Altera colloquia latina

Desiderius Erasmus, Gerald Maclean Edwards
Pitt Press Series

Alterna Colloquia Latina
from Erasmus
DESIDERIUS ERASMUS

From a photograph of Holbein's picture in the Louvre
by Messrs Mansell and Co., 405, Oxford Street
Altera Colloquia Latina

Adapted from Erasmus

*With Notes and Vocabulary*

by

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PREFACE.

THE favourable reception which has been accorded to Colloquia Latina, published last year, leads me to think that a second series of dialogues may be found useful. As before, I have allowed myself great freedom in the revision and abbreviation of the text, in order to adapt these 'little pictures' for school use. I am more and more impressed with Erasmus's wonderful command of the best Latin idiom and vocabulary. He is equally admirable in sparkling dialogue, in graphic description, and in reflective passages often of great beauty. With him Latin is indeed a living language; and he seems to invest all his themes with the charm of a perennial youthfulness.

G. M. E.

January, 1908.
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**Portrait of Erasmus**  
*Frontispiece*
INTRODUCTION.

THE LIFE AND TIMES OF ERASMUS.

Erasmus is 'little Gerard,' the younger son of the Gerard and Margaret whose fortunes form the subject of Charles Reade's delightful romance, *The Cloister and the Hearth*. As the novelist tells us, their 'yellow-haired laddie' belongs not to Fiction, but to History. The facts of his life are easily ascertained, chiefly from his letters, hundreds of which survive, and from his *Colloquies*. He was born at Rotterdam on October 27th, 1466. His father belonged to Gouda, a small town in the south of Holland. The boy's real name (so it is thought) was Gerard Gerardson; but from early years he called himself Desiderius Erasmus, — 'Desiderius' being intended for the Latin and 'Erasmus' for the Greek of Gerard, which signifies 'Beloved.'

At a very early age he became a chorister of Utrecht Cathedral and remained in the Choir-school for some years. Though he had a good voice, he had no talent for music. Accordingly, when he was nine, his parents removed him to the famous school at

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1 Some hold that Erasmus was his baptismal name, after St Erasmus who was martyred under Diocletian.
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Deventer. Its head-master was Alexander Hegius, who, after a great career as a teacher, died towards the end of the century, leaving behind him 'his clothes and his books and an imperishable name.' At Deventer the young Erasmus imbibed an ardent love of Latin, and attracted the notice of Rudolf Agricola, one of the first scholars who brought the New Learning to northern Europe. While inspecting the school, the great man patted Erasmus's sunny head and remarked:—'This little man will do something by-and-by.' The boy was not a mere bookworm; for we read of a pear-tree in the garden of a neighbouring convent, which Hegius's pupils sometimes visited at night with Erasmus as ringleader; and at the same time we have a naïve complaint of excessive whipping at this school. As in later life, so in his school-days Erasmus must have been a most engaging companion.

At the age of thirteen Erasmus lost both his parents; and his three guardians were determined to make him a monk together with his elder brother Peter. To the bright and clever Erasmus this resolve came as a sentence of death. For three years he bore the stern discipline of a convent school at Bois-le-duc. The brethren taught him nothing, their practice being to crush any pupil of high and lively spirit 'by stripes, by threats, by reproaches, and other means.' But his passion for learning they could not quell. In spite of reprimand and punishment, he devoured all he could get. Possessing an extraordinary memory, he learnt Horace and Terence by heart; and he wrote Latin prose and verse—verse by preference—without end. Amongst other com-
positions, we hear of long heroic poems and of an ode to the Archangel Michael.

After a prolonged struggle with his guardians and the monks, Erasmus gave in, and at the age of nineteen he took the vows of the Augustinian Order. For about eight years he remained in the monastery of Stein, near Gouda; and he was admitted to Holy Orders by the Bishop of Utrecht. Disgusted with the coarse and illiterate society in which his lot was cast, he was eager to escape to a University,—the love of letters being, from the first, the ruling principle of his life. By strange good fortune, the Bishop of Cambay at this juncture invited Erasmus to become his private secretary. Through the Bishop's influence he was allowed to leave the monastery, and very soon enabled, when he was about twenty-eight, to join the University of Paris, which then held a commanding position in the world of letters. There he entered Montaigne College, nicknamed 'Vinegar College'; and he suffered cruelly from the Spartan discipline, the badness of the food, and the outrageous disregard of the health of the students. In the words of his younger contemporary, Rabelais, 'the unhappy creatures at that College are treated worse than galley-slaves among the Moors and Tartars.' With health permanently injured, Erasmus returned to Cambay, ultimately going back to Paris, but not to his pestilential College. Instead, he rented a humble lodging, and eke out a precarious subsistence by taking pupils. One of these was a young Englishman, William Blunt, Lord Mountjoy, who afterwards persuaded him to visit England, giving him an annual
pension of a hundred crowns, and continuing to be the kindest of friends.

Thus a new world was opened to Erasmus, and he began his famous career as a 'wandering scholar.' In those days, notwithstanding the difficulties of travel, there was wonderful freedom of intercourse among the scholars of Europe. They moved to and fro, as the demand for their services came from England, France, Germany, the Netherlands, or Italy. In Latin they had a universal language which carried them everywhere. They were real cosmopolitans, belonging to that maior urbs, the Republic of Letters. They had friends in every University; and it is surprising to find with how many countries they were in close and constant touch. The modern conception of a University is that it should go on its own way, independent of all others. These wandering scholars were, to borrow the striking phrase of Bacon’s New Atlantis, true 'merchants of light.' To the northern nations of Europe Erasmus became the highest embodiment of the life-giving spirit of the New Learning.

In 1499 he went for a few months to Oxford, residing at St Mary’s College, a small house of the Augustinians (his own Order), of which Richard Charnock was Prior. It was now that he made the acquaintance of some of the early advocates of Greek studies,—Grocyn, Linacre, and Latimer. The capture of Constantinople by the Turks in 1453 and the consequent flight of its Greek scholars to Italy had turned men’s attention to the learning of the old world at a time when the Italian Renaissance had
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well-nigh spent its force, and when learning in England had reached its lowest ebb. Numbers of foreign scholars flocked over the Alps to learn Greek. The most notable of these was Linacre's teacher, the famous Selling, Prior of Christ Church, Canterbury, who brought a number of Greek manuscripts from Italy and turned his monastery into a hospice of Greek culture. He died shortly before Erasmus's first visit to England. It was probably in 1500 that Erasmus returned to Paris. Here he spent about five years (with occasional visits to the Netherlands) working persistently at Greek, in which he had not made much progress during his short stay at Oxford. There appears to be little foundation for the first part of Gibbon's epigram to the effect that 'Erasmus learnt Greek at Oxford and taught it at Cambridge.'

The two Oxford men with whom Erasmus became most intimate during his first visit to England were John Colet and Thomas More. 'Colet's learning and More's sweetness' (Erasmus's own description) have become proverbial. Colet was lecturing at Oxford on St Paul's Epistles 'like one inspired, raised out of himself in voice, eye, countenance, and mien.' It was he especially who encouraged Erasmus to publish the New Testament in the original Greek. Thomas More had left Oxford, and was pursuing his legal studies in London when Erasmus first met him. Shortly before leaving England, Erasmus was staying with Lord Mountjoy at Greenwich, whither More came to bid him farewell. It was then that an interesting event happened. More took Erasmus to call at a house in Eltham, where they found some...
children at their games. They were, it turned out, in the royal nursery. The eldest was the future king, Henry VIII, now nine years of age. Erasmus was much struck with the young prince's regal bearing, and a few days afterwards he sent him some Latin verses in praise of Henry VII and of England. Many years after, Henry VIII alluded to Erasmus's visit to Eltham.

In the spring of 1505 Erasmus paid his second visit to England and stayed a whole year. He went to Cambridge, where he received the degree of Bachelor of Divinity. It was during this visit that he made the acquaintance of Warham, Archbishop of Canterbury and Lord Chancellor, whose favourite relaxation from the cares of Church and State was to sup with a group of scholar friends. Grocyn took Erasmus in a boat up the river to Lambeth Palace for one of these gatherings. 'Warham loves me as though he were my father or my brother'; this was Erasmus's impression of his visit. The Archbishop's subsequent kindness to him was remarkable. He offered him the Rectory of Aldington in Kent; and, when he refused this, gave him a pension of a hundred crowns a year out of the living. Later on, Warham's invitation recalled him to England. And, when he was complaining of poverty at Cambridge, the Archbishop sent him fifty angels. 'I wish there were thirty legions of them!' was his characteristic message. 'Happy was I,' writes Erasmus, 'to find such a Maecenas. All who have gathered good from my writings must thank Archbishop Warham for it.'

Erasmus was now enabled to realise the dream of

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1 Gold coins having as a device the Archangel Michael.
his life,—a visit to Italy, where he spent three years from the summer of 1506. He went as tutor to the two sons of Dr Boyer, court-physician to Henry VII. He stayed some weeks at Turin, receiving from the University the degree of Doctor of Divinity. The winter of 1506 he spent at Bologna, where he obtained leave from the Pope to lay aside his monk’s dress. In 1508 he spent some months at Venice with the famous printer Aldus, in order to see through the press a second and enlarged edition of his *Adagia* (see p. 59). He tells us how he sat in the same room with Aldus, revising his book, while the great man and his proof-reader pushed on the printing. Also he made the acquaintance of the select circle of scholars who gathered round the Aldine Press. Then Erasmus went to Padua, and then to Siena, reaching Rome in 1509. In one way Erasmus’s Italian visit was a great disappointment to him. He found that, owing to the unruly ambition of Pope Julius II, the home of the Renaissance was made the battle-ground of the monarchs of Europe. It was not till 1513 that the advent of a new Pope, Leo X, brought peace.

In 1509 the group of English scholars, whose ardour for the New Learning had not enjoyed free play during the lethargic reign of the old king, hailed with delight the accession of Henry VIII. The young king, barely eighteen years of age, aroused the highest hopes by his great gifts of person and intellect. Erasmus received in Rome a pressing letter from his old pupil, Lord Mountjoy, urging him to come to England on account of the favourable
disposition of the new king to learning and to Erasmus himself. By his English friends Erasmus was regarded as the voice of the new era. In the spring of 1510 he arrived at Thomas More's house in London, ready to pour out a triumph-song over the old world of ignorance and superstition in his famous satire, *The Praise of Folly*. For this he had made ample notes during his long journey on horseback from Rome. The book was written out during a few days' stay with More; and, as he says in the dedication, it received its Greek title *Encomium Moriae* in playful allusion to the name of his host. Folly comes forward in cap and bells, and assails with delicious satire the weak points of all classes and all professions.

Thanks to the refinement of its wit the book gave but little offence. Its victims were generally too much amused by its chastisement of others. 'Never,' Erasmus had said in his dedication, 'have I copied Juvenal in stirring up the sink of iniquity, and I have taken pains to depict laughable absurdities rather than heinous sins. Any who may take offence must find consolation in the thought that it is a fine thing to be satirised by Folly.' A great ecclesiastic said resignedly, 'Here is our old friend again!' The more nervous of the clergy would content themselves with the harmless gibe, 'See what comes of learning Greek!' But, as a matter of fact, *The Praise of Folly* played no small part as a harbinger of the Reformation. So true is the saying, *Pontifici Romano plus nocuit Erasmus iocando quam Lutherus stomachando*, 'Erasmus did more damage to the
Papacy by his playful wit than Luther with all his savage spleen.' Owing to the sweet reasonableness of his nature and the graces of his literary style Erasmus passed for a moderate man, and thus enjoyed a licence for the utterance of unpalatable truths.

At the invitation of the famous John Fisher, Bishop of Rochester and Chancellor of Cambridge, Erasmus, now forty-four years of age, settled in that University. His first extant letter from there is dated December, 1510. Fisher, who had previously been President of Queens', secured rooms for him in that College. They were in a square turret which is still called 'Erasmus's Tower.' In these rooms Erasmus gave lectures on Greek, and the New Learning made rapid progress in the University. Some years later he wrote:—'Theology is flourishing at Paris and at Cambridge as nowhere else, because the new studies, which are ready to storm an entrance, are not repelled, but warmly welcomed as guests.' It does not appear that Erasmus held any formal appointment for lecturing in Greek; but he was elected Lady Margaret Reader in Divinity in 1511, and re-elected in 1513. In the latter year Cambridge was visited by the plague, and for some months the University was almost entirely deserted.

At the end of the year he decided to leave Cambridge, chiefly, it would appear, from the disappointment of the high hopes which he had conceived of Henry VIII's good intentions towards himself. His English friends had been rudely awakened from their dreams of the king's devotion
to the New Learning, when they found him eager for European war. In 1514 Erasmus left England, to return later on for two very brief visits. While at Cambridge, he had accomplished a vast amount of literary work both on Classical authors and on the Christian Fathers, and he had made some preparations for his edition of the Greek Testament. Also he wrote elementary Latin books for the use of St Paul’s School, recently founded by his friend John Colet, now Dean of St Paul’s. In this foundation the educational ideas of the New Order were to be fully realised, viz. the combination of rational religion and sound learning, and the teaching of Latin according to the methods of Erasmus. Thomas More wrote to Colet:—‘Your school raises a storm; for it is like the Wooden Horse, in which armed Greeks were hidden for the destruction of barbarous Troy.’ This opposition came to nothing. Colet’s example was soon followed in a host of other new schools throughout the country, in which his methods were carried out. At present, of course, the number of Greek teachers was far too small to allow of much Greek being attempted in the schools. Towards the end of the century we find the Harrow statutes ordaining a regular curriculum in Greek. At Oxford the new ideas at first encountered fierce opposition. The students themselves were ranged as eager partisans or opponents of the New Order under the titles of ‘Greeks’ and ‘Trojans.’ But the battle was already won.

From Cambridge Erasmus went to Basel towards the end of 1514. He was now forty-eight; and most
of the twenty-two years which remained to him were
spent in that city. First he stayed a few months
there, gathering round him a circle of eager students,
including the celebrated printer, Johann Froben.
Then he tried to live at Louvain, where he had a
house of his own. But he was thoroughly disgusted
with the bigotry of the Flemish clergy and the state
of the University there, which was at the mercy of
monks united in intolerant opposition to the New
Learning. During this period of his life Erasmus
was often in difficulties. He received many offers of
pensions and posts ecclesiastical and academical; but
he declined them all. *Rex essem, si iuuenis essem,* he
says sadly. In 1521 he settled permanently at Basel
as general editor and adviser to Froben's Press. For
seven years, i.e. till Froben's death, he ground
incessantly in this 'mill,' as he styles it.

It was at Basel in the year 1516 that Erasmus
published the first Greek text of the New Testament.
This contributed much more to the liberation of the
human mind than all the controversial turmoil of
Luther. Certainly it was not a work of critical skill.
The Greek was printed from a single Basel manuscript,
which was sent as 'copy' to Froben's Press, correc-
tions being introduced in a haphazard way from
perhaps five other manuscripts. Moreover, the
printing, which was unduly hurried on, was com-
pleted in a few months. Only one of the manuscripts
contained the book of *Revelation*; and in this the
last six verses of the last chapter were missing.
Strange to say, these verses appear in Erasmus's
Greek, translated by him from the Latin Vulgate.
Introduction

In spite of defects, which might naturally be expected in the first work of its kind, this book had great value as being the means by which the Greek text was most widely diffused. A very important part of it was a Latin version of the New Testament, which Erasmus endeavoured to make more accurate than the Vulgate.

The book is prefaced by a remarkable exhortation, in which he proclaims his desire for an open Bible, accessible to all. He wishes that the Scriptures were translated into all languages, so as to be understood not only by Scotchmen and Irishmen, but even by Saracens and Turks. 'I long for the time,' he continues, 'when the husbandman shall say them to himself while he follows the plough, when the weaver shall hum them to the tune of the shuttle, when the traveller shall beguile with them the weariness of the journey.' Another important work of Erasmus was his Paraphrasis, a series of Latin paraphrases of all the books of the New Testament except Revelation,—his aim being to bring home the spirit and subject of each book to the mind of the ordinary reader. They were translated into English; and soon there was a copy in every parish church in the country. Finally, in his editions of the Greek and Latin Fathers, Erasmus appealed from the biblical interpretations of medieval theologians to the Fathers of the Early Church. The works of Jerome, his hero among Christian scholars, were published in the year 1516, dedicated to his old benefactor, Archbishop Warham.

In 1523 came the publication of the first complete
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edition of the Familiar Colloquies. Erasmus’s main idea about Latin school-books was that they should introduce the pupil as soon as possible to Latin reading, without keeping him long over the drudgery of grammar; also that these books should have a moral purpose. Accordingly, the object of the Colloquies, as stated by Erasmus, is to entice the young (1) ad elegantiam Latini sermonis and (2) ad pietatem; also (3) in particular, to caution them against ‘the misdirected ambitions and outrageous superstitions of the vulgar’; for ‘it is better that they should learn this from a book than from Experience, the mistress of fools.’ First, there is the purely educational object of teaching good Latin as a living colloquial language, without much attention to the learning of grammar by rote; for, as he says, multis amara sunt grammatices praecepta. Secondly, he has a moral and religious aim; on this he writes beautifully in the dedication to the Colloquies, addressed to his godson, Johann Erasmius Froben, son of his printer friend, only six years old, but showing wonderful promise. Thirdly, he desires to combat popular ignorance and superstition, the prevalence of which distressed him so acutely. These three objects will be found abundantly illustrated in the selection of dialogues given in this edition. Some of the slighter pieces are evidently written with the view of teaching the elements of Latin only, and have no other interest. This class of dialogue is necessarily over-represented in this edition, which contains only a small fraction of the whole Colloquies.
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The complete work is very much more than a school-book. It is a literary masterpiece, which gained extraordinary popularity in its day. It had an enormous circulation. To show this, one fact will suffice. A Paris bookseller, hearing that the book was likely to be condemned as heretical, printed a new edition of 24,000 copies. This was rapidly disposed of. The popularity of the book was due both to its subject-matter and to its style. This series of prose ‘idylls’ (or ‘little pictures’), thrown into dramatic form, gives a marvellous representation of the life of the day in its thousand different phases. Erasmus has dramatic power of a very high order. Then there is the lively, sparkling style. We must remember that Erasmus passed a very large part of his life in England, France, and Germany, and that he could not speak one of the languages of these countries. Thus the ordinary language he used was Latin; hence comes the easy colloquial style of his writings, which are ‘thrown off’ naturally and light-heartedly rather than written with self-conscious effort, according to his own excellent description (intended as an apology), effundo verius quam scribo omnia. Then we should notice that he quite revels in the wealth of his vocabulary and in his extra-ordinary command of the best Latin idiom. Other educational works of Erasmus are the Adagia (see p. 59) and the Apophthegms, a collection of good sayings, chiefly from Plutarch. The most noteworthy of his editions of Classical authors are his Terence and Seneca. All these editions are mainly remarkable for their prefaces, which appeal vigorously to the
interest of the ordinary reader, and show him how the work in question may be made to serve the needs of himself and his day. Thus in his kindly, popular way he made men feel the value of the literatures of Greece and Rome.

Amid all the storm of theological controversy which darkened his declining years, Erasmus was content to stand alone and to be true to himself. He had never dreamed of renouncing his allegiance to the Roman Church, of which he was a priest; and he bitterly bewailed the disruption which Luther caused, the *tragoedia Lutherana* as he styled it. He was ready to reform abuses, but not to recast Theology. He had fought the battle of sound learning and plain common sense against ignorance and folly, whether they came from orthodox or from reforming zealots. He had employed all the resources of his wit and satire against priests and monks and the superstitions in which they traded, long before Luther became prominent. This is what his critics meant when they said to Erasmus, ‘You laid the egg; Luther has hatched it.’ Erasmus cleverly replied that his egg contained a peaceable hen, but, thanks to Luther’s hatching, there had emerged a fighting-cock! ‘I never helped Luther,’ he writes, ‘unless to call on a man to mend his ways is to help him.’ In 1524 he wrote against Luther, but not on the main issue; this book was a treatise on Free Will.

Writing to his old friend, Lord Mountjoy, in 1529, he says, ‘I seem doomed like Hercules to be fighting monsters all my life, and weary I am of it. Never
since the world began was such an age. Everywhere smoke and steam!’ It was just this ‘smoke and steam’ that Erasmus disliked above all things. Sympathising to a great extent with Luther’s object, he detested his methods and all the turmoil which he raised, chiefly because he thus hindered the progress of the New Learning. He speaks half-sadly, half-jestingly of his own waning influence in the World of Letters:—‘My popularity, such as I had, is turned to hatred. Once I was Prince of Letters, Star of Germany, High-priest of Learning, Champion of a Pure Theology. The note is altered now.’ Frequently he complains of ‘Lutheran libels’ against himself; but he is also bitterly assailed from the other side as a ‘heretic leader.’ In 1533 he writes:—‘They still sing the old song. Erasmus laughs at the Saints, despises the Sacraments. So they gabble, and it is all lies.’ Under Pope Clement VII, ‘Erasmus, fit only for the Bull of Phalaris’ was a common-place of orthodox controversialists. ‘As for myself,’ he says, ‘I am at the last act of the play. I can leave the stage with a quiet mind, if Emperor, Princes, and Bishops can still the storm without spilling of blood.’

In 1535 Erasmus, who had spent the last six years at Freiburg (a town free from religious strife), returned to Basel. The new Pope, Paul III, made great efforts to enlist his services in some public manner, with a view to a peaceful solution of the great controversy. Accordingly, he nominated him to the Deanery of Deventer, and gave him to understand that he might be a Cardinal if he wished, intimating at the same time that the necessary
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funds—3000 ducats—would be forthcoming to enable him to qualify for the dignity. But Erasmus, whose health was failing fast, was now less than ever disposed to accept ecclesiastical honours. During the winter of 1535–6 he was confined entirely to his room; but his literary activity did not cease. He was still working for the Basel Press. His last extant letter is dated June 28th, 1536, and signed Eras. Rot. aegra manu. He died peacefully at Basel on July 12th, in his 70th year, and was buried in the Cathedral.
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ALtera colIoquia latina.

I.

Not at home.


Pe. heus, heus puer. nemo hac profit?
Pu. hic, opinor, franget fores familiarem oportet esse. o lepidum caput? quid advers, mi Petre?
Pe. me ipsum.
Pu. tu rem haud magni pretii hac attulisti.
Pe. magno steti patri meo.
Pu. credo, pluris quam vendi possis.
Pe. estne Ioannes domi?
Pu. incertus sum; sed videbo.
Pe. tu potius abi et roga ipsum an velit nunc esse domi.
Pu. abi tu potius tibi ipsi Mercurius.
Pe. heus Ioannes, num es domi?
Io. non sum.

Pe. impudens, nonne ego audio te loquentem?

E. E.
Io. immo tu impudentior. nuper ancillae tuae credidi te non esse domi; et tu non credis mihi ipsi?
Pe. aequum dicis, par pari relatum.
5 Io. equidem non omnibus sum domi. tibi posthac semper ero.
Pe. sed tu mihi videris cocleae vitam agere.
Io. cur sic?
Pe. quia perpetuo domi lates, nec unquam prorepis. non secus ac claudus sutor desides.
10 Io. est quod agam domi. foris nihil est negotii. et si quid esset, tamen hoc caelum me dies aliquot a publico cohiberet.
Pe. at nunc clarum est et invitat ad ambu-
15 landum.
Io. si ambulare libet, non recuso.
Pe. plane videtur hoc utendum caelo.
Io. adsciscendus est unus aut alter sodalis.
Pe. fiet, dummodo dicas quos velis.
20 Io. quid si Hugonem?
Pe. haud multum interest inter Hugonem et nugonem.
Io. age, placet.
Pe. quid si Alanum?
25 Io. homo minime mutus est.
Pe. si videtur, Henricum adiungemus.
Io. si dabitur illius copia, nunquam erit fabularum inopia. placent sodales; superest ut locum reperias amoenum.
30 Pe. ego vero tibi locum ostendam, ubi nec
nemoris umbram nec pratorum viriditatem nec vivos fontes desiderabis. dices dignam Musis sedem.

Io. magnifice polliceris.

Pe. nimium adsides libris. non vivimus ut 5 studeamus; sed studemus ut suaviter vivamus.

Io. mihi vero vel immori studiis dulce est.

Pe. equidem immorari probo: immori non probo.

* * * * *

Pe. ecquid cordi fuit haec ambulatio? 10

Io. me quidem vehementer delectavit.

II.

Tennis.

NICOLAUS. HIERONYMUS. VINCENTIUS.

LAURENTIUS.

Ni. quanti certabimus?

Hi. aliquo periculo certandum est, ne frigeat ludus.

Ni. sic res habet, ut dicis. 15

Hi. utra pars prior vicerit tres lusus, ei victa pendet quartam denarii partem; sed hac lege, ut quidquid e victoriis collectum fuerit insumatur in convivium.

Ni. placet lex, et rata esto. superest igitur ut 20 sortiamur partes. nam sumus ferme pares omnes, ut non magni referat quis cui coniungatur.

1—2
Tennis.

Hr. tu tamen me longe peritior es.

Nt. quamvis sim, tu felicior.

Hr. etiam hic valet Fortuna?

Nt. illa nusquam non regnat.

5 Hr. age, fiat sortitio. euge, bene cecidit; contigit, quem volebam, Vincentius.

Nt. et nos nostri sodalicii non paenitet.

Hr. age, simus viri. amat victoria curam. suum quisque locum tueatur. ego reti adsistam; tu mihi consiste a tergo, excepturus pilam, si me transvolabit.

10 Vi. ne musca quidem hac transvolabit im-pune.

Hr. mitte pilam in tectum.

Nt. hem, accipe.

15 Hr. si miseris infra suprave tectum aut extra lineas, vobis damno fuerit. tu sane parum commodo mittis.

Nt. tibi quidem; at nobis commodo.

Hr. ut miseris, ita remittam. par pari referam.

20 sed praeest ingenue legitimeque ludere.

Nt. in ludo pulchrum est arte vincere.

Hr. fateor; atque etiam in bello. sed habet utraque ars suas leges. et sunt artes illiberales.

Nt. rursus accipe pilam.

25 Hr. euge, vicimus quindecim. heus, praebete vos viros. viceramus et hic, si tu, Vincenti, tuo constitisses loco. sumus igitur pares.

Nt. non diu. vicimus triginta, vicimus quadra-

30 ginta.
LA. nummos?
NI. non.
LA. quid igitur?
NI. numeros.
LA. quo pertinent numeri, si nihil est quod 5 numeres?
NI. noster hic lusus est.
HI. propere tu quidem ante victoriam canis triumphum. vidi eos vincere ab hoc numero, qui nihil habent. varia est, ut Martis, ita ludi alea. 10 habemus triginta. euge, culpas duas admissisti; iam rursus pares sumus.
NI. nunc serio res agitur. euge, successit; sumus potiores.
HI. non diu. rursus pari fortuna sumus. 15
NI. diu nutat Fortuna, velut aniceps utris velit addicere victoriam. o Fortuna, si nobis favoris, dabimus tibi maritum. euge, audivit votum. penes nos est huius certaminis victoria. pone notam cretaceam, ne excidat. 20

* * * * *

HI. iam appetit vesper; et sudatum est satis. praestat a ludendo desistere, ne quid nimis. numeremus lucrum.
NI. nos vicimus tres denarios; vos duo. restat igitur unus ad convivium. sed interim quis solvet 25 pretium pilarum?
HI. omnes ex aequo, pro sua quisque parte. nam lucrum exilius est quam ut inde possit aliquid decidi.
III.

Putting the weight.

ADOLPHUS. BERNARDUS. ARBITRI.

Ad. tu totiens apud me glorius es te mirum esse artificem in certamine mittendi globi. age, libet experiri qualis vir sis.

Be. nihil detrecto. nunc tu, quod dici solet, in planitiem provocas equum.

Ad. et tu senties me non esse asinum.

Be. placetne monomachia, ut unus cum uno congregiatur, an mavis adiungi socios?

Ad. illud malo, ne qua pars victoriae detur alteri.

Be. istud et ipse malo, ut laus tota sit mea.

Ad. hi spectatores erunt et arbitri.

Be. recipio. sed quod erit victori praemium aut quae victo poena?

Ad. non est magnificum certare pro pecunia.

Be. tu Gallus es, ego Germanus; certemus uterque pro suae gentis gloria.

Ad. si vicero, tu ter exclamabis 'floreat Gallia.' si victus, quod absit, fuero, totidem verbis celebrabo tuam Germaniam.

Be. age, placet condicio. adsit Fortuna. quando periclitantur hoc ludo duae maximae gentes, sint pares sphaerae.
Ad. nosti saxum illud prominens haud procul a porta?
Be. novi.
Ad. ea erit meta, et haec linea.
Be. esto; sed sint, inquam, pares globi. 5
Ad. minus discernas ovum ab ovo aut ficum a ficu. sed mea non refert utrum malis. elige.
Be. mitte.
Ad. heus, tu mihi non bracchium, sed ballistam habere videris; ita torques globum. 10
Be. satis momordisti labrum, satis movisti bracchium; tandem mitte. o vires Herculeas! sed tamen vinco.
Ad. nisi sceleratus ille laterculus obstitisset, te vicissem. 15
Be. consiste in vestigio sphaerae tuae.
Ad. non utar dolo malo. cupio virtute, non fraude, vincere, quandoquidem de gloria certamen est. bene vertat!
Be. ingens profecto iactus. 20
Ad. ne ante tempus riseris. adhuc paene sumus pares.
Be. nunc res agitur. uter prior metam con-tigerit, is vicerit. vici; canta.
Ad. sed definiendum erat quo to lusu constaret victoria; nam nondum caluerunt vires. 25
Be. definiant arbitri.
Ar. tertio.
Ad. placet.
Be. quid ais? agnoscisne victorem?
Impressions of France

Ad. tibi Fortuna magis adspiravit; viribus et arte non tibi cessero. sed quod arbitri proununtiaverunt, id sequar.

Ae. Germanus vicit; et hoc clarior est victoria, quod talem artificem vicit.

Be. nunc canta, Galle.

Ad. sum raucus.

Be. hoc Gallis novum non est.

Ad. florecat Germania ter.

Be. immo ter hoc erat canendum. contraximus siticulam; eamus ad tabernam; ibi perficietur cantio.

Ad. non recuso, si ita videtur arbitris.

Be. ita commodius est. melius canet Gallus loto gutture.

IV.

Impressions of France.

SCENE I.

CLAUDIUS. BALBUS.

Cl. gratulor tibi in patriam reverso.
Ba. immo gratulare magis e Gallia profugo.
Cl. quid ita?
Ba. quia illic bellis fervent omnia.
Cl. quid Musis cum Marte?
Ba. atqui illic ne Musis quidem parcitur.
Cl. tu igitur feliciter elapsus es.
Ba. at non sine periculo.
totus alias nobis redisti.
cur sic?
vestis indicat te mutatum ex Batavo in Gallum.
hanc mutationem malum quam in galliam. 5
sed vestis non facit Gallum.
iamne calles Gallice?
sic satis.
quo pacto didicisti?
magistris haudquaquam mutis. 10
in tali ludo facile discimus loqui. sonasne
probe sermonem Gallicum?
immo et Latinum sono Gallice.
nunquam igitur scribes bona carmina.
cur ita? 15
quia perit tibi syllabarum quantitas.
mahi satis est qualitas.
quid? estne Lutetia immutis a pestilenitia?
nonnunquam intermittitur, mox recru-
descit.
non sat est malorum, ubi bellum est?
erat, nisi secus esset visum superis.
annonae caritatem istic esse oportet. 25
immo penuriam. omnium rerum illic inopia est praeterquam sceleratorum militum.
bonorum virorum illic est mira vilitas.
quid accidit Gallis, ut bellum suscipiant cum aquila?
quia movet illos exemplum scarabaei, qui
Impressions of France

dicitur non cessisse aquilae. in bello nemo sibi non videtur Hercules.

Cl. non te morabor diutius. alias latius nugabimur, cum erit utrique commodum. nunc alio 5 me vocant negotia quaedam.

Scene II.

Georgius. Livinus.

Ge. fuitne tibi hoc iter faustum et commodum?
Li. sic satis; nisi quod nihil usquam tutum est a latronibus.
Ge. hic est belli ludus.
10 Li. est; sed sceleratissimus.
Ge. pedes advenis an eques?
Li. partim pedestri itinere, partim vehiculo, partim equo, partim navigio.
Ge. quo in statu sunt res Gallicae?
15 Li. sane turbulento. magnae bellorum minae sunt. quid mali allaturi sint hostibus nescio: certe Galli iam ipsi non dicendis malis affliguntur.
Ge. unde profisciscuntur isti bellorum tumultus?
Li. unde nisi e cupiditate principum?
20 Ge. at horum prudentia conveniebat sedari rerum humanarum tempestates.
Li. sedant illi quidem, sed ut Auster mare. persuadent sibi se deos esse, suaque causa mundum hunc esse conditum.
25 Ge. immo princeps rei publicae gratia constituitur, non res publica principis causa.
Impressions of France

Li. immo non desunt contionatores qui ad hos tumultus bellicum canant.

GE. istos ego statuerem in prima acie.

Li. at illi sibi cavent in castris.

GE. ista publica fatis curanda relinquamus. 5 tuae res quo tandem in statu sunt?

Li. peiore in loco negotium non potest esse.

GE. non contigit praeda quam venabaris?

Li. venabar equidem, sed irata Delia.

GE. nihil reliquum est spei?

Li. spei permultum, sed rei nihil.

GE. episcopus nihil ostendit spei?

Li. tota plaustra spei, sed praeterea nihil.

GE. nihil adhuc misit?

Li. promisit quidem benignae; at ne teruncium 15 quidem misit.

GE. ergo spe alendus est animus.

Li. sed hac non repletur venter. qui spe aluntur, pendent, non vivunt.

GE. at tamen eras ad iter expeditior, quod 20 nihil erat oneris in zona.

Li. fateor; atque etiam tutior. nulla enim sunt arma certiora adversus latrones. sed ego malim et onus et periculum.

GE. nihilne tibi ademptum est in via? 25

Li. mihine? quaeo quid eripias nudo? aliis citius periculum erat a me. licuit mihi vacuo viatori per totum iter canere et esurire. numquid vis?

GE. quo nunc hinc abis?
L. recta domum, salutaturus penates iam diu
non visos.

G. precor illic offendas omnia laeta.
L. utinam ita velit superi.

V.

A country retreat.

EUSEBIUS. TIMOTHEUS.

5 Eu. cum omnia nunc rideant in agris, miror
esse qui fumosis urbibus delectentur.

Tr. non omnes capiuntur aspectu flororum aut
pratorum vernantium aut fontium amniumve; aut,
si capiuntur, est aliud quod magis iuuet. ita
10 voluptas voluptate, velut clavus clavo, pellitur.

Eu. tu mihi fortasse narras negotiatores avaros.

Tr. istos quidem, sed non solos, o bone; immo
cum his innumeratos alios, qui fere quaestus gratia
malunt in urbibus, iisque frequentissimis, versari,
15 sententiam securi caeci ciusdem mendici, cui cordi
erat premi turbis hominum. dicerat illic esse
quaestum ubi esset populus.

Eu. valeant caeci cum suo quaestu; nos phi-
losophi sumus.

20 Tr. et Socrates philosophus urbes praeferebat
agris, quod esset discendi cupidus, et urbes haberent
unde disceret; in agris quidem esse arbores et
hortos, fontes et amnes, qui pascerent oculos, sed
nihil loquerentur ideoque nihil docerent.
Eu. mea sententia non est muta rerum natura, sed undique loquax est, multaque docet contemplantem, si nacta fuerit hominem attentum ac docilem. quid aliud clamitat illa amoenae naturae vernantis facies quam opificis Dei sapientiam bonitati parem? sed Socrates in eo secessu quam multa docet Phaedrum suum ac vicissim ab eo discit!

Tr. si tales adessent aliquot, nihil esse posset amoenius rusticatione.

Eu. libet igitur huius rei periculum facere? est mihi praedium suburbanum, non amplum sed nitide cultum. eo vos in crastinum diem ad prandium voco. mille tantum passuum abest.

Tr. plures sumus; totum praedium tuum devoraremos.

Eu. immo totum convivium apponetur ex dapibus, ut inquit Horatius, inemptis apparaturn. vinum ipse locus suppedidit; ficos, pira, mala, nuces ipsae arbores porrigunt, quemadmodum fit in insulis Fortunatis. accedet fortesse e cohorte gallina.

Tr. age, non recusamus.

Eu. at suam quisque umbram secum adducat. ita cum sitis quattuor, aequabimus numerum Musarum.

Tr. fiet.

Eu. unum illud vos monitos volo: sibi quisque condimentum suum adferat. ego cibum tantum apponam.
The horse-dealer outwitted

Tr. quod condimentum narras? piper an saccharum?
Eu. immo aliud vilius, sed suavius.
Tr. quodnam?
Eu. famem. eam dabit hodie cena tenuis; cras vos acuet ambulatio. hoc quoque commodi praedio meo debeatur. verum qua hora libet prandere?
Tr. decima, priusquam ingravescat aestus solis.
Eu. curabitur.

VI.

The horse-dealer outwitted.

PHAEDRUS. AULUS.

Ph. scis quanta sit subtilitas in iis qui vendunt aut locant equos.
Au. plus scio quam vellem, non semel ab illis delusus.
Ph. nuper incidit mihi iter, cum satis longum, tum etiam accelerandum. adeo quendam ex illis, quem dixisses eius generis minime malum; et erat mihi cum homine non nihil etiam amicitiae. narrò mihi rem esse gravem; opus esse strenuo equo; proinde, si unquam præbuisset se mihi bonum virum, nunc praestaret. ille pollicitur se sic me-cum acturum, tamquam ageret cum fratre suo.
carissimo. inducit in stabulum, iubet eligere ex omnibus equis quemcunque vellem. tandem unus plus ceteris arridebat. ille probat iudicium meum; eum equum a multis expetitum esse; se eum maluisse servare amico singulari quam in ignotis addicere. conventum est de pretio; numeratur pecunia praesens; conscendo. mira alacritate gestiebat equus in egressu; dixisses fero- cem esse. ubi iam equitaveram circa horam, sensi plane lassum ne calcaribus quidem impelli posse. audieram tales ab illis ali, quos specie iudicares insignes, ceterum laboris impatientes. tunc ego mecum: 'captus sum. age, par pari referam, ubi rediero domum.'

Au. quid consilii capiebas eques sine equo? 

Ph. id quod res dabat. deflexi in proximum vicum; illic clam apud quendam mihi notum depositum equum et conduxì alterum. profectus sum quo destinaram. reversus sum; reddo conductum equum; redeo ad locatorem. rogo ut in stabulo suo equum alat dies aliquot, donec repetam. per-contatur quam commode me gesserit. ego vero iuro per omnia sacra me nunquam in vita conscendisse tergum equi felicioris; volasse potius quam ambulasse, nec tam longo itinere unquam sensisse las- situdinem, nec pilo factum ob laborem macriorem. haec cum illi persuasisset esse vera, tacitus scum cogitabatur equum illum alium esse quam hactenus suspicatus esset. itaque, priusquam abirem, rogabat num mihi venalis esset equus. primo negabam; 30
si incideret iter aliud, non facile fore nancisci similem; tamen nihil esse mihi tam carum, quod non esset venale pretio largo, etiam si quis me ipsum cuperet emptum.

5 Au. tu pulchre Cretensem agebas cum Cretensi.

Ph. quid multis? non dimittit me nisi pronuntiato equi pretio. aestimavi non paulo pluris quam emeram. digressus ab homine mox paro qui mihi partem agat huius fabulae, pulchre in-10 structum atque edoctum. is ingressus domum clamat locatorem; ait sibi opus esse insigni equo et laboris egregie patienti. alter ostendit multos, et pessimum quemque maxime praedicat; solum illum, quem mihi vendiderat, quoniam existimabat vere talem qualem praedicaveram, non laudat. at alter ilico rogat num et ille venalis esset; nam descripseram illi formam equi, et locum indicaveram. locator primum tacere atque alios ambitiose praedicare. cum iste, ceteris probatis, 15 semper ageret de uno illo, tandem locator secum:
‘plane sefellit me iudicium de illo equo, si quidem hic peregrinus statim agnovit hunc inter omnes.’
cum instaret ille, tandem hic, ‘venalis est,’ inquit, ‘sed pretio fortasse deterreberis.’ ‘non est,’ inquit ille, ‘magnum pretium, si res respondet; aestima.’
aestimavit aliquanto pluris quam aestimaveram ipsi, captans hoc luceri. tandem convenit de pretio. emtor iubet equo dari pabulum; se mox ait rediturum et abducturum. dat etiam stabulario 20 denarium. ego simul ac cognovi pactionem esse
firmam, sic ut rescindi non posset, rursus ocreis et calcaribus armatus redeo ad locatorem; anhelus clamo. adestr ille; rogat quid velim. 'ilico,' inquam, 'adornetur equus meus. e vestigio profiscendum est ob rem maxime gravem.' 5 'atqui modo,' inquit, 'mandabas ut aliquot dies alem equum tuum.' 'verum,' inquam, 'sed praeter exspectationem obiectum est negotium, idque regium, quod nullam patitur dilatationem.' hic ille: 'eliges ex omnibus quem voles; tuum habere non potes.' rogo 'quam ob rem?' 'quoniam venditus est,' inquit. ibi ego, simulata magna perturbatione, 'prohibeant,' inquam, 'superi quod dicis. hoc obiecto itinere, non venderem eum equum, etiam si quis numeraret quadruplum.' 15 incipio rixam; clamo me perditum. tandem caluit et ille. 'quid opus,' inquit, 'his iurgiis? aestimasti equum; ego vendidi. si numero pretium, nihil habes quod mecum agas. sunt in hac urbe leges; ad exhibendum equum me non potes com- 20 pellere.' cum diu clamassem, aut equum exhiberet aut emptorem, tandem iratus numerat pretium. emeram quindecim aureis; aestimaram viginti sex. ille aestimarat triginta duobus. cogitabat apud se: 'praestat hoc lucri facere quam equum reddere.' 25 abeo dolenti similis ac vix placatus etiam data pecunia. ille rogat ut boni consulam; se aliis in rebus pensaturum hoc incommodi. sic ipsi plano verba dedi. habet equum nullius pretii. exspectat amicum meum venturum esse numeratum 30
pecuniam. at nemo venit nec unquam venturus est.

Au. interim nunquam questus est?
Ph. qua fronde aut quo iure id faceret? verum ego ultero questus sum; dixi illum eo malo dignum, qui propera venditione tali equo me spoliavisset.

VII.

Inns in Germany.

BERTULPHUS. GULIELMUS.

Be. fortasse isti mores decent Gallos; mihi magis arrident Germanici.

Gu. mihi nunquam contigit ire in Germaniam. quare te quaeso ne gravere commemorare quibus modis accipiant hospitem.

Be. an ubique sit eadem tractandi ratio nescio: quod ego vidi narrabo. advenientem nemo salutat, ne videantur ambire hospitem. id enim sordidum et abiectum existimant et indignum Germanica severitate. ubi diu clamaveris, tandem aliquid per fenestram profert caput, non aliter quam e testa prospicit testudo. is rogandus est an liceat illic deversari. si non renutit, intellegis dari locum. rogantibus ubi sit stabulum mota manu monstrat. illic licet tibi tuum equum tractare tuo more. nullus enim famulus manum admovet. si celebrius est deversorium, ibi famulus monstrat stabulum,
atque etiam locum equo minime commodum. nam commodiora servant venturis, praesertim nobilibus. si quid quereris, statim audis 'si non placet, quaere aliud deversorium.' faenum in urbibus parce praebent, nec multo minoris vendunt quam 5 ipsam avenam. ubi consultum est equo, totus migras in triclinium cum ocreis, sarcinis, luto; id est unum omnibus commune.

Gu. apud Gallos designant cubicula, ubi sese exuant, extergeant, calefaciant, quiescant etiam, 10 si libet.

Be. hic nihil tale. in triclinio exuis ocreas, induis calceos, vestes pluvia madidas suspendis. quod si veneris hora a meridie quàra, non cenabis tamen ante nonam, nonnunquam et 15 decimam.

Gu. quam ob rem?

Be. nihil apparant nisi vident omnes, ut eadem opera ministretur omnibus.

Gu. quaerunt compendium. 20

Be. tenes. itaque in idem triclinium conveniunt octoginta aut nonaginta, pedites, equites, negotiatores, nautae, aurigae, agricolae, pueri, feminae, sani, aegroti. quid multis? ibi linguarum non minor est confusio quam olim in 25 turri Babel. quod si quem conspexerint pe-regrinae gentis, qui cultu dignitatis non nihil prae se fert, in hunc intenti sunt omnes, con-templantes quasi novum aliquod animalis genus adductum ex Africa. 30
Gu. Romae, Lutetiae, Venetiae nemo quidquam miratur.

Be. nefas est interim tibi quidquam petere. ubi iam multa est vespera, nec sperantur plures hospites, prodit famulus senex, barba cana, tonso capite, vultu torvo, sordido vestitu. is tacitus numerat quot sint in triclinio. quo plures adesse videt, eo vehementior accenditur ignis. haec apud illos praecipua pars est bonae tractationis. si quis non assuetus vaporī aperit rimam fenestrae, protinus audit 'claude.' si respondes 'non fero,' audis 'quaere igitur aliud deversorium.' post redit ille barbatus Ganymedes, ac linteis sternit mensas. carbasa dicerēs ex antennis detracta. destinat cuique mensae convivas ut minimum octo. iam quibus est notus mos patrius accumbunt ubi cuique libet. nūllum enim discrimen inter pauperem et dividem, inter erum ac famulum.

Gu. haec est illa vetus aequalitas, quam nunc e vita submovit tyrannis.

Be. postquam accubuerunt omnes, rursus prodit torvus ille Ganymedes; apponit singulis pinacium ligneum, deinde poculum vitreum; aliquanto post panem. ita nonnunquam sedetur ferme horam.

Gu. nemo hospitum interim flagitat cibum?

Be. nemo cui notum est regionis ingenium. tandem apponitur vinum. mox magna pompa veniunt disci. primus ferme habet offas panis
madefactas iure. deinde aliud ius, post aliquid carnium recocatarum. rursus multis aliquid, mox aliquid solidior is cibi, donec probe domito stomacho apponant carnes assas aut pisces elixos. hoc pacto totum convivium temperant, quem admodum solent actores fabularum, qui scaenis admiscent choros; ita isti alternis miscen offas ac pultes. curant autem ut extremus actus sit optimus.

Gu. et hoc est boni poetae.

Be. porro peccatum sit, si quis interim dicat 'tolle hunc discum; nemo hoc vescitur.' sedendum est usque ad praescriptum spatium, quod illi clepsydris, ut opinor, metuintur. mox adfertur vinum aliquod generosius. dictum mirum, quis sit ibi strepitus ac vocum tumultus, postquam omnes coeperunt calescere vino. quid multis? surda omnia. admiscen se saepe moriones; quo genere hominum cum nullum sit magis detestandum, tamen vix credas quantopere delectentur Germani. illi cantu, clamore, saltando faciunt ut triclinium videatur corruere; neque quisquam alterum audit loquentem. interea videntur sibi suaviter vivere: atque illic sedendum est usque ad multam noctem.

Gu. nunc tandem absolve convivium. nam me quoque taedet tam prolixii.

Be. faciam. tandem sublato caseo, qui vix illis placet nisi putris, prodit ille barbatus, adferens secum pinacium, in quo creta pinxit aliquot circulos.
Inns in Germany

id deponit in mensa tacitus interim ac tristis; Charontem diceres. deponunt pecuniam alius atque alius, donec expleatur pinacium. deinde numerat tacitus: si nihil deest, annuit capite.

5 Gu. quid si quid superest?
Be. fortasse redderet; faciunt hoc nonnullum.

Gu. nemo reclamat iniquae rationi?
Be. nemo qui sapit. nam protinus audiret quid tu es hominis? nihil plus solves quam alii.

10 Gu. liberum hominum genus narras.
Be. quod si quis ex itinere lassus cupit a cena petere lectum, iubetur exspectare donec ceteri quoque eant cubitum.

15 Gu. videor mihi videre civitatem Platonicam.
Be. tum suus cuique nidus ostenditur, et vere nihil aliud quam cubiculum; tantum enim ibi lecti sunt, et praeterea nihil quo utaris aut quod fureris.

20 Gu. quid interim fit de equis?
Be. eadem disciplina tractantur qua homines.
Gu. sed est eadem ubique tractatio?
Be. alicubi mollior est, alicubi durior quam narravi.

25 Gu. quid si ego tibi nunc narrem, quibus modis hospites tractentur in ea parte Italiae quam Longobardiam vocant; rursus in Hispania; deinde in Anglia et in Guallia? nam Angli partim Gallicos, partim Germanicos mores obtinent, ut ex his duabus gentibus mixti.
The wedding

Be. quæsō te ut narres. nam mihi nunquam contigit eas adire.
Gu. in præsens non est otium. nam nauta iussit me adesse hora tertia, nisi vellem relinquui, et habet sarcinam.

VIII.

The wedding.

ALYPIUS. BALBINUS. MUSAE.

Al. o deos immortales! quod ego novum spectaculum hic video?
Ba. aut tu vides quod nusquam est aut mei parum prospiciunt oculi.
Al. atqui mirum spectaculum est et amabile. 10
Ba. dic, ubi vides?
Al. ad laevam in hoc colle nemoroso.
Ba. collem video.
Al. non vides puellarum chorum?
Ba. quid tibi venit in mentem, ut ad istum 15 modum ludos facias? ego ne muscam quidem usquam conspicio.
Al. tace; prodeunt e nemore. qui nitor, quae gratia! non humanum est hoc spectaculum.
Ba. quae hunc agitant?
Al. agnosco; novem sunt Musae cum tribus Gratiis. miror quid-agant. nunquam vidi cul-
tiores aut magis alacres; omnes sunt redimitae lauro. porro Gratiae quam amabiliter sibi haerent!

BA. at ego nunquam audivi quemquam magis delirantem quam te.

AL. immo neminem vidisti me feliciorem.

BA. cur hic solus habes oculos?

AL. quia non bibisti ex fonte Musarum: nam his solis conspicuae sunt Musae.

BA. ego hausi e fonte Scoti.

AL. non ille fons est Musarum, sed lacus ranarum.

BA. nonne potes efficere ut et ipse videam hoc spectaculum?

AL. possem, si adeset laurus: nam liquor e fonte limpido, ramo lauri aspersus, oculos reddit huius modi spectaculorum perspicaces.

BA. ecce laurus, ecce fonticulus.

AL. commodum profecto.

BA. asperge.

AL. intende; videsne?

BA. quantum antea. asperge rursus.

AL. iamne vides?

BA. tantundem. asperge copiosius.

AL. iam vides, opinor.

BA. immo vix te video.

AL. miser, quam penitus oculos tuos obsedit Scotus! verum non est quod crucieris. praestiterit fortasse non videre, ne tali praemio vides Musas, quali Actaeon vidit Dianam. periculum
enim esset, ne te vertant in aprum silvestrem aut
porcum aut ranam. efficiam tamen ut audias,
modo ne obstrepas. iam huc deflectunt viam;
occurramus. salve, deae.

Mu. et tu salve.
Al. quid vellicas?
Ba. non praestas quod promiseras.
Al. audis?
Ba. audio, sed velut asinus lyram.
Al. quonam est iter tam cultis tamque alacr-
bus? num invisitis Lovaniensium Academiam?
Mu. bona verba.
Al. quam ob rem?
Mu. quis nunc illic nobis locus, ubi tot porci
grunniunt?

Al. atqui sunt et illic quibus vestrum numen
est venerandum.
Mu. scimus; eoque post annos aliquot illuc
migrabimus. nondum revoluta saeculorum series
diem illum fatalem advexit. erit enim qui illic
nobis amoenum exstruet templum, quo vix alibi
magnificentius ac sanctius. tum libenter versa-
bimur Lovanii.

Al. quo nunc igitur est iter?
Mu. Antverpiam.
Al. Musae et Gratiae ad mercatum?
Mu. nequaquam; immo ad nuptias.
Al. quid virginibus cum nuptiis?
Mu. ad tales nuptias non est indecorum ire
virgines.
The wedding

Al. quas igitur nuptias narras?
Mu. sanctas, ad quas non puderet ipsam adire Palladem, et arbitror adfuturam.
Al. non est fas scire sponsi nomen et sponsae?
Mu. arbitror tibi non ignotum esse candidissimum illum iuvenem, et omnibus deliciis politissimum, Petrum Aegidium.
Al. gemmam nominasti, non hominem.
Mu. ei nubet Cornelia, virgo vel ipso digna
10 Apolline.
Al. ille quidem vestri cultor eximius a teneris annis fuit.
Mu. huic igitur canemus epithalamium.
Al. et saltabunt Gratiae?
Mu. non modo saltabunt, verum etiam duo candidissima pectora benevolentiae nodis copulabunt, ut nihil unquam inter illos possit incidere vel irae vel taedii. illa perpetuo nihil audiet nisi 'mea lux'; ille vicissim nihil nisi 'anime mi.'
20 atque huic iucunditati ne senectus quidem quidquam detrahet.
Al. mirarer, si qui sic vivunt possent senescere.
Mu. recte mones; nam maturitas erit potius quam senectus.
Al. atqui novi permultos, quibus intra menses tres istae verborum blanditiae longe in diversum versae sunt. in convivio pro lepidis iociis volitabant crustula et disci. maritus pro 'anime mi' audiebat 'fungus,' uxor 'acco.'
30 Mu. vera praedicatas; sed istius modi nuptiae
Gratiis iratis coierunt; hic perpetuo morum iucunditas alet mutuam benevolentiam.

Al. narras tu quidem raram matrimonii felicitatem.

Mu. tam raras virtutes rara decet felicitas. 5 en tibi procul advenit Venus caelestis!

Al. video. qui fulgor, quae formae maiestas!
ad hanc quidem altera Venus invenusta est.

Mu. vides quam modesti sint Cupidines.

Al. plane matrem referunt. o felicem illam 10 domum et superis egregie caram! licetne audire carmen quod illi destinastis?

Mu. immo rogamus ut libeat audire.

IX.

Capping stories.

POLYMYTHUS. GELASINUS. EUTRAPELUS.

Po. ut non decet civitatem bene institutam esse sine legibus ac principe, ita ne convivium 15 quidem oportet.

Ge. istud vero placet, ut unus totius populi nomine respondeam.

Po. heus puer, adfer huc talos. horum suffragiis decernetur regnum. euge, Eutrapelo 20 favit Iupiter. non fuere sortes caecae; non poterat magis idoneus eligi. vulgo iactatur proverbum non vanum, 'novus rex, nova lex.'
Eu. quod felix faustumque sit huic convivio,—
primum edico, ne quis hic proferat praeter ridiculas
fabulas. cui debit fabula, denario multitetur; ea
pecunia in vinum insumatur. atque in legitimis
fabulis etiam ex tempore conficta habeantur. si
nulli defuerit fabula, duo, quorum alter lepidissi-

cum, alter frigidissimam fabulum dixerit, vini
pretium pendant. Gelasinus arbiter esto.

Ge. legem a regis latam nostris suffragis
ratam esse volumus. sed unde profisciscetur fa-
bularum circulus?

Eu. unde nisi a convivatore?

Po. age, si simul potestis esse et audire, bonis
avibus auspiciabor fabulandi munus. si parum erit
leida fabula, scitote Batavam esse. opinor, ali-
quot vestrum auditum est Macci nomen.

Ge. non ita diu est cum perii.

Po. is cum venisset ad civitatem ac vellet
novus hospes innotescere ioco quopiam (nam is
erat homini mos), ingressus est officinam calcearior;
salutat. ille cupiens extrudere merces suas, rogat
numquid vellet. Macco coniciert oculos in ocreas
ibi pensiles, rogat sutor num vellet ocreas. annu-
ente Macco, quaerit aptas tibiis illius; inventas
alacriter protulit et induxit illi. ubi iam Maccus
erat eleganter ocreatus, 'quam belle,' inquit, 'con-
grueret his ocreis par calceorum duplicatis soleis.'
rogatus an et calceos vellet, annuit. reperti sunt
et additi pedibus. Maccus laudabat ocreas, lauda-
bat calceos. calcearius tacite gaudens succinebat
illi laudanti, sperans pretium melius. hic Maccus, 'dic mihi,' inquit, 'bona fide, nunquamne is, quem sic ocreis et calceis ad currsum armaeras, abiiit non numerato pretio?' 'nunquam,' ait ille. 'atqui si forte,' inquit, 'hoc faceret, quid tu tum faceres?'  5 'consequer,' inquit calcearius, 'fugientem.' tum Maccus 'serione ista dicis an ioco?' 'plane serio,' inquit alter, 'loquor; et serio facerem.' 'experiar,' ait Maccus. 'en pro calceis praecurro; tu curr sequere.' simulque cum dicto coniecit se in pedes. 10 calcearius e vestigio consecutus est, quantum poterat clamitans 'tenete furem, tenete furem.' ad hanc vocem cum cives undique prosiluissent et tectis, hoc commento cohbit illos Maccus, ne quis manum iniceret; ridens ac vultu placido 'ne 15 quis,' inquit, 'moretur currsum nostrum; certamen est de pocolo cervisiae.' itaque iam omnes praebere sese certaminis spectatores. suspicabantur autem calcearium dolo clamorem eum fingere, ut anteverteret. tandem calcearius, currso victus, 20 sudans et anhelus domum rediit. Maccus tulit praemium.

GE. Maccus iste effugit quidem calcearium, at non effugit furem.

Po. quam ob rem?

GE. quia furem ferebat secum. erat actio furti.

Po. ea quidem post intentata est. sed iam magistratibus aliquot innotuerat Maccus.

GE. quid attulit Maccus?
Po. quid attulit? rogas? magis periclitatus est actor quam reus. negabat se tetigisse rem alienam invito domino, sed ullo deferente, nec ullam pretii mentionem intercessisse. se provo-
casse calcearium ad certamen cursus; illum ac-
cepisse condicionem, nec habere quod quereretur, 
cum esset cursu superatus.

Ge. haec actio non multum abest ab umbra 
asini. quid tandem?

Po. ubi satis risum est, quidam e iudicibus 
vocavit Maccum ad cenam, et numeravit calceario 
pretium. simile quoddam accidit Daventriae me 
puero. erat tempus illud quo regnant piscatores, 
frigent lanii. quidam adstabat ad fenestram 
pomariae, oculis intentis in ea quae proposita 
veno erant. illa ex more invitavit si quid vellet; 
et cum videret hominem intentum ficis, 'vis, ait, 
'licos? sunt elegantes.' cum ille annuisset, rogat 
quot libras vellet. 'vis,' inquit, 'quinque libras?'

annuenti tantum ficorum effudit in gremium. 
dum illa reponit lances, ille se subducit, non cursu 
sed placide. cum prodisset acceptura pecuniam, 
vidit emptorem abire. inequuitur maiore voce 
quam cursu. ille dissimulans pergit quo coepit 
tandem, multis ad feminae vocem concurren-
tibus, restitit. ibi in populi corona agitur causa; 
rirus oritur. emptor negabat se emisse, sed quod 
ultimo delatum fuisset accepisse; si vellet experiri 
apud iudices, se acturum.

Ge. nunc accipite quod nuper accidit Antver-
piae. sacerdos quidam receperat illic mediocrem summam pecuniae, sed argenteae. id fur quidam animadverterat. adiit sacerdotem, qui gestabat crumenam nummis turgidam; salutat beneigne; narrat sibi datum negotium a suis, ut vici sui sacerdoti mercaretur novum pallium. rogat hac in re commodaret sibi tantulum operae, ut secum iret ad eos qui vendunt huius modi pallia; nam sibi videri staturam ipsius cum amici sui magnitudine vehementer congruere. hoc officium, cum 10 leve videretur, facile pollicitus est sacerdos. adeunt aedes cuiusdam. prolatum est pallium; sacerdos induit; venditor affirmat mire congruere. fur cum nunc a fronte, nunc a tergo contemplatus esset sacerdotem, satis probavit pallium; sed 15 questus est a fronte brevius esse. ibi venditor negat id esse pallii vitium, sed crumenam turgidam efficere ut ea parte offenderet brevitas. quid multa? sacerdos deponit crumenam; denuo contemplantur. ibi fur, averso sacerdote, crumenam arripit ac semet in pedes conicit. sacerdos cursu insequitur ut erat palliatus, et sacerdotem venditor. sacerdos clamat, ‘tenete furem’; venditor clamat, ‘tenete sacerdotem’; fur clamat, ‘cohibete sacerdotem furentem’; et creditum est, cum vide- 25 rent illum sic ornamentum in publico currere. itaque, dum alter alteri in mora est, fur effugit.

Eu. dignus qui non uno suspendio pereat, tantus artifex.

Ge. nisi iam pendet.
X.

The soldier and the Carthusian.

MILES. CARThUSIANUS.

Mi. salve, mi frater.
Ca. salve et tu, germane carissime.
Mi. vix te agnosco.
Ca. adeone consenui intra biennium?

5 Mi. non; sed caput rasum, nova vestis faciunt ut mihi videaris aliud animal.
Ca. nonne agnosceres uxorem tuam, si tibi occurreret induta nova veste?
Mi. non, si tali.

10 Ca. at ego te probe agnosco, cui non solum vestis mutata est, verum etiam facies totusque corporis habitus. quot coloribus pictus es! nulla avis aeque variat plumas suas.
Mi. sic decet redire e bello. sed dic mihi,
erat hic tanta bonorum medicorum inopia?
Ca. quam ob rem?
Mi. quia nulli commisisti sanandum cerebrum tuum, priusquam in hanc servitutem te praecipitem dare.

15 Ca. itane videor insanisse?
Mi. maxime. quid erat necesse hic te sepeliri ante tempus, cum esset unde commode viveres?
Ca. at nunc non videor tibi vivere?
Mi. non, per Iovem.
Ca. dic quam ob rem?
Mi. quia non licet ambulare quo vis. hoc loco velut cavea includeris. adde rasuram, vestem 5 prodigiosam, solitudinem, piscium perpetuum esum, ut mirer te ipsum non verti in piscem.
Ca. si verterentur homines in omnia quibus vescuntur, tu iam pridem porcus esses; nam suilla soles delectari.
Mi. non dubito quin iamdudum paeniteat te instituti.
Ca. hoc illis usu venit, qui se in hoc vitae genus velut in puteum praeceptant. ego descedi sensim et consulto, prius explorato me ipso per- 15 spectaque tota huius vitae ratione, iam annos natus viginti octo; qua aetate sibi quisque notus esse potest. quod ad locum attinet, tu quoque loco angusto includeris, si totius mundi considers amplitudinem. nec refert quam spaciosus sit locus, 20 modo nihil desit ad vitae commoditatem. multi raro aut nuncam exeunt civitate in qua nati sunt. qui si vetarentur exire, magnopere sibi displicerent, et inesseret illis mira libido relinquendae civitatis. hic affectus vulgaris est, quo 25 ego careo. puto hic totum esse mundum; et haec tabula mihi totum terrarum orbem repre- sentat, quem ego cogitatione iucundius simul et tutius perambulo quam is qui navigavit ad novas insulas.
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MI. hic tu propemodum dicis verum.
CA. quid habet prodigiosum vestis? offendit color. quis color magis decet omnes Christianos quam is qui datus est omnibus in baptismo? dictum est tibi quoque 'accipe vestem candidam.' haec vestis admonet me quid promiserim,—nimirum innocentiae perpetuum studium. porro solitudinem si vocas turbae fugam, hoc exemplum est non nostrum, sed veterum philosophorum. immo poetae, astrologi, ac similibus artibus dediti, quotiens aliquid magni moliuntur, secessum quaerere solent. cur autem vocas hanc solitudinem? hic habeo sodales omnium rerum plures quam sedecim. visunt amici crebrius quam vellem aut expedit. tibi videor in solitudine vivere?

MI. at non semper licet cum his confabulari.
CA. nec semper expedit. nec interim tamen, cum maxime videor solus, desunt mihi sodales longe festiviores ac suaviores istis vulgaribus.

MI. ubi sunt?
CA. vides hunc codicem? in hoc mecum fabulatur ille, qui olim additus facundus comes in via duobus discipulis effecit ut non sentirent itineris laborem, sed dulcissimum cordis ardorem, intenti mellitis illius sermonibus. reddidi tibi rationem mei consilii. nunc quaeo mihi vicissim tui consilii rationem reddas, dicasque ubi cessarent omnes boni medici, cum, relictâ domi uxore et liberis, proficisceris in militiam, vili salario conductus ad
The soldier and the Carthusian

iugulandos homines, idque tui quoque capitis periculo. neque enim tibi res erat cum fungis aut papaveribus, sed cum armatis viris. utrum vero putas infelicius, iugulare Christianum hominem ob mercedem, a quo nunc quam sis laesus, an te ipsum in aeternum exitium mittere?

Mr. fas est occidere hostem.

Ca. fortasse est, si oppugnat patriam tuam. tum pium videri potest pugnare pro liberis et uxore, pro parentibus et amicis, pro aris et focis, pro tranquillitate publica. quid istud ad tuam militiam mercenarium? ego, si perisses in hoc bello, non redemissem animam tuam vitiosa nuce.

Mr. non?

Ca. non, ita me Deus bene amet. iam utrum existimas durius, oboedire bono viro quem nos Priorem vocamus, an barbaro cuipiam centurioni, qui saepe ad magna ac nocturna itinera vocet quo libet ac revocet, qui iubeat te stare loco aut occisurum aut occidendum?

Mr. minus narras quam res habet malorum.

Ca. si quid ego deflexero a disciplina huius instituti, poena est admonitio aut aliud leve quoddam: tibi, si quid committis adversus leges imperatorias, aut pendendum est aut nudo inter lancearum cuspides eundum.

Mr. non possum negare.

Ca. iam cultus iste satis indicat te non multum nummorum referre domum.

Mr. nummorum mihi iampridem nihil est, 30
immo multum aeris alieni conflavi. proinde huc
deflexi, ut me instruas viatico.

Ca. utinam huc deflexisses, cum properares in
sceleratam istam militiam. sed unde tanta pau-
5 pertas?

Mi. rogas unde? quidquid ex salario, quid-
quid ex praedationibus, sacrilegiis, rapinis, furtis
parare licebat, id totum insumebatur in vinum et
aleam.

Ca. o te miserum! interim uxor, cuius gratia
Deus iussit relinquui patrem et matrem, domi
maerebat deserta cum parvis liberis. interea
tibi videbaris vivere in tantis miseriis, in tantis
sceleribus?

Mi. hoc fallebat sensum malorum, quod in-
numeros habebam malorum socios.

Ca. illud vereor ne uxor te non agnoscat.

Mi. cur sic?

Ca. quia cicatrices pinxerunt tibi novam
20 faciem. in fronte quam fossam habes!

Mi. immo si rem nosses, gratulareris mihi
ob hanc cicatricem.

Ca. quam ob rem?

Mi. minime aberat quin perirem.

Ca. quid erat mali?

Mi. cuidam tendenti rupta est ballista; eius
fragmentum insiluit in frontem.

Ca. et in bucca cicatricem habes.

Mi. hoc vulnus accepi in pugna.

Ca. bellica?
Ml. non; inter aleam ortum est discidium.
Ca. unde hoc mali accidit tibi, ut sic curvus incedas, quasi esses nonagenarius?
Ml. morbus ita contraxit corpus.
Ca. magnificam passus es mutationem. 5
Ml. haec nimirum est alea Martis.
Ca. immo haec est insania tuae mentis. quas vero manubias uxorí tuae liberisque tuis refères domum? quotam malorum partem commemoravi? ista corporis sunt. animam vero qualem reportas, quot vulneribus sauciam!
Ml. iam rixae satis est; dic aliquid de viatico.
Ca. mihi nihil est quod dem; experiar quid velit Prior.
Ml. atqui si quid daretur, essent tibi paratae manus: nunc multae obstant difficultates, quando numerandum est aliquid.
Ca. quid alii faciant ipsi viderint: mihi nec ad accipiendum nec ad dandum sunt manus. verum de his a prandio; nunc tempus monet ut acum bamus.
XI.

The Abbot and the learned lady.

ANTRONIUS. MAGDALIA.

An. quam hic ego supellectilem video?
Ma. nonne elegantem?
An. nescio an elegantem; certe parum decoram matronae.

5 Ma. quam ob rem?
An. quia librorum plena sunt omnia.
Ma. tu, tantus natu, tum Abbas, nunquam vidisti libros in aedibus matronarum?
An. vidi, sed Gallice scriptos: hic video Graecos et Latinos.

10 Ma. an soli Gallice scripti libri docent sapientiam?
An. sed decet hoc matronas, ut habeant quo delectent otium.

15 Ma. an solis iis licet sapere et suaviter vivere?
An. male conecitis sapere et suaviter vivere; non est muliebre sapere.
Ma. nonne omnium est bene vivere?
An. opinor.

20 Ma. quomodo potest autem suaviter vivere, qui non vivit bene?
An. immo quomodo potest suaviter vivere, qui vivit bene?
Ma. ergo tu probas eos qui vivunt male, modo suaviter?
An. arbitròr illos bene vivere qui vivunt suaviter.
Ma. sed ista suavitas unde proficiscitur? e rebus extraneis an ex animo?
An. e rebus extraneis.
Ma. o subtilem Abbatem, sed crassum philosophum! dic mihi, quibus rebus tu metiris suavitatem?
An. somno, conviviis, libertate faciendi quae velis, pecunia, honoribus.
Ma. verum, si istis rebus Deus addiderit sapientiam, num vives suaviter?
An. quid appellas sapientiam?
Ma. hoc est, si intellegeres hominem non esse felicem, nisi bonis animi; opes, honores, genus neque feliciorem reddere neque meliorem.
An. valeat ista quidem sapientia.
Ma. quid si mihi suavius erit legere bonum auctorem, quam tibi venari, potare, ludere aleam, non videbor tibi suaviter vivere?
An. ego non viverem.
Ma. non quaero quid tibi sit suavissimum, sed quid deberet esse suave.
An. ego nolim meos monachos frequentes esse in libris.
Ma. at meus maritus hoc maxime probat. sed quam ob rem tandem non probas hoc in monachis tuis?
40 The Abbot and the learned lady

An. quoniam experior illos minus morigeros; neque velim quemquam meorum plus sapere quam ego sapio.
Ma. istud ita vitari possit, si tu des operam ut quam plurimum sapias.
An. non est otium.
Ma. cur sic?
An. quia non vacat.
Ma. non vacat sapere?
10 An. non.
Ma. quid obstat?
An. prolixae preces, cura rei domesticae, venatus, equi.
Ma. itane ista tibi sunt potiora sapientia?
15 An. nobis sic usus venit.
Ma. iam illud mihi dic, si quis Iupiter hanc potestatem tibi daret, ut posses et monachos tuos et te ipsum vertere in quodcunque animal velles, illos in porcos verteres, te ipsum in equum?
20 An. nequaquam.
Ma. atqui sic vites, ne quis plus te uno saperet.
An. mea non magni referret quod genus animalis essent monachi, modo ipse essem homo.
25 Ma. an hominem esse censes, qui nec sapiat nec velit sapere?
An. mihi sapio.
Ma. et sibi sapiunt sues.
An. videre mihi sophistria quaedam; ita 30 argutaris.
Ma. non dicam quid tu mihi videaris. sed cur haec displicet supellex?
An. quia fusus et colus sunt arma muliebria.
Ma. nonne matronae est administrare rem domesticam, erudire liberos?
An. est.
Ma. an rem tantam existimas administrari posse sine sapientia?
An. non arbitror.
Ma. at hanc sapientiam docent me libri.
An. ego domi habeo sexaginta duos monachos; tamen nullum librum reperies in meo cubiculo.
Ma. bene prospectum est monachis illis.
An. fero libros, non fero Latinos.
Ma. quapropter?
An. quia non convenit ea lingua feminis.
Ma. exspecto causam.
An. quia parum facit ad tuendum illarum virtutem.
Ma. ergo nugacissimis fabulis pleni libri Gallice scripti faciunt ad virtutem?
An. aliud est.
Ma. dic istud, quidquid est, aperte.
An. tutiores sunt si nesciunt Latine.
Ma. immo istinc minimum est periculi vestra opera; quandoquidem hoc agitis sedulo, ne sciatis Latine.
An. vulgus ita sentit, quia rarum et insolitum est feminam scire Latine.
Ma. quid mihi citas vulgum, pessimum bene
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gerendae rei auctorem? quid mihi consuetudinem, omnium malarum rerum magistrum? optimis ass
suescendum: ita fiet solitum, quod erat insolitum: suave fiet, quod erat insuave: fiet decorum quod 5 videbatur indecorum.

An. audio.

Ma. nonne decorum est feminam in Germania natam discere Gallice?

An. maxime.

Ma. quam ob rem?

An. ut loquatur cum his, qui sciant Gallice.

Ma. et mihi putas indecorum, si discam Latine, ut coddidie confabuler cum tot auctoribus tam facundis, tam eruditis, tam sapientibus, tam fidis 15 consultoribus?

An. libri adimunt multum cerebri feminis, cum parum illis supersit.

Ma. quantum vobis supersit, nescio; certe mihi quantulumcumque est malim in bonis studiis consumere quam in precibus sine mente dictis, in nocturnis conviviis, in exhauriendis capacibus poculis.

An. librorum familiaritas parit insaniam.

Ma. an colloquia scurrarum tibi non pariunt 25 insaniam?

An. immo depellunt taedium.

Ma. quomodo fiat igitur ut tam dulces sodales mihi pariant insaniam?

An. sic aiunt.

Ma. at aliud ipsa loquitur res. quanto plures
videmus, quibus immodica potatio et intempestiva convivia pepererunt insaniam!

An. ego sane nollem uxorem doctam.
Ma. at ego mihi gratulor, cui contigerit maritus tui dissimilis. nam et illum mihi et me illi cariorem reddit eruditio.
An. immensis laboribus comparatur eruditio, ac post moriendum est.
Ma. dic mihi, vir egregie, si cras tibi moriendum esset, utrum malles mori stultior an sapientior?
An. si sine labore contingeret sapientia.
Ma. sed nihil homini sine labore contingit in hac vita; et tamen quidquid quantisvis laboribus comparatum est, hic relinquendum est. cur pigeat nos in re omnium pretiosissima sumere laboris aliquid, cuius fructus nos in alteram quoque vitam comitatur?
An. audivi vulgo dici feminam sapientem bis stultam esse.
Ma. hoc quidem dici solet, sed a stultis femina quae vere sapit non videtur sibi sapere; contra quae, cum nihil sapit, sibi videtur sapere, ea demum bis stulta est.
An. nescio quomodo fit ut, quemadmodum clitellae non convenient bovi, ita non litterae mulieri.
Ma. olim rara avis erat Abbas indoctus, nunc nihil vulgatius; olim principes et Caesares eruditione non minus quam imperio eminebant.
neque tamen usque adeo rarum est quam tu putas. sunt in Italia, sunt in Anglia non paucae mulieres nobilissimae, quae cum quovis viro queant contendere. quod nisi caveritis vos, res eo tandem evadet, ut nos praesideamus in scholis, ut contionemur in templis.

An. ista Deus avertat.

Ma. immo vestrum erit hoc avertere. quod si pergetis ut coepistis, situs anseres contionaturi sunt quam vos mutos pastores ferant. videtis iam inverteri scena; aut deponenda est persona aut agendae sunt suae cuique partes.

An. unde incidi in hanc feminam? si quando vises nos, ego te suavius accipiam.

Ma. quibus modis?

An. venabimur, ludemus, ridebimus.

Ma. mihi quidem iam nunc ridere libet.

XII.

The schoolboy's day.

ERASMUS. GASPAR.

Er. certe tu probus es contionator. sed praestas ista quae doces?

Ga. equidem nitor pro mea virili parte.

Er. quomodo potes pro virili, qui sis puer?

Ga. meditor pro viribus et cottidie mecum ineo rationem. si quid cessatum fuerit, corrigo.
Er. sed age, dic mihi, quibus studiis totum transigis diem?

G.A. nihil celabo tam fidum sodalem. mane, simul ac sum experrectus (id fere fit quinta hora), Deo ago gratias, quod eam noctem mihi voluerit esse prosperam; precorque ut diem totum mihi bene fortunet ad ipsius gloriam et animae meae salutem, et dignetur illucescere menti meae, ne incidam in llum peccatum, sed ipsius ductu perveniam ad vitam aeternam. 10

Er. bonum diei exordium!

G.A. deinde salutatis parentibus, quibus secundum Deum primam debeo pietatem, cum tempus est, confero me ad ludum litterarium. quod is locus postulat, toto ago pectore; ac modis omnibus do operam ne merito vapulem, ne quid dicto factove vel praeeptorem offendam vel sodales meos.

Er. probus es qui ista cogites.

G.A. dimissus a ludo domum propero. si quid est obsequii praestandum parentibus, obeo. tum, si quid etiam superest temporis, mecum aut cum sodale repeto quod lectum est in schola.

Er. perparcus es temporis.

G.A. nec mirum si parcus sum rei, ut pretiosae, ita irrevocabilis. aetas nunquam non desuit, sive dormis sive vigilas.

Er. fateor; sed quid deinde rei geritur?

G.A. hora decima, adornata parentibus mensa, prandentibus ministro, donec iubeor et ipse pran-
Supper philosophy

dium sumere. actis gratiis, si quid vacat, lusu recreo animum cum sodalibus, donec hora revocat in ludum. rursus in ludo totis viribus hoc agitur quod locus postulat. domum reversus, idem ago quod ante prandium. a cena suavibus fabulis memet delecto; mox prosperam noctem precatus parentibus ac familiae, mature me confero ad nidum. illic flexis ante lectum genibus, mecum reputo quomodo is dies peractus sit. si quid est gravioris peccati, Dei clementiam imploro pollice-orque meliora. deinde me totum illi toto pectore commendno, ut me defendat a malo. his factis, lectum ingressus me compono ad somnum.

XIII.

Supper philosophy.

CHRISTIANUS. AUGUSTINUS. ERASMUS. Puer.

Ch. agite, satis morarum. hora sexta sonuit; accumbite.

Au. vivamus nunc cutemque curemus. simus nunc Epicurei; nihil nobis cum fronte Stoica. valeant curae; sit mens laeta, vultus hilaris, sermo lepidus.

Ch. quinam sunt isti Stoici atque Epicurei, Augustine?

Au. Stoici philosophi sunt tristes, severi, ieiuni; hominis summum bonum nescio quo
honesto metiuntur. Epicurei, his longe diversi, felicitatem voluptate terminant.

Ch. tu igitur Stoicus es an Epicureus?
Au. Zenonem laudo, at Epicurum vivo.
Ch. quod tu ioco dicis, id serio faciunt hodie non pauci, pallio tantum et barba philosophi. heus puer, appone dapes. quid cunctamur hanc gallinam discerpare?
Au. ego Herculem me praestabo; belluam hanc consiciam. utrum mavis alam an poplitem? * * * * * *

Ch. ohe, tu lupo cibum minstras?
Au. tu esuris, non cenas.
Ch. immo me nihil edacius.
Au. immo mendacius nihil.
Ch. utrum mavis vinum? rubrum an can- didum?

Au. me nihil movet aspectus, si sapor placet.
Ch. credo. atqui sunt cenaticae philosophiae in primis periti, qui negant vinum esse probandum nisi quod placeat quattuor sensibus,—oculis colore; naribus odore; palato sapore; auribus fama et nomine.

Au. ridiculum. quid fama conducit ad vinum?
Ch. heus puer, cur cessas? da singulis plenos cyathos. Augustine, quid tibi est, quod parum es hilaris? aut doles aut carmina condis. tu nunc Chrysippum agis; Melissa tibi opus est.
Au. quam hic mihi fabulam narras?
Ch. Chrysippus adeo fertur intentus fuisse
suis argutiis, ut ad mensam etiam fame periturus fuerit, nisi ancilla Melissa cibo os replevisset.

Au. ille vero indignus erat qui servaretur.
Ch. nunc bibetis ordine suum quisque calicem.

5 tibi, Erasme, hoc primum propino.
Er. precor tibi sit bono.
Ch. sed cur cessat vinum? cur non obambulat? ubi sunt oculi tui, furcifer? vola, adfer eiusdem generis sextarios duos.

10 Pu. Erasme doctissime, quidam pro foribus te convenire vult.
Er. quisnam est?
Pu. Mori famulum esse se dicit; erum suum e Britannia advenisse; cupere te videre, quod prima luce iter paret in Germaniam.
Er. Christiane, subducatur ratio; nam mihi quidem abeundum.
Ch. abire te molestum est, nondum peracta fabula.

15 Er. quid superest nisi ut dicam 'valete et plaudite'?
Sancte Socrates ora pro nobis

EUSEBIUS. NEPHALIUS. CHRISTIANUS.

Ev. sacris quidem litteris ubique prima debetur auctoritas. sed tamen ego nonnunquam offendo quaedam scripta a veteribus tam divinitus, ut putem animos illorum numen aliquod bonum agitare. et fortasse latius se fundit spiritus Christi quam nos interpretamur; et multi sunt in sodalicio Sanctorum qui non sunt apud nos in catalogo. cumplerique libri M. Tullii, quos scripsit de philosophia, non nihil divinitatis spirant, tum ille, quem senex scripsit de senectute, mihi videtur carmen re vera cycneum. eum hodie reguli, atque haec verba, quae mihi maxime arridebant, edidici:

'si quis Deus mihi largiatur ut ex hac aetate repuerascam et in cuculis vagiam, valde recusem; nec vero velim, quasi decurso spatio, ad carceres a calce revocari. quid enim habet vita commodi? quid non potius laboris? sed habeat sane: habet certe tamen aut satietatem aut modum. non libet enim mihi deplorare vitam, quod multi, et ei docti, sese fecerunt. nec me vixisse paenitet, quoniam ita vixi, ut non frustra me natum existimem; et ex vita ista discedo tamquam ex hospitio, non tamquam e domo. commorandi

E. E.
Sancte Socrates ora pro nobis

enim natura deversorium nobis, non habitandi, dedit. o praeclarum diem, cum in illud animorum concilium coetumque profiscar!

hactenus Cato. quid ab homine Christiano 5 dici potuit sanctius? utinam talia essent colloquia monachorum omnium!

Ne. non minus elegans est quod apud Platonem loquitur Socrates, animum humanum in hoc corpore, velut in praesidio, positum esse, unde fas 10 non sit discedere iniussu imperatoris, nec diutius in eo immorari quam visum sit ei qui collocaverit.

Ch. quam felices sunt qui tali animo mortem exspectant! sed in oratione Catonis, quamquam praeclera est, tamen fiduciam aliquis culpare 15 possit, ut ab arrogantia profectam, quam omnino oportet absese ab homine Christiano. proinde mihi nihil unquam legisse videor apud veteres, quod aptius tali conveniat, quam quod Socrates, paulo post accepturus cicitam, dixit Critoni. ‘an 20 opera,’ inquit, ‘nostra sit probaturus Deus nescio: certe sedulo conati sumus illi placere. est mihi tamen bona spes eum conatus nostros boni esse consulturum.’

Ne. mirandus profecto animus in eo qui 25 Christum non noverat! proinde, cum huius modi quaedam lego de talibus viris, vix mihi temporo quin dicam ‘Sancte Socrates, ora pro nobis.’
NOTES.

A, B, C, etc. refer to the General Notes on Syntax.

I.

This is a typical example of Erasmus's simpler manner, with its boyish humour and its delight in country life.

Page 1.

2. hic—franget fores, said by the page-boy from inside. From Peter's loud knocking he thinks 'he must be a friend of the family.' Strictly familiaris means 'member of the household.'

6. rem haud magni pretii. For the genitive of description see B. 5.

7. magno steti patri meo, 'I cost my father a great deal,' lit. 'I stood to my father at a great sum.' For magno see D. 8 (c). Peter answers, 'I should think a great deal more than you could be sold for.' credo is often used ironically. For pluris 'at a greater price' see E. 2.

9. domi. For the locative case see E. 1 (a).

13. abī—Mercurius, 'rather go off yourself as your own Mercury,'—Mercury being the messenger of the gods.
4. *par parti relatum*, in apposition to *aequum,*—‘you make a fair retort, like repaid for like,’ *i.e.* ‘tit for tat.’

5. *non omnibus sum domi.* See C. 1 (*a*).

11. *est quod agam domi,* ‘I have something to do at home.’ For the consecutive subjunctive see F. 5.

*nihil negotii,* ‘not a bit of business.’ For the partitive genitive see B. 6.


17. *plane—caelo,* ‘I quite think we ought to avail ourselves of this weather.’


19. *dummodo dicas.* For the concessive subjunctive see F. 3.

20. *quid at Hugonem?* Understand *adsciscamus from adsciscendus est* above.

21. *Hugonem et nugonem.* Erasmus delights in plays on words; *cf.* *immori* and *immorari* below.

23. *age, placet,* ‘good, I agree.’ *age* ‘come now’ is often used as an exclamation expressing assent.

25. *homo,* often in the sense of ‘fellow’ or ‘creature.’

27. *at dabitur illius copia,* ‘if we secure his services.’

29. *amoenum,* as usual, of what is pleasant to the eye; *cf.* *amoena naturae facies* (13, 4).

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8. *immorari—immori.* For the use of the infinitive as object of a verb see G. 5.

10. *equid—ambulatio,* ‘has the stroll been at all agreeable to you?’ For *equid* see A. 6, and for *cordi* see E. 1 (*b*) and *cf.* *hoc dis cordi est* ‘this is dear to the gods’ (Livy).
II.

Four boys play tennis of a primitive type, not lawn-tennis, which is, of course, a very modern institution. These players would have no rackets. The old French name for tennis, jeu de paume, shows that the ball was originally struck by the hand. Next a glove was worn. And then upon the glove strings and cross-strings were stretched to give the ball a greater impetus. Hence the racket was evolved. It is said that in the time of Henry VII the hand was sometimes matched against the racket even in the royal tennis-court at Windsor. The game was very popular among the French in the middle ages. They took it from the Italians. The mention of the game in the following spirited passage from Henry V (Act 1, Scene 2) is interesting. It shows us that the technicalities of tennis must have been generally understood in Shakespeare's time.

King Henry. What treasure, uncle?

Exeter. Tennis-balls, my liege.

Henry. We are glad the Dauphin is so pleasant with us.

His present and your pains we thank you for.

When we have match'd our rackets to these balls,

We will in France, by God's grace, play a set

Shall strike his father's crown into the hazard.

Tell him he hath made a match with such a wrangler

That all the courts of France will be disturbed

With chaces.

12. quanti, 'for how much,' lit. 'at how much'; see E. 2. Translate: 'What are to be the stakes?'

13. aliquo periculo, ablative of attendant circumstances; see D. 2 (h).

ne frigeat ludus, 'to prevent the play being tame (lit. cold).'

15. sic res habet. For the neuter use of habeo cf. the phrase bene habet 'it is well.'

16. utra pars—tres lusus, 'whichever side wins three games first.'
Notes

17. *hac lege,* 'on these terms,'—ablative of manner; see D. 2 (f).

21. *sortiamur partes,* 'toss for partners (lit. draw lots for sides).'

22. *ut non magni—conjugatur,* 'so that it does not matter much who are partners.'

*magni.* Cf. *quantis certabimus?* (above).

*referat,* impersonal, originally no doubt written as two words *re ferat*; see note on *mea non magni referret* (40, 23).

Page 4.

4. *nusquam non,* idiomatic for 'everywhere.'

5. *fut,* jussive subjunctive; see F. 1, and cf. *simus viri* and *tueatur* (below).

7. *et nos—paenitet,* 'we too are well satisfied with our partnership.'

8. *amavit victoria curam,* a quotation from the poet Catullus.

10. *mihi,* ethic dative; see C. 1 (c). Here it may be rendered 'please.'

*excepturus pilam,* 'ready to take the ball.'

12. *hac,* *via* understood; see D. 3 (b).

14. *mitte pilam in tectum,* 'serve the ball on to the roof' or 'pent-house,' as it is called in real tennis. It is said that in the latter part of the sixteenth century there were more than 1800 tennis courts in Paris. Most of these must have been of a very rudimentary type, roofs of low outbuildings serving for 'pent-houses,' as here. Many perhaps were open spaces where any kind of ball game might be played.

15. *hæm, accipe,* 'there, take it,' says Nicholas as he serves. *Tenez* was the exclamation used by the early French players when serving. Some think that this is the derivation of the word 'tennis.'

16. *si miseris—lineas,* i.e. the ball must be served on to the pent-house and drop in the service-court or on one of the chalk lines which bound it.
17. *vobis damno fuerit*, 'it will be to your loss'; see C. 6.
21. *indere—vincere*, infinitives as subjects of a sentence; see G. 1.
24. *utraque ars*, i.e. both war and tennis.
   *et sunt artes illiberales*. We should say, 'and there are such things as illiberal arts.'
26. *vicimus quindecim*, lit. 'we have won fifteen'; see A. 6, and cf. *vicirit tres lusus* (3, 16). Notice that the method of scoring is the same as in lawn-tennis.
27. *viceramus et hic loco*, 'we had won here also, if you, Vincent, had stood in your proper place.' For this vivid conditional sentence see F. 2.
28. *sumus igitur pares*, i.e. 'fifteen all.'

Page 5.

5. *si nihil est quod numeres*, 'if you have nothing to count.' For the subjunctive see F. 5.
7. *noster hic lusus est*, because Nicholas and Laurence only want one point to win; see 4, 29.
8. *canis triumphum*, 'you sing a song of triumph,'—a good instance of the cognate accusative; see A. 6.
11. *culpas duas admissisti*, 'you have committed'—we say 'you have served'—'two faults.'
12. *iam rursus pares sumus*, i.e. the score is 'deuce.'
13. *serio res agitur*, 'the battle is being fought in real earnest.'

*successit*, used impersonally. The meaning is, 'we have won a point.'
15. *rursus parli fortuna sumus*, i.e. the score is 'deuce' again. For the ablative of description see D. 2 (g).
16. *velut anceps—victoriam*, 'as if doubtful to which pair she wants to adjudge the victory.'
18. *votum*, 'vow,' not 'prayer.' Nicholas has vowed to find Fortune a husband, if she favours his side, which now wins two more points and therefore the game.
Notes

19. *pone—ne excidat,* 'put a chalk mark (on the wall), to prevent our win being forgotten'; see F. 4.

21. *sudatum est satīs,* 'we have sweated enough.' Impersonal constructions are very frequent in Latin; cf. *cecīdit* (4, 5) and *succēsit* (5, 18).

22. *ne quid nimis, faciamus* understood. He is alluding to a Greek proverb which means 'Nothing too much!' They have played a long time; compare Nicholas's remark, which follows, with 3, 16.


28. *lucrum—decidī,* 'our gains are too slender to allow of any curtailment.' Jerome wants the whole shilling to be spent at the grub-shop, according to the original agreement.

III.

Adolf, a French boy, and Bernard, a German, engage in 'putting the weight.' Their method is different from ours; for they go on 'putting' till one player hits the goal, i.e. a big stone by the school gate. Moreover, the complaint about 'that wicked little brick' getting in the way shows that, after the first shot, each player starts from the point to which his weight has rolled, not where it has pitched.

Page 6.

4. *quod dici solet,* 'according to the proverb.'

5. *in planītiem,* i.e. to a contest in which he excels.

9. *illūd,* i.e. the former alternative.

17. *uterque,* in apposition to *nos* understood.

19. *quod absit,* parenthetical, 'away with the thought!'

See F. 1 (b) and cf. the phrase *absit omen.*

Page 7.

4. linea, from which the first 'put' is to be made.
6. discernas. See F. 2.
7. mea non refert utrum malis, 'it does not matter to me which you prefer.' mea rēfert is for mea rē fert, lit. 'it bears (or tends) according to my interest.' mea rē is ablative of manner; see D. 2(f) and cf. usu venit (33, 13). Plautus uses the phrase tua rē facere 'to act according to your interest.'
12. tandem mitte—sed tamen vinco. Both boys 'put' at the same time.
0 vires Hercules. See A. 1.
16. in vestigio sphaerae tuae, i.e. 'where your ball stopped.'
19. bene vertat. See F. 1 (b).
21. ne—riseris. See F. 1 (c).
25. dexteniendum—victoria, 'we ought to have settled how many games a victory was to consist of.'
26. nondum caluerunt vires, 'we have not yet warmed to our work.'
28. tertio, lusu understood. We must translate this by 'three.'
80. agnoscius victorem? Bernard has meanwhile won two more games.

Page 8.

1. viribus et arte, ablatives of respect; see D. 3(d).
4. hoc, ablative of cause, 'on this account,' explained by quod—vicit.
8. hoc Gallis novum non est, a play on the words Gallus 'Frenchman' and gallus 'cock.'
9. floreat Germania ter. Adolf is cheating, as is explained by what follows.
15. ioto guttur. See D. 2(h).
IV.

These two dialogues on Impressions of France introduce us to several of Erasmus's favourite topics, viz. the evils of war, the unruly ambitions of princes, and the hunt for snug ecclesiastical appointments. The remarks about the pronunciation of Latin are interesting.

19. *illīc bellīs fervent omnia.* The first war of Francis I with the Emperor Charles V began in 1521 and did not end till 1526. Charles claimed Milan and the Duchy of Burgundy. Francis claimed Navarre and Naples. The French, under Lautrec, were driven from Milan (1522), and Charles of Bourbon transferred his allegiance to Charles V. For the rest of the French misfortunes see below (10, 17).

Page 9.

1. *totus allus nobis redisti,* 'we find you have returned entirely changed'; see C. 1 (a).

6. *vestis non facit Gallum.* He is thinking of the proverb, 'The cowl does not make the monk.'

7. *calles Gallice.* Understand *loqui.*

10. *magistris haudquaquam mutis,* 'with some great chatterboxes to teach me'; see D. 2 (e).

13. *Latinum sono Gallice.* The French pronounced Latin words as if they were French, neglecting the original quantities. In 1528 Erasmus published a dialogue on the pronunciation of Latin and Greek. He preferred the English pronunciation of Latin to the French.

14. *nunquam scribes bona carmina,* i.e. Latin verses. He would make many false quantities.

16. *perīt tibi,* i.e. 'you have lost'; cf. *nobis redisti* (above).

23. *erat, nisi secus esset visum superis.* For this vivid conditional sentence see F. 2. The meaning is, *There was* (enough trouble); *but* the gods above thought otherwise.
24. anniāe—ōportet, 'corn must have been dear where you were.'

26. sceleratorum militum. Erasmus had a great horror of the vagabond mercenary soldiers. They were the curse of the time. See Dialogue X, The soldier and the Carthusian.

28. ut bellum suscipiant cum aquila, i.e. the Imperial Eagle of Charles V.

30. exemplum scarabaei. He is alluding to the Latin proverb, 'The beetle pursues the eagle,' which is founded on the fable in which the beetle avenges itself for an insult by destroying the eagle's eggs. Erasmus in his Adagia (where many old proverbs are made texts for little essays on current affairs) bases hereon a satire on the misdeeds of great monarchs, who are typified by the eagle.

Page 10.

1. nemo—non. For the idiom cf. nusquam non regnat (4, 4).

16. malle, partitive genitive; see B. 6.

17. Galli—non dicendis malle affliguntur. About the time of the first complete edition of the Colloquies (1523) occurred the disastrous invasion of Italy by the French under Bonnivet. The Chevalier Bayard fell during the retreat. Then the imperial forces invaded southern France. Worse misfortunes were to follow. In 1525 Francis I was defeated and captured at Pavia, and in the following year he assented to the humiliating Peace of Madrid.

19. e cupiditate principum. So elsewhere Erasmus writes in bitter satire:—'Kings who are scarcely human are called divine; serene though they turn the world upside down in a tempest of war; illustrious though they grovel in ignorance of all that is noble.'

23. suaque causa mundum—conditum. Cf. his celebrated words, 'It is the people who build cities, but the madness of princes destroys them.' It is strange to think that now for the first time in modern history a new spirit began to call in question what had hitherto seemed the elementary principles of political order.
1. *non desunt qui—canant.* For this use of the subjunctive see F. 5.

2. *contionatores.* In another of the *Colloquies* a vagabond soldier is made to plead in self-defence that ‘a Preacher gave out from the pulpit that war was just.’

2. *bellicum canant,* ‘sound a martial note.’ *bellicum* (neuter adjective) is a cognate accusative, representing *bellicum cantum*; see A. 6.

3. *istos—acte,* ‘I should place your preachers in the front rank.’ For *statuerem* see F. 2.


8. *praeda,* i.e. some pension or snug appointment, which he hoped to get from a bishop; cf. below *episcopus nihil ostendit spei?*

9. *venabar—Irata Deila.* For the construction see D. 2 (h). Translate, ‘Yes, I did hunt, but found the goddess of Delos (Diana, the Huntress Queen) out of temper.’ According to the legend, Diana and her brother Apollo were born in the island of Delos.

11. *rei nihil,* ‘not a bit of reality,’ i.e. ‘no realisation’ of my hope.

13. *tota planastra spei,* a very vigorous expression,—‘whole cart-loads of hope’; see B. 2.

13. *sed praeterea nihil.* He is thinking of the proverb, *vox et praeterea nihil.*

19. *pendent,* ‘hang,’ i.e. on the gallows of suspense.


25. *tibi ademptum est.* See C. 1 (b).

27. *licuit mihi vacuo viator—canere.* He is thinking of Juvenal’s line, *cantabit vacus coram latrone viator.

28. *numquid vis?* This is a polite formula used on taking leave of a person,—‘have you any instructions for me?’ ‘can I do anything for you?’

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**Page 12.**

1. *recta, via* understood; see D. 3 (b).
Eusebius (Mr Godliman) invites Timothy and three other young friends to early dinner at his suburban cottage. Each of the four is to introduce an umbra or 'shadow,' i.e. a guest of his own, not directly invited by the host. It is to be noticed that the prandium (at 10 o'clock) is regarded as the first meal of the day; for the informal breakfast (biberia or 'drink,' English bever) was only gradually coming into vogue. See Introduction to Dialogue XII.

5. cum—rideant, causal; see F. 6.
9. quod—invet, generic; see F. 5.
10. velut clavus clavo. There is a Latin proverb, clavo clavum eicere 'to drive out one nail by another.'
12. istos quidem, 'yes, I should call them greedy.'
15. cui cordi—nominum, lit. 'who had pressure by crowds of men at heart.' For the locative see E. 1 (b).
20. Socrates philosophus. It has been remarked that Socrates was not so much a philosopher as a great cross-examining missionary, striving to convince all men that they had the conceit of knowledge without the reality.

urbes praeferebat agris. 'The philosophy of Socrates was in every sense the philosophy of the market-place. Very rarely he might be found under the shade of the plane-tree or the caverned rocks of the Ilissus, enjoying the grassy slope of its banks and the white and purple flowers of its agnus castus shrubs. But ordinarily, whether in the city, in the dusty road between the Long Walls, or in the busy mart of Peiraeus, his place was amongst men.... Gradually the crowd gathered round him. At first he spoke of the tanners and the smiths and the drovers, who were plying their trades about him; and they shouted with laughter as he poured forth his homely jokes. But soon the magic charm of his voice made itself felt. The laughter ceased; the crowd thickened; the gay youth, whom nothing else could tame, stood awestruck in his presence' (Dean Stanley).

21. esset. The subjunctive is due to virtual oratio obliqua; see F. 7 (iii).
Notes

urbes habent unde disceret. Thus at the beginning of Plato’s Phaedrus Socrates is represented as saying:—‘I am a lover of knowledge, and the men who dwell in the city are my teachers, and not the trees or the country.’ Then Plato shows us that, as the country is a novelty to Socrates, he is full of admiration for the beauties of nature, of which he seems for the first time to be conscious.

22. in agris quidem esse, depending on dicebat which is to be understood from praeferebat.

Page 13.

2. multa docet contemplantem. For the double accusative see A. 7.

6. in eo secessu. The ‘retreat’ is charmingly described in the Phaedrus; the passage is referred to at the beginning of the quotation from Dean Stanley given above.

11. libet igitur—periculum facere? ‘would you like to make trial of this (i.e. of an excursion into the country)?’

13. in crastinum diem, ‘for to-morrow.’

14. mille tantum passuum abest. See A. 4. The word passus denotes a Roman ‘pace’ (or double step) of five feet. Our military ‘pace’ (=Roman gradus) is \(2\frac{1}{4}\) feet. mille passuum is the Roman mile.

15. plures sumus, ‘there are several of us.’

devoraremus. See F. 2.

18. Horatius, in Epode ii. 48 dapes inemptas apparat.

21. insulis Fortunatis, ‘the isles of the Blest,’ fabled by poets to be in the western ocean.

accedet—e cohorte gallina, ‘a chicken from the farm-yard will be added.’

23. age, non recusamus. See note on age, placet (2, 23).

24. umbram. Horace, in giving an invitation, says locus est et pluribus umbris ‘there is also room for several shadows,’ i.e. introduced by one of the invited guests.


numerum Musarum. See 23, 21.

28. unum tibi vos monitos volo, idiomatic,—‘I should like to give you just this one piece of advice.’
5. famem, alluding to the proverb, 'Hunger is the best sauce.'

9. decima. Erasmus uses our reckoning of the hours. In classical Latin decima hora would denote 4 p.m., the hours being reckoned from 6 a.m.

priusquam ingravescat. See F. 4.

10. curabitur, 'I will attend to your wishes.' For the idiomatic impersonal construction see note on sudatum est (5, 21).

VI.

The story of The horse-dealer outwitted is told with wonderful gusto, and it abounds in excellent Latin idiom. Erasmus, who was continually making long journeys on horseback, must have had a great experience of horses and horse-dealers. Such an expression as 'he gave the stable-man a shilling' will strike the reader as delightfully modern.

15. cum—tum etiam accelerandum, 'not only long, but also requiring speed.'

16. adeo. Note the frequency of the historic present in this lively narrative.

17. dixisses. See F. 2.

minime malum, 'not at all bad.'

18. non nihil amicitiae, 'some degree of intimacy.'

19. opus esse strenuo equo. See D. 2 (d).

20. proinde—praestaret, 'accordingly, if he had ever shown himself a kind friend to me, let him make good this reputation now.' For this jussive construction in oratio obliqua see F. 7 (i).
Notes

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4. *eum—expavit* esse, depending on *dicit*, which can be understood out of *probavit*.

6. *conventum est, 'an agreement was made.'* The active *convenit* is used in the same sense; see 16, 27.


8. *ferocem.* Note that *ferox* is generally used in a good sense, e.g. 'high-spirited' as here, 'warlike,' 'courageous.'

11. *specie, 'in appearance';* see D. 3 (d).


12. *laboris.* See B. 4 and cf. 16, 12.


26. *nec pilo factum—macriorem,* lit. 'nor had he become leaner by a hair'; see D. 2 (c). We say, 'he had not turned a hair.'

30. *num mihi venalis esset equus, 'whether I was willing to sell the horse.'*

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3. *pretio laro.* See D. 3 (c).

*etiam si quis me ipsum superet emptum,* 'even if he desired to purchase my very self.' For the idiom see 13, 28.

5. *Cretensem agebas cum Cretensi,* 'it was a case of cheat meeting cheat.' There was a proverb, *Cretensis incidit in Cretensem.* Cf. the words, 'the Cretans are always liars,' quoted by St Paul (Titus i. 12) from 'a prophet of their own,' probably Epimenides.

6. *quid multis?* Understand *loquar.* The ablative is instrumental. Translate, 'to make a long story short.'

7. *aestimavi—emeram,* 'I valued the horse at a considerably higher sum than I had given for him.'

*non paulo,* 'by not a little,'—ablative of measure; see D. 2 (c).
Notes

pluris, 'at a higher price'; see E. 2.
paro—edoctum, 'I procure a man to act a part for me in this drama, splendidly primed and coached.'
9. qui—agat, final; see F. 4.
17. locum, 'the position' of its stall.
18. locator—tacere—praedicare. See G. 2.
20. semper ageret de uno illo, 'talked all the time of that horse only.'
21. si quidem, 'since.'
25. si res respondet, 'if the article corresponds to it.'
26. aestimavit aliquanto pluris. Cf. non paulo pluris above.
27. captans hoc lucri, 'catching at this bit of profit.'

Page 17.

9. regium, quod nullam patitur dilationem. Cf. 1 Samuel xxi. 8 'The king's business required haste.'
19. nihil habes quod mecum agas, 'you have no complaint to make against me.'
20. ad exhibendum equum. exhibeo is a legal term. Cf. the term 'writ of exhibit,' to procure the production of something in court.
21. exhiberet, 'let him produce,'—jussive. The construction is the same as that of praestaret (14, 21).
25. lucri, not a partitive genitive; see B. 2.
27. rogat ut boni consulam, 'asks me to take it in good part,' lit. 'think of it at good.' For this use of the locative see E. 1(b). So Ovid writes carmen consulte, Roma, boni and again consule missa boni 'take in good part the things I have sent.' Cf. the similar phrase aequi boni facere, 'to rate at fair and good,' 'to be contented with.'
29. verba dedi, 'I gave mere words (not deeds),' i.e. 'I cheated.' Ovid has curis dare verba 'to beguile cares.'
Notes

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4. *qua fronce—faceret?* 'with what expression of countenance or with what justice was he to do that?' For *faceret* see F. 1.

5. *ultro,* 'beyond,' 'further,' often, as here, in the sense of 'turning the tables' on an opponent.

VII.

Part of the 24th chapter of Charles Reade's *The Cloister and the Hearth* is based on this dialogue. This is how the novelist describes Gerard's arrival at a German inn, following Erasmus very closely:—'At present it looked more like a mausoleum than a hotel. Nothing moved nor sounded either in it or about it. Gerard hammered on the great oak door: no answer. He hallowed: no reply. After a while he hallowed louder, and at last a little round window opened; a man's head protruded cautiously, like a tortoise's from its shell, and eyed Gerard stolidly, but never uttered a syllable....'How am I to get within, an't please you?' At this the head popped in, as if the last question had shot it; and a hand popped out, pointed round the corner of the building, and slammed the window.'

10. *ne gravere commemorare,* 'not to mind telling me.'
20. *mota manu monstrat.* See D. 2 (h).
22. *celebris,* 'more frequented (than usual),' i.e. rather a favourite one.

Page 19.

3. *audis,* 'you are told.'
6. *ubi consultum est equo,* 'when you have attended to your horse'; see C. 1 (a).
   *totus migras,* 'you go every bit of you.'
9. *designant,* i.e. the hosts.
10. exuant, i.e. the guests.
12. hic, in Germany.
18. ut eadem opera—omnibus, 'that all may be served by
the same expenditure of trouble.'
20. quaerunt compendium, 'they want to save time.'
peregrinae gentiae. See B. 5.
27. qui cultu—praesi fert, 'who by his dress shows some
distinction.'
29. novum—ex Africa. He is thinking of the proverb,
ex Africa semper aliquid novi.

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1. Romae. See E. 1.
4. multa vespera, 'late evening.'
5. barba cana, tonso capite. See D. 2 (g).
7. quo—eo. See D. 2 (c).
8. vehementior accenditur ignis. This passage is thus
reproduced in The Cloister and the Hearth:—'That worthy
now returned with an armful of wood, and, counting the
travellers, put on a log for every six; by which act of raw
justice, the hotter the room, the more heat he added. When
suffocation was far advanced they brought in the table-cloths;
but oh, so brown, so dirty, and so coarse: they seemed like
shreds from the mainsail of some worn-out ship.'
12. non fero, idiomatic. We say, 'I can't bear it.'
13. barbatus Ganymedes, a humorous description of the
grim and shaggy head-waiter. The real Ganymede was a
beautiful youth, who was made the cupbearer of Jupiter.
Cf. torvus ille Ganymedes below.
14. diceres. See F. 2.
15. ut minimum, 'as the least number,' 'at least.'
25. sedetur. See note on sudatum est (5, 21).
26. horam. See A. 5.
29. magna pompa. See D. 2 (f).
30. offas—iure, 'chunks of bread soosed in broth.'

5—2
Page 21.

1. *aliquid carnium recoctarum,* 'a dish of hashed meat.'
7. *alternis,* 'by turns,' ‘alternately,’ *vicibus* understood.
   *offas ac pultes,* 'solid food and broth.'
10. *hoc est bone poetae,* 'this is characteristic of a good playwright'; see B. 2.
   *sedendum est.* See G. 1.
15. *dictu mirum,* 'it is wonderful to relate'; see D. 3 (d).
17. *surda omnia,* 'everything is indistinct (*lit.* deaf),' i.e.
   'there is a general hubbub.'
23. *alterum,* 'his neighbour.'
26. *absole—prolix,* 'finish off (your account of) the dinner; for I too am weary of such a long one.'
29. *prodit ille barbatus.* This passage is thus given by Charles Reade:—'Entered grisly Ganymede holding in his hand a wooden dish with circles marked on it in chalk. He put it down on the table and stood silent, sad and sombre, as Charon by Styx waiting for his boat-load of souls. Then pouches and purses were rummaged, and each threw a coin into the dish.'

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2. *alius atque alius,* 'one after another.'
8. *nemo reclamat iniquae ratione,* 'does no one object to the unfair reckoning?' Everyone has to pay the same, whatever he has had.
10. *quid tu es hominis?* 'what sort of fellow are you?'
11. *nihil plus.* See D. 2 (c).
Notes

15. civitatem Platonicam, Plato’s ideal state described in his Republic. It was a system of communism; this is what is referred to here. All the guests in the inn are to do alike.


27. Longobardiam, ‘Lombardy,’ a district of north Italy. The Longobardi, or rather Langobardi, were invaders from Germany. Their name probably does not signify ‘Longbeards,’ but ‘dwellers on the Lange Börde,’ a fertile plain on the left bank of the Elbe, where they are first heard of.

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3. nauta. William is travelling by boat, on the Rhine probably.

4. hora tertia, 3 p.m. Cf. hora a meridie quarta (19, 14).

VIII.

This is a charming idyll, written in 1514. The nine Muses and three Graces are represented as visiting the earth to be present at the marriage of Erasmus’s friend Petrus Aegidius (i.e. Peter Giles) to Cornelia. Writing to Sir Thomas More, from Antwerp in 1517, Erasmus says:—‘Peter Giles and I are being painted in one picture, which we intend to send you as a present before long. He and his wife Cornelia send their kindest regards to you and your wife.’ This picture was painted by Quentin Matsys. Strange to say, it has been cut in two; the Peter Giles is now in the collection of Lord Radnor at Longford Castle, and the Erasmus is at St Peters burg. Giles was very devoted to Erasmus; he had already begun to collect his letters, and published a collection of them as early as 1517.

6. o deos immortales. See A. 1.

12. ad laevam, ‘towards the left (hand),’ ‘on the left.’

20. quae hunc agitant, ‘what spectres are exciting my friend?’
21. novem—Musae cum tribus Gratias. The nine Muses were, according to the early Greek view, the inspiring goddesses of song; in later times they were regarded as the patronesses of different kinds of literature and of the liberal arts, each Muse having a separate function,—e.g. Calliope the Muse of epic poetry, Clio the Muse of history, Urania the Muse of astronomy. They are represented as attending this wedding because of the great refinement of the bride and bridegroom. The Graces are three goddesses who enhance the pleasures of life by refinement and gentleness. To one form of loveliness—poetry—they are specially devoted, and on this account they are represented as the friends of the Muses.

22. cultiores aut magis alacres, 'more beautifully arrayed or with more eager looks.'

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2. quam—sibi haerent, 'how sweetly they embrace one another,'—the ordinary attitude of the Graces in ancient art.

7. hic, 'on this occasion,' 'to see this vision.'

8. fonte Musarum. On mount Helicon in Boeotia, where the Muses loved to dwell, were their sacred fountains called Aganippe and Hippocrene.

10. ego natus e fonte Scoti. John Duns the Scot, commonly called 'Duns Scotus,' was probably born at Duns in Berwickshire. Others derive his name from Dunston in Northumberland. He was a great teacher of the Franciscan Order, one of the most famous of the medieval theologians called Schoolmen, trained in the cloister and cathedral schools, which Charlemagne and his successors had founded. At the Revival of learning it was thought a mark of intellectual progress to have thrown off their yoke. Duns died in 1308. On his tombstone at Cologne is this epitaph:—

\[ \begin{align*}
&\text{Scotia me genuit} \\
&\text{Anglia me suscepit} \\
&\text{Gallia me docuit} \\
&\text{Colonia me tenet.}
\end{align*} \]
11. *lacus ranarum*, 'a pond-full of frogs,'—genitive of material; cf. *tota planastra spei* (11, 13). It was customary for the friends of the New Learning to speak violently of Duns Scotus. Tyndale (writing in 1530) says:—'Remember ye not how the old barking curs, Dunce's disciples, the children of darkness, raged in every pulpit against Greek, Latin, and Hebrew.' And in 1535 one of Thomas Cromwell's Commissioners at Oxford writes:—'We have utterly banished Dunce from Oxford for ever. At New College we found all the great Quadrant Court full of the leaves of Dunce, the wind blowing them into every corner.' Champions of the Old Learning would constantly appeal to the authority of its famous doctor. Those of the New Learning would reply, 'Oh, you are a Dunsmans,' or, more briefly, 'You are a Dunce.' Thus from the great conflict between the Old and New Learning we inherit the words 'dunce' and 'duncery.' It has been remarked that the fate of Duns was a hard one. The 'subtle doctor,' the 'wittiest of the School divines' could not have deserved that his name should have been turned into a by-word for invincible stupidity (Trench).


19. *commmodum*, 'just at the right time,'—an adverbial accusative. Similarly the adverbs *tum, primum*, and others are really accusatives. Plautus has *commodum adveni domum*. Such accusatives would fall under A. 7.

21. *intende*, 'strain your eyes,' 'look hard.'

24. *tantundem*, 'just a little bit.'

27. *oculos tuos obsedit Scotus*, with a play on the Greek word for 'darkness' (*skotos*); cf. the passage of Tyndale quoted above.

28. *non est quod crucieris*, 'there is no reason for torturing yourself.'

29. *tali praemio*, 'with such a recompense,' attendant circumstances; see D. 2 (b).

30. *Actaeon vidiit Dianam*. According to the Greek legend, Actaeon was a famous huntsman, who saw the Huntress Queen bathing with her nymphs. Thereupon the goddess changed him into a stag; and in this shape he was torn in pieces by his own hounds.
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8. *modo ne obstrepas,* 'provided only you do not interrupt.'

9. *velut asinus lyram.* 'The donkey and the lyre' was a Greek proverb.

11. *Lovaniensium Academia.* Louvain is fifteen miles east of Brussels. At the end of the fifteenth century its University was perhaps the most famous place of education in Europe. Its competitive honours system—according to one opinion (probably incorrect) the model of the Cambridge Tripos—'contributed largely to raise Louvain to the high position which it attained before other universities were aroused from their fifteenth century torpor by the Revival of learning' (Rashedall). Erasmus in 1521 says that Louvain yields to Paris alone in its numbers—about 3000 students; and more flock there every day.

12. *bona verba,* 'speak words of good omen.'

14. *tot porci grunniunt.* The 'grunting hogs' are the monks, who still had great influence at Louvain and were bitterly opposed to Erasmus. He is probably also remembering that one of the four hostels in the University was designated *Porci.* In 1517 we find him staying at Louvain with the Orator of the University. Shortly afterwards he tried to settle there for about three years; but he could not make himself happy. 'Here there is snarling in abundance,' he writes; and again, 'Some Friars are beginning to incite the mob to stone-throwing.'

21. *amoenum exstruæt templum.* This 'lovely temple' of the Muses is the *Collegium Trilingue,* the College of the Three Languages, i.e. for the study of Greek, Latin, and Hebrew. Money for its foundation, in fact his whole estate, had been left in his will by Jerome Buslidius, the friend of Erasmus and Peter Giles. He was very ill at this time; and, in view of his approaching end, the Muses are able to prophesy the building of the new College.

22. *versabimur Lovanii,* 'we will make Louvain our haunt.'
26. ad mercatum, Antwerp being one of the great commercial centres of the world. Peter Giles was Town Clerk of the city. Sir Thomas More in his *Utopia* speaks of seeing him there in Our Lady's Church, and dedicates the book to him.

**Page 26.**

2. *non puderet*—Palladem, i.e. though she is a virgin deity, referring back to the words, *quid virginibus cum nuptiis?*

5. *candidissimum*,'most radiant,'‘unblemished’; cf. *candidissima pectora* below, which may be rendered ‘most spotless souls.’

6. *omnibus delicis politissimum,* ‘richly embellished with every charm.’ This description is borne out by these words in a letter of More to Erasmus:—'In all my journey I met with nothing I liked better than Peter Giles, no one so learned, witty, and modest, or so true a friend.’ Cf. also the elaborate panegyric at the beginning of the *Utopia.*

9. *vel ipso digna Apollina,* specially honoured by the Muses; for he is often represented as their leader, and has the title *Musagetes.*

11. *a teneris annis.* Cf. the phrase *a puero.*

13. *epithalamium.* Erasmus, writing to Peter Giles from Basel in October, 1514, says:—'Your *epithalamium* would have been completed and published, had not my servant, without my knowledge, left the copy at Louvain.'

26. *istae verborum blanditiae,*‘those coaxing expressions.’

27. *in convivio,* ‘at table.’

29. *audiebat fungus,* ‘was called toadstool’; cf. the phrase *bene audire* ‘to have a good reputation.’

**Page 27.**

1. *Gratias iratis coerunt,* ‘have been joined (i.e. been entered into) with the displeasure of the Graces’; see D. 2 (h).

6. *en tibi,* ‘lo, you see,’—a good instance of the ethic dative.
Notes

8. ad hanc, 'up to the standard of this one,' 'compared with her.'

altera Venus invemusta est, 'the other goddess of love is unlovely,' i.e. the ordinary Venus who has to do with the loves of mortals.

10. referunt, 'reproduce,' 'represent'; cf. Virgil's beautiful line, parvulus Aeneas qui te tamen ore referret.

IX.

Capping stories has a strictly classical setting. A 'king' or president of the feast is chosen by throws of the dice. It is his duty to lay down laws and impose forfeits. The second and third stories designedly imitate the first, which they are intended to 'cap.' The conclusion nisi iam pendet is very Erasmian.

17. ut unus—respondeam. Our idiom is, 'if I may answer alone in the name of the whole people.'

19. talos—regnum—sortes. He is thinking of Horace, nec regna vini sortiere talis 'no kingship of the wine shall dice assign thee.'

23. vanum, 'false,' the ordinary meaning of the word.

Page 28.

1. quod felix faustumque sit, a frequent formal phrase; see F. 1 (b). The words refer to what follows, i.e. primum edico. Translate, 'may this be lucky....'

3. denario, instrumental.

4. in legittmis—habentur, 'let even those narratives that were made up on the spur of the moment be counted among lawful stories.'

13. bonis avibus, 'with good omens,' since omens were usually derived by the Romans from the flight or notes of birds. The word auspicer is contracted for avispicor 'I look at birds.'
14. *parum lepida*—Batavam, lack of grace and wit being a Dutch characteristic. Thus Lord Beaconsfield once spoke sarcastically of ‘Batavian grace.’

15. *aliquot*, indeclinable, here stands for a dative; see C. 5.

16. *Maccii*, a name derived from old Roman comedy.

17. *non ita diu est cum perit*. Our idiom is the same, ‘it is not so long since he died.’

19. *novus hospes*, ‘being a new arrival.’

23. *rogat num vellet*. After the historic present either primary or historic sequence is legitimate.


27. *duplicatis soleis*, ablative of description; see D. 2 (g).

30. *succinebat*. Horace has *succinit alter* ‘the other chimes in.’

**Page 29.**

12. *ad hanc vocem*, ‘at this cry.’ Livy has *ad horum praeces* ‘at their entreaties.’

17. *cervisiae*. It is amusing to note that Erasmus, in a letter from Cambridge dated August 1511, says:—*cervisia huius loci mihi nullo modo placet* ‘the beer of this place in no wise pleases me.’

*omnes praebere sese—spectatores.* See G. 2.


23. *effugit—furem*, ‘escaped the shoemaker, but not the (reputation of a) thief.’

26. *erat actio furti*, ‘he was liable to proceedings for theft.’

28. *ea—intentata est*, ‘yes, these were brought against him subsequently.’

30. *quid attulit Maccus?* ‘what did Maccus allege in defence?’ Cicero uses *adferre aetatem* ‘to plead age as an excuse.’

**Page 30.**

3. *ultra deferente*, ‘offering unasked.’

4. *se provocasse*. Supply *dixit* from *negabat* above.


*umbra asini,* a Greek proverb for the subject of a trumpery dispute.

12. *Daventriæ.* Erasmus was at school at Deventer. This was then the most celebrated school in Europe. See *Introduction,* p. viii.

13. *regnant piscatores,* frigent *lanii,* 'fishmongers are kings, butchers are out in the cold,' i.e. in Lent, a good time also for the 'fruit-woman' mentioned in the next sentence. For the metaphor in *frigent* cf. Erasmus's well-known words in *Italia frigent studia,* *fervent bella* 'in Italy wars are rife, learning is in a cold shadow.'

15. *propoñita veno,* 'put out for sale'; see C. 6.

20. *annuenti.* See C. 1(a). Translate, 'as he was nodding assent she poured into his cloak that amount of figs.' For *tantum fícorum* see B. 6.

24. *dissimulans,* 'pretending not to notice.'

26. *in populi corona agitur causa,* 'the case is discussed amid a ring of passers-by,'—*corona* being the ordinary word for the audience in a law-court.

28. *si vellet experiri—se acturum,* 'if the fruit-woman wanted to try her luck before a jury, he was willing to plead.'

**Page 31.**

2. *sed argentæae,* and therefore bulky. This explains *nummis turgidam.*

7. *commodaret—tantulum operæ,* 'let him lend him just this little bit of assistance'; see F. 7(i).

13. *mire congruere,* 'that it was a wonderful fit.'

18. *ut ea parte offenderet brevitas,* 'that its shortness on that side was offensive.'


22. *ut erat palliatus,* 'just as he was, in the robe.'

25. *creditum est.* Supply *ei,* and see note on *sudatum est* (5, 21).


29. *tantus artifex,* 'such an artist' (in crime).
X.

Two brothers meet after a two years' separation. One has served as a soldier of fortune, i.e. a member of one of the mercenary bands led by Condottieri or leaders of hired troops. Unconnected with the people for whom they fought and always ready to change sides for higher pay, they were a terrible scourge to Europe. The seamy side of military life is well displayed by contrast with the character of the other brother, a monk of the best type, devoted to the life of a small Priory. He is a member of the Carthusian order, which took its name from the famous monastery la Grande Chartreuse near Grenoble. This order had many houses in England, of which the Charterhouse in London was the most important.

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5. caput rasum, nova vestis, i.e. of a monk. nova here means 'strange.'
10. cui—vestis mutata est. See C. 5.
17. nulli commissisti sanandum cerebrum. See H. 1.
18. te praecepi tem dares, 'threw yourself headlong.'
20. itane videor? 'do I really seem?'
22. cum esset unde commode vivere, 'when you had means on which to live in comfort.' For unde vivere, see F. 5.

Page 33.

6. piscium perpetuum esum. Erasmus must be thinking feelingly of his own monastic life. He himself could not bear the smell or taste of fish. 'My heart,' he said, 'is Catholic, my stomach Lutheran.' Also he tells us that his own health was delicate, especially in Lent, because he abhorred fish.
9. suilla, carne understood.
Notes

13. usu venit, 'is usual,' lit. 'comes by custom,' usu being ablative of manner.

15. consulto, 'of set purpose,' strictly impersonal ablative absolute, 'thought having been taken.'

21. modo—commoditatem, 'provided that nothing is wanting to make life comfortable.'

27. haec tabula. He points to a map on the wall of his cell.

Page 34.

2. offendit color. The Carthusian habit was made of undyed wool.

5. accipe vestem candidam. The wearing of white garments by the newly baptised was the universal custom both in the Eastern and Western Church. Whitsunday is properly 'White Sunday,' because it was the favourite time for baptisms, at least in northern Europe (Skeat).

6. haec vestis—studium, 'this dress reminds me what I have promised, namely the unbroken pursuit of innocence.'

11. quotiens—quaerere solent, 'whenever they are planning some great achievement, are wont to retreat from the world.' So Gibbon, speaking of Mohammed's annual withdrawal from the world for religious contemplation, has the celebrated words:—'Conversation enriches the understanding; but solitude is the school of genius.'

13. sodales omnium rerum, 'companions in everything'; cf. malorum socios (36, 16).

14. plures quam sedecim. This means that the minimum number of monks usually in this priory was seventeen. A priory was a convent ruled by a Prior; see note on 35, 17. It was (1) sometimes due to an overflow from a very popular monastery; (2) sometimes it was an outpost of a monastery on some detached farm; (3) sometimes it was a decayed monastery which had seen better days and had become an appendage to a more flourishing house. Very small priories were discouraged by those who wished to preserve the true monastic spirit; for such institutions were apt to become lax
and degenerate. Hence the rule of the Carthusians and Cistercians required at least twelve members. In the history of the English Reformation the most flagrant abuses were found in the smallest houses.

15. crebrius—expedit, 'more frequently than I could wish or is expedient.' For vellem see F. 2.

22. codicem, 'manuscript' of the Latin Vulgate version of the New Testament.

23. additus—discipulis, 'having joined the two disciples on the road (to Emmaus) as an eloquent companion.' See St Luke xxiv. 13—32. The words facundus comes refer especially to verse 27.

25. dulcissimum cordis ardorem. 'Did not our heart burn within us, while he talked with us by the way?' (verse 32).

26. reddidi—consili, 'I have rendered you an account of my choice.'

28. ubi cessarent—medici, 'where were all the good doctors loafing about,'—explained by 32, 15.

30. vili salario conductus, 'hired at paltry wages'; see D. 3 (c).

ad iugulandos homines. See H. 4.

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1. idque—capitis periculo, 'and that at (lit. with) the peril of your life,' ablative of attendant circumstances; see D. 2 (h).

2. neque enim—papaveribus, 'for you had not to do with toadstools or poppies,' whose heads you could knock off without fear. He is thinking of the story of Sextus Tarquin and the poppy-heads.

10. pro aris et focis, a proverbial expression frequent in Latin.

11. quid istud ad—mercenarium, 'what is such patriotism compared with your mercenary service?' Cf. ad hanc (27, 8).

13. non redemissem—nuce, 'I would not have given a rotten nut for your soul.' See 37, 10.
Notes

15. ita me—amet, 'so help me Heaven!'
17. Priorum. There are two kinds of Prior (or Superior),—(1) the Prior of the Cloister, the lieutenant of the Abbot, his chief duty being to superintend the discipline of the monastery; (2) the Prior of the Convent, the head of a priory or convent of his own. The latter is here referred to; see note on 34, 14.
19. stare loco. See D. 3 (a).
24. tibi—pendendum est. See H. 1.
25. nudo, agreeing with tibi, 'unprotected.' So in Virgil nudus ara means 'plough with your coat off.'

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1. multum aeris alieni coniavi, 'I contracted a quantity of debt.'
11. relinqui patrem et matrem. See Genesis ii. 24 and St Matthew xix. 5.
12. maerebat, a strong word, 'was in the depths of woe.'
15. hoc, referring to what follows. So also illud below.
24. minime aberat quin perirem, 'I was within a hair's breadth of destruction.'
26. cuidam—ballista, 'some one firing a cannon (lit. stretching a catapult) burst it.' For the dative see C. 5.

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9. quotam partem, 'how small a part!' Ovid has et sequitur regni pars quota quemque sui!
18. viderint, future perfect, not perfect subjunctive; cf. Cicero de te tu videris 'you must attend to yourself,' and viderint sapientes 'wise men must see to it.' So the simple future sometimes has a jussive force; cf. bibetis 'you will kindly drink' (48, 4).
20. de his a prandio, 'more of this after dinner.'
XI.

This is a delightful contrast to the last dialogue. The picture of the Abbot is an extravagant caricature. His name Antronius is derived from Antron, a place in Thessaly celebrated for the huge size of its donkeys! The dense stupidity of this ‘crass philosopher,’ spiritual father of 62 monks, gives many openings for the quiet and polished wit of the learned lady, which culminates in the farcical prophecy that women will one day occupy the head-master’s desk in the schools and the pulpit in the churches.

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3. nescio an—matronae, ‘charming perhaps; but surely not at all becoming for a lady.’ The adjectives are made to agree with supellectilem. It is amusing to find books spoken of as ‘furniture;’ for this is not without parallel in our day.

7. tantus natus, ‘so advanced in age;’ see D. 3 (d).

tum Abbas, ‘moreover an Abbot.’ Abbas means ‘father;’ it comes from the Syriac abba; cf. Romans viii. 15 and Galatians iv. 6. For the difference between Abbot and Prior see note on 35, 17.

15. solis iis licet sapere, infinitive as subject.

16. male connectis sapere, infinitive as object.

17. non est muliebre sapere, infinitive as subject.

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1. modo suaviter, vivant understood; cf. modo ipse essem homo (40, 24).

8. o subtiliem Abbatem! See A. 1.

11. libertate faciendi. See H. 2.

quae velis, ‘what one wishes.’ The second person singular of the present subjunctive is frequently used in this general sense.
17. *nisi bonis animi*, 'unless (made so) by good qualities of mind,'—ablative of cause; see D. 2 (b).

19. *valeat—sapientia*, 'away with such wisdom as you describe.'

21. *ludere aleam*. *aleam* is cognate accusative. *ludere aleā* (instrumental) is also used.

26. *monachos*. Rutilius, a Latin poet who flourished at the beginning of the Fifth Century A.D. and who still clung to the old paganism, rightly derives *monachus* 'monk' from the Greek adjective *monachos* 'solitary':—

*ipsi se monachos Graio cognomine dicunt,*
*quod soli nullo vivere teste volunt.*

*frequentes esse in libris*, 'to be much engaged in books.' Cicero uses the adjective in the same way,—*erat ille Romae frequens* 'he was often at Rome,' *frequens Platonis auditor* 'an assiduous pupil of Plato.' Cf. also Horace's phrase *totus in illis.*

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9. *non vacat sapere?* 'have you no time *for* wisdom?' Here we have the infinitive used as a dative case,—perhaps the original signification of the infinitive terminations. Note that the infinitive is not a 'mood,' but a verbal noun.

14. *tibi*, dative of person judging; see C. 3.


27. *mihi sapio*, a good example of C. 1 (a); cf. next note.

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13. *bene prospectum est monachis illis*, 'you have made fine provision for those monks.'

17. *exspecto causam*, 'I am waiting for your reason.'

18. *quia—virtutem*, 'because it serves but little towards maintaining their virtue'; cf. *Medcae faciunt ad scelus omne manus* (Ovid).
24. nesciunt Latine, loqui understood; cf. calles Gallice (9, 7) and discere Gallice (42, 8).

25. immo istic—opera, 'yes, there is very little danger on that score for any trouble you monks take.'
vestra opera, ablative of cause.

26. hoc agitis, idiomatic, 'you aim at this.'

30. quid mihi citas vulgum? 'why pray (mihi) do you quote the common people?' mihi is ethic dative.

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1. quid mihi, citas to be repeated from the previous sentence.

17. cum parum illis superstit, 'though they have little enough brains to spare.' The subjunctive is concessive; see F. 3.

19. mihi quantumcumque est, 'my little store of brains.'

24. scurrarum. The word scurra, originally used in a good sense, 'wit' or 'man about town,' came to signify 'parasite' or 'buffoon' as here.

30. quanto plures. See D. 2 (c).

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4. contigerit, causal subjunctive; see F. 6.

12. si—sapientia. sapientior must be understood at the beginning of this sentence.

14. quidquid—comparatum est, 'whatever has been gained by the greatest toils you please.'

24. ea demum bis stulta est, 'she, when you come to her, is doubly a fool.' For demum denoting a climax cf. tum demum 'then and not till then.'

25. nescio quomodo, 'somehow or other.'

26. citellae non convenient bovi. There was a Latin proverb, citellae bovi sunt impositae 'the saddle is on the wrong beast.'
Notes

28. rara avis. This proverb referred originally to the fabulous bird phoenix, which, according to one legend, appeared in Egypt at intervals of more than 1400 years.

29. Caesares, here ‘emperors’ generally. The title belongs strictly only to the early Roman emperors of the Caesarean house. It appears in the German Kaiser and the Russian Czar.

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1. usque adeo rarum, ‘so very rare.’

3. mulieres nobilissimae. See Green’s English People, p. 304:—‘Henry VIII, bitterly as he had disappointed its hopes, remained the steady friend of the New Learning. Through all the strange changes of his terrible career the King’s Court was the home of letters. Even as a boy his son, Edward the Sixth, was a fair scholar in both the Classical languages. His daughter Mary wrote good Latin letters. Elizabeth, who spoke French and Italian as fluently as English, began every day with an hour’s reading in the Greek Testament, the tragedies of Sophocles, or the orations of Isocrates and Demosthenes.’ Then Lady Jane Grey was a great ‘humanist’; and it is noteworthy that six of the Cambridge Colleges were founded by mulieres nobilissimae.

5. res eo tandem evadet, ‘things will come at last to such a pass.’

11. scaenam—persona—partes, all theatrical terms; cf. actores fabularum—scaenis—choros—actus (21, 6). Note that persona is here used in its original sense of ‘mask,’ i.e. ‘that through which one speaks’ (per-sono).

14. suavius, ‘right pleasantly,’ lit. ‘more pleasantly than usual’; cf. celebrius (18, 22).

XII.

The schoolboy’s day is a small portion of a long dialogue on The boy’s religion. Gaspar, who is a day-boy, is called at 5. In those days morning school began at 6, and went on till 9
or later. Breakfast (at about 8) was introduced in schools and universities in the fifteenth century; but it was long regarded as an ‘extra,’ to be dispensed with by the more hardy and economical students. It was a very informal meal, consisting of a mug of beer and a crust of bread. Gaspar’s family have dinner (prandium) at 10. Supper (cena) would be at 6 or thereabouts.

19. praestas ista quae doces, ‘do you practise what you preach?’

21. quomodo potes pro virili? Erasmus is playfully taking unfair advantage of his young friend; for pro virili parte is a stereotyped phrase, which must not be pressed; it merely means ‘to the best of my power.’ Cicero has plus quam virilis pars postulat ‘more than my proper share requires.’

qui sis puer, ‘seeing that you are only a boy’; see F. 6.

22. meditor, ‘I think over (my life).’

23. in eo rationem, a commercial metaphor,—‘I open an account.’

si quid cessatum fuerit, ‘if there has been any slackness’; see note on 5, 21.

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6. voluerit. The subjunctive is due to virtual oratio obliqua; see F. 7.

14. ludum litterarium, the full expression. So Livy has litterarum ludi. Generally ludus alone is used for ‘school,’ e.g. 20 (below) and 46, 3. Sometimes schola is employed, e.g. 23 (below). It is curious to find the same word ludus meaning both ‘play’ and ‘school.’ It gets the latter signification through that of ‘a place for practice or exercise’; cf. gladiatores in ludo habebat ‘he had gladiators in a training-school’ (Caesar).

16. vapulem. How does vapulo obtain its passive meaning? Strictly it is a neuter verb, probably connected with vapor ‘heat, ‘steam.’ Hence it is appropriately used of one ‘stewing’
Notes

under the rod. In Plautus a 'chef' is made to say *coctum ego non vapulatum conductus fui* 'I have been hired to cook, not to stew' or 'be warmed up.' Cf. Shakespeare, *King John*, ii. i. 139, 'I'll smoke your skin-coat, an I catch you right.'

20. *si quid—obeo*, 'if there is some piece of attention to be shown to my parents, I perform it.'

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1. *actis gratias*, 'having said grace.'
7. *familiae*, 'household,' rather than 'family.'
11. *totum,* 'wholly.' For this idiom cf. *totus migras* (19, 6).

XIII.

We have here some good table-talk on the Stoics and Epicureans, and on an opinion of 'some first-rate experts in supper philosophy.' Erasmus is called away from table by a servant of Sir Thomas More. His master is passing through Holland on his way to Germany.

16. *vivamus*.

'Live while you live,' the Epicure would say,
'And snatch the pleasures of the present day.'
*cutem curemus,* i.e. 'let us look after ourselves,' an Horatian expression. Virgil has *corpora curant.*

17. Epicurei, the followers of Epicurus. He established his philosophic school in the celebrated 'Garden of Epicurus' at Athens. Though he held that pleasure was the chief good, his mode of life was simple and temperate. 'Pleasure' with him really consisted in pure and noble mental enjoyment, in freedom from pain and from all influences which disturb our peace of mind. He died in 270 B.C. at the age of 72. His views are best known to us through Lucretius' poem *de rerum natura.*
Notes

 nihil nobis cum fronte Stoica, 'we have nothing to do with the Stoic frown.' The Stoics were so called from the *Stoa* or *Porch*, a colonnade at Athens, where their founder Zeno taught. It was adorned with paintings by the great artist Polygnotus.

23. *hominis summum bonum*, the highest good attainable in human life.

*nescio quo honesto,* 'by some sort of moral goodness.' *honestum* is very often used as a substantive in Cicero; it is a synonym of *virtus.* The *nescio quo* is deprecatory.

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2. *felicissimum voluptate terminant,* 'define happiness by pleasure,' or, in other words, pleasure is their *summum bonum.*

4. *Zenonem.* It is said that Zeno presided over the Stoic school at Athens for 58 years and died at the age of 98. The dates of his birth and death are not known. He is thought to have been still alive in 260 B.C.

*Epicurum vivo,* 'I live the life of Epicurus,'—a very bold use of the cognate accusative, bolder than *Chrysippum agis* 'you act Chrysippus' (line 27).

6. *pallio tantum—philosophi,* 'philosophers only in respect of the (threadbare) cloak and (unkempt) beard,'—the traditional get-up of the philosopher. For the ablatives see D. 3 (d).

9. *Herculem me praestabo,* 'I will show myself a Hercules,' whose task it was to rid the earth of noisome beasts.

13. *nihil edacius—mendacius nihil.* The neuters are idiomatic.

20. *colore.* This and the four ablatives which follow are causal.


27. *Chrysippum.* Chrysippus was a very celebrated Stoic teacher. He was considered the Pillar of the Stoic Porch. He died in 207 B.C., aged 72.

*Melissa tibi opus est.* See D. 2 (d).
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1. argutiss, 'the subtleties' of his logic.
2. fuerit, the ordinary tense in a consecutive clause of this type.
3. bibeatis, a mild jussive, 'you will please drink,'—a common way of giving a command in Latin.
5. eiusdem generis sextarius duos, 'two bottles of the same brand.'
6. te convenire, 'to have an interview with you'; see A. 1.
7. Britannia advenisse. The scene is probably laid at Rotterdam.
8. subducatur ratio, i.e. in order that Erasmus may pay his share.
9. fabula, here in the sense of 'play'; contrast fabulam narras (47, 28).
10. valete et plaudite. At the conclusion of a Latin play one of the actors would call out plaudite.

XIV.

This is taken from the long Religious symposium of Erasmus. It contains one of his most striking sayings:—'Perhaps the spirit of Christ is poured more widely than is admitted in our interpretation.' This is illustrated by a quotation from Cato's famous speech in Cicero's de senectute and by reference to statements of Socrates as given by Plato. The words Sancte Socrates, ora pro nobis have almost passed into a proverb. 'Socrates a Christian Saint' has been the theme of not a few writers, ancient and modern.
3. veteribus, i.e. non-christian classical writers.

5. et fortasse—interpretamur. Erasmus’s suggestion is supported by what is probably the correct interpretation of *St John* i. 9, ‘There was the true light, even the light which lighteth every man, coming into the world,’ i.e. throughout human history.

7. apud nos in catalogo, ‘in our list,’ i.e. ‘in our calendar.’

8. M. Tullii. The full name was Marcus Tullius Cicero. He is often spoken of as Marcus Tullius. When the presiding magistrate in the Senate called on him to speak, he would say, *dic Marce Tulli.* Old English writers often call him ‘Tully.’

10. senex scripsit de senectute. The *Cato maior* or *de senectute* was written in 44 b.c. In the following year Cicero was put to death, aged 63.

11. carmen—cycneum. Similarly Cicero himself applies the term *cynnea vox* to the last speech of the great orator Crassus.

12. haec verba, put by Cicero (*de senectute*, 83, 84) into the mouth of Marcus Cato the Elder, who died in 149 b.c. at the age of 85.

14. at quis—largiatur—recusem. ‘The present subjunctive is noticeable. Strictly, an impossible condition should require the past tense; but in vivid passages an impossible condition is momentarily treated as possible’ (Reid).

ut ex hac aetate repuerascam, ‘to return to childhood from my present time of life.’

16. quasi decurso spatio, ‘when I have run my course, so to speak.’ The *quasi* is an apology for the metaphor.

carceres. At the starting-place in the Circus Maximus at Rome there were vaulted chambers called carceres or ‘prisons,’ each constructed to hold a chariot and horses. At one time there were as many as twelve of these. Their front doors opened on to the arena; and at a given signal these were thrown open simultaneously. Compare the ‘starting-gate’ of the modern race-course.
Notes

18. habeat sane, 'granted that it does have (toil).’ For the concessive subjunctive see F. 3. sane is very often used to mark a concession.

24. commorandi—deversorium, 'a hostelry wherein to sojourn'; cf. Hebrews xiii. 14, 'Here have we no continuing city, but we seek one to come.'

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4. hactenus Cato, loquitur understood.

5. colloquia monachorum. Cf. colloquia scurrarum applied to the converse of monks (42, 24).

7. apud Platonem, i.e. in the dialogue called Phaedo, at the end of which the last scene is wonderfully described.

19. cicutam. Poisoning by hemlock was the ordinary mode of execution at Athens.

Criton. Crito was one of the favourite disciples of Socrates. One of Plato's dialogues is named after him. There we are told how Crito tried without success to persuade his master to escape from prison.

22. boni esse consulturum, 'will take in good part'; see note on 17, 25.

26. vix mihi tempero quin dicam, 'I can scarcely refrain from saying.'
GENERAL NOTES

ON SOME PARTS OF LATIN SYNTAX.

The references are to the pages and lines of the Text.

A. ACCUSATIVE.

The chief uses of the Accusative are:—

(1) Accusative of the direct object, after transitive verbs:
   hic franget fores. 1, 2.
   satis momordisti labrum. 7, 11.
   Sometimes after intransitive verbs,—‘construction according to sense’:
   te convenire vult. 48, 10.
   Sometimes in exclamations, really the object of some verb understood:
   o vires Herculeas! 7, 12.

(2) Accusative as subject of the infinitive. See G. 3.

(3) Accusative of goal of motion:
   est iter Antverpiam. 25, 25.
   domum rediit. 29, 21.
   Except with the names of towns and small islands, domum
   and rus, prepositions (e.g. ad, in) are required:
   venit ad civitatem. 28, 18.
   contigit ire in Germaniam. 18, 9.
The supine in -um (really the accusative of a verbal substantive) is an example of action regarded as the 'goal of motion':

oeteri eunt cubitum. 22, 13.
venturus numeratum pecuniam. 17, 30.

Cf. the phrase exequias eo, 'I go to a funeral.'

(4) Accusative of extent of space:

mille tantum passuum abest. 13, 14.

(5) Accusative of extent of time:

rogo ut equum alat dies aliquot. 15, 21.
amnos natus viginti octo. 33, 16.
sedetur ferme horam. 20, 25.

(6) Accusative of extent of action:

si quid quereris, statim audis. 19, 3.
ecquid cordi fuit haec ambulatio? 3, 10.
vicimus quindecim. 4, 26.

The cognate accusative (e.g. magnam pugnam pugnavimus) comes under this head; and includes such constructions as:

canis triumphum. 5, 8.
ludere aleam. 39, 21.
sonasne probe sermonem Gallicum? 9, 11.

(7) Double accusative:

multa docet Phaedrum suum. 18, 7.
nihil celabo tam fidum sodalem. 45, 3.

B. GENITIVE.

The Genitive denotes connexion of various kinds.

(1) Genitive of the possessor:

tergum equi. 15, 24.
hoc est boni poetae. 21, 10.
 omnium est bene vivere. 38, 18.
(2) Genitive of material or definition (showing in what a thing consists):

puellarum chorus. 23, 14.
certamen mittendi globi. 6, 2.
habet offas panis. 20, 30.
praestat hoc lucri facere. 17, 25.
[\emph{lucri facere} denotes 'to make of gain,' i.e. 'to gain. ']

(3) Genitive of the subject (corresponding to the subject of a verb):

hic est belli ludus. 10, 9.
cupiditas principum. 10, 19.
colloquia scurrarum. 42, 24.

(4) Genitive of the object (corresponding to the object of a verb):

certaminis spectatores. 29, 18.
cura rei domesticae. 40, 12.
vestri cultor. 26, 11.

Sometimes we can only decide from the context whether a genitive is subjective or objective.

Many verbs and adjectives take an objective genitive, e.g. those denoting \textit{skill, fulness, want}, and various kinds of \textit{feelings}.

nos sodalicii non paenitet. 4, 7.
me taedet tam prolixii. 21, 26.
spectculorum perspicaces. 24, 17.
librorum plena sunt omnia. 88, 6.
laboris patiens. 16, 12.
discendi cupidus. 12, 21.
perparcus temporis. 45, 24.

(5) Genitive of description:

res haud magni pretii. 1, 6.
si quis peregrinae gentis.... 19, 26.
titius modi nuptiae. 26, 80.
Genitive of the part (or 'partitive genitive'), depending on substantives, adjectives, or pronouns:

pars victoriae. 6, 9.
non sat est malorum. 9, 22.
spes permultum, sed rei nihil. 11, 11.
captans hoc lucri. 16, 27.
tantulum opera. 31, 7.
laboris aliquid. 43, 16.

C. DATIVE.

The Dative denotes (A) the person or thing concerned,—uses (2) to (5) given below being special examples of (1); (B) tendency or purpose, i.e. (6) below.

(1) Dative of person or thing concerned:

(a) Dative of advantage:
non omnibus sum domi. 2, 5.
sibi sapiunt sues. 40, 28.
sibi cavent in castris. 11, 4.
consultum est equo. 19, 6.
commodior servat venturis. 19, 2.

(b) Dative of disadvantage:
quae erit victo poena? 6, 14.
perit tibi syllabarum quantitas. 9, 16.
alter alteri in mora est. 31, 27.
epicuricis pinxerunt tibi faciem. 36, 19.
After verbs of taking away:
nihilne tibi ademptum est? 11, 25.
icaunditi ne senectus quidem detrahet. 26, 20.

(c) Ethic dative (denoting the person interested in a statement), only personal pronouns in lively expressions:

tu mihi consiste a tergo. 4, 10.
en tibi advenit Venus. 27, 6.
totus alius nobis redisti. 9, 1.
(d) After many compound verbs, transitive and intransitive:

nimium adsides libris. 3, 5.
egro reti adsistam.  4, 9.
tibi Fortuna adspiravit. 8, 1.
incidit mihi iter. 14, 15.
reclamat iniquae rationi. 22, 8.
ocreas induxit illi. 28, 25.

(e) After many adjectives, especially those denoting nearness, likeness, fitness, and their opposites:
erit utrique commodum. 10, 4.
ocreae aptae tibiis illius. 28, 24.
abeo dolenti similis. 17, 26.

(2) Dative of remoter object:

(a) After transitive verbs of giving, telling, and the like:
dabimus tibi maritum. 5, 18.
mihi narras negotiatores avaros. 12, 11.
par pari referam. 15, 13.

(b) After intransitive verbs of sparing, trusting, obeying, and others:
ancillae tuae credidi. 2, 1.
ne Musis quidem parcitur. 8, 21.
oboedire bono viro. 35, 16.
prandentibus ministro. 45, 30.
persuadent sibi se deos esse. 10, 23.
ei nubet Cornelia. 26, 9.
Eutrapelo favit Iupiter. 27, 20.
ego mihi gratulor. 43, 4.

(3) Dative of person judging:

mihi videris cooleae vitam agere. 2, 7.
mihi vel immori studiis dulce est. 3, 7.
quid tibi est suavissimum? 39, 24.
(4) Dative of the possessor:
est mihi praedium. 13, 12.
abi tibi ipsi Mercurius. 1, 13.
quid Musis cum Marte? 8, 20.
quid tibi venit in mentem. 23, 15.
anueni ficos effudit in gremium. 30, 20.

(5) Dative of the agent, used with the gerundive, perfect passive, and adjectives in *-bitis*:
quibus vestrum numen est venerandum. 25, 16.
cuidam tendenti rupta est ballista. 36, 26.
obi vestis mutata est. 32, 10.

This dative is really a dative of 'person concerned,'—the last example not differing practically from bene prospectum est monachis illis (41, 13), 'fine provision has been made for those monks.'

(6) Dative of tendency or purpose:

(a) Work contemplated:
proposita veno erant. 30, 16.

(b) Predicative dative, denoting that which something serves as or occasions,—sometimes in connexion with dative of 'person concerned,' sometimes alone:
vobis damno fuerit. 4, 17.

D. ABLATIVE.

The three main uses of the Ablative in Classical Latin—Ablative proper, Instrumental, and Locative—correspond to three Cases which in early Latin were distinct in form also.

(1) Ablative proper (denoting from):

(a) Place whence (including separation and origin):
nunquam exeunt civitate. 33, 22.

Often with a preposition:
decet redire e bello. 32, 14.
me a publico oohibet. 2, 13.
(b) After verbs and adjectives denoting want or deprivation:
  quo ego careo. 33, 25.
  equo me spoliavit. 18, 6.

(c) Comparison or difference from:
  me peritior es. 4, 1.

(d) Agency, regarded as coming from a person,—with preposition a or ab:
  ab illis delusus. 14, 13.
  Cf. periculum erat a me. 11, 27.
  'There was danger from me.'

(2) Instrumental ablative (denoting by, with), including the 'sociative' uses:

(a) Ordinary instrumental use:
  calcaribus armatus. 17, 2.
  voluptas voluptate pellitur. 12, 10.
  denario multitetur. 28, 3.
  quid multis? 16, 6.

(b) Cause and Means:
  cupio virtute vincere. 7, 17.
  bellis fervent omnia. 8, 19.
  hoc clarior est victoria. 8, 4.
  felix bonis animi. 39, 17.

(c) Measure of difference:
  nec pilo facto macrior. 15, 26.
  nihil plus solves. 22, 10.
  quanto plures videmus! 42, 30.
  quo plures adesse videt, eo vehementior ascenderit ignis. 20, 7.

(d) With certain adjectives, reflexive verbs, and opus est:
  fabulis pleni libri. 41, 20.
  non utar dolo male. 7, 17.
  nemo hoc vescitur. 21, 12.
quid opus his iurgiis? 17, 17.
lit. 'what work is to be done by...?' i.e. 'what need is there of...?'

N.B. The verbs in the above examples have a reflexive sense,—utor 'I employ myself (with),' vescor, 'I feed myself (with).'</nowiki> Hence the use of the instrumental ablative with these words.

(e) Accompaniment:

magistris haudquaquam mutis didici. 9, 10.
bonis avibus auspicabor munus. 28, 13.
Generally with preposition cum:
migras cum ocreis, sarcinis, luto. 19, 7.
simul cum dicto conicet se in pedes. 29, 10.

(f) Manner:

quo pacto didicisti? 9, 9.
modis omnibus do operam. 45, 15.
die mihi bona fide. 29, 2.
pulchrum est arte vincere. 4, 22.
insequitur maiore voce quam cursu. 30, 23.
qua fronte aut quo iure id faceret? 18, 4.
hoc illis usu venit. 33, 18.

(g) Quality and Description:

famulus barba cana, vultu torvo. 20, 5.
pars fortuna sumus. 5, 15.

(h) (i) Attendant circumstances, including
(ii) Ablative absolute (so called);
(i) aliquo periculo certandum est. 3, 13.
ne tali praemio videas Musas. 24, 29.
(ii) simile accidit me puero. 30, 12.
sublato caseo prodit ille. 21, 28.
venabar, sed irata Delia. 11, 9.
Macco coniciiente oculos rogat sutor. 28, 22.
N.B. Such sentences as the following help us to understand that the term *ablative absolute* is a misleading one:

melius canit Gallus *loto guttur*e.  8, 14.
stabulum *mota manu* monstrat.  18, 20.

We cannot regard these ablatives as really *absolute*, i.e. 'set free' from the frame-work of the sentences. We may translate, 'with his throat washed' and 'with a wave of the hand.'

(3) **Locative ablative** (denoting in, on, at):

(a) **Ordinary locative use**:

iubet te stare loco.  35, 19.
ea *parte* offendit brevitas.  31, 18.

Often with preposition *in*:

*piore in loco* non potest esse.  11, 7.
sunt *in Hispania*, sunt *in Italia*.  44, 2.

(b) **Way along which**:

ne musca quidem *hac* transvolabit.  4, 12.
ab eo *recta* domum.  12, 1.

(c) **Price at which**:

venale *pretio largo*.  16, 8.
magn o steti patri meo.  1, 7.
em eram *quindecim aureis*.  17, 23.
aestimarat *triginta duobus*.  17, 24.

(d) **Part concerned and Respect in which**:

viribus non tibi cesser o.  8, 1.
specie insignes.  15, 11.
tantus nat u.  38, 7.
dictu mirum.  21, 15.

N.B. The supine in *-u* is really the ablative (perhaps sometimes the dative) of a verbal noun.

(e) **Time at which** and **in the course of which**:

*qua hora* libet prandere?  14, 7.
tempus *quo* regnant piscatores.  30, 19.
*qua aestate* sibi notus esse potest.  33, 17.
E. LOCATIVE.

Some examples of an old Locative case survive in Latin, the termination being -i in the singular. In the plural the Locative terminations cannot be distinguished from those of the Ablative.

(1) Place at or on which:
(a) Ordinary use:
   Romae, Lutetiae, Venetiae nemo miratur. 20, 1.
   versabimur Lovanii. 25, 28.
   estne Ioannes domi? 1, 9.
   foris nihil est negotii. 2, 11.

N.B. Romae represents Romai of old Latin; cf. Carthaginii 'at Carthage.' With foris cf. Athenis 'at Athens.'

(b) Metaphorical use:
   cordi fuit haec ambulatio? 3, 10.
   [cordi denotes 'at heart.']

(2) Price at which:
   quanti certabimus? 3, 12.
   non magni referret. 40, 23.
   rogat ut boni consulam. 17, 27.

Cf. the similar use of parvi, plurimi, minimi, nihilii.

N.B. The genitives pluris and minoris are used (by false analogy) to denote price:
   aestimavi non paulo pluris. 16, 7.
   multo minoris vendunt. 19, 5.
General Notes

F. SUBJUNCTIVE MOOD.

The chief uses of the Subjunctive are:

(1) **Jussive Subjunctive**, i.e. in (a) *commands*, (b) *wishes*,
    (c) *prohibitions*:

(a) *fiat* sortitio. 4, 5.
    *sint* pares sphaerae. 6, 23.
    *definiat* arbitri. 7, 27.

(b) *adsit* Fortuna. 6, 21.
    *bene* vertat. 7, 19.
    *floreat* Germania. 8, 9.

(c) *ne* ante tempus *riseris*. 7, 21.

The Jussive Subjunctive is sometimes used of events no longer possible, the tense being imperfect or pluperfect.

*utilam* huc *deflexisses*. 36, 3.

When used in questions, the Jussive Subjunctive is sometimes called 'Deliberative.'

*qua* fronte id *faceret*? 18, 3.

(2) **Potential Subjunctive**, used of events which *might happen* or *might have happened*, sometimes called 'Subjunctive of imagination.'

*vix* credas. 21, 20.
*malim* et onus et periculum. 11, 24.
*minus* discernas ovum ab ovo. 7, 6.
*fortasse* redderet. 22, 6.
*istos* statuerem in prima acie. 11, 3.
*plus* scio quam *vellem*. 14, 13.
*dixisses* ferocem esse. 15, 8.

The Subjunctive of conditional statement belongs here. [Some think that in the examples just quoted there is a suppressed condition: e.g. dixisses might mean 'you would have said, if you had been there.']
pecatum sit, si quis dicat. 21, 11.
possem, si adesset laurus. 24, 15.
nisi laterculus obstitisset, te viscissem. 7, 14.

N.B. the vivid constructions:

viceramus, si tuo constitisses loco. 4, 27.
erat, nisi secus esset visum superis. 9, 23.

(3) **Concessive Subjunctive:**

fiet, dummodo dicas. 2, 19.
non magni referret, modo essem homo. 40, 24.
quamvis sim, tu felicior. 4, 2.
sed habeat sane. 49, 18.

(4) **Final Subjunctive**, i.e. denoting *purpose*:

non vivimus ut studeamus. 3, 5.
curant ut extremus actus sit optimus. 21, 8.
paro (hominem) qui mihi partem agat. 16, 8.
designant cubicula, ubi sese exuant. 19, 9.
do operam, ne merito vapulem. 45, 16.
certandum est, ne frigeat ludus. 3, 13.

Often in clauses introduced by conjunctions meaning ‘until,’ when the notion of *expectancy* (and therefore *purpose*) is present:

deponunt pecuniam, doneo expleatur pinacium. 22, 3.
libet prandere, prior quam ingravescat aetus. 14, 9.

(5) **Consecutive Subjunctive**, i.e. denoting *consequence*. The ‘generic’ use of the Subjunctive (i.e. denoting *kind* or *class*) comes under this head.

efficiam ut audias. 25, 2.
quid accidit Gallis ut bellum suscipiant? 9, 28.
non desunt contionatores qui bellicum canant. 11, 1.
dignus qui non uno suspendio pereat. 31, 28.
est quod agam domi. 2, 11.
non est quod crucieris. 24, 28.
(6) Causal Subjunctive:

cum omnia rideant, miror. 12, 5.
creditum est, cum viderent. 31, 25.
probus es qui ista cogites. 45, 19.

The temporal use of the Subjunctive (i.e. ‘historic cum’ with imperfect or pluperfect subjunctive) is often hardly distinguishable from the causal use, from which it is developed.

cum instaret ille, hic inquit. 16, 23.
cum dies prosiuissent, cohabuit Moccus. 29, 14.

(7) Subjunctive in dependent statements:

(i) in dependent ‘jussive’ clauses, i.e. containing (a) commands, (b) wishes, (c) prohibitions:

(a) rogo ut equum alat. 15, 20.
cum clamasset, aut equum exhiberet aut emptorem, tandem numerat pretium. 17, 21.
narro rem esse gravem; proinde se bonum nunc praestaret. 14, 19.

(b) quaeso te ut narres. 23, 1.

(c) edico ne quis proferat praeter ridiculas fabulas. 23, 2.

(ii) in dependent questions:

roga ipsum an velit nunc esse domi. 1, 11.
rogabat num mihi venalis esset equus. 15, 29.
quid mali allaturi sint nescio. 10, 16.
numerat quot sint in triclinio. 20, 7.

(iii) in subordinate clauses of oratio obliqua or virtual oratio obliqua:

dicebat illic esse quaestum, ubi esset populus. 12, 16.
urbes praeferebat agris, quod esset discendi cupidus. 12, 20.
iussit me adesse, nisi vellem relinququi. 23, 4.
negabat se emisse, sed quod delatum fuisset accepiisse. 30, 27.
G. INFINITIVE.

The chief uses of the Infinitive are:—

1. **Infinitive as subject:**

   - non est muliebre sapere. 38, 17.
   - pulchrum est arte vincere. 4, 22.
   - praeest ingenue ludere. 4, 21.
   - nefas est tibi quidquam petere. 20, 3.
   - vestrum erit hoc avertere. 44, 8.

2. **Infinitive as predicate, i.e. Historic Infinitive, often used in rapid, graphic descriptions:**

   - locator primum tacere. 16, 18.
   - omnes praebere sese certaminis spectatores. 29, 17.

3. **Accusative and Infinitive, used with verbs of saying, thinking, perceiving, and the like:**

   - narro rem esse gravem. 14, 18.
   - negabant se tetigisse. 30, 2.
   - vidi eos vincere. 5, 9.
   - audirem tales ab illis ali. 15, 11.
   - senties me non esse asinum. 6, 6.
   - credidi te non esse domi. 2, 2.
   - persuadent sibi se esse deos. 10, 23.

4. **Nominative and Infinitive, used with the passives of verbs of saying, thinking, perceiving, and the like:**

   - qui dicitur non cessisse aquilae. 10, 1.
   - tu mihi videris coeleae vitam agere. 2, 7.

5. **Infinitive as object of verbs of wishing, attempting, compelling, and many others:**

   - malunt in urbis versari. 12, 14.
   - cupio vincere. 7, 17.
   - immori non probo. 3, 8.
   - coeperunt calescere. 21, 17.
facile discimus loqui. 9, 11.
iubet eligere. 15, 1.
conectis sapere et suaviter vivere. 38, 16.

H. GERUND AND GERUNDIVE.

(1) The Gerund and Gerundive are often used to denote that
something ought or is to be done:

proficiscendum est. 17, 5.
illic sedendum est. 21, 24.
hoc erat canendum. 8, 10.
spe alendus est animus. 11, 17.
non dicendis malis affliguntur. 10, 17.
nulli commisisti sanandum cerebrum. 32, 17.

N.B. The agent, when expressed, is usually in the dative:

ista fatis curanda relinquamus. 11, 5.
sunt quibus vestrum numen est venerandum. 25, 16.
tibi pendendum est. 35, 25.

(2) The Genitive of the Gerund or Gerundive often depends on
a substantive or adjective:

fabulandi munus. 28, 14.
commorandi deversorium. 50, 1.
libertas faciendi. 39, 11.
certamen mittendi globi. 6, 2.
dicendi cupidus. 12, 21.

(3) The Ablative of the Gerund is often used to denote
manner or cause:

cantu, clamore, saltando faciunt. 21, 21.

(4) The Gerund and Gerundive are often used with pre-
positions, especially with ad, to express purpose:

invitat ad ambulandum. 2, 14.
mihi nec ad accipiendum nec ad dandum sunt manus. 37, 19.

ad exhibendum equum compellere. 17, 20.
conductus ad iugulandos homines. 34, 30.
VOCABULARY.

ABBREVIATIONS.

| abl. | ablative. | n. | neuter. |
| acc. | accusative. | neg. | negative. |
| adj. | adjective. | part. | participle. |
| adv. | adverb. | pass. | passive. |
| comp. | comparative. | pf. | perfect. |
| conj. | conjunction. | pl. | plural. |
| def. | defective. | prep. | preposition. |
| f. | feminine. | pron. | pronoun. |
| gen. | genitive. | sing. | singular. |
| impers. | impersonal. | v. | verb. |
| indecl. | indeclinable. | v. a. | verb active. |
| interj. | interjection. | v. d. | verb deponent. |
| interr. | interrogative. | v. n. | verb neuter. |
| irreg. | irregular. | 1, 2, 3, 4 | 1st, 2nd, 3rd, 4th conjugation. |
| m. | masculine. | |

The quantity of long vowels is marked except in syllables where they are also long by position.

a and ab, prep. with abl. from, by, after.
abdūcō, 3 v.a. lead away.
abeō, 4 v.n. abīvi or abīi, abītum, go away.
ablectus, a, um, low, mean.
absolvō, 3 v.a. release, finish.
absum, v.n. abfui or afui, be absent, be distant.
ac, conj. and, as.
acceōdō, 3 v.n. accessi, accessum, approach, be added to.
accelerō, 1 v.a. and n. hasten.
accelō, 3 v.a. accendī, accen-
sum, kindle, light.
accidō, 3 v.n. accidī, happen.
acciō, 3 v.a. accēpi, acceptum, receive.
accō (Greek word), booby.
accumbō, 3 v.n. accubuī, accubitum, recline at table, sit down.
acciēs, ēi, f. keen edge, line of battle.
actīō, ōnis, f. action, legal process.
actor, ĕris, m. actor, prose-
cuter.
actus, ūs, m. act (of a drama).
acuō, 3 v.a. sharpen.
ad, prep. with acc. to, at, to-
wards, till, according to, with a view to, compared with.
adducō, 3 v.a. assign, give over to.
addē, 3 v.a. addidī, additum,
add, attach.
adducō, 3 v.a. bring to, escort, induce.
adeō, 4 v.n. adivi or adīi, aditum, go to, approach.
adeō, adv. so far, so much, to such an extent, further, also.
Vocabulary

adferō, v. irreg. attulī, adlātum, bring to, allege.
adhūc, adv. hitherto, as yet, still.
adimō, 3 v.a. adēmī, ademptum, take away.
adiungō, 3 v.a. join to, throw in.
administrō, 1 v.a. administer, manage.
admiscereō, 2 v.a. admiscui, admixtum, mix with.
admittō, 3 v.a. admit, commit.
admodum, adv. quite, very.
admonēō, 2 v.a. remind, warn, advise.
admonitiō, ōnis, f. admonition, warning.
admoveō, 2 v.a. move to.
adornō, 1 v.a. equip, prepare.
adsciscō, 3 v.a. adscivī, adscitum, take to oneself.
adsideō, 2 v.n. sit near, sit over.
adstitō, 3 v.n. adstiti, stand by, take a stand.
adspīrō, 1 v.n. breathe upon, smile upon.
adstō, 1 v.n. adstiti, stand by.
adsum, v.n. adfuī, be present, be here, aid.
advehō, 3 v.a. advexī, adventum, carry to.
adveniō, 4 v.n. advēnī, adventum, come to.
adversus, prep. with acc. facing, against.
aedēs, is, f. temple; pl. house. aegrōtus, a, um, ill, sick.
aequalitās, ātis, f. equality.
aequē, adv. equally.
aequō, 1 v.a. equal, make equal.
aequus, a, um, level, equal, favourable, calm, fair.
aes, aeris, n. copper, bronze; phrase, aes aliēnum, another’s money, i.e. debt.
aestimō, 1 v.a. estimate, reckon.
aestus, ūs, m. heat, tide.
aetās, ātis, f. age, time of life.
aeternus, a, um, eternal.
affectus, ūs, m. feeling.
afirmō, 1 v.a. affirm.
afirmārī, 3 v.a. affirmit, affectum, strike, damage, afflict.
ager, agrī, m. field, farm, estate, territory.
agitō, 1 v.a. stir, drive, hunt.
agnosco, 3 v.a. agnōvi, agnitum, acknowledge, recognise.
agō, 3 v.a. and n. ēgi, actum, lead, drive, do, act, plead, pass time, live; agō grātās, give thanks; imper. age, come now!
agricola, ae, m. husbandman, farmer.
āiō, v. def. say, speak.
āla, ae, f. wing.
alacer, cris, cre, brisk, eager.
alacritās, ātis, f. eagerness, cheerfulness.
alacriter, adv. briskly, eagerly.
alēa, ae, f. dice, gambling, hazard.
aliās, adv. at another time, at other times.
aliī, adv. elsewhere.
alicubi, adv. somewhere.
alēēnus, a, um, another’s, foreign, strange.
aliō, adv. to another place, somewhere else.
aliaquantum, i, n. some amount.
aliquis, a, id, someone, any one.
aliquot, indecl. some, several.
aliter, adv. otherwise.
allus, a, nd, other, another, different; allus...allus, one...another.
alē, 3 v.a. alui, feed, nourish, cherish, maintain.
alter, era, erum, one...other, the one, the other (of two).
alternus, a, um, alternate.
amālibis, e, lovely, delightful.
amābliter, adv. delightfully.
amībō, 4 v.a. go round, canvass, court, strive for.
ambitiōsē, adv. ostentatiously.
ambulatiō, ōnis, f. walking, walk.
ambulō, 1 v.n. walk.
amicitia, ae, f. friendship.
amīclus, a, um, loving, friendly, dear; subst. amīclus, i, m. friend.
amnis, is, m. river.
amō, 1 v.a. love.
amoenus, a, um, delightful, charming.
amplītūdō, inis, f. size, extent.
amplius, a, um, ample, large.
an, conj. whether, or.
aneps, ancipitis, double, doubtful, dangerous.
anvilla, ae, f. maid-servant.
anugustus, a, um, narrow.
anhelūs, a, um, panting.
anima, ae, f. breath, life, soul.
animadvertō, 3 v.a. attend to, observe.
animal, ālis, n. animal.
animus, i, m. mind, courage, soul, heart, inclination.
anōna, ae, f. corn, corn supply, price of corn.
anuō, 3 v.n. nod assent.
anus, i, m. year.
anser, eris, m. goose.
ante, prep. with acc. and adv. before.
antēs, adv. before.
antenna, ae, f. sail-yard.
antevertō, 3 v.n. take first place.
aper, apri, m. wild boar.
aperīō, 4 v.a. aperui, apertum, open, uncover.
apertē, adv. openly.
aparō, 1 v.a. prepare.
apellō, 1 v.a. call, appeal to.
appetō, 3 v.a. and n. strive after, desire, come on.
appōnō, 3 v.a. set before, serve.
aptus, a, um, fit, suitable.
apud, prep. with acc. at, with, among, in.
aquila, ae, f. eagle.
āra, ae, f. altar.
arbiter, trī, m. umpire.
arbitror, 1 v.d. think.
arbor, ēris, f. tree.
arōd, ēris, m. heat, zeal.
argentēus, a, um, of silver.
argātiae, ārum, f. pl. subtleties.
arūtor, 1 v.d. prate, chatter.
arma, ārum, n. pl. arms, weapons, implements.
arūmō, 1 v.a. arm, equip, furnish.
arīdeō, 2 v.n. arrisi, arrisum, smile at, please.
arripīō, 3 v.a. arripui, arrepitum, snatch up, seize.
arrogantia, ae, f. arrogance.
ar, aris, f. art, device, method, trade.
arītext, fics, m. and f. artist.
asinus, i, m. ass.
aspectus, ūs, m. aspect, sight, look.
asergō, 3 v.a. scatter, sprinkle.
assescō, 3 v.a. and n. assuēvi, assuētum, accustom, accustom oneself.
assus, a, um, roasted.
astrologus, i, m. astrologer, astronomer.
at, conj. but.
atque, conj. and, as.
atquī, conj. but, and yet.
attentus, a, um, alert, attentive.
attineō, 2 v.n. belong to, concern.
auctor, ōris, m. author, adviser, authority.
auctūrītās, ātis, f. authority, influence.
audeō, 2 v.a. and n. ausus, dare, venture.
audiō, 4 v.a. hear, listen; in pass. sense, be called.
aureus, a, um, of gold, golden; subst. aureus (nummus), gold coin.
auriga, ae, m. driver, coachman.
auris, is, f. ear.
auspiciōr, 1 v.d. take omens, begin.
at, conj. either, or.
atem, conj. but.
avārūs, a, um, greedy, covetous.
avēna, ae, f. oats.
avertō, 3 v.a. turn away, avert.
avis, is, f. bird, omen.
ballista, ae, f. engine for hurling projectiles, catapult, cannon.
baptīstĭmus, i, m. dipping, baptism.
barba, ae, f. beard.
barbarus, a, um, barbarian, barbarous.
barbātus, a, um, bearded.
belle, adv. prettily, nicely, well.
belicus, a, um, warlike.
bellua, ae, f. wild beast.
bellum, i, n. war.
bene, adv. well.
benevolentia, ae, f. kindness, goodwill.
bēnigna, adv. kindly.
bibō, 3 v.a. bibi, drink.
biennium, ii, n. period of two years.
bis, adv. twice.
blanditia, ae, f. flattery, allurement.
bontās, ātis, f. goodness.
bonum, i, n. good thing, good.
bonus, a, um, good.
bōs, bovis, m. and f. ox, cow.
bracchium, iī, n. arm.
brēvis, e, short.
brevitās, ātis, f. brevity, shortness.
bucca, ae, f. cheek.
cadō, 3 v.n. cecidi, căsum, fall.
caecus, a, um, blind, dark.
caelestis, e, heavenly.
caelum, i, n. heaven, sky, weather.
calcar, āris, n. spur.
calceārius, ii, m. shoemaker.
calceus, i, m. shoe.
calefaciō, 3 v.a. make warm.
caleō, 2 v.n. be warm.
calescō, 3 v.n. grow warm.
calix, icis, m. cup.
calleō, 2 v.a. be skilled in, know.
calx, calcis, f. lime, chalk, goal.
candidus, a, um, white, bright, fair.
canō, 3 v.a. cecinī, cantum, sing, play, sound.
cantō, ānis, f. singing.
cantō, 1 v.a. sing, play.
cantus, ās, m. song, music.
cānus, a, um, white, hoary.
capax, ācis, capacious.
capiō, 3 v.a. cēpi, captum, take, seize, catch.
captō, 1 v.a. chase, catch at.
caput, itis, n. head, person, position, fellow.
carbasus, i, f. flax, linen; pl.
Vocabulary

carbas, őrum, n. canvas, sails.
carcer, eris, m. prison, barrier, starting-gate.
careō, 2 v.n. be without, refrain from, want.
cāritās, ātis, f. dearness, love.
carmen, inis, n. song, poem.
carō, carnis, f. flesh, meat; pl. carnēs, pieces of meat.
cārus, a, um, dear.
cāseus, i, m. cheese.
castrum, i, n. fort; pl. castra, ērum, n. camp.
catalogus, i, m. list.
causa, ae, f. cause, reason, case.
cavea, ae, f. cage, den.
caveō, 2 v.a. cávi, cautum, take heed, beware.
cūdō, 3 v.a. and n. cessō, cessum, yield, withdraw, turn out.
celeber, bris, bre, thronged, renowned.
celebrō, 1 v.a. thronge, celebrate.
cēlō, 1 v.a. hide.
cēna, ae, f. supper.
cēnāticus, a, um, of supper.
cēnō, 1 v.n. dine, sup.
censeō, 2 v.a. express an opinion, vote, decide.
centuriō, ēnis, m. centurion.
cerebrum, ī, n. brain.
certāmen, inis, n. contest.
certē, adv. really, surely, anyhow.
certō, 1 v.n. strive, compete.
certus, a, um, certain, settled.
cervisia, ae, f. beer.
cessō, 1 v.n. loiter, be slack.
cēterum, adv. but, on the other hand, however.
cēterus, a, um, the remainder, the rest.
chorus, i, m. choir, dance.
cibus, i, m. food.
cīcātrix, icis, f. scar, wound.
cīcāta, ae, f. hemlock.
circā, adv. and prep. with acc. round, about.
circulus, i, m. circle, round.
cito, adv. quickly; comp. citius, more quickly.
citō, 1 v.a. summon, name, quote.
civis, is, m. citizen.
civitās, ātis, f. state, community, town.
clam, adv. secretly.
clāmitō, 1 v.a. cry aloud.
clāmō, 1 v.a. call, shout, callfor.
clāmor, ēris, m. shout, noise.
clārus, a, um, clear, renowned.
claudō, 3 v.a. clausi, clausum, shut, close.
claudus, a, um, lame.
clāvus, i, m. nail.
clāmentia, ae, f. mercy, clemency.
clepsydra, ae, f. water-clock.
clitellae, ērum, f. pl. pack-saddle.
coclea, ae, f. snail.
cōdex, icis, m. book, manuscript.
coeō, 4 v.n. come together, meet, unite.
coepi, v. def. begin.
coetus, ūs, m. gathering.
cōgitātio, ēnis, f. thought, reflection, imagination.
cōgitō, 1 v.a. think, imagine.
cognoscō, 3 v.a. cognōvi, cognitum, examine, investigate; pf. know.
cōgō, 3 v.a. coēgi, coactum, collect, compel.
cohībō, 2 v.a. check, restrain.
cohors, ortis, f. enclosure, yard, company.
colligō, 3 v.a. collēgi, collectum, collect.
collis, is, m. hill.

collucī, 1 v. a. piace.
colloquium, iī, n. conversation.
colō, 3 v. a. colui, cultum, cul-tivate, worship.
color, öris, m. colour.
colus, ús and i, f. distaff.
comes, itis, m. and f. com-
panion.
comitor, 1 v.d. accompany.
commemorō, 1 v.a. relate.
commendō, 1 v.a. commend, 
entrust.
commentum, i, n. fiction, 
falsehood.
committō, 3 v.a. commit, en-
trust, act, perpetrate.
commodē, adv. conveniently, 
comfortably.
commodiās, ātis, f. fitness, 
convenience, comfort.
commodō, 1 v.a. furnish, lend.
commodum, i, n. advantage, 
profit, comfort.
commodus, a, um, suitable, use-
ful, comfortable; adj. com-
modum, at the right time.
commoror, 1 v.d. sojourn.
commūnis, e, common, shared.
comparō, 1 v.a. get together, 
purchase, get.
compleō, 3 v.a. compuli, com-
pulsion, compel.
compendium, iī, n. profit, 
saving of time.
compōnō, 3 v.a. compose, ar-
range, make, draw up.
cōnāitus, ūs, m. attempt.
concilium, iī, n. assembly.
concurrō, 3 v.n. concurri, con-
currence, run together.
condiciō, ōnis, f. condition.
condimentum, i, n. spice, 
relish.
condō, 3 v.a. condidi, con-
ditum, found, build, frame, 
hide.
condícō, 3 v.a. and n. bring 
together, hire, be of use.
cōnectō, 3 v.a. join, unite.
confabulōr, 1 v.d. chat to-
gether.
conferō, v. irreg. contuli, col-
lātum, bring together, com-
pare, converse, impute, be-
take.
conficiō, 3 v.a. confecī, con-
fectum, finish off, kill.
confingō, 3 v.a. fabricate, 
make up, devise.
condō, 1 v.a. fuse, make up, 
produce.
confusio, ōnis, f. confusion.
congregātor, 3 v.d. congressus, 
meet, contend, come neqr.
congruō, 3 v.n. agree, suit.
cōniciō, 3 v.a. coniēci, coniec-
tum, throw together, throw.
cōnōr, 1 v.d. attempt.
consendō, 3 v.n. ascend, get 
up.
consensuō, 3 v.n. consenxui, 
grow old.
consequōr, 3 v.d. follow up, 
attain.
considerō, 1 v.a. consider.
consilium, iī, n. advice, pur-
pose, design.
consistō, 3 v.n. stand.
consipicō, 3 v.a. conspexī, 
conspectum, descry, per-
ceive.
conspicuous, a, um, visible.
constituō, 3 v.a. appoint, con-
stitute.
constō, 1 v.n. consist of, 
agree, cost; impers. con-
stat, it is agreed.
consuetūdō, inis, f. custom, 
habit.
consulō, 3 v.a. consului, con-
sultum, consult, consider, 
take thought; phrase, boni 
consulō, take in good part.
Vocabulary

consultō, adv. purposely.
consultor, ēris, m. counsellor, adviser.
contemplor, 1 v.d. look at, study.
contendō, 3 v.n. contend, strive.
contingō, 3 v.a. and n. contigī, contactum, touch, reach, happen, fall to one's lot.
contioñātor, ēris, m. speaker, preacher.
contioñor, 1 v.d. harangue, preach.
contrā, prep. with acc. against; adv. on the other hand.
contrahō, 3 v.a. draw together, contract.
conveniō, 4 v.a. and n. come together, meet, call on, agree, be agreed, suit, be suitable.
convīva, ae, m. boon-companion, guest.
convīvātor, ēris, m. entertainer.
convīvium, if, n. dinner, feast, party.
cōplā, ae, f. plenty, opportunity.
cōplōsē, adv. abundantly.
cōpulō, 1 v.a. join.
cor, cordis, n. heart; locative cordī, at heart.
corōna, ae, f. crown, ring, crowd.
corpus, oris, n. body.
corrīgō, 3 v.a. corrigi, correctum, correct, amend.
corrūdō, 3 v.n. collapse, fall down.
cottīdī, adv. every day.
crēs, adv. to-morrow.
crassus, a, um, thick, dense.
crāstīnus, a, um, of to-morrow.
crēbrō, adv. frequently.
crēdō, 3 v.a. and n. crēdīdī, crēditum, entrust, trust, believe.
crētā, ae, f. chalk.
crētāceus, a, um, of chalk.
crucīdī, 1 v.a. torture.
crumēna, ae, f. purse.
crustulum, ī, n. roll (of bread).
cubiculum, ī, n. bedchamber, cell.
cubō, 1 v.n. cubuī, cubitum, lie down.
culpā, ae, f. fault, blame.
culpō, 1 v.a. blame.
cultor, ēris, m. cultivator, worshipper.
cultus, ārum, f. pl. cradle.
cunctor, 1 v.d. delay.
cunctus, a, um, all together.
cupiditās, ātis, f. desire, covetousness.
cupīō, 3 v.a. desire.
cūr, adv. why?
cūra, ae, f. care.
cūrō, 1 v.a. care for, take care of.
currō, 3 v.n. cuerre, cursum, run.
cursus, ās, m. running, course.
curvus, a, um, bent, curved.
cuspis, idis, f. spear-point, spear.
cutis, is, f. skin.
cyathus, ī, ladle, cup.
cycnēus, a, um, of a swan.
damnum, ī, n. damage, loss.
dās, prep. with abl. down from, from, concerning.

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dea, ae, f. goddess.
dēbeō, 2 v.a. owe, be bound, ought.
decem, indecl. ten.
decēō, 2 v.a. become, befit.
dēcernō, 3 v.a. dcrēvi, dcrētum, decide.
dēcīdō, 3 v.a. dēcidī, dēcīsum, cut off, settle matters.
decimus, a, um, tenth.
decōrīus, a, um, becoming, proper.
dēcurrō, 3 v.a. and n. run down, run through.
dēdō, 3 v.a. dēdīdī, dēditum, give up, yield.
dēfendō, 3 v.a. defend.
dēferō, v. irreg. dētuli, dēlatum, carry down, offer, report, tell tales.
dēfinīō, 4 v.a. define, explain.
dēfectō, 3 v.a. and n. bend aside, turn aside.
dēgnō, 3 v.n. flow down.
dēin and deinde, adv. then, next.
dēlectō, 1 v.a. charm, delight.
dēlīciae, ārum, f. pl. delights, charms.
dēlīrō, 1 v.n. rave.
dēlūdō, 3 v.a. delude, cheat.
dēsum, adv. at length, not till then.
dēnārius, ī, m. denarius, shilling.
dēnique, adv. lastly.
dēnuō, adv. afresh, again.
dēplōrō, 1 v.a. deplore, bemoan.
dēponō, 3 v.a. deposit, lay aside.
descendō, 3 v.n. descend.
descrībō, 3 v.a. write down, map out, describe.
dēsertus, a, um, deserted.
dēsideō, 2 v.n. sit idle.
dēsiderō, 1 v.a. miss, long for.
dēsignō, 1 v.a. mark out, set apart.
dēsistō, 3 v.n. leave off.
destīnō, 1 v.a. resolve, appoint.
dēsum, v.n. be wanting.
dēterreō, 2 v.a. frighten off, deter.
dētestor, 1 v.d. curse, abominate.
dētrahō, 3 v.a. draw down, remove, take away.
dētractō, 1 v.a. decline.
dēus, i, m. god.
dēversor, 1 v.d. put up, lodge.
dēversoriūm, īī, n. inn, lodging.
dēvorō, 1 v.a. devour.
dōb, 3 v.a. dixi, dictum, say, call.
dictum, i, n. word, saying, maxim, joke.
dīes, ēī, m. and f. in sing., m. in pl. day.
dificērius, e, difficult, awkward.
dificūltās, ātis, f. difficulty.
dignitās, ētās, f. dignity, honour.
dignor, 1 v.d. think right, deign.
dignus, a, um, worthy.
digredior, 3 v.d. digressus, depart.
dīlātiō, ōnis, f. postponement, delay.
dimmittō, 3 v.a. dismiss.
discēdō, 3 v.n. depart.
discernō, 3 v.a. discrēvi, discrētum, distinguish, discern.
discerptō, 3 v.a. dismember.
discidium, ī, n. quarrel.
discipīnīa, ae, f. study, education, discipline, treatment.
discipulus, ī, m. scholar, pupil.
discō, 3 v.a. didicī, learn.
discrēmen, inis, n. danger, crisis, difference.
discus, 1, m. disk, dish, plate.
displicēō, 2 v.n. displease, dissatisfy.
dissimilis, e, different, unlike.
dissimulō, 1 v.a. dissemble, conceal.
dītī, adv. for a long time; comp. dittius, longer.
diversus, a, um, different.
dives, itis, rich.
divinitās, ātis, f. divinity, inspiration.
divinitus, adv. divinely, by inspiration.
dō, 1 v.a. dedi, datum, give, offer, send, cause.
doceō, 2 v.a. docui, docutum, teach, prove.
docilis, e, teachable.
doctus, a, um, learned.
doleō, 2 v.a. and n. feel pain, grieve.
dolus, i, m. trick, guile.
domesticus, a, um, domestic, private.
dominus, i, m. master, owner, lord.
domō, 1 v.a. domui, domitum, tame, subdue.
domus, ūs, f. house, home; locative, domī, at home.
donec, conj. until.
dormiō, 4 v.n. sleep.
dubitō, 1 v.n. doubt, hesitate.
dūō, 3 v.a. duxi, ductum, lead, guide, attract, marry, consider.
ductus, ūs, m. leading, guidance.
dulcis, e, sweet, pleasant.
dum, conj. while, until.
dummodo, conj. provided that.
duo, ae, o, two.
duplicō, 1 v.a. double.
dūrus, a, um, hard, cruel.

ē and ex, prep. with abl. out of, from, according to, after.
ecce, interj. lo! behold!
equis, n. equid, pron. interr. is there anyone?
edax, ācis, greedy.
ediscō, 3 v.a. learn by heart.
edō, v. irreg. esse, ēdi, ēsum, eat.
edoctus, a, um, taught thoroughly.
efacēō, 3 v.a. effeci, effectum, effect, cause.
efugīō, 3 v.a. and n. flee away, escape.
efundēō, 3 v.a. pour out.
egō, mei, I; egōmet, I myself; mecum, by myself.
egregiēō, adv. excellently.
egregius, a, um, excellent.
egressus, īs, m. going out, way out.
elābor, 3 v.d. slip away, escape.
elēgans, antis, nice, choice.
elēgantēr, adv. nicely, tastefully.
elīgō, 3 v.a. elēgi, ēlectum, pick out.
elīrus, a, um, boiled.
elīneō, 2 v.n. stand out, be eminent.
emō, 3 v.a. ēmi, emptum, buy.
emptor, oris, m. purchaser.
en, interj. lo! behold!
emī, conj. for.
en, 4 v.n. īvī or ītum, go.
ēō, adv. thither, therefore.
episcopus, i, m. overseer, bishop.
epithalamium, ii, n. wedding hymn.
eques, itis, m. horseman.
equidem, adv. for my part, indeed.
equitō, 1 v.n. ride.
equus, i, m. horse.
ergō, adv. really, therefore, accordingly.
ēripīō, 3 v.a. ēripui, ēreptum, snatch away.
ērudīō, 4 v.a. teach.
ērudītīō, ōnis, f. learning.
ērudītus, a, um, learned.
ērus, ī, m. master.
ēsurīō, 4 v.a. and n. be hungry, starve.
ēsus, ūs, m. eating.
et, adv. and conj. both, and, also, even.
etiam, adv. and conj. also, even, really, still.
eugē, interj. bravo! well done!
euādū, 3 v.n. go out, turn out.
ex. See ś.
excidīō, 3 v.n. excidi, fall out, be forgotten.
excipīō, 3 v.a. excēpī, exceptum, take up, catch, receive.
exclamō, 1 v.a. call out.
exemplum, ī, n. example, model.
exēō, 4 v.n. go out.
exhaustīō, 4 v.a. exhaustī, exhaustum, exhaust, drink up.
exhibeō, 2 v.a. produce, exhibit.
exīlis, e, thin, small, meagre.
eximus, a, um, excellent.
existimō, 1 v.a. reckon, think.
exitūm, īī, n. destruction.
exordium, iī, n. pretace, beginning.
expediō, 4 v.a. and n. extricate, release, be expedient.
expedītus, a, um, unencumbered.
expurgiscor, 3 v.d. experrectus, be awakened.
experior, 4 v.d. expertus, try, test.
expetō, 3 v.a. seek after, desire.
expleō, 2 v.a. explēvī, explētum, fill up.
explōrō, 1 v.a. examine.
expectātiō, ōnis, f. expectation.
exspectō, 1 v.a. wait for, expect.
exstruuō, 3 v.a. build up.
extergeō, 2 v.a. extorsī, extersum, clean out.
extrā, adv. and prep. with acc. outside.
extrāneus, a, um, external.
extrēmus, a, um, last, utmost.
extrīdū, 3 v.a. thrust out, display.
exuō, 3 v.a. put off, strip.
fābula, ae, f. story, drama.
fābulōr, 1 v.d. tell a story.
faciēs, ēī, f. face, appearance.
facile, adv. easily.
facilis, e, easy, ready.
facēō, 3 v.a. fecī, factum, make, do, practise.
factum, ī, n. deed.
fācundus, a, um, eloquent.
fāenum, ī, n. hay.
fallō, 3 v.a. fællī, falsum, deceive, escape notice.
fāma, ae, f. report, repute.
famēs, is, f. hunger.
familiaria, ae, f. household, family.
familiarīris, e, belonging to a household, intimate.
familiaritās, ātis, f. intimacy, familiarity.
famulus, ī, m. servant.
fās, only nom. and acc. sing., n. divine law, right.
fātēlis, e, fated, fatal, fateful.
fateor, 2 v.d. fassus, confess.
fātum, ī, n. fate.
faustrus, a, um, auspicious, lucky.
Vocabulary

faveō, 2 v.n. favē, fautum, favour.
félicitās, tātis, f. good fortune, happiness.
féliciter, adv. fortunately; comp. félicius.
fēlix, icis, lucky, happy.
fēmina, ae, f. woman.
fenestra, ae, f. window.
ferē, adv. commonly, nearly, about.
fermē, adv. commonly, nearly, about.
ferō, v. irreg. tulī, lātum, bear, bring, prompt, report, say.
ferox, 6cīs, spirited, brave.
ferveō, 2 v.n. glow, be hot, be agitated.
festivus, a, um, charming, witty.
ficus, i, abl. ficū, f. fig.
fidēs, ei, f. faith, belief, promise.
fīducia, ae, f. confidence.
fidus, a, um, faithful, loyal.
fingo, 3 v.a. finxi, fictum, mould, fashion, feign.
fiō, v. irreg. factus, become, be made.
firmus, a, um, firm.
fīgītō, 1 v.a. demand.
fiectō, 3 v.a. flexī, flexum, bend, turn.
flōreō, 2 v.n. flourish.
flōs, flōris, m. flower.
focus, i, m. hearth, fire.
fons, fontis, m. fountain.
fōniculus, i, m. little fountain.
foris, is, f. door; pl. two leaves of a door, door, entrance.
foris, locative, out of doors, outside.
forma, ae, f. shape, beauty.
fortasse, adv. perhaps.
forte, adv. by chance.
fortūna, ae, f. fortune, station.
fortūnātus, a, um, fortunate, blest.
fortūnō, 1 v.a. prosper, bless.
fossa, ae, f. ditch.
fragmentum, i, n. fragment.
frangō, 3 v.a. frēgī, fractum, break.
frāter, tris, m. brother.
frāus, fraudis, f. harm, fraud.
frequens, entis, frequent, crowded.
frigēō, 2 v.n. be cold, be inactive.
frigidus, a, um, cold, frigid.
frons, frontis, f. forehead, expression, front.
fructus, ēs, m. enjoyment, produce, fruit.
frustrā, adv. in vain.
fuga, ae, f. flight, escape.
fugīō, 3 v.a. fūgī, flee, escape.
fūlgor, ōris, m. brightness, brilliance.
fūmōsus, a, um, smoky.
fundō, 3 v.a. fūdī, fūsum, pour, spread.
fūnsus, i, m. fungus, toadstool.
fūr, fūris, m. thief.
fūrcifer, eri, m. yoke-bearer, hang-dog, rascal.
fūrō, 3 v.n. rage, be mad.
fūror, 1 v.d. steal.
furtum, i, n. theft.
fūsus, i, m. spindle.
gallīna, ae, f. hen, chicken.
gaudeō, 2 v.n. gāvisus sum, rejoice.
gemma, ae, f. jewel.
genērōsus, a, um, generous, well-born, noble.
gens, gentis, f. race, nation.
genīs, ūs, n. knee.
genus, eris, n. birth, family, kind, type; genus vitae, profession.
Vocabulary

germanus, a, um, full, own (of brothers and sisters), genuine.
gerô, 3 v.a. gessi, gestum, bear, carry on, wage, hold, manage.
gestiô, 4 v.n. desire eagerly, exult.
gestô, 1 v.a. bear, carry.
globus, i, m. mass, ball.
gloria, ae, f. glory.
glorior, 1 v.d. boast.
gratia, ae, grace, favour, kindness, gratitude; abl. gratiâ, for the sake of (with gen.); pl. thanks.
gratulor, 1 v.a. congratulate.
gravis, e, heavy, serious, trustworthy.
gravô, 1 v.a. burden; pass. gravor, be burdened, object, take amiss.
gremium, ii, n. bosom, lap.
grunniô, 4 v.n. grunt.
guttur, uris, n. throat.

habô, 2 v.a. have, involve, hold, consider; phrase, sic res habet, so it is.
habîto, 1 v.n. dwell.
habitus, üs, m. bearing, mien.
hactenus, adv. thus far, hither-to.
hæreô, 2 v.n. haesi, haesum, stick, cling.
hauriô, 4 v.a. hausi, haustum, drain, drink.
heâm, interj. there! well! yes!
heus, interj. ho! holloa!
hic or hic, haec, hoc, demonstr. pron. this.
hic, adv. here, hereupon, here-in, in this respect.
hilaris, e, gay, bright.
hinc, adv. hence.
hodiê, adv. to-day.

homô, inis, m. man, human being, fellow.
honestus, a, um, honourable; subst. honestum, i, n. goodness, virtue.
honôs, òris, m. honour, esteem, respect.
hôra, ae, f. hour.
hortus, i, m. garden.
hospes, itis, m. host, guest, visitor.
hospitium, ii, n. lodging, inn.
hostis, is, m. enemy.
hic, adv. hither.
humânus, a, um, human, humane.

ibì, adv. there, then.
idem, eadem, idem, the same, he also.
ideò, adv. therefore.
idôneus, a, um, fit.
igitur, conj. therefore, then.
ignis, is, m. fire.
ignôrô, 1 v.a. be ignorant.
ignôtus, a, um, unknown.
nicô, adv. on the spot.
ille, illa, illud, he, that.
iliberàlis, e, illiberal, mean.
ilic, adv. there.
ilinc, adv. thence, from there.
illic, adv. thither.
illicesoô, 3 v.n. illuxi, shine upon.
immô, adv. in truth, yes, nay more, no.
immodiacus, a, um, excessive.
immorior, 3 v.d. die in.
immoror, 1 v.d. dwell on.
immortâlis, e, immortal.
immûnis, e, exempt, free.
impatien, entis, impatient.
impellô, 3 v.a. impuli, impulsion, urge on, impel.
imperâtor, òris, m. commander.
imperatōrius, a, um, of a general.

imperium, ii, n. command, empire.

implōrō, 1 v.a. entreat.

impudens, entis, shameless, impudent.

impūne, adv. with impunity.

in, prep. with acc. into, against, for, till, tending to; with abl. in.

incēdō, 3 v.n. move, stalk, move slowly.

incertus, a, um, uncertain.

incessō, 3 v.a. attack.

incidō, 3 v.n. incidī, fall on.

incipīō, 3 v.a. incipi, inceptum, begin.

incūdō, 3 v.a. shut in.

incommode, i, n. inconvenience, trouble.

inde, adv. from this, thence, then.

indecorus, a, um, unbecoming.

indiciō, 1 v.a. point out, indicate.

indignus, a, um, unworthy.

indūcō, 3 v.a. bring in, draw on.

induō, 3 v.a. put on, assume.

inemptus, a, um, unbought.

ineō, 4 v.a. enter, gain.

infelix, icis, unlucky, unfortunate.

infra, adv. and prep. with acc. below.

ingenium, ii, n. nature, character, intellect, ability.

ingens, entis, great.

ingenuē, adv. frankly, like a gentleman.

ingravesco, 3 v.n. increase, grow serious.

ingredior, 3 v.d. ingressus, enter.

iniciō, 3 v.a. iniēci, iniectum, throw on.

iniquus, a, um, unfair.

iniussē, abl. m. without orders.

innocentia, ae, f. innocence.

innōtescō, 3 v.n. innōtui, become known.

innumerus, a, um, countless.

inopia, ae, f. want, poverty.

inquam, v. def. inqui, say.

insānia, ae, f. madness.

insaniō, 4 v.n. be mad.

insequor, 3 v.d. follow after, pursue.

insignis, e, remarkable, eminent.

insilio, 4 v.a. insilui, leap upon.

insolitus,a,um,unaccustomed.

instituō, 3 v.a. establish, set on foot.

institūtum, i, n. ordinance, rule of life.

instē, 1 v.n. instīti, press on, urge.

instruō, 3 v.a. instruxi, instructum, furnish, prime.

insuavis, e, unpleasant.

insula, ae, f. island.

insumō, 3 v.a. spend upon.

intellegō, 3 v.a. intelliexi, intellectum, understand.

intempestivus, a, um, unseasonable.

intendō, 3 v.a. direct, aim, strain.

intento, 1 v.a. direct, aim.

intentus, a, um, intent, fixed.

inter, prep. with acc. among, between.

intercēdō, 3 v.n. interpose, intercede.

interested, adv. meanwhile.

interim, adv. meanwhile.

intermittō, 3 v.a. suspend, interrupt.

interpretor, 1 v.d. interpret.

intra, prep. with acc. within.

invenīō, 4 v.a. find, win.
Vocabulary

invenustus, a, um, unlovely.
invertō, 3 v.a. turn, change.
invisĭō, 3 v.a. go to see, visit.
invitātō, 1 v.a. invite.
inavitūs, a, um, unwilling.
ipse, a, um, self, himself.
îra, ae, f. anger.
inrātus, a, um, angry.
irrevocābilis, e, irrevocable.
is, ea, id, that, he.
iste, a, ud, that, this, that of yours, that by you.
istic, adv. there where you are.
isticum, adv. from where you are.
itsa, adv. so, thus, accordingly.
itaque, adv. therefore, accordingly.
iter, itineris, n. journey, way.

iactō, 1 v.a. throw, toss, boast.
iactus, ūs, m. throw.
im, adv. now, already, by this time.
imdūndum, adv. long since.
imprīdem, adv. long since.
iūsinus, a, um, lean.
iosus, i, m. jest, joke.
iiōvenitus, 2 v.a. iūssi, iussion, order.
iicunditās, ātis, f. delight, pleasantness.
iicundus, a, um, pleasant.
iīdex, icis, m. and f. judge.
iīdīcum, ii, n. judgment, decision.
iīdicō, 1 v.a. judge, decide.
iīgnō, 1 v.a. cut the throat, murder.
iūnī, 3 v.a. iūnxī, iunctum, join.
iūrgītum, ii, n. quarrel, brawl.
iūrō, 1 v.a. swear.
iūs, iūris, n. right, justice.
iūs, iūris, n. soup, sauce.
iuvenis, is, young, in the flower of age; subst. m. young man.
iuvō, 1 v.a. iūvi, iūtum, help, please.

labor, ōris, m. work, toil.
labrum, i, n. lip.
lacus, ūs, m. lake, pond, pool.
læctūs, a, um, joyful, cheerful.
lætus, a, um, left; subst.
læva, ae, f. left hand.
lancessa, ae, f. lance, spear.
lanitus, ii, m. butcher.
lanx, lanexis, f. plate, dish, scale.
largitor, 4 v.d. bestow, grant.
largus, a, um, large, abundant.
lāsitūdō, inis, f. weariness.
lassus, a, um, weak.
lātē, adv. widely, far and wide; comp. lātius, more widely.
latēs, 2 v.n. be concealed.
laterculus, ī, m. little brick.
latrō, ōnis, m. robber, highwayman.
laudō, 1 v.a. praise.
laurus, ī, f. bay, laurel.
laurus, laurus, f. praise.
lavō, 1 v.a. lāvī, lautum or lūtum, wash.
lectūs, i, m. bed.
lēgitimē, adv. lawfully.
lēgitimus, a, um, lawful.
legō, 3 v.a. lēgi, lectum, read.
lepidus, a, um, charming, fine, witty.
levis, e, light, slight.
lex, lēgis, f. law, condition.
libenter, adv. willingly.
liber, bri, m. book.
libēri, ōrum, m. pl. children.
libertas, ātis, f. freedom.
libet, 2 v. impers. it pleases.
libidō, inis, f. desire, longing.
lĭbra, ae, f. pound (weight).
licet, 2 v. impers. it is allowed.
ligneus, a, um, wooden.
limpidus, a, um, clear, transparent.
línea, ae, f. mark, line.
lingua, ae, f. tongue, language.
línteum, i, n. linen cloth.
líquor, óris, m. liquid.
littera, ae, f. letter of alphabet; pl. letter, epistle, letters, literature.
litterarius, a, um, of letters, of reading and writing.
locátor, óris, m. one who lets, dealer.
locō, 1 v.a. place, let.
locus, i, m. place, position, state.
longē, adv. far; comp. longius, further.
longus, a, um, long.
loquax, ácis, talkative.
loquor, 3 v.d. locūtus, talk, speak, say.
lucrum, i, n. gain, profit.
lūdō, 3 v.n. lūsi, lūsum, play.
lūdus, i, m. play, game, school.
lupus, i, m. wolf.
lūsus, ūs, m. play, game.
lútum, i, n. mud.
lux, lúcis, f. light.
lyra, ae, f. lyre.

macer, cra, crum, lean, thin.
madefaciō, 3 v.a. make wet, soak.
madidus, a, um, wet, moist.
māereō, 2 v.a. and n. mourn, grieve.
magis, adv. more, rather.
magister, trī, m. master, teacher.
magistra, ae, f. mistress.
magistrātus, ūs, m. magistrate, public officer.
magnificē, adv. splendidly.
magnificus, a, um, splendid; comp. magnificentior, more splendid.
magnitūdō, inis, f. greatness, size.
magnopere, adv. greatly.
magnus, a, um, great.
māiestās, ātis, f. majesty.
māior, māius, greater.
male, adv. badly.
mālō, v. irreg. māluī, prefer.
malum, ĩ, n. evil, harm.
mālum, ĵ, n. apple.
malus, a, um, bad.
mandō, 1 v.a. entrust, command.
māne, adv. in the morning.
māneō, 2 v.a. and n. remain, wait for.
manubiae, ārum, f. pl. booty, prize money.
manus, ūs, f. hand.
mare, is, n. sea.
martus, i, m. husband.
māter, trīs, f. mother.
mātrimōnium, ī, n. marriage.
mātrōna, ae, f. matron.
mātūrē, adv. in good time, early.
mātūritās, ātis, f. ripeness, maturity.
maximē, adv. exceedingly, especially, certainly.
maximus, a, um, very great, greatest.
medicus, i, m. physician, doctor.
mediocris, e, moderate, ordinary.
meditor, 1 v.d. practise, think over.
melior, us, better.
melius, adv. better.
mellitus, a, um, honey-sweet, lovely.
mendax, ácis, mendacious.
mendīcus, i, m. beggar.
mensa, ae, f. table.
mensis, is, m. month.
mentō, ōnis, f. mention.
mercūtus, ūs, m. trading, market.
mercūnārius, a, um, hired, mercenary.
mercūs, ēdis, f. hire, reward.
mercor, 1 v.d. purchase.
merīdiēs (no gen.), m. mid-day.
merītō, adv. deservedly.
merītum, ī, n. service, favour.
merx, mercis, f. wares, merchandise.
mēta, ae, f. winning-post.
metūr, 4 v.d. mensus sum, measure.
meus, mea, meum, my.
migrō, 1 v.n. depart.
mīles, itis, m. soldier.
militīa, ae, f. military service.
minae, ārum, f. pl. threats.
imīmē, adv. least, in the least, no!
imīminus, a, um, least.
imīstrō, 1 v.a. supply, wait on.
imīnor, us, smaller, less.
imīnus, adv. less.
imīrē, adv. wonderfully.
imīror, 1 v.d. wonder, admire.
imīrus, a, um, wonderful.
imīscēō, 2 v.a. miscuī, mixtum, mix, mingle.
miser, era, erum, wretched.
miseria, ae, f. wretchedness.
mistēs, 3 v.a. mīsiū, missum, send, throw.
modesus, a, um, sober, reserved, subdued.
modo, adv. only, just, just now; conj. provided that.
modusus, i, m. manner, measure, limit.
molestus, a, um, annoying.
mōllor, 4 v.d. undertake, labour upon, build up.
mollis, e, soft, gentle, easy.
motnachus, i, m. monk.
moteō, 2 v.a. advise, warn.
monomachia, ae, f. single combat.
monestrō, 1 v.a. show.
mora, ae, f. delay.
morbūs, i, m. disease.
mordēō, 2 v.a. momordi, morsum, bite.
mōrīgerus, a, um, compliant, obedient.
mōrīō, ōnis, m. clown.
moriōr, 3 v.d. mortuus, die.
moror, 1 v.d. delay.
mors, mortis, f. death.
mōs, mōris, m. custom, bent, caprice; pl. manners, habits, character.
moveō, 2 v.a. mōvi, mōtum, move.
mox, adv. soon, presently, next, afterwards.
muliebrīs, e, womanly, feminine.
muller, eris, f. woman.
multītūdō, inis, f. multitude.
multō, 1 v.a. punish, fine.
multus, a, um, much; pl. many; subst. multum, i, n. much; phrases, multa nox, dead of night; multa vespera, late evening.
mundus, i, m. world, universe.
mūnus, eris, n. office, gift, offering.
musca, ae, f. fly.
mūtātō, ōnis, f. change.
mūtū, 1 v.a. change.
mūtus, a, um, silent, dumb.
mūtus, a, um, mutual.
mun, conj. for.
nanciscor, 3 v.d. nactus, light upon, obtain.
nāris, is, f. nostril.
narrō, 1 v.a. tell, relate.
nascor, 3 v.d. nātus, be born.
nātūra, ae, f. nature.
nātus, ās, m. birth, only used in abl. sing.
nauta, ae, m. sailor, seaman.
nāvigium, ii, n. ship, boat, voyage.
nāvīgō, 1 v.n. sail.
ne, conj. lest, that not, not;
ne...quidem, not even.
ne, enclitic mark of interr. whether.
nec and neque, conj. neither, nor, not either.
necessāre, adj. n. (only nom. and acc. sing.), necessary.
nefas, n. indecl. impious deed, sin, crime.
negō, 1 v.a. deny, refuse.
negōtiō, örīs, m. business man.
negōtiōn, ii, n. business, trouble.
nēmō (pl. and abl. and gen. sing. borrowed from nullus), no one.
nemoroς, a, um, woody, bushy, shady.
nemus, oris, n. wood, grove, forest.
nequāquam, adv. by no means.
nesciō, 3 v.a. be ignorant.
nē, conj. if not, unless.
nēdus, ī, m. nest, bedroom.
nihil and nē, indecl. n. nothing; nōn nihil, something.
nihilum, i, n. nothing.
nimīrum, adv. doubtless.
nimis or nimium, adv. too much.
nisi, conj. if not, unless.
nitidē, adv. brightly, charmingly.
nitor, 3 v.d. nīxus and nīsus, lean, depend, strive.
nitor, örīs, m. brightness.
nōbilis, e, famous, noble; subst. nobleman.
nōcturnus, a, um, by night.
nōdus, i, m. knot, bond.
nōlō, v. irreg. nōlui, be unwilling.
nōmen, inis, n. name.
nōminō, 1 v.a. mention, call.
nōn, adv. not, no!
nōnāgēnasius, a, um, ninety years old.
nōnāgintā, indecl. ninety.
nondum, adv. not yet.
nonna, interr. adv. not! nonnunquam, adv. sometimes.
nōnus, a, um, ninth.
noscō, 3 v.a. come to know, discern; pf. nōvi, know.
noster, stra, strum, our.
nota, ae, f. mark.
nōtus, a, um, known, well known.
novem, indecl. nine.
novus, a, um, new, fresh, strange.
nox, noctis, f. night.
nūbō, 3 v.n. nupsī, nuptum, veil oneself, marry (of a bride).
nūdus, a, um, naked, destitute.
nūgāx, ācis, trifling, frivolous.
nūgō, önīs, m. trifler, buffoon.
nūgor, 1 v.d. trīfe, play the fool.
nullus, a, um, not any, none.
um, interr. adv. then? now? whether?
nūmen, inis, n. divinity, influence.
numerō, 1 v.a. count out, pay.
numerus, i, m. number.
nummus, i, m. coin, money.
numquis, numquid, pron. interr. does any one?
nunc, adv. now.
nunquam, adv. never.
nuntiō, 1 v.a. announce.
nūper, adv. lately.
nuptiae, ārum, f. pl. nuptials, wedding.
nusquam, adv. nowhere.
nūtō, 1 v.n. nod, shake, waver.
nux, nuois, f. nut.

ō, interj. oh!
ob, prep. with acc. on account of.
obambulō, 1 v.n. walk round, go round.
obēō, 1 v.a. obīvi or obīi, go over, perform, die.
obōcō, 3 v.a. obīcēi, objectum, throw against, expose, taunt.
obōcedō, 4 v.n. obey.
obsequium, ii, n. compliance, obedience.
obsideō, 2 v.a. obsēdi, obsessum, beset, besiege.
obstō, 1 v.n. obstīti, oppose, be in the way, prevent.
obstrepō, 3 v.n. clamour against.
obtineō, 2 v.a. hold on to, hold, maintain.
occīdō, 3 v.a. occidi, occisum, kill.
occurrō, 3 v.n. meet, present oneself, occur.
ocrea, ae, f. gaiter.
ocreatūs, a, um, clad in gaiters.
octō, indecl. eight.
occhtōgintā, indecl. eighty.
occulus, i, m. eye.
offa, ae, f. lump, piece.
offendō, 3 v.a. strike against, light upon, come to grief, offend.
officina, ae, f. workshop, factory.
officium, ii, n. duty, office, service.
ohē, interj. stop!

ōlim, adv. once on a time, formerly, long ago.
omnis, e, alt, every.
onus, eris, n. load, burden.
opem, opis (no nom. or dat. sing.), aid, help; pl. opēs, power, resources, wealth, goods.
opera, ae, f. work, effort, service, attention, aid.
opifex, icis, m. and f. workman, maker.
opinor, 1 v.d. think, deem.
opperet, 2 v.imps. it behoves, it is becoming.
oppugnō, 1 v.a. attack.
optimus, a, um, best.
opus, eris, n. work, business, need, want.
ōrātiō, ōnis, f. speech.
orbis, is, m. circle, earth, world.
ōrdō, inis, m. order.
orior, 4 v.d. ortus sum, arise.
orō, 1 v.a. furnish, adorn.
orō, 1 v.a. pray.
ostendō, 3 v.a. show.
ōtium, ii, n. leisure.
ovum, i, n. egg.
pābulum, i, n. food, fodder.
pactīō, ōnis, f. agreement, bargain.
pactum, i, n. manner, means.
paene, adv. nearly, almost.
paenitet, 2 v. impers. it repents, it grieves.
palātum, i, n. palate.
palliatūs, a, um, clad in a robe.
pallium, ii, n. cloak, robe.
pānis, is, m. bread.
papāver, eris, n. poppy.
pār, paris, equal, well-matched, suitable; subst. n. a pair, couple; phrase, pār pars referre, to give tit for tat.
Vocabulary

parēs, adv. sparingly, thriftily.
parē, 3 v.a. peperi, spare, refrain from.
parent, entis, m. and f. parent.
pariō, 3 v.a. peperi, partum, bring forth, gain.
parē, 1 v.a. prepare, procure, gain.
parēs, partis, f. part, side.
partim, adv. partly; esp. substantially, some, others.
parum, adv. and indecl. subst. too little, little.
pars, a, um, small, little.
pascō, 3 v.a. pavi, pastum, feed; pass. feed oneself.
pasus, us, m. pace.
pastor, oris, m. shepherd.
pater, tris, m. father.
patens, entis, enduring.
patior, 3 v.d. passus, suffer, endure, allow.
patria, ae, f. fatherland, country.
patrius, a, um, paternal, ancestral, national.
pauco, ae, a, few.
paulum, i, n. a little.
pauper, eris, poor.
paupertās, atis, f. poverty.
pecçatum, i, n. sin.
pectus, oris, n. breast, heart.
pectūnia, ae, f. money.
pedes, itis, m. one that goes on foot.
pedester, tris, tre, on foot.
pēior, us, worse.
pellō, 3 v.a. pepuli, pulsum, drive, expel.
pennēs, ium, m. pl. household gods, home.
pennō, 2 v.n. pependi, hang, be suspended, be in suspense.
pendō, 3 v.a. pependi, pensus, weigh, pay.
penes, prep. with acc. in the power of, belonging to, with.
penitus, adv. far within, thoroughly.
pensils, e, hanging, hung up.
pensō, 1 v.a. weigh, pay, compensate.
pēnūria, ae, f. want, scarcity.
per, prep. with acc. through, by means of, during.
peragō, 3 v.a. perēgī, peractum, carry through, accomplish.
perambulō, 1 v.a. walk through.
percontor, 1 v.d. question, enquire.
perdō, 3 v.a. perdidī, perditum, lose, ruin.
peregrīnus, a, um, foreign, strange.
pereō, 4 v.n. perī, be lost, perish.
perficiō, 3 v.a. perfecī, perfec tum, perform, finish.
pergō, 3 v.n. perrexī, perfec tum, go on, proceed.
perficitor, 1 v.d. run into danger.
periculum, i, n. danger, trial, risk.
peritus, a, um, skilled.
permultus, a, um, very much; pl. very many.
perparcus, a, um, very sparing.
perpetuō, adv. continuously.
perpetuus, a, um, unbroken, continuous.
persōna, ae, f. mask, character, part.
perspicax, ācis, sharp-sighted.
perspicīō, 3 v.a. persperxi, perspectum, see through, examine.
persuādeō, 2 v.a. persuāsi, persuāsum, convince, persuade.
pertineō, 2 v.n. reach, extend, pertain to.
perturbātiō, ōnis, f. disturb-
ance, disquiet.
perveniō, 4 v.a. come safe.
pēs, pedis, m. foot.
possimus, a, um, very bad,
worst.
pestilentia, ae, f. pestilence,
plague.
pētō, 3 v.a. petīvi and petīt,
petītum, seek, ask.
philosophia, ae, f. philosophy.
philosophus, ēs, m. philosopher.
pītās, ātis, f. devotion, piety.
pīget, 2 v. impers. it irks, it
disgusts.
pīla, ae, f. ball.
pilus, īs, m. hair.
pīnacium, ī, n. plate.
pīngō, 3 v.a. pīnxī, pictum,
paint, draw.
pīper, piperis, n. pepper.
pīrūm, ī, n. pear.
pīscātor, ēris, m. fisherman.
pīscis, īs, m. fish.
pius, a, um, dutiful, affection-
ate, pious.
placetō, 2 v.n. please, satisfy;
impers. placet, it is agreed.
placidē, adv. calmly.
placidus, ās, a, um, calm.
plācō, 1 v.a. appease, quiet.
plānē, adv. clearly, entirely,
quite.
plānitiēs (no gen.), f. level
ground, plain.
plānus, īs, m. cheat.
plaudō, plausī, plausum,
3 v.a. and n. applaud.
plaustrum, ī, n. cart.
plēnus, ās, um, full.
plērīque, plēräque, plēraque,
pl. most.
plāuma, ae, f. feather.
plārimus, a, um, very much;
pl. very many, most.
plās, plūris, n. in sing. more;
pl. plūrēs, plūra, more.
pluvia, ae, f. rain, shower.
pōculum, ī, n. cup, mug.
pōena, ae, f. punishment,
penalty.
pōēta, ae, m. poet, playwright.
pollitus, a, um, polished, re-
fined.
polliceor, 2 v.d. promise.
pompa, ae, f. procession.
pōnō, 3 v.a. posui, positum,
place.
popula, ae, m. leg.
populus, īs, m. people.
porcus, īs, m. hog, pig.
porrīgō, 3 v.a. porrēxi, porrēctum, stretch out.
porrō, adv. onward, far, more-
over.
porta, ae, f. gate.
possum, v. irreg. posui, be
able, have power.
post, prep. with acc. after;
adv. afterwards.
posthāc, adv. after this, hence-
forth.
postquam, conj. after that.
postulō, 1 v.a. ask, demand.
pōtātiō, ōnis, f. drinking,
carouse.
potestās, ātis, f. power, ability,
authority.
potior, 4 v.d. take possession
of.
potior, us, better, superior.
potius, adv. rather.
pōtō, 1 v.a. drink.
praec, prep. with abl. before,
in front of, because of, com-
pared with; praecē ferō, display.
praebēō, 2 v.a. offer, show,
give.
praeccepis, praecipitis, head-
long, hurried, forward.
praecceptor, ēris, m. teacher.
praecipitō, 1 v.a. throw down,
hurry.
praecipus, a, um, chief, special.
praecidarius, a, um, glorious.
praecurrô, 3 v.a. run before.
praeda, ae, f. booty.
praedâtiô, ënis, f. plundering.
praedicô, 1 v.a. proclaim, praise.
predium, ii, n. estate, farm.
preferserô, irreg. v.a. place before, prefer.
preamium, i, n. reward, prize.
prescribô, 3 v.a. prescribe, fix.
presens, entis, present, ready.
presertim, adv. especially.
presideô, 2 v.n. preside over.
presidium, ii, n. fort, garrison.
prescô, 1 v.a. prescire, surpass, show, make good; impress. prescîtat, it is better.
preter, prep. with acc. besides, except.
presterea, adv. besides.
preterquâm, adv. besides that, except that.
prandêô, 2 v.n. prandare and pransus sum, dine.
prandium, ii, n. early dinner.
prâtum, i, n. meadow.
precor, 1 v.d. pray.
premô, 3 v.a. pressi, pressum, press, jostle.
pretiosus, a, um, costly, precious.
pretium, ii, n. price, pay, value.
[prex, precis], only pl. with abl. and acc. sing. prayer.
primô, adv. at first, first.
primum, adv. at first, first, for the first time.
primus, a, um, first.
princeps, cipis, first, chief; as subst. leader, sovereign, monarch.
prior, us, former, first.
prius, adv. before, sooner.
priusquam, conj. before that.
prô, prep. with abl. in front of, for, on behalf of, in proportion to, instead of.
probô, adv. rightly, well, bravely.
probô, 1 v.a. approve.
probus, a, um, good.
procul, adv. far off.
prodeô, 4 v.n. prodiô, protrudô, go forth, come forth.
prodigiosus, a, um, prodigious.
proelium, i, n. battle.
profectô, adv. indeed, certainly.
proferô, v. irreg. prótuli, prólatum, produce, utter.
proficiscor, 3 v.d. profectus, set out, start.
profugus, a, um, fugitive.
prohibô, 2 v.a. hinder, prevent.
proinde, adv. therefore, accordingly.
prôlixus, a, um, copious, long.
prômineô, 2 v.n. stand out, be prominent.
promittô, 3 v.a. promise.
prônuinios, 1 v.a. announce.
prope, adv. near, nearly; comp. propius, nearer.
propemodum, adv. near the mark.
properô, adv. hastily.
properô, 1 v.a. hasten.
propînô, 1 v.a. drink to, pledge.
propônô, 3 v.a. put forward, offer.
prôreô, 3 v.n. crawl forth.
prôsilîô, 4 v.n. prôsilû, leap forward.
prosperus, a, um, fortunate, prosperous.
prospiciô, 3 v.a. prosperi,
prospectum, look out, see before one, arrange.
prötegö, 3 v. a. protect.
prötinus, adv. forthwith.
pröverbium, ii, n. proverb.
prövocä, 1 v. a. call forth, challenge.
proximus, a, um, nearest, next.
prüdenteria, ae, f. wisdom, prudence.
pülicher, i, n. a public place, publicity.
pülicherus, a, um, of the state, public.
pudet, 2 v. imper. it shames.
puelle, ae, f. girl.
puer, eri, m. boy, babe.
pugna, ae, f. fight.
pugnö, 1 v. n. fight.
pulcher, chra, chrum, beautiful, fine.
pulcherre, adv. beautifully, splendidly.
pulus, pultis, f. pottage, thick soup.
puter, tris, tre, crumbling, rotten.
putenus, i, m. well.
putö, 1 v. a. and n. think.
quä, adv. where.
quadrägnätä, indecl. forty.
quadruplum, i, n. fourfold amount.
quäerö, 3 v. a. quaesivi, quasitum, seek, enquire, ask for.
quassö, 3 v. def. beg, pray.
quäestus, üs, m. profit, business.
quälla, e, of what kind? such as, as.
quälitäs, ätis, f. quality.
quäm, adv. how, as, than.
quämquäm, conj. although, and yet.
quämvis, conj. although.
quändö, interr. adv. when?
conj. when, since; sf quandö, if ever.
quandoquädem, adv. since indeed, since.
quantitäs, ätis, f. quantity.
quantoperë(for quanto opere), adv. how much?
quantuluscumque, acumque, umcumque, however small.
quantus, a, um, how great? as great as.
quantusvis, avis, umvis, however great.
quäpropter, adv. wherefore.
quärë, adv. wherefore.
quatä, a, um, fourth.
qua, adv. as if.
quattuor, indecl. four.
que, enclitic conj. both, and.
quämadmodum, adv. how? just as.
queo, v. irreg. quivi, be able.
quäror, 3 v.d. questus sum, complain.
qui, quae, quod, who.
qua, conj. because.
quäcumque, quaecumque, quodcumque, whoever.
quä, adv. interr. why?
quädam, quaedam, quoddam, a certain one, somebody.
quädem, adv. indeed, at least, yes!
quäescö, 3 v.n. quiëvi, quiëtum, rest.
quänam, quänam, quäidnam, who pray?
quädecim, indecl. fifteen.
quäque, indecl. five.
quintus, a, um, fifth.
quippë, conj. by all means, indeed, for; quippë qui (with subj.), inasmuch as he....
quis or qui, qua or quae, quid or quod, pron. interr. who?
Vocabulary

quis, qua, quid, pron. indef.
any one, some one.
quispiam, quaepiam, quod-
piam, any one.
quisquam, n. quidquam, any
one.
quisque, quaeque, quidque, 
each.
quisquis, n. quidquid, whoever.
quō, adv. whither; conj. in
order that.
quod, conj. because; quod si, 
but if.
quōmodo, adv. how?
quōnam, adv. whither pray?
quoniam, conj. since.
quoque, conj. also, too.
quot, indecl. how many? as
many as.
quotiens, adv. how often? as
often as.
quotus, a, um, which in num-
ber? of what number?—
phrase, pars quota, how
small a part?

rādō, 3 v. a. rāsi, rāsum, scrape,
shave.
rāmus, i, m. branch.
rāna, ae, f. frog.
rapīna, ae, f. plunder, pillage.
rārō, adv. seldom.
rārus, a, um, rare.
rāśūra, ae, f. shaving.
ratiō, ēnis, f. account, method,
way, plan, reason.
ratus, a, um, calculated, fixed,
determined.
raucus, a, um, hoarse, harsh.
recipiō, 3 v. a. recēpi, receptum,
receive, accept, betake.
reclāmō, 1 v. n. cry out against,
protest.
recocētus, a, um, cooked again.
recōētus, 1 v. a. restore, recruit.
recurrēdēscō, 3 v. n. become raw
again, break out again.
rectus, a, um, straight, up-
right, right. rectā (viā),
straight.
recūsō, 1 v. a. refuse.
reddō, 3 v. a. reddīdi, reddi-
tum, give back, give up,
render, repeat.
redeō, 4 v. n. rediī, reditum,
return.
redimitus, a, um, wreathed,
encircled.
redimō, 3 v. a. redēmi, re-
demptum, buy back, redeem.
referō, v. irreg. retulī, re-
lātum, bring back, give back,
recall, repeat, relate.
rēfert, v. impers. it is impor-
tant, it concerns.
regiō, ēnis, f. region, country.
regiūs, a, um, of a king, royal.
regnuō, 1 v. n. reign, rule.
regnum, ĕ, n. kingdom, mon-
archy, rule.
relegō, 3 v. a. read again.
relinquō, 3 v. a. reliqui, relic-
tum, leave, leave behind.
reliquus, a, um, left, remain-
ing.
remittō, 3 v. a. send back.
renuō, 3 v. a. and n. shake the
head, refuse.
reperīō, 4 v. a. reperī, reperti-
tum, find, discover.
repetō, 3 v. a. seek again, ré-
sume, go over again.
repleō, 2v. a. replēvi, replētum,
fill up.
repōnō, 3 v. a. replace.
reportō, 1 v. a. bring back.
repraesentō, 1 v. a. realise,
represent.
repuerascō, 3 v. n. become a
child again.
rēs, reā, f. thing, matter, busi-
ness, property, advantage,
reality. rēs pūblica, state,
commonwealth.
rescindō, 3 v.a. rescidī, rescissum, tear open, annul.
resistō, 3 v.n. restīti, stop, resist.
respondeō, 2 v.a. respondī, responsum, answer.
restō, 1 v.n. remain.
rete, is. n. net.
reus, a, um, accused; subst. m. defendant.
revertō, 3 v.a. revertī, reversum, turn back; pass. revertor, return.
revocō, 1 v.a. call back.
revolvō, 3 v.a. roll back, revolve.
rex, rēgis, m. king.
ridēō, 2 v.n. risī, risum, laugh, smile.
ridiculus, a, um, laughable.
rīma, ae, f. crack, chink.
rīsus, ĭs, m. laugh, smile.
rīxa, ae, f. brow, stripe.
rogō, 1 v.a. ask.
ruber, bra, brum, red.
rumpō, 3 v.a. rūpi, rupture, break, burst.
rurus, adv. again.
rusticātiō, ōnis, f. country life.

saccharum, i, n. sugar.
sacer, ora, crum, sacred, holy.
sacredōs, ōtis, m. priest.
sacrilegium, iī, n. sacrilege.
saeculum, i, n. age, century.
saepe, adv. often.
salārium, iī, n. salary, stipend.
saltātiō, ōnis, f. dancing.
saltō, 1 v.n. dance.
saltūs, ŏtis, f. health, safety.
saltūto, 1 v.a. greet, salute, take leave of.
salveō, 2 v.n. be well, be in good health; imper. salve, hail!
sanctus, a, um, sacred, holy;
subst. saint.
sensim, adv. just perceptibly, gradually.
sensus, ūs, m. feeling, habit of mind, sense.
sententia, æ, f. opinion, thought, wish.
sentio, 4 v.a. sensī, sensum, feel, see.
sepellio, 4 v.a. bury.
sequor, 3 v.d. secūtus, follow.
seriēs (no gen.), f. row, series.
sēriō, adv. seriously.
sermō, ōnis, m. conversation, discourse.
servītūs, ūtis, f. slavery.
servō, 1 v.a. save, keep.
severitās, ātis, f. sternness, strictness.
sex, indecl. six.
sexāgintā, indecl. sixty.
sextrarius, ī, m. pint, bottle.
sextrūs, a, um, sixth.
si, conj. if; sī quidem, since.
sic, adv. so, thus.
silvestris, e, of forest, woody, wild.
similis, e, like.
simul, adv. at the same time, together; simulac, as soon as.
simulō, 1 v.a. pretend.
sine, prep. with abl. without.
singularis, e, singular, unique.
singullus, ae, a, pl. individuals, one each, single.
sitcula, ae, f. little thirst.
sīve, conj. whether, or.
socius, ī, m. comrade, partner.
sodaliictum, ī, n. companionship.
sodalis, is, m. comrade, crony.
sōl, sōlis, m. sun.
solea, ae, f. sole, shoe.
soleō, 2 v.n. solitus, be wont, be accustomed.
solidus, a, um, solid.
sōlitudō, īnis, f. solitude.
sōlus, a, um, alone, lonely.
solvō, 3 v.a. solvī, solūtum, loosen, break up, release, pay for.
somnus, ī, m. sleep.
sōnō, 1 v.a. and n. sonūi, sonītum, sound, speak.
sophistria, ae, f. female sophist.
sordidus, a, um, dirty, sordid, mean.
sors, sortis, f. lot, share.
sortior, 4 v.d. draw lots.
sortitiō, ōnis, f. drawing of lots.
spatiōsus, a, um, roomy, spacious.
spatium, ii, n. space, room, course.
speciēs (no gen.), f. sight, appearance.
spectaēculum, ī, n. show, spectacle.
spectātor, ōris, m. spectator.
spērō, 1 v.a. and n. hope, expect.
spēs, eī, f. hope.
sphaēra, ae, f. globe, ball.
spiritūs, ūs, m. breath, spirit.
spirō, 1 v.a. breathe.
spoliō, 1 v.a. plunder, rob.
sponsa, ae, f. bride.
sponsus, ī, m. bridegroom.
stabulārius, ī, m. stableman.
stabulum, ī, n. stall, stable.
statim, adv. straightforward, immediately.
statuō, 3 v.a. place, appoint.
statūra, ae, f. size, stature.
status, ūs, m. position, posture, condition.
sternō, 3 v.a. strāvī, strātum, stretch out, spread.
stō, 1 v.n. steti, statum, stand, cost.
stomachus, ī, stomach, temper, displeasure.
Vocabulary

strēnuus, a., um., active, vigorous.
strepitus, ūs, m. clatter, din.
studeō, 2 v.a. pursue, desire, study.
studium, iī, n. eagerness, study, pursuit.
stultus, a., um., foolish.
suavis, e., sweet, pleasant.
suāvitās, ātis, f. sweetness, pleasure.
suāviter, adv. pleasantly; comp. suavius.
sub, prep. with acc. under, about, just before, just after; with abl. under.
sabdūcō, 3 v.a. withdraw, cast up, reckon up.
submoveō, 2 v.a. remove, clear away.
subtilis, e., fine, delicate, subtle.
subtilitās, ātis, f. fineness, subtlety.
suburbānus, a., um., near the city, suburban.
succēdō, 3 v.n. come next, succeed, prosper; imper. succēdit, it prospers.
succinō, 3 v.a. sing to, chime in.
sūdō, 1 v.n. sweat, toil.
suffrāgium, iī, n. vote, suffrage.
suillus, a., um., of swine, of pork.
sum, v.n. fui, be, exist.
summa, ae, f. chief thing, sum, amount.
summus, a., um., highest.
sūmō, 3 v.a. sumpsē, sumpsum, take.
supellex, supellectilis, f. furniture.
superō, 1 v.a. gods above.
superō, 1 v.a. surpass.
supersum, v.n. be left, remain.
suppeditō, 1 v.a. supply.
suprā, adv. and prep. with acc. above.
surdus, a., um., deaf.
sūs, suis, m. and f. pig, hog, sow.
suscipīō, 3 v.a. suscipē, susceptum, undertake.
suspendē, 3 v.a. hang.
suspendō, 3 v.a. hang.
suspicor, 1 v.d. suspect, surmise.
sūtor, ōris, m. shoemaker, cobbler.
suus, a., um., his own.
syllaba, ae, f. syllable.
taberna, ae, f. grub-shop.
tabula, ae, f. plank, chart, map.
taceō, 2 v.n. be silent.
tacitē, adv. silently.
tacitus, a., um., silent.
taedet, v. imper. it disgusts, it wearies.
taedium, iī, n. weariness, disgust.
tālis, e., such, of such kind.
tālus, i., m. a die.
tam, adv. so, so much.
tamen, adv. yet, however.
tamquam, adv. just as, as if.
tandem, adv. at length; in questions, pray, I beg.
tangō, 3 v.a. tetigi, tactum, touch, affect.
tantulus, a., um., so little; subst. tantulum, iī, n. so little.
tantum, adv. so much, only.
tantundem, adv. just so much, just as much.
tantus, a., um., so great; subst. tantum, iī, n. so much.
temperō, 1 v.a. and n. abstain, mix, vary.
tempestās, ātis, f. storm.
templum, f., n. temple, church.
tempus, oris, n. time, crisis.
tendō, 3 v.a. and n. tetēndī, tentum, stretch, extend, aim.
teneō, 2 v.a. hold, grasp, understand.
tener, era, erum, tender.
tenues, e., thin, slender, slight, poor.
ter, adv. thrice.
tergum, i, n. back.
terminō, 1 v.a. bound.
terra, ae, f. earth, land; pl. world.
tertiōs, a, um, third.
teruncius, ii, m. farthing.
testa, ae, f. tile, shell.
testūdō, inis, f. tortoise, lyre.
tēbīa, ae, f. shin, leg, flute.
tēmes, 2 v.a. fear.
tollō, 3 v.a. sustulī, sublātum, raise, take away, destroy.
tonteō, 2 v.a. totondī, tonsum, shear, crop.
torqueō, 2 v.a. torsi, tortum, twist, torture.
torvus, a, um, stern, grim.
tot, indecl. so many.
totidem, indecl. just as many.
totiens, adv. so often, so many times.
tōtus, a, um, whole, entire.
tractātiō, ōnis, f. handling, treatment.
tractō, 1 v.a. handle, treat.
trādō, 3 v.a. trādīdī, trāditum, hand over, surrender, entrust.
trahō, 3 v.a. trahi, tractum, drag, draw, attract.
tranquillitās, ātis, f. calm, tranquillity.
transgō, 3 v.a. transēgī, transactum, settle, pass.
transvolō, 1 v.a. fly across.
trēa, trīa, three.
triclinium, ii, n. dining-room.
trigintā, indecl. thirty.
tristis, e., mournful, gloomy, glum.
triumphus, i, m. triumph.
tā, tuī, you, thou; plur. vōs, vestrum or vestī, you, ye.
tūmet, you yourself.
tueor, 2 v.d. gaze at, protect, preserve.
tum and tunc, adv. then, at that time.
tumultus, ūs, m. tumult, commotion.
turba, ae, f. crowd.
turbulentus, a, um, disturbed, turbulent.
turgidus, a, um, swollen, bulging.
turris, is, f. tower.
tutō, adv. safely; comp. tūtius, more safely.
tūtus, a, um, safe.
tūus, a, um, your, thine.
tyrannus, idis, f. tyranny, despotism.
ubī, adv. where, when.
ubique, adv. anywhere, everywhere.
ullus, a, um, any.
ultrā, adv. beyond, of one's own accord, unmasked.
umbra, ae, f. shade, shadow, attendant, uninvited guest.
ume, adv. whence, from which.
undique, adv. on all sides.
unquam, adv. ever.
ūnus, a, um, one, alone.
urbs, urbis, f. city.
usquam, adv. anywhere.
usque, adv. anywhere.
ute, adv. right on, all the way to.
ūsus, ūs, m. use, advantage, experience.
ut, conj. in order that, so that, when, as, how.
uter, tra, trum, which of two.
uterque, utraque, utrumque,
 each of two, either, both.
 utinam, interj. would that!
 fñor, 3 v.d. úsus, use, enjoy.
 utrum, adv. whether.
 uxor, öris, f. wife.

vacô, 1 v.n. be without, be
 free, have leisure; impers.
 vacat, there is leisure.
 vacuus, a, um, empty, vacant.
 váglô, 4 v.n. squall.
 válô, adv. strongly, greatly.
 valeô, 2 v.n. be strong, be able,
 succeed, fare well.
 váinus, a, um, empty, idle,
 vain, false.
 vapor, öris, m. steam, vapour,
 heat.
 vápulô, 1 v.n. be whipped.
 variô, 1 v.a. and n. change,
 vary, alter.
 varius, a, um, various, change-
 able.
 vehemens, entis, vehement,
 violent, eager.
 vehementer, adv. violently,
 vigorously, extremely.
 vehiculum, i, n. carriage,
 vehicle.
 vel, conj. and adv. either, or,
 even.
 vellicô, 1 v.a. pluck at, pinch.
 velut, adv. even as, just as.
 vénâlis, e, for sale.
 venâtus, üs, m. hunting.
 venditiô, önis, f. selling, sale.
 vendô, 3 v.a. vendidi, vendi-
 tulum, sell.
 veneror, 1 v.d. worship, revere.
 veniô, 4 v.n. vêni, ventum,
 come.
 vînor, 1 v.d. hunt.
 venter, tris, m. belly, ap-
 petite.
 vênun, i, n. sale; phrase, vênô
 prôpônô, put out for sale.

verbum, i, n. word; phrase,
 verba dare, cheat.
 vêrâ, adv. truly.
 vereor, 2 v.d. respect, fear.
 vernô, 1 v.n. enjoy the spring,
 be in spring.
 vêrô, adv. in truth, indeed,
 but.
 versô, 1 v.a. turn over, think
 over; dep. versor, move, be
 engaged, live.
 vertô, 3 v.a. and n. verti,
 versum, turn, turn out,
 change.
 vérum, adv. true, certainly,
 yes, but.
 vêrus, a, um, true, genuine,
 proper; subst. vérum, i, n.
 truth.
 vescor, 3 v.d. feed, eat.
 vesper, erianderis, m. evening.
 vespera, ae, f. evening.
 vester, tra, trum, your.
 vestigium, i, n. footprint, mark,
 track; phrase, i vestigîô,
 on the spot, forthwith.
 vestis, is, f. clothing.
 vestitus, üs,m. clothing, dress.
 vetô, 1 v.a. vetui, vetitum,
 forbid.
 vetus, eris, ancient, old,
 aged.
 via, ae, f. way, road.
 viâticum, i, n. provision for
 journey, journey-money.
 viatôr, öris, m. traveller.
 vicissim, adv. in turn, mu-
 tually.
 victor, öris, m. conqueror.
 victôria, ae, f. victory.
 vicus, i, m. street, village,
 town.
 videô, 2 v.a. vidi, visum, see;
 pass. seem; impers. vidê-
 tur, it seems good.
 vigilô, 1 v.n. be awake, watch.
 viginti, indecl. twenty.
vìlis, e, cheap, paltry.
vìlitās, ātis, f. cheapness.
vìncō, 3 v.a. vīcī, victum, conquer, beat.
vìnum, ĕ, n. wine.
vir, vīri, m. man, husband.
virgō, īnis, f. virgin, maiden.
viriditās, ātis, f. greenness, verdure.
virīlis, ĕ, manly.
virtūs, ūtis, f. manliness, courage, virtue.
vis, acc. vim, abl. vī, f. strength, force; pl. virīs, ium, strength.
visō, 3 v.a. visī, visum, look at, go to see, visit.
vīta, ae, f. life.
vitiōsus, a, um, faulty, rotten.
vittum, ĕ, n. fault, blemish, vice.
vitō, 1 v.a. avoid.
vitreus, a, um, of glass.
vivō, 3 v.n. vīxi, victum, live, enjoy life.
vivus, a, um, living, alive.
vix, adv. hardly, scarcely.
vocō, 1 v.a. call, summons, invite.
volutā, ātis, f. pleasure.
vōtum, ĕ, n. vow, prayer.
vox, vōcis, f. voice, word, saying.
vulgāris, e, common, ordinary.
vulgō, adv. commonly, generally.
vulgus, ĕ, n. (rarely m.), common people.
vulnus, eris, n. wound, blow, disaster.
vultus, ūs, m. countenance, look, expression.
zōna, ae, f. girdle, purse.

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*The Volumes marked * contain Vocabulary.*

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