


<p>An. M. T. Severini Boethii, De institutione musica, I,1</p> 	
<p>Unde fit ut, cum sint quatuor matheseos disciplinae, caeterae [=matemática, geometria e astronomia] quidem ad investigationem veritatis laborent; musica vero non modo speculationi, verum etiam moralitati coniuncta sit. Nihil est enim tam proprium humanitati, quam remitti dulcibus modis astringique contrariis. Idque non modo sese in singulis vel studiis vel aetatibus tenet, verum per cuncta diffunditur studia.</p> <p>[...]</p> <p>Hinc etiam internosci potest, quod non frustra a Platone dictum est, mundi animam, musica convenientia fuisse conjunctum.</p> <p>[...]</p> <p>Unde Plato etiam maxime cavendum existimat, ne de bene morata musica aliquid permutetur. Negat enim esse ullam tantam morum in republica labem, quam paulatim de pudenti ac modesta musica invertere. Statim enim idem quoque audientium animos pati, paulatimque discedere, nullumque honesti ac recti retinere vestigium, si vel per lasciviores modos inverecundum aliquid, vel per asperiores ferox atque immane mentibus illabatur.</p> <p>Nulla enim magis ad animum disciplinis via, quam auribus patet. Cum ergo per eas rhythmique ad animum usque descenderint, dubitari non potest quin aequo modo mentem atque ipsa sunt efficiant atque conforment.</p>	<p>Therefore, among the four mathematical disciplines, three [i.e. mathematics, geometry and astrology] have as their object the search for truth, while music is not only connected to speculation, but also with morality.</p> <p>Nothing belongs to human nature more than relaxing oneself listening to sweet harmonies and feeling tense by the discordant ones: this is not limited to individual tastes or individual ages, but embraces everyone's inclinations [...]</p> <p>Accordingly, we can understand what Plato did not say without reason, that is, the soul of the world is in close relationship with musical harmony [...]</p> <p>So, Plato considers especially important to avoid changing something about well-mannered music. And he affirms that in the State there is no greater ruin for customs as gradually moving away from honorable and discreet music. In fact, even the minds of the listeners move away gradually from the common emotion: they don't keep their honesty and integrity, if something impudent comes into their minds through lustful rhythms or something aggressive and cruel through too rude melodies.</p> <p>In every field there is no more direct way than hearing to reach the mind. And when, through this, the rhythms and melodies have penetrated the soul, there is no doubt that they, according to their nature, influence and regulate the mind.</p> <p>translated by Maria Adelaide and Filippo</p>

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2. THE REAL MUSICIAN

	
<p>An. M. T. Severini Boethii, De institutione musica, I,1; I, 34</p>	
<p>(I,1) Intendenda vis mentis est, ut id quod natura est insitum, scientia quoque possit comprehensum teneri. Sicut enim in visu quoque non sufficit eruditis colores formasque conspiciere, nisi etiam quae sit horum proprietates investigaverint: sic non sufficit cantilenis musicis delectari, nisi etiam quali inter se coniunctae sint vocum proportione discatur.</p> <p>(I, 34) Nunc illud est intuendum quod omnis ars, omnisque etiam disciplina honorabiliorem naturaliter habeat rationem, quam artificium, quod manu atque opere artificis exercetur. Multo enim est majus atque altius scire quod quisque faciat, quam ipsum illud efficere quot sciat; etenim artificium corporale, quasi serviens famulatur. Ratio vero quasi domina imperat[...]</p> <p>Quanto igitur praeclarior est scientia musicae in cognitione rationis, quam in opere efficiendi atque actu tantum, scilicet quantum corpus mente superatur! [...]</p> <p>Isque musicus est cui adest facultas secundum speculationem rationemve propositam ac musicae convenientem, de modis ac rhythmis, deque generibus cantilenarum, ac de permixtionibus[...], ac de poetarum carminibus, iudicandi.</p>	<p>Intellectual strength must be well oriented, so that what is inherent in nature can also be appreciated on the basis of science.</p> <p>In fact, even as far as sight is concerned, it is not enough for scholars to aim for colors and shapes without also seeking their properties, so it is not enough to feel delighted by musical motifs if you do not learn for what proportional ratio of sounds those motifs are connected among themselves.</p> <p>Now it must be observed that every art and every branch of knowledge naturally has a deeper and more noble reason than the simple practice, pure manual activity of the performer. In fact, it is much more important to know what you are doing than to do what you know; manual practice is always in a servile condition, while reason dominates everything [...]</p> <p>Therefore, how much nobler is musical science in its rational knowledge than in its practical executive activity, that is to say, how much mind is above body!</p> <p>A true musician is therefore the one who possesses the faculty to judge – on the basis of the aforementioned rational speculation convenient for music - the modulation, rhythms and genres of melodies, their combinations [...] as well as the poems of poets.</p> <p style="text-align: right;">translated by Bianca and Sofia</p>

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