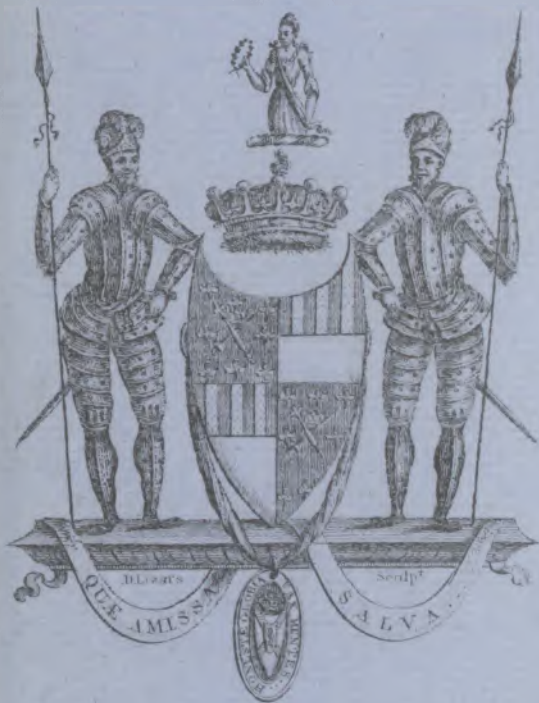
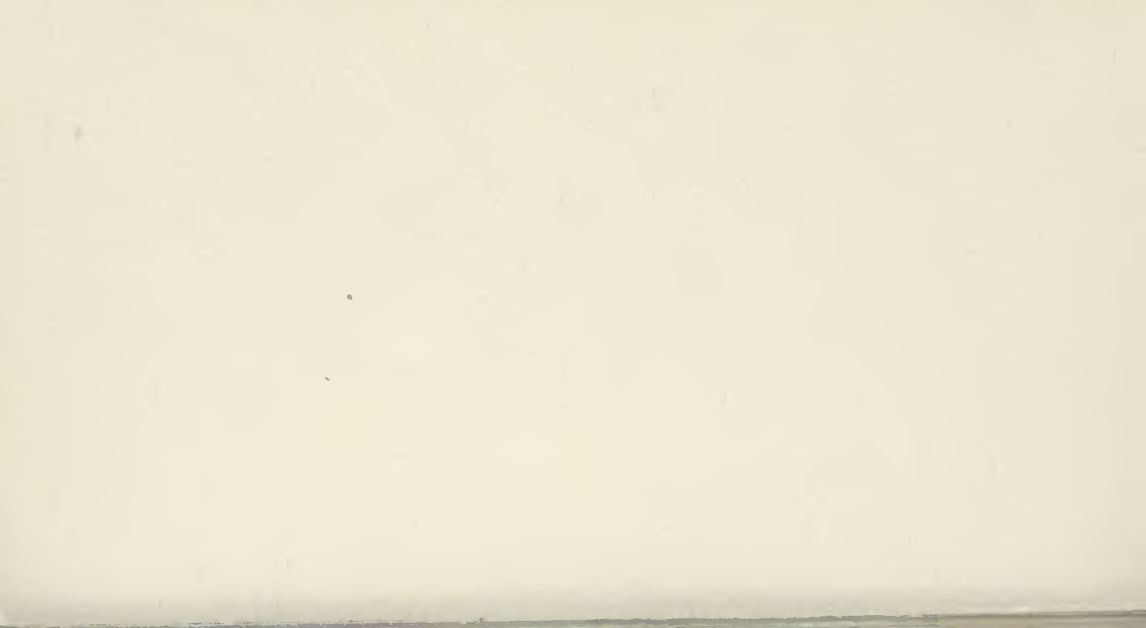




EARL of KINTORE





24

W. C. Hart, Clerk

Prob. Secy



MATURINI CORDERII

COLLOQUIORUM
CENTURIA SELECTA.

OR,

A SELECT CENTURY

OF

M. CORDERY'S COLLOQUIES;

WITH

AN ENGLISH TRANSLATION,

AS LITERAL AS POSSIBLE.

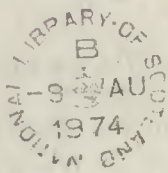
For the assistance of beginners in the study of Latin.

The SEVENTH EDITION.

D U N D E E:

Printed for GEORGE MILLN, Bookseller.

M D C C X C I I I



P R E F A C E.

THE study of Latin being a difficult part in education, various methods have been contrived to render this task as easy as possible: Among which translations of such authors as are commonly put into the hands of beginners have very much contributed to this valuable end. With this view it was that Mr Hool published the four books of *Corderius's Colloquies* with a translation: but that not being literal, was far from answering the design in such an effectual manner as the case requires.

Mr John Clarke, sensible of this defect in Hool's performance, has lately published, with a literal translation, an hundred colloquies, selected out of the four books; which is as much, or more, than is usually taught of that author in schools. An author he may properly be called, though none of the ancients, on account of his truly Roman style. He was born in Normandy, or, as others say, in the earldome of Perche, in the year 1479; and being a person of an uncommon strength of genius, and indefatigable application, he attained such a thorough knowledge in classic learning, that he became one of the most famous scholars of that age. He taught at Paris, Nerves, Bourdeaux, Geneva, Neufchatel, Lauzane, and last of all again at Geneva, where he died the 8th of September 1568, in the 85th year of his age. Calvin had been his scholar at Paris, and to him he dedicates his Commentary on the first epistle to the Thessalonians. He wrote several books, and among these his four books of colloquies, which always were highly esteemed for purity of diction and morality of sentiments, that, ever since his time, they have been taught in most of the schools in Europe.

But though Mr Clarke be abundantly literal in his translation, yet he has not been equally careful in other respects: for nothing is more obvious, than that in a collection of this kind the more easy colloquies should stand first, and the more difficult ones be gradually introduced, that the scholar in his progress through the book may advance insensibly from one step to another. Whereas in *Clarke's Corderius* many of the short and easy colloquies are placed towards the end of the book, and many of the long and more intricate ones

nearer the beginning: so that they seem to have been ranged without any thought, as they came to hand. And this is not the only blemish in Clarke: He has in innumerable places taken the liberty to change the words of Corderius for others of his own: In some colloquies he has interjected several entire paragraphs of a new composition, and in others omitted many beautiful expressions of the author: Sometimes out of two colloquies he has patched up one; of others he has published only a part: A great many cliptic words he has here and there supplied, and that without any distinction of character from those of the text. To all this add, that he has taken little or no care to correct the press, so that many typographical errors have crept in, and several of them of a gross nature, even to such a degree, that his 20th colloquy is again reprinted for the 88th.

In this undertaking, the colloquies are disposed in the natural order, so as gradually to increase both in length and difficulty: The spurious words and sentences introduced by Clarke are thrown out, and the genuine language of Corderius again restored; and all the other faults enumerated above, corrected. The words here supplied, which are but few, and such as appeared absolutely necessary, are printed in capitals. Ten or eleven of the more trifling colloquies in Clarke are ejected, and others more entertaining and instructive, taken from Willymote's collection, are inserted in their stead; by which means sixty-four of this century are common with those of the century published by him. To assist boys in finding out the nominatives of nouns, and themes of verbs, an index is subjoined to each of the first twenty-five colloquies, and then discontinued, in regard they may be supposed by that time to have acquired such skill as will enable them to proceed without such a help.

Upon the whole, it is hoped that this collection will be found better fitted for the ease and advantage both of master and scholar, than any thing of this kind hitherto offered to the public.

J. M.

MATURINI CORDERII
COLLOQUIORUM
CENTURIA SELECTA.

COLL. I. 18. Lib. I.

ALEXANDER, LEONARDUS.

A. **N**ON decet NOS
otari, aut gar-
rire hic, dum praeceptor
expectatur.

L. Quid ais? non
decet, imo vero, non li-
cet, nisi volumus vapu-
lare.

A. Tu audi me igitur,
dum pronuncio praelectio-
nem, ego audiam te de-
inde.

L. Age, pronuncia.

1. It doth not become
US to be idle, or to prate
here, whilst the master is
expected.

2: What say you? it
doth not become, nay in-
deed, it is not lawful, un-
less we would be whipped.

3. Do you hear me
then, whilst I say the
lesson, I will hear you
afterwards.

4. Come on, say away.

1. EGO, etior, garrus, expecto. 2. Quis, aio, volo,
vapulo. 3. Audio, ego, praelectio, tu, 4. Pronuncio.

COLL. II. 39. Lib. I.

GERMANUS, LAZARUS.

G. Cur non reddis librum mihi?

1. Why do you not return my book to me?

L. Expecta in crastinum diem: nondum usus sum fatis.

2. Stay till the morrow: I have not yet perused it sufficiently.

G. Expecta bolibenter.

3. I will wait willingly.

L. Referam tibi gratiam, Deo volente.

3. I shall return you the favour, God willing.

G. Pro tantillo beneficio expecto nullam gratiam.

5. For so small a kindness I expect no requital.

L. Tamen est meum agnoscere.

6. However it is my part to acknowledge it.

1. Reddo, liber, ego. 2. Expecto, crastinus, dies, utor, p. p. 3. Expecto. 4. Refero, tu, gratia, Deus, volo, p. pr. 5. Tantillus, beneficium, nullus. 6. Sum, meus, agnosco.

N. B. p. p. denotes the participle perfect; p. pr. the participle present; p. f. a. the participle future active; p. f. p. the participle future passive; ger. gerund; sup. supine.

COLL. III. 3. Lib. I.

CONRADUS, SYLVIVS.

C. Vis jentare mecum?

1. Will you eat breakfast with me?

S. Non habeo jentaculum.

2. I have no breakfast.

C. Quid non attulisti?

3. For what did you not bring it?

S. Ego jentaveram domi.

5. I took breakfast at home.

C. Fa-

C. Facisne ita semper?

5. Do you *so* always?

S. Minime: *sed* quia surrexeram bene mane, placuit matri tractare me sic.

6. No: *but* because I rose early in the morning, it pleased my mother to treat me so.

C. Profit tibi: ego igitur jentabo solus.

7. Much good may it do you: I then shall breakfast alone.

S. Et ego interim studebo.

8. And I in the mean time will study.

I Volo, jento, ego, & cum. 3. Quid is governed by propter understood, affero. 4. Domus. 5. Facio. 6. Sargo, placet, mater, tracto. 7. Profum. 8. Studeo.

COLL. IV. 28. Lib. I.

OTHOMANNUS, PHILOBERTUS.

O. Visne dare mihi unicam pennam?

1. Will you give me one pen?

P. Non dantur mihi sic.

2. They are not given to me so.

O. Hem! negas mihi antillam rem? Quid si rogarem quid magnum?

3. How now! do you deny me so small a matter? What if I should ask any great thing?

P. Fortasse ferres recusam.

4. Perhaps you'd have a denial.

O. Credo equidem. Age, non peto dono; ultem commodabis.

5. I think so indeed. Come, I do not ask it as a gift; at least you will lend it.

P. Non recuso, modo e abutare.

6. I do not refuse, so be you do not abuse it.

O. Non abutar.

7. I will not abuse it.

P. Cave

P. Cave moveas pedem hinc.

8. Beware of stirring a foot from hence.

O. Movebo nusquam.

9. I will stir now whither.

2. Volo, do. unicus, 3. Nego, tantillus, rogo. 4. Fere repulsa. 5. Donum, commodo. 6. Abutor. 8. Caveo, moveo, pes.

COLL. V. 15. Lib. I.

CORNELIUS, DANIEL.

C. Quid agis?

1. What are you doing?

D. Repeto mecum.

2. I am repeating by myself.

C. Quid repetis?

3. What are you repeating?

D. Hodiernum præscriptum.

4. This day's task.

C. Tenesne memoria?

5. Do you hold it in memory?

D. Sic opinor.

6. So I think

C. Repetamus una, sic uterque nostrum pronuntiabit rectius coram præceptore.

7. Let us repeat together, so each of us will say better before the master.

D. Incipe tu igitur qui provocasti me.

8. Begin you then, who have challenged me.

C. Age, esto attentus, ne sinas me aberrare.

9. Come on, be you attentive, that you do not suffer me to go wrong.

D. Sum promptior ad audiendum, quam tu ad pronuntiandum.

10. I am more ready to hear, than you to say.

1. Ago 4. Hodiermus. 5. Teneo. 7. Ego, pronuncio, recte. 8. Incipio, provoco. 9. Sum, sino, aberro. 10. Promptus, audio, ger.

COLL. VI. 17. Lib. I.

GABRIEL, HIERONYMUS.

G. Jamne tenes *quæ*
sunt *reddenda* tertia ho-
ra?

H. Teneo.

G. Ego quoque.

H. Ergo *confabule-*
mur paulisper.

G. Sed *si* observator
intervenerit, putabit nos
garrere.

H. Quid *times*, ubi
nihil est *timendum*? Si
venerit, non deprehen-
det nos in otio, aut in
mala re; *audiat*, *si* ve-
lit, *nostrum colloquium*.

G. Loqueris *optime*,
secedamus aliquo in an-
gulum, *ne quis impedi-*
at nos.

1. Teneo, *reddo*, p. f. p. tertius. 4. *Confabulor*. 5.
Intervenio, puto. 6. *Timeo*, *venio*, deprehendo, *malus*,
res, volo, *nostrum*. 7. Loquor, *secedo*, angulus, *impedio*.

COLL. VII. 16. Lib. I.

JOANNES, CORTIUS.

J. Visne *repetere* præ-
lectionem *meam*?

1. Do you hold al-
ready *what* are *to be said*
at three o'clock?

2. I do hold.

2. I also.

4. Therefore *let us*
talk together a little.

5. But *if* the observa-
tor *come in*, he will think
we are prattling.

6. What *do you fear*,
where *nothing* is *to be*
fear'd? If he *come*, he
will not catch us in idle-
ness, or in a *bad thing*;
let him hear, if he will,
our discourse.

7. You *speak very well*,
let us go aside some-whi-
ther into a corner, *lest*
any one *hinder* us.

1. Will you *repeat* the
lesson *with me*?

C. Volo

B. Volo.

J. Tenesne?

C. Non recte satis
fortasse.J. Age, faciamus pe-
riculum.C. Quid igitur ex-
pectamus?

J. Incipe ubi voles.

C. Atqui est potius
tuum incipere.

J. Quid ita?

C. Quod invitasti me.

J. Dicis *æquum*, at-
tende igitur.

C. Isthic sum.

I. Volo, *refeto*. 5. *Facio*. 7. *Incipio*, volo. 10.
Invito. 11. *Dico*, *æquus*, attendo.

2. I will.

3. Do you hold it?

4. Not right enough
perhaps.5. Come, let us make
a trial.6. What then do we
tarry for?

7. Begin when you will

8. But it is rather your
part to begin.

9. Why so?

10. Because you invi-
ted me.11. You say fair, mind
then.

12. I am with you.

COLL. VIII. 46. Lib. I.

SULPITIUS, THEODORUS.

S. Commoda mihi tu-
um cultellum parumper.T. Semper petis ali-
quid commodato: acci-
pe: quin tu emis potius?S. Non habeo pecu-
niam.

T. Cur non petis?

S. Unde peterem?

1. Lend me your knife
a little.2. You are always seek-
ing something to borrow:
take it: why but you buy
rather?

3. I have no money.

4. Why do you not ask
it?5. Whence should I ask
it?

T. A *patre.*

S. Non est *in urbe.*

T. Ubi *igitar?*

S. Profectus est *pe-*

egre.

T. Quò?

S. Bernam.

T. Quo *die?*

S. Nudiustertius.

T. Quando *est* rever-
urus?

S. Cras, *ut speramus,*
c enim *dixit* proficif-
ens.

1. Commòdo, *cultellus.* 2. Peto, *emò.* 3. Pecunia.

4. Urbs. 9. Proficiscor, *p. p.* 14. Revertò, *p. f. a.*

5. Spero, *dico,* proficiscor, *p. pr.*

6. Of *your father.*

7. He is not *in town.*

8. Where *then?*

9. He is gone *abroad.*

10. Whither?

11. To Bern.

12. On what *day?*

13. The day before
yesterday.

14. When *is he* to re-
turn?

15. To morrow, *as*
we hope, for so *he said*
when he went away.

COLL. IX. 14. Lib. I.

DOMINICUS, ENNIUS.

D. Quid *actum est* in
di. orio hora tertia?

E. Partes *orationis ex*
lectione tractatæ sunt.

D. Nihilne *amplius?*

E. Dixissem, *nisi in-*
terpellasset me.

D. Erravi: *perge.*

E. Postea *præceptor* di-
avit *argumentum ver-*
iculum, *vertendum ho-*
e.

D. Quando *redde-*
m?

1. What *was done* in
school at three o'clock?

2. The parts *of speech* of
the lesson were handled.

3. Nothing *more?*

4. I would have told, *but*
that you interrupted me.

5. I did wrong; *Go on.*

6. Afterwards *the ma-*
ster dictated a piece of
English, to be turned to
day.

7. When *must it be*
given in?

E. Cras

E. Cras meridie.

D. Jamne vertisti?

E. Uteunque.

D. Dicta vernaculum
mihi quæso.E. Accipe, festina,
nam habeo aliquid scri-
bere.

8. To-morrow at noon.

9. Have you turned
already?

10. In some fashion.

11. Dictate the English
to me, I pray you.12. Take it, make
haste, for I have some-
thing to write.

1. Age, p. p. auditorium

2. Pars, oratio, tracto, p.

4. Interpello. 5. Pergo. 6. Dicto, vernaculus, verto, p. f.

7. Reddo, p. f. p. 8. Meridies. 12. Accipio, festino.

COLL. X. 40. Lib. I.

HERMES, JUSTUS

H. Vidistine librum
meum?J. Quem librum quæ-
ris?

H. Ciceronis epistolas.

J. Ubi reliqueras?

H. Oblitus eram in
auditorio.J. Fuit tua negligen-
tia.H. Fateor, sed in-
terim indica, si scias
quem accepisse.J. Cur non adis præ-
ceptorem? solet enim (ut
scis) aut ferre ea quæ
relicta sunt a nobis in1. Did you see my
book?2. What book do you
seek?

3. Cicero's epistles.

4. Where left you it?

5. I forgot it in the
school.6. That was your ne-
gligence.7. I confess, but in the
mean time tell me, if you
know any one took it.8. Why do you not go
to the master? for he is
wont (as you know) either
to carry those things
which are left by us into
musculum

nuscolum, aut dare aliqui qui reddat.

his study, or to deliver them to somebody who may give us them again.

H. Mones bene: O me obliviosum! cui in mentem istud non venerat.

9. You admonish well: O what a forgetful boy am I! into whose mind that did not come.

1. Video, liber. 4. Relinquo. 5. Obliviscor, p. p. Indico, scio. 8. Adeo, soleo, relinquo, p. p. aliquis. Moneo, obliviosus, mens.

COLL. XI. 20. Lib. I.

TITUS, VALERIUS.

T. Cur non scribis.

1. Why do you not write.

V. Quia non libet.

2. Because it doth not please me.

T. Atqui præceptor afferat.

3. But the master bade.

V. Scio, sed est mihi aliquid legendum prius; præterea, habeo nihil quod scribam nunc.

4. I know, but I have something to read first; besides, I have nothing that I can write now.

T. O si velles scribere mihi!

5. O if you would write for me!

V. Quidnam?

6. What?

T. Habeo præceptoris dictata describenda.

7. I have the master's dictates to write out.

V. Quæ dictata.

8. What dictates.

T. In Ciceronis epistolas.

9. Upon Cicero's epistles.

V. Libenter describam tibi, sed expecta proximum seriatum diem.

10. I will willingly write for you but stay till the next holiday.

B

T. Ex-

T. Expectabo igitur,
sed ne fallas, quæso.

V. Nec sciens, nec
volens, fallam.

11. I will tarry
but do not fail me, I pray.

12. Neither wittingly
nor willingly, shall I

r. Scribo. 3. Jubeo. 4. Sum, lego. p. f. p. 5. V.
6. Quisnam. 7. Describo, p. f. p. 9. Cicero, epistola.
Proximus feriatus. 11. Fullo. 12. Scio, p. pr. volo,

COLL. XII. 11. Lib. I.

ABRAHAMUS, BARTHOLOMÆUS.

A. Eamus repetitum
una.

B. Quid ego repetere-
rem? nonne est satis
quod repetiverim solus.

A. Si repetieris tantum
semel aut bis, id est pa-
rum ad ediscendum.

B. Immo repetivi cir-
citer decies.

A. Ne id quidem suf-
ficit.

B. Quid igitur vis
amplius.

A. Si vis reddere cer-
tissime coram præceptore,
opus est repetivisse cum
aliquo.

B. Ego nesciebam i-
stud; sed libenter assen-
tior tibi

1. Let us go to re-
gether.

2. Why should I
peat? is it not suffice-
that I have repeated
alone.

3. If you have rep-
ed only once or twice
that is but little toward
getting by heart.

4. Nay I have rep-
ed about ten times.

5. Even that is not
nough.

6. What then would
you have more.

7. If you would
with very great certai-
before the master, it is
needful to have repeated
with somebody.

8. I did not know
that; but I willingly
agree to you.

A.

- A. Faciamus ergo o. Let us do then what
 quod ego monebam te. I was advising you.
 B. Equidem non recu- io. Truly I do not re-
 : incipe. fuse: begin.

1. Eo, *repeto, sup.* 3. Edisco, *ger.* 5. Sufficio. 7.
 te. 8. Nescio 9. Moneo. 10. Incipio.

COLL. XIII. 36. Lib. I.

NATHANIEL, MARCUS.

- N. Visne commodare 1. Will you lend me
 mihi tuum Terentium. your Terence.
 M. Volo equidem, 2. I will truly, so be
 modo repetas illum a you fetch it from Conra-
 Conrado, cui dedi uten- dus, to whom I gave it
 tum. to use.
 N. Quo signo vis re- 3. By what token will
 tam. you that I fetch it.
 M. Nempe hoc, quod 4. Truly by this, that
 habeo ejus Epistolas. I have his Epistles.
 N. Id est satis mihi. 5. That is enough for
 me.
 M. Sed quando red- 6. But when will you
 ds? give it me again?
 N. Quum descripsero 7. When I shall have
 contextum in tres aut written out the context
 quatuor praelectiones. on three or four lessons.
 M. Matura igitur, ne 8. Make haste then,
 omnimodes meo studio. lest you hinder my study.
 N. Maturabo. 9. I will make haste.
 M. Sed heus, cave 10. But ho, beware of
 macules, alioquin agre blotting it, otherwise I
 commodabo posthac. shall hardly lend it you
 hereafter.

N. Nempe *essem* indignus *beneficio*.

11. Truly *I should* unworthy of the favour.

1. Volo, *commodo*, Terentius. 2. Utor, *p. f. p.* 3. Solum. 4. *Hic*, is. 7. Contextus. 8. Maturo, *incommo* studium. 10. Caveo, *maculo*.

COLL. XIV. 44. Lib. I.

DANIEL, MORELIUS.

D. Abiitnetuuspater.

M. Abiit.

D. Quota hora.

M. Prima pomeridiana.

D. Quid dixit tibi?

M. Monuit me multis verbis *ut* studerem *diligenter*.

D. Utinam facias sic

M. Faciam, *Deo* juvante.

D. Ecquid pecuniæ dedit tibi.

M. Dedit, *ut* fere *soler*.

D. Quantum.

M. Nihil *ad* te.

D. Fateor; *sed* tamen quid facies ista pecunia.

M. Emam chartam, & alia quæ sunt usui mihi

D. Quid si amiseris.

1. Is your father gone?

2. He is gone.

3. At what o'clock?

4. At one in the afternoon.

5. What said he to you?

6. He admonished me in many words that I should study diligently.

7. I wish you would do so.

8. I will do it, *G.* helping.

9. Did he give any money to you?

10. He did give, commonly he uses.

11. How much?

12. Nothing to you.

13. I confess; but you what will you do with that money?

14. I will buy paper and other things which are needful for me.

15. What if you lose it?

M. F.

M Ferendum erit &-
quo animo

D. Quid si forte egu-
ero, dabisne mutuo.

M Dabo mutuo, &
libenter quidem

D Habeotibi gratiam.

1. Abeo. 4. Primus, pomeridianus. 6. Verbum, stu-
deo. 8. Juvo, p. pr. 9. Equis, do. 10. Soleo. 14. Emo,
fus. 15. Amitto. 16. Fero, ger. aquus. 17. Egeo.

COLL. XV 42. Lib. I.

DAVID, NICOLAUS.

D. Potesne dare mu-
tuo mihi aliquantulum
pecuniæ.

N. Quantum petis.

D. Quinque asses, si
commodum tibi

N. Non habeo tot.

D. Quot igitur

N. Tantum quatuor.

D. Bene sane, da mi-
hi istos quatuor

N. Dabo dimidium,
vis

D. Cur non totum.

N. Quia duo sunt opus
mihi.

D. Da mihi duo igi-
tur, quæso

N. Sed non sufficient
mihi.

16. It must be borne
with a patient mind

17. What if by chance
I shall want, will you
lend me

18. I will lend you,
and willingly indeed.

19. I give you thanks.

1. Can you lend me a
little money.

2. How much do you
desire

3. Five pence, if it is
convenient for you.

4. I have not so many

5. How many then.

6. Only four.

7. Well indeed, give
me those four

8. I will give you
half, if you will

9. Why not all

10. Because two are
necessary for myself

11. Give me two then,
I pray

12. But they will not
be sufficient for you

D. Petam ab aliquo alio.

N. Accipe hos duos igitur. Quando reddes.

D. Die Saturni, ut spero, cum pater venerit ad forum.

N. Esto memor igitur

D. Ne timeas.

1. Possum. 2. Peto. 3. is, commodus. 12. Sufficiens.
15. Saturnus. 17. Timeo.

13 I will ask of somebody else

14. Take these two then. When will you give me them again.

15 Upon Saturday, as I hope, when my father comes to the market.

16. Be thou mindful then.

17. Do not fear.

COLL. XVI. 21. Lib. I.

DAMON, AUDAX.

D. Visne describere prælectionem mihi.

A. Cur non habes DESCRIPTAM.

D. Quia si occupatus hesternò die.

A. Accipe meum librum & describe.

D. Non ignoras me scribere lentius, & tu descripsero totum citius quam ego quatuor aut quinque versiculos.

A. Quære alium scriptorem tibi, ego non possum dare operam tibi nunc.

D. Cur non.

1. Will you write the lesson for me.

2 Why have you it not WRIT OUT.

3 Because I was busy yesterday

4. Take my book and write it out.

5 You are not ignorant that I write slowly and you will write the whole sooner than I four or five verses.

6. Seek another writer for you, I cannot give my labour to you now.

7. Why not.

A. I

A. Est mihi aliud negotium, idemque pernecessarium

D Nolo urgerete, nec possum quidem, sed saltem commoda tuum co-dicem

A Accipe, utere ut libet, modo ne abutare.

D Est nihil quod verearis hic.

1. Describo. 2. Occupo, p. p. hesternus. 3. Ignoro, lente, totus, versiculus. 4. Quæro, alius, scriptor, do, opera. 5. Pernecessarius. 6. Urgeo, codex. 7. Abutor
11. Vereor.

8. There is to me other business, and the same very necessary.

9. I will not press you, nor can I indeed, but however lend your book.

10. Take it, use it as you please, so you do not abuse it.

11. There is nothing that thou mayest fear here.

COLL. XVII. 59. Lib. I.

COLUMBUS, LONGINUS.

C. Ubi est tuus pater nunc.

L. Puto eum esse Lugduni.

C. Quid agit illic.

L. Negotiatur.

C. E quo tempore.

L. Ab ipso initio mercatus.

C. Miror valde qui audeat commorari illic tot dies, quum sit tanta pestilentia per totam urbem.

1. Where is your father now.

2. I think that he is at Lyons.

3. What is he doing there.

4. He is trading.

5. From what time.

6. Since the very beginning of the fair.

7. I wonder much how he dares tarry there so many days, seeing there is so great a plague through the whole city.

L. Non-

L. Non est adeo mirandum

C. Itane videtur tibi.

L. Ita, profecto, fuit enim *alias* in *maiore* periculo, *sed* Dominus Deus *custodivit* eum *semper*.

C. Credo *equidem*, & *custodiet* eum *adhuc*. Sed *quando* est *reversurus*.

L. Nescio, *expectamus* in horas.

C. Deus *reducatur* illum.

L. Ita *precor*.

2. Lugdunum. 4. Negotior. 6. Initium. 7. Audeo, commoror, totus. 8. Miror, p. f. p. 10. Magnus, custodio. 11. Revertor, p. f. a. 13. Reduco.

8 It is not *so much* to be wondered at.

9 Does it seem *so* to you.

10 Yes, indeed, for he has been *at other times* in *greater* danger, but the Lord God has kept him *always*.

11. I believe it *indeed*, and *will* keep him *as yet*. But *when* is he *to come back*.

12. I know not, *we* expect him every hour.

13. God bring him back *again*.

14. So I pray.

COLL. XVIII. 43. Lib. I.

PASQUETUS, CUSTOS.

P. Damutuo mihi duos *asses*.

C Nunc non est promptum mihi dare.

P. Quid obstat? Scio te accepisse pecuniam *hisce* diebus.

C Accépi quidem, sed libri sunt emendi, & alia necessaria mihi.

1. Lend me two pence.

2. Now it is not easy for me to lend.

3. What hinders? I know that you received money lately.

4. I have received indeed, but books are to be bought, and other things necessary for me.

P. Nolo

P. Nolo remorari tu-
um commodum.

C Ubi emero quæ sunt
opus mihi, si quid super-
fit, libenter faciam te
participem.

P. Interea igitur ex-
pectabo sperans: sed
quid si nihil superfuerit
tibi.

C. Dicam tibi statim,
ne expectes diutius fru-
stra.

P. Quando emes ea
quæ decrevisti.

C. Cras, ut spero, aut
ad summum perendie.

P. Bene habet, tempus
est brevissimum.

2. Promptus. 3. Obsto, hiece, dies. 4. Emo, p f p. alius,
necessarius. 5. Remorari. 6. Superfluum, participes. 7. Spero,
p. 9. Decerno. 10. Summus. 11. Brevis.

COLL. XIX. 52. Lib I.

HUGO, JACOBUS.

H. Qui sunt victores
hæc hebdomade.

J. Ubi eras cum ra-
tiones redderentur.

II. Accersitus fueram

5 I will not hinder
your advantage.

6 When I shall have
bought what things are
needful for me, if any
thing be left, I shall will-
ingly make you a sharer.

7 In the mean time
then I will wait hoping:
but what if nothing be
left to you.

8. I will tell you forth-
with, that you may not
wait any longer in vain.

9 When will you buy
those things which you
have designed.

10 To-morrow, as I
hope, or at the farthest
the day after to-morrow.

11 It is well, the time
is very short.

1. Who are conque-
rers this week.

2 Where was you
when the accounts were
given in.

3 I had been sent for

à patre: sed qui sunt victores? dic, sodes.

by my father: but who are conquerors? tell me, I pray

J Ego & Puteanus.

4 I and Puteanus.

H Jamne habuistis premium.

5 Have you already got the reward

J Habuimus.

6 We have got it.

H Quodnam.

7. What

J Duodenasjuglandes.

8 Twelve walnuts.

H. Hui! Quale præmium

9 Whoo! what a reward.

J Eho, inepte! æstimas ergo præmium ex pretio rei

10. Ho, you fool!! do you value then the reward by the worth of the thing.

H Video nihil aliud hic æstimandum

11. I see nothing else here to be valued.

J Es sordidus, qui inbias sic lucro: non meministi verbum præceptoris.

12. You are a base fellow, who gaze so after gain: Do not you remember the saying of the master.

H Quod verbum.

13. What saying.

J Præmium datur, non lucri causa, sed honoris

14. The reward is given, not for lucre's sake but honour.

H Nunc reminiscor, quasi per nebulam, ero posthac diligentior.

15. Now I remember, as it were through a mist, I shall be hereafter more diligent.

J. Sic sapiēs tandem.

16. So you will be wise at last.

1. Victor, hebdomas. 2. Ratio, reddo. 3. Accerso, p. p. 8. Duodeni, juglans. 10. Ineptus. Æstimo, p. f. p. 12. Inbio, lucrum. 15. Diligens.

COLL.

COLL. XX. 23. Lib. I.

MAGISTER, PUER.

M. Unde venis.

1. From whence come you.

P. Venio inferne.

2. I come from below.

M. Quod negotium erat tibi infra.

3. What business was there for you below.

P. Iveram redditum urinam.

4. I went to make water.

M. Sede nunc ad mensam, & mane in cubiculo, donec rediero.

5. Sit now at the table, and tarry in the chamber, until I come back.

P. Quid agam interea.

6. What shall I do in the mean time.

M. Edisce prælectionem in crastinum diem, ut reddas eam mihi ante cœnam.

7. Get by heart the lesson against to-morrow, that thou mayest say it to me before supper.

P. Edidici jam, præceptor.

8. I have got it already, master.

M. Lude igitur.

9. Play then.

P. Sed habeo nullos collufores.

10. But I have no play-fellows.

M. Invenies satis multos in hac vicinia, etiam ex tuis condiscipulis.

11. You will find plenty in this neighbourhood, even of your school-fellows.

P. Nihil curo id nunc; malim (si placet tibi) ediscere de catechismo in Dominicum diem.

12. I nothing care for that now; I had rather (if it please you) get out of my catechism against the Lord's day.

M. Ut tibi libet.

13. As you please.

P. Si

P. Si quis quæret te,
quid dicam illi?

14. If any one shall
quire for you, what sh.
I say to him.

M. Dic me produisse,
sed reversurum mox.

15. Tell that I
gone abroad, but will
turn presently.

1. Venio. 4. Eo, reddo, sup. 5. Sedeo, maneo, res.
6. Ago. 7. Edisco. 9. Ludo. 10. Collutor. 11. Con-
cipulus. 12. Malo, catechismus, Dominicus. 15. Di-
prodeo, revento, p. f. a.

COLL. XXI. 47. Lib. II.

NATHANIEL, OBERTUS.

N. Unde veniebas mo-
do.

1. Whence came y
just now.

O. E culina.

2. Out of the kitch

N. Quid iveras illuc.

3. For what went y
thither.

O. Ut calefacerem
me.

4. That I might war
myself.

N. Credo tu libentius
es in culina quam in
schola: Nonne.

5. I believe you a
fonder to be in the ki
chen than in the schoo
Are you not.

O. Nihil mirum: non
est ignis in schola, sicut
in culina.

6. No wonder: the
is not a fire in the schoo
as in the kitchen.

N. Abi, sapias.

7. Go your way, y
are wise enough.

O. Utinam tam sape-
rem in divinis rebus,
quam in cura corporis.

8. I wish I were as w.
in divine matters, as
the care of my body,

N. Fac sapias.

9. See you grow wis

O. Quomodo.

10. How.

N. St

N. Studio, cura, labore, diligentia.

O. Non parco labori.

N. Facis recte: sed tempus est expectandum, progressu cujus omnia fiunt. Interea Deus est precandus assidue.

O. Mones bene: utinam ille promoveat nostra studia in gloriam sui nominis.

N. Faciet id, si pergas colere eum diligenter.

I. Venio. 4. Calefacio. 7. Abeo, sapio. 8. Corpus. Facio. 13. Expecto, p. f. p. Progressus, precor, p. f. p. 4. Promoveo, nomen. 15. Pergo, colo.

11. By study, care, labour, diligence.

12. I do not spare labour.

13 You do well: but time must be waited, in the process whereof all things are done In the mean time God-must be prayed to continually

14. You advise well: I wish he would carry on our studies to the glory of his own name.

15 He will do that, if we go on to worship him diligently.

COLL. XXII. 40. Lib. II.

HERMUS, MARCUS.

H. Cur rides solus?

1. Why do you laugh alone?

M. Quid refert tua?

2. What does that concern you?

H. Quia fortasse rides

3 Because perhaps you laugh at me.

M. Unde orta est ista suspicio tibi?

4 Whence arose that suspicion to you?

H. Quia es malus

5. Because you are bad.

M. Omnes sumus mali quidem; at ego non sum

6. We are all bad indeed; but I am not worse

C

pejor

pejor te. Nemo ridet
igitur, nisi irrideat ali-
quem?

H. Non intelligo sic
sed qui ridet solus, ut au-
divi sæpe, aut est stultus,
aut cogitat aliquid mali.

M. Nescio cujus sen-
tentia ista sit, sed cujus-
cunque sit, non est per-
petuo vera; tamen acci-
pio tuam admonitionem
in bonam partem, &
moneo te vicissim, ut
caveas esse suspiciosus,
nam mors est aptissima
timidis & suspiciosis, ut
est in nostro morali car-
mine.

H. Memini, tamen
boni consulo tuam ad-
monitionem.

I. Rideo. 4. Orior, p. p. 5. Malus. 6. Irris-
7. Cogito. 8. Quicunque, admonitio, pars, aptus, ti-
mus, suspiciosus, moralis, carmen.

COLL XXIII. 5. Lib. III.

CANNELLUS, PRÆCEPTOR.

C. Præceptor, quid
reddemus cras mane?

P. Dixi palam hodie.

than you. Does no-
dy laugh then, unless
laugh at some body?

7. I do not mean
but he that laughs alone
as I have heard either
either is a fool, or thinks
some mischief.

8. I know not what
saying that is, but what-
soever it is, it is not
ways true; yet I take
your admonition in good
part, and I admonish you
again, that you would be
ware of being suspicious
for death is the fittest
timorous and suspicious
persons, as it is in our
moral verse.

9. I remember, ye
take in good part your
admonition.

1. Master, what shall
we say to-morrow morn-
ing?

2. I told publicly to-day
ma

ane, ante missionem
holæ.

C At ego non ade-
m, præceptor.

P Roga condiscipulos,
am si singuli vellent
interrogare me de rebus
ctis a me palam, quaeso
quando esset finis? ita-
te fac sis prudentior
st hac.

Curabo pro viri-
s.

P Sed ubi eras tu?

C Prodieram.

P. Quid prodieras?

C. Ut curarem ali-
quod negotium, de quo
ter scripserat ad me.

P. A quo petivisti ve-
am?

C Ab hypodidasculo.

P. Cur non potius a

C Quia eras occupa-
s.

P. Quid agebam?

C Alloquebaris quos-
dam honoratos viros in
ea, qui venerant te
invenit.

in the morning, before
dismissal of the school.

3 But I was not there,
master.

4. Ask your school-
fellows, for if every one
would ask me about things
spoken by me publicly, I
pray thee, When would
there be an end? there-
fore see you be more pru-
dent hereafter.

5 I will take care as
much as I can.

6. But where was you.

7. I was gone abroad.

8 For what was you
gone abroad?

9. That I might take
care of some business,
concerning which my fa-
ther had writ to me.

10 Of whom did you
ask leave?

11 Of the usher.

12 Why not rather
of me?

13. Because you was
busy.

14. What was I do-
ing?

15. You were talking
to some gentlemen in the
yard, that had come to
meet with you.

P. Abi, *nunc* recorder.

16. Go your way
now I remember.

2. *Missio.* 3. *Adsum.* 4. *Rogo, res, dico, p. p. fac*
prudens. 5. *Curo, vires.* 7. *Prodeo.* 13. *Occup*
p. p. 15. *Alloquor, convenio, sup.* 16. *Abco.*

COLL. XXIV. 2. Lib. I.

ERASMUS, PRÆCEPTOR.

E. Salve, *præceptor.*

1. God save you, *master.*

P Sis *salvus*, mi Erasme. *Unde* venis tam multo mane?

2 Be you safe my Erasmus. *Whence* come you so early in the morning?

E. E *nostro* cubiculo.

3. Out of our chamber.

P. Quando *surrexisti*?

4. When did you rise?

E. Paulo *antefextam*, *præceptor.*

5 A little before six *master.*

P. Quid *ais*?

6. What say you?

E. Sic *est* ut *dico.*

7. So it is as I say.

P Tu es nimis *matutinus*; quis *expergescit* te?

8. You are over early; who awaked you.

E. Meus *frater.*

9. My brother.

P. An *precatus* es *Deum*?

10. Have you prayed to God?

E. Quum *primum* *frater* *pexu*d me, *precatus* *sum.*

11 As soon as my brother combed me, prayed

P. Quomodo?

12. How?

E. Flexis *genibus*, et *manibus* *conjunctis*, *dixi* *Dominicam* *precationem*, cum *gratiarum* *actione.*

13. On my bended knees, and with my hands joined together, I said the Lord's prayer, with thanksgiving.

P Qu

- P. Qua lingua?
 E. Latina
 P. O factum bene!
 quis misit te ad me?
 E. Nemo.
 P. Quid ergo?
 E. Veni ultro?
 P. Mi animule, quam
 chrum est sapere!
 anne est jentandi tem-
 ?
 E. Nondum esurio.
14. In what tongue?
 15. In the Latin.
 16. O well done!
 who sent you to me?
 17. No body.
 18. What then?
 19. I came of my own
 accord.
 20. My dear soul,
 what a fine thing it is to
 be wise! Is it not break-
 fast time.
 21. I am not hungry
 yet

2. Meus. 4. Surgo. 8. Expergesacio. 10. Precor, p. p.
 Pecto. Fieclo, p. p. Manus, conjungo, p. p. dico,
 catio, actio. 20. Animulus, pulcher, sapio, jento, ger.

COLL. XXV. 51. Lib I.

OBSERVATOR, CAPERONUS.

- O. Unde venis, Cape-
 me?
 C. Domo.
 O. Quid affers il-
 ac?
 C. Merendam
 O. Quispermiserattibi
 ire?
 C. Præceptor ipse.
 O. Unde probabis i-
 nd?
 C. Adeamus illum, ut
 nsulamus.
 O. At vide quid agas.
- 2 Whence come you,
 Caperonus?
 2. From home.
 3 What do you bring
 from thence?
 4. My drinking.
 5. Who permitted you
 to go out?
 6 The master himself.
 7. How will you prove
 that?
 8. Let us go to him,
 that we may consult him.
 9. But see what you do.

C. Timeo nihil in hac
re.

O. Esne adeo securus?

C. Qui dicit verum,
debet timere nihil.

O. Ista sententia est
vera quidem; sed quot us-
quisque non mentitur?

C. Sum certus me nihil
mentiri nunc.

O. Persuades mihi pro-
pemodum; abi, credo ti-
bi, quia nunquam depre-
hendi te in mendacio.

C. Gratia est Deo,
quem precor ut custo-
diat me integrum & pu-
rum.

O. Utinam omnes pre-
carentur sic ex animo.
Nunc recipe te, ut edas
tuam merendam.

10. I fear nothing
this matter,

11. Are you so secure?

12. He that says truth
ought to fear nothing.

13. That sentence
true indeed; but what of
many does not lie.

14. I am sure I do not
lie now.

15. You persuade me
almost; go, I believe you
because I never caught
you in a lie.

16. Thanks be to God
whom I pray that
would keep me upright
and pure.

17. I wish all would
pray so from the heart.
Now get you gone, that
you may eat your drink
ing.

5. Permitto, exeo, 7. Probo. 8. Adeo, consulo. 9. Mentior. 15. Persuadeo, abeo, deprehendo, mendacio. 16. Integer, purus. 17. Recipio, edo.

COLL. XXIV. 57. Lib. II.

DANIEL, CAULONIUS.

D. Accepi pecuniam a
patre hodie, si forte tibi
est opus.

C. Nihil opus est mihi
nunc, sed tamen habeo

I have received money
of my father to-day,
perhaps you have need

I have no need now
but yet I give you a
maxim

maximam gratiam, quod pro tua liberalitate ultro offers mihi beneficium; notus enim quisque facit id?

D. Credo paucissimos, tamen tu provocasti me non semel beneficiis.

C. Illa fuerunt adeo parva, ut non sint digna commemoratione.

D. Non est parvum beneficium quod profectum est ab optima voluntate.

C. Utinam expendere- mus tam benefacta Dei erga nos, quam solemus hominum.

D. Ille faxit, ut exerceamus nos in ea cogitatione, & sæpius, & diligentius.

C. Istud profecto est necesse, si volumus experiri ejus benignitatem sæpius.

great thanks, that out of your liberality of your own accord you offer me a kindness; for what one of a thousand does that?

I believe very few; yet you have incited me not once only with kindnesses.

Those were so small, that they are not worth the mentioning.

It is not a small kindness which proceeded from a very good will.

I wish we did consider as much the kindnesses of God towards us, as we use to do man's.

May he grant, that we may exercise ourselves in that thought, both more often, and more diligently.

That truly is necessary, if we would experience his kindness often.

COLL. XXVII. 27. Lib. II.

CREDITOR, DEBITOR.

C. Quando expectas reditum patris?

When do you expect the return of your father?

D. Ad

D. Ad octavum diem
hinc.

C. Qui scis diem?

D. Pater ipse scripsit
ad me.

C. Adventus ejus, ut
spero, ditabit te.

D. Ero ditior Cræ-
so, si venerit bene num-
matus.

C. Reddes mihi mu-
tuum tunc?

D. Non est quod dubi-
tes; quin si tibi opus erit
amplius, non modo red-
dam mutuum, sed etiam
referam gratiam.

C. Quomodo?

D. Dabo mutuam pe-
cuniam vicissim.

C. Nihil opus erit,
spero.

D. At nescis quid possit
accidere.

C. Tempus est brevif-
simum.

D. Non eo dico, quod
vellem ominari malum
tibi.

C. Quicquid homines
ominentur, Deus tenet
clavum.

D. Sed quid cessamus
recipere nos in auditori-
um?

At the eighth day from
hence.

How know you the day?

My father himself
wrote to me.

His coming, as I hope,
will enrich thee.

I shall be richer than
Cræsus, if he come well
moneyed.

Will you restore me
what you borrowed then?

You need not doubt;
but if you have any need
of more, I will not only
restore what I borrowed,
but also will repay the
favour.

How?

I will lend you money
again.

There will be no need,
I hope.

But you know not what
may happen.

The time is very
short.

I do not therefore say
it, that I incline to bode
ill to you.

Whatever men may
bode, God holds the
helm.

But why do we delay
to betake ourselves to
school? C.

C. Admones opportu-

You admonish season-
ably.

COLL. XXVIII. 38. Lib. II.

FERDINANDUS, GUALTERVS.

F. Non vidi te in con-
ne bodie : quid illud
vult ?I did not see you at
sermon to-day : what
means that ?G. Nescio quid sibi
sit : tamen ego inter-I know not what it
may mean : yet I was
there.F. Narra mihi quæ
indast memoriz.Tell me what you com-
mitted to memory.G. Non est tuum exi-
re rationem a me.It is not your province
to require an account of
me.F. Egononexigo qui-
m, verum rogo id, ut
inferamus una memo-
re causaI do not require it tru-
ly, but I ask it, that we
may confer together for
our memories sake.G. Malim nunc recor-
ri solus. Audies me,
vales, quum præceptor
interrogabit nos ante
candium.I rather chuse now to
reflect by myself. You
shall hear me, if you will,
when the master shall ask
us before dinner.F. Quid mali esset, si
inferamus nunc inter
de ea re ?What harm would it
be, if we should converse
now betwixt ourselves a-
bout that affair ?G. Esset nihil mali,
tear, sed non libet mihi
inc.It would be no harm,
I acknowledge, but it does
not please me now.F. Tua libido igitur
gii te.Your fancy then rules
you.

G. Omitte

G. Omitte me, cures molestus ?

Let me alone, why art you troublesome ?

F. Omitto sane, sed audi verbum. Non decet puerum esse tam morosum.

I let you alone indeed but hear one word. does not become a boy be so peevish.

G. Nec decet puerum esse tam molestum.

Nor does it become boy to be so troublesome

COLL. XXIX. 24. Lib. III.

BLASIUS, LUDIMAGISTER.

B. Licetne mihi adire tutorem, præceptor ?

May I go to my tutor master ?

L. Quæ causa movet te ?

What reason move you ?

B. Ille jusserrat ut convenirem se hodie, si liceret per otium.

He ordered me that should meet him to-day, if I could at a spare hour.

L. Quando jusserrat ?

When did he order you ?

B. Nudius tertius.

Now three days ago.

L. Ubi vidisti illum ?

Where did you see him ?

B. In area, quæ est e regione templi.

In the void place, which is over against the church.

L. At vide ne mentiaris.

But see you do not lie.

B. Mendacium absit a me; si vis, dabo aliquot ex discipulis testes, qui aderant mecum.

Far be lying from me, if you will, I will give some of my school-fellows witnesses, who were with me.

L. Qui sunt illi ?

Who are they ?

B. Daniel & Corderius; visne ut accersam eos ?

Daniel and Cordery, will you that I call them.

L. Mane.

L. Mane, ego conveni illos. Sed dic, quid eget tutor tua oratione?

B. Ad describendum quid.

L. Qua hora igitur vis ire illum?

B. Nunc, si placet tibi.

L. Quando redibis hic?

B. Quum primum discesserit me.

L. Nunc abi, atque dic plurimam salutem ex me.

B. Faciam libenter.

Tarry, I will meet with them. But tell, for what wants your tutor your help?

To write down something.

What hour then will you go to him?

Now, if it please you.

When will you return hither?

As soon as he shall dismiss me.

Now go your ways, and wish him very much health from me.

I will do it willingly.

COLL. XXX. 20. Lib. III.

PRÆCEPTOR, VILLARIANUS.

P. Quid sibi vult quod fueris hac tota hebdomade?

V. Oportuit me manere domi.

P. Quamobrem?

V. Ut adessem matri, quæ ægrotabat.

P. Quod officium præbas illi?

V. Legebam ei sæpius.

P. Quid legebas?

V. Aliquid ex sacris scriptis.

What means it, that you have been absent this whole week.

I was obliged to stay at home.

What for?

That I might be with my mother, who was sick.

What office did you do her?

I read to her often.

What did you read?

Something out of the holy scriptures.

P. Istud

P. *Istud fuit sanctum
& laudabile ministerium:
utinam omnes sic stude-
rent verbo Dei. Sed quid,
agebas nihil præterea?*

V. *Quoties erat opus
ministrabam illi cum an-
cilla.*

P. *Sunt hæc in omni-
no vera?*

V. *Habeo testimonium.
Profer illud.*

V. *Ecce!*

P. *Quis scripsit?*

V. *Noster famulus
nomine matris.*

P. *Agnosco manum e-
jus, quia attulisti mihi
sæpe ab illo.*

V. *Licetne igitur redi-
re in meam sedem?*

P. *Quidni liceat, cum
satisfeceris mihi?*

V. *Ago tibi gratias,
præceptor.*

*That was an holy
laudible service: I
all people did so study
word of God. But
did you nothing else?*

*As oft as it was re-
ful I served her with
maid.*

*Are these things
gether true?*

I have a note.

Produce it.

See here!

Who wrote it?

*Our man in the n-
of my mother.*

*I know his hand,
cause you have
brought me from him.*

*May I then return
to my seat?*

*Why may you
seeing you have satis-
me?*

*I give you thanks.
Her.*

COLL. XXXI. 28. Lib. III.

MAGISTER, THEOPHILUS.

M. *Covenisti Petrum
hodie igitur?*

T. *Hodie.*

M. *Ubi?*

T. *In templo.*

*Did you meet P-
to-day then?*

To-day.

Where?

In the church.

M. Q

M. Quota hora?

At what o'clock?

T. Octava matutina.

At eight in the morning.

M. Nunquid rogasti
quando sit repetiturus
holam?

Did you ask *when* he
is to come back to school?

T. Rogavi.

I did ask him.

M. Quid DIXIT ille?

What SAID he?

T. Nescio, inquit.

I know not, quoth he.

M. Debuiſti exhortari
eum ad reditum.

You ſhould have ex-
horted him to a return.

T. Idego feci, & mul-
tis verbis quidem.

That I did, and in
many words truly.

M. Feciſti bene: ſed
quid ille reſpondit?

You did well: but
what did he answer?

T. Se detineri adhuc
patre ad colligendos
fructus.

That he was detained
as yet by his father to-
gether fruits.

M. Quid ſi ſcribas ad
patrem ipſum de ſtatu
noſtro ſcholæſtico, for-
ſſe enim movebitur ut
mittat filium citius.

What if you write to
his father himſelf about
the ſtate of our ſchool,
for perhaps he will be
moved to ſend back his
ſon the ſooner.

T. Si videtur ita tibi,
faciam, idque diligenter.

If it ſeem ſo to you, I
will do it, and that dili-
gently.

M. Fac igitur primo
quoque tempore; ſed au-
tem, ſcribe pleniffime; de-
inde oſtende tuas literas
mihi, priuſquam des per-
ſeuerandas.

Do then the very firſt
opportunity; but hear,
write very fully; and
then ſhew your letter to
me, before you give it to
be carried.

T. Faciam ſedulo,
ſeruator.

I will do it carefully,
maſter.

COLL. XXXII. 62. Lib. I.

ORNATUS, QUINTUS.

O. Quid es ita letus?

For what are you glad?

Q. Quia pater meus venit?

Because my father come.

O. Ain' tu? Undevenit.

Say you so? From whence came he.

Q. Lutetia.

From Paris.

O. Quando advenit?

When came he?

Q. Modo.

Just now.

O. Jamne salutasti?

Have you saluted him already?

Q. Salutavi, quum descenderit ex equo.

I saluted him, as soon as he alighted from his horse.

O. Quid amplius fecisti illi?

What more did you do for him?

Q. Detraxi calcaria & ocreas.

I pulled off his spurs and boots.

O. Miror te non mansisse domi propter ejus adventum.

I wonder you did not stay at home because of his coming.

Q. Nec ille permisisset, nec ego vellem, præferim nunc, cum prælectio est audienda.

Neither would he suffer it, nor would I, especially now, when the lesson is to be heard.

O. Consulis bene tibi, qui habeas rationem temporis. Sed quid pater? Valetne?

You advise well for yourself who have a regard to your time. Is how does your father? Is he well?

Q. Recte, Dei benedictio.

Well, by God's blessing.

O. I

O. Equidem plurimum gaudeo tua causa & aus, quod redierit peregre salvus.

Truly I am very glad for your sake and his- that he is returned from abroad safe.

Q. Facis ut decet amicum, sed colloquemur has pluribus verbis. Vi- de præceptorem, qui jam greditur auditorium.

You do as becomes a friend, but we will talk to morrow in more words. See the master, who now enters the school.

O. Eamus auditum cælectionem.

Let us go to hear the lesson.

COLL. XXXIII. I. Lib. III.

DISCIPULUS, PRÆCEPTOR.

D. Salve, præceptor.

God save you, master.

P. Salvus sis: An- nes surrexerunt?

God save you: Have all risen?

D. Omnes, præter parvulos.

All, except the little ones.

P. Numquis ægrotat?

Is any body sick?

D. Nemo, gratia Deo.

No body, thanks to God.

P. Quid agitur?

What are they doing?

D. Alii induunt se, si jam student graviter.

Some dress themselves, others are already studying hard.

P. Adestne hypodidamalus vobis?

Is the usher with you?

D. Jam dudum.

Long since.

P. Ite igitur præcatum commendateque vos diligenter Deo per Jesum Christum nostrum depre-

Go then to pray, and commend yourselves diligently to God by Jesus Christ our intercessor;

cuctorem;

catores; deinde pergite
in vestris studiis, usque
ad horam jentaculi.

and then go on in your
studies until the hour
breakfast.

D. Ita solemus, præceptor.

So we use to do, master.

P. Credo equidem; sed
quia estis fere somnulosi
ac negligentes, idcirco
ego admoneo vos sæpius.

I believe it truly; but
because you are generally
drowsy and negligent
therefore I admonish you
the oftener.

D. Habemus gratiam,
præceptor humanissime.
Nunquid vis præterea?

We thank you, my
kindmaster. Would you
have any thing besides?

P. Dic famulo ut adferat togam mihi.

Tell the servant to
bring my gown to me.

COLL. XXXIV. 13. Lib. I.

CLEMENS, FELIX.

C. Nihilne est quod
reddamus hodie præceptor?

Is there nothing for
us to say to day to the
master?

F. Nihil nisi de rudimentis
grammaticæ.

Nothing but out of the
rudiments of grammar.

C. Quidnam?

What?

F. Inspice tuum liberum,
invenies notas in quinque
lectiones quas præceptor præscripsit
nobis.

Look into your book
you will find marks upon
five lessons which the
master has set us.

C. Quando fuit istud?

When was that?

F. Die Veneris, hora quarta.

On Friday, at four o'clock.

C. Atego non interfui tunc.

But I was not present then.

F. Ergo

F. Ergo meruisti pla-

Therefore you *deserved stripes.*

C. Siccine iudicas, se-
re iudex? *eram occu-*
tus domi, nec aberam
ussu praeceptoris.

Do you judge so, *you*
severe judge? I was busy
at home, nor was I ab-
sent without leave of the
master.

F. Esto, sed tamende-
sti postridie quærere
id esset actum pridie.

Be it so, *but yet you*
ought the day after to in-
quire what was done the
day before.

C. Confiteor meam
ipam; sed cedo tuum
rum, quæso, ut videam
id nobis reddendum sit.

I confess my fault:
but give your book, I
pray, that I may see what
we have to say.

F. Accipe, & eadem
era signato quæ præ-
scripta sunt nobis a præ-
ptore.

Take it, *and with the*
same labour mark what
has been set us by the
master.

C. Faciam diligenter;
que posthac accusabis
negligentiæ, ut spero

I will do it *diligently;*
nor hereafter shall you
accuse me of negligence,
as I hope.

COLL XXXV. 26. Lib. III.

PAULUS, MAGISTER.

P. Licetne prodire,
æceptor?

May I go out, master?

M. Quo?

Whither?

P. Primum ad sartor-
em, deinde ad tonsorem.

First to the botcher,
and then to the barber.

M. Cur ad sartorem?

Why to the botcher?

P. Ut eurem tibialia
ficienda.

That I may get my
stockings mended.

M. Suntne lacerata ?

Are they torn ?

P. Adeo lacerata ut
vix possim induere.

So torn that I can scarcely
put them on.

M. Cur ad tonsorem ?

Why to the barber ?

P. Ut ostendam illi ul-
cus quod subortum est mi-
hi his diebus in femore.

That I may shew him
a sore which is risen
in me within these few days
in my thigh.

M. Detege, ut videam.

Uncover it, that I may
see it,

P. Vide, quando ita
placet.

See, since so it pleases
you.

M. Est furunculus.

It is a felon.

P. Ita conjiciebami.

So I guessed.

M. Cum aperueris ton-
sori, roga illum ut adhi-
beat emplastrum aptum
ulceri.

When you have opened
it to the barber, ask him
to lay a plaister proper
to the sore.

P. Faciam quod sua-
des.

I will do what you
advise.

M. Sed numquis est
qui velit prodire tecum ?

But is there any body
that would go out with
you ?

P. Immo, Joannes Flu-
vianus.

Yes, John Fluvian.

M. Quod negotium ha-
bet ?

What business has he

P. Vult adire tonsorem
quoque.

He will go to the bar-
ber too.

M. Ite una igitur, &
redite similiter.

Go together then, and
return in like manner.

P. Nunquid vis præ-
terea ?

Would you have any
thing besides

M. Ut maturetis redi-
tum, ne multemini vestra
merenda.

That you hasten your
return, lest you forget
your drinking.

COLL. XXXVI. 25. Lib. I.

HERSENIUS, GERARDUS

- H. *A quo emisisti istam chartam?* Of whom did you buy that paper
- G. *A Fatino.* Of Fatinus.
- H. *Estne bona?* Is it good?
- G. *Melior quam ista tua, ut opinor.* Better than that of thine, as I think.
- H. *Nihil miror.* I nothing wonder.
- G. *Cur dicis istud?* Why do you say that?
- H. *Quia fortasse carior.* Because perhaps dearer.
- G. *Nescio.* I know not.
- H. *Quanti emisisti scutum?* For how much bought you the quire?
- G. *Solido & semisse.* For a shilling and a half.
- H. *Quanti vero tu?* But for how much did you buy?
- H. *Solido & pluris.* For a shilling and more.
- G. *Quanti igitur?* For how much then?
- H. *Quinque quadrantibus.* For five farthings.
- G. *Profecto non emisisti male.* Truly you have not bought it badly.
- H. *Quinetiam mercator dedit mihi auctarium.* Moreover the tradesman gave me vantage.
- G. *Quodnam, quaeso?* What, I pray?
- H. *Sehedam bibulae chartae.* A sheet of blotting paper.
- G. *O me imprudentem qui oblitus sum petere!* O Whata fool was I, who forgot to ask!
- H. *Ego ne petivi quidem, sed ille dedit ultro; & hoc, inquit, ad-* I did not so much as ask, but he gave it of his own accord; and this, quoth he, do

do tibi, *ut* revisas me.

I give you besides, *that* you may visit me again.

G. Sic solent allicere emptores.

So they use to entice customers.

H. Nec mirum, quisque quærit suum commodum.

And now wonder, every one seeks his own profit.

G. Sed quid agimus, immemores hodierni pen-si?

But what are we doing, being unmindful of this day's task?

H. Est exiguum, satis temporis restat nobis.

It is a little one, enough of time remains for us.

COLL. XXXVII. 48. Lib I.

SIMON, NEPOS.

S. Oro te da mihi ex tuo pane.

I pray thee give me some of thy bread.

N. Non habeo nimis mihi tamen volo impertire tibi accipe.

I have not too much for myself, yet I will impart to thee, take.

S. Ago tibi gratias.

I give thee thanks.

N. Non est quod agas ob tantillam rem: sed dic quæso, cur non attulisti?

You need not give for so small a matter: but tell me, pray, why did not you bring?

S. Quia erat nemo nostræ domi qui daret mihi.

Because there was nobody at our house who could give me.

N. Cur vero tu non accipis?

But why do not you take it?

S. Non audeo, nisi mater det.

I dare not, unless my mother give me.

N. Facis bene, sed audi bonum consilium.

You do well, but hear good counsel.

S. Auscultant audiam dic, quæso?

I listen that I may hear tell me, I pray?

N. Cur

N. Cum reliquie mentolluntur, prandio finito, petito merendum, tumque recondito eam peram; ita fiet ut nunquam venias inanis.

When the remains of the table are taken away, dinner being ended, ask for your bever, and immediately put it up in your pocket; so it will be that you may never come empty.

S. Quid autem suades jentaculo?

But what do you advise as to breakfast?

N. Ut petas in exitu, & facias idem quod tibi de merenda.

That you may ask for it at the end of supper, and do the same which I told you about drinking.

S. Nunquam vidi melius consilium dari.

I never saw better counsel given.

N. Fac igitur ut memineris, & utere cum vis.

See then that you remember it, and use it when you will.

S. Ego vero utar, quod erit opus.

I will use it truly, as oft as there shall be need.

COLL. XXXVIII. 56. Lib. II.

STRATANUS, THEOBALDUS.

S. Quæ arbores sunt in vestro horto?

What trees are there in your garden?

T. Habemus hortum suburbanum, in quo sunt aquibus vescimur quoties; præterea sunt in agro nostro bini horti siti variis arboribus.

We have a garden in the suburbs, in which are herbs which we eat every day; besides there are in our grounds two gardens planted with various trees.

S. Quæ

S. Quæ olera sunt in
horto?

T. Mater posset re-
spondere tibi melius de
hoc: nam versatur sæpe
illic, aut causa ferendi,
aut sarriendi, aut colli-
gendi aliquid.

S. Sed tamen, dic mihi
nomina aliquot olerum?

T. Prodesset parum
recensere nomina tibi,
nisi videres res ipsas;
quin eamus in hortum.

S. Potes ire quando li-
bet?

T. Possum quidem,
matre permittente.

S. Amabe, fac per-
mittat, sed ea lege, ut
assumas me comitem tili.

T. Id fiet facillime,
tantum expecta me hic,
redibo mox.

S. Quid si ea non sit
domi?

T. Tamen renuntiabo
tibi hoc.

S. Deus vertat bene.

What herbs are there
in the garden?

My mother could an-
swer you better about
this: for she is often
there, either upon the ac-
count of sowing, or weed-
ing, or gathering some-
thing.

But yet, tell me the
names of some herbs?

It would signify little
to reckon up the names
to you, unless you should
see the things themselves;
but let us go into the gar-
den.

Can you go when you
please?

I can indeed, my mo-
ther permitting.

I pray thee, see that
she may give leave, but
on that condition, that
you take me as a compa-
nion with you.

That will be done very
easily, only stay for me
here, I will return pre-
sently.

What if she be not at
home?

Yet I will tell you this.

God turn it well.

COLL.

COLL. XXXIX. 32. Lib. III.

ADOLPHUS, PRÆCEPTOR.

A. Salvus sis, præceptor.

God save you, master.

P. Advenis auspicato,
d nuncias?

You come luckily, what
news do you bring?

A. Meus pater orat te,
eamus una in suos
ratos suburbanos animi
sa.

My father begs of you,
that we may go together
into his gardens in the
suburbs for our diver-
sion.

P. Serenitas cali in vi-
nos ad eam rem, &
sumus feriat. Sed
videbimus illic ju-
dum aspectu?

The brightness of the
weather invites us to that
thing; and now we keep
holiday. But what shall
we see there pleasant to
be seen?

A. Varias & pulchras
res cum fructibus suis
miram varietatum
barum & florum.

Several and fair trees
with their fruits, likewise
a wonderful variety of
herbs and flowers.

P. Est nihil hoc tem-
pore jucundius illis re-

There is nothing at this
time more pleasant than
those things.

A. Ea est beneficentia
erga nos.

That is the bounty of
God towards us.

P. Quam debemus pro-
pi assiduis laudibus.

Which we ought to
extol with continual prai-
ses.

A. Sed vere orne sumus
hora patri.

But I am afraid lest
we be a hindrance to my
father.

P. Expecta tantisper,
muto togam, ut

Stay a little, till I
change my gown, that
sim

sim expeditior ad ambulandum. Jam sum paratus; eamus: sed estne pater domi

A. Expectat nos prae foribus.

P. Benereshabet, vide ut salutes eum decenter.

A. Admoniti sumus de hoc saepe te docente.

I may be more nimble walking. Now I am dy; let us go; but your father at home

He tarries for us the door.

It is well, see that salute him decently.

We have been admonished of that often by your instruction.

COLL. XL. 13. Lib. III.

PRÆCEPTOR, SCARRIANUS.

P. Demiror unde venias nunc.

S. Redeo domo, praeceptor.

P. Cur iueras domum?

S. Petikum merendum.

P. Quam obrem non attuleras

S. Mater erat occupata.

P. Quid tum, debuisti exire in iussu meo

S. Non debui, fateor.

P. Quid meruisti igitur

S. Accipere plagas; sed ignosce mihi, quaeso, praeceptor.

P. Cur non petivisti

I wonder whence come now.

I return from home master.

Why did you go home

To fetch my drink

Why did you not bring it

My mother was busy

What then, ought you to go out without my leave

I ought not, I confess

What have you deserved then

To receive stripes; pardon me, I pray, master.

Why did not you

statem exeundi?

leave to go out?

S. Quia non audebam
interpellare te.

Because I durst not
interrupt you.

P. Quid agebam?

What was I doing?

S. Tenebas quendam
librum & legebas ali-
quid.

You was holding a
little book and reading
something.

P. Potest fieri, sed ta-
men vos interpellatis me
propter ob levio-
rem rem;
igitur parate ad va-
candum.

It may be, but yet you
interrupt me often for
a lighter matter; now
therefore prepare thyself
to be whipped.

S. Parce mihi, obsecro,
ma-
ceptor.

Spare me, I pray, ma-
ster.

P. Sine ut cogitem a-
ntissem prius. Age,
ma-
ceptor, tum quia confite-
ngenuae, tum quod
eris mihi studiosus fa-

Let me think a little
first. Well, I do spare
thee, both because thou
confessest ingenuously, and
also because thou seemest
to me studious enough.

S. Ago maximas gra-
tias, humanissime præ-
ceptor.

I give you very great
thanks most kind ma-
ster.

COLL. XLI. 55. Lib. I.

STEPHANUS, TORQUATUS.

P. Impetrastis facultatem
ludendi?

Have you got leave to
play?

P. Impetravimus.

We have got.

Ad quod usque tem-
pus?

Until what time?

P. Usque ad cœnam.

Till supper.

Qui dederunt versus?

Who gave verses?

P. Primi & secundi.

The first and second.

S. Quid *FECERUNT*
cæteræ classes?

T. Quisque *primus de-
curio trium proximarum
classium* pronunciavit u-
nam sententiam e *sacris
litteris*.

S. Nonne *precati estis,*
ut solemus?

T. *Precati sumus, &
quidem ludimagistro præ-
sente: Tu vero ubi eras?*

S. *Iveram domum, ac-
cessitus a matre.*

T. Nunc igitur, quid
cogitas facere?

S. *Ludere sesquiho-
ram, deinde recipere me
ad studium.*

T. Vin' tu ut sim tibi
collusor?

S. Quidni velim?

T. Quo lusu *exerce-
bimus* nos?

S. *Nullus est jucundior
mibi palmaria pila*

T. Nec mihi quidem.

S. *Visamus, igitur, an
cæteri fortiti sint partes,
nam si luderemus soli,
esset minus voluptatis.*

M. *Visamus sane.*

What *DID* the o
classes?

Every *first* captai
the three next *classes*
one sentence out of
holy *scriptures*.

Did not you pray
we use to do?

We prayed, and in
the *master*: being pres
But where was you?

I had gone home, be
sent for by my mother.

Now then, what do
design to do?

To play an hour a
half, and then to be
myself to my study.

Will you that I be
playfellow?

Why should I not
willing?

With what game
we exercise ourselves?

None is more pleas
to me than the hand

Nor to me indee

Let us go see,
whether or not the
have chosen their
for if we should pla
lone, there would be
of pleasure.

Let us go see!

COLL. XLII. 7. Lib. II.

NOMENCLATOR, PUER.

- N. Ubi est tuus frater? Where is your brother?
 P. Ivi domum modo. He went home just now.
 N. Quid eo? Why thither?
 P. Petitum nobis op- To fetch us victuals.
 nium.
 N. Quid opus est vo- What need have you
 s opsonio nunc? of victuals now?
 P. In merendam. For our drinking
 N. Annon habetis in Have you not in your
 ca vestra? chest?
 P. Non. No.
 N. Quid ita non? Why not?
 P. Quia mater non so- Because my mother
 dare nobis opsonium doth not use to give us
 si in praesens tempus. victuals but for the pre-
 sent time.
 N. Nempe, quia novit Forsooth, because she
 s esse gulosos. knows you are gluttons.
 P. Quomodo sumus How are we gluttons?
 ulosi?
 N. Quia fortasse devo- Because perhaps you
 tis uno convictu quod devour at one meal what
 tum fuerat in tres. had been given for three.
 P. Tace, ego dicam Hold your tongue, I
 patri te vocare nos gula- will tell my brother y^e
 call us gluttons.
 N. Tace, ego dicam Hold your tongue, I
 ceptori fratrem tuum will tell the master that
 nil aliud quam discurs- your brother does nothing
 re. else than run up and
 down

P. Atqui non solet pro-
dire, nisi cum bona ve-
nia præceptoris.

N. Atqui fallit præ-
ceptorem.

P. Quomodo fallit e-
um?

N. Non enim est mens
præceptoris, ut prodeat
ter quotidie.

P. Sine illum venire,
videbis quid respondeat
tibi.

N. Imo, videat quid
respondeat præceptoris.

But he doth not usu-
ally go out but with the
leave of the master.

But he deceives
the master.

How does he deceive
him?

For it is not the
custom of the master, that
he should go out three times
every day.

Let him come,
I shall see what answer
he will give you.

Nay, let him see what
he will answer the
master.

COLL. XLIII. 33 Lib. I.

SORDETUS, MANASSES.

S. Emistine scalpellum
ut volebas nuper?

M. Non emi.

S. Quid obstitit? dixe-
ras enim mihi te emptu-
rum bodie.

M. Dixeram quidem.
sed postea venit mihi in
mentem, præstare ut ex-
pectem mercatum futu-
rum proxime in hac ipsa
urbe.

Have you bought
a penknife as you desig-
ned lately?

I have not bought one.

What hindered?
You told me you would
buy one to day.

I told you indeed, but
afterwards it came into
my mind, that it would
be better to stay till the
next time, that is to be next in
this very city.

S. Qu

S. Quid lucri facies
de?

What gain will you
make by that?

M. Et emam minoris,
melioris notæ, nempe,
officinis Germaniæ.

I shall both buy it for
less,, and of a better mark,
to wit, from the shops of
Germany.

S. Quis dedit tibi istud
silium?

Who gave you that
advice?

M. Noster Hieronymus.

Our Jerome.

S. Fecit bene, debemus
em dare bonum confi-
m semper amicis.

He did well, for we
ought to give good advice
always to our friends.

M. Tantumne amicis
tur?

Only to our friends
then?

S. Imo & inimicis fa-
m, quia Christus, noster
mus. præceptor, jubet

Yes and to our ene-
mies, I confess, because
Christ, our best master,
bids us do so.

M. Utinam conserve-
ejus doctrinam bene
xam memoriæ, sequa-
rque eam perpetuo.

I wish we may keep his
doctrine well fixed in our
memory, and may follow
it perpetually.

. Ille Spiritus bonus
it, cujus unius instin-
animi nostri accen-
atur ad agendum bene

May that good Spirit
grant it, by whose only
instinct our minds are in-
flamed to do well.

M. Precaris bene.

You pray well.

COLL. XLIV. 34. Lib. I.

LÆVINUS, MARCUS.

L. Habesne multos li-
s?

Have you many books?

M. Non admodum

Not very many.

L. Sed quos habes?

But what have you?

M. Rudimenta Grammaticæ, Scholastica Colloquia, Terentium, Ciceronis Epistolas, cum veraculo interpretatione, Catonem, Dictionarium, Anglicum Testamentum, Psalmos cum Catechismo, præterea librum chartaceum, ad scribendum dictata præceptoris Quos vero habes tu ?

L. Habeo omnes quos enumerasti. præter Catonem, Terentium, & Ciceronis Epistolas. Cur enim haberem libros qui non præleguntur in nostra classe ?

M. At ego lego illos interdum dum sumus otiosi, ut semper addiscam aliquid novi, præsertim in Latina lingua, & honestis moribus.

L. Facis prudenter, mi Marce. O me miserum, qui nunquam didici, quid sit esse studiosum. !

M. Disce igitur. Præstat enim discere sero, quam nunquam.

The Rudiments Grammar, the Scholastic Colloquies, Terence, Ciceron's Epistles, with English translation, &c. to, a Dictionary, English Testament, Psalms with a Catechism, besides a paper book, for writing the master's dictates. What have you ?

I have all that I have reckoned up, except Cato, Terence, and Ciceron's Epistles. For what should I have books that are not read in our class ?

But I read them sometimes when we are at leisure, that I may always learn something new, especially in the Latin tongue, and good more.

You do wisely, mi Marcus. O wretch that I am, who never have learned what it is to be studious !

Learn then. For it is better to learn late than never.

COLL. XLV. 14. Lib II.

HECTOR, BLASIUS.

- I. Quando es profectus domum? When *are* you to go home?
- B. Cras, Deo juvante. To morrow God helping.
- H. Quis iussit? Who ordered?
- B. Pater. My father.
- H. Quando autem iussit? But when *did he* order?
- B. Scripsit ad me super hebdomade. He wrote *to me* the last week.
- H. Quo die accepisti? Upon what day *did* you receive the letter?
- B. Die Veneris. Upon Friday.
- H. Quid literæ continent præterea? What *did the* letter contain beside?
- B. Omnes recte vane, initium vindemiæ. That all are well, *that* the beginning of vintage will be within a few days.
- H. O fortunatum PURUM qui properas vindemiatum. O fortunate BOY who hastens to the vintage.
- B. Vis dicam patri meo, ut accersat te? Will you *that I* tell my father, *that* he may send for you?
- H. Quam gratum facies mihi! sed vereor ne nolit. How acceptable a thing would you do to me! but I am afraid he will not.
- B. Imo, gaudebit, cum propter nostram conjunctionem,

ationem, tum vero quia colloquendo Latine exercebimus nos, & confitemur una interdum de ludio.

H. Oh! exilio totus. Amabo te cura id, mi animule.

B. Senties; interim precemur Deum, ut veritat nostra dicta & consilia in gloriam sui nominis.

H. Mones bene; & certe expedit facere ita.

ance, and also because talking together in Latin we shall exercise ourselves, and shall converse together sometimes about our study.

Oh! I leap all. If you take care of that, dear.

You shall find it; in mean time let us pray God, that he would turn our words and counsel to the glory of his name.

You advise well; and certainly it is proper to do so.

COLL. XLVI. 16. Lib. III.

PRÆTORIUS, MAGISTER, QUINTUS.

P. Præceptor, licetne DICERE pauca?

M. Loquere.

P. Nos duo proponebamus, si ita videretur tibi, ire, dum ceteri ludunt, foras ambulatum.

M. Quo vultis exire?

P. In proxima suburbanâ.

M. Quid autem agitis ambulantes?

Master, may I SPEAK a few words?

Speak.

We two were proposing, if so it should seem good to you, to go, while the rest play, abroad to walk.

Whither will you go?

Into the next suburb.

But what will you do as you are walking?

P. To

P. Tractabimus ali-
colloquium.

M. Sed de bonis &
onestis rebus.

Q. Hæc serenitas tem-
is, & tam pulchra fa-
terræ, præbent no-
aliquod honestum ar-
gumentum.

M. Nunquam deest
ateria laudandi Dei,
taxat veris cultoribus

Q. Nunquam profecto.
ut revertamur ad pro-
positum; permittes nobis,
ceptor, prodire extra
rem?

M. Nisi vestra perpe-
fidelitas esset per-
ta mihi, & verus a-
literarum, nunquam
mitterem, præsertim
om pravi adolescentes
ellerint me sæpe in hoc
ere; vos prodite igi-
& revertimini ma-
e ad cenam.

We will hold some
discourse.

But of good and ho-
nest things.

This fairness of the
season, and so beautiful
a face of the earth, will
afford us some worthy
subject.

There is never want-
ing matter of praising
God, at least to the true
worshippers of him.

Never truly. But that
we may return to our
purpose; will you per-
mit us, master, to go
without the city?

Unless your perpetual
fidelity was well known
to me, and your true love
of learning, I would ne-
ver permit you, especially
when wicked youths have
deceived me often in this
way; go you then, and
return by time to supper.

COLL. XLVII. 7. Lib. I.

OBERTUS, PONTANUS.

O. Unde redis nunc?

From whence do you
return now?

P. Foris.

From abroad.

O. Cur

O. Cur prodieras?

Why went you
broad?

P. Ut irem domum.

That I might go home.

O. Quid eo?

Why thither?

P. Petitum meos libros.

To fetch my books.

O. Eho! cur non attuleras?

So ho! why had
not brought them?

P. Oblitus eram.

I had forgot them.

O. Siccine soles ablivisci jentaculum aut merendam?

Do you so use to
get your breakfast or
ver?

P. Rarissime.

Very seldom.

O. Profecto fuit magna negligentia.

Truly it was great
gligence.

P. Immo, maxima: sed quid agas? sumus pueri.

Nay, very great:
what can you do?
are boys.

O. Quid si præceptor scirei tuum factum?

What if the master
knew your doing?

P. Fortasse penas darem.

Perhaps I should
fer punishment.

O. Ain'tu, fortasse? procul dubio vapulares. Non pudet te venire in scholam sine libris?

Say you, perhaps? without
doubt you should
whipt. Does it not shame
you to come into school
without your books?

P. Non solum pudet, sed etiam piget; veruntamen ne accuses me, obsecro.

It not only shames
even vexes me; but
do not inform against
I beseech you.

O. Nihil minus cogito: sed non possum dissimulare, quin ego reprehendam te.

I have no such thought
but I cannot hypocritize
nay I must reprove you.

P. Istud, credo equi-

That, I verily believe

facis amice : ita-
boni consulo.

you do as a friend : and
therefore I take it in good
part.

D. Id est fatis mihi.
nus intro in audito-
n.

That is enough to me.
Let us go in a doors in-
to the school.

P. Est tempus : De-
iones jam exigunt ra-
nem scripturae.

It is time : The cap-
tains are already requi-
ring an account of the
writing.

COLL. XLVIII. 4. Lib. IV.

MARCUS, NICOLAUS.

M. Tuus frater aut
rit semper in conci-
, aut ineptit, aut in-
at aliquem ; ex quo
ut sit saepe notandus,
ade vapulet.

Your brother either is
pratting always at the
sermon, or fooling, or
provoking some body ;
from whence it comes to
pass, that he is often to
be set down, and then is
whipt.

N. Quid vis faciam ?

What will you that I
do ?

M. Cur non mones
e ?

Why do you not ad-
monish him often ?

N. Nunquam desisto
nere.

I never cease to ad-
monish him.

M. Pergo, precor.

Go on, I pray you.

N. Nihil est quod me
eceris, nunquam cessa-
donec (Deo volente)
rexerit se ex aliqua
te.

You need not pray
me, I will never cease,
till (God willing) he re-
form himself in some
measure.

M. Sic

M. Sic *usurpabis* Catonis *præceptum*, quando *mones* aliquem, *nos*li cætera.

N. Sed *oro te*, mi Marce, *ut*, quoties *notaveris eum*, renuncies *id mihi*.

M. Nunquam *esset finis*, adeo *frequens est ejus nomen in meis commentariis*.

N. Saltem *fac me certiorém* semel, *quum primum commiserit* quo sit *accusandus*, tum ego *dicam patri*, *cujus verba* *timet magis quam verbera*.

M. *Istud non est parvum argumentum bonæ indolis*.

N. Ita *spero*, *quæsem*; *facies igitur quod rogo*?

M. Immo *vero*, *atque libens*.

So you will use Cato's precept, when you admonish any one, you will use the rest.

But I pray thee, Marcus, that, as often as you set him down, you would tell it me.

There would never be an end, so frequent is his name in my bills.

At least make me acquainted once, as soon as he shall do a thing which he is to be accused, then I will tell my father, whose words I fear more than blows.

That is no small argument of a good disposition.

So I hope, indeed; you do then what I ask.

Yes indeed, and willingly.

COLL. XLIX. 37. Lib. I

AUGUSTINUS, ROGERUS.

A. Quis novus *de auro* liber est iste, quem ostentas tam magnifice?

R. Terentius.

What new gilt book is that, which you shew so proudly?

Terence.

A. I

. Ubi *FUIT* impres-

Where *WAS IT*
printed ?

R. Lutetiæ.

At Paris.

. Quis *VENIT* cum tibi ?

Who gave it you ?

R. Emi mea pecunia.

I bought it *with my*
money.

A. Unde *naſtus* eras
uniam ?

Where got you mo-
ney ?

R. Quæris *iſtud* ſulte,
ſi ego furatus ſim.

You ask *that* fooliſhly,
as though I had ſtolen it.

A. Abſit a me cogi-
tatio *iſtud* ; ſed rogabam
inimi causa.

Far be it from me to
think *that* ; but I asked it
for my pleaſure's ſake.

R. Nec ego reprehendi-
tum tuum ſerio ; ſed
ſolus joculari eo modo
in familiaribus.

Nor did I blame your
ſaying in earneſt ; but
we uſe to jeſt after *that*
manner with our ac-
quaintance.

A. Nihil prohibet joca-
modo Deus ne offenda-
tur ; ſed age, revertamur
propoſitum. De quo
ſciſ Terentium ?

Nothing hinderſto jeſt,
ſo be God be not offend-
ed ; but come, let us return to
our purpoſe. Of whom
did you buy Terence ?

R. De Clemente.

Of Clement.

A. Illone circumfora-
to bibliopola ?

Of that pedling book-
ſeller ?

R. Maxime.

Yes.

A. Quanti conſtitit ?

How much coſt it ?

R. Decem aſſibus.

Ten pence.

A. Nihilne amplius ?

No more ?

R. Nihil omnino.

Nothing at all.

A. Proſecto præſtium
ſit vile ſatis.

Truly the price is
cheap enough.

R. Præſertim cum ſit
ſimilis, & adeo elegan-
ter compactus.

Eſpecially ſince it is
ſimilit, and ſo finely bound.

F

A. Erant.

A. Erantne alii codices similes ?

Were there any books like it ?

R. Duo vel tres.

Two or three.

A. Deduc me, quæso, ad illum.

Bring me, I pray, him.

R. Eamus.

Let us go.

COLL. L. 50. Lib. I.

DISCIPULUS, PRÆCEPTOR, NOMENCLATOR

D. Præceptor, visne dare premiolum ?

Master, will you give me a little reward ?

P. Quamobrem ?

What for ?

D. Causa victoriæ.

On the account of victory.

P. Ubi sunt tui compares ?

Where are your fellows ?

D. Hic sunt Hugo & Audax.

Here are Hugh & Audax.

P. Heus Nomenclator ! suntne hi victores hac hebdomade ?

Soho Monitor ! these conquerors week ?

N. Habent paucissimas notas omnium.

They have the few marks of all.

P. Ergo sunt victores. Quid aliud quæro ex te ? Quod præmium vos petitis igitur ?

Therefore they are conquerors. What else do I ask of thee ? What reward do you desire then ?

D. Quod placuerit tibi.

What shall please you.

P. Quo jure tandem debeo ?

By what right, do I owe ?

D. Ex promissio.

By promise.

P. Dicitis æquum ; quicquid enim est recte promissum debet præstari.

You say fair ; for whatever is rightly promised ought to be performed.

D. Sic didicimus ex

So we have learnt of you.

P. Ecce vobis pennæ
rule ad scribendum ;
ne putetis esse vulga-
res sunt ex earum ge-
neris quæ appellantur
penne Hollandicæ.

See here for you pens
a-piece to write with; and
that you may not think
that they are common
ones, they are of their
kind which are called
commonly Holland pens.

D. Agimus tibi gra-
tias, præceptor.

We give you thanks,
master.

P. Quin potius agite
gratias Deo, auctori om-
nium bonorum, qui dat
vobis prosperos successus studiis
vestris ; vos autem per-
sequimini diligenter in studio
literarum.

But rather give thanks
to God, the author of all
good things, who gives
prosperous success to your
studies; and do you go
on diligently in the study
of letters.

D. Dabimus operam,
utrum ille optimus pa-
ter juvabit nos.

We will do our endea-
vour, as much as that best
of fathers shall help us.

P. Omnia nostra sunt
vana sine ejus ope.

All our doings are vain
without his help.

COLL. II. 30. Lib. I.

PICRONUS, JOSUA.

P. Habesne duas aut
pennas ?

Have you two or three
pens ?

Sunt mihi tantum

I have only two.

P. Da commodate mihi
unam.

Lend me one.

N. Non faciam.

I will not do it.

N. Cur non ?

Why not ?

J. Ne abutaris.

P. Memineris, fortasse aliquando rogabis me aliquid frustra.

J. Atqui Christus jubet malum compensandum bono.

P. Nondum didici illud.

J. Tamen oportet discas, si cupis esse discipulus Christi,

P. Quid cupio magis?

J. Disce igitur imitari magistrum.

P. Discam progressu temporis.

J. Præstaret incipere nunc, dum per tempus licet.

P. Urges nimis : nondum complevi octavum annum, ut mater ait.

J. Est semper tempus agendi bene ; sed interim ne succenseas mihi, queso, jocabar enim, ut invitarem te ad colloquendum tantisper, dum sumus otiosi ; ecce penna tibi, eaque non omnino pessima.

P. Reddam tibi statim, cum descripsero aliquid.

Left you abuse it

Remember, per sometime you will me something in vain

But Christ comm evil to be requited good.

I have not yet le that.

But it behoves you learn it, if you desire to be the scholar of Christ

What do I desire now ? Learn then to imitate your master.

I shall learn in process of time,

It would be better to begin now, whilst I give you leave.

You urge me too soon. I have not yet completed the eighth year, as my mother says.

It is always time to do well ; but in the meantime he not angry with me, I pray, for I jest that I might invite you to talk a little, while we are at leisure, here's a pen for you, that not at all the worse.

I will give it you presently, when I have writ out something

J.

J. Nolo mihi reddas

I would not have you give it me again.

P. Quid faciam igitur?

What shall I do then?

P. Quicquid voles, da-
enim tibi dono a me.

Whatsoever you will,
for it is given you as a gift by me.

P. Gratiam habeoma-
nam.

I give you very great thanks.

COLL. LII. 38. Lib. I.

EDWARDUS, BALDUS.

E. Nonne est hic liber
us?

Is not *this book* yours?

B. Ostende mihi. Ag-
nosco meum. Ubi inve-
sti?

Shew it me. I know
it to be mine. Where
found you it?

E. In nostro auditorio.

In our school.

B. Ago tibi gratias
et collegeris eum.

I give you thanks *that*
you took it up.

E. Atqui nunc esses
standus, si vellem agere
cum summo jure.

But *now* you should be
set down, if I would deal
with you in *strict law*.

B. Quid ita?

Why so?

E. Nescis nostras scho-
lasticas leges?

Do not you know our
school laws?

B. Etiam ipsa leges
piunt ut regantur jure.

Even the very laws
desire to be ruled by
right.

E. Que jure nostrae
ges reguntur?

By what *right* are our
laws governed?

B. Aequitate & pre-
ceptoris arbitrio, qui con-
stituit eas nobis private;

By equity and the ma-
ster's pleasure, who made
them for us privately;

præterea, non solet esse tam severus in eo quod peccatum est negligentia vel oblivione.

besides, he does not to be so severe in which is done and through negligence forgetfulness.

E. Ego expertus sum sæpe sic; sed quoquomodo peccaveris, causa dicenda erit coram observatore.

I have found it often so; but howsoever you offend, your cause may be pleaded before the monitor.

B. Non timeo dicere causam, ubi est nihil periculi.

I'm not afraid to put my cause where there is nothing of danger.

E. Taceo.

I hold my tongue.

B. Sed, quæso, quid opus est ut observator sciatur id, Deus enim nihil offensus hic.

But, I pray, what is there that the monitor should know that, God has not been offended here.

E. Age, celabo.

Well, I will conceal.

B. Facies bene.

You will do well.

E. Sed heus, memento referre par pari, si forte aliquod delictum ejusmodi acciderit mihi.

But hark you, remember to return like for like if by chance any fault that sort shall happen to me.

B. Dicis æquum bonumque, meminero.

You say fair and honestly, I will remember.

COLL. LIII. 65. Lib. II.

CAMPANUS, DOMINICUS.

C. Non meministi
acceptorem monere nos
semper de fugiendis
avis fodalibus?

D. Ego vero memini
obere.

C. Tamen alicubi ute-
rius ejus monitis negligen-
ter satis.

D. In quo videor tibi
negligere ea?

C. Dicam tibi, si modo
audias attente.

D. Dic, obsecro, au-
diam attentissime.

C. Nunquam vis ca-
veare ab illo impostore?

D. Cur caveam?

C. Ne depraveris ip-
sus contagione; nosti e-
um esse pessimum.

D. Atqui non sequor
monte, accurrit ad me
indique.

C. Nimirum, quia
scio te habere quod des,
et dare libenter ac sepe.

Do not you remember
that the master doth ad-
monish us so often about
avoiding evil compani-
ons?

I indeed remember
well.

Yet some times you use
his admonitions carelessly
enough.

In what do I seem to
you to neglect them?

I will tell you, if so be
you hear attentively.

Tell me, I pray I
shall hear very attentive-
ly.

Will you never beware
of that cheat?

Why should I beware?

Lest you be corrupted
with his infection; for
you know that he is very
bad.

But I do not follow him
of my own accord, he
runs to me from all parts.

To wit, because he
knows you have to give,
and that you give will-
ingly and often.

D. Quid

D. Quid igitur fuades
faciendum mihi?

C. Dic semel & serio,
& quasi rato animo. Quid
vis, amice? cur seque-
ris me ubique? Omnes
clamitant te esse possi-
rum, & ideo volunt esse
tui sodales; proinde o-
mitte me posthac, quaso,
ne cœsar virgis palam
tua causa.

D. Quid si velit respon-
dere aliquid contra?

C. Abrumpe illi ser-
monem, teque recipe ce-
lerrime.

D. Ago tibi gratias
quod monueris me tam
fideliter.

What then do you
wise to be done by me.

Say once and serio-
usly, and as it were with
angry mind, What
you mean, friend? do
you follow me every-
where? All say you
very bad, and therefore
will not be your com-
pans; therefore let
alone hereafter, I pray
lest I be beat with
openly, for your cause.

What if he would
answer something back
gain?

Break off discus-
sion with him, and get away
quickly.

I give you thanks
you have admonished
so faithfully.

COLL. LIV. 43. Lib. II.

LIGARIUS, MACARIUS.

L. Unde radis?

M. Foris.

L. Cur exieris?

M. Redditum urinam.

L. Qualis est facies
cœli?

M. Nebulosa.

L. An regelat?

Whence do you return?

From abroad.

Why went you out?

To make water.

What like is the
face of the sky?

Foggy.

Does it thaw?

M. C.

M. Gelu sic resolvitur,
nives omnino lique-
ant.

L. Etiamne pluit?

M. Senti aliquid di-
llare superne.

L. Fortasse in transitu
stillicidio tecti.

M. Immo, scio e nubi-
bus : quod si non credis,
de tu ipse.

L. Quasi ego non cre-
dam tibi in tantilla re.

M. Cur igitur videba-
ris dubitare?

L. Ut fabularer tecum
tribus verbis.

M. Quorsum pertinet?

L. Ad exercendum
latinum sermonem.

M. Sed interim sæpe
dicimus otiosa verba, a
quibus Christus præcipit
abstinendum omnino.

L. Erras tota via in
intellectu præcepti.

M. Cur dicis istud?

L. Quia non est otio-
sus sermo qui refertur
ad aliquam institutionem,
 præsertim ubi agitur de
bonis & honestis rebus,

The frost is so dissol-
ved, that the snows are
quite melted.

Does it rain too?

I perceived something
drop from above.

Perhaps in going by
from the eaves of the
house.

Nay, I know from the
clouds ; and if you do
not believe, look yourself.

As if I could not trust
you in so small a matter.

Why then did you seem
to doubt?

That I might discourse
with you in more words.

To what purpose serves
that?

To exercise the Latin
tongue.

But in the mean time
we often speak idle
words, from which Christ
commands us to abstain
entirely.

You are mistaken quite
as to the meaning of the
command.

Why do you say that?

Because it is not idle
discourse that has rela-
tion to some instruction,
especially when it turns
upon good and worthy
qualia

qualia opera Dei in naturalibus rebus sunt.

subjects, such as works of God in natural things are.

M. Videris mihi sentire recte; proinde facile assentior tibi.

You seem to me think right; therefore readily agree to you.

L. Sed haec tenet hæc. Aliud negotium instat nobis.

But so much for this. Another business is on hand.

M. Age, desinamus.

Come, let us give over.

COLL. LV. 49. Lib. II.

ENNIUS, PLAUTUS.

E. Quantum pecunie habes?

How much money have you?

P. Assen cum semisse. Tu vero.

A penny with a half penny. But you?

E. Non tantum.

Not so much.

P. Quantum igitur?

How much then?

E. Unicum assen.

One penny.

P. Vis dare mutuum mihi?

Will you lend it me?

E. Est mihi opus.

I have need of

P. In quem usum?

For what use?

E. Ad emendam chartam.

To buy paper.

P. Reddam tibi hodie.

I will give it again to-day.

E. Addendum fuit, Deo juvante.

You should have added, God helping.

P. Sic præceptor docet ex verbo Dei, sed non possum assuescere,

So the master teaches out of the word of God but I cannot use myself to it.

7. *Fac assuefas.* See you do use yourself
to it.
8. *Quomodo id fiet ?* How shall that be done?
9. *Si cogites sapere nos
pendere a Deo, ut
scimus nihil sine ejus
fio.* If you consider often
that we so depend upon
God, that we can do no-
thing without his help.
10. *Das mihi bonum
counfel.* You give me good
counfel.
11. *Quale velim dari.* Such as I would have
given me.
12. *Sed ut redeamus ad
positum, Dabis mutuo
illum assen ?* But that we may return
to our purpose, Will you
lend me that penny ?
13. *Miror te potere
ro, qui habes plus
ego.* I wonder that you ask
to borrow, who have more
than I.
14. *Est quidam schola-
na transiens hac, qui
ntat librum venalem.* There is a certain
scholar passing this way,
who offers a book to sale.
15. *Quid tum ?* What then ?
16. *Cupiebam emere,
indicat vilius quam
er bibliopola.* I was desirous to buy
it, because he offers it
cheaper than our booksel-
ler.
17. *Accipe ; sed, que-
nde reddes tam ci-
soon ?* Take it ; but, I pray,
how will you restore it so
soon ?
18. *A cœna ibo do-
o, ut petam a patre.* After supper I will go
home, that I may ask it
of my father ?
19. *Quid si noli dare ?* What if he will not
give it you ?
20. *Nihil cunctabitur,
ostendero librum.* He will make no de-
mur, when I shew the
book.

- COLL. LVI. 1. Lib. I.

BERNARDUS, CLAUDIUS.

B. Salve, Claudī.

God save you, Clau

C. Tu sis *salvus* quo-
que, *Bernarde*.Be you *safe* too,
nardus.B. Ludamus *paulisper*.Let us play a *little*C. Quid ais, ineptule?
Vix ingressus es scholam,
*& loqueris jam de ludo*What say you,
little fool? You are *s*
got into the school,
do you talk *alread*
play?B. Ne irascaris, *quæso*.Be not angry, *I*

C. Non irascor.

I am not angry.

B. Quid ergo sic ex-
clamas?Why *then* do you
out so?C. Accuso tuam stul-
titiā.I blame *your* folB. Non licet ludere i-
gitur?May we *not* play tC. Immo licet, at quum
tempus est.Yes *we* may, but
there is time.B. Vah! tu nimium
sapis.

Fy! you are over

C. Utinam tantum sa-
perem fatis; sed mitte me,
quæso, ut repetam quæ
reddenda erunt precep-
tori mox.I wish I were but
enough; but let me
alone, I pray you, that
may repeat what is
said to the matter b
byB. Dicis *æquum*; ego
volo quoque repetere te-
cum, si tibi placet.You say *fair*; I
also repeat with you
you please.

C. I

B. Eho ! *Quid est hoc?*
 Quid sibi vult *ista* tam
ita mutatio ? Nonne
loquebaris modo de
tu ?

B. *Loquebar, quidem,*
 sed non serio.

C. Cur *simulabas* ?

B. Ut *fabularer* pau-
 sis tecum.

C. Quid *istud* prodest ?

B. Etiam rogas ? Nun-
 quam *audivisti* ex præ-
 ptore ?

C. Nunc non *occurrit*
 tibi : Quid, inquam,
prodest confabulari ?

B. Ad exercendos nos
 Latina lingua.

C. Profecto *putas* re-
 re, & ego amo te magis
 nunc.

B. Habeo tibi gratias ;
 sed, repetamus *prælecti-*
onem, nam brevi præcep-
 tor aderit.

How now ! *What is*
this ? What meaneth *that*
 so sudden a change ? Did
 not you speak just now
 of play ?

I did speak, indeed,
 but not in earnest.

Why did you *dissemble* ?

That I might talk a
 few words with you.

What doth *that* profit ?

And do you ask ? Have
 you never heard of the
 matter ?

Now it doth not occur
 to me : *What*, I say, doth
it profit to talk together ?

To exercise ourselves
 in the Latin tongue.

Truly you think right,
 and I love you the more
 now.

I give you thanks ;
 come, let us repeat our
 lesson, for shortly the
 master will be here.

COLL. LVII. 10. Lib. III

TORNATOR. MAGISTER, PUERI.

T. Præceptor, *licet* ne
 domum cras ?

M. Quid eo ?

T. Petitum panem.

M. Non restat ?

Master, may I go home
 to-morrow ?

Why thither ?

To fetch bread.

Is there none left you ?

G

T. Restat

T. Restat quidem, sed
admodum parum.

M. Quid frater ? estne
iturus tecum ?

T. Pater jussit.

M. Quando convenisti
illum ?

T. Die Jovis, quum
venisset in hanc urbem.

M. Ubi vidisti illum ?

T. Apud forum.

M. Non mentiris ?

T. Non mentior.

M. Unde probabis ?

T. Sunt aliquot ex
condiscipulis qui aderant.

M. Qui tandem ?

T. Ad sunt Blasius &
Audax.

M. Estne verum, pueri ?

P. Omnino verum.

M. Qui scitis ?

P. Vidimus ejus patrem,
& audivimus ipsa verba.

M. Si est ita, permitto
ut eas domum cum fra-
tre.

T. Vale, præceptor.

M. Dominus Deus
servet vos.

T. Precamur idem ti-
bi ex animo.

M. Sed heus ! Quan-
do aderitis huc.

There is left in
but very little.

What is your brother
to do ? is he to go
you ?

My father ordered him.

When did you
him ?

On Thursday, when
he came into this city.

Where did you see him ?

At the market.

Do you not lie ?

I do not lie.

How will you prove it ?

There are some of
school-fellows who were
there.

Who pray ?

Here are Blasius and
Audax.

Is it true, boys ?

Altogether true.

How know you ?

We saw his father, and
heard the very words.

If it be so, I permit
that you go home with
your brother.

Farewell, master.

The Lord God keep
you.

We wish the same thing
to you from our heart.

But ho ! When
you come hither ?

T. Crafti

T. Crastino die veste-
Deo juvante.

To-morrow in the e-
vening, God helping.

M. Cura ut memineris
missi.

Take care that you re-
member your promise.

T. Curabo.

I will take care.

M. Scilicet, ut soles.

To wit, as thou usest.

T. Imo melius, spero.

Nay better, I hope.

inquit vis ?

Have you any com-
mands ?

M. Ut dicas salutem
parentibus meis verbis.

That you wish health
to your parents in my
words.

T. Faciam libenter.

I will do it willingly.

le iterum, præceptor.

Farewell again, master.

M. Vos valetate quo-

Farewellyou too ; but

; at ambulate lento

walk with a slow pace,

adu, propter æstum

because of the heat of the

is.

sun.

T. Ita solemus facere.

So we use to do.

COLL. LVIII. 35 Lib. I.

GILBERTUS, HERMES.

G. Commoda mihi tu-

Lend me your *Virgil*

a *Virgilium* in duos

for two days, if it may

s, si id potest fieri

be done without any in-

llo incommodo tuo.

convenience to you.

H. Profecto non possum.

Truly I cannot.

G. Curnon ?

Why not ?

H. Quum Gerardus his

After Gerardus within

ebus accepisset commo-

these few days had bor-

to a me, opposuit pig-

rowed it of me, he laid it

ni.

in pawn.

G. Ain' tu ! pignori ?

Say you so ! in pawn ?

H. Sic est, ut dico..

So it is, as I say.

G. Quanti oppignora-
vit ?

For how much did
pawn it ?

H. Tribus assibus, ut
ait.

For three pence, as
says.

G. O ingratum homi-
nem !

O ingrateful man !

H. Tantumne ingra-
tum ?

Only ingrateful ?

G. Immo vero, & in-
gratum & malum. Sed
nunquid ille potuit oppig-
norare rem tuam te in-
consulto ?

Yes indeed, both
grateful and wicked. But
could he pawn your thing
without consulting you :

H. Potuit, ut vides
factum.

He could, as you see
it is done.

G. Tamen non debuit.

Yet he ought not.

H. Tetigisti rem acu.
Sed quid facerem ?

Thou hast touched
thing with a needle. But
what should I do ?

G. Rogas ? Deser eum
ad præceptorem.

Do you ask ? Carry
him to the master

H. Malo pati istam
injuriam quam commit-
tere ut miser vapulet.

I had rather suffer than
injury than cause that the
poor boy be whipped.

G. Facis bene, dum-
modo reddat tuum.

You do well, so long
he return your own to
gain.

H. Reddet, spero.

He will return it, I hope.

G. Unde redderet ?

How should he return
it ?

H. Ait se accepturum
pecuniam a patre brevi.

He says that he shall
receive money from his
father shortly.

G. Quid si fallat te ?

What if he deceive you ?

H. Potest fieri, sed ta-
men expectabo aliquot dies

It may be done, but yet
I will wait for some days
quid

- ut sit futurum, deinde iam consilium.* what will be, and then I will take advice.
- G. Nihil est tutius o consilio.* Nothing is more safe than good advice.
- H. Meministi probe enim præceptor dicta nobis. Sed nunquid aliud?* You remember well, for so the master hath dictated to us. But would you any thing else?
- G. Ut sit bene tibi.* That it may be well to you.
- H. Et optime tibi.* And very well to you.

COLL. LIX. 34. Lib. II.

ADOLPHUS, BEATUS.

- A. Ego miror quid tibi s, tu es semper sere otiosus, aut garris, aut inanis.* I wonder what you mean, you are always almost idle, you are either prattling, or playing the fool.
- B. Quid vis faciam?* What would you have me do?
- A. Ut studeas diligenter.* To study diligently.
- B. Cur mones me istud?* Why do you advise me to that?
- A. pro meo amore in tuaque utilitate.* Out of my love to you, and for your good.
- B. Mones frustra.* You advise in vain.
- A. Quid ita?* Why so?
- B. Quia mihi animus non est in literis.* Because my mind is not for learning.
- A. Quid velles ergo?* What would you do then?
- B. Discere aliquam artem aptam meo ingenio.* Learn some trade suitable to my genius.

A. Jamne cogitasti
quanam ars placeat tibi
potissimum?

B. Jampridem.

A. Cur ergo non ad-
mones patrem?

B. Nunquam ausus sum

A. Cur non?

B. Vereor ne irascatur
mibi.

A. Roga præceptorem,
ut dicat illi.

B. Imo, oro te, mi A-
dolpho, dic tu ipse præ-
ceptori meis verbis, nam
verecundia impedit me.
Faciesne quod rogo?

A. Faciam certe, idque
libentissime; tædet enim
me valde videre te adeo
remissum.

B. O quam gratum
feceris mihi!

A. Sed præceptor ap-
pellabit te.

B. Quid tum? occasio
oblata reddet me auda-
cem ad aperiendam me-
am mentem libere.

A. Judicas recte.

B. Fac tu igitur me-
mineris promissi, deinde
renuncia mihi quid ille
responderit tibi.

Have you consid-
ered already what trade pre-
fers you best?

Long since.

Why then do not
acquaint your father?

I never do.

Why not?

I am afraid lest he should
be angry with me.

Ask the master, that
may tell him.

Nay, I desire you
Adolphus, tell your
master in my words,
bashfulness hinders
Will you do what I
ask?

I will do it certainly
and that very willingly
for it troubles me
much to see you so care-
less.

O how acceptable
thing will you do me!

But the master will
the question to you.

What then? an op-
portunity offered will make
me bold to open my
heart freely.

You judge rightly.

See you then remember
your promise, afterwards
tell me what he shall
answer you.

A.

A. Alioquin *essem in-*
ilis nuncius tibi.

Otherwise *I should be*
an useless messenger to
you.

COLL. LX. 8. Lib. IV.

SONERIUS, VILLARICUS.

S. Ubi *nunc est natu-*
roximus frater?

Where is now your
eldest brother?

V. Ivit in *militiam.*

He is gone into the
war.

S. Quid *ais*, in mili-
am?

What say you, into
the war?

V. Sic *res est.*

So the thing is.

S. Sic ergo valedixit
teris?

Hath he thus then bid
farewell to learning?

V. Jam pridem *satie-*
is literarum ceperat e-
m.

Long since a distaste
at learning had seized
him.

S. Quid *ita?*

Why so?

V. Nescio, *nisi quia*
volebat vivere liberius.

I know not, unless be-
cause he had a mind to
live more freely.

S. Quomodo pater per-
misit?

How did your father
allow?

V. Quid? *putas per-*
misisse? profectus est,
patre absente, matre in-
uita.

What? do you think he
allowed him? he went
my father being absent,
my mother unwilling.

S. O miserum *adolesc-*
centem!

O miserable youth!

V. Imo vero *miserri-*
um.

Yes indeed very mise-
rable.

S. Quid *fāciēt?*

What will he do?

V. Id

V. Id quod cæteri qui sequuntur illud genus vite ; nempe, spoliabit, rapiet, ludet alea, potabit, scortabitur.

S. Estne isthæc vita militum.

V. Omnino.

S. Unde scis istud ?

V. Audivi nuper ex patre, cum cœnaremus.

S. Quorsum narrabat talia ?

V. Docebat nos nihil esse tutius quam timere Deum, qui custodit parvulos, inducitque eos paulatim in rectam viam.

S. Et noster præceptor ipse monet nos sæpe de iis rebus.

V. Debemus esse tanto magis solliciti, ut habeamus parentes & præceptores charos, quorum opera Deus utitur ad nostram institutionem.

S. Utinam præstemus utrisque quod ipse præcipit nobis in sua lege.

V. Ita ille faxit.

S. Faxit, precor.

That which others follow that kind of life that is, he will plunder, play at dice, he will drink, he will live with a whore.

Is that the life of soldiers ?

Yes altogether.

How know you that ?

I heard lately of my father, when we were at supper.

Why did he talk such things ?

He taught us that nothing is more safe than to fear God, who keeps little ones, and brings them by little and little into the right way.

And our master himself admonishes us often of these things.

We ought to be much the more solicitous that we esteem our parents and masters dear, whose service God uses for our instruction.

I wish we may perform to both what he commands us in his law.

So may he grant.

May he grant, I pray.

COLL. LXI. 59. - Lib. II.

BARTHINUS, PROBUS.

1. Venitne pater ad
atum hodiernum? Is your father come
to the market this day?
 2. Convenit me hodie
, cum adhuc surge- He came to me to-day
re lecto. in the morning, when I
was but rising out of
bed.

3. Petiisti nihil ab eo? Did you ask *nothing* of
 him?

4. Imo, pecuniam. Yes, money.

5. Et enumeravit? And did he tell it down?

6. In præsentia. For the present.

7. Quantum, obsecro? How much, I pray?

8. Viginti asses. Twenty pence.

9. Papæ! viginti asses? O strange! twenty
fit ut audeat com- pence? How comes it to
re tantum pecunia pass that he dare trust
? so much money with you?

Quia novit me ES- Because he knows me
frangi dispensatorem, TO BE a good husband,
idem semper reddo il- since I always give him
lionem usque ad te- an account even to a
rium. farthing.

10. Sed impetravisti ex- But you got it difficult-
fortasse. ly perhaps.

11. Imo facillime, at- Nay very easily, and
adeo cum gratia. even with good will.

12. O mitem paren- O mild father!

13. Certe mitissimum. Surely very mild!

14. Sed ut REDEA- But that WE MAY
 MUS

MUS *ad rem*. Quid facies ista pecunia?

P. Emam libros, & alia necessaria mihi.

B. Potest dare mutuo mihi aliquid?

P. Possum, si modo eges.

B. Nisi egerem, non peterem.

P. Quantum vis accipere a me?

B. Quinque asses.

P. Accipe.

B. O vere amicum a-nimum!

P. Non est verus amicus, nisi qui iuvat amicum in tempore, modo habeat unde iuvet.

B. Certus amicus, ut est in proverbio, cernitur in incerta re.

P. Quando reddes mutuum?

B. Ubi primum pater venerit id hanc urbem.

P. Quando speras venturum?

B. In proximo mercatu, nempe, ad octavum dicunt Octobris.

RETURN to the text. What will you do with that money?

I will buy books & other necessary things for me.

Can you lend me some?

I can, if so be you want.

Unless I needed it, I should not ask.

How much will you have of me?

Five pence.

Take them.

O truly kind friend!

He is not a true friend, except he who does me good in time, when I have need where he may help me.

A sure friend, as the proverb is, is discern'd in a doubtful matter.

When will you repay what you have borrowed?

As soon as my father shall come into this city.

When do you hope to come?

The next market-day, on the eighth of October.

COLL. LXII. 66. Lib. II.

BEATUS, CALVINUS.

3. Visne permanere in ignorantia?

Will you continue in that ignorance?

4. Deus avertat.

God forbid.

5. Quid facies igitur?

What will you do then?

6. Da mihi consilium hac re.

Give me counsel about this matter.

7. Imprimis, precare te semper, & ex a-
nimo; deinde, esto semper attentus, hoc est, audire diligenter quicquid dicitur, sive præceptor datur, sive tui condiscipuli reddant aliquid; deinde, cole charitatem diligenter.

First pray to God very often, and from your heart; then be thou always attentive, that is, hear diligently whatsoever is taught, whether the master speak or thy school-fellows repeat any thing; lastly, practise charity diligently.

8. Quibus modis?

By what means?

9. Neque ledito, ne offendito nemini, in odio nemini, odio habeto neminem; sed contra, diliges omnes tanquam fratres, ut facias bene omnibus quoad poteris.

Neither hurt, nor offend no body, envy no body, hate no body; but on the other hand, love all as brethren, and do good to all as much as you can.

10. Quid illa conferent ad profectum studii?

What will these things contribute to me towards a proficiency in my studies?

11. Plurimum.

Very much.

Quomodo?

How?

B. Sic

B. Sic enim *Deus* illuminabit ingenium tibi, augebit memoriam, ac cæteras dotes animi: denique, ita promovebit tua studia, ut facias majores progressus in ea re in dies.

C. Sane das mihi optimum consilium; utinam valeam perpetuo uti ad gloriam Dei ipsius, referreque tibi gratiam aliquando.

B. Non opto ut referas mihi aliud gratiæ nomine, nisi ut laudes Deum sæpenumero, persequarique honesta studia semper, atque ita tandem pervenias ad cognitionem divinarum literarum.

Forso God will enlighten your understanding; you, increase your memory, and other graces of the mind; lastly, he will so promote your studies, that you may make greater progress in business every day.

Truly you give me every good counsel; and I may be able always to use it to the glory of himself, and return the favour sometime.

I do not wish that you return me any reason that account; but that you praise God often, follow commendable studies always, and length attain to the knowledge of divine learnings.

COLL. LXIII. 33. Lib. II.

RUFUS, CASTRENSIS.

R. Quando repetes ludum literarium?

C. Nescio.

R. Cur non admones patrem de hac re?

When will you return to school?

I know not.

Why do you not admonish your father in mind of that thing?

C. C.

C. Quid, *putas* me
care?

R. Parum admodum,
credo.

C. Dicis *verum* pro-
to.

R. Satis est signi te
amare literas.

C. Ego scio *legere*,
scribere, loqui Latine,
et mediocriter: Quid
is est mihi *tanta scien-*
? Scio *plura quam*
Papistici sacerdotes.

R. O miserum ado-
lescentem! Siccine con-
spicis rem inæstimabi-
?

C. Quid tu exclamas
? Unde *videor* miser
?

R. Amice! *nulla in-*
jury aorta est tibi a me;
sed enim dixi tibi non
convitium ne tu ac-
cas in malam partem;
misereortui, quia con-
spicis id quod parit feli-
citatem.

C. Lucrum, *divitiæ*,
voluptas, pariunt feli-
citatem.

R. Imo *istæ fuerunt*

What, do you think I
care?

Very little, as I be-
lieve.

You say *the truth* in-
deed.

It is sign enough *that*
you do not love learning.

I understand *to read*,
to write, to speak Latin,
at least indifferently:
What need have I of so
much knowledge? I know
more than three Popish
priests.

O miserable youth!
Do you so despise *a thing*
inestimable?

Why do you exclaim
so? For what do I *seem*
miserable to you?

O friend! *no injury*
has been done you by me;
for what I *said* to you is
not a reproach, *that you*
may not take it in evil
part; but I pity you, be-
cause you despise *that*
which produceth happi-
ness.

Gain, riches, and plea-
sure, produce *happiness*.

Nay *those things* have
H *exitio*

*exitio multis tametsi di-
vitiæ sunt donum Dei,
nec nocent, nisi iis qui
abutuntur. Verum enim-
vero est nulla possessio
pretiosior homini quam
virtus & cognitio bone-
starum rerum.*

C. Vis concionari, igitur, ut video.

R. Utinam audivisses
divinas conciones dili-
genter.

C. Hem, obtundis me;
Nunquid vis?

R. Ut Deus det tibi
bonam mentem.

C. Fortasse est tibi ma-
gis opus ea quam mihi.

R. Vale.

*been the destruction
many, although r
are the gift of
and do no hurt, b
those that abuse t
But there is no p
sion more precious
man than virtue
the knowledge of
things.*

You will preach,
as I see.

I wish you had
godly sermons dilig

Oh, you tire
Would you any thing

That God would
you a right mind.

Perhaps you have
need of that than

Farewell.

COLL. LXIV. 64. Lib. II.

NATHANIEL, OCTAVIUS.

N. Ergone abisin pa-
triam?

O Cogor abire, nem-
pe accersitus a patre.

N. Nunquamne re-
versurus

O. Non, spero.

Do you go th
your country?

I am forced to
being sent for by
ther.

Are you never
turn?

No, I hope.

N.

N. Quando es profectus ?

When are you to go ?

D. Crastinodie, ut oportet.

To-morrow, as I think.

N. Siccine relinquitur ?

Do you so leave me then ?

D. Ita est necesse.

So it is necessary.

N. O me miserum !

O wo's me ! Where

& quando reperiam in amicum, talem solum meorum studiorum ?

and when shall I find such a friend, such a companion of my studies ?

D. Ne doleas ; esto o animo, Deus dabit meliorem.

Do not grieve ; be of good courage, God will give you a better.

N. Ille quidem potest, sed at ego vix possum sperare.

He indeed can, I know, but I scarce can hope for it.

D. Noli affligere te opere, obsecro, nostra amicitia non est in pericula hac separatione corporum, quin potius crescet magis ; & abesse corpore erimus presentes animis : Quid tibi tolæ quas dabimus citoque, quantam speras habituras esse. Quid, quod noster amor fiet jucundior mutuo desiderio ?

Do not afflict yourself so much, I beseech you for our friendship is not to perish by this separation of bodies, but rather it will increase more ; and being absent in body we shall be present in minds : What the letters which we shall send to and fro, how great force do you hope they will have ? What, that our very love will become more pleasant by that mutual longing ?

N. Omnia sunt verissima quæ dicis, sed in-

All these things are likely which you say, but

terim meus dolor non le-
uitur.

in the meantime my
is not assuaged.

O. Ah ! *reprime* la-
chrymas.

Ah ! *stop* your te

N. Non quæ opæ dolore.

I cannot for sorrow

O. Siccine agis ? An
putas me tangi minore
dolore ? Sed quid agas
parendum est divine vo-
luntati. Nunc ipse col-
lige te, obsecro, ac para-
te potius ad cœnandum
 hilariter ; colloquemur
 pluribus a cœna.

Do you behave so
you think that I am to
ed with less sorrow
what can you do?
must obey the divine
Now recollect yourself
beseech you, and pre-
yourself rather to
merrily ; we will tal-
more words after sup-

N. O quam triste di-
vortium !

O what a sad par-
is this !

COLL. LXV. 34. Lib. I.

PÆDAGOGUS, ABRAHAMUS.

P. Heus, Abrahame !

Soho, Abraham

A. Hem, præceptor.

Anon, master.

P. Pone libros, jam
studuisti satis toto die ;
para te ut amicus ambu-
latum.

Lay by your books
you have already stu-
enough all day ; pre-
yourself that we may
a-walking.

A. Nonne præstaret
a cœna

Were it not better
ter supper ?

P. Exercitatio corpo-
ris est salubrior ante ci-
bum.

The exercise of
body is more whole-
before meat.

A. Memini audire ex
te.

I remember to
heard it from you.

P. N

P. Narra dictum Socratis in eam sententiam.

A. Cum Socrates amaret contentius usque vesperum, interrogatus re faceret id, responsum se opsonare famem ambulando, quo cœnaret us.

P. Meministi probe; quis EST auctor?

A. Cicero. Sed quo libimus, præceptor?

P. Extra urbem.

A. Mutabone calceos?

P. Muta, ne consperis illos novos pulvere; ne etiam umbellam, ardor solis infuscet faciem tibi.

A. Adsum paratus jam.

Nunc sane prodeamus

A. Vocabone unum companionem aut alterum ex vicinis?

P. Admones recte, sic in deambulatione erit jucundior, nam conferetis sermones inter vos per viam, & colludetis alii in umbra.

A. Sic etiam appetenti cibi excitabitur.

Repeat the saying of Socrates to that purpose.

When Socrates walked hard until evening, being asked why he did that, he answered, that he got himself a stomach by walking, that he might sup the better.

You have remembered well; who IS the author?

Cicero. But whither shall we go, master?

Without the town.

Shall I change my shoes?

Change them, lest you sprinkle those new ones with dust; take likewise your shade, lest the heat of the sun tan your face for you.

I am here ready now.

Now truly let us go out.

Shall I call one companion or other out of the neighbourhood?

You admonish well, for so the walk will be more pleasant, for you will hold discourse betwixt yourselves by the way, and will play somewhere in the shade.

So also a stomach to our meat will be got.

P. Ego *præcedam* lento gradu ; ubi *naſtus* eris comites, vos ſequimini me per *ripariam portam*.

A. Expectabis nos illic *igitur* ?

P. Certo.

A. Quid ſi invenero nullos comites ?

P. Nihilominus ſequere me. *Audiſtin'?*

A. Audivi, *præceptor*.

I will go before w
slow pace ; when
have got companions
you follow me thro
the water-gate.

Will you ſtay f
there then?

Certainly.

What if I find no
panions ?

Nevertheless follow
Did you hear?

I did hear, maſter

COLL. LXVI. 69. Lib. II.

VINCENTIUS, TORQUATUS.

V. Quid *cogitas*, Torquate ? cave *tibi*, obsecro.

T. Quid *caveam* mihi?

V. Ne *incidas* in morbum.

T. Ex qua *cauſa* ?

V. Ex *nimia* intemperantia *luſus*.

T. Unde *appare* periculum ?

V. Quia *totus æſtuas*, totus *mades ſudore*.

T. *Admones recte* & in tempore ; *profecto* non ſentiebam.

What do you th
Torquatus? look to
ſelf, I beſeech you

Why ſhould I le
myſelf?

Leſt you fall i
diſtemper.

From what cauſe

From too much e
of play.

From whence ap
the danger?

Be cauſe you are
heat, you are all
with ſweat.

You admoniſh ri
and in time ; truly
not perceive it.

V. D

V. Desiste, *si* audisme.

Give over, *if* you will
hearken to me.

T. Audio *vero* liben-
ter, ac gero morem tibi:
quis enim respuat tam
fidele consilium?

I hear indeed willingly:
and I comply with you:
for who would refuse so
faithful advice?

V. Deterge faciem su-
perioriolo, & indue te cele-
riter, ne contrahas sub-
itum frigus.

Wipe your face with
your handkerchief, and
clothe you quickly, lest
you catch a sudden cold.

T. Habeotibi gratiam,
nam sum fere obnoxius
morbis.

I give you thanks, for
I am commonly liable to
diseases.

V. Quid est causæ?

What is the reason?

T. Infirmitas valetu-
dinis meæ; vides enim
quam imbecillo corpore
sum.

The weakness of my
health; for you see of
how weak a body I am.

V. Debes tantomagis
cavere tibi.

You ought so much the
more to have a care of
yourself.

T. Novi istud probe,
& uterque parens monet
me sæpissime. Sed quid
agamus? sumus proni natu-
ra in nostram perniciem.

I know that well and
both my parents almo-
nish me very often. But
what can you do? we
are prone by nature to
our destruction.

V. O mi Torquate!
non est serviendum vo-
luptati, sed consulen-
dum valetudini tempe-
rantia.

O my Torquatus! we
must not serve pleasure,
but we must consult our
health by temperance.

T. Est in promptu
carmen Cætonis in eam
sententiam.

I remember a verse of
Cato to that purpose.

V. Tene,

V. Teneo, *sed de his alias; jam indutus es factis; non est quod morere hic diutius.*

T. Vale, *amicissime monitor.*

V. Vin' *tu ut deducam te domum?*

T. Nihil opus est *de ductione, ego belle me habeo beneficio Dei.*

V. MiTorquate, *cura ut valeas.*

I know, *but of it at another time; now you are drest sufficiently; there is no need that you should tarry here any longer.*

Farewell, *most friendly adviser.*

Will you that *I bring you home?*

There is no need *of your leading, I am very well by the kindness of God.*

My Torquatus, *take care that you be well.*

COLL. LXVII. 37. Lib. II.

ANTONIUS, DANIEL.

A. Euge, *audiui fororem tuam nupsisse.*

D. Audisti *verum.*

A. Quis est *maritus ejus?*

D. Quidam *civis Lugdunensis, progenitus honestis parentibus.*

A. Estne *dixes?*

D. Sic *habetur; sed tamen meus pater facit hæc longe pluris. Primum quod ille sit benemoratus adolescens; deinde, quod sit non solum doctissimus,*

O brave, *I have heard that your sister is married.*

You have heard *the truth.*

Who is her *husband?*

A certain *citizen of Lyons, born of honorable parents.*

Is he *rich?*

So he is *accounted; but yet my father values these things far more. Firstly that he is a well-behaved young man; then, that he is not only very learned*

etiam *amantissimus* *varum literarum*; de-
que, *quod sit verus cul-*
Dei, & *summus ob-*
Christianæ reli-
onis.

A. *Narra mihi egre-*
os titulos adolescentis.
felicem sororem tuam,
æ beneficio Dei nacta
talem virum.

D. *Dixeris felicem fa-*
, haud abs re, si quidem
agnoscat illud bonum
perpetuo, ut meminerit
per profectum esse ex
nitate Dei, obque id
at eadem immortales
atias.

A. *Credo facturam id.*

D. *Ita spero quidem,*
enim instituta est fem-
ica parentibus in Chri-
ana doctrina. Sed jam
domestica negotia revo-
nt me alio, ergo vale.

A. *Vale bene tu quo-*
e, suavissime Daniel.

D. *Nunquid vis?*

A. *Ut dicas salutem.*

But also a very great lo-
ver of learning; lastly,
that he is a true worship-
per of God, and a great
observer of the Christian
religion.

You give me an ex-
cellent character of the
young man. O happy
sister of yours, who by
the blessing of God hath
got such a husband.

You may call her hap-
py indeed, not without
reason, if she so acknow-
ledge that blessing al-
ways, that she may re-
member always it pro-
ceeded from the goodness
of God, and for that give
him immortal thanks.

I believe she will do
that.

So I hope indeed, for
so she has been instructed
always by her parents in
the Christian doctrine.
But now domestic busi-
ness calls me another way,
therefore farewell.

Fare you well too, my
dear Daniel.

Have you any com-
mands?

To give my service
plurimum

plurimam meis verbis tuis omnibus, præcipue patri matrique, & ipsi novæ nuptæ, & dicito me gratulari illi faustum hoc conjugium.

D. Ego vero faciam id, & quidem libentissime.

to all your friends, especially to your father mother, and the new married woman, and tell I congratulate her upon this happy wedding.

I will do it, and indeed very willingly.

COLL. LXVIII. 31. Lib. I.

HENRICUS, GUALTERUS.

H. Unde redis tam anhelus?

G. A foro.

H. Quid affers illinc?

G. Scalpellum.

H. Quanti emisisti?

G. Duobus assibus.

H. Estne bonum?

G. Est e Germania, ut mercator dixit; vide notam.

H. Ego minime novi, sed non facis prudenter satis, qui fidis cuilibet mercatori.

G. Quid facerem?

H. Debuiisti adhibere aliquem peritum qui deligeret optimum tibi.

Whence come you out of breath?

From the market.

What do you bring from thence?

A penknife.

For how much bought you it?

For two pence.

Is it a good one?

It is from Germany, as the tradesman says, see the mark.

I do not know, but you do not do wisely enough who trustest any tradesman.

What should I do?

You should have got some skilful body who might have chose the best for you.

G. H

G. *Hicerravi, fateor,
hoc consolatur me,
et mercator habetur
bonus vir, utpote evan-
gelicæ professionis.*

H. *Quasi sint nulli fal-
si ejusmodi.*

G. *Puto esse plurimos.
Non mittamus hæc, quin
prius experiamur scal-
lum ipsum.*

H. *Experientia docebit
nos.*

G. *Accipe Stenta, ob-
secro, non enim probavi,
levissime, idque inter-
dum.*

H. *Papæ! Quis docuit
eligere tam prudenter?*

G. *Rogas? Non memi-
ni præceptorem dicere
his tam sæpe esse Deum
illum qui doceat bona?*

H. *Profecto docuit te
ipse hic.*

G. *Ago illi gratias ex
animis; & precor ut doceat
me parare suæ voluntati
congrue.*

H. *Ego quoque precor
eum; nec solum nobis,
sed etiam omnibus piis.*

G. *Facis ut decet pium
puerum. Sed estne tempus*

*Here I was mistaken, I
confess, but this comforts
me, that the tradesman
is accounted a good man,
as being of the evange-
lic profession.*

*As though there were
no knaves of that sort.*

*I think there are many.
But let us omit these
things; nay rather let us
try the penknife itself*

*Experience will teach
us.*

*Take it and try it, I
pray, for I have not tried
it, but very slightly, and
that as I bought it.*

*Strange! Who taught you
to chuse so prudently?*

*Do you ask? Do not
you remember that the
master tells us so oft, that
it is God alone who teach-
eth good things?*

*Truly he taught thee
very well here.*

*I give him thanks from
my soul; and I pray that
he would teach me to obey
his will always.*

*I too pray the same;
and not only for us, but
also for all the godly.*

*You do as becomes a pi-
ous boy. But is it not time*

ut conferamus nos in auditorium?

H. Siceſt, ſumelibros, & eamus una.

that we betake ourſe into the auditory?

So it is, take your books and let us go together.

COLL. LXIX. 50. Lib. I.

MONTANUS, EUSEBIUS.

M. Quot annos habes?

How many years are you?

E. Tredecim, ut accipi à matre. Tu vero?

Thirteen, as I have heard of my mother. how many years old are you?

M. Equidem non habeo tot.

Truly I am not so young.

E. Quot igitur?

How many then?

M. Deest unus.

There is wanting

E. Sunt ergo duodecim.

You are then twelve.

M. Ratio est in promptu.

The reason is obvious.

E. Sed quotum annum agit frater tuus?

But what year is your brother going on?

M. Quintum.

The fifth.

E. Quid ais? jam loquitur Latine.

What say you? he already speaks Latin.

M. Quid miraris? habemus semper domipædagogum & doctum & diligentem, is docet nos semper loqui Latine, effert nihil Anglicum, nisi causa declarandi aliquid; quin etiam non audemus alloqui patrem nisi Latine.

Why do you wonder? we have always at home a master both learned and diligent, he teacheth us always to talk Latin; speaks nothing in English unless for the sake of explaining something; moreover we dare not speak to our father but in Latin.

E. N

Nunquam loquimur Anglice?

Do you never speak then English?

I. Solum cum matre, et certa quadam hora, illa jubet nos vocari.

Only without mother, and that at a certain hour, when she orders us to be called to her.

Quid agitis cum familia?

What do you do with the family?

I. Cum familia nobis rus sermo, & quidem cum in transitu, & tamuli ipsi alloquuntur Latine.

With the family we have seldom converse, and indeed only in passing, and yet the servants themselves speak to us in Latin.

Quid ancillæ?

What do the maids?

Si quando usus potest ut alloquamur eas, et sermone Anglicano, ut solemus cum ipsa.

If at any time need require that we speak to them, we use the English tongue, as we use with our mother herself.

O vos felices, qui mihi tam diligenter!

O you are happy, who are taught so diligently!

Est gratia Deo, cum quo habemus patrem, qui erudiendos accurate.

Thanks be to God, by whose gift we have a father who takes care we be instructed so accurately.

Certe laus & honor ei debetur cœlesti unico.

Certainly the praise and honour of that thing is owing to our heavenly father only.

Sed quid agimus? audio catalogum recitari.

But what do we? now I hear the bill is a-calling.

Festinemus ergo.

Let us make haste then.

COLL. LXX. 21. Lib. II.

OBSERVATOR, RICHARDUS.

O. Nescis *vetitum esse*
ut loquamur *submisſe* in-
ter nos?

R. Quid niscirem, *cum*
præceptor inculcet nobis
causas ejus rei tam sæpe?

O. Cur igitur faciebas
contra modo?

R. Quia *Isaias coepe-*
rat alloqui me ita.

O. Quid *tum?* debu-
isti *admonere illum, non*
imitari.

R. Deui *sed tunc non*
venit mihi in mentem.

O. Sed *interim es no-*
tandus.

R. Minime vero, nisi
wisſe ſeverior ipſo præ-
ceptore.

O. Dic *mihi causam.*

R. Quia *præceptor ve-*
tat quempiam notari qui
ſponte agnoverit delictum
modo ne ſit tale factum
quod interdictum ſit ver-
bo Dei.

O. Nonne *præceptum*

Do not you know
we are forbid to
low among ourſelves

How ſhould I but know
when the maſter
cates upon us the
of that thing ſo oft

Why then did you
the contrary juſt now

Because *Iſay be-*
ſpeak to me ſo.

What then? you ought
to have admoniſhed
not imitated him.

I ought, but then
not come into my mind

But in the mean time
you are to be ſet down

Not indeed, unleſs
will be more ſevere
the maſter himſelf

Tell me the reaſon

Because the maſter
bids any one to be
down who voluntar-
knowledges his fault
be not ſuch a fact
forbid by the word
God.

Is it not comman-

Deo ut obediamus by God that we obey
parentibus? our parents?

2. Illud est quintum That is the fifth com-
preceptum decalogi. mandment of the deca-
 logue.

3. Atqui, ut habemus But, as we have it in
catechismo, istud præ- our catechism, that com-
ceptum patet latius; nam mandment extends fur-
nomine parentum ther; for under the name
plectitur præceptores, of parents it compre-
ministratus, & denique hends masters, magi-
stratus, quibus Deus ipse strates, and finally all to
subicit nos. whom God himself hath
 subjected us.

4. Equidem non nego Truly I do not deny
vera quæ narras, sed those things to be true
non consulere præcepto- which you say, but I had
rum, quam disputare te- rather consult the master,
re; alioquin induceres than dispute with thee;
in majus malum, otherwise you'd lead me
quod est vitium conten- into a greater evil, which
tionis, multo magis veti- is the vice of contention,
a præceptore. much more forbid by
 the master.

5. Dicis æquum, me- You say fair, remem-
ris igitur admonere ber then to put the master
præceptorem quum exi- in mind when he shall re-
rationem a nobis. quire the accounts from us

6. Ne putes me oblitu- Do not think that I
rum, præsertim cum mea will forget, especially
agatur. since my interest is con-
 cerned.

COLL. LXXI. II. Lib. II.

PONTANUS, RENATUS.

P. Quid rides?

What do you laugh at?

R. Nescio.

I know not.

P. Nescis? *EST* magnum signum stultitiæ.Dost thou not know? *It IS* a great sign of folly.

R. Vocas me stultum igitur?

Do you call me then?

P. Minime vero, sed dico tibi esse argumentum stultitiæ, cum quis ridet & nescit causam ridendi.

No indeed, but you it is an argument of folly, when any laughs and knows not the cause of his laughing.

R. Quid est stultitia?

What is folly?

P. Si evolvastum Catonem diligenter, invenies istud quod quæris.

If you turn over Cato diligently, you find that which you seek.

R. Nunc non habeo meum Catonem, & volo agere aliam rem.

Now I have not Cato, and I will do another thing.

P. Quod negotium habes?

What business have you?

R. Habeo aliquid de rudimentis ediscere.

I have something of the rudiments to get.

P. Et interim quæris fabulari, ineptule?

And in the meanwhile do you seek to talk simpleton?

R. Dic mihi, quæso, de stultitia in Catone.

Tell me, I pray, of folly in Cato.

P. Est summa prudentia simulare stultitiam loco. Annon didicisti hoc?

It is the greatest prudence to feign folly in place convenient. Did not you learn this?

R.

R. Imo, *sed* non redabar.

P. Quum eris domi, bice librum tuum.

R. O quantas gratias tibi! ego proponam quæstionem alicui, si non poterit respondere mihi, & sic erit vis.

P. Tace, puer, tace, stude, ne vapules.

R. Non multum curo, teneo prælectionem.

P. Nisi taceas, dicam servatori, qui notabit statim.

R. Mane, mane, dim nihil amplius.

P. Sed memento id od dixi tibi.

R. Quid est?

P. Ne rideas unquam e causa.

R. Sed non est malum lere.

P. Non dico istud.

R. Quid igitur?

P. Est stultum ridere e causa.

R. Nunc intelligo.

P. Recordare sepe

Yes, *but* I did not remember it.

When you are at home look upon your book.

O how great thanks I give you! I will propose that question to somebody, who will not be able to answer me, and so he will be capt.

Hold your tongue, boy, hold your tongue, and study, lest you be whipped.

I do not much care, I can say my lesson almost.

Unless you hold your tongue, I will tell the monitor, who will set you down presently.

Stay, stay, I will say nothing more.

But remember that which I said to you.

What is it?

Do not laugh at any time without a cause.

But it is not harm to laugh.

I do not say that.

What then?

It is foolish to laugh without a cause.

Now I understand.

Remember often.

COLL. LXXII. 5. Lib. II.

THEOPHILUS, SYLVIVS.

T. Quandovis prandere?

When will you dine?

S. Ego prandi jam.

I have dined already.

T. Quota hora?

At what o'clock?

S. Sefquioctava.

At half an hour past eight.

T. Prandetis tam mane igitur?

Do you dine so early then?

S. Sic solemus fere in aestate: Vos autem QUID FACITIS?

So we use commonly in summer: But WHAT DO YOU DO?

T. Non prandemus ante sesquidecimam interdum ab undecima.

We do not dine before half an hour past eleven sometimes after eleven.

S. Papæ! cur non citius?

O strange! why sooner?

T. Pater est expectandus, dum redierit e curia.

My father must be waited for, till he returns from the senate.

S. Tu igitur non potes adesse aulæ in cantione psalmodum.

You then cannot be present at the hall in singing of psalms.

T. Inter sum admodum raro.

I am there very seldom.

S. Quomodo excusaris?

How are you excused?

T. Exemptus sum illo munere.

I am freed from that task.

S. Quis exempt te?

Who exempted you?

T. Præceptor rogatu mei patris.

The master at the request of my father.

S. Ergone habent o-

Have then all senators

nes senatorum filii ejus-
odi privilegium?

T. Habent, modo pa-
es jubeant

S. Nonne posset mater
are tibi prandium ante
ditum patris e senatu?

T. Posset quidem, sed
uter vult expectari a
ne.

S. Quamobrem?

T. Quia sic placet illi.

S. Nunc tacendum est
tibi, occlusisti enim os
tibi.

T. Cur tu es tam cu-
iosus percontator?

S. Sum puer, & pueri
emper cupiunt scire a-
quid novi.

T. Fateor sed est mo-
us in rebus, ut præcep-
or docet nos sæpe

S. Ergo discamus, ut
onferas te pransum.

T. Ignosce, quæso, si
ffenderim qua in re.

S. Ego peto idem abs
; ego, inquam, potius
ui potui offendere te mea
quacitate, sed cogitans
ihil mali interim.

sons that sort of privi-
lege?

They have, so their
fathers order it.

Could not your mother
give you your dinner be-
fore the return of your
father from the council?

She could indeed, but
my father will be waited
for by me.

What for?

Because so it pleaseth him.

Now I must hold my
tongue, for you have stop-
ped my mouth for me.

Why are you so cu-
rious an inquirer?

I am a boy, and boys
always desire to know
something new.

I confess, but there is a
mean in things, as the
master teacheth us often.

Therefore let us de-
part, that you may betake
yourself to dinner.

Pardon me, I pray, if
I have offended in any
thing.

I desire the same thing
of you; I, I say, rather
who might offend you
by my talkativeness, but
thinking nothing of harm
in the mean time.

COLL. LXXIII. 10. Lib. II.

AURELIUS, DOLOBELLA

A. Quid mater dedit
tibi in merendam?

D. Vide.

A. Est caro; sed quam?

D. Bubula.

A. Utrum EST recens an falsa?

D. Est bubula salita.

A. Utrum EST pinguis an macra?

D. Eho, inepte! nonne vides esse macram?

A. Annon malles esse vitulinam aut vervecinam?

D. Utraque est bona, sed, in omni genere, bubulina sapit mihi, præsertim assa.

A. Hem delicatule! jamne habestam doctum palatum?

D. Dicout sentio; non enim est mentiendum.

A. Mendacia absint a nobis, sumus enim filii Dei, & fratres Christi, qui est veritas ipsa, ut ipse, loquens de se, testatur.

What did your mother give you for drinking?

See.

It is flesh; but what?

Beef.

Whether IS IT fresh or salt?

It is beef salted.

Whether IS IT fat or lean?

Ho, you simpleton! you not see it is lean?

Had you not rather have veal or mutton?

Both is good, but, among all the kinds, relishes with me, especially roasted.

Ho you dainty fellow have you already so learned a palate?

I speak as I think for we must not lie.

Lies be far from us for we are the sons of God, and the brethren of Christ, who is truth itself as he, speaking of himself, witnesseth.

D. S

D. Sed ad rem: licenter quoque vescor su-
a aspersa modico sale,
bene cocta.

A. O mirificam gra-
tiam Dei! qui dat nobis
genera opsoniarum, &
bona.

D. Quot pauperes pu-
is esse in hac urbe, qui
sunt in hordeaceo pane
sati, neque tamen ad sa-
tietatem.

A. Non dubito esse
multos, praesertim in tan-
ta caritate annonae.

D. Itaque quantas gra-
tias debemus agere Deo,
quantas laudes dicere illi
pro tanta copia bonarum
rerum.

A. Magnifice praedi-
cemus ejus beneficia i-
nter ubique, atque in-
terim precemur ut mise-
reatur inopiae suorum
pauperum.

D. Utinam ipse affici-
at corda nostra suo spi-
ritu penitus ad eam rem.

A. Ita precor.

But to the matter:
with pleasure too I eat
pork, sprinkled with a
little salt, and well boil-
ed.

O the wonderful fa-
vour of God! who gives
us so many kinds of vi-
tuals, and so good.

How many poor do you
think there are in this
city, who live on barley
bread only, neither yet
to fulness.

I do not doubt there
are many, especially in
so great a dearth of vi-
tuals.

Therefore how great
thanks ought we to give
to God, what praises to
sing to him in so great
plenty of good things.

Let us highly extol
his benefits then every-
where, and in the mean
time let us pray that he
would pity the want of
his poor.

I wish he would move
our hearts by his spirit
thoroughly to that thing.

So I pray,

COLL. LXXIV. 54. Lib. II.

ANTONIUS, BERNARDUS.

A Quid cogitas solus
hic?

What are you think-
ing of alone here?

B. Deploro meam mi-
seriam.

I bewail my misery.

A. Quænam miseria
afficit te?

What misery afflicts
you?

B. Heu, me miserum!
ecce mutavimus classem,
nec est mihi pecunia unde
emam libros.

Alas, wo's me! lo-
have changed our fo-
and I've no money wherewith
I may buy books.

A. Annon pater dat
tibi?

Doth not your father
give you?

B Dat quidem inter-
dum, sed parce nimis.

He gives indeed some-
times, but too sparingly.

A. Est avarus igitur.

He is covetous therefore.

B. Non sequitur.

It does not follow.

A. Quid impedit igi-
tur, quo minus suppeditet
tibi pecuniam?

What hinders there-
that he does not allow you
money?

B. Paupertas: præte-
rea, cum peto, miratur
opus esse nobis tot libris.

Poverty: besides, when
I ask, he wonders we have
need of so many books.

A. Nihil mirum præ-
sertim quum sit pauper;
sed interim esto bono a-
nimo, nec afflictes te,
quæso; dabo operam ut
meus pater juvet te;
largitur enim pauperi-
bus libenter, præsertim
illis quos novit esse stu-

No wonder, especially
when he is poor; but
the meantime be of good
courage, and do not afflict
yourself, I pray; I will
do my endeavour that
my father may help you;
he bestows on the poor
willingly, especially those

fos bonarum literarum.

B. O me felicem! si deus adjuverit me tua era.

A. Juvabit, spero, sed precare interim diliger, ut reddat animum tuis mei bene affectum gaude te.

B. Mones recte, nam, audiivi saepe e sacris orationibus, est Deus solus qui gubernat ac dirigat corda hominum.

A. Ita res habet.

B. Vale, mi Antoni, qui reddidisti mihi animum.

A. Vale tu quoque, Bernarde; sed dic mihi, quaeso, quantum numerorum opus sit tibi?

B. Si haberem duos decussos esset abunde mihi in praesentia.

A. Tace, cras, ut spero, senties divinum auxilium.

whom he knows to be studious of good letters.

O happy me! if God shall help me by your means.

He will help, I hope, but do you pray in the meantime diligently that he may render the mind of my father well affected towards thee.

You advise rightly, for, as I have heard often out of holy sermons, it is God alone who governs and directs the hearts of men.

So it is.

Farewell, my Anthony, who hast restored me my courage.

Fare you well too, Bernardus; but tell me, I pray, how much money you have need of?

If I had twenty pence, it would be enough for me at present.

Hold your tongue, tomorrow, as I hope, you will perceive the divine aid.

COLL. LXXV. 5. Lib. IV.

NICOLAUS, OBERTUS.

N. Quid *consilii* tractabas *modo* cum *præceptore*?

What *consultation* you holding *just now* with the *master*?

O. Si *cupis* scire, *percontare* illum.

If you *desire* to know, *ask* him.

N. Cur *celas* me?

Why do you *conceal* from me?

O. Ne *facias* palam.

Lest you *make it* public.

N. Non ideo rogo te, crede *mibi*, ut *proferam* id: *quid* enim *proficerem*?

I do not therefore *ask* thee, believe me, that I may *disclose* it: for what *good* should I get?

O. Quamobrem *igitur* rogas *tam* cupide?

Why then do you *ask* so earnestly?

N. Nimirum, ut *gaudeam* *tacitus* *mecum*, si *audiers* *quid* boni.

Viz. that I may *rejoice* *silently* with myself, if you have heard any good.

O. Itane *advenis* *paratus*, ut *extorqueas* a me *quod* *creditum* est *miki* *uni*, idque a *præceptore*?

Do you so come *prepared*, to extort from me what was *trusted* to me alone, and that by the *master*?

N. Quod *dixeris* *michi*, *puta* dictum *surdo* & *mutuo*.

What you shall say me, *imagine* said to a deaf and dumb.

O. Egone *committam* *meum* *tergum* in *tuam* *fidem*?

Shall I commit my back to your credit?

N. Id *potes* *profecto*,

That you may truly

quidem *sine periculo.* and indeed without danger.

O. Nunquam dices tam
immode, ut persuadeas
mihi istud. You will never speak
so handsomely, as to per-
suade me to that.

N. Dabo fidem me ta-
urum. I will give my word
I will hold my tongue.

O. Etiam si juraveris
honestissime ter quaterve,
non prodam; proinde de-
re percontari. Although you swear
most solemnly three or
four times, I will not
disclose it; therefore give
over asking

N. Hem, ubi est illa
amicitia nostra? How, where is that
friendship of ours?

O. Nescis illud dictum
sapientis, Quod vis esse
secretum, dixeris nemini? Do not you know that
saying of the wise man,
What you would have to
be concealed, tell nobody?

N. Audivi aliquoties;
quod dictum sit ami-
ci videtur dictum nemi-
nibus; amicus enim est qua-
si alter idem. I have heard it several
times; but what is said
to a friend, seems said to
no body; for a friend is
as it were another self.

O. Dicet eadem tibi,
si volet scire ex te, &
non alius qui ex illo,
ut ita perveniet ad
omnes omnium: itaque si
scis me esse amicum tibi
hac, missum me fa-
ciat. He will say the same
things to you, who would
know it of you, and like-
wise another who of him,
and so it will come to
the ears of all: therefore
if you will have me be
a friend to you hereafter,
discharge me.

I. Non sum imperator,
ut missum faciam. I am not a general, that
I should discharge you.

O. Pergin' esse mole-
stus? Do you go on to be
troublesome?

N. Malimabire, quam
exhibere tibi molestiam.

I had rather go
than give you trouble.

COLL. LXXVI. 6. Lib. II.

OBSERVATOR, PUERI garrientes.

O. Atat! *Escenunces-
tis capti: non fatemini?*

Aha! See now ye
caught: do you now
confess?

P. Certefatemuringe-
nue, sed non dicebamus
mala verba; quæso te, mi
condiscipule, ne velis no-
tare nos.

Truly we confess
unusually, but we did
say bad words; I
you, my school-f.
that you would in-
us down.

O. Quid garriebatis?
audivi nescio quid de jen-
taculo.

What were you p-
of? I heard I know
what of breakfast.

P. Illud est, loqueba-
mur de jentaculo, quia
famulus non dederat no-
bis in tempore.

That is it, we did
of breakfast, because
servant did not give
in time.

O. Pro id fuisse nec
certe est valde magnum
malum, nisi quod sunt
otiosa verba.

I think that was
either certainly is it a
great evil, but that
are idle words.

P. Sed loquebamur La-
tine.

But we spoke in Lat-
in.

O. Audivi: sed non
erat tempus fabulandi;
nam, ut scitis, hoc pusil-
lum temporis a merenda
debet esse valde pretio-
sum vobis, quum sit dica-
tum studio; scilicet, ut

I heard: but it was
a time for talking
as you know, this
time after drinking
to be very precious to
seeing it is dedicated
study; to wit, that

que præparet se ad laudanda ea magistris præscripserint. Non dico verum?

¶ Certe dicis verum; summus legere simul testamento quæ oportet reddere mox; sed ignore, precor, suavissime discipule, erimus post prudentiores, & facilius nostrum officium facientius.

¶ Si feceritis sic, præmiabit vos. Nonne videtis quemadmodum diligit bonos pueros & studiosos? nec diligit solum, sed laudat & præmiolis donat.

¶ Scimus ista, & experimur quotidie.

¶ Mementote ergo, facite promissa.

¶ Tacebis hanc culpari igitur?

¶ Tacebo, sed ea levis ut caveatis recidere.

¶ Cavebimus, Christo favente.

one may prepare himself to say those things to the masters which they have set us. Do not I say true?

Certainly you say true; we ought to have read together out of the testament what we must say by and by; but pardon us, I pray, most sweet school-fellow, we will be hereafter more prudent, and will do our duty more diligently.

If you do so, the master will love you. Do not you see how he loves good boys and studious? nor does he love them only, but commends and rewards them.

We know these things and experience them every day.

Remember then, and do what you promise.

Will you conceal this fault then?

I will conceal it, but upon this condition, that you have a care of falling into it again.

We will take heed, Christ favouring.

COLL. LXXVII 58. Lib. II.

LUDOVICUS, MICHAEL.

L. Quid agis?

What are you doing?

M. Scribo.

I Write.

L. Quid scribis?

What are you writing?

M. Describo dictata
præceptoris.I am writing out
dictates of the master.

L. Quænam?

What?

M. Hesternæ.

Yesterday's.

L. Quid, non aderas?

What, was you
there?M. Imo aderam; sed
non poteram assequi ma-
gistrum dictantem.Yes I was there; I
could not overtake
master dictating.L. Quæ res impedi-
bat te?What thing hindered
you?M. Quod non sederem
commode satis.Because I did not
conveniently enough.

L. Veneras ferius ergo.

You came too late then.

M. Illud est.

That is it.

L. Cedo commentari-
um tuum, ego met scribam
tibi.Give me your
book, I will write
you.

M. Quid lucrifaciam?

What gain shall
I make?L. Ego descripsero ci-
tius quam tu, post hude-
mus una, ut præceptor
concessit; da libellum
tuum, inquam.I shall write it
sooner than you, af-
terwards we will play
together, as the master
granted; give me your
book, I say.M. Facerem id quidem
libenter, sed non audeo.I would do that inde-
dently, but I dare not.

L. Quid

- L. Quid times? What do you fear?
 I. Præceptoris dictum The master's order.
 L. Quod edictum nar- What order do you
 mihi? tell me?
 A. Nescis eum vetu- Do not you know that
 ne quis scribat alteri he forbade any one to
 ejus permissu? write for another with-
 out his leave
 L. Memini id probe; I remember that well;
 unde sciet hoc? but how shall he know it?
 M. Rogas? quum exi- Do you ask? when he
 rationem scripturæ, shall require an account
 sa emendandi, tum of our writing, on the ac-
 captus, novit enim count of mending, then
 quum meam; præterea, I shall be caught, for he
 ne fallendum est ne- knows my hand; be-
 e mentiendum. sides, we must neither
 deceive nor lie.
 L. Utrumque vetatur Both are forbidden by
 bo Dei. the word of God.
 M. Quid ergo respon- What then should I
 tem præceptori quum answer the master, when
 negarit me scripsisse he shall deny that I writ
 a? that?
 L. Res non evadet eo, The matter will not
 ro. come to that, I hope.
 M. Nolo subire tantum I'll not undergo so
 iculum tua spe. much danger for thy
 hope.
 L. Vah? es nimium Fy! you are over ti-
 vidus, nunquam facies morous, you will never
 m. do luck.
 M. At tu ES forsitan But you ARE perhaps
 dacior. too bold.
 L. Tu scribe igitur Write you then as much
 quantum voles, ego con- as you will, I will betake
 K 3 feram

feram me ad ludendum.

myself to play.

M. Abi, *quæso*, descripsissem jam unam paginam, nisi interpellasses me.

Go, *I pray*, I should have written already a page, unless you had interrupted me.

L. At interim proficimus aliquid, dum fabulamur Latine.

But in the mean while we benefit something whilst we talk Latin.

COLL. LXXVIII. 34. Lib. IV.

HIPPOLITUS, JASON.

H. Vis emere hoc cingulum?

Will you buy this belt?

J. Cur emerem? unum est satis mihi: Cur vero vis tu vendere?

Why should I buy one is enough for me. But why will you sell?

H. Quia sunt mihi duo.

Because I have two.

J. Tamen nec licet ut vendas, nisi vis incurrere in poenam.

Yet you may not sell it, unless you will incur a penalty.

H. Quid vetat me vendere meas res?

What hinders me sell my things?

J. Habes nihil tuum adhuc.

You have nothing your own yet.

H. Eho, nihil! Unde probas istud?

Ho, nothing! From whence do you prove this?

J. Quia nondum es tui juris, sed sub potestate patris; denique, Vis audire breviter istud non licere tibi?

Because you are not yet at your own disposal, under the power of your father; finally, Will you hear in short that that is not lawful for you?

H. Maxime, velim.

Yes I would.

J. Est scholastica lex

There is a school law

e hoc, *cujus hæc est sententia. Pueri nec vendant liquid, nec emant, nec permulent nec alienent novis alio modo, injussu parentum; qui fecerit con- a plectetur verberibus.*

H. Non ignorabam *id, sed volebam facere periculum an esses constant in observandis legibus.*

J. Tu es *simulator* i-
tutur.

H. Video *nihil mali hac simulatione. Num interpretaris malè?*

J. Minime vero, *nihil nimis nocuisti mihi.*

H. Quid *si nocuissem?*

J. Tulissem *equo animo, ut decet Christianum.*

H. Utinam *feramus omnia adversa sic propter Christum, qui nihil non voluit causæ nostræ salutis.*

J. Feremus certe, *si proponamus ejus exemplum semper ob oculos nobis.*

H. Id est *quidem difficile.*

about this, *whereof this is the purport. Let not boys sell any thing, nor buy, nor exchange, nor alienate any other way, without the leave of their parents; he that does otherwise shall be punished with stripes.*

I was not ignorant of *that, but I had a mind to make a trial whether you were constant in observing the laws.*

You are *a dissembler* then.

I see *nothing of harm in this dissimulation. Do you construe it ill?*

No indeed, for you have not hurt *me.*

What if I had hurt you?

I would have bore it *with a patient mind, as becomes a Christian.*

I wish *we could bear all adversities so for Christ, who bore everything for the sake of our salvation.*

We shall bear them certainly, if we set his example *always before our eyes.*

That is *indeed difficult.*

J. Imo impossibile, nisi adjuvemur semper illius spiritu quod quidem est impetrandum assiduis precibus.

H. O quam savi sermone consumpsimus tantillum otii?

Nay impossible, unless we are helped always by his spirit, which indeed is to be obtained by constant prayer.

O with how sweet discourse have we spent this little leisure.

COLL. LXXIX. 17. Lib IV.

BONIFACIUS, CONRADUS

B. Audivi tuum patrem venisse in gymnasium hodie.

C. Audivisti verum.

B Quagratiavenerat?

I heard your father came to school to-day.

You heard the truth.

Upon what account came he?

C. Ut numeraret pecuniam præceptoripro meis alimentis, simul ut commendaret me illi.

That he might pay money to the master for my board, and with that he might recommend me to him.

B. Nunquamne commendaret te antea?

Had he never recommended you before?

C. Imo, sæpiissime.

Yes, very often.

B. Quid sibi vult ista tam frequenti commendatione?

What doth he mean by that so frequent commendation?

C. Prosequitur me vero amore.

He has a sincere love for me.

B Quid tum?

What then?

C. Ideo cupit me erudiri diligenter.

Therefore he desires I should be taught diligently.

B. Q

B. Quid si commen-
ut vapulet sæpius?

What if he recommend
you to be whipt often?

C. Ea est fortasse cau-
sed quid inde? non
git me propterea ni-

That is perhaps the
cause; but what then?
he doth not love me
therefore the less.

B. Unde colligis istud?

From whence do you
gather that?

C. Quia correctio est
necessaria puero
um alimentum.

Because correction is
as necessary for a boy as
meat.

B. Dicis verum qui-
n, sed pauci judicant
; est enim nemo quin
lit panem quam vir-

You say the truth in-
deed, but few judge so;
for there is no body but
had rather have bread
than a rod.

C. Illud est naturale
nibus; Quis neget?
tamen pœna est fe-
da patienter, præfer-
a justa POENA.

That is natural to all;
Who denies it? but yet
punishment is to be borne
patiently, especially just
PUNISHMENT.

B. Hæc sententia ha-
ur in libello morali:
mento ferre patienter
od pateris merito. Sed
d si pœna sit injusta?

This sentence is con-
tained in our little book
of morals: Remember to
bear patiently what you
suffer deservedly. But
what if the punishment
be unjust?

C. Ea quoque est pa-
da nihilominus.

That also is to be borne
nevertheless.

B. Cujus causa?

For whose sake?

C. Propter Jesum Chri-
m, qui tulit injustissi-
m, eamque acerbissi-
m mortem pro nostris
catis.

For Jesus Christ, who
suffered a most unjust,
and that a most bitter
death for our sins.

B. Utinam

B. Utinam *id* veniret nobis in mentem, *quoties* patimur *aliquid*.

C. Præceptor *monet* nos *id* tæpe, *quoties* occasio *occurrit*; sed *narratur* fabula *furdis*, ut est in *proverbis*.

B. Ergo *demus* operam, ut *simus* diligentiores *posthac*.

C. Ita *Deus* faxit.

I. wish *that* would come into our mind, as oft we suffer *any thing*.

The master admonishes us of that oft as often as occasion occurs; but the story told to the deaf, as it is in the proverb.

Therefore let us do our endeavour that we may be more diligent for the future.

So may God grant.

COLL. LXXX. 19. Lib. IV.

HERMINIUS, JACOBUS.

H. Tu igitur es *discessurus* cras, ut audio.

J. Cras *si* Dominus *permiserit*.

H. Eho, *cur tam cito*?

J. Pater *urget* me.

H. Imo, *tu urges* patrem.

J. Itane *videtur tibi*? Quomodo *possum* *urgere* patrem?

H. *Affidua* *missione* *litterarum*.

J. *Scripsi* *semel* tantum *scholasticam* vacationem *instare*.

You then are to go away to-morrow, as I hear.

To-morrow, if the Lord permit.

Ho, why so soon?

My father *urgeth* me.

Nay, you urge your father.

Doth it seem so to you? How can I urge my father?

By continual sending of letters.

I wrote once only the school vacation was at hand.

H. Quand

H. Quando misisti li-
ras?

When did you send
the letter?

J. Superiore hebdo-
ade.

The last week.

H. Quo die?

On what day?

Veneris.

Friday.

H. Quid facies domi?

What will you do at
home?

J. Vindemia instat, in-
rim fructus arborum
ut colligendi.

The vintage is at hand,
in the mean time the
fruits of the trees are to
be gathered.

H. Poteras expectare
em dimissionis.

You might tarry till
the day of breaking up.

J. Nescio quando fit
iturus.

I know not when it
will be.

H. Spero fore ad fi-
em proximæ hebdoma-
s.

I hope it will be at the
end of the next week.

J. Sed istud non est
um in nostro arbitrio.

But that is not put in
our pleasure.

H. Nequidem in præ-
ceptoris.

Not even in the ma-
ster's.

J. Cujus igitur?

In whose then?

H. Dei solius, qui gu-
rnat consilia hominum
no nutu.

In God's alone, who
governs the counsels of
men by his pleasure.

J. Atqui Satanæ vide-
r gubernare interdum.

But Satan seems to go-
vern sometimes.

H. Quantum Deus ip-
permittit; sed relin-
uamus ista sapientio-
bus.

As far as God himself
permits; but let us leave
those things to wiser
people.

J. Est tutius; prover-
um enim monet, Ne

It is safer; for the pro-
verb admonisheth, That
futor

futor *ultra* crepidam.

H. Audivimus *istud*
sæpe ex præceptore.

J. Idem quoque docuit
nos non semel *illam* sen-
tentiam *Pauli*, Noli al-
tum sapere *sed* time.

H. Habet etiam illud
frequenter in ore, *Ne*
quesieris altiora.

J. Sed audin' tu si-
gnum dari *ad cœnam?*

H. Tintinnabulum *ad-*
huc pulsat *meas aures,*

J. Eamus *in aulam,* ne
desimus *precatjone.*

H. Salutabo te *cras*
ante discessum.

the shoemaker go
beyond his last.

We have heard
often of the master.

The same also
taught us more than
that saying of Paul,
nothighminded, but

He has also that
quently in his mouth,
not after too high this

But do you hear
sign given for supper

The bell as yet str
my ears.

Let us go *into the*
that we be not away fr
prayers.

I will salute you
morrow before your
parture.

COLL. LXXXI. 53. Lib. II.

GEORGIUS, OEDIPUS.

G. Gratulor tibi redi-
tum, *OEdipe,* Quando
rediisti rure?

OE. Heri post meridiem.

G. Quid mater?

OE. Quemadmodum
illa duxerat me secum, i-
ta reduxit.

G. Nonne venit in e-
quo?

I congratulate you
your return, *OEdi-*
When came you out
the country?

Yesterday after noon
What did your mother
As she carried me with
her, so she brought
back.

Did she not come
horse? OE.

OE. Et *quidem* tolu-
io.

G. Tu vero?

OE. Quid *rogas*? e-
n illi a *pedibus*.

G. Non fuit *labor* iti-
ris *molestus* tibi?

OE. Fuit *nulla* via *dis-*
ilis mihi, *reditio* in ur-
m erat adeo *jucunda*.
id *queris*? Noluisssem
ire eques.

G. Quantum *distat* ve-
a villa hinc?

OE. Quatuor *millia-*
, *iisque* non admo-
m *longis*.

G. Sed jam satis *dere-*
u? *nunc* agamus *aliud*.
istine memor tui pro-
ti? Num *rediisti* va-
s?

OE. Attuli quantum
rum *potui*.

G. Quantum igitur?

OE. Quasi *fillum*.

G. Hui, quasi *fillum*! ti-
uni igitur?

OE. Imo, nobis duo-

G. Quid, tantillum
obus?

And indeed a pacer.

But what did you?

Why do you ask? I
was her footman.

Was not the fatigue of
the journey troublesome
to you?

There was no way
difficult to me, the re-
turn into the city was so
pleasant. Why do you
ask? I would not have
come on a horse.

How far distant is
your country-house from
hence.

Four miles, and those
not very long.

But now enough of your
return; now let us do
something else. Have you
been mindful of your
promise? Have you re-
turned empty?

I have brought as ma-
ny grapes as I could.

How many then?

A basket.

Ho, a basket! for
yourself alone? en?

Nay, for us two.

What, so little for
two?

i OE. Non poteram ferre amplius, pro viribus mei corpusculi; quod si essem robustus, asportassem onus asini, mater enim permittebat facile.

G. Quam vellem adfuisse.

OE. Ego & mater desideravimus te plurimum; sed esto bono animo, ea reliquit famulum ruri, qui veniet onustus amplissima corbe, tum illa dabit tibi assatim

G. Aha! nunc loqueris optata, mi O Edipe.

OE. Eamus domum ad nos. Videbis nostrum quasi illum integrum adhuc, ut spero.

G. Olepidum caput! nam & cupiebam ire salutatum tuam matrem, charissimam mihi.

OE. Profecto feceris gratissimum illi,

G. Eamus igitur.

I could not bring me for the strength of little body; but if I strong, I should brought the load of ass, for my mothermitted easily.

How glad would have been to have there.

I and my mother loved thee very much; be of good courage, has left a servant in country, who will loaded with a very basket, then she will you abundance.

Aha! now you speak desirable things, my dipus.

Let us go home to You shall see our whole as yet, as I hope

O pretty fellow I was also desirous go to salute thy mother most dear to me.

Truly you will very acceptable thing her.

Let us go then.

COLL. LXXXII. 51. Lib.

DIGNUS, EUDOXUS.

- D. Quid *est* tristis, *Eudoxus*? Why are you sad, *Eudoxus*?
- E. *Ægroto*. I am sick.
- D. Quid *morbi* est. What *distemper* is it?
- E. *Nescio*. I know not.
- D. Sed *tamen* estne *vis morbus*? But yet is it a grievous distemper?
- E. Non *admodum*, *tia Deo*. Not very much, thanks to God.
- D. Quidnam *dolet* tibi? What pains you?
- E. *Caput*. My head.
- D. Quid, *totumne* ca-? What, all your head?
- E. Non *certe*. No certainly.
- D. Quæ *pars* igitur? What part then?
- E. *Nescio nomen*. I know not its name.
- D. Estne *vertex*? Is it the crown?
- E. Non est. It is not.
- D. Quid *ergo*? utrum *caput* an *occiput*? What then? whether is it the forehead or hind-head?
- E. Hæc *anterior* pars. This fore part.
- D. Est *ergo* *sinu* caput. It is then the forehead.
- E. Quid *faciam* igitur? What shall I do then?
- D. *Quiesce*, & *mox* *es* *sanus*? *sic enim* *ac-*
ci a matre, *esse* *nul-*
lud *remedium* *presen-*
torum *doloribus* *capitis*
in *quietem*. Rest you, and by and by you will be well; for so I have heard of my mother, that there is no remedy more effectual for pains of the head than rest.

E. Atqui sunt varii morbi capitis.

D. Et varia remedia fortasse: sed quid est facilius quam tentare id quod dixi tibi?

E. Nihil nocebit quidem experiri, ut spero. Sed ubi quiescam?

D. Domi vestrae in lecto.

E. Mater non sinet.

D. Imo, si dixeris te egrotare.

E. Atqui putabit me simulare.

D. Potest fieri Sed quid dubitas facere periculum?

E. Bonum consilium.

D. Utere, si vis.

E. Faciam profecto.

D. Enimvero, si sapias.

E. Sed unum restat.

D. Quid est?

E. Venia impetranda est a præceptore.

D. Adi & pete.

E. Quid si nolit dare?

D. Imo facillime.

E. Qui scis istud?

D. Quia est satis credulus, nisi IIS qui se fellexerint eum aliquoties

But there are various distempers of the head.

And various remedies perhaps: but what is easier than to try that which I said to you?

It will do no hurt indeed to try, as I hope. But where shall I rest?

At your house in the bed.

My mother will not suffer it.

Yes, if you say you are not well.

But she will think dissemble.

It may be. But why do you doubt to make a trial?

A good advice.

Use it, if you will.

I will do it indeed.

Yes, if you be wise.

But one thing remains.

What is it?

Leave is to be asked of the master.

Go to him and ask.

What if he will not give it?

Yes very easily.

How do you know that?

Because he is ready enough to believe, unless THOSE who have often deceived him.

E. Now

- .. Nunquam fefelli I never deceived him
 fciens. knowingly.
 O. Ito igitur fidenter Go then confidently.
 .. Nunc eo. Now I go.
 O. Sed heus, prius But ho, consider first
 vitare quid sis dictu- what you are to say, lest
 ne forte hæreas lo- perhaps you flammer in
 ndo. speaking.
 E. Mones bene, non You advise well, I will
 edam imparatus. not come unprepared.

COLL. LXXXIII. 29. Lib. II.

OTHOMANNUS, PHILOBERTUS.

- O. Scribisne serio, an Do you write in ear-
 neptis? nest, or play the fool?
 P. Equidem scribo se- Truly I write in ear-
 ; cur enim abuterer nest; for why should I
 pore? Cur vero tu abuse my time? But why
 as istud? do you ask that?
 O. Quia vidialiquan- Because I have seen
 cum scriberes bene. sometimes when you
 wrote well.
 P. Scribo interdum I write sometimes bet-
 lius. ter.
 O. Qui sit igitur, ut How comes it to pass
 ribas nunc tam male? then, that you write now
 so basely?
 P. Adjumenta scriben- The helps of writing
 bene desunt mihi. well are wanting to me.
 O. Quæ tandem? What pray?
 P. Bonacharta, bonum Good paper, good
 ramentum, bona pen- ink, a good pen; for
 ; nam hæc chartamea, this paper of mine, as
 vides, perfluit misere; you see, sinks miserably;

atramentum est aquosum
& subalbidum, penna
mollis & male parata.

O. Cur non providisti
omnia ista mature?

P. Pecunia deerat mi-
hi, & etiam nunc, deest.

O. Incidisti in illud
vulgare proverbium, O-
mnia desunt huic, cui pe-
cunia deest.

P. Sic agitur mecum.

O. Sed quando speras
te accepturum?

P. Pater missurus est
ad me, aut venturus ipse-
met in proximo mercatu.

O. Ego volo juvare te
interea.

P. Si quidem potes id,
affeceris me magno be-
neficio.

O. Accipe mutuo hos
sex asses ad chartam &
cætera comparanda.

P. Quam vere illud
dictum est, Amicus cer-
tus cernitur in incerta-
re? Sed quid impellit te
ut facias tam benigne
mihî ultro?

my ink is watery
whitish, my pen soft
badly made.

Why did you not
provide all those things
time?

Money was want-
ing to me, and even now
wanting.

You have fallen upon
that common proverb.
All things are wanting
to him to whom money
is wanting.

So it fareth with me.

But when do you hope
that you will receive?

My father is to go
to me, or come himself
the next market.

I will help you in the
mean time.

If so be you can
do that, you will oblige
me with a great kindness.

Take in loan these
pence for paper and
other things to be pur-
chased.

How truly was that
said, A sure friend is tried
in a doubtful matter.
But what moveth thee
that thou shouldst do
kindly to me of thy own
accord?

O. Char-

O. Charitas Dei, quæ
Paulus ait, effusa est
in nostris cordibus.

P. Vis divini Spiritus
mira, qui est auctor e-
ius charitatis; sed inte-
rim cogitandum est mihi
quomodo referam tibi
gratiam.

O. Est prava res; o-
mittite istam cogitationem,
ne impediat te, quo mi-
nus dormias in utramvis
partem; tantum redde
debitum, quum fuerit
conmodum tibi.

P. Reddam, ut spero
propediem.

O. Eamus ad preca-
tionem, ne notemur.

P. Adde unum, si pla-
cet.

O. Quid est?

P. Ne mittamur in-
venati cubitum hodie.

O. Ha, ha, he.

The love of God, which
as Paul says, is shed a-
broad in our hearts.

The force of that di-
vine Spirit is wonderful,
who is the author of that
charity; but in the mean
time I must think how
I may return you the fa-
vour.

It is a small thing;
lay aside that thought
lest it disturb you, that
you cannot sleep sound;
only restore what is lent,
when it shall be conveni-
ent for you.

I shall restore, as I
hope forthwith.

Let us go to prayer,
lest we be set down.

Add one thing, if you
please.

What is it?

Lest we be sent sup-
perless to bed to day.

Ha, ha, he.

COLL. LXXXIV. 67. Lib. II.

BENEDICTUS, DOLLABELLA.

B. Quid egisti per hos
quindecim dies?

D. Ministravi matri,

What have you been do-
ing for these fifteen days?

I waited on my mother,
quæ

quæ graviter ægrotabat.

B. Ain'tu?

D. Sic est profecto.

B. Quo morbo laborabat?

D. Tertianæ febre.

B. An convaleuit?

D. Convalescit paulatim, gratia Deo.

B. Quis sanavit eam?

D. Summus medicorum.

B. Quis EST ille?

D. Deus ipse.

B. Dubito nihil de hoc sed cujus opera?

D. Domini Sarasini.

B. Ishabetur maximi nominis in professione medicinæ

D. Ejus egregiæ curationes quotidie probant id.

B. Quibus remediis utebatur in curanda tua matre?

D. Medicamentis.

B. Intelligo istud satis, etiam te tacente; sed dic plane quæ ista medicamenta fuerunt.

D. Sine me recordari aliquantisper.

B. Sino: Dic tandem quæ reminisceris.

who was dangerously ill.

Say you so?

So it is truly.

With what disease was she troubled?

A tertian ague.

Is she recovered?

She recovers by little and little, thanks to God.

Who cured her?

The greatest of physicians.

Who IS that?

God himself.

I doubt nothing of that but by whose means?

Mr Sarasin's.

He is esteemed of great repute in the profession of physic.

His excellent cures every day prove that.

What remedies did he use in curing your mother?

Medicines.

I understand that sufficiently, even you being silent; but tell plainly what these medicines were.

Let me recollect little.

I permit: Tell at length what you remember.

D. Dr

D. Duo nomina tantum occurrunt mihi, clysters & potiones.

B. Quid conferunt ista?

D. Eho, inepte, ita rogo, quasi ego dederim istam medicinam; itaque cupias scire amplius, retute ipse ab iis potius qui profitentur ista, est, a medicis & pharmacopolis.

B. Ne succenseas mihi,

D. Cur tu es adeo curiosus?

B. Ut addiscam aliquid semper.

D. At vide interim ne percontator.

B. Tamen audi pauca.

D. Loquere.

B. Quamdiu ægrota-
bam mater?

D. Fere duas hebdomadas.

B. Interea ubi erat pater?

D. Profectus erat Lugdunum, ad mercatum.

B. Sed qua hora redisti tu in gymnasium?

D. Hodie mane.

Two names only occur to me, clysters and potions.

What good do those?

Ho you fool, you so ask, as if I had studied physic; therefor, if you desire to know more, ask you yourself of them rather who profess those things, that is, of the doctors and apothecaries.

Be not angry with me, I pray.

Why are you so curious?

That I may learn something always.

But see in the mean time you be not called a busy body.

Yet bear a few things more.

Speak.

How long has your mother been ill?

Almost two weeks.

In the mean time, where was your father?

He was gone to Lyons to the market.

But at what hour did you return into the school?

To day in the morning.

B. Dedi-

B. Dedistine excusa-
tionem præceptori?

D. Dedi.

B. Quid respondit ti-
bi?

D. Inquit, bene fa-
ctum. Ubi vero tu eras?

B. Hesterno die ive-
ram rus cum patruo.

D. Age videamus quid
simus reddituri secunda
hora, nam ego quodam-
modo sum nunc novus
discipulus.

Have you given yo
excuse to the master?

I gave.

What did he answe
you?

He says, well don
But where was you

Yesterday I went in
the country with my u
cle.

Come, let us see wh
we are to say at the
cond hour, for I in
manner am now a ne
scholar.

COLL. LXXXV. i Lib IV.

VARO, ÆGIDIUS.

V. Obsecro te, Ægidi,
da mihi operam paulisper.

Æ. Quid est istud?

V. Nescio quid incidit
mihi in oculum, quod me
valde male habet.

Æ. In utrum oculum
incidit?

V. In dextrum.

Æ. Vis inspiciam?

V. Inspice, amabo te.

Æ. Aperiquantum po-
tes, ac tene immobilem.

V. Non queo conti-
nere a nictu.

I pray thee, Ægidius
give me thy help a littl

What is that?

I know not what ha
fallen into my eye, the
troubles me very much.

Into which eye did i
fall?

Into the right.

Would you that I loo
into it

Look into it I pray thee

Open it as much as you
can, and hold it unmoved

I cannot keep it from
twinkling.

Æ. Ma

Æ. Mane, egomet te-
bo sinistra manu.

V. Ecquid vides?

Æ. Video aliquid mi-
utum.

V. Exime, quæso, fi-
tes.

Æ. Quin exemi jam.

V. O bene factum?
quid est?

Æ. Cerne tu ipse.

V. Est mica pulveris.

Æ. Et quidem usque
leo pusille ut vix pos-
cerni.

V. Vide quantum do-
ris tam exigua res ad-
rat oculis.

Æ. Haud mirum quæ-
m, nullum enim ex
terioribus membris di-
tur esse tenerius oculo.
ade etiam fit, ut expe-
amur nihil esse charius
obis.

V. Deus approbat hoc;
um loquens de sua cha-
ate in nos apud Zecha-
um secundo capite, sic
t, Qui tangit vos, tan-
t pupillam oculi mei.

Æ. O immensam boni-
tem Dei, qui habet nos
in opere charos!

Tarry, I will hold it
with my left hand.

Do you see any thing?

I see some little thing.

Take it out, I pray, if
you can.

Nay I have taken it
out already.

O well done! What is
it?

See you yourself.

It is a bit of dust.

And indeed so very
small that it can hardly
be discerned.

See how much pain so
small a thing brings to
the eyes.

No wonder indeed for
none of the outward
members is said to be
more tender than the eye.
Hence also it is, that we
find nothing to be more
dear to us.

God approves this;
when speaking of his
love towards us in Ze-
charia chap. 2. he thus
says, He that toucheth
you, toucheth the apple
of mine eye.

O the boundless love
of God, who esteems us
so dear!

V. NOR

V. Non oculus rubet mihi?

Is not my eye red

Æ. Aliquantulum, nempe, quia fricuiſſi.

A little, to wit, because you have rubbed it.

V. Credin' tu dolere mihi adhuc?

Do you think it pains me yet?

Æ. Quidni credam, qui expertus ſum talem moleſtiam totius?

What ſhould I think who have experienced ſuch trouble ſo often?

V. Experientia eſt magiſtra rerum.

Experience is the ſtreſs of things.

Æ. Ita dicitur vulgo.

So 'tis ſaid commonly.

V. Quid pretii dabo iſti medico pro labore?

What hire ſhall I give to that phyſician for labour?

Æ. Quantum paſſi ſumus.

As much as we have gained for.

V. Concluſio eſt brevis, ergo nihil; ſed tamen habeo tibi gratiam, atque utinam detur locus referendi.

The concluſion is ſhort therefore nothing; yet I give you thanks, and I wiſh there may be even an occaſion to me for a return.

Æ. Quin potius avertat Deus.

But rather God forbid.

V. Bene correxiſti: dixerim imprudenter, at ſine dolo.

You have corrected well: I ſaid it inconsiderately, but without bad deſign.

Æ. Sic accepi; ſed interim jocarilicet, præſertim ut in Latina lingua nos exerceamus.

So I took it; but in mean time we may joke eſpecially to exerciſe ourſelves in the Latin tongue.

V. Faxit Dominus Deus, ut omnia ſtudia noſtra

The Lord God grant that all our ſtudies

ferantur *ad ipsius gloriam.* referred to his glory.

Æ Faxit precor.

May he grant *I pray.*

COLL. LXXXVI. 30. Lib. IV.

FONTANUS, GERARDUS.

F. Non possum miras-
satis te non esse diligen-
torem.

I cannot wonder suf-
ficiently that you are not
more diligent.

G. In qua re videor
tibi ESSE negligens?

In what thing do I
seem to you TO BE ne-
gligent?

F. Quod nunquam fe-
cundes in tempore mane,
que inde fit, ut noteris
in catalogo pene quotidie.
Cur es tu adeo somnicu-
sus?

Because you never al-
most come in time in the
morning, and thence it
comes to pass, that you
are set down in the bill
almost every day. Why
are you so sleepy?

G. Sic mea natura
est.

So my nature inclines.

F. Corrige istam na-
turam, hoc est, vitium na-
turæ. Quid dictum no-
bi Catonis profuit tibi?

Correct that nature,
that is, the fault of na-
ture. What that the saying
of our Caton profited thee?

G. Quodnam, quæso?

What, I pray?

F. Plus vigila semper,
et somno deditus esto.

Watch always more,
and be not given to sleep.

C. Ne plura: Ego
tibi obe memini.

No more: I remem-
ber it well.

F. Nihil prodest me-
morasse, nisi accommodes
tuum usum.

It profits nothing to
remember it, unless you
would apply it to your
practice.

M

G. Utinam

G. Utinam *transferremus* & hoc & alia salubria *præcepta* tam facile ad usum bene vivendi, quam facile ediscimus ea.

F. Ut *satear* verum, est multo *facilius* præcipere quam præstare; sed tamen *debemus* eniti, ut vel *monitis*, vel *precibus*, proficiamus aliquid, & in dies evadamus meliores.

G. Ejus *salus* est desperanda, qui non facit id.

F. Sed *nihil* emendatur *difficilius* quam *naturale* vitium.

G. Omnia vitia *sere* sunt *naturalia* nobis, & nisi *bonitas* Dei *servaret* nos, *essemus* omnes *sceleratissimi*.

F. Quid igitur facendum EST?

G. Pugnandum est *fortiter* cum *vitiis* nostris.

F. Quo duce?

G. Deo ipso.

F. Quibus armis?

G. Divinis & spiritualibus.

I wish we could receive both this and other wholesome precepts easily to the practice of living well, as we can get them by heart.

That I may confess truth, it is much easier to command than to perform; but yet we ought to endeavour that either by admonitions, or treatises, we may procure something, and from day to day become better.

His safety is to be despai'd of, who does that.

But nothing is mended more difficultly than natural fault.

All vices almost natural to us, and unless the goodness of God assist us, we should be all wicked.

What then IS to be done?

We must fight stoutly with our vices.

Under what commander?

God himself.

With what arms?

With divine and spiritual.

F. U

F. Ubi tandem inveniuntur?

Where *pray* are they found?

G. In Epistola Sancti Pauli ad Ephesios.

In the Epistle of Saint Paul to the Ephesians.

F. Quo capite?

What chapter?

G. Sexto.

The Sixth.

F. Quid si non intellegero locum per me?

What if I do not understand the place by myself?

G. Non omnino intelleges, satis scio, sed praetor erit consulendus.

You will not at all understand it, I know well enough, but the master must be consulted.

F. Quid si adfueris cum?

What if you be there with me?

G. Volo adesse, certa est, verum opportunitas captanda erit.

I will be there, I am resolved, but an opportunity must be taken.

F. Capiemus consilium tuum alias de hoc.

We will take counsel then another time about this.

G. Quando erit istud?

When shall that be?

F. Proximo die Mercurii, si ita videtur tibi.

The next Wednesday, if it seem good to you.

G. Quota hora?

At what o'clock?

F. Prima post meridiem.

At one after noon

G. Placet sententia.

Your resolution pleaseth me.

F. Nunc igitur discedamus.

Now then let us depart.

COLL. LXXXVII. 35. Lib. II.

NICOMACHUS, OTHOMANNUS.

N. Salve, *Othomanne*.God save you, *Othomannus*.O. Sis tu *salvus* quoque, *Nicomache*. Quota hora est?Be you *safe* too, *Nicomachus*. What o'clock is it?

N. Mox audies sonum semihoræ post quintam.

You will presently hear the sound of the half hour after five.

O. Benehabet, *aderimus* mature satis.

It is well, we shall there time enough

N. Gaudeo me occurrisset tibi, ut colloquamur, euntes, Latine, tantisper.

I am glad I met you that we may talk together as we go, in Latin, a little.

O. Sane ea est utilis & jucunda exercitatio.

Truly that is an useful and pleasant exercise.

N. Quoties incido in aliquem ex istis dissolutis nebulonibus, mallem offendisse *rhedarium*: non enim licet mihi per eos meditari aliquid in via; adeo odiosi mihi sunt eorum mores.

As oft as I light upon any of these dissolute rascals, I had rather have found a carter: for I cannot for them think of anything in the way; hateful to me are their manners.

O. Nihil mirum, nam fere sunt ejusmodi, ut neque velint loqui quidpiam boni, neque sustineant audire.

No wonder for commonly they are of that sort, that they will neither speak any good thing nor endure to hear it.

N. Quid agas cum illis, quibus est nihil curæ

What can you do with them, who have no care

ut expleant suas libi-
nes.

O. Crepant nihil aliud,
et suas cupedias, et me-
as computationes in se-
tis cauponulis.

N. Irrident nos etiam
his buccis, quod loqua-
mur Latine per vicos; il-
lud vero est pessimum
minium, quod nunquam
admonentur se admoneri.

O. Quia scilicet, ut
et propheta, Timor Dei
non est ante oculos eo-
rum.

N. Si occæperis com-
moneare quid amice, au-
des statim, Tace concio-
rator, obtundis me; quod
dixeris, Deferam te
ad præceptorem, aut ad
observatorem; Oh! ego
non curo, inquiunt, tu
non audes, nam si accu-
res me, non feres im-
punitum.

O. Immo vero verbe-
rabunt te continuo, si lo-
cus sit semotus ab arbi-
tris.

N. Profecto cum qui-
dam eorum offendisset me

cern, but that they may
satisfy their lusts.

They talk of nothing
else, but their dainties,
and very clubs in private
alehouses.

They laugh at us too
with full cheeks, because
we talk Latin in the
streets; but that is the
worst of all, that they
never suffer themselves
to be admonished.

Because, to wit, as the
prophet says, The fear
of God is not before their
eyes.

If you begin to advise
them any thing as a
friend, you will hear pre-
sently, Hold your tongue
preacher, you tease me;
and if you say, I will
carry thee to the master,
or to the monitor; Oh!
do I care, say they, thou
darest not, for if you
should accuse me, you
should not bear it unpun-
ished.

Nay but they will beat
thee immediately, if the
place be remote from
witnesses.

Truly when one of
them had found me

nuper in quodam recessu,
impegit mihi duos inge-
tes colaphos in utramque
malam, & aufugit con-
tinuo.

O. Quid tu *FACIE-
BAS* interea queso?

N. Quid *queris* istud?
istud fuit tam subitum, ut
vix potuerim *aspicere* ho-
minem.

O. Sed qui perveni-
mus *ad scholam* tam cito
& *sensim*?

N. Sic *solet* usu venire
fere confabulantibus.

O. Age, *ingrediamur*
sine murmure & *sine* *repitu*,
ne *offendamus* *studentes*

lately in a retired place,
he gave me two very
great claps on each cheek,
and ran away immediately.

What *DID* you intend
mean time, I pray?

Why do you ask that?
it was so sudden, that
I could scarce see the
fellow.

But *how* are we come
to the school so soon and
leisurely?

So it *uses* to happen
commonly to those that
talk together.

Come, let us enter
without noise and silence,
lest we disturb those that
are studying.

COLL. LXXXVIII. 38. Lib. IV.

DAVID, ERASMUS, FOELIX, PÆDAGOGUS

D. Quod *caret* requie
alterna, non est *durabile*.
Hæc *reparat* vires, no-
vatque *fessa* membra.

E. Nec *lusus* in pueris
offenderit me: hoc & est
signum *alacritatis*.

F. Est nulla res quæ
possit *perferre* *continuum*
laborem.

What wants rest in
turn, is not lasting. This
repairs strength, and
news weary limbs.

Nor shall play in boys
offend me: this too is
sign of cheerfulness.

There is nothing that
can endure continual
labour.

P. Video quorū ista
spectant, nimirum, ut du-
cam vos ambulatum; sed
recantatis ferè semper e-
andem cantilenam, ut ve-
stræ aviculæ solent.

D. Quid ergo vis UT
licamus, præceptor?

P. Dicite posthac quif-
que suam sententiam ex
Novo Testamento.

D. Euge! nihil erit
facilius nobis, habemus
enim in promptu multam
copiam earum: vis ergo,
præceptor, ut incipiamus
iam nunc?

P. Sane, velim, quan-
do, ut ais, est vobis tan-
ta copia.

D. Quis incipiet?

P. Vis tu, David, e-
dere specimen hujus rei,
honoris tui causa?

D. Ego faciam id li-
benter, sed Dei honoris
causa.

P. Laudo istud verbum,
divinus enim honor &
gloria est præferenda in
omnibus rebus; eja, in-
cipe, si quid habes.

D. Nisi vestra justitia
abundaverit plus quam

I see to what purpose
these tend, namely, that
I may carry you a walk-
ing; but you chant over
and over almost always
the same song, as your
little birds use to do.

What then will you
THAT we say, master?

Say hereafter every
one his sentence out of
the New Testament.

O brave! nothing will
be more easy for us, for
we have in readiness great
plenty of them: will you
then, master, that we
begin just now?

Truly, would I, see-
ing, as you say, you have
so great plenty.

Who shall begin?

Will you, David, give
a specimen of this thing,
for your honour's sake?

I will do it willingly,
but for God's honour's
sake.

I commend that say-
ing, for the divine ho-
nour and glory is to be
preferred in all things;
well, begin, if you have
any thing.

Unless your righteousness
shall abound more than
scri-

Scribarum & Phariseorum, non potestis ingredi in regnum celorum; quinto capite Matthæi

that of the Scribes and Pharisees, you cannot enter into the kingdom of heaven; in the fifth chapter of Matthew.

E. Depositomendacio, loquimini veritatem quique proximo suo; quarto capite ad Ephesios.

Putting away lying, speak truth every one to his neighbour; in the fourth chapter to the Ephesians.

F. Filii, obedite parentibus in omnibus, hoc enim placet Domino; tertio ad Colossenses.

Children, obey your parents in all things, for this is pleasing to the Lord; in the third to the Colossians.

P. Euge! bonum specimen; videte ut progressus respondeat, hoc est, ut pergatis in posterum diligenter.

Well done! a good proof; see that your progress answer, that is, that you go on for the future diligently.

D. Qui dedit nobis principium idem dabit prosperos successus.

He that hath given us a beginning, the same will give prosperous success.

P. Ita est sperandum parate vos, ut maturemus prodire.

So it is to be hoped get yourselves ready, that we may make haste to go abroad.

D. Aderimus paratissimi mox.

We will be here very ready presently.

P. Sumite quisque suum pallium, ut prodeatis honestius. Sed heus, pueri?

Take every one his cloak, that you may go abroad more handsomely. But hark ye, boys?

D. Quid vis, præceptor?

What would you, master?

P. Videte ut adferatis

See that you bring
psalmo.

Salvos etiam, cantabimus alicubi in umbra. *your psalms too, we will sing somewhere in the shade.*

D. Ita nostra ambulatio fiet jucundior. *So our walk will be more pleasant.*

COLL. LXXXIX. 46. Lib. II.

CAPELLUS, DIONYSIUS.

C. Non videris mihi nimis occupatus. *You do not seem to me over busy.*

D. Mediocriter. *Indifferently.*

C. Quid si exacuas mihi duas aut tres pennas? *What if you make me two or three pens?*

D. Sit satis tibi si auerounam in præsentia. utne novæ? *Let it be enough for thee if I make one at present. Are they new?*

C. Novæ quidem, sed præparatae, usquedum acuatæ. Jam enim lævigatae, rescidi caudam, detraxi plumulas. *New indeed, but dressed; till they should be made. For I have already smoothed them, I have cut away the tail, I have pulled off the feathers.*

D. Ostende, profecto. ut optima, & ad scribendum aptissima. *Show them, truly they are very good ones, and very fit for writing.*

C. Unde nosti istud? *How know you that?*

D. Quia sunt amplo caule, firmo & nitido; sunt molles, & quæ habent caulem breviorē, ut parum habiles ad scribendum. *Because they are of a large barrel, firm and clear; for soft ones, and those that have a shorter barrel, are less fit for the purpose of writing.*

C. Gaudeo

C. Gaudeo me emisse
utiliter.

I am glad *I bought* the
well.

D. Non *abs re*; sed
quanti?

Not *without reason*
but for what?

C. Dedi duos qua-
drantes pro his tribus.

I gave two farthing
for these three.

D. Emisti igitur binis
denariolis singulas.

You bought them *three*
for two little deniers
piece.

C. Res apparet. Pre-
tium est vile pro bonitate
rei. De quo emisti?

The thing is plain. The
price is cheap for the
goodness of the thing. Of
whom did you buy them?

D. De quodam cir-
cumforaneo

Of a certain pedlar

D. Venduntur apud
mercatores hujus oppidi
sextantibus singulæ, &
quidem minus bonæ.

They are sold by the
merchants of this town
for doubles a-piece, and
indeed not so good.

D. Et tamen audent
dicere interdum constare
sibi pluris Lugduni.

And yet they dare say
sometimes that they cost
them dearer at Lyons.

C. Ea est fere consue-
tudo mercatorum, profi-
ciunt enim nihil, nisi
mentiantur admodum, ut
Cicero ait.

That is commonly the
custom of tradesmen, for
they profit nothing, unless
they lie much, as Cicero
says.

D. Sed age ne re-
morè te diutius, agamus
ID quod instat.

But come, that I may
not hinder you any long-
er, let us do *THAT*
which is in hand.

C. Expediero cito, as-
pice me diligenter, ut
discas aliquando.

I shall dispatch soon,
look at me diligently, that
you may learn at last.

D. Aspicio intentis o-

I look with intent eyes,
culis,

alis, sed opus esset mihi paulo longiore spatio.

but there would be need for me of some what longer time.

C. Istud ergo fiet in cubiculo, si quando velis visitare me.

That then shall be done in the chamber, if at any time you will visit me.

D. Quo tempore?

At what time?

C. Post missionem scho-
læ, hoc est, hora nona
matutina, vel quarta po-
steridiana. Nunc habes
duas pennas recte accom-
modatas in tuum usum,
si fallor; servabis hanc
tertiam integram tibi, in
aliud tempus.

After the dismissal
of school, that is, at nine
o'clock in the morning,
or four in the afternoon.
Now you have two pens
well fitted for your use,
unless I am mistaken;
keep this third untouched
for yourself, against an-
other time.

D. Accipe tibi, si pla-
cet.

Take it for yourself,
if you please.

C. Quin serva tibi,
ut tuis multæ adferuntur
tibi domo.

But keep it for yourself,
abundance are brought
me from home.

D. Ago tibi quantas
offusum gratias. Vale.

I give you all possible
thanks. Farewell.

C. Deus conservet te
et columen. Sed heus, ne
parcas unquam meo la-
bore.

God preserve you safe.
But ho, do not spare at
any time my labour.

D. Tu quoque utere
et me et meis rebus vi-
ssim, si quid opus fue-
rit. Iterum vale.

Do you likewise use
both me and my things
again, if you have occa-
sion. Again farewell.

COLL. XC. 30. Lib. II.

EMERITUS, STEPHANUS.

E. Quota hora surrexisti hodie?

S. Paulo ante quintam.

E. Quis ex te pergecit te?

S. Nemo.

E. Ancæterijam surrexerunt?

S. Nondum.

E. Non ivisti excitatum illos?

S. Non ivi.

E. Quamobrem?

S. Nescio, nisi quia non putabam illud pertinere ad me.

E. An non illi excitant te interdum?

S. Imo sæpissime.

E. Debuiti igitur facere similiter.

S. Debui, fateor.

E. Memento igitur ut facias posthac.

S. Meminero, Deo juvante.

D. Sed quid tufecisti ex quo surrexisti e lecto?

S. Primum, precatus sum cœlestem Patrem, flexis genibus, in nomine

At what o'clock do you rise to day?

A little before five.

Who awakened you?

Nobody.

Have the rest already risen?

Not yet.

Did not you go to excite them?

I did not go.

What for?

I know not, unless because I did not think that it belonged to me.

Do they not call you sometimes?

Yes very often.

You should then have done in like manner.

I ought, I confess.

Remember then that you do so hereafter.

I will remember, God helping.

But what did you do since you rose out of bed?

First, I prayed to the heavenly Father, upon my bended knees, in the

*ii ejus nostri Domini
Iesu Christi.*

*name of his son our Lord
Jesus Christ.*

*E. Benefactum; Quid
scia?*

*Well done; What af-
terwards?*

*S. Deinde ornavi me,
curavi corpus, medio-
ter, ut decet Christia-
m: postremo retuli me
quotidiana studia.*

*Then I dressed me, and
took care of my body
indifferently, as becomes
a Christian; lastly, I be-
took myself to my daily
studies.*

*E. Si pergas sic facere,
dubites quin Deus ju-
vet tua studia.*

*If you go on so to do,
do not doubt but God
will help your studies.*

*S. Juvit me semper ad-
e, quæ est ejus benigni-
tas, nec derelinquet me,
spero.*

*He hath helped me al-
ways hitherto, which is
his bounty, nor will he
leave me, as I hope.*

*E. Loqueris recte, nec
frustrabitur tuam
sem.*

*You say rightly, nor
will he disappoint your
hope.*

*S. Superiore anno di-
xi in Catone, Retine
sem; spes una nec re-
quit hominem morte.*

*The last year I learnt
in Cato, Retain hope;
hope alone does not leave
a man in death.*

*E. Fecisti bene quod
inueris, est enim egre-
sententia, & digna
Christiano homine.*

*You have done well
that you have retained it,
for it is an excellent say-
ing, and worthy of a
Christian man.*

*S. Atqui auctore ejus li-
non fuit Christianus.*

*But the author of that
book was not a Christian.*

E. Non fuit, est certa

*He was not, it is a
certain thing.*

*S. Unde igitur sumpsit
pulchras sententias?*

*From whence then did
he take so many beautiful
sentences?*

E. Maxime ex Ethnicis philosophis; *nam & ipsi illuminati divino spiritu, dixerunt plurima quæ sunt consentanea verbo Dei, quod tū quoque poteris videre aliquando, si proseguare studium literarum.*

S. Ego proseguar, ut spero, dummodo Deus ipse det meo patri longiorem vitam.

E. Precare diligenter, & ex animo, ut illud contingat.

S. Precor id quotidie sæpe.

E Dominus Deus det tibi perseverentiam in omni bono opere.

S. Precor tibi idem quod optas mihi, & ago gratias, quod monueris me tam fraternæ.

Chiefly out of the Hellenic then philosophers; also they being enlightened with the divine spirit have said very many things which are agreeable to the word of God which you also may sometime, if you follow the study of letters.

I shall follow, as I hope so be God himself give my father a longer life.

Pray diligently, and from your soul, that it may happen.

I pray for that every day often.

The Lord God give you perseverance in every good work.

I wish you the same that you wish me, and give you thanks, as you have admonished me so like a brother.

COLL. XCI. 39. Lib. IV.

HONORIUS, JUSTUS.

H. Fuistine hodie in gymnasio?

J. Ubi ego fuisset? Quid vero tu agebas?

Have you been in the school?

Where should I have been? But what was I doing?

H. Er

H. Eram occupatus mi.

I was busy at home.

J. Id evenit præter
m morem, soles enim
esse rarius.

That happened besides
your custom, for you use
to be away seldom.

H. Quam possum ra-
tione: quid autem ac-
tum est?

As seldom as I can;
but what was done?

J. Nihil profus.

Nothing at all.

H. Habemusne ergo
missionem?

Have we therefore
leave to play?

J. Certo.

Yes.

H. Quamobrem?

What for?

J. Propter hodiernam
mercatum.

Because of this day's
fair.

H. Quis dedit?

Who gave it?

J. Ludimagister; ta-
men permissu rectoris.

The master; but by
the permission of the go-
vernor.

H. Quid concessit?

What hath he granted
you?

J. Vacationem ab o-
mni scholastico munere.

A freedom from all
school exercise.

H. An in totum di-
?

Is it for the whole
day?

J. A mane usque ad
casum solis; tametsi
monuit diligenter, &
multis verbis quidem, ut
cogitaremus de negotio
otio, ne veniremus
in ludum imparati.

From morning until
the setting of the sun; al-
though he admonished us
diligently, and in many
words indeed, that we
should think of our busi-
ness in our leisure time,
lest we should come to-
morrow to school unpre-
pared.

H. Quid

H. Quid igitur nos
FACIEMUS Alute-
mur hocine otio?

J. Id verominime de-
cet *nostram aetatem*.

H. Quid ergo tu paras
facere?

J. Recipere me in mu-
sæolum, nisi placet tibi
forte magis, ut prodeamus
aliquo *ambulaturo* sesqui-
horam.

H. Egonerecufarem?
imo est nihil quod magis
velim nunc; nam interea
ros & tractabimus ali-
quem sermonem litera-
rium, & simul exercebi-
mus corpus.

J. Eamus igitur extra
muros.

H. Quonam?

J. Usque ad ripam
lacus.

H. Istud arripet mihi
valde; sed expectabis me,
si placet.

J. Quamdiu?

H. Tantisper, dum eo
mutatum crepidas cal-
ceis.

J. Ubi vis expectari?

What then *SHALL*
we *DO*? Shall we ab-
stain from this leisure?

That indeed does not
become *our age*.

What then do you in-
tend to do?

To betake myself into
my study, unless it please
you perhaps more, that
we go somewhere a walk-
ing for an hour and a
half.

Should I refuse? no;
there is nothing which
I would rather do now
for in the mean time
we shall both, bold for
discourse about learning
and at the same time
shall exercise the body.

Let us go then without
the walls.

Whither?

Unto the bank of the
lake.

That pleases me very
much; but you shall stay
for me, if you please.

How long?

A little, whilst I go to
change my slippers for
shoes.

Where will you be
waited for?

H. A

H. Ad Franciscanam
ortam.

J. At *vide* ne fallas

H. An ego fallerem
amicum, quum sciam fi-
em esse servandam et-
m inimico.

J. Abi, *festina*, ego
gam aliquid interim,
um opperior te.

H. Salve, *Iuste*.

J. Quis iste salutator?

H. Ecce, *redii*.

J. Eho, *tam cito?* vi-
eris mihi *volasse*.

H. Nimirum *affectus*
ose addidit alas *pedibus*.

J. Eamus nunc, Deo
lucente.

H. Est *Deus solus*, qui
ducit ac reducit suos.

J. Maturemus; *lucus*
best *satis longe* hinc.

H. Prandebimus *tanto*
melius. Perge.

At the Franciscan
gate.

But *see* you do not fail
me.

Should I deceive a
friend, when I know that
faith is to be kept even
with an enemy.

Go, make haste, I will
read something in the
mean time, whilst I stay
for you.

Your servant, *Iustus*.

What *saluter* is this?

Lo, I have returned.

Ho, so soon? you seem
to me to have been fly-
ing.

Truly *desire* itself add-
ed wings to my feet.

Let us go now, God
conducting.

It is God alone, who
leads out and brings back
his own.

Let us make haste;
the lake is distant far e-
nough from hence.

We shall dine so much
the better. Go on.

COLL. XCII. 15. Lib. IV.

GEORGIUS, HERMINIUS.

G. Revertisti *tantum*
hodie igitur a villa?

Did you return *on*
to-day *then* from the vi-
lage?

H. *Tantum hodie*, id-
que paulo ante prandi-
um.

Only *to-day*, and *th*
a little before dinner.

G. Atqui dixeras te
futuram illic modo bi-
duum.

But you said you wou-
be there only *two days*.

H. Ita sperabam fore,
& sic pater promittebat

So *I hoped* it wou-
be, and so my *fath*-
promised.

G. Quid obstitit, igi-
tur, quo minus redieris
citius?

What hindered *yo*
then, from return-
sooner?

H. Mater detinuit me,
tametsi obsecrabam eam
etiam cum lacrymis, ut
me missum faceret.

My mother detain-
me, although I besoug-
her even with tears, th-
she would let me go.

G. Sed cur remorata
est te tamdiu?

But why did she detai-
you so long?

H. Ut comitarer se in
reditu.

That *I might accom-*
pany her in her return.

G. Quid vero agebas
interea?

But what did you
in the mean time?

H. Colligebam fru-
tus cum nostris rusticis.

I gathered fruits wit-
our country folks.

G. Ques fructus?

What fruits?

H. Quasi autumnales
& serotini fructus non

As tho' autumnal ar-
lateward fruits we

su-

sint noti tibi; pyra, mala, juglandes, castaneæ.

not known to you; pears, apples, walnuts, chestnuts.

G. O jucundæ exercitatio!

O pleasant exercise!

H. Non est solum jucunda, sed etiam frugifera.

It is not only pleasant, but also profitable.

G. Sed hoc EST malum, quod interim fructus quinque aut sex prælectionum periit tibi.

But this IS bad, that in the mean time the fruit of five or six lessons is lost to you.

H. Non omnino periit, spero, curabo pro viribus, ut recuperem aliquam ex parte.

It is not quite lost, I hope, I will take care according to my ability, that I may recover it in some measure.

G. Quid facies?

What will you do?

H. Describam quam diligentissime potero.

I will write them out as diligently as I can.

G. Quid tum postea?

What then after that?

H. Ediscam ipsam orationem auctoris.

I will get by heart the very text of the author.

G. Sed non intelliges sententiam satis.

But you will not understand the meaning sufficiently.

H. Ipsa interpretatio præceptoris juvabit me, ut assequar sensum magna ex parte.

The translation of the master will help me, that I may understand the meaning in a great measure.

G. Nec tamen id erit satis.

Neither yet will that be enough.

H. Tu aderis mihi (si

You shall be with me placet)

placet) *per otium*, ut *conferamus una*.

(if you please) *at your leisure*, that *we may confer together*.

G. *Faciám libenter equidem, sed ne istud quidem sufficiet.*

I will do it *willingly* indeed, *but* even that will not suffice.

H. *Non habeo amplius quod possim.*

I have no more that *I can do*.

G. *Quantopraestitisset audire vivam vocem magistri.*

How much better had it been to hear the living voice of the master.

H. *Sane multo praestiterat; sed quando id non contigit mihi, nec factum est mea culpa, habeo nihil quod accusem me in hac parte.*

Truly it had been much better; but seeing that did not happen to me, and was not occasioned by my fault, I have nothing that I can blame myself for in this case,

G. *Dicis recte; fac igitur habeas bonum animum, nam quod ego disputavi tecum pluribus verbis debacare, non feci, ideo, ut vellem adducere te in desperationem, sed totum illud profectum est ex meo singulari amore in te.*

You say right; see then that you have good courage: for that I disputed with you in more words about this matter, I did not do it, therefore, that I had a mind to bring you into despair, but all that proceeded from my singular love for you.

H. *Istud haud est dubium mihi, quo fit ut habeam majorem gratiam tibi.*

That is not doubtful to me, whence it is that I give the greater thanks to you.

G. *Sed ecce, tintinnabulum vocat nos ad cenam.*

But lo, the little bell calls us to supper.

H. *Opportunus nuncius*

A seasonable message

COLL. XCIII. 45. Lib. II.

THEODORUS, VILLERIUS.

T. Quid ais de scallo quod emi tibi nuntulterius? Estne bonum satis?

V. Imo vero est optimum, sed, me miserum! arum abfuit quin perderim.

T. Eho! Quid ais? Quomodo id accidit?

V. Quam redirem foras, exciderat mihi in vi-

T. Unde exciderat?

V. E theca mea, quam reliqueram imprudenter pertam.

T. Quomodo recuperasti?

V. Affixeram chartum statim valvis janue. Post prandium quidam puer sextæ classis retulit mihi.

T. Utinam omnes essent tam fideles, qui reperiunt amissas res.

V. Profecto sunt pauci qui restituent, si modo res alicujus pretii.

What say you about the penknife which I bought you the other day? Is it good enough?

Ay indeed it is a very good one, but, woe's me! I was not far from losing it.

Ho! What say you? How happened that?

As I was coming from abroad, it had dropped from me in the street.

Whence had it dropt?

Out of my sheath, which I had left imprudently open.

How did you recover it?

I put a note forth with upon the door of the gate. After dinner a certain boy of the sixth form brought it to me.

I wish all were so faithful, who find lost things.

Truly there are few who will restore, if so be it is a thing of any price.

T. Et

T. Et tamen id præcipitur nominatim verbo Dei.

V. Quidni? *est enim species furti, si quis retineat alteram rem inventam, modo sciat cui sit reddenda.*

T. At plerique putant se possidere jure quicquid invenerint amissum.

V. Illi errant quidem gravissime.

T. Verum, ut redeamus ad sermonem inceptum, quid dedisti puero qui invenerat scalpellum tuum?

V. Dedi sextantem, & nuces, & aliquot juglandes; laudavi præterea, & paucis admonui idem esse faciendum semper.

T. Fecisti recte, sic enim reddet libentius alias, si quid repererit. Sed quid si perdidisses?

V. Tulissem aquo animo, & emissem mihi aliud.

And yet that is commanded expressly by the word of God.

What else? for it is a kind of theft, if any one keep another's thing found, if he knows to whom it is to be restored.

But most people think that they possess by right whatsoever they find that is lost.

They mistake indeed very grievously.

But, that we may return to the discourse begun, what did you give the boy who found your penknife?

I gave him a double and nuts, and some walnuts; I commended him besides, and in a few words admonished him that the same ought to be done always.

You have done well, for so he will restore more willingly another time, if he find any thing. But what if you had lost it?

I should have borne it with a patient mind, and bought myself another.

T. Tu-

T. Tulisse ne ita *aquo* animo?

V. Certe non sine aliqua molestia.

T. Non *aquo* animo igitur; sed nolo urgere te *arctius*.

V. Non sumus theologi.

T. Quid ergo?

V. Grammaticuli.

T. Et imperiti quidem.

V. Debemus precari Deum tanto diligentius ut liberet nos per suum evangelium ab tenebris ignorantiae, in quibus & conversati sumus, & adhuc versamur.

T. Faciemus id vero, si pareamus sanctis admonitionibus, quas audimus quotidie a praecatore, & saepe a concionatoribus, & ministris divini verbi.

V. Vide quantum amissio mei scalpelli proderit nobis.

T. Gratulor tibi dupliciter ob eam rem, primum quod emerim recte tibi, secundo quod recuperaveris amissum.

Would you have borne it with so patient a mind?

Verily not without some trouble.

Not with a contented mind then; but I will not urge you too closely.

We are not divines.

What then?

Little grammarians.

And unskilful ones indeed.

We ought to pray to God so much the more diligently, that he would free us by his gospel from the darkness of ignorance, in which we have both lived, and as yet do live.

We shall do that indeed, if we obey the holy admonitions, which we hear every day from the master, and often from preachers, the dispensers of the divine word.

See how much the losing of my penknife hath profited us.

I congratulate you doubly for that thing, first that I bought it well for you, and then that you recovered it after being lost,

V. Habeo

V. Habe otitigratiam,
mi Theodere.

I give you thanks,
Theoderus.

T. Quia laus & gratiarum actio sit nostro
cœlesti Patri.

Nay let the praise and
thanksgiving be to our
heavenly Father.

V. Amen.

So be it.

COLL. XCIV. 60. Lib II.

PÆDAGOGUS, ALBERTUS.

P. Quota hora exper-
gesactus es hodie mane?

At what o'clock do
you awake to-day in the
morning?

A. Ante lucem, quota
hora nescio.

Before day, at what
o'clock I know not.

P. Quis expergescit te?

Who awakened you?

A. Hebdomadariusex-
citor venit cum sua la-
terna, pulsavit ostium cu-
biculi acriter, quidam a-
peruit, excitator acendit
nostram lucernam, incla-
mavit elata voce; omnes
experrecti sunt.

The weekly awakener
came with his lantern
he knocked at the door
of the chamber smartly
one opened it, the wa-
kener lighted our candle
called out with a loud
voice; all awakened.

P. Narra mihi ordine
quid egeris ex illo tempo-
re, usque ad jentaculum
finitum; vos pueri atten-
dite diligenter auribus
atque animis, ut discatis
imitari hunc vestrum con-
discipulum.

Tell me in order what
you did since that time
till breakfast was ended
you boys mind diligently
with ears and heart
that you may learn to
imitate this your school
fellow.

A. Experrectus sur-
raxi e lecto indui tui-

Being awakened, I
rose out of bed, put on

am cum thorace, fedi in-
 tabello, accepi femoralia,
 & tibialia, indui utraque
 calceavi calceos, astrinxi
 femoralia thoraci ligulis,
 & tibialia periscelide
 super crura.

Præcinxi me cingu-
 lā, pexui caput diligen-
 ter, aptavi pileolum ca-
 piti, indui togam, deinde
 ingressus cubiculum, de-
 cendi infra, reddidi u-
 rinam in area ad parie-
 tem.

Accepi frigidam A-
 QUAM e situla, lavi
 manus & faciem, collui
 & dentes, deterfi ma-
 nus & faciem mantili,
 postea signum datur ad
 reces tintinnabulo.

Convenitur in priva-
 tum aulam, precamur
 una, accipimus jentacu-
 lum ordine a famulo cu-
 ratorio, jentamus in tri-
 buno, sedentes quieti
 sine murmure & strepi-

my tunick with my
 doublet, I sat upon the
 bench, I took my breech-
 es and stockings, I put
 on both, I put on my
 shoes, I tied my breech-
 es to my doublet with
 points, I tied my stock-
 ings with a garter upon
 my legs.

I girt myself with my
 girdle, I combed my
 head diligently, I fitted
 my cap to my head, I
 put on my gown, then
 going out of my cham-
 ber, I went below, I
 made water in the yard
 against the wall.

I took cold WATER
 out of the bucket, I wash-
 ed my hands and face,
 rinsed my mouth and
 teeth, I wiped my hands
 and face with the towel,
 in the mean time the sig-
 nal is given to prayers by
 the little bell.

We meet in the private
 hall, we pray together, we
 take our breakfast in or-
 der from the kitchen ser-
 vant, we breakfast in the
 dining room, sitting quiet
 without muttering and

ta; admonui EOS amice
quos audiui garrientes inepte,
aut loquentes otiosa verba,
aut etiam vidi lascivientes;
detuli eos ad monitorem,
qui non paruerunt admonitioni,
ut notaret.

P. Nemone præerat
vobis dum jentaretis?

A. Imo, hypodidascalus.

P. Quid agebat inter
ea?

A. Ille ambulabat per
mediam aulam, tenens
librum in manibus, & i-
dentidem menens obser-
vatores, ut notaret gar-
rientes inepte.

P. Licetne igitur emit-
tere nullum verbum tunc?

A. Imo licet; verum
denuum solent notari qui
confabulantur diu & mul-
tis verbis, inepte, & sine
ullo fructu; ceterum li-
cet omnibus tractare ju-
cundos sermones inter se
de bonis & honestis rebus,
dum tamen id fiat mode-

noise; I admonish
THEM friendly and
I heard prattling fooli-
ly, or talking idle wor-
or even saw playing
rogue; I delated them
to the monitor, who
not obey the admonition
that he might set them
down.

Was nobody over
while you were at break-
fast?

Yes, the usher.

What did he in the
mean time?

He walked through the
middle of the hall, hold-
ing a book in his hand,
and now and then com-
monising the monitors,
that he should set down
those that prattled foolishly.

Is it lawful then to
utter no word at that time?

Yes it is lawful; but
these at least use to be
down who talk a long
time and in many words
foolishly and without any
fruit; but it is lawful
all to handle pleasant
discourse amongst them-
selves about good and
nest things provided how-
ever it be done modestly.

et, citra clamorem & contentionem.

P. Hactenus satisfecisti mihi; narrabis cetera aaudio, nisi aliquod negotium intervenerit; eas nunc in aulam ad audium, ne simus in ora magistro.

A. Audivi signum modari.

P. Datum opportune.

without noise and contention.

Hitherto you have satisfied me; you shall tell the rest after dinner, unless some business intervene; let us go now into the hall to dinner, that we may not be a hindrance to the master.

I heard the signal just now given.

It was given in good time.

COLL. XCV. 61. Lib. II.

PÆDAGOGUS, ALBERTUS.

P. Ubi finivisti narrationem ante prandium?

Where did you finish your narrative before dinner?

A. Quum vellem inungere finem jentaculo, interpellasti me, prætor.

When I would have put an end to breakfast, you interrupted me, master.

P. Perge igitur narrare reliqua ordine.

Go on then to tell the rest in order.

A. Cum fecimus finem audi, posterius publicum signum datur, quisque tollit libros, imus in commonem aulam, catalogi regularum classium recitantur de more, qui ad-

When we made an end of breakfasting, the latter public sign is given, every one takes his books, we go into the common hall, the catalogues of each class are recited according to custom, they

sunt respondent ad nomen.

who are present answer to their name.

Ego quoque respondeo, *absentes* notantur in catalogis ab ipsis nomenclatoribus; recitatione catalogorum finita, ludimagister ascendit pulpitum, ut precetur, jubet nos esse attentos, tumque precatur publice.

I likewise answer, the *absenters* are set down in the catalogues by the nomenclators; the reciting of the catalogue being ended, the master ascends the pulpit, that he may pray, he orders us to be attentive, and then he prays publicly.

Ubi precatus est, inquit, recipite vos quisque in suum auditorium, omnes conveniunt, ego item venio cum meis condiscipulis, sedeo in meo loco.

When he has prayed, says he, betake yourselves every one into his auditory, all meet, I also come with my school fellows, I sit in my place.

Præceptor ingreditur, inquit de absentibus, deinde sedet in sua cathedra, & jubet scriptum auctoris pronunciari.

The master enters, he inquires about the absenters, then he sits in his chair, and orders the writing of an author to be pronounced.

Pronunciamus clara voce, ut solemus quotidie, tum jubet ut reddamus interpretationem, aliquot ex rudioribus legunt, alii reddant interpretationem, idque memoriter.

We pronounce with clear voice, as we use every day, then he orders that we give the interpretation, some of the more ignorant read, others give the interpretation, and that by heart.

Tandem præceptor exigit Anglicam significationem verborum, doctiores

At length the master requires the English signification of the words, the more learned, whom

quibus

uibus præcepit nomina-
m, respondent; ego quo-
ue iussus ab eo, respon-
eo: laudat eos qui re-
ponderunt bene, de quo-
um numero ego (quod
dictum sit sine iactantia)
eram unus.

Postea jubet singulas
artes orationis tractari
ad grammaticam ratio-
nem; postremo, præscri-
bit palam quid sit red-
dendum a prandio.

Octava hora audita
imperat precationem, qua
finita, monet ut faciamus
officium sedulo, tandem
nos missos facit.

Eo spectante, eximus
ordine, & sine strepitu,
discedimusque læti. Sa-
tissecine tibi, præceptor?

P. Cumulatissime.

A. Placetne tibi, ut
faciam idem de reliquis
actionibus hujus diei sub
cæne tempus?

P. Erit nihil opus.

he has ordered, by name,
answer; I too being bid
by him, answer: he com-
mends those who answer-
ed well, of whose num-
ber I (which let it be
said without boasting)
was one.

Afterwards he orders
every part of speech to
be handled according to
the grammatical way;
lastly, he prescribes o-
penly what is to be said
after dinner.

Eight o'clock being
heard he orders prayers,
which being ended, he
admonishes that we do
our duty diligently; at
last he dismisses us.

He looking on, we go
out in order, and with-
out noise, and we depart
joyful. Have I satisfied
you, master?

Most abundantly.

Doth it please you that
I do the same thing as to
the other actions of this
day about supper-time?

There will be no
need.

COLL. XCVI. 8. Lib. II.

VALERIUS, OBERTUS.

V. Venitnetuus frater
Lugdano?

Is your brother come
from Lyons?

O. Jam venit.

He is now come.

V. Nihilne literarum
attulit tibi?

Did he bring no let-
ter for you?

O. Nihil.

None.

V. Quid nunciavit i-
gitur?

What news hath he
brought then?

O. Omnia ESSE pro-
spera.

That all ARE well.

V. Quid narrat potis-
simum de patre?

What does he say espe-
cially about your father?

O. Ait illum, Deibe-
neficio, jam plane ca-
rere febri, & convales-
cere paulatim.

He says that he, by
God's blessing, is now
quite free of the fever
and doth recover by little
and little.

V. Gaudeo sane, pre-
corque Deum ut recupe-
ret pristinam valetudinem
breui. Sed cur ille scrip-
sit nihil ad te, ut solet?

I am glad of it truly
and I pray God that he
may recover his wonted
health soon. But why
has he wrote nothing to
you, as he useth?

O. Frater negat eum
potuisse scribere.

My brother denieth that
he was able to write.

V. Quamobrem?

Why?

O. Quia nondum erat
confirmatus satis.

Because he was not yet
strong enough.

V. Nihil mirum, quum
tam graviter aegrotaverit
tamdiu. Sed misit ille
nihil ad te?

No wonder, since
he has been so dangerous
ill so long. But did he
send nothing to you?

O. Im

O. Imo, pecuniam.

Yes, money.

V. Euge, est nullus
jucundior nuncius.

Well-done, there is no
more pleasant news.

O. Ita aiunt.

So they say.

V. Tu vero respondes
sic quasi audias fabulam.

But you answer so as
if you heard a story.

O. Quin audio pejus.

But I hear worse.

V. Quidnam!

What?

O. Merum mendacium.

An arrant lie.

V. Egone mentitus
sum?

Did I lie?

O. Non dico te esse
mentitum, sed dixisti fal-
sum.

I do not say that you
lied, but you said false.

V. Ego non intelligo
quid dicas.

I do not understand
what you say.

O. Dabo operam ut
intelligas.

I will do my endea-
vour that you may un-
derstand.

V. Obsecro te.

I beseech you.

O. Si nullus nuncius
est jucundior quam de
pecunia allata nobis,
quid ergo est evangeli-
um Christi? Quis nun-
cius est jucundior quam
gratia Dei, quam Chri-
stus attulit nobis per e-
vangelium?

If no news be more
pleasant than about mo-
ney brought to us, what
then is the gospel of
Christ? What news is
more pleasant than the
grace of God, which
Christ has brought us by
the gospel?

V. Fateor nihil esse
jucundius evangelio, iis
duntaxat qui credunt ei,
quique amplectuntur id
ex animo.

I confess that nothing
is more pleasant than the
gospel, to those at least
who believe it, and who
embrace it from their
heart.

V. At

O. Equidem sic intelligo

V. At ego loquebar de humanis & terrenis rebus, tu vero statim ascendisti ad caelum.

O. Ita boni concionatores solent.

V. Non putabam te esse theologum tam acutum.

O. Dixi nihil nisi quod est tritum & in medio positum.

V. Utinam illud foret adeo vulgare & protritum, ut omnes crederent in Christum.

O. Omnes nunquam credent.

V. Quid prohibet?

O. Quia multi sunt vocati, pauci vero electi, sicut Christus ipse testatur.

V. Sed ne teneam te diutius; potesne facere ut conveniam tuum fratrem paucis?

O. Vix possum.

V. Quid ita?

O. Nam habet plurima mandata a nostro patre, in quibus curandis totus est occupatus.

Truly so I mean.

But I spoke of human and earthly things, but you forthwith mounted up to heaven.

So good preachers use to do.

I did not think that you had been so smart a divine.

I have said nothing but what is common and known to all.

I wish that was so common and usual, that all would believe in Christ.

All will never believe.

What hinders?

Because many are called, but few are chosen, as Christ himself witnesseth.

But that I may not detain you longer; can you bring it about, that I meet with your brother a little?

I scarce can.

Why so?

For he has a great many commissions from our father, in managing which he is wholly employed.

V. Nonne cœnabit
 mi apud vos?

O. Cœnabit, opinor.

V. Ibo igitur sub ho-
 m cœnæ.

O. Veni, precor; &
 dem opera cœnabis no-
 ſtrum.

V. Non recuso.

O. Interim vale; ſed
 memineras deſſe tem-
 pore.

V. Quota hora?

O. Antè ſextam.

V. Hora eſt commo-
 dūna mihi.

Will he not ſup at
 home with you?

He will ſup, I ſuppoſe.

I will come then about
 the hour of ſupper.

Come, I pray; and by
 the ſame means you ſhall
 ſup with us.

I do not reſuſe,

In the mean time ſure-
 well; but ſee you re-
 member to be here in
 time.

At what hour?

Before ſix.

The hour is very con-
 venient for me.

COLL. XCVII. 24. Lib. IV.

VIVES, ALEXANDER

V. Demiror tuam ne-
 gentiam.

A. Inquare, tandem?

V. Quod non curas te
 diligentius.

A. Ego vero curo me
 portaffe nimis; edo, bibo,
 orniſo ſatis quæ eſt be-
 nignitas Dei erga me;
 exornæ pecto capillum,
 orniſo manus, faciem, den-
 tes, oculos, & hæc ma-

I wonder at your ne-
 gentance.

In what thing, pray?

That you do not take
 care of yourſelf more di-
 gently.

Nay, I take care of
 myſelf perhaps too much;
 I eat, drink, ſleep enough,
 which is the bounty of
 God towards me; beſides,
 I comb my hair, I waſh
 my hands, face, teeth,
 eyes, and theſe in the

ne præcipue; quinetiam, cum tempus postulat, exerceo corpus, relaxo animum, & ludo cum cæteris. Quid vis amplius?

V. Mittemus ista, ea non sunt quæ reprehendo in te.

A. Quid igitur?

V. Circumspice vestimenta tua, a calce ad verticem, invenies nihil integrum, omnia sunt lacerata, & obsoleta, ista profecto non decent vestrum genus. Si saltem curares tuum vestitum sarcierdum, aut quocumque modo instaurandum.

A. Tu loqueris quidem quæ libet, quod si haberes parentes tam procul remotos, fortasse non esses elegantior; si pecunia suppeteret mihi, non paterer me esse usque adeo paucissimum.

V. Nec tamen ideo cares negligentia, cur enim non petis mutuo aliunde?

A. Unde peterem?

V. Si non aliunde, certe posses a præceptore.

morning especially; moreover, when time requires. I exercise my body, I unblend my mind, and I play with the rest. What would you more?

Let us pass those things, they are not what I blame in you.

What then?

Look about your clothes, from heel to crown, you will find nothing whole, all are torn, and worn out, those things truly do not become your extraction. If but at least you would take care to have your clothes mended, or any way renewed.

You talk indeed what you please, but if you had your parents so far removed, perhaps you would not be finer; if I had money, I would not suffer myself to be so ragged.

Nor yet for this are you void of negligence, for why do you not borrow somewhere?

From whom should I borrow?

If not elsewhere, certainly you might of the master.

A. Quid

A. Quid si nollet dare?

What if he would not give me?

V. Denegat nemini e domesticis discipulis, si quidem videt esse opus.

He denies to none of the domestic scholars, if so be he sees there is need.

A. Ego non ignoro id, sed sum verecundior, quam ut audeam petere ex eo.

I am not ignorant of that, but I am more bashful, than that I dare ask of him.

V. Ah! iste est rusticus pudor.

Ah! that is clownish bashfulness.

A. Tamen malo esse verecundus quam impudens.

Yet I had rather be bashful than impudent.

V. Verecundia (ut quidam dixit) est bonum signum in adolescente, sed mediocritas est adhibenda ubique.

Bashfulness (as one said) is a good sign in a youth, but a mean is to be used every where.

A. Ego sum eo ingenio, ut semper verear offendere quempiam.

I am of that temper, that I am always afraid to offend any one.

V. Laudo ingenium, sed est modus in rebus; nam ille metus offendendi debet habere locum in turpibus rebus, aut certe indecoris, hic vero video nihil tale: Est enim usitatum in societate hominum, ut alii indigeant opera aliorum. Quis igitur dabit mihi vitio, si petam quid ab amicis aut

I commend your temper, but there is a mean in things; for that fear of offending ought to have place in base things, or at least indecent, but here I see nothing such: For it is usual in the society of men, that some need the assistance of others. Who therefore will impute it to me as a fault, if I ask any thing of my con-

commodato aut mutuo?

*friends either by way
service or loan?*

A. *Nemo reprehendet,
nisi forte velis abuti e-
jusmodi rebus.*

*No body will blame
you, unless perhaps you
would abuse such things.*

V. *Tu vero (quantum
ego novi te) nolles abuti.*

*But you (as far as
know you) would not
abuse them.*

A. *Apage istum abu-
sum!*

Fy upon that abuse!

V. *Quid ergo jam ob-
stat, quo minus petas,
praesertim ab homine fa-
cillimo, amantissimoque
tui, ut apparet;*

*What then now hin-
ders, that you may not
ask, especially from a ve-
ry frank man, and
great lover of you, as
appears?*

A. *Age petam; sed
per epistolum, quod dabo
tibi ut reddas.*

*Come, I will ask
but by a little missive
which I will give you to
deliver.*

V. *Reddam profectoli-
bentissime, commenda-
boque te illi diligenter.*

*I shall deliver it truly
very willingly, and shall
recommend you to him
carefully.*

A. *Equidem habeo tibi
non parvam gratiam,
quod me tanti feceris, ut
pertarere ad hanc fidu-
ciam.*

*Truly I give you not
small thanks, that you
value me so much, as to
encourage me to this
confidence.*

V. *Nunc restat ut scri-
bas epistolum quod dicis;
committas reliqua mihi.*

*Now it remains that
you write the missive that
you speak of; you may
commit the rest to me.*

A. *Bene vertat Deus
quod coepimus.*

*May God speed what
what we have begun.*

V. *No*

V. Ne dubites: res
prosperè succedet.

Make no doubt: *the*
affair will turn out suc-
cessfully.

COLL. XCVIII. 28. Lib. II.

DEMETRIUS, ELIZEUS.

D. Quando rediisti
domo?

When did you return,
from home?

E. Tantum redeo.

I am just now returned.

D. Ubi est frater?

Where is your brother?

E. Mansit domi.

He staid at home.

D. Cur mansit?

Why did he stay?

E. Ut pranderet cum
matre.

That he might dine
with my mother.

D. Cur vero tu non
mansisti etiam?

Why did you not stay
too?

E. Pranderam jam cum
patre.

I had dined already
with my father.

D. Quis ministrabat
vobis?

Who waited upon you?

E. Ancilla.

The maid.

D. Quid mater, ubi
erat?

What did your mo-
ther, where was she?

E. Domi etiam, sed
occupata.

At home too but busy.

D. In qua re?

In what thing?

E. In recipiendo tri-
tico quod fuerat advec-
tum nobis.

In receiving wheat
which had been brought
us.

D. Quando redibis do-
num?

When will you return
home?

E. Quum accersar a
patre.

When I shall be sent
for by my father.

D. Quo die istud erit?

Upon what day will
that be?

P

E. For-

E. Fortasse ad quatuor dies hinc.

D. Cur vos comeatis tam sæpe?

E. Sic parentes volunt.

D. Quid agitis domi?

E. Quod jubemur a parentibus.

D. Sed interim tempus studiorum perit vobis.

E. Non omnino perit.

D. Quid igitur?

E. Quoties pater non est necessario occupatus, exercet nos omnibus horis, mane, ante & post prandium, ante cenam, a cœna diu satis; postremo, etiam antequam eamus cubitum.

D. Quibus rebus exercet vos?

E. Exigit a nobis ea potissimum quæ didicimus tota hebdomade in schola; inspicit nostra thesaurata, ac interrogat nos de iis, sæpe dat nobis aliquid describendum, modo Latine, modo vernacule; interdum etiam proponit

Perhaps about four days hence.

Why do you go and come so often?

So our parents will.

What are you doing at home.

What we are bid to do by our parents.

But in the mean while the time of study is lost to you.

It is not altogether lost.

What then?

As oft as my father is not necessarily employed, he exercises us at all hours, in the morning before and after dinner, before supper, after supper long enough; lastly, also before we go to bed.

In what things do you exercise you?

He exacts from us those things chiefly which we have learned the whole week in the school; he looks upon our thesaurata and asks us about them; oftentimes he gives us something to be written out, sometimes in Latin, sometimes in English; sometimes too he proposes

not

obis brevem sententiam
ernaculo sermone, quam
ertamus Latine; inter-
um contra, jubet reddere
liquid Latinum verna-
ule; postremo, ante ci-
um & post, semper le-
mus aliquid ex Anglicis
illis, idque tota familia
præfente.

us a short sentence in our
mother tongue, which
we may turn into Latin;
sometimes, on the other
hand, he bids us turn
something in Latin into
our mother tongue; last-
ly, before meat and after,
we always read some-
thing out of the English
bible, and that the whole
family being present.

D. Nihilne interrogat
te catechismo?

Does he ask you nothing
out of the catechism?

E. Facit id omni Do-
minico die, nisi forte ab-
sit domo.

He does that every
Lord's day, unless per-
haps he be from home.

D. Narras mira, mo-
do SINT vera.

You tell wonderful
things, if so be THEY
ARE true.

T. Imo, sunt longe
clara quam quæ narravi
ibi; oblitus enim sum
civilitatem morum, de qua
tiam solet admonere nos
in mensa.

Nay, there are far
more than what I have
told you; for I forgot ci-
vility of manners, of
which too he uses to ad-
monish us at table.

D. Cur pater vester su-
pit tantum laborem in
docendis vobis?

Why does your father
take so much pains in
teaching you?

E. Ut sic intelligat,
cum ludamus operam in
schola, & abutamur tem-
pore.

That so he may under-
stand, whether we lose
our labour in the school,
and abuse our time.

D. Diligentia hominis
EST mira, atque adeo
prudentia; O quam de-

The diligence of the
man IS wonderful, and
so his prudence; O how

vinclis estis *cælesti* Patri, *qui* dedit *vobis* talem *patrem* in *terra*!

much obliged are you to your heavenly Father, who hath given you such a father upon earth!

E. Faxit ille ut nunquam obliviscamur hoc, & ejus cætera beneficia.

May he grant that we may never forget this and his other kindnesses.

D. Istud est bonum & pium optatum; cura ut habeas non modo in ore, sed magis in animo etiam.

That is a good and pious wish; take care that you may have it not only in your mouth, but rather in your mind too.

E. Habeo tibi gratiam, quod mones me tam fideliter.

I give you thanks, that you advise me so faithfully.

D. Debemus officium monendi bene omnibus, sed maxime fratribus.

We owe the duty of advising well to all, but chiefly to our brethren.

E. Fratribusne solis igitur?

To our brethren alone then?

D. Dico eos potissimum fratres hic, qui sunt conjuncti nobis ex fide in Christum.

I call those chiefly brethren here, who are joined to us by faith in Christ.

E. Judicas recte; sed viso num frater revertetur tandem domo, nam est plus satis promptus ad cessandum.

You judge rightly; but I go to see whether my brother be returned at length from home, for he is too ready to play the truant.

COLL. XCIX. 2. Lib. III

PRECEPTOR, GEORGIUS

- P. Adfuisse concioni
sacrae hodie?
G. Adfui.
P. Qui sunt testes?
G. Multi ex discipulis, qui viderunt me, possunt testari.
P. Sed aliquot erunt producendi.
G. Producam, quum jubebis.
P. Quis habuit concionem?
G. Dominus N——.
P. Quota hora incepit?
G. Septima.
P. Unde sumpsit thema.
G. Ex epistola Pauli ad Romanos.
P. Quoto capite?
G. Octavo.
P. Respondisti adhuc bene; nunc videamus quid sequatur. Ecquid mandasti memoriae?
G. Nihil quod possum referre.
P. Nihilne? cogita paulisper, & vide ne turberis,
- Were you at sermon to-day?
I was there.
Who are witnesses?
Many of my school-fellows, who saw me, can testify.
But some must be produced.
I will adduce them, when you shall order.
Who preached the sermon?
Mr N——.
At what o'clock did he begin?
At seven.
From whence did he take his text?
Out of the epistle of Paul to the Romans.
What chapter!
The eight.
You have answered hitherto well; now let us see what follows: Have you committed any thing to memory?
Nothing that I can say.
Nothing? think a little, and see you be not disturbed,

beris, quin eslo bono animo.

G. Certo possum reminisci nihil, præceptor.

P. Ne verbum quidem?

G. Nihil prorsus.

P. Hem verberoi! Quid profecisti igitur?

G. Nescio, nisi quod abstinui fortasse interim a malo.

P. Illud quidem est aliquid, si modo potuit fieri ut abstineris a malo omnino.

G. Abstinui quoad potui.

P. Fac esse ita, tamen non satisfacisti Deo quum scriptum sit, Declina a malo, & fac bonum; sed dic mihi quæso, Qua gratia iveras illuc potissimum?

G. Ut addiscerem aliquid.

P. Cur non facisti id?

G. Non potui.

P. Non potuisti, nebuloso! imo, noluisti, aut certe non curasti.

G. Cogor fateri.

ed, but be of good courage.

Indeed I can remember nothing, master.

Not so much as a word.

Nothing at all.

Ho, you rogue! What have you profited then?

I know not, but that I abstained perhaps in the mean time from evil.

That indeed is something, if but it could be that you abstained from evil altogether.

I abstained as much as I could.

Suppose it was so, yet you did not satisfy God seeing it is written, Fly from evil, and do good; but tell me, I pray, For what cause went you thither chiefly?

That I might learn something.

Why did you not do that?

I could not.

You could not, you knave! nay you would not, or certainly you did not care.

I am forced to confess.

P. Quæ

P. Quæ res cogit te?

Whatthingforcesthee?

G. Mea conscientia, quæ accusat me apud Deum.

My conscience, which accuseth me to God.

P. Dicis rectè, utinam ex animo.

You say right, I wish from thy heart.

G. Equidem dico ex animo.

Truly I speak from my soul.

P. Potest fieri; sed age, quid fuit causæ quidmodum mandaveris nihil memoriæ?

It may be; but come, what was the reason why you committed nothing to memory?

G. Mea negligentia; non enim audiebam diligenter.

My negligence; for I did not hear diligently.

P. Quid faciebas igitur?

What did you do then?

G. Identidem dormiebam.

Now and then I slept.

P. Ita soles: sed quid agebas reliquo tempore?

So you use to do: but what did you do the rest of the time.

G. Cogitabam mille ineptias, ut pueri solent.

I thought of a thousand fooleries, as boys are wont.

P. An tu es adeo puer, ut non debeas esse attentus ad audiendam verbum Dei?

Are you so much a child; that you ought not to be attentive to hear the word of God?

G. Si essem attentus, possem proficere aliquid.

If I was attentive, I might profit something.

P. Quid igitur meruisti?

What then have you deserved?

G. Verbera.

Stripes.

P. Meruisti profecto, idque largissime.

You have deserved indeed, and that very plentifully.

G. Con-

G. Confiteor ingenuè.

I confess *ingenuously*.

P. Verbo tenus, opinor.

In word only, I *suppose*.

G. Immo certe ex animo.

Nay certainly from my heart.

P. Fortasse; *sed* interim, para te ad accipien-
das plagas.

Perhaps; *but* in the mean time prepare thyself to receive stripes.

G. Ah! *præceptor*, ignosce, obsecro, peccavi, fateor, sed ex nulla malitia.

Ah! *master*, pardon me, I pray you, I have done amiss, I confess, but from no ill purpose.

P. Atqui ista tam supina negligentia accedit proxime ad malitiam.

But that so gross negligence comes very near to ill nature.

G. Nonequidem infior; sed imploro tuam clementiam per Jesum Christum.

Truly I do not deny; but I implore your mercy for the sake of Jesus Christ.

P. Quid facies igitur, si ignovero tibi?

What will you do then, if I pardon you?

G. Faciam meum officium posthac, ut spero.

I shall do my duty hereafter, as I hope.

P. Addendum erat, Deo juvante; sed parum curas id.

You should have added, God helping; but you little regard that.

G. Imo, *præceptor*, præstabo officium posthac, Deo juvante.

Yes, *master*, I will perform my duty hereafter, God helping.

P. Age, condono culpam tuis lachrymis, ignoscoque tibi ea lege, ut memineris promissi.

Well, I forgive this fault for your tears, and I pardon you upon this condition, that you remember your promise.

G. Ago gratias, hu-

I give you thanks, *manissime*

manifestissime præceptor.

P. Eris in maxima gratia apud me, si servaveris promissa.

G. Deus optimus maximus faxit ut possim.

P. Faxit, precor.

most kind master.

You shall be in very great favour with me, if you keep your promise.

May God, all good, all great, grant that I may.

May he grant, I pray.

COLL. C. 62. Lib. II.

PÆDAGOGUS, AUGUSTINUS.

P. Ades, Augustine.

A. Adsum, præceptor.

P. Quid agunt tui discipuli?

A. Docentur adhuc a subdoctore.

P. Tu vero, jamne pronunciasti contextum prælectionis in crastinum mane?

A. Pronunciavi.

P. Satisne recte?

A. Satis, gratia Deo.

P. Quis audiuit te?

A. Ludimagister.

P. Bene habet; sed est quod velim monere te.

A. Ego percipio audire istud.

P. Cogitandum est tibi sæpe numero quantum debeas Deo largitori omnium bonorum, qui dederit tibi ingenium, & tam felicem memoriam.

Come hither, Augustine:

I am here, master.

What do thy two school-fellows?

They are taught as yet by the usher! —

But you, have you pronounced already the words of the lesson against to-morrow morning?

I have them.

Weil enough?

Enough, thank to God.

Who heard you?

The head master.

It is well, but there is something which I would admonish thee of.

I greatly desire to hear that.

You must think often how much you owe to God the giver of all good things, who hath given you both capacity, and so happy a memory.

A. Quid

A. Quid non debeam illi qui dedit mihi omnia?

What do I not owe to him who hath given me all things?

P. Dic aliquot ejus precipua beneficia, quem admodum decui te aliquando.

Tell me some of his special kindnesses, as I have taught thee sometimes.

A. Ille celestis Pater dedit mihi corpus, animam, vitam, bonam mentem, bonos parentes, locupletes, nobiles, benefactos erga me, & qui non modo suppeditant mihi copiose omnia necessaria ad hanc vitam, sed etiam, quod est longe maximum, curant me instituendum tam diligenter bonis literis, bonisque moribus, ut nihil sit requirendum præter ea.

That heavenly Father hath given me a body, a soul, life, a good understanding, good parents, rich, noble, well-affected towards me, and who not only afford me plentifully all things necessary for this life, but also, which is far the greatest, they take care that I be instructed so diligently in good letters, and good manners, that nothing is to be required further.

P. Dixisti omnia ista vere, sed prætermisisti unum, quod est singulare beneficium Dei. Scin'tu quid sit?

You have said all those things truly, but have omitted one thing, which is a singular kindness of God. Do you know what it is?

A. Sine me cogitare paullisper.

Allow me to think a little.

P. Cogita etiose.

Think at your leisure.

A. Nunc eorum meminisse, sed nescio quibus verbis possim exprimere id pro magnitudine rei.

Now I remember, but I know not in what words I may be able to express it according to the greatness of the thing.

P. Tamē dic quo modo poteris.

Yet say it as you can.

A. Cogito

A. Cogito etiam atque etiam.

I think again and again.

P. Dic tandem.

Say at length.

A. Beneficia Dei optimi maximi erga me sunt innumerabilia, in corpore, in animo, in externis rebus; sed nullum potest nec dici nec cogitari majus, quam quod dederit mihi gratis suum unicum filium, qui redemit me miserum peccatorem, & captivum sub tyrannide Satanae, ac destinatum æternæ morti, idque sua morte, crudelissima & maxime ignominiosa omnium.

The kindneses of God all good, all great, towards me are innumerable, in body, in mind, in outward things; but none can neither be spoke of nor thought of greater, than that he hath given me freely his only son, who hath redeemed me a most miserable sinner, and captive under the tyranny of the devil, and destined to eternal death, and that by his death, the most cruel and most ignominious of all.

P. Dixisti apte satis, & fere totidem verbis quot docueram te alias. Sed nunquid Deus præstitit hoc tantum beneficium tibi uni!

You have said but truly enough, and almost in as many words as I taught you at other times. But whither or no hath God done this so great a kindness for you alone?

A. Minime vero.

No indeed.

P. Quibus præterea?

To whom besides?

A. Omnibus quotquot crediderint evangelio fideliter ac verè.

To all, how many soever believe the gospel faithfully and truly.

P. Age, profer locum ex evangelio Sancti Joannis in eam sententiam.

Come, produce a place out of the gospel of Saint John to that purpose.

A. Deus sic dilexit

God so loved the world,

mundum, ut daret suum unigenitum Filium, ut omnis qui credit in eum non pereat, sed habeat eternam vitam; Deus enim non misit suum Filium in mundum, ut condemnaret mundum, sed ut mundus servetur per eum; qui credit in eum non condemnatur, qui vero non credit, condemnatus est jam, quia non credidit in nomen unigeniti Filii Dei.

P. Haftenus satis: sed cuius sunt ista verba

A. Ipsius Christi loquentis de seipso.

P. Quem alloquitur?

A. Nicodemum, qui venerat ad eum noctu.

P. Christus ipse noster unicus Servator, facit ut proficias magis ac magis in cognitione ipsius.

A. Faciet, spero.

P. Perge igitur, ut accipisti, alacriter, quod Deus bene vertat in gloriam sui nominis.

A. Ita precor.

P. Eamus cenatum.

that he gave his only begotten Son, that every one who believes in him should not perish, but have eternal life; for God sent not his Son into the world, that he should condemn the world, but that the world might be saved by him; he that believes in him is not condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

Thus far enough: but whose are those words?

Christ's himself, speaking of himself

Whom doth he speak to?

Nicodemus, who had come to him by night.

Christ himself, our only Saviour, grant that you may profit more and more in the knowledge of him.

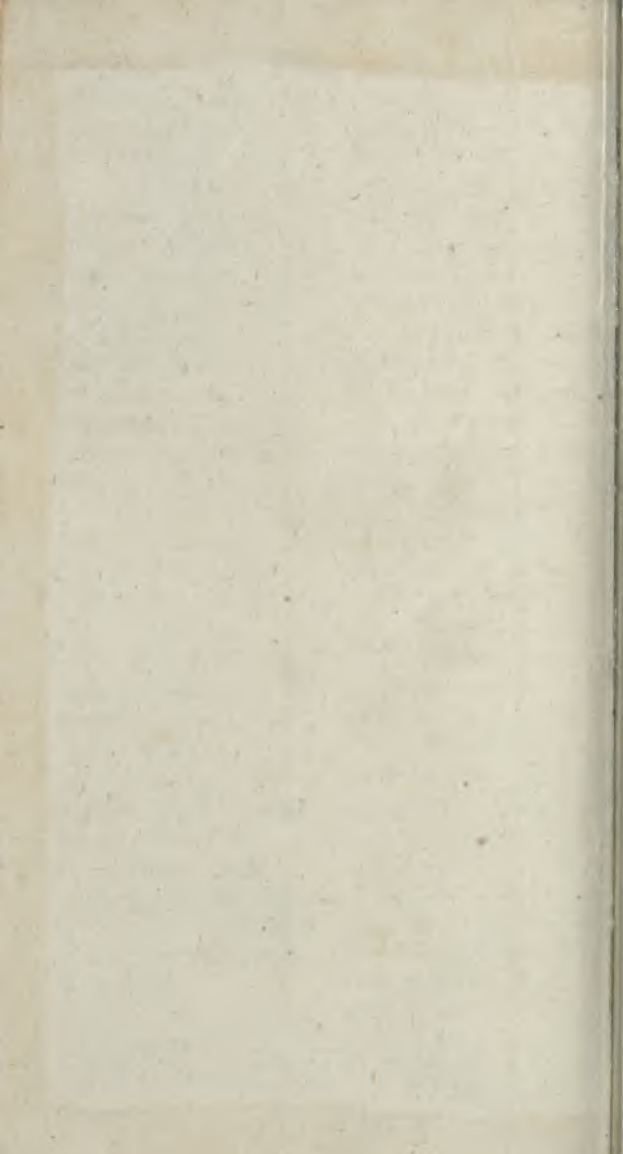
He will do it, I hope.

Go on then, as you have begun, cheerfully, which may God happily turn to the glory of his own name.

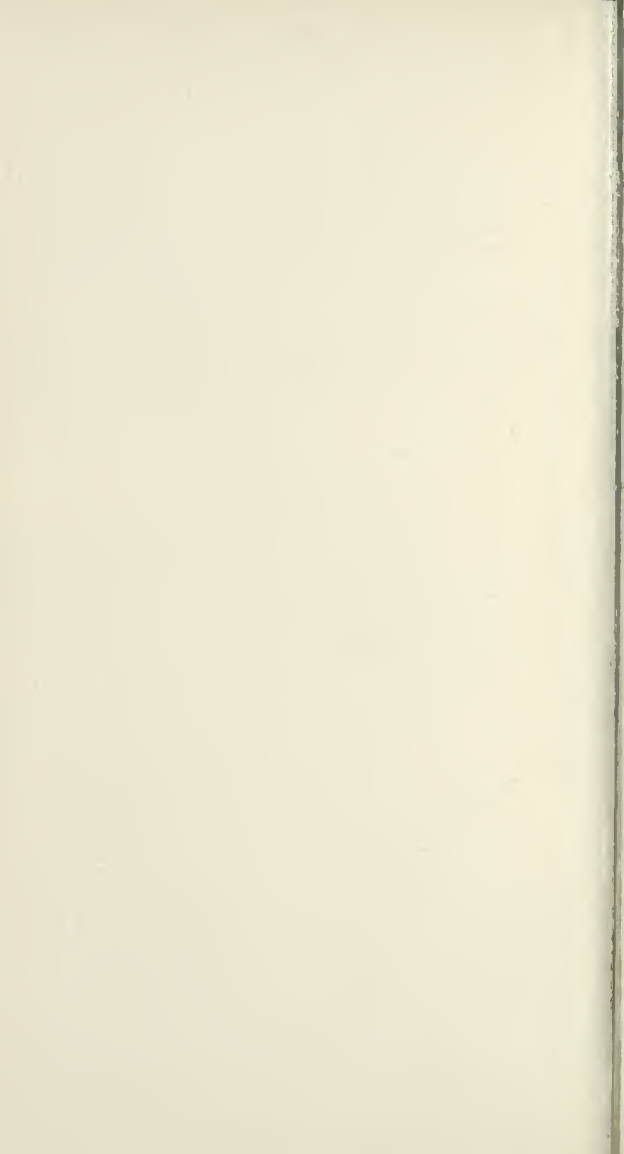
So I pray.

Let us go to supper.











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