

ΟΙΚΕΙΩΝ
ΔΙΑΛΟΓΩΝ

BIBΛION EΛΛHNIΣTI

KAI PΩMAIΣTI

FAMILIARIUM

COLLOQUIORUM

LIBELLUS

GRAECE ET LATINE

AUCTUS ET RECOGNITUS.

ACCESSIT ET UTILIS DIALOGUS DE RATIONE
STUDIORUM RECTE INSTITUENDA.

ITEM

ORATIO DE RATIONE DISCENDAE AC DOCENDAE
Linguae Latinae et Graecae

Autore Johanne Posselio
[Diana anglice vertit, electronice transcripsit,
pauca emendavit]

LONDINI

TYPIS E. COTES, PRO SOCIETATE
BIBLIOPOLARUM, 1656.

Ἰωάννης ὁ Ποσσέλιος

ΤΟΙΣ ΑΝΔΡΑΣΙ ΦΙΛΟ-

μούσοις καὶ σπουδαίοις, τοῖς μετὰ τῆς εὐσεβοῦς παιδείας τοὺς
νεανίσκους τὰ Ῥωμαϊκὰ καὶ Ἑλληνικὰ
γράμματα διδάσκουσιν,
εὐ πράττειν.

Ὅρθῶς καὶ νουνεχόντως ὑπὸ τινος τῶν σοφῶν εἴρηται,

Ὅς μὴ Ῥωμαίοις Ἑλληνικὰ γράμματ' ἔμιξεν
οὐ δύναται λογικοῦ τοῦνομα ἀνδρὸς ἔχειν.

Ὁμολογεῖται μὲν γὰρ ὑπὸ πάντων πεπαιδευμένων καὶ εὐφρονούντων
ἀνδρῶν τοὺς Ῥωμαίκοις λογογράφους καὶ ποιητὰς πᾶσαν τὴν
ἐαυτῶν παιδείαν καὶ σοφίαν, καὶ τὴν ἐν τοῖς λόγοις δεινότητα,
παρὰ τῶν Ἑλλήνων εἰληφέναι, καὶ πλείστα οὐκ ἄλλαις πλὴν
Ἑλληνικαῖς, ἐκφωνεῖσθαι δύνασθαι, μᾶλλον δὲ τὸν λόγον
Ῥωμαϊκὸν οὐκ ὀρθῶς γνωσθῆναι, οὐδὲ γραφῆναι, οὐδ'
ἐρμηνευσθῆναι, ἀνευ τῆς Ἑλληνικῆς γλώττης οἷόν τ' ἐστίν.
πλείστα τοιγαροῦν ὠφελοῦνται πάντες ὅσοι ἐν ταῖς ἐαυτῶν περὶ τὰ
γράμματα σπουδαίς, τὰ Ῥωμαϊκὰ τοῖς Ἑλληνικοῖς συνάπτουσι,
ὅπως ἐν ἀμφοτέροις ὁμοίως ἰσχύοντες τυγχάνωσιν. Ἐγὼ δὴ ἵνα
κατὰ ἑμαυτοῦ μέρος ἐν τῷ τὰς ἀμφοτέρας γλώττας ὀρθῶς καὶ

ῥαδίως μαθεῖν, τοῖς φιλομαθέσι τῶν νεανίσκων βοηθήσω, τούτους τοὺς διαλόγους ἐξέδωκα, αὐτοὺς τῇ ἐκείνων ψυχῇ καὶ χρήσει συναρμώσας. Τούτους εἰ σπουδαίως ἀναγνώσκονται καὶ ἅμα χρήσονται πρὸς τὸν βίον, αἰσθήσονται τούτου τοῦ πόνου πλείστον ὀνησόμενοι. ἔρρωσθε καὶ μετ' ἐμοῦ τὴν περὶ τὰς τέχνας καὶ γλώττας σπουδὴν εἰς τὸ τὸν Θεὸν, τὸν πάντων τῶν ἀγαθῶν τῶν ἐν τῷ βίῳ αἴτιον, δοξάζειν, καὶ τὴν ἀληθινὴν περὶ Αὐτοῦ καὶ τοῦ υἱοῦ Αὐτοῦ ἀγαπητοῦ Ἰησοῦ Χριστοῦ, τοῦ Κυρίου ἡμῶν, διδαχὴν μηκύνειν, κατατίθεσθε, μεμνημένοι τὸ τοῦ Δανιήλος,

Οἱ συνιέντες ἐκλάμπουσι ὡς ἡ λαμπρότης τοῦ στερεώματος,
καὶ ὑπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες,
εἰς τὸν αἰῶνα καὶ ἔτι.

ἐκ τῆς Ῥοδοπόλεως, ἔτει ἀπὸ τῆς Θεογενίας α φ π η. [1588]

ΠΑΡΑΔΕΙΓΜΑΤΑ

ὡς χρὴ ἀσπάζεσθαι καὶ εὖ ἐπεύχεσθαι

SALUTANDI ET BENE PRECANDI FORMULAE

HOW TO GREET PEOPLE AND WISH THEM WELL

χαίρε, διδάσκαλε αἰδέσιμε. Salve, Doctor observande.	Hello, reverend instructor.
χαίρε ἄνερ περιφανέστατε. Salve, vir ornatissime	Hello, my good man.
χαίρε Κύριε εὐδοξότατε. Salve, Domine clarissime.	Greetings, my noble Lord.
χαίρε πλείστον, ἄδελφε. Salve plurimum, frater.	A hearty hello, brother.
χαίρε συμμαθητά. Salve, condiscipule.	Hello, fellow student.
χαίρετε συμμαθηταί. Salve, condiscipuli.	Hello, fellow students

Ἀπόκρισις Responsio REPLY

χαίρε καὶ σύ. Salve et tu.	Hello to you too!
χαίρε ὁμοίως. Salve similiter.	Hello to you too!
σῶος ὅτι ἐπήλθες, ἦδομαι. Salvum te advenisse gaudeo.	I'm delighted that you have arrived safely.

ἡδεῖα ἐμοί ἐστιν ἡ παρουσία
[ἡ ἀφιξίς] σου.

Iucundus est mihi tuus adventus [reditus].

I'm delighted that you're here
(that you've arrived).

χάριν σοι ἔχω.

Habeo tibi gratiam.

Thank you.

δέομαι τοῦ θεοῦ, εὐδαίμονά σοι
ποιῆσαι τὴν ἡμέραν ταύτην.

Precor Deum ut tibi hanc diem felicem reddat.

I pray to God that he
make your day a good
one.

᾽ Αὐκρῖς
Responsio
REPLY

ταῦτα καί σοι εὐχομαι.

Idem et tibi precor.

And the same to you.

εὐχομαί σοι νύκτα εὐτυχῆ.

Precor tibi felicem noctem.

I pray you, good night.

ἐπεύχομαί σοι ὕπνον ἡσύχιον.

Precor tibi placidam quietem.

I pray you, peaceful
sleep.

᾽ Αὐκρῖς
Responsio
REPLY

τοιούτων καί σοι εὐχομαι, ᾧ Παῦλε φίλτατε.

Same to you, dear Paul.

Talem et tibi precor, Paule carissime.
λυσιτελείτω σοι τὸ βαλανεῖον.
Prosit tibi balneum.
εὐτυχῆς ποιείτω ὁ Θεὸς τὸ λουτρόν σου.
Deus fortunet lavationem tuam.

Enjoy your bath.

May God make your
bath a good one.

Ἄποκρισις.
Responsio
REPLY

ἔχω σοι χάριν.
Habeo tibi gratiam.

ἡδέϊα μοί ἐστιν ἡ εὐχή σου.
Grata mihi est precatio tua.

Thank you.

Your prayer gives me
pleasure.

ἔρρωσο εὐδαιμόνως.
Vale feliciter!

Goodbye!

καὶ σὺ ἔρρωσο εὖ {κάλλιστα, εὐτυχέως}
Et tu bene [optime, feliciter] vale!

Goodbye to you too!

ἔρρωσθε.
Valete!

Goodbye, friends!

ΠΑΡΑΔΕΙΓΜΑΤΑ ὍΣ ΧΡΗ
ἐπὶ δαῖτα καλεῖν
INVITANDI AD CONVIVIUM FORMULAE
HOW TO INVITE SOMEONE TO A MEAL

χαῖρε Διδάσκαλε.
Salve, Praeceptor.

Hello, Teacher!

Διδάσκαλος
Praeceptor
Teacher

χαῖρε καὶ σὺ φίλε παῖ [μαθητά, Πέτρε].
Salve et tu, mi puer [discipule, Petre].

Hello to you too, my boy [my
student, Peter].

Παιδάριον
Puer
Boy

πατήρ μου δεῖταιί σου μετ' αὐτοῦ
ἀριστᾶν [δειπνεῖν]

My father asks that you lunch
[dine] with him

Meus pater rogat te ut apud se prandeas [cenes].

τῆ ὥρα δεκάτη [ἐνδεκάτη, πέμπτη, ἕκτη].
horā decimā, undecimā, quintā, sextā.

at 10:00 [11:00, 5:00, 6:00].

Κύριός μου αἰτεῖ παρά σου, συμβιώναι
αὐτῷ ἐν τῷ ἀριστῷ [δείπνῳ].

My master asks that you have
lunch [dinner] with him.

Dominus meus petit a te, ut sis suus conviva in prandio [cenā].

Πατήρ
Pater
Father

βάδιζε καλέσαι [προσάγειν]
τοὺς κεκλημένους.

Go call the guests

Abi advocatum [adductum] convivas.

Παιδάριον
Puer
Boy

βαδίζω, πάτερ.

I'm on my way, Dad.

Abeo, Pater

πορεύομαι, κύριε.

I'm going, Master.

Vado, Domine.

ἐκτελέσω τὰ προστεταγμένα.

Okay, I'll carry out your orders.

Fiet. Curabitur.

χαίρε κύριε [καθηγητά] φιλανθρωπότητα.

Hello, most gentle Master
[Teacher]

Sis salvus Domine [Praeceptor] humanissime.

Ἰ Αποκρίσις
Responsio

Χαίρε καὶ σὺ, παιδάριον φίλον.
boy.

Hello to you too, dear

Salvus sis tu quoque mi puer.

Παιδάριον

Puer

Boy

Πατήρ [Κυρίος] μου περιμένει
τὴν φιλανθρωπίαν σου ·
αὐτὴ, ὅταν ἐθέλῃ, ἐπὶ τὸ ἄριστον
[δεῖπνον] ἐλθέτω.

My father [master] waits upon
your grace. May your Grace be
so kind as to come whenever
[your Grace is] ready to
luncheon [dinner]

Pater meus [Herus] exspectat humanitatem tuam; ea, ubi volet, ad prandium [cenam] veniat.

Διδάσκαλε λαμπρότατε, πάντες
οἱ κεκλημένοι ἤδη πάρεσι,
μόνον σε ἀναμένοντες, καὶ ἐὰν
μὴ σε προσδοκῶσι, νῦν ἂν ἀνέκειντο.

Most excellent Teacher, all the
guests are present already;
you're the only one they're
waiting for; and if they weren't
waiting for you, they'd be at
dinner now.

Eximie Domine Doctor, omnes convivae iam adsunt, unum te exspectant; et nisi te exspectarent, iam accumberent.

Διὰ τοῦτο δέονται σε ἐπὶ τὸ ἄριστον
[δεῖπνον] ἐλθεῖν. ἐπικεῖται [ἐπικρέματα]
ὥρα πέμπτη [ἕκτη, δεκάτη, ἑνδεκάτη].

So they beg that you come to
lunch [dinner]; it's almost
5:00 [6:00, 10:00, 11:00].

Ideo te rogant ut ad prandium [cenam] accedas. Imminet [instat] hora quinta [sexta, decima, undecima].

ὁ τοῦ ἀριστᾶν [δειπνεῖν] χρόνος πάρεστι.
πάρεσιν οἱ κεκλημένοι ἐπὶ τὴν θύραν.

Lunchtime [Dinnertime] is here.
The guests are at the door.

Prandendi [cenandi] tempus adest. Adsunt invitati pro foribus.

εἷσαγε τοὺς κεκλημένους.
ὑποδέχου τοὺς συνδείπνους.

Show the guests in.
Welcome the guests.

Duc intro convivas. Excipito convivas.

Ἵγιός
Filius
Son

χαίρε διδάσκαλε αἰδέσιμε.

Hello, honored Teacher.

Salve Praeceptor observande.

κεχαρισμένως ἡμῖν ποιεῖς,
ἀξιώσας ἡμέτερος εἶναι συμπότης.

You favor us in not
disdaining to be our guest.

Gratam rem nobis facis, quod non dedignaris noster esse conviva.

Πατήρ
Pater
Father

ἐτοίμασον τὸ ἄριστον [δέιπνον],
παιδάριον.

Prepare lunch [dinner], boy.

Para prandium [cenam], puer.

παρασκεύαζε [στρώσον] τὴν
τράπεζαν.

Set the table.

Adorna [sterne] mensam.

παρατίθει ἄρτον.

Set out the bread.

Appone panem.

παρατίθει κοχλιάρια ἀργυρᾶ
[ξύλικά].

Set out the silver [wooden] spoons.

φέρε κάρδοπον [ῥθόνην, ποτήρια]. Adfer panarium [mappam, pocula].	Bring the bread-basket [cloth, cups].
ἔκλουε τὴν κύλικα [τὸ ἀργυρεὸν ποτήριον]. Elue calicem [argenteum poculum].	Wash out the goblet [silver cup].
τὸν κύκλον ἐν μέσῳ τῆς τραπέζης τίθει. Circum in medium mensae ponito.	Set the platter in the middle of the table.
τίθει κατὰ τὴν τάξιν τὰς ἔδρας, καὶ προσκεφάλαια ἐπιτίθει. Colloca ex ordine sellas, et pulvinaria superpone.	Arrange the chairs and set cushions on them.
φέρε ὕδωρ πρὸς τὸ νίπτειν τὰς χεῖρας. Adfer aquam ad lavandas manus.	Bring water so that <i>we</i> can wash <i>our</i> hands.
νίπτε συ πρότερον. Lava tu prior.	You wash first.
νίπτε τὰς χεῖρας. Lava manus.	Wash your hands.
νίψομεν ὁμοῦ. Lavemus una.	Let's wash together.

ἐπίδος μοι χειρόμακτρον
[ἀλοδόχον].

Hand me the napkin [salt cellar].

Porrige mihi mantile [salinum].

ἔκμασσε τὰς χεῖρας.

Wipe your hands.

Absterge manus.

τί ἐστήκατε;

Why are you all still standing?

Quid statis?

καθέζεσθε.

Take your seats.

Sedete.

κατακλίνεσθε.

Lie back.

Accumbite.

τὸ ἄριστον [δειπνον, συμπόσιον]
διαφθείρεται διὰ τὴν σὴν ἀπουσίαν
[ἀναβολιμὴν, βραδύτητα.]

Lunch [dinner, the party] is being
spoiled because you are absent [delayed,
late].

Prandium [cena, convivium] corrumpitur tua absentia [mora, tarditate].

τὸ σιτίον παρετέθη, καθέζεσθε οὖν.

The food is served up, so sit down.

Cibus appositus est, accumbite igitur.

ποῦ κελεύεις με καθέζεσθαι;

Where do you want me to sit?

Ubi iubes me sedere?

ἐν πρώτῳ τῷ τόπῳ κατακλίνου
[ἀνάπεσε].

Take the first place.

In primo loco accumbe [discumbe].

ἀνέπεσον οἱ κεκλημένοι.

The guests have taken their places

Accubuerunt convivae.

Παιδάριον, εὐλόγησον τὴν
τράπεζαν.

Child, bless the table.

Puer, consecra mensam.

Παιδάριον

Puer
Child

οἱ ὀφθαλμοὶ πάντων εἰς σὲ
βλέπουσι Κύριε, καὶ τὰ λοιπά.

The eyes of all look to thee in hope, O
Lord etc.

Oculi omnium in te sperant Domine etc.

προστίθει καὶ γνώμην
ἀξιομνημόνευτον, ἣν νεωστὶ
ἐκ τῆς δημηγορίας ἔμαθες.

Add the memorable saying
you recently learned from the sermon.

Adde etiam sententiam memorabilem, quam nuper ex contione sacra didicisti.

πάν κτίσμα καλόν, καὶ οὐδέν
ἀπόβλητον, μετὰ εὐχαριστίας
λαμβάνομενον, ἀγιάζεται γὰρ διὰ
λόγου Θεοῦ, καὶ ἐντεύξεως.

"All creation is good, and
nothing is to be rejected which
is taken with grace, for

[α' Τιμόθ. κεφ. δ']

through God's word and through prayer it is sanctified."

Quicquid creavit Deus, bonum est, et nihil reiciendum, si cum gratiarum actione sumatur. Sanctificatur enim per verbum Dei et precationem. [I. Tim. 4.]

φέρε σιτία [τροφήν, ὄξος, κρέα ὀπτά, ἐφθά, ἰχθυίας].

Bring the dishes [food, vinegar, roast meats, boiled meats, fishes].

Adfer epulas [cibum, acetum, carnes assas, carnes elixas, pisces].

δός μοι τὸ ὑαλοῦν ἔκπωμα [ποτήριον].

Give me the glass [cup].

Da mihi poculum vitreum.

ἐπίδος μοι τὰ ἀργυρᾶ ἐκπώματα [τὸν κάνθαρον, τὸν τυρὸν, τὸν ἄρτον, τὸ μαχαιρίδιον].

Hand me the silver cups [tankard, cheese, bread, knife].

Porrige mihi argentea pocula [cantharum, caseum, panem, cultellum].

εὐλογεῖτω ὑμῖν τοῦτο τὸ πότον [τοῦτον τὸν οἶνον] ὁ Χρῖστος.

May Christ bless this drink [this wine] for you all.

Sospitet vobis hunc potum [hoc vinum] Christus.

ἔστω ὑμῖν σωτήριος οὔτος ὁ ζύθος.

May this beer bring you good health.

Sit vobis saluti haec cerevisia.

γένοιτο τοῦτο, φίλε παῖ, Ἄμην.

So be it, dear child. Amen.

Id faxit Deus, care puer. Amen.

δός μοί τι τοῦ ἀλέκτορος

Give me some of the

[τῶν ἰχθύων, τοῦ ἄρτου]. Da mihi aliquid de gallo [piscibus, pane].	capon [fish, bread].
βούλει τι τοῦ κρέως [χηνός, ἰχθύος]; Vis aliquid de carne [ansere, pisce]?	Do you want some of the meat [goose, fish]?
ναί. Etiam.	Yes.
βούλομαι. Volo.	I'd like some.
οὐ βούλομαι. Non volo [nolo].	No thanks, I don't want any.
ἔγχει ζύθον [μελίκρατον, οἶνον] ἵνα πίνωμεν. Infunde cerevisiam [aquam mulsam, vinum] ut bibamus.	Serve some beer [mead, wine] so that we may drink.
οὐ θέλεις πίνειν; Non vis bibere?	Don't you want to drink?
διὰ τί ου πίνεις; Cur non bibis?	Why aren't you drinking?
καλῶς με ὑπέμνησας, πάνυ γὰρ διψῶ.	Thanks for reminding me, I'm really thirsty.

Recte me mones, omnino enim sitio.

οὐ διψῶ.

I'm not thirsty.

Non sitio.

ἱκανῶς ἔπιον.

I've had enough to drink.

Satis bibi.

προπίνω σοι.

Here's to you.

Propino tibi.

ὁ Θεὸς εὐλογεῖτω.

May God give His blessing!

Deus benedicat.

ἠδέως παρά σου λαμβάνω.

I accept it from you gladly.

Libenter a te accipio.

μὴ ὅλον ἔκπινε.

Don't drink it all up.

Ne totum ebibas.

ἱκανόν σοι λείψω.

I'll leave enough for you.

Satis tibi relinquam.

πλείον σοι λείψω ἢ μέλλω πίνειν.

I'll leave you more than I'm going to drink.

Plus tibi relinquam quam bibiturus sum.

ζύθον [οἶνον, ὑδρόμελι] οὐκ ἔτι ἔχομεν.

We're out of beer [wine, mead]

Nihil cerevisiae [vini, aquae mulsae] reliquum est.

ἀπότεμνέ μοί τι τοῦ βουκολικοῦ κρέως
τοῦ καπνῶ σκληρωθέντος.

Cut me some of the smoked
beef.

Abscinde mihi aliquid de carne bovina fumo indurata.

αἶρε τὸν πίνακα τοῦτον, καὶ παρατίθει
ἐδέσματα ἄλλα.

Take away this platter and serve
the other dishes.

Tolle hanc patinam, et appone cetera fercula.

ἀνεπλήσωσα [ἔπαυσα] τὴν ὄρεξιν.

I'm full.

Explevi [sedavi] famem.

σὺ μὲν ὀλιγόσιτος [ὀλιγότροφος] εἶ.

You don't eat very much.

Tu perpauci cibi es.

οὐκ εἰμι ἀδηφάγος.

I'm not a big eater.

Non sum edax.

πῖνε · οὐκ ἀγνοεῖς τὸ τῶν παλαιῶν
Ἑλλήνων, ἢ πίθι ἢ ἀπιθι.

Drink! You know the saying of
the ancient Greeks, "Either
drink or go away!"

Bibe! Non ignoras veterum Graecorum legem, "aut bibe, aut abi!"

ἀλλὰ βέλτιόν ἐστι τὸ τοῦ Χριστοῦ ·
Προσέχετε ἑαυτοῖς, μήποτε βαρυνθῶσι
ὑμῶν αἱ καρδίαι ἐν κραπάλῃ καὶ μέθῃ.

But what Christ said is better:
"Take care that your hearts
never be weighed down with
a hangover and drunkenness."

Sed melior est Christi lex, "Cavete vobis ne quando graventur corda vestra crapula et ebrietate.

παρέχετε ὑμᾶς φαιδρούς [περιχαρεῖς].
Praebete vos laetos [hilares].

Be of good cheer!

ὄπτησον ὦ παιδάριον τὸν ἰχθὺν
τοῦτον ἐν ἐσχαρίῳ καὶ φύλαττε
μὴ κατακαίηται.

Boy, grill this fish and
be careful that it doesn't burn!

Torre, puer, hunc piscem in cratula, et cave ne aduratur.

φρόντιζε ὅπως τὰ ὠὰ ἔπητε
μακαλῶτερα [σκληρότερα].

Be careful to cook the eggs so
that they're softer [harder].

Cura ut ova coquantur molliuscula [dutiusscula].

τὰ ὠὰ ἐστι μαλακά [ὠμά,
τοῦ δέοντος μαλακώτερα].

The eggs are soft [raw, too soft].

Ova sunt mollia [sunt cruda, iusto molliora sunt].

ἄλλαττε σφαίρας.

Change the plates.

Muta orbis.

ἄρον τὰ ἐδέσματα
[τὸν ἄρτον, τὸ βούτυρον, τὸν τυρόν].

Take away the food [butter,
bread, butter, cheese].

Tolle cibum [panem, butyrum, caseum].

παρατίθει λεκάνην σὺν
τῷ χειρομακτρῷ.

Set down the basin with the
handtowel.

Appone pelvim cum mantili.

ἔνεγκε τραγήματα, παιδάριον.

Boy, bring the dessert.

Adfer bellaria, puer.

πρόμυττε τὸν λύχνον.

Trim the lamp.

Emunge candelam.

φύλαττε σβεννύναι τὸν λύχνον.

Be careful that you don't put out
the lamp.

Cave ne lychnum extinguas.

παρατίθει μῆλα [κοκκύμηλα,
λεπτοκάρυα, σταφυλάς, σταφίδας,
ἄπια, κεράσια, κάρυα, ἄμυγδάλας,
ἄπια ὀπτά].

Serve the apples [plums,
hazelnuts, grapes, raisins,
pears, cherries, walnuts,
almonds, roasted pears].

Appone poma [pruna, nuces avellanas, uvas, uvas passas, pyra, cerasa, iugulandes,
amygdalas, pyra tosta].

ἐγὼ τῇ ὑμετέρᾳ φιλανθρωπία
πεπιστευκῶς ἐπὶ ἄριστον [δεῖπνον]
εὐτελὲς ὑμᾶς ἐκάλεσα.

How kind it was of you to
allow me to invite you to
this simple luncheon [dinner].

Ego vestra comitate fretus, ad prandium frugale [cenam frugalem] vos invitavi.

τὸ ἄριστόν σου ὑπερβαλλόντως
λαμπρὸν γέγονε.

Your luncheon has been really
excellent.

Prandium tuum supra modum splendidum fuit.

τὸ δεῖπνόν σου οὐκ εὐτελὲς
ἀλλὰ πολυτελὲς ἐστὶ.

Your dinner was hardly simple;
it was rich.

Cena tua non frugalis, sed sumptuosa est.

τὸ δεῖπνόν σου μεγαλοπρεπέστερον
τοῦ δέοντος γέγονε.

Your dinner has been too
splendid.

Cena tua magnificentior fuit quam aequum est.

ὅτι ἀπολογίαὶν ποιεῖς, τοῦτο
μόνον κατηγορητέον ἐστὶ.

The only thing I have to criti-
cize is the fact that you feel you
need to apologize!

Quod excusas, id unum habes, cur accusandus sis.

οἰκεῖοι φίλτατοι, δέομαι ὑμῶν
τοῦτο τὸ δειπνίδιον, καίπερ εὐτελὲς,
στέργειν.

Dearest friends, I beg you to
look kindly upon this little
dinner, however simple it be.

Amici carissimi, quaeso ut cenulam nostram licet tenuem aequi bonique consulatis.

ἔχω σοι χάριν ὅτι ἐπὶ τοῦτο
τὸ δεῖπνον τὸ πολὺ ἡδιστόν με ἐκάλεσας.

Thank you so much for inviting
me to this very lovely dinner.

Habeo tibi gratiam quod ad hanc cenam longe suavissimam me vocasti.

οὐδὲν ἐστὶν αἴτιον τοῦ εὐχαριστεῖν.

There is no reason for you to
thank me.

Non est quod gratias agas.

ἐγὼ ὁμολογῶ σοι χάριν ὀφείλειν,
ὅτι εἰς τοῦτο τὸ λεπτὸν δείπνον
ἔλθειν ἠξίωσας.

It is *I* who thank *you* for
deigning to come to this
humble dinner of mine.

Ego agnosco me tibi gratiam debere, quod ad hanc tenuem cenam venire non dedignatus es.

ΠΑΡΑΔΕΙΓΜΑΤΑ ΩΣ ΧΡΗ
αἰτῆσαί τι παρὰ διδασκάλου

PETENDI QUIPPIAM A PRAECEPTORE FORMULAE

HOW TO ASK FOR SOMETHING FROM A TEACHER.

Αἰδέσιμε παιδαγωγέ, δέομαί σου
συγχωρήσαί μοι τῆς σχολῆς ἀπεῖναι
τῇ ὥρᾳ πρώτῃ, τοῦ λούειν ἔνεκα.

Reverend teacher, please allow
me to be absent from class at
1:00, in order to do laundry.

Observande praeceptor, quaeso ut liceat mihi schola abesse hora prima, lavandi causa.

Ἄξιῶ σε, δοῦναί μοι ἐξουσίαν
οἴκοι μένειν, δεῖ γάρ με ἐπιτελέσαι
τι.

I request that you grant me
permission to stay home, for I
have something I must do.

Precor ut facias mihi facultatem manendi domi. Est enim mihi aliquid efficiendum.

Ἀναγκαίως ἔχω συν τοῖς τοκεῦσιν
εἰς ἀγρὸν βαδίζειν. τοῦτό σου
συγχωρήσαντος γίνεσθαι ἀξιῶ.

I must go with my parents to
the country. Please allow me to
do so.

Est mihi abeundum rus cum parentibus meis; id, ut tua pace fiat, oro.

Δός μοι ἐξουσίαν ἐξελθεῖν ἔξω,
ἔνεκα τοῦ ἀποπατήσαι [οὐρήσαι].

Grant me permission to go
outside: I have to relieve
myself [pee].

Concedas mihi potestatem exeundi, causa levandi alvi [solvendi ventrem, reddendae
urinae].

Δός μοι ἐξουσίαν εἰς οἶκον ἀναδραμεῖν
πρὸς τὸ κομίζεῖν βιβλίον τι.

Please let me go back home
in order to fetch a book.

Liceat mihi currere domum afferendi libelli cuiuspiam gratia.

Ἐξέστω μοι τοῦ διδασκαλείου
[τῆς σχολῆς] ἐξελθεῖν πρὸς τὸ
ἀγοράζειν πάπυρον [πτερόν, ἄρτον].

Let me leave the school
in order to buy some paper [a
pen, some bread].

Liceat mihi ludo litterario [schola] exire ad emendum papyrum [pennam, panem].

Πρὸ τῆς θύρας τις στάς ἐπιθυμῆι
με προσερεῖν, δέομαι οὖν σου δοῦναί
μοι ἐξουσίαν πρὸς τοῦτον ἐξιέναι.

There's someone at the door
who wants to speak with me.
Please give me permission to
to go out to him.

Quispiam me prae foribus conventum expetit. Quaeso itaque ut liceat mihi tua pace ad
hunc exire.

Κύριός [Πατήρ] μου ἐκέλευσέ με
οἴκαδε ἐπανελθεῖν τῇ ὥρᾳ τῇ δεκάτῃ
[πρώτῃ, τρίτῃ]. τοῦτο ἵνα μοι ἐξῆ
ποιεῖν ἀξιῶ.

My master [father] bade me
return home at 10:00 [1:00,
3:00]. Please let me leave.

Dominus [Pater] meus iussit me domum redire decima [prima, tertia] , id ut mihi liceat
facere, oro.

Ἀλγέω τὴν κεφαλὴν [τοὺς ὀδόντας,
τὴν γαστέρα.]

My head [teeth, stomach] hurts.

Dolet mihi caput. Dolent mihi dentes. Dolet mihi ventriculus.

Ἡ ῥίς στάζει αἷμα.

Nasus stillat sanguinem.

I've got a bloody nose.

Κακῶς ἔχω, τούτου ἔνεκα δέομαι
ἐξεῖναί μοι οἴκαδε ἀπελθεῖν.

Male habeo, ideo quaeso, ut mihi liceat domum ire.

I feel sick, so please, let me
go home.

Φίλτατε καθηγητά, Ἰωάννης αἰτεῖ
ἐαυτῷ ἀπόντι συγγνώμην ἔχειν.

Amantissime Praeceptor, Johannes petit sibi absentem veniam dari.

Dearest Teacher, Ioannes asks
that you excuse his absence.

Φίλτατε διδάσκαλε, χθὲς βιβλίον
τι ἀπώλεσα, ὃ οὐπω ἀνέλαβον.
Διὰ τοῦτο δέομαί σου, νουθετεῖν
τοὺς συμμαθητάς, ὅπως, εἰ τίς ποτε
αὐτὸ εὔρη, μοι ἀποδῶ.

Clarissime Praeceptor, heri libellum quendam amisi, quem nondum recepi. Rogo igitur te, ut admoneas condiscipulos, ut si quis forte eum invenerit, mihi restituat.

Dearest teacher, yesterday I
lost a book that I haven't re-
covered yet. So please tell the
other students that, if someone
should find it, he give it back
to me.

Ἐνδοξότατε καθηγητά, δίδαξόν με
ὄν τρόπον λέξω ἑλληριστί,
"Ioannes me verberavit."

Clarissime Praeceptor, doce me quibus verbis dicam Graece, "Johannes me verberavit."

Most noble Teacher, teach
me how to say in Greek,
"Johnny hit me."

Διδάσκαλος
Praeceptor
Teacher

Κατὰ τοῦτον τὸν τρόπον λέξεις,
Ἰωάννης ἔτυπέ με.

You'll say, "Ἰωάννης ἔτυπέ
με."

Sic dices, " Ἰωάννης ἔτυπέ με."

Παιδάριον
Puer
Boy

Δέομαί σου διδάσκαλε, γράφειν
μοι τοὺς τῶν στοιχείων Ἑλληνικῶν
χαρακτήρας, οὓς τῷ γράφειν ἂν
μιμῶμαι

Please, Teacher, write me the
Greek letters that I'm supposed
to copy out.

Oro te Praeceptor ut mihi describas figuras elementorum Graecorum, quas scribendo imiter.

Διδάσκαλος
Praeceptor
Teacher

Ποῦ ἔχεις τὸν ἀρχέτυπον, ὃν πρὸ
ὀλίγων ἡμερῶν σοι κατέγραψα;

Where do you keep the template
that I wrote out for you a few
days ago?

Ubi habes archetypum, quem ante paucos dies tibi praescripsi?

Παιδάριον
Puer
Boy

Τοῦτον διὰ ἀμελείας ἀπώλεσα.

I was careless and lost it.

Eum per incuriam amisi.

Ἰωάννης αὐτόν μοι διεσπάραξε.

Johnny ripped it up.

Johannes eum mihi discerpsit.

Διδάσκαλος
Praeceptor
Teacher

Ἴδου, ἔχεις νῦν ἄλλον. φρόντιζε
ὅπως μὴ καὶ τοῦτον ἀπολέσης.

Here, now you have another.
Be careful not to lose this one
too.

En, habes iam alium. Cave ne et hunc perdas.

Παιδάριον
Puer
Boy

Δέομαί σου διδάσκαλε, προπαρασκευάζειν
μοι τὸ πτερὸν τοῦτο.

Please, teacher, fix this pen
for me.

Quaeso, Praeceptor, ut praepares mihi pennam hanc.

Διδάσκαλος
Praeceptor
Teacher

Ποῖον πτερὸν θέλεις;

What kind of pen do you want it
to be?

Qualem pennam cupis?

Προσάρμοζε τῇ χειρὶ σου.

Suit it to your hand.

Attempera ad manum tuam.

Παιδάριον

Puer

Boy

Δίδαξόν με ταῦτα ἀναγινώσκειν.

Doce me haec legere.

Teach me how to read this.

Τίνα τρόπον ταῦτα ἀναγνώσομαι.

Quomodo haec legam?

How am I supposed to read this?

Πρόσταξόν μοι ὅσον χρή με
ἐκμανθάνειν ἐν τῇ ὥρᾳ ταύτῃ.

Praescribe mihi quantum ediscam hac hora.

Tell me how much I have to learn at this time.

Ἔγε μοι γραμμάς.

Duc mihi lineas.

Draw the lines for me.

Οὐκ ἔχω μέλαν γραφικόν.

Non habeo atramentum.

I don't have any ink.

Οὐκ ἔστι μοι μελανδοχεῖον
[μαχαιρίδιον, χρήματα, πτερὸν
γραφικόν.]

I don't have an inkwell
[pen knife, money, pen].

ΠΑΡΑΔΕΙΓΜΑΤΑ ΩΣ ΧΡΗ
παρὰ διδασκάλῳ περὶ τοῦ ἀπεῖναι
ποιεῖσθαι τὰς ἀπολογίας

FORMULAE EXCUSANDI
APUD PRAECEPTOREM ABSENTIAE

HOW TO ASK A TEACHER TO EXCUSE AN ABSENCE

Διὰ τί οὕτω βραδέως ἦκεις;	Why have you come so late?
Cur tam sero venis?	
οἱ ἡμέτεροι βραδύτερον με ἤγειρον.	Our family woke me up too late.
Nostris serius me somno excitaverunt.	
Βραδύτερον ἀνέστην παρὰ γνώμην.	I woke up later than I planned to.
Serius surrexi praeter voluntatem.	
Βραδύτερον ἐξυπνίσθην διὰ τὸ συμπόσιον [δείπνον] εἰς μέστην νύκτα ἀναβεβλημένον.	I woke up too late because of the party [dinner] that went on until midnight.
Serius expergefactus/a sum propter convivium [cenam] in mediam noctem prolatam.	
τὸ ὥρολογεῖον ἡμῶν διήμαρτε.	Our clock was wrong.
Horologium nostrum aberravit.	
διὰ ἀμελείας κατέλιπον βιβλὸν οἴκοι, ἔνεκα τοῦ κομίζεσθαι ταύτην, ἐκ τῆς ὁδοῦ οἴκαδε ἀνέδραμον.	By accident I left my book at home. So I had to run back home to get it.
Per negligentiam reliqueram librum domi; hunc ut afferrem, ex itinere domum recurri.	

ἐβοήθησα τοῖς ἐν τῷ οἴκῳ ἐν τῷ
ἀποθεῖναι τὰ ξύλα.

I helped my family stack
firewood.

Adiuvī familiam in seponendis lignis.

ἀπέστειλέ με ποῖ δεσπότης [δέσποινα,
πατήρ, μήτηρ].

My master [mistress, father,
mother] sent me off somewhere.

Miserat me quopiam herus [hera, pater, mater].

ἤνεγκα οἶνον [ζύθον] τῷ πατρί
[τῷ Κυρίῳ].

I brought wine [beer] to my
father [my master].

Attuli vinum [cerevisiam] patri [hero].

τίνος ἔνεκα [διὰ τί] τοσοῦτον χρόνον
οὐκ ἦλθες εἰς τὴν σχολὴν
[τὸ διδασκαλεῖον];

Why haven't you come to
school for so long a time?

Cur [quam ob causam] tanto tempore non venisti in scholam [ludum litterarium]?

διὰ τί οὐ παρεγένου τῇ ὥρᾳ τῇ πρώτῃ
[τετάρτῃ, ἕκτῃ] τῇ ἀναγνώσει [τῇ
ἱερᾷ δημαγορίᾳ];

Why didn't you come to
school at 1:00 [4:00, 6:00]
for the lecture [sermon]?

Cur non interfuisti hora prima [quarta, sexta] lectioni [contioni]?

Τί ἐκώλυσέ σε σήμερον οὐ
παραγένεσθαι τῇ ἀναγνώσει;

What kept you from attending
the lecture today?

Quid te impedit, quominus hodie interfueris lectioni?

Μαθητής
Discipulus
Pupil

κακῶς [ἀρρώστως] εἶχον. Male habui. Aegrotavi.	I was sick.
ἤλγησα τὴν κεφαλὴν [γαστέρα]. Doluit mihi caput [venter].	My head [stomach] hurt.
ἐπύρεττον. Laboravi feбри.	I had a fever.
οὐχ ὑπῆρχόν μοι σκελεαί [ὑποδήματα]. Non erant mihi tibialia [calcei].	I didn't have stockings [shoes].
Ἐλούομεν ἐν τῇ οἰκίᾳ τῇ ἡμετέρᾳ. Lavimus domi nostrae.	We were doing laundry at our house.
Οἱ γονεῖς οὐκ ἤθελόν με εἰσιέναι εἰς σχολίαν διὰ τὸ ὑπερβάλλον ψύχος [τὸ περισσὸν θάλπος, τὸν ὑετὸν, τὸν ὄμβρον]. Parentes noluerunt me frequentare scholam propter intensum frigus [vehementem aestum, pluviam, imbrem].	My parents didn't want me to attend school because of the great cold [excessive heat, rain, rainstorm].
Ἐσφάξαμεν χοίρους [βοῦς, πρόβατα]. Mactavimus porcos [boves, oves].	We butchered swine [cattle, sheep].

Γάμος ἐγένετο ἐν τῇ οἰκίᾳ
ἡμῶν, ᾧ οἱ γονεῖς ἤθελόν με
παραγίνεσθαι.

At our house there was a
wedding that my parents wanted
me to attend.

Nuptiae celebratae sunt domi nostrae, quibus parentes me voluerunt interesse.

Δέομαί σου, Διδάσκαλε, συγγνώμην
μοι ἔχειν. Μετὰ ταῦτα γὰρ σπουδαῖο/α
καὶ συνεχῆς ἔσομαι ἐν τῇ σχολῇ.

Please. Teacher, pardon me.
After this I'll be industrious
and constant in school.

Rogo te, Praeceptor, ut mihi veniam des, posthac enim ero diligens et assiduus/a in
schola.

Διδάσκαλος
Praeceptor
Teacher

Ἴθι βλεψόμενος / ἡ τί πράττει Πέτρος,
ὅτι ἐν τῷ νῦν ἄπεστι τοῦ διδασκαλείου.

Go see why Pete isn't
in school today.

Eas visum quid agat Petrus quod nunc non sit in schola.

Μαθητῆς
Discipulus
Pupil

Ποιήσω διδάσκαλε. Πορεύομαι.

Okay, Teacher, I'm on my way.

Faciam, Praeceptor. Vado.

Χαίρε Πέτρε.

Hi, Pete!

Salve Petre.

Χαίρε καὶ σὺ συμμαθητά.

Hi there, classmate!

Salve et tu condiscipule.

Ἰωάννης
Iohannes
Sean

Ὁ διδάσκαλος ἐκέλευσεν ἐρωτῆσαι,
τί πράττεις ταῖς ἀναγνώσεσιν οὐ
παραγινόμενος.

The teacher told me to ask
what you are up to, since you're
not at the lectures.

Praeceptor iussit interrogare quid agas quod lectionibus non intersis.

Πέτρος
Petrus
Pete

Ὁρᾶς με ἀσχολούμενον
[κακῶς ἔχοντα, νοσοῦντα].

You see that I'm busy [not
feeling well, ill].

Vides me occupatum esse [male habere, aegrotare].

Διὰ τοῦτο δέομαί σου, ὑπὲρ μου
ἀπόντος ἀπολογεῖσθαι.

So please make an apology
for my absence.

Ideo oro ut me absentem excuses.

Ὄταν βέλτιον ἔχειν ἄρξομαι, ταχέως
ἀναστρέψω πρὸς ὑμᾶς εἰς τὴν σχολήν.

When I begin to feel better I'll
return to you at school.

Ubi melius habere coepero, statim revertar ad vos in scholam.

Μαθητής
Discipulus
Pupil

Διέπραξα, διδάσκαλε, ὅσα προσέταξας.

Teacher, I did what you told me
to.

Curavi, Praeceptor, quod mandasti.

Πέτρος λέγει ἀσχολεῖσθαι [κακῶς ἔχειν,
κακῶς ἐσχηκέναι, ἐπιστολὰς γεγραφέναι.

Pete says he's busy [is sick,
has been sick, has been
writing letters].

Petrus dicit se occupatum esse [male habere, male habuisse, litteras scripsisse].

Κεῖται ἐν τῇ κλίνῃ τρεῖς ἡμέρας
συνεχῶς.

He's been lying in bed for three
whole days.

Decumbit in lecto iam tres dies totos.

Οἱ γονεῖς Πέτρου λέγουσιν αὐτὸν
ἀποδημῆσαι.

Pete's folks say he's left town.

Parentes Petri dicunt ipsum peregre profectum esse.

Οἱ γονεῖς Ἰωάννου φασίν, αὐτῷ
οὐδεμίαν ὑπάρξαι πραγματείαν,
διὰ τοῦτο δέονταί σου κολάζειν
[ραβδίζειν] αὐτὸν, ὅταν εἰς τὴν σχολὴν
ἐπανέλθῃ.

Sean's parents say that
he didn't have any excuse;
so they ask you please to punish
[cane] him when he returns
to school.

Parentes Johannis dicunt ei nihil fuisse negotii, ideo rogant te ut punias [virgis caedas]
ipsum cum in scholam fuerit revorsus.

ΠΑΡΑΔΕΙΓΜΑΤΑ ΩΣ ΧΡΗ
κατηγορήσαι μαθητοῦ παρὰ διδασκάλῳ
FORMULAE DEFERENDI DISCIPULUM AD PRAECEPTOREM
HOW TO TATTLE ON A STUDENT TO THE TEACHER

Φίλτατε διδάσκαλε, Ἰωάννης
παρέχει μοι πρᾶγμα.

Dear teacher, Sean is
bothering me.

Carissime Praeceptor, Johannes exhibit mihi negotium.

Ἐνοχλεῖ με.

He's annoying me.

Est mihi molestus.

Οὐκ ἔῃ με.

He won't leave me alone.

Non sinit me.

Ἔωθεῖ με.

He's shoving me.

Trudit me.

Θλίβει με.

He's crowding me.

Premit me.

Ἰωάννης καταγελά μου [με].

Sean's teasing me.

Iohannes illudit mihi [me].

Ἰωάννης προσέβαλέ μοι πόδα,
ἵνα πίπτω.

Sean stuck out his foot
to trip me.

Iohannes obiecit mihi pedem ut caderem.

Ἰωάννης κνίξει τὰς τριχὰς μου.

Iohannes convellit mihi capillos.

Sean's pulling my hair.

Ἰωάννης οὐκ ἔῃ με διαβαίνειν.

Johannes non sinit me transire.

Sean won't let me get past.

Ἐνοχλεῖ με γράφοντα [ἐκμανθάνοντα,
ἀναγινώσκοντα τὴν ἀνάγνωσιν].

Interturbat me scribentem [ediscentem, relegendem lectionem].

He's interrupting me when I'm
trying to write [memorize,
read my lesson].

Κατέχει τὸν τόπον μου.

Occupat locum meum.

He's in my place.

Ἐκβάλλει με ἐκ τόπου μου.

Extrudit me e meo loco.

He's pushing me out of my
place.

Ἐτυπέ με βακτηρίῳ [μελανδοχείῳ,
κολάφῳ].

Percussit me baculo [atramentario, pugno].

He hit me with his stick
[inkwell, fist].

Ἐκολάφεσέ με.

Calaphum mihi impexit.

He slapped me.

Ἐξέβαλεν εἰς ἐμὲ βιβλίον
[λίθον, χίονα].

Conjecit in me librum [lapidem, nivem].

He threw a book
[a stone, snow] at me.

Ἐξέβαλέ με λίθῳ. Petiit me lapide.	He hit me with a stone.
Ἐτραυμάτισέ με ξίφει. [μαχαίρα.] Vulneravit me gladio [cultello].	He wounded me with a sword [dagger].
Ἐνέπτυσεν εἰς χλαῖνάν μου [εἶμά μου, ἱμάτιόν μου]. Conspuit pallium [vestimentum, vestem] meum.	He spat on my cloak [clothes, jacket].
Κατηρήσατό με. Imprecatus est mihi. Maledixit mihi.	He cursed me.
Ἀτίμως με ὠνόμασε. Appellavit me ignominioso nomine.	He called me names.
Ἠπείλησέ μοι δεινῶς. Comminatus est mihi graviter.	He threatened me in a scary way.
Ἀσελγῶς με λοιδορεῖ. Petulanter me calumniatur.	He's teasing me.
Ἐσπάραξε [ἔκαυσε] τὴν βίβλον. Discerpsit [adussit] librum meum.	He ripped [burnt] my book.
Ἐρρύπαινε τὸ βιβλίον μου [τὸν πῖλόν μου, τὸ πιλίδιόν μου]. Commaculavit libellum [pileum, pileolum] meum.	He got my book [hat, beanie] all dirty.

῾Οφείλει μοι χρήματα [δηνάριον].
Debet mihi pecuniam [denarium].

He owes me money.

Οὐ βούλεται μοι ἀποτίειν
[ἀποδοῦναι, ἐκτίειν].
Non vult mihi persolvere [reddere, solvere].

He refuses to pay me back.

Διαβαίνοντος ὑπάτου [βουλευτοῦ,
ἐκκλησιαστοῦ] οὐκ ἀνέωξε τὴν κεφάλην.
Transeunte consule [senatore, contionatore] non aperuit caput.

He didn't take off his hat when
the rector [senator, pastor]
walked by.

Οὐ παρέσχεν ἑαυτὸν εὐπειθῆ τοῖς
γονεῦσι.
Non praebuit se obedientem parentibus.

He didn't mind his parents.

῾Απολογία
Excusatio
How to Respond to an Accusation

Οὐχ οὕτως ἔχει τὸ πρᾶγμα.
Non ita se res habet.

That's not how it is.

῾Ιωάννης ψεύδεται.
Johannes mentitur.

Sean's lying.

Πέτρος μισεῖ με [δυσμενῶς ἔχει
πρὸς με], διὰ τοῦτο ταῦτα πλάττει
κατὰ μου.
Petrus odit me [mihi male vult], ideo haec comminiscitur in me.

Pete hates me, that's
why he's making this up
against me.

Οὐκ ἔβλαψα αὐτόν.

I didn't hurt him.

Non laesi eum.

Οὐκ ἠψάμην αὐτοῦ δακτύλῳ.

I didn't lay a finger on him.

Non attigi ipsum digito.

Οὐκ ἐκὼν ἔπραξα.

I didn't mean to do it.

Non volens feci

Διὰ ἀγνοίας ἐποίησα.

It was a mistake.

Per imprudentiam feci.

Οὐκ ἐγὼ εἰς αὐτόν, ἀλλὰ αὐτὸς
εἰς ἐμὲ ἐξήμαρτε.

I didn't offend him, he offended
me!

Non ego in illum, sed ille in me deliquit.

Μεταμέλει μοι τοῦ ἔργου.

I'm sorry for what I did.

Paenitet me facti.

Μεταμέλει μοι ὧν εἰς Πέτρον
ἐξήμαρτον.

I'm sorry for what I did to Pete.

Paenitet me illorum quae in Petrum deliqui.

Οὐδὲν τοιοῦτο μετὰ ταῦτα ποιήσομαι.

I won't do such a thing again.

Nihil tale deinceps faciam.

Οὐχ ὑπῆρξέ μοι σχολή τοῦ γράφειν
[μανθάνειν] ταῦτα.

I didn't have a chance to write
[to study] this.

Non fuit mihi otium scribendi [discendi] haec.

Διὰ τὴν ἀσχολίαν οὐκ ἔδυνάμην
παρεῖναι.

I couldn't attend because I
was busy.

Propter occupationes non potui adesse.

Ἐπισχοῦμαι [ἐπαγγέλλομαι] βελτίονα.

I promise to do better.

Promitto [polliceor] meliora.

Ποῦ ἔστι πατήρ [μήτηρ, διδάσκαλος];

Where's your father [mother,
teacher]?

Ubi est pater [mater, praeceptor]?

Οὐκ οἶδα [ἀγνοῶ].

I don't know.

Nescio. Non scio.

ἔστιν ἐν τῷ μουσεῖῳ [ταμείῳ,
ὑποκαύστῳ, ἀφεδρῶνι, κήπῳ,
σταθμῷ, μαγειρείῳ, βαλανείῳ,
κοιτῶνι, ὑπερώῳ (ἀνωγέῳ,
σανιδώματι), ὑπόγειῳ, ναῷ ἱερῷ].

He's in the den [pantry,
sunroom, toilet, garden,
stable, kitchen, bath,
bedroom, attic, cellar, chapel,

Est in musaeo [penu vel promptuario, aestuario, latrina, horto, stabulo, culina, balneo,
cubiculo, superiori aedium parte vel cenaculo, tabulato seu contignatione aedium,
cellario, templo.

Οἶκοι οὐκ ἔστι.

He's not home.

Domi non est.

Ἐξεπορεύετο τῆς θύρας
[τῆς πόλεως, τῆς οἰκίας].

He's stepped out [left the city,
left the house].

Egressus est extra fores [urbe, ex aedibus].

ΠΑΡΑΔΕΙΓΜΑΤΑ ΩΣ ΧΡΗ
 τοῖς συμμαθηταῖς προσομίλειν
 AGENDI CUM CONDISCIPULIS FORMULAE
 HOW TO INTERACT WITH FELLOW STUDENTS

Προσέρχου [πρόσελθε δεῦρο]
 ᾧ Πέτρε.

Come here, Peter.

Accede [Veni] huc, Petre.

Ἵστασο [μένε] ὀλίγον χρόνον.

Wait a minute.

Resiste [Mane] paulisper.

Ἔχω σοί τι εἰπεῖν.

I have something to tell you.

Habeo quod tibi dicam.

Ἔστιν ὃ σε αἰτήσω.

I have something to ask you.

Est quod te rogem.

Ἔστιν ὃ παρά σου αἰτήσω.

I have a request to make of you.

Est quod a te petam.

Δέομαί σου συνηγορεῖν μοι
 παρὰ τῷ διδασκάλῳ περὶ τοῦ ἀπεῖναι.
 Ἴσχυομαι γὰρ περὶ ῥητὰ πράγματα,
 διὰ τοῦτο νῦν ἐν τῷ διδασκαλείῳ εἶναι
 οὐ δύναμαι.

Please let the teacher know
 about my absence. I'm really
 busy with something, and that's
 why I can't make it to class
 today.

Rogo te ut me excuses apud praeceptorem absentiae. Nam sum certis negotiis occupatus,
 quo fit ut nunc in schola esse non possim.

Ἄσμένως ποιήσω.

I'll be happy to do so.

Libenter faciam.

Ἐπιτελέσω μὲν, ἀλλὰ περὶ ταύταις
ταῖς ὁμολογίαις, ὅπως καὶ σὺ τὸ αὐτὸ
ποιήσης, εἰ ποτέ μοι δεήσει.

I'll do so, but on the
understanding that you'll
do the same for me if I ever
need it.

Expedit sed ea conditione, ut et tu idem facias si forte mihi opus erit.

Ἐρμήνευέ μοι ταῦτα.

Translate this for me.

Interpretare mihi haec.

Πόσον χρῆ ἡμᾶς ἀπὸ στόματος
εἰπεῖν τῇ ὥρᾳ τῇ πρώτῃ [δευτέρᾳ].

How much do we have to
recite from memory at 1:00
[2:00]?

Quantum est nobis pronuntiandum memoriter hora prima [secunda]?

Ταῦτα ἡμᾶς ἀπὸ μνήμης εἰπεῖν δεῖ.

We have to recite these things.

Haec nobis memoriter recitanda sunt.

Ἄκουσόν μου ἀπὸ στόματος
ἀναγινώσκοντος, ὅσα εἰδέναι
ὀφείλομεν, μετὰ ταῦτα ἐναλλάξ
σου ἀκούσω.

Listen to me reciting from
from memory what we have
to know, after that I'll listen
to you.

Audi me memoriter pronuntiantem quae scire debemus, postea vicissim te audiam.

Διαμαρτάνεις τοῦ ἀναγινώσκειν.

You're making a mistake in the
recitation.

Aberras pronuntiando.

Κακῶς ἀναγινώσκεις.

You're reciting badly.

Male legis.

Λέγε βραδέως.

Speak slowly.

Dic sensim.

Μὴ ἀνάγνωθι προπετῶς.

Don't recite quickly.

Ne praecipites verba.

Βέλτιόν ἐστι βραδύτητι, ἢ ταχύτητι
ἀμαρτάνειν ἐν τῷ λαλεῖν.

It's better to err in
slowness than in rapidity
when speaking.

Satius est tarditate quam celeritate peccare in loquendo.

Τὰ ῥήματα ἐν τῷ στήθει, καὶ οὐκ
ἐν τῷ στόματι γενηθῆναι δεῖ.

The words must arise in the
chest and not in the mouth.

Verba in pectore, non in ore, nasci debent.

Θάρσει, ὁ φόβος βλάπτει τὴν μνήμην.

Be brave. Fear gets in the way
of memory.

Sis praesenti animo, metus officit memoriae.

Πτύξον τὴν βίβλον [τὸ βιβλίον].

Close your book.

Claude librum [libellum].

Τῇ μνήμῃ καὶ μὴ ταῖς βίβλοις πιστεύειν
δεῖ.

Trust in your memory and not
your books.

Fidendum est memoriae, non libris.

Τοσοῦτον ἕκαστος ἐπίσταται, ὅσον
μνημονεύει.

Each person knows only
as much as he can remember.

Tantum quisque scit quantum memoria tenet.

Πόθεν ποιήσομαι τὴν ἀρχήν;

Unde faciam initium?

Where shall I start?

Ἐξαρχε ὅπου ὕστατα ἔληξας.

Incipe ubi proxime desisti.

Begin where you last stopped.

Ἄρῃσκει συναγωνίζεσθαί μοι ἐν τῷ
γράφειν γράμματα;

Placetne mecum certare pingendis litteris?

Would you like to have a
letter-writing contest with me?

Ἄρῃσκει μὲν, ἀλλ' ἀπορεῖ παπύρου
[πτέρου, μέλανος γραφικοῦ].

Placet quidem, sed deest mihi charta [penna, atramentum].

I'd like to, but I don't have any
paper [a pen, ink].

Δός μοι ὀλίγον τι τῆς παπύρου
[τοῦ μέλανος γραφικοῦ].

Da mihi paululum e tua charta [atramento].

Give me a little bit of your
paper [ink].

Τίνος ἐστὶν ἡ βίβλος; Ἐμοῦ ἐστίν.
[Ἔστι Πέτρου.]

Cuius est liber? Meus est. [Petri est.]

Whose book is this? It's mine.
[It's Pedro's.]

Ἀπόδος μοί ποτε τὴν βίβλον μου,
ἅλις αὐτῇ χρησάμενος.

Redde mihi tandem librum meum, eo satis usus es.

Give me back my book, you've
used it enough.

Λήγε λαλῶν. [Παύου γελῶν.]
ὁ διδάσκαλος προσέρχεται [πάρεστι.]

Desine fabulari. [Desiste ridere.] Praeceptor advenit [adest].

Stop talking. [Stop laughing.]
The teacher is coming [is here].

Τίνα βίβλον ἔχεις;

What book do you have?

Quem librum habes?

Γραμματική ἐστι.

It's a grammar.

Grammatica est.

Συγγάρησόν μοι ὀλίγον τὴν βίβλον
σου εἰσορᾶν.

Please let me look at your book
for a minute.

Fac mihi copiam tui libelli parumper inspiciendi.

Σίγα καὶ τὰ προστεταγμένα πράττε.

Be quiet and do what you've
been told.

Tace et quae tibi mandata sunt fac.

Οὐχ οὕτω τοῖς διδασκάλοις, ὡς αὐτῷ
τῷ Θεῷ προσκρούεις, μὴ πειθαρχῶν.

It's God Himself, not your
teachers, whom you offend
when you are disobedient.

Non tam praeceptoribus quam ipsum Deum offendis si non obtemperas.

Καίπερ ὁ διδάσκαλος ἄπεστιν,
ὁμως ὁ Θεὸς πάρεστιν, ὁ πάντα
εἰδὼς καὶ εἰσορῶν.

Even though the teacher is gone,
God is here; He knows and
is watching everything.

Licet praeceptor absit, Deus tamen adest, qui omnia scit et intuetur.

Σημειῶ σε τῆς ἐπιχωρίας λέξεως.
[τοῦ σολοικισμοῦ, τοῦ βαρβαρισμοῦ.]

I'm writing you up for using the
vernacular [a solecism,
barbarism].

Noto te vernaculi sermonis [soloecismi, barbarismi].

Λάλησον ῥωμαιστί [Ἑλληνιστί].

Speak Latin [Greek].

Loquere Latine [Graece].

Χρῶ λόγῳ ῥωμαικῶ [Ἑλληνικῶ].

Use Latin [Greek].

Utere sermone Latino [Graeco].

Ἄγνοεῖς τὸν ῥωμαικὸν [Ἑλληνικὸν]
λόγον τῶ ῥωμαιστί [Ἑλληνιστί]
λαλεῖν κτηθῆναι;

Don't you know that you
acquire the Latin [Greek]
language by speaking Latin
[Greek]?

An ignoras Latinum [Graecum] sermonem Latine [Graece] loquendo comparari?

Μάτην μανθάνομεν πολλὰ, ἐὰν μὴ
τὰ αὐτὰ τῶ γράφειν καὶ τῶ λαλεῖν
χρώμεθα πρὸς τὸν βίον.

It's pointless to learn a lot
of things if we don't use
them in speaking and writing
for our daily needs.

Frustra discimus multa, nisi eadem scribendo et loquendo ad usum transferimus.

ῥΑπτε μοι τοῦτον τὸν λύχνον.

Light this candle for me.

Accende mihi hanc candelam.

ῥΕνεγκε λυχνεῖον [λυχνούχον].

Bring a lamp.

Adfer candelabrum [laternam].

ῥΑπόμυττε τὸν λύχνον.

Trim the candle.

Emunge [Purga] candelam.

Καθάριζε τὸν λύχνον.

Trim the candle.

Emunge [Purga] candelam.

Συσκεύαζε πῦρ ἐν τῇ θερμάστρᾳ.
[τῇ ἔστια, τῷ καμίνῳ].

Make a fire in the heater
[hearth, oven].

Strue ignem in fornace [foco, camino].

Συντίθει [Διώθει] τοὺς δαλοὺς ἐν
τῷ βάλνῳ.

Stir the embers in the heater.

Compone [Protrude] titiones in fornace.

Πλείους σχίδακας [Πλείω ξύλα]
παρατίθει.

Add more kindling.

Plus assularum [plus lignorum] apporte.

ἌΛΛΟΣ ΔΙΑΛΟΓΟΣ

ALIUS DIALOGUS

ANOTHER ONE

Τίς κόπτει τὴν θύραν;
Quis pulsat ostium?

Who's knocking at the door?

Ἐγώ εἰμι.
Ego sum.

It's I!

Τίς ὁ ἐγώ; Φθέγγου τὸ ὄνομά
σου.

Who's "I"? State your name.

Quis ego? Ede nomen tuum.

Ὅνομά σοι τί ἐστι;
Quod est tibi nomen?

What's your name?

Ἔστι μοι ὄνομα Ἰωάννης. Est mihi nomen Johannes.	My name is Juan.
Ἐἰσδέχου με. Intromitte me.	Let me in.
Ἄνοιγε τὴν θύραν. Aperi ianuam.	Open the door.
Ἡ θύρα ἀνεωγμένη ἐστί. Ianua aperta est.	The door's open.
Ἐζήτησέ σέ τις. Quaesivit te quispiam.	Somebody was looking for you.
Τίς πρὸ θυρῶν ἐστὼς σε προσερεῖν ἐπιθυμεῖ. Quidam prae foribus stans te conventum expetit.	There's someone at the door who wants to talk to you.
Σπουδῆ τοῦτο λέγεις, ἢ παίζεις; Serione an ioco istud dicis.	Are you serious or are you joking?
Χωρὶς παιδιᾶς φημί. Extra iocum dico.	I'm not joking around.
Οὐ παίζω, ἀλλὰ σπουδάζω. Non iocor, sed seria ago.	I'm not kidding, I'm being serious.

Τίνος ἕνεκα δακρύνεις;
[Τί δακρύνεις;]

Why are you crying?

Quam ob causam [Cur] fles?

Τί κακὸν ἔπαθες;
Quid mali tibi accidit?

What happened?

Ἐτύφθην.
Caesus sum.

I was beaten.

Ἔδωκα τιμωρίαν τῷ διδασκάλῳ.
Dedi poenas Praeceptorum.

I was punished by the teacher.

Τί δεινὸν ἐποίησας;
quid mali feceras?

What did you do that was
naughty?

Οὐδέν.
Nihil!

Nothing!

Κοινὴ αὐτὴ ἐστὶ πάντων τῶν
παιδαρίων ἀπόκρισις, καὶ μὴν
ὅτε δικαίως τύπτονται.

That's what all the pupils
say, even when they deserve
a beating.

Haec communis est omnium puerorum responsio, etiam cum merito vapularunt.

Περὶ τίνος ὑμῖν ἡ ἔρις ἐστὶ;
Quid controversiae est inter vos?

What are y'all quarreling
about?

Ἄναγγέλλωμεν τοῦτο τὸ ἀμφισβήτημα
τῷ ὑποδιδασκάλῳ.

Let's tell the teaching assistant
about this quarrel.

Referamus de hac controversia ad hypodidasalum.

Οὐ κομίζεις τὸ βιβλίον ὃ σοι ἔχρησα;

Do you have the notebook I lent
you?

Affersne libellum, quem tibi commodato dederam?

Φεῦ, πάντων ἐκείνου ἐλαθόμην.

Omigosh, I totally forgot it!

Vah, istud mihi omnino exciderat!

οὐκ ἐπὶ νοῦν ἦλθέ μοι τῆς οἰκίας
ἐκβαίνοντι.

I didn't remember it when I left
home.

Non venit mihi in mentem cum domo exirem.

Ἀληθῶς κομίσω σήμερον [αὔριον].

I really will bring it today
[tomorrow].

Certo afferam hodie [cras].

Τίνος ἐστὶ νῦν χορηγεῖν ἡμῖν λύχνον;

Whose job is it this time to take
care of the candle?

Cuius est nunc ministrare candelam?

Τίνα χρὴ ἤδη ἀγοράζειν ξύλα;

Who's supposed to buy wood
this time?

Quem oportet nunc emere ligna?

Τίνος ἐστὶ σαίρειν [καθαρίζειν]
τὸ μουσεῖον;

Whose job is it to sweep
[tidy up] the study?

Cuius est verrere [purgare] musaeum?

Ἐμὸν [σόν, Ἰωάννου] ἔστιν.

It's my job [yours, John's]

Meum [tuum, Johannis] est.

Ἀπορῶ σαρώθρου.
οὐκ ἔστι μοι σάρωθρον.

I haven't got a broom.

Desunt mihi scopae. [Egeo scopis.]

Στρῶσον τὴν κλίνην. [τὸ λέχος.]

Make the bed.

Sterne lectum [lectulum].

Ἐπτε λύχνον.

Light the lamp.

Accende lychnum.

Τὰς βίβλους ἀθῆις εἰς τόπον
ἑαυτῶν τίθει.

Put the books back where they
belong.

Libros in suum locum repono.

ἌΛΛΟΣ

ALIUS

ANOTHER ONE

Τί σκυθρωπότερος εἶ, ἢ εἶωθας;

Why are you grumpier than usual?

Quid tristior es solito?

Οὐχὶ πάντα καλῶς ἔχει;

Is everything okay?

Salvane res est?

Ἄπόλωλα τὸ βιβλίον μου. Perdidi libellum meum.	I lost my notebook.
Δεινῶς ἔπεσον. Graviter cecidi.	I fell and hurt myself.
Πέτρος ἠπειλήσέ μοι πληγὰς. Petrus minatus est mihi verbera.	Pierre threatened to beat me up.
Διὰ τί τοσοῦτον χαίρεις; Quid tam laetus es?	Why are you so happy?
Ὅτι ἐδόθη ἡμῖν τοῦ βαδίζειν οἴκαδε ἐξουσία. Quia facta est nobis abeundi domum copia.	Because we were dismissed and sent home.
Ἐδόθη ἡμῖν τοῦ παίζειν ἐξουσία. Data est nobis ludendi venia.	We were given permission to play.
Εἰς πόσῃν ὥραν ἐκελεύθημεν ἐπανελθεῖν εἰς τὴν σχολήν; Ad quotam horam sumus iussi redire in scholam?	We were told to return to school at what time?
Εἰς ὥραν ἕκτῃν [εβδόμῃν, ὀγδόῃν, ἐνάτῃν, δεκάτῃν, ἐνδεκάτῃν, δωδεκάτῃν, πρώτην, δευτέραν, τρίτην, τετάρτην, πέμπτην].	At 6:00 [7:00, 8:00, 9:00, 10:00, 11:00, 12:00, 1:00, 2:00, 3:00, 4:00, 5:00].

Ad horam sextam [septimam, octavam, nonam, decimam, undecimam, duodecimam, primam, secundam, tertiam, quartam, quintam].

Ποῖ νῦν βαδίσεις;

Where are you going now?

Quo nunc vadis?

Πορεύομαι οἴκαδε.

I'm going home.

Eo domum.

Εἶμι ἀγοράσων πάπυρον
[μέλαν γραφικόν, πτερά, ἄρτον
πύρινον].

I'm going to buy some paper [ink,
pens, wheat bread].

Abeo emptum papyrum [atramentum, pennas, panem triticeum].

Ποῦ ἐστιν Ἰωάννης;

Where's Jean?

Ubi est Iohannes?

Ἐξῆλθε ἔξω [τῆς σχολῆς, πρὸς
τὸ ἀποπατεῖν].

He went outside [from the school,
to the latrine].

Exivit foras [schola, ad requisita naturae].

Ἐξεπορεύετο τοῦ διδασκαλείου
τοῦ οὔρειν ἕνεκα.

He left class to pee.

Egressus est e ludo litterario, reddendae urinae causa.

Πόσου ἠγόρασας [ἐπρίω]
ταύτην τὴν βίβλον;

How much did you pay for this book?

Quanti mercatus es [emisti] hunc libellum?

Ἦγόρασα τριῶν δηναρίων
[τεσσάρων χρυσῶν, πέντε δραχμῶν]
παρὰ βιβλιοπώλου.

I got it from the bookseller for three
denarii [four gold coins, five drachmas].

Ὀλίγου [πολλοῦ] ἠγόρασας.

You got it for a good [high] price.

Οὐδεὶς πιπράσκει [πωλεῖ] ἄλλης
τιμῆς.

It's the same price everywhere.

Nemo divendit [vendit] alio pretio.

ΤΟΥ ΧΡΗΣΑΙ ΠΑΡΑΔΕΙΓΜΑΤΑ

COMMODANDI FORMULAE

LENDING THINGS

Χρήσόν μοι πτερὸν γραφικὸν
[ραφίδα σὺν νήματι, τὴν βίβλον].

Lend me a pen [a needle with thread,
the book].

Commoda pennam [acum cum filo, librum].

Ἀπορεῖν ἤδη οὐ δύναμαι.

I can't do without it right now.

Carere nunc non possum.

Αὐτὸς [αὐτῆ] νῦν ἐκεῖνη χρῶμαι.

I myself am using it right now.

Ipse [Ipsa] eo nun utor.

Χρήσω, ἀλλ' ἐπὶ ταύταις ταῖς
ὁμολογίαις, ὥστε σῶον ἔμοι
ἀποδώσεις, καὶ ἐν καιρῷ, ἵνα
μὴ αὐτὸς [αὐτῆ] χρεῖαν ἔχω,
ὅτε χρηστέον ἐστίν.

I'll lend it to you, but on the condition
that you give it back in its proper
condition and in a timely fashion, so
that I myself won't be in need of it
when I have to use it.

Commodabo sed ea lege, ut saluum mihi restituas, et mature, ne ipse [ipsa] egeam cum mihi utendum erit.

Ἴδου ἔχεις, ἀλλ' εὐλαβοῦ μὴ
 ῥυπαίνης [καταρυπαίνης].

Here is it, but be careful not to get it
 dirty.

En habes, sed vide ne comacules [labeculas aspergas].

Ὁ διδάσκαλος ὁ ἐμὸς δεῖταιί σου
 πέμπειν αὐτῷ χρήσθαι ἐπ' ὀλίγον
 χρόνον τὴν διαθήκην τὴν
 Ἑλληνικὴν.

My teacher asks that you send him the
 Greek New Testament text to use for a
 little while .

Praceptor meus rogat ut mittas utendum in breve tempus Testamentum Graecum.

Οὐ δύναμαι ἐν τῷ παρόντι
 αὐτῷ χρήσαι.

I can't lend it to him right now.

Non possum in praesentia ei commodare.

ΠΑΡΑΔΕΙΓΜΑΤΑ τοῦ δανείζειν

FORMULAE MUTUANDI

HOW TO BORROW SOMETHING

Ἄναγκάζομαι παρὰ διδασκάλου
 χρήματα δανείζεσθαι.

I have to borrow money from
 the teacher.

Cogor a Praeceptore pecuniam mutuari.

Ἐδανεισάμην χρήματα εἰς τὸ
 ἀγοράζειν ἱμάτια.

I borrowed money to buy some
 clothes.

Mutuatus [Mutuata] sum pecuniam ad emendas vestes.

Δέομαί σου δανείζειν [χρήσαί] μοι
δηνάριον [λύχνον, χάρτην παπύρου].

Please loan me a denarius
[lamp, sheet of paper].

Oro te ut mihi mutuo des denarium [candelam, chartam papyri].

Αἴτει παρ' ἄλλου τινὸς, ἐμοὶ αὐτῶ
[αὐτῇ] γὰρ μόγις ἀπόχρη.

Ask somebody else, 'cause I
barely have enough for myself.

Pete ab alio quodam, mihi ipsi enim vix sufficit.

ΑΛΛΟΣ

ALIUS

ANOTHER ONE

Πόση ἐστὶν ἡ ὥρα;

What time is it?

Quota est hora?

Πρώτη.

It's 1:00.

Prima.

Δευτέρα.

2:00.

Secunda.

Τρίτη.

3:00.

Tertia.

Τετάρτη.

4:00.

Quarta.

Πέμπτη. Quinta.	5:00.
Ἐπικρέμαται ἡ ὥρα ἡ δεκάτη. Imminet hora decima.	It's almost 10:00.
Ἐξερρήσεν [παρήλθεν] ἡ ὥρα ἡ ἐβδόμη. [ὀγδόη]. Effluxit [Praeteriit] hora septima [octava].	It's past 7:00 [8:00].
Οὐκ ἠρίθμησα τὰς ὥρας. Non numeravi horas.	I didn't count the chiming of the hours
Τὸ ὠρολογεῖον διαμαρτάνει. Horologium aberrat.	The clock is wrong.
Διαμαρτάνεις τοῦ ἀριθμεῖν. Aberras numerando.	You screwed up the count.
Τὸ κλέψαμμον ἴσταται. Clepsammon subsistit.	The hourglass has run out.
Κίνει τὸ κλέψαμμον. Move clepsammon.	Turn the hourglass over.
Ἐπανόρθου τὴν ἐπιστολὴν [τὴν γραφὴν, τοὺς στίχους] μου. Emenda epistolam meam [scriptum meum, versus meos].	Correct my letter [composition, verses].

Δέομαί σου ἀναγινώσκειν τὴν
γραφὴν τὴν ἐμὴν, καὶ ἐὰν
σφάλμα τι εὔρησ, αἴρειν.

Please read my composition
and correct any error you find.

Rogo te ut relegas scriptum meum, et, si quid errati deprehenderit, tollas.

ΠΑΡΑΔΕΙΓΜΑΤΑ ΤΟΥ ΑΙΤΗΣΑΙ ΤΟΝ ΔΙΔΑΣΚΑΛΟΝ
ROGANDI PRAECEPTOREM FORMULAE
HOW TO ASK THE TEACHER FOR A FAVOR

Εὐδία ἤδη ἐστί.

It's a beautiful day.

Nunc aer serenus est.

Ὁ οὐρανὸς παρακαλεῖ
πρὸς τὸ παίζειν.

The weather invites one to play.

Caelum invitatur ad ludendum.

Ἐξέλθωμεν παίζειν.

Let's go out and play.

Exeamus lusum [ad ludendum].

Οὐκ ἔξεστι παίζειν ἄνευ
ἐξουσίας.

We can't play without
permission.

Non licet ludere absque venia.

Χρὴ πέμπειν τινὰ ὃς τῆς
τοῦ παίζειν ἐξουσίας ἡμῖν τυγχάνοι.

We have to send somebody to
get permission for us to play.

Mittendus est quispiam, qui ludendi veniam nobis impetret.

Πορευέσθω ὁ Παῦλος, πολυλόγος
γάρ ἐστι καὶ τολμηρός.

Let Pablo go: he can talk and
he's real brave.

Eat Paulus, nam bene linguax est et audax.

Οὐδεὶς πρὸς ταύτην τὴν πρεσβείαν
ἱκανώτερός ἐστι τοῦ Πέτρου.

There's nobody more capable of
taking on this mission than
Pierre.

Nemo ad hanc legationem magis idoneus quam Petrus.

Ἰθι Πέτρε αἰτήσαι ἡμῖν τοῦ παίζειν
ἐξουσίαν.

Pierre, go ask permission for us
to play.

I Petre oratum nobis ludendi veniam.

Πορευέσθω ὅς βούλεται, ἐγὼ
βούλομαι μᾶλλον ἀπορῆσαι ἢ αἰτήσαι.

Let anybody who wants to go.
I'd rather do without than
ask.

Eat qui volet, ego carere malo quam rogare.

Πορεύου ὦ Φίλτατε, πολλῆς χάριτος
παρὰ πάντων ἡμῶν τευξόμενος.

Come on, buddy, we'll all be
really really grateful to you.

I quaeso, ab omnibus nobis magnam initurus gratiam.

Ἐπεὶ τοσοῦτον αἰτεῖτε, χαρίσομαι
ταῖς δεήσεσι ταῖς ὑμετέραις.

Well, since you're so insistent,
I'll do what you want.

Quandoquidem tantopere id contenditis, obsequar precibus vestris.

Χαίρε κύριε. [διδάσκαλε.]

Hi Teacher.

Salve Domine [Praeceptor].

Χαίρε καὶ σὺ Πέτρε.

Hello, Pierre.

Salve et tu, Petre.

οἱ μαθηταὶ σου αἰτοῦσι φιλανθρωπίαν
σου τοῦ παίζειν ἐξουσίαν.

Your students beg you in your
kindness for permission to play.

Discipuli tui orant tuam humanitatem ludendi veniam.

Διδάσκαλος
Praeceptor
Teacher

Παιζέτωσαν, ἀλλὰ ἀγεληδὸν ἐν τόπῳ
τεταγμένῳ, καὶ ἐν καιρῷ οἴκαδε
ἀνελθέτωσαν.

They can go ahead and play, but
they must stay in a group and in
the proper place. And they
must return home on time.

Ludant, sed gregatim in loco ad id destinato, et mature se domum recipiant.

Ἐμφι ὥραν πέμπτην ἐπανελθέτωσαν
εἰς πόλιν.

They must return to town at
5:00.

Παιδάριον
Puer
Boy

Ἐὐφραινώμεθα, ἐτύγχανον ἐξουσίας,
καίπερ δυσχερῶς, ἀλλὰ ἐν τῷ μεταξὺ

Hurray for us! I got us
permission, but it didn't come

χρόνῳ φυλακτέον ἐστὶ, μή τι
ἀμαρτάνωμεν.

easy! But in the meantime we
have to be careful not to do
anything naughty.

Simus hilares, impetravi veniam quamquam aegre. Sed interim cavendum est ne quid
peccemus.

Περὶ τοῦ τῆς παιδιᾶς γένους
ἐν τῷ πεδίῳ βουλευσόμεθα.

Let's decide what the game
will be when we're on the
playing field.

De lusus genere in campo consultabimus.

ΠΑΡΑΔΕΙΓΜΑΤΑ ΤΟΥ ΤΟΙΣ
συμμαθηταῖς συλλαλεῖν
COLLOQUENDI CUM CONDISCIPULIS FORMULAE
HOW TO TALK WITH THE OTHER STUDENTS

Πόθεν ἔρχῃ οὕτω πρῶί;

Where are you coming from so
early?

Unde venis tam mane?

Ἐκ τοῦ κοιτῶνος ἡμῶν.

From our bedroom.

Ex cubiculo nostro.

Πότε ἀνέστης;

When did you get up?

Quando surrexisti?

Μικρὸν πρὸ τῆς ὥρας τῆς ἕκτης.

A little before 6:00.

Paulo ante horam sextam.

Τίς ἐξήγειρέ σε;

Who woke you up?

Quis excitavit te?

Πατήρ. Μήτηρ. Ἀδελφός.
' Ἀδελφή.

Father. Mother. Brother. Sister.

Pater. Mater. Frater. Soror.

Προσεκύνησας τῷ Θεῷ;

Did you say your prayers?

Adorasti Deum?

Προσηύχου τῷ Θεῷ;

Did you give thanks to God?

Egisti Deo gratias?

Ὃτε πρῶτον ἐκτένισα τὰς τριχὰς,
καὶ ἐνιψάμην τὰς χεῖρας καὶ τὴν
ὄψιν καὶ τὸ στόμα, προσηυχόμην.

As soon as I combed my hair,
washed my hands and face and
mouth, I said my prayers.

Cum primum pexui crines, et manus, faciem ac os lavi, precatus sum.

Πῶς προσηύχου;

How did you say your prayers?

Quomodo precatus es?

Κάμψας τὰ γόνατα καὶ συνθεῖς
τὰς χεῖρας, διεξῆλθον τὸν δεκάλογον,
καὶ σύμβολον ἀποστολικόν, καὶ τὴν
προσεύχην τὴν Κυριακὴν, καὶ προσέθηκα
τὴν προσεύχην τὴν γνωρίμην μετὰ τῆς
εὐχαριστίας.

I knelt and placed my hands
together, then recited the
Ten Commandments, the
Apostles' Creed and the Lord's
Prayer, and I added the prayer
we use when we say Grace.

Flexis genibus et coniunctis manibus recitavi Decalogum, Symbolum Apostolicum,
Orationem Dominicam, et addidi notam precationem cum gratiarum actione.

Ποία διαλέκτῳ εἶωθας προσεύχεσθαι;

Which language do you use when you say your prayers?

Qua lingua soles precari?

Τότε μὲν τῇ πατρικῇ, τότε καὶ τῇ ῥωμαικῇ, ἐνίοτε τῇ ἑλληνικῇ.

Sometimes I use the vernacular, sometimes Latin, sometimes Greek.

Alias vernacula, alias Latina, nonnumquam etiam Graeca.

Εὐσεβῶς ἅμα καὶ καλῶς ποιεῖς, ὦ φίλε παῖ · Φρόντιστον ὅπως τοῦτο τοῦ ἔργου σου μέρος οὐ πάποτε παραλείψῃς.

That's a pious and beautiful thing you're doing, my dear boy. Be careful never to neglect this part of your duty.

Pie et recte facis, care puer. Tu cura ut hanc officii tui partem numquam negligas.

Φροντίσω μὲν ἀκριβῶς, Θεοῦ διδόντος, μεμνημένος τοῦ λόγου τοῦ Χριστοῦ, Χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ἦ τι καὶ, Δεῖ πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν.

God willing, I'll be very careful, and shall keep in mind what Christ said: "You can do nothing without me." And he said, "You must always pray and not grow weary of it."

Dabo operam sedulo, Deo dante, memor dicti Christi, "Sine me nihil potestis facere." Item, "Oportet semper orare, et non defatigari."

Ποῦ πορεύῃ;

Where are you going?

Quo vadis?

Οἴκαδε πορεύομαι.

I'm on my way home.

Domum eo.

Οὐχὶ ἔτοιμος εἶ λόγον δοῦναι τῆς περὶ τὰ γράμματα σπουδῆς σου;

Are you ready to show me how your studies are going?

Esne paratus ad reddendum rationem studiorum tuorum?

Ἔτοιμός εἰμι, ὡς ἐμοὶ δοκεῖ.

Paratus sum, ut mihi videor.

δὸς οὖν λόγον, καὶ θάρσει.

Redde igitur rationem, et sis praesenti animo.

I'm pretty sure I'm ready.

So show me what you've done,
and pay attention.

Τῇ ὥρᾳ τῇ ἕκτῃ [εβδόμῃ, ὀγδόῃ]
ἠκούσαμεν Κικέρωνος [Τερεντίου,
Ἰσοκράτους]

We had a class on Cicero
[Terence, Isocrates] at 6:00
[7:00, 8:00].

Hora sexta [septima, octava] audivimus Ciceronem [Terentium, Isocratem].

Ἀκηκόαμεν ἐξηγηθῆναί τι ἐν ταῖς
ἐπιστολαῖς.

Audivimus aliud explicari in epistolis.

We had a class on Cicero's
letters.

Τῇ ὥρᾳ τῇ ἐνάτῃ ἠσκήσαμεν τὴν
γραφικὴν δύναμιν.

Hora nona exercuimus stylum.

At 9:00 we had a writing class.

Διὰ μήνης φέρεις τὴν ἀνάγνωσιν;

Tenes memoria praelectionem?

Do you have your passage
memorized?

Μικροῦ δεῖν. Ὀλίγου δεῖν. Σχεδόν.

Propemodum. Fere. Prope.

Almost. Practically. Just about.

Ἀρ' οὖν ἐθέλεις ὅπως ἀναλάβωμεν
μετ' ἀλλήλων;

Visne repetamus una?

Shall we practice reciting
together?

Μάλιστα ἐθέλω.

You bet!

Maxime velim.

Ἐρχου οὖν. Ποιοῦ τὴν ἀρχήν.

So start already. You begin.

Incipe igitur. Ordire tu.

Ποιήσομαι ἀσμένως, ἀλλὰ σὺ
πρόσεχε τὸν νοῦν, ἵνα ἐπανορθώσης,
εἴ τι ἀμαρτήσω.

Okay, I'm going to start ,
and you pay attention so that
you can correct me if I make
a mistake.

Faciam libenter, sed tu attente auscultata ut corrigas, si quid peccavero.

ἤδη ἅπαξ [δὶς, τρὶς, τετράκις, πεντάκις,
ἑξάκις, ἑπτάκις, ὀκτάκις, ἐνάκις,
δεκάκις] ἤμαρτες.

You've already erred once
[twice, thrice, four times, five
times, six times, seven times,
eight times, nine times, ten
times].

Iam semel [bis, ter, quater, quinquies, sexies, septies, octies, novies, decies] errasti.

ᾠ τάλαν ἐγὼ, ἐνόμιζον καλῶς εἰδέναι.

Oh no! I thought I knew it well.

me miserum, putabam me praeclare tenere.

Τὸ αὐτὸ καὶ ἐμοὶ εἶωθε συμβαίνειν,
ὅτε ἡ μνήμη οὐχ ἄλις ἐστήρικται.

The same thing happens to me
when I haven't got it firmly in
my memory.

Idem et mihi solet accidere cum memoria non satis confirmata est.

Μακάριος, ὅστις μνήμην ἀγαθὴν ἔχει.

The guy with the good memory
is the lucky one.

Felix qui memoria bona praeditus est.

Μέγα ὡς ἀληθῶς εὐεργέτημα.

It's a great gift.

Magnum re vera beneficium.

Ἄλλ' ὁ χρόνος διέρχεται, ἄκουε οὖν μου νῦν.

But we're losing time. Now you listen to me.

Sed tempus abit; audi igitur et nunc me.

Ἄκούω. Ἀναγόρευε.

I'm listening. Recite.

Μαθητής
Discipulus
Pupil

Αἰδέσιμε γραμματοδιδάσκαλε, ἀνάγκη τις ἀναγκάζει με ἐπισκέπτεσθαι τὴν πατρίδα [τοὺς γονεῖς, τοὺς συγγενεῖς] ἵνα μοι συγχωρῆς δέομαί σου.

Esteemed teacher, I have to make a visit to my country [my parents, my relatives]; please give me permission to do so.

Observande Ludimagister, necessitas quaedam cogit me invisere patriam [parentes, cognatos]; quod ut mihi per te liceat, oro.

Διδάσκαλε αἰδέσιμε, ἐγὼ ἔτη τινα ὑπὸ τῆ ῥάβδῳ σου ἐν τοῖς γράμμασι διατρίψας, φιλικῶς καὶ πιστῶς ὑπὸ σου ἐδιδάχθην. Νῦν καὶ τοῖς γονεῦσι [τοῖς φίλοις, τοῖς ἐπιτρόποις] ἀρέσκει, ἐμὲ ἐντεῦθεν εἰς ἀκαδημίαν τινὰ ἀπελθεῖν ὅπου πλείω μανθάνειν, καὶ ὕστερον τῷ Θεῷ ἐν κλήσει τινὶ καλῇ χρησιμώτερον δουλεύειν, καὶ ἄλλοις ἀνθρώποις λυσιτελεῖν δυνάμιμην. Διὸ πολλὴν σοι ἔχω χάριν, ἀντὶ πολλῶν εἰς με εὐεργεσιῶν σου καὶ ὑπισχνοῦμαι μὴ μόνον

ἐκείνων εἰς τὸν ἅπαντα χρόνον μνημονεύσειν, ἀλλὰ καὶ παρὰ πᾶσιν ἀγαθοῖς ἀνδράσι εὐχαρίστῳ ψυχῇ καὶ γλώσσει ἐγκωμιάσαι μέλλειν.

Esteemed Teacher, I have been studying with you for a number of years now, and I have been kindly and faithfully instructed by you. Now my parents [friends, guardians] have decided that I must leave this place for a university where I may learn more and later on may serve God more usefully in some vocation, and be able to benefit other people. Therefore I am very grateful to you for your many favors to me, and I promise not only that I shall remember them always, but that I shall gratefully praise you in the presence of all good men.

Praeceptor venerabilis, ego aliquot iam annis sub tua ferula bonis litteris operam navans, diligenter et fideliter a te institutus sum. Nunc vero parentibus [amicis, tutoribus] meis visum est ut hinc me ad Academiam aliquam conferam, ubi amplio rem ingenii cultum capere, et Deo postea in functione aliqua honesta utilius servire, et aliis hominibus prodesse possim. Quare tibi gratias ago maximas pro plurimis tuis in me beneficiis, et polliceor me illa non solum perpetuo meminisse, sed etiam apud omnes bonos grata mente et lingua praedicare velle.

Γραμματοδιδάσκαλος
Praeceptor
Teacher

Κεχαρισμένον μοί ἐστι, ὧ φίλτατε νεανίσκε, ἡ δῆλωσις τῆς σωφροσύνης καὶ εὐχαριστίας σου ἦν τούτῳ τῷ λόγῳ σου ἐπιδεικνύεις. Εἴθε καὶ ἐν τούτῳ τῷ διεφθαρμένῳ αἰῶνι, καὶ τοῖς βλαβεροῖς τῆς νεότητος τρόποις, πλείους τοιοῦτοι εἶεν, τὴν σὴν ἐν τῷ μαθάνειν τὰ γράμματα, καὶ τῷ διοικῆσαι τοὺς τρόπους,

σπουδὴν μιμούμενοι. Ἐγὼ δὲ οὐ μόνον ἀσμένως σοι τοῦ ἀπελθεῖν εἰς τὴν πατρίδα ἐξουσίαν δίδωμι, ἀλλὰ καὶ Θεὸν αἰτῶ, ὕστερόν σε κυβερνήσαι καὶ εὐθύνειν, ἵνα, ὥσπερ καλῶς ἤρξω, οὕτω καὶ ποιῶν διατελέσῃς, οὐδε σεαυτὸν τοῖς τῶν φαύλων ἀνθρώπων, πολλῶν μὲν πανταχοῦ ὄντων, παραδείγμασι καὶ ὁμιλίᾳ διεφθαρῆναι ἐάσῃς; ἵνα μικρῷ ὕστερον τῇ μὲν ἐκκλησίᾳ ὠφέλεια, καὶ τῇ πολιτείᾳ, τῇ δὲ πατρίδι καὶ τοῖς φίλοις δόξα, τοῖς καὶ γονεῦσιν ἡδονὴ καὶ παραμυθία ᾧν τυγχάνῃς.

Ἔπαγε εἰς εἰρήνην.

My dear young man, the display of good sense and gratitude which you've made in this speech of yours is very gratifying to me. How I wish that in this corrupt age and among the vicious ways of youth there were more like you who could imitate your zeal in learning and in regulating your morals. Not only do I gladly give you permission to depart for your country, but I also pray to God that he guide you and direct you so that you may finish as well as you have begun, and that you not let yourself be corrupted by the examples of and association with vile people (who are numerous and ubiquitous); so that in a little while you may be a benefit to the Church and State, a source of pride for your fatherland and friends, and a delight and comfort to your parents.

Go in peace.

Grata mihi est, carissime adolescens, significatio modestiae et gratitudinis tuae, quam hac tua oratione declaras. Utinam vero hoc corrupto saeculo et his perditis iuventutis moribus plures tales essent, qui tuam diligentiam in discendis litteris et regendis moribus imitarentur. Ego vero non solum libenter tibi abeundi in patriam veniam do, sed etiam Deum oro ut deinceps te regat et gubernet ut sicut pulchre incepisti ita pergas, nec te pravorum hominum quorum ubique magna copia est exemplis et sodalitia corrumpi sinas, ut paulo post Ecclesiae et Republicae emolumento, patriae et amicis honori, parentibus vero voluptati et solatio esse possis.

Vade in pace

ΑΛΛΟΣ
ALIIUS
ANOTHER ONE

Τί πράττεις;

Quid agis?

What are you up to?

Ἔμμαι.

Sedeo.

I'm just sitting here.

Οὐδέν πρᾶττω.

Nihil ago.

I'm not doing anything.

Ὅρω. Ἐλλά πῶς ἔχει τὰ πράγματά σου;

Video. Sed quomodo se habent res tuae?

So I see. Is everything okay?

Οὐχ ἄλις εὐδαιμόνως.

Non satis feliciter.

No, things aren't okay.

Κάκιστα ἔχει.

Pessime habent.

Things are really bad.

Ἴσως σοι περὶ σπουδαῖα ἀσχολουμένῳ
ἐντυγχάνω.

Fortassis te occupatum seriis negotiis interpello.

Maybe I've met you at a time
when you're busy with more
important matters.

Μάλλον καὶ σχολάζοντι. ἤδη γὰρ ἔλαβέ
με τῆς σχολῆς κόρος, καὶ συνομίλου
ἐπεθύμησα.

No, I'm actually free. But I was
getting sick of doing nothing.
I wanted somebody to talk to.

Immo maxime vacuum. Iam enim me ceperat otii taedium, et congerronem desiderabam.

Ἴσως ἐμποδίζω [ταράττω] τὰ
πράγματά σου.

I hope I'm not disturbing you.

Fortassis interturbo [impedio] tua negotia.

Μάλλον καὶ τὸν τῆς σχολῆς
κόρον ἀφαιρεῖς.

Not at all! I was horribly
bored until you came along.

Immo taedium otii discutis.

Σύγγνωθι εἰ οὐκ ἐν καιρῷ σοι ἐνέτυχον.

Forgive me if I've caught you at
a bad time.

Da veniam si te parum in tempore interpellarim.

Ἐν αὐτῷ τῷ καιρῷ προσέρχῃ.

You've come at just the right
time!

Immo in ipso tempore advenis.

Ἡ ἄφιξις σου πάνυ μοι ἡδεῖά ἐστι.

I'm delighted that you've come!

Adventus tuus est mihi vehementer gratus.

Ἴσως σπουδαῖόν τι μετὰ ἀλλήλων
πράττετε, ὃ μὲν ἐγὼ οὐ βουλοίμην
ἐμποδίζειν.

I wouldn't want to be a nuis-
ance; y' all might have some
personal matters to take care of.

Fortassis aliquid seriae rei inter vos agitur; cui ego nolim esse impedimento.

Ἄλλὰ περί σου ἐποιοῦμεθα τοὺς λόγους.
Immo de te locuti sumus.

Not at all! Why, we were just talking about you!

Ῥαδίως πιστεύω, καὶ γάρ μοι δεῦρο βαδίζοντι ὑπερβαλλόντως ἤχησε τὸ οὖς.
Facile credo, nam mihi huc venienti magnopere tinniebat auris.

I can well believe it! While I was walking this way my ear was ringing noticeably.

Πότερον;
Utra?

Which ear?

Τὸ ἀριστερόν. Ἄφ' οὗ στοχάζομαι, οὐδὲν καλὸν περί μου εἰρημένον εἶναι.
Sinistra. Unde conicio nihil magnifice de me fuisse dictum.

The left. I imagine that means that nothing good has been said about me.

Μᾶλλον, καὶ πάντα κάλλιστα.
Immo, nihil non honorificum.

Not at all! It was all very nice.

Ἄλλὰ τί τοῦτό ἐστί;
Sed quid est bonae rei?

So what was it then?

Φασί σε κυνηγέτην γεγεννημένον.
Aiunt te venatorem factum esse.

They say you've become a hunter.

Καὶ ἤδη ἐντὸς δικτύων μου ἐστὶν ἡ λεία ἣν ἐθήρευον.
Immo iam intra casses meos est praeda quam venebar.

And I've already caught in my nets the prey I was hunting!

Τίς ἄρα;

What prey?!

Quaenam?

Χαρίεσσα κόρη, ἣν μεταύριον γαμήσω.

A charming girl, whom I am going to marry the day after tomorrow.

Lepida puella, quam perindie ducturus sum.

Διὸ δέομαι ὑμῶν τότε τῇ ὑμετέρᾳ παρουσίᾳ τὸν γάμον μου κοσμήσαι.

So please adorn my wedding with your presence.

Ideo oro vos ut tunc vestra praesentia nuptias cohonestetis.

Τίς δέ ἐστι νύμφη;

Who's the bride?

Quaenam est sponsa?

Δωροθέα, ἡ τοῦ ἡμετέρου ἐκκλησιάστου θυγατήρ.

Dorothy, the daughter of our pastor.

Dorothea, Contionatoris nostri filia.

Ταύτης σοι εἰκότως συγχαίρομεν· οὐ μόνον γὰρ καλὴ ἐστίν, ἀλλὰ καὶ εὖ τεθραμμένη, καὶ πρὸς τὸ οἰκουρῆσαι ἄριστα πεπαιδευμένη.

Oh, congratulations! What a catch! She's not only pretty, but she's also well brought up and excellently trained in household management.

De hac merito tibi gratulamur; nam non solum pulchra est, sed etiam bene educata, et ad domi manendum ac curanda negotia domestica optime instituta.

Οἰκιακὸς διαλογισμὸς

DOMESTICA CONFABULATIO

AN EXCHANGE BETWEEN FRIENDS

[AN OLD JOKE]

ᾠ Παιδάριον, οὐδεὶς ἐμπορεύεται;

Hey there! Somebody
attend to the door!

Heus puer! nemo huc prodit?

Οὗτος οἶμαι διαρρήξει τὴν θύραν.
εἰκὸς οἰκεῖόν τινα εἶναι.

This guy is going to break down
the door. He's probably
someone who knows you.

Hic opinor effringet fores. Verisimile est familiarem aliquem esse.

ᾠ φίλε, τί κομίζεις φίλε Πέτρε;

Hey! Pierre! My friend! What's
do you bring?

O amice, quid adfers, mi Petre?

Ἐμαυτόν.

Myself.

Me ipsum.

Σὺ δὴπου πρᾶγμα οὐ πολλοὺ
ἄξιον δεῦρο ἐκόμισας;

You certainly seem to have
brought something that doesn't
amount to much.

Tu certe rem haud magni pretii huc attulisti.

Καίτοι πολλὰ ἀνήλωσεν εἰς
με ὁ πατήρ μου.

Well, my father has spent a lot
on me!

Atqui magno constitui patri meo.

Πιστεύω αὐτὸν πλείω εἰς σε
δαπανῆσαι, οὐ κατὰ τὴν ἀξίαν.

I'll bet he's spent more on you
than you're worth.

Credo eum sumptus maiores in te fecisse quam pro dignitate.

Ἄλλ' οὐχὶ Ἰωάννης οἴκοι ἐστί.

Is Juan home?

Sed estne Johannes domi?

Οὐκ ἀκριβῶς οἶδα, ἀλλὰ εἶμι
βλεψόμενος.

I don't know. I'll go look.

Non certo scio. Sed abeo visum.

Ἡ μάλλον, ἴθι σὺ ἐρωτήσων, εἰ
οἴκοι ἐστί. [ἐθέλει ἤδη οἴκοι εἶναι.]

Rather than that, go ask if
he's at home.

Vel abi tu potius interrogatum an domi sit [velit iam domi esse].

ὦ Πέτρε, οἴκοι εἶ;

Hey, Pierre, are you home?

Heus Petre, num es domi?

Οὐκ εἶμί.

No, I'm not!

Non sum.

Ἄναίσχυντε, οὐχὶ ἀκούω σου
λαλοῦντος;

What nerve! I can hear you
talking!

Impudens, non ego audio te loquentem?

Μάλλον καὶ σὺ ἀναισχυντότερος·
νεωστὶ γὰρ τῇ σῇ θεραπαίνῃ ἐπίστευσά
σε οἴκοι οὐκ εἶναι, καὶ σὺ οὐ πιστεύεις

You're the one with the nerve!
The other day I believed your
housekeeper when she told me

ἐμοὶ αὐτῷ.

you weren't home; and now you
don't even trust me when I say
it!

Immo tu impudentior! Nuper enim ancillae tuae credidi, te non esse domi, et tu non credis mihi ipsi!

Δίκαιον λέγεις, ἴσον γὰρ ἴσῳ ἐπιφέρεις.

You're right. Tit for tat.

Aequum dicis. Nam par pari refers.

Ἄλλὰ σύ μοι δοκεῖς κοχλίου βίον ζῆν.

You seem to live the life of a
snail.

Sed tu mihi videris cochleae vitam agere.

Διὰ τί;

How so?

Quid ita?

Ὅτι διὰ παντὸς τοῦ χρόνου οἴκοι
καθέζῃ, καὶ μηδαμοῦ ἔρπεις.

'Cause you just sit at home all
the time and never go out
anywhere.

Quia perpetuo domi sedes, nec usquam prorepis.

Ἔστι μὲν ὁ πράττω οἴκοι, ἔξω τῆς
οἰκίας οὐδέν μοί ἐστι πρᾶγμα, καὶ
εἴ τι ἂν εἶη, ὁμῶς αὐτὴ ἢ αὐρὰ με
ἡμέρας τινὰς δημοσίου ἂν ἀπείργοι.

I have stuff to do at home, and
no business to do outdoors.
But even if I did have, this
weather we're having right now
would keep me inside.

Est quod agam domi, foris nihil mihi est negotii, et si quid esset, tamen haec aura me dies aliquot a publico cohibuisset.

Ἄλλ' ἐν τῷ παρόντι εὐδῖος ὁ οὐρανός
ἔστι, καὶ παρακαλεῖ ἐπὶ τὸ περιπατεῖν.

But right now it's a beautiful
day, and it invites one to take a
walk.

Sed nunc serenum est caelum, et invitat ad deambulandum.

Εἰ περιπατῆσαι ἀρέσκει, οὐκ ἀναίνομαι.

Well, if you want to go for a
walk with me, I won't refuse.

\
Si prodeambulare lubet, non recuso.

Ἀδιαλείπτως παρακαθίζεις τοῖς βιβλίοις.

You pore over your books all
the time.

Nimium assides libris.

Ἀμέτρῳ σπουδῇ ἐκτῆκη σεαυτόν.

You're wasting away with so
much study.

Immodico studio te emaceras.

Ἐθέλω σπουδῇ ἐκτῆκεσθαι μᾶλλον,
ἢ τῷ ἔρωτι.

I'd rather waste away from
studying than from love.

Malo studio marcescere quam amore.

Οὐχὶ οὖν ὁ περίπατός σοι ἡδὺς
ἔγένετο;

Did you enjoy our walk?

Ecquid voluptati fuit haec deambulatio?

Ἐγὼ μὲν καθ' ὑπερβολὴν αὐτῷ ἦσθην.

I enjoyed it very much indeed.

Ego quidem vehementer ea delectatus sum.

ΑΛΛΟΣ ΔΙΑΛΟΓΟΣ

ALIUS DIALOGUS

ANOTHER DIALOGUE

Εὐχομαί σοι πολλήν εὐτυχίαν.

I wish you the very best.

Opto tibi multam felicitatem.

Καὶ ἐγὼ σοι διπλοῦν εὐχομαι πᾶν ὅτι
εὐχῆ ἐμοί.

May you receive twice as
much as you wish for me!

Et ego tibi conduplicatum opto quicquid optas mihi.

Τί πράττεις;

What are you up to?

Quid agis?

Συνομιλῶ.

I'm having a conversation.

Confabulor.

Τί; Συνομιλεῖς μόνος;

What?! You're having a
conversation all by yourself?

Quid? Confabulare solus?

Ναί, ἡδίστῳ συνομίλῳ συνομιλῶν
τυγχάνω.

That's right, I happen to be
having a conversation with the
most pleasant of
conversationalists.

Certe cum lepidissimo congerrone confabulor.

Τίνι;

With whom?

Quo?

Τῷ ἀγίῳ Παύλῳ. [Κικέρωνι.]
Cum Divo Paulo [Cicerone].

With Saint Paul. [With Cicero.]

Τοῦτο μὲν πολλάκις πράττεις.
Istud quidem saepe facis.

You do that a lot.

Ἄλλὰ τὸ ποικίλον ἡδύ.
Sed varietas grata est.

But variety is the spice of life.

Σὺ μὲν ἀδιαλείπτως [Σὺ μὲν
νύκτας καὶ ἡμέρας] ἐν τοῖς
γράμμασι διατρίβεις.

You study all the time.

Tu perpetuo [noctes et dies] litteris incumbis.

Οὐκ ἔστιν οὐδεὶς τῶν γραμμάτων
κόρος.

But one can't get tired of
studying!

Nulla est litterarum satietas.

Ἀληθές μὲν, ἀλλὰ μέτρον ἐπὶ
πᾶσιν ἄριστον.

That's true, but moderation is
best in everything.

Verum est; sed modus in omnibus optimus.

Οὐδὲν ἡδὺ ἀδιάλειπτον ὄν.

Nothing is fun if you do it all
the time.

Nihil suave, quod perpetuum.

Κατὰ τὸ εἰωθός σοι ποιεῖς.

You always act like that.

Tuo more facis.

Καταγελάς μου, ὡς εἶωθας.

You're always making fun of me.

Rides me, ut soles.

Αὐταὶ αἱ βίβλοι αἱ κονιορτῶ
κεκαλυμμέναι μαρτυροῦσι τὴν
ἐμὴν ἐν γράμμασι διατριβήν.
[περὶ τὰ γράμματα σπουδῆν.]

These dust-covered books bear witness to *my* studies.

Ipsi libri pulvere obducti testantur meam in studiis diligentiam [de mea in studiis diligentia].

Μετὰ σπουδῆς [Σπουδῆ] λαλῶ.

I'm being serious.

Serio [Ex animo] loquor.

ΠΑΡΑΔΕΙΓΜΑΤΑ ΤΟΥ ΠΡΟΣΤΑΤΤΕΙΝ
ΚΑΙ ΥΠΙΣΧΝΕΙΣΘΑΙ

MANDANDI AC POLLICENDI
FORMULAE

HOW TO GIVE ORDERS
AND MAKE PROMISES

Δέομαί σου, τοῦτο τὸ πρᾶγμα
σοι μέλειν.

Please see that this is taken care of.

Quaeso, ut haec res tibi cordi sit.

Ἄξιῶ σε ὡς δύναμαι μάλιστα
τούτου τοῦ πράγματος φροντίζειν.

I sincerely request that you see to this matter.

Etiam atque etiam rogo, ut hoc negotium tibi curae sit.

Εἰ ἐμὲ ἀγαπᾶς, τοῦτο ἐπιτελέσεις
πιστῶς καὶ ἐπιμελῶς.

If you have any concern for me
at all you'll see that this matter
is taken care of faithfully and
carefully.

Si me amas, hoc efficias fideliter et diligenter.

Ἐγὼ σοι τοῦτο ἐξεργάσομαι, καὶ
μὲν ὥς ὅτι τάχιστα.

I'll take care of this for you as
quickly as possible.

Ego tibi hoc effectum reddam, et quidem propediem.

Τὸ ἐκβάν οὐ δύναμαι κατεργάζεσθαι,
τοῦτο ὑπισχνοῦμαι: ἐμοὶ οὐδὲ πίστιν
οὐδὲ σπουδὴν ὑπολείψειν.

I can't control the outcome,
but I do promise that I'll not
fail you in loyalty nor in zeal.

Eventum praestare non possum, illud polliceor, mihi nec fidem nec studium defuturum.

Τῷ λόγῳ οὐδὲν ἐπισχνοῦμαι, ἀλλὰ
τῷ ἔργῳ διαπράξομαι πᾶν ὅ τι ἐστὶ
φίλου γνησίου, καὶ παντὶ θυμῷ εὐνόου.

I can't make any promises, but
I'll do everything a true and
totally loyal friend can.

Oratione nihil polliceor, sed re praestabo quicquid est amici sinceri, et ex animo benevolentis.

Διὰ τί οὐκ ἐπισκέπτη;

CUR NON VISIS?

WHY DON'T YOU COME FOR A VISIT?

Διὰ τίνα αἰτίαν τοσοῦτον χρόνον
ἡμᾶς οὐκ ἐπισκέπτη;

Why haven't you visited us for
such a long time?

Propter quam causam tam diu nos non invisit?

Τί συνέβη, ὅτι πολὺν ἤδη χρόνον
ἐφ' ἡμᾶς οὐκ ἦλθες;

What has kept you from coming
to see us for so long a time?

Quid accidit, quod tam longo tempore ad nos non accesseris?

τί διεκώλυσέ σε συχνὸν ἤδη χρόνον
προσίεναι πρὸς ἡμᾶς;

What's kept you away for
so long?

Quid obstitit, quo minus iam diu ad nos veneris?

Οὐκ ἐξῆν.

NON LICUIT.

I DIDN'T HAVE PERMISSION.

Οὐκ ἐξῆν διὰ ἀσχολίας.

I couldn't find the opportunity.

Non licuit per occupationes.

Οὐχ ὑπῆρξέ μοι σχολή.

I didn't have any free time.

Non fuit mihi otium.

Ἐθέλησα μὲν, ἀλλὰ οὐκ
ἐδόθη μοι ἐξουσία.

I wanted to, but I didn't
have permission.

Volui equidem, sed non data est mihi facultas.

Αἱ ἀσχολίαι, αἷς ἐμπεπλέγμενος
ἦν, οὐκ εἴασαν ἀσπάζεσθαί σε.

The business in which I was
involved didn't let me visit you.

Negotia quibus implicatus eram non patiebantur ut te salutarem.

Δέχομαι μὲν τὴν ἀπολογία σου,
ἀλλὰ ταύτη τῇ ὁμολογίᾳ, ἵνα μὴ
πλεονάκις αὐτῇ χρῆση.

I accept your excuse, but on
the condition that you don't
use it frequently.

Accipio tuam excusationem, sed hac lege, ne saepius utaris.

ἡ ἀπολογία σοῦ δικαιότερα ἐστὶν ἢ
βουλοίμην ἄν, καὶ γὰρ ἡ νόσος αἰτία
ἐγένετο.

Your excuse is more acceptable
than I would like, seeing as how
it was your illness that kept you
away.

Excusatio tua iustior est quam vellem, siquidem morbus fuit in causa.

ἐπὶ ταύτη τῇ ὁμολογίᾳ ἀποδέχομαι
τὴν ἀπολογία σου, ἐὰν τὸ
παραλελειμένον πυκναῖς ὁμιλίαις
ἀναπληρώσης.

I'll accept your apology on
the condition that you make
up for the time we've been
apart by frequent visits.

Hac lege accipio excusationem tuam, si quod neglectum est, crebris alloquiis compenses.

Τὸ συμβεβηκός
SUCCESSUS
IT WORKED!

Τὸ πρᾶγμα ἀπέβη βέλτιον τῆς δόξης.

It all went better than expected.

Res successit opinione melius.

πλείονος ἐτύγχανον ἢ ἂν ἐτόλμησα
εὐχεσθαι.

I got more than I had dared
to pray for.

Plus impetravi quam ausus fuissem optare.

πᾶν τὸ πρᾶγμα ἐκβέβηκε κατὰ
τὴν εὐχήν.

The whole affair turned out
the way I wanted.

Res omnis cecidit ex sententia.

Χάρις
GRATIA
THANKS

Χάριν σοι καὶ ἔχω, μέχρι ἂν ζῶ,
μεγίστην.

I'm eternally grateful to you.

Gratiam tibi et habeo et habiturus sum, quoad vivam, maximam.

ὑπὲρ ταύτης τῆς εὐεργεσίας σου
ἴσῃν ἔχειν χάριν μόγις δύναμαι,
ἀποδοῦναι οὐδαμῶς.

I can hardly hope to match the
magnitude of this favor you've
granted me with the gratitude
it deserves, let alone be able to
pay you back.

Pro isto tuo beneficio pares agere gratias vix possum, referre nequaquam.

Ὅτι τὸ ἐμὸν πρᾶγμα σοι μέλει,
ἀγαπῶ σε καὶ χάριν ἔχω.

Thank you for taking care of
this matter for me.

Quod meum negotium tibi cordi est, amo te et habeo gratiam.

Πασῶν τῶν εὐεργεσιῶν, ἃς μὲν
πολλὰς σὺ εὐεργέτησάς με, αὕτη
ἡδίστη τυγχάνει οὔσα.

Of all the many kindnesses
you've done me, this is the best
by far.

Ex omnibus beneficiis quae tu plurima in me contulisti, hoc est longe gratissimum

ἀπόκρισις

RESPONSIO

HOW TO SAY 'YOU'RE WELCOME!'

Μείζων ἐστὶν ἡ φιλία ἡμῶν,
ἢ ἵνα σὺ ἐμοί, ἢ ἐγὼ σοι ὑπὲρ
τινῶν εὐεργεσιῶν ὀφείλω χάριν
ἔχειν.

Our friendship is too great for
either one of us to feel that s/he
owes the other a favor in return.

Maior est nostra necessitudo, quam ut vel tu mihi, vel ego tibi pro ullo beneficio debeam gratias agere.

Ἐαυτὸν εὐεργετεῖ ὁ φίλον εὐεργετῶν.

He who helps his friend helps
himself.

Qui amico benefacit, sibi est beneficus.

Ὁ φίλον εὐποιῶν, οὐκ εὐεργετεῖ,
ἀλλὰ δανείζει.

He who helps
a friend isn't helping but rather
making a loan on interest.

Qui bene meretur de amico, non dat beneficium sed foenerat.

Εἰ μετ' ἀληθείας ἀποδέχη τὴν
εἷς σε ὑπάρχουσαν εὐεργεσίαν μου,
χρῶ πλεονάκις.

If you truly find my help
beneficial, please take
advantage of it more often.

Si ex animo probas officium in te meum, fac utare saepius.

ΑΛΛΟΣ

ALIUS

ANOTHER ONE

Ἄριστήσεις [Δειπνήσεις] σήμερον
οἴκοι;

Are you lunching [dining] at
home today?

Prandebis [Cenabis] hodie domi?

δεῖ με πενθερῶ [πενθερᾶ, γαμβρῶ,
κηδεστῆ, ὑπάτῳ] συναριστᾶν.

I have to have lunch with my
father-in-law [mother-in-law,
son -in-law, marriage
relation, boss].

Oportet me apud socerum [socrum, generum, affinem, consulem] cenare.

εἰς τὸν αὔριον οὖν σε ἐπὶ
ἄριστον [δεῖπνον] καλῶ.

Well then I'm inviting you
to lunch [dinner] tomorrow.

In crastinum igitur te ad prandium [cenam] voco.

δέομαί σου αὔριον μετ' ἐμοῦ
ἀριστᾶν [δειπνεῖν].

Please have lunch [dinner] with
me tomorrow.

Oro te ut cras mecum prandeas [cenes].

Δέδια μὴ οὐ δύναμαι.

I'm afraid I can't.

Timeo ne non possim.

ὡς οὐ δύναμαι δέδοικα.

Ut possim metuo.

I'm afraid I can't.

ἐλεύσομαι, εἰ ἔξεσται.

Veniam si quidem licebit.

I'll come if I can.

ἀλλὰ δέδια, μὴ οὐκ οἴός τ' εἰμί.

Sed metuo ne non queam.

I'm afraid I can't.

διὰ τί; τίνος ἕνεκα;

Quare? Cur?

Why? For what reason?

διὰ τίνα αἰτίαν;

Propter quam causam?

Why?

τί κωλύει σε ἐλθεῖν;

Quid obstat quominus possis venire?

What keeps you from coming?

Τότε μὲν ἐμοὶ οἴκοι μενετέον ἐστί.

Tunc quidem mihi domi manendum est.

I have to stay home at that time.

αὔριόν μοι ἐξελεῖν οὐκ ἔξεσται.

Cras mihi exire non licebit.

I won't be able to go out tomorrow.

αὐτὸς μὲν τότε συναρίστους
[συνδείπνους] τινὰς ἀναμένω.

Ipse tunc compransores [concenatores] aliquot exspecto.

I'm expecting some guests myself at that time.

οὐ δύναμαι ὑπισχνεῖσθαι.

I can't promise.

Non possum polliceri.

οὐχ οἶός τ' εἶμι ἐπαγγέλλειν.

I can't promise.

Nequeo promittere.

ἐλεύσομαι, ὅταν ἑκατέρῳ ἡμῶν
δόξη μάλιστα εἶναι ἄρμοστόν.

I'll come when it seems
most convenient for both of
us.

Veniam ubi utrique nostrum videbitur esse commodissimum.

Ἄλλὰ ἐγὼ σε κατέχω, ἄλλοσε
ἴσως πορευσόμενον.

Perhaps I'm keeping you from
some other appointment?

Sed ego te detineo alio fortassis iturum.

μᾶλλον καὶ ἐγὼ σε, οἶμαι.

Oh no, rather I'm detaining you,
I think.

Immo ego te, opinor.

ἀλλὰ αὔριον διὰ μακροτέρων
ὁμιλήσομεν.

We'll talk at greater leisure
tomorrow.

Sed cras latius confabulabimur.

αὔριον πλείω φλυαρήσομεν.

We'll chat more tomorrow.

Crastino die plura nugabimur.

ἐν τῷ μεταξύ χρόνῳ ἔρρωσο.

Goodbye for now.

Interim cura ut valeas

ἐν τῷ μεταξύ φρόντιζε, ὅπως
ὑγιαίνης.

Goodbye for now.

Interim cura ut valeas.

ΠΑΡΑΔΕΙΓΜΑΤΑ ΤΟΥ ΣΥΓΧΑΙΡΕΙΝ
ΤΟΥ ΕΠΑΝΑΔΟΥ ΕΝΕΚΑ

FORMULAE GRATULANDI DE REDITU
HOW TO WELCOME SOMEONE BACK HOME

Ματθαῖος καὶ Λουκᾶς
MATTHAEUS ET LUCAS
MATT AND LUKE

Μ. συγχαίρω σοι εἰς πατρίδα
ἀναστρέψαντι [τοῦ ἐπανόδου εἰς
πατρίδα].

I'm so happy you've come back
home.

Gratulor tibi in patriam reverso [de reditu in patriam].

Λ. καὶ ἐγὼ σοι ζῶντι, ὦ Ματθαῖε.

I'm glad to see you, Matt!

Et ego tibi superstiti, Matthae.

Μ. ἀνέστρεψαι ἡμῖν πλιότερος καὶ
μακρότερος ἢ ἐτύγχανες ὄν.
ἀπῆλθες ἀπόγων. [ἀγένειον.]
ἐπανῆλθες πωγωνίας. [μακροπόγων.
εὐγένειος.]

You're bigger and taller than
you were. You didn't have
whiskers when you left, and
you've come back with a beard!

Rediisti nobis obesior et procerior solito. Abiisti sine barba [imberbis]; rediisti barbatus [prolixam barbam habens, pulchra barba praeditus].

Λ. βουλοίμην ἂν μᾶλλον ἐπανελθεῖν
σοφώτερος καὶ ἔλλογιμώτερος.

I which I had returned wiser and
smarter!

At quidem malle redire prudentior et doctior.

Μ. συγχαίρομεν καὶ σοὶ καὶ ἡμῖν αὐτοῖς,
ὅτι σῶος καὶ εὐρωστος ἡμῖν ἀπεδόθης.

We're glad for you and all of us
that you returned to us healthy
and strong.

Gratulamur et tibi et nobis quod vivus et valens nobis restitutus sis.

Λ. ὅτι σε ὑγιαίνοντα εὐρον, χαίρω
ὑπερβαλλόντως.

I'm so glad that I found you in
good health.

Ego vicissim laetor quod incolumis vos incolumes offenderim [quod te salvum repererim,
vehementer gaudeo].

Μ. τί σημαίνει ἐκείνη ἡ ὠχρότης,
τί ἰσχροτής; τί αἶ ἐν τῷ μετώπῳ
ῥυτίδες;

Why are you so pale, so thin?
Why do you frown?

Quid sibi vult ille pallor? quid macies? quid in fronte rugae?

Λ. ποίη ἡ τύχη, τοιαύτη ἐστὶ
καὶ ἡ τοῦ σώματος σχέσις.

My health reflects my fortune.

Qualis fortuna, talis est et corporis habitus.

Μ. ἄρα γε κακῶς πράττεις;
ἄρα γε σοὶ ἀηδές τι συνέβη;

What's the matter? Did
something bad happen?

Numquid male tecum agitur? Numquid tibi aliquid acerbi accidit?

Λ. καίπερ οὐδένα χρόνον ἢ
τυχὴ φιλικῶς εἶχε πρὸς ἐμέ,
ὅμως οὐδέποτε μοι μᾶλλον ἢ
νῦν ἦναντιοῦτο.

Although Lady Luck never
looked kindly upon me, she
never opposed me so much as
she did now.

Etsi nullo fere tempore fortuna mihi favit, tamen numquam mihi magis quam nunc
adversata est.

Μ. συναλγῶ σοι.
λυποῦμαι διὰ τὴν συμφορὰν σου.

I'm so sorry!

Doleo vicem tuam. Dolet mihi calamitas tua.

ἀλλὰ τί τοῦτο τὸ κακόν ἐστι;

So what happened?

Sed quid istud mali est?

Λ. πάντα τὰ χρήματα ἐναυάγησα.

I've lost everything in a
shipwreck.

Universae pecuniae naufragium feci.

Μ. ποῦ, ὦ φίλτατε;

Oh my dear friend! Where?

Ubinam carissime?

Λ. ἐν τῇ θαλάττῃ τῇ Βαλτικῇ,
ἐκ Κιμβρίας εἰς Γερμανίαν
πλεύσων.

In the Baltic Sea, on my
way from Denmark to Germany.

In mari Baltico ex Dania in Germaniam navigaturus.

Μ. οὐκ ἄδηλον οὖν, ὅτι ἀδιαλείπτως
προσεύχου;

I'm sure that you prayed
constantly.

Non dubium agitur est, quin diligenter oraveris?

Λ. οὐδέποτε σπουδαιότερον.

More heartily than I had every
prayed before.

Numquam diligentius.

Μ. ὁμολογεῖς τοιγαροῦν ἀληθὲς
εἶναι τὸ λεγόμενον· ὁ μὴ εἰδὼς
προσεύχεσθαι, μαθέτω πλεῖν;

So will you agree that the
old saying is true, 'He who
doesn't know how to pray
should learn to sail'?

Fateris igitur verum esse quod dicitur: Qui nescit orare, discat navigare?

Λ. ὁμολογῶ, καὶ γὰρ τῷ ἔργῳ
πεῖραν ἔλαβον.

I agree. I lived it.

Fateor, nam re ipsa expertus sum.

Μ. καλῶς ἔχει, ὅτι αὐτὸς ἡμῖν
ζωὸς ἐξεκολύμβησας. Βέλτιόν ἐστι
τὰ χρήματα, ἢ τὴν ζωὴν ναυαγῆσαι.
ὀρᾶς οὖν τὴν παιδείαν καὶ
τὴν ἀρετὴν ἀσφαλέστατον πλοῦν
οὔσαν, τὸν μὴδὲ ἀφαιρηθῆναι
δυνάμενον, μὴδὲ βαρύνοντα
τὸν βαστάζοντα.

It's a good thing that you
got out alive. It's better to
jettison your property than your
life. Just see how
education and virtue are the
surest course to take; nobody
who has them can lose them
or find them burdensome.

Bene habet quod ipse nobis vivus enatasti. Melius est pecuniae quam vitae iacturam
facere. Vides igitur doctrinam et virtutem tutissimas divitias esse, quae nec eripi possunt
nec gravant circumferentem.

Μ. καλῶς σὺ μὲν φιλοσοφεῖς,
ἀλλ' ἐν τῷ μεταξὺ ἐγὼ λυποῦμαι.

All very well for you to talk so
philosophically, but I still am
distrressed.

Pulchre tu quidem philosopharis, interim tamen ego ringor.

Ἄσπάζεσθαι δι' ἑτέρου.

SALUTARE PER ALIUM

SENDING ONE'S REGARDS BY A THIRD PARTY

Ἀσπάζου τοὺς γονεῖς μου.

Say hello to my parents for me.

Saluta parentes meos.

Ἀσπάζου τὸν ὑπατον [ποιμένα,
πενθερὸν, κηδεστήν] παρ' ἐμοῦ.

Greet your councilman [pastor,
father-in-law, marriage
relation] for me.

Saluta consulem [pastorem, socrum, affinem] meo nomine, vel meis verbis.

ποῖ βαδίζεις Νικόλεος;

Where are you going, Nick?

Quo vadis, Nicolae?

Ἰθὺς τῆς πατρίδας.

Straight back home.

Recta in patriam.

στήθι πρὸς ὀλίγον, ἔστιν ὃ σοι
ἐπιτάττω.

Wait a minute, I want you to
take something for me.

Resiste paulisper, est quod tibi mandem.

ἀλλὰ πεζῶ οὐχ ἄρμόττει φορτίον.

I'm going on foot, and don't
want to carry baggage.

Sed pediti non convenit sarcina.

οὐκ ἐπιθήσω σοι μέγα βάρος.

It's not anything heavy.

Non imponam tibi magnum onus.

τί δὲ τοῦτό ἐστι;

What is it?

Quid autem rei est?

ἵνα πάντας τοὺς διδασκάλους,
καὶ τοὺς οἰκείους μου, τοὺς
ἐν τῇ Ἀκαδημίᾳ Ῥοστοχικῇ,
παρ' ἐμοῦ φιλικῶς ἀσπάσῃ.

Convey my greetings to all my
professors and friends
at Rostock University.

Ut omnes praeceptores et familiares meos in Academia Rostochiana amanter salutes.

εἰ μὴδὲν ἄλλο φορτίον ἐπιτίθῃς
πλὴν ἀσπασμοῦς, ῥαδίως διακομίσω.

If the only baggage you're
giving me is greetings, I'll
carry that easily enough.

Si nihil aliud sarcinae imponis praeter salutationes, facile perferam.

ἐγὼ δὲ, ἵνα μὴ ἀμισθὲ τοῦτο ποιῆς,
εὐχομαί σοι Χριστὸν τῆς ὁδοῦ
σοῦ συνακόλουθον εἶναι.

I pray that Christ may
attend you upon your way,
to pay you back for taking this
on.

Ego autem, ne gratis istud facias, precor, ut Christus tibi comes itineris sit.

ὅ τι σὺ εὐχῇ, γένοιτο.

May God grant your prayer.

Quod precaris, faxit Deus.

Χριστὸν γὰρ ἔχων συνοδίτην,
κατὰ πάντων κινδύνων ἐξαρκούντως
τετειχισμένος εἰμι, οἶδα.

With Christ as my companion,
I know that I am completely
fortified

Si enim Christum itineris comitem habuero, contra omnia pericula me satis munitum esse scio.

ΠΑΡΑΔΕΙΓΜΑΤΑ ΤΟΥ ΕΡΩΤΗΣΑΙ
ΠΕΡΙ ΤΗΣ ΥΓΙΕΙΑΣ

FORMULAE INTERROGANDI DE VALETUDINE

HOW TO INQUIRE ABOUT SOMEONE'S HEALTH

Γεώργιος
Georgius
George

Λουκάς
Lucas
Luke

Γ. Οὐχὶ ὑγιαίνεις;
Valesne?

Are you okay?

Λ. εἰσόρα τὸ πρόσωπον.
Contemplare vultum.

Look at my face!

Γ. διατί οὐ μᾶλλον τὸ οὔρον
κελεύεις; ἀρά γε νομίζεις με εἶναι
ἰατρόν, οὐκ ἐρωτῶ εἰ ὑγιαίνεις,
καὶ γὰρ τὸ πρόσωπον αὐτὸ
μαρτυρεῖ σε καλῶς ἔχειν τὸ σῶμα,
ἀλλὰ πῶς σεαυτῷ ἀρέσκεις;

Why don't you ask me to
look at your urine? Do you
think I'm a doctor?
I'm not asking if you're
ill, I can see by your face
that you aren't. I'm asking you if
you're okay.

Quin magis lotium iubes? An me putas medicum? Non rogo an valeas, nam facies ipsa loquitur te belle valere, sed quomodo tibi placeas?

Λ. τὸ σῶμα μὲν εὖ ἔχει, ἀλλ'
ἡ ψυχὴ κακῶς διάκειται

I'm feeling fine, but I'm
sick at heart

Corpus quidem belle habet, sed animo male est.

Γ. Οὐ μὲν ὑγιαίνει ὁ τοῦτο
τὸ μέρος νοσῶν.

A person who's ill in
that part isn't healthy.

At non valet qui ista parte laborat.

Λ. οὕτως ἔχει τὰ ἐμά. τὸ μὲν
σῶμα ὑγιαίνει, ἢ καὶ πῆρα ἀσθενεῖ.

That's how I am. My body is
healthy, my wallet is ill.

Sic habent res meae, corpus valet sed aegrotat crumena.

Γ. ῥαδίως ταύτην τὴν νόσον ἰάσεται
ἡ μητήρ. πῶς ἔσχηκας ἕως ἄρτι;

Your mother will easily cure
this disease. How have you
been up to now?

Facile isti morbo medebitur mater. Ut valuisti huc usque?

Λ. Ποικίλως, ὡς τὰ περὶ θνητῶν ἐστι.

Up and down, as is the way with
mortals.

Varie uti sunt res mortalium.

Γ. οὐχὶ ἀεὶ εἶχες καλῶς;

Have you always been healthy?

Fuistine semper prospera valetudine?

Λ. Κάλλιστα, δόξα τῷ Θεῷ, ἐγὼ
Θεοῦ διδόντος διὰ παντὸς ἀεὶ
τοῦ χρόνου ἐρρωμένος ἔτυχον ὧν.
μέχρι τοῦ νῦν συμβαίνει μοι
ὑγιαίνειν.

Very healthy, thank God. I've
enjoyed good health through
God's good graces. Up until
now I've been healthy.

Prosperrima, gratia Deo. Ego Dei beneficio perpetuo bellissime valui. Hactenus bona valetudine fui.

Γ. δότω Θεὸς τοῦ εἶναι συνεχῆς
καὶ ἴδιον, ἠδόμενος τοῦτο πυνθάνομαι.
συγχαίρω σοι. δόξα τῷ Θεῷ.
χάριν ἔχω τῷ Θεῷ. Ευχαριστῶ τῷ
Θεῷ ὡς δύναμαι μάλιστα. Ἀλλ' οὐδὲν
ἐν τῷ μεταξύ χρόνῳ σοι συνέβη
ἀβούλητον;

May God grant that you
continue to be so, I'm glad
to hear of it. Glory be to God.
I give thanks to God.
I thank God as much as I can.
But nothing unwished for has
happened to you up to now?

Faxit Deus ut istud sit perpetuum ac proprium. Laetus istud audio, gratulor tibi. Gratia Deo. Gratiam habeo Deo. Gratias ago Deo quantas possum maximas. Sed nihil interim tibi molestiae fuit?

Λ. Οὐδὲν, πλὴν ὅτι τῆς ὁμιλίας
τῆς ὑμετέρας οὐκ ἀξιῶ ἀπολαύειν.

No, nothing, except that I
haven't been able to enjoy
your company.

Nihil nisi quod vestra consuetudine frui non licuit.

Ἄρρώστως ἔχειν.

MALE VALERE

FEELING ILL

Γ. μῶν ἐρρωμένος εἶ;
Rectene vales?

Are you feeling okay?

Λ. βουλοίμην ἄν.
Vellem quidem.

I wish I were!

οὐκ ἔρρωμένος εἶμι κατὰ πάντα.

I'm not at all well.

Non valeo per omnia.

ὅπως οὖν ἔχω τὸ σῶμα.

So so.

Utcumque valeo.

οὐκ εὖ διάκειμαι τὸ σῶμα ὡς εἶωθα.

I'm not as well as I usually am.

Non admodum bene valeo corpore ut soleo.

διάκειμαι κατὰ τὸ δοκοῦν τῷ Θεῷ.

I'm as well as God wants me to be.

Valeo ut Deo visum est.

ἐτέρως ἢ βουλοίμην ἄν.

I'd like my health to be different than it is right now.

Secus quam vellem valeo.

οὕτω διάκειμαι τὸ σῶμα, ὡς ειώθασιν οἷς πρὸς τοὺς ἰατροὺς πρᾶγμα ἔστιν.

I'm about as well as people are who are under a doctor's care.

Ut solent quibus cum medicis res est.

Γ. μὴ γένοιτο, ἀηδές τι λέγεις!

Oh no, that's awful!

Avertat Deus, rem mihi peracerbam narras.

πρέπει σὲ θαρσεῖν.

You have to be brave.

Bono sis animo oportet.

χρὴ σε ἀνδρωδῶς διακεῖσθαι.

Take it like a man!

Virum te praestes oportet.

μεγαλοψύχως σε κατὰ τῆς νόσου
ἔχειν δεῖ.

Face that illness with courage!

Forti infractoque animo contra morbum esto.

πολὺ βοηθεῖ ἐν τῷ δυστυχίᾳ
ψυχὴ ἀγαθή.

A strong mind at a bad time is
a great help.

Multum iuvat animus in re mala bonus.

τίνι νόσῳ ἐλήφθης;

What have you got?

Quo morbo teneris?

τίς νόσος κατέλαβέ σε;

What disease afflicted you?

Quis te morbus tenet?

ποιῶ νοσήματι περιέπεσες;

From what disease are you
suffering?

Quid habes morbi?

ποῖαν νόσον ἀσθενεῖς;

With what disease are you
struggling?

Quo morbo laboras?

Α. οὐκ οἶδα, καὶ διὰ τοῦτο νοσῶ
ἐπισφαλέστερον.

I don't know: that's what makes
my condition more dangerous.

Nescio, et ideo laboro periculosius.

Γ. ἀληθεύεις.

You're right.

Verum dicis.

ὀρθῶς λέγεις.

You're right.

Recte dicis.

πρῶτον μὲν γὰρ πρὸς τὴν ὑγείαν
ἔστι τὸ τὴν νόσον γνῶναι.

Knowing what you've got is
the first step toward regaining
your health.

Primus ad sanitatem gradus est novisse morbum.

οὐδενὶ συνεβούλευσας ἰατρῶ;

Didn't you consult a doctor?

Nullumne consuluisti medicum?

Α. πολλοῖς μὲν.

I talked to a lot of 'em.

Multos equidem.

Γ. τί ἀποκρίνονται;

What do they say?

Quid respondent?

Α. ὁ μὲν ἀρνεῖται, ὁ δὲ λέγει ὅτι
βουλευέσθαι δεῖν οἶεται, ἐν δὲ τῷ
με ταλαίπωρον εἶναι ὁμονοοῦσιν.

One says he doesn't, another
says he thinks he does have to
get a second opinion. But
they all agree that I'm in a bad
way.

Alius negat, alius deliberandum censet. In hoc consentiunt omnes, me miserum esse.

Γ. πόσος χρόνος ἔστιν, ἐξ οὗ
πονηρῶς ἔχεις;

How long have you been ill?

Quampridem habet te hic morbus?

Α. ὀκτῶ ἡμέρας.

Eight days.

Octo dies.

μικροῦ δεῖν ὅλος ἤδη μὴν ἐστίν.

Almost an entire month now.

Ferme integer iam mensis est.

τρεῖς [τέτταρας, πέντε] μῆνας ὅλους ἀρρωστῶ.

I've been ill for three [four, five] whole months.

Tres [quattuor, quinque] integros menses male habeo.

δέκατον μῆνα τοῦτον κάμνω.

I've been ill nine months.

Decimum iam mensem laboro.

ὅλον ἤδη ἔτος ἀρρωστῶ.

I've been ill a whole year already.

Integrum iam annum aegroto.

Γ. πειρατέον οἶμαι ἐγὼ τὴν νόσον οὐ γένεσθαι οἰκείαν.

I think you've got to try to prevent the disease from becoming chronic.

Adnitendum censeo ne morbus fiat familiaris.

μῶν ὕδρωψ ἐστί;

It isn't dropsy, is it?

Num est hydrops?

Λ. ἀρνοῦνται.

They say it isn't.

Negant.

Γ. μῶν δυσεντερία;

It's not dysentery?

Num dysenteria?

Α. οὐκ οἶμαι.

I don't think so.

Non arbitror.

Γ. μῶν πυρετός;

What about fever?

Num febris?

Α. πιστεύω εἶναι.

I think that's it.

Credo esse.

Γ. ποῖός ἐστι πυρετός;
πότερον συνεχῆς, ἢ ἀμφοημερινός,
ἢ τριταῖος, ἢ τεταρταῖος;

What kind of fever is it?
Is it continuous, or does
it come every other day? every
third day? every fourth day?

Qualisnam est febris? Continuane, an quotidiana, an tertiana, an quartana?

Α. νομίζω νέον εἶναι τοῦ πυρετοῦ
εἶδος, ὡς ἐν τῷ νυνὶ πολλαὶ νέαι
γίνονται νόσοι, πρότερον ἄγνωστί.

Some new kind of fever, I think.
Nowadays we have many new
diseases that before were
unknown.

Opinor novam esse febris speciem, ut nunc novi subinde morbi exoriuntur antehac incogniti.

Γ. ἀλλ' ἄλις ἦν τῶν παλαίων.

The old ones were enough!

At plus satis erat veterum.

Α. οὕτως ἀρέσκει τῷ Θεῷ τὰ νέα
ἀμαρτήματα νέοις νοσήμασι
κολάζονται.

It pleases God thus to punish
new sins with new diseases.

Ita est visum Deo nova peccata novis morbis punienti.

Γ. πόστη ἡμέρα ἀνατρέχει τὸ ἄλγημα;

At what interval does the pain recur?

Quoto die recurrit dolor?

Λ. πόστη ἡμέρα λέγεις;
μᾶλλον καὶ καθ' ἐκάστην ἡμέραν
πλεονάκεις, ἢ Εὐριπος.

At what interval does the pain recur, you ask? Daily, more often than the Euripus.

Quoto die narras? immo quotidie, saepius quam Euripus.

Γ. ὦ τοῦ κακοῦ βδελυκτοῦ, πόθεν
ἐπεσπάζω τὸ νόσημα;

That's awful! Where did you catch this disease?

O malum abominandum! Unde contraxisti morbum?

πόθεν νομίζεις τοῦτο τὸ κακὸν εἶναι;

What do you think is the source of this malaise?

Unde suspicaris hoc esse collectum mali?

Λ. ἐκ λιμοῦ.

From not eating.

Ex inedia.

Γ. ἀλλ' οὐκ εἴωθας τοσοῦτο εἶναι
δεισιδαίμων, ὥστε νηστεία σεαυτὸν
ἀποτρέχειν.

But you aren't the superstitious type, to wear yourself out with fasting.

At non soles usque adeo esse superstitiosus, ut te ieiunio maceres.

Λ. οὐκ ἦν εὐσέβεια, ἀλλὰ ἀπορία.

I wasn't being pious, I didn't have any money.

Non erat religio, sed inopia.

οὐ γὰρ ἐδόθη τροφή.

I wasn't given any food to eat.

Non enim dabatur cibus.

ἐκ ψύχους γένεσθαι οἶομαι.

I think I caught a chill.

E frigore natum arbitror.

ἐκ μήλων ὠμῶν τὴν τοῦ οἰσοφάγου
ὠμότητα ὑπάρχειν ἠγοῦμαι.

I think I got heartburn from
green apples.

E crudis malis contracta est stomachi cruditas.

Γ. φυλάττου μὴ ἐξ ἀμέτρου καὶ ἀκαίρου
περὶ τὰ γράμματα σπουδῆς τοῦτο τὸ
κακὸν ἐπισπάσης [ἐκ πότου ἀμέτρου,
ἐκ μέθης]. ἀλλὰ διὰ τί οὐ παρακαλεῖς
ἰατρόν τινα;

Be careful that you not get this
illness from too much studying
[drink, inebriation]. But
why don't you call a doctor?

Vide ne ex immodico aut intempestivo studio [potatione largiore, ebrietate] conciliaris
tibi hoc mali. Sed cur non accersis medicum?

Λ. δέδια μὴ θάττον τὴν νόσον ἀξάνη
ἢ θεραπεύση.

I'm afraid he'll make my
disease worse before he
makes it better.

Timeo ne citius morbum augeat quam curet.

φοβοῦμαι μὴ ἀντὶ φαρμάκου τοκιζὸν διδῶ.

I'm afraid he'll give me
poison instead of
medicine.

Metuo ne pro remedio venenum det.

Γ. δεῖ γοῦν ἐλέσθαι τινὰ τῷ ἀδεῶς πιστεύοις ἄν.

You have to select somebody you can trust completely.

Diligendus est igitur cui tuto fidas.

Λ. εἰ χρὴ θανεῖν, βούλομαι μὲν μᾶλλον ἅπαξ τελευτᾶν, ἢ τοσοῦτοις φαρμάκοις ἐκτρυχωθεῖς.

If I have to die, I'd rather do it once than be wasted by so many drugs.

Si moriendum est, malo semel mori quam tot pharmacis excarnificatus.

Γ. φρόντισον οὖν, ὅπως αὐτὸς σεαυτῷ ἱατρὸς τυγχάνης ὄν. εἰ ἀνδρὶ ἱατρῷ ἀπιστεῖς, εὐχομαί σοι τὸν Θεὸν ἐν ἱατροῦ μέρει εἶναι. εἴσιν οἱ ἐνδυσάμενοι ἐσθήτα μοναχοῦ ἀνερρώσθησαν.

Figure out a way to be your own physician. If you don't trust a human, then I pray that God may be your doctor. Some people have regained their health when they've put on the clothing of a monk.

Fac igitur ut ipse tibi sis medicus. Si diffidis homini medico, precor ut sit tibi medici vice Deus. Sunt qui induti veste monachi convaluerunt.

Λ. τὸ αὐτὸ ἴσως συμβέβηκεν ἄν, εἰ λεοντῆν ἐνδεδυμένοι ἄν ἦεν. ἀλλὰ ταῦτα τῷ ἀπιστοῦντι οὐδὲν συμφέρει.

I'll bet the same thing would have happened if they'd put on a lion's skin. Such stunts don't help the person who doesn't believe in them.

Idem fortasse evenisset, si leonis pelle tecti fuissent. Verum ista diffidenti nihil conducunt.

Γ. πίστευσον οὖν ἵνα ἀναβιώσης.
ἄλλοι τινὲς ἀπηλλάχθησαν τῆς νόσου,
ποιησάμενοί τινι τῶν ἁγίων ὑποσχέσεις.

Then believe, that you may
regain your health. Others
have recovered by making
promises to some saint or other.

Fide igitur, ut reviviscas. Alii morbo levati sunt, nuncupatis alicui divorum votis.

Λ. ἀλλὰ οὐδέν ἐστὶ μοι πρὸς
τοὺς ἁγίους συμβόλαιον.

I don't have anything
to do with the saints.

At ego cum divis non paciscor.

Γ. τοιγαροῦν σὺ τὸν Χριστὸν,
ὧ μὲν πιστεύεις, αἶτει τὴν
τῆς ὑγείας χάριν.

Well, but you believe in
Christ. Pray that He may
grant you the grace of good
health.

Proinde tu a Christo , cui fidis, pete sanitatis beneficium.

Λ. ἀλλ' οὐκ οἶδα, εἰ χάρις ἐστὶ.

I don't know if it's a question
of grace.

At ego an beneficium sit nescio.

Γ. πῶς οὐχὶ χάρις ἐστὶ; τῆς νόσου
ἀπαλλαγῆναι;

How isn't it grace, to
be freed from disease?

An non beneficium est, liberari morbo?

Λ. ἐνίοτε τελευτᾶν βέλτιόν ἐστι.
Ἐγὼ δὲ τοῦ Χριστοῦ μηδὲν δέομαι
πλὴν ὅ τι ἂν ἄριστον ᾖ.

Sometimes it's better to die.
I ask nothing from Christ but
what is best.

Nonnumquam mori felicius est. Ego autem a Christo nihil peto, nisi quod optimum sit.

Γ. εὐσεβῶς συμὲν φιλοσοφεῖς.
ὅτε μὲν γὰρ αἰτοῦμεν
τὸν θεὸν ἀγαθὰ τὰ πρὸς τοῦτον τὸν
βίον ἀναγκαῖα, αἰεὶ προσθεῖναι δεῖ
τὸ *Κύριε ἐὰν θέλῃς*. πνευματικὰ δὲ
καὶ αἰώνια ἀγαθὰ, ἄνευ ὁμολογίας
τῷ Θεῷ εὐχεσθαι πρέπει. ἀλλὰ ἔρρωσο,
ὦ φίλε Λούκα.

You are a pious
and wise person. Whenever
we ask God for good things
that are necessary for life,
we always need to add the
words, "If it please Thee, Lord."
We have to ask God for
eternal, spiritual goods,
without any condition. Well,
goodbye, Luke.

Pie tu quidem philosopharis. Cum enim petimus a Deo bona ad hanc vitam necessaria, semper addendum est, *Domine si tu vis*. Spirituality autem et aeterna bona sine ulla conditione a Deo petenda sunt. Sed vale mi Luca.

Λ. ἔρρωσο εἰς τὴν αὔριον καὶ
ὦ φίλτατε Γεώργιε.

Goodbye until
tomorrow, George!

Vale in crastinum et tu, carissime Georgi.

ἌΛΛΟΣ ΔΙΑΛΟΓΟΣ

ALIUS DIALOGUS

ANOTHER ONE

Γ. Οὐχὶ ἐγένετο σοι αὕτη ἡ ὁδοιπορία
εὐτυχῆς καὶ χρήσιμος;

Was your trip fortunate and
beneficial?

Fuitne tibi hoc iter faustum et commodum?

Λ. ἐγένετο μετρίως, πλὴν ὅτι οὐδεὶς
τόπος ἀκινδύνως ἔχει διὰ τοὺς ληστὰς.

It was all right, except for the
fact that no place was
safe from bandits.

Sic satis, nisi quod nihil usquam tutum est a latronibus.

Γ. πεζὸς ἦκεις, ἢ ἵππεύς;

Were you walking or riding on horseback?

Pedes advenis, an eques?

Λ. τὰ μὲν πεζῇ πορεία, τὰ καὶ ἀμάξῃ, τὰ καὶ ἵππῳ, τὰ δὲ νηί.

Partly on foot, partly in a cart, partly on a horse, partly in a boat.

Partim pedestri itinere, partim vehiculo, partim equo, partim navigio.

Γ. πῶς ἔχει τὰ τῶν ἐν Γαλλία Βελγικῇ;

How are things in Belgium?

Quo in statu sunt res Belgicae?

Λ. στασιαστακῶς. πολλάι μὲν ἐκεῖ πολέμων ἀπειλαί εἰσι.

It's a tinderbox. There are many threats of wars.

Sane turbulento. Magnae bellorum minae sunt.

Γ. ἀλλὰ ταῦτα ἐάσωμεν. οὐδὲν γὰρ ἡμῖν καὶ τῷ Ἄρει. τὰ δὲ σὰ πῶς ἔχει;

Enough of that! Mars doesn't concern us. How's business?

Sed haec omittamus. Nihil enim nobis cum Marte. Tuae res quomodo habent?

Λ. εὖ [καλῶς, κάλλιστα].

Okay [good, very good].

Bene [pulchre, optime]

Γ. οὐχὶ καλῶς πράττεις;

Are you doing okay?

Nonne bene tecum agitur?

Λ. κάλλιστα [εὐτυχέστατα].

Great!

Optime. Felicissime.

Γ. οὐχὶ εὐτυχεῖς;

Are you doing well?

Nonne prospero fortunae statu uteris?

Λ. μᾶλλον καὶ δυστυχῶ, τὰ μὲν
ἐμὰ χεῖρον ἔχειν οὐ δύναται.

Quite the opposite. I'm suffering
some bad luck. My business
couldn't be in worse shape.

Immo maxime adverso. Res in peiori statu esse non potest.

Γ. οὐκ ἐάλωκας, ὅπερ ἐθήρευες;

Didn't you catch what you were
hunting after?

Non cepisti, quod captabas?

οὐχὶ συνέβη ἡ λεία, ἣ ἐπεβούλευσας;

Did you bag the prey you were
aiming at?

Non contigit praeda, quam venabaris?

Λ. ἐθήρευον μὲν ἀλλὰ τῆς Ἀρτέμιδος
ὀργιζομένης.

I hunted for it, but Artemis was
angry at me.

Venabar equidem, sed irata Diana.

Γ. οὐδεμία ἐλπὶς λοιπὴ ἐστὶ;

Is there no hope left?

Nihil reliquum est spei?

Λ. ἐλπὶς μὲν πολλή, πρᾶγμα δὲ οὐδέν.

Oh, there's lots of hope, just
not any substance.

Spei permultum, sed rei nihil.

Γ. ὁ ὑπατος οὐδεμίαν ἐλπίδα δεικνύει;

Doesn't the director hold out any hope?

Consul nihil ostendit spei?

Λ. ὅλας ἀμάξας, ὅλας ναῦς, ἀλλὰ πρὸς τούτοις οὐδέν.

Whole cartloads and shiploads full, but nothing besides that.

Tota plaustra, totas naves, sed praeterea nihil.

Γ. οὐδὲν ἔτι ἔπεμψεν.

Didn't he send anything yet?

Nihil adhuc misit?

Λ. ὑπέσχετο μὲν δαψιλῶς, ἀλλ' οὐκ ἔπεμψεν ὀβολὸν οὐδένα. ὑπισχνεῖται μὲν πολλὰ λόγῳ, ἔργῳ καὶ οὐδὲν ποιεῖ.

Oh, he promised lavishly, but he didn't send one penny. All talk and no action.

Promisit quidem largiter, sed ne obulum quidem misit. Promittit quidem multa verbis, sed re praestat nihil.

Γ. χρῆ οὖν τὴν ψυχὴν τῇ ἐλπίδι τρέφειν.

Then your heart must feed on hope.

Ergo spe alendus est animus.

Λ. ἀλλὰ ταύτη οὐ πιαίνεται ἡ κοιλία.

You can't get fat on that.

Sed hac non saginatur venter.

Γ. διὰ τοῦτο δὲ πρὸς τὸ ὁδοιπορεῦειν ἐτύγγανες ὦν ἐπιτηδειότερος, οὐδὲν φορτίον ἐν τῇ ζωνῇ ἔχων.

But that's why you had a quicker trip of it, 'cause you weren't carrying anything in your moneybelt!

Ideo autem eras ad iter expeditior, quod nihil esset oneris in zona.

Α. ὁμολογῶ, καὶ ἀσφαλέστερος. οὐδενὰ γὰρ ὄπλα μᾶλλον ἐλεύθερα τῶν ληστῶν ἔστιν. ἀλλ' ἐγὼ μᾶλλον ἂν βουλοίμην καὶ τὸ φορτίον καὶ τὸν κίνδυνον.

Boy, that's a fact! I was safer too, 'cause there are no more sure weapons against thieves. All the same, I'd rather have the extra burden AND the danger.

Fateor, atque etiam tutior. Nulla enim sunt arma certiora adversus latrones. Sed ego malim et onus et periculum.

Γ. οὐδέν σου ἀφήρηται ἐν τῇ ὁδῷ;

You weren't robbed during the trip, were you?

Nihilne tibi ademptum est in via?

Α. μὴν ἐμοῦ; τί ἀφαιρήσεις ἀνθρώπου γυμνοῦ; οἱ δὲ ἄλλοι μᾶλλον ἐφοβοῦντό με, ἐξῆν ἐμοὶ γυμνῷ ὁδοιπόρῳ διὰ ὅλης τῆς ὁδοῦ ἄδειν καὶ πεινᾶν.

Me? Ha, that's rich! What could you steal from a guy who has nothing? Everyone else was afraid of *me*! I could sing and starve for the whole trip.

Mihine? Quaesio quid eripias nudo? Aliis citius periculum erat a me. Licuit mihi vacuo viatori per totum iter canere et esurire.

Γ. ποῖ δὲ νῦν βαδίζεις;

Where are you going now?

Quo autem nunc abis?

Α. εὐθὺς τῆς οἰκίας, ἀσπασόμενος τὴν γυναῖκα, καὶ τοὺς γονεῖς. πολὺν ἤδη χρόνον οὐχ ὁρώμενος.

Straight home, to greet my wife and parents. I haven't seen them for a long time now.

Recta domum, salutaturus uxorem et parentes iam diu non visos.

Γ. εὐχομαί σε πάντα ἐκεῖ εὐρεῖν ἡδέα.

I pray that you find all things in good shape there.

Precor ut illic offendas omnia laeta.

Λ. αἶθε τοῦτο βούλοιτο Θεός. Οὐδὲν καινὸν συμβέβηκεν ἐν τῷ μεταξὺ ἐν τῇ οἰκίᾳ ἡμῶν;

May God so will it! Nothing new has happened at our house, has it?

utinam ita velit Deus. Nihil interim exstitit novi domi nostrae?

Γ. οὐδὲν πλὴν ὅτι εὐρήσεις τὸν οἶκον ἐπίδοσιν εἰληφότα. καὶ γὰρ ἡ ἀλέκτορίς σου ἔτεκε σοι ὠδὸν καλόν.

No, except that you'll find your family has a new addition. Your hen has laid you a lovely egg!

Nihil, nisi quod reperies auctam familiam, nam tua gallina peperit tibi pulchrum ovum.

Λ. καλῶς λέγεις, ἀντὶ ταύτης τῆς ἀγγελίας δίδωμί σοι δῶρον, ταύτην τὴν καινὴν διαθήκην ἐν Λευτικίᾳ νεωστὶ κομπῶς τυπωθεῖσαν.

Wonderful! In return for such news I'm giving you a gift, this New Testament just recently and elegantly printed in Paris.

Bene nuntias. Pro hoc nuntio do tibi munus, videlicet, Novum Testamentum Lutetiae recens eleganter excusum.

Γ. καλόν, μὰ τὸν Θεόν, εὐαγγέλιον. ἔστι μοι τοῦτο τὸ δῶρον ὡς ὅτι ἡδιστον. σκέψομαι δὲ ὀπισθὲν σοί ποτε χάριν ἀξίαν ἀποδοῦναι δυνηθῶ.

It's beautiful good news indeed! This is an absolutely delightful gift. I'll make an effort in the future to be able to return this favor in a worthy way.

Pulchrum, ita me Deus amet, evangelium. Est mihi hoc munus longe gratissimum. Dispiciam unde possim hoc donum pensare.

Λ. ἐξαρκούντως ἀνταποδεδωκέναι νόμιζε, εἰ ἀγαπήσεις.

Consider it paid back appropriately if you value it.

Abunde te pensasse, puta, si boni consuleris.

ΑΛΛΟΣ

ALIUS

ANOTHER

Γ. Οὐχὶ καινὰ τινα ἐκ τῆς
πατρίδος κομίζεις;

Do you bring any news from
home?

Nihilne novarum rerum ex patria adfers?

οὐδὲν καινὸν παρὰ τῶν ἡμετέρων
φέρεις;

Any news from home?

Nihil novi a nostris portas?

τίνα καινὰ ἀγγέλλεις;

What news do you report?

Quaenam nova nuncias?

Λ. καινὰ μὲν πολλὰ, ἀληθὲς δὲ οὐδέν.
τοσαῦτα μὲν ψεύδη φέρω, ὅσα μόλις
μία ναῦς ἄγει.

There's a lot of news, but none
of it's true. I'm bringing a whole
shipload of lies with me.

Nova permulta, at nihil veri. Tantum mendaciorum adfero, quantum vix una navis vehat.

Γ. ἀποφορτίζου οὖν ὡς τάχιστα,
ἵνα μὴ ὑπὸ τηλικούτου τὸ μέγεθος
φορτίου ἀπολῆ.

Well, unload yourself as fast as
you can, so that you don't sink
under that great weight.

Exonera igitur te quamprimum, ne succumbas tanto oneri.

Λ. οὐδὲν ἔχω πλὴν ὅτι ἐν τοῖς
κουρείοις, καὶ ἀμάξαις, καὶ ναυσὶ
θρυλλεῖται.

The only news I bring is the
stuff bandied about at the
barbershops, on carts, and on
shipboard.

Nihil habeo praeter ea quae in tonstrinis, in vehiculis, et in navibus iactantur.

Γ. τί, οὐχὶ ἡ πατρις ἡμῶν τοῦ
λοιμοῦ ἐλευθέρα ἐστι;

Well, what about the plague?
Is our country free of it?

Quid, estne patria nostra immunis a pestilentia?

Λ. οὐχὶ ὅλως, ἀλλὰ συνεχῆς οὐκ
ἐστίν, ἐνίοτε γὰρ ἀνίησι, πάλιν δὲ
παροξύνεται.

Not completely, but it isn't
continuous; sometimes
it withdraws, at other times
it breaks out fiercely.

Non omnino, sed perpetua non est: aliquando remittit sese, deinde recrudescit.

Γ. οὐχ ἄλλισ ἦν κακῶν, ὅπου
πόλεμος ὦν τυγχάνει;

Wasn't there enough trouble,
what with war?

Nonne satis erat malorum, ubi bellum grassatur?

Λ. ἦν μὲν, εἰ μὴ ἄλλως ἂν ἐδόκει
τῷ Θεῷ.

There was, if God
had not seen things differently.

Erat quidem, nisi aliter visum esset Deo.

Γ. ἀνάγκη αὐτόθι σιτοδείαν εἶναι.

There must be a food shortage
there.

Annonae caritatem istic esse oportet.

Λ. πάντων ἐκεῖ ἐνδειά ἐστι,
πλὴν τῶν σχετλιωτάτων στρατιωτῶν.

There's a shortage of everything
there, except for the most
vicious soldiers.

Omnium rerum illic inopia est, praeterquam sceleratorum militum.

Γ. ὅπου οἱ στρατιῶται κυριεύουσιν,
ἐκεῖ οὐδὲ τῶν ἁγίων ἱερῶν, οὐδὲ
τῶν Μουσῶν φείδονται.

Where soldiers are in charge,
they spare neither the
holy temples nor the Muses.

Ubi milites dominantur, ibi nec sacris Templis, nec Musis ipsis parcunt.

Λ. ὀρθῶς οὖν καὶ σοφῶς ὁ λέγων
Ξενοφῶν φησὶ · εἰρήνη δοκεῖ μέγα
ἀγαθὸν εἶναι τοῖς ἀνθρώποις, πόλεμος
μέγα κακόν, ἀλλὰ οὐ καθέξω σε
πλείονα χρόνον. ἐν ἑτέροις καιροῖς
διὰ πλειόνων ποιησόμεθα τὴν συνουσίαν,
ὅποτε ἑκατέρῳ ἔσται ἐπιτήδειον.

Xenophon speaks correctly
and wisely when he says,
"People believe that peace
is a great good, war a great
evil." But I won't delay you
longer. We'll talk further on
other occasions, whenever we

Recte igitur et sapienter Xenophon inquit: Pax videtur hominibus esse magnum bonum, bellum vero magnum malum. Sed non te morabor diutius. Alias pluribus colloquemur, cum erit utrique commodum.

νῦν ἄλλοσέ με καλεῖ πράγματα τινα.

Now some business is calling
me elsewhere.

Nunc alio me vocant negotia quaedam.

ἌΛΛΟΣ ΔΙΑΛΟΓΟΣ

ALIUS DIALOGUS

ANOTHER DIALOGUE

Γ. πυνθάνομαί σε νεωστὶ τὴν
πατρίδα ἐπισκέψασθαι.

I hear that you've recently
visited your country.

Audio te patriam nuper revisisse.

Λ. ἐπεσκεψάμην. πολὺν γὰρ
χρόνον τοὺς γονεῖς οὐχ ἑωράκειν.
οὐκ ἔδυνήθην πλείονα χρόνον
φέρειν τὸν τῆς πατρίδος καὶ
τῶν φίλων πόθον.

I did make a visit. I hadn't seen
my parents for a long time. I
couldn't bear the longing I felt
for my country and loved ones
any longer.

Revisi. Diu enim parentes meos non videram. Non poteram diutius ferre patriae et
amicorum desiderium.

Γ. εὐσεβῶς ἐποίησας, φιλόανθρωπος
τυγχάνεις ὧν, ταῦτα ἐνθυμούμενος,
ἅπαντες γὰρ σφόδρα στέργομεν τὴν
χώραν, τὴν ἡμᾶς θρέψασαν καὶ
φύσασαν. ἀλλ' ἄγε, πῶς ἐκεῖ ἐώρακας
πάντα ἔχοντα;

You acted very responsibly
in feeling this way, since you're
an affectionate and warm-
hearted person. We all love the
land that nourished us and gave
us birth. So tell me, how did you
find everything there?

Pie fecisti, humanus es, qui ista cogitas. Ducimur enim omnes admirabili quodam amore
eius regionis, quae nos aluit et edidit. Sed dic quaeso, quonam in loco illic offendisti
omnia?

Λ. πάντα καινά.

Everything's changed.

Universa nova.

πάντα μεταβεβλημένα.

It's all changed.

Mutata omnia.

ἔδόκουν εἰς ἄλλον ἐλθεῖν κόσμον.

I'd felt like I'd entered a
different universe.

Videbar mihi in alium venire mundum.

ἔτη δέκα μόλις ἀπεγενόμην. οὐκ
ἄλλως ἅπαντα ἐθαύμασα,
ἦ Ἐπιμενίδης ὁ τῶν ὑπνωδῶν
ἄρχων, μόγις τελευταῖον ἀνεγερθεῖς.

I'd scarcely been away for ten
years, but I wondered at the
changes exactly as did
Epimenides, that supreme
sleeper, who barely managed
finally to wake up .

Vixdum decennium abfueram, non secus omnia mirabar, quam Epimenides somniatorum princeps, vix tandem expergefactus.

Γ. ποῖος τίς οὗτός ἐστι μῦθος;

What tale is this?

Quaenam est ista fabula?

Λ. λέξω δὴ · εἰ σχολή σοί ἐστιν ἀκουεῖν.

If you have time to listen, I'll tell you.

Dicam equidem, si vacat audire.

Γ. οὐδέν ἐμοὶ ἥδιον ἔσται.

There's nothing I'd enjoy more.

Nihil fuerit iucundius.

Λ. ἔδραν οὖν σὺν προσκεφαλαίῳ μοι τίθεσθαι κέλευε.

Have a chair with a cushion brought for me.

Sellam igitur cum pulvino mihi poni iube.

Γ. ὀρθῶς ὑπέμνησας, καθήμενος γὰρ ῥᾶον ψευδολογήσεις.

You're right to remind me; this way you can sit and tell your fibs more comfortably.

Recte admones, nam sedens commodius mentieris.

Λ. μυθολογοῦσιν οἱ ἱστορικοὶ περὶ Ἐπιμενίδου τινὸς Κρητέως, ὃς μόνος πρὸς περίπατον ἔξω τείχους πορευόμενος, ἐπειδὴ διὰ τὸν ὑετὸν συνεχῆ σπήλαιον ἐμβὰς ἐκάθευδε, τεσσαράκοντα ἑπτὰ ἔτη εὕδων διετέλεσε.

The historians tell of a man from Crete named Epimenides. One day he set out alone on a walk outside the city wall. When he got caught in a steady rainstorm he went into a cave, fell asleep, and ended up sleeping for 47 years.

Fabulantur Historici de Epimenide quodam Cretensi, qui deambulandi gratia solus urbem egressus, cum subita pluviae vi compellente in quendam speluncam ingressus obdormisset, quadraginta septem perpetuos annos somnum continuerit.

Γ. ἀλλ' εὐτυχῶς ἔπραξεν ὁ Ἐπιμενίδης, ὁ τὰ τελευταῖα ἑαυτὸν ἀναλαβών. πολλοὶ μὲν τῶν ἔλλογίμων οὐποτε ἀναγείρονται ἐκ τῶν ἐνυπνίων ἑαυτοῦς. ἀλλὰ πρᾶττεις ἀξίως ἀνδρὸς ποιητοῦ, ἔμμενε οὖν τῷ ψεύδολογεῖν.

Well, Epimenides fared pretty well in finally coming to himself. Lots of clever people never wake up from their dreams. But you are telling your story very creatively, keep up your lying.

Sed bene cum Epimenide actum est, qui tandem ad se rediit. Multi docti nunquam expergiscuntur a suis somnis. Sed facis ut Poeta dignum est. Perge igitur mentiri.

Δ. Ἐπιμενίδης οὖν ἀνεγερθεὶς, ἐκ τοῦ σπηλαίου πορευόμενος, περισκοπεῖ, ὁρᾷ πάντα μεταβεβλημένα, τὰς ὕλας, τὰς ὄχθας, τοὺς ποταμοὺς, τὰ δένδρα, τοὺς ἀγροὺς, ὡς δὲ συντόμως εἰπεῖν, πάντα καινά. βαδίζων οὖν εἰς πόλιν ἐρωτᾷ, διατρίβων αὐτόθε χρόνον τινά, οὐδὲ ἔγνω οὐδένα, οὐδὲ ὑπὸ τινος ἐγνώσθη, ἄλλο γὰρ τῶν ἀνθρώπων περίβλημα, οὐδὲ τὸ αὐτὸ πρόσωπον, ἢ λέξις μετεβλήθη, οἱ τρόποι διάφοροι. οὐδὲ θαυμάζω τοῦτο τῷ Ἐπιμενίδῃ μετὰ τσοαῦτα ἔτη τῆς πατρίδος ἀπογενομένῳ.

When Epimenides woke up, he left the cave and looked around. He saw that everything had changed: the forests, the banks, the rivers, the trees, the fields, in short, it was all new. He went into town and hanging out there for some time he asked questions, but he didn't know anybody and nobody knew him. Everyone looked different. The language had changed, the customs had changed. And it doesn't surprise me, seeing as how Epimenides had been away from his country for so many years.

Epimenides igitur somno solutus, e spelunca prodit, circumspicit, mutata videt omnia, silvas, ripas, flumina, arbores, agros, breviter nihil non novum. Accedit ad urbem, percontatur, manet illic aliquandiu, neque novit quenquam, neque a quoquam agnitus est. Alius hominum cultus, nec idem vultus, mutatus sermo, diversi mores.

Γ. τί γονεῖς σοῦ, οὐχὶ βιοῦσι;

What about your parents? Are they still alive?

Quid uterque parens, vivuntne?

Λ. βιοῦσι μὲν ἀμφοτέροι, καὶ διάκεινται ὅπως οὖν, γήρα καὶ νόσῳ καὶ συμφοραῖς τῶν πολέμων ἐκνενευρισμένοι.

They're both living, and they're getting on as well as folks can who are exhausted with age, disease, and the ravages of war.

Vivunt ambo, et valent utcumque, senio, morbo, denique bellorum calamitate confecti.

Γ. αὕτη ἐστὶ τοῦ ἀνθρωπίνου βίου κωμῳδία. τὰ θνητὰ τοιαῦτα, οὐδὲν ἐν ταύτῳ μένει.

That's the human comedy. Such are mortal beings, nothing stays the same.

Haec est humanae vitae comoedia. Tales sunt res humanae, ut in eodem nihil duret statu.

ΠΕΡΙ ΤΟΥ ΤΗΝ ΕΝ ΤΗ ΦΙΛΟΣΟΦΙΑΙ ΣΠΟΥΔΗΝ ΟΡΘΩΣ ΔΙΑΤΑΤΤΕΙΝ

DE RATIONE STUDIORUM RECTE INSTITUENDA

HOW PROPERLY TO CARRY ON ONE'S STUDIES

Μαθητῆς: ἐπιθυμῶ, ὦ διδάσκαλε φίλτατε, συντόμως παρά σου πυνθάνεσθαι, τίνα τρόπον χρῆ τὴν περὶ τὰ γράμματα σπουδὴν εὐθύνειν, ἐάν γέ σοι σχολή καὶ ἱκανὸς χρόνος γένηται.

Discipulus: Cupio, mi carissime praeceptor, breviter ex te audire, quae sit ratio studiorum recte instituenda, si modo tibi est otium, et tempus his rebus commodum.

Pupil: Please, dear teacher, if you have the leisure and if this is the right time for such things, I should like to hear you briefly explain to me the method by which I may properly undertake my studies.

Διδάσκαλος: Χρόνον σὺ μὲν ἐθήρευσας, ὦ νεανίσκε, μάλιστα ἐπιτήδειον · πρὸς δὲ τοῦτο τὸν ἐλεύθερον καὶ καλὸν πόθον σου τῶν ἐμῶν μεγίστων ἀσχολιῶν ἂν προετίμων ἀσμένως. διόπερ ἀφέμενος τοῦ προιμιάζεσθαι, ἵνα καὶ τὴν φύσιν σου ἀκριβέστερον γνῶ, καὶ ἐγὼ σοι τὴν ἐμὴν εὐνοίαν τὴν πρὸς σε μᾶλλον ἐπιδείξω, ἐμὲ περὶ ἐκάστων, ἃ εἰδέναι ἐθέλεις, ἀπλῶς ἐρώτησον.

Praeceptor: Tempus tu quidem, adolescens captasti commodum. Deinde tuum illud liberale et honestum desiderium vel maximis occupationibus meis anteferrem libenter. Quare omissa praefatione, ut et ingenium tuum melius cognoscam, et tibi meam erga te benevolentiam magis probem, me de singulis rebus, quas scire cupis, simpliciter interroga.

Teacher: You've caught me at just the right time, my boy. Besides, I'd gladly attend to your generous and noble desire rather than to my own very pressing business. So you may omit the formalities and ask me whatever you'd like to know; this way I may know more accurately your personality, and I may show you my good will toward you.

Μαθητής: Εὐσεβῶς καὶ καλῶς ποιεῖς ὦ διδάσκαλε ἐνδοξότατε, τοσαῦτα πράγματα μὲ εὐμενῶς παιδεύειν οὐχ ὀκνῶν. πρῶτον μὲν οὖν παρά σου πυθέσθαι βούλομαι, τί τὸ πρῶτον τῆς περὶ τὰ γράμματα τὰ ἡμέτερα σπουδῆς τέλος ἐστὶν εἰς ὃ, ὥσπερ εἰς σκοπὸν, ἅπαντας τοὺς ἡμετέρους τοῦ μαθεῖν πόνους συντείνειν δεῖ.

Discipulus: Pie et honeste facis, clarissime Praeceptor, quod me de his tantis rebus benevole erudire non gravaris. Primum itaque ex te scire cupio, quis nam praecipuus studiorum nostrorum finis sit, ad quem, velut ad scopum, omnes nostri discendi labores referri debeant.

Pupil: It is very generous and responsible of you, most revered teacher, not to be hesitant to instruct me so kindly in so many matters. First, then, I should like to learn from you this: What is the primary end of our literary studies? What is that goal upon which we must focus our efforts to learn, taking aim as it were at a target?

Διδάσκαλος: Εὐσχημόνως σὺ μὲν περὶ τούτου τοῦ ἐρωτήματος τὴν ἀρχὴν ποιῆ. γνόντες γὰρ τὸν σκοπὸν πρὸς ὃν βλέπομεν, ῥᾶον καὶ τὰ πρὸς τὸν σκοπὸν ἐξαιρείσθαι ἐστι. Δύο δ' ἐστὶ τοῦ ἀνθρώπου κυριώτατα καὶ μάλιστα πρωτεύοντα ἀγαθὰ, οἷς πάντων τῶν ἄλλων

ζώων προέχει, ὁ νοῦς καὶ ὁ λόγος, τούτων ἀκριβῶς τε καὶ ὀρθῶς ἐκπονηθέντων, οἱ ἄνθρωποι οὐ μόνον τῶν ἄλλων ζώων, ἀλλὰ ἀλλήλων διαφέρουσι. προσήκει τοιγαροῦν τὴν περὶ τὰ γράμματα σπουδὴν εἰς δύο ταῦτα ἐγγύτατα καὶ ἀληθέστατα τέλη συντείνειν, ὅπως δηλονότι τὸν νοῦν τῇ σοφίᾳ, ἢ τῇ τοῦ Θεοῦ, καὶ τῆς φύσεως, καὶ τῶν νόμων γνῶσει, καὶ τῇ ἀρετῇ ἐκπονήσωμεν · καὶ δύναμιν τοῦ λόγου, κομψῶς καὶ φανερῶς πράγματα ἀγαθὰ ἐξηγουμένου, ἡμῖν αὐτοῖς παρασκευάσωμεν.

Praeceptor: Recte tu quidem ab hac quaestione ordiris. Intellecto enim scopo et meta, ad quam tendimus, facilius etiam media, recta ad istam metam ducentia, eligere poterimus. Duae autem sunt propriae et praecipuae hominis dotes, quibus reliquo animantium generi antecellit, Ratio et Oratio. His studiose et recte excultis, homines non solum caeteris animalibus, verum inter se aliis alii hominibus praestant. Dirigenda igitur sunt Studia litterarum ad hosce duos fines proximos et immediatos, ut Rationem sapientia, seu cognitione Dei, naturae, legum, et virtute excolamus: et Orationis pure ac perspicue res bonas explicantis, facultatem nobis comparemus.

Teacher: It's right that you begin with this question. For when the goal at which we aim is understood, we'll also be able to select more easily the means that lead us directly to that goal. There are, you know, two primary and proper goods by which the human being surpasses the other animals: Reason and Language. When these two things are zealously and correctly cultivated, people not only rise superior to the other animals, but some people truly surpass other people. Therefore literary studies are to be aimed at these two nearest and immediate goals: that we cultivate our Reason by means of wisdom, that is, by coming to understand God and nature and laws, and by virtue; and that we acquire for ourselves the use of speech that explains purely and clearly good things.

Μαθητής: Οὐχὶ ταῦτα δύο τὰ τέλη παρὰ τοῖς λογογράφοις συντομότερον ὀρισμένα ἀναγνώσκειται;

Discipulus: Exstantne hi duo studiorum nostrorum fines apud auctores brevioribus verbis descripti?

Pupil: Are these goals of our studies described more succinctly in the works of the great authors?

Διδάσκαλος: Μάλιστα. Περικλῆς μὲν γὰρ παρὰ Θουκυδίδη συντόμως καὶ ἀκριβῶς προσαγορεύει, Γνῶναι τὰ δέοντα, καὶ ἐρμηνεύσαι ταῦτα · Λουκιανὸς δὲ σύνεσιν καὶ δύναμιν ἐρμηνευτικὴν ἀποκαλεῖ, τουτέστι Σοφίαν καὶ λογιότητα.

Praeceptor: Maxime. Pericles enim apud Thucydidem breviter et rotunde nominat, Scire quae oportet scire, et ea posse eloqui: Lucianus autem appellat rerum cognitionem et facultatem diserte eas explicandi, id est, Sapientiam et Eloquentiam.

Teacher: Certainly. Pericles in Thucydides' text briefly and accurately states, "Knowledge consists of knowing what one must and being able to enunciate this. Lucian gives the names "wisdom" and "eloquence" to understanding and the power to express oneself.

Μαθητής: τί δὲ σὺ σοφίαν ὀνομάζεις;

Discipulus: Quid autem vocas sapientiam?

Pupil: What then do you call wisdom?

Διδάσκαλος: σοφίαν μὲν, ὡς τὰ θεῖα γράμματα λαλεῖ, ὀνομάζομεν τὴν ἀληθινὴν τοῦ Θεοῦ καὶ τῶν ἄλλων χρημάτων ἀγαθῶν γνῶσιν, μειγμένην τῇ περὶ τὸν Θεὸν εὐσεβείᾳ · ἀφροσύνη δὲ τὸ μὴ γνῶναι τὸν Θεὸν, μηδὲ πείθεσθαι αὐτῷ.

Praeceptor: Sapientiam, ut sacrae litterae loquuntur, nominamus veram notitiam Dei, et aliarum rerum bonarum, coniunctam cum vera pietate erga Deum: Stultitiam vero, ignorationem Dei, et inobedientiam erga Deum.

Teacher: As Holy Scripture says, wisdom is what we call the true knowledge of God and of other good things, mixed with piety toward God; while folly is not knowing God and not obeying Him.

Μαθητής: Τί δε ἡ λογιότης ἐστί;

Discipulus: Quid autem est eloquentia?

Pupil: So what is eloquence?

Διδάσκαλος: Τὴν λογιότητα Πλάτων πάνυ ευσχημόνως ὀρίζει, τὸ τῷ Θεῷ κεχαρισμένα λέγειν δύνασθαι. εἰς τοῦτο γὰρ τὸ ἔσχατον τέλος ἅπαντες ἄνθρωποι τὰς πράξεις ἑαυτῶν συντείνειν ὀφειλοῦσιν, ὅπως Θεὸς ὁ κτίστης ὀρθῶς ὑφ' ἡμῶν γινώσκηται τε καὶ θεραπεύηται. [α' πρὸς τοὺς Κορίνθους λ.] Πάντα εἰς δόξαν Θεοῦ

ποιεῖτε. Διόπερ ἐν ταῖς ἡμετέραις περὶ τὰ γράμματα σπουδαῖς, καὶ ἐν πάσαις ὄλου τοῦ βίου πράξειςιν, ἀεὶ τοῦτον τὸν ὠφελιμώτατον κανόνα προ ὀφθαλμῶν τίθεσθαι δεῖ. Ἄρχὴν ἀπάντων καὶ τέλος ποίει Θεόν. ἔστω τοιγαροῦν τέλος τῶν πόνων τῶν ἡμετέρων ἡ σοφὴ καὶ λόγιος εὐσέβεια.

Praeceptor: Eloquentiam gravissime Plato definit, *Deo grata dicere posse*. Nam ad hunc ultimum finem omnes homines suas actiones referre debent, ut Deus conditor recte a nobis agnoscatur et colatur. (1 Corinthians 10): *Omnia ad gloriam Dei facite*. Quapropter et in studiis nostris, et in totius vitae actionibus, semper in conspectu esse haec utilissima Regula debet: Exordium rerum fac et finem Deum. Sit igitur finis studiorum nostrorum, *Sapiens et eloquens pietas*.

Teacher: Plato very elegantly defines eloquence as "being able to say things pleasing to God." It's to this ultimate goal that all men ought to direct their actions, that we may properly recognize and worship God our Creator. Therefore in all our studies and the actions of our entire life we should keep this very useful rule in view: Make God the beginning and the end of things. Therefore let the goal of our studies be wise and eloquent piety.

Μαθητής: Δέομαί σοῦ μοι λέγειν ἐκ τίνων παιδείων ταυτὴν τὴν σοφίαν καὶ τὴν ἐν τοῖς λόγοις δεινότητα μάλιστα λαβεῖν δεῖ;

Discipulus: Dic quaeso, ex quibus doctrinis Sapientia illa et Eloquentia potissimum petenda sit?

Pupil: Please tell me from what studies that wisdom and eloquence are most to be sought.

Διδάσκαλος: Τὴν σοφίαν ἢ τὸ γνῶναι τὰ δέοντα τοῖς ἀνθρώποις ἐξεργάζονται ἡ Θεολογία καὶ ἡ Φιλοσοφία, ἢ τὴν γνῶσιν τῶν νόμων, ἢ τῶν πραγμάτων περὶ τῶν ἡθῶν, καὶ τὰς ἱστορίας τὰ παραδείγματα τῶν νόμων παρεχούσας, καὶ τὴν τῶν φυσικῶν γνῶσιν, καὶ τὰ μαθήματα συλλαμβάνομεν.

Praeceptor: Sapientia seu recto iudicio de rebus cognitione dignissimis, mentem hominis instruunt Theologia et Philosophia, quae scientiam legum seu praeceptorum de moribus; Historias, quae exempla legum suppeditant, cognitionem naturalium rerum, et Mathematica complectimur.

Teacher: Through wisdom or correct thinking about things that most deserve to be learned, Theology and Philosophy instruct man's mind: the one teaches a knowledge of

laws, the other of matters concerning ethics; and we include as well histories that supply examples of the laws, and the knowledge of physical phenomena, and mathematics.

Μαθητής: πρὸς δὲ τὸ τῶν ἄλλων λόγων συνιέναι, καὶ πρὸς τὸ τὸν ἡμέτερον ὀρθῶς μορφῶσαι, τί μάλιστα ἀναγκεῖόν ἐστι;

Discipulus: Ad orationem aliorum intelligendam, et ad nostram recte formandam, quid praecipue requiritur?

What is especially necessary in order that we can understand other people's speech and that we may develop our own appropriately?

Διδάσκαλος: τὸν λόγον τὸν ἐν τοῖς τῶν σοφῶν καὶ τῶν δεινῶν λέγειν γράμμασιν ἱεροῖς καὶ ἀνιέροις, χρηστῶς γνῶναι διδάσκουσιν αἱ τοῦ λέγειν τέχναι, μάλιστα δὲ πασῶν ἢ Γραμματικῆ ἢ Ῥωμαικῆ, καὶ Ἑλληνικῆ, καὶ Ἑβραϊκῆ. Τούτων μὲν τῶν γλωττῶν μνημείοις ἐπειδὴ αἱ ἐξαίρετοι τῶν τεχνῶν, καὶ αἱ ἱστορίαι συλλαμβάνονται, ἢ αὐτῶν γνῶσις ὥσπερ θύρα καὶ κλείς τι τυγχάνει οὔσα, ἢ πρὸς τὴν τῶν παιδείων ἐπιστήμην ἢ πρόσοδος ἀνοίγεται. πρὸς δὲ τὸ τὸν ἡμέτερον λόγον καλῶς μορφοῦν, χωρὶς τῶν τοῦ λέγειν τεχνῶν καὶ φύσις ἐπιτηδεῖα, καὶ τῶν συγγραφέων ἑλλογίμων ἀνάγνωσις τε καὶ μίμησις, καὶ τοῦ λέγειν καὶ γράφειν ἄσκησις συνεχῆς, μάλιστα ἀναγκαῖα ἐστι.

Praeceptor: Orationem in sapientium et eloquentium auctorum scriptis, sacris et prophanis, recte intelligere docent Artes dicendi, Grammaticae in primis linguae Latinae et Graecae et Ebraeae. Quarum linguarum monumentis cum praecipuae artes et historiae contineantur, cognitio earum velut ianua et clavis est, qua ad doctrinarum scientiam aditus aperitur. Ad nostram vero orationem recte formandam, praeter dicendi artes, natura idonea, et scriptorum eloquentium lectio atque imitatio, et dicendi ac scribendi exercitatio assidua in primis necessaria est.

Teacher: The language arts, especially the grammars of Latin, Greek, and Hebrew, teach us how rightly to understand the writings, both sacred and secular, of wise and eloquent authors. Since valuable skills and data are contained in the texts written in these languages, a knowledge of them is as it were the door and the key by which the path to the learning of the arts is laid open. When it comes to the acquisition of skill in our own writing, in addition to the study of the language arts, a suitable nature and the reading and imitation of eloquent writers along with constant practice in speaking and writing are absolutely essential.

Μαθητής: ἐπειδήπερ δὲ τὰ τῶν τοῦ λέγειν τεχνῶν παραγγέλματα οὐ τέλος τῆς ἡμετέρας περὶ γράμματα σπουδῆς ἐστίν, ἀλλ' ὄργανα μόνον, ὧν ἐν ταῖς μεγίσταις τέχναις, ταῖς τὰς τῆς σοφίας καὶ τῆς λογιότητος πηγὰς συλλαβούσαις, καὶ τὸν βίον ἀνθρώπινον κυβερνούσαις καὶ διασωζούσαις, ἡμῖν προσδεῖ, ὥσπερ σέ ποτε ἐν τῷ διδάσκειν διαλεγόμενον μέμνημαι, παρά σου πυθέσθαι ἐπιθυμῶ, πόσον χρόνον περὶ ταύτας τέχνας διατρίβειν δεῖ;

Discipulus: Cum autem dicendi artium praecepta non finis studiorum nostrorum sint, sed instrumenta tantummodo, quibus in summis illis artibus, quae sapientiae et eloquentiae fontes continent et vitam humanam gubernant ac tuentur, nobis opus est, ut te aliquando inter docendum disserere memini, ex te scire cupio, quantum temporis artibus istis tribuendum sit?

Pupil: But what we learn from the language arts isn't the end of our studies. Rather, from them we acquire tools that we need for those supreme subjects, those that contain the sources of wisdom and eloquence and that govern and preserve human life. That's what I remember you saying once while teaching. So I want you to tell me how much time is required to learn those skills.

Διδάσκαλος: Καλῶς με ὑπέμνησας, ὦ νεανίσκε. οὐ μὲν γὰρ πρέπει ὅλον τὸν βίον ἐν τῷ παρασκευάζειν τὸ τῆς διαλεκτικῆς καὶ ῥητορικῆς ὄργανον, κατατρίβειν, ἀλλὰ τοὺς μεμαθηκότας τὰ παραγγέλματα πρὸς τὸ καλῶς φρονεῖν καὶ λέγειν ἀναγκαῖα ὄντα (ἂ μὲν ἐάν γε δὴ φιλομαθεῖ νεανίσκῳ πιστὸν καθηγητὴν ἔχειν συμβαίνει ἐντὸς ἔτους διδαχθῆναι ῥαδίως οἷά τε ἐστὶ), ταχέως πρὸς τὸ κράτιστον τῶν τεχνῶν τῶν τὴν σύνεσιν ἐχόντων βαδίζειν, καὶ τὴν τῶν παραγγελμάτων ἄσκησιν προστιθέναι δεῖ.

Praeceptor: Recte me mones, adolescens. Non enim tota aetas in dialecticae et rhetoricae instrumento comparando assumi debet. Sed cognitis praeceptis ad recte de rebus iudicandum et dicendum necessariis, quae si fidelis monstrator studioso adolescenti contingat, intra unum annum percipi et cognosci facile possunt, statim ad summas artium, quae rerum doctrinam continent, progrediendum, et exercitatio praeceptorum adiungenda est.

Teacher: You do well to remind me, my boy. One ought not to spend one's whole life in acquiring the ability to use dialectic and rhetoric. But when the necessary lessons on how to assess and speak about things are learned – these can easily be grasped and learned within the space of one year, provided that a young person eager to learn meets with a trusty instructor – then one must proceed at once to the highest of the arts that comprise learning, and to this must be appended the practicing of the lessons.

Μαθητής. τοιγαροῦν ὡσπερ ἐν ταῖς ἄλλαις τῶν τεχνῶν μηχανικῶν, οὕτω καὶ ἐν ταῖς περὶ τὰ γράμματα σπουδαῖς, νομίζεις τὴν χρῆσιν καὶ ἄσκησιν τεχνικῶς ἐξεργάζεσθαι;

Discipulus: Ergo ut in ceteris artibus mechanicis, ita in studiis doctrinarum, iudicas artifices qui faciat, solum usum esse?

Pupil: So then do you consider that in literary studies, as is the case in the technological arts, it is use alone that makes people skilled in them.

Διδάσκαλος: μάλιστα, ἄλλωστε ἐὰν φύσις οὐκ ἄμουσος, καὶ διδάσκαλος χρήσιμος ἢ κυβερνήτης πιστὸς, καὶ τῆς ἀσκήσεως ἔμπειρος παραγγύηται.

Praeceptor: Maxime, praesertim si natura idonea, si magister boni iudicii, seu gubernator exercitationis usu peritus et fidelis accedat.

Teacher: Yes, that is certainly the case, especially if one is naturally talented, if he has a wise teacher or trainer who is trusty and skilled in the practice of the art.

Μαθητής: τοῦ τῆς περὶ τὰ γράμματα σπουδῆς τέλους δηλωθέντος, ὃ μὲν τὴν σοφὴν καὶ ἐλλόγιμον εὐσέβειαν εἶναι ἔλεξας, τί πρὸς τούτοις ποιητέον;

Discipulus: Constituto igitur fine studiorum, quem sapientem et eloquentem pietatem esse dixisti, quid porro agendum est?

Pupil: So when the goal of one's studies has been determined – and you have said that that goal consists of wise and eloquent religiosity – what must be done next?

Διδάσκαλος: πρῶτον μὲν κατὰ τάξιν νόμιμον ἦν καθηγήτης πιστὸς καὶ τῆς ἐμπειρίας τετυχηκῶς δείξει, δεῖ τὰς τέχνας τὰς τῷ βίῳ χρήσιμους μαθεῖν, καὶ ὡς διὰ κλίμακος, ἀπὸ τῶν κάτω ἐπὶ τὰς ἄνω μεταβαίνειν.

Praeceptor: Primum ordine certo, quem fidus et usu peritus praeceptor monstrabit, artes vitae necessariae discendae, et velut gradus scalarum ab inferioribus ad superiores transeundum est.

Teacher: First, the arts necessary to life must be learned in a fixed order that the trusty and practiced teacher will show; one must proceed through them from lower to higher, as though ascending a flight of stairs.

Μαθητής: Ἴσως οἱ πάλαι σοφοὶ τούτου ἕνεκα τοὺς τίτλους ἐν ταῖς Σχολαῖς διέταξαν; καὶ αὐτὰς τὰς τέχνας διένειμαν, ἵνα δηλαδὴ ἐκάστας ὡσπερ εἰς τάξεις κοσμίους διηρημένας, ἐφεξῆς καὶ εὐκαίρως μανθάνειν ῥᾶον οἱ νεώτεροι δυνηθῶσι.

Discipulus: Fortasse eo consilio sapiens antiquitas gradus in scholis instituit et artes ipsas distinxit, ut videlicet singulas velut in classes suo loco distributas, ordine et tempore conveniente, facilius et rectius percipere iuvenilis aetas possit.

Pupil: So do you suppose that wise antiquity established grades in schools and marked out the arts themselves, in order that youth be able to understand more easily and more correctly the single subjects set out as it were in classes, each in its own place and in a convenient order and time?

Διδάσκαλος: Καλῶς σὺ μὲν φρονεῖς, ἀδύνατον γὰρ κατὰ Ξενοφῶντα πολλὰ τεχνώμενον ἄνθρωπον ταῦτα καλῶς ποιεῖν. καὶ σοφὸς πάνυ ὁ τοῦ Πλάτωνος νόμος, ὃς ἕκαστον τῶν πολιτῶν μίαν τέχνην μόνον μαθεῖν, καὶ ἄλλους διδάσκειν κελεύων. ἦν τινα οὖν τέχνην οἱ νεανίσκοι κατὰ τὸ πρόσταγμα τοῦ παιδαγωγοῦ μανθάνειν προαιρήσονται, ταυτὴν ἀπ' ἀρχῆς ἐξ ἑνὸς βιβλίου μόνον, τοῦ μεθοδικῶς τὴν τῆς τέχνης περιοχὴν εἰς ῥητοῦς τόπους μεριζομένην δηλοῦντος, μαθέτωσαν, μηδὲ ἐν τῷ μεταξὺ χρόνῳ ἄλλα τῆς αὐτῆς ὑποθέσεως βιβλία εἰσοράτωσαν, πρὶν αὐτὸ εἰς ἀκριβῆ μῆμην τιθῶσι.

Praeceptor: Recte sentis. Nam impossibile est ut quis multa simul faciat et eadem recte, ut verissime Xenophon dixit. Et sapientissima lex est Platonis, quae unumquemque civem, unam tantummodo artem discere et profiteri iubet. Quare quamcumque artem adolescentes de consilio praeceptoris discere instituent, eam initio ex unico tantum libello, qui erudita methodo summam artis in locos certos distributam explicet cognoscant: nec alios interea eiusdem argumenti libellos in manus sumant, priusquam illum edidicerint.

Teacher: Oh, that's very well observed! It's quite impossible, you know, for anyone to do many things at the same time and do them properly, as Xenophon so correctly stated. And that law of Plato was a very wise one that bid each citizen learn and profess one art and one art only. Consequently, whatever art young people will undertake to learn in accordance with the teacher's plan should be learned by them at first out of one textbook

only, a book that can explain in a learned way the entire art laid out in orderly increments. The students should not take up other textbooks on the same subject in the meantime, before they have committed that one to memory.

Μαθητής: ὅσα περὶ τοῦ τὰς τῶν τεχνῶν περιοχὰς καὶ κεφάλαια ἐξ ἑνὸς μόνου βιβλίου πεπαιδευμένως γεγραμμένου μαθεῖν διελέχθης, ταῦτα πάντα πᾶσι ἐπαληθεύω. νῦν δὲ τί ἐν τῶν εὐδοκίμων συγγραμμάτων ἀναγνώσει ποιητέον ἐστὶ, παρά σου πυθέσθαι ἐπιθυμῶ.

Discipulus: Quae de summis artium ex unico tantum libello methodice conscripto, discendis asseruisti, illa mihi omnia probantur. Nunc porro quid mihi in lectione bonorum auctorum praecipue agendum sit ex te audire cupio.

Pupil: I very much like what you say about learning the main points of the arts from one single textbook only, in an orderly fashion. Now I want to hear from you more: please tell me what I should do especially in the reading of good authors.

Διδάσκαλος: ἐν τῷ τὰ συγγράμματα χρηστῶς ἀναγῶναι [ὡς περὶ τῆς σπουδαίας ἀκρόασεως, καὶ τῆς οἰκείας ἐπαναλήψεως, ἥς οὐδαμῶς ἀμελητέον, οὐκ εἰπεῖν] μέγα συμφέρει κοινούς τόπους διὰ τάξεως διανενημένους ἔχειν, πρὸς οὓς ἅπαντα, τὰ ἐν τῇ συγγραφῶν ἀναγνώσει τῷ ἀγαθῷ ὑπερέχοντα καὶ ἀξιομνημόνευτα ἅπαντῶ, δεῖ παρασημειῶν, καὶ ὥσπερ εἰς ῥητὴν τάξιν διανέμειν.

Praeceptor: In lectione auctorum (ut de diligenti auscultatione et privata repetitione, quae nullo modo negligenda est, nihil dicam) utilissimum est, locos communes certo ordine distributos habere, ad quos omnia quae in lectione auctorum insignia et cognitione digna occurrunt, annotentur; et velut in classes certas digerantur.

Teacher: When it comes to reading the authors – and here I'm not going to speak about careful listening and then going over one's notes when alone, a practice which is in no way to be neglected – it is most useful to have commonplaces laid out in a predetermined order. Under these one must note down all those items that one finds excellent and worth remembering when one is reading the authors; these then should be arranged under fixed rubrics.

Μαθητής: ἀλλὰ ταύτη τῇ παραινέσει σου περὶ τοῦ ἀθροῖσαι κοινούς τόπους ἐν βιβλίῳ τὸ τοῦ Πλάτωνος ἐν Φαιδρῷ ἐναντιοῦσθαι δοκεῖ, δηλοῦν ὅτι τὰ γράμματα λήθην καὶ ῥαθυμίαν μᾶλλον ἢ μνήμην καὶ

διδασχὴν ἐν τῶν μαθόντων ψυχῇ παρέχει. μέμνημαι καὶ σε ταύτην τὴν γνώμην πολλάκις διὰ στόματος ἔχοντα, *τοσοῦτον ἕκαστος εἰδέναι οἰέσθω οὐχ ὅσον ἐν τοῖς βιβλίοις γεγραμμένον φυλάττει ἀλλ' ὅσον περ εἰς ἀκριβῆ μνήμην ἔθηκε, καὶ ὅταν τὸ πρᾶγμα καὶ χρῆσις ἀπαιτεῖ, πρόχειρον ἔχειν.*

Discipulus: Sed huic admonitioni de colligendis in certum librum locis communibus dictum Platonis in *Phaedro* refragari videtur, quod monet, litteras et scripta oblivioni et desidiae magis occasionem, quam memoriae et doctrinae praesidium adferre. Memini etiam te crebris usurpare sermonibus hanc sententiam: *Tantum unusquisque se scire existimet, non quantum in libris scriptum adservat, sed quantum memoria fideliter tenet, et ubi res ac usus postulat, promptum habet.*

Pupil: But what Plato said in the *Phaedrus* seems to contradict this advice of yours about gathering commonplaces together into a book. Plato says that writing and letters offer a greater opportunity for forgetfulness and laziness rather than function as a safeguard for memory and learning. I remember too that you frequently add this remark to your speeches: "Let each person judge that he knows – really knows – what he holds securely in his memory and what he can have ready when circumstances demand, not what he saves written down in books."

Διδάσκαλος: ταῦτα μὲν, ὡς λέγεις, οὕτως ἔχει, ἀλλ' ὅμως ὃ σοι ἀποκρίνομαι, ἔχων τυγχάνω. καίπερ ὅσα μὲν ἕκαστος μεμνήσθαι, καὶ εἰδέναι ἐθέλει, οὐκ εἰς τὰ χαρτία ἀλλ' εἰς τὴν ψυχὴν ἐγγραφῆναι δεῖ, ὅμως οὗτοι οἱ μνηυταὶ καὶ θησαυροὶ τῶν κοινῶν τόπων, πρὸς τὸ μνημονεύειν ὅσα πρότερον ἀνέγνωμεν ἢ ἐμάθομεν, μέγα ὀφελοῦσι καὶ ὡς εὐπορώτατον ταμείον ἐστίν, ἐξ οὗ περισσῶς βέλτιστα πρᾶγματα καὶ γνώμας καὶ ὁμοιότητας καὶ ἱστορίας καὶ τὰ ἄλλα τὰ τοιαῦτα, ὅτε περὶ τίνος λόγους ποιεῖσθαι ἢ γράφειν δεῖ, προχειρίζεσθαι φιλομαθεῖς τῶν νεανίσκων δυνήσονται.

Praeceptor: Vera quidem sunt, quae dicis: sed tamen habeo, quod respondeam. Etsi illa quae quis meminisse et scire cupit, non chartis sed animo inscribere debet. Tamen hi indices et thesauri locorum ad recordationem eorum, quae antea legimus aut didicimus, plurimum prosunt, et velut instructum penu sunt, ex quo copiam optimarum rerum, sententiarum, similitudinum, historiarum, et huius generis alia cum de re aliqua dicendum aut scribendum est, depromere studiosi adolescentes possunt.

Teacher: Well, you're quite right about this, but I have an answer to make. Those things that a person wants really to know and to memorize, he shouldn't write down on paper, but in his mind. All the same, these lists and treasures of commonplaces really are very useful for recalling things that we read or learned before; they are just like

a well-stocked pantry from which studious young people can bring out an abundance of the best things, proverbs, comparisons, stories, and other things like these when one has to speak or write about something.

Μαθητής: περὶ τῆς μνήμης οὖν ἦν Πλούταρχος τῆς παιδείας ταμείον ὀνομάζει, τί εἰδέναι προσήκει;

Discipulus: Quid igitur de memoria, quam eruditionis promptuarium Plutarchus nominat, sciendum est?

Pupil: Well then, what should one know about the memory? Plutarch calls it the cupboard of erudition.

Διδάσκαλος: Ἄριστος φύλαξ καὶ θησαυρὸς τῆς παιδείας ἡ μνήμη ἐστίν. ἐν δὲ τῷ ἐπικοσμήσαι ταύτην καὶ τῷ συνεχεῖ τοῦ ἐκμαθεῖν πόνῳ αὐτὴν στηρίξαι, ἐκάστας ἡμέρας οἱ περὶ φιλοσοφίαν ὄντες ῥητὸν χρόνον διατρίβειν ὀφειλοῦσιν.

Praceptor: Praecipuus custos et thesaurus eruditionis est Memoria, cui excolendae et assiduo ediscendi labore formandae, singulis diebus certum tempus tribuere singuli studiosi debebunt.

Teacher: Memory is learning's special guardian and treasure-house. Every student will do best to allot every day a certain time to cultivating and developing the memory by the constant work of learning by heart.

Μαθητής: περὶ δὲ τῆς τοῦ μνημονεύειν τέχνης, περὶ ἧς Σιμωνίδην τὸν Χιὸν καὶ ὕστερον ἄλλους τινὰς παραγγέλματα παραδεδωκέναι ἀκούω, τί λέγεις;

Discipulus: De arte autem memoriae, de qua Simonidem Chium, et postea alios nonnullos certa quaedam praecepta tradidisse audio, quid dicis?

Pupil: What can you tell me about the science of memory, about which I'm told that Simonides of Chios and after him quite a few others have handed down certain rules?

Διδάσκαλος: εἰ καὶ ὁμολογεῖται τὴν μνήμην βοηθῆναι τῇ διαίτῃ, καὶ τῇ σώματος εὐεξία καὶ τόπῳ ἀνόφῳ, καὶ χρόνῳ ἐωθινῷ, καὶ σημείοις ῥητοῖς · ὅμως βελτίστη καὶ ἀκριβεστάτη τῆς μνήμης τέχνη ἐστίν, τὸ πολλὰ καθ' ἡμέραν ἐκμαθεῖν, καὶ ταῦτα συνεχῶς ἐξ ἀρχῆς ἀναλαβεῖν, καὶ ἅμα χρῆσθαι πρὸς τὸν βίον. ἐὰν γὰρ τῆς μνήμης ἀμελῶσιν οἱ μαθόντες, καὶ ἀργία ἢ σχολῆ ἢ ῥαθυμία ἢ τρυφαίαις αὐτὴν ἐκνευρίσωσιν, οὐχ ἦττον κενὸς καὶ μάταιος ὁ τοῦ μαθεῖν πόνος ἔσται ἢ ἐὰν εἰς ὕδωρ γράφωσιν, ἢ εἰς ψάμμον σπείρωσιν. διόπερ ἐν τῶν πρώτων καὶ πάνυ ἀναγκαίων μερῶν τοῦ περὶ τὰ γράμματα σπουδάζειν εἶναι νόμιζε τὴν τῆς μνήμης συνεχῆ καὶ συχνὴν ἄσκησιν, καὶ τὸν τοῦ πολλὰ ἐκμανθάνειν πόνον. μετὰ δὲ τὴν τῆς μνήμης ἐργασίαν, ἦν μάλιστα τῆς συνέσεως φύλακα εἶναι ἔφην, πολὺ πρῶτον καὶ παντὰ πᾶσιν ἀναγκαῖον τῆς ἀληθινῆς παιδείας ὄργανόν ἐστιν, ἡ σπουδαία καὶ συνεχῆς τοῦ γράφειν ἄσκησις, πρὸς μίμησιν καὶ ἰδέαν τῶν σοφῶν καὶ φανερώς καὶ ἐπιχαρίτως λεγόντων διαπεπονημένη. ὥσπερ οὖν ὁ Ἀπελλῆς, ὁσάκις οὐδὲν τῆς ἑαυτοῦ τέχνης ἐξειργάσατο, ὡς τὴν τῆς ἡμέρας ἀποβολὴν πενθῶν, λέγειν εἶθε, *σήμερον οὐδεμίαν γράμμην ἤγαγον*· οὕτως οἱ σπουδαῖοι τῶν νεανίσκων οὐδεμίαν ἡμέραν ἐάσωσι παρελθεῖν, ἐν ἧ οὐκ ἐπιστολὴν, ἢ λόγου μέρος, ἢ ὠδὰς τινὰς συντιθέασι. πρὸς ταύτην τὴν γραφικὴν ἄσκησιν ἐὰν τὰ ὠφελιμώτατα τοῦ παρασκευάσαι τὴν καὶ στηρίξαι τὴν παιδείαν ὄργανα, ἤγουν αἱ ἐπαναλήψεις καὶ ἐξετάσεις, ἔτι δὲ αἱ διαλέξεις καὶ μελετὰι σχολαστικαὶ προσέλθωσιν, οὐκ ἔστιν ὅπως οὐ (τοῦ Θεοῦ τὸν πόνον ἡμῶν εὐλογούντος) ἢ σύνεσις καὶ ἢ τοῦ λέγειν καὶ γράφειν δύνამις, ἦν ἐν ἀρχῇ τοῦ λόγου τοῦ ἡμετέρου τέλος τῶν ἔργων ἡμῶν εἶναι ἐλέξαμεν ἀκολουθήσει.

Ἐκ πάντων δὲ τῶν εἰρημένων ῥαδίως καταμαθεῖν ἐστίν, ὃ τι οὐ φιλημαθῆς σχολαστικός ἐστιν, ὅστις ἀλόγως καὶ ἀτάκτως περὶ τὰ γράμματα σπουδάζει, καὶ καθ' ἡμέραν πάσας ἐν Σχολῇ ἀναγνώσεις ἀκρίτως ἀκροᾶται, καὶ πάντα τῶν καθηγητῶν ῥήματα συρράπτει καὶ ῥαψωδίας πολλὰς σελίδας ἀναγιγνώσκει καὶ διὰ πολλῶν συγγραφέων πλανᾶται · ἀλλ' ὅς τὸ πρῶτον τὸ τέλος καὶ τὸν σκόπον εἰς ὃν περὶ τὰ γράμματα σπουδὴν συντείνειν δεῖ, συνετῶς προορᾷ, εἶτα δὲ τὰ πρὸς τὸ ἐπιτυγχάνειν τούτου τοῦ τέλους ἀναγκάια νουνεχόντως προαιρεῖται, μετὰ ταῦτα δὲ ἐν τῷ ταῦτα παρασκευάζειν καὶ φυλάττειν ἐνθύμησιν, καὶ σπουδῇ, καὶ μελέτῃ, καὶ συνέχειαν, καὶ πόνον ὑπομένει. ἀλλ' ἐξαρκούντως νῦν εἴρηται περὶ τούτων. ἐγὼ μὲν ὅσα τοῦ ὀρθῶς μανθάνειν καὶ εὐθύνειν τὴν περὶ τὰ γράμματα σπουδὴν ἅμα μὲν παρὰ ἀνδρῶν τῆς παιδείας ἀληθῶς τετυχηκότων, παραδοθέντα μέμνημαι, ἅμα δὲ ἰδίᾳ ἐμπειρίᾳ

καὶ συνεχεῖ τοῦ μαθεῖν χρήσει γνωσθέντα ἔσχηκα, τούτων σοὶ ἄσμένως καὶ πιστῶς μετέδωκα. τῷ δὲ Θεῷ εὐχομαι, ταῦτά σε τὰ μέγιστα ὠφελῆσαι ποιεῖν.

Praeceptor: Etsi iuvare memoriam diaeta, et bona valetudine, et loco silenti, et tempore matutino, et notis certis, constat. tamen ars memoriae omnium optima et certissima est, multa assidue ediscere, et mandata memoriae saepe repetere, ac ad usum transferre. Si enim memoriam negligent discunt, et otio, desidia, torpore aut delitiis enervari sinent, non minus inanis et supervacaneus discendi labor erit quam is in aqua interea scriberent aut arena semina mandarent. quare unum ex praecipuis et maxime necessariis studiorum partibus esse statuas, frequentem et assiduam memoriae exercitationem et multa ediscendi laborem. Post culturam memoriae, quam dixi potissimum rerum cognitionis seu sapientiae custodem esse, praecipuum et maxime necessarium verae et solidae eruditionis instrumentum, est stili exercitatio diligens et assidua, ad imitationem ac formam eorum, qui prudenter et perspicue et eleganter locuti sunt, directa. Ut igitur Apelles, quoties nullum suae artis opus fecisset, velut deplorans iacturam diei, dicere solebat, "Nullam hodie lineam duxi!" Ita studiosi adolescentes nullam diem elabi sinant, in qua non vel epistolam vel orationis partem vel versus aliquot connectant. Ad hanc stili exercitationem si utilissima parandae et confirmandae doctrinae instrumenta, videlicet repetitiones et examina, item disputationes et declamationes scholasticae accesserint, non dubium est quin Deo fortunante labores nostros, recte iudicandi et dicendi ac scribendi facultas, quam initio huius sermonis nostri finem studiorum nostrorum esse diximus, secutura sit.

Ex omnibus autem, quae dicta sunt, facile vides, quod diligens scholasticus non sit, qui in studiis sine certa ratione et ordine vagatur, qui omnes in schola lectiones quotidie sine iudicio audit, omnia dictata excipit, et rhapsodias prolixas coacervat, vel quotidie magnum numerum paginarum perlegit, et per multos ac varios autores grassatur. Sed qui primum finem et metam ad quam dirigenda sint studia prudenter prospicit, deinde media, ad finem illum assequendum necessaria, recte eligit; postea, in mediis illis parandis et tuendis praestat intentionem animi, curam, vigilantiam, assiduitatem et laborem. Sed de his quidem hactenus. Ego quae de ratione discendi et studiis recte instituendis partim a doctissimis viris tradita esse memini, partim propria experientia, et assiduo usu discendi cognita habui, ea tibi libenter et fideliter impertivi, quae ut tibi magno usui sint, Deum toto pectore precor.

Teacher: Everybody knows that the memory is helped by diet, good health, a quiet place, morning hours, and clear notes. Still, the best and most reliable rule for cultivating one's memory is to be very steady about learning a lot of things by heart and going over often the materials that have been committed to memory, and then to make use of them. If some should neglect the memory when they are learning, and allow it to be weakened by idleness, laziness, sloth or hobbies, then the labor they put into learning will be vain and wasted, just like trying to write on water or planting seed in the sand. That's why you should establish as one of the special and most necessary parts of your studies the frequent and industrious exercising of the memory and the labor of learning many things by heart. After the cultivation of the memory – which I have said is the most potent

guardian of the knowledge of things (that is, wisdom) and the most necessary tool of true and sound learning – is the industrious and frequent practice of writing compositions, focussed upon the imitation and style of those who have spoken carefully, clearly, and tastefully. It's like the statement made by Apelles. Whenever he had not completed any work of art, he was accustomed to state, "I have drawn no line today!" It was as though he were lamenting the loss of the day. So let studious young people allow no day to slip away in which they have composed no letter or portion of a discourse or a few verses. If those most useful tools of preparing and strengthening what one has learned – by that I mean study sessions and quizzes – and in addition debates and speeches presented in the classroom be at one's disposal, then there is no doubt but that (with God's help) we shall attain what we said at the beginning of our talk is the goal of our studies: the ability to exercise judgment, speak and write correctly. From all that's been said it's easy to see that the industrious student is not the one who wanders about in his studies without a definite plan and arrangement, who listens without attention to all the lectures he hears at school and piles up luxuriant rhapsodies, or who reads through a huge number of pages every day and prowls around in many assorted authors. No, the industrious student is the one who keeps his eyes on the primary end and goal toward which studies are supposed to be directed, and then he correctly selects the means necessary to attain that end. Afterwards, he displays in the acquisition and maintenance of these means a focus of mind, concern, vigilance, constancy and effort. But enough of these matters. These points about the correct method of learning and undertaking one's studies I remember to have been in part handed down by very learned men, in part I have acquired them by my own experience and constant use in teaching. These I hand on to you gladly and confidently. And I pray God with all my heart that they may be of great benefit to you.

Μαθητής: ὅσα σύ, ὦ διδάσκαλε κράτιστε, περὶ μὲν τοῦ τέλους τῆς ἐν τοῖς γράμμασι σπουδῆς, καὶ περὶ τῆς τοῦ μαθάνειν τάξεως, καὶ περὶ τοῦ τὰ κεφάλαια τῶν τεχνῶν ἐξ ἑνὸς βιβλίου, μεθοδικῶς γεγραμμένου, μαθεῖν, καὶ τοῦ κοινούς τόπους συλλέγειν, καὶ περὶ τοῦ τὴν μνήμην ασκήσαι, καὶ περὶ τῆς ἀσκήσεως γραφικῆς, καὶ περὶ τῶν ἐπανελήψεων καὶ ἐξετάσεων, ἔτι καὶ πρὸς τούτοις περὶ τῶν διαλέξεων καὶ μελετῶν σχολαστικῶν, νουνεχόντως καὶ εὐσημόνως διελέχθης · ταῦτα οὕτως ἡδέως ἀκήκοα, ὥστε ἐπίσω ἐκεῖνα μὴ μόνον ἐμοί, ἀλλὰ καὶ πλείστοις ἄλλοις οἷς τούτων μεταδοῦναι μέλλω, μάλιστα συνοίσειν. ἐπιστάμενος δὲ ὅτι διδασκάλοις τοῖς τῆς σοφίας ἀληθινῆς κοινωνήσασι, ἰσόρροπος τιμὴ καὶ μισθὸς οὐκ ἂν γένοιτο, τὸν Θεὸν τὸν παντὸς ἀγαθοῦ καὶ παιδείας σωτηρίου αἷτιον ὄντα, ὡς δύναμαι μάλιστα ἵκετεύω, σοὶ ἀξίαν χάριν, ὧν εὐπέπονθα ὑπὸ σου, ἀποδοῦναι, καὶ τοὺς πόνους ἡμῶν εὐθύνειν καὶ βοηθεῖν καὶ πάντα ἡμᾶς διδάσκειν τε καὶ τῇ Ἐκκλησίᾳ αὐτοῦ καὶ ἡμῖν αὐτοῖς σωτήρια μαθάνωμεν καὶ διδάσκωμεν. Ἀμήν.

Discipulus: Quae tu, praestantissime praeceptor, de fine studiorum nostrorum, de ordine certo discendi, de summis artium ex uno aliquo libello methodice scripto discendis, de colligendis locis communibus, de excolenda memoria, de exercitatione stili, de repetitionibus et examinibus, item de disputationibus et declamationibus scholasticis, prudenter et graviter disseruisti, haec tanta cum voluptate audiui ut sperem illa non solum mihi sed et pluribus aliis cum quibus ipsa communicare decrevi utilissima fore. Cum autem sciam, praeceptoribus, qui veram sapientiam nobis impertiunt, parem honorem et pretium a nobis referri non posse, Deum fontem omnis boni et doctrinae salutaris toto pectore oro ut tibi pro tuis in me amplissimis beneficiis cumulate gratiam rependat, et labores nostros gubernet et adiuvet, et nos omnes doceat et regat, ut Christo grata et Ecclesiae ipsius ac nobis salutaria discamus et doceamus. Amen.

Pupil: O my most respected professor! I've heard with great pleasure all you've so wisely and honestly told me, about the goal of our studies, about the fixed order of learning, about learning the main points of the arts from one textbook in a methodical fashion, about the gathering together of commonplaces, about developing the memory, about the practice of composition, study sessions, tests, classroom debates and speeches. I've enjoyed the things you've said so much that I hope they'll be very useful not only to myself but to many others with whom I've made up my mind to share them. But since I know that we cannot return to our professors, who impart to us true wisdom, honor and reward equal to their worth, I pray God who is the source of every good and of life-preserving doctrine that he may repay you in abundance for all your most generous favor done for me, and that he may guide and help our labors, and may teach us all and rule us, so that we may learn and teach that which is pleasing to Christ and to His church, and that brings salvation to us.

ΤΕΛΟΣ ΤΩΝ ΔΙΑΛΟΓΩΝ

FINIS COLLOQUIORUM

END OF THE DIALOGUES

