Arnobii Adversus nationes, libri VII

Apud C. Geroldi ... - arnobius der altere afer von sicca u gustav friedrich hildebrand hrsg

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Adversus nationes, libri VII

Notes: Includes bibliographical references and index.

This edition was published in 1875



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Arnobius: Adversus Nationes Liber VII

Et quisquam est hominum qui deos sibi persuadeat voluptatum diffusione mollescere, gestire in libidinis gaudium et velut animal f. The greatest of kings, however, you tell us, did not know how vile, how infamous the person of the seducer and adulterer was; and he who, as is said, examines our merits and demerits, did not, owing to the reasonings of his abandoned heart, see what was the fitting course for him to resolve on. In this case, I say, do you not see that newts, shrews, mice, and cockroaches, which shun the light, build their nests and live under the hollow parts of these statues? But if you felt any real indignation on behalf of your religious beliefs, you should rather long ago have burned these writings, destroyed those books of yours, and overthrown these theatres, in which evil reports of your deities are daily made public in shameful tales.

De Arnobii adversus nationes libris VII commentationes : Hidén, K. J. (Karl Julius), b. 1867 : Free Download, Borrow, and Streaming : Internet Archive

Quod enim non habet robur et substantiam corporalem, contrectari ab substantia non potest corporali: odor autem corpus est, tactis sicut naribus indicatur: ab deo ergo sentiri ratione non potest ulla, qui caret re corporis atque omni sensu et contagione privatus est. .

Arnobius of Sicca [WorldCat Identities]

Sed et illud hoc loco consentaneum est ex vobis addiscere.

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But what beauty, what grace was there, I ask you, in human bodies, which could move, which could turn to it 12 the eyes of Jupiter? Is it not a thousand times more desirable to become mute and speechless, and to lose that flow of words and noisy and 1 unseemly loquacity, than to call the basest things by the names of the gods; nay, more, to signify commonplace things by the base actions of the gods? This one thing I ask, above all, What reason is there if I kill a pig, that a god changes his state of mind, and lays aside his angry feelings and frenzy; that if I consume a pullet, a calf under his eyes and on his altars, he forgets the wrong which I did to him, and abandons completely all sense of displeasure? The difference is very slight, but it may be well to mention that neither can be said with certainty to be correct. Would you wish your grown-up maidens and still lusty fathers to learn how the same deity sported with his daughter? {FOLIO EDITION IS ALSO AVAILABLE.

arnobii adversus nationes

For what mortal is there, with but little sense even of what becomes a man, who does not himself see clearly the character of all these things, how wicked they, are, how vile, and what disgrace is brought upon the gods by the very ceremonies of their mysteries, and by the unseemly origin of their rites? Non imus infitias in annalium scriptis contineri haec f. They are spoken of as being wounded, maltreated, making war upon each other with hot and furious contests; you enjoy the description; and, to enable you to defend so great daring in the writers, pretend that these things are allegories, and contain the principles of natural science.

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We expect that you will understand our compulsion in these books.

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