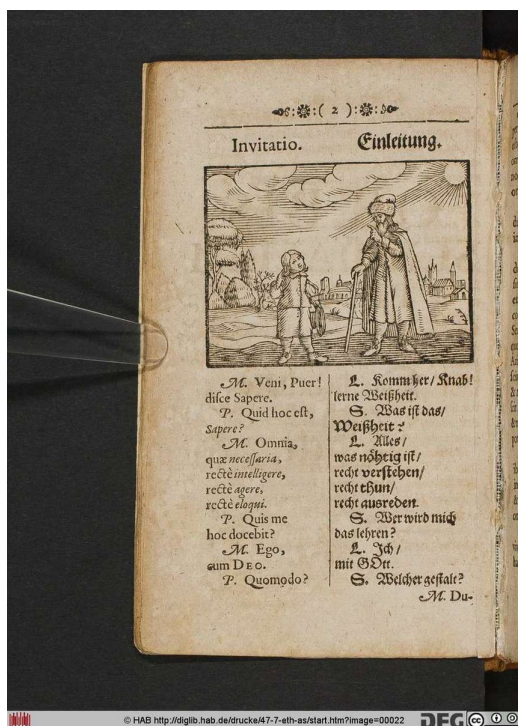


Johann Amos Comenius, *Orbis Sensualium Pictus* (1658)

Abstract

Johann Amos Comenius (1592-1670) was a Czech educational theorist whose ideas anticipated the naturalistic education of the later eighteenth century. He was also a bishop in the Bohemian Brethren Church, a Protestant denomination rooted in the theology of Jan Hus. This bilingual (Latin-German) textbook for children was immensely popular and was translated into many European languages. A Latin-English version appeared in 1659.

Source



Invitation

Master and the Boy.

M. Come, Boy,
learn to be wise.

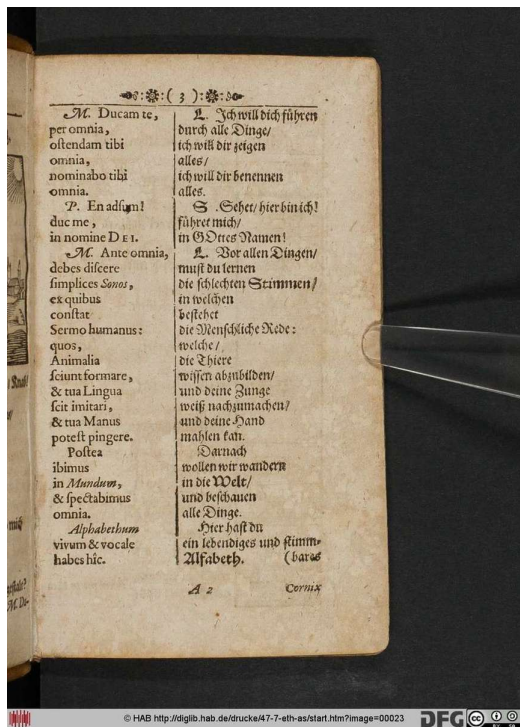
P. What doth this mean,
to be wise?

M. To understand rightly,
to do rightly,
and to speak out rightly
all that are necessary.

P. Who will teach me this?

M. I,
by God's help.

P. How?



M. I will guide thee thorow all.

I will shew thee all.

I will name thee all.

P. See, here I am;

lead me in the name of God.

M. Before all things,

thou oughtest to learn

the plain sounds,

of which man's speech

consisteth;

which living creatures

know how to make,

and thy Tongue knoweth how

to imitate, and thy hand

can picture out.

Afterwards we will go

into the World,

and we will view all things.

Here thou hast a lively

and Vocal Alphabet.



Cornix cornicatur.

The Crow crieth. à à / Aa

Agnus balat.

The Lamb blaiteth. b è è / Bb

Cicada stridet.

The Grasshopper chirpeth. cì cì / Cc

Upupa, dicit

The Whooppoo saith. du du / Dd

Infans éjulat.

The Infant crieth. è è è / Ee

Ventus flat.

The Wind bloweth. fì fì / Ff

Anser gingrit.

The Goose gagleth. gá gá / Gg

Os halat.

The Mouth breatheth. há h há / Hh

Mus mintrit.

The Mouse chirpeth. ì ì ì / Ii

Anas tetrinnit.

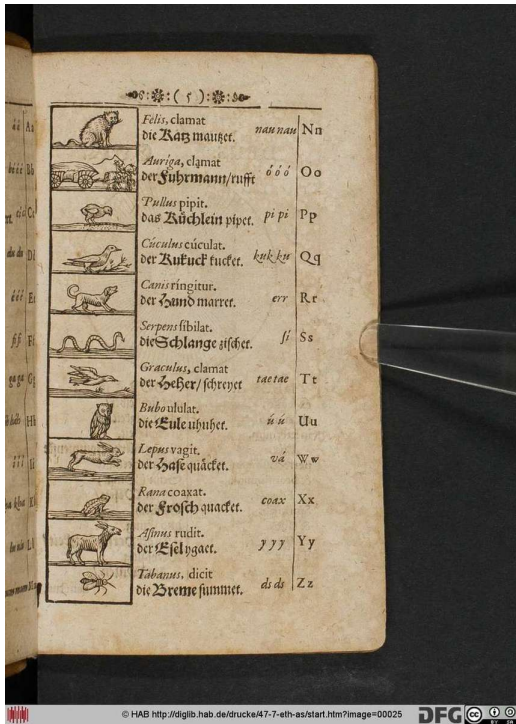
The Duck quaketh. kha kha / Kk

Lupus ululat.

The Wolf howleth. lu ulu / Ll

Ursus múrmurat.

The Bear grumbleth. mum mum / Mm



Felis, clamat

The Cat crieth. nau nau / Nn

Auriga, clamat

The Carter crieth. ò ò ò / Oo

Pullus pipit.

The Chicken peepeth. pi pi / Pp

Cúculus cúculat.

The cuckow singeth. kuk ku / Qq

Canis ríngitur.

The dog grinneth. err / Rr

Serpens sibilat.

The Serpent hisseth. si / Ss

Graculus, clamat

The Jay crieth. tac tac / Tt

Bubo ululat.

The Owl hooteth. ù ù / Uu

Lepus vagit.

The Hare squeaketh. va / Ww

Rana coaxat.

The Frog croaketh. coax / Xx

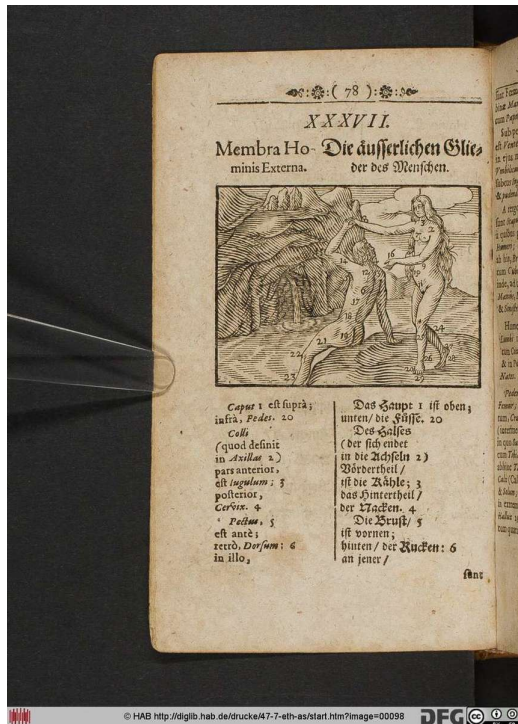
Afinus rudit.

The Asse brayeth. y y y / Yy

Tabanus, dicit

The Breeze or Horse-flie saith. ds ds / Zz

[...]



XXXVIII.

The Outward Parts of a Man.

The Head, 1. is above,

the Feet, 20. below

the fore part of the Neck

(which ends at

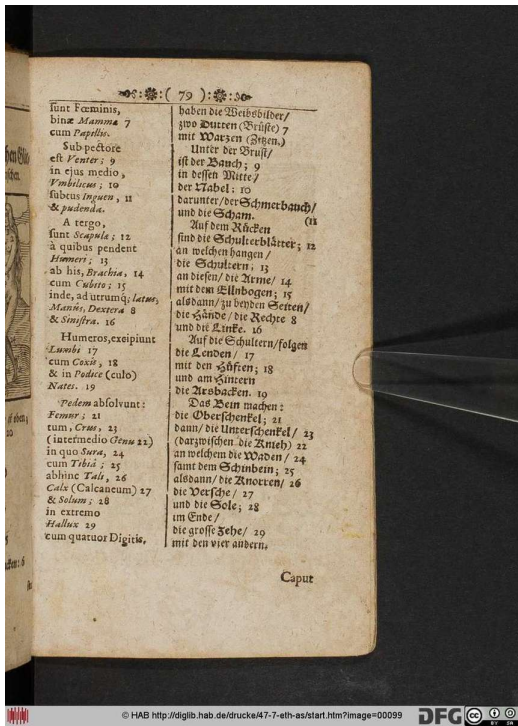
the Arm-holes, 2.)

is the Throat, 3.

the hinder part, the Crag, 4.

The Breast, 5, is before;

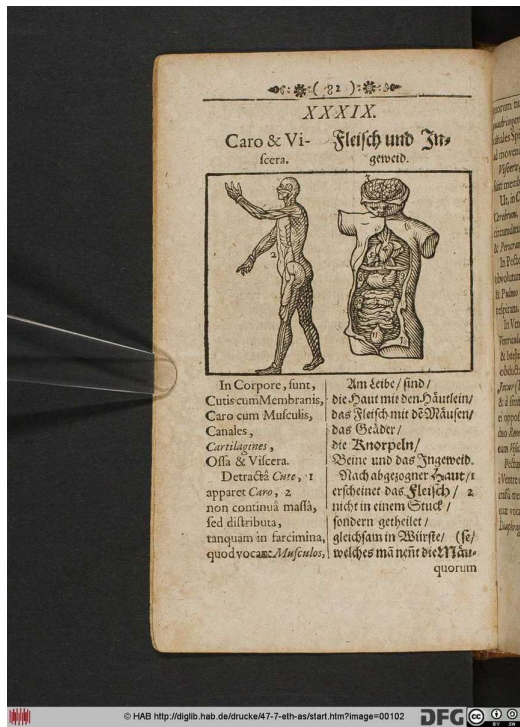
the back, 6, behind;



Women have in it
 two Dugs, 7.
 with Nipples,
 Under the Breast
 is the Belly, 9.
 in the middle of it
 the Navel, 10.
 underneath the Groyn, 11.
 and the privities.
 The Shoulder-blades, 12.
 are behind the back,
 on which the Shoulders
 depend, 13.
 on these the Arms, 14.
 with the Elbow, 15. and then
 on either side the Hands,
 the right, 8. and the left, 16.
 The Loyns
 are next the Shoulders,
 with the Hips, 18.
 and in the Breech,
 the Buttocks, 19.
 These make the Foot;
 the Thigh, 21. then the Leg, 23.
 (the Knee,
 being betwixt them, 22.)
 in which is the Calf, 24.
 with the Shin, 25.

then the Ankles, 26.
 the Heel, 27.
 and the Sole, 28.
 in the very end,
 the great Toe, 29.
 with four (other) Toes.

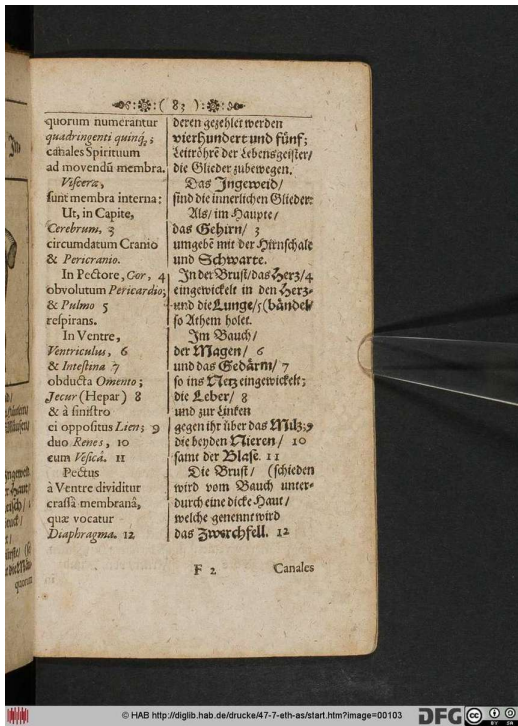
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XXIX.

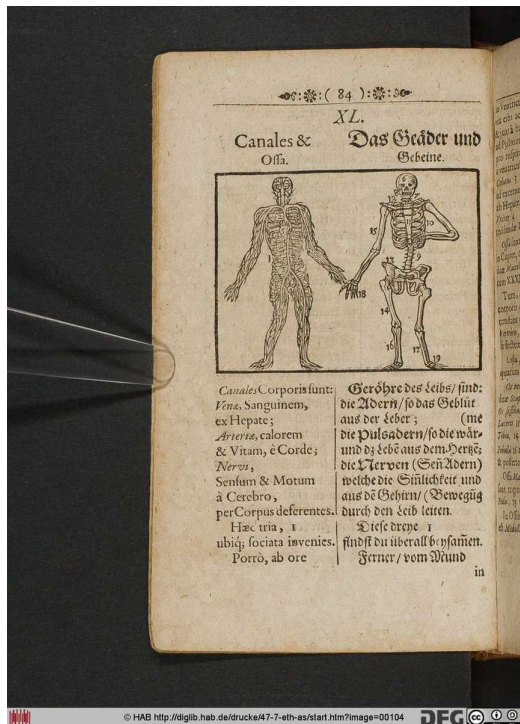
The Flesh and Bowels.

In the Body are the Skin
 with the Membranes,
 the Flesh with the Muscles,
 the Channels,
 the Gristles,
 the Bones and the Bowels.
 The Skin, 1. being pull'd off,
 the Flesh, 2. appeareth,
 not in a continual lump,
 but being distributed,
 as it were in stuf puddings,
 which they call Muscles,



whereof there are reckoned
 four hundred and five,
 being the Chanels of the Spirits,
 to move the Members.
 The Bowels are
 the inward Members.
 As in the Head,
 the Brains, 3.
 being compassed about
 with a Skull, and
 the Skin which covereth
 the Skull.
 In the Breast, the Heart, 4.
 covered with
 a thin Skin about it,
 and the Lungs, 5.
 breathing to and fro.
 In the Belly,
 the Stomach, 6.
 and the Guts, 7.
 covered with a Caul.
 The Liver, 8.
 and in the left side opposite
 against it, the Milt, 9.
 the two Kidneys, 10.
 and the Bladder, 11.
 The Breast
 is divided from the Belly

by a thick Membrane,
 which is called the Mid-riff, 12.

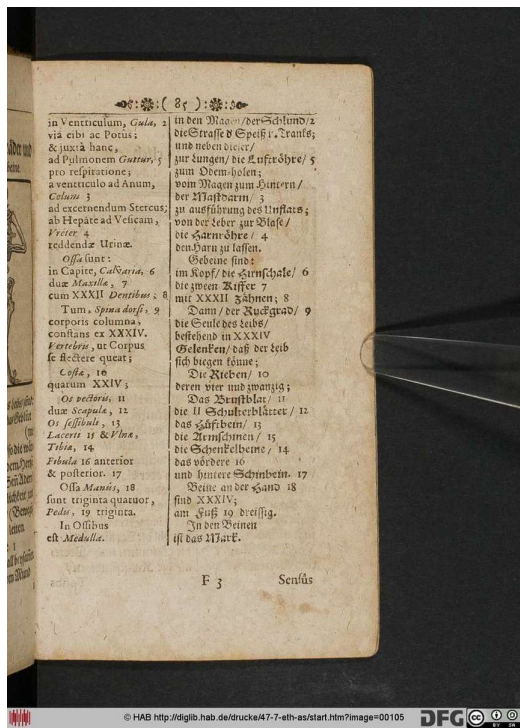


XLI.

The Channels and Bones.

The Channells of the Body are
 the Veins, carrying
 the Blood from the Liver;
 The Arteries (carrying)
 Heart and Life from the
 Heat;
 The Nerves (carrying)
 Sense and Motion
 throughout the Body from
 the Brain.

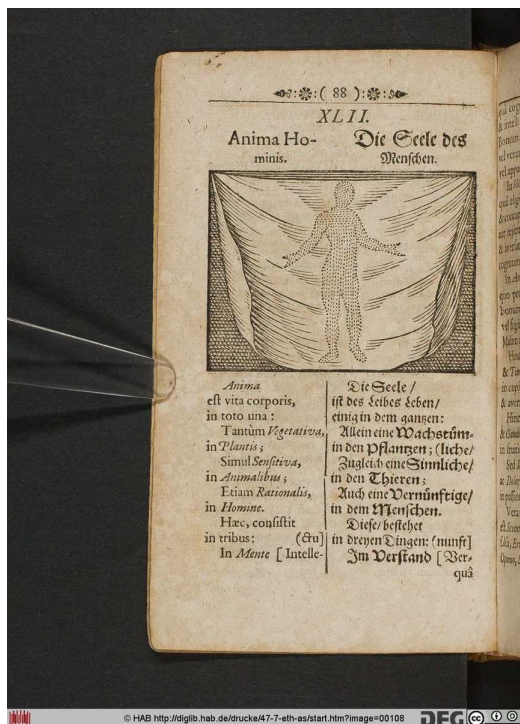
You shall find these three, 1.
 everywhere joined together.
 Besides, from the Mouth



into the Stomach is
the Gullet, 2. the
way of the meat and drink;
and by it to the Lights, the
Wezand, 5. for breathing;
from the Stomach to the Anus
is a great Intestine, 3.
to purge out the Ordure;
from the Liver to the
Bladder, the Ureter, 4.
for making water.
The Bones are
in the Head, the Skull, 6.
the two Cheek-bones, 7.
with thirty-two Teeth, 8.
Then the Back-bone, 9.
the Pillar of the Body,
consisting of thirty-four
turning Joints, that the
Body may bend it self.
The Ribs, 10. whereof
there are twenty-four.
The Breast-bone, 11.
the two Shoulder-blades, 12.
the Buttock-bone, 13.
the bigger Bone
in the Arm, 15. and
the lesser Bone in the Arm.

The Thigh-bone, 14.
 the foremost, 16.
 and the hindmost Bone,
 in the Leg, 17.
 The Bones of the Hand, 18.
 are thirty-four, and
 of the Foot, 19. thirty.
 The Marrow is in
 the Bones.

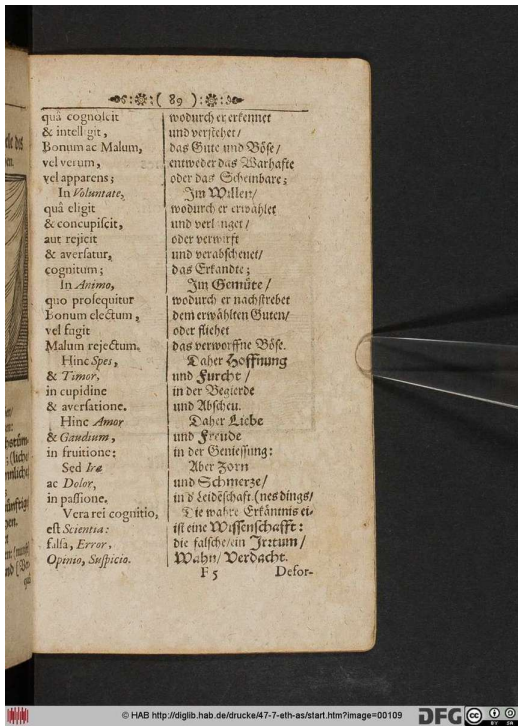
[...]



XLII.

The Soul of a Man

The Soul is the Life
 of the Body, one in the whole.
 Only Vegetative in Plants;
 Withal Sensitive in
 Animals;
 And also rational in
 Men.
 This consisteth in three
 things;
 In the Understanding,



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whereby it judgeth
 and understandeth
 a thing good and evil,
 or true, or apparent.
 In the Will,
 whereby it chooseth,
 and desireth,
 or rejecteth, and
 misliketh a thing known.
 In the Mind,
 whereby it pursueth
 the Good chosen or
 avoideth the Evil rejected.
 Hence is Hope and Fear
 in the desire,
 and dislike.
 Hence is Love and Joy,
 in the Fruition:
 But Anger and Grief,
 in suffering.
 The true judgment of a
 thing is Knowledge;
 the false, is Error,
 Opinion and Suspicion.

[...]

Source of English translation (from the Latin): *The Orbis Pictus of John Amos Comenius*. Syracuse, NY: C.W. Bardeen

Publisher, 1887. This edition is a faithful reprint of the original English translation: *Joh. Amos Comenius's Visible World: Or a Nomenclature, and Pictures of All the Chief Things that are in the World and of Mens Employment therein*. Translated into English by Charles Hoole. London: John and Benjamin Sprint, 1728. Available online at: <http://www.gutenberg.org/files/28299/28299-h/28299-h.htm>

Source: Joh. Amos Commenii, *Orbis Sensualium Pictus. Hoc est, Omnium fundamentalium in Mundo Rerum & in Vita Actionum Pictura & Nomenclatura = Die sichtbare Welt/ Das ist/ Aller vornemsten Welt-Dinge und Lebens-Verrichtungen Vorbildung und Benahmung*. Latin-German. Noribergae [Nuremberg]: Endterus, 1658. Herzog August Bibliothek, Wolfenbüttel. Available online at: <http://diglib.hab.de/drucke/47-7-eth-as/start.htm>

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