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ALLEN AND GREENOUGH'S

LATIN GRAMMAR

FOR SCHOOLS AND COLLEGES

FOUNDED ON COMPARATIVE GRAMMAR

Revised and Enlarged

BY

JAMES BRADSTREET GREENOUGH

ASSISTED BY

GEORGE L. KITTREDGE

BOSTON, U.S.A., AND LONDON

GINN AND COMPANY

1890

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PREFACE TO REVISED EDITION.

THE Publishers have again taken advantage of the opportunity offered by the necessary recasting of the plates of this book to cause such improvements to be made in it as the advance of grammatical knowledge and the experience of the schoolroom have shown to be advisable. The revising editors have endeavored to simplify and make plain the statement of principles, so far as could be done without sacrificing scientific correctness; but no concession has been made to the prevalent mechanical method of treating the science of language. Many additional explanations and suggestions have been made in the text and foot-notes, for the benefit of teachers and advanced scholars. The number and range of examples have been very considerably increased; and it is hoped that scholars will find no grammatical usage in their ordinary reading that is not provided for in the statements laid down.

The treatment of the formation of words has been much extended; and new light, it is hoped, has been shed upon this difficult and ever-advancing branch of the science. In cases where comparative philology is concerned, the editors have endeavored to set down the sure results of the so-called "New Grammar," but have been conservative about accepting doctrines which, though likely to be true, cannot yet be regarded as fully proved, and are certainly not universally accepted. In conformity with the modern practice all naturally long vowels, known to be such, including those whose natural quantity is concealed by position, have been marked throughout; but many suspected to be long have been left unmarked, where the evidence did not seem sufficiently convincing.

Some new doctrines will be found in regard to the order of words, which, though not generally accepted, will, the editors are persuaded, meet with more general approval, the better they are applied and understood. This subject has only just begun to receive the consideration it deserves.

No changes of any account have been made in the numbering of sections.

In conclusion, the editors hope that they have made still more plain some of the devious ways of Latin grammar, and feel that if their new efforts meet with *anything* like the same favor that has been *shown to the book heretofore*, they shall be amply rewarded.

PREFACE TO THE EDITION OF 1877.

THE editors have taken advantage of the re-casting of the plates to make some improvements in the present edition, which have grown upon their hands, until in fact a thorough revision of the book has been made.

The principal changes are the following: 1. The matter of each part has been cast in chapters, with sub-divisions by numbered paragraphs. 2. A considerable expansion has been given to several portions, especially to those on Phonetic Changes and the Formation of Words; inflectional forms have been more carefully exhibited, and sections have been added on the Syntax of Pronouns and Particles. 3. Strictly philological matter, not intended for class use, has been put in the form of marginal notes. 4. The several topics of the Syntax are introduced by brief prefatory notes, suggesting what we consider to be the true theory of the constructions; these are not designed for class use, and are not included in the numbered sections. 5. Some important additions and illustrations have been given in the Prosody. The substance of the book remains as before. The form of expression, however, has been carefully revised; and a few sections have been transferred to a different connection.

The proof-sheets have been submitted to several experienced teachers, who have generously aided us by their criticism, and have contributed many valuable practical suggestions. The editors have pleasure in acknowledging, also, their special indebtedness to Professor Caskie Harrison, of the University of the South, Sewanee, Tenn., whose correspondence has made a very full running commentary extending over the greater portion of the book, including all the Syntax, with copious discussion of numerous incidental topics. His notes have been of the greatest service to them; have sometimes modified their views and constantly supplemented them; have urged important points upon their attention, and have not seldom suggested valuable improvements through the very antagonism of opposing doctrine. Material less easy to specify in detail, but not less valuable or welcome, has been received from Professor M. W. Humphreys, of Nashville, from the principals of the academies at Andover, Exeter, and Quincy, and from others, to whom cordial thanks are due for the interest they have testified in the work.

CAMBRIDGE, September 25, 1877.

NOTE.

FOR the convenience of those who may wish to follow up more minutely the study of the subjects treated in this book, a list of important works is given below.

ALLEN, F. D.: *Remnants of Early Latin.*

AMERICAN *Journal of Philology*, Vols. I. to VIII. and continued.

BOPP: *Vergleichende Grammatik des Sanskrit*, etc. [Indo-European languages.] 4 vols. 3d ed. Berlin: 1868–70.

The original standard work on Comparative Forms. Later researches have corrected some erroneous details. English translation (poor). London: 186a. The best form is a French translation, with Notes and Introductions by Michel Bréal. Paris: 1866.

BEZZENBERGER: *Beiträge zur Kunde der Indo-Germanischen Sprachen.* 1–13.

BRAMBACH: *Lateinitche Orthographie.* 1868.

BRUGMANN: *Grundriss der Vergleichenden Grammatik.* Vol. I. Strassburg: 1886.

——— *Greek Grammar.* See "Müller's Handbuch."

CORSSEN: *Aussprache, Vokalismus und Betonung der Lateinischen Sprache.* 2 vols. 2d ed. Leipzig: 1868.

The greatest work on Latin *alone*, treating the language in reference to its own individual development, particularly as to the sounds (*Lautlehre*). Must be used with caution.

CURTIUS, G.: *Grundzüge der Griechischen Etymologie.* 3d ed. Leipzig: 1869.

Treats of Latin only by comparison, but is one of the most valuable works on the general subject.

——— *Erläuterungen zu meiner Griechischen Schul-grammatik.* 2d ed. Prag: 1870. English translation ("Elucidations"). London: 1870.

Notes giving in connection with the Greek Grammar the simplest view of the doctrine of forms.

——— *Das Griechische Verbum.*

DELBRÜCK: *Das Conjunctiv und Optativ, im Sanskrit und Griechischen.* Halle: 1871.

Origin of the Moods treated scientifically. Should be read in connection with a notice in "North American Review," October, 1871, and "Analysis of the Latin Subjunctive," by J. B. Greenough (Cambridge: 1870).

——— *Ablativ, Localis, Instrumentalis im Indischen*, etc. Berlin: 1867.

Origin of the various Ablative constructions.

FICK: *Vergleichendes Wörterbuch der Indo-Germanischen Sprachen.* Göttingen: 1870.

A Dictionary of Roots and Words supposed to have existed in the Indo-European tongue, with the corresponding words and derivatives in the various languages. It can be used without a knowledge of German. No such book, however, is safe to use without careful study of the laws of consonant and vowel changes.

HADLEY: *Essays, Philological and Critical.* New York (Holt & Williams): 1873.

HALE, W. G.: *Cum Constructions.* [Cornell Studies.]

——— *The Sequence of Tenses.*

HOFFMAN: *Die Construction der Lateinischen Zeitpartikeln.* Vienna: 1860. [Pamphlet.]

MARX: *Hilfsbüchlein für die Aussprache,* etc. Berlin: 1883.

MEYER, G.: *Griechische Grammatik.* 2d ed. Leipzig: 1885.

MÜLLER: *Handbuch der Klassischen Alterthums-wissenschaft.* Vol. I. *Griechische und Lateinische Sprachwissenschaft* (by Brugmann, Stolz and Schmalz, and others).

NEUE: *Formenlehre der Lateinischen Sprache.* Stuttgart: 1875.

Storehouse of all Latin forms, 1200 pages, containing the result of late textual criticism. The standard work.

PAPILLON: *A Manual of Comparative Philology, as applied to the Illustration of Greek and Latin Inflections.* Oxford: 1876.

Behind the times, but a convenient synopsis of the doctrine of forms.

ROBY, H. J.: *A Grammar of the Latin Language, from Plautus to Suetonius.* London and New York (Macmillan): Vol. I., 1871; Vol. II., 1873.

Some errors have been pointed out in the "North American Review," January, 1872.

SCHLEICHER: *Compendium der Vergleichenden Grammatik der Indo-Germanischen Sprachen.* 4th ed. 1876.

Antiquated, but indispensable.

SEELMANN, E.: *Die Aussprache des Latein.* Heilbronn: 1885.

SIEVERS, E.: *Grundzüge der Phonetik.* 3d ed. Leipzig: 1885.

VANIČEK, A.: *Etymologisches Wörterbuch der Lateinischen Sprache.* Leipzig: 1874.

Suggestive, but to be used with caution.

WESTPHAL: *Metrik der Griechen.* 2d ed. 1867. 2 vols.

The great authority on the metrical systems of the ancients, with full literary and musical illustration. A convenient summary, with some modifications, will be found in SCHMIDT'S *Rhythmik und Metrik,* now translated by Prof. J. W. WHITE, and published by the publishers of this book.

WHEELER, B. T.: *Analogy and its Scope in Language.* [Cornell Studies.]

WHITNEY: *Sanskrit Grammar.* Leipzig: 1879.

The best grammar of the Sanskrit, without some knowledge of which language it is difficult to pursue the study of comparative grammar to advantage.

ZEITSCHRIFT *für vergleichende Sprachforschung.* Edited by Dr. A. KUHN. Vol. I., etc. Berlin: 1851 and subsequent years.

Indispensable to correct theories of individual investigators.

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LATIN GRAMMAR.

LATIN GRAMMAR is usually discussed under three heads: 1. Etymology; 2. Syntax; 3. Prosody. Etymology treats of the form of separate words, as either written or spoken; Syntax of their function when joined together as parts of the sentence; Prosody of their arrangement in metrical composition.

PART FIRST.—ETYMOLOGY.

CHAPTER I.—*Letters and Sounds.*

Alphabet.

The Latin Alphabet, as the language is usually written, is the same as the English (which, in fact, was borrowed from it), except that it has no **w**.

Properly, it consists, however, of only twenty-three letters: **a** (called *ah*), **b** (*be* [*bay*]), **c** (*ke*), **d** (*de*), **e** (*e* [*eh*]), **f** (*ef*), **g** (*ge*), **h** (*ha*), **i** (*ee*), **k** (*ka*) [see § 6], **l** (*el*), **m** (*em*), **n** (*en*), **o** (*o*), **p** (*pe*), **q** (*koo*), **r** (*er*), **s** (*ess*), **t** (*te*), **u**, **v** (*oo*), **x** (*ix*), **y** (*u* Graeca?), **z** (*zeta*). Of these, **y** and **z** were added in Cicero's time to express the corresponding sounds (*υ*, *ζ*) in borrowed Greek words (cf. Cic. N. D. ii. 37). **i** and **u** (**v**) have a twofold value, which is often in modern writing indicated by a double form: **i**, **j**; **u**, **v**. See § 4.

Classification of the Letters.

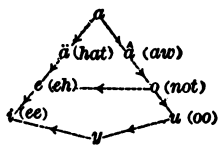
1. The letters are divided, with reference to their sounds, into Vowels (*litterae vōcālēs*) and Consonants (*litterae cōnsonantēs*). Two vowels united so as to express one sound are called a Diphthong.

a. The VOWELS are **a, e, i, o, u, y.** The rest of the letters are Consonants. The Diphthongs are **ae** (æ), **au, ei, eu, oe** (œ), **ui,** and in Early Latin **ai, oi,** and **ou.**

NOTE. — All the divisions of the letters apply really to the sounds which the letters represent; but as the sounds in Latin very nearly correspond to the letters, no real confusion need arise if both are spoken of without distinction.

b. Vowels are Open (**a, o**), Medial (**e, u**), or Close (**i**), according to the position of the organs in pronouncing them.

NOTE. — The vowel **a**, as in *father*, is the most open (*i.e.* the organs are least constrained in pronouncing it). Starting from this sound, and narrowing the mouth sidewise, at the same time raising the middle of the tongue, we come through several gradations not always recognized, but no doubt always more or less existent in speech, to the sound of **e** (as in *eh?*) and **i** (*ee*, as *i* in *machine*). This sound, if enunciated rapidly with a following vowel, passes into the sound of English **y** (consonant). If, on the other hand, the mouth is narrowed up and down, and at the same time the back of the tongue is raised, we come in the same manner to **o** and **u** (*oo* in *fool*). If, starting with **o**, we contract in the first manner, we come through a common German sound (*ö*) to **e**. If, starting from **u**, we do the same, we come to French **u**, German **ü**, Greek **υ**, and Latin **y**. And this sound, in turn, approaches **i**.



These processes may be represented in a vowel scale as above.

2. CONSONANTS. — *a.* **p, b, c** (**k**), **q, g, t, d,** as also **ch** and **th,** are called Mutes (Explosives, Momentary sounds).

These are produced by an entire stoppage of the breath and a subsequent explosion. They are classified as follows: —

1. **p, c** (**k**), **q, t, s,** are called Surds (*tenuēs*).

These are without vocal tone.

2. **b, g, d, z,** are called Sonants (*mediae*).

These are accompanied by a slight vocal tone.

3. **ch** and **th** are called Aspirates.

In these a breath follows the explosion. They are found chiefly in words borrowed from the Greek. **ph**, which also was borrowed from the Greek, probably was never sounded as an aspirate in Latin.

b. **m** and **n** are called Nasals.

These are pronounced with the same position of the organs as **b** and **d**, except that the nasal passage is opened instead of closed. A third nasal, **n** *adulterīnum* (like *n* in *ink*), corresponding in the same way to ***g***, *existed in the* language, but had no separate sign.

3. From the organs of speech chiefly used in the utterance of the mutes and nasals they are divided into Labials (pronounced with the lips), Palatals (with the palate), and Linguals (with the tongue).

Their relations are seen in the following table: —

	Surd.	Sonant.	Aspirate.	Nasal.
Labial.	p	b	wanting	m
Palatal.	c (k), q	g	ch	n (as in *ink*)
Lingual.	t	d	th	n (as in *rent*)

a. Other useful special classes of sounds are distinguished as: —

Liquids: l, m, n, r.
Fricatives (Spirants): f, ph, th (not aspirate, as in *thin*), h, s, z.
Sibilants: s, z.
Double Consonants: x (cs), z (ds).
Semi-vowels: i, v (see § 4).

b. h is merely a breathing.

4. Semi-Vowels. — i and v (u) before a vowel in the same syllable are consonants and have the sound of English consonant y and w respectively. (Cf. i and u in *pinion, issuing,* rapidly pronounced.) They are sometimes called *Semi-Vowels.*

Note 1. — The Latin alphabet had no separate signs for the semi-vowels; but used i for both vowel and consonant i, and v or u (without distinction) for both vowel and consonant v (u). The character j was unknown in classical times, and u was but a graphic variation of v. In mediæval Latin j and v came to be used to indicate the consonant sounds of i and v (u), and this usage is often followed by modern editors in writing small letters. In writing capitals, however, the forms J and U are avoided. Thus iuuenis, iuvenis, or juvenis, — but IVVENIS.

In this book vowel and consonant i are both represented by the same character, i; but v is used for the consonant, u for the vowel sound of v (u). Thus iūstus, vir, iuvenis.

Note 2. — The English sounds of j and v did not exist in Latin in classical times, though consonant v (u) began no doubt to approach English v in many persons' speech.

Note 3. — In the combinations qu, gu, and sometimes su, u forms a compound sound with the preceding consonant, and is reckoned neither as a vowel nor a consonant. Thus aqua, anguis, cōnsuētus. (Cf. English *quill, anguish, suave.*)

5. The Romans distinguished Long vowels from Short in sound, but had no regular characters to express the difference. At various times attempts were made to mark this distinction, but *none* came into general use.

In modern times short vowels are marked thus: **ă, ĕ**; and long, thus: **ā, ē**; those that may be pronounced either long or short, thus: **ă. ĕ.** In this book all simple vowels not marked are supposed to be short. But final **o** and **i** are marked according to their prevailing length or shortness, though they sometimes vary from this quantity in poetry.

NOTE.—Vowels and consonants are not separated by any sharp line from each other, but form a continuous scale from the most open vowel (**a**) to the mutes, for which the mouth is entirely closed. The general tendency of phonetic changes in language has been from the two extremes towards the middle.

Early Forms.

6. The character **c** (surd palatal) originally stood for the sonant palatal (**g**). (Hence, **a, b, c,** but Alpha, Beta, Gamma.) This force it always retained in the abbreviations **C.** (for **Gāius**), and **Cn.** (**Gnaeus**).

NOTE.—In prehistoric times these two sounds were confounded, and **c** was used for both. The character **k** (surd palatal) was thus supplanted, except in a few words and abbreviations: as, **Kal.** (**Kalendae**), **Karthāgō**.

About 300 B.C. **G** was invented to distinguish the sonant again, but was put in the place in the alphabet once occupied by **z**, which at that time had dropped out of use. When **z** was afterwards restored (in Greek words), it was put at the end of the alphabet.

7. Till after the age of Augustus the use of **u** (vowel) after **u** (**v**) was avoided. This was done either by preserving **o**, when but for this tendency it would have become **u**, as in **voltus** (but **cultus**), **servŏs** (but **dominus**), **suŏs** (but **meus**), **quom** (but **tum**), **reliquŏs** (but **relictus**); or in case of **quu**, by writing **cu**, as in **cūr** (for **quŏr**), **ecus** (for **equos**, later **equus**), **cum** (for **quom**, very late **quum**), **relicus** (for **reliquos**, later **reliquus**). Compare **c** for **qu** in **cotīdiē**, written for **quotīdiē**.

Phonetic Variations.

8. Variations of sound are of two classes:—

1. Inherited differences of form in the same root (see § 22).

NOTE.—These variations of form in words connected with each other by derivation occur in other languages akin to Latin with great regularity and marked significance. They lost their importance in Latin, but have left traces throughout the language, so that its structure cannot be explained without taking them into account.

2. Unconscious alterations of sounds developed in course of time in the language itself.

NOTE.—Such alterations arise in every language after long use from careless articulation and an unconscious tendency to secure an easier utterance; and they depend very much upon accent. This process is often called *phonetic decay* or *euphonic change.*

9. Inherited differences appear in variations of vowels, and less commonly in liquids connected with vowels.

a. Vowels vary between long and short of the same kind: as, **emō**, *I buy*, **ēmī**, *I bought*; **legō**, *I read*, **lēgī**, *I read*; **tegō**, *I cover*, **tēgula**, *a tile*; **sonō**, *I sound*, **persōna**, *a mask* (as sounded through); **regō**, *I rule*, **rēx**, *a king*; **dux**, *a leader*, **dūcō**, *I lead*.

b. Vowels vary in quality: as, **pendō**, *I weigh*, **pondus**, *weight*; **tegō**, *I cover*, **toga**, *a robe*; **fīdus**, *faithful*, **foedus**, *a treaty*. (Cf. *fall*, *fell*; *bind*, *band*, *bound*.)

c. Vowels vary between a short vowel of one quality and a long vowel or diphthong of another: **miser**, *wretched*, **maestus**, *sad*; **dare**, *to give*, **dōnum**, *gift*; **agō**, *I lead*, **ēgī**, *I led*.

d. Liquids are transposed with vowels, sometimes with change of the vowel: as, **sperнō**, *I spurn*, **sprēvī**, *I spurned*; **sternō**, *I strew*, **strāvī**, *I strewed*; **gīgnō**, *I beget*, **(g)nātus**, *a son*; **fulgeō**, *I shine*, **flagrō**, *I burn*.

10. Unconscious changes occur in both vowels and consonants.

a. Vowels and diphthongs are weakened, usually in the directions marked on the vowel-scale (see page 2): as, **factus**, *made*, **cōnfectus**, *made up*; **lubet** (old) *it pleases*, **libet** (later); **āgmen**, *a march*, **āgminis**, *of a march*; **capiō**, *I take*, **incipiō**, *I begin*; **legō**, *I pick*, **colligō**, *I gather*; **caedō**, *I cut*, **cecīdī**, *I have cut*; **saliō**, *I leap*, **exsultō**, *I leap up and down* (for joy); **pellō**, *I drive*, **pulsus**, *driven*; **servos**, *a slave* (early), **servus**, *a slave* (later); **optumus**, **optimus** (see § 12. *d*); **eboris**, *of ivory*, **eburneus**, *made of ivory*; **vortō** (early), *I turn*, **vertō** (later), *I turn*.

NOTE. — When vowels seem to be changed contrary to the direction of the vowel-scale, either both are changed in different degrees from some common vowel higher up the scale, or the change is due to some special cause: as, **iēns**, **euntis** (for †eions,[1] †eiontis[1]); **volentem**, but **voluntās** (for volont-); **similis**, **simul** (for **simolis**, etc.); **auceps**, **aucupis**.

b. Two vowels coming together are very often contracted: as, **cōgō** for **co-agō**; **obīt** for **obiit**; **nīl** for **nihil** (see § 347. *c*); **dē-beō** for **de-hibeō** (**de-habeō**, see *a*, above); **rūrsus**, **re-versus** (**re-vorsus**. see *c* below); **amārat** (for **amāverat**); **cūnctus** (for **coiunctus**); **sūrgō** (for **sub-regō**).

[1] *Form not found.*

c. Vowels are often entirely lost between two consonants (*syncope*): as, **audācter** for **audāciter**; **iūrgium** for **iūrigium**; **disciplīna** for **discipulīna**; **caldus** (popular), **calidus** (literary); or at the end of a word: as, **dīc** for **dīce**; **satin** for **satisne**; **hōrunc** for **hōrunce**.

d. Vowels are rarely inserted between two consonants in the effort to pronounce a difficult combination of sounds (cf. *ellum* for *elm*); as, **Herculēs** for **Herclēs**, **drachuma** for **drachma**, **ager** for **agr(o)** (see § 38).

NOTE. — In many cases in which a vowel is sometimes found it is impossible to tell whether it is original or developed: as, **saeclum** and **saeculum**.

e. Vowels found long in the earlier language are sometimes shortened later: as, **fidēī** (later **fidēī**), **amāt** (later **amat**: § 375. *g*[5]).

11. *a.* Consonants are unconsciously substituted one for another in accordance with regular tendencies of the language. Thus: —

1. **r** for **s** between two vowels or before **m** or **n**: as, **eram** (root ES), **generis** (for †**genesis**, from **genus**), **maereō** (cf. **maestus**), **dirimō** (**dis-emō**), **diribeō** (**dis-habeō**), **veternus** (**vetus-nus**), **carmen** (†**casmen**, cf. **Casmēna**). (Compare Eng. *was*, *were*.)

2. **s** for **d** or **t**, making an easier combination: as, **cāsus** (for **cad-tus**), **cēssum** (**cēd-tum**), **mānsus** (**man-tus**), **passus** (**pad-tus** and **pat-tus**), **equester** (**equet-ter**).

b. Consonants are omitted: as, **exāmen** (**exāgmen**), **caementum** (**caed-mentum**), **sēmēstris** (**ses-mēstris**), **lūna** (**luc-na**), **dēnī** (†**dec-ni**), **hōc** (abl. for **hōd-ce**), **autumnus** (**auctumnus**, root AUG), **fulmen** (**fulg-men**), **pērgō** (**per-regō**), **līs** (**stlīs**), **cōr** (†**cord**), **lāc** (**lact-**), **pēs** (†**peds**).

1. Especially **h**: as, **praebeō** (**prae-habeō**), **vēmēns** (for **vehemēns**).

2. And consonant **i** and **v**: as, **cōnicīō** (**con-iacīō**), **prōrsus** (**prō-vorsus**).

3. Also **s** at the end of a word after a short vowel.

NOTE. — This is limited to early Latin and colloquial usage: **plēnu(s) fidēī**, **quālist** (**quālis est**).

c. Consonants are unconsciously inserted in passing from one sound to another: as, **sūmō**, *I take*, **sūmpsī**, *I took*, **sūmptus**, *taken* (for **sūm-sī**, **sūm-tus**); **hiemps**, *winter*, **hiemis**, *of winter*. Cf. *Thompson* (*Tom's son*).

NOTE. — These are called Parasitic sounds.

d. *Consonants* are transposed: **mīsceō**, **mīxtus** (for **misc-tus**).

e. Consonants and vowels are unconsciously changed (*dissimilation*) to avoid a repetition of the same sound in two successive syllables: **parīlia** (for **palīlia**, from **Palēs**), **merīdiēs** (for **medī-diēs**), **pietās** (for †**pīitās**, as in **cāritās**).

NOTE. — In some cases this principle prevents changes which would take place according to other tendencies of speech.

f. A consonant is changed by the influence of a neighboring sound, —

1. Into the same sound as the neighbor (*complete assimilation*): as, **cēssī** (**cēd-sī**), **summus** (**sup-mus**), **sella** (**sed-la**), **puella** (**puer(u)-la**), **pressī** (**prem-sī**), **occidō** (**ob-cadō**), **mītissimus** (for **mītius-timus**).

2. Into a sound of the same organ or the same quality (or both) as the neighbor (*partial assimilation*) (see table of mutes, § 3): as, **conterō** (**com-terō**, labial to lingual), **scrīptus** (**scrīb-tus**, sonant to surd), **sēgmentum** (†**secomentum**, surd to sonant), **imperō** (**in-perō**, lingual to labial).

NOTE. — Sometimes the first consonant governs (*regressive assimilation*), sometimes the second (*progressive assimilation*).

3. These changes affect especially the final consonant of the preposition in Compounds: as, **accēdō** (**ad-cēdō**), **afficiō** (**ad-faciō**), **occurrō** (**ob-currō**), **corruō** (**com-ruō**), **efferō** (**ec-ferō**), **suppōnō** (**sub-pōnō**).

NOTE. — The rules for this assimilation may be given as follows: **ad** is assimilated before **c, g, p, t**; less regularly before **l, r, s**, and rarely before **m**; while before **f, n, q**, the form **ad** is to be preferred. **ab** is not assimilated, but may take the form **a, au**, or **abs**. In **com** (**con, co**), **m** is retained before **b, p, m**; is assimilated before **l, n, r**; is changed to **n** before **c, d, f, g, j, q, s, v**; sometimes becomes **n** before **p**; is sometimes assimilated (otherwise **n**) before **l** and **r**; **com** loses the final **m** in **cōnectō, cōnīveō, cōnītor, cōnūbium**. **in** usually changes **n** to **m** before **b, m, p**; before **l** the better orthography retains **n**. **ob** and **sub** are assimilated before **c, f, g, p**, and sometimes before **m**; **sub** also before **r**; and, in early Latin, **b** of these prepositions sometimes becomes **p** before **s** or **t**. The inseparable **amb** loses **b** before a consonant, and **m** is sometimes assimilated. **circum** often loses **m** before **i**. **s** of **dis** before a vowel becomes **r**, and before a consonant is lost or assimilated. The **d** of **red** and **sēd** is generally lost before a consonant. In most of these cases the later editions prefer the unaltered forms throughout; but the changes given above have good authority. Others, which are corruptions of the middle ages (as **assum** for **adsum**), had better be avoided. Lexicons vary in the spelling of these combinations.

12. Variations of Spelling occur in manuscripts and inscriptions, and especially in modern editions. In the following lists the better forms are put first; objectionable forms in parenthesis.

NOTE. — These variations are generally mere mistakes in spelling. Many of them are due to the practice of writing from dictation, by which most MS. copies of the classics were made. A single reader dictated to several copyists, whose spelling was often corrupt. The tendency of the best editions is to restore, as normal, the forms of the late Republic or early Empire (the time of Cicero or Augustus), — so far as these may be determined from inscriptions, etc., — but to preserve, in each author, any peculiarities that mark the spelling of his time. The choice among forms appears often to be arbitrary, for inscriptions of the same period sometimes differ considerably.

a. The letters and sounds of **ci** and **ti** are interchanged before a vowel: **nūntiō (nūnciō), contiō (conciō), diciō (ditiō), condiciō (conditiō), suspīciō (suspītiō), tribūnīcius (tribūnītius).**

NOTE. — This substitution began very early (in a few words) while the **c** still had the sound of **k**. But generally it belongs to a later period of the language, and is due to the disturbing influence of consonant **i**; **nātiō** (*natyo*) became *nacho*, or *nazio*, or *nasho*. It is this disturbance that has produced the modern sibilant sound of **c**, as well as that of **ti**: as, *nation* (through the French) from **nātiō**; *species*, from **speciēs**.

b. Several words are written sometimes with and sometimes without an initial **h**: as, **harēna** or **(arēna), erus** or **(herus), umerus** or **(humerus), ūmor** or **(hūmor).**

c. In later Latin, **ē, ae,** and **oe** became alike in sound (like *a* in *fate*), and hence they are often confounded in writing: as, **faenus (fēnus, foenus).**

d. Other words variously spelled are: **adulēscēns, adolēscēns; ahēneus, aēneus; ānulus, annulus; artus, (arctus); autumnus, (auctumnus); caelum (coelum); cum, quom, (quum); epistula, epistola; exsul, exul; fēcundus (foecundus); fēmina, (foemina); lītera, littera; lubet, libet; lubīdō, libīdō; mīlia, millia; nequīquam, nequicquam, nequidquam; paulus, paullus; quicquam, quidquam; umquam, unquam; vertō, vortō; volnus, vulnus; proelium, (praelium); voltus, vultus; servos, servus.** Also the gerundive-form **-endus** or **-undus,** and the superlative **-imus** or **-umus.**

e. At the end of a few words **d** was anciently written **t**: **set** for **sed, aput** for **apud.**

f. Some variations in spelling mark the changes in §§ 10 and 11.

Combinations.

13. Two words are often united in writing, and *sometimes in sound.* Thus, —

a. Conjunctions or other particles and pronouns are sometimes connected: as in **etenim, ūnusquisque, iamdūdum, iamdiū, sīquis, sīquidem**; also a few short phrases, as, **quārē, quamobrem, rēspūblica, iūsiūrandum, paterfamiliās.**

b. The verb **est**, *is*, is sometimes joined with the preceding word, especially in the old poets, when the two would be united by elision: as, **homōst, perīculumst, ausust, quālist (quālis est)** (like *thou'rt, I've*).

c. Similar contractions are found in **vīn' (vīsne), scīn' (scīsne), sīs (sī vīs), sōdēs (sī audēs), sūltis (sī vultis).** So in English, *don't, won't* (*wol not*).

Syllables.

14. In Latin every word has as many syllables as it has vowels or diphthongs.

a. In the division of words into syllables a single consonant between two vowels is to be written and pronounced with the latter.

NOTE. — This rule applies also to **v** and consonant **i**.

b. This rule is sometimes extended to double consonants, or any combination of consonants which can be used to begin a word: as, **ho-spes, mā-gnus, dī-xit.**

c. In compounds, the parts should be separated: as, **ab-est, ob-lātus.**

d. A syllable preceded by a vowel in the same word is called *pure*, as **pi-us**; a syllable preceded by a consonant, *impure*, as **cōn-stat.**

e. Any syllable ending with a vowel or diphthong is called *open*; all others are called *close*. Thus in **pa-ter** the first syllable is open, the second close.

Kindred Forms.

15. In English words derived from the Latin, the original letters are retained (as *ambition* from **ambitiō**).[1] But in native English words which are cognate with the Latin (see Appendix), the original sounds are rarely represented by the same letters in the two languages, but usually by closely related letters which regularly correspond.

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[1] Many words, however, coming through the French follow French changes: as, *fashion, façon* (**factiō**); *chivalry, cheval* (**caballus**); *chimney, cheminée* (**caminus**).

LATIN	ENGLISH	
c, k, qu	H, WH:	quī, *who;* cōs, *hone;* carpō, *harvest;* calō (kalendae), *hail;* cord-, *heart.*
g	K, CH:	genus, *kin;* genū, *knee;* gūstō, *choose.*
t	TH:	tū, *thou;* trēs, *three;* tenuis, *thin.*
T or D (rarely)	:	stāre, *stand;* torreō, *dry.*
d	T:	duō, *two;* dēns, *tooth;* sedeō, *sit.*
p	F:	pater, *father;* pullus, *foal;* paucī, *few.*
f (for *bh*)	B:	ferō (φέρω), *bear;* frāter (φράτηρ), *brother.*
f (for *dh*)	D:	forēs (θύρα), *doors;* fera (θήρ), *deer.*
h	G:	vehō, *wagon;* haedus, *goat;* hostis, *guest.*
i cons., **v**	Y, W:	iugum, *yoke;* ovis, *ewe.*

Sometimes a consonant lost in the Latin appears in the English word. Thus, (s)**niv-**, *snow;* (h)**ānser**, *goose;* (s)**nervo-**, *snare.*

Sounds of the Letters.

NOTE. — The pronunciation of Latin is different in different countries. Among us, it usually follows one of two ways, which may be called the *Roman* (or *Phonetic*) and the *English* method.

16. By the Roman (or Phonetic) method, *every letter has always the same sound.*

NOTE. — A long vowel in our enunciation almost necessarily acquires a slightly different quality from a short one, as in *boot* and *foot*, *machine* and *holiest*. See also **bs** below.

VOWELS: **ā** as in *father;* **ă** as in *idea.*
ē as *eh?* (prolonged); *they;* **ĕ** as *eh?* (clipped).
ī as in *machine;* **ĭ** as in *holiest.*
ō as in *holy;* **ŏ** as in *obey.*
ū as *oo* in *boot;* **ŭ** as *oo* in *foot.*
y between *u* and *i* (German *ü*).

DIPHTHONGS: **ae** like *ay;* **oe** like *oy;* **au** like *ow* in *now.*
ei as in *eight;* **eu** as *eh'oo;* **ui** as *we* (*oo'ee*).

CONSONANTS, as in English, except that:
c and **g** are always hard, as in *come*, *get.*
s is always sharp, as in *sea*, *lips.*
i cons. is like *y* in *young;* **v** (cons. **u**), like *w* in *wing;* **qu** as in English.
bs is like *ps;* **ch** like *k;* **ph** like *f.*
n before **s** or **f** was combined with the preceding vowel somewhat as French nasal *n*, making the vowel long.
z as *dz* in *adze.*
th as in *rathole*, later as in *thin.*

NOTE 1. — In the ancient pronunciation, **ph** was distinguished from **f** by being sounded with the lips only, instead of lip and teeth.

NOTE 2. — In many words (as **abietis, tenuis**), **i** and **u** sometimes had the consonant sound, though usually in such words reckoned as vowels.

NOTE 3. — The diphthong **ae** was anciently sounded as above, but early in the time of the Empire acquired from popular or provincial use the long sound of **e**.

NOTE 4. — When two consonants come together (as in **condō, posteā**), or a consonant is doubled (as in **annus, ūllus, mittō**), care should be taken to pronounce both letters distinctly. It was doubtless this distinct pronunciation of consonants that made a syllable with a short vowel long by Position (§ 18. *d*).

17. By the English method, the letters have the same sounds as in English; but —

a. Final **a** is pronounced as in *America*; but in the monosyllables **ā, dā, quā, stā**, sometimes as in *pay*; **e** in open syllables as in *me*, in close as in *men*; **i** in open syllables as in *Hi!* in close as in *pin*; **o** in open syllables as in *tone*, in close as in *not*; **u** as in *pull* or as in *hull*, without any definite rules, as **ūllus** (like *gull us*), but **fullō** (like *full oh*); **y** like *i*.

NOTE. — In this method of pronunciation, syllables are often treated as open or close according to the position of the accent: as, **ī'-ter** (open), **it-ī'neris** (close).

b. The diphthongs **ae, oe**, are pronounced like *e*; **au** like *aw*; **eu** like *ew*; **ei** and **ui** like *i* in *kite*; **es** and (in plural words) **ōs** at the end of a word as in *disease, morose*.

c. The consonants **c** and **g** are made soft (like *s* and *j*) before **e, i, y, ae, oe, eu**; **ch** is always hard, as in *chasm, chemist*.

NOTE. — The English method should be retained in Roman names in English, as *Julius Cæsar*; and in familiar quotations, as *e pluribus unum; viva voce; vice versa; a fortiori; veni, vidi, vici*, etc.

Quantity and Accent.

18. Vowels are long or short (*as affecting their pronunciation*) only by nature. Syllables (*as affecting accent and metrical value*) are long or short, according to their vowel, but are also made long by *Position* through the obstruction of consonants. The length or shortness in both cases is called *Quantity* (cf. § 347).

NOTE. — Some of the rules of Quantity affect length by nature only, some length by position only, and some both.

a. A vowel before another vowel or **h** is short: as in **vĭa, nĭhil**.

b. A diphthong is long: as in **āēdēs, fōēdus**. So, also, a vowel derived from a diphthong: as, **exclūdō** (**ex-claudō**).

c. A vowel formed by *contraction* is long: as, **nīl** (**nihil**).

d. A *syllable* in which a vowel is followed by two consonants (except a mute with l or r), or a double consonant (**x**, **z**), is long by Position; as in **pingō**, **saxum**, **Mezentius**. Before **nf** and **ns**, **gn** and **gm**, and **i** consonant the vowel itself becomes long by nature: as in **īnferō**, **praesēns**, **māgnus**, **āgmen**, **hūius**.

e. A syllable in which a short *vowel* is followed by a mute with l or r is common; *i.e.* it may be long in verse: as in **alacris**, **latebrae**.

f. A vowel before **nd**, **nt** is regularly short by nature: as, **amănt**, **amăndus** from **amāre**.

NOTE.—A vowel is lengthened before **i** cons. because another **i** (vowel) is developed as a vanish; thus **ă(ⁱ)yo** becomes **āiō**.

19. In Latin the accent in words of more than one syllable is on the Penult or Antepenult.

DEFINITION: The Penult is the last syllable but one; the Antepenult, the last but two.

a. Words of two syllables are always accented on the first syllable: **Rō'ma**, **ve'hō**, **i'pse**.

b. Words of more than two syllables are accented on the Penult, if that is long: as, **amī'cus**, **praesen'tis**; if it is short or common, on the Antepenult: as, **do'mĭnus**, **a'lacris**, **la'tebrae**, **conti'nŭō**, **praete'rĭtum**, **dissociā'bilis**.

NOTE.—In words of more than four syllables a secondary accent usually arises at a convenient distance from the main accent: as, **nāvigā''tiō'nibus**, **pecū''liā'ria**.

c. When an Enclitic is joined to a word, the accent falls on the syllable next before the enclitic, whether long or short: as, **dĕă'que**, **ămārĕ've**, **tĭbi'ne**, **ită'que** (*and... so*), as distinguished from **i'tăque** (*therefore*). So (according to some) **ex'inde**, **ec'quando**, etc.

d. EXCEPTIONS: 1. Certain apparent compounds of **faciō** retain the accent of the simple verb: as, **benefă'cit**, **calefă'cit** (see § 169. *a*). (These were not true compounds, but phrases.)

2. In the second declension the genitive and vocative of nouns in **-ius**, and the genitive of those in **-ium** retain the accent of the nominative: as, **Cornē'lĭ**, **Vergi'lĭ**, **inge'nī** (see § 40. *c*).

3. Certain words which have lost a final vowel retain the accent of the complete words: as, **illī'c** for **illī'ce**, **prōdū'c** for **prōdūce**, **sati'n** for **sati'sne**.

NOTE.—The ancients recognized three accents, *acute* (´), *grave* (`), and *circumflex* (^). Accent no doubt originally consisted in a change of pitch,—elevation, depression, or both combined,—and not merely in a more forcible utterance (**ictus**). But in Latin this pitch accent had been supplanted by a stress accent in *historical times*.

CHAPTER II. — *Words and their Forms.*

Inflection.

20. INFLECTION is a change made in the form of a word, to show its grammatical relations.

a. Inflectional changes sometimes take place in the body of a word, or at the beginning, but oftener in its termination: as, **vōx**, *a voice*; **vōcis**, *of a voice*; **vocō**, *I call*; **vocat**, *he calls*; **vocāvit**, *he has called*; **tangit**, *he touches*; **tetigit**, *he touched*.

b. Terminations of inflection had originally independent meanings which are now obscured. They correspond nearly to the use of prepositions, auxiliaries, and personal pronouns in English; thus, in **vocat**, the termination is equivalent to *he* or *she*; in **vōcis**, to the preposition *of* or the like; and in **vocet** the change of vowel signifies a change of mood.

c. Inflectional changes in the body of a verb usually denote relations of tense or mood, and correspond to the use of auxiliary verbs in English: as, **frangit**, *he breaks* or *is breaking*; **frēgit**, *he broke* or *has broken*; **mordet**, *he bites*; **momordit**, *he bit*.[1]

Root and Stem.

21. The body of a word, to which the terminations are attached, is called the STEM.[2]

The Stem contains the *idea* of the word without relations; but, except in the first part of a compound, it cannot be used without some termination to express them. Thus the stem **vōc-** denotes *voice*; with **-s** added it becomes **vōx**, *a voice* or *the voice*, as the subject or agent of an action; with **-is** it becomes **vōcis**, and signifies *of a voice*. The stem is in many forms so united with the termination that a comparison with other forms is necessary to determine it.

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[1] The only *proper* inflections of verbs are those of the personal endings; and the changes here referred to are strictly changes of Stem, but have become a part of the system of inflections.

[2] The name Stem is sometimes incorrectly given to that part of a word — as **serv-** in **servus** — *which is unchanged* in inflection. This may be called the base.

22. A ROOT is the simplest form attainable by analysis of a word into its component parts. Such a form contains the main idea of the word in a very general sense, and is common also to other words either in the same or kindred languages.[1]

Thus the root of the stem **vōc-** is VOC, which does not mean *to call*, or *I call*, or *calling*, but merely expresses vaguely the idea of calling, and cannot be used as a part of speech without terminations. With **ā-** it becomes **vocā-**, the stem of **vocāre** (*to call*); with **āvi-** it is the stem of **vocāvit** (*he called*); with **āto-** it becomes the stem of **vocātus** (*called*); with **ātiōn-** it becomes the stem of **vocātiōnis** (*of a calling*). With its vowel lengthened it becomes the stem of **vōx** (*a voice*: that by which we call). This stem, again, with **-ālis** added, means *belonging to a voice*; with **-ŭla**, *a little voice*.

NOTE.—In inflected languages, words are built up from Roots, which at a very early time were used alone to express ideas, as is now done in Chinese. Roots are modified into Stems, which, by inflection, become Words. The process by which roots are modified, in the various forms of derivatives and compounds, is called *Stem-building*. The whole of this process is originally one of composition, by which significant endings are added one after another to forms capable of pronunciation and conveying a meaning.

Roots had long ceased to be recognized as such before the Latin existed as a separate language. Consequently the forms which we assume as Latin roots never really existed in Latin, but are the representatives of forms used earlier.

23. The Stem is sometimes the same as the root: as in **dŭc-is**, *of a leader*, **fer-t**, *he bears*; but it is more frequently formed from the root—

1. By changing or lengthening its vowel: as in **scob-s**, *sawdust* (SCAB, *shave*); **rēg-is**, *of a king* (REG, *direct*); **vōc-is**, *of a voice* (VOC, *call*).

2. By the addition of a simple suffix (originally another root): as in **fug-a**, *flight* (FUG + **a**); **fugi-s**, *you fly* (FUG + **ya**); **pangō**, *I fasten* (PAG + **na**).

3. By two or more of these methods: as in **dūc-it**, *he leads* (DUC + **a**), **tollō**, *I raise* (TUL + **ya**).

4. By derivation and composition, following the laws of development peculiar to the language. (See Chap. VIII.)

24. Inflectional terminations are variously modified by combination with the final vowel or consonant of the Stem, leading to the various forms of Declension and Conjugation (see § 32).

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[1] For example, the root STA is found in the Sanskrit *tisthâmi*, Greek ἵστημι, *Latin* **sistere** *and* **stāre**, German ſtehen, and English *stand*. (See Chap. VIII.)

NOTE. — A termination beginning with a vowel is called an *open affix;* one beginning with a consonant, a *close affix.* When a close affix is joined to a consonant-stem, there is usually either a euphonic change, as in **rēxī** for **reg-sī**, or a vowel appears, as in **rēg-i-bus**. But, in most cases, what is called a connecting vowel really belongs to the stem, as in **vocā-mus**, **regi-mus** (see § 123).

The Parts of Speech.

25. Words are divided into nine PARTS OF SPEECH: Nouns, Adjectives, Pronouns, Verbs, Participles, Adverbs, Prepositions, Conjunctions, and Interjections.

a. A Noun is the name of a person, place, thing, or idea: as, **Caesar**; **Rōma**, *Rome;* **domus**, *a house;* **virtūs**, *virtue.* Names of persons and places are PROPER NOUNS; other nouns are called COMMON.

b. An Adjective is a word that attributes a quality: as, **bonus**, *good;* **fortis**, *brave, strong.*

NOTE. — Etymologically, there is no difference between a noun and an adjective, both being formed alike. So, too, all names originally attribute quality, and any name can still be used to attribute a quality. Thus, *King William* distinguishes this William from other Williams, by the attribute of royalty expressed in the name *King.*

c. A Pronoun is a word used to distinguish a person, place, thing, or idea without either naming or describing it: as, **is**, *he;* **quī**, *who;* **nōs**, *we.*

d. A Verb is a word which asserts something: as, **sum**, *I am;* **amat**, *he loves.*

NOTE. — In all modern speech the verb is usually the only word that asserts anything, and a verb is therefore supposed to be necessary to complete an assertion. Strictly, however, any adjective or noun may, by attributing a quality or giving a name, make a complete assertion. In the infancy of language there could have been no other means of asserting, as the verb is of comparatively late development.

e. A Participle is a word that attributes a quality like an adjective, but being derived from a verb, retains in some degree the power of the verb to assert: as, **Caesar cōnsul creātus**, *Cæsar having been elected consul;* **Caesar Pompēium metuēns**, *Cæsar fearing Pompey.*

f. An Adverb is a word used to express the time, place, or manner of an assertion or attribute: as, **splendidē mendāx**, *gloriously false;* **hodiē nātus**, *born to-day.*

NOTE. — These same functions are often performed by cases (see §§ 148, 149) of nouns, pronouns, and adjectives, and by phrases or sentences. In fact, all adverbs were originally *cases or phrases, but have* become specialized by use.

g. A Preposition is a word which shows the relation between a noun and some other word or words in the same sentence: **per agrōs it**, *he goes over the fields*; **ē plūribus ūnum**, *one out of many*.

NOTE. — Prepositions are specialized adverbs (cf. § 152). The relations expressed by prepositions were earlier expressed by cases.

h. A Conjunction is a word which connects words, phrases, or sentences without affecting their relations: as, **et**, *and*; **sed**, *but*.

NOTE. — Some adverbs also connect words, etc., like conjunctions. These are called Adverbial Conjunctions or Conjunctive Adverbs: as, **ubi**, *where*; **dōnec**, *until*.

i. Interjections are mere exclamations. They are not strictly to be classed as Parts of Speech: **heus**, *halloo!* **ō**, *oh!*

NOTE. — They sometimes express an emotion which affects some other things mentioned, and so have a connection like other words: as, **vae victīs**, *woe to the conquered!* (alas for the conquered!)

26. Nouns, Adjectives, Pronouns, and Participles have inflections of *declension*, to denote gender, number, and case. Verbs have inflections of *conjugation*, to denote voice, mood, tense, number, and person.

NOTE. — Adjectives are often said to have inflections of *comparison* to indicate degree. These inflections are, however, properly stem-formations made by derivation (cf. § 89).

27. Those parts of speech which are not inflected are called PARTICLES: these are Adverbs, Prepositions, Conjunctions, and Interjections.

NOTE. — The term Particle is sometimes limited to such words as **num**, **-ne**, **an** (*interrogative*), **nōn**, **nē** (*negative*); **sī** (*conditional*), etc., which are used simply to indicate the form or construction of a sentence.

Gender.

28. The genders distinguished in Latin are three: Masculine, Feminine, and Neuter.

a. The gender of Latin nouns is either *natural* or *grammatical*. Natural gender is distinction as to the sex of the object denoted: as, **puer**, *boy*; **puella**, *girl*; **dōnum**, *gift*.

NOTE. — Many nouns have both a masculine and feminine form to distinguish sex: as, **cervus**, **cerva**, *stag, doe*; **clīēns**, **clienta**, *client*; **victor**, **victrix**, *conqueror*.

Many designations of persons (as **nauta**, *sailor*), usually though not necessarily *male, are always treated as* masculine.

b. Grammatical gender[1] is a formal distinction as to sex where no actual sex exists in the object. It is shown by the form of the adjective joined with the noun: as, **lapis māgnus** (M.), *a great stone*; **manus mea** (F.), *my hand.*

NOTE. — A few neuter nouns are used to designate persons as belonging to a class: as, **mancipium tuum**, *your slave.*

Names of *classes* or *bodies* of persons may be of any gender: as, **exercitus** (M.), **aciēs** (F.), and **āgmen** (N.), *army*; **operae** (F. pl.), *workmen*; **cōpiae** (F. pl.), *troops.*

Many pet names of girls (as **Paegnium**, **Glycērium**) are neuter.

General Rules of Gender.

29. 1. Names of Male beings, Rivers, Winds, Months, and Mountains, are *masculine.*

2. Names of Female beings, Cities, Countries, Plants, Trees, and Gems, of many Animals (especially Birds), and of most abstract Qualities, are *feminine.*

NOTE. — The gender of most of the above may be recognized by their terminations, according to the rules given under the several declensions.

a. A few names of Rivers ending in **-a** (as **Allia**), with the Greek names **Lēthē** and **Styx**, are feminine; others are variable or uncertain.

Some names of Mountains take the gender of their termination: as, **Alpēs** (F.), *the Alps*; **Sōracte** (N.).

Names of Months are properly adjectives, the masculine noun **mēnsis**, *month*, being understood: as, **Iānuārius**, *January.*

b. Some names of Towns and Countries are masculine: as, **Sulmō**, **Gabiī** (plur.); or neuter, as **Tarentum**, **Illyricum.**

A few names of Plants and Gems follow the gender of their termination: as, **centaurēum** (N.), *centaury*; **acanthus** (M.), *bearsfoot*; **opalus** (M.), *opal.*

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[1] What we call *grammatical gender* is in most cases the product of the imagination in a rude age, when language was in the course of growth. Thus a River was seen, or a Wind was felt, as *a living creature*, violent and strong, and so is masculine; and the fable of Atlas shows how similar living attributes were ascribed to Mountains, which, in the northern fables, are the bones of giants. Again, the Earth, or a country or city, seems the *mother* of its progeny; the Tree shelters and ripens its fruit, as a brooding bird her nest of eggs; and, to this day, a Ship is always referred to by a feminine pronoun.

Again, in the East and South, the Sun, from its fierce heat and splendor, is masculine, and its paler attendant, the Moon, feminine; while, among Northern nations, the Sun (perhaps for its comforting warmth) is feminine, and the Moon (the appointer of works and days), masculine. The rules of grammatical gender only repeat and *extend these early workings* of the fancy.

c. Indeclinable nouns, infinitives, terms or phrases used as nouns, and words quoted merely for their form, are neuter: as, **fās**, *right*; **nihil**, *nothing*; **gummī**, *gum*; **scīre tuum**, *your knowledge* (to know); **triste valē**, *a sad farewell*; **hōc ipsum dīū**, *this very "long."*

30. Many nouns may be either masculine or feminine, according to the sex of the object. These are said to be of Common Gender: as, **exsul**, *exile*; **bōs**, *ox* or *cow*.

a. If a noun signifying a thing without life may be either masculine or feminine, — as, **diēs**, *day*; **fīnis**, *end*, — it is sometimes said to be of Doubtful Gender.

b. Several names of animals have a grammatical gender, independent of sex. These are called Epicene. Thus **lepus**, *hare*, is always masculine, and **vulpēs**, *fox*, is always feminine. To denote a male fox we may say, **vulpēs mascula**; a female hare, **lepus fēmina**.

Number and Case.

31. Nouns, Pronouns, Adjectives, and Participles are declined in two Numbers, *singular* and *plural;* and in six Cases, *nominative, genitive, dative, accusative, vocative, ablative.*

a. The Nominative is the case of the Subject of a sentence.

b. The Genitive may generally be translated by the English Possessive, or by the Objective with the preposition *of*.

c. The Dative is the case of the Indirect Object (§ 177). It may usually be translated by the Objective with the preposition *to* or *for*; but sometimes by the Objective without a preposition.

d. The Accusative is the case of the Direct Object of a verb (§ 177). It is used also with many of the Latin Prepositions.

e. The Vocative is the case of Direct Address.

f. The Ablative may usually be translated by the Objective with *from, by, with, in,* or *at*. It is also often used with prepositions.

g. All the cases, except the nominative and vocative, may be used as object-cases; and are sometimes called *Oblique Cases* (**cāsūs oblīquī**).

NOTE.—A more convenient arrangement of the cases is the following (see n., p. 205):

DIRECT CASES: *Nominative, Vocative, Accusative.*
INDIRECT CASES: *Genitive, Dative, Ablative.*

h. In names of towns and a few other words appear traces of another case (the *Locative*), denoting the *place where*.

i. Still another case, the *Instrumental*, appears in a few adverbs (§ 148).

NOTE.—As the proper inflectional terminations early became fused with the stem in many cases, Latin words are inflected practically by adding *case-endings* to a *part of* the noun called the *base*, which is invariable (see § 21. note 2). But the base *and case-endings do not* exactly correspond to the proper stem and termination.

CHAPTER III. — *Declension of Nouns.*

32. NOUNS are inflected in five Declensions, distinguished by the case-ending of the Genitive Singular, and by the final letter (*characteristic*) of the Stem.[1]

DECL.	1.	Gen. Sing.	**ae**	Characteristic	**ă** (anciently **ā**)
"	2.	"	**ī**	"	**ŏ**
"	3.	"	**is**	"	**ĭ** or a Consonant
"	4.	"	**ūs (uis)**	"	**ŭ**
"	5.	"	**ēī**	"	**ē**

a. The Stem of a noun may be found, if a consonant-stem, by omitting the case-ending; if a vowel-stem, by substituting for the case-ending the characteristic vowel.

b. The Nominative of most masculine and feminine nouns (except in the first declension) is formed from the stem by adding **s**.[2]

NOTE. — But many, however, end in **o**, or in the liquids, **l**, **n**, **r**, — the original **s** (sometimes with one or more letters of the stem) having been lost by phonetic decay (§ 11). In some (as in **servus**, st. **servo-**) the stem-vowel is modified before the final **s**; or, as in **ager**, **imber**, st. **agro-**, **imbri-**, a vowel has intruded itself into the stem.

33. The following are general Rules of Declension: —

a. The Vocative is always the same as the Nominative, except in the singular of nouns in **us** of the second declension.[3]

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[1] Declension is produced by adding terminations originally significant to different forms of stems, vowel or consonant. The various phonetic corruptions in the language have given rise to the several declensions; but it is probable that originally there was only one, with perhaps a few variations. The original terminations (answering to prepositions) can no longer be determined with certainty, except in a few cases. Most of the case-endings, as given in Latin, contain also the final letter of the stem.

Adjectives are, in general, declined like nouns, and are etymologically to be classed with them. But they have several peculiarities of inflection, and will be more conveniently treated in a group by themselves (see Chap. IV.).

[2] The **s** of the nominative is the remnant of an old demonstrative **sa**, which is found (with modifications) in the Sanskrit *personal pronoun*, in the Greek *article*, and in the English *she*.

[3] In the first and second declensions the vocative ends in the weakened stem-vowel. Most of the words likely to be used in address are of these declensions; and, in practice, comparatively few other words have a vocative. It is given in the paradigms for *the sake of symmetry*, but may well be omitted in declining.

b. In neuters the Nominative and Accusative are always alike, and in the plural end in **ă**.

c. The Accusative singular of all masculines and feminines ends in **m**; the Accusative plural in **s**.

d. In the last three declensions (and in a few cases in the others) the Dative singular ends in **ī**.

e. The Dative and Ablative plural are always alike.

f. The Genitive plural always ends in **um**.

g. Final **i**, **o**, **u** of inflection are always *long*; final **a** is *short*, except in the Ablative singular of the first declension; final **e** is *long* in the first and fifth declensions, *short* in the second and third.

34. The Case-endings of the several declensions are the following, rare forms being given in *parenthesis*, Greek forms in *italics*:—

Decl. I.	II.	III.	IV.	V.
Sing.				
N. **ă**, *ē*, *ās*, *ēs*	**us**, **um**, **er**, *os*, *on*, *eus*	**s** (or modified stem)	**us**, **ū**	**ēs**
G. **ae** (**āī**) *ēs*	**ī** (**ius**) *ō*, *ū*, *ei*	**is**, *yos*, *ŏs*	**ūs** (**uis**)	**ēī** (**ē**)
D. **ae** (**ai**)	**ō** (**ī**) *ei*, *eō*	**ī** (*ĭ*, rare)	**uī** (**ū**)	**ēī** (**ē**)
A. **am**, *ān*, *ēn*	**um**, *on*, *ea*	**em** (**im**) *in*, *yn*, *ă*	**um**, **ū**	**em**
V. **ă**, *ē*, *ā*	**ĕ** (**ī**) **er**, *eu*	(as nom.) *ĭ*, *y*	**us**, **ū**	**ēs**
A. **ā**, *ē*	**ō**, *eō*	**e** (**ī**), **ī**, *yē*	**ū**	**ē**
Plur.				
N.V. **ae**	**ī**, **ă**	**ēs**, **a**, **ia**, *ĕs*	**ūs**, **ua**	**ēs**
G. **ārum** (**ūm**)	**ōrum** (**ūm**, **ōm**) *ōn*	**um**, **ium**, *eōn*	**uum**	**ērum**
D.A. **īs** (**ābus**)	**īs** (**ōbus**)	**ibus**	**ibus** (**ŭbus**)	**ēbus**
A. **ās**	**ōs**	**ēs** (**īs**), **a**, **ia**, *ăs*	**ūs**, **ua**	**ēs**

FIRST DECLENSION.

35. The Stem of nouns of the First Declension ends in **ă**, and except in Greek nouns the nominative is like the stem.

Latin nouns of the First Declension are thus declined:—

	SINGULAR.	PLURAL.
Nom.	**stellă**, *a* (or *the*) *star*.	stellae, *stars*.
Gen.	stellae, *of a star*.	**stellārum**, *of stars*.
Dat.	stellae, *to* (or *for*) *a star*.	**stellīs**, *to* (or *for*) *stars*.
Acc.	**stellam**, *a star*.	**stellās**, *stars*.
Voc.	stella, *thou star!*	stellae, *ye stars!*
Abl.	*stellā*, *with*, *from*, etc., *a star*.	**stellīs**, *with*, *from*, etc., *stars*.

Note. — *The* **a-** *of the stem was originally long.*

GENDER. — Nouns of the first declension are Feminine.

EXCEPTIONS: Nouns masculine from their signification: as, **nauta**, *sailor*. So a few family or personal names: as, **Mūrēna**, **Scaevola**.[1] Also, **Hadria**, *the Adriatic*.

36. CASE-FORMS. — *a*. The Genitive singular anciently ended in **-āī**, which is occasionally found: as, **aulāī**. The same ending occurs in the dative, but only as a diphthong.

b. An old genitive in **-ās** is preserved in the word **familiās**, used in the combinations **pater (māter, fīlius, fīlia) familiās**, *father*, etc., *of a family* (plur. **patrēs familiās** or **familiārum**).

c. The Locative form (§ 31. *h*) for the singular ends in **-ae**; for the plural in **-īs**: as, **Rōmae**, *at Rome*; **Athēnīs**, *at Athens*.

d. The Genitive plural is sometimes found in **-ūm** instead of **-ārum**, especially in compounds with **cŏla** and **gĕna**, signifying *dwelling* and *descent:* as, **caelicolūm**, *celestials;* **Trōiugenūm**, *sons of Troy;* **Aeneadūm**, *sons of Æneas;* so **amphora** and **drachma**.

e. The Dative and Ablative plural of **dea**, *goddess*, **fīlia**, *daughter*, end in an older form **-ābus**. So rarely with **līberta**, *freed-woman;* **mūla**, *she-mule;* **equa**, *mare*. But, except when the two sexes (as in formulas, documents, etc.) are mentioned together, the form in **-īs** is preferred in all but **dea** and **fīlia**.

f. The original ending of the Ablative **-d** is retained in early Latin: as, **praedād**, *booty*.

Greek Nouns.

37. Many nouns of the first declension borrowed from the Greek are entirely Latinized, but many retain traces of their Greek forms in various degrees.

	a court (F.).	*Electra* (F.).	*a synopsis* (F.).	*the art of music* (F.).
NOM.	**aula**	**Ēlectrā (ā)**	**epitomē**	**mūsica (ē)**
GEN.	**aulae**	Ēlectrae	epitomēs	mūsicae (ēs)
DAT.	**aulae**	Ēlectrae	epitomae	mūsicae
ACC.	**aulam**	Ēlectram (ān)	epitomēn	mūsicam (ēn)
VOC.	**aula**	Ēlectra	epitomē	mūsica (ē)
ABL.	**aulā**	Ēlectrā	epitomē	mūsicā (ē)

[1] A feminine adjective, used as a noun, meaning *little left hand*, but from being a name of a man it becomes masculine. Original genders are often thus changed by the use of a *noun in another sense*.

	Andromache (F.).	*Æneas* (M.).	*Leonidas* (M.).	*a Persian* (M.).
NOM.	**Andromachē (a)**	**Aenēās**	**Leōnidās**	**Persēs (a)**
GEN.	Andromachēs (ae)	Aenēae	Leōnidae	Persae
DAT.	Andromachae	Aenēae	Leōnidae	Persae
ACC.	Andromachēn (am)	Aenēān (am)	Leōnidam	Persēn (am)
VOC.	Andromachē (a)	Aenēā (ă)	Leōnidā (ă)	Persa
ABL.	Andromachē (ā)	Aenēā	Leōnidā	Persē (ā)

	Anchises (M.).	*son of Æneas* (M.)	*comet* (M.).
NOM.	**Anchīsēs**	**Aeneadēs** (ă)	**comētēs (a)**
GEN.	Anchīsae	Aeneadae	comētae
DAT.	Anchīsae	Aeneadae	comētae
ACC.	Anchīsēn (am)	Aeneadēn	comētēn (am)
VOC.	Anchīsē (ā, ă)	Aeneadē (ă)	comētă
ABL.	Anchīsē (ā)	Aeneadē (ā)	comētā (ē)

Also **Scīpiadam**, from **Scīpiadēs**, in Horace.

a. Many Greek nouns vary between the first, the second, and the third declensions: as, **Boōtae** (gen. of **Boōtēs, -is**), **Thūcȳdidās** (acc. plur. of **Thūcȳdidēs, -is**). See § 43. *a* and § 63.

b. Greek forms are found only in the singular; the plural is regular: as, **comētae, -ārum**, etc. There are (besides proper names) about thirty-five of these words, several being names of plants, or names of arts: as, **crambē**, *cabbage;* **mūsicē**, *music.* Most have also regular Latin forms: as, **comēta**, but the nominative sometimes has the **a** long.

SECOND DECLENSION.

38. The Stem of nouns of the Second Declension ends in **ŏ**[1] (as of **vir, virŏ-**; **servos (-us), servŏ-**; **dominus, dominŏ-**). The nominative is formed from the stem by adding **s** in masculines and feminines, **m** in neuters, the vowel **ŏ** being weakened to **ŭ** (see §§ 7 and 10).

In most nouns whose stem ends in **rŏ-** the **s** is not added, but **o** is lost, and **e** intrudes before **r**, if not already present (cf. *chamber* from *chambre*): as, **ager**, stem **agrŏ-**, Greek ἀγρός. Exceptions are **hesperus, icterus, iūniperus, mōrus, numerus, taurus, umerus, uterus, vīrus**, and many Greek nouns.

[1] This is the original masculine **ă**-stem corresponding to the **ā**-stem of the first declension; but the **a** had already approached **o** before the separation of the languages *(see Appendix)*.

Latin nouns of the Second Declension are thus declined:—

Sing.	*slave* (M.).	*boy* (M.).	*field* (M.).	*man* (M.).	*war* (N.).
NOM.	**servus (os)**	**puer**	**ager**	**vir**	**bellum**
GEN.	**servī**	**puerī**	**agrī**	**virī**	**bellī**
DAT.	**servō**	**puerō**	**agrō**	**virō**	**bellō**
ACC.	**servum (om)**	**puerum**	**agrum**	**virum**	**bellum**
VOC.	**serve**	**puer**	**ager**	**vir**	**bellum**
ABL.	**servō**	**puerō**	**agrō**	**virō**	**bellō**
Plur.					
NOM.	**servī**	**puerī**	**agrī**	**virī**	**bella**
GEN.	**servōrum**	**puerōrum**	**agrōrum**	**virōrum**	**bellōrum**
DAT.	**servīs**	**puerīs**	**agrīs**	**virīs**	**bellīs**
ACC.	**servōs**	**puerōs**	**agrōs**	**virōs**	**bella**
VOC.	**servī**	**puerī**	**agrī**	**virī**	**bella**
ABL.	**servīs**	**puerīs**	**agrīs**	**virīs**	**bellīs**

NOTE. — The earlier forms for nominative and accusative were **-os**, **-on**, and these were always retained after **u** and **v** up to the end of the Republic. The terminations **s** and **m** are sometimes omitted in inscriptions: as, **Cornēlio** for **Cornēlios**, **Cornēliom**.

39. GENDER. — Nouns ending in **us** (**os**), **er**, **ir**, are Masculine; those ending in **um** (**on**) are Neuter. But —

a. Names of towns in **us** (**os**) are Feminine: as, **Corinthus**. Also many names of plants and gems, with the following: **alvos**, *belly*; **carbasus**, *linen* (plural **carbasa**, *sails*, N.); **colus**, *distaff*; **humus**, *ground*; **vannus**, *winnowing-shovel*. Many Greek nouns retain their original gender: as, **arctus** (F.), *the Polar Bear*; **methodus** (F.), *method*.

b. The following in **us** are Neuter; their accusative, as of all neuters, is the same as the nominative: **pelagus** (nom. acc. plur. **pelagē**), *sea*; **vīrus**, *poison*; **vulgus** (rarely M.), *the crowd*; so **cētē**, *sea-monsters* (nominative plural without nominative singular).

40. CASE-FORMS. — *a.* The Locative form of this declension ends for the singular in **ī**: as, **humī**, *on the ground*; **Corinthī**, *at Corinth*; for the plural, in **īs**: as, **Philippīs**, *at Philippi*.

b. The genitive of nouns in **ius** or **ium** ended, until the Augustan Age, in a single **ī**: as, **fīlī**, *of a son*; but the accent of the nominative is retained: as, **ingĕ'nī**, *of genius*.[1] The same contraction occurs in the genitive singular and the dative and ablative plural of nouns in **-āius** and **-ēius**: as, **Grāīs**, *for the Greeks*; **Pompēī**, *of Pompey*.

[1] The genitive in **ī** occurs twice in Virgil, and constantly in Ovid, but was unknown to Cicero. *The first* **i** *was* probably retained in sound as **y**.

c. Proper names in **-ius** lose **e** in the vocative, retaining the accent of the nominative: as, **Vergĭlĭ**; also, **fīlius**, *son*; **genius**, *divine guardian:* as, **audī, mī fīlī**, *hear, my son.*

d. Greek names in **-ius** have the vocative **ie**. Adjectives in **-ius** form the vocative in **-ie**, and some of these are occasionally used as nouns: as, **Lacedaemonie**, *oh Spartan.*

e. The genitive plural often has **ūm** or (after **v**) **ōm** (cf. § 7) for **ōrum**, especially in the poets: as, **deūm, superūm, dīvōm**, *of the Gods*, **virūm**, *of men.* Also in compounds of **vir**, and in many words of money, measure, and weight: as, **sēvirūm**, *of the Seviri*, **nummūm**, *of coins*, **iugerūm**, *of acres.*

f. **Deus**, *god*, has vocative **deus**; plural: nominative and vocative **deī** or **dī** (for **dīī**); genitive **deōrum, deūm**; dative and ablative **deīs** or **dīs** (for **dīīs**). For the genitive plur. **dīvūm** or **dīvōm** (from **dīvus**, *divine*) is often used.

g. The original ending of the ablative **-d** is found in early Latin: as, **Gnaivōd** (later, **Gnaeō**), *Cneius.*

41. The following stems in **ero-**, in which **e** belongs to the stem, retain the **e** throughout: —

adulter, *adulterer*; **gener**, *son-in-law*; **puer**, *boy*;
socer, *father-in-law*; **vesper**, *evening.*

Also, compounds in **fer** and **ger** (stem **fero-, gero-**): as, **lūcifer**, *morning star*; **armiger**, *squire.*

a. Some of these have an old nominative in **-erus**: as, **socerus.** So vocative **puere**, *a boy*, as from **puerus** (regularly **puer**).

b. **Vir**, *man*, has the genitive **virī**; the adjective **satur**, *sated*, has **satŭrī**; **vesper**, *evening*, has abl. **vespere** (loc. **vesperī**, *in the evening*).

c. **Lĭber** (a name of Bacchus) has genitive **Lĭberī**; so, too, the adjective **lĭber**, *free*, of which **lĭberī**, *children*, is the plural (§ 82. *b*).

d. **Ibēr** and **Celtibēr**, barbaric names not properly belonging to this declension, retain **ē** throughout.

e. **Mulciber**, *Vulcan*, has **-berī** and **-brī** in the genitive.

42. The following not having **e** in the stem insert it in the nominative and vocative singular. (Cf. § 10. *d.*)

ager, *field*, st. **agro-**;	**coluber**, *snake*;	**magister**, *master*;
aper, *boar*;	**conger**, *sea-eel*;	**minister**, *servant*;
arbiter, *judge*;	**culter**, *knife*;	**oleaster**, *wild-olive*;
auster, *south wind*;	**faber**, *smith*;	**onager** (**-grus**), *wild-ass*;
cancer, *crab*;	**fiber**, *beaver*;	**scomber** (**-brus**), *mackerel.*
caper, *goat*;	**liber**, *book*;	

[N.B. — For the corresponding forms of Adjectives, see Chap. IV.]

43. Greek nouns — including many names in **-eus** — are declined as follows in the Singular, the Plural being regular: —

	fable (M.).	*mock-sun* (N.).	*Delos* (F.).	*Athos* (M.).	*Orpheus* (M.).
NOM.	**mȳthos**	**parēlion**	**Dēlos**	**Athōs (ō)**	**Orpheus**
GEN.	mȳthī	parēlī	Dēlī	Athō (ī)	Orpheī (eos)
DAT.	mȳthō	parēlī	Dēlō	Athō	Orpheī
ACC.	mȳthon	parēlion	Dēlon (um)	Athōn (um)	Orphea
VOC.	mȳthe	parēlion	Dēle	Athōs	Orpheu
ABL.	mȳthō	parēlī	Dēlō	Athō	Orpheō

a. Many names in **-ēs** belonging to the third declension have also a genitive in **-ī**: as, **Thūcȳdidēs, Thūcȳdidī** (compare §§ 37. *b* and 52).

b. Several names in **-er** have also a nominative in **-us**: as, **Teucer** or **Teucrus.** The name **Panthūs** has the vocative **Panthū** (§ 63. *i*).

c. The genitive plural of certain titles of books takes the Greek termination **-ōn**: as, **Geōrgicōn**, *of the Georgics*.

d. The termination **-oe** (for Greek **-ο**) is sometimes found in the nominative plural: as, **Adelphoe**, *the Adelphi* (a play of Terence).

THIRD DECLENSION.

Nouns of the Third Declension are best classed according to their stems, as ending (1) in a Vowel (**i**), (2) in a Liquid (**l, n, r**), (3) in a Mute.

A few whose stems end in **u**, formerly long (**grūs, sūs**), were treated as consonant-stems.

1. Mute-Stems.

44. Masculine and Feminine nouns, whose stem ends in a Mute, form the nominative by adding **-s**. If the mute is a *lingual* (**t, d**), it is suppressed before **-s**; if it is a *palatal* (**c, g**), it unites with **-s**, forming **-x**: as, —

op-is, ops, *help*; **custōd-is, custōs**, *guardian*; **rēg-is, rēx**, *king*.[1]

Neuters have for the nominative the simple stem (with some modifications, see § 45).

capit-is, caput, *head*; **poēmat-is, poēma**, *poem*.

[1] In *these the genitive is given* first to show the stem as it occurs in practice.

45. The vowel before the final consonant of the stem is often modified: —

a. LABIALS. — Stems in **-ĭp-** have **e** before **p** in the nominative:[1] as, **adip-is, adeps.** Most stems in **cĭp-** are compounds of the root CAP (in **capiō**, *take*): as, **particip-is, particeps**, *sharer*. In these the stem sometimes has the form **cup-**: as, **aucup-is, auceps**, *fowler*.

b. LINGUALS. — Stems in **ĭt-** (M. or F.) have **e** (short) in the nominative: as, **hospit-is, hospes.** The neuter **capit-is** has **caput.** Neuter stems ending in two consonants, and those ending in **ăt-** (Greek nouns), drop the final lingual: as, **cord-is, cor; poēmat-is, poēma.**

c. PALATALS. — Stems in **ĭc-** (short **i**) have the nominative in **-ex**, with a few exceptions (§ 67. *e*), and are chiefly masculine: as, **apic-is, apex; indic-is, index.** Those in **īc-** (long **i**) retain **ī**, and are feminine: as, **cornīc-is, cornīx.**[2]

46. Nouns of this class are declined as follows: —

Sing.	*help* (F.)	*king* (M.).	*guide* (C.).[3]	*soldier* (M.).	*head* (N.).
	STEM **op-**	**rēg-**	**duc-**	**mīlit-**	**capit-**
NOM.	[**ops**][4]	**rēx**	**dux**	**mīles**	**caput**
GEN.	**opis**	**rēgis**	**ducis**	**mīlitis**	**capitis**
DAT.	**opī**	**rēgī**	**ducī**	**mīlitī**	**capitī**
ACC.	**opem**	**rēgem**	**ducem**	**mīlitem**	**caput**
VOC.	**ops**	**rēx**	**dux**	**mīles**	**caput**
ABL.	**ope**	**rēge**	**duce**	**mīlite**	**capite**
Plur.	*wealth*				
NOM.	**opēs**	**rēgēs**	**ducēs**	**mīlitēs**	**capita**
GEN.	**opum**	**rēgum**	**ducum**	**mīlitum**	**capitum**
DAT.	**opibus**	**rēgibus**	**ducibus**	**mīlitibus**	**capitibus**
ACC.	**opēs**	**rēgēs**	**ducēs**	**mīlitēs**	**capita**
VOC.	**opēs**	**rēgēs**	**ducēs**	**mīlitēs**	**capita**
ABL.	**opibus**	**rēgibus**	**ducibus**	**mīlitibus**	**capitibus**

[1] In these cases **e** is a less weakened form of the root (§ 10. *a*). A few whose root-vowel is **i** follow the analogy of the others: as, **indic-is, index.**

[2] In **nix, nivis**, the nominative retains a palatal lost in the other cases (original stem **snig-**, compare § 15. and **ningit**, § 146. *a*). **Supellex** (**-ectilis**) is partly a lingual-, partly an **i**-stem. Of apparent **s**-stems in Latin, **ās** (**assis**) is an **i**-stem; and the original stem of **os** (**ossis**) is **osti-** (cf. *ὀστέον* and Sanskrit *asthi*). Original **s**-stems have either (1) passed into **r**-stems (changed from **s** (§ 11. *a.* 1)) in most of the cases, as **honor, -ōris, corpus, -ŏris** (see *liquid stems*); or (2) have broken down into **i**-stems, as **mōlēs** (cf. **molestus**), **nūbēs** (Sanskrit *nabhas*), **sēdēs** (cf. *ἕδος*), **vīs** (plur. **vīrēs**), etc., but **vās** keeps its proper form in the nominative.

[3] Common gender, see § 30.

[4] The singular (meaning *help*) is not used in the nominative, except as the name *of a divinity.* The dative singular occurs but once.

47. In like manner are declined —

prīnceps, -ipis (C.), *chief*;	**ariēs, -etis** (M.), *ram*;
lapis, -idis (M.), *stone*;	**iūdex, -icis** (M.), *judge*;
custōs, -ōdis (C.), *guard*;	**cornīx, -īcis** (F.), *raven*;
comes, -itis (C.), *companion*;	**poēma, -atis** (N.), *poem* (§ 47. *b*).

a. Many apparent mute-stems,[1] having the genitive plural in **-ium**, are to be classed with **i**-stems (§ 54).

b. Greek neuters (as **poēma**), with nominative singular in **-a**, frequently end in the dative and ablative plural in **-īs**, and in the genitive plural rarely in **-ōrum**.

c. A few nouns apparent **i**-stems belong here: **canis**, or **canēs**, gen. **canis** (stem orig. **can-**), *dog*.

2. Liquid-Stems.

48. In nouns whose stem ends in a Liquid (**l**, **n**, **r**), the nominative is the same as the stem, except when modified as follows: —

a. Stems in **ōn-** (M. and F.) drop **n** in the nominative: as in **leōn-is, leō**, *lion*; **legiōn-is, legiō**, *legion*.

b. Stems in **dĭn-** or **gĭn-** (mostly feminine) drop **n** and keep an original **ō** in the nominative: as, **virgin-is, virgō**, *maiden*. Also a few others:[2] as, **homin-is, homō**, *man*; **turbin-is, turbō**, *whirlpool*; **Apollin-is, Apollō**; **carn-is, carō**, *flesh* (see § 61); **Aniēn-is, Aniō**. Most other stems in **ĭn-** have **e** and retain **n**: as, **cornicin-is, cornicen** (M.), *horn-blower*; **carmin-is, carmen** (N.), *song*.[3]

c. Stems in **tr-** have **-ter** in the nominative: as, **patr-is, pater**, *father*; **mātr-is, māter**, *mother*.[4]

d. Many neuter stems in **er-** and **or-** (originally **s**-stems) have **-us** in the nominative: as, **oper-is, opus**, *work*; **corpor-is, corpus**, *body*. Some stems in **er-** have **-is**: as, **ciner-is, cinis**, *ashes*.

A few masculine and feminine stems have the nominative in **-s** as well as **-r**: as, **honōr-is, honōs** (or **honor**); **arbŏr-is, arbōs** (or **arbor**), *tree*.[5]

NOTE. — For some irregular nominatives of this kind, see § 50.

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[1] That is, as would appear from the nominative.

[2] All these had originally **ō** in the stem.

[3] These differences are inherited from the parent speech, and depend upon different modifications of the same original vowel (§ 10).

[4] These, no doubt, had originally **ter-** in the stem, but this had become weakened to **tr-** in some of the cases even in the parent speech. In Latin only the nom. and voc. sing. show the **e**. But cf. **Mārspitris** and **Mārspiteris** (**Mā(r)s-piter**).

[5] See *Note 2, page 26.*

e. Stems in ll-, rr- (N.) lose one of their liquids in the nominative: as, **farr-is**, **far**, *grain*; **fell-is**, **fel**, *gall*.

49. Nouns of this class are declined as follows: —

Sing.	*consul* (M.). Stem **cōnsul-**	*lion* (M.). **leōn-**	*maiden* (F.). **virgin-**	*name* (N.). **nōmin-**
Nom.	**cōnsul**	**leō**	**virgō**	**nōmen**
Gen.	cōnsulis	leōnis	virginis	nōminis
Dat.	cōnsulī	leōnī	virginī	nōminī
Acc.	cōnsulem	leōnem	virginem	nōmen
Voc.	cōnsul	leō	virgō	nōmen
Abl.	cōnsule	leōne	virgine	nōmine
Plur.				
Nom.	cōnsulēs	leōnēs	virginēs	nōmina
Gen.	cōnsulum	leōnum	virginum	nōminum
Dat.	cōnsulibus	leōnibus	virginibus	nōminibus
Acc.	cōnsulēs	leōnēs	virginēs	nōmina
Voc.	cōnsulēs	leōnēs	virginēs	nōmina
Abl.	cōnsulibus	leōnibus	virginibus	nōminibus

Sing.	*body* (N.). St. **corpor-**, orig. **corpos-**	*race* (N.). **gener-** orig. **gene°s-**	*ivory* (N.). **ebor-**[1]	*plain* (N.). **aequor-**
Nom.	**corpus**	**genus**	**ebur**	**aequor**
Gen.	corporis	generis	eboris	aequoris
Dat.	corporī	generī	eborī	aequorī
Acc.	corpus	genus	ebur	aequor
Voc.	corpus	genus	ebur	aequor
Abl.	corpore	genere	ebore	aequore
Plur.				
Nom.	corpora	genera	ebora	aequora
Gen.	corporum	generum	eborum	aequorum
Dat.	corporibus	generibus	eboribus	aequoribus
Acc.	corpora	genera	ebora	aequora
Voc.	corpora	genera	ebora	aequora
Abl.	corporibus	generibus	eboribus	aequoribus

50. In like manner are declined —

pater, patris (M.), *father*;	**arbor** (**-ōs**), **-oris** (F.), *tree*.
furfur, -uris (M.), *bran*;	**honor** (**-ōs**), **-ōris** (M.), *honor*.
opus, -eris (N.), *work*;	**pīgnus, -eris** or **-oris**, *pledge*.

[1] *A foreign* word forced into the analogy of the **r-** (**s-**) stems.

The following apparently liquid stems have the genitive plural in **-ium**, and are to be classed with the i-stems: **imber, linter, ūter, venter; fūr, glīs, lār, mās, mūs,** [†rēn]; also **vīrēs** (pl. from **vīs**: see § 61).

3. Vowel-Stems.

51. Vowel-stems of the Third Declension end in **ī-** (as **turris**, stem **turri-**; **mare**, stem **mari-**). The nominative, except in neuters, is formed by adding **-s** to the stem.

a. Thirty-five nouns change **ī** to **ē** in the nominative,[1] and many others vary between **i** and **ē**: as, **cīvēs** or **cīvis**, *citizen*; **canēs** or **canis**.

b. The nominative of a few stems in **bri-** and **tri-** does not add **-s**, but loses **i**, inserting **e** before **r**. These are **imber, linter, ūter, venter** (§ 54, and cf. **ager**).

c. The nominative of neuters is the same as the stem, with the change of **ī** to **ĕ** (as in **mare**). But when **i** was preceded by **al** or **ar**, the **e** was lost, as in **animal** (§ 53. *c*).[2]

52. Nouns of this class are declined as follows:-

Sing.	*thirst* (F.).	*tower* (F.).	*cloud* (F.).	*seat* (N.).	*animal* (N.).
	Stem **siti-**	**turri-**	**nubi-**	**sedīli-**	**animāli-**
Nom.	**sitis**	**turris**	**nūbēs**	**sedīle**	**animal**
Gen.	sitis	turris	nūbis	sedīlis	animālis
Dat.	sitī	turrī	nūbī	sedīlī	animālī
Acc.	sitim	turrem (im)	nūbem	sedīle	animal
Voc.	sitis	turris	nūbēs	sedīle	animal
Abl.	sitī	turre (ī)	nūbe	sedīlī	animālī
Plur.					
Nom.		turrēs	nūbēs	sedīlia	animālia
Gen.		turrium	nūbium	sedīlium	animālium
Dat.		turribus	nūbibus	sedīlibus	animālibus
Acc.		turrīs (ēs)	nūbīs (ēs)	sedīlia	animālia
Voc.		turrēs	nūbēs	sedīlia	animālia
Abl.		turribus	nūbibus	sedīlibus	animālibus

[1] These are **acīnacēs, aedēs, alcēs, caedēs, cautēs, clādēs, compāgēs, contāgēs, famēs, fōlēs, fidēs** (pl.), **indolēs, lābēs, luēs, mēlēs, mōlēs, nūbēs, palumbēs, prōlēs, prōpāgēs, pūbēs, sēdēs, saepēs, sordēs, strāgēs, struēs, subolēs, tābēs, torquēs, tudēs, vātēs, vehēs, veprēs, verrēs, vulpēs** (**aedēs** has also nom. **aedis**).

[2] Except in **augurāle, collāre, fōcāle, mare, nāvāle, penetrāle, scūtāle, tībiāle**; *alveāre, capillāre*, **cochleāre.**

53. Nouns of this class include: —

a. Nouns of the third declension in **-ēs** or **-is** (mostly feminine) or **-e** (neuter) having the same number of syllables in the nominative and genitive (*parisyllabic*).

b. Those in **-er**, except **pater, māter, frāter, accipiter.**

c. Neuters in **-al, -ar** (originally neuters of adjectives in **-ālis, -āris**) which have lost a final **-e.**[1]

54. Many nouns with apparently consonant-stems were originally **i**-stems.[2] These are —

1. Monosyllables with stem apparently ending in two consonants: as, **urbs, mōns** (gen. **montis**), **nox** (gen. **noctis**), **arx**; together with **imber, linter, ūter, venter** (§ 51. *b*).

2. Stems in **tāt-** (as **cīvitās, -ātis**),[3] or in **d** or **t** preceded by a consonant (including participles used as nouns); also the monosyllables **dōs**, [†**faux**], **fūr, glīs, līs, mās, mūs, nix**, [†**rēn**], **strix, vīs, scrobs** (cf. § 50).

3. Nouns denoting birth or abode, having stems in **āt-, ĭt-**, originally adjectives: as, **Arpīnās, -ātis** (§ 164. *c.*), with **penātēs** and **optimātēs** (§ 76. 2).

They are thus declined: —

Sing.	*city* (F.).	*night* (F.).	*age* (F.).	*mouse* (M.).	*shower* (M.).
	Stem **urbi-**	**nocti-**	**aetāti-**	**mūri-**	**imbri-**
Nom.	**urbs**	**nox**	**aetās**	**mūs**	**imber**
Gen.	urb**is**	noct**is**	aetāt**is**	mūr**is**	imbr**is**
Dat.	urb**ī**	noct**ī**	aetāt**ī**	mūr**ī**	imbr**ī**
Acc.	urb**em**	noct**em**	aetāt**em**	mūr**em**	imbr**em**
Voc.	urb**s**	**nox**	aetās	mūs	imber
Abl.	urb**e**	noct**e**	aetāt**e**	mūr**e**	imbr**e** (**ī**)

[1] These are **animal, bacchānal, bidental, capital, cervical, cubital, lupercal, minūtal, puteal, quadrantal, toral, tribūnal, vectīgal; calcar, cochlear, exemplar, lacūnar, laquear, lūcar, lūminar, lupānar, palear, pulvīnar, torcular**; with the plurals **dentālia, frontālia, genuālia, rāmālia, spōnsālia**; **altāria, plantāria, speculāria, tālāria**; also many names of festivals as **Sāturnālia.**

[2] The **i**-declension was confused even to the Romans themselves, nor was it stable at all periods of the language, early Latin having **i**-forms which afterwards disappeared. There was a tendency in nouns to lose the **i**-forms, in adjectives to gain them. The nominative plural (**-īs**) was most thoroughly lost, next the accusative form (**-im**), next the ablative (**-ī**); while the genitive and accusative plural (**-ium, -īs**) were retained in almost all.

[3] *These, however, more* commonly have the genitive plural in **-um.**

Plur.				
NOM.	urbēs	noctēs	aetātēs	mūrēs	imbrēs
GEN.	urbium	noctium	aetātum (ium)	mūrium	imbrium
DAT.	urbibus	noctibus	aetātibus	mūribus	imbribus
ACC.	urbīs (ēs)	noctīs (ēs)	aetātīs (ēs)	mūrīs (ēs)	imbrīs (ēs)
VOC.	urbēs	noctēs	aetātēs	mūrēs	imbrēs
ABL.	urbibus	noctibus	aetātibus	mūribus	imbribus

NOTE. — The declension of these nouns in the singular differs in no respect from that of consonant-stems, and in the plural in no respect from that of vowel-stems.

55. Vowel-stems show the **i** of the stem in the following forms: —

a. They all have the genitive plural in **-ium** (but some monosyllables lack it entirely). For a few exceptions, see § 59.

b. All neuters have the nominative and accusative plural in **-ia.**

c. The accusative plural (M. or F.) is regularly **-īs.**

d. The accusative singular (M. or F.) of a few ends in **-im** (§ 56).

e. The ablative singular of all neuters, and of many masculines and feminines, ends in **-ī** (see § 57).

56. The regular case-ending of the accusative singular of i-stems (M. or F.) would be **-im**: as, **sitis, sitim** (cf. **stella, -am**; **servos, -om**); but in most nouns this is changed to **-em** (following the consonant declension).

a. The accusative in **-im** is found exclusively —

1. In Greek nouns and names of rivers.
2. In **būris, cucumis, rāvis, sitis, tussis, vīs.**
3. In adverbs in **-tim** (being accusative of nouns in **-tis**), as **partim**; and in **amussim.**

b. The accusative in **-im** is found sometimes in **febris, puppis, restis, turris, secūris, sēmentis,** and rarely in many other words.

57. The regular form of the ablative singular of i-stems would be **-ī**: as, **sitis, sitī**; but in most nouns this is changed to **-e.**

a. The ablative in **-ī** is found exclusively —

1. In nouns having the accusative in **-im** (§ 56); also **secūris.**
2. In the following adjectives used as nouns: **aequālis, annālis, aquālis, cōnsulāris, gentīlis, molāris, prīmipīlāris, tribūlis.**
3. In neuters (whose nominative ends in **-e, -al, -ar**): except ***baccar, iubar,*** *and sometimes* (in verse) **mare, rēte.**

b. The ablative in **-ī** is found sometimes —

1. In **avis, clāvis, febris, fīnis, Ignis,**[1] **imber, nāvis, ovis, pelvis, puppis, sēmentis, strigilis, turris.**
2. In the following adjectives used as nouns: **affīnis, bipennis, canālis,* familiāris, nātālis, rīvālis, sapiēns, tridēns, trirēmis, vōcālis.**

c. The ablative of **famēs** is always **famē** (§ 78. 1. *e*). The defective **māne** has sometimes locative **mānī** (§ 77. 2. *e*) used as ablative.

d. Most names of towns in **-e**, — as **Praeneste, Tergeste,** — and **Sōracte**, a mountain, have the ablative in **-e**. **Caere** has **Caerēte.**

e. For **canis**, see § 47. *c*.

58. The regular Nominative plural of i-stems would be **-īs**, but this is very rarely found in nouns. The regular Accusative **-īs** is common, but not exclusively used in any word. An old form for both cases is **-ēīs** (diphthong).

59. The following have **-um** (not **-ium**) in the Genitive plural: **canis, iuvenis** (originally consonant-stems); **ambāgēs, mare** (once only, otherwise wanting), **volucris**; also (sometimes) **apis, caedēs, clādēs, mēnsis, sēdēs, struēs, subolēs, vātēs**, and (very rarely) patrials in **-ās, -ātis**; **-īs, -ītis**; as, **Arpīnās, Arpīnātum**; **Samnīs, Samnītum.**

4. Irregular Nouns.

60. In many nouns the stem is irregularly modified in the nominative or other cases. Thus —

a. The vowel-stems **grū-, sū-**, add **-s** in the nominative, and are inflected like mute-stems: **grūs** has also a nominative **gruis**; **sūs** has both **suibus** and **subus** in the dative and ablative plural.

b. In the stem **bov-** (**bou-**) the diphthong **ou** becomes **ō** in the nominative (**bōs, bŏvis**). In **nāv-** (**nau-**) an **i** is added (**nāvis, -is**). In **Iŏv-** (= Ζεύς) the diphthong (**ou**) becomes **ū** in **Iū-piter** (for **-păter**), gen. **Iŏvis**, etc.

c. In **iter, itineris** (N.), **iecur, iecinoris** (N.), **supellex, supellectilis** (F.), the nominative has been formed from a shorter stem, in **senex, senis** from a longer; so that these words show a combination of two distinct forms. The shorter form is found in the genitive **iecor-is.**

d. Of the many original **s**-stems, only **vās, vāsis** (N.) (pl. **vāsa, -ōrum**) (see p. 26, foot-note 2), retains its proper form in the nominative (see § 48. *d*).

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[1] *Always in the* formula **aquā et ignī interdīcī** (§ 243. *a*).

61. Some peculiar forms are thus declined: —

Sing. *ox, cow* (C.).	*old man* (M.).	*flesh* (F.).	*bone* (N.).	*force* (F.).	*swine* (C.).
N., V. **bōs**	**senex**	**carō**	**os**	**vīs**	**sūs**
GEN. bŏvis	senis	carnis	ossis	vīs (rare)	suis
DAT. bovī	senī	carnī	ossī	vī (rare)	suī
ACC. bovem	senem	carnem	os	vim	suem
ABL. bove	sene	carne	osse	vī	sue
Plur. *cattle*				*strength*	
N., A., V. bovēs	senēs	carnēs	ossa	vīrēs	suēs
GEN. boum	senum	carnium	ossium	vīrium	suum
D., ABL. bōbus (būbus)	senibus	carnibus	ossibus	vīribus	sūbus (suibus)

5. Case Forms.

62. The LOCATIVE form for nouns of the third declension ends in the singular in **-ī** or **-e**: as, **rūrī**, *in the country;* **Carthāginī** or **Carthāgine**, *at Carthage;* in the plural in **-ibus**: as, **Trallibus**, *at Tralles.*

NOTE. — The Locative singular in **-e** appears to have been first used in poetry.

a. An old ablative is found ending in **-d**: as, **conventiōnīd**, **dictātōred** (cf. **praedād**, § 36.*f*; **Gnaivōd**, § 40.*g*; **magistrātūd**, § 70. *h*).

6. Greek Forms.

63. Many nouns originally Greek — mostly proper names — retain Greek forms of inflection.

a. Stems in **īn-** (**ī** long): **delphīnus**, **-ī** (M.), has also the form **delphīn**, **-īnis**; **Salamīs**, **-is** (F.), has acc. **Salamīna**.

b. Most stems in **īd-** (nom. **-is**) often have also the forms of **i**-stems: as, **tigris**, **-īdis** (**-īdos**) or **-is**; acc. **-īdem** (**-īda**) or **-im** (**-in**); abl. **-īde** or **-ī**. But many, including most feminine proper names, have acc. **-idem** (**-ida**), abl. **-ide**, — not **-im** or **-ī**. (These stems are irregular also in Greek.)

c. Stems in **on-** sometimes retain **-n** in the nominative: as, **Agamemnōn** (or **Agamemnō**), **-ŏnis**, accusative **-ŏna**.

d. Stems in **ont-** form the nom. in **-ōn**: as, **horizōn**, **Xenophōn**; but a few are occasionally Latinized into **ōn-** (nom. **-ō**): as, **Dracō**, **-ōnis**.

e. Stems in **ant-**, **ent-**, have the nom. in **-ās**, **-ēs**: as **adamās**, **-antis**; **Simoīs**, **-entis**. So a few in **ūnt-** (contracted from **oënt-**) have **-ūs**: as, **Trapezūs**, **-ūntis**. Occasionally the Latin form of nominative is also found: as, **Atlāns**, ***elephāns***, as well as **Atlās**, **elephās**.

f. Many Greek nouns (especially in the poets) have gen. **-ŏs**, acc. **-ă**; plur. nom. **-ĕs**, acc. **-ăs**: as, **āēr, aethēr, crātēr, hērōs (-ōis), lampas (-ădis** or **-ădos), lynx (-cis** or **-cŏs), nāīs (-idos), Orpheus (-eos**: see § 43).

g. A few in **-ys** have acc. **-yn**, voc. **-y**, abl. **-yĕ**: as, **chelys, -yn, -y**; **Capys, -yos, -yī, -yn, -y, -yĕ.**

h. Several feminine names in **-ō** have gen. sing. **-ūs**, all the other cases ending in **-ō**; they may also have regular forms: as, **Dīdō**, gen. **Dīdōnis** or **Dīdūs**; dat. **Dīdōnī** or **Dīdō**, etc.

i. Several Greek forms are irregularly retained in the vocative: as, **Panthūs**, voc. **Panthū**; **Orpheus, Orpheu**; **Atlās, Atlā**; **Daphnis, Daphnī**; **Periclēs, Periclē** (cf. § 43).

64. Some of these forms are seen in the following examples: —

Sing.	*hero* (M.).	*torch* (F.).	*base* (F.).	*tiger* (C.).	*naiad* (F.).	*lyre* (F.).
	Stem **hērō-**	**lampad-**	**basi-**	**tigrid-** (**tigri-**)	**naid-**	**chely-**
N., V.	**hērōs**	**lampas**	**basis**	**tigris**	**nāis**	**chelys**
Gen.	hērō**is**	lampad**os**	base**ōs**	tigris (idos)	nāido**s**	——
Dat.	hērō**ī**	lampad**ī**	basī	tigrī	nāid**ī**	——
Acc.	hērō**a**	lampad**a**	basin	tigrin (ida)	nāid**a**	chelyn
Abl.	hērō**e**	lampad**e**	basī	tigrī (ide)	nāid**e**	(V. chely)
Plur.						
N., V.	hērō**ĕs**	lampad**ĕs**	base**s**	tigrē**s**	nāid**ĕs**	
Gen.	hērō**um**	lampad**um**	basi**um** (**eōn**)	tigri**um**	nāid**um**	
D., A.[1]	hērō**ibus**	lampad**ibus**	basi**bus**	tigri**bus**	nāidi**bus**	
Acc.	hērō**ās**	lampad**ās**	başī**s** (**ēis**)	tigrī**s** (idă**s**)	nāidă**s**	

PROPER NAMES.

Nom.	**Atlās**	**Dīdō**	**Simoīs**	**Capys**	**Daphnis**
Gen.	Atlanti**s**	Dīdōni**s** (**ūs**)	Simoenti**s**	Capyo**s**	Daphnidi**s**
Dat.	Atlantī	Dīdōnī (**ō**)	Simoentī	Capyī	Daphnidī
Acc.	Atlanta	Dīdōne**m** (**ō**)	Simoenta	Capyn	Daphnim (**in**)
Voc.	Atlās (**ā**)	Dīdō	Simoīs	Capy	Daphnī
Abl.	Atlante	Dīdōne (**ō**)	Simoente	Capye	Daphnī

Note. — The regular Latin forms can be used for most of the above.

7. Rules of Gender.

65. The following are general Rules for the Gender of nouns of the third declension, classed according to the *termination of the nominative.*

[1] Dative, **hērōisin** (once only).

a. Masculine endings are **-ō, -or, -ōs, -er, -ĕs** (gen. **-ĭdis, -ĭtis**).

b. Feminine endings are **-ās** (gen. **-ātis**), **-ēs** (gen. **-is**), **-is, -ys, -x, -s** (following a consonant); also, **-dō, -gō,** (gen. **-inis**), **-iō** (abstract and collective), and **-ūs** (gen. **-ūdis, -ūtis**).

c. Neuter endings are **-a, -e, -ī, -y; -o, -l, -t; -men** (gen. **-mĭnis**); **-ar, -ur, -ŭs** (gen. **-eris, -oris**).

66. The following are general Rules for the Gender of nouns of the third declension, classed *according to their stems.*

a. VOWEL-STEMS. — Stems in **ī-**, having **-s** in the nominative, are Feminine, except those mentioned below (§ 67. *a*). Those having **-ĕ** in the nominative and those in **-al** and **-ar** (which have dropped the **-e**) are *neuter*.

b. LIQUID-STEMS. — Stems in **l-** are Masculine, except **sōl, fel, mel,** and sometimes **sāl** (N.).

Those in **min-** are Neuter, except **homō, nēmō, flāmen** (M.). Others in **in-** are masculine, except **pollen, unguen** (N.). Those in **ēn-** are masculine. Those in **din-, gin-, iōn-,** abstract and collective nouns, are feminine. Others in **ōn-**, with **cardō, margō, ōrdō, ūniō, sēniō, quaterniō,** are masculine.

Those in **r-** preceded by a short vowel are Neuter, except about 30 given below (§ 67. *b*). Those in **r-** preceded by a long vowel are masculine, except **soror, uxor, glōs, tellūs** (F.); **crūs, iūs, pūs, rūs, tūs** (**thūs**) (N.), in which the long vowel is due to contraction.

c. LABIAL STEMS (no neuters). — Stems in **b-** and **m-** are Feminine, except **chalybs.** Stems in **p-** are chiefly masculine (exceptions below, § 67. *c*).

d. LINGUAL STEMS. — Stems in **ăd-, ĕd-, id-, ūd-, aud-, nd-,** are Feminine, except **dromas, vas** (**vadis**), **pēs, quadrupēs, obses, praeses, lapis** (M.). Those in **āt-, ūt-,** are feminine, except patrials (as **Arpīnās**), and the masc. plur. **penātēs** and **optimātēs.** Those in **ēd-, ēt-,** are masculine, except **mercēs** and **quiēs** with its compounds (F.). Those in **ĕt-, ĭt-,** are masculine, except **abiēs, merges, seges, teges** (F.), and those which are common by signification. Those in **ăt-** are neuter; those in **nt-** various (see list, § 67. *d*); those in **lt-, rt-,** feminine. (For a few isolated forms, see list, § 67.)

e. PALATAL STEMS. — Stems in **c-** preceded by a consonant or long vowel are Feminine, except **calx, decunx, phoenīx, storax, vervēx** (M.). Those in **c-** preceded by a short vowel are chiefly masculine (for exceptions, see list, § 67. *e*); those in **g-**, masculine, except [†**frūx**], **lēx, phalanx, sȳrinx**; also **nix** (**nivis**) (F.).

67. The following are the Forms of Inflection of nouns of the Third Declension, classed according to their Stems:

a. VOWEL-STEMS.

-ēs, -is: about 35 nouns (see list, § 51. *a*), feminine, except *tudēs, vātēs, verrēs*, M.

-ĭs, -is: about 100 nouns, chiefly feminine, as *fēlis, pellis.*

EXC. — *aedīlis, amnis, anguis*, C., *annālis, antēs* (pl.), *assis, axis, būris, callis*, C., *canālis*, C., *canis*, C., *cassis, caulis, cīvis*, C., *clūnis*, C., *collis, crīnis*, C., *ēnsis, fascis, fīnis*, C., *follis, fūnis*, C., *fustis, hostis*, C., *ignis, iuvenis*, C., *lactēs* (pl.), C., *larēs* (pl.), *mānēs* (pl.), *mēnsis, molāris, nātālis, orbis, pānis, pedis*, C., *piscis, postis, sentis*, C., *sodālis, testis*, C., *torris, unguis, vectis, veprēs* (pl.), C., *vermis*, M. [Those marked C. are sometimes feminine; the rest are masculine.]

-ĕ, -is: upwards of 20 nouns, all neuter, as *mare, cubīle.*

-ăl, -ālis; **-ăr, -āris**: 24 neuter, with several used only in the plural, as *animal, Sāturnālia* (see list, § 53. *c*; for those in **-ăr, -āris**, see Liquid Stems).

-ĕr, -ris: *imber, linter, ūter, venter*, — all M. except *linter*, which is commonly F. [For other apparently consonant stems, see below.]

PECULIAR. — *grūs, gruis*, F.; *rhūs, rhois* (acc. *rhum*), M.; *sūs, suis*, C., *hērōs, hērōis*, M.; *misy, -yos*, F.; *oxys, -yos*, F.; *cinnabarī, gummī, sināpī*, N. (indecl.); *chelys, -yn, -y*, F.; *bōs, bovis*, C.

b. LIQUID-STEMS.

-l, -lis: 9 nouns, masculine, as *cōnsul, sōl*, except *sīl*, and (sometimes) *sāl*, N.

-ēn, -ēnis: [†*rēn*], *splēn*, M.

-ēn, -ĕnis: *Hȳmēn*, M.

-ĕn, -ĭnis: 10 nouns, M., as *tībīcen*; except *pollen, unguen, glūten, sanguen*, N.

-mĕn, -mĭnis (verbal), as *āgmen*; about 60 nouns, N.; but *flāmen*, M.

-ōn, -ŏnis (Greek): *canōn, daemōn, gnōmōn*, M.; *aēdōn, alcyōn, ancōn, sindōn*, F.

-ō, -ōnis: about 70 nouns, all masculine, as *sermō*; with many family names, as *Cicerō.*

-iō, -iōnis (material objects, etc.), as *pugiō*: about 30 nouns, masculine.

-iō, -iōnis (abstract and collective), as *legiō, regiō*: upwards of 180, feminine, including many rare verbal abstracts.

-ō, -ĭnis: *homō, turbō, nēmō, Apollō*, M.

-dō, -dĭnis: nearly 50 nouns, as *grandō*, feminine except *cardō*, *ōrdō*, M.

-gō, -gĭnis: about 40 nouns, as *compāgō*, feminine; with *margō*, M. or F.

-ăr, -āris: *baccar*, *iubar*, *nectar*, N.; *lār*, *salar*, M.

-ĕr, -ris: *accipiter*, *frāter*, *pater*, M., *māter*, F.

-ēr, -ēris (mostly Greek): *crātēr*, *haltēr*, *prestēr*, M., *vēr*, N.

-ēr, -ĕris: *āēr*, *aethēr*, M.

-ĕr, -ĕris: *acipēnser*, *agger*, *ānser*, *asser*, *aster*, *cancer*, *carcer*, *later*, *passer*, *vesper*, *vōmer*, M.; *mulier*, F.; *acer*, *cadāver*, *cicer*, *laver*, *papāver*, *piper*, *stler*, *siser*, *sūber*, *tūber*, *tŭber*, *ūber*, *verber*, N.

-ēs, -ĕris: *Cerēs*, F.

-ĭs, -ĕris: *cinis*, *cucumis*, *pulvis*, *vōmis*, M.

-ŏr (-ōs), -ōris: nearly 70 nouns (besides many denoting the Agent, formed upon verb-stems), as *favor*, *ōrātor*, all M. except *soror*, *uxor*, F.

-ŏr, -ōris: *castor*, *rhētor*, M.; *arbor*, F.; *ador*, *aequor*, *marmor*, N.

-ōs, -ōris: *flōs*, *mōs*, *rōs*, M.; *glōs*, F.; *ōs*, N.

-ūr, -ūris: *fūr*, C.

-ŭr, -ūris: 9 masculine, as *vultur*; with *fulgur*, *guttur*, *murmur*, *sulfur*, N.

-ŭr, -ŏris: *ebur*, *femur*, *iecur*, *rōbur* (*-us*), N.

-ŭs, -ĕris: 20 neuter, as *genus*; also, *Venus*, F.

-ŭs, -ŏris: 14 nouns, as *pectus*, neuter, except *lepus*, M.

-ūs, -ūris: *mūs*, M.; *tellūs*, F.; *crūs*, *iūs*, *pūs*, *rūs*, *tūs* (*thūs*) N.

PECULIAR. — *Aniō*, *-ēnis*; *delphīn*, *-ĭnis*; *sanguis* (*-en*), *-ĭnis*; *senex*, *senis*, M.; *carō*, *carnis*, F.; *aes*, *aeris*; *far*, *farris*; *fel*, *fellis*; *mel*, *mellis*; *iter*, *itineris*; *iecur*, *iecinŏris* (*iecŏris*), N.; *glīs*, *glīris*, M.

c. LABIAL.

-bs, -bis: *chalybs*, M.; *plēbs*, *trabs*, *urbs*, F.; *scobs*, *scrobs*, C.[1]

-ms, -mis: *hiems* (often written *hiemps*), F.

-ps, -pis: 15 nouns, masculine, as *prīnceps*; except [†*daps*], *merops*, *ops*, *stips*, F.; *forceps*, *stirps*,[2] C.

d. LINGUAL.

-ăs, -ădis (mostly Greek): 14 nouns, feminine, as *lampas*; except *dromas*, *vas*, M.

-ēs, -ēdis: *cūpēs*, *hērēs*, M.; *mercēs*, F.; also, *praes*, *praedis*.

-ēs, -ĕdis: *pēs*, *quadrupēs*, M.; *compēs*, F.

-ĕs, -ĭdis: *obses*, *praeses*, C.

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[1] These *five were originally* ĭ-stems.

[2] Originally ĭ-stem.

-is, -idis: nearly 40 nouns (mostly Greek), as *cassis, aegis*, F.; *lapis*, M.

-ō, -ōnis: *custōs*, C.

-ō, -ōtis: *nepōs*, M.; *cōs, dōs*, F.; *sacerdōs*, C.

-ūs, -ūdis: *incūs, palūs, subscūs*; with *fraus, laus, pecŭs* (*-ŭdis*), F.

-ă, -ătis (Greek): nearly 20 nouns, neuter, as *poēma*.

-ās, -ātis: about 20 (besides derivatives), M., *satiās*, F.; also, *anăs* (*-ătis*), C.

-ēs, -ētis: *celēs, lebēs, māgnēs*, M.; *quiēs, requiēs, inquiēs*, F.

-ēs, -ētis: *ariēs, pariēs*, M.; *abiēs*, F.

-ĕs, -ĕtis: *seges, teges*, F.; *interpres*, C.

-ĕs, -ĭtis: about 20, masculine or common, as *stīpes, hospes*.

-ūs, -ūtis: *iuventūs, salūs, senectūs, servitūs, virtūs*, F.

-ns, -ndis: *frōns, glāns, iuglāns*, F.

-ns, -ntis: nearly 20 (besides many participles used as nouns), common, as *īnfāns; dēns, fōns, mōns, pōns*, M.; *frōns, gēns, lēns, mēns*, F.

-rs, -rtis (originally i-stems): *ars, pars, cohors, fors, Mārs, mors, sors*, F.

-ȳs, -ȳdis; **-s, -ntis** (Greek): *chlamys*, F.; *Atlās, -antis*, M.

PECULIAR. — *ās, assis*, M.; *līs, lītis; nox, noctis; puls, pultis*, F.; *caput, -itis; cor, cordis; hēpar, -atis; ŏs, ossis; vās, vāsis*, N.; also, compounds of *-pūs, -pŏdis*, M., (foot), as *tripūs; lāc, lactis*, N.

e. PALATAL.

-ax, -ācis: *anthrax, corax, fracēs* (pl.), *panax, scolōpax*, M.; *fax, styrax* (*storax*), F.

-āx, -ācis: *cnōdāx, cordāx, līmāx, thōrāx*, M.; *pāx*, F.

-ēx, -ēcis: *ālēx*, M. or F.; *vervēx*, M.

-ex, -icis: upwards of 40 nouns, masculine, as *apex, vertex*, except *cārex, forfex, īlex, imbrex, nex* (*nĕcis*), *pellex*, F. (*imbrex* also M.)

-ix, -icis: *appendix, coxendix, filix, fornix, larix, salix, struix, vārix*, F.

-ix, -icis: about 30 nouns, feminine, as *cervīx, rādīx*; besides many in **-trix**, regular feminines of nouns of agency in **-tor** (§ 162. *a*).

-ōx, -ōcis: *celōx, vōx*, F.

-ux, -ūcis: *dux*, C.; *crux, nux*, F.

-ūx, -ūcis: *balūx, lūx*, F.

-x, -cis: *arx, calx, falx, lynx, merx* (def.), F.; *calx, calyx*, M.

-x, -gis: *coniux* (*-nx*), *grex, rēmex* (gen. *-igis*), *rēx*, M. or C.; [*†frūx*] (def.), *lēx, phalanx*, F.; with a few rare names of animals.

Other nouns in **-x** are *nix, nivis; nox, noctis; supellex, -ectilis*, F.; *onyx, -ychis*, M. and F.; *Styx, Stygis*, F.

FOURTH DECLENSION.

68. The Stem of nouns of the Fourth Declension ends in **u-**. This is usually weakened to **i** before **-bus**. Masculine and feminine nouns form the nominative by adding **-s**; neuters have for nominative the simple stem, but with **ū** (long).

Nouns of the fourth declension are declined as follows:—

	hand (F.).	*lake* (M.).	*knee* (N.).
Sing.	Stem **manu-**	**lacu-**	**genu-**
Nom.	**manus**	**lacus**	**genū**
Gen.	**manūs**	**lacūs**	**genū** (**ūs**)
Dat.	**manuī** (**ū**)	**lacuī** (**ū**)	**genū**
Acc.	**manum**	**lacum**	**genū**
Voc.	**manus**	**lacus**	**genū**
Abl.	**manū**	**lacū**	**genū**
Plur.			
Nom.	**manūs**	**lacūs**	**genua**
Gen.	**manuum**	**lacuum**	**genuum**
Dat.	**manibus**	**lacubus**	**genibus**
Acc.	**manūs**	**lacūs**	**genua**
Voc.	**manūs**	**lacūs**	**genua**
Abl.	**manibus**	**lacubus**	**genibus**

Note. — The fourth declension is only a modified form of the third. The relation is seen in the following parallel forms, uncontracted (of the third) and contracted (of the fourth).

manus	**manuŭs** (**ūs**)
†**manuis** (**ūs**)	**manuum** (**um**)
manuī (**ū**)	**manubus** (**ibus**)
manum	†**manues** (**ūs**)
manus	†**manues** (**ūs**)
†**manue** (**ū**)	**manubus** (**ibus**)

69. Gender. — *a.* Most nouns in **-us** are Masculine. The following are Feminine: **acus, anus, colus, domus, Īdūs** (pl.), **manus, nurus, porticus, quīnquātrūs** (pl.), **socrus, tribus**, with a few names of plants and trees. Also, rarely, **arcus, penus, specus.**

b. The only neuters are **cornū, genū, pecū** (§ 78. 1. *e*), **verū.**

70. Case-Forms. — *a.* The uncontracted form **-uis** (sometimes **-uos**) is sometimes found in the genitive, as **senātuos**; and an old (irregular) genitive in **-ī** is used by some writers: as, **ornātī, senātī.**

b. The nominative plural has rarely the form **-uus**.

c. The genitive plural is sometimes contracted into **-um**.

d. The following retain the regular dative and ablative plural in **-ŭbus**: **artus, partus, portus, tribus, verū**; also dissyllables in **-cus**: as, **lacus** (but sometimes **portibus, veribus**).

e. Most names of plants, and **colus**, *distaff*, have also forms of the second declension.

f. **Domus**, *house*, has (either originally, or by mistake) two stems ending in **u-** and **o-** (cf. gen. in **-ī**, § 70. *a*), and is declined as follows:[1]—

	SINGULAR.	PLURAL.
NOM.	**domus**	**domūs**
GEN.	**domūs** (**domī**, loc.)	**domuum** (**domōrum**)
DAT.	**domuī** (**domō**)	**domibus**
ACC.	**domum**	**domōs** (**domūs**)
VOC.	**domus**	**domūs**
ABL.	**domō** (**domū**)	**domibus**

g. The only locative form of the fourth declension is **domuī**. But even this is rare, and **domī** is almost universally used instead.

h. An old form of the ablative ends in **-d**: as, **magistrātūd** (cf. § 62. *a*).

71. Most nouns of the fourth declension are formed from verb-stems, or roots, by means of the suffix **-tus** (**-sus**) (cf. § 163. *b*): as, **cantus**, *song*, CAN, **canō**, *sing*; **cāsus** (for **cad-tus**), *chance*, CAD, **cadō**, *fall*; **exsulātus**, *exile*, from **exsulō**, *to be an exile* (**exsul**). Many are formed either from verb-stems not in use, or by analogy: as, **cōnsulātus** (as if from †**cōnsulō**, **-āre**), **senātus, incestus**.

a. The Supines of verbs (§ 109. *c*) are the accusative and ablative (or dative, perhaps both) of derivatives in **-tus** (**-sus**): as, **audītum, memorātū**.

b. Of many verbal derivatives only the ablative is used as a noun: as, **iūssū** (**meō**), *by* (*my*) *command*; so **iniūssū** (**populī**), *without* (*the people's*) *order*. Of some only the dative: as, **memorātuī, dīvīsuī**.

FIFTH DECLENSION.

72. The Stem of nouns of the Fifth Declension ends in **ē-**, which appears in all the cases. The nominative is formed from the stem by adding **-s**.

[1] The forms in parenthesis are less common. But the form **domī** is regular as locative, though genitive in Plautus; **domōrum** is poetic.

These nouns are thus declined:—

	SING. *thing* (F.)	PLUR.	SING. *day* (M.)	PLUR.	*faith* (F.).
	STEM rē-		diē-		fidē-
NOM.	rēs	rēs	diēs	diēs	fidēs
GEN.	rĕī	rērum	diēī (diē)	diērum	fidĕī
DAT.	rĕī	rēbus	diēī (diē)	diēbus	fidĕī
ACC.	rem	rēs	diem	diēs	fidem
VOC.	rēs	rēs	diēs	diēs	fidēs
ABL.	rē	rēbus	diē	diēbus	fidē

NOTE. — The ē has been shortened in the genitive and dative singular of **fidēs, spēs, rēs**, but in these it is found long in early Latin.

73. GENDER. — All nouns of this declension are feminine, except **diēs** (usually M.), *day*, and **merīdiēs** (M.), *noon*. **Diēs** is sometimes feminine in the singular, especially in phrases indicating a fixed time, and regularly feminine when used of time in general: as, **longa diēs**, *a long time*; **cōnstitūtā diē**, *on a set day*; also in the poets: as, **pulchra diēs**, *a fine day*.

74. CASE-FORMS. — *a*. The Genitive singular anciently ended in **-ēs** (cf. **-ās** of first declension, § 36. *b*). The genitive ending **-ēī** was sometimes contracted into **-ēī**, **-ī**, or **-ē**: as, **diī** (*Æn.* i. 636), and the phrases **plēbī-scītum, tribūnus plēbēī**. An old Dative in **-ī** or **-ē** also is mentioned by grammarians.

b. The fifth declension is only a variety of the first, and several nouns have forms of both: as, **māteria, -iēs**; **saevitia, -iēs**.[1] The genitive and dative in **-ēī** are rarely found in these words.

c. The Locative form of this declension ends in **-ē** (cf. dative **-ē** under *a*). It is found only in certain adverbs and expressions of time: as, **hodiē** (for **hoi-diē**, cf. **huic**), *to-day*; **perendiē**, *day after to-morrow*; **diē quārtō** (old, **quārtī**), *the fourth day*; **prīdiē**, *the day before*.

d. Of nouns of the fifth declension, **diēs** and **rēs** only are declined throughout. Most want the plural, which is, however, found in the nominative and accusative in the following: **aciēs, effigiēs, ēluviēs, faciēs, glaciēs, seriēs, speciēs, spēs**.[2]

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[1] Nouns in **-iēs** (except **diēs**) are original ā-stems. The others are probably (excepting **rēs**) corrupted s-stems, like **mōlēs** (cf. **moles-tus**); **diēs**, cf. **diurnus**; **spēs** (cf. **spērō**). Some vary between the fifth and the third declension: as, **requiēs, satiēs** (**satiās**, gen. **-ātis**), **plēbēs** (**plēbs, plēbis**), **famē** (**famēs**, gen. **-is**).

[2] The forms **faciērum, speciērum, speciēbus, spērum, spēbus**, are cited by grammarians, also **spērēs, spēribus**.

DEFECTIVE NOUNS.

75. Some nouns are ordinarily found in the Singular number only (*sīngulāria tantum*). These are —

1. Most proper names: as, **Caesar**, *Cæsar*; **Gallia**, *Gaul.*

2. Names of things not counted, but reckoned in mass: as, **aurum**, *gold*; **āēr**, *air*; **trīticum**, *wheat.*

3. Abstract nouns: as, **ambitiō**, *ambition*; **fortitūdō**, *courage*; **calor**, *heat.*

But many of these are used in the plural in some other sense. Thus —

a. A proper name may be applied to two or more persons or places, or even things, and so become strictly common: as, **duodecim Caesarēs**, *the twelve Cæsars*; **Galliae**, *the two Gauls* (Cis- and Trans-alpine); **Castŏrēs**, *Castor and Pollux*; **Iovēs**, *images of Jupiter.*

b. Particular objects may be denoted: as, **aera**, *bronze utensils*, **nivēs**, *snowflakes*; or different kinds of a thing: as, **āerēs**, *airs* (good and bad).

c. The plural of abstract nouns denotes *occasions* or *instances* of the quality, or the like: as, **quaedam excellentiae**, *some cases of superiority*; **ōtia**, *periods of rest*; **calōrēs**, **frīgora**, *times of heat* and *cold.*

76. Some nouns are commonly found only in the Plural (*plūrālia tantum* (cf. § 79. *c*)). Such are —

1. Many proper names: as, **Athēnae**, *Athens*, **Thūriī**, **Philippī**, **Vēiī**, names of towns, **Adelphoe** (*The Adelphi*), the name of a play; but especially names of festivals and games: as, **Olympia**, *the Olympic Games*; **Bacchānālia**, *feast of Bacchus*; **Quīnquātrūs**, *festival of Minerva*; **lūdī Rōmānī**, *the Roman Games.*

2. Names of classes: as, **optimātēs**, *the upper classes*; **māiōrēs**, *ancestors*; **līberī**, *children*; **penātēs**, *household gods.*

3. Words plural by signification: as, **arma**, *weapons*; **artūs**, *joints*; **dīvitiae**, *riches*; **scālae**, *stairs*; **valvae**, *folding-doors*; **forēs**, *double-doors.*

These often have a corresponding singular in some form or other, as noun or adjective.

a. As noun, to denote a single object: as, **Bacchānal**, *a spot sacred to Bacchus*; **optimās**, *an aristocrat.*

b. As adjective: as, **Catō Māior**, *Cato the Elder.*

c. *In a sense* rare, or found only in early Latin: as, **scāla**, *a ladder*; **valva**, *a door*; **artus**, *a joint.*

77. Many nouns are defective in case-forms: —

1. Indeclinable nouns: **fās, nefās, īnstar, necesse, nihil, opus** (*need*), **secus.**

2. Nouns found in one case only (*monoptotes*): as, —

a. In the nom. sing. **glōs,** F.

b. In the gen. sing. **dicis, naucī,** N.

c. In the dat. sing. **memorātuī,** M. (cf. § 71. *b*).

d. In the acc. sing. **amussim,** M.

e. In the abl. sing. **pondō,** N.; **mānē,** N. (Both also treated as indeclinable nouns. Of **mānē** an old locative form **mānī** is found.) **iūssū, iniūssū,** M. (§ 71. *b*).

f. In the acc. plur. **īnfitiās, suppetiās.**

3. Nouns found in two cases only (*diptotes*).

a. In the nom. and abl. sing. **fors, forte,** F.; **astus, astū,** M.

b. In the gen. and abl. sing. **spontis, sponte,** F.

c. In the dat. and acc. sing. **vēnuī** (**vēnō** in Tac.), **vēnum,** M.

d. In the acc. sing. and plur. **dicam, dicās,** F.

e. In the acc. and abl. plur. **forās, forīs,** F. (cf. **forēs**).

4. Nouns found in three cases only (*triptotes*).

a. In the nom., acc., and abl. sing. **impetus, -um, -ū** (M.); **luēs, -em, -ē** (F.).

b. In the nom., acc., and dat. or abl. plur. **grātēs, -ibus** (F.).

c. In the nom., gen., and dat. or abl. plur. **iūgera, -um, -ibus** (N., but **iūgerum,** etc., in the sing., cf. § 78. 1. *b*).

5. Nouns declined regularly in the plural, but defective in the singular.

a. Nouns found in the sing., in gen., dat., acc., abl.: **diciōnis, -ī, -em, -e** (F.); **frūgis, -ī, -em, -e** (F.); **opis, -ī** (once only), **-em, -e** (F., nom. as a divinity, see § 46).

b. Nouns found in the dat., acc., abl.: **precī, -em, -e** (F.).

c. Nouns found in the acc. and abl.: **cassem, -e** (F.); **sordem, -e** (F.).

d. Nouns found in the abl. only: **ambāge** (F.); **fauce** (F.); **obice** (C., nom. **obex** rare).

6. Nouns regular in the singular, defective in the plural.

a. **iūs** and **rūs** have only **iūra, rūra.**

b. **calx, cor, cōs, crux, fax, faex, lūx, nex, ōs, pāx, pix, praes, rōs, sāl, sōl, tūs** (**thūs**), **vas,** want the genitive plural.

c. Most nouns of the fifth declension want the whole or part of the plural (*see* § 74. *d*).

7. Nouns defective in both singular and plural.

a. Nouns found in the nom., acc. sing.; nom., acc., abl. plur.: **sentis, -em; -ēs, -ibus.**

b. Nouns found in the gen., acc., abl. sing.; nom., acc., dat., abl. plur.: **vicis, -em, -e; -ēs, -ibus.**

c. Nouns found in the gen., dat., acc., and abl. sing.; gen. plur. wanting: **dapis, -ī, -em, -e.**

VARIABLE NOUNS.

78. Many nouns vary either in Declension or Gender.

1. In Declension (*heteroclites, nōmina abundantia*).

a. **colus** (F.), *distaff*; **domus** (F.), *house* (see § 70. *f*), and many names of plants in **-us**, vary between the second and fourth declensions.

b. Some nouns vary between the second and third: as, **iūgerum, -ī**, abl. **-e**, plur. **-a, -um**, etc.; **Mulciber**, gen. **-berī** and **-beris**; **sequester**, gen. **-trī** and **-tris**; **vās, vāsis**, and **vāsum, -ī.**

c. Some vary between the second, third, and fourth: **penus, penum**, gen. **-ī** and **-oris**, abl. **penū.**

d. Many nouns vary between the first and the fifth (see § 74. *b*).

e. **requiēs** has gen. **-ētis**, dat. wanting, acc. **-ētem** or **-em**; **famēs** has abl. **famē** (§ 57. *c*); **pūbēs (pūbis, pūber)** (M.) has **-eris, -em, -e**; **pecus** has **pecoris**, etc., but also nom. **pecū**, dat. **pecuī**; pl. **pecua, pecuum, pecubus.**

f. Many vary between different stems of the same declension: **femur** (N.), gen. **-oris**, also **-inis** (as from †**femen**); **iecur** (N.), gen. **iecinoris, iocinoris, iecoris**; **mūnus** (N.), pl. **mūnera** and **mūnia.**

2. In Gender (*heterogeneous nouns*).

a. The following have a masculine form in **-us** and a neuter in **-um**: **balteus, cāseus, clipeus, collum, cingulum, pīleus, tergum, vāllum**, with many others of rare occurrence.

b. The following have in the plural a different gender from the singular:

balneum (N.), *bath*;	**balneae** (F.), *baths* (an establishment).
caelum (N.), *heaven*;	**caelōs** (M. acc.).
carbasus (F.), *a sail*;	**carbasa** (N.), *sails* (**-ōrum**).
dēlicium (N.), *pleasure*;	**dēliciae** (F.), *pet.*
epulum (N.), *feast*;	**epulae** (F.), *feast.*
frēnum (N.), *a bit*;	**frēnī** (M.) or **frēna** (N.), *a bridle.*
iocus (M.), *a jest*;	**ioca** (N.), **iocī** (M.).
rāstrum (N.), *a rake*;	**rāstrī** (M.), **rāstra** (N.).
***locus (M.), place*;**	**loca** (N.), **locī** (M., usually *topics, spots*).

[For § 79. *a*, *b* (old edition) see § 78. 2. *a*, *b*.]

79 [79. *c* in old edition]. Many nouns have irregularities of Number either in their ordinary or occasional use.

a. Many nouns vary in meaning as they are found in the Singular or Plural: as, —

aedēs, **-is** (F.), *temple*;	**aedēs**, **-ium**, *house*.
aqua (F.), *water*;	**aquae**, *a watering-place*.
auxilium (N.), *help*;	**auxilia**, *auxiliaries*.
bonum (N.), *a good*;	**bona**, *property*.
carcer (M.), *dungeon*;	**carcerēs**, *barriers* (of race-course).
castrum (N.), *fort*;	**castra**, *camp*.
cōdicillus (M.), *bit of wood*;	**cōdicillī**, *tablets*.
comitium (N.), *place of assembly*;	**comitia**, *an election* (*town-meeting*).
cōpia (F.), *plenty*;	**cōpiae**, *troops*.
fidēs (F.), *harp-string*;	**fidēs**, *lyre*.
fīnis (M.), *end*;	**fīnēs**, *bounds*, *territories*.
fortūna (F.), *fortune*;	**fortūnae**, *possessions*.
grātia (F.), *favor* (rarely, *thanks*);	**grātiae**, *thanks* (also, *the Graces*).
hortus (M.), *a garden*;	**hortī**, *pleasure-grounds*.
impedīmentum (N.), *hinderance*;	**impedīmenta**, *baggage*.
littera (F.), *letter* (of alphabet);	**litterae**, *epistle*.
locus (M.), *place* [pl. **loca** (N.)];	**locī**, *topics*. (In early writers the regular plur.)
lūdus (M.), *sport*;	**lūdī**, *public games*.
nātālis (M.), *birthday*;	**nātālēs**, *descent*.
opera (F.), *work*;	**operae**, *day-laborers* ("hands").
[**ops**] **opis** (F.), *help* (§ 46);	**opēs**, *resources*, *wealth*.
pars (F.), *a part*;	**partēs**, *part* (on the stage), *party*.
plāga (F.), *region*;	**plāgae**, *snares*.
rōstrum (N.), *beak of a ship*;	**rōstra**, *speaker's platform*.
sāl (M. or N.), *salt*;	**salēs**, *witticisms*.
tabella (F.), *tablet*;	**tabellae**, *documents*, *records*.

b. The singular of a noun usually denoting an individual is sometimes used collectively to denote a group: as, **Poenus**, *the Carthaginians*; **mīles**, *the soldiery*; **eques**, *the cavalry*.

c. Of many nouns the plural is usually, though not exclusively, used (cf. § 76): as, **cervīcēs**, *the neck*; **Quīrītēs**, *Romans*; **vīscera**, *flesh*; **faucēs**, *throat*.

d. The poets often use the plural number for the singular, sometimes for metrical reasons, sometimes from a mere fashion: as, **ōra** (for **ōs**), *the face*; **scēptra** (for **scēptrum**), *sceptre*; **silentia** (for **silentium**), *silence* (cf. § 75. *c*).

PROPER NAMES.

80. A Roman had regularly three names, denoting the *person*, the *gens*, and the *family*.

a. Thus, in the name **Mārcus Tullius Cicerō**, we have **Mārcus**, the *prænōmen*, or personal name (like a Christian or given name); **Tullius**, the *nōmen* (properly an adjective), *i.e.* the name of the gens, or house, whose original head was a (real or supposed) Tullus; **Cicerō**, the *cōgnōmen*, or family name, often in its origin a nickname, — in this case from **cicer**, *a vetch*, or small pea.

NOTE. — When two persons of the same family are mentioned together, the cognomen is usually put in the plural: as, **Pūblius et Servius Sullae.**

b. A fourth or fifth name[1] was sometimes given. Thus the complete name of Scipio the Younger was **Pūblius Cornēlius Scīpiō Āfricānus Aemiliānus**: **Āfricānus**, from his exploits in Africa; **Aemiliānus**, as adopted from the Æmilian gens.

c. Women had commonly in classical times no personal names, but were known only by the *nōmen* of their gens. Thus, the wife of Cicero was **Terentia**, and his daughter **Tullia**. A younger daughter would have been called **Tullia secunda** or **minor**, and so on.

d. The commonest prænomens are thus abbreviated: —

A. Aulus.	**L.** Lūcius.	**Q.** Quīntus.
App. Appius.	**M.** Mārcus.	**Ser.** Servius.
C. (**G.**) Gāius (*Caius*) (cf. § 6).	**M'.** Mānius.	**Sex.** Sextus.
Cn. (**Gn.**) Gnaeus (*Cneius*).	**Mam.** Māmercus.	**Sp.** Spurius.
D. Decimus.	**N.** Numerius.	**T.** Titus.
K. Kaesō (*Caeso*).	**P.** Pūblius.	**Ti.** Tiberius.

e. A feminine prænomen is sometimes abbreviated with an inverted letter: as, ↄ for **Gāia** (*Caia*).

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[1] The Romans of the classical period had no separate name for these additions, but later grammarians invented the word **āgnōmen** to express them.

CHAPTER IV. — *Adjectives.*

INFLECTION.

ADJECTIVES and Participles are in general formed and declined like Nouns, differing from them only in their use. In accordance with their use, they distinguish gender by different forms in the same word, and correspond with their nouns in *gender*, *number*, and *case*. They are (1) of the First and Second Declensions, or (2) of the Third Declension.[1]

1. First and Second Declensions.

81. Adjectives of the first and second declensions (**ā**- and **o**-stems) are declined in the Masculine like **servus**, in the Feminine like **stella**, and in the Neuter like **bellum**; as, —

bonus, *good.*

	SINGULAR.			PLURAL.		
	M.	F.	N.	M.	F.	N.
	STEM **bono-**	**bonā-**	**bono-**			
NOM.	**bonus**	**bonă**	**bonum**	**bonī**	**bonae**	**bona**
GEN.	**bonī**	**bonae**	**bonī**	**bonōrum**	**bonārum**	**bonōrum**
DAT.	**bonō**	**bonae**	**bonō**	**bonīs**	**bonīs**	**bonīs**
ACC.	**bonum**	**bonam**	**bonum**	**bonōs**	**bonās**	**bona**
VOC.	**bone**	**bona**	**bonum**	**bonī**	**bonae**	**bona**
ABL.	**bonō**	**bonā**	**bonō**	**bonīs**	**bonīs**	**bonīs**

[1] Most Latin adjectives and participles are either **o**-stems with the corresponding feminine **ā**-stems, or **i**-stems. Many, however, were originally stems in **u**- or a consonant, which passed over, in all or most of their cases, into the **i**-declension, for which Latin had a special fondness. (Compare the endings **-ēs** and **-īs** of the third declension with the Greek *-ες* and *-ας*; **nāvis** (nom.) with the Greek *ναῦς*; *βραχύς* with **brevis**; **cornū** with **bicornis**; **lingua** with **bilinguis**; **cor, corde, corda**, with **discors, -dī, -dia, -dium**; **suāvis** with *ἡδύς*; **ferēns, -entis**, with *φέρων, -οντα*.) A few, which in other languages are nouns, retain the consonant-form: as, **vetus** = *ἔτος*. Comparatives also retain the consonant form in most of their cases.

a. The masculine genitive singular of Adjectives in **-ius** ends in **-ī**, and the vocative in **-ie**; not in **-ī**, as in Nouns (cf. § 40. *b*, *c*): as, **Lacedaemonius**, **-ī**, **-ie**.

NOTE. — The possessive **meus**, *my*, has the vocative masculine **mī** (cf. § 98. 3).

82. Stems ending in **ro-** preceded by **ŏ** or a consonant (also **satur**) form the masculine nominative like noun-stems in **ro-** of the second declension (cf. **puer**, **ager**, § 38). They are thus declined: —

	miser, *wretched.*			**niger**, *black.*		
Sing.	STEM **misero-**, **ā-**, **o-**			**nigro-**, **ā-**, **o-**		
N.	**miser**	**misera**	**miserum**	**niger**	**nigra**	**nigrum**
G.	miserī	miserae	miserī	nigrī	nigrae	nigrī
D.	miserō	miserae	miserō	nigrō	nigrae	nigrō
Ac.	miserum	miseram	miserum	nigrum	nigram	nigrum
V.	miser	misera	miserum	niger	nigra	nigrum
Ab.	miserō	miserā	miserō	nigrō	nigrā	nigrō
Plur.						
N.	miserī	miserae	misera	nigrī	nigrae	nigra
G.	miserōrum	miserārum	miserōrum	nigrōrum	nigrārum	nigrōrum
D.	miserīs	miserīs	miserīs	nigrīs	nigrīs	nigrīs
Ac.	miserōs	miserās	misera	nigrōs	nigrās	nigra
V.	miserī	miserae	misera	nigrī	nigrae	nigra
Ab.	miserīs	miserīs	miserīs	nigrīs	nigrīs	nigrīs

a. Stems in **ēro-** (as **prōcērus**), with **mōrigĕrus**, **propĕrus**, have the regular nominative masculine in **-us**.

b. Like **miser** are declined **asper**, **gibber**, **lacer**, **lĭber**, **prosper** (also **prosperus**), **satur** (**-ura**, **-urum**), **tener**, with compounds of **-fer** and **-ger**: as, **saetiger**, **-era**, **-erum**, *bristle-bearing*; also, usually, **dexter**. In these the **e** belongs to the stem; but in **dextra** it is often omitted: as, **dextra manus**, *the right hand*.

c. Like **niger** are declined **aeger**, **āter**, **crēber**, **faber**, **glaber**, **integer**, **lūdicer**, **macer**, **piger**, **pulcher**, **ruber**, **sacer**, **scaber**, **sinister**, **taeter**, **vafer**; also the possessives **noster**, **vester** (p. 64. 3).

d. The following feminines lack a masculine singular nominative in classic use: **cētera**, **īnfera**, **postera**, **supera**. They are rarely found in the singular except in certain phrases: as, **posterō diē**, *the next day*.

NOTE. — A feminine ablative in **-ō** is found in a few Greek adjectives: as, **lectīcā octophorō** (Verr. v. 11).

83. The following **o**-stems with their compounds have the genitive singular in **-īus** (one only having **-ius**) and the dative in **-ī** in all *genders*: —

alius (N. **aliud**), *other*. **tōtus**, *whole*. **alter**,[1] **-terĭus**, *the other*.
nūllus, *no, none*. **ūllus**, *any*. **neuter, -trĭus**, *neither*.
sōlus, *alone*. **ūnus**, *one*. **uter, -trĭus**, *which* (of two).

Of these the singular is thus declined: —

	M.	F.	N.	M.	F.	N.
NOM.	**ūnus**	**ūna**	**ūnum**	**uter**	**utra**	**utrum**
GEN.	**ūnĭus**	**ūnĭus**	**ūnĭus**	**utrĭus**	**utrĭus**	**utrĭus**
DAT.	**ūnī**	**ūnī**	**ūnī**	**utrī**	**utrī**	**utrī**
ACC.	**ūnum**	**ūnam**	**ūnum**	**utrum**	**utram**	**utrum**
ABL.	**ūnō**	**ūnā**	**ūnō**	**utrō**	**utrā**	**utrō**
NOM.	**alius**	alia	aliud[2]	**alter**	altera	alterum
GEN.	**alĭus**	**alĭus**	**alĭus**	alterĭus	alterĭus	alterĭus
DAT.	**alī**	**alī**	**alī**	**alterī**	**alterī**	**alterī**
ACC.	alium	aliam	aliud	alterum	alteram	alterum
ABL.	**aliō**	**aliā**	**aliō**	**alterō**	**alterā**	**alterō**

a. The plural of these words is regular, like that of **bonus** (§ 81).

b. The **i** of the genitive-ending **-ĭus**, though originally long, may be made short in verse. **Alterius** is generally accented on the antepenult, as having the **i** permanently shortened.

Instead of **alĭus, alterius** is commonly used, or in the possessive sense the adjective **aliēnus**, *belonging to another, another's*.

In compounds — as **alterŭter** — sometimes both parts are declined, sometimes only the latter. Thus, **alterī utrī** or **alterutrī**, *to one of the two*.

2. Third Declension.

Adjectives of the third declension are of *one, two, or three terminations.*

84. Adjectives of the third declension having stems in **i-** — distinguished by being *parisyllabic* (§ 53. *a*) — have but one form for both Masculine and Feminine, and one for the neuter, and hence are called *adjectives of two terminations.* In the neuter the nominative ends in **-e**.

They are declined as follows: —

[1] The suffix **-ter**, in **alter, uter, neuter** is the same as the Greek comparative suffix **-τερο(ς)**. The stem of **alius** appears in early Latin and in derivatives as **ali-** in the forms **alis, alid** (for **alius, aliud**), **aliter**, etc. The regular forms of the genitive and dative (as in **bonus**) are also found in early writers.

[2] The genitive in **-ĭus**, dative in **-ī**, and neuter in **-d** are pronominal (cf. § 101).

lĕvis (stem **levi-**), *light.*

	SINGULAR.		PLURAL.	
	M., F.	N.	M., F.	N.
N., V.	**levis**	**leve**	**levēs**	**levia**
GEN.	**levis**	**levis**	**levium**	**levium**
DAT.	**levī**	**levī**	**levibus**	**levibus**
ACC.	**levem**	**leve**	**levīs (ēs)**	**levia**
ABL.	**levī**	**levī**	**levibus**	**levibus**

a. The following stems in **ri-** have the masc. nom. in **-er**: **ācer, alacer, campester, celeber, equester, palūster, pedester, puter, salūber, silvester, terrester, volucer,** and are called adjectives of *three terminations.* So also, **celer, celeris, celere**; and names of months in **-ber** (cf. § 51. *b*): as, **Octōber.**

These are declined as follows: —

ācer, *keen.*

STEM **ācri-**

	SINGULAR.			PLURAL.		
	M.	F.	N.	M.	F.	N.
N., V.	**ācer**	**ācris**	**ācre**	**ācrēs**	**ācrēs**	**ācria**
GEN.	ācris	ācris	ācris	ācrium	ācrium	ācrium
DAT.	ācrī	ācrī	ācrī	ācribus	ācribus	ācribus
ACC.	ācrem	ācrem	ācre	ācrīs (ēs)	ācrīs (ēs)	ācria
ABL.	ācrī	ācrī	ācrī	ācribus	ācribus	ācribus

NOTE. — This formation is comparatively late, and hence, in the poets and in early Latin, either the masculine or the feminine form of these adjectives was sometimes used for both genders: as, **coetus alacris** (*Enn.*). In others, as **faenebris, fūnebris, illustris, lūgubris, mediocris, mullebris,** there is no separate masculine form at all. Thus: —

illustris, *brilliant.*

STEM **illustri-**

	SINGULAR.		PLURAL.	
	M., F.	N.	M., F.	N.
N., V.	**illustris**	**illustre**	**illustrēs**	**illustria**
GEN.	illustris	illustris	illustrium	illustrium
DAT.	illustrī	illustrī	illustribus	illustribus
ACC.	illustrem	illustre	illustrīs (ēs)	illustria
ABL.	illustrī	illustrī	illustribus	illustribus

b. CASE-FORMS. — Adjectives of two and three terminations, being true i-stems, retain in the ablative singular **-ī**, in the neuter plural **-ia**, in the genitive plural **-ium**, and in the accusative plural regularly **-īs** (see § 55 and p. 30, n. 2). But the forms of some are doubtful.

NOTE. — For metrical reasons, an ablative in **-e** sometimes occurs in poetry.

c. **celer**, *swift*, when used as a noun, denoting a military rank, has **celerum** in the genitive plural. The proper name **Celer** has the ablative in **-e**.

85. The remaining adjectives of the third declension are Consonant-stems; but all except Comparatives have the form of **i**-stems in the ablative singular **-ī**, the nominative, accusative and vocative plural neuter **-ia**, and the genitive plural **-ium**. In the other cases they follow the rule of Consonant-stems.

NOTE.— The ablative singular of these words often has **-e**.

These adjectives (except comparatives) have the same nominative singular for all genders, and hence are called *adjectives of one termination*.[1] All except stems in **l-** or **r-** form the nominative singular from the stem by adding **-s**.

a. Adjectives of one termination are declined as follows: —

	atrōx, *fierce.* St. **atrōc-**		**egēns**, *needy.* St. **egent-**	
Sing.	M., F.	N.	M., F.	N.
N., V.	**atrōx**		**egēns**	
GEN.	atrōcis		egentis	
DAT.	atrōcī		egentī	
ACC.	atrōcem	atrōx	egentem	egēns
ABL.	atrōcī *or* atroce		egentī *or* egente	
Plur.				
N., V.	atrōcēs	atrōcia	egentēs	egentia
GEN.	atrōcium		egentium	
DAT.	atrōcibus		egentibus	
ACC.	atrōcīs (ēs)	atrōcia	egentīs (ēs)	egentia
ABL.	atrōcibus		egentibus	

[1] The regular feminine of these adjectives, by analogy of cognate languages, would end in **-ia**: this form does not appear in Latin adjectives, but is found in the abstracts **āmentia** (from **āmēns**), **dēsidia** (from **dēses**), **sōcordia** (from **sōcors**), etc., and in proper names, as **Flōrentia** (cf. Greek φέρουσα for φεροντ-ια). The neuter would regularly have in the nominative and accusative singular the simple stem, as **caput**, **cor**(d-), **ālēc**, Greek φέρον(τ-); but in all except liquid stems the masculine form in **-s** has forced itself not only upon the neuter nominative, but upon the accusative *also, where it is wholly* abnormal.

b. Other examples are the following: —

	concors, *harmonious.* Stem **concord-**		**iēns**, *going.* **eunt-**		**pār**, *equal.* **pār-**	
Sing.	M., F.	N.	M., F.	N.	M., F.	N.
N., V.	**concors**		**iēns**		**pār**	
Gen.	concordis		euntis		păris	
Dat.	concordī		euntī		parī	
Acc.	concordem	concors	euntem	iēns	parem	pār
Abl.	concorde		eunte (ī)		parī	
Plur.						
N., V.	concordēs	concordia	euntēs	euntia	parēs	paria
Gen.	concordium		euntium		parium	
D., Abl.	concordibus		euntibus		paribus	
Acc.	concordīs (ēs)	concordia	euntīs (ēs)	euntia	parīs (ēs)	paria

	praeceps, *headlong.* Stem **praecipit-**		**dīves**, *rich.* **dīvit-**		**ūber**, *fertile.* **ūber-**	
Sing.	M., F.	N.	M., F.	N.	M., F.	N.
N., V.	**praeceps**		**dīves**		**ūber**	
Gen.	praecipitis		dīvitis		ūberis	
Dat.	praecipitī		dīvitī		ūberī	
Acc.	praecipitem	praeceps	dīvitem	dīves	ūberem	ūber
Abl.	praecipitī		dīvite		ūbere	
Plur.						
N., V.	praecipitēs	praecipitia	dīvitēs	[dītia]	ūberēs	ūbera
Gen.	praecipitium[1]		dīvitum		ūberum	
D., Abl.	praecipitibus		dīvitibus		ūberibus	
Acc.	praecipitīs (ēs)	praecipitia	dīvitīs (ēs)	dīvitia	ūberēs	ūbera

vetus, *old.*

Stem **veter-** (for **vetes-**)

	SINGULAR.		PLURAL.	
	M., F.	N.	M., F.	N.
N., V.	**vetus**		**veterēs**	**vetera**
Gen.	veteris		veterum	
Dat.	veterī		veteribus	
Acc.	veterem	vetus	veterēs	vetera
Abl.	vetere		veteribus	

Note. — Of these **vetus** is originally an **s**-stem. In most **s**-stems the **r** has intruded itself into the nominative also, as **bi-corpor** (for **bi-corpos**), **dēgener** (for **dē-genēs**).

c. A few adjectives of one termination, used as nouns, have a feminine form in *-a*: as, **clienta**, **hospita**, with the appellative **Iūnō Sōspita**.

[1] Given by grammarians, but not found.

3. Comparatives.

86. Comparatives are declined as follows:—

	melior, *better*. Stem **melior-** for **melios-**		**plūs**, *more*. **plūr-** for **plūs-**	
Sing.	M., F.	N.	M., F.	N.
N., V.	**melior**	**melius**	——	**plūs**
Gen.	meliōris		——	plūris
Dat.	meliōrī		——	——
Acc.	meliōrem	melius	——	plūs
Abl.	meliōre *or* meliōrī		——	plūre
Plur.				
N., V.	meliōrēs	meliōra	plūrēs	plūra
Gen.	meliōrum		plūrium	
Dat.	meliōribus		plūribus	
Acc.	meliōrīs (ēs)	meliōra	plūrīs (ēs)	plūra
Abl.	meliōribus		plūribus	

a. The stem of comparatives properly ended in **os-**; but this became **or-** in all cases except the neuter singular (N., A., V.), where **s** is retained, and **ŏ** is changed to **ŭ** (cf. **honŏr, -ōris**; **corpus, -ŏris**). Thus comparatives appear to have two terminations.

b. The neuter singular **plūs** is used only as a noun. The genitive (rarely ablative) is used as an expression of value (cf. § 252. *a*). The dative is not found in classic use. The compound **complūrēs**, *several*, has sometimes neuter plural **complūria**.

All other comparatives are declined like **melior**.

4. Case-Forms.

87. In adjectives of Consonant stems the following Case-forms are to be remarked:—

a. The Ablative singular commonly ends in **-ī**; but adjectives used as nouns (as **superstes**, *survivor*) have **-e**. Participles in **-ns** used *as such* (especially in the ablative absolute, § 225), or as nouns, regularly have **-e**; but participles used as adjectives have regularly **-ī**.

The following have uniformly **-ī**: **āmēns, anceps, concors** (and other compounds of **cor**), **cōnsors** (but as a substantive, **-e**), **dēgener, hebes, ingēns, inops, memor** (and its compounds), **pār** (in prose), **perpes, praeceps, praepes, teres.**

b. In the following, **-e** is the regular form of the ablative: **caeles, compos, [†dēses], dīves, hospes, pauper, particeps, prīnceps, superstes, sospes**; also in patrials (see § 54. 3) and stems in **āt-, īt-, nt-, rt-**, when used *as nouns, and* sometimes when used as adjectives.

c. The genitive plural ends commonly in **-ium.** The accusative plural regularly ends in **-īs,** even in comparatives, which are less inclined to the **i**-declension.

d. The genitive plural ends in **-um**: —

1. Always in **dīves, compos, inops, particeps, prīnceps, praepes, supplex,** and compounds of nouns which have **-um**: as, **quadru-pēs, bi-color.**

2. Sometimes, in poetry, in participles in **-ns**: as, **silentum concilium,** *a council of the silent shades* (Virg.).

e. In **vetus** (gen. **-ĕris**), **pūbes** (gen. **-ĕris**), **ūber** (gen. **-ĕris**), which did not become **i**-stems, the endings **-e** (abl. sing.), **-a** (neut. nom. acc. plur.), **-um** (gen. plur.) are regular. (**Ūber** has also **-ī** in abl.)

f. 1. Several adjectives vary in declension: as, **gracilis** (**-us**), **hilaris** (**-us**), **inermis** (**-us**), **bicolor** (**-ōrus**).

2. A few are indeclinable: as, **damnās, frūgī** (really a dat. of service, see § 233), **nēquam** (originally an adverb).

3. Several are defective: as, (*a*) **exspēs** (only nom.), **exlēx (exlēgem)** (only nom. and acc. sing.), **pernox (pernocte)** (only nom. and abl. sing.); (*b*) **prīmōris, sēminecī,** etc., which lack the nom. sing.

4. **Potis** is often used as an indeclinable adjective, but sometimes has **pote** in the neuter.

5. Special Uses.

88. The following special uses are to be observed: —

a. Many adjectives have acquired the meaning and construction of nouns: as, **amīcus,** *a friend*; **aequālis,** *a contemporary*; **māiōrēs,** *ancestors* (see p. 47, head-note, and § 188).

b. Many adjectives, from their signification, can be used only in the masculine and feminine. These may be called *adjectives of common gender.* Such are **adulēscēns,** *youthful*; [**†dēses**], **-idis,** *slothful*; **inops, -opis,** *poor*; **sōspes, -ĭtis,** *safe.* Similarly, **senex,** *old man,* and **iuvenis,** *young man,* may be called *masculine adjectives.*

c. Many nouns may be used as adjectives: as, **pedes,** *a footman* or *on foot* (see § 188. *d*). Such are especially nouns in **-tor** (M.) and **-trīx** (F.), denoting the *agent* (§ 162. *a*): as, **victor exercitus,** *the conquering army*; **victrīx causa,** *the winning cause.*

d. Certain forms of many adjectives are regularly used as adverbs. These are, the accusative and ablative of the neuter singular (§ 148. *d, e*): as, **multum, multō,** *much*; the neuter singular of comparatives (see § 92): as, **melius,** *better*; **levius,** *more lightly.*

NOTE. — Adverbs ending in **-ē** and **-ter** were also once case-forms: as, **cārē,** *early*; **leviter,** *lightly*; **ācerrimē,** *most eagerly* (§ 148. *a, b*).

COMPARISON.

In Latin, as in English, there are three degrees of comparison: the *Positive*, the *Comparative*, and the *Superlative*.

1. Regular Comparison.

89. The Comparative is regularly formed by adding **-ior** (neuter **-ius**[1]), the Superlative by adding **-issimus** (**-a**, **-um**) to the stem of the Positive, which loses its final vowel: as, —

cārus, *dear* (st. **cāro-**);	**cārior**, *dearer*;	**cārissimus**, *dearest*.
levis, *light* (st. **levi-**);	**levior**, *lighter*;	**levissimus**, *lightest*.
fēlīx, *happy* (st. **fēlīc-**);	**fēlīcior**, *happier*;	**fēlīcissimus**, *happiest*.
hebes, *dull* (st. **hebet-**);	**hebetior**, *duller*;	**hebetissimus**, *dullest*.

a. Adjectives in **-er** form the superlative by adding **-rimus** to the nominative. The comparative is regular: as, —

ācer, *keen*; **ācrior**, **ācerrimus**.
miser, *wretched*; **miserior**, **miserrimus**.

So **vetus** (gen. **veteris**) has superlative **veterrimus**, from the old form **veter**; and **mātūrus**, besides its regular superlative (**mātūrissimus**), has a rare form **mātūrrimus**.

For the comparative of **vetus**, **vetustior** (from **vetustus**) is used.

b. The following in **-lis** add **-limus** to the stem clipped of its vowel: **facilis** (st. **facili-**), **difficilis**, **similis**, **dissimilis**, **gracilis**, **humilis**. The comparative is regular: as, **facilis**, *easy*; **facilior**, **facillimus**.

c. Compounds in **-dicus** (*saying*), **-ficus** (*doing*), **-volus** (*willing*), take in their comparison the forms of corresponding participles in **-ns**, which were anciently used as adjectives: as, —

maledicus, *slanderous*; **maledīcentior**, **maledīcentissimus**.
malevolus, *spiteful*; **malevolentior**, **malevolentissimus**.

d. Adjectives in **-us** preceded by any vowel but **u** rarely have forms of comparison, but are compared by means of the adverbs **magis**, *more*; **māximē**, *most*: as, —

idōneus, *fit*; **magis idōneus**, **māximē idōneus**.

NOTE. — But **pius** has **piissimus**.

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[1] The comparative suffix (earlier **-ios**) is the same as the Greek *-ίων*, or the Skr. *-iyans*. That of the superlative (**-issimus**) is a double form; perhaps for **-iostimus** (comparative and superlative), or possibly for **-ist-timus** (two superlatives). The endings **-limus** and **-rimus** are formed by assimilation (§ 11. *f*) from **-timus** and **-simus**. The comparative and superlative thus formed are new stems, and are not strictly to be regarded as forms of inflection.

Most derivatives in **-īcus, -īdus, -ālis, -āris, -īlis, -ūlus, -undus, -timus, -īnus, -īvus, -ōrus**, with compounds (as **dēgener, inops**) are also compared by means of **magis** and **māximē**.

e. Participles when used as adjectives are regularly compared: as,—

patiēns, *patient*; **patientior, patientissimus.**
apertus, *open*; **apertior, apertissimus.**

f. A form of diminutive is made upon the stem of some comparatives: as, **grandius-culus**, *a little larger* (see § 164. *a*).

2. Irregular and Defective Comparison.

90. Several adjectives have in their comparison irregular forms: as, —

bonus, melior, optimus, *good, better, best.*
malus, pēior, pessimus, *bad, worse, worst.*
māgnus, māior, māximus, *great, greater, greatest.*
parvus, minor, minimus, *small, less, least.*
multus, plūs (N.) (§ 86. *b*), **plūrimus**, *much, more, most.*
multī, plūrēs, plūrimī, *many, more, most.*
nēquam (indecl.), **nēquior, nēquissimus**, *worthless* (cf. § 87. *f.* 2)
frūgī (indecl.), **frūgālior, frūgālissimus**, *useful, worthy* (cf. § 87. *f.* 2).
dexter, dexterior, dextimus, *on the right, handy.*

NOTE. — These irregularities arise from the use of different stems (cf. § 89. *c*).

91. Some Comparatives and Superlatives appear without a Positive:[1] —

a. The following are formed from stems not used as adjectives: —

cis, citrā (adv. *on this side*): **citerior, citimus**, *hither, hithermost.*
in, intrā (prep. *in, within*): **interior, intimus**, *inner, inmost.*
prae, prō (prep. *before*): **prior, prīmus**, *former, first.*
prope (adv. *near*): **propior, proximus**, *nearer, next.*
ūltrā (adv. *beyond*): **ūlterior, ūltimus**, *farther, farthest.*

b. Of the following the positive forms are rare, except when used as nouns (generally in the plural): —

[1] The forms in **-trā** and **-terus** were originally comparative (cf. **alter**), so that the comparatives in **-terior** are double comparatives. **Īnferus** and **superus** are comparatives of a still more primitive form (cf. the English comp. in *-er*).

The superlatives in **-timus** (**-tumus**) are relics of old forms of comparison; those in **-mus** like **īmus, summus, prīmus**, are still more primitive. Forms like **extrēmus** are superlatives of a comparative. In fact, comparison has always been treated with an accumulation of endings, as children say *furtherer* and *furtherest*.

exterus, extĕrior, extrēmus (extĭmus), *outer, outmost.*
[īnferus], īnferior, īnfĭmus (īmus), *lower, lowest* (§ 82. *d*).
[posterus], posterior, postrēmus (postumus), *latter, last.*
[superus], superior, suprēmus or **summus**, *higher, highest.*

The plurals, **exterī**, *foreigners*; **īnferī**, *the gods below*; **posterī**, *posterity*; **superī**, *the heavenly gods*, are common.

c. From **iuvenis**, *youth*, **senex**, *old man* (cf. § 88. *b*), are formed the comparatives **iūnior**, *younger*, **senior**, *older*. For these, however, **minor nātū** and **māior nātū** are sometimes used (**nātū** being often omitted). The superlative is regularly expressed by **minimus** and **māximus**, with or without **nātū**.

NOTE. — In these phrases **nātū** is ablative of specification (see § 253).

d. In the following, one or other of the forms of comparison is wanting:

1. The positive is wanting in **dēterior, dēterrimus**; **ōcior, ōcissimus**; **potior, potissimus.**

2. The comparative is wanting in **bellus, caesius, falsus, fīdus** (with its compounds), **inclutus** (or **inclitus**), **invictus, invītus, novus, pius, sacer, vafer, vetus** (§ 89. *a*).

3. The superlative is wanting in **āctuōsus, agrestis, alacer, arcānus, caecus, diūturnus, exīlis, ingēns, iēiūnus, longĭnquus, oblīquus, opīmus, prōclīvis, propĭnquus, satur, sēgnis, sērus, supīnus, surdus, taciturnus, tempestīvus, teres, vīcīnus**, and in some adjectives in **-ĭlis**.

NOTE. — Many adjectives — as **aureus**, *golden* — are from their meaning incapable of comparison; but each language has its own usage in this respect. Thus **niger**, *glossy black*, and **candidus**, *shining white*, are compared; but not **āter** or **albus**, meaning *absolute* dead black or white (except that Plautus once has **ātrior**).

3. Comparison of Adverbs.

92. The comparative of Adverbs is the neuter accusative of the comparative of the corresponding Adjective; the superlative is the Adverb in **-ē** formed regularly from the superlative of the Adjective: as, —

cārē, *dearly* (from **cārus**, *dear*): **cārius, cārissimē.**
miserē (miseriter), *wretchedly* (from **miser**, *wretched*): **miserius, miserrimē.**
leviter (from **levis**, *light*): **levius, levissimē.**
audācter (audāciter) (from **audāx**, *bold*): **audācius, audācissimē.**
benĕ, *well* (from **bonus**, *good*): **melius, optimē.**
malĕ, *ill (from malus, bad)*: **pēius, pessimē.**

The following are irregular or defective: —

diū, *long* (in time); **diūtius, diūtissimē.**
potius, *rather*; **potissimum**, *first of all, in preference to all.*
saepe, *often*; **saepius**, *oftener, again*; **saepissimē.**
satis, *enough*; **satius**, *preferable.*
secus, *otherwise*; **secius**, *worse.*
multum (multō), magis, māximē, *much, more, most.*
parum, *not enough*, **minus**, *less*, **minimē**, *least.*

4. Signification.

93. Besides their regular signification (as in English), the forms of comparison are used as follows: —

a. The Comparative denotes a *considerable* or *excessive* degree of a quality: as, **brevior**, *rather short*; **audācior**, *too bold.*

b. The Superlative (*of eminence*) often denotes a *very high* degree of a quality without implying a distinct comparison: as, **māximus numerus**, *a very great number.* With **quam, vel**, or **ūnus** it denotes the *highest possible* degree: as, **quam plūrimī**, *as many as possible*; **quam māximē potest (māximē quam potest)**, *as much as can be*; **virum ūnum doctissimum**, *the one most learned man.*

c. With **quisque**, *each*, the superlative has a peculiar signification. Thus the phrase **dītissimus quisque** means, *all the richest* (each richest man); **prīmus quisque**, *all the first* (*each first man* in his order).[1]

Two superlatives with **quisque** imply a proportion: as, —

sapientissimus quisque aequissimō animō moritur (Cat. Maj. 23), *the wisest men die with the greatest equanimity.*

d. A high degree of a quality is also denoted by such adverbs as **admodum, valdē**, *very*, or by **per** or **prae** in composition (§ 170. *c*): as, **valdē malus**, *very bad* = **pessimus**; **permāgnus**, *very great*; **praealtus**, *very high* (or *deep*).

e. A low degree of a quality is indicated by **sub** in composition: as, **subrūsticus**, *rather clownish*; or by **minus**, *not very*; **minimē**, *not at all*; **parum**, *not enough*; **nōn satis**, *not much.*

f. The comparative **māiōrēs** has the special signification of *ancestors* (cf. §§ 88. *a*, 91. *c*).

g. The comparative **minōrēs** often means *descendants.*

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[1] As in taking things one by one off a pile, each thing is uppermost when you *take it.*

NUMERALS.

1. Cardinal and Ordinal.

94. Cardinal numbers are the regular series of numbers used in counting. Ordinal numbers[1] are adjectives derived from these to express order or place.

NOTE. — Cardinal numbers answer the question **quot**? *how many?* Ordinal numbers, the question **quotus**? *which in order? one of how many?*

These two series are as follows: —

	CARDINAL.	ORDINAL.	ROMAN NUMERALS.
1.	ūnus, ūna, ūnum, *one.*	prīmus, -a, -um, *first.*	I.
2.	duo, duae, duo, *two.*	secundus (alter), *second.*	II.
3.	trēs, tria, *three.*	tertius, *third.*	III.
4.	quattuor (quātuor)	quārtus	IV.
5.	quīnque	quīntus	V.
6.	sex	sextus	VI.
7.	septem	septimus	VII.
8.	octō	octāvus	VIII.
9.	novem	nōnus	IX.
10.	decem	decimus	X.
11.	ūndecim	ūndecimus	XI.
12.	duodecim	duodecimus	XII.
13.	tredecim (decem et trēs)	tertius decimus	XIII.
14.	quattuordecim	quārtus decimus	XIV.
15.	quīndecim	quīntus decimus	XV.
16.	sēdecim	sextus decimus	XVI.
17.	septendecim	septimus decimus	XVII.
18.	duodēvīgintī (octōdecim)	duodēvīcēnsimus	XVIII.
19.	ūndēvīgintī (novendecim)	ūndēvīcēnsimus	XIX.
20.	vīgintī	vīcēnsimus (vīgēnsimus)	XX.
21.	vīgintī ūnus (*or* ūnus et vīgintī)	vīcēnsimus prīmus (ūnus et vīcēnsimus, *etc.*)	XXI.

[1] The Ordinals (except **secundus, tertius, octāvus**) are formed by means of the same suffixes as superlatives. Thus **decimus** (compare the form **infimus**) may be regarded as the last of a series of ten; **prīmus** is a superlative of the stem of **prō**; the forms in **-tus** (**quārtus, quīntus, sextus**) may be compared with the corresponding Greek forms in *-τος*, and with *πρῶτος*, superlative of *πρό*; **nōnus** is contracted from **novimus**; while the others have the regular superlative ending **-simus**. Of the exceptions, **secundus** is a participle of **sequor**; and **alter** is a comparative form (compare *-τερος* in Greek). The multiples of ten are compounds of the unit with a fragment of **decem**: as, **vīgintī** = **dvi-ginti** (**duidecem-ti**?).

	CARDINAL.	ORDINAL.	ROMAN NUMERALS.
30.	trīgintā	trīcēnsimus	XXX.
40.	quadrāgintā	quadrāgēnsimus	XL.
50.	quīnquāgintā	quīnquāgēnsimus	L.
60.	sexāgintā	sexāgēnsimus	LX.
70.	septuāgintā	septuāgēnsimus	LXX.
80.	octōgintā	octōgēnsimus	LXXX.
90.	nōnāgintā	nōnāgēnsimus	XC.
100.	centum	centēnsimus	C.
101.	centum (et) ūnus, *etc.*	centēnsimus prīmus, *etc.*	CI.
200.	ducentī, -ae, -a	ducentēnsimus	CC.
300.	trecentī	trecentēnsimus	CCC.
400.	quadringentī	quadringentēnsimus	CCCC.
500.	quīngentī	quīngentēnsimus	IↃ, *or* D.
600.	sexcentī	sexcentēnsimus	DC.
700.	septingentī	septingentēnsimus	DCC.
800.	octingentī	octingentēnsimus	DCCC.
900.	nōngentī	nōngentēnsimus	DCCCC.
1000.	mille	millēnsimus	CIↃ, *or* M.
5000.	quīnque mīlia (millia)	quīnquiēns millēnsimus	IↃↃ.
10,000.	decem mīlia (millia)	deciēns millēnsimus	CCIↃↃ.
100,000.	centum mīlia (millia)	centiēns millēnsimus	CCCIↃↃↃ.

NOTE. — The forms in **-ēnsimus** are often written without the **n**: as, **vīcēsimus**, etc.

a. For the inflection of **ūnus**, see § 83. It often has the meaning of *same* or *only*. The plural is used in this sense; but also, as a simple numeral, to agree with a plural noun of a singular meaning: as, **ūna castra**, *one camp* (cf. § 95. *b*).

The plural occurs also in the phrase **ūnī et alterī**, *one party and the other* (the ones and the others).

b. **Duo**,[1] *two*, and **ambō**, *both*, are thus declined: —

NOM.	**duo**	**duae**	**duo**
GEN.	duō**rum**	duā**rum**	duō**rum**
DAT.	duō**bus**	duā**bus**	duō**bus**
ACC.	duōs (**duo**)	duās	duo
ABL.	duō**bus**	duā**bus**	duō**bus**

c. **Trēs, tria**, *three*, is an **i**-stem, and is regularly declined like the plural of **levis** (see § 84). The other cardinal numbers, up to **centum** (100), are indeclinable.

[1] The form in **-o** is a remnant of the *dual number*, which was lost in Latin, but *is found in cognate languages.*

The forms **octōdecim**, **novendecim** are rare, **duodēvīgintī**, **ūndēvīgintī** being used instead. Similar forms for higher numbers are occasionally found: as, **duōdēquadrāgintā**, *thirty-eight*; **ūndēcentum**, *ninety-nine*.

d. The hundreds, up to 1000, are o-stems, and are regularly declined like the plural of **bonus**.

e. **Mille**, *a thousand*, is in the singular an indeclinable adjective. In the plural (**mīlia** or **millia**, *thousands*), it is used as a neuter noun, with a genitive plural. Thus, **cum mille hominibus**, *with a thousand men*; but **cum duōbus mīlibus hominum**, *with two thousand men*.[1]

NOTE. — The singular **mille** is sometimes found as a noun in the nominative and accusative: as, **mille hominum mīsit**; but in the other cases only in connection with the same case of **mīlia**: as, **cum octō mīlibus peditum mille equitum**, *with eight thousand foot and a thousand horse*.

f. The ordinals are o-stems, and are declined like **bonus**.

2. Distributives.

95. Distributive Numerals are declined like the plural of **bonus**.

NOTE. — These answer to the interrogative **quotēnī**? *how many of each*, or *at a time*? as, —

1. sīngulī, *one by one*.	18. octōnī dēnī *or* duodēvīcēnī	100. centēnī
2. bīnī, *two-and-two*.	19. novēnī dēnī *or* ūndēvīcēnī	200. ducēnī
3. ternī, trīnī	20. vīcēnī	300. trecēnī
4. quaternī	21. vīcēnī sīngulī, *etc.*	400. quadringēnī
5. quīnī	30. trīcēnī	500. quīngēnī
6. sēnī	40. quadrāgēnī	600. sēscēnī
7. septēnī	50. quīnquāgēnī	700. septingēnī
8. octōnī	60. sexāgēnī	800. octingēnī
9. novēnī	70. septuāgēnī	900. nōngēnī
10. dēnī	80. octōgēnī	1000. millēnī
11. ūndēnī	90. nōnāgēnī	2000. bīna mīlia
12. duodēnī		10,000. dēna mīlia
13. ternī dēnī, *etc.*		100,000. centēna mīlia

Distributives are used as follows: —

a. In the sense of *so many apiece* or *on each side*: as, **sīngula sīngulīs**, *one apiece* (one each to each one); **agrī septēna iūgera plēbī dīvīsa sunt**, i.e. *seven jugera to each citizen* (seven jugera each), *etc.*

[1] Or, in poetry, **cum bis mille hominibus**, *with twice a thousand men*.

b. Instead of Cardinals, to express simple number, when a noun is plural in form but singular in meaning: as, **bīna castra**, *two camps* (**duō castra** would mean *two forts*). But the plural **ūnī** is used (instead of **singulī**), to signify *one* (see § 94. *a*), and **trīnī** (not **ternī**) for *three*.

c. In multiplication: as, **bis bīna**, *twice two*; **ter septēnis diēbus**, *in thrice seven days*.

d. By the poets instead of cardinal numbers, particularly where *pairs* or *sets* are spoken of: as, **bīna hastīlia**, *two shafts* (two in a set).

3. Numeral Adverbs.

96. The Numeral Adverbs answer the question **quotiēns** (**quotiēs**), *how many times*, *how often*.

1. semel, *once*.	12. duodeciēns	40. quadrāgiēns
2. bis, *twice*.	13. terdeciēns	50. quīnquāgiēns
3. ter, *thrice*.	14. quaterdeciēns	60. sexāgiēns
4. quater	15. quīndeciēns	70. septuāgiens
5. quīnquiēns (-ēs)	16. sēdeciēns	80. octōgiēns
6. sexiēns (-ēs)	17. septiēsdeciēns	90. nōnāgiēns
7. septiēns (-ēs)	18. duodēvīciēns	100. centiēns
8. octiēns	19. ūndēvīciēns	200. ducentiēns
9. noviēns	20. vīciēns	300. trecentiēns
10. deciēns	21. semel et vīciēns, *etc.*	1000. mīliēns
11. ūndeciēns	30. trīciēns	10,000. deciēns mīliēns

NOTE.—They are used, in combination with **mille**, to express the higher numbers: as, **ter et trīciēns (centēna mīlia) sēstertiūm**, 3,300,000 *sesterces*. Forms in **-ns** are often written without the **n**: as, **quīnquiēs**.

4. Other Numerals.

97. The adjectives **simplex**, *single*, **duplex**, *double*, *two-fold*, **triplex**, **quadru-**, **quīncu-**, **septem-**, **decem-**, **centu-**, **sēsqui-** (1½), **multi-plex**, *manifold*, are called Multiplicatives.

a. PROPORTIONALS are: **duplus**, **triplus**, etc., *twice as great*, etc.

b. TEMPORALS: **bīmus**, **trīmus**, *of two* or *three years' age*; **biennis**, **triennis**, *lasting two* or *three years*; **bimēstris**, **trimēstris**, *of two* or *three months*; **biduum**, **biennium**, *a period of two days* or *years*.

c. PARTITIVES: **bīnārius**, **ternārius**, *of two* or *three parts*.

d. FRACTIONS: **dīmidia pars** (**dīmidium**), *a half*; **tertia pars**, *a third*.

NOTE.—But fractions are regularly expressed by special words derived from **ās** (*a pound*) and the numerals: as, **trīēns**, *a third*; **bēs**, *two-thirds*.

e. Other derivatives are: **ūniō**, *unity*; **bīniō**, *the two* (of dice); **prīmānus**, *of the first legion*; **prīmārius**, *of the first rank*; **dēnārius**, *a sum of 10 asses*; **bīnus** (distributive), *double*, etc.

CHAPTER V. — *Pronouns.*

98. Pronouns have special forms of declension.

NOTE. — These special forms are, in general, survivals of a more primitive form of declension than that of nouns.

1. Personal Pronouns.

The Personal pronouns of the *first person* are **ego**, *I*, **nōs**, *we*; of the *second person*, **tū**, *thou*, **vōs**, *ye* or *you*.

	FIRST PERSON.	
NOM.	**ego**, *I*;	**nōs**, *we*;
GEN.	**meī**, *of me*;	**nostrūm (trī)**, *of us*;
DAT.	**mihi (mī)**, *to me*;	**nōbīs**, *to us*;
ACC.	**mē**, *me*;	**nōs**, *us*;
VOC.	——	——
ABL.	**mē**, *by me*;	**nōbīs**, *by us*.

	SECOND PERSON.	
NOM.	**tū**, *thou*;	**vōs**, *ye* or *you*;
GEN.	**tuī**, *you*;	**vostrūm, vostrī; vestrūm (trī)**
DAT.	**tibi**	**vōbīs**
ACC.	**tē**	**vōs**
VOC.	**tū**	**vōs**
ABL.	**tē**	**vōbīs**

a. The personal pronouns of the *third person* — *he, she, it, they* — are wanting in Latin, a demonstrative being sometimes used (see § 101).

b. The plural **nōs** is often used for the singular **ego**; the plural **vōs** never for the singular **tū**.

c. Old forms are genitive, **mīs, tīs**; accusative and ablative **mēd, tēd** (cf. § 70. *h*).

2. Reflexive Pronouns.

Reflexive pronouns are used in the Oblique Cases to refer to the Subject of the sentence or clause (see § 196).

a. In the first and second persons the oblique cases of the Personal pronouns are used as Reflexives: as, **mē contulī**, *I went* (I betook myself); **tē laudās**, *you praise yourself*; **nōbīs persuādēmus**, *we persuade ourselves*.

b. The reflexive pronoun of the Third Person has a special form used only in this sense, the same for both singular and plural. It is thus declined: —

GEN.	**suī**, *of himself, herself, themselves.*
DAT.	**sibi**, *to himself, herself, themselves.*
ACC.	**sē** (**sēsē**), *himself, herself, themselves.*
ABL.	**sē** (**sēsē**), *by himself, herself, themselves.*

sīs (genitive) and **sēd** (accusative and ablative) are ancient.

3. Possessive Pronouns.

The Possessive pronouns are, for the first person: **meus**, *my*, **noster**, *our*; for the second person: **tuus**, *thy*, *your*, **voster**, **vester**, *your*; for the third person: **suus**, *his*, *her*, *their*. These are declined like adjectives of the first and second declensions (see §§ 81, 82). But **meus** has regularly **mī** (rarely **meus**) in the vocative singular masculine.

NOTE. — **Suus** is only reflexive, referring to the subject. For a possessive pronoun of the third person not referring to the subject, the genitive of a demonstrative must be used. Thus, **patrem suum occīdit**, *he killed his* (own) *father;* but **patrem ēius occīdit**, *he killed his* (somebody else's) *father.*

99. In the meaning and use of the Personal, Reflexive, and Possessive pronouns it is to be observed that —

a. To express Possession and similar ideas the possessive pronouns must be used, not the genitive of the personal or reflexive pronouns (cf. § 197. *a*). Thus, *my father* is **pater meus**, never **pater meī**.

b. The forms **nostrūm**, **vostrūm**, etc., are used *partitively:* as, —

ūnusquisque nostrūm, *each one of us;* so
vostrūm omnium, *of all of you.*

NOTE. — The forms of the genitive of the personal pronouns are really the genitives of the possessives: **meī**, **tuī**, **suī**, **nostrī**, **vostrī**, gen. sing. neuter: **nostrūm**, **vostrūm**, gen. plu. masc. or neuter contracted. So in early and later Latin we find **ūna vestrārum**, *one of you* (*women*).

c. The genitives **meī**, **tuī**, **suī**, **nostrī**, **vestrī**, are chiefly used *objectively* (see § 213. R.): as, —

memor sīs nostrī, *be mindful of us* (me).
mē tuī pudet, *I am ashamed of you.*

d. The reciprocals *one another* and *each other* are expressed by **inter sē** or **alter . . . alterum**: as,—

alter alterius ōva frangit, *they break each other's eggs* (one . . . of the other).

inter sē amant, *they love one another* (they love among themselves).

e. The preposition **cum**, *with*, is joined enclitically with the ablative of the personal and reflexive pronouns: as, **tēcum loquitur,** *he talks with you.*

f. To the personal and reflexive (and sometimes to the possessive) pronouns certain enclitics are joined for emphasis: **-met** to all except **tū** (nom.); **-te** to **tū** (**tūte**, also **tūtimet**); **-pte** to the ablative singular of the adjectives, and in early Latin to the others: as,—

vōsmetipsōs prōditis, *you betray your own very selves.*
suōpte pondere, *by its own weight.*

4. Demonstrative Pronouns.

100. The Demonstrative pronouns are **hīc,** *this;* **is, ille, iste,** *that;* with the Intensive **ipse,** *self*, and **īdem,** *same.*[1]

a. **Ille** is a later form of **olle** (**olle**), which is sometimes used by the poets; a genitive singular in **-ī, -ae, -ī,** occurs in **ille** and **iste.**

b. **Iste** is sometimes found in early writers in the form **ste,** etc., with the entire loss of the first syllable; and the first syllable of **ipse** and **ille** is very often used as short in early poetry.

c. **Ipse** is compounded of **is** and **-pse** (for **-pte,** from the same root as **potis**) (cf. § 99. *f*), meaning *self.* The former part was originally declined, as in **reāpse** (for **rē eāpse**), *in fact.* An old form **ipsus** occurs.

Īdem is the demonstrative **is** with the affix **-dem.**

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[1] These demonstratives are combinations of **o-** and **i-**stems, which are not clearly distinguishable. **Hīc** is a compound of the stem **ho-** with the demonstrative enclitic **-ce**, which appears in full in early Latin (**hīce**), and when followed by the enclitic **-ne** (**hīcine**). In most of the cases **-ce** is shortened to **-c**, and in many lost; but it is often appended for emphasis to forms that do not regularly retain it (as **hūiusce**). In early Latin **-c** alone is retained in some of these (**hōrunc**). **Ille** and **iste** are sometimes found with the same enclitic: **illīc, illaec, illūc**, also **illōc** (acc. or abl.: *§ 101. p. 67*).

101. The demonstratives are used either *with nouns* as Adjectives, or *alone* as Pronouns. From their signification they cannot (except **ipse**) have a vocative. They are thus declined: —

	hīc, *this*.			**is, *that*.**		
Sing.	M.	F.	N.	M.	F.	N.
Nom.	**hīc**	**haec**	**hōc**	**is**	**ea**	**id**
Gen.	**hūius**	**hūius**	**hūius**	**ēius**	**ēius**	**ēius**
Dat.	**huic**	**huic**	**huic**	**eī**	**eī**	**eī**
Acc.	**hunc**	**hanc**	**hōc**	**eum**	**eam**	**id**
Abl.	**hōc**	**hāc**	**hōc**	**eō**	**eā**	**eō**
Plur.						
Nom.	**hī**	**hae**	**haec**	**ī (eī)**	**eae**	**ea**
Gen.	**hōrum**	**hārum**	**hōrum**	**eōrum**	**eārum**	**eōrum**
Dat.	**hīs**	**hīs**	**hīs**		**eīs or īs**	
Acc.	**hōs**	**hās**	**haec**	**eōs**	**eās**	**ea**
Abl.	**hīs**	**hīs**	**hīs**		**eīs or īs**	

Sing.	**ille, *that*.**			**ipse, *self*.**		
Nom.	**ille**	**illa**	**illud**	**ipse**	**ipsa**	**ipsum**
Gen.	**illīus**	**illīus**	**illīus**	**ipsīus**	**ipsīus**	**ipsīus**
Dat.	**illī**	**illī**	**illī**	**ipsī**	**ipsī**	**ipsī**
Acc.	**illum**	**illam**	**illud**	**ipsum**	**ipsam**	**ipsum**
Voc.				**ipse**	**ipsa**	**ipsum**
Abl.	**illō**	**illā**	**illō**	**ipsō**	**ipsā**	**ipsō**
Plur.						
Nom.	**illī**	**illae**	**illa**	**ipsī**	**ipsae**	**ipsa**
Gen.	**illōrum**	**illārum**	**illōrum**	**ipsōrum**	**ipsārum**	**ipsōrum**
Dat.	**illīs**	**illīs**	**illīs**	**ipsīs**	**ipsīs**	**ipsīs**
Acc.	**illōs**	**illās**	**illa**	**ipsōs**	**ipsās**	**ipsa**
Voc.	——	——	——	**ipsī**	**ipsae**	**ipsa**
Abl.	**illīs**	**illīs**	**illīs**	**ipsīs**	**ipsīs**	**ipsīs**

īdem, *the same*.

	SINGULAR.			PLURAL.		
N.	**īdem**	**eădem**	**idem**	**īdem (eī-)**	**eaedem**	**eădem**
G.	**ēiusdem**	**ēiusdem**	**ēiusdem**	**eōrundem**	**eārundem**	**eōrundem**
D.	**eīdem**	**eīdem**	**eīdem**	**eīsdem or īsdem**		
Ac.	**eundem**	**eandem**	**idem**	**eōsdem**	**eāsdem**	**eădem**
Ab.	**eōdem**	**eādem**	**eōdem**	**eīsdem or īsdem**		

iste, ista, istud, that (yonder), is declined like **ille**.

Ille and **iste** are combined with the demonstrative **-ce**. Thus: —

Sing.	M.	F.	N.	M.	F.	N.
Nom.	illĭc	illaec	illŏc (illūc)	istĭc	istaec	istŏc (istūc)
Acc.	illunc	illanc	illŏc (illūc)	istunc	istanc	istŏc (istūc)
Abl.	illōc	illāc	illōc	istōc	istāc	istōc
Plur.						
N., Acc.	——	——	illaec	——	——	istaec

a. For the dative and ablative plural of **hĭc** the old form **hibus** is sometimes found; **haec** occurs (rarely) for **hae**.

b. The normal forms **illĭ, istĭ** (gen.), and **illae, istae** (dat.), are found; also the nominative plural **istaece, illaece** (for **istae, illae**).

c. The plural forms **ī, īs, īdem, īsdem**, are often written **ĭī, ĭīs**, etc. Obsolete forms are **eae** (dat. for **eī**), and **eābus** or **ībus** (dat. plur. for **īs**). For **eī** are found also **ēī** and **ēi**.

d. By composition with **ecce** or **ēn**, *behold!* are formed **eccum, eccam, eccōs, eccās; eccillum, ēllum, ēllam, ēllōs, ēllās; eccistam.** These forms are dramatic and colloquial.

e. The combinations **hūiusmodī (hūiuscemodī), ēiusmodī**, etc., are used as indeclinable adjectives, equivalent to **tālis**, *such:* as, **rēs ēiusmodī**, *such a thing* (a thing of that sort: compare § 215).

102. In the use of these demonstratives it is to be observed that —

a. **Hĭc** is used of what is *near the speaker* (in time, place, thought, or on the written page). It is hence called the *demonstrative of the first person.* It is sometimes used of the speaker himself; sometimes for "the latter" of two persons or things mentioned in speech or writing; more rarely for "the former," when that, though more remote *on the written page,* is nearer the speaker in *time, place,* or *thought.*

b. **Ille** is used of what is *remote* (in time, etc.); and is hence called the *demonstrative of the third person.* It is sometimes used to mean "the former" (see under **hĭc**, *a*); also (usually following its noun) of what is *famous* or *well-known;* often (especially the neuter **illud**) to mean "the following."

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[1] The intensive **-ce** is also found in numerous combinations: as, **hūiusce, hunce, hōrunce, hārunce, hōsce, hīsce** (cf. n., p. 65), **illiusce, īsce**; also with the interrogative **-ne**, in **hōcine, hōscine, istūcine, illīcine**, etc. The intensive **-pse** is found in the forms **eapse** (nom.), **eumpse, eampse, eōpse, eāpse** (abl.).

c. **Iste** is used of what is *between the two others* in remoteness: often in allusion to the person addressed,—hence called the *demonstrative of the second person.* It especially refers to one's opponent (in court, etc.), and frequently implies a kind of contempt.

d. **Is** is a weaker demonstrative than the others and does not denote any special object, but refers to one just mentioned, or to be afterwards explained by a relative. It is used oftener than the others as a personal pronoun (see § 98. 1. *a*); and is often merely a correlative to the relative **quī**: **as, eum quem,** *one whom;* **eum cōnsulem quī nōn dubitet** (Cic.), *a consul who will not hesitate.*

e. **Ipse** may be used with a personal pronoun of either person, as **nōs ipsī (nōsmetipsī)**, *we ourselves;* or independently (the verb containing the pronoun, or the context implying it), as **ipsī adestis**, *you are yourselves present;* or with a noun, as **ipsī fontēs** (Virg.), *the very fountains.*

NOTE.—In English, the pronouns *himself,* etc., are used both intensively (as, *he will come himself*) and reflexively (as, *he will kill himself*): in Latin the former would be translated by **ipse**; the latter, by **sē** or **sēsē**.

f. The pronouns **hīc, ille,** and **is** are used to point in either direction, back to something just mentioned or forward to something about to be mentioned. The neuter forms are especially used to refer to a clause, phrase, or idea: as, **est illud quidem vel māximum animum vidēre** (Tusc. i. 22, 52), *that is in truth a very great thing to see the soul.*

5. Relative Pronouns.

103. The relative pronoun **quī**, *who, which,* is thus declined:—

	SINGULAR.			PLURAL.		
NOM.	**quī**	**quae**	**quod**	**quī**	**quae**	**quae**
GEN.	**cūius**	**cūius**	**cūius**	**quōrum**	**quārum**	**quōrum**
DAT.	**cui**	**cui**	**cui**	**quibus**	**quibus**	**quibus**
ACC.	**quem**	**quam**	**quod**	**quōs**	**quās**	**quae**
ABL.	**quō**	**quā**	**quō**	**quibus**	**quibus**	**quibus**

6. Interrogative and Indefinite Pronouns.

104. The interrogative or indefinite **quis (quī)**, *who? which? any,* is declined in the Singular as follows:—

NOM.	**quis (quī)**	**quae**	**quid (quod)**
GEN.	**cūius**	**cūius**	**cūius**
DAT.	**cui**	**cui**	**cui**
ACC.	**quem**	**quam**	**quid (quod)**
ABL.	**quō**	**quā**	**quō**

The Plural is the same as that of the Relative. The singular **quis** is rare as an indefinite (see § 105. *d*).

NOTE. — The Relative, Interrogative, and Indefinite Pronouns are originally of the same Stem, and the forms for the most part are the same (compare § 103 with § 104). The stem has two forms, **quo-** and **qui-**.[1] The interrogative sense is doubtless the original one.

CASE-FORMS. — *a*. The relative has always **quī, quae, quod**. The interrogative and indefinite have **quis, quae, quid**, *substantive*, and **quī, quae, quod**, *adjective:* as, **quis vocat?** *who calls?* **quid vidēs?** *what do you see?* **quī homō vocat?** *what man calls?* **quod templum vidēs?** *what temple do you see?*

NOTE. — But **quī** is often used without any apparent adjective force; and **quis** is very common as an adjective, especially with words denoting a person: as, **quī nōminat mē?** *who calls my name?* **quis diēs fuit?** *what day was it?* **quis homō?** *what man?* but often **quī homō?** *what sort of a man?* **nēsciō quī sīs,** *I know not who you are.*

b. Old forms for the genitive and dative are **quōius, quoi.**

c. The form **quī** is used for the ablative of both numbers and all genders; but especially as an adverb (*how, by which way, in any way*), and in the combination **quīcum,** *with whom*, as an interrogative or an indefinite relative.

d. A nominative plural **quēs** (stem **qui-**) is found in early Latin. The dative and ablative **quīs** (stem **quo-**) is old, but not infrequent.

e. The preposition **cum** is joined enclitically to all forms of the ablative, as with the personal pronouns (§ 99. *e*): as, **quōcum, quīcum, quibuscum.**

NOTE. — But occasionally **cum** precedes as with other words: as, **cum quō** (Juv. 4. 9).

f. The accusative form **quom, cum** (stem **quo-**) is used only as a conjunctive adverb, meaning *when* or *since*.

g. The adjective **uter** is used as an interrogative and indefinite relative. It is declined as an adjective of three terminations (see § 83).

NOTE. — This word is probably the comparative of the stem **quo-**; cf. **intrā** (p. 56, foot-note), and Greek πότερος.

105. The pronouns **quis** and **quī** appear in various combinations.

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[1] From **qui-** are formed **quis, quid, quem, quibus, quī** (abl.); while **quī, quae** (nom.), are probably lengthened forms of **quŏ-, quā-** (see § 32, decl. I), made by the addition of the demonstrative particle **i**.

a. The adverb **-cumque** (**-cunque**) (cf. **quisque**) added to the relative makes an indefinite relative, which is declined like the simple word: as, **quīcumque, quaecumque, quodcumque,** *whoever, whatever;* **cūiuscunque,** etc.

NOTE. — This suffix, with the same meaning, may be used with any relative: as, **quāliscumque,** *of whatever sort;* **quandōcumque** (also rarely **quandōque**), *whenever;* **ubicumque,** *wherever.*

b. The interrogative form doubled makes an indefinite relative: as, **quisquis,** *whoever* (so **utut,** *however,* **ubiubi,** *wherever*). Of **quisquis** both parts are declined, but the feminine is wanting in classic use: thus —

	NOM.	**quisquis (quīquī)**	**quidquid (quicquid)**
	ACC.	**quemquem**	**quidquid (quicquid)**
	ABL.	**quōquō** **quāquā**	**quōquō**
Plur.	NOM.	**quīquī**	
	D., ABL.	**quibusquibus**	

NOTE. — This compound is rare, except in the forms **quisquis, quicquid,** and **quōquō.** The case-form **quamquam** is used only as a conjunction, meaning *although* (strictly *however*). **Quīquī** (nom. sing.) is an early and **quāquā** a late form. The grammarians give also a regular genitive and dative. **Cuicuimodi** is used like a genitive, but is probably locative.

c. Indefinite compounds are the following: **quīdam,** *a, a certain;* **quispiam,** *any;* **quīvīs, quīlibet,** *any you please;* **quisquam,** *any at all.* Of these the former part is declined like **quis** and **quī,** but they all have both **quod** (adjective) and **quid** (substantive) in the neuter.

d. The indefinite **quis,** otherwise rare, is found in the compounds **aliquis,** *some one,* and the combinations **sī quis,** *if any;* **nē quis,** *lest any, that none;* **ecquis, num quis,** *whether any.*

These are declined like **quis,** but have generally **qua** instead of **quae,** except in the nominative plural feminine. The forms **aliquae, ecquae,** nominative singular feminine, occur rarely.

NOTE. — The compounds **quispiam, aliquis,** and **quisquam** are often used instead of **quis** with **sī, nē,** and **num,** and are rather more emphatic, as **sī quis,** if *any one,* **sī aliquis,** if *some one,* **sī quisquam,** if *any one* (*ever,* cf. *h*).

These compounds are thus declined: —

Sing.	**aliquis,** *some.*		
NOM.	**aliquis (aliquī)**	**aliqua**	**aliquid (aliquod)**
GEN.		**alicūius**	
DAT.		**alicui**	
ACC.	**aliquem**	**aliquam**	**aliquid (aliquod)**
ABL.	**aliquō**	**aliquā**	**aliquō**

Plur.			
Nom.	**aliquī**	**aliquae**	**aliqua**
Gen.	**aliquōrum**	**aliquārum**	**aliquōrum**
Dat.		**aliquibus**	
Acc.	**aliquōs**	**aliquās**	**aliqua**
Abl.		**aliquibus**	

The forms in **-quī** and **-quod** are adjective; those in **-quis** and **-quid**, substantive: as, **aliquod bonum**, *some good thing*; but **aliquid bonī**, *something good* (something of good).

Note. — **Aliquis** is compounded with **ali-**, old stem of **alius** (p. 49, foot-note). But the meaning *other* usually disappears.

e. The enclitic particle **que** added to the interrogative gives a universal: as, **quisque**, *every one*, **uterque**, *either* of two, or *both*. In this combination **quis** is regularly declined.

In the compound **ūnusquisque**, *every single one*, both parts are declined, and they are sometimes separated by other words.

Quotus quisque has the signification *how many, pray?* often in a disparaging sense.

f. The relative and interrogative have rarely a possessive adjective **cūius** (**-a**, **-um**), *whose*; and a patrial **cūiās** (**cūiāt-**), *of what country*.

g. **Quantus**, *how great*, **quālis**, *of what sort*, are derivative adjectives from the same stem as the interrogative. They are used as interrogative or relative, corresponding to the demonstratives **tantus**, **tālis** (§ 106).

h. **Quisquam**, with **ūllus**, *any*, **unquam**, *ever*, **usquam**, *anywhere*, are chiefly used in negative sentences, or where there is an implied negative, as in interrogative or conditional sentences, or after **quam**, *than*; **sine**, *without*; **vix**, *scarcely*: as, **necquisquam ex āgmine tantō**, *and nobody from that great throng*; **sī quisquam est timidus, is ego sum**, *if any one is timorous, I am the man*; **sine ūllō dominō**, *without any master*; **an quisquam usquam gentium est aequē miser?** *why! is there anybody anywhere in the world so wretched?*

i. **Quisnam** is emphatic: *pray, who?* **ecquis** and **numquis** are compounded from the indefinite particle **ĕn** and the interrogative **num**; they mean not *who*, but *any* in a question: as, **ecquis nōs videt?** *does any one see us?* **num quid hōc dubitās**, *do you at all doubt this?*

7. Correlatives.

106. Many pronouns, pronominal adjectives, and adverbs have corresponding *demonstrative, relative, interrogative*, and *indefinite* forms. Such parallel forms are called Correlatives. *They are shown in the following table:*—

DEMONSTR.	RELATIVE.	INTERROG.	INDEF. RELATIVE.	INDEF.
is, *that*	**quī**, *who*	**quis**? *who*?	**quisquis**, *whoever*	**aliquis**, *some one*
tantus, *so great*	**quantus**	**quantus**?	(**quantuscumque**)	**aliquantus**
tālis, *such*	**quālis**	**quālis**?	(**quāliscumque**)	——
ibi, *there*	**ubi**	**ubi**?	**ubiubi**	**alicubi**
eō, *thither*	**quō**	**quō**?	**quōquō**	**aliquō**
eā, *that way*	**quā**	**quā**?	**quāquā**	**aliquā**
inde, *thence*	**unde**	**unde**?	(**undecumque**)	**alicunde**
tum, *then*	**quom, cum**	**quandō**?	(**cumcumque**)	**aliquandō**
tot, *so many*	**quot**	**quot**?	**quotquot**	**aliquot**
totiēs, *so often*	**quotiēs**	**quotiēs**?	(**quotiēscumque**)	**aliquotiēs**

a. The forms **tot** (originally **toti**), *so many*, **quot**, *how* (*as*) *many*, **aliquot**, *several*, **totidem**, *as many*, are indeclinable, and may take any gender or case: as, **per tot annōs, tot proeliīs, tot imperātōrēs** (Cic.), *so many commanders, for so many years, in so many battles.*

b. The relative word in a pair of correlatives is often to be rendered simply *as:* thus, **tantum argentī quantum aeris**, *as much* (of) *silver as* (of) *copper.*

c. A frequent form of correlative is found in the ablative **quō** or **quantō**, *by how much;* **eō** or **tantō**, *by so much*, used with comparatives (rendered in English *the . . . the*)[1]: as, —

quō magis cōnāris, eō longius prōgrederis, *the more you try, the farther on you get* (by which the more, etc., by that the farther).

107. Certain relative and demonstrative adverbs are used correlatively as conjunctions: as, —

ut (rel.) . . . **ita, sīc** (dem.), *as* (*while*) . . . *so* (*yet*).

tam (dem.) . . . **quam** (rel.), *so* (*as*) . . . *as.*

cum (rel.) . . . **tum** (dem.), *both . . . and; while . . . so also; not only . . . but also.*

Compare **et . . . et**, *both . . . and;* **aut** (**vel**) . . . **aut** (**vel**), *either . . . or;* **sīve** (**seu**) . . . **sīve**; **utrum . . . an**, *whether . . . or.*

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[1] In this phrase *the* is not the definite article but a pronominal adverb, being the Anglo-Saxon þý, the instrumental case of the pronoun þæt, *that.* This pronoun is used both as demonstrative and relative. Thus *the . . . the* corresponds exactly to **quō . . . eō.**

CHAPTER VI. — *Verbs.*

I. — INFLECTION OF THE VERB

1. Voice, Mood, Tense.

108. The inflection of the Verb denotes Voice, Mood, Tense, Number, and Person.

a. The VOICES are two: Active and Passive.

b. The MOODS are four: Indicative, Subjunctive, Imperative, and Infinitive.[1]

c. The TENSES are six, viz.: —

1. For continued action, Present, Imperfect, Future.
2. For completed action, Perfect, Pluperfect, Future Perfect.

d. PERSON and NUMBER. — There are separate terminations for each of the three PERSONS, — first, second, and third, — both in the singular and in the plural.

2. Noun and Adjective Forms.

109. The following Noun and Adjective forms are also included in the inflection of the Latin Verb: —

a. Four PARTICIPLES,[2] viz.: —

Active: the Present and Future Participles.

Passive: the Perfect Participle and the Gerundive.[3]

b. The GERUND: this is in form a neuter noun of the second declension, used only in the oblique cases of the singular. A corresponding nominative is supplied by the Infinitive (see § 114. note).

c. The SUPINE: see §§ 71. *a* and 114. *b*.

3. Defective Forms.

110. Special forms for some of the tenses are wanting in certain parts of the verb: —

[1] The Infinitive is strictly a case of an abstract noun, expressing the action of the verb (p. 120. *f*); but it plays so important a part in verbal construction, that it is properly treated as a part of the verb.

[2] The Participles are Adjectives in inflection and meaning (see § 25. *e*), but have the power of Verbs in construction and in distinguishing time.

[3] The Gerundive is also used as an adjective, indicating *necessity* or duty (see § 113. *d*). In late use it became a Future Passive Participle.

a. The Subjunctive mood wants the Future and the Future Perfect. In most constructions, these tenses are supplied without ambiguity by the Present (or Imperfect) and the Perfect (or Pluperfect); for originally all tenses of the subjunctive referred to future time. In some constructions the want is supplied by the future participle with the proper tense of the verb signifying TO BE: as, **cum secūtūrus sit**, *since he will follow.*

b. In the Passive voice in all moods the tenses of completed action (Perfect, Pluperfect, and Future Perfect) are supplied by the Perfect Participle with the present, imperfect, and future of the verb signifying TO BE: as, **occīsus est**, *he was killed.*

c. In the Imperative mood, the only tenses are the Present and the Future.

d. In the Infinitive mood the Present (active and passive) and the Perfect (active) only are formed by inflection. A Future in the active voice is formed by the Future Participle with the infinitive signifying TO BE: as, **amātūrus esse**, *to be going to love;* in the passive, by the Former Supine with **īrī** (infin. pass. of **īre**, *to go*): as, **amātum īrī**, *to be about to be loved.* For the Perfect passive, see *b* above.

II.—SIGNIFICATION OF THE FORMS OF THE VERB.

1. Voices.

111. The Active and Passive Voices in Latin generally correspond to the active and passive in English; but—

a. The passive voice often has a Reflexive meaning: as, **induitur vestem**, *he puts on his* (own) *clothes;* **Turnus vertitur**, *Turnus turns* (himself).

NOTE.—This use corresponds very nearly to the Greek Middle voice, and is doubtless a survival of the original meaning of the passive (§ 118. note).

b. Many verbs are used only in the passive form, but with an active or reflexive meaning. These are called DEPONENTS (*dēpōnentia*), *i.e.*, verbs which have laid aside (*dēpōnere*) the active form and the passive meaning (see § 135).

2. Moods.

112. The MOODS of the Latin verb are used as follows:

a. The Indicative Mood is used for *direct assertions* and *interrogations:* as,—

valēsne? valeō, *are you well? I am well*

b. The Subjunctive Mood has many idiomatic uses, as in *commands*, *conditions*, and various *dependent clauses*. It is frequently translated by the English Indicative; sometimes by means of the auxiliaries *may*, *might*, *would*, *should*; sometimes by the (rare) Subjunctive; sometimes by the Infinitive; and often by the Imperative, especially in *prohibitions*. Thus —

eāmus, *let us go.*
cum vēnisset, *when he had come.*
adsum ut videam, *I am here to see* (that I may see).
tū nē quaesieris, *do not thou inquire.*
nēmō est quī ita exīstimet, *there is no one who thinks so.*
beātus sīs, *may you be blessed.*
nē abeat, *let him not depart.*
quid morer, *why should I delay?*
sunt quī putent, *there are some who think.*
imperat ut scrībam, *he orders me to write* (that I write).
nesciō quid scrībam, *I know not what to write.*
licet eās, *you may go* (it is permitted that you go).
cave cadās, *don't fall.*
vereor nē eat, *I fear he will go.*
vereor ut eat, *I fear he will not go.*
sī moneam audiat (pres.), *if I should warn, he would hear.*
sī vocārem audīret (imperf.), *if I were* (now) *calling, he would hear.*
quae cum dīxisset abiit, *and when he had said this, he went away.*

NOTE. — The Latin Subjunctive is often translated, formally, by means of the English auxiliaries *may*, *might*, *could*, *would*, etc., to distinguish it from the Indicative, because the English has no subjunctive in general use. But the Latin uses the subjunctive in many cases where we use the indicative; and we use a colorless auxiliary in many cases where the Latin employs a separate verb with more definite meaning. Thus, *I may write* is often not **scrībam** (subj.), but **licet mihi scrībere**; *I can write* is **possum scrībere**; *I would write* is **scrībam, scrīberem**, or **scrībere velim (vellem)**; *I should write*, (*if*, etc.), **scrīberem (sī)** . . . , or (implying duty) **oportet mē scrībere.**

c. The IMPERATIVE is used for *exhortation*, *entreaty*, or *command*; but its place is often supplied by the Subjunctive (§§ 266, 269).

d. The INFINITIVE is used chiefly as an indeclinable noun, as the subject or object of another verb (§§ 270, 271. *a*). In special constructions it takes the place of the Indicative, and may be translated by that mood in English (see "Indirect Discourse," § 335 ff.).

NOTE. — *For the Syntax of the Moods*, see § 264 ff.

3. Participles.

113. The PARTICIPLES of the Latin verb are used as follows:—

a. The Present participle (ending in **-ns**) has commonly the same meaning and use as the English participle in -ING: as, **vocāns**, *calling*; **legentēs**, *reading*. (For its inflection, see **egēns**, § 85).

b. 1. The Future participle (ending in **-ūrus**) is oftenest used to express what is *likely* or *about* to happen.

NOTE. — When thus used with the tenses of the verb TO BE it forms what is called the First Periphrastic conjugation (see § 129): as, **urbs est cāsūra**, *the city is about to fall*; **mānsūrus eram**, *I was going to stay*.

2. It is also used, more rarely, to express purpose (see § 293. *b*): as, **vēnit audītūrus**, *he came to hear* (about to hear).

c. The Perfect participle (ending in **-tus**, **-sus**) has two uses:—

1. It is sometimes equivalent to the English Perfect Passive participle in -ED: as, **tēctus**, *sheltered*; **acceptus**, *accepted*; **ictus**, *having been struck*; and often has simply an adjective meaning: as, **acceptus**, *acceptable*.

2. It is also used to form certain tenses of the passive (§ 110. *b*): as, **vocātus est**, *he was* (has been) *called*.

NOTE. — There is no Perfect Active or Present Passive participle in Latin. The perfect participle of deponents, however, is generally used in an active sense, as **secūtus**, *having followed*. In the case of other verbs some different construction is used for these missing participles: as, **cum vēnisset**, *having come* (when he had come); **equitātū praemissō**, *having sent forward the cavalry* (the cavalry having been sent forward); **dum verberātur**, *while he is* (being) *struck* (= τυπτόμενος).

d. 1. The Gerundive (ending in **-ndus**) is often used as an adjective implying obligation or necessity (*ought* or *must*): as, **audiendus est**, *he must be heard*.

NOTE. — When thus used with the tenses of the verb TO BE it forms the Second Periphrastic conjugation **dēligendus erat**, *he ought to have been chosen* (§ 129).

2. In the oblique cases the Gerundive commonly has the same meaning as the Gerund (cf. § 114. *a*), though its construction is different. (For examples, see § 295 ff.)

e. The Participles may all be used as simple adjectives; and the present and perfect participles are sometimes compared as adjectives: as, **amāns**, **amantior**, *more fond*; **dīlēctus**, **dīlēctissimus**, *dearest*.

f. The Present and Perfect participles are (like adjectives) often used as nouns, especially in the plural (§ 188): as, **regentēs**, *rulers (those ruling)*; **mortuī**, *the dead*.

g. As an adjective, the participle is often used predicatively to indicate some special circumstance or situation: as, **moritūrī vōs salūtāmus**, *we at the point of death* (about to die) *salute you*.

4. Gerund and Supine.

114. The Gerund and Supine are used as follows:—

a. The GERUND is, in form, the neuter singular of the Gerundive. It is a verbal noun, corresponding in meaning to the English verbal noun in -ING (§ 295): as, **loquendī causā**, *for the sake of speaking*.

NOTE.—In this use the Gerund is found only in the oblique cases. A corresponding nominative is supplied by the Infinitive: thus, **scrībere est ūtile**, *writing* (to write) *is useful;* but, **ars scrībendī**, *the art of writing*.

b. The SUPINE is in form a noun of the fourth declension (§ 71. *a*), found only in the accusative ending in **-tum**, **-sum** and the ablative (or dative, probably both) ending in **-tū**, **-sū**. These are sometimes called the Former and the Latter Supine. The Former is used after verbs and the Latter after adjectives (§§ 302, 303): as,—

1. **vēnit spectātum**, *he came to see*.
2. **mīrābile dictū**, *wonderful to tell*.

5. Tenses.

115. The tenses of the verb are of two classes, viz.:—

1. *Of continued action.*

1. PRESENT: **scrībō**, *I am writing*.
2. IMPERFECT: **scrībēbam**, *I was writing*.
3. FUTURE: **scrībam**, *I shall write*.

2. *Of completed action.*

4. PERFECT: **scrīpsī**, *I have written, I wrote*.
5. PLUPERFECT: **scrīpseram**, *I had written*.
6. FUTURE PERFECT: **scrīpserō**, *I shall have written*.

a. Tenses of the Indicative.

a. The tenses of the Indicative have, in general, the same meaning as the corresponding tenses in English; but are in some cases distinguished differently in their use. Thus—

1. The Future or Future Perfect is often used in subordinate clauses where we use the Present: as,—

sī quid habēbō dabō, *if I have* (shall have) *any thing, I will give*.
cum vēnerō scrībam, *when I come* (shall have come), *I will write*.

2. The Present and Imperfect are often used to express *continued action* where the English uses tenses of *completed action*: as, —

iam diū aegrōtō, *I have long been* (and still am) *sick.*

iam diū aegrōtābam, *I had long been* (and still was) *sick.*

NOTE. — Here the Perfect, **aegrōtāvī**, would imply that I am now well; the Pluperfect, that I was well at the past time designated.

b. The Imperfect is used to *describe* in past time a *continued action* or a *condition of things*: as, **scrībēbat**, *he was writing*; **ārdēbat**, *it was on fire.*

c. The Perfect, having two separate uses, is divided into the Perfect Definite and the Perfect Historical (or Indefinite).

1. The Perfect Definite represents the action of the verb as completed in present time, and corresponds to the English (present- or compound-) perfect: as, **scrīpsī**, *I have written.*

2. The Perfect Historical *narrates* a simple act or state in past time without representing it as in progress or continuing. It corresponds to the English past or preterite and the Greek aorist: as, **scrīpsit**, *he wrote*; **ārsit**, *it blazed up.*

b. Tenses of the Subjunctive.

d. The tenses of the Subjunctive Mood are chiefly used in dependent clauses, following the rule for the Sequence of Tenses (see § 286); but have also special idiomatic uses (see Syntax, §§ 266 ff., 283, 308).

III. — PERSONAL ENDINGS.

116. Verbs have regular terminations[1] for each of the three Persons, both singular and plural, active and passive. These are: —

Sing.	ACTIVE.		PASSIVE.
1. **-m** (**-ō** or **-ī**):	am-**ō**, *I love.*	**-r**:	amo-**r**, *I am loved.*
2. **-s**:	amā-**s**, *thou lovest.*	**-ris** or **-re**:	amā-**ris**, *thou art loved.*
3. **-t**:	ama-**t**, *he loves.*	**-tur**:	amā-**tur**, *he is loved.*
Plur.	ACTIVE.		PASSIVE.
1. **-mus**:	amā-**mus**, *we love.*	**-mur**:	amā-**mur**, *we are loved.*
2. **-tis**:	amā-**tis**, *you love.*	**-minī**:	amā-**minī**, *you are loved.*
3. **-nt**:	ama-**nt**, *they love.*	**-ntur**:	ama-**ntur**, *they are loved.*

[1] These terminations are fragments of old Pronouns, whose signification is thus added to that of the verb-stem (compare p. 19, note 1). But the ending **-minī** in the second person plural of the passive is a remnant of the participial form found in the Greek *-μενος*, and has supplanted the proper form, which does not appear in Latin. It is thought by some scholars that **-nt** has a similar origin.

NOTE.—The present indicative of the active voice has lost the -m, and ends in the modified stem-vowel -ō, except in **sum** and **inquam** (§§ 119, 144. *b*). This ō stands for m blended in sound with a preceding vowel (**amō** = †**amā**-m). The perfect the future perfect, and the future in -**bō** have also lost the -m.

a. The Perfect Indicative active has the special terminations: —

SING. 2.	-**stī**:	amāv-**i-stī**, *thou lovedst.*
PLUR. 2.	-**stis**:	amāv-**i-stis**, *you loved.*
3.	-**ērunt** or -**ēre**:	amāv-**ērunt** (-**ēre**), *they loved.*

b. The Imperative has the following terminations: —

Sing.	ACTIVE.		PASSIVE.
2. —:	amā, *love thou.*	-**re**:	amā-**re**, *be thou loved.*
2. -**tō**:	amā-**tō**, *thou shalt love.*	-**tor**:	amā-**tor**, *thou shalt be loved.*
3. -**tō**:	amā-**tō**, *let him love.*	-**tor**:	amā-**tor**, *let him be loved.*
Plur.			
2. -**te**:	amā-**te**, *love ye.*	-**minī**:	amā-**minī**, *be ye loved.*
2. -**tōte**:	amā-**tōte**, *ye shall love.*	——	——
3. -**ntō**:	ama-**ntō**, *let them love.*	-**ntor**:	ama-**ntor**, *let them be loved.*

IV.—FORMS OF THE VERB.

117. Every Latin verb-form (except the adjective and noun forms) is made up of two parts, viz.:—

1. The STEM (see § 21). This is either the root or a modification or development of it.

2. The ENDING, consisting of—

a. the signs of mood and tense.

b. the personal ending (see § 116).

NOTE 1.—Thus in the verb **vocā-vi-t**, *he called*, the root is VOC, modified into the verb-stem **vocā-**, which by the addition of the tense sign -**uī** (-**vī**) becomes the perfect tense **vocāvī**; and to this is added the personal ending (-t) of the third person singular.

NOTE 2.—These endings are of various origin. In none of them, however, is the tense or mood sign strictly inserted between the root and the personal terminations. All verb-forms are either inherited from a time when the elements were still significant and could still be compounded, or are imitations of such inherited forms.

118. The Verb-endings, as they are formed by the signs for mood and tense combined with personal endings, are exhibited in *the following* table:—

	ACTIVE.		PASSIVE.	
	INDIC.	SUBJ.	INDIC.	SUBJ.
		Present.		
Sing. 1.	-ō	-m	-or	-r
2.	-s	-s	-ris *or* -re	-ris *or* -re
3.	-t	-t	-tur	-tur
Plur. 1.	-mus	-mus	-mur	-mur
2.	-tis	-tis	-minī	-minī
3.	-nt	-nt	-ntur	-ntur

Vowel-Change: I.[1] to *ā*; II. to *ē*; III. to *ă*; IV. to *ī*. — *Vowel-Change:* as in Active.

		Imperfect.		
Sing. 1.	-ba-m	-re-m	-ba-r	-re-r
2.	-bā-s	-rē-s	-bā-ris (-re)	-rē-ris (-re)
3.	-ba-t	-re-t	-bā-tur	-rē-tur
Plur. 1.	-bā-mus	-rē-mus	-bā-mur	-rē-mur
2.	-bā-tis	-rē-tis	-bā-minī	-rē-minī
3.	-ba-nt	-re-nt	-ba-ntur	-re-ntur

	INDICATIVE.		*Future.*	INDICATIVE.	
	I. II.[1]	III. IV.		I. II.	III. IV.[1]
Sing. 1.	-b-ō	-*a*-m		-bo-r	-*a*-r
2.	-bi-s	-*ē*-s		-be-ris (-re)	-*ē*-ris (-re)
3.	-bi-t	-*e*-t		bi-tur	-*ē*-tur
Plur. 1.	-bi-mus	-*ē*-mus		-bi-mur	-*ē*-mur
2.	-bi-tis	-*ē*-tis		-bi-minī	-*ē*-minī
3.	-bu-nt	-*e*-nt		bu-ntur	-*e*-ntur

Vowel-Change: as indicated in italics; verbs in -*ō* retaining *e* before these vowels. — *Vowel-Change:* as in Active.

	INDIC.	SUBJ.	*Perfect.*	INDIC.	SUBJ.
Sing. 1.	-ī	-eri-m	-tus (-ta, -tum)	sum	sim
2.	-i-stī	-eri-s		es	sīs
3.	-i-t	-eri-t		est	sit
Plur. 1.	-i-mus	-eri-mus	-tī (-tae, -ta)	sumus	sīmus
2.	-i-stis	-eri-tis		estis	sītis
3.	-ēru-nt *or* -ēre	-eri-nt		sunt	sint

		Pluperfect.			
Sing. 1.	-era-m	-isse-m	-tus (-ta, -tum)	eram	essem
2.	-erā-s	-issē-s		erās	essēs
3.	-era-t	-isse-t		erat	esset
Plur. 1.	-erā-mus	-issē-mus	-tī (-tae, -ta)	erāmus	essēmus
2.	-erā-tis	-issē-tis		erātis	essētis
3.	-era-nt	-isse-nt		erant	essent

[1] *These numerals* refer to the four conjugations given later (see § 122).

		Future Perfect	
Sing. 1.	-er-ō	-tus(-ta, -tum)	erō
2.	-eri-s		eris
3.	-eri-t		erit
Plur. 1.	-eri-mus	-tī(-tae, -ta)	erimus
2.	-eri-tis		eritis
3.	-eri-nt		erunt

IMPERATIVE.

Present.			
Sing. 2. —	*Plur.* 2. -te	*Sing.* 2. -re	*Plur.* 2. -minī

Future.			
2. -tō	2. -tōte	2. -tor	2. —
3. -tō	3. -ntō	3. -tor	3. -ntor

For convenience a table of the Noun and Adjective forms of the verb is here added.

INFINITIVES.

Pres.	-re (Pres. stem)	I. II. IV. -rī; III. -ī
Perf.	-isse (Perf. stem)	-tus (-ta, -tum) esse
Fut.	-tūrus (-a, -um) esse	-tum īrī

PARTICIPLES.

Pres.	-ns, -ntis	———	
Perf.	———	-tus, -ta, -tum	
Fut.	-tūrus, -a, -um	*Ger.*	-ndus, -a, -um

GERUND.	SUPINE.
-dī, -dō, -dum, -dō	-tum, -tū

NOTE.— The **i** of the Perfect, which in early Latin is always *long* except before **-mus**, is of doubtful origin. It is probably in all cases a part of the stem, as it is in **dedī**, **stetī**, where it takes the place of the vowel **a**. In the suffixes **-vī** (of unknown origin) and **-sī** (akin to those of Greek ἔδειξα and Skr. *adikṣham*), and in the perfects of consonant-roots, it seems to be, but probably is not, a mere connecting vowel. The **s** before **-tī** and **-tis** is also anomalous. Most scholars regard it as a remnant of **es**; but it may be, like the personal endings, of pronominal origin.

The Passive is a *middle* (or reflexive) form peculiar to Latin and Celtic, and of uncertain origin.

The Verb *Sum*.

119. The verb **sum**, *be*, is both irregular and defective, having no gerund or supine, and no participle but the future.

Its conjugation is given at the outset, on account of its importance for the inflection *of all other verbs*.

PRINCIPAL PARTS: Pres. **sum**, Infin. **esse**, Perf. **fuī**, Fut. Part. **futūrus**.

	INDICATIVE.	SUBJUNCTIVE.
	Present.	
Sing. 1.	**sum**, *I am.*	**sim** [1]
2.	**ĕs**, *thou art (you are).*	**sīs**
3.	**est**, *he, (she, it) is.*	**sit**
Plur. 1.	**sumus**, *we are.*	**sīmus**
2.	**estis**, *you are.*	**sītis**
3.	**sunt**, *they are.*	**sint**
	Imperfect.	
Sing. 1.	**eram**, *I was.*	**essem (forem)**
2.	**erās**, *you were.*	**essēs (forēs)**
3.	**erat**, *he (she, it) was.*	**esset (foret)**
Plur. 1.	**erāmus**, *we were.*	**essēmus**
2.	**erātis**, *you were.*	**essētis**
3.	**erant**, *they were.*	**essent (forent)**
	Future.	
Sing. 1.	**erō**, *I shall be.*	
2.	**eris**, *you will be.*	
3.	**erit**, *he will be.*	
Plur. 1.	**erimus**, *we shall be.*	
2.	**eritis**, *you will be.*	
3.	**erunt**, *they will be.*	
	Perfect.	
Sing. 1.	**fuī**, *I was (have been).*	**fuerim**
2.	**fuistī**, *you were*	**fueris**
3.	**fuit**, *he was.*	**fuerit**
Plur. 1.	**fuimus**, *we were.*	**fuerimus**
2.	**fuistis**, *you were.*	**fueritis**
3.	**fuērunt, fuēre**, *they were.*	**fuerint**
	Pluperfect.	
Sing. 1.	**fueram**, *I had been.*	**fuissem**
2.	**fuerās**, *you had been.*	**fuissēs**
3.	**fuerat**, *he had been.*	**fuisset**
Plur. 1.	**fuerāmus**, *we had been.*	**fuissēmus**
2.	**fuerātis**, *you had been.*	**fuissētis**
3.	**fuerant**, *they had been.*	**fuissent**

[1] *All translations* of the subjunctive are misleading, and hence none is given, *see § 112. b.*

Future Perfect.

Sing. 1. **fuerō**, *I shall have been.*		*Plur.* 1. **fuerimus**, *we shall have been.*	
2. **fueris**, *you will have been.*		2. **fueritis**, *you will have been.*	
3. **fuerit**, *he will have been.*		3. **fuerint**, *they will have been.*	

IMPERATIVE.

Present. *Sing.* 2. **ĕs**, *be thou.*		*Plur.* 2. **este**, *be ye.*	
Future. 2. **estō**, *thou shalt be.*		2. **estōte**, *ye shall be.*	
3. **estō**, *he shall be.*		3. **suntō**, *they shall be.*	

INFINITIVE.

Present. **esse**, *to be.*

Perfect. **fuisse**, *to have been.*

Future. **fore** or **futūrus esse**, *to be about to be.*

PARTICIPLE.

Future. **futūrus**, **-a**, **-um**, *about to be.*

a. The present participle, which should be †**sēns** (compare Sanskrit *sant*), appears in that form in **ab-sēns**, **prae-sēns**; and as **ēns** (compare ὤν) in **pot-ēns**. The simple form **ēns** is sometimes found in late or philosophical Latin as a participle or abstract noun, in the forms **ēns**, *being*; **entia**, *things which are.*

b. RARE FORMS.—Indicative: Future, **escit**, **escunt** (strictly an inchoative present, see § 167. *a*).

Subjunctive: Present, **siem**, **siēs**, **siet**, **sient**; **fuam**, **fuās**, **fuat**, **fuant**; Perfect, **fūvimus**; Pluperfect, **fūvisset**.

NOTE.— For **essem**, etc., **forem**, **forēs**, etc., are often used without difference of meaning.

120. The verb **sum** appears in numerous compounds, which will be treated under Irregular Verbs (§ 137).

NOTE.—The root of the verb **sum** is ES, which in the imperfect is changed to ER (see § 11. *a.* 1), and in many cases is shortened to S. Some of its modifications, as found in several languages more or less closely related to Latin, may be seen in the following table,—the "Indo-European" being the primitive or theoretic form, and the form *syām* corresponding to the Latin **sim** (**siem**):—

INDO-EUROPEAN.	SANSKRIT.		GREEK.	LATIN.	LITHUANIAN.
es-mi	as-mi	*syām* (opt.)	ἔμμι[1]	s-um	es-mi
es-si	as-i	*syās*	ἐσσί[1]	es	es-i
es-ti	as-ti	*syāt*	ἐστί	es-t	es-ti
s-masi	s-mas	*syāma*	ἐσμέν	s-umus	es-me
s-tasi	s-tha	*syāta*	ἐστέ	es-tis	es-te
s-anti	s-anti	*syus*	ἐντί[1]	s-unt	es-ti

The Perfect and Supine stems, **fui-**, **futūro-**, are kindred with the Greek ἔφυ, and with the English *be.*

[1] *Old form.*

The Three Stems.

121. The parts of the Latin verb may be formed upon three different stems (partly real and partly supposed), called the Present, the Perfect, and the Supine Stem (see notes, pp. 86, 119 ff.).

a. The tenses of *continued action*, both active and passive, together with the Gerund and Gerundive, are formed upon the PRESENT STEM, and collectively are called the Present System.

b. The tenses of *completed action* in the active voice are formed upon the PERFECT STEM, and are called the Perfect System.

c. The Perfect and Future Participles and the Supine are formed upon the SUPINE STEM, and are called the Supine System.

NOTE 1.— Since Latin verbs are commonly spoken of under the form of their present tense, the other parts are usually said to be derived from this. It is only in the verbs formed later in the language that this is true. Thus **armāvī**, *I have armed*, does come from **armō**, *I arm;* but **sīvī**, *I have allowed*, does not come from **sinō**, *I allow;* but both **sinō** and **sīvī** come from a common source, the root (see §§ 22, 123, 124), by different processes.

NOTE 2.— *The Influence of Analogy.* Many Latin verbs were not inherited from the parent speech, but formed during the separate existence of the language. The forms of these verbs are not strictly compounds of root or stem and ending, but are imitations of verbs already existing in Latin. For it is only by analogy that elements (parts of words) not complete and significant in themselves can be used to form new words in a developed language. When stems are not felt as significant, they cannot be used for composition. Thus a form like **fugābat** could be made only from a complete word **fuga**, or from some form in which **fuga** seemed to be a complete word; and must be regarded, not as a compound of stem and auxiliary, **fugā-** + **bat** (like **arā-** + **bat**), but as an imitation of forms like **arābat**, which originally were really compounds. Simple Perfects like **dedī** and compound forms like **vēxī** have both influenced, by analogy, the production of new forms, like **momordī** from **mordeō**, **mānsī** from **maneō**.

V.— REGULAR VERBS.

Latin verbs are classed as Regular or Irregular according as they do or do not follow the inflection of the Four Conjugations.

122. There are in Latin four principal forms of Present Stems, ending respectively in **ā-**, **ē-**, **ĕ-**, **ī-**. With this difference of stem most of the other differences of conjugation *coincide.*

a. Verbs are accordingly classed in Four Regular Conjugations, distinguished by the stem-vowel which appears before **-re** in the Present Infinitive Active.

b. The PRINCIPAL PARTS of a verb, which determine its conjugation throughout, are —

1. The Present Indicative } showing the *present stem* and
2. The Present Infinitive } the *conjugation*.
3. The Perfect Indicative, showing the *perfect stem*.
4. The Supine (or the Perfect Participle), showing the *supine stem*.

c. The regular forms of the conjugations are seen in the following: —

First: Active, **amō, amāre, amāvī, amātum,** *love.*
Passive, **amor, amārī, amātus.**
Present- and Verb-stem **amā-**, Perfect-stem **amāv-**, Supine-stem **amāt-**.

Second: **dēleō, dēlēre, dēlēvī, dēlētum,** *blot out.*
Passive, **dēleor, dēlērī, dēlētus.**
Present- and Verb-stem **dēlē-**, Perfect-stem, **dēlēv-**, Supine-stem **dēlēt-**.

Third: **tegō, tegĕre, tēxī, tēctum,** *cover.*
Passive, **tegor, tegī, tēctus.**
Root TEG, Verb-stem **tegĕ-**, Perfect-stem **tēx-**, Supine-stem **tēct-**.

Fourth: **audiō, audīre, audīvī, audītum,** *hear.*
Passive, **audior, audīrī, audītus.**
Present- and Verb-stem **audī-**, Perfect-stem, **audīv-**, Supine-stem, **audīt-**.

In the Second conjugation, however, the characteristic **ē-** rarely appears in the perfect and supine: the type of this conjugation is, therefore —

Second: **moneō, monēre, monuī, monitum,** *warn.*
Passive, **moneor, monērī, monitus.**

d. In many verbs the principal parts take forms belonging to two or more different conjugations (cf. § 134): as, —

1. 2, **domō, domāre, domuī, domitum,** *subdue.*
2. 3, **maneō, manēre, mānsī, mānsum,** *remain.*
3. 4, **petō, petĕre, petīvī, petītum,** *seek.*
4. 3, **vinciō, vincīre, vinxī, vinctum,** *bind.*

Such verbs are referred to the conjugation to which the first or Present-stem conforms.

1. Present Stem.

NOTE. — The parent speech from which Latin comes possessed verbs with present stems of three different kinds. These verbs were formed as follows: —

First: From roots, by adding the personal endings.

Second: From noun-stems, by adding the personal endings. These noun-stems had been formed from roots by the addition of various suffixes, as **a-**, **na-**, **ya-**, **ta-**.

Third: From roots and stems, by adding a common suffix (probably **-yami**, etc., later **-yomi**) which already contained the personal endings.

Verbs of all these forms were inherited by the Latin. Of the first class few survive, and these are counted as irregular, except such as have been forced into some one of the four conjugations. Examples are: **ēst**, from **edō**; **fert**, from **ferō**; **dās**, from **dō (dăre)**; **flēmus**, from **fleō**.

Of the second class a large number remain. In these the verb-stem ends in a short vowel, **ĕ-** (**ĭ-**). This is a remnant of the original vowel **ă-** (**ŏ-**) of the noun-suffixes. Besides this, the consonant of the suffix is often preserved. Verbs of this form are often called *primitive verbs*, because the language lost the power of making new forms of this type except in a few cases. They make up the third conjugation. Examples are: **ferō** (stem **fero^{e}-**) for **bher-o-mi** (cf. **fert** in the first class); **sternimus** (stem **sterno^{e}-**) for **star-no-mas**; **plectunt** (stem **plecto^{e}-**) for **plec-to-nti**; **pellō** (stem **pello^{e}-**) for **pel-yo-mi**. So **dīscō** (stem **dīsco^{e}-**) for **dī(c)sco-mi**. This last form became the type for a large number of verbs called *inceptive* (see § 167. *a*).

Of the third class, those verbs in which any vowel (except **u**) came in contact with the suffix (**-yami**) suffered contraction so as to present a long vowel, **ā-**, **ē-**, **ī-**, at the end of the stem. These became the types of the first, second, and fourth conjugations respectively. In imitation of these long vowel-stems numerous verbs were formed by the Romans themselves (after the mode of formation had been entirely forgotten) from noun and adjective stems. This came to be the regular way of forming new verbs, just as in English the borrowed suffix *-ize* can be added to adjectives to make a verb; as, *modernize*.

Those verbs of the third class in which a consonant or **u** came in contact with the suffix **-yami** suffered various phonetic changes. Such verbs fell partly into the third conjugation, giving rise to an irregular form of it, and partly into the fourth, and some have forms of both.

Examples are: **(cŏn)spiciō, -spicere**, for **spek-yomi**; **veniō, venīre, for (g)ven-yomi**; **cupiō, cupere**, but **cupīvī**; **orior, oritur**, but **orīrī**. ***But pluō, pluere,*** *for* **plu-yomi**: and hence, by analogy, **acuō, acuere**.

But in all these cases many cross-analogies and errors as well as phonetic changes have been at work to produce irregularities. Hence has arisen the traditional system which may be practically represented as follows: —

123. The Present Stem is formed from the Root in all regular verbs in one of the following ways: [1] —

a. In the First, Second, and Fourth conjugations, by adding a *long vowel* (ā-, ē-, ī-) to the root, whose vowel is sometimes changed: as, **vocā-re** (VOC), **monē-re** (MEN, cf. **meminī**), **sopī-re** (SOP).

NOTE. — These verb-stems are almost all really formed from noun-stems on the pattern of older formations (see note, p. 86).

b. In the Third conjugation, by adding a *short vowel* (ĕ-, ĭ-) to the root: as, **tegĕ-re** (TEG), **alĭ-tis** (AL). This vowel may be preceded —

1. By **n, t, sc,** or the terminal consonant of the root repeated (a phonetic representative of original ĭ): as, **temne-re** (TEM), **plect-ō** (PLEC), **crēsce-re** (CRĒ), **pell-ō** (for **pel-iō**, PEL), **mĭtt-ō** (MIT).

2. By **ĭ**, which in most forms disappears in inflection (see § 126. *c*): as, **fug-i-ō, fug-ĕ-re** (FUG).

c. The root may also be changed —

1. By lengthening the vowel: as, **dīc-e-re** (DIC), **caed-e-re** (CAD?).

2. By the repetition of a part of it (*reduplication*): as, **gī-gn-e-re** (GEN).

3. By inserting a nasal (**m** or **n**): as, **find-e-re** (FID); **tang-e-re** (TAG).

d. In some verbs the present stem is formed from a noun-stem irregularly treated as a root: as, **statu-e-re** (**statu-s**), **aestu-ā-re** (**aestu-s**); cf. **acuō, acuere.**

e. A few isolated forms use the simple root as a present stem: as, **fer-re, fer-t; es-se; vel-le, vul-t.** These are counted as irregular.

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[1] These formations may be traced in the following parallel inflections: —

SANSKRIT.		SANSKRIT.		SANSKRIT.	
1. **vāch-ayā-mi**	*voc-(ā)-ō*	2. **vah-ā-mi**	*veh-ō*	3. **paç-yā-mi**	*-spic-i-ō*
vach-aya-si	*voc-ā-s*	**vah-a-si**	*veh-i-s*	**paç-ya-si**	*-spic-i-s*
vach-aya-ti	*voc-a-t*	**vah-a-ti**	*veh-i-t*	**paç-ya-ti**	*-spic-i-t*
vach-ayā-mas	*voc-ā-mus*	**vah-ā-mas**	*veh-i-mus*	**paç-yā-mas**	*-spic-i-mus*
vach-aya-tha	*voc-ā-tis*	**vah-a-tha**	*veh-i-tis*	**paç-ya-tha**	*-spic-i-tis*
vach-aya-nti	*voc-a-nt*	**vah-a-nti**	*veh-u-nt*	**paç-ya-nti**	*-spic-i-unt*

In some cases there appears to be a connecting vowel not explained above; but this comes from the irregular use of a verb-stem in place of a root, as in **oritūrus** *(cf.* **ortus***),* **monitus** *(cf.* **mēns, mentis**).

f. A few have roots ending in a vowel. These generally use as present stem the root without additions, but sometimes modified: as, **da-mus** (DA), **flē-mus** (stem **flē-**, root form unknown), **sisti-mus** (STA). But others, as **rui-mus** (RU), are formed with an additional vowel according to the analogy of *d*.

2. Perfect Stem.

124. The Perfect Stem is formed as follows:—

a. The suffix **v** (**u**) (see p. 120, *c*) is added to the verb-stem: as, **vocā-v-ī**, **audī-v-ī**; or to the root: as, **son-u-ī** (**sonā-re**, root SON), **mon-u-ī** (**monē-re**, MON treated as a root).

NOTE. — In a few verbs the vowel of the root is transposed and lengthened (see § 9. *d*): as, **strā-v-ī** (**sternō**, STAR), **sprē-v-ī** (**spernō**, SPAR).

b. The suffix **s** is added to the root: as, **carp-s-ī** (CARP), **tēx-ī** (for **teg-s-ī**, TEG).

NOTE. — The modifications of the present stem sometimes appear in the perfect: as, **finx-ī** (FIG, present stem **fingĕ-**), **sanx-ī** (SAC, present stem **sancī-**).

c. The root is *reduplicated* by prefixing the first consonant — generally with **ĕ**, sometimes with the root-vowel: as, **ce-cid-ī** (**cadō**, CAD), **to-tond-ī** (**tondeō**, TOND).

NOTE: — In **fid-ī** (for †**fe-fid-ī**, **find-ō**), **scid-ī** (for †**sci-scid-ī**, **scindō**), the reduplication has been lost, leaving merely the root.

d. The root-vowel is lengthened: as, **ēg-ī** (**ăg-ō**), **fūg-ī** (**fŭg-i-ō**).

e. The root itself is used as the perfect stem: as, **vert-ī** (**vert-ō**, VERT), **solv-ī** (**solv-ō**, SOLV used as root).

f. Sometimes the perfect is formed from a lost or imaginary stem: as, **petī-v-ī** (as if from †**peti-ō**, †**petī-re**, PET).

3. Supine Stem.

125. The Supine Stem[1] is formed by adding **t-** (or phonetically **s-**):—

a. To the verb-stem: as, **amā-t-um**, **dēlē-t-um**, **audī-t-um**.

b. To the root, with or without **ĭ**: as, **cap-t-um** (**capiō**, CAP), **moni-t-um** (**moneō**, MON used as root), **cās-um** (for **cad-t-um**, CAD).

NOTE 1. — The modifications of the present stem sometimes appear in the supine: as, **tĭnc-t-um** (**tingō**, TIG), **tēn-s-um** (**ten-d-ō**, TEN).

NOTE 2. — The supine is sometimes from a lost or imaginary verb-stem: as, **petī-t-um** (as if from †**peti-ō**, †**petī-re**, PET).

[1] *For the* modifications of the Supine Stem, see p. 121, 3.

126. The forms of the several conjugations from which, by adding the verb endings in § 118, all the moods and tenses can be made are as follows:—

a. The First Conjugation includes all verbs which add **ā-** to the root to form the present stem:[1] as, **amā-re**; with a few whose root ends in **a** (**dō, dăre**; **for, fārī**; **flō, flāre**; **nō, nāre**; **stō, stāre**).

1. The stem-vowel **ā-** is lost before **-ō** (as, **amō** = †**amā-ō**), and in the present subjunctive is changed to **ē**: as, **amē-s, amē-mus**.

2. The perfect stem regularly adds **v**, the supine stem **t**, to the present stem: as, **amā-v-ī, amā-t-um**. For exceptions, see § 130.

b. The Second Conjugation includes all verbs which add **ē-** to the root to form the present stem, as **monē-re**; with a few whose root ends in **ē** (**fle-ō, flē-re**; **neō, nē-re**; **re-or, rē-rī**).

1. In the present subjunctive **ā** is added to the verb-stem: as, **mone-ā-s, mone-ā-mus** (cf. § 118).

2. A few verbs form the perfect stem by adding **v** (**u**), and the supine stem by adding **t** to the present stem: as, **delē-v-ī, delē-t-um**. But most form the perfect stem by adding **v** (**u**) to the root, and the supine stem by adding **t** to a weaker form of the present stem, having **ĭ** for **ĕ**: as, **mon-u-ī, monĭ-t-um**. For lists, see § 131.

c. The Third Conjugation includes all verbs (not irregular, see § 137) which add **ĕ-** to the root to form the present stem: as, **tegĕ-re, capĕ-re**; with a few whose root ends in **ĕ**: as, **se-rĕ-re** for †**se-se-re** (reduplicated from SE, cf. **sătum**).

1. The stem-vowel **ĕ-** is lost before **-ō**, becomes **u**[2] before **-nt**, and **ĭ** before the other endings of the indicative and imperative: as, **teg-ō, teg-it, tegu-nt**; in the imperfect indicative it becomes **ē**: as, **tegē-bam**; in the future, **ē**: as, **tegēs**; in the present subjunctive **ā**: as, **tegā-s**.

Verbs in **-iō** retain the **i** before **a, ō, u,** and **ē**: as, **capi-at, capi-unt, capi-ēbat, capi-ēs, capi-et**[3]; but lose it elsewhere: as, **cap-it** (not †**capi-it**), **cap-eret**.

2. All forms of perfect and supine stems are found in this conjugation. See lists, § 132. But the perfect is never formed from the present stem, but always from the root (§ 121. n. 1).

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[1] The present stem is thus the verb-stem. For exceptions, see § 130.

[2] The gerundive varies between **-endus** and **-undus** (§ 12. *d*).

[3] The **e** *in* ***capiet****, once long,* was afterwards shortened.

d. The Fourth Conjugation includes all verbs which add **ī** to the root to form the present stem: as, **audī-re.**[1] In these the perfect and supine stems regularly add **v, t,** to the verb-stem: as, **audī-v-ī, audī-t-um.**[2] The endings of the third conjugation are added in the third person plural of the present (indicative and imperative), in the imperfect and future indicative, and in the present subjunctive: as, **audi-unt, audi-ēbat, audi-ētis, audi-at.**

e. The Pres. Imperative Act. (second pers. sing.) is the same as the present stem: as, **amā, monē, tegĕ, audī.** But verbs in **-iō** of the third conjugation omit **i**: as, **capĕ** (not †**capie**).

f. The tenses of *completed action* are all regularly formed by adding the tense-endings (given in § 118) to the perfect stem: as, **amāv-ī, amāv-eram, amāv-erō, amāv-erim, amāv-issem, amāv-isse.**

g. The tenses of *completed action* in the Passive voice are formed by adding to the perfect participle the corresponding tenses of *continued action* of the verb **esse**: as, perf. **amātus sum**; plup. **amātus eram,** etc.

4. Synopsis of the Verb.

127. The following synopsis shows the forms of the verbs arranged according to the several stems. **Amō,** a regular verb of the first conjugation, is taken as a type.

PRESENT STEM, **amā-**; PERFECT STEM, **amāv-**; SUPINE STEM, **amāt-**.

		PRES.	IMPERF.	FUT.	PERF.	PLUPERF.	FUT. PERF.
ACTIVE.	IND.	amō	amā-bam	amā-bō	amāv-ī	amāv-eram	amāv-erō
	SUB.	ame-m	amā-rem	———	amāv-erim	amāv-issem	
	IMP. 2.	amā	———	amā-tō	———	———	
	INF.	amā-re	———	amāt-ūrus esse	amāv-isse		
	PART.	amā-ns		amāt-ūrus			
PASSIVE.	IND.	amo-r	amā-bar	amā-bor	amāt-us sum	— eram	— erō
	SUB.	ame-r	amā-rer	———	amāt-us sim	— essem	
	IMP. 2.	amā-re	———	amā-tor	———	———	
	INF.	amā-rī	———	amā-tum īrī	amāt-us esse		
	PART.			*Ger.* ama-ndus	amāt-us		

[1] A few are formed from noun-stems, as **fīnī-re** (from **fīni-s**), and a few roots end in **ī**; but these are not distinguishable in form.

[2] *For exceptions, see* § 133.

128. The following special forms require notice: —

a. In tenses formed upon the perfect stem, **v** between two vowels is often lost and contraction takes place. Thus, —

1. Perfects in **-āvī, -ēvī, -ōvī**, often contract the two vowels into **ā, ē, ō** respectively: as, **amāsse** for **amāvisse**; **amārim** for **amāverim**; **amāssem** for **amāvissem**; **cōnsuērat** for **cōnsuēverat**; **flēstis** for **flēvistis**; **nōsse** for **nōvisse**. So in perfects in **-vī**, where the **v** is a part of the present stem: as, **commōrat** for **commōverat**.

NOTE. — The first person of the perfect indicative (as **amāvī**) is never contracted, the third very rarely.

2. Perfects in **-īvī** regularly omit **v**, but rarely contract the vowels except before **st** and **ss**, and very rarely in the third person perfect: as, **audieram** for **audīveram**; **audīsse** for **audīvisse**; **audīstī** for **audīvistī**; **abiit** for **abīvit**. The forms **sīris, sīrit, sīrītis, sīrint**, for **sīveris**, etc. (from **sīverō** or **sīverim**), are archaic.

b. In many forms from the perfect stem, **is, iss, sis** are lost in like manner when **s** would be repeated if they were retained: as, **dīxtī** for **dīxistī** (**x** = **cs**); **trāxe** for **trāxisse**; **ēvāstī** for **ēvāsistī**; **vīxet** for **vīxisset**; **ērēpsēmus** for **ērēpsissēmus**. These forms belong to archaic and colloquial usage.

c. Four verbs — **dīcō, dūcō, faciō, ferō** — with their compounds, drop the vowel-termination of the imperative, making **dīc, dūc, făc, fĕr**; but compounds in **-ficiō** retain it, as **cōnfice**. The forms **dīce, dūce, face** (never **fere**), occur in early Latin.

d. For the imperative of **sciō**, the future form **scītō** is always used in the singular, and **scītōte** usually in the plural.

e. The following ancient forms are chiefly found in poetry: —

1. In the fourth conjugation **-ībam, -ībō** for **-iēbam, -iam** (future). These forms are regular in **eō**, *go* (§ 141).

2. In the present subjunctive **-im**: as in **duim, perduim** (for **dem, †perdem**), retained in religious formulas. This form is regular in **sum** and **volō** and their compounds (§§ 119, 138).

3. In the perfect subjunctive and future perfect **-sim, -sō**: as, **faxim, faxō, iūssō, recēpsō**, (= **fēcerō**, etc.); **ausim** (= **ausus sim**).

4. In the passive infinitive **-ier**: as, **vocārier** for **vocārī**; **agier** for **agī**.

5. A form in **-āssō, -āssere** is found used as a future perfect: as, **amāssis**, from **amō**; **levāssō**, from **levō**; **impetrāssere**, from **impetrō**; **iūdicāssit**, *from* **iūdicō**.

FIRST CONJUGATION.—ACTIVE VOICE.

PRINCIPAL PARTS: Pres. **amō**, Infin. **amāre**, Perf. **amāvī**, Supine **amātum**.

INDICATIVE.	SUBJUNCTIVE.
Present.	
amō, *I love.*	**amem**
amās, *thou lovest* (*you love*).	**amēs**
amat, *he* (*she*, *it*) *loves.*	**amet**
amāmus, *we love.*	**amēmus**
amātis, *you love.*	**amētis**
amant, *they love.*	**ament**
Imperfect.	
amābam, *I loved.*	**amārem**
amābās, *you loved.*	**amārēs**
amābat, *he loved.*	**amāret**
amābāmus, *we loved.*	**amārēmus**
amābātis, *you loved.*	**amārētis**
amābant, *they loved.*	**amārent**
Future.	
amābō, *I shall love.*	
amābis, *you will love.*	
amābit, *he will love.*	
amābimus, *we shall love.*	
amābitis, *you will love.*	
amābunt, *they will love.*	
Perfect.	
amāvī, *I loved.*	**amāverim**
amāvistī, *you loved.*	**amāveris**
amāvit, *he loved.*	**amāverit**
amāvimus, *we loved.*	**amāverimus**
amāvistis, *you loved.*	**amāveritis**
amāvērunt (**-ēre**), *they loved.*	**amāverint**
Pluperfect.	
amāveram, *I had loved.*	**amāvissem**
amāverās, *you had loved.*	**amāvissēs**
amāverat, *he had loved.*	**amāvisset**
amāverāmus, *we had loved.*	**amāvissēmus**
amāverātis, *you had loved.*	**amāvissētis**
amāverant, *they had loved.*	**amāvissent**

Future Perfect.

SINGULAR.	PLURAL.
amāverō, *I shall have loved.*	**amāverimus**, *we shall have loved.*
amāveris, *you will have loved.*	**amāveritis**, *you will have loved.*
amāverit, *he will have loved.*	**amāverint**, *they will have loved.*

IMPERATIVE.

Pres. 2.	**amā**, *love thou.*	**amāte**, *love ye.*
Fut. 2.	**amātō**, *thou shalt love.*	**amātōte**, *ye shall love.*
3.	**amātō**, *he shall love.*	**amantō**, *they shall love.*

INFINITIVE.

Present. **amāre**, *to love.*
Perfect. **amāvisse** or **amāsse**, *to have loved.*
Future. **amātūrus esse**, *to be about to love.*

PARTICIPLES.

Present. **amāns, -antis**, *loving.*
Future. **amātūrus, -a, -um**, *about to love.*

GERUND.

GEN. **amandī**, *of loving.*	ACC. **amandum**, *loving.*
DAT. **amandō**, *for loving.*	ABL. **amandō**, *by loving.*

SUPINE.

Former. **amātum** ***Latter.*** **amātū**, *to love.*

129. The so-called Periphrastic conjugations are formed by combining the tenses of **esse** with the Future Active Participle and with the Gerundive: as, —

First Periphrastic Conjugation.

	INDICATIVE.	SUBJUNCTIVE.
Pres.	**amātūrus sum**, *I am about to love.*	—— **sim**
Imperf.	**amātūrus eram**, *I was about to love.*	—— **essem**
Fut.	**amātūrus erō**, *I shall be about to love.*	
Perf.	**amātūrus fuī**, *I was about*, etc.	—— **fuerim**
Pluperf.	**amātūrus fueram**, *I had been about*, etc.	—— **fuissem**
Fut. Perf.	**amātūrus fuerō**, *I shall have been about*, etc.	

INFINITIVE: *Pres.* **amātūrus esse** *Perf.* **amātūrus fuisse**

Second Periphrastic Conjugation.

Pres.	**amandus sum**, *I am to be loved.*	—— **sim**
Imperf.	**amandus eram**, *I was to be loved.*	—— **essem**
Fut.	**amandus erō**, *I shall be* [worthy] *to be loved.*	
Perf.	**amandus fuī**, *I was to be loved.*	—— **fuerim**
Pluperf.	**amandus fueram**, *I had been*, etc.	—— **fuissem**
Fut. Perf.	**amandus fuerō**, *I shall have been*, etc.	

INFINITIVE: *Pres.* **amandus esse** *Perf.* **amandus fuisse**

FIRST CONJUGATION.—PASSIVE VOICE.

PRINCIPAL PARTS: Pres. **amor**, Infin. **amārī**, Perf. **amātus sum**.

INDICATIVE.	SUBJUNCTIVE.
Present.	
amor, *I am loved.*	**amer**
amāris (**-re**), *you are loved.*	**amēris** (**-re**)
amātur, *he is loved.*	**amētur**
amāmur, *we are loved.*	**amēmur**
amāminī, *you are loved.*	**amēminī**
amantur, *they are loved.*	**amentur**
Imperfect.	
amābar, *I was loved.*	**amārer**
amābāris (**-re**), *you were loved.*	**amārēris** (**-re**)
amābātur, *he was loved.*	**amārētur**
amābāmur, *we were loved.*	**amārēmur**
amābāminī, *you were loved.*	**amārēminī**
amābantur, *they were loved.*	**amārentur**
Future.	
amābor, *I shall be loved.*	
amāberis (**-re**), *you will be loved.*	
amābitur, *he will be loved.*	
amābimur, *we shall be loved.*	
amābiminī, *you will be loved.*	
amābuntur, *they will be loved.*	
Perfect.	
amātus **sum**, *I was loved.*	amātus **sim**
amātus **es**, *you were loved.*	amātus **sīs**
amātus **est**, *he was loved.*	amātus **sit**
amātī **sumus**, *we were loved.*	amātī **sīmus**
amātī **estis**, *you were loved.*	amātī **sītis**
amātī **sunt**, *they were loved.*	amātī **sint**
Pluperfect.	
amātus **eram**, *I had been loved.*	amātus **essem**
amātus **erās**, *you had been loved.*	amātus **essēs**
amātus **erat**, *he had been loved.*	amātus **esset**
amātī **erāmus**, *we had been loved.*	amātī **essēmus**
amātī **erātis**, *you had been loved.*	amātī **essētis**
amātī **erant**, *they had been loved.*	amātī **essent**

Future Perfect.

SINGULAR.	PLURAL.
amātus **erō**, *I shall have been loved.*	amātī **erimus**, *we shall have*, etc.
amātus **eris**, *you will have*, etc.	amātī **eritis**, *you will have*, etc.
amātus **erit**, *he will have*, etc.	amātī **erunt**, *they will have*, etc.

IMPERATIVE.

Pres. 2.	**amāre**, *be thou loved.*	**amāminī**, *be ye loved.*
Fut. 2.	**amātor**, *thou shalt be loved.*	———
3.	**amātor**, *he shall be loved.*	**amantor**, *they shall be loved.*

INFINITIVE.

Present. **amārī**, *to be loved.*
Perfect. **amātus esse**, *to have been loved.*
Future. **amātum īrī** (**amātus fore**), *to be about to be loved.*

PARTICIPLES.

Perfect. **amātus**, *loved* (*beloved*, or *having been loved*).
Future (Gerundive). **amandus**, **-a**, **-um**, *to-be-loved* (*lovely*).

130. There are about 360 simple verbs of this conjugation, most of them formed directly on a noun- or adjective-stem: as, **armō**, *arm* (**arma**, *arms*); **caecō**, *to blind* (**caecus**, *blind*); **exsulō**, *be an exile* (**exsul**, *an exile*) (§ 166. *a*). Their conjugation is usually regular, like **amō**; though of many only a few forms are found in use.

The following verbs form their Perfect and Supine stems irregularly. Those marked * have also regular forms.

crepō, **crepuī**, **crepit-**, *resound.*	**necō**, ***necuī**, ***nect-**, *kill.*
cubō, **cubuī**, **cubit-**, *lie down.*	**plicō**, ***-plicuī**, ***-plicit-**, *fold.*
dō, **dăre**, **dedī**, **dăt-**, *give* (DA).	**pōtō**, **pōtāvī**, ***pōt-**, *drink.*
domō, **domuī**, **domit-**, *subdue.*	**secō**, **secuī**, **sect-**,[1] *cut.*
fricō, **fricuī**, ***frict-**, *rub.*	**sonō**, **sonuī**, **sonit-**,[1] *sound.*
iuvō (**ad-iuvō**), **iūvī**, **iūt-**,[1] *help.*	**stō**, **stetī**, **stat-** (**-stit-**), *stand.*
labō, **-āvī** (no sup.), *totter.*	**tonō**, **tonuī**, **tonit-**, *thunder.*
micō, **micuī** (no sup.), *glitter.*	**vetō**, **vetuī**, **vetit-**, *forbid.*

NOTE. — Compounds of these verbs have the following forms: —

crepō: *dis-crepuī* or *-crepāvī*.

dō: *circum-*, *inter-*, *pessum-*, *satis-*, *super-*, *vēnum-dō*, *-dedī*, *-dat-*, of the 1st conjugation; other compounds are of the 3d, as *condō*, *condĕre*, *condidī*, *conditum*.

micō: *dī-micāvī*, *-micāt-*; *ē-micuī*, *-micāt-*.

plicō: *re-*, *sub-* (*sup-*), *multi-plicō*, *-plicāvī*, *-plicāt-*; *ex-plicō* (unfold), *-uī*, *-it-*; (explain), *-āvī*, *-āt-*; *im-plicō*, *-āvī* (*-uī*), *-cātum* (*-itum*).

stō: *cōn-stō*, *-stitī*, *-stit-* (*-stāt-*); *ad-*, *re-stō-*, *-stitī*, —; *ante-* (*anti-*), *inter-*, *super-stō*, *-stetī*, —; *circum-stō*, *-stetī* (*-stitī*), —; *dī-stō*, no perfect or supine.

[1] Future Participle in **-ātūrus**.

SECOND CONJUGATION.

PRINCIPAL PARTS: *Active*, **moneō, monēre, monuī, monitum**; *Passive*, **moneor, monērī, monitus sum.**

ACTIVE.		PASSIVE.	
INDIC.	SUBJ.	INDIC.	SUBJ.
		Present.	
moneō, *I warn.*	**moneam**	**moneor**	**monear**
monēs, *you warn.*	**moneās**	**monēris (-re)**	**moneāris (-re)**
monet, *he warns.*	**moneat**	**monētur**	**moneātur**
monēmus	**moneāmus**	**monēmur**	**moneāmur**
monētis	**moneātis**	**monēminī**	**moneāminī**
monent	**moneant**	**monentur**	**moneantur**
		Imperfect.	
monēbam	**monērem**	**monēbar**	**monērer**
monēbās	**monērēs**	**monēbāris (-re)**	**monērēris (-re)**
monēbat	**monēret**	**monēbātur**	**monērētur**
monēbāmus	**monērēmus**	**monēbāmur**	**monērēmur**
monēbātis	**monērētis**	**monēbāminī**	**monērēminī**
monēbant	**monērent**	**monēbantur**	**monērentur**
		Future.	
monēbō		**monēbor**	
monēbis		**monēberis (-re)**	
monēbit		**monēbitur**	
monēbimus		**monēbimur**	
monēbitis		**monēbiminī**	
monēbunt		**monēbuntur**	
		Perfect.	
monuī	**monuerim**	**monitus sum**	**monitus sim**
monuistī	**monueris**	**monitus es**	**monitus sīs**
monuit	**monuerit**	**monitus est**	**monitus sit**
monuimus	**monuerimus**	**monitī sumus**	**monitī sīmus**
monuistis	**monueritis**	**monitī estis**	**monitī sītis**
monuērunt (-re)	**monuerint**	**monitī sunt**	**monitī sint**
		Pluperfect.	
monueram	**monuissem**	**monitus eram**	**monitus essem**
monuerās	**monuissēs**	**monitus erās**	**monitus essēs**
monuerat	**monuisset**	**monitus erat**	**monitus esset**
monuerāmus	**monuissēmus**	**monitī erāmus**	**monitī essēmus**
monuerātis	**monuissētis**	**monitī erātis**	**monitī essētis**
monuerant	**monuissent**	**monitī erant**	**monitī essent**

Future Perfect.

monuerō	monitus erō
monueris	monitus eris
monuerit	monitus erit
monuerimus	monitī erimus
monueritis	monitī eritis
monuerint	monitī erunt

IMPERATIVE.

	SING.	PLUR.	SING.	PLUR.
Pres. 2.	monē	monēte	monēre	monēminī
Fut. 2.	monētō	monētōte	monētor	———
3.	monētō	monentō	monētor	monentor

INFINITIVE.

Pres. monēre	monerī
Perf. monuisse	monitus esse
Fut. monitūrus esse	monitum īrī (monitus fore)

PARTICIPLES.

Pres. monēns	*Perf.* monitus
Fut. monitūrus	*Ger.* monendus

GERUND.	SUPINE.
monendī, -dō, -dum, -dō	monitum, monitū

131. There are nearly 120 simple verbs of this conjugation, most of them denominative verbs of *condition*, having a corresponding noun and adjective from the same root, and an inceptive in **-scō** (§ 167. *a*): as, **caleō**, *be warm*; **calor**, *warmth*; **calidus**, *warm*; **calēscō**, *grow warm*; **timeō**, *fear*; **timor**, *fear*; **timidus**, *timid*.

Most of the verbs of the second conjugation form their perfect and supine like **moneō**. The following have **-ēvī** and **-ētum**: **dēleō**, *destroy*; **fleō**, *weep*; **neō**, *spin*; **vieō**, *plait*; and compounds of **-pleō** *fill*; **-oleō**, *grow*. The remainder are: —

algeō, alsī, *be cold.*	**faveō, fāvī, faut-**, *favor.*
ārdeō, ārsī, ārs-, *burn.*	**ferveō, fervī (ferbuī)**, *glow.*
audeō, ausus sum, *dare.*	**foveō, fōvī, fōt-**, *cherish.*
augeō, auxī, auct-, *increase.*	**frīgeō, frīxī**, *be cold.*
caveō, cāvī, caut-, *care.*	**fulgeō, fūlsī**, *shine.*
cēnseō, cēnsuī, cēns-, *value.*	**gaudeō, gāvīsus sum**, *rejoice.*
cieō, cīvī, cit-, *excite.*	**haereō, haesī, haes-**, *cling.*
doceō, docuī, *doct-, teach.*	**indulgeō, indūlsī, indūlt-**, *indulge.*

iubeō, iūssī, iūss-, *order.*
langueō, languī, *be faint.*
liqueō, līquī (-licuī), *melt.*
lūceō, lūxī, -luct-, *shine.*
lūgeō, lūxī, lūct-, *mourn.*
maneō, mānsī, māns-, *wait.*
mīsceō, -cuī, mīxt- (mīst-), *mix.*
mordeō, momordī, mors-, *bite.*
moveō, mōvī, mōt-, *move.*
mulceō, mulsī, muls-, *soothe.*
mulgeō, -sī (-xī), **mūls-** (-mūlct-), *milk.*
nīveō, -nīvī (-nīxī), *wink.*
paveō, pāvī, *fear.*
pendeō, pependī, pēns-, *hang.*
prandeō, prandī, prāns-, *dine.*
rīdeō, rīsī, rīs-, *laugh.*
sedeō, sēdī, sēss-, *sit.*
soleō, solitus sum, *be wont.*
sorbeō, sorbuī (sorpsī), **sorpt-**, *suck.*
spondeō, spopondī, spōns-, *pledge.*
strīdeō, strīdī, *whiz.*
suādeō, suāsī, suās-, *urge.*
teneō (-tineō), **tenuī, tent-**, *hold.*
tergeō, tērsī, tērs-, *wipe.*
tondeō, totondī, tōns-, *shear.*
torqueō, torsī, tort-, *twist.*
torreō, torruī, tost-, *roast.*
turgeō, tūrsī, *swell.*
urgeō, ūrsī, *urge.*
videō, vīdī, vīs-, *see.*
voveō, vōvī, vōt-, *vow.*

NOTE. — The following have a perfect in **-uī**, but have no supine. A few (as **maereō**, *be sad*) have neither perfect nor supine.

arceō, *ward off.* **egeō**, *need.* **pateō**, *lie open.* **studeō**, *attend to.*
calleō, *be skilful.* **flōreō**, *bloom.* **sileō**, *be silent.* **timeō**, *fear.*
careō, *lack.* **horreō**, *shudder.* **cāneō**, *be white.*

THIRD CONJUGATION.

PRINCIPAL PARTS: *Active*, **tegō, tegĕre, tēxī, tēctum**; *Passive*, **tegor, tegī, tēctus sum.**

ACTIVE.		PASSIVE.	
INDIC.	SUBJ.	INDIC.	SUBJ.
		Present.	
tegō, *I cover.*	**tegam**	**tegor**	**tegar**
tegis, *you cover.*	**tegās**	**tegeris** (-re)	**tegāris** (-re)
tegit, *he covers.*	**tegat**	**tegitur**	**tegātur**
tegimus	**tegāmus**	**tegimur**	**tegāmur**
tegitis	**tegātis**	**tegiminī**	**tegāminī**
tegunt	**tegant**	**teguntur**	**tegantur**
		Imperfect.	
tegēbam	**tegerem**	**tegēbar**	**tegerer**
tegēbās	**tegerēs**	**tegēbāris** (-re)	**tegerēris** (-re)
tegēbat	**tegeret**	**tegēbātur**	**tegerētur**
tegēbāmus	**tegerēmus**	**tegēbāmur**	**tegerēmur**
tegēbātis	**tegerētis**	**tegēbāminī**	**tegerēminī**
tegēbant	**tegerent**	**tegēbantur**	**tegerentur**

ACTIVE.		PASSIVE.	
INDIC.	SUBJ.	INDIC.	SUBJ.
		Future.	
tegam		tegar	
tegēs		tegēris (-re)	
teget		tegētur	
tegēmus		tegēmur	
tegētis		tegēminī	
tegent		tegentur	
		Perfect.	
tēxī	tēxerim	tēctus sum	tēctus sim
tēxistī	tēxeris	tēctus es	tēctus sīs
tēxit	tēxerit	tēctus est	tēctus sit
tēximus	tēxerimus	tēctī sumus	tēctī sīmus
tēxistis	tēxeritis	tēctī estis	tēctī sītis
tēxērunt (-re)	tēxerint	tēctī sunt	tēctī sint
		Pluperfect.	
tēxeram	tēxissem	tēctus eram	tēctus essem
tēxerās	tēxissēs	tēctus erās	tēctus essēs
tēxerat	tēxisset	tēctus erat	tēctus esset
tēxerāmus	tēxissēmus	tēctī erāmus	tēctī essēmus
tēxerātis	tēxissētis	tēctī erātis	tēctī essētis
tēxerant	tēxissent	tēctī erant	tēctī essent
		Future Perfect.	
tēxerō		tēctus erō	
tēxeris		tēctus eris	
tēxerit		tēctus erit	
tēxerimus		tēctī erimus	
tēxeritis		tēctī eritis	
tēxerint		tēctī erunt	

IMPERATIVE.

	SING.	PLUR.	SING.	PLUR.
Pres.	2. tege, *cover.*	tegite	tegere	tegiminī
Fut.	2. tegitō	tegitōte	tegitor	———
	3. tegitō	teguntō	tegitor	teguntor

INFINITIVE.

Pres.	tegere	tegī
Perf.	tēxisse	tēctus esse
Fut.	tēctūrus esse	tēctum īrī (tēctus fore)

PARTICIPLES.

Pres.	tegēns	*Perf.*	tēctus
Fut.	tēctūrus	*Ger.*	tegendus (-undus)

GERUND: tegendī, -dō, -dum, -dō SUPINE: tēctum, tēctū

Verbs in -*iō*.

Verbs of the third conjugation in -**iō** have certain forms of the present stem like the fourth conjugation. They retain the **i** of the stem before **a**, **ō**, **u**, and **ē**, but lose it elsewhere except in the future and in the participle and gerund. Verbs of this class are conjugated as follows:—

PRINCIPAL PARTS: **capiō, capĕre, cēpī, captum;**
capior, capī, captus sum.

ACTIVE.		PASSIVE.	
INDIC.	SUBJ.	INDIC.	SUBJ.
		Present.	
capiō, *I take.*	**capiam**	**capior**	**capiar**
capis, *you take.*	capiās	caperis (-re)	capiāris (-re)
capit, *he takes.*	capiat	capitur	capiātur
capimus	capiāmus	capimur	capiāmur
capitis	capiātis	capiminī	capiāminī
capiunt	capiant	capiuntur	capiantur
		Imperfect.	
capiēbam	caperem	capiēbar	caperer
		Future.	
capiam		capiar	
capiēs		capiēris (-re)	
capiet, etc.		capiētur, etc.	
		Perfect.	
cēpī	cēperim	captus sum	captus sim
		Pluperfect.	
cēperam	cēpissem	captus eram	captus essem
		Future Perfect.	
cēperō		captus erō	

IMPERATIVE.

	SING.	PLUR.	SING.	PLUR.
Pres.	2. cape	capite	capere	capiminī
Fut.	2. capitō	capitōte	capitor	———
	3. capitō	capiunto	capitor	capiuntor

INFINITIVE.

Pres.	capere		capī
Perf.	cēpisse		captus esse
Fut.	captūrus esse		captum īrī

PARTICIPLES.

Pres.	capiēns	*Perf.*	captus
Fut.	captūrus	*Ger.*	capiendus

GERUND: capiendī, -dō, -dum, -dō SUPINE: captum, -tū

NOTE. — Verbs of the third conjugation ending in **-iō** are the following: **capiō**, **cupiō**, **faciō**, **fodiō**, **fugiō**, **iaciō**, **pariō**, **quatiō**, **rapiō**, **sapiō**, with compounds of **-cutiō**, **-liciō**, **-spiciō**. For their Principal Parts, see the lists in § 132.

132. The following lists include most simple verbs of the third conjugation, classed according to the formation of the perfect stem.

a. Forming the perfect stem in **s(x)** (§ 124. *b* and note): —

angō, anxī, anct-, *choke.*
carpō, carpsī, carpt-, *pluck.*
cēdō, cessī, cēss-, *yield.*
cingō, cinxī, cinct-, *bind.*
clangō, clanxī, *sound.*
claudō, clausī, claus-, *shut.*
clepō, clepsī, clept-, *steal.*
cōmō, cōmpsī, cōmpt-, *comb, deck.*
coquō, coxī, coct-, *cook.*
-cutiō, -cussī, -cuss-, *shake.*
dēmō, dēmpsī, dēmpt-, *take away.*
dīcō, dīxī, dict-, *say.*
dīvidō, dīvīsī, dīvīs-, *divide.*
dūcō, dūxī, dūct-, *guide.*
fīgō, fīxī, fīx-, *fix.*
fingō [FIG], **fīnxī, fīct-,** *fashion.*
flectō, flēxī, flex-, *bend.*
fluō, flūxī, flūx-, *flow.*
frendō, -frēsī, fress-, *gnash.*
frīgō, frīxī, frīct- (**frīx-**), *fry.*
gerō, gessī, gest-, *carry.*
laedō, laesī, laes-, *hurt.*
-liciō, -lexī, -lect-, *entice* (**ēlicuī, -licit-**).
lingō, linxī, linct-, *lick.*
lūdo, lūsī, lūs-, *play.*
mergō, mersī, mērs-, *plunge.*
mittō, mīsī, mīss-, *send.*
nectō [NEC], **nexi (nexuī), nex-,** *to weave.*
nūbō, nūpsi, nūpt-, *marry.*
pectō, pexī *(pexuī), pex-, comb.*
pergō, perrēxi, perrēct-, *go on.*
pingō [PIG], **pīnxī, pīct-,** *paint.*
plaudō, plausī, plaus-, *applaud.*
plectō, plēxī (-xuī), plex-, *braid.*
premō, pressī, press-, *press.*
prōmō, -mpsī, -mpt-, *bring out.*
quatiō, (-cussī), quass-, *shake.*
rādō, rāsī, rās-, *scrape.*
regō, rēxī, rēct-, *rule.*
rēpō, rēpsī, rēpt-, *creep.*
rōdō, rōsī, rōs-, *gnaw.*
sarpō, sarpsī, sarpt-, *prune.*
scalpō, scalpsī, scalpt-, *scrape.*
scrībō, scrīpsī, scrīpt-, *write.*
serpō, serpsī, serpt-, *crawl.*
spargō, spārsī, spārs-, *scatter.*
-spiciō, -spexī, -spect-, *view.*
-stinguō, -stinxī, -stinct-, *quench.*
stringō, strinxī, strict-, *bind.*
struō, strūxi, strūct-, *build.*
sūmō, sūmpsi, sūmpt-, *take.*
surgō, surrēxī, surrēct-, *rise.*
tegō, tēxī, tēct-, *shelter.*
temnō, tempsī, -tempt-, *despise.*
tergō, tērsī, tērs-, *wipe.*
tingō, tīnxī, tīnct-, *stain.*
trahō, trāxī, trāct-, *drag.*
trūdō, trūsī, trūs-, *thrust.*
ūrō, ūssi, ūst-, *burn.*
vādō, -vāsī, -vās-, *go.*
vehō, vēxī, vect-, *draw.*
vīvō, vīxī, vīct-, *live.*

b. Reduplicated in the perfect (§ 124. *c*):—

cadō, cecīdī, cās-, *fall.*
caedō, cecīdī, caes-, *cut.*
canō, cecinī, cant-, *sing.*
currō, cucurrī, curs-, *run.*
dīscō [DIC]. **didicī, (dīscitūrus)**, *learn.*
-dō, -didī, -dit- (as in **ab-dō**, etc., with **crēdō, vēndō**), *put* [DHA].
fallō, fefellī, fals-, *deceive.*
pangō [PAG], **pēgī (pepigī), pāct-**, *fasten, fix, bargain.*
parcō, parsī, pepercī, parcit- (pars-), *spare.*
pariō, peperī, part- (paritūrus), *bring forth.*
pellō, pepulī, puls-, *drive.*
pendō, pependī, pēns-, *weigh.*
poscō, poposcī, (poscitūrus), *demand.*
pungō [PUG], **pupugī, pūnct-**, *prick.*
sistō [STA], **stitī, stat-**, *stop.*
tangō [TAG], **tetigī, tāct-**, *touch.*
tendō [TEN], **tetendī (-tendī), tēns-** (**tent-**), *stretch.* [*beat.*
tundō [TUD], **tutudī, tūns-** (**-tūs-**),

c. Adding **u** (**v**) to the verb-root (§ 124. *a*):—

alō, aluī, alt- (alit-), *nourish.*
cernō, -crēvī, -crēt-, *decree.*
colō, coluī, cult-, *dwell, till.*
compēscō, compēscuī, *restrain.*
cōnsulō, -luī, cōnsult-, *consult.*
crēscō, crēvī, crēt-, *increase.*
-cumbō [CUB], **cubuī, cubit-**, *lie down.*
depsō, depsuī, depst-, *knead.*
excellō, -celluī, -cels-, *excel.*
fremō, fremuī, fremit-, *roar.*
furō, furuī, *rage.*
gemō, gemuī, gemit-, *groan.*
gignō [GEN], **genuī, genit-**, *beget.*
metō, messuī, mess-, *reap.*
molō, moluī, molit-, *grind.*
occulō, occuluī, occult-, *hide.*
pāscō, pāvī, pāst-, *feed.*
percellō, -culī, -culs-, *upset.*
pōnō [POS], **posuī, posit-**, *put.*
quiēscō, quiēvī, quiēt-, *rest.*
rapiō, rapuī, rapt-, *seize.*
scīscō, scīvī, scīt-, *decree.*
serō, sēvī, sat-, *sow.*
serō, seruī, sert-, *entwine.*
sinō, sīvī, sit-, *permit.*
spernō, sprēvī, sprēt-, *scorn.*
sternō, strāvī, strāt-, *strew.*
stertō, stertuī (stertī), *snore.*
strepō, strepuī, strepit-, *sound.*
-suēscō, -suēvī, -suēt-, *be wont.*
texō, texuī, text-, *weave.*
tremō, tremuī, *tremble.*
vomō, vomuī, vomit-, *vomit.*

d. Adding **īv** to the verb-root (cf. § 124. *f*):—

arcessō, -īvī, arcessīt-, *summon.*
capessō, capessīvī, *undertake.*
cupiō, cupīvī, cupīt-, *desire.*
incessō, incessīvī, *attack.*
***lacessō, lacessīvī*, lacessīt-**, *provoke.*
petō, petīvi, petīt-, *seek.*
quaerō, quaesīvī, quaesīt-, *seek.*
rudō, rudīvī, rudīt-, *bray.*
sapiō, sapīvī (sapuī), *be wise.*
terō, trīvī, trīt-, *rub.*

e. Lengthening the vowel of the root (cf. § 124. *d*):—

agō, ēgī, āct-, *drive.*
capiō, cēpī, capt-, *take.*
edō, ēdī, ēsum, *eat* (see § 140).
emō, ēmī, empt-, *buy.*
faciō, fēcī, fact-, *make* (see § 142).
fodiō, fōdī, fōss-, *dig.*
frangō [FRAG], **frēgī, frāct-**, *break.*
fugiō, fūgī, fugit-, *flee.*
fundō [FUD], **fūdī, fūs-**, *pour.*
iaciō, iēcī, iact-, *throw*, (**-iciō, -iect-**).
lavō, lāvī, lōt- (**laut-**), *wash* (also reg. of 1st conj.).
legō,[1] **lēgī, lēct-**, *gather.*
linō [LI], **lēvī** (**līvī**), **lit-**, *smear.*
linquō [LIC], **-līquī, -lict-**, *leave.*
nōscō [GNO], **nōvī, nōt-** (**cō-gnit-, ā-gnit-, ad-gnit-**), *know.*
rumpō [RUP], **rūpī, rupt-**, *burst.*
scabō, scābī, *scratch.*
vincō [VIC], **vīcī, vict-**, *conquer.*

f. Retaining the present stem or verb-root (cf. § 124. *e*):—

arguō, -uī, -ūtum, *accuse.*
bibō, bibī, bibit-, *drink.* ç
-cendō, -cendī, -cēns-, *kindle.*
cūdō, -cūdī-, -cūs-, *forge.*
facessō, facessī, facessīt-, *execute.*
-fendō, -fendī, -fēns-, *ward off.*
findō [FID], **fidī**,[2] **fiss-**, *split.*
īcō, īcī, īct-, *hit.*
lambō, lambī, lambit-, *lap.*
luō, luī, luit-, *wash.*
mandō, mandī, māns-, *chew.*
nuō, nuī, nuit-, *nod.*
pandō, pandī, pāns- (**pass-**), *open.*
pīnsō, -sī, pīns- (**pīnst-, pīst-**), *bruise.*
prehendō, -dī, prehēns-, *seize.*
ruō, ruī, rut- (**ruit-**), *fall.*
scandō, scandī, scāns-, *climb.*
scindō [SCID], **scidī**,[2] **scīss-**, *tear.*
sīdō, sīdī (**sēdī**), **-sēss-**, *settle.*
solvō, solvī, solūt-, *loose, pay.*
strīdō, strīdī, *whiz.*
vellō, vellī (**vulsī**), **vuls-**, *pluck.*
verrō, verrī, vers-, *sweep.*
vertō, vertī, vers-, *turn.*
vīsō [VID], **vīsī, vīs-**, *visit.*
volvō, volvī, volūt-, *turn.*

NOTE.—The following have no perfect or supine:—

claudō, *limp.*
fatīscō, *gape.*
fulgō, *flash.*
glīscō, *swell.*
glūbō, *peel.*
hīscō, *yawn.*
rabō, *rave.*
tollō (**sustulī, sublātum** supplied from **sufferō**), *raise.*
vergō, *incline.*

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[1] The following compounds of **legō** have **-lēxī**: **dīligō, intellegō, neglegō.**

[2] In these the perfect stem is the same as the verb-root, having lost the reduplication (§ 124. *c*. note).

FOURTH CONJUGATION.

PRINCIPAL PARTS: *Active*, **audiō, audīre, audīvī, audītum**; *Passive*, **audior, audītus sum.**

ACTIVE.		PASSIVE.	
INDIC.	SUBJ.	INDIC.	SUBJ.
		Present.	
audiō, *I hear.*	**audiam**	**audior**	**audiar**
audīs, *you hear.*	**audiās**	**audīris** (-re)	**audiāris** (-re)
audit, *he hears.*	**audiat**	**audītur**	**audiātur**
audīmus	**audiāmus**	**audīmur**	**audiāmur**
audītis	**audiātis**	**audīminī**	**audiāminī**
audiunt	**audiant**	**audiuntur**	**audiantur**
		Imperfect.	
audiēbam	**audīrem**	**audiēbar**	**audīrer**
audiēbās	**audīrēs**	**audiēbāris** (-re)	**audīrēris** (-re)
audiēbat	**audīret**	**audiēbātur**	**audīrētur**
audiēbāmus	**audīrēmus**	**audiēbāmur**	**audīrēmur**
audiēbātis	**audīrētis**	**audiēbāminī**	**audīrēminī**
audiēbant	**audīrent**	**audiēbantur**	**audīrentur**
		Future.	
audiam		**audiar**	
audiēs		**audiēris** (-re)	
audiet		**audiētur**	
audiēmus		**audiēmur**	
audiētis		**audiēminī**	
audient		**audientur**	
		Perfect.	
audīvī	**audīverim**	**audītus sum**	**audītus sim**
audīvistī	**audīveris**	**audītus es**	**audītus sīs**
audīvit	**audīverit**	**audītus est**	**audītus sit**
audīvimus	**audīverimus**	**audītī sumus**	**audītī sīmus**
audīvistis	**audīveritis**	**audītī estis**	**audītī sītis**
audīvērunt (-re)	**audīverint**	**audītī sunt**	**audītī sint**
		Pluperfect.	
audīveram	**audīvissem**	**audītus eram**	**audītus essem**
audīverās	**audīvissēs**	**audītus erās**	**audītus essēs**
audīverat	**audīvisset**	**audītus erat**	**audītus esset**
audīverāmus	**audīvissēmus**	**audītī erāmus**	**audītī essēmus**
audīverātis	**audīvissētis**	**audītī erātis**	**audītī essētis**
audīverant	**audīvissent**	**audītī erant**	**audītī essent**

ACTIVE.		PASSIVE.	
INDIC.	SUBJ.	INDIC.	SUBJ.
		Future Perfect.	
audīverō		audītus erō	
audīveris		audītus eris	
audīverit		audītus erit	
audīverimus		audītī erimus	
audīveritis		audītī eritis	
audīverint		audītī erunt	

IMPERATIVE.

	SING.	PLUR.	SING.	PLUR.
Pres. 2.	audī	audīte	audīre	audīminī
Fut. 2.	audītō	audītōte	audītor	———
3.	audītō	audiuntō	audītor	audiuntor

INFINITIVE.

Pres.	audīre	audīrī
Perf.	audīvisse	audītus esse
Fut.	audītūrus esse	audītum īrī (audītus fore)

PARTICIPLES.

Pres.	audiēns	*Perf.*	audītus
Fut.	audītūrus	*Ger.*	audiendus

GERUND.	SUPINE.
audiendī, -dō, -dum, -dō	audītum, audītū

133. There are — besides a few deponents and some regular derivatives in -ŭriō, as **ēsurio**, *be hungry* (cf. § 167. *e*) — about 60 verbs of this conjugation, a large proportion of them being *descriptive* verbs: like —

crōciō, *croak.*	**gannio**, *yelp.*	**hirrio**, *snarl.*	**scatūriō**, *gush.*
cūcūriō, *crow.*	**glūtiō**, *gulp.*	**mūgiō**, *bellow.*	**tinniō**, *tinkle.*
ēbulliō, *bubble.*	**grunniō**, *grunt.*	**muttiō**, *mutter.*	**tussiō**, *cough.*
fritinniō, *twitter.*	**hinniō**, *neigh.*	**singultiō**, *hiccup.*	**vāgiō**, *cry.*

Those verbs not conjugated regularly like **audiō**, are the following:

amiciō, amixī (-cuī), amict-, *clothe.*
aperiō, aperuī, apert-, *open.*
comperiō, -perī, compert-, *find.*
farciō, farsī, farct- (-tum), *stuff.*
feriō, *strike* (no perfect or supine).
fulciō, fulsī, fult-, *prop.*
hauriō, hausī, haust- (haus-), *drain.*
operiō, operuī, opert-, *cover.*
rauciō, rausī, raus-, *be hoarse.*
reperiō, repperī, repert-, *find.*

saepiō, saepsī, saept-, *hedge in.*
saliō (-siliō), saluī (salii), salt- (-sult-), *leap.*
sanciō [SAC], **sanxī, sanct-**, *sanction.*
sarciō, sarsī, sart-, *patch.*
sarriō, -īvī (-uī), -ītum, *hoe.*
sentiō, sēnsī, sēns-, *feel.*
sepeliō, sepelīvī, sepult-, *bury.*
singultiō, -īvī, singultum, *sob.*
veniō, vēnī, vent-, *come.*
vinciō, vinxī, vinct-, *bind.*

The following are regular in the perfect, but have no supine stem. —

caecūtiō, *be purblind.*
dēmentiō, *be mad.*
ferōciō *be fierce.*
gestiō, *be overjoyed.*
glōciō, *cluck* (as a hen).
ineptiō, *play the trifler.*

Parallel Forms.

134. Many verbs have more than one set of forms, of which only one is generally found in classic use: as, —

lavō, lavāre or **lavĕre**, *wash* (see § 132. *e*).
scateō, scatēre or **scatĕre**, *gush forth.*
lūdificō, -āre or **lūdificor, -ārī**, *mock.*
fulgō, fulgĕre or **fulgeō, fulgēre**, *shine.*

DEPONENT VERBS.

135. Deponent Verbs have the form of the Passive Voice, with an active or reflexive signification: as, —

1st conj. **mīror, mīrārī, mīrātus**, *admire.*
2d conj. **vereor, verērī, veritus**, *fear.*
3d conj. **sequor, sequī, secūtus**, *follow.*
4th conj. **partior, partīrī, partītus**, *share.*

INDICATIVE.

	I.	II.	III.	IV.
Pres.	**mīror**	**vereor**	**sequor**	**partior**
	mīrāris (-re)	**verēris (-re)**	**sequeris (-re)**	**partīris (-re)**
	mīrātur	**verētur**	**sequitur**	**partītur**
	mīrāmur	**verēmur**	**sequimur**	**partīmur**
	mīrāminī	**verēminī**	**sequiminī**	**partīminī**
	mīrantur	**verentur**	**sequuntur**	**partiuntur**
Impf.	**mīrābar**	**verēbar**	**sequēbar**	**partiēbar**
Fut.	**mīrābor**	**verēbor**	**sequar**	**partiar**
Perf.	**mīrātus sum**	**veritus sum**	**secūtus sum**	**partītus sum**
Plup.	**mīrātus eram**	**veritus eram**	**secūtus eram**	**partītus eram**
F. P.	**mīrātus erō**	**veritus erō**	**secūtus erō**	**partītus erō**

SUBJUNCTIVE.

	I.	II.	III.	IV.
Pres.	**mīrer**	**verear**	sequar	**partiar**
Impf.	**mīrārer**	**verērer**	sequerer	**partīrer**
Perf.	**mīrātus sim**	**veritus sim**	**secūtus sim**	**partītus sim**
Plup.	**mīrātus essem**	**veritus essem**	**secūtus essem**	**partītus essem**

IMPERATIVE.

mīrāre, -ātor, etc.	**verēre, -ētor**	**sequere, -itor**	**partīre, -ītor**

INFINITIVE.

Pres.	**mīrārī**	**verērī**	**sequī**	**partīrī**
Perf.	**mīrātus esse**	**veritus esse**	**secūtus esse**	**partītus esse**
Fut.	**mīrātūrus esse**	**veritūrus esse**	**secūturus esse**	**partīturus esse**

PARTICIPLES.

Pres.	**mīrāns**	**verēns**	**sequēns**	**partiēns**
Fut.	**mīrātūrus**	**veritūrus**	**secūtūrus**	**partītūrus**
Perf.	**mīrātus**	**veritus**	**secūtus**	**partītus**
Ger.	**mīrandus**	**verendus**	**sequendus**	**partiendus**

GERUND.

mīrandī, -ō, etc.	**verendī,** etc.	**sequendī,** etc.	**partiendī,** etc.

SUPINE.

mīrātum, -tū	**veritum, -tū**	**secūtum, -tū**	**partītum, -tū**

a. Deponents have the participles of both voices: as, —

sequēns, *following.* **secūtūrus,** *about to follow.*
secūtus, *having followed.* **sequendus,** *to-be-followed.*

b. The perfect participle generally has an active sense, but in verbs otherwise deponent it is often passive: as, **mercātus,** *bought;* **adeptus,** *gained* (or *having gained*).

c. The future infinitive is always in the active form: thus, **sequor** has **secūtūrus esse** (not **secūtum īrī**).

d. The gerundive, being passive in meaning, is found only in transitive verbs, or neuter verbs used impersonally: as, —

hōc cōnfitendum est, *this must be acknowledged.*
moriendum est omnibus, *all must die.*

e. Most deponents are neuter or reflexive in meaning, corresponding to what in Greek is called the Middle Voice (§ 111. *a*).

f. Some deponents are occasionally used in a passive sense: as, **crīminor,** *I accuse,* or *I am accused.*

g. About twenty verbs are, with an active meaning, found in both active and passive forms: as, **mereō** or **mereor,** *I deserve.*

h. More than half of all deponents are of the First Conjugation, and all of these are regular. The following deponents are irregular: —

adsentior, -īrī, adsēnsus, *assent.*
apiscor, (-ip-), -ī, aptus (-eptus), *get.*
dēfetiscor, -ī, -fessus, *faint.*
expērgiscor, -ī, perrēctus, *rouse.*
experior, -īrī, expertus, *try.*
fateor, -ērī, fassus, *confess.*
fatiscor, -ī, *gape.*
fruor, -ī, frūctus (fruitus), *enjoy.*
fungor, -ī, fūnctus, *fulfil.*
gradior (-gredior), -ī, gressus, *step.*
īrāscor, -ī, īrātus, *be angry.*
lābor, -ī, lāpsus, *fall.*
loquor, -ī, locūtus (loquūtus), *speak.*
-miniscor, -ī, -mentus, *think.*
mētior, -īrī, mēnsus, *measure.*
morior, -ī (-īrī), mortuus (moritūrus, *die.*
nanciscor, -ī, nactus (nanctus), *find.*
nāscor, -ī, nātus, *be born.*
nītor, -ī, nīsus (nīxus), *strive.*
oblīviscor, -ī, oblītus, *forget.*
opperior, -īrī, oppertus, *await.*
ōrdior, -īrī, ōrsus, *begin.*
orior (3d), -īrī, ortus, (oritūrus), *rise.*
paciscor, -ī, pāctus, *bargain.*
patior (-petior), -ī, passus (-pessus), *suffer.*
-plector, -ī, -plexus, *clasp.*
proficiscor, -ī, profectus, *set-out.*
queror, -ī, questus, *complain.*
reor, rērī, ratus, *think.*
revertor, -ī, reversus, *return.*
ringor, -ī, rictus, *snarl.*
sequor, -ī, secūtus (sequūtus), *follow.*
tueor, -ērī, tuitus (tutus), *defend.*
ulciscor, -ī, ultus, *avenge.*
ūtor, -ī, ūsus, *use, employ.*

NOTE. — The deponent **comperior, -īrī, compertus,** is rarely found for **comperiō. Revertor,** until the time of Augustus, had regularly the active forms in the perfect system, **revertī, reverteram,** etc.

i. The following deponents have no supine stem: —

dēvertor, -tī, *turn aside* (to lodge).
diffiteor, -ērī, *deny.*
līquor, -ī, *melt* (neut.).
medeor, -ērī, *heal.*
reminiscor, -ī, *call to mind.*
vescor, -ī, *feed upon.*

NOTE. — Deponents are only passive (or middle) verbs whose active has disappeared. There is hardly one that does not show at some period of the language signs of being used in the active.

Semi-Deponents.

136. A few verbs having no perfect stem are regular in the present, but appear in the tenses of completed action as deponents. These are called *semi-deponents* or *neuter passives.* They are: —

audeō, audēre, ausus, *dare.*
fīdō, fīdĕre, fīsus, *trust.*
gaudeō, gaudēre, gāvīsus, *rejoice.*
soleō, solēre, solitus, *be wont.*

a. From **audeō** there is an old subjunctive perfect **ausim**. The form **sōdēs** (for **sī audēs**), *an thou wilt*, is frequent in the dramatists and rare elsewhere.

b. The active forms **vāpulō**, **vāpulāre**, *be flogged*, and **vēneō**, **vēnīre**, *be sold* (contracted from **vēnum īre**, *go to sale*), have a passive meaning, and are sometimes called *neutral passives*. To these may be added **fierī**, *to be made* (see § 142), and **exsulāre**, *to be banished* (live in exile).

NOTE. — The following verbs are sometimes found as semi-deponents: **iūrō**, **iūrāre**, **iūrātus**, *swear;* **nūbō**, **nūbere**, **nūpta**, *marry;* **placeō**, **placēre**, **placitus**, *please.*

[For the regular Derivative Forms of Verbs, see § 167.]

IRREGULAR VERBS.

137. Several verbs add some of the personal endings of the present system directly to the root, or combine two verbs in their inflection. These are called Irregular Verbs (cf. p. 86). They are **sum**, **volō**, **ferō**, **edō**, **queō**, **eō**, **fīō**, and their compounds.

Sum has already been inflected in § 119.

a. **Sum** is compounded without any change of inflection with the prepositions **ab**, **ad**, **dē**, **in**, **inter**, **ob**, **prae**, **prō** (**prōd**), **sub**, **super**.

In the compound **prōsum**, **prō** retains its original **d** before **e**. Thus, —

	INDIC.	SUBJ.
Pres.	**prōsum**, *I help.*	**prōsim**
	prōdes	**prōsīs**
	prōdest	**prōsit**
	prōsumus	**prōsīmus**
	prōdestis	**prōsītis**
	prōsunt	**prōsint**
Imp.	**prōderam**, *I was helping.*	**prōdessem**
Fut.	**prōderō**, *I shall help.*	
Perf.	**prōfuī**, *I helped.*	**prōfuerim**
Plupf.	**prōfueram**, *I had helped.*	**prōfuissem**
F. P.	**prōfuerō**, *I shall have helped.*	

IMPER. **prōdes**, **prōdestō**, etc.

INFIN. *Pres.* **prōdesse** *Perf.* **prōfuisse** *Fut.* **prōfutūrus esse**

PART. **prōfutūrus**, *about to help.*

b. **Sum** is also compounded with the adjective **potis**, or **pote**, *able*, making the verb **possum**. This is inflected as follows: —

		INDICATIVE.	SUBJUNCTIVE.
	Pres.	**possum**, *I can.*	**possim**
		potes, *you can.*	**possīs**
		potest, *he can.*	**possit**
		possumus, *we can.*	**possīmus**
		potestis, *you can.*	**possītis**
		possunt, *they can.*	**possint**
	Imp.	**poteram**, *I could.*	**possem**
	Fut.	**poterō**, *I shall be able.*	
	Perf.	**potuī**, *I could.*	**potuerim**
	Plupf.	**potueram**	**potuissem**
	F. P.	**potuerō**, *I shall have been able.*	
INFIN.	*Pres.*	**posse**	*Perf.* **potuisse**
PART.		**potēns** (adj.), *powerful.*	

NOTE. — The forms **potis sum**, **pote sum**, etc., occur in early writers. Other early forms are **potesse**; **possiem**, **-ēs**, **-et**; **poterint**, **potisit** (for **possit**); **potestur** (with pass. inf. cf. § 143. *a*).

138. **Volō** and its compounds are inflected as follows: —

volō, **velle**, **voluī**, *wish.*

nōlō (for **nē volō**), **nōlle**, **nōluī**, *be unwilling.*

mālō (for **magis** or **mage volō**), **mālle**, **māluī**, *wish rather, prefer.*

	Present.				
INDIC.	SUBJ.	INDIC.	SUBJ.	INDIC.	SUBJ.
volō	**velim**	**nōlō**	**nōlim**	**mālō**	**mālim**
vīs	**velīs**	**nōnvīs**	**nōlīs**	**māvīs**	**mālīs**
volt (vult)	**velit**	**nōnvolt**	**nōlit**	**māvolt**	**mālit**
volumus	**velīmus**	**nōlumus**	**nōlīmus**	**mālumus**	**mālīmus**
voltis (vul-)	**velītis**	**nōnvultis**	**nōlītis**	**māvultis**	**mālītis**
volunt	**velint**	**nōlunt**	**nōlint**	**mālunt**	**mālint**
		Imperfect.			
volēbam	**vellem**	**nōlēbam**	**nōllem**	**mālēbam**	**māllem**
		Future.			
volam		**nōlam**		**mālam**	
volēs, etc.		**nōlēs**, etc.		**mālēs**, etc.	
		Perfect.			
voluī	**voluerim**	**nōluī**	**nōluerim**	**māluī**	**māluerim**
		Pluperfect.			
volueram	**voluissem**	**nōlueram**	**nōluissem**	**mālueram**	**māluissem**
		Future Perfect.			
voluerō		**nōluerō**		**māluerō**	

	IMPERATIVE.	
Pres.	**nōlī**	**nōlīte**, *do not.*
Fut.	**nōlītō**	**nōlītōte**, *thou shalt not, ye shall not.*
	nōlītō	

INFINITIVE.				
velle voluisse	**nōlle**	**nōluisse**	**mālle**	**māluisse**

PARTICIPLES.	
Pres. **volēns**, *willing.*	**nōlēns**, *unwilling.*

GERUND.
volendī (late)

NOTE. — The forms **sīs** for **sī vīs**, **sūltis** for **sī voltis**, and the forms **nē volō**, **nēvīs** (**nē-vīs**), **mage volō**, **māvolō**, etc., occur in early writers.

139. Ferō, ferre, tŭlī, lātum,[1] *bear.*

	ACTIVE.		PASSIVE.	
	INDIC.	SUBJ.	INDIC.	SUBJ.
Pres.	**ferō**	**feram**	**feror**	**ferar**
	fers	**ferās**	**ferris**	**ferāris (-re)**
	fert	**ferat**	**fertur**	**ferātur**
	ferimus	**ferāmus**	**ferimur**	**ferāmur**
	fertis	**ferātis**	**feriminī**	**ferāminī**
	ferunt	**ferant**	**feruntur**	**ferantur**
Impf.	**ferēbam**	**ferrem**	**ferēbar**	**ferrer**
Fut.	**feram**		**ferar**	
Perf.	**tŭlī**	**tulerim**	**lātus sum**	**lātus sim**
Plup.	**tuleram**	**tulissem**	**lātus eram**	**lātus essem**
F. P.	**tulerō**		**lātus erō**	

IMPERATIVE.				
Pres.	**fer**	**ferte**	**ferre**	**feriminī**
Fut.	**fertō**	**fertōte**	**fertor**	———
	fertō	**feruntō**	**fertor**	**feruntor**

INFINITIVE.			
Pres.	**ferre**	**ferrī**	
Perf.	**tulisse**	**lātus esse**	
Fut.	**lātūrus esse**	**lātum īrī (lātus fore)**	

PARTICIPLES.			
Pres.	**ferēns**	*Perf.*	**lātus**
Fut.	**lātūrus**	*Ger.*	**ferendus**

GERUND: **ferendī**, **-dō**, **-dum**, **-dō** SUPINE: **lātum**, **-tū**

[1] The perfect **tulī** is for **tetulī** (which sometimes occurs), from TUL, root of **tollō**; the *supine* **lātum** *is for* †**tlātum** (cf. τλητός).

140. Edō, edere, ēdī, ēsum, *eat*, is regular of the third conjugation, but has also some forms directly from the root (ED) without the characteristic vowel. These are in full-faced type.

ACTIVE.		PASSIVE.	
INDIC.	SUBJ.	INDIC.	SUBJ.
		Present.	
edō	edam (**edim**)	edor	edar
edis (**ēs**)	edās (**edīs**)	ederis (-re)	edāris (-re)
edit (**ēst**)	edat (**edit**)	editur (**ēstur**)	edātur
edimus	edāmus (**edīmus**)	edimur	edāmur
editis (**ēstis**)	edātis (**edītis**)	ediminī	edāminī
edunt	edant (**edint**)	eduntur	edantur
		Imperfect.	
edēbam	ederem (**ēssem**)	edēbar	ederer
edēbās	ederes (**ēssēs**)	edēbāris (-re)	ederēris (-re)
edēbat	ederet (**ēsset**)	edēbātur	ederētur (**ēssētur**)
		Future.	
edam		edar	
edēs		edēris	
edet, *etc.*		edētur, *etc.*	
		Perfect.	
ēdī	ēderim	ēsus sum	ēsus sim
		Pluperfect.	
ēderam	ēdissem	ēsus eram	ēsus essem
		Future Perfect.	
ēderō		ēsus erō	
		IMPERATIVE.	
ede (**ēs**)	edite (**ēste**)	edere	ediminī
editō (**ēstō**)	editōte (**ēstōte**)	editor	———
editō (**ēstō**)	eduntō	editor	eduntor
		INFINITIVE.	
edere (**ēsse**)		edī	
ēdisse		ēsus esse	
ēsūrus esse		ēsum īrī	

PARTICIPLES.

Pres.	edēns	*Perf.*	ēsus
Fut.	ēsūrus	*Ger.*	edendus

GERUND.	SUPINE.
edendī, -dō, -dum, -dō	ēsum, -sū

141. Eō, īre, īvī, itum, *go*.[1]

	INDICATIVE.	SUBJUNCTIVE.
Pres. S.	eō, īs, it	eam, eās, eat
P.	īmus, ītis, eunt	eāmus, eātis, eant
Imperf.	ībam, ībās, ībat	īrem, īrēs, īret
	ībāmus, ībātis, ībant	īrēmus, īrētis, īrent
Future.	ībō, ībis, ībit	
	ībimus, ībitis, ībunt	
Perfect.	īvī (iī)	īverim (ierim)
Pluperf.	īveram (ieram)	īvissem (issem)
Fut. Perf.	īverō (ierō)	

IMPERATIVE.

ī, īte, ītō, ītō, ītōte, euntō

INFINITIVE.

Pres. īre *Perf.* īvisse (isse) *Fut.* itūrus esse

PARTICIPLES.

Pres. iēns, euntis *Fut.* itūrus *Ger.* eundum

GERUND: eundī, -dō, -dum, -dō SUPINE: itum, itū

a. The compounds adeō, *approach*, ineō, *enter*, and some others, are transitive. They are inflected as follows in the passive: —

	INDIC.		SUBJ.
Pres.	adeor	*Impf.* adībar	*Pres.* adear
	adīris	*Fut.* adībor	*Impf.* adīrer
	adītur	*Perf.* aditus sum	*Perf.* aditus sim
	adīmur	*Plup.* aditus eram	*Plup.* aditus essem
	adīminī	*F. P.* aditus erō	INFIN. adīrī, aditus esse
	adeuntur		PART. aditus adeundus

Thus inflected, the forms of eō are used impersonally in the third person singular of the passive: as, itum est (§ 146. *d*). The infinitive īrī is used with the supine in -um to make the future infinitive passive (§ 147. *c*. 1). The verb vēneō, *be sold* (*i.e.* vēnum eō, *go to sale*), has also several forms in the passive.

b. In the perfect system of eō the forms without v are more common, and in the compounds are regular: as, adiī, adieram, adiisse (adīsse).

c. The compound ambiō is inflected regularly like a verb of the fourth conjugation. But it has also ambībat in the imperfect indicative.

d. Prō with eō retains its original d: as, prōdeō, prōdīs, prōdit.

[1] Root I, cf. *εἶμι*; *the* e *stands for* ei, lengthened form of the root I.

142. **Faciō, facĕre, fēcī, factum,** *make*, is regular. But it has imperative **fac** in the active, and besides the regular forms the future perfect **faxō**, perfect subjunctive **faxim**. The passive of **faciō** is —

fīō, fĭĕrī, factus sum, *be made*, or *become*.

The tenses of the first stem of **fīō** are regular of the fourth conjugation, but the subjunctive imperfect is **fierem**, and the infinitive **fierī**.

	INDICATIVE.	SUBJUNCTIVE.
Pres. S.	**fīō, fīs, fit**	**fīam, fīās, fīat**
P.	**fīmus, fītis, fīunt**	**fīāmus, fīātis, fīant**
Imperf.	**fīēbam, fīēbās,** etc.	**fierem, fierēs,** etc.
Future.	**fīam, fīēs,** etc.	
Perfect.	**factus sum**	**factus sim**
Pluperf.	**factus eram**	**factus essem**
Fut. Perf.	**factus erō**	

IMPER. **fī, fīte, fītō, fītōte, fīuntō**

INFIN. *Pres.* **fierī** *Perf.* **factus esse** *Fut.* **factum īrī**

PART. *Perf.* **factus** *Ger.* **faciendus**

a. Most compounds of **faciō** with prepositions change **ă** to **ĭ** (present stem), or **ĕ** (supine stem), and are inflected regularly: as, —

cōnficiō, cōnficĕre, cōnfēci, cōnfectum, *finish*.
cōnficior, cōnficī, cōnfectus.

b. Other compounds retain **a**, and have **-fīō** in the passive: as, **benefaciō, -facere, -fēcī, -factum**; pass. **benefīō, -fierī, -factus,** *benefit*. These retain the accent of the simple verb: as, **bene-fā'cis** (§ 19. *d*).

c. A few isolated forms of **-fīō** occur in other compounds: viz., —

cōnfit, *it happens*.	**dēfit,** *it lacks*.	**īnfit,** *he begins* (to speak).
cōnfīet	**dēfīunt**	**īnfīunt**
cōnfīat	**dēfīet**	**effierī,** *to be effected*.
cōnfieret	**dēfīat**	**interfierī,** *to perish*.
cōnfierī	**dēfierī**	**interfīat,** *let him perish*.

DEFECTIVE VERBS.

143. Some verbs have lost their Present stem, and use only tenses of the Perfect, in which they are inflected regularly. These are —

a. **Coepī**,[1] *I began*; Infin. **coepisse**; Fut. Part. **coeptūrus**; Perf. Pass. Part. **coeptus**.

The passive is used with the passive infinitive: as, **coeptus sum vocārī**, *I began to be called*, but **coepī vocāre**, *I began to call* (cf. § 144. *g*, note). For the present **incipiō** is used.

b. **ōdī**, *I hate*;[2] perfect participle **ōsus**, *hating* or *hated* (**perōsus**, *utterly hateful*), future participle **ōsūrus**, *likely to hate*.

c. **meminī**, *I remember*;[3] with the Imperative **mementō**, **mementōte**; Part. **meminēns**.

NOTE. — **ōdī** and **meminī** have a perfect form with a present meaning, and are called *preteritive verbs*. **Nōvī** and **cōnsuēvī** (usually referred to **nōscō** and **cōnsuēscō**) are often used in the sense of *I know* (have learned), and *I am accustomed* (have become accustomed), as preteritive verbs. Many other verbs are occasionally used in the same way (see § 279. Remark).

144. Many verbs are found only in the present system. Such are **maereō**, **-ēre**, *be sorrowful* (cf. **maestus**, *sad*); **feriō**, **-īre**, *strike*.

In many the simple verb is incomplete, but the missing parts occur in its compounds: as, **vādō**, **vādere**, **invāsī**, **invāsum**.

Some verbs occur very commonly, but only in a few forms: as, —

a. **āiō**, *I say*: —

INDIC.	*Pres.*	**āiō, ais, ait**; —— —— **āiunt**
	Impf.	**āiēbam (aībam), āiēbās**, etc.
SUBJ.	*Pres.*	**āiās, āiat, āiant**
IMPER.		**aī**
PART.		**āiēns**

b. **Inquam**, *I say* (used only, except in poetry, in direct quotations, like the English *quoth*, which is possibly from the same root): —

INDIC.	*Pres.*	**inquam, inquis, inquit**
		inquimus, inquitis (late), **inquiunt**
	Impf.	**inquiēbat**
	Fut.	**inquiēs, -et**
	Perf.	**inquistī, inquit**
IMPER.		**inque, inquitō**

c. The deponent **fārī**, *to speak*, forms the perfect tenses regularly: as, **fātus sum, eram**, etc. It has also —

INDIC.	*Pres.*	**fātur, fantur**
	Fut.	**fābor, fābitur**
IMPER.		**fāre**
INFIN.		**fārī**

[1] Root AP (as in apiscor) with co(n-). [2] Root OD, as in ōdium.
[3] Root MEN, as in mēns.

PART. *Pres.* (dat.) **fantī**
Perf. **fātus**, *having spoken.*
Ger. **fandus**, *to be spoken of.*
GER. **fandī, -dō**
SUP. **fātū**

Several forms compounded with the prepositions **ex, prae, prō, inter,** occur: as, **praefātur, affārī, prōfātus, interfātur,** etc. The compound **Īnfāns** is regularly used as a noun (*child*). **Īnfandus, nefandus,** are used as adjectives, *unspeakable, abominable.*

d. **Quaesō**, *I ask, beg* (original form of **quaerō**, § 132. *d*), has —

INDIC. *Pres.* **quaesō, quaesŭmus**
INFIN. **quaesere**
PART. **quaesēns**

e. **Ovāre**, *to triumph*, has the following: —

INDIC. *Pres.* **ovat**
SUBJ. *Pres.* **ovet**
Imperf. **ovāret**
PART. **ovāns, ovātūrus, ovātus**
GER. **ovandī**

f. A few verbs are found chiefly in the Imperative: as, —

Pres. sing. **salvē**, plur. **salvēte**, *hail!* (from **salvus**, *safe and sound*). An infin. **salvēre** also occurs.
Pres. sing. **avē** (or **havē**), plur. **avēte**, *Fut.* **avētō**, *hail* or *farewell.*
Pres. sing. **cedo**, plur. **cedite (cette)**, *give, tell.*
Pres. sing. **apage**! *begone!* (properly a Greek word).

g. **Queō**, *I can*, **nequeō**, *I cannot*, are conjugated like **eō**. They are rarely used except in the present.

INDIC.	SUBJ.	INDIC.	SUBJ.
		Present.	
queō	**queam**	**nequeō (nōn queō)**	**nequeam**
quīs	**queās**	**nōnquīs**	**nequeās**
quit	**queat**	**nequit**	**nequeat**
quīmus	**queāmus**	**nequīmus**	**nequeāmus**
quītis	**queātis**	**nequītis**	**nequeātis**
queunt	**queant**	**nequeunt**	**nequeant**
		Imperfect.	
quībam	**quīrem**	**nequībam**	**nequīrem**
quībat	**quīret**	**nequībat**	**nequīret**
quībant	**quīrent**	**nequībant**	**nequīrent**

INDIC.	SUBJ.	INDIC.	SUBJ.
		Future.	
quĭbŏ		——	
quĭbunt		nequĭbunt	
		Perfect.	
quĭvī		nequĭvī	
——	——	nequĭvistī	
quĭvit	quĭverit	nequĭvit	
quĭvērunt		nequĭvērunt	
		Pluperfect.	
——	quĭssent	——	nequĭsset
		INFINITIVE.	
quĭre	quĭvisse (quĭsse)	nequĭre	nequĭvisse
		PARTICIPLES.	
quiēns, queuntis		nequiēns	

NOTE. — A few passive forms are used by old writers with passive infinitives: as, quitur, quitus, queātur, queantur, nequitur, nequitum; cf. possum and coepī (§§ 137. note and 143. *a*).

Impersonal Verbs.

145. Many verbs, from their meaning, appear only in the *third person singular*, the *infinitive*, and the *gerund*. These are called Impersonal Verbs, as having no personal subject.[1] Their synopsis may be given as follows: —

CONJ. I. *it is plain.*	II. *it is allowed.*	III. *it chances.*	IV. *it results.*	PASS. CONJ. I. *it is fought.*
cōnstat	licet	accidit	ēvenit	pūgnātur
cōnstābat	licēbat	accidēbat	ēveniēbat	pūgnābātur
cōnstābit	licēbit	accidet	ēveniet	pūgnābitur
cōnstitit	licuit, -itum [est	accidit	ēvēnit	pūgnātum est
cōnstiterat	licuerat	acciderat	ēvēnerat	pūgnātum erat
cōnstiterit	licuerit	acciderit	ēvēnerit	pūgnātum erit
cōnstet	liceat	accidat	ēveniat	pūgnētur
cōnstāret	licēret	accideret	ēvenīret	pūgnārētur
cōnstiterit	licuerit	acciderit	ēvēnerit	pūgnātum sit
cōnstitisset	licuisset	accidisset	ēvēnisset	pūgnātum esset
cōnstāre	licēre	accidĕre	ēvenīre	pūgnārī
cōnstitisse	licuisse	accidisse	ēvēnisse	pūgnātum esse
-stātūrum esse	-itūrum esse	——	-tūrum esse	pūgnātum īrī

[1] With impersonal verbs the word IT is used in English, having usually no representative in *Latin, though id, hōc, illud*, are often used nearly in the same way

146. Impersonal Verbs may be classified as follows: —

a. Verbs expressing the *operations of nature* and *the time of day:* as, **pluit,** *it rains;* **ningit,** *it snows;* **grandinat,** *it hails;* **fulgurat,** *it lightens;* **vesperāscit** (inceptive, § 167. *a*), *it grows late;* **lūcet hōc iam,** *it is getting light now.*

NOTE. — In these no subject is distinctly thought of. Sometimes, however, the verb is used personally with the name of a divinity as the subject: as, **Iūppiter tonat,** *Jupiter thunders.* In poetry other subjects are occasionally used: as, **fundae saxa pluunt,** *the slings rain stones.*

b. Verbs of *feeling*, where the person who is the proper subject becomes the object, as being himself affected by the feeling expressed in the verb (§ 221. *b*). Such are: **miseret,** *it grieves;* **paenitet (poenitet),** *it repents;* **piget,** *it disgusts;* **pudet,** *it shames;* **taedet,** *it wearies:* as, **miseret mē,** *I pity* (it distresses me).

NOTE. — Such verbs often have also a passive form: as, **misereor,** *I pity* (am moved to pity); and occasionally other parts: as, **paenitūrus** (as from †paeniō), **paenitendus, pudendus, pertaesum est, pigitum est.**

c. Verbs which have a *phrase* or *clause* as their subject (§§ 270. *a*, 330, 332. *a*): as, —

accidit, contingit, ēvenit, obtingit, obvenit, fit, *it happens.*
libet, *it pleases.*
licet, *it is permitted.*
certum est, *it is resolved.*
cōnstat, *it is clear.*
placet, vidētur, *it seems good.*
decet, *it is becoming.*
dēlectat, iuvat, *it delights.*
oportet, necesse est, *it is needful.*
praestat, *it is better.*
interest, rēfert, *it concerns.*
vacat, *there is leisure.*
restat, superest, *it remains.*

NOTE. — Many of these verbs may be used personally. **Libet** and **licet** have also the passive forms **libitum (licitum) est,** etc. The participles **libēns** and **licēns** are used as adjectives.

d. The *passive of intransitive verbs* is very often used impersonally: as, **pūgnātur,** *there is fighting* (it is fought); **ītur,** *some one goes* (it is gone); **parcitur mihi,** *I am spared* (it is spared to me, see § 230).[1]

[1] *This use of the* passive proceeds from its original *reflexive* meaning, the action *being regarded as accomplishing itself* (compare the French *cela se fait*).

Periphrastic Forms.

147. The following periphrastic forms are found in the inflection of the verb: —

a. The so-called "Periphrastic Conjugations" (see § 129).

b. The tenses of completed action in the passive formed by the tenses of **esse** with the perfect participle: as, **amātus est.**

c. The future infinitive passive, formed as follows: —

1. By the infinitive passive of **eō**, *go*, used impersonally with the supine in **-um**: as, **amātum īrī.**

2. By **fore** (or **futūrum esse**), with the perfect participle (as **amātus fore**).

3. By **fore** with **ut** and the subjunctive (cf. § 288. *f*).

NOTE.

Origin and History of Verb-Forms.

The forms that make up the conjugation of a verb are composed of formations from a root, originally separate, but gradually grouped together, and afterwards supplemented by new formations made on old lines to supply deficiencies. Some of these forms were inherited, already made, by the Latin language; others were developed in the course of the history of the language itself.

1. PRESENT STEM. — The Present stem is a modification or development of the root (see § 123). In regular forms of the First, Second, and Fourth Conjugations it appears in all the other parts of the verb (including noun and adjective forms) as well, and is accordingly called the Verb-Stem.

The tenses of the Present system are made from the Present stem as follows: —

a. In the Present Indicative the personal endings are added directly to the present stem. Thus root AR, present- (and verb-) stem **arā-**; **arā-s, arā-mus, arā-tis.**

b. In the Imperfect Indicative the suffix **-bam, -bās,** etc. (originally a complete verb), is added. **bam** is probably the imperfect of the root BHU (cf. **fuī, futūrus, fīō,** φύω, *be*), meaning *I was*. This was added to a complete word originally a case of a noun, as in *I was a-ploughing*, hence **arā-bam.** The form probably began in the second or the third conjugation and from that was extended to the others.

c. In the Future Indicative a similar suffix, **-bō, -bis,** etc., is added (by the same process). **bō** is probably a present form of the same root BHU, with a future meaning: as, **arā-bō.**

This form once in use in all the conjugations was later supplanted in the third and fourth by an inherited form, which was originally an optative mood, differing from the present indicative only in the final vowel of the stem (see § 126. *c.* 1): **as, sugē-bō** (old); **sugam, sugēs** (later).

d. In the Present Subjunctive the personal terminations were added to another form of present stem of great antiquity with a different vowel: **as, amem, moneam, audiam.**

e. In the Imperfect Subjunctive a suffix, **-rem, -res,** etc., was added. **-rem** is doubtless a very old modal form of **sum** diverted from its original use.

f. The noun and adjective forms of the Present system were originally separate formations made from the root by means of noun-suffixes. These forms being associated with the verb became types for the formation of new ones from the present stem, in cases where no such formation from the root ever existed. Thus **regere** is originally a dative (or locative) of a noun like **genus, generis**; but as **regere** seems to be **rege** + **re**, so **arā-re** was made in the same manner. **Gerendus** is the noun-stem **gerōn-**, *i.e.* GER + **ōn-** (**gerō, -ōnis**, § 162. *c*) + **dus**; but it seemed to be **gere** + **ndus**, and thus gave rise to **ama-ndus.**

2. PERFECT STEM. — The Latin inherited from the parent Indo-European speech preterite forms of two kinds: —

a. In the real perfect (perfect with *have* in English) the proper terminations (see § 118) are added directly to a root-form, which was originally a reduplication (doubling) of the root with vowel change. Thus **stō**, root STA, perfect **stetī** (for †**stesti**); cf. **pungō** (root PUG), **pupugī** (later **pupugī**).

b. In other inherited verbs the perfect was formed by a verbal auxiliary (some form of **sum**) added to the root (or later to the present stem). Thus **dīcō**, root DIC, perfect †**dīc-sī** (**dīxī**). This auxiliary being a complete verb-form, contained, of course, the personal terminations.

c. The remaining perfects were formed with a suffix **-vī**, of uncertain origin, but containing the personal terminations. But these formative processes had been forgotten long before the Latin language reached the stage in which we know it. The form in **-vī**, however, became the type for new Perfects. By the Romans, the first person singular of the Perfect (however formed), losing its final vowel, was treated as a new stem, from which other forms were developed by the use of added *auxiliaries or by* analogy with those already formed. This stem is

called the Perfect Stem. Thus were formed the Pluperfect and the Future Perfect Indicative, the Perfect and Pluperfect Subjunctive, and the Perfect Infinitive. The terminations of these tenses are parts of **sum** in some form or other, but precisely how they are made is uncertain.

3. SUPINE STEM. — The Perfect and Future Participles and the Supine, though strictly noun-forms, each with its own suffix, agree in having the first letter of the suffix (**t**) the same and in suffering the same phonetic changes (by which the **t** becomes **s**, § 11. *a*. 2).

Hence these forms, along with several sets of derivatives (see §§ 162. *a*, 163. *b*, 164. *m*) used as nouns or adjectives, were felt by the Romans as belonging to one system, and are conveniently associated with the Supine Stem. Thus, —

pingō, pictum, pictus, pictūrus, pictūra, pictor.

rīdeō, rīsum (for **rīd-tum**), **rīsus** (part.), **rīsus** (noun), **rīsūrus, rīsiō, rīsor, rīsibilis.**

The signs of mood and tense are often said to be inserted between the Root (or verb-stem) and the Personal ending. No such insertion is possible in a developed language like the Latin. All true verb-forms are the result, as shown above, of *composition;* that is, of adding to the root or the verb-stem either pronouns (personal endings) or fully developed auxiliaries (themselves containing the personal terminations), or of adding similar auxiliaries to the perfect stem; or of imitation of such processes. Thus **amābāmus** is made by adding to **amā-**, originally a significant word, or a form conceived as such, a full verbal form †**bāmus**, not by inserting **bā** between **amā-** and **-mus**.

CHAPTER VII. — *Particles.*

Adverbs, Prepositions, and Conjunctions are called PARTICLES.

In their origin these words are either (1) *case-forms*, actual or extinct, or (2) *compounds* and *phrases*.

Particles cannot always be distinctly classified, for many adverbs are used also as prepositions and many as conjunctions (§§ 152 and 155).

I. — ADVERBS.

1. Derivation.

148. Adverbs are regularly formed from adjectives as follows: —

a. From adjectives of the *first and second declensions*, by changing the characteristic vowel of the stem to **-ē**: as, **cārē**, *dearly*, from **cārus**, *dear* (stem **cāro-**).

NOTE. — The ending **-ē** is a relic of an old ablative in **-ēd** (cf. § 36. *f*).

b. From adjectives of the *third declension* by adding **-ter** to the stem. Stems in **nt-** (nom. **-ns**) lose the **t-**. All others are treated as **i**-stems. Thus, —

fortiter, *bravely*, from **fortis** (stem **forti-**), *brave*.
ācriter, *eagerly*, from **ācer** (stem **ācri-**), *eager*.
vigilanter, *watchfully*, from **vigilāns** (stem **vigilant-**).
prūdenter, *prudently*, from **prūdēns** (stem **prūdent-**).
aliter, *otherwise*, from **alius** (old stem **ali-**).

NOTE. — This suffix is probably the same as **-ter** in the Greek *-τερος* and in **uter**, **alter** (p. 49, n. 1). If so, these adverbs are neuter accusatives (cf. *d*).

c. Some adjectives of the first and second declensions have adverbs of both forms (**-ē** and **-ter**). Thus **dūrus**, *hard*, has both **dūrē** and **dūriter**; **miser**, *wretched*, has both **miserē** and **miseriter**.

d. The *neuter accusative* of adjectives and pronouns is often used as an adverb: as, **multum**, *much*; **facilĕ**, *easily*; **quid**, *why*.

So regularly in the comparative degree: as, **ācrius**, *more keenly* (positive **ācriter**); **facilius**, *more easily* (positive, **facilĕ**).

NOTE. — *These* adverbs are strictly cognate accusatives (see § 240. *a*).

e. The *ablative neuter* or (less commonly) *feminine* of adjectives, pronouns, and nouns, may be used adverbially: as, **falsō**, *falsely*; **citō**, *quickly*; **rēctā** (**viā**), *straight* (*straightway*); **crēbrō**, *frequently*; **fortē**, *by chance*; **spontē**, *of one's own accord*.

f. Some adverbs are derived from adjectives not in use: as, **abundē**, *plentifully* (as if from †**abundus**, cf. **abundō**, *abound*); **saepe**, *often* (cf. **saepēs**, *hedge*, and **saepiō**, *hedge in*); **propē**, *almost* (as if from †**propis**).

NOTE. — Many adverbs and other particles are case-forms of nouns or pronouns. In some the case is not obvious, and in some it is doubtful. Examples may be seen in the following: —

α. Accusative forms: **āctūtum**, *quickly*; **nōn** (for **nē ūnum**), *not*; **iterum** (comparative of **is**), *a second time*; **dēmum** (superlative of **dē**, *down*), *at last*.

β. Ablative or Instrumental forms (§ 31. *i*): **quā**, *where*; **contrā**, *on the other hand*; **intrā**, *within*; **quī**, *how*; **aliquī**, *somehow*; **volgō**, *commonly*; **frūstrā**, *in vain*; **forīs**, *out of doors*.

γ. Datives of adjectives and pronouns: as, **quō**, *whither*; **adeō**, *to that degree*; **ūltrō**, *beyond*; **citrō**, *this side* (as end of motion); **retrō**, *back*; **illōc** (for **illō-ce**), weakened to **illūc**, *thither*.

REMARK. — Those in **-trō** are from comparative stems (cf. **ūls**, **cis**, **re-**).

δ. Locative forms: **ibi**, *there*; **ubi**, *where*; **peregrī** (**peregrō**), *abroad*; **hīc** (for †**hoi-ce**), *here*; **interim**, *meanwhile* (cf. **inter**); **indē**, *thence*; **tamen**, *yet*; **ōlim** (from **ollus**, old form of **ille**), *once*. Also the compounds **extrinsecus**, *outside*; **hodiē** (**hoi** + **diē**), *to-day*; **perendiē**, *day after to-morrow*.

ε. Feminine accusatives: **statim**, *on the spot*; **saltim**, *at least* (generally **saltem**), from lost nouns in **-tis** (genitive **-tis**). Thus **-tim** became a regular adverbial termination; and by means of it adverbs were made from many noun and verb stems immediately, without the intervention of any form which could have an accusative in **-tim**: as, **sēparātim**, *separately*, from **sēparātus**, *separate*. Some adverbs that appear to be feminine accusative are perhaps locative: as, **palam**, *openly*; **perperam**, *wrongly*; **tam**, *so*; **quam**, *as*.

ζ. Plural accusatives: as, **aliās**, *elsewhere*; **forās**, *out of doors* (as end of motion).

η. Of uncertain formation: (1) those in **-tus** (usually preceded by **i**), with an ablative meaning: as, **funditus**, *from the bottom, utterly*; **dīvīnitus**, *from above, providentially*; **intus**, *within*; **penitus**, *within*; (2) those in **-dem**, **-dam**, **-dō**: as, **quidem**, *indeed*; **quondam**, *once*; **quandō** (cf. **dōnec**), *when*; (3) **dum** (probably accusative of time), *while*; **iam** (perhaps locative, cf. **nam**), *now*.

θ. Phrases or clauses which have grown together into adverbs (cf. *notwithstanding*, *nevertheless*, *besides*): **anteā**, old **antideā**, *before* (**ante eā**, probably ablative or instrumental); **postmodo**, *presently* (**post modo**, *a short time after*); **dēnuō**, *anew* (**dē novō**); **prōrsus**, *absolutely* (**prō vorsus**, *straight ahead*); **quotannīs**, *yearly* (**quot annīs**, *as many years as there are*); **quam-ob-rem**, *wherefore*; **cōminus**, *hand to hand* (**con manus**); **ōminus** *at long range* (**ex manus**); **ob-viam** (as in **īre obviam**, *to go to meet*); **prīdem** (cf. **prae** and **-dem** in **i-dem**), *for some time*; **forsan** (**fors an** [**est**]) *perhaps* (it's a chance whether); **forsitan** (**fors sit an**), *perhaps* (it would be a chance whether); **scīlicet** (**scī**, **licet**), *that is to say* (know, you may); **vidēlicet** (**vidē**, **licet**), *to wit* (*see, you may*).

2. Classification.

149. Adverbs are classified as follows:—

a. Adverbs of Place.[1]

hīc, *here.*	**hūc**, *hither.*	**hinc**, *hence.*	**hāc**, *by this way.*
ibi, *there.*	**eō**, *thither.*	**inde**, *thence.*	**eā**, *by that way.*
istīc, *there.*	**istūc**, *thither.*	**istinc**, *thence.*	**istā**, *by that way.*
illīc, *there.*	**illūc**, *thither.*	**illinc**, *thence.*	**illā** (**illāc**), "
ubi, *where.*	**quō**, *whither.*	**unde**, *whence.*	**quā**, *by what way.*
alicubi, *somewhere.*	**aliquō**, *to*, etc.	**alicunde**, *from*, etc.	**aliquā**, *by*, etc.
ibīdem, *in the same place.*	**eōdem**	**indidem**	**eādem**
alibi, *elsewhere.*	**aliō**	**aliunde**	**aliā**
ubiubi, *wherever.*	**quōquō**	**undecunque**	**quāquā**
ubivīs, *anywhere.*	**quōvīs**	**undique**	**quāvīs**
sīcubi, *if anywhere.*	**sīquō**	**sīcunde**	**sīquā**
nēcubi, *lest* "	**nēquō**	**nēcunde**	**nēquā**

usque, *all the way to.*
usquam, *anywhere.*
nusquam, *nowhere.*
ūltrō, *beyond* (or *freely*, *i.e.* beyond what is required).
citrō, *to this side.*
intrō, *inwardly.*
porrō, *further on.*

quōrsum (for **quō vorsum**, *whither turned?*), *to what end?*
hōrsum, *this way.*
prōrsum, *forward* (**prōrsus**, *utterly*).
intrōrsum, *inwardly.*
retrōrsum, *backward.*
sūrsum, *upward.*
deorsum, *downward.*
seorsum, *apart.*
aliorsum, *another way.*

b. Adverbs of Time.

quandō? *when?* (interrog.); **cum** (**quom**, **quum**), *when* (relat.); **ut**, *when*, *as.*

nunc, *now*; **tunc** (**tum**), *then*; **mox**, *presently*; **iam**, *already*; **dum**, *while.*

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[1] The demonstrative adverbs **hīc**, **ibi**, **istīc**, **illīc**, and their correlatives, correspond in signification with the pronouns **hīc**, **is**, **iste**, **ille** (see § 102), and are often equivalent to these pronouns with a preposition: as, **inde** = **ab eō**, etc. So the relative or interrogative **ubi** corresponds with **quī** (**quis**), **ali-cubi** with **aliquis**, **ubiubi** with **quisquis**, **sī-cubi** with **sīquis** (see §§ 104, 105, with the table of Correlatives in § 106). All these adverbs were originally case-forms of pronouns. The forms in **-bi**, **-īc**, **-inc**, and **-unde** are locative, those in **-ō** and **-ūc** *dative, those in* **-ā** and **-āc** ablative or instrumental (p. 123, note).

prīmum (prīmō), *first*; **deinde (postea)**, *next after*; **postrēmum (postrēmō)**, *finally*; **posteāquam, postquam**, *when* (*after that, as soon as*).

umquam (unquam), *ever*; **numquam (nunquam)**, *never*; **semper**, *always*.

aliquandō, *at some time, at length*; **quandōque (quandōcumque)**, *whenever*; **dēnique**, *at last*.

quotiēns (quotiēs), *how often*; **totiēns**, *so often*; **aliquotiēns**, *a number of times*.

cotīdiē (quotīdiē), *every day*; **in diēs**, *from day to day*.

nōndum, *not yet*; **necdum**, *nor yet*; **vixdum**, *scarce yet*; **quam prīmum**, *as soon as possible*; **saepe**, *often*; **crēbrō**, *frequently*; **iam nōn**, *no longer*.

c. ADVERBS OF DEGREE OR CAUSE.

quam, *how, as*; **tam**, *so*; **quamvīs**, *however much, although*; **quōmodō**, *how*.

cūr, quārē, *why*; **quod, quia, quoniam** (for **quom-iam**), *because*; **eō**, *therefore*.

ita, sīc, *so*; **ut (uti)**, *as, how*; **utut, utcumque**, *however*.

quamquam (quanquam), *although, and yet*; **et, etiam, quoque**, *even, also*.

d. INTERROGATIVE PARTICLES.

an, -ne, anne, utrum, utrumne, num, *whether*.

nōnne, annōn, *whether not*; **numquid, ecquid**, *whether at all* (**ecquid intellegis?** *have you any idea? do you understand at all?*).

utrum (num), -ne, *whether*; . . . **an (annōn, necne)**, *or*.

—— " . . . **-ne** "

e. NEGATIVE PARTICLES.

nōn, *not* (in simple denial); **haud (hau, haut), minimē**, *not* (in contradiction); **nē**, *not* (in prohibition); **nēve, neu**, *nor*; **nēdum**, *much less*.

nē, *lest*; **neque, nec**, *nor*; **nē . . . quidem**, *not even*.

nōn modo . . . vērum (sed) etiam, *not only . . . but also*.

nōn modo . . . sed nē . . . quidem, *not only* NOT . . . *but not even*.

sī minus, *if not*; **quō minus (quōminus)**, *so as not*.

quīn (relat.), *but that*; (interrog.), *why not?*

nē, nec (in compos.), *not*; so in **nesciō**, *I know not*; **negō**, *I say no* (**āiō**, *I say yes*); **negōtium**, *business* (**nec ōtium**); **nēmō (nē hŏmō)**, *no one*; **nē quis**, *lest any one*; **necopīnātus**, *unexpected*; **neque enim**, *for . . . not*.

f. ADVERBS OF MANNER (see § 148).

g. NUMERAL ADVERBS (see § 96).

3. Peculiar Uses of Adverbs.

150. Two negatives are equivalent to an affirmative: as, —

nēmō nōn audiet, *every one will hear* (nobody will not hear).

a. Many compounds of which **nōn** is the first part express an *indefinite* affirmative: as, —

nōnnūllus, *some;* nōnnūllī (= aliquī), *some few.*
nōnnihil (= aliquid), *something.*
nōnnēmō (= aliquot), *sundry persons.*
nōnnumquam (= aliquotiēns), *sometimes.*
necnōn, *also* (nor not).

b. Two negatives of which the second is **nōn** (belonging to the predicate) express a *universal* affirmative: as, —

nēmō nōn, nūllus nōn, *nobody* [does] *not,* i.e. *everybody* [does] (cf. nōnnēmō above, *not nobody,* i.e. *somebody*).
nihil nōn, *everything.*
numquam nōn, *never not,* i.e. *always* (cf. nōnnumquam above, *not never,* i.e. *sometimes*).

151. The following adverbs require special notice: —

a. **Etiam (et iam)**, *also, even*, is stronger than **quoque**, *also*, and usually precedes the emphatic word, while **quoque** follows it: as, —

nōn verbīs sōlum sed **etiam** vī (Verr. ii. 2, 64), *not only by words, but also by force.*
hōc **quoque** maleficium (Rosc. Am. 40), *this crime too.*

b. **Nunc** (for †**num-ce**) means definitely *now, in the immediate present*, and is not used as in English of past time. **Iam** means *now, already, at length, presently*, and includes a reference to previous time through which the state of things described has been or will be reached. It may be used of *any* time. With negatives it means *(no) longer.*

Tum, *then*, is correlative to **cum**, *when*, and may be used of any time. **Tunc**, *then, at that time*, is a strengthened form of **tum** (†**tum-ce**, cf. **nunc**). Thus —

ut **iam** anteā dīxī, *as I have already said before.*
sī **iam** satis aetātis atque rōboris habēret (Rosc. Am. 51, 149), *if he had attained a suitable age and strength* (lit. *if he now had*, as he will by and by).
nōn est iam lēnitātī locus, *there is no longer room for mercy.*

quod **iam** erat **īnstitūtum**, *which had come to be a practice* (had now been established).

nunc quidem **dēlēta est, tunc** flōrēbat (Læl. 4), *now* ('tis true) *she* [Greece] *is ruined, then she was in her glory.*

tum cum rēgnābat, *at the time when he reigned.*

c. **Certō** means *certainly*; **certē** (usually), *at any rate*: as, **certō sciō**, *I know for a certainty*; **ego certē**, *I at least.*

d. **Prīmum** means *first*, "*firstly*" (*first in order*, or *for the first time*), and implies a series of events or acts. **Prīmō** means *at first*, as opposed to *afterwards*, giving prominence merely to the difference of time: as,—

hōc **prīmum** sentiō, *this I hold in the first place.*

aedēs **prīmō** ruere rēbāmur, *at first we thought the house was falling.*

In enumerations, **prīmum** (or **prīmō**) is often followed by **deinde**, *secondly*, *in the next place*, or by **tum**, *then*, or by both in succession. **Deinde** may be several times repeated (*secondly*, *thirdly*, etc.). The series is often closed by **dēnique** or **postrēmō**, *lastly*, *finally*. Thus,—

prīmum dē genere belli, **deinde** dē māgnitūdine, **tum** dē imperātōre dēligendō (Manil. 2), *first of the kind of war, next of its magnitude, then of the choice of a commander.*

e. **Quidem**, *indeed*, gives emphasis, and often has a *concessive* meaning, especially when followed by **sed**, **autem**, etc.: as,—

hōc **quidem** vidēre licet (Læl. 15), THIS *surely one may see.* [Emphatic.]

(sēcūritās) speciē **quidem** blanda, **sed** reāpse multīs locīs repudianda (id. 13), (*tranquillity*) *in appearance, 'tis true, attractive, but in reality to be rejected for many reasons.* [Concessive.]

Nē . . . quidem means *not even* or *not . . . either*. The emphatic word or words must stand between **nē** and **quidem**.

senex **nē** quod spēret **quidem** habet (C. M. 19), *an old man has* NOT *anything to hope for* EVEN.

sed **nē** Iugurtha **quidem** quiētus erat (Jug. 51), *but Jugurtha was not quiet* EITHER.

II.—PREPOSITIONS.

152. Prepositions[1] are regularly used either with the Accusative or with the Ablative.

[1] Prepositions are not originally distinguished from Adverbs in form or meaning, but only specialized in use. Most of them are true case-forms: as, the comparative instrumentals **contrā**, **īnfrā**, **suprā**, and the accusatives (cf. § 88. *d*) **circum**, **coram**, **cum**, **circiter**, **praeter** (comp. of **prae**), **propter** (comp. of **prope**). Of the remainder, **versus** is a petrified nominative (participle of **vertō**); **adversus** is a compound of **versus**; while the origin of the brief forms **ab**, **ad**, **dē**, **ex**, *ob*, *trāns*, *is obscure* and doubtful.

a. The following are used with the Accusative: —

ad, *to.*	**extrā**, *outside.*	**post**, *after.*
adversus, *against.*	**in**, *into.*	**praeter**, *beyond.*
adversum, *towards.*	**infrā**, *below.*	**prope**, *near.*
ante, *before.*	**inter**, *among.*	**propter**, *on account of.*
apud, *at, near.*	**intrā**, *inside.*	**secundum**, *next to.*
circā, *around.*	**iuxtā**, *near.*	**sub**, *under.*
circum, *around.*	**ob**, *on account of.*	**suprā**, *above.*
circiter, *about.*	**penes**, *in the power.*	**trāns**, *across.*
cis, citrā, *this side.*	**per**, *through.*	**ūltrā**, *on the further side.*
contrā, *against.*	**pōne**, *behind.*	**versus**, *towards.*
ergā, *towards.*		

b. The following are used with the Ablative[1]: —

ā, ăb, abs, *away from, by.*	**in**, *in.*
absque, *without, but for.*	**prae**, *in comparison with.*
cōram, *in presence of.*	**prō**, *in front of, for.*
cum, *with.*	**sine**, *without.*
dē, *from.*	**sub**, *under.*
ē, ex, *out of.*	**tenus**, *up to, as far as.*

c. The following may be used with either the Accusative or the Ablative, but with a difference in meaning: —

in, *into, in.*	**sub**, *under.*
subter, *beneath.*	**super**, *above.*

In and **sub**, when followed by the accusative, indicate *motion to*, when by the ablative, *rest in*, a place: as, —

vēnit in aedēs, *he came into the house;* erat in aedibus, *he was in the house.*

disciplīna in Britanniā reperta atque inde in Galliam trānslāta esse existimātur, *the system is thought to have been discovered in Great Britain and thence brought over to Gaul.*

sub īlice cōnsēderat, *he had seated himself under an ilex.*

sub lēgēs mittere orbem, *to subject the world to laws* (to send the world under laws).

153. The uses of the Prepositions are as follows: —

Ā, ab, AWAY FROM,[2] FROM, OFF FROM, with the ablative.

a. Of place: as, ab urbe profectus est, *he set out from the city.*

b. Of time (1) *from:* as, ab hōrā tertiā ad vesperam, *from the third hour till evening;* (2) *just after:* as, ab eō magistrātū, *after* [holding] *that office.*

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[1] For **palam**, etc., see § 261. *b, c.*

[2] **Ab** signifies direction *from* the object, but often *towards* the speaker; compare **dē**, *down from*, and **ex**, *out of.*

Idiomatic uses: ā reliquīs differunt, *they differ from the others;* ab parvulis, *from early childhood;* prope ab urbe, *near* (not far from) *the city;* līberāre ab, *to set free from;* occīsus ab hoste (periit ab hoste), *slain by an enemy;* ab hāc parte, *on this side;* ab rē ēius, *to his advantage;* ā rēpūblicā, *for the interest of the state.*

Ad, TO, TOWARDS, AT, NEAR, with the accusative (cf. **in,** *into*).

a. Of place: as, ad urbem vēnit, *he came to the city;* ad merīdiem, *towards the south;* ad exercitum, *with the army;* ad hostem, *toward the enemy;* ad urbem, *near the city.*

b. Of time: as, ad nōnam hōram, *till the ninth hour.*

c. With persons: as, ad eum vēnit, *he came to him.*

Idiomatic uses: ad supplicia dēscendunt, *they resort to punishment;* ad haec respondit, *to this he answered;* ad tempus, *at the* [fit] *time;* adīre ad rempūblicam, *to go into public life;* ad petendam pācem, *to seek peace;* ad latera, *on the flank;* ad arma, *to arms;* ad hunc modum, *in this way;* quem ad modum, *how, as;* ad centum, *near a hundred;* ad hōc, *besides;* omnēs ad ūnum, *all to a man;* ad diem, *on the day.*

Ante, IN FRONT OF, BEFORE, with the accusative (cf. **post,** *after*).

a. Of place: as, ante portam, *in front of the gate;* ante exercitum, *in advance of the army.*

b. Of time: as, ante bellum, *before the war.*

Idiomatic uses: ante urbem captam, *before the city was taken;* ante diem quīntum (a.d.v.) Kal., *the fifth day before the Calends* (the 3d day before the last of the month); ante quadriennium, *four years before* or *ago;* ante tempus, *too soon* (before the time).

Apud, AT, BY, AMONG, with the accusative.

a. Of place (rare and archaic): as, apud forum, *at the forum* (in the market-place).

b. With reference to persons or communities: as, apud Helvētiōs, *among the Helvetians;* apud populum, *before the people;* apud aliquem, *at one's house;* apud sē, *at home* or *in his senses;* apud Cicerōnem, *in* [the works of] *Cicero.*

Circum,[1] **circā, circiter,** ABOUT, AROUND, with the accusative.

a. Of place: circum haec loca, *hereabout;* circā sē habent, *they have with them.*

b. Of time or number (circā or circiter, *not* circum): as, circā eandem hōram, *about the same hour;* circiter passūs mille, *about a mile.* Especially *about, in regard to:* circā quem pūgna est (Quintil.), *with regard to whom,* etc.

Contrā,[2] OPPOSITE, AGAINST, with the accusative: as, —

contrā Ītaliam, *over against Italy;* contrā haec, *in answer to this.*

Often as adverb: as, haec contrā, *this in reply;* contrā autem, *but on the other hand;* quod contrā, *whereas, on the other hand.*

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[1] **Circum** is an accusative form; **circā,** is instrumental; **circiter,** accusative of a comparative. For the stem, cf. **circus.**

[2] **Contrā** *is instrumental comparative of* **cum (con-).**

Cum, WITH, TOGETHER WITH, with the ablative.

a. Of place: as, vāde mēcum, *go with me;* cum omnibus impedīmentīs, *with all* [their] *baggage.*

b. Of time: as, prīmā cum lūce, *at early dawn* (with first light).

Idiomatic uses: māgnō cum dolōre, *with great sorrow;* commūnicāre aliquid cum aliquō, *share something with some one;* cum malō suō, *to his own hurt;* cōnflīgere cum hoste, *to fight with the enemy;* esse cum tēlō, *to go armed;* cum silentiō, *in silence.*

Dē, DOWN FROM, FROM, with the ablative (cf. **ab**, *away from;* **ex**, *out of*).

a. Of place: as, dē caelō dēmissus, *sent down from heaven;* dē nāvibus dēsilīre, *to jump down from the ships.*

b. Figuratively, CONCERNING, ABOUT, OF:[1] as, cōgnōscit dē Clōdī caede, *he learns of the murder of Clodius;* cōnsilia dē bellō, *plans of war.*

c. In a partitive sense (compare **ex**), *out of, of:* as, ūnus dē plēbe, *one of the people.*

Idiomatic uses: multīs dē causīs, *for many reasons;* quā dē causā, *for which reason;* dē improvīsō, *of a sudden;* dē industriā, *on purpose;* dē integrō, *anew;* dē tertiā vigiliā, *just at midnight* (starting at the third watch); dē mēnse Decembrī nāvigāre, *to sail as early as December.*

Ex, **ē**, FROM (the midst, opposed to **in**), OUT OF, with the ablative (cf. **ab** and **dē**).

a. Of place: as, ex omnibus partibus silvae ēvolāvērunt, *they flew out from all parts of the forest;* ex Hispāniā, [a man] *from Spain.*

b. Of time: as, ex eō diē quīntus, *the fifth day from that* (four days after); ex hōc diē, *from this day forth.*

Idiomatically or less exactly: ex cōnsulātū, *right after his consulship;* ex ēius sententiā, *according to his opinion;* ex aequō, *justly;* ex improvīsō, *unexpectedly;* ex tuā rē, *to your advantage;* māgnā ex parte, *in a great degree;* ex equō pūgnāre, *to fight on horseback;* ex ūsū, *expedient;* ē regiōne, *opposite;* quaerere ex aliquō, *to ask of some one;* ex senātūs cōnsultō, *according to the decree of the senate;* ex fugā, *in* [their] *flight* (proceeding immediately from it); ūnus ē fīliīs, *one of the sons.*

In, with the accusative or the ablative.

1. With the accusative, INTO (opposed to **ex**).

a. Of place: as, eōs in silvās reiēcērunt, *they drove them back into the woods.*

b. Of time, TILL, UNTIL: as, in lūcem, *till daylight.*

Idiomatically or less exactly: in meridiem, *towards the south;* amor in (ergā or adversus) patrem, *love for his father;* in āram cōnfūgit, *he fled to the altar* (on the steps, or merely *to*); in diēs, *from day to day;* in longitūdinem, *in length;* in haec verba iūrāre, *to swear to these words;* hunc in modum, *in this way;* ōrātiō in Catilīnam, *a speech against Catiline;* in perpetuum, *for ever;* in pēius, *for the worse;* in diem vīvere, *to live from hand to mouth.*

[1] *Of* originally had the same meaning as **dē** (compare *off*).

2. With the ablative, IN, ON, AMONG.

In very various connections: as, in castrīs, *in the camp* (cf. ad castra, *to, at*, or *near the camp*); in marī, *on the sea;* in urbe esse, *to be in town;* in tempore, *in season;* in scrībendō, *while writing;* est mihi in animō, *I have it in mind;* in ancorīs, *at anchor;* in hōc homine, *in the case of this man;* in dubiō esse, *to be in doubt.*

Īnfrā, BELOW, with the accusative.

a. Of place: as, ad mare īnfrā oppidum, *by the sea below the town;* īnfrā caelum, *under the sky.*

b. Figuratively: as, īnfrā Homērum, *later than Homer;* īnfrā trēs pedēs, *less than three feet;* īnfrā elephantōs, *smaller than elephants;* īnfrā īnfimōs omnēs, *the lowest of the low.*

Inter, BETWEEN (with two accusatives), AMONG: as, —

inter mē et Scīpiōnem, *between myself and Scipio;* inter ōs et offam, *between the cup and the lip* (the mouth and the morsel); inter hostium tēla, *amid the weapons of the enemy;* inter omnēs prīmus, *first of all;* inter bibendum, *while drinking;* inter sē loquuntur, *they talk together;* inter nōs, *between ourselves.*

Ob, TOWARDS, ON ACCOUNT OF, with the accusative.

a. Literally: (1) of motion (archaic): as, ob Rōmam, *towards Rome* (Ennius); ob viam, *to the road* (preserved as adverb, *in the way of*). (2) Of place in which, BEFORE, in a few phrases: as, ob oculōs, *before the eyes.*

b. Figuratively, IN RETURN FOR (mostly archaic, probably a word of account, balancing one thing *against* another): as, ob mulierem, *in pay for the woman;* ob rem, *for gain.* Hence applied to reason, cause, and the like, ON ACCOUNT OF (a similar mercantile idea), FOR: as, ob eam causam, *for that reason;* quam ob rem (quamobrem), *wherefore, why.*

Per, THROUGH, OVER, with the accusative.

a. Of motion: as, per urbem īre, *to go through the city;* per mūrōs, *over the walls.*

b. Of time: as, per hiemem, *throughout the winter.*

c. Figuratively, of persons as means or instruments: as, per hominēs idōneōs, *through the instrumentality of suitable persons;* licet per mē, *you* (etc.) *may for all me.* Hence, stat per mē, *it is through my instrumentality.* So, per sē, *in and of itself.*

d. Weakened, in many adverbial expressions: as, per iocum, *in jest;* per speciem, *in show, ostentatiously.*

Prae, IN FRONT OF, with the ablative.

a. Literally, of place (in a few connections): as, prae sē portāre, *to carry in one's arms;* prae sē ferre, *to carry before one* (hence figuratively), *exhibit, proclaim, ostentatiously make known.*

b. Figuratively, of hindrance, as by an obstacle in front (compare English *for*): as, prae gaudiō conticuit, *he was silent for joy.*

c. Of comparison: as, prae māgnitūdine corporum suōrum, *in comparison with their own great size.*

Praeter, ALONG BY, BY, with the accusative.

1. Literally: as, praeter castra, *by the camp* (along by, in front of); praeter oculōs, *before the eyes.*
2. Figuratively, BEYOND, BESIDES, MORE THAN, IN ADDITION TO, EXCEPT: as, praeter spem, *beyond hope;* praeter aliōs, *more than others;* praeter paucōs, *with the exception of a few.*

Prō, IN FRONT OF, with the ablative: as, —

sedēns prō aede Castoris, *sitting in front of the temple of Castor;* prō populō, *in presence of the people.* So prō rōstris, *on* [the front of] *the rostra:* prō cōntiōne, *before the assembly* (in a speech).

In various idiomatic uses: prō lēge, *in defence of the law;* prō vitulā, *instead of a heifer;* prō centum milibus, *as good as a* [hundred] *thousand;* prō ratā parte, *in due proportion;* prō hāc vice, *for this once;* prō cōnsule, *in place of consul;* prō vīribus, *considering his strength;* prō virīli parte, *to the best of one's ability.*

Propter, NEAR, BY, with the accusative: as, —

propter tē sedet, *he sits next you.* Hence, ON ACCOUNT OF (cf. *all along of*): as, propter metum, *through fear.*

Secundum,[1] JUST BEHIND, FOLLOWING, with the accusative.

1. Literally: as, īte secundum mē (Plaut.), *go behind me;* secundum lītus, *near the shore;* secundum flūmen, *along the stream* (cf. secundō flūmine, *down stream*).
2. Figuratively, ACCORDING TO: as, secundum nātūram, *according to nature.*

Sub, UNDER, UP TO, with the accusative or the ablative.

a. Of motion, with the accusative: as, sub montem succēdere, *to come close to the hill.*

Idiomatically: sub noctem, *towards night;* sub lūcem, *near daylight;* sub haec dicta, *at* (following) *these words.*

b. Of rest, with the ablative: as, sub Iove, *in the open air* (under the heaven, personified as Jove); sub monte, *at the foot of the hill.*

Idiomatically: sub eōdem tempore, *about the same time* (just after it).

Super,[2] ABOVE, OVER, with the accusative or ablative: as, —

vulnus super vulnus, *wound upon wound;* super Indōs, *beyond the Hindoos;* super tālī rē, *about such an affair.*

Suprā,[3] ON TOP OF, ABOVE, with the accusative: as, —

suprā terram, *on the surface of the earth.* So also figuratively: as, suprā hanc memoriam, *before our remembrance;* suprā mōrem, *more than usual;* suprā quod, *besides.*

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[1] *Part. of* sequor. [2] Comp. of sub. [3] Instrumental of superus, § 91. *b.*

Trāns,[1] ACROSS, OVER, THROUGH, BY, with the accusative.

a. Of motion: as, trāns mare currunt, *they run across the sea;* trāns flūmen ferre, *to carry over a river;* trāns aethera, *through the sky;* trāns caput iace, *throw over your head.*

b. Of rest: as, trāns Rhēnum incolunt, *they live across the Rhine;* trāns Tiberim, *across the Tiber.*

Ūltrā, BEYOND (on the further side), with the accusative: as, —

cis Padum ūltrāque, *on this side of the Po and beyond;* ūltrā eum numerum, *more than that number;* ūltrā fidem, *incredible;* ūltrā modum, *immoderate.*

[For Prepositions in Compounds, see § 170.]

III. — CONJUNCTIONS.

154. Conjunctions connect words, phrases, or sentences. They are of two classes: —

a. CO-ORDINATE, connecting co-ordinate or similar constructions (see § 180. *a*). These are: —

1. Copulative, implying a connection of thought as well as of words: as, **et**, *and.*
2. Adversative, implying a connection of words, but a contrast in thought: as, **sed**, *but.*
3. Causal, introducing a cause or reason: as, **nam**, *for.*
4. Illative, denoting an inference: as, **igitur**, *therefore.*

b. SUBORDINATE, connecting a subordinate or dependent clause with that on which it depends (see § 180. *b*). These are: —

1. Conditional, denoting a condition or hypothesis: as, **sī**, *if;* **nisi**, *unless.*
2. Comparative, implying comparison as well as condition: as, **āc sī**, *as if.*
3. Concessive, denoting a concession or admission: as, **quamquam**, *although* (lit. *however* much it may be true that, etc.).
4. Temporal: as, **postquam**, *after.*
5. Consecutive, expressing result: as, **ut**, *so that.*
6. Final, expressing purpose: as, **ut**, *in order that;* **nē**, *that not.*

NOTE 1. — Conjunctions, like adverbs, are either petrified cases of nouns, pronouns, and adjectives, or obscured phrases: as, **sed**, an old ablative (cf. **rēd**, **prōd**); **quod**, an old accusative; **dum**, an old accusative (cf. **tum**, **cum**); **vērō**, an old ablative of **vērus**; **nihilōminus**, *none the less;* **proinde**, lit. *forward from there.*

NOTE 2. — A phrase used as a conjunction is called a *conjunctive phrase:* as, **quā propter**, **quō circā**, *wherefore.*

[1] Probably neuter participle, cf. **terminus**.

155. Conjunctions are more numerous and more accurately distinguished in Latin than in English. The following list includes the common conjunctions[1] and conjunctive phrases:—

1. Co-ordinate.

a. Copulative and Disjunctive.

et, -que, atque (āc), *and.*

et . . . et; et . . . -que (atque); -que . . . et; -que . . -que (poet.), *both . . . and.*

etiam, quoque, neque nōn (necnōn), quīnetiam, itidem (item), *also.*

cum . . . tum; tum . . . tum, *both . . . and; not only . . . but also.*

quā . . . quā, *on one hand . . . on the other hand.*

modo . . . modo, *now . . . now.*

aut . . . aut; vel . . . vel (-ve), *either . . . or.*

sīve (seu) . . . sīve, *whether . . . or.*

nec (neque) . . . nec (neque); neque . . . nec; nec . . . neque (rare), *neither . . . nor.*

et . . . neque, *both . . . and not.*

nec . . . et; nec (neque) . . . -que, *neither . . . and.*

b. Adversative.

sed, autem, vērum, vērō, at, atquī, *but.*

tamen, attamen, sed tamen, vērumtamen, *but yet, nevertheless.*

nihilōminus, *none the less.*

at vērō, *but in truth;* **enimvērō,** *for in truth.*

cēterum, *on the other hand, but.*

c. Causal and Illative.

nam, namque, enim, etenim, *for.*

quia, quod, *because.*

quoniam, quippe, cum (quom, quum), quandō, quandōquidem, sīquidem, utpote, *since, inasmuch as.*

propterea (. . . quod), *for this reason (. . . that).*

quāpropter, quārē, quamobrem, quōcircā, unde, *wherefore, whence.*

ergō, igitur, itaque, ideō, idcircō, proinde, *therefore, accordingly.*

Note.— Of these **quia, quod, quoniam, quippe, cum, sīquidem,** often introduce subordinate clauses. As all subordinate clauses have been developed from clauses once co-ordinate (p. 164), the distinction between co-ordinate conjunctions and subordinate is often obscure.

[1] Some of these have been included in the classification of adverbs. See also *list of correlatives,* § 106.

d. CONCESSIVE.

quidem, *to be sure, it is true.*

2. Subordinate.

e. CONDITIONAL.

sī, *if*; **sīn**, *but if*; **nisi (nī)**, *unless, if not*; **quod sī**, *but if.*
modo, dum, dummodo, sī modo, *if only, provided.*
dummodo nē (dum nē, modo nē), *provided only not.*

f. COMPARATIVE.

ut, uti, sīcut, velut, prout, praeut, ceu, *as, like as.*
tamquam (tanquam), quasi, utsī, āc sī, velut, veluti, velutsī, *as if.*
quam, atque (āc), *as, than.*

g. CONCESSIVE.

etsī, etiamsī, tametsī, tamenetsī, quamquam (quanquam), *although.*
quamvīs, quantumvīs, quamlibet, *however much.*
licet (properly a verb), **ut, cum (quom, quum)**, *though, suppose, whereas.*

h. TEMPORAL.

cum (quom, quum), cum prīmum, ubi, ut prīmum, postquam (posteāquam), *when.*
prius . . . quam, ante . . . quam, *before*; **nōn ante . . . quam**, *not . . . until.*
quandō, simul atque (simul āc), simul, *as soon as.*
dum, usque dum, dōnec, quoad, *until.*

i. CONSECUTIVE AND FINAL.

ut (uti), quō, *so that, in order that.*
nē, ut nē, *lest (that . . . not, in order that not)*; **nēve (neu)**, *nor.*
quīn (after negatives), **quōminus**, *but that* (so as to prevent).

156. The following are the principal conjunctions whose meaning requires to be noticed: —

a. **Et**, *and*, simply *connects* words or clauses; **-que** *combines* more closely into one connected whole. **-que** is always enclitic to the word connected or to the first or second of two or more words connected. Thus,

cum coniugibus et līberīs, *with* [their] *wives and children.*
ferrō īgnīque, *with fire and sword.* [Not as separate things, but as the combined means of devastation.]
aquā et īgnī interdictus, *forbidden the use of water and fire.* [In a legal formula, *where they are considered separately.*]

Atque (**āc**) adds with some emphasis or with some implied reflection on the word added. Hence it is often equivalent to *and so*, *and yet*, *and besides*, *and then*. But these distinctions depend very much upon the feeling of the speaker, and are often untranslatable: as, —

omnia honesta atque inhonesta, *everything honorable and dishonorable* (too, without the slightest distinction).

ūsus atque disciplīna, *practice and theory beside* (the more important or less expected).

atque ego crēdō, *and yet I believe* (for my part).

In the second of two connected ideas, *and not* is expressed by **neque** (**nec**): as, —

neque vērō hōc sōlum dīxit, *and he not only said this.*

Atque (**āc**), in the sense of *as*, *than*, is also used after words of comparison and likeness: as, —

nōn secus (aliter) āc sī, *not otherwise than if.*

prō eō āc dēbuī, *as was my duty* (in accordance as I ought).

aequē āc tū, *as much as you.*

haud minus āc iūssī faciunt, *they do just as they are ordered.*

simul atque, *as soon as.*

b. **Sed** and the more emphatic **vērum** or **vērō**, *but*, are used to introduce something in opposition to what precedes, especially after negatives (*not this . . . but something else*). **At** introduces with emphasis a new point in an argument, but is also used like the others.

At enim is almost always used to introduce a supposed objection which is presently to be overthrown. **At** is more rarely used alone in this sense. **Autem**, *however*, *now*, is the weakest of the adversatives, and often has hardly any adversative force perceptible. **Atquī**, *however*, *now*, sometimes introduces an objection and sometimes a fresh step in the reasoning. **Quod sī**, *but if*, *and if*, *now if*, is used to continue an argument. **Ast** is old or poetic and is equivalent to **at**.

NOTE. — A concessive is often followed by an adversative either in a coordinate or a subordinate clause: as, **etiamsī quod scrībās nōn habēbis, scrībitō tamen** (Cic.), *though you have nothing to write, still write all the same.*

c. **Aut**, *or*, excludes the alternative; **vel** (probably imperative of **volō**) and **-ve** give a choice between two alternatives. But this distinction is sometimes disregarded. Thus, —

sed quis ego sum **aut** quae est in mē facultās, *but who am I or what special capacity have I?* [Here **vel** could not be used, because in fact a negative is implied and both alternatives are excluded].

quam tenuī **aut** nūllā potius valētūdine, *what feeble health* [he had], *or rather none at all.* [Here vel might be used, but would refer only to the expression, not to the fact].

aut bibat **aut** abeat, *let him drink or* (if he won't do that, then let him) *quit.* [Here vel would mean, let him do either as he chooses].

vīta tālis fuit vel fortūnā vel glōriā, *his life was such either in respect to fortune or fame* (whichever way you look at it).

sī propīnquōs habeant imbēcilliōrēs vel animō vel fortūnā, *if they have relatives beneath them either in spirit or in fortune* (in either respect, for example).

cum cōgnitī sunt et **aut** deōrum **aut** rēgum fīliī inventī, *sons either of gods or of kings.* [Here one case would exclude the other.]

implicātī vel ūsū diūturnō vel etiam officiīs, *entangled either by close intimacy or even by obligations.* [Here the second case might exclude the first.]

Sīve (**seu**) is properly used in disjunctive conditions (*if either . . . or if*), but also with alternative words and clauses, especially with two names for the same thing: as,—

sīve arrīdēns **sīve** quod ita putāret (De Or. i. 20, 91), *either laughingly or because he really thought so.*

Vel, *even, for instance*, is often used with no alternative force: as,—

vel minimus, *the very least.*

d. **Nam** and **namque**, *for*, usually introduce a real reason, formally expressed, for a previous statement; **enim** (always postpositive), a less important explanatory circumstance put in by the way; **etenim** (*for, you see; for, you know; for, mind you*) and its negative **neque enim** introduce something self-evident or needing no proof.

(ea vīta) quae est sōla vīta nōminanda. **nam** dum sumus in hīs inclūsī compāgibus corporis mūnere quōdam necessitātis et gravī opere perfungimur. est **enim** animus caelestis, etc. (Cat. Maj. 21).

hārum trium sententiārum nūllī prōrsus assentior. nec **enim** illa prīma vēra est, *for of course that first one isn't true.*

e. **Ergō**, *therefore*, is used of things proved formally, but often has a weakened force. **Igitur**, *then, accordingly*, is weaker than **ergō** and is used in passing from one stage of an argument to another. **Itaque**, *therefore, accordingly, and so*, is used in proofs or inferences from the nature of things rather than in formal logical proof.

All of these are often used merely to resume a train of thought broken by a digression or parenthesis. **Idcircō**, *for this reason, on this account*, is regularly followed (or preceded) by a correlative: as, **quia, quod, sī, ut, nē**, and refers to the special point introduced by the correlative.

nē **aegrī** quidem **quia** nōn omnēs convalēscunt, **idcircō** ars nūlla medicīnae est.

prīmum **igitur** aut negandum est esse deōs . . . aut quī deōs esse concēdant eīs fatendum est eōs aliquid agere idque praeclārum; nihil est autem praeclārius mundī administrātiōne, deōrum **igitur** cōnsiliō **administrātur**. quod sī aliter est, aliquid profectō sit necesse est **melius** et māiōre vī praeditum quam deus. . . . nōn est **igitur** nātūra deōrum praepotēns neque excellēns, sī quidem ea subiecta est eī vel necessitātī vel nātūrae quā caelum maria terrae regantur, nihil est autem praestantius deō, ab eō **igitur** mundum necesse est regī. nūllī **igitur** est nātūrae oboediēns aut subiectus deus: omnem **ergō** regit ipse nātūram. **etenim** sī concēdimus intellegentīs esse deōs, concēdimus etiam prōvidentīs et rērum quidem māximārum. **ergō** utrum īgnōrant quae rēs māxumae sint quōque eae modō trāctandae et tuendae an vim nōn habent quā tantās rēs sustineant et gerant? (N. D. ii. 30.)

malum mihi vidētur mors. est miserum **igitur**, **quoniam** malum. certē. **ergō** et eī quibus ēvēnit iam ut morerentur et eī quibus ēventūrum est miserī. mihi ita vidētur. nēmō **ergō** nōn miser. (Tusc. i. 5.)

meministis **enim** cum illīus nefāriī gladiātōris vōcēs percrēbuissent quās, etc. — tum **igitur** (Mur. 25, 50).

f. **Quia**, *because*, regularly introduces a fact; **quod**, either a fact or a statement. **Quoniam** (for **quom iam**), *inasmuch as*, *since*, *when now*, *now that*, has reference to motives, excuses or justifications, and the like. **Quandō**, *since*, is mostly archaic or late.

possunt **quia** posse videntur, *they can because they think they can.*

locus est ā mē **quoniam** ita Murēna voluit retrāctandus (Mur. 26, 54), *I must review the point, since Murena has so wished.*

mē reprehendis **quod** idem dēfendam (as he had not) quod lēge pūnierim (Mur. 32, 67), *you blame me because* [as you say] *I defend the same charge which I have punished by the law.*

reprehendis mē **quia** dēfendam (as he had) (Sull. 18, 50).

cūr igitur pācem nōlō? **quia** turpis est (Phil. vii. 3, 9), *why then do I not wish for peace? Because it is disgraceful.*

In the denial of a reason, **nōn quō** is used as well as **nōn quod**, **nōn quia**, and **nōn quīn**, but not **nōn quoniam**. Thus, —

nōn quia multīs dēbeō . . . sed **quia** saepe concurrunt aliquōrum bene dē mē meritōrum inter ipsōs contentiōnēs (Planc. 32, 78), *not because I am indebted to many, but because*, etc.

nōn quīn parī virtūte et voluntāte aliī fuerint, **sed** tantam causam nōn habuērunt (Phil. vii. 2, 6), *not that there were not others of equal courage and good-will, but they had not so much reason.*

g. **Cum** (**quom**), *when*, is always a relative, and is often correlative with **tum** (see *h.* 1, below); **quandō**, *when* (rarely *since*), is used as interrogative, relative and indefinite: as, **quandō? hodiē**, *when? to-day*; **sī quandō**, *if ever*.

h. 1. Conjunctions, especially those of relative origin, frequently have a correlative in another clause, to which they correspond: as, —

ut sēmentem fēceris, **ita** metēs, *as you sow, so shall you reap.*
uti initium, **sīc** fīnis est, *as is the beginning, so is the end.*
tum cum Catilinam̄ ēiciēbam (Cat. iii. 2, 3), *at the time when*, etc.

2. Often the same conjunction is repeated in two co-ordinate clauses. Examples are: —

et . . . et, *both . . . and.*
modo . . . modo, *now . . . now.*
nunc . . . nunc, *now . . . now.*
iam . . . iam, *now . . . now.*
simul . . . simul, *at once* (this) *and also* (that).
quā . . . quā, *both . . . and, as well . . . as, alike* (this) *and* (that).

i. The concessives (**etsī**, **quamvīs**, etc., *although*) may introduce either a fact or a mere supposition, and are often followed by the correlative **tamen**, *yet, nevertheless*; **quamquam** is regularly used to introduce an admitted fact and not a mere supposition.

Quamquam (and rarely **etsī**, **tametsī**), in the sense of *though* (*and yet, but, however*) are also used to introduce an independent statement made to limit or correct the preceding (*quamquam corrēctīvum*): as, —

ille volt diū vīvere, hīc diū vīxit, **quamquam**, ō dī bonī, quid est in hominis vītā diū? (Cat. M. 19, 68), *the one wishes to live long, the other has lived long, though* (after all) *Good Heavens! what is there that is long in the life of man?*

k. **Autem**, **enim**, and **vērō** are postpositive, *i.e.* they always follow one or more words of their clause; so generally **igitur** and often **tamen**.

INTERJECTIONS.

Ō, **ōn**, **ecce**, **ehem**, **papae**, **vāh** (of *astonishment*).
iō, **ēvae**, **ēvoe**, **euhoe** (of *joy*).
heu, **ēheu**, **vae**, *alas* (of *sorrow*).
heus, **eho**, **ehodum**, *ho* (of *calling*); **st**, *hist.*
ēia, **euge** (of *praise*).
prō (of *attestation*): as, **prō pudor**, *shame!*

CHAPTER VIII.—*Formation of Words.*

NOTE.—All formation of words is originally a process of composition. An element significant in itself is added to another significant element, and thus the meaning of the two is combined. No other combination is possible for the formation either of inflections or of stems. Thus, in fact, *words* (since roots and stems are significant elements, and so words) are first juxtaposed, then brought under one accent, and finally felt as one word. This gradual process is seen in *sea change, sea-nymph, seaside.* But as all derivation, properly so-called, appears as a combination of uninflected stems, every type of formation in use must date back of inflection. Hence words were not in strictness derived either from nouns or from verbs, but from *stems* which were neither, because they were in fact both; for the distinction between noun- and verb-stems had not yet been made.

After the development of Inflection, however, that one of several kindred words which seemed the simplest was regarded as the *Primitive* form, and from this the other words of the group were thought to be *derived.* Such supposed processes of formation were then imitated, often erroneously, and in this way *new modes of derivation* arose. Thus new adjectives were formed from nouns, new nouns from adjectives, new adjectives from verbs, and new verbs from adjectives and nouns.

In course of time the real or apparent relations of many words became confused, so that nouns and adjectives once supposed to come from nouns were often assigned to verbs, and others once supposed to come from verbs were assigned to nouns.

Further, since the language was constantly changing, many words went out of use, and do not occur in the literature as we have it. Thus many derivatives survive of which the Primitive is lost.

Finally, since all conscious word-formation is imitative, intermediate steps in derivation were sometimes omitted, and occasionally apparent derivatives occur for which no proper Primitive ever existed.

I.—ROOTS AND STEMS.

157. Roots[1] are of two kinds:—

1. *Verbal,* expressing ideas of action or condition (sensible phenomena).

2. *Pronominal,* expressing ideas of position and direction.

Stems are divided into (1) Noun- (including Adjective-) stems, and (2) Verb-stems.

NOTE.—Noun- and verb-stems were not originally different (see p. 163), and in the consciousness of the Romans were often confounded, but in general were treated as distinct.

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[1] *For the distinction between* Roots and Stems, see §§ 21, 22.

158. Words are formed by inflection:—

1. From roots inflected as stems:—

a. Without change: as, **duc-is (dux)**, DUC; **nec-is (nex)**; **is, id**. So in verbs: as, **est, fert, ēst** (cf. p. 86).

b. With change of the root-vowel: as, **lūc-is (lūx)**, LUC; **pāc-is (pāx)**. So in verbs: **I-s** for **†eis**, from **eō, īre**; **fātur** from **for, fārī**.

NOTE. — In these cases it is impossible to say with certainty whether the form of root in *a* or in *b* is the original one. But for convenience the above order is adopted.

c. With reduplication: as, **fur-fur, mar-mor, mur-mur**. So in verbs: as, **si-stō** (root STA).

2. From derived stems; see § 159.

II. — SUFFIXES.

159. Stems are derived from roots or from other stems by means of *suffixes*. These are:—

1. Primary: added to the root, or (in later times by analogy) to verb-stems. The root has either the weaker or the fuller vowel (cf. § 158. *a*, *b*).

2. Secondary: added to a noun- or adjective-stem.

Both primary and secondary suffixes are for the most part pronominal roots (§ 157. 2), but a few are of doubtful origin.

NOTE. — The distinction between primary and secondary suffixes, not being original (see p. 140, head-note), is constantly lost sight of in the development of a language. Suffixes once primary are used as secondary, and those once secondary are used as primary. Thus in **hosticus** (**hosti** + **cus**) the suffix **-cus**, originally **ka** (see § 160. λ) primary, as in **paucus**, has become secondary, and is thus regularly used to form derivatives; but in **pudicus, apricus**, it is treated as primary again, because these words were really or apparently connected with verbs. So in English *-able* was borrowed as a primary suffix, but also makes forms like *clubbable, salable; -some* is properly a secondary suffix, as in *toilsome, lonesome*, but makes also such words as *meddlesome, venturesome*.

1. Primary Suffixes.

160. The words in Latin formed immediately from the root by means of Primary suffixes, are few.

a. Inherited words so formed were mostly further developed by the addition of other suffixes, as we might make an adjective *lone-ly-some-ish*, meaning nothing more than *lone, lonely, or lonesome*.

b. By such accumulation of suffixes, new compound suffixes were formed which crowded out even the old types of derivation: thus —

A word like **mēns, mentis**, by the suffix **ōn-** (nom. **-ō**) gave **mentiō**, and this being divided into **men** + **tiō**, gave rise to a new type of abstract nouns in **-tiō** (phonetically **-siō**): as, **lēgātiō**, *embassy*.

A word like **audītor**, by the suffix **io-** (nom. **-ius**), gave rise to adjectives like **audītōrius**, of which the neuter is used to denote the place where the action of the verb is performed. Hence **tōrio-** (nom. **-tōrium**), N., becomes a regular suffix (§ 164. *i.* 5).

So in English such a word as *mechanically* gives a suffix *-ally*, making *telegraphically*, though there is no such word as *telegraphical*.

c. Examples of primary suffixes are: —

1. Vowel suffixes: —

a,[1] found in nouns and adjectives of **ā-** and **o-**stems, as **sonus, lūdus, vagus, scrība, toga** (root TEG).

i, less common, and in Latin frequently changed, as in **rūpēs**, or lost, as in **scobs** (**scobis**, root SCAB).

u, disguised in most adjectives by an additional **i**, as in **suā-vis** (for †**suādus**, cf. ἡδύς), **ten-uis** (root TEN in **tendō**), and remaining alone only in nouns of the fourth declension, as **acus** (root AK, *sharp*, in **ācer, aciēs**, ὠκύς), **pecū** (root PAC, *bind*, in **paciscor**).

2. Suffixes with a consonant: —

α. **ta** (in the form **to-**) in the regular perfect passive participle, as **tēctus, tēctum**; sometimes with an active sense, as in **pōtus, prānsus**; and found in a few words not recognized as participles, as **pūtus** (cf. **pūrus**), **altus** (**alō**).

β. **ti** in abstracts and rarely in nouns of agency, as **messis, vestis, pars, mēns**. But in many the **i** is lost.

γ. **tu** in abstracts (including supines), sometimes becoming concretes, as **āctus, lūctus**.

δ. **na**, forming perfect participles in other languages, and in Latin making adjectives of like participial meaning, which often become nouns, as **māgnus** (= **māctus**, root MAG), **plēnus, rēgnum**.

ε. **ni**, in nouns of agency and adjectives, as **īgnis, sēgnis**.

ζ. **nu**, rare, as in **manus, sinus**.

η. **ma** with various meanings, as in **animus, almus, fīrmus, forma**.

θ. **va** (commonly **uo-**) with an active or passive meaning, as in **equus, arvum, cōnspicuus, exiguus, vacīvus** (**vacuus**).

ι. **ra** (or **la**, a passive participle termination in other languages), usually passive, as in **ager, integer, plērī-que** (= **plēnus** = **plētus**), **sella** (for **sed-la**, cf. ἕδρα).

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[1] Observe that it is the *stem*, not the *nominative*, that is formed by the suffix, although the nominative is here given for convenience of reference. The vowel in these suffixes is given as **a** to avoid puzzling questions of comparative grammar, *though it had no doubt* assumed the form **o**, even in the Parent Speech.

κ. **ya** (forming gerundives in other languages), in adjectives and abstracts, including many of the first and fifth declensions, as **eximius, audācia, Flōrentia, perniciēs.**

λ. **ka**, sometimes primary, as in **paucī** (cf. παῦρος), **locus** (for **stlocus**). In many cases the vowel of this termination is lost, leaving a consonant-stem: as, **apex, cortex, loquāx.**

μ. **an** (**in-, ōn-**), in nouns of agency and abstracts: as, **aspergō, compāgō** (**-inis**), **gerō** (**-ōnis**).

ν. **man** (**men-**: also used in the form **men-** as a conscious derivative) expressing MEANS, often passing into the action itself: as, **āgmen, flūmen.**

ξ. **tar**, forming nouns of AGENCY: as, **pater** (i.e. *protector*), **frāter** (i.e. *supporter*), **ōrātor.**

ο. **tra**, forming nouns of MEANS: as, **claustrum, mūlctrum.**

π. **as** (sometimes phonetically changed into **er-, or-**), forming names of actions: as, **genus, furor.**

ρ. **ant**, forming active PARTICIPLES: as, **legēns**, with some adjectives from roots unknown: as, **frequēns, recēns.**

The above, with some suffixes given below, belong to the Indo-European parent speech, and most of them were not felt as living formations in the Latin.

2. Significant Endings.

161. Both primary and secondary suffixes, especially in the form of compound suffixes, were used in Latin with more or less consciousness of their meaning. They may therefore be called Significant Endings.

They form: 1. Nouns of Agency; 2. Names of Action; 3. Adjectives (active or passive).

NOTE. — There is really no difference in etymology between an adjective and a noun, except that some formations are habitually used as adjectives and others as nouns (§ 25. *b*, note).

III. — DERIVATION OF NOUNS AND ADJECTIVES.

1. Nouns of Agency.

162. Nouns of Agency properly denote the *agent* or *doer* of an action. But they include many words in which the idea of agency has entirely faded out, and also many words used as adjectives. Their significant endings are: —

a. **-tor** (**-sor**), M., **-trīx**, F., added to roots or verb-stems to denote the *agent* or *doer* of an action.

canō, *sing* (CAN, supine **†cantum**); **cantor**, *singer*; **cantrīx**, *songstress*.

vincō (VIC, supine **victum**), *conquer*: **victor**, **victrīx**, *conqueror* (*victorious*).

tondeō, *shear* (TOND as root, sup. **tōnsum**): **tōnsor**, **tōnstrīx**, *hair-cutter*.

petō, *seek* (**petī-** as stem, sup. **petītum**): **petītor**, *candidate*.

senātor (lost verb **†senō**, **-āre**), *senator*.

By analogy **-tor** is sometimes added to noun-stems, but these may be stems of lost verbs (cf. **senātor** above): as, **viātor**, *traveller*, from **via**, *way* (but cf. **invidō**).

NOTE 1. — The termination **-tor** (**-sor**) has the same phonetic change as the supine ending **-tum** (**-sum**) (p. 121. 3), and is added to the same form of root or verb-stem as that ending (see § 125).

NOTE 2. — The feminine form is always **-trīx**. Masculines in **-sor** lack the feminine, except **expulsor** (**expultrīx**) and **tōnsor** (**tōnstrīx**).

NOTE 3. — **-tor** is an inherited termination (cf. ξ, p. 143). The feminine is a further formation in **-ca** which has lost its final vowel (cf. § 160. λ).

b. **t-** (originally **ta-**, cf. § 160. *a*), C., added to verb-stems making nouns in **-es** (**-itis**, **-etis**, stem **-it-**, **-et-**) descriptive of a character: as, —

mīles (verb-stem **mīle-**, as in **mille**, *thousand*), *a soldier* (man of the crowd).

teges (verb-stem **tege-**, cf. **tegō**, *cover*), *a coverer*, *a mat*.

comes, **-itis** (**con-** and **meō**, *go*, cf. **trāmes**, **sēmita**), *a companion*.

c. **-ō** (gen. **-ōnis**, stem **ōn-**), M., added to stems conceived as verb-stems (but perhaps originally noun-stems) to indicate a person employed in some specific art or trade: as, —

gerō (GES in **gerō**, **gerere**, *carry*, but compare **-ger** in **armiger** (*squire*), *a carrier*.

com-bibō (BIB as root in **bibō**, **bibere**, *drink*), *a pot-companion*.

NOTE. — This termination is also used to form many nouns descriptive of personal characteristics (cf. § 164. *q*).

2. Names of Actions.

163. Names of Actions are confused, through their suffixes, with real abstract nouns and nouns denoting means and instruments. They are derived (1) apparently or really from roots and verb-stems (*primary*) or (2) from noun-stems (*secondary*).

1. Significant endings giving real or apparent primary formations are:—

a. **-or** (st. **ōr-**, earlier **ōs-**), M., **-ēs** (gen. **-is**, st. **i-**, earlier **es-**), F., **-us** (st. **ĕs-**, earlier **es-** or **os-**), N., added to roots or forms conceived as roots: as,—

timeō, *fear*; **tim-or**, *dread*.

sedeō, *sit*; **sēd-ēs**, *seat*.

decet, *it is becoming*; **dec-us**, *grace, beauty*.

†**facinō** (old form of **faciō**, *do*); **facin-us**, *a deed*.

NOTE.—Many nouns of this class are formed by analogy from imaginary roots: as, **facinus** above (from a supposed root FACIN).

b. **-iō** (st. **iōn-**), **-tiō** (st. **tiōn-**), **-tūra** (st. **tūrā-**), F., **-tus** (st. **tu-**), M., (phonetically **-siō**, **-sūra**, **-sus**), apparently added to roots or verb-stems, making *verbal abstracts* which easily pass into *concretes*.

legō, *gather, enroll*; **leg-iō**, *a legion* (originally, the annual *conscription*).

regō, *direct*; **reg-iō**, *a direction, a region*.

Inserō (SA), *implant*; **Insi-tiō**, *grafting*.

vocō, *call*; **vocā-tiō**, *a calling*.

mōlior, *toil*; **mōlī-tiō**, *a toiling*.

pingō (PIG), *paint*; **pīc-tūra**, *a painting*.

sentiō, *feel*; **sēn-sus** (for **sent-tus**, § 11. *a.* 2), *perception*.

fruor, *enjoy* (for †**fruguor**); **frūc-tus**, *enjoyment, fruit*.

NOTE 1.—**-tiō**, **-tūra**, **-tus** are added to roots or verb-stems precisely as **-tor**, with the same phonetic change. Hence they are conveniently associated with the supine stem (see p. 121). They sometimes form nouns when there is no corresponding verb in use: as, **senātus**, *senate* (cf. **senex**); **mentiō**, *mention* (cf. **mēns**); **fētūra**, *offspring* (cf. **fētus**); **litterātūra**, *literature* (cf. **litterae**); **cōnsulātus**, *consulship* (cf. **cōnsul**).

NOTE 2.—Of these endings, **-tus** was originally primary (cf. § 160. γ); **-iō** is a compound formed by adding **ōn-** to a stem ending in a vowel (originally i): as, **diciō** (cf. **-dicus** and **dicis**); **-tiō** is a compound formed by adding **ōn-** to stems in **ti-**: as, **gradātiō** (cf. **gradātim**); **-tūra** is formed by adding **-ra**, feminine of **-rus**, to stems in **tu-**: as, **nātūra** from **nātus**; **statūra** from **status** (cf. **figūra**, of like meaning, from a simple u-stem, †**figu-s**; and **mātūrus**, **Mātūta**).

c. **-men**, **-mentum**, **-mōnium**, N., **-mōnia**, F., apparently added to roots or verb-stems to denote ACTS, or MEANS and RESULTS of acts.

AG, root of **agō**, *lead*; **āg-men**, *line of march*.

regi- (stem seen in **regō**, *direct*); { **regi-men**, *rule*. / **regi-mentum**, *rule*.

So **colu-men**, *pillar*; **mō-men**, *movement*; **nō-men**, *name*.

fruor, *enjoy*; **frū-mentum**, *grain*.

testor, *witness*; **testi-mōnium**, *testimony*.

queror, *complain*; **queri-mōnia**, *complaint* (but see note).

Also **flā-men** (M.), *a priest* (from **flō**, *blow*, in reference to the sacrificial fire).

REMARK: **-mōnium** and **-mōnia** are also used as secondary, forming nouns from other nouns and from adjectives: as, **sanctī-mōnia**, *sanctity* (**sanctus**, *holy*); **mātri-mōnium**, *marriage* (**māter**, *mother*).

NOTE. — Of these endings, **-men** is primary (cf. § 160. *v*); **-mentum** is a further development of **-men** made by adding **to-**, and appears for the most part later in the language than **-men**: as, **mōmen**, *movement* (Lucr.); **mōmentum** (later). So **elementum** is a development from L-M-N-a, *l-m-n's* (letters of the alphabet), changed to **elementa** along with other nouns in **-men**. **-mōnium** and **-mōnia** are compound secondary suffixes formed from **mo-**, as in the series **almus**, *fostering*; **Almō**n, a river near Rome; **alimōnia**, *support*. But the last was formed from **alō** later, when **-mōnia** had become established as a supposed primary suffix.

d. **-bulum, -culum, -brum, -crum, -trum**, N., added to verb-stems or roots (rarely to noun-stems), to denote MEANS or INSTRUMENT: as, —

pāscō, *feed*; **pā-bulum**, *fodder*.
stō, *stand*; **sta-bulum**, *stall*.
tūs (gen. **tūris**), *incense*; **tūri-bulum**, *a censer*.
vocō, *call*; **vocā-bulum**, *a name, a word*.
lateō, *hide*; **lati-bulum**, *hiding-place*.
vehō, *carry*; **vehi-culum**, *wagon*.
piō, *purify*; **piā-culum**, *an expiation*.
cernō (**crēvī**), *sift*; **crī-brum**, *sieve*.
flō, *blow*; **flā-bra** (pl.), *blasts*.
candēla, *a candle*; **candēlā-brum**, *a candlestick*.
ambulō, *walk*; **ambulā-crum**, *place for walking*.
sepeliō, *bury*; **sepul-crum**, *tomb*.
simulō, *pretend*; **simulā-crum**, *image*.
claudō, *shut*; **claus-trum**, *a bar*.
arō, *I plough*; **arā-trum**, *a plough*.

A few Masculines and Feminines of the same formation occur as nouns and adjectives: as, —

for, *speak*; **fā-bula**, *tale*.
rīdeō, *laugh*; **rīdi-culus**, *laughable*.
faciō, *make*; **fa-ber**, *smith*.
lateō, *hide*; **late-bra**, *hiding-place*.
terō, *bore*; **tere-bra**, *auger*.
mulgeō, *milk*; **mūlc-tra**, *milk-pail*.
ūrō, *burn*; **Aus-ter**, *South wind*.

NOTE. — These are no doubt compound nominal suffixes, **bo- + lo-**, **co- + lo-**, **bo- + ro-**, **co- + ro-**, **to- + ro-**, but the series cannot be distinctly made out. They had become fully welded into independent suffixes before the historical period.

2. Significant endings entirely secondary forming Abstract nouns are:—

e. **-ia, -tia (-iēs, -tiēs), -tās, -tūs, -tūdō,** F., added to adjective stems and a few to nouns. So **-dō** and **-gō,** F., but associated with verbs, and apparently added to verb-stems. Thus:—

audāx, *bold;* **audāc-ia,** *boldness.* So **fīdūc-ia,** *confidence* (†**fīdūx**).
prūdēns, *wise;* **prūden-tia,** *wisdom.*
superbus, *proud;* **superb-ia,** *pride.*
trīstis, *sad;* **trīsti-tia,** *sadness.*
pauper, *poor;* **pauper-iēs,** *poverty.*
sēgnis, *lazy;* **sēgni-tiēs,** *laziness.*
bonus, *good;* **boni-tās,** *goodness.*
cīvis, *citizen;* **cīvi-tās,** *citizenship.*
senex, *old;* **senec-tūs,** *age.*
sōlus, *alone;* **sōli-tūdō,** *solitude.*
dulcis, *sweet;* **dulcē-dō,** *sweetness* (probably from a lost stem **dulcē-**, cf. **dulcē-scō**).
cupiō, *I desire;* **cupī-dō** (as if from stem **cupī-**, cf. **cupī-vī**).
lumbus, *the loin;* **lumbā-gō,** *lumbago* (as if from †**lumbō, -āre**).
plumbum, *lead;* **plumbā-gō,** *black lead.*
rubus, *bramble* (red bush); **rūbī-gō,** *rust* (redness).
prūriō, *itch;* **prūrī-gō,** *itching.*
albus, *white;* **albū-gō,** *a disease of the eyes* (whiteness, as if from †**albuō**).

Stems ending in **o-** or **ā-** lose these vowels before **-ia** (as **superb-ia**), and change them to **i** before **-tās, -tūs, -tia** (as **boni-tās**, above).

Consonant-stems often insert **-i** before **-tās**: as, **loquāx** (stem **loquāc-**), **loquāci-tās**; but **hones-tās, māies-tās** (as if from old adjectives in **-es**), **ūber-tās, volup-tās.** **o** after **i** is changed to **e**: as, **pius** (stem **pio-**), **pie-tās**; **socius, socie-tās** (see § 11. *e*).

NOTE. — Of these, **-ia** is inherited as secondary (cf. § 160. *κ*); **-tia** is formed by adding **-ia** to stems with a **t**-suffix: as, **mīlitia,** from **mīles** (st. **mīlit-**); **molestia** from **molestus**; **clēmentia** from **clēmēns**; whence by analogy, **mali-tia, avāri-tia.** **-tās** is inherited, but its component parts, **ta-** + **ti-**, are found as suffixes in the same sense: as, **senecta** from **senex**; **sēmen-tis** from **sēmen.** **-tūs** is **tū-** + **ti-**, cf. **servitū-dō.** **-dō** and **-gō** appear only with long vowels, as from verb-stems, by a false analogy; but **-dō** is **do-** + **ōn-**: as, **cupidus, cupidō**; **gravidus, gravēdō** (cf. **gravē-scō**); **albidus, albēdō** (cf. **albē-scō**); **formidus,** *hot,* **formidō** (cf. **formidulōsus**), (*hot flash?*) *fear;* **-gō** is possibly **co-** + **ōn-**; cf. **vorāx, vorāgō,** but cf. **Cethēgus.** **-tūdō** is compounded of **-dō** with **tu**-stems, which acquire a long vowel from association with verb-stems in **u-** (cf. **volūmen,** from **volvō**): as, **cōnsuētū-dō, valētū-dō, habitū-dō, sollicitū-dō;** whence **servitūdō** (cf. **servitūs, -tūtis**).

f. **-ium, -tium,** added to noun- and perhaps verb-stems, forming *neuter abstracts*, which easily pass into *concretes* denoting OFFICES and GROUPS: as, —

hospes (gen. **hospit-is**), *a guest*; **hospit-ium**, *hospitality, an inn.*
servus, *a slave*; **servi-tium**, *slavery, the slave class.*
collēga, *a colleague*; **collēg-ium**, *colleagueship, a college.*
auspex, *a soothsayer*; **auspic-ium**, *soothsaying, an omen.*
gaudeō, *rejoice*; **gaud-ium**, *joy.*
benefaciō, *benefit*; **benefic-ium**, *a kindness* (but cf. **beneficus**).
dē-sīderō, *miss* (from †**dē-sīdēs**, *out of place*, of missing soldiers); **dēsīder-ium**, *longing.*
effugiō, *escape*; **effug-ium**, *an escape* (cf. **profugus**).
ad verbum, [added] *to a verb*; **adverb-ium**, *an adverb.*
inter lūnās, *between moons*; **interlūn-ium**, *time of new moon.*
rēgis fuga, *flight of a king*; **rēgifug-ium**, *flight of kings.*

Vowel-stems lose their vowel before **-ium**, as **collēg-ium**, from **collēga.**

NOTE. — **-ium**, neuter of **-ius** (§ 164. *g*), **-ia** (cf. *e*), is an inherited primary suffix (cf. § 160. *κ*), but is used with great freedom as secondary; **-tium** is formed like **-tia**, by adding **-ium** to stems with **t**: as, **exit-ium, equit-ium** (cf. **exitus, equitēs**); so, by analogy, **calvi-tium, servi-tium** (from **calvus, servus**).

g. Less commonly **-nia**, F., **-nium, -lium, -cinium**, N., added to noun-stems, but confused with verb-stems: as, —

pecū, *cattle*; **pecū-nia**, *money* (chattels).
conticēscō, *hush*; **contici-nium**, *the hush of night*
augeō, *increase*; **auxi-lium**, *help*.
pecū, *cattle*; **pecū-lium**, *private property* (cf. **pec[illegible]lor**, implying a noun †**pecūlum**).
lātrō, *robber*; **lātrō-cinium**, *robbery* (cf. **lātrōcinor**, *rob*, [illegible]mplying an adj. †**lātrōcinus**).

3. Adjectives.

164. Derivative adjectives are *Nominal* (from nouns or adjectives) or *Verbal* (as from roots or verb-stems).

Their significant endings are: —

I. NOMINAL.

a. **-ulus** (**-a, -um**) (after a vowel **-olus**), **-culus, -ellus, -illus**, making an important class of adjectives, which are usually appropriated to one gender, *that of the Primitive*, and used as DIMINUTIVE NOUNS: as, —

rīvus, *a brook*; **rīv-ulus**, *a streamlet.*
gladius, *a sword*; **gladi-olus**, *a small sword.*
fīlius, *a son*; **fīli-olus**, *a little son.*
fīlia, *a daughter*; **fīli-ola**, *a little daughter*
ātrium, *a hall*; **ātri-olum**, *a little hall.*
homō, *a man*; **homun-culus**, *a dwarf.*
auris, *an ear*; **auri-cula**, *a little ear.*
mūnus, N., *a gift*; **mūnus-culum**, *a little gift.*
†**puera** (cf. **puer**, *a boy*); **puella** (for †**puer-ula**), *a girl.*
cōdex, *a block*; **cōdic-illī**, *writing-tablets.*
miser, *wretched*; **mis-ellus**, *rather wretched.*
liber, *a book*; **lib-ellus**, *a little book.*
aureus (-a, -um), *golden*; **aure-olus** (-a, -um), *golden.*
parvus (-a, -um), *little*; **parv-olus** (later **parv-ulus**), *very small.*
māior (old **māiōs**), *greater*; **māius-culus**, *somewhat larger.*

NOTE 1.— These are all formed by adding **-lus** (originally **-rus**, cf. § 160. 1) to various stems, forming adjectives. The formation is the same as that of **-ulus** in *l* below. But these words became settled as diminutives, and retained their connection with nouns. So in English the diminutives *whitish*, *reddish*, are of the same formation as *bookish* and *snappish*. **-culus** comes from **-lus** added to adjectives in **-cus** formed from stems in **n-** and **s-**: as, **iuven-cus**, **Aurun-cus** (cf. **Aurunculēius**), **prīs-cus**, whence the **cu** becomes a part of the termination, and the whole ending is used elsewhere, but mostly with **n-** and **s-**stems, in accordance with its origin.

NOTE 2.— Diminutives are often used to express affection, pity, or contempt: as, **dēlīciolae**, *little pet*; **muliercula**, *a poor* (feeble) *woman*; **homunculus**, *wretched man.*

REMARK: **-ciō**, added to stems in **n-**, has the same diminutive force, but is added to masculines only: as, **homun-ciō**, *a dwarf* (from **homō**, *a man*).

b. **-adēs**, M., **-ās**, F., **-idēs**, **-īdēs**, M., **-is**, **-ēis**, F., **-ēus**, **-eus**, M., added to proper names, forming PATRONYMICS to indicate *descent* or *relationship.*

These, originally Greek adjectives, have almost all become nouns in Latin: as,—

Tyndareus: **Tyndar-idēs**, *Castor* or *Pollux*; **Tyndar-is**, *Helen, daughter of Tyndarus.*
Atlās: **Atlanti-adēs**, *Mercury*; **Atlanti-adēs** (Gr. pl.), *the Pleiads.*
Scīpiō: **Scīpi-adēs**, *son of Scipio.*
Anchīsēs: **Anchīsi-adēs**, *Æneas.*
Thēseus: **Thēs-īdēs**, *son of Theseus.*
Tȳdeus: **Tȳd-īdēs**, *Diomedes, son of Tydeus.*
Oīleus: **Āiāx Oīl-ēus**, *son of Oileus.*

Thaumās: **Thaumanti-ās**, *Iris, daughter of Thaumas.*
Hesperus: **Hesper-ides** (from **Hesper-is, -idis**), F. pl., *the daughters of Hesperus, the Hesperides.*

c. **-ānus, -ēnus, -īnus**; **-ās, -ēnsis, -acus** (**-ācus**), **-icus**; **-ēus** (generally shortened to **-ĕus**), **-ēius, -icius**, forming adjectives with the sense of BELONGING TO.

1. So from common nouns: as,—

mōns (st. **monti-**), *mountain*; **mont-ānus**, *of the mountains.*
vetus (st. **veter-**), *old*; **veter-ānus**, *veteran.*
ante lūcem, *before light*; **antelūc-ānus**, *before daylight.*
egeō, *lack*; **eg-ēnus**, *needy* (see note below).
terra, *earth*; **terr-ēnus**, *earthly.*
sērus, *late*; **ser-ēnus**, *calm* (of evening stillness).
collis, *hill*; **coll-īnus**, *of a hill.*
dīvus, *god*; **dīv-īnus**, *divine.*
lībertus, *one's freedman*; **lībert-īnus**, *of the class of freedmen.*
vitulus, *a calf*; **vitul-īna** (sc. **carō**), *veal.*
quis, *who?* **cūi-ās**, *of what country?*
īnfimus, *lowest*; **īnfim-ās**, *of the lowest rank.*
forum, *a market-place*; **for-ēnsis**, *of a market-place*, or *the Forum.*
merum, *pure wine*; **mer-ācus**, *pure.*
cīvis, *a citizen*; **cīv-icus**, *civic, of a citizen.*
fullō, *a fuller*; **fullōn-icus**, *of a fuller.*
fēmina, *a woman*; **fēmin-eus**, *of a woman, feminine.*
lāc, *milk* (st. **lacti-**); **lact-eus**, *milky.*
plēbēs, *the commons*; **plēb-ēius**, *of the commons, plebeian.*
pater, *father*; **patr-icius**, *patrician.*

2. But especially from proper nouns (names of places, peoples, and persons), denoting BELONGING TO or COMING FROM: as,—

Rōma: **Rōm-ānus**, *Roman.*
Sulla: **Sull-ānī**, *Sulla's veterans.*
Cyzicus: **Cyzic-ēnī**, *Cyzicenes, people of Cyzicus.*
Liguria: **Ligur-īnus**, *of Liguria.*
Arpīnum: **Arpīn-ās**, *of Arpinum* (cf. **Samnium**: **Samnīs**, gen. **-ītis**, *a Samnite*).
Sicilia: **Sicili-ēnsis**, *Sicilian.*
Īlium, *Troy*; **Īli-acus**, *Trojan* (a Greek form).
Platō: **Platōn-icus**, *Platonic.*
Aquila: **Aquil-ēius**, *a Roman name*; **Aquilēia**, *a town in Italy.*

3. Many derivative adjectives with these endings have by usage become nouns. Thus,—

silva, *woods*; **Silv-ānus**, M., *a god of the woods.*

membrum, *limb*; **membr-āna**, F., *skin.*

Aemilia (**gēns**); **Aemili-ānus**, M., *name of Scipio Africanus.*

lanius, *butcher*; **lāni-ēna**, F., *a butcher's stall.*

†**Aufidius** (**Aufidus**), M.; **Aufidi-ēnus**, *a Roman name.*

incola, *an inhabitant*; **inquil-īnus**, M., *a lodger.*

caecus, *blind*; **Caec-īna**, used as M., *a Roman name.*

gallus, *a cock*; **gall-īna**, F., *a hen.*

ruō, *fall* (no noun existing); **ru-īna**, F., *a fall.*

doctor, *teacher*; **doctr-īna**, F., *learning.*

NOTE. — Of these terminations, **-ānus**, **-ēnus**, **-īnus** are compounded from **-nus** added to a stem-vowel: as, **arca**, **arcānus**; **collis**, **collīnus**. The long vowels come from a confusion with verb-stems, as in **plē-nus**, **fīnī-tus**, **tribū-tus**, assisted by the noun-stem in **ā-**: as, **arcānus**. A few nouns occur of similar formation, as from verb-stems in **ō-** (which were lost in the later language) and in **ū-**: as, **colōnus** (**colō**, cf. **incola**), **patrōnus** (cf. **patrō**, **-āre**), **tribūnus** (cf. **tribuō**, **tribus**), **Portūnus** (cf. **portus**), **Vacūna** (cf. **vacō**, **vacuus**).

d. **-ālis**, **-āris**, **-ēlis**, **-īlis**, **-ūlis**, **-nus**, PERTAINING TO, of various modes of *relation* or *possession*, but not used as Gentile adjectives: as,

nātūra, *nature*; **nātūr-ālis**, *natural.*

populus, *a people*; **popul-āris**, *fellow-countryman.*

patruus, *uncle*; **patru-ēlis**, *cousin.*

hostis, *an enemy*; **host-īlis**, *hostile.*

currus, *chariot*; **sella cur-ūlis**, *curule chair.*

vēr, *spring*; **vēr-nus**, *vernal.*

NOTE. — **-nus** is inherited (cf. § 160. δ) and used as secondary. The others are weakened forms of **rā-** (§ 160. *ι*) added to various vowel-stems. The long vowel comes partly from confusion with verb-stems, cf. **Aprīlis** (**aperiō**), **edūlis** (**edō**), and the suffix is afterwards used indiscriminately, as in **senīlis** (**senex**).

e. **-ter** (**-tris**), **-ester** (**-estris**), **-timus**, **-ernus**, **-urnus**, **-ternus** (**-turnus**), BELONGING TO, of *places*, *times*, and the like (but some are *general* adjectives).

palūs, *a marsh*; **palūs-ter**, *of the marshes.*

pedes, *a footman*; **pedes-ter**, *of the foot.*

sex mēnsēs, *six months*; **sēmēs-tris**, *semi-annual.*

silva, *a wood*; **silv-ester**, **silv-estris**, *woody.*

fīnis, *an end*; **fīni-timus**, *neighboring, on the borders.*

herī (old **hesī**), *yesterday*; **hes-ternus**, *of yesterday.*

diū, *long* (in time), **diū-turnus**, *lasting.*

hodiē, *to-day*; **hodi-ernus**, *of to-day.*

diēs, *day*; **di-urnus**, *daily.*

NOTE. — Of these, **-ester** is formed by adding **tri-** (cf. **tro-**, § 160) to stems in **t-** or **d-** (phonetically **s-**). Thus **pedet-tri-** becomes **pedestri-**, and others follow the analogy. **-ernus** and **-urnus** are formed by adding **-nus** to **s**-stems: as, **diur-nus** (for †**dius-nus**), and hence, by analogy, **hodiernus** (**hodiē**).

f. **-ātus**, **-ītus**, **-ūtus**, PROVIDED WITH, making adjectives with participial ending, formed from nouns, but in reference to an imaginary verb-stem (cf. the English *horned*, *crested*, *hooked*).

barba, *a beard*; **barb-ātus**, *bearded*.

auris, *an ear*; **aur-ītus**, *long-eared*.

versus, *a turning*; **vers-ūtus**, *crafty*, *adroit* (full of turns).

So **-tus**, added directly to nouns without reference to any verb: as, —

fūnus, *death*; **fūnes-tus**, *deadly*.

honor, *honor*; **hones-tus**, *honorable*.

favor, *favor*; **faus-tus** (for †**faves-tus**), *favorable*.

g. **-eus**, **-ius**, **-āceus**, **-īcius**, **-āneus** (**-neus**), **-ticus**, MADE OF or BELONGING TO, forming adjectives of very various meanings: as, —

aurum, *gold*; **aur-eus**, *golden*.

pater, *a father*; **patr-ius**, *paternal*.

uxor, *a wife*; **uxōr-ius**, *uxorious*.

rosa, *a rose*; **ros-āceus**, *of roses*.

later, *a brick*; **later-īcius**, *of brick*.

praesēns, *present*; **praesent-āneus**, *operating instantly*.

extrā, *without*; **extr-āneus**, *external*.

sub terrā, *underground*; **subterr-āneus**, *subterranean*.

salix, *willow*; **salīg-neus**, *of willow*.

volō, *fly*; **volā-ticus**, *winged* (**volātus**, *a flight*).

domus, *a house*; **domes-ticus**, *of the house*, *domestic*.

silva, *a wood*; **silvā-ticus**, *sylvan*.

NOTE. — **-ius** is originally primitive (§ 160. *k*); **-īcius** and **-āceus** are formed by adding **-ius** and **-eus** to stems in **ī-c-**, **ā-c-** (suffix **co-**, orig. **ka-**, § 160. λ); **-eus** corresponds to Greek **-ειος**, **-εος**, and has lost a **y**-sound (cf. **ya-**, § 160. *k*). **-neus** is **no-** + **-eus** (§ 160. δ); **-āneus** is formed by adding **-neus** to **ā**-stems. For **-ticus**, see § 159. n.

h. **-ārius**, **-tōrius** (**-sōrius**), BELONGING TO, making many adjectives often fixed as nouns (see *i*).

ōrdō, *rank*, *order*; **ōrdin-ārius**, *regular*.

argentum, *silver*; **argent-ārius**, *of silver* or *money*.

extrā, *outside*; **extr-ārius**, *stranger*.

meritus, *earned*; **meri-tōrius**, *profitable*.

dēvorsus, *turned aside*; **dēvor-sōrius**, *of an inn* (cf. *i.* 5).

NOTE. — Here **-ius** (§ 160. *k*) is added to shorter forms in **-āris** and **-or**: as, ***pecūliārius*** *(from* **pecūliāris**), **bellātōrius** (from **bellātor**).

i. Many fixed forms of the above adjective suffixes make nouns, more or less regularly used in particular senses: as, —

1. **-ārius** (regular), *person employed about anything:* as, —

argent-ārius, *silversmith, broker* (from **argentum**).

2. **-āria**, *thing connected with something:* —

arēn-āriae, F. pl., *sandpits* (from **arēna**, *sand*).
Asin-āria, F., name of a play (from **asinus**, *ass*).

3. **-ārium** (regular), *place of a thing* (with a few of more general meaning): as, —

aer-ārium, N., *treasury* (from **aes**, *copper*)
tepid-ārium, N., *warm bath* (from **tepidus**, *warm*).
sūd-ārium, N., *a towel* (cf. **sūdō**, **-āre**, *sweat*).
sal-ārium, N., *salt money, salary* (from **sāl**, *salt*).
calend-ārium, N., *a note-book* (from **calendae**, *calends*).

4. **-tōria** (**-sōria**): as, —

Agitā-tōria, F., a play of Plautus, *The Carter* (from **agitātor**).
vor-sōria, F., *a tack* (from **vorsus**, *a turn*).

5. **-tōrium** (**-sōrium**) (regular), *place of action* (with a few of more general meaning): as, —

dēvor-sōrium, N., *an inn* (as from **dēvortō**, *turn aside*)
audī-tōrium, N., *a lecture-room* (as from **audiō**, *hear*).
ten-tōrium, N., *a tent* (as from **tendō**, *stretch*).
tēc-tōrium, N., *plaster* (as from **tegō**, **tēctus**, *cover*).
por-tōrium, N., *toll* (cf. **portō**, *carry*, and **portus**, *harbor*).

6. **-īle**, *animal-stall:* as, —

bov-īle, N., *cattle-stall* (**bōs**, **bŏvis**, *ox, cow*).
ov-īle, *sheep-fold* (**ovis**, st. **ovi-**, *sheep*).

7. **-al** for **-āle**, *thing connected with* the primitive: as, —

capit-al, N., *headdress, capital crime* (**caput**, *head*).
penetr-āle (esp. in pl.), N., *inner apartment* (cf. **penetrō**).
Sāturn-ālia N. pl. (the regular form for *names of festivals*), *feast of Saturn* (from **Sāturnus**).

8. **-ētum**, N. (cf. **-ātus**, **-ūtus**, see *f*), *place of a thing:* as, —

querc-ētum, N., *oak grove* (from **quercus**, *oak*).
Argil-ētum, N., *The Clay-pit* (from **argilla**, *clay*).

9. **-cus** (sometimes with inserted **i**, **-icus**), **-īcus**, in any one of the genders, with various meanings: as, —

vīli-cus, M., **vīli-ca**, F., *a steward* (*stewardess*) (from **villa**, *farm house*).
fabr-ica, F., *a workshop* (from **faber**, *workman*).
būbul-cus, M., *ox-tender* (from **būb-ulus**, dim., cf. **bōs**, *ox*).
cant-icum, N., *song* (from **cantus**, *act of singing*).
rubr-īca, F., *red paint* (from **ruber**, *red*).

10. **-eus**, **-ea**, **-eum**, with various meanings: as, —

alv-eus, M., *a trough* (from **alvus**, *the belly*).
capr-ea, F., *a roe* (from **caper**, *he-goat*).
flamm-eum, N., *a bridal veil* (from **flamma**, *flame*, from its color).

11. **-ium**, confounded with the primary suffix (see § 163. *f*).

12. **-ter** (stem **tro-**) and **-ter** (stem **tri-**), **-aster** **-ester**: as, —

Aus-ter, M., *South wind* (from **ūrō**, *burn*).
eques-ter, M., *knight* (for †**equet-ter**, see *e*, note).
sequ-ester, M., *a stake-holder* (from derivative of **sequor**, *follow*).
ole-aster, M., *wild olive* (from **olea**) (cf. **surd-aster**, from **surdus**).

k. **-ōsus**, **-(o)lēns**, **-(o)lentus**, FULL OF, PRONE TO: as, —

flūctus, *wave*; **flūctu-ōsus**, *billowy*.
forma, *beauty*; **form-ōsus**, *beautiful*.
perīculum, *peril*; **perīcul-ōsus**, *full of danger*.
pestis, *pest*; **pesti-lēns**, **pesti-lentus**, *pestilent*.
vīnum, *wine*; **vīno-lentus**, **vīn-ōsus**, *given to drink*.

II. VERBAL.

l. **-āx**, **-idus**, **-ulus**, **-vus** (**-uus**, **-īvus**, **-tīvus**), PRONE TO, FITTED TO, apparently[1] added to verb-stems, forming adjectives, to express the action of a verb as a QUALITY or TENDENCY. **-āx**, denotes a *faulty* or *aggressive* tendency; **-tīvus** is oftener *passive*. Thus, —

pūgnō, *to fight*; **pūgn-āx**, *pugnacious*.
audeō, *to dare*; **aud-āx**, *bold*.
cupiō, *to desire*; **cup-idus**, *eager*.
bibō, *to drink*; **bib-ulus**, *thirsty* (as dry earth, etc.).
prōterō, *to trample*; **proter-vus**, *violent*, *wanton*.
noceō, *do harm*; **noc-uus** (**noc-īvus**), *hurtful*, *injurious*.
capiō, *take*; **cap-tīvus**, *captive*, M., *a prisoner of war*.
recidō, *fall back*; **recid-īvus**, *restored*.

[1] *The forms felt as verbal are, like the nominal forms, derived from noun-stems, and the two are constantly confounded.*

NOTE. — Of these, **-āx** is a reduction of **-ācus** (stem-vowel **ā-** + **-cus**), become independent and used with verb-stems. Similar forms in **-ēx**, **-ōx**, **-īx**, and **-ūx** are found or implied in derivatives: as, **imbrex**, M., *a rain-tile* (from **imber**); **senex**, *old* (from **seni-s**); **ferōx**, *fierce* (from **ferus**); **atrōx**, *savage* (from **āter**, *black*); **celōx**, F., *a yacht* (cf. **cellō**); **fēlix**, *happy*, orig. *fertile* (from **fēlō**, *suck* [?]); **fīdūcia**, F., *confidence* (as from †**fīdūx**); cf. also **victrīx** (from **victor**). So **mandūcus**, *chewing* (from **mandō**).

-idus is no doubt denominative, as in **herbi-dus**, *herb*; **tumidus**, *swollen* (cf. **tumu-lus**, *hill*; **tumul-tus**, *uproar*); **callidus**, *tough, cunning* (cf. **callum**, *tough flesh*); **mūci-dus**, *slimy* (cf. **mūcus**, *slime*); **tābidus**, *wasting* (cf. **tābēs**, *wasting disease*). But later it was used to form adjectives directly from verb-stems.

-ulus is the same suffix as in diminutives, but attached to verb-stems. Cf. **aemulus**, *rivalling* (cf. **imitor** and **imāgō**); **sēdulus**, *sitting by, attentive* (cf. **domi-seda**, *home-staying*, and **sēdō**, *calm*); **pendulus**, *hanging* (cf. **pondō**, abl., *in weight*; **perpendiculum**, *a plummet*; **appendix**, *an addition*); **strāgulus**, *covering* (cf. **strāgēs**); **legulus**, *a picker* (cf. **sacri-legus**, *a picker up* of things sacred). But they were thoroughly attached to verbs.

-vus seems originally primary (cf. § 160. *θ*), but **-īvus** and **-tīvus** have become secondary and are used with nouns: as, **aestīvus**, *of summer* (from **aestus**, *heat*); **tempestīvus**, *timely* (from **tempus**); cf. **domes-ticus** (from **domus**).

m. **-ilis**, **-bilis**, **-ius**, **-tilis**, (**-silis**), expressing PASSIVE QUALITIES, but occasionally active: as, —

frangō (FRAG), *break*; **frag-ilis**, *frail*.

nōscō (GNO), *know*; **nō-bilis**, *well known, famous*.

eximō, *take out, select*; **exim-ius**, *choice, rare* (cf. **ē-greg-ius**)

agō, *drive*; **ag-ilis**, *active*.

habeō, *hold*; **hab-ilis**, *handy*.

alō, *nourish*; **al-tilis**, *fattened* (see **note**).

NOTE. — Of these, **-ius** is primary, but is also used as secondary (cf. § 163. *f*). **-ilis** is certainly secondary: as, **similis**, *like* (cf. ὁμός, Eng. *same*); **agilis**, *active* (cf. **prōdigus**, στρατηγός, so **agō-** + **-lis**); **facilis**, *easy* (cf. **bene-ficus**), **fragilis**, *frail* (cf. **foederi-fragus**). **-bilis** also is probably **bo-** + **-lis** (cf. **-bus** in **morbus**, **-bulum**, **-bundus**, **-brum**, **-bris**; cf. also **-ilis** and **-tilis**); in **-tilis** and **-silis**, **-lis** is added to **to-** (**so-**), stem of the perfect participle: as, **fōssilis**, *dug up* (from **fōssus**, *dug*); **volātilis**, *winged* (from **volātus**, *flight*).

n **-minus**, **-mnus** These endings are properly *participial* (cf. Greek **-μενος**, and **amā-minī**). They form a few nouns in which the participial force is discernible: as, —

FE, *produce*; **fē-mina**, *woman* (the producer).

alō, *nourish*; **alu-mnus**, *a foster child, nursling*.

o. **-ndus** (the same as the gerund-ending) forms a few *active* or *reflexive* adjectives: as, —

sequor, *follow*; **secu-ndus**, *second* (the following), *favorable*.

rotō, *whirl* (from **rota**, *wheel*); **rotu-ndus**, *round* (whirling[1]).

[1] *Compare* **volvendīs mēnsibus**, *in the revolving months* (Virg.).

NOTE.—This suffix is no doubt on-+-dus: as, †gerus (st. gerŏ-, cf. armiger), gerō (st. gerōn-), †gerondus (cf. -bundus and -cundus; and turunda, *a paste-ball*).

p. **-bundus, -cundus,** with a *participial* meaning, but denoting *continuance* of the act or quality.

iocus, *a jest*; **iū-cundus,** *pleasant* (cf. **iuvō, -āre**).

vītō, *shun*; **vītā-bundus,** *dodging about.*

tremō, *tremble*; **treme-bundus,** *trembling.*

morior, *die*; **mori-bundus,** *at the point of death.*

for, *speak*; **fā-cundus,** *eloquent.*

FE, *produce*; **fē-cundus,** *fruitful.*

So **īra,** *anger*; **īrā-cundus,** *irascible* (cf. **īrā-scor**).

NOTE.—These must have been originally nominal: as in the series, **rubus,** *red bush*; **rubidus** (but no †**rubicus**), *red*; **Rubicon,** *Red River* (cf. **Mīniŏ,** *a river of Etruria*; **Minius,** *a river of Lusitania*); **rubicundus** (as in **averruncus, homun-culus**). So **turba,** *commotion*; **turbō,** *a top*; **turbidus,** *roily,* etc. Cf. **apexabō, longābō, gravēdō, dulcēdō.**

III. IRREGULAR DERIVATIVES.

q. The primary suffix **ōn-** (nom. **-ō**) is used as secondary to form nouns denoting POSSESSED OF (originally adjectives), and so expressing a *character*, and often used as *proper names*:[1] as,—

epulae, *a feast*; **epul-ō,** *a feaster.*

nāsus, *a nose*; **nās-ō,** *with a large nose* (also as a proper name).

-volus (in **bene-volus**), *wishing*; **vol-ōnēs** (pl.), *volunteers.*

frōns, *forehead*; **front-ō,** *big-head* (also as a proper name).

So **cūria,** *a curia*; **cūri-ō,** *head of a curia* (also as proper name).

restis, *a rope*; **resti-ō,** *a rope-maker.*

†**vespertīlis,** *of the evening*; **vespertīli-ō,** *a bat.*

r. Rarely suffixes are added to compound stems imagined, but not used in their compound form: as,—

ad-verb-ium, *adverb*; **ad,** *to,* and **verbum,** *verb,* but without the intervening †**adverbus.**

lāti-fund-ium, *large estate*; **lātus,** *wide,* **fundus,** *estate.*

su-ove-taur-īlia, *a sacrifice of a sheep, a swine, and a bull*; **sūs,** *swine,* **ovis,** *sheep,* **taurus,** *bull,* where the primitive would be impossible in Latin, though such formations are common in Sanskrit.

IV.—DERIVATION OF VERBS.

165. Verbs may be classed as *Primitive* or *Derivative.*

[1] *This suffix is the same as in* § 162. *c*, but not connected with a verb.

1. Primitive verbs are those inherited by the Latin from the parent speech.

2. Derivative verbs are those formed in the development of the Latin as a separate language. They are of two main classes: —

a. DENOMINATIVE VERBS, formed from nouns or adjectives.

b. Verbs apparently derived from the stems of other verbs (see § 167).

1. Denominative Verbs.

166. Verbs were formed in Latin from almost every form of noun- and adjective-stem.

a. 1. Verbs of the first conjugation[1] are formed directly from **ā**-stems, regularly with a transitive meaning: as, **fuga**, *flight*; **fugō**, *put to flight.*

NOTE. — No doubt originally particular forms of stem formed particular conjugations of verbs, but from changes of stem and from various cross-analogies the relation between conjugations and stem-forms became entirely confused. Thus **poena** should make †**pūnāre**, but it really makes **pūnīre**, in accordance with an **i**-stem, as in **impūni-s**; **servus** makes **servāre** in one sense, **servīre** in another.

2. Many verbs of the First Conjugation are formed from **o**-stems, changing the **o**- into **ā**-. These are more commonly transitive. Thus, —

stimulus, *a goad* (stem **stimulo-**); **stimulō** (**-āre**), *incite.*
aequus, *even* (stem **aequo-**); **aequō** (**-āre**), *make even.*
hībernus, *of the winter* (stem **hīberno-**); **hībernō**, *pass the winter.*
albus, *white* (stem **albo-**); **albō** (**-āre**), *whiten.*
pius, *pure* (stem **pio-**); **piō** (**-āre**), *expiate.*

3. A few verbs, generally neuter, are formed by analogy from consonant- and **u**-stems, adding **ā** to the stem: as, —

vigil, *awake*; **vigilō** (**-āre**), *watch.*
exsul, *an exile*; **exsulō** (**-āre**), *be in exile.*
hiemps (stem **hiem-**), *winter*; **hiemō** (**-āre**), *pass the winter.*
aestus, *tide, seething*; **aestuō** (**-āre**), *surge, boil.*
levis (stem **levi-**), *light*; **levō** (**-āre**), *lighten.*

b. A few verbs of the Second Conjugation (generally intransitive) are recognizable as formed from noun-stems, but most are inherited, or the primitive noun-stem is lost: as, —

[1] A few verbs of the first conjugation are inherited. These are (1) formed directly from a root ending in a vowel, as **dāre** (DA), **stāre** (STA), **nāre** (NA); (2) formed with **-yami** (*see p. 86*), as **vocāre**; or (3) uncertain, as **amāre**.

albus, *white*; **albeō**, *be white* (cf. **albō**, **-āre**, *whiten*, under *a.* 2).
cānus (stem **cāno-**), *hoary*; **cāneō**, *be hoary*.
tumulus, *hill* (implying † **tumus**, *swelling*); **tumeō**, *swell*.
prō-vidus, *foreseeing*; **prō-videō**, *foresee*.
But **moneō**, *remind*; cf. **meminī**, *remember*.
algeō, *be cold*; cf. **algidus**, *cold*.

NOTE. — The second conjugation has undoubtedly been formed partly through the agency of stems like those of the fifth declension in **ē-**, originally **ēs-**: as, †**sordēs**, **-is**, *filth*; **sordeō**, *be dirty*, cf. Eng. *swart*; **tābēs**, **-is**, *wasting*; **tābeō**, *waste away* (cf. also **pūbēs**, **pūbēscō**); **rēs**, *thing*; **reor**, *reckon*. But the traces of the original formation of these verbs are almost lost from the language.

c. Some verbs in **-uō**, **-uere** are formed from noun-stems in **u-** where probably an **i** has been lost: as, —

status, *position*; **statuō**, *set up*.
metus, *fear*; **metuō**, *fear*.
indu (old form of **in**), *in*, *on*; **induō**, *put on*.
So, by analogy, **exuō**, *doff*, from **ex**, *out of*.

NOTE. — Many verbs in **u** are inherited, being formed from roots in **u**: as, **fluō**, **fluere**; **so-lvō**, **solvere**. Some roots have a parasitic **u**: as, **loquor**, **locūtus**.

d. Many verbs of the Fourth Conjugation are formed from **i**-stems: as, —

mōlēs (**-is**), *mass*; **mōlior**, **-īrī**, *toil*.
fīnis, *end*; **fīniō**, **-īre**, *bound*.
sitis, *thirst*; **sitiō**, **-īre**, *thirst*.
stabilis, *stable*; **stabiliō**, **-īre**, *establish*.

Some arise by confusion from other stems treated as if **i**-stems: as, —

bulla, *bubble*; **bulliō**, **-īre**, *boil*.
condus, *storekeeper*; **condiō**, **-īre**, *preserve*.
īnsānus, *mad*; **īnsāniō**, **-īre**, *rave*.
gestus, *gesture*; **gestiō**, **-īre**, *show wild longing*.
custōs, *guardian*; **custōdiō**, **-īre**, *guard*.

NOTE. — Some of this form are of doubtful origin: as, **ōrdior**, *begin*, cf. **ōrdō** and **exōrdium**. The formation is closely akin to that of verbs in **-iō** of the third conjugation (p. 100)

2. Verbs from Other Verbs.

167. The following classes of verbs regularly derived from other verbs have special meanings connected with their terminations.

NOTE. — These classes are all really denominative in their origin, but had become so associated with verbs that new derivatives were often formed directly from verbs without the intervention of a noun-stem.

a. INCEPTIVES or INCHOATIVES add **-scŏ** to the present stem of verbs. They denote the *beginning* of an action. Of some there is no simple verb in existence. Thus, —

caleŏ, *be warm*; **calē-scŏ**, *grow warm.*
labŏ, *totter*; **labā-scŏ**, *begin to totter.*
sciŏ, *know*; **scī-scŏ**, *determine.*
cupiŏ, *desire*; **con-cupī-scŏ**, *conceive a desire for.*
alŏ, *feed*; **ale-scŏ**, *grow.*
So **īrā-scor**, *get angry*; cf. **īrā-tus.**
iuvene-sco, *grow young*; cf. **iuvenis**, *young man.*
mīte-scŏ, *grow mild*; cf. **mītis**, *mild.*
vesperā-scit, *it is getting late*; cf. **vesper**, *evening.*

NOTE. — Inceptives properly have only the present stem, but many use the perfect and supine systems of simple verbs: as, **calēscŏ, caluī**; **proficiscor, profectus.**

b. INTENSIVES or ITERATIVES end in **-tŏ** or **-itŏ** (rarely **-sŏ**), and denote a *forcible* or *repeated* action: as, —

iaciŏ, *throw*; **iac-tŏ**, *hurl.*
dīcŏ, *say*; **dict-itŏ**, *keep on saying.*
quatiŏ, *shake*; **quas-sŏ**, *shatter.*

They are of the first conjugation, and are properly denominative, derived from the participle in **-tus** (stem **to-**).

NOTE. — But they were originally denominatives from a noun of agency in **-ta**, like **nauta**, *sailor.* Hence some are formed from a stem different from the supine: as, **agŏ, agitŏ** (not †**actŏ**); so, **dictitŏ**, not †**dictātŏ**, from **dictŏ.**

c. Another form of Intensives — sometimes called Meditatives, or verbs of *practice* — ends in **-essŏ** (rarely **-issŏ**). These denote a certain *energy* or *eagerness* of action: as, —

capiŏ, *take*; **cap-essŏ**, *lay hold on.*
faciŏ, *do*; **fac-essŏ**, *do* (with energy).
petŏ, *seek*; **pet-issŏ**, *seek* (eagerly).

These are of the third conjugation, usually having the perfect and supine of the fourth: as, —

lacessŏ, lacessĕre, lacessīvī, lacessītum, *provoke.*

d. DIMINUTIVES (derived from real or supposed diminutive nouns) end in **-illŏ**, *and denote a feeble or petty* action: as, —

albus, *white*; **albeō**, *be white* (cf. **albō**, **-āre**, *whiten*, under *a.* 2).
cānus (stem **cāno-**), *hoary*; **cāneō**, *be hoary*.
tumulus, *hill* (implying † **tumus**, *swelling*); **tumeō**, *swell*.
prō-vidus, *foreseeing*; **prō-videō**, *foresee*.
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status, *position*; **statuō**, *set up*.
metus, *fear*; **metuō**, *fear*.
indu (old form of **in**), *in*, *on*; **induō**, *put on*.
So, by analogy, **exuō**, *doff*, from **ex**, *out of*.

NOTE. — Many verbs in **u** are inherited, being formed from roots in **u**: as, **fluō**, **fluere**; **so-lvō**, **solvere**. Some roots have a parasitic **u**: as, **loquor**, **locūtus**.

d. Many verbs of the Fourth Conjugation are formed from **i**-stems: as, —

mōlēs (**-is**), *mass*; **mōlior**, **-īrī**, *toil*.
fīnis, *end*; **fīniō**, **-īre**, *bound*.
sitis, *thirst*; **sitiō**, **-īre**, *thirst*.
stabilis, *stable*; **stabiliō**, **-īre**, *establish*.

Some arise by confusion from other stems treated as if **i**-stems: as, —

bulla, *bubble*; **bulliō**, **-īre**, *boil*.
condus, *storekeeper*; **condiō**, **-īre**, *preserve*.
īnsānus, *mad*; **īnsāniō**, **-īre**, *rave*.
gestus, *gesture*; **gestiō**, **-īre**, *show wild longing*.
custōs, *guardian*; **custōdiō**, **-īre**, *guard*.

NOTE. — Some of this form are of doubtful origin: as, **ōrdior**, *begin*, cf. **ōrdō** and **exōrdium**. The formation is closely akin to that of verbs in **-iō** of the third conjugation (p. 100)

2. Verbs from Other Verbs.

167. The following classes of verbs regularly derived from other verbs have special meanings connected with *their terminations*.

NOTE. — These classes are all really denominative in their origin, but had become so associated with verbs that new derivatives were often formed directly from verbs without the intervention of a noun-stem.

a. INCEPTIVES or INCHOATIVES add **-scŏ** to the present stem of verbs. They denote the *beginning* of an action. Of some there is no simple verb in existence. Thus, —

calĕŏ, *be warm*; **calē-scŏ**, *grow warm.*
labŏ, *totter*; **labā-scŏ**, *begin to totter.*
scĭŏ, *know*; **scī-scŏ**, *determine.*
cupĭŏ, *desire*; **con-cupī-scŏ**, *conceive a desire for.*
alŏ, *feed*; **ale-scŏ**, *grow.*
So **īrā-scor**, *get angry*; cf. **īrā-tus.**
iuvene-sco, *grow young*; cf. **iuvenis**, *young man.*
mīte-scŏ, *grow mild*; cf. **mītis**, *mild.*
vesperā-scit, *it is getting late*; cf. **vesper**, *evening.*

NOTE. — Inceptives properly have only the present stem, but many use the perfect and supine systems of simple verbs: as, **calĕscŏ, caluī**; **proficiscor, profectus.**

b. INTENSIVES or ITERATIVES end in **-tō** or **-itō** (rarely **-sō**), and denote a *forcible* or *repeated* action: as, —

iaciŏ, *throw*; **iac-tō**, *hurl.*
dīcŏ, *say*; **dict-itō**, *keep on saying.*
quatiŏ, *shake*; **quas-sō**, *shatter.*

They are of the first conjugation, and are properly denominative, derived from the participle in **-tus** (stem **to-**).

NOTE. — But they were originally denominatives from a noun of agency in **-ta**, like **nauta**, *sailor.* Hence some are formed from a stem different from the supine: as, **agō, agitō** (not †**actō**); so, **dictitō**, not †**dictātō**, from **dictō.**

c. Another form of Intensives — sometimes called Meditatives, or verbs of *practice* — ends in **-essō** (rarely **-issō**). These denote a certain *energy* or *eagerness* of action: as, —

capiŏ, *take*; **cap-essō**, *lay hold on.*
faciŏ, *do*; **fac-essō**, *do* (with energy).
petō, *seek*; **pet-issō**, *seek* (eagerly).

These are of the third conjugation, usually having the perfect and supine of the fourth: as, —

lacessō, lacessĕre, lacessīvī, lacessītum, *provoke.*

d. DIMINUTIVES (derived from real or supposed diminutive nouns) end in **-illŏ**, *and denote a feeble or petty* action: as, —

cavilla, *raillery*; **cav-illor**, *jest.*
cantō, *sing*; **cant-illō**, *chirp* or *warble.*

e. Desideratives end in **-turiō** (**-suriō**), and express *longing* or *wishing.* They are of the fourth conjugation, and only three are in common use: —

emō, *buy*; **emp-turiō**, *want to buy.*
edō, *eat*; **ē-suriō**, *be hungry.*
pariō, *bring forth*; **par-turiō**, *be in labor.*

Others are used by the dramatists.

NOTE. — Desideratives are derived from some noun of agency: as, **emptūriō**, from **emptor**, *buyer.* **Vīsō**, *go to see*, is an inherited desiderative of a different formation.

3. Compound Words.

A Compound Word is one whose stem is made up of two or more simple stems.

Only noun-stems can be thus compounded. A preposition, however, often becomes attached to a verb.

168. New stems are formed by composition as follows:[1]

a. The second part is simply added to the first: as, —

su-ove-taurīlia (**sūs**, **ovis**, **taurus**), *the sacrifice of a hog, sheep, and bull* (cf. § 164. *r*).
septen-decim (**septem**, **decem**), *seventeen.*

b. The first part modifies the second as an adjective or adverb (*Determinative Compounds*): as, —

lāti-fundium (**lātus**, **fundus**), *a large landed estate.*

c. The first part has the force of a case, and the second a verbal force (*Objective Compounds*): as, —

[1] In these compounds only the second part receives inflection. This is most commonly the proper inflection of the last stem; but, as this kind of composition is in fact older than inflection, the compounded stem sometimes has an inflection of its own (as, **cornīcen**, **-cinis**; **lucifer**, **-ferī**; **iūdex**, **-dicis**), from stems not occurring in Latin. Especially do compound adjectives in Latin take the form of *i*-stems: as, **animus**, **exanimis**; **nōrma**, **abnōrmis** (see note, p. 30). In composition stems regularly have their uninflected form: as, **ignī-spicium**, *divining by fire.* But **o**- and **ā**-stems weaken the final vowel of the stem to **i**-, as in **āli-pēs** (from **āla**, st. **ālā**-); and **i**- is so common a termination of compounded *stems, that it is often* added to stems which do not properly have it: as, **foederi-fragus** (*for* †**foeder-fragus**: **foedus**, †**fragus**), *treaty-breaking.*

agri-cola (**ager**, †**cola** akin to **colō**), *a farmer.*
armi-ger (**arma**, †**ger** akin to **gerō**), *armor-bearer.*
corni-cen (**cornū**, †**cen** akin to **canō**), *horn-blower.*
carni-fex (**carō**, †**fex** akin to **faciō**), *executioner.*

d. Compounds of the above kinds, in which the last word is a noun, acquire the signification of adjectives, meaning *possessed of* the quality denoted (*Possessive Compounds*): as, —

āli-pēs (**āla**, **pēs**), *wing-footed.*
māgn-animus (**māgnus**, **animus**), *great-souled.*
con-cors (**con-**, **cor**), *harmonious.*
an-ceps (**amb-**, **caput**), *double* (having a head at both ends).

NOTE. — Many compounds of the above classes appear only in the form of some further derivative, the proper compound being impossible in Latin (cf. § 164. *r*).

169. In many apparent compounds, complete words — not stems — have grown together in speech.

These are not strictly compounds in the etymological sense. They are called *Syntactic Compounds*. Examples are: —

a. Compounds of **faciō**, **factō**, with an actual or formerly existing noun-stem confounded with a verbal stem in **e-**. These are CAUSATIVE in force: as, **cōnsuē-faciō**, *habituate* (cf. **cōnsuē-scō**, *become accustomed*); **cale-faciō**, **cale-factō**, *to heat* (cf. **calē-scō**, *grow warm*).

b. An adverb or noun combined with a verb: as, **bene-dīcō** (**bene dīcō**), *to bless*; **sat-agō** (**satis agō**), *to be busy enough.*

c. Many apparent compounds of stems: as, **fidē-iubeō** (**fidēī iubeō**), *to give surety*; **mān-suētus** (**manuī suētus**), *tame*; **Iūppiter** (†**Iūs-pater**); **Mārci-por** (**Mārcī puer**), *slave of Marcus.*

d. A few *phrases* forced into the ordinary inflections of nouns: as, —

prō-cōnsul, *proconsul* (for **prō cōnsule**, *instead of a consul*).
trium-vir, *triumvir* (singular from **trium virōrum**).
septen-triō, *the Bear*, a constellation (supposed singular of **septem triōnēs**, *The Seven Oxen*).

170. Many syntactic compounds are formed by prefixing a Particle to some other part of speech: —

a. Prepositions are prefixed to Verbs or Adjectives. In these compounds the prepositions retain their original adverbial sense:[1] as, —

[1] The prepositions sometimes, however, have their ordinary force as prepositions, especially **ad**, **in**, **circum**, **trāns**, and govern the case of a noun: as, **trānsīre flūmen**, *to cross a river* (see § 239. *b*. Rem.).

ā, ab, AWAY: **au-ferre (ab-ferō),** *to take away.*
ad, TO, TOWARDS: **af-ferre (ad-ferō),** *to bring.*
ante, BEFORE: **ante-ferre,** *to prefer;* **ante-cellere,** *to excel.*
circum, AROUND: **circum-mūnīre,** *to fortify completely.*
com-, con- (cum), TOGETHER OR FORCIBLY: **cōn-ferre,** *to bring together;* **col-locāre,** *to set firm.*
dē, DOWN, UTTERLY: **dē-spicere,** *despise;* **dēstruere,** *destroy.*
ē, ex, OUT: **ef-ferre (ec-ferō),** *to carry forth, uplift.*
in (with verbs), IN, ON, AGAINST: **in-ferre,** *to bear against.*
inter, BETWEEN, TO PIECES: **inter-rumpere,** *to interrupt.*
ob, TOWARDS, TO MEET: **of-ferre,** *to offer;* **ob-venīre,** *to meet.*
sub, UNDER: **sub-struere,** *to build beneath.*
super, UPON, OVER AND ABOVE: **super-fluere,** *to overflow;* **superstes,** *a survivor.*

NOTE. — In these compounds short **a** of the root is weakened to **i** before one consonant, to **e** before two: as, **faciō, cōnficiō, cōnfectus; iaciō, ēiciō, ēiectus.** But long **a** is retained: as, **perāctus.**

b. Verbs are also compounded with the following inseparable particles, which do not appear as prepositions in Latin: —

amb- (**am-, an-**), AROUND: **amb-īre,** *to go about* (cf. ἀμφί, *about*).
dis-, dī-, ASUNDER, APART: **dis-cēdere,** *to depart* (cf. **duō,** *two*).
por-, FORWARD: **por-tendere,** *to hold forth, predict* (cf. **porrō,** *forth*).
red-, re-, BACK, AGAIN: **red-īre,** *to return;* **re-clūdere,** *to open* (from **claudō,** *shut*); **re-ficere,** *to repair* (make-again).
sēd-, sē-, APART: **sē-cernō,** *to separate* (cf. **sed,** *but*).

c. An Adjective is sometimes modified by an adverbial prefix.

Of these, **per** (less commonly **prae**), *very*, **sub,** *somewhat;* **in-,** *not,* are regular, and may be prefixed to almost any adjective: as, —

per-māgnus, *very large.* **prae-longus,** *very long.*
sub-rūsticus, *rather clownish.* **in-fīnītus,** *boundless.*

NOTE. — **Per** and **sub,** in these senses, are also prefixed to verbs: as, **per-terreō,** *terrify;* **sub-rīdeō,** *smile.*

PART SECOND.—USE OF WORDS (SYNTAX).

INTRODUCTORY NOTE.

THE study of formal grammar arose at a late period in the history of language, and deals with language as fully developed. The terms of Syntax correspond accordingly to the logical habits of thought that have grown up at such a period, and have therefore a logical as well as a simply grammatical meaning. But Syntax as thus developed is not essential to language. A form of words—like **ὦ puerum pulcrum!** *oh! beautiful boy*—may express a thought, and in some languages might even be a sentence; while it does not logically declare anything, and does not, strictly speaking, make what we call a sentence at all.

At a very early period of spoken language, Roots were no doubt significant in themselves, and constituted the whole of language,—just as to an infant the name of some familiar object will stand for all it can say about it. At a somewhat later stage, two simple roots put side by side[1] made a rudimentary form of proposition: as a child might say *fire bright; horse run.* With this begins the first form of logical distinction, that of Subject and Predicate; but as yet there is no distinction between noun and verb either in form or function. Roots were presently specialized, or modified in meaning, by the addition of other roots either pronominal or verbal, and Stems were formed; but the same stem could still be either nominal or verbal. In this period composition is the only form of syntax. Still later—by combination chiefly of different pronominal elements with verb-stems and with noun-stems—Inflections were developed to express *person, tense, case,* and other grammatical relations,[2] and we have true parts of speech.

Not until language reached this last stage was there any limit to the association of words, or any rule prescribing the manner in which they should be combined. But gradually, by custom, particular forms came to be limited to special uses, or were produced to serve those uses; and rules were established for combining words in what we now call Sentences. These rules are in part general laws or forms of thought (Logic), resulting from our habits of mind (*General Grammar*); and in part are what may be called By-Laws, established by custom in a given language (*Particular Grammar*), and making what is called the Syntax of that language.

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[1] In most languages there still remain traces of the *unorganized* forms of expression: as, for example, the nominative or accusative in Exclamations (§ 240. *d*), and the omission of the Copula (§ 206. *c*). These are sometimes wrongly regarded as cases of Ellipsis. Compare also the use of Interjections generally.

[2] Sometimes called *accidents:* hence the "accidence" of the language. Compare pp. 19, *note 1;* 78, *note 1;* 119–21; § 118. note.

In the fully developed methods of expression to which we are almost exclusively accustomed, the unit of expression is the SENTENCE[1]; that is, the completed statement, with its distinct Subject and Predicate. Originally every sentence is simple. But two simple sentences may be used together, without the subordination of either, to express a more complex form of thought than can be denoted by one alone. This is *parataxis* (arrangement side by side). In time two sentences, thus habitually used in connection, come to be regularly associated with each other, in certain relations, as parts of one logical idea, and the one is felt to *depend* upon the other. This is *syntaxis* (arrangement together). In this way, through various courses of development, which correspond to the growth of our habitual forms of thought, there are produced various forms of *complex sentences*. Thus **timeō nē id accidat** was originally two simple sentences: *I fear. Let that not happen!* and these, becoming attached, formed the complex sentence: *I fear* (lest) *that may happen*. The results of these processes constitute the subject-matter of Syntax as shown in the annexed Outline.

I. A SENTENCE may be either Simple or Compound: viz.,

1. SIMPLE: { Containing a single statement (Subject and Predicate) (§ 180).

2. COMPOUND: { *a*. Containing two or more Co-ordinate Clauses (§ 180. *a*). *b*. Modified by Subordinate Clauses (*complex*) (§ 180. *b*).

II. The Essential Parts of the Sentence are —

1. The SUBJECT: consisting of { *a*. Noun or its equivalent (§ 174. 1). *b*. Pronoun contained in verb-ending (§ 174. 2).

2. The PREDICATE: consisting of { *a*. Neuter (intransitive) Verb (§ 175. *a*). *b*. Copula with Predicate Noun or Adjective (§ 172. note). *c*. Verb with Object (§§ 175. *b*, 177).

III. The Subject and Predicate may be MODIFIED as follows: —

1. The NOUN (*Subject or Object*) by { *a*. Noun in Apposition (§ 184). *b*. Adjective or Participle (§ 186). *c*. Noun in Oblique Case (§ 178. *a*, *b*). *d*. Preposition with its case (§ 260). *e*. Relative Clause (§ 180. *c*).

2. The VERB (*predicate*) by { *a*. Adverb or Adverbial Phrase (§§ 179, 207). *b*. Predicate Adjective (§ 191). *c*. Subordinate Clause (§ 180. *b*).

IV. Hence: { *a*. Rules of AGREEMENT (*the Four Concords*) (§ 182). *b*. Rules of GOVERNMENT (*Construction of Cases*) (§ 213 ff.).

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[1] The meaning of Sentence is "Thought" (**sententia** from **sentire**). The grammatical form of the sentence is the form in which the thought is expressed.

CHAPTER I. — *The Sentence.*

1. Definitions.

171. A SENTENCE is a form of words which contains a Statement, a Question, an Exclamation, or a Command.

a. A sentence in the form of a Statement is called a DECLARATIVE SENTENCE: as, **equus currit**, *the horse runs.*

b. A sentence in the form of a Question is called an INTERROGATIVE SENTENCE: as, **equusne currit?** *does the horse run?*

c. A sentence in the form of an Exclamation is called an EXCLAMATORY SENTENCE: as, **quam celeriter currit equus!** *how fast the horse runs!*

d. A sentence in the form of a Command, an Exhortation, or an Entreaty is called an IMPERATIVE SENTENCE: as, **currat equus,** *let the horse run*; **I, curre per Alpēs,** *go, run across the Alps.*

172. Every sentence consists of a Subject and a Predicate.

The SUBJECT of a sentence is the person or thing spoken of.

The PREDICATE is that which is said of the Subject.

Thus in **equus currit,** *the horse runs,* **equus** is the subject, and **currit** the predicate.

NOTE.— Every complete sentence must contain a subject (§ 174) and a verb. The verb itself is usually the predicate, but when any form of **sum** is used simply to connect a noun or adjective as an attribute with the subject, such word is called the *predicate noun* or *adjective*, and **sum** is known as the *copula* (or connective) (§ 176. *a*). Thus in **Caesar cōnsul erat,** *Cæsar was consul,* **Caesar** is the subject, **cōnsul** the predicate noun, and **erat** the copula.

But **sum** in the sense of *exist* makes a complete predicate alone. It is then called the *substantive* verb: as, **sunt virī fortēs,** *there are* (exist) *brave men.*

2. Subject and Predicate.

173. 1. The Subject of a Finite verb is in the NOMINATIVE CASE: as, —

equus currit, *the horse runs.* rēgīna sedet, *the queen sits.*

2. The Subject of an Infinitive is in the ACCUSATIVE (see § 240. *f*).

NOTE.— A finite verb is a verb in the Indicative, Subjunctive, or Imperative. These are *called finite moods to distinguish* them from the Infinitive.

174. 1. The Subject of a sentence is usually a Noun or some word or phrase used as a Noun: as, —

hūmānum est errāre, *to err is human.*
quaeritur num mors malum sit, *the question is whether death is an evil.*
vēnit, incertum est unde, *he came, where from is uncertain.*

2. But in Latin the subject may be implied in the termination of the verb (see § 206. *a*, *b*): as, —

sedē-**mus**, *we sit.* curri-**tis**, *you run.* inq̣ui-**t**, *says he.*

175. Verbs are either Transitive or Intransitive.

a. An Intransitive (or Neuter) verb contains in itself an entire statement: as, —

cadō, *I fall* (am falling).
sōl lūcet, *the sun is shining.*
sunt virī fortēs, *there are brave men.*

b. A Transitive (or Active) verb has or requires a Direct Object to complete its sense (see § 177): as, —

frātrem cecīdit, *he slew his brother.*

NOTE 1. — Among transitive verbs FACTITATIVE VERBS are sometimes distinguished as a separate class. These state an act which *produces* the thing expressed by the word which completes their sense. Thus **mēnsam fēcit**, *he made a table* (which was not in existence before), is distinguished from **mēnsam percussit**, *he struck a table* (which already existed).

NOTE 2. — A transitive verb may often be used *absolutely* without any object expressed: as, **arat**, *he is ploughing*, where the verb does not cease to be transitive because the object is left indefinite, as we see by adding, — **quid**, *what?* **agrum suum**, *his land.*

3. Predicate Noun.

176. An intransitive verb is often followed by a noun or adjective to describe or define the subject. This is called a Predicate Noun or Adjective: as, —

mortuus cecidit, *he fell dead.*
Quīntus sedet **iūdex**, *Quintus sits as judge.*
Caesar victor incēdit, *Cæsar advances victorious* (a victor).

a. The copula **sum** especially is used with a predicate noun or adjective (§ 172. note). So also verbs signifying *to become, to be made, to be named, to appear*, whence these are called COPULATIVE (*i.e. coupling*) verbs.

NOTE. — *A noun* in agreement with some part of the predicate is sometimes a *Predicate Noun* (see § 185. *c*).

b. A Predicate noun or adjective after the copula **sum** or a copulative verb is in the same case as the subject (see § 185. *a*).

Rōma est **patria** nostra, *Rome is our country.*
stellae **lūcidae** erant, *the stars were bright* (cf. stellae lūcēbant).
cōnsul creātus est, *he was elected consul.*
mors **fīnis** esse vidētur, *death seems to be the end.*
dīcit nōn omnēs bonōs esse **beātōs**, *he says that not all good men are happy.*

4. Object.

177. The person or thing immediately affected by the action of a verb is called the DIRECT OBJECT.

A person or thing indirectly affected is called the INDIRECT OBJECT.

Only transitive verbs can have a Direct Object; but an Indirect Object may be used with both transitive and intransitive verbs (§§ 225, 226). Thus:—

pater vocat **fīlium** (direct object), *the father calls his son.*
mihi (ind. obj.) **agrum** (dir. obj.) ostendit, *he showed me a field.*
mihi (ind. obj.) placet, *it is pleasing to me.*

NOTE. — The distinction between transitive and intransitive verbs is not fixed, but most transitive verbs may be used intransitively, and many verbs usually intransitive may take a direct object and so become transitive (§ 237. *b*).

a. When a transitive verb is changed from the Active to the Passive voice, the Direct Object becomes the Subject and is put in the nominative case: as, —

Active: pater **fīlium** vocat, *the father calls* [his] *son.*
Passive: **fīlius** ā patre vocātur, *the son is called by his father.*
Active: **lūnam** et **stellās** vidēmus, *we see the moon and the stars.*
Passive: **lūna** et **stellae** videntur, *the moon and stars are seen* (appear).

b. With certain verbs, the Genitive, Dative, or Ablative is used where the English, from a difference in meaning, requires the Objective. Thus:—

hominem videō, *I see the man* (ACCUSATIVE).
hominī serviō, *I serve the man* (DATIVE, see § 227).
hominis misereor, *I pity the man* (GENITIVE, see § 221. *a*).
homine amīcō ūtor, *I treat the man as a friend* (ABLATIVE, see § 249).

c. Many verbs transitive in Latin are translated in English by an intransitive verb with a preposition: as, —

petit aprum, *he aims at the boar.*
laudem affectat, *he strives after praise.*
cūrat valētūdinem, *he takes care of his health.*

NOTE. — One or more words, essential to the grammatical completeness of a sentence, but clear enough to the mind of a hearer, are often omitted. This omission is called ELLIPSIS, and the sentence is called an ELLIPTICAL SENTENCE: as, **adest**, *he is here;* **quis?** (sc. **adest**), *who?* **miles** (sc. **adest**), *the soldier.*

5. Modification.

178. A Subject or a Predicate may be modified by a single word, or by a group of words (a Phrase or a Clause, see §§ 179, 180).

The modifying word or group of words may itself be modified in the same way.

a. A single modifying word may be an adjective, an adverb, an appositive (§ 184), or the oblique case of a noun. Thus in the sentence **vir fortis patienter fert**, *a brave man bears patiently*, the adjective **fortis**, *brave*, modifies the subject **vir**, *man*, and the adverb **patienter**, *patiently*, modifies the predicate **fert**, *bears*.

b. The modifying word is in some cases said to LIMIT the word to which it belongs. Thus in the sentence **puerī patrem videō**, *I see the boy's father*, the genitive **puerī** limits **patrem** (by excluding any other father).

179. A PHRASE is a group of words, without subject or predicate of its own, which may be used as an Adjective or an Adverb.

Thus in the sentence **vir fuit summā nōbilitāte**, *he was a man of the highest nobility*, the words **summā nōbilitāte**, *of the highest nobility*, are used for the adjective **nōbilis**, *noble* (or **nōbilissimus**, *very noble*), and are called an ADJECTIVE PHRASE. In the sentence **māgnā celeritāte vēnit**, *he came with great speed*, the words **māgnā celeritāte**, *with great speed*, are used for the adverb **celeriter**, *quickly* (or **celerrimē**, *very quickly*), and are called an ADVERBIAL PHRASE.

180. Sentences are either Simple or Compound.

A sentence containing a single statement is called a SIMPLE SENTENCE.

A sentence containing more than one statement is called a COMPOUND SENTENCE, and each single statement in it is called a CLAUSE.

a. If one statement is simply added to another, the clauses are said to be CO-ORDINATE. They are usually connected by a Co-ordinate Conjunction (§ 154. *a*); but this is sometimes omitted (§ 208. *b*). Thus:

dīvide et imperā, *divide and conquer*. But,—
vēnī, vīdī, vīcī, *I came, I saw, I conquered*.

b. If one statement modifies another in any way, the modifying clause is said to be SUBORDINATE, and the clause modified is called the MAIN CLAUSE.

This subordination is indicated by some connecting word, either a Subordinate Conjunction or a Relative (§ 154. *b*): as,—

ōderint **dum** metuant, *let them hate so long as they fear*.
servum mīsit **quem** sēcum habēbat, *he sent the slave whom he had with him*.

A sentence containing one or more subordinate clauses is sometimes called COMPLEX.

NOTE.—A subordinate clause may itself be modified by another subordinate clause.

c. A clause introduced by a Relative pronoun or adverb is called a RELATIVE CLAUSE.

A clause introduced by an adverb of time is called a TEMPORAL CLAUSE. Thus:—

dum tacent clāmant, *while they are silent they cry aloud*.
hominēs aegrī morbō gravī **cum** iactantur aestū febrique, sī aquam gelidam biberint prīmō relevārī videntur, *men suffering with a severe sickness, when they are tossing with the heat of fever, if they drink cold water, seem at first to be relieved*.

d. A clause containing a Condition, introduced by **sī**, *if*, or some equivalent, is called a CONDITIONAL CLAUSE. A sentence containing a conditional clause is called a CONDITIONAL SENTENCE.

Thus, **sī aquam gelidam biberint, prīmō relevārī videntur** (cf. *c* above) is a Conditional Sentence, and **sī ... biberint** is a Conditional Clause.

e. A clause expressing the Purpose of an action is called a FINAL CLAUSE.

edō **ut** vīvam, *I eat to live* (that I may live).
mīsit lēgātōs **quī** dīcerent, *he sent ambassadors to say* (who should say).

A clause expressing the Result of an action is called a CONSECUTIVE CLAUSE.[1]

tam longē aberam **ut** nōn vidērem, *I was too far away to see* (so far away that I didn't see).

[1] Observe that the classes defined in *a-e* are not mutually exclusive, but that a single clause may belong to several of them at once. Thus a relative clause is usually subordinate, and may be at the same time conditional; and subordinate clauses may be co-ordinate *with each* other.

f. Sentences or clauses are regularly connected by means of CONJUNCTIONS; but frequently in Latin — more rarely in English — independent sentences are connected by Relative Pronouns or Adverbs. In this case, the relative is often best translated in English by a conjunction with a demonstrative (cf. §§ 201. *e*, 336. *b*. Rem.): as, —

quō cum vēnisset, *and when he had come there* (whither when he had come).
quae cum ita sint, *and since these things are so.*

AGREEMENT.

181. A word is said to *agree* with another when it is required by usage to be in the same Gender, Number, Case, or Person.

182. The following are the general forms of Agreement, sometimes called the Four Concords: —

1. The agreement of the NOUN in Apposition or as Predicate (§§ 184, 185).
2. The agreement of the ADJECTIVE with its Noun (§ 186).
3. The agreement of the RELATIVE with its Antecedent (§ 198).
4. The agreement of the VERB with its Subject (§ 204).

a. A word sometimes takes the gender or number, not of the word with which it should regularly agree, but of some other word *implied* in that word. This use is called SYNESIS, or *cōnstrūctiō ad sēnsum* (construction according to sense).

I. — NOUNS.

183. A noun used to describe another, and denoting the same person or thing, agrees with it in CASE: as, —

Servius **rēx**, *Servius the king.*
ad urbem **Athēnās**, *to the city* [of] *Athens.*
Cicerō **cōnsul** creātur, *Cicero is chosen consul.*

The descriptive noun may be either an Appositive (§ 184) or a Predicate noun (§ 185).

1. Apposition.

184. The descriptive noun, when in the same part of the sentence with the noun described, is called an APPOSITIVE, and is said to be in APPOSITION: as, —

externus timor, māximum concordiae vinculum, iungēbat animōs (Liv. ii. 39), *fear of the foreigner, the chief bond of harmony, united their hearts.* [Here the descriptive noun belongs to the *subject.*]

quattuor hīc prīmum **ōmen** equōs vīdī (Æn. iii. 537), *I saw here four horses, the first omen.* [Here both nouns are in the *predicate.*]

litterās Graecās **senex** didicī (Cat. M. 8), *I learned Greek when an old man.* [Here **senex** is in apposition with the subject of **didicī**, and expresses the *time, condition*, etc., of the act.]

a. An appositive with two or more nouns is in the plural: as, —

Gnaeus et Pūblius Scīpiōnēs, *Cneius and Publius, the Scipios* (Cneius and Publius Scipio).

b. An appositive generally agrees in GENDER and NUMBER when it can: as, —

sequuntur nātūram, optimam ducem (Læl. 19), *they follow nature, the best guide.*

omnium doctrīnārum inventrīcēs Athēnās (De Or. i. 4), *Athens, discoverer of all learning.*

NOTE. — But such agreement is often impossible: as, —

ōlim **truncus** eram fīculnus inūtile **lignum**, *I once was a fig-tree trunk, a useless log* (Hor. Sat. i. 8. 1).

c. A common noun in apposition with a Locative (§ 258. *c*) is put in the Ablative, with or without the preposition **in**: as, —

Antiochīae, celebrī quondam **urbe** (Arch. 3), *at Antioch, once a famous city.*

Albae cōnstitērunt **in urbe** mūnītā (Phil. iv. 2), *they halted at Alba, a fortified town.*

d. A possessive pronoun or an adjective implying possession may take an appositive in the genitive case agreeing in gender, number, and case with an implied noun or pronoun (§ 197. *e*): as, —

in nostrō omnium flētū (Mil. 34), *amid the tears of us all.*

ex Anniānā Milōnis domō (Att. iv. 3) [= ex Annī Milōnis domō], *out of Annius Milo's house.*

e. A genitive is sometimes used instead of an appositive (see § 214. *f*). So also a dative in certain constructions (see § 231. *b*).

2. Predicate Agreement.

The Predicate noun may agree (1) with the subject, being connected with it by the copula or a copulative verb (§ 176. *a*), or (2) with the direct object of a verb.

185. A descriptive noun used to form a predicate is called a PREDICATE NOMINATIVE (or other case, according to the construction).

a. The case of the predicate after the copula and copulative verbs is the same as that of the subject (§ 176. *b*): as, —

pācis semper **auctor** fuī (Lig. 19, 28), *I have always been an adviser of peace.*
quae **pertinācia** quibusdam, eadem aliīs **cōnstantia** vidērī potest (Marc. 10, 31), *what may seem obstinacy to some, may seem to others consistency.*
ēius mortis sedētis **ultōres** (Mil. 29, 79), *you sit as avengers of his death.*
habeātur **vir** ēgregius Paulus (Cat. iv. 10, 21), *let Paulus be regarded as an extraordinary man.*
ego **patrōnus** exstitī (Rosc. Am. 2, 5), *I have come forward as an advocate.*

b. A predicate noun referring to two or more singular nouns is in the plural: as, —

cōnsulēs creantur Caesar et Servīlius (B. C. iii. 1), *Cæsar and Servilius are elected consuls.*

c. For Predicate Accusative, see under that case, § 239. *a*.

II. — ADJECTIVES.

1. Rules of Agreement.

186. Adjectives, Adjective Pronouns, and Participles agree with their nouns in *Gender*, *Number*, and *Case*.

vir fortis, *a brave man.*
illa mulier, *that woman.*
urbium māgnārum, *of great cities.*
cum ducentīs mīlitibus, *with 200 soldiers.*
imperātor victus est, *the general was beaten.*

NOTE. — All rules for the agreement of adjectives apply also to adjective pronouns and to participles.

Adjectives are either Attributive or Predicate.

a. An Attributive adjective simply qualifies its noun without the intervention of a verb or participle, expressed or implied.

bonus imperātor, *a good commander.*
stellae lūcidae, *bright stars.*

b. All other adjectives are called Predicate adjectives.

1. A predicate adjective, like a predicate noun, may be connected with the subject by **esse** or a copulative verb expressed or implied (see § 176. *a*): as, —

stellae lūcidae erant, *the stars were bright.*

2. After verbs of *naming*, *calling*, *making*, etc., an adjective may be used as a predicative accusative like a noun (see § 239. *a*).

3. A predicate adjective may be used in apposition like a noun (see *c*, *below*).

c. Predicate adjectives in apposition follow the rules of agreement of other adjectives (see § 186, above): as, —

Scīpiōnem **vīvum** vīdī, *I saw Scipio in his lifetime* (lit., living).

d. With two or more nouns the adjective is regularly plural, but sometimes agrees with the nearest (especially when attributive). Thus,

Nīsus et Euryalus **prīmī** (Æn. v. 294), *Nisus and Euryalus first.*

Caesaris **omnī** et grātiā et opibus fruor (Fam. i. 9), *I enjoy all Cæsar's favor and resources.*

NOTE. — An adjective referring to two nouns connected by **cum**, is occasionally plural: as, —

Iuba cum Labiēnō **captī** (B. Afr. 52), *Juba and Labienus were taken.*

187. One adjective may belong in sense to two or more nouns of different genders.

a. In such cases, —

1. An attributive adjective agrees with the nearest: as, —

multae operae āc labōris, *of much trouble and toil.*

vīta mōrēsque **meī**, *my life and character.*

sī rēs, sī vir, sī tempus **ūllum** dignum fuit (Mil. 7), *if any thing, if any man, if any time was fit.*

2. A predicate adjective may agree with the nearest, if the nouns form one connected idea: as, —

factus est strepitus et admurmurātiō (Verr. i. 15), *a noise of assent was made* (noise and murmur).

NOTE. — This is only when the Copula agrees with the nearest subject (§ 205. *d*).

b. But generally, a predicate adjective will be masculine, if nouns of different genders mean *living beings*; neuter, if *things without life*: as,

uxor deinde āc līberī **amplexī** (Liv. ii. 40), *then his wife and children embraced him.*

labor (M.) **voluptāsque** (F.), societāte quādam inter sē nātūrālī sunt **iūncta** (N.) (id. v. 4), *labor and delight are bound together by a certain natural alliance.*

NOTE. — If nouns of different genders include both male beings and things without life, a predicate adjective is sometimes masculine, sometimes neuter, and sometimes agrees in gender with the nearest if that is plural: as, —

rēx rēgiaque clāssis **ūnā profectī** (Liv. xxi. 50), *the king and the royal fleet set out together.*

nātūrā inimīca sunt lībera cīvitās et rēx (id. xliv. 24), *by nature a free state and a king are hostile.*

lēgātōs sortēsque ōrāculī **exspectandās** (id. v. 15), *that the ambassadors and the replies of the oracle should be waited for.*

c. Two or more abstract nouns of the same gender may have a predicate adjective in the neuter plural (cf. § 189. *c*): as, —

stultitia et temeritās et iniūstitia ... sunt **fugienda** (Fin. iii. 11), *folly, rashness, and injustice are* [things] *to be shunned.*

d. A collective noun may take an adjective of a different gender and number agreeing with the gender and number of the individuals implied (*Synesis*, § 182. *a*): as, —

pars certāre **parātī** (Æn. v. 108), *a part ready to contend.*
duo mīlia **relictī** (Liv. xxxvii. 39), *two thousand were left.*
colōniae aliquot dēductae, Prīscī Latīnī **appellātī** (id. i. 3), *several colonies were planted* (led out) [of men] *called Old Latins.*
māgna pars **raptae** (id. i. 9), *a large part* [of the women] *were seized.*
omnis aetās currere **obviī** (id. xxvii. 51), [people of] *every age ran to meet them.*

e. A superlative in the predicate sometimes takes the gender of the partitive genitive by which it is limited: as, —

vēlōcissimum animālium delphīnus est (Plin.), *the dolphin is the swiftest* [creature] *of creatures.*

2. Adjectives used Substantively.

188. Adjectives are often used as Nouns (*substantively*), the masculine usually to denote *men* or *people in general* of that kind, the feminine *women*, and the neuter *things*: as, —

omnēs, *all men* (everybody).	omnia, *all things* (everything).
māiōrēs, *ancestors.*	minōrēs, *descendants.*
Rōmānī, *Romans.*	barbarī, *barbarians.*
līberta, *a freedwoman.*	Sabīnae, *the Sabine wives*
sapiēns, *a sage* (philosopher).	amīcus, *a friend.*
bonī, *the good* (good people).	bona, *goods, property.*

REMARK. — The plural of adjectives, pronouns, and participles is very common in this use. The singular is rare except in a few words which have become practically nouns. See below and § 189. *a.*

a. Certain adjectives have become practically nouns, and are often modified by other adjectives. Thus, —

tuus vīcīnus proximus, *your next-door neighbor.*
propīnquī cēterī, *his other relatives.*
meus aequālis, *a man of my own age.*
familiāris tuus, *an intimate friend of yours* (cf. § 218. *d*).

b. When any ambiguity would arise from the substantive use of an *adjective, a noun* must be added. Thus, —

bonī, *the good;* **omnia**, *everything* (all things); but, —
potentia omnium rērum, *power over everything.* [**omnium** alone would mean *all men.*]

c. Many adjectives are used substantively either in the singular or the plural, with the added meaning of some noun which is understood from constant association: as, —

Āfricus [ventus], *the south-west wind.*
vitulīna [carō], *veal* (calf's flesh).
fera [bestia], *a wild beast.*
patria [terra], *the fatherland.*
Gallia [terra], *Gaul* (the land of the Gallī).
hīberna [castra], *winter quarters.*
trirēmis [nāvis], *a three-banked galley, trireme.*
argentārius [faber], *a silversmith.*
rēgia [domus], *the palace.*
Latīnae [feriae], *the Latin festival.*
Tuscī [fundī], *a Tuscan estate.*

NOTE. — These are *specific* in meaning, not *generic* like those in § 188, above.

d. A noun is sometimes used as an adjective, and may then be modified by an adverb: as, —

victor exercitus, *the victorious army.*
servum pecus, *a servile troop.*
admodum puer, *quite a boy* (young).
magis vir, *more of a man* (more manly).

e. A few adverbs appear to be used like adjectives. Such are: —

1. **obviam**: as, —

fit obviam, *he goes to meet* (becomes in the way of).

2. **contrā**, contradicting some previous adjective, and so in a manner repeating it: as, —

alia probābilia, **contrā** alia dīcimus (Off. ii. 2), *we call some things probable, others the opposite* (not probable).

3. **palam**: as, —

palam rēs est, *the thing is all out.*

4. So also, rarely, by a Greek construction —

erī semper lēnitās (Ter. Andr. 175), *my master's constant* (always) *gentleness.*

189. Neuter adjectives are used substantively in the following special senses: —

a. The neuter *singular* may denote either a single object or an abstract quality: as, —

raptō vīvere, *to live by plunder.*
in āridō, *on dry ground.*
honestum, *an honorable act,* or *virtue* as a quality.
opus est mātūrātō, *there is need of haste* (cf. impersonal passives, § 146. *d*).

b. The neuter *plural* is used to signify *objects in general* having the quality denoted, and hence may stand for the abstract idea: as, —

honesta, *honorable deeds* (in general).
praeterita, *the past* (lit., bygones).
omnēs fortia laudant, *all men praise bravery* (brave things).

c. A neuter adjective may be used as an appositive or predicate noun with a noun of different gender (cf. § 187. *c*): as, —

turpitūdō pēius est quam dolor (Tusc. ii. 13), *disgrace is* [a thing] *worse than pain.*
trīste lupus stabulīs, *the wolf is a grievous thing for the sheepfold.*
varium et mūtābile semper fēmina, *woman is ever a changing and fickle thing.*
malum mihi vidētur esse mors (Tusc. i. 5, 9), *death seems to me to be an evil* (a bad thing).

d. A neuter adjective is used in agreement with an Infinitive or a Substantive Clause: as, —

istūc ipsum nōn esse (Tusc. i. 6, 12), *that very "not to be."*
hūmānum est errāre, *to err is human.*
aliud est errāre Caesarem nōlle, **aliud** nōlle miserērī (Lig. 5), *it is one thing to be unwilling that Cæsar should err, another to be unwilling that he should pity.*

3. Possessives.

190. Possessive and other derivative adjectives are often used in Latin where the English has the possessive case, or a noun with a preposition (compare §§ 184. *d*, 197. *a*): as, —

pūgna Cannēnsis, *the fight at Cannæ.*
C. Blossius Cūmānus, *Caius Blossius of Cumæ.*
aliēna domus, *another man's house.*
Caesarīna celeritās (Att. xvi. 10), *despatch like Cæsar's* (Cæsarian quickness).

a. Possessive and other derivative adjectives are often used substantively to denote some special class or relation (see § 197. *d*): as, —

nostrī, *our countrymen* or *men of our party.*
Sullānī, *the veterans of Sulla's army.*
Pompēiānī, *the partisans of Pompey.*

b. A possessive or derivative adjective sometimes appears to be used for the Objective Genitive, see § 217. *a.*

4. Adjectives with Adverbial Force.

191. An adjective, agreeing with the subject or object is often used to qualify the action of the verb, having the force of an adverb: as, —

prīmus vēnit, *he came first* (was the first to come).
nūllus dubitō, *I no way doubt.*
laetī audiēre, *they were glad to hear.*
erat Rōmae frequēns (Rosc. Am. 6), *he was often at Rome.*
sērus in caelum redeās (Hor. Od. i. 2), *may'st thou return late to heaven.*

5. Comparatives and Superlatives.

192. When two qualities of an object are compared, both adjectives are in the comparative: as, —

longior quam **lātior** aciēs erat (Liv. xxvii. 48), *the line was longer than it was broad* (or, *rather long than broad*).

a. Where **magis** is used, both adjectives are in the positive: as, —

clārī magis quam **honestī** (Jug. 8), *more renowned than honorable.*

b. A comparative and a positive, or even two positives, are sometimes connected by **quam**: as, —

clārīs māiōribus quam **vetustīs** (Ann. iv. 61), *of a family more famous than old.*
vehementius quam cautē (Agric. 4), *with more fury than good heed.*

NOTE. — This use is rarer and less elegant than those before noticed.

193. Superlatives (and more rarely comparatives) denoting order and succession — also **medius, cēterus, reliquus** — usually designate not *what object*, but *what part of it*, is meant: as, —

summus mōns, *the top of the hill.*
in **ūltimā** plateā, *at the end of the place.*
prior **āctiō**, *the earlier part of an action.*
reliquī captīvī, *the rest of the prisoners.*
in colle **mediō** (B. G. i. 24), *on the middle of the hill.*
inter **cēteram** plānitiem (Jug. 92), *in a region elsewhere level.*

NOTE. — A similar use is found in such expressions as **sērā (multā) nocte**, *late at night.* But **medium viae**, *the middle of the way*; **multum diēī**, *much of the day*, also occur.

III. — PRONOUNS.

NOTE. — A pronoun indicates some person or thing without either naming or describing it. Pronouns are derived from a distinct class of roots, which seem to have denoted only ideas of place and direction (§ 157. 2), and from which nouns or verbs can very rarely be formed. They may therefore stand for Nouns when the person or thing, being present to the senses or imagination, needs only to be pointed out. Some pronouns indicate the object in itself, without reference to its class, and have no distinction of gender. These are PERSONAL PRONOUNS. They stand syntactically for Nouns, and have the same construction as nouns. Others designate a particular object of a class, and take the gender of the individuals of that class. These are called ADJECTIVE PRONOUNS. They stand for Adjectives, and have the same construction as adjectives. Others are used in both ways; and, though called adjective pronouns, may also be treated as personal, taking, however, the gender of the object indicated.

1. Personal Pronouns.

194. The Personal Pronouns have, in general, the same constructions as nouns.

a. The personal pronouns are not expressed as subjects, except for distinction or emphasis (compare § 346. *d*): as, —

tē vocō, *I call you;* but

quis mē vocat? **ego** tē vocō, *who is calling me? I* (emphatic) *am calling you.*

b. The personal pronouns have two forms for the genitive plural, that in **-ūm** being used *partitively* (§ 216), and that in **-ī** oftenest *objectively* (cf. § 213. 2): as, —

māior **vestrūm**, *the elder of you.*

habētis ducem memorem **vestrī**, oblītum suī (Cat. iv. 8), *you have a leader who thinks* (is mindful) *of you and forgets* (is forgetful of) *himself.*

pars **nostrūm**, *a part* (*i.e.* some) *of us.*

nostrī melior pars animus est (Sen.), *the better part of us* (*i.e.* of man) *is the soul.*

NOTE. — "One of themselves" is expressed by **ūnus ex suīs** or **ipsīs** (rarely **ex sē**), or **ūnus suōrum**. The genitives **nostrūm**, **vestrūm** are occasionally used objectively (§ 217): as, **cupidus vestrūm** (Verr. iii. 96), *fond of you;* **cūstōs vestrūm** (Cat. iii. 12), *the guardian of you* (your guardian).

c. The Latin has no personal pronouns of the third person except the reflexive (**sē**). The want is supplied by a Demonstrative or a Relative (§§ 180. *f*, 195, 201. *e*).

2. Demonstrative Pronouns.

195. Demonstrative pronouns are used either adjectively or substantively.

As adjectives, they follow the rules for the agreement *of adjectives* (§§ 186, 187).

As substantives, they are equivalent to personal pronouns. This use is regular in the oblique cases, especially of **is**. Thus: —

1. Personal: —

Caesar et exercitus **ēius**, *Cæsar and his army* (not **suus**). [But, Caesar exercitum **suum** dīmīsit, *Cæsar disbanded his* [own] *army*.]

sī obsidēs ab **eīs** darentur, *if hostages should be given by them* (persons just spoken of).

hīs Caesar ita respondit, *to them Cæsar thus replied.*

ille minimum propter adolēscentiam poterat, *he* (emphatic) *had very little power, on account of his youth.*

hī sunt extrā prōvinciam trāns Rhodanum prīmī, *they* (those just mentioned) *are the first* [inhabitants] *across the Rhone.*

2. Adjective: —

hōc proeliō factō, *after this battle was fought* (this battle having been, etc.).

eōdem proeliō, *in the same battle.*

ēius reī perītī, *men acquainted with that business.*

[For special significations of the demonstratives, see § 102.]

a. The demonstratives are sometimes used as pronouns *of reference*, to indicate with emphasis a noun or phrase just mentioned: as, —

nūllam virtūs aliam mercēdem dēsīderat praeter **hanc** laudis (Arch. 11), *virtue wants no other reward except that* [just spoken of] *of praise.*

b. But the demonstrative as a pronoun of reference is commonly omitted, or some other construction is preferred: as, —

memoriae artem quam oblīviōnis mālō, *I prefer* (like more) *the art of memory to* (than) [that] *of forgetfulness.*

Caesaris exercitus **Pompēiānōs** ad Pharsālum vīcit, *the army of Cæsar defeated that of Pompey* (the Pompeians) *at Pharsalus.*

c. When a quality or act is ascribed with emphasis to a person or thing already named, **is** or **īdem** (often with the concessive **quidem**) is used to indicate that person or thing: as, —

vincula, et **ea** sempiterna (Cat. iv. 4), *imprisonment, and that perpetual.*

legiōnem **neque eam** plēnissimam dēspiciēbant (B. G. iii. 1), *they despised the single legion, and that not a very full one.*

tuus dolor hūmānus **is quidem** sed, etc., *your grief is human, to be sure, but*, etc.

per ūnum servum **et eum** ex gladiātōriō lūdō (Att. i. 16. 5), *by means of a single slave, and that too one from the gladiatorial school.*

Ti. Gracchus rēgnum occupāre cōnātus est, vel rēgnāvit **is quidem** paucōs mēnsēs (C. M. 12, 40), *Tiberius Gracchus tried to usurp royal power, or rather he actually reigned a few months.*

d. An adjective pronoun usually agrees with an appositive or predicate noun, if there be one, rather than with the word to which it refers (cf. § 199): as, —

hīc labor **hōc** opus **est**, *this is the toil, this the task* [namely, **revocāre gradum**, which would regularly take a neuter pronoun].

rērum caput **hōc** erat, **hīc** fōns (Hor. Ep. i. 17. 45), *this was the head of things, this the source.*

eam sapientiam interpretantur **quam** adhūc mortālis nēmō est cōnsecūtus [for **id** . . . **quod**] (Læl. 5), *they explain that* [thing] *to be wisdom which no man ever yet attained.*

e. **Īdem**, *the same*, is often equivalent to an adverb or adverbial phrase (*also, too, yet, at the same time*): as, —

ōrātiō splendida et grandis et **eadem** in prīmīs facēta (Brut. 79), *an oration, brilliant, able, and very witty too.*

cum [haec] dīcat, negat **īdem** in Deō esse grātiam (N. D. i. 43), *when he says this, he denies also that there is mercy with God* (he, the **same man**).

NOTE. — This is really the same use as in *c*, above, but in this case the pronoun cannot be represented by a pronoun in English.

f. The intensive **ipse**, *self*, is used with any of the other pronouns or a noun for the sake of emphasis: as, —

turpe mihi **ipsī** vidēbātur (Cic.), *even to me* (to me myself) *it seemed disgraceful.*

id ipsum, *that very thing.*

quod ipsum, *which of itself alone.*

in eum ipsum locum, *to that very place.*

REMARK. — The emphasis of **ipse** is often expressed in English by *just, very, mere*, etc. (see above examples).

g. **Ipse** is often used alone, substantively, as an emphatic pronoun of the third person: as, —

mihi satis, **ipsīs** nōn satis (Cic.), *enough for me, not for themselves.*

omnēs bonī quantum in **ipsīs** fuit (id.), *all good men so far as was in their power* (in themselves).

beātōs illōs quī cum adesse **ipsīs** nōn licēbat aderant tamen (id.), *happy they who, when it was not allowed them to attend in person, still were there.*

dī capitī **ipsīus** generīque reservent (Æn. vii. 484), *may the gods hold in reserve* [such a fate] *to fall on his own and his son-in-law's head.*

h. **Ipse** is often used alone, substantively, to emphasize an omitted subject of the first or second person: as, —

vōbīscum **ipsī** recordāminī (Cic.), *remember in your own minds* (yourselves *with yourselves*).

i. **Ipse**, used substantively, sometimes refers to a principal personage, to distinguish him from subordinate persons: as, —

ipse dixit (cf. *αὐτὸς ἔφα*), HE (the Master) *said it.*
Nōmentānus erat super **ipsum** (Hor.), *Nomentanus was above* [the host] *himself* [at table].

k. **Ipse** is often, **is** rarely, used instead of a reflexive. See under Reflexives, § 196. *i.*

l. **Ipse** usually agrees with the subject, even when the real emphasis is in English on a reflexive in the predicate: as, —

mē ipsē cōnsōlor, *I console myself.* [Not **mē ipsum**, as the English would lead us to expect].

m. For adverbs used instead of a demonstrative pronoun, see § 207. *a.*

3. Reflexive Pronouns.

196. The Reflexive pronoun (**sē**),[1] and usually its corresponding possessive (**suus**), are used in some part of the predicate to refer to the subject of the sentence or clause: as, —

virtūs **sē** nōvit, *virtue knows itself.*
prōmīsit **sē** ventūrum [esse], *he promised that he would come.*
Brūtus amīcum **suum** occīdit, *Brutus killed his friend.*
Caesar statuit **sibi** Rhēnum esse trānseundum (B. G. iv. 16), *Cæsar decided that he must cross the Rhine* (the R. must be crossed by himself).

a. In a subordinate clause of a compound sentence there is a double use of reflexives.

1. The Reflexive may always be used to refer to the subject of its own clause (*Direct Reflexive*): as, —

ex quō iūdicārī potest quantum habeat in **sē** bonī cōnstantia (B. G. i. 40), *from which it can be determined how much good firmness possesses* (has in itself).
[Caesar] nōluit eum locum vacāre, nē Germānī ē **suīs** fīnibus trānsīrent (B. G. i. 28), *Cæsar did not wish this place to lie vacant, for fear the Germans would cross over from their territories.*
sī qua **sē** significātiō virtūtis ēlūceat ad quam **sē** similis animus adplicet et adiungat (Cat. M. 14, 48), *if any sign of virtue shine forth to which a similar disposition may attach itself.*

[1] This seems to have been originally the personal pronoun of the third person (Skr. *sva* and Gr. *σφεῖς*), but it came by use to be purely reflexive.

2. If the subordinate clause expresses the words or thought of the subject of the main clause, the reflexive is regularly used to refer to that subject (*Indirect Reflexive*): as,—

petiērunt ut **sibi** licēret (B. G. i. 30), *they begged that it might be allowed them* (the petitioners).

Iccius nūntium ad eum mittit, nisi subsidium **sibi** submittātur, etc. (B. G. ii. 6), *sends him a message that unless relief be furnished him* (Iccius), etc.

quem salūtem **suam** crēditūrum **sibi** (Q. C. iii. 8), *who should trust his safety to him* (Darius)?

[Caesar] hīs uti conquīrerent et redūcerent, sī **sibi** pūrgātī esse vellent imperāvit (B. G. i. 28), *Cæsar ordered them* (the Gauls) *to hunt up and bring back* [the fugitives] *if they* (the Gauls) *wished to be free from fault towards him* (Cæsar).

hostium **sē** habitūrum numerō cōnfīrmat, sī aut Ambiorigem aut ēius lēgātōs fīnibus **suīs** recēpissent, [Cæsar] *said that he should treat* [them] *as enemies if they received either Ambiorix or his envoys into their territories.*

decima legiō eī grātiās ēgit, quod dē **sē** optimum iūdicium fēcisset (B. G. i. 41), *the tenth legion thanked him because* [they said] *he had expressed a high opinion of them.*

sī obsidēs ab **eīs** (the Helvetians) **sibi** (Cæsar, who is the speaker) darentur, **sē** (Cæsar) cum **eīs** pācem esse factūrum (B. G. i. 14), [Cæsar said] *that if hostages were given him by them he would make peace with them.*

Tarquinium dīxisse ferunt **sē** intellēxisse quōs fīdōs amīcōs habuisset, etc. (C. M. 15, 53), *they say that Tarquin said that he understood,* etc.

NOTE. — Sometimes **is** or **ipse** is used as an Indirect Reflexive either from careless writing or to avoid ambiguity (cf. *i*): as,—

quī **sē** ex hīs minus timidōs exīstimārī vellent, nōn **sē** hostem verērī, sed angustiās itineris et māgnitūdinem silvārum quae intercēderent inter **ipsōs** (the persons referred to by **sē** above) atque Ariovistum . . . timēre dīcēbant (B. G. i. 39), *those of them who wished to be thought less timid said they did not fear the enemy, but were afraid of the narrows and the vast extent of the forests which were between themselves and Ariovistus.*

audistis nūper dīcere lēgātōs Tyndaritānōs Mercurium quī sacrīs anniversāriīs **apud eōs** colerētur Verris imperiō esse sublātum (Verr. iv. 39), *you have just heard the ambassadors from Tyndaris say that the statue of Mercury which was worshipped with annual rites among them was taken away,* etc. [Here Cicero wavers between **apud eōs colēbātur**, a remark of his own, and **apud sē** colerētur, the words of the *lēgātī*. **eōs** does not strictly refer to the ambassadors, but to the people — the **Tyndaritānī**.]

3. If the subordinate clause does not express the words, etc., of the *main subject,* the reflexive is not regularly used, though it is occasionally *found. Thus:* —

sunt ita multi ut eōs carcer capere nōn possit (Cat. ii. 10, 22), *they are so many that the prison cannot hold them.* [Here **sē** could not be used.]

ibi in proximis villis ita bipartītō fuērunt, ut Tiberis **inter eōs** et pōns interesset (Cat. iii. 2, 5), *there they stationed themselves in the nearest farmhouses, in two divisions, in such a manner that the Tiber and the bridge were between them* (the divisions). [Here **inter sē** might be used, but it would refer to a purpose of the soldiers.]

nōn fuit eō contentus quod eī praeter spem acciderat (Leg. Man. 9, 25), *he was not content with that which had happened to him beyond his hope.*

Compare: quī fit Maecēnās ut nēmō quam **sibi** sortem seu ratiō dederit seu fors obiēcerit illā contentus vīvat (Hor. Sat. I. i. 1), *how comes it, Mæcenas, that nobody lives contented with that lot which choice has assigned him or chance has thrown in his way?* [Here **sibi** is used to put the thought into the mind of the discontented man.]

But, — Metellus in eīs urbibus quae ad **sē** dēfēcerant praesidia impōnit (Sall. Jug. 61), *Metellus posted garrisons in those cities which had revolted to him.* [The author vacillates between the thought of Metellus and his own.]

b. The reflexive in a subordinate clause sometimes refers to the subject of a suppressed main clause: as, —

Paetus, omnēs librōs quōs frāter **suus** relīquisset mihi dōnāvit (Att. ii. 1), *Pætus gave me all the books which* (as he said in the act of donation) *his brother had left him* (cf. *a*).

c. The reflexive may refer to any noun in its own clause, which is so emphasized as to become in a manner the *subject of discourse* (cf. the note): as, —

Sōcratem cīvēs **suī** interfēcērunt, *Socrates was put to death by his own fellow-citizens.*

quī poterat salūs **sua cuiquam** nōn probārī (Mil. 30, 81), *how can any one fail to approve his own safety?* [In this and the preceding example the emphasis is preserved in English by the change to the passive.]

hunc sī secūtī erunt **suī** comitēs (Cat. I. v. 10), *this man, if his companions follow him.*

NOTE. — Occasionally the clause to which the reflexive really belongs is absorbed: as, —

studeō sānāre **sibi ipsōs** (Cat. ii. 8, 17), *I am anxious to cure these men for their own benefit* (*i.e.* **ut sānī sibi sint**).

suō sibi gladiō (Plautus), *with his own sword.* [Here the clause is too indefinite to be supplied.]

d. The reflexive may follow a verbal noun or adjective: as, —

suī laus, *self-praise.*

impotēns suī (Q. C.), *without self-control.*

hominēs cum suī similibus servīs (Phil. i. 2), *men with slaves like themselves.*

e. The reflexive may refer to the subject implied in an infinitive or verbal abstract used indefinitely: as, —

bellum est **sua** vitia nōsse (Cic.), *it is a fine thing to know one's own faults.*
cui prōposita sit cōnservātiō **suī** (Fin. 5, 13), *one whose aim is self-preservation.*

f. **Inter sē**, *among themselves*, is regularly used to express reciprocal action: as, —

cohaerentia inter sē, *things consistent with each other.*

g. **Suus** is used for *one's own* as emphatically opposed to *that of others*, in any part of the sentence and with reference to any word in it: as, —

suīs flammīs dēlēte Fīdēnās (Liv. iv. 33), *destroy Fidenæ with its own fires* (the fires kindled by that city, figuratively). [Cf. Cat. i. 13, 32.]

h. For reflexives of the first and second persons the oblique cases of the personal pronouns (**meī**, **tuī**, etc.) are used (see p. 63): as, —

mortī **mē** obtulī (Mil. 34, 94), *I have exposed myself to death.*
hinc **tē** rēgīnae ad līmina perfer (Æn. i. 389), *do you go* (bear yourself) *hence to the queen's threshold.*
quid est quod tantis **nōs** in labōribus exerceāmus (Arch. 11, 28), *what reason is there why we should exert ourselves in so great toils?*
singulīs vōbīs novēnōs ex turmīs manipulīsque **vestrī** similēs ēligite (Liv. xxi. 54), *for each of you pick out from the squadrons and maniples nine like yourselves.*

i. **Ipse** is often (is rarely) used instead of an *indirect reflexive*, to avoid ambiguity; and in later writers is sometimes found instead of the *direct reflexive* (cf. *a.* 2 and 3): as, —

cūr dē **suā** virtūte aut dē **ipsīus** dīligentiā dēspērārent (B. G. i. 40), *why* (he asked) *should they despair of their own courage or his diligence?*
quī mortuō Dārēō **ipsās** tuerētur repperisse (Q. C. x. 5), *we found one* (said she) *to protect us after the death of Darius.*
omnia aut **ipsōs** aut hostēs populātōs (id. iii. 5), [they said that] *either they themselves or the enemy had laid all waste.*

4. Possessive Pronouns.

197. The Possessive pronouns are derivative adjectives, which take the gender, number, and case of the noun *to which they belong*, not that of the *possessor:* as, —

Caesar uxōrem **suam** repudiāvit, *Cæsar put away his wife.*
haec sunt **mea** ōrnāmenta, *these are my jewels.* [**mea** is neut. pl., though the speaker is a woman.]

meī sunt ōrdinēs, **mea** dēscriptiō (C. M. 17, 59), *mine are the rows, mine the arrangement.* [**mea** is fem., though the speaker is Cyrus.]

multa in **nostrō** collēgiō praeclāra (C. M. 18, 64), [there are] *many fine things in our college.* [**nostrō** is neut. sing., though *men* are referred to.]

a. The possessive pronouns are used instead of the genitive of a personal pronoun.

1. Always instead of the Possessive Genitive: as, —

domus **mea**, *my house.* [Never **domus meī**.]
pater noster, *our father.* [Never **pater nostrī**.]
patrimōnium **tuum**, *your inheritance.* [Not **tuī**.]

NOTE 1. — In different languages the ideas associated with possessives are not always the same, and hence idiomatic uses differ. Thus *my eulogist* may, in Latin, be **laudātor nostrī** (Att. i. 14, 6), or, like the English, **laudātor noster** (see Att. i. 16, 5), with a different conception of the relation.

NOTE 2. — The Possessive **cūius, -a, -um**, is rare: as, **cūium pecus?** *whose flock?* The genitive **cūius** is generally used instead.

2. Rarely instead of the Objective Genitive (§ 217, cf. note 1, above). Thus, regularly: —

suī dēspiciēns, *disdainful of himself.*
nōn sōlum **suī** dēprecātōrem, sed etiam accūsātōrem **meī**, *not only a mediator for himself, but an accuser of me* (Att. ii. 8).

But occasionally, —

ea quae faciēbat, **tuā** sē fīdūciā facere dīcēbat (Verr. v. 68), *what he was doing, he said he did relying on you* (with your reliance).
neque negligentiā **tuā**, neque id ōdiō fēcit **tuō** (Ter. Phorm. 1016), *from neglect or hatred of you.*

b. The possessives have often the acquired meaning of *peculiar to*, or *favorable* or *propitious towards* the person or thing spoken of: as, —

[petere] ut **suā** clēmentiā āc mānsuētūdine ūtātur, *they asked* (they said) *that he would show his* [wonted] *clemency and humanity.*
tempore **tuō** pūgnāstī, *did you fight at a fit time?* (lit., your own).
īgnōrantī quem portum petat nūllus **suus** ventus est (Sen. Ep. 70), *to him who knows not what port he is bound to, no wind is fair* (his own).

NOTE. — This use is merely a natural development of the meaning of the possessive, and may often be rendered literally.

c. The possessives are regularly omitted (like other pronouns) when they are plainly implied in the context: as, —

amīcum grātulātur, *he greets his friend.* [**amīcum suum** would be distinctive, *his friend* (and not another's); **suum amīcum**, emphatic, *his own friend.*]

d. Possessives are often used substantively (§ 190. *a*): as, —

nostrī, *our countrymen*, or *men of our party*.
suōs continēbat (B. C. i. 15), *he held his men in check*.
flamma extrēma meōrum (Æn. ii. 431), *last flames of my countrymen*.

NOTE. — There is no reason to suppose an ellipsis here. The adjective becomes a noun like other adjectives (see § 188).

e. A possessive representing a genitive may have a genitive in apposition (§ 184. *d*): as, —

meā sōlius causā, *for my sake only*.
nostra omnium patria, *the country of us all*.
suum ipsius rēgnum, *his own kingdom*.

f. A possessive representing a genitive may serve as an antecedent to a relative (see § 199. *b*. note).

g. For the special reflexive use of the possessive **suus**, see § 196.

5. Relative Pronouns.

NOTE. — A Relative pronoun is properly an Adjective, in agreement with some word expressed or implied either in its own clause, or (often) in the antecedent (demonstrative) clause. The full construction would require the antecedent to be expressed in both clauses, with more commonly a corresponding *demonstrative* to which the relative would refer: as, —

iter in **ea loca** facere coepit, **quibus** in **locīs** esse Germānos audiēbat (B. G. iv. 7), *he began to march into those* PLACES *in which* PLACES *he heard the Germans were*.

But one of these nouns is commonly omitted. The antecedent is, in Latin, very frequently (rarely in English) found in the relative clause, but more commonly in the antecedent clause. Hence relatives serve two uses: —

1. as Nouns (or adjectives) in their own clause: as, —

eī **quī** Alesiae obsidēbantur, *those who were besieged at Alesia*.

2. as Connectives: as, —

T. Balventiō, **quī** superiōre annō prīmum pīlum dūxerat, *Titus Balventio, who the year before had been a centurion of the first rank*.

In this latter use they are often equivalent merely to a demonstrative with a conjunction: as, —

quae cum ita sint (= **et** cum **ea** ita sint), [and] *since these things are so*.

This connective force does not belong to the relative originally, but is developed from an interrogative or indefinite meaning specialized by use. The clauses were originally co-ordinate. Thus, **quī quiētus animō est, is est sapiēns** originally meant, *Who is undisturbed in soul? That* [man] *is a sage*.

A Relative pronoun indicates a relation between its own clause and some substantive. This substantive is called *the Antecedent* of the relative.

Thus, in the sentence —

eum nihil dēlectābat, quod fās esset, *nothing pleased him which was right,*

the relative **quod** connects its antecedent **nihil** with the predicate **fās esset**, indicating a relation between the two.

198. A Relative agrees with its Antecedent in GENDER and NUMBER; but its CASE depends on the construction of the clause in which it stands: as, —

puer **quī** vēnit abiit, *the boy who came has gone away.*
liber **quem** legis meus est, *the book you are reading is mine.*
via **quā** ambulat dūcit ad urbem, *the path he walks in leads to the city.*

This rule applies to all relative words so far as they are variable in form: as, **quālis, quantus, quīcumque.**

NOTE. — The relative may be the subject or object of its own clause, or a modifier of either: as, —

eōs enim cīvēs pūgna illa sustulerat **quibus** nōn modo vīvīs sed etiam victōribus incolumis et flōrēns cīvitās esse posset (Phil. xiv. 8).

a. If a relative has two or more antecedents, it follows the rules for the agreement of predicate adjectives (§§ 186, 187): as, —

fīlium et fīliam, **quōs** valdē dīlēxit, unō tempore āmīsit, *he lost a son and a daughter at the same time, whom he dearly loved.*

grandēs nātū mātrēs et parvulī līberī, **quōrum utrōrumque** aetās misericordiam nostram requīrit (Verr. v. 49), *aged matrons and little children, whose time of life in each case demands our compassion.*

ōtium atque dīvitiae **quae** prīma mortālēs putant (Sall. Cat. 36), *idleness and wealth which men count the first* (objects of desire).

eae frūgēs et frūctūs **quōs** terra gignit (N. D. ii. 14), *those fruits and crops which the earth produces.*

199. A relative generally agrees in gender and number with an appositive or predicate noun in its own clause, rather than with an antecedent of different gender or number (cf. § 195. *d*): as, —

mare etiam **quam** Neptūnum esse dīcēbās (N. D. iii. 20), *the sea, too, which you said was Neptune.* [Not quod.]

Thēbae **ipsae, quod** Boeōtiae caput est (Liv. xxxii. 44), *even Thebes, which is the chief city of Bœotia.* [Not quae.]

NOTE. — This rule is occasionally violated: as, —

flūmen **quod** appellātur Tamesis (B. G. v. 11), *a river which is called the Thames.*

a. A relative occasionally agrees with its antecedent in case (by *attraction*): as, —

sī aliquid agās **eōrum quōrum** cōnsuēstī (Fam. v. 14), *if you should do something of what you are used to do.* [For **eōrum quae.**]

b. A relative may agree in gender and number with an *implied* antecedent: as, —

quārtum genus . . . **quī** aere vetere aliēnō vacillant (Cat. ii. 10), *a fourth class, that are staggering under old debts.*

ūnus ex eō numerō **quī** parātī erant (Jug. 35), *one of the number* [of those] *who were ready.*

coniūrāvēre paucī . . . dē **quā** [*i.e.* coniūrātiōne] dīcam (Sall. Cat. 18), *a few have conspired . . . of which* [conspiracy] *I will speak.*

NOTE. — So regularly when the antecedent is implied in a possessive pronoun (cf. § 197. *f*): as, —

nostra **quī** adsumus salūs, *the safety of us who are present.* [Here **quī** agrees with the **nostrūm** implied in **nostra**].

200. The antecedent noun sometimes appears in both clauses; but usually only in the one that precedes. Sometimes it is wholly omitted. Thus —

a. The antecedent noun may be repeated in the relative clause: as, —

locī nātūra erat haec quem **locum** nostrī dēlēgerant (B. G. ii. 18), *the nature of the ground which our men had chosen was this.*

b. The antecedent noun may appear only in the relative clause: as, —

quās rēs in cōnsulātū nostrō gessimus attigit hīc versibus (Arch. 11), *he has touched in verse the things which I did in my consulship.*

urbem quam statuō vestra est (Æn. i. 573), *yours is the city which I am founding.*

NOTE. — In this case a demonstrative (**is**, **ille**, or **hīc**) usually stands in the antecedent clause: as, —

istōs **captīvōs** duōs, herī quōs ēmī dē praedā . . . **hīs** inditō catēnās singulāriās (Plaut. Capt. 110), *those two prisoners that I bought yesterday, — put fetters on them.*

quae pars cīvitātis calamitātem populō Rōmānō intulerat, **ea** princeps poenās persolvit (B. G. i. 12), *that part of the state which had brought disaster on the Roman people was the first to pay the penalty.*

In a sentence of this class the relative clause usually stands first in Latin (cf. § 201. c), as in the example.

c. The antecedent may be entirely omitted, especially if it is indefinite: as, —

quī decimae legiōnis aquilam ferēbat (B. G. iv. 25), [the man] *who bore the eagle of the tenth legion.*

quī cōgnōscerent mīsit (id. i. 21), *he sent* [men] *to reconnoitre* (who should, etc.).

d. A predicate adjective (especially a superlative) agreeing with its antecedent in gender and number may stand in the relative clause: as, —

vāsa ea quae **pulcherrima** apud eum vīderat (Verr. iv. 27), *those most beautiful vessels which he had seen at his house.* [Nearly equivalent to *the vessels of which he had seen some very beautiful ones.*]

e. The phrase **id quod** or **quae rēs** is used (instead of **quod** alone) to refer to a group of words or an idea: —

[obtrectātum est] Gabīniō dīcam anne Pompēiō? an utrīque — **id quod** est vērius? (Manil. 19), *an affront is offered — shall I say to Gabinius or to Pompey? or — which is truer — to both?*

multum sunt in vēnātiōnibus . . . **quae rēs** vīrēs alit (B. G. iv. 1), *they spend much time in hunting, which* [practice] *increases their strength.* [Cf. B. G. ii. 5.]

NOTE. — But **quod** alone often occurs: as, —

Cassius noster, **quod** mihi māgnae voluptātī fuit, hostem reiēcerat (Fam. ii. 10), *our friend Cassius — which was a great satisfaction to me — had driven back the enemy.*

201. In the use of relatives, the following points are to be observed: —

a. The relative is never omitted in Latin, as it often is in English. Thus, —

liber **quem** mihi dedistī, *the book you gave me.*

is sum **quī** semper fui, *I am the same man I always was.*

eō in locō est dē **quō** tibi locūtus sum, *he is in the place I told you of.*

b. A relative clause in Latin often takes the place of some other construction in English; particularly of a participle, an appositive, or a noun of agency: as, —

lēgēs quae nunc sunt, *the existing laws* (the laws which now exist).

Caesar quī Galliam vīcit, *Cæsar the conqueror of Gaul* (who conquered Gaul).

iūsta glōria quae est frūctus virtūtis, *true glory* [which is] *the fruit of virtue.*

quī legit, *a reader* (one who reads).

ille quī petit, *the plaintiff* (he who sues).

c. In formal or emphatic discourse, the relative clause usually comes first, often containing the antecedent noun (cf. § 200. *b*): as, —

quae mala cum multīs patimur, **ea** nōbis leviōra videntur, *the evils we suffer* [in common] *with many, seem to us lighter.*

NOTE. — In colloquial language, the relative clause in such cases often contains a demonstrative pronoun which properly belongs in the antecedent clause: as, —

ille quī cōnsultē . . . cavet, diūtinē ūtī eī bene licet partum bene (Plaut. Rud. 1240), *he who is on his guard, he may enjoy*, etc.

d. The antecedent noun, when in apposition with the main clause, or with some word of it, is put in the relative clause: as, —

fīrmī amīcī, cūius **generis** est māgna pēnūria, *steadfast friends, a class of which there is great lack* (of which class).

e. A relative may stand (even with another relative or an interrogative) at the beginning of a sentence or clause, where in English a demonstrative must be used (§ 180. *f*): as, —

quae quī audiēbant, *and those who heard this* (which things).
quae cum ita sint, *and since these things are so.*
quōrum quod simile factum (Cat. iv. 8), *what deed of theirs like this?*

f. 1. A relative adverb is regularly used in referring to an antecedent in the Locative case: as, —

mortuus Cūmīs **quō** sē contulerat (Liv. ii. 21), *having died at Cumæ, whither he had retired.* [Here **in quam urbem** might be used, but not **in quās**.]

2. So, often, to express any relation of place instead of the formal relative pronoun (cf. *whence, whereto, wherewith*): as, —

locus **quō** aditus nōn erat, *a place to which* (whither) *there was no access.*
rēgna, **unde** genus dūcis, *the kingdom from which you derive your race.*
unde petitur, *the defendant* (he wherefrom something is demanded, cf. § 207. *a*).

g. The relatives **quī, quālis, quantus, quot**, etc., are often rendered simply by AS[1] in English (§ 106. *b*): as, —

idem **quod** semper, *the same as always.*
tālis dux **quālem** Hannibalem nōvimus, *such a chief as we know Hannibal* [to have been].
tanta dīmicātiō **quanta** numquam fuit, *such a fight as never was before.*
tot mala **quot** sīdera, *as many troubles as stars in the sky.*

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[1] *The English as* in this use is strictly a relative, though invariable in form.

h. The general construction of relatives is found in clauses introduced by relative or temporal adverbs: as, **ubi, quō, unde, cum, quārē.**

NOTE. — For the use of the Relative in idiomatic clauses of Characteristic and Result (**est quī, dignus quī, quam quī**, etc.), see § 320.

For the use of Interrogatives, see § 210.

6. Indefinite Pronouns.

202. The Indefinite pronouns are used to indicate that *some* person or thing is meant, without designating *what one.*

NOTE. — For the meanings of the compounds of **quī** and **quis**, see § 105.

a. Of the particular indefinites meaning *some* or *any* (**quis, quispiam, nesciō quis, aliquis, quīdam**), the simple **quis** is least definite, **quīdam** most definite: as, —

dixerit **quis** (**quispiam**), *some one may say.*

aliquī philosophī ita putant, *some philosophers think so.* [**quīdam** would mean *certain particular persons* defined to the speaker's mind, though not named.]

habitant hīc **quaedam** mulierēs pauperculae, *some poor women live here* [*i.e.* some women he knows of; *some women or other* would be **aliquae** or **nesciō quae**].

b. In a *particular* negative **aliquis** (**aliquī**) is regularly used, where in a *universal* negative **quisquam** (subst.) or **ūllus** (adj.) would be required: as, —

iūstitia nunquam nocet **cuiquam** quī eam habet (Cic.), *justice never does harm to anybody who possesses it.* [**alicui** would mean *to somebody who possesses it.*]

sine **aliquō** metū, [you cannot do this] *without some fear.*

sine **ūllō** metū, [you may do this] *without any fear.*

cum **aliquid** nōn habeās (Tusc. i. 36), *when there is something you have not.*

NOTE. — These pronouns are used in like manner in conditional and other sentences (§ 105. *h*): as, —

sī **quisquam**, ille sapiēns fuit (Læl. 2), *if any man was* (ever) *a sage, he was.*

dum praesidia **ūlla** fuērunt (Rosc. Am. 43), *while there were any armed forces* (till they ceased to be).

sī **quid** in tē peccāvī (Att. iii. 15, 4), *if I have done wrong towards you* [in any particular case (see *a*, above)].

c. Of the general indefinites, **quīvīs** and **quīlibet** (*any you will*), **utervīs** (*either you will*, of two), are used chiefly in affirmative, **quisquam** and **ūllus** (*any at all*) in negative, interrogative, or conditional clauses: as, —

cuivīs potest accidere quod cuiquam potest, *what can happen to any* [one] *man can happen to any man* [whatever].

nōn **cuivīs** hominī contingit adīre Corinthum, *it is not every man's luck to go to Corinth.* [**nōn cuiquam** would mean *not any man's.*]

minus habeō vīrium **quam vestrūm utervīs**, *I have less strength than either of you.* [For the form **utervīs**, see § 83.]

quidlibet modo **aliquid** (Cic.), *anything you will, provided it be something.*

cūr **cuiquam** mīsī prius, *why did I send to anybody before* [you]?

sī quisquam est timidus, is ego sum, *if any man is timorous, I am he.*

cum haud **cuiquam** in dubiō esset (Liv. ii. 3), *when it was not a matter of doubt to any one.*

sī tempus est **ūllum** iūre hominis necandī (Milo, 4, 9), *if there is any occasion whatever*, etc.

NOTE. — The use of these indefinites is very various, and must be learned from the Lexicon and from practice. The choice among them often depends merely on the point of view of the speaker, so that they are often practically interchangeable. The differences are (with few exceptions) those of logic, not of syntax.

d. The distributives **quisque** (*every*), **uterque** (*each*), and **ūnus quisque** (*every single one*), are used in general assertions. They are equivalent to a plural, and sometimes have a plural verb (cf. § 205. *c.* 2): as, —

bonus liber melior est **quisque** quō māior, *the larger a good book is, the better* (each good book is better [in the same measure] as it is larger).

ambō exercitūs **suās quisque abeunt** domōs, *both armies go away, every man to his home.*

uterque utrīque erat exercitus in cōnspectū, *each army was in sight of the other* (each to each).

pōnite ante oculōs **ūnumquemque** rēgum, *set before your eyes each of the kings.*

e. **Quisque** is regularly placed in a dependent clause, if there is one: as, —

quō **quisque** est sollertior, hōc docet īrācundius (Rosc. Com. 11), *the keener-witted a man is, the more impatiently he teaches* (in what measure each is, etc., in that measure he teaches, etc.).

f. **Nēmō**, *no one*, is used: —

1. As a substantive: as, —

nēmō fit repentē turpissimus, *no one suddenly becomes absolutely base.*

2. As an adjective pronoun: as, —

vir **nēmō** bonus (Leg. ii. 16), *no good man.*

NOTE. — Even when used as a substantive, **nēmō** may take a noun in apposition: as, —

nēmō scrīptor, *nobody* [who is] *a writer.*

7. *Alius* and *Alter.*

203. The expressions **alter . . . alter**, *the one . . . the other*, **alius . . . alius**, *one . . . another*, may be used in pairs to denote either *division* of a group or *reciprocity* of action: as, —

aliī gladiīs adoriuntur, **aliī** frāgmentīs saeptōrum (Sest. 42), *some make an attack with swords, others with fragments of the railings.*

arma ab **aliīs** posita ab **aliīs** ērepta sunt (Marc. 10, 31), *arms were laid down by some and were snatched from others.*

duōbus Rosciīs Amerīnīs quōrum **alterum** sedēre in accūsatōrum subselliīs videō, **alterum** tria hūiusce praedia possidēre audiō (Rosc. Am. 6, 17), *two Roscii of Ameria, one of whom I see sitting on the benches of the prosecution; the other, I hear, is in possession*, etc.

alterī dīmicant, **alterī** victōrem timent (Fam. vi. 3), *one party fights, the other fears the victor.*

hī frātrēs **alter alterum** amant, *these brothers love one another.*

alius alium percontāmur, *we ask each other.*

a. **Alius** means simply *other*, *another* (of an indefinite number); **alter**, *the other* (of two), often the *second* in a series; **cēterī** and **reliquī**, *all the rest, the others*; **alteruter**, *one of the two.* Thus, —

quid **aliud** agis, *what else are you doing* (what other thing)?

cum etiam hī quibus īgnōvistī, nōlint tē esse in **aliōs** misericordem (Lig. 5, 15), *when even those whom you have pardoned are unwilling that you should be merciful to others.*

ūnī epistulae respondī, veniō ad **alteram** (Fam. ii. 17, 6), *one letter I have answered, I come to the other.*

ūnus atque item **alter**, *one and then* [likewise] *another.* [Of an indefinite number, but strictly referring only to the second.]

alterum genus (Cat. ii. 9, 19), *the second class.*

iēcissem ipse mē potius in profundum ut **cēterōs** cōnservārem (Sest. 20, 45), *I should have rather thrown myself into the deep to save the rest.*

hōrum utrō ūtī nōlumus, **alterō** est ūtendum (Sest. 42, 92), *whichever of the two we do not wish to have, we must take the other.*

Servīlius cōnsul, **reliquīque** magistrātūs (B. C. iii. 21), *Servilius the consul and the rest of the magistrates.*

cum sit necesse **alterutrum** vincere (Fam. vi. 3), *when it must be that one of the two should prevail.*

b. **Alius** and **alter** are often used to express *one* as well as *another* (*the other*) of the objects referred to: as, —

alter cōnsulum, *one of the* [two] *consuls.*

aliud est maledīcere, **aliud** accūsāre (Cic.), *it is one thing to slander, another to accuse.*

c. **Alius** repeated in another case, or with an adverb from the same stem, expresses shortly a double statement: as, —

alius aliud petit, *one man seeks one thing, one another* (another seeks another thing).
alius aliā viā cīvitātem auxērunt (Liv. i. 21), *they enlarged the State, each in his own way.*
iūssit aliōs alibi fodere (Liv. xliv. 33), *he ordered different persons to dig in various places.*

NOTE. — **Alter** is often used, especially with negatives, in reference to an indefinite number where *one* is opposed to *all the rest* taken singly: as, —

quī **alterum** incūsat probrī eum ipsum sē intuērī oportet (Phæd. i. 19), *he who accuses his neighbor of wrong ought to look at himself* (*the other*, there being at the moment only two concerned).
dum nē sit tē dītior **alter** (Hor. Sat. i. 1. 40), *so long as another is not richer than you.*
nōn ut magis **alter**, amīcus (Hor. Sat. i. 5. 33), *a friend such that no other is more so.*

IV. — VERBS.

1. Verb and Subject.

204. A Finite verb agrees with its Subject in Number and Person: as, —

ego statuō, *I resolve.*
senātus dēcrēvit, *the senate ordered.*
silent lēgēs inter arma, *the laws are dumb in time of war.*

NOTE. — In verb-forms containing a participle, the participle agrees with the subject in gender and number (§ 186): as, —

ōrātiō est habita, *the plea was delivered.*
bellum exortum est, *a war arose.*

a. A verb having a relative as its subject takes the person of the expressed or implied antecedent: as, —

adsum quī fēcī (Æn. ix. 427), *here am I who did it.*

b. The verb sometimes agrees in number, a participle in the verb-form in number and gender, with an appositive or predicate noun: as, —

amantium irae amōris redintegrātiō est (Ter. Andr. 555), *the quarrels of lovers are the renewal of love.*
nōn omnis error stultitia est dīcenda (Parad. vi. 3), *not every error should be called folly.*
Corinthus lūmen Graeciae **exstinctum** est, *Corinth, the light of Greece, is put out.*

2. Double Subject.

205. Two or more singular subjects take a verb in the plural: as, —

pater et avus **mortuī sunt**, *his father and grandfather are dead.*

NOTE. — So rarely (by a construction according to the sense, § 182) when to the subject is attached an ablative with **cum**: as, —

dux cum aliquot prīncipibus **capiuntur** (Liv. xxi. 60), *the general and several chiefs are taken.*

a. When subjects are of different *persons*, the verb is in the *first* person rather than the *second*, and in the *second* rather than the third: as, —

sī tū et Tullia **valētis** ego et Cicerō **valēmus** (Fam. xiv. 5), *if you and Tullia are well, Cicero and I are well.* [Notice that the first person is also *first in order*, not last, as by courtesy in English.]

NOTE. — In case of different genders a participle in a verb-form follows the rule for predicate adjectives; see § 187. *b, c.*

b. If the subjects are connected by disjunctives, or if they are considered as a single whole, the verb is singular: as, —

quem **neque** fidēs **neque** iūsiūrandum **neque** illum misericordia **repressit** (Ter. Ad. 306), *not faith, nor oath, nay, nor mercy, checked him.*

Senātus populusque Rōmānus **intellegit** (Fam. v. 8), *the Roman Senate and people understand.* [Here the phrase **Senātus**, etc., is the official designation of the government.]

c. A collective noun commonly takes a verb in the singular: as, —

Senātus haec **intelligit** (Cat. i. 1, 2), *the Senate is aware of this.*

ad hīberna exercitus **redit** (Liv. xxi. 22), *the army returns to winter-quarters.*

1. But the plural is often found with collective nouns when *individuals* are thought of: as, —

pars praedās **agēbant** (Jug. 32), *a part brought in booty.*

cum tanta **multitūdō** lapidēs **cōnicerent** (B. G. ii. 6), *when such a crowd was throwing stones.*

NOTE. — The point of view may change in the course of a sentence: as, —

equitātum omnem . . . **quem** habēbat praemittit, **quī videant** (B. G. i. 15), *he sent ahead all the cavalry he had, to see* (who should see).

2. **Quisque** has very often a plural verb, but may be considered as in apposition with a plural subject implied (cf. § 202. *d*): as, —

sibi quisque habeant quod suum est (Plaut. Curc.), *let every one keep his own* (let *them keep every* man his own).

d. When a verb belongs to two or more subjects *separately*, it may agree with one and be understood with the others: as, —

intercēdit M. Antōnius et Cassius tribūnī plēbis (B. C. i. 2), *Antony and Cassius, tribunes of the people, interpose.*

3. Incomplete Sentences.

206. The subject of the verb is sometimes omitted. Thus:

a. A Personal pronoun, as subject, is usually omitted unless emphatic. Thus, —

loquor, *I speak.* But, **ego** loquor, *it is I that speak.*

b. An *indefinite* subject is often omitted.

This is usually a plural, as in **dīcunt, ferunt, perhibent** (*they say*); but sometimes singular, as in **inquit** (Tusc. i. 39), *one says* (referring to a class of reasoners just spoken of).

c. The verb is often omitted. Thus, —

1. **Dīcō, faciō, agō** and other verbs in familiar phrases: as, —

quōrsum haec [spectant], *what does this aim at?*
ex ungue leōnem [cōgnōscēs], *you will know a lion by his claw.*
quid multa, *what need of many words?* (why should I say much?)
quid? quod, *what of this, that,* etc.? (what shall I say of this, that, etc.?) [A form of transition.]
Aeolus haec contrā (Æn. i. 76), *Æolus thus* [spoke] *in reply.*
tum Cotta [inquit], *then said Cotta.*
dī meliōra [duint], *Heaven forefend* (may the gods grant better things)!
unde [venīs] et quō [tendis], *where are you from and where bound?*

2. The copula **sum**, very commonly in the indicative and infinitive, rarely (except by late authors) in the subjunctive: as, —

tū coniūnx (Æn. iv. 113), *you* [are] *his wife.*
omnia praeclāra rāra (Læl. 21), *all the best things are rare.*
potest incidere saepe contentiō et comparātiō dē duōbus honestīs utrum honestius (Off. i. 43), *a comparison of two honorable actions, as to which is the more honorable.* [Here, if any copula were expressed, it would be **sit**, but the direct question would be complete without any.]
accipe quae peragenda prius (Æn. vi. 136), *hear what is first to be accomplished.* [Direct: **quae peragenda prius**?]
Cf., for omission of a Subjunctive, — cum ille ferōciter **ad haec** [**dīceret**] (Liv. i. 48), *upon his replying with insolence to this, that,* etc.

V. — PARTICLES.

1. Adverbs.

207. Adverbs are used to modify Verbs, Adjectives, and other Adverbs.

NOTE 1. — For the derivation and classification of adverbs, see §§ 148, 149.

NOTE 2. — The proper functions of Adverbs, as petrified case-forms, is to modify Verbs: as, **celeriter īre**, *to go with speed.* It is from this use that they derive their name (**adverbium**, from **ad**, *to*, and **verbum**, *verb*; see § 163. *f*). They also modify adjectives, showing in what manner or degree the quality described is manifested: as, **splendidē mendāx**, *gloriously false.* More rarely they modify other adverbs: as, **nimis graviter**, *too severely.*

NOTE 3. — Many adverbs, especially relative adverbs, serve as connectives, and are hardly to be distinguished from conjunctions (see § 25. *h.* note).

a. A Demonstrative or Relative adverb is often equivalent to the corresponding Pronoun with a preposition (see § 201. *f*): as, —

eō (= **in ea**) impōnit vāsa (Jug. 75), *upon them* (thither, thereon, on the beasts) *he puts the camp-utensils.*

eō mīlitēs impōnere (B. G. i. 42), *on them* (thereon) *he puts the soldiers.*

apud eōs **quō** (= **ad quōs**) sē contulit (Verr. iv. 18), *among those to whom* (whither) *he resorted.*

quī eum necāsset **unde** ipse nātus esset (Rosc. Am. 26), *one who should have killed his own father* (him whence he had his birth).

ō miserās condiciōnēs administrandārum prōvinciārum **ubi** [= **in quibus**] sevēritās perīculōsa est (Flacc. 87), *oh! wretched terms of managing the provinces, where strictness is dangerous.*

b. The adverbs **propius**, *near*; **proximē**, *next* (like the adjectives **propior**, **proximus**); **prīdiē**, *the day before*; **postrīdiē**, *the day after*, are sometimes followed by the accusative (see § 261. *a*).

The adverbs **palam**, *openly*; **procul**, *afar*; **simul**, *at the same time*, are sometimes followed by the ablative (see § 261. *b*).

NOTE. — **Prīdiē** and **postrīdiē** are often used with the genitive (§ 223. *e.* n. 2). **Clam**, *without the knowledge of*, may take the accusative, the ablative, or the genitive (§ 261. *c*).

c. Many perfect participles used as nouns regularly retain the adverb which modified them as participles: as, —

praeclārē factum, *a glorious deed* (a thing gloriously done).

d. Very rarely adverbs are used with nouns which contain a verbal idea (cf. § 188. *d*): as, —

populus lātē rēx (Æn. i. 21), *a people ruling far and wide.*

hinc abitiō (Plaut.), *a going away from here.*

quid cōgitem dē **obviam itiōne** (Att. xiii. 50), *what I think about going to meet* [him]. [Perhaps felt as a compound.]

e. For adverbs used as adjectives, see § 188. *e.*

NOTE. — In some cases one can hardly say whether the adverb is treated as an adjective modifying the noun (as in § 188. *e*), or the noun modified is treated as an adjective (*as in § 188. d*).

2. Conjunctions.

NOTE. — For the classification of conjunctions, see §§ 154, 155.

208. Copulative and Disjunctive Conjunctions connect similar constructions, and are regularly followed by the same case or mood that precedes them: as, —

scrīptum senātuī **et** populō (Cat. iii. 5, 10), *written to the senate and people.*
ut eās [partīs] sānārēs **et** cōnfīrmārēs (Mil. 25, 68), *that you might cure and strengthen those parts.*
neque meā prūdentiā **neque** hūmānīs cōnsiliīs frētus (Cat. ii. 13, 29), *relying neither on my own foresight nor on human wisdom.*

a. Conjunctions of Comparison (as **ut, quam, tanquam, quasi**) also commonly connect similar constructions: as, —

hīs igitur **quam** physicīs potius crēdendum exīstimās (Div. ii. 26), *do you think these are more to be trusted than the natural philosophers?*
hominem callidiōrem vīdī nēminem **quam** Phormiōnem (Ter.), *a shrewder man I never saw than Phormio* (cf. § 247. *a*).
ut nōn omne vīnum **sīc** nōn omnis nātūra vetustāte coācēscit (Cat. Mag. 18, 65), *as every wine does not sour with age, so* [does] *not every nature.*
Cf. pērge **ut** īnstituistī (Rep. ii. 11), *go on as you have begun.*
in mē **quasi** in tyrannum (Phil. xiv. 6, 15), *against me as against a tyrant.*

b. Two or more co-ordinate words, phrases, or sentences are often put together without the use of conjunctions (*Asyndeton*, § 346. *c*): as, —

omnēs dī, hominēs, *all gods and men.*
summī, mediī, īnfimī, *the highest, the middle class, and the lowest.*
līberī, servī, *freemen and slaves.*

1. Where there are more than two co-ordinate words, etc., a conjunction, if used at all, must be used with all (or all except the first): as, —

aut aere aliēnō **aut** māgnitūdine tribūtōrum **aut** iniūriā potentiōrum (B. G. vi. 13), *by debt, excessive taxation, or oppression on the part of the powerful.*
summā fidē et cōnstantiā et iūstitiā, *with perfect good faith,* [and] *consistency, and justice.* [Not **fidē cōnstantiā et iūstitiā**, as in English.]

2. But words are often so divided into groups that the members of the groups omit the conjunction (or express it), while the groups themselves express the conjunction (or omit it): as, —

propudium illud et portentum, L. Antōnius īnsīgne odium omnium hominum (Phil. xiv. 3, 8), *that wretch and monster, Lucius Antonius, the abomination of all men.*
utrumque ēgit graviter, auctōritāte et offensiōne animī nōn acerbā (Læl. 21, 77), *he acted in both cases with dignity, without loss of authority, and with no bitterness of feeling.*

3. The enclitic **-que** is sometimes used with the last member of a series, even when there is no grouping apparent: as, —

vōce vultū mōtūque (Brut. 110), *by voice, expression, and gesture.*

cūram cōnsilium vigilantiamque (Phil. vii. 10), *care, wisdom, and vigilance.*

multō sūdōre labōre vigiliisque (Div. 72), *with much fatigue, toil, and waking.*

quōrum auctōritātem dignitātem voluntātemque dēfenderās (Fam. i. 7, 2), *whose dignity, honor, and wishes you had defended.*

c. Two adjectives belonging to the same noun are regularly connected by a conjunction: as, —

multae et gravēs causae, *many weighty reasons.*

d. Many words properly adverbs may be used correlatively, and so become conjunctions, partly or wholly losing their adverbial force (see § 107). Such are, —

cum . . . tum, *while . . . so also* (*both . . . and*).
tum . . . tum, *now . . . now.*
modo . . . modo, *now . . . now.*
simul . . . simul, *at the same time . . . at the same time* (at once . . . as well as).
quā . . . quā, *now . . . now.*
nunc . . . nunc, *now . . . now.*

Thus, —

cum difficile est, **tum** nē aequum quidem (Læl. 8, 26), *not only is it difficult, but even unjust.*

ērumpunt saepe vitia amīcōrum **tum** in ipsōs amīcōs **tum** in aliēnōs (Læl. 21, 76), *the faults of friends sometimes break out, now against their friends themselves, now against strangers.*

modo ait **modo** negat (Ter. Eun. 712), *now he says yes, now no.*

simul grātiās agit, **simul** grātulātur (Q. C. vi. 7), *he thanks him and at the same time congratulates him.*

quā maris **quā** fēminās (Plaut. Mil. 1113), *both males and females.*

e. Two conjunctions of similar meaning are often used together, for the sake of emphasis or to bind a sentence more closely to what precedes: as, **at vērō**, *but in truth, but surely, still, however*; **itaque ergō**, *accordingly then*; **namque**, *for*; **et-enim**, *for, you see, for of course* (§ 156. *d*).

f. For conjunctions introducing subjunctive clauses, see Chap. V.

3. Negative Particles.

NOTE. — For the list of negative particles, see § 149. *e.*

209. In the use of the Negative Particles, the following points are to be *observed*: —

a. Two negatives are equivalent to an affirmative, as in English (§ 150): as, **nēmō nōn videt**, *everybody sees*.

But a *general* negation is not destroyed —

1. By a following **nē ... quidem**, *not even*, or **nōn modo**, *not only*: as, —

numquam tū **nōn modo** ōtium, sed **nē** bellum **quidem** nisi nefārium concupīsti (Cat. i. 10, 25), *not only have you never desired repose, but you have never desired any war except one which was infamous.*

2. By succeeding negatives each introducing a separate subordinate member: as, —

eaque **nesciēbant nec** ubi **nec** quālia essent (Tusc. iii. 2), *they knew not where or of what kind these things were.*

3. By **neque** introducing a co-ordinate member: as, —

nequeō satis mīrarī **neque** cōnicere (Ter. Eun. 547), *I cannot wonder enough nor conjecture.*

b. The negative is frequently joined to some other word. Hence the forms of negation in Latin differ from those in English in many expressions. Thus, —

neque (nec) (not **et nōn**), *and not, but not* (neither . . . nor).
nec quisquam (not **et nēmō**), *and no one* (nor any one).
nūllī *or* **neutrī** crēdō (not **nōn crēdō ūllī**), *I do not believe either* (I believe neither).
negō haec esse vēra (not **dīcō nōn esse**), *I say this is not true* (I deny that these things are true).
sine ūllō perīculō (less commonly **cum nūllō**), *with no danger* (without any danger).
nihil unquam audīvī iūcundius, *I never heard anything more amusing* (nothing more amusing have I ever heard).

c. A statement is often made emphatic by denying its contrary (*Litotes*): as, —

nōn haec **sine** nūmine dīvōm ēveniunt (Æn. ii. 777), *these things do not occur without the will of the gods.*
haec **nōn nimis** exquīrō (Att. vii. 18, 3), *not very much*, i.e. *very little.*
NOTE. — Compare **nōnnūllus**, **nōnnēmō**, etc. (§ 150. *a*).

d. The particle **immō**, *nay*, is used to contradict some part of a preceding statement or question, or its form; in the latter case, the same statement is often repeated in a stronger form, so that **immō** becomes nearly equivalent to *yes* (*nay but, nay rather*): as, —

causa igitur nōn bona est? **immō** optima (Att. ix. 7), *is the cause then not a good one? on the contrary, the best.*

e. **Minus**, *less* (especially with **sī**, *if*, **quō**, *in order that*), and **minimē**, *least*, often have a negative force. Thus, —

sī **minus** possunt, *if they cannot.* [For **quō minus**, see §§ 319. *c*, 331. *e.*]
audācissimus ego ex omnibus? **minimē** (Rosc. Am. 1), *am I the boldest of them all? by no means* (not at all).

[For *do not* in Prohibitions, see § 269. *a.*]

VI. — QUESTIONS.

210. Questions are either Direct or Indirect.

1. A Direct Question gives the exact words of the speaker: as, —

quid est? *what is it?*

2. An Indirect Question gives the substance of the question, adapted to the form of the sentence in which it is quoted. It depends on a verb or other expression of *asking*, *doubting*, *knowing*, or the like: as, —

rogāvit **quid esset**, *he asked what it was.* [Direct: **quid est**, *what is it?*]
nesciō **ubi sim**, *I know not where I am.* [Direct: **ubi sum**, *where am I?*]

Questions in Latin are introduced by special interrogative words, and are not distinguished by the order of words, as in English.

NOTE. — For the list of Interrogative Particles, see § 149. *d.*

a. A question *of simple fact*, requiring the answer YES or NO, is formed by adding the enclitic **-ne** to the emphatic word: as, —

tūne id veritus es (Cic.), *did* YOU *fear that?*
hīcine vir usquam nisi in patriā moriētur (Mil. 38, 104), *shall* THIS *man die anywhere but in his native land?*

b. The interrogative particle **-ne** is sometimes omitted: as, —

patēre tua cōnsilia nōn sentīs (Cat. i. 1), *do you not see that your schemes are manifest?* (you do not see, eh?)

NOTE. — In such cases no sign of interrogation appears except in the punctuation, and it is often doubtful whether the sentence is a question or an ironical statement.

c. When the enclitic **-ne** is added to a negative word, — as in **nōnne**, — an *affirmative* answer is expected. The particle **num** suggests a *negative* answer. Thus, —

nōnne animadvertis (N. D. iii. 35), *do you not observe?*
num dubium **est** (*Rosc. Am. 37*), *there is no doubt, is there?*

d. The particle **-ne** often when added to the verb, less commonly when added to some other word, has the force of **nōnne**: as, —

meministīne mē in senātū dīcere (Cat. i. 3), *don't you remember my saying in the Senate?*

rēctēne interpretor sententiam tuam (Tusc. iii. 17, 37), *do I not rightly interpret your meaning?*

NOTE. — This was evidently the original meaning of **-ne**; but in most cases the negative force was lost and **-ne** was used merely to express a question. So the English interrogative *no?* shades off into *eh?*

REMARK. — The enclitic **-ne** is sometimes added to other interrogative words: as, **utrumne**, *whether;* **anne**, *or;* **quantane** (Hor. Sat. ii. 3. 317), *how big?* **quōne malō** (id. 290), *by what curse?*

e. A question concerning *some special circumstance* is formed by prefixing to the sentence an interrogative pronoun or adverb (§ 106), as in English: as, —

quid est quod iam amplius exspectēs (Cat. i. 3), *what is there for you to look for any more?*

quō igitur haec spectant (Fam. vi. 6), *whither then is all this tending?*

Īcare, ubi es (Ov. M. viii. 232), *Icarus, where are you?*

REMARK. — A question of this form becomes an exclamation by changing the inflection of the voice: as, **quālis vir erat!** *what a man he was!* **quot calamitātēs passī sumus!** *how many misfortunes have we suffered!*

f. The particles **nam** (enclitic) and **tandem** may be added to interrogative pronouns and adverbs for the sake of emphasis: as, —

quisnam est, *pray who is it?* [**quis tandem est?** would be stronger.]

ubinam gentium sumus (Cat. i. 4), *where in the world are we?*

in **quā tandem** urbe hōc disputant (Mil. 3, 7), *in what city, pray, do they maintain this?*

NOTE. — **Tandem** is sometimes added to verbs: as, —

ain tandem (Fam. ix. 21), *you don't say so!* (say you so, pray?)

itane tandem, quaesō, est (Ter. Heaut. 954), *it's so, is it then?*

itane tandem uxōrem dūxit Antiphō (Ter. Ph. 231), *so then, eh? Antipho's got married?*

REMARK. — The form of Indirect Questions (in English introduced by *whether*, or by an interrogative pronoun or adverb) is in Latin the same as that of Direct; the difference being only in the verb, which in indirect questions regularly takes the Subjunctive (§ 334).

In indirect questions **num** loses its peculiar force (§ 210. *c*).

Double Questions.

211. A Double or Alternative Question is an inquiry as to which of two or more supposed cases is the true *one.*

In Double or Alternative Questions, **utrum** or **-ne**, *whether*, stands in the first member; **an, anne**, *or;* **annōn, necne**, *or not*, in the second; and usually **an** in the third, if there be one: as, —

utrum nescīs, **an** prō nihilō id putās (Fam. x. 26), *is it that you don't know, or do you think nothing of it?*

quaerō servōsne **an** līberōs (Rosc. Am. 27), *I ask whether slaves or free.*

utrum hostem **an** vōs **an** fortūnam utriusque populī ignōrātis (Liv. xxi. 10, 6), *is it the enemy, or yourselves, or the fortune of the two peoples, that you do not know?*

REMARK. — **Annōn** is more common in direct questions, **necne** in indirect.

a. The interrogative particle is often omitted in the first member; in which case **-ne (anne, necne)** may stand in the second: as, —

Gabiniō dīcam **anne** Pompēiō **an** utrīque (Manil. 19), *shall I say to Gabinius, or to Pompey, or to both?*

sunt haec tua verba **necne** (Tusc. iii. 18), *are these your words or not?*

b. Sometimes the first member is omitted or implied, and **an (anne)** alone asks the question, — usually with indignation or surprise: as, —

an tū miserōs putās illōs (Tusc. i. 7), *what! do you think those men wretched?*

c. Sometimes the second member is omitted or implied, and **utrum** may ask a question to which there is no alternative: as, —

utrum in clārissimīs est cīvibus is, quem . . . (Flacc. 16), *is he among the noblest citizens, whom*, etc.?

d. The following table exhibits the various forms of alternative questions: —

utrum	. . . **an** . . . **an**
utrum	. . . **annōn**
——	. . . **an (anne)**
-ne	. . . **an**
——	. . . **-ne, necne**
-ne	. . . **necne**

Question and Answer.

212. There is no one Latin word in common use meaning simply *yes* or *no*. In answering a question *affirmatively*, the verb or some other emphatic word is generally repeated; in answering *negatively*, the verb, etc., with **nōn** or a similar negative: as, —

valetne, *is he well?* **valet**, *yes* (he is well).
eratne tēcum, *was he with you?* **nōn erat**, *no* (he was not).
numquidnam novī *there is nothing new, is there?* **nihil sānē**, *oh! nothing.*

a. An intensive or negative particle, a phrase, or a clause is sometimes used to answer a direct question: thus,—

1. For YES:—

vērō, *in truth, true, no doubt, yes.* ita vērō, *certainly* (so in truth), etc.
etiam, *even so, yes,* etc. sānē quidem, *yes, no doubt,* etc.
ita, *so, true,* etc. ita est, *it is so, true,* etc.
sānē, *surely* (soundly), *no doubt, doubtless,* etc.
certē, *certainly, most assuredly, unquestionably,* etc.
factum, *true* (it was done), *it's a fact, you're right,* etc.

2. For NO:—

nōn, *not* [so]. nūllō modō, *by no means.*
minimē, *not at all* (in the smallest degree, cf. § 209. *e*).
minimē vērō, *no, not by any means; oh! no,* etc.
nōn quidem, *why, no; certainly not,* etc.
nōn hercle vērō, *why, gracious, no* (certainly not, by Hercules)!

Examples are:—

quidnam? an laudātiōnēs? **ita**, *why, what? is it eulogies? just so.*
aut **etiam** aut **nōn** respondēre (Acad. ii. 32, 104), *to answer* (categorically) *yes or no.*
estne ut fertur forma? **sānē** (Ter. Eun. 360), *is* [she] *as handsome as they say she is* (is her beauty as it is said)*? oh! yes.*
fugisne hinc? ego vērō āc lubēns (Ter. And. 337), *will you clear out from here? indeed I will, and be glad to.*
miser ergō Archelāus? **certē** sī iniūstus (Tusc. v. 12, 35), *was Archelaus wretched then? certainly, if he was unjust.*
haec contemnitis? **minimē** (De Or. ii. 73, 295), *do you despise these things? not at all.*
volucribusne et ferīs? **minimē vērō** (Tusc. i. 43, 104), *to the birds and beasts? why, of course not.*
ex tuī animī sententiā tū uxōrem habēs? **nōn hercle**, ex meī animī sententiā (De Or. ii. 64, 260), *Lord! no,* etc.

b. In answering a double question, one member of the alternative, or some part of it, must be repeated: as,—

tūne an frāter erat, *was it you or your brother?* ego [eram], *it was I.*

REMARK.—From double (*alternative*) questions must be distinguished those which are in themselves single, but of which *some detail only* is alternative. These have the common disjunctive particles **aut** or **vel** (-ve). Thus,—

quaerō num iniūstē **aut** improbē fēcerit (Off. iii. 13), *I ask whether he acted unjustly or even dishonestly.*

Here there is no double question. The only inquiry is whether the man did *either of the two things* supposed, not *which* of the two he did.

CHAPTER II.—*Construction of Cases.*

NOTE.—The Cases of nouns express their relations to other words in the sentence. The most primitive way of expressing such relations is by mere juxtaposition of roots or stems. From this arises in time composition, the growing together of stems by means of which a complex expression arises with its parts mutually dependent. Thus such a complex as **armo-gero-** comes to mean *arm-bearing;* **fidi-cen-**, *playing on the lyre.* Later, Cases are formed by means of suffixes to express more definitely such relations, and Syntax begins. But the primitive method of composition still continues to hold an important place even in the most highly developed languages.

Originally the family of languages to which Latin belongs had at least seven cases, besides the Vocative. But in Latin the Locative and Instrumental were lost except in a few words (where they remained without being recognized as cases) and their functions were divided among the others (§§ 224, 242).

The Nominative, Accusative, and Vocative express the oldest forms of case-relations (*Direct Cases*, § 31. *g.* note). The Nominative is the case of the Subject, and the **-s** in which it generally ends is thought to be a demonstrative pronoun (§ 32, n. 2). The Vocative, usually without a termination, or like the Nominative (§ 33. *a*), perhaps never had a suffix of its own. The Accusative, most frequently formed by the suffix **-m** (doubtless another demonstrative), originally connected the noun loosely with the verb-idea, not necessarily expressed by a verb proper, but as well by a noun or adjective (see page 235, head-note).

The other cases were formed by combination with various pronominal suffixes, and at first probably expressed relations of place or direction (TO, FROM, AT, WITH: *Indirect Cases*, § 31. *g.* note). But these original meanings have become confused with each other, and in many instances the cases are no longer distinguishable either in form or meaning. Thus the Locative was for the most part lost from its confusion with the Dative and Ablative; and its function was often performed by the Ablative, which is freely used to express the *place where* (§ 258. *f*). To indicate relations of place more precisely, Prepositions (originally Adverbs) gradually became necessary. These by degrees rendered the case-endings useless, and so have finally superseded them in all modern languages derived from Latin. But in Latin a large and various body of relations was still expressed by case-forms. It is to be noticed that cases in their *literal* use tended to adopt the preposition, and in their *figurative* uses to retain the old construction. (See Ablative of Separation, § 243; Ablative of Place and Time, §§ 254, 256.)

The word **cāsus**, *case*, is a translation of the Greek πτῶσις, *a falling away* (from the erect position). The term πτῶσις was originally applied to the Oblique Cases (§ 31. *g*), to mark them as variations from the Nominative, which was called ὀρθή (*cāsus rēctus*). The later name *Nominative* (*cāsus nōminātīvus*) is from **nōminō**, and means the *naming* case. The other case-names (except *ablative*) are of Greek origin. The name *Genitive* (*cāsus genetīvus*) is a translation of γενική [πτῶσις], from γένος (*class*), and refers to the *class* to which a thing belongs. *Dative* (*cāsus datīvus*, from **dō**) is translated from δοτική, and means the case of *giving*. *Accusative* (*accūsātīvus*, from **accūsō**) is a mistranslation of αἰτιατική (the case of *causing*), from αἰτία, *cause*, and meant to the Romans the case of *accusing*. The name *Vocative* (*vocātīvus*, from **vocō**) is translated from κλητική (the case of *calling*). The name *Ablative* (*ablātīvus*, from **ablātus**, **auferō**) means *taking from*. This case the Greek had lost.

I. — GENITIVE.

NOTE. — The Genitive is regularly used to express the relation of one noun to another. Hence it is sometimes called the *adjective* case, to distinguish it from the Dative and the Ablative, which may be called *adverbial* cases. Its uses may be classified as follows: —

I. GENITIVE WITH NOUNS:	1. Of Possession (§ 214). 2. Of Source developed into Material (§ 214. *c*). 3. Of Quality (§ 215). 4. Of the Whole, after words designating a Part (Partitive, § 216). 5. With Nouns of Action and Feeling (§ 217).
II. GENITIVE WITH ADJECTIVES:	1. Relative adjective (or Verbal) (§ 218. *a*, *b*). 2. Of Specification (later use) (§ 218. *c*).
III. GENITIVE WITH VERBS:	1. Of Memory, Feeling, etc. (§§ 219, 221–23). 2. Of Accusing, etc. (Charge or Penalty) (§ 220).

I. GENITIVE WITH NOUNS.

213. A noun used to limit or define another, and *not* meaning the same person or thing, is put in the Genitive.

This relation is most frequently expressed in English by the preposition OF: as, —

librī Cicerōnis, *the books of Cicero.*
talentum aurī, *a talent of gold.*
vir summae virtūtis, *a man of the greatest courage.*
pars mīlitum, *a part of the soldiers.*
cultus deōrum, *worship of the gods.*
vacātiō labōris, *a respite from toil.*
victor omnium gentium, *conqueror of all nations.*

In most constructions the genitive is either Subjective or Objective.

1. The Subjective genitive denotes that to which the noun limited belongs, or from which it is derived (§ 214).

2. The Objective genitive denotes that toward which an action or feeling is directed (§ 217 ff.).

This distinction is illustrated by the following example. The phrase **amor patris**, *love of a father*, may mean love *felt by a father*, *a father's love* (subjective genitive), or love *towards a father* (objective genitive).

NOTE. — The genitive seems to have denoted originally that to which something belongs, and hence it was originally subjective. The objective genitive is a later development, through such expressions as **mei laudātōrēs**, *my admirers*, in which the *admirers* are first conceived as *belonging to* me, and afterwards felt as *admiring* me (cf. § 217. note). For this reason the distinction between the subjective and *the objective genitive* is very unstable and constantly lost sight of (cf. § 197. *a*).

214. The Subjective Genitive is used with a noun to denote (1) the Author or Owner, (2) the Source or the Material, (3) the Quality.

1. Possessive Genitive.

a. 1. The Possessive Genitive denotes the author or owner: as, —

libri Cicerōnis, *the books of* (written by) *Cicero.*
Alexandrī equus, *Alexander's horse.*

2. For the genitive of possession a possessive or derivative adjective is often used, — regularly for the possessive genitive of the personal pronouns (§§ 190, 197. *a*): as, —

liber meus, *my book.* [Not **liber meī.**]
aliēna perīcula, *other men's dangers.* [But also **aliōrum.**]
Sullāna tempora, *the times of Sulla.* [Oftener **Sullae.**]

b. The noun limited is understood in a few expressions: as, —

ad Castoris [aedēs], *to the* [temple] *of Castor.*
Hectoris Andromachē (Æn. iii. 319), *Hector's* [wife] *Andromache.*
Flaccus Claudī, *Flaccus* [slave] *of Claudius.*

c. The possessive genitive is often in the predicate, connected with its noun by a verb: as, —

haec domus est **patris meī**, *this house is my father's.*
tūtēlae nostrae [eōs] dūximus (Liv.), *we held them* [to be] *in our protection.*
compendī facere, *to save* (make of saving).
lucrī facere, *to get the benefit of* (make of profit).
iam mē **Pompēī** tōtum esse scīs (Fam. ii. 13), *you know I am now all for Pompey* (all Pompey's).

REMARK. — These genitives bear the same relation to the examples in § 213 that a predicate noun bears to an appositive (§§ 184, 185).

d. An infinitive or a clause, when used as a noun, is often limited by a genitive in the predicate: as, —

neque **suī iūdicī** [erat] dēcernere (B. C. i. 35), *nor was it for his judgment to decide* (nor did it belong to his judgment).
cūiusvīs hominis est errāre (Cic.), *it is any man's* [liability] *to err.*
negāvit mōris esse Graecōrum, ut in conviviō virōrum accumberent mulierēs (Verr. ii. 28), *he said it was not the custom of the Greeks for women to appear as guests* (recline) *at the banquets of men.*

timidī est optāre necem (Ov. M. iv. 15), *it is for the coward to wish for death.*

stultī erat spērāre, suādēre **impudentis** (Phil. ii. 10), *it was folly to hope, effrontery to urge* (it was the part of a fool, etc.).

sapientis (not **sapiēns**) est pauca loquī, *it is wise* (the part of a wise man) *to say little.*

REMARK. — This construction is regular with adjectives of the third declension instead of the neuter nominative (see the last two examples).

NOTE. — A derivative or possessive adjective may be used for the genitive in this construction, and *must* be used for the genitive of a personal pronoun: as, —

mentīrī nōn est **meum** (not **meī**), *it is not for me to lie.*

hūmānum (for **hominis**) est errāre, *it is man's nature to err* (to err is human).

2. Genitive of Material.

e. The genitive may denote the Substance or Material of which a thing consists (compare §§ 216, 244): as, —

talentum aurī, *a talent of gold.*

flūmina lactis, *rivers of milk.*

NOTE. — This is strictly a genitive of source (cf. **ex aurō factum**, *made* [out] *of gold*, § 244. *c*).

f. A limiting genitive is sometimes used instead of a noun in apposition (§ 183): as, —

nōmen **īnsāniae** (*for* nōmen **īnsānia**), *the word madness.*

oppidum **Antiochīae** (*for* oppidum **Antiochīa**, the regular form), *the city of Antioch.*

g. For the genitive with the ablatives **causā**, **grātiā**, *for the sake of*; **ergō**, *because of*; and the indeclinable **īnstar**, *like*; also with **prīdiē**, *the day before*; **postrīdiē**, *the day after*; **tenus**, *as far as*, see § 223. *e*.

h. For the genitive of the Gerund and Gerundive, see § 298.

3. Genitive of Quality.

215. The genitive is used to denote Quality, but only when the quality is modified by an adjective: as, —

vir summae virtūtis, *a man of the highest courage.* [But not **vir virtūtis.**]

māgnae est dēlīberātiōnis, *it is an affair of great deliberation.*

māgnī formīca labōris, *the ant* [a creature] *of great toil.*

ille autem suī iūdicī (Nep. Att. 9), *but he* [a man] *of independent* (his own) *judgment.*

NOTE. — Compare Ablative of Quality (§ 251). In expressions of quality, the genitive or the ablative may often be used indifferently: as, **praestantī prūdentiā vir**, *a man of surpassing wisdom*; **māximī animī homō** (Cic.), *a man of the greatest courage*. But in general the Genitive is thus used rather of *essential*, the Ablative of *special* or *incidental* characteristics. The Genitive of Quality was no doubt originally *subjective*.

a. The genitive of quality is found in the adjective phrases **ēius modī**, **cūius modī** (equivalent to **tālis**, *such*; **quālis**, *of what sort*).

b. The genitive of quality, with numerals, is used to define measures of *length*, *depth*, etc. (*Genitive of Measure*): as, —

fōssa trium pedum, *a trench of three feet* [in depth].
mūrus sēdecim pedum, *a wall of sixteen feet* [high].

c. For Genitives of Quality used to express *indefinite value*, see § 252. *a*.

4. Partitive Genitive.

216. Words denoting a Part are followed by the genitive of the Whole to which the part belongs.

a. Partitive words, followed by the genitive, are —

1. Nouns or Pronouns: as, —

pars mīlitum, *part of the soldiers*.
quis nostrūm, *which of us* (cf. *e*, below)?
nihil erat reliquī, *there was nothing left*.

2. Numerals, Comparatives, Superlatives, and Pronominal words like **alius**, etc.: as, —

alter cōnsulum, *one of the* [two] *consuls*.
ūnus tribūnōrum, *one of the tribunes* (cf. *c*, below).
plūrimum tōtius Galliae equitātū valet (B. G. v. 4), *is strongest in cavalry of all Gaul*.
octāvus sapientum (Hor.), *the eighth wise man* (eighth of the wise men).
Hispānōrum alii vigilant alii student, *of the Spaniards some are on the watch, others are eager*.
māior frātrum, *the elder of the brothers*.
animālium fortiōra, *the stronger* [of] *animals*.

3. Neuter adjectives and pronouns, used as nouns: as, —

tantum spatī, *so much* [of] *space*.
aliquid nummōrum, *a few pence* (something of coins).
id locī (*or* locōrum), *that spot of ground*.
id temporis, *at that time* (§ 240. *b*).
plāna urbis, *the level parts of the town*.
quid novī, *what news* (what of new)?

REMARK. — The genitive of adjectives of the *third declension* is rarely used partitively. Thus —

nihil **novī** (gen.), *nothing new;* but
nihil **memorābile** (nom.), *nothing worth mention.* [Not **nihil memorābilis.**]

4. Adverbs, especially of Quantity and Place: as, —

satis pecūniae, *money enough* (enough of money).
parum ōtī, *not much ease* (too little of ease).
inde locī, *next in order* (thence of place).
tum temporis, *at that point of time* (then of time).
eō miseriārum (Sall.), *to that* [pitch] *of misery.*
ubinam gentium sumus, *where in the world are we* (where of nations)?

b. The poets and later writers often use the partitive genitive after adjectives, instead of a noun in its proper case: as, —

sequimur tē sancte deōrum (Æn. iv. 576), *we follow thee, O holy deity.* [For **sancte deus.**]
nigrae lānārum (Plin. H. N. viii. 48), *black wools.* [For **nigrae lānae.**]
ēlēctī iuvenum (Liv. xxx. 9), *chosen youths.* [For **ēlēctī iuvenēs.**]
cūnctōs hominum (Ov.), *all men.* [For **cūnctōs hominēs**, compare *e.*]

c. Cardinal numerals regularly take the Ablative with **ē** (**ex**) or **dē** instead of the Partitive Genitive. So also **quīdam** commonly, and other words occasionally: as, —

ūnus ex tribūnīs, *one of the tribunes.* [But also, **ūnus tribūnōrum.**]
minumus ex illīs (Jug. 11), *the youngest of them.*
medius ex tribus (ib.), *the middle one of the three.*
quīdam ex mīlitibus, *certain of the soldiers.*
hominem dē comitibus meīs, *a man of my companions.*

d. **Uterque**, *both* (properly *each*), and **quisque**, *each*, with Nouns are used as adjectives in agreement, but with Pronouns always take a partitive genitive: as, —

uterque **cōnsul**, *both the consuls;* but, uterque **nostrūm**, *both of us.*
ūnus quisque **vostrūm**, *each one of you.*

e. Numbers and words of quantity including the *whole* of any thing, take a case in agreement, and not the partitive genitive. So also words denoting a part when *only that part* is thought of. Thus, —

nōs omnēs, *all of us* (we all). [Not **omnēs nostrūm.**]
quot sunt hostēs, *how many of the enemy are there?*
cavē inimīcōs quī multī sunt, *beware of your enemies, who are many.*
multī mīlitēs, many of the soldiers.
nēmō Rōmānus, not one Roman.

5. Objective Genitive.

The Objective Genitive is used with Nouns, Adjectives, and Verbs.

217. Nouns of *action*, *agency*, and *feeling* govern the genitive of the object: as, —

dēsīderium ōtī, *longing for rest.*
vacātiō mūneris, *relief from duty.*
grātia beneficī, *gratitude for kindness.*
fuga malōrum, *refuge from disaster.*
precātiō deōrum, *prayer to the gods.*
contentiō honōrum, *struggle for office.*
opīniō virtūtis, *reputation for valor.*

NOTE. — This usage is an extension of the idea of *belonging to* (Possessive Genitive). Thus in the phrase **odium Caesaris**, *hate of Cæsar*, the hate in a passive sense *belongs* to Cæsar, as *odium*, though in its active sense he is the *object* of it, as *hate* (cf. § 213. note). Hence the expression of such ideas often varies; see *a* and *c*, below.

a. The objective genitive is sometimes replaced by a possessive or other derivative adjective (see § 197. *a.* 2): as, —

mea invidia, *my unpopularity* (the dislike of which I am the object).
meus laudātor, *my eulogist* (one who praises me).
caedēs Clōdiāna (Cic.), *the murder of Clodius* (the Clodian murder[1]).
metus hostilis (Jug. 41), *fear of the enemy* (hostile fear).

NOTE. — These possessives really represent possessive genitives (see note above).

b. Rarely the objective genitive is used with a noun already limited by another genitive: as, —

animi multārum **rērum** percursiō (Tusc. iv. 13), *the mind's traversing of many things.*

c. A noun with a preposition is often used instead of the objective genitive: as, —

odium in Caesarem, *hate of Cæsar.* [Cf. **odium Caesaris**, note above.]
merita ergā mē (Cic.), *services to me.*
auxilium adversus inimicōs (id.), *help against enemies.*
impetus in mē (id.), *attack on me.*
excessus ē vīta (id.), *departure from life.* [Also, **excessus vītae**, Cic.]

NOTE. — So also in late writers the dative of reference (cf. § 226. *b*): as, —

longō bellō māteria (Tac. H. i. 89), *resources for a long war.*

II. Genitive with Adjectives.

218. Adjectives requiring an object of reference govern the objective genitive.

[1] *As we say,* "The Nathan murder."

These are called Relative Adjectives (*adiectīva relātīva*) or Transitive Adjectives, and include the following: —

a. Adjectives denoting *desire, knowledge, memory, fulness, power, sharing, guilt*, and their opposites: as, —

avidus laudis, *greedy of praise.*
fastīdiōsus litterārum, *disdaining letters.*
iūris perītus, *skilled in law.* [So also the ablative, **iūre**, cf. § 253.]
suī oblītus, *forgetful of himself.*
ratiōnis et ōrātiōnis expertēs (Off. i. 16), *devoid of sense and speech.*
reī mīlitāris imperītus, *unskilled in military science.*
vostrī memor, *mindful of you.*
plēnus fideī, *full of good faith.*
egēnus omnis spei, *destitute of all hope.*
potēns tempestātum, *having sway over the storms.*
impotēns īrae, *ungovernable in anger.*
particeps coniūrātiōnis, *sharing in the conspiracy.*
affīnis reī capitālis, *involved in a capital crime.*
īnsōns culpae, *innocent of guilt.*

b. Verbals in **-āx** (§ 164. *l*); also participles in **-ns** when used as adjectives, *i.e.* to denote a *disposition* and not a *particular act:* as, —

iūstum et tenācem prōpositī virum (Hor. Od. iii. 3), *a man just and steadfast to his purpose.*
circus capāx populī (Ov.), *a circus big enough to hold the people.*
cibī vīnīque capācissimus (Liv.), *a very great eater and drinker* (very able to contain food and wine).
sī quem tuī amantiōrem cōgnōvistī (Q. Fr. ix. 1), *if you have become acquainted with any one more fond of you.*
multitūdō īnsolēns bellī (B. C. ii. 36), *a crowd unused to war.*
sitiēns sanguinis, *thirsting for blood* (*i.e.* habitually bloodthirsty).

NOTE 1. — Participles in **-ns**, when used *as participles*, take the case regularly governed by the verb to which they belong: as, —

Tiberius sitiēns sanguinem (Tac.), *Tiberius* [then] *thirsting for blood.*

NOTE 2. — Occasionally participial forms in **-ns** are treated as participles (see note 1) even when they express a *disposition* or *character:* as, —

virtūs quam aliī ipsam temperantiam dīcunt esse, aliī obtemperantem temperantiae praeceptīs et eam subsequentem (Tusc. iv. 13, 30), *observant of the teachings of temperance and obedient to her.*

c. The poets and later writers use the genitive with almost any adjective, to denote that *with reference to which* the quality exists (*Genitive of Specification*): as, —

callidus reī mīlitāris (Tac. H. ii. 31), *skilled in soldiership.*
pauper aquae (Hor. Od. iii. 30. 11), *scant of water.*
nōtus animī paternī (id. ii. 2. 6), *famed for a paternal spirit.*

fessī rērum (Æn. i. 178), *weary of toil.*

integer vītae scelerisque pūrus (Hor.), *upright in life, and unstained by guilt.*

NOTE 1. — For the Ablative of Specification, the prose construction, see § 253.

NOTE 2. — The Genitive of Specification is only an extension of the construction with relative adjectives. Thus **callidus** denotes *knowledge;* **pauper**, *want;* **pūrus**, *innocence;* and so these words in a manner belong to the classes under *a.*

REMARK. — Adjectives of *feeling* are followed by the apparent genitive **animī** (really locative, cf. § 223. *c*): as, —

aeger animī, *sick at heart.*

cōnfūsus animī, *disturbed in spirit.*

So by imitation —

sānus mentis et animī (Plaut. Trin. 454), *sound in mind and heart.*

audāx ingenii (late), *bold in disposition.*

d. For adjectives *of likeness*, etc., with the genitive, apparently objective, see § 234. *d.*

III. Genitive with Verbs.

The Objective Genitive is used with some verbs.

1. Remembering and Forgetting.

219. Verbs of Remembering and Forgetting take the Genitive of the object when they are used of a *continued state of mind*, but the Accusative when used of *a single act:* as, —

1. Genitive: —

recordāns superiōris **trānsmīssiōnis** (Att. iv. 17), *remembering your former crossing.*

animus meminit **praeteritōrum** (Div. i. 30), *the soul remembers the past.*

venit mihi in mentem **illīus diēī**, *I bethink me of that day* (it comes into my mind of that day).

oblīviscere **caedis** atque **incendiōrum** (Cat. i. 3), *turn your mind from slaughter and conflagrations.*

nec unquam obliviscar **illīus noctis** (Planc. 42, 101), *and I shall never forget that night.*

2. Accusative: —

tōtam **causam** oblītus est (Brut. 60), *he forgot the whole case.*

pueritiae **memoriam** recordārī (Arch. 1), *to recall the memory of childhood.*

a. The Accusative is almost always used of a person or thing remembered by an eye-witness: as, —

memineram Paullum (Læl. 8), *I remembered Paulus.*

b. **Recordor**, *recollect, recall*, denotes a *single act* and is therefore almost always followed by the Accusative: as, —

recordāre **cōnsēnsum** illum theātrī (Phil. i. 30), *recall that unanimous agreement of the* [audience in the] *theatre.*

recordāmini omnis civilis **dissēnsiōnēs** (Cat. iii. 24), *recall all the civil wars.*

c. Verbs of *reminding* take with the accusative of the person a genitive of the thing; except in the case of a neuter pronoun, which is put in the accusative (cf. § 238. *b*).

Catilīna admonēbat **alium egestātis, alium cupiditātis suae** (Sall. Cat. 21), *Catiline reminded one of his poverty, another of his cupidity.*

ūnum illud monēre **tē** possum, *I can remind you of this one thing.*

So **admoneō, commoneō, commonefaciō, commonefīō.** But **moneō** with the genitive is found only in late writers (cf. § 238. *b.* note).

NOTE. — All these verbs often take **dē** with the ablative, and the accusative of nouns as well as of pronouns is sometimes used with them: as, —

saepius tē admoneō **dē syngraphā** Sittiānā (Fam. viii. 14), *I remind you again and again of the bond of Sittius.*

officium vestrum ut vōs malō cōgātis commonērier (Plaut. Ps. 150), *to be reminded of your duty.*

2. Charge and Penalty.

220. Verbs of Accusing, Condemning, and Acquitting, take the genitive of the *charge* or *penalty:* as, —

arguit mē **furtī**, *he accuses me of theft.*

pecūlātūs damnātus (**pecūniae** pūblicae damnātus) (Flac. 18), *condemned for embezzlement.*

videō nōn tē absolūtum esse **improbitātis**, sed illōs damnātōs esse **caedis** (Verr. ii. 28), *I see, not that you were acquitted of outrage, but that they were condemned for homicide.*

a. Peculiar genitives, under this construction, are —

capitis, as in damnāre capitis, *to sentence to death.*

māiestātis [laesae], *treason* (crime against the dignity of the State).

repetundārum [rērum], *extortion* (lit. of an action for *claiming back* money wrongfully taken).

vōtī, in damnātus *or* reus vōtī, *bound* [to the payment] *of one's vow;* i.e. *successful* in one's effort.

pecūniae (damnāre, iūdicāre, see note under 3, below).

dūplī, etc., as in dūplī condemnāre, *condemn to pay twofold.*

b. Other constructions for the charge or penalty are —

1. The ablative of price: regularly of a *definite amount* of fine, and often of indefinite penalties (cf. § 252. note): as, —

Frusinātēs **tertiā parte** agrī damnātī (Liv. x. 1), *the people of Frusino condemned* [to forfeit] *a third part of their land.*

vitia autem hominum atque fraudēs **damnīs ignōminiīs vinculīs verberibus exsiliīs morte** damnantur (De Or. i. 43), *but the vices and crimes of men are punished with fines, dishonor, chains, scourging, exile, death.*

2. The ablative with **dē**, or the accusative with **inter**, in idiomatic expressions: as, —

dē **aleā**, *for gambling.*
dē ambitū, *for bribery.*
inter sīcāriōs, *as an assassin* (among the assassins).
dē vī et māiestātis damnātī (Phil. 1, 9, 21), *convicted of assault and treason.*

3. The accusative with **ad** or **in** to express the penalty (*late*): as, —

ad mortem (Tac.), *to death.* ad (in) metalla, *to the mines.*

NOTE. — The origin of these genitive constructions is pointed at by **pecūniae damnāre** (Aul. Gell. xx. 1, 38), *to condemn to pay money*, in a case of injury to the person; **quantae pecūniae iūdicātī essent** (id. xx. 1, 47), *how much money they were adjudged to pay*, in a mere suit for debt; **cōnfessī aeris āc dēbitī iūdicātī** (ibid.), *adjudged to owe an admitted sum due.* These expressions show that the genitive of the penalty comes from the use of the genitive of value to express a *sum of money due* either as a debt or as a fine. Since in early civilizations all offences could be compounded by the payment of fines, the genitive came to be used of other punishments, not pecuniary. From this to the genitive of the actual crime is an easy transition, inasmuch as there is always a confusion between crime and penalty.

3. Verbs of Feeling.

221. Many verbs of Feeling take the genitive of the object which excites the feeling. Thus —

a. Verbs of pity, as **misereor** and **miserēscō**, are followed by the genitive: as, —

miserēscite **rēgis** (Æn. viii. 573), *pity the king.*
miserēre **animī** nōn dīgna ferentis (id. ii. 144), *pity a soul that endures unworthy things.*

But **miseror, commiseror**, *bewail*, take the accusative: as, —

commūnem **condiciōnem** miserārī (Mur. 27, 55), *bewail the common lot.*

b. The impersonals **miseret, paenitet, piget, pudet, taedet** (or **pertaesum est**), take the Genitive of the *cause of the feeling* and the Accusative of the *person affected:* as, —

hōs **hominēs īnfāmiae** suae neque pudet neque taedet (Verr. i. 12), *these men are neither ashamed nor weary of their dishonor.* [Cf. *it repenteth him of the evil.*]

mē quidem miseret **parietum** ipsōrum (Phil. ii. 28), *for my part I pity the very walls.*

mē cīvitātis **mōrum** piget taedetque (Sall. Jug. 4), *I am sick and disgusted with the ways of the state.*

decemvirōrum vōs pertaesum est (Liv. iii. 67), *you became tired of the decemvirs.*

c. An infinitive, a clause, or the accusative of a neuter pronoun may be used with these impersonal verbs (except **miseret**) instead of the genitive of a noun: as, —

mē paenitet haec **fēcisse**, *I repent of having done this.*
nihil **quod** paenitēre possit (Cic.), *nothing that may cause repentance.*

d. **Miseret**, etc., are sometimes used personally with a neuter pronoun as subject: as, —

nōnne tē **haec** pudent (Ter. Ad.), *do not these things shame you?*

4. *Interest* and *Rēfert*.

222. The impersonals **interest** and **rēfert** take the genitive of the person (rarely of the thing) affected: as, —

Clōdī intererat Milōnem perīre (Mil. 21), *it was the interest of Clodius that Milo should die.*

faciundum esse aliquid quod **illōrum** magis quam suā rētulisse viderētur (Jug. 111), *that something must be done which seemed to be more for their interest than his own.*

videō enim quid meā intersit, quid **utrīusque** nostrūm (Fam. vii. 23), *for I see what is for my good and for the good of us both.*

The subject of the verb is a neuter pronoun or a substantive clause.

a. Instead of the Genitive of a Personal Pronoun the corresponding Possessive is used in the ablative singular feminine after **interest** or **rēfert**: as, —

quid **tuā** id rēfert? māgnī (Ter. Ph. 723), *how does that concern you? much.* [See also the last two examples above.]

vehementer intererat **vestrā** quī patrēs estis (Plin. Ep. iv. 13), *it would be very much to your advantage, you who are fathers.*

b. The accusative with **ad** is used with **interest** and **rēfert** to express the thing *with reference to which* one is interested: as, —

māgnī **ad honōrem** nostrum interest (Fam. xvi. 1), *it is of great consequence to our honor.*

rēfert etiam **ad frūctūs** (Varr. R. R. i. 16), *it makes a difference as to the crop.*

NOTE. — Very rarely the Person is expressed by **ad** and the Accusative, or (with **rēfert**) by the Dative (probably a popular corruption): as, —

quid id **ad mē** aut **ad meam rem** rēfert (Plaut. Pers. iv. 3, 44), *what difference does that make to me or to my interests?*

quid rēferat intrā nātūrae fīnēs **vīventī** (Hor. Sat. i. 1. 49), *what difference does it make to me who live within the limits of natural desire?*

So, nīl rēferre **dēdecorī** (Tac. Ann. xv. 65), *that it makes no difference as to the disgrace.*

5. Verbs of Plenty and Want.

223. Some verbs of Plenty and Want govern the genitive: as, —

quid est quod **dēfēnsiōnis** indigeat? (Rosc. Am. 12), *what is there that needs defence?*

satagit **rērum** suārum, *he has his hands full with his own affairs.*

NOTE. — But verbs of plenty and want more commonly take the ablative (see §§ 243. *a*, 248. *c.*), except **egeō**, **indigeō**, **satagō**.

6. Other Verbs.

a. The genitive sometimes follows **potior**, *get possession of*; as always in the phrase **potīrī rērum**, *to be master of affairs*. Thus, —

illīus **rēgnī** potīrī (Fam. i. 7, 5), *to become master of that kingdom.*

Cleanthēs sōlem dominārī et **rērum** potīrī putat (Ac. ii. 41, 126), *Cleanthes thinks the sun holds sway and is lord of the universe.*

But **potior** usually takes the ablative (see § 249).

b. Some other verbs rarely take the Genitive: —

1. By analogy with those mentioned in § 221: as, —

neque hūius sīs veritus **fēminae** prīmāriae (Ter. Ph. 971), *and you had no respect for this highborn lady.*

2. As akin to adjectives which take the genitive: as, —

fastīdit **meī** (Plaut. Aul. 243), *he disdains me.* [Cf. **fastīdiōsus.**]

studet **tuī** (quoted N. D. iii. 29), *he is zealous for you.* [Cf. **studiōsus.**]

3. In imitation of the Greek: as, —

iūstitiaene prius mīrer, bellīne **labōrum** (Æn. xi. 126), *shall I rather admire* [his] *justice or his toils in war?*

neque ille sēpositī **ciceris** nec longae invīdit **avēnae** (Hor. Sat. ii. 6. 84), *nor does he grudge his garnered peas,* etc. [But cf. **invidus, parcus.**]

abstinētō **īrārum** (Hor. Od. iii. 27. 69), *refrain from wrath* (but cf. §§ 223, 243. *f.* Rem.).

labōrum dēcipitur (Hor. Od. ii. 13. 38), *he is beguiled of his woes.*

nec **sermōnis** fallēbat (Plaut. Ep. 240), *nor did I miss the conversation.*

mē **labōrum** levās (Plaut. Rud. 247), *you relieve me of my troubles.*

c. The apparent Genitive **animī** (really Locative) is used with a few verbs of feeling and the like (cf. § 218. *c*. Rem.): as, —

Antiphō mē excrūciat **animī** (Ter. Ph. 187), *Antipho tortures my mind* (me in my mind).

animī pendeō (Pl. Merc. 127), *I am in suspense.*

mē **animī** fallit (Lucr. i. 922), *my mind deceives me.*

So, by *analogy*, dēsipiēbam **mentis** (Pl. Epid. 140), *I was out of my head.*

IV. Peculiar Genitives.

d. A genitive occurs rarely in Exclamations, in imitation of the Greek (*Genitive of Exclamation*): as, —

dī immortālēs, mercimōnī lepidī (Plaut. Most. 895), *good heavens! what a charming bargain.*

foederis heu taciti (Prop. iv. 7. 23), *alas for the unspoken agreement.*

e. The genitive is often used with the ablatives **causā**,[1] **grātiā**, *for the sake of*; **ergō**, *because of*; and the indeclinable **īnstar**, *like*; also with **prīdiē**, *the day before*; **postrīdiē**, *the day after*; **tenus**, *as far as*: as, —

honōris causā, *with due respect* (for the sake of honor).

verbī grātiā, *for example.*

ēius lēgis ergō, *on account of this law.*

equus īnstar montis (Æn. ii. 15), *a horse like* (the image of) *a mountain.*

laterum tenus (Æn. x. 210), *as far as the sides.*

NOTE 1. — Of these the genitive with **causā** is like that in **nōmen īnsāniae** (§ 214. *f*). The others are of various origin.

NOTE 2. — In prose of the Republican Period **prīdiē** and **postrīdiē** are thus used only in the expressions **prīdiē (postrīdiē) ēius diēī**, *the day before (after) that* (cf. *the eve, the morrow of that day*). Tacitus uses the construction with other words: as, **postrīdiē īnsidiārum**, *the day after the plot.* For the accusative, see § 261. *a*. **Tenus** takes also the ablative (§ 260. *e*).

II. — DATIVE.

NOTE. — The Dative seems to be closely akin to the Locative (cf. οἴκοι, *at home*, with οἴκῳ, *to a house*), and must have had the primary meaning of *to* or *towards*. But this local meaning appears in Latin only in the poets (§ 225. *b*. 3) and in some adverbial forms (as **eō, illō**, *thither*, cf. § 148. note, γ).

In Latin the Dative has two classes of derived meanings: —

1. The Dative denotes an object not as *caused* by the action, or *directly affected* by it (like the Accusative), but as reciprocally *sharing* in the action or *receiving it consciously* or actively. Thus in **dedit puerō librum**, *he gave the boy a book*, or **fēcit mihi iniūriam**, *he did me a wrong*, there is an idea of the *boy receiving the book*, and of *my feeling the wrong*. Hence expressions denoting *persons* or *things with personal attributes* are more likely to be in the dative than those denoting mere things.[2] See examples under § 224.

This difference between the Accusative and the Dative (*i.e.* between the Direct and the Indirect Object) depends upon the point of view implied in the verb or existing in the mind of the writer. Hence verbs of similar meaning (to an English mind) often differ in the case of their object (see § 227. *a* and *b*).

2. The Dative is used to express the *purpose* of an action or that for which it *serves* (see § 233). This construction is especially used with abstract expressions, or those implying an action.

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[1] Compare the English *for his sake, on my account.*

[2] So in Spanish the dative is used whenever a *person* is the object of an action; *veo al hombre, I see* [to] *the man.*

These two classes of Datives approach each other in some cases and are occasionally confounded, as in § 234 (cf. especially § 234. *b*).

The uses of the Dative, arranged practically, are the following: —

1. As INDIRECT OBJECT (general use):
   1. With Transitives (§ 225).
   2. With Intransitives (§§ 226–28, 230).
2. Special or Idiomatic Uses:
   1. Of Possession (with **esse**) (§ 231).
   2. Of Agency (with Gerundive) (§ 232).
   3. Of Purpose or End (predicate use) (§ 233).
   4. Of Fitness, etc. (with Adjectives) (§ 234).
   5. Of Reference (*dativus commodī*) (§§ 235, 236).

224. The Dative is used of the object *indirectly affected* by an action.

This is called the Indirect Object (§ 177). It is usually denoted in English by the Objective with *to* or *for*. Thus, —

dat librum puerō, *he gives a book to the boy.*
cēdite tempori, *yield to the occasion.*
prōvincia Cicerōni obtigit, *the province fell by lot to Cicero.*
inimīcis nōn crēdimus, *we do not trust* [to] *our enemies.*
cīvitātis salūtī cōnsulite, *consult for the safety of the State.*
sīc mihi vidētur, *so it seems to me.*
indicāvit mihi Pānsa, *Pansa has made known to me.*
hōc tibi spondeō, *I promise* [to] *you this.*

1. Indirect Object with Transitives.

225. The Dative of the Indirect Object with the Accusative of the Direct may be used with any transitive verb whose meaning allows (see § 177): as, —

dō **tibi** librum, *I give you a book.*
illud **tibi** affirmō (Fam. i. 7), *this I assure you.*
commendō **tibi** ēius omnia negōtia (Fam. i. 1), *I put all his affairs in your hands.*
dabis profectō **misericordiae** quod īrācundiae negāvistī (id. 14), *you will surely grant to mercy what you refused to wrath.*
litterās ā tē **mihi** stator tuus reddidit (Fam. i. 17), *delivered to me a letter.*

a. Many verbs have both a transitive and an intransitive use (§ 177. note). These take either the Accusative with the Dative, or the Dative alone: as, —

hanc pecūniam tibi crēdō, *I trust this money to you.* [Transitive.]
in hāc rē tibi crēdō, *I trust you in this.* [Intransitive.]

b. Certain verbs implying motion vary in their construction between the Dative of the Indirect Object and the Accusative of the End of Motion (*§ 258. b*). *Thus* —

1. Some verbs take the Accusative (with or without a preposition) instead of the Indirect Object, when the idea of Motion prevails (§ 258): as, —

litteras quās **ad Pompēium** scrīpsī (Att. iii. 9), *the letter which I have written* [and sent] *to Pompey.* [Cf. nōn quō habērem quod **tibi** scrīberem (Att. iv. 4), *not that I had anything to write to you.*]

litterae extemplō **Rōmam** scrīptae (Liv. xli. 16), *a letter was immediately written* [and sent] *to Rome.*

hostēs **in fugam** dat (B. G. v. 51), *he puts the enemy to flight.* [Cf. ut mē dem **fugae** (Att. viii. 23), *to take to flight.*]

cūr saepius **ad mē** litterās dedissēs (Fam. iv. 4), *why you had several times written letters* [addressed] *to me.*

nūllās eīs praeterquam **ad tē** et **ad Brūtum** dedī litteras (id. iii. 7), *I have given to them* (the messengers) *no letters except* (addressed) *to you,* etc.

omnēs rem **ad Pompēium** dēferrī volunt (id. i. 1), *all wish the matter to be put in the hands of Pompey.*

an iterum sē reddat **in arma** (Æn. x. 684), *or should throw himself again into the fight* (only poetic).

2. On the other hand, many verbs usually followed by the Accusative with **ad** or **in**, take the Dative when the idea of motion is merged in some other idea: as, —

nec quicquam quod nōn **mihi** Caesar dētulerit (Fam. iv. 13), *and nothing which Cæsar did not communicate to me.*

mihi litterās mittere (Fam. vii. 12), *to send me a letter.*

eum librum **tibi** mīsī (id. vii. 19), *I sent you that book.*

Catōnem tuum **mihi** mitte (id. vii. 24), *send me your Cato.*

cūrēs ut **mihi** vehantur (id. viii. 4, end), *take care that they be conveyed to me.*

cum alius **aliī** subsidium ferrent (B. G. ii. 26), *while one lent aid to another.*

quibus (cōpiīs rēx Dēiotarus) **imperātōribus** nostrīs auxilia mitteret (Deiot. 8, 22), *with which* (troops) *king D. might send reinforcements to our generals.*

3. In poetry the End of Motion is often expressed by the dative (see § 258. note 1).

c. For the Dative of the person and the Accusative of the thing after verbs of *threatening* and the like, see § 227. *f.*

d. Certain verbs may take either the Dative of the person and the Accusative of the thing, or (in a different sense) the Accusative of the person and the Ablative of the thing: as, —

dōnat **corōnās suīs**, *he presents wreaths to his men;* or,

dōnat **suōs corōnīs**, *he presents his men with wreaths.*

vincula exuere **sibi** (Ov. M. vii. 772), *to shake off the leash* (from himself).

omnēs armīs exuit (B. G. v. 51), *he stripped them all of their arms.*

āram sanguine adspergere (N. D. iii. 36), *to sprinkle the altar with blood.*

ārae sanguinem adspergere, *to sprinkle blood upon the altar.*

Such are **dōnō, impertiō, induō, exuō, adspergō, īnspergō, circumdō, circumfundō, prohibeō, interclūdō**, and in poetry **accingō, implicō**, and similar verbs.

NOTE 1. — **Interdīcō**, *forbid*, takes either (1) the dative of the person and the accusative of the thing, or (2) the dative of the person and the ablative of the thing: as, —

interdīxit **histriōnibus scaenam** (Suet. Dom. 7), *he forbade the actors* [to appear on] *the stage* (he prohibited the stage to the actors). [Cf. interdictum est mare **Antiātī populō** (Liv. viii. 14), *the sea was forbidden to the people of Antium.*]

fēminīs (dat.) purpurae **ūsū** interdīcēmus (Liv. xxxiv. 7), *shall we forbid women the wearing of purple?*

aquā et **īgnī alicui** interdīcere, *to forbid the use of fire and water.*

NOTE 2. — The Dative with the Accusative is used in poetry with many verbs of *preventing, protecting*, and the like, which usually take the Accusative and Ablative. **Interclūdō** and **arceō** sometimes take the Dative and Accusative, even in prose: as, —

hīsce omnīs **aditūs** ad Sullam interclūdere (Rosc. Am. 38, 110), *to shut these men off from all access to Sulla* (close to them every approach). [Cf. uti **frūmentō commeātūque Caesarem** interclūderet (B. G. i. 48), *to shut Cæsar off from grain and supplies.*]

hunc (oestrum) **arcēbis pecorī** (Georg. iii. 154), *you shall keep this away from the flock.* [Cf. **illum arcuit Galliā** (Phil. v. 13), *he excluded him from Gaul.*]

sōlstitium pecorī dēfendite (Ecl. vii, 47), *keep the summer heat from the flock.*

e. Verbs which in the active voice take the accusative and dative retain the dative when used in the passive: as, —

haec **nōbīs** nūntiantur, *these things are told us.* [Active: **haec** [**quīdam**] **nōbīs nūntiat.**]

Crassō dīvitiae nōn invidentur, *Crassus is not envied for his wealth.* [Active: **Crassō dīvitiās nōn invidet.**]

decem talenta **oppidānīs** imperantur, *ten talents are exacted of the townspeople.* [Active: **imperat oppidānīs decem talenta.**]

2. Indirect Object with Intransitives.

226. The Dative of the Indirect Object may be used with any Intransitive verb whose meaning allows: as, —

cēdant arma togae (Phil. i. 8), *let arms give place to the gown.*

Caesarī respondet, *he replies to Cæsar.*

Caesarī respondētur, *Cæsar is replied to* (see § 230).

crēdimus nūntiō, *we believe the messenger.*

nūntiō crēditur, *the messenger is believed.*

respondī māximīs crīminibus (Phil. i. 14), *I have answered the heaviest charges.*

ut ita cuique ēveniat (id. 46), *that it may so turn out to each.*

NOTE 1. — Intransitive verbs have no Direct Object. The Indirect Object, therefore, in these cases stands alone (but cf. § 225. *a*).

NOTE 2. — **Cēdō**, *yield*, sometimes takes the Ablative of the thing along with the Dative of the person: as, —

cēdere alicui possessiōne hortōrum (Mil. 27, 75), *to give up to one the possession of a garden.*

a. Many phrases consisting of a noun with the copula **sum** or a copulative verb are equivalent to an intransitive verb and take a kind of indirect object (cf. § 235): as, —

auctor esse **alicui**, *to advise* or *instigate one* (cf. **persuādeō**).

quis **huic reī** testis est (Quinc. 11), *who testifies* (is witness) *to this fact?*

is fīnis **populātiōnibus** fuit (Liv. ii. 30), *this put an end to the raids.*

b. The dative is sometimes used without a copulative verb in a sense approaching that of the genitive (cf. §§ 227. *d*, 235. *a*): as, —

lēgātus Caesarī, *a lieutenant to Cæsar* (*i.e.* a man assigned to Cæsar).

hērēs frātrī suō, *his brother's heir* (heir to his brother).

ministrī sceleribus, *agents of crime.*

NOTE. — The cases in *a* and *b* differ from the constructions of § 227. note 2, and § 235 in that the dative is more closely connected in idea with some single word to which it serves as an indirect object.

3. Dative with Special Verbs.

Many verbs of apparently transitive meaning in English correspond to verbs intransitive in Latin. Thus: —

227. Most verbs signifying to *favor, help, please, trust,* and their contraries; also to *believe, persuade, command, obey, serve, resist, envy, threaten, pardon,* and *spare,*[1] take the dative: as. —

cūr **mihi** invidēs, *why do you envy me?*

mihi parcit atque īgnōscit, *he spares and pardons me.*

īgnōsce patriō **dolōrī** (Liv. iii. 48), *excuse a father's grief.*

sontibus opitulārī poteram (Fam. iv. 13), *I was able to help the guilty.*

nōn **omnibus** serviō (id. xvi. 13), *I am not a servant to every man.*

cum **cēterīs** tum **mihi ipsī** displiceō (id. iv. 13), *I dissatisfy other people and myself too.*

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[1] These include, among others, the following: **adversor, crēdō, faveō, fīdō, īgnōscō, imperō, invideō, īrāscor, sūscēnseō, resistō, noceō, parcō, pāreō, placeō, serviō, studeō, suādeō (persuādeō), temperō, (obtemperō), dictō audiēns sum.**

nōn parcam operae (id. xvi. 13), *I will spare no pains.*
sic mihi persuāsī (Cat. M. 21), *so I have persuaded myself.*
mihi Fabius īgnōscere dēbēbit sī minus **ēius fāmae** parcere vidēbor quam ante cōnsuluī (Tull. 3), *Fabius will have to pardon me if I seem to spare his reputation less than,* etc.
huic legiōnī Caesar cōnfīdēbat māximē (B. G. i. 40), *in this legion Cæsar trusted most.*

NOTE 1.—In these verbs the Latin retains an original intransitive meaning. Thus: **invidēre**, *to envy*, was originally *to look askance at one*; **servīre** is *to be a slave to*; **suādēre** is *to make a thing pleasant* (sweet) *to one.*

NOTE 2.—Some common phrases regularly take the dative precisely like verbs of similar meaning. Such are—

praestō esse, *be on hand* (cf. **adesse**).
mōrem gerere, *humor* (cf. **mōrigerārī**).
grātum facere, *do a favor* (cf. **grātificārī**).
dictō audiēns esse, *be obedient* (cf. **oboedīre**).
cui fidem habēbat (B. G. i. 19), *in whom he had confidence* (cf. **cōnfīdēbat**).

So also many phrases where no corresponding verb exists. Such are—

bene (male, pulchrē, aegrē, etc.) esse, *to be well* (*ill*, etc.) *off.*
iniūriam facere, *do injustice to.*
diem dicere, *bring to trial* (name a day for, etc.).
agere grātiās, *express one's thanks.*
habēre grātiam, *to feel thankful.*
referre grātiam, *to repay a favor.*
opus esse, *be necessary.*
damnum dare, *inflict an injury.*
acceptum (expēnsum) ferre (esse), *to credit* (charge).
honōrem habēre, *to pay honor to.*

a. Some verbs apparently of the same meanings take the Accusative. Such are **iuvō**, **adiuvō**, *help*; **laedō**, *injure*; **iubeō**, *order*; **dēficiō**, *fail*; **dēlectō**, *please.* Thus,—

hīc pulvis **oculum** meum **laedit**, *this dust hurts my eye.* [Cf. multa oculīs **nocent**, *many things are injurious to the eyes.*]

b. Some verbs are used *transitively* with the Accusative or *intransitively* with the Dative without perceptible difference of meaning.

Such are **adūlor** (generally accusative), **aemulor** (rarely dative), **comitor**, **dēspērō**, **praestōlor**, **medeor**, **medicor.** Thus,—

adūlātus est **Antōniō** (Nep. Att. 8), *he flattered Antony.*
adūlārī **Nerōnem** (Tac. Ann. xvi. 19), *to flatter Nero.*

c. Some verbs are used *transitively* with the Accusative or *intransitively* with the Dative with a difference of meaning.[1]

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[1] See Lexicon under **conveniō**, **cupiō**, **insistō**, **maneō**, **praevertō**, **recipiō**, **renūntiō**, **solvō**, **succēdō**, **caveō**.

partī cīvium cōnsulunt (Off. i. 25), *they consult for a part of the citizens.*
cum **tē** cōnsuluissem (Fam. xi. 29), *when I had consulted you.*
metuēns **puerīs** (Plaut. Am. 1113), *anxious for the children.*
nec metuunt **deōs** (Ter. Hec. v. 2), *they fear not even the gods.* [So also **timeō**.]
prospicite **patriae** (Cat. iv. 2), *have regard for the State.*
prospicere **sēdem** senectūtī (Liv. iv. 49), *to provide a habitation for old age.* [So also **prōvideō**.]

NOTE. — **Fīdō** and **cōnfīdō**, *trust*, take either the Dative or the Ablative: as, —

legiōnis decimae **cui** quam māximē cōnfīdēbat (B. G. i. 42), *of the tenth legion, in which he had the utmost confidence.*
multum **nātūrā** locī cōnfīdēbant (B. G. i. 9), *they had great confidence in the strength of their position* (the nature of the place).

d. Some verbal nouns — as **Insidiae**, *ambush*; **invidia**, *envy* — take the dative like the verbs from which they are derived: as, —

invidia cōnsulī (Sall.), *ill-will against the consul* (cf. **invideō**).
obtemperātiō lēgibus (Leg. 15), *obedience to the laws* (cf. **obtemperō**).
sibi ipsi respōnsiō (De Or. iii. 54), *an answer to himself* (cf. **respondeō**).

NOTE. — In these cases the dative depends immediately upon the verbal force of the noun and not on any complex idea (cf. § 226. *a* and *b*).

e. The Dative is also used: —

1. With the impersonals **libet (lubet)**, *it pleases*; **licet**, *it is allowed*: as, —

quod **mihi** māximē lubet (Fam. i. 18), *what most pleases me.*
quasi **tibi** nōn licēret (Fam. vi. 8), *as if you were not permitted.*

2. With verbs compounded with **satis**, **bene**, and **male**: as, —

mihi ipsī numquam satisfaciō (Fam. i. 17), *I never satisfy myself.*
optimō **virō** maledīcere (Deiot. 10), *to speak ill of a most excellent man.*
pulchrum est benefacere **reīpūblicae** (Sall. Cat. 3), *it is a glorious thing to benefit the State.*

NOTE. — These are not real compounds, but phrases, and were apparently felt as such by the Romans. Thus: —

satis officiō meō, **satis** illōrum voluntātī quī ā mē hōc petīvērunt **factum** esse arbitrābor (Verr. II. v. 49, 130), *that enough has been done for*, etc.

3. With the following: **grātificor, grātulor, haereō** (rarely), **nūbō, permittō, plaudō, probō, studeō, supplicō, excellō**: as, —

haerentem **capitī** corōnam (Hor. S. i. 10), *a wreath clinging to the head.*
Pompēiō sē grātificārī putant (Fam. i. 1), *they suppose they are doing Pompey a service.*
tibi permittō respondēre (N. D. iii. 1), *I give you leave to answer.*
grātulor **tibi**, mī Balbe (Fam. vi. 12), *I congratulate you, my dear Balbus.*
mihi plaudō ipse domī (Hor. S. i. 1. 66), *I applaud myself at home.*

cūr **tibi** hōc nōn **grātificer** nesciō (Fam. i. 10), *why I should not gratify you in this I don't know.*

cum inimicī M. Fontēī **vōbīs** āc **populō** Rōmānō minentur, amīcī āc propīnquī **supplicent vōbīs** (Font. 15, 35), *while the enemies of M. Fonteius are threatening you and the Roman people too, while his friends and relatives are beseeching you.*

ut voluerint **populō** supplicāre (Leg. Ag. ii. 7, 18), *when they wished to make supplication to the people.*

NOTE. — **Misceō** and **iungō** sometimes take the dative (see § 248. *a.* Rem.). **Haereō** usually takes the ablative, with or without **in**.

f. Many verbs ordinarily intransitive often have an Accusative of the direct object along with the Dative of the indirect (cf. § 225. *a*) : as, —

cui cum rēx **crucem** minitārētur (Tusc. i. 43), *when the king threatened him with the cross.*

imperat **oppidānīs** decem **talenta**, *he exacts of the townspeople ten talents.*

omnia sibi īgnōscere (Vell. ii. 30), *to pardon one's self everything.*

Crassō dīvitiās nōn invideō, *I do not envy Crassus his wealth.*

4. Dative with Compounds.

228. Most verbs compounded with **ad, ante, con, in, inter, ob, post, prae, prō, sub, super,** and some with **circum,** are followed by the dative of the indirect object : as, —

neque enim adsentior **eīs** (Lael. 3), *for I do not agree with them.*

tempestātī obsequī artis est (Fam. i. 9), *it is a point of skill to yield to the weather.*

omnibus **negōtiīs** nōn interfuit sōlum sed praefuit (id. i. 6), *he not only had a hand in all matters, but took the lead in them.*

quantum nātūra hominis **pecudibus** antecēdit (Off. i. 30), *so far as man's nature is superior to brutes.*

nec unquam succumbet **inimīcīs** (Dei. 13), *he will never yield to his foes.*

illīs **libellīs** nōmen suum īnscrībunt (Arch. 13), *they put their own name to those papers.*

cūr **mihi** tē offers, āc meīs **commodīs** officis et obstās (Rosc. Am. 38), *why do you offer yourself to me, and then hinder and withstand my advantage?*

NOTE 1. — In these cases the dative depends not on the preposition, but on the compound verb in its acquired meaning. Hence if the acquired meaning is not suited to an indirect object, the original construction of the simple verb remains or some different construction arises. Thus in **convocat suōs**, *he calls his men together*, the idea of *calling* is not so modified as to make an indirect object appropriate. So **hominem interficere**, *to make way with a man* (kill him). But in **praeficere imperātōrem bellō**, *to put a man as commander-in-chief in charge of a war*, the idea resulting from the composition is suited to an indirect object (see also *a* and *c*, and § 237. *d*).

NOTE 2. — Some of these verbs being originally transitive take also a direct object: as, **nē offerāmus nōs periculīs** (Off. i. 24), *that we may not expose ourselves to perils.*

NOTE 3. — The construction of § 228 is not different in its nature from that of §§ 225 and 226; but the compound verbs make a convenient group.

a. Some compounds of **ad, ante, ob,** with a few others, have acquired a transitive meaning, and take the accusative (cf. § 237. *d*):[1] as, —

nōs oppūgnat (Fam. i. 1), *he opposes us.*

quis audeat bene **comitātum** aggredī (Phil. xii. 23); *who would dare encounter a man well attended?*

mūnus obīre (Lael. 2), *to attend to a duty.*

b. The adjective **obvius** and the adverb **obviam** with a verb take the dative: as, —

sī ille obvius **eī** futūrus nōn erat (Mil. 18), *if he was not intending to get in his way.*

mihi obviam vēnistī (Fam. ii. 16), *you came to meet me.*

c. When *place* or *motion* is distinctly thought of, the verbs mentioned in § 228 regularly take a noun with a preposition, instead of the dative: as,

in vīsceribus inhaerēre (Tusc. iv. 11, 24), *it remains fixed in the vitals.*

hominī coniūnctō **mēcum** (Tull. 2, 3), *to a man united to me.*

convenit mihi **cum adversāriō** (Tull. 9, 23), *my adversary and I agree* (it agrees to me with my adversary).

cum hōc concurrit ipse Eumenēs (Nep. Eum. 4, 1), *with him Eumenes himself engages in combat* (runs together).

quae **ā** cēterārum gentium **mōre** dissentiunt (Font. 13, 30), *which differ from the custom of all other nations.*

inserite oculōs **in cūriam** (Font. 19, 43), *fix your eyes on the senate-house.*

īgnis quī est **ob ōs** offūsus (Univ. 14), *the fire which is diffused before the sight.*

obicitur **contrā** istōrum **impetūs** Macedonia (Font. 20, 44), *Macedonia is set to withstand their attacks.* [Cf. sī quis **vōbīs** error obiectus (Cæc. 2, 5), *if any mistake has been caused you.* sē iniectūrōs **vōbīs** causam dēliberandī (Cæc. 2, 4), *that they would give you occasion for considering.*]

in segetem flamma incidit (Æn. ii. 305), *the fire falls upon the standing corn.*

NOTE. — But the usage varies in different authors, in different words, and often in the same word in the same sense. The dictionary must be consulted for each verb.

229. Many verbs of *taking away*[2] and the like take the Dative (especially of a *person*) instead of the Ablative of Separation (§ 243):[3] as, —

[1] Such verbs are **aggredior, adeō, antecēdō, anteeō, antegredior, convenīō, ineō, obeō, offendō, oppūgnō, subeō, praecēdō.**

[2] The dative in these constructions represents the action as *done to* the object, and is thus more vivid than the ablative.

[3] *Such verbs* are compounds of **ab, dē, ex,** and a few of **ad.**

mulierī ānulum dētrāxit, *he took a ring from the woman.*
bona **mihi** abstulistī, *you have robbed me of my gains.*
vītam **adulēscentibus** vīs aufert (C. M. 19), *violence deprives young men of life.*
nihil enim **tibi** dētrāxit senectūs (id. 1), *for age has robbed you of nothing.*
nec **mihi** hunc errōrem extorquērī volō (id. 23), *nor do I wish this error wrested from me.*

a. The distinct idea of *motion*, — and, in general, names of *things*, — require the ablative with a preposition (§ 258. *a*): as, —

illum **ex perīculō** ēripuit (B. G. iv. 12), *he dragged him out of danger.*

b. Sometimes the dative of the person and the ablative of the thing with a preposition are both used with the same verb: as, —

victōriam ēripī **sibi ē manibus**, *that victory should be wrested from his hands* (cf. § 243. *b*).

c. The dative is often used by the poets in constructions which would in prose require a noun with a preposition. So especially with verbs of *contending* (§ 248. *b*): as, —

contendis **Homērō** (Prop. i. 7, 3), *you vie with Homer.* [In prose: **cum Homērō**.]
placitōne etiam pūgnābis **amōrī** (Æn. iv. 38), *will you struggle even against a love that pleases you?*
tibi certat (Ecl. v. 8), *vies with you.* [**tēcum**.]
differt **sermōnī** (Hor. S. i. 4. 48), *differs from prose.* [**ā sermōne**, § 243.]
sōlstitium **pecorī** dēfendite (Ecl. vii. 47), *keep the noontide heat from the flock.* [**ā pecore**.]
laterī abdidit ēnsem (Æn. ii. 553), *buried the sword in his side.* [**in latere**, § 260. *a*.]

[For the Dative instead of **ad** with the Accusative, see § 225. *b*. 3.]

230. The passive of intransitive verbs that govern the dative can be used only *impersonally* (§ 146. *d*). Such verbs retain the dative in this use (cf. § 225. *e*).

cui parcī potuit (Liv. xxi. 12), *who could be spared?*
nōn modo nōn invidētur **illī aetātī** vērum etiam favētur (Off. ii. 13), *that age* (youth) *is not only not envied, but is even favored.*
temporī serviendum est (Fam. ix. 7), *we must serve the exigency of the occasion* (the time).

5. Dative of Possession.

231. The Dative is used with **esse** and similar words to denote Possession: as, —

hominī cum deō similitūdō **est** (Cic.), *man has a likeness to God* (there is to man, etc.).

quibus opēs nūllae sunt (Sall. Cat. 37), [those] *who have no wealth.*

est **mihi** domī pater (Ecl. iii. 33), *I have a father at home.*

REMARK. — The Genitive or a Possessive with **esse** emphasizes the *possessor;* the Dative, the fact of *possession:* as, **liber est meus**, *the book is mine* (and no one's else); **est mihi liber**, *I have a book* (among other things). The latter is the usual form to denote simple *possession*, since **habeō**, *have*, generally signifies *hold*, often with some secondary meaning: as, —

legiōnem quam sēcum habēbat (B. G. i. 8), *the legion which he kept with him.*

domitās habēre libīdinēs (De Or.), *to keep the passions under control.*

a. Compounds of **esse** take the dative (except **abesse** and **posse**): as, —

deest **mihi** pecūnia, *I lack money.*

quid **mihi** prōderit? *in what will it help me* (what will it profit me)?

b. After **nōmen est**, and similar expressions, the name is usually put in the dative by a kind of apposition with the *person:* as, —

cui **Āfricānō** fuit cōgnōmen (Liv. xxv. 2), *whose* (to whom) *surname was Africanus.*

puerō ab inopiā **Egeriō** inditum nōmen (Liv. i. 34), *the name Egerius was given the boy from his poverty.*

c. The name may also be in apposition with **nōmen**; or in later Latin in the genitive (cf. § 214. *f*): as, —

cui nōmen **Arethūsa** (Verr. iv. 52), [a fount] *called Arethusa* (to which is the name Arethusa).

puerō nōmen est **Mārcus** (**Mārcī**), *the boy's name is Marcus* (to the boy, etc.).

Q. Metellō **Macedonicī** nōmen inditum est (Vel. Pat. i. 11), *to Q. Metellus the name of Macedonicus was given.*

6. Dative of the Agent.

232. The Dative of the Agent is used with the gerundive, to denote the person on whom the necessity rests: as, —

haec vōbīs prōvincia est dēfendenda (Man. 6), *this province is for you to defend* (to be defended by you).

mihi est pūgnandum, *I have to fight* (*i.e.* the need of fighting is to me; compare **mihi est liber**, *I have a book*, § 231. Rem.).

NOTE. — This is the regular way of expressing the *agent* with the Second or Passive Periphrastic Conjugation (§ 113. *d*. 1). But when a dative is expressed governed by the verb itself, and rarely at other times, the agent is denoted by the *Ablative with* **ab** (§ 246) to avoid ambiguity: as, —

quibus est ā vōbīs cōnsulendum (Manil. 2, 6), *for whom you must consult* (for whom it must be consulted by you).

rem **ab omnibus vōbīs** prōvidendam (Rab. 2, 4), *that the matter must be attended to by all of you.*

(Cf. istī principēs et **sibi** et **cēterīs** populī Rōmānī ūniversī auctōritāti pārendum esse fateantur (Manil. 22, 64), *let these leading men admit that both by them and by everybody else the authority of the Roman people as a whole must be obeyed.* [Here there was no danger of ambiguity.])

a. The dative of the agent is common after *perfect participles* (especially when used in an adjective sense), but rare after other parts of the verb: as, —

mihi dēlīberātum et cōnstitūtum **est** (Rull. i. 8), *I have deliberated and resolved* (it has been deliberated by me).

mihi rēs tōta prōvīsa est (Verr. II. iv. 42, 91), *the matter has been fully provided for by me.*

sīc dissimillimīs **bestiolīs** commūniter cibus quaeritur (N. D. ii. 48), *so by very different creatures food is sought in common.*

b. The dative of the agent is used by the poets and later writers after almost any passive verb: as, —

neque cernitur **ūllī** (Æn. i. 440), *nor is seen by any.*

fēlīx est dicta **sorōrī** (Ov. Fast. iii.), *she was called happy by her sister.*

c. The dative of the person who *sees* or *thinks* is regularly used after **videor**, *seem:* as, —

vidētur **mihi**, *it seems* (*or* seems good) *to me.*

dīs aliter vīsum [est] (Æn. ii. 428), *it seemed otherwise to the gods.*

videor **mihi** perspicere ipsīus animum (Fam. iv. 13), *I seem* (to myself) *to see the soul of the man himself.*

NOTE. — The verb **probāre**, *approve* (originally a mercantile word), takes a Dative of Reference (§ 235), which has become so firmly attached that it is retained with the passive, seemingly as Dative of Agent: as, —

haec sententia et **illī** et **nōbīs** probābātur (Fam. i. 7, 4), *this view met both his approval and mine* (was made acceptable both to him and to me).

mihi ēgregiē probāta est ōrātiō tua (Tusc. iv. 4, 8), *your discourse was very satisfactory to me.*

7. Dative of the Purpose or End.

233. The Dative is used to denote the Purpose or End.

This construction, once apparently general in its use, remains in only a few constructions. *Thus* —

a. The dative of an abstract noun is used to show that *for which a thing serves* or *which it accomplishes* (Dative of Service), often with another dative of the person or thing affected:[1] as, —

rei pūblicae **clādī** sunt (Jug. 85), *they are ruin to the State* (for a disaster).
māgnō **ūsuī** nostrīs fuit (B. G. iv. 25), *it was of great service to our men* (for great use).
tertiam aciem nostrīs **subsidiō** mīsit (id. i. 52), *he sent the third line as a relief to our men.*
omnia deerant quae ad reficiendās nāvēs erant **ūsuī** (id. iv. 29), *all things were wanting which were of use for repairing the ships.*
ēvenit facile quod dīs **cordī** est (Liv. i. 39), *that comes to pass easily which is desired by the gods* (is for a pleasure [lit. heart] to the gods).

NOTE. — The word **frūgī** used as an adjective is a dative of this kind: as, —

cōgis mē dīcere inimīcum **frūgī** (Cic.), *you compel me to call my enemy honest.*
hominēs satis fortēs et plānē **frūgī** (Verr. ii. 3, 27), *men brave enough and thoroughly honest.*
(Cf. erō frūgī bonae (Plaut. Pseud. 468), *profitable to his master.*)

b. The Dative of Purpose of concrete nouns is used in prose in a few military expressions, and with freedom in poetry: as, —

receptuī canere, *to sound a retreat.*
locum **castrīs** capere, *to select a site for a camp.*
optāvit locum **rēgnō** (Æn. iii. 109), *he chose a place for a kingdom.*

NOTE. — The construction of purpose or end is found in the dative of the Gerundive (§ 299. *b*) and after Adjectives (§ 234).

8. Dative with Adjectives.

234. The dative is used after adjectives or adverbs, to denote that *to which the given quality is directed, for which it exists,* or *towards which it tends.*

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[1] The following characteristics have been observed in the use of the Predicate Dative (dative of Service): 1. the noun is semi-abstract; 2. it is so used only in the singular; 3. it is "used predicatively"; 4. generally with **esse**; 5. rarely qualified by an adjective; 6. or by a genitive or a phrase; 7. but few nouns are used in this way; 8. the use and its limitations appear to be governed by custom, not by any principle. It is common with about 40 nouns, and is found with 185 in all. Of these **dōnō, mūnerī, vitiō,** are not used with **esse.** The verbs with which it exists are **habeō, dō, dīcō, dūcō, pōnō, vertō,** with **esse** and its equivalents, as **fierī,** etc. The nouns most commonly found in this construction are, **adiūmentō, auxiliō, cordī, crīminī, cūrae, damnō, decorī, dēdecorī, dōnō, exemplō, exitiō, fraudī** (*damage*), **honōrī, indiciō, invidiae, impedimentō, laudī, lūdibriō, malō, morae, odiō, onerī, ōrnāmentō, praedae, praesidiō, probrō, pudōrī, receptuī, remediō, salūtī, subsidiō, terrōrī, vitiō, voluptātī, ūsuī.** — Roby's Latin Grammar, ii. xxxvii. seq.

a. The dative is used with adjectives (and a few adverbs) of *fitness, nearness, likeness, service, inclination*, and their opposites: as, —

nihil est tam **nātūrae aptum** (Læl. 5), *nothing is so fitted to nature.*

nihil **difficile amantī** putō (Or. 10), *I think nothing hard to a lover.*

pompae quam **pūgnae** aptius (id. 13), *fitter for a procession than for battle.*

rēbus ipsīs pār et aequālis ōrātiō (id. 36), *a speech equal and level with the subject.*

castrīs idōneum locum dēligit (B. G. i. 49), *a suitable place for a camp.*

tribūnī **nōbīs** sunt amīcī (Q. Fr. i. 2), *the tribunes are friendly to us.*

cupidīs rērum tālium **odiōsum** fortasse et **molestum** est carēre (Cat. Maj. 14, 47), *to those who are desirous of such things, it is perhaps hateful and disagreeable to do without them.*

nec eum . . . aut **invīsum deō** aut neglēctum ā deō iūdicēmus (N. D. ii. 66, 167), *and let us not deem him either hateful to God or disregarded by God.*

esse propitius potest **nēminī** (N. D. i. 44, 124), *he can be gracious to nobody.*

est hominum **generī** prosperus et salūtāris ille fulgor (Rep. vi. 17, 17), *that radiance is favorable and beneficial to the race of men.*

cēterae rēs quae expetuntur opportūnae sunt singulae **rēbus** singulīs (Læl. 6, 22), *all other things that are sought after are suitable each to some particular thing.*

māgnīs autem **virīs** prosperae semper omnēs rēs (N. D. ii. 66, 167), *but to great men everything is always favorable.*

sēdēs huic nostrō nōn importūna **sermōnī** (De Or. iii. 5, 18), *a place not unsuitable for this conversation of ours.*

adversissimī **nāvigantibus** ventī (B. C. iii. 107), *winds most adverse for those who sail.*

sed nōn quicquid **tibi** audīre ūtile est, id **mihi** dīcere necesse est (Off. iii. 12, 52), *but not everything that is useful for you to hear is necessary for me to say.*

cui fundō erat affīnis M. Tullius (Tull. 6, 14), *to which estate M. Tullius was next neighbor.*

convenienter **nātūrae** vīvere (Off. iii. 3, 13), *to live in accordance with nature* (*ὁμολογουμένως τῇ φύσει*).

congruenter **nātūrae** (Fin. iii. 7, 26), *in harmony with nature.*

NOTE 1. — So, also, in poetic and colloquial use, with **īdem**: as, —

invītum quī servat idem facit **occīdentī** (Hor. Ep. ii. 3. 467), *he who saves a man against his will does the same as one who kills him.*

NOTE 2. — Adjectives of *likeness* are often followed by **atque** (**ac**), *as.* So also the adverbs **aequē, pariter, similiter**, etc. The pronoun **īdem** has regularly **atque** or a relative. Thus, —

sī parem sententiam hīc habet **āc** formam (Plaut. Mil. 1240), *if he has sense equal to his beauty* (like as his beauty).

tē suspicor eīsdem rēbus **quibus** mē ipsum commovērī (Cat. Maj. 1, 1), *I suspect you are disturbed by the same things by which I am.*

b. Adjectives of *fitness* or *use* take oftener the Accusative with **ad** to denote the purpose or end; but regularly the Dative of *persons:* as, —

aptus **ad** rem militārem, *fit for a soldier's duty.*
locus ad insidiās aptior (Mil. 20), *a place fitter for lying in wait.*
nōbīs ūtile est ad hanc rem, *it is of use to us for this thing.*

c. Adjectives and nouns of *inclination* and the like may take the Accusative with **in** or **ergā**: as, —

cōmis in uxōrem (Hor. Ep. ii. 2), *kind to his wife.*
dīvīna bonitās ergā hominēs (N. D. ii. 23), *the divine goodness towards men.*
dē benevolentiā quam quisque habeat **ergā nōs** (Off. i. 15, 47), *in regard to each man's good will which he has towards us.*
grātiōrem mē esse in tē (Fam. xi. 10), *that I am more grateful to you.*

d. Some adjectives of *likeness, nearness, belonging,* and a few others, ordinarily requiring the Dative, often take the Possessive Genitive.[1] Thus, —

quod ut illī **proprium** āc perpetuum sit ... optāre dēbētis (Manil. 16, 48), *which you ought to pray may be secure* (his own) *and lasting to him.*
fuit hōc quondam **proprium populī Rōmānī** (id. 12, 32), *this was once the peculiar characteristic of the Roman people.*
id quod **reō** māximē **necessārium** est (Caec. 12, 38), *a thing which is especially necessary for the defendant.*
cum **utrīque** sīs māximē **necessārius** (Att. ix. 7), *since you are especially bound to both.*
prōcūrātor aequē **utrīusque necessārius** (Quinct. 28, 86), *an agent equally closely connected with both.*

NOTE. — The genitive in this construction is not objective like those above, but possessive (cf. § 214. *a*).

1. The Genitive is especially used with these adjectives when they are used wholly or approximately as nouns. Thus, —

amīcus **Cicerōnī**, *friendly to Cicero.* But, **Cicerōnis** amīcus, *a friend of Cicero;* and even, Cicerōnis amīcissimus, *a very great friend of Cicero.*
Crēticus et **ēius** aequālis Paeōn (Or. 64, 215), *the Cretic and its equivalent the Paeon.*
hī erant affīnēs **istīus** (Verr. iv. 14), *these were this man's fellows.*

2. After **similis**, *like*, the genitive is more common in early writers. Cicero uses the genitive of *living objects*, and either the genitive or dative of *things:* as, —

dominī similis es (Ter.) *you're like your master* (your master's like).

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[1] Such are **aequālis, affīnis, amīcus, cōgnātus, commūnis, cōnsanguineus, dispār, familiāris, fīnitimus, inimicus, necessārius, pār, peculiāris, propinquus, proprius** (regularly genitive), **similis, superstes, vicinus, alienus,** contrarius, sacer.

ut **deōrum similēs** essēmus (N. D. i. 35, 97), *that we might be like the gods.*
sīmia quam **similis** turpissima bestia **nōbīs** (N. D. i. 32, 91, quoted from Enn.), *how like us is that wretched beast the ape!*
sī enim hōc illī **simile** sit, est illud **huic** (N. D. i. 32, 90), *for if this is like that, that is like this.*
fīlius **patrī** similis (Fin. v. 5, 12), *a son like his father.*
est similis **māiōrum** suōm (Ter. Ad. 411), *he's like his ancestors.*

e. The adjectives **propior, proximus** sometimes, and the adverbs **propius, proximē** more commonly, take the accusative, as if prepositions, like **prope** (see § 261. *a*).

propius perīculum (Liv. xxi. 1), *nearer to danger.*
proximē deōs accēssit Clōdius (Mil. 22, 59), *Clodius has come very near the gods.*
proximus Pompēium sedēbam (Cic.), *I was sitting next to Pompey.*
proximus mare ōceanum (B. G. iii. 7), *nearest the ocean.*

NOTE. — These words take also the ablative with **ab**[1] (cf. § 260. *b*).

9. Dative of Reference.

235. The Dative is often required not by any *particular word*, but by the *general meaning* of the sentence: as, —

tibi arās (Pl. Merc. i. 1), *you plough for yourself.*
rēs tuās **tibi** habē (formula of divorce), *keep your goods to yourself.*
laudāvit **mihi** frātrem, *he praised my brother* (out of regard for me; **laudāvit frātrem meum** would imply no such motive).
meritōs māctāvit honōrēs, taurum **Neptūnō**, taurum **tibi**, pulcher Apollō (Æn. iii. 118), *he offered the sacrifices due, a bull to Neptune, a bull to thee, beautiful Apollo.*
Cūriōnī nostrō tribūnātus conglaciat (Fam. viii. 6), *our friend Curio's tribuneship is frozen up* (the tribuneship is frozen up for Curio).

NOTE. — The dative in this construction is often called the Dative of Advantage or Disadvantage (*datīvus commodī aut incommodī*), as denoting the person or thing for whose benefit or to whose prejudice the action is performed. The meaning of the sentence is complete without the dative, which is not, as in the preceding constructions, closely connected with any single word. Thus the Dative of Reference is easily distinguishable in most instances even when the sentence consists of only two words, as in the first example.

a. The Dative of Reference is often used to qualify a whole idea, instead of the Possessive Genitive modifying a single word: as, —

iter **Poenīs** vel corporibus suīs obstruere (Cat. Maj. 20), *to block the march of the Carthaginians even with their own bodies* (to block, etc., for the disadvantage of, etc.).
sē in cōnspectum **nautīs** dedit (Verr. vi. 53), *he put himself in sight of the sailors* (he put himself to the sailors into sight).

[1] *This comes from their original* meaning of *off*, as we say *off Newport*.

versātur **mihi** ante oculōs (id. 47), *it comes before my eyes* (it comes to me before the eyes).

b. The dative is used of the person from whose point of view a situation or direction is defined.

This construction answers to the English *as you go in*, and the like. The person is commonly denoted indefinitely by a participle in the plural: as, —

oppidum prīmum Thessaliae **venientibus** ab Ēpīrō (B. C. iii. 80), *the first town of Thessaly as you come from Epirus* (to those coming, etc.).

laevā parte sinum **intrantibus** (Liv. xxvi. 26), *on the left as you sail up the gulf* (to those entering).

est urbe **ēgressīs** tumulus (Æn. ii. 713), *there is, as you come out of the city, a mound* (to those having come out).

c. The dative of reference is (by a Greek idiom) rarely modified by **nōlēns, volēns**, participles of **nōlō, volō**, or by some similar word: as,

ut **quibusque** bellum **invītīs** aut **volentibus** erat (Tac. Ann. i. 59), *as each might receive the war reluctantly or gladly.*

ut **mīlitibus** labōs **volentibus** esset (Jug. 100), *that the soldiers might assume the task willingly.*

d. The dative of reference is used idiomatically without any verb in colloquial questions and exclamations: as, —

quō **mihi** fortūnam (Hor. Ep. i. 5. 12), *of what use to me is fortune?*

unde **mihi** lapidem (Hor. Sat. ii. 7. 116), *where can I get a stone?*

quō **tibi**, Tillī (Hor. Sat. i. 6. 24), *what use for you, Tillius?*

e. The dative of reference is sometimes used after Interjections: as, —

vae victīs, *woe to the conquered.*

em **tibi**, *there, take that* (there, for you)! [Cf. § 236.]

hei **mihi**, *ah, me!*

10. Ethical Dative.

236. The Dative of the Personal Pronouns is used to show a certain interest felt by the person indicated:[1] as, —

quid **mihi** Celsus agit (Hor.), *pray what is Celsus doing?*

suō **sibi** servit patrī (Plaut. Capt. Prol.), *he serves his own father.*

at **tibi** repente venit mihi Cōminius (Fam. ix. 2), *but, look you, of a sudden comes to me Cominius.*

hem **tibi** talentum argentī (Pl. Trin. v. 1), *hark ye, a talent of silver.*

quid **tibi** vīs, *what would you have* (what do you wish for yourself)?

This construction is called the Ethical Dative (*datīvus ēthicus*). It is really only a special case of the dative of reference.

[1] *Compare* "*I'll* rhyme you so eight years together." — *As You Like It.*

REMARK. — To express FOR — meaning *instead of, in defence of, in behalf of* — the ablative with **prō** must be used: as, —

prō patriā morī (Hor. Od. iii. 2), *to die for one's country.*
prō rēge, lēge, grege (prov.), *for king, law, people.*
ego ībō prō tē (Plaut. Most.), *I will go instead of you.*

III. — ACCUSATIVE.

NOTE. — The Accusative originally served to connect the noun loosely with the verb-idea, whether expressed by a verb proper or by a verbal noun or adjective. Probably its earliest use was to repeat the verb-idea as in the Cognate Accusative (*run a race, fight a battle*, see § 238). From this it would be a short step to the Factitative Accusative (denoting the result of an act, as in *make a table, drill a hole*, cf. § 175. note 1). From this last could easily come the common accusative (of Affecting, *break a table, plug a hole*, see § 237). Traces of all these uses appear in the language, and the loose connection of noun with verb-idea is seen in the use of stems in composition[1] (cf. p. 205, head-note).

The uses of the accusative may be classified as follows:

1. PRIMARY OBJECT:
   1. Directly affected by the Action (§ 237).
   2. Effect of the Action
      - Thing produced (§ 237).
      - Cognate Accusative (§ 238).
2. TWO ACCUSATIVES:
   1. Predicate Accusative (of Naming, etc.) (§ 239. *a*).
   2. Of Asking or Teaching (§ 239. *c*).
   3. Of Concealing (§ 239. *d*).
3. IDIOMATIC USES:
   1. Adverbial (§ 240. *a*, *b*).
   2. Of Specification (Greek Accusative) (§ 240. *c*).
   3. Of Extent and Duration (§ 240. *e*).
   4. Of Exclamation (§ 240. *d*).
   5. Subject of Infinitive (§ 240. *f*).

1. Direct Object.

237. The Direct Object of a transitive verb is put in the Accusative (§ 177).

The accusative of the Direct Object denotes (*a*) that which is *directly affected*, or (*b*) that which is *caused* or *produced* by the action of the verb: as, —

(*a*) Brūtus **Caesarem** interfēcit, *Brutus killed Cæsar.*
(*b*) **aedem** facere, *to make a temple.* [Compare **proelium pūgnāre**, *to fight a battle*, § 238].

NOTE. — There is no definite line by which transitive verbs can be distinguished from intransitive. Verbs which usually take a direct object (expressed or implied) are called transitive, but many of these are often used *intransitively* or *absolutely*.

[1] Compare **armiger**, *armor-bearer*, with **arma gerere**, *to bear arms*; **fidicen**, *lyre-player*, with **fidibus canere**, *to* (play on) *sing to the* lyre. Compare also **hanc tāctiō** (*Plaut.*), *the* [*act of*] *touching her*, with **hanc tangere**, to touch her.

Thus **timeō**, *I fear*, is transitive in the sentence **inimicum timeō**, *I fear my enemy*, but intransitive (*absolute*) in **nōlī timēre**, *don't be afraid*. Again, many verbs are transitive in one sense and intransitive in another: as, **Helvētiōs superāvērunt Rōmānī**, *the Romans overcame the Helvetians;* but **nihil superābat**, *nothing remained* (was left over). So also many verbs usually intransitive may be used transitively with a slight change in their meaning: as, **rīdēs**, *you are laughing;* but **mē rīdēs**, *you're laughing at me.*

a. The object of a transitive verb in the active voice becomes its subject in the passive, and is put in the nominative (§ 177. *a*): as, —

Brūtus **Caesarem** interfēcit, *Brutus killed Cæsar.*
Caesar ā Brūtō interfectus est, *Cæsar was killed by Brutus.*
domum aedificat, *he builds a house.*
domus aedificātur, *the house is building* (being built).

b. Many verbs apparently intransitive, expressing *feeling*, take an accusative, and may be used in the passive: as, —

meum **cāsum lūctumque** doluērunt (Sest. 69), *they grieved* [at] *my calamity and sorrow.*
sī nōn **Acrisium** rīsissent Iuppiter et Venus (Hor. O. iii. 16. 5), *if Jupiter and Venus had not laughed* [at] *Acrisius.*
rīdētur ab omnī conventū (Hor. S. i. 7. 22), *he is laughed* [at] *by the whole assembly.*

c. Verbs of *taste*, *smell*, and the like take an accusative of the quality: as, —

vīnum redolēns (Cic.), *smelling* [of] *wine.*
herbam mella sapiunt (Plin.), *the honey tastes* [of] *grass.*

NOTE. — These are properly Cognate Accusatives (§ 238).

d. Verbs of motion, compounds of **circum** and **trāns**, and a few others, frequently become transitive, and take the accusative (cf. § 228. *a*): as,

mortem obīre, *to die* (to meet death).
cōnsulātum ineunt (Liv. iii. 4), *they enter upon the consulship.*
nēminem convēnī (Fam. ix. 14), *I met no one.*
sī īnsulam adīsset (B. G. iv. 20), *if he should go to the island.*
trānsīre flūmen (id. ii. 23), *to cross the river* (cf. § 239. *b*).
cīvēs quī circumstant senātum (Cat. i. 8), *the citizens who stand about the senate.*

e. The accusative is used after the impersonals **decet, dēlectat, iuvat, oportet, fallit, fugit, praeterit**: as, —

tē nōn praeterit (Fam. i. 8), *it does not escape your notice.*
ita ut **vōs** decet (Plaut. Most. 714), *so as befits you.*
mē pedibus dēlectat claudere verba (Hor. Sat. ii. 1. 28), *my delight is* (it pleases me) *to arrange words in measure.*
nec **mē** animī fallit (Lucr. i. 136), *nor does it escape my attention* (elude *me in mind*).

nisi mē fallit, *unless I am mistaken* (unless it deceives me).
iūvit mē tibi tuās litterās prōfuisse (Fam. v. 21), *it pleased me that your literary studies had profited you.*

So after **latet** in poetry and post-classical prose: as, —

latet plērōsque (Plin. ii. 82), *it is unknown to most persons.*

NOTE 1. — These verbs are merely ordinary transitives with an idiomatic signification. Hence most of them are also used personally (cf. §§ 227. *a*, 239. *d*).

NOTE 2. — **Decet** and **latet** sometimes take the dative: as, —

hostīque propīnquō Rōma latet (Sil. It. xii. 614), *and Rome lies hidden from the foe close by.*
ita **nōbīs** decet (Ter. Ad. 928), *thus it befits us.*

NOTE 3. — Many verbs usually intransitive are sometimes used transitively from a similarity of meaning with other verbs that regularly take the accusative: as, —

multa gemēns **īgnōminiam** (Georg. iii. 226), *groaning much at the disgrace.* [Cf. **doleō**, § 237. *b*.]
festīnāre fugam (Æn. iv. 575), *to hasten their flight.* [Cf. **accelerō**.]
comptōs ārsit crīnēs (Hor. Od. iv. 9. 13), *she burned with love for his well-combed locks.* [Cf. **adamō**.]

f. In early and popular usage some nouns and adjectives derived from transitive verbs retain verbal force sufficient to govern the accusative: as, —

quid tibi **hanc** tāctiō est (Plaut. Poen. 1306), *what business have you to touch her?* [Cf. **tangō**.]
mīrābundī **bestiam** (App. Met. 4), *full of wonder at the creature.* [Cf. **mīror**.]
vītābundus **castra** (Liv. xxv. 13), *trying to avoid the camp.* [Cf. vītō.]

g. In early usage the impersonal gerundive with **esse** governs the accusative (§ 294. *c*): as, —

quam nōbīs ingrediendum sit (Cat. Maj. 2, 6), *which* (road) *we must enter upon.* [Here Cicero purposely uses an archaic construction.]
poenās in morte timendumst (Lucr. i. 111), *we have to fear punishment in death.*

h. Many verbs ordinarily transitive may be used *absolutely* (p. 234, note), having their natural object in the ablative with **dē**: as, —

priusquam Pompōnius **dē** ēius **adventū** cōgnōsceret (B. C. iii. 101), *before Pomponius could learn of his coming.* [Cf. **ēius adventū cōgnitō**, *his arrival being discovered.*]

i. For **Accusative and Genitive** after Impersonals, see § 221. *b*.

2. Cognate Accusative.

238. A neuter verb often takes the accusative of a noun of kindred meaning, usually modified by an adjective or in some other manner.

This construction is called the *Cognate Accusative* or *Accusative of Kindred Signification.* Thus, —

vītam tūtiōrem vīvere (Hor.), *to live a safer life.*
tertiam iam aetātem hominum vīvēbat (Læl. 10, 31), *he was now living the third generation of men.*
coīre societātem, *to* [go together and] *form an alliance.*
servitūtem servīre, *to be in slavery.*

a. The Cognate Accusative is often loosely used by the poets: as, —

huic errōrī similem [errōrem] īnsānīre (Hor. Sat. ii. 3. 62), *to suffer a delusion like this.*
saltāre Cyclōpa (Hor. Sat. i. 5. 63), *to dance the Cyclops* (represent in dancing).
Bacchānālia vīvere (Juv. ii. 2), *to live in revellings.*
Amaryllida resonāre (Ecl. i. 5), *to re-echo* [the name of] *Amaryllis.*
intonuit laevum (Æn. ii. 693), *it thundered on the left.*
dulce rīdentem (Hor. Od. i. 22. 23), *sweetly smiling.*
acerba tuēns (Lucr. v. 34), *looking fiercely.* [Cf. Eng. "*to look daggers.*"]

NOTE. — In the last three examples the cognate accusative has an *adverbial* signification. See Adverbial Accusative, § 240. *a.*

b. A neuter pronoun or colorless noun or adjective is very common as cognate accusative (cf. §§ 148. *d* and 240. *a*). Thus, —

Empedoclēs **multa alia** peccat (N. D. i. 12, 29), *Empedocles commits many other slips.*
ego **illud** assentior Theophrastō (Or. 3, 48), *in this I agree with Theophrastus.*
multum tē opīniō ista fefellit (Verr. i. 35), *you were much deceived in this expectation* (this expectation deceived you much).
quid mē ista laedunt (Agr. ii. 13), *what harm do those things do me?*
sī ūrēdō aut grandō **quippiam** nocuit (N. D. iii. 35), *if drought or hail has done any injury* (has harmed at all).
hōc tē moneō, *I give you this warning* (cf. note below).
id laetor, *I rejoice at this* (cf. note).
quae hominēs arant, nāvigant, etc. (Sall. Cat. 2, 7), *what men do in ploughing, sailing,* etc.

So in many common phrases: as, —

sī **quid** ille sē velit (B. G. i. 34), *if he should want anything of him* (if he *should* want him in anything).

numquid mē vīs, *can I do anything more for you?* (there is nothing you want of me, is there?). [A common form of leave-taking.]
quid possum, *what can I* [do]?
id valet, *it amounts to this.*

NOTE. — In these cases substantives *with a definite meaning* would be in some other construction: as, —

in hōc eōdem peccat, *he errs in this same point.*
bonīs rēbus laetārī, *to rejoice at prosperity.* [Also: **in**, dē, or **ex**.]
dē testāmentō monēre, *to remind one of the will.* [Later: genitive, § 219. *c.*]
offici admonēre, *to remind one of his duty.* [Also: **dē officiō**.]

c. A few verbs in isolated expressions take the accusative from a forcing of their meaning. Such expressions are: —

ferīre foedus, *to strike a treaty* (*i.e.* to sanction by striking down a victim).
vincere iūdicium (spōnsiōnem, rem, hōc), *to prevail on a trial*, etc. [As if the case were a difficulty to overcome; cf. **vincere iter**, Æn. vi. 688.]
terram nāvigāre (Fin. ii. 34, 112), *to sail over the land.* [Perhaps quoted from a poet.]
aequor nāvigāre, *to sail the sea.* [As if it were **trānsīre**, § 237. *d.*]
maria aspera iūrō (Æn. vi. 351), *I swear by the rough seas.* [The accusative with verbs of *swearing* is chiefly poetic.]
noctēs dormīre, *to sleep* [whole] *nights* (to spend in sleep).

NOTE. — These accusatives are of various kinds. The last example approaches the cognate construction, cf. the second example under § 238.

3. Two Accusatives.

239. Some transitive verbs take a second accusative in addition to their Direct Object.

This second accusative is either (1) a Predicate Accusative or (2) a Secondary Object.

a. Predicate Accusative.

1. An accusative in the Predicate referring to the same person or thing as the Direct Object, but not in apposition with it, is called a Predicate Accusative (cf. § 185, headnote).

a. Verbs of *naming, choosing, appointing, making, esteeming, showing*, and the like, may take a Predicate Accusative along with the direct object: as, —

Ō Spartace, **quem** enim tē potius appellem (Phil. xiii. 10), *O Spartacus, for what else shall I call you* (than Spartacus)?
Cicerōnem **cōnsulem** creāre, *to elect Cicero consul.*
dictātōrem dīcere, *to name* [a man] *dictator* (*e.g.* Quintus Fabius).

mē **augurem** nōmināvērunt (Phil. ii. 2, 4), *they nominated me for augur.*

grātiās agēbat quod sē **cōnsulem** fēcisset (Cic.), *he thanked him because he had made him consul* (supported his candidacy).

hominem prae sē nēminem putāvit (Cic.), *he thought nobody a man in comparison with himself.*

ducem sē mīlitibus tuīs praebuit (Vat. 33), *he offered himself to your soldiers as a leader.*

omnēs Catilīnās **Acidinōs** posteā reddidit (Att. iv. 3), *he has made all the Catilines* [seem] *Acidini.*

NOTE 1. — The predicate accusative may be an adjective: as, —

hominēs ex ferīs et immānibus **mītēs** reddidit et **mānsuētōs** (Inv. 1, 2), *has made men from wild and barbarous* [creatures] *gentle and mild.*

NOTE 2. — In changing from the active voice to the passive, the predicate accusative becomes predicate nominative (§ 185): as, —

rēx ab suīs appellātur (B. G. vii. 4), *he is called king by his* [subjects].

b. Secondary Object.

2. The Accusative of the Secondary Object is used (along with the direct object) to denote something more remotely affected by the action of the verb.

b. Transitive verbs compounded with prepositions sometimes take (in addition to the direct object) a Secondary Object, originally governed by the preposition: as, —

Caesar Germānōs **flūmen** trāicit (B. C. i. 83), *Cæsar throws the Germans across the river.*

NOTE 1. — But with these verbs the preposition is more commonly repeated, or sometimes the ablative is used: as, —

dōnec rēs suās **trāns Halyn** flūmen trāicerent (Liv. xxxviii. 25), *till they should get their possessions across the river Halys.*

(exercitus) **Padō** trāiectus Cremōnam (Liv. xxi. 56), *the army was conveyed across the Po to Cremona* (by way of the Po, § 258. *g*).

NOTE 2. — The secondary object may be retained with a passive verb: as, —

Belgae **Rhēnum** trāductī sunt (B. G. ii. 4), *the Belgians were led over the Rhine.*

NOTE 3. — Sometimes the Secondary Object appears to become the subject of a passive verb; but this comes from a change of meaning, and the object is really Direct. See the Remark.

REMARK. — The double construction indicated in *b* is possible only when the force of the preposition and the force of the verb are each distinctly felt in the compound, the verb governing the Direct, and the preposition the Secondary object.

But often the two parts of the compound become closely united to form a transitive verb of simple meaning. In this case the verb-element loses its power to govern the accusative, and the compound verb is transitive solely by virtue of its prepositional part. Thus used the compound can have but one accusative, — the same which was formerly the secondary object, but which now becomes the direct. So **trāiciō** comes to mean either (1) *to pierce* (anybody) [by hurling] or (2) *to cross* (a river, etc.): as, —

(1) gladiō hominem trāiēcit, *he pierced the man with a sword.* [Here **iaciō** has lost all transitive force, and serves simply to give the force of a verb to the meaning of **trāns**, and to tell the *manner* of the act.]

(2) Rhodanum trāiēcit, *he crossed the Rhone.* [Here **iaciō** has become simply a verb of motion, and **trāiciō** is hardly distinguishable from **trānseō**.]

In these examples **hominem** and **Rhodanum**, which would be secondary objects if **trāiēcit** were used in its primary signification, have become the direct objects. Hence in the passive construction they become the subjects and are put in the nominative. Thus, —

homō trāiectus est gladiō, *the man was pierced with a sword.*
Rhodanus trāiectus est, *the Rhone was crossed.*

The poetical **trāiectus lōra** (Æn. ii. 273), *pierced with thongs*, comes from a mixture of two constructions: —

(1) eum trāiēcit lōra, *he rove thongs through him,*[1] and
(2) eum trāiēcit lōrīs, *he pierced him with thongs.*

In putting the sentence into a passive form, the direct object of the former (**lōra**) is irregularly kept, and the direct object of the latter (**eum**) is made the subject.

c. Verbs of *asking* and *teaching* may take two accusatives, one of the Person (*direct object*), and the other of the Thing (*secondary object*): as,

mē sententiam rogāvit, *he asked me my opinion.*
ōtium dīvōs rogat (Hor. Od. ii. 16. 1), *he prays the gods for rest.*
haec cum praetōrem postulābās (Tull. 39), *when you demanded this of the prætor.*
aedīlīs populum rogāre (Liv. vi. 42), *to ask the people* [to elect] *ædiles.*
docēre puerōs elementa, *to teach children their A B C's.*

NOTE 1. — Some verbs of *asking* take the ablative of the person with a preposition instead of the accusative. So, always, **petō** (**ab**), **postulō** (**ab**), **quaerō** (**ex**, **ab**, **dē**), and occasionally others: as, —

pācem **ab Rōmānīs** petiērunt (B. G. ii. 13), *they sought peace from the Romans.*
quod quaesīvit **ex mē** P. Appulēius (Phil. vi. 1), *what Publius Appuleius asked of me.*

NOTE 2. — With the passive of verbs of asking or teaching, the *person* or the *thing* may be used as subject (cf. *d*, note): as, —

Caesar sententiam rogātus est, *Cæsar was asked his opinion.*
id ab eō flāgitābātur (B. G. i. 71), *this was urgently demanded of him.*

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[1] Perhaps not found in the active, but cf. **trāiectō fūne** (Æn. v. 488).

REMARK. — The accusative of the *thing* may be retained with the passive of **rogō**, and of verbs of teaching, and occasionally with a few other verbs: as, —

fuerant hōc rogātī (Cæl. 64), *they had been asked this.*
poscor meum **Laelapa** (Ov. Met. vii. 771), *I am asked for my Lælaps.*
Cicerō per lēgātōs **cūncta** ēdoctus (Sall. Cat. 45), *Cicero being informed of everything through the ambassadors.*

But with most verbs of asking in prose the accusative of the thing becomes the subject-nominative, and the person is put in the ablative with a preposition: as, —

nē postulantur quidem vīrēs **ā senectūte** (Cat. M. 11), *strength is not even expected of an old man* (asked from old age).

d. The verb **cēlō**, *conceal*, may take two accusatives, and the usually intransitive **lateō**, *lie hid*, an accusative of the person (cf. § 237. *e*): as, —

nōn **tē** cēlāvī **sermōnem** T. Ampī (Fam. ii. 16), *I did not conceal from you the talk of T. Ampius.*
nec latuēre dolī **frātrem** Lūnōnis (Æn. i. 134), *nor did the wiles of Juno escape the notice of her brother.*

NOTE. — All the double constructions indicated in *c* and *d* arise from the wavering meaning of the verbs. Thus **doceō** means both to *show* a thing, and to *instruct* a person; **cēlō**, to *keep* a person in *the dark*, and to *hide* a thing; **rogō**, to *question* a person, and to *ask* a *question* or a *thing*. Thus either accusative may be regarded as the direct object, and so become the subject of the passive (cf. *c*, note 2, above), but for convenience the accusative of the thing is usually called secondary.

4. Idiomatic Uses.

240. The Accusative has the following special uses: —

a. A neuter pronoun or adjective is used as cognate accusative with an adverbial force (*Adverbial Accusative*, cf. § 238. *b*): as, —

quid moror, *why do I delay?*
dulce loquentem (Hor. Od. i. 22. 24), *sweetly speaking.*
acerba tuēns (Æn. ix. 793), *looking cruelly.*
torvum clāmat (id. vii. 599), *he cries harshly.*

NOTE. — This use does not differ from the cognate accusative except that in some cases the connection of the accusative with the verb has faded out so that the words are real adverbs. But no fixed line can be drawn between these two constructions.

b. The accusative is found in a few adverbial phrases: as, —

id temporis, *at that time.*
id (istūc) aetātis, *at that age.*
id (quod) genus, *of that* (*what*) *sort* (perhaps originally nominative).
meam vicem, *on my part.*
māximam partem, *for the most part.*
bonam partem, *in a great measure.*
virīle secus, *of the male sex* (probably originally in apposition).
cētera, *in other respects.*
quod sī, but (as to which) *if.*

c. The so-called *synecdochical* or Greek accusative is used by the poets to denote the part affected: as, —

caput nectentur (Æn. v. 309), *their head shall be bound* (they shall be bound about the head).

ārdentīs **oculōs** suffectī sanguine et ignī (id. ii. 210), *their glaring eyes bloodshot and blazing with fire* (suffused as to their eyes, etc.).

nūda **genū** (id. i. 320), *bare to the knee.*

NOTE. — In many apparently similar expressions the accusative may be regarded as the direct object of a verb in the middle voice (§ 111. *a*): as, —

inūtile **ferrum** cingitur (Æn. ii. 510), *he girds on the useless steel.*

nodō **sinūs** collēcta fluentīs (id. i. 320), *having her flowing folds gathered in a knot.*

umerōs īnsternor pelle leōnis (id. ii. 722), *I cover my shoulders with a lion's skin.*

prōtinus induitur **faciem cultumque** Diānae (Ov. Met. ii. 425), *forthwith she assumes the shape and garb of Diana.*

d. The accusative is used in exclamations: as, —

Ō fortūnātam rempūblicam, *oh, fortunate republic!* [Cf. Ō fortūnāta mors (Phil. xiv. 12, 31), *oh, happy death!* (§ 241. *c*).]

mē miserum, *ah, wretched me!*

ēn quatuor ārās (Ecl. v. 65), *lo, four altars!*

ēllum (= ēn illum), *there he is!*

eccōs (= ecce eōs), *there they are, look at them!*

prō deūm fidem, *good heavens* (oh, protection of the gods)!

hōcine saeclum (Ter. Ad. 304), *oh, this generation!*

huncine hominem (Verr. v. 29), *this man, good heavens!*

Ō mē īnfēlīcem (Mil. 37, 102), *oh, unhappy I!*

NOTE 1. — Such expressions depend upon some long-forgotten verb. The use of **-ne** in some cases suggests an original question, as in **quid**? *what? why? tell me.*

NOTE 2. — The omission of the verb has given rise to some other idiomatic accusatives. Such are: —

salūtem (sc. dīcit) (in letters), *greeting.*

quō mihi fortūnam, *of what use is fortune?* [Here no verb is thought of.]

unde mihi lapidem, *where can I get a stone?*

mē dius fidius (sc. adiuvet), *so help me heaven* (the god of faith).

e. Duration of time and extent of space are expressed by the accusative (see §§ 256, 257).

f. The subject of the infinitive mood is in the accusative. This is especially frequent after words of knowing, thinking, telling, and perceiving (*verba sentiendī et dēclārandī*, see § 272).

g. The accusative in later writers is sometimes used in apposition with a clause: as, —

dēserunt tribūnal . . . manūs intentantēs, **causam** discordiae et **initium** armōrum (Tac. Ann. i. 27), *finally they abandon the tribunal shaking their fists, — a cause of dissension and the beginning of war.*

NOTE. — This construction is an extension (under Greek influence) of a usage more nearly within the ordinary rules, such as, —

Eumenem prōdidēre Antiochō, pācis **mercēdem** (Sall. Ep. Mith.), *they betrayed Eumenes to Antiochus, the price of peace.* [Here Eumenes may be considered the price, although the real price is the betrayal.]

h. For the accusative of the End of Motion, see § 258; for that after **postrīdiē, propior,** etc., see § 261. *a.*

[For the Accusative with Prepositions, see § 152. *a, c.*]

IV. — VOCATIVE.

241. The Vocative is the case of direct address: as, —

Tiberīne pater, tē **sancte** precor (Liv. ii. 103), *O, father Tiber, thee, holy one, I pray.*

a. A noun in the nominative in apposition with the subject of the imperative mood is sometimes used instead of the vocative: as, —

audī tū, **populus Albānus** (Liv. i. 24), *hear, thou people of Alba.*

b. The vocative of an adjective is sometimes used instead of the nominative, where the verb is in the second person: as, —

cēnsōrem **trabeāte** salūtās (Pers. iii. 29), *robed you salute the censor.*

c. The nominative may be used in exclamations (cf. § 240. *d*): as, —

ēn dextra fidēsque (Æn. iv. 597), *lo, the faith and plighted word!*

d. The vocative **mācte** is used as a predicate in the phrase **mācte estō (virtūte),** *success attend your* (valor). Thus, —

iubērem te mācte virtūte esse (Liv. ii. 12), *I should bid you go on and prosper in your valor.*

NOTE. — As the quantity of the final **e** in **mācte** is not determinable, it may be that the word was an adverb, as in **bene est,** and the like. (See American Journal of Philology, Vol. I.)

V. — ABLATIVE.

242. The Ablative is used to denote the relations expressed in English by the prepositions FROM, IN, AT, WITH, BY: as, —

līberāre metū, *to deliver from fear.*
caecus avāritiā, *blind with avarice.*
occīsus gladiō, *slain by the sword.*
excultus doctrīnā, *trained in learning.*
hōc ipsō tempore, *at this very time.*

NOTE. — The ablative *form* contains three distinct cases, — the Ablative proper, expressing the relation FROM; the Locative, IN; and the Instrumental, WITH or BY. This confusion has arisen partly from phonetic decay (§ 8), by means of which the three cases have become identical in form, and partly from the development by which they have approached one another in meaning. Compare, for the first, the like forms of the dative and ablative plural, the old dative in **-ō** of the fifth declension (§ 74. *a*), and the loss of the original **-d** in the ablative (§§ 36. *f*, 62. *a*); and, for the second, the phrases **ā parte dextrā**, ON *the right*; **quam ob causam**, FROM *which cause*; **ad fāmam**, AT (in consequence of) *the report*.

The relation of FROM includes *separation, source, cause, agent,* and *comparison*; that of WITH or BY, *accompaniment, instrument, means, manner, quality,* and *price*; that of IN or AT, *place, time, circumstance.* It is probable that, originally, the idea of *accompaniment* had a separate case, which became confounded with the instrumental before Latin was separated from the kindred tongues.

The following are the uses of the Latin Ablative, classed according to the original cases which have been combined in it: —

1. ABLATIVE (*from*):
   1. Of Separation, Privation, and Want (§ 243).
   2. Of Source (participles of origin, etc.) (§ 244).
   3. Of Cause (**gaudeō, dignus**, etc.) (§ 245).
   4. Of Agent (with **ab** after Passives) (§ 246).
   5. Of Comparison (THAN) (§ 247).

2. INSTRUMENTAL ABLATIVE (*with*):
   1. Of Manner, Means, and Instrument (§ 248).
   2. Of Accompaniment (with **cum**) (§ 248. *a*).
   3. Of Object of the Deponents **ūtor**, etc. (§ 249).
   4. Of Degree of Difference (§ 250).
   5. Of Quality (with Adjectives) (§ 251).
   6. Of Price and Exchange (§ 252).
   7. Of Specification (§ 253).

3. LOCATIVE ABLATIVE (*in, on, at*):
   1. Of Place *where* (commonly with **in**) (§ 254).
   2. Of Idiomatic Expressions (§ 254. *a*).
   3. Of Time and Circumstance (§ 256).
   4. Ablative Absolute (§ 255).

1. Ablative of Separation.

243. Words signifying Separation or Privation are followed by the ablative, with or without a preposition.

a. Verbs meaning to *remove, set free, be absent, deprive,* and *want,* require the ablative: as, —

oculīs sē prīvāvit (Fin. v. 29), *he deprived himself of eyes.*
lēgibus solūtus, *relieved from the obligation of laws.*
omnī Galliā interdīcit Rōmānōs (B. G. i. 46), *he* (Ariovistus) *bars the Romans from the whole of Gaul.*
eī aquā et īgnī interdicitur (Vell. Pat. ii. 45), *he is debarred the use of fire and water.*
voluptātibus carēre (Cat. Maj. 3), *to lack enjoyments.*
nōn egeō medicīnā (Læl. 3), *I want no physic.*
māgnō mē metū līberābis (Cat. i. 5), *you will relieve me of great fear.*
Ephorus calcāribus eget (Quint.), *Ephorus needs the spur.*

levāmur superstitiōne, līberāmur mortis metū (Fin. i. 19), *we are relieved from superstition, we are freed from fear of death.*
cōnsiliō et auctōritāte orbārī (Cat. Maj. 6), *to be bereft of counsel and authority.*

b. Verbs compounded with **ā, ab, dē, ex**, take the simple ablative when used *figuratively;* but when used literally to denote *separation* or *motion*, they usually require a preposition (see § 258). Thus, —

cōnātū dēsistere (B. G. i. 8), *to desist from the attempt.*
dēsine commūnibus locīs (Acad. ii. 25), *quit commonplaces.*
abīre magistrātū, *to leave one's office.*
abstinēre iniūriā, *to refrain from wrong.*
But, — aberrāre ā prōpositō (Cic.), *to wander from the point.*
dē prōvinciā dēcēdere (Verr. ii. 46), *to withdraw from one's province.*
ab iūre abīre (id.), *to go outside of the law.*
ex cīvitāte excēssēre (B. G. vi. 8), *they departed from the state.* [But cf. fīnibus suīs excēsserant (id. iv. 18), *they had left their own territory.*]
ā māgnō dēmissum nōmen Iūlō (Æn. i. 288), *a name descended* (sent down) *from great Iulus.*

NOTE. — For the Dative used instead of the Ablative of Separation, see § 229.

c. For the ablative of the actual *place whence* in idiomatic expressions, see § 258. *a*, and note 2.

d. Adjectives denoting *freedom* and *want* are followed by the ablative: as, —

urbs nūda praesidiō (Att. vii. 13), *the city naked of defence.*
immūnis mīlitiā (Liv. i. 43), *free of military service.*
plēbs orba tribūnīs (Leg. iii. 3), *the people deprived of tribunes.*

NOTE. — Some adjectives of want take the genitive (see § 218. *a*).

e. **Opus** and **ūsus**, signifying *need*, are followed by the ablative:[1] as, —

magistrātibus opus est (Leg. iii. 2), *there is need of magistrates.*
nunc vīribus ūsus (Æn. viii. 441), *now there is need of strength.*

NOTE. — With these words the ablative of the *perfect participle*, with or without a noun, is often found (§ 292. *b*): as, —

opus est tuā exprōmptā memoriā atque astūtiā (Ter. And. 723), *I must have your good memory and cleverness set to work.*
properātō opus erat (Mil. 19), *there was need of haste.*
factō ūsus est, *it is desirable to do* (there is need of the thing's being done).

REMARK. — Frequently **opus** is in the predicate, with the *thing needed* in the nominative as subject: as, —

[1] This construction is properly an instrumental one, in which **ŏpus** and **ŭsus** *mean work* and *service*, and the ablative expresses that with which the work is performed or the service rendered.

dūx nōbīs et **auctor** opus est (Fam. ii. 6), *we need a chief and responsible adviser* (a chief, etc., is necessary for us).

sī **quid** ipsī opus esset (B. G. i. 34), *if he himself wanted anything* (if anything should be necessary for him).

quae opus sunt (Cato R. R. 14, 3), *things which are required.*

f. **Egeō** and **indigeō** are often followed by the genitive (§ 223): as, —

nē quis **auxilī** egeat (B. G. vi. 11), *lest any require aid.*

quae ad cōnsōlandum māiōris **ingenī** et ad ferendum **singulāris virtūtis** indigent (Fam. vi. 4), [sorrows] *which for their comforting need more ability, and for endurance unusual courage.*

REMARK. — The Genitive is by a Greek idiom often used in poetry instead of the Ablative with all words of *separation* and *want* (§ 223. *b*. 3): as, —

abstinētō īrārum (Hor. Od. iii. 27. 70), *abstain from wrath.*

operum solūtīs (id. 17. 16), *free from toils.*

dēsine mollium querēlārum (id. ii. 9. 17), *have done with weak complaints.*

2. Ablative of Source and Material.

244. The Ablative with or without a preposition is used to denote the Source from which anything is derived, or the Material of which it consists.

These ablatives commonly take a preposition: as, —

1. Source: —

Rhēnus oritur **ex Lēpontiīs** (B. G. v. 4), *the Rhine rises in* (from) *the country of the Lepontii.*

ab aliquō sermō oritur (Læl. 1, 5), *the conversation is begun by* (arises from) *some one.*

cūius ratiōnis vim atque ūtilitātem **ex illō caelestī** Epicūrī **volūmine** accēpimus (N. D. i. 16, 45), *of this reasoning we have learned the power and advantage from that divine book of Epicurus.*

suāvitātem odōrum quī afflārentur **ē flōribus** (Cat. Maj. 17, 59), *the sweetness of the odors which breathed from the flowers.*

2. Material: —

erat tōtus **ex fraude** et **mendāciō** factus (Clu. 26), *he was entirely made up of fraud and falsehood.*

valvās māgnificentiōrēs, **ex aurō** atque **ebore** perfectiōrēs (Verr. ii. 456), *more splendid doors, more finely wrought of gold and ivory.*

factum **dē cautibus** antrum (Ov. Met. i. 575), *a cave formed of rocks.*

templum **dē marmore** pōnam (Georg. iii. 13), *I'll build a temple of marble.*

NOTE 1. — In poetry the preposition is often omitted.

NOTE 2. — The Ablative of Material is a development of the Ablative of Source (cf. § 214).

a. Participles denoting *birth* or *origin* are followed by the Ablative of Source, generally without a preposition:[1] as,—

Iove nātus et Māiā (N. D. iii. 22), *son of Jupiter and Maia*
ēdite rēgibus (Hor. Od. i. 1. 1), *descendant of kings.*
quō sanguine crētus (Æn. ii. 74), *born of what blood.*
genitae Pandīone (Ov. Met. vi. 666), *daughters of Pandion.*

REMARK. — A preposition (**ab, dē, ex**) is usually expressed with the name of the *mother*, and often with that of other ancestors: as,—

cum **ex utrāque** [uxōre] fīlius nātus esset (De Or. i. 40, 183), *each wife having had a son* (when a son had been born of each wife).
Trōs est generātus **ab illō** (Ov. Fast. iv. 33), *Tros was sprung from him.*
ex mē hic nātus nōn est sed **ex frātre** meō (Ter. Ad. 40), *this is not my son, but my brother's* (not born from me, etc.).
Bēlus et omnēs **ā Bēlō** (Æn. i. 730), *Belus and all his descendants.*

b. Rarely, the place of birth is expressed by the ablative of source: as,—

dēsīderāvit C. Felgīnātem **Placentiā**, A. Grānium **Puteolīs** (B. C. iii. 71), *he lost C. Felginas of Placentia, A. Granius of Puteoli.*

NOTE. — The Roman tribe is regularly expressed by the ablative alone: as,—

Q. Verrem **Rōmiliā** (Verr. i. 8, 23), *Quintus Verres of the Romilian tribe.*

c. Some verbs may take the Ablative of Material without a preposition. Such are **cōnstāre, cōnsistere,** and **continērī**.[2] But with **cōnstāre, ex** is more common. Thus:—

domūs amoenitās nōn **aedificiō** sed **silvā** cōnstābat (Nep. Att. 13), *the charm of the house consisted not in the buildings but in the woods.*
ex animō cōnstāmus et **corpore** (Fin. iv. 8), *we consist of soul and body.*
vīta corpore et **spīritū** continētur (Marc. 9), *life consists of body and spirit.*

d. The Ablative of Material without a preposition is used with **facere, fierī**, and similar words, in the sense of *do with, become of:* as,—

quid hōc **homine** faciātis (Verr. i. 16), *what are you going to do with this man?*
quid **Tulliolā** meā fiet (Fam. xiv. 4), *what will become of my dear Tullia?*
quid **tē** futūrum est (Verr. ii. 64), *what will become of you?*

e. The Ablative of Material with **ex**, and in poetry without a preposition, sometimes depends directly on a noun: as,—

nōn pauca pōcula **ex aurō** (Verr. iv. 27), *not a few cups of gold.*
scopulīs pendentibus antrum (Æn. i. 166), *a cave of hanging rocks.*

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[1] Such are **nātus, satus, ēditus, genitus, ortus, prōgnātus, generātus, crētus, creātus, oriundus.**

[2] *The ablative* with **cōnsistere** and **continērī** is locative in origin (cf. § *254. b*).

f. For Genitive of Material, see § 214. *e*.

g. For Ablative of Source instead of Partitive Genitive, see § 216. *c*.

3. Ablative of Cause.

245. The ablative (with or without a preposition) is used to express Cause.[1]

nimiō **gaudiō** paene dēsipiēbam (Fam. i. 13), *I was almost wild from too much joy.*

neglegentiā plectimur (Læl. 22), *we are chastised for negligence.*

gubernātōris ars **ūtilitāte** nōn **arte** laudātur (Fam. i. 13), *the pilot's skill is praised for its service, not its skill.*

certis **dē causīs**, *for certain reasons.*

ex vulnere aeger (Rep. ii. 21), *disabled by* (from) *a wound.*

mare **ā sōle** lucet (Acad. 4, 33), *the sea gleams in the sun* (from the sun).

ex opportūnitāte loci (Jug. 48, 2), *from the advantage of position.*

a. Certain verbs and adjectives regularly take the ablative of cause without a preposition. These are: —

1. The adjectives **dīgnus, indīgnus**: as, —

vir **patre avō māiōribus suīs** dīgnissimus (Phil. iii. 10), *a man most worthy of his father, grandfather, and ancestors.*

tē **omnī honōre** indignissimum iūdicat (Vatin. 16, 39), *he judges you entirely unworthy of every honor.*

2. The verbs **dīgnor, labōrō** (also with **ex**), **exsiliō, exsultō, triumphō, lacrimō, ārdeō**: as, —

haud equidem **tālī** mē dīgnor **honōre** (Æn. i. 339), *I do not deem myself worthy of such an honor.*

doleō tē **aliīs malīs** labōrāre (Fam. iv. 3), *I am sorry that you suffer with other ills.*

ex aere aliēnō labōrāre (B. C. iii. 22), *to labor under debt* (lit., from another's money).

exsultāre **laetitiā** āc triumphāre **gaudiō** coepit (Clu. 5), *she began to exult in gladness, and triumph in joy.*

exsiluī gaudiō (Fam. xvi. 16), *I jumped for joy.*

lacrimō **gaudiō** (Ter. Ad. 411), *I weep for joy.*

dēlictō dolēre (Læl. 24), *to grieve for the fault.*

ārdēre **dolōre** et **īrā** (Att. ii. 19), *to be on fire with pain and anger.*

NOTE 1. — For **gaudeō** and **glōrior**, see § 254. *b*.

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[1] The *cause*, in the ablative, is originally *source*, as is shown by the use of **ab, dē, ex**; but when the accusative with **ad, ob** is used, the idea of cause arises from *nearness*. Occasionally, however, it is difficult to distinguish between *cause* and *means* (which is the old Instrumental Case) or *circumstance* (which is either the Locative or the Instrumental).

NOTE 2. — **dignus** and **indignus** sometimes take the genitive in colloquial usage and in poetry: as, —

cūram dignissimam **tuae virtūtis** (Balbus in Att. viii. 15), *care most worthy of your noble character.*

dignus **salūtis** (Plaut. Trin. 1153), *worthy of safety.*

māgnōrum haud umquam indignus **avōrum** (Æn. xii. 649), *never unworthy my great ancestors.*

NOTE 3. — For the construction of **dignus** and **indignus** with verbs, see § 320. *f.*

b. The *motive* which influences the mind of the person acting is expressed by the ablative of cause; the *object* exciting the emotion often by **ob**[1] or **propter** with the accusative: as, —

nōn **ob praedam** aut spoliandī **cupīdine** (Tac. H. i. 63), *not for booty or through lust of plunder.*

amicitia **ex sē** et **propter sē** expetenda (Fin. ii. 26), *friendship must be sought of and for itself.*

NOTE. — But these constructions are often confused: as, —

pārēre lēgibus **propter metum** (Parad. 5, 1), *to obey the laws on account of fear.* [Here **metum** is almost equivalent to "the terrors of the law," and hence **propter** is used, though the ablative would be more natural.]

c. The ablatives **causā** and **grātiā**, *for the sake of*, are used with a genitive preceding, or with a pronoun in agreement: as, —

eā causā, *on account of this;* quā grātiā (Ter. Eun. 99), *for what purpose?*
meā causā, *for my sake;* meā grātiā (Plaut.), *for my sake.*
ex meā et reīpūblicae causā, *for my own sake and the republic's.*
praedictiōnis causā (N. D. iii. 2, 5), *by way of prophecy.*
exemplī grātiā (verbī grātiā), *for example.*
suī pūrgāndī grātiā, *for the sake of clearing themselves.*

NOTE. — But **grātiā** with possessives in this use is rare.

4. Ablative of Agent.

246. The Voluntary Agent after a passive verb is put in the ablative with **ā** or **ab**: as, —

laudātur **ab hīs**, culpātur **ab illīs** (Hor. Sat. i. 2. 11), *he is praised by these, blamed by those.*

ab animō tuō quidquid agitur id agitur **ā tē** (Tusc. i. 22), *whatever is done by your soul is done by yourself.*

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[1] This use of **ob** was originally mercantile; cf. **ob decem minās**, *for the price of ten minæ* (see p. 131).

ā fīliīs in iūdicium vocātus est (Cat. Maj. 7, 22), *he was brought to trial by his sons.*

cum **ā cūnctō cōnsēssū** plausus esset multiplex datus (Cat. Maj. 18, 63), *when great applause had been given by the whole audience.*

nē virtūs **ab audāciā** vincerētur (Sest. 42), *that valor might not be overborne by audacity.*

NOTE. — This construction is developed from the Ablative of Source. The *agent* is conceived as the *source* or *author* of the action.

REMARK. — The ablative of the *agent* (which requires **ā** or **ab**) must be carefully distinguished from the ablative of *instrument*, which has no preposition (§ 248. *c.* 1). Thus —

occīsus **gladiō**, *slain by a sword;* but, occīsus **ab hoste**, *slain by an enemy.*

a. The ablative of the agent with **ab** is sometimes used after neuter verbs that have a passive sense: as, —

perīre **ab hoste**, *to be slain by an enemy.*

b. The agent, when considered as instrument or means, is expressed by **per** with the accusative, or by **operā** with a genitive or possessive. Thus, —

Caesar certior factus est **ā lēgātīs**, *Cæsar was informed by the ambassadors* (in person). But, —

Caesar certior factus est **per lēgātōs**, *Cæsar was informed by ambassadors* (*i.e.* by means of ambassadors).

ēlautae **operā Neptūnī** (Plaut. Rud. 699), *washed clean by the services of Neptune.*

nōn **meā operā** ēvēnit (Ter. Hec. 228), *it hasn't happened through me* (by my exertions).

NOTE 1. — An animal is usually regarded not as the *agent*, but as the *means* or *instrument*. Hence the simple ablative is used. But **ab** sometimes occurs. Thus, —

equō vehī, *to ride on horseback* (be conveyed by means of a horse). [Not **ab equō**.] But, —

Lūcānō cum sīc lacerēris **ab ursō** (Mart. Ep. 8), *since you are thus mangled by a Lucanian bear.*

NOTE 2. — For the Dative of the Agent with the Gerundive, see § 232.

5. Ablative of Comparison.

247. The Comparative degree is followed by the ablative[1] (signifying THAN): as, —

Catō est **Cicerōne** ēloquentior, *Cato is more eloquent than Cicero.*

quid **nōbīs duōbus** labōriōsius est (Mil. 2), *what more burdened with toil than we two?*

[1] This is a branch of the Ablative of Separation. The object with which anything is compared is the starting-point *from which* we reckon. Thus, "Cicero is *eloquent*"; but *starting from him* we come to Cato, who is "*more so than he.*"

vīlius argentum est **aurō**, **virtūtibus** aurum (Hor. Ep. i. 1. 52), *silver is less precious than gold, gold than virtue.*

a. The comparative may be followed by **quam**, *than*. When **quam** is used, the two things compared are put in the same case (cf. § 208. *a*).

The construction with **quam** is required when the first of the things compared is in any other case than the nominative or accusative. With those cases its use is optional. Thus, —

contiōnibus accommodātior est quam **iūdiciīs** (Clu. 2), *fitter for popular assemblies than for courts.*

misericordiā dignior quam **contumēliā** (Piso 32), *more worthy of pity than of disgrace.*

nōn callidior es quam **hīc** (Rosc. Am. 49), *you are not more cunning than he.*

REMARK. — Relative pronouns having a definite antecedent never take **quam** in this construction, but always the ablative: as, —

rēx erat Aenēās nōbīs, **quō** iūstior alter, etc. (Æn. i. 545), *Æneas was our king, than whom no other was more righteous*, etc.

NOTE. — The poets sometimes use the ablative of comparison where the prose construction requires **quam**: as, —

pāne egeō iam **mellītīs** potiōre **placentīs** (Hor. Ep. i. 10), *I want bread better than honey-cakes.*

b. The idiomatic ablatives **opīniōne**, **spē**, **solitō**, **dictō**, **aequō**, **crēdibilī**, and **iūstō** are used after comparatives instead of a clause: as,

gravius aequō (Sall.), *more seriously than was right.*

celerius opiniōne (Fam. xiv. 23), *faster than one would think.*

amnis solitō citātior (Liv. xxii. 19), *a stream swifter than its wont.*

sērius spē omnium (Liv. xxvi. 26), *later than all hoped* (than the hope of all).

c. After the comparatives **plūs**, **minus**, **amplius**, **longius** without **quam**, a word of *measure* or *number* is often used with no change in its case: as, —

plūs **septingentī** captī (Liv. xli. 12), *more than* 700 *were taken.*

plūs **tertiā parte** interfectā (Cæs.), *more than a third part being slain.*

spatium nōn amplius **sexcentōrum pedum** (id.), *a space of not more than* 600 *feet.*

NOTE. — The noun takes the case required by the context, without reference to the comparative, which is really in a sort of apposition, "*seven hundred were taken* [and] *more.*"

d. **Alius** is sometimes followed by the ablative in poetic and colloquial use[1]; in formal prose it is followed by **ac (atque)**, **nisi**, **quam**. Thus,

[1] *This has been* thought to be an imitation of the Greek, but the construction is *found also in Sanskrit*, and is probably original.

nec quicquam **aliud lībertāte** commūnī (Fam. xi. 2), *nothing else than the common liberty.*

alius Lȳsippō (Hor.), *another than Lysippus.*

alium sapiente bonōque (Hor. Ep. i. 16. 20), *other than the wise and good.*

aliō ingeniō **āc** tū (Plaut.), *of a different disposition from you.*

erat histōria nihil **aliud nisi** annālium cōnfectiō (De Or. ii. 12), *history was nothing else but a compiling of records.*

nīl **aliut nisi** quod sibi placet (Plaut. Trin. 395), *nothing else than what pleases him.*

e. The comparative of an adverb is usually followed by **quam**, rarely by the ablative except in poetry. Thus, —

tempus tē citius **quam** ōrātiō dēficeret (Rosc. Am. 89), *time would fail you sooner than words.* But, —

cur Sybaris olīvum **sanguine** vīperīnō cautius vītat (Hor. Od. i. 8. 9), *why does Sybaris shun oil more carefully than viper's blood?*

6. Ablative of Manner.

NOTE. — Accompaniment, Manner, Means, and Instrument are denoted by the instrumental ablative (see p. 245), but some of these more commonly take a preposition. As they all come from one source (the old *Instrumental Case*) no sharp line can be drawn between them, and indeed the Romans themselves never thought of any distinction. Thus in **omnibus precibus ōrābant**, *they entreated with every* [kind of] *prayer*, the ablative is properly that of *means*, but cannot be distinguished from *manner*.

248. The *manner* of an action is denoted by the Ablative; usually with **cum**, unless a limiting adjective is used with the noun. Thus, —

cum celeritāte vēnit, *he came with speed.* But, —

summā celeritāte vēnit, *he came with the greatest speed.*

quid rēfert **quā** me **ratiōne** cōgātis (Læl. 8, 26), *what difference does it make in what way you compel me?*

NOTE. — But **cum** is often used even when the ablative has a limiting adjective: as, —

quantō cum perīculō id fēcerit (B. G. i. 17), *at what risk he did this.*

nōn **minōre cum taediō** recubant (Plin. Ep. ix. 17, 3), *they recline with no less weariness.*

REMARK. — With such words of manner as **modō**, **pāctō**, **ratiōne**, **rītū**, **vī**, and with stock expressions which have become virtually adverbs (as **silentiō**, **iniūriā**), **cum** is very rare. Thus, —

apis Matīnae **mōre modōque** carmina fingō (Hor. Od. iv. 2. 28), *in the style and manner of a Matinian bee I fashion songs.*

So in poetry the ablative of manner often omits **cum**: as, —

mōns aquae sequitur **cumulō** (Æn. i. 105), *a mountain of water follows in a mass.* [*Cf.* **murmure** (id. 124); **rīmīs** (id. 123).]

7. Ablative of Accompaniment.

a. Accompaniment is denoted by the ablative, regularly with **cum**: as, —

cum coniugibus āc **līberīs** vestrīs, *with your wives and children.*

cum funditōribus sagittāriīsque flūmen trānsgressī (B. G. ii. 19), *having crossed the river with the archers and slingers.*

quae supplicātiō sī **cum cēterīs** cōnferātur (Cat. iii. 6, 15), *if this thanksgiving be compared with others.*

quae [lēx] esse **cum tēlō** vetat (Mil. 4. 11), *the law which forbids* [one] *to go armed* (be with a weapon).

sī **sēcum** suōs ēdūxerit (Cat. i. 13, 33), *if he leads out with him his associates.* [For **sēcum**, see § 99. *e.*]

NOTE. — The ablative is used without **cum** in military phrases, and here and there by early writers: as, —

subsequēbātur **omnibus cōpiīs** (B. G. ii. 19), *he followed close with all his forces.*

hōc praesidiō profectus est (Verr. ii. 34), *with this force he set out.*

REMARK. — **Misceō** and **iungō**, with their compounds, and **confundō** may take either (1) the Ablative of Accompaniment with or without **cum**, or (2) sometimes the Dative: as, —

mīxta **dolōre** voluptās (B. Al. 56), *pleasure mingled with pain.*

cūius animum **cum suō** mīsceat (Læl. 2. 81), *whose soul he may mingle with his own.*

flētumque **cruorī** mīscuit (Ov. Met. iv. 140), *and mingled tears with blood.*

Caesar eās cohortēs **cum suō exercitū** coniūnxit (B. G. i. 18), *Cæsar united those cohorts with his own army.*

āēr coniūnctus **terrīs** (Lucr. v. 562), *air united with earth.*

hūmānō **capitī** cervīcem equīnam iungere (Hor. A. P. 1), *to join to a human head a horse's neck.*

b. Words of Contention and the like require **cum**: as, —

armīs **cum hoste** certāre, *to fight with the enemy in arms.*

lībenter haec **cum Q. Catulō** disputārem (Manil. 22, 66), *I should gladly discuss these matters with Quintus Catulus.*

NOTE. — But words of contention may take the Dative in poetry (see § 229. *c*).

8. Ablative of Means.

c. 1. The Ablative is used to denote the *means or instrument* of an action: as, —

certantēs **pūgnīs, calcibus, unguibus, morsū** dēnique (Tusc. v. 27, 77), *fighting with fists, heels, nails, and even teeth.*

cum pūgnīs et **calcibus** concīsus esset (Verr. iii. 56), *when he had been pummelled with their fists and heels.*

meīs labōribus interitū rempūblicam līberāvī (Sulla, 33), *by my toils I have saved the state from ruin.*

multae istārum arborum **meā manū** sunt satae (Cat. Maj. 17, 59), *many of those trees were set out with my own hands.*

2. The Ablative of Means is used with verbs and adjectives of *filling, abounding*, and the like: as, —

Deus **bonīs omnibus** explēvit mundum (Univ. 3), *God has filled the world with all good things.*

aggere et **crātibus** fōssās explent (B. G. vii. 86), *they fill up the ditches with earth and fascines.*

tōtum montem **hominibus** complēvit (id. i. 24), *he filled the whole mountain with men.*

opīmus **praedā** (Verr. i. 50), *rich with spoils.*

vīta plēna et cōnferta **voluptātibus** (Sest. 10), *a life filled and crowded with delights.*

Forum Appī differtum **nautīs** (Hor. Sat. i. 5. 4), *Forum Appii crammed with bargemen.*

REMARK. — In poetry the Genitive is often used with these words by a Greek idiom. But **compleō, implеō, plēnus** and **refertus** often take the genitive in prose (cf. § 223). Thus, —

omnia plēna **lūctūs** et **maerōris** fuērunt (Sest. 128), *everything was full of grief and mourning.*

ōllam **dēnāriōrum** implēre (Fam. ix. 18), *to fill a pot with money.* [Here evidently colloquial, otherwise rare in Cicero.]

convīvium **vīcīnōrum** compleō (Cat. Maj. 14, 46, in the mouth of Cato), *I fill up the banquet with my neighbors.*

249. The deponents **ūtor, fruor, fungor, potior, vescor,** with several of their compounds,[1] govern the ablative: as,

ūtar vestrā **benīgnitāte** (Arch. 8), *I will avail myself of your kindness.*

sagācitāte canum ad ūtilitātem nostram **abūtimur** (N. D. ii. 60), *we take advantage of the sagacity of dogs for our own benefit.*

ita mihi salvā **rēpūblicā** vōbīscum **perfruī** liceat (Cat. iv. 6, 11), *so may I enjoy with you the state secure and prosperous.*

aurō hērōs **potitur** (Ov. Met. vii. 155), *the hero takes the gold.*

Numidae plērumque **lacte** et ferīnā **carne vescēbantur** (Jug. 88), *the Numidians fed mostly on milk and game.*

fungī inānī **mūnere** (Æn. vi. 885), *to perform an idle service.*

NOTE. — This is really an Ablative of Means and the verbs are really in the middle voice (§ 111. *a*). Thus **ūtor** signifies *I employ myself*, or *avail myself* by *means* of, etc. But these earlier meanings disappeared from the language, leaving the construction as we find it.

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[1] These are **abūtor, dēūtor, dēfungor, dēfruor, perfruor, perfungor.**

a. **Potior** sometimes takes the Genitive, as always in the phrase **potīri rērum**, *to get control* or *be master of affairs* (§ 223. *a*): as, —

tōtīus Galliae sēsē potīrī posse spērant (B. G. i. 3), *they hope they can get possession of the whole of Gaul.*

b. In early Latin, these verbs are often transitive, and take the accusative: as, —

ille patria potitur **commoda** (Ter. Ad. 871), *he enjoys his ancestral estate.*
fūnctus est **officium** (Ter. Ph. 281), *he performed the part*, etc.

NOTE. — The Gerundive of these verbs is used personally in the passive as if the verb were transitive (but cf. § 294. *c*): as, —

Hēraclīō omnia **ūtenda** āc possidenda trādiderat (Verr. ii. 46), *he had given over everything to Heraclius for his use and possession* (to be used and possessed).

9. Ablative of Degree of Difference.

250. With comparatives and words implying comparison the ablative is used to denote the Degree of Difference: as, —

duōbus mīlibus plūrēs, *two thousand more* (more by two thousand).
quīnque mīlibus passuum distat, *it is five miles distant* (it stands off by five miles).
aliquot ante annīs (Tusc. i. 2, 4), *several years before.*
aliquantō post suspēxit (Rep. vi. 9), *a while after he looked up.*
multō mē vigilāre ācrius (Cat. i. 8), *that I watch much more sharply* (more sharply by much).
nihilō erat ipse Cyclōps quam ariēs prūdentior (Tusc. v. 39, 115), *for the Cyclops himself was not a whit wiser than the ram.*

REMARK. — This use is especially frequent with the ablatives **quō . . . eō** (**hōc**); **quantō . . . tantō** (cf. § 106. *c*): as, —

quō minus cupiditātis, eō plūs auctōritātis (Liv. xxiv. 28), *the less greed, the more weight* (by what the less, by that the more).
quantō erat gravior oppūgnātiō, **tantō** crēbriōrēs litterae mittēbantur (B. G. v. 45), *the severer the siege was, the more frequently letters were sent.*

NOTE. — To this construction are doubtless to be referred all cases of **quō** and **eō** with a comparative even when they have ceased to be felt as degree of difference and approach the Ablative of Cause: as, —

eōque mē **minus** paenitet (N. D. i. 4, 8), *and for that reason I regret less*, etc. (by so much the less I regret).

a. The Ablative of Comparison (§ 247) and the Ablative of Degree of Difference are often used together with the same adjective: as, —

multō dīvitior Crassō, *much richer than Crassus.*

10. Ablative of Quality.

251. The *quality* of a thing is denoted by the Ablative with a Modifier (either an adjective or limiting genitive).

This is called the *Descriptive Ablative* or *Ablative of Quality.*

animō meliōre sunt gladiātōrēs (Cat. ii. 12, 26), *the gladiators are of a better mind.*

quae cum esset cīvitās **aequissimō iūre** āc **foedere** (Arch. 4, 6), *as this was a city with perfectly equal constitutional rights.*

mulierem **eximiā pulchritūdine** (Verr. i. 64), *a woman of extraordinary beauty.*

Hortēnsius **memoriā tantā** fuit ut, etc. (Brut. 88, 301), *Hortensius had so good a memory that,* etc. (was of so great memory).

quam **ēlātō animō** est (Thēramenēs) (Tusc. i. 40, 96), *how lofty a spirit Theramenes displays.*

Aristotelēs, vir **summō ingeniō, scientiā, cōpiā** (Tusc. i. 4, 7), *Aristotle, a man of the greatest genius, learning, and gift of expression.*

quam **tenuī** aut **nūllā** potius **valētūdine** (Cat. Maj. 11, 35), *what feeble health he had, or rather none at all!*

dē Domitiō dīxit versum Graecum **eādem sententiā** (Deiot. 25), *concerning Domitius he recited a Greek line of the same tenor.*

NOTE. — The Ablative of Quality (like the Genitive of Quality) modifies a substantive by *describing* it. It is therefore equivalent to an adjective, and may be either attributive or predicate. In this it differs from other ablatives, which are equivalent to adverbs. Compare, —

mulier pulchra, *a beautiful woman.*

mulier māgnā pulchritūdine, *a woman of great beauty,* with —

mulier pulchritūdine Trōiam dēlēvit, *by her beauty a woman destroyed Troy.*

mulier excellēns pulchritūdine (§ 253), *a woman preëminent in beauty.*

a. In expressions of quality the Genitive or the Ablative may often be used indifferently; but *physical* qualities are oftener denoted by the Ablative (cf. § 215, note): as, —

capillō sunt prōmissō (B. G. v. 14), *they have long hair.*

ut capite opertō sit (Cat. Maj. 10, 34), *to have his head covered* (to be of covered head).

11. Ablative of Price.

252. The Price of a thing is put in the ablative: as, —

agrum vēndidit sēstertiūm **sex mīlibus**, *he sold the land for* 6000 *sesterces.*

Antōnius rēgna addīxit **pecūniā** (Phil. vii. 5, 15), *Antony sold thrones for money.*

logōs rīdiculōs: quī **cēnā** poscit (Pl. Stich. 225), *jokes: who wants them for* (at the price of) *a dinner?*

māgnō illī ea cunctātiō stetit (Liv. ii. 36), *that hesitation cost him dear.*

NOTE. — To this head *is to be* referred the Ablative of the Penalty, § 220. b. 1.

a. Certain adjectives of Quantity are used in the Genitive to denote *indefinite value.* Such are **māgnī, parvī, tantī, quantī, plūris, minōris**: as, —

est mihi **tantī** (Cat. ii. 7), *it is worth the price* (it is of so much).

meā **māgnī** interest, *it is of great consequence to me.*

illud **parvī** rēfert (Manil. 18), *this is of small account.*

Verrēsne tibi **tantī** fuit (Verr. i. 77), *was Verres of so much account to you?*

tantōne **minōris** decumae vēniērunt (Verr. iii. 106), *were the tithes sold for so much less?*

ut tē redimās captum quam queās **minimō**: sī nequeās **paululō**, at **quantī** queās (Ter. Eun. 74), *to ransom yourself, when captured, at the cheapest rate you can; if you can't for a small sum, then at any rate for what you can.*

NOTE. — These are really genitives of quality (§ 215. *c*).

b. The genitive of certain colorless nouns is used in the same way. Such are **nihilī**, *nothing*; **āssis**, *a farthing*; **floccī** (a lock of wool), *a straw.* Thus, —

nōn **floccī** faciō (Att. xiii. 50), *I care not a straw.*

utinam ego istūc abs tē factum **nihilī** penderem (Ter. Eun. 94), *oh! that I cared nothing for this being done by you!*

ego nōn **floccī** pendere (Ter. Eun. 410), *I did not care a straw.*

c. With verbs of *exchanging*, either the *thing taken* or the *thing given* in exchange may be in the Ablative of Price. Such are: **mūtāre, commūtāre, permūtāre, vertere.** Thus, —

fidem suam et religiōnem **pecūniā** commūtāre (Cluent. 46, 129), *to barter his faith and conscience for money.*

vertere **fūneribus** triumphōs (Hor. Od. i. 35. 4), *to change the triumph to the funeral-train* (exchange triumphs for funerals).

exsilium **patriā** sēde mūtāvit (Q. C. iii. 8), *he exchanged his native land for exile* (he took exile in exchange for his native land).

vēlōx amoenum saepe Lucrētilem mūtat **Lycaeō** Faunus (Hor. Od. i. 17. 1), *nimble Faunus often changes Lycæus for Lucretilis.* [He takes Lucretilis *at the price of* Lycæus, *i.e.* he goes *from* Lycæus *to* Lucretilis.]

NOTE. — With verbs of exchanging **cum** is often used, perhaps with a different conception of the action: as, —

ariēs . . . **cum croceō** mūtābit vellera **lūtō** (Ecl. iv. 44), *the ram shall change his fleece for* [one dyed with] *the yellow saffron.*

d. With verbs of *buying* and *selling* the simple ablative of price must be used, except in the case of **tantī, quantī, plūris, minōris**: as, —

quantī eam ēmit? **vīlī** . . . quot **minīs**? quadrāgintā **minīs** (Pl. Epid. 49), *what did he buy her for? Cheap. For how many minæ? Forty.*

12. Ablative of Specification.

253. The Ablative of Specification denotes that *in respect to which* anything *is* or *is done:* as, —

virtūte praecēdunt (B. G. i. 1), *they excel in courage.*

claudus alterō **pede** (Nep. Ages. 8), *lame of one foot.*

linguā haesitantēs, **vōce** absonī (De Or. i. 25, 115), *hesitating in speech, harsh in voice.*

tanta cāritās patriae est, ut eam nōn **sēnsū** nostrō sed **salūte** ipsius mētiāmur (Tusc. i. 37), *such is our love of country that we measure it not by our own feeling, but by her own welfare.*

sunt enim hominēs nōn **rē** sed **nōmine** (Off. i. 30, 105), *for they are men not in fact, but in name.*

māior **nātū**, *older;* minor **nātū**, *younger* (cf. § 91. *c*).

infīrmus mollisque **nātūrā** (Læl. 20, 75), *weak and yielding by nature.*

paulum **aetāte** progressi (Cat. Maj. 10, 33), *somewhat advanced in age.*

corpore senex esse potuit **animō** nunquam erit (Cat. Maj. 11, 38), *he may have been an old man in body, he never will be* [old] *at heart.*

non solum **rē** et **sententiā** sed **verbīs** quoque hōc interdictum ita esse compositum (Cæcin. 86), *this prohibition was so conceived not only in substance and effect, but also in language.*

homō **meā sententiā** prūdentissimus (Cæcin. 22), *a man, in my opinion, very wise.*

equitātū pulsī erant (B. G. vii. 68), *they had been beaten in the cavalry fight.*

NOTE. — To this head are to be referred many expressions where the ablative expresses that *in accordance with* which anything is or is done. But as the Romans had no such categories as we make, it is impossible to classify all uses of the ablative. Hence the ablative of *specification* is closely akin to that of *manner*, and to many ablatives which have been developed from other fundamental ideas. Thus, —

meō iūre, *with perfect right;* but, **meō modō**, *in my fashion.*

meā sententiā, *in my opinion;* but also more formally, **ex meā sententiā**. [Here the sense is the same, but the first ablative is *specification;* the second, *source.*]

propīnquitāte coniūnctōs atque **nātūrā** (Læl. 14, 49), *closely allied by kindred and nature.* [Here the ablative is not different in sense from those above, but no doubt is a development of *means.*]

quī vincit **vīribus** (Læl. 15, 55), *who surpasses in strength.* [Here it is impossible to tell whether **vīribus** is the *means* of the superiority or that *in respect to which* one is superior.]

neque enim **ūllā aliā condiciōne** bella gessērunt (B. G. vii. 77), *for on no other terms did they carry on wars.*

a. The Supine in **-ū**, used chiefly with adjectives, is equivalent to an ablative of specification (cf. §§ 114. *b*, 303): as, —

mīrābile dictū, *marvellous to tell.*

NOTE. — In this use of the supine, dative and ablative constructions have, no doubt, been confounded.

13. Ablative of Place.

NOTE.—The *Locative Case* was originally used (literally) to denote the *place where* and (figuratively) to denote the *time when* (a development from the idea of place). But this case was preserved only in names of towns and a few other words, and the *place where* is usually denoted by the Ablative. In this construction the Ablative was, no doubt, used at first without a preposition, but afterwards it became associated with **in** in most cases.

254. The Ablative is used to denote the *place where* (usually with the preposition **in**, § 258. *c*).

a. The ablative of the *place where* is retained in many idiomatic expressions (cf. § 259. *a*) which have lost the idea of place: as, —

pendēmus **animīs** (Tusc. i. 40), *we are in suspense of mind* (in our minds).

socius **perīculīs** vōbiscum aderō (Jug. 85), *I will be present with you, a companion in dangers.*

premit altum **corde** dolōrem (Æn. i. 209), *he keeps down the pain deep in his heart.*

b. 1. Several verbs are followed by the locative ablative. These are: **acquiēscō, dēlector, laetor, gaudeō, glōrior, nītor, stō, maneō, fīdō (cōnfīdō), cōnsistō, contineor.**

nōminibus veterum glōriantur (Orat. 50), *they glory in the names of the ancients.* [Also, dē dīvitiīs (in virtūte, circā rem, aliquid, haec) glōriārī.]

spē nītī (Att. iii. 9), *to rely on hope.*

prūdentiā fīdēns (Off. i. 33), *trusting in prudence.*

2. The verbals **frētus, contentus,** and **laetus** take the locative ablative: as, —

frētus grātiā Brūtī (Att. v. 21), *relying on the favor of Brutus.*

laetus praedā, *rejoicing in the booty.*

contentus sorte, *content with his lot.*

REMARK. — The ablative with the above verbs sometimes takes the preposition **in** (but **fīdō in** is late): as, —

in quibus causa nītitur (Cæl. 25), *on whom the case depends.*

With several of these verbs the neuter accusative of pronouns is often found.

14. Ablative Absolute.

255. A noun or pronoun, with a participle,[1] may be put in the ablative, to define the *time* or *circumstances* of an action: as, —

[1] In this construction the noun was originally in the Locative Case, and denoted *circumstance* considered as *place* or *time*. Afterwards a participle was added to modify the noun, and the two words became fused in a single idea equivalent to that contained in a subordinate clause (cf. **ab urbe conditā**, *from the founding of the city*, lit. *from the founded city*). After the construction was established, other *ablatives not locative* no doubt became confounded with the real ablatives absolute.

vocātīs ad sē undique **mercātōribus** (B. G. iv. 20), *having called to him the traders from all quarters* (traders having been called).

quibus rēbus cōgnitīs Caesar apud mīlitēs cōntiōnātur (B. C. i. 7), *having learned this, Cæsar makes a speech to the soldiers.*

āc sī illō **sublātō** dēpellī ā vōbīs omne periculum iūdicārem (Cat. iii. 2, 4), *and if I thought that with his removal* (he being removed) *all danger,* etc.

nōndum **hieme cōnfectā** (B. G. vi. 3), *the winter not yet over.*

compressi cōnātūs **nūllō tumultū** pūblicē **concitātō** (Cat. i. 6, 11), *the attempts were put down without exciting any general alarm.*

nē vōbīs quidem omnibus **rē** etiam tum **probātā** (Cat. ii. 2, 4), *since at that time the facts were not yet proved even to all of you.*

imprūdentibus nostrīs atque **occupātīs** in mūnītiōne castrōrum (B. G. v. 15), *while our men were off their guard and busy in the fortification of the camp.*

fugātō omnī equitātū (B. G. vii. 68), *all the cavalry being put to flight.*

interfectō Indutiomarō (B. G. vi. 2), *upon the death of Indutiomarus.*

a. An adjective, or a second noun, may take the place of the participle in the Ablative Absolute construction:[1] as, —

exiguā parte aestātis **reliquā** (B. G. iv. 30), *when but a small part of the summer was left* (a small part of the summer remaining).

M. Messālā et M. Pīsōne **cōnsulībus** (id. i. 2), *in the consulship of Messala and Piso* (Marcus Messala and Marcus Piso being consuls). [The regular way of expressing dates, see § 259. *e.*]

b. A phrase or clause, used substantively, sometimes occurs as ablative absolute with a participle or an adjective: as, —

incertō quid peterent (Liv. xxviii. 36), *as it was uncertain what they should aim at* (it being uncertain, etc.).

compertō vānum esse fōrmīdinem (Tac. Ann. i. 66), *when it was found that the alarm was groundless.*

NOTE. — This construction belongs to later Latin.

c. A participle or an adjective is sometimes used adverbially in the ablative absolute without a substantive: as, —

cōnsultō et cōgitātō (Off. i. 8), *on purpose and with reflection* (the matter having been deliberated and thought on).

serēnō (Liv. xxxi. 12), *under a clear sky* (it [being] clear).

nec auspicātō nec līātō (Liv. v. 38), *with no auspices or favorable sacrifice.*

tranquillō, ut āiunt, quīlibet gubernātor est (Sen. Ep. 95, 34), *in good weather, as they say, any man's a pilot.*

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[1] The participle of **esse**, wanting in Latin (§ 119. *a*), is used in Sanskrit and Greek as in English.

d. The Ablative Absolute in its developed form often takes the place of a Subordinate Clause. In such cases the noun is equivalent to a subject, and the other word to the predicate. So may be replaced: —

1. Temporal clauses (§ 322. ff.): as, —

patre interfectō, [his] *father having been killed.* [This corresponds to **cum pater interfectus esset,** *when his father had been killed.*]

recentibus sceleris ēius vestigiīs (Q. C. vii. 11), *while the traces of the crime were fresh.* [Cf. **dum recentia sunt vestīgia.**]

2. Causal clauses (§ 321): as, —

at eī quī Alesiae obsidēbantur **praeteritā diē** quā auxilia suōrum exspectāverant, **cōnsūmptō omnī frūmentō,** conciliō coāctō cōnsultābant (B. G. vii. 77), *but those who were under siege at Alesia since the time,* etc., *had expired, and their grain had been exhausted, calling a council* (see 5 below), *consulted together.* [Cf. **cum diēs praeteriisset,** etc.]

Alexander, **dēspērātā pāce,** ad reparandās vīrēs intendit animum (Q. C. iv. 6, 23), *Alexander, since he despaired of peace, devoted his energies to recruiting his forces.* [Cf. **cum pācem dēspērāret.**]

3. Concessive clauses (§ 313): as, —

at eō **repūgnante** fīēbat (cōnsul), immō vērō eō fīēbat magis (Milo 13, 34), *but though he* (Clodius) *opposed, he* (Milo) *was likely to be elected consul; nay, rather,* etc.

4. Conditional clauses (§ 304): as, —

occurrēbat eī, mancam et dēbilem praetūram futūram suam, **cōnsule Milōne** (Milo 9, 25), *it occurred to him that his praetorship would be maimed and feeble, if Milo were consul.* [**sī Milō cōnsul esset.**]

quā (regiōne) **subāctā** licēbit dēcurrere in illud mare (Q. C. ix. 38), *if this region is subdued, we shall be free to run down into that sea.*

quā quidem **dētrāctā** (Arch. 11, 28), *if this be taken away.*

5. Clauses of accompanying circumstance: as, —

ego haec ā Chrȳsogonō meā sponte, **remōtō Sex. Rosciō,** quaerō (Rosc. Am. 45), *of my own accord, without reference to Sextus Roscius* (S. R. being put aside), *I ask these questions of Chrysogonus.*

nec imperante nec sciente nec praesente dominō (Milo 10, 29), *without their master's giving orders, or knowing it, or being present.*

NOTE. — As the English case absolute (the nominative) is far less common than the ablative absolute in Latin, a change of form is generally required in translation. Thus the present participle is oftenest to be rendered by a relative clause with *when* or *while;* and the perfect passive participle by the perfect active participle in English. These changes may be seen in the following example: —

"At illī, *intermissō spatiō, imprūdentibus nostrīs*, atque *occupātīs* in mūnītiōne castrōrum, subitō sē ex silvīs ēiēcērunt; *impetū*que in eōs *factō*, quī erant in statiōne prō castrīs collocātī, ācriter pūgnāvērunt; *duābusque missīs* subsidiō *cohortibus* ā Caesare, cum hae (*perexiguō intermissō* locī *spatiō* inter sē) cōnstitissent, novō genere pūgnae *perterritīs nostrīs*, per mediōs audācissimē perrūpērunt, sēque inde incolumēs recēpērunt." — CÆSAR, B. G. v. 15.

"But they, *having paused a space, while our men* were *unaware* and *busied* in fortifying the camp, suddenly threw themselves out of the woods; then *making an attack* upon those who were on guard in front of the camp, they fought fiercely; and, *though two cohorts had been sent* by Cæsar as reinforcements, after these had taken their position (*leaving very little space* of ground between them), *as our men were alarmed* by the strange kind of fighting, they dashed most daringly through the midst of them, and got off safe."

[For the Ablative with Prepositions, see § 152.]

VI. — TIME AND PLACE.

1. Time.

256. Time *when*, or *within which*, is put in the Ablative; time *how long* in the Accusative: as, —

1. Ablative: —

cōnstitūtā diē, *on the appointed day;* prīmā luce, *at daybreak.*
quotā hōrā, *at what o'clock?* tertiā vigiliā, *in the third watch.*
tribus proximīs annīs (Jug. 11), *within the last three years.*

2. Accusative: —

diēs continuōs trīgintā, *for thirty days together.*
cum triduum iter fēcisset (B. G. ii. 16), *when he had marched three days.*

NOTE. — The ablative of time is *locative* in its origin (§ 254. head-note); the accusative is the same as that of the *extent of space* (§ 257).

a. The Ablative of time *within which* sometimes takes **in**, and the Accusative of time *how long*, **per** for greater precision: as, —

in diēbus proximīs decem (Sall.), *within the next ten days.*
in brevī spatiō (Ov. Met. i. 411), *within a brief space* (of time).
lūdī per decem diēs (Cat. iii. 8), *games for ten days.*

b. Duration of time is occasionally expressed by the Ablative: as, —

mīlitēs **quīnque hōrīs** proelium sustinuerant (B. C. i. 47), *the men had sustained the fight five hours.*

NOTE. — In this use the period of time is regarded as that *within which* the act is done, and it is only implied that the act lasted *through* the period.

2. Space.

257. Extent *of space* is put in the Accusative: as, —

fōssās **quīndecim pedēs** lātās (B. G. vii. 72), *trenches fifteen feet broad.*

in omnī vītā suā quemque ā rēctā cōnscientiā **trānsversum unguem** nōn oportet discēdere (quoted in Att. xiii. 20), *in all one's life, one should not depart a nail's breadth from straightforward conscience.*

NOTE. — This Accusative denotes the object *through* or *over which* the action takes place, and is kindred with the Accusative of the End of Motion (cf. § 258).

a. Measure is often expressed by the Genitive of Quality (§ 215. *b*): as, —

vallō **pedum** duōdecim (B. G. ii. 30), *in a rampart of twelve feet* (in height).

b. Distance when considered as *extent of space* is put in the Accusative; when considered as *degree of difference*, in the Ablative (§ 250): as, —

quīnque diērum **iter** abest (Liv. xxx. 29), *it is distant five days' march.*

trīginta **mīlibus** passuum īnfrā eum locum (B. G. vi. 35), *thirty miles below that place* (below by thirty miles).

3. Place from Which and End of Motion.

258. The *place from which*[1] is denoted by the Ablative with **ab, dē,** or **ex**; the *place to which* (the End of Motion) by the Accusative with **ad** or **in**: as, —

1. Place from which: —

ā septentriōne, *from the north.*

cum ā vōbīs discēsserō (Cat. Maj. 22), *when I leave you.*

dē prōvinciā dēcēdere, *to come away from one's province.*

dē monte, *down from the mountain.*

negōtiātor ex Āfricā (Verr. ii. 1, 5), *a merchant from Africa.*

īnfluxit **ē** Graeciā rīvulus (Rep. ii. 19), *there flowed in a rill from Greece.*

ex Britanniā obsidēs mīsērunt (B. G. iv. 38), *they sent hostages from Britain.*

Mōsa prōfluit ex monte Vosegō (id. iv. 10), *the Meuse* (flows from) *rises in the Vosges mountains.*

quās (nāvīs) ex Pictonibus et Santonīs reliquīsque pācātīs regiōnibus convenīre iūsserat (id. iii. 11), *the ships which he had given orders should collect from the* [country of the] *Pictones and the Santoni and from the other conquered regions.*

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[1] Originally all these relations were expressed with all these words by the cases alone. The accusative denoted the end of motion as in a certain sense the object of the action (cf. **Rōmam petīit**), and the ablative in its proper meaning of separation denoted the place from which. The prepositions, originally adverbs, were added to define more exactly the direction of motion, as in *to us ward, toward us, and by long association* became indispensable except as indicated above.

2. Place to which: —

ad fīnēs Hyrcāniae penetrat (Q. C. vi. 4), *he penetrates to the borders of Hyrcania.*
adībam ad istum fundum (Cæc. 29), *I was going to that estate* (cf. § 237. *d*).
in Āfricam nāvigāvit, *he sailed to Africa.*
in Ītaliam profectus, *gone to Italy.*
lēgātum in Treverōs mittit (B. G. iii. 11), *he sends his lieutenant into the* [country of the] *Treveri.*
in Pīraea cum exissem (Att. vi. 9, 1), *when I had landed at the Piræus.* [Admitted by Cicero himself to be wrong, the Piræus being a town (see *b*, below). The passage is discussed by him in Att. vii. 3.]

NOTE 1. — In poetry the end of motion is often expressed by the Dative (§ 225. *b*. 3): as, —

it clamor caelō (Æn. v. 451), *a shout goes up to the sky.*

NOTE 2. — With the name of a country, **ad** denotes *to the borders;* **in**, *into* the country itself. Similarly **ab** denotes *away from the outside;* **ex**, *out of the interior.* Thus **ad Ītaliam pervēnit** would mean, *he came* to the frontier, regardless of the destination; **in Ītaliam**, *he went to Italy, i.e.* to a place within it, to Rome, for instance. So **ab Ītaliā profectus est** would mean, *he came away from the frontier*, regardless of the original starting-point; **ex Ītaliā**, *he came from Italy*, from within, as from Rome, for instance.

a. The names of towns or small islands *from which*, as also **domus** and **rūs**, are put in the Ablative without a preposition: as, —

Rōmā profectus, *having set out from Rome.*
rūre reversus, *having returned from the country.*
Rōmā abesse, *to be absent from Rome.*
domō abire, *to leave home.*

NOTE 1. — With names of towns, etc., **ab** is often used, commonly to denote *from the vicinity of:* as, —

ut ā Mutinā discēderet (Phil. xiv. 2, 4), *that he should retire from Mutina* (which he was besieging).
erat ā Gergoviā dēspectus in castra (B. G. vii. 45), *there was from about G. a view into the camp.*
profectī ā domō (Liv. xl. 33), *setting out from home.*
loca quae ā Brundisiō propius absunt (Att. viii. 14), *places which are nearer to Brundisium* (nearer from).

NOTE 2. — The ablative without a preposition is used to denote the *place from which* in certain idiomatic expressions: as, —

cēssisset patriā (Mil. 25), *he would have left his country.*
patriā pellere, *to drive out of the country.*
manū mittere, *to emancipate* (let go from the hand).

NOTE 3. — The poets often omit the preposition where it would be required in prose: as, —

mānīs Acheronte remissōs (Æn. v. 99), *the spirits returned from Acheron.*

b. The names of towns or small islands *to which* as also **domus** and **rūs**, are put in the Accusative without a preposition: as, —

Rōmam rediit, *he returned to Rome.*
Dēlō Rhodum nāvigāre, *to sail from Delos to Rhodes.*
rūs ībō, *I shall go into the country.*
domum iit, *he went home.* [So, suās domōs abire, *to go to their homes.*]

NOTE 1. — In this use **domum** may be modified by a possessive pronoun or a genitive. When otherwise modified, **domum** requires the preposition **in**. Thus, —

domum rēgis (Deiot. 6), *to the king's house.* [But also **in M. Laecae domum** (Cat. i. 4), *to M. Laeca's house.*] But, —
in domum māgnam venīre, *to come into a large house.*

NOTE 2. — With the names of towns, etc., **ad** may be used in the sense of *towards, to the neighborhood of:* as, —

ad Alesiam proficiscuntur (B. G. vii. 76), *they set out for Alesia.*
ad Alesiam perveniunt (id. vii. 79), *they arrive at Alesia* (come through to).
ad Athēnās nāvigāre, *to set sail for Athens* (landing in the harbor).

NOTE 3. — The general words, **urbs**, **oppidum**, **īnsula** require a preposition in either construction (*to which* or *from which*): as, **ad urbem**, **ab urbe**, **ad urbem Rōmam**, **Rōmam ad urbem**, **ex urbe Rōmā**.

NOTE 4. — Two or more nouns are sometimes expressed after one verb as limits of motion (see § 259. *k*).

NOTE 5. — The poets often omit the preposition with any noun: as, —

Ītaliam Lāviniaque vēnit lītora (Æn. i. 2), *he came to Italy and the Lavinian shores.*
fīnīs Ītalōs mittēre (id. iii. 440), *you shall be allowed to reach the Italian boundaries.*
terram Hesperiam veniēs (id. ii. 781), *you shall come to the Hesperian land.*

REMARK. — The preposition is omitted with the supine in **-um** (§ 302) and in the following old phrases: —

exsequiās īre, *to go to the funeral.* — īnfitiās īre, *to resort to denial.*
pessum īre, *to go to ruin.* — pessum dare, *to ruin* (cf. **perdō**).
vēnum dare, *to sell* (give to sale). [Hence **vēndere**.]
vēnum īre, *to be sold* (go to sale). [Hence **vēnīre**.]
forās (used as adverb), *out:* as, forās egredī, *to go out of doors.*

4. The Place Where.

c. 1. The *place where* is denoted by the Ablative with the preposition **in** (*Locative Ablative*): as, —

in hōc urbe vītam dēgit, *he passed his life in this city.*
sī in Galliā remanērent (B. G. iv. 8), *if they should stay in Gaul.*
dum haec in Venetīs geruntur (id. iii. 17), *while this was going on among the Veneti.*
oppidum in īnsulā positum (id. vii. 58), *a town situated on an island.*

2. But names of towns and small islands are put in the Locative Case.

This has in the first and the second declension singular the same form as the Genitive, in the plural and in the third declension the same form as the Dative or Ablative: as, —

Rōmae, *at Rome* (Rōma).	Athēnīs, *at Athens* (Athēnae).
Rhodī, *at Rhodes* (Rhodus).	Lanuvī, *at Lanuvium*.
Samī, *at Samos*.	Cyprī, *at Cyprus*.
Tīburī or Tībure, *at Tibur*.	Cūribus, *at Cures*.
Philippīs, *at Philippi*.	Capreīs, *at Capri* (Capreae).

REMARK. — Large islands, and all places when thought of as a *territory* and not as *a locality* are treated like names of countries: as, —

in Siciliā, *in Sicily*.
in Ithacā leporēs illātī moriuntur (Plin. H. N., cf. § 256. *a*), *in Ithaca hares when carried there die*. [*Ulysses lived at Ithaca*, would require **Ithacae**.]

NOTE 1. — With all names of places AT, meaning *near* (not *in*), is expressed by **ad** or **apud** with the Accusative. *In the neighborhood of* may be expressed by **circā** with the Accusative; *among*, by **apud** with the Accusative. Thus, —

pūgna ad Cannās, *the fight at Cannae*.
conchās ad Cāiētam legunt (Or. ii. 6), *at Caieta* (along the shore).
ad (apud) īnferōs, *in the world below* (near *or* among those below).
ad forēs, *at the doors*. ad iānuam, *at the door*.
apud Graecōs, *among the Greeks*. apud mē, *at my house*.
apud Solōs (Leg. ii. 16), *at Soli*. circā Capuam, *round about Capua*.

NOTE 2. — In citing an *author*, **apud** is regularly used; in citing a particular *work*, **in**. Thus, —

apud Xenophōntem, *in Xenophon*. But, —
in Xenophōntis Oeconomicō, *in Xenophon's Œconomicus*.

d. The Locative Case is also preserved in the following common nouns: —

domī (rarely **domuī**), *at home*.
bellī, mīlitiae (in contrast to **domī**), *abroad, in military service*.
humī, *on the ground*. **rūrī**, *in the country*.
forīs, *out-of-doors*. **terrā marīque**, *by land and sea*.

These are used like names of towns, without a preposition. So also, —

herī (-e), *yesterday*. **vesperī** (-e), *in the evening*.
īnfelīcī arborī (*Liv. i. 26*), *on the ill-omened tree*.

e. The locative **domī** may be modified by a possessive adjective or a limiting genitive; but, when it would be otherwise modified some other construction is used instead of the Locative. Thus, —

domī Caesaris, *at Cæsar's house.*
domī suae vel aliēnae, *at his own or another's house.* But, —
in Mārcī Crassī castissimā **domō** (Cæl. 4, 9), *in the chaste home of Marcus Crassus.* [Cf. **ex** Anniānā Milōnis **domō**, § 184. *d.*]

f. The *place where* is denoted by the Ablative without a preposition in several constructions: —

1. Regularly in many indefinite words, such as **locō**, **parte**: as, —

quibus **locō** positīs (Or. iii. 38), *when these are set in position.*
quā parte victī erant (Att. ix. 11), *on the side where they were beaten.* But,
exercitum **castrīs** continuit (B. G. i. 48), *he kept his army in camp.*
[Here the construction is influenced by *means.*]

2. Frequently with nouns which are qualified by adjectives (regularly when **tōtus** is used): as, —

mediā urbe (Liv. i. 33), *in the middle of the city.*
tōtā Siciliā (Verr. iv. 23), *throughout Sicily* (in the whole of Sicily). So, —
tōtā Tarracīnā (De Or. ii. 59), *in all Tarracina* (cf. *c.* 2. Rem.).

3. Freely in poetry: as, —

lītore curvō (Æn. iii. 16), *on the winding shore.*
antrō sēclūsa relinquit (id. iii. 446), *she leaves them shut up in the cave.*
Ēpīrō, Hesperiā (id. iii. 503), *in Epirus, in Hesperia.*

g. The *way by which* is put in the ablative without a preposition: as, —

viā breviōre equitēs praemīsī (Fam. x. 9), *I sent forward the cavalry by a shorter road.*
Aegaeō marī trāiēcit (Liv. xxxvii. 14), *he crossed by way of the Ægean Sea.*
prōvehimur pelagō (Æn. iii. 506), *we sail forth over the sea.*

NOTE. — In this use the *way by which* is conceived as the *means* of passage.

5. Special Uses of Time and Place.

259. The following special uses require to be observed: —

a. Many expressions have in Latin the construction of *time when*, where in English the main idea is rather of *place:* as, —

pūgnā Cannēnsī (*or* apud Cannās), *in the fight at Cannæ.*
lūdīs Rōmānīs, *at the Roman games.*
omnibus Gallicīs bellīs, *in all the Gallic wars.*

b. In many idiomatic expressions of time, the accusative **with ad, in, or sub** is used. Such are the following: —

supplicātiō dēcrēta est in Kalendās Iānuāriās, *a thanksgiving was voted for the 1st of January.*
convēnērunt ad diem, *they assembled at the* [appointed] *day.*
ad vesperum, *till evening;* sub vesperum, *towards evening.*
sub idem tempus, *about the same time.*
sub noctem, *at night-fall.*

c. Time *during which* or *within which* may be expressed by the ablative of a noun in the singular, with an ordinal numeral: as, —

quīntō diē, *within* [just] *four days* (lit., on the fifth day). [The Romans counted both ends, see § 376. *d.*]
rēgnat iam sextum annum, *he has reigned going on six years* (he is reigning now the sixth year).
But also, — rēgnāvit iam sex annōs, *he has already reigned for six years.*

d. Distance of time *before* or *after* anything is variously expressed: as, —

post (ante) trēs annōs, post tertium annum, trēs post annōs, tertium post annum, tribus post annīs, tertiō post annō, *three years after.*
tribus annīs (tertiō annō) post exsilium (postquam ēiectus est), *three years after his exile.*
hīs tribus proximīs annīs, *within the last three years.*
paucīs annīs, *a few years hence.*
abhinc annōs trēs (tribus annīs), ante hōs trēs annōs, *three years ago.*
triennium est cum (trēs annī sunt cum), *it is three years since.*
octāvō mēnse quam (see § 262. note 2), *the eighth month after.*

e. In Dates the phrase **ante diem (a. d.)** with an ordinal, or the ordinal alone, is followed by an accusative, like a preposition; and the phrase itself may also be governed by a preposition.

The year is expressed by the names of the consuls in the ablative absolute, often without a conjunction (§ 255. *a*): as, —

is diēs erat a. d. quīntum Kalendās Aprīlīs L. Pīsōne A. Gabīniō cōnsulibus (B. G. i. 6), *that day was the 5th before the calends of April* (March 28), *in the consulship of Piso and Gabinius.*
in a. d. v. Kal. Nov. (Cat. i. 3), *to the 5th day before the calends of November* (Oct. 28).
xv. Kal. Sextīlīs, *the 15th day before the calends of August* (July 18). [Full form: **quīntō decimō diē ante Kalendās.**]

f. For AT, meaning *near* (not *in*), see § 258. *c.* note 1.

NOTE. — *For* TO *and* FROM *with* **names of places, see § 258.**

g. When *motion to* a place is implied in English, though not expressed, the accusative with or without a preposition must be used in Latin: as,—

coniūrātī **in cūriam** convēnērunt, *the conspirators met in the Senate-house,* (came together into the Senate-house).
concilium **domum suam** convocāvit, *he called a council at his own house.*

h. When two or more names of place follow a verb of motion, each must be under its own construction. Thus,—

quadriduō quō haec gesta sunt rēs **ad Chrȳsogonum in castra** L. Sullae **Volāterrās** dēfertur (Rosc. Am. 7), *within four days after this was done, the matter was reported* TO *Chrysogonus* IN *Sulla's camp* AT *Volaterræ.*

VII.—USE OF PREPOSITIONS.

260. Some Prepositions are used with the Accusative, some with the Ablative,[1] and a few with both.

NOTE.—For the list of Prepositions, see § 152.

a. Verbs of *placing*, though implying motion, take the construction of the place *in which.*

Such are: **pōnō** and its compounds (except **impōnō**), **locō**, **collocō**, **statuō**, **cōnstituō**, etc.

quī **in sēde** āc domō collocāvit (Parad. iii. 2), *who put* [one] *into his place and home.*
statuitur eques Rōmānus **in** Aprōnī **convīviō** (Verr. iii. 61), *a Roman knight is brought into a banquet of Apronius.*
īnsula Dēlos **in Aegaeō marī** posita (Leg. Man. 55), *the island of Delos, situated in the Ægean Sea.*
sī **in ūnō Pompēiō** omnia pōnerētis (id. 59), *if you made everything depend on Pompey alone.*

b. Position is frequently expressed by the Ablative with **ab** (rarely **ex**), properly meaning *from*:[2] as,—

ā tergō, *in the rear.*
ā parte Pompēiānā, *on the side of Pompey.*
ā sinistrā, *on the left hand.* [Cf. hinc, *on this side.*]
ex alterā parte, *on the other side.*
māgnā ex parte, *in a great degree* (*from*, i.e. *in*, a great part).

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[1] The force lies strictly with the Case, and the preposition only indicates more clearly *direction* or *place.*

[2] *Apparently the* direction whence the sensuous impression comes.

c. **Super** in the sense of *concerning* takes the Ablative; in all other senses it takes the Accusative: as, —

hāc super rē (Cic.), *concerning this thing.*
super tālī causā missī (Nep. Paus. 4), *sent on such an errand.*
sed hāc rē super nimis (Att. x. 8), *but more than enough on that point.*
super culmina tēctī (Æn. ii. 695), *above the house-top.*
super vallum praecipitārī (Jug. 58), *to be hurled over the rampart.*
super laterēs cōria indūcuntur (B. C. ii. 10), *hides are drawn over the bricks.*
super Numidiam (Jug. 19), *beyond Numidia.*
super terrae tumulum (Legg. 26), *on the mound of earth.*
super vinum (Q. C. viii. 4), *over* [his] *wine.*

NOTE. — The ablative is used in poetry with **super** in other senses: as, —

līgna super focō largē repōnēns (Hor. Od. i. 9. 5), *piling logs generously on the fire.*
nocte super mediā (Æn. ix. 59), *after midnight.*

d. **Subter** takes the Accusative, except sometimes in poetry. Thus,

subter togam (Liv.), *under his mantle.* But, —
subter lītore (Catull.), *below the shore.*

e. **Tenus** (which follows its noun) regularly takes the Ablative, but sometimes the Genitive (§ 223. *e*). Thus, —

Taurō tenus (Deiot. 13), *as far as Taurus.*
capulō tenus (Æn. v. 55), *up to the hilt.*
Corcȳrae tenus (Liv. xxv. 24), *as far as Corcyra.*

NOTE. — **Tenus** is frequently connected with the feminine of an adjective pronoun, making an adverbial phrase: as, —

hāctenus, *hitherto;* quātenus, *so far as.*
dē hāc rē hāctenus, *so much for that* (about this matter so far).

261. Many words may be construed either as Prepositions or as Adverbs: thus, —

a. The adverbs **prīdiē, postrīdiē, propius, proximē,**[1] **usque** — also (less frequently) the adjectives **propior** and **proximus** — may be followed by the Accusative (cf. §§ 207. *b*, 234. *e*): as, —

prīdiē Nōnās Iūniās (Cic.), *the day before the Nones of June* (June 4).
postrīdiē lūdōs (Att. xvi. 4), *the day after the games.*
ipse propior montem suōs collocat (Jug. 49), *he stations his men nearer the hill.*
proximē Pompēium sedēbam (Att. i. 14), *I sat next to Pompey.* [Cf. **proximus Pompēium sedēbam.**]

[1] Cf. **prope**, § 152. *a.*

pars insulae quae est propius sōlis occāsum (B. G. iv. 28), *the part of the island which is nearer the west* (sunset).
terminōs usque Libyae (Just.), *to the bounds of Libya.*

NOTE.—**Prīdiē** and **postrīdiē** take also the Genitive (§ 223. *e.* note 2). **Propior, propius, proximus,** and **proximē,** take also the Dative, or the Ablative with **ab.** **Usque** is commonly followed by **ad.** Thus,—

propius Tiberī (Nep.), *nearer the Tiber.*
propius ab urbe (Plin.), *nearer the city*
usque ad mare, *to the sea.*

b. The adverbs **palam, procul, simŭl,** may be used as prepositions and take the Ablative: as,—

rem crēditōrī palam **populō** solvit (Liv. vi. 14), *he paid the debt in the presence of the people.*
haud procul **castrīs** in modum mūnicipii exstrūcta (Tac. H. iv. 22), *not far from the camp, built up like a town.*
simul **nōbīs** habitat barbarus (Ov. Tr. v. 10. 29), *close among us dwells the barbarian.*

NOTE.—But **simul** regularly takes **cum**; **procul** is usually followed by **ab** in classic use; and the use of **palam** as a preposition is comparatively late. Thus,—

procul ā marī, *far from the sea.*
nōbiscum simul, *at the same time with ourselves.*

c. The adverb **clam** is found with the Accusative or Ablative, rarely with the Genitive or Dative: as,—

clam mātrem suam (Plaut.), *unknown to his mother.*
clam mihi (id.), *in secret from me.*
clam patris (id.), *without his father's knowledge.*
clam vōbīs (B. C. ii. 32), *without your knowledge.*

d. Prepositions often retain their original meaning as adverbs. So especially—

1. **Ante** and **post** in relations of time: as,—

quae paulō **ante** praecepta dedimus (Cic.), *a little while ago,* **etc.**
post tribus diēbus, *three days after* (cf. § 259. *d*).

2. **Adversus, contrā, circiter, prope**: as,—

adversus resistere, *to hold out in opposition.*
Aeolus haec **contrā**, *thus Æolus in reply.*
circiter pars quārta, *about the fourth part.*
prope exanimātus, *nearly lifeless.*

3. In general those ending in **-ā**: as,—

forte fuit **iūxtā** tumulus, *there happened to be a mound close by.*

NOTE.—**Clam** and **versus** are by many excluded from the list of prepositions.

[For the use of Prepositions in Composition, see § 170.]

262. Some prepositions or adverbs which imply Comparison are followed, like comparatives, by **quam**, which may be separated by several words, or even clauses.

neque **ante** dīmīsit eum **quam** fidem dedit (Liv. xxxix. 10), *nor did he let him go until he gave a pledge.*

post diem tertium **quam** dixerat (Man. 16), *the third day after he said it.*

NOTE 1.—Such words are **ante, prius, post, prīdiē, postrīdiē**; also **magis** and **prae** in compounds: as,—

Catō ipse iam servīre **quam** pūgnāre **māvult** (Att. vii. 15), *Cato himself by this time would rather be a slave than fight.*

sī iam prīncipātum Galliae obtinēre nōn possint, Gallōrum **quam** Rōmānōrum imperia **praeferre** (B. G. i. 17), *if they can no longer hold the chief rank in Gaul,* [they] *prefer the rule of Gauls to that of Romans.*

NOTE 2.—The ablative of time (§ 256) is sometimes followed by **quam** in the same way: as,—

octāvō mēnse quam (Liv. xxi. 15), *within eight months after,* etc.

263. For **ā** or **ab** with the Ablative of Agent, see § 246.

NOTE.—The following prepositions sometimes follow their nouns: **ad, citrā, circā, contrā, dē, ē (ex), inter, intrā, penes, propter, ultrā, tenus** (regularly), and occasionally others: as,—

[ūsus] **quem penes** arbitrium est et iūs et nōrma loquendī (Hor. A. P. 72), *custom, under whose control is the choice, right, and rule of speech.*

cuius ā mē corpus est cremātum, **quod contrā** decuit ab illō meum (C. M. 23), *whose body I burned* [on the funeral pile], *while on the contrary* (lit. *contrary to which*) *mine should have been burned by him.*

CHAPTER III. — *Syntax of the Verb.*

I. — MOODS AND TENSES.

NOTE. — The Syntax of the Verb relates chiefly to the use of the Moods (expressing the *manner* in which the action is conceived) and the Tenses (expressing the *time* of the action). There is no difference in origin between mood and tense. The moods, except the infinitive, are only specialized tenses; and hence the uses of mood and tense frequently cross each other. Thus the tenses sometimes have modal significations (compare indicative in apodosis, § 311. *c*; future for imperative, § 269. *f*); and the moods sometimes express time (compare subjunctive in future conditions, § 307. *b*, and notice the want of a future subjunctive § 110. *a*).

The parent language, besides the imperative mood, had two distinct forms with modal signification: the Subjunctive, expressing an action as *willed* or *vividly conceived;* and the Optative, expressing an action as *wished for* or *vaguely conceived.*

Of these, the Subjunctive was developed from a Present Tense, by which an action continued in present time was represented as future: compare in English, *the army marches to-morrow.* Such an action came to be conceived on the one hand as command: compare the military order, *the regiment will advance;* and on the other as a possibility or a mere conception: compare *anybody will understand that.*

The Optative has had a similar development. It was originally a tense-form compounded with YA, and probably denoted past time (cf. Eng. *should* and *would*); but like the subjunctive, it has acquired the two meanings of conception and command.

It must not be supposed, however, that in any given construction either the subjunctive or the optative was deliberately used *because* it denoted conception or possibility. On the contrary, each construction has had its own line of development from more tangible and literal forms of thought to more vague and ideal; and by this process the mood used comes to have in each case a special meaning, which is afterwards habitually associated with it in that construction. Thus in English the expression *I would do this* has become equivalent to a mild command; while by analysis it is seen to be the apodosis of a present condition contrary to fact (§ 308): *if I were you*, etc. By further analysis, *I would go* is seen to have meant, originally, *I should have wished* (or *I did wish*) *to go.*

In Latin, the original subjunctive and the optative became confounded in form and meaning, and were merged in the present subjunctive. Then new tense-forms of the subjunctive were formed by composition;[1] and to these the original as well as the derived meanings of both moods became attached (see § 265). All the *independent* uses of the Latin subjunctive are thus to be accounted for.

The *dependent* uses of the subjunctive have arisen in every case from the employment of some *independent* subjunctive construction in co-ordination with a main statement. In time the two clauses have so grown together as to form a single

[1] For the signification of these tense-endings, see pp. 120, 121.

compound sentence, and the subjunctive member is felt to have assumed subordinate relations toward the other clause. The original meaning of the mood has disappeared, and a new meaning has arisen by implication. Thus, **mīsit lēgātōs quī dīcerent**, *he sent ambassadors to say* (*i.e.* who *would say* in a supposed case).[1] Similar processes may be seen in the growth of Apodosis. Thus, **tolle hanc opīniōnem, lūctum sustuleris** (remove this notion, you will have done away with grief: *i.e. if you remove*, etc.).

The infinitive is originally a verbal noun, modifying a verb like other nouns: **volō vidēre**, lit. "I wish for-seeing": compare English *what went ye out for to see?* But in Latin it has been surprisingly developed, so as to have forms for tense, and some proper modal characteristics, and to be used as a substitute for other moods.

The other noun and adjective forms of the verb have been developed in various ways, which are treated under their respective heads below.

The proper verbal constructions may be thus classified:—

1. INDICATIVE: Direct Assertion or Question (§ 264).
2. SUBJUNCTIVE:
   - *a.* Independent: Wish, Exhortation, Command, Question (§ 265. *a*).
   - *b.* Dependent (Chap. v.):
     1. Purpose (with **ut, nē**) (§ 317).
     2. Result (with **ut, ut nōn**) (§ 319).
     3. Characteristic (Relative Clause) (§ 320).
     4. Time (with **cum**) (§ 325).
     5. Conditions: Future (less vivid) (§ 307. *b, c*). Contrary to Fact (§ 308).
     6. Intermediate (Indirect Discourse) (§ 341).
     7. Indirect Questions or Commands (§§ 334, 339).
3. IMPERATIVE:
   1. Direct Commands (often subjunctive) (§ 269).
   2. Statutes, Laws, and Wills (§ 269. *d*).
   3. Prohibitions (early or poetic use) (§ 269. note).
4. INFINITIVE:
   - *a.* Subject of **esse** and Impersonal verbs (§ 270).
   - *b.* Objective Constructions:
     1. Complementary Infinitive (§ 271).
     2. Indirect Discourse (with subject-accusative) (§ 272).
   - *c.* Idiomatic Uses:
     1. Purpose (poetic or Greek use) (§ 273).
     2. Exclamation (with subject-accusative) (§ 274).
     3. Historical Infinitive (§ 275).

I.—MOODS.

I. THE INDICATIVE.

264. The Indicative is the mood of direct assertions or questions when there is no modification of the verbal idea except that of time.

a. The Tenses of the Indicative generally denote time, as *present*, *past*, or *future*, with reference to the speaker (§ 276 ff.).

[1] Compare note on *the development of syntaxis* from *parataxis*, p. 164.

NOTE. — Time thus denoted is often called *absolute time*, as not being relative to any other time than the speaker's own.

b. The Indicative is sometimes used where the English idiom would suggest the Subjunctive: as, —

longum est, *it would be tedious* [if, etc.].
satius erat, *it would have been better* [if, etc.].
persequī possum, *I might follow up* [in detail].

c. The Future Indicative is sometimes used for the Imperative (§ 269. *f*).

d. The indicative is used in some kinds of conditions (see §§ 306, 308).

e. The place of the indicative in narration is sometimes supplied by the Historical Infinitive (§ 275).

f. In Indirect Discourse a narrative clause has its verb in the Infinitive (see §§ 272, 336).

II. The Subjunctive.

265. The Subjunctive in general expresses the verbal idea with some modification[1] such as is expressed in English by auxiliaries, by the infinitive, or by the rare subjunctive (§ 112. *b*).

The uses of the subjunctive are *independent* or *dependent* (cf. head-note, p. 274).

a. The Subjunctive is used *independently* to express —

1. An Exhortation, Concession, or Command (*Hortatory*, § 266).
2. A Wish (*Optative*, § 267).
3. A Question of Doubt or Deliberation (*Deliberative*, § 268).

NOTE. — These constructions (with the exception of some forms of Deliberative Subjunctive) are merely different phases of the same use.

REMARK. — In the conclusion (*apodosis*) of Conditional Sentences, the subjunctive is grammatically independent, though logically it depends on some condition expressed or implied (§ 304). The so-called Potential Subjunctive comes under this head (see § 311. *a*).

b. The subjunctive is used in *dependent* clauses to express —

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[1] These modifications are of various kinds, each of which has had its own special development (compare introductory note, p. 274). The subjunctive in Latin has also many idiomatic uses (see clauses of Result and Time), where the English does not modify the verbal idea at all, but expresses it directly; but in these cases the Latin merely takes a different view of the action, and has developed its construction differently from the English.

1. Purpose (*Final*, § 317).
2. Result (*Consecutive*, § 319).
3. Characteristic (§ 320).
4. Time (*Temporal*, § 325).
5. Indirect question (§ 334).
6. Condition: future or contrary to fact (§§ 307. *b*, *c*, 308).

c. The subjunctive is also used with Particles of Comparison (§ 312), and in subordinate clauses in the Indirect Discourse (§ 336).

1. Hortatory Subjunctive.

266. The Hortatory Subjunctive is used to express an *exhortation*, a *command*, a *concession*, or a *condition*.

The Present tense refers to future or indefinite time; the Perfect, to past time or completed future time; the Imperfect, to present or past time; the Pluperfect, to completed past time: as, —

hōs latrōnēs **interficiāmus** (B. G. vii. 58), *let us kill these robbers.*
caveant intemperantiam, **meminerint** verēcundiae (Off. i. 34), *let them shun excess and cherish modesty.*
Epicūrus hōc **vīderit** (Acad. ii. 7), *let Epicurus look to this.*

NOTE 1. — The simple subjunctive of exhortation and command takes the present tense, less commonly the perfect. The Perfect represents an action as completed in future time; but in most cases is hardly to be distinguished from the Present. Other tenses are used in some varieties of this construction (see *c*. note 1 and *e*).

REMARK. — The negative particle used with the hortatory subjunctive is **nē**.

a. The Second Person is used only of an *indefinite subject*, except in prohibition, in early Latin, and in poetry (cf. § 269. *b*). Thus, —

iniūriās fortūnae, quās ferre nequeās, dēfugiendō **relinquās** (Tusc. v. 41), *the wrongs of fortune, which you cannot bear, leave behind by flight.*
exoriāre aliquis ultor (id. iv. 625), *rise, some avenger.*
istō bonō **ūtāre** dum adsit, cum absit nē **requīrās** (Cat. Maj. 10), *use this blessing while it is present; when it is wanting, do not regret it.*
nē **cōnferās** culpam in mē (Ter. Eun. 387), *don't lay the blame on me.*
nihil īgnōveris (Mur. 31), *pardon nothing.*
doceās iter et sacra ōstia **pandās** (Æn. vi. 109), *show us the way and lay open the sacred portals.*

b. In Prohibitions addressed to a definite person, the perfect is more common than the present (*cf.* § 269. *a*): as, —

hōc facitō: hōc nē **fēceris** (Div. ii. 61), *thou shalt do this; thou shalt not do that.*
tū nē **quaesieris** (Hor.), *do not inquire.*
nec mihi illud **dīxeris** (Fin. i. 7), *and do not say that to me.*

c. The hortatory subjunctive is especially used to express a CONCESSION, sometimes with **ut, nē, quamvīs, quamlibet**, or similar words (cf. § 313. *a*): as, —

fuerit aliīs: tibi quandō esse coepit (Verr. i. 41), *suppose he was* [so] *to others, when did he begin to be to you?*
ut ratiōnem Platō nūllam **afferret** (Tusc. i. 21), *though Plato adduced no reasons.*
nēmō is unquam fuit: **nē fuerit** (Or. 29), *there never was such a one* [you will say]: *granted* (let there not have been).
nē sit summum malum dolor, malum certē est (Tusc. ii. 5), *granted that pain is not the greatest evil, at least it is an evil.*
quamvīs scelerātī illī **fuissent** (De Or. i. 53), *however guilty they might have been.*
quamvīs comis in amīcitiīs tuendīs **fuerit** (Fin. ii. 25), *amiable as he may have been in keeping his friendships* (let him have been as amiable as you please).

NOTE 1. — In this use the Present refers to *future* or *indefinite* time, the Imperfect to *present* or *past* time (the concession being impliedly untrue), the Perfect to *past* or *completed future* time, the Pluperfect to *completed action in past time* (the concession being usually untrue).
NOTE 2. — The Indicative is often used in concessions (see § 313).

REMARK. — Concessions with **sī** and its compounds belong to Protasis (see § 313. *c*); those with **licet**, to Substantive Clauses (see § 313. *b*).

d. The hortatory subjunctive may be used to denote a PROVISO (see § 314).

e. The Imperfect and Pluperfect of the hortatory subjunctive denote an *unfulfilled obligation* in past time: as, —

morerētur, inquiēs (Rab. Post. 10), *he should have died, you will say.*
potius **dīceret** (Off. iii. 22), *he should rather have said.*
nē **poposcissēs** (Att. ii. 1), *you should not have asked.*
saltem aliquid dē pondere **dētrāxisset** (Fin. iv. 20), *at least he should have taken something from the weight.*

REMARK. — This use of the subjunctive is carefully to be distinguished from its use in apodosis (*potential*, § 311. *a*). The difference is indicated by the translation, *should* or *ought* (not *would*).

NOTE. — In this use the Pluperfect differs from the Imperfect only in more *clearly representing* the time for action as *momentary* or as *past*.

2. Optative Subjunctive.

267. The Subjunctive is used to express a Wish. The present tense denotes the wish as *possible*, the imperfect as *unaccomplished* in present time, the pluperfect as *unaccomplished* in past time. Thus, —

ita **vīvam** (Att. v. 15), *so may I live* (**as** true as I live).
nē **vīvam** sī sciō (id. iv. 16), *I wish I may not live if I know.*
dī tē **perduint** (Deiot. 7), *the gods confound thee!*
valeant, valeant, cīvēs mei; **valeant, sint** incolumēs (Mil. 34), *farewell* [he says], *my fellow-citizens; may they be secure from harm.*
dī **facerent** sine patre forem (Ov. Met. viii. 72), *would that the gods allowed me to be without a father* (but they do not)!

a. The Perfect in this use is antiquated: as, —

male dī tibi **faxint** (Plaut. Curc. 131), *may the gods do thee a mischief.*
quod ōmen dī **āverterint** (Phil. xii. 6, 14, in a religious formula), *and may the gods avert this omen.*

b. The Optative Subjunctive is often preceded by the particles **utī (ut), utinam, ō sī**: as, —

ut pereat positum rōbīgine tēlum (Hor. Sat. ii. 1), *may the weapon unused perish with rust.*
falsus **utinam** vātēs **sim** (Liv. xxi.), *I wish I may be a false prophet.*
utinam P. Clōdius **vīveret** (Mil. 38), *would that Clodius were now alive.*
utinam mē mortuum **vīdisses** (Q. Fr. i. 3), *would you had seen me dead.*
ō **sī** angulus ille **accēdat** (Hor. Sat. ii. 6. 8), *oh! if that corner might only be added.*

NOTE 1. — The subjunctive with **utī**, etc., was originally *deliberative*, meaning *how may I*, etc. (§ 268). The subjunctive with **ō sī** (*poetical*) is a protasis (§ 312. note); **sī** alone is sometimes used to express a wish in the same way: as, —

sī nunc sē nōbīs ille aureus rāmus **ostendat** (Æn. vi. 187), *if now that golden branch would only show itself to us!*

NOTE 2. — The subjunctive of Wish without a particle is rarely found in the imperfect or pluperfect except by sequence of tenses in Indirect Discourse (§ 286): as, —

āc venerāta Cerēs ita culmō **surgeret** altō (Hor. Sat. ii. 2. 124), *and Ceres worshipped* [with libations] *that so she might rise with tall stalk.* [Direct: **ita sūrgās.**]

c. **Velim** and **vellem**, and their compounds, with a subjunctive or infinitive, are often equivalent to an optative subjunctive: as, —

dē **Menedēmō vellem** vērum **fuisset**, dē rēgīnā **velim** vērum **sit** (Att. iv. 16), *about Menedemus I wish it had been true; about the queen I hope it may be.*

nōllem accidisset tempus (Fam. iii. 10), *I wish the time never had come.*
māllem Cerberum metuerēs (Tusc. i. 6), *I had rather have had you afraid of Cerberus* (I should have preferred that you feared C.).

NOTE. — **Velim**, etc., in this use, are strictly apodoses with the protasis omitted (§ 311. *b*). The *thing wished* is really a substantive clause used as object of the verb of wishing (§ 331. *b*).

[For Concessive Subjunctive, see § 313; for Potential Subjunctive, see § 311.]

3. Deliberative Subjunctive.

268. The Subjunctive is used in questions implying (1) *doubt, indignation,* or (2) an *impossibility* of the thing being done: as, —

quid hōc homine **faciās**? quod supplicium dignum libīdinī ēius **inveniās** (Verr. ii. 16), *what are you to do with this man? what fit penalty can you devise for his wantonness?*
an ego nōn **venīrem** (Phil. ii. 2), *what, should I not have come?*
quid **dīcerem** (Att. vi. 3), *what was I to say?*
mihi umquam bonōrum praesidium dēfutūrum **putārem** (Mil. 34), *could I think that the defence of good men would ever fail me?*
quis enim **cēlāverit** īgnem (Ov. Her. xv. 7), *who could conceal the flame?*

REMARK. — This use is apparently derived from the Hortatory Subjunctive: **quid faciāmus**? = **faciāmus** [aliquid], **quid**? *let us do — what?* Once established, it was readily transferred to the past: **quid faciam**? *what* AM *I to do?* **quid facerem**? *what* WAS *I to do?* Questions implying impossibility, however, cannot be distinguished from Apodosis (cf. § 305).

NOTE. — The Deliberative Subjunctive is sometimes called *Dubitative.*

III. THE IMPERATIVE.

269. The Imperative is used in Commands and Entreaties: as, —

cōnsulite vōbīs, **prospicite** patriae, **cōnservāte** vōs (Cat. iv. 2), *have a care for yourselves, guard the country, preserve yourselves.*
dīc Mārce Tullī sententiam, *Marcus Tullius, state your opinion.*
tē ipsum **concute**, *examine yourself.*
vīve, **valēque** (Hor. Sat. ii. 5. 110), *farewell, bless you* (live and be well)!
miserēre animī nōn dīgna ferentis (Æn. ii. 144), *pity a soul bearing undeserved woes.*

NOTE. — In Negative Commands (*prohibitions*) the Present Imperative with **nē** is used by early writers and the poets: as, —

nē timē (Plaut. Curc. 520), *don't be afraid.*
nimium nē crēde colōrī (Ecl. ii. 17), *trust not too much to complexion.*
equō nē crēdite (Æn. ii. 48), *trust not the horse.*

[*For the Future* Imperative with **nē** in laws and formal precepts, see *d*. 3, below.]

a. Prohibition is regularly expressed in classic prose: —

1. By **nē** with the second person of the Perfect Subjunctive: as, —

nē territus fueris (Tac. H. i. 16), *don't be alarmed.*
nē vōs quidem iūdicēs eī qui mē absolvistis mortem **timueritis** (Tusc. i. 41), *nor must you fear death, you judges that,* etc.

2. By **nōlī** with the infinitive: as, —

nōlī putāre (Fam. xiv. 2), *do not suppose* (be unwilling to suppose).
nōlīte cōgere sociōs (Verr. i. 82), *do not compel the allies.*

NOTE. — The poets frequently use instead of **nōlī** other words of similar meaning (cf. § 273. *c*): as, —

parce piās scelerāre manūs (Æn. iii. 42), *forbear to defile your pious hands.*
cētera **mītte** loquī (Hor. Epod. 13. 7), *forbear to say the rest.*
fuge quaerere (Hor. Od. i. 9. 13), *do not inquire.*

3. By **cave** with or without **nē** (colloquially **fac nē**) with the Present or Perfect Subjunctive[1] (§ 266. *b*): as, —

cave putēs (Att. vii. 20), *don't think.*
cave dīxeris, *don't say so.*
cave faxis (Ter. Heaut. 187), *don't do it.*
fac nē quid aliud cūrēs (Fam. xvi. 11), *see that you attend to nothing else.*

NOTE. — Other negatives sometimes take the place of **nē**: as, —

nōn dubitāveris (Sen. Q. N. i. 3, 3), *you must not doubt.*
nihil īgnōveris (Mur. 65), *grant no pardon* (pardon nothing).

b. General Prohibitions addressed to no definite person are regularly expressed by the Present Subjunctive with **nē** (cf. *c*, below): as, —

dēnique istō bonō ūtāre dum adsit: cum absit **nē requīrās** (Cat. Maj. 10), *in short, use this good while present; when wanting, do not regret it.*

NOTE. — The poets and early writers sometimes use the Present Subjunctive with **nē** in prohibitions not general: as, —

molestus **nē sīs** (Plaut. Most. 771), *don't be troublesome.*
nē sīs patruus mihi (Hor. Sat. ii. 3. 88), *don't be a* [harsh] *uncle to me.*

c. The *third person* of the imperative is antiquated or poetic: —

ollīs salūs populī suprēma lēx **estō**, *the safety of the people shall be their first law.*
iūsta imperia **suntō**, eīsque cīvēs modestē **pārentō** (Leg. iii. 3), *let there be lawful authorities, and let the citizens strictly obey them.*

NOTE. — In prose the Hortatory Subjunctive is commonly used instead (§ 266): as,

haec igitur lēx in amīcitiā **sanciātur** (Læl. 12), *let this law then be laid down in case of friendship.*

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[1] In prohibitions the Subjunctive with **nē** is hortatory; that with **cave** is an object clause (originally hortatory, cf. § 331. *f*, Rem.).

d. The Future Imperative is used in commands, etc., where there is a distinct reference to *future time:* viz., —

1. In connection with some form that marks a condition precedent (as a *future*, a *future-perfect*, or an *imperative*). Thus, —

Phyllida mitte mihī, meus est nātālis, Iollā; cum faciam vitulā prō frūgibus ipse **venītō** (Ecl. iii. 76), *send Phyllis to me, it is my birthday, Iollas; when I* [shall] *sacrifice a heifer for the harvest, come yourself.*

dic quibus in terris, etc., et Phyllida sōlus **habētō** (id. iii. 107), *tell in what lands*, etc., *and have Phyllis for yourself.*

2. With adverbs or other expressions of Time: as, —

crās **petitō**, dabitur (Pl. Merc. 769), *ask to-morrow* [and] *it shall be given.*

3. In *general directions*, as Precepts, Statutes, and Wills: as, —

cum valētūdinī cōnsulueris, tum **cōnsulitō** nāvigātiōnī (Fam xvi. 4), *when you have attended to your health, then look to your sailing.*

is iūris cīvīlis custōs **estō** (Leg. iii. 3), *let him* (the prætor) *be the guardian of civil right.*

Boreā flante, nē **arātō**, sēmen nē **iacitō** (Plin. H. N. xviii. 77), *when the north wind blows, plough not nor sow your seed.*

e. The verbs **sciō**, **meminī**, and **habeō** (in the sense of *consider*), regularly use the Future Imperative instead of the Present: as, —

filiolō mē auctum **scītō** (Att. i. 2), *learn that I am blessed with a little boy.*

sīc **habētō**, mī Tirō (Fam. xvi. 4), *so understand it, my good Tiro.*

dē pallā **mementō**, amābō (Pl. Asin.), *pray, dear, remember about the gown.*

f. The Future Indicative is sometimes used for the imperative; and **quīn** (*why not?*) with the Present Indicative may have the force of a command: as, —

sī quid acciderit novī, **faciēs** ut sciam (Fam. xiv. 8), *you will let me know if anything new happens.*

quīn accipis (Ter. Heaut. iv. 7)? *here, take it* (why not take it?).

g. Instead of the simple Imperative, **cūrā**, **fac**, or **velim**, followed by the subjunctive with or without **ut** (§ 331. *f.* R.) is often used, especially in colloquial language: as, —

cūrā ut Rōmae sīs (Att. i. 2), *take care to be at Rome.*

fac cūrēs ut ōrēs (Ter. Eun. 500), *do try to induce* [him].

fac ut valētūdinem cūrēs (Fam. xiv. 17), *see that you take care of your health.* [Cf. rūs eō. **fac**, amābō (Ter. Eun. 532), *I'm going into the country. Do, please.*

domī adsītis **facite** (id. 505), *be at home, do.*

eum mihi **velim** mittās (Att. viii. 11), *I wish you would send it to me.*

h. In the Indirect Discourse all imperative forms of speech are represented by the Subjunctive (see § 339).

i. The Imperative sometimes has the force of a Conditional Clause (see § 310. *b*).

IV. The Infinitive.

NOTE. — The Infinitive is properly a noun denoting the action of the verb abstractly. It differs, however, from other abstract nouns in the following points: (1) it admits in many cases of the distinction of tense; (2) it is modified by *adverbs*, not by *adjectives;* (3) it governs the same case as its verb; (4) it is limited to special constructions.

The Latin Infinitive is the dative (or locative) case of such a noun and was originally used to denote Purpose; but it has in many constructions developed into a substitute for a finite verb. Hence the variety of its use.

In its use as a verb, the Infinitive may take a Subject-Accusative (§ 240. *f*), originally the object of another verb on which the Infinitive depended. Thus **iubeō tē valēre** is literally, *I command you for being well* (cf. substantive clauses, § 330).

1. Infinitive as Subject, etc.

270. The Infinitive, with or without a subject-accusative, may be used with **est** and similar verbs (1) as the Subject, (2) in Apposition with the subject, or (3) as a Predicate Nominative. Thus, —

1. Subject: as, —

dolēre malum est (Fīn. v. 28, 84), *to suffer pain is an evil.*

bellum est sua vitia **nōsse** (Att. ii. 17), *it's a fine thing to know one's own faults.*

pulchrum est **benefacere** reī pūblicae (Sall. Cat. 3), *it is a noble thing to benefit the state.*

mōtōs praestat **compōnere** flūctūs (Æn. i. 135), *it is better to calm the troubled waves.*

hōc **facere illum** mihi quam prōsit nesciō (Att. ii. 1 6), *I don't know how his doing this benefits me.*

2. In Apposition with the Subject: as, —

proinde quasi iniūriam **facere** id dēmum esset imperiō ūtī (Sall. Cat. 12), *just as if this, — to commit injustice, were to use power.* [Here **facere** is in apposition with id.]

3. Predicate Nominative: as, —

id est convenienter nātūrae **vīvere** (Fin. iv. 15, 41), *that is to live in conformity with nature.* [Cf. **ūtī** in the last example.]

NOTE 1. — An infinitive may also be used as Direct Object in connection with a Predicate Accusative, or as Appositive with such Direct Object: as, —

istūc ipsum **nōn esse** cum fueris miserrimum putō (Tusc. i. 6), *for I think this very thing most wretched, not to be when one has been.*

miserārī, invidēre, gestīre, laetārī, haec omnia morbōs Graecī appellant (Tusc. iii. 4, 7), *to feel pity, envy, desire, joy, — all these things the Greeks call diseases.*

NOTE 2. — An Appositive or Predicate noun used with an infinitive in any of these constructions is put in the Accusative, whether the infinitive has a subject expressed or not. Thus, —

nōn esse **cupidum** pecūnia (Parad. 63), *to be free from desires* (not to be desirous) *is money in hand.*

a. 1. The infinitive as subject is not common except with **est** and similar verbs. (See examples above.)

NOTE. — In this use the abstract idea expressed by the infinitive is represented as *having some quality* or *belonging to some thing.*

2. But occasionally, especially in less careful writers and in poetry, the infinitive is used as the subject of verbs which are apparently more active in meaning: as, —

quōs omnīs eadem **cupere,** eadem **ōdisse,** eadem **metuere** in ūnum coēgit (Jug. 31), *all of whom the fact of desiring, hating, and fearing the same things has united into one.*

ingenuās **didicisse** fidēliter artēs ēmollit mōrēs (Ov. ex P. ii. 9. 48), *faithfully to have learned liberal arts softens the manners.*

posse loquī ēripitur (Ov. M. ii. 483), *the power of speech is taken away.*

nōn cadit **invidēre** in sapientem (Tusc. iii. 10, 21), *the sage is not liable to envy* (to envy does not fall upon the sage).

istūc nihil **dolēre** nōn sine māgnā mercēde contingit (Tusc. iii. 6, 12), *that apathy is not to be had except at great cost* (does not fall to one's lot).

b. The infinitive is used with many impersonal verbs and expressions, partly as subject and partly as complementary infinitive (§ 271).

Such are **libet, licet, oportet, decet, placet, vīsum est, pudet, piget, necesse est, opus est,** etc.

id prīmum in poētīs **cernī** licet (De Or. iii. 7), *this may be seen first in poets.*

reperiēbat quid **dīcī** opus esset (Brut. 59), *he found what needed to be said.*

haec praescripta servantem licet māgnificē **vīvere** (Off. i. 26), *one who observes these precepts may live nobly.*

Catō negat iūs esse quī mīles nōn sit **pūgnāre** cum hoste (Off. i. 11), *Cato says it is not right that one who is not a soldier should fight with the enemy.*

necesse est **morī** (Tusc. ii. 1), *it is necessary to die.*

quid attinet glōriōsē **loquī** nisi cōnstanter loquāre (Fin. ii. 27, 89), *what good does it do to talk boastfully unless you speak consistently?*

nōn lubet enim mihi **dēplōrāre** vītam (Cat. Maj. 23, 84), *for it does not please me to lament my life.*

neque mē **vīxisse** paenitet (id. 23, 84), *I do not feel sorry to have lived.*

iam prīdem **gubernāre** mē taedēbat (Att. ii. 7, 4), *I had long been tired of being pilot.*

NOTE 1. — These are not generally real cases of the infinitive used as subject, but approach that construction.

NOTE 2. — For the subject of such infinitives, and for predicate nouns or adjectives agreeing with the subject, see §§ 271. *c*, 272. *a*.

c. Rarely the infinitive is used exactly like the accusative of a noun: as, —

beātē **vīvere** aliī in aliō, vōs in voluptāte pōnitis (Fin. ii. 27, 86), *a happy life different* [philosophers] *base on different things, you on pleasure.*

quam multa . . . facimus causā amicōrum, **precārī** ab indignō, **supplicāre** etc. (Læl. 16, 57), *how many things we do for our friends' sake, ask favors from an unworthy person, resort to entreaty*, etc.

nihil explōrātum habeās, nē **amāre** quidem aut **amārī** (Læl. 26, 97), *you have nothing assured, not even loving and being loved.*

NOTE. — Many complementary and other constructions approach a proper accusative use of the infinitive, but their development has been different from that of the examples under *c*. Thus, —

avāritiā . . . superbiam, crūdēlitātem, deōs **neglegere**, omnia vēnālia **habēre** ēdocuit (Sall. Cat. 10), *avarice taught pride, cruelty, to neglect the gods, and to hold everything at a price.*

2. Complementary Infinitive.

271. Verbs which imply *another action of the same subject* to complete their meaning take the infinitive without a subject-accusative: as, —

hōc queō dīcere (Cat. Maj. 10), *this I can say.*

mittō quaerere (Rosc. Am.), *I omit to ask.*

vereor laudāre praesentem (N. D. i. 21), *I fear to praise a man to his face* (one who is present).

ōrō ut mātūrēs venīre (Att. iv. 1), *I beg you will make haste to come.*

oblīviscī non possum quae volō (Fin. ii. 32, 104), *I cannot forget that which I wish.*

dēsine mē id docēre (Tusc. ii. 12, 29), *cease to teach me that.*

audeō dīcere, *I venture to say.*

loquī posse coepī (Cic.), *I began to be able to speak.*

Such are verbs denoting *to be able, dare, undertake, remember, forget, be accustomed, begin, continue, cease, hesitate*, learn, know how, *fear*, and *the like.*

NOTE. — The mark of this construction is that no Subject of these infinitives is in general admissible or conceivable. But some infinitives usually regarded as *objects* can hardly be distinguished from this construction when they have no subject expressed. Thus **volō dīcere** and **volō mē dīcere** mean the same thing, *I wish to speak;* but the latter is object-infinitive, while the former is not apparently different in origin and construction from **queō dīcere** (*complementary infinitive*), and again **volō eum dīcere**, *I wish him to speak*, is essentially different from either.

a. Many verbs take either a subjunctive clause or a complementary infinitive, without difference of meaning. Such are verbs signifying *willingness*, *necessity*, *propriety*, *resolve*, *command*, *prohibition*, *effort*, and the like (cf. § 331): as, —

student **excellere** (Off. i. 32), *they aim to excel.*

cum statuissem **scrībere** ad tē aliquid (Off. i. 2), *when I had resolved to address something to you.*

istum **exhērēdāre** in animō habēbat (Rosc. Am. 18), *he had it in mind to deprive him of the inheritance.*

NOTE 1. — With some of these verbs an infinitive with subject-accusative may be used as *object*, taking the place of a *complementary* infinitive. In this use the subject of the infinitive and that of the main verb are of course the same. Thus, —

cupiō **mē esse** clēmentem (Cat. i. 2) = cupiō esse clēmens, *I desire to be merciful* (cf. § 331. *b*, note).

NOTE 2. — Some verbs of these classes never take the subjunctive, but are identical in meaning with others which do: as, —

quōs **tuērī** dēbent dēserunt (Off. i. 2), *they forsake those whom they should protect.*

nōn lubet fugere aveō **pūgnāre** (Att. xviii. 3), *I have no desire to run away, I'm anxious to fight.*

b. Some verbs of these classes — **iubeō** and **vetō** regularly — may take (as object) the infinitive with a subject[1] different from that of the main verb (see § 331. *a*): as, —

sīgna īnferrī iubet (Liv. xlii. 59), *he orders the standards to be advanced.*

Pompēius . . . **rem** ad arma **dēdūcī** studēbat (B. C. i. 4), *Pompey was anxious to have matters come to open war.*

c. A Predicate Noun or Adjective after a complementary infinitive takes the case of the subject of the main verb: as, —

fierīque studēbam ēius prūdentiā **doctior** (Læl. 1, 1), *I was eager to become more wise through his wisdom.*

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[1] This construction, though in many cases different from the two preceding shades off imperceptibly into them. In none of the uses under § 271 is the infinitive strictly Subject or Object; but its meaning is developed from the original one *of purpose* (cf. § 273. *a*).

sciō quam soleās esse **occupātus** (Fam. xvi. 21), *I know how busy you usually are* (are wont to be).

brevis esse labōrō **obscūrus** fiō (Hor. A. P. 25), *I struggle to be brief, I become obscure.*

NOTE. — If the construction of the main verb is impersonal, a predicate noun or adjective is in the accusative (but for **licet**, etc., see § 272. *a.* 2). Thus, —

peregrīnī officium est minimē in aliēnā esse rēpūblicā **cūriōsum** (Off. i. 34), *it is the duty of a stranger to be by no means curious in a foreign state.*

d. For the infinitive in poetry instead of a substantive clause of purpose, see § 331. *g.*

3. Infinitive with Subject-Accusative.

272. The Infinitive, with Subject-Accusative, is used with verbs and other expressions of *knowing*, *thinking*, *telling*, and *perceiving* (*Indirect Discourse*, § 336):[1] as, —

dīcit **montem** ab hostibus **tenērī** (B. G. i. 22), *he says that the hill is held by the enemy.* [Direct: **mōns** ab hostibus **tenētur**.]

REMARK. — The Infinitive Clause may be — 1. the Direct Object of the verb: as, **Caesarem adesse nūntiāvit**, *he reported that Cæsar was present;* 2. the Subject of the same verb in the passive: as, **Caesarem adesse nūntiātum est**, *it was reported that Cæsar was present;* 3. the Predicate Nominative after some such phrase as **rumor est**: as, **rumor erat Caesarem adesse**, *there was a report that Cæsar was present.*

a. 1. With certain impersonal verbs and expressions that take the infinitive as an apparent subject (§ 270. *b*), the personal subject of the action may be expressed —

1. By a dative, depending on the verb or verbal phrase: or,

2. By an accusative expressed as the subject of the infinitive. Thus,

rogant ut id **sibi** facere liceat (B. G. i. 7), *they ask that it be allowed them to do this.*

sī licet vīvere **eum** quem Sex. Naevius nōn volt (Quinct. 94), *if it is allowed a man to live against the will of Sextus Nævius* (whom S. N. does not wish).

quid est tam secundum nātūram quam **senibus** ēmorī (Cat. Maj. 19, 71), *what is so much in accordance with nature as for old men to die?*

exstinguī **hominī** suō tempore optābile est (id. 23, 86), *it is desirable for a man to die at the appointed time.*

2. With **licet** regularly, and other verbs occasionally, a predicate noun or adjective following the infinitive may be in the dative: as, —

[1] The Infinitive may thus represent, in *indirect discourse*, a finite verb in direct *discourse*, admitting all the variations of the verb except number and person.

licuit **esse** ōtiōsō Themistoclī (Tusc. i. 15, 33), *Themistocles might have been inactive* (it was allowed to T. to be inactive).

mihi **neglegentī** esse nōn licet (Att. i. 17), *I must not be negligent.* [But also **neglegentem.**]

cur hīs esse **līberōs** nōn licet (Flacc. 71), *why is it not allowed these men to be free?*

nōn est **stantibus** omnibus necesse dīcere (Marc. 11), *it is not necessary for all to speak standing.*

expedit **bonās** esse vōbis (Ter. Heaut. ii. 4, 8), *it is for your advantage to be good.*

mediocribus esse **poētīs** nōn hominēs nōn dī concessēre (Hor. A. P. 372), *neither gods nor men have granted to ordinary men to be poets.*

NOTE. — When the subject is not expressed, as being indefinite (*one, anybody*), a predicate noun or adjective must be in the accusative (cf. § 271. *c.* note): as, —

vel pāce vel bellō **clārum** fierī licet (Sall. Cat. 3), *one can become illustrious either in peace or in war.*

b. In poetry, by a Greek idiom, a Predicate Noun or Adjective in the indirect discourse sometimes agrees with the subject of the main verb: as, —

vir bonus et sapiēns ait esse **parātus** (Hor. Ep. i. 7), *a good and wise man says he is prepared,* etc. [In prose: **ait sē esse parātum.**]

sēnsit mediōs **dēlāpsus** in hostēs (Æn. ii. 377), *he found himself fallen among the foe.* [In prose: **sē esse dēlāpsum.**]

4. Infinitive of Purpose.

273. In a few cases the Infinitive retains its original meaning of Purpose.

a. The infinitive is used after **habeō, dō, ministrō,** in isolated passages instead of a subjunctive clause: as, —

tantum habeō **pollicērī** (Fam. i. 5), *so much I have to promise.* [Here the more formal construction would be **quod pollicear.**]

ut Iovī **bibere** ministrāret (Tusc. i. 26), *to serve Jove with wine* (to drink).

meridiē **bibere** datō (Cato R. R. 89), *give* (to) *drink at noonday.*

b. **Parātus, suētus** and their compounds (used as adjectives) take the infinitive, like the verbs from which they come: as, —

id quod parātī sunt **facere** (Quin. 2), *that which they are ready to do.*

adsuēfactī **superārī** (B. G. vi. 24), *used to being conquered.*

currū **succēdere** suētī (Æn. iii. 541), *accustomed to being harnessed to the chariot.*

cōpiās bellāre cōnsuētās (B. Afr. 73), *forces used to fighting.*

NOTE. — These words more commonly in prose take the gerund or gerundive construction (§ 296 ff.) either in the Dative, the Genitive, or the Accusative with **ad**. Thus, —

alendīs līberis suētī (Tac. Ann. xiv. 27), *accustomed to supporting children.*
insuētus nāvigandī (B. C. iii. 49), *unused to making voyages.*
corpora insuēta ad onera portanda (id. i. 78), *bodies unaccustomed to carry burdens.*

c. In poetry and later writers almost any verb may have the infinitive, after the analogy of verbs of more literal meaning that take it in prose: as, —

furit tē reperīre (Hor. Od. i. 15. 27), *he rages to find thee.* [A forcible way of saying **cupit** (§ 271. *a*).]
saevit exstinguere nōmen (Ov. M. i. 200), *he rages to blot out the name.*
fuge quaerere (Hor. Od. i. 9. 13) *forbear to ask* (cf. § 269. *a.* 2. note).
parce scelerāre (Æn. iii. 42), *forbear to pollute.*

d. Many adjectives take the infinitive in poetry following a Greek idiom: as, —

dūrus compōnere versūs (Hor. Sat. i. 4. 8), *harsh in composing verse.*
cantārī dignus (Ecl. v. 54), *worthy to be sung.* [In prose: **quī cantētur**.]
fortis trāctāre serpentis (Hor. Od. i. 37. 26), *brave to handle serpents.*
perītī cantāre (Ecl. x. 32), *skilled in song.*
facilēs aurem praebēre (Prop. ii. 21. 15), *ready to lend an ear.*
nescia vincī pectora (Æn. xii. 527), *hearts not knowing how to yield.*
tē vidēre aegrōti (Plaut. Trin. 75), *sick of seeing you.*

e. The poets and early writers often use the infinitive to express purpose when there is no analogy with any prose construction: as, —

lōrīcam dōnat **habēre** virō (Æn. v. 262), *he gives the hero a breastplate to wear.* [In prose: **habendam**.]
fīlius tum introiit **vidēre** quid agat (Ter. Hec. iii. 2, 10), *the son then went in to see what*, etc. [In prose: the supine **vīsum**.]
nōn ferrō Libycōs **populāre** Penātēs vēnimus (Æn. i. 527), *we have not come to lay waste with the sword the Libyan homes.*

NOTE. — So rarely in prose writers of the classic period.

f. For the infinitive used instead of a substantive clause of purpose, see § 331. *a–g.*

NOTE. — For **tempus est abīre**, see § 298, note.

g. Rarely in poetry the infinitive is used to express *result*: as, —

fingit equum tenerā docilem cervice magister **īre** viam, etc. (Hor. Ep. i. 2. 64), *makes the horse gentle so as to go*, etc.
hīc **levāre** . . . pauperem labōribus vocātus audit (Hor. Od. ii. 18. 38), *he when called, hears, so as to relieve*, etc.

NOTE. — These poetic constructions (*e-g*) were no doubt originally regular and belong to the Infinitive as a noun in the Dative or Locative case (p. 283, head-note). They had been supplanted, however, by other more formal constructions, and were afterwards restored through Greek influence.

h. In late or poetic usage the infinitive occasionally occurs as a pure noun limited by a possessive or other adjective: as, —

nostrum **vīvere** (Pers. Sat. i. 9), *our life* (to live).
scīre tuum (id. 27), *your knowledge* (to know).

5. Exclamatory Infinitive.

274. The Infinitive, with subject-accusative,[1] may be used in Exclamations (cf. § 240. *d*): as, —

tē in tantās **aerumnās** propter mē **incidisse** (Fam. xiv. 1), *alas! that you should have fallen into such grief for me.*
mēne inceptō **dēsistere** victam (Æn. i. 37), *what! I beaten desist from my purpose?*

NOTE. — The Present and the Perfect Infinitive are used in this construction with their ordinary distinction of time.

6. Historical Infinitive.

275. The Infinitive is often used for the Imperfect Indicative in narration, and takes a subject in the nominative: as, —

tum Catilīna **pollicērī** novās tabulās (Sall. Cat. 21), *then Catiline promised abolition of debts* (clean ledgers).
ego **instāre** ut mihi respondēret (Verr. ii. 77), *I kept urging him to answer me.*
pars **cēdere**, aliī **īnsequī**; neque sīgna neque ōrdinēs **servāre**; ubi quemque perīculum cēperat, ibi **resistere** āc **prōpulsāre**; arma, tēla, equī, virī, hostēs atque cīvēs permīxtī; nihil cōnsiliō neque imperiō **agī**; fors omnia **regere** (Jug. 51), *a part give way, others press on; they hold neither to standards nor ranks; where danger overtook, there each would stand and fight; arms, weapons, horses, men, foe and friend, mingled in confusion; nothing went by counsel or command; chance ruled all.*

NOTE. — This construction is not strictly *historical*, but rather *descriptive*, and is never used to state a mere historical fact.

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[1] This construction is elliptical; that is, the thought is quoted in Indirect Discourse, though no verb of *saying*, etc., appears, or perhaps is thought of (compare the French *dire que*). Passages like **hancine ego ad rem nātam miseram mē memorābō** (Plaut. Rud. 188)? point to the origin of the construction.

II.—TENSES.

NOTE.—The number of possible Tenses is very great. For in each of the three times, Present, Past, and Future, an action may be represented as going on, completed, or beginning; as habitual or isolated; as defined in time or indefinite (*aoristic*); as determined with reference to the time of the speaker, or as not itself so determined but as relative to some time which is determined; and the past and future times may be near or remote. Thus a scheme of thirty or more tenses might be devised.

But, in the development of forms, which always takes place gradually, no language finds occasion for more than a small part of these. The most obvious distinctions, according to our habits of thought, appear in the following scheme:—

	1. DEFINITE (fixing the time of the action).		2. INDEFINITE.
	INCOMPLETE.	COMPLETE.	NARRATIVE.
PRESENT:	α. *I am writing.*	δ. *I have written.*	η. *I write.*
PAST:	β. *I was writing.*	ε. *I had written.*	θ. *I wrote.*
FUTURE:	γ. *I shall be writing.*	ζ. *I shall have written.*	ι. *I shall write.*

Most languages disregard some of these distinctions, and some make other distinctions not here given. The Indo-European parent speech had a Present tense to express α and η, a Perfect to express δ, an Aorist to express θ, a Future to express γ and ι, and an Imperfect to express β. The Latin, however, confounded the Perfect and Aorist in a single form (the Perfect **scrīpsī**), thus losing all distinction of form between δ and θ and probably in a great degree the distinction of meaning. The nature of this confusion may be seen by comparing **dīxī**, **dicāvī**, and **didicī** (all Perfects derived from the same root, DIC), with ἔδειξα, Skr. *adiksham*, δέδειχα, Skr. *dideça*. Latin also developed two new forms, those for ε (**scrīpseram**) and ζ (**scrīpserō**), and thus possessed six tenses, as seen in § 115.

The lines between these six tenses in Latin are not hard and fast, nor are they precisely the same that we draw in English. Thus in many verbs the form corresponding to *I have written* (δ) is used for those corresponding to *I am writing* (α) and *I write* (η) in a slightly different sense, and the form corresponding to *I had written* (ε) is used in like manner for that corresponding to *I was writing* (β). Again, the Latin often uses the form for *I shall have written* (ζ) instead of that for *I shall write* (ι). Thus **nōvī**, *I have learned*, is used for *I know*; **cōnstiterat**, *he had taken his position*, for *he stood*; **cōgnōverō**, *I shall have learned*, for *I shall be aware*.

I. TENSES OF INCOMPLETE ACTION.

1. Present (General Use).

276. The Present Tense denotes an action or state (1) as *now taking place* or *existing*; and so (2) as *incomplete* in present time, or (3) as *indefinite*, referring to no particular time, but denoting a *general truth*. Thus,—

senātus haec **intelligit**, cōnsul **videt**, hīc tamen **vīvit** (Cat. i. 1), *the Senate knows this, the consul sees it, yet this man lives.*

etiam nunc mē dūcere istīs dictīs **postulās** (Ter. And. 644), *even now you are expecting*, etc.

tibi cōncēdō meās sēdēs (Div. i. 46, 104), *I give you my seat* (an offer which may or may not be accepted).

exspectō quid velīs (Ter. And. 34), *I await your pleasure* (what you wish).

tū **āctiōnem īnstituis**, ille aciem **īnstruit** (Mur. 9), *you arrange a case, he arrays an army.* [The present is here used of *regular employment.*]

minōra di **neglegunt** (N. D. iii. 35, 86), *the gods disregard trifles.* [Of a *general truth.*]

obsequium amicōs, vēritās odium **parit** (Ter. And. 68), *flattery gains friends, truth hatred.* [General truth.]

a. The Present, with expressions of *duration of time*, especially **iam diū, iam dūdum**, denotes an action continuing in the present, but begun in the past (cf. § 277. *b*): as, —

iam diū **īgnōrō** quid agās (Fam. vii. 9), *for a long time I have not known what you are doing.*

tē iam dūdum **hortor** (Cat. i. 5, 12), *I have long urged you.*

patimur iam multōs annōs (Verr. vi. 48), *we suffer now these many years.* [The perfect would imply, *we no longer suffer.*]

annī sunt octō cum ista causa **versātur** (Clu. 30), *it is now eight years that this case has been in hand.*

annum iam **audīs** Cratippum (Off. i. 1), *for a year you've been a hearer of Cratippus.*

NOTE 1. — In this use the present is commonly to be rendered by the perfect in English. The difference in the two idioms is that the English states the beginning and leaves the continuance to be inferred, while the Latin states the continuance and leaves the beginning to be inferred. Compare: *he has long suffered* (*and still suffers*) with *he still suffers* (*and has suffered*) *long.*

NOTE 2. — Similarly the Present Imperative with **iam dūdum** indicates that the action commanded *ought to have been done* or *was wished for* long ago (cf. the Perfect Imperative in Greek): as, —

iam dūdum **sūmite** poenas (Æn. ii. 103), *exact the penalty long delayed.*

b. The Present sometimes denotes an action *attempted* or *begun* in present time, but never completed at all (*Conative Present*, cf. § 277. *c*): as, —

iam iamque manū **tenet** (Æn. ii. 530), *and now, even now, he attempts to grasp him.*

dēnsōs **fertur** in hostīs (id. i. 511), *he starts to rush into the thickest of the foe.*

dēcernō quīnquāgintā diērum supplicātiōnēs (Phil. xiv. 11), *I move for fifty days' thanksgiving.* [Cf. **senātus dēcrēvit**, *the senate ordained.*]

c. The Present, especially in colloquial language and poetry, is often used for the Future: as, —

īmusne sessum (De Or. iii. 5), *shall we take a seat?* (are we going to sit?)

haud **mūtō** factum (Ter. And. 40), *I do not wish to change it* (I am not trying to change).

quod sī **fit** pereō funditus (id. 244), *if this happens, I am utterly undone.*

hodiē uxōrem **dūcis** (id. 321), *are you to be married to-day?*

abīn hinc in malam rem (id. 317), *will you be off? go and be hanged!*

sī **pereō** hominum manibus periisse iuvābit (Æn. iii. 606), *if I perish, it will be pleasant to perish at the hands of men* (cf. § 307. *a*, note).

ecquid mē **adiuvās** (Clu. 26), *won't you give me a little help?*

in iūs vocō tē. nōn eō. nōn **īs** (Pl. As. 480)? *I summon you to the court. I won't go. You won't?*

NOTE. — **Eō** and its compounds are especially frequent in this use. (Cf. *where are you going to-morrow?* and the Greek εἶμι in a future sense.)

REMARK. — For other uses of the Present in a future sense, see under Conditions (§ 307), **cum** (§ 328), **antequam** (§ 327. *a*), **dum** (§ 328), and the Deliberative Subjunctive (§ 268).

2. Historical Present.

d. The Present in lively narrative is often used for the Historical Perfect (*Historical Present*): as, —

affertur nūntius Syrācūsās; **curritur** ad praetōrium; Cleomenēs, quamquam nox erat, tamen in pūblicō esse nōn **audet**; **inclūdit** sē domī (Verr. vi. 35), *the news is brought to Syracuse; they run to headquarters; Cleomenes, though it was night, does not venture to be abroad; he shuts himself up at home.*

NOTE. — This usage, common in all languages, comes from imagining past events as going on before our eyes (*repraesentātiō*).

3. Present with *dum*.

e. **Dum**, *while*, regularly takes the Present Indicative in reference to past events.

In translating, the English imperfect must generally be used. Thus, —

haec **dum aguntur**, intereā Cleomenēs iam ad Elōrī lītus pervēnerat (Verr. vi. 35), *while this was going on, Cleomenes meanwhile had come down to the coast at Elorum.*

hōc **dum nārrat**, forte audīvī (Ter. Heaut. 272), *I happened to hear this while she was telling it.*

NOTE. — A past tense with **dum** (usually *so long as*) makes the time emphatic by contrast. But a few irregular cases of **dum** with a past tense occur where no contrast is intended. Thus, —

nec enim dum eram vōbīscum animum meum vidēbātis (Cat. Maj. 22), *while I was with you, you couldn't see my soul.* [Here the time when he was alive *is contrasted* with that after his death.]

coorta est pūgna, pār **dum cōnstābant** ōrdinēs (Liv. xxii. 47), *a conflict began, well matched as long as the ranks stood firm.*

But, — **dum** oculōs hostium certāmen **āverterat** (id. xxii. 24), *while the struggle kept the eyes of the enemy turned away.*

dum ūnum adscendere gradum **cōnātus est**, vēnit in periculum (Mur. 27), *while he attempted to climb one step* [in rank] *he fell into danger.*

f. The present is regularly used in quoting writers whose works are extant: as, —

Epicūrus vērō ea **dīcit** (Tusc. ii. 7), *but Epicurus says such things.*

apud illum Ulixēs **lāmentātur** in vulnere (id. 21), *in him* (Sophocles) *Ulysses bewails over his wound.*

Polyphēmum Homērus cum ariete colloquentem **facit** (Tusc. v. 39, 115), *Homer brings in* (makes) *Polyphemus talking with his ram.*

4. Imperfect.

277. The Imperfect denotes an action or a state as *continued* or *repeated* in past time: as, —

hunc **audiēbant** anteā (Man. 5), *they used to hear of him before.*

Sōcratēs ita **cēnsēbat** itaque disseruit (Tusc. i. 30), *Socrates thought so* (habitually), *and so he spoke* (then).

prūdēns esse **putābātur** (Læl. 2, 6), *he was* (generally) *thought wise.* [The perfect would refer to some particular case, and not to a state of things.]

iamque **rubēscēbat** Aurōra (Æn. iii. 521), *and now the dawn was blushing.*

āra vetus **stābat** (Ov. M. vii. 1), *an old altar stood there.*

NOTE. — The Imperfect is a *descriptive* tense and denotes an action conceived as *in progress* or a state of things as *actually observed.* Hence in many verbs it does not differ in meaning from the Perfect. Thus **rēx erat** and **rēx fuit** may often be used indifferently; but the former *describes* the condition while the latter only *states* it. The English is less exact in distinguishing these two modes of statement. Hence the Latin Imperfect is often translated by the English Preterite. Thus: —

Aeduī graviter **ferēbant**, neque lēgātōs ad Caesarem mittere **audēbant** (B. G. v. 6), *the Æduí were displeased, and did not dare,* etc. [Here the Imperfects describe the state of things.] But, —

id **tulit** factum graviter Indutiomarus (id. v. 4), *Indutiomarus was displeased,* etc. [Here the Perfect merely states the fact.]

aedificia vīcōsque **habēbant** (id. iv. 4), *they had buildings and villages.*

REMARK. — The Imperfect represents a present tense transferred to past time. Hence all the meanings which the present has derived from the continuance of the action, belong also to the imperfect in reference to past time (see details below).

a. The Imperfect is used in *descriptions:* as, —

erant omnīnō itinera duo . . . mōns altissimus **impendēbat** (B. G. i. 6), *there were in all two ways . . . a very high mountain overhung.*

b. With **iam diū, iam dūdum**, and other expressions of duration of time, the Imperfect denotes an action continuing in the past but begun at some previous time (cf. § 115. *a.* 2): as, —

iam dūdum **flēbam** (Ov. M. iii. 656), *I had been weeping for a long time.*

cōpiās quās **diū comparābant** (Fam. x. 13), *the forces which they had long been getting ready.*

NOTE. — In this construction the Imperfect is rendered by the English Pluperfect. Compare the Present in similar phrases (§ 276. *a*).

c. The Imperfect sometimes denotes an action as begun (*Inceptive Imperfect*), or as attempted or only intended (*Conative Imperfect*) (cf. § 276. *b*): as, —

in exsilium **ēiciēbam** quem iam ingressum esse in bellum **vidēbam** (Cat. ii. 6), *was I sending* (*i.e.* trying to send) *into exile one who I saw had already gone into war?*

hunc igitur diem sibi prōpōnēns Milō, cruentis manibus ad illa augusta centuriārum auspicia **veniēbat** (Mil. 16), *was Milo coming* (*i.e.* was it likely that he would come), etc.?

si licitum esset **veniēbant** (Verr. vi. 49), *they were coming if it had been allowed* (they were on the point of coming, and would have done so if, etc.).

NOTE. — To this head may be referred the imperfect with **iam**, denoting the *beginning* of an action or state: as, —

iamque arva **tenēbant** ūltima (Æn. vi. 477), *and now they were just getting to the farthest fields.*

d. The Imperfect is sometimes used to express a surprise at the *present* discovery of a fact already existing: as, —

Ō tū quoque hīc **aderās** (Ter. Ph. 858), *oh! you are here too.*

ehem pater mī, tu hīc **erās** (Plaut.), *what! you here, father?*

āh miser! quantā **labōrābās** Charybdī (Hor. Od. i. 27. 19), *unhappy boy, what a whirlpool you are struggling in* [and I never knew it]!

e. The Imperfect is often used in dialogue by the comic poets where later writers would employ the Perfect: as, —

ad amīcum Calliclem quoi rem **aībat** mandāsse hīc suam (Plaut. Trin. 956), *to his friend Callicles, to whom, he said, he had intrusted his property.*

praesāgībat animus frūstrā mē īre quom **exībam** domō (Plaut. Aul. 222), *my mind mistrusted when I went from home that I went in vain.*

NOTE. — So also, in conversation, the imperfect of verbs of saying (cf. *as I was a-saying*): as, —

at medicī quoque, ita enim **dīcēbās**, saepe falluntur (N. D. iii. 6, 15), *for that was what you were saying just now.*

haec mihi fere in mentem **veniēbant** (id. ii. 67, 168), *this is about what occurred to me*, etc. [In a straightforward narration this would be **vēnērunt**.]

f. For the Imperfect Indicative in apodosis *contrary to fact*, see § 308. *b*.

g. The Imperfect with negative words often has the force of the English auxiliary *could* or *would*: as, —

itaque (Dāmoclēs) nec pulchrōs illōs ministrātōrēs **adspiciēbat** (Tusc. v. 21, 6), *therefore he could not look upon those beautiful slaves.* [In this case *did not* would not express the idea of *continued prevention* of enjoyment by the overhanging sword.]

nec enim dum eram vōbīscum animum meum **vidēbātis** (Cat. Maj. 22, 79), *for, you know, while I was with you, you could not see my soul.* [Here the Perfect would refer only to *one moment.*]

h. For the Epistolary Imperfect, see § 282.

5. Future.

278. The Future denotes an action or state that will occur hereafter.

a. The Future sometimes has the force of an Imperative (see § 269. *f*).

b. The Future is often required in a subordinate clause in Latin where in English futurity is sufficiently expressed by the main clause: as, —

cum **aderit** vidēbit, *when he is there he will see* (cf. § 325. *c*).

sānābimur sī **volēmus** (Tusc. iii. 6), *we shall be healed if we wish* (cf. § 307. *a*).

II. The Tenses of Completed Action.

1. Perfect.

279. The Perfect denotes an action either as *now completed* (*Perfect Definite*), or as *having taken place* at some undefined point of past time (*Historical* or *Aoristic Perfect*). Thus, —

(1) ut ego **fēcī**, quī Graecās litterās senex **didicī** (Cat. Maj. 8), *as I have done, who have learned Greek in my old age.*

diūturnī silentī fīnem hodiernus diēs **attulit** (Marc. 1), *this day has put an end to my long-continued silence.*

(2) tantum bellum extrēmā hieme **apparāvit**, ineunte vēre **suscēpit**, mediā aestāte **cōnfēcit** (Man. 12), *so great a war he made ready for at the end of winter, undertook in early spring, and finished by midsummer.*

NOTE. — The distinction between these two uses of the perfect, which is represented by two forms in most other Indo-European languages, was almost if not wholly lost to the minds of the Romans. It must be noticed, however, on account of the *marked distinction* in English (see also § 115. *c*).

a. The perfect is sometimes used emphatically to denote that a thing or condition of things that once existed no longer exists: as, —

fuit ista quondam in hāc rē pūblicā virtūs (Cat. i. 1), *there was once such virtue in this commonwealth.*

habuit, nōn habet (Tusc. i. 36), *he had, he has no longer.*

filium habeō . . . immō **habuī**; nunc habeam necne incertumst (Ter. Heaut. 92), *I have a son, no, I had one; whether I have one now or not is uncertain.*

fuimus Trōes, **fuit** Īlium (Æn. ii. 325), *we have ceased to be Trojans, Troy is no more.*

b. The Indefinite Present, denoting a *customary action* or a *general truth* (§ 276), often has the Perfect in a subordinate clause referring to time antecedent to that of the main clause: as, —

quī in compedibus corporis semper **fuērunt**, etiam cum **solūtī sunt** tardius **ingrediuntur** (Tusc. i. 31), *they who have always been in the fetters of the body, even when released move more slowly.*

haec morte **effugiuntur**, etiam sī nōn **ēvēnērunt**, tamen quia **possunt** ēvenīre (id. 36), *these things are escaped by death even if they have not* [yet] *happened*, etc.

simul āc mihi **collibitum est**, praestō **est** imāgō (N. D. i. 38), *as soon as I have taken a fancy, the image is before my eyes.*

NOTE. — This use of the perfect is especially common in the protasis of general conditions in present time (§ 309. *c*).

c. The perfect is sometimes used of a *general truth*, especially with negatives (*Gnomic Perfect*): as, —

quī studet contingere mētam multa **tulit fēcitque** (Hor. A. P. 412), *he who aims to reach the goal, first bears and does many things.*

nōn aeris acervus et aurī **dēdūxit** corpore fēbrēs (id. Ep. i. 2, 47), *the pile of brass and gold removes not fever from the frame.*

NOTE. — The gnomic perfect strictly refers to past time; but its use implies that something which never *did* happen in any known case, never *does* happen, and never will (cf. the English "*Faint heart never won fair lady*"); or without a negative that what *has once* happened will *always* happen under similar circumstances.

d. The Perfect is often used in expressions containing or implying a *negation*, where in affirmation the Imperfect would be preferred: as, —

dīcēbat melius quam **scrīpsit** Hortēnsius (Or. 38), *Hortensius spoke better than he wrote.* [Here the negative is implied in the comparison: compare the use of **quisquam**, **ūllus**, etc. (§ 202. *c*), and the French *ne* after comparatives and superlatives.]

e. The completed tenses of some verbs are equivalent to the incomplete tenses of verbs of kindred meaning.

Such are the preteritive verbs **ōdī**, *I hate*; **meminī**, *I remember*; **nōvī**, *I know*; **cōnsuēvī**, *I am accustomed*,[1] with others used preteritively, as **vēnerat** (= **aderat**, *he was at hand*, etc.) (see § 143, note). Thus, —

quī diēs aestūs māximōs efficere **cōnsuēvit** (B. G. iv. 29), *which day generally makes the highest tides* (is accustomed to make).

cūius splendor **obsolēvit** (Quinc. v. 18), *whose splendor is now all faded* (has become old).

REMARK. — Many other verbs are occasionally so used: as, —

dum oculōs certāmen **āverterat** (Liv. xxxii. 24), *while the contest had turned their eyes* (kept them turned). [Here **āverterat** = **tenēbat**.]

2. Pluperfect.

280. The Pluperfect is used (1) to denote an action or state *completed* in past time; or (2) sometimes to denote an action in indefinite time, but prior to some past time referred to: as, —

(1) locī nātūra erat haec, quem locum nostrī castrīs **dēlēgerant** (B. G. ii. 18), *this was the nature of the ground which our men had chosen for a camp.*

Viridovix summam imperī tenēbat eārum omnium cīvitātum quae **dēfēcerant** (id. iii. 17), *Viridovix held the chief command of all those tribes which had revolted.*

(2) neque vērō cum aliquid **mandāverat** cōnfectum putābat (Cat. iii. 7), *but when he had given a thing in charge he did not look on it as done.*

quae sī quandō adepta est id quod eī **fuerat concupītum**, tum fert alacritātem (Tusc. iv. 15), *if it* (desire) *ever has gained what it had* [previously] *desired, then it produces joy.*

a. For the Epistolary Pluperfect, see § 282.

3. Future Perfect.

281. The Future Perfect denotes an action as completed in the future: as, —

ut sēmentem **fēceris**, ita metēs (Or. ii. 65), *as you sow* (shall have sown), *so shall you reap.*

carmina tum melius cum **vēnerit** ipse canēmus (Ecl. ix. 67), *then shall we sing our songs better, when he himself has come.*

sī illīus insidiae clāriōrēs hāc lūce **fuerint** tum dēnique obsecrābō (Mil. 2, 6), *when the plots of that man have been shown to be as clear as daylight, then, and not till then, shall I conjure you.*

[1] Cf. **dētestor**, **reminiscor**, **sciō**, **soleō**.

ego certē meum officium **praestiterō** (B. G. iv. 25), *I at least will have done my duty* (*i.e.* when the time comes to reckon up the matter, I **will** be found to have done it, whatever the event).

REMARK. — The Future Perfect is used with much greater exactness in Latin than in English, and may even be used instead of the Future, from the fondness of the Latins for representing an action as completed: as, —

quid inventum sit paulō post **vīderō** (Acad. ii. 24), *what has been found out I will see presently.*

quī Antōnium **oppresserit** bellum taeterrimum **cōnfēcerit** (Fam. x. 19), *whoever crushes* (shall have crushed) *Antony will finish* (will have finished) *a most loathsome war.*

NOTE. — For the future perfect in future conditions, see § 307. *c.*

III. Epistolary Tenses.

282. In Letters, the Perfect Historical or the Imperfect may be used for the present, and the Pluperfect for any past tense, as if the letter were *dated* at the time it is supposed to be *received:* as, —

neque tamen, cum haec **scrībēbam**, **eram** nescius quantīs oneribus premerēre (Fam. v. 12), *nor while I write this am I ignorant under what burdens you are weighed down.*

ad tuās omnēs [epistulās] **rescrīpseram** prīdiē (Att. ix. 10), *I* [have] *answered all your letters yesterday.*

cum quod scrīberem ad tē, nihil habērem, tamen hās **dedī** litterās (Att. ix. 16), *though I have nothing to write you, still I write this letter.*

NOTE. — In this use these tenses are called the Epistolary Imperfect and Pluperfect. The epistolary tenses are not used with any uniformity, but only when attention is particularly directed to the *time of writing.* (So especially **scrībēbam**, **dabam**, etc.).

IV. Tenses of the Subjunctive.

283. The tenses of the Subjunctive in Independent Clauses denote time in relation to the time of the speaker. The Present always refers to *future time*, the Imperfect to either *past* or *present*, the Perfect to either *future* or *past*, the Pluperfect always to *past.*

284. In Dependent Clauses the tenses of the Subjunctive were habitually used in certain fixed connections determined by the time of the main verb and the time of the dependent verb together.

NOTE. — The tenses of the Subjunctive were originally used in Dependent clauses (as in Independent), each with its own time in relation to the point of view of the speaker; but in consequence of the natural tendency of language to refer all the parts of a complex sentence to *one time*, — namely, that of the speaker, — the connections in which these tenses were used became fixed. Hence the rules for the *Sequence of Tenses*. These are by no means rigid, but allow many varieties, as is natural from their origin.

Sequence of Tenses.

285. The tenses of the Subjunctive in Dependent clauses follow special rules for the SEQUENCE OF TENSES.

With reference to these rules all tenses when used in *Independent* clauses are divided into two classes, — *primary* and *secondary*

1. PRIMARY. The *primary tenses* include all forms that express *present* or *future* time. These are the Present, Future, and Future Perfect Indicative, the Present and Perfect Subjunctive, and the Present and Future Imperative.

NOTE. — The Perfect Definite is sometimes treated as primary, but see § 287. *a*.

2. SECONDARY. The *secondary tenses* include all forms that refer to *past* time. These are the Imperfect, Perfect, and Pluperfect Indicative, the Imperfect and Pluperfect Subjunctive, and the Historical Infinitive.

NOTE 1. — To these may be added certain forms less commonly used in Independent Clauses. Such are: (1) Primary: Present Infinitive in Exclamations; (2) Secondary: Perfect Infinitive in Exclamations (see § 287. *a*. note).

NOTE 2. — For the Historical Present, see § 287. *e*; for the Imperfect Subjunctive in Apodosis, see § 287. *g*.

286. The following is the general rule for the SEQUENCE OF TENSES.

In complex sentences a Primary tense in the main clause is followed by the Present or Perfect in the dependent clause, and a secondary tense by the Imperfect or Pluperfect: as, —

scrībit ut nōs moneat, *he writes to warn us.*
scrībet ut nōs moneat, *he will write to warn us.*
scrībe (scrībitō) ut nōs monēās, *write that you may warn us.*
scrīpsit ut nōs monēret, *he wrote to warn us.*
scrībit quasi oblītus sit, *he writes as if he had forgotten.*
scrīpsit quasi oblītus esset, *he wrote as if he had forgotten.*
rogō quid factūrus sīs, *I ask what you are going to do.*

NOTE. — The beginner must observe that the rule affects only the tenses of the Subjunctive in dependent clauses. The tenses of the other moods and those of the *Subjunctive in* independent constructions (as in apodosis contrary to fact, § 308) *are not affected* by the sequence of tenses. (But cf. §§ 338. *a*. note 2, 339. note 2.)

REMARK. — In applying the rule for the sequence of tenses, observe (1) whether the main verb is (*a*) primary or (*b*) secondary, (2) whether the dependent verb is to denote completed action (*i.e.* past with reference to the main verb) or incomplete (*i.e.* present or future with reference to the main verb). Then —

(*a*) If the leading verb is *primary*, the dependent verb must be in the *Present* if it denotes *incomplete action*, in the *Perfect* if it denotes *completed action*.

(*b*) If the leading verb is *secondary*, the dependent verb must be in the *Imperfect* if it denotes *incomplete action*, in the *Pluperfect* if it denotes *completed action*. Thus, —

he writes (primary) *to warn* (incomplete) *us*, scrībit ut nōs moneat.
I ask (primary) *what you were doing* (now past), rogō quid fēceris.

Notice that the *Future Perfect* denotes action completed (at the time referred to), and hence is represented in the Subjunctive by the Perfect or Pluperfect. Thus, —

I ask what you will have accomplished, rogō quid perfēceris.
he asked what he would have accomplished, rogāvit quid perfēcisset.

287. In the Sequence of Tenses some special points are to be noted: —

a. The Perfect Indicative is ordinarily a secondary tense, but allows the primary sequence when the present time is clearly in the writer's mind. Thus, —

ut satis **esset** praesidī **prōvīsum est** (Cat. ii. 12), *provision has been made that there should be ample guard.* [Secondary sequence.]

addūxī hominem in quō satisfacere exterīs nātiōnibus **possētis** (Verr. i. 1), *I have brought a man in whose person you can make satisfaction to foreign nations.* [Secondary sequence.]

est enim rēs iam in eum locum **addūcta**, ut quamquam multum intersit inter eōrum causās quī dīmicant, tamen inter victōriās nōn multum interfutūrum **putem** (Fam. v. 21, 3), *for affairs have been brought to such a pass that, though there is a great difference between the causes of those who are fighting, still I do not think there will be much difference between their victories.* [Primary sequence.]

ea **adhibita** doctrīna **est** quae vel vitiōsissimam nātūram excolere **possit** (Q. Fr. i. 1, 7), *such instruction has been given as can train even the faultiest nature.* [Primary sequence.]

NOTE. — The Perfect Infinitive in exclamations follows the same rule: as, —

adeōn rem **redīsse** patrem ut **extimēscam** (Ter. Ph. 153), *to think that things have come to such a pass that I should dread my father.*

b. After a primary tense the Perfect Subjunctive is regularly used to denote *any past action*. Thus the Perfect Subjunctive may represent, —

1. A Perfect Definite: as, —

nōn dubitō quīn omnēs tuī **scrīpserint** (Fam. v. 8), *I do not doubt that all your friends have written.* [Direct statement: **scrīpsērunt**.]

quārē nōn ignōrō quid accidat in ūltimīs terrīs, cum **audierim** in Ītaliā querēlās cīvium (Q. Fr. i. 1, 33), *therefore I know well what happens at the ends of the earth, when I have heard in Italy the complaints of citizens.* [In a direct statement, **audīvī.**]

2. A Perfect Historical: as, —

mē autem hīc laudat quod **retulerim**, nōn quod **patefēcerim** (Att. xii. 21), *me he praises because I brought the matter* [before the senate], *not because I brought it to light.* [Direct statement: **retulit.**]

3. An Imperfect: as, —

sī forte ceciderint tum intellegitur quam **fuerint** inopēs amīcōrum (Læl. 15, 53), *if by chance they fall* (have fallen), *then one can see how poor they were in friends.* [Direct question: **quam inopēs erant?**]

quī status rērum **fuerit** cum hās litterās dedī scīre poteris ex C. Tidiō Strabōne (Fam. xii. 6), *what the condition of affairs was when I wrote this letter, you can learn from Strabo.* [Direct question: **quī erat?**]

quam cīvitātī cārus **fuerit** maerōre fūneris indicātum est (Læl. 3, 11), *how dear he was to the State has been shown by the grief at his funeral.* [Direct question: **quam cārus erat?**]

ex epistulīs intellegī licet quam frequēns **fuerit** Platōnis auditor (Or. 4), *it may be understood from his letters how constant a hearer he was of Plato.* [Direct question: **quam frequēns erat?**]

NOTE. — Thus the Perfect Subjunctive may represent, not only a Perfect Definite or a Perfect Historical of a direct statement or question, but an Imperfect as well. This comes from the want of any special tense of the subjunctive to express continued action after a primary tense. Thus, **mīror quid fēcerit** may mean (1) *I wonder what he has done,* (2) *I wonder what he did* (hist. perf.), or (3) *I wonder what he was doing.*

c. In clauses of Result, the Perfect subjunctive is very often (the Present rarely) used after secondary tenses: as, —

Hortēnsius **ārdēbat** dīcendī cupiditāte sīc ut in nūllō unquam flagrantius studium **vīderim** (Brut. 88), *Hortensius was so hot with desire of speaking that I have never seen a more burning ardor in any man.*

Siciliam Verrēs per triennium ita **vēxāvit** āc **perdidit**, ut ea restituī in antīquum statum nūllō modō **possit** (Verr. i. 4), *for three years Verres so racked and ruined Sicily, that she can in no way be restored to her former state.* [Here the Present is used in describing a state of things actually existing.]

videor **esse cōnsecūtus** ut nōn **possit** Dolābella in Ītaliam pervenīre (Fam. xii. 14), *I seem to have brought it about that Dolabella cannot come into Italy.*

REMARK. — This construction emphasizes the result; the regular construction subordinates it.

NOTE. — There is a special fondness for the Perfect Subjunctive to represent a *Perfect Indicative.* Thus, —

Thorius erat ita nōn superstitiōsus ut illa plūrima in suā patriā et sacrificia et fāna **contemneret**; ita nōn timidus ad mortem ut in aciē **sit** ob rem pūblicam **interfectus** (Fin. ii. 20, 63), *Thorius was so little superstitious that he despised* [contemnēbat] *the many sacrifices and shrines in his country; so little timorous about death that he was killed* [interfectus est] *in battle, in defence of the State.*

Zēnō nūllō modō is erat quī nervōs virtūtis **incīderit** (cf. § 279. *d*); sed contrā quī omnia in ūna virtūte **pōneret** (Acad. i. 10), *Zeno was by no means one to cut the sinews of virtue; but one, on the contrary, who made everything depend on virtue alone.* [**incīdit . . . pōnēbat.**]

erant enim nōbīs perīrātī, quasi quicquam dē nostrā salūte **dēcrēvissēmus** quod nōn idem illīs cēnsuissēmus aut quasi ūtilius reī pūblicae **fuerit** eōs etiam ad bestiārum auxilium cōnfugere quam vel ēmorī vel cum spē vīvere (Fam. ix. 6, 3), *for they were very angry with us, just as if we had voted for anything in regard to our own preservation which we had not advised them also, or as if it were more advantageous to the state for them to fly for help to brutes than either to die or to live in hope.* [Without **quasi**, **dēcrēverāmus** and **fuit** would have been **used**.]

d. A *general truth* after a past tense follows the sequence of tenses: as, —

ex hīs quae tribuisset sibi quam mūtābilis **esset** reputābat (Q. C. iii. 9), *from what she* (Fortune) *had bestowed on him, he reflected how inconstant she is.* [Direct: **mūtābilis est.**]

ibi quantam vim ad stimulandōs animōs īra **habēret** appāruit (Liv. xxxiii. 37), *here it appeared what power anger has to goad the mind.* [Direct: **habet.**]

NOTE. — In English the original tense is more commonly kept.

e. The Historical Present (§ 276. *d*) is sometimes felt as a *primary*, sometimes as a *secondary* tense. Accordingly it is followed by either the primary or the secondary sequence, more commonly by the secondary. Thus, —

rogat ut **cūret** quod dīxisset (Quinct 5), *he asks him to attend to the thing he had spoken of.*

castella **commūnit** quō facilius prohibēre **posset** (B. G. i. 8), *he strengthens the forts that he might more easily keep them off.*

NOTE. — After the historical present, **cum** temporal with the subjunctive must follow the secondary sequence.

f. The Imperfect and Pluperfect in conditions contrary to fact (§ 308) are not affected by the sequence of tenses: as, —

quia tāle sit, ut vel sī **īgnōrārent** hominēs, etc. (Fin. ii. 15, 49), *because it is such that even if men* WERE *ignorant*, etc.

g. The Imperfect Subjunctive in present conditions contrary to fact (§ 308) is *regularly followed* by the secondary sequence: as, —

sī aliī cōnsulēs essent, ad tē potissimum, Paulle, **mitterem**, ut eōs mihi quam amicissimōs **redderēs** (Fam. xv. 13), *if there were other consuls, I should send to you, Paulus, in preference to all, that you might make them as friendly to me as possible.*

sī eōs **dīcerēs** miserōs quibus moriendum **esset**, nēminem exciperēs (Tusc. i. 5), *if you called those wretched who must die, you would except no one.*

h. The Present is sometimes followed by a secondary sequence, seemingly because the writer is thinking of past time (*Synesis*): as, —

sed sī rēs cōget, **est** quiddam tertium, quod neque Seliciō nec mihi displicēbat; ut neque iacēre rem **paterēmur**, etc. (Fam. i. 5. *a*), *but if the case shall demand, there is a third* [course] *which neither Selicius nor myself disapproved, that we should not allow*, etc. [Here Cicero is led by the time of **displicēbat**.]

sed tamen ut **scīrēs** haec tibi **scrībō** (Fam. xiii. 47), *but yet that you may know, I write thus.* [As if he had used the common epistolary imperfect **scrībēbam** (§ 282).]

cūius praeceptī tanta vīs **est** ut ea nōn hominī cuipiam sed Delphicō deō **tribuerētur** (Leg. i. 22), *such is the force of this precept, that it was ascribed not to any man, but to the Delphic god.* [The precept was an old one.]

NOTE. — The rules for the sequence of tenses must not be regarded as inflexible. They were often disregarded by the Romans themselves, either from carelessness or purposely for one reason or another.

i. When a clause depends upon one already dependent, the sequence becomes secondary as soon as the time is thrown back into the past by any form that represents past time: as, —

sed tamen quā rē **acciderit** ut ex meīs superiōribus litterīs id **suspicārēre** nesciō (Fam. ii. 16), *but yet how it happened that you suspected this from my previous letter, I don't know.*

tantum **prōfēcisse** vidēmur ut ā Graecīs nē verbōrum quidem cōpiā **vincerēmur** (N. D. i. 4, 8), *we seem to have advanced so far that even in fulness of words we* ARE *not surpassed by the Greeks.*

But, — beātē **vīxisse** videor quia cum Scīpiōne **vīxerim** (Læl. 4, 15), *I seem to have lived happily in that I have lived with Scipio* (who had just died).

NOTE. — For the application of this rule to Indirect Discourse, see § 336. B. note.

V. Tenses of the Infinitive.

288. The tenses of the Infinitive denote *present*, *past*, or *future* time, relatively to the time of the verb on which they depend: as, —

nostrōs nōn **esse** īnferiōrēs intellēxit (B. G. ii. 8), *he ascertained that our men were not inferior.* [Direct: **sunt**.]

quam Iūnō fertur terris magis omnibus coluisse (Æn. i. 15), *which Juno is said to have cherished above all lands.* [Direct: **colēbat.**]

spērant sē māximum frūctum esse captūrōs (Læl. 21), *they hope they shall receive the greatest advantage.* [Direct: **capiēmus.**]

a. After past tenses of verbs of *necessity*, *propriety*, and *possibility* (as **potuī**, **dēbuī**, and **opportuit**) the present infinitive must be rendered by the Perfect infinitive in English: as, —

scīre potuit (Milo, 17), *he might have known.*

qui vidēbātur omninō **morī** nōn dēbuisse (Arch. 8), *who seemed* [one **that**] *ought not to have died at all.*

b. For the tenses of the infinitive in Indirect Discourse, see § 336. A.

c. Except in indirect discourse, the Present is the only tense of the infinitive in common use. It has no distinct reference to time. Thus, —

est adulēscentis māiōrēs nātū **verērī** (Off. i. 34), *it is* [the duty] *of a youth to reverence his elders.*

d. After verbs of *wishing*, *necessity*, and the like,[1] the Perfect Passive infinitive is often used instead of the Present: as, —

nōllem **factum**, *I regret it* (I could wish it not done). [The Latin form of *apology.*]

domesticā cūrā tē **levātum** [**esse**] volō (Q. F. iii. 9), *I wish you relieved of household care.*

quod iam pridem **factum esse** oportuit (Cat. i. 2), *which ought to have been done long ago* (cf. *a*, above).

NOTE. — The participle in this case is rather in predicate agreement (with or without **esse**) than used to form a strict perfect infinitive, though the full form can hardly be distinguished from that construction; cf. **mātūrātō opus est**, *there is need of haste* (§ 292. *b*) and *I pray thee have me excused.*

REMARK. — In early and late Latin, and in poetry, rarely in good prose, the Perfect Active infinitive is also used instead of the Present, and even after other verbs than those of *wishing* and the like: as, —

commīsisse cavet (Hor. A. P. 168), *he is cautious of doing.*

haud equidem premendō alium mē **extulisse** velim (Liv. xxii. 59), *I would not by crushing another exalt myself.*

sunt quī nōlint **tetigisse** (Hor. Sat. i. 2), *there are those who would not touch.*

statim **vīcisse** dēbeō (Rosc. Am. 27), *I ought to win my case* (I must be regarded as having won it).

nōllem **dīxisse** (Verr. v. 20), *I would not say*

e. After verbs of *feeling* the Perfect infinitive is used, especially by the poets, to denote a completed action.

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[1] Chiefly **volō**, **nōlō**, **mālō**, **oportet**, **decet**.

So also with **satis est, satis habeō, melius est, contentus sum,** and in a few other cases where the distinction of time is important. Thus, —

nōn paenitēbat intercapēdinem scrībendi **fēcisse** (Fam. xvi. 21), *I was not sorry to have made a respite of writing.*
pudet mē nōn **praestitisse** (id. xiv. 3), *I am ashamed not to have shown.*
sunt quōs curriculō pulverem Olympicum **collēgisse** iuvat (Hor. Od. i. 1. 3), *there are those who delight,* etc.
quiēsse erit melius (Liv. iii. 48), *it will be better to have kept quiet.*
nil ego si peccem possum **nescīsse** (Ov. Her. xvii. 47), *if I should go wrong, I cannot have done it in ignorance* (am not able not to have known).

f. The Future infinitive is often expressed by **fore** (or **futūrum esse**) **ut** with the subjunctive; so necessarily in verbs which have no supine stem (cf. §§ 302. Rem., 332. *e*). Thus, —

spērō **fore ut** contingat id nōbis (Tusc. i.), *I hope that will be our happy lot.*

II. — NOUN AND ADJECTIVE FORMS.

The several Noun and Adjective forms associated with the verb are employed as follows: —

1. PARTICIPLES:
   - *a.* Present and Perfect
     1. Attributive (§ 291 and *a*).
     2. Simple Predicate (§ 291. *b*).
     3. Periphrastic Perfect (passive) (§ 291. R.).
     4. Predicate of Circumstance (§ 292).
     5. Descriptive (Indirect Discourse) (§ 292. *c*).
   - *b.* Future
     1. Periphrastic with **esse** (§ 293. *a*).
     2. Periphrastic with **ful** (= Pluperfect Subjunctive) (§ 293. *c*).
   - *c.* Gerundive
     1. As Descriptive Adjective (§ 294. *a*).
     2. Periphrastic with **esse** (§ 294. *b*).
     3. Of Purpose with certain verbs (§ 294. *d*).

2. GERUND or GERUNDIVE:
   1. Genitive as Objective Genitive (§ 298).
   2. Dative, with Adjectives (of Fitness), Nouns, Verbs (§ 299).
   3. Accusative, with certain Prepositions (§ 300).
   4. Ablative, of Means, Comparison, or with Prepositions (§ 301).

3. SUPINE:
   1. Former Supine (in **-um**), with Verbs of Motion (§ 302).
   2. Latter Supine (in **-ū**), chiefly with Adjectives (§ 303.)

I. — PARTICIPLES.

289. The Participle expresses the action of the verb in the form of an Adjective; but has a partial distinction of tense, and may govern a case.

NOTE. — Thus the participle combines all the functions of an adjective with some of the functions of a verb. As an adjective, it limits substantives, and agrees with them in gender, number, and case (§ 186). As a verb, it has distinctions of time (§ 290), and often takes an object.

1. Distinctions of Tense.

290. Participles denote time as *present*, *past*, or *future* with respect to the time of the verb in their clause.

Thus the Present Participle represents the action as *in progress* at the time indicated by the tense of the verb, the Perfect as *completed*, and the Future as *still to take place*.

a. The Present Participle has several of the special uses of the Present Indicative. Thus it may denote: —

1. An action continued in the present but begun in the past (§ 276. *a*): as, —

quaerentī mihi iamdiū certa rēs nūlla veniēbat in mentem (Fam. iv. 13), *though I had long sought, no certain thing came to my mind.*

2. Attempted action (§ 276. *b*): as, —

C. Flāminiō restitit agrum Picentem **dīvidentī** (Cat. Maj. 4), *he resisted Flaminius when attempting to divide the Picene territory.*

3. Futurity (§ 276. *c*): as, —

iēns in Pompēiānum bene mānē haec scripsī (Att. iv. 9), *I write this when about going very early to my place at Pompeii.*

b. The Perfect Participle of a few deponent verbs is used nearly in the sense of a Present.

Such are, regularly, **ratus, solitus, veritus**; commonly, **fīsus, ausus, secūtus**, and occasionally others, especially in later writers. Thus, —

cohortātus mīlitēs docuit (B. C. iii. 80), *encouraging the men, he showed.*
īrātus dixisti (Mur. 30), *you spoke in a passion.*
oblītus auspicia (Phil. i. 13), *forgetting the auspices.*
insidiās **veritus** (B. G. ii. 11), *fearing ambuscade.*
imperiō **potītus** (Liv. xxi. 2), *holding the command.*
ad pūgnam **congressī** (id. iv. 10), *meeting in fight.*
rem incrēdibilem **ratī** (Sall. Cat. 48), *thinking the thing incredible.*

c. The Latin has no Present Participle in the passive. The place of such a form is supplied usually by a clause with **dum** or **cum**, rarely by the participle in **-dus** (cf. p. 314, foot-note): as, —

nūllīs ēvidentibus causīs obīre **dum calceantur** mātūtinō duo Caesarēs (Plin. N. H. vii. 181), *from no obvious cause two Cæsars died while having their shoes put on in the morning.*

mēque ista dēlectant **cum** Latīnē dīcuntur (Ac. Prior. 1, 5), *those things please me when they are spoken in Latin.*

crucibus adfīxī aut **flammandī** (Tac. Ann. xv. 44), *crucified or set on fire* (in flames).

NOTE. — The constructions with **dum** and **cum** are often used when a participle might be employed: as, —

dīc, hospes, Spartae, nōs tē hīc vidisse iacentēs, **dum** sanctīs patriae lēgibus **obsequimur**, *tell it, stranger, at Sparta, that you saw us lying here obedient to our country's sacred laws.* [Here **dum obsequimur** is a translation of the Greek present participle πειθόμενοι.]

dum [Ulixēs] sibi, dum sociīs reditum **parat** (Hor. Ep. i. 2. 21), *Ulysses, while securing the return of himself and his companions.* [In Greek: ἁρνύμενος.]

d. The Latin has no Perfect Participle in the active voice. The deficiency is supplied —

1. In deponents by the perfect passive form with its regular active meaning: as, —

nam singulās [nāvēs] nostrī **cōnsectātī** expūgnāvērunt (B. G. iii. 15), *for our men having overtaken them one by one, captured them by boarding.*

2. In other verbs, either by the ablative absolute with a change of voice (§ 255. *d*, note) or by a clause (especially with **cum** or **dum**): as, —

itaque **convocātīs centuriōnibus** militēs certiōrēs facit (B. G. iii. 5), *and so, having called the centurions together, he informs the soldiers* (the centurions having been called together).

cum vēnisset animadvertit collem (id. vii. 44), *having come* (when he had come), *he noticed a hill.*

NOTE. — The perfect participle of several deponent verbs may be either active or passive in meaning (§ 135. *b*).

2. Adjective Use.

291. The Present and Perfect participles are used sometimes as attributive, nearly like adjectives: as, —

cum antīquissimam sententiam tum **comprobātam** (Div. i. 5), *a view at once most ancient and well approved.*

sīgna nunquam fere **ēmentientia** (id. 9), *signs hardly ever deceitful.*

auspiciīs ūtuntur **coāctīs** (id. 15), *they use forced auspices.*

a. Participles often become complete adjectives, and may be compared or used as nouns. Thus, —

quō mulierī esset rēs **cautior** (Cæcin. 4, 11), *that the matter might be more secure for the woman.*

in illīs artibus **praestantissimus** (De Or. i. 50, 217), *pre-eminent in those arts.*

sibi indulgentēs et corpori **dēservientēs** (Leg. i. 13), *the self-indulgent, and slaves to the body* (indulging themselves and serving the body).

rēctē **facta** paria esse dēbent (Par. iii. 1), *right deeds* (things rightly done) *ought to be like in value* (see § 207. *c*).

male **parta** male dīlābuntur (Phil. ii. 27), *ill got, ill spent* (things ill-acquired, etc.).

cōnsuētūdō **valentis** (De Or. ii. 44), *the habit of a man in health.*

b. Participles are often used as Predicate Adjectives. As such they may be joined to the subject by **esse** or a copulative verb (see §§ 186. *b*, 176. *a*): as, —

Gallia est **dīvīsa** (B. G. i. 1), *Gaul is divided.*

locus quī nunc **saeptus est** (Liv. i. 8), *the place which is now enclosed.*

vidētis ut senectūs sit operōsa et semper **agēns** aliquid et **mōliēns** (C. M. 8), *you see how busy old age is, always aiming and trying at something.*

nēmō adhūc convenīre voluit cui fuerim **occupātus** (Cat. Maj. 10, 32), *nobody hitherto has* [ever] *wished to converse with me, to whom I have been "engaged."*

REMARK. — From this predicate use arise the compound tenses of the passive, — the participle of *completed action* with the incomplete tenses of **esse** developing the idea of past time: as, **interfectus est**, *he was* (or has been) *killed*, lit., *he is having-been-killed* (*i.e.* already slain).

In the best writers (as Cicero), the perfect participle, when used with **fuī**, etc., retains its proper force; but in later writers the two sets of tenses (as **amātus sum** or **fuī**) are often used indiscriminately to form the tenses of the perfect system in the passive: as, —

[lēgēs] cum quae **lātae sunt** tum vērō quae **prōmulgātae fuērunt** (Sest. 25), *the laws, both those which were proposed, and those which were published.* [The *proposal* of the laws was a single act: hence **lātae sunt** is a compound perfect. The *publishing*, or *posting*, was a continued state, which is indicated by the participle **prōmulgātae**, and **fuērunt** is the perfect of the copula.]

arma quae **fīxa** in parietibus **fuerant**, humī inventa sunt (Div. i. 34), *the arms which had been fastened on the walls were found upon the ground.* [Cf. **occupātī sunt et fuērunt** (Off. i. 17), *are and have been engaged.* The difference between this and **arma quae**, etc., is, that **occupātus** in this sense is used only as an adjective.]

3. Predicate Use.

292. The Present and Perfect participles are often used as a predicate, where in English a phrase or clause would be usual.

In this use the participles express *time, cause, occasion, condition, concession, characteristic* (or *description*), *manner, means, attendant circumstances.* Thus, —

volventēs hostīlia cadāvera amīcum reperiēbant (Sall. Cat. 61), *while rolling over the corpses of the enemy they found a friend.* [Time.]

paululum **commorātus**, signa canere iubet (Sall. Cat. 59, 1), *after delaying a little while, he orders to give the signal.* [Time.]

longius prōsequi **veritus**, ad Cicerōnem pervēnit (B. G. v. 52), *because he feared to follow further, he came to Cicero.* [Cause.]

quō sciret laxās dare **iūssus** habēnās (Æn. i. 63), *who might know how to give them loose rein when bidden.* [Occasion.]

damnātum poenam sequī oportēbat (B. G. i. 4), *if condemned, punishment must overtake him.* [Condition.]

salūtem **inspērantibus** reddidisti (Marc. 7), *you have restored a safety which we did not hope.* [Concession.]

Dardanius caput ecce puer **dētēctus** (Æn. x. 133), *the Trojan boy with his head uncovered.* [Description.]

nec trepidēs in ūsum **poscentis** aevi pauca (Hor. Od. ii. 11. 5), *be not anxious for the needs of age that demands little.* [Characteristic.]

incitātī fugā montēs altissimōs petēbant (B. C. iii. 93), *in headlong flight they made for the highest mountains.* [Manner.]

mīlitēs **sublevātī** aliī ab aliīs māgnam partem itineris cōnficerent (B. C. i. 68), *the soldiers helped up by each other*, etc. [Means.]

hōc **laudāns**, Pompēius idem iūrāvit (B. C. iii. 87), *approving this, Pompey took the same oath.* [Attendant circumstance.]

aut **sedēns** aut **ambulāns** disputābam (Tusc. i. 4, 7), *I conducted the discussion either sitting or walking.* [Circumstance.]

REMARK. — These uses are especially frequent in the ablative absolute (§ 255. *d*). A co-ordinate clause is sometimes compressed into a perfect participle: as, —

īnstrūctōs ōrdinēs in locum aequum dēdūcit (Sall. Cat. 59), *he draws up the lines, and leads them to level ground.*

ut hōs trānsdūctōs necāret (B. G. v. 5), *that he might carry them over and put them to death.*

NOTE 1. — A participle with a negative often expresses the same idea which in English is given by *without* and a verbal noun: as, —

miserum est **nihil prōficientem** angī (N. D. iii. 5), *it is wretched to vex oneself without effecting anything.*

NOTE 2. — **Acceptum** and **expēnsum** as predicates with **ferre** and **referre** are book-keeping terms: as, —

quās pecūniās **ferēbat** eīs **expēnsās** (Verr. ii. 170), *what sums he charged to them*

a. A noun and a passive participle are often so united that the participle and not the noun contains the main idea:[1] as, —

ante **conditam condendamve** urbem (Liv. Pref.), *before the city was built or building.*

[1] Compare the participle in indirect discourse in Greek (Goodwin's Greek *Grammar*, § 280); and the English, "'Twas at the royal feast *for Persia won*" (Dryden), *i.e. for the conquest of Persia.*

illī lībertātem cīvium Rōmānōrum **imminūtam** nōn tulērunt; vōs vītam **ēreptam** neglegētis (Manil. 5), *they did not endure the infringement of the citizens' liberty; will you disregard the destruction of their life?*
post hominēs nātōs (Brut. 62, 224), *since the creation of man.*
iam ā conditā urbe (Phil. iii. 9), *even from the founding of the city.*

b. The perfect participle with a noun in agreement, or in the neuter as an abstract noun, is used in the ablative with **opus**, *need* (cf. § 243. *e*): as, —

opus **factō** est **viāticō** (Plaut. Trin. 887), *there is need of laying in provision.*
mātūrātō opus est (Liv. viii. 13), *there is need of haste.*

NOTE. — The omission of the noun in agreement gives rise to complex constructions: as, —

quid opus factōst, *what must be done?* [A mixture of **quid opus est fierī?** and **quō factō opus est?**]

c. The perfect participle with **habeō** (rarely with other verbs) has almost the same meaning as a perfect active, but denotes the *continued effect* of the action of the verb:[1] as, —

fidem quem **habent spectātam** iam et diū **cōgnitam** (Div. C. 4), *my fidelity, which they have proved and long known.*
cohortēs in aciē lxxx. **cōnstitūtās habēbat** (B. C. iii. 89), *he had eighty cohorts stationed in line of battle.*
nefāriōs ducēs **captōs** iam et **comprehēnsōs tenētis** (Cat. iii. 7, 16), *you have captured and hold in custody the infamous leaders*, etc.

d. A verb of *effecting* or the like may be used in combination with the perfect participle of a transitive verb to express the action of that verb more forcibly: as, —

praefectōs suōs multī **mīssōs fēcērunt** (Verr. iv. 58), *many discharged their officers* (made dismissed).
hic **trānsāctum reddet** omne (Plaut. Capt. 345), *he will get it all done* (restore it finished).
ademptum tibi iam **faxō** omnem metum (Ter. Haut. 341), *I will relieve you of all fear* (make it taken away).
illam tibi **incēnsam dabō** (Ter. Ph. 974), *I will make her angry with you.*

NOTE. — Similarly **volō** (with its compounds) and **cupiō**, with a perfect participle without **esse** (cf. § 288 *d.* note): as, —

mē **excūsātum** volō (Verr. i. 40), *I wish to be excused* (I want myself excused, cf. *I pray thee have me excused*).
quī te **conventum** cupit (Plaut. Curc. 304), *who wants to meet you* (wants you met).

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[1] The perfect with *have*, in modern languages of Latin stock, has grown out of this use of **habeō**.

e. After verbs denoting an *action of the senses* the present participle in agreement with the object is nearly equivalent to the infinitive of indirect discourse (§ 336), but expresses the action more vividly: as, —

ut eum nēmō unquam in equō **sedentem** viderit (Verr. v. 27), *so that no one ever saw him sitting on a horse.* [Cf. Tusc. iii. 31.]

NOTE. — The same construction is used after **faciō**, **indūcō**, and the like, with the name of an author as subject: as, —

Xenophōn facit Sōcratem **disputantem** (N. D. i. 11), *Xenophon represents Socrates disputing.*

4. Future Participle.

293. The Future Participle (except **futūrus** and **ventūrus**) is rarely used in simple agreement with a noun, except by later writers.

a. The future participle is chiefly used with **esse** (which is often omitted) in the active periphrastic conjugation (see § 129): as, —

morere, Diagorā, nōn enim in caelum **adscēnsūrus es** (Tusc. i. 46), *die, for you are not likely to rise to heaven.*

spērat adolēscēns diū **sē victūrum** (Cat. Maj. 19), *the young man hopes to live long* (that he shall live long).

neque **petītūrus** unquam cōnsulātum vidērētur (Off. iii. 20), *and did not seem likely ever to be a candidate for the consulship.*

b. By later writers and the poets the future participle is also used in simple agreement with a substantive to express: —

1. Likelihood or certainty: as, —

ausus est rem plūs fāmae **habitūram** (Liv. ii. 10), *he dared a thing which would have more repute.*

2. Purpose, intention, or readiness: as, —

cum leō rēgem **invāsūrus** incurreret (Q. C. viii. 1), *when a lion rushed on to attack the king.*

rediit bellī cāsum dē integrō **tentātūrus** (Liv. xvii. 62), *he returned to try the chances of war anew.*

dispersōs per agrōs mīlitēs equitibus **invāsūrīs** (id. xxxi. 36), *while the horse were ready to attack the soldiers scattered through the fields.* [A rare use of the Ablative Absolute.]

sī **peritūrus** abīs (Æn. ii. 675), *if you are going away to perish.*

3. Apodosis: as, —

dedit mihi quantum māximum potuit, **datūrus** amplius sī potuisset (Plin. Ep. iii. 21), *he gave me as much as he could, ready to give me more if he had been able.*

c. With past tenses of **esse**, the future participle is often equivalent to the pluperfect subjunctive (see § 308. *d*).

5. Gerundive (Future Passive Participle).

NOTE. — The participle in **-dus**, commonly called the Gerundive, has two distinct uses: —

(1) Its predicate and attribute use as participle or adjective (§ 294).

(2) Its use with the meaning of the gerund (§ 296). This may be called its *gerundive* use.

294. The gerundive when used as a Participle or an Adjective is always passive, denoting *necessity* or *propriety*.

In this use of the gerundive the following points are to be observed (*a–d*).

a. The gerundive is sometimes used, like the present and perfect participles, in simple agreement with a noun: as, —

fortem et **cōnservandum** virum (Mil. 38), *a brave man, and worthy to be preserved.*

b. The most frequent use of this form is with **esse** in the second (*passive*) periphrastic conjugation (see § 129): as, —

nōn **agitanda** rēs **erit** (Verr. vi. 70), *will not the thing have to be agitated?*

c. The neuter of the gerundive[1] is occasionally used impersonally with an object. The object is in the case regularly governed by the verb. Thus, —

agitandumst vigiliās (Pl. Tr. 869), *I have got to stand guard.*

via quam nōbīs **ingrediendum** sit (Cat. Maj. 2), *the way we have to enter.*

NOTE. — This use is regular with verbs which take their object in the dative or ablative: as, —

lēgibus **pārendum** est, *the laws must be obeyed.*

ūtendum exercitātiōnibus modicīs (Cat. Maj. 11), *we must use moderate exercise.*

d. After verbs signifying *to give, deliver, agree for, have, receive, undertake, demand*,[2] a gerundive in agreement with the object is used to express purpose: as, —

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[1] Sometimes called Nominative of the Gerund. Compare Greek verbal in *-téos* (Goodwin's Grammar, § 281).

[2] Such verbs are **accipiō, adnōtō, attribuō, condūcō, cūrō, dēnōtō, dēposcō, dō, dīvidō, dōnō, ēdīcō, ēdoceō, ferō, habeō, locō, mandō, obiciō, permittō, petō, pōnō, praebeō, prōpōnō, relinquō, rogō, suscipiō, trādō, voveō.**

redemptor quī columnam illam condūxerat **faciendam** (Div. ii. 21), *the contractor who had undertaken to make that column.* [The regular construction with this class of verbs.]

aedem Castoris habuit **tuendam** (Verr. ii. 50), *he had the temple of Castor to take care of.*

nāvēs atque onera dīligenter **adservanda** cūrābat (id. vi. 56), *he took care that the ships and cargoes should be kept.*

II.—GERUND AND GERUNDIVE.

295. The Gerund expresses an action of the verb in the form of a verbal noun. As a *noun* the gerund is itself governed by other words; as a *verb* it may take an object in the proper case. Thus,—

ars bene **disserendī** et vēra āc falsa **dīiūdicandī** (De Or. ii. 38), *the art of discoursing well, and distinguishing the true and false.*

REMARK.—The nominative of the gerund is supplied by the infinitive. Thus in the example above, the verbal nouns *discoursing* and *distinguishing*, if used in the nominative, would be expressed by the infinitives **disserere** and **dīiūdicāre**.

296. When the Gerund would have an object in the accusative, the Gerundive[1] is generally used instead. The gerundive agrees with its noun, and takes the case which the gerund would have had: as,—

parātiōrēs ad omnia perīcula **subeunda** (B. G. i. 5), *readier to undergo all dangers.* [Here **subeunda** agrees with **perīcula**, which is itself governed by **ad**. The construction with the gerund would be, **ad subeundum perīcula**; **ad** governing the gerund, and the gerund governing the accusative **perīcula**.]

exercendae memoriae grātiā (Off. i. 15), *for the sake of training the memory.* [Here the gerund construction would be **memoriam exercendī grātiā**.]

plērīsque in rēbus gerendīs tarditās odiōsa est (Phil. vi. 3), *in the conducting of most business, sloth is odious.*

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[1] The gerundive construction is probably the original one. The participle in **-dus** seems to have had a present passive force (as in **ante condendam urbem** (§ 292. *a*), **rotundus**, **volvenda diēs** (Virg.), **flammandī** (Tac.), § 290. *c*) from which the idea of necessity was developed through that of futurity, as in the development of the subjunctive (see p. 274). **Cōnsilium urbis dēlendae** would have meant *a plan of a city being destroyed* [in process of destruction], then *about to be destroyed*, then *to be destroyed*, then *a plan of destroying the city*, the two words becoming fused together as in **ab urbe conditā**.

NOTE. — In this use the gerund and the gerundive are translated in the same way, but have really a different construction. The Gerundive is a *passive* participle, and agrees with its noun, though in translation we change the voice, just as we may translate **vigiliae agitandae sunt** (*guard must be kept*) by *I must stand guard*. The Gerund is the neuter of the gerundive used impersonally, but retaining the verbal idea sufficiently to govern an object, as in **agitandumst vigiliās** (§ 294. *c*). It may therefore be considered as a noun (cf. **opus est mātūrātō**, § 292. *b*) with a verbal force (cf. **hanc tāctiō**, p. 235, foot-note). See p. 314, foot-note.

The following examples illustrate the parallel constructions of gerund and gerundive: —

GEN. cōnsilium { urbem capiendi / urbis capiendae } *a design of taking the city.*

DAT. dat operam { agrōs colendō / agris colendīs } *he attends to tilling the fields.*

ACC. veniunt ad { mihi pārendum / pācem petendam } *they come* { *to obey me.* / *to seek peace.* }

ABL. terit tempus { scribendō epistulās / scribendīs epistulis } *he spends time in writing letters.*

REMARK. — In the gerundive construction the verbs **ūtor**, **fruor**, etc., are treated like transitive verbs governing the accusative, as they do in early Latin (§ 249. *b*): as, —

expetuntur divitiae ad perfruendās voluptātēs (Off. i. 8), *riches are sought for the enjoyment of pleasures* (for enjoying pleasures).

297. The Gerund and the Gerundive are used, in the oblique cases, in many of the constructions of nouns.

1. Genitive.

298. The Genitive of the Gerund and Gerundive is used after nouns or adjectives either as *subjective* or *objective* genitive: as, —

neque cōnsiliī **habendī** neque arma **capiendī** spatiō datō (B. G. iv. 14), *time being given neither for forming plans nor for taking arms.* [Objective.]

nē **cōnservandae** quidem patriae causā (Off. i. 45), *not even for the sake of saving the country.* [Originally subjective genitive.]

vīvendī fīnis est optimus (Cat. Maj. 20), *it is the best end of living.* [Subjective.]

nōn tam **commūtandārum** rērum quam **ēvertendārum** cupidōs (Off. ii. 1), *desirous not so much of changing as of destroying the state.* [Objective.]

NOTE. — In a few phrases the Infinitive is used with nouns which ordinarily have the genitive of the Gerund or Gerundive. Thus **tempus est abīre**, *it is time to depart.*

REMARK. — The genitive of the gerund or gerundive is used (especially in early and late Latin) as a predicate genitive. When so used it often expresses purpose: as, —

quae rēs **vertendae** reīpūblicae solent esse (Verr. iii. 53), *things which generally tend to the overthrow of the commonwealth.*

si arborum truncī **dēiciendī** operis essent missae (B. G. iv. 17), *in case trunks of trees should be sent down* [with the object] *of overthrowing the work.* [Pred. gen. like **quās suī commodī fēcerat** (v. 8).]

Aegyptum proficiscitur **cōgnōscendae antiquitātis** (Tac. Ann. ii. 59), *he sets out for Egypt to study old times.*

nē id **assentandī** magis quam quō habeam grātum facere exīstumēs (Ter. Ad. 270), *for fear you should think that I do it more for the sake of flattery than because,* etc.

a. The genitive of the gerund is occasionally limited by a noun or pronoun (especially **suī**) in the objective genitive instead of taking a direct object: as, —

ēius videndī cupidus (Ter. Hec. 372), *eager to see her* (eager for a seeing of her).

rēiciendi **trium iūdicum** potestās (Inv. ii. 2), *the power of challenging three jurors* (of the rejecting of three jurors).

suī colligendī facultās (B. G. iii. 6), *the opportunity to recover themselves.*

NOTE. — This construction undoubtedly arose from the fact that the gerund, with the noun (or adjective) on which it depends, was conceived as a compound noun (or adjective) governing an objective genitive (cf. § 217. *b*). Thus **suī colligendī facultās** would be literally, *a chance of a recovering of theirs.* This construction is easily distinguished from that of the gerundive by the fact that the gerund does not agree with the substantive in gender and number.

b. In genitive constructions the Gerund and Gerundive are about equally common.

c. The genitive of the Gerund or Gerundive is used with **causā** or **grātiā** to denote purpose (see § 318).

NOTE. — This is merely a special use under the main head of § 298.

2. Dative.

299. The Dative of the Gerund and Gerundive is used after adjectives[1] which take the dative and rarely after nouns (§ 234. *a*): as, —

[1] The dative of the gerund and gerundive occurs most commonly after the adjectives **accommodātus, aptus, ineptus, bonus, habilis, idōneus, pār, ūtilis, inūtilis.** But the accusative with **ad** is common with most of these *(cf. § 234. b).*

genus armōrum **aptum tegendīs corporibus** (Liv. xxxii. 10), *a sort of armor suited to the defence of the body.*

tē **sociam** studeō **scrībendīs versibus** esse (Lucr. i. 25), *I desire that thou* (Venus) *be my partner in writing verses.*

reliqua tempora **dēmetendīs frūctibus** et **percipiendīs accommodāta** sunt (Cat. Maj. 19), *the other seasons are fitted to reap and gather in the harvest.*

perferendīs mīlitum **mandātīs idōneus** (Tac. Ann. 1, 23), *suitable for carrying out the instructions of the soldiers.*

a. The dative is used in a few expressions after verbs[1]: as, —

diem praestitit **operī faciendō** (Verr. ii. 56), *he appointed a day for doing the work.*

praeesse agrō **colendō** (Rosc. Am. 18), *to take charge of cultivating the land.*

esse **solvendō**, *to be able to pay* (to be for paying).

NOTE. — This construction is a remnant of a more general use of the dative of the gerund and gerundive.

b. The dative is also used in certain legal phrases after nouns meaning *officers*, *offices*, *elections*, etc., to indicate the function or scope of the office, etc.: as, —

comitia cōnsulibus rogandīs (Div. i. 17), *elections for nominating consuls.*

triumvir colōniis dēdūcundīs (Jug. 42), *a triumvir for planting colonies.*

triumvirī reīpūblicae cōnstituendae (title of the Triumvirate), *triumvirs* (a commission of three) *for settling the government.*

3. Accusative.

300. The Accusative of the Gerund and Gerundive is used only after the prepositions **ad**, **inter**, **circā**, **ob** (and rarely **in** and **ante**); most frequently after **ad**, denoting Purpose (cf. § 318. *b*): as, —

mē vocās **ad scrībendum** (Or. 10), *you summon me to write.*

vivis nōn **ad dēpōnendam** sed **ad cōnfīrmandam audāciam** (Cat. i. 2), *you live, not to put off, but to confirm your daring.*

nactus aditūs **ad ea cōnanda** (B. C. i. 31), *having found means to undertake these things.*

inter agendum (Ecl. ix. 24), *while driving.*

NOTE. — The Accusative of the gerund with a preposition never takes a direct object, the Ablative of the gerund very rarely. The Gerundive is used instead (§ 296).

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[1] Such are *praeesse*, **operam dare**, **diem dicere**, **locum capere**.

4. Ablative.

301. The Ablative of the Gerund and Gerundive is used (1) to express Manner,[1] Means, Cause, etc.; and (2) after Comparatives; and (3) after the prepositions **ab, dē, ēx, in,** and (rarely) **prō** and **cum**: as, —

(1) multa **pollicendō** persuādet (Jug. 46), *he persuades by large promises.*
Latīnē **loquendō** cuivis pār (Brut. 34), *equal to any man in speaking Latin.*
nūllīs virtūtis praeceptīs **trādendīs** (Off. i. 2), *without delivering any precepts of virtue* (by delivering no precepts).
his ipsīs legendīs (Cat. Maj. 7), *by reading these very things.*
obscūram atque humilem **conciendō** ad sē multitūdinem (Liv. i. 8), *calling to them a mean and obscure multitude.*

(2) nūllum officium **referendā grātiā** magis necessārium est (Off. i. 15), *no duty is more important than repaying favors.*

(3) **in rē gerendā** versārī (Cat. Maj. 6), *to be employed in conducting affairs.*

NOTE. — The Ablative of the Gerund and Gerundive is also very rarely used with verbs and adjectives: as, —

Appius nōn abstitit **continuandō** magistrātum (Liv. ix. 34), *Appius did not desist from continuing his magistracy.*

REMARK. — The gerund is often found co-ordinated with nominal constructions, and sometimes even in apposition with a noun: as, —

(1) in forō, in cūriā, **in** amīcōrum **periculīs pulsandīs** (Phil. vii. 3), *in the forum, in the senate-house, in defending my friends in jeopardy.*

(2) ad rēs diversissimās, **pārendum** atque **imperandum** (Liv. xxi. 3), *for the most widely different things, obeying and commanding.*

III. — SUPINE.

NOTE. — The supine is a verbal abstract of the fourth declension (§ 71. *a*), having no distinction of tense or person, and limited to two uses. (1) The form in **-um** is the accusative of the *end of motion* (§ 258. *b*, Rem.). (2) The form in **-ū** is usually dative of *purpose* (§ 233), though probably the ablative has been confused with it.

302. The Former Supine (in **-um**) is used after verbs of *motion* to express purpose. It may take an object in the proper case. Thus, —

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[1] In this use the ablative of the gerund is, in later writers nearly, and in mediæval writers entirely, equivalent to a present participle: as, **cum ūnā diērum** FLENDŌ **sēdisset, quīdam mīles generōsus iūxta eam** EQUITANDŌ **vēnit** (Gesta Romanorum, 66 [58]), *as one day she sat weeping, a certain knight came riding by.* (Compare § 301, fifth example.) From the gerund used as ablative of manner come the Italian and Spanish forms of the present participle (as *mandando, esperando*), the true participial form becoming an adjective in those languages.

quid est, īmusne **sēssum**? etsī **monitum** vēnimus tē, nōn **flāgitātum** (De Or. iii. 5), *how now, shall we be seated? though we have come to remind, not to entreat you?*

nūptum dare (collocāre), *to give in marriage.*

vēnērunt **questum** iniūriās (Liv. iii. 25), *they came to complain of wrongs.*

REMARK. — The supine in **-um** is especially common with **eō**; and with the passive infinitive **īrī** forms the future infinitive passive. Thus, —

fuēre cīvēs quī rempūblicam **perditum** īrent (Sall. Cat. 36), *there were citizens who went about to ruin the republic* (cf. § 258. *b*, Rem.)

nōn Graīs **servītum** mātribus ībō (Æn. ii. 786), *I shall not go to be a slave to the Grecian dames.*

sī scisset sē **trucīdātum** īrī (Div. ii. 9), *if he* (Pompey) *had known that he was going to be murdered.* [For the more usual form of the future infinitive, see § 147. *c*.]

303. The Latter Supine (in **-ū**)[1] is used only with a few adjectives, with the nouns **fās, nefās,** and **opus,** and rarely with verbs, to denote an action *in reference to which* the quality is asserted: as, —

Ō rem nōn modo **vīsū** foedam, sed etiam **audītū** (Phil. ii. 25), *a thing not only shocking to see, but even to hear of.*

quaerunt quid optimum **factū** sit (Verr. ii. 27), *they ask what is best to do.*

hūmānum **factū** aut **inceptū** (Ter. Andr. 236), *a human thing to do or undertake.*

sī hōc fās est **dictū** (Tusc. v. 13), *if this is lawful to say.*

vidētis nefās esse **dictū** miseram fuisse tālem senectūtem (Cat. Maj. 5), *you see it is a sin to say that such an old age was wretched.*

pudet **dictū** (Agric. 32), *it is shame to tell.*

NOTE. — The latter supine is thus in appearance an ablative of specification (§ 253), but see § 302, head-note.

REMARK. — The supine in **-ū** is found especially with such adjectives as indicate an effect on the senses or the feelings, and those which denote *ease, difficulty,* and the like. But with **facilis, difficilis, iucundus, ad** with the gerund is more common. Thus, —

nec **vīsū** facilis nec **dictū** adfābilis ūllī (Æn. iii. 621), *he is not pleasant for any man to look at or address.*

difficilis **ad distinguendum** similitūdō (De Or. ii. 53), *a likeness difficult to distinguish.*

With all these adjectives the poets often use the Infinitive in the same sense: as, —

facilēs aurem praebēre (Prop.), *indulgent to lend an ear.*

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[1] The only latter supines in common use are **audītū, dictū, factū, inventū, memorātū, nātū, vīsū.** In classic use this supine is found, in all, in twenty-four verbs. *It is never followed by* an object-case.

CHAPTER IV. — *Conditional Sentences.*

NOTE. — The Conditional Sentence differs from other compound sentences in this, that the form of the main clause (APODOSIS) is determined in some degree by the nature of the subordinate clause (PROTASIS), upon the truth of which the whole statement depends. Like all compound sentences, however, the Conditional Sentence has arisen from putting together two independent statements, which in time became so closely united as to make one modified statement. Thus — *Speak the word: my servant shall be healed* is an earlier form of expression than *If thou speak the word, etc.*

The Conditional Particles were originally independent pronouns: thus **sī**, *if*, is a weak demonstrative of the same origin as **sīc**, *so* (**sī-ce** like **hī-ce**, see footnotes at pp. 65, 67), and has the primitive meaning of *in that way*, or *in some way*.

In its origin the Condition was of two kinds. Either it was assumed and stated *as a fact*, or it was expressed *as a mild command*. From the first have come all the uses of the Indicative in protasis; from the latter all the uses of the Subjunctive in protasis. The Apodosis has either (1) the Indicative, expressing the conclusion *as a fact;* and the Present and Perfect Subjunctive, expressing it originally as *future* — and hence more or less *doubtful* — or (2) the Imperfect and Pluperfect Subjunctive expressing it as *futūrum in praeteritō*,[1] and so *unfulfilled* in the present or past. Thus **rīdēs, māiōre cachinnō concutitur**, *you laugh, he shakes with more boisterous laughter*, is the original form for the Indicative in protasis and apodosis; **sī rīdēs** originally means merely *you laugh in some way or other*, and so, later, IF *you laugh*. So **rogēs Aristōnem, neget**, *ask Aristo, he would say no*, is the original form of the subjunctive in protasis and apodosis; **sī rogēs** would mean *ask in some way or other*. In **sī rogārēs, negāret**, the Imperfect **rogārēs** transfers the command of **rogēs** to past time,[2] with the meaning *suppose you had asked*, and **sī** would have the same meaning as before; while **negāret** transfers the future idea of **neget** to past time, and means *he was going to deny*. Now the stating of this supposition at all gives rise to the implication that it is *untrue in point of fact*, — because, if it were true, there would ordinarily be no need to state it as a supposition: for it would then be a simple fact, and as such would be put in the indicative.[3] Such a condition or conclusion — originally past, meaning *suppose you had asked* [yesterday], *he was going to deny* — came to express an unfulfilled condition in the present; *suppose* (or *if*) *you were now asking, he would* [now] *deny* just as in English *ought*, which originally meant *owed*,[4] has come to express a present obligation.

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[1] The *futūrum in praeteritō* is a tense *future relatively* to a time *absolutely past*. It denotes a future act *transferred to the point of view of past time*, and hence is naturally expressed by a past tense of the Subjunctive: thus **dīxisset**, *he would have said* = **dictūrus fuit**, *he was about to say* [but did not]. As that which looks towards the future from some point in the past has a natural limit in present time, such a tense (the imperfect subjunctive) came naturally to be used to express a present condition purely ideal, that is to say, contrary to fact.

[2] Compare **potius dīceret**, *he should rather have said* (§ 266. *e*).

[3] There are, however, some cases in which this implication does not arise: as, **decīēns centēna dedisses, nīl erat in loculīs** (Hor. Sat. i. 3. 15), *if you'd given him a million, there was nothing in his coffers.*

[4] "There was a certain lender which ought him five hundred pieces." — *Tyndale's N. T.*

Conditional Sentences may be classified as follows: —

1. SIMPLE PRESENT OR PAST CONDITIONS, nothing implied as to fulfilment (§ 306).
2. FUTURE CONDITIONS: *a.* More vivid (§ 307). *b.* Less vivid (§ 307).
3. CONDITIONS CONTRARY TO FACT: *a.* Present (§ 308). *b.* Past (§ 308).
4. GENERAL CONDITIONS: *a.* Indefinite Subject (§ 309. *a*). *b.* Repeated Action (§ 309. *b*. *c*).
5. IMPLIED CONDITIONS:
   - *a.* Protasis Disguised
     1. in clause of Fact, Wish, Command (§ 310. *b*, *c*).
     2. in Participial Expression (§ 310. *a*).
   - *b.* Protasis Omitted
     1. Potential Subjunctive (§ 311. *a*).
     2. Subjunctive of Modesty (§ 311. *b*).

1. Protasis and Apodosis.

304. A complete conditional sentence consists of two clauses, the Protasis and the Apodosis.

The clause containing the *condition* is called the PROTASIS; the clause containing the *conclusion* is called the APODOSIS: as, —

sī quī exīre volunt [PROTASIS], cōnivēre possum [APODOSIS] (Cat. ii. 12), *if any wish to depart, I can keep my eyes shut.*

sī est in exsiliō [PROTASIS], quid amplius postulātis [APODOSIS] (Lig. 4), *if he is in exile, what more do you ask?*

NOTE. — It should be carefully noted that the Protasis is the *dependent clause.*

a. The Protasis is regularly introduced by the conditional particle **sī** (IF) or one of its compounds.

NOTE. — These compounds are **sīn, nisi, etiamsī, etsī, tametsī, tamenetsī** (see Conditional and Concessive Particles, § 155. *e*, *g*). An Indefinite Relative, or any relative or concessive word, may also serve to introduce a conditional clause (see § 316).

b. The Apodosis is often introduced by some correlative word or phrase: as, **sīc, ita, tum, eā condiciōne**, etc. Thus, —

ita enim senectūs honesta est, sī sē ipsa dēfendit (Cat. Maj. 11), *on this condition is old age honorable, if it defends itself.*

si quidem mē amāret, **tum** istūc prōdesset (Ter. Eun. 446), *if he loved me, then this would be profitable.*

NOTE. — In this use **sīc** and **eā condiciōne** are rare.

c. The Apodosis is the principal clause of the conditional sentence, but may at the same time be subordinate to some other clause, and so be in the form of a Participle, an Infinitive, or a Phrase: as, —

sepultūra quoque **prohibitūrī**, ni rēx humārī iūssisset (Q. C. viii. 2), *intending also to deprive him of burial, unless the king had ordered him to be interred.*

quod si praetereā nēmō sequātur, tamen sē cum sōlā decimā lēgiōne **itūrum** [**esse**] (B. G. i. 40), *but if no one else would follow, he would go with the tenth legion alone.*

si quōs adversum proelium commovēret, **hōs** reperire **posse** (id.), *if the loss of a battle alarmed any, they might find,* etc.

NOTE. — When the Apodosis itself is in Indirect Discourse, or in any dependent construction, the verb of the Protasis is regularly in the Subjunctive (as in the first two of the above examples, see § 337).

d. Conditions are either (1) Particular or (2) General.

1. A Particular Condition refers to a definite act or series of acts occurring at some definite time.

2. A General Condition refers to any one of a class of acts which may occur (or may have occurred) at any time.

2. Classification.

305. The principal or typical Forms of conditional sentences may be exhibited as follows: —

a. SIMPLE CONDITIONS, with *nothing implied* as to fulfilment.

1. Present, *nothing implied.* Present Indicative in both clauses.

si adest,[1] bene est, *if he is* [now] *here, it is well.*

2. Past, *nothing implied.* Some past tense of the Indicative in both clauses.

si aderat, bene erat, *if he was* [then] *here, it was well.*
si adfuit, bene fuit, *if he has been here, it has been well.*

b. FUTURE CONDITIONS (necessarily as yet unfulfilled).

1. More vivid.

(*α*) Future Indicative in both clauses.

si aderit, bene erit, *if he is* (shall be) *here, it will be well.*

(*β*) Future Perfect Indicative in protasis, Future Indicative in apodosis (condition thought of as completed before conclusion begins).

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[1] Cf. the Greek forms: — *a.* 1. εἰ πράσσει τοῦτο, καλῶς ἔχει.
2. εἰ ἔπρασσε τοῦτο, καλῶς εἶχεν. εἰ ἔπραξε τοῦτο, καλῶς ἔσχεν.
b. 1. ἐὰν πράσσῃ τοῦτο, καλῶς ἕξει. 2. εἰ πράσσοι τοῦτο, καλῶς ἂν ἔχοι.
c. 1. εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν. 2. εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν.
d. 1. ἐάν τις κλέπτῃ, κολάζεται. 2. εἴ τις κλέπτοι, ἐκολάζετο.

sī adfuerit, bene erit, *if he is* (shall have been) *here, it will* [then] *be well* (but it will not begin to be well until he actually is here).

2. Less vivid.

(*a*) Present Subjunctive in both clauses.

sī adsit, bene sit, *if he should be* (*or* were to be) *here, it would be well.*

(*β*) Perfect Subjunctive in protasis, Present Subjunctive in apodosis (condition thought of as completed before conclusion begins).

sī adfuerit, bene sit, *if he should be* (should have been) *here, it would* [then] *be well.*

c. CONDITIONS CONTRARY TO FACT.

1. Present, *contrary to fact.* Imperfect Subjunctive in both clauses.

sī adesset, bene esset, *if he were* [now] *here, it would be well* (but he is NOT here).

2. Past, *contrary to fact.* Pluperfect Subjunctive in both clauses.

sī adfuisset, bene fuisset, *if he had* [then] *been here, it would have been well* (but he was NOT here).

d. GENERAL CONDITIONS. Usually not differing in form from Particular Conditions (*a*, *b*, and *c*); but sometimes distinguished in the cases following: —

1. Present General Condition (Indefinite Time).

(*a*) Present Subjunctive second person singular in protasis, Present Indicative in apodosis.

sī hōc dicās, crēditur, *if any one* [ever] *says this, it is* [always] *believed.*

(*β*) Perfect Indicative in protasis, Present in apodosis.

sī quid dīxit, crēditur, *if he* [ever] *says anything, it is* [always] *believed.*

2. Past General Condition (Repeated Action in Past Time).

(*a*) Imperfect Subjunctive in protasis, Imperfect Indicative in apodosis.

sī quid dīceret, crēdēbātur, *if he* [ever] *said anything, it was* [always] *believed* (= whatever he said was always believed).

(*β*) Pluperfect Indicative in protasis, Imperfect in apodosis.

sī quid dīxerat, crēdēbatur, *if he* [ever] *said anything, it was* [always] *believed.*

REMARK. — The use of tenses in Protasis is very loose in English. Thus *if he is alive now* is a PRESENT condition, to be expressed in Latin by the Present Indicative; *if he is alive next year* is a FUTURE condition, expressed in Latin by the Future Indicative. Again, *if he were here now* is a PRESENT condition contrary to fact, and would be expressed by the Imperfect Subjunctive; *if he were to see me thus* is a FUTURE condition less vivid to be expressed by the Present Subjunctive; and so too, *if you advised him, he would attend* may be future less vivid.

3. Present and Past Conditions — Nothing Implied.

306. In the statement of present and past conditions *whose falsity is* NOT *implied*, the present and past tenses of the Indicative are used in both Protasis and Apodosis. Thus, —

sī tū **exercitusque valētis, bene est** (Fam. v. 2), *if you and the army are well, it is well.* [Present Condition.]

haec igitur, sī Rōmae es; sīn abes, aut etiam sī ades, haec negōtia sīc sē habent (Att. v. 18), *this, then, if you are at Rome; but if you are away — or even if you are there — these matters are as follows.* [Present.]

sī quī magnīs ingeniīs in eō genere exstitērunt, nōn satis Graecōrum glōriae respondērunt (Tusc. i. 2, 3), *if any men have appeared of great genius in that branch, they have failed to compete with the glory of the Greeks.* [Past Condition.]

accēpī Rōmā sine epistulā tuā fasciculum litterārum in quō sī modo **valuistī** et Rōmae **fuistī** Philotimī **dūcō** esse culpam nōn tuam (Att. v. 17), *I have received from Rome a bundle of letters without any from you, which, provided you have been well and at Rome, I take to be the fault of Philotimus, not yours.* [Mixed: Present condition and Past conclusion.]

quās litterās, sī Rōmae **es, vidēbis** putēsne reddendās (Att. v. 18), *as to this letter, if you are at Rome, you will see whether in your opinion it ought to be delivered.* [Mixed: Present and Future.]

sī nēmō **impetrāvit** adroganter **rogō** (Ligar. 10, 31), *if no one has succeeded in obtaining it, my request is presumptuous.* [Past and Present.]

a. In these conditions, the apodosis need not always be in the Indicative; but may assume any form, according to the sense. Thus, —

sī placet . . . **videāmus** (Cat. Maj. 5), *if you please, let us see.* [Hortatory.]

fuerit hōc cēnsōris, sī iūdicābat (Div. i. 16), *suppose it was the censor's duty, if he judged it false.* [Hortatory Subjunctive.]

sī nōndum satis cernitis, **recordāminī** (Milo, 23, 61), *if you do not yet see clearly, recollect.* [Imperative.]

sī quid habēs certius, **velim** scīre (Att. iv. 10), *if you have any trustworthy information, I should like to know it.* [Subjunctive of Modesty, § 311. *b.*]

NOTE. — Although the *form* of these conditions does not imply anything as to the truth of the supposition, the sense or the context may of course have some such implication: as, —

nōlīte, **sī** in nostrō omnium flētū nūllam lacrimam **aspexistis** Milōnis, hōc minus eī parcere (Milo, 34, 92), *do not, if amid the weeping of us all you have seen no tear* [in the eyes] *of Milo, spare him the less for that.*

petimus ā vōbīs, iūdicēs, sī qua dīvīna in tantīs ingeniīs commendātiō dēbet esse, ut eum in vestram accipiātis fidem (Arch. 12, 31), *we ask you, judges, if there ought to be anything in such genius to recommend it to us as by a recommendation of the gods, that you receive him under your protection.*

In these two passages, the protasis really expresses *cause:* but the cause is put by the speaker in the form of a non-committal condition. His hearers are to draw the inference for themselves. In this way the desired impression is made on their minds more effectively than if an outspoken causal clause had been used.

4. Future Conditions.

307. Future Conditions may be *more* or *less vivid.*

1. In a more vivid future condition the protasis makes a distinct supposition of a future case, the apodosis expressing what *will be* the result.

2. In a less vivid future condition, the supposition is less distinct, the apodosis expressing what *would be* the result in the case supposed.

a. In the *more vivid* future condition the Future Indicative is used in both protasis and apodosis: as, —

sānābimur sī **volēmus** (Tusc. iii. 6), *we shall be healed if we wish.*

quod sī legere aut audīre **volētis** . . . **reperiētis** (Cat. Maj. 6), *if you will* [shall wish to] *read or hear, you will find.*

NOTE. — In English the protasis is usually expressed by the Present Indicative, rarely by the future with SHALL. Often in Latin the Present Indicative is found in the protasis of a condition of this kind (cf. § 276. *c*): as, —

sī vincimus, omnia nōbīs tūta erunt; **sīn** metū **cēsserimus,** eadem illa advorsa fient (Sall. Cat. 58, 3), *if we conquer, all things will be safe for us; but if we yield through fear, those same things will become hostile.*

sī pereō hominum manibus periisse iuvābit (Æn. iii. 606), *if I perish, it will be pleasant to have perished at the hands of men.*

b. In the *less vivid* future condition the Present Subjunctive is used in both protasis and apodosis: as, —

haec sī tēcum patria **loquātur,** nōnne impetrāre **dēbeat** (Cat. i. 8), *if your country should thus speak with thee, ought she not to prevail?*

quod sī quis deus mihi largiātur . . . valdē **recūsem** (Cat. Maj. 23), *but if some god were to grant me this, I should stoutly refuse.*

REMARK.—The present subjunctive sometimes stands in protasis with the future in apodosis from a change in the point of view of the speaker.[1]

c. If the conditional act is regarded as *completed* before that of the apodosis begins, the Future Perfect is substituted for the Future Indicative in protasis, and the Perfect Subjunctive for the Present Subjunctive: as, —

sīn cum potuerō, nōn **vēnerō**, tum erit inimīcus (Att. ix. 2), *but if I do not come when I can, he will be unfriendly.*

sī nōn **fēceris** ignōscam (Fam. v. 19), *if you do not do it, I will excuse you.*

REMARK.—The Future Perfect is very often used in the apodosis of a future condition: as, —

vehementer mihi grātum **fēceris**, sī hunc adolēscentem hūmānitāte tuā comprehenderis (Fam. xiii. 15), *you will do* (will have done) *me a great favor, if you receive this young man with your usual courtesy.*

d. Any form denoting or implying future time may stand in the apodosis of a future condition. So the Imperative, the participles in **-dus** and **-rus**, and verbs of *necessity*, *possibility*, and the like: as, —

alius fīnis **cōnstituendus est** sī prius quid māximē reprehendere Scipiō solitus sit dixerō (Læl. 16), *another limit must be set if I first state what Scipio was wont most to find fault with.*

sī mē praecēperit fātum, vōs mandāsse **mementō**, *if fate cuts me off too soon, do you remember that I ordered this* (Q. C. ix. 7, 21).

nisi oculīs videritis insidiās Milōnī ā Clōdiō factās, nec **dēprecātūrī sumus** nec **postulātūrī** (Milo, 2, 6), *unless you see with your own eyes the plots laid against Milo by Clodius, I shall neither beg nor demand,* etc.

nōn **possum** istum accūsāre sī cupiam (Verr. v. 41), *I cannot accuse him if I should desire to.*

e. Rarely the Perfect Indicative is used in apodosis with a Present or even a Future in protasis, to represent the conclusion rhetorically as *already accomplished*: as, —

sī hōc bene fīxum in animō est, **vīcistis** (Liv. xxi. 44), *if this is well fixed in your minds, you have conquered.* [For *you will have conquered.*]

sī eundem [animum] habueritis, **vīcimus** (id. 43), *if you shall have kept the same spirit, we have conquered.*

f. A future condition is frequently thrown back into past time, without implying that it is contrary to fact (§ 308). In such cases the Imperfect or Pluperfect Subjunctive may be used: as, —

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[1] It often depends entirely upon the view of the writer at the moment, and not upon the nature of the condition, whether it shall be stated vividly or not; as in the proverbial "If the sky falls, we shall catch larks," the impossible condition is ironically put in the vivid form, to illustrate the absurdity of some other supposed condition stated by some one else.

nōn poterat **nisi vellet** (B. C. iii. 44), *was not able unless he wished* (cf. *d*, above).

Caesar **sī peteret** . . . nōn quicquam prōficeret (Hor. Sat. i. 3. 4), *if even Cæsar were to ask he would gain nothing.* [Here the construction is not contrary to fact, but is simply **sī petat nōn prōficiat**, thrown into past time.]

tumulus appāruit . . . **sī** lūce palam **īrētur** hostis praeventūrus erat (Liv. xxii. 24), *a hill appeared . . . if they should go openly by light, the enemy would prevent.* [If independent of **appāruit**, this would be, **sī eātur, praeventūrus est** (for **praeveniat**).]

NOTE.—This construction is not common except in Indirect Discourse (§ 337).

5. Conditions Contrary to Fact.

308. In the statement of a supposition *known to be false*, the Imperfect and Pluperfect Subjunctive are used in both Protasis and Apodosis.[1] The imperfect refers to Present Time, the pluperfect to Past: as,—

quae **sī** exsequī **nequīrem**, tamen mē lectulus **oblectāret** meus (Cat. Maj. 11), *if I could not* [now] *follow this* (an active life), *yet my couch would afford me pleasure.* [Present.]

nisi tū **āmīsissēs**, nunquam **recēpissem** (id. 4), *unless you had lost it, I should not have recovered it.* [Past.]

sī meum cōnsilium auctōritāsque **valuisset**, tū hodiē **egērēs**, nōs līberī **essēmus**, rēspūblica nōn tot ducēs et exercitūs **āmīsisset** (Phil. ii. 15), *if my judgment and authority had prevailed* [as they did not], *you would this day be a beggar, we should be free, and the republic would not have lost so many leaders and armies.* [Mixed Present and Past.]

quī nisi **revertisset**, in eō conclāvī eī cubandum **fuisset**, quod proximā nocte conruit: ruīnā igitur **oppressus esset**; at id neque sī fātum fuerat **effūgisset**, nec sī nōn fuerat in eum cāsum **incidisset** (Div. ii. 8), *if it had been decreed by fate, he would not have escaped*, etc. [The apodosis of **fuerat** is not **effūgisset**, but the whole conditional sentence of which **effūgisset** is the apodosis; the real protasis of **effūgisset** is **revertisset** (cf. § 311. *d*).]

a. In conditions contrary to fact the Imperfect often refers to *past time*, both in protasis and apodosis, especially when a *repeated or continued action* is denoted, or when the condition *if true would still exist*: as,—

[1] The implication of falsity, in this construction, is not inherent in the Subjunctive; but comes from *the transfer of a future condition to past time.* Thus the time for the happening of the condition has, at the time of writing, already passed; so that, if the condition remains a *condition*, it must be contrary to fact. So past forms implying a future frequently take the place of the subjunctive in apodosis in this construction *(see d, below,* and head-note, p. 320).

hic sī mentis **esset** suae, ausus esset ēdūcere exercitum (Pis. 21), *if he were of sane mind, would he have dared to lead out the army?* [Here **esset** denotes a continued state, past as well as present.]

nōn concidissent, nisi illud receptāculum clāssibus nostrīs **patēret** (Verr. ii. 1), [the power of Carthage] *would not have fallen, unless that station had been open to our fleets.* [Without the condition, **patēbat**.]

REMARK. — This use necessarily arises from the fact that the pluperfect is equivalent to a future perfect *in praeteritō*, and so represents the action as completed and *momentary*, rather than as continuing.

b. In the apodosis of a condition contrary to fact the Past tenses of the Indicative may be used to express what was *intended*, or *likely*, or already begun: as, —

sī licitum esset mātrēs **veniēbant** (Verr. vi. 49), *the mothers were coming if it had been allowed* (see § 305. *c.* 2).

in amplexūs fīliae **ruēbat**, nisi lictōrēs obstitissent (Tac. A. xvi. 32), *he was about rushing into his daughter's arms, unless the lictors had opposed.*

iam tūta tenēbam, nī gēns crūdēlis ferrō invāsisset (Æn. vi. 358), *I was just reaching a place of safety, had not the fierce people attacked me.*

NOTE. — In such cases the apodosis may be regarded as elliptical. Thus, —

mātrēs veniēbant (et vēnissent) sī licitum esset, *the matrons were coming* (and would have kept on) *if it had been allowed.* [And so in the other examples: tūta tenēbam (et tenuissem) sī, etc.]

REMARK. — In this use, the imperfect indicative corresponds in time to the imperfect subjunctive, and the perfect or pluperfect indicative to the pluperfect subjunctive.

c. Verbs and expressions denoting *necessity*, *propriety*, *possibility*, *duty*,[1] when used in the Apodosis of a condition contrary to fact are regularly put in the Imperfect, Perfect, or Pluperfect Indicative instead of the Subjunctive: as, —

sī ita putāsset certe **optābilius** Milōnī **fuit** (Mil. 11, 31), *if he had thought so, surely it would have been preferable for Milo.*

sī Rōmae prīvātus esset hōc tempore, tamen is **erat dēligendus** (Manil. 17), *if he* (Pompey) *were at this time a private citizen at Rome, yet he ought to be appointed.*

quod esse caput **dēbēbat** sī probārī posset (Fin. iv. 9), *what ought to be the main point if it could be proved.*

nam nōs **decēbat** lugēre (Tusc. i. 48, 115), *for it would befit us to mourn.*

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[1] Such are **possum**, **decet**, **oportet**, **dēbeo**, and the Second Periphrastic Conjugation. Observe that all these expressions contain the idea of futurity (cf. note above). Thus, **decet mē** [**hodiē**] **īre crās**, means *it is proper for me* [to-day] *to go to-morrow;* and, **decēbat mē** [**herī**], **īre hodiē**, *it was proper for me* [yesterday] *to go to-day*, usually with the implication that *I have not gone as I was bound to.*

NOTE 1.— In this construction it is only the *thing necessary* (etc.) that is conditioned, and not the necessity itself. If the *necessity itself* is conditioned, the Subjunctive is used as with other verbs. The difference is often imperceptible, but may be seen in the following example:—

quid facere **potuissem** nisi tum cōnsul fuissem? cōnsul autem **esse** quī **potuī** nisi eum vītae cursum tenuissem ā puerītiā (Rep. i. 6), *what could I have done if I had not then been consul; and how could I have been consul if I had not followed that course of life from boyhood.*

NOTE 2.— This construction is sometimes carried still further in poetry: as,—

sī nōn alium iactāret odōrem, laurus **erat** (Georg. ii. 133), *it were a laurel, but for giving out a different odor.*

d. The participle in **-ūrus** with **eram** or **fuī** may take the place of an Imperfect or Pluperfect Subjunctive in the Apodosis of a condition contrary to fact: as,—

quid enim **futūrum fuit** [= fuisset], **sī** . . . (Liv. ii. 1), *what would have happened if,* etc.

neque ambigitur quīn . . . id **factūrus fuerit, sī** . . . (id.), *nor is there any question he would have done it if,* etc. [Direct: **fēcisset.**]

ex quō intellegī potest quam acūtī nātūrā sint, quī haec sine doctrīnā **crēditūrī fuerint** (Tusc. i. 21), *hence it may be understood how keen they are by nature, who, without instruction, would have believed this.* [Here the condition is contained in the words **sine doctrīnā.**]

adeō parāta sēditiō fuit, ut Othōnem **raptūrī fuerint,** nī incerta noctis timuissent (Tac. H. i. 26), *so far advanced was the conspiracy that they would have seized upon Otho, had they not feared the hazards of the night.* [In a main clause: **rapuissent nī timuissent.**]

NOTE.— This construction is regularly used when the apodosis is itself a dependent clause requiring the subjunctive, and also in Indirect Discourse. In Indirect Discourse **fuisse** replaces **eram** or **fuī** (see § 337).

e. The Present and Perfect subjunctive are sometimes used in poetry in the protasis and apodosis of conditions contrary to fact: as,—

nī comes **admoneat, inruat** (Æn. vi. 293), *had not his companion warned him, he would have rushed on.*

nī **faciat,** maria ac terrās **ferant** (id. i. 58), *unless he did this, they would bear away sea and land.*

NOTE.— This is probably a remnant of an old construction. Its use puts the condition in a vivid form,— as if possible at any moment in the future though not *now* true.

6. General Conditions.

309. General Conditions (§ 304. *d*) have usually the same forms as Particular Conditions. But they are sometimes distinguished in the following three cases:—

a. The Subjunctive is sometimes used in the *second person singular*, to denote the act of an Indefinite Subject (*you = any one*). Here the Indicative of a *general truth* may stand in the apodosis: as, —

mēns prope uti ferrum est: sī **exerceās conteritur**; nisi **exerceās**, rūbiginem **contrahit** (Cato de Mor.), *the mind is very like iron: if you use it, it wears away; if you don't use it, it gathers rust.*

virtūtem necessāriō glōria, etiamsi tū id nōn **agās, cōnsequitur** (Tusc. i. 38), *glory necessarily follows virtue, even if that is not one's aim.*

sī prohibita impūne **trānscenderis**, neque metus ūltrā neque pudor **est** (Tac. A. iii. 54), *if you once overstep the bounds with impunity, there is no fear nor shame any more.*

sī **cēderēs** placābilis (Tac. Ann.), [*he was*] *easily appeased if one yielded.*

b. In later writers (not in Cicero), the Imperfect and Pluperfect Subjunctive are used in protasis, with the Imperfect Indicative in apodosis, to state a *repeated* or *customary* action in past time: as, —

accūsātōrēs, sī facultās **incideret**, poenīs **adficiēbantur** (Tac. A. vi. 30), *the accusers, whenever opportunity offered, were visited with punishment.*

c. In a general condition in present time, the protasis often takes the Perfect, and the apodosis the Present Indicative. For past time, the Pluperfect is used in the protasis, and the Imperfect in the apodosis. Thus, —

sī quōs aliqua membrōrum parte inūtilēs **nōtāvērunt**, necārī **iubent** (Q. C. ix. 1, 3), *if they* [ever] *mark any infirm in any part of their limbs, they* [always] *order them to be put to death.* [Present.]

sī ā persequendō hostēs deterrēre **nequīverant** ab tergō **circumveniēbant** (Jug. 50), *if* [ever] *they were unable to prevent the enemy from pursuing, they* [always] *surrounded them in the rear.* [Past.]

d. In all other cases, general suppositions — including those introduced by Indefinite Relatives — are not distinguished in form from Particular Conditions.

7. Condition Disguised.

310. In many sentences properly conditional, the Protasis is not expressed by a conditional clause, but is stated in some other form of words or implied in the nature of the thought. Thus, —

a. The condition may be implied in a Clause or in a Participle, Noun, Adverb, or some other word or phrase. Thus, —

facile mē paterer — illō **ipsō** iūdice **quaerente** — prō Sex. Rosciō dīcere (Rosc. Am. 30, 85), *I should readily allow myself to speak for Roscius if that very judge were conducting the trial.* [Present contrary to fact: ***sī quaereret***, etc.]

nōn mihi, nisi **admonitō**, vēnisset in mentem (De Or. ii. 42), *it would not have come into my mind unless* [I had been] *reminded.* [Past contrary to fact: **nisi admonitus essem.**]

nūlla alia gēns tantā mōle clādis nōn obruta esset (Liv. xxii. 54), *there is no other people that would not have been crushed by such a weight of disaster.* [Past contrary to fact: **sī alia fuisset.**]

nēmō unquam **sine māgnā spē** immortālitātis, sē prō patriā offerret ad mortem (Tusc. i. 15), *no one, without great hope of immortality, would ever expose himself to death for his country.* [Present contrary to fact: **nisi māgnam spem habēret.**]

quid hunc paucōrum annōrum **accēssiō** iuvāre potuisset (Læl. 3), *what good could the addition of a few years have done him* (if they had been added)? [Past contrary to fact: **sī accēssissent.**]

quī igitur mihi ferārum laniātus oberit **nihil sentientī** (Tusc. i. 13, 104), *what harm will the mangling by wild beasts do me if I don't feel anything* (feeling nothing)? [Future more vivid: **sī nihil sentiam.**]

incitāta semel prōclīve lābuntur (Tusc. iv. 18), *if once given a push, they slide down rapidly.* [Present General: **sī incitāta sunt.**]

b. The condition may be contained in a Wish (*optative subjunctive*), or expressed as an Exhortation or Command (*hortatory subjunctive*,[1] or *imperative*): as, —

utinam quidem **fuissem**! molestus nōbīs nōn esset (Fam. xii. 3), *I wish I had been* [chief]: *he would not now be troubling us* (*i.e.* if I had been). [Optative Subjunctive.]

nātūram **expellās** furcā, tamen usque recurret (Hor. Ep. i. 10. 24) *drive out nature with a pitchfork, still she will ever return.* [Hortatory.]

rogēs enim Aristōnem, neget (Fin. iv. 25), *for ask Aristo, he would deny.*

manent ingenia senibus, modo **permaneat** studium et industria (Cat. Maj. 7), *old men keep their mental powers, only let them keep their zeal and diligence* (§ 266. *d*). [Hortatory.]

tolle hanc opīniōnem, lūctum sustuleris (Tusc. i. 13), *remove this notion, and you will have done away with grief.* [Imperative.]

NOTE. — The so-called *concessive subjunctive* with **ut** and **nē** is really hortatory, and often has the force of protasis (§ 313. *a*): as, —

ut enim ratiōnem Platō nūllam **afferret**, ipsā auctōritāte mē frangeret (Tusc. i. 21, 49), *even if Plato gave no reasons,* [still] *he would overpower me,* etc.

c. Rarely the condition takes the form of an *independent clause:* as, —

rīdēs: māiōre cachinnō concutitur (Juv. iii. 100), *you laugh; he shakes with louder laughter* (= if you laugh, he shakes).

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[1] This usage is probably the origin of the use of the subjunctive in Protasis; the subjunctive being used first as in § 266, while the conditional particle is a form of an indefinite *pronoun (see* head-note, p. 320).

commovē: sentiēs (Tusc. iv. 24), *stir him up* [and] *you'll find*, etc.

dē **paupertāte agitur**: multī patientēs pauperēs commemorantur (Tusc. iii. 24), *we speak of poverty; many patient poor are mentioned.*

d. The condition is often contained in a Relative Clause (see § 316).

REMARK. — For the use of a participle as APODOSIS, see § 304. *c.*

8. Condition Omitted.

311. The Protasis is often wholly omitted, but may be inferred from the course of the argument. Thus, —

poterat Sextilius impūnē negāre: quis enim redargueret (Fīn. ii. 17), *Sextilius might have denied with impunity; for who would prove him wrong* (if he had).

REMARK. — Under this head belongs the so-called POTENTIAL SUBJUNCTIVE.

I. POTENTIAL SUBJUNCTIVE.

a. The Potential Subjunctive is used to denote an action not as *actually performed*, but as *possible*.

In this use the Present and the Perfect refer without distinction to the immediate *future*; the Imperfect to *past* time. The second person is common, indicating an Indefinite Subject (cf. § 309. *a*). Thus, —

hīc **quaerat** quispiam (N. D. ii. 53), *here some one may ask.*

assimilāre fretō **possīs** (Ov. M. v. 6), *you might compare.*

ut aliquis fortasse **dīxerit** (Off. iii. 6), *as one may perhaps say.*

forsitan haec illī **mīrentur** (Verr. v. 56), *they may perchance marvel at these things.*

tum in lectō quōque **vidērēs** susurrōs (Hor. Sat. ii. 8. 77), *then on each couch you might hear whisperings.*

NOTE 1. — The Present is sometimes used for the Imperfect: as, —

migrantīs cernās (Æn. iv. 401), *you might have seen them moving.*

NOTE 2. — The Pluperfect is rare in this construction. Its place is supplied by the Imperfect.

putāssēs ēius lūctūs aliquem fīnem esse dēbēre (Sen. Dial. 6, 13), *you would have thought there ought to be some end to his grief.*

NOTE 3. — The subjunctive with **forsitan** does not differ in meaning from the Potential Subjunctive, but is really an Indirect Question (§ 334. *g*).

REMARK. — The potential subjunctive is strictly an apodosis with omitted protasis. Sometimes the protasis may be easily supplied, but often none is present to the mind of the speaker. So also the Subjunctive of Modesty (*b*, below).

II. SUBJUNCTIVE OF MODESTY.

b. The Subjunctive is used in cautious, modest, or hypothetical statements (*coniunctīvus modestiae*). This use is especially common *in a polite wish*, with **velim** or **vellem**. Thus, —

pāce tuā **dīxerim** (Mil. 28), *I would say by your leave.*
haud **sciam an** (De Or. i. 80), *I should incline to think.*
tū **velim** sīc existimēs (Fam. xii. 6), *I should like you to think so.*
vix **ausim** crēdere (Ov. M. vi. 561), *I should hardly dare believe.*
vellem adesset M. Antōnius (Phil. i. 7), *I could wish Antony were here.* [Here **vellem** implies an unfulfilled wish in present time; volō or nōlō would express a peremptory wish.]
haec erant fere quae tibi nōta **esse vellem** (Fam. xii. 5), *this is about what I should like you to know.* [Here **vellem** is simply **velim** transferred to past time on account of **erat** (epistolary), by sequence of tenses, and does not imply an impossible wish.]

III. VERBS OF NECESSITY.

c. The Indicative of verbs signifying *necessity*, *propriety*, and the like, may be used in the apodosis of implied conditions, either future or contrary to fact: as, —

longum est ea dīcere, sed . . . (Pis. 10), *it would be tedious to tell*, etc. [Future.]
illud **erat aptius**, aequum cuique concēdere (Fin. iv. 1), *it would be more fitting to yield each one his rights.*
quantō **melius fuerat** (Off. iii. 25), *how much better it would have been.*
quod contra **decuit** ab illō meum [corpus cremārī] (Cat. Maj.), *whereas on the other hand mine ought to have been burnt by him.*
ipsum enim exspectāre **māgnum fuit** (Phil. ii. 40), *would it have been a great matter to wait for the man himself?*
nam nōs **decēbat** domum lugēre ubi esset aliquis in lūcem ēditus (Tusc. i. 48), *for it were fitting to mourn the house where a man has been born* (but we do not).
nunc est bibendum . . . nunc Saliāribus ōrnāre pulvīnar deōrum **tempus erat** dapibus sodālēs (Hor. Od. i. 37. 1), *i.e. it would be time* (if it were for us to do it, but it is a public act).

REMARK. — Notice that, in this construction, the Imperfect indicative refers to *present time;* the Pluperfect to simply *past* time, like the perfect. Thus **oportēbat** means *it ought to be* [now], *but is not;* **oportuerat** means *it ought to have been, but was not.*

NOTE. — In many cases it is impossible to say whether a protasis was present to the mind of the speaker or not (see third example above).

9. Complex Conditions.

d. Either the protasis or the apodosis may be a complex idea in which the main statement is made with expressed or implied qualifications. In such cases the true logical relation of the parts is sometimes disguised: as, —

sī quis hōrum dīxisset . . . sī **verbum** dē rēpūblicā fēcisset . . . **multa** plūra dīxisse quam dixisset putārētur (Rosc. Am. 1), *if any of these had spoken in case he had said a word about politics, he would be thought to have said much more than he did say.* [Here the apodosis of **dīxisset** is the whole of the following statement (**sī . . . putārētur**), which is itself conditioned by a protasis of its own: **sī verbum**, etc.].

quod sī in hōc mundō fierī sine deō nōn potuit nē in sphaerā quidem eōsdem mōtūs sine dīvīnō ingeniō potuisset imitārī (Tusc. i. 25), *now if that cannot be done in this universe without divine agency, no more could* [Archimedes] *in his orrery have imitated the same revolutions without divine genius.* [Here **sī potuit** (a protasis with nothing implied) has for its apodosis the whole clause which follows, but **potuisset** has a contrary-to-fact protasis of its own implied in **sine . . . ingeniō**.]

peream male sī nōn optimum erat (Hor. Sat. ii. 1. 6), *confound me* (may I perish wretchedly) *if it wouldn't be better.* [Here **peream** is apodosis to the rest of the sentence, while the true protasis to **optimum erat**, contrary to fact, is omitted.]

10. Particles of Comparison (Conclusion Omitted).

312. The particles of Comparison — **tamquam, tamquam sī, quasi, ācsī, utsī, velutsī, veluti,** and poetic **ceu** (all meaning *as if*), and **quam sī** (*than if*) — take the Present or Perfect Subjunctive, unless the sequence of tenses requires the Imperfect or Pluperfect. Thus, —

tamquam clausa **sit** Asia (Fam. xii. 9), *as if Asia were closed.*

tamquam sī claudus **sim** (Plaut. Asin. ii. 4, 21), *just as if I were lame* (*i.e.* just as it would be if I should be lame).

ita hōs [honōrēs] petunt, quasi honestē **vīxerint** (Jug. 85), *they seek them* (offices) *just as if they had lived honorably.*

quasi vērō nōn speciē vīsa **iūdicentur** (Acad. ii. 18), *as if forsooth visible things were not judged by their appearance.*

similiter facis āc sī mē **rogēs** (N. S. iii. 3), *you do exactly as if you asked me.*

aequē āc sī mea negōtia **essent** (Fam. xiii. 43), *as much as if it were my own business.*

velut sī coram **adesset** (B. G. i. 32), *as if he were present in person.*

ceu cētera nusquam bella **forent** (Æn. ii. 438), *as if there were no fighting elsewhere.*

magis quam sī domī **essēs** (Att. vii. 4), *more than if you were at home.*

REMARK. — The English idiom would lead us to expect the Imperfect and Pluperfect Subjunctive with these particles; but the point of view is different in the two languages. Thus the second example above is translated *just as if I were lame*, — as if it were a present condition contrary to fact; but it really means *just as* [it would be] *if I should* [at some future time] *be lame*, and so is a less vivid future condition requiring the present subjunctive. Similarly **quasi honestē vīxerint**, *as if they had lived honorably*, is really *as* [they would do in the future] *if they should have lived honorably*, and so requires the Perfect Subjunctive (§ 307. *c.*).

NOTE. — These subjunctive clauses are really future conditions with apodosis implied in the particle itself. Thus in **tamquam sī claudus sim** the protasis is introduced by **sī**, and the apodosis implied in **tamquam**.

11. Concessive Clauses.

313. The particles of Concession (meaning *although, granting that*) are the following: **quamquam, quamlibet, quamvīs, quantum vīs, ut, nē, cum, licet, etsī, tametsī, etiamsī.**

Some of these take the Subjunctive, others the Indicative. Thus, —

a. **Quamvīs, ut,** and **nē** take the Subjunctive (§ 266. *c*): as, —

quamvīs ipsī īnfantēs **sint,** tamen . . . (Or. 23), *however incapable of speaking they themselves may be, yet,* etc.

ut nēminem alium **rogāsset** (Mil. 17), *even if he had asked no other.*

nē sit sānē summum dolor: malum certē est (Tusc. ii. 5, 14), *suppose pain is not the greatest evil, still it surely is an evil.*

NOTE. — **Quamvīs** means literally, *as much as you will.* Thus in the example above, *let them be as incapable as you will, still,* etc. The subjunctive with **quamvīs** and **nē** is hortatory; that with **ut** is of uncertain origin.

b. **Licet** (properly a verb) takes a Substantive clause in the Subjunctive (§ 331. *c*): as, —

licet omnēs in mē terrōrēs perīculaque **impendeant** (Rosc. Am. 11), *though all terrors and perils should menace me.*

NOTE. — The subjunctive with **licet** is by the sequence of tenses necessarily limited to the Present and Perfect tenses.

c. **Etsī, etiamsī, tametsī,** *even if,* take the same constructions as **sī** (§ 305): as, —

etsī **abest** mātūritās (Fam. vi. 18), *though ripeness of age is wanting.*

etsī nunquam dubium **fuit** (id. v. 19), *although it has never been doubtful.*

etsī **statueram** (id. v. 5), *though I had determined.*

etsī nihil aliud **abstulissētis** (Sull. 32), *even if you had taken away nothing else.*

etiamsī quod scrībās nōn **habēbis,** scrībitō tamen (Fam. xvi. 26), *even if you* [shall] *have nothing to write, still write.*

sed ea tametsī vōs parvī **pendēbātis** (Sall. Cat. 52), *but although you regarded those things as of small account.*

d. **Cum** concessive takes the Subjunctive (see § 326): as, —

cum mihi nōn omnīnō **excidisset** (Fam. v. 13), *though it had not entirely vanished* [*from my mind*].

NOTE. — In early Latin **cum** (**quom**) concessive usually takes the Indicative: as, —

nīl **quom est** nīl dēfit tamen (Ter. Eun. 243), *while I have nothing, still nothing is wanting.* [See also § 326, note 3.]

e. **Quamquam** introduces an *admitted fact* and takes the Indicative: as, —

omnibus — **quamquam ruit** ipse suīs clādibus — pestem dēnūntiat (Phil. xiv. 3), *though he is breaking down under his disasters, still he threatens all with destruction.*

f. **Quamquam** more commonly means *and yet*, introducing a new proposition in the indicative: as, —

quamquam haec quidem tolerābilia vidēbantur, etsī, etc. (Mil. 28), *and yet these, in truth, seemed now bearable, though*, etc.

g. The poets and later writers frequently use **quamvīs** and **quamquam** like **etsī**, connecting them with the Indicative or the Subjunctive, according to the nature of the condition. Thus, —

quamquam **movērētur** (Liv. xxxvi. 34), *although he was moved.*

Polliō amat nostram, quamvīs **est** rūstica, mūsam (Ecl. iii. 84), *Pollio loves my muse, though she is rustic.*

quamvis **pervēnerās** (Liv. ii. 40), *though you had come.*

NOTE. — Even Cicero occasionally uses **quamquam** with the Subjunctive: as, —

quamquam nē id quidem suspiciōnem coitiōnis **habuerit** (Planc. 22), *though not even that raised any suspicion of a coalition.*

h. The Relative pronoun **quī** is often used with the Subjunctive to express concession (see § 320. *e*).

i. Concession is often expressed by the Hortatory Subjunctive without a particle (§ 266): as, —

sit clārus Scipiō, **ōrnētur** eximiā laude Āfricānus, **habeātur** vir ēgregius Paullus . . . erit profectō inter hōrum laudēs aliquid locī nostrae glōriae (Cat. iv. 10, 21), *let Scipio be renowned, let Africanus be honored with especial praise, let Paulus be regarded as a remarkable man,* [still] *there will surely be some room for my glory amid the praises of these men.*

12. Proviso.

314. Dum, modo, dummodo, or **tantum,** introducing a PROVISO, takes the Subjunctive: as, —

ōderint **dum metuant** (Off. i. 28), *let them hate, if only they fear.*

valētūdō **modo** bona **sit** (Brut. 16), *provided the health is good.*

dummodo inter mē atque tē murus **intersit** (Cat. i. 5), *provided only the wall* (of the city) *is between us.*

a. In a *negative* proviso **nē** is used, with or without **modo**, etc.: as,

modo nē sit ex pecudum genere (Off. i. 30), *provided* [in pleasure] *he be not of the herd of cattle.*

id faciat saepe, **dum nē** lassum **fīat** (Cato R. R. v. 4), *let him do this often, provided he does not get tired.*

dummodo ea (sevēritās) **nē variētur** (Q. Fr. i. 1), *provided only it* (strictness) *be not allowed to swerve.*

tantum nē noceat (Ov. M. ix. 21), *only let it do no harm.*

NOTE.—The Subjunctive with **modo** is hortatory (§ 266. *d*); that with **dum** and **dummodo**, a development from the use of the Subjunctive with **dum** in temporal clauses, § 328 (compare the colloquial, *so long as my health is good, I don't care*).

b. The Hortatory Subjunctive without a particle sometimes expresses a proviso (see § 266. *d*): as,—

sint Maecēnātēs, nōn deerunt, Flacce, Marōnēs (Mart. viii. 56, 5), *so there be Maecenases, Virgils will not be lacking.*

NOTE.—For a clause of Result expressing proviso, see § 319. *b*.

13. Use of *Sī* and its Compounds.

315. The uses of some of the more common Conditional Particles may be stated as follows:—

a. 1. **Sī** is used for *affirmative*, **nisi (nī)** and **sī nōn** for *negative* conditions. With **nisi** (generally *unless*) the apodosis is stated as *universally* true *except* in the single case supposed, in which case it is (impliedly) *not true*. Thus,—

nisi Conōn **adest** maereō, *unless Conon is here, I mourn* (*i.e.* I am always in a state of grief except in the single case of Conon's presence, in which case I am not).

With **sī nōn** (*if not*) the apodosis is only stated as true *in the* (negative) case *supposed*, but as to other cases no statement is made. Thus,—

sī Conōn **nōn adest** maereō, *if Conon is not here, I mourn* (*i.e.* I mourn in the single case of Conon's absence, nothing being said as to other cases in which I may or may not mourn).

NOTE.—It often, however, makes no difference in which form the statement is made.

2. **Nī** is an old form surviving in a few conventional phrases and reappearing in poets and later writers.

Sometimes **nisi sī**, *except if*, *unless*, occurs: as,—

nōlī putāre mē ad quemquam longiōrēs epistulās scrībere, **nisi sī** quis ad mē plūra scrīpsit (Fam. xiv. 2), *except in case one writes more to me.*

b. **Nisi vērō** and **nisi forte** regularly introduce an objection or exception *ironically, and take* the Indicative: as,—

nisi vērō L. Caesar crūdēlior **vīsus est** (Cat. iv. 6), *unless indeed L. Cæsar seemed too cruel.*

nisi forte volumus Epicūrēōrum opiniōnem sequī (De Fato, 16), *unless to be sure we choose to follow the notion of the Epicureans.*

NOTE. — This is the regular way of introducing a *reductio ad absurdum* in Latin. **Nisi** alone is sometimes used in this sense: as, —

nisi ūnum hōc **faciam** ut in puteō cēnam coquant (Plaut. Aul. 363), *unless I do this one thing,* [make them] *cook dinner in the well.*

c. **Sīve (seu) . . . sīve (seu)**, *whether . . . or*, introduce a condition in the form of an *alternative*. They may be used with any form of condition, or with different forms in the two members. Often also they are used without a verb. Thus, —

nam illō locō lībentissimē soleō ūtī, **sīve** quid mēcum ipse cōgitō, **sīve** quid aut scrībō aut legō (De Leg. ii. 1), *for I enjoy myself most in that place, whether I am thinking by myself, or am either writing or reading.*

NOTE. — **Sīve . . . seu** and **seu . . . sīve** are late or poetic.

d. **Nisi** is often used loosely by the comic poets in the sense of *only:* as, —

ecce autem dē integrō: **nisi** quidquid est volō scīre (Ter. Ad. 153), *but there it is again; only whatever it is I want to know it.*

CHAPTER V. — *Dependent Constructions.*

I. — RELATIVE CLAUSES.

The Relative, being in origin a weak demonstrative (or possibly, in some cases, an interrogative), may be used indifferently with either the indicative or the subjunctive. A simple relative, introducing a merely descriptive fact, takes the Indicative, as any demonstrative would do. Thus, **tellūs quae fuerat rudis.** But many relative constructions take the subjunctive to indicate a closer logical connection between the relative clause and the main clause.

These constructions have grown up from the future meaning of the subjunctive, each with its own special development. In general they are of two kinds, which are not, however, very distinct in meaning: 1. clauses where the implied logical connection is that of Purpose; 2. clauses which express more or less distinctly some Characteristic of the antecedent. Of these last the most common is the ordinary clause of Result. Besides these two classes, however, there are general relatives of Protasis, in which the indefinite relatives *whoever*, *whenever*, etc., are regarded as conditional expressions, equivalent to, *if any one*, *if at any time*, etc.[1]

Dependent Relative Clauses may be thus classified: —

1. Conditional Relative Clauses (§ 316).
2. Clauses of PURPOSE (*Final Clauses*) (§ 317).
3. Clauses of CHARACTERISTIC, including —
   - *a.* Simple Result (*Consecutive Clauses*) (§ 319).
   - *b.* Clauses of Characteristic (including *cause* and *hindrance*) (§§ 320, 321).
   - *c.* Clauses of Time (§ 322 ff.).

1. Conditional Relative Clauses.

316. A clause introduced by a Relative Pronoun or Relative Adverb may be treated as a conditional clause and take any of the constructions of Protasis[1] (§ 305): as,

quī enim vitiīs modum **appōnit**, is partem suscipit vitiōrum (Tusc. iv. 18), *he who* [only] *sets a limit to faults, takes up the side of the faults.* [= **sī quis appōnit.**]

quicquid potuit, potuit ipsa per sē (Agr. 1, 7), *whatever power she had, she had by herself.* [= **sī quid potuit.**]

quod **quī faciet**, non aegritūdine sōlum vacābit, sed, etc. (Tusc. iv. 17), *and he who does* [shall do] *this, will be free not only*, etc. [= **sī quis faciet.**]

quisquis hūc **vēnerit** vāpulābit (Plaut. Am. 153), *whoever comes here shall get a thrashing.* [= **sī quis vēnerit.**]

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[1] As in the Greek ὅς ἄν, ὅταν, etc.; and in statutes in English, where the phrases *if any person shall* and *whoever shall* are used indifferently.

philosophia, cui **quī pāreat,** omne tempus aetātis sine molestiā possit dēgere (Cat. Maj. 1), *philosophy, which* [IF *anyone should obey, he would be able to spend his whole life without vexation.* [= **sī quis pāreat.**]

quaecumque causa vōs hūc attulisset, laetārer (De Or. ii. 4), *I should be glad, whatever cause had brought you here* (*i.e.* if any other, as well as the one which did). [= **sī . . . attulisset.**]

NOTE. — The relative in this construction is always Indefinite in *meaning*, and usually in *form*.

a. The special constructions of General Conditions are sometimes found in Conditional Relative Clauses: viz., —

1. The Second Person Singular of the Subjunctive in the protasis with the Indicative of a *general truth* in the apodosis (§ 309. *a*): as, —

bonus sēgnior fit, **ubi neglegās** (Jug. 31), *a good man becomes less diligent when you don't watch him.*

2. In later writers the Imperfect or Pluperfect Subjunctive in the protasis and the Imperfect Indicative in the apodosis (§ 309. *b*): as, —

quōcumque sē **intulisset,** victōriam sēcum trahēbat (Liv. vi. 8), *wherever he advanced, he carried victory with him.*

3. The Perfect or Pluperfect Indicative in the protasis and the Present or Imperfect Indicative in the apodosis (§ 309. *c*): as, —

cum ad villam **vēnī,** hōc ipsum nihil agere mē **dēlectat** (De Or. ii. 6), *whenever I come to the villa, this very doing nothing delights me* (whenever I have come, etc.). [Present General Condition.]

cum rosam **vīderat,** tum incipere vēr arbitrābātur (Verr. v. 10), *whenever he saw* (had seen) *a rose, then he thought spring was beginning.* [Past General Condition.]

2. Clauses of Purpose.

NOTE. — The Subjunctive clause of Purpose has arisen either from the original *future* meaning of the subjunctive, or from its *hortatory* use. Either affords a satisfactory analysis. If developed from the hortatory subjunctive, the Subjunctive of Purpose has come through a kind of indirect discourse construction (for which see § 340). Thus **mīsit lēgātōs quī dīcerent** means either *he sent ambassadors who would say* (future use), or, *he sent ambassadors who should say*, i.e. *let them say* (cf. hortatory subjunctive in past tenses, § 266. *e*, and hortatory clauses in Indirect Discourse, § 339).

As **ut** (**uti**) is of relative origin, the construction with **ut** is the same as that of relatives. That with **nē** is, no doubt, in origin, a *hortatory* subjunctive.

317. A clause expressing purpose is called a FINAL *Clause.*

Final clauses take the Subjunctive introduced by **ut (uti)**, negative **nē (ut nē)**, or by a Relative pronoun or adverb.

Final clauses may be divided into Pure, Relative, and Substantive.

1. Pure Clauses of Purpose are introduced by **ut (uti)** or **nē**. They express the purpose of the main verb in the form of a modifying clause.

2. Relative Clauses of Purpose are introduced by the Relative pronoun **quī**, or by the Relative adverbs **ubi, unde, quō**, etc. The antecedent is expressed or implied in the main clause.

3. Substantive Clauses of Purpose are introduced by **ut (uti)**, negative **nē**. They differ from Pure final Clauses in having the construction of a substantive. (For Substantive Clauses of Purpose, see § 331.)

Examples of Pure and Relative clauses of purpose are: —

ab arātrō abdūxērunt Cincinnātum, **ut** dictātor **esset** (Fin. ii. 4), *they brought Cincinnatus from the plough that he might be dictator.*

nē qua **ēius** adventūs procul sīgnificātiō **fīat** (B. G. vi. 29), *that no sign of his arrival may be made at a distance.*

ut nē sit impūne (Mil. 12), *that it be not with impunity.*

scrībēbat ōrātiōnēs **quās** alii **dīcerent** (Brut. 56), *he wrote speeches for other men to deliver.*

nihil habeō **quod scrībam**, *I have nothing to write.*

eō exstinctō fore **unde dīscerem** nēminem (Cat. Maj. 4), *that when he was dead there would be nobody from whom* (whence) *I could learn.*

huic nē **ubi cōnsisteret** quidem contrā tē locum relīquistī (Quinct. 22), *you have left him no ground even to make a stand against you.*

habēbam **quō cōnfugerem** (Fam. iv. 6), *I had* [a retreat] *whither I might flee.*

NOTE. — The Relative in this construction is equivalent to **ut** with the corresponding demonstrative. Thus **quī** = **ut is** (etc.), **ubi** = **ut ibi**, and so on (cf. § 319. note).

a. Sometimes the relative or conjunction has a correlative in the main clause: as, —

lēgum **idcircō** omnēs servī sumus, ut līberī esse possīmus (Clu. 53), *for this reason we are all subject to the laws, that we may be free.*

eō cōnsiliō . . . ut (regularly), *with this design, that,* etc.

eā causā . . . nē, *for this reason, lest,* etc.

hōc cōnsiliō ut montium tegerentur altitūdine (Nep. Milt. 5), *with this purpose, that they might be protected by the height of the mountains.*

b. The ablative **quō** (= **ut eō**) is used as a conjunction in final clauses which contain a *comparative*: as, —

libertāte ūsus est, **quō** impūnius dicāx **esset** (Quinct. 3), *he took advantage of liberty, that he might bluster with more impunity* (by which the more easily).

NOTE 1. — So **quōminus** (= **ut eō minus**) introduces a subjunctive clause after verbs of *hindering* (see § 331. *e*).

NOTE 2. — Occasionally **quō** introduces final clauses which do not contain a comparative: as, —

quō sibi (exercitum) fīdum **faceret** (Sall. Cat. 11), *in order to make the army devoted to himself.*

c. The Principal clause, on which a final clause depends, is often to be supplied from the context. Thus, —

āc nē longum sit . . . iūssimus (Cat. iii. 5), *and, not to be tedious, we ordered,* etc. [Strictly, *in order not to be tedious, I say, we ordered.*]

sed ut ad Dionȳsium redeāmus (Tusc. v. 22), *but to return to Dionysius.*

sed ut eōdem revertar, causa haec fuit timōris (Fam. vi. 7), *but, to return to the same point, this was the cause of fear.*

satis incōnsiderātī fuit, nē dīcam audācis (Phil. xii. 5), *it was the act of one rash enough, not to say daring.*

REMARK. — By a similar ellipsis the subjunctive is used with **nēdum** (sometimes **nē**), *still less, not to mention that:* as, —

nēdum . . . salvi esse **possīmus** (Clu. 35), *much less could we be safe.*

nēdum istī . . . nōn statim cōnquīsītūri **sint** aliquid sceleris et flāgitī (Leg. Ag. ii. 35), *far more will they hunt up at once some sort of crime and scandal.*

nēdum in marī et viā **sit** facile (Fam. xvi. 8), *still less is it easy at sea, and on a journey.*

quippe secundae rēs sapientium animōs fatigant; **nē** illī corruptīs mōribus victōriae **temperārent** (Sall. Cat. 11), *for prosperity overmasters the soul even of the wise; much less did they with their corrupt morals put any check on victory.*

NOTE. — With **nēdum** the verb itself is often omitted: as, —

aptius hūmānitātī tuae quam tōta Peloponnēsus, **nēdum** Patrae (Fam. vii. 28, 1), *fitter for your refinement than all Peloponnesus, to say nothing of Patra.*

REMARK. — Clauses of Purpose are sometimes rendered in English by *that,* or *in order that,* with *may* or *might;* but more frequently by the Infinitive with TO: as, —

vēnī ut vidērem, *I came to see* (that I might see).

318. The Purpose of an action is expressed in Latin in various ways; but never (except rarely in poetry) by the simple Infinitive as in English (§ 273).

The sentence, they came to seek peace, may be rendered —

(1) vēnērunt **ut** pācem peterent. [Final clause with **ut** (§ 317).]
(2) vēnērunt **quī** pācem peterent. [Final clause with Relative (§ 317).]
(3) [vēnērunt ad petendum pācem.] (Not found with transitive verbs (§ 300, note), but cf. **ad pārendum senātuī**.) [Gerund with **ad** (§ 300).]
(4) vēnērunt ad petendam pācem. [Gerundive with **ad** (§ 300).]
(5) vēnērunt pācem petendī causā (grātiā). [Gen. of Gerund with **causā** (§ 298. *c*).]
(6) vēnērunt pācis petendae causā (grātiā). [Gen. of Gerundive with **causā** (§ 298. *c*).]
(7) vēnērunt pācem petītūrī. [Future participle (§ 293. *b*): not in Cicero.]
(8) vēnērunt pācem petītum. [Former supine (§ 302).]

These forms are not used indifferently, but —

a. The usual way of expressing purpose is by **ut** (negatively **nē**), unless the purpose is *closely connected with some one word*, in which case a relative is more common. Thus, —

Arria gladium dedit marītō **ut** sē interficeret, *Arria gave her husband a sword to kill himself* (that he might kill himself).

Arria gladium dedit marītō **quō** sē interficeret, *Arria gave her husband a sword to kill himself* WITH (with which he might, etc.).

b. The Gerund and Gerundive constructions of purpose are usually limited to short expressions, where the literal translation of the phrase, though not the English idiom, is nevertheless not harsh or strange.

c. The Supine is used to express purpose only with verbs of *motion*, and in a few idiomatic expressions (§ 302).

d. The Future Participle used to express purpose, is a late construction of inferior authority (§ 293. *b*).

3. Clauses of Result.

NOTE. — The use of the Subjunctive to express Result comes from its use in Clauses of Characteristic. The clause of CHARACTERISTIC is a development peculiar to Latin, and has its origin in the *potential* use of the subjunctive (§ 311. *a*). A Protasis was, perhaps, originally implied, though this is not necessary to the analysis. The difference between the Subjunctive in such clauses and the Indicative of simple description is that the subjunctive expresses what *would happen in a supposed case*, while the indicative states what *does* or *did in fact take place*. The most common and obvious use of this construction is to express a quality or characteristic of an indefinite antecedent (either expressed or implied). Thus, **is** [Epicurus] **quī pōnat** *summum bonum in voluptāte* would mean, literally, *a man who would* (*in any supposable case*) *make the highest good consist in pleasure*. This serves to express a characteristic of the indefinite person referred to by **is**, making him one of a class; while **is quī pōnit** would mean *the man* (Epicurus) *who in fact does*, etc. So, *nōn sum* **ita** *hebes* **ut** *ita dīcam* would mean, literally, *I am not dull in the manner* (degree) *in which I should say that*. Since in these characteristic clauses the *quality* often appears in the form of a *supposed result*, the construction *readily passes over into* Pure Result, with no idea of characteristic: as, —

tantus terror omnēs occupāvit **ut** etiam ipse rēx ad flūmen **perfūgerit**, *so great panic seized all that the king himself fled to the river.*

319. A clause that expresses Result is called a Consecutive Clause.

Consecutive Clauses take the Subjunctive introduced by **ut**, *so that* (negative, **ut nōn**), or by a Relative (pronoun or adverb).

Consecutive Clauses may be divided into Pure, Relative, and Substantive (cf. § 317).

1. Pure Clauses of Result are introduced by **ut** or **ut nōn**. They express the result of the main verb in the form of a modifying clause.

2. Relative Clauses of Result are introduced by the Relative pronoun **quī**, or by the Relative adverbs **ubi**, **unde**, **quō**, etc. The antecedent is expressed or implied in the main clause.

3. Substantive Clauses of Result are introduced by **ut** or **ut nōn**. They differ from Pure consecutive clauses in having the construction of a substantive. (For Substantive Clauses of Result, see § 332.)

Examples of Pure and Relative Clauses of Result are, —

tanta vīs probitātis est **ut** eam in hoste **dīligāmus** (Cat. M. 9), *so great is the power of goodness that we love it even in an enemy.*

nam est innocentia affectiō tālis animī, **quae noceat** nēminī (Tusc. iii. 8), *for innocence is such a quality of mind as to do harm to no one.*

sunt aliae causae **quae** plānē **efficiant** (Top. 15), *there are other causes such as to bring to pass.*

nūlla est celeritās **quae possit** cum animī celeritāte contendere (Tusc. i. 19, 43), *there is no swiftness which can compare*, etc.

NOTE. — The Relative in this construction is equivalent to **ut** with the corresponding demonstrative. Thus, **quī** = **ut is** (etc.), **ubi** = **ut ibi**, and so on (cf. § 317. note).

REMARK. — Clauses of Result are often introduced by such correlative words as **tam**, **tālis**, **tantus**, **ita**, **sīc**, **adeō**, **usque eō**, which belong to the main clause.

a. A negative result is regularly expressed by **ut** or **quī** with **nōn**, **nēmō** and similar negatives (not **nē**). Thus, —

multīs gravibusque vulneribus cōnfectus **ut** iam sē sustinēre **nōn posset** (B. G. ii. 25), *used up with many severe wounds so that he could no longer stand.*

nēmō est tam senex **quī** sē annum **nōn putet** posse vīvere (Cat. Maj. 7, 24), *nobody is so old as not to think that he can live a year.*

NOTE. — When the result implies *an effect intended* (not a simple purpose), **ut nē** or **nē** is sometimes used as being less positive than **ut nōn**: as, —

[librum] ita corrigās **nē** mihi noceat (Fam. vi. 7), *correct the book so that it may not hurt me.*

b. Frequently a clause of result is used in a *restrictive* sense, and so amounts to a Proviso (cf. § 314): as, —

hōc est ita ūtile ut nē plānē illūdāmur ab accūsātoribus (Rosc. Am. 20), *this is so far useful that we are not utterly mocked by the accusers* (*i.e.* useful only on this condition, that, etc.).

nihil autem molestum quod nōn dēsiderēs (Cat. Maj. 14, 47), *but nothing is troublesome which* (= provided that) *you do not miss.*

c. The subjunctive with the Relative **quōminus** (= **ut eō minus**) may be used, to express a result, after words of *hindering* or *refusing* (cf. § 317. *b*, note 1): as, —

nec aetās impedit **quōminus** agrī colendī studia **teneāmus** (Cat. Maj. 17), *nor does age prevent us from retaining an interest in tilling the ground.*

d. A clause of result is introduced by **quīn** after general negatives, where **quīn** is equivalent to **quī (quae, quod) nōn**; so also after *negative* clauses of *hindrance, resistance, doubt, hesitation,* and the like. Thus, —

nihil est illōrum quīn [= quod nōn] ego illī dixerim (Plaut. Bac. iii. 9), *there is nothing of this that I have not told him.*

nōn dubitō quīn, *I do not doubt that* (cf. the Eng., *I do not doubt but that*)

aegrē (vix) abstinuī quīn . . ., *I hardly refrained from,* etc.

nihil impedit quīn . . ., *there is nothing to prevent,* etc.

abesse nōn potest quīn (Or. 70), *it cannot be but that.*

REMARK. — It is to be observed that the constructions of Purpose and Result in Latin are precisely alike in the *affirmative*, but that in the *negative* Purpose takes **nē**, Result **ut nōn**, etc. Thus, —

custōditus est **nē** effugeret, *he was guarded in order that he* MIGHT *not escape.*

custōditus est **ut nōn** effugeret, *he was guarded so that he* DID *not.*

So in Purpose clauses **nē quis, nē quid, nē ūllus, nē quō, nēquandō, nēcubi**, etc., are used; in Result clauses, **ut nēmō, ut nihil, ut nūllus**, etc. Thus, —

ita multī sunt imbēcillī senēs **ut nūllum** officī mūnus exsequī possint (Cat. Maj. 11, 35), *many old men are so feeble that they cannot perform their duties to society.*

quī **summum** bonum sīc īnstituit **ut nihil** habeat cum virtūte coniūnctum (Off. i. 2, 5), *who has so settled the highest good that it has nothing in common with virtue.*

cernere **nē quis** eōs neu quis contingere posset (Æn. i. 413), *that no one might see them, no one touch them.*

nē quandō līberis prōscriptōrum **bona patria reddantur** (Rosc. Am. 50, 451), *lest ever the patrimony of the proscribed should be restored to their children.*

ipse ne quō inciderem **revertī Formiās** (Att. viii. 3, 7), *that I might not come upon him anywhere.*

dispositīs explōrātōribus nēcubi Rōmānī cōpiās **trānsdūcerent** (B. G. vii. 35), *having stationed scouts here and there lest the Romans should lead their troops across anywhere.*

tū tamen eās epistolās **concerpitō nēquandō** quid **ēmānet** (Att. x. 12, 3), *lest anything ever leak out.*

The clause of Result is sometimes expressed in English by the Infinitive with TO or SO-AS-TO or an equivalent: as, —

tam longē aberam **ut** nōn vidērem, *I was too far away to see* (so far that I did not see; cf. § 320. *c*).

NOTE. — Result is never expressed by the Infinitive in Latin except by the poets in a few passages (§ 273. Rem.).

4. Clauses of Characteristic.

320. A relative clause with the Subjunctive is often used to indicate a *characteristic* of the antecedent, where there is no idea of Result (see § 319. head-note)

This construction is especially common where the antecedent is otherwise *undefined*. Thus, —

neque enim tū is es, **quī nesciās** (Fam. v. 12), *for you are not such a one, as not to know.*

multa dīcunt **quae** vix **intellegant** (Fin. iv. i. 1), *they say many things which* (such as) *they hardly understand.*

pācī **quae** nihil habitūra **sit** īnsidiārum semper **est** cōnsulendum (Off. i. 11), *we must always aim at a peace which shall have no plots.*

unde agger comportārī **posset**, nihil erat reliquum (B. C. ii. 15), *there was nothing left, from which an embankment could be got together.*

a. A relative clause of characteristic is used after general expressions of *existence* or *non-existence*, including questions implying a negative.

So especially with **sunt quī**, *there are* [some] *who*; **quis est quī**, *who is there who?* Thus, —

sunt quī discēssum animī a corpore putent esse mortem (Tusc. i. 9), *there are some who think that the departure of soul from body constitutes death.*

erant quī Helvidium **miserārentur** (Ann. xvi. 29), *there were some who pitied Helvidius.* [Cf. **est cum** (§ 322. Rem.).]

quis est quī id nōn māximīs **efferat** laudibus (Læl. 7), *who is there that does not extol it with the highest praise?*

sunt aliae causae quae plānē **efficiant** (Top. 15), *there are other causes which clearly effect*, etc.

NOTE. — These are sometimes called Relative Clauses with an Indefinite Antecedent, but are to be carefully distinguished from the Indefinite Relative in *protasis* (§ 316).

b. A relative clause of characteristic may follow **ūnus** and **sōlus**: as, —

nīl admīrārī prope rēs est **ūna sōlaque quae possit** facere et servāre beātum (Hor. Ep. i. 6. 1), *to wonder at nothing is almost the sole and only thing that can make and keep one happy.*

sōlus es cūius in victōriā **ceciderit** nēmō nisi **armātus** (Deiot. 12, 34), *you are the only man at whose victory no one has fallen unless armed.*

c. A clause of result or characteristic with **quam ut, quam quī**, may be used after comparatives: as, —

māiōrēs arborēs caedēbant **quam quās** ferre **mīles posset** (Liv. xxviii. 5), *they cut larger trees than what a soldier could carry* (too large for a soldier to carry).

Canachī **sīgna rigidiōra** sunt **quam ut imitentur** vēritātem (Brut. 18), *the statues of Canachus are too stiff to represent nature* (stiffer than that they should).

NOTE. — This construction corresponds to the English *too . . . to*.

d. A relative clause of characteristic is used in expressions of Restriction or Proviso (cf. § 319. *b*): as, —

quod sciam, *so far as I know.*

Cātōnis ōrātiōnēs, **quās** quidem **invēnerim** (Brut. 17), *the speeches of Cato, at least such as I have discovered.*

servus est nēmō, **quī** modo tolerābilī condiciōne **sit** servitūtis (Cat. iv. 8), *there is not a slave, at least in any tolerable condition of slavery.*

e. A relative clause expressing *cause* or *concession* takes the subjunctive (§§ 313. *h*, 321. *b*): as, —

virum **simplicem quī** nōs nihil **cēlet** (Or. 69), *oh! guileless man, who hides nothing from us!* [Causal.]

peccāsse mihi videor **quī** ā tē discēsserim (Fam. xvi. 1), *I seem to myself to have done wrong because I have left you.* [Causal.]

egomet quī sērō Graecās litterās **attigissem** tamen complūrēs Athēnīs diēs sum commorātus (De Or. 18), *I myself though I began Greek literature late, yet*, etc. (lit. [a man] who, etc.). [Concessive.]

NOTE 1. — In this use the relative is equivalent to **cum is**, etc. It is often preceded by **ūt, utpote**, or **quippe**: as, —

nec cōnsul, **ut quī** id ipsum **quaesīsset**, moram certāminī fēcit (Liv. xlii. 7), *nor did the consul delay the fight, since he had sought that very thing* (as [being one] who had sought, etc.).

ea nōs, utpote quī nihil contemnere **soleāmus**, nōn pertimēscēbāmus (Att. ii. 24, 4), *as being men who are accustomed to despise nothing.*

convivia cum patre nōn inībat, **quippe quī** nē in oppidum quidem nisi perrārō **venīret** (Rosc. Am. 18), *since he did not even come*, etc.

NOTE 2. — The Relative of Cause or Concession is merely a variety of the Characteristic construction. The quality expressed by the subjunctive is connected with the action of the main verb either as *cause on account of which* (SINCE) or as *hindrance in spite of which* (ALTHOUGH).

f. **Dīgnus, indīgnus, aptus, idōneus,** take a clause of result with a relative (or rarely with **ut**): as, —

dīgna in **quibus ēlabōrārent** (Tusc. i. 1, 1), (things) *worth spending their toil on* (worthy on which they should, etc.).

dīgna rēs est **ubi** tū nervōs **intendās** tuōs (Ter. Eun. 312), *the affair is worthy of your stretching your sinews* (worthy wherein you should, etc.).

indīgnus erās **quī facerēs** iniūriam, *it was beneath you to do a wrong* (you were unworthy who should, etc.).

idōneus **quī impetret** (Manil. 19), *fit to obtain.*

indīgnī **ut redimerēmur** (Liv. xxii. 59), *unworthy to be ransomed.*

NOTE. — With these words the poets often use the Infinitive: as, —

dīgnum **nōtārī** (Hor. Sat. i. 3, 24), *worthy to be stigmatized.*

fōns rivō dare nōmen idōneus (Hor. Ep. i. 16, 12), *a source fit to give a name to a stream.*

aetās mollis et apta **regī** (Ov.), *a time of life soft and easy to be guided.*

5. Causal Clauses.

NOTE. — Causal clauses take either the Indicative or the Subjunctive, according to their construction; the idea of Cause being contained, not in the mood itself, but in the form of the argument, or in the connecting particles.

321. The Causal Particles **quod, quia,** and **quoniam** take the Indicative, when the reason is given on the authority of the *writer* or *speaker;* the Subjunctive, when the reason is given on the authority of *another:* as, —

1. Indicative: —

cum tibi agam grātiās **quod** mē vīvere **coēgistī** (Att. iii. 3), *when I may thank you that you have forced me to live.*

quia postrēma **aedificāta est** (Verr. iv. 53), *because it was built last.*

quoniam dē ūtilitāte dīximus, dē efficiendī ratiōne (Or. Part. 26), *since we have spoken of its advantage, let us speak of the method of effecting it.*

2. Subjunctive: —

mihi grātulābāre **quod audīssēs** mē meam prīstinam dīgnitātem obtinēre (Fam. iv. 14, 1), *you congratulated me because* [as you said] *you had heard,* etc.

noctū ambulābat Themistoclēs **quod** somnum capere nōn posset (Tusc. iv. 19), *Themistocles used to walk about at night because* [as he said] *he could not sleep.*

mea māter īrāta est **quia** nōn **redierim** (Plaut. Cist. i. 1, 103), *my mother is angry because I didn't return.*

nōn **quoniam** hōc **sit** necesse (Verr. ii. 9), *not that this is necessary.*

NOTE 1. — The Subjunctive in this use depends on the principle of Intermediate Clauses (§ 341. *d*).

NOTE 2. — Under this head what the speaker himself thought under other circumstances may have the Subjunctive (§ 341. *d.* Rem.): as, —

ego laeta vīsa sum **quia** soror **vēnisset** (Plaut. Mil. 387), *I seemed* (in my dream) *glad because my sister had come.*

So with **quod** even a verb of *saying* may be in the Subjunctive: as, —

rediit **quod** sē oblītum nesciō quid **dīceret** (Off. i. 13), *he returned because he said he had forgotten something.*

NOTE 3. — The Subjunctive with **quia** is rare. The causal particle **quandō** takes the Indicative: as, —

quandō ita **vīs**, dī **bene** vortant (Plaut. Trin. 573), *since you so wish, may the gods bless the undertaking.*

REMARK. — **Nōn quod, nōn quia, nōn quoniam**, introducing a reason *expressly to deny it*, take the Subjunctive. **Nōn quō** and **nōn quīn** introduce a Result clause, but with nearly the same meaning (§ 341. *d.* Rem.). Thus, —

pugilēs ingemiscunt, **nōn quod doleant**, sed quia omne corpus intenditur (Tusc. ii. 23), *boxers groan not because they are in pain, but because*, etc.

nōn quia philosophia percipī nōn **posset** (id. i. 1), *not that philosophy cannot be acquired.*

nōn quoniam hōc **sit** necesse (Verr. ii. 9), *not that this is necessary.*

nōn quīn ēnītendum **sit** (De Or. ii. 72), *not that pains must not be taken.*

a. Causal Clauses introduced by **quod**, etc., take the Subjunctive in Indirect Discourse, like any other dependent clause (see § 336).

b. A Relative, when used to express *cause*, regularly takes the Subjunctive (see § 320. *e*).

c. **Cum** causal takes the Subjunctive (see § 326).

NOTE. — In early Latin **cum** causal takes the Indicative (§ 326. note 3).

6. Relations of Time.

NOTE. — Temporal clauses are introduced by particles which are almost all of relative origin. They are construed like other relative clauses, except where they have developed into special idiomatic constructions. (For list of Temporal Particles, see p. 124.)

322. The particles **ubi, ut, cum, quandō**, either alone or compounded with **-cumque**, may be used as Indefinite Relatives, and have the constructions of protasis (cf. § 316). Thus, —

cum id malum esse **negās** (Tusc. ii. 12), *when you* (the individual disputant) *deny it to be an evil.* [Present, nothing implied (cf. § 306).]

quod profectō **cum** mē nūlla vis **cōgeret**, facere nōn audērem (Phil. v. 18), *which I would surely not venture to do, as long as no force compelled me.* [Present, contrary to fact: cf. § 308.]

cum videās eōs . . . dolōre nōn frangī (id. 27), *when you see that those are not broken by pain*, etc. [General condition: cf. § 309. *a*.]

id **ubi dīxisset**, hastam in fīnēs eōrum ēmittēbat (Liv. i. 32), *when he had said this, he used to cast the spear into their territories.* [Repeated action: see § 309. *b*.]

cum rosam **vīderat**, tum incipere vēr arbitrābātur (Verr. v. 10), *whenever he had seen a rose he thought spring had begun.* [Past general condition: cf. § 309. *c*.]

REMARK. — The phrases **est cum**, **fuit cum**, etc., are used in general expressions like **est quī**, **sunt quī** (§ 320. *a*): as, —

āc fuit quidem cum mihi quoque initium requiēscendī fore iūstum arbitrārer (De Or. i. 1), *and there was a time when I thought a beginning of rest would be justifiable on my part.*

323. Temporal clauses have two uses:[1] —

1. They themselves *define* (with reference to the time of the speaker) the time of the clause on which they depend.

2. They *describe* by its circumstances the time of the main clause, which is defined not by them, but by the main clause itself.

Thus, in: *When did the Emperor Frederick die? He died while the people were still mourning the death of his father*, the time of the main clause, *he died*, is definitely fixed by the temporal clause, *while the people*, etc., as is seen by the fact that the temporal clause answers the question, WHEN *did he die?* But in: *The Emperor Frederick died while the people were still mourning the death of his father*, the time of the main clause is not *defined* by the temporal clause, but is regarded as sufficiently definite in itself (or from the context). The temporal clause is added to describe that time by the circumstances of the people's grief.

These two sorts of temporal clauses the Romans distinguished by means of the *mood*, invariably using the Indicative in the first and the Subjunctive in the second. They commonly also used the particles and the tenses in accordance with this division.

I. *POSTQUAM, UBI*, ETC.

324. The particles **postquam** (**posteāquam**), **ubi**, **ut** (**ut prīmum**, **ut semel**), **simul atque** (**simul āc**, or **simul** alone) take the Indicative (usually in the *perfect* or the *historical present*): as,

[1] The terms Absolute and Relative Time naturally applied to these two uses have been abandoned in this book because they have given rise to misapprehension and have often been used by learners as pigeon-hole expressions to conceal a want of knowledge of the subject.

mīlitēs **postquam** victōriam **adeptī sunt**, nihil reliquī victīs fēcēre (Sall. Cat. 11), *when the armies had won the victory, they left nothing to the vanquished.*

posteāquam forum **attigistī** (Fam. xv. 16), *since you came to the forum.*

ubi omnēs idem sentīre **intellēxit** (B. G. iii. 23), *when he understood that all agreed* (thought the same thing).

Catilīna **ubi** eōs convēnisse **videt** sēcēdit (Sall. Cat. 20), *when Catiline sees they have come together, he retires.*

quod (sc. āgmen) **ubi** pergere **vident** (Q. C. v. 3, 12), *and when they see that it is advancing.*

Pompēius **ut** equitātum suum pulsum **vīdit**, aciē excessit (B. C. iii. 94), *when Pompey saw his cavalry beaten, he left the army.*

simul āc persēnsit (Æn. iv. 90), *as soon as he perceived.*

NOTE. — These particles are appropriated to *time defined*, and take the historical tenses in accordance with the distinction set forth in § 323. When they take the descriptive tenses (see *a*, below), they do *not* describe the time by its circumstances, but still define it, referring it to a then-existing state of things (*Imperfect*) or the then-existing result of a completed action (*Pluperfect*).

a. These particles less commonly take the Imperfect or Pluperfect indicative. The Imperfect denotes a continued state of things; the Pluperfect, an action completed in past time. Thus, —

postquam īnstrūctī utrimque **stābant**, ducēs in medium prōcēdunt (Liv. i. 23), *when they stood in array on both sides, the generals advance into the midst.*

P. Āfricānus **posteāquam** bis cōnsul et cēnsor **fuerat** (Div. in Cæc. 21), *when Africanus had been* (*i.e.* had the dignity of having been) *twice consul and censor.*

postquam id difficilius **vīsum est**, neque facultās perficiendī dabātur, ad Pompēium trānsiērunt (B. C. iii. 60), *when this seemed too hard, and no means of effecting it were given, they passed over to Pompey.*

post diem quīntum **quam** barbarī iterum male **pūgnāverant** (= victī sunt), lēgātī ā Bocchō veniunt (Jug. 110), *the fifth day after the barbarians were beaten the second time, envoys come from Bocchus.*

haec iuventūtem, **ubi** familiārēs opēs **dēfēcerant**, ad facinora incendēbant (Sall. Cat. 13), *when their inherited resources had given out.*

ubi perīcula virtūte **prōpulerant** (id. 6), *when they had dispelled the dangers by their valor.*

b. Rarely some of these particles seem to take the subjunctive: as, —

posteāquam māximās **aedificāsset** ōrnāssetque clāssēs (Manil. 4), *having built and equipped mighty fleets* (after he had, etc.). [But the more approved editions have **posteā cum**.]

II. *CUM* TEMPORAL

325. Cum (quom), TEMPORAL, meaning *when*, takes the Imperfect and Pluperfect in the Subjunctive, other tenses in the Indicative. Thus,—

cum servīlī bellō **premerētur** (Manil. 11), *when the* (Italy) *was under the load of the Servile War.*

cum id **nūntiātum esset**, mātūrat (B. G. i. 7), *when this had been reported, he made* (makes) *haste.*

cum occīditur Sex. Roscius, ibīdem fuērunt servī (Rosc. Am. 61), *when Roscius was slain, the slaves were on the spot.*

nempe eō [lituō] regiōnēs dīrēxit tum **cum** urbem **condidit** (Div. i. 17), *he traced with it the quarters* [of the sky] *at the time he founded the city.*

[For examples with the Future, see *c* below.]

NOTE. — The Present takes the Indicative, because present time is generally, from its very nature, defined in the mind; and it is only when the circumstances are described as causal or adversative (see below, § 326), that the Subjunctive is used. The Perfect takes the Indicative as the tense of narration, as with **postquam**, etc. The Imperfect and Pluperfect are, from their nature, fitter to *describe* than to *define* the time.

a. **Cum**, temporal, sometimes takes the Imperfect and Pluperfect Indicative to indicate a *definite past time*: as,—

rēs **cum** haec **scrībēbam** erat in extrēmum addūcta discrīmen (Fam. xii. 6), *at the time I write* (epistolary) *the affair has been brought into great hazard.*

quem quidem **cum** ex urbe pellēbam, hōc prōvidēbam animō (Cat. iii. 7), *when I was trying to force him* (conative imperfect) *from the city, I looked forward to this.*

fulgentēs gladiōs hostium vidēbant Deciī **cum** in aciem eōrum **inruēbant** (Tusc. ii. 24), *the Decii saw the flashing swords of the enemy when they rushed upon their line.*

tum **cum** in Asiā rēs māgnās permultī **āmīserant** (Manil. 7), *at that time, when many had lost great fortunes in Asia.*

NOTE. — The distinction explained in § 323 is unknown to early Latin. In Plautus **quom** always has the Indicative unless the Subjunctive is required for some other reason.

b. When the clauses are inverted, so that the logical temporal clause becomes the main clause, and the main clause becomes the temporal clause, the Indicative must be used with **cum**: as,—

diēs nōndum decem intercēsserant, **cum** ille alter fīlius īnfāns **necātur** (Clu. 9), *ten days had not yet passed, when the other infant son was killed.* [Instead of, *when ten days had not yet passed*, etc.]

iamque lūx appārēbat **cum** prōcēdit ad mīlitēs (Q. C. vii. 8, 32), *and day was already dawning when he appears before the soldiers.*

hōc facere noctū apparābant, **cum** mātrēs familiae repente in pūblicum prōcurrērunt (B. G. vii. 26), *they were preparing to do this by night, when the women suddenly ran out into the streets.*

c. To denote future time **cum** takes the Future or Future Perfect Indicative: as,—

nōn dubitābō dare operam ut tē videam, **cum** id satis commodē facere poterō (Fam. xiii. 1), *I shall not hesitate to take pains to see you, when I can do it conveniently.*

longum illud tempus **cum** nōn erō (Att. xii. 18), *that long time when I shall be no more.*

cum vēneris, cōgnōscēs (Fam. v. 7), *when you come* (shall have come), *you will find out.*

III. *CUM* CAUSAL OR CONCESSIVE.

326. **Cum** CAUSAL OR CONCESSIVE takes the Subjunctive: as,—

cum sōlitūdō . . . īnsidiārum et metūs plēna sit (Fin. i. 20), *since solitude is full of treachery and fear.* [Causal.]

cum initiō nōn amplius duōbus mīlibus **habuisset** (Sall. Cat. 56), *though at the start he had had not more than two thousand.* [Concessive.]

cum prīmī ōrdinēs . . . **concidissent,** tamen ācerrimē reliqui **resistēbant** (B. G. vii. 61), *though the first ranks had fallen, still the others resisted vigorously.* [Concessive.]

NOTE 1.—**Cum** in these uses is often emphasized by **ut, utpote, quippe, praesertim:** as,—

nec reprehendō: **quippe cum** ipse istam reprehēnsiōnem nōn **fūgerim** (Att. x. 3), *I find no fault: since I myself did not escape that blame.*

NOTE 2.—These causal and concessive relations are merely variations of the idea of *time.* The attendant circumstances are regarded as the *cause* of the action, or as tending to *hinder* it (cf. **quī** causal and concessive, § 320. *e*).

NOTE 3.—In early Latin **cum** (**quom**) causal and concessive usually takes the Indicative: as,—

quom tua rēs **distrahitur,** utinam videam (Plaut. Trin. 573), *since your property is torn in pieces, oh! that I may see,* etc. [See also § 313. *d*, note.]

REMARK.—**Cum** causal may usually be translated by *since;* **cum** concessive by *although* or *while.*

a. **Cum** in the sense of **quod,** *on the ground that,* frequently takes the Indicative: as,—

grātulor tibi **cum** tantum valēs apud Dolābellam (Fam. xi. 14), *I congratulate you that you are so strong with Dolabella.*

REMARK.—This use of the indicative appears to be a colloquial relic of the old Indicative construction with **cum** (see note 3, above).

b. **Cum . . . tum**, signifying *both . . . and*, usually takes the Indicative; but when **cum** approaches the sense of *while* or *though*, it may have the Subjunctive (§ 326). Thus,—

cum multa nōn **probō**, **tum** illud in prīmīs (Fin. i. 6), *while there are many things I do not approve, there is this in chief.* But,—

cum rēs tōta **fīcta sit** puerīliter, tum nē efficit quidem quod vult (ib.), *while the whole thing is childishly got up, he does not even make his point* (accomplish what he wishes).

IV. *ANTEQUAM* AND *PRIUSQUAM.*

327. Antequam and **priusquam**, *before*, have in narration the same construction as **cum** temporal (§ 325): as,—

antequam tuās lēgī litterās (Att. ii. 7), *before I read your letter.*

neque **ante** dimīsit eum **quam** fidem **dedit** adulēscēns (Liv. xxxix. 10), *she did not let the young man go till he pledged his faith.*

antequam hominēs nefāriī dē meō adventū audīre **potuissent**, in Macedoniam pērrēxī (Planc. 41), *before those evil men could learn of my coming, I arrived in Macedonia.*

a. **Antequam** and **priusquam**, when referring to future time, take the Present or Future Perfect Indicative; rarely the Present Subjunctive: as,—

priusquam dē cēterīs rēbus **respondeō**, dē amīcitiā pauca dīcam (Phil. ii. 1), *before I reply to the rest, I will say a little of friendship.*

nōn dēfatīgābor **antequam** illōrum ancipitēs viās **percēperō** (De Or. iii. 36), *I shall not weary till I have traced out their doubtful ways.*

antequam veniat litterās mīttet (Ag. 2, 20), *before he comes, he will send a letter.*

b. In a few cases the Subjunctive of protasis is found with **antequam** and **priusquam** (cf. § 309. *a*): as,—

priusquam incipiās cōnsultō et ubi cōnsulueris mātūrē factō opus est (Sall. Cat. 1), *before beginning* (before you begin) *you need reflection, and after reflecting, prompt action.*

in omnibus negōtiīs **priusquam aggrediāre**, adhibenda est praeparātiō dīligēns (Off. i. 21, 73), *in all undertakings before you proceed to action, careful preparation must be used.*

V. *DUM, DŌNEC,* AND *QUOAD.*

328. Dum, dōnec, and **quoad**, implying *purpose, doubt*, or *futurity*, take the Subjunctive, otherwise the Indicative.

1. Subjunctive: as,—

exspectās fortasse **dum dīcat** (Tusc. ii. 7), *you are waiting perhaps for him to say* (till he say).

irātīs subtrahendī sunt eī in quōs impetum cōnantur facere **dum** sē ipsī **colligant** (Tusc. iv. 36), *till they come to their senses* (collect themselves).

Aenēān morandō sustinuit **dum** genitor prōtēctus **abīret** (Æn. x. 800), *he kept Æneas in check till his father could get away in safety.*

et dūxit longē **dōnec** curvāta **coīrent** inter sē capita (id. xi. 860), *and drew it* (the bow) *until the curved tips touched.*

Epaminōndās exercēbātur plūrimum luctandō ad **eum** fīnem **quoad** stāns complectī **posset** atque contendere (Nep. Epam. 2), *Epaminondas trained himself in wrestling so far as to be able to grapple standing and fight* (in that way).

2. Indicative (cf. *a*, below): as,—

hoc fēcī **dum licuit**, intermisī **quoad** nōn **licuit** (Phil. iii. 13), *I did this so long as it was allowed, I discontinued it so long as it was not.*

causās innecte morandī **dum** pelagō **dēsaevit** hiemps (Æn. iv. 51), *weave excuses for delay until the storm upon the sea hath spent its rage.*

dōnec rediit silentium fuit (Liv. xxiii. 31), *there was silence till he returned.*

quoad potuit restitit (Cat. Maj. 4, 11), *he resisted as long as he could.*

NOTE 1.—**Quamdiū** takes the Indicative only: as,—

sē oppidō tam diū tenuit **quamdiū** in prōvinciā Parthī **fuērunt** (Fam. xii. 19), *he kept himself within the town so long as the Parthians were in the province.*

NOTE 2.—For **dum** and **dummodo** introducing a proviso, see § 314.

a. **Dum** in the sense of *while* usually takes the Present Indicative to indicate a continued action in *past* time, if that time is not contrasted with any other (§ 276 *e.* and note): as,—

dum haec **geruntur** (B. G. i. 46), *while this was going on.*

NOTE.—**Dum**, **dōnec**, and **quoad** in later writers sometimes take the Subjunctive when the classical usage would require the Indicative: as,—

nec obstitit falsīs **dōnec** tempore āc spatiō **vānēscerent** (Tac. Ann. ii. 82), *nor did he contradict the falsehoods until they died out from lapse of time.*

nihil sānē trepidābant elephantī **dōnec** continentī velut ponte **agerentur** (Liv. xxi. 28), *the elephants showed no alarm whatever so long as they went over the continuous bridge, as it were.*

REMARK.—With all temporal particles the Subjunctive is often found depending on some other principle of construction. (See Intermediate Clauses below, p. 378.)

II.—SUBSTANTIVE CLAUSES.

329. A clause used as a noun is called a **Substantive Clause.**

A Substantive Clause may be used as the Subject or Object of a verb, as an Appositive or as a Predicate Nominative or Accusative.

NOTE. — Many ideas which in English take the form of an abstract noun may be rendered by a substantive clause in Latin. Thus, *he demanded an investigation*, may be **postulābat ut quaestiō habērētur.** The common English expression FOR with the infinitive also corresponds to a Latin substantive clause: as, *it remains for me to speak of the piratic war*, **reliquum est ut dē bellō dīcam pīrāticō.**

REMARK. — When a Substantive Clause is used as Subject, the verb to which it is subject is called *impersonal*, and the sign of the construction in English is the so-called *expletive* IT.

Substantive Clauses are classified as follows: —

1. INFINITIVE CLAUSES: { *a.* Infinitive clause as Subject (§ 270). *b.* Infinitive clause as Object (§ 330. B).
2. SUBJUNCTIVE CLAUSES (**ut, nē, quō, quīn, quōminus**): { *a.* Of Purpose (command, wish, fear) (§ 331). *b.* Of Result (happen, effect, hinder) (§ 332).
3. INDICATIVE CLAUSE with **quod**: Fact, Specification, Feeling.
4. INDIRECT QUESTIONS: Subjunctive, introduced by Interrogative Word.

1. Infinitive Clauses.

330. A. The Infinitive with Subject-Accusative may be used as the *subject* of **sum** and of many impersonal verbs (see § 270).

B. The Infinitive with Subject-Accusative is used as the *object*[1] —

1. Of all verbs and expressions of *knowing*, *thinking*, *telling*, and *perceiving* (*Indirect Discourse*) (§ 272).

mē spērō **līberātum** [esse] metū (Tusc. ii. 27), *I trust I have been freed from fear.*

dīcit **montem** ab hostibus **tenērī** (B. G. i. 22), *he says that the height is held by the enemy.*

negat **ūllōs patēre portūs** (Liv. xxviii. 43), *he says that no ports are open.*

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[1] The accusative with the infinitive is found with about 80 verbs and verbal phrases, the most common being: (1) **accipiō, affirmō, animadvertō, arbitror, audiō, cēnseō, cōgitō, dīcō, disputō, doceō, exīstimō, fāma est, fateor, intellegō, meminī, nārrō, negō, putō, recordor, rūmor est, sentiō, spērō, suspicor, trāditur, vērum est, videō, vidētur**; (2) **iubeō, vetō, patior, cōgō, sinō**; (3) **cupiō, volō, nōlō, mālō**; (4) **decet, iuvat, aequum est, oportet, opus est, placet, tēdet, taedet, nefās est, interest.**

2. Of **iubeō** and **vetō**, and rarely of other verbs of *commanding, requesting, admonishing*, and the like (§ 331. *a*). Thus, —

vetuēre [**bona**] **reddī**, vetuēre in **pūblicum redigī** (Liv. ii. 4), *they forbade the return of the goods* (that they be returned), etc.

Labiēnum iugum montis **adscendere** iubet (B. G. i. 21), *he orders Labienus to ascend the ridge of the hill.*

3. Sometimes of verbs of *wishing* (§ 331. *b*): as, —

iūdicem mē esse nōn doctōrem volō (Or. 33), *I wish to be a judge, not a teacher.*

REMARK. — The Infinitive with Subject-Accusative, though not strictly a Clause, is equivalent to one, and may be treated as such.

a. If the main verb is changed to the Passive, either —

1. The subject of the infinitive (like other objects of active verbs) becomes *nominative*, and the infinitive is retained (*Personal Construction*): as, —

mōns dīcitur ab hostibus tenērī, *the mountain is said to be held by the enemy.*

Labiēnus iugum montis adscendere iubētur, *Labienus is ordered to ascend the ridge of the hill.*

2. The passive is used *impersonally*, and the clause retained as its subject (*Impersonal Construction*): —

dīcitur montem ab hostibus tenērī, *it is said that the mountain is held by the enemy.*

nūntiātur pīrātārum nāvēs esse in portū (Verr. v. 24), *it is told that the ships of the pirates are in port.*

b. 1. Verbs of *saying, thinking*, etc., may take in the Passive either the Personal or the Impersonal construction. But the Personal construction is more common and is regularly used in the tenses of incomplete action. Thus, —

beātē vīxisse videor (Læl. 4, 15), *I seem to have lived happily.*

Epaminōndās fidibus praeclārē cecinisse dīcitur (Tusc. i. 2, 4), *Epaminondas is said to have played excellently on the lyre.*

multī idem factūrī esse dīcuntur (Fam. xvi. 12), *many are said to be about to do the same thing.* [Active: **dīcunt multōs factūrōs (esse)**.]

prīmī trāduntur arte quādam verba vinxisse (Or. 13), *they first are related to have joined words with a certain skill.*

putātur is esse cōnstitūtus ex marmore (Arch. 18, 22), *he is thought to have been set up in marble.*

Bibulus audiēbatur esse in Syriā (Att. v. 18), *it was heard that Bibulus was in Syria* (Bibulus was heard, etc.). [Direct: **Bibulus est.**]

cēterae Illyricī legiōnēs secūtūrae spērābantur (Tac. Hist. ii. 74), *the rest of the legions of Illyricum were expected to follow.*

vidēmur enim quiētūrī fuisse nisi essēmus lacessītī (De Or. ii. 56), *it seems that we should have kept quiet if we had not been molested* (we seem, etc.). [Direct: **quiēvissēmus . . . nisi essēmus lacessītī.**]

2. **Iubeō** and **vetō** always take the personal construction of the passive: as, —

iūssus es renūntiārī cōnsul (Phil. ii. 32), *you were under orders to be declared consul.*

Nōlānī mūrōs portāsque adīre vetitī sunt (Liv. xxiii. 16), *the men of Nola were forbidden to go to visit the walls and gates.*

c. In the compound tenses of verbs of *saying*, etc., the impersonal construction is more common, and with the gerundive is regular: as, —

trāditum est etiam Homērum caecum fuisse (Tusc. v. 39), *it is a tradition, too, that Homer was blind.*

ubi tyrannus est, ibi nōn vitiōsam, sed dīcendum est plānē nūllam esse rempūblicam (Rep. iii. 31), *where there is a tyrant, it must be said, not that the Commonwealth is evil, but that it does not exist at all.*

d. The poets and later writers extend the personal use of the passive to verbs which are not properly *verba sentiendī*, etc.: as, —

colligor dominae placuisse (Ov. Am. ii. 6, 61), *it is gathered* [from this memorial] *that I pleased my mistress.*

e. The Infinitive with a subject may depend on any word implying speech or thought, though not strictly a verb of *saying*, etc. (see § 336, note 2).

f. Verbs of *promising*, *hoping*, *expecting*, *threatening*, *swearing*, and the like, regularly take the construction of Indirect Discourse, contrary to the English idiom: as, —

minātur **sēsē abīre** (Plaut. Asin. iii. 3), *he threatens to go away.* [Direct: **abeō**, *I am going away.*]

ex quibus spērant **sē** māximum frūctum **esse captūros** (Læl. 21), *from which they hope to gain the utmost advantage.* [Direct: **capiēmus.**]

quem inimīcissimum **futūrum esse** prōmittō āc spondeō (Mur. 41), *who I promise and warrant will be the bitterest of enemies.* [Direct: **erit.**]

dolor fortitūdinem **sē dēbilitātūrum** minātur (Tusc. v. 27), *pain threatens to wear down fortitude.* [Direct: **dēbilitābō.**]

NOTE. — These verbs, however, often take a simple Complementary Infinitive (§ 271). So regularly in early Latin (except **spērō**). Thus, —

pollicentur obsidēs **dare** (B. G. iv. 21), *they promise to give hostages.* [Compare the Greek aorist infinitive after similar verbs].

prōmīsī dōlium vīnī **dare** (Plaut. Cist. ii. 2. 7), *I promised to give a jar of wine.*

2. Clauses of Purpose.

NOTE. — Clauses of Purpose may be used substantively[1] (1) as the Object of verbs of *admonishing*, etc. (§ 331); (2) as the Subject of these same verbs in the passive (§ 331. *h*), as well as of certain impersonal verbs and verbal phrases (§ 311. *i*); (3) in apposition with another substantive, or as predicate nominative, etc.

331. Substantive Clauses of Purpose with **ut** (negative **nē**) are used as the object of all verbs denoting an action *directed toward the future*.[2]

Such are, verbs meaning to *admonish*, *ask*, *bargain*, *command*, *decree*, *determine*, *permit*, *persuade*, *resolve*, *urge*, and *wish*. Thus, —

monet **ut** omnēs suspiciōnēs vītet (id. 20), *he warns him to avoid all suspicion.*

te rogō atque ōrō **ut** eum iuvēs (Fam. xiii. 66), *I beg and pray you to aid him.*

hīs ut conquīrerent imperāvit (B. G. i. 28), *he ordered them to search.*

persuādet Casticō **ut** rēgnum **occupāret** (B. G. i. 3), *he persuades Casticus to usurp royal power.*

a. **Iubeō**, *order*, and **vetō**, *forbid*, take the Infinitive with Subject Accusative (§ 330. B. 2): as, —

līberos ad sē **addūcī** iūssit (B. G. ii. 5), *he ordered the children to be brought to him.*

ab opere **lēgātōs discēdere** vetuerat (id. 20), *he had forbidden the lieutenants to leave the work.*

NOTE 1. — Some other verbs of *commanding*, etc., occasionally take the Infinitive: as, —

haec facere imperātum est, *orders were given to do this.*

rēs monet **cavēre** (Sall. Cat. 52), *the occasion warns us to be on our guard.*

b. Verbs of *wishing* take either the Subjunctive or the Infinitive. The Infinitive is more common when the subject remains the same; the Subjunctive, when it changes. Thus, —

1. Subject of infinitive same as that of main verb:

quōs nōn tam **ulcīscī** studeō quam **sānāre** (Cat. ii. 8), *whom I do not care so much to punish as to cure.*

2. Subject of infinitive different from that of main verb:

cupiō **ut impetret** (Plaut. Capt. 102), *I wish he may get it.*

mālem Cerberum **metuerēs** (Tusc. i. 6), *I would rather you feared Cerberus.*

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[1] See p. 362, foot-note 1.

[2] Such Verbs or verbal phrases are **id agō, ad id veniō, caveō (nē), cēnseō, cōgō, concēdō, cōnstituō, cūrō, dēcernō, ēdīcō, flāgitō, hortor, imperō, instō, mandō, metuō (nē), moneō, negōtium dō, operam dō, ōrō, persuādeō, petō, postulō, praecipiō, precor, prōnūntiō, quaerō, rogō, scīscō, timeō, vereor (nē), videō, volō.**

NOTE. — **Volō** and **cupiō**, however, tend to take the Accusative and Infinitive rather than the Subjunctive, even when the subject changes. When it remains the same, the subject-accusative is rarely found. Thus, —

vim volumus **exstinguī** (Sest. 42, 92), *we wish violence to be put down.*

tē tuā **fruī** virtūte cupimus (Brut. 97, 331), *we wish you to reap the fruits of your virtue.*

iūdicem **mē esse**, nōn doctōrem volō (Or. 33, 117), *I wish to be a judge, not a teacher.*

cupiō **mē esse** clēmentem (Cat. i. 2), *I desire to be merciful.* [But regularly, **cupiō esse clēmēns** (see § 271. *a*).]

c. Verbs of *permitting* take either the Subjunctive or the Infinitive. **Patior** takes regularly the Infinitive with Subject Accusative; so often **sinō**. Thus, —

permīsit **ut** partes **faceret** (De Or. ii. 90), *permitted him to make divisions.*

concēdant **ut** bonī virī **fuerint** (Læl. 5, 18), *let them allow them to have been good men.*

nūllō **sē implicārī** negōtiō **passus est** (Lig. 3), *he suffered himself to be entangled in no business.*

vīnum importārī nōn sinunt (B. G. iv. 2), *they do not allow wine to be imported.*

d. Verbs of *determining, decreeing, resolving, bargaining*, take either the Subjunctive or the Infinitive: as, —

cōnstituerant **ut** L. Bestia **quererētur** (Sall. Cat. 43), *they had determined that Lucius Bestia should complain.*

proeliō **supersedēre** statuit (B. G. ii. 8), *he determined to refuse battle.*

dē bonīs rēgis quae **reddī** cēnsuerant (Liv. ii. 5), *about the king's goods, which they had decreed should be restored.*

dēcernit **ut** cōnsulēs dēlectum **habeant** (Sall. Cat. 34), *decrees that the consuls shall hold a levy.*

ēdictō **nē** quis iniūssū pūgnāret (Liv. v. 19), *having commanded that none should fight without orders.*

pāctō **ut** victōrem rēs **sequerētur** (id. xxviii. 21), *having bargained that the property should belong to the victor.*

NOTE 1. — Different verbs of these classes with the same meaning vary in their construction. For verbs of *bargaining* with the Gerundive, see § 294. *d.*

NOTE 2. — Verbs of *decreeing* and *voting* often take the Infinitive of the Second Periphrastic conjugation: as, —

Rēgulus captīvōs **reddendōs** [**esse**] nōn cēnsuit (Off. i. 13), *Regulus voted that the captives should not be returned.* [He said, in giving his formal opinion: **captīvī nōn reddendī sunt.**]

e. 1. Verbs of *caution* and *effort* take the Subjunctive with **ut**. But **cōnor**, *try*, commonly takes the complementary Infinitive. Thus, —

cūrā **ut** quam prīmum **intellegam** (Fam. xiii. 10), *let me know as soon as possible* (take care that I may understand).

dant operam **ut habeant** (Sall. Cat. 41), *they take pains to have* (give their attention that, etc.).

impellere **ut** Caesar **nōminārētur** (id. 49), *to induce them to name Cæsar* (that Cæsar should be named).

sī **trānsīre** cōnārentur (B. G. i. 8), *if they should try to cross.*

NOTE 1. — **Cōnor sī** also occurs (as B. G. i. 8; cf. **mīror sī**, etc., § 333. *b*, Rem.).

NOTE 2. — **Ut nē** occurs occasionally with verbs of caution and effort (cf. § 317): as, —

cūrā et prōvidē ut **nēquid** eī **dēsit** (Att. ii. 3), *take care and see that he lacks nothing.*

2. Verbs denoting an effort *to hinder* take either (1) a Subjunctive clause with **quōminus** or **nē**, or (2) the Infinitive: as, —

nōn dēterret sapientem mors **quōminus** . . . (Tusc. i. 38), *death does not prevent the wise man from*, etc.

nē facerem impedivit (Fat. i. 1), *prevented me from doing.*

obstitistī **nē** trānsīre cōpiae **possent** (Verr. vi. 2), *you opposed the passage of the troops* (opposed lest the troops should cross).

prohibet **accēdere** (Cæc. 16), *prevents him from approaching* (to approach).

NOTE. — For verbs of *hindering* negatived (*not to hinder*), see § 332. *g*.

f. Verbs of *fearing* take the Subjunctive,[1] with **nē** affirmative and **nē nōn** or **ut** negative. Thus, —

timeō **nē** Verrēs **fēcerit** (Verr. vi. 1), *I fear that Verres has done*, etc.

nē animum **offenderet** verēbātur (B. G. i. 19), *he feared that he should hurt the feelings*, etc.

ōrātor metuō **nē languēscat** senectūte (Cat. Maj. 9, 28), *I fear the orator grows feeble from old age.*

vereor **ut** tibi possim **concēdere** (De Or. i. 9), *I fear* [*that*] *I cannot grant you.*

haud sānē perīculum est **nē nōn** mortem optandam **putet** (Tusc. v. 40), *there is no danger that he will not think death desirable.*

NOTE. — In this use **nē** is commonly to be translated by *that* or *lest*, **ut** and **nē nōn** by *that not.*

REMARK. — The particle **ut** is often omitted with some verbs of the above classes. So generally after verbs of *wishing*, *necessity*, *permission;* after **dīc**, **fac**, and frequently in Indirect Discourse after verbs of *commanding* and the like. Thus, —

volō amēs (Att. ii. 10), *I wish you to love*, etc.

mē ipsum amēs oportet (Fin. ii. 26), *you ought to love me.*

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[1] With verbs of Fearing the subjunctive with **nē** is hortatory in origin: **timeō nē accidat** is literally *I fear, let it not happen.* The subjunctive with **ut** may have been either hortatory or deliberative, — *I fear, let it happen*, or *I fear; how may it happen?* = *I hope it will happen, but I fear it will not.*

fac dīligās (Att. iii.), *do love.*
dīc exeat, *tell him to go out.*
Mnēsthea vocat, classem aptent socii (Æn. iv. 289), *he calls Mnestheus* [and orders that] *his comrades should make ready the fleet* (cf. § 339).

NOTE.— Similarly **nē** is omitted after **cave** in Prohibitions (cf. § 269. *a*).

g. With any verbs of the above classes the poets may use the Infinitive instead of an object clause: as,—

hortāmur fārī (Æn. ii. 74), *we urge* [him] *to speak.*
nē quaere docērī (id. vi. 614), *seek not to be told.*
temptat praevertere (id. i. 721), *she attempts to turn,* etc.

h. A Substantive clause of Purpose used as the object of a verb becomes the subject when that verb is put in the Passive. Thus,—

imperātum est ut iter facerent, *it was ordered that they should march.*
permissum est ut īrent, *permission was given that they should go.*
mihi persuādētur ut exeam, *I am persuaded to go out* (it is persuaded to me).

i. The impersonals **licet** and **oportet** take as subject either a Substantive clause of Purpose, or an Infinitive with or without subject-accusative. Thus,—

licet mē īre, *it is allowed me to go.*
querāmur licet (Cæc. 14), *we are allowed to complain.*
sint enim oportet (Tusc. i. 6), *they must exist.*

NOTE 1.—The Subjunctive with **oportet** omits **ut,** except in later writers (see § 331. *f.* Rem.).

NOTE 2.—**Licet** may take the Subjunctive, usually without **ut,** to denote concession (see § 313. *b*).

NOTE 3.—**Licet** may take (1) the Subjunctive; (2) the Simple Infinitive; (3) the Infinitive with Subject Accusative; or (4) the Dative and the Infinitive. Thus, *I may go* is **licet eam, licet īre, licet mē īre,** or **licet mihi īre.**

3. Clauses of Result.

NOTE.—Clauses of Result may be used substantively,[1] (1) as the object of **faciō,** etc. (§ 332); (2) as the subject of these same verbs in the passive, as well as of other verbs and verbal phrases (§ 332. *a, d*); (3) in apposition with another substantive, or as predicate nominative, etc. (see § 332. *f*).

[1] In all these cases the clause is not strictly subject or object. The main verb originally conveyed a meaning complete in itself, and the result clause was merely appended. This is seen by the frequent use of **ita** and the like with the main verb (**ita accidit ut,** etc.). In like manner purpose clauses are only apparently subject or object of the verb with which they are connected.

332. Substantive Clauses of Result with **ut** (negative **ut nōn**) are used as the object of verbs denoting the *accomplishment of an effort.*[1]

Such are especially **faciō** and its compounds (**efficiō, cōnficiō**, etc.). Thus, —

efficiam **ut intellegātis** (Cluent. 3), *I will make you understand* (lit. effect that you, etc.). [So, **faciam ut intellegātis** (id. 4).]

commeātūs **ut** portārī **possent** efficiēbat (B. G. ii. 5), *made it possible that supplies could be brought.*

quae lībertās **ut lactior esset** rēgis superbia fēcerat (Liv. ii. 1), *the arrogance of the last king had made this liberty more welcome.*

ēvincunt īnstandō **ut** litterae **darentur** (id. 4), *by insisting they gain their point, — that letters should be sent.* [Here **ēvincunt** = **efficiunt.**]

a. Substantive Clauses of Result are used as the Subject of the following: —

1. Of passive verbs denoting the *accomplishment of an effort:* as, —

impetrātum est **ut** in senātū **recitārentur** (litterae) (B. C. i. 1), *they succeeded in having the letter read in the senate* (it was brought about that, etc.).

2. Of Impersonals meaning *it happens, it remains, it follows, it is necessary, it is added,*[2] and the like: as, —

accidit **ut esset** lūna plēna (B. G. iv. 29), *it happened to be full moon* (it happened that it was, etc.). [Here **ut esset** is subject of **accidit.**]

reliquum est quārta virtūs **ut sit** ipsa frūgālitās (Deiot. 1), *it remains that the fourth virtue is thrift.* [So also **restat.**]

sequitur **ut doceam** (N. D. ii. 32), *the next thing is to show* (it follows that I should show).

accēdit **ut conturber** (Deiot. 1), *besides this I am troubled* (it is added that, etc.).

3. Of **est** in the sense of *it is the fact that*, etc. (mostly poetic): as,

est **ut** virō vir lātius **ōrdinet** arbusta (Hor. Od. iii. 1. 9), *it is the fact that one man plants his vineyards in wider rows than another.*

b. A result clause, with or without **ut**, frequently follows **quam**, after a comparative (but see § 336. *c*, note 2): as, —

perpessus est omnia potius quam **indicāret** (Tusc. ii. 22), *he endured all rather than betray*, etc.

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[1] Verbs and phrases taking an **ut**-clause of result as subject or object are **accēdit, accidit, additur, altera est rēs, committō, cōnsequor, contingit, efficiō, ēvenit, faciō, fit, fierī potest, fore, impetrō, integrum est, mōs est, mūnus est, necesse est, prope est, rēctum est, relinquitur, reliquum est, restat, tanti est, tantum abest**, and a few others.

[2] See the *impersonals in the list* above.

c. A result clause, with or without **ut**, is often used elliptically, in exclamatory questions. The question may be introduced by the interrogative **-ne** Thus, —

quamquam quid loquor? tē **ut** ūlla rēs **frangat** (Cat. i. 9), *yet why do I speak?* [the idea] *that anything should bend you!*

egone **ut** tē **interpellem** (Tusc. ii. 18), *what, I interrupt you?*

ego tē vidēre **nōluerim** (Q. Fr. i. 3), *I unwilling to see you?*

REMARK. — The Infinitive, in exclamations (§ 274), usually refers to something actually occurring; the Subjunctive, to something contemplated.

d. The phrase **tantum abest**, *it is so far* [from being the case], regularly takes two clauses of result with **ut**: one is *substantive*, the subject of **abest**; the other is *adverbial*, correlative with **tantum**. Thus, —

tantum abest **ut** nostra **mīrēmur, ut** usque eō difficilēs āc mōrōsī sīmus, **ut** nōbīs nōn **satisfaciat** ipse Dēmosthenēs (Or. 29), *so far from admiring my own works, I am difficult and captious to that degree, that not Demosthenes himself satisfies me.* [Here the first **ut**-clause is the subject of **abest** (§ 332. *a*); the second, a result clause, after **tantum** (§ 319); and the third, after **usque eō**.]

e. The expressions **facere ut, committere ut** with the subjunctive, often form a periphrasis for the simple verb: as, —

invītus fēcī **ut** Flāminium ē senātū ēicerem (Cat. Maj. 12), *it was with reluctance that I expelled Flaminius from the senate.*

NOTE. — With this may be compared **fore ut** for the future infinitive (§ 288. *f*).

f. Rarely, a *thought* or an *idea* is considered as a result, and is expressed by the subjunctive with **ut** instead of the accusative and infinitive (§ 336. 1). In this case a demonstrative usually precedes: as, —

praeclārum illud est, **ut** eōs . . . **amēmus** (Tusc. iii. 29), *this is a noble thing, that we should love*, etc.

vērīsimile nōn est **ut** ille **antepōneret** (Verr. II. iv. 6), *it is not likely that he preferred.*

g. A Relative clause of Result with **quīn** is used after verbs or other expressions of *hindering* and the like when these are negatived. Thus,

facere nōn possum **quīn** . . . (Att. xii. 27), *I cannot avoid*, etc.

nihil praetermīsi **quīn scrībam** . . . (Q. F. iii. 3). *I have left nothing undone to write.*

ut nūlla rē impedīrer **quīn** (Att. iv. 2), *that I might be hindered by nothing from*, etc.

nōn hūmāna ūlla neque dīvina obstant **quīn** (Sall. Ep. Mith. 17), *no human or divine laws prevent, but that*, etc.

NOTE 1.—The negative may be expressed (as in the examples above) or merely implied (as in **quis impedit quīn eam**, *who* (i.e. nobody) *hinders me from going?*).

REMARK.—This usage is found especially with the phrase **nōn dubitō**, *I do not doubt*, and similar expressions: as,—

nōn dubitābat **quīn** ei **crēderēmus** (Att. vi. 2), *he did not doubt that we believed him.*

illud cave dubitēs **quīn** ego omnia **faciam** (Fam. v. 20), *do not doubt that I will do all.*

quis ignōrat **quīn** (Flacc. 27), *who is ignorant that*, etc.?

neque ambigitur **quīn** Brūtus pessimō pūblicō id **factūrus fuerit si** priōrum rēgum alicui rēgnum extorsisset (Liv. ii. 1), *nor is there any question that Brutus, if he had wrested the kingdom from any one of the former kings, would have done it with the worst results to the state.* [Direct statement: **fēcisset.**]

NOTE 2.—**Nōn dubitō** in the sense of *I do not hesitate*, commonly takes the Infinitive, but sometimes **quīn** with the subjunctive. Thus,—

nec dubitāre illum **appellāre** sapientem (Læl. 1, 1), *and not to hesitate to call him a sage.*

dubitandum nōn existimāvit **quīn proficiscerētur** (B. G. ii. 2), *he did not think he ought to hesitate to set out.*

h. Some verbs and expressions may be used either as verbs of *saying* or as verbs of *commanding*, *effecting*, and the like. These take as their object either a Substantive clause of Purpose or Result or an Infinitive with subject accusative, according to the sense. Thus,—

sequitur ilicō esse causās immūtābilēs (Fat. 12), *it follows directly that there are unalterable causes.* [Result clause, the regular construction with **sequor** when used of a logical sequence.]

laudem sapientiae statuō **esse** māximam (Div. v. 13), *I hold that the glory of wisdom is the greatest.*

statuunt ut decem milia hominum **mittantur** (B. G. vii. 21), *they resolve that* 10,000 *men shall be sent.* [Purpose clause, cf. § 331. *d.*]

rēs ipsa monēbat **tempus esse** (Att. x. 8), *the thing itself warned that it was time.* [Cf. **monēre ut**, *warn to do something.*]

fac mihi **esse persuāsum** (N. D. i. 27), *suppose that I am persuaded of that.* [Cf. **facere ut**, *accomplish that.*]

hōc volunt persuādēre, **nōn interīre** animōs (B. G. **vi.** 13), *they wish to convince that souls do not perish.*

huic persuādet **uti** ad hostēs **trānseat** (B. G. iii. 18), *persuades him to pass over to the enemy.*

NOTE.—The infinitive with subject accusative in this construction is Indirect Discourse, and is to be distinguished from the simple infinitive sometimes found with these *verbs instead of* a subjunctive clause.

4. Indicative with *Quod*.

333. A peculiar form of Substantive Clause consists of **quod** causal with the Indicative.

The clause in the Indicative with **quod** is used when the statement is *regarded as a fact:* as, —

alterum est vitium, **quod** quīdam nimis māgnum studium **cōnferunt** (Off. i. 6), *it is another fault that some bestow too much zeal,* etc. [Here **ut cōnferant** could be used, meaning *that* some *should* bestow; or the accusative and infinitive, meaning *to bestow* (abstractly); **quod** makes it a fact that men *do* bestow, etc.]

inter inanimum et animal hōc māximē interest, **quod** animal **agit** aliquid (Ac. ii. 12), *this is the chief difference,* etc., *that an animal aims at something.*

quod rediit nōbīs mīrābile vidētur (Off. iii. 31), *that he* (Regulus) *returned seems wonderful to us.*

vetus illud Catōnis admodum scītum est, quī mīrārī sē āiēbat **quod nōn rīdēret** haruspex haruspicem cum vīdisset (Div. ii. 24), *'tis an old and shrewd saying of Cato, that he wondered a soothsayer did not laugh when he looked another in the face.* [Here **rīdēret** is in the subjunctive as being a subordinate clause of indirect discourse: see § 336.]

NOTE. — Like other substantive clauses, the clause with **quod** may be used as subject, as object, as appositive, etc., but it is commonly either the subject or in apposition with the subject.

a. In colloquial language, the clause with **quod** sometimes appears as an *accusative of specification*, corresponding to the English WHEREAS (cf. § 326. *a*): as, —

quod dē domō **scrībis** (Fam. xiv. 2), *as to what you write of the house.*

quod mihi dē nostrō statū **grātulāris**, minimē mīrāmur tē tuīs praeclārīs operibus laetārī (Att. i. 5), *as to your congratulating me on our condition, no wonder you are pleased with your own noble works.*

b. Verbs of *feeling* and the expression of feeling take either **quod**, **quia** (Causal), or the accusative and infinitive (Indirect Discourse): as, —

quod scrībis . . . gaudeō (Q. F. iii. 1), *I am glad that you write.*

faciō lībenter **quod** eam nōn **possum** praeterīre (Leg. i. 24), *I am glad that I cannot pass it by.*

quae perfecta esse vehementer laetor (Rosc. Am. 47), *I greatly rejoice that this is finished.*

REMARK. — **Mīror** and similar expressions are sometimes followed by a clause with **sī**.[1] This is apparently substantive, but really protasis (cf. § 331. *e.* 1. note 1). Thus, —

[1] Cf. the Greek θαυμάζω εἰ.

mīror **sī quemquam amīcum habēre potuit** (Læl. 15), *I wonder if he could ever have a friend.* [Originally, *If this is so, I wonder at it.*]

5. Indirect Questions.

NOTE. — An Indirect Question is any sentence or clause which is introduced by an Interrogative word (pronoun, adverb, etc.), and which is itself the subject or object of a verb, or depends on any expression implying uncertainty or doubt. In grammatical form, *exclamatory* sentences are not distinguished from *interrogative* (see the third example below).

334. An Indirect Question takes its verb in the Subjunctive: as, —

quid ipse sentiam expōnam (Div. i. 6), *I will explain what I think.* [Direct: **quid sentiō.**]

id **possetne** fierī cōnsuluit (id. 7), *he consulted whether it could be done.* [Direct: **potestne.**]

quam sīs audāx omnēs intellegere potuērunt (Rosc. Am. 31), *all could understand how bold you are.* [Direct: **quam es audāx!**]

doleam necne doleam nihil interest (Tusc. ii. 12), *it is of no account whether I suffer or not.* [Double question.]

rogat mē **quid sentiam**, *he asks me what I think.* [Cf. **rogat mē sententiam**, *he asks me my opinion.*]

hōc dubium est, **uter** nostrūm **sit** verēcundior (Acad. ii. 41, 126), *this is doubtful, which of us two is the more modest.*

incertī **quātenus** Volerō **exercēret** victōriam (Liv. ii. 55), *uncertain how far Volero would push victory.* [As if, **dubitantēs quātenus**, etc.]

NOTE. — An Indirect Question may be the subject of a verb (as in the fourth example), the direct object (as in the first), the secondary object (as in the fifth), an appositive (as in the sixth).

The use of tenses in Indirect Question is illustrated by the following examples: —

dīcō quid faciam, *I tell you what I am doing.*

dīcō quid facturus sim, *I tell you what I will do.*

dīcō quid fēcerim, *I tell you what I did (have done, was doing, had done).*

dīxī quid facerem, *I told you what I was doing.*

dīxī quid fēcissem, *I told you what I had done.*

dīxī quid factūrus essem, *I told you what I would do* (was going to do).

dīxī quid factūrus fuerim, *I told you what I would have done.*

a. Indirect Questions referring to future time take the subjunctive of the First Periphrastic conjugation: as, —

prospiciō quī concursūs futūrī sint (Div. in Cæc.), *I foresee what throngs there will be* [Direct: **quī erunt?**]

quid sit futurum crās, fuge quaerere (Hor. Od. i. 9), *forbear to ask what will be on the morrow.* [Direct: **quid erit** or **futūrum est?**]

NOTE. — This periphrastic future avoids the ambiguity which would be caused by using the present subjunctive to refer to future time in such clauses.

b. The Deliberative Subjunctive (see § 268 and examples) remains unchanged in an Indirect Question, except sometimes in tense: as, —

[quaeritur] **utrum** Carthāgō **dīruātur**, ar Carthāginiēnsibus **reddātur** (De Inv. i. 12), [the question is] *shall Carthage be destroyed, or restored to the Carthaginians.*

nec quisquam satis certum habet, **quid** aut **spēret** aut **timeat** (Liv. xxii. 7), *nor is any one well assured what he shall hope or fear.* [Here the future participle with **sit** could not be used.]

incertō **quid peterent** aut **vītārent** (Liv. xxviii. 36), *since it was doubtful* (abl. abs.) *what they should seek or shun.*

c. In colloquial usage and in poetry the subject of an Indirect Question is often attracted into the main clause as object (*accusative of anticipation*): as, —

nōstī **Mārcellum** quam tardus sit (Fam. viii. 10), *you know how slow Marcellus is.* [For **nōsti quam tardus sit Mārcellus.** Cf. *I know thee who thou art.*]

Cf. potestne igitur **eārum rērum** quārē futūrae sint ūlla esse praesēnsiō (Div. ii. 5), *can there be, then, any foreknowledge as to those things, why they will occur?* [A similar use of the objective genitive.]

REMARK. — In some cases the *Object of anticipation* becomes Subject by a change of *voice*, and an apparent mixture of relative and interrogative construction is the result: as, —

quīdam saepe in parvā pecūniā perspiciuntur quam sint levēs (Læl. 17), *it is often seen, in a trifling matter of money, how unprincipled some people are* (some people are often seen through, how unprincipled they are).

quemadmodum Pompēium oppūgnārent ā mē indicātī sunt (Leg. Ag. i. 2), *it has been shown by me in what way they attacked Pompey* (they have been shown by me, how they attacked).

d. Indirect Questions often take the Indicative in early Latin and in poetry: as, —

nōn reputat **quid** labōris **est** (Plaut. Am. 172), *he does not consider what a task it is.*

vīneam **quō** in agrō cōnserī **oportet** sīc observātō (Cato R. R. 6), *in what soil a vineyard should be set you must observe thus.*

e. A few interrogative expressions are used parenthetically in an indefinite sense and do not take a subjunctive. Such are —

nesciō quis (and kindred forms), *I know not who, somebody or other*, etc.
mīrum (nīmīrum) quam, *marvellously* (marvellous how).
mīrum quantum, *tremendously* (marvellous how much).
immāne quantum, *monstrously* (monstrous how much).
sānē quam, immensely. valdē quam, *enormously.*

Examples are: —

quī istam **nesciō quam** indolentiam māgnopere laudant (Tusc. iii. 6), *who greatly extol that freedom from pain, whatever that is.*

mīrum quantum prōfuit (Liv. ii. 1), *it helped prodigiously.*

ita fātō **nesciō quō** contigisse arbitror (Fam. xv. 13), *I think it happened so by some fatality or other.*

nam suōs **valdē quam** paucōs habet (Fam. xi. 13), *for he has uncommonly few of his own.*

sānē quam sum gāvīsus (id.), *I was immensely glad.*

vīnō et lucernīs Mēdus acinacēs immāne quantum discrepat (Hor. Od. i. 27. 5), *is monstrously at variance.*

f. An indirect question is occasionally introduced by **sī** in the sense of *whether* (like *if* in English, cf. § 333. *b.* Rem.): as, —

circumfunduntur hostēs **sī** quem aditum reperire **possent** (B. G. vi. 37), *the enemy pour round* [to see] *if they can find entrance.*

vīsam **sī** domī **est** (Ter. Heaut. 118), *I will go see if he is at home.*

NOTE. — This is strictly a Protasis, but usually no Apodosis is thought of, and the clause is virtually an Indirect Question.

g. **Forsit, forsitan, forsan, fortasse, fortasse an,** *perhaps*, are often followed by the Subjunctive: as, —

forsitan **quaerātis** quī iste terror sit (Rosc. Am. 2), *you may perhaps inquire what this alarm is.*

NOTE. — The Subjunctive Clause in this case was originally an Indirect Question. Thus, *it would be a chance whether*, etc. **Fortasse** is also followed by the Infinitive with Subject Accusative in Plautus.

III. — INDIRECT DISCOURSE.

NOTE. — The use of the Accusative and Infinitive in Indirect Discourse (*ōrātiō oblīqua*) is a comparatively late form of speech, developed in the Latin and Greek only, and perhaps separately in each of them. It is wholly wanting in Sanskrit and Zend, but some forms like it have grown up in English and German.

The essential character of Indirect Discourse is, that the language of some other person than the writer or speaker is compressed into a kind of Substantive Clause, the verb of the main clause becoming Infinitive, while modifying clauses, as well as all hortatory forms of speech, take the Subjunctive. The *person* of the verb is necessarily conformed to the new relation of persons.

The construction of the Indirect Discourse, however, is not limited to reports of the language of some person other than the speaker; it may be used to express what any one — whether the speaker or some one else — *says*, *thinks*, or *perceives*, whenever that which is *said*, *thought*, or *perceived* is capable of being expressed in the form of a complete sentence. For anything that can be *said*, etc., can also *be reported* indirectly as well as directly.

The use of the Infinitive in the main clause undoubtedly comes from its use as a *case-form* to complete or modify the action expressed by the verb of *saying*, etc., and its object together. This object in time came to be regarded as, and in fact

to all intents became, the subject of the infinitive. A transition state is found in Sanskrit, which, though it has no indirect discourse proper, yet allows an indirect predication after verbs of saying and the like, by means of a predicative apposition, in such expressions as, "The maids told the king [that] his daughter [was] bereft of her senses."

The simple form of indirect statement with the accusative and infinitive was afterwards amplified by introducing dependent or modifying clauses; and in Latin it became a common construction, and could be used to report whole speeches, etc., which in other languages would have the direct form. (Compare the style of reporting speeches in English, where only the person and tense are changed, as is also occasionally the case in Sanskrit.)

The use of the Subjunctive in dependent clauses in Indirect Discourse probably came from regarding the statements contained in them as not *absolutely* true, but as *conditioned* upon the trustworthiness of the original speaker; that is, as Apodosis with an implied Protasis (*if we may believe the speaker*, or the like). So the French conditional is often equivalent to "it is said": as, *ainsi il aurait à peu près doublé*, "it is said to have nearly doubled," lit. "would have doubled," i.e. if we should believe the report. Cf. in German, *Er soll krank sein*, "he is said to be sick," lit., "he ought to be sick, unless the story is false."

The Subjunctive standing for hortatory forms of speech in Indirect Discourse is simply the usual hortatory subjunctive, with only a change of person and tense (if necessary), as in the reporter's style, and in Sanskrit.

335. A Direct Quotation gives the exact words of the original speaker or writer.

An Indirect Quotation adapts the words of the speaker or writer to the construction of the sentence in which they are quoted.

REMARK. — The term INDIRECT DISCOURSE (*ōrātiō oblīqua*) is used in two senses. In the wider sense it includes all clauses — of whatever kind — which express the words or thought of any person *indirectly*; that is, in a form different from that in which the person said the words or conceived the thought. In the narrower sense the term Indirect Discourse is restricted to those cases in which some *complete proposition* is cited in the form of an Indirect Quotation, which may be extended to a narrative or an address of any length, as in the speeches reported by Cæsar and Livy. In this book the term is used in the restricted sense.

I. FORMAL INDIRECT DISCOURSE.

336. 1. Verbs and other expressions of *knowing*, *thinking*, *telling*, and *perceiving*,[1] govern the Indirect Discourse.

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[1] Such are: (1) *knowing*, **sciō**, **cōgnōscō**, **compertum habeō**, etc.; (2) *thinking*, **putō**, **exīstimō**, **arbitror**, etc.; (3) *telling*, **dīcō**, **nūntiō**, **referō**, **polliceor**, **prōmittō**, **certiōrem faciō**, etc.; (4) *perceiving*, **sentiō**, **comperiō**, **videō**, **audiō**, etc. So in general any word that denotes thought or mental and visual perception or their expression may govern the *Indirect Discourse*.

2. In the Indirect Discourse the *main clause* of a Declaratory Sentence is put in the Infinitive with Subject Accusative. All *Subordinate* clauses take the Subjunctive. Thus, —

spērō **mē līberātum [esse]** dē metū (Tusc. iii. 27), *I trust I have been freed from fear.*

[dīcit] **esse nōnnūllōs** quōrum auctōritās plūrimum **valeat** (B. G. i. 17), *he says there are some, whose influence most prevails.* [In direct discourse: **sunt nōnnūllī . . . valet.**]

nisi iūrāsset, scelus **sē factūrum [esse]** arbitrābātur (Verr. i. 47), *he thought he should incur guilt, unless he should take the oath.* [Direct: **nisi iūrāverō, faciam.**]

Stōicī negant **quidquam** [**esse**] bonum, nisi quod honestum **sit** (Fin. ii. 21), *the Stoics assert that nothing is good but what is right.* [The verb **negō** is used in preference to **dīcō** with a negative.]

NOTE 1. — In the statement of all speech or thought, the Romans tended to use the Indirect Discourse, etc., with verbs of the classes mentioned, but: **inquam,** *said I* (etc.), is appropriated to the Direct Discourse except in poetry.

NOTE 2. — The verb of *saying*, etc., is often not expressed, but implied in some word or in the general drift of the sentence: as, —

cōnsulis **alterius nōmen invīsum** cīvitāti fuit: nimium Tarquiniōs rēgnō adsuēsse; initium ā Priscō factum; rēgnāsse dein Ser. Tullium, etc. (Liv. ii. 2), *the name of the other consul was hateful to the state; the Tarquins* (they thought) *had become too much accustomed to royal power*, etc. [Here **invīsum** implies a thought, and this thought is added in the Indirect Discourse.]

ōrantēs ut urbibus saltem — iam enim **agrōs dēplōrātōs esse** — opem senātus ferret (Liv. xvi. 6), *praying that the senate would at least bring aid to the cities — for the fields* [they said] *were already given up as lost.*

NOTE 3. — Verbs of *promising, hoping, expecting, threatening, swearing*, and the like, regularly take the construction of Indirect Discourse (see § 330. *f*, and note).

1. Subject Accusative.

a. 1. The Subject of the Infinitive in Indirect Discourse must regularly be expressed, even if it is wanting in the direct: as, —

ōrātor **sum,** *I am an orator;* dīcit **sē** esse ōrātōrem, *he says he is an orator.*

NOTE. — But the subject is often omitted, if easily understood: as, —

īgnōscere imprūdentiae **dīxit** (B. G. iv. 27), *he said he pardoned their rashness.*

rogāvī pervēnissentne Agrigentum: dīxit **pervēnisse** (Verr. iv. 12), *I asked whether they* (the curtains) *had come to Agrigentum; he answered that they had.*

REMARK. — After a relative, or **quam** (*than*), if the verb would be the same as that of the main clause, it is usually omitted, and its subject is attracted into the accusative: as, —

tē **suspicor** eīsdem rēbus quibus **mēipsum** commovērī (Cat. Maj. 1), *I suspect that you are disturbed by the same things as I.*

2. When the verb of *saying*, etc., becomes *passive*, the construction may be either Personal or Impersonal.

NOTE 1. — For rules in regard to the choice between these constructions, and for examples, see § 330. *a–d.*

NOTE 2. — An Indirect Narrative begun in the personal construction may be continued with the Infinitive and Accusative.

2. Subordinate Clauses.

b. A subordinate clause *merely explanatory* or containing statements which are regarded as true independently of the quotation, takes the Indicative: as, —

quis neget haec omnia **quae vidēmus** deōrum potestāte administrārī (Cat. iii. 9), *who can deny that all these things we see are ruled by the power of the gods?*

cūius ingeniō putābat ea **quae gesserat** posse celebrārī (Arch. 9), *by whose genius he thought that those deeds which he had done could be celebrated.* [Here the fact expressed by **quae gesserat**, though not explanatory, is felt to be true without regard to the quotation: **quae gessisset** would mean, what Marius *claimed* to have done.]

NOTE. — It often depends merely upon the feeling of the writer whether he shall use the Indicative or Subjunctive in such clauses (cf. §§ 340–342).

c. Clauses introduced by a relative which is equivalent to a demonstrative with a conjunction are not properly subordinate, and hence take the Accusative and Infinitive in Indirect Discourse (see § 180. *f*): as, —

Mārcellus requīsīvisse dīcitur Archimēdem illum, **quem** cum audīsset **interfectum** permolestē tulisse (Verr. iv. 58), *Marcellus is said to have sought for Archimedes, and when he heard that he was slain, to have been greatly distressed.*

ūnumquemque nostrūm cēnsent philosophī mundī esse partem, **ex** quō [= et ex eō] illud nātūrā **cōnsequī** (Fin. iii. 19), *the philosophers say that each one of us is a part of the universe, from which this naturally follows.*

NOTE 1. — Really subordinate clauses occasionally take this construction: as, —

quemadmodum sī nōn dedātur obses prō ruptō **sē foedus habitūrum**, sīc deditam inviolātam ad suōs remissūrum (Liv. ii. 13), [he says] *as in case the hostage is not given up he shall consider the treaty as broken, so if given up he will return her unharmed to her friends.*

NOTE 2.—The infinitive construction is regularly continued after a comparative with **quam**: as,—

addit sē **prius** occīsum īrī ab eō **quam** mē **violātum** īrī (Att. ii. 20), *he adds that he himself will be killed by him, before I shall be injured.*

NOTE 3.—The Subjunctive with or without **ut** also occurs with **quam** (see § 332. *b*).

d. A subordinate clause in the Indirect Discourse occasionally takes the Indicative when the *fact* is emphasized: as,—

factum ēius hostis perīculum . . . cum, Cimbrīs et Teutonīs . . . pulsīs, nōn minōrem laudem exercitus quam ipse imperātor meritus **vidēbātur** (B. G. i. 40), *that a trial of this enemy had been made when*, etc., *the army seemed*, etc.

3. Tenses of the Infinitive.

336. A. The Present, the Perfect, or the Future Infinitive is used in Indirect Discourse, according as the time indicated is *present*, *past*, or *future* with reference to the verb of *saying*, etc., by which the Indirect Discourse is introduced. Thus,—

cadō, *I am falling*: dīcit / dīxit } sē cadere, { *he says* / *he said* } *he* { *is* / *was* } *falling.*

cadēbam, *I was falling* / cecidī, *I fell* / cecideram, *I had fallen* } dīcit / dīxit } sē cecidisse, { *he says* / *he said* } *he was falling, fell, had fallen.*

cadam, *I shall fall* { dīcit / dīxit } sē cāsūrum [esse], { *he says he shall fall.* / *he said he should fall.*

ceciderō, *I shall have fallen* } dīcit fore ut ceciderit [rare], *he says he shall have fallen.* / dīxit fore ut cecidisset [rare], *he said he should have fallen.*

NOTE 1.—All varieties of past time are usually expressed in Indirect Discourse by the Perfect Infinitive, which may stand for the Imperfect, the Perfect, or the Pluperfect Indicative of the Direct. But sometimes continued or repeated action in past time is expressed by the Present Infinitive, which in such cases stands for the Imperfect Indicative of the Direct Discourse, and is often called the *Imperfect Infinitive* (so regularly after **meminī**, cf. § 288. *b*): Thus,—

tē meminī **dīcere**, *I remember that you said.* [Direct: **dīcēbās.**]

NOTE 2.—For various ways of expressing the Future Infinitive, see § 147. *c.*

4. Tenses of the Subjunctive.

336. B. The tenses of the Subjunctive in Indirect Discourse follow the rule for the Sequence of Tenses (§ 286). They depend for their sequence on the verb of *saying*, etc., by which the Indirect Discourse is introduced.

Thus in the sentence, dīxit sē Rōmam itūrum ut cōnsulem vidēret, *he said he should go to Rome in order that he might see the consul,* **vidēret follows the sequence of dīxit without regard to the Future Infinitive, itūrum [esse], on which it directly depends.**

NOTE 1. — This rule applies not only to the subjunctive in subordinate clauses in indirect discourse, but also to that which stands for the imperative, etc. (see examples in § 339), and to that in questions (§ 338).

NOTE 2. — A subjunctive depending on a Perfect Infinitive is commonly in the Imperfect or Pluperfect, even if the verb of *saying*, etc., is in a primary tense (cf. § 287 *i*). Thus, —

Tarquinium dīxisse ferunt tum exsulantem sē intellēxisse quōs fīdōs amicōs **habuisset** (Lael. 15), *they tell us that Tarquin said that then in his exile he had found out what faithful friends he had had.* [Here the main verb of saying, **ferunt**, is *primary*, but the time is carried back by **dīxisse** and **intellēxisse**, and the sequence then becomes secondary.]

tantum prōfēcisse vidēmur ut ā Graecīs nē verbōrum quidem cōpiā **vincerēmus** (N. D. i. 4, 8), *we seem to have advanced so far that even in fulness of words we* ARE *not surpassed by the Greeks.*

a. The Present and Perfect Subjunctive are often used in dependent clauses of the Indirect Discourse even when the verb of *saying*, etc., is in a secondary tense: as, —

dicēbant . . . totidem Nerviōs (pollicērī) quī longissimē **absint** (B. G. ii. 4), *they said that the Nervii, who live farthest off, promised as many.*

NOTE 1. — This construction comes from the tendency of language to refer all time in narration to the time of the speaker (*Repraesentātiō*). In the course of a long passage in the Indirect Discourse the tenses of the subjunctive often vary, sometimes following the Sequence, and sometimes affected by *Repraesentātiō*. Examples may be seen in B. G. i. 13, vii. 20, etc.

NOTE 2. — Certain constructions are never affected by *Repraesentātiō*. Such are the Imperfect and Pluperfect Subjunctive with **cum** temporal, **antequam**, and **priusquam**.

5. Conditions in Indirect Discourse.

337. Conditional sentences in Indirect Discourse are expressed as follows: —

1. The Protasis, being a *subordinate clause*, is always in the Subjunctive.

2. The Apodosis, if independent and not hortatory or optative, is always in some form of the Infinitive.

a. The Present Subjunctive in the apodosis of less vivid future conditions (§ 307. *b*) becomes the Future Infinitive. Thus there is no distinction between more or less vivid future conditions in the Indirect *Discourse.*

Examples of conditional sentences in Indirect Discourse are: —

1. Simple Present Condition (§ 306).

(dīxit) sī ipse populō Rōmānō nōn **praescrīberet** quemadmodum **suō** iūre ūterētur, nōn **oportēre** sēsē ā populō Rōmānō in suō iūre impedīrī (B. G. i. 36), *he said that if he did not dictate to the Roman people how they should use their rights, he ought not to be interfered with by the Roman people in the exercise of his rights.* [Direct: **sī nōn praescrībō . . . nōn oportet.**]

praedicāvit . . . sī pāce ūtī **velint**, inīquum **esse**, etc. (B. G. i. 44), *he asserted that if they wished to enjoy peace, it was unfair*, etc. [Direct: **si volunt . . . est.** Present tense kept by *Repraesentātiō* (§ 336. B. *a*, note 1).]

2. Simple Past Condition (§ 306).

nōn dīcam nē illud quidem, sī māximē in culpā **fuerit** Apollōnius, tamen in hominem honestissimae cīvitātis honestissimum tam graviter animadvertī causā indictā nōn **oportuisse** (Verr. II. v. 8, 20), *I will not say this either, that, even if Apollonius was greatly in fault, still an honorable man ought not to have been punished so severely*, etc. [Direct: **sī fuit . . . nōn oportuit.**]

3. Future Conditions (§ 307).

Aeduīs sē obsidēs reddītūrum nōn esse, neque eīs . . . bellum **illātūrum**, sī in eō **manērent**, quod convēnisset, stipendiumque quotannīs **penderent**: si id nōn **fēcissent**, longē eīs frāternum nōmen populī Rōmānī **abfutūrum** (B. G. i. 36), *he said that he would not give up the hostages to the Æduí, but would not make war upon them if they observed the agreement, etc., and paid tribute yearly; but if they should not do this, the name of brothers to the Roman people would be far from aiding them.* [Direct: **reddam . . . īnferam . . . sī manēbunt . . . pendent: sī nōn fēcerint . . . aberit.**]

(dixit) quod sī praetereā nēmō **sequātur**, tamen sē cum sōlā decimā legiōne **itūrum** (B. G. i. 40), *but if nobody else should follow, still he would go with the tenth legion alone.* [Direct: **si sequētur . . . ībō.** Present tense by *Repraesentātiō.*]

id Datamēs ut audīvit, sēnsit, sī in turbam **exīsset** ab homine tam necessāriō sē relictum, **futūrum** [esse] **ut** cēteri cōnsilium **sequantur** (Nep. Dat. 6), *if it should get abroad that he had been abandoned by a man so closely connected with him, everybody else would follow his example.* [Direct: **sī exierit . . . sequentur.**]

(dixērunt) nisi mē cīvitāte **expulissent**, obtinēre sē nōn **posse** licentiam cupiditātum suārum (Att. x. 4), *they said that unless they drove me out of the state, they could not have free play for their desires.* [Direct: **nisi (Cicerōnem) expulerimus, obtinēre nōn poterimus.**]

b. In changing a Condition *contrary to fact* (§ 308) into the Indirect Discourse, the following points require notice.

1. The Protasis always remains ***unchanged in tense.***

2. The Apodosis, if *active*, takes a peculiar infinitive form, made by combining the Participle in **-ūrus** with **fuisse.**

3. If the verb of the Apodosis is *passive* or has no supine stem, the periphrasis **futūrum fuisse ut** (with the Imperfect Subjunctive) must be used.

Examples are: —

nec sē superstitem fīliae **futūrum fuisse,** nisi spem ulcīscendae mortis ēius in auxiliō commīlitōnum **habuisset** (Liv. iii. 50), *and that he should not now be a survivor, etc., unless he had had hope,* etc. [Direct: nōn **superstes essem, nisi habuissem.**]

illud Asia cōgitet, nūllam a sē neque bellī externī neque discordiārum domesticārum calamitātem abfutūram fuisse, sī hōc imperiō nōn tenērētur (Q. Fr. i. 1, 11), *let Asia* (personified) *think of this, that no disaster,* etc., *would not be hers, if she were not held by this government.* [Direct: **abessem, sī nōn tenērer.**]

quid inimīcitiārum crēditis **exceptūrum fuisse,** sī īnsontēs lacessīssem (Q. C. vi. 10, 29), *what enmities do you think I should have incurred if I had wantonly assailed the innocent.* [**excēpissem . . . sī lacessīssem.**]

an cēnsēmus, sī Fabiō . . . laudī **datum esset** quod pīngeret, nōn multōs etiam apud nōs **futūrōs** Polyclētōs et Parrhasiōs **fuisse** (Tusc. i. 2, 4), *or do we think that if praise had been given to Fabius because he painted, there would not have been many a Polycletus and Parrhasius among us too?* [Direct: **sī datum esset . . . nōn fuissent.**]

invītum sē dīcere, nec **dictūrum fuisse,** nī cāritās reī pūblicae **vinceret** (Liv. ii. 2), *that he spoke unwillingly and should not have spoken* (at all), *did not love for the commonwealth prevail?* [Direct: **nec dīxissem . . . nī vinceret.**]

quōrum sī aetās **potuisset** esse longinquior, **futūrum fuisse ut** omnibus perfectis artibus hominum vīta **ērudīrētur** (Tusc. iii. 28, 69), *if life could have been longer, human existence would have been embellished by every art in its perfection.* [Direct: **ērudīta esset.**]

NOTE 1. — In Indirect Discourse Present Conditions contrary to fact are not distinguished in the *apodosis* from Past, but the *protasis* may keep them distinct.

NOTE 2. — The periphrasis **futūrum fuisse ut** is sometimes used from choice when there is no necessity for resorting to it.

NOTE 3. — Very rarely the Future Infinitive is used in the Indirect Discourse to express the Apodosis of a Present Condition contrary to fact. Only four or five examples of this use occur in classic authors: as, —

Titurius clāmābat sī Caesar adesset neque Carnūtēs, etc., neque Eburōnēs tantā cum contemptiōne nostra ad castra **ventūrōs esse** (B. G. v. 29), *Titurius cried out that if Cæsar were present, neither would the Carnutes,* etc., *nor would the Eburones be coming to our camp with such contempt.* [Direct: **sī adesset . . . venīrent.**]

6. Questions in Indirect Discourse.

338. A Question in the Indirect Discourse may be either in the Subjunctive or in the Infinitive with Subject Accusative.

A *real question*, asking for an answer, is generally put in the Subjunctive; a *rhetorical* question, asked for effect and implying its own answer, in the Infinitive. Thus, —

quid sibi **vellet**? cūr in suās possessiōnēs **venīret** (B. G. i. 44), *what did he want? why did he come into his territories?* [Real question. Direct: **quid vīs**? **cūr venīs**?]

num recentiam iniūriārum memoriam [sē] **dēpōnere posse** (id. i. 14), *could he lay aside the memory of recent wrongs?* [Rhetorical Question. Direct: **num possum**?]

quem signum datūrum fugientibus? quem ausūrum Alexandrō succēdere (Q. C. iii. 5), *who will give the signal on the retreat? who will dare succeed Alexander?* [Rhetorical. Direct: **quis dabit . . . audēbit.**]

NOTE 1. — No sharp line can be drawn between the Subjunctive and the Infinitive in questions in the Indirect Discourse. Whether the question is to be regarded as *rhetorical* or *real* often depends merely on the writer's point of view. Thus, —

utrum partem rēgnī **petītūrum esse, an** tōtum ēreptūrum (Liv. xlv. 19), *will you ask part of the regal power* (he said), *or seize the whole?*

quid tandem praetōri **faciendum fuisse** (id. xxxi. 48), *what, pray, ought a prætor to have done?*

quid repente **factum** [**esse**] cūr, etc. (id. xxxiv. 54), *what had suddenly happened, that,* etc.?

NOTE 2. — Questions coming immediately after a verb of *asking* are treated as Indirect Questions and take the Subjunctive (see § 334). This is true even when the verb of asking serves also to introduce a passage in the Indirect Discourse. The question may be either real or rhetorical. See **quaesīvit**, etc. (Liv. xxxvii. 15).

NOTE 3. — For the use of tenses, see § 336. B, note 1.

a. A Deliberative Subjunctive in the Direct Discourse is always retained in the Indirect: as, —

cūr aliquōs ex suīs **āmitteret** (B. C. i. 72), *why* (thought he) *should he lose some of his men?* [Direct: **cūr āmittam**?]

7. Commands in Indirect Discourse.

339. All Imperative forms of speech take the Subjunctive in Indirect Discourse: as, —

reminiscerētur veteris incommodī (B. G. i. 13), *remember* (said he) *the ancient disaster.* [Direct: **reminiscere.**]

fīnem faciat (id. 20), *let him make an end.* [Direct: **fac.**]

ferrent opem, **adiuvārent** (Liv. ii. 6), *let them bring aid, let them help.*

REMARK. — This rule applies not only to the Imperative of the direct discourse, but to the hortatory and the optative subjunctive as well.

NOTE 1. — Though these subjunctives stand for independent clauses of the direct discourse, they follow the rule for the sequence of tenses, being in fact dependent on the verb of *saying*, etc. (cf. §§ 286, 336. B, note 1).

NOTE 2. — A Prohibition in the Indirect Discourse is regularly expressed by **nē** with the Subjunctive, even when **nōlī** with the Infinitive would be used in the Direct: as, —

nē perturbārentur (B. G. vii. 29), *do not* (he said) *be troubled.* [Direct: **nōlīte perturbārī**. But sometimes **nōllet** is found in Ind. Disc.]

The following example illustrates some of the foregoing principles in a connected address: —

INDIRECT DISCOURSE.

Sī pācem populus Rōmānus cum Helvētiis **faceret**, in eam partem **itūrōs** atque ibi **futūrōs Helvētiōs**, ubi eōs Caesar **cōnstituisset** atque esse **voluisset**: sīn bellō persequī **persevērāret, reminiscerētur** et veteris incommodī populī Rōmānī, et prīstinae virtūtis Helvētiōrum. Quod improvīsō ūnum pāgum adortus **esset**, cum eī quī flūmen **trānsīssent** suīs auxilium ferre nōn **possent**, nē ob eam rem aut **suae** māgnō opere virtūtī **tribueret**, aut **ipsōs** dēspiceret: **sē** ita ā patribus māiōribusque **suīs didicisse**, ut magis virtūte quam dolō **contenderent**, aut īnsidiīs **nīterentur**. Quārē nē **commītteret**, ut **is** locus ubi **cōnstitissent** ex calamitāte populī Rōmānī et interneciōne exercitūs nōmen **caperet**, aut memoriam **prōderet**. — B. G. i. 13.

DIRECT DISCOURSE.

Sī pācem populus Rōmānus cum Helvētiis **faciet**, in eam partem **ībunt** atque ibi **erunt Helvētiī**, ubi eōs tū **cōnstitueris** atque esse **volueris**: sīn bellō persequī **persevērābis, reminiscere** [inquit] et veteris incommodī populī Rōmānī, et prīstinae virtūtis Helvētiōrum. Quod improvīsō ūnum pāgum adortus **es**, cum eī quī flūmen **trānsierant** suīs auxilium ferre nōn **possent**, nē ob eam rem aut **tuae** māgnō opere virtūtī **tribueris**, aut nōs dēspexeris: **nōs** ita ā patribus māiōribusque **nostrīs didicimus**, ut magis virtūte quam dolō **contendāmus**, aut īnsidiīs **nītāmur**. Quārē **nōlī commīttere**, ut **hīc** locus ubi **cōnstitimus** ex calamitāte populī Rōmānī et interneciōne exercitūs nōmen **capiat**, aut memoriam **prōdat**.

II. Intermediate Clauses.

340. A Subordinate clause takes the Subjunctive, (1) when it expresses the thought of some other person than the speaker or writer (*Informal Indirect Discourse*), or (2) when it is an integral part of a Subjunctive clause or equivalent Infinitive[1] (*Attraction*).

[1] See note at head of Indirect Discourse, p. 369.

1. Informal Indirect Discourse.

341. A subordinate clause takes the subjunctive when it expresses the thought of some other person than the writer or speaker. Thus: —

a. In subordinate clauses in formal indirect discourse (§ 336); but also in Informal Indirect Discourse in the following cases (*b–d*): —

b. When the clause depends upon another containing a ***wish***, a ***command***, or a ***question*** expressed indirectly, though not strictly in the form of Indirect Discourse: as, —

animal sentit quid sit quod **deceat** (Off. i. 6), *an animal feels what it is that is fit.*

hunc sibi ex animō scrūpulum, quī sē diēs noctēsque **stimulet** āc **pungat**, ut ēvellātis postulat (Rosc. Am. 2), *he begs you to pluck from his heart this doubt that goads and stings him day and night.* [Here the relative clause is not a part of the Purpose expressed in **ēvellātis**, but is an assertion made by the subject of **postulat**.]

c. When the main clause of a quotation is merged in the verb of ***saying***, or some modifier of it: as, —

sī quid dē hīs rēbus dīcere **vellet**, fēcī potestātem (Cat. iii. 5, 11), *if he wished to say anything about these matters, I gave him a chance.*

tulit dē caede quae in Appiā viā facta esset (Milo 5, 15), *he passed a law concerning the murder which* (in the language of the bill) *took place in the Appian Way.*

nisi **restituissent** statuās, vehementer eīs minātur (Verr. iii. 67), *he threatens them violently unless they should restore the statues.* [Here the main clause, "that he will inflict punishment," is contained in **minātur**.]

eīs auxilium suum pollicitus sī ab Suēvis **premerentur** (B. G. iv. 19), *he promised them his aid if they should be molested by the Suevi.* [= **pollicitus sē auxilium lātūrum**, etc.]

prohibitiō tollendī, nisi **pāctus esset**, vim adhibēbat pāctiōnī (Verr. iv. 14), *the forbidding to take away unless he came to terms gave force to the bargain.*

d. When a ***reason*** or an ***explanatory fact*** is introduced by a relative or by **quod** (rarely **quia**) (see § 321).[1] Thus, —

Paetus omnēs librōs **quōs** pater suus **relīquisset** mihi dōnāvit (Att. iii. 1), *Pætus presented me all the books which* (he said) *his father had left.*

REMARK. — Under this head even what the speaker himself thought under other circumstances may have the Subjunctive. So also with **quod** even the verb of *saying* may be in the Subjunctive. Here belong also **nōn quia**, **nōn quod**, introducing a reason *expressly to deny it.* (See § 321. Rem. and note 2.)

[1] This usage probably originates in Apodosis, the condition being the supposed truth of the speaker, the *main* subject. (See Indirect Discourse, Note, p. 370.)

2. Subjunctive of Integral Part (Attraction).

342. A clause depending upon a Subjunctive clause or an equivalent Infinitive will itself take the Subjunctive if regarded *as an integral part of that clause:*[1] as, —

imperat, **dum rēs adiūdicētur,** hominem ut adservent: cum iūdicātum sit, ad sē addūcant (Verr. iv. 22), *he orders them, till the affair should be decided, to keep the man; when he is judged, to bring him to him.*

etenim quis tam dissolūtō animō est, quī haec cum **videat,** tacēre āc neglegere possit (Rosc. Am. 11), *for who is so reckless of spirit, that, when he sees these things, he can keep silent and pass them by?*

mōs est Athēnis laudārī in contiōne eōs quī **sint** in proeliīs interfectī (Or. 44), *it is the custom at Athens for those to be publicly eulogized who have been slain in battle.* [Here **laudārī is** equivalent to **ut laudentur.**]

a. But a dependent clause may be closely connected *grammatically* with a Subjunctive or Infinitive clause, and still take the Indicative, if it is not regarded as a necessary *logical* part of that clause: as, —

quōdam modō postulat ut, **quemadmodum est,** sīc etiam appellētur, tyrannus (Att. x. 4), *in a manner he demands that as he is, so he may be called, a tyrant.*

sī mea in tē essent officia sōlum tanta quanta **magis** ā tē ipsō praedicārī quam ā mē ponderārī **solent,** verēcundius ā tē . . . peterem (Fam. ii. 6), *if my good services to you were only so great as they are wont rather to be called by you than to be estimated by me, I should,* etc.

nātūra fert ut eīs faveāmus quī eadem perīcula **quibus nōs perfūnctī sumus** ingrediuntur (Mur. 2, 4), *nature prompts us to feel friendly towards those who are entering on the same dangers which we have passed through.*

nē hostēs, **quod** tantum multitūdine **poterant,** suōs circumvenīre possent (B. G. ii. 8), *lest the enemy, because they were so strong in numbers, should be able to surround his men.*

NOTE. — The use of the Indicative in such clauses sometimes serves to emphasize the *fact,* as true independently of the statement contained in the subjunctive or infinitive clause. But in many cases no such distinction between the Indicative and Subjunctive is perceptible.

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[1] The Subjunctive in this use is in a manner of the same nature as the Subjunctive in the main clause. A dependent clause in a clause of Purpose is really a part of the purpose, as is seen from the use of *should* and other auxiliaries in English. In a Result clause this is less clear, but the result construction is a branch of the characteristic, to which category the dependent clause in this case evidently belongs, when it takes the Subjunctive.

It is often difficult to distinguish between Informal Indirect Discourse and the Integral Part. Thus in **imperāvit ut ea fierent quae opus essent, essent** may stand for **sunt,** and then will be Indirect Discourse, being a part of the thought, but not a part of the order; or it may stand for **erunt,** and then will be Integral Part, being a part of the order itself.

IMPORTANT RULES OF SYNTAX.

1. A noun used to describe another, and denoting the same person or thing, agrees with it in Case (§ 183).
2. Adjectives, adjective pronouns, and participles agree with their nouns in *gender*, *number*, and *case* (§ 186).
3. A Relative pronoun agrees with its Antecedent in *gender* and *number*, but its *case* depends on the construction of the clause in which it stands (§ 198).
4. A Finite Verb agrees with its Subject in *number* and *person* (§ 204).
5. Superlatives (more rarely comparatives) denoting order and succession — also **medius, cēterus, reliquus** — usually designate not *what object*, but *what part of it*, is meant (§ 193).
6. The Personal Pronouns have two forms for the genitive plural, that in **-ūm** being used *partitively*, and that in **-ī** oftenest *objectively* (§ 194. *b*).
7. The Reflexive pronoun (**sē**), and usually the corresponding possessive (**suus**), are used in some part of the predicate to refer to the subject of the sentence or clause (§ 196).
8. The Possessive Pronouns are used instead of the genitive of a personal pronoun: (1) always instead of the *possessive* genitive, (2) rarely instead of an *objective* genitive (§ 197. *a*).
9. A Possessive representing a genitive may have a genitive in apposition (§ 197. *e*).
10. Adverbs are used to modify verbs, adjectives, and other adverbs (§ 207).
11. A question of simple fact, requiring the answer YES or NO, is formed by adding the enclitic **-ne** to the emphatic word (§ 210. *a*).
12. When the enclitic **-ne** is added to a negative word, — as in **nōnne**, — an *affirmative* answer is expected. The particle **num** suggests a *negative* answer (§ 210. *c*).
13. The subject of a finite verb is in the NOMINATIVE (§ 173. *a*).
14. A noun used to limit or define another, and *not* meaning the same person or thing, is put in the GENITIVE (§ 213).
15. The Subjective Genitive is used with a noun to denote (1) the Author or Owner, (2) the Source or the Material, (3) the Quality (§ 214).
16. Words denoting a Part are followed by the genitive of the Whole to which the part belongs (*Partitive Genitive*, § 216).
17. Nouns of *action*, *agency*, and *feeling* govern the genitive of the object (*Objective Genitive*, § 217).
18. Adjectives denoting *desire*, *knowledge*, *memory*, *fulness*, *power*, *sharing*, *guilt*, and their opposites; verbals in **-āx**, and participles in **-ns** when used as adjectives, govern the Genitive (§ 218. *a*, *b*).
19. Verbs of *remembering*, *forgetting*, take the Genitive of the object when they are used of a *continued state of mind*, but the Accusative when used of a *single act* (§ 219).

20. Verbs of *accusing, condemning,* and *acquitting* take the Genitive of the Charge or Penalty (§ 220).
21. The DATIVE is used of the object indirectly affected by an action (*Indirect Object,* § 224).
22. Most verbs meaning to *favor, help, please, trust,* and their contraries; also, to *believe, persuade, command, obey, serve, resist, envy, threaten, pardon,* and *spare,* take the Dative (§ 227).
23. Most verbs compounded with **ad, ante, con, in, inter, ob, post, prae, prō, sub, super,** and some with **circum,** are followed by the Dative of the indirect object (§ 228).
24. Many verbs of *taking away,* and the like take the Dative (especially of a *person*) instead of the Ablative of Separation (§ 229).
25. The Dative is used with **esse** and similar words to denote Possession (§ 231).
26. The Dative of the Agent is used with the Gerundive, to denote the person on whom the necessity rests (§ 232).
27. The Dative is used to denote the Purpose or End, often with another Dative of the person or thing affected (§ 233. *a*).
28. The Dative is used with adjectives (and a few adverbs) of *fitness, nearness, service, inclination,* and their opposites (§ 234. *a*).
29. The Dative is often required, not by any particular word, but by the general meaning of the sentence (*Dative of Reference,* § 235).
30. The Direct Object of a transitive verb is put in the ACCUSATIVE (§ 237).
31. A neuter verb often takes an accusative of kindred meaning (§ 238).
32. Verbs of *naming, choosing, appointing, making, esteeming, showing,* and the like, may take a Predicate Accusative along with the direct object (§ 239. *a*).
33. Transitive verbs compounded with prepositions sometimes take (in addition to the direct object) a Secondary Object, originally governed by the preposition (§ 239. *b*).
34. Verbs of *asking* and *teaching* may take two Accusatives, one of the *person,* and the other of the *thing* (§ 239. *c*).
35. The subject of an Infinitive is in the Accusative (§ 173. 2).
36. Duration of Time and Extent of Space are expressed by the Accusative (§ 240. *e*).
37. The VOCATIVE is the case of direct address (§ 241).
38. Words signifying *separation* or *privation* are followed by the ABLATIVE, with or without a preposition (*Ablative of Separation,* § 243).
39. **Opus** and **ūsus,** signifying *need,* are followed by the Ablative (§ 243. *e*).
40. The ablative, with or without a preposition, is used to denote the *source* from which anything is derived or the *material* of which it consists (§ 244).

41. The Ablative, with or without a preposition, is used to express *cause* (§ 245).

42. **Dignus** and **indignus, contentus, laetus, praeditus,** etc., take the Ablative (§ 245. *a*).

43. The Voluntary Agent after a passive verb is put in the Ablative with **ā** or **ab** (§ 246).

44. The Comparative degree is followed by the Ablative (signifying THAN) (§ 247).

45. The Comparative may be followed by **quam,** *than.* When quam is used, the two things compared are put in the same case (§ 247. *a*).

46. The *manner* of an action is denoted by the Ablative, usually with **cum,** unless a limiting adjective is used with the noun (§ 248).

47. *Accompaniment* is denoted by the Ablative, regularly with **cum** (§ 248. *a*).

48. The Ablative is used to denote the *means* or *instrument* of an action (§ 248. *c.* 1).

49. The deponents, **ūtor, fruor, fungor, potior,** and **vescor,** with several of their compounds, govern the Ablative (§ 249).

50. With comparatives and words implying comparison the Ablative is used to denote the *degree of difference* (§ 250).

51. The *quality* of a thing is denoted by the Ablative with a modifier, usually an adjective or limiting genitive (§ 251).

52. The *price* of a thing is put in the Ablative (§ 252).

53. The Ablative of Specification denotes that *in respect to which* anything *is* or *is done* (§ 253).

54. A noun or pronoun, with a participle, may be put in the Ablative, to define the *time* or *circumstances* of an action (*Ablative Absolute*).

    An adjective, or a second noun, may take the place of the participle in the ablative absolute construction (§ 255 and *a*).

55. Time *when,* or *within which,* is put in the Ablative; time *how long* in the Accusative (§ 256).

56. The place *from which* is denoted by the Ablative with **ab, dē,** or **ex**; the *place to which* (the end of motion), by the Accusative with **ad** or **in** (§ 258. *c*).

    The names of towns or small islands *from which,* as also **domus** and **rūs,** are put in the Ablative without a preposition (§ 258. *a*).

    The names of towns or small islands *to which,* as also **domus** and **rūs,** are put in the Accusative without a preposition (§ 258. *b*).

57. The *place where* is denoted by the Ablative with the preposition **in** (*Locative Ablative*); but names of towns and small islands are put in the Locative Case (§ 258. *c*).

    The Locative Case is also preserved in **domi, belli, militiae, humi, foris, rūri, terrā marique** (§ 258. *d*).

58. The Infinitive, with or without a subject accusative, may be used with *est* and similar verbs (1) as the *subject*, (2) as in *apposition* with the subject, or (3) as a *predicate nominative* (§ 270).

59. The Infinitive, without a subject accusative, is used with verbs which imply another action of the same subject to complete their meaning (*Complementary Infinitive*, § 271).

60. The Infinitive, with subject accusative, is used with verbs and other expressions of *knowing*, *thinking*, *telling*, and *perceiving* (*Indirect Discourse*, see § 272).

61. The Infinitive is often used in narrative for the Imperfect Indicative, and takes a subject in the Nominative (*Historical Infinitive*, § 275).

62. SEQUENCE OF TENSES. In complex sentences, a *primary* tense in the main clause is followed by the Present or Perfect Subjunctive; a *secondary* tense by the Imperfect or Pluperfect (§ 286).

63. The tenses of the Infinitive denote time as *present*, *past*, or *future* with respect to the time of the verb on which they depend (§ 288).

64. PARTICIPLES denote time as *present*, *past*, or *future* with respect to the time of the verb in their clause (§ 290).

65. The GERUND and the GERUNDIVE are used, in the oblique cases, in many of the constructions of nouns (§ 297).

For particulars see §§ 298–301.

66. The Former SUPINE (in **-um**) is used after verbs of *motion* to express Purpose (§ 302).

67. The Latter SUPINE (in **-ū**) is used only with a few adjectives, with the nouns **fās**, **nefās**, and **opus**, and rarely with verbs, to denote an action *in reference to which* the quality is asserted (§ 303).

68. The Hortatory SUBJUNCTIVE is used to express an *exhortation*, a *command*, a *concession*, or a *condition* (§ 266).

69. The Subjunctive is used to express a *wish*. The present tense denotes the wish as *possible*, the imperfect as *unaccomplished* in present time, the pluperfect as *unaccomplished* in past time (*Optative Subjunctive*, § 267).

70. The Subjunctive is used in questions implying *doubt*, *indignation*, or an *impossibility* of the thing being done (*Deliberative Subjunctive*, § 268).

71. Prohibition is regularly expressed in classic prose (1) by **nē** with the second person of the Perfect Subjunctive, (2) by **nōlī** with the Infinitive, (3) by **cavē** with the Present or Perfect Subjunctive (§ 269. *a*).

72. The Potential Subjunctive is used to denote an action not as *actually performed*, but as *possible* (§ 311. *a*).

73. **Dum**, **modo**, **dummodo**, and **tantum**, introducing a PROVISO, take the Subjunctive (§ 314).

74. *FINAL* clauses take the Subjunctive introduced by **ut (uti)**, negative **nē (ut nē)**, or by a Relative (pronoun or adverb) (§ 317).

75. CONSECUTIVE clauses take the Subjunctive introduced by **ut**, *so that* (negative, **ut nōn**), or by a Relative (pronoun or adverb) (§ 319).

76. **Dignus, indignus, aptus,** and **idōneus,** take a clause of result with a relative (rarely with **ut**) (§ 320. *f*).

77. The Causal Particles **quod, quia,** and **quoniam** take the Indicative when the reason is given on the authority of the *speaker* or *writer;* the Subjunctive when the reason is given on the authority of *another* (§ 321).

78. **Cum** TEMPORAL, meaning *when*, takes the Imperfect and Pluperfect in the Subjunctive, other tenses in the Indicative (§ 325).

79. **Cum** CAUSAL or CONCESSIVE takes the Subjunctive (§ 326).

For other concessive particles, see § 313.

80. In the INDIRECT DISCOURSE the *main clause* of a Declaratory Sentence is put in the Infinitive with Subject Accusative. All subordinate clauses take the Subjunctive (§ 336. 2).

81. In the Indirect Discourse a *real question* is generally put in the Subjunctive; a *rhetorical question* in the Infinitive (§ 338).

82. All Imperative forms of speech take the Subjunctive in Indirect Discourse (§ 339).

83. A Subordinate clause takes the Subjunctive when it expresses the thought of some other person than the writer or speaker (*Informal Indirect Discourse*, § 341).

84. A clause depending on a Subjunctive clause or an equivalent Infinitive will itself take the Subjunctive if regarded as an *integral part* of that clause (*Attraction*, § 342).

For PREPOSITIONS and their cases, see §§ 152, 153.

For CONDITIONAL Sentences, see § 304. ff. (Scheme in § 305.)

For ways of expressing PURPOSE, see § 318.

CHAPTER VI. — *Order of Words.*

NOTE. — Latin differs from English in having more freedom in the arrangement of words for the purpose of showing the relative importance of the ideas in a sentence.

343. As in other languages, the Subject tends to stand first, the Predicate last. Thus, —

Pausāniās Lacedaemonius māgnus homō sed varius in omnī genere vitae fuit.

NOTE. — This happens because from the speaker's ordinary point of view the subject of his discourse is the most important thing in it, as singled out from all other things to be spoken of.

There is in Latin, however, a special tendency to place the verb itself *last of all* after all its modifiers. But many writers purposely avoid the monotony of this arrangement by putting the verb last but one, followed by some single word of the predicate.

344. In *connected discourse* the word most prominent in the speaker's mind comes first, and so on in order of prominence.

This relative prominence corresponds to that indicated in English by a graduated stress of voice (usually called *emphasis*).

NOTE. — This stress or emphasis, however, in English does not necessarily show any violent contrast to the rest of the words in the sentence, but is infinitely varied, constantly increasing and diminishing, and often so subtle as to be unnoticed except in careful study. So, as a general rule, the precedence of words in a Latin sentence is not mechanical, but corresponds to the prominence which a good speaker would mark by skilfully managed stress of voice. A Latin *written* sentence, therefore, has all the clearness and expression which could be given to a *spoken* discourse by the best actor in English.

REMARK. — Some exceptions to this rule will be treated later.

Thus the first chapter of Cæsar's Gallic War rendered so as to bring out so far as possible the shades of emphasis, would run thus: —

GAUL,[1] *in the widest sense*, is **divided**[2] into three *parts*,[3] which are *inhabited*[4] (as follows): **one**[5] by the Belgians, **another**[6] by the Aquitani, **the third** by a people called in *their own*[7] language Celts, in *ours* Gauls. THESE,[8] in their **language**,[9] **institutions**, and **laws** are *all* of them[10] different. The GAULS[11] (proper) are separated[12] from the **Aquitani** by the river *Garonne*, from the **Belgians** by the *Marne and Seine*. Of THESE[13] (TRIBES) the bravest of **all**[14] are the *Belgians*, for the reason that they live **farthest**[15] *away* from the CIVILIZA-

Gallia est omnis **divīsa** in partēs trēs, quārum **ūnam** incolunt Belgae, aliam Aquitānī, tertiam quī ipsōrum linguā Celtae, nostrā Galli appellantur. Hī omnēs linguā, institūtīs, lēgibus inter sē differunt. Gallōs ab Aquitānīs Garumna flūmen, ā Belgīs Mātrona et Sēquana dividit. Hōrum omnium fortissimi sunt Belgae, propterea quod ā cultū atque hūmānitāte

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1 GAUL: emphatic as the *subject of discourse*, as with a title or the like.

2 **Divided**: opposed to the false conception (implied in the use of **omnis**) that the country called Gallia by the Romans is one. This appears more clearly from the fact that Cæsar later speaks of the Galli in the narrower sense as distinct from the other two tribes, who with them inhabit Gallia in the wider sense.

3 *Parts*: continuing the emphasis begun in **divīsa**. Not *three* parts as opposed to any other number, but into *parts* at all.

4 *Inhabited*: emphatic as the next subject, "*The inhabitants* of these parts are, etc."

5 **One**: given more prominence than it otherwise would have on account of its close connection with **quārum**.

6 **Another**, etc.: opposed to *one*.

7 *Their own, ours*: strongly opposed to each other.

8 THESE (tribes): the main subject of discourse again, collecting under one head the names previously mentioned.

9 **Language**, etc.: these are the most prominent ideas as giving the striking points which distinguish the tribes. The emphasis becomes natural in English if we say "these have a different *language*, different *institutions*, different *laws*."

10 *All* of them: the emphasis on *all* marks the distributive character of the adjective, as if it were "*every one* has its own, etc."

11 GAULS: emphatic as referring to the Gauls proper in distinction from the other tribes.

12 Separated: though this word contains an indispensable idea in the connection, yet it has a subordinate position. It is not emphatic in Latin, as is seen from the fact that it cannot be made emphatic in English. The sense is: The *Gauls* lie between the *Aquitani* on the one side, and the *Belgæ* on the other.

13 OF THESE: the subject of discourse.

14 **All**: emphasizing the superlative idea in bravest; they, as Gauls, are assumed to be warlike, but the most so of **all** of them are the *Belgians*.

15 Farthest *away*: one might expect **absunt** (are away) to have a more emphatic place, but it is dwarfed in importance by the predominance of the main idea, the *effeminating influences* from which the Belgæ are said to be free. It is not that they live *farthest off* that is insisted on, but that the *civilization of the province*, etc., which would *soften* them, comes less in their way. It is to be noticed also that **absunt** has already been anticipated by the construction of **cultū** and still more by **longissimē**, so that when it comes it amounts only to a formal part of the sentence. Thus because the *civilization*, etc., of the province (which would soften them) *is farthest* from them.

TION and REFINEMENT of the **Province**, and because **they** are LEAST[16] of all of them subject to the visits of *traders*,[17] and to the (consequent) importation of **such things as**[18] tend to *soften*[19] their warlike spirit; and are also **nearest**[20] to the *Germans*, who live *across the Rhine*,[21] and with whom they are *incessantly*[22] at war. For **the same** reason the HELVETII, as well, are superior to all the *other* Gauls in valor, because they are engaged in *almost daily* battles with the Germans, either defending **their own** boundaries from *them*, or **themselves** making war on *those of the Germans*. Of ALL THIS country, one part, the one which as has been said the *Gauls* (proper) occupy, BEGINS at the river Rhone. Its **boundaries** are the *river Garonne*, the *ocean*, and the *confines* of the Belgians. It even REACHES on the side of the *Sequani* and *Helvetians* the river Rhine. Its *general direction* is towards the north. The BELGIANS begin at the **extreme** *limits* of Gaul; they **reach** (on this side) as far as the lower part of the Rhine. They spread to the northward and eastward.

prōvinciae longissimē absunt, minimēque ad eōs mercātōrēs saepe commeant atque ea quae ad effēminandōs animōs pertinent, important, proximique sunt Germānīs, quī trāns Rhēnum incolunt, quibuscum continenter bellum gerunt. Quā dē causā Helvētii quoque reliquōs Gallōs virtūte praecēdunt, quod ferē cotīdiānīs proeliīs cum Germānīs contendunt, cum aut suīs fīnibus eōs prohibent, aut ipsī in eōrum fīnibus bellum gerunt. Eōrum ūna pars, quam Gallōs obtinēre dictum est, initium capit ā flūmine Rhodanō; continentur Garumnā flūmine, Ōceanō, fīnibus Belgārum; attingit etiam ab Sēquanīs et Helvētiīs flūmen Rhēnum; vergit ad septentriōnēs. Belgae ab extrēmīs Galliae fīnibus oriuntur: pertinent ad inferiōrem partem flūminis Rhēnī; spectant in septentriōnem et orientem sōlem. Aquitānia ā Garumnā flūmine ad Pyrēnaeōs montēs et eam partem Ōceani, quae est ad Hispāniam, pertinet; spectat inter occāsum sōlis et septentriōnēs.

AQUITANIA extends from the **Garonne** to the Pyrenees, and that part of the ocean that lies towards Spain. It **runs off** westward and northward.

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[16] LEAST: made emphatic here by a common Latin order,—the *chiasmus* (see *f*, p. 390).

[17] *traders:* the fourth member of the *chiasmus* opposed to **cultū** and **hūmānitāte.**

[18] **Such things as:** the importance of the *nature* of the importations overshadows the fact that they are *imported*, which fact is anticipated in "*traders.*"

[19] *Soften:* cf. what is said in note 15. They are *brave* because they have less to *soften* them, their native barbarity being assumed.

[20] **Nearest:** the same idiomatic prominence as in 16, but varied by a special usage (see *f*, p. 390) combining *chiasmus* and *anaphora.*

[21] *Across the Rhine;* i.e. and so are perfect savages.

[22] *Incessantly:* the continuance of the warfare becomes **the all-important** *idea, as if* it were, "**and not a day passes in which they are not at war** *with them.*"

REMARK. — The more important word is never placed last for emphasis. The apparent cases of this usage (when the emphasis is not misconceived) are cases where a word is added as an afterthought, either real or affected, and so has its position not in the sentence to which it is appended, but, as it were, in a new one.

a. In any phrase the determining and most significant word comes first: as, —

1. Adjective and Noun: —

omnēs hominēs decet, EVERY *man ought* (opposed to some who do not).

Lūcius Catilīna **nōbilī** genere nātus fuit **māgnā** vi et animī et corporis sed **ingeniō** malō prāvōque (Sall. Cat. 5), *Lucius Catiline was born of a* NOBLE *family, with* GREAT *force of mind and body, but with a* NATURE *that was evil and depraved.* [Here the adjectives in the first part are the emphatic and important words, no antithesis between the nouns being as yet thought of; but in the second branch the *noun* is meant to be opposed to those before mentioned, and immediately takes the prominent place, as is seen by the natural English emphasis, thus making a *chiasmus*.]

2. Word with modifying case: —

cui reī magis Epaminōndam, **Thēbānōrum** imperātōrem, quam **victōriae** Thēbānōrum cōnsulere decuit (Inv. i. 38), *what should Epaminondas, commander of the* THEBANS, *have aimed at more than the* VICTORY *of the Thebans?*

lacrimā nihil citius arēscit (id. i. 56), *nothing dries quicker than a* TEAR.

nēmō ferē **laudis** cupidus (De Or. i. 4), *hardly any one desirous of* GLORY (cf. Manil. 3, **avidī** laudis, EAGER *for glory*).

b. Numeral adjectives, adjectives of quantity, demonstrative, relative, and interrogative pronouns and adverbs, tend to precede the word or words to which they belong: as, —

cum **aliquā** perturbātiōne (Off. i. 38), *with* SOME *disturbance.*

hōc ūnō praestāmus (De Or. i. 8), *in* THIS *one thing we excel.*

cēterae ferē artēs, *the* OTHER *arts.*

NOTE. — This happens because such words are usually emphatic; but often the words connected with them are more so, and in such cases the pronouns, etc., yield the emphatic place: as, —

causa aliqua (De Or. i. 58), *some* CASE.

stilus ille tuus (id. i. 60), *that* STYLE *of yours* (in an antithesis; see passage).

Rōmam quae asportāta sunt (Verr. iv. 54), *what were carried to* ROME (in contrast to what remained at Syracuse).

c. When **sum** is used as the Substantive verb (§ 172, note), it regularly stands first, or at any rate before its subject: as, —

est virī māgnī pūnīre sontēs (Off. i. 24), *it is the duty of a great man to punish the guilty.*

d. The verb may come first, or have a prominent position either (1) because the *idea* in it is emphatic: as,—

dīcēbat idem Cotta (Off. ii. 17), *Cotta used to* SAY *the same thing* (opposed to others' *boasting*).

idem **fēcit** adulēscēns M. Antōnius (id. ii. 14), *the same thing was* DONE *by M. Antonius in his youth.* [Opposed to **dīxī** just before.]

facis benignē (Læl.), *you* ACT *kindly.* [Cf. **benignē facis**, *you are very* KIND (you act KINDLY).]

(2) or because the *predication of the whole statement* is emphatic: as,

prōpēnsior benignitās esse dēbēbit in calamitōsōs nisi forte **erunt** dīgnī calamitāte (Off. ii. 18), *unless perchance they* REALLY DESERVE *their misfortune.*

praesertim cum **scrībat** (Panaetius) (id. iii. 2), *especially when he* DOES SAY (in his books). [Opposed to something omitted by him.]

(3) or the *tense* only may be emphatic: as,—

fuimus Trōes, **fuit** Īlium (Æn. ii. 325), *we have ceased to be Trojans, Troy is now no more.*

loquor autem dē commūnibus amīcitiīs (Off. iii. 10), *but I am speaking now*, etc.

e. Often the connection of two emphatic phrases is brought about by giving the precedence to the most prominent part of each and leaving the less prominent parts to follow in inconspicuous places: as,—

plūrēs solent esse causae (Off. i. 9), *there are* USUALLY SEVERAL *reasons.*

quōs āmisimus civis eōs Mārtis vis perculit (Marc. 6), WHAT *fellow-citizens we have* LOST, *have been stricken down by the violence of war.*

māximās tibi omnēs grātiās agimus (Marc. 11), *we* ALL *render you the* WARMEST *thanks.*

haec rēs ūnius est propria Caesaris (Marc. 4), THIS *exploit belongs to Cæsar* ALONE.

obiurgātiōnēs etiam nōnnunquam incidunt necessāriae (Off. i. 38), OCCASIONS FOR REBUKE *also* SOMETIMES *occur which are unavoidable.*

f. Antithesis between two pairs of ideas is indicated either (1) by placing the pairs in the same order (*anaphora*) or (2) in exactly the opposite order (*chiasmus*[1]).

(1) rērum cōpia verbōrum cōpiam gignit (De Or. iii. 3, 31), ABUNDANCE *of* MATTER *produces* COPIOUSNESS *of* EXPRESSION.

(2) lēgēs suppliciō improbōs afficiunt, dēfendunt āc tuentur bonōs (Fīn. iii. 5), *the laws* VISIT PUNISHMENTS *upon the* WICKED, *but the* GOOD *they* DEFEND *and* PROTECT.

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[1] *So-called* from the Greek letter X (*chi*), on account of the criss-cross arrangement. Thus $\overset{a}{}\!\!\overset{b}{}\!\!\underset{a}{}\!\!\underset{b}{}$.

NOTE. — Chiasmus is very common in Latin, and seems in fact the more inartificial construction. In an artless narrative one might hear, "The women were all *drowned*, they *saved* the men."

nōn igitur ūtilitātem amīcitia sed ūtilitās amīcitiam cōnsecūta est (Læl. 14), *it is not then that friendship has followed upon advantage, but advantage upon friendship.* [Here the chiasmus is only grammatical, the ideas being in the parallel order.] (See also in the example from Cæsar, p. 388: **longissimē, minimē, proximī.**)

g. A modifier of a phrase or some part of it is often embodied within the phrase (cf. *a*): as, —

dē commūnī hominum memoriā (Tusc. i. 24), *in regard to the* UNIVERSAL *memory of man.*

h. A favorite order with the poets is the *interlocked*, by which the attribute of one pair comes between the parts of the other (*synchysis*): as, —

et superiectō pavidae nātārunt aequore dāmae (Hor. Od. i. 2. 11).

NOTE. — This is often joined with chiasmus: as, —

arma nōndum expiātīs ūncta cruōribus (id. ii. 1. 5).

i. Frequently unimportant words follow in the train of more emphatic ones with which they are grammatically connected, and so acquire a prominence out of proportion to their importance: as, —

dictitābat sē hortulōs aliquōs emere velle (Off. iii. 14, 58), *gave out that he wanted to buy some gardens.* [Here **aliquōs** is less emphatic than **emere**, but precedes it on account of the emphasis on **hortulōs**.]

j. The copula is generally felt to be of so little importance that it may come in anywhere where it sounds well; but usually under cover of more emphatic words: as, —

cōnsul ego quaesīvī, cum vōs mihi essētis in cōnsiliō (R. P. iii. 18, 28), *as consul I held an investigation in which you attended me in council.*

falsum est id tōtum (id. ii. 15. 28), *that is all false.*

k. Many expressions have acquired an invariable order: as, —

rēs pūblica; populus Rōmānus; honōris causā; pāce tantī virī.

NOTE. — These had, no doubt, originally an emphasis which required such an arrangement, but in the course of time have changed their shade of meaning. Thus, **senātus populusque Rōmānus** originally stated with emphasis the official bodies, but became fixed so as to be the only permissible form of expression.

l. The Romans had a fondness for emphasizing persons, so that a name or a pronoun often stands in an emphatic place: as, —

[dīxit] vēnālis quidem sē hortōs nōn habēre (Off. iii. 14, 58), [said] *that he didn't have any gardens for sale, to be sure.* [A representation of the direct, *I have no gardens*, etc.]

m. At the end of a sentence the Romans arranged the words so as to give an agreeable succession of long and short syllables.

Special Rules.

345. The following are special rules of arrangement:—

a. 1. Prepositions (except **tenus** and **versus**) regularly precede their nouns; 2. but a monosyllabic preposition is often placed between a noun and its adjective or limiting genitive: as,—

quem ad modum; quam ob rem; māgnō cum metū; omnibus cum cōpiīs; nūlla in rē (cf. § 344. *i*).

b. **Itaque** regularly comes first in its sentence or clause; **enim, autem, vērō, quoque**, never first, but usually second, sometimes third if the second word is emphatic; **quidem** never first, but after the emphatic word; **nē . . . quidem** include the emphatic word or words.

c. **Inquam, inquit,** are always used parenthetically, following one or more words. So often **crēdō, opīnor,** and in poetry sometimes **precor.**

d. The negative precedes the word it especially affects; but if it belongs to no one word in particular, it generally precedes the verb; if it is especially emphatic, it begins the sentence. (See example, 344. *f*, note.)

e. In the arrangement of clauses, the Relative clause more often comes first in Latin, and usually contains the antecedent noun: as,—

quōs āmīsimus cīvīs, eōs Mārtis vis perculit (Marc. 6), *those citizens whom we have lost*, etc.

Structure of the Period.

NOTE.— Latin, unlike modern languages, expresses the relation of words to each other by *inflection* rather than by *position*. Hence its structure not only admits of great variety in the arrangement of words, but is especially favorable to that form of sentence which is called a Period. In a period, the sense is expressed by the sentence *as a whole*, and is held in suspense till the delivery of the last word.

An English sentence does not often exhibit this form of structure. It was imitated, sometimes with great skill and beauty, by many of the earlier writers of English prose; but its effect is better seen in poetry, in such a passage as the following:—

"High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Showers on her kings barbaric pearl and gold,
Satan exalted sat."— *Paradise Lost*, Book II. 1–5.

But in argument or narrative, the best English writers more commonly give short clear sentences, each distinct from the rest, and saying one thing by itself. In Latin, on the contrary, the story or argument is viewed as a whole; and the logical relation among all its parts is carefully indicated. Hence—

346. In the structure of the Period, the following rules are to be observed:—

a. In general the main subject or object is put in the main clause, *not in a subordinate* one (according to § 344): as,—

Hannibal cum recēnsuisset auxilia Gādēs profectus est, *when Hannibal had reviewed*, etc.

Volscī exiguam spem in armīs, aliā undique abscissā, cum tentāssent, praeter cētera adversa, locō quoque inīquō ad pūgnam congressī, inīquiōre ad fugam, cum ab omnī parte caederentur, ad precēs a certāmine versī dēditō imperātōre trāditīsque armīs, sub iugum missī, cum singulīs vestīmentīs, ignōminiae clādisque plēnī dimittuntur (Liv. iv. 10). [Here the main fact is *the return of the Volscians*. But the striking circumstances of the surrender, etc., which in English would be detailed in a number of brief independent sentences, are put in the several subordinate clauses within the main clause, so that the passage gives a complete picture in one sentence.]

b. Clauses are usually arranged in the order of prominence in the mind of the speaker; so, usually, *cause* before *result*; *purpose*, *manner*, and the like, before the *act*.

c. In co-ordinate clauses, the copulative conjunctions are frequently omitted (*asyndeton*). In such cases the connection is made clear by some antithesis indicated by the position of words.

d. A change of subject, when required, is marked by the introduction of a pronoun, if the new subject has already been mentioned. But such change is often purposely avoided by a change in structure, — the less important being merged in the more important by the aid of participles or of subordinate phrases: as, —

quem ut barbarī incendium effūgisse vīdērunt, tēlīs ēminus ēmissīs interfēcērunt, *when the barbarians saw that he had escaped*, THEY *threw darts at* HIM *and killed* HIM.

celeriter cōnfectō negōtiō, in hīberna legiōnēs revertērunt, *the matter was soon finished*, AND *the legions*, etc.

e. So the repetition of a noun, or the substitution of a pronoun for it, is avoided unless a different case is required: as, —

dolōrem sī nōn poterō frangere occultābō, *if I cannot conquer the pain, I will hide* IT. [Cf. *if I cannot conquer I will hide the pain.*]

PART THIRD. — PROSODY (RULES OF VERSE).

CHAPTER I. — *Quantity.*

NOTE. — The poetry of the Indo-European people seems originally to have been somewhat like our own, depending on accent for its metre and disregarding the natural quantity of syllables. The Greeks, however, developed a form of poetry which, like music, pays close attention to the natural quantity of syllables; and the Romans borrowed their metrical forms in classical times from the Greeks. Hence Latin poetry does not depend, like ours, upon accent and rhyme; but is measured, like musical strains, by the length of syllables. Especially does it differ from our verse in not regarding the prose accent of the words, but substituting for that an entirely different system of metrical accent or *ictus* (see § 358. *a*). This depends upon the character of the measure used, falling regularly on certain long syllables. Each syllable is counted as either long or short in Quantity;[1] and a long syllable is generally reckoned equal in length to two short ones (for exceptions, see § 355. *c–e*).

The quantity of radical or stem-syllables — as of short **a** in **păter** or of long **a** in **māter** — can be learned only by observation and practice, unless determined by the general rules of quantity. Most of the rules of Prosody are only arbitrary rules devised to assist the memory; the syllables being long or short *because the ancients pronounced them so.* The actual practice of the Romans in regard to the quantity of syllables is ascertained chiefly from the usage of the poets; but the ancient grammarians give some assistance, and in some inscriptions the long vowels are distinguished in various ways, — by marks over the letters, for instance, or by doubling.

Since Roman poets borrowed very largely from the poetry and mythology of the Greeks, numerous Greek words, especially proper names, make an important part of Latin poetry. These words are generally employed in accordance with the Greek, and not the Latin, laws of quantity. Where these laws vary in any important point, the variations will be noticed in the rules below.

1. General Rules.

347. The following are General Rules of Quantity (cf. § 18):—

a. VOWEL. A vowel before another vowel or **h** is short: as, **vĭa, trăhō.**

[1] The terms *long* and *short*, when used of Latin sounds, apply to their *quantity; when used of* English sounds, to their *quality.*

EXCEPTIONS. 1. In the genitive form **-ius**, **ī** is long, except usually in **alterius**. Thus, **utrīus**, **nūllīus**. It is, however, sometimes made short in verse (§ 83. *b*).

2. In the genitive and dative singular of the fifth declension, **e** is long between two vowels: as, **diēī**; but it is short in **fidĕī**, **rĕī**, **spĕī**.

NOTE. — It was once long in these also: as, **plēnus fidēī** (Ennius, at end of hexameter).

A is also long before **ī** in the old genitive of the first declension: as, **aulāī**.

3. In the conjugation of **fīō**, **ī** is long except when followed by **er**. Thus, **fīō**, **fīēbam**, **fīam**, but **fīerī**, **fierem**; so also **fīt**, by § 354. *a*. 3.

4. In many Greek words the vowel in Latin represents a long vowel or diphthong, and retains its original long quantity: as, **Trōes** (Τρῶες), **Thalīa** (Θαλεία), **hērōas** (ἥρωας), **āēr** (ἀήρ).

NOTE. — But many Greek words are more or less Latinized in this respect: as, **Acadēmĭa**, **chorĕa**, **Malĕa**, **platĕa**.

5. In **ēheu** and **dīus**, and sometimes in **Dĭāna** and **ŏhe** the first vowel is long.

b. DIPHTHONG. A Diphthong is long: as, **fōedus**, **cūī**, **dēinde**.

EXCEPTION. The preposition **prae** in compounds is generally shortened before a vowel: as, **prăe-ūstīs** (Æn. vii. 524), **prăe-eunte** (id. v. 186).

NOTE. — **U** following **q**, **s**, or **g**, does not make a diphthong with a following vowel (see § 4. n. 2).

c. CONTRACTION. A vowel formed by contraction (*crasis*) is long: as, **nīl**, from **nihil**; **currūs**, genitive for **curruis**.

But often two syllables are united by Synæresis without contraction: as when **părĭĕtĭbŭs** is pronounced *paryĕtĭbus*.

d. POSITION. A vowel, though short, followed by two consonants or a double consonant, makes a long syllable: as, **adventus**, **cortex**.

But if the two consonants are a mute followed by **l** or **r** the syllable may be either long or short (*common*); as, **alacris** or **alăcris**; **patris** or **pătris**.

NOTE 1. — Any vowel before **i** consonant makes a long syllable (except in **bĭiugis**, **quadrĭiugis**).

But it is probable that in all such cases the vowel was long by nature. So also **rĕiciō**, etc. (from **rĕ-iaciō**), cf. note 2.

NOTE 2. — The compounds of **iaciō**, though written with one **i**, commonly retain the long vowel of the prepositions with which they are compounded, as if before a consonant, and lengthen the short as if by Position. (But how the syllables were pronounced is uncertain.) Thus, —

obīcis hostī (at the end of a hexameter, Æn. iv. 549).
inīcit et saltū (at the beginning of a hexameter, Æn. ix. 552).
prōice tēla manū (at the beginning of a hexameter, Æn. vi. 836).

The later poets sometimes shorten the preposition in trisyllabic forms, and the prepositions ending in a vowel are sometimes contracted as if the verb began with a vowel. Thus: —

(1) turpe pu|tās ăbī|cī (Ov. Pont. ii. 3, 37).
cūr an|nōs ŏbī|cis (Claud. Cons. Hon. iv. 364).
(2) rēĭcĕ că|pellās (Ecl. iii. 96, at end).

REMARK. — The **y** or **w** sound resulting from *synæresis* has the effect of a consonant in making position: as, **abjetis** (abyetis), **fluvĭōrum** (*fluvyōrum*). Conversely, when the semivowel becomes a vowel, position is lost: as, **sĭlŭae**, for **silvae**.

e. In early Latin, **s** at the end of words was not sounded, and hence does not make position with another consonant.

REMARK. — A *syllable* made long by the rule in *d*, but containing a short *vowel*, is said to be long by POSITION: as in **docētne**. The rules of Position do not, in general, apply to final vowels.

2. Final Syllables.

348. The Quantity of Final Syllables is determined by the following Rules: —

1. Words of one syllable ending in a vowel are long: as, **mē**, **tū**, **hī**, **nē**.

The attached particles **-nĕ**, **-quĕ**, **-vĕ**, **-cĕ**, **-ptĕ**, and **rĕ-** (**rĕd-**) are short; **sē-** is long. Thus, **sēcēdit, exercitumquĕ rĕdūcit.** But **re-** is often long in **rēligiō** (**relligiō**), **rētulī** (**rettulī**), **rēpulī** (**reppulī**).

2. Nouns and adjectives of one syllable are long: as, **sōl**, **ōs** (**ōris**), **bōs**, **pār**, **vīs**.

EXCEPTIONS. **cŏr** (sometimes long), **fĕl**, **lăc**, **mĕl**, **ŏs** (**ossis**), **vĭr**, **tŏt**, **quŏt**.

3. Most monosyllabic Particles are short: as, **ăn**, **ĭn**, **cĭs**, **nĕc**. But **āc**, **crās**, **cūr**, **ēn**, **nōn**, **quīn**, **sīn** — with adverbs in **c**: as, **hīc**, **hūc**, **sīc** — are long.

4. Final **a** in words declined by cases is short, except in the ablative singular of the first declension; in all other words final **a** is long. Thus, **eă stellă** (nom.), **cum eā stellā** (abl.); **frūstrā**, **vocā** (imperat.), **posteā**, **trĭgintā**.

EXCEPTIONS. **ĕiă**, **ităquiă**, **pută** (*suppose*): and, in late use, **trĭgintă**, etc.

5. Final **e** is short, as in **nūbĕ**, **dūcitĕ**, **saepĕ**. Except —

1. In nouns of the fifth declension: as, **fidē** (also **famē**), **hodiē** (**hoi diē**), **quārē** (**quā rē**).

2. In Greek neuters plural of the second declension: as, **cētē**.

3. In adverbs formed from adjectives of the first and second declension, with others of like form: as, **altē**, **miserē**, **apertē**, **saepissimē**. *So* ***ferē***, ***fermē***, probably of same origin.

4. In the imperative singular of the second conjugation: **as**, **vidē**.

EXCEPTIONS. To 3: **benĕ**, **malĕ**; **Infernĕ**, **supernĕ**. To 4: sometimes, **cavĕ**, **habĕ**, **tacĕ**, **valĕ**, **vidĕ** (cf. § 375. *b*).

6. Final **i** is long: as in **turrī**, **fīlī**, **audī**.

But it is common in **mihi**, **tibi**, **sibi**, **ibi**, **ubi**; and short in **nisĭ**, **quasĭ**, **cuĭ** (when making two syllables), and in Greek vocatives, as **Alexĭ**.

7. Final **o** is common; but long in datives and ablatives, also, almost invariably, in verbs, and in nouns of the third declension.

EXCEPTIONS. **citŏ**, **modŏ**, **illicŏ**, **profectŏ**, **dummodŏ**, **immŏ**, **egŏ**, **duŏ**, **octŏ**.

8. Final **u** is long. Final **y** is short.

9. Final **as**, **es**, **os**, are long; final **is**, **us**, **ys**, are short; as, **nefās**, **rūpēs**, **servōs** (acc.), **honōs**; **hostīs**, **amīcŭs**, **Tethўs**.

EXCEPTIONS. **as** is short in Greek plural accusatives, as **lampadăs**; and in **anăs**.

es is short in nouns of the third declension (lingual) having a short vowel in the stem[1]: as, **mīlĕs** (-**ĭtis**), **obsĕs** (-**ĭdis**), — except **abiēs**, **ariēs**, **pariēs**, **pēs**; in the present of **esse** (**ĕs**, **adĕs**); in the preposition **penĕs**, and in the plural of Greek nouns, as **hērŏēs**, **lampadĕs**.

os is short in **compŏs**, **impŏs**; in the Greek nominative ending, as **barbitŏs**; also, in the old nominative ending of the second declension, as **servŏs** (later **servus**).

is in plural cases is long, as in **bonīs**, **nōbīs**, **vōbīs**, **omnīs** (accusative plural).

is is long in **fīs**, **sīs**, **vīs** (with **quīvīs**, etc.), **velīs**, **mālīs**, **nōlīs**; in the second person singular of the fourth conjugation, as **audīs** (where it is the stem-vowel); and sometimes in the forms in **-eris** (perfect subjunctive), where it was originally long.

us is long (by contraction) in the genitive singular and nominative, accusative, and vocative plural of the fourth declension; and in nouns of the third declension having **ū** (long) in the stem: as, **virtūs** (-**ūtis**), **inclūs** (-**ūdis**). But **pecŭs**, -**ŭdis**.

10. Of other final syllables, those ending in a consonant, except **-c**, are short. Thus, **amăt**, **amātŭr**; but, **istūc**, **ālĕc**.

EXCEPTIONS. **dōnĕc**, **făc**, **nĕc**, sometimes **hīc**; **āēr**, **aethēr**, **crātēr**, **liēn**, **splēn**.

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[1] The quantity of the *stem*-vowel may be seen in the genitive singular.

3. Penultimate Syllables.

349. A noun or adjective is said to *increase*, when in any case it has more syllables than in the nominative singular.

A verb is said to increase, when in any part it has more syllables than in the stem. Thus, **amā-tis** (stem, **amā-**), **tegi-tis** (stem, **tege-**), **capi-unt** (stem, **capi-**).

In such words as **stellārum, corpŏris, amātis, tegĭtis**, the penultimate syllable is called the *increment*.[1] In **itĭnĕrĭbus, amāvĕrĭtis**, the syllables marked are called the first, second, and third increments of the noun or verb.

NOTE. — In such words as **Iūppiter, Iŏvis**; **senex, sĕnis**, the syllables whose vowel-quantity is marked are called increments. These forms must be referred to lost nominatives from the same stems (cf. §§ 60, 61, foot-note). So **itineribus** has really only two increments as from †**itinus**.

350. In increments of Nouns and Adjectives, **a** and **o** are generally *long*; **e, i, u, y**, generally *short*: as, —

aetās, aetātis; **honor, honōris**; **servos, servōrum**; **opus, opĕris**; **carmen, carmĭnis**; **murmur, murmŭris**; **pecus, pecŭdis**; **chlamys, chlamўdis**. Exceptions are: —

a: short in **baccar** (-ăris), **hēpar** (-ătis), **iubar** (-ăris), **lār** (-lăris), **mās** (măris), **nectar** (-ăris), **pār** (păris), **sāl** (sălis), **vas** (vădis), **daps** (dăpis), **fax** (făcis), **anthrax** (-ăcis).

o: short in neuters of the third declension (except **ōs, ōris**): as, **corpus** (-ŏris); also in **arbor** (-ŏris), **scrobs** (scrŏbis), **ops** (ŏpis), **bōs** (bŏvis), **memor** (-ŏris), **Iūppiter** (Iŏvis), **Hector** (-ŏris), and compounds of **-pūs** (as, **tripūs, -pŏdis**).

e: long in increments of fifth declension: as, **diēs, diēī**; also in **hērēs** (-ēdis), **lēx** (lēgis), **locuplēs** (-ētis), **mercēs** (-ēdis), **plēbs** (plēbis), **quiēs** (-ētis), **rēx** (rēgis), **vēr** (vēris), **crātēr** (-ēris). But see § 347. 2.

i: long in most nouns and adjectives in **ix**: as, **fēlīcis, rādīcis** (except **filix, nix, strix**); also in **dīs** (dītis), **glīs** (glīris), **līs** (lītis), **vīs** (vīrēs), **Quirītes, Samnītēs**.

u: long in forms from nouns in **-ūs**: as, **palūs, palūdis**; **tellūs, tellūris**; **virtūs, virtūtis**; also in **lūx, lūcis**; [**frūx**], **frūgis**; **fūr, fūris**.

[1] The rules of Increment are purely arbitrary, as the syllables are long or short according to the proper quantity of the Stem or of the formative terminations. The quantity of noun-stems appears in the schedule of the third declension (see § 67); and the quantity of inflection-endings is seen under the various inflections, where *it is better to* learn it. For quantities of Greek stems, see § 63.

351. In the increment of Verbs the characteristic vowels are as follows:—

1. In the first conjugation **ā**: as, **amāre, amātur.**
2. In the second conjugation **ē**: as, **monēre, monētur.**
3. In the third conjugation **ĕ, ĭ**: as, **tegĕre, tegĭtur.**
4. In the fourth conjugation **ī**: as, **audīre, audītur.**

EXCEPTION. **dō** and its compounds have **ă**: as, **dăre, circumdăbat.**

a. In other verbal increments (not stem-vowels) —

a is always long: as, **moneāris, tegāmus.**

e is long: as, **tegēbam, audiēbar.**

NOTE. — But **e** is short before **-ram, -rim, -rō**; in the future personal endings **-bĕris, -bĕre**; and sometimes in the perfect **-ērunt** (as **stĕtĕruntque comae**, Æn. ii. 774).

i is long in forms which follow the analogy of the fourth conjugation: as, **petīvī, lacessītus** (in *others* short: as, **monĭtus**); also in the subjunctive present of **esse** and **velle** (**sīmus, velīmus**); and (rarely) in the endings **-rimus, -ritis.** It is short in the future forms **amābĭtis**, etc.

o is found only in imperatives, and is always long: as, **monētō**, etc.

u is short in **sŭmus, volŭmus, quaesŭmus**; in the Supine and its derivatives it is long: as, **solūtūrus.**

b. Perfects and Supines of two syllables lengthen the first syllable: as, **iūvī, iūtum (iŭvō), vīdī, vīsum (vĭdeō)**; **fūgī (fŭgiō).**

EXCEPTIONS. **bĭbī, dĕdī, fĭdī, scĭdī, stĕtī, stĭtī, tŭlī**; — **cĭtum, dătum, ĭtum, lĭtum, quĭtum, rătum, rūtum, sătum, sĭtum, stătum.** In some compounds of **stō, stātum** is found (long), as **prōstātum.**

c. In reduplicated perfects the vowel of the reduplication is short; the following syllable is, also, usually short: as, **cĕcĭdī (cădō), dĭdĭcī (dīscō), pŭpŭgī (pungō), cŭcurrī (currō), tĕtendī (tendō), mŏmordī (mordeō).** But **cĕcīdī** from **caedō, pepēdī** from **pĕdō.**

352. The following terminations are preceded by a long vowel.

1. **-al, -ar**: as, **vectīgal, pulvīnar.**

EXCEPTIONS. **animal, căpĭtal, iŭbar.**

2. **-brum, -crum, -trum**: as, **lăvācrum, dēlūbrum, vērātrum.**

3. **-dō, -ga, -gō**: as, **formīdō, aurīga, imāgō.**

EXCEPTIONS. **ădō, dīvĭdō, ĕdō, mŏdo, sŏlĭdō, spădō, trĕpĭdō**; **calĭga, fŭga, tŏga, plăga**; **ăgō, tĕgō, nĕgō, rĕgō, harpăgō, lĭgō, lĕgō.** So **ĕgŏ.**

4. **-le, -les (-lēs), -lis**: as, **ancīle, mīles, crūdēlis, hostīlis.**

EXCEPTIONS. **mălĕ**; **indŏlēs, sŭbŏlēs**; **grăcĭlis, hŭmĭlis, sĭmĭlis, stĕrĭlis**; and verbal adjectives in **-ĭlis**: as, **dŏcĭlis, făcĭlis, terrĭbĭlis, ămābĭlis.**

5. **-ma, -men, -mentum**: as, **poēma, flūmen, ĭūmentum.**

EXCEPTIONS. **ănĭma, lacrĭma, victĭma**; **tămen, colŭmen**; with **rĕgĭmen** and the like from verb-stems in **e-**.

6. **-mus, -nus, -rus, -sus, -tus, -neus, -rius**: as, **extrēmus, sŭpīnus, octōnī, sĕvērus, fūmōsus, pĕrĭtus, sēnārius, extrāneus.**

EXCEPTIONS. (*a.*) **ĭ** before **-mus**: as, **fīnĭtĭmus, mărĭtĭmus** (except **bīmus, trīmus, quadrīmus, opīmus, mīmus, līmus**); and in superlatives (except **īmus, prīmus**): also, **dŏmus, hŭmus, nĕmus, călămus, thălămus.**

(*b.*) **ĭ** before **-nus**: as in **crāstĭnus, fraxĭnus**, etc. (except **dīvīnus, mātūtīnus, vespertīnus, rĕpentīnus**); **ăcīnus, ăsĭnus, cōmĭnus, cŏphĭnus, ēmĭnus, dŏmĭnus, făcĭnus, fraxĭnus, prōtĭnus, termĭnus, vātĭcĭnus**; also, **manus, ŏcĕănus, plătănus**; **gĕnus, Vĕnus.** So **ŏ** in **bŏnus, ŏnus, sŏnus, tŏnus.**

(*c.*) **ĕ** before **-rus** (**-ra, -rum**): as, **mĕrus, hĕdĕra** (except **prŏcērus, sincērus, sĕvērus**). In like manner, **barbărus, chŏrus, nūrus, pīrus**; **sătĭra, amphŏra, ancŏra, lўra, pўra, purpŭra**; **fŏrum, suppărum, gărum, părum.**

(*d.*) **lātus, mētus, vētus, anhēlĭtus, dĭgĭtus, servĭtūs, spīrĭtus**; **quŏtus, tŏtus**; **arbŭtus, hăbĭtus**, and the like.

7. **-na, -ne, -nis**: as, **carīna, māne, inānis.**

EXCEPTIONS. **advĕna, angīna, dŏmĭna, fēmĭna, măchĭna, mĭna, gĕna, pāgĭna, pătĭna, sarcĭna, trŭtĭna**, and compounds with **-gena**; **bĕne, sīne**; **cănis, cĭnis, iŭvĕnis.**

8. **-re, -ris, -ta, -tis**: as, **altāre, sălūtāris, mŏnēta, immītis.**

EXCEPTIONS. **măre, hĭlăris, rŏta, nŏta, sătis, sĭtis, pŏtis**, and most nouns in **-ĭta.**

9. **-tim, -tum**, and syllables beginning with **v**: as, **prīvātim, quercētum, ŏlīva.**

EXCEPTIONS. **affătim, stătim**; **nīvis** (**nix**); **brĕvis, grăvis, lĕvis** (*light*); **nŏvus, nŏvem**; and several verb roots (as, **iŭvō, făveō**); also, **ŏvis, bŏvis, Iŏvis.**

10. **-dex, -lex, -mex, -rex, -dīx, -nīx**: and the numeral endings **-gintī, -gintā**: as, **iūdex, īlex, rādīx, vīgintī, trīgintā.**

EXCEPTIONS. **cŭlex, sĭlex, rŭmex.**

353. The following terminations are preceded by a short *vowel*: —

1. **-cus, -dus, -lus**: as, **rūstĭcus, cālĭdus, glădiŏlus.**

EXCEPTIONS. **ŏpācus, ămīcus**; **antīcus, aprīcus, fīcus, mendīcus, postīcus, pŭdīcus**; **fīdus, nīdus, sīdus**; and **ū** before **-dus**: as, **crūdus, nūdus**; **ē** before **-lus**, as **phăsēlus** (except **gĕlus, scĕlus**); **ăsĭlus**; **lūcus.**

2. **-nō, -nor, -rō, -ror**, in verbs: as, **destĭnō, crīmĭnor, gĕrō, quĕror.**

EXCEPTIONS. **dīvĭnō, festĭnō, prŏpĭnō, săgĭnō, ŏpĭnor, inclĭnō**; **dēclārō, spērō, spīrō, ōrō, dūrō, mīror.**

3. **-ba, -bō, -pa, -pō**: as, **făba, bĭbō, lŭpa, crĕpō.**

EXCEPTIONS. **glēba, scrība**; **būbō, nūbō, scrībō**; **pāpa, pūpa, rīpa, scōpa, stūpa**; **cāpō, rēpō, stīpō.**

4. **-tās** (in nouns), **-ter** and **-tus** (in adverbs): as, **cīvĭtās, fortĭter, pĕnĭtus.**

5. **-culus, -cellus, -lentus, -tūdō**: as, **fascĭcŭlus, ŏcellus, lūcŭlentus, māgnĭtūdō.**

354. Rules for the quantity of Derivatives are:—

a. Forms from the same STEM have the same quantity: as, **ămō, ămāvistī**; **gĕnus, gĕneris.**

EXCEPTIONS. 1. **bōs, lār, mās, pār, pēs, sāl, vās** — also **arbōs** — have a long vowel in the nominative, though the stem-vowel is short (cf. genitive **bŏvis**, etc.).

2. Nouns in **-or**, genitive **-ōris**, have the vowel shortened before the final **r**: as, **honŏr.** (But this shortening is comparatively late, so that in Plautus and inscriptions these nominatives are often found long.)

3. Many verb-forms with vowel originally long shorten it before final **-r** or **-t**: as, **amĕr, dīcerĕr, amĕt** (compare **amēmus**), **dīcerĕt. audĭt, fĭt.**

NOTE. — The final syllable in **-t** of the perfect seems to have been originally long, but to have been shortened under this rule.

4. A few long stem-syllables are shortened, apparently under the influence of accent: as, **ācer, ăcerbus.** So **dē-ĭĕrō** and **pē-ĭĕrō**, weakened from **ĭūrō.**

b. Forms from the same ROOT often show inherited variations of quantity (see § 10): as, **dīcō** (cf. **maledīcus**), **dūcō** (**dŭcis**), **fīdō** (**perfĭdus**), **vōcis** (**vŏcō**), **lēgis** (**lĕgō**).

c. COMPOUNDS retain the quantity of the words which compose them: as, **oc-cīdō** (**cădō**), **oc-cīdō** (**caedō**), **in-īquus** (**aequus**).

d. Greek words compounded with *πρό* have **o** short: as, **prŏphēta, prŏlŏgus.** Some Latin compounds of **prō** have **o** short: as, **prŏficiscor, prŏfiteor.** Compounds with **nē** vary: as, **nĕfās, nĕgō, nĕqueō, nēquis, nēquam.**

Chapter II. — *Rhythm.*

Note. — The essence of Rhythm in poetry is the regular recurrence of syllables pronounced with more stress than those intervening. To produce this effect in its perfection, precisely equal times should occur between the recurrences of the stress. But, in the application of rhythm to words, the exactness of these intervals is sacrificed somewhat to the necessary length of the words; and, on the other hand, the words are forced somewhat in their pronunciation, to produce more nearly the proper intervals of time. In different languages these adaptations take place in different degrees; one language disregarding more the intervals of time, another the pronunciation of the words.

The Greek language early developed a very strict rhythmical form of poetry, in which the intervals of time were all-important. The earliest Latin, on the other hand, — as in the Saturnian and Fescennine verse, — was not so restricted. But the purely metrical forms were afterwards adopted from the Greek, and supplanted the native forms of verse. Thus the Latin poetry with which we have to do follows for the most part Greek rules, which require the formal division of words (like music) into measures of equal times, technically called Feet. The strict rhythm was doubtless more closely followed in poetry that was *sung* than in that which was *declaimed* or *intoned*. In neither language, however, is the time perfectly preserved, even in single measures; and there are some cases in which the regularity of the time between the ictuses is disturbed.

The Greeks and Romans distinguished syllables of two kinds in regard to the time required for their pronunciation, a *long* syllable having twice the metrical value of a *short* one. But it must not be supposed that all long syllables were of equal length, or even that in a given passage each long had just twice the length of the contiguous shorts. The ratio was only approximate at best, though necessarily more exact in singing than in recitation. Nor are longs and shorts the only forms of syllables that are found. In some cases a long syllable was protracted, so as to have the time of three or even of four shorts, and often one long or two shorts were pronounced in less than their proper time, though doubtless always distinguishable in time from one short (see § 355. *c*, *d*). Sometimes a syllable naturally short seems to have been slightly prolonged, so as to represent a long, though in most (not all) cases the apparent irregularity can be otherwise explained. In a few cases, also, a pause takes the place of one or more syllables to fill out the required length of the measure. This could, of course, take place only at the end of a word: hence the importance of Cæsura and Diæresis in prosody (see § 358).

1. Measures.

355. Rhythm consists of the division of musical sound into MEASURES or FEET.

The most natural division of musical time is into measures consisting of either two or three equal parts. But the *ancients* also distinguished measures of five equal parts.

REMARK.—The divisions of musical time are marked by a stress of voice on one or the other part of the measure. This stress is called the **Ictus** (*beat*), or metrical accent (see § 358).

a. The unit of length in Prosody is *one short syllable*. This is called a MORA. It is represented by the sign ⏑, or in musical notation by the *quaver* (𝅘𝅥𝅯).

b. A long syllable is regularly equal to two *moræ*, and is represented by the sign –, or by the *crotchet* (𝅘𝅥).

c. A long syllable may be *protracted*, so as to occupy the time of three or four *moræ*. Such a syllable, if equal to three *moræ*, is represented by the sign ⏑– (or 𝅘𝅥·); if equal to four, by –⏑ (or 𝅗𝅥).

d. A long syllable may be *contracted*, so as to take practically the time of a short one. Such a syllable is sometimes represented by the sign >.

e. A short syllable may be contracted so as to occupy less than one *mora*.

f. A pause sometimes occurs at the end of a verse or a series of verses, to fill up the time. A pause of one *mora* in a measure is indicated by the sign ∧; one of two *moræ* by the sign ⊼.

g. One or more syllables are sometimes placed before the proper beginning of the measure. Such syllables are called an ANACRŪSIS or *prelude*.[1]

The anacrusis is regularly equal to the unaccented part of the measure.

356. The measures most frequently employed in Latin verse, together with their musical notation, are the following:—

a. TRIPLE OR UNEQUAL MEASURES ($\frac{3}{4}$).[2]

1. TROCHEE (– ⏑ = 𝅘𝅥 𝅘𝅥𝅯): as, *rēgĭs*.
2. IAMBUS (⏑ – = 𝅘𝅥𝅯 𝅘𝅥): as, *dŭcēs*.
3. TRIBRACH[3] (⏑ ⏑ ⏑ = 𝅘𝅥𝅯 𝅘𝅥𝅯 𝅘𝅥𝅯): as, *hŏmĭnĭs*.

[1] The same thing occurs in modern poetry, and in modern music any unaccented syllables at the beginning are treated as an anacrusis, *i.e.* they make an incomplete measure before the first bar. This was not the case in ancient music. The ancients seem to have treated any unaccented syllable at the beginning as belonging to the following accented ones, so as to make with them a foot or measure. Thus it would seem that the original form of Indo-European poetry was iambic in its structure, or at least accented the second syllable rather than the first.

[2] Called *diplasic*, the two parts (Thesis and Arsis) being in the ratio of 2 to 1.

[3] Not found as a fundamental foot, but only as the resolution of a Trochee or Iambus.

b. Double or Equal Measures (¾).

1. Dactyl (–́ ⏑ ⏑ = ♩́ ♩ ♩): as, *cōnsŭlĭs.*
2. Anapæst (⏑ ⏑ –́ = ♩ ♩ ♩́): as, *mŏnĭtōs.*
3. Spondee (–́ — = ♩́ ♩): as, *rēgēs.*

c. Six-timed Measures (¾).

1. Ionic *ā māiōre* (— — ⏑ ⏑ = ♩ ♩ ♩ ♩): as, *cōnfēcĕrăt.*
2. Ionic *ā minōre* (⏑ ⏑ — — = ♩ ♩ ♩ ♩): as, *rĕtŭlissent.*
3. Choriambus (— ⏑ ⏑ — = ♩ ♩ ♩ ♩): as, *cōntŭlĕrant.*

d. Quinary or Hemiolic[1] Measures (⅝).

1. Cretic (— ⏑ — = ♩ ♪ ♩): as, *cōnsŭlēs.*
2. Pæon *prīmus* (— ⏑ ⏑ ⏑ = ♩ ♩ ♩ ♩): as, *cōnsŭlĭbŭs.*
3. Pæon *quārtus* (⏑ ⏑ ⏑ — = ♩ ♩ ♩ ♩): as, *ĭtĭnĕrī.*
4. Bacchīus (⏑ — — = ♪ ♩ ♩): as, *ămīcōs.*

e. Several compound measures are mentioned by the grammarians, viz., *Antibacchīus* (— — ⏑), *Proceleusmatic* (⏑ ⏑ ⏑ ⏑), the 2d and 3d *Pæon*, having a long syllable in the 2d and 3d places, with three short ones; 1st, 2d, 3d, and 4th *Epitrĭtus*, having a short syllable in the 1st, 2d, 3d, and 4th places, with three long ones. None of them, however, are needed to explain rhythmically all the forms of ancient verse.

f. Feet with these apparent quantities do not always occupy the same time in the measure, but may be contracted or prolonged to suit the series in which they occur. They are then called *irrational*, because the thesis and arsis do not have integral ratios. Such are: —

Irrational Spondee: — > = ♩ ♪.

Cyclic Dactyl: —⏑⏑ = ♩ ♪ ♪ (or nearly ♪. ♪ ♪).
3

[1] Called *hemiolic*, the two parts being in the ratio of 1 to 1½, or of 3 to 2.

CYCLIC ANAPÆST: = the same reversed.

IRRATIONAL TROCHEE: _ > = ♩ ♪.

NOTE.— Of feet and combinations of feet (sometimes extending to an entire verse, and controlled by a single leading accent), the following are recognized, assuming ♩ to be the unit of musical time:—

$\frac{3}{8}$, $\frac{4}{8}$, $\frac{5}{8}$, $\frac{6}{8}$, $\frac{9}{8}$, $\frac{10}{8}$, $\frac{12}{8}$, $\frac{15}{8}$, $\frac{16}{8}$, $\frac{18}{8}$, $\frac{20}{8}$, $\frac{25}{8}$.

Narrative poetry was written for rhythmical recitation, or Chant, with instrumental accompaniment; and Lyrical poetry for rhythmical melody, or singing. It must be borne in mind that in ancient music — which in this differs widely from modern — the rhythm of the melody was identical with the rhythm of the text. The lyric poetry was to be sung; the poet was musician and composer, as well as author. To this day a poet is said conventionally to "sing."

Thus a correct understanding of the rhythmical structure of the Verse gives us the exact *time*, though not the *tune*, to which it was actually sung. The exact time, however, as indicated by the succession of long and short syllables, was varied according to certain laws of so-called "Rhythmic," as will be explained below. In reading ancient verse it is necessary to bear in mind not only the variations in the relative length of syllables, but the occasional pause necessary to fill out the measure; and to remember that the rhythmical accent is the only one of importance, though the words should be distinguished carefully, and the sense preserved. Do not *scan*, but read metrically.

357. In many cases measures of the same time may be substituted for each other, a long syllable taking the place of two short ones, or two short ones the place of one long one.

In the former case the measure is said to be *contracted;* in the latter, to be *resolved.* Thus:—

a. A Spondee (_ _) may take the place of a dactyl (_ ∪ ∪) or an anapæst (∪ ∪ _); and a Tribrach (∪ ∪ ∪) may take the place of a Trochee (_ ∪) or an Iambus (∪ _). The optional substitution of one long syllable for two short ones is represented by the sign ∞.

b. Another form of dactyl when substituted for a trochee is represented thus, _ ◡̂.

A spondee, similarly substituted for a trochee, is represented thus, _ >.

c. When a long syllable having the Ictus (§ 358. *a*) is resolved, the ictus properly belongs to both the resulting short syllables; but for convenience the mark of accent is placed on the first: as,—

nūnc expĕrĭar | sĭtnĕ ăcētō | tĭbī cŏr ācrĕ ĭn | pĕctore.— Bacch. 495.

2. The Musical Accent.

358. That part of the measure which receives the *stress of voice* (the musical accent) is called the THESIS; the unaccented part is called the ARSIS.[1]

a. The stress of voice laid upon the Thesis is called the ICTUS (*beat*). It is marked thus: ∠ ∪ ∪.

b. The ending of a word within a measure is called CÆSŪRA. When this coincides with a rhetorical pause, it is called *the* Cæsura of the verse, and is of main importance as affecting the melody or rhythm.

c. The coincidence of the end of a word with that of a measure in Prosody is called DIÆRESIS.

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[1] The Thesis signifies properly, the *putting down* (θέσις, from τίθημι) of the foot in beating time, in the march or dance ("downward beat"), and the Arsis, the *raising* (ἄρσις, from ἀείρω) of the foot ("upward beat"). By the Latin grammarians these terms were made to mean, respectively, the ending and beginning of a measure. By a misunderstanding which has prevailed till recently, since the time of Bentley, their true signification has been reversed. They will here be used in accordance with their ancient meaning, as has now become more common. This metrical accent, recurring at regular intervals of time, is what constitutes the essence of the rhythm of poetry as distinguished from prose, and should be constantly kept in mind.

The error mentioned arose from applying to trochaic and dactylic verse a definition which was true only of iambic or anapæstic.

CHAPTER III. — *Versification.*

1. The Verse.

359. A single line of poetry — that is, a series of measures set in a recognized order — is called a VERSE.[1]

NOTE. — Most of the common verses originally consisted of two series (*hemistichs*), but the joint between them is often obscured. It is marked in Iambic verse by the *Diæresis*, in Dactylic Hexameter by the *Cæsura*.

a. A verse lacking a syllable at the end is called CATALECTIC, that is, having a pause to fill the measure; when the end syllable is not lacking, the verse is called ACATALECTIC, and has no such pause.

b. To divide the verse into its appropriate measures, according to the rules of quantity and versification, is called *scanning* or *scansion* (**scānsiō**, from **scandō**, a *climbing* or advance by steps).

REMARK. — In *reading* verse rhythmically, care should be taken to preserve the measure or time of the syllables, but at the same time not to destroy or confuse the words themselves, as is often done in *scanning*.

c. In scanning, a vowel or diphthong at the end of a word (unless an interjection) is partially suppressed when the next word begins with a vowel or with **h**. This is called ELISION (*bruising*).[2]

In reading it is usual entirely to suppress elided syllables. Strictly, however, they should be sounded lightly.

REMARK. — Elision is sometimes called by the Greek name Synalœpha (*smearing*).

Rarely a syllable is elided at the end of a verse when the next verse begins with a vowel: this is called Synapheia (*binding*).

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[1] The word Verse (*versus*) signifies *a turning back*, i.e. to begin again in like manner, as opposed to Prose (*prōrsus* or *prōversus*), which means *straight ahead*.

[2] The practice of Elision is followed in Italian and French poetry, and is sometimes adopted in English, particularly in the older poets: as, —

T' inveigle and invite th' unwary sense. — *Comus*, 538.

In early Latin poetry a final syllable ending in *s* often loses this letter even before a consonant (cf. § 13. *b*): as, —

senĭō cōnfectuᵉ quiēscit. — *Ennius* (C. M. 5).

d. A final **-m**, with the preceding vowel, is suppressed in like manner when the next word begins with a vowel or **h**:[1] this is called ECTHLIPSIS (*squeezing out*): as, —

mōnstr'um horrend'um, īnform', ingēns, cui lūmen ademptum.
— *Æn.* iii. 658.

Final **-m** has a feeble nasal sound, so that its partial suppression before the initial vowel of the following word was easy.

REMARK. — The monosyllables **dō**, **dem**, **spē**, **spem**, **sim**, **stō**, **stem**, **quī** (plural) are never elided; nor is an iambic word elided in dactylic verse. Elision is often evaded by skilful collocation of words.

e. Elision is sometimes omitted when a word ending in a vowel has a special emphasis, or is succeeded by a pause. This omission is called HIATUS (*gaping*).

The final vowel is sometimes shortened in such cases.

f. A final syllable, regularly short, is sometimes lengthened before a pause:[2] it is then said to be long by *Diastolē*: as, —

nostrōr'um obruimur, — oriturque miserrima caedēs.

g. The last syllable of any verse may be indifferently long or short (*syllaba anceps*).

FORMS OF VERSE.

360. A verse receives its name from its dominant or fundamental measure: as, *Dactylic, Iambic, Trochaic, Anapæstic;* and from the number of measures (single or double) which it contains: as, *Hexameter, Tetrameter, Trimeter, Dimeter.*

REMARK. — Trochaic, Iambic, and Anapæstic verses are measured not by single feet, but by pairs (*dipodia*), so that six Iambi make a *Trimeter.*

361. A Stanza, or Strophe, consists of a definite number of verses ranged in a fixed order.

Many stanzas are named after some eminent poet: as, *Sapphic* (from Sappho), *Alcaic* (from Alcæus), *Archilochian* (from Archilochus), *Horatian* (from Horace), and so on.

1. Dactylic Hexameter.

362. The Dactylic Hexameter, or *Heroic Verse,* consists theoretically of six dactyls. It may be represented thus: —

[1] Hence a final syllable in **-m** is said to have no quantity of its own — its vowel, in any case, being either elided or else made long by Position.

[2] This usage is comparatively rare, most cases where it appears to be found being caused by the retention of an originally long quantity.

or in musical notation as follows: —

a. For any one of the feet, except the fifth, a spondee may be substituted, and must be for the last.

Rarely a spondee is found in the fifth place; the verse is then called *spondaic*. Thus in Ecl. iv. 49 the verse ends with **inorēmentum**.

NOTE. — In reality the last foot is a trochee standing for a dactyl, but the final syllable is not measured, and the foot is usually said to be a spondee.

b. The hexameter has always one *principal cæsura* — sometimes two — almost always accompanied by a pause in the sense.

The principal cæsura is usually *after the thesis* (less commonly *in the arsis*) *of the third foot*, dividing the verse into two parts in sense and rhythm.

It may also be *after the thesis* (less commonly *in the arsis*) *of the fourth foot*. In this case there is often another cæsura in the second foot, so that the verse is divided into three parts: as, —

partĕ fĕ | rōx ‖ ār | dēnsquĕ ŏcŭ | līs ‖ et | sībĭlă | collă. — *Æn.* v. 277.

REMARK. — Often the only indication of the *principal* among a number of cæsuras is the break in the sense.

A cæsura occurring after the first syllable of a foot is called *masculine*. A cæsura occurring after the second syllable of a foot is called *feminine* (as in the fifth foot of the 3d and 4th verses in *c*). A cæsura may also be found in any foot of the verse, but a proper *cæsural pause* could hardly occur in the first or sixth.

When the fourth foot ends a word, the break (properly a diæresis) is sometimes improperly called *bucolic cæsura*, from its frequency in pastoral poetry.

c. The introductory verses of the Æneid, divided according to the foregoing rules, will appear as follows. The principal cæsura in each verse is marked by double lines: —

Armă vī | rumquĕ că | nō ‖ Trō | iae quī | prīmŭs ăb | ōrīs
Ītălī | am fā | tō prŏfŭ | gus ‖ Lā | vīnĭăquĕ | vēnīt
lītŏră, | mult*um* ill*e* | et ter | rīs ‖ iac | tātŭs ĕt | altō
vī sŭpĕ | rūm sae | vae ‖ mĕmŏ | rem Iū | nōnīs ŏb | īrăm;
multă quŏ | qu*e* et bel | lō pas | sus ‖ dum | conděrĕt | urbĕm,
īnfer | retquĕ dĕ | ōs Lătī | ō, ‖ gĕnŭs | undĕ Lă | tīnum,
Albā | nīquĕ pă | trēs, ‖ at | qu*e* altae | moeniă | Rōmae.

The *feminine cæsura* is seen in the following: —

Dis gĕnī | tī pŏtŭ | ērĕ: ‖ tĕ | nent mĕdī | *a* omniă | silvae. — *Æn.* vi. 131.

NOTE. — The Hexameter is thus illustrated in English verse: —

"Over the sea, past Crete, on the Syrian shore to the southward,
Dwells in the well-tilled lowland a dark-haired Æthiop people,
Skilful with needle and loom, and the arts of the dyer and carver,
Skilful, but feeble of heart; for they know not the lords of Olympus.

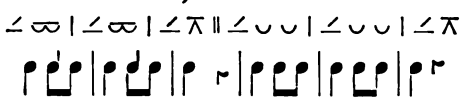
Lovers of men; neither broad-browed Zeus, nor Pallas Athené,
Teacher of wisdom to heroes, bestower of might in the battle;
Share not the cunning of Hermes, nor list to the songs of Apollo,
Fearing the stars of the sky, and the roll of the blue salt water."

— *Kingsley's Andromeda*

2. Elegiac Stanza.

363. The Elegiac Stanza consists of two lines, — an hexameter followed by a pentameter.[1]

The Pentameter verse is the same as the hexameter, except that it omits the last half of the third foot and of the sixth foot. Thus, —



a. The Pentameter verse is thus to be scanned as *two half-verses*. the second of which always consists of two dactyls followed by a single syllable.

b. The Pentameter has no regular Cæsura; but the first half-verse must always end with a word, which is followed by a pause to complete the measure.[2]

c. The following verses will illustrate the forms of the Elegiac Stanza: —

cum sŭbĭt | illī|us trīs|tissĭmă | noctĭs ĭ|māgō
quā mĭhĭ | suprē|mum ⊼ || tempŭs ĭn | urbĕ fŭ|ĭt,
cum rĕpĕ|tō noc|tem quā | tot mĭhĭ | cāră rĕ|līquī,
lābĭtŭr | ex ŏcŭ|līs ⊼ || nunc quŏquĕ | guttă mĕ|īs.
iam prŏpĕ | lūx ădĕ|rat quā | mē dis|cēdĕrĕ|Caesar
fīnĭbŭs | extrē|mae ⊼ || iūssĕrăt | Ausŏnĭ|ae.

— Ovid, *Trist.* i. 3.

Note. — The Elegiac Stanza differs widely in character from hexameter verse (of which it is a mere modification) by its division into Distichs, each of which must have its own sense complete. It is employed in a great variety of compositions, — epistolary, amatory, and mournful, — and was especially a favorite of the poet Ovid. It has been illustrated in English verse, imitated from the German: —

"In the Hex|ameter | rises the | fountain's | silvery | column;
In the Pen|tameter | aye || falling in | melody | back."

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[1] Called *pentameter* by the old grammarians, who divided it, formally, into five feet (two dactyls or spondees, a spondee, and two anapæsts), as follows: —

|| — ◡ ◡ | — ◡ ◡ | — || — | ◡ ◡ — | ◡ ◡ — ||

[2] The time of this pause, however, may be filled by the *protraction* of the preceding syllable, thus: —

— ◡ ◡ | — ◡ ◡ \ ⊔ || — ◡ ◡ \ — ◡ \ — ⊼

3. Other Dactylic Verses.

364. Other dactylic verses or half-verses are occasionally used by the lyric poets. Thus: —

a. The Dactylic Tetrameter alternates with the hexameter, forming the *Alcmanian Strophe*, as follows: —

Ō for|tēs pē|iōrăquĕ | passi,
mēcum | saepĕ vī|rī ‖ nunc | vinō | pellĭtĕ | cūras;
crās in|gēns ĭtĕ|rābĭmŭs | aequor.
— Hor. *Od.* i. 7 (so 28; *Ep.* 12).

Note. — This verse is a single *measure*, its time being represented by $\frac{1}{4}$ (§ 356. *f*, note).

b. The Dactylic Penthemim (five half-feet) consists of half a pentameter verse. It is used in combination with the Hexameter to form the *First Archilochian Strophe*: as, —

diffū|gērĕ nī|vēs ‖ rĕdĕ|unt iam | grāmĭnă | campis,
arbŏrī|busquĕ cŏ|mae;
mūtat | terră vī|cēs ‖ et | dēcrēs|centĭă | rīpās
flūmĭnă | praetĕrĕ|unt. — Hor. *Od.* iv. 7.

[For the Fourth Archilochian Strophe (Archilochian Heptameter, alternating with iambic trimeter catalectic), see § 372. 11.]

4. Iambic Trimeter.

365. The Iambic Trimeter is the ordinary verse of dramatic dialogue. It consists of three measures, each containing a double iambus (*iambic dipody*). Thus, —

⏑ — ⏑ — | ⏑ — ⏑ — | ⏑ — ⏑ —

It is seen in the following: —

iam *iam* effīcā|cī dō mănūs | scientĭae
supplex ĕt ō|rō rēgnă per | Prŏserpĭnae,
pĕr et Dīā|nae nōn mŏven|dă nūmĭna,
pĕr atquĕ lī|brōs carmĭnum | vălentĭum
dēfixă cae|lō dēvŏcā|rĕ sīdĕra,
Cănidĭă par|cĕ vōcĭbus | tandem săcrīs,
cĭtumquĕ re|trŏ retrŏ sol|vĕ turbĭnem. — Hor. *Epod.* 17.

The last two lines may be thus translated, to show the movement in English: —

"Oh! stay, Canidia, stay thy rites of sorcery,
Thy charm unbinding backward let thy swift wheel fly!"

a. The Iambic Trimeter is often used in lyric poetry, alternating with the Dimeter to form the *Iambic Strophe*, as follows: —

bĕātŭs īl|lĭ qui prŏcul | nĕgōtĭīs,
ūt prīscă gēns | mortālĭum,
păternă rū|ră būbŭs ex|ercet sŭīs,
sōlūtŭs om|ni fēnŏrĕ;
nĕque excitā|tur clāssicō | mīles trŭcī,
nĕque horrĕt ī|rātum mărĕ. — HOR. *Epod.* 2.

b. In the Iambic Trimeter an irrational spondee (> ⏑) or its equivalent (a cyclic anapæst ⏑ ⏑— or an apparent dactyl > ⏑ ⏑ (§ 356. *f*)) may be regularly substituted for the first iambus of any dipody. A Tribrach (⏑ ⏑ ⏑) may stand for an Iambus anywhere except in the last place.

In the comic poets any of these substitutions may be made in any foot except the last: as, —

Ō lūcīs al|mĕ rēctŏr ‖ et | caelĭ dĕcŭs!
quĭ alternă cur|rū spātiă ‖ flam|mĭfĕr ambiēns,
illūstrĕ lae|tĭs ‖ éxsĕris | terrĭs căpŭt.
— SENECA, *Herc. Fur.* 592–94.

quid quaérĭs? an|nōs ‖ séxăgin|tā nātŭs es.
— TERENCE, *Heaut.* 10.

hŏmō sum: hūmā|ni ‖ nĭhĭl ā mĕ ălĭ|ēnúm pŭtō.
vel mĕ monē|re hōc ‖ vél percon|tārĭ pŭtā.
— *Heaut.* 77, 78.

c. The CHOLIAMBIC (*lame Iambic*) substitutes a trochee for the last iambus: as, —

‖ ⏑ — ⏑ — | ⏑ — ⏑ — | ⏑ — ⏑ | — ∧ ‖

aeque ést bĕā|tus ăc pŏē|mă cúm scrībit:
tam gaúdĕt in | sĕ, túmquĕ sĕ ip|sĕ mírātur.
— CATULL. xxii. 15, 16.

d. The Iambic Trimeter Catalectic is represented as follows: —

‖ ⏑ — ⏑ — | ⏑ — ⏑ — | ⏑ ⏑ ⏑ ‖

It is used in combination with other measures (see § 372. 11), and is shown in the following: —

Vulcānŭs ār|dēns urīt of|fĭcīnās. — HOR. *Od.* i. 4.

or in English: —

"On purple peaks a deeper shade descending." — *Scott.*

NOTE. — The Iambic Trimeter may be regarded, metrically, as "a single foot" (its time being represented by $\frac{1}{8}$), consisting of three dipodies, and having its principal accent, probably, on the second syllable of the verse, though this is a matter of dispute. The spondee in this verse, being a substitute for an iambus, is *irrational*, and must be shortened to fit the measure of the iambus (represented by > ⏑).

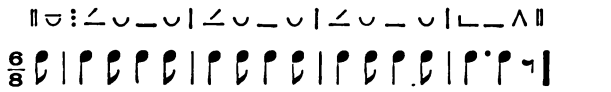
5. Other Iambic Measures.

366. Other forms of Iambic verse are the following: —

a. The Iambic TETRAMETER Catalectic (*Septēnārius*). This consists of seven iambic feet, with the same substitutions as in Iambic Trimeter. It is used in lively dialogue: as, —

nam idcírco arces|sor, nŭptiās | quod mī ădpărā|rī sĕnsit.
quĭbus quĭdĕm quam făcĭ|lĕ pótŭĕrat | quiēscĕ sī hīc | quiēsset!
— TER. *Andria*, 690, 691.

The rhythm of the Iambic Septenarius may be thus represented according to our musical notation (see p. 403, foot-note 1): —



Its movement is like the following: —

"In goód king Chárles's gólden dáys, when lóyaltý no hárm meant," etc.
— *Vicar of Bray.*

b. The Iambic Tetrameter Acatalectic (*Octōnārius*). This consists of eight full iambic feet with the same substitutions as in Iambic Trimeter. It is also used in lively dialogue: as, —

hŏcĭnést hūmā|nŭm fáctă aut in|ceptă? hócĭnest of|fĭcĭúm pătrīs?
quĭd íllŭd est? prō | dĕŭm fīdem, | quĭd est, sī hŏc nōn con|tŭmĕliast?
— *Andria*, 236, 237.

c. The Iambic DIMETER. This may be either acatalectic or catalectic.

1. The Iambic Dimeter Acatalectic consists of four iambic feet. It is used in combination with some longer verse (see § 365. *a*).

2. The Iambic Dimeter Catalectic consists of three and a half iambic feet. It is used only in choruses: as, —

quōnám crŭen|tă Maénās,
praecéps ămō|rĕ saévō,
răpĭtúr quŏd im|pŏténtī
făcĭnús părat | fŭrōrĕ? — SEN. *Medea*, 850–853.

6. Trochaic Verse.

367. The most common form of Trochaic verse is the Tetrameter catalectic (*Septēnārius*), consisting of four dipodies, the last of which lacks a syllable. It is represented metrically *thus*, —

‖ ⏑́ ⏑ — > | ⏑́ ⏑ — > ‖ ⏑́ ⏑ — > | ⏑́ ⏑ — ∧ ‖

or in musical notation,

ád tᵉ adveniō, spém, salūtem, ‖ cṓnsiliᵘᵐ aúxiliᵘᵐ éxpetēns.
—TER. *Andr.* ii. 18.

In English verse: —

"Tell me not in mournful numbers life is but an empty dream."
—*Longfellow.*

a. The spondee and its resolutions can be substituted only in the even places; except in comic poetry, which allows the substitution in any foot but the last: as, —

ítĭdᵉᵐ habet peta|sᵘᵐ ā́c vestītum: | tám cōnsimilist | átquᵉ ego.
sū́ra, pēs, sta|tū́ra, tōnsus, | óculī, nāsum, | vél labra,
mā́lae, mentum, | bárba, collus; | tṓtus! quid ver|bī́s opust?
sī́ tergum ci|cā́trīcōsum, | nihíl hōc similist | símilius.
—PLAUT. *Amphitr.* 443–446.

b. Some other forms of trochaic verse are found in the lyric poets, in combination with other feet, either as whole lines or parts of lines: as, —

nṓn ebur ne|quᵉ aúreum. [Dimeter Catalectic.]
meā́ renī|det ín domō|la cū́nar. [Iambic Trimeter Catalectic.]
—HOR. *Od.* ii. 18.

7. Mixed Measures.

NOTE. — Different measures may be combined in the same verse in two different ways. Either (1) a series of one kind is simply joined to a series of another kind (compare the changes of rhythm not uncommon in modern music); or (2) single feet of other measures are combined with the prevailing measures, in which case these odd feet are adapted by changing their quantity so that they become *irrational* (see § 356, Note).

When enough measures of one kind occur to form a series, we may suppose a change of rhythm; when they are isolated, we must suppose adaptation. Of the indefinite number of possible combinations but few are found in Latin poetry.

368. The following verses, combining different rhythmical series, are found in Latin lyrical poetry: —

1. GREATER ARCHILOCHIAN (Dactylic Tetrameter; Trochaic Tripody): —

‖ — ⏑⏑ | — ⏑⏑ | — ⏑⏑ | — ⏑⏑ ‖ — ⏑ | — ⏑ | — > ‖

solvĭtŭr | ācrĭs hĭ|ems grā|tā vĭcĕ ‖ vēris | et Fa|vōnī. — HOR. *Od.* i. 4.

NOTE. — It is possible that the dactyls were cyclic; but the change of measure seems more probable.

2. Verse consisting of Dactylic Trimeter catalectic (*Dactylic Penthemim*); Iambic Dimeter: —

‖ — ⏑ ⏑ | — ⏑ ⏑ | — ‖ ⏒ — ⏑ — | ⏒ — ⏑ — ‖

scrībĕrĕ | versĭcŭ | lōs ‖ ămōrĕ per | culsum iŭvat. — id. *Ep.* 11.

8. Logaœdic Verse.

369. Trochaic verses containing in regular prescribed positions, irrational measures or irrational feet, are called LOGAŒDIC. The principal logaœdic forms are: —

1. Logaœdic Tetrapody (*four feet*): GLYCONIC.
2. Logaœdic Tripody (*three feet*): PHERECRATIC.
3. Logaœdic Dipody (*two feet*): this may be regarded as a *short Pherecratic*.

NOTE. — Irrational measures are those in which the syllables do not correspond strictly to the normal ratio of length (see § 355). Such are the *Irrational Spondee* and the *Cyclic Dactyl*. This mixture of various ratios of length gives an effect approaching that of prose: hence the name Logaœdic (λόγος, ἀοιδή). These measures originated in the Greek lyric poetry, and were adopted by the Romans. All the Roman lyric metres not belonging to the regular iambic, trochaic, dactylic, or Ionic systems, were constructed on the basis of the three forms given above: viz., Logaœdic systems consisting respectively of four, three, and two feet. The so-called Logaœdic *Pentapody* consists of five feet, but is to be regarded as composed of two of the others.

370. Each logaœdic form contains a single dactyl,[1] which may be either in the first, second, or third place. The verse may be catalectic or acatalectic. Thus, —

	Glyconic.	*Pherecratic.*
i.	—⏑⏑ | — ⏑ | — ⏑ | — (⏑) ‖	—⏑⏑ | — ⏑ | — (⏑) ‖
ii.	— ⏑ | —⏑⏑ | — ⏑ | — (⏑) ‖	— ⏑ | —⏑⏑ | — (⏑) ‖
iii.	— ⏑ | — ⏑ | —⏑⏑ | — (⏑) ‖	—⏑⏑ | — (⏑) ‖

NOTE. — The shorter Pherecratic (*dipody*), if catalectic, appears to be a simple Choriambus (— ⏑ ⏑ | — ∧); and, in general, the effect of the logaœdic forms is Choriambic. In fact, they were so regarded by the later Greek and Latin metricians, and these metres have obtained the general name of CHORIAMBIC. But they are not true choriambic, though they may very likely have been felt to be such by the composer, who imitated the forms without much thought of their origin. They may be read (scanned), therefore, on that principle. But it is better to read them as *logaœdic* measures; and that course is followed here, in accordance with the most approved opinion on the subject.

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[1] Different Greek poets adopted fixed types in regard to the place of the dactyls, and so a large number of verses arose, each following a strict law, which were imitated by the Romans as distinct metres.

371. The verses constructed upon the several Logaœdic forms or models are the following:—

1. GLYCONIC (*Second Glyconic*, catalectic):—

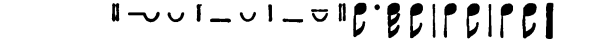
Rōmae | prīncipis | urbi|um.

In English:—

"Forms more real than living man."—*Shelley.*

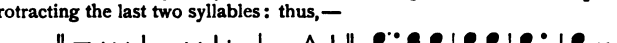
NOTE.—In this and most of the succeeding forms the first foot is always irrational in Horace, consisting of an apparent spondee (_ >).

2. ARISTOPHANIC (*First Pherecratic*):—

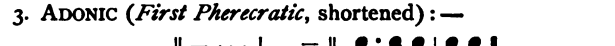


temperat | ōra | frēnis.—*Hor.*

NOTE.—It is very likely that this was made equal in time to the preceding by protracting the last two syllables: thus,—

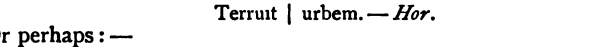


3. ADONIC (*First Pherecratic*, shortened):—

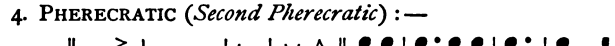


Terrunt | urbem.—*Hor.*

Or perhaps:—

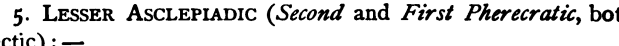


4. PHERECRATIC (*Second Pherecratic*):—



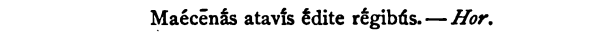
crās dōnāberis haédō.—*Hor.*

5. LESSER ASCLEPIADIC (*Second* and *First Pherecratic*, both catalectic):—



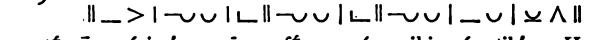
Maécēnās atavís édite régibús.—*Hor.*

6. GREATER ASCLEPIADIC (the same, with a *Logaœdic Dipody* interposed):—



tū nē quaésierís—scīre nefās—quém mihi quém tibí.—*Hor.*

7. LESSER SAPPHIC (*Logaœdic Pentapody*, with dactyl in the third place):—



íntegér vitaé scelerísque púrus.—Hor.

Or in English: —

"Brilliant hopes, all woven in gorgeous tissues." — *Longfellow.*

8. GREATER SAPPHIC (*Third Glyconic* ; *First Pherecratic*): —

‖ — ∪ | — > | — ∪ ∪ | ⌊ ‖ — ∪ ∪ | — ∪ | ⌊ | ▽ Λ ‖

tē deŏs ōrŏ Sybarín ‖ cŭr properās amándō. — *Hor.*

9. LESSER ALCAIC (*Logaœdic Tetrapody*, two dactyls, two trochees): —

‖ — ∪ ∪ | — ∪ ∪ | — ∪ | — ▽ ‖

vírginibŭs puerísque cántō. — *Hor.*

In English (nearly): —

"Blossom by blossom the Spring begins." — *Atalanta in Calydon.*

10. GREATER ALCAIC (*Logaœdic Pentapody*, catalectic, with Anacrusis, and dactyl in the third place, — compare *Lesser Sapphic*): —

‖ ▽ : — ∪ | — > | — ∪ ∪ | — ∪ | ▽ Λ ‖

iūst*um* ét tenăcem prŏpositī virúm. — *Hor.*

NOTE. — Only the above Logaœdic forms are employed by Horace.

11. PHALÆCIAN (*Logaœdic Pentapody*, with dactyl in the second place): —

‖ ⏑ > | — ∪ ∪ | — ∪ | — ∪ | ⌊ | — Λ ‖

quaénam tē mala mĕns, misélli Rāu*i*dī,

ágit práecipit*em* ĭn meŏs iámbōs? — *Catull.* xl.

In English: —

"Gorgeous flowerets in the sunlight shining." — *Longfellow.*

12. GLYCONIC PHERECRATIC (*Metrum Satyricum*): —

‖ — ∪ | — ∪ ∪ | — ∪ | ⌊ ‖ — ∪ | — ∪ ∪ | ⌊ | — Λ ‖

Ō Colŏnia quáe cupís ‖ pónte lūdere lóngō. — *Catull.* xvii.

9. Metres of Horace.

372. The Odes of Horace include nineteen varieties of stanza; these are: —

1. ALCAIC, consisting of two Greater Alcaics (10), one Trochaic Dimeter with anacrusis, and one Lesser Alcaic (9)[1]: as, —

iūst*um* ét tenăcem prŏpositī virúm
nōn cīvi*um* ārdor prāva iubéntiūm
nōn vúltus ĭnstantīs tyránnī
ménte quatīt solidā neque Aúster. — *Od.* iii. 3.

(Found in Od. i. 9, 16, 17, 26, 27, 29, 31, 34, 35, 37; ii. 1, 3, 5, 7, 9, 11, 13, 14, 15, 17, 19, 20; iii. 1, 2, 3, 4, 5, 6, 17, 21, 23, 26, 29; iv. 4, 9, 14, 15.)

[1] *The figures refer to the foregoing list* (§ 371).

NOTE. — The Alcaic Strophe was a special favorite with Horace, of whose Odes thirty-seven are in this form.[1] It is sometimes called the *Horatian Stanza.* The verses were formerly described as, 1, 2. spondee, bacchius, two dactyls; 3. spondee, bacchius, two trochees; 4. two dactyls, two trochees.

2. SAPPHIC (*minor*), consisting of three Lesser Sapphics (7) and one Adonic (3): as, —

iám satís terrís nivis átque dírae
grándinís mīsít pater ét rubénte
déxterā́ sacrā́s iaculā́tus árcēs
térruit úrbem. — *Od.* i. 2.

(Found in Od. i. 2, 10, 12, 20, 22, 25, 30, 32, 38; ii. 2, 4, 6, 8, 10, 16; iii. 8, 11, 14, 18, 20, 22, 27; iv. 2, 6, 11. *Carm. Sæc.*)

NOTE. — The Sapphic Stanza is named after the poetess Sappho of Lesbos, and was a great favorite with the ancients. It is used by Horace in twenty-five Odes — more frequently than any other except the Alcaic. The *Lesser Sapphic* verse was formerly described as consisting of a Choriambus preceded by a trochaic dipody and followed by a bacchius.

3. SAPPHIC (*major*), consisting of one Aristophanic (2) and one Greater Sapphic (8): as, —

Lȳ́dia dī́c, per ómnēs
tḗ deṓs ōrṓ, Sybarín cū́r properā́s amándō. — *Od.* i. 8.

4. ASCLEPIADEAN I. (*minor*), consisting of Lesser Asclepiadics (5): as, —

éxēgī́ monumént*um* aére perénniús
rḗgālī́que sitū́ — pȳ́ramid*um* áltiús. — *Od.* iii. 30.

(Found in Od. i. 1; iii. 30; iv. 8.)

5. ASCLEPIADEAN II., consisting of one Glyconic (1) and one Lesser Asclepiadic (5): as, —

Nā́vis quaé tibi crḗditúm
dḗbēs Vírgiliúm, — fī́nibus Atticī́s
réddās íncolumém, precór,
ét servḗs animaé — dī́midiúm meaé. — *Od.* i. 3.

(Found in Od. i. 3, 13, 19, 36; iii. 9, 15, 19, 24, 25, 28; iv. 1, 3.)

6. ASCLEPIADEAN III., consisting of three Lesser Asclepiadics (5) and one Glyconic (1): as, —

Quís dēsī́deriṓ sít pudor aút modús
tám cārī́ capitís? — praécipe lū́gubrḗs
cántūs, Mélpomenḗ, — cuí liquidám patér
vṓcem cúm cytharā́ dedít. — *Od.* i. 24.

(Found in Od. i. 6, 15, 24, 33; ii. 12; iii. 10, 16; iv. 5, 12.)

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[1] See the Index below (pp. 420, 421).

7. ASCLEPIADEAN IV., consisting of two Lesser Asclepiadics (5), one Pherecratic (4), and one Glyconic (1): as, —

Ō fōns Bándusiaé spléndidiór vitrō̆,
dúlcī dígne merō̆, nŏn sine flōribús,
crās dōnáberis haédō
cuí frōns túrgida córnibús. — *Od.* iii. 13.

(Found in Od. i. 5, 14, 21, 23; ii. 7; iii. 7, 13; iv. 13.)

8. ASCLEPIADEAN V. (*major*), consisting of Greater Asclepiadics (6): as, —

tū nē quaésierís — scíre nefās! — quém mihi, quém tibí
fīnem dī dederínt — Leúconoē — néc Babylōniŏs
téntārís numerōs. — *Od.* i. 11.

(Found in Od. i. 11, 18; iv. 10.)

9. ALCMANIAN, consisting of Dactylic Hexameter (§ 362) alternating with Tetrameter (§ 364. *a*). (Od. i. 7, 28; Epod. 12.)

10. ARCHILOCHIAN I., consisting of Dactylic Hexameter alternating with Trimeter Catalectic (*Dactylic Penthemim*, see § 364. *b*). (Od. iv. 7.)

11. ARCHILOCHIAN IV., consisting of a Greater Archilochian (*heptameter*, § 368. 1), followed by Iambic Trimeter Catalectic (§ 365. *d*). The stanza consists of two pairs of verses: as. —

sólvitur ācris hiéms grātā́ vice || Vĕris ét Favōnī,
trahúntque siccās mā̆chinae carīnās;
āc neque iám stabulís gaudét pecus, || aút arātor ígnī,
nec prā́ta cānīs álbicant pruīnīs. — *Od.* i. 4.

12. Iambic Trimeter alone (see § 365). (Ep. 17.)

13. Iambic Strophe (see § 365. *a*). (Ep. 1–10.)

14. Dactylic Hexameter alternating with Iambic Dimeter: as, —

nóx erat, ét caelō̆ fulgébat lūna serēnō̆
intér minōra sídera,
cúm tū, mā̆gnōrúm nūmén laesúra deōrum,
in vérba iūrābās mea. — *Epod.* 15. (So in Ep. 14.)

15. Dactylic Hexameter with Iambic Trimeter (§ 365); as, —

áltera iám teritúr bellís cīvílibus aétās,
suís et ipsa Rōma vīribús ruit. — *Epod.* 16.

16. Verse of Four Lesser Ionics: as, —

miserārum est | neque amōrī | dare lūdum | neque dulci
mala vinō | lavere aut ex|animārī | metuentēs. — Od. iii. 12.

17. Iambic Trimeter (§ 365); Dactylic Penthemim (§ 364. *b*); Iambic Dimeter: as, —

Pectĭ nihil mē sĭcut anteā iuvat
scrĭbere vĕrsiculōs — amŏre perculsŭm gravi. — *Epod.* 11.

18. Dactylic Hexameter; Iambic Dimeter; Dactylic Penthemim (§ 364. *b*): as, —

hŏrrida tĕmpestās caelŭm contrāxit, et ĭmbrēs
nivĕsque dēdūcŭnt Iovem: nūnc mare, nūnc silŭae. . . .
— *Epod.* 13.

19. Trochaic Dimeter, Iambic Trimeter, each catalectic (see § 367. *b*).

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29. Icci beatis: 1.
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14. Mollis inertia: 14.
15. Nox erat: 14.
16. Altera iam: 15.
17. Iam iam efficaci: 12.

373. Other lyric poets use other combinations of the above-mentioned verses. Thus,—

a. Glyconics with one *Pherecratic* (both imperfect): as,—

Diā|nae sŭmŭs | in fidē
pŭel|l*ae* et pŭĕr*i* | intĕgrī:
Diā|nam, pŭĕr*i* | intĕgrī
pŭel|laequĕ că|nā|mus. — CATULL. 34.

b. Sapphics, in a series of single lines, closing with an *Adonic:* as,—

An mă|gis dī|rī trĕmŭ|ēre | Mānēs
*Hercŭ|l*e*m?* et vi|sum cănis | infĕ\rōrum

fūgĭt | abrup|tis trĕpĭ|dus că|tēnis?
fallĭ|mur: lae|tē vĕnit | eccĕ | vultū,
quem tŭ|lit Poe|ās; hŭmĕ|risquĕ | tēla
gestāt | et nō|tās pŏpŭ|lis pha|retrās
Herculis | hērēs. — SEN. *Herc. Œt.* 1600–6.

c. Sapphics followed by *Glyconics*, of indefinite number (id. *Herc. Fur.* 830–874, 875–894).

10. Miscellaneous.

374. Other measures occur in various styles of poetry: viz., —

a. ANAPÆSTIC verses of various lengths are found in dramatic poetry. The spondee, dactyl, or proceleusmatic may be substituted for the anapæst: as, —

hĭc hŏmōst | omnĭ*um* hŏmĭ|num prae|cĭpŭŏs
vŏlŭptā|tĭbŭs gau|dĭsqu*e* an|tĕpŏtēns.
ĭtă com|mŏdă quae | cŭpĭ*ŏ* ē|vĕnĭunt,
quŏd agō | sŭbĭt, ad|sĕcŭē | sĕquĭtŭr:
ĭtă gau|dĭum sup|pĕdĭtat. — PLAUT. *Trin.* 1115–19.

b. BACCHIAC verses (five-timed) occur in the dramatic poets, — very rarely in Terence, more commonly in Plautus, — either in verses of two feet (Dimeter) or of four (Tetrameter). They are treated very freely, as are all measures in early Latin. The long syllables may be resolved, or the *molossus* (three longs) substituted: as, —

multās rēs | sĭmĭt*ū* in | mĕō cor|dĕ vorsō,
mult*um* in cō|gĭtandō | dŏlōr*em* in|dĭpiscor
ĕgŏmet mē | cōg*ŏ* et mā|cĕr*ŏ* et dē|fătigō;
măgister | mĭh*ĭ* exer|cĭtōr ănĭ|mŭs nunc est.
— PLAUT. *Trin.* 223–226.

c. CRETIC measures occur in the same manner as the Bacchiac, with the same substitutions. The last foot is usually incomplete: as, —

āmŏr ămĭ|cus mĭhĭ | nĕ fŭās | unquam.
hĭs ĕgō | d*ĕ* artĭbus | grātĭam | făcĭō.
nĭl ĕg*ŏ* is|tōs mŏror | faecĕōs | mōrēs. — id. 267, 293, 297.

d. SATURNIAN VERSE. In early Latin is found a rude form of verse, not borrowed from the Greek like the others. The rhythm is Iambic Tetrameter (or Trochaic with Anacrusis), but the Arsis is often *syncopated*, especially in the middle and at the end of the verse: as, —

dabúnt | malúm | Metél|lĭ — ‖ Naévi|ō po|ētae.

11. Early Prosody.

375. The prosody of the earlier poets differs in several respects from that of the later.[1]

a. At the end of words **s** was only feebly sounded, so that it does not make *position* with a following consonant, and is sometimes cut off before a vowel. This usage continued in all poets till Cicero's time (§ 347. *e*).

b. The last syllable of any word of two syllables may be made short if the first is short. (This effect remained in a few words like **pută, cavĕ, valĕ, vidĕ**; cf. § 348.) Thus, —

ăbĕst (*Cist.* ii. 1. 12); ăpŭd tēst (*Trin.* 196); sŏrŏr dictast (*Enn.* 157); bŏnās (*Stich.* 99); dŏmī dĕaeque (*Pseud.* 37); dŏmī (*Mil.* 194).

c. In the same way a long syllable may be shortened when preceded by a short monosyllable: as, —

ĭd ĕst profectō (*Merc.* 372); ĕrīt et tĭbĭ ĕxoptātum (*Mil.* 1011); sī quidem hĕrcle (*Asin.* 414); quĭd ĕst sĭ hōc (*Andria*, 237).

d. In a few isolated words position is often disregarded.[2] Such are **Ille, Iste, Inde, ŭnde, nĕmpe, ĕsse** (?). Thus, —

ĕcquīs his in aedibust (*Bacch.* 581).

e. In some cases the accent seems to shorten a syllable preceding it in a word of more than three syllables, as in **senĕctūtī, Syrăcūsae.**

f. At the beginning of a verse many syllables long by position stand for short ones: as, —

ĭdnĕ tū (*Pseud.* 442); ĕstne cōnsimilis (*Epid.* v. 1. 18).

g. The original long quantity of many final syllables is retained. Thus: —

1. Final **-a** of the first declension is often long: as, —

nĭ epistulā quidem ūlla sit in aédibus (*Asin.* 762).

2. Final **-a** of the neuter plural is sometimes long (though there seems no etymological reason for it): as, —

núnc et amīcō | prósperābĭ et | génīō meŏ mul | tā bona faciam (*Pers.* 263).

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[1] Before the Latin language was used in literature, it had become much changed by the loss of final consonants and the shortening of final syllables under the influence of accent (which was originally free in its position, but in Latin became limited to the penult and antepenult). This tendency was arrested by the study of grammar and by literature, but shows itself again in the Romance languages. In many cases this change was still in progress in the time of the early poets.

[2] Scholars are not yet agreed upon the principle or the extent of this irregularity.

3. The ending **-or** is retained long in nouns with long stem-vowel (original r-stems or original s-stems): as, —

> módo quom dict^{a} in m^{i} ingerēbās ódium nōn **uxōr** eram (*Asin.* 927).
> íta m^{i} in pector^{e} átque corde, fácit **amōr** incéndium (*Merc.* 500).
> átque quantō nóx fuisti lóngiōr hāc próxumā (*Amph.* 548).

4. The termination **-es** (**-ĭtis**) is sometimes retained long, as in **mīlēs, superstēs.**

5. All verb-endings in **-r**, **-s**, and **-t** may be retained long where the vowel is elsewhere long in inflection: as, —

> régrediōr audísse mē (*Capt.* 1023); átqu^{e} ut quī fuerīs et quī nunc (id. 248); mē nṓmināt haec (*Epid.* iv. 1. 8); faciāt ut semper (*Poen.* ii. 42); infuscābāt, amābō (Cretics, *Cist.* i. 21); qui amēt (*Merc.* 1021); ut fīt in bellō capitur alter fīlius (*Capt.* 25); tibi sīt ad mē revísās (*Truc.* ii. 4. 79).

h. The *hiatus* is allowed very freely, especially at a pause in the sense, or when there is a change of the speaker.[1]

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[1] The extent of this license is still a question among scholars; but in the present state of texts it must sometimes be allowed.

MISCELLANEOUS.

1. Reckoning of Time.

NOTE. — The Roman Year was designated, in earlier times, by the names of the Consuls; but was afterwards reckoned from the building of the City (*ab urbe conditā, annō urbis conditae*), the date of which was assigned by Varro to a period corresponding with B.C. 753. In order, therefore, to reduce Roman dates to those of the Christian era, *the year of the city is to be subtracted from* 754: e.g. A.U.C. 691 (the year of Cicero's consulship) = B.C. 63.

Before Cæsar's reform of the Calendar (B.C. 46), the Roman year consisted of 355 days: March, May, Quintilis (July), and October having each 31 days; February having 28, and each of the remainder 29. As this Calendar year was too short for the solar year, the Romans, in alternate years, at the discretion of the Pontifices, inserted a month of varying length (*mēnsis intercalāris*) after February 23, and omitted the rest of February. The "Julian year," by Cæsar's reformed Calendar, had 365 days, divided into months as at present. Every fourth year the 24th of February (vi. kal. Mārt.) was counted twice, giving 29 days to that month: hence the year was called *Bissextilis*. The month Quintilis received the name *Iūlius* (July), in honor of Julius Cæsar; and Sextilis was called *Augustus* (August), in honor of his successor. The Julian year (see below) remained unchanged till the adoption of the Gregorian Calendar (A.D. 1582), which omits leap-year three times in every four hundred years.

376. Dates, according to the Roman Calendar, are reckoned as follows: —

a. The *first* day of the month was called **Kalendae** (*Calends*).

NOTE. — **Kalendae** is derived from **calāre**, *to call*, — the Calends being the day on which the pontiffs publicly announced the New Moon in the *Comitia Calāta*, which they did, originally, from actual observation.

b. On the *fifteenth* day of March, May, July, and October, but the *thirteenth* of the other months, were the **Īdūs** (*Ides*), the day of Full Moon.

c. On the *seventh* day of March, May, July, and October, but the *fifth* of the other months, were the **Nōnae** (*Nones* or *ninths*).

d. From the three points thus determined, the days of the month were reckoned *backwards* as so many days before the *Nones*, the *Ides*, or the *Calends*. The point of departure was, by Roman custom, counted in the reckoning, the *second* day being *three* days before, etc. This gives the following *rule for* determining the date: —

If the given date be Calends, add *two* to the number of days in the month preceding, — if Nones or Ides, add *one* to that of the day on which they fall, — and from the number thus ascertained subtract the given date: thus, —

viii. Kal. Feb. (33 − 8) = Jan. 25.
iv. Nōn. Mār. (8 − 4) = Mar. 4.
iv. Īd. Sept. (14 − 4) = Sept. 10.

For peculiar constructions in dates, see § 259. *e.*

e. The days of the Roman month by the Julian Calendar, as thus ascertained, are given in the following Table: —

January.	*February.*	*March.*	*April.*
1. KAL. IAN.	KAL. FEB.	KAL. MĀRTIAE	KAL. APRĪLĒS
2. IV. Nōn. Iān.	IV. Nōn. Feb.	VI. Nōn. Mārt.	IV. Nōn. Apr.
3. III. " "	III. " "	V. " "	III. " "
4. prīd. " "	prīd. " "	IV. " "	prīd. " "
5. NŌN. IĀN.	NŌN. FEB.	III. " "	NŌN. APRĪLĒS
6. VIII. Īd. Iān.	VIII. Id. Feb.	prīd. " "	VIII. Īd. Apr.
7. VII. " "	VII. " "	NŌN. MĀRTIAE	VII. " "
8. VI. " "	VI. " "	VIII. Īd. Mārt.	VI. " "
9. V. " "	V. " "	VII. " "	V. " "
10. IV. " "	IV. " "	VI. " "	IV. " "
11. III. " "	III. " "	V. " "	III. " "
12. prīd. " "	prīd. " "	IV. " "	prīd. " "
13. IDŪS IĀN.	IDŪS FEB.	III. " "	IDŪS APRĪLĒS.
14. XIX. Kal. Feb.	XVI. Kal. Mārtiās	prīd. " "	XVIII. Kal. Māiās
15. XVIII. " "	XV. " "	IDŪS MĀRTIAE	XVII. " "
16. XVII. " "	XIV. " "	XVII. Kal. Aprīlīs.	XVI. " "
17. XVI. " "	XIII. " "	XVI. " "	XV. " "
18. XV. " "	XII. " "	XV. " "	XIV. " "
19. XIV. " "	XI. " "	XIV. " "	XIII. " "
20. XIII. " "	X. " "	XIII. " "	XII. " "
21. XII. " "	IX. " "	XII. " "	XI. " "
22. XI. " "	VIII. " "	XI. " "	X. " "
23. X. " "	VII. " "	X. " "	IX. " "
24. IX. " "	VI. " "	IX. " "	VIII. " "
25. VIII. " "	V. " "	VIII. " "	VII. " "
26. VII. " "	IV. " "	VII. " "	VI. " "
27. VI. " "	III. " "	VI. " "	V. " "
28. V. " "	prīd. " "	V. " "	IV. " "
29. IV. " "	[prīd. Kal. Mārt.	IV. " "	III. " "
30. III. " "	in leap-year, the	III. " "	prīd. " "
31. prīd. " "	vi. Kal. (24th) being	prīd. " "	(So June, Sept.,
(So Aug., Dec.)	counted twice.]	(So May, July, Oct.)	Nov.)

NOTE. — Observe that a date before the Julian Reform (B.C. 46) is to be found not by the above table, but by taking the earlier reckoning of the number of days in the month.

2. Measures of Value, etc.

377. The money of the Romans was in early times wholly of copper. The unit was the **ās**, which was nominally a pound in weight, but actually somewhat less. It was divided into twelve **unciae** (*ounces*).

In the third century B.C. the **ās** was gradually reduced to one-half of its original value. In the same century silver coins were introduced, — the *Dēnārius* and the *Sēstertius*. The Denarius = 10 asses; the Sestertius = 2½ asses.

378. The Sestertius was probably introduced at a time when the **ās** had been so far reduced that the value of the new coin (2½ asses) was equivalent to the original value of the **ās**. Hence, the Sestertius (usually abbreviated to IIS or HS) came to be used as the unit of value, and **nummus**, *coin*, often means simply *sēstertius*. As the reduction of the standard went on, the sestertius became equivalent to 4 asses. Gold was introduced later, the **aureus** being equal to 100 sesterces. The value of these coins is seen in the following table: —

2½	asses = 1 sēstertius or nummus (HS),	value nearly 5 cents.
10	asses or 4 sēstertii = 1 dēnārius . . .	" " 20 "
1000	sēstertii = 1 sēstertium	" " $50.00.

NOTE. — The word **sēstertius** is a shortened form of **sēmis-tertius**, *the third one, a half.* The abbreviation IIS or HS = **duo et sēmis**, 2½, *two and a half.*

379. The **Sēstertium** (probably originally the genitive plural of **sēstertius**) was a sum of money, not a coin; the word is inflected regularly as a neuter noun: thus, **tria sēstertia** = $150.00.

When *sēstertium* is combined with a numeral adverb, *centēna mīlia, hundreds of thousands*, is to be understood: thus *deciēns sēstertium* (*deciēns* HS) = $50,000.

In the statement of large sums *sēstertium* is often omitted: thus *sexāgiēns* (Rosc. Am. 2) signifies, *sexāgiēns* [*centēna mīlia*] *sēstertium* (6,000,000 sesterces) = $300,000 (nearly).

380. In the statement of sums of money in cipher, a line above the number indicates thousands; lines above and at the sides also, hundred-thousands. Thus HS. DC. = 600 *sēstertiī*; HS. $\overline{\text{DC}}$ = 600,000 *sēstertiī*, or 600 *sēstertia*; H.S. $\boxed{\text{DC}}$ = 60,000,000 *sēstertiī*.

381. The Roman Measures of Length are the following: —

12 inches (*unciae*) = 1 Roman Foot (*pēs*: 11.65 English inches).
1½ Feet = 1 Cubit (*cubitum*). — 2½ Feet = 1 Degree or Step (*gradus*).
5 Feet = 1 Pace (*passus*). — 1000 Paces (*mille passuum*) = 1 Mile.

The Roman mile was equal to 4850 English feet.

The *Iūgerum*, or unit of measure of land, was an area of 240 (Roman) feet long and 120 broad; a little less than ⅞ of an English *acre*.

382. The Measures of Weight are —

12 unciae (*ounces*) = one pound (*libra*, about ¾ lb. avoirdupois).

Fractional parts (weight or coin) are —

1. (1/12), *uncia*.
2. (1/6), *sextāns*.
3. (1/4), *quadrāns*.
4. (1/3), *triēns*.
5. (5/12), *quīncunx*.
6. (1/2), *sēmissis*.
7. (7/12), *septunx*.
8. (2/3), *bēssis*.
9. (3/4), *dōdrāns*.
10. (5/6), *dextāns*.
11. (11/12), *deunx*.
12. **as**.

The Talent (*talentum*) was a Greek weight (τάλαντον) = 60 *librae*.

383. The Measures of Capacity are —

12 cyathī = 1 *sextārius* (nearly a pint).
16 sextāriī = 1 *modius* (peck).
6 sextāriī = 1 *congius* (3 quarts, liquid measure).
8 congiī = 1 *amphora* (6 gallons).

384. The following are some of the commonest abbreviations found in Latin inscriptions and sometimes in editions of the classic authors.

A., *absolvō, antīquō.*
A. U., *annō urbis.*
A. U. C., *ab urbe conditā.*
C., *condemnō, comitiālis.*
cos., *cōnsul* (*cōnsule*).
coss., *cōnsulēs* (*cōnsulibus*).
D., *dīvus.*
D. D., *dōnō dedit.*
D. D. D., *dat, dicat, dēdicat.*
des., *dēsignātus.*
D. M., *dīī mānēs.*
eq. Rom., *eques Rōmānus.*
F., *fīlius, fastus.*
Ictus., *iūrisconsultus.*
Id., *īdūs.*
imp., *imperātor.*
I. O. M., *Iovī optimō māximō.*
K., Kal., *Kalendae.*
N., nepōs, nefastus.
N. L., nōn liquet.
P. C., *patrēs cōnscriptī.*
pl., *plēbis.*
pont. max., *pontifex māximus.*
pop., *populus.*
P. R., *populus Rōmānus.*
pr., *praetor.*
proc., *prōcōnsul.*
Q. B. F. F. Q. S., *quod bonum fēlix faustumque sit.*
Quir., *Quīrītēs.*
resp., *rēspūblica, respondet.*
S., *salūtem, sacrum, senātus.*
S. C., *senātus cōnsultum.*
S. D. P., *salūtem dīcit plūrimam.*
S. P. Q. R., *Senātus Populusque Rōmānus.*
S. V. B. E. E. V., *sī valēs bene est, ego valeō.*
pl. tr., *tribūnus plēbis.*
U. (U. R.), *uti rogās.*

GLOSSARY

OF TERMS USED IN GRAMMAR, RHETORIC, AND PROSODY

NOTE. — Many of these terms are pedantic names given by early grammarians to forms of speech used naturally by writers who were not conscious that they were using figures at all — as, indeed, they were not. Thus when one says, "It gave me no little pleasure," he is unconsciously using *Litotes*; when he says, "John went up the street, James down," *Antithesis;* when he says, "High as the sky," *Hyperbole.* Many were given under a mistaken notion of the nature of the usage referred to. Thus mēd and tēd (§ 98. *c*) were supposed to owe their d to *Paragoge*, sūmpsi its p to *Epenthesis.* Such a sentence as "See my coat, how well it fits!" was supposed to be an irregularity to be accounted for by *Prolepsis.*

Many of these, however, are convenient designations for phenomena which often occur; and most of them have a historic interest, of one kind or another.

385. I. GRAMMATICAL TERMS.

Anacoluthon: a change of construction in the same sentence, leaving the first part broken or unfinished.

Anastrophe: inversion of the usual order of words.

Apodosis: the conclusion of a conditional sentence (see *Protasis*).

Archaism: an adoption of old or obsolete forms.

Asyndeton: omission of conjunctions (§ 208. *b*).

Barbarism: adoption of foreign or unauthorized forms.

Brachylogy: brevity of expression.

Crasis: contraction of two vowels into one (§ 10. *c*).

Ellipsis: omission of a word or words necessary to complete the sense (§ 177. note).

Enallage: substitution of one word or form for another.

Epenthesis: insertion of a letter or syllable (§ 11. *c*).

Hellenism: use of Greek forms or constructions.

Hendiadys (ἓν διὰ δυοῖν): the use of two nouns, with a conjunction, instead of a single modified noun.

Hypallage: interchange of constructions.

Hysteron proteron: a reversing of the natural order of ideas.

This term was applied to cases where the natural sequence of events is violated in language because the later event is of more importance than the earlier and so comes first to the mind. This was supposed to be an artificial embellishment in Greek, and so was imitated in Latin. It is still found in artless narrative; cf. "*Bred and Born in a Brier Bush*" (Uncle Remus).

Metathesis: transposition of letters in a word (§ 11. *d*).

Paragoge: addition of a letter or letters to the end of a word.

Parenthesis: insertion of a phrase interrupting the construction.

Periphrasis: a roundabout way of expression (*circumlocution*).

Pleonasm: the use of needless words.

Polysyndeton: the use of an unnecessary number of copulative conjunctions.

Prolepsis: the use of a word in the clause preceding the one where it would naturally appear (*anticipation*).

Protasis: a clause introduced by a conditional expression (*if, when, whoever*), leading to a conclusion called the *Apodosis* (§ 304).

Syncope: omission of a letter or syllable from the middle of a word (§ 11. *b*).

Synesis (*cōnstrūctiō ad sēnsum*): agreement of words according to the sense, and not the grammatical form (§ 182).

Tmesis: the separation of the two parts of a compound word by other words (*cutting*).

This term came from the earlier separation of prepositions (originally adverbs) from the verbs with which they were afterwards joined; so in **per ecastor scītus puer**, *a very fine boy, egad!* As this was supposed to be intentional, it was ignorantly imitated in Latin; as in **cere- comminuit -brum** (Ennius).

Zeugma: the use of a verb with two different words, to only one of which it strictly applies (*yoking*).

386. II. Rhetorical Figures.

Allegory: a narrative in which abstract ideas figure as circumstances, events, or persons, in order to enforce some moral truth.

Alliteration: the use of several words that begin with the same sound.

Analogy: argument from resemblances.

Anaphora: the repetition of a word at the beginning of successive clauses (§ 344. *f*).

Antithesis: opposition, or contrast of parts (for emphasis: § 344).

Antonomasia: use of a proper for a common noun, or the reverse: as,—

sint Maecēnātēs nōn deerunt Flacce Marōnēs, *so there be patrons* (like Maecenas), *poets* (like Virgil) *will not be lacking.*

illa furia et pestis, *that fury and plague* (*i.e.* Clodius); **Homēromastīx**, *scourge of Homer* (*i.e.* Zoilus).

Aposiopesis: an abrupt pause for rhetorical effect.

Catachresis: a harsh metaphor (*abūsiō*, misuse of words).

Chiasmus: a reversing of the order of words in corresponding pairs of phrases (§ 344. *f*).

Climax: a gradual increase of emphasis, or enlargement of meaning.

Euphemism: the mild expression of a painful or repulsive idea: as, — **sī quid eī acciderit,** *if anything happens to him* (*i.e.* if he dies).

Euphony: the choice of words for their agreeable sound.

Hyperbaton: violation of the usual order of words.

Hyperbole: exaggeration for rhetorical effect.

Irony: the use of words which naturally convey a sense contrary to what is meant.

Litotes: the affirming of a thing by denying its contrary (§ 209. *c*).

Metaphor: the figurative use of words, indicating an object by some resemblance.

Metonymy: the use of the name of one thing to indicate some kindred thing.

Onomatopœia: a fitting of sound to sense in the use of words.

Oxymoron: the use of contradictory words in the same phrase: as, — **īnsāniēns sapientia,** *foolish wisdom.*

Paronomasia: the use of words of like sound.

Prosopopœia: personification.

Synchysis: the interlocked order (§ 344. *h*).

Synecdoche: the use of the name of a part for the whole, or the reverse.

387. III. Terms of Prosody.

Acatalectic: complete, as a verse or a series of feet (§ 359. *a*).

Anaclasis: breaking up of rhythm by substituting different measures.

Anacrusis: the unaccented syllable or syllables preceding a verse (§ 355. *g*).

Antistrophe: a series of verses corresponding to one which has gone before (cf. *strophe*).

Arsis: the unaccented part of a foot (§ 358).

Basis: a single foot preceding the regular movement of a verse.

Cæsura: the ending of a word within a metrical foot (§ 358. *b*).

Catalexis: loss of a final syllable (or syllables) making the series *catalectic* (incomplete, § 359. *a*).

Contraction: the use of one long syllable for two short (§ 357).

Correption: shortening of a long syllable, for metrical reasons.

Diæresis: the coincidence of the end of a foot with the end of a word (§ 358. *c*).

Dialysis: the use of **i** (consonant) and **v** as vowels (*silŭa* = *silva:* § 347. *d.* Rem.).

Diastole: the lengthening of a short syllable by emphasis (§ 359. *f*).

Dimeter: consisting of two like measures.
Dipody: consisting of two like feet.
Distich: a system or series of two verses.
Ecthlipsis: the suppression of a final syllable in **-m** before a word beginning with a vowel (§ 359. *d*).
Elision: the cutting off of a final before a following initial vowel (§ 359. *c*).
Heptameter: consisting of seven feet.
Hexameter: consisting of six measures.
Hexapody: consisting of six feet.
Hiatus: the meeting of two vowels without contraction or elision (§ 359. *e*).
Ictus: the metrical accent (§ 358. *a*).
Irrational: not conforming strictly to the unit of time (§ 356. note).
Logaœdic: varying in rhythm, making the effect resemble prose (§ 369).
Monometer: consisting of a single measure.
Mora: the unit of time = one short syllable (§ 355. *a*).
Pentameter. consisting of five measures.
Pentapody: consisting of five feet.
Penthemimeris: consisting of five *half-feet.*
Protraction: extension of a syllable beyond its normal length (§ 355. *c*).
Resolution: the use of two short syllables for one long (§ 357).
Strophe: a series of verses making a recognized metrical whole (*stanza*), which may be indefinitely repeated.
Synœresis: **i** (vowel) and **u** becoming consonants before a vowel.
Synalœpha: the same as elision (§ 359. *c.* Rem.).
Synapheia: elision between two verses (§ 359. *c.* Rem.).
Synizesis: the combining of two vowels in one syllable (§ 347. *c*).
Syncope: loss of a short vowel.
Systole: shortening of a syllable regularly long.
Tetrameter: consisting of four measures.
Tetrapody: consisting of four feet.
Tetrastich: a system of four verses.
Thesis: the accented part of a foot (§ 358).
Trimeter: consisting of three measures.
Tripody: consisting of three feet.
Tristich: a system of three verses.

APPENDIX.

LATIN was originally the language of the plain of Latium, lying south of the Tiber, the first territory occupied and governed by the Romans. This language, and, together with it, Greek, Sanskrit, Zend (Old Persian), the Sclavonic and Teutonic families, and the Celtic, are shown by comparative philology to be offshoots of a common stock, a language once spoken by a people somewhere in the interior of Asia, whence the different branches, by successive migrations, passed into Europe and Southern Asia.

This Parent Speech is called the Indo-European, and the languages descended from it are known collectively as the Indo-European Family. By an extended comparison of the corresponding roots, stems, and forms, as they appear in the different languages of the family, the original Indo-European root, stem, or form can in very many cases be determined. A few of these forms are given in the grammar for comparison (see, especially, p. 83). Others are here added for further illustration: —

1. CASE FORMS (Stem VAK, *voice*).

		INDO-EUR.	SANSKRIT.	GREEK.	LATIN.
SING.	Nom.	vāks[1]	vāks	ὄψ	vōx
	Gen.	vakás	vāchás	ὀπός	vōcis
	Dat.	vakái	vāché	ὀπΐ	vōcī
	Acc.	vákam	vā́cham	ὄπα	vōcem
	Abl.	vakát	vāchás	(gen. or dat.)	vōce(d)
	Loc.	vakí	vāchí	(dat.)	(dat.)
	Instr.	vaká	vāchā́	(dat.)	(abl.)
PLUR.	Nom.	vākas	vā́chas	ὄπες	vōcēs
	Gen.	vakām	vāchā́m	ὀπῶν	vōcum
	Dat.	vakbhyams	vāgbhyás	ὀψί	vōcibus
	Acc.	vākams	vāchás	ὄπας	vōcēs
	Abl.	vākbhyams	(as dat.)	(gen. or dat.)	vōcibus
	Loc.	vaksvas	vāksú	(dat.)	(dat.)
	Instr.	vakbhis	vāgbhís	(dat.)	(abl.)

[1] To avoid unsettled questions of Comparative Grammar, the stem-vowel is here given as **a**, though the vowel undoubtedly had approached **o** before the separation of the various Indo-European languages from the parent speech.

2. Cardinal Numbers.

	Indo-Eur	Sanskrit.	Greek.	Latin.
1	?	[eka]	[εἷς]	[ūnus]
2	dva	dva	δύο	duo
3	tri	tri	τρεῖς	trēs
4	kvatvar	chatur	τέτταρες	quattuor
5	kvankva	panchan	πέντε	quīnque
6	?	shash	ἕξ	sex
7	septṃ	saptan	ἑπτά	septem
8	aktam	ashtun	ὀκτώ	octō
9	navam	navan	ἐννέα	novem
10	dekṃ	dasan	δέκα	decem
12	dvadekṃ	dva-dasan	δώδεκα	duodecim
13	tridekṃ	trayo-dasan	τρισκαίδεκα	tredecim
20	dvidekṇta	vinsati	εἴκοσι	vīgintī
30	tridekṇta	trinsati	τριάκοντα	trīgintā
100	kṇtom	çatam	ἑκατόν	centum

3. Familiar and Household Words.

	Indo-Eur.	Sanskrit.	Greek.	Latin.
Father.	pātar-	pitri-	πατήρ	pāter
Mother.	mātar-	mātri-	μήτηρ	māter
Father-in-law.	svakura-	çvaçura-	ἑκυρός	socer
Daughter-in-law.	snushā-	snusha-	νυός	nurus
Brother.	bhrātar-	bhrātri-	φράτηρ[1]	frāter
Sister.	svasar- (?)	svasar-	[ἀδελφή]	soror
Master.	pati-	pati-	πόσις	potis
House.	dama-	dama-	δόμος	domus
Seat.	sadas-	sadas-	ἕδος	sēdēs
Year.	vatas-	vatsa-	ἔτος	vetus (*old*)
Field.	agra-	ajra-	ἀγρός	ager
Ox, Cow.	gau-	go-	βοῦς	bōs
Sheep (Ewe).	avi-	avi-	οἶς	ovis
Swine (Sow).	sū-	sū-	ὗς, σύς	sūs
Yoke.	yuga-	yuga-	ζυγόν	iugum
Wagon.	rata-	rata-	[ἅμαξα]	rota (*wheel*)
Middle.	madhya-	madhya-	μέσος	medius
Sweet.	svādu-	svādu-	ἡδύς	suāvis

The emigrants who peopled the Italian peninsula also divided into several branches, and the language of each branch had its own development, until all the rest were crowded out by the dominant Latin. These dialects have left no literature, but fragments of some of them

[1] Clansman.

have been preserved, in inscriptions, or as cited by Roman antiquarians; and other fragments were probably incorporated in that popular or rustic dialect which formed the basis of the modern Italian. The most important of these ancient languages of Italy were the Oscan of Campania, and the Umbrian of the northern districts. To these should be added the Etruscan, which is of uncertain origin Some of their forms, as compared with the Latin, may be seen in the following: —

LATIN.	OSCAN.	UMBRIAN.
accinere		arkane
alterī (loc.)	alttrei	
argentō	aragetud	
avibus		aveis
cēnsor	censtur	
cēnsēbit	censazet	
contrā, F.	contrud, N.	
cornīcem		curnaco
dextra		destru
dīcere	deicum (cf. vēnum-dō)	
dīxerit	dicust	
duodecim		desenduf
extrā	ehtrad	
facitō	factud	
fēcerit	fefacust	
fertōte		fertuta
frātribus		fratrus
ibi	ip	
imperātor	embratur	
inter	anter	anter
licētō	licitud	
magistrō		mestru
medius		mefa
mūgiātur		mugatu
multāre	moltaum	

LATIN.	OSCAN.	UMBRIAN
neque	nep	
per	perum	
portet		portaia
quadrupedibus		peturpursus
quattuor	petora	petur
quīnque	pomtis	
quī, quis	pis	pis
quid	pid	
quod	pod	pod
cui	piei	
quom		pone, pune
rēctōrī	regaturei	
sīquis		svepis
stet	stai•t (stai•et)	
subvocō		subocau
sum	sum	
est	i•st	
sit	set	
fuerit	fust	fust
fuērunt	fufans	
fuat	fuid	fuia
tertium		tertim
ubi	puf	
uterque		puturus pid
utrīque	puterei•	putrespe

Fragments of early Latin are preserved in inscriptions dating back to the third century before the Christian era; and some Laws are attributed to a much earlier date, — to Romulus (B.C. 750), to Numa (B.C. 700); and especially to the Decemvirs (Twelve Tables, B.C. 450); but in their present form no authentic dates can be assigned to them. Specimens of these are usually given in a supplement to the Lexicon. (See also Cic. *De Legibus*, especially ii. 8; iii. 3, 4.)

An instructive collection of them is given in "Remnants of Early Latin," by F. D. Allen: Ginn & Co.

Latin did not exist as a literary language until about B.C. 200. The language was then strongly influenced by the writings of the Greeks, which were the chief objects of literary study and admiration. The most popular plays, those of Plautus and Terence, were simply translations from the Greek, introducing freely, however, the popular dialect and the slang of the Roman streets. As illustrations of life and manners they belong as much to Athens as to Rome. Thus the natural growth of a genuine Roman literature was very considerably checked. Orations, rhetorical works, letters, and histories, — dealing with practical affairs and the passions of politics, — seem to be nearly all that sprang direct from the native soil. The Latin poets of the Empire were mostly court-poets, writing for a cultivated and luxurious class; satires and epistles alone keep the flavor of Roman manners, and exhibit the familiar features of Italian life.

In its use since the classic period, Latin is known chiefly as the language of the Civil Code, which gave the law to a large part of Europe; as the language of historians, diplomatists, and philosophers during the Middle Ages, and in some countries to a much later period; as the official language of the Church and Court of Rome, down to the present day; as, until recently, the common language of scholars, so as still to be the ordinary channel of communication among many learned classes and societies; and as the universal language of Science, especially of the descriptive sciences, so that many hundreds of Latin terms, or derivative forms, must be known familiarly to any one who would have a clear knowledge of the facts of the natural world, or be able to recount them intelligibly to men of science. In some of these uses it may still be regarded as a living language; while, conventionally, it retains its place as the foundation of a liberal education.

During the classical period of the language, Latin existed not only in its literary or urban form, but in local dialects, known by the collective name of *lingua rūstica*, far simpler in their forms of inflection than the classic Latin. These dialects, it is probable, were the basis of modern Italian, which has preserved many of the ancient words without aspirate or case-inflection: as, *orto* (*hortus*), *gente* (*gentem*). In the colonies longest occupied by the Romans, Latin, in its ruder and more popular form, came to be the language of the common people. Hence the modern languages called "Romance" or "Romanic"; viz., Italian, Spanish, Portuguese, and French, together with the Catalan of Northeastern Spain, the Provençal or Troubadour language of the South of France, the "Rouman" or Wallachian of the lower Danube (*Roumania*), and the "Roumansch" of some districts of Switzerland.

A comparison of words in several of these tongues with Latin will serve to illustrate that process of phonetic decay to which reference has been made in the body of this Grammar (§ 8. 2), as well as the degree in which the substance of the language has remained unchanged. Thus, in the verb *to be* the Romance languages have preserved from the Latin the general tense-system, together with both the stems on which the verb is built. The personal endings are somewhat abraded, but can be traced throughout. The following table shows the forms assumed by *sum* in five of the Romance languages. In the others, the alterations are more marked.

LATIN.	ITALIAN.	SPANISH.	PORTUGUESE.	FRENCH.	PROVENÇAL.
sum	sono	soy	sôu	suis	son (sui)
es	sei	eres	és	es	ses (est)
est	è	es	hé	est	es (ez)
sumus	siamo	somos	sômos	sommes	sem (em)
estis	siete	sois	sôis	êtes	etz (es)
sunt	sono	son	saõ	sont	sont (son)
eram	era	era	era	étais (√STA)	era
erās	eri	eras	eras	étais	eras
erat	era	era	era	était	era
erāmus	eravamo	éramos	éramos	étions	eram
erātis	eravate	erais	éreis	étiez	eratz
erant	érano	eran	éraõ	étaient	eran
fuī	fui	fui	fui	fus	fui
fuistī	fosti	fuiste	fôste	fus	fust
fuit	fù	fuè	fôi	fut	fo (fon)
fuimus	fummo	fuimos	fômos	fûmes	fom
fuistis	foste	fuisteis	fôstos	fûtes	fotz
fuērunt	fúrono	fueron	fôraõ	furent	foren
sim	sia	sea	seja	sois	sia
sīs	sii	seas	sejas	sois	sias
sit	sia	sea	seja	soit	sia
sīmus	siamo	seamos	sejâmos	soyons	siam
sītis	siate	seais	sejais	soyez	siatz
sint	siano	sean	séjaõ	soient	sian
fuissem	fossi	fuese	fôsse	fusse	fos
fuissēs	fossi	fueses	fôsses	fusses	fosses
fuisset	fosse	fuese	fôsse	fût	fossa (fos)
fuissēmus	fóssimo	fuésemos	fôssemos	fussions	fossem
fuissētis	foste	fueseis	fôsseis	fussiez	fossetz
fuissent	fóssero	fuesen	fôssem	fussent	fossen

es	sii	se	sẽ	sois	sias
estō	sia	sea	seja	soit	sia
este	siate	sed	sẽde	soyez	siatz
suntō	siano	sean	séjaō	soient	sian
esse	éssere	ser	sêr	être	esser
[sēns]	essendo	siendo	sêndo	étant	essent

PRINCIPAL ROMAN WRITERS.

Republican Writers.

	B.C.
T. Maccius Plautus, *Comedies*	254–184
Q. Ennius, *Annals, Satires*, etc. (Fragments)	239–169
M. Porcius Cato, *Husbandry, Antiquities*, etc.	234–149
M. Pacuvius, *Tragedies* (Fragments)	220–130
P. Terentius Afer (Terence), *Comedies*	195–159
C. Lucilius, *Satires* (Fragments)	148–103
L. Attius (or Accius), *Tragedies* (Fragments)	170–75
M. Terentius Varro, *Husbandry, Antiquities*, etc.	116–28
M. Tullius Cicero, *Orations, Letters, Dialogues*	106–43
C. Julius Cæsar, *Commentaries*	100–44
T. Lucretius Carus, *Poem* "De Rerum Natura"	95–52
C. Valerius Catullus, *Miscellaneous Poems*	87–47
C. Sallustius Crispus (Sallust), *Histories*	86–34
Cornelius Nepos, *Lives of Famous Commanders*	?

Writers of the Augustan Age.

P. Vergilius Maro (Virgil), *Eclogues, Georgics, Æneid*	70–19
Q. Horatius Flaccus (Horace), *Satires, Odes, Epistles*	65–8
Albius Tibullus, *Elegies*	54–18
Sextus Propertius, *Elegies*	51–15
T. Livius Patavinus (Livy), *Roman History*	59–A.D. 17
P. Ovidius Naso (Ovid), *Metamorphoses, Fasti*, etc.	43–A.D. 18
M. Valerius Maximus, *Anecdotes*, etc.	–31
C. Velleius Paterculus, *Roman History*	19–31
Pomponius Mela, *Husbandry and Geography*	–50

Writers of Silver Age.

A. Persius Flaccus, *Satires*	A.D. 34–62
L. Annæus Seneca, *Philosophical Letters*, etc.; *Tragedies*	–65
M. Annæus Lucanus (Lucan), *Historical Poem* "Pharsalia"	39–65
Q. Curtius Rufus, *History of Alexander*	?
C. Plinius Secundus (Pliny), *Natural History*, etc.	23–79

C. Valerius Flaccus, *Heroic Poem* "Argonautica" . . . –88
P. Papinius Statius, *Heroic Poems* "Thebais," etc. . . . 61–96
C. Silius Italicus, *Heroic Poem* "Punica" 25–100
D. Junius Juvenalis (JUVENAL), *Satires* 40–120
L. Annæus Florus, *Historical Abridgment* . . . . . –120
M. Valerius Martialis (MARTIAL), *Epigrams* 43–104
M. Fabius Quintilianus (QUINTILIAN), *Rhetoric* 40–118
C. Cornelius Tacitus, *Annals*, *History*, etc. 60–118
C. Plinius Cæcilius Secundus (PLINY Junior), *Letters* . . . 61–115
C. Suetonius Tranquillus, *The Twelve Cæsars* 70–
Appuleius, *Philosophical Writings*, "Metamorphoses" . . 110–
A. Gellius, *Miscellanies*, "Noctes Atticae" . . . . about 180

WRITERS OF CHRISTIAN PERIOD.

† Q. Septimius Florens Tertullianus (TERTULLIAN), *Apologist* . 160–240
† M. Minucius Felix, *Apologetic Dialogue* . . . . . about 250
† Firmianus Lactantius, *Theology* 250–325
D. Magnus Ausonius, *Miscellaneous Poems* . . . . . –380
Ammianus Marcellinus, *Roman History* . . . . . –395
Claudius Claudianus (CLAUDIAN), *Poems*, *Panegyrics*, etc. . . –408
† Aurelius Prudentius Clemens, *Christian Poems* . . . 348–410
† Aurelius Augustinus (ST. AUGUSTINE), *Confessions*, *Discourses*, etc. 354–430
† Hieronymus (ST. JEROME), *Homilies*, *Dialogues*, *Epistles*, etc. –420
Anicius Manlius Boëthius, *Philosophical Dialogue* . . . 470–520
Maximianus, *Elegies* . . . . . about 500

† Christian writers.

INDEX OF VERBS.

In this index are given all the simple irregular verbs that the student will find in his reading. Compounds are to be looked for under simple verbs. If the simple verb is given with no mention of compounds, the compounds are conjugated like the simple verb. If to the simple verb a compound form is added (as "**statuō [cōnstituō]**"), the compounds vary from the simple verb, as may be seen under the particular compound mentioned. If different compounds of the same verbs present different irregularities, several specimens are appended to the simple verb (see *e.g.* **agō**). Full-face figures (thus, **91**) designate the most important among several references. References are to sections, unless "p." is used.

ab-dō, 3, -didī, -ditum, 130. N.
ab-eō, see eō.
ab-nuō, 3, -nuī, -nuitum (-nūtum) [-nuō].
ab-oleō, 2, -ēvī (-uī), -itum, 131.
ab-olēscō, 3, -ēvī, — [aboleō].
abs-condō, 3, -dī (-didī), -ditum [condō].
accersō, see arcessō.
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ac-ciō, 4, reg. [-ciō].
ac-colō, 3, -uī, — [colō].
ac-crēdō, see crēdō.
ac-cumbō, 3, -cubuī, -itum, 132. *c*.
acuō, 3, -uī, -ūtum, p. 86, 123. *d*.
ad-eō, see eō.
ad-igō, 3, -ēgī, -āctum [agō].
ad-imō, 3, -ēmī, -emptum [emō].
ad-ipiscor, -ī, -eptus, 135. *h*.
ad-nuō, 3, -nuī, -nūtum [-nuō].
ad-oleō, 2, -ēvī (-uī), -ultum, 131.
ad-olēscō, 3, -ēvī, -ultum [adoleō].
ad-sentior, -īrī, -sēnsus, 135. *h*.
ad-spergō, 3, -spersī, -spersum [spargō].
ad-stō, 1, -stitī, —, 130. N.
ad-sum, -esse, -fuī, 11. *f*. 3. N.
aequō, 1, reg., 166. *a*. 2.
aestuō, 1, reg., 123. *d*, 166. *a*. 3.
af-fārī, affātus, 144. *c*.
af-ferō, -ferre, attulī, allātum, 170. *a*.
af-fligō, 3, -xī, -ctum [-fligō].
ag-gredior, -ī, -gressus, 135. *h*.
agitō, 1, reg., 167. *b*. N.
āgnōscō, 3, -ōvī, āgnītum, 132. *c*.
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āiō, 18. *f*. N. **144**. *a*.
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albō, 1, reg., 166. *a*. 2, *b*.
alescō, 3, -uī, —, 167. *a*.
algeō, 2, alsī, —, **131**, 166. *b*.
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al-liciō, 3, -lexī, -lectum [-liciō].
alō, 3, aluī, altum (alitum), 123. *b*, **132**. *e*.
ambiō, -īre, -iī (-īvī), -itum (ambībat), **141**. *c*, 170. *b*.
amiciō, 4, amixī (-cuī), amictum, 133.
amō, pp. **92**, **95**; §§ 122. *c*, 125. *a*, 126, *a*, *e–g*, 127 (synopsis), p. 120, p. 121 (amāt, 9. *e*, 375. *g*. 5; amārat, 10. *b*; amāns, 113. *e*; amārim, amāsse, amāssem, 128. *a*. 1; amāssis, 128. *e*. 5; amātūrus sum, amandus sum, 129, p. 157, foot-n.).
ante-capiō, 3, -cēpī, -captum [capiō].
ante-cellō, 3, —, — [-cellō].
ante-ferō, like ferō, 170. *a*.
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ap-plaudō, 3, -plausī, -plausum [plaudō].
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ārdeō, 2, ārsī, ārsum, 131.
arguō, 3, -uī, -ūtum, 132. *f*.
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cale-faciō, like faciō, 169. *a.*
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capessō, 3, capessīvī, -ītum, **132.** *d*, 167. *c.*
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capiō, 3, cēpī, captum [ac-cipiō, etc.; also ante-capiō], 125. *b*, 126. *c*, 132. *c*, p. **100** (capiēt, p. 89, foot-n. 3).
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carpō, 3, -psī, -ptum [dē-cerpō], 124. *b*, **132.** *a.*
caveō, 2, cāvī, cautum, 131.
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cedo (Imperative), cedite (cette), 144. *f.*
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-cellō, 132, *c* (only in comp., see per-cellō, ex-cellō, ante-cellō, prae-cellō).
-cendō, 3, -cendī, -cēnsum (only in comp., as in-cendō), 132. *f.*
cēnseō, 2, -uī, cēnsum, 131.
cernō, 3, crēvī, crētum, 132. *c.*
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cingō, 3, cinxī, cinctum, 132. *a.*
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circum-agō, 3, -ēgī, -āctum [agō].
circum-dō, -dăre, -dedī, -dătum, 130. N.
circum-mūniō, 4, reg., 170. *a.*
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claudō (*limp*), 3, —, —, 132. *f.* N.
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co-emō, 3, -ēmī, -emptum, 132. *a.*
coepī, -isse, -ptūrus, 143. *a.*
co-erceō, 2, -uī, -itum [arceō].
cō-gnōscō, 3, -gnōvī, -gnītum, 132. *e.*
cōgō, 3, co-ēgī, co-āctum, 10. *d* [agō].
colligō, 3, -lēgī, -lēctum, 132. *e.*
col-locō, 1, reg., 170. *a.*
colō, 3, coluī, cultum [ex-, ac-, in-], 132. *c.*
combūrō, 3, -ūssī, -ūstum [ūrō].
com-miniscor, -ī, -mentus, 135. *h.*
cōmō, 3, cōmpsī, cōmptum, 132. *a.*
comperiō, 4, -perī, compertum, 133.
comperior, -īrī, compertus, 135. *h.* N.
com-pēscō, 3, -cuī, —, 132. *c.*
com-pleō, 2, -ēvī, -ētum, 131.
com-pungō, 3, -nxī, -nctum [pungō].
con-cinō, 3, -uī, †-centum [canō].
con-cupīscō, 3, -cupīvī, -cupītum, 167. *a.*
con-cutiō, 3, -cussī, -cussum, 132. *a.*
condiō, 4, reg., 166. *d.*
con-dō, 3, -didī, -ditum, 130. N.
cō-nectō, 3, -nexui, -nexum, 11. *f.* N.
cōn-ferō, -ferre, -tulī, col-lātum, 170. *a.*
cōn-ficiō, 3, -fēcī, -fectum, 170. *a.* N.
cōn-fiteor, -ērī, -fessus [fateor].
con-gruō, 3, -uī, — [-gruō].
cōn-iciō, 3, -iēcī, -iectum [iaciō], 11. *b.* 2.
cō-nītor [nītor], 11. *f.* N.
cō-nīveō [-nīveō], 11. *f.* N.
cōn-stat, -āre, -ātūrum, **145**, 146. *c.*
cōn-stituō, 3, -uī, -stitūtum [statuō].
cōn-stō, 1, -stitī, -stitum (-stātum), 130. N.
cōn-suē-faciō, like faciō, 169. *a.*
cōn-suēscō, 3, -ēvī, -ētum (cōnsuērat, 128. *a.* 1), 143. *c.* N., 169. *a.*
cōn-sulō, 3, -luī, -sultum, 132. *c.*

2. Cardinal Numbers.

	Indo-Eur.	Sanskrit.	Greek.	Latin.
1	?	[eka]	[εἷς]	[ūnus]
2	dva	dva	δύο	duo
3	tri	tri	τρεῖς	trēs
4	kvatvar	chatur	τέτταρες	quattuor
5	kvankva	panchan	πέντε	quīnque
6	?	shash	ἕξ	sex
7	septṃ	saptan	ἑπτά	septem
8	aktam	ashtun	ὀκτώ	octō
9	navam	navan	ἐννέα	novem
10	dekṃ	dasan	δέκα	decem
12	dvadekṃ	dva-dasan	δώδεκα	duodecim
13	tridekṃ	trayo-dasan	τρισκαίδεκα	tredecim
20	dvidekṇta	vinsati	εἴκοσι	vīgintī
30	tridekṇta	trinsati	τριάκοντα	trīgintā
100	kṇtom	çatam	ἑκατόν	centum

3. Familiar and Household Words.

	Indo-Eur.	Sanskrit.	Greek.	Latin.
Father.	pătar-	pitri-	πατήρ	păter
Mother.	mātar-	mātri-	μήτηρ	māter
Father-in-law.	svakura-	çvaçura-	ἑκυρός	socer
Daughter-in-law.	snushā-	snusha-	νυός	nurus
Brother.	bhrātar-	bhrātri-	φράτηρ[1]	frāter
Sister.	svasar- (?)	svasar-	[ἀδελφή]	soror
Master.	pati-	pati-	πόσις	potis
House.	dama-	dama-	δόμος	domus
Seat.	sadas-	sadas-	ἕδος	sēdēs
Year.	vatas-	vatsa-	ἔτος	vetus (*old*)
Field.	agra-	ajra-	ἀγρός	ager
Ox, Cow.	gau-	go-	βοῦς	bōs
Sheep (Ewe).	avi-	avi-	ὄϊς	ovis
Swine (Sow).	sū-	sū-	ὗς, σύς	sūs
Yoke.	yuga-	yuga-	ζυγόν	iugum
Wagon.	rata-	rata-	[ἅμαξα]	rota (*wheel*)
Middle.	madhya-	madhya-	μέσος	medius
Sweet.	svādu-	svādu-	ἡδύς	suāvis

The emigrants who peopled the Italian peninsula also divided int several branches, and the language of each branch had its own develoꝑ ment, until all the rest were crowded out by the dominant Latiı These dialects have left no literature, but fragments of some of thei

[1] Clansman.

have been preserved, in inscriptions, or as cited by Roman antiquarians; and other fragments were probably incorporated in that popular or rustic dialect which formed the basis of the modern Italian. The most important of these ancient languages of Italy were the Oscan of Campania, and the Umbrian of the northern districts. To these should be added the Etruscan, which is of uncertain origin Some of their forms, as compared with the Latin, may be seen in the following: —

LATIN.	OSCAN.	UMBRIAN.
accinere		arkane
alterī (loc.)	alttrei	
argentō	aragetud	
avibus		aveis
cēnsor	censtur	
cēnsēbit	censazet	
contrā, F.	contrud, N.	
cornīcem		curnaco
dextra		destru
dīcere	deicum (cf. vēnum-dō)	
dīxerit	dicust	
duodecim		desenduf
extrā	ehtrad	
facitō	factud	
fēcerit	fefacust	
fertōte		fertuta
frātribus		fratrus
ibi	ip	
imperātor	embratur	
inter	anter	anter
licētō	licitud	
magistrō		mestru
medius		mefa
mūgiātur		mugatu
multāre	moltaum	

LATIN.	OSCAN.	UMBRIAN
neque	nep	
per	perum	
portet		portaia
quadrupedibus		peturpursus
quattuor	petora	petur
quīnque	pomtis	
quī, quis	pis	pis
quid	pid	
quod	pod	pod
cui	piei	
quom		pone, pune
rēctōrī	regaturei	
sīquis		svepis
stet	stai*t (stai*et)	
subvocō		subocau
sum	sum	
est	i*st	
sit	set	
fuerit	fust	fust
fuērunt	fufans	
fuat	fuid	fuia
tertium		tertim
ubi	puf	
uterque		puturus pid
utrīque	puterei*	putrespe

Fragments ot early Latin are preserved in inscriptions dating back to the third century before the Christian era; and some Laws are attributed to a much earlier date, — to Romulus (B.C. 750), to Numa (B.C. 700); and especially to the Decemvirs (Twelve Tables, B.C. 450); but in their present form no authentic dates can be assigned to them. Specimens of these are usually given in a supplement to the Lexicon. (See also Cic. *De Legibus*, especially ii. 8; iii. 3, 4.)

An instructive collection of them is given in "Remnants of Early Latin," by F. D. Allen: Ginn & Co.

Latin did not exist as a literary language until about B.C. 200. The language was then strongly influenced by the writings of the Greeks, which were the chief objects of literary study and admiration. The most popular plays, those of Plautus and Terence, were simply translations from the Greek, introducing freely, however, the popular dialect and the slang of the Roman streets. As illustrations of life and manners they belong as much to Athens as to Rome. Thus the natural growth of a genuine Roman literature was very considerably checked. Orations, rhetorical works, letters, and histories, — dealing with practical affairs and the passions of politics, — seem to be nearly all that sprang direct from the native soil. The Latin poets of the Empire were mostly court-poets, writing for a cultivated and luxurious class; satires and epistles alone keep the flavor of Roman manners, and exhibit the familiar features of Italian life.

In its use since the classic period, Latin is known chiefly as the language of the Civil Code, which gave the law to a large part of Europe; as the language of historians, diplomatists, and philosophers during the Middle Ages, and in some countries to a much later period; as the official language of the Church and Court of Rome, down to the present day; as, until recently, the common language of scholars, so as still to be the ordinary channel of communication among many learned classes and societies; and as the universal language of Science, especially of the descriptive sciences, so that many hundreds of Latin terms, or derivative forms, must be known familiarly to any one who would have a clear knowledge of the facts of the natural world, or be able to recount them intelligibly to men of science. In some of these uses it may still be regarded as a living language; while, conventionally, it retains its place as the foundation of a liberal education.

During the classical period of the language, Latin existed not only in its literary or urban form, but in local dialects, known by the collective name of *lingua rūstica*, far simpler in their forms of inflection than the classic Latin. These dialects, it is probable, were the basis of modern Italian, which has preserved many of the ancient words without aspirate or case-inflection: as, *orto* (*hortus*), *gente* (*gentem*). In the colonies longest occupied by the Romans, Latin, in its ruder and more popular form, came to be the language of the common people. Hence the modern languages called "Romance" or "Romanic"; viz., Italian, Spanish, Portuguese, and French, together with the Catalan of Northeastern Spain, the Provençal or Troubadour language of the South of France, the "Rouman" or Wallachian of the lower Danube (*Roumania*), and the "Roumansch" of some districts of Switzerland.

A comparison of words in several of these tongues with Latin will serve to illustrate that process of phonetic decay to which reference has been made in the body of this Grammar (§ 8. 2), as well as the degree in which the substance of the language has remained unchanged. Thus, in the verb *to be* the Romance languages have preserved from the Latin the general tense-system, together with both the stems on which the verb is built. The personal endings are somewhat abraded, but can be traced throughout. The following table shows the forms assumed by *sum* in five of the Romance languages. In the others, the alterations are more marked.

LATIN.	ITALIAN.	SPANISH.	PORTUGUESE.	FRENCH.	PROVENÇAL.
sum	sono	soy	sôu	suis	son (sui)
es	sei	eres	és	es	ses (est)
est	è	es	hé	est	es (ez)
sumus	siamo	somos	sômos	sommes	sem (em)
estis	siete	sois	sôis	êtes	etz (es)
sunt	sono	son	saõ	sont	sont (son)
eram	era	era	era	étais (√STA)	era
erās	eri	eras	eras	étais	eras
erat	era	era	era	était	era
erāmus	eravamo	éramos	éramos	étions	eram
erātis	eravate	erais	éreis	étiez	eratz
erant	érano	eran	éraõ	étaient	eran
fuī	fui	fui	fui	fus	fui
fuistī	fosti	fuiste	fôste	fus	fust
fuit	fù	fuè	fôi	fut	fo (fon)
fuimus	fummo	fuimos	fômos	fûmes	fom
fuistis	foste	fuisteis	fôstos	fûtes	fotz
fuērunt	fúrono	fueron	fôraõ	furent	foren
sim	sia	sea	seja	sois	sia
sīs	sii	seas	sejas	sois	sias
sit	sia	sea	seja	soit	sia
sīmus	siamo	seamos	sejâmos	soyons	siam
sītis	siate	seais	sejais	soyez	siatz
sint	siano	sean	séjaõ	soient	sian
fuissem	fossi	fuese	fôsse	fusse	fos
fuissēs	fossi	fueses	fôsses	fusses	fosses
fuisset	fosse	fuese	fôsse	fût	fossa (fos)
fuissēmus	fóssimo	fuésemos	fôssemos	fussions	fossem
fuissētis	foste	fueseis	fôsseis	fussiez	fossetz
fuissent	fóssero	fuesen	fôssem	fussent	fossen

es	sii	se	sê	sois	sias
estō	sia	sea	seja	soit	sia
este	siate	sed	sêde	soyez	siatz
suntō	siano	sean	séjaō	soient	sian
esse	éssere	ser	sêr	être	esser
[sēns]	essendo	siendo	sêndo	étant	essent

PRINCIPAL ROMAN WRITERS.

Republican Writers.

	B.C.
T. Maccius Plautus, *Comedies*	254–184
Q. Ennius, *Annals, Satires*, etc. (Fragments)	239–169
M. Porcius Cato, *Husbandry, Antiquities*, etc.	234–149
M. Pacuvius, *Tragedies* (Fragments)	220–130
P. Terentius Afer (Terence), *Comedies*	195–159
C. Lucilius, *Satires* (Fragments)	148–103
L. Attius (or Accius), *Tragedies* (Fragments)	170–75
M. Terentius Varro, *Husbandry, Antiquities*, etc.	116–28
M. Tullius Cicero, *Orations, Letters, Dialogues*	106–43
C. Julius Cæsar, *Commentaries*	100–44
T. Lucretius Carus, *Poem* "De Rerum Natura"	95–52
C. Valerius Catullus, *Miscellaneous Poems*	87–47
C. Sallustius Crispus (Sallust), *Histories*	86–34
Cornelius Nepos, *Lives of Famous Commanders*	?

Writers of the Augustan Age.

P. Vergilius Maro (Virgil), *Eclogues, Georgics, Æneid*	70–19
Q. Horatius Flaccus (Horace), *Satires, Odes, Epistles*	65–8
Albius Tibullus, *Elegies*	54–18
Sextus Propertius, *Elegies*	51–15
T. Livius Patavinus (Livy), *Roman History*	59–A.D. 17
P. Ovidius Naso (Ovid), *Metamorphoses, Fasti*, etc.	43–A.D. 18
M. Valerius Maximus, *Anecdotes*, etc.	–31
C. Velleius Paterculus, *Roman History*	19–31
Pomponius Mela, *Husbandry and Geography*	–50

Writers of Silver Age.

A. Persius Flaccus, *Satires*	A.D. 34–62
L. Annæus Seneca, *Philosophical Letters*, etc.; *Tragedies*	–65
M. Annæus Lucanus (Lucan), *Historical Poem* "Pharsalia"	39–65
Q. Curtius Rufus, *History of Alexander*	?
Plinius Secundus (Pliny), *Natural History*, etc.	23–79

C. Valerius Flaccus, *Heroic Poem* "Argonautica"	-88
P. Papinius Statius, *Heroic Poems* "Thebais," etc.	61-96
C. Silius Italicus, *Heroic Poem* "Punica"	25-100
D. Junius Juvenalis (JUVENAL), *Satires*	40-120
L. Annæus Florus, *Historical Abridgment*	-120
M. Valerius Martialis (MARTIAL), *Epigrams*	43-104
M. Fabius Quintilianus (QUINTILIAN), *Rhetoric*	40-118
C. Cornelius Tacitus, *Annals, History*, etc.	60-118
C. Plinius Cæcilius Secundus (PLINY Junior), *Letters*	61-115
C. Suetonius Tranquillus, *The Twelve Cæsars*	70-
Appuleius, *Philosophical Writings*, "Metamorphoses"	110-
A. Gellius, *Miscellanies*, "Noctes Atticae"	about 180

WRITERS OF CHRISTIAN PERIOD.

† Q. Septimius Florens Tertullianus (TERTULLIAN), *Apologist*	160-240
† M. Minucius Felix, *Apologetic Dialogue*	about 250
† Firmianus Lactantius, *Theology*	250-325
D. Magnus Ausonius, *Miscellaneous Poems*	-380
Ammianus Marcellinus, *Roman History*	-395
Claudius Claudianus (CLAUDIAN), *Poems, Panegyrics*, etc.	-408
† Aurelius Prudentius Clemens, *Christian Poems*	348-410
† Aurelius Augustinus (ST. AUGUSTINE), *Confessions, Discourses*, etc.	354-430
† Hieronymus (ST. JEROME), *Homilies, Dialogues, Epistles*, etc.	-420
Anicius Manlius Boëthius, *Philosophical Dialogue*	470-520
Maximianus, *Elegies*	about 500

† Christian writers.

INDEX OF VERBS.

In this index are given all the simple irregular verbs that the student will find in his reading. Compounds are to be looked for under simple verbs. If the simple verb is given with no mention of compounds, the compounds are conjugated like the simple verb. If to the simple verb a compound form is added (as "**statuō [cōnstituō]**"), the compounds vary from the simple verb, as may be seen under the particular compound mentioned. If different compounds of the same verbs present different irregularities, several specimens are appended to the simple verb (see *e.g.* **agō**). Full-face figures (thus, **91**) designate the most important among several references. References are to sections, unless "p." is used.

ab-dō, 3, -didī, -ditum, 130. N.
ab-eō, see eō.
ab-nuō, 3, -nuī, -nuitum (-nūtum) [-nuō].
ab-oleō, 2, -ēvī (-uī), -itum, 131.
ab-olēscō, 3, -ēvī, — [aboleō].
abs-condō, 3, -dī (-didī), -ditum [condō].
accersō, see arcessō.
accidit (impers.), **145**, 146. *c*.
ac-ciō, 4, reg. [-ciō].
ac-colō, 3, -uī, — [colō].
ac-crēdō, see crēdō.
ac-cumbō, 3, -cubuī, -itum, 132. *c*.
acuō, 3, -uī, -ūtum, p. 86, 123. *d*.
ad-eō, see eō.
ad-igō, 3, -ēgī, -āctum [agō].
ad-imō, 3, -ēmī, -emptum [emō].
ad-ipiscor, -ī, -eptus, 135. *h*.
ad-nuō, 3, -nuī, -nūtum [-nuō].
ad-oleō, 2, -ēvī (-uī), -ultum, 131.
ad-olēscō, 3, -ēvī, -ultum [adoleō].
ad-sentior, -īrī, -sēnsus, 135. *h*.
ad-spergō, 3, -spersī, -spersum [spargō].
ad-stō, 1, -stitī, —, 130. N.
ad-sum, -esse, -fuī, 11. *f*. 3. N.
aequō, 1, reg., 166. *a*. 2.
aestuō, 1, reg., 123. *d*, 166. *a*. 3.
af-fārī, affātus, 144. *c*.
af-ferō, -ferre, attulī, allātum, 170. *a*.
af-flīgō, 3, -xī, -ctum [-flīgō].
ag-gredior, -ī, -gressus, 135. *h*.
agitō, 1, reg., 167. *b*. N.
āgnōscō, 3, -ōvī, āgnītum, 132. *c*.
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āiō, 18. *f*. N. **144**. *a*.
albeō, 2, -uī, —, 166. *b*.
albō, 1, reg., 166. *a*. 2, *b*.
alescō, 3, -uī, —, 167. *a*.
algeō, 2, alsī, —, **131**, 166. *b*.
al-legō, 3, -ēgī, -ēctum [legō].
al-liciō, 3, -lexī, -lectum [-liciō].
alō, 3, aluī, altum (alitum), 123. *b*, **132**. *c*.
ambiō, -īre, -iī (-īvī), -ītum (ambībat), **141**. *c*, 170. *b*.
amiciō, 4, amixī (-cuī), amictum, 133.
amō, pp. **92**, **95**; §§ 122. *c*, 125. *a*, 126, *a*, *e-g*, 127 (synopsis), p. 120, p. 121 (amāt, 9. *e*, 375. *g*. 5; amārat, 10. *b*; amāns, 113. *e*; amārim, amāsse, amāssem, 128. *a*. 1; amāssis, 128. *e*. 5; amātūrus sum, amandus sum, 129, p. 157, foot-n.).
ante-capiō, 3, -cēpī, -captum [capiō].
ante-cellō, 3, —, — [-cellō].
ante-ferō, like ferō, 170. *a*.
ante-stō, 1, -stetī, —, 130. N.
anti-stō, 1, -stetī, —, 130. N.
aperiō, 4, aperuī, apertum, 133.
apiscor, -ī, aptus [ad-ipiscor], 135. *h*.
ap-plaudō, 3, -plausī, -plausum [plaudō].
arceō, 2, -uī, — [co-erceō], 131. N.
arcessō (accersō), 3, -īvī, arcessītum, 132. *d*.
ārdeō, 2, ārsī, ārsum, 131.
arguō, 3, -uī, -ūtum, 132. *f*.
armō, 1, reg., 130.

arō, 1, reg., pp. 119, 120.
ar-rigō, 3, -rēxī, -rēctum [regō].
aspiciō, 3, -exī, -ectum [-spiciō].
assum, late form of adsum, 11. *f.* N.
at-tollō, 3, —, — [tollō].
audeō, audēre, ausus, 136 (ausim, 128. *d.* 3; sōdēs, 13. *c*).
audiō, 4, audīvī, audītum, pp. **104–5**, §§ 122. *c*, 124. *a*, 125. *a*, 126. *d*, p. 120 (contracted forms, 128. *a.* 2).
auferō, -ferre, abstulī, ablātum, 170. *a.*
augeō, 2, auxī, auctum, 131.
avē (havē), avēte, avētō, 144. *f.*
aveō, 2, —, —, 131. N.

bene-dīcō, 3, -xī, -dictum, 169. *b.*
bene-faciō, 3, -fēcī, -factum, 19. *d.* 1.
bibō, 3, bibī, bibitum, 132. *f.*
bulliō, 4, reg., 166. *d.*

cadō, 3, cecīdī, cāsum [oc-cīdō], **132.** *b*, 11. *a.* 2, 124. *c*, 125. *b.*
caecō, 1, reg., 130.
caecūtiō, 4, -īvī, —, 133.
caedō, 3, cecīdī, caesum [oc-cīdō], 10. *a*, 123. *c.* 1, **132.** *b.*
cale-faciō, like faciō, 169. *a.*
calefactō, 1, —, —, 169. *a.*
caleō, 2, -uī, calitūrus, **131**, 167. *a.* N.
calēscō, 3, -uī, —, **131**, 167. *a.* N., 169. *a.*
calleō, 2, -uī, —, **131.** N.
cāneō, 2, -uī, **131** N., 166. *b.*
canō, 3, cecinī, †cantum [con-cinō], 132. *b.*
cantillō, 1, reg., 167. *d.*
capessō, 3, capessīvī, -ītum, **132.** *d*, 167. *c.*
in-cipissō, 3, —, —.
capiō, 3, cēpī, captum [ac-cipiō, etc.; also ante-capiō], 125. *b*, 126. *c*, 132. *c*, p. **100** (capiēt, p. 89, foot-n. 3).
careō, 2, -uī, -itūrus, 131. N.
carpō, 3, -psī, -ptum [dē-cerpō], 124. *b*, **132.** *a.*
caveō, 2, cāvī, cautum, 131.
cavillor, -ārī, -ātus, 167. *d.*
cedo (Imperative), cedite (cette), 144. *f.*
cēdō, 3, cessī, 11. *f.* 1, cessum, 11. *a.* 2, **132.** *a*; ac-cedō, 11. *f.* 3.
-cellō, 132, *c* (only in comp., see per-cellō, ex-cellō, ante-cellō, prae-cellō).
-cendō, 3, -cendī, -cēnsum (only in comp., as in-cendō), 132. *f.*
cēnseō, 2, -uī, cēnsum, 131.
cernō, 3, crēvī, crētum, 132. *c.*
certum est (impers.), 146. *c.*
cieō (-ciō), ciēre (-cire), cīvī, citum, 131 [ac-ciō, ex-ciō].
cingō, 3, cinxī, cinctum, 132. *a.*
-ciō, see cieō.
circum-agō, 3, -ēgī, -āctum [agō].
circum-dō, -dāre, -dedī, -dātum, 130. N.
circum-mūniō, 4, reg., 170. *a.*
circum-stō, 1, -stetī (-stitī), —, 130. N.
clangō, 3, clanxī, —, 132. *a.*
claudeō, 2, —, —, see claudō (*limp*).
claudō (*limp*), 3, —, —, 132. *f.* N.
claudō (*close*), 3, clausī, clausum [ex-clūdō], 132. *a.*
clepō, 3, clepsī, cleptum, 132. *a.*
clueō, 2, —, —, 131. N.
co-emō, 3, -ēmī, -emptum, 132. *a.*
coepī, -isse, -ptūrus, 143. *a.*
co-erceō, 2, -uī, -itum [arceō].
cō-gnōscō, 3, -gnōvī, -gnītum, 132. *e.*
cōgō, 3, co-ēgī, co-āctum, 10. *d* [agō].
colligō, 3, -lēgī, -lēctum, 132. *e.*
col-locō, 1, reg., 170. *a.*
colō, 3, coluī, cultum [ex-, ac-, in-], 132. *c.*
combūrō, 3, -ūssī, -ūstum [ūrō].
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ABBREVIATIONS

USED IN CITING AUTHORS AND THEIR WORKS.

Appuleius:
Met., *Metamorphoses.*
Cæsar:
B. C., *Bellum Civile.*
B. G., *Bellum Gallicum.*
B. Afr., *Bellum Africanum.*
Cato:
R. R., *De Re Rustica.*
Catull., Catullus.
Cic., Cicero:
Ac., Acad., *Academica.*
Arch., *pro Archia.*
Att., *ad Atticum.*
Caec., *pro Caecina.*
Cael., *pro M. Caelio.*
Cat., *in Catilinam.*
Clu., *pro Cluentio.*
C. M., Cat. Maj., *Cato Major.*
Inv., *de Inventione.*
Deiot., *pro Deiotaro.*
De Or., *de Oratore.*
Div., *de Divinatione.*
Caecil., *Divinatio in Caecilium.*
Fam., *ad Familiares.*
Fat., *de Fato.*
Fin., *de Finibus.*
Flac., *pro Flacco.*
Font., *pro M. Fonteio.*
Ad. Her., [*ad Herennium.*]
Inv. R., *de Inventione Rhetorica.*
Lael., *Laelius* (*de Amicitia*).
Legg., *de Legibus.*
Leg. Agr., *de Lege Agraria.*
Lig., *pro Ligario.*
Manil., *pro Lege Manilia.*
Marc., *pro Marcello.*
Mil., *pro Milone.*
Mur., *pro Murena.*
N. D., *de Natura Deorum.*
Off., *de Officiis.*
Or., *Orator.*
Par., *Paradoxa.*
Part. Or., *de Partitione Oratoria.*
Phil., *Philippicae.*
Planc., *pro Plancio.*
Pis., *in Pisonem.*
Quinct., *pro Quinctio.*
Q. Fr., *ad Q. Fratrem.*
Rabir., *pro Rabirio.*
Rep., *de Republica.*
Rosc. Am., *pro Roscio Amerino.*
Rosc. Com., *pro Roscio Comoedo.*
Sest., *pro Sestio.*
Sulla, *pro Sulla.*
Top., *Topica.*
Tusc., *Tusculanae Disputationes.*
Univ., *de Universo.*
Vatin., *in Vatinium.*
Verr., *in Verrem.*
Enn., Ennius.
Gell., A. Gellius.
Hor., Horace:
A. P., *De Arte Poetica.*
Ep., *Epistulae.*
Epod., *Epodes.*
Od., *Odes.*
Sat., *Satires.*
Juv., Juvenal.
Liv., Livy.
Lucr., Lucretius.
Mart., Martial.
Nepos.
Ov., Ovid:
F., *Fasti.*
M., *Metamorphoses.*
Epist. ex P., *Epistulae ex Ponto.*
Trist., *Tristia.*
Pers., Persius.
Phaed., Phaedrus.
Plaut., Plautus.
Am., *Amphitruo.*
Asin., *Asinaria.*
Aul., *Aulularia.*
Bac., *Bacchides.*
Capt., *Captivi.*
Cist., *Cistellaria.*
Curc., *Curculio.*
Epid., *Epidicus.*
Merc., *Mercator.*
Mil., *Miles Gloriosus.*
Most., *Mostellaria.*
Pers., *Persa.*
Poen., *Poenulus.*
Ps., Pseud., *Pseudolus.*
Rud., *Rudens.*
Stich., *Stichus.*
Tr., Trin., *Trinummus.*
Truc., *Truculentus.*
Plin., Pliny, senior:
H. N., *Historia Naturalis.*
Plin., Pliny, junior:
Ep., *Epistulae.*
Prop., Propertius.
Q. C., Q. Curtius.
Quint., Quintilian.
Sall., Sallust:
Cat., *Catilina.*

Ep. Mithrid., *Epistula Mithridatis.*
Jug., *Jugurtha.*
Sen., Seneca:
Ep., *Epistulae.*
Herc. Oet., *Hercules Oetaeus.*
Q. N., *Quaestiones Naturales.*
Sil. It., Silius Italicus.
Suet., Suetonius.
Tac., Tacitus:
Agr., *Agricola.*
A., Ann., *Annales.*
H., *Historiae.*
Ter., Terence:
Ad., *Adelphi.*
And., *Andria.*
Eun., *Eunuchus.*
Heaut., *Heautontimorumenos.*
Hec., *Hecyra.*
Ph., *Phormio.*
Virg., Virgil:
Æn., *Æneid.*
E., *Eclogae.*
G., *Georgica.*

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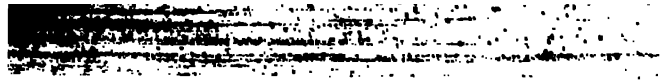

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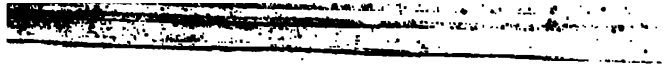
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