

### Book I: Chapter 3

1. Architecture consists of three branches: building, dialing [*the making of time pieces*], and mechanics. Building is divided into two parts. The first regulates the general plan of the walls of a city and its public buildings; the other relates to private buildings. Public buildings are for three purposes: defense, religion, and the security of the public. Buildings for defense are those walls, towers, and gates of a town, necessary for the continual shelter of its inhabitants against the attacks of an enemy. Those for the purposes of religion are the fanes and temples of the immortal gods. Those for public convenience are gates, fora or squares for market-places, baths, theatres, walks, and the like; which, being for public use, are placed in public situations, and should be arranged to as best to meet the convenience of the public.

2. All these should possess strength [*firmitas*], utility [*utilitas*], and beauty [*venustas*]. Strength arises from carrying down the foundations to a good solid bottom, and from making a proper choice of materials without parsimony. Utility arises from a judicious distribution of the parts, so that their purposes be duly answered, and that each have its proper situation. Beauty is produced by the pleasing appearance and good taste of the whole, and by the dimensions of all the parts being duly proportioned to each other.

### Book III: Chapter 1

1. The design of Temples depends on symmetry, the rules of which Architects should be most careful to observe. Symmetry arises from proportion, which the Greeks call *ajnalogiva*. Proportion is a due adjustment of the size of the different parts to each other and to the whole; on this proper adjustment symmetry depends. Hence no building can be said to be well designed which wants symmetry and proportion. In truth they are as necessary to the beauty of a building as to that of a well formed human figure ... [review]

3. Just so the parts of Temples should correspond with each other, and with the whole. The navel is naturally placed in the center of the human body, and, if in a man lying with his face upward, and his hands and feet extended, from his navel as the center, a circle be described, it will touch his fingers and toes. It is not alone by a circle, that the human body is thus circumscribed, as may be seen by placing it within a square. For measuring from the feet to the crown of the head, and then across the arms fully extended, we find the latter measure equal to the former; so that lines at right angles to each other, enclosing the figure, will form a square.

4. If Nature, therefore, has made the human body so that the different members of it are measures of the whole, so the ancients have, with great propriety, determined that in all perfect works, each part should be some proportional part of the whole; and since they direct, that this be observed in all works, it must be most strictly attended to in temples of the gods, wherein the faults as well as the beauties remain to the end of time.