildo the tyrant is killed.
 Valentinian, son of Constantine, 12
 years. Attila the king of the Huns.
 Marcianus and Valentinian 7 years.
 The Angles invade Britain. Leo 17
 years. He died. Victorius writes the
 Paschal Cycle. Zenon 17 years. He
 died. Theodoric King of the Goths.
 Anastasius 28 years. Bishop
 Fulgentius of Ruspe became famous.
 Justin the Elder 8 year. He died.
 Benedict and Boethius became
 famous. Justinian, grandson of
 Justin, 38 years. Totila the king is
 killed. Tiberius Constantine 7 years.
 Lombards enter Italy. Mauritius 21
 years. Pope Gregory became
 famous. Phocas 7 years. England is
 converted. Heraclius 2 years. The
 cross is exalted.

Heraclonas annis .ii. Ysidorus episcopus claruit. Constantinus filius Heraclone menses .vi. Constantinus filius superioris annis .xxviii. Constantinus filius illius annis .xvii. Sinodus VI Constantinopli. Iustinianus filius Constantini annis .x. Hic regno pellitur. Leo annis .iii. Hunc occidit Iustinus. Cudbertus episcopus claruit. Tiberius annis .vii. Hunc Iustinus in custodia perdidit. Beda monachus claruit in Anglia. Iustinianus secundo cum Tiberio filio annis .vi. Hic a Philippico occiditur. Pipinus rex Francorum. Philippicus annum .i. menses .vi. Hic ab Anastasio excecatur. Anastasius annis .vi. Hic a Theodosio captus presbiter ordinatur. Theodosius annum .i. Hic catholicus obiit. Leo annis .viii. Hereticus obiit. Constantinus filius Leonis annis .xxxv. Hereticus obiit. Leo filius Constantini annis .v. Constantinus filius Leonis cum matre Herene annis .xviii. Karolus Magnus annis .xlvii. Brema construitur. Danis convertitur a Willibaldo episcopo. Ludiwicus filius eius annis .xxvii. Ansgarius episcopus Suedos convertit. Lotharius filius eius annis .xvii. Rabanus episcopus claruit.

Heraclonas 2 years. Bishop Isidore became famous. Constantine son of Heraclonas 6 months. Constantine son of the above 28 years. Constantine son of that one 17 years. The Sixth Synod of Constantinople. Justinian son of Constantine 10 years. He is expelled from the kingdom. Leo 3 years. Justin kills him. Bishop Cuthbert became famous. Tiberius 7 years. Justin killed him in prison. Bede the monk became famous in England. Justin II with his son Tiberius 6 years. He is killed by Philippicus. Pippin king of the Franks. Philippicus 1 year 6 months. He is blinded by Anastasius. Anastasius 6 years. He is seized by Theodosius and ordained a priest. Theodosius one year. He died as Catholicus. Leo 8 years. He died a heretic. Constantine son of Leo 35 years. He died a heretic. Leo, son of Constantine, 5 years. Constantine, son of Leo with mother Heren, 19 years. Charlemagne 47 years. Bremen is built. The Danes are converted by Bishop Willibald. Louis his son 27 years. The Bishop Ansgar converts the Swedes. Lothar his son 17 years. Bishop Rabanus Maurus became famous.

Ludiwicus filius Lotharii cum fratribus Lothario Karolo et Pipino annis .xxxvi. Karolus filius Ludiwici cum fratribus Karlomanno et Ludiwico annis .xi. Arnoldus filius Karlomanni annis .xii. Ludiwicus filius Arnoldi annis .xii. Chunradus filius Chunradi principis .vii. Heinricus comes regnavit annis .xviii. Uodalricus episcopus claruit. Otto magnus Heinrici filius annis .xxxviii. Parthenopolis construitur. Otto filius eius annis .viii. Otto superioris filius annis .xviii. Nodker abbas claruit. Heinricus dux Bawarie annis .xxiii. menses .v. Babinberc construitur. Ruzi Polani et Ungari facti sunt Christiani. Cuonradus annis .xv. Spira conditur. Heinricus pius filius Cuonradi annis .xvii. Heinricus filius eius annis .xlvi. Ruodolfus Herimannus Cuonradus tiranni occiduntur. Heinricus filius superioris .xvii. annis regnavit. Lotharius annis .xii. ebdomadibus .xii. diebus .xii. Cuonradus tirannizabat. Isdem de hinc secundum agit annum indictione secunda.

Reliquium sextae etatis soli Deo patet.

Louis son of Lothar with Charles the brother of Lothar and Pippin 36 years. Charles son of Louis with Carloman his brother and with Louis 11 years. Arnold son of Carloman 12 years. Louis son of Arnold 12 years. Conrad son of prince Conrad 7. Duke Henry reigns 18 years. Bishop Uodalricus of Augsburg became famous. Otto the great son of Henry 38 years. Parthenopolis was built. Otto his son 9 years. Otto the son of the above 18 years. The abbot Notker of St. Gall became famous. Henry leader of Bavaria 23 years 5 months. Bamberg is built. Russians, Polish, and Hungarians are made Christian. Conrad 15 years. Speyer is built. Henry the Pius son of Conrad 17 years. Henry his son 49 years. The tyrants Rudolph, Herimans, and Conrad are killed. Henry the son of the above reigned 17 years. Lothar 12 years, 12 weeks, 12 days. Conrad acted tyrannically. At this point the same is sitting in his second year, second indiction.

The remains of the sixth age stand open only to God.

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