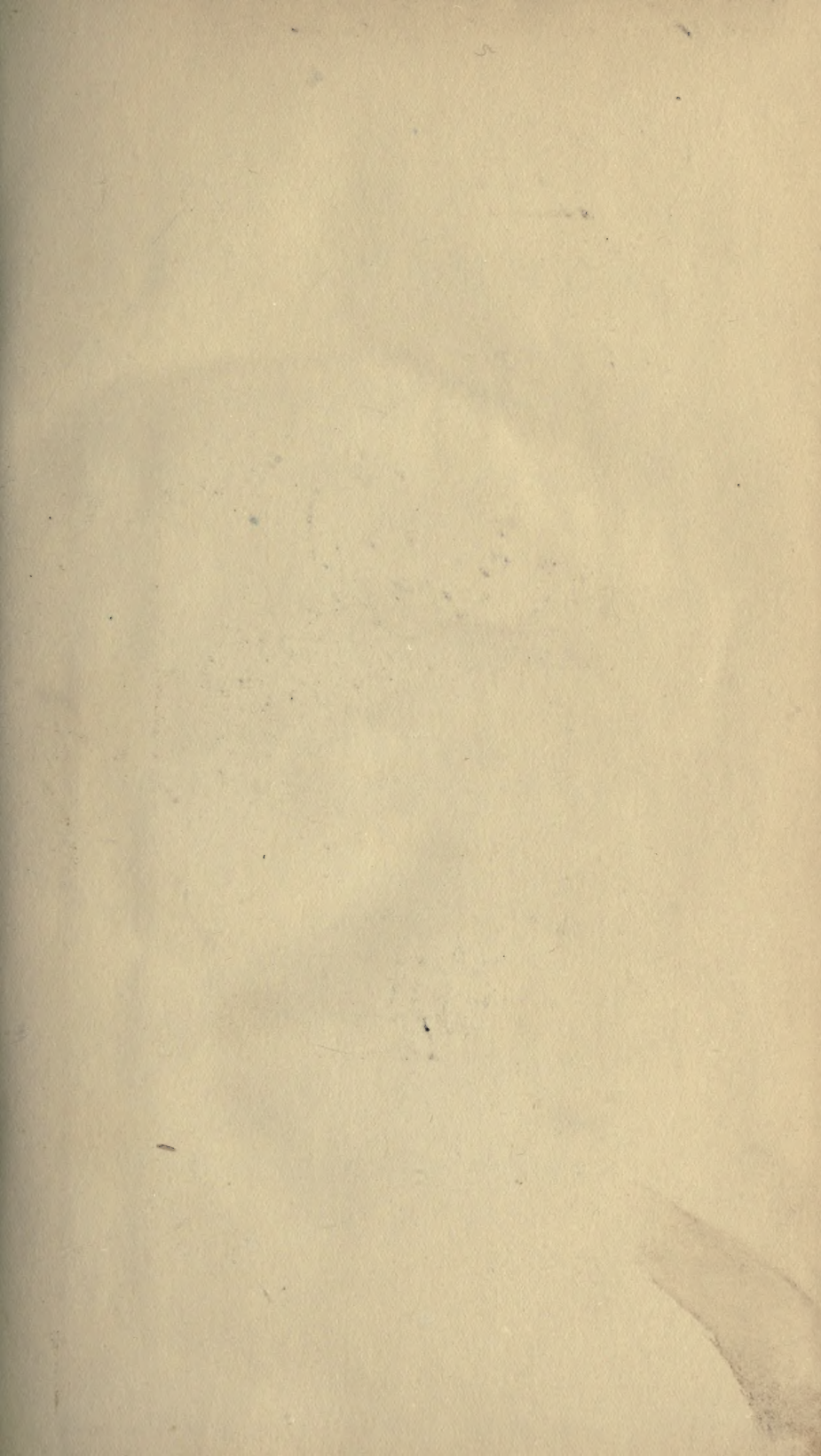



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LATIN GRAMMAR,

BY

I. J. G. SCHELLER,

TRANSLATED FROM THE GERMAN,

WITH

ALTERATIONS,  
NOTES AND ADDITIONS,

BY GEORGE WALKER, M.A.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE; HEAD MASTER OF THE  
GRAMMAR SCHOOL, LEEDS.

IN TWO VOLUMES.

VOL. II.

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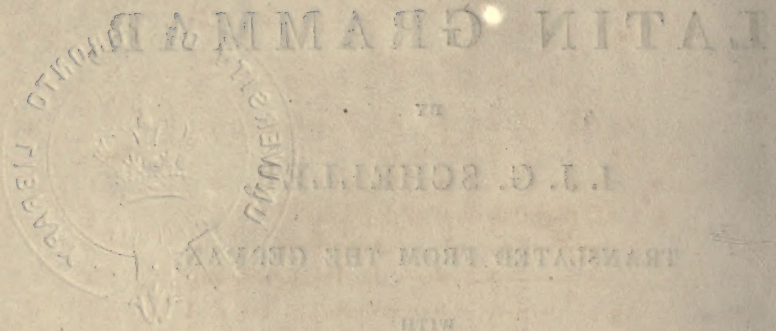
LONDON:

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J. J. G. SCHMIDT

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1

P A R T II.

OF THE CONSTRUCTION OF WORDS.

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CHAPTER I. (Continued.)

*Of Government.*

SECTION 6.—*Of the Use of the Dative.*

**T**HE Dative is generally used in answer to the question, to or for whom or what? whereto? to whose advantage? to what end? &c. and therefore instead of in, ad &c. : e. g. *proximus sum egomet mihi* : *pater dedit mihi librum* : *accepi librum dono*, for a gift : *non omnibus dormio*, I sleep not for all, to please all. But to speak more accurately, it is commonly joined to adjectives and verbs, though sometimes to other words. We shall, therefore, consider them in order.

§ 1.

*Of the Dative with Substantives.*

In the first place, the dative is at times used with substantives ; as, *lupus est homo homini*, Plaut. Asin. 2. 4. 88 : *erit ille mihi semper deus*, Virg. Ecl. 1. 7. To these belongs the very common expression *auctor tibi sum*, I advise thee : thus Cic. ad Cæs. in Ep. ad Att. 9, post Ep. 11, *qui et illi semper et senatui* —

*pacis auctor fui* : Cic. Att. 10. 6, fore *auctores Casari* : Cic. ad Div. 10. 6, deinde et *senatui bonisque omnibus auctorem, principem, duces* (te) præbeas. Particularly the dative is very often used for the genitive ; e. g. Cic. Rosc. Am. 2, his de causis ego huic *causæ Patronus* exstiti : Cic. Cat. 2. 5, *huic* ego me bello *duces* profiteor : Cic. Marc. 6, atque huius quidem rei *M. Marcello* sum *testis* : Liv. 3. 12, sed *veniam errori* atque *adolescentiæ* petendo, for *erroris* : cap. 53, *libertati* enim ea *præsidia* petitis, non *licentiæ*, for *libertatis* : Sall. Cat. 40. 2, quem *exitum* tantis *malis* sperarent? for *malorum* : ibid. Iug. 7. 4, Scipionis, qui tum *Romanis imperator* et morem &c., for *Romanorum* : ibid. Cat. 47. 2, se tertium (esse) *cui fatum* foret urbis potiri : Cic. Fat. 11, si *fatum tibi* est ex hoc morbo convalescere, for *fatum tuum* : Lucei. Cic. ad Div. 5. 14. 3, qui nunc *requietem* quærit magnis *occupationibus*, for *magnarum occupationum* : Mart. 10. 104, i *nostro comes*, i libelle *Flavo* : Hor. Sat. 2. 5. 16, ne tamen *illi* tu *comes* exterior, si postulet, ire recuses : Plaut. Merc. 5. 2. 1, *divum* atque *hominum* quæ *spectatrix* atque *hera* eadem es *hominibus* : Liv. 23. 35, ne qua *exprobratio cuiquam* veteris fortunæ discordiam sereret, for *cuiquam* facta, seems more singular. The more recent editors of ancient authors often substitute the dative for the genitive, when the question, to or for whom? or what? will apply instead of, whose? To these belong certain names of office, as *triumviri æri, auro, argento flando, feriundo* : *triumviri reipublicæ constituendæ, agro dividundo* : *prætor iuri dicundo*; where the dative shows the view or purpose for which these persons were chosen. Whether the formula, *est mihi nomen Petro, Iulo* &c., for *Petri, Iuli*, can be hence explained, will be considered hereafter.

## § 2.

*Of the Dative with Adjectives.*

The dative is often used with adjectives in answer to the question, to or for what? and other questions. They can scarcely be divided into classes, on account of their dissimilarity. e. g.

1.) Those that denote advantageous or injurious to any person or thing; as *utilis*, *inutilis*, *salutaris* wholesome, *noxius*, *perniciosus*, *periculosus*, *exitiosus* &c. This is quite clear and easy, since the question is asked, to whom or what? Yet we also find *utilis ad rem*.

2.) Those which signify like, unlike, equal &c.; as *similis*, *dissimilis*, *consimilis*, *absimilis*, *æqualis*, *par*, *dispar*, *impar*: this is also clear, since the question is, to what? e. g. *æqualem parti*, Cic. Or. 56: *divitiis*, Cic. Leg. 2. 10. and elsewhere: *par alicui*, Cic. Phil. 1. 14: Cic. ad Div. 4. 9: 6. 6. and elsewhere: *impar*, Hor. Od. 4. 6. 5: Suet. Dom. 10: *dispar*, Cic. Off. 1. 30: *absimilis*, Suet. Oth. 1: Colum. 6. 17: *consimilis*, Cic. Phil. 2. 12: Terent. Heaut. 2. 4. 2: of *similis* and *dissimilis* see hereafter: *consentaneus* agreeable, accordant, e. g. Cic. Or. 22: Cic. Off. 1. 2. and elsewhere. Yet *similis* and *dissimilis* often take a genitive; and sometimes *par*, *dispar*, *consimilis*, as was noticed above, Sect. V. § 2. n. I. 9, where examples of both cases were cited: we also have *consentaneus cum*; e. g. *hoc est consentaneum cum veritate*: Cic. ad Div. 3. 6, *consentaneum cum iis literis*. *Par* also is used with *cum*, Cic. Phil. 1. 14. Ed. Ernest.: Sall. Jug. 14: also with the ablative *nobilitate* for *nobilitati*, Ovid. Fast. 6. 804: *æqualis* with a genitive; e. g. *illorum temporum*, Cic. Div. 1. 18: *eius* (*viri*), Cic. Brut. 68, unless it here be used substantively. To these are added the following adjectives, which are seldom followed by a dative; *diversus*, *secundus* next to or inferior, *discolor*, *absonus*; as Quintil. 12. 10. 22, *nihil tam Lysiae* (i.e. a *Lysia*) *diversum quam Isocrates*: and elsewhere; e. g. *ibid.* 2. 5. 22: 9. 2.

15, 46: Vell. 2. 75: Virg. *Æn.* 11. 441, *nulli* virtute secundus, second or inferior to none in valour: so Apul. Flor. 2: Ovid. *Trist.* 5. 5. 8, *vestis* — sumatur *fatis discolor alba meis*: so Hor. *Epist.* 1. 18. 3: Stat. *Theb.* 9. 338: Liv. 1. 15, quorum nihil *absonum fidei* divinæ originis. Note: *Diversus* is also used with *a*, Cic. *Brut.* 90: also with a genitive to the question, wherein? e. g. *animi*, Tac. *Hist.* 4. 84: *morum*, *ibid.* Ann. 14. 19.

3.) Those which mean fit, suitable, adapted to any thing; e.g. *aptus*, *habilis*, *idoneus*, *accommodatus*: as, *aptus*, Cic. *Brut.* 62: Cic. *ad Div.* 12. 30: Nep. *Att.* 16: *habilis*, Suet. *Claud.* 2: Virg. *Georg.* 3. 62: *idoneus*, Cic. *ad Div.* 6. 19: Quintil. 2. 3: *accommodatus*, Cic. *Agr.* 2. 6: Cic. *Cluent.* 1: yet all these may be followed by *ad*; as, *calcei habiles et apti ad pedem*, Cic. *Or.* 1. 54: *accommodatus*, Cic. *ad Div.* 5. 16: Cic. *Off.* 1. 39: *idoneus*, Cic. *Att.* 5. 6: Cic. *Leg.* 2. 4: Cic. *Cluent.* 6: *habilis*, Liv. 21. 4: Quintil. 6. 3. To these also belongs *bonus*, good for something; Liv. 29. 31, *mons pecori bonus alendo*: Sall. *Iug.* 17. 5, *ager bonus pecori*: so *maturus*, e. g. *imperio*, Liv. 1. 3: *filia matura viro*, Virg. *Æn.* 7. 53: cf. Stat. *Sylv.* 3. 176: to these may be added *alienus* not adapted, which will be considered hereafter.

4.) Those which denote pleasant or unpleasant; as *gratus*, *iucundus*, *acceptus* (agreeable), *dulcis*, *suavis*, *ingratus*, *iniucundus*, *molestus* troublesome, *gravis* painful, *acerbus* bitter or painful; e. g. *mors eius fuit populo acerba*.

5.) Those which signify favourable, unfavourable, dear, opposite, inimical, hostile &c.; as *amicus*, *carus*, *propitius*, *infestus*, *infensus*, *inimicus*, *contrarius* &c.: to these belongs *alienus* unfavourable; e. g. Cic. *Cæcin.* 9, *hoc illi causæ alienum est*; and elsewhere; as Nep. *Them.* 4: at other times it is often used by Cicero with an ablative, both with and without *a*; also with a genitive, Cic. *Fin.* 1. 4; to which Nep. *Milt.* 6. may be referred.

6.) Those which mean easy or difficult; as, *hoc mihi est*

*facile, tibi difficile, arduum.* To these belongs *durus*; also *inivius* pathless, inaccessible: Ovid. *Met.* 14. 113, *invia virtuti nulla est via*, and elsewhere; as Virg. *Æn.* 6. 154: Plin. *H. N.* 12. 14.

7.) Those which denote inclined, disposed, ready; as, *proclivis sceleri*, Sil. 13. 585: *promptus*, e. g. *seditioni*, Tac. *Ann.* 1. 48: *ultioni*, *ibid.* 11. 32: *flagitio*, *ibid.* 15. 45: *libertati* aut ad mortem, *ibid.* 4. 46: *paratus*, e. g. Liv. 33. 6: Quintil. 8. 3: Virg. *Æn.* 2. 334: Ovid. *Pont.* 2. 2. 117: Tac. *Ann.* 12. 47: at other times it is followed by *ad*; as, *proclivis ad rem*, *paratus ad dicendum*, *promptus ad* &c.: a) *paratus ad aliquid*, Cic. *Att.* 9. 6: Cic. *Amic.* 26: Cic. *ad Div.* 6. 21: also *in*, Suet. *Galb.* 19: b) *promptus ad aliquid*, Cic. *Agr.* 2. 30: Cic. *Off.* 1. 24: Cic. *ad Div.* 3. 11: Cæs. *B. G.* 3. 19: also *in*, Tac. *Ann.* 15. 25: *ibid.* *Agric.* 35: also *adversus*, Tac. *Ann.* 6. 48: c) *proclivis ad aliquid*, Cic. *Tusc.* 4. 12: 5. 12, 37: Cic. *Amic.* 18: Terent. *Andr.* 1. 1. 51: also *in*, e. g. Claudian. *de Laud. Sere-næ* 133.

8.) Those which signify near, neighbouring; as *finitimus*, *vicinus*: Cic. *Acad.* 4. 21, *falsa veris finitima sunt*: Cic. *Or.* 32, *scientia vicina et finitima eloquentiæ*: Ovid. *Rem. Am.* 323, *et mala sunt vicina bonis*: to these belong *propior*, *proximus*; e. g. *vero*, Liv. 4. 37: *sceleri*, Cic. *Verr.* 4. 50; and often with a dative: so *proximus*, Cic. *Nat. Deor.* 2. 20: Cæs. *B. G.* 1. 1. Both these last are frequent with an accusative; e. g. *proximus finem*, Liv. 35. 27: *propior hostem*, Hirt. *B. G.* 8. 9: so Sall. *Iug.* 49: Liv. 8. 32: Cæs. *B. G.* 3. 7: also with a genitive; e. g. *propiora fluminis*, Tac. *Hist.* 5. 16. cf. Lucret. 4. 339.

9.) To these also belong *proprius*, *communis*, *adfinis* participant; as Cic. *Cat.* 4. 3, *huic (facinori) si paucos putatis adfines esse*; which also take a genitive after them: see above, Sect. V. § 2. n. I. 9. Also, *particeps alicui homini alicuius rei*, Curt. 6. 7. To these may be added *superstes* and *fidus*, which also, though seldom, take a genitive: and *cognatus*; e. g. Cic. *Or.* 3. 51, *nihil est autem tam cognatum mentibus nostris quam numeri*, so

akin to our minds &c. : and elsewhere ; e. g. Cic. Univ. 7 : Hor. Sat. 2. 3. 280.

10.) We may add to these *necessarius*, *obnoxius* subject to, *honestus*, *turpis*, *foedus* &c., all to the question, to or for whom ? also *audiens* (used adjectively) obedient : as, *dicto* (abl.) *audiens alicui* : this was considered when treating of the genitive. Further, the verbal adjectives in *bilis* ; as Hor. Od. 1. 24. 9, *multis ille bonis flebilis occidit, nulli flebilior, quam tibi* : Hor. Epist. 1. 6. 23, *hic tibi sit potius, quam tu mirabilis illi* : the reason is contained in the passive sense, since verbs passive with the poets readily take a dative instead of the ablative with *a* ; as, *hic mihi laudatur, for a me*.

### § 3.

#### Of the Dative with the Pronoun *idem*.

The pronoun *idem* is sometimes followed by a dative, in imitation of the Greek *αὐτὸς* ; as, Hor. Art. 467, *invitum qui servat, idem facit occidenti*, he who preserves one against his will, does the same as he who kills him. So, Homerus *eadem aliis sopitus quiete est*, Lucret. 3. 1051 : *eadem facit turpi*, *ibid.* 4. 1168 : *nonne tibi faciendum idem sit nihil dicenti*, Cic. Fin. 3. 4 ; i. e. *idem ac dicenti*, or *idem, quod facit is, qui dicit*. Otherwise *idem* is followed by *qui*, *ac*, *atque*, *ut*, or *quam* : e. g. *idem valere debet ac* &c., Cic. Sull. 18 : *idem videtur esse atque id*, Cic. Dom. 20 : *eandem potestatem quam si* &c., Cic. Agr. 2. 12 : *eadem quæ* &c., Cic. Harusp. 11 : so Cic. Off. 3. 4, *Peripateticis vestris, qui quondam iidem erant, qui Academici* &c., who were the same as the Academics &c. : also in other ways ; e. g. Cic. Nat. Deor. 2. 27, *Dianam autem et Lunam eandem esse putant*, they think that Diana and Luna



are the same : also with *cum*, Tac. Ann. 15. 2. Also Cic. ad Div. 9. 6. 8, quod non *idem illis* censuissem ; where the sense is, which we should not *also* have advised *for them* ; and therefore *illis* depends on *censuissem*, not on *idem*. Note : It is followed also by *cum*, Cic. Cat. 1. 8 : Gell. 18. 11 ; but in a sense somewhat different from that here considered.

## § 4.

*Of the Dative with Verbs.*

The dative follows very many verbs.

## I.) To the question, to or for whom or what ?

1.) It follows a great number of intransitives, i. e. verbs which do not admit an accusative after them, and have not an entire passive ; as, gratulari alicui, to congratulate any one, to wish him good fortune ; suadere, to persuade ; and so consilium dare, dissuadere to dissuade : obedire, parere, obtemperare, to obey ; obsequi, morem gerere, to yield to ; favere, to favour ; placere, to please ; displicere, to displease ; auxiliari, to help ; opitulari, opem ferre, præsto esse, adesse, non deesse, to assist, aid &c. : occurrere, obviam ire, to meet ; incumbere, to press upon, to be bent upon ; cedere, to give way, yield, concedere &c.

2.) A great number of transitives, i. e. which naturally admit an accusative, also take besides this a dative after them : e. g. opto *tibi* omnia bona ; debeo *tibi* vitam meam, I owe to thee my life : imperavit hoc *militibus* : præcipere *alicui* multa : mandare *alicui* rem : but *iubere* is excepted, though Perizonius maintains the contrary, and adduces Cæs. B.C. 3. 98, *militibusque suis iussit*, ut &c., which is the reading of several editions ; but Oudendorp has adopted in his text the reading *commendavit* for *iussit* : yet we find Cic. Att. 9. 13, hæ *mihi* literæ *iubent* — reverti ; and elsewhere : e. g. Liv. 27. 16 : Tac. Ann. 13. 15, 40 : dare *alicui* aliquid, tribuere, dedere se *alicui* : tra-

dere urbem *hostibus* : operam dare *alicui rei* : operam navare *literis* : impendere tempus *literis*, to devote one's time to study : concedere *alicui* aliquid, e. g. sedes suas : narrare aliquid *alicui*, nuntiare, indicare, significare, demonstrare, ostendere, declarare, dicere, scribere aliquid *alicui* : probare aliquid *alicui*, to approve any thing to one, to make it probable or credible, or agreeable : rapere *alicui* aliquid, abripere, eripere, adimere, subtrahere : mittere aliquid *alicui*, remittere : comparare aliquid *alicui*, to prepare something for one : parare, pario, e. g. gloriam sibi peperit ; also adquirere *sibi* aliquid &c.

3.) The dative follows certain impersonal verbs, which, however, are sometimes used personally, i. e. with a subject nominative preceding ; as, libet or lubet mihi, it pleases me ; licet mihi, tibi &c., it is permitted or lawful to me, thee &c. ; accidit mihi, it happens to, or befalls me (unfavourably) ; contingit mihi, it happens to me, it is my fortune (favourably) ; evenit nobis, it turns out for us, occurs to us ; conducit mihi, it is advantageous to me ; expedit mihi, it is expedient for me ; convenit nobis, it suits us ; sufficit nobis, it suffices us ; præstat homini, it is better for a man. These are generally followed by an accusative of the thing : e. g. Cic. Senect. 23, non lubet enim mihi *deplorare* vitam : so, non licet otiose *vivere* ; except contingit, accidit, evenit, which are rather followed by *ut* ; as, accidit patri tuo, *ut* inveniret &c. To these may be added, placet mihi, it pleases me, it is my pleasure ; placebat senatui, it was the pleasure of the senate : videtur mihi, it seems to me, it is my determination ; senatui visum est, it seemed good to the senate &c.

### Observations.

a) Licet is often followed by an accusative and infinitive, instead of a dative ; in which case the accusative is not governed by licet, but is the accusative of the subject with the infinitive, and is translated by *that* and a verb : e. g. for non licet *mihi* esse otioso or otiosum, we may say non licet, *me* esse otiosum, it is not permitted that I should be at ease : Cic. ad Div. 7. 1. 16, quod si Romæ esses, tamen neque *nos* (i. e. me) lepore tuo, ne-

que *te*, si qui est in me, meo frui liceret, for neque *nobis* — neque *tibi*, yet it would neither be allowed, that I should enjoy thy wit, nor thou mine : Cic. Off. 1. 26, hæc præscripta *servantem* licet magnifice, graviter, animoseque vivere, he who keeps these precepts may live &c. ; properly, it is allowed that he &c. : Virg. Ecl. 1. 41, neque servitio *me* exire licebat, it was not permitted that I should escape from servitude : so licet me abscedere, Terent. Heaut. 4. 2. 5 : *neminem* ire liciturum, Liv. 42. 36 ; and elsewhere.

b) We also find *convenit inter nos de ista re*, which is translated, we are agreed about that business.

c) To this place some refer *latet*, it lies hid or escapes notice, or is unknown ; but it is properly a personal verb, and is often used personally with a nominative of the subject prefixed. It stands partly without a case, e. g. *id qua ratione consecutus sit, latet*, Nep. Lys. 1, it is unknown in what way &c. : *causa latet*, Virg. Æn. 5. 5 : partly with a dative and accusative : a) a dative, e. g. *nihil moliris, quod mihi latere valeat in tempore*, Cic. Cat. 1. 6 : *ubi nobis hæc auctoritas tam diu latuit?* Cic. red. Sen. 6 : *mihi lates*, Lucan. 1. 419 : *oculis et auribus*, Varr. L. L. 8. 52 : *hosti*, Sil. 12. 615 : b) an accusative, e. g. *unum (semen), quod latet nostrum sensum*, Varr. R. R. 1. 40 : *nec latuere doli fratrem*, Virg. Æn. 1. 130 (134) : *illum*, Ovid. Pont. 4. 9. 126 : *Eumenem*, Iustin. 13. 8 : *latet plerosque*, Plin. H. N. 2. 20, and elsewhere ; as Ovid. Fast. 4. 211 : Val. Flacc. 6. 703.

d) Also *decet*, which usually takes an accusative, has sometimes a dative : e. g. Terent. Ad. 5. 8. 5, *ita nobis decet : vobis*, ibid. 4. 5. 45 : *nostro generi*, Plaut. Amph. 2. 1. 58 : *patri*, ibid. Capt. 2. 2. 71 : *ætati*, Gell. 9. 15 : *victoribus*, Sall. Fragm. ap. Serv. ad Virg. Æn. 8. 127 : *tantæ maiestati*, Pand. 32. 20.

II.) To the question, whereto ? for what ? e. g. *venire auxilio*, to come to one's assistance, Nep. Thras. 3 : *mittere auxilio*, ibid. Timol. 1 : *subsidio*, e. g. *ire*, Nep. Ages. 8 : *mittere*, Cæs. B. G. 2. 7 : *accipere*

*dono*, to receive as a gift, Tac. Ann. 15. 27 : dare *dono*, Terent. Eun. 1. 2. 29 : Heaut. 5. 5. 6 : virginem alicui *dono emere*, to buy for a present, ibid. Eun. 1. 2. 55 : habeto mulierem *dono tibi*, Plaut. Pseud. 4. 6. 13 : so Plaut. Capt. 3. 4. 122, nucleum amisi, reliquit *pigneri* (*pignori*) putamina, for a pledge : Virg. Æn. 1. 425 (429) pars optare (i. e. eligere) locum *tecto*, i. e. ad tectum. Particularly the verb *esse* when it means, to redound to, serve for, to be conducive ; as *est laudi*, it redounds to praise, is laudable, procures praise : *hoc est impedimento*, this is an impediment, a hindrance : *hæc res est argumento*, this thing serves for an argument, Cic. Verr. 5. 19 : Phil. 2. 16 : *est signo*, serves for a sign, or is a sign, e. g. Cic. Invent. 1. 34, quæ signo sunt omnia, all which things are a sign : *est perniciæ*, exitio, serves for destruction ; *risui*, for laughter, is laughable : *terrori*, for a terror, is terrible : *hoc est curæ*, e. g. institutio liberorum meorum est mihi curæ, is my care : *hoc est utilitati*, this redounds to advantage, is useful : *damno*, to injury, *oneri*, lucro, decori, dedecori &c. All these examples and others of a like nature are very common : so *radix est vescendo*, Plin. H. N. 21. 16 : quæ *humori extrahendo* sunt, Cels. 4. 1 : quæ *esui potuique non sunt*, Pand. 50. 12. 9, cf. Gell. 4. 1. So also *feri*, e. g. fit *dedecori*, it becomes a disgrace. To these we add *ducere*, *dare*, *tribuere*, *vertere*, when they mean, to explain a thing in one way or the other, e. g. to reckon a thing as faulty, as a fault ; as *dare*, *tribuere*, *vertere* aliquid *vitio*, to impute any thing as a fault, to take it ill : Terent. Adelph. 3. 3. 64, *hoc vitio datur*, this is taken as a fault ; for which *vitio vertitur*, *tribuitur*, or *ducitur*, might have been used. Since all these verbs admit

not only a dative of the thing, to the question, where-to? but also of the person to the question, to or for whom? according to the context, thence it happens that they frequently take after them two such datives: e. g. *venio tibi auxilio*, I come to thee as an assistance: *misi tibi librum dono*, I sent to thee a book for a present: *reliquit mihi pileum pignori*, he left me his hat for a pledge: *hoc est mihi magnæ laudi*, this tells to me for great praise, gets me great praise: *vindicibus laudi cura fuit*, Ovid. Fast. 5. 290: *ut sempiternæ laudi tibi sit*, Cic. ad Div. 2. 7: *est mihi perniciosæ or salutis*, Nep. Chabr. 4, and Thras. 2: *detrimento, maculæ, invidiæ, infamiæ nobis esse*, Cic. Verr. 3. 62: *crimini*, ibid. 5. 6: *ignavia erit tibi magno dedecori*, cowardice will be a great disgrace to you: *fit domino dedecori*, Cic. Off. 1. 39: *hæc res fuit patri magnæ utilitati*, this was a great advantage to his father: *libertati tempora sunt impedimento*, Cic. Rosc. Am. 4: *nihil nobis esse potest maiori impedimento*, nothing can more redound to our hindrance: *hæc civitas prædæ tibi et quæstui fuit*, Cic. Verr. 3. 37: *quibus occidi Roscium bono* (i. e. utilitati) *fuit*, Cic. Rosc. Am. 5: *constat virtutem hominibus summæ esse utilitati*, it is clear that virtue serves for the greatest pleasure to men, procures them the greatest pleasure: *hoc mihi est curæ*: *hoc est mihi oneri, orgumento*: Nep. Præf. *nemini* — *fuit turpitudini*, this was a disgrace to none: *hoc tibi omnes vertunt vitio*, this all impute to thee for a fault: Plaut. Epid. 1. 2. 5, *quis erit, vitio qui id vertat tibi*: Cic. ad Div. 7. 6, *ne sibi vitio verterent*: Matius Cic. ad Div. 11. 28. 4, *vitio mihi dant, quod mortem hominis necessarii graviter fero*, they impute it to me for a fault, that &c.: Cic. Off. 1. 21, *his non modo non laudi*,

verum etiam *vitio* dandum puto : Cic. Tusc. 1. 2, *Fabio laudi* datur : *crimini*, Cic. in Cæcil. 10 : Liv. 7. 4 : Nep. Præf. *laudi* in Græcia ducitur *adolescentulis*, it is accounted an honour to young men, in Greece : aliquem *despicatui* ducere, Cic. Flacc. 27, to hold one in contempt : tribuere *alicui* aliquid *superbiæ*, Nep. Timol. 4, to impute for pride, or as pride : quod *illi* tribuebatur *ignaviæ*, Cic. ad Div. 2. 16.

### Observations.

1.) These datives both of the person and thing which follow *duco* are not dependent on *duco*, but on *esse* omitted ; for *duco* means, to believe, and *ducitur adolescentulis laudi*, is for *ducitur, esse adolescentulis laudi*, it is believed, to be an honour to young men : so, *duco hoc mihi damno*, sc. *esse*. It has already been noticed that *esse* is often omitted after verbs of believing.

2.) *Esse* must not always be rendered in this case by the same English, but the expression must be varied according to circumstances : e. g. *hæc res fuit mihi magnæ lætitiæ*, this affair has caused me great joy : *est laudi*, it is laudable : *magnæ laudi*, very laudable : *hoc est argumento*, this serves for an argument : *hoc nemini est turpitudini, dedecori*, brings disgrace to no one, causes shame to none, is disgraceful to none : *hoc tibi summo erit dedecori*, this will be very shameful to you, cause great shame, bring great shame : *literæ tuæ fuerunt mihi magnæ voluptati*, your letter has occasioned me great pleasure, I have had much pleasure in your letter : *hoc est mihi curæ*, I care for this : *est utilitati*, it is useful : *magnæ utilitati*, very useful &c.

3.) The dative of the thing in answer to the question, where-to? seems after *esse* to be governed by an adjective omitted, e. g. *aptus, idoneus* &c. : e. g. *hoc est aptum laudi meæ*, this is adapted, suitable, fit for my praise ; i. e. procures me praise. The dative *vitio* after *vertere* is put for in *vitium*, and *vertere aliquid vitio* properly means, to turn any thing to a fault, i. e. so to turn it, that a fault may come out. That the dative is thus

sometimes to be explained by *ad* and *in*, for which it is used, appears from the preceding remarks on the adjectives, e. g. *aptus*, *proclivis* &c., and will be more clearly seen hereafter, e. g. *num. VI.* So we find *omnia vertere in peiorem partem*, *Cic. Rosc. Am. 36*, to take all things on the worse side; properly, to turn all things to the worse side: so, *vertere in suam contumeliam*, *Cæs. B. G. 1. 8*, to reckon it as a contempt to himself, to take it as an insult.

*Note.* To these also belongs *esse* when it means a power or ability, a being capable, or ready for anything: e. g. *sum solvendo*, I am able to pay; *sum oneri ferendo*, I am capable of bearing the burden: here also *idoneus* or *aptus* seems to be understood; properly, I am ready for paying, for bearing the burden &c.: *Cic. ad Div. 3. 8. 5*, *ad me detulerunt, sumtus decerni legatis nimis magnos, cum solvendo civitates non essent*: *Liv. 2. 9*, *et tributo plebes liberata, ut divites conferrent, qui oneri ferendo essent*, who were capable of bearing the burden, *sc. idonei*: *Liv. 30. 6*, *quæ restinguendo igni forent*, which would serve for extinguishing the flame: *Plin. H. N. 21. 16*, *radix eius est vescendo*, *sc. apta, idonea*; where it stands passively: so also in English, It is not for eating, i. e. not fit, not intended to be eaten: for this *Cic. Nat. Deor. 2. 64*, *ad vescendum apta*.

III.) The dative also follows verbs, in answer to the question, for whose enjoyment, advantage, injury? to please whom? for whom? To this case we may refer the expression *non omnibus dormio*, which *Cicero* quotes, *ad Div. 7. 2*, i. e. I do not sleep to please all; and immediately after, as an application of it, says, *sic ego non omnibus servio*, i. e. even so I am not a slave for all, the slave of all: *Cic. ad Div. 2. 18. 6*, *sin quid offenderit, sibi totum, nihil tibi, offenderit*, but if he commit a fault, he will commit it entirely for himself, and not for you, i. e. entirely to his own in-

jury, not yours : Cic. Amic. 3, factus est consul bis, primum ante tempus, iterum (the second time) *sibi* (i.e. in commodum suum) suo tempore (at the favourable time); *reipublicæ* pæne sero, he was made consul at the right time for himself, but almost too late for the commonwealth : Cic. ad Div. 6. 16, tibi gratulor, *mihi* gaudeo, i. e. in commodum meum : Plaut. Capt. 4. 2. 86, *mihi* quidem esurio, non *tibi*, I hunger for myself, not for you : Plaut. Aul. 4. 2. 16, id adeo *tibi* faciam (sc. fideliam mulsi plenam), verum ego *mihi* bibam, I will make it for you, but will drink it for myself, i. e. I will enjoy it.

IV.) The dative often follows esse, when it means, to belong ; where it may mostly be translated, to have : as, liber *est mihi*, I have a book ; libri *sunt mihi*, I have books ; otium *est mihi*, I have leisure ; est mihi nomen Iohannis, I have the name of John, am called John : Cic. ad Div. 2. 11. 4, quidquid (pantherarum) erit, *tibi erit*, i. e. *tuum erit, tu habebis*, all that shall be collected, shall be yours, shall belong to you, you shall have. Here belongs Cic. ad Div. 2. 8, in eo *mihi sunt* omnia, properly, I have all therein, i. e. all that belongs to me depends upon it : Cæs. B. G. 6. 27, *his sunt* arbores pro cubilibus, they have trees instead of, for beds, trees serve them instead of, for beds. Also an adjective is often joined to it ; as, Sall. Cat. 37, nam semper in civitate, *quibus opes nullæ* sunt, invident bonis, those who have no property : Sall. Iug. 31, *innocentiæ plus periculi*, quam *honoris est* : Ovid. Her. 17. 66, an nescis *longas regibus esse manus* ? Hor. Od. 3. 2. 25, est et fidei tuta silentio merces.



## Observation.

In the expression *est mihi nomen*, or *cognomen*, the name is put in the nominative, genitive, or dative; as, *est mihi nomen Petrus, Petri, Petro*: e. g. 1.) in the Nominative; Cic. Verr. 4. 52, *fons aquæ dulcis, cui nomen Arethusa est*; and soon after, *altera autem est urbs Syracusis, cui nomen Acradina est*: Cic. Brut. 62, *cui saltationi Titius nomen esset*: Cic. Tusc. 4. 11, *eique morbo est nomen avaritia*: Terent. Hec. Prol. *Hecyra est huic nomen fabulæ*: Liv. 40. 4, *Theoxena et Archo nomina his mulieribus erant*: 2.) in the Genitive; Plaut. Amph. Prol. 19, *nomen Mercurii est mihi*: Vell. 2. 11, *virtuti (Metelli) cognomen Numidici inditum*: 3.) in the Dative; Plaut. Rud. Prol. 5, *nomen Arcturo est mihi*, I am called Arcturus: Virg. Æn. 1. 267 (271), *cui nunc cognomen Iulo additur*: Liv. 2. 5, *Vindicio ipsi nomen fuisse*: *ibid.* 16, *Clausus, cui postea Appio Claudio fuit nomen*: Sall. Jug. 5. 4, a P. Scipione, *cui postea cognomen Africano ex virtute fuit*: Liv. 25. 2, *Scipio, cui post Africano fuit cognomen*: Liv. 1. 1, *Troia et huic loco nomen est*, where the elder Gronovius conjectures, but perhaps without reason, that the Roman writers, when they mentioned Roman names, preferred the dative to the nominative, and only expressed foreign names in the nominative: thence Liv. 35. 24, *utrique eorum Salinator cognomen erat*, he prefers *Salinatori*. Also with other verbs; e. g. *cui Egerio inditum nomen*, Liv. 1. 34: *artificibus — nomen histrionibus inditum*, Liv. 7. 2: *inventus nomen fecit Peniculo mihi*, Plaut. Men. 1. 1. 1: *dare alicui cognomen pingui*, for *pinguis*, Hor. Sat. 1. 3. 58: *addere alicui cognomen Felicem*, for *Felicis*, Plin. H. N. 22. 6. *Note*: *Gabinio Chaucius cognomen usurpare concessit*, Suet. Claud. 24, for *Chaucii*, where the nominative is remarkable.

V.) The dative is also put after the following verbs, not to the question, to or for whom? or whereto? but the question whom? and some others: as *parco*, I spare; *benedico*, I praise or bless any one, properly, speak

good to one ; maledico, I revile, curse any one, properly, say ill to one : these are each really for two words, bene dico, and male dico, and were so written : studeo, I am busy about a thing, give my attention to it ; persuadeo, persuade, convince ; medeor, I heal ; irascor, I am angry, in a passion with any body ; caveo, I provide safety for, take care of any one by turning off injury ; nubo, I marry, i. e. a husband ; invideo, I envy ; arrideo, or adrideo, I smile on, please ; prospicio, I provide for ; consulo, I consult for ; succenseo, I am angry with, (secretly) have a grudge against : e. g. parcere hostibus, to spare the enemy, to give them their lives ; parcere vitæ, to spare the life : cui ego benedico, ei tu maledicis, whom I commend, thou revilest : studeo virtuti, I pay my attention to virtue ; literis, to literature : tu mihi persuasisti de hac re, thou hast persuaded me in this business ; persuadebis mihi nunquam, thou wilt never persuade me ; persuasum mihi est, I am persuaded : mederi morbo, to heal a disease ; omnibus morbis mederi non est hominis (negotium), to heal all diseases is not in the power of man : quid mihi irasceris ? why art thou angry with me ? cavere clientibus, to take care for his clients ; cavere alicui pecunia, to give any one security in money : nupta est or nupsit viro diviti, she is married to or has married a rich man : hæc res mihi arridet, this business pleases me : Deus nobis prospexit, God has provided for us ; prospexit nostræ vitæ, has provided for our life : Deus vitæ, felicitati nostræ, consuluit, has taken care of &c. : cur pater mihi succenset ? why is my father angry with me ?

The following are examples from the ancients : 1.) *parco*, Cic. ad Div. 11.2 : Cic. Phil. 2. 24 : Cæs. B.G.

7. 28 : Nep. Paus. 2 : 2.) *bene dicere* alicui, Cic. Sext. 52 : Ovid. Trist. 5. 9. 9 : 3.) *male dicere* alicui, Cic. Cœl. 3 : Cic. Deiot. 3 : Cic. Nat. Deor. 1. 33 : Terent. Hec. 4. 2. 14 : Hor. Sat. 2. 3. 140 : 4.) *studeo* alicui rei, e. g. *præturæ*, Cic. Cœl. 11 : *virtuti*, Cic. Fin. 4. 24 : so Cic. Fin. 4. 18 : Cæs. B. G. 3. 10 : 4. 5 : also *homini*, i. e. to be friendly to, Cic. Mur. 36 : 5.) *persuadeo*, Cic. Rosc. Am. 2 : Cic. ad Div. 11. 5 : Nep. Eum. 3 : also with an accusative of the thing ; e. g. *hoc mihi*, Cic. Att. 16. 5 : *utrumque*, Cic. Phil. 2. 10 : 6.) *medeor*, e. g. *morbo*, Cic. Or. 2. 44 : *malo*, Cic. Agr. 1. 9 : *reipublicæ adflictæ*, Cic. Sext. 13 : *stultis*, Cic. ad Div. 7. 28 : 7.) *irascor* alicui, Cic. Phil. 8. 5 : Cic. Att. 15. 17 : Cæs. B. C. 1. 8 : *admonitionibus*, Quintil. 2. 6 : 8.) *caveo*, e. g. *alicui*, Cic. Phil. 1. 2 : *securitati*, Suet. Tib. 6 : *sibi*, Cic. Pis. 12 : Cic. Verr. 1. 35 : 9.) *nubo*, e. g. *alicui*, Cic. Div. 1. 46 : Liv. 1. 46 : 2. 4 : 30. 15 : also *in familiam*, Cic. Cluent. 66 : *in domum*, Liv. 3. 4 : we also find *nuptam esse cum aliquo*, to be married to a man, e. g. Cic. Verr. 4. 6 : Cic. ad Div. 15. 3 : Terent. Hec. 4. 1. 19 : Phorm. 5. 3. 34 : 10.) *invideo* alicui, Cic. Or. 2. 52 : Cic. Acad. 4. 2 : Ovid. Fast. 2. 591 : *alicui rei*, Cic. Agr. 2. 37 : Cic. Balb. 6 : *alicuius rei*, Hor. Sat. 2. 6. 84 : also *aliqua re*, according to Quintil. 9. 3 : also *alicui aliquid*, Cic. Tusc. 3. 2 : Liv. 2. 40 : Hor. Sat. 1. 6. 50 : also merely *aliquid*, e. g. *florem*, Acc. ap. Cic. Tusc. 3. 9 : 11.) *adrideo*, Terent. Eun. 2. 2. 19 : Ad. 5. 4. 10 : Liv. 41. 20 : Cic. Att. 13. 21 : 12.) *prospicio*, Cic. Verr. 3. 55 : Cic. Cat. 4. 2 : Nep. Phoc. 1 : Cæs. B. G. 7. 50 : 13.) *consulo*, Cic. ad Div. 4. 9 : 11. 29 : Cic. Off. 1. 25 : 14.) *suc-censeo*, Cic. Deiot. 13 : Cic. Tusc. 1. 41 : Terent.

Phorm. 2. 3. 14 : Cæs. B. C. 1. 84. *Note* : Yet most of them are also followed by an accusative : 1.) *parco*, e. g. *oleas*, Cato R. R. 58 : *pecuniam*, Plaut. Curc. 3. 11 : *talenta filiiis*, Virg. Æn. 10. 532 : also with an infinitive, Liv. 34. 32 : Terent. Hec. 3. 1. 2 : Ovid. Art. 2. 557 : 2.) *bene dicere*, e. g. *deum*, Apul. Asclep. : *diem*, Lactant. 7. 14, i. e. to bless : 3.) *male dicere aliquem*, Petron. 58 ; 74 ; 96 : Tertull. adv. Prax. 29 : 4.) *studeo*, e. g. *unum studentis*, Cic. Phil. 6. 7 : *eadem student*, Terent. Andr. 1. 1. 18 : *id studuisti*, ibid. Heaut. 2. 4. 8 : *has res*, Plaut. Mil. 5. 44 : *litteras*, Cic. Red. Sen. 6 ; where, however, Edd. Græv. and Ernest. have *litteris* : also with a genitive ; e. g. *tui*, Acc. ap. Cic. Nat. Deor. 3. 29 : 5.) *persuadeo aliquem*, Petron. 62 ; 64 : Enn. ap. Serv. ad Virg. Æn. 10. 100 : thence *persuasus*, a. um, convinced, Cæs. B. G. 7. 20 : Auct. ad Herenn. 1. 6 : Cæcin. Cic. ad Div. 6. 7 : Ovid. Art. 3. 679 : 6.) *medeor*, e. g. *quas* (sc. cupiditates) *mederi* posses, Terent. Phorm. 5. 4. 3 : *vitia*, Vitruv. 8. 3 : so Iustinian. Instit. 2. tit. 7 : 7.) *irascor*, e. g. *nostram vicem*, for nobis, Liv. 34. 32 : also with an accusative of the cause ; e. g. *id*, Cato ap. Gell. 7. 3 : *nihil*, i. e. *ob nihil*, Gell. 19. 12 : 8.) *caveo* with an accusative, to beware of : see of the accus. : 9.) *arrideo aliquem*, Valer. Cato in Diris 108 : thence *si arrideantur*, Cic. de Opt. Gen. Orat. 4 : 10.) *prospicio*, with an accusative, means somewhat differently ; e. g. *casus futuros*, Cic. Amic. 12, i. e. to foresee : yet *aliquid alicui*, to provide any thing for one ; e. g. *sedem senectuti*, Liv. 4. 49 : *ferramenta*, Cic. Sull. 19 : *maritum filia*, Plin. Ep. 1. 14 : 11.) *consulo*, with an accusative, means to consult or advise with ; also to consider ; e. g. *rem* : 12.) *succenseo* also is used with

an accusative of the cause ; e. g. *id* (propter *id*), Terent. And. 2. 3. 3 : so *quod*, *ibid.* Phorm. 2. 1. 33 : *alicui aliquid*, i. e. paululum, Cic. Tusc. 1. 41.

VI.) The dative, in imitation of the Greek idiom, is often used, particularly by the poets, instead of another case with a preposition, and must be translated accordingly.

1.) Instead of *a* : this is frequent, a) after verbs which signify to be remote from, to differ from, not to coincide with, as *discrepare*, *discordare*, *differre*, *dissidere*, *distare* &c. : as Hor. Od. 1. 27. 5, *vino et lucernis* Medus acinaces immane quantum discrepat, is discordant with wine &c., for *a vino et a lucernis : sibi discrepantes*, i. e. *a se*, Cic. Or. 3. 50 : Hor. Art. 152, *primo ne medium, medio ne discrepet imum*, i. e. *a primo, a medio* : Hor. Epist. 2. 2. 194, *scire volam, quantum simplex hilarisque nepoti discrepet, et quantum discordet parcus avaro*, for *a nepote, ab avaro* : Hor. Sat. 1. 4. 48, *differt sermoni*, i. e. *a sermone* : *ibid.* Art. 236, *colori* : Nep. Ages. 7, *cuivis*, i. e. *a quovis* : Plin. H. N. 9. 53, *conchis*, i. e. *a conchis* : Hor. Epist. 1. 7. 23, *quid distent æra lupinis*, i. e. *a lupinis* : Plin. H. N. 29. 4, *nihil aconito distans*, i. e. *ab aconito* : *dissidens plebi*, Hor. Od. 2. 2. 18, for *a plebe* : *sceptris nostris* *dissidet*, Virg. Æn. 7. 370. At other times *discrepare* is also used with *cum*, Cic. Fin. 2. 30 : 4. 12 : with *a*, Cic. Or. 3. 30 : Cic. Parad. init. : Cic. Tusc. 3. 7 : with *inter se*, Cic. Off. 3. 12 : so *discrepat inter scriptores* or *auctores*, Liv. 22. 61 : 29. 25 : 28. 56, i. e. there is a difference amongst writers : *discordare* with *inter se*, Terent. Andr. 3. 3. 43 : with *cum*, Tac. An. 12. 28 : *secum*, Cic. Fin. 1. 13 : with *a*, Vell. 2. 53 : Quintil. 8. 3 : 11. 3 : with *adversus*, *ibid.* 5. 11 : so also *differre inter se*, Cic. Tusc. 4. 11 : Cic. Or. 32 : *ab aliquo*, Cic. Phil. 8. 11 : *cum re*, Cic. Invent. 1. 44 : *cum tempore*, *ibid.* 27 : *distare inter se*, Cæs. B. G. 7. 27 : Cic. Or. 1. 49 : with *a*, Cic. Off. 2. 4 : 3. 17 : Hirt. Alex. 7 : *dissidere inter se*, Cic. Acad. 4. 47 : Cic. Att. 1. 13 : with *a*, Cic. Att. 7. 6 : Cic. Balb. 13 : Nep. Hann. 10 : *cum aliquo*,

Cic. Acad. 4. 47 : b) to keep off; as *arcere*, *defendere* &c. : Virg. Georg. 3. 155, *hunc quoque — arcebis gravido pecori*, for *a gravido pecore* : *ibid.* Ecl. 7. 46, *solstitium pecori defendite*, i. e. *a pecore* : Hor. Od. 1. 17. 3, *et igneam defendit æstatem capellis usque meis*, for *a capellis meis* : so also *iniuriam foribus*, Plaut. Most. 4. 2. 20 : unless it here be an ablative, as *defensare se iniuria*, for *ab iniuria*, *ibid.* Bacch. 3. 3. 39. In other places *arcere* is followed by *a*, or a bare ablative; e. g. *ab iniuria*, Cic. Leg. 1. 14 : *a tectis*, Cic. Cat. 1. 13 : *aliquem aditu*, Cic. Leg. 1. 14 : *reditu*, Cic. Tusc. 1. 37 : so *defendere hostes a pinnis*, Quadrig. ap. Gell. 9. 1 : *ignem a tectis*, Ovid. Rem. 625 : *iniuriam foribus*, Plaut. cited above : c) especially after passives it is very usual with the Greeks to use a dative, where in English we use *by*; and this is continually imitated by the Latin poets : e. g. Hor. Od. 1. 6. 1, *scriberis Vario*, i. e. *a Vario* : Ovid. Trist. 5. 10. 37, *Barbarus hic ego sum, quia non intelligor ulli*, i. e. *ab ullo* : yet this is not confined to the poets, but occurs also frequently with prose writers. And indeed it occurs not merely with the participle future passive and gerund of necessity, after which the dative is almost constantly used, and rarely *a* with an ablative : e. g. *deus est mihi amandus*, God must be loved by me, I must love God, for *a me* : *virtus est omnibus colenda*, virtue must be revered by all, all must reverence virtue, for *ab omnibus* : *literæ tibi sunt scribendæ*, the letter must be written by thee, you must write the letter, for *a te* : *eundum est fratri*, for *a fratre*; which examples are all very familiar, must be explained by *a* with an ablative, and should be imitated : but also occasionally with other parts of the passive; e. g. *liber est mihi lectus*, for *a me* : Cic. ad Div. 1. 9. 60, *nunquam enim præstantibus in republica gubernanda viris laudata est in una sententia perpetua permansio*, where *præstantibus viris* is the dative, and must be explained by *a præstantibus viris* : Cic. Off. 3. 9, *honesta enim bonis viris, non occulta, quaeruntur*, for *a bonis viris* : Cic. ad Div. 4. 13. 16, *ab iis ipsis, quibus tenetur* (*respublica*), i. e. *a quibus tenetur* : Liv. 1. 31, *Romanis quoque ab eodem prodigio novendiale sacrum publice susceptum est*, for *a Romanis* : Sall. Iug. 107. 1, *sæpe antea*

*paucis strenuis* adversum multitudinem bene *pugnatum* (esse), for a *paucis strenuis*. This should be noticed, but not generally imitated.

2.) Instead of *ad* or *in*, and indeed in two ways: a) to the question, whither? Virg. *Æn.* 5. 451, it clamor *cælo*, towards heaven, for *ad cælum*: *ibid.* 6. 152, *sedibus* hunc ante refer *suus*, for *in sedes suas*, i. e. *in sepulcrum*; and elsewhere: b) to the question whereto? or to what? e. g. Virg. *Æn.* 1. 207 (211), *durate*, et vosmet *rebus* servate *secundis*, reserve yourselves for prosperous circumstances, for *ad res secundas*: *ibid.* 7. 482, *belloque* animos accendit *agrestes*, i. e. *ad bellum*: to these belongs Liv. 1. 23, me *Albani* ducem *bello gerendo* creavere, for *ad bellum gerendum*: *ibid.* 4. 4, *decemviros legibus scribendis* intra decem hos annos et creavimus &c., for *ad leges scribendas, legum scribendarum gratia*. To these belong the formulæ cited above, n. II. dare and accipere *dono*, as a gift: *vertere vitio*: hoc est mihi *laudi*: mittere *auxilio*, for which *in auxilium* is used, Suet. Aug. 10. Also some adjectives, as *proclivis seditioni*, *aptus rei* &c.: also substantives, as *triumviri reipublicæ constituendæ*, which have all been noticed before.

3.) Instead of *apud*: e. g. *purgare se alicui*, to clear himself to any one: so, *excusare se alicui*; which are very usual, and may, therefore, be imitated: e. g. *purgo*, Cic. ad Div. 12. 25. 8, quod te *mihi* de Sempronio *purgas*, that you clear yourself to me about &c.: Plaut. Amph. 3. 2. 23, uti me *purgarem tibi*: Cæs. B. C. 1. 8, velle se *Cæsari* *purgatum*: and elsewhere; as Cic. Phil. 14. 6: Cic. Att. 1. 17: Cæs. B. G. 1. 28: so also *excuso*; e. g. Cic. ad Div. 11. 15, ut te *mihi* per literas *excusaret*: Cic. ad Att. 15. 26, *Varroni*, quemadmodum tibi mandavi, memineris *excusare* tarditatem literarum mearum: *ibid.* 28, *Atticæ* me ita *excuses*: Plaut. Asin. 4. 2. 4, *uxori* *excuses* te: to these belongs Terent. Eun. 5. 8. 23, *mihi* illam laudas? i. e. *apud me*: Cic. Amic. 27, *mihi* quidem Scipio vivit, vivetque semper; where *mihi* is equivalent to *apud me, in animo meo*.

4.) Instead of *cum*: to these belong: a) in the poets the

verbs to strive, to fight, to contend : as *pugnare, certare, &c.* : e. g. Virg. Ecl. 5. 8, *montibus in nostris solus tibi certet Amyntas*, for *tecum* : *ibid.* 8. 55, *certent et cynis ululæ* : and elsewhere ; e. g. *ibid.* Georg. 2. 138 : Hor. Od. 1. 3. 13, *Africum decertantem aquilonibus* : Virg. Æn. 4. 38, *placidone etiam pugnabis amori*, for *cum amore* ; cf. 11. 600 ; and elsewhere : *ibid.* 1. 493 (497), *audetque viris concurrere virgo*, for *cum viris* ; and elsewhere : e. g. *ibid.* 10. 8 : Ovid. Met. 5. 89 : 12. 595 : Art. 3. 5 : also Liv. 24. 15, *quibus cum Numidæ concurrissent* (also we have *concurrere alicui*, i. e. to take a part with any one, e. g. in hereditate, Pand. 5. 2. 16 : so *ibid.* 37. 11. 2) : Virg. Æn. 12. 678, *stat conferre manum Æneæ*, for *cum Æneæ*, I am resolved to fight with Æneas : so *conferre se alicui*, *ibid.* 10. 735, to come close to, to attack : *ibid.* 1. 475 (479), *impar congressus Achilli* : so *ibid.* 5. 809 : Ovid. Met. 12. 76 : (also *congrēdi aliquem*, Virg. Æn. 12. 342, 510) ; Hor. Od. 1. 1. 15, *luctantem Icaris fluctibus Africum* : *ibid.* Epist. 2. 2. 74 : Stat. Theb. 11. 522 : also with an ablative, Lucan. 3. 503 : b) verbs of uniting, joining, and the like : e. g. *iungere* is often used by Cicero and others with a dative ; e. g. *iungere equos currui*, *iungere aliquid rei* ; which may be imitated : so, *coniungere aliquid alicui rei* ; instead of which there often occurs *coniungere aliquid cum aliquo, cum aliqua re, or re*. But others, such as *coire, concumbere, &c.* are usual with the dative in the poets only ; e. g. Ovid. Her. 4. 129, *coitura privigno* : Hor. Art. 12, *sed non ut placidis coeunt immitia*, for *cum placidis* : Virg. Æn. 7. 661, *mixta deo mulier*, i. e. *cum deo* : *miscere rem rei*, Cic. Off. 2. 14 : Hirt. Alex. 56 : *componere rem rei*, Prop. 2. 64 : Ovid. Met. 10. 338, *Cinyræ concumbere*, i. e. *cum Cinyra* : Prop. 2. 12. 16, *dicitur et nudæ concubuisse deæ* : *conferre castra castris*, for *coniungere*, Cic. Div. 2. 55 : Cæs. B. C. 3. 79 : Liv. 4. 27 ; and elsewhere : so *concurrere alicui*, Pand. see above : c) *loquor* also is sometimes followed by a dative ; as Plaut. Pæn. 4. 2. 63, *si herus meus me esse locutum cuiquam mortali sciat*, for *cum quocumque mortali* : Cœl. Cic. ad Div. 8. 12. 3, *tum quidem aliquot amicis — locutus sum*, for *cum aliquot amicis &c.*, yet Ernesti has inserted *cum*. It is however used elsewhere with a dative,



e. g. Stat. Theb. 12. 26 &c.: d) comparare, conferre, to compare, aliquid *alicui rei*, for *cum aliqua re*, is very common; e. g. Cic. Senect. 5, equi fortis et victoris *senectuti comparat* suam, for *cum senectute*: so Liv. 28. 28: Cic. Off. 1. 22, Lycurgi *legibus et disciplinæ conferendi* sunt: so also Hor. Sat. 1. 5. 44: componere, to compare, Cic. Flacc. 26: Virg. Georg. 4. 176: contendere, to compare, Hor. Epist. 1. 10. 26: Auson. Grat. Act. 14.

5.) Instead of *in* after *abdere*: as *abdere se literis*, to devote himself entirely to literature, literally to hide himself in literature, Cic. Arch. 6: to this place belongs Virg. Æn. 2. 553, *lateri capulo tenuis abdidit* ensem, literally hid the sword in his side, i. e. thrust the sword in his side, where *latere* is for *in latere*: in other places *in* is expressed, e. g. *abdit ferrum in armo*, Ovid. Met. 4. 719. And thus, perhaps, more similar examples of other verbs might be found.

VII.) The dative follows some verbs that are compounded of the prepositions *ad*, *ante*, *circum*, *con* (for *cum*), *de*, *e*, *in*, *inter*, *ob*, *post*, *præ*, *pro*, *re*, *sub*, *super*; partly to the question, to or for whom? and partly it must be explained by the preposition, with which the verb is compounded. The verbs of this sort are partly intransitive, i. e. which have no accusative, and partly transitive, which, besides the dative, have also an accusative: e. g.

*Ad*: as *adsuescere rei*, Liv. 1. 19: Suet. Aug. 38, to be accustomed, to accustom one's self to a thing: *adesse alicui*, to stand by, to aid any one: also *alicui rei*, to be present at any thing; e. g. *amicis*, Cic. Senect. 11; *comitiis*, Cic. Att. 1. 10; *periculis*, Nep. Pelop. 4: both are very common. Thus also *adhærere alicui rei*, to adhere to, to cleave to anything, Liv. 5. 47: 39. 25, and elsewhere: and *adhærescere*, to continue to adhere to anything, Cic. Off. 1. 25. So also *adspirare*, *adiacere*, *adiicere*, *adhibere*, *adferre* &c.: Virg.

Æn. 2. 385, *adspirat primo fortuna labori*, fortune favours the first labour; and elsewhere: e. g. *ibid.* 10. 525: Liv. 2. 49, *Tuscus ager Romano adiacet*, lies next to, adjoins the Roman: thus, *adiicere oculum rei*, to cast one's eye upon a thing, to be eager after it: Cic. Verr. 2. 15, *adiectum esse oculum hereditati*: *adhibere aliquid alicui rei*, to apply one thing to another, to make use of in it: e. g. *calcaria equo*, to apply spurs to a horse; as Cic. Brut. 56, *alteri se calcaria adhibere, alteri frenos*, that he used spurs with one, the bit with the other: thus, *manus vectigalibus*, Cic. Agr. 2. 18: *consolationem alicui*, Cic. Brut. 96: further, *adferre vim alicui*, e. g. *virgini*, to do violence to, Liv. 4. 4: *advertere proras terra*, Virg. Æn. 7. 35: *balnearia occidenti*, Colum. 1. 6: *vineta orienti*, *ibid.* 3. 12. 6, and elsewhere. Yet both *ad* and *in* are frequently used; e. g. *adhibere aliquem* (aliquam rem) *ad aliquid*, to make use of person or thing in anything; e. g. *aliquid ad panem*, Cic. Tusc. 5. 34: *manus medicas ad vulnera*, Virg. Georg. 3. 455: *aliquem ad convivium*, to bring one to table, Nep. Præf.: *aliquem in consilium*, Cic. ad Div. 2. 7: 6. 1. 5, i. e. to make use of for counsel: thus, *oculos adiacere ad omnia*, Cic. Agr. 2. 10: *animum ad aliquid*, Terent. Eun. 1. 2. 63: *adsuescere with ad*, Cæs. B. G. 6. 28: so *aliqua re*, e. g. *genus pugnae, quo adsueverant*, Liv. 31. 35: *advertere aures ad vocem*, Ovid. Fast. 1. 180: *classem in portum*, Liv. 37. 9: so, *admovere, adnectere rem alicui rei*, and *rem ad rem*: also *adiaceo* with an accusative, e. g. *mare, Etruriam*, Nep. Timoth. 2: Liv. 7. 12.

*Ante*: as *anteponere, anteferre, aliquid (aliquem) alicui rei*, to prefer: to the question, to whom? which is quite regular.

*Circum*: as *circumfundi alicui*, to be put round anything, to encompass, Liv. 22. 7, 14: so, *circumfundere se alicui*, i. e. to surround, encircle, Liv. 29. 34: thus also, *circumfusus, a, um*, e. g. Liv. 6. 15, *circumfusa lateri meo turba*, the multitude which surrounded my side, for *turba fusa circum latus meum*: so *circumiicere*, Liv. 38. 19: also *circumiectus, a,*

um, e. g. Cæs. B. G. 2. 6, circumiecta multitudine hominum totis mœnibus, when a multitude of men entirely surrounded the walls, for multitudine hominum iacta circum tota mœnia : so, ædificia circumiecta muris, Liv. 9. 28, i. e. surrounding, encompassing. So we find circumdare urbi murum, to carry a wall round the city : fossam lecto, Cic. Tusc. 5. 20 : exercitum castris, Liv. 3. 28 : munitiones toto (for toti) oppido, Hirt. B. G. 8. 34, and in other places. Yet we also find circumstare aliquid aliqua re, i. e. to surround (actively), Liv. 4. 47 : Cic. ad Div. 15. 14 : quem circumfundit aer, surrounds, Cic. Nat. Deor. 2. 10 : Nep. Ages. 8 : vectem circumiectus, Cic. Div. 2. 28.

*Con* : e. g. comparare, contendere, componere, conferre, to compare, aliquem alicui, for cum aliquo : Cic. Senect. 5, equi fortis et victoris senectuti comparat suam, he compares his own old age to that of &c. Yet comparare is most generally followed by cum ; as Cic. ad Div. 3. 6. 1, cum meum factum cum tuo comparo. Further, componere : Virg. Ecl. 1. 24, parvis componere magna solebam, for cum parvis, I used to compare great things to small : thus also, contendere, Cic. Flacc. 26 : Hor. Epist. 1. 10. 26 : conferre, Cic. Off. 1. 22 : Liv. 28. 28, which have all been adduced already. Further, conferre castra castris, to unite &c., Cic. Div. 2. 55 : Liv. 4. 27 : Cæs. B. C. 3. 79 : so also alicui congrederi, concurrere, concumbere, coire &c. See before, n. VI. 4.

*De* : e. g. deesse alicui, not to assist one, is very common ; e. g. Cic. ad Div. 1. 9 : Cic. Att. 14. 15, and elsewhere : also with a dative of the thing ; as Liv. 6. 24, neque alter tribunus rei defuit, nor did the other tribune act remissly in the business : convivio, Cic. Phil. 2. 29 : bello, Cic. Q. Fr. 2. 6. So deferre aliquid alicui, to carry to any one, for ad aliquem : e. g. Nep. Att. 4, omnia munera, quæ acceperat, ei iussit deferri : thus some also say deferre honorem (honores) alicui, to offer an honour or office to one : also studium alicui, Cic. ad Div. 6. 10 : yet some also say, ad aliquem ; e. g. summam imperii ad aliquem, Nep. Hann. 3 : also, ad aliquem, i. e.

to lay before, to make known, to inform, Cic. Fin. 2. 17 :  
Cic. ad Div. 5. 8 : Cic. Verr. 1. 25.

*E*: e. g. eripere *periculo, malo*: as *periculo*, Cæs. B. G. 4. 12 :  
vitam *supplicii*, Cic. Cat. 1. 8 : yet we also find *ex periculo*,  
out of danger, as in English : e. g. *ex periculo*, Cic. Cluent.  
26 : *ex insidiis*, Cic. Mur. 38 : *ex morte*, Cic. Verr. 5. 6 :  
also *de* for *ex*, Cic. Verr. 5. 67 : also an ablative only ; e. g.  
*flamma*, Cic. Verr. 3. 48.

*In* : e. g. iniicere manum *alicui*, Liv. 3. 44 : Cic. Rosc. Com.  
16, to lay the hand on one : so *alicui* iniicere spem, metum,  
terrorem, cupiditatem, to excite in one hope, fear, terror, de-  
sire : e. g. *spem*, Cic. Att. 3. 22 : *metum*, Plaut. Cas. 4. 2. 26 :  
*formidinem*, Cic. Verr. 3. 28 : *terrorem*, Cic. Fin. 5. 11 :  
*studium pugnandi*, Cæs. B. G. 1. 46 : *mentem*, Cic. Mil.  
31 : *pavorem*, Liv. 4. 19. Inferre bellum *alicui* or *terræ*  
to make war on a person or country, is very common ; e. g.  
Cic. Pis. 34 : Cic. Att. 9. 10 : Imponere fastigium *operi* :  
Cic. Off. 3. 7, sed quoniam *operi inchoato* et prope iam *ab-*  
*soluto* tanquam fastigium *imponimus* : Liv. 4. 4, ne *adfnita-*  
*tibus* ne *propinquitatibus immisceamur*, cavent. Also inci-  
dere to fall upon, to press upon, is united to a dative ; as  
Liv. 5. 26, prius quam paventes *portis inciderent*, might press  
into the gates : *ibid.* 2. 65, *castris incidere* ; 3. 3, *portis in-*  
*cidentes*.

*Inter* : as *interesse rei*, to be present at an affair, to have a part  
in it ; as *interesse concioni, orationi, pugnæ &c.*, to be pre-  
sent at the fight : so *prælio*, Cæs. B. G. 7. 87 : *negotiis*, Cic.  
ad Div. 1. 6 : *consiliis*, Cic. Att. 14. 22 ; and elsewhere :  
we also find *interesse in re*, Cic. Rosc. Am. 14, 38 : Cic.  
Cluent. 59 : *interdicere alicui* aliquid, e. g. *usum purpuræ* :  
Liv. 34. 7, *feminis* duntaxat *purpuræ usum interdiciemus* :  
and in the formula of banishment, *interdicere alicui aqua et*  
*igni*, Cic. Phil. 1. 6 : 6. 4 : *interponere aliquid rei*, Hirt. B.  
G. 8. 17 : Plin. H. N. 28. 4.

*Ob*: as *obequitare muris*, to ride up to the walls, for *equitare*

ob (i. e. ad) muros : Liv. 23. 46, hunc Taurea cum diu perlustrans oculis *obequitasset* hostium *turmis*, i. e. *equitasset ob turmas*, i. e. *ad turmas* &c. : so *castris*, Liv. 2. 45 : *stationibus*, Liv. 9. 36 : so *obducere*, e. g. *callum dolori*, Cic. Tusc. 2. 15 : *callum stomacho*, Cic. ad Div. 9. 2. So *obambulare*, e. g. *muris*, Liv. 36. 34 : *gregibus*, Virg. Georg. 3. 538 : *oberrare*, e. g. *tentoriis*, Tacit. Ann. 1. 65. So *obversari oculis*, to float before the eyes, Liv. 35. 11 : so Cic. Tusc. 2. 22, *obversentur* species *honestæ animo* ; we also often find *obversari ante oculos*, as Cic. Sext. 3. Thus again *obsistere alicui*, to oppose, *opponere se alicui*, *caput periculis obiiicere*, to expose ; *offerre aliquid alicui*. This however is regular, since it answers the question, to whom ?

*Post* : *postponere se alicui*, to place one's self after another : *posthabere* ; e. g. Virg. Ecl. 7. 17, *posthabui* tamen illorum mea seria *ludo* : which is also regular to the question, to whom ?

*Præ* : as *præesse*, to preside over, e. g. *reipublicæ, exercitui* &c. : *præficere*, to set over, as aliquem *exercitui, castris* &c., or *præponere*, to set one over the camp ; these are common in Cicero and others. Yet these three verbs are also found without a dative ; e. g. *provincia, in qua tu præfuisi*, Cic. Verr. 3. 77, and in other places : *in eo exercitu fratrem præfecerat*, Cic. Sext. 18 : *media acie Domitium præposuerat*, Cæs. B. C. 3. 89 : *in ea ora, ubi præpositi sumus*, Cic. ad Pompeium in Epp. ad Att. 8. 11. So also *præponere, præferre* to prefer ; e. g. *salutem reipublicæ vitæ suæ præponere*, Cic. Phil. 9, and elsewhere : all these also answer the question, to whom ?

*Pro* : e. g. *proponere*, e. g. *oculis*, Cic. Sext. 7 : *fastos populo*, Cic. Mur. 11 : *prospicere alicui*, to provide for one, Cic. Verr. 4. 55 : *alicui rei*, Cic. ibid. : Cæs. B. G. 1. 23 : 7. 50 : also *providere*, e. g. Cic. ad Div. 3. 2, *si rationibus meis provisum esse intellexero* : so Hor. Epist. 1. 18. 16, *propugnatus* *nugis* armatus ; *nugis* seems to be the dative, instead of *pugnatus*

*pro nugis*, i. e. defendit nugas : so *fratri*, Apul. Met. 9. p. 234, Elmenh.

*Re* : e. g. hos clam *Xerxi remisit*, Nep. Paus. 4, sent them back to Xerxes : yet here the question is to whom ? and *re* has no influence on the construction, since we find also *mittere alicui*, and sometimes *ad* follows it ; in the place above cited there soon follows, *quam ob rem ad classem remissus non est*.

*Sub* : as *subvenire alicui*, to come to one's assistance, Cic. Off. 1. 43, and in other places : so also *succurrere alicui*, Cæs. B. G. 7. 80 : *succedere*, e. g. *tectis*, Virg. Æn. 1. 627 (631) : *muris*, Liv. 23. 44 : *castris*, Cæs. B. G. 2. 6 : at other times also with an accusative, e. g. Cic. Dom. 44 : Cæs. B. G. 1. 24 : Liv. 31. 45 : so also *succumbere alicui*, to yield to any one ; and *subiicere alicui*, to subject : these are all regular to the question, to whom ? Thus we often find *subiicere alicui rei*, to place one thing beneath or after another, e. g. *præceptis subiicere exempla*, to place examples beneath precepts : also *castris legiones*, Cæs. B. C. 3. 17 : *ædes colli*, Liv. 2. 7 : something different is *subiici in equum*, to be lifted or mounted on a horse ; e. g. Liv. 6. 24, *subiectus a circumstantibus in equum*, and in other places.

*Super* : e. g. *superesse* : Liv. 1. 34, *Lucumo superfuit patri*, survived his father : so also 27. 49 : *ibid.* 7. 24, *stratis corporibus hostium superstatis*, i. e. *statis super* &c., and elsewhere, e. g. Liv. 10. 28 : 37. 27 : 38. 7 : yet it might be the ablative : *columnæ*, Suet. Galb. 23.

VIII.) The verbs *adulor* (*adulo*), *allatro* or *adlatro*, *antecedo*, *anteo*, *antecello*, *antepollo*, *adsideo*, *antesto*, *antevenio*, *anteverto*, *adendo*, *inludo*, *incesso*, *insulto*, *occumbo*, with the same signification, have not only a dative but also, on account of the preposition of which they are compounded, an accusative. So also the following verbs, with the same signification, take

both these cases, *curo, deficio, despero, medicor, moderor, præcedo, præcurro, præeo, præsto, præstolor, præverto, studeo, tempero.*

*Adulor* (o) to flatter, caress : Nep. Att. 8, *neque eo magis potenti adulatus est Antonio* : so *plebi*, Liv. 3. 69 : *præsentibus*, Liv. 36. 7 : *Æsculapio*, Tertull. de Pall. 4 : with an accusative, e. g. Cic. Pis. 41, *adulantem omnes* : so *plebem*, Liv. 23. 4 : *Neronem*, Tac. Ann. 16. 19 : *furem*, Colum. 7. 12. 5 : *adulari atque admirari fortunam alicuius*, Cic. Div. 2. 2 : also passively, e. g. *nec adulari nos sinamus*, Cic. Off. 1. 26 : *adulati erant ab amicis*, Hemin. ap. Prisc. 8 : see Quintil. 9. 3, who says that in his time men said *adulari alicui*, though the earlier usage had been *adulari aliquem* : the accusative probably depends on the preposition, though we do not know accurately whence the word is derived.

*Allatro* (adl.) *alicui* and *aliquem* : yet the accusative is more usual : e. g. Liv. 38. 54, *Cato, qui vivo quoque eo (Scipione) allatrare (adl.) eius magnitudinem solitus erat* : so, *nos adlatres*, Mart. 5. 61. 1 : *Scipionem*, Quintil. 8. 6 : *quemque*, Colum. 1. præf. 9 : *nomen alicuius*, Mart. 2. 61. 6 : *Oceanus interna maria adlatrat*, Plin. H. N. 2. 68 : *oram tot maria adlatrant*, *ibid.* 4. 5 : the dative occurs, Aur. Vict. Vir. Ill. 49, *eunti* — *nunquam canes adlatraverunt* : yet Edit. Arnzen. has *euntem* — *latraverunt*. The accusative depends on *ad* in *adlatro*, for *latrare ad aliquem*.

*Antecedere*, to excel : Cic. Off. 1. 30, *quantum natura hominis pecudibus reliquisque belluis antecedit* : and often with the dative ; e. g. Cic. Brut. 21 : Cic. Top. 23 : Nep. Alc. 9, *ut eum nemo in amicitia antecederet* : and elsewhere with an accusative, e. g. *ibid.* 11 : Cic. Att. 8. 9. The accusative depends on the preposition *ante*.

*Antecello*, to excel, *alicui*, Cic. Mur. 13 : Cic. Arch. 3 : Cic. Verr. 4. 53 : *aliquem*, Tacit. Hist. 14. 55 : 2. 3 : thence passively, *qui antecelluntur*, Auct. ad Herenn. 2. 30.

*Antepollo*, to excel, *alicui*, Apul. Met. 1. p. 104. Elmenh. *aliquem*, ibid. 7. p. 189.

*Adsideo*, to sit by something, with a dative, Cic. Planc. 11 : Cic. Pis. 32 : Liv. 21. 53 : with an accusative, Virg. Æn. 11. 304 : Sil. 9. 625.

*Anteire*, to excel, properly, to go before : Plaut. Amph. 2. 2. 18, *virtus omnibus rebus anteit* profecto : Cic. Tusc. 1. 3, *qui iis ætate anteit* : Nep. Thras. 1, *cum eum nemo anteiret* his virtutibus : so ibid. Chabr. 4 : also Cic. Off. 2. 10, *admiratione adficiuntur ii, qui anteire ceteros* virtute putantur : so *animantes*, Cic. Nat. Deor. 2. 61 : also Ovid. Met. 13. 366, *anteit remigis officium* ; and thus the accusative is oft used, e.g. Hor. Od. 1. 35. 17 : Virg. Æn. 12. 84 : Tac. Hist. 4. 13.

*Antestare*, or *antistare*, to excel, to be more eminent, properly, to stand before ; Nep. Arist. 1, *quanto antistaret eloquentia innocentia* : Cic. Inv. 2. 1, *etenim quodam tempore Crotoniatæ multum omnibus* (sc. hominibus or populis) corporum viribus et dignitatibus *antesteterunt*, excelled all in bodily strength &c. : *ceteris*, Gell. 7. 5 : Mela 3. 6, Scandinovia magnitudine *alias* (insulas) — *antestat* : also without a case, e.g. *Herculis antistare facta*, Lucret. 5. 22, i. e. are more eminent.

*Antevenio*, to come before, to excel : 1.) to come before, Plaut. Trin. 4. 2. 66 *tempori huic hodie anteveni*, came before him : Sall. Jug. 48, *ac per tramites occultos exercitum Metelli antevenit*, came before the army : it is the same, ibid. 88, *consilia et insidias* (regum) *antevenire* : ibid. 56, *Metellum antevenit* : 2.) to excel : Sall. Jug. 4. 7, *novi homines qui antea per virtutem soliti erant nobilitatem antevenire*, to excel the nobility : Plaut. Cas. 2. 3, *omnibus rebus ego amorem credo et nitoribus nitidis antevenire*, I believe that love excels all things &c.

*Anteverto*, to come before : Terent. Eun. 4. 5. 12, *miror, ubi huic anteverterim*, I wonder how I have come before him :



so Plaut. Capt. 4. 2. 60, *pol mærores mi antevertunt gaudiis*; which is the answer of Hegio, who was exhorted to be cheerful, but was too much troubled to be so: as in English one might say, I am nearer sorrow than laughter: so Cæs. B. G. 7. 7, *qua re nuntiata Cæsar omnibus consiliis antevertendum existimavit, ut Narbonem proficisceretur*, he believed that he must anticipate all his resolutions, if Lucterii be understood after consiliis; but if consiliis refer to Cæsar, then we must translate antevertere to prefer, and the sense will be, Cæsar believed that he must prefer to all his other plans, that of going to Narbonne. It is used with an accusative; Tac. Ann. 13. 30, *veneno damnationem antevertit*, he anticipated his condemnation by poison: without a case after it, Cic. Nat. Deor. 2. 20, three times over.

*Attendo*, or more correctly *adtendo*, to attend, to pay regard: Plin. Pan. 65, *cui dii magis, quam Cæsari adtendant*: so *sermonibus*, Plin. Ep. 7. 26: more frequently with an accusative, e. g. Cic. Sull. 11, *me adtendite*: Cic. Phil. 2. 12, *stuporem hominis adtendite*: Cic. Rab. Post. 6, *adtendere versum*: Cic. Arch. 8, *quoniam me — adtenditis*, on account of the preposition *ad*: it is also followed by *ad*; as, *adtendere aliquid*, or *adtendere ad aliquid*; both are usual.

*Illudo*, or more correctly *inludo*, to make sport of: Cic. Dom. 39, *hic non illudit auctoritati*: Cic. Rosc. Am. 19, *dignitati illudere*: Virg. Æn. 2. 64, *illudere capto*: *ibid.* 9. 634 i, *verbis virtutem illude superbis*: Ter. Phorm. 5. 4. 20, *superbe illuditis me*: so also *præcepta*, Cic. Or. 1. 19: *artes*, Ovid. Met. 9. 66: also with *in*, e. g. Terent. Eun. 5. 4. 20, *ulciscar, ut ne impune in nos illuseris*: *ibid.* Andr. 4. 4. 18, *idonei, in quibus illudatis*.

*Incesso*, to attack or invade: Liv. 4. 57, *tum vero gravior cura patribus incessit*, then indeed a heavier care invaded the senate: Liv. 1. 17, *timor incessit patres*: Liv. 1. 56, *cupido incessit animos iuvenum sciscitandi*, there came upon the young men's minds a desire of inquiry: Liv. 3. 60, *indignatio inc-*

*sit Equos*: *ibid.* 9. 8, tanta simul admiratio, miseratioque viri *incessit homines*; and thus often with an accusative: also with *in*, Terent. Andr. 4. 3. 15, nova nunc religio *in te* istæc *incessit*, cedo?

*Insilio*, to jump or spring upon, with a dative, Ovid. Met. 8. 367: 12. 345: *ibid.* Trist. 1. 3. 9: with an accusative, Hor. Art. 465: Ovid. Met. 8. 142: Suet. Claud. 21: also with *in*, Liv. 6. 7: Cæs. B. G. 1. 52: Plaut. Rud. 2. 3. 36.

*Insulto*: e. g. Cic. Verr. 5. 50, num *tibi insultare* in calamitate, to insult: so Ovid. Trist. 2. 571, *iacenti*: *ibid.* 5. 8. 4, *casibus* alicuius: Virg. Georg. 3. 116, *insultare solo*, to stamp on the ground, to leap upon it, to gallop: so *ibid.* 4. 11, *floribus*: Hor. Od. 3. 3. 40, *busto*: Ovid. Met. 1. 124, *fluctibus*: Tac. Ann. 2. 8, *aquis*: Terent. Eun. 2. 2. 54, næ tu *istam* (forem door) *faxo calcibus sæpe insultabis* frustra; therefore *insultare fores*, to leap against the door: Tac. Ann. 4. 59, qui nunc *patientiam* senis, et *segnitiam* iuvenis iuxta *insultet*, alike insults: so *aliquem*, e. g. *mulios* bonos *insultaverat*, Sall. Fragm. ap. Donat. ad Terent. Eun. 2. 2. 54: Serv. ad Virg. Æn. 9. 643: so *insultat te* miserum, Lucil. ap. Non. 4. n. 262.

*Occumbere morti* and *mortem*, to die: the former occurs Virg. Æn. 2. 62, *certæ occumbere morti*: the latter, Cic. Tusc. 1. 42: Liv. 26. 45: 31. 18: the accusative is governed by *ob*: we also find for these, *occumbere morte*, Liv. 1. 7, or *leto segni*, Val. Flacc. 1. 633: also *letum*, Sil. 13. 380: also *neci*, Ovid. Met. 15. 499: *nevem voluntariam*, Sueton. Aug. 13. Ernest. where other editions have *nece voluntaria*.

*Curo* to take care of, to care for, is commonly followed by an accusative; as *curo hanc rem*: yet it is also joined to a dative, as Plaut. Truc. 1. 2. 35, quia tuo *vestimento* et *cibo*, rebus alienis *curas*: so also in other places, e. g. *ibid.* Rud. 1. 2. 92: *ibid.* Trin. 4. 3. 50: Acc. ap. Macrob. Sat. 6. 1.

*Deficio*, to fail, commonly with an accusative; as Cic. Rosc. Am. 32, tempus *te* citius quam oratio *deficeret*, time would

fail thee, sooner than speech : so Cic. Brut. 24 : sometimes also with a dative ; as Cæs. B. G. 3. 5, *ac non solum vires, sed etiam tela nostris deficerent.*

*Desperare*, to despair of any thing, to have no more hope ; Cæs. B. G. 3. 12, *suis fortunis desperare cœperunt* : *ibid.* 7. 50, *ac sibi desperans*, i. e. on his own account : Cic. Mur. 21, *quoniam sibi hic ipse desperat* : so *saluti suæ*, Cic. Cluent. 25 : *oppido*, Cic. Pis. 34. Also with an accusative ; as Cic. Cat. 2. 9, *honores, quos quieta republica desperans* : Cic. Mur. 21, *ut honorem desperasse videatur* : so *pacem*, Cic. Att. 7. 20 : thence we find, *homo a se desperatus* : e. g. Cic. Pis. 41, *a te ipso desperatum et relictum (te)* : thence *desperamur*, i. e. *desperatur de nobis*, Cic. Q. Fr. 1. 3 : *essent desperandi*, Cic. Cat. 2. 5 : thence also the common expression, *rebus desperatis*, all hope being lost, since all hope is dismissed. The reason, why *despero* governs an accusative, seems to be, that *spero* also governs one. We find, moreover, *desperare de aliqua re*, e. g. *de republica*, Cic. ad Pomp. in Epp. ad Att. 8. 11.

*Medicor*, to heal : Virg. Georg. 2. 135, *senibus medicantur anhelis* : and figuratively, e. g. *gnato*, Terent. Andr. 5. 1. 12 : *mihi*, *ibid.* 5. 4. 41 : also with an accusative ; e. g. Virg. Æn. 7. 756, *medicari cuspidis ictum evaluit* : so *venenum*, Plin. H. N. 11. 33 : and figuratively, e. g. *metum*, Plaut. Most. 2. 1. 40 : it is the same with *medeor* ; see above, n. 5.

*Moderor*, to moderate, tame, govern, regulate, guide, or manage properly : Plaut. Truc. 4. 3. 57, *non vinum homini sed vino homines moderari solent* : Cic. Q. Fr. 1. 1. 13, *moderari vero et animo et orationi cum sis iratus, et tacere*, to moderate &c. : Hor. Epist. 1. 2. 59, *qui non moderabitur iræ*, moderate, tame : so Liv. 4. 7 : so *fortunæ suæ*, Liv. 37. 35 : *linguæ*, Plaut. Curc. 4. 1. 25 : also with an accusative, e. g. Cic. Verr. 3. 98, *lotæ res rusticæ eiusmodi sunt, ut eas non ratio, neque labor, sed res incertissimæ, venti tempestatesque moderentur*, regulate : *ibid.* Tusc. 5. 36, *an tibicines, iique qui fidibus utuntur, suo, non multitudinis, arbitrio, cantus nu-*

*merosque moderantur*, govern, manage: so *animos* in *secundis*, Liv. 42. 62: *gaudium*, Tac. Ann. 2. 72: *duritiam legum*, Suet. Claud. 14: *equum*, Lucret. 5. 1297: Cæs. B. G. 4. 33: *se moderari* ac regere, Cic. Or. 1. 52. It seems that *moderari* to moderate, to tame, is more commonly used with a dative, and *moderari* to govern, with an accusative; yet this is conjectural: *moderor* may be compared with *tempero*, which occurs hereafter.

*Præcedo*: 1.) properly, to go before, to precede: e. g. with an accusative, Virg. Æn. 9. 47, Turnus ut antevolans *tardum præcesserat agmen*: so also *opus esse (se) ipsos præcedere*, Cæs. B. G. 7. 54: *custodes suos præcedere* cœpit, Justin. 14. 4: *venturas præcedat sexta calendas*, Ovid. Fast. 1. 705: 2.) to excel: Plaut. Asin. 3. 3. 39, ut *vestræ fortunæ meis præcedunt*: Cæs. B. G. 1. 11, Helvetii quoque *reliquos Gallos virtute præcedunt*; so, *cunctas provinciarum cultu præcedit*, Plin. H. N. 3. 1: *aliquem ætate*, Quintil. 10. 1. 103: merely *aliquem*, *ibid.* 6: Plin. Ep. 6. 7. In the sense of, to excel, it also governs a dative and accusative, but the latter more usually.

*Præcurro*, properly, to run before, to excel: e. g. with a dative, Cic. Div. 1. 52, ut *certis rebus certa signa præcurrerent*, i. e. might precede: so Cic. Acad. 1. 12, *cognitioni et perceptioni adsertionem præcurrere*: Cic. Cat. 4. 9, vos qui *mihi studio pæne præcurritis*, almost surpass: with an accusative; e. g. Cic. Off. 1. 29, *efficiendum est, ut appetitus rationi obediant, eamque neque præcurrant*, and may not precede it, or rank before it: *uterque Isocratem ætate præcurrit*, Cic. Or. 52: *præcurrit amicitia iudicium*, Cic. Amic. 17: *aliquem nobilitate*, Nep. Thras. 1: i. e. excel: so, *amicos vita*, Hor. Epist. 1. 20. 33. cf. Auct. Dial. de Orat. (at the end of Tacitus) 22.

*Præire*: 1.) to go before, with an accusative; e. g. is *præibat eum*, cuius &c., Tacit. Ann. 6. 21: *famam sui*, *ibid.* 15. 4: 2.) it is also used to express, to go before another in speaking, praying &c., what another is to say or pray in the same words; *præire alicui voce*, *præire verba*, or *verbis*: Cic. Mil. 2, in-

citati sunt, ut *vobis* voce *præirent*, quid iudicaretis, to repeat to you beforehand what judgement you should pronounce: Quintil. 2. 5, *legentibus singulis præire* &c.: Cic. Dom. 52, ut *mihî præeatis*, i. e. repeat before me: de officio iudicis *præire me tibi vis*, Gell. 14. 2: Liv. 8. 9, *præi verba*, quibus me — devoveam, repeat to me the words, the formula &c.: Liv. 9. 46, *coactus verba præire*, to go over the words, the formula: so 42. 28: Plaut. Rud. 5. 2. 48, *præi verbis quidvis*, say before me what you please, i. e. as a formula of swearing, which I will follow: *præire sacramentum*, Tac. Hist. 2. 74, to rehearse the oath: so *carmen*, Liv. 31. 17: Val. Max. 4. 1. 10: *obsecrationem*, Sueton. Claud. 22: *præire alicui iusiurandum*, Plin. Paneg. 64. It appears, therefore, that the thing which a person says beforehand to another may be in the accusative, but not the person to whom he says it, who must be in the dative. Also without the dative or *verba*, *verbis*, *voce* &c.: e. g. *duumviris præeuntibus*, Liv. 4. 22: *iurare alio præeunte*, Plin. Paneg. 64, where *verba* may be understood.

*Præsto*, to excel, literally, to stand before one, and therefore to have a preference over him, is very common with the dative and accusative: *præstare alicui* or *aliquem* in aliqua re, to excel any one &c.: Cic. Or. 2. 67, *Socratem — longe lepore et humanitate omnibus præstitisse*: *ibid.* Fin. 4. 18, *tantumque præstat ceteris rebus* &c.: and elsewhere with the dative; e. g. Cic. Invent. 2. 1: Cic. Or. 1. 44: Sall. Cat. 1: Nep. Att. 3, *civitatem, quæ antiquitate, humanitate, doctrina præstaret omnes*; and in other places with the accusative, e. g. Nep. Epam. 6: Hann. 4: Liv. 5. 36: 44. 38.

*Præstolor*, to wait for any one: Cic. ad Att. 2. 15, *ut, quoniam tu certi nihil scribis, in Formiano tibi præstoler usque ad* &c.: and elsewhere with a dative; e. g. Cic. Cat. 1. 9: *huic spei*, Cic. Att. 3. 20, i. e. *propter spem*: Terent. Eun. 5. 5. 6, *quem præstolare*, Parmeno, *hic ante ostium?* for whom are you waiting &c.? and elsewhere with an accusative; e. g. *aliquem*, as *ibid.* 7: Cæs. B. C. 2. 23: Plaut. Truc. 2. 3.

15: and with a genitive; e. g. *cohortium*, Sisenn. ap. Non. 2. n. 709.

*Præverto* and *prævertor*, to come before, to excel, to precede, to prefer, and to do in preference: e. g. Cæs. B. G. 7. 33, Cæsar *huic rei prævertendum* existimavit, thought that this thing must come before, sc. others: it may also mean, must be done in preference: Liv. 8. 16, quorum *usum* opportunitas *prævertit*, comes before, makes unavailable: Ovid. Met. 2. 637, *prævertunt me fata*: Virg. Æn. 1. 721 (725), *animos* amore, to preoccupy: *poculum*, Plaut. Mil. 3. 1. 59: Virg. Æn. 7. 807, sed *prælia* virgo dura pati *cursuque* pedum *prævertere ventos*, may be translated, *preceded the winds*, or *excelled the winds*, which amounts to the same thing, though the first is closer to the original. Yet we have *prævertere* to excel, Cic. Sull. 16, *quem non præverterim*, sc. by harsh speeches: yet it is uncertain, whether with a dative it denotes to excel. Some indeed cite Plaut. Pseud. 1. 3. 59, sed quoniam pietatem *amori* video *tuo* prævertere, but because I see that your filial affection excels your love: but it may here be translated, to prefer, sc. because I see that you prefer your filial affection to your love: at any rate, this latter explanation is as applicable as the former. Further, *huic sermone prævertendum*, putes, Cic. Div. 1. 6, i. e. to be preferred: so *iusiurandi religionem amori*, Gell. 4. 3, to prefer: so also with *præ*; e. g. *uxorem præ republica*, Plaut. Amph. 1. 3. 30: *rei mandatæ præverti* decet, Plaut. Merc. 2. 3. 40, i. e. to do in preference: so also *præverti ei rei* volo, ibid. Capt. 2. 3. 99: *huic rei prævertendum esse*, Cæs. see above: *litibus*, Plaut. Pers. 5. 2. 20.

*Studeo* has indeed a dative after it, as was mentioned above; yet we also find *has res studeant*, Plaut. Mil. 5. 44: so *studere literas*, e. g. Cic. Sen. p. red. 6, cum vero etiam *literas studere* incepit &c., which seems singular, viz. that it is followed by a substantive in the accusative; for pronouns of the neuter gender, and *nihil* frequently follow it; e. g. Terent. Andr. 1. 1. 28, *eadem student*: Cic. ad Div. 6. 1, qui, si *nihil aliud* studet, nisi *id*, quod agit &c.: Terent. Andr. 1. 1. 31, horum

ille *nihil* egregie præ cetera *studebat* : also *unum studetis*, Cic. Phil. 6. 7. Yet from such neuters we can draw no inference, since we find them used for almost all cases. Even in the above-cited place from Cicero, Ernesti and Grævius read *literis studere*.

*Tempero*: 1.) to moderate, tame, spare: 2.) to govern, guide: e. g. *temperare linguæ*, Liv. 28. 44: Plaut. Rud. 4. 7. 28, to moderate, to subdue his tongue: so *temperare lacrymis*, Liv. 30. 20, to moderate, spare, refrain his tears: *temperare iræ*, Liv. 33. 5, or *iras*, Virg. Æn. 1. 57 (61), to moderate anger: *temperare cadibus*, to moderate the slaughter, to restrain himself in slaughter, Liv. 2. 16: *latitiæ*, Liv. 5. 7: *sibi*, Cæs. B. G. 1. 18: Liv. 34. 8: or *se a re*, Liv. 39. 10: *victoriæ*, Sall. Cat. 11: *victoriam*, Cic. Marc. 3: *calores solis*, Cic. Nat. Deor. 1. 53, to moderate, to soften: so *acerbitatem* morum, Cic. Phil. 12. 11: *temperare sociis*, Cic. Verr. 1. 59, to spare the allies: but *temperare rempublicam*, to govern the state: Cic. Tusc. 1. 1, *rempublicam* nostri maiores certe melioribus *temperaverunt* et institutis et legibus: *ratem*, to steer or manage a ship; Ovid. Met. 13. 366, quantoque, *ratem* qui temperat, anteit remigis officium. Hence when it means to govern, to guide, *temperare* seems to take an accusative rather than a dative.

*Note*: To these some add the following:

*Præcellere*: 1) to excel, is used with an accusative; Tac. Ann. 2. 43, *Liviam præcillebat*: so Pand. 50. 2. 6: 2.) to rule or preside over, e.g. with the dative; as, *genti Adorsorum*, Tacit. Ann. 12. 15.

*Prævenio*, to come before, is joined to an accusative, Liv. 8. 16, tamen, ut beneficio *prævenirent desiderium* plebis: and elsewhere with an accusative; e.g. *ibid.* 31: 24. 25: Iustin. 42. 4. No example of the dative has been produced.

*Adversor*, to be against, to oppose, is always followed by a dative; as Cic. Or. 51, quis porro *Isocrati est adversatus* impensius? and elsewhere, e. g. Cic. Verr. 5. 31: Cic. Sull. 18:

Terent. Hec. 4. 4. 3. With an accusative indeed it occurs sometimes in Tacitus; as Hist. 1. 1: 4. 84; but the learned maintain that in all such instances *aversari* must be substituted: and this is the reading of Ernesti throughout.

IX.) Many verbs with the same, or not very different significations, have at one time a dative, at another time some other case: e. g.

*Abdicare*: e. g. *abdicare magistratum*, to abdicate the magistracy, either by compulsion or otherwise; e. g. *dictaturam*, Liv. 6. 18: *abdicare se magistratu*, as *consulatu*, *prætura* &c., Liv. 2. 2: 3. 29: Cic. Cat. 3. 6, to abdicate the office: perhaps properly to depose one's self from the office. Note: *abdicare alicui magistratum* apparently does not occur.

*Adscribere civitati, in civitatem, in civitate*, to admit, to enrol as a citizen: e. g. Cic. Arch. 4, *adscribi se in eam civitatem voluit*: *ibid. si qui fœderatis civitatibus adscripti essent*: *ibid. Heracleæne esse tum adscriptum negabis?* *ibid. 5, præsertim cum aliis quoque in civitatibus fuerit adscriptus*. So also *in municipium*, Cic. ad Div. 13. 30: *in numerum*, Cic. Phil. 2. 13: also *ad numerum tuum*, Cic. Q. Fr. 1. 1. 5: *ad amicitiam*, Cic. Off. 3. 10.

*Adspargere alicui aliquid*, to sprinkle any thing on one, and *adspargere aliquem aliqua re*, to sprinkle one with any thing; e. g. Plin. H. N. 12. 10, *liquorem oculis*; and figuratively, Cic. Vat. 17, *sed cum T. Annium tantopere laudes, et clarissimo viro nonnullam laudatione tua labeculam adspargas*: Pand. 37. 14. 17, *alicui notam*: Cic. Mur. 31, *si illius comitatem et facilitatem tuæ gravitati severitatiq; adperseris*: Plaut. Epid. 4. 1. 28, *pectus aqua*: and figuratively, e. g. Cic. Planc. 12, *hunc tu vitæ splendorem maculis adspergis istis?* thence also *adspergi infamia*, Nep. Alc. 3: Cic. Cœl. 10.

*Affertur (adfertur)*, news is brought: e. g. *mihi* and *ad me*: Cic. Brut. 1, *cum Rhodum venissem, et—mihi de Q. Hor-*



tensii morte *esset allatum*: Cic. ad Div. 3. 10, *cum est ad nos allatum* de temeritate eorum: so *adferre ad aliquem*, to bring word, to relate, Cic. Cœl. 21. Also *allatum est*, without a case after it, news came, Liv. 10. 45: so *adtulit*, Liv. 6. 6.

*Circumdare*: 1.) *aliquid alicui rei*, to put one thing round another; e. g. *fossam lecto*, Cic. Tusc. 5. 20: *exercitum castris*, and elsewhere: 2.) *aliquid re*, to surround one thing with another, e. g. *oppidum vallo*, Cic. ad Div. 15. 4: *oppidum corona*, Liv. 4. 47; and elsewhere.

*Confidere rei* and *re*, to trust, to confide, as *sibi, suae virtuti, sua virtute* &c., is very common: e. g. *virtuti*, Cic. Phil. 5. 1: *arcæ*, Cic. Att. 1. 1: *militibus*, Liv. 2. 45: *urbe*, Cic. ad Div. 12. 14: *natura loci*, Cæs. B. G. 3. 9: *firmitate corporis*, Cic. Tusc. 5. 14: also with *de*, when it means about, with regard to; as Cæs. B. C. 2. 5, *de salute urbis confidere*, cf. Nep. Milt. 1.

*Donare alicui* *aliquid*, and *aliquem aliqua re*, as in English, to present a thing to any one, or to present any one with something; both are very usual: the first occurs Cic. Rosc. Am. 8: Cic. Pis. 3: Cic. Tusc. 5. 3: Cic. Fin. 3. 5: and elsewhere: the second, Cic. Verr. 3. 80: Cic. Arch. 3: Cic. Nat. Deor. 2. 2: Cæs. B. C. 3. 54: and in other places.

*Excellere aliis*, to excel others, and *excellere inter alios*, or *super alios*, to excel amongst others, or beyond others: Cic. Invent. 2. 1, *Zeuxin, qui tum longe ceteris excellere pictoribus existimabatur*: it also occurs with *ceteris*, Cic. Tusc. 2. 18: with *aliis*, Cic. Or. 2. 54: Cic. Or. 2, *quantum inter omnes unus excellat: super ceteros*, Liv. 28. 43: *ante ceteros*, Apul. Flor. 3. p. 356. Elmenh.: also with an accusative, e. g. *cum laude excellet omnes*, Macer. Æmil. ap. Diomed. 1.

*Exuere vestem alicui* or *sibi*, to strip off; and *se* or *aliquem veste*: e. g. *aliquem veste*, Suet. Ner. 32: *vincula sibi*, Ovid. Met. 7. 773: *telum e vulnere*, Stat. Theb. 9. 287: *ensem vagina*, *ibid.* 76: *se ex laqueis*, Cic. Verr. 5. 85: *se iugo*, Liv. 34. 13. The following are particularly common; *exuere*

*hostem castris*, to deprive the enemy of his camp, Liv. 31. 42 : *armis*, Liv. 34. 28 : *impedimentis*, Cæs. B. G. 7. 14, where *exuere castra hosti* would be incorrect: thence also *exutus castris*, i. e. *privatus*. So the thing often occurs with a bare accusative, as *iugum*, Liv. 35. 15 : *alas*, Virg. Æn. 1. 690 (694), to lay aside : *exuere humanitatem omnem*, Cic. Ligar. 5, to lay aside all humanity : *mores antiquos*, Liv. 27. 8 : *servitutem*, Liv. 34. 7 : *animam*, Ovid. Met. 14. 777, i. e. to die.

*Habitare in loco* or *locum*, as in English, to dwell in a place, or to inhabit a place ; e. g. *in urbe*, Cic. Dom. 37 : *sub terra*, Cic. Nat. Deor. 2. 37 : *apud aliquem*, Cic. Acad. 4. 36 : *urbem*, Virg. Æn. 3. 106 : *casas*, ibid. Ecl. 2. 29 : *sylvas*, ibid. 6. 2 : thence *urbs habitatur*, Cic. Verr. 4. 53 : so also *incolere locum, terram &c.*, Cic. Verr. 1. 17 : 4. 10 : Cic. Tusc. 1. 6, and frequently *incolere in loco, inter loca, trans, &c.* e. g. Cæs. B. G. 1. 1 : 2. 35 : Liv. 5. 32. &c.

*Impertio*, or also *impertior*, to impart any thing to one, to give him a share, to make him participator, e. g. *laudem alicui impertiri*, to impart praise : Cic. Manil. 8, *me Lucullo tantum impertiri laudis*, to impart so much praise to Lucullus : Cic. Amic. 19, *ut, si quam præstantiam virtutis, ingenii, fortunæ consecuti sint, impertiant eam suis*, they may give a share to their friends : also *alicui de re familiari*, Cic. Off. 2. 15 : *aliquem nuntio*, Plaut. Stich. 2. 1. 17 : *aliquem osculo*, Suet. Ner. 37 : thence passively, *doctrinis, quibus ætas puerilis impertiri debet*, Nep. Att. 1 : thence also *impertire aliquem salute*, Cic. Att. 2. 12 : and *alicui salutem*, Terent. Eun. 2. 2. 40, to greet.

*Incidere* to engrave, to cut in, to imprint : *rei, in rem, in re*, e. g. *in æs incidere* : Cic. Phil. 1. 10, *id lex erit, et in æs incidi videbitis* : *nomen saxi*, Plin. Paneg. 54 : *incidere cortici literas*, to cut letters on the bark, Plin. H. N. 16. 9 : *carmen incisum in sepulcro*, Cic. Senect. 17 : *nomina in tabula*, Cic. ad Div. 13. 36. We also find *incidere pennas alicui*, to cut any one's wings : e. g. Cic. Att. 4. 2, where Cicero, speaking of himself, says *qui mihi pennas incidcrant, nolunt eas renasci* :

so *arborem*, Cæs. B. G. 2. 17, to cut into the tree, to make an incision: yet it may mean to cut off: thence *inciditur* (*arbor*) *vitro*, with glass, Plin. H. N. 12. 25, i. e. is cut into: so *spem incidere*, to take away hope, Liv. 3. 58, where *spe incisa* occurs: *venas alicui*, Cic. Har. 16, to open the veins: *incidere nervos populo Romano*, to unnerve, Cic. Ag. 2. 18. These accusatives are all governed by *in*: it properly means, to cut into any thing.

*Induere* to put on, to draw on, to clothe: also to put into, to thrust into, e. g. *sibi* or *alicui vestem*, and *se* or *aliquem veste*, e. g. *alicui tunicam*, Cic. Tusc. 2. 8: *torquem sibi*, Cic. Fin. 2. 22: *vestes humeris*, Ovid. Her. 21. 90: *indui veste*, Terent. Eun. 4. 4. 40: *indutus sociis*, Cic. Or. 3. 32. The following are various expressions; *falsam sibi scientiæ persuasionem induere*, to assume a false persuasion of one's knowledge, Quintil. 1. 1: *induere se mucrone*, Virg. Æn. 10. 681, to stab himself: *induere se in florem*, to bloom, Virg. Georg. 1. 188: *pomis se induit arbor*, *ibid.* 4. 143: *se in laqueum*, Cic. Verr. 2. 42: *se in captiones*, Cic. Div. 2. 17: *acutissimis vallis*, Cæs. B. G. 7. 73: *hastis*, Liv. 44. 41: *cum venti se in nubem induerint*, Cic. Div. 2. 19, i. e. covered: *aliquid in mentes hominum*, Gell. 2. 29: *induit lacertos suos toris* (meis), Ovid. Met. 9. 82, lays his arms on my muscles, confines me. The accusative is governed by *in*, though we do not exactly know whence the word is derived.

*Inspargere* to sprinkle on: Plin. H. N. 12. 17, *folia inspergere potionibus*: so also *farinam potioni*, *ibid.* 26. 8: *cinerem potioni*, *ibid.* 28. 5: so Cic. Div. 2. 16, *molam et vinum inspergere*; though without a dative: Cato R. R. 65, *oleam sale inspergito*, sprinkle with, strew with.

*Interdicere* to interdict, to forbid, is generally reckoned with these. But we always find *interdicere aliquid alicui*, e. g. *usum purpuræ*, Liv. 34. 7: *alicui usum coloris*, Suet. Ner. 32: *alicui patriam*, Justin. 16. 4: and in other places. Thence, passively, *interdici non poterat socero gener*, Nep.

Hamilc. 3: *præmio interdicto*, Cic. Balb. 10: also *alicui aliqua re*, e. g. *Romanis Gallia*, Cæs. B. G. 1. 46: *patribus commercio plebis*, Liv. 5. 3, and elsewhere: also passively, *amoribus interdictum iuventuti putet*, Cic. Cœl. 20: cf. Cic. Senect. 7: thence in the formula of banishment, *interdicere alicui aqua et igni*, Cic. Phil. 1. 9: 6. 4: Cæs. B. G. 6. 44; never *aliquem aliqua re*. Some indeed cite from Cæs. B. G. 1. 46, *qua arrogantia — Ariovistus — omni Gallia Romanos interdixisset*, but erroneously: the reading in the most celebrated editions is *Romanis*. Yet Brutus in Epp. Cic. ad Div. 11. 1. 4, says, *aqua et igni interdicamur*; which is the reading of Ernesti and other editors.

*Intercludere alicui aliquid*, and *aliquem aliqua re*, to refuse any thing to any one, or to exclude any one from any thing: e. g. Cæs. B. G. 7. 11, *quod pontis atque itinerum angustiae multitudini fugam intercluserant*: so Cic. Att. 7. 20: so *alicui aditus ad aliquem*, Cic. Rosc. Am. 38: *alicui com meatum*, Plaut. Mil. 2. 2. 68: *alicui exitum*, Liv. 22. 13: Cæs. B. G. 1. 48, *eo consilio, uti frumento commeatuque — Cæsarem intercluderet*: and in other places, e. g. *re frumentaria*, Cæs. B. C. 1. 72: *itinere*, *ibid.* 2. 20: *Dyrrhachio*, *ibid.* 3. 42: also *aliquem a re*, e. g. *ab exercitu*, Cæs. B. G. 7. 1: *a castris*, Liv. 27. 42; and in other places.

*Mitto tibi* and *ad te*, e. g. *litteras*; both occur together, Nep. Att. 20, *nunquam ad suorum quenquam litteras misit, quin Attico mitteret*, (i. e. wrote, sent word,) *quid ageret*: and so also Cicero, e. g. *litteras alicui*, Cic. Att. 6. 5: *librum ad aliquem*, *ibid.* 8. 12.

*Nubere viro*: we also find *nuptam esse cum aliquo*: e. g. Plaut. Amph. Prol. 97, *quicum* (i. e. *quocum*) *Alcumena est nupta*: Cic. ad Div. 15. 3, *quocum esset nupta regis Armeniorum soror*: and elsewhere: e. g. Cic. Verr. 4. 6: Terent. Hec. 4. 1. 19: Phorm. 5. 3. 34. It seems, however, that *cum* rather depends on *esse*, than *nupta*; e. g. *hæc est nupta cum illo* seems properly to mean, *she is with him*, as a married woman, or wife: for *esse cum aliquo* means to be

with any one, and *nupta* seems to be in apposition. It is, therefore, still uncertain whether it be correct to say, *nubere cum aliquo*. At any rate, we have never found *nubo*, *nubam*, and the tenses thence derived, followed by *cum*.

*Scribere alicui*, and *ad aliquem*, is usual: e. g. *alicui*, Cic. ad Div. 7. 10: 9. 16: Cic. Att. 5. 11: 11. 7: Cæs. B. G. 5. 46: *ad aliquem*, Cic. ad Div. 2. 19: 6. 23: 14. 2: Cic. ad Att. 5. 11: 11. 7.

X.) Many verbs, when used with different significations, are followed by different cases; as

*Æmulari aliquem*, to imitate any one with emulation, to rival, is very usual; as Nep. Epam. 5, *me Agamemnonem æmulari putas*: Hor. Od. 4. 2. 1, *Pindarum quisquis studet æmulari*: also with an accusative of the thing, e. g. *negligentiam*, Terent. Andr. Prol. 20: *studia alicuius æmulari*, to be the scholar or disciple of any one, Liv. 1. 18, speaking of Pythagoras: *iuvenum æmulantium studia cœtus habuisse*. On the contrary, *æmulari alicui* or *cum aliquo* is translated, to envy: as Cic. Tusc. 1. 19, *quod iis æmulemur*, qui ea habeant, quæ nos habere cupiamus: Liv. 28. 43, Scipio says against his opponent Fabius, *tanquam mihi ab infimo quoque periculum sit, ne mecum æmuletur*. But in both places it seems better to understand a rivalry or envious rivalry: since rivalry is scarcely possible without dislike. It does not seem that *æmulari* can denote simply to envy. Thence *æmulari aliquem* does not appear to differ much in use from *æmulari alicui* or *cum aliquo*. It sometimes may be translated, to attain, to reach, e. g. *Agamemnonem &c.* Nep. cited before: (*uvæ basilicæ*) *æmulantur Albano vino*, Plin. H. N. 14. 2.

*Accedo tibi*, to accede or assent to: e. g. Quint. 9. 4, *itaque accedam in plerisque Ciceroni*: so *ibid.* 3. 4: also *ad*, e. g. *ad consilium*, Nep. Milt. 3: but *hoc tibi accedit ad illud*, this besides that, this in addition to the former comes to you: Terent. And. 1. 3. 10, *ad hæc mala hoc mi accedit etiam*, to

these my old misfortunes, this new one is added; where Ed. Zeun. has *accidit*: so *desiderio nostro et labori tuo*, Cic. Q. Fr. 1. 1: *fortunis*, Cic. Verr. 1. 2. So we find *accedere ad aliquem, ad aliquid*, to approach any one, any thing; as *accedere ad hominem, ad ignem, ad urbem, ad rempublicam*, i. e. to begin to serve the state as a magistrate, in war &c.: so *ad deos*, Cic. Ligar. 12: *ad similitudinem alicuius*, Cic. Att. 7, to be like any one; and elsewhere.

*Auscultare alicui*, 1.) to obey any one: Terent. Andr. 1. 3. 4, Pamphilumne adiutem, an *auscultem seni*? so Cic. Rosc. Am. 36, and elsewhere: 2.) to listen to, to attend to, Plaut. Mil. 2. 6. 16: Rud. 2. 6. 31. *Auscultare aliquem* means 1.) to hear: Plaut. Pœn. 4. 2. 19, et nimis eum ausculto libens: so also ibid. Aul. 3. 5. 22: Catull. 66. 39: 2.) to obey: Plaut. Trin. 3. 2. 36, nisi me auscultas atque hoc facis. So audio is also used in the sense to obey: e. g. Cic. ad Div. 2. 18, sed si me audies, vitabis inimicitias, if you will attend to me &c. Thus in English we sometimes say, to hear, instead of, to attend to, to obey.

*Caveo alicui*, Cic. Phil. 1. 2, to provide safety for any one, to take care of his safety, by averting injury: so also *sibi*, Cic. Pis. 12: Cic. Verr. 1. 35: Terent. Eun. 4. 7. 12: populo cavere prædibus, to give security to the people by bail, Liv. 21. 60: Cic. Verr. 1. 54. Cavere clientibus was said of jurists when they gave certain forms or provisions to their clients, Cic. ad Div. 7. 6: cavere *sibi ab aliquo*, to take care of himself against any one: also merely *ab aliquo*, Cic. Phil. 12. 10: *a veneno*, Cic. Fin. 5. 12: also cavere *ab aliquo* is translated to take security from any one, Cic. Verr. 2. 23: Cic. Brut. 5: cavere *aliquem* to beware of any one; cavere *aliquid* to guard against any thing: these are all very common; e. g. *aliquem*, Cic. Dom. 11: *aliquid*, Cic. Att. 16. 11: Cic. ad Div. 11. 21: and in other places.

*Consulo tibi*, I take care for thee (not to give counsel); *alicui rei*, Cic. ad Div. 4. 9: 11. 29: Cic. Phil. 2. 2: so *consulere alicuius commodis*, to consult any one's advantage: *consulere*

*aliquem*, Cic. ad. Div. 9. 26 : Cic. Div. 2. 4 : Cic. Leg. 2. 16, to take any one's advice, to consult any one : *consulere in aliquem*, e. g. *graviter, crudeliter*, to proceed harshly, cruelly, against any one ; see Liv. 3. 36 and 59 : 8. 13 : 30. 43 : Terent. Heaut. 3. 1. 28 : *consulo boni*, or *æqui bonique*, I am satisfied, pleased therewith, take it in good part : see above Sect. V. § 3. n. II. obs. 2. *Consulere* means also, to consider, e. g. *de re*, Cic. Sall. 22 : *rem*, Liv. 2. 28.

*Cupio tibi*, I am devoted to thee : *cupio aliquid*, I am desirous after something ; e. g. *alicui*, Cic. Q. Fr. 1. 2. 3 : Cæs. B. G. 1. 18 : Terent. Andr. 5. 4. 2.

*Deficit mihi*, and *me*, it fails me : e. g. *vires me deficiunt*, strength fails me : *pecunia me, mihi*, deficit. With the accusative it occurs, Cic. Brut. 24 : Cic. Rosc. Am. 32 : with the dative, Cæs. B. G. 3. 5. *Deficere ab aliquo*, to fall off, to revolt from any one ; e. g. *deficere a rege*, in Nepos : *a virtute*, Cic. Amic. 11 : *ab amicitia*, Nep. Con. 2 : *a nobis*, Liv. 31. 7 : *a republica*, Cic. Planc. 35 : also *ad aliquem*, Liv. 22. 61, i. e. to go over to any one : also *deficere aliquem* means to desert any one, Cic. Verr. 2. 21 : 3. 46.

*Do alicui literas* to give a letter to any one, i. e. to carry to another ; *do ad aliquem literas*, to write to any one, is usual, e. g. Cic. Att. 11. 25 : Cic. Cat. 3. 5, where both instances occur together. Yet sometimes we have *dare alicui literas*, to write to a person, e. g. Cic. ad Div. 16. 3, *ex quo loco tibi literas dederam*, from which place I wrote to you.

*Facere aliquid*, to make, to do any thing, is familiar : *quid huic homini facias ?* Cic. Cæcin. 11, what will you do with this man ? so, *quid facias illi*, Terent. Andr. 2. 1. 116 : at other times we find *homine* &c.

*Horreo*, I shudder, am terrified, frightened : *horreo tibi*, I am frightened for thee, on thy account, is the dative of advantage in answer to the question for whom ? for whose advantage, or from love for whom ? *Horreo aliquid*, I am frightened at any thing, is very common ; e. g. *horreo conspectum omnium*,

Cic. ad Att. 11. 14: so *crimen*, *ibid.* 9. 2: Cic. Verr. 5. 29: *dolorem*, Cic. Tusc. 5. 30: so *horreo pauperiem, mare* &c.: *horrere aliqua re*, to be stiff with any thing; as, *ager horret hastis*, Virg. Æn. 11. 602: *phalanx horrens hastis*, Liv. 44. 41: *terga horrentia setis*, Ovid. Met. 8. 428.

*Impono*, to lay on, to place on, *alicui* aliquid; as, *imponere onus alicui*, to lay a burden on any one, Cic. ad Div. 13. 56: *alicui coronam*, Cic. Flacc. 32: also with *in* and an accusative; e. g. *dextram in caput*, Liv. 1. 18. Ed. Drakenb., where other editions have *in capite*: *aliquem in equum*, Liv. 35. 35: *in plaustrum*, Liv. 5. 40: *pedem in navem*, Plaut. Rud. 2. 6. 6: also aliquid *in re*, e. g. Liv. 8. 23, *coloniam in agro*: Nep. Cim. 4, *custodem in hortis*: Cic. Nat. Deor. 1. 20, *itaque imposuistis in cervicibus nostris sempiternum dominum*: *imponere alicui*, to cheat, to overreach, to impose upon: Cic. Q. Fr. 2. 6, *cui tamen egregie imposuit Milo noster*: Nep. Eum. 5: for which we have aliquid *imponere alicui*, Cic. Att. 15, 26, *sc. fraudis*.

*Incumbo rei*, to lean, bend, or press upon any thing: e. g. *remis*, Virg. Æn. 5. 15, and elsewhere: also *in* or *ad aliquid*, e. g. *in gladium*, Cic. Invent. 2. 51: or *gladium* without *in*, Plaut. Cas. 2. 4. 29: or *gladio*, Auct. ad Herenn. 1. 11: *in aliquem*, Curt. 6. 9: *ad aliquem*, Ovid. Met. 9. 385, i. e. to bend one's self down: this denotes a great labour, and thence *incumbere in* or *ad aliquid*, to exert great labour on anything; e. g. *ad rempublicam, ad literas*, to devote one's attention to the state, to letters: so also *in rempublicam*, Cic. ad Div. 10. 1: *in causam*, Cic. Phil. 4. 5: *in aliquod studium*, Cic. Or. 1. 18: *in bellum*, Cæs. B. G. 7. 76: *ad laudem*, Cic. ad Div. 10. 10: *ad lenitatem*, Cic. Q. Fr. 1. 1. 3. Thus also with a dative, e. g. *ceris et stylo*, Plin. Ep. 7. 27: *rogandis legibus*, Flor. 3. 16: *labori*, Sil. 4. 820.

*Interest*: 1.) is between: *murus interest*, there is a wall between: so *via interest perangusta*, Liv. 22. 4: *Tiberis inter eos interesset*, Cic. Cat. 3. 5: also, speaking of time, *tres anni interfuerunt*, three years intervened: so, *anni triginta inter-*



*fuere*, Liv. 1. 3 : *ni interfuerint* decem anni, Cic. Leg. 3. 3, e Legg. XII. Tab. : *inter primum et sextum consulatum sex et quadraginta anni interfuerunt*, Cic. Senect. 17 : 2.) there is a difference : e. g. *inter hominem et bestiam hoc maxime interest*, Cic. Off. 1. 4, there is principally this difference, cf. Liv. 36. 2 : also with the dative, Ter. Eun. 2. 2. 2, *stulto intelligens quid interest ?* 3.) it is the concern, the interest of : e. g. *interest patris, mea, tua* &c., it is the concern of the father, of me &c. : see before : 4.) *interesse rei*, to be present at a thing, to have a part in a thing, e. g. *sermoni*, to be present at a discourse : *interfui pugna*, I was (present) at the battle : so *pralio*, Cæs. B. G. 7. 87 : *negotiis*, Cic. ad Div. 1. 6 : *consiliis*, Cic. Att. 14. 22 : *crudelitati*, *ibid.* 9. 5 : *rebus divinis*, Cæs. B. G. 6. 13 : we also find *interesse in re*, e. g. Cic. Rosc. Am. 14, *ne in convivio quidem ullo interfuisse* : so *ibid.* 38, *quibus in rebus ipsi interesse non possumus* : so *in testamento*, Cic. Cluent. 59.

*Manet mihi hæc res*, this thing remains for me : *bellum tibi manet*, war remains for thee, i. e. thou hast not yet peace : e. g. Liv. 1. 53, *manere his bellum* : *manet me mors, pœna* &c., death, punishment awaits me : Virg. Æn. 7. 596, *te manebit supplicium* : so *præmia manent*, sc. *te*, *ibid.* 3. 503 : *indigna manent victos*, Liv. 26. 13 : Liv. 10. 35, *qui nudus atque inermis hostem maneat, ei* &c. Also *manere* is used in the sense to await, but without a case following ; Liv. 24. 22, *periculumque ingens manet, nisi* &c. for *imminet*. In Cic. Phil. 2. 5, there stands, according to the edition of Grævius, *cuius (Clodii) quidem tibi fatum, sicut Curioni, manet, i. e. awaits thee* : in other editions, particularly in the last of Ernesti, the reading is *te* and *Curionem*.

*Merere sibi aliquid*, to merit or earn something for one's self ; e. g. Plaut. Men. 1. 3, *neque hodie, ut te perdam, meream deum (for deorum) divitias mihi*, I should not earn the wealth of the Gods : so without *sibi* ; e. g. *præmia*, Cæs. B. G. 7. 35 : *laudem*, *ibid.* 14, and elsewhere ; e. g. Cic. Rosc. Com. 6 : also frequently without a dative and accusative,

as *merere equo*, to earn pay as a soldier, to serve on horseback : *merere* and *mereri de*, to deserve of another, *bene* or *male* e. g. *de homine*, *de patria* &c. : as *meruisse optime de republica*, Cic. Att. 10. 4 : *mereri de* &c., Cic. Amic. 24 : Cic. ad Div. 10. 5 ; and in other places.

*Metuo tibi*, I fear for thee, on thy account, i. e. lest an evil befall thee : e. g. *pueris*, Plaut. Amph. 5. 1. 60 : *senectæ inopi*, Virg. Georg. 1. 156 : also *sibi*, e. g. *sibi aliquem* ; see hereafter. *Metuo te*, I fear thee, is very common : so *metuere aliquid*, to fear any thing : Cic. Senect. 11 : Terent. Hec. 5. 2. 6 : thence *aliquem sibi*, Plaut. Asin. 1. 1. 98 : *moram amori suo*, ibid. Pœn. 3. 1. 6 : so also *molem sibi*, Liv. 1. 9 : also *insidias ab aliquo*, Cic. ad Div. 5. 6 : *supplicia a vobis*, i. e. from your part, Cic. Rosc. Am. 3 : also with *de* ; e. g. *de aliquo*, Cic. Att. 10. 4 : *de sua vita*, ibid. : also with *a* or *ab* ; e. g. *ab Hannibale*, Liv. 23. 36.

*Peto mihi*, I seek for myself, e. g. *lignum, aquam* ; thus also, unde *mihi* peterem cibum, Terent. Heaut. 5. 2. 25 : also, I ask or entreat for something : e. g. *Curtio* tribunatum a Cæsare petivi, Cic. Q. Fr. 2. 15 : qui petat *Veneri Erycinæ* illam hereditatem, Cic. Verr. 2. 8 : vitam *nocenti*, Tac. Ann. 2. 31 : *peto aliquem, aliquid*, I aim at somebody or something, whether in a friendly or hostile manner : e. g. *petere aliquem gladio*, to attack, to aim at one, with a sword : so *belluam ferro*, Hor. Epod. 5. 10 : *caput*, Cic. Quint. 7, and elsewhere : *petere locum, urbem*, to seek, or go to a place, a city : e. g. *Dyrrhachium*, Cic. Planc. 41 : *castra*, Nep. Milt. 5 : *loca calidiora*, Cic. Nat. Deor. 2. 49 ; and in other places : *petere aliquid, aliquid ab aliquo*, e. g. *possessionem*, Cic. Flacc. 34, is very common.

*Præstare* : 1.) *alicui* or *aliquem*, to excel ; see above n. VIII. : also to have preeminence, to be foremost, e. g. *inter aequales*, Cic. Brut. 64 : 2.) *præstare aliquid*, to be answerable for something, to make it good, as *damnum*, to make good or repair the injury : Cic. Off. 3. 16, *emptori damnum præstari oportere*, the loss must be made good to the buyer : so *cul-*

pam præstare, Cic. ad Div. 6. 1 : *periculum*, Cic. Mur. 2 : *vitium*, Cic. Off. 3. 16 : so *aliquem*, to be responsible for one, to ensure [him, Cic. Q. Fr. 1. 1. 3 : *se*, Cic. Att. 6. 2 : in other places *de re*, Cic. Att. 10. 11 : *de homine*, Cic. ad Div. 15. 15. We also find præstare *a* : e. g. Cic. ad Div. 1. 4, ego tibi *a* vi præstare nihil possum, I cannot at all ensure you from violence : 3.) præstare alicui officia, beneficia &c., to render good offices, kindnesses : 4.) præstare se virum, fortem, to prove or manifest himself a brave man : præsta te virum, shew thyself a man : 5.) præstat, it is better : Cic. Nat. Deor. 3. 31, tacere præstaret philosophis, quam loqui : so multo mihi præstat, Cic. Sext. 69 : all these instances are very common.

*Præbere* alicui aliquid, to give or supply any thing to a person : præbere se fortem, prudentem, to exhibit himself as brave or wise : Scipio semper se præbuit fortem : thus also, se virum, Cic. ad Div. 5. 18.

*Prospicio* alicui, to provide for any one, to take care for him : see above n. V : prospicere aliquid, to foresee any thing : e. g. tempestatem the weather, procellam &c. It is very usual ; e. g. Cic. ad Div. 4. 3. 3, prospexi tempestatem futuram : ibid. Amic. 12, prospicere oporteat futuros casus reipublicæ.

*Quærere* sibi aliquid, to seek something for himself : e. g. *sibi remedium*, Cic. Cluent. 9 : so aliquid *alicui rei* ; e. g. salutem *huic malo* quærant, Terent. Ad. 3. 2. 2 : quærere aliquem, to seek any one, Terent. Heaut. 4. 8. 3 : Cic. Sext. 24 : aliquid, to inquire or ask about any thing, Liv. 4. 12 : Cic. Verr. 1. 1 : quærere *ex* aliquo, Cic. ad Div. 3. 6 : Cic. Or. 1. 22 : or *ab* aliquo, Cic. Verr. 3. 83 : Nep. Epam. 4, and Dion. 2, to question any one *de aliqua re* about any thing : also *de aliquo homine*, Ovid. Pont. 4. 3. 18, about any one. Sometimes also we find quærere *de aliquo* for *ab aliquo* ; e. g. Liv. 4. 40, quæro *de te*, arbitrerisne &c., I ask of thee &c., and in other places, e. g. Cic. Pis. 9 : Cic. Vatin. 4 : Cic. Att. 1. 14. At other times, quærere *de aliquo homine*, *de aliqua*

re, means, to institute an inquiry by torture about any person or thing, also in aliquem, against any one; which are very common; e. g. Cic. Mil. 22, maiores nostri *in dominum* de servis quæri noluerunt, i. e. our ancestors forbade, that the slaves should be examined by torture against their master.

*Recipio tibi*, I give you certain assurance, I undertake to you, I pledge myself to you; e. g. *sibi*, Cic. Att. 2. 22: *petenti*, Cic. ad Div. 10. 21. Planc.: also *ad se* or *in se* recipere: *ad se*, Terent. Heaut. 5. 5. 12: *in se*, Cic. ad Div. 13. 20: *recipio me in locum*, e. g. *in montem*, I betake myself to, I retire to the mountain: so *Laodiceam*, Cic. Att. 5. 21: *ad aliquem*, *ibid.* 4. 15: also *e loco*, Cic. Brut. 92: Plaut. Pœn. 4. 1. 5: thus also *Alexandria*, Cic. Phil. 2. 26: thence figuratively; e. g. recipere se *ad bonam frugem*, to better himself, Cic. Cœl. 12. *Recipio aliquid*: 1.) to recover, as *res amissas*, Liv. 3. 63: or to take again; e. g. a city, Cic. Senect. 4: or to take back, Virg. Æn. 2. 525: 9. 348: also simply to take, to receive, e. g. *pecuniam*, Cic. Rab. Post. 13: *quæstus*, Cic. Rosc. Com. 8: 2.) to take something on one's self, to undertake something, e. g. *onus*, *causam*, a process or suit, Cic. Rosc. Am. 1: *mandatum*, *ibid.* 39: we may also add *in me*; e. g. *periculum in se*, Pand. 19. 2. 13, i. e. to take the risk on himself.

*Referre alicui* aliquid, to relate, to bring news of, Virg. Georg. 2. 118: Terent. Phorm. 5. 1. 1: also *ad aliquem*, Cic. Deiot. 9: Cæs. B. G. 1. 47: *referre ad aliquem aliquid* or *de aliqua re*, to refer a matter to any one, or to refer to any one about a matter, Cic. ad Div. 3. 12: Cic. Dom. 53: Nep. Lys. 3: particularly of the consul, *referre ad senatum*, to make a proposition to the senate, to lay something before them, Cic. Cat. 1. 8: Cic. Phil. 8. 11: *referre aliquid* also means to bring something back, Cic. Verr. 4. 28: Cic. Att. 15. 16: Liv. 5. 23: thence *referre pedem* or *se*, to go back, e. g. *se*, Cic. ad Div. 7. 11: Cæs. B. C. 2. 8: *pedem*, Liv. 7. 33, or *gradum*, Liv. 1. 14: *referre gratiam*, to return a favour, to repay a

kindness, Cic. Red. Quir. 10. Refert mea, tua &c. it is my concern, it concerns me &c. magni much, parvi little &c.: see above, sect. VI. § 3. n. VII.

*Renuntiare rei*, to renounce any thing, to resign, to give up, e. g. *muneri*, an office: *vitiis*, to renounce one's faults: so *officiis*, Quintil. 10. 7: also *alicui homini*, Cic. Or. 1. 53: also *alicui rem*, to give up to any one, Cic. Verr. 1. 54: Liv. 38. 31: *renuntio tibi*, to announce: *renuntiare aliquem consulem*, to proclaim any one as consul: all these instances are very common.

*Respondere alicui*, to answer any one: *literis*, to answer letters; also *ad literas*, *ad aliquid*, *ad postulata*: *aliquid*, to answer something; *respondere rei*, to correspond to or with any thing: as, *exitus non respondet spei*, the event does not correspond to expectation: so *verbis*, Cic. Or. 12: also, *eventus ad spem respondit*, Liv. 9. 15: 28. 6: these usages are all familiar.

*Solvo tibi pecuniam*, I pay money to thee: *solvo te*, I free thee, e. g. *metu*, from fear: *solvere naves*, to set sail: also without *naves* or *navem*; as Cæs. B. G. 4. 23, *nactus idoneam ad navigandum tempestatem, tertia fere vigilia solvit*: so Cic. Off. 3. 12: Cic. Div. 16. 9: also *navis solvit*, Cæs. B. G. 4. 28.

*Timeo tibi*, I fear for you, on your account, Terent. Heaut. 3. 2. 20: so also *sibi*, Cæs. B. C. 3. 27: *libertati*, Sall. Jug. 39: *nostræ parti*, Terent. And. 2. 5. 8: also with *de*, Cic. Att. 7. 5: Cæs. B. G. 5. 57: also *pro*, Gell. 19. 1: also *a*, Cic. Sull. 20: *te*, I fear thee, I am afraid of thee: also *aliquid*, Cic. ad Div. 1. 5: Cic. Div. 2. 55: this is very common.

*Vacare*, properly, to be at liberty, at leisure; also to be without something: e. g. *vacare a re* or *re*, to be free from a thing; as *culpa*, from a fault, Cic. ad Div. 7. 3: *molestia*, Cic. Acad. 4. 42: *morbo*, Cels. 3. 22: *iustitia*, Cic. Off. 1. 19: *a metu*, Liv. 7. 1: *a custodibus classium*, Cæs. B. C. 3. 25:

vacare *studiis*, not to study, Cic. Orat. 3. 11, quibus studiis vacant cives, peregrini fruuntur, where studiis is the ablative : locus vacat a custodibus &c. But vacare *rei* to turn one's whole attention to a thing, to apply to a thing, properly, to be free from all other affairs for that one : it is, therefore, the so termed *dative of advantage* : e. g. vacare literis is properly, perhaps, more usual than studere literis, viz. to be occupied merely in study, to be devoted to letters : so *philosophiæ*, Cic. Div. 1. 6 : *libellis legendis*, Suet. Aug. 45 : *foro* ; Quintil. 10. 1. 114 : *homini*, *ibid.* 1. 2. 8.

*Valere rei*, to be serviceable or useful, to avail any thing, is perhaps rare : in this way it occurs, Pallad. Febr. 1, tanto plus valebit *nutriendis herbis* : otherwise with *ad*, Cic. Fat. 4 : *contra*, Plin. H. N. 29. 4 : *alicui ad gloriam*, Cic. Cat. 4. 12. More usual is valere eloquentia to be effective by eloquence, to be strong in eloquence : so *dicendo*, Cic. Brut. 14, i. e. to be strong in : so valere apud aliquem gratia &c. : also *equitatu*, Cæs. B. G. 3. 20, i. e. to be strong in &c. : so also *animo*, Cic. Div. 7. 1 : valere *a pecunia* is said jestingly, Plaut. Aul. 2. 2. 9 : one is asked, ain' tu te valere ? to which he replies, pol ego haud *a pecunia* perbene, I am not very well on the side of money : *a* means on the side of, with respect to. In the same way one says, Plaut. Epid. 1. 2. 26, *a morbo* valui, *ab animo æger* fui, I was well with respect to disease, with respect to feeling I was sick : so also *ab oculis*, Gell. 13. 30. Further hoc valet in te, this avails against thee, this tells upon thee : e. g. Cic. Div. 2. 56, vincere te Romanos nihilo magis *in se*, quam *in Romanos* valere : where the discourse is about the prediction of an oracle, aio te, Æacida &c. : also to prevail with, to work upon, to have influence with ; e. g. *in aliquem*, Liv. 7. 6 : *ad*, Cic. Fat. 4 : Liv. 38. 28. Sometimes valere is said of the worth of money, and similar things : e. g. Varro L. L. 4, cap. ult. denarii dicti, quod *denos æris* valebant : Plin. H. N. 33. 3, scrupulum valet *sestertiis vicenis* : also *quanti* valet, Pand. 9. 2. 33 : also with *pro*, e. g. *pro argenteis decem aureus* unus va-

leret, Liv. 38. 11 : also to signify, to denote, e. g. quod *idem valet*, Cic. Fin. 2. 4 : cf. Sueton. Vit. 18 : Varr. R. R. 1. 31.

XI.) The datives *mihi*, *tibi*, *sibi*, *nobis*, *vobis*, are very often added to verbs, in a redundant manner, particularly in confidential speeches, letters &c. : as is the case in Greek, in English, and probably in all languages whatever : e. g. Plaut. Aul. 4. 10. 38, fur *mihi* es, to me (i. e. in my opinion) thou art a thief : Cic. Parad. 5. 2, an ille *mihi* liber, cui mulier imperat ? is he to me a freeman, can I think him a freeman, whom a woman commands ? Cic. Cat. 2. 2, Tongilium *mihi* eduxit : Liv. Præf. ad illa *mihi* quisque acriter intendat animum : Terent. Heaut. 4. 5. 16, sed scin', ubi nunc sit *tibi* Bacchis ? Cic. ad Div. 9. 2. 2, at *tibi* repente paucis post diebus — venit ad me Caninius mane, where *tibi* may be translated, lo ! behold ! Cic. ad Att. 2. 15, cum hæc maxime scriberem, ecce *tibi* Sebosus : Terent. Adelph. 5. 8. 35, suo *sibi* gladio hunc iugulo ; which is more remarkable : yet *sibi* is often redundant with *suus* ; e. g. Plaut. Amph. 1. 1. 113 : ibid. Capt. 1. 1. 12 : Vitruv. 8. 7 : Colum. 12. 54, and elsewhere ; further, Terent. Adelph. 2. 4. 12, quid ait tandem *nobis* Sannio ? Virg. Æn. 5. 391, ubi nunc *nobis* deus ille magister : Liv. 22. 60, Manlius in a speech says contemptuously, hæc *vobis* ipsorum per biduum militia fuit ; cum in acie stare ac pugnare decuerat, in castra refugerunt, this was their service for you &c. Yet these pronouns have generally a certain reference to the circumstances, and at least denote a participation.

XII.) Since the infinitive *esse*, as was mentioned before, Sect. I. § 2, has the same case after it as before

it, it is plain that *esse* must be followed by a dative of the predicate, when it is preceded by a dative of the subject: e. g. after *licet*, where the dative is very common; as Cic. Tusc. 1. 15, *licuit esse otioso Themistocli*, for *otiosum*, which also would have been correct: Cic. ad Att. 1. 16, *quo in genere mihi negligenti esse non licet*: Mart. Epig. 8. 11, *nobis non licet esse tam disertis*, for *disertos*; and in other places: e. g. Cæs. B. G. 6. 30: Lucan. 3. 32. Yet the accusative also follows; e. g. Cic. Balb. 12: Cic. Att. 10. 8: Cic. Ligar. 6: Quintil. 7. 1. 19. Later writers affix this dative also to other infinitives; as Vell. 2. 124, *fratri, mihi que contigit destinari prætoribus*: Val. Max. 5. 4, 2, *Maximo tibi et civi et duci evadere* (i. e. fieri) *contigit*, for *civem et ducem*. Also Liv. 3. 50, *si (ei, i. e. Virginiæ) liberæ ac pudicæ vivere licitum fuisset*; where, however, *liberæ*, *pudicæ* may be explained as an apposition, *tantumquam liberæ, pudicæ*, as free &c.

## § 5.

*Of the Dative with certain Particles.*

The dative follows

I.) Certain adverbs, to which the question *to whom?* is generally applicable; e. g. *prope*, *propius*, *proxime*, are mostly joined to a dative: e. g. Virg. Georg. 1. 355, *propius stabulis armenta tenerent*: thus also *propius Tiberi*, Nep. Hann. 8: and in other places; e. g. Virg. Georg. 4. 47: Æn. 8. 556: Plin. H. N. 27. 9: so also *proxime castris*, Cæs. B. C. 1. 71. Yet *prope* is often followed by an accusative; e. g. *prope me*, Cic. ad Div. 7. 23: *prope aquam moveri*, Cic. Nat. Deor. 2. 28:



*prope castra*, Cæs. B. G. 1. 22 ; and elsewhere : e. g. *ibid.* 7. 36 : Liv. 27. 18 : so also *propius*, Cic. Phil. 7. 6 : Cæs. B. G. 4. 9 ; and elsewhere : *proxime*, Cic. Att. 6. 5 : Sall. Iug. 18, 19. To these belongs *obviam* ; as, *obviam alicui ire, venire, esse &c.*, e. g. Cic. ad Div. 2. 16. 9, *cum in Cumanum mihi obviam venisti* : so *obviam alicui ire*, Cic. Mur. 32 ; or *prodire*, *ibid.* 33 ; or *procedere*, Cic. Phil. 2. 32 ; or *proficisci*, Cæs. B. G. 7. 12 ; or *esse*, Plaut. Bacch. 4. 7. 17 ; or *fieri*, Cic. Mil. 10. Also *præsto*, e. g. *esse alicui præsto*, to be present, to be at hand, to appear, to shew himself, to assist, to be serviceable, Cic. ad Div. 3. 5 : Cic. Att. 3. 1 : Cic. Div. 1. 27 : Cic. Verr. 2. 4 : *saluti alicuius*, Cic. Verr. 4. 14. Also *clam* and *coram* ; since, however, these are reckoned amongst prepositions, see hereafter, n. II. Particularly we may refer to this place certain derivative adverbs, which govern a dative, because their primitives do the same ; as Cic. Fin. 3. 7, *congruenter naturæ convenienterque vivere*, agreeably to nature &c. : since *congruo, convenio*, and therefore *congruens, conveniens*, govern a dative : thus also *sibi constanter convenienterque dicere*, Cic. Tusc. 5. 9, because we say *sibi constare, sibi convenire* : Cic. Off. 1. 26, *hæc præscripta servantem licet magnifice, graviter, animoseque vivere, atque etiam simpliciter, fideliter, vitæque hominum amice*, and friendly to the life of men ; because *amicus* governs a dative.

II.) A dative also follows certain prepositions ; e. g. *clam, contra*, which at least are generally reckoned amongst prepositions : thus *mihi clam est*, it is unknown to me, Plaut. Mil. 3. 3. 9 : to which we may also refer *clam vobis*, Cæs. B. C. 2. 32, though *vobis* may also be

an ablative. So also *contra*; e. g. *contra nobis*, Plaut. Stich. 5. 7. 3; and often in the same writer, e. g. *ibid.* Mil. 2. 2. 43: 3. 1. 64: 4. 2. 84: so also *donò contra*, Terent. Eun. 2. 3. 63.

III.) Also certain interjections, as *hei*, *væ*, *ecce*, *hem* &c.; where, however, the dative is not perhaps governed by these words, but in some other way: e. g. Virg. Æn. 2. 274, *hei mihi!* *qualis erat!* Ovid. Pont. 1. 2. 7, *hei mihi!* *quid faciam?* so we often find *hei mihi!* *alas!* *me!* *ah!* *me!*: e. g. Terent. Andr. 2. 1. 22: Ad. 4. 7. 35: Plaut. Amph. 2. 2. 66: also repeated, Plaut. Bacch. 3. 3. 7: also *hei misero mihi!* Terent. Ad. 2. 1. 19. So also *væ*, e. g. *væ mihi!* Terent. Eun. 4. 4. 41, i. e. *wo's me!* Plaut. Truc. 2. 3. 21: Terent. Heaut. 2. 3. 9, *væ misero mihi!* So also the well-known expression *væ victis!* Flor. 1. 13; and *væ victis esse!* Liv. 5. 48. Thus we find *ecce tibi liber* or *librum*, *Lo!* here is a book for you. So Cic. ad Att. 2. 15, *ecce tibi Sebosus*, *Lo!* here *Sebosus* for you: so often *ecce tibi*, e. g. Cic. Att. 3. 21: Cic. Or. 2. 21: Cic. Cluent. 28: where perhaps *tibi* is not governed by *ecce*, but is redundant; see above, § 4. n. XI. It is the same with *hem*: e. g. Plaut. Truc. 5. 1. 60, *hem tibi talentum argenti*, *Philippicum est*; *tene tibi*, there thou hast &c. *Note*: *væ* is also used with an accusative, e. g. *væ te!* Plaut. Asin. 2. 4. 35: *væ me!* Senec. Apocol. ante med.

## SECTION SEVENTH.

### Of the Use of the Accusative.

The accusative, according to the opinion of eminent grammarians, is properly governed only by a preposi-

tion, or an active, i.e. a transitive verb. Yet it follows also other kinds of words, and is sometimes used even without a word preceding it. Grammarians, therefore, are generally agreed, that in such instances we must understand a preposition or a verb transitive, to which we must be guided by the context and experience, according to the circumstances of the case. To avoid any confusion, we shall here observe the same arrangement as before.

## § 1.

*Of the Accusative after Substantives.*

Substantives are sometimes followed by an accusative, which must probably be explained by a preposition. Here we reckon

I.) The pronouns *id*, *quid* &c.: e. g. homo *id* ætatis, a man of that age, of such an age, is very common for eius ætatis, or ea ætate: where *ad*, i. e. *at*, may always be understood: Cic. ad Att. 4. 16, si hominem *id* ætatis in tam longo sermone diutius tenuisset: Cic. Rosc. Am. 2, *id* ætatis autem duo filii, two sons *at* that age: Cic. Cluent. 51, se in balneis cum *id* ætatis filio, with a son at such an age: also without homo, Plaut. Merc. 2. 2. 19, *quid* tibi ætatis videor? of what age do I appear to you? for *cuius ætatis homo* tibi videor? where *quid* ætatis must be explained by *ad quid* ætatis. Here belongs Terent. Adelph. 5. 8. 16, *idne* estis auctores mihi? do you advise that to me? The order is, *estisne mihi auctores id*, for *ad id*.

II.) The accusative sometimes follows verbal sub-

stantives, when the verbs from which they are derived take an accusative : e. g. Plaut. Amph. 1. 3. 21, *quid tibi hanc curatio est rem?* where *hanc rem* is governed by *curatio* ; for *huius rei* : Plaut. Asin. 5. 2. 70, *quid tibi huc receptio ad te est meum virum*, what means your receiving my husband ? or wherefore do you receive my husband to you ? where *meum virum* is governed by *receptio*, for *mei viri* : Plaut. Truc. 2. 7. 62, *quid tibi hanc aditio est?* where *hanc* is governed by *aditio* : Cæs. B. G. 1. 5, *domum reditionis* spe sublata, where *domum* is governed by *reditio*, because we say *redire domum*. And so in other places.

## § 2.

## Of the Accusative after Adjectives.

I.) After adjectives which signify long, broad, great, wide, high, thick &c., the substantives which express the measure or extent are put in the accusative : e. g. *fossa hæc est centum pedes longa* : *turris est alta centum cubitos*, is a hundred cubits high : Cæs. B. G. 7. 72, *fossa quindecim pedes lata* : *ferrum tres pedes longum*, Liv. 21. 8. edit. Drakenb. : *umbilicus septem pedes longus*, Plin. H. N. 6. 34 : also when speaking of *time* : *mensis hic est triginta dies longus* : e. g. Cic. Verr. 2. 52, *decreverunt intercalarium* (sc. *mensem*, an intercalary month) *quinque et quadraginta dies longum*. It is uncertain by what this accusative is properly governed. If *ad* be understood, it signifies up to, as far as, as much as, about ; e. g. as much as a hundred cubits high ; and therefore it does not express the length, breadth &c. with sufficient accuracy. Perhaps the ancients did

not understand any preposition as omitted, any more than we do, when we say, a hundred feet high, ten feet wide &c. *Note* : Instead of an accusative sometimes a genitive is used ; e. g. Cæs. B. C. 2. 10, *musculum pedum sexaginta longum* ; unless, rather, the genitive depends on the substantive *musculum* ; as Cæsar also says, *fossam pedum viginti*, B. G. 7. 72 ; and *ibid.*, *vallum duodenum pedum* extruxit, where no adjective is added. Yet the genitive is often also used with the adjectives *latus*, *longus*, *altus* ; so that it can scarcely depend on a substantive, e. g. *longus pedum sex*, Colum. 5. 6 : *areas longas pedum quinquagenum* facito, *ibid.* 2. 11. 3 : *latera pedum lata tricenum*, *alta quinquagenum*, Plin. H. N. 36. 13 : *latæ* (sc. *pyramides*) *pedum septuagenum quinum*, *altæ centum quinquagenum*, *ibid.* : *triglyphi alti unius moduli*, Vitruv. 4. 3 : *turrem non minus altam cubitorum sexaginta*, *ibid.* 10. 19 : in all which examples the genitive seems to depend on the adjective : *non latior* (sc. *quam*) *pedibus quinquaginta*, Cæs. B. G. 7. 19. Some also express the extent or measure by the ablative *longitudine*, *altitudine* &c. : as Plin. 16. 32, *Platanus longitudine quindecim cubitorum*, *crassitudine quatuor ulnarum*, of the height of fifteen cubits &c. : *frutex — palmi altitudine*, *ibid.* 12. 13 : *duo actus iugerum efficiunt longitudine pedum CCXL*. *latitudine pedum CXX*, Colum. 5. 1. 6 : also, *abies octo cubitorum in altitudine*, in height, Plin. H. N. 16. 31 : *sulcum in quatuor pedes longum*, Colum. de Arbor. 16. Also the measure itself is put in the ablative ; e. g. *longum sesquipede*, *latum pede*, Plin. H. N. 35. 14 : *faciemus (scrobes) tribus pedibus altas*, *duobus semis latas*, *tribus longas*, Pallad. in Ianuar. 10 :

non latior (sc. quam) *pedibus* quinquaginta, Cæs. B. G. 7. 19.

II.) In imitation of the Greek idiom, particularly by the poets, there is used after many adjectives, an accusative instead of an ablative : e. g. Virg. *Æn.* 4. 558, *omnia Mercurio similis, vocemque, coloremque*, for *omnibus, voce, colore* : it may be explained by as to, with respect to, e. g. as to voice. So *nudus membra, pedes, brachia* &c., naked on the feet &c. : e. g. Ovid. *Met.* 7. 183, *Nuda pedem* &c. : so *nudus membra*, Virg. *Æn.* 8. 425.

III.) An accusative also sometimes follows *æquum est*, e. g. *ut se æquum est*, Plaut. *Rud. Prol.* 47 : yet it may also be the ablative ; as *ibid. Bacch.* 3. 3. 8, *plus videret, quam me atque illo æquum foret* : we find, however, an accusative in other places ; e. g. *ut piscatorem æquum est*, *ibid. Rud.* 2. 2. 6, unless it be governed by *agere* understood from the preceding. So *propior* occurs with an accusative, though it usually takes a dative ; e. g. *propior montem*, Sall. *Iug.* 49 : *propior hostem collocatus*, Hist. B. G. 8. 9 : so *proximus*, e. g. *finem*, Liv. 35. 27 : *tribunal*, Liv. 8. 32 : *hostem*, Liv. 28. 15 : *mare*, Cæs. B. G. 3. 7.

### § 3.

#### Of the Accusative after Verbs.

The accusative especially follows a great number of verbs, partly according to their nature, and partly, perhaps, depending on a preposition understood.

I.) A great number of verbs, according to their na-

ture, govern an accusative: a) verbs in *o*, which denote an action passing on to a certain object, whether person or thing, which are therefore called transitive, or in a peculiar sense, active, and have an entire passive: so that conversely all verbs in *o*, that have an entire passive, govern an accusative: b) deponent verbs in *or*; which, however, denote an action passing on to an object. These transitives and deponents should, properly, all be cited here, in order that the learner might be acquainted with them; but since the number is too great, they must be carefully noticed by the teacher when they occur. Yet the following remarks will facilitate the knowledge of them.

The accusative generally follows verbs in *o* and *or*,

1.) In answer to the question whom? or what? e. g. amo, (I) love; odi, (I) hate; complecti, embrace; quæro, seek; invenio, reperio, find; do, tribuo, dono, give; mitto, send; amitto, lose; perdo, lose; habeo, have; sumo, take; capio, take, seize; possideo, possess; teneo, hold; scio, know; nescio, know not; ignoro, know not; calleo, well understand; emo, buy; vendo, sell; æstimo, estimate; edo, eat; bibo, drink; doceo, teach; erudio, instruct; lego, read; facio, make; ago, do; gero, carry on; hortor, exhort; moneo, remind; punio, punish; audio, hear; video, see; cerno, see, discern; gusto, taste; olfacio, smell, i. e. give out a smell; sentio, feel, perceive; peto, seek; voco, call; rogo, ask; oro, entreat; posco, demand; desidero, miss, am sorry for; flagito, demand earnestly; pono, place; colloco, place; decerno, determine; volo, will; nolo; malo; opto, wish; pello, drive away; spero, hope; scribo, write; fero, bear; rego, guide, direct; verbero, beat; cogito, think; iudico, judge; with their compounds, and many similar verbs: e. g. amo *te*, I love thee; quærere *aliquid*, *aliquem*, to seek any thing, any one; hortor *te*, I exhort thee; cohortor &c. Yet some are to be excepted, which in English answer the question

whom? or what? but on account of the difference of idiom do not govern an accusative: as parco, (I) spare; benedico, bless; maledico, curse; persuadeo, persuade; medeor, heal; nubo, take a husband; invidéo, envy; all which govern a dative: see above of the dative, Sect. VI. § 4. n. V: utor, use; fungor, discharge; vescor, eat; fruor, enjoy; which govern an ablative: see hereafter, Sect. VIII. § 3. n. XX. 1.

2.) The difference in the idioms of languages is so great, that many verbs in Latin take a bare accusative after them, which cannot be translated into English without a preposition; and conversely, there are many Latin verbs followed by a dative, which in English admit a bare accusative after them. The following are examples in which the idioms of the two languages partly concur, and the contrary: a) *iuvo*, e. g. *aliquem* in re, Cic. Att. 16. ep. ult.: *aliquem* auxilio, Ovid. Met. 9. 780: *aliquem* auxilio laboris, Cic. Balb. 9: so also *adiuvare* *aliquem*, Liv. 34. 37: Cic. ad Div. 10. 15. Planc.: *aliquem* auxilio, Plaut. Rud. 1. 4. 39; *aliquem* auxiliis, Liv. 29. 5: Cic. ad Div. 1. 7: we also find *adiuvare* *alicui* *messem*, Gell. 2. 29: so *adiutare* *aliquem*, Terent. Andr. 1. 3. 4; *funus*, to assist at the funeral, *ibid.* Phorm. 1. 2. 49; *alicui*, Petron. 6; Pacuv. ap. Donat. ad Terent. Ad. Prol. 16: also *alicui* *aliquid*, e. g. *pueris onera*, Terent. Hec. 3. 2. 24: b) *celo*; e. g. *aliquem*, Terent. Andr. 3. 4. 6; Cic. Deiot. 6; *aliquem* *aliquid*, Terent. Hec. 3. 3. 24; Cic. ad Div. 2. 16; Nep. Eum. 8: or *aliquem de re*, Cic. ad Div. 7. 20; Cic. Att. 2. 16; Cic. Deiot. 6: thence passively *celor*, *celaris*, *celatur*, it is concealed from me, thee &c.: yet Nep. Alcib. 5, id *Alcibiadi* diu *celari* non potuit, for Alcibiades &c.: c) *effugio* rem, e. g. *periculum*, Cæs. B. G. 4. 35: *invidiam*, Nep. Chabr. 3; and elsewhere: e. g. Cic. Verr. 1. 40; Cic. Brut. 46. &c.: *e manibus*, Cic. Manil. 9: *de prælio*, Cic. Phil. 2. 29: *a ludis*, Cic. Sext. 54: d) *sequor*, e. g. *aliquem*, Nep. Att. 6; Liv. 8. 45; Terent. Eun. 2. 3. 54: *rem*, Cic. Harusp. 18; Cic. Amic. 29; Cic. ad Div. 9. 5; and elsewhere: e) *imitor*, Cic. Or. 2. 22; Cic. Or. 19; Cic. Nat. Deor. 3. 30; and elsewhere. To these we may add *latere alicui* and *aliquem*,



to be unknown to any one; see Sect. VI. § 4. n. I. obs. c: also decet, it becomes me, or it is becoming to me: dedecet me &c.

3.) Verbs followed by an accusative are translated into English by various prepositions: as, caveo te, I beware *of* thee; fugio periculum, I fly *from* danger; curo te, I take care *of* thee; despero vitam, I despair *of* life; rideo aliquid, I laugh *at* any thing; exsequias ire, to go *to* a funeral; suppetias venire, to come *to* one's assistance.

*Note:* Instead of the accusative we sometimes find after such verbs transitive the preposition *de*: e. g. we may say exponere vitam, to explain one's course of life; and *de vita*, as it occurs Nep. Præf. So we often find referre ad senatum *de* aliqua re, for aliquam rem: e. g. Cic. Catil. 1. 8.

II.) Many verbs take an accusative after them, which is governed by the preposition, of which they are compounded. In these we may reckon;

1.) Some transitive or active verbs, which besides their natural accusative, also take an accusative governed by the preposition; as, *transducere* (or *traducere*) copias *Rhenum*; where copias is governed by *transducere* as a transitive verb, in answer to the question what? but *Rhenum* by *trans*, since it is put for *ducere* copias *trans Rhenum*: e. g. Cæs. B. G. 2. 10, Cæsar omnem exercitum — *pontem transducit*, where exercitum is governed by *ducit* as a transitive verb to the question whom? or what? and *pontem* by *trans*: it is for Cæsar *ducit exercitum trans pontem*; and so elsewhere: e. g. Cæs. B. G. 1. 12: Liv. 22. 45: so *traicere* or *transiicere*; e. g. Nep. Ages. 4, *Hellespontum* copias *traiecit*; where copias is governed by the transitive verb, and *Hellespontum* by *trans*, of which *traiecit* or *transiecit* is partly compounded: it should, properly, be, *iecit copias trans Hellespontum*: so *transiicere* equitum partem *fluvium*, Cæs. B. G. 1. 83: so also *inducere* aliquid *animum*, Cic. Rosc. Am. 19: Cic. Div. 1. 13: Cic. Att. 14. 12, to induce

one's mind to any thing, for *ducere* aliquid *in animum* : further, *imicere* manum *aliquem*, for in aliquem, Plaut. Pers. 1. 2. 18 : Truc. 4. 2. 49 : so *advertere*, e. g. *animum illud*, for ad illud, Cic. ad Div. 15. 4 : so postquam *id animum advertit*, Cæs. B. G. 1. 24, and elsewhere ; e. g. Lucret. 2. 124 : Plaut. Pseud. 1. 3. 43 : at other times we find *ad rem* or *alicui rei*. Thus also *murum traicere iaculo*, Cic. Fin. 4. 9, to throw over the wall with a javelin, where *iaculum* would be more natural.

*Note* : We sometimes find, perhaps for greater clearness, the preposition repeated ; e. g. Cæs. B. G. 1. 35, *ne quam multitudinem hominum amplius trans Rhenum in Galliam transduceret* : so *traicere copias trans fluvium*, Liv. 2. 11 : 21. 26 : *traicere vexillum trans vallum*, Liv. 25. 14 : or *signum trans vallum*, 41. 4 : so *advertere animos ad religiones*, Lucret. 3. 54 : *aures ad vocem*, Ovid. Fast. 1. 180 : *advertere classem in portum*, Liv. 37. 9 : so *in animum inducere*, e. g. Terent. Adelph. 4. 3. 6 : Liv. 2. 5 : 3. 71. From these examples some eminent grammarians would infer, that in the preceding instances the accusative is governed not by the preposition in the verb, but by one which is omitted ; so that *pontem transducit* is for *trans pontem transducit* &c. But it is impossible to determine what words the ancients understood ; and both modes of expression may have been equally regular.

2.) In particular a great number of verbs belong to this class, which, in their nature, are intransitive, i. e. do not denote an action passing on to an object ; but yet, because they are compounded with a preposition, which governs an accusative, take an accusative after them. We shall merely adduce the following familiar instances : *adeo aliquem*, for *eo ad aliquem*, Cic. ad Div. 3. 9. 6 : Nep. Timoth. 2, *gentes, quæ mare illud adiacent*, for *iacent ad mare illud* : so also *Etruriam adiacent*, Liv. 7. 12 : Cæs. B. G. 3. 15, *cum singulas binæ aut ternæ naves circumsteterant* (*aliæ editt. circumsteterent*), for *steterant circum singulas* : so *circumfluere*, to flow round, Varr. R. R. 3. 13 : Ovid. Met. 3. 74 : 13. 779 : *obequitare agmen*, Curt. 3. 10 : *succedere*, e. g. *tecta*, Cic. Dom. 44 : *aciem*, Cæs. B. G. 1. 24 : *tu-*

*mulum*, Liv. 22. 48 : at other times with a dative ; e. g. Cæs. B. G. 2. 6 : Liv. 22. 44 : *adsuesco*, e. g. *ne adsuescite bella animis*, Virg. *Æn.* 6. 833, i. e. do not accustom yourselves &c., unless it be rather a hypallage for *animos bellis adsuescite* (instead of *adsuefacite*) : so we continually find *circumvenire aliquem*, to circumvent, to betray : *inire societatem*, to enter into partnership or confederacy, *inire consilium*, to enter on a plan, for *ire in societatem*, *ire in consilium* : *invadere urbem*, *hostes* &c., for *vadere in* &c. : *invenire aliquid*, to find something, properly, to come upon something, for *venire in* aliquid : *obire urbes*, *provinciam*, to travel over or through, for *ire ob*, i. e. *ad urbes* &c. : so *obire munus*, to attend upon, to discharge an office : *obire diem*, to attend at the appointed term : *obire mortem*, to die : *obsidere urbem*, to blockade a city, for *sedere ob*, i. e. *ad urbem* : *oppugnare urbem*, for *pugnare ob*, i. e. *ad urbem*. So also *oppetere mortem*, to die, properly, to fall into death, *petere ob mortem* : *preterire urbem*, to go past a city, aliquid to pass by any thing, to omit it, for *ire præter urbem*, aliquid : *subire montem*, to go near a mountain, for *ire sub montem* ; so *subire periculum*, *fortunam adversam* ; *transire flumen* ; also *transilire*, e. g. Liv. 1. 6, *Remum novos transiluisse muros* : so *transilui flammæ*, Ovid. *Fast.* 4. 727 : *transire*, e. g. *Euphratem*, Cic. *Fin.* 3. 2 : *mare*, Cic. *Or.* 42 : *Alpes*, Nep. *Hann.* 2 : *vim flammæ*, *ibid.* Alcib. 6 : *campos*, Lucret. 4. 464 : so also *transmeare*, e. g. *signa*, Plin. *H. N.* 32. 11 : *loca*, Tacit. *Ann.* 12. 62. To these also belong transitive verbs, when they are used intransitively, e. g. *traicere* and *transmittere*, for *transire* ; e. g. *traicere Trebiam*, Liv. 21. 56 : *Tiberim*, Claudian. *de VI. Consul. Honor.* 486 : *axem*, Virg. *Æn.* 6. 536 : *transmittere mare*, Cic. *Nat. Deor.* 2. 49 : *Iberum*, Liv. 21. 20 : *sinum utrumque*, Cic. *Att.* 16. 6, and elsewhere.

### Observations.

a) Here all depends on usage : e. g. we may properly say *adire aliquem*, but we cannot, therefore, say *adesse aliquem* : yet we find *adesse* with an accusative ; e. g. *adereo cubicu-*

*lum*, Apul. Met. 2. p. 119, Elmenh. i. e. I shall go to the chamber : *aderunt scopulum*, *ibid.* 5. p. 160 : yet, since Apuleius is a late writer, he ought not in this to be imitated, as it probably does not occur in earlier authors : again, we may say *obsidere urbem*, *obire loca* ; but we should be wrong in inferring, that we might, therefore, say *obstare aliquem*, *obsequi aliquem*, *occurrere aliquem* &c. : however, *occurrere civitatem*, for *ad civitatem*, is found Cic. Verr. 3. 27, but, perhaps, nowhere else.

b) Most of the above-mentioned verbs, since they take an accusative, have also their passives entire in all their personal terminations, e. g. *locus aditur*, *locus adiri potest* &c. : e. g. Cic. Quint. Fr. 1. 2, *neque prætores diebus aliquot adiri possent* : Cæs. B. G. 7. 43, *ne ab omnibus civitatibus circumstingeretur*, lest he should be surrounded &c. : *ibid.* 2. 10, *primos, qui transierant, equitatu circumventos interfecerunt* : and immediately afterwards, *de flumine transeundo* : Sall. Jug. 87, *hostes invadi posse* : Ovid. Fast. 1. 464, *campus obitur aqua* ; so *mors obita*, Cic. Sext. 38 : *mors obeunda*, Cic. Cluent. 17 : *ammis traiectus*, Liv. 21. 30 : 37. 38. Of others the passives are still more usual ; as, *societas invita est* : *res inventa est* : *urbs obsessa et oppugnata est* : *fortuna subeunda est* : also *subeatur*, Cic. Verr. 7. 71. Whence it is clear, that the Romans regarded these verbs as real transitives, as if by means of their prepositions they became actually so : since it is of little consequence, whether they are transitives naturally or by transformation. There are a few exceptions : for instance, we do not say *mare adiacetur gentibus*.

c) With some of them we find the preposition frequently repeated : e. g. with *adire*, *accedere*, *invadere* &c. : Nep. Them. 7, *adire ad magistratus noluit* ; and elsewhere : *accedere ad* is common in Cicero ; e. g. *ad rempublicam* : so *accedere ad amicitiam*, Nep. Eum. 1 : so *ad manum*, Cic. Att. 2. 1 : Varr. R. R. 2. 7 : *adsuescere ad homines*, Cæs. B. G. 5. 28. *Invadere* is very usual with *in* ; as Cic. ad Div. 1. 9. 15, *num potui magis in arcem illius causa invadere* : *ibid.* Phil. 2. 31, *in collum invasit*, fell on his neck. Thence these prepositions are often repeated also with the passive verbs : we find, *cum ad me aditum*

esset : we may therefore say, locus non potuit *adiri*, and *ad* locum non potuit *adiri*; the former because of *adire* locum, the latter because of *adire ad* locum. Not unfrequently, another preposition is used; e. g. Cæs. B. G. 7. 85, utrisque *ad* animum *occurrit* : *transire ad* aliquem, Nep. Dat. 6 : *per* castra, Sall. Jug. 107 : *in* fines, Cæs. B. G. 1. 28 : *per* rimam, Ovid. Met. 4. 70, where perhaps the sense requires *ad*, *in*, *per* : so also *obire ad* omnia, Liv. 10. 27.

*Note* : It has already been observed, that from the repetition of the preposition, some conclude that even where it is not expressed, the verb is governed by the preposition understood; e. g. that *adire* aliquem is for *adire ad* aliquem. This, however, is a mere conjecture, and most commonly the preposition is not repeated; e. g. for *obsidere* urbem, it is not easy to find *obsidere ad* urbem : so *ob* scarcely occurs after *oppugnare*, *obire* &c., or *præter* after *præterire*, or *in* after *invenire*. They were more probably considered by the ancients as transitive verbs, which of themselves could take an accusative.

3.) Even some deponents, which in other places are properly used intransitively, and therefore cannot have an accusative after them, on account of the preposition with which they are compounded, do occasionally take an accusative; as *aggredior* aliquem or aliquem, to undertake any thing, to attack any one, for *gradior ad*, e. g. Cic. Phil. 2. 10 : Cic. Or. 2. 44 : *ingredior* viam, i. e. *gradior in* viam, to go into, to enter a path, Cic. Senect. 2 : *aliquid*, Cic. Rab. Post. 2. Yet we often find *aggredi ad* rem, e. g. Cic. Leg. 2. 4 : Cic. Balb. 7 : *ingredi in* vitam, Cic. Brut. 96 : *in bellum*, Cic. Cat. 2. 6. Thence in the use of the future passive arises a twofold expression : *ingredi viam*, *via est ingredienda*; *ingredi in viam*, *ingrediendum est in viam* : so *transgredi Taurum*, Cic. ad Div. 3. 8 : *Padum*, Liv. 23. 22. cf. Cæs. B. G. 2. 19 : so also *adlabor*, e. g. *fama adlabitur aures*, Virg. Æn. 9. 474.

4.) Even certain passives are followed by an accusative, on account of the preposition with which they are compounded;

e. g. Cæs. B. G. 1. 37, ne maior multitudo Germanorum *Rhenum transduceretur* : *ibid.* 2. 4, Belgas ortos esse a Germanis, *Rhenumque antiquitus transductos* : thus also *vectem circumiectus fuisset*, Cic. Div. 2. 28 : *navem humeris travectam* (for *transvectam*) *Alpes*, Plin. H. N. 3. 18. Particularly to these belongs *prætervehi* ; as Cic. Cœl. 21, *sed quoniam emersisse iam e vadis, et scopulos prætervecta videtur oratio mea* : Cic. Balb. 1, *orationi, quæ non prætervecta sit aures vestras* : Cic. Phil. 7. 3, *quoniam periculosissimum locum silentio sum prætervectus* : so *Apolloniam prætervehuntur*, Cæs. B. C. 3. 30 : it hence appears that the ancients considered *prætervehor* rather as a deponent than a passive : Cic. Verr. 5. 25, *adpellitur navis Syracusas* : yet *Syracusas* is a city, of which the accusative is always used without a preposition, in answer to the question *whither?* so that perhaps this passage does not belong to the present ; Virg. Æn. 7. 216, *urbem adferimur, i. e. ad urbem ferimur*.

5.) Several verbs compounded with *ad*, *ante*, *circum*, *in*, *inter*, *ob*, *post*, *sub*, *super*, govern a dative ; partly as intransitives or passives ; as *adesse*, *adsuescere*, *adspirare*, *adiacere*, *adhærere*, *circumfundi*, *circumiici*, *interesse*, *obequitare*, *obversari* : partly as transitives besides their accusative ; as, *adiicere oculos rei* : *adhibere calcaria equo* : *adferre vim alicui* : *advertere proras terræ* : *anteferre* and *anteponere aliquid alicui rei* : *iniicere manum alicui* : *imponere fastigium operi* : *interdicere alicui aliquid* : *obiicere se periculo* : *postponere se alicui* : of which see above, of the Dative, § 4. n. VII. Likewise, on the contrary, the verbs *adulor*, *allatro* (*adlatro*), *antecedo*, *anteo*, *antesto*, *antevenio*, *anteverto*, *antecello*, *antepolleo*, *adsideo*, *adtendo*, *insilio*, *illudo*, *incesso*, *insulto*, *occumbo*, in some particular significations, take not only a dative, but on account of the preposition with which they are compounded, also an accusative : on which, see of the Dative, n. VIII.

III.) It is very remarkable, that some verbs, which not only in themselves are intransitive, but also are compounded with prepositions that govern an ablative,

still have an accusative after them; as, *convenire* (for *cumvenire*) *aliquem*, to meet one, to speak with one, continually occurs: e. g. Cic. ad Div. 5. 11. 2, *eamque* — *conveniam*, and will speak with her: so Cic. Rosc. Am. 18: Cic. ad Div. 9. 14: thus also the passive; e. g. Cic. ad Div. 6. 20, *ut se conveniri nolit*, that he is unwilling to be spoken with: cf. *ibid.* 1. 8. So *coire societatem*: Cic. Rosc. Am. 31, *qui societatem coieris* — *cum alienissimis*; where some understand *ad*: and elsewhere; e. g. *ibid.* 34: Cic. Phil. 2. 10: so *congrēdi aliquem*, Virg. *Æn.* 12. 342 and 510, for *cum aliquo*. So *excedere*: e. g. Liv. 2. 37, *ut urbem excederent Volsci*; particularly *excedere modum*, to exceed the measure, often occurs; e. g. Liv. 2. 2: 2. 3: 5. 23; where some understand *extra*, though, perhaps, unnecessarily. So *prævenire aliquem*, to come before one: Liv. 8. 16, *tamen ut beneficio prævenirent desiderium plebis*: and elsewhere; e. g. Liv. 8. 31: 24. 25: Iustin. 42. 4: so also *propugnare aliquid*, Sueton. Cæs. 23: Stat. Theb. 2. 540: at other times *pro re*, or with a dative. So also *aversari aliquem* and *aliquid*, to be averse to or avoid a person or thing, is very common, though it is properly equivalent to *versari ab aliquo*, to turn himself away from a person: so *erumpere nubem*, Virg. *Æn.* 1. 580 (584): *evaditque celer ripam &c.*, *ibid.* 6. 425: and so in more instances. To these belong *deficio*, *despero*, *præcedo*, *præcurro*, *præeo*, *præsto* (to excel), *præstolor*, *præverto*, *præcello*, which all take an accusative, though also a dative: whence they have already been adduced; of the Dative, § 4. n. VIII.

IV.) Some verbs take after them a dative as well as an accusative; as *adulor*, *medicor*, *moderor*, *tempero*,

and *curo*, which seldom govern the dative; and *studeo*, which seldom governs the accusative: see above, of the Dative, § 4. n. VIII. To these may be added the verbs, which in different significations govern either the dative or the accusative; as *æmulor*, *ausculto*, *caveo*, *consulo*, *cupio*, *maneo*, *metuo*, *timeo*, *prospicio*, *recipio*, *renuntio*, *solvo* &c., which were cited above with interest and refert: see of the Dative, § 4. n. X.

V.) After many intransitives, i. e. neuters, there often follows an accusative, which is governed by a preposition omitted, after the Greek idiom, where *κατὰ* is understood: unless it be rather supposed, that the Romans chose to use some of these intransitive verbs as transitive, and, therefore, not to understand a preposition.

Here a distinction must be made between those instances which are common, and others which are rare, in order to determine which should and which should not be imitated.

1.) To a verb there is often superfluously added the accusative of a substantive of the same origin as the verb: as, *pugno pugnam*, *iuro iusiurandum*, *vivo vitam*, *servio servitatem*, *furo furem*, *ludo lusum*, *prandeo prandium*, *spero spem*, *facio facinus*, *somnio somnium* &c. Yet generally, a noun adjective, pronoun adjective, or participle, is added to this substantive; e. g. *pugnare pugnam acerrimam*, or *hanc pugnam pugnavi*, *vivere vitam beatam*, *tristem* &c., *gaudere gaudium verum* &c.; as in English, he died the death of a hero; I have fought the good fight; Mary lives a happy life. Many of these expressions are usual with the best writers: e. g. Cic. ad Div. 5. 2. 17, *magna voce iuravi verissimum atque pulcherrimum iusiurandum*, I swore the truest and most honourable oath: so *iurant sacramenta dictata*, Sil. 10. 448: Cic. Verr. 2. 47, *quo tutiorem vi-*



*tam sese meo præsidio victuros esse arbitrentur*: Liv. 8. 39, *hoc bellum a consulibus bellatum* (esse) quidam auctores sunt (i. e. tradunt): Plaut. Rud. 3. 1. 5, *mirum atque inscitum somniavi somnium*: so *simile somnium*, ibid. Mil. 2. 4. 47: ibid. Pseud. 1. 5. 110, *priusquam istam pugnam pugnabo*: thus *claram pugnam*, Liv. 9. 37: *inclytam pugnam*, Liv. 6. 42: and passively, Nep. Hann. 5, *hac pugna pugnata*: Terent. Eun. 3. 5. 38, et quia *consimilem luserat iam olim ille lusum*: Hor. Od. 3. 29. 50, *lusum insolentem ludere*: Virg. Æn. 12. 680, *hunc furere furorem*. Yet sometimes the adjective &c. fails; e. g. Plaut. Pers. 1. 1. 7, qui hero suo *servire* vult bene servus *servitutem*; where, however, bene seems to be used instead: Plaut. Mil. 2. 6. 2, neque herile negotium plus curat, quam si non *servitutum serviat*, than if he were not a slave; where *servitutum* is redundant: thus also *vitam vivere modeste*, ibid. Pers. 3. 1. 18: *vitam, quam tum vivebat*, Cic. Cluent. 61: *vitam duram, quam vixi*, Terent. Ad. 5. 4. 5: *pugnare bellum*, e. g. *bella pugnata*, Hor. Epist. 1. 16. 25: so also *prælium male pugnatum*, Sall. Jug. 64: *spem speratam hanc* obtulisti mihi, Plaut. Merc. 3. 4. 13: 5. 2. 2. Some suppose that these accusatives are governed by a preposition; but the actual preposition cannot be determined. Perhaps the ancients in these instances did not understand a preposition, but by a bold idiom used the intransitives for transitives, as we say, to die the death for our country &c.: where *death* is the accusative after *to die*. Thus also deponents are used, e. g. *queror* haud *faciles questus*, Stat. Sylv. 4. 8. 32.

*Note*: To these instances some grammarians add Terent. Andr. 5. 5, *hunc scio mea solide solum gavisurum esse gaudia*, that he alone will rejoice in my joys; and Cic. ad Div. 8. 2. 4, Cœl., *ut suum gaudium gauderemus*, that we might rejoice for his joy. But these passages are different from the former; since in the first place *mea gaudia*, and in the second *suum gaudium*, is evidently governed by *propter* omitted. Thus it would be incorrect to refer to these, Cic. ad Brut. 3, *hostes autem omnes iudicati, qui M. Antonii sectam secuti sunt*, who followed the party of M. Antonius, and Cic. Arch. 1, *pueritiæ memoriam re-*

*cordari ultimam*: since *sequor* and *recorder* regularly govern an accusative, and *sectam* and *memoriam* are not redundant; viz. *memoriam* is equivalent to *tempus*.

2.) There is often added a second accusative, of which the explanation occasions some difficulty: To avoid confusion we must here make a distinction; some can, others cannot be explained by a preposition omitted.

a) Where a preposition may be easily understood:

1.) *propter*: here *hoc*, *id*, *quid* &c. are continually used for *propter hoc*, *propter id*, *propter quid* &c.: as *quid clamas? quid rides?* Terent. Eun. 5. 1. 13, *num id lacrumat virgo?* i. e. *propter id*, on account of it: Liv. 24. 8, *nec tu id indignari posses*, for *propter id*: so also *id furere*, for *propter id*, Liv. 8. 31. To these we may add, *doleo casum tuum*, sc. *propter*: Cic. Sext. 69, *quia meum casum luctumque doluerunt*: so *horere aliquid*, sc. *propter*, *ob*: so *desperare aliquid* is explained by *propter*. So also *ardere aliquam* or *aliquem*, to be inflamed with love for, to love passionately, is probably for *propter aliquam*; Virg. Ecl. 2. 1, *formosum pastor Corydon ardebat Alexin*: yet we may also understand, *in*, *erga*, *adversus*: so *deperire aliquam*, to love one desperately, to die with love for one; where *propter* is understood: Terent. Heaut. 3. 2. 14, *Clinia hanc si deperit*: 2.) *per*: e. g. *iurare aliquid*, to swear by one: Ovid. Met. 2. 101, *Stygias iuravimus undas*, i. e. *per Stygias*; and elsewhere; e. g. Virg. Æn. 6. 323, 351: so *Iovem lapidem*, Cic. ad Div. 7. 12: at other times, we find *iurare per*, e. g. Cic. Acad. 4. 28: Quintil. 9. 2. 95. Thence *iuratus, a, um*, one who is sworn by, e. g. *numina iurata*, Ovid. Hir. 2. 25. So Cic. Fin. 2. 34, *si Xerxes — maria ambulavisset, terram navigasset*, for *per maria*, *per terram*: Virg. Æn. 1. 67 (71), *gens inimica mihi Tyrrhenum navigat aquor*: so also, perhaps, *decurrere vitam*, Prop. 2. 15 (14), 41, sc. *per*: *proficisci magnum iter* ad doctas Athenas, Prop. 3. 21, for *per magnum*. We also often find, *pasci herbas, sylvas*, where, perhaps, *per* is deficient; e. g. Virg. Georg. 3. 314, *pascuntur*

vero *syllvas et summa Lycei, horrentesque rubos*; properly, they are fed, or pastured through, i. e. they feed on; unless some other preposition be understood. 3.) *ad*: e. g. *ire exsequias*, to go to a funeral: *suppetias ire*, mittere, accurrere: so *ibo amicam meam*, Plaut. Stich. 3. 1. 33, for *ad amicam*: so *pessum ire*.

b) When a preposition cannot readily be understood: the simplest examples are those where *id*, *quid*, and similar pronouns are joined to a verb; e. g. *hoc dubito*, I doubt this, for *de hac re*: *si id dubitas*, for *de ea re*: where *propter* cannot be understood: yet there is no general way of explanation: thence in some places, where none of the prepositions commonly enumerated, applies, and yet it is thought necessary to supply one, some understand *quoad* inasmuch as, as if it corresponded to the Greek *κατά*: but since this is not a preposition, and cannot readily govern a case, except perhaps Liv. 42. 6, *quoad diem*, and Varr. L. L. 7. 23, *quoad sexum*, where others read *quod*, it therefore could not be understood by the ancients: instead of it we may understand *ad* as to; e. g. Virg. Georg. 3. 421, *tollentemque minas et sibila colla tumentem*, for the ablative *sibilo collo*; properly, as to its hissing neck, *ad* or *quod adinet ad*, and so continually in the poets: Virg. Æn. 9. 656, *cetera parce puer bello*, for *quod ad cetera adinet*. Such accusatives are also joined to passives, as will be mentioned hereafter. Further, we should remark, *peccare aliquid*; e. g. Cic. Nat. Deor. 1. 12, Xenophon *eadem fere peccat*, for *iniisdem* or *eodem modo*, errs in the same things, in the same way: perhaps we must supply *ad*, *quod adinet ad eadem*. Further, *iurare aliquid*, i. e. to swear to anything, e. g. *cineri bella*, Sil. 3. 23: *falsum iurare*, Cic. Off. 3. 29: so passively, *quod ita iuratum est*, *ibid.*: *somniare aliquem* or *aliquid*, to dream of a person or thing, Terent. Eun. 1. 2. 113: Andr. 5. 6. 7: Cic. Div. 2. 59: Plaut. Rud. 3. 4. 68: so *ludere*, e. g. *aleam*, Suet. Claud. 33, and Ner. 30: *prælia latronum*, Ovid. Art. 3. 357: at other times with an ablative, e. g. *ludere alea*, Cic. Phil. 2. 23: *pila*, Cic. Or. 1. 50: further, *furere opus cædis*, Stat. Theb. 9. 5, i. e. furiously to do &c. Particularly to these belong verbs signifying to taste of, to smell of, which answer to the question where-

of? of what? and in the best writers have an accusative after them: e. g. *redolere vinum*, to smell of wine: Cic. Phil. 2. 25, *frustis esculentis vinum redolentibus*: Cic. Clar. Or. 21, *exiliores orationes et redolentes magis antiquitatem*: Cic. Att. 2. 1, *ideo bene olere, quia nihil oleant*, because they smell of nothing; Hor. Sat. 1. 2. 27, *pastillos Rufillus olet, Gorgonius hircum*: *ibid.* Epist. 1. 19. 5, *vina fere dulces oluerunt mane Camenæ*: so *olere ceram, crocum*, Cic. Or. 3. 25: so *sapere crocum* to taste of saffron; Cic. ap. Plin. H. N. 13. 2, *meliora unguenta sunt, quæ terram, quam quæ crocum sapiunt*: Plin. H. N. 11. 8, *mella herbam sapiunt*: Sen. Nat. Quæst. 3. 18, *piscis saperet ipsum mare*. To these seems to belong the formula *magnam partem* a great part, *maximam partem* the greatest part: as *libros meos magnam partem amisi*, I have lost a great part of my books; perhaps *ad as to* is understood, *as to* a great part. This expression is not unusual: Cic. ad Div. 9. 15. 9, *mihi licere* — *has res non omnino quidem sed magnam partem relinquere*: Cic. Tusc. 4. 5, *quia Chrysippus et Stoici — magnam partem in his partiendis et definiendis occupati sunt*: Cæs. B. G. 4. 1, *maximam partem lacte atque pecore vivunt*, for the greatest part they live on milk &c. After *clamo*, *crepo*, *queror*, *festino*, &c. the accusative is remarkable; since *aliquid clamare*, *crepare*, *queri* seem to stand for *aliquid dicere* (or *proferre*) *clamando*, *crepando*, *querendo*; and *festinare aliquid*, for *festinando facere aliquid*: e. g. Plaut. Mil. 3. 1. 57, *neque publicas res clamo, nec leges crepo*: Hor. Od. 1. 18. 5, *quis post vina gravem militiam aut pauperiem crepat?* *ibid.* Sat. 2. 3. 33, *si quid Stertinius veri crepat*: Ovid. Met. 9. 304, *moturaque duros verba queror silices*: *ibid.* 11. 574, *et iam, quas induat ille, festinat vestes*, i. e. *festinanter conficit, conficere festinat*: so *fugam festinare*, Virg. Æn. 4. 575, i. e. *to hasten*: *id.*, Sall. Jug. 81. Thus also, perhaps, we must explain the remarkable expression, Iuv. 2. 3, *qui Curios simulant, et Bacchanalia vivunt*, i. e. *vivunt modo Bacchanalium, or vivendo Bacchanalia exprimunt*. Thus we find also the passive *moveri* with *Cyclopa*, Hor. Epist. 2. 2. 125, *ut qui nunc Satyrum nunc agrestem Cyclopa movetur*, i. e. *movendo or*

saltando exprimit, now dances (like) the Satyr, now (like) the Cyclops. And thus we have other examples : so lateo with an accusative ; see above, Sect. VI. § 4. n. 1.

*Note.* We also find the passives of these intransitives, and even used personally with their proper subjects : whence may be inferred, that the ancients considered these intransitives sometimes as transitives : e. g. Ovid. Met. 12. 188, nunc *tertia vivitur ætas* : Catull. 5. 6, *nox est dormienda* : Mart. 13. 59, *tota mihi dormitur hyems* : Cic. Off. 1. 10, in republica *multa peccantur* : Cic. Parad. 3. 2, *multa peccantur* : Tac. Ann. 15. 21, *plura peccantur* : thence *peccatum*, which like *erratum* is properly a participle : Cic. Or. 1. 32, *ista, quæ abs te breviter de arte decursa sunt, audire cupimus* : Cic. Quint. 31, *prope acta iam ætate decursaque* : Tac. Germ. 20, *nec virgines festinantur* : iter *festinatum*, Ovid. Pont. 4. 5. 8, and elsewhere.

VI.) Even passives, particularly in the poets, are very often followed by an accusative, which is put for an ablative, and may be explained by *ad* as to, with respect to : e. g. Virg. Æn. 3. 81, *vittis et sacra redimitus tempora lauro*, i. e. *temporibus*, on the temples : *ibid.* 5. 135, *nudatosque humeros oleo perfusa nitescit* : *ibid.* 5. 269, *puniceis ibant evincti tempora tæniis* : *ibid.* 7. 796, *et picti scuta Labici* : *ibid.* 806, *non illa colo calathisve Minervæ femineas adsueta manus* : Virg. Ecl. 7. 32, *puniceo stabis suras evincta cothurno* : Hor. Od. 1. 1. 22, *nunc viridi membra sub arbuto stratus* : so *fractus membra*, Hor. Sat. 1. 1. 5 : *indutus exuvias*, Virg. Æn. 2. 275 : *indutus thoracem*, Curt. 7. 5 : *indutus vestem*, Liv. 27. 37.

VII.) Verbs signifying to live, to remain, to dwell &c. in answer to the question *how long?* take the substantive which denotes the length of time in the accu-

sative; where *per* is understood, which is also often expressed: e. g. *tres dies ibi fui*, I was there three days: *sex annos ibi mansi*, I stayed there six years: Cic. Flacc. 26, *septingentos iam annos vivunt*: Plaut. Mil. 4. 2. 87, *mille annorum vivunt*; where *mille* is used substantively in the accusative: Cic. Off. 1. 1, *te iam annum audientem Cratippum &c. i. e. per annum*, for a year: Cic. Cat. 1. 2, *at nos vicesimum iam diem patimur hebescere aciem horum auctoritatis*, now the twentieth day: Cic. ad Div. 4. 3. 4, *etsi enim abfui magnam partem consulatus tui*: *ibid.* 15. 4. 2, *biduum Laodiceæ fui*. Nothing is more usual: yet *per* is very frequently added; as, *per tres annos, per tres dies*. We also sometimes find the ablative; as Cic. Off. 3. 2, *triginta annis vixisse*: Suet. Cal. 59, *vixit annis viginti novem, imperavit triennio*: *CCC annis vixisse*, Plin. H. N. 7. 48: *non amplius quam uno die vivere*, *ibid.* 30. 16: and also the genitive; e. g. *mille annorum*, Plaut. Mil. 4. 2. 87: yet, as was before observed, *mille* may here be a substantive in the accusative.

VIII.) The verbs *distare*, *abesse*, *discedere* and others, in answer to the question *how far?* are often followed by the substantive, which expresses the measure, in the accusative case: e. g. *absum tres passus a te*, I am distant three paces from thee: Cic. ad Div. 15. 4. 7, *abessemque ab Amano iter unius diei*, one day's journey: Cic. Acad. 4. 18, *ab hac mihi non licet transversum, ut aiunt, digitum discedere*, not a finger's breadth: Virg. Ecl. 3. 104, *dic, quibus in terris — tres pateat coeli spatium non amplius ulnas*: and so continually. Yet sometimes we find the ablative: e. g.

Cic. ad Div. 10. 17, Planc., Ventidius bidui *spatio* abest ab eo : also the genitive, Cic. Att. 5. 16, quæ aberant *bidui* : ibid. 17 ; where, perhaps, *spatio* fails.

IX.) Many impersonal verbs are followed by an accusative of the person :

1.) pœnitet, pudet, piget, tædet, miseret are followed by a substantive in the accusative, which expresses the person that feels penitence, shame &c. : as pœnitet *me* facti, I repent of the deed ; pudet *me*, I am ashamed ; piget *me*, I am tired ; tædet *me*, I am weary &c. : so pœnitet *patrem*, neminem pudet &c. Concerning these verbs, see of the Genitive, Sect. V. § 3. n. V. 4 ; where also it was remarked that the thing of which one repents, is ashamed &c. is generally put in the genitive ; and that they are also used personally ; as, *me hæc conditio non pœnitet* : non te *hæc pudet*, Terent. Ad. 4. 7. 36 ; and even *pudeo*, Plaut. Cas. 5. 2. 3 ; also that miserescit, miseretur, commiserescit, commiseretur, are used impersonally ; e. g. Terent. Heaut. 5. 4. 3, nunc te *miserescat* mei : Cic. Lig. 5, cave te fratrum — *miseretur*.

2.) decet it becomes, dedecet it does not become, are followed by an accusative of the person, whom any thing becomes &c., as decet *me*, dedecet *te* : yet also by a dative, Terent. Adolph. 5. 8. 5, ita *nobis* decet, for *nos* : *vobis*, ibid. 3. 5. 45 : *nostro generi*, Plaut. Amph. 2. 1. 158 : *patri*, ibid. Capt. 2. 2. 71 : *ætati*, Gell. 9. 15 : *victoribus*, Sall. Fragm. ap. Serv. ad Virg. Æn. 8. 127 : *maiestati*, Pand. 32. Leg. 20. The thing which becomes any one, is in the infinitive ; as, decet *me recte vivere* ; also in the nominative of a substantive, when, therefore, the verb is used personally ; as Ovid. Art. 1. 509, *forma viros neglecta decet* : ibid. Fast. 2. 106, *quæ* (corona) *possit crines*, Phœbe, *decere tuos* : Plaut. Most. 1. 3. 5, *hæc me vestis deceat* : Cic. Off. 1. 31, *quam se aliena deceant* : ibid. *id quemque decet* : Cic. Or. 3. 55, *quid deceat* : ibid. 1. 26, *id quod non decet* : Cic. Off. 1. 41, *si quid dedeceat* in aliis : Ovid. Am. 1. 7. 12, *nec dominam motæ dedecere comæ* : Stat. Theb. 10. 334, *si non* (ego) *dedecui tua iussa*.

3.) To these also are added, fugit, præterit, iuvat; since they are sometimes used impersonally, and then retain the case which they have when used personally: as, *me* fugit, I know not, Cic. Att. 7. 18: 13. 51: non *me* fugit, I know, Cic. Att. 12. 42: præterit *me*, Cic. Cæcin. 33: non *me* præterit, ibid. 35: iuvat *me*, Cic. ad Div. 3. 10. 23: 5. 21. To these some add *latet* it is concealed, unknown, which often occurs with an accusative, but commonly with a nominative, and, therefore, personally; as Varr. R. R. 1. 40, unum quod *latet* nostrum *sen-sum*: Virg. Æn. 1. 130 (134), nec *latuere* doli *fratrem*: Ovid. Fast. 4. 211, res *latuit* *patrem*: ibid. 5. 361, quorum *me* causa *latebat*: Iustin. 13. 8, res *Eumenem* non *latuit*. It is clear from these passages that *lateo* is not an impersonal verb: it is, however, cited here, because many may consider it impersonal, and look for it here. Yet it may be used impersonally: e. g. *latet* plerosque ignes esse, Plin. H. N. 2. 20: that *lateo* also occurs with a dative has been remarked, Sect. VI. § 4. n. I. observ. c.

X.) The verbs *memini*, *recordor*, *reminiscor*, *obliviscor*, take an accusative after them; as *memini* diem, *recordor* rem, *oblitus* sum istud &c. It has been already noticed that these verbs also govern a genitive: see of the Genitive, Sect. V. § 3. n. III, where also we considered their government of the accusative, and cited examples.

XI.) The participles *osus*, *exosus*, *perosus*, *pertæsus*, are used as transitives or deponents with an accusative; e. g. Gell. 4. 8, *osus eum* — fuit: Virg. Æn. 12. 517, *exosum bella*: ibid. 5. 687, si nondum *exosus* (sc. es) *Troianos*: Ovid. Met. 1. 483, *tædas exosa iugales*: Virg. Æn. 6. 435, *lucemque perosi* proiecere animas: Ovid. Met. 8. 183, *perosus exsilium*; and elsewhere; e. g. ibid. Fast. 3. 177: Virg. Æn. 9. 141: Liv. 3. 58: also with the verb *esse*, i. e. to hate, to



hate exceedingly ; e. g. Liv. 3. 34, *plebs consulum nomen haud secus quam regnum perosa erat* : August. ap. Suet. Tib. 21, *si non populum perosi sunt* : Liv. 3. 39, *superbiam perosos* (sc. esse) *regis* : Suet. Cæs. 7, *pertæsus ignaviam suam* : yet *pertæsus* is also found with a genitive, Tac. Ann. 15. 51, *lentitudinis eorum pertæsa*.

Note : 1.) *Osus* is also followed by the infinitive ; as *osum obtueri inimicos*, Plaut. Amph. 3. 2. 19. Also *exosus* and *perosus* are used passively, i. e. hated : a) *exosus*, Gell. 2. 18 : b) *perosus*, Iuven. 3, in Matth. cap. 19 : so the comparative *perosior*, Tertull. de Anim. 1 : *perosius*, ibid. de Virg. Vel. 16 : 2.) some verbals in *bundus* are also followed by the accusative of their verbs : as *populabundus agros*, Gell. 11. 15 : *vitabundus castra hostium*, Liv. 25. 13. It is only necessary to suppose that these verbals are used for the participle in *ns*, i. e. *populabundus* for *populans*, *vitabundus* for *vitans*, and we immediately see whence the accusative is used.

XII.) After the verbs, to come, to go, to travel, and the like, the name of the place, i. e. town, village &c. also *domus* and *rus*, to which one comes or goes, is put in the accusative, the preposition *in* being understood ; as, *proficisci Romam*, to go to Rome ; *ire Athenas*, *venire Mutinam* ; *domum redire*, to return home ; *abire rus*, to go into the country : examples are obvious ; e. g. *domum*, Cic. Verr. Act. 1. 9 : Cic. ad Div. 3. 8 : also in the plural, *domos* ; e. g. *Galli domos abierant*, Liv. 45. 34 : *rus* ; e. g. *rus ibo*, Terent. Eun. 2. 1. 10, into the country, to my country-house.

### Observations.

1.) We also find *ad* with the names of towns : thence some have supposed that *ad* is understood, when we say *Romam*

proficisci, venire &c. This, however, is incorrect; since it is quite a different thing to say *Romam venire* to come to Rome, i. e. into the city, and *ad Romam venire*, which very often occurs, to come as far as, near Rome, to remain without the city. So *Romam ire*, *proficisci*, *contendere*, to go to Rome, so as to enter the city; but *ad Romam ire*, *proficisci* &c. to go towards Rome, though perhaps without the intention of entering the city. Every governor and general, who expected a triumph in Rome, might be said *ire ad Romam*, but not *ire Romam*; since he might not enter the city before the triumph, which was often granted after a long delay. There is the same distinction between *ire in urbem* and *ad urbem*; the former denotes to go *into* the city, the other does not. It is thence manifest, that before names of cities in the accusative, not *ad* but *in* is understood; since *ad* could not be omitted without injury to the sense. The following passage will illustrate the difference, Cic. ad Div. 15. 3, cum — ad me legati missi ab Antiocho venissent *in castra ad Iconium*, into the camp at or near Iconium.

2.) To *domum* the possessive pronouns *meam*, *tuam*, *suam*, *nostram*, *vestram* may also be added; e. g. *eum — domum meam venisse*, Cic. ad Div. 9. 19: *domum suam*, Cic. Pis. 7: but scarcely any other adjectives, though we find *aurum — domum regiam* *comportabant*, Sall. Iug. 76. The preposition *in* is frequently prefixed, when an adjective or genitive accompanies; e. g. *cur non introeo in nostram domum*, Plaut. Amph. 1. 1. 253: *in domum meretriciam deduci*, Terent. Eun. 2. 3. 90: *venisse in domum Leccæ*, Cic. Cat. 1. 4: *Luculli Archiam in domum suam receperunt*, Cic. Arch. 3, in the edition of Grævius; but Ernesti and others omit *in*: it is also thus used without *in*, e. g. *Pompeium domum suam compulstis*, Cic. Pis. 7: *eum domum meam venisse*, Cic. ad Div. 9. 19: *aurum — domum regiam* *comportabant*, Sall. Iug. 76: *domum Charonis deveniunt*, Nep. Pelop. 2.

3.) To this place the word *humus* is commonly referred: but it is either preceded by *in*; as *cadere in humum*; *deicere in humum*, Ovid. Met. 6. 605; or *humi* is used, particularly after

pono, colloco, fundo, prosterno &c., e. g. *colloco* aliquid *humi* : of which we treated before, of the Genitive, Sect. V. § 3. n. V : and *humi* seems to be more usual than *in humum*. Yet we find, Hor. Od. 4. 14. 32, *stravit humum*.

4.) But to the names of countries or regions the preposition *in* is regularly prefixed; as *proficisci in Italiam, in Galliam* &c. Yet the poets often omit it, as Virg. *Æn.* 1. 2 (6), *Italiam — venit* : sometimes even prose writers do the same, especially before the names of islands, as Cic. Manil. 12, *inde Sardiniam cum classe venit* : Nep. Paus. 2, *Pausaniam cum classe communi Cyprum atque Hellespontum miserunt* : sometimes also before other names of countries; as Nep. Dat. 4, *Ægyptumque proficisci parat* : Liv. 45. 10, *navigare Ægyptum pergit* : Suet. Tib. 72, *rediens prope Campaniam*.

XIII.) The verb *sum* is used with *id ætatis* for *ea ætate* or *eius ætatis*, of that age; where perhaps *ad* fails; e. g. Cic. ad Div. 6. 20 (21), *et id ætatis iam sumus, ut &c.*, and we are now of such an age, of that age, that &c. : also, *quid ætatis?* of what age? Plaut. Merc. 2. 2. 19, *quid tibi ego ætatis videor?* sc. esse, how old do I seem to you to be? Otherwise *homo* is added : as *homo id ætatis*, a man of that age : e. g. Cic. Verr. 2. 37, *ut homo nefarius de homine nobili atque id ætatis suoque hospite virgis supplicium sumeret*, that he might scourge a man of noble birth, of such an age, i. e. so old &c.

XIV.) Sometimes, after the Greek idiom, a verb transitive is followed by an accusative, which does not belong to the verb, but to the following sentence, and properly ought to be the nominative : it is, in fact, a careless form of expression : e. g. Cæs. B. G. 1. 39, *aut (se) rem frumentariam, ut satis commode supportari posset, timere dicebat* : for aut, *ut res frumentaria satis &c.* : Cic. ad Div. 8. 10. 8. Cæl. *nosti Marcellum,*

quam tardus et parum efficax sit, itemque *Servium*, quam cunctator, for nosti, quam tardus et parum efficax sit *Marcellus*, et quam cunctator *Servius* : Terent. Eun. 1. 2. 81, *istam* nunc times, ne illum talem tibi præripiat, for nunc times, ne *ista* illum : ibid. 5. 8. 5, scin' *me* in quibus sim gaudiis, for scin', in quibus *ego* sim gaudiis : ibid. Adelph. 5. 4. 20, *illum*, ut vivat, optant, for optant, ut *ille* vivat. These accusatives seem to arise from the negligence of the speakers, as in English, you know *him*, how tedious he is. Some understand *quod adinet ad*. It is still more peculiar, when, at the beginning, an accusative is put instead of a nominative, e. g. *urbem*, quam statuo, vestra est, Virg. Æn. 1. 573 (577) for *urbs* : Terent. Eun. 3. 3. 18, *eunuchum*, quem dedisti nobis, quantas dedit turbas, for *eunuchus* : Plaut. Amph. 4. 1. 1, *Naucratem*, quem convenire volui, in navi non erat, for *Naucrates* : ibid. Curc. 3. 49, sed *istum*, quem quæris, ego sum, for *iste* : the first three passages may indeed be explained by taking the accusative with the relative pronoun, as *quam urbem* statuo, ea vestra est : *quem eunuchum* nobis dedisti, is &c. : *quem Naucratem* convenire volui, is &c. : but this explanation will not apply to the last example. It seems, in general, to be a negligent mode of expression : perhaps *quod adinet ad* must be understood. We may suppose that the speaker began with an accusative, since he intended to use with it a transitive verb ; but that afterwards he used another kind of verb, not recollecting the accusative which preceded. A still more singular accusative is found, Plaut. Rud. 4. 3. 23, *vidulum istum*, cuius ille est, novi hominem, where the order is scarcely intelligible : it stands for novi hominem, cuius ille *vidulus*

est, and therefore *vidulum istum* is perhaps for *quod adtinet ad vidulum istum* : *ibid.* Menæch. 2. 2. 37, *numum istum*, quem mihi dudum pollicitus dare, iubeas porculum adferri tibi, for *numo isto*; properly, *quod adtinet ad numum istum*, quem mihi — dare, *eo* iubeas adferri &c.

XV.) Some transitive or active verbs beside their regular accusative, have also a second, which cannot be explained by a preposition understood. The following verbs are of this kind :

1.) *Facio, reddo*, to make; as *facere aliquem doctum*, to make one learned : *facere aliquem consulem*, to make one consul, Cic. Senect. 5 : Cic. Agr. 2. 1 : *dictatorem*, Liv. 2. 21 : *heredem*, Cic. Verr. 1. 48 : *facere aliquem certiozem*, to give one information, literally, to make one more certain, Cic. Div. 2. 2 : Cic. ad Div. 9. 2 : Cæs. B. G. 1. 12 : so *reddere aliquem doctum, felicem* &c. to render one learned, happy &c. : *tu me reddidisti, fecisti, sapientem* : *aliquem iratum*, Cic. Cluent. 26 : *domum reddiderat nudam*, Cic. Verr. 2. 34 : and elsewhere, e. g. Cic. Att. 9. 17 : Cæs. B. G. 2. 5 : *dare* is used in the same way, e. g. *aliquem inventum dare*, for *invenire*, Terent. Andr. 4. 1 : *defensum dabit*, for *defendere*, Virg. Æn. 12. 436, cf. Terent. Eun. 2. 1. 6. All these verbs have also in the passive a double nominative, as was observed, of the Nominative, Sect. IV. § 2. n. I. 2. e. g. *tu fies felix, pater est redditus felix*.

2.) Verbs of naming, calling &c. ; as *nuncupo*; e. g. Liv. 1. 3, *Iulum gens Iulia auctorem sui generis nuncupat*, calls Iulius the author &c. : *quem turba* — *nuncupat Indigetem*, Ovid. Met. 14. 607 : so also *voco, vocito, nomino, nominato, addico, adpello, perhibeo, usurpo* : as *vocant me Caium* : *nominant te Ciceronem* : *adpellare aliquem Magnum, or regem*, to give any one the title of Great, of king : e. g. Alexander, *quem Magnum adpellamus*, whom we call the Great : *Romani Deiotarum adpellarunt regem* ob merita, the Romans gave Deiotarus the title

of king on account of his merits : *aliquem* usurpare atque adpellare *fratrem*, Cic. Univ. 11 : so, *aliquem* adpellare *sapientem*, Cic. Amic. 1 : motum, *quem sensum* nominamus, Lucret. 3. 353 : dicere *aliquem crudelem*, Virg. Georg. 4. 355 : *aliquem* vocare *timidum*, Sall. Cat. 53, cf. *ibid.* Jug. 18 : *aliquem* vocare *tyrannum*, Nep. Dion. 10, cf. Lucret. 6. 297 : Cic. Nat. Deor. 2. 43, ex Arat. : *vatem hunc* perhibebo *optimum*, Cic. Div. 2. 5. cf. Cic. Nat. Deor. 2. 42, ex Arat. : also salutare, e. g. *aliquem regem*, Juvenal. 8. 161, cf. Tac. Ann. 2. 18 : consalutare, Cic. Phil. 2. 24. All these verbs have also a double nominative in the passive ; as *Deiotarus* adpellatus est *rex* : tu vocaris *Caius* : see above, of the Nominative, § 2.

3.) The verb habeo, when it denotes I hold any one to be, I account ; e. g. habere *aliquem doctum*, to account any one learned : so, *aliquem* habere *parentem*, Cic. Q. Fr. 1. 1. 10 : *deum*, Cic. Nat. Deor. 1. 15 : also *pro docto* : as *patrem* habent *doctum*, and *patrem* habent *pro docto* : thus, *pro hoste*, Liv. 2. 20 : *pro certo*, Cic. Att. 10. 6 : thence also in the passive, *pater* habetur *doctus*, *pater* habetur *pro docto* : see above, of the Nominative, § 2. n. I. 5.

4.) Verbs of naming or electing to an office, as designo, nomen dico, creo ; e. g. in Comitibus, nuncupo, I name, e. g. to an inheritance, renuntio I proclaim any one, e. g. consul, prætor &c. : as Romani designaverunt *Ciceronem consulem, prætorem*, have named him consul : consul dixit *Fabium dictatorem*, has named Fabius dictator : dictator dixit *Servilium magistrum equitum* &c. : in both which last passages dico is the appropriate word : nominare *aliquem interregem* : creare *aliquem consulem, quæstorem, prætorem* &c. to elect any one consul, quæstor, prætor &c. e. g. Romani creaverunt *Ciceronem consulem* : renuntiare *aliquem consulem, prætorem* &c., to proclaim any one consul &c. ; e. g. præco renuntiavit *Ciceronem consulem* ; unless here, perhaps, esse fails, and it should be translated, proclaimed that Cicero was consul. The following are examples from ancient writers, quos (sc. decemviros) plebs designaverit, Cic. Agr. 2. 10 : dicere, e. g. *dictatorem*, Cic. Att. 9. 15 : Liv. 5. 9 : *tribunos militum*, Liv. 5. 13 : *consules*, Liv. 24. 9 : 27. 6 : nomi-

*nare*, e. g. *interregem* (without *aliquem*), Liv. 1. 32: *sacerdotem*, Plin. Ep. 2. 1: *aliquem sacerdotem*, Suet. Claud. 22: *creare*, e. g. *aliquem ducem*, Liv. 1. 23: *aliquem tribunum plebis*, Liv. 2. 56: *aliquem dictatorem*, Liv. 1. 23: *aliquem renuntiare consulem*, Cic. Or. 2. 64: so, *nuncupare aliquem heredem*, Suet. Claud. 4: *aliquam nuncupare reginam*, Iustin. 24. 2, i. e. to name or appoint: so *reficere*, to make again, to choose again, is used with a double accusative; e. g. *plebs Voleronem tribunum reficit*, Liv. 2. 56. All these verbs are used in the passive with a double nominative; as, *Cicero creatus est consul*, &c.: see above, of the Nominative, Sect. IV. § 2. n. I. 4. *Note*: to these some add verbs signifying to believe, or reckon; as *puto*, *existimo*, and similar verbs; as *cognoscere* to know, *deprehendere* to detect, *reperire* to find, *declarare* to declare, i. e. one to be any thing. But here *esse* manifestly fails, and therefore the accusatives are not governed by these verbs: e. g. *putant te doctum*, they think thee learned, for *putant te esse doctum*, they think that thou art learned: *quem omnes sapientem existimarunt*, whom all thought wise, for *quem omnes sapientem esse existimarunt*: *cognovi te fortem*, I have found thee a brave man, for *cognovi te esse fortem*, I have found that thou art a brave man: thus also, *te mendacem deprehendi*, *hoc verum reperi*, where *esse* is understood. So also Cic. Mur. 2, *illo die Murenam consulem declaravi*, for *declaravi esse consulem*. Yet after *cognoscere*, *deprehendere*, *reperire*, *declarare*, we may also understand the particle *tanquam*, and consider the second accusative as an apposition: as, *cognovi te fortem*, for *tanquam fortem*: *declaravi Murenam consulem*, for *tanquam consulem*. With these verbs also in the passive voice we find a double nominative, where *esse* is understood: as, *pater putatur doctus*, the father is thought learned, for *pater putatur esse doctus*: and so with the others; as *cognitus, repertus*, or *inventus est fortis*, he has been found a brave man, for *cognitus est esse fortis* &c., he has been found to be a brave man. Thus also with *deprehendor*, *declaror*: yet with all these verbs *tanquam* may be understood, except with those which mean to believe, as *puto*, *existimo* &c.: see above, of the Nominative, § 2.

5.) Præbere se, præstare se, to show one's self, to exhibit one's self; e. g. præbere se fortem, to show himself a brave man; præbere se prudentem, to show himself wise, humanum humane &c. : præstare se fortem, benignum, prudentem &c. : præsta or præbe te virum, show thyself a man, conduct thyself as a man : debemus nos præbere or præstare fortes, benignos &c. : all these are usual, and have already been noticed Sect. VI. § 4. n. X. The second accusative must be explained as an apposition, *tanquam* fortem, fortes, &c.

6.) Other verbs also, besides their proper accusative, have a second, which must be regarded as an apposition, and explained by *ut* or *tanquam*. To these particularly belong verbs of joining, affixing; as, adiungere aliquem sibi comitem, i. e. as a companion, for *tanquam* comitem : Cic. Off. 3. 10, admiratus eorum fidem tyrannus petivit, ut *se* ad amicitiam *tertium* adscriberent, i. e. *tanquam tertium*, that they would add him, as a third. With other verbs also we find the same apposition; e. g. Cic. Off. 3. 10, speaking of Romulus who killed his brother under an empty pretext, et tamen muri causam apposuit, *speciem* honestatis neque probabilem neque satis idoneam, as an appearance of honour, sc. *tanquam* : it is correct to understand *tanquam*, since it is continually expressed in such instances, and preferably for the sake of clearness : so, filiam tuam mihi *uxorem* posco, Plaut. Aul. 2. 2. 42, i. e. to wife, sc. *tanquam* : so poscere dictatorem *reum*, Liv. 9. 26.

XVI.) With some verbs transitive, besides an accusative of the person, there is used another of the thing, which probably, though not certainly, is governed by a preposition omitted. Such verbs are celo, conceal; verbs of teaching, instructing, reminding, asking, demanding, questioning; as doceo, edoceo, dedoceo, erudio, moneo, admoneo, rogo, ask or beg, oro, exoro, precor, flagito, exigo, posco, reposco, interrogo, consulo, percontor. Yet this second accusative is more



common with one of these verbs than with another : and with some *de* may be used instead of the accusative. Further, both accusatives are not always used together, but sometimes we find alone an accusative either of the person or the thing.

1.) *Celare* aliquem aliquid often occurs ; as Cic. ad Div. 2. 16. 9, non enim *te celavi sermonem* T. Ampii : yet we often find *celare* aliquem *de* aliqua re ; e. g. Cic. Deiot. 6, *de* armis, *de* ferro, *de* insidiis *celare te* voluit.

2.) Verbs of asking, begging, demanding &c. : e. g. *rogare* or *orare* aliquem aliquid, to ask any one for any thing : the accusative of the thing seems to be governed by *propter* or *ob* omitted : e. g. *illud te* oro, Cic. Q. Fr. 1. 1 : *hoc te* rogo, Cic. ad Div. 12. 27 : 13. 43 : nunquam *divitias deos* rogavi, Mart. 4. 77. 1 : *roga me viginti minas*, Plaut. Pseud. 4. 5. 8. So *poscere* aliquem aliquid, to demand any thing of one : Virg. Æn. 11. 362, *pacem te* poscimus omnes : Cic. Verr. 1. 3, qui — *parentes pretium* pro sepultura liberum posceret, who demanded money of parents for the burial of their children : and so elsewhere ; e. g. Cic. Verr. 1. 17 : Liv. 27. 24 : Hor. Od. 1. 24. 12 : Ovid. Art. 3. 805. Thus also *reposcere*, Plaut. Aul. 4. 10. 33, *aulam* (ollam) auri *te* reposco, I demand back from thee the pot : Cic. Verr. 4. 51, ut ad Verrem adirent, et *eum simulacrum* Cereris et *Victoriæ* reposcerent : so *Parthos signa*, Virg. Æn. 7. 606 : also *te hoc* obsecrat, Cic. Quint. 31 : cf. Ter. Heaut. 4. 1. 31. So also *flagitare*, Cic. Dom. 6, *me frumentum* flagitabant : Cæs. B. G. 1. 16, Cæsar *Æduos frumentum*, quod essent publice polliciti, *flagitare* : *quæ me* Crassus flagitabat, Cic. Or. 2. 45 : *orationes me duas* postulas, Cic. Att. 2. 7 : *hoc te* deprecior, Val. Flacc. 8. 53 : *exorare* aliquem aliquid, Plaut. Bacch. 5. 2. 82 : *ibid.* Capt. 2. 1. 17 : Stat. Sylv. 2. 7. 121. Also *rogo*, *oro* &c., are often used without an accusative of the thing, with a bare accusative of the person : so also *flagitare*, Cic. ad Div. 10. 16. 3, *flagitare* senatus institit *Cornutum*, to desire of Cornutus : metuo ne *te* flagitent, I fear, lest they shall urge you, *ibid.* 9. 8 : cf. Plaut. Pœn. 3. 1. 36 : so *efflagitare* aliquem,

Auct. B. Hisp. 29, for *ab aliquo*: *precari aliquem*, Cic. Nat. Deor. 1. 42, 44: Verr. 4. 32: *deprecari aliquem*, Liv. 34. 59: Cic. ad Div. 8. 1. Coel.

*Note*: *Peto* ask, seek, desire, demand, is used not with an accusative of the person, but only of the thing; the person is put in the ablative with *a*; as, *petere aliquid ab aliquo*, Cic. Tusc. 5. 2: Cæs. B. G. 2. 13, and elsewhere: also merely *ab aliquo*, Cic. ad Div. 9. 13: 13. 7: *aliquem in vincula*, Quintil. 7. 1. 55, to desire, to demand, cf. *ibid.* 7. 6. 6. It is the same with other verbs of the same signification; as *poscere*, *reposcere*, *flagitare*, *efflagitare*, *postulare*, *precari*, *deprecari*, *contendere*, *exigere*, *aliquam rem ab aliquo*; also merely *aliquid*, or *ab aliquo*; all which expressions may be imitated: e. g. *poscere munus ab aliquo*, Cic. Verr. 2. 47, and elsewhere: e. g. Terent. Heaut. 5. 1. 53: Suet. Aug. 94: *reposcere rationem vitæ ab aliquo*, Cic. in Cæcil. 9: Cic. Verr. 3. 1: *Catilinam a me reposcebat*, Cic. Red. Sen. 4: *flagitare promissa ab aliquo*, Cic. ad Div. 3. 11: cf. Cic. Verr. 5. 4, and elsewhere: *efflagitare signum a ducibus*, Liv. 2. 60: *postulare aliquid ab aliquo*, Cic. Amic. 22: *abs te postulo atque oro*, Terent. Andr. 5. 1. 4: *precari ab aliquo*, Cic. Amic. 16: Cic. Rab. Perd. 2: *aliquid*, Cic. Pis. 20: *aliquid ab aliquo*, *ibid.* and Nep. Timol. 5: *deprecari ab aliquo*, Auct. B. Afric. 85: *aliquid ab aliquo*, Cic. Sull. 26: Cic. Mur. 1: *de aliquo*, Cic. Or. 2. 28: *alicui*, i. e. for any one, Plaut. Asin. Epil. 5: *aliquem aliqua re*, Prop. 2. 27 (32). 17: *aliquem ab aliquo*, Cic. Agr. 2. 36: Cic. Red. Quir. 3: Cic. Planc. 42: *contendere ab aliquo*, Cic. Brut. 14: Cic. Quint. 24: Cic. Att. 9. 17: *aliquid*, Cic. Off. 1. 20: Cic. Verr. 2. 53: *exigere aliquid*, Cic. ad Div. 13. 11: Cic. Font. 5: *ex aliquo*, Cic. Fin. 2. 35: *ab aliquo obsides*, Cæs. B. C. 3. 12: *veritatem a teste*, Cic. Leg. 1. 1: also we find *exigere pœnas de aliquo*, Ovid. Met. 8. 53, or *alicui*, *ibid.* Fast. 1. 230, i. e. to punish: we also find *oro*, *exoro*, *rogo*, *obsecro*, *quæso ab aliquo*; Plaut. Amph. Prol. 64, *nunc hoc me orare a vobis iussit Iupiter*: *ibid.* Trin. 2. 2. 44, *quam (rem) volo ego me abs te exorare* *ibid.* Bacch. 4. 9. 102, *me fas est obsecrare abs te*: Cic. ad

Div. 13. 1. 4, nunc *a te* illud primum rogabo, ne &c. : *ibid.* 17. 4, magnopere *a te* quæso, ut &c. : *ibid.* 3. 2, *a te* quæso et peto : Cic. Arch. 2, quæso *a vobis*, ut &c. We also find rogare aliquem *de re*, Cic. Q. Fr. 1. 2. 3 : also rogare *pro aliquo*, to ask for any one, Petron. 39 : so *pro vita*, Suet. Aug. 13 : Phædr. 3. 2. 16, to beg for one's life : orare aliquem *pro salute*, Brut. in Cic. Ep. ad Brut. 16. We also meet with *precor te bonas preces*, Cato R. R. 134, 139 : also oro *cum aliquo*, to ask of any one ; e. g. Plaut. Bacch. 3. 3. 90, and elsewhere ; e. g. *ibid.* Curc. 3. 62 : Terent. Hec. 4. 4. 64 : Cæs. B. C. 1. 22, ed. Oudend. : also petere *de aliquo*, for *ab aliquo*, Pand. 13. 6.5. *Note* : Peto, however, is found with a double accusative, Ovid. Met. 7. 296, in Burmann's edition, petit hoc *Ætida munus* ; which was also the reading of Heinsius : the other editions have capit hoc a Tethye munus. This reading of Burmann is very peculiar ; yet we find *quidquid patrem petii*, Quintil. Declam. 9. 2 : also without an accusative of the thing, e. g. *vos peto atque obsecro*, Plaut. Curc. 1. 2. 60 : *eumque petiit literis*, Capitolin. in Pertin. 3 : to this we may refer Virg. *Æn.* 6. 115, ut *te* supplex peterem. *Note* : Postulare also means to accuse, to sue, e. g. aliquem *de pecuniis repetundis*, Cic. Fragm. Cornel. : or *repetundis* &c. (sc. *de*), Tac. Ann. 3. 4 : or *repetundarum*, Suet. Cæs. 4 : *capitis*, Pand. 46. 1. 53.

3.) Verbs signifying to teach, to instruct as a teacher : a) doceo with two accusatives ; as, docere *aliquem artes, musicam* &c. : e. g. Nep. Præf. quis *musicam* docuerit *Epaminondam* : so *aliquem literas*, Cic. Pis. 30 : also when doceo means to teach, i. e. to relate, to inform, to explain ; as, docere aliquem *causam*, to instruct any one in a cause or suit, to explain it to him, is very usual ; e. g. Cic. ad Div. 7. 21, *Silii causam te* docui : but in this latter sense we often find *de aliqua re* ; as Cæs. B. C. 1. 3, qui *de his rebus eum* doceant, who may inform him about these things : cf. *ibid.* 7. 10 : Cic. Verr. 4. 51. Also docere aliquem is often used without mention of the thing, Cic. Off. 1. 44 : Cic. Att. 8. 2 : also aliquem *tacere*, Cic. Agr. 3. 2 : aliquem *sapere*, Cic. Phil. 2. 4 : aliquem *re*, e. g. *fidibus*, Cic. ad

Div. 9. 22: *equo*, Liv. 29. 1: sc. *uti*: b) *edocere* also stands with two accusatives; e. g. *iuventutem mala facinora*, Sall. Cat. 16: also when it means to say, to disclose; e. g. Sall. Cat. 48. 4, *eadem* — de itinere hostium *senatum* edocet, he discloses the same things to the senate &c.: so Plin. Paneg. 26: also merely with an accusative of the thing; as Sall. Iug. 94. 6, *acta* edocet without a person: or with an accusative of the person, without an accusative of the thing, which is then commonly expressed by the ablative with *de*, or in some other way: Cæs. B. C. 3. 108, *hunc* — quæ fieri vellet, literis nuntiisque edocet, informs him: cf. *ibid.* B. C. 7. 38: Sall. Iug. 49. 1, *eumque* edocet quæ ageret. Some, indeed, also quote Sall. Decl. in Cic. 14, *quem* Minerva omnes artes edocuit; but many doubt whether this be a genuine work of Sallust: c) *dedocere*, to unteach another, to make him unlearn it, is used with two accusatives, Cic. Fin. 1. 6, si a Polyæno — geometriam discere maluisset quam *illam* etiam *ipsum* dedocere: cf. Stat. Theb. 2. 408: also aliquem with an infinitive, Hor. Od. 2. 2. 19: d) *erudire* to instruct, is seldom used with an accusative of the thing, as Ovid. Met. 8. 215, *natum* damnosus erudit artes: so Stat. Theb. 10. 507: mostly with the ablative; as, erudire aliquem *artibus*, Cic. ad Div. 1. 7: cf. Nep. Iphic. 2: *ibid.* Them. 10: *ibid.* Att. 1: or also, *in* artibus, *in* iure civili, Cic. Or. 1. 59: cf. Cic. Q. Fr. 1. 3. To these also belong *instituere*, *informare*, properly, to form; *instruere*, to instruct, properly, to fit out; *imbuere*; which do not take an accusative of the thing, but an ablative; as *instituere*, *informare*, *instruere*, *imbuere* aliquem *literis*, *artibus*, *sapientia* &c., or *ad* aliquid: e. g. *instituere* aliquem *artibus*, *lyra*, Quintil. 1. 3. 10: also with *ad*, e. g. *ad* dicendum, Cic. Or. 2. 39: *ad* munus, Cic. Verr. 3. 69: *latine scire*, Colum. 1. 1: *informare* ætatem puerilem *ad* humanitatem, Cic. Arch. 3: *instruere* aliquem *artibus*, Cic. Cœl. 30: *scientia* rei, Quintil. 1. præf.: *dei ritibus*, Ovid. Met. 6. 590: aliquem *præceptis*, Petron. 140: *imbuere* se *studiis*, Cic. Deiot. 10: *bonis opinionibus*, Cic. ad Anton. Cic. Ep. ad Att. 14. 13: aliquem *vitiis*, Liv. 26. 2: *ad* officia, Tac. Ann. 12. 32: *ad* legem non instituti sed imbuti sumus, Cic. Mil. 4. Even *doceo* is thus used,

Cic. ad Div. 9. 22. 8, Socratem *fidibus docuit* nobilissimus fidicen, perhaps because fides is not a thing to be taught, but merely an instrument; perhaps, also, canere is omitted; as in English some colloquially say, he taught on the harp, i. e. to play on it: so aliquem docere *equo, armisque*, Liv. 24. 1, i. e. *uti*. But when erudire means to inform, it is followed by *de*; as Cic. ad Div. 2. 12. 2, *obviam mihi velim sint literæ tuæ, quæ me erudiant de omni republica*.

4.) Verbs of reminding, as *monere, admonere* &c.: yet these verbs are always followed by an accusative of the person, seldom by an accusative of the thing, except the pronouns *hoc, id, quod, quid, quidpiam* &c.: e. g. *hoc te admoneo, illud te admonui*: Cic. Att. 14. 19, *id ipsum, quod me mones*: Fabius *ea me monuit*, Cic. ad Div. 3. 3: *illud me præclare admones*, Cic. Att. 9. 5. Yet from these pronouns no general usage can be inferred, and an accusative of a substantive is actually very rare: e. g. Sall. Iug. 79. 1, *eam rem locus admonuit*: so also quæ commonefaceret *istius turpem — præturam*, Cic. Verr. 4. 26: so, passively, *commoneri officium*, Plaut. Pseud. 1. 2. 17. Still more rarely both accusatives occur together: formerly, indeed, we read, Sall. Iug. 79. 1, *eam rem nos locus admonuit*; but Cortius omits *nos*. We more frequently find *monere, admonere aliquem de aliqua re, or alicuius rei*; e. g. Cic. Att. 11. 16, *te oro, ut Terentiam moneas de testamento*, about the testament: cf. Cic. Q. Fr. 2. 3: Cic. ad Div. 4. 10, *putavi ea de re te esse admonendum: de æde*, Cic. Q. Fr. 3. 1. 4: Sall. Cat. 5, *de moribus civitatis tempus admonuit*: Liv. 5. 51, *adversæ deinde res admonuerunt religionum*; without an accusative of the person: Liv. 35. 13, *qui admonerent fæderis eum Romani: æris alieni*, Cic. Top. 1: *egestatis*, Sall. Cat. 21. Cort.: further, Tac. Ann. 1. 67, *contractos — temporis ac necessitatis monet*: Sall. Iug. 49, *commonefacere quemque beneficii sui*: Auct. ad Herenn. 4. 24, *cum ipse te veteris amicitia commonefaceret*: *ibid.* 33, *non illæ te nuptiales tibiæ eius matrimonii commonebant?* so *mearum me miseriarum* *commonet*, Plaut. Rud. 3. 4. 38.

5.) Verbs of asking, interrogating &c.: as, *rogare aliquem*

*sententiam*, to ask any one his opinion, e. g. in the Roman senate, Cic. Q. Fr. 2. 1 : *unum te rogare volo*, Plaut. Amph. 2. 2. 76 : *dicisne hoc, quod te rogo?* ibid. Most. 3. 1. 130 : *rogare aliquem causam rei*, Phæd. 4. 18. 5 : also merely *rem*, e. g. *dic, quod rogo*, Ter. Andr. 4. 4. 25 : *populum rogare ædiles*, Liv. 6. 42 : 3. 65, to ask the people to elect ædiles : also *de aliqua re*, Plaut. Pers. 4. 4. 90. Other verbs of interrogating are used in the same way ; as *interrogo, consulo*, to ask counsel, *percontari*, with an accusative both of the person and thing ; e. g. Plaut. Merc. 1. 2. 70, *hoc, quod te interrogo* : Cic. Tusc. 1. 24, *Pusionem quendam Socrates interrogavit quædam geometrica de dimensione* : also merely *aliquid* ; e. g. *sententias*, Suet. Cæs. 21 : so also Liv. 8. 32, *illud interrogo* : Plaut. Men. 4. 3. 26, *ibo et consulam hanc rem amicos*, for *de hac re*, I will consult my friends about this business : so also *nec te id consulo*, Cic. Att. 7. 20 : also with an accusative of the thing only, Liv. 2. 28, *sed delatam (rem) consulere ordine non licuit* : also, *consulere aliquid cum aliquo*, Plaut. Most. 5. 1. 43 : Plaut. Aul. 2. 2. 33, *quæso, quod te percontabor, ne id te pigeat proloqui* : so also Hor. Epist. 1. 20. 26, *meum si quis te percontabitur ævum* : also *aliquid* only, to inquire about any thing, e. g. *adventum*, Ter. Hec. 1. 2. 2. Yet we also find *interrogare, consulere, percontari aliquem de aliqua re*, e. g. *interrogare aliquem de re*, Cic. Partit. 1 : *consulere aliquem de re*, Cic. Leg. 2. 16 : *percontari aliquem de re*, Cic. Somn. Scip. 1 : also merely *aliquem*, Liv. 23. 47, and elsewhere. We also find *rogare aliquid de aliquo*, Cic. Vatin. 4, i. e. to ask of any one : also *percontari (percunctari) ab or ex aliquo aliquid, or without aliquid* ; e. g. Cic. Brut. (de Clar. Or.) 46, *cum percontaretur (percunctaretur) ex amica quadam quanti aliquid venderet* : Plaut. Bacch. 2. 2. 12, *istuc (i. e. istud) volebam ex te percontari* : so *disciplinam ex aliquo*, Cic. Div. 2. 36 : also *aliquem*, to inquire about any one ; e. g. *ad percontandum Homerum*, Plin. H. N. 30. 2 : *percontari aliquem ex aliquo*, Plaut. Asin. 2. 4. 95, i. e. to inquire of any one about any one : so *scitari ex aliquo* : Plaut. Capt. 2. 2. 13, *nam sunt, ex te quæ solo scitari volo* : Hor. Ep. 1. 7. 60, *scitari libet ex ipso*. Yet we find also Virg. Æn. 2.

114, *Eurypylum scitatum oracula mittimus*. Note: *rogare milites sacramento*, Cæs. B. G. 6. 1 : Liv. 32. 26 : 35. 2, i. e. to swear-in soldiers.

### Observations.

1.) The above-mentioned verbs, which, besides an accusative of the person, have also an accusative of the thing, sometimes retain this latter accusative even in the passive voice; yet so that it is mostly a pronoun of the neut. gen.: as Cic. ad Div. 5. 8. 14, *sin autem quidpiam aut a te essem admonitus*: Cic. Cœl. 3, *illud te esse admonitum volo*: Cic. Amic. 24, *nec ea, quæ monemur*: Plin. Paneg. 26, *reddebant illi, quæ monebantur*: Ovid. Met. 4. 154, *hoc estote rogati*: or *nihil, multa, pauca*, e. g. Cic. Nat. Deor. 2. 66, *multa præterea ostentis, multa in extis admonemur*; unless this accusative be governed by *ad* in *admonemur*: Ovid. Her. 1. 66, *multa rogatus*: Ovid. in Ibin. 641, *plura rogatis* (particip.): Ovid. Fast. 4. 418, *pauca docendus eris*: Sall. Cat. 45, *cuncta edoctus*. Sometimes, however, we find substantives in the accusative with verbs of the passive voice; as Hor. Art. 68, *doctus iter melius*: Liv. 25. 40, *vir impiger et sub Hannibale magistro omnes belli artes edoctus*: Sall. Cat. 52. 1, *Cato rogatus sententiam* (when he was asked his opinion) *huiuscemodi orationem habuit*: so *ibid.* 50, *Cæsar rogatus sententiam a consule—locutus est*: Cic. Att. 1. 13, *rogatum esse sententiam*: so also Cic. Dom. 7: Liv. 42. 35, *rogati auxilia*, being asked for help: Liv. 36. 7, *Hannibal interrogatus sententiam*: cf. Vell. 2. 35: thus also Suet. Tib. 71, *interrogatus testimonium*: Tac. Hist. 2. 53, *interrogatus causam*: Ovid. Met. 1. 137, *nec tantum segetes alimenta que debita dives poscebatur humus*: so *Apollo poscitur verba*, Prop. 4. 2. 74(76): *rationem posceretur*, Gell. 4. 19: also without an accusative; e. g. *poscitur Alcithoe*, Ovid. Met. 4. 274, i. e. *narrare*, though it may mean, is summoned: *frumentum flagitarentur*, Cæs. B. C. 1. 87: also without an accusative, e. g. *flagitabar*, Cic. Dom. 7. Whether *celari* occurs with a substantive in the accusative we cannot determine; but it is found with *quod*, Cic. ad Q. Fr.

3. 5, indicabo tibi, *quod* mehercule imprimis te celatum volebam : Ter. Hec. 4. 4. 23, nos *hoc* celatos. Nepos even says, hoc mihi celatur, e. g. Alc. 5, *id* Alcibiadi diutius celari non potuit : Con. 5, *id* cum minus diligenter esset celatum : at other times we find *celor* de re, e. g. non est *de veneno* celata mater, Cic. Cluent. 66 : te *maximis de rebus* a fratre esse celatum, Cic. ad Div. 5. 2 : also absolutely, e. g. non quo celandus esses, *ibid.* 19.

2.) In general we remark, that when the question is, whether a verb governs two accusatives, we must draw no inference from the accusatives *hoc*, *id*, *illud*, *quid*, and other pronouns of the neuter gender, *nihil* which is often used for *non*, *multa* and *pauca*, since these are used where no other accusative can stand ; e. g. *nihil te* hortor, moneo, queror &c. : *nihil* dubito de hac re : *quid* dubitas ? si *quid* dubitas : *hoc* semper dubito : *quid* non mortalia pectora cogis auri sacra fames ? Virg. Æn. 3. 56. So Cicero ad Att. 6. 5, non quo me *aliquid* iuvare posses : Cic. ad Div. 6. 7. 4. Cæcin. qui *multa* deos venerati sint contra eius salutem, i. e. *valde* : Sall. Cat. 45, *multa* prius de salute sua Pontinum obtestatus, i. e. *valde* : Sall. Iug. 49, ac *pauca* pro tempore milites hortatus, for *paucis*.

3.) There is also another kind of verbs which take two accusatives, one as verbs transitive, another on account of the preposition with which they are compounded ; as, transducere *copias Rhenum*, or *pontem* : these were considered before, n. II.

XVII.) After the infinitive of *sum* and of other verbs which are followed by a nominative, as *fio* &c., the predicate is put in the accusative, when the subject precedes in the accusative : e. g. scio *patrem* esse *doctum*, where *doctum* is in the accusative because *patrem* is so : audivi multos *homines* esse *occisos*. Thus also after *videri* ; as, audio *hoc tibi* *videri mirum* ; but here *esse* generally fails : it should properly be audio *hoc tibi* *videri esse mirum* : so video, hanc *rem tibi* *videri pul-*



*chram*, sc. esse. So after the infinitives of other verbs, which are followed by a nominative, the noun that pertains to the predicate follows in the accusative, when the subject is an accusative; as, *video te creari consulem*: *audio te creatum iri consulem*: *scio te nominari Caium*: &c.

XVIII.) The accusative of the subject very often also precedes the infinitive: namely, when, by an abbreviated expression, the nominative, which is always the subject of a sentence, together with the particles *ut*, *quod*, *quin*, an (in English *that*), is changed into the accusative, and the verb, which belongs to it, into the infinitive: e. g. *scio, te vivere*, that thou livest: *velim, te venire*, that thou come: *scio, te esse sapientem*. This is commonly called *the accusative with the infinitive*; more clearly, *the accusative of the subject with the infinitive*. But how this should properly be formed, and when it may or must happen, cannot be explained, until we first explain when these particles *ut*, *ne*, *quin*, *an*, are used: which will afterwards be considered.

XIX.) An accusative also is frequently used, which is governed, or seems to be governed, by a verb omitted. This happens I.) when the verb needs only to be repeated; e. g. Liv. 6. 26, *eventum senatus, quem videbitur* (sc. dare), *dabit*, which it shall seem right to give: Liv. 31. 7, *ut, quem videretur, mitteret*, where *mittere* fails: II.) particularly in passionate expressions, in which words are often omitted: to these belongs 1.) *quid multa?* why should I say much? for *quid* (i. e. propter quid) *multa dicam?* so *ne multa*, sc. *dicam*, Cic. Cluent. 64: 2.) *quid?* i. e. *further*; which is often used by Cicero with an interrogation following it, as

quid? nonne &c. : here also *dicam* seems to fail, what shall I say? 3.) the expression *quid? quod*, Cic. Div. 2. 45 : Cic. Att. 6. 6 : Ovid. Rem. 247, which is commonly translated *yea*, or *yea further* : it stands properly for *quid de eo dicam, quod* &c., what shall I say about this, that &c., and thus it may be often translated ; e. g. Cic. Manil. 5 : Cic. Cat. 1. 8 : it is therefore self-evident, that after *quid? quod*, a verb must always follow ; e. g. *quid? quod* multos innocentes occidi iussit. It would be incorrect to say, odit omnes homines ; *quid? quod* parentes suos, he hates all men, yea even his own parents : instead we must put *imo* or *atque adeo*. To these belongs 4.) the accusative which is commonly used in passionate exclamations of sorrow or joy : e. g. *me miserum!* unhappy me ! Terent. Ad. 3. 2. 12 : so also *me miserum!* *ibid.* 32, or *miserum me!* *ibid.* 3. 1. 4 : *te felicem!* happy thee ! Here some understand *vide*, *adspice*, *adspicite* ; though this is quite uncertain : it is quite clear that such an explanation will not always apply. It is more probable that no verb at all is understood by the speaker, no more than in the similar expressions in English. This accusative is used both with and without the interjection *o!* whence it is clear that it is independent of the interjection. *Miserum!* is also used as an interjection, *alas!* *wretched!* e. g. Virg. Æn. 6. 21, *iussi, miserum!* *septena* &c.

## § 4.

*Of the Accusative with Adverbs.*

Certain adverbs also are followed by an accusative : e. g. 1.) *bene* : as, *bene vos*, *bene vos*, may it be well

with you, Plaut. Stich. 5. 4. 27 : so bene *nos*, bene *te*, Ovid. Fast. 2. 6. 36 : bene *Messalam*, Tibull. 2. 1. 31 : at other times a dative follows : 2.) *prope* in particular is often followed by an accusative, though at other times by a dative : e. g. *prope me*, Cic. ad Div. 7. 23, and elsewhere : so *propius*, *proxime* : see above, of the Dative, Sect. VII. § 5. n. I.

## § 5.

*Of the Accusative with Prepositions.*

The prepositions which govern an accusative have already been noticed, Part I. Chap. III. Sect. 7 ; and it was at the same time observed, that some of these prepositions are put after their case, and some used adverbially without a case. Sometimes also the case fails, where it might be expected ; e. g. *redeo ad quæ mandas*, for *ad ea quæ mandas*, Cic. Att. 5. 11. p. 665. Ernest. : so *sine* is used without its case ; e. g. *age iam, cum fratre an sine ?* sc. *eo*, *ibid.* 8. 3.

## § 6.

*Of the Accusative with Interjections.*

Some interjections are followed by an accusative, which however does not seem to be governed by them, but by some verb which has been omitted in the warmth of feeling : e. g. *ah ! me miserum ! o ! me miserum ! o ! me infelicem !* Thus, Cic. Mil. 37, *o ! me miserum ! o ! me infelicem ! oh unhappy me ! or, o ! how wretched am I !* *ibid.* 38, *o ! fortem et a vobis, iudices, conserandum virum ! o ! what a brave &c. :* *ibid.* *o ! terram illam beatam, quæ hunc virum exceperit ! hanc ingra-*

tam, si eiecerit! miseram, si amiserit! o! happy land &c.: o! how happy will be the land &c.: Terent. Andr. 3. 4. 10, vah! callidum consilium! ah! what a cunning plan! where also it may be the nominative: ibid. 4. 1. 22, heu! me miserum! Sall. Jug. 14. 9, eheu! me miserum! Virg. Æn. 7. 293, heu! stirpem invisam &c., ah! hated race &c.: Plaut. Truc. 5. 1. 60, hem! tibi talentum argenti, here is a talent of silver for you! so ecce me! here am I! ecce hominem miserum &c.: Cic. Fin. 2. 30, ecce miserum hominem! Virg. Ecl. 5. 65, en! quatuor aras &c.: Terent. Andr. 1. 5. 2, proh! (pro!) deûm atque hominum; where in the warmth of passion *fidem* is omitted. It is uncertain what kind of verb, or whether any, should be understood. As was remarked just now, some understand vide, videte, aspice, aspicate; but it is probable that the ancients did not understand any. Thus also vœ me! Senec. Apocol. ante med.: vœ te! Plaut. Asin. 2. 4. 75, the deuce take thee! At other times vœ and ecce are used with a dative: see above, Sect. VI. § 5. n. III. Also ecce with a nominative, Cic. Att. 3. 16: 8. 3.

## SECTION EIGHTH.

*Of the Use of the Vocative.*

The vocative is used when a person calls or addresses another. It may precede or follow certain words, according to the intention of the speaker, and the impulse of feeling: as in English, friend, do it not! or do it not, friend! wretch, die! or die, wretch!

It is often preceded by interjections; as, o miser! o fili! hem Pamphile! &c.: thus Virg. Æn. 1. 198

(202), o socii, o passi graviora ! &c. : Virg. Ecl. 2. 69, ah ! Corydon, Corydon, quæ te dementia cepit ! Plaut. Pœn. 5. 3. 3, proh ! supreme Iupiter ! Plaut. Pseud. 1. 5. 113, eho ! Pseudole ! Terent. Andr. 3. 5. 10, eho-dum ! bone vir, quid ais ? Terent. Adelph. 2. 4. 17, heus ! heus ! Syre ! ibid. 3. 4. 10, hem ! Demea, haud adspexeram te : Hor. Od. 4. 2. 49, io ! triumphe ! &c. That these interjections do not govern the vocative is self-evident ; since they are each often used without the other.

## SECTION NINTH.

*Of the Use of the Ablative.*

The ablative is used in so many ways, that it is scarcely possible, accurately to distribute its usages into classes. Many grammarians maintain, that it is always governed by a preposition, either expressed or understood. This may serve for explanation, though we cannot always say with confidence, what preposition is omitted. We have, therefore, retained the common method of considering its use with reference to the questions, *with what ? through what ? of what ? from what ?* &c.

## § 1.

*Of the Ablative after certain Prepositions.*

The ablative is governed by the prepositions a, ab, abs, absque, clam, coram, cum, de, e, ex, præ, pro, sine, tenus ; also by in, super, sub, subter ; to which some add palam, procul, and simul, which others consider as adverbs. We considered these before, Part I. Chap. III.

Sect. VII, and there remarked what is most important respecting them : e. g. that *a* and *e* are used only before consonants, but not before *h* ; *ab* and *ex* before a vowel or *h*, and sometimes before other consonants : *abs* only before *t* and *q*. We then also remarked their most usual significations, which is of principal importance. Of *a*, *de*, and *cum* we particularly observe :

*A* not only means *from*, as, *ab hoc die*, from this day ; or *by*, as *ab aliquo amari* to be loved by any one ; but very often *on the side of*, *with respect to*, *in* ; as, *laborare a re frumentaria*, to be distressed in supplies : *firmus a peditatu*, strong in infantry : *locus copiosus a frumento*, instructus a re &c. : so *perire ab animo*, Plaut. Truc. 1. 1. 26. Further, *a*, where the *efficient cause* is denoted, is used not only after passives, but frequently after intransitives with a passive sense, and transitives : e. g. Cic. ad Att. 6. 2, *salvebis a meo Cicerone*, thou wilt be or art saluted, greeted or complimented, by my son Cicero : Cic. Nat. Deor. 2. 55, *nam, quæ spiritu in pulmones anima ducitur, ea calescit primum ab eo spiritu*, is warmed by &c. : Quintil. 9. 2. 12, *an a reo fustibus vapulasset*, for *verberatus esset* : *ibid.* 12. 1, *respondit, a cive se spoliari malle, quam ab hoste venire* (from *veneo*), for *vendi* : Ovid. Met. 13. 597, *occidit a forte Achille*, i. e. *occisus est* : so *cadere ab aliquo*, *ibid.* 5. 192 : Suet. Oth. 5 : *perire ab aliquo*, Plin. H. N. 11. 37, sect. 76 : *mori ab ira patris*, Val. Fl. 7. 484. To these belongs the usual expression *bene audire ab aliquo*, to be praised by one, to be in good repute with one : Cic. Fin. 3. 17, *esseque hominis ingenui et liberaliter educati, velle bene audire a parentibus, a propinquis, a bonis etiam viris*. Yet here *a* seems properly to mean *as to*. Further, *a* is sometimes used after substantives ; as Cic. ad Div. 9. 16. 19, *hæc levior est plaga ab amico, quam a debitore*, this loss is less from a friend &c. : so *undæ a fontibus*, for *fontium* : Virg. Georg. 2. 243, *homo ab aliquo*, a person belonging to any one : e. g. Plaut. Mil. 2. 2. 5, *quemque a milite hoc vide-*

ritis *hominem* in nostris tegulis — hunc deturbatote in viam, if you see any person belonging to this officer, any of his people &c. : Terent. Andr. 3. 1. 3, *ab* Andria est *ancilla* hæc : Cic. Mur. 30, *nostris illi a* Platone, i. e. *Platonici* : *homo ab* urbe aliqua : e. g. *Turnus ab* Aricia, Liv. 1. 50, of Aricia : *solvere ab* aliquo, to pay by means of a person, from his money or purse, or by assignment upon him, Cic. Att. 7. 18 : 5. 21.

*De* very often means on account of, about, concerning : e. g. *hac de re*, on account of this affair : *de hac re nihil timeo*, about this circumstance &c.

*Cum* means with, i. e. *together with*, and denotes an accompaniment or association, as when one talks, goes, contends, or transacts business *with* another : as *pugnare, loqui, ire cum* aliquo : *habitare cum* aliquo, to live with any one : *secum habere libros, pecuniam* &c., to have with one books, money &c. : *ego cum fratre infelix sum*, I, together with my brother, am unfortunate : *homo deprehensus cum sica*, with a dagger, Cic. Phil. 2. 29 : *in cella Concordiæ cum gladiis homines collocati stent*, men with swords, *ibid.* 8 : so, *cum imperio esse*, Cic. ad Div. 1. 1, to have the command : *sedere cum tunica*, to sit in a vest, Cic. Verr. 4. 24 : *librum legere cum magna voluptate*, to read a book with great pleasure : all which instances imply association. Also, *cum prima luce*, at the first light, Cic. Off. 3. 31 : *salinum cum sale*, Plaut. Pers. 2. 3. 15 : *venire cum febre*, Cic. Att. 6. 9 : *porcus cum humano capite*, Liv. 32. 9 : *convenire cum silentio*, Liv. 7. 35 : 38. 10 : Terent. Eun. Prol. 44 : *quid mihi cum te?* what have I to do with you ? Cic. Quint. 17 : *cum his dictis redit*, Liv. 1. 32, with these words : *cum eo*, with that condition, so far, with that proviso, Cic. Att. 6. 1 : Liv. 8. 14 : *cum aliquo consentire*, Nep. Phoc. 2. We shall immediately consider when *cum* is omitted.

*Note* : *sine* is used without a case, Cic. Att. 8. 3, *age iam, cum fratre an sine*, i. e. *eo?* also *ad* ; e. g. *redeo ad quæ mandas*, for *ad ea quæ*, *ibid.* 5. 11 : which was noticed before.

## § 2.

*Of the Ablative in general without a Preposition.*

The ablative, with a preposition omitted, is often used in answer to the questions. *with, through* or *by, from* or *of, in, out of, as to, on, on account of, for what? where? whence? when?* *Note:* These questions must be used with great caution, since they will not always apply; and sometimes several will apply to the same circumstance. Thus *confidere homine* means, to trust *to* a man, or to rely *on* a man; and therefore we may ask *to* what? or *on* what? In applying these questions we must generally consider the sense of the preceding word: e. g. *to informare artibus* many beginners adapt the question, *in* what? since they suppose that *informare* means to instruct; but it really means to form, and therefore the proper question is, *by* what? and thence arises the ablative.\*

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\* Though it did not appear right in a translation to depart so far from the intention of the author, it would, otherwise, have been preferable to arrange the following instances, not according to the questions prefixed to them, but according to the several notions which the ablative conveys. The arrangement, which the author has adopted, has necessarily led to this inconvenience, that the same or similar instances occur under different heads. Nothing can be more precarious than a division formed upon the prepositions, since the same preposition in different languages has extremely different uses. This is remarkably illustrated by comparing the difference of the Latin, German, and English prepositions in the examples given by the author. The reader, therefore, must understand, that the prepositions contained in the questions prefixed to each head, are not to be used in translating all the examples, but are merely intended to convey the leading notion of that class to which they are severally prefixed.



I.) *Wherewith? with what?* Here the ablative by itself without *cum* must be used, when it does not denote an accompaniment or association, or when the English *with* cannot be altered into *together with*. This, therefore, happens :

1.) First, when an instrument, tool, or implement is denoted, with which any thing is effected : e. g. loqui *lingua*, to speak with the tongue, not *cum lingua* : cernere *oculis*, to see with the eyes : *gladio* aliquem interficere : *manibus* apprehendere aliquid : naturam expellas *furca*, tamen usque recurret, Hor. Epist. 1. 10. 24 : Plaut. Rud. 5. 2. 19, tetigisti *acu* sc. rem : Virg. Ecl. 3. 64, *malo* me Galatea petit, lasciva puella, the sportive girl, Galatea, aims at me with an apple. In all such instances *cum* is improper, and must not be used.

*Note* : Yet in some places we find *cum* even when an instrument is meant ; where, however, it may be commonly perceived that a sort of association is implied : e. g. Cic. ad Div. 2. 10. 5, *interea cum* meis copiis omnibus vexavi Amaniensis, I with my assembled forces have harassed the people of Mount Amanus : here *cum* seems unnecessary, and without it we should translate, I with, i. e. by my assembled forces ; but since it is used by Cicero, it will be better to translate, I *together with* &c. The following passage is more remarkable, Ovid. Met. 1. 180, *terrificam capitis concussit* (Iupiter) *terque quaterque Cæsariem, cum qua* terram, mare, sidera movit. Here *qua* seems to denote the instrument, or means, with which Jupiter moves the earth, sea and stars, and therefore *cum* would be incorrect : but since the verb is not *movet* but *movit*, we may explain *cum* as expressing an association, *together with* : we may therefore translate, *together with which* he moved &c. : i. e. when he shook his air, he also shook the earth &c. : Plaut. Aul. 5. 2. 3, *equidem quo eam, aut ubi sim, aut qui sim, nequeo cum animo* certum investigare, I cannot with my mind certainly discover : where *cum animo* is harshly used for *animo* ; since it merely means with my mind, i. e. by my mind, as an instrument or

mean, with which the investigation is made: yet exactly in the same way we find recordari *cum animo*, Cic. Cluent. 25: queri *cum aliquo*, i. e. beside &c., Cic. ad Div. 3. 7: 7. 27: we must translate it *in* or *beside*: thus *cum* is often used for *in*; e. g. iuvenes *cum* equis, Cic. Nat. Deor. 2. 2, i. e. on horseback: nemo *cum* magistratu, Suet. Tiber. 12, i. e. *in* magistratu: esse *cum* imperio, Cic. ad Div. 1. 1: cœnare *cum* toga pulla, Cic. Vatin. 13: for *apud*; e. g. habere *secum*, Cic. ad Div. 7. 25: Cic. Verr. 2. 31: so, habitare *cum* aliquo. Particularly we may here refer the following expressions, where *cum* is manifestly redundant; Cato R. R. 77, *cum* melle oblinito: iuga *cum* loris ornata, ibid. 10: vehicula *cum* culeis onusta, Plin. H. N. 7. 20: sulcum *cum* terra complere, Colum. de Arbor. 4: *cum* voce maxima conclamare, Gell. 9. 13: ungere *cum* vino, Veget. de Re Veter. 1. 11: to which we may also add Liv. 1. 51, instructus *cum* armatorum manu venerat; yet we may translate instructus absolutely, *fitted out, in proper array*, and separate it from *cum*.

2.) When a mean is denoted, *with* or *by* which any thing happens, so that it may almost be represented as an instrument: e. g. *precibus* plus sæpe proficimus, with prayers we often profit more: here also we may apply the question *through* what? Terent. Eun. 4. 7. 19, omnia prius experiri *verbis*, quam *armis*, sapientem decet, a wise man must try every thing with or through words, before &c.: aliquid *silentio* præterire, Cic. Sull. 2: Cic. Partit. 23: transire, Cic. Att. 2. 19, to pass over with silence: *silentio* is often used in the sense of silently, in silence, without noise; as, to proceed in silence, Cæs. B. G. 7. 11, 18: Liv. 8. 23: Cic. Tusc. 2. 20: yet in this latter sense we have *cum* *silentio*, e. g. convenire, Liv. 7. 35: adtendere, Terent. Eun. Prol. 44. Yet we also find petere *cum* *precibus*, Liv. 9. 16: at other times, merely *precibus*, Liv. 1. 16: Cic. Sull. 19.

2.) With verbs of arraying, furnishing, adorning, loading, endowing, filling &c., with any thing: as, instruere milites *armis*: ornare parietem *tabulis pictis*, with pictures: obruere hominem *lapidibus*, to overwhelm with stones: cumulare *beneficiis*, to load with benefits: donare *libris*, to present with books: implere

aliquem *spe* &c. Particularly we must mention here *instruere*, when translated, to instruct : e. g. aliquem *sapientia, artibus*, to furnish with wisdom, arts &c. So also the passives *ornari, donari, cumulari, impleri rebus* &c. To these we may also add *præditus* endowed, e. g. ingenio : *refertus omnibus rebus*. Yet we find *instructus cum*, e. g. Liv. 1. 51, *non dubitare quin — instructus cum* armatorum manu armatusque venturus sit. We might infer from this passage, that in others also *cum* is properly understood : but *cum* armatorum manu perhaps does not depend on *instructus*, though Perizonius ad Sanct. so takes it, but to venturus sit : *instructus* is often used without an ablative, and means ready, prepared, arrayed, sc. with all things necessary : e. g. exercitus ita stetit *instructus, ut* &c., Liv. 4. 18 : Romanus exercitus *instructus dimicationi*, Liv. 1. 15 : so *instructi paratique cum* ingenti clientium exercitu sic tribunos — adorti sunt, Liv. 3. 14 : where again *cum* is used, which may indeed be connected with *instructi paratique*, but may also be referred to *adorti sunt*, and translated, *together* with, as it may be in the passage cited above, Liv. 1. 51 ; at least there seems no necessity for referring it to *instructus*. Yet we find such expressions as *sulcum complere cum terra*, Colum. de Arbor. 4, where *cum* might have been omitted : *vehicula cum* culeis onusta, Plin. H. N. 7. 20 : *iuga cum* loris ornata, Cato R. R. 10. It is difficult to determine, whether *adfici tristitia, lætitia* &c., belongs here, since it is not certainly known what *adficere* signifies.

*Note* : *Præditus* often seems to be omitted ; or, at least, we may often suppose that word, as will be mentioned hereafter : sometimes *in*, at other times *cum* may be understood ; as, *homo ea atate* ; *mulier forma pulchra* ; *epistola vacillantibus literulis*, Cic. ad Div. 16. 15.

4.) With *contentus*, contented : as, *nemo sua sorte contentus*, no one contented with his lot : here we must never use *cum* : cf. Cic. Tusc. 5. 34 : Cic. Flacc. 28 : it is also with a genitive, Dict. Cret. 2. 17.

5.) With *facere*, in the expression *quid hoc homine facias* ? Cic. Sext. 13 : Cic. Verr. 2. 16, what can you do with this

man? so also *quid hoc homine faciatis?* Cic. Verr. 1. 16: *quid capta Capua feceritis*, Liv. 39. 37: *quid fecisti scipione?* Plaut. Cas. 5. 4. 6: Plaut. Bacch. 2. 3. 100, *nescit, quid faciat auro*, what he shall do with the gold; where it may also be the dative, which is often thus used; e. g. Cic. Cæcin. 11: Cic. Acad. 4. 30: Cic. Att. 7. 3. Thus also in the passive; e. g. *quid me fiet?* what will be done with me? *quid hoc homine fiet?* Plaut. Capt. 5. 1. 32, *volo erogitare, meo minore quid sit factum filio?* what has been done with my younger son? what has become of him? *quid illo fiet?* Cic. Att. 6. 1: *si quid eo factum esset*, Cic. Manil. 20, i. e. if any thing (ill) had been done with him. Yet in this instance we also find *cum*; as Plaut. Capt. 4. 2. 22, *quid hic tantum incipissit facere cum tantis minis?* Also with *de*: e. g. *quid de hac re factum est*, i. e. as to, about: Cic. ad Div. 14. 4, *quid de Tulliola mea fiet?* cf. Terent. Ad. 5. 9. 39: Plaut. Epid. 1. 2. 48: so *esse* is used, e. g. *quidnam se futurum esset*, Liv. 33. 27, i. e. what would become of them.

6.) In some instances it is nearly indifferent whether *cum* be expressed or not; namely, when no direct association or accompaniment is implied, nor any actual instrument or mean, but rather a certain way or manner; particularly when the ablative is accompanied by an adjective; e. g. *magna cum voluptate legi literas tuas*, or *magna voluptate &c.*, I read your letter with great pleasure: *feci hoc magna cura*, or *magna cum cura: cum prima luce*, or *prima luce proficisci*: so *pace tua, vestra*, with your permission: and *tua, vestra cum pace*: so *cum silentio*, or *silentio*. See a little before.

7.) *Cum* often fails, even where an association is evidently implied: yet in general only with historians, and perhaps only when they speak of military forces: e. g. Cæs. B. G. 2. 7, *ad castra Cæsaris omnibus copiis contenderunt*: *ibid.* 19, *Cæsar, equitatu præmisso, subsequebatur omnibus copiis*: and immediately after, speaking of the Nervians, *subito omnibus copiis provolarunt*: *ibid.* 29, *Aduatici — quum omnibus copiis auxilio Nervii venirent*: and elsewhere; e. g. *ibid.* 33: 4. 24: Nep. Milt. 4, *auderi adversus se tam exiguis copiis dimicare*: *ibid.* Reg. 1,

quod *maximis* post hominum memoriam *exercitibus* terra marique intulit Græciæ : Sall. Cat. 57. 4, Antonius *magno exercitu* sequebatur : Iug. 38. 4, *multitudine* Numidarum Auli castra circumvenit : Liv. 10. 25, profectus (consul) *apto exercitu* : Liv. 31. 36, postero die *omnibus copiis* consul in aciem descendit : ibid. 36. 1, inde *toto exercitu* profectus : thus also Cic. Mil. 10, obvius fit ei Clodius expeditus, *nulla rheda, nullis impedimentis* (luggage), *nullis comitibus*.

### Observation.

The word *with* is often translated into Latin by adverbs : e. g. *vere* with truth ; *vere confirmare possum* : *prudenter* with prudence ; *libenter* with pleasure. Further, particular regard must be paid to the accompanying verbs : as, I am joined with you, *iunctus tibi sum* : he is angry with me, *irascitur, succenset mihi*.

II.) *Through* or *by* what? viz. when a mean, or cause, or instrument is denoted : in this case we may either use an accusative with *per*, or an ablative : e. g. *industria et ingenio* homo fit doctus, through industry and genius : here *per industriam* might be used : *virtute* reddimur felices : *sperando* malum fit lenius, through hope an evil is made &c. : *docendo* discimus : Cic. ad Div. 16. 10, *inedia et purgationibus et vi* ipsius morbi consumtus es, thou art wholly wasted through fasting &c. : ibid. 4, *nulla vi* expulsus : and so continually. Nothing is more common : and except when the gerund is used, *per* with an accusative may be substituted, but an ablative is more concise.

*Note* : 1.) We can use an ablative to the question *through* what? only when we speak of things, not of men or animals : e. g. I am fortunate *through my brother*, must not be translated *fratre meo*, but *per fratrem meum*, or *fratris ope*. Thus, *per Sullam* multi eiecti sunt, or *a Sulla*, but not *Sulla* : yet there

are some exceptions to this remark; e. g. Liv. 29. 18, *quibus* — scelus expietis, i. e. *per quos*: Cic. Mil. 9, servos, *quibus* sylvas publicas depopulatus erat, Etruriamque vexarat, i. e. *per quos*: Sall. Jug. 17, Cort. qui ferro aut *bestiis* interiере, where some read *a bestiis*: 2.) *through*, when it does not denote a mean, or cause, must not be translated by an ablative, but by *per* with an accusative; e. g. to run through the city, *currere per urbem*, not *urbe* &c.

It is however uncertain, whence this ablative is derived, since we have no preposition governing an ablative, which can be used in such instances. Yet it appears that *a* may often be understood, especially with passives; and sometimes with other verbs: particularly since it is thus expressed; as Ovid. Art. 1. 724, candidus in nauta turpis color: æquoris *unda* debet et *a radiis* sideris esse niger, black through the sea water and the sun's rays: *ibid.* 510, Minoida The-seus abstulit, *a nulla* tempora comtus *acu*: yet this is seldom, and in general *a* will not apply; e. g. *humanitate sua* sibi comparavit amicos, by his politeness; where *cum* seems preferable; and the same preposition may be understood in other places: sometimes *cum* seems to be expressed for *per*, e. g. quantum *cum* (through or by) maximo beneficio vestro negotii sustineam, Sall. Jug. 85: *cum* crepundiis, *quibus cum* hodie filiam inveni meam, Plaut. Rud. 5. 3. 7, i. e. through which, by which; though it may also be translated, *together with* which &c.: Macedonum animos sibi conciliavit *cum Heraclide*, Liv. 32. 5, i. e. by the arrest of Heraclides.

*Note*: Here belongs 1.) *informare aliquem artibus, sapientia* &c. which is translated *in*: but it properly at all times means, to form one *by*: therefore the ablative is used not in

answer to the question, *in* what? but *through* or *by* what? 2.) *delectari aliqua re*, so *oblectari*, means to be delighted by or through any thing, since it is really a passive: it is commonly translated, to delight in any thing; which is the same in effect: so we find *delectare aliquem aliqua re*, to delight one by any thing: 3.) *florere*, e. g. *laude, divitiis, liberis, propinquis, ingenio &c.*, literally to blossom or flower, i. e. to be in good circumstances, or condition through &c.: Cic. ad Div. 2. 13. 3, *florentem atate, opibus, honoribus, ingenio, liberis, propinquis, adfinibus, amicis*.

III.) *Whereof? wherefrom? of or from* what? Here, to avoid confusion, a distinction must be made:

1.) When the question *of or from* what? is the same as *through, by or with* what? and denotes a cause or mean, the ablative is used without a preposition: as *pinguescere glandibus*, to grow fat from or with acorns: *perire fame, veneno*, from hunger, from poison: *macrescere invidia*, to grow lean from envy: *lassus cura* tired of care, *fessus eundo* wearied of going: *æger curis ingentibus*: *corpus manat sudore*: *diffluere otio*: *pallere metu*: *horrere frigore &c.*: thus Liv. 7. 25, *vivere raptō*: Cæs. B. G. 4. 10, *vivere piscibus atque ovis*, to live on fish &c.: *carne*, *ibid.* 5. 14: Virg. Æn. 6. 144, *simili frondescit virga metallo*: *ibid.* 209, *leni crepitabat bractea vento*, with a gentle wind. Yet we also find *vivitur ex raptō*, Ovid. Met. 1. 144: *fessus de via*, Cic. Somn. Scip. 1: Cic. Acad. 1. 1, tired of the journey: so *languere de via*, Cic. Phil. 1. 5: *vivere de arboribus*, Cæs. B. C. 3. 49, i. e. to live on the bark of trees: so *de vestro* (on your own property) *vivito*, Plaut. Truc. 5. 61. So *de lucro vivere*, to live on the kindness or bounty of another, e. g. Cic. ad Div. 9. 17. 3, *quia de lucro prope iam quadriennium vivimus*: Liv. 40. 8, *de lucro tibi vivere me scito*.

2.) But when the question *of or from* what? has not the same import as *through or by* what? the prepositions *a, ab, or de* must be used: and here we may inquire whether the usage of the

language ever allows them to be omitted. a) *De* is scarcely ever omitted: e. g. *homines de te, bello, &c. loquuntur*; *hac de re audivi, scripsi, auditum est &c.*; where *de* must always be expressed. b) *A* or *ab* is mostly expressed: as, *pater a me amatur*: *mundus a deo creatus est*: *hic locus distat ab urbe, a monte, a sylva &c. trecentos passus*: *ivi ab urbe, a monte &c.*: *ab adolescentia, a pueritia &c. hoc feci*, I have done this from my youth. There are a few instances, where *a* may be omitted: e. g. 1.) when the verb is already compounded of *a* or *ab*; as, *abesse, abire &c.*: e. g. *abesse domo et foro*, Cic. ad Div. 4. 6: *abesse nupta*, Ovid. Remed. 773: *abire*, e. g. *domo*, Plaut. Merc. Prol. 12: *urbe*, ibid. 3. 4. 69: *magistratu*, to resign or lay down a magistracy, Cic. Pis. 3: Cic. ad Div. 5. 2: Liv. 2. 31: yet *abesse* is used with *a*, Cic. ad Div. 2. 1: Cic. Sext. 12: Liv. 29. 30: also *abire* with *a, de, ex*; e. g. *abire a iure*, Cic. Verr. 1. 44: *a sensibus*, Cic. Acad. 4. 28: *de loco*, Cic. ad Div. 14. 1: *ex oculis*, Liv. 25. 16: 2.) with the names of cities, as *Roma, Carthagine &c. profectus est*, he departed from Rome &c.: so *domo, rure venire*, to come from home, from the country; *humo surgere* from the ground: yet sometimes *a* is found with names of cities and with *domus*: 3.) with verbs which denote to keep off, to liberate, to be free, or vacant, where *a* may be either expressed or omitted; as, *arcere aliquem ab aditu* or *aditu*, *liberare a periculo* or *periculo*; so *liber* is used with or without *a*; *vacare a labore* or *labore*; so *locus vacuus a custodibus* or *custodibus*: so also *pellere*, e. g. *loco*, Liv. 10. 6: *patria*, Nep. Arist. 1: *civitate*, Cic. Parad. 4: *foro*, Cic. Harusp. 18: also with *de, a, ex*; e. g. *de eo*, Cic. Acad. 4. 46: *ab agris*, Ovid. Met. 14. 477: *ab aliqua*, Terent. Eun. 2. 1. 9: *e foro*, Cic. Pis. 10: *mœstitiam ex animis*, Cic. Fin. 1. 17. Also *movere*, e. g. *loco*, Cæs. B. G. 3. 15: Cic. Div. 1. 35: with *ex*, Liv. 34. 20: Nep. Att. 7: with *a*, Catull. 3. 8: 4.) with *esse* when used in description, as *esse magno natu*, to be of great age; *summa dignitate*, of high rank; *pulchra specie &c.*; where, however, *præditus* fails or may be understood: 5.) with the participles *natus, satus, ortus, genitus, prognatus, cretus, editus*, e. g.: a) *natus*, e. g. *Pelope*, Cic.



Tusc. 3. 12: *matre Musa*, Cic. Nat. Deor. 3. 18: *eodem patre*, Nep. Cim. 1: cf. Liv. 1. 39: Ovid. Met. 12. 86: also with *e* or *ex*, Terent. Heaut. 5. 4. 7: *ibid.* Ad. 1. 1. 15: Cic. Nat. Deor. 3. 19: Nep. Dat. 2: with *a*, Virg. Æn. 3. 98: with *de*, Ovid. Met. 4. 422: Ovid. in Ibin. 407: b) *satus*, e. g. *Anchisa*, i. e. son of Anchises, Virg. Æn. 5. 331: *Nereide*, Ovid. Met. 12. 93: *satus stirpe divina*, Liv. 38. 58: c) *ortus*, e. g. *nullis maioribus*, Hor. Sat. 1. 6. 10: *ortus se for a se*, Liv. 2. 6: also with *ex* or *a*, e. g. *ex concubina*, Sall. Iug. 108: *ab illo ortus es*, Cic. Mur. 31: *esse ortos a Germanis*, Cæs. B. G. 2. 4: so also *oriundus*: d) *genitus*, e. g. *diis*, Virg. Æn. 9. 642: *de sanguine nostro*, Ovid. Her. 16. 117: *e terra*, *ibid.* Met. 1. 615: e) *prognatus*, e. g. *deo*, Liv. 1. 40: *bonis parentibus*, Terent. Phorm. 1. 2. 65, and elsewhere: also *e Cimbris*, Cæs. B. G. 2. 29: *a Dite patre*, *ibid.* 6. 18: f) *cretus*, e. g. *aliquo*, sc. *patre*, Varr. L. L. 6. 2: Virg. Æn. 9. 672: also *ab origine eadem*, Ovid. Met. 4. 606: *de chimærea gente*, Claudian. in Hercul. 76: g) *editus*, e. g. *atavis regibus*, Hor. Od. 1. 1. 1: also *de*, e. g. *de magno flumine*, Ovid. Her. 5. 10: also *nasci*, e. g. *patre certo*, Cic. Rosc. Am. 16: 6.) with all adjectives, that are used in description; as, *ruber crine* red in the hair: *niger ore*: *pulcher corpore*: where, however, the ablative rather means, as to, with respect to: 7.) poets often and other writers sometimes omit *a*, as *monte fugere*, *sylva fugere*; which has already been noticed amongst the exceptions.

*Note*: when *from* is equivalent to *out of*, *ex* is used: as, to come from heaven, *e cælo venire*: *ex animo*, from the heart: *e periculo servari*, to be preserved from danger. We shall hereafter consider, when treating of the question, *out of* what? under what circumstances *ex* may be omitted. When *from* or *of* is the same as *amongst*, e. g. many of these &c., after adjectives, after *nihil*, *pars* &c., and after the pronouns *quis* &c., the genitive is used: as *quis vestrum?* which of you? *nihil harum rerum*, none of these things: also *e*, *ex*, *de*, *in*, *inter*: see above, of the Genitive, Sect. V. § 2. n. II. In the same way the genitive is used to the question whose? or of whom? e. g. a friend of my father, or my father's friend, *amicus patris*.

IV.) *Wherein? in what?* when the notion of place or situation is principally intended. Here the English *in* must generally be translated into Latin by the preposition *in* with an ablative: e. g. *in urbe esse*, *legi in Livio varias narrationes* &c. It is, however, sometimes omitted, when it is equivalent to, as to, in respect to &c.: e. g.

1.) with certain adjectives, as *rudis arte*, *in arte* or *artis*: so, *peritus iure*, *consultus iure*, where *iuris* might be used: see these adjectives above, Sect. V. § 2. n. I.

2.) *angi animo*, to be harassed in mind: Cic. ad Div. 16. 14. 3, *audio te animo angi*: Cic. Brut. 2: *valere animo*, to be strong in mind, Cic. ad Div. *ibid.*: also *cadere animis*, Cic. ad Div. 6. 1. 10: *pendemus animis*, Cic. Tusc. 1. 40: also, *pendebit animi*, Terent. Heaut. 4. 4. 5: *discrucior animi*, Cic. ad Div. 16. 14.

3.) *levare aliquem aliqua re*, to relieve *in* or *of* any thing, e. g. *onere*, which is always used: Cic. ad Div. 16. 9. 4, *litteras, quæ me molestia valde levarunt*: *utinam omnino liberassent*: from which passage it is plain that *levare* cannot always be translated, to deliver: so also, *se ære alieno liberare aut levare*, Cic. Att. 6. 2.

4.) With some verbs which mean to instruct; as *imbuere*, *instituere*, *erudire aliquem arte*, *litteris* &c. *Note*: *instruere* and *informare* belong not to these, but to the question *with* or *through* what? since *instruere* means to array, *informare* to form: see above, Sect. VII. § 3. n. XVI. 3.

5.) With *esse* to be, in a figurative sense to be situate, when used with an adjective or pronoun, *in* may be either expressed or omitted, as *esse in magno dolore*, or *magno dolore*, *esse in magna spe* or *magna spe* &c.: Cic. ad Div. 6. 1. 17, *sis futurus* — *non afflictiore conditione*, not in more unfortunate circumstances: *ibid.* 11. *simus ea mente*, let us be so minded.

6.) With verbs of excelling, being superior, surpassing; as *excellere, præstare, alicui aliqua re*, in any thing: yet we also find *excellere in re*, as Cic. Fin. 5. 19, *in hac ipsa Philosophia excelleret*.

7.) Sometimes in reference to passages quoted; as, *dixit hoc Cicero tertio capite; quarto versu*: yet *in* is more commonly expressed.

8.) With the names of cities, in the plural number, or of the third declension, e. g. *fui Carthagine et Athenis*. Yet since the question *where?* applies to these, we shall consider them under that question: see hereafter.

9.) The poets often omit *in* where it would be expressed in prose; as, *navita puppe sedens*, Ovid. Fast. 6. 471, for *in puppe*: so, *media urbe*, in the midst of the city: *medio mari*: *medio turtissimus ibis*, Ovid. Met. 2. 137: Virg. Æn. 4. 404, *it nigrum campis agmen*, for *in campis*. Sometimes this happens in prose, e. g. *medio ædium sellis eburneis sedere*, Liv. 5. 41, for *in medio, in sellis*: so *sedere carpento*, Liv. 1. 34; *sede regia*, *ibid.* 41, for *in carpento*, &c.

10.) When a time is denoted; as *hyeme* in winter, *pace et bello*; where *in* is usual: so also *hoc tempore*: see hereafter, under the question *when?*

V.) *Out of what?* Here *e* or *ex* can seldom be omitted: e. g. we must say *ex urbe fugere, e cœlo, e fenestra, e nihilo nihil fit, e terra factus* &c.: except, 1.) when *e* or *ex* is already expressed in the verb, as *excedere urbe, exire urbe, eïci urbe* &c.: 2.) with the verb *constat*; e. g. *homo constat animo et corpore*, where *ex* is omitted, but might be expressed: 3.) with names of cities; as, *Roma fugere*, to fly out of (from) Rome &c.: 4.) when *out of* is equivalent to *through, on account of*, e. g. *desiderio* out of longing, *amore* out of love: 5.) it is often omitted by the poets, as *loco venire, sylva fugere, monte currere*:

since, in general, poetical writers aim at unusual expression: yet with some verbs the prose writers do the same: e. g. *pellere patria*, Nep. Arist. 1: *civitate*, Cic. Parad. 4: *movere tribu*, Cic. Or. 2. 67, to expel from his tribe: *senatu*, Cic. Cluent. 43: *possessione*, Cic. Verr. 1. 45.

*Note*: the expression, He did it *out of* anger, is translated *per iram* or *ira motus fecit*.

VI.) *In* what? when it is equivalent to, *as to* what? and is added to adjectives and verbs to define their extent or reference: this case was partly considered, n. IV, but the following instances may be added: *æger pedibus, oculis*, diseased in the feet, in the eyes: *firmus equitatu*, sometimes *ab equitatu*: *natu minor, minimus, maior, maximus*, the younger, youngest, older, oldest: *magnus ingenio, crine ruber, niger ore, brevis pede, lumine læsus*: *contremisco corpore toto*: so also *contremisco tota mente atque omnibus artibus*, Cic. Or. 1. 26: *perhorresco animo*, Cic. Verr. 4. 50: Hor. Epist. 1. 6. 14, *animoque et corpore torpet*, is torpid in mind and body: Nep. Phoc. 4, *cum pedibus non valeret*, since he was weak in his feet; *captus mente*, weak in understanding, Cic. Acad. 4. 17: *captus omnibus membris*, Liv. 2. 36: Cic. Rab. Perd. 7, i. e. lame in &c. To these belong verbs of abounding, wanting &c.; as *abundare, carere aliqua re*, to abound or be deficient in any thing: as *careo culpa*, I am without fault: see hereafter, n. IX. So *præstare alicui* or *aliquem doctrina, humanitate*, to excel one in learning, humanity &c.: *laborare morbo, re frumentaria, pedibus* &c. to suffer in &c. Some refer to these, *delectari, oblectari re*, to delight in any thing: but improperly, since

both are passives, and the sense is, to be delighted by any thing. To these we may add the ablative after comparatives, where it expresses, by what quantity one thing exceeds another : e. g. Cic. Verr. 3. 52, ager CLXX aratoribus inanior, more empty in or by one hundred and seventy husbandmen : Liv. 2. 7, *uno* plus Etruscorum cecidisse : Liv. 5. 30, *una* plures tribus.

*Note* : Sometimes the English *in* does not admit to be translated by an ablative ; as, it lay not *in* me, *per me* non stetit : I have a great interest *in* books, libros habere magni mea interest : he was a partaker *in* the labour, erat particeps laboris.

VII.) *As to what? according to what? where, however, the ablative may as often be translated by the English in, and most of the examples may be referred to the preceding case : as, primus ordine, first as to order, in order : vicinior loco, nearer in or as to situation : qui prior tempore, potior iure, he who is prior in time is preferable as to right : hic est mihi atate filius, beneficiis pater, amore frater, in years my son, in benefits my father, in love my brother : Terent. Adelph. 1. 2. 46, natura tu illi pater es, ego consiliis, according to nature thou art his father &c. : Cic. Off. 1. 35, Cynici, qui reprehendunt et irrident, quod ea quæ re turpia non sint, nominibus ac verbis flagitiosa ducamus, which in fact are not disgraceful &c. : Liv. 35. 32, callida et audacia consilia prima specie (according to first appearance) læta sunt, tractatu dura, eventu tristia : it may be translated, in first appearance pleasant, in management hard, in event sorrowful. To this place we refer mea sententia, meo iudicio, according to my opinion, my judgement ; for de mea sententia, de meo iudicio, both which are very usual : also metiri aliquid*

*ex aliqua re*, or *aliqua re* without *ex*, to measure one thing by or according to another : Nep. Eum. 1, quod magnos homines *virtute* metimur, non *fortuna* : usum pecuniæ non *magnitudine* sed *ratione* metiri, Cic. ad Div. 7. 12 : Cic. Pis. 18 : also with *ex*, e. g. metiri aliquid *ex* sua causa, Planc. Cic. ad Div. 10. 4 : so iudicare, e. g. aliquid non *numero* sed *pondere*, Cic. Off. 2. 22 : *utilitate*, Nep. Att. 13 : also with *ex*, e. g. *ex æquo*, according to equity, Cic. Cæcin. 23 : aliquid *ex* aliorum *ingeniis*, Terent. Eun. 1. 2. 118 : also with *a*, e. g. *a* vero sensu, Brut. Cic. ad Div. 11. 10. There are perhaps no other general usages in which the ablative corresponds to the question, according to what ? i. e. as to what ? in what ? Learners, however, must be careful not to be guided merely by the sameness of prepositions, in English, but must attend to all the circumstances under which they are used.

VIII.) *On what ?* Here the ablative is used only after verbs which mean to lean, depend, trust, rely &c., as *confidere*, *fretus*, *niti* : e. g. *feci hoc fretus humanitate tua*, relying on your kindness : *niti aliqua re* or *in aliqua re*, to lean on any thing, as *baculo*, *terra*, *promissis* &c. : *confidere alicui rei* (homini) or *aliqua re*, e. g. *amicitiæ tuæ* or *amicitia tua confisus* : *in* is seldom used with it, e. g. *sibi in* *multitudine*, Auct. B. Afric. 19 ; where *sibi* is redundant. Here also the learner must be cautious not to be deceived by the sameness of prepositions ; e. g. Believe me on my word, must not be translated, *crede mihi meis verbis*, but *crede mihi affirmanti* &c. : so *consumere operam in aliqua re*, Cic. ad Div. 16. 15. 1, to spend one's labour on any thing ; and *dare operam alicui rei*, but not *re* : so

He sets the food on the table, not *ponit cibum mensa* but *in mensa*. Note: he sits on the seat, *sedet in sella*, Cic. Div. 1. 46 : *in solio*, Cic. Fin. 2. 21 : without *in*, with an adjective, e. g. *sede regia*, Liv. 1. 41 : *eburneis sellis*, Liv. 5. 41 : *prima sella*, Phædr. 3. 6. 5 : *uno equo*, Mart. 3. 7. 49 : and without an adjective, e. g. *carpento*, Liv. 1. 34 : *tergo aselli*, Ovid. Fast. 3. 749.

IX.) *On account of what? for the sake of what? because of what?* Here 1.) *propter, ob, causa*, are generally used; as, *fecit propter te, tua causa, propter lucrum, ob lucrum, lucri causa*: also *per*; e. g. *fecit per iram, per odium*, through anger, on account of anger &c.: 2.) frequently *de*; as, *hoc de causa*, because of this reason: 3.) the ablative with the participles *ductus, adductus, motus, incitatus* &c.: as, *fecit amore tui ductus*, he did it from love to you: *desiderio incitatus*, through longing desire: also *impeditus*; as, I cannot come to you on account of business, *negotiis impeditus*: 4.) also without these participles, the simple ablative of the passion or affection, as love, hate, hope, desire &c., where in English *from* is used; as, *fecit odio*, from hatred. Sometimes also, other words are put in the ablative; e. g. Sall. Jug. 37. 4, *quod quamquam et sævitia temporis et opportunitate loci neque capi, neque obsideri poterat*: particularly after the verbs *gaudere, lætari*; e. g. *gaudere aliqua re*, to rejoice on account of any thing, where *de* is omitted, which at other times is used: *commoveri aliqua re*, to be troubled or violently affected on account of any thing: *per* after *licet* is translated *on account of*; as, *tibi per patrem non licet*, you dare not on account of

your father. Here also as before it is necessary to attend to the exact import of the English preposition, before we can determine whether an ablative should be used.

X.) *For what? i. e. instead of what?* Here *pro* is indicated, and must generally be expressed: e. g. I will give you much for the book, *dabo tibi pro libro multum*: to speak for, in behalf of, any one, *dicere pro aliquo*. Yet after the words, to offer for sale, to buy, to sell, to hire, the price is put in the ablative without *pro*: e. g. *vendere aliquid tribus drachmis, magno pretio, parvo pretio*; in which latter examples *pretio* also may be omitted. On the contrary, *For what do you take me? qualis tibi videor? or qualem me iudicas or habes?* He takes thee for a learned man, *habet te doctum or pro docto*: I cannot speak for tears, *præ lacrymis*.

XI.) *Where?* Here the ablative is, in general, only used with names of towns, of the plural number or of the third declension, and with the word *rus*: e. g. *Cic. Off. 2. 24, Antipater Tyrius Athenis nuper mortuus est: Nep. Reg. 2, Alexander Babylone morbo consumtus est*: thus we often find *Veiis, Delphis, Carthagine &c.*; *Nep. Præf. nulla Lacedæmoni tam est nobilis vidua*, where *Lacedæmoni* is the old ablative for *Lacedæmone*: *Cic. Rab. Post. 10, Neapoli in celeberrimo oppido &c.* So continually *rure or ruri (abl.) esse, vivere &c.*, to be in the country, at one's farm: e. g. *Cic. Rosc. Am. 18: Cic. Off. 3. 31: Terent. Ad. 1. 1. 20.* *Note*: a) yet we sometimes find the names of cities with *in*; as *Suet. Aug. 96, in Philippis Thesalus quidam ei de futura victoria nuntiavit*: and *Au-*



gustus, for the sake of perspicuity, was accustomed to use *in* before all names of cities ; as Suetonius relates Aug. 86 : b) that, on the other hand, names of towns of the first and second declension and singular number, together with *humus* and *domus*, to the question where? must be put in the genitive, was observed before, of the Genitive, Sect. V. § 3. n. VI. e. g. fui *Romæ*, *domi* : iacui *humi* : though we also find *in domo* ; as, Cic. Off. 1. 39, *in domo* clari hominis : also *domo* for *domi* ; e. g. se tenere *domo*, Cic. Red. Sen. 11 : Cic. Dom. 3 : c) sometimes also the ablative of a name of a town is used to the question, *near* or *at* what? for *apud*, *iuxta*, *ad* ; e. g. *Veis* for *apud Veios*, Liv. 3. 12 : 5. 8, 12, and elsewhere.

On the contrary, with the names of countries and islands, and with other words, *in* is used in answer to the question where? as, in *Italia* fui, in *Cypro*, in *illo monte* &c. But even with these words the poets often omit *in* ; as, *Italia tota* for *in Italia tota*, *monte summo* for *in monte summo* &c. This also sometimes occurs with prose writers ; as Sall. Iug. 44. 4, *plerumque milites stativis castris habebat* : *ibid.* Iug. 88. 3, *sæpe aggressus itinere fuderat*, for *in itinere*, on the march : Liv. 25. 19, *et ipse aliquantum voluntariorum itinere in agris concivit*, i. e. *in itinere* : Nep. Præf. *magnis in laudibus fuit tota Græcia*, for *in tota Græcia* : Cic. ad Div. 16. 11, *etsi opportunitatem operæ tuæ omnibus locis desidero* : so also in the common formula, *terra marique bella gerere*, by land and sea. Especially *loco* is often used in a figurative sense without *in* ; as Cic. ad Div. 12. 28, *res neque nunc difficili loco mihi videtur esse, et fuisset facillimo* : so *peiore res loco non*

potis est esse, Terent. Adelph. 3. 2. 46 : ut *meliore* *loco*, ne optandum quidem est, Cic. Harusp. 28. So we often find *summo loco*, *equestri loco*, *ignobili loco* natus &c. when the family is indicated : *honesto loco* natus, Cic. Flacc. 8, born of an honourable family : also *loco* instead of, as *fratris loco* aliquem habere, to account one instead of a brother : tu es mihi patris, fratris, *loco* is very usual : sometimes *loco* means, in proper time, Cic. Leg. 3. 18 : otherwise *in loco* : thus also *statu* ; as, *deteriore autem statu* ut simus, Cic. Harusp. 28 : *res vestræ quo statu* sunt? Liv. 3. 68 : *nihil suo statu* manet, Cic. Nat. Deor. 1. 12 : otherwise *in statu* ; e. g. *cum in hoc statu* res essent, Liv. 26. 5 : *cum in hoc statu* res esset, Liv. 32. 11.

*Note* : 1.) names of islands to the question where? are also often put in the genitive ; e. g. *Corcyra*, *Cypri* &c. for *in Corcyra* : see above, Sect. V. § 3. n. VI. 2.) we also find *sedere in sella* and *sedere sella*, *carpento* : see examples lately quoted : 3.) the name of the water, i. e. sea, river &c. over which one passes, is also put in the ablative : e. g. with *traicere* ; as *freto in Italiam*, Liv. 22. 31 : *Ægæo mari* traiecit, Liv. 37. 14 : *exercitus Pado* traiectus, Liv. 21. 56. Also *introire porta*, to enter a door, is used four times successively, Cic. Pis. 23.

XII.) *Whence? from what? from what place?* Here the ablative is properly allowed, only with the names of towns, and with the words *domus*, *rus*, *humus*, where *a* is always omitted : as, *venire Roma*, *Carthagine*, *domo*, *rure* (or *ruri*), *surgere humo*, to come from Rome, Carthage &c. : Cic. Att. 4. 13, *te Roma* profectum : *ad Div. 14. 4. 4*, *Brundisio* profecti sumus : *ibid. 16. 5*, *Leucade* proficiscens : *Off. 2. 23*, Aratus proficiscens *Sicyone* : *Nep. Timol. 3*, *deinde Corintho* accessivit colonos : *Nep. Milt. 2*, *tum id se facturos, cum*

ille *domo* veniens &c. : Terent. Eun. 3. 5. 63, *paterne rure* redierit iam &c. : ibid. Hec. 1. 2. 115, *rure* huc advenit : Plaut. Truc. 3. 2. 1, *ruri* non rediisse : Ovid. Met. 2. 448, vix oculos adtollit *humo*, from the ground : ibid. Fast. 6. 735, surgit *humo* iuvenis : tollere se *humo*, Virg. Georg. 3. 9. On the contrary, with the names of countries and other words, *a* or *ex* is used, as venire *e* Gallia, *ex* hortis : *ab* urbe longius progredi.

*Note* : yet these usages are sometimes reversed by the ancients : viz.

1.) With names of cities, and *domus* and *humus*, *a* or *ex* is used : as Cic. Off. 3. 12, vir bonus *ab Alexandria* profectus : Cæs. B. C. 3. 24, Libo discessit *a Brundisio* : Liv. 1. 47, non tibi *a Corintho*, nec *ab Tarquinis* (a city in Italy) peregrina regna moliri necesse est : Cic. ad Div. 4. 12. 2. Sulp. cum *ab Epidauro* Piræum navi advectus essem : and immediately after ; eo consilio, ut *ab Athenis* in Bœotiam irem : and afterwards, cum *ab Athenis* proficisci &c. : Liv. 40. 12, *ab* Roma redii : Plaut. Mil. 2. 1. 48, fugere cupere *ex hac domu* (for *domo*) ; Cic. Senect. 23, tanquam *ex domo* : Virg. Æn. 3. 25, viridemque *ab humo* convellere sylvam.

2.) On the contrary the preposition fails, a) with names of countries ; as Nep. Phoc. 3, Cassander *Macedonia* pulsus est, for *e Macedonia* : Liv. 45. 13, literæ deinde *Macedonia* allatæ : Curt. 4. 3, classis *Cypro* advenit : Tac. Ann. 2. 69, Germanicus *Ægypto* remeans : b) with other words, especially pellere, movere, cedere &c. There often occurs pellere aliquem patria, civitate, urbe, sedibus &c. : Nep. Arist. 1, scribentem, ut *patria* pelleretur : Nep. Phoc. 3, capitis damnatos *patria* pepulit : Virg. Æn. 6. 382, pulsus *corde* dolor : pellere *loco*, Liv. 10. 10 : pellere *civitate*, Cic. Parad. 4. So we find *loco* movere, *senatu* movere to expel from the senate, *tribu* movere from a tribe &c. : e. g. Cic. Cluent. 43, ut alter in ærarios referri aut *tribu* moveri iubeat : Tusc. 3. 7, et reliquæ partes totumve corpus *statu* cum est motum : so cedere *loco* for *de loco*,

is very usual. With poets the omission of *a*, *ex* or *de* is still more common; e. g. Virg. *Æn.* 5. 139, *finibus* omnes prosiluere *suis*: *ibid.* 6. 182, *advolvunt* ingentes *montibus* ornos, i. e. *de montibus*: and elsewhere. We need not remark here, that the preposition is often omitted, when it is already contained in the verb; as *abesse loco*, *exire urbe* &c.: see § 3. n. II.

XIII.) *When?* Here the preposition *in* is omitted: e. g. *hoc tempore*, at this time: *tempore* in the time, e. g. *belli*, of war: on the other hand, *in tempore* means in time, at the right time; e. g. *in tempore venire*, to come in time, in proper time, Terent. *Heaut.* 2. 3. 123: Liv. 33. 5: although *tempore* sometimes has the same sense, e. g. *tempore abest*, Ovid. *Her.* 4. 109: for which *tempori* (abl.) or *temperi* is often used; as Cic. *Sext.* 37: Plaut. *Cas.* 2. 6. 60: so *loco* in right time, Cic. *Leg.* 3. 18, for which elsewhere *in loco* is used, Cic. *ad Div.* 11. 16: Terent. *Ad.* 2. 2. 8. Further, *hoc die* on this day, whence *hodie* is derived: *superiori anno*, *nocte* &c. in a former year, a former night; *proxima nocte*, last night: Nep. *Hann.* 3, *proximo triennio* omnes gentes *Hispaniæ bello* subegit, in the first three years: *ibid.* Att. 22, *itaque die quinto* decessit, died on the fifth day: Cæs. *B. G.* 2. 33, *tertia vigilia* eruptionem fecerunt, in the third watch of the night: Cic. *Rab. Post.* 15, *his ipsis diebus* hostem persequi: *ibid.* *Catil.* 2. 7, *triduo* audietis, in three days: *ibid.* *ad Div.* 2. 7. 6, *paucis diebus* eram missurus tabellarios, in a few days &c.: *ibid.* 16. 12. 12, *ut aut æger aut hyeme* naviges: and soon after, *neque enim meas puto ad te literas tanta hyeme* perferri: *ibid.* *Off.* 2. 23, *quod tam longo spatio* multa hereditatibus tenebantur, in so long a time: *ibid.* *ad Div.* 5. 17. 3, *et proxime recenti meo adventu*, at my recent arrival: Liv. 22. 9, *Flaminius*

cum pridie *solis occasu* ad lacum pervenisset, at sunset : Sall. Cat. 3, vel *pace* vel *bello* clarum fieri licet : so *omni tempore*, Cic. Phil. 14. 7 : *hoc tempore*, Cic. Off. 1. 2. Particularly the following ablatives deserve notice : *ludis*, at the time or on the day of the games ; *gladiatoribus*, on the day of the shows of gladiators ; *Comitiis*, on the day of the Comitia ; *nuptiis*, on a wedding day ; e. g. Liv. 2. 36, *ludis* mane servum quidam &c. : and immediately after, *sibi ludis* præsultatorem displicuisse, i. e. *in ludis* : Cic. Att. 1. 16, itaque et *ludis* et *gladiatoribus* mirandus. All these instances are usual. That *in* is omitted is evident : yet it sometimes is expressed : e. g. Terent. Andr. 1. 1. 77, *in diebus paucis* — Chrysis vicina moritur : Plaut. Capt. 1. 2. 64, *in his diebus* : Liv. 35. 19, hoc me *in pace* patria mea expulit : *ibid.* 30. 37, indignatus Hannibal dici ea *in tali tempore*, audirique : Cic. ad Div. 9. 16, *in tali re ac tempore* : *ibid.* 11. 18. 4, ut qui *in maximo bello* pacem velle se dixisset : Suet. Tib. 6, *in paucis diebus*, quam Capreas attigit : *in omni tempore*, Lucret. 1. 27 : *in hoc tempore*, Cic. Quint. 1 : *in tempore*, Cic. Catil. 1. 6, at the time : *in longo tempore*, Catull. 63. 35 : *in parvo tempore*, Ovid. Met. 12. 512, *quo in tempore*, Plin. H. N. 8. 22 : the use therefore of the preposition is not erroneous, though its omission is more common.

### Observations.

1.) To this question when? the ablative of the participle often applies with or without a noun substantive or pronoun :

a) With a substantive or pronoun, which is called the ablative absolute : as, *patre moriente*, the father dying, when the father died : *patre mortuo*, the father being dead, when the

father was dead : *ducente fratre*, his brother leading, i. e. under the guidance of his brother : *volente deo*, God willing, if God will. Instead of a participle a substantive is often used ; as, Cicerone *consule*, Cicero being consul, in the consulate of Cicero, when Cicero was consul : Cicerone et Antonio *consulibus*, when Cicero and Antony were consuls, in the consulate of Cicero and Antony : me *consule*, te *consule* &c. : so, patre *suasore*, *auctore* &c., by the persuasion, the advice of his father : so, me *suasore*, *auctore*, by my persuasion, advice &c. : sometimes an adjective ; as, patre *conscio*, *inconcio* ; me *conscio* ; te *inconcio* : all which instances are common : Cic. ad Div. 7. 18, nihil te ad me scripsisse demiror, præsertim *tam novis* rebus, particularly when things were so new or unusual : ibid. 16. 15, nec mirum, *tam gravi* morbo, *in* so dangerous a sickness, where perhaps *in* is omitted.

b) Without a noun or pronoun, which, however, is not so common as the former usage : e. g. Liv. 34. 31, ibi *permisso*, seu dicere prius seu audire mallet, ita cœpit tyrannus, when it was left to his choice, &c. : nondum *comperto*, quam in regionem venisset, Liv. 33. 5, when it was not yet known &c. : *audito*, Machanidam refugisse, Liv. 28. 7. An adjective also is used instead of a participle ; as Liv. 28. 17, haud cuiquam *dubio*, quin hostium essent, since it was doubtful to none, that they belonged to the enemy.

2.) It would be wrong to suppose that the question when ? might always be answered by an ablative : e. g. three days before, three days after ; where we must use *ante*, *post*, which are very common. The ablative is used only when the preposition *in* may be supposed. The question when ? in other instances is expressed in various ways :

a) By *intra* within, when the time must be accurately expressed ; e. g. *intra biduum* morietur, he will die within three days, i. e. before three days are past.

b) *Ad* : e. g. Cic. ad Div. 16. 10. 4, nostra *ad* diem dictam fiet, by the appointed day.

c) *Per*, when it denotes duration of time, or may be translated *during*; as, *per tres dies te non vidi*, I have not seen you during three days.

d) *In*, with an accusative, when translated *for*: as, *quanti cœnas in mensem*, at what cost do you dine for a month? *quanti habitas in menses tres?* what does your lodging cost you for three months?

e) Sometimes by the accusative *id*: *id temporis*, at that time: Cic. Cat. 1. 4, *quos ego iam multis ac summis viris a me venturos id temporis esse dixeram*, i. e. eo tempore.

f) By *de*, viz. when an action is denoted which takes place at a certain time: it is generally used after *surgere*, *proficisci*, *mittere*, *vigilare*, and similar verbs: e. g. Cæs. B. G. 5. 9, Cæsar — *de tertia vigilia* ad hostes contendit, *at*, i. e. at the beginning of the third watch, as soon as it commenced: *ibid.* 7. 45, *hac re cognita Cæsar mittit complures equitum turmas eo de media nocte*, at midnight, as soon as midnight: Cic. ad Att. 7. 4, *multa de nocte* eum profectum esse ad Cæsarem: Cic. Mur. 9, *vigilas de nocte*: Cic. Sext. 35, *cum forum, comitium, curiam multa de nocte* — occupavissent, long before day-break: Hor. Epist. 1. 2. 32, *ut iugulent homines, surgunt de nocte latrones*: *ire de nocte*, Terent. Ad. 5. 3. 55: *venire de nocte*, Cic. Mur. 33: *de die epulari*, Liv. 23. 8: *de die convivium adparare*, Terent. Ad. 5. 9. 8: *de die potare*, Plaut. Asin. 4. 2. 16: *vivere de die cum latronibus*, Cic. Phil. 2. 34, i. e. to live all day long: *navigare de mense Decembri*, Cic. Q. Fr. 2. 1.

g) By *ante*, before; as, *ante vesperam*, before evening; where the ablative would be incorrect. Instead of *ante* we may use 1.) *sub*, when the near approach of a time is denoted; as, *sub vesperam*, towards evening; *sub id tempus*, near that time; yet *sub* is sometimes used for *in*, and denotes the exact time: Nep. Att. 12, *quod quidem sub ipsa proscriptione* perillustre fuit, i. e. tempore proscriptionis: *sub profectione*, Cæs. B. G. 3. 27, at the time of marching: *sub noctem*, Virg. Æn. 1. 662 (666), at night: *sub luce*, Ovid. Am. 3. 14. 7, by day: *sub*

tempus edendi, Hor. Epist. 1. 16. 22: 2) by *abhinc*, when one reckons backwards, and speaks of a past time; as three years ago, *abhinc tribus annis*, or *abhinc tres annos*: e. g. Cic. Verr. 2. 9, *horum pater abhinc duo et viginti annos* est mortuus, their father died twenty-two years ago: Terent. Andr. 1. 1. 43, *interea mulier quædam abhinc triennium* ex Andro commigravit huc viciniæ, three years since: Cic. Verr. 1. 12, *abhinc annos XIV*: Cic. Phil. 2. 46, *abhinc annos viginti*: Cic. Verr. 2. 52, *abhinc XXX diebus*: Cic. Att. 12. 17, *abhinc amplius annis quinquaginta*, more than fifty years ago: Plaut. Most. 2. 2. 63, *abhinc sexaginta annis* occisus: Cic. Rosc. Com. 13, *quo tempore?* (sc. *decidit*) *ab hinc annis quatuor*. *Abhinc* properly means, from this, from this time: and the answer to the question how long? is put in the accusative: to the question when? in the ablative, sc. *in*: 3.) *pridie*, as *pridie Cal. Maias*.

h) *Post*, after; as, *post longum tempus*, *longo post tempore*, after a long time, a long time after: for which *ex* is also used in the sense of *since*; as, *ex illo tempore nemo dictus est dictator*, since that time no one has been named dictator: *ex quo tempore*, since which time, is very usual: e. g. Cic. ad Div. 5. 8: for which *ex quo*, sc. *tempore*, occurs, Liv. 3. 24; 28. 39: so, *ex hoc tempore*, Cic. Sext. 1: *ex eo*, sc. *tempore*, Sueton. Cæs. 23: *ex illo*, sc. *tempore*, Virg. Æn. 2. 169, since that time: *ex prætura triumphare*, Cic. Mur. 7. Instead of *post*, *sub* may be used: e. g. Cic. ad Div. 10. 16, *sub eas (litteras) statim recitatae sunt tuæ*, after that letter thine was immediately read: Liv. 25. 7, *sub hæc dicta* ad genua Marcelli procubuerunt, after these words &c. We may also say *interiectis tribus diebus*, *longo tempore interiecto* &c., for *post tres dies*, *post longum tempus*: e. g. *anno interiecto*, after the interval of a year, Cic. Provinc. 8: *paucis interiectis diebus*, after a few days, Liv. 1. 58: so also *interiectis aliquot diebus*, Cæs. B. C. 2. 14: *interiecto spatio*, *ibid.* B. G. 3. 4, after a time. Also *postridie*; *postridie eius diei*: *postridie Cal. Maias* &c.



## §. 3.

*Of the Ablative without a Preposition in particular.*

The ablative is used

## I.) With certain substantives.

1.) In the description of a quality or property, of the form, age &c. : yet in such instances it is usually accompanied by an adjective, pronoun or participle, as an epithet ; as, *homo magno natu, pulchra forma* &c. ; and perhaps either *præditus* or *cum* is understood : e. g. Liv. 21. 34, *magno natu principes* castellorum : Nep. Dat. 7, *maximo natu filius* desciiit : Cæs. B. G. 1. 47, *summa virtute et humanitate adolescentem* : Terent. And. 1. 1. 45, *mulier quædam — egregia forma atque ætate integra*, of peculiar beauty &c. sc. *prædita* : *ibid.* Eun. 2. 1. 52, *is ubi hancce forma videt honesta virginem* : *ibid.* Adolph. 3. 4. 79, *antiqua homo virtute ac fide* : Sall. Cat. 48. 5, *hominem nobilem, maximis divitiis, summa potentia* : Cic. ad Div. 1. 7. 29, *Lentulum nostrum, eximia spe, summæque virtutis adolescentem* : *ibid.* 16. 15. 4, *accepi tuam epistolam vacillantibus literulis* : Cic. Cat. 1. 2, *interfectus est propter quasdam seditionum suspensiones C. Gracchus, clarissimo patre, avo, maioribus*. Also without an epithet, but with a different sense : as, *puer ætate*, a child in years : Cæs. B. C. 3. 103, *ibi casu rex erat Ptolemæus, puer ætate* : of this see above under the question, as to, according to what? To these also belongs *clypeus ære*, a shield of brass, where *ex* fails : Virg. Æn. 3. 286, *ære cavo clypeum, magni gestamen Abantis*.

2.) With *opus, usus est, erat, fuit* &c., it is, was, &c. necessary, the thing needed is commonly put in the ablative : e. g. *opus est mihi libris*, I have need of books : *tibi opus est fortitudine* &c. That a nominative also may be used with *opus* ; e. g. *libri mihi opus sunt, fortitudo tibi opus est* ; and that pronouns of the neuter gender are rather put in the nominative, and

substantives in the ablative, was more at large observed, of the Nominative, Sect. IV. § 2: and we there inquired whether *usus* may also be joined to a nominative.

II.) With certain adjectives: as,

1.) *dignus* worthy, *indignus* unworthy, to the question, of what? as, *dignus laude*, Cic. Dom. 5, worthy of praise: *indignus beneficiis: honore*, Cic. Vatin. 16: *iniuria*, Terent. Ad. 2. 1. 12: *hoc est te dignum*, this is worthy of thee: *hæc nobis indigna sunt*, these things are unworthy of us: *filius patre dignus*, a son worthy of his father (when the father is a celebrated man): Cic. ad Div. 1. 7, *quia te est dignus filius: viribus nostris dignum*, *ibid.* 2. 11: *admittere indigna genere nostro*, Ter. Ad. 3. 3. 55: *vox — populi maiestate et victoriis indigna*, Cæs. B. G. 7. 17, and elsewhere. Yet *dignus* and *indignus*, after the Greek idiom, are sometimes used with a genitive; e. g. Cic. ad Att. 8. 15, Balb. *obsecro te, Cicero, suscipe curam et cogitationem dignissimam tuæ virtutis*: Plaut. Trin. 5. 2. 29, *non sum salutis dignus: imperii*, Cic. Harusp. 24, in some editions, others add *gloria*: Phædr. 4. 20. 3, *quidquid putabit esse dignum memoriæ*: Virg. Æn. 12. 649, *descendam magnorum haud unquam indignus avorum*. But when a verb is to follow, e. g. he is worthy to be loved, esteemed &c., then *dignus* and *indignus* are sometimes followed by *ut*, but more commonly by *qui*; as, *est dignus qui ametur, for est dignus ut ametur*: sometimes also an infinitive follows; as Virg. Ecl. 5. 89, *et erat tum dignus amari: dignus alter eligi, alter eligere*, Plin. Pan. 7: *indignus*, Ovid. Art. 1. 681. Note: *Dignus* is also used with a dative; e. g. *Veneri*, Plaut. Pœn. 1. 2. 44: *probæ*, Ovid. Trist. 4. 3. 57, which may also be the genitive: also with an accusative; e. g. *quid sim dignus*, Plaut. Capt. 5. 2. 6.

2.) *Macte*, a word expressing good wishes, and which has the form of a vocative, as if it were derived from *mactus*, a, um, or of an adverb, or of a participle from *mago*, xi, ctum, is also used with an ablative: as Virg. Æn. 9. 641, *macte nova virtute puer, sic itur ad astra*, good luck to thee, youth! with thy virtue:

so also *macte virtute*, Cic. Tusc. 1. 17. This word is used in a very singular way; for instance, Liv. 2. 12, Porsena says to Mucius, who attempted to kill him, *iuberem macte virtute esse, si pro mea patria ista virtute staret*, I should wish thee good luck with thy valour: Liv. 7. 10, *tum dictator: macte virtute ac pietate esto*: so, *macte virtute diligentiaque esto*, Liv. 10. 40: *macte virtute esto*, Sen. Ep. 66: *macte hac gloria*, Plin. Pan. 46: *macte animo*, Stat. Theb. 7. 280: also Liv. 7. 36, *macti virtute milites romani este*; where *macti* appears to be a plural: so, *macti ingenio esse*, Plin. H. N. 22. Ed. Hard. It is also used with a genitive; as Stat. Sylv. 5. 1. 37: *ibid. Sylv. 5. 1. 35*: Mart. 12. 6. 7, *macte animi*: Sil. 12. 256, *macte o virtutis avitæ*. Also without a case following it: e. g. *macte!* Cic. Att. 15. 29, i. e. o excellent! also the nominative *mactus* occurs: e. g. *mactus fercto sis*, Cato R. R. 134, i. e. contented, satisfied with.

3.) *Alienus*, strange to, unsuitable to, not adapted to, foreign to, is commonly used with *a*; as, *alienum a dignitate*, unsuitable to rank: yet in Cicero it is often used without *a*; as, *ad Div. 11. 27. 14, quod esset alienum nostra dignitate*, and elsewhere; e. g. *ibid. 14. 4*: Cic. Or. 26: Cic. Div. 1. 38: also with a dative, Cic. Cæcin. 9: Nep. Them. 4: or a genitive, Cic. Fin. 1. 4: Nep. Milt. 6.

4.) Many adjectives have been already considered under the various questions proposed before: as, *contentus aliqua re*, contented with any thing, to the question wherewith? *liber a labore* or *labore*, free from labour, to the question from what? *fretus aliqua re*, relying on any thing, to the question on what? unless *fretus* be rather a participle: it is also united with *esse*; e. g. *fretus sum*, I relied on, I trusted: as, *consilio fretus sum*, Terent. Andr. 2. 1. 36: cf. *ibid. 3. 5. 13*: *qui voce freti sunt*, Cic. Off. 1. 31.

5.) *Venalis* exposed to sale, *carus* dear: Hor. Od. 2. 16. 7, *otium — non gemmis neque purpura venale nec auro*, not to be sold for gems, nor purple, nor gold: Plin. H. N. 19. 4, *cibus*

venalis *uno asse* : quod non opus est, *asse carum est*, is dear at a penny, Cato ap. Senec. Ep. 94.

6.) Magnus, grandis, maior, maximus, minor, minimus, are followed by the ablative *natu*, to denote *age*, since the notion of age is not contained in these adjectives by themselves : thence when maior, maximus &c. are used without *natu*, it must nevertheless be understood.

7.) Other adjectives are also used with an ablative : e. g. ad-suetus, besides a genitive and dative, takes also an ablative, which has been already observed, Sect. V. § 2 : further, *æquus*, e. g. plus quam *me* atque *illo* *æquum* foret, Plaut. Bacch. 3. 3. 85 : ut *se æquum* est, *ibid.* Rud. Prol. 47, where, however, it may be an accusative, since there occurs *piscatorem æquum* est, *ibid.* 2. 6, unless *agere* be here supplied from what precedes. Also with the adjectives of measure and extent, the ablative is used to the question how long? how high? how broad? e. g. faciemus (scrobes) *tribus pedibus* altas, *duobus semis* latas, *tribus* longas, Pallad. in Ianuar. 10 : longum *sesquipede*, latum *pede*, Plin. H. N. 35. 14 : non latior (quam) *pedibus quinquaginta*, Cæs. B. G. 7. 19.

8.) Especially here we may reckon comparatives. They are often united with ablatives of three different kinds, which should be carefully distinguished.

a) First, an ablative of the thing or person with which another is compared. Here *quam* is usually omitted, and instead, the following subject, which is generally the nominative or sometimes the accusative with the infinitive, is put in the ablative : e. g. tu es doctior *patre*, for *quam pater* : video te esse felicior *fratre*, for *quam fratrem*, than thy brother : Cic. Att. 5. 21, *fame* nihil miserius : Cic. Senect. 14, nihil est *otiosa senectute* iucundius : Cic. ad Div. 9. 14. 10, nihil est enim *virtute* formosius, nihil pulchrius : these instances are very common : so, maior *annis sexaginta*, Nep. Reg. 1, older than sixty years, more than sixty years old : maior *annis viginti*, Suet. Cæs. 42. On the contrary, the expressions I know nothing more beautiful than

virtue, I give it to you rather than to your brother, would be incorrectly translated, *novi nihil pulchrius virtute, do tibi libentius fratre*; here *quam* must be retained, and we must say *quam virtutem, quam fratri*: since neither virtue nor brother is the subject of the sentence, i. e. answers to the question who? Terent. Phorm. 4. 2. 1, *ego hominem callidiorem vidi neminem quam Phormionem*, not *Phormione*. To these belong the abridged expressions, *spe citius*, sooner than hope, than was hoped: *opinione celerius*: *tristior solito*: *iusto longior*: e. g. *perfecisti rem spe (opinione) citius*, thou hast accomplished the thing sooner than was expected: *tu solito tristior es*, thou art sadder than customary: *hæc res est longior, brevior, iusto*, is longer, shorter, than what is right.

Note: 1.) This use of the ablative instead of *quam*, is not to be considered more elegant; both usages often occur: e. g. *laudem ampliorem quam eam*, Cic. Marc. 2: and elsewhere; e. g. Cic. Verr. 3. 16: 4. 20: Cic. Nat. Deor. 1. 24: 2. 17: Cic. Fin. 1. 3: Cic. Tusc. 2. 5.

2.) The comparatives of adverbs also are thus used: e. g. *nihil citius arescit lacryma*, nothing dries sooner than a tear: and to these belong the expressions *spe citius, opinionone celerius* &c.

3.) This occurs not only with comparatives in *or*, but also with those which are expressed by *magis*: e. g. Cic. Off. 1. 15, *nulum officium referenda gratia magis necessarium est*.

4.) Sometimes the ablative is used instead of the accusative of the object with *quam*; e. g. *neminem vidi doctiorem fratre tuo*, for *quam fratrem tuum*, which is harsh: e. g. Val. Max. 5. 3. 2, *neminem Lycurgo maiorem — Lacedæmon genuit, for quam Lycurgum*. This should not be imitated.

5.) It is however uncertain by what these ablatives are governed. Some understand *præ*, in comparison with, so that *doctior es patre* stands for *doctior es præ patre*. But since *præ* of itself denotes preference, so that it is used with positives, e. g. *felix præ me*, it thence appears that it would be superfluous with comparatives.

6.) *Quam* is often omitted, without the ablative being used : which particularly occurs with *plus*, *amplius*, *minus* ; also with *longius*, *maior*, *minor* ; where *plus* and *amplius* are translated *above*, and *minus* *under* : also *more than*, *less than* : e. g. *ferre plus dimidiati mensis cibaria*, Cic. Tusc. 2. 16 : *plus annum obtinere provinciam*, Cic. Att. 6. 6, above a year : Liv. 40. 2, *plus annum æger fuisset* : Liv. 23. 46, *hostium plus quinque millia cæsi eo die*, above five thousand &c., for *plus quam* : Terent. Adelph. 2. 1. 46, *homini misero plus quingentos colaphos infregit mihi* : so, *plus satis*, more than enough, Terent. Eun. 1. 2. 5, for *plus quam satis* : *plus millies* *audivi*, *ibid.* 3. 1. 32 : Cic. Rosc. Com. 3, *amplius sunt sex menses*, there are above six months, for *amplius quam* : so, *amplius triennium est*, *ibid.* : or *triennium amplius est*, *ibid.*, it is above three years ; for which soon after *triennio amplius* is used : Cæs. B. C. 3. 99, *in eo prælio non amplius quingentos cives desideravit* : *ibid.*, *sed in deditionem venerunt amplius millia quatuor et viginti* : Virg. Æn. 1. 683 (687), *tu faciem illius noctem non amplius unam falle dolo* : Liv. 29. 34, *inter eos constabat non minus ducentos Carthaginensium equites fuisse* : *minus decem tribunos facere*, Liv. 3. 64 : *haud minus duo millia*, Liv. 42. 6 : *minus dena millia*, Varr. R. R. 3. 2 : *ne minus habeamus singulos homines*, *ibid.* 2. 2 : *dona ne minus quinum millium* (dare), Liv. 30. 17 : *minus quinquennium est*, Plin. H. N. 15. 22 : *maiores annorum quinque et triginta*, Suet. Aug. 38, i. e. above thirty-five years old : *minor viginti annorum*, Pand. 50. 2. 6 : *obsides minores octonum denum annorum*, *minores quinum quadragenum*, Liv. 38. 38, i. e. under eighteen — above forty-five years of age : *navis minor duum millium amphorum*, Cic. ad Div. 12. 15. Lentul. Thus also *longius* : e. g. Liv. 3. 20, *longius ab urbe mille passuum*, above a mile farther &c. : so *magis*, e.g. *annos natus magis quadraginta*, Cic. Rosc. Am. 14, above forty years of age. So also *latior*, e. g. *palus non latior pedibus quinquaginta*, Cæs. B. G. 7. 19, for *quam pedibus* ; for which also *pedes* may be used. In all these instances no word is omitted besides *quam*. Sometimes also *quam* is omitted, and an ablative follows ; which, however, is not to be explained by *quam*, but would equally be

used if *quam* were expressed: e. g. *minus triginta diebus*, Cic. Div. 1. 32: Nep. Them. 5, i. e. in less than thirty days, where the ablative is governed by *in* omitted: so, *abhinc amplius annis quinquaginta*, Plaut. Most. 2. 2. 63, above fifty years ago: Ovid. Met. 1. 501, *nudos media plus parte lacertos*: here the ablative is not governed by plus, but by the preposition *ex* omitted. Yet the ablative is sometimes used with these words, when it must be explained by *quam*; as, *amplius triennio*, Cic. Rosc. Com. 3.

b) Secondly. The comparative is also often accompanied by an ablative of the thing in which one excels another: e. g. *eloquentia Cicero clarior fuit Hortensio*, in eloquence: *virtute superior est Caius Titio*.

c) Thirdly. It is often accompanied by an ablative of the measure, extent or degree, by which one thing is better, worse, greater, less, longer, more learned &c., than another; i. e. which expresses how much or how far one thing surpasses another. This ablative is either a substantive, an adjective, or even a pronoun: e. g. he is taller than I by one cubit, *est cubito uno longior me*: wider, longer, by half, than this thing, *dimidio latior, longior, hac re*: Plaut. Trin. 4. 2. 58, *sesquipede quam tu longior, by a foot and half*: Cæs. B. G. 5. 13, *Hibernia dimidio minor quam Britannia*: Cic. Acad. 4. 19, *aliquot annis minor, some years younger*: Horat. Epist. 2. 1. 40, *minor uno mense*: Cic. Att. 13. 29, *dimidio minoris constabit, it will cost less by one half*: Cic. Dom. 44, *dimidio carius*: Cic. Flacc. 20, *dimidio stultior*: Hor. Sat. 2. 3. 118, *dimidio maior*: Liv. 10. 45, *parvo plures caperentur, a few more*: *uno plus cecidisse*, Liv. 2. 7, *more by one*: *una plures tribus antiquarunt*, Liv. 5. 30, *more tribes by one*: *molestum est, uno digito plus habere*, Cic. Nat. Deor. 1. 38, *to exceed by a finger, i. e. to have six fingers*: *ager centum et septuaginta aratoribus inanior*, Cic. Verr. 3. 52, *i. e. poorer by a hundred and seventy husbandmen*: *bis sex ceciderunt, me minus uno*, Ovid. Met. 12. 554, *with the exception of me alone*. Particularly the following adjectives and pronouns of the neuter gender: *multo*, by much; *paulo*, aliquanto;

tanto, by so much, quanto, by how much ; or quanto tutius — tanto melius, the safer — the better &c. ; nimio, hoc, eo, quo ; all which are very usual : e. g. *multo doctior es patre*, thou art (by) much more learned than thy father : *paulo felicior sum te*, I am a little more fortunate than thou : *aliquanto crudelior illo : tanto modestior esse debes*, quanto doctior es, thou oughtest to be more modest, as much as thou art more learned : *quanto felicior te sum ?* Cic. Off. 1. 26, *quanto sumus superiores*, tanto nos *submissius* geramus, the more we are eminent, the more submissively let us behave : *nimio plus*, quam velim, nostrorum ingenia sunt mobilia, Liv. 2. 27 : *hoc felicior es me*, or *quam ego : eo felicior &c.* Eo and hoc are also used with quo either preceding or following ; as, *hoc felicior me es*, *quo doctior es : eo maior fuit lætitia*, *quo magis* præter opinionem res accidit, the more the thing happened beyond expectation, the greater was the joy : *quo magis* repentina res erat, *eo celerius &c.* ; in which instances it is indifferent whether the comparative end in or, or be formed periphrastically with magis : it is also indifferent whether the comparative be an adjective or adverb. Quo generally precedes eo or hoc ; as, *quo quis est doctior*, *eo submissius se debet gerere* : Cic. Q. Fr. 3. 1. 5, *quo suaviores erant*, *eo maiorem &c.* : Cic. Off. 2. 9, *quo quis est versutior et callidior*, *hoc invidiosior et suspiciosior* : Quintil. 2. 2, *quo sæpius monuerit* (magister), *hoc rarius castigabit*. So also with magis : *quo magis me amas*, *eo minus officia mea tibi deerunt* ; *quo minus me amas*, *eo magis officia mea tibi deerunt* : *quo magis es doctus, pius &c.*, *eo magis placebis*. Note : 1.) Many erroneously reckon these ablatives amongst adverbs : 2.) instead of the ablatives *aliquanto*, *tanto*, *quanto*, the accusatives *aliquantum*, *tantum*, *quantum*, are often used adverbially, ad or in being understood : e. g. *quantum doctior*, *tantum modestior* ; *aliquantum longior* : Terent. Eun. 1. 2. 51, *eius frater aliquantum est ad rem avidior* : 3.) for *multo* we may use *longe* ; as, *longe doctior, felicior &c.*, which frequently occurs. That multo and longe are also added to superlatives in the same way as quam, for the sake of amplification, belongs not to this place, though such instances are very usual ; e. g. *doctissimus*, most learned ; *longe doctissi-*



mus, exceedingly learned; quam doctissimus: optime, very well; quam optime, exceedingly well.

### Observation.

*Alius*, another, sometimes imitates the construction of comparatives, that is, takes an ablative after it instead of *quam*; as, Brut. et Cass. Cic. ad Div. 11. 2. 5, nos ab initio spectasse otium, nec quidquam *aliud libertate communi* quæsisse &c., for *aliud quam libertatem*: Hor. Epist. 1. 16. 20, neve putes *alium sapiente bonoque* beatum, for *quam sapientem bonumque*: ibid. 2. 1. 239, aut *alius Lysippo* duceret æra: Phædr. 3. Prolog. 41, quod si accusator *alius Seiano* foret, for *quam Seianus*: these instances are singular, and should not be imitated.

### III.) The ablative is used with many different verbs:

1.) It is continually used with *esse*; in which case the substantive in the ablative is generally accompanied by an adjective, pronoun, or participle:

a) In the description of a thing or person, according to its properties, form, age &c., where *esse* is often translated, *to be of*, or *to have*: e. g. *sum bono ingenio, pulchra forma, ægro corpore, summa virtute*, I have a good understanding, a beautiful form &c., where perhaps *præditus*, or sometimes *in*, must be understood: Terent. Hec. 5. 1. 10, nam iam *atate ea sum*, ut non siet peccato mihi ignosci æquum, for I am now of such an age &c.: Cic. ad Div. 6. 15, 5, quare fac, *animo magno fortisque sis*, take care to have a great and firm mind: Terent. Eun. 1. 2. 4: *bono animo es*, be in good spirits, of good courage: Cic. Quir. p. Red. 1, qui nunquam *ægro corpore fuerunt*, who were never sick: Cic. ad Div. 3. 10. 8, tamen *ea stultitia* certe non *fuissem*, yet I certainly should not have been so foolish: and soon after he says, quod si *essem ea perfidia*, so perfidious: ibid. 6. 1. 11, *simus igitur ea mente*, let us, therefore, have that mind: Cæs. B. G. 1. 18, ipsum *esse Dumnorigem summa audacia, magna apud plebem — gratia*, was very bold, and of much in-

fluence with the populace : *ibid.* 5. 40, ipse Cicero, cum *tenuissima valetudine esset*, though he was very ill : *Nep.* Iph. 3, *fuit autem et magno animo et corpore, imperatoriaque forma* : *Sall.* Iug. 63, *novus nemo tam clarus, neque tam egregiis factis erat*, no one not a noble was so illustrious, nor had performed such remarkable exploits : *ibid.* 5, *primum, quia (bellum) magnum et atrox, variaque victoria fuit*, and of or with alternate victory : sometimes *esse* is omitted, as *Sall.* Iug. 95. 3, *Sulla — animo ingenti, cupidus voluptatum, sed gloriæ cupidior : otio luxurioso &c.*, where after *luxurioso* Kortte has omitted *esse*, which occurs in the common editions : *Cic.* ad Div. 5. 11. 1, *quamobrem reliquis tuis rebus omnibus pari me studio erga te et eadem voluntate cognosces*, thou wilt find me of equal devotion &c.

b) also in other places where *esse* may be translated to be in any situation or circumstances, either literally or figuratively. Yet in this case also the ablative is usually accompanied by an adjective or pronoun : as *sum spe bona, summo honore &c.*, where perhaps *præditus* or *in fails* : *Cic.* Verr. 2. 35, *et fuit tota in Græcia summo propter ingenium honore et nomine*, was in the highest honour and renown : *Cic.* ad Div. 12. 28. 4, *ego sum spe bona*, I am in good hopes, entertain good hope : *ibid.* res neque nunc *difficili loco* mihi videtur *esse, et fuisset facillimo*, the thing seems to be in no difficult situation &c. : *ibid.* 16. 15. 2, *incredibili sum sollicitudine* de tua valetudine, I am in indescribable anxiety &c. : *ibid.* 4. 15. 2, *ne quo periculo te proprio existimares esse, sc. in* : *ibid.* 6. 4. 11, *quanto fuerim dolore meministi* : *ibid.* ad Att. 1. 12, *rem esse insigni infamia* : *ibid.* 5. 14, *tamen magno timore sum* : *Nep.* Eum. 7, *credens minore se invidia fore* : *Liv.* 1. 40, *non apud regem modo sed apud patres plebemque longe maximo honore Servius Tullius erat* : *Liv.* 1. 54, *apud milites vero tanta caritate esse, ut &c.*, was in so great estimation. All these and similar expressions are very usual, and may properly be imitated. Yet *in* is very often added : e. g. *Liv.* 5. 47, *interim arx Romæ capitulumque in ingenti periculo fuit* ; where, however, Gronovius disapproves *in* : *Cic.* Off. 2. 19, *iuris civilis summo semper in honore fuit cognitio* : *Cic.* ad Att. 2. 9, *non enim poteramus ulla esse in*

*invidia*: Cic. ad Div. 13. 19. 2, *etsi eramus in magna spe*, te &c. though we were in great hope, that thou &c.: Cæs. B. C. 2. 17, *magna esse in spe*: Cic. ad Div. 2. 3. 5, *summa scito te in expectatione esse*, that men expect much from thee; passively, for *te expectari*: *ibid.* 6 3. 6, *nihilo te nunc maiore in discrimine esse*: Cic. ad Div. 12. 14. 3, *Lent. cuius rei tanto in timore fui*. If, however, the adjective, pronoun or participle fails, then *in* is generally expressed: e. g. *esse in spe, in honore, in amore, in deliciis*: Cic. ad Div. 2. 12. 5, *si non essem quidem tamdiu in desiderio rerum mihi carissimarum*: *ibid.* 14 3. 4, *sed tamen, quamdiu vos eritis in spe, non deficiam*: *esse in vitio*, to be in fault: Cic. Off. 1. 7, *qui autem non defendit, nec obsistit, si potest, iniuriæ, tam est in vitio, quam si parentes — deserat*: Cæs. B. G. 7. 24, *duæque (legiones) partitis temporibus erant in opere*, were at work: *in gratia esse cum aliquo*; Cic. ad Att. 2. 9, *si erit nebulo iste cum his dynastis in gratia*: Cic. Verr. 4. 1, *ab ea civitate, quæ tibi una in amore atque in deliciis fuit?* which alone was in favour with you &c.: Cic. ad Div. 10. 4. 10, *Planc. sum in expectatione omnium rerum, quid in Gallia citeriore — geratur, i. e. exspecto, I am waiting eagerly to know*. In such instances the omission of *in* would be harsh and occasion obscurity. It is therefore not incorrect to add *in* even when an adjective &c. is used: but to omit it, when an adjective &c. is not used. *Note*: *esse* also when it is put for *feri* is joined to an ablative: e. g. *quid se futurum esset*, Liv. 33. 27, what would become of them: as was noticed before, § 2. n. I. 5.

II.) The ablative, without a preposition, is used after certain verbs compounded of the prepositions *a*, *ab*, *ex*, *e*, *de*, *super*; as, *abscedere loco*, and *a loco*, *exire urbe* and *ex urbe*, *eiicere urbe* and *ex urbe*; where the preposition may be omitted, since it is contained in the verb, yet it is often repeated: Liv. 26. 7, *abscedere irrito incepto*, gave up his design; where the ablative depends on *abscedere*: Terent. Hec. 5. 4. 14, *cito ab eo hæc ira abscedet*, this irritation will soon leave him: *decedere provincia*; Cic. Ligar. 1, *Confidius decedens provincia*, where the ablative is governed by *de* in *decedens*: *decedere officio*, Liv. 27.

10: *de officio*, Cic. Verr. 2. 10: thus also *decedere via* and *de via, vita* and *de vita*, *decedere de statione vitæ*, also *decedere*, to die: *decedere de iure suo*, Cic. Off. 2. 18: Rosc. Am. 27: *decedere instituto suo*, Liv. 37. 54, to depart from his intention: *decedere de vallo*, Cæs. B. G. 5. 43. Also *decedere ex*, Nep. Timol. 1: Nep. Cat. 1. So *abire magistratu*, Liv. 3. 51: *abire ex oculis*, Liv. 25. 16: *e vita*, Cic. Tusc. 1. 30: *exire domo*, Cic. ad Div. 1. 9. 13: *exire ex urbe*, *ibid.* 4. 1: *exire vita*, Cic. Amic. 3. To these belongs *abdicare se magistratu*, to remove himself from an office, to resign an office; where *magistratu* is governed by *ab* in *abdicare*: e. g. *dictatura*, Liv. 4. 24: *prætura*, Cic. Cat. 3. 6: yet we also find *abdicare magistratum*, e. g. *dictaturam*, Liv. 6. 18. *Excedere finibus*, Cæs. B. G. 4. 18: *ex ephebis*, Ter. Andr. 1. 1. 24: *ex pueris*, Cic. Arch. 3, to cease being a child: *excedere e vita*, Cic. Off. 1. 43, to die: also *vita*, without *e*, Cic. Tusc. 1. 13. So *excedere pugna, prælio*, to retire from the fight, when one is wounded &c.: e. g. *prælio*, Cæs. B. G. 2. 25: or *e prælio*, *ibid.* 4. 33: *pugna*, *ibid.* 3. 4: *ex acie*, Nep. Hann. 4: *via*, Liv. 24. 20: *ex via*, Cæs. B. G. 5. 19: *loco*, *ibid.* B. C. 1. 44: *ex loco*, Terent. And. 4. 4. 21. So *egredi officio*, to overstep his duty, Ter. Phorm. 4. 5. 10: *egredi urbe*, Suet. Aug. 23: *ex urbe*, Cic. Cat. 1. 8: *ab urbe*, Suet. Claud. 23: *navi*, Cæs. B. G. 4. 2, or *e navi*, Cic. Vatin. 5: *eiicere urbe*, e. g. Nep. Cim. 2, *possessores veteres urbe insulaque eiecit*: Cæs. B. G. 4. 15, *Germani se e castris eiecerunt*: *demigrare de oppidis*, Cæs. B. G. 4. 19: *ex aedificiis*, *ibid.* 4: *ex insula*, Nep. Milt. 2: *loco*, Plaut. Amph. 1. 1. 85: *emigrare domo* or *ex domo*: *e vita*, Cic. Leg. 2. 19: *pedem porta non efferre*, Cic. Att. 6. 8, *Bibulus, qui—pedem porta non plus extulit quam domo sua*: *excidere*; e. g. *excidit e manibus victoria*, Cic. ad Brut. 10: *excidere e memoria*, to escape the memory, Liv. 27. 3: Terent. Andr. 2. 5. 12, *urore excidit*: Ovid. Met. 7. 172, *quod excidit ore pio scelus?* so *excidere animo*; Virg. Æn. 1. 26 (30) *necdum etiam causæ irarum sævique dolores exciderant animo* (Iunonis) unless perhaps this be the dative, as Cic. ad Div. 5. 13. 3, *quæ cogitatio cum mihi non omnino excidisset*: *excidere ausis*, to

fail in, not to be prosperous in our attempts : of Phaeton, Ovid. Met. 2. 328, *magnis tamen excidit ausis* : so *fine*, Quintil. 2. 17 : *decidere de spe* : Terent. Heaut. 2. 3. 9, *væ misero mihi, quanta de spe decidi!* from what great hope have I fallen ! To these belongs *exsolvere aliquem periculo* ; *abstinere aliqua re* ; *abstinere se* or *manum a re* and *re*, which are very common : e. g. *manus a se*, Cic. Tusc. 4. 37 : *se scelere*, Cic. Phil. 2. 3 : *abstinere maledicto*, Cic. *ibid.* : *supersedere re* to be exempt from, to spare one's self, is very common : as *supersedere labore itineris*, to spare one's self the fatigue of a journey, Cic. ad Div. 4. 2. 10 : *supersede istis verbis*, Plaut. Pœn. 1. 3. 5, spare those words : also with an infinitive : Liv. 21. 40, *supersedissem loqui apud vos*. To these belongs *abundare aliqua re* : see soon after, n. III. Here much depends on usage : e. g. *inesse* can scarcely be found with an ablative, although *in* governs one : but we either find *in* repeated, or it is followed by a dative ; as Terent. Andr. 5. 2. 16, *tristis severitas inest in vultu* : *ibid.* Eun. 1. 1. 14, *in amore hæc omnia insunt vitia* : Cic. Amic. 21, *digni sunt amicitia, quibus in ipsis inest causa, cur diligentur* : and elsewhere, e. g. Cic. Nat. Deor. 1. 42 : Cic. ad Div. 5. 15 : with a dative it is as usual, e. g. *huic rei insunt multa vitia* : so *universitati*, Cic. Nat. Deor. 1. 43 : and elsewhere, e. g. Sall. Cat. 40 : Ovid. Her. 17. 130 : Fast. 4. 688 : Am. 1. 14. 31 : Plin. H. N. 10. 36.

### Observations.

1.) It is self-evident, that with verbs thus compounded of *a*, *ex*, *de*, these ablatives can only be used, when the question from what? whence? or out of what? applies. When other relations are expressed these verbs are followed by other prepositions and cases : e. g. *descendere in forum*, to go down to the market-place : this is a common expression, because the market was in a low situation : unless it simply means to go to the market, without any notion of descent, as we find *descendere in rostra*, Cic. Off. 3. 20, Ed. Græv. : *domum abire*, to go home, Liv. 2. 37 : *abire in ora hominum pro ludibrio*, Liv. 2. 36, to pass into people's mouths : *abire in semen*, to run to seed,

speaking of plants, Plin. H. N. 21. 12 : so, exire *in semen*, *ibid.* : abire *ad deos*, Cic. Tusc. 1. 14 : degredi *in campum* : equites degressi *ad pedes*, having dismounted, Liv. 3. 62 : deducere *in portum*, Liv. 24. 1 : evocare *ad colloquium*, *ibid.* : ut *Rhegium* devehentur, *ibid.* : deferre naves *in terram*, *ibid.* : elici *ad pugnam*, Liv. 26. 7 : evadere *in muros*, Liv. 4. 34 : egredi *in terram*, Cic. Verr. 5. 51 : *ad portam*, to the door, Liv. 33. 47 : exire *ad bellum civile*, Cic. ad Div. 2. 16. 10 : exire *in vulgus*, Nep. Dat. 6, to spread abroad amongst the people, to become known :

2.) We also find *excedere*, *exire*, *egredi* with an accusative ; as, a) *excedere*, Liv. 2. 37, *factoque senatus consulto, ut urbem excederent Volsci* : some think that *extra* is understood : *modum excedere*, to exceed the measure, often occurs in Livy : e. g. 2. 2 : 2. 3 : *fidem excedere*, in Velleius : b) *exire* : e. g. *tela*, to parry off, to yield in battle : Virg. *Æn.* 5. 438, *corpore tela modo atque oculis vigilantibus exit* : c) *egredi*, e. g. *flumen*, to pass a river, Sall. Jug. 101, *ego flumen Mulucham non egrediar* ; where some think that *trans*, *ultra*, or *extra* is understood, but unnecessarily : so *urbem egredi*, Liv. 1. 29 : 3. 57 : 22. 6. Sometimes *extra* follows : as Nep. Hann. 5, *ut egredi extra vallum nemo sit ausus* : so *extra* after *excedere*, Liv. 9. 23, *ferte signa in hostem : ubi extra vallum agmen excesserit, castra, quibus imperatum est, incendant*. We also find an accusative after other verbs, which are compounded of a preposition that governs an ablative ; as, *abhorrere aliquid*, *aversari aliquem*, *prævenire aliquem*, *desperare aliquid*. Some have both dative and accusative ; as, *hoc me deficit, hoc mihi deficit* : further, *præcedere*, *præcellere*, *præcurrere*, *præire*, *præstare* to excell, *prævertere* : some a dative only ; which we considered before, of the Dative, Sect. VI. § 4. n. VII. VIII. IX. X.

III.) The ablative without a preposition, is used with verbs which denote plenty or want of any thing : 1.) plenty ; as *abundare divitiis, copia frumenti* : also *abundare præceptis philosophiæ*, Cic. Off. 1. 1 : which is very usual : *redundare* to overflow, to be abundant ; e. g. Cic. ad Div. 3. 10. 14, *præsere-*

tim cum tu omnibus vel *ornamentis*, vel *præsidis* redundares. To these some add fluo; e. g. Liv. 38. 17, fluunt *sudore* et *lassitudine* membra, drip with sweat; which scarcely belongs to this place. But adfluere *aliqua re*, to overflow with any thing, often occurs: e. g. *voluptatibus*, Cic. Fin. 2. 28: *divitiis*, *honore*, Lucret. 6. 12: Cic. Arch. 3, *celebri* quondam urbe et copiosa atque *eruditissimis hominibus liberalissimisque studiis* adfluente, i. e. redundante: diffluere, e. g. Cic. Off. 1. 30, quam sit turpe diffluere *luxuria*, et delicate ac molliter vivere, to be dissolved in luxury: circumfluere *rebus*, to have an abundance, Cic. Verr. 3. 4: *scatere* to be full, to sprinkle over, is used with an ablative, Mela 1. 9, Nilus scatet *piscibus*: Plaut. Aul. 3. 6. 22, si *vino* scateat: Plin. H. N. 3. 3, *metallis* scatet Hispania: manare to flow, Cic. Div. 1. 34, Herculis simulacrum *multo sudore* manavit, dripped with much sweat: 2.) want; as, egere and indigere *re*, to want any thing, are very usual: Cic. Off. 2. 20, malo virum, qui *pecunia* egeat, quam pecuniam, quæ *viro*: *oculis*, Cic. Nat. Deor. 2. 57: *consilio*, Cic. ad Div. 10. 16: Nep. Att. 21, ut annos triginta *medicina* non indiguisset: Cic. Rosc. Com. 15, magis mea adolescentia indiget illorum *bona existimatione*: so Cic. Q. Fr. 1. 3: Cæs. B. C. 2. 35: *carere* not to have, to be without, to miss: e. g. *febri*, to be without fever, Cic. ad Div. 16. 15: *culpa* without fault: *sensu doloris* without feeling of pain: *dolore*, Cic. Amic. 6: *culpa*, Terent. Hec. 4. 4. 41: *voluptatibus*, Cic. Senect. 3: *crimine*, Cic. Ligar. 2: *vitiis* to be free from defects or vices: *carere hac re* cogor, I am compelled to dispense with this: *facile careo ista re*, *facile re* possum *carere*: e. g. Nep. Phoc. 1, si ipse *his* facile careret, if himself could easily dispense with them: *carere foro*, Cic. Mil. 7, not to go into public: *carere publico*, Cic. ibid.: *luce forensi*, Cic. Brut. 8: *carere senatu*, not to go into the senate, Cic. Mil. 7: *patria*, to be out of one's country, in exile: these are the most usual significations: *carere* does not mean to want: *vacare*, properly, to be empty, free from any thing; as *vacare culpa* magnum est solatium, Cic. ad Div. 7. 3. 14: Cic. Off. 1. 19, sed ea animi elatio, quæ cernitur in *periculis*, — si *iustitia* vacat, if it be destitute of justice: ibid.

nihil enim honestum esse potest, quod *iustitia* vacat; yet we often find *vacare a*: e. g. *vacare a metu ac periculis*, Liv. 7. 1: Cæs. B. C. 3. 25, hæc *a custodibus* classium loca maxime vacabant: Cic. Nat. Deor. 1. 1, *ab omni curatione et administratione* rerum vacant, and elsewhere. Note: *Vacare* is often also used without an ablative; as, *agri vacant*, the fields lie empty, desolate: also *vacat*, impersonally: *vacat mihi*. We also find *vacare rei*, to be devoted to any thing, e. g. *litteris*: properly, to be at liberty from all other pursuits, so as to be given to that alone: this instance does not belong to our present subject, but is mentioned here to avoid confusion. Finally, to these belongs *deficere*, where it means, to be weak, to faint; as, *deficere viribus, animo*: e. g. Cic. Rosc. Am. 4, tamen *animo* non deficiam, I will not faint in spirit: also in the passive; Cic. Cluent. 65, *mulier abundat audacia: consilio et ratione deficitur*, abounds in audacity, is deficient in judgement and counsel: Tibull. 2. 5. 76, *sol defectus lumine*, i. e. *carens lumine, obscuratus*.

### Observation.

*Egeo* and *indigeo* are also often used with a genitive: e. g. Cic. ad Att. 7. 22, *egeo consilii*: so *medicinæ*, Cic. ad Div. 9. 3: Ter. And. 5. 3. 19, quasi tu huius indigeas *patris: consilii*, Cic. Att. 12. 35: *artis*, Cic. Or. 1. 34: *ingenii*, Cic. ad Div. 6. 4. Also *careo* is sometimes used with a genitive; Ter. Heaut. 2. 4. 20, *præterquam tui* carendum quod erat, for *te*: Næv. ap. Gell. 19. 7. Also *scateo* and *abundo*; e. g. *terra scatit* (for *scatet*) *ferarum*, Lucret. 5. 40: *fons scatit dulcis aquai*, for *aquæ*, ibid. 6. 891: *Xanthippe — irarum et molestiarum muliebrium* *scatebat*, Gell. 1. 17: *quarum* *abundamus rerum*, Lucil. ap. Non. 9. 6: *abundans* with a genitive, Nep. Eum. 8: Virg. Ecl. 2. 20. We also find *careo*, *egeo*, *indigeo*, *scateo*, with pronouns of the neuter gender, as *id*, *quod*, *quidquam* &c.: e. g. Plaut. Men. 1. 2. 12, *nec quidquam* *eges*; which, however, is not surprising, nor is it to be imitated, as we remarked when considering the accusative. Also *pauca* *egebat*, Sall. Jug. 98. (103), according to Wasse; but Ed. Cort. has *quærebat*:



so indigere, e. g. *nihil*, Varr. L. L. 4. 17 : Apul. Met. 1. p. 113. Elmenh. : qui nos indigent, Afran. ap. Non. 9. 19 : careo, e. g. *id*, Plaut. Curc. 1. 2. 46 : meos *parentes* careo, Turpil. ap. Non. 6. 104 : 9. 5 : scateo, e. g. *id* tuus scatet animus, Plaut. Pers. 2. 1. 9, for *ea re*.

IV.) The ablative without a preposition is used with verbs of filling, loading, burdening, satisfying, enriching, &c., to the question wherewith? Such verbs are, impleo, compleo, expleo, oppleo, suppleo to supply, satio, saturo, farcio, refercio to cram full, ingurgito, cumulo, augeo, locupleto, obruo &c. : e. g. *cumulare beneficiis*, to load with benefits : *obruere aliquem lapidibus*, *augere aliquem honoribus, divitiis* &c. : which were considered under the question wherewith? Yet some of them—for instance, impleo, compleo, expleo, saturo, obsaturo—after the Greek idiom, sometimes take a genitive to the question wherewith? as Plaut. Men. 5. 5. 3, *parasitus, qui me complevit flagitii et formidinis* : *complere urbes ararum*, Lucret. 5. 1161, and elsewhere ; e. g. Plaut. Amph. 1. 2. 9 : 4. 1. 8 : Cic. ad Div. 9. 18, *implere ollam denariorum* : Liv. 1. 46, *aliquem implere temeritatis* : Liv. 5. 28, *aliquem religionis* : Liv. 10. 4, *implere hostes fugæ et formidinis* : Virg. Æn. 1. 215 (219), *implentur veteris Bacchi (i. e. vini) pinguisque ferinæ* : *ibid.* 2. 586, *animumque explesse iuvabit ultricis flammæ* : Plaut. Stich. 1. 1. 18, *hæ res vitæ me saturant*, make me sick of life : Terent. Heaut. 4. 7. 29, *næ tu propediem istius obsaturabere*, will soon be sick of him.

V.) Verbs of freeing, acquitting &c., have an ablative to the question from what? Yet some also have *a* : e. g. *liberare aliquem re* and *a re* : both are very common : e. g. *aliquem culpa*, Cic. Att. 13. 22 : *invidia*, Cic. Nat. Deor. 1. 6 : *suspicione*, Cic. ad Div. 1. 2 : *periculo*, Cæs. B. C. 3. 83 : *obsidione*, *ibid.* B. G. 4. 19 : *ab omni erratione*, Cic. Univ. 6 : *a quartana*, Cic. Att. 10. 15 : *a scelere*, Cic. Marc. 5 : also *ex* ; e. g. *ex incommodis*, Cic. Verr. 5. 9 : so *solvo*, to untie, loose, free, with an ablative, and with *a* ; e. g. *comas casside*, Ovid. Fast. 3. 2 : *redimicula collo*, *ibid.* 4. 136 : *rates litore*, Lucan. 4. 583 : *rates a litore*,

ibid. 2. 649 : civitatem *religione*, Cic. Cæcin. 34 : rempublicam *religione*, Liv. 7. 3 : aliquem *dementia*, Hor. Epod. 17. 4 : aliquem *legibus*, Liv. 21. 50 : Cic. Rab. Post. 5, i. e. to give a dispensation from : so, solvi *legibus*, to be exempt from the laws, is very usual : e. g. Liv. 10. 13 : also solvere navem (or naves) sc. *litore*, Liv. 45. 6 : Cæs. B. G. 4. 36 : B. C. 1. 28 : 3. 6 : Nep. Hann. 8, to set sail : for which solvere, by itself, is used, Cic. Off. 3. 12 : Cic. ad Div. 16. 9 : exsolvere se *suspicionem*, Ter. Hec. 4. 2. 23 : 5. 2. 26, to free himself from suspicion : so *occupationibus*, Cic. ad Div. 7. 1 : populum *religione*, Liv. 3. 20 : aliquem *ære alieno*, Liv. 6. 14 : *vinculis* aliquem, Plaut. Truc. 4. 3. 10 : pugionem *a latere*, Tac. Hist. 3. 68 : se *e nervis*, Lucret. 3. 696 : relaxare se *occupationibus*, to free one's self from business, e. g. Cic. ad Div. 7. 1. 16, *quibus* (*occupationibus* molestissimis) si me relaxaro : nam, ut plane exsolvam, non postulo : se *occupatione* relaxare, Cic. Att. 15. 16 : laxare se *molestiis*, Cic. ad Div. 5. 14. Lucc. : animum *ab adsiduis laboribus*, Liv. 32. 5 : expedire se, to set himself at liberty ; e. g. *cura*, Ter. Phorm. 5. 4. 4 : *ærumnis*, from trouble, Ter. Hec. 3. 1. 8 : *crimine*, ibid. 5. 1. 28 : se *ab omni occupatione* expedire, Cic. Att. 3. 20 : se *ex laqueis*, Cic. Verr. 2. 42. To these some also add *levare*, which properly means, to lighten ; and thence *levare* aliquem *onere, cura* &c., means, literally, to lighten one of a burden, of care &c., and so partly to free him from it : e. g. se *ære alieno liberare* aut *levare*, Cic. Att. 6. 2 : me *molestia levarunt* ; utinam omnino *liberassent*, Cic. ad Div. 16. 9 : hence in general, to free, to deliver ; e. g. se *infamia*, Cic. Verr. 3. 61 : aliquem *metu*, Liv. 3. 22 : animos *religione*, Liv. 21. 62 : aliquem *fasce*, Virg. Ecl. 9. 65 : also with a genitive ; e. g. me *omnium laborum* levas, Plaut. Rud. 1. 4. 27. That all these verbs take also an accusative is quite manifest : e. g. solvere funem, to loose, to let go the rope : debitum, to discharge the debt : so exsolvere, expedire, rem, negotia, to disentangle from its difficulties, hindrances ; thence, to place in good circumstances : levare onus, to lighten a burden.

VI.) Verbs of robbing, spoiling, depriving, take an ablative

of the thing of which a person is deprived : as *privare, spoliare, orbare, aliquem aliqua re, vestibus* &c. : *privare aliquem vita*, Cic. Phil. 9. 4 : Cic. Rab. Perd. 3 : *aliquem somno*, Cic. Att. 9. 10 : *se oculis*, Cic. Fin. 5. 29, and elsewhere : *spoliare aliquem veste*, Nep. Thras. 2 : *aliquem omni argento*, Cic. Verr. 4. 17 : *dignitate*, Cic. Mur. 41 : *vita*, Virg. Æn. 6. 168 ; and elsewhere : *orbare*, e. g. *aliquem sensibus*, Cic. Acad. 1. 23 : *Italiam iuventute*, Cic. Pis. 24, and elsewhere : so in the passive, *privari rebus suis, capite* : *orbari parentibus, liberis* : *spoliari rebus* &c. : Cic. Off. 1. 10, *filio orbatus* : Cic. Cluent. 15, *mater orbata filio*. *Note* : *Privare* is also used with a genitive ; e. g. *me privas tui*, Afran. ap. Non. 9. 6 : also with an accusative ; e. g. *res vis hanc privari pulchras*, Næv. *ibid.* for *rebus pulchris*.

VII.) *Teneor*, I am held or bound to any thing in duty &c., is followed by an ablative ; as, *teneri legibus, pœna, iureiurando* &c. : Cic. Off. 3. 27, *quamdiu iureiurando hostium teneretur, non esse se senatorem*, that as long as he was bound by the oath to the enemy &c. : Cic. ad Q. Fr. 2. 3, *lexque de iis ferretur, ut, qui non discessissent, ea pœna, quæ est de vi, tenerentur*, should be liable to that punishment &c. : Cic. Harusp. 8, *eos lege de vi—teneri* : so, *teneri fœdere*, Liv. 24. 9. *Note* : With the genitive, Cic. Leg. 3. 13, *nisi—cupiditatis eiusdem tenerentur* : so *furti*, Pand. 6. 1. 4, i. e. to be guilty of : also with *in*, e. g. *in peccatu* (for *peccato*) *manifesto tenebatur*, Cic. Verr. 2. 78 ; where however it may be translated, he was in an evident transgression : so, *in eo fœdere teneantur*, Liv. 1. 52 ; where we may read, *iam eo fœdere* : *teneri* also occurs with an infinitive, Plaut. Merc. 1. 1. 52, *omnes tenerent mutui tanti credere*, all should beware of lending me money.

*Note* : 1.) *Teneor* with an infinitive ; e. g. *facere*, I am bound to any thing, apparently is not used amongst the ancients : 2.) *obstringi* is also used with an ablative ; Cic. Verr. 5. 14, *sic eos (magistratus) accepi, ut me omnium officiorum religione obstrictum arbitrarer*, that I thought myself bound to &c. : so *legibus*, Cic. Invent. 2. 45 : *obstringere aliquem iureiurando*,

Cæs. B. G. 1. 31 : *fædere*, Cic. Pis. 13 : also *obligari*, e. g. *fædere*, Liv. 38. 33 : *obligare aliquem sponsione*, Liv. 9. 11 : *vadem tribus millibus æris*, Liv. 3. 13 : also with a dative ; e. g. *hereditas obligat nos æri alieno*, Pand. 29. 2. 8 : also with *in* ; e. g. *obligare fidem in aliquid*, Liv. 30. 12 : so, *in acta* alicuius, Suet. Tib. 47.

VIII.) *Adficio* (of which the exact sense is unknown) has, besides an accusative of the person, an ablative of the thing ; as, *adficere aliquem dolore*, to affect one with trouble, to trouble : *honore*, to treat one with honour : *lætitia*, to occasion one joy : *præmiis*, to reward : *testimonio*, to bear one witness : *pæna*, to punish : *gravi pæna*, to punish severely : *ignominia*, to disgrace : *laude*, to praise : *honoribus*, to honour : *muneribus*, to endow : *beneficiis*, to do good offices to. Examples everywhere occur : e. g. *aliquem beneficio*, Cic. Agr. 1. 4 : *præmio*, Cic. Pis. 37 : *honoribus*, Cic. Mil. 29 : *dolore*, Cic. ad Div. 6. 19 : *lætitia*, Cic. Mil. 28 : *ignominia*, Cic. Rosc. Am. 39 : *pæna*, *ibid.* : *iniuria*, Terent. Phorm. 5. 1. 3, i. e. to do injustice to : *laude*, Cic. Off. 2. 13 : *gloria*, Plaut. Amph. 5. 2. 20 : *morte*, to kill, Cic. Invent. 1. 25 : *sepultura*, to bury, Cic. Div. 1. 27 : *exsiho*, Cic. Par. 4 : *admiratione*, Cic. Off. 3. 10, to astonish : *stipendio*, Cic. Balb. 27, i. e. to give pay to : *nomine*, Cic. Deiot. 5 : Cic. Top. 25 : to give a name to : *macula*, Cic. Rosc. Am. 39, to stain. So also in the passive ; as, *adfici lætitia*, to be rejoiced : *dolore*, to be troubled : *laude*, to be praised : *ignominia*, to be disgraced : *beneficiis*, to be benefited : *vulnere*, Cæs. B. C. 3. 46, to be wounded : *metu adfici*, Cic. Verr. 5. 38, to be frightened : *adfectus audacia*, i. e. *præditus*, Terent. Phorm. 5. 7. 84 : *virtutibus, vitiis*, Cic. Partit. 10 : *magno animo*, Cic. Verr. 3. 24.

IX.) *Induo, exuo, dono, impertio, adspergo, inspergo, intercludo, circumdo, prohibeo*, have either an accusative of the person with an ablative of the thing, or a dative of the person with an accusative of the thing : as, *induo me veste*, *induo mihi vestem* : *exuo me veste*, *exuo mihi vestem*. Yet both these verbs, when they do not mean the precise putting on or off of clothes,

admit only an accusative of the person and an ablative of the thing: as Cæs. B. G. 7. 73, *se ipsi acutissimis vallis* induebant, not *sibi vallos*: so, *exuere hostem impedimentis, castris*, to deprive the enemy of his baggage, his camp, is usual; but not *exuere hosti castra*. Yet *donare aliquem libro, alicui librum*, are indifferently used; as in English, to present one with a book, or to present a book to one: *impertire aliquem salute, alicui salutem*: *adspergere aliquem labe, alicui labem*. So also *prohibere*: Plaut. Curc. 5. 2. 7, *parentes meos mihi* prohibeas? Cæs. B. C. 3. 21, *eum consul senatu* prohibuit; yet the latter is more common: we also find *prohibere aliquem a re*, which is common in Cicero and Cæsar. Thus also *intercludere*: Cæs. B. G. 1. 48, *uti frumento commeatuque Cæsarem* intercluderet: *ibid.* 7. 11, *angustiæ multitudini fugam* intercluserant: see above, of the Dative, n. IX.

X.) *Florere*, to be in good circumstances with respect to any thing, to be foremost or eminent in any thing, and *laborare*, to suffer pain in any thing, to labour or be oppressed, are continually used with an ablative; as, *florere divitiis*, to be very rich: *existimatione, dignitate*, to be in good repute: *gratia*, to be much liked, Cic. ad Div. 4. 3: *laudibus, fama, nominis celebritate*, to be much praised, to be in great honour: *ætate*, to be in one's prime: *studiis et artibus*, Cic. ad Div. 4. 13: *multis virtutibus ac beneficiis*, Cic. Verr. 5. 49. These ablatives, properly, should all be explained by, through, on account of, as to: Cic. ad Div. 2. 13. 3, *cur mihi non in optatis sit complecti hominem florentem ætate, opibus, honoribus, ingenio, liberis, propinquis, adfinibus, amicis &c.*, a man who is very fortunate as to age, property &c.: *florere in re*, Cic. ad Div. 1. 9: Nep. Epam. 5: *laborare frigore, fame &c.*, to suffer from cold, hunger &c., or briefly to freeze, to hunger: the first occurs Colum. 2. 10, the last, Plin. H. N. 17. 24: *morbo laborare*, to suffer from sickness, Cic. Fin. 1. 18: *podagra*, Martial. 1. 99. 1: *annona*, Liv. 3. 32: *odio*, Liv. 6. 2, to be hated: *vitiis*, Liv. 34. 4, *diversisque duobus vitiis*, avaritia et luxuria, civitatem laborare, the state suffers from two opposite faults &c. So Livy in his

preface, speaking of Rome, says, *quæ eo creverit, ut iam magnitudine labore sua*, that it now suffers from its greatness. Sometimes *a* or *ex* is used; as, *laborare ex invidia*, Cic. Rosc. Am. 51: Cic. Cluent. 71: *ex pedibus*, Cic. ad Div. 9. 23, to have the gout: *ex renibus*, Cic. Tusc. 2. 25, to suffer from the stone: *e dolore*, Terent. And. 1. 5. 33: *utero*, Hor. Od. 3. 22, to be in labour: *ex intestinis*, Cic. ad Div. 26, to have the dysentery: *ex inscientia*, Cic. Invent. 2. 2: *ex ære alieno*, Cæs. B. C. 2. 6: *laborare a re frumentaria*, to be in difficulty about supplies (of food), Cæs. B. G. 7. 10: *a frigore*, Plin. H. N. 32. 10: also with *ob*; e. g. *ob avaritiam* et ambitione, Hor. Sat. 1. 4. 26; where the double construction is remarkable: also without *a*, *ex*, or an ablative; e. g. Cæs. B. G. 4. 26: 7. 67: B. C. 2. 6: *te prorsus laborare sc. morbo*, Cic. Att. 7. 2.

XI.) *Cerni* and *verti* require attention in the following significations: *res cernitur eo, in eo*, the thing consists in that: e. g. *virtutes cernuntur in agendo*, Cic. Partit. 22: *causa certis personis, locis*—*cernitur*, Cic. Top. 21: *res vertitur in eo*, the thing depends thereon, the thing rests in that: both may be imitated: Liv. 37. 7, *sed totum id vertitur in voluntate Philippi*, but it all depends on the will of Philip: *in eo vertitur spes civitatis*, on that rests the hope of the state, Liv. 4. 31: *res vertitur in eo*, Liv. 1. 30: cf. 4. 31: 32. 15: *puncto sæpe temporis maximarum rerum momenta verti*, Liv. 3. 27. *Verti* often means, to be, to be situated, e. g. Cic. Verr. Act. 1. 7.

XII.) Verbs of buying, selling, agreeing, hiring, renting &c., are used with an ablative to the question for what? or at what price? e. g. *emi librum tribus denariis*: Terent. And. 2. 6. 20, *vix drachmis est obsonatus decem*, he scarcely marketed for ten drachmas: *vendere aliquid pecunia grandi*, Cic. Sext. 26: *se vendere trecentis talentis*, Cic. Pis. 34: Virg. Æn. 6. 621, *vendidit hic auro patriam*, sold his country for gold: Nep. Præf. *nulla Lacedæmoni tam est nobilis vidua quæ non ad scenam eat mercede conducta*, for a stipulated price: so *veneo*, e. g. *purpuræ libra centum venibat denariis*, Nep. ap. Plin. H. N. 9. 39: cf. Hor. Sat. 2. 2. 23: and so with others; as *redimere*, con-

ducere, to rent or hire, e. g. *agrum viginti aureis*: locare, to let out to hire: addicere *alicui* aliquid, to knock down anything at an auction, e. g. *paucis sestertiis, numo* &c.: licet, it is for sale, e. g. *tribus denariis*. These verbs are especially often used with the ablative *pretio*; as Ter. Adelph. 2. 2. 11, *ego spem pretio non emo*, I do not buy hope for money: *vendere aliquid suo pretio*, Plaut. Pers. 4. 4. 30: Phæd. 4. 24. 6, *certo conduxit pretio*, he (Simonides) undertook it, i. e. to write a poem, at a fixed price: particularly with the following adjectives, *magno, permagno, tanto, quanto, parvo, plurimo, minimo, vili, paululo, nimio, dimidio, tantulo, duplo* &c.: e. g. Cic. Verr. 4. 60, *et parvo pretio ea, quæ accepisset a maioribus, vendidisse atque alienasse*, to have sold at a low price: Cæs. B. G. 1. 18, *reliqua omnia Æduorum vectigalia, parvo pretio redemta habere*, to have all the other taxes of the Ædui farmed out at a low price: so we may say, *magno pretio emere, vendere, locare, conducere*, to buy, sell, let, hire, at a high price: Cic. Invent. 2. 1, *magno pretio conductum adhibuerunt*, they made use of the painter Zeuxis, hired at a high rate: so *vili, parvo pretio*, at a low price, cheap; *minori pretio*, at a less price, cheaper; *minimo pretio*, at the least price, e. g. *emere, vendere* &c.: so, *licet parvo pretio*, it is offered to sale at a low price, Martial. 6. 65. However, this ablative *pretio* is mostly omitted by the ancients; they say, e. g. *vendere magno, parvo* &c.: Cic. Verr. 3. 19, *magno tu decumas vendidisti*, dear: *ibid. 53, cur non ita magno vendidisti?* *ibid. 39, permagno decumas vendidisti*: *conducere domum non magno*, to hire a house cheaply, Cic. Cæl. 7: *vendere quam plurimo*, at the highest rate, Cic. Verr. 3. 53: Cic. Off. 3. 12: so, *venire quam plurimo* (from *veneo*), Cic. ad Div. 7. 2. 1: so, *tantulo venire*, e. g. Cic. Rosc. Am. 45, *deinde, cur tantulo venierint*, why were they sold for so little: *cum magno venissent*, Cic. Verr. 3. 39: *emere magno*, Cic. Att. 13. 29: *parvo*, *ibid.*: *minimo addicere aliquid alicui*, Suet. Cæs. 5: *redimere se*, to redeem one's self, is used with the same ablative; as Terent. Eun. 1. 1. 29, *quid agas? nisi ut te redimas captum quam queas minimo*: *si nequeas paululo*, at *quanti* queas, what canst thou do, but redeem thyself from captivity at the lowest price

thou canst? if thou canst not for little, yet for as little as thou canst: in which place the genitive *quanti* for *quanto* should be noticed, of which usage we shall speak immediately. *Note*: Frequently instead of these ablatives *magno*, *parvo*, *quanto* &c., the genitives *magni*, *parvi*, *tanti*, *quanti*, *pluris*, *minoris* &c., are used: e. g. Cic. Off. 3. 14, *emit homo cupidus et locuples tanti, quanti* Pythius voluit, bought it as dear, as Pythius wished: Cic. ad Div. 7. 2, *illud minoris* veneat: Cic. Verr. 3. 39, *quanti* venierant: *ibid.* 53, *dixit quanti* cuiusque agri decumas vendiderit, at what price: Cic. Off. 3. 12, *vendo meum (frumentum) non pluris* (dearer) *quam ceteri*, fortasse etiam *minoris* (cheaper): Cic. Verr. 3. 19, *cum dices, te pluris*, quam *ceteros*, decumas vendidisse: *emere minoris* aut *pluris*, Cic. Verr. 4. 7. *Note*. Instead of these ablatives we also find adverbs; as *care*, dearly; *carius*, more dearly; e. g. *care* *emere*, *carius*, Cic. Dom. 44: so, *care* *vendere*: we should especially notice *bene* *emere*, Cic. Att. 1. 13, to buy well or cheap: *bene* *vendere*, to sell well, i. e. dear: so *quam optime* *vendere*, to sell exceedingly well, e. g. Cic. Off. 3. 12: *recte* *vendere*, to sell well or dear, occurs Cic. Verr. 3. 98. On the contrary, *male* *vendere*, to sell ill, i. e. too low, occurs *ibid.*: *male* *emere*, Cic. Att. 2. 4: also *pulchre* occurs for *recte*, *bene*; e. g. *pulchre* *vendere*, Plaut. Pers. 4. 4. 31. Thus in English, to buy well, i. e. cheap; to sell well, i. e. dear &c.

### Observations.

We may here notice some other verbs:

1.) *Stare*, to stand in or cost so much, is used with an ablative of the price: e. g. Liv. 23. 30, *multoque sanguine ac vulneribus* ea Pœnis victoria stetit, that victory cost the Carthaginians much blood and many wounds: Liv. 34. 50, *quod Polybius scribit, centum talentis* eam rem Achæis stetisse, that thing cost the Achæans a hundred talents: *magno detrimento* statuerum, Liv. 3. 60: *stare magno pretio*, to cost much, to stand a person in much, as is said in English: Hor. Sat. 1. 2. 122,



quæ neque *magno* stet *pretio* : also stare *parvo*, without *pretio* ; e. g. Virg. *Æn.* 10. 494, *haud illi stabant Æneia parvo hospitia*, his hospitality to Æneas will stand him in no little, will cost him dear, i. e. will occasion him the loss of his son : *quanto* stetit, Ovid. *Fast.* 2. 82 : *magno*, Val. Max. 5. 6. 1. It occurs with the genitive, Senec. de *Ira*, 1. 2, *nulla pestis humano generi pluris stetit*. Note : We here take occasion to remark, stare *promissis, conditionibus* &c., to stand to one's promises, agreements &c., though it does not belong to this place.

2.) *Constare* also signifies to cost, to stand in so much ; as *minoris*, to cost less : Cic. *Att.* 13. 29, *prope dimidio minoris constabit*, will cost less by nearly a half : Ovid. *Her.* 7. 47, *pretiosa odia, et constantia magno*, and costing much : so also *tanto*, Plin. *H. N.* 12. 18 : *quadringentis millibus*, Varr. *R. R.* 2. 1. 15 : *morte*, Cæs. *B. G.* 7. 19 : also with adverbs ; e. g. *vilissime*, Colum. 8. 1. 6 : *gratis*, Cic. *Verr.* 5. 19, cost nothing. Note : We here remark, *constare mente*, to continue in one's senses, still to be master of one's understanding, Cic. *Tusc.* 4. 17, *mente vix constat* : *non constat ei color, neque vultus*, Liv. 39. 34, neither his colour nor look is steady : which instances do not belong to this place.

3.) *Esse*, to let for, to be worth, to cost, to be sold for any price, is used with a substantive in the ablative, as *denario, sestertiis*, and with a neuter adjective in the genitive, as *tanti* &c. : e. g. Cic. *Verr.* 3. 75, *tanti enim est illo tempore medimnum*, for so much at that time is the measure worth : *ibid.* *fuit autem te prætoris — sestertiis duobus*, but it cost two sesterces in thy prætorship : *ibid.* *sed fuerit sestertiis tribus* : *multo minoris sunt (horti)*, Cic. *Att.* 13. 29. Also with other genitives ; e. g. *denariûm*, Cic. *Off.* 3. 23 : *an emat denario, quod sit mille denariûm*, i. e. *denariorum* ? shall he buy for one denarius, what is worth a thousand ? So *esse* is used figuratively with the genitives *magni, quanti* &c. ; as, *magni esse apud aliquem*, to be much valued by any one, Cic. *ad Div.* 13. 72 : see before, of the Genitive, Sect. V. § 3. n. 2.

XIII.) *Æstimare* aliquem or aliquid, to value or estimate a

person or thing : a) with *ex*, i. e. according to : *æstimare ex aliqua re*, to value or rate according to any thing ; e. g. *ex veritate*, Cic. Rosc. Com. 10 : *ex artificio*, *ibid.* : or without *ex*, Cic. Verr. 5. 9, *deinde hæc expendite, atque æstimate pecunia*, and then calculate their value in money : b) with a bare ablative without *ex*, to denote how highly any thing is estimated ; e. g. *modium tribus sestertiis*, Cic. Verr. 3. 92 : Nep. Milt. 7, *ea lis quinquaginta talentis æstimata est*, i. e. that business, viz. the indemnification of the expenses, was rated at fifty talents : so Cic. Verr. 4. 10, *sestertiorum octodecim millibus lis æstimata est* : Cic. Verr. 3. 75, *est enim modius sestertiis tribus æstimata*. So *æstimare magno*, sc. *pretio*, Cic. Parad. 6. 3 : thence, figuratively, in general to value highly ; e. g. Cic. Fin. 3. 3, *næ ego istam gloriosam memorabilemque virtutem non magno æstimandam putem*, can I think such virtue not to be highly valued ? *quid ? tu ista permagno æstimas ?* Cic. Verr. 4. 7 : *æstimare non nihilo*, to value in some degree, not entirely to despise : Cic. Fin. 4. 23, *non quia sit bonum valere, sed quia sit non nihilo æstimandum* : in such figurative expressions, *æstimare*, like *facere*, *pendere*, is often used with the genitives *magni*, *parvi*, *pluris*, *minoris* ; as, *æstimare* or *facere aliquid magni, parvi &c.*, to rate it highly, meanly ; *nihili*, to value it at nothing : see before, of the Genitive, Sect. V. § 3. n. II.

*Note* : So also *ponderare*, *metiri aliquid aliqua re*, to weigh or measure, and hence to judge of : e. g. *consilia eventis ponderare*, to judge of counsels by their events, Cic. Rab. Post. 1 : so also Cic. Or. 3. 37, *atque is (delectus verborum) aurium quodam iudicio ponderandus* : and elsewhere ; e. g. Cic. Cæcin. 21 : Cic. Verr. 1. 16 : Cic. Font. 6 : also with *ex* ; e. g. *ex fortuna*, Cic. Partit. 34 : Cic. Pis. 28, *omnes res — voluptate metiri* : Nep. Eum. 1, *quod magnos homines virtute metimur, non fortuna*, according to their qualities, not their fortune : and elsewhere ; e. g. Nep. Att. 14 : Cic. Phil. 2. 34 : Cic. Tusc. 1. 27. We also find *metiri ex re*, e. g. Cic. ad Div. 10. 4. *Planc.*, *metiri ex conscientia*. So *iudicare aliqua re*, e. g. Nep. Præf. 3, *omnia maiorum institutis iudicari* : Nep. Att. 13, *si utilitate iudicandum est* : Cic. Or. 3. 37, *sed quodam sensu iudicatur* ;

though it here may mean, *by* a sort of feeling : *aliquid non numero sed pondere*, Cic. Off. 2. 22 : *aliquid sensu oculorum, ratione*, Cic. Div. 2. 43. Yet we also find *iudicare ex re*, e. g. *ex æquo*, according to equity, Cic. Cæcin. 23 : *aliquem ex aliorum ingeniis*, Terent. Eun. 1. 2. 118 : also *a*; e. g. *a vero sensu*, Cic. ad Div. 11. 10. Brut.

XIV.) *Collocare pecuniam in re*, to lay out; e. g. *in fundo, domo* &c., Cic. Cæcin. 5. Yet we also say, *pecuniam collocare fenore*, to lend at interest, Cic. Flacc. 21 : Suet. Aug. 39 : *fenore sumere*, to borrow on interest, Plaut. Asin. 1. 3. 95. Also *collocare filiam in matrimonium*, Cic. Div. 1. 46, to give in marriage; for which *collocare* merely is used, Nep. Epam. 3 : *collocare milites in hibernis*, Cæs. B. G. 3. 29 : *exercitum in provinciam*, Sall. Iug. 61.

XV.) *Fidere, confidere*, to trust, to confide in, take both a dative and ablative to denote in what a man trusts or confides : as *fidere, confidere, fortunæ*, or *fortuna*, to trust on, or in, fortune. On the contrary, *niti*, to lean on, to depend on, takes an ablative with or without *in* : *niti alicuius consilio, auctoritate* &c., to depend on one's advice, authority. These are all usual in the best writers; the following are instances : a) *fido*; e. g. *sibi*, Cic. Att. 6. 6 : Hor. Epod. 4. 13 : *nocti*, Virg. Æn. 9. 378 : *rebus suis*, Cic. Att. 6. 8 : *prudencia*, Cic. Off. 1. 23 : *hac duce*, Cic. Nat. Deor. 2. 4. ex Arat. : *fuga*, Virg. Georg. 3. 31 : *fugæ*, *ibid.* Æn. 11. 351 : *fidere in re*, e. g. *in mari fidentes*, Liv. 30. 10, where, however, it may be used adjectively, and mean, confident, in good spirits; as in other places, e. g. Cic. Tusc. 3. 7, *est fidens* : also, *fidere sibi* in multitudine, Auct. B. Afric. 19 : b) *confido*, e. g. *virtuti*, Cic. Phil. 5. 1 : *arcæ*, Cic. Att. 1. 9 : *opibus*, Cæs. B. C. 2. 5 : *natura loci*, *ibid.* 3. 9 : *adfinitate*, *ibid.* 3. 83 : *facultate*, Cic. Rosc. Com. 1 : *firmitate corporis*, Cic. Tusc. 5. 14 : c) *nitor*, e. g. *baculo*, Ovid. Pont. 1. 8. 52 : *hastili*, Cic. Rab. Perd. 5 : *stirpibus suis*, Cic. Tusc. 5. 13 : *muliercula*, Cic. Verr. 5. 33 : *mendacio*, Cic. Or. 2. 7 : *æquitate*, Cic. Cluent. 57 : *in vita alicuius*, Cic. Mil. 7 : *ea, in quibus causa nititur*, Cic. Cœl. 10 : *tu eris unus*,

*in quo* nitatur salus, Cic. Somn. Scip. 2 : coniectura, *in qua* nititur divinatio, Cic. Divin. 2. 26. They also say *niti ad aliquid*, to strive after any thing ; as, *ad gloriam* immortalem, Cic. Senect. 25 : *ad summa*, Quintil. 1. Præf. 20 : *ad optima*, *ibid.* 12. 11 : *ad victoriam*, *ibid.* 10. 1. 29 : *ad sidera*, Virg. Georg. 2. 427 : also in the same sense with *in* ; as Ovid. Am. 3. 4. 17, *nitimur in vetitum* : so also *in medium*, Lucret. 1. 1055 : *in adversum*, Ovid. Met. 2. 72 : *in aëra* pennis motis, *ibid.* Pont. 2. 7. 27, i. e. to fly : *in interiora*, Plin. H. N. 2. 65. Also *niti pro aliquo*, to undergo toil for any one, Liv. 35. 10 : *pro libertate*, Sall. Iug. 31 : also with *de* ; e. g. *de causa regia*, Cic. ad Div. 1. 5. Whence it appears that different prepositions are used according to the difference of significations. *Niti* is also used with *ut*, Nep. Milt. 4 : with *ne*, Sall. Iug. 13 : with an infinitive, Nep. Pelop. 2 : Sall. Iug. 25 : absolutely, e. g. *simul ac primum niti possunt*, Cic. Nat. Deor. 2. 48 : *niti per loca*, Paucuv. ap. Non. 2. 320.

XVI.) *Lætari* and *gaudere*, to rejoice, take an ablative to the question *in, for, ut, what?* e. g. *lætor tuo adventu*, at thy arrival : *gaudeo hac re*, for this thing : *gaudere bono*, Cic. Marc. 6 : *lætari dignitate*, Cic. ad Div. 2. 9. *De* is omitted, which at times also is expressed ; as, *gaudere de Bursa*, Cic. ad Div. 7. 2, i. e. on account of, concerning : *lætari de triumphis*, Cic. Marc. 2. So Cicero says, *exsultare gaudio*, to leap for joy, Phil. 2. 27 ; *lætitia*, Top. 22 : *triumphare gaudio*, Cluent. 5. Note : a) There occurs, Cic. ad Div. 7. 1. 2, *utrumque lætor*, I rejoice for both, instead of *utraque*, or *utraque re* : so Manil. 1, *illud inprimis mihi lætandum iure esse video*, for *illo* : Ovid. Pont. 1. 8. 64, *quod lætor* : Terent. And. 2. 2. 25, *id gaudeo* : cf. Eun. 5. 8. 11 : in which instances *propter* must be understood. We have already observed, that from the use of these accusatives in the neuter gender, we cannot infer that any verb with which they are used generally governs an accusative : yet in this instance a substantive in the accusative also occurs ; *gaudere alicuius gaudium*, sc. *propter*, Cic. ad Div. 8. 2. Cœl. : Terent. Andr. 5. 8. 5 : and thus *gaudere* is often found with an accusative ; e. g. *do-*

*lorem alicuius*, Cic. ad Div. 8. 14. CæL. : *lituos*, Stat. Theb. 9. 724 : *fata alicuius*, ibid. 4. 231 : b) lætor occurs with a genitive, Virg. Æn. 11. 280, but associated with *memini* : *nec veterum memini lætorve malorum* ; where it is uncertain whether the genitive is governed by lætor, or by *memini*, and so lætor is added without a case : yet we find *gaudere* elsewhere with a genitive ; e. g. *voti*, Apul. Met. 1. p. 113, Elmenh. : also *in re*, in any thing : e. g. *gaudere in funere fratris*, Lucret. 3. 72 : *lætari in omnium gemitu*, Cic. Verr. 5. 46 : *in hoc est lætatus, quod &c.*, Cic. Phil. 11. 4 : c) to these are commonly added *delectari* and *oblectari aliqua re*, to delight in any thing : but they are really passives, and mean to be delighted by or through any thing, as has been already noticed : both are usual ; e. g. *delectari re*, Cic. Pis. 20 : Cic. Q. Fr. 3. 3 : *oblectari re*, Cic. Mur. 19 : Cic. ad Div. 2. 16 : *delectari in re*, ibid. 6. 4 : Cic. Leg. 2. 7 : *oblectari in aliquo homine*, Terent. Ad. 1. 2. 23, where *in* may be omitted : also *delectari ab aliqua re*, Cic. in Cæcil. 13, whence it is plain that it is a passive : we also find *delectare se* for *delectari*, *oblectare se* for *oblectari*.

XVII.) *Gloriari*, to boast of, to glory in, takes an accusative with and without *de* : as, *gloriari de doctrina*, or *doctrina* : e. g. *victoria*, Cæs. B. G. 1. 14 : *nominibus*, Cic. Or. 50 : *de divitiis*, Cic. Vatin. 12 : *de vita misera aut beata*, Cic. Fin. 3. 8. It is also used with *in* : e. g. Cic. Nat. Deor. 3. 36, *propter virtutem enim iure laudamur : et in virtute recte gloriamur* : so, *in eo, quod &c.*, Cic. Tusc. 1. 21 : *in aliis*, Liv. 1. 28 : whence it appears that *in* is only used about the actual possession of a thing in which one glories : but to express, one boasts, e. g. of learning which he has not, *in doctrina* would be improper, and we must use *doctrina*, or *de doctrina* : also *aliquid*, e. g. *idem*, Cic. Senect. 10. To this we may add, *se iactare aliqua re*, to boast in, to make a display of : e. g. *supplicio levando*, Cic. Cat. 4. 5 : cf. Liv. 3. 1 : Virg. Ecl. 6. 74 : so with the same sense, *iactare aliquid* ; as, *suam doctrinam iactare*, to boast of, or display, his learning : we also find *se iactare de* ; e. g. Cic. Verr. 4. 21, *iactat se dudum de Calidio*, he makes a great display of himself

about Calidius : also *in re* ; e. g. *in populari ratione*, Cic. Sext. 53 : *in eo*, Cic. Att. 2. 1 : *in bonis Roscii*, Cic. Rosc. Am. 9.

XVIII.) *Vivere*, to live, in various senses is construed in various ways : *vivere in re*, to pass one's life in any thing, e. g. *vivere in literis*, to be continually engaged in literary pursuits, Cic. ad Div. 9. 26 : *vivere cum aliquo*, to live with any one as an intimate, and consequently to have continual intercourse with, Cic. Or. 3 : Cic. Att. 6. 6 : Nep. Att. 10 : *vivere aliqua re*, on or by any thing, to support life by it, e. g. *vivere studiis* or *literis*, to support his life by learning, i. e. by philosophy, Cic. ad Div. 13. 28. 4, by the consolations which it affords. So, *vivere cibo, carne* ; e. g. Cæs. B. G. 4. 1, *neque multum frumentosed maximam partem lacte atque pecore vivunt* : *ibid.* 4. 10, *piscibus atque ovis avium vivere* : *ibid.* 5. 14, *lacte et carne vivunt* : *vivere parvo*, e. g. Hor. Od. 2. 16. 13, *vivitur parvo bene*, man lives well on a little : *rapto vivere*, to live on plunder, Liv. 7. 25 : *ex rapto* ; e. g. Ovid. Met. 1. 144, *vivitur ex rapto, non hospes ab hospite tutus* : Plaut. Truc. 5. 61, *de vestro vivito*, live on your own property : *vivere de lucro*, to live by the bounty of another, to be indebted to another for sparing one's life, Cic. ad Div. 9. 17. 3 : Liv. 40. 8. We also find *vivo tibi*, Terent. Eun. 3. 2. 28, I live for thy advantage : *vivere in diem*, Cic. Or. 2. 40, to live from day to day, without care, unconcernedly : properly, to live for one day, for the present day, without caring for the future : *in diem vivere*, Cic. Tusc. V. 11, is said of one who changes his opinions according to his circumstances : *vicititare lolio* occurs Plaut. Truc. 2. 3. 50.

XIX.) *Stare aliqua re*, to stand to any thing, to abide by it, not to depart from it : e. g. *promissis*, to one's promises, Cic. Off. 1. 10 : *conditionibus*, Cic. Att. 7. 16 : *fœdere*, Liv. 21. 19 : *pacto*, Liv. 9. 11 : *legibus dictis*, *ibid.* 5 : *iureiurando*, Quintil. 5. 6 : *conventis*, Cic. Off. 3. 25 : *meo iudicio stare nolo*, Cic. Att. 12. 21 : Liv. 7. 25, *civili standum esse exercitu*, one must abide by, i. e. be satisfied with, an army of citizens : *stare decreto senatus*, to abide by a decree of the senate, to observe it : Cic. Cluent. 43, *censores ipsi sæpenumero superiorum censo-*

rum *iudiciis* non steterunt, have not adhered to the decisions of former censors: it appears that in all these instances *in* is understood, because it is sometimes expressed; e. g. Liv. 4. 44, stetitque *in eadem sententia*: *in fide*, Cic. Rab. Perd. 10: *in eo*, Cic. Att. 2. 4: Cic. Fin. 1. 14: and indeed the very sense proves it: it is therefore plain that *stare promissis* is not literally translated, to keep one's promises. It is also used with a dative; e. g. *sententiæ*, Pand. 4. 7. 23: *conventioni*, *ibid.* 2. 1. 18: *religioni*, *ibid.* 4. 3. 21: *entioni*, *ibid.* 19. 1. 13: *rei iudicatæ*, *ibid.* 42. 1. 32: *voluntati patris*, *ibid.* 26. 7. 3: *voluntati defuncti*, *ibid.* 36. 3. 6. The expression *stare a partibus* alicuius, to be of any one's party, is something different, and instead of it, they more briefly say *stare ab aliquo*: also *stare cum aliquo*, e. g. Nep. Dat. 6: Ages. 5: Cic. Invent. 1. 3: all which expressions are common. We also find *stat mihi sententia*, my determination is fixed, e. g. *Hannibali*, Liv. 21. 130: also without *sententia*, Nep. Att. 21: Cic. ad Div. 9. 2.

XX.) *Adsuescere* is used with a dative, with *ad*, or with an ablative: e. g. *labori, ad laborem, labore*: thus *quibus* (legibus) *adsuescere*, Liv. 1. 19: *reipublicæ*, Suet. Aug. 38: *ad homines*, Cæs. B. G. 6. 18: *genus pugnæ, quo adsueverant*, Liv. 31. 35: *cui adsuescitur*, Liv. 2. 1: so also *adsuetus*, Cic. Or. 3. 15, *labore adsueti: mendaciis*, Cic. Planc. 9: *militiæ*, Vell. 2. 117: *sanguine*, Flor. 1. 1: also with *in* and *ad*, e. g. *adsuetus in iura*, Liv. 24. 5: *ad omnes vis*, Sall. ap. Prisc.: *ad sceptrum*, Senec. Troad. 152: also with a genitive, e. g. *Gallici tumultus*, Liv. 38. 17: so *adsuefacere*, e. g. *ad aliquid*, Liv. 3. 52: *se armis*, Cic. Brut. 2: *sermoni*, Val. Max. 8. 7. 15: *sermone*, Cic. Or. 3. 10: *frigore*, Cic. Cat. 2. 5: also with a genitive, e. g. *rerum adsuefiam*, Lucil. ap. Non. 1. 172: Liv. 24. 48. where see Gronov.

XXI.) *Utor, fruor, fungor, potior, vescor, dignor* (both actively and passively) are used with an ablative.

a) *Utor*, to use, make use of, have, have intercourse with as a friend &c.: e. g. *uti libris recte scio*, I know how to use books properly, to make a proper use of them: *occasione* to

make use of an opportunity, to profit by it : *armis bene*, Cic. Deiot. 10 : *vicio ætatis*, Cic. ad Div. 2. 16 : *lacte et herbis*, Ovid. Fast. 4. 369, to live upon them : *uti patre indulgente*, to have an indulgent father, to find him indulgent, Nep. Att. 1 : *ibid.* Cim. 1, Cimon *duro* admodum *initio* usus est adolescentiæ, experienced a very rude beginning of youth : *uti homine*, to be intimate with a person, Nep. Att. 5 : Cic. ad Div. 1. 3 : Cic. Cluent. 16 : so *uti familiariter aliquo*, to have confidential intercourse with any one : homo, *quo* multos per annos familiarissime usus sum, a man, with whom I have lived confidentially for many years : *uti* also means to live on any thing, e. g. *unde utatur*, Terent. Ad. 5. 9. 24 : *habere, qui* (i. e. quo) *utatur*, Cic. Att. 13. 23 : cf. 11. 11. So also its compounds *abuti re* : 1) to use very much, to consume or waste ; e. g. Cic. Verr. 1. 9, nisi *omni tempore*, quod mihi lege concessum est, abusus ero, querere, unless I shall have consumed all the time &c. : 2.) to misapply, misuse, abuse ; as *abuti otio*, to abuse leisure : *abuti alicuius patientia*, Cic. Cat. 1. 1, to abuse one's patience : *legibus ac maiestate*, Cic. Rosc. Am. 19, and elsewhere : 3.) to use, to make use of, e. g. *libertate*, Cic. Verr. 5. 43 : *studiis*, Cic. ad Div. 9. 6, and elsewhere. *Deuti* is rare : it occurs Nep. Eum. 11, non enim hoc convenire Antigoni prudentiæ, ut sic deuteretur *victo*, so to misuse a conquered person : it is nearly the same as *abuti*.

b) *frui* to enjoy, e. g. *voluptate*, Cic. Red. Quir. 1, to enjoy pleasure : *vita*, Cic. Cluent. 61, and elsewhere : *frui* denotes an advantage or pleasure derived from the use of any thing ; as, *frui vita, otio*, to profit from, to apply properly, life, leisure &c. : thence *fructus*, profit, enjoyment. So *perfrui*, e. g. *gaudio*, to experience joy : so *lætitia*, Cic. Cat. 1. 10 : *auctoritate, gloria, laude*, Cic. Brut. 2, and elsewhere.

c) *fungor* to discharge, to perform, to fulfill : e. g. *munere*, to discharge an office or duty, Cic. Off. 2. 16, 20 : *officio*, to do his duty : so *officiis iustitiæ*, Cic. Off. 2. 13 : *voto*, Iustin. 9. 2, to fulfill a vow : *lacrymis pro somno*, Ovid. Her. 8. 109, i. e. to weep : also to meet with, to pass through, e. g. *fato*, Quintil.



3. 7. 10: *vita*, Pand. 48. 5. 11, i. e. to die. So also its compounds: *defungi* to pass through, to accomplish, to bring to an end; as *vita*, Virg. Georg. 4. 475, to bring his life to an end, i. e. to die: thence also *defungi* without *vita*, Ovid. Am. 1. 8. 108: Plin. Epist. 9. 9: means to die: *periculo* to undergo a danger, Cic. Rosc. Am. 8: *prælio*, Liv. 1. 25: *bello*, Liv. 25. 5: *cura*, Liv. 5. 5: *honoribus*, Cic. Verr. 5. 68: *defungi aliqua re*, to come off with any thing, as a small loss, suffering &c.: e. g. *felix es, si hoc damno* (malo, pœna) *defungi tibi licet*, thou art fortunate, if thou canst come off with this loss, i. e. escape any greater loss: thus we find *pœna*, Liv. 2. 35: 29. 21: *tribus decumis*, Cic. Verr. 3. 16: *mendacio*, Cic. ad Div. 8. 1, Cœl. come off with a lie: *cupio in hac re defungi*, Terent. Phorm. 5. 8. 32, i. e. to escape with this, i. e. that it may proceed no farther: *perfungi* to discharge, to fulfill, to perform, e. g. *honoribus*, places of honour, Cic. Or. 1. 45: Cic. ad Div. 1. 8: *munere*, Cic. Senect. 1. 2: it also means, like *defungi*, to go through, to sustain, e. g. Cic. Marc. 10, *perfuncta respublica est hoc misero, fatalique bello*, has gone through this unfortunate war: *laboribus*, Cic. Dom. 52: *periculis*, Cic. Mur. 2: *fato perfunctus*, Liv. 8. 1, or *vita perfunctus*, Lucret. 3. 93: also to enjoy, e. g. *epulis*, Ovid. Art. 2. 227: *bonis*, Cic. ad Div. 4. 5, Sulpic.

d) potior 1) to become master of, to attain, to get, to become sharer of, to reach, e. g. *urbe*, to become master of, to take, a city, Cic. Tusc. 1. 37: so *occasione*, *victoria*, to obtain an opportunity, the victory, Cæs. B. G. 3. 24: *imperio*, ibid. 1. 2: *voluptatibus*, Cic. Senect. 14: *præda*, Liv. 3. 8: *monte*, Ovid. Met. 5. 254, to reach: *morte*, to die, Auson. Idyll. 15. 50: *cæde*, Stat. Theb. 1. 637, i. e. to commit: *rotis*, to attain the object of one's vows, one's wish: 2.) to partake of, to be in possession of, to have; e. g. *mari*, Liv. 25. 11: *oppido*, Liv. 6. 33: *voluptatibus*, Cic. Senect. 14, cited above.

e) *vescor* to eat, to partake of: e. g. *lacte*, Sall. Jug. 89, to feed on milk: *carne*, ibid.: *nec escis nec potionibus*, Cic. Nat. Deor. 2. 3: *pane, caseo* &c., to eat bread &c.: also to partake,

to use, to benefit from, e. g. *aura* vesci, to live : Virg. *Æn.* 3. 339, quid puer Ascanius? superatne et *vescitur aura*? what of the young Ascanius? does he still live &c.: so *aura atheria*, *ibid.* 1. 546 (550): *voluptatibus*, Cic. *Fin.* 5. 20: *armis*, Pacuv. *ap. Non.* 4. 478.

f) dignor to think or judge worthy, e. g. aliquem *honore*, to think one worthy of honour, Virg. *Æn.* 1. 335 (339): Suet. *Vesp.* 21: *venia*, Ovid. *Trist.* 3. 14. 51: *laude*, to esteem worthy of praise, often occurs; also as a passive, e. g. Cic. *Invent.* 53, observantia est, per quam homines aliqua dignitate antecedentes *cultu quodam* et *honore* dignantur, i. e. are thought worthy: yet it may in this instance be translated actively, they, i. e. men, think worthy, as we use aiunt, they say; admirantur, they wonder at, Cic. *Off.* 2. 11: we must then understand homines again; but the first seems more natural, and in fact it often occurs passively, e. g. qui *tali honore* dignati sunt, *ibid.* 39: res quæ *laude* dignentur, Cic. *Or.* 3. 7: since the ancients also used the active digno, e. g. *dignavi*, *Acc. ap. Non.* 2. 227: *dignet* honoribus, Pacuv. *ibid.*

### Observations.

1.) potior also occurs with a genitive: a) *rerum*, when it denotes the highest power in a country or state, the sovereignty, or at least superiority, supremacy: the ancients continually use this expression, *potiri rerum*, but in a double sense: 1) to attain the sovereignty, to become master of the supreme power, e. g. Sulla *rerum* est potitus: Cæsar potitus est *rerum*, i. e. reipublicæ: here *rebus* is not used: e. g. Nep. *Att.* 9, nemini enim in mentem veniebat, Antonium *rerum potiturum*: so also eum necesse *rerum potiri*, Cic. *Att.* 10. 8: 2.) to possess, to enjoy the sovereignty; e. g. Cic. *Rosc. Am.* 25, Atheniensium respublica, dum ea *rerum potita est*: so also, quod ii, qui *potiuntur rerum* &c., Cic. *ad Div.* 1. 8. 88, where Pompey, Crassus and Cæsar are denoted: quæ *rerum potitæ sunt* (civitates), *ibid.* 5. 17, which were free states: we also refer hither from the preceding instances, Cic. *Att.* 10. 8, eum — *rerum potiri*:

further, *solem dominari et rerum potiri*, Cic. Acad. 4. 41: b) also with other genitives; as Nep. Lys. 2, *hic simulatque imperii potitus est*: *ibid.* Eum. 7, *si potius ipse alienigena summi imperii potiretur*: Cic. ad Div. 1. 7. 11, *posse te illius regni potiri*, thou mightest become master of, conquer, the kingdom of Egypt: Sall. Cat. 47. 2, *se tertium (esse), cui fatum foret urbis (Romæ) potiri*: *ibid.* Iug. 74, *Romani, signorum et armorum aliquanto numero, hostium paucorum potiti*; where both an ablative and a genitive are used, unless *hostium* be rather governed by *numero* supplied from the preceding sentence: *vexilli*, Liv. 25. 14: *voti*, Sil. 15. 331: *Spartiatæ Atheniensium potiti sunt*, Auct. ad Herenn. 4. 25, and elsewhere: *potior* also occurs with an accusative, Cic. Tusc. 1. 37, *gentem aliquam urbem nostram potituram putem*: Nep. Eum. 3, *qui summam imperii potirentur*: *gaudia*, Terent. Ad. 5. 4. 22: *commoda*, *ibid.* 17: *sceptra*, Lucret. 3. 1051: *victoriam*, Iustin. 6. 4: *ultionem*, *ibid.* 9. 7: *oppidum*, Auct. B. Hisp. 13: *regiam*, Tac. Ann. 11. 10.

2.) *fungor* is also used with an accusative: e. g. Nep. Dat. 1, *Datames militare munus fungens*: Terent. Adelph. 3. 4. 18, *neque liberalis functus officium viri est*: *officia servorum*, *ibid.* Heaut. 1. 1. 14: *officium frugi hominis*, *ibid.* 3. 3. 19: *munus senatorium*, Suet. Aug. 35: *quid aratorem muneris fungi ac sustinere velitis*, Cic. Verr. 3. 86, and elsewhere; e. g. Plaut. Most. 1. 1. 44: *ibid.* Men. 1. 4. 4: Lucret. 3. 734: 5. 359: thence Cicero uses the participle *fungendus*, Tusc. 3. 7, *ad munus suum fungendum*: *in munere fungendo*, Cic. Att. 1. 1: *militiæ fungendæ*, Liv. 24. 21. Also *perfungi* is used with an accusative, e. g. *timorem*, Apul. Met. 8. p. 208, Elmenh. to which we may also add *mihî tam multa pro se perpesso et perfuncto concederet*, Cic. ad Div. 1. 9. 19: thence passively, *periculum perfunctum*, Cic. Sext. 4:

3.) *utor* is sometimes used with an accusative; as Cat. R. R. 143, and ap. Gell. 13. 23: Varro R. R. 3. 16: so *quem utare*, Lucil. ap. Non. 7. 112: *mea*, Terent. Ad. 5. 3. 29: Cic. Att. 12. 22, *ne — quidem quidquam utitur*; unless *hortis suis* be un-

derstood. Also *abutor*, as Terent. Andr. Prol. 5, *nam in prologis scribendis operam abutitur*: and elsewhere; e. g. Plaut. Bacch. 2. 3. 126: *ibid.* Pers. 2. 3. 10: Trin. 3. 2. 56. The participle *utendus* also occurs, Cic. Verr. 2. 18, *omnia utenda et possidenda tradiderat*: Terent. Heaut. 1. 1. 81, *quod illa ætas magis ad hæc utenda idonea est*: cf. Ovid. Art. 1. 433: so also *abutendus*, Suet. Galb. 14. *Note*: the ancients used also *uto* for *utor*, e. g. *utito*, Cat. R. R. 96, 107.

4.) *fruo* occurs with the accusative, Terent. Heaut. 2. 4. 21: Cato R. R. 149: Lucret. 3. 953: *nuptias*, Apul. Met. 8. p. 206, Elmenh. Moreover the participle future passive occurs, Cic. Off. 1. 30, *tenendum esse eius fruendæ modum*: Liv. 22. 14: 27. 11: 32. 7: Pand. 6. 3. 1.

5.) *vescor* also occurs with an accusative; e. g. *tauros*, Tibull. 2. 5. 63: *iecur*, Plin. H. N. 8. 50: *infirmisimos*, Tac. Agric. 28: *singulos*, Phædr. 1. 31. 11: *dapem*, Acc. ap. Non. 4. 478: we also find *vesco*; e. g. *vescat carne*, Tertull. de ieiun. 5.

*Note*: there are probably still more verbs which are used with an ablative. Yet they perhaps may be referred to the questions *with, through* &c. what? To these we may refer *furere aliqua*, to be furious for one, to be desperately in love with, Hor. Epod. 11. 6: also *facere*; e. g. *quid hoc homine facias*? Cic., what can you make of, do with, this man? see above, Sect. IX. § 2. n. I. 5, where it was remarked that *fieri* and *esse* are also so used. It is only necessary that these verbs with an ablative should be understood in their literal sense; e. g. *destitui spe* means, to be forsaken by hope, sc. *a*: but if it be translated, to have no hope, it does not appear whence the ablative is used. It is the same with *obsidione cingere urbem*: if it be translated, to blockade a city, it does not appear why the ablative is used; but it literally means, to gird a city about with a blockade, and then the use of the ablative is plain. It is the same with *obsidione liberare urbem*: the use of the ablative is plain when it is literally translated. A literal translation should precede the use of all *more elegant phrases*, as they are called; or at least, when a literal translation is possible, which is scarcely the case

in some instances, as of the verb *adficere*, the literal meaning of which is unknown.

IV.) Of the ablative with *adverbs*.—The following observations are important. The ablative cannot properly be governed by an adverb : when it is used with adverbs, it is governed by another word : e. g. *longo post tempore*, a long time after, for *post longum tempus* ; where the ablative *longo tempore* is used to the question when? and depends on the preposition *in* omitted : so, *paucis post diebus*, Cic. ad Div. 1. 9. 17 : *post paucis diebus*, Liv. 32. 5 : 40. 47, 57 : *paucis diebus post*, Plaut. Men. ProL. 36 : *paucis post annis*, Cic. ad Div. 4. 5. Sulpic. It is the same with *multis abhinc diebus*, many days since, sc. *in* : see above, of *abhinc*, § 2. n. XIII. g. The following passage, Virg. Æn. 8. 114, is peculiar, where Pallas asks the unknown Trojans who approach him, *qui genus?* (sc. *estis*) *unde domo?* sc. *venitis* or *estis* : here *unde domo* is a peculiar construction ; but it apparently stands for *unde a domo*. Seneca has probably imitated this passage, ad Helv. 6, et, *unde domo quisque sit, quære*. Further, *palam*, *procul*, *simul* are sometimes used with an ablative : see above, of Prepositions, Part I. Chap. III. Sect. VII. n. II. after Not. 3. Also *macte*, if it be an adverb, is used with an ablative ; yet as it may be a vocative, it is included amongst adjectives, Sect. IX. § 3. n. II. 1. *Digne* also is used with an ablative ; e. g. *peccat cruce dignius*, Hor. Sat. 2. 7. 47.

V.) Of the ablative with *prepositions*, see above, Sect. IX. § 1 : and Part I. Chap. III. Sect. VII. n. II.

## SECTION TENTH.

*Of the Use of the Parts of the Verb: viz. Persons, Number, Tense, Mode.*

## § 1.

*Of the Use of the Personal Terminations, or Persons.*

I.) Before the first personal termination of the singular, only *ego* can be used ; before the second person, only *tu* ; before the third person, all other nominatives of the singular number may be used as subjects. Thus also in the plural ; only *nos* can stand before the first personal termination ; only *vos* before the second ; but all other nominatives of the plural number before the third. If the nominative is not expressed, it must be understood : e. g. *consul dixi*, I have spoken as consul, sc. *ego* ; since consul cannot be the principal nominative or subject before *dixi* : so, *prætor fecisti*, for *tu prætor fecisti* : so *diximus*, sc. *nos*.

*Note:* yet *qui* is an exception to the above rule, since it may indifferently be united to all the terminations of the verb, accordingly as it refers to the first, second, or third person : e. g. *ego qui te magni facio*, non possum non mirari &c. : *odisti me, qui te semper amavi* ; where *qui* refers to *me* : *tu qui tam dives es*, potes mihi succurrere : *nos qui caremus* : *vos qui scitis* &c. It is the same with *is* in the following instances, where perhaps in English the third person follows ; as, non sum *is, qui omnia sciam*, I am not the man, that knows all things, i. e. such a man as to know all things : non *is es, qui omnia scire possis*, thou art not the man, who is able to know all things : non sumus *ii, qui alios derideamus* : vos non estis *ii, qui alios derideatis* : where it would be incorrect to say, *qui sciat, qui possit, qui derideant*. It is the same when *qui* is put for *ut* ; as, dignus

sum, *qui lauder*, I deserve to be praised : dignus es, *qui lauderis* : pater dignus est, *qui laudetur* : digni sumus, *qui laudemur* : digni estis, *qui laudemini* : parentes sunt digni, *qui laudentur*. So also when *qui* stands for *cum* ; as, *ego, qui videam*, I, since I see : *tu, qui videas* &c.

II.) In general, sentences which in English begin with, *men, they, people* &c. believe, say, &c. : one believes &c. 1.) the third person of the plural number is used without a nominative ; as *aiunt, dicunt*, they say ; where *homines* is understood : according to the subject treated of, *philosophi, rhetores, oratores* &c. may be understood ; as, *virtutem præcipiunt propter se ipsam esse amandam*, they teach that virtue must be loved for her own sake ; *sc. philosophi* : 2.) the third person singular of the passive voice, a) impersonally ; e. g. *creditur*, men believe ; *dicitur, fertur*, men say : b) personally ; e. g. *res creditur*, men believe the thing : also in the plural with a preceding subject nominative ; as, *tales res non amantur*, people do not love such things : 3.) also the first person plural, when the discourse is about something in which we, i. e. the people, who speak or write, have a share ; e. g. *hinc videmus*, hence one sees ; properly, we see : *non decet ea vituperare, quæ non intelligamus*, it is not right to blame those things which one does not understand : 4.) sometimes even the second person singular ; e. g. *nam si vis fieri doctus, debes etiam* &c., for if one would be learned, one must &c. Particularly with the infinitive ; as, *non decet ea docere alios quæ non didiceris*, it is not fit to teach others what one has not learned : *stultum est ea loqui quæ non intelligas*, it is foolish to say those things which one does not understand.

## § 2.

*Of the Number of the Verb.*

We have already remarked, when treating of the Nominative, that the number of the verb, 1.) agrees with the number of the principal nominative or subject; e. g. *pater amatur, nuptiæ sunt factæ &c.* 2.) that when the subject is in the singular, but is a collective noun, i. e. denotes a multitude, there often follows a verb in the plural; as, *turba ruunt, pars capti sunt &c.* 3.) that sometimes the ancients made the verb agree with the predicate instead of the subject; as, *amantium iræ amoris integratio est*: and to these were added remarks on the instances where two nominatives were used with one verb &c.

## § 3.

*Of the different Kinds or Voices of Verbs.*

It has been already noticed, that transitive or active verbs govern an accusative; and that intransitives frequently take an accusative. We must further observe,

1.) The transitive verb is often used without a case, viz. when no case is required after it; as, *amat* he loves, is in love, has a mistress; e. g. *Terent. Andr. 1. 2. 11, meum gnatum rumor est amare*, there is a rumour that my son is in love, has a mistress: so we say, *cur non scribis, legis?* why dost thou not write, read? &c.

2.) Some transitives are at times used passively, and reciprocally: e. g. *vertere, præcipitare*, for *verti, præcipitari*, or for *vertere se* and *præcipitare se*: both frequently occur; e. g. *Liv. 2. 52, omnis ira belli ad populationem vertit*, sc. *se* or *versa est*, all the fury of war was turned to plunder: *Liv. 5. 59, iam*



*verterat* fortuna, sc. se, was turned : so, anno *vertente*, sc. se, in a year, Nep. Ages. 4 : Cic. Quint. 12 : Cæs. B. C. 3. 25, *hyems iam præcipitaverat*, sc. se, the winter was now at its close : *respublica præcipitans*, Cic. Sull. 31, perishing : *sol præcipitans*, Cic. Or. 3. 55, almost setting : Virg. *Æn.* 2. 9, *nox humida cælo præcipitat*, approaches its close, properly, sinks into the sea : Cic. Cluent. 26, *præcipitantem* impellere, to push one who is falling headlong. The same happens with other verbs ; e. g. *movere*, for *movere se*, to set off, proceed : Liv. 24. 44 : 25. 9 : 31. 23 : Cic. Att. 9. 1 : *res moventes*, sc. se, moveable things, Liv. 5. 25 : *mutare*, e. g. *mores mutaverint*, sc. se, Liv. 39. 5.

3.) It was observed in the First Part, that deponents are sometimes used passively, particularly the participles of the perfect tense : e. g. *pactus* covenanted, agreed ; *expertus* tried : as, *pacta merces*, *experta virtus* &c.

4.) The passives also are often used reciprocally ; e. g. *moveor* for *moveo me*, Virg. *Æn.* 6. 256 : Ovid. *Met.* 10. 115 : so also *mutari* for *egredi*, e. g. *finibus*, Liv. 5. 46 : *ne quis invitus civitate mutetur*, Cic. Balb. 13 : i. e. *exeat*, *eiiciatur*, *privetur* : so *volutari* to roll about, Varr. R. R. 3. 9 : Suet. Cal. 42 : Cic. ad Div. 9. 3 ; and elsewhere.

#### § 4.

#### Of the Tenses.

We must here remark the proper use and dependence of the tenses, wherein the Latin often differs from the English language.

##### I.) Of the use of the *tenses* in themselves.

1.) The Present denotes a thing or action that is now present : as *scribo*, I write, viz. now. *Si quis dicat*, *obiiciat*, if any one should (shall) say, object, not *diceret* &c. So *velim* I could wish : *veniat* he might come : *utinam veniat* ! oh ! that he

might (may) come : ut veniat (suppose) that he should come ; not generally veniret : si videam te, if I should (shall) see thee : in all which instances the English generally say, should, would &c. for shall, will &c. though speaking of an instant event.

2.) The Imperfect, as in English, generally denotes an action not yet finished ; heri meditabar, yesterday I was meditating, or meditated ; which denotes that I was meditating, but had not yet come to an end with it. In particular it is used where another action intervenes ; as, dum pater moriebatur, ego scribebam, whilst my father was dying, I was writing ; I had not yet left off writing : hence dum, whilst, is often used by the ancients with the imperfect. Yet they often use the imperfect when they simply denote that an action happened, and, therefore, in the place of the perfect ; as, Cæsar proficiscebatur, Cæsar proceeded : heri multa videbam, yesterday I saw many things.

3.) The Perfect denotes an action entirely completed, yet so, that no other action thereupon succeeds ; as, heri pater mortuus est ; here the dying is complete : Cæsar scripsit ; which shews that Cæsar has left off writing. This tense, therefore, the Romans generally use in narrations, when they would simply denote any thing that has happened ; where the English rather use the past indefinite, e. g. Cæsar wrote ; my father died. *Note* : yet the ancients also use the perfect when they connect with it an action thereon following, where properly the pluperfect should be used : as, Cic. ad Div. 3. 10, cum est ad nos allatum de temeritate eorum — etsi graviter primo nuntio, commotus sum — tamen cetera mihi facillima videbantur, when word was brought me — though I was powerfully affected at the first tidings &c. ; where it should properly have been allatum esset : Cic. ad Div. 4. 5. Sulpic. posteaquam mihi renuntiatum est de obitu Tulliæ filiæ tuæ, sane quam, pro eo ac debui, graviter molesteque tuli, after tidings were brought me of the death of your daughter, which indeed I sorely felt &c., for renuntiatum erat : eo postquam Cæsar pervenit — poposcit, Cæs. B. G. 1. 27 : also the imperfect ; e. g. postquam res — prospera videbatur, invidia orta est, Sall. Cat. 6 : and the present, which

in narrations is often put for the imperfect and perfect; e. g. *postquam video nescio quid suspicari, magis capi instare*, Terent. Hec. 5. 3. 28: so also when the sentence with *postquam* follows; e. g. *abeo ab illis, postquam video me sic ludificarier*, Plaut. Capt. 3. 1. 27.

4.) The Pluperfect properly denotes an action more than perfect, or an action that is complete in reference to another that follows it: that is, it shows not only that an action is perfect, but also that another action followed it; e. g. *vix hoc factum erat, cum pater venit*, this had scarcely happened, when my father came. Here the occurrence has not only happened, but it thereon follows, that after it happened, the father came. So also, *cum hoc audissem, gaudebam*, when I had heard this, I rejoiced: *cum pater venisset, ei dixi*, when my father had come, I said to him. In English we here often use the past indefinite, or so termed imperfect, instead of the pluperfect, when I heard, I rejoiced; when my father came, I told him: but this should not be imitated in Latin. It would be incorrect to say, *cum pater veniret, ei dixi*; since the father must have come, before one tells him: it would also be incorrect to say, *cum audirem patrem mortuum esse, statim domum cucurri*, for *audissem*.

5.) The simple Future, e. g. *ero, amabo*, denotes an event simply future; as, *cras proficiscar*, I shall set out to-morrow: so, *cum proficiscar, ad te ante veniam*, when I shall set out, I shall first come to you.

6.) The Future perfect, as *fuero, amavero, lectus fuero*, denotes indeed a future action, but one which is considered as finished, with reference to another action, that follows it: or more briefly, it denotes a future action with reference to another which follows it; as, *cum profectus fuero, mox redibo*, when I shall have departed, I shall soon return. Here in English we generally use the simple future; as, when I shall depart, I shall soon return: which induces the learner incorrectly to write, *cum proficiscar*, for *profectus fuero*. Thus in English we say, when I shall hear about it, I shall write to you: when my father comes,

I shall tell him: which, however, must not be translated, *quando de ea re audiam*: *quando pater veniet*, but *audivero*, *venerit*; since we must first have heard of a thing before we can write about it &c. Yet we must here except those verbs which are defective in the present, and therefore have no simple future; as *memini*, *cœpi* &c., where the future perfect is used instead of the simple future; as *meminero*, I shall remember &c. *Note*: in other instances the future perfect is used for the simple future; as *videro* for *videbo*; e. g. *satis te mature videro*, Cic. ad Div. 16. 4; which change is frequent; e. g. Cic. Verr. 2. 61: 4. 16: Cic. Cœl. 15: Cic. Acad. 4. 24: Cic. Tusc. 2. 11: Terent. Andr. 2. 6. 25: *ibid.* Hec. 4. 4. 78: so *fecero* for *faciam*; e. g. *at si restitero*, *idem fecero quod* &c., Cic. Att. 8. 3: *credidero*; e. g. *si hoc non credis, ego credidero*, Plaut. Trin. 3. 1. 6: *rogaro*, e. g. *respondeto ad ea, quæ de te ipso rogaro*, Cic. Vatin. 4: *gessero*, e. g. *et me hac suspitione exsolvam*, *et illis morem gessero*, Terent. Hec. 4. 2. 23: to which also we may refer from the preceding, *at si restitero*, Cic. Att. 8. 3, for *resistam*: also *viderimus*, for *videbimus*, Cic. Quint. 23: not to mention those instances where the similarity of termination makes it impossible to decide whether it be the future perfect, or the perfect subjunctive.

We observe thus much in general of the proper use of the tenses; to which we may add the following remarks:

1.) In letter-writing the Romans commonly use the imperfect or perfect instead of the present, when they speak of a thing which indeed is present when they write, but is subject to an alteration, and may be already past when their letter reaches its destination: e. g. people say, there is a report, I am sick &c., *homines narrabant*, *rumor erat*, *ægrotabam*, or *eram ægrotus*, *volebam proficisci*, or *profecturus eram*, since this talk amongst people, the report, the sickness, may be past at the time when the letter reaches one's friend: e. g. Cic. ad Div. 1. 8. 12, *rem te valde bene gessisse rumor erat*, there is a report that thou hast well managed the business: *ibid.* *expectabantur literæ tuæ*, thy letters are expected, for *expectantur*: *ibid.* 1. 2.

8, eo die senatus erat futurus, to-day there will be a meeting of the senate, for *futurus est*: ibid. 7. 18. 9, eram enim abfuturus mense Aprili, I shall be from home in April: so, *tenebamur*, for *teneor*, ibid. 16. 7: *expectabam*, for *expecto*, ibid. 13, and elsewhere. But if the discourse is about something unchangeable, or at least about things which will not probably be changed within the time that the letter will come to hand, the present must be used; as, *Deus est iustus*, *Roma est urbs Latii*. So, when the Romans send any thing to a friend, they use the perfect, where in English the present is common; as, *misi tibi librum*, I send you a book; since at the time when the friend reads the letter, the book will already have been sent: Cic. ad Div. 7. 22, *tamen id caput notavi, et tibi descriptum misi*, and send it to thee: ibid. 16. 1, *Marionem ad te misi*: Cic. ad Div. 1. 2. 8, *hæc scripsi a. d. XVI Kal. Febr. ante lucem*, this I write &c. Whence it appears that in their correspondence the Romans from politeness placed themselves in the situation of their friends.

2.) The present is very often used in narrations even of past events, instead of the perfect or imperfect, as is common also in English: e. g. Cæs. B. G. 5. 1, *Cæsar legatis imperat*, commands his lieutenants; and so continually: *proficiscitur, consilium convocat*: as we say the enemy advances, we fight, we conquer &c., instead of, the enemy advanced, we fought, we conquered &c.; so *imus, venimus, videmus*, Terent. Phorm. 1. 2. 53: we go &c.: *illi veniunt*, Cic. Verr. 4. 44: *eo cum venio — inveniunt — ostendo, laudant; incipio*, ibid. 14, where Ernesti, because he suspected the accuracy of the reading, has changed it to *veni*: such instances are common; e. g. Cic. Q. Fr. 1. 1. 13 &c. This especially occurs in lively narration, where the narrator represents to himself the affair as present, and therefore gives a more lively representation of it to his hearers and readers.

3.) The present is used for the future a) when one speaks of a future thing as certain, or with passionate emotion: e. g. *hanc rem non accipis*, this thing thou receivest not: *cras apud fratrem*

ceno, to-morrow I dine with my brother : so in English, I come to thee in the morning &c., for I shall come &c. Also in other instances the Romans frequently use a present, where in English we should use a future : e. g. *mitto hæc omnia*, I shall send all these, Cic. Verr. 4. 52 : *unum illud dico*, I shall say only that, Cic. Quint. 21, and in many other similar expressions : b) this also happens when the verb has no future infinitive ; as, *spero me hoc facere posse* : *spero hoc a te mox disci*, that this will soon be learnt by you : Cic. Att. 4. 16, Cato adfirmat se non *triumphare*, i. e. *triumphaturum* : Liv. 2. 5, *bona reddi censuerant*, i. e. *reddenda esse* : so, *spero nobis profici*, Cic. Att. 1. 1 : *cetera spero prolixa esse*, *ibid.* : *sperat a me avellere*, Terent. Eun. 3. 3. 14, and elsewhere : e. g. Virg. *Æn.* 6. 376 : Liv. 28. 35 : so also after *credo*, Virg. *Æn.* 6. 463.

4.) Very frequently the perfect conjunctive is used for the present conjunctive ; e. g. *dixerit aliquis*, some one may say : so, *hoc non dixerim*, this I cannot say : *vix crediderim*, I can scarcely believe : *ne feceris*, do it not : *ne dixeris*, say it not : *si quis dixerit, obiecerit*, if any one shall say, reply : Cic. Off. 3. 6, *forsitan quispiam dixerit* : Cic. Fin. 5. 31, *quis nostrum dixerit* : Cic. Mur. 31, *nihil ignoveris* ; and immediately afterwards, *nihil gratiæ causa feceris* ; and then, *misericordia commotus ne sis*.

5.) In the very common formula *memini me legere, dicere &c.*, I remember that I read, that I said &c., for *dixisse, legisse*, which are also correct, *dicere* and *legere* are not the present, as some erroneously affirm, but the imperfect. For memory refers to something past, and not to any thing present. This, besides, appears from the following passage, Cic. ad Div. 3. 10. 19, *ad me adire quosdam memini, qui dicerent* : since Cicero uses *dicerent*, he must have taken *adire* for an imperfect, and not for a present ; since the imperfect follows the imperfect, and the present follows the present : Cicero therefore would have used *dicant*, if *adire* had been a present.

6.) The Future is often used for the present imperative; as *valebis*, farewell; *salvebis*, be well, I wish you well; *facies*, do; *scribes*, write &c. This is a courtly form of expression; as in English, You will stay with me to-day, you will do me the favour &c.: Cic. ad Div. 7. 20, *valebis* meaque negotia *videbis*: *ibid.* 23, *rescribes*: Cic. Q. Fr. 1. 1. 16, *facies* perpetuo, ut &c.: Cic. Att. 6. 2, *salvebis* a Cicerone, accept Cicero's good wishes &c.

*Note*: This is the general use of the tenses. Yet often, and particularly in the poets, the tenses are interchanged in a very harsh and questionable manner: e. g. Virg. *Æn.* 2. 599, et, ni mea cura *resistat*, iam flammæ *tulerint*, inimicus et *hauserit* ensis, for *restitisset*, *tulisset*, *hausisset*: *ibid.* 6. 34, omnia *perlegerent*, ni — Achates *adforet*, for *perlegissent* — *adfuisset*: *ibid.* 6. 292, ni docta comes sine corpore vitas *admoneat* volitare cava sub imagine formæ, *irruat* et frustra ferro *diverberet* umbras, for *admonuisset*, *irruisset*, *diverberasset*, and unless his experienced companion had reminded him &c.: which is very singular and incorrect, and ought not to be reckoned a figure of speech, as some have very strangely termed it. The poets also often use the perfect infinitive for the present; e. g. fuge *imposuisse*, for *imponere*, Ovid. *Her.* 9. 75.

II.) The correct dependence of the tenses on each other should be particularly remarked. We observe as follows:

A.) After the words *ut* that, *ne* lest, that not, *quo*, especially *quo minus* for *ne*, *quin*, *qui*, *quæ*, *quod*, *cum*, and other particles, a present is commonly used when a present or future precedes; but an imperfect when an imperfect, perfect, or pluperfect precedes. Yet regard must always here be paid to the proper meaning of the tenses, and consequently to the sense.

1.) The present follows the present when the discourse is of

a present circumstance; e. g. a) after *ut*; *rogo te, ut venias*, I ask thee to come, i. e. that thou mayest come: *hortor te ut discas*, I exhort thee to learn: *velim ut istud mox fiat*, not fieret, I wish that it may soon be done: but if *vellem* precedes, then *fierem* must follow: *timeo ut facias*, I fear thou wilt not do it, not faceres: *si accidat, ut pater moriatur*, if it shall happen, that the father die: *si res efficiat, ut tu lauderis*, if the circumstance shall effect, that thou be praised; where in English, as in similar instances, we may say, that thou shouldst be praised, but not in Latin *laudareris*: *si fieri possit, ut istam rem consequar*, if it be possible, that I obtain that thing, not consequer: *nemo optet ut hoc fiat*, no one must wish that this may happen: *nemo est tam stultus ut non (quin) intelligat*, no one is so foolish, that he does not understand, not intelligeret: *ita te amo, ut patrem magis amare non possim*, that I cannot love a father more, not possem. To these belongs *spero fore* &c.; since *fore* is a present or imperfect according to the context: e. g. *non spero fore, ut mei obliviscaris*, I hope that thou wilt not forget me; where *fore* is the present: which also appears from *spero*. So also *spero fore, ut mei semper memineris, me non oderis*, because *memineris* and *oderis* are used for presents. On the contrary, if we say *sperabam fore, fore* is the imperfect; as, *non sperabam fore, ut me oblivisceris*. Even the perfect conjunctive, when it is used for the present conjunctive, as was lately noticed, is followed by a present, because it is then considered as a present; as, *si quis optaverit* (i. e. *optet*), *ut hoc fiat*, if any one shall wish that this be done, not fieret: *optaverim (optem) ut hoc verum sit*, I can wish, that this be true, not esset: *si quis postulaverit (postulet), ut hoc faciam*, if any one demand that I do this, not facerem: b) after *ne*; e. g. *timeo ne pater veniat*, I fear lest my father may come, not veniret: *si forte timeas, ne pater veniat*, if perhaps thou fear, lest thy father come, not veniret: *vix puto periculum esse, ne pater moriatur*, I scarcely think there is danger, that thy father will die, not moreretur; because *esse* is the present: *taceo ne putes*, I am silent, that thou mayest not think: *tu me impedire conaris, ne dicam*, thou triest to hinder me, that I may not say: to these we may also



add the perfect conjunctive, when used for a present; as, *vix timuerim ne cadas*, I can scarcely fear, that thou wilt fall, not *caderes*: c) after *quo*; e. g. *impedis me, quo minus scribam*, that I may not write: *si tu me impedias quo minus scribam*, if thou hinderest me, that I may not write, not *scriberem*: *audio te a patre impediri, quo minus scribere possis*, I hear that thou art hindered by thy father, that thou canst not write, not *posset*, because *impediri* is the present; but if *audiebam te impediri* had preceded, then *posses* must have been used: *non te impediverim (for impediam) quo minus scribas*, I shall not hinder thee from writing: d) after *quin*: e. g. *non dubito, quin pater hoc sciat*, I doubt not, but my father knows this: *quomodo dubitare potes, quin hæc res omnibus nota sit?* how canst thou doubt but that this affair is known to all? not *esset*: *nemo dubitat, quin hoc efficere possis*, no one doubts, but that thou canst effect this: so, *non dubitaverim (for dubitem) quin hoc efficere possis*: *sua-deo tibi illud, non, quin sciam, te rem æque intelligere*, I advise thee, not but that I know &c., not *scirem*: e) after *qui, quæ, quod*; e. g. *sunt, qui dicant*, there are persons who say: *si qui sint, qui dicant*, if there are any who say, not *dicerent*: *multos esse puto, qui hoc audeant*, I think there are many who will dare this, not *auderent*: *non credere possum esse homines, qui de ea re dubitent*, who can doubt about it: *non puto hominem esse, qui discere nolit*, who is unwilling to learn, not *nolet*: *an putas me eum esse, qui id facere possim?* thinkest thou that I am one who can do that? not *possem*: f) after *quis, quid, utrum, an, cur, ubi, quomodo, quando*; e. g. *scio, quis hodie veniat*, who will come to-day: *nescit, quid faciat*, he knows not what he shall do: *si scias, quid velim*, if you know what I wish: *audio te velle scire, ubi sim, et quid agam*, where I am, and what I am doing: *si quis quærat, an hoc efficere velim aut possim*, if any one ask, whether I will or can do this, not *vellem* or *possem*: *miraris, quomodo hoc fieri possit*, how this can happen, not *posset*: *mirari scribis homines quomodo talia audere possim, quia non ereditabile sit, hominem &c.*, how I am able to venture such things, since it is not probable that a man &c., not *possem* or *esset*: *neminem amare possim, si videam esse improbum, I*

can love no one, if I see that he is not upright, not *viderem*: scribis te *mirari, quomodo* filius tuus doctus fieri *possit, si* pecunia non *abundet*, thou writest, that thou wonderest how thy son can become learned, if he have not plenty of money; we might also say, *cum* pecunia non *abundet*, since he has not plenty of money: *quæris an* illud agere *debeas*, thou askest whether thou ought to do that: *quæris an* ita loqui *debeamus*, whether we ought so to speak, should so speak, not *deberemus*: dicis te non posse ibi *esse, ubi* inimici tui *sint*, thou sayest that thou canst not be there, where thy enemies are, not *essent*. This is the common usage with the ancients: yet we shall immediately remark, that the imperfect often follows the present.

### Observations.

Yet the present must often be followed by the perfect, when the discourse is of a past subject, and by the future when it is about a future subject.

a) By the Perfect: 1.) after *ut*; e. g. *hinc sequitur, ut* Deus mundum *creaverit*, hence it follows, that God has created the world: *hinc sequitur ut* Cicero *erraverit*, hence it follows, that Cicero erred; where *creet, erret*, would be erroneous: *necesse est (ut) homo multa ante didicerit, quam alios erudire velit*, a man must first have learned something, before &c.; here the perfect *didicerit* must follow the present *esse*: *stulti optant, ut nunquam nati sint*, that they were not born, not *essent*: *opto ut pater salvus Romam venerit*, I wish my father may have come safe to Rome: *vereor ut frater venerit*, I fear my brother may not have come safe: 2.) after *ne*; e. g. *timeo ne* libros meos *amiserim*, I fear lest I have lost my books: 3.) after *quin*; as, *non dubitas, quin hoc fecerim*, thou doubtest not, but I have done this: *non dubium est, quin Cæsar Pompeium vicerit*, has overcome Pompey: 4.) after *qui, quis, an*, and other particles; as, *sunt qui dixerint*, there are persons who have said: *sunt qui sæpe admoniti sint*, who have been often admonished: *non is sum qui talia dicere potuerim*, who could have said such things,

not potuissem : *scio quid feceris*, I know what thou hast done : *scribe mihi, cur hoc feceris*, why thou hast done this &c., *an et quando hoc factum sit* &c.

b) By the Future : e. g. *hinc sequitur ut Iudæi Iesum olim pro Messia habituri sint*, will hereafter hold Jesus to be Messiah : *dic mihi, quando rediturus sis* : though *sis, sit* &c., be properly the present.

*Note* : It is a question whether the present may be followed also by the imperfect and pluperfect. There are certain places where perspicuity requires it ; e. g. *dic mihi, quid faceres, si latrones te invaderent*, what thou wouldst do &c. : *dic mihi quid fecisses* (or *facturus fuisses*) *si te heri latrones invasissent*, what thou wouldst have done, if yesterday robbers had attacked thee : *scire velim an librum emisses, or emturus fuisses*, whether thou wouldst have bought &c. Moreover, in many passages of the ancients an imperfect follows a present, where one would have expected a present : a) in narrations, where the preceding present occupies the place of an imperfect ; *petit* (ut) *iuberet*, Cæs. B. G. 6. 10 : *legatos mittunt, ut impetrarent*, *ibid.* 1. 9 : *ut consequi posset, curat*, *ibid.* 1. 13 : *certiores milites facit* (ut) *intermitterent*, *ibid.* 3. 5 : *mittit qui nuntiarent*, *ibid.* 4. 11 : *qui dederent Falerios, proficiscuntur*, *Liv.* 5. 27 : *locum quem communirent, capiunt*, *ibid.* 6. 29 : *quid pararet, edocet*, *ibid.* 27. 43 : *eo inclinant sententiæ, ut — tempus pugnae differretur*, *ibid.* 27. 46 : a Quintio *petit, ut rem differret*, *ibid.* 32. 3 : *Hi hominem admonent eum — patronum, quem adire posset, habere neminem : esse in illo testamento, quo ille heres esset, scriptum &c.*, *Cic. Verr.* 2. 14, where *habere* and *esse* are presents on account of admonent, and *possit, sit, should* stand for *posset, esset*. Ernesti, by virtue of the grammatical rule, has printed *possit*, but left *esset* unaltered : b) without narration ; e. g. *moriar, si gauderem*, *Cic. Att.* 8. 6 : *velim ut velles*, *Plaut. Most.* 3. 2. 53 : *nunc ut veniret miles, velim*, *ibid. Truc.* 2. 5. 20 : *velim, fieri posset*, *Cic. Agr.* 2. 24 ; where, however, Ernesti, questioning its correctness, has printed *possit : hortatur, ut manded*

*rem*, Cic. Or. 3. 58, from an old poet: Cic. Verr. 4. 6, *verisimile non est, ut ille* — religioni suæ pecuniam *anteponeret*: Cic. Marc. 6, *ut dubitare debeat nemo, quin multos, si fieri posset, Cæsar ab inferis excitaret*, would raise up: Cic. Agr. 2. 3, *neque enim ullo modo facere possum, ut — non — essem popularis*; instead of which Ernesti has adopted the reading *sim*.

2.) The present also follows the future: this is usual after *ut, ne, quo, quin*; e. g. *rogabo patrem, ut librum mihi emat*: *cras necesse erit* (ut) *scribam*, to-morrow it will be necessary that I write: *coges me, ut tandem dicam*, thou wilt compel me at length to speak, not *dicturus sim*: particularly after verbs of making, effecting &c.; as *facio, efficio, perficio, fit, accidit* &c.: *tu efficies ut nemo te amet*, thou wilt occasion, that no one will love thee, not *amaturus sit*: Cic. ad Div. 3. 7. 9, *non perficiet, quo minus tua causa velim*, he will not effect, that I be not your friend, not *vellem*: *nunquam accidet, ut literas spernam*: *nunquam dubitabo, quin me ames*, I shall never doubt but that you love me: Cic. ad Div. 3. 8. 3, *si quid egero, scribam ad te, neque domum ad me literas mittam, quin adiungam eas* (literas) *quas tibi reddi velim*, if I should do any thing, I will write to you, nor shall I send a letter to my own family, and not add a letter to you, not *adiungerem*, on account of *mittam*. So *qui, quæ, quod*, in the expression *semper erunt, qui dicant*, there will always be persons to say, not *dicent*, or *dicturi sint*: *reperientur semper, qui id agant*, there will always be found persons who will do it, not *agent*: *reperietur, quod tibi placeat*.

*Exception*: The future is also followed by the perfect when the discourse is of a past event; e. g. *cras necesse erit, ut labor finitus sit*, to-morrow it will be necessary that the labour have been finished: *si pater cras non redierit, timebo forsan, ne perierit*, I shall fear perhaps, lest he may have perished; or, *ne occisus sit latronibus*, lest he may have been killed by robbers: *nunquam dubitabo, quin Cæsar Pompeium vicerit*, but that Cæsar conquered Pompey: so also with other particles; e. g. *cras tibi narrabo ubi Caius fuerit*, where Caius was: *an mortuus sit* &c. This is self-evident. The future must also follow when it is re-

quired for perspicuity; e. g. I will tell you to-morrow whether my father will come before the market-day, *cras tibi dicam*, an *pater ante nundinas venturus sit*. It may be questioned whether the future ever can or need be followed by the imperfect or pluperfect. We answer, not readily; because the present is used for the imperfect; for *sperabam fore*, ut *pater veniret*, belongs not to this question, since though an imperfect follows, yet *fore* itself is really an imperfect. Yet there are places where the imperfect and pluperfect must be used; e. g. I will tell you what I would do, if you should attack me, *dicam tibi, quid facerem*, or *facturus essem*: further, I will tell you what I should have done, *dicam tibi quid fecissem*, or *facturus fuisset* &c.

3.) The imperfect also follows the imperfect; e. g. *rogabat me, ut venirem*, he asked me to come, not *veniam*: *heri me impediebas, quo minus scriberem*; *interrogabat me, cur nollem facere*, not *nolim*. So also with *quis*; *quid* &c.: *heri nesciebam quid ageres*, what thou wouldst do, not *agas*: *Cic. ad Div. 3. 6. 11, literas accepi, quæ me docerent, quid ageres, aut ubi te visurus essem*, which informed me what thou wert doing, and where I might see thee, not *agas*, nor *visurus sim*, though we may translate it, what thou art doing, when I shall see thee: *memini te ea dicere, quæ vera essent*, which were true, since *dicere* is the imperfect. To these belongs the instance, *sperabam fore, ut me oblivisceris*, not *obliviscaris*, since *fore* is the imperfect.

*Exception*: Yet the pluperfect often follows when the sense requires it; e. g. *stultus ille nuper optabat, ut nunquam natus esset*, that he had never been born: *heri omnes optabant, ut illa res nunquam accidisset*, that the thing had never happened: *vellem, nunquam te vidissem*, I could wish I had never seen thee: *Cic. ad Div. 7. 16. 3, vellem, eum tecum adduxisses*, I wish you had taken him with you: *timebam heri, ne periissem*, lest I should have perished: *metuebam heri, ne libros mihi abstulisses*, that you would have taken the books from me: *Cæsar non dubitabat, quin victoria amissa esset: sciebam quid audivisses*: *Caius narrabat mihi, quando pater eius mortuus esset*.

Also; *erant*, *qui audivissent*, there were people who had heard: Plaut. Pseud. 4. 1. 8, *metuebam ne abisset*: further, *rogabam eum, ut mihi narraret, si quid audivisset*, if he had heard any thing: in all which instances the pluperfect is necessary. We also sometimes find in the ancients the perfect after the imperfect, where we should expect the imperfect; e. g. *quid erat, quod Capitonem primum scire voluerit?* Cic. Rosc. Am. 35: *qui in illa re quid facere potuerit, non habebat*, Cic. Verr. 1. 30: also the present; e. g. *dicerent, rogare, ut liceat*, Cæs. B. G. 1. 7.

4.) The imperfect follows the perfect; frequently where in English the present or perfect follows, which is very apt to deceive beginners: a) after *ut*; as, *rogavi patrem, ut librum emeret*, I asked my father to buy the book: *persuasit mihi, ut hoc facerem*, he persuaded me to do this, not *fecerim*: *tu fecisti ut miser essem*, thou hast caused, that I am miserable: *virtus tua effecit, ut ab omnibus laudareris*, has caused, that thou art praised by all, not *laudatus sis*: so *tua virtute factum est, ut laudareris*: *tot libros mihi misisti, ut non omnes legere possem*, that I cannot read them all, not *potuerim*. Yet in these instances, in ancient authors, the perfect often follows the perfect; e. g. Nep. Ages. 5, *tantum abfuit ab insolentia, ut commiseratus sit*, for *commiseraretur*: Nep. Att. 21, *subito tanta vis morbi in unum intestinum prorupit, ut extremo tempore per lumbos fistula putris eruperit*, for *erumperet*: *ibid.* Them. 4, *tam angusto mari conflixit ut — non potuerit*: *ita se gessit in tribunatu, ut nihil — cogitarit*, Cic. Sull. 23: *tanta diligentia fuit, ut — dixerit*, Cic. Arch. 5: *ita fuit infirma et levis, ut — coegerit*, Cic. Mur. 5: *Asiam sic obiit, ut — vestigium reliquerit*, *ibid.* 9: *tantum consilio — valuit, ut se — renovarit*, *ibid.* 15: *tantum in unius anima posuit, ut — iudicarit*, *ibid.* 16: *ita cecidit victus, ut victor idem regnaverit*, Cic. Harusp. 25: *nos ita addixit, ut — reliquerit*, Cic. Phil. 5. 12: *in eam partem accepta sunt, ut — adfeceris*, Cic. Deiot. 5: so also *hæc omnia fecisse dico, ut ementiretur, ut — fingeret, ut — diceret, ut — passus non sit*, Cic. Rosc. Am. 44, for *pateretur*. We

also find the present where the imperfect should follow: e. g. Nep. Alcib. 1, in hoc natura, quid *efficere* possit, videtur *experta*, for *posset*, since *experta* precedes: Cic. Q. Fr. 3. 1, ne nunc quidem, quid *velim*, *rogavit*, for *vellem*. Yet there are places where partly the perfect, partly the present, must follow the perfect: 1.) the perfect; e. g. thou hast always been so attached to virtue, that thou couldst not commit so great a crime, virtutem semper tantopere *amasti*, ut tantum flagitium committere non *potueris*, for *posses*: here *potueris* is preferable to *posses*, because the latter might be translated, that thou couldst not, i. e. hereafter. So also, tu virtutis tam amans semper *fuisti*, ut neminem tibi similem *invenerim*, that I have found none like thee, for *invenirem*: but the former is preferable, because *invenirem* might be translated, that I could not (hereafter) find; which alters the sense. We have lately remarked that in many instances the ancients used, after the perfect, the perfect instead of the imperfect. 2.) often the present; viz. where the discourse is of a present circumstance, or where the consequence or effect only extends to the present time; e. g. hic homo bona sua ita *dissipavit*, ut nunc pauperrimus *sit*, this man has so wasted his property, that he is now very poor. Here *esset* cannot be used, otherwise the sense would be, that he might now be very poor. The following example deserves notice, since it shews the difference between the present and imperfect: hic homo tam pauca *didicit*, ut ne legere quidem *sciat*, that he cannot even read, i. e. now: but ut ne legere quidem *sciret* would mean, that he could not even read, i. e. formerly, but not now. Both expressions are correct, according to the different intentions of the speaker. Further, *consecutus sum id*, ut omnes me *laudent*, I have brought it to pass, that all praise me: but *laudarent* would mean, I brought it to pass that all praised me, i. e. formerly: Cic. ad Div. 5. 6. 7, ego autem meis rebus gestis hoc *sum adsecutus*, ut bonum nomen *existimer*, I have by my exploits effected so much, that I am thought a good debtor: *existimarer* would mean, that I was thought a good debtor, i. e. formerly, not now: so Ovid. Trist. 5. 79, cur *scribam*, *docui*: Nep. Att. 11, hic *fecit*, ut vere dictum, *videatur*. Yet we also find the present where

the imperfect would be more accurate; e. g. *natura, quid efficere possit, videtur experta*, Nep. Alcib. 1, for *posset*: *ne nunc quidem, quid velim, rogavit*, Cic. Q. Fr. 3. 1, for *vellem*: *qui sibi hoc sumsit, ut corrigat, ne reprehendat*, Cic. Verr. 3. 1: *petierunt ne — patiantur*, Liv. 43. 2: *sæpe usui fuerunt, ut — tegant, et — excipiant*, Liv. 38. 22. The future also must be used when the sense requires it; e. g. *tu perfidia tua fecisti, ut nemo tuis verbis in posterum fidem habiturus sit*: b) after *ne*; e. g. *semper timui, ne id accideret*, I have always feared lest that should happen, not *accidat*: *dixi hoc propterea, ne crederes me noluisse*, I have said this on purpose lest you should believe &c., not *credas*. But the pluperfect also follows when the sense requires it; e. g. *heri timui ne pater occisus esset, or perisset*, yesterday I feared lest my father might have been slain: c) after *quo*; e. g. *non te impedivi, quo minus ires, or ire posses*, I have not prevented thee so that thou mightst not go, i. e. from going: also *impeditus sum, quo minus id facerem, or facere possem*, not *fecerim* or *facere potuerim*, I have been hindered so that I could not do it, from doing it: Cic. ad Div. 6. 23, *non ea res me deterruit, quo minus — literas ad te mitterem*, that circumstance did not deter me from sending letters to you: so *quo*, as though, Cic. ad Div. 9. 17. 7, *hæc tibi antea non rescripsi, non quo cesator esse solerem*, not as though I were used to be a loiterer: d) after *quin*; e. g. *nunquam dubitavi quin tu istam rem perficere posses*, I never doubted, but that thou wouldst be able to perform that: *nemo dubitavit adhuc, quin deus esset*, no one yet doubted, but that there was a God, not *sit*: *nunquam mihi fuit dubium, quin tibi essem carissimus*, but that I was very dear to you; so Cic. ad Div. 5. 19, not *sim*: e) after *qui* in the expressions *fuerunt qui dicerent*, there were people who said, not *dixerint* or *dixerunt*: *fuit, qui diceret: repertus est, qui faceret*, there was a person found to do it: *reperiti sunt, qui dicerent, scriberent* &c., not *dixerunt, scripserunt*, who might say, write &c. So, *inventus est amicus, qui ei mortem adferret*, Cic. ad Div. 4. 12. 6. Sulp., there was found a friend who might tell him, i. e. to tell him. So also after *dignus*; e. g. *pater dignus fuit, qui amaretur*, his father was worthy to be loved, not *amatus sit*: *audivi*



te ea locutum esse, quæ nemini *placerent*, that thou spakest things which pleased nobody, not *placeant*: aiunt aliquem *advenisse*, qui *vellet*, not *velit*, they say, that one came, who wished. When, however, the sense requires it, a pluperfect is used; as dicunt, libros eos *combustos esse*, quos nuper *emisset* &c., they say that those books were burnt which he had lately bought: f) after *quis*, *quid*, *ubi*, *quam*, *an*, and other particles; e. g. sero *cognovi*, *quis* esset, I learnt too late who he was, or is, not sit nor est: *scripsit* mihi frater, *quid* ibi *gereretur*, what was passing there, not *geratur*: *dixi* igitur tibi, *quid vellem*, *quid sentirem*, *quid optarem*, I therefore told thee, what I wished, thought &c., not *velim*, *sentiam*, nor *volo*: iam *perspexisti*, *quam præclara esset* virtus, thou hast now seen how illustrious is virtue: Cic. ad Div. 4. 5. 2, nam, *quam fortiter ferres* communes miseras non *perspexi*, for I did not see (from the letter) how bravely thou wert bearing the common calamity, not *feras*: *dixit* mihi *ubi habitaret*, he told me where he lived: tu non mihi *dixisti*, *ubi dormires*, thou didst not tell me where thou slept. Yet where a past circumstance is denoted, the perfect or pluperfect is used; e. g. cur non mihi *dixisti*, *quid patri scripseris*, what thou wrote, hast written; also *scripsisses*, hadst written: non satis *perspexi*, *quam fortiter tuleris* communes miseras, how resolutely thou hast borne, or barest, i. e. formerly: also *tulisses*: *dixit* mihi, *ubi habitaverit*, *dormiverit*: also *habitasset*, *dormisset*, where he has dwelt, slept, where he had dwelt, slept &c.

*Note*: *Memini*, *novi* &c., are here, as in all other instances, considered as presents: so also the perfect conjunctive; e. g. si me *rogaveris* (i. e. roges) ut *veniam*, if thou ask me to come: *necesse fuerit* (for *sit*), *pater moriatur*, it must be unavoidable, that my father die: *quæsieris* forsan ex me, *quid agam*, you may perhaps ask me, what I shall do, not *agerem*, since *quæsieris* is here equivalent to *quæras*.

5.) The imperfect follows the pluperfect a) after *ut*: *dudum te rogaveram*, ut id *faceres*, I had long since asked thee to do

it: si mihi *suasisses*, ut id *facerem*, if thou hadst persuaded me to do it: *nemo præter te hoc efficere potuisset*, ut patria *quæta uteremur*, no one besides thee would have been able to bring it to pass, that we should enjoy our country in quiet, not *usi essemus*: ego facile *effecissem*, ut literas amare *inciperes*, I could easily have brought it to pass, that you should begin to love your studies, not *incepisses*: hanc gratiam tibi *retulisset*, ut omnia quæ haberem, tibi *darem*, I should have repaid thee this favour, so that I should give thee all that I have, not *dedissem*: omnes *optaverant*, ut *moreretur*, all had wished that he should die; *mortuus esset*, that he were dead, had died before: b) after *ne*: *timueram* ne in morbum *inciderem*, I had feared that I should fall sick: yet the pluperfect follows where the sense requires it; e. g. *timueram* ne in morbum *incidisset*, lest he had fallen &c.: c) after *quo*; e. g. *nulla re impeditus eras*, *quo* minus venire *posses*, thou wast prevented by nothing, from being able to come, not *potuisses*: si tu me *impedivisses*, *quo* minus rem *perficerem*, if thou hadst so hindered me, that I might not accomplish the thing, not *perfecissem*: d) after *quin*: *nunquam dubitaveram*, *quin* rem *perficeres*, I had never doubted, but thou wouldst finish the business. Yet the pluperfect is used where it is required by the sense; e. g. *non dubitaveram*, *quin* rem *perfecisses*, but thou wouldst have &c.: *quin mortuus esset*, but that he was dead, had died: e) after *qui*; e. g. *fuerant*, *qui dicerent*, there had been persons who said, to say, not *dixissent* nor *dixerant*: si *fuisent*, *qui hoc facerent*: f) after *quis*, *quid*, *cur*, *an*, *ubi* &c.; e. g. *cum vidissem*, *quid sentiret*, when I had seen what he thought, not *sensisset*: *audiveram*, *qualis esset*, I had heard what sort of man he was, not *sit*. Yet the pluperfect is used when the sense requires it; e. g. *audiveram*, *qualis fuisset*, I had heard what sort of man he had been, i. e. formerly: *quæsierant* ex me, *ubi fuisses*, *quando scripsisses* &c., they had inquired of me where you had been, when you had written &c.

B.) There is another kind of dependence in the tenses: viz. where they are connected by the conjunctions *et*, *ac*, *atque*, *que*, *non modo*—*sed etiam*, *cum*—

tum, tum tum ; &c. some of which, as is well known, are occasionally omitted ; e. g. *veni, vidi, vici* &c. : here all depends on the sense : and the common rule, that these conjunctions connect the same tenses, is true only so far as when the same tense is intended ; e. g. *te amo et colo* : or without *et* ; *vitium odi, virtutem amo* : *nuper apud te fui et tuos libros vidi* &c. On the contrary, to express different modifications of time, corresponding tenses are used ; e. g. a) the present and perfect ; as, *cum hoc certo sciam et ab omnibus audiverim : amavisti me et adhuc amas* &c. Sometimes historians in their narrative unite both these tenses with the same sense ; as, *Cæsar copias educit et instruxit, or eduxit et instruit* : so, *iubet — reliquit — proficiscitur, Cæs. B. G. 5. 2. Ed. Oudend.*, since the present is here used for the perfect ; yet such examples should not be imitated : b) the imperfect and pluperfect ; e. g. *cum ipse scirem et ex aliis cognovissem : speraveram semper et tum sperabam* : c) the present and future ; e. g. *amo te et per omnem vitam amabo* : in all which instances it would be incorrect to use the same tense : d) we sometimes find the present and imperfect together, and the imperfect and future : *Cic. Nat. Deor. 1. 28, nævus delectat Alcæum :—illi tamen hoc lumen videbatur*, where *delectat* is for *delectabat*. Also the imperfect and perfect ; e. g. *ut fingeret, ut diceret — ut passus non sit, for pateretur, Cic. Rosc. Am. 44.*

## § 5.

## Of the Modes.

I.) The indicative is used when there is no reason to use the conjunctive ; i. e. when we speak of a thing absolutely, definitely, and with certainty ; and therefore no particle precedes which requires the conjunctive. It follows, therefore, that the particles *etsi*, *tametsi*, *quamquam*, *si*, *nisi*, *quam* after *ante*, *simul ac*, *quamvis* although, *cum* when, *quando*, *ubi*, and all interrogatives when used directly, are followed by an indicative ; e. g. *etsi scio*, though I know : *tametsi*, *quamquam*, or *quamvis credo*, though I believe : *si video*, if I see : *nisi scis*, if thou dost not know : *veniam ante*, *quam ex animo tuo effluo*, Cic. ad Div. 7. 14, I shall come, before I vanish from your memory : so also *priusquam* : *gaudeo cum te video*, when I see you : *simul ac venero*, as soon as I shall have come : *simul ac venerat*, as soon as he had come : *ubi es?* where art thou ? *quando rediisti?* when didst thou return ? *unde cognovisti?* whence hast thou learnt ? But all these particles and others, as *quia*, *quod* ; also *quis*, *quid*, *qualis*, *quantus* &c., under certain circumstances take the conjunctive ; which, however, is not governed by them, but its use is determined by the circumstances of the thing expressed ;—which we shall soon consider.

*Note*: 1.) Yet we also find *quanquam* with a conjunctive, where generally an indicative is used ; e. g. *quamquam variarent*, Liv. 38. 57 : *quamquam regula sit*, Pand. 26. 8. 1 : *quamquam curasset*, Suet. Dom. 20 : *quamquam daret*, *ibid.* Galb. 14 : *quamquam receptum*

*sit*, Quintil. 1. 3 (4): so also *antequam* and *priusquam*; e. g. *providentia est, per quam futurum aliquid videtur, ante quam factum sit*, Cic. Invent. 2. 53: *nunquam eris dives ante quam tibi tantum — reficiatur*, Cic. Parad. 6. 1: *ante videmus fulgurationem, quam sonum audiamus*, Senec. Nat. Quæst. 2. 12: *priusquam conetur ægro adhibere medicinam — natura corporis cognoscenda est*, Cic. Or. 2. 44: *quod priusquam — veniret — arbitrabatur*, Nep. Milt. 5: *non prius aggressus est quam rex — reciperet*, ibid. Them. 8: *nunquam inde prius discessit, quam ad finem sermo esset adductus*, ibid. Epam. 3: also *quod that*, instead of the accusative with the infinitive; e. g. *scio, quod filius amet meretricem*, Plaut. Asin. 1. 1. 37, 70: *cognito, quod filius — non fuisset*, Pand. 22. 3. 15: *recordatus, quod nihil præstitisset*, Suet. Tit. 8: also *quod because*; e. g. *laudabat fortunam Bruti, quod occubisset*, Liv. 2. 7: *expulsus est, quod — iustus esset*, Cic. Tusc. 5. 36: 2.) the ancients also often use the indicative where in English we use the conjunctive; e. g. *non dari melius fuit*, Cic. Nat. Deor. 3. 31, *it were better not to be given: et id ipsum quod fecit, potuit diligentius facere*, he would have been able to do more diligently; though both these instances may be translated in the indicative.

II.) The conjunctive, subjunctive or potential, is used by the ancients

A. Without particles, when a thing is spoken of as uncertain or contingent, possible, credible, desirable, or to be conceded; which in English is expressed by the auxiliaries *shall, will, may, can, should, would,*

might, could &c. : e. g. dicat aliquis, one might or may say : obiiciat aliquis, one may object : veniat, may come : dicas or dixeris, you may say : sit innocens, one may be innocent : diu vivat! may he live long : at pater moriatur interea, but in the mean time my father may die : so also with particles ; e. g. etsi scias, although you may know : quamquam vix credam or crediderim, though I can scarcely believe : si quis veniat, dicat or dixerit, if any one come, he may say : quamquam non negem, although I may not deny : si neges, if thou shalt deny : non dicerem, etsi scirem, I would not say, even if I should know : cum videas, when thou shalt see : and so with others ; as, ne credas, thou must not believe, do not believe : so dicas for dic : ne dicas, say not : and in other places, where we command or wish any thing of a person : thence the plural is used when the speaker connects himself with others, and expresses a participation ; e. g. eamus, let us go, or we will go : scribamus, let us write, or we will write. Thence in definitions, not of a certain particular individual thing, but of a certain particular case or instance, qui, quæ, quod, is often followed by the conjunctive, which is translated by an auxiliary verb ; e. g. inventio est excogitatio rerum — *quæ causam probabilem reddant*, Cic. Invent. 1. 7, such as may make a cause &c. : pietatem (adpellant) *quæ erga patriam aut parentes — officium conservare moneat : gratiam quæ — observantiam teneat*, ibid. 2. 22 : so also profecto fuit quædam vis, *quæ generi consuleret humano nec id gigneret aut aleret*, quod &c., Cic. Tusc. 1. 49, for consulebat, gignebat, alebat : yet it may be the same as the form fuit *qui diceret*, for dicebat or dixit.

B. After certain particles, the nature of which requires a conjunctive, and which, if not all, yet mostly assert or imply a contingency. They are *ut* that, in order that, suppose that: *ne*, that — not, that: *quo*, in order that, that (e. g. *quo minus*, that — not): *quin*, but that, that — not: *utinam*, oh that! I would that! o! *si*, if only, oh! if: *licet*, although: *quasi*, as if: *cum*, since: *quamvis*, although: *an*, whether: *utrum* — an, whether — or: with all interrogatives used indirectly: further, *dum*, *donec*, *quoad* until: *qui*, *quæ*, *quod*, when used for *ut* or *cum* and *is*. It will, however, generally be found, that a contingency is implied, and that these words are mostly used to express something doubtful, desirable, or to be conceded.

1.) *Ut* or *uti*, a) that: e. g. after *ita*, *talis* &c.; also after verbs; e. g. *rogo*, *ut venias*, I ask, that you may come, I ask you to come: *tantum abest ut* &c., so much is wanting, that &c.: also in explanations instead of *namely*: b) oh! that, in wishes; *ut veniat!* oh! that he may come, where *opto* is understood: yet in this sense *utinam* is more usual, which, however, is merely a compound of *uti* and the adjunct *nam*: c) in order that; e. g. *ut vero scias*, *cur fecerim*, but in order that you may know why I did so: d) suppose that, grant that; where *fac* is understood, since *facere* sometimes means, to suppose, to take for granted: therefore *fac ut* means, suppose a case that, or, more simply, suppose that: e. g. *ut pater veniat*, *quid facies?* suppose that your father shall come, what will you do? *ut desint vires*, *tamen est laudanda voluntas*, suppose that strength fails, yet the intention deserves praise. Some from this erroneously believe that *ut* means, although; for though it may sometimes be so translated, yet it is only when *tamen* either follows, or is understood after: e) after verbs of fearing, caring &c., it means, that — not; e. g. *timeo*, *ut pater vivat*, I fear that my father is not living: f) that also, where a consequence is expressed, for,

therefore : see more at large on this subject, of the Infinitive, n. IX. C. 1. On the contrary, *ut*, *as*, *since*, is an adverb, and generally is followed by an indicative.

2.) *Ne* a) that — not, lest; e. g. *tu impedis me, ne scribam*, you hinder me, that I cannot write : *ne vero credas, me nescire*, but that you may not believe that I am ignorant : also after *facio* ; e. g. *factum est, ne &c.*, Cæs. B. C. 3. 37 : after *sic*, *Column.* 3. 29. 16 : b) after verbs of fearing or providing it means, that; e. g. *timeo ne pluat*, I fear that it will rain, I fear it may rain : *timeo ne non pluat*, I fear that it will not rain : c) it is also used in adjurations ; e. g. *ne sim salvus, si aliter scribo, ac sentio*, may I perish if &c., where *opto* seems to fail, for *opto ne sim*. So *ne vivam, si tibi concedo*, may I not live if &c., *Cic. ad Div.* 7. 23. 19. *Note*: *Ut ne* is often used for *ne*; e. g. *Cic. Off.* 1. 7 : *ibid.* 10, and elsewhere.

3.) *Quo*, a) in order that; as, *quo scias*, in order that thou mayst know : b) that, when *minus* follows, which, taken together, signify that — not, after verbs of hindering, for *ne* ; as, *impeditus sum, quo minus scriberem*, I was hindered, that I could not write, for *ne scriberem*, which also is correct : c) as if; e. g. *dico hoc, non quo putem*, not as if I thought : *Cic. ad Div.* 9. 17. 7, *hæc tibi antea non rescripsi, non quo cessator esse so-lerem*, not as if I were usually a loiterer.

4.) *Quin*, a) for *ut non* ; e. g. *non fieri potest, quin virtus homines reddat felices*, it cannot happen that virtue shall not make men happy, for *non fieri potest, ut virtus non*; which also is correct, and often occurs. To this belongs *parum abest, quin*, there wants little, why— not &c. ; e. g. *parum abest, quin credam*, there wants little, why I cannot believe it : so also *parum aberat, quin crederem*, there wanted little, but that I should believe, why I should not believe &c. : thence it follows *est* for *ut non* ; e. g. *nunquam est, quin velimus*, *Auct. ad Heren.* 3. 24, it never happens, but that we wish : see hereafter, IV. C. b : b) for *quod non*, that — not ; e. g. *suadeo tibi hoc, non quin credam, te ipsum esse sapientem*, I advise thee this, not that I



do not believe, that thou thyself art wise : which is very usual. Here belongs, non dubito, quin, I doubt not, but that; e. g. non dubito, quin hoc verum sit, I doubt not, but that this is true : c) for qui non, which is very usual; e. g. quis est, quin credat, who is there, who does not believe, for qui non, which also would be correct. *Note*: When, however, quin denotes a) yea, rather : b) why not; e. g. quin curris? why do you not run? it is an adverb, and generally followed by an indicative.

5.) Utinam and o! si! o! that, o! if, would that, since they express a wish, naturally take a conjunctive; as, utinam veniat, o! that he may come! would God he may come! o! si veniat, o! if he shall come. Yet we observe that utinam properly means, no more than, that, since it is merely ut or uti with the syllable nam affixed; as in *quisnam, ubinam* &c. So ut, in the same way as ut or uti, is used in wishes; as, ut veniat, may he come! ut venerit &c., where opto fails. So it is easy to see that utinam is used in the same way: opto is always understood; e. g. utinam veniat, o! that he may come! for opto ut veniat! So utinam non fecerim, for opto utinam non fecerim; and so in all other instances. Hence it is clear why the Latins used the present instead of the imperfect, and the perfect instead of the pluperfect, though the contrary usage prevails in English; as, utinam veniat, I would he were come, not veniret: utinam non fecerim, would I might not have done it, not fecissem. Though utinam is often translated would God! yet the idea of God is not contained in it, and it is better omitted, as appears from the example, utinam deus nos iuvet, would (i. e. I would, I wish) that God may help us.

6.) *Licet*, although, is properly the well-known impersonal verb, it is lawful or allowed: therefore when a conjunctive follows it, ut is understood; as, licet verum sit, although it be true, for licet, ut verum sit, it is allowed or granted that it is true: thence it is used adverbially, and translated although. *Note*: *Licet* is also followed by the indicative; e. g. licet rescriptsit, Pand. 30. leg. 73: and elsewhere; e. g. *ibid.* 2. 15. 8: 28. 7. 2: *Macrob. Sat.* 1. 11: *Ammian.* 22. 8 (11).

7.) *Quasi*, as if, as though, is formed from *quam si*, as we may also say *tanquam si*, as if, and naturally takes the conjunctive after it, since it denotes a possible or doubtful circumstance; e. g. *tu taces, quasi nescias*, thou art silent, as if thou wert ignorant. *Note*: When a present precedes, *quasi* is always followed by a present, when the discourse is about something present, though in English the imperfect is commonly used in similar expressions, as in the example given above. On the contrary, when the discourse is of any thing past, the perfect is used, in correspondence to the English pluperfect; as, *tu taces, quasi nihil audiveris*, as though thou hadst heard nothing, for *audivisses*: *Cæs. B. C. 2. 31*, — *discedimus*: *quasi* — *concilient*: *Cic. Quint. 2*, *qui, quasi agatur* — *gerunt*: *Cic. ad Div. 3. 7*, *sic scribis*: *quasi debuerint*. But if an imperfect, perfect, or pluperfect precedes, *quasi* must be followed either by the imperfect or pluperfect, viz. according to the nature of the circumstance; e. g. *heri tacebas, quasi nihil scires*, yesterday thou wast silent, as if thou knewest nothing: *heri tacebas, quasi nihil audivisses*, as if thou hadst heard nothing: *Cic. Senect. 8*, *sic arripui, quasi vellem*. It is the same with the other comparative particles, when they denote something doubtful; as *tanquam*, as if: *perinde ac*, or *proinde ac*, just as if: but if *quasi* is used in comparisons between certain things, or signifies *as*, like other similar particles, it is followed by an indicative. *Note*: Yet with *quasi* we also find an imperfect or pluperfect after a present; e. g. *illud queruntur, quasi desciscerem* (*Ed. Ernest. descissem*) *a causa*, *Cic. ad Div. 1. 9. 42*, for *desciverim*: it should properly be, *me desciscere*, or *descisse*.

8.) *Quum* or *cum*, when or since: viz. where it denotes an established and acknowledged reason; or at least a reason which is assumed as established and known: it therefore implies more than because; e. g. *cum sciam te esse doctum*, when I know &c.: *cum scirem*, when I knew: *cum hoc verum sit*, since this is true. Two senses are commonly given to this word which do not belong to it: a) because: b) although: it cannot be denied that it may be sometimes translated by them both;

e. g. non possum tibi librum dare, (*cum non habeam*, because I have it not : librum mihi non das, *cum habeas*, although thou hast it : but it does not follow that these are the true meanings of the word, nor is there any necessity so to translate it, since the sense *when* applies in all cases, but instances occur where neither of the others is applicable ; e. g. Cic. ad Div. 9. 17, non tu homo ridiculus es, qui, *cum* Balbus noster apud te fuerit, ex me quæras, quid de istis — agris futurum putem ? art thou not a ridiculous man, to ask me what will become of those lands, when our Balbus is with you ? Yet we find *cum*, *when*, i. e. *since*, with an indicative ; e. g. quam *cum* secuti sunt, Cic. Phil. 14. 11 ; where, however, Ernesti, who is offended by it, substitutes *sint* : but it often occurs ; e. g. *cum* eo tempore mecum esse non potuisti, Cic. ad Div. 16. 12 : tu *cum* instituisti et vides &c., *ibid.* 5. 32 ; where again Ernesti reads *quando*. *Note* : When *cum* denotes time, it is generally used with an indicative ; as, gaudeo *cum* te video, I rejoice when I see you : yet it is often used with the imperfect and pluperfect conjunctive ; as, *cum* scirem, viderem, vidissem, when I knew, saw, had seen &c. : e. g. *cum* viderem, Cic. Marc. 4 : *cum* ibi essem, audiebam, Cic. Tusc. 2. 14 : *cum* Athenis essem, Cic. Nat. Deor. 1. 21 : tum, *cum* te audirem, *ibid.* : fuit, *cum* arbitrarer, Cic. Or. 1. 1 : *cum* peteret, Cic. Brut. 92 : *cum* maxime niteremur, Cic. ad Div. 1. 5 : *cum* in Africam venissem, Cic. Somn. Scip. 1 : *cum* patria pulsus esset, Cic. Fin. 5. 19 : *cum* aquam bibisset, Cic. Tusc. 5. 34, and elsewhere : *cum* venisset, when he was come, Nep. Ep. 3 : *cum* captus esset, *ibid.* : also with the perfect conjunctive ; e. g. *cum* — fecerint vel — *cum* diu steterint, Colum. 6. 30, 3 : also with an infinitive ; *cum* Appius dicere, Liv. 2. 27.

9.) *Quamvis*, however, as you will, from *quam*, *as*, and *vis*, thou wilt ; e. g. *quamvis* sit miser, tamen non es me miserior, be as miserable as you will, you are not more so than I am ; however miserable &c. : it stands for *sis miser quam velis*. But *quamvis*, although, takes an indicative : it may also be followed by a conjunctive ; e. g. *quamvis* sciam, although I may know :

either after an accusative and infinitive, or after the conjunctive: but this belongs to a different place.

10.) *An*, whether, *num*, whether; also *utrum* or the enclitic *ne*, when followed by *an* or, always take the conjunctive. It is the same with all indirect interrogatives, which follow a sentence, to which they refer: also with *ut* (as), *quemadmodum* (as), when they refer to a preceding sentence; e. g. *nescio an pater venturus sit*, will come, not *veniet*: *dic mihi, utrum pater vivat an mortuus sit*, whether your father be living or dead: *nescio quis tu sis*, I know not who you may be: *dic mihi, quid velis, unde venias, quando rediturus sis*, tell me, what you wish, whence you come, when you are to return: *dic mihi ut, or quemadmodum vivas*, tell me, how you live &c.

11.) *Dum* until, *donec* until, *quoad* until, *dummodo* whilst, if only, take a conjunctive; as *expectabo, dum or donec venias*, until you come: *res est præclara, dummodo sit vera*, whilst only, if only it be true: so, *dummodo ne*, if only not; e. g. *dummodo ne sit vera*, if only it be not true. *Note*: a) instead of *dummodo* we may use either *dum* or *modo*; as, *res est præclara, modo sit vera*, or *dum sit vera*: *oderint, dum metuant*: so, *dum ne*, or *modo ne*, for *dummodo ne*: b) *donec*, until, is also used with an indicative; e. g. *Terent. Andr. 4. 1. 37*: *Ad. 4. 6. 6*: *Phorm. 4. 1. 24*: *Virg. Æn. 1. 274 (278)*, and elsewhere. But *donec*, so long as, takes an indicative; as, *donec eris felix, multos numerabis amicos*, *Ovid. Trist. 1. 9. 6*: *donec abibant*, *Liv. 6. 13*, and elsewhere: e. g. *Liv. 2. 49*: *Horat. Od. 1. 9. 17*, and elsewhere. So *dum*, whilst, takes an indicative: c) *quoad*, until, is also followed by an indicative; as *Cic. Mil. 10*, *Milo cum in senatu fuisset eo die, quoad senatus dimissus est*: *Nep. Epam. 9, quoad renuntiatum est*, and elsewhere; e. g. *Cæs. B. G. 5. 17*: but when it means, so long as, it has always an indicative: d) *dum* until, has also an indicative; e. g. *dum reiecti sunt*, *Cic. Verr. Act. 1. 6*, and elsewhere; e. g. *Terent. Eun. 1. 2. 26*: *Heaut. 1. 1. 54*: *Phorm. 3. 2. 28*: *5. 7. 89*.

12.) *Qui, quæ, quod*, besides the three general cases, in which

all particles take a conjunctive, viz. a) when they imply contingency, b) after the conjunctive, c) after the accusative with the infinitive, is also continually followed by a conjunctive in the following cases :

a) After *esse*, *inveniri*, *reperiri*, and similar verbs, when they represent the predicate, of which *qui* with its appended verb is the subject ; e. g. *sunt qui dicant*, there are people who say : *sunt qui dixerint*, who have said : *fuerunt qui dicerent*, there were people who might say, to say, instead of *dixerunt* or *dicebant* : *erunt qui dicant*, there will be people who will say : so also when *reperiri*, *inveniri* &c. are used for *esse* ; e. g. *inveniuntur qui dicant* : *reperiti sunt*, *qui dicerent*, *narrantent* &c. Yet we also find the indicative ; e. g. *sunt, quos — iuvat*, Hor. Od. 1. 1. 4 : *sunt, quibus opus est*, *ibid.* 1. 7. 5 : *sunt, quæ præterii*, Cic. Att. 10. 4. Ed. Ernest. : *sunt vestrum aliquammulti, qui — cognoverunt*, Cic. Verr. 4. 25, Ernest. : *hæc erunt, quæ dicentur*, Cic. Invent. 1. 54. Ernest. : *sunt, qui abducunt — sunt qui putant — sunt qui colligunt*, Cic. Tusc. 3. 31, where however Ernesti, in compliance with the grammatical rule, has printed *abducant*, *putent*, *colligant* ; as in many other places, to comply with the same rule, he has altered the indicative into the conjunctive, but perhaps without ground.

b) When *qui*, *quæ*, *quod*, is used for *ut ego*, *ut tu*, *ut is*, *ea*, *id*, through all cases ; e. g. *misit aliquem, qui nuntiaret*, that he might announce, or who might announce, for *ut is* : *misit mihi librum, quem legerem*, i. e. *ut eum legerem* : Nep. Iphig. 2, *petivit ducem, quem præficeret* exercitui : Cic. ad Div. 4. 3, *nemini concedo, qui traxerit* : Cic. Sull. 16, *literæ repertæ sunt, quæ possent* : particularly after *dignus* ; e. g. *sum dignus, qui amer*, for *ut ego*, I am worthy to be loved : *sum dignus, quem ames*, for *ut me ames* : *dignus es, qui ameris*, for *ut tu ameris* : *dignus es, cui faveam*, for *ut tibi faveam* : *pater est dignus, qui ametur*, for *ut is ametur* : *dignus est, ad quem sublevandum accurramus*, for *ut ad eum* &c. : *mater est digna, quæ ametur*, for *ut ea* &c. : *digna est, quam amemus*, for *ut eam amemus* : *nos sumus digni, qui amemur*, for *ut nos amemur* :

sumus digni, quos adiuvetis, for ut nos &c. : vos estis digni, qui amemini, for ut vos &c. : estis digni, quibus utamur, for ut vobis &c. Further, dignus sum, cuius fortunam adiuvet, i. e. ut meam &c. : dignus es, cuius libros legam, i. e. ut tuos &c. : digni sunt parentes, quorum curam magni faciamus, i. e. ut eorum curam &c. : digni estis, quorum virtutes laudentur, i. e. ut virtutes vestræ &c. And thus qui is regularly put after dignus, and seldom ut: except when qui has been already used; e. g. homines vidi, qui, ut laudarentur, digni erant, for qui digni erant, qui laudarentur: Liv. 23. 42, quos, ut haberes, dignos duxisti. The reason why in such instances qui takes a conjunctive is, that ut is implied. Yet it cannot be denied, that sometimes ut is moreover expressed; e. g. Liv. 24. 16: Plaut. Mil. 4. 4. 4. We may also reckon here, non is sum, qui putem, I am not the man to think so: and similar instances: also where qui is used after comparatives; e. g. majora, quam quæ possent, Liv. 3. 72: cf. 10. 4.

c) When qui, quæ, quod, is used for cum ego, cum tu, cum is, ea, id, and that through all cases; e. g. ego, qui crederem, hæc vera esse, eo profectus sum, I, since I believed &c. : tu libros hos spernis, quos ne legeris quidem, for cum eos ne legeris quidem, when you have not even read them: quid me laudas, quem ne noris quidem, whom you do not even know, for cum me ne &c. : libros misisti, quorum me non cupidum esse scires, you have sent me books, when you know &c., for cum eorum: miror te virtutem non amare, cuius præstantiam bene noris, for cum eius: and this is the regular expression of Cicero. Qui, in such instances, governs a subjunctive, because cum is understood: Cic. Verr. 1. 25, hospes, qui nihil suspicaretur: Cic. Att. 5. 9, malumus iter facere pedibus, qui (i. e. cum) incommodissime navigassemus, and so continually; e. g. non solum (videris) sapiens, qui hinc absis, Cic. ad Div. 7. 28: meum consilium laudandum est, qui noluerim, ibid. 1. 9. 31: te incusamus, qui abieris, Terent. 3. 1. 7: naturam accusa, quæ — abstruserit, Cic. Acad. 4. 10, and elsewhere.

d) In the formula, est quod, for est cur; e. g. est quod gau-

deas, rideas, fleas &c., thou hast cause to rejoice, to laugh, to weep: so, non est quod rideam, fleam &c., I have not cause to laugh, weep &c.: quod is an accusative, and stands for propter quod, and aliquid or negotium is understood with est. *Est quod gaudeas* occurs Cic. ad Div. 7. 10: so, nihil est, quod te des, ibid. 14. 12: nec est, quod &c., Cic. Fin. 2. 3: so also neque habeo, quod te accusem, Cic. ad Div. 2. 8: non est, cur — infringat, Cic. Or. 2: so also quid est quod; quid est cur &c.

C. All particles which in themselves do not govern the conjunctive, as etsi, tametsi, quamquam, quamvis although, si, sin, cum when, ut as, quemadmodum as, quod because, that, dum while, donec so long as, quoad so long as, quia, quoniam, quando, quancumque whensoever, for which sometimes quandoque occurs, quam as; and all interrogatives, ubi, qualis, quantus, quando, quis, quid, and particularly qui, quæ, quod, have, in the following circumstances, a conjunctive after them:

1.) Where the discourse is of a thing merely possible, desirable, or to be granted, where in English the auxiliaries shall, will, should, would &c., are commonly used; e. g. si quis quærat, if any one shall ask: quanquam vix credam, though I scarcely can believe: quamvis non negaverim, or negem, although I cannot deny: si vidisses, if thou hadst seen: nisi putes, unless thou shalt think: etiamsi quis dicat, if any one shall say. *Note:* Etiamsi is always used for si etiam, and is therefore different from quanquam although. Veniam ante, quam tu mei plane obliviscaris, I shall come before you may entirely forget me: an tu hoc facere possis? will you be able to do this? num hoc credibile sit? can this be credible? ubi sit pater? where may your father be? ubi fueris? where may you have been? quis hoc credat? who can believe this? quis crederet, who could believe? &c.: Cic. Verr. 3. 34, quid facerent miseri? aut quid recusarent? what could the unhappy people do? or what refuse?

*Note:* It is easy to see that the conjunctive here does not depend on the particle but on the sense.

2.) When a conjunctive in the same period, according to the order of construction immediately precedes, and the sentence which begins with one of these particles is closely connected with the verb in the conjunctive that precedes; e. g. rogo te, ut librum mihi des, *si habeas*, if thou hast it: or rogo te, ut librum, *si habeas*, mihi des: or rogo te, ut, *si librum habeas*, mihi des: here habeas is used for habes, because des precedes in the order of construction. Rogo te, ut fratrem tuum ames, *quanquam*, or *quamvis* te oderit: here oderit is used for odit, on account of ames: æquum est, ut mortem cogitemus, *cum* (quando) sani *simus*, it is proper that we think of death, when we are in health; not sumus, because cogitemus precedes. We may also say, æquum est, ut, *cum* sani *simus*, mortem cogitemus; since the order of construction is the same. Sæpe accidit, ut ii nobis eripiantur, *quos* maxime *amemus*, whom we most love: here quos is used with the conjunctive amemus, because eripiantur precedes: so, rex imperavit, ut, *quæ* bello opus *essent*, pararentur: Cic. ad Div. 3. 7. 4, primum cum ad me aditum esset ab iis, *qui dicerent*, who said, not *dicebant*, on account of *esset*: ibid. 3. 8. 19, sin hoc genere delectaris, ut, *quæ* tibi in mentem *veniunt*, aliis attribuas, not *veniunt*, on account of *attribuas*: ibid. 3. 5. 14, quod te a Scævola petiisse dicis, ut, *dum* tu *abesses*—provinciæ præesset: here dum means so long as, whilst, and takes the conjunctive *abesses*, because *præesset* precedes: ibid. 3. 6. 12, ut, *dum* tempus anni *esset* idoneum, aliquid negotii gerere possem. Yet we often find the indicative instead, when the thing must be expressed very distinctly, and all ambiguity avoided; e. g. Cic. Nat. Deor. 2. 59, efficit, ut ea, *quæ* *ignoramus*, discere — *possimus*: Cic. ad Div. 2. 4. 4, ut neque ea, *quæ* nunc *sentio*, *velim* scribere, for *sentiam*, what I think, my meaning: where *sentiam* also would have been correct.

3.) When an accusative of the subject with its infinitive precedes, and the particle refers to it; e. g. scio te, si quid *scias*, id reticere *solere*, I know that thou, when thou knowest anything,



art accustomed to be silent about it; where *si* is followed by *scias*, because *te solere* precedes: *credas me, rem non facturum, quanquam sciam*, although I know, for *scio*, because *me facturum* precedes: *deceat sapientem ita vivere, ut loquatur*, as he speaks, not *loquitur*: *credo patrem, quia non scripserit, mox reversurum*, not *scripsit*, because *patrem reversurum* precedes: *deceat nos non rem ante suscipere, quam parati simus*, that we are prepared, not *sumus*: *scio, te nobis ea, quæ egeris, narraturum*, what thou hast done, not *egisti*: *Cic. ad Div. 3. 7. 8*, *sed scito, plures esse, qui de tributis recusent, quam qui exigere velint*, who refuse, than who are willing, not *recusant, volunt*: *ibid. 3. 8. 8*, *studia mihi eorum placere, quod in te grati essent*, because they were grateful &c.: and this is the general usage. Yet we sometimes find the indicative where the sense must be definite, and all obscurity avoided; as *Cic. ad Div. 2. 4. 6*, *si hoc statueris — quibus artibus eæ laudes comparantur, in iis esse laborandum*, for *comparentur*, which also is correct after *laborandum esse*: so also *iucundiores esse — quam sermones eorum, qui frequentant*, *ibid. 5. 21*: *disrumpi necesse est eam, quæ maxime est*, *Cic. Off. 3. 5*.

III.) The imperative is used when one bids, orders, exhorts, or, in a word, when one commands or decrees any thing: it is thence more appropriately named, the iussive mode. There is nothing to remark upon it, except 1.) that we do not use *non* with it, but *ne*; as *ne scribe, write not*: for which we may also say, *ne scribas*, when we would express ourselves more mildly or courteously: we also say, *cave scribas, dicas* &c., which means, *write not, beware of writing* &c.; when we speak emphatically: 2.) that the second person in *to* is not always to be translated, *thou shalt*; *scribito, write*, as well as, *thou shalt write*: *ito go, scitote know* &c.

IV.) The infinitive is used in many ways:

A. As a subject; e. g. *errare humanum est*, to err is

human : we may alter the order ; e. g. *humanum est errare*, it is human to err ; where *errare* does not depend on *humanum*, but still continues the subject, and the order of construction remains unaltered. It is the same with the words of Tiberius, *boni pastoris est tondere pecus &c.* ; the infinitive *tondere* is the subject ; to shear, or the shearing of the sheep &c. : so, *dulce et decorum est pro patria mori*, where *mori* is the subject : the order is, *mori pro patria est dulce &c.* It is the same with all similar instances ; as, *parentum est alere liberos*, stands for *alere liberos est parentum* (*negotium* or *officium*) : *equorum est hinnire* : in all which instances, the infinitive is the subject, and is also a nominative : see above, of the Nominative.

B. The infinitive also follows, and is governed by certain verbs : in which case it is used without an accusative of the subject ; e. g. *possum facere, volo ire &c.* *Note* : The rule that when two verbs come together, the latter is put in the infinitive, is too general and undefined : it leads the learner to put the infinitive after all verbs indiscriminately ; even to use such expressions as, *operam do consequi*, I labour to attain : *pater me impellit discere*, my father urges me to learn : which are incorrect. Nor, in prose, can we say, *quæro comparare*, I seek to gain, for *studeo &c.* : though poets speak thus ; e. g. Ovid. *Her.* 12. 176 : *Trist.* 5. 4. 7 : *Am.* 1. 8. 51 : *Phædr.* 3. prol. 24. There are only some particular verbs which admit an infinitive after them ; e. g. *volo, nolo, malo, cupio, conor, tento, audeo, paro*, I am preparing or intending, e. g. to travel, *proficisci* ; *dubito*, when it means, to hesitate ; e. g. *non dubito fateri*, I do not hesitate to confess : yet instead of this we

often find non dubito quin; e. g. Cic. Sull. 2, non *dubitasse quin* defenderet, for defendere: and elsewhere; e. g. Cic. Agr. 2. 26: Cic. Flacc. 17: Cic. Manil. 16, 23: Cic. Mil. 23: *studeo, cogito*, I intend, or design: *possum, queo, nequeo*; *obliviscor*, e. g. oblitus sum dicere: *debeo, incipio, cœpi, constituo* to determine, to resolve: so *statuo*, e. g. statui ire, I have resolved to go: so also *decerno*, e. g. decrevi ire, I have decreed to go: *desino*: *consuesco*, to be accustomed: *videor*, I seem: *dicor, feror*, I am reputed; e. g. pater dicitur esse doctus, your father is said to be learned, which is the correct order, and not dicitur pater esse &c.: *habeo*, I have it in my power, e. g. habeo *polliceri*, Cic. ad Div. 1. 5, I can promise: habeo *dicere*, Cic. Rosc. Am. 35: Cic. Fin. 3. 19: *adfirmare*, Liv. 44. 22: so habeo, I ought or should; as, rogas ut habeam *curare*, Varr. R. R. 1. 1: pontus habet *tolli*, i. e. debet, Val. Flacc. 1. 671: also in certain instances, *disco, doceo*; as, *disco scribere*: *experientia docet prudenter vivere*: *cogo, cogor*; as, coactus sum fugere: *recuso*, e. g. ire recusat, for which we also find quin, quo minus, and ne; e. g. te recusare *quin* restituas, Liv. 8. 7: so also *quin* acciperet, non recusasse, for accipere, Cic. Quint. 20: non recusavit, *quo minus* pœnam subiret, for subire, Nep. Epam. 8: sententiam *ne* diceret, recusavit, for dicere, Cic. Off. 3. 27: further, after the impersonal verbs; as *stat*, sc. sententia, it is determined: Nep. Att. 21, *stat alere* morbum: *stat renovare*, Virg. Æn. 2. 750: also with sententia, e. g. Hannibali sententia stetit *pergere* ire, Liv. 21. 30: after *licet, libet, pœnitet, pudet, piget* &c.; as, *licet videre*, it is allowed to see. It is thus used after *est* for *licet*; e. g. *est scire*, one may know, Terent. Ad. 5. 3. 42: and thus *est* is often used with an infinitive,

e. g. Ovid. Trist. 5. 11. 19 : Plin. H. N. 8. 23 : Tac. Ann. 16. 34 : Liv. 42. 41 : Sall. Jug. 110 : Hor. Epist. 1. 1. 32 : Virg. Ecl. 10. 46. Also *parce* and *fuge*, especially in the poets, are followed by an infinitive ; as, *parce quærere*, *fuge quærere*, ask not : Liv. 34. 32, *parce iactare*, refrain from boasting : *parcite deprendere*, Ovid. Art. 2. 557 : *vitam parsi perdere*, Terent. Hec. 3. 1. 2 : *parce contemnere*, Ovid. Her. 16. 279 : *fuge quærere*, Hor. Od. 1. 9. 13 : *fuge credere*, Tibull. 1. 4. 69 (9) : *non fugis imposuisse*, for *imponere*, Ovid. Her. 9. 75. Also after *tempero*, Plaut. Pæn. Prol. 22 : 5. 2. 76 : Cic. Div. 1. 22, e poeta : Gell. 4. 9 : after *intermitto*, Cic. Tusc. 1. 28 : Cic. ad Div. 7. 12 : Cæs. B. G. 4. 31 : after *prætermitto*, Nep. Com. 4 : Cæs. B. C. 2. 39. *Note* : We also find the infinitive after adjectives in the poets, and elsewhere ; e. g. after *pavidus*, Sil. 1. 406 : *sollers*, Hor. Od. 4. 8. 8 : Ovid. Am. 2. 7. 17 : *felix*, Virg. Æn. 9. 772 : *ingens*, Sil. 10. 216 : *lætus*, Sil. 9. 223 : *manifestus*, Tac. Ann. 2. 57 : Pand. 30. leg. 33 : Auct. Dial. de Orat. (at the end of Tacitus) 16 : *segnis*, Hor. Od. 3. 21. 22 : Ovid. Trist. 5. 7. 19 : *insuetus*, e. g. *vinci*, Liv. 4. 31 : and after others.

C. The infinitive in particular is used with the accusative of the subject, where in English, and most other languages, *that* and a nominative are used ; e. g. *audio, patrem esse doctum*, I hear that your father is learned : *scio, matrem venisse*, I know that my mother is come. This is concisely called the accusative with the infinitive, which is too indefinite ; because in the expressions, *patris est, liberos alere* ; *boni pastoris est, tondere pecus* ; the accusative is used with an infinitive.

It is more perspicuously termed, *the accusative of the subject with the infinitive*. Since it is frequently used, where in English we have *that* with a nominative and personal verb, the Latin particles therefore which express *that*, viz. *quod*, *ut*, *quin*, and sometimes *an*, are in certain instances omitted, and the nominative of the subject changed into the accusative; as *audio, patrem venisse*, for *audio, quod pater venit*. Since this mode of speaking is very common in the ancients, and the whole subject requires precise limitations, it shall here be explained at large. To understand it correctly, we must know where these particles should be used, and, thence, when they must be omitted.

1.) Where these particles must be used :

a) *An* whether, is the easiest : it is put whenever *whether* is used in English without being followed by *or* ; e. g. *dubito an pater venturus sit*, I doubt *whether* my father will come.

b) *Quin* that — not, sometimes *that*, follows *non dubito, non dubium est*, and similar expressions ; as, *non dubito, quin pater venturus sit*, I doubt not that my father will come : and so in all other instances, where *to doubt* is connected with a negative. To these belong interrogations, where a negative is not expressed, but which have the same force as if it were ; as, *quis dubitat quin pater venturus sit* ? who doubts that my father will come ? since this is equivalent to, no man doubts &c. : so, *cui dubium est, quin deus iustus sit* ? which is equivalent to, *nemini est dubium quin* &c. We also find *quin* after *non dubito*, I do not hesitate, where usually an infinitive follows : see a little before. Further, *quin* is often used after *non facere possum, non fieri potest, parum abest* &c., for *ut non* ; as, *non fieri potest, quin credam*, it is not possible that I should not believe it ; more briefly, I must believe it : *non potui facere, quin irem*, I could not but go : *non possum facere, quin mittam*, Cic. Att. 12. 27 :

here for *quin*, *ut non* is used; e. g. *non possum facere, ut non* &c., *ibid.* 11. 21: *facere non possum, ut nihil* dem *literarum*, *ibid.* 14: *non fieri potest, ut non* &c., *Cic. Amic.* 21: also merely *ut*, when it means, it is not possible, that; e. g. *Cic. Tusc.* 1. 3: further, *parum abest, quin* credam, there wants little of my believing: *parum aberat quin* caderet, there wanted little, but that he should fall: *parum aberat quin* cecidissem, there wanted little, but that I had fallen: so, *non multum abest, abfuit, quin* &c., there wants, wanted, not much, but that &c.: so also *nihil abest, quin* sim *miserrimus*, *Cic. Att.* 11. 15. So, *mihi non possum temperare*, I cannot refrain, govern myself, e. g. *quin* clamem, but that I must exclaim: *neque sibi temperaturos, quin* &c., *Cæs. B. G.* 1. 33: *vix temperavere animis quin* &c., *Liv.* 5. 45: *ægre temperatum est, quin* &c., *Liv.* 32. 10: *nec temperavit, quin* iactaret, *Suet. Cæs.* 22: instead of which *quo minus* is used; e. g. *nequeo mihi temperare, quo minus* — *adferam*, *Plin. H. N.* 18. 6: also *ne*, *Plaut. Stich.* 1. 2. 60: also the infinitive; e. g. *Plaut. Pæn. Prol.* 22: *ibid.* 34: *ibid.* 5. 2. 76: *Gell.* 4. 9: *Cic. Div.* 1. 22, e *poeta*. Also in more instances; e. g. *Cic. Phil.* 2. 10, *ego* — *nihil prætermisi, quin* Pompeium a *Cæsaris* conjunctione *avocarem*, I have omitted nothing to separate Pompey from his connection with *Cæsar*: *Terent. Adolph.* 3. 1. 6, *nam nunquam unum intermittit diem, quin* semper *veniat*, for he never omits one day, but that he always comes: *Cic. Marc.* 8, *non fuit recusandum* in tanto *civili bello, quin* *respublica* — *multa* perderet, we could not refuse in so great a civil war, but that the state should lose something: and thus *quin* is often used after *recusare*; e. g. *Cic. ad Div.* 6. 18 (19): *Cic. Acad.* 4. 4: *Cæs. B. G.* 4. 7: at other times *ne* is used instead, *Nep. Hann.* 12: *Cæs. B. C.* 3. 82: or *quo minus*, *Cic. Fin.* 1. 3: 3. 19: also, *quin*, *ne*, *quo minus*, follow *recuso*, where properly the infinitive should be used; e. g. *non recusasse, quin acciperet*, for *accipere*, *Cic. Quint.* 20: further, *Cic. ad Div.* 5. 12. 5, *desse mihi nolui, quin* te *admonerem*, I was unwilling to injure myself by not reminding you: so, *non fas est exorari, quin* &c., for *ut non*, *Cic. Quir. Red.* 9: *obsistere quin*, for *ut non*, *Liv.* 22. 60: otherwise *ne*, *Nep. Milt.* 3.

There is something singular Plaut. Mil. 4. 8. 33, *nequeo quin fleam*, I cannot refrain from weeping, where *facere* may be understood: so *nequeo, quin lacrumem*, Terent. Hec. 3. 3. 35: so *non possum, quin exclamem*, i. e. I must exclaim, Plaut. Trin. 3. 2. 79: which words are repeated, Cic. Or. 2. 10: so, *non potest* (sc. fieri) *quin obsit*, Plaut. Mil. 3. 1. 7: *video non potesse* (for posse) *quin eloquar*, ibid. Bacch. 3. 6. 30. Further, Cæs. B. C. 3. 94, *neque vero Cæsarem fefellit, quin* ab iis cohortibus — *initium victoriæ oriretur*, nor did it escape Cæsar, that the victory would begin with those cohorts: so also after other words, as *dicere, negare, suspicio*, where otherwise the accusative is used: yet there is generally a negative expressed or implied; e. g. *alterum dici non potest, quin* ii — *beati sint*, for *eos non beatos esse*, Cic. Tusc. 5. 7: *negare non posse, quin* rectius sit, Liv. 40. 36: *non abest suspicio, quin* ipse — *consciverit*, Cæs. B. G. 1. 4: so after *ignorare*; e. g. *quis ignorat, quin* tria Græcorum genera sint? for *tria Græcorum genera esse*, Cic. Flacc. 27: also after *expectare*; e. g. *non modo non necesse sit, sed ne utile quidem, quin* mox iudicium fiat, *expectare*, Cic. Invent. 2. 28: yet Ernesti has printed *quam* for *quin*.

c) *Ut* or *uti*, that, is used 1.) when it is equivalent to, in order that, and therefore denotes the end or cause; as, *feci hoc ut videres*, I did this that you might see: *tu abis ut ditior redeas*, you go away that you may return richer: so also, *ut vere dicam*, Cic. Verr. 5. 69, that I may say the truth: so also, *ut verius dicam*, Cic. Pis. 26: *ut ita dicam*, Quintil. 8. 3. 37: so also *ut nihil dicam de eo*, or *ut taceam* &c., that I may say nothing about that, or to be silent about that: 2.) to denote a consequence or inference; e. g. *Cræsus ille tandem infelix fuit: ut verum sit, neminem semper felicem esse*, so that it is true, that no one &c.: Cic. Marc. 6, *ut dubitare debeat nemo*, so that no one ought to doubt: and elsewhere; e. g. Cic. ad Div. 7. 7: 12. 3: &c. 3.) after words expressing comparison, as *ita, sic, tam, tantopere, tantus, talis, tot, adeo, tantum* so much, *is* for *talis*, *hactenus* so far &c.; e. g. *ita* te amo, *ut* neminem magis amare possim: *talis* est vir, *ut* &c.: *eas* mihi literas misisti

*ut* &c., you have sent me such letters, that &c.: *ea* est virtute, *ut* &c., he is so virtuous, that &c.: so also after comparatives; e.g. *videtur esse altius, quam ut* — *possimus*, Cic. Or. 3. 6, i. e. higher than that, or too high for &c.: so after *inferius*, Cic. Pis. 26: *antiquius*, Cic. ad Div. 11. 5: *potius*, Liv. 9. 14: *magis*, Quintil. 8. 3. Yet we must carefully observe whether the English *that* refers to the words above mentioned; otherwise *ut* is not used, even though they precede: e. g. *quemadmodum tu illud negas, ita* credo, verum esse, so I believe, *that* it is true: here *that* does not refer to *so*, but to *I believe*, and therefore it would be incorrect to say, *ut verum sit*. Further, Cicero often says *velim ita credas*, or *tibi ita persuadeas*, *me per omnia facturum* &c.: here *ita* has scarcely any meaning, or simply means *so much*, or *this*, instead of *hoc*: and the sentence *me omnia facturum* refers not to *ita*, but *credas, persuadeas*. Thus it would be incorrect to say, *tantus* hic vir putavit, *ut* res aliter se habeat, for *rem se aliter habere*; since the latter sentence does not refer to *tantus*, but to *putavit*. 4.) After any expressions, particularly verbs or even substantives, which do, or should and might contain the cause of the following sentence, and express the events, *from which* the events contained in the following sentence which begins with *that*, arise as a consequence, or *for which* they do happen, or should and might happen. Such are those expressions, particularly verbs, which denote to will, wish, bid, exhort, remind, urge, command, permit, provide, take pains, advise, cause, to be necessary, expedient, reasonable, to happen, come to pass, follow; e. g. *rogo, ut venias*, I ask thee to come: *volo, ut scribas*, I wish thee to write: *opto, ut illud fiat*, I wish that it may be done: *pater me hortatus est, ut discerem*, my father exhorted me to learn, not *discere*: *cur me impellis, ut festinem?* why do you urge me to hasten? *rex imperavit, ut hæc fierent*, the king commanded that these things should be done: and so all verbs of commanding; even *iubeo*, which generally takes an infinitive, is sometimes followed by *ut*; e. g. *iussit, ut peterent*, Liv. 32. 16: *iuberentque ut* &c., Liv. 1. 17: *iubere ut*, Cic. Verr. 4. 22: *senatus decrevit, populus iussit, ut* &c., *ibid.* 2. 67: *velitis iubeatis, ut* &c., Gell. 5. 19, from the



formula of arrogation : *dii iubeant, ut &c.*, Ovid. Her. 1. 101 : *iubere senatum, ut — traiceret*, Liv. 28. 36 : *iubebat, ut facerem*, Hor. Sat. 1. 4. 121 : *iubet, ut dicant &c.*, Plaut. Amph. 1. 50 : *quibus iusserat, ut resisterent*, Tac. Ann. 13. 40, and elsewhere : also without *ut*, and with a bare conjunctive ; e. g. *iube, mihi respondeat*, Terent. Eun. 4. 4. 24, and elsewhere : further, *patior ut hæc sint*, I allow these things to be : *cura ut valeas*, take care that you be well, of your health : *operam dabo, ut discam*, I will take pains that I may learn, to learn, not *discere* : *operam omnem dedi, ut istas res invenirem*, I used all my pains that I might find those things : *suadeo tibi, ut domi maneat*, I persuade you to remain at home : *hæc res faciet, ut miser sim*, this thing makes me miserable : *necesse est, ut venias*, it is necessary that thou come : Gell. 2. 29, *necesse est, uti vos auferam* ; yet this is rare, and *ut* is more usually omitted ; e. g. *audacia ostendatur necesse est*, Cic. Rosc. Am. 22 : *videant necesse est*, ibid. 40 : *vendat necesse est*, Cic. Verr. 3. 86, and elsewhere : or instead, the accusative with the infinitive is used : so *oportet* is seldom used with *ut* ; e. g. Cic. Invent. 2. 19, *multum oportet, ut diu consistat* ; where Ernesti has changed *ut* into *et* : it is more commonly used with a bare conjunctive, or with the accusative and infinitive ; e. g. *oportet pater scribat*, or *oportet patrem scribere* : so also after *opus est* we sometimes find *ut* ; e. g. Plaut. Truc. 2. 3. 7 : 2. 6. 19 : 5. 11 : more frequently the accusative and infinitive : further, *utile est, ut discamus*, it is profitable for us to learn : though we are uncertain whether *utile* followed by *ut*, occurs in ancient writers : it is commonly used with an infinitive, or an accusative and infinitive : *æquum est ut hoc fiat*, it is reasonable that this happen : Plaut. Rud. 4. 7. 4, *æquum est ut &c.*, and elsewhere ; e. g. Pand. 45. 9. 3 : so also after *æquitas*, e. g. *quam habet æquitatem, ut amittat* ? Cic. Off. 2. 22 : also after *officium est*, Plaut. Pseud. 4. 1. 9 : Terent. Andr. 1. 1. 141 : Cic. Fin. 5. 6 : Cels. 3. 4 : Colum. 12. 13 : after *præclarum illud est, et rectum et verum*, Cic. Tusc. 3. 29 : *sæpe fit ut homines moriantur*, it often happens that men die : *accidit heri, ut domi non essem*, it chanced yesterday that I was not at home : *non omnibus contingit ut divites sint*, it does

not befall all to be rich, all have not the good luck to be rich : hinc sequitur ut verum sit, hence it follows that it is true. Examples, where ut follows fit, accidit, contingit, are frequent in the ancients : so evenit, Cic. Or. 2. 5. To these belongs futurum est, futurum esse or fore ; as, spero fore ut discas, I hope it will happen, that thou mayst learn ; more briefly, I hope thou wilt learn : *futurum esse, ut pellerentur*, Cæs. B. G. 1. 32, for pulsum iri ; so, hinc futurum est, ut ægrotas, hence it will happen, that thou wilt be sick. Also est, when it is used in circumlocutions ; as, est ut velim, for volo ; Cic. Or. 59, *est ut id* — deceat, for id decet : Terent. Phorm. 2. 1. 40, *si est*, patrie, culpam ut Antipho in se admiserit, if it be true that Antipho has committed a fault, or if Antipho has committed a fault : Cic. Or. 2. 36, *est ut philosophi tradant*, for philosophi tradunt : Hor. Od. 3. 1. 9, *est ut viro vir latius ordinet arbusta sulcis* &c., i. e. it sometimes happens that &c. : so, *quando fuit, ut non liceret?* for *quando non licuit?* Cic. Cœl. 20 : *si est, ut dicat*, for *si dicit*, Ter. Hec. 4. 1. 43 : *non est, ut copia maior donari possit*, i. e. *non potest copia* &c., Hor. Epist. 1. 12. 2 : *non erat ut fieri posset*, for *non fieri poterat*, Lucret. 5. 977 : also after potest, it is possible ; e. g. *potest, ut arbitrentur*, Plaut. Pseud. 2. 2. 38 : *potest, ut admiserit*, Cic. Cluent. 37 : also after est, i. e. there is cause, e. g. *neque est ut putemus*, Plin. H. N. 18. 1 : *ille erat, ut odisset*, Cic. Mil. 13 : *magis est, ut ipse moleste ferat*, Cic. Cœl. 6. Particularly here belong the expressions, *mos est, ut* &c., it is the custom that &c., Cic. Brut. 21 : *moris est, ut* &c.. Cic. Verr. 1. 26 : *in morem venerat, ut* &c., Liv. 42. 27 : at other times the infinitive follows ; e. g. Virg. Æn. 1. 336 (340) : Liv. 32. 5 : 39. 43 : also the gerund, Cic. ad Div. 12. 17 : *reliquum est, ut* &c., it still remains that &c., Nep. Att. 21 : Cic. ad Div. 7. 31 : so also *restat, ut dicamus* &c., it still remains, that &c. : Cic. Acad. 4. 2, *restat, ut respondeam* : Cic. Nat. Deor. 2. 16, *restat ut sit* &c. To these also belongs the expression, *tantum abest, ut* &c. ; e. g. *tantum abest, ut assidue discas, ut potius literas omnes oderis*, thou art so far from learning assiduously, that thou rather hatest all learning. In this instance *ut* is repeated, and for perspicuity often takes potius or

contra with it: yet *ut* is only used once, when *tantum abest* follows another sentence; as, *tu odisti omnes literas, tantum abest ut adsidue discas*, thou hatest all learning, so far art thou from learning assiduously. It is also used once only in other instances; as, *tantum abest a cupiditate gloriæ, ut omni fortuna contentus sit*, he is so far from the desire of glory, that he is contented with any fortune. Also *ut* is sometimes used after *integrum est*; Cic. Tusc. 5. 21: *parum est*, Quintil. 6. 1. 38: 10. 7. 24: *prætermisum est*, Cic. Att. 13. 21: *probari potest*, Cic. Tusc. 3. 3: *obsequi*, Liv. 42. 21: *verum est*, Nep. Hann. 1: *verisimile est*, Cic. Verr. 4. 6: also *ut* is used after substantives; as, *tuæ voluntati ut venirem, parui*, thy wish, that I should come: after *sententia*, Cic. Fin. 2. 11: *defensio*, Quintil. 7. 1. 35: 5.) in an explanation; e. g. *altera res est, ut — rem geras*, Cic. Off. 1. 20, the other thing is, or consists in this, that &c.: 6.) finally, it is used after verbs of fearing, where it means that—*not*; as, *timeo ut pater veniat*, I fear that my father will not come. *Note*: We also find *facere quod* for *ut*; e. g. *utinam dii fecissent, quod ea lex esset constituta*, Vitruv. 10. præf. On the contrary, we find *ut* after *verum est*, Nep. Hann. 1: after *verisimile est*, Cic. Verr. 4. 6: see above, and hereafter more at large.

d) *Quod*, that or because, which is properly the accusative of the relative *qui*, with *propter* or *ad* understood, to speak generally, is used or should be used to denote the cause of what precedes, and may therefore always be rendered *because*, and hence is entirely different in sense and use from *ut*; as also when any thing precedes, which cannot be the cause of the sentence which follows, and begins with *that*: e. g. *gaudeo quod sanus es*, I rejoice that thou art well: here my joy is not the cause that you are well, since you would be equally well without it: on the contrary, thy being well is the cause of my joy. But in particular, *quod* is or should be used after expressions, particularly verbs and substantives, which denote 1.) a taking heed, remarking, perceiving, whether by the senses or the understanding; as to hear, see, feel, think, understand, observe, conceive, mark, remark, notice, retain in mind, recollect, forget, judge, suspect,

conjecture, imagine, conclude, wonder, know, be ignorant: further, it is certain, clear, manifest, well-known &c. : 2.) after expressions and modes of feeling; as to rejoice, grieve, be unwilling, be angry, weep, lament, be uneasy, tremble, hope: except to fear, which does not belong to these, since verbs of fearing are followed by *ne* or *ut*: *ne* that, and *ne non*, or *ut*, that — not: 3.) after expressions, especially verbs and substantives, which signify an indication or notice, whether by words, looks, gestures, or any other way: amongst which are verbs denoting to say, write, confess, lie, reveal, betray, indicate, give to understand, make known, relate, report, proclaim, notice, keep secret, testify, assure, swear to: also after substantives which denote a report, narration, rumour &c.

2.) When and under what circumstances these particles are omitted, must be now explained: *an*, *quin*, *ut* and *quod* are omitted, and the nominative of the subject with its indicative or conjunctive is changed into the accusative with the infinitive; where it is evident that the verb must be retained in the same tense. But when this should take place is hard to define, and requires much caution; for in some instances it is necessary, and principally instead of *quod*: sometimes either way is indifferent, the particle with the nominative, or the accusative with the infinitive: sometimes the particle must be retained, and the accusative with the infinitive would be incorrect.

This point will now be considered:

A. *An* (whether) must be retained after all verbs which it regularly follows; except after *dubito*, *dubium est*, where it is allowed to use the accusative with the infinitive; as, *dubito an pater venturus sit*; or *dubito, patrem venturum esse*: *dubito an* &c. occurs *Nep. Thras. 1*: *dubito* followed by an accusative and infinitive, *Liv. 5. 2.*

B. *Quin* may be omitted, and the accusative with the infinitive substituted, only after *non dubito*, *non*

dubium est, and similar expressions ; as, nemo dubitat, quis dubitat? where however it may with equal correctness be used ; e. g. non dubito, *quin* hoc verum sit, or hoc verum esse. Thus Nep. Præf. *non dubito fore plerosque* : so Liv. 26. 15 : Plin. Epist. 6. 21 : *quin* is used Cic. Att. 6. 2, *non dubitabat, quin* &c. : so *cave dubites* (for *ne dubita*) *quin* &c., Cic. ad Div. 5. 20 : *non est dubium, quin* &c., Cic. Or. 2. 8. On the contrary, after all other similar expressions ; as, non fieri potest, non facere possum, parum abest &c., *quin* must invariably be used ; and the accusative with the infinitive would be a gross fault. *Note* : There also occurs *non dubium est, quin non* &c., where what follows is denied, Terent. And. 2. 3. 17. So, non dubito, *quin non fiat*, I am confident that it will not happen.

C. *Ut* requires the most caution : viz.

I.) *Ut* in the following instances must be retained :

1.) When it is the same as, in order that ; e. g. feci propterea, *ut videret*, I did it on purpose, that he might see.

2.) When it denotes a consequence, as in the following example ; Cæsar misere periit : *ut ii valde errent*, qui eum pro felicissimo habeant, so that they are wrong &c. ; here the accusative *eos errare* would be incorrect.

3.) After the words signifying comparison, ita, sic, tam, talis, tantus, tantum so much, tot, adeo, tantopere, hactenus so far, and the like ; also after *is* for *talis*. Here also the accusative would be incorrect : we must always say, *ita* te amo *ut* &c. : *talis* fuisti *ut* &c. : *ea* virtute præditus es, *ut* omnes te laudent, thou art a person of such virtue, that all praise thee : maior est *quam ut* eum satis laudare queam &c.

4.) After many verbs and various phrases : e. g. 1.) to make ;

as *facio*, *efficio*, *perficio* : tu *facies ut miser sis*, not *te esse miserum* : except where *facere* is the same as *ingere*, *ponere*, suppose that ; e. g. *faciamus, deum non esse*, let us suppose that there is no God : so Cic. ad Div. 7. 23. 1, *fac qui ego sum, esse te*, suppose that thou wert in my place : so, *fac animos non remanere*, Cic. Tusc. 1. 34 : *facio me alias res agere*, Cic. ad Div. 15. 18, I suppose &c. : *fac potuisse* (sc. te) Phil. 2. 3 : also in other places, where it may be translated partly to make, partly to allege, partly to allow ; e. g. *facit macrescere volucres*, Varr. R. R. 3. 5 : *facito infervere*, Colum. 12. 38. 5 : *fecit decesse* (for *decessisse*) *populum*, Terent. Heaut. Prol. 31 : Plato *mundum a deo ædificari facit*, i. e. dicit, Cic. Nat. Deor. 1. 8 : Homerus *Herculem ab Ulysse conveniri facit*, ibid. 3. 16 : *hanc herbam nervos glutinare faciunt*, i. e. dicunt, putant, Plin. H. N. 25. 5 : *me cernere letum nati fecisti*, Virg. Æn. 2. 538 : *illum forma timere facit*, Ovid. Her. 17. 174. Further, *ut* must be retained after *efficio*, *perficio* ; as, *effecisti ut tua virtus appareret*, not *virtutem tuam apparere* : yet sometimes the accusative with the infinitive follows *efficio* ; e. g. *vult efficere, animos esse*, Cic. Tusc. 1. 31 : *ex quo efficitur hominem — non posse*, ibid. 3. 5 : *voluptates ad exitum perficit procedere*, Arnob. 4. So also 2.) after verbs denoting to care, provide, take pains ; as, *curavit ut res fieret*, not *rem fieri* : *operam dabo*, or *navabo, ut libri tibi mittantur*, I will take care that the books be sent to you, not *libros mitti*. But *studeo* is more rarely followed by *ut* ; e. g. Hirt. Alex. 1 : Pand. 43. 10. 1, twice repeated : Cato R. R. 5 : or *ne*, Pand. ibid. : Phædr. 2. Epil. 6 : more commonly by the infinitive : sometimes even the accusative with the infinitive ; e. g. *gratum se videri studet*, Cic. Off. 2. 20, and elsewhere ; e. g. Terent. Hec. 2. 2. 23 : Sall. Cat. 1 : Cic. ad Div. 11. 28. Mat. 3.) after the expression, to carry a thing so far, *rem eo producere, id efficere, id consequi* : 4.) after *id agere, spectare*, to have that view or intention : 5.) after verbs denoting to persuade, exhort, urge, compel, command : a) to persuade ; e. g. *suadeo tibi ut scribas* : b) to urge ; as *impello te, ut discas* : c) to compel ; e. g. *coëgit me, ut facerem* : d) to command ; as *impero to command, præcipio to direct or enjoin*,

mando to commission : rex imperavit, præcepit, ut ista fierent : mandavit mihi ut emerem : iubeo, however, has more commonly the accusative with the infinitive ; as, rex iussit rem fieri, not ut &c. : yet we find it not unfrequently with *ut* ; e. g. Liv. 1. 17 : 32. 6 : Cic. Verr. 4. 22 ; as was lately remarked : it also occurs without *ut*, with a conjunctive ; as *iube res fiat : iube, filius veniat* : Ter. Eun. 4. 4. 24, *iube mihi respondeat* : cf. Ovid. Am. 1. 11. 29 : Art. 1. 567 : Liv. 44. 2. Also *veto* to forbid, to say in a commanding, beseeching, persuasive manner, that a thing shall not be, is commonly used with an accusative and infinitive ; e. g. *vetat eam mirari*, Liv. 29. 10 : *rationes vetabant me reipublicæ diffidere*, Cic. ad Div. 5. 13 : yet *ne* also is used, Hor. Sat. 2. 3. 187 : also the conjunctive without *ne*, e. g. *vetabo sit* &c., Hor. Od. 3. 2. 25. On the contrary, *dico*, *scribo*, *nuntio*, and similar verbs, when they contain the notion of a command, or at least of an urgent wish or demand, belong to these, and must be followed by *ut* ; e. g. *dic tuo filio, ut ad me veniat*, tell your son to come to me : *senatus ei scripsit, ut rediret*, the senate wrote to him, that he should return : 6.) after the verbs *fit*, *accidit*, *contingit*, *evenit*, *ut* must be retained : *hinc factum est, ut ab omnibus laudaretur* : *accidit ut pater moreretur*, not *patrem mori* : *non fieri potest, ut miser sis* &c. : so also, 7.) *ut* must follow *reliquum est*, *restat* &c. : also *est*, *fore*, *futurum est* ; e. g. *est ut dicat* : see above, IV. C. c : 8) also after verbs denoting to beg or entreat.

*Note* : Yet exceptions to these rules are not wanting in the ancients ; e. g. after *imperare* we find an accusative and infinitive, Terent. Andr. 5. 2. 1 : Cic. Cat. 1. 11 : Nep. Hann. 11, and elsewhere : so also after *præcipere* an infinitive, Ovid. Art. 2. 415 : Plin. H. N. 25. 4 : so after *cogere* ; e. g. *te emere coëgit*, Cic. Off. 3. 13 : *me vivere*, Cic. Att. 3. 3 : after *suadere*, Virg. Geor. 4. 264 : Phædr. 1. 15. 6 : also with an accusative of the person and infinitive, Terent. Hec. 3. 5. 31 : Virg. Æn. 12. 238 : after *curo*, Colum. 9. 9 : particularly when it may be translated, to be willing ; e. g. *neque redire curavit*, Cic. ad Div. 1. 9 : *nec docti legere curarent*, Cic. Acad. 1. 2 : *curabis esse*,

Auct. ad Herenn. 3. 53 : also with the accusative and infinitive when it means, to let or cause ; e. g. *curo rem parari* ; for which *curo rem parandam* is more usual ; e. g. *signum avellendum curavit*, Cic. Verr. 4. 49 : *curavit buculam faciendam*, Cic. Div. 1. 24, and elsewhere, e. g. Nep. Dion. 6 : so also Cic. Arch. 3, *contigit ei, antecellere*, for *ut antecelleret* : so Hor. Epist. 1. 17. 36 : so after *accidit* ; e. g. Cic. ad Div. 6, 11. (12), *nec enim acciderat, mihi opus esse*, for *ut opus mihi esset*. Also for *est ut* (e. g. *est ut dicat pater*, for *pater dicit*) we find *est* with an infinitive ; e. g. *est interdum præstare mercaturis rem quærere*, for *præstat interdum &c.*, Cato R. R. 1 : so also *fuerit mihi eguisse* — *amicitiæ tuæ*, for *eguerim*, Sall. Jug. 110 : *magis est deficere*, Pand. 46. 3. 72 : also after *esto* it may be, *esto, alios teneri*, Horat. Epist. 1. 1. 81. Also *ut* often fails before the conjunctive ; e. g. *huic mandat, Rhemos adeat*, Cæs. B. G. 3. 11 : *præcipit, omnes petant*, *ibid.* 5. 58 : *te rogo atque oro, te colligas*, Cic. ad Div. 5. 18 : *rogat, tentes*, Ovid. Am. 3. 14. 4, and elsewhere : after *reliquum est*, Cic. ad Div. 9. 9 : 15. 21 : so also sometimes after *permitto*, *sino*, *iubeo*, and other verbs.

II.) After the following, *ut* may be retained, or changed into the accusative with the infinitive ; as, to be willing, unwilling, to wish, allow, permit ; it is reasonable, expedient, necessary, it follows &c. : e. g. *volui te id facere*, and *ut tu id faceres* : *nolo id fieri*, and *nolo ut id fiat* : *cupio, rempublicam esse salvam*, and *ut respublica salva sit* : *patior, fero, sino, rem ita fieri*, I allow the thing so to happen, and *ut res ita fiat* : *æquum est nos deum amare*, it is reasonable that we love God, and *ut amemus &c.* : so also after *iustum* and *verum*, i. e. *æquum est* ; *utile est*, or *expedit, libros hos legi*, and *ut hi libri legantur* : yet after *æquum, iustum, verum, utile est, expedit*, the infinitive with the accusative seems to be more usual ; and it is doubtful whether *utile est* can be found with *ut*. *Oportet hominem*



discere, and (ut) homo discat, a man must learn, it is necessary or expedient that a man learn : both are very usual, but in the second instance *ut* is more commonly omitted : it is the same with *necesse est*, e. g. *necesse est hominem mori*, and (ut) homo moriatur, it is unavoidable, absolutely necessary, that man die, for a man to die : *hinc sequitur, deum esse iustum*, and *ut deus sit iustus*, hence it follows that God is just : both are very common : so, *hinc consequens est*, hence it follows, with *ut*, or an accusative and infinitive. It hence appears, that it is not an error to place *ut* after the above-mentioned verbs, unless perhaps after *iubeo*, where the accusative with the infinitive is more usual, though it is scarcely a fault to say *iubeo ut*. We may also remark, that in absolute expressions, without reference to particular persons, these verbs are more commonly followed by a passive than an active ; e. g. *rex iussit captivos redimi*, in preference to *rex iussit captivos redimere*. Yet we sometimes find the active ; e. g. Virg. *Æn.* 3. 9, Anchises *dare* fatis vela iubebat, for *dari* ; and elsewhere, e. g. *ibid.* 5. 773 : 12. 584 : Hor. *Od.* 3. 24. 42 : so *caste iubet lex adire deos*, for *adiri*, Cic. *Leg.* 2. 10.

D. *Quod* involves the least difficulty, if we observe, that it must always be omitted, and the nominative with the personal verb changed into the accusative with the infinitive, when it is not the same as *because*, *seeing that*, *wherefore*, or *why* ; for in all these senses it may be used : on the other hand, when it merely means *because*, *seeing that*, and cannot be converted into *that*, it must always be retained, nor can it be changed into the accusative with the infinitive : there-

fore it is retained in the forms *est quod, non est quod, diu est quod* &c. We more precisely remark :

1.) It is rejected, and the accusative with the infinitive used after verbs and other expressions which imply a) notice, observation, perception, whether by the senses or understanding ; e. g. to hear, see, feel, think, understand, discern, find, observe, recognise, mark, remark, attend to, keep in mind, remember, forget, judge, suspect, conjecture, believe, be of opinion, be of the mind, presume, take for granted, be convinced, be confident, wonder, know, be ignorant, conclude, consider, reflect, deliberate on, experience, receive information of &c. : further, it is certain, true, manifest, clear, known, made plain, and the like ; also after substantives denoting persuasion, conjecture, conviction : b) notice or information, however imparted, whether by words, writing, gesture &c. ; and, therefore, after the verbs to say, write, inform, lie, reveal, betray, indicate, convey intelligence, show, make known, lay open, conceal, keep silent, tell, let out to notice, proclaim, instruct, promise, ensure, be surety, testify, swear to &c. : to which belong substantives which denote, tidings, report, discovery, and the like ; also the expressions, there is a report, men believe &c. In all these instances *that* does not mean *because, seeing that, as to the circumstance that*, and therefore *quod* would be incorrect ; e. g. *audivi patrem esse ægrotum*, not *quod pater est ægrotus*, much less *sit* : since *quod* in itself takes no conjunctive : so, *scio patrem venisse*, not *quod pater* &c. : *dicunt, narrant, patrem mortuum esse* : *literæ tuæ mihi significarunt, declaraverunt, pacem nobis donatum iri* : *notum est mundum a deo creatum esse* : *fama, regem venturum esse, multos exhilaravit*, the report that the king would come exhilarated many : *constat inter eruditos, rem esse utilem*, it is agreed amongst the learned, that &c. : in all which, and similar instances, *quod* would be incorrect. Also after *sic est in libro*, in *epistola* &c. ; e. g. *erat sic (for hoc) in tuis literis, eum venturum*, Cic. Att. 10. 16.

## Observations.

a) Since after all these verbs, the accusative with the infinitive *must* be used, it is incorrect for the teacher to say that the accusative with the infinitive is more elegant than *quod*. It is not merely more elegant, but we must speak thus, because usage requires it. It is maintained, and not without reason, by Perizonius in Sanctii Minerva, against Gronovius, that the ancients have also used *quod* after such verbs; e. g. after *scio*, Plaut. *Asin.* 1. 1. 37, *scio, filius quod amet meus*: Liv. 3. 52, *scituros quod* — in concordiam res redigi *nequeant*: Phædr. 5. 2. 11, *scio quod* virtuti non sit credendum tuæ; in all which places Gronovius would read *quam*: but the passages in which *quod* is found, instead of an accusative and infinitive, are too many to justify this alteration; e. g. *scio, quod omnes* — putant, *Salvian.* de Avarit. 4. p. 165. Rittersh.: so also after *cognosco, credo, sentio, opinor, notum facio* &c.: e. g. *cognito, quod filius* — non fuisset, *Pand.* 22. 3. 15: *posse credere, quod tu* quidquam — cogitaris, *Apul. Met.* 3. p. 135. Elmenh.: *nec credit, quod* servet, *quod* — rubeant, *Claud. Proserp.* 3. 223: *quando sensissent, quod* irrigarentur, *Flor.* 1. 23: *opinantes, quod* tangatur, for *tactum iri*, *Pallad.* in Feb. 24. 5: *notum facere, quod* sit prægnans, *Pand.* 25. 3. 1: after *recordor* and *ostendo*; e. g. *recordatus, quod* nihil — præstitisset, *Suet. Tit.* 8: *ut ostenderet, quod* erat — minor, *ibid.* Aug. 43: yet we may here understand *eum* after *ostenderet*, in which case *quod* would mean *because*: after *dico*, e. g. *dicam, quod* bonum sit, *Cato ap. Plin. H. N.* 29. 1: so also *facile est, quod* habeant conservam, *Varr. R. R.* 2. 10. 16, for *habere*: *querebatur, quod* homines essent, *Cic. Amic.* 17: particularly after *illud, id* &c.; e. g. *videndum illud est, quod* manet gratia, *Cic. Off.* 2. 20; *illud* nosse oportet, *quod* — potio perniciosissima est, *Cels.* 1. 3: *ego id* respondeo, *quod* animadverti, *Cic. Amic.* 2. However numerous such instances may be, yet they are so few when compared with the others, where the accusative and infinitive are used, that they cannot be considered of moment, and are a proof that the ancients preferred the other usage.

b) Dico, scribo &c., when they include the notion of command, will, desire, do not belong to this place, since they must then be followed by *ut*; e. g. *pater dixit mihi, ut ad se venirem*: *scripsi ei, ut festinaret*, I have written to him that he should hasten &c.: so, *nuntiavit ei, ut veniret*: *nuntius venit, ut rediret* &c.

c) Exceptions from these general usages occur in the ancients: e. g. we find *adde quod*, add thereto, that, i. e. further; e. g. Ovid. Pont. 2. 9. 47: 4. 11. 21: 4. 14. 45; where, in fact, the sense of *adde* requires an accusative with an infinitive. So we often find *accedit ut*, hereto there is added that, e. g. Cic. Or. 2. 48: Liv. 1. 49: Cæs. B. G. 3. 13, where, usually, *quod* occurs; e. g. Cic. Harusp. 3. So we find *ut* after *certum est*, Cic. Att. 10. 4, *nihil esse certius, quam ut omnes* — *restituerentur*, for *restitutum iri*: so also after *verum est*, *verisimile est*; e. g. Nep. Hann. 1, *si verum est, quod nemo dubitat, ut populus Romanus* — *superarit*, if it be true, that the Roman people &c., for *populum Romanum* — *superasse*: Cic. Rosc. Am. 41, *non verisimile est ut Chrysogonus horum literas admarit*, it is not probable, that &c.,\* for *Chrysogonum* — *admasse*; unless, perhaps, *ut* be translated *how*, *how Chrysogonus* &c.; yet this is unnecessary: Cic. Verr. 4. 6, *verisimile non est, ut ille homo locuples* — *religioni suæ* — *pecuniam antepone-ret*, for *illum hominem* — *anteposuisse*. Yet here, though it is unnecessary, *ut* may be translated *how*; it is not probable *how* he &c. For *ut how* is often used with the conjunctive, and may deceive the inexperienced; e. g. Cic. Rosc. Am. 24, *videtisne, quos poetæ tradiderunt* — *supplicium de matre sumsisse, ut eos agitent furia* &c., where *ut* depends on *videtis*; do ye not see, *how* the furies &c. Yet on the other hand we find *ut* after *verisimile est*, Cic. Sext. 36: after *inusitatum est*, Cic. Manil. 21: after *integrum est*, Cic. Tusc. 5. 21: after *præclarum illud est, et rectum et verum*, *ibid.* 3. 29: after *parum est*, Quintil. 6. 1. 38: 10. 7. 24: after *prætermisum est*, Cic. Att. 13. 21: after *dubium est*, Plin. Paneg. 8: after *obliviscor*, e. g. *oblitine sumus, ut* — *desierit*, *ibid.*; where, however, it may be

explained by *how*: after *probari potest*, Cic. Tusc. 3. 3: after *obsequi*, Liv. 44. 21: after *confido*, Plin. Epist. 2. 5. 7: after *sententia*, Cic. Fin. 2. 11: after *defensio*, Quintil. 7. 1. 35. There are other places, where *ut*, that, follows *obliviscor* and *dubium est*, where it must be explained by *how*, or in the order of construction must depend on some other verb. Thus *quin* follows *ignoro*, Cic. Flacc. 27: and *nego*, Liv. 40. 36: *mirum*, Plaut. Amph. 2. 2. 118: Rud. 5. 3. 37. &c. We also find *quasi* for the accusative and infinitive; e. g. *illud queruntur quasi desciscerem* (Ed. Ernesti *descissem*) *a causa*, Cic. ad Div. 1. 9. 42, for *me desciscere* (*descisse*): *ad simulabo, quasi exeam*, for *me exire*, Terent. Eun. 3. 2. 8.

d) With certain passives, the nominative instead of the accusative of the subject is joined to the infinitive. This especially takes place with *dicor*, *feror*, *videor*; e. g. *ego videor esse miser*, I seem to be unhappy, not *videtur me esse miserum*, though we may translate, it seems that I am unhappy: *tu videris miser esse*: *pater videtur miser esse*, not *videtur te esse miserum*, *pater esse miserum*: so, *videmur esse miseri* &c. Here the nominative precedes the verb *videri*, and therefore is not connected with *esse*, which follows *videri*: so, *videor tibi esse doctus*, I seem to thee to be learned, thou esteemest me learned: *mater videtur mihi esse proba*, your mother appears to me to be upright: *videmur vobis esse docti*: *visus es mihi doctus*: *videberis mihi felix* &c. It is the same with *dicor* and *feror*: *ego dicor esse felix*, I am said to be happy, they say that I am happy, not *dicitur* or *fertur me esse felicem*: *tu diceris esse felix*: *nos dicimur esse felices*: *ego dictus sum esse felix* &c. This is the general usage. Yet we sometimes find *dicitur* used impersonally, and followed by an accusative; e. g. Nep. Paus. 5, *dicitur eo tempore matrem Pausaniæ vixisse*, where *mater* is more usual and more correct: Cic. Or. 2. 74, *ad quem* (Themistoclem) *quidam doctus homo* — *accessisse dicitur*, *eique artem memoriæ* — *pollicitum esse*, *se traditurum*, for *pollicitus*: and soon after, *dixisse illum doctorem* — *et ei Themistoclem respondisse* &c., for *ille doctor* and *Themistocles*; since they are both

subjects to dicitur. It is probable that Cicero here imagined that he had said dicunt instead of dicitur: yet dicitur may be used, as in *Nepos*, impersonally. In *Ernesti's* edition, *pollicitum* is altered according to the general rule into *pollicitus*, but the other accusatives remain unaltered. The following passage seems peculiar, *Cic. Off. 3. 17, eaque malitia, quæ vult illa quidem videri, se esse prudentiam*, for *videri esse prudentia*: but it ceases to be peculiar, if we recollect that the order of construction is, *vult illa quidem, se videri esse prudentiam*: so *Gell. 18. 8*, we find, *qui se Isocratio videri volunt*: *ibid. 9. 12*, *qui videri se esse tranquillos volunt*: yet *videri* may be used impersonally by Cicero, as elsewhere; e. g. *non mihi videtur, ad beate vivendum satis posse virtutem* (for *virtus*), *Cic. Tusc. 5. 5*. Such places must be noticed, that we may not misunderstand similar instances in the ancients. Other passives also in the ancients are followed by an infinitive with the nominative; e. g. *pater creditur esse probus*: *homines existimantur esse probi*: where, however, the accusative is often used; as, *creditur patrem &c.*, *Nep. Phoc. 2*, *bene mereri existimabantur*: *Cic. Or. 2. 66, ut existimabatur*, as was thought: *credebar sanguinis auctor*, *Ovid. Fast. 3. 190*: cf. *Trist. 3. 11. 73*: *voluntaria morte interiisse creditus*, *Tac. Hist. 4. 67*: cf. *Ann. 5. 4*. *Note*: *Credor* also means, they believe me; e. g. *credemur*, *Ovid. Fast. 3. 351*: *vix credar*, *ibid. Trist. 3. 10. 35*: also *creditus, a, um, ibid. Met. 7. 98*: *Virg. Æn. 2. 247*. So we find *nuntior* used; e. g. *adesse equites nuntiabantur*, *Cæs. B. G. 1. 14*: *nuntiatus est Silius vitam finisse*, *Plin. Epist. 3. 7*: cf. *Plaut. Most. 1. 3. 76*: also *audior*; e. g. *Bibulus audiebatur esse in Syria*, *Cic. Att. 5. 18*. Here also the following expressions may be referred: *volo esse pius, cupio esse doctus*, which last is correct, for *cupio, me esse doctum &c.* This depends on the rule, that the same case follows *esse* that precedes it; as, *licet mihi esse felici*, for *felicem*: *licet nobis esse beatis*, for *beatos*.

e) The infinitive is often understood in the accusative; as, *homines putant te doctum* (sc. *esse*), men account thee as

learned, properly, believe that thou art learned : so in the passive, *pater existimatur bonus, filius inventus est malus* ; where it must not be supposed that *puto, existimo, reperio, invenio* &c., take a double accusative, and their passives a double nominative, but that *esse* is understood : it is the same with *homo visus est felix*, sc. *esse* ; *sorores dictæ sunt felices*, sc. *esse*.

f) We also find *cum*, when or since, before the accusative and infinitive ; e. g. *iacere sanctiones, cum interim legem exerceri, et tantam vim habere*, Liv. 4. 51, for *cum lex exerceretur — habeat* : further, *cum se non novam rem petere*, Liv. 1. 35 : yet this latter instance is not like the first, but *cum* would be preferably omitted, or changed into *iam*.

2.) Amongst those verbs which denote passions or affections, we must note the four principal kinds, joy, sorrow, hope, fear. a) verbs and substantives which denote joy or sorrow may be followed not only by the accusative and infinitive, but also by *quod* with the nominative, because in such instances *that* is equivalent to *because* ; e. g. *gaudeo, lætor patrem vivere*, and *quod pater vivit* : *doleo, matrem ægrotare*, and *quod mater ægrotat, not vivat, ægrotet*, since *quod* governs the indicative, I am rejoiced that (because) my father lives &c. : b) after verbs and substantives that denote hope, the accusative and infinitive must always be used, and never *quod* ; e. g. *spero, or spes me tenet, patrem esse venturum*, not *quod veniet*, since here *that* is not the same as *because*. Note : Verbs of hoping are always followed by the future infinitive, when the hope refers to something future, though in English the present be used ; as, I hope to-morrow to see my parents, I hope to-morrow to receive the books, must not be translated *spero parentes videre, spero libros accipere* (or *spe teneor, in spe sum*), but *spero, me visurum esse parentes* ; *spero, me accepturum esse libros*. Yet we sometimes find the present for the future ; e. g. *spero nobis profici*, Cic. Att. 1. 1 : *spero te mihi ignoscere*, Cic. ad Div. 1. 6 : *sperat, a me avellere*, Ter. Eun. 3. 4. 14 : *cetera spero prolixa esse*, Cic. Att. 1. 1 : and elsewhere ; e. g. Liv. 28. 35 : Virg. Æn. 6. 376 : c) verbs of fearing do not belong

to this place : for after them, *that* is translated *ne*, and *that not*, *ne non*, or *ut* ; e. g. *timeo ne hostes veniant* : *metuo ne non pluatur*, or *ut pluatur*, that it will not rain. The accusative with the infinitive is rare ; e. g. *ni cedenti instaturum (esse) alterum timuissent*, Liv. 10. 36. The infinitive also follows *timeo*, Hor. Epist. 1. 5. 2 : Ovid. Pont. 3. 1. 119 ; Plin. H. N. 17. 14 : so also after *metuo*, Hor. Od. 2. 2. 7 : 4. 5. 20 ; in both which places *metuo* is used for *caveo*. *Note* : After *spero* we also find 1.) *ut* ; e. g. *qui, ut habeant, sperent*, for *se habituros esse*, Q. Cic. Pet. Cons. 5 : so *ut* after *spes* ; e. g. *consul ut ipse foret, spes mihi certa fuit*, Auson. Idyll. 2. 46 : 2.) the future participle in the nominative ; e. g. *visura quamvis magnum speraret* (sc. Penelope) Ulyssem, Prop. 2. 9. 7 (5), for *se visuram esse*.

## § 6.

## Of the Supines.

I.) Of the supine in *um* we remark : a) when it should be used : b) what it governs.

1.) It is used after verbs to show the *view* or intention with which any thing happens, where in English *to*, i. e. *in order to*, is used ; e. g. *spectatum veniunt*, Ovid. Art. 1. 99, they come to see : Nep. Them. 8, Argos *habitatam* concessit, to live there : Nep. Ages. 3, Ephesum *hyematam* exercitum reduxit, to take their winter quarters there ; more briefly, into winter quarters : Liv. 2. 35, in Volscos *ersulatum* abiit, he went to the Volscans to pass his exile there, to live there in banishment : Plaut. Aul. 3. 3. 9, *coctum* ego, non *vapulatum*, conductus fui, I was hired to cook, not to be beaten : Cæs. B. G. 1. 30, ad Cæsarem *gratulatum* convenerunt, to congratulate him : Virg. Ecl. 7. 11, huc ipsi *potum* venient — iuveni, will come hither to drink : Terent. Heaut. 1. 1. 65, in Asiam ad regem *militatum* abiit, he went to Asia to be a soldier : Sall. Jug. 54, *exploratum* misit, he sent people to look out, to bring tidings : Liv. 2. 37, non tamen admissum quidquam ab iis *crimatum* venio, sed *cautum*



ne admittant, I do not come to accuse, but to caution &c. : *venatum* proficisci, Nep. Dat. 4, to go out to hunt: canes ducere *venatum*, Plaut. Stich. 1. 2. 28, to lead out to hunt: *ire cubitum*, Cic. Rosc. Am. 23, to go to bed, to go to rest.

2.) When they are followed by a case, it is the case which their verbs govern; e. g. Nep. Eum. 3, *ipse Ægyptum oppugnatum* adversus Ptolemæum erat profectus, to attack Egypt: Nep. Hann. 6, *patriam defensum* revocatus, recalled to defend his country: Nep. Reg. 2, *cum spectatum ludos iret*, to see the plays: Cæs. B. G. 1. 11, *legatos mittunt rogatum* auxilium, to ask for assistance: Liv. 28. 39, *ob hæc — gratias actum* nos decem legatos Saguntinus senatus populusque ad vos misit, to give thanks: *ibid. petentibus, ut Italiam spectatum irent*, that they might go to see Italy: Sall. Iug. 103, *Marius — proficiscitur in loca sola obsessum turrim regiam*: Terent. And. 1. 1. 107, Pamphilus says to Glycerium, who went too near the funeral pile, *mea Glycerium quid agis? cur te is perditum?* why art thou going to, i. e. why wilt thou destroy thyself? In this way *ire* is often used with a supine for the future; e. g. *eunt ereptum*, Sall. Iug. 85: *mihi ire opitulatum*, Plaut. Cist. 1. 1. 39: sometimes it is entirely superfluous; e. g. *ire habitum*, for *habere*, Plaut. Cist. 1. 1. 4: *ut desistas ire oppugnatum*, for *oppugnare*, *ibid. Bacch. 5. 2. 52*: *oportet ire operam datum*, *ibid. Pæn. 3. 1. 9*: *ire deiectum*, Hor. Od. 1. 2. 15: *non — gentem perditum iret*, Liv. 32. 22: *ereptum eunt*, Sall. cited above: so, *cur te is perditum?* Terent. cited above: where *perdis* would have been sufficient.

### Observations.

a) Instead of this supine in *um*, we may use the gerunds, participles in *dus* and *rus*, or *ut* with a conjunctive; e. g. *eo spectatum, ad spectandum, spectandi causa, ludorum spectandorum causa* or *gratia, ad spectandos ludos, spectaturus*, and *ut spectem*, which are all equivalents, and all very usual. Sometimes even the infinitive is used; e. g. Terent. Phorm. 1. 2. 52,

vultisne, *eamus visere?* which is harsh and unusual, for *visuri, visum, ut videamus, videndi causa, ad videndum*, any of which would have been correct and usual: *it visere*, *ibid.* Hec. 1. 2. 114: *ibat ferire*, Propert. 1. 1. 12: and elsewhere; e. g. *ibid.* 1. 6. 34: Plaut. Most. 1. 1. 63.

b) The supines of many verbs are never or seldom used; thence the use of the gerunds, participles in *dus* and *rus*, and *ut* with the conjunctive, is far more common.

c) According to the opinion of celebrated grammarians, the supine in *um* is, properly, the accusative of a substantive of the fourth declension, and therefore *visum, spectatum* &c., are for *ad visum, ad spectatum* &c., from the nominatives *visus, spectatus*, the seeing &c: so, *eo venatum*, for *eo ad (in) venatum*; and so the supine in *u* is the ablative of the same substantive. This deserves attention; yet it is difficult to show, how the supines in *um* should govern the cases of their verbs, unless they were really parts of them: we must have recourse to an ellipsis; e. g. *eo spectatum (quod adinet ad) ludos*.

d) It has already been noticed that the supines in *um* with the passive infinitive *iri*, are a circumlocution for the passive infinitive future of verbs, as *amatum iri, doctum iri* &c.: thence they have no change for gender or number. This is more easily conceived by comparing the expressions *eo spectatum*, and *spectatum iri*.

## II.) Of the supines in *u* we remark:

1.) They are generally used with adjectives which denote quality, form &c., and serve for description, such as, easy, hard, fine, hateful, shameful, incredible, good &c.; and sometimes great, little &c.; e. g. *facile dictu*, easy to say: *difficile intellectu*, hard to understand: Terent. Heaut. 4. 3. 26, *res factu facilis*: *ibid.* Hec. 3. 1. 15, *facile est scitu*: Nep. Dion. 9, *facile est intellectu*: Nep. Att. 15, *ut difficile esset intellectu, utrum* &c.: Sall. Jug. 91, *locus — nobis aditu difficilis*, hard to approach, hard of access: *ibid.* 113, *tumulum facillimum visu insidiantibus*, easy to see &c.: Virg. Æn. 3. 621, *nec visu faci-*

*lis, nec dictu adfabilis ulli* : Sall. Cat. 6. 2, *incredibile memoratu est* : Ovid. Pont. 2. 3. 4, *turpe quidem dictu*, shameful to say : Cic. Verr. 1. 12, *quæ mihi turpia dictu videbuntur* : Liv. Præf. *foedum inceptu, foedum exitu*, shameful in beginning, shameful in event : Cic. ad Div. 10. 27, *tu, quid optimum factu sit, videbis*, what is best to be done : b) after certain substantives, as *fas, nefas, opus* ; e. g. Cic. Tusc. 5. 13, *cum ipso deo, si hoc fas est dictu, comparari potest*, if this is right or no sin to say, if one may or dare say so : Cic. Senect. 5, *quia videtis, nefas esse dictu miseram fuisse talem senectutem*, that it is not allowed, that it is wrong to say &c. : Terent. Heaut. 5. 1. 68, *sed ita dictu opus est*, but one must say so : c) also with verbs to the question from what? e. g. Plaut. Men. 2. 2. 5, *obsonatu redeo* : Cat. R. R. 5, *primus cubitu surgat*, he must first rise from bed.

2.) These supines, in all probability, are no more than substantives of the third declension and ablative case, of which the nominative and most of the other cases are defective : like the ablative in general, they mean in, as to : *facile est dictu*, it is easy in, as to, saying : *factu*, with respect to doing : *turpe visu*, shameful as to seeing : this is proved by the place cited from Livy ; *foedum inceptu, foedum exitu*, since the nominative *exitus* is in general use. It is also plain from *fas dictu, nefas dictu* &c. : especially *opus dictu*, where *dictu* is plainly the ablative : also after verbs, as *obsonatu redeo, cubitu surgat*, where *a* or *ab* is understood to the question from what? Note : 1.) *facilis* and *difficilis* are continually followed by the infinitive ; as, *facile est videre*, it is easy to see : *facile est iudicari*, it is easy to be judged : so, *facile est invenire*, Cic. Fin. 3. 20 : *facile est noscere*, Terent. Ad. 5. 4. 8 : *facilis corrumpi*, Tac. Hist. 4. 39 : *Roma capi facilis*, Lucan. 2. 656 : *materia facilis in te dicta dicere*, for *ad dicendum*, Cic. Phil. 2. 17 : so, *difficile iudicari*, Nep. Att. 16. We also find *facile est ad iudicandum*, e. g. Cic. Off. 3. 6 : *facile est ad credendum*, Cic. Tusc. 1. 14 : *palmæ faciles ad scandendum*, Plin. H. N. 13. 4 : *materia facilis ad exardescendum*, Cic. Or. 2. 45 : we also find *ut* ; e. g. *facilius est*,

*ut* esse aliquis possit, Plin. Paneg. 44: 2.) also instead of the supine in u, the passive participle often follows *opus est*; e. g. *opus est factu*, it is necessary to do, for *factu*: *maturato*, to hasten &c.: e. g. *si quid opus sit factu*, Nep. Eum. 9: *prius quam incipias, consulto* (deliberation), et ubi consulueris, *mature factu opus est*, Sall. Cat. 1: *ita factu et maturato opus est*, for *fieri*, *maturari*, or *factu*, *maturatu*, Liv. 1. 58: *cur prope-rato opus esset*, Cic. Mil. 19: further, *opus est tibi servata puella*, for *servare puellam*, Ovid. Am. 2. 19. 1: *opus est inventis minis*, for *inveniri minas*, Plaut. Pseud. 2. 4. 42: *opus ne est hac tibi emta*? for *emere* or *emi*, *ibid.* Pers. 4. 35.

## § 7.

## Of the Gerunds.

The gerund, properly, is nothing else than the neuter of the passive participle future, which is declined through all cases of the singular except the vocative; as *amandum*, G. *amandi*, D. *amando*, A. *amandum*. Ab. *amando*. All verbs, even those which because they do not govern an accusative have not an entire passive, and therefore not an entire participle future passive, nevertheless have the gerund. For since they retain the third person singular through all tenses of the passive voice, though used impersonally, i. e. without a nominative or grammatical person prefixed, they have also the neuter of the passive participles, both perfect and future. Further, since all the participles are used like adjectives, so this participle, termed a gerund, is used like adjectives when they are taken impersonally, i. e. without a preceding nominative. As, therefore, we say, *est bonum*, it is good; so, *est eundum*, one must go; *est amandum*, one must love; *est legendum*,

one must read. Again, as the adjective, when a subject or substantive is joined with it, agrees with it in gender, number and case; e. g. *liber est bonus*, not *bonum est liber*; so also does the gerund; e. g. *pater est amandus*, *ego sum amandus*, *virtus est amanda*, *libri sunt legendi* &c.

Of the gerunds we make the three following observations; 1.) by what they are governed: 2.) what they govern: 3.) how, when joined to a substantive or personal pronoun, as *ego*, *tu*, or an adjective used substantively, as *bonum*, *malum* evil, *mala* &c., they are changed for the entire passive participle future, of which they are a part.

I.) The gerunds are governed like adjectives of the neuter gender, when they stand without a substantive; e. g. *Nom. eundum est*, one must go, since *est* is united to a nominative, in the same way as we say *bonum est*, or *est bonum*, it is good: if we wish to express the person who must go, it is put in the dative; as, *est eundum (amandum) mihi, tibi, patri, nobis* &c., I, thou, my father, we &c., must go: for which a *me*, a *te* &c., are rarely used. In the English we are obliged to translate these expressions personally, and in the active voice, because the passive impersonal is not agreeable to our language: but the more literal sense and construction with the dative is seen in such expressions as, *pater amandus est illi*, for *ab illo*, his father must be loved by him; *non cernitur ulli*, for *ab ullo*. *Gen. eundi, amandi*, are governed by the same substantives which in other instances govern a genitive; e. g. as we say, *cupidus rei*, desirous of a thing, *mali*

of evil ; so we say, cupidus eundi, amandi, scribendi, desirous of going, loving, writing : and as we say cupiditas mali, desire of evil ; cupiditas rei, desire of any thing ; occasio rei, occasion of any thing : so cupiditas eundi, scribendi &c., desire of going, writing ; occasio scribendi, discendi, opportunity of writing, learning &c. : tempus eundi, legendi, docendi, time of going, reading, teaching : as we say, temporis causa, for the sake of time &c. : so, petendi causa, for the sake of asking. It is the same with all the cases ; as Dat. par oneri : so, par ferendo, equal to bearing it, capable of bearing it, because par governs a dative : Accus. impello te ad virtutem : so, impello te ad scribendum, legendum &c. To this belongs the so-named accusative with the infinitive, where, however, the accusative of the subject fails ; as puto, esse bonum, I think that it is good : so, puto, esse scribendum, legendum &c., I think that I must write, read &c., or that one must &c. ; where esse is often omitted : thus putavi bonum (sc. esse), so scribendum putavi. The ablative is used to the question through or with what ? as, delector virtute, bono &c. ; so, delector legendo, I am delighted with reading : as we say, in bono, in good ; in virtute, in virtue ; so, in legendo, in reading ; in amando, in loving &c. As we say, versor in literis, I am occupied in study ; so, versor in legendo, discendo, I am occupied in reading, learning &c. : avocare aliquem a bono, from good ; a virtute, from virtue ; so, a discendo, from learning.

II.) The gerunds, since they are parts of their verbs, govern the same cases as their verbs do ; since the case which any verb governs is governed by all its

parts : 1.) the gerund in dum, as a nominative : est *parcendum homini*, one must spare man, or man must be spared : *studendum est literis*, one must give attention to literature, or literature must be attended to : *utendum est tempore*, one must use time, or time must be used. In the same manner we might say, *amandum est virtutem*, est *petendum pacem* ; but here the gerund is not usual, but we rather say, *virtus est amanda*, *pax est petenda*, virtue must be loved, peace must be sought ; since these verbs have an entire passive, and consequently an entire passive participle future, with three terminations ; on this very account indeed, because they govern an accusative. It is the same with all verbs which govern an accusative ; as, *liber est legendus*, not *est legendum librum* &c. The person by whom any thing must be done, as we before remarked, is put in the dative ; as, *mihi utendum est tempore*, time must be used by me ; or actively, I must make use of time : so also, *virtus est amanda mihi*. 2.) The gerund in di as a genitive ; e. g. *sum cupidus discendi literas, scribendi epistolam, parcendi inimicis, utendi tempore* : est *tempus scribendi literas, studendi literis, fruendi voluptate* &c. 3.) The gerund in do as a dative ; *par sum ferendo onus, parcendo inimicis, sum aptus utenda occasione* &c. 4.) The gerund in dum as an accusative ; *impello te ad scribendum epistolam, ad discendum literas, ad parcendum inimicis, ad studendum literis, ad utendum occasione* &c. 5.) The gerund in do as an ablative ; *discendo literas sapientiores reddimur*, by acquiring knowledge we are made wiser : *in amando virtutem est suavitas*, in loving virtue &c. : *parcendo inimicis nos præstamus humanos*, by sparing our enemies we show ourselves &c. : *utendo occasione*, by

making use of an opportunity: *fruendo voluptate*, by enjoying pleasure: *in fruendo voluptate*, in enjoying pleasure: *a discendo literas* avocare, from acquiring knowledge: *a parcendo inimicis*, from sparing one's enemies: *a fruendo voluptate*, from enjoying pleasure: and so throughout. All the preceding instances are correct, and often occur in the ancients: yet of verbs which govern an accusative, when the gerund would be followed by a substantive, the gerund is changed into the participle in *dus*, which agrees with the substantive in gender and number, whilst the substantive is put in the case of the gerund, as will be noticed hereafter.

III.) The gerund, when it was accompanied by a substantive, was most usually exchanged by the ancients for the passive participle future in *dus*, when it was possible; that is, when there was an entire participle, or in other words, when the verb governed an accusative; e. g. *amo, doceo, lego, iuvo, sequor* &c. The change takes place as follows: the substantive or pronoun, which would have been governed by the gerund, must be put in the same case as the gerund would have been; whilst the gerund must be turned into the participle in *dus*, and as usual, agree with the substantive in gender, number and case; e. g. for *amandum est virtutem, scribendum est literas, legendum est librum*, we must say, *virtus est amanda, literæ sunt scribendæ, liber est legendus*: so also *libri sunt legendi*, not *legendum est libros*. For *sum cupidus discendi literas, scribendi epistolam*, we say, *sum cupidus literarum discendarum, scribendæ epistolæ* &c.: for *sum par ferendo onus*, we say, *sum par ferendo oneri*: for *impellimur*



ad *amandum virtutem, ad colendum literas*, we say, *impellimur ad virtutem amandam, ad literas colendas*: for *discendo linguam, discendo artes, in discendo linguam, in scribendo epistolam*, we say, *lingua discenda, artibus discendis, in lingua discenda, in scribenda epistola*, and so in all instances. On the contrary, after the verbs which do not govern an accusative, as *parco, persuadeo, utor, fruor &c.*, this change does not take place, since they have not the entire participle, but only the neuter gender, or, what is the same thing, the gerund. In such instances therefore the gerund must be retained; e. g. we must say, *Nom. parcendum est inimicis*, we must spare our enemies, not *inimici sunt parcendi*: so, *utendum est tempore, fruendum est voluptate &c.*: *Gen. sum cupidus parcendi inimicis*, I am desirous of sparing my enemies, not *parcendorum inimicorum*: so, *utendi tempore, fruendi voluptatibus &c.*: *Dat. aptus sum parcendo inimicis, utendo occasione*, not *inimicis parcendis, occasione utendæ*: *Accus. impellimur ad parcendum inimicis, ad recte utendum tempore &c.*, not *ad inimicos parcendos, ad tempus recte utendum &c.*: *Ablat. parcendo inimicis*, by sparing one's enemies, not *inimicis parcendis*: so, *recte utendo occasione*, by rightly using an opportunity, not *recte occasione utenda*: so, in *parcendo inimicis, in utendo occasione, in fruendo voluptatibus*, not in *parcendis inimicis, in occasione utenda, in voluptatibus fruendis*. This is the rule: yet we often meet with exceptions; e. g. *utendus, a, um, fruendus, a, um, fungendus, a, um*, with a substantive in the same case.

## Observations.

1.) When the gerund of verbs which govern an accusative is in the abovementioned manner changed into a participle, this usage must not merely be called more elegant, but more common; since the ancients always prefer the participle to the gerund. Yet the use of the gerund in such verbs, except in the nominative, is not only not incorrect, but not altogether uncommon; e. g. Nep. Themist. 2, *maritimos prædones consecrando mare tutum reddidit*; where he might have said *maritimis prædonibus consecrandis*: so also Sall. Jug. 85. 2, *eorum fortia facta memorando*: Cic. ad Div. 5. 17, *neque ad levandum fortunam tuam*, for *levandam*: Cic. Cat. 3. 8, *ad placandum deos*, for *placandos*: and especially in Livy, the gerund is often used for the participle. Sometimes even when the participle might be used, the gerund is preferable for the sake of perspicuity; e. g. *sum cupidus multa discendi, hoc faciendi* must be used, and not *multorum discendorum, huius faciendi*; since *multorum* and *huius* might be taken for masculines; and it is the same with adjectives and pronouns of the neuter gender: Cic. Invent. 1. 25, *consilium est aliquid faciendi aut non faciendi excogitata ratio*: Cic. Or. 2. 38, *traderet artem bene disserendi et vera ac falsa diiudicandi*. But the nominative of the gerund is rarely used for the participle; e. g. *amandum est virtutem, deum &c.*, for *amanda est virtus, amandus est deus &c.*; or *discendum est literas*, for *discendæ sunt literæ*: yet we find some instances; e. g. *canes potius — acres paucos habendum, quam multos*, Varr. R. R. 1. 2, for *canes — multi — habendi — pauci*: *mihi agitandum est vigiliæ*, for *agitandæ sunt vigiliæ*, Plaut. Trin. 4. 2. 27: *multa nobis clarandum est*, Lucret. 4. 779, for *claranda sunt*: *multa — cum sit agendum*, *ibid.* 1. 139: and elsewhere: also Virg. Æn. 11. 230, *pacem a rege petendum*, as Servius and Donatus read; yet Burmann and Heyne prefer *petendam*. Perizonius ad Sanct. Min. p. 128, also adduces, Cic. Senect. 2, *quam (sc. viam) nobis ingrediendum sit*: but though Cicero might correctly have said *quæ nobis ingredienda sit*, since in-

gredi on account of its preposition takes an accusative, the other is equally correct; because he considers ingredi as an intransitive, and the accusative to be governed by the preposition *in*. Verbs compounded of prepositions which govern an accusative, should not be alleged as examples, particularly if the simple verb be an intransitive, i. e. do not govern an accusative.

2.) Both after the gerund, viz. when it is the gerund of necessity, i. e. is used impersonally in the nominative with *est, sit &c.*, or in the accusative with *esse, fuisse &c.*, and also after the passive participle future in *dus*, the person by whom something must be done, or who is to do any thing, is put in the dative; e. g. *scribendum est mihi*, I must write, not *a me*: *literæ sunt scribendæ mihi*, not *a me*: and so generally. Yet we sometimes find *a*, particularly when perspicuity requires it; e. g. *Cic. Manil. 2, aguntur bona civium, quibus est a vobis* — *consulendum*, for which you must provide: here *a* perhaps was necessary, otherwise we might have translated, which must provide for you. We must not, therefore, when it would occasion obscurity, say *mihi est parcendum hostibus*, but *a me*, otherwise it might be translated, the enemy must spare me. Also *a* is often used in other instances; e. g. *ne forte a vobis* — *contemnenda videantur*, *Cic. Manil. 18*. It appears then that the reason above assigned is unfounded, and that we may indifferently say *mihi* or *a me &c.*: yet the dative is far more common: thus *Cic. Or. 1. 23, gerendus est tibi mos adolescentibus*.

3.) Even of some verbs which do not govern an accusative we find the participle for the gerund; e. g. of *fruo*, *utor*, *fungor &c.*: a) *utor*; e. g. *Cic. Verr. 2. 18, huic Heraclio* — *omnia utenda et possidenda tradiderat*, for *ad utendum*: *Cic. Tusc. 3. 17, quod utendum acceperis, reddidisse*: *Terent. Heaut. I. 1. 81, ad hæc utenda*: *Plaut. Men. 4. 2. 94, illam* — *utendam dedi*: *ibid. Aul. 1. 2. 18, utenda vasa*: and elsewhere; e. g. *ibid. 2. 9. 4*: *ibid. Pers. 1. 3. 96*: *Mil. 2. 3. 76*: *Ovid. Art. 1. 433*: b) *fruo*; e. g. *Cic. Off. 1. 30, diligenter ei tenendum esse eius fruendæ modum*, for *fruendi ea*: so, *fruenta sapientia*, *Cic. Fin. 1. 1*: *ad quem fruendum*, *Cic. Senect. 16*: *facies ista*

*fruenda* mihi, Ovid. Her. 20. 119: c) fungor; e. g. Cic. Tusc. 3. 7, non est probe adfectus ad *suum munus fungendum*, for ad fungendum munere suo: *omni munere fungendo*, Cic. Att. 1. 1, where also it may be the gerund: *militiæ fungendæ*, Liv. 24. 21. The cause perhaps is, that these verbs are also found with an accusative, as has already been noticed in the proper place.

4.) Of the gerund in *di*, or the genitive, we have something further to remark:

a) We sometimes find instead of the case of its verb a genitive in the plural number; e. g. Cic. Invent. 2. 2, ex maiore enim copia nobis, quam illi, fuit *exemplorum eligendi* potestas; where, properly, it should either have been *exempla* or *eligendorum*: Cic. Phil. 5. 3, agitur utrum Antonio facultas detur — *diripiendæ urbis, agrorum* suis latronibus *condonandi*; where *agros* or *condonandorum* should be expressed: Suet. Aug. 98, *permissa, imo exacta, iocandi licentia, diripiendique pomorum, et obsoniorum rerumque missilium*: Plaut. Capt. 4. 2. 72, *nomnandi* tibi *istorum* (neut. gen.) erit magis, quam *edundi* copia, i. e. thou wilt here have rather the opportunity of naming than of eating those things, for *ista*. These genitives must be explained by *respectu*, *ratione*, in *negotio*, with respect to, unless they rather be considered as incorrect. Perhaps Cicero intended to write *exemplorum eligendorum*; but actually put *eligendi*, from imagining that he had used *exempla*. Further, here in a certain degree belongs the plural genitive *sui*, with the gerund in *di*; as Cæs. B. G. 4. 13, in castra venerunt, simul — *sui purgandi causa*, for the sake of excusing themselves: Cic. Div. 2. 17, doleo tantam Stoicos vestros Epicureis *irridendi sui* facultatem dedisse: so, *vestri adhortandi*, Liv. 21. 41, non vereor, ne quis me hoc *vestri adhortandi* causa magnifice loqui existimet. It would perhaps have been more usual to put *vos* for *vestri*, and *se* for *sui*.

b) Instead of the gerund in *di*, sometimes we find the preposition *ad* with its case; e. g. Cic. Font. 14, quod si aut, quan-

tam *voluntatem* habent *ad hunc opprimendum*, for *voluntatem opprimendi*: Cic. Manil. 2, alter *laccessitus occasionem* sibi *ad occupandam Asiam* oblatam esse arbitratur, for *occasionem occupandæ Asiæ* or *occupandi Asiam*: so, *occasiones ad opitulandum* habere, Cic. ad Div. 10. 8. Planc. for *opitulandi*: so also after *tempus*; e. g. *speculatores omnia visendi*, et Scipio *ad comparanda* ea, quæ in rem erant, *tempus* habuit, Liv. 30. 4, where the double construction *visendi* and *ad comparanda* is remarkable.

c) Instead of the gerund in *di* after certain substantives we find the infinitive; e. g. Nep. Lys. 3, in quo dolore *incensus* iniit *consilia* reges Lacedæmoniorum *tollere*, for *tollendi*: Cic. Att. 14. 13, *consilium* cepi *legari* ab Cæsare: Plaut. Capt. 2. 3. 64, nunc adest *occasio* benefacta *cumulare*, for *cumulandi*: particularly after *tempus*; Nep. Hann. 13, sed nunc *tempus* est huius libri *facere* finem, for *faciendi*: Cic. Or. 2. 42, *tempus* esset iam de ordine argumentorum et de collocatione aliquid *dicere*: Cic. Top. 1, sed iam *tempus* est ad id, quod instituimus, *accedere*: Liv. 6. 18, *tempus* est iam maiora *conari*: so, *corpora curare* *tempus* est, Liv. 21. 54: and elsewhere; e. g. Virg. Æn. 6. 46: Colum. 11. 2. 40, 79: Plaut. Asin. 5. 2. 62. *Tempus* est is also followed by the accusative with the infinitive; e. g. with passives, *tempus* est *rem incipi* or *fieri*; and with other words, as *tempus* est *patrem venire*: nor indeed could the gerund be used in these instances: we ought, therefore, not to hesitate in such cases to use the accusative with the infinitive after *tempus* est: Virg. Æn. 5. 630, *tempus* (est) *agi res*: *tempus esse id* iam *agi*, ut bellum in Hispania finiretur, Liv. 25, cited by Gronovius ad Liv. 6. 18: *tempus* est iam hinc *abire me*, Cic. Tusc. 1. 41. Note: Sometimes the infinitive is used by the ancients, even when the end or cause is denoted, where properly the gerund in *di* with *causa*, or the gerund in *dum* with *ad*, or the supine, or ut with the conjunctive, should be used; e. g. Ter. Hec. 3. 2. 10, *filius tuus introiit videre*, for *visum, ad videndum, videndi causa, ut videret*: so, *it visere*, ibid. Hec. 1. 2. 114: *eamus visere*, Ibid. Phorm. 1. 2. 52: *abi quærere*,

Plaut. Cist. 2. 1. 26: *currit arcessere*, *ibid.* Asin. 5. 2. 6, and elsewhere; e. g. *ibid.* Curc. 1. 3. 50: Most. 1. 1. 63: Prop. 1. 12: 1. 6. 34: Gell. 6. 9. Sometimes also the infinitive is used for *ad* with the gerund in *dum*, or also for *ut*; e. g. Nep. Phoc. 1, legatique *hortarentur accipere*, for *ad accipiendam*, or *ut acciperet*, sc. pecuniam. The following passages are peculiar: Plaut. Aul. 2. 5. 15, ne operam perdas *poscere*, for *in poscendo*: *ibid.* Epid. 2. 2. 13, quem sum fessus *quære*, whom I am tired of seeking, for *in quærendo*, or *quærendo*. We also find *ut* for the gerund in *di*; e. g. after *consilium*, Cic. ad Div. 2. 16: Cic. Att. 7. 16: Cic. Verr. 1. 54: after *occasio*, Plaut. Epid. 5. 1. 38: Cic. Partit. 8: after *tempus est*, Plaut. Mil. 1. 1. 72.

## § 8.

*Of the Use of the Participles.*

The use of the participles, which many reckon a great elegance, though they only serve for concise expression, is generally a difficult subject to learners, because they are not acquainted with them soon enough, nor accustomed to consider them as adjectives. We remark of them, in general, as follows: a) in order that a verb may be turned into a participle, it is always necessary that there should be two sentences, which are so closely connected together, that the one expresses the cause or consequence of the other, or in some way defines its time or preliminary condition upon which it is to take place, or at least is an explanation of the other. The definition of the time is expressed by the particles when, since, after &c. (*cum*, *quando*, *postquam*, *ubi* &c.), the definition of the condition by if (*si*), and the explanation by the pronoun who or which; e. g. when I sleep, then I do not write: here are two

sentences, I sleep, and I write not, of which one depends on the other. So also, when the enemy were conquered, they fled (or we pursued): here are two sentences, the enemy conquered, and they fled (or we pursued): of which the second follows from the first, or the first is the cause of the second. Further, I love the men, which God loves: here are two sentences, I love the men, and which God loves; and the latter is a definition, or explanation, viz. of the word men.

b) Here it may be inquired, which sentence should be changed into a participle: we answer, that which in the order of time was first conceived; or, what is the same thing, that to which the terms of definition or explanation, which, when, since, after, because &c., are prefixed; e. g. in the words, I love the men which God loves, the sentence, which God loves, is changed into a participle. On the contrary, when the enemy were conquered, they fled; the former sentence is expressed by a participle. Thus also, I rejoice, when I see you; here the latter sentence is expressed by the participle.

c) The participle must remain in the same tense as the verb for which it is substituted; e. g. the present remains a present &c. Yet the active participle present may always be used to express the imperfect, when no obscurity can be apprehended; and the perfect participle of the passive or deponent verb, may always express the pluperfect, if no ambiguity will arise. On the other hand we have no perfect participle active, nor present participle passive; and therefore these tenses cannot be expressed by the participle: e. g. homo, *qui a deo amatur*, est felix, must remain unaltered; since there is no participle corresponding to *amatur*, we must have recourse to a deponent, homo

fruens amore dei &c. So also *filius, qui patrem amat*, cannot be expressed by a participle, unless we take a deponent; as, *filius complexus amore patrem* &c.

d) Participles, like adjectives, agree with substantives and personal pronouns, i. e. *ego, tu* &c., in gender, number, and case: we must therefore first consider the substantive with which it agrees, and attend to its correct use, before we determine the participle.

e) When both sentences have the same subject; e. g. *the man is prosperous, who loves God*; or, *when my father writes, he does not speak*; the usage is clear: then the subject remains in its proper case, and the participle agrees with it: but if they have different subjects, the participle with its subject is put in the ablative; as, *when my father writes, I read, patre scribente, ego lego*. Hence the connection of the two sentences is twofold; they either have one common subject, or each has its separate subject.

I.) Of the participle, when both sentences have one common subject; e. g. *when my father writes, he does not read*; where the person who writes, and does not read, is the same, we remark

1.) The participle is used instead of *qui, quæ, quod*, and the verb which agrees with it; e. g. for *homo, qui deum amat, est felix*, we say, *homo, amans deum, est felix*; and so through all cases: for *felicitas hominis, qui deum amat, est magna*, we say, *felicitas hominis, deum amantis, est magna*: for *hominem, qui amat literas, amo*, we say, *hominem amantem* &c.: for *homine, qui literas amat, libenter utor*, we say, *homine amante* &c.: so, *homines amantes, legentes* &c., for *homines qui amant, legunt*, or *qui amabant, legebant*. So in the imperfect; e. g. for *neminem, qui tum vivebat, videbam*, we may say, *neminem tum vi-*



ventem: so also in the future, for *latrones, qui fratrem occisuri erant, impediui*, we may say, *latrones occisuros &c.*

### Observations.

a) If *is, ea, id*, occur with or without a substantive, when it is equivalent to the article *the*, and does not refer to what precedes, it must be omitted as being expressed in the participle; e. g. for *amo eos homines, qui deum amant, I love the men &c.*, we say *amo homines, amantes deum*: for *amo eos, qui deum amant*, we say, *amo amantes deum*. Further, for *felix est is, qui deum amat*, we say, *felix est deum amans*: for *felicitas eius qui deum amat, est magna*, the happiness of the man &c., we say, *felicitas amantis deum &c.* Thus we may not say *utor iis amantibus deum*, I associate with those who love God, but *utor amantibus &c.* But if *is, ea, id*, be translated by the pronoun *he, she &c.*, and refer to something that precedes, it must not be omitted; e. g. if we say, where is thy brother? *him*, who loves us so much, I have long missed; *ubi est frater tuus? eum amantem nos tantopere diu desideravi*: also *hostes fugati sunt: eos fugientes persecuti sumus*, them, when they fled &c. Yet we may often omit it without injuring perspicuity; as in the example above, *hostes fugati sunt, fugientes persecuti sumus*: where, however, *eos* must be understood, and may be easily supplied from the context.

b) The following instances, *homo, qui a deo amatur, est felix*; *homo, qui deum amavit*; *is, qui a deo amatur*; *is, qui deum amavit*; cannot be expressed by a participle, because the passive has no participle present, nor the active a participle perfect. If a participle must be used, we must find an equivalent deponent; e. g. *amore alicuius frui*, for *amari*; *amore aliquem complecti*, for *amare*; and then we may say, *homo dei amore fruens est felix*, for *homo, qui a deo amatur &c.*, and *homo deum amore complexus*, for *homo, qui deum amavit &c.* In general, the deponents may most readily be used in the participle, since they have participles of all tenses.

2.) Sometimes the participle is used for the verb with *si* and *quia*; but only when these participles may be interchanged with *qui*, *quæ*, *quod*, *postquam*, *cum* when or since, *dum* whilst; that is, when the sense remains unaltered, the participle may be explained by *which*, *because*, *since*, *after that*; but otherwise the participle must not be used, since it would occasion obscurity; e. g. for *homo, si deum amat, est felix*, or *homo quia deum amat, est felix*, we may say, *homo deum amans est felix*: here *si* and *quia* may be interchanged with *qui*; and there is no great difference whether we say, the man is happy if he loves God, because he loves God, or who loves God. But *si* and *quia* cannot always be changed into a participle, since they cannot always be interchanged with *qui*; e. g. *homo, si crederet virtutem esse pulchram, ei studeret*, could not properly be changed into *homo credens &c.* Further, it is indifferent whether we say *homo, si deum amat, est felix*; *si homo deum amat, est felix*; *homo, quia deum amat, est felix*; *quia homo deum amat, est felix*; therefore the English, if the man love God, he is happy, because the man loves God, he is happy, may be alike translated, *homo deum amans, est felix*, since it makes no difference which sentence actually precedes. It is the same with *qui*: whether we say *felix est is, qui deum amat*, or *qui deum amat, est felix*: we may therefore substitute for both, *deum amans est felix*, or *felix est deum amans*: Cic. Off. 2. 7, *Dionysius cultros metuens tonsorios — sibi adurebat capillum*, because he feared, since he feared &c.: Nep. Alcib. 7, *nam corruptum (illum) a rege capere Cymen noluisse &c., i. e. corrupted, because he was corrupted, after that he was corrupted &c.*

3.) The participle is also used for the particles *dum* whilst, *cum* when or since, *postquam* after that, and other particles denoting time, as *ut* when, *ubi* when &c. But they must always be such as may be interchanged with *qui*, at least probably; that is, the participle which is used instead of these particles must admit of being translated by *which*, without remarkably altering the sense; e. g. for *pater, dum loquebatur, moriebatur*, we say, *pater loquens moriebatur*, since we may here sup-

pose, *pater, qui loquebatur, moriebatur*, the father, who was speaking &c. For *gaudeo, cum (quando) te video*, when I see you, we may say, *gaudeo te videns*, which also may be translated, I, who see you, rejoice. For *pater, posteaquam mortuus erat, sepeliebatur*, we may say, *pater mortuus sepeliebatur*; properly, the father, who &c. In general it is indifferent whether we say *pater dum loquebatur, moriebatur*, or *dum pater loquebatur, moriebatur*, for the subject *pater* belongs to both sentences: we may therefore change the words *dum pater loquebatur, moriebatur*, into *pater loquens moriebatur*. It is the same with *pater, posteaquam mortuus erat, sepeliebatur*, and *posteaquam pater mortuus erat, sepeliebatur*, which are in all respects equivalent: instead therefore of *posteaquam pater mortuus erat &c.*, we may say, *pater mortuus &c.* In the same way we may often put although instead of whilst, which, since &c.: we may therefore use a participle; e. g. you speak, though you do not understand, *loqueris non intelligens*: Cic. Or. 2. 3, *quem ego toties tentans ad disputandum elicere non potui*, for *quamquam* or *cum*: *risus ita repente erumpat, ut eum cupientes tenere, nequeamus*, *ibid.* 58, i. e. *quamquam, licet &c.*: *ingratus est — civis, qui armorum periculo liberatus animum tamen retinet armatum*, Cic. Marc. 10, i. e. *etsi*, or *posteaquam*, or *cum liberatus sit*.

*Note*: *Posteaquam* in the active voice cannot be expressed by a participle of the perfect or pluperfect, since there is none; e. g. after I had read the book, I sent it back: we must therefore turn the first sentence into the passive form; either thus, after the book was read by me &c.; where there are two different subjects, and the ablative must be used, as will be noticed num. II; or thus, the book, after it was read by me, I sent back; where we can use a participle, as, *librum a me lectum remisi*, or *librum lectum*, without *a me*, which may be readily understood: and thus in other instances. The learner should be accustomed to arrange sentences in various forms, either active or passive, but so that the sense may remain unaltered: he should also learn to translate the participle in various ways without

altering the sense. It is the same with *qui*; e. g. *librum, quem emisti, nondum vidi*, the book which you have bought, I have not yet seen: here we cannot directly use a participle: but instead we suppose *liber, qui a te emtus est, nondum vidi*, and then we have a participle; as, *librum a te emtum nondum vidi*: and so in other instances.

4.) We may often use a participle instead of *et* and a verb. But this only happens when it may be interchanged with *dum, postquam*, or similar particles; e. g. he read the book and died, *legens librum moriebatur*, i. e. whilst he was reading &c. Further, he read the book and sent it back, *librum lectum remisit*, properly, the book which had been read by him, which he had read, he sent back: Cic. Nat. Deor. 2. 49, *grues, cum loca calidiora petentes maria transmittant, trianguli efficere formam*, for *cum* — *petant et transmittant*: or also for *dum* or *cum* *petant*: *cum triginta tyranni plurimorum bona publicata inter se divisissent*, Nep. Thras. 1, i. e. *cum* — *bona publicassent et* — *divisissent*: but, properly, for *cum bona, postquam (ea) publicata erant* (or *postquam publicaverant*) — *divisissent*. And so numerous passages may and must be explained, particularly in Livy, if we would translate perspicuously. But this usage does not apply generally, since it would be unintelligible to translate, he eats and drinks, *edit bibens*, or *edens bibit*: he neither dances nor sings, *non saltans non canit* &c. Sometimes we must translate the participle by *but* instead of *and*; e. g. *qui re consentientes, vocabulis differebant*, who agreed about things, but differed about names, or who, when they agreed &c.

II.) Of the participle, when the two sentences have different subjects, we observe: that when the two sentences are so united that each has its own proper and distinct subject, the sentence which is first conceived, or to which are prefixed the particles denoting time, when, whilst, since, after that &c., *cum, quando, ubi, ut, postquam* &c.; because, when it is the same as when

or since, although, when it may be interchanged with since, whilst, when &c., must be expressed by the subject in the ablative, and the participle agreeing with it; that is, if a participle be used at all, since it is always arbitrary, whether or no a participle shall be used. This ablative is commonly called the ablative absolute; e. g. for *dum ego scribebam, pater moriebatur*, we may say, *me scribente, pater moriebatur*, since here there are two sentences, of which each has its distinct subject: the first, I, the second, my father. So for *gaudeo, cum venis*, I rejoice when thou comest, we may say, *gaudeo te veniente*, since these two sentences have also distinct subjects. Again, for *postquam pater profectus est, venerunt ad me amici*, we say, *patre profecto venerunt* &c. For here also are two sentences with two entirely different subjects, in the first *pater*, in the last *amici*. But if the expression were *postquam pater profectus est, non scripsit*, the nominative *pater* remains, and we must say, *pater profectus, non scripsit*, because *pater* belongs to both subjects. To explain the matter clearly, and show when the ablative must be used, and when the nominative retained, we shall give the two following examples: 1.) *sol oriens fugat stellas*, when the sun rises it puts to flight the stars, or, what is the same thing, the sun, when it rises, puts to flight the stars; here *sol* and *oriens* must remain in the nominative, because the same that rises, i. e. the sun, also puts to flight the stars: where *sole oriente* would be unintelligible, because then *fugat* would have no nominative or subject: on the contrary, we must say, *sole oriente stellæ fugiunt*, when the sun rises, the stars fly away, because here are two different subjects, the sun and the stars; the sun rises, and the stars fly

away : 2.) *sol ortus lucet*, when the sun has risen, it shines : what has risen ? the sun ; what shines ? the same sun ; therefore the nominative is retained. On the contrary, we say, *sole orto lego*, when the sun has risen, I read : what has risen ? the sun ; who reads ?

I. Here then are two different subjects, and therefore the ablative is necessary. We here remark : a) that sometimes for conciseness we may turn this ablative absolute into another case, which will depend on a noun, preposition, or another verb ; e. g. *postquam pater mortuus erat, eius libros vendidimus* : this we will first turn into the ablative ; *patre mortuo, eius libros vendidimus* ; next more concisely, *patris mortui libros vendidimus* : here *eius* is omitted, and the ablative changed into its case : but it must properly be thus explained, *libros patris, postquam or qui mortuus erat, vendidimus*, the books of my father, after he was dead, we sold ; which is equivalent to, after my father was dead, we sold his books. Also *postquam pater mortuus est, eum sepelivimus*, we first change into *patre mortuo, eum sepelivimus* ; next into *patrem mortuum sepelivimus* ; which properly means, we buried my father after he was dead, or my father who was dead ; and is equivalent to, after my father was dead, we buried him. Hence appears how simple is the use of the participles, if their equivalence to *qui* and the verb be previously and correctly apprehended. b) The transitive or active, if we wish to use the participle, must often be changed into a passive ; e. g. after I had seen thee, I departed, *te viso abii*, properly, after thou wast seen (by me) : so, *viso lupo oves fugerunt*, the sheep fled, when they had seen the wolf ; properly, after the wolf was seen (by them) ; where *ab iis* is

omitted, because it may be readily supplied. This also occurs with the future perfect ; e. g. when I shall have read the book, I will send it to you, *libro lecto eum tibi mittam*, or more concisely, *librum lectum tibi mittam*. We make the same change when *qui* is put in the accusative ; e. g. *liber, quem emisti, mihi placuit*, from which we form *liber a te emtus mihi placuit* : so, for *hominem, quem tu vidisti, ego non vidi*, we say, *hominem a te visum, ego non vidi*.

### Observation.

Of the participles in general we remark as follows :

1.) The learner must be accustomed to translate them in various ways, since if they are always expressed by some fixed form, there is a want of perspicuity and correctness. Thus they may often be translated as substantives ; e. g. *videns patrem ibam*, at the sight of my father I went ; and in the same way, *viso patre ibam*, may be translated : so, *viso lupo fugerunt oves*, at the sight of the wolf the sheep fled : we may therefore imitate this and say, at the sight of the city, of the books, I rejoiced, *videns urbem, libros, gaudebam*, or *visa urbe, visis libris* &c. : *gratiam tibi etiam mortuo habebō*, I will thank you even after your death : *Cic. Fin. 2. 22, quis Aristidem non mortuum diligit ? i. e. post eius mortem* : further, *abibat, meum adventum non exspectans*, or *meo adventu non exspectato*, that is, without waiting my arrival : *flebat, non dicens causam*, without mentioning the reason. So also, *in consideranda hac re*, may be translated, in the consideration of this matter, as if it were, in *consideratione huius rei* ; for which we may also say, *considerans hanc rem* &c. Further, *moriens dicebat mihi*, at his death he said to me : *morienti illi dicebam*, I said to him at his death : *redeuntem patrem excepi*, I received my father at his return : *moriēte illo flebam*, at his death I wept : *mortuo Alexandro*

Ptolemæus Ægyptum occupavit, after Alexander's death &c. It may sometimes be translated by *and*: legens librum ridebat, he read the book and laughed: lecto libro scribebat, he read the book and wrote: lectum librum remisi, I read the book and sent it back: videns gaudebam, I saw and rejoiced. Yet all these instances must be referred to the particles cum, dum, postquam, or qui, and admit an explanation by these means. Sometimes the participle may be retained in the translation, and even must be used for conciseness; e. g. librum a te scriptum non legi, I have not read the book written by you.

2.) Two or more participles in the same case cannot correctly come together without the conjunctions *et, ac* &c. For each participle demands a personal verb, upon which it depends. But two participles connected by *et* may be considered as one, and referred to one personal verb; e. g. hac re visa *et* audita abii: urbe pugnata *et* civibus captis, exercitus reverti iussus est. But two participles in different cases are continually used without *et*; e. g. libris lectis videns, me non alios habere, valde dolui, after I read the books, and saw that I had no others, I was very much grieved; where *et* videns would be incorrect: it properly means, when I, after the books had been read by me, saw &c.: videns and dolui are connected: Cæs. B. G. 4. 25, atque, *nostris militibus cunctantibus*, — *contestatus* deos — *inquit*, when our soldiers delayed, he called the Gods to witness, and said; or, after he had called the Gods to witness, he said: Liv. 1. 15, itaque non *castris positis*, non *expectato* hostium *exercitu*, *raptam* ex agris prædam *portantes*, Veios *rediere*, without first pitching their camp, and without waiting for the enemy, they carried the booty which they had plundered from the fields, and returned to Veii.

*Note*: Here also two participles are used in the same case, *non castris positis, non expectato exercitu*: the reason is, that *et* is understood, which is allowable and common in emphatical and passionate passages: though properly it should have been expressed. Similar instances are often found.



3.) The participles are not always in use, though they might be formed analogically; e. g. *ignoturus*; *dans*, *fans*, in the nominative, though regularly formed, do not occur. Thus *sciens* is seldom used but as an adjective, knowing, aware of: so *nesciens* is used adjectively, not knowing, unawares; e. g. *feci hoc sciens*, I have done this with knowledge: *feci insciens*, I have done it without knowing, ignorantly: but we rarely find *feci hoc sciens rem ita se habere*, I did it, because I knew &c.: but in preference, *non ignorans*. These peculiarities must be noticed in reading the ancients. *Note*: *Nesciens* as a participle, and followed by an accusative and infinitive, occurs *Terent. Heaut. 3. 1. 59*: but I know not whether it can be found elsewhere.

4.) Here it may be asked, whether those participles which are in use may at all times be used. We answer in the negative; because the excessive use of them occasions sameness: we must often in preference use *qui*, *cum*, *ubi*, *postquam* &c., as is the practice of *Cicero*, *Cæsar*, and others. It may next be inquired, when they should, and when they should not be used.

a) It may be asked when and why they should be used: 1.) to occasion variety, which is a great source of pleasure in composition: 2.) especially for conciseness; whence they are much more common in historians than speakers, because the former are obliged to express many little circumstances and gradations of time: and it would be tedious if all these were denoted by *qui*, *cum*, *postquam* &c. It is therefore a great mistake to suppose that there is a peculiar elegance in the use of the participles. All elegance and ornament depends more on thoughts than words; e. g. it is the same thing to say, *Cæsar, cum Alpes traiecisset, venit in Galliam*, or *Cæsar, traiectis Alpibus, venit in Galliam*: but the last is more concise, and in small particulars conciseness is preferable. 3.) Sometimes for perspicuity, which is often promoted by conciseness; e. g. *homo alios peccantes vituperans ipse debet carere vitiis*, is clearer than *homo qui alios, qui peccant &c.*; where the repe-

tition of qui occasions difficulty. 4.) Sometimes for the sake of a pleasing mode of expression, not only to promote conciseness, but also to avoid the disagreeable repetition of particles and monosyllables; e. g. *homo alios peccantes vituperans ipse debet vitiis carere*, or *homo, qui alios peccantes vituperat, debet &c.*, or *homo alios qui peccant vituperans, debet &c.*, sounds better than *homo qui alios, qui peccant, vituperat, debet &c.*, since the unpleasant repetition of qui is thereby avoided. Further, *cum exercitus Alpibus traiectis in Galliam venisset*, sounds better than *cum exercitus Alpes traiecisset et in Galliam venisset*, since the repetition of the syllable *isset* is avoided. For the proper use of the participles Cæsar and Livy should be particularly studied, in which writers they are very frequent.

b) When should participles not be used? 1.) In the expression of an important thought, which should always be expressed more at length, since conciseness is not natural in such circumstances; e. g. *Deum, cum nos innumeris beneficiis cumulare gestiat, omnique ratione nostræ commoditati et voluptati prospiciat, non summo amore prosequi, est summa insania*, is more emphatical than *Deum nos — gestientem et — prospicientem &c.*, on account of *cum*. So in an oration Cicero would prefer *homo, qui ea est inhumanitate, ut, per quos hanc lucem adspexerit, eos ista luce privare non dubitet, hominis nomine non digna est, to homo parentes suos occidens, non hominis nomine dignus est*. Yet here all depends on the connection of the speech, the intention of the speaker, and the subject itself. 2.) When they occasion obscurity or ambiguity; e. g. *hominem deum amantem, hominem virtutem colentem*, besides the bad sound, are less perspicuous than *hominem, qui deum amat, hominem, qui virtutem colit*, since *hominem deum amantem* might mean *deum, qui hominem amat*. 3.) When they occasion a disagreeable expression, as in the former instances, *hominem deum amantem &c.*: so, *homines deos amantes*, has a bad effect on the ear. So also, in his *terris multis hominibus vitiis oppletis uti sæpe cogimur*.

5.) It is self-evident that the participles of transitive, in-

transitive, and deponent verbs govern the case of their verbs,\* of which in fact they are a certain part or form; e. g. homo *amans virtutem, studens virtuti, utens tempore, usurus tempore, sequens me, secuturus alios* &c. Yet we before observed that participles in *ns* are used as adjectives, and take another case, and admit the degrees of comparison; e. g. *amans virtutis, amantior mei, amantissimus tui* &c.: see Part I. Chap. III. Sect. V. and Part II. Chap. I. Sect. V. § 2. n. I. 7.

6.) We have still to notice a peculiar use of the passive participle perfect and future after certain verbs:

a) The passive participle perfect sometimes follows the verbs *do, volo, cupio, curo*, in two ways: 1.) for a periphrasis; as, *volo me excusatum*, for *excuso me*: Cic. Verr. 1. 40, *his — me vehementer excusatum volo*: Cic. Cat. 2. 12, *nunc illos — commonitos etiam atque etiam volo*, for *nunc illos etiam atque etiam commoneo*, or *commonere volo*: Terent. Heaut. Prol. 26, *quam ob rem omnes vos oratos volo*, for *oro*, or *orare volo*: Terent. Andr. 4. 2. 1, *iam, ubi ubi erit, inventum tibi curabo et mecum adductum*, for *inveniam et adducam*, I will find and bring. After all these participles *esse* seems deficient, and therefore they are rather infinitives than mere participles, where the perfect seems used for the present; as, *excusatum volo, rogatos volo*, for *volo me excusari, vos rogari*. To these belongs *effectum dabo*, Terent. Eun. 2. 1. 6, for *efficiam*: *ibid.* Andr. 4. 1, *iam hoc tibi inventum dabo*, for *inveniam*: Virg. Æn. 12. 436, *nunc te mea dextera defensum dabit*, i. e. defendet: so, *æstimatum des*, i. e. æstimes, Plaut. Capt. 2. 2. 90: 2.) further, it is used for the infinitive, to which some of the examples above cited may be referred; as, *oratos vos volo*, sc. *esse*, i. e. *orare vos volo*, or *oro*: so, *excusatum me volo*: that in such instances *esse* is omitted appears from Plaut. Pœn. 5. 2, *qui illam conventam esse vult*, i. e. *convenire vult*: so, *factum volo*, for *volo facere*, Plaut. Asin. 3. 3. 95: Terent. Ad. 5. 7. 21: Cic. Rosc. Am. 1, *ne istius quidem laudis ita sum cupidus, ut aliis eam præreptam velim*, for *præripere velim*: Liv. 3. 58, *nec cum eo in gratiam redisse, cuius adversæ fortunæ velit succursum*, for *succurrere*,

or succurri, he would assist: so, nobis *consultum volebatis*, Liv. 4. 5: *cupio numeratum*, for *cupio numerare*, Cic. ad Div. 5. 20, unless, perhaps, *numeratum* be taken for the nominative, and joined to *erat*, and dare be understood after *cuperem*: *cupio te conventum*, for *convenire*, Plaut. Curc. 2. 3. 25: *cupere factum*, *ibid.* Cas. 2. 4. 7.

b) The passive participle future is used: 1.) often after *curo*, to take care, to procure, or have any thing done; as, *curo liberos meos erudiendos*, I have my children educated, for *erudiri* or *ut liberi erudiantur*, both which are correct: Nep. Dion. 6, Heraclidemque — *interficiendum* curavit, he procured for Heraclides to be killed: Nep. Con. 4, Conon — *muros dirutos a Ly-sandro* — *reficiendos* curavit: Cic. Verr. 4. 49, *Cereris signum avellendum asportandumque* curavit, procure that the statue of Ceres should be taken down and carried away: so, *curavit buculam faciendam*, Cic. Div. 1. 24: *cures fasciculum perferendum*, Cic. Att. 8. 5: 2.) after other verbs, as to give, to deliver, to agree for, to send &c., when an intention is expressed; e. g. Liv. 1. 28, the king Tullus says to Fufetius, *corpus passim distra-hendum dabis*, thou wilt give thy body to be torn: *locare domum, ædem* &c., *ædificandam*, to let out a house, a temple to be built, to contract for their building, is very common: Cic. Verr. 2. 67, *senatus decrevit, ut eas (statuas) quæstores demoliendas locarent*, the senate decreed that the Quæstors should contract for the destruction of these statues: *ibid.* 4. 34, *simulacrum Dianæ tollendum locatur*, the taking away of the statue is contracted for: Cic. Div. 2. 21, *columnam conduxerat faciendam*: Nep. Eum. 13, *Antigonus autem Eumenem mortuum propinquis eius sepeliendum tradidit*, to be buried: Cic. Cat. 4. 6, *adtribuit nos trucidandos Cethego, ceteros cives interficiendos Gabinio, urbem inflammandam* Cassio, he gave us up to be butchered &c.: Terent. Eun. 5. 8. 57, *hunc comedendum et deridendum vobis propino* (*præbeo*), him I give up to you, to be devoured, and made sport of. So we say *rem agendam suscepi*, I have undertaken to do any thing: *accepi rem agendam* &c.

c) The change of the gerunds into participles in *dus*, was noticed before when we considered the gerunds.

*Note:* Cicero also often says, *faciendum putavi, existimavi, duxi*, for *feci* or *facere volui* : *scribendum putavi, literas ad te dandas, mittendas, censui*, for *scripsi, scribere volui, literas dare, mittere volui* &c. ; literally, I thought that I must write to you &c., as it may often be translated. Also *habeo* is used : 1.) with a passive participle, as a mere circumlocution ; e. g. *habeo animum Clodii perspectum, cognitum, iudicatum*, Cic. ad Brut. 1, for *perspexi* &c. : *bellum indictum habuit*, for *indixit*, Cic. Verr. 5. 72 : *habeo absolutum opus*, for *absolvi*, Cic. Q. Fr. 3. 9 : *quæ habes instituta perpolies*, for *quæ instituisti*, Cic. ad Div. 5. 12 : *habent despiciatum*, for *despicati sunt*, or *despican- tur*, Terent. Eun. 2. 3. 92, where Bentley<sup>r</sup> reads *despicatui* : 2.) with the future passive ; e. g. *enitendum haberemus*, Plin. Ep. 1. 8, we should have to strive : *impetrandum a bonitate tua habet*, ibid. 10. 95, he has to obtain it : *etsi statuendum habere- mus*, Tac. Ann. 14. 44 : *de spatiis præcipiendum habemus*, i. e. *debemus præcipere*, Colum. 5. 5.

7.) *Video, audio*, and similar verbs, are also followed by a participle in the accusative, instead of an infinitive ; e. g. *audio aliquem querentem*, Nep. Timol. 4 : *dissententem*, Cic. Acad. 4. 4 : *dicentem*, Cic. Fin. 2. 28 : *video aliquem exeuntem*, for *exire*, Cic. Tusc. 3. 15 : *iam videbis (eum) furentem*, ibid. 4. 24 : in all which instances the infinitive is generally usual : so *offendi*, i. e. *inveni, eum sedentem — et disputantem*, Cic. Nat. Deor. 1. 6 : *offendi*, i. e. *inveni, collocatam filiam*, Terent. Phorm. 5. 1. 32 ; as in English, I found him selling &c.

## CHAPTER II.

*Of the Syntax or Construction of Words, with respect to their Order.*

THE order of construction or government, i. e. the dependence of one word on another as to case, number, tense, mode &c., is very different from the actual order or arrangement of the words in composition. Of this we remark,

I.) That the actual order of many words is fixed without any probable cause being given :

1.) Nam, namque, at, verum but, sed, are commonly used at the beginning of a sentence : so quare, quamobrem, qua de causa, inasmuch as qui has the same place : so also si, nisi, quamquam, etsi, tametsi, quamvis, licet, quia, quoniam, cum or quum when or since, are generally used at the beginning, and but occasionally allow one or more words to precede them, as qui *si*, qua de re *etsi* &c. On the contrary, enim, vero, autem, quoque, quidem, should not be used at the commencement : vero, autem, and enim, are commonly used in the second place, seldom in the third : yet enimvero, and etenim, may be considered as one word, and placed at the beginning : quidem is commonly affixed to the word to which it refers ; e. g. *ego quidem* ita sentio, I at least think so, not *ego ita sentio quidem* : so, ne quidem, of which we shall soon speak. In the same way quoque is put after the word to which it belongs ; as, *ego quoque* : *Helvetii quoque*, Cæs. B. G. 1. 1 : *illum quoque*, Cic.

Rab. Post. 12: *te quoque*, Virg. Ecl. 3. 1. Note: There are exceptions: a) *nam* is used after other words; e. g. Virg. *Æn.* 10. 585: Hor. Sat. 2. 3. 20, 41: *ibid.* Epist. 2. 1. 186: so *namque*, Varr. ap. Gell. 3. 10: Plin. H. N. 25. 2: 36. 11: Flor. 1. 5: Veget. de Re Milit. 3. 6: Virg. *Æn.* 6. 72, 117: 10. 614: b) on the contrary, *enim* begins a sentence; e. g. Plaut. Aul. 3. 5. 26: *ibid.* Cas. 5. 2. 14: *ibid.* Bacch. 4. 4. 51: Terent. Hec. 2. 1. 41: Lucret. 6. 1275: also *vero*, but; Plaut. Rud. 4. 3. 56: in the sense *indeed, yea*, it often precedes, though not joined to another word; e. g. *vero ac libenter*, Cic. Tusc. 2. 11: so Cic. Div. 1. 47: Cic. Mur. 31: Cic. Brut. 87: Terent. Eun. 4. 1. 12.

2.) *Ne quidem*, not even, are two words, which must always be separated by some other words, viz. by that upon which the emphasis falls; as, he has not learnt *even to read*, *ne legere quidem* didicit, where *legere* is emphatical: whence it would be wrong to say, *ne quidem didicit legere*, or *ne didicit quidem* &c. Further, in the sentence, thou wilt not even lend me a book, *quidem* may be subjoined to various words according to the intention of the speaker: if the emphasis be on *book*, we must say, *tu ne librum quidem mihi commodare vis*, thou wilt not lend me even a book, much less what is more valuable: but if the emphasis be on *me*, not even me, much less a stranger, we must say, *ne mihi quidem librum*: so, *tu ne commodare quidem mihi librum vis*, not lend even, much less give. The position of *quidem*, therefore, depends on the context, and the intention of the speaker. Examples continually occur; e. g. *concessum est — ne mulieri quidem*, Cic. Tusc. 2. 23: *ne mulieribus quidem*, Cæs. B. G. 7. 47: *ne in versu quidem*, Cic. Or. 64: *ne in oppidis quidem*, Cic. Verr. 4. 1: *sed ne quomodo fieri quidem possint*, Cic. Pis. 27: *ne si ita quidem venissent*, Cic. Phil. 5. 9. Yet *ne quidem* occur together, Cic. Att. 2. 16.

3.) When two substantives are so connected that the latter stands for *alius* or *alter*, or may be translated in English, the other, they must stand together; e. g. *cuneus cuneum trudit, manus manum lavat, homo hominem odit* &c., not *cuneus tru-*

dit cuneum &c. : Cic. Off. 1. 7, *homines hominum* causa esse generatos : ibid. 2. 3, *homines hominibus* maxime utiles esse possunt : *hominem hominis* incommodo suum augere commodum — est contra naturam, ibid. 3. 5 : ratio fecit *hominem hominum* adpetentem, Cic. Fin. 2. 14 : *cives enim civibus* parcere æquum censebat, Nep. Thras. 2 : nulla *virtus virtuti* contraria est, Sen. de Clement. 2. 3 : apud alios *timorem timor* vicit, Plin. Epist. 6. 16. 10 : so, alius alium odit, one hates another : aliud ex alio malum : Cic. Att. 16. 14, *aliud ex* (i. e. post) *alio* : Cic. ad Div. 9. 19, me quotidie *aliud ex alio* impedit, one thing after another : *alius alio* plus habet virium, Cic. Leg. 1. 2, one has more strength than another : *aliud alio* melius, Cic. Fin. 4. 19, one better than another : *alium alio* nequiores, Cic. ad Div. 7. 24 : *aliam rem ex alia*, Terent. Eun. 4. 2. 3 : *aliud ex alio* malum, ibid. 5. 5. 17 : *alium post alium*, Sall. Jug. 63 : *alius super alium*, Liv. 1. 25 : so, milvo est bellum — cum corvo : ergo *alter alterius* — ova frangit, Cic. Nat. Deor. 2. 49.

4.) Quisque is generally placed after *suus, sibi, se* &c. ; as, *se quisque amat* : *suum cuique pulchrum* : *suos quisque liberos amat*, not *quisque amat suos liberos* &c. : Cic. Nat. Deor. 3. 11, cum *suo cuique* iudicio sit utendum : ibid. 3. 34, id in *suum quidque* fanum referret : Liv. 21. 33, *sibi quoque* tendente, and often elsewhere : thence the common formula pro se quisque. Yet sometimes quisque stands first ; e. g. in civitates *quemque suas* dimisit, Liv. 21. 48 : *quisque suo* loco paratus esset, Auct. B. Afric. 31 : *cuique sua* adnumeravimus, Colum. 12. 3 : quanti *quisque se* ipse faceret, Cic. Amic. 16 : and elsewhere ; e. g. Virg. Æn. 6. 743 : Ovid. Am. 3. 58.

5.) Quisque is always put after the superlative when with it, it denotes a universality ; e. g. *doctissimus quisque* est modestissimus, the most learned are the most modest : *lego libros optimos quosque*, I read all the best books : *amas optimos quosque*, thou lovest the best men : Cic. Fin. 2. 15, *optimum quidque* rarissimum est : Cic. ad Div. 9. 14, *infimo cuique* gratissima : Cic. Acad. 1. 4, *recentissima quæque* sunt correctissima, and elsewhere.



*Note:* Quisque is not redundant, it denotes a universality: doctissimus denotes a very learned man, i. e. a single one; but doctissimus quisque, all the most learned men, or the most learned man, where an individual is put for the whole, as, the most learned does not know every thing.

6.) Quisque is put after ordinal numbers and quotus, to denote a universality; e. g. *decimum quemque capite privavit*, he beheaded every tenth man, that is, many tenth men: but *decimum* without *quemque* means one tenth man: *tertio quoque mense proficisci cogor*, I am compelled to go every third month: *septimus quisque dies est sacris faciendis destinatus*, every seventh day is devoted to divine service: *quotus quisque hoc facit?* how many do this? i. e. few do it: Cic. Rab. Post. 12, *tertio quoque verbo*, at every third word: Cic. Verr. 2. 6, *quinto quoque anno Sicilia censetur*, i. e. every fifth year: *vix decimus quisque est, qui &c.*, Plaut. Pseud. 4. 2. 17: *quotus enim quisque philosophorum invenitur &c.*, Cic. Tusc. 2. 14: *quotus enim quisque disertus?* Cic. Planc. 25: *quoto cuique &c.*, Plin. Epist. 3. 20: *forma quota quæque*, Ovid. Art. 3. 103. Also *primo quoque tempore*, at the first possible time, Cic. Phil. 3. 15: Cic. ad Div. 13. 51: Nep. Milt. 4: so, *primo quoque die*, Cic. Phil. 8. 11, i. e. on the first possible day.

*Note:* Without *quisque*, the sense is quite different: no universality, but merely an individual is denoted; *quotus es?* which in point of number, art thou?

7.) Prepositions must precede their cases: yet in the ancients we find instances where they follow: see above, Part I. Sect. VII; e. g. *tenus, de, cum in mecum, tecum, secum, nobiscum, vobiscum &c.* The reason given by Cicero (ad Div. 9. 22. and Orat. 45: cf. Quintil. 8. 3.) has not much weight: it seems to have been a casual usage, such as occur in most languages; and particularly since many other prepositions follow their case, there seems to be no reason for a particular explanation in the case of *cum*.

8.) In proverbs, titles, and other ancient formulæ and expres-

sions, the order which has once been introduced prevails; e. g. *cuneus cuneum* trudit: *manus manum* lavat: *terra marique*, by land and sea; e. g. Cic. Manil. 19: Sall. Cat. 13: Cic. ad Div. 5. 9. Vatin.: not *mari terraque*; e. g. *bellum gerere*: Iupiter optimus maximus, not maximus optimus Iupiter: pontifex maximus: pater patratus: *populus romanus*. Yet there are exceptions; e. g. *mari et terra*, Nep. Alc. 1: *marique terraque*, Plaut. Pœn. Prol. 105.

9.) Ecce, o! væ! precede the words to which they belong; as, ecce me! not me ecce! væ mihi! not mihi væ!

10.) Non generally precedes its verb, as non credo, non possum, not credo non &c.: it generally precedes any of the words to which it belongs; e. g. homo non aptissimus, Cic. Nat. Deor. 2. 17: hominis non beatissimi suspicionem præberet, Nep. Ages. 8.

11.) The verb inquam, inquit, is usually placed so that one or more of the words which it introduces precede; as, Pater: *mox*, inquit *veniam*: Nep. Alc. 8, Alcibiades *quoniam*, inquit, *victoriæ repugnas*: Cic. Cat. 3. 5, *est vero*, inquam, *signum*. Terent. Heaut. 4. 7. 1, *eccum me*, inque, i. e. say, *here am I*: Cic. Verr. 2. 18, *ergo*, inquit aliquis, *donavit*.

II.) The actual order of words generally follows the order of ideas; viz. that precedes which first entered the mind: the more emphatical commonly precedes the less emphatical: and perspicuity, emphasis, euphony, often occasion a word to be placed out of its syntactical order; e. g.

1.) The proper name often precedes the appellative, since it first occurs to the mind; e. g. Cicero consul, Roma urbs, Ætna mons, Rhenus flumen, not consul Cicero &c. Yet exceptions are common in the ancients; e. g. *novus pontifex M. Cornelius Cethegus*, Liv. 25. 5: *uxorem Theben*, for *Theben uxorem*, Cic. Off. 2. 7: *provincia Sicilia*, Cic. Verr. 2. 6. and elsewhere.

2.) *Qui* must always begin the sentence; e. g. *laudo eum, qui deum colit*, not *deum qui colit*, except where perspicuity, emphasis, or a better sound, requires an alteration. In particular, it must stand at the beginning of a period when it is used for *hic vero, is vero, et hic &c.*, since it then connects the two periods; e. g. *factum hoc est. Quod quis negat? not quis quod negat.* The following are examples where it follows one or more words; *hæc qui facit, non ego eum cum summis viris comparo, sed &c.*, Cic. Marc. 3: *verum etiam amicum qui intuetur, tanquam exemplar intuetur sui*, Cic. Amic. 7: *cælestium ergo admirabilem ordinem incredibilemque constantiam, ex qua conservatio — oritur, qui vacare mente putat, is &c.*, Cic. Nat. Deor. 2. 21: *ad rem gerendam autem qui accedit, caveat, ne &c.*, Cic. Off. 1. 21: *quod ita putat dici ab illo, recta et honesta quæ sint, ea facere ipsa per se lætitiæ*, Cic. Fin. 1. 7: all which exceptions are for perspicuity, to exhibit more clearly the connection of the sentences.

3.) The vocative has no definite place: it must be fixed by the feeling of the speaker or writer. Yet in a letter, for perspicuity and courtesy, it is placed a) at an early part, not far from the beginning of a letter or speech: b) next to the person to whom one speaks; e. g. *ego tibi, frater*, not *ego frater, librum tibi &c.*: so, *credo ego vos, iudices &c.*

4.) *Qui* is placed so as to be as near as possible to the word to which it refers, which is required for the sake of perspicuity; e. g. *felix est hæud dubie is, qui deum amat*, not *is hæud dubie felix est, qui &c.*: thus *hominem qui libros amat, valde amo*, is better than, *hominem valde amo, qui literas amat.* This is a fundamental principle in long periods. To these we may refer the passages lately cited, Cic. Marc. 3: Cic. Amic. 7: Cic. Nat. Deor. 2. 21: Cic. Off. 1. 21: Cic. Fin. 1. 7.

5.) Terms of comparison, as *ut, quantus &c.*; words denoting the cause, as *cur, propter &c.*; words denoting time, place, or condition, generally precede: a) terms of comparison: for *ego te amo ut patrem meum*, we rather say, *ego, ut patrem, ita*

te amo: for tu es tantus, talis, quantus, qualis pater fuit, we say, quantus, qualis pater fuit, tantus, talis tu es: b) words denoting the cause; as, for nescio cur fleas, we say, cur fleas, nescio: c) words of time and place: for nescio quando venturus sit, we say, quando venturus sit nescio: for nescio ubi sit, ubi sit nescio: d) words denoting a condition; thence *si* with its dependent sentence, readily precedes; as, for librum hunc da mihi, si potes, we rather say, hunc librum, si potes, mihi da.

6.) Between a substantive and its epithet, the words which belong to it are frequently interposed in order to mark their connection; e. g. magnus *patris* amor: meus *in te* amor: tuus *erga patrem* amor &c.

7.) To avoid a disagreeable sound, monosyllables are prefixed to words of more than one syllable, to which they belong; e. g. vir clarissimus: non potero: urbs pulcherrima: in the same way we should say urbs Roma: but for a reason noticed above, urbs is here put last.

8.) Words which are used antithetically are generally put near each other, that their opposition may be more readily perceived; e. g. otium negotiosum: dum *tacent, clamant*: appetis *pecuniam, virtutem* abiicis, or pecuniam *appetis, abiicis* virtutem, is better than appetis pecuniam et abiicis &c.: Cic. ad Div. 7. 1, cum homo *imbecillus* a *valentissima* bestia laniatur: so also non enim video, quomodo sedare possint mala *præsentia præterita* voluptates, Cic. Tusc. 5. 26: fragile *corpus animus* sempiternus movet, Cic. Somn. Scip. 8: patris dictum *sapiens temeritas* filii comprobavit, Carbo ap. Cic. Or. 63.

9.) Emphatical words are often put at the beginning; as, *grave* mihi vulnus inflixit mors patris tui: Cic. ad Div. 2. 2, *gravi* teste privatus sum amoris summi erga te mei. This is the natural effect of emotion: so, fortunæ *gravissimo* percussus vulnere, Cic. Acad. 1. 3. Sometimes, however, the strongest word is put last; viz. where a writer proceeds gradually to a climax

in the description of any thing ; as, abiit, excessit, evasit, *erupit*, Cic. Cat. 2. 1.

10.) In general, words must not be misplaced : i. e. words must not be separated which belong to each other ; e. g. patris mihi cara et magna fratri est benevolentia, would be childish and obscure, for magna patris benevolentia mihi et fratri cara est.

### Observation.

The order of sentences is founded on the order of words. We remark, that sentences are prefixed to others, or interposed between parts of others.

1.) They are often prefixed. Those sentences are most generally prefixed which occur first in the order of thought. Such sentences are those in which a cause, a condition, a previous time, a comparison &c., are expressed : and in general those which begin with cum, quia, quoniam, etsi, quanquam, quamvis, licet, ubi, postquam, quando, qui, quantus, qualis, quot, ut as, quemadmodum, and similar words ; e. g. quia literas odisti, non potes doctus fieri, is more correct than non potes doctus fieri, quia literas odisti : since hatred to letters is first supposed as the cause. So, si potero, ad te veniam, for ad te veniam, si potero : further, postquam mihi mors patris tui nuntiata est, valde dolui, is more correct than valde dolui, postquam &c. So, qui me amat, eum amo, is better than eum amo, qui me amat : further, scio, quanta prudentia patris tui fuerit, tantam tuam esse, for scio, tuam prudentiam esse tantam, quanta &c. : so quot is prefixed to tot, ut to ita &c. ; as, ut patrem meum amavi, ita te amabo, for amabo te ita, ut — amavi. *Note* : Yet much here depends on the subject and connection ; since a) sometimes an emphasis is intended in a sentence which usually follows, and then it is put first ; e. g. graviter erras, cum putas &c., you are very wrong, when you think &c. b) Sometimes the sentence which should properly precede, cannot stand first on account of its length ; e. g. lætatus sum, cum audissem, te omnia ea, quæ

tibi mandata essent a patre tuo, præclare egisse, is neater than cum audissem &c., lætatus sum : particularly where the following sentence is closely connected with it, since otherwise the sense would be obscured.

2.) One sentence is very often interposed between the parts of another. Such instances are termed periods ; for a period properly means when one sentence is broken by another, or when the subject and predicate of one sentence are separated by another sentence ; e. g. homines, quia male vivis, te oderunt. Here the sentence homines te oderunt is divided : between the subject homines, and the predicate te oderunt, another sentence is inserted, which is better than homines te oderunt, quia male vivis. So *multi*, si virtutem accuratius nossent, *eam melius colerent*, is better than *multi virtutem melius colerent*, si eam accuratius nossent : so also audio esse, *qui*, etsi nihil sciant, *tamen multa narrare velint*. It is not always necessary that the predicate and subject be divided, the division may take place in other parts of the sentence ; e. g. rogo te, *ut*, si quid scias, *mihi dicas* : miror, *quo modo*, cum ego te tantopere amaverim, *me odisse possis*. Note : The ancients, particularly Cicero, generally write in this periodic form : and thence they often use the particles cum, posteaquam, ubi, and qui, for the participles ; e. g. scio te, quicumque virtutem ament, *iis favere*, for scio te omnibus virtutem amantibus favere : non fieri potest, *ut*, qui deum non colat, *homines amet*, for ut deum non colens homines amet : Cic. Or. 3. 9, diligentissimeque est *eis*, qui instituunt aliquos atque erudiunt, *videndum* &c., for diligentissimeque est instituentibus &c. : ibid. 1. 16, *ut*, qui pila ludunt, *non utuntur* &c., for ut pila ludentes &c. To preserve this form of composition, they even placed ut with its entire dependent sentence before the verb by which it is governed ; e. g. Cic. Verr. 4. 39, *continuo*, signum ut demolirentur, *imperavit* : Liv. 38. 11, *Ætoli tandem*, ut conditiones pacis convenirent, *effecerunt*. Particularly after dignus ; e. g. mortuus est vir, *qui*, ut diutius viveret, *dignus erat* : or with qui : *pater tuus*, qui amaretur, *semper dignus fuit*.

*Observations.*

a) To write in this style, it is necessary to find out a proper sentence to interpose: Pompeius misere periit is a simple sentence, but Pompeius, quia nimis confusus erat fortunæ, misere periit is periodic: so, for cras ad te veniam, we may say, cras, si potero, ad te veniam: so, for tu quidem me non amas, et ego tamen te amo, we may say, te, licet me non ames, tamen amo: for amo te propter humanitatem tuam; te, quia es humanus, amo, and so in other instances.

b) Periods must not be too long; i. e. the inserted sentences must not be too many, and should be concise.

c) The periodic form should also be varied by simple sentences.

d) The periodic style is best acquired from Cicero, Livy, and Cæsar; if the learner takes the interposed sentences and considers how they would have been expressed directly, and why they were interposed, and how the subject matter allowed it. This particular is more copiously considered Præcept. Styli P. I. Chap. 5: and I have treated of the arrangement of words and sentences, *ibid.* Chap. 3 and 4.

## CHAPTER III.

*Of the Construction of Words with respect to Rhythm  
(Numerus).*

## § 1.

**RHYTHM** (numerus) is the same as time in music, and consists in the equivalence or proportion of the sentences, or members of sentences, which are mutually connected : particularly when they are opposed to one another ; e. g. if we say, he was not brave, but bold, we speak rhythmically ; since brave and bold are single words which correspond. But if we say, he was not brave, but in all things displayed only boldness, there is a violation of rhythm ; since the last member is far longer than the first. Further : by earnest endeavours after learning, he reached the highest degrees of honour, is a rhythmical expression, since the two members a) by earnest endeavours after learning, b) the highest degrees of honour, are equivalent : but, by learning he reached the highest degrees of honour, is not rhythmical. This is more evident when the words are of the same kind ; e. g. not called by the voice of duty, but deceived by the illusions of fancy ; where every part corresponds.

## § 2.

Single words therefore may answer to single words, two to two, three to three, and so on : yet, as far as possible, they should be of the same kind ; e. g. Cic.



Mil. 4., est hæc non *scripta*, sed *nata* lex &c. : where *scripta* and *nata* are opposed. And immediately afterwards, quam non *didicimus*, *accepimus*, *legimus*, verum ex natura ipsa *arripuimus*, *hausimus*, *expressimus*. Here the first three words are opposed to the latter three. Cic. ad Div. 6. 2. 5, si armis aut *conditione positis*, aut *defatigatione abiectis*, aut *victoria detractis*, civitas respiraverit ; where there is a double correspondence of three words, and these of the same kind ; three ablatives, three participles.

## § 3.

The proper rhythm may be attained by considering what words may be introduced ; e. g. for olim vivebas *cum laude*, nunc non, we may say, olim vivebas *cum laude*, nunc *cum ignominia*. The following example will illustrate this : nemo *sine labore ad doctrinam* accedere potest, is rhythmical ; since *labore* and *doctrinam* correspond : but if we say nemo *sine laboris assiduitate, ad doctrinam* accedere potest, the rhythm is destroyed ; which may be retained by writing *ad doctrinæ elegantiam* or *suavitatem*. Further : ut miles *sine telis* pugnare nequit, ita nos *sine libris* discere non possumus, is numerous : but the number is destroyed by saying ut miles *sine telis* pugnare nequit, sic nos *sine usu librorum* &c. : it may be restored by putting *telis* in the genitive depending upon some ablative, which may correspond to *usu*.

*Note:* Rhythm is not only pleasing to the ear, but on every account deserves to be considered in a grammar. Yet we must be careful not to make the sense subservient to the rhythm. I have treated this subject more at large Præcept. Styli P. I. Chap. 6.

## CHAPTER IV.

*Of the Construction of Words with respect to their Conjunction.***T**HE ancients conjoin

I.) Words, which are connected, in various ways.

1.) By *et*, *ac*, *atque* and *que*; e. g. *pater et mater, pater materque*. *Que* is always put after: and *ac*, as some suppose, is scarcely used before a vowel: we should not, therefore, say *ac ego, ac ille*, but *atque ego &c.* Yet there are many exceptions, and would have been more, if critics had not changed it into *atque* or *et*; e. g. *Ac ego scio*, Sall. Jug. 85. 12. Ed. Cort.: *ac etiam*, Varr. R. R. 1. 47: Colum. 9. 12. 4: *ac emergentibus malis*, Liv. 3. 16: *ac invisos*, Liv. 41. 24: *ac eo properavi*, Cic. Att. 13. 48: *simul ac ille venerit*, Cic. Q. Fr. 2. 6: *ac ab omni*, Cic. Nat. Deor. 1. 1. Ed. Davis., where Ernesti omits *ac*: *ac insignes*, Cic. Phil. 11. 5, where Ernesti reads *et*: *ac in eius corpore*, *ibid.* 3. Edit. Lambin. (1580), where Grævius and Ernesti read *atque*. Further, by *tum* — *tum*, or *cum* — *tum*, so well — as also, as *amo tum patrem, tum matrem, or cum patrem, tum matrem*: also by *non solum, non modo, non tantum*, not only, followed by *sed etiam, verum etiam, verum quoque, sed quoque*, but also: by *æque* just so, followed by *ac, atque, quam* as: also by *tam* — *quam*; e. g. *amo tam patrem, quam matrem, amo te æque ac (or atque, quam) me*.

2.) Especially words are often connected a) by *et* repeated, where, in English, *and* is used only once; as, *my father and mother love me, et pater et mater me amat*: I love my father and mother, *et patrem et matrem amo*: I love and honour thee,

te et amo et colo : yet the two words must be really different, since et repeated literally means *both* — *and*, and it would be improper to use et — et, where they might not be thus translated ; e. g. we should not say et auctoritas et consilium, since they are scarcely enough distinguished, but rather auctoritas et consilium : on the contrary, Socrates despised riches and death, would be properly translated, et divitias et mortem contempsit : b) by ut, where *ita* follows, literally, *as* — *so* ; e. g. amo ut patrem ita matrem, I love father and mother ; properly, as my father, so my mother : cum tu mihi, ut olim, ita nuper significasses, since you told me, as formerly, so now, formerly and now : so literas, ut nunc valde colo, ita semper colam, literature I both now cultivate and always shall. Yet in the use of these particles a comparison must always be implied, and therefore they cannot always be used for et — et, or non solum — sed etiam : c) by the repetition of a particle or qui which precedes : this occurs when men speak emphatically ; e. g. si deum, si virtutem amas, for si deum et virtutem amas ; but the first expresses more emphasis and emotion : so, omnia faciam, quæ recta, quæ iusta sint, for et iusta : Cic. Verr. 5. 58, si quis rex, si qua civitas exterarum gentium, si qua natio fecisset &c., where it occurs three times : Cic. ad Div. 5. 5. 2, omnia enim a me in te profecta sunt, quæ ad tuum commodum, quæ ad honorem, quæ ad dignitatem pertinerent, for quæ ad tuum commodum, ad honorem et ad dignitatem &c.

II.) Words, of which the sense should be distinguished, are by the ancients often connected by *aut* or *vel* ; as, pater aut mater : but vel and aut are very frequently repeated, like the English either — or ; e. g. yesterday or to-day, aut heri aut hodie : write or read, aut scribe aut lege : sell either house or land, vende aut domum aut agrum : Cic. Verr. 4. 35, quem tibi aut hominem aut vero deum — auxilio futurum putas ? what man or God ? Vel or aut may be repeated more than twice ; e. g. Cic. Or. 1. 1, et, quantum mihi

*vel* fraus inimicorum *vel* causæ amicorum *vel* respublica tribuet otii, ad scribendum conferam, whatever time the fraud of my enemies, or the causes of my friends, or the state will allow me &c.

III.) Words, of which the sense is to be denied or negated, are often connected, 1.) especially by *neque* or *nec* repeated, i. e. neither — nor, though they are not always so translated; e. g. my father and mother are not at home, *nec* pater, *nec* mater domi est: thou dost not love nor honour thy father, *patrem tuum nec amas, nec colis*: Cic. ad Div. 4. 4. 3, *illam partem excusationis nec nosco, nec probo*, that part of the plea I neither know nor approve: 2.) by the repetition of a preceding negative; e. g. *nemo te colit, nemo te amat*, no one honours nor loves thee: *non ingenium, non doctrina ei defuit*, neither ability nor learning failed him: 3.) by *ne quidem*, not even, followed by *nedum*, much less; as, *ne legere quidem didicit, nedum scribere*, he has not even learnt to read, much less to write: 4.) by *non modo*, for *non modo non*, followed by *ne quidem*; since by the ancients *non modo* is often used for *non modo non*, the last *non* being omitted when *ne quidem* follows; e. g. *non modo scribere, sed ne legere quidem didicit*, he has not only not learned to write, but not even to read: Cic. Verr. 3. 2, *etenim non modo accusator, sed ne obiurgator quidem ferendus est &c.*, for not only not an accuser, but not even &c.: and elsewhere; e. g. Cic. Off. 3. 19: Cic. Rosc. Am. 23: Cic. ad Div. 1. 9. 23: yet the ancients often used *non modo non*, followed by *ne — quidem*; e. g. Cic. Cæcin. 18: Cic. Att. 10. 4: Liv. 4. 3, 35: 5. 38.

IV.) There are also other ways of conjoining words ; e. g. 1.) by *utrum* or *ne*, followed by *an*, interrogatively, or not ; as, *utrum legisti Livium an Nepotem ?* or *Liviumne legisti an Nepotem ?* We may omit *utrum* or *ne* ; as, *legisti Livium an Nepotem ?* So without a question ; as *nescio, utrum legeris Livium an Nepotem*, or *nescio, legerisne Livium an Nepotem*, or also *nescio, legeris Livium an Nepotem* : in these instances neither *aut* nor *vel* can be used for *an* : 2.) by *et is*, or *isque*, or *idemque*, translated in English, *and indeed* ; e. g. *habes multos libros, et eos pulchros*, thou hast many and indeed beautiful books, or and those beautiful books : Cic. Cat. 4. 4, *vincula, et ea sempiterna*, captivity, and that perpetual : Cic. ad Div. 2. 1. 2, *a te vero bis terve summum (litteras), et eas perbreves accepi*, I have twice or thrice at most received letters from you, and those short : so, *nec is*, for *et non is*, Cic. Brut. (Clar. Or.) 76, *erant in eo plurimæ literæ, nec eæ vulgares, sed interiores*, there was in him (or he possessed) much learning, and indeed not of a common kind : where it refers to the whole sentence, *et*, *id*, or *idque* is used ; e. g. *expectabam tuas litteras, idque cum multis*, Cic. ad Div. 10. 14 : *te annum iam audientem Cratippum, idque Athenis*, Cic. Off. 1. 1 : and elsewhere ; e. g. *satis esse duo canes et id marem et feminam*, Varr. R. R. 2. 9 : *plurimis, idque angustis — fenestris*, Colum. 1. 3.

Here it is necessary to make some remarks on the connection or conjunction of sentences, whole periods and arguments, or other extensive parts of any composition ; since they all consist of words : whence their conjunction belongs to the conjunction of words.

I.) Sentences are united in many ways; viz. by *et*, *ac*, *atque*, *que* and; *aut*, *vel* or; *utrum*, *ne* whether — an or; *as*, *dic mihi utrum pax tibi placeat an bellum tibi præoptandum videatur*: for which we may also say, *dic mihi, tibine pax placeat &c.*, or without *utrum* or *ne*, *dic mihi pax tibi placeat, an &c.*: all these are usual; nor here can *vel* or *aut* be used for *an*. Further, by *non tantum* — *sed etiam*, *sed quoque*, *verum etiam*, *verum quoque*: also by *æque* — *ac*, *atque*, *quam*: also by *cum* — *tum*, or *tum* — *tum*, as was observed when we treated of the conjunction of words. But particularly,

1.) By *et*, *aut*, *vel*, *neque*, *nec*, repeated more than once, though often but once translated in English; e. g. *deus nobis et vitam dedit et mentem donavit*, God gave us life, and endowed us with understanding: *aut pater tibi libros mittet, aut ego tibi eos emam*, your father will send you books, or I shall buy them for you: yet such sentences must always admit being translated with the conjunction repeated; *si neque tu me adiuvas, neque alii mihi opem ferre volunt*, if neither you help me, nor others will bring me assistance: Cic. Amic. 20, *atque in omni re considerandum est, et quid postules ab amico, et quid patiare a te impetrari*, in every thing we must consider, both what one's self may ask of a friend, and what one must suffer to be obtained from one's self: yet it may be translated, as well — *as*, not only — but, partly — partly &c. When *non* accompanies, *et non* is often changed into *neque* or *nec*, which the learner should carefully observe; as Cic. ad Div. 4. 7. 3, *itaque neque tu multum interfuisti rebus gerendis, et ego id semper egi, ne interessem*, for *itaque et tu non multum*, therefore thou wast not much concerned in the conduct of affairs, and I always contrived &c.: *ibid.* 10. 1. 7, *Furnium nostrum a te tanti fieri — nec miror et gaudeo*, for *et non miror* &c.: *ibid.* 4. 13. 6, *careo enim — familiarissimis multis, quos aut mors eripuit nobis, aut distraxit fuga*, which death has torn from me, or flight has dispersed: Cic. Or. 2. 4, *qui aut, tempus quid postulet, non videt, aut*

plura loquitur, *aut* se ostentat, *aut* eorum — is ineptus dicitur, who does not see, what the occasion requires, or speaks &c. : Cæs. B. G. 4. 17, sed nāvibus transire *neque* satis tutum esse arbitrabatur, *neque* suæ — dignitatis esse putabat, for non satis &c., but to pass over on shipboard, he did not think quite safe, nor &c. : yet we may translate it, neither — nor. All the preceding instances are common, and may be imitated.

2.) Often also by *ut*, for *quare*, *itaque* &c. ; e. g. tu neminem amas, *ut* non mirari debeas, te a nemine amari, so that you ought not to wonder &c., for hinc, igitur, *itaque* non mirum est &c. : Cic. Marc. 6, quos amisimus cives, eos Martis vis perculit, non ira victoriæ (i. e. Cæsaris) : *ut* dubitare debeat nemo, quin multos, si fieri posset, C. Cæsar ab inferis excitaret, the citizens, which we have lost, the violence of war has struck down, not the anger of victory ; therefore no one ought to doubt, but that Cæsar &c. : and so elsewhere ; e. g. Cic. ad Div. 7. 7 : 12. 3 : Cic. Verr. 2. 69.

3.) Very often by *ita*, *tam*, *sic*, with *ut* following, where in English *and* is used ; as, deus est tam benignus *ut* det nobis, God is good, and gives us ; where it would be wrong to say et dat : so, sis tam benignus, *ut* mihi opem ferat, dicas &c., be kind, and help me, tell me &c. : so, thou wilt not be cruel and kill me, tu non eris tam crudelis, *ut* me occidas &c.

4.) Often by *ita ut*, for *quidem sed* ; e. g. parentes debent filios *ita* amare, *ut* eorum vitiis non indulgeant, parents ought indeed to love their children, but not to indulge their faults ; where properly, *ita* means, to such an extent, with such a limitation : Cic. Rosc. Am. 26, speaking of parricides, *ita* vivunt, *ut* ducere animam de cælo nequeant, *ita* moriuntur &c., they live indeed, but cannot draw their breath from heaven &c. : Cic. ad Div. 5. 21, quod *ita* libenter accipio, *ut* tibi tamen non concedam &c. : so, *ita* concedunt, *ut* &c., Cic. Cat. 4. 7 : *ita* fama variat, *ut* tamen &c., Liv. 27. 25 : *ita* admissi, *ne* &c. Liv. 22. 61 : for which occurs *ut* — *ita* ; e. g. *ut* credere, *ita* malle, Liv. 3. 65.

5.) By *is*, *talis*, *tantus*, *tot*, which are often followed by *qui*, *qualis*, *quantus*, *quot*, for *ut ego*, *tu*, *is*, *ut talis*, *ut tantus* &c.; e. g. *non ego is sum, cui talia dicas*, I am not the man, or such a man, that you should say such things to me; where *cui* is used for *ut mihi*: *pater meus non is fuit, qui mentiretur*, my father was not the man to lie, or such a man that he would lie, for *ut is mentiretur*: *tantus erat pater tuus, quantus si tu esses, felix fores*, thy father was so great a man, that if thou wert as great &c., for *ut, si tu tantus* &c. It is the same with *talis* — *qualis*: *talis erat pater meus, qualis si ego essem*, pro felicissimo haberer, for *ut si ego talis essem*: Cic. ad Div. 9. 14. 6, *gratulor tibi, cum* (i. e. that) *tantum vales apud Dolabellam, quantum si ego apud sororis filium valerem, salvi esse possemus*: where *quantum si ego*, is for *ut, si ego tantum* &c.

6.) By *cum* since, *quia* because, which are prefixed, and *quare*, *hinc*, which otherwise would follow, are omitted; e. g. for *tu nihil didicisti, hinc non mirari debes, te a nemine coli*, we may say, *cum nihil didiceris, non mirari debes* &c.: such expressions are very common in Cicero.

7.) By *tantum abest*, which is followed by *ut* twice repeated, when in English we say, *so far from* &c.: *as, so far from rejoicing, I must weep, tantum abest ut gaudeam, ut potius flere cogar*: but if *tantum abest* follows, *ut* is only once used; *as, fleo nunc, tantum abest, ut gaudeam, I weep, so far am I from rejoicing, much less do I rejoice.*

8.) By the particles expressing comparison, *ut*, *sicut*, *quem admodum*, which are followed by *sic*, *ita*, where in English we have merely *and*, or *not only — but also*; e. g. *ego te, ut semper amavi, ita per omnem vitam amabo*, I have always loved you, and will love you all my life long; or, I not only have always loved you, but also &c.: *Dolabellam, ut Tarsenses, ita Laodicensi acceperunt*, Cic. ad Div. 12. 13. Cass.: *ut Titanis, ita Gigantibus*, Cic. Nat. Deor. 2. 28.

9.) By *etsi* for *quidem*, *quia* for *nam* &c.: a) *etsi* for *quidem*; I am not learned indeed, but wise, *etsi non doctus sum,*



*tamen scio*, for *non quidem doctus sum* &c. : b) *quia* for *nam* or *enim* ; e. g. for *patris reditum nescio*, *nam ille non scripsit*, we may say, *patris reditum, quia ille non scripsit, nescio*. These various methods facilitate composition, and should be noticed.

10.) By *nec* or *neque* for *et non* : this is to be recommended for its conciseness ; e. g. *amo te nec possum dicere, quare, I love thee and cannot tell why*, is better than *amo te et non possum* &c. Thence *et non* should generally be changed into *nec* or *neque*. So, *nec ullus, nec quisquam*, are more common than *et nullus, et nemo* : *nec quidquam* than *et nihil* : *nec unquam* than *et nunquam* : *nec usquam* than *et nusquam* : e. g. for *hoc omnes fatentur, et nemo negat*, we say, *hoc omnes fatentur, nec quisquam* (or *ullus*) *negat* : for *omnia feci et nihil prætermisi*, we say, *omnia feci, nec quidquam prætermisi* : for *semper te amavi, et nunquam desinam te amare*, we say, *semper te amavi, nec unquam* &c. : for *quæsivi patrem ubique, et tamen nusquam inveni*, we say, *quæsivi patrem ubique, nec tamen usquam inveni*. Such expressions should be observed and imitated : Cic. Senect. 12, *præstringit oculos, nec habet ullum cum virtute commercium*, for *et habet nullum* &c. : *dissimillimi inter se Zeuxis, Aglaophon, Apelles, neque eorum quisquam est, cui* &c., Cic. Or. 3. 7 : *talibus aures tuas vocibus circumsonare : nec eas — quidquam aliud audire*, Cic. Off. 3. 2 : *nec mihi magis unquam videor* &c., Cic. Div. 2. 68, for *et nunquam*.

II.) Entire periods as they are termed, that is, complete and perfect sentences between two full stops, are united :

1.) By *qui, quæ, quod*, for *is, ea, id, hic, hæc, hoc*, or even for *ego, tu, nos, vos* : in which case the conjunctions *et, vero, autem, enim, ergo* &c., must be omitted ; e. g. *heri apud fratrem fui. Cui cum dixissem, me* &c., for *et cum ei dixissem* &c., or *cum igitur ei dixissem* &c. : it would be wrong to say *cui igitur cum dixissem* &c. Further, *fratri de ea re dixi. Qui cum nollet* &c., but since he was unwilling &c., for *cum vero is nollet* ; where *qui vero cum nollet* would be incorrect : Cic. ad Div. 5.

2. 15, satis habeas, nihil me etiam tecum de tui fratris iniuria conqueri. *Quem* ego cum comperissem omnem sui tribunatus conatum in meam perniciem parare &c., be contented that I make no complaints to you of the injustice of your brother; for when I found that he &c. This should be imitated: yet enim cannot always be exchanged for qui, except where the cause is quite obvious, and *for* may be omitted in English.

2.) By nec or neque in two ways:

a) For *et non*, as in the connection of two shorter sentences, whether it mean *also not*, or *and not*; e. g. Cic. ad Div. 3. 7. 15, *nec* mehercule aliter vidi existimare vel Pompeium — vel Lentulum &c., and also I have not seen &c. Here *nec quisquam* or *nec ullus* is used for *et nullus* or *etiam nullus*, *et nemo* or *nemo etiam*: *nec quidquam*, for *et* or *etiam nihil*: *nec unquam*, for *et nunquam* or *nunquam etiam*: *nec usquam* for *et nusquam*, or *nusquam etiam*: Cic. Off. 1. 16, *neque ulla re* &c., for *et nulla re* &c.: *nec quisquam rex*, Cic. Div. 1. 41: *neque quisquam*, Nep. Thras. 2: *neque unquam*, *ibid.* Att. 14. Here also *neque non* is very common for *et*, i. e. *and* or *also*, whence it is clear how readily the ancients commenced periods with *neque* or *nec*; e. g. Cic. Cat. 4. 2, *neque* meam mentem *non* domum sæpe revocat exanimata uxor &c., and my lifeless wife &c.: for *et meam mentem* &c.: Cic. Rosc. Am. 32, *neque* ego *non* possum &c.

b) Instead of *non*; e. g. *neque* or *nec* vero *credibile est* &c., but it is not credible, for *non vero* &c.: so, *neque* or *nec* *negaverim* &c., yet I will not deny &c., for *non vero* &c.: *neque* (*nec*) *enim possum* &c.: Cic. ad Div. 1. 9. 15, *neque* vero *hac in causa modo*, *sed* &c., but not only &c.: *ibid.* 2. 6. 5, *neque* *enim sum veritus* &c., for I do not fear &c.: *ibid.* 7. 1. 3, *neque* *tamen dubito* &c.: so, *neque* *vero*, and *neque* *tamen*, Nep. Thras. 2.— So, *neque* *vero* *quisquam*, *quidquam*, *usquam*, *unquam*, for *nemo* *vero*, *nihil* *vero*, *nusquam* *vero*, *nunquam* *vero*: so, *neque* *tamen* *quisquam*, *quidquam*, *unquam*, *usquam*, for *nemo* *tamen* &c.: so, *neque* *enim* *quisquam* &c., for *nemo* *enim* &c.: and so in other instances: Cic. Or. 1. 8, *neque* *vero* *mihi quidquam* &c.:

Nep. Dat. 5, *neque tamen quidquam* fecit: *ibid.* Att. 13, *neque tamen horum quenquam*: so we often find *neque vero non*, for *vero*: *neque tamen non*, for *tamen*: *neque enim non*, for *enim*: Cic. Or. 2. 85, *neque tamen illa non* ornant, for *illa tamen ornant*: Nep. Att. 13, *neque tamen non* — bene habitavit. In these instances *non* is often quite apart from *neque* or *nec*; e. g. Cic. ad Div. 6. 1. 5, *nec enim* is, qui in te adhuc iniustior fuit, *non magna signa dedit animi erga te mitigati*, for *is enim, qui in te adhuc iniustior fuit, magna signa &c.* All these expressions deserve imitation.

*Note*: The ancients said *neque vero* rather than *neque autem*: the latter is rare: it occurs Cic. ad Div. 5. 12. 21: Cels. 2. 17. So *nec autem*, Lucret. 6. 779.

3.) Also in other ways; e. g. a) by *nam cum*, which is more usual than *cum enim*: b) by *quod*, for *quod adinet ad id quod*, as to what concerns the circumstance that &c.; e. g. *quod autem nonnulli dicunt &c.*, as to the circumstance, that some say &c.: Cic. ad Div. 5. 2. 12, 13, *quod scribis*: c) by *at*, in objections which one supposes and answers; for *at obici possit, at obiciunt*, but they object &c.; e. g. Cic. ad Div. 9. 6. 9, *at in perturbata republica vivimus, but thou wilt say*, we live &c. Also *at vero*, Cic. ad Div. 4. 5. 7. Sulpic., *at vero malum est amittere liberos*: d) by *hic*, or *hac in re*, on this occasion, here, which often occurs in Nepos, Cicero &c.

III.) The separate arguments and larger divisions of a writing or speech, were seldom marked by the Romans by means of *primo, secundo, tertio* &c. The Romans rather said, in the *first place, next, further* &c., and closed with *finally*. In the first place, *primum*; secondly, *deinde*; thirdly, i. e. finally, *denique, postremo* &c. When there were four divisions, they said *primum, deinde, tum, postremo* &c. When there were more, they also used *præterea* and *insuper*, and repeated *deinde* and *tum*; and closed with *denique* &c. as before. That *deinde* and *tum* have not a definite place

appears from Cic. Font. 14, where Cicero enumerates *primum, tum, deinde, postremo*. The ancients also made use of other formulæ; as *accedit, quod*, to which is added, *that &c.*: or *huc, accedit, quod*; *accedit, ut &c.*: further, *reliquum est, ut &c.*; *restat, ut &c.*, it remains *that &c.*: and also others. That this is a more elegant way of enumerating is quite obvious. Sometimes, however, they used *primum, secundo &c.*; e. g. *primum — secundo*, Varr. R. R. 1. 2. 4: *primum — secundo — deinde*, — Cic. Leg. 1. 13: *primum — secundo — tertium*, Cic. Planc. 20: *primo — secundo — Phædr. 4. 10. 16*: whence it is not incorrect so to enumerate; and it is sometimes more perspicuous.

## CHAPTER V.

*Of the Construction of Words with respect to their Interchange.*

A VARIETY of expression is both necessary and agreeable. Yet here caution is requisite, that the interchange of words may not embarrass the meaning. All depends on the context, our knowledge of words, and a correct judgement.

## § 1.

*Of the Interchange of Substantives.*

I.) Substantives are sometimes interchanged with substantives; e. g. *cognitio* knowledge, with *notitia* and *scientia*; *eruditio* with *doctrina*; yet, where the context determines it, *eruditio* may also mean instruction: *anni* with *ætas*, the age or years of a man: *auctoritas* with *consilium*; yet *auctoritas* may be determined by the context to mean command: *adolescentia* is used for *adolescentes*: so *iuventus*, Cic. Or. 3. 34: Cæs. B. G. 3. 16: so *senectus* for *senes*; *mens* for *cogitationes*; e. g. *mentem meam tibi declarabo*, I will declare to you my mind: so, *mors*, *obitus*, *finis vitæ*, are equivalent: *dies* is used for *tempus*; e. g. *dies* levat luctum, Cic. Att. 3. 15: *dies*, quæ stultis quoque mederi solet, Cic. ad Div. 7. 28. cf. 5. 16, and elsewhere: *nihil* for *nemo*; e. g. *nihil* illo fuisse excellentius, for *neminem*—

excellentiorem, Nep. Alc. 1: *nil* fortunatius Catulo, Cic. Att. 2. 24: Dolabella tuo *nihil* mihi scito esse iucundius, Cic. ad Att. 9. 16. Cæs. On the contrary, *sententia* may not be used for *opinio*; since the former means a deliberate opinion, the latter a conjectural opinion: *vitium*, error, and *peccatum* differ; *vitium*, a fault generally; e. g. *vitium hominis, vestis, parietis* &c.; *peccatum*, a transgression or departure from a rule; error, a mistake or error, though perhaps only of the understanding: hence *error fratris* and *peccatum fratris* are not always equivalent: and so of many other words. So a *puero* is used for a *pueritia*, from childhood, Cic. Acad. 4. 36: Cic. Or. 1. 1: a *pueris*, Cic. Tusc. 1. 24: Ter. Heaut. 2. 1. 2.

II.) Substantives are used for their corresponding adjectives; e. g. *victor exercitus*, the victorious army, Cic. Manil. 9: Nep. Ages. 4. We must particularly remark Cic. ad Div. 5. 2. 22, *huius temeritati* si non restitisssem, for *huic temerario homini* si non &c.: Phædr. 1. 12. 6, *crurum nimiam tenuitatem* vituperat, for *crura nimis tenuia*. This much deserves to be imitated where it applies: so, *nihil rei*, for *nulla res*: *nihil pecuniæ*, no money: *nihil mali*, no evil, Cic. Att. 8. 4: so *nemo* for *nullus*; e. g. *nemo civis*, Cic. Dom. 42: *nemo Romanus*, Liv. 3. 60: *nemo homo*, Cic. Nat. Deor. 2. 38: Cic. ad Div. 13. 55: Terent. Ad. 2. 3. 6.

III.) A substantive is used for a pronoun for the sake of emphasis; e. g. Cic. Cat. 1. 1, *o tempora! o mores! senatus hæc intelligit, Consul videt, hic tamen vivit*: here *Consul videt* is put for *ego video*; Cicero being then consul.

IV.) A proper name is sometimes put to denote some general character, as Hector, Achilles, for heroes; Nestor for senex prudens &c.

V.) Two substantives are often used for one; e. g. he has offended his father, offendit patris animum: he has wounded his brother, corpus fratris vulneravit; since, properly, the whole man is not offended or wounded, but the mind is offended, the body wounded. So *sævitia maris* is used for *mare*, when reference is had to the fierceness or commotion of the sea; where *sævitia maris* is, in fact, put for *sævum mare*, and the accompanying substantive is not redundant, but adds emphasis, clearness &c.

VI.) A substantive both with and without a preposition is sometimes used as an adverb; as, *præter opinionem* for *repente*: *per insidias* craftily, for *insidiosè*: *singulis diebus*, for *quotidie*: *summo studio*, for *studiosissime* &c. We are often obliged to speak in this way when there is no appropriate adverb; as, *singulis mensibus*, monthly &c.

§ 2.

*Of the Interchange of Adjectives.*

I.) Adjectives are interchanged with adjectives; as *fessus* and *lassus*, tired: *certus*, *indubitatus*, *exploratus*, certain: *pulcher* beautiful, both of the body and soul: *formosus*, beautiful, of the body: *magnus* great, *gravis* great, said of bad things, as, *gravis morbus*, a great sickness, *grave bellum* &c.: *præclarus*, *egregius*, *eximius*, *præstans*, *excellens*, excellent: sometimes also

insignis, which properly means remarkable, and singularis, singular; though these two last are used also of bad things; as insignis and singularis audacia: &c. We particularly observe: a) after sine, ullus is used for omnis; e. g. *sine ulla* dubitatione, Cic. Cat. 3. 6: Cic. Or. 2. 49, without all doubt, not sine omni &c.: *sine ulla* mora, Cic. Cat. 3. 2: *sine ulla* vituperatione, Cic. Cæcil. 8: yet we also find omni; e. g. *sine omni* periculo, Terent. Andr. 2. 3. 17: *sine omni* sapientia, Cic. Or. 2. 1: and elsewhere; e. g. Plaut. Bacch. 5. 2. 13: Ovid. Trist. 4. 8. 33. b) The comparative is often used for the superlative; e. g. te nemo est doctior, thou art the most learned: particularly after qui; as, quo nemo doctior, felicior est, who is the most learned, the most fortunate man: quo nihil pulchrius vidi, which is the most beautiful that I have seen: c) quantum is used for quot; as, quantum librorum, how many books? When *how many* is equivalent to *a few* or *how few!* quot is rarely used, but instead of it quotusquisque; e. g. quotusquisque hoc credit? how many believe this? that is, few believe it, no one believes it. Thus nullus is used for vilis, levis, of no value; e. g. *nullum* id argumentum est, Cic. Tusc. 2. 5: ob rem *nullam*, Terent. Hec. 5. 3. 2, i. e. a trifle; and elsewhere.

II.) Adjectives for substantives; e. g. dixit hoc vivus, he said this in his lifetime: me vivo factum est, it has been done in my lifetime: didicit hoc senex, he learnt this in his old age, where senex is for in senectute: so the participles; as, dixit moriens, i. e. at his death: proficiscens, at his departure; mortuo patre ibam, after my father's death I went: verum dicere, to say the truth, rather than veritatem: yet veritates dicere, Gell.



18. 7 : further, *civis Romanus, Albanus*, a citizen of Rome, of Alba, not *civis e Roma* &c. : so, Epaminondas Thebanus, of Thebes &c. : further, *mortales* is often used for *homines* ; e. g. Cic. in Cæcil. 2 : Cic. Pis. 40 : Cic. Fin. 2. 3 : Cic. Nat. Deor. 3. 36. &c.

III.) Adjectives for adverbs ; e. g. *nullus dubito*, I doubt not, for *non dubito* : so *nullus* is often used for *non* ; e. g. *tametsi nullus moneas*, Ter. Eun. 2. 1. 10 : Sextus ab armis *nullus* discedit, Cic. Att. 15. 52 : *nullus dixeris*, Terent. Hec. 1. 2. 3 : *hæc bona — nulla redierunt*, Cic. Rosc. Am. 44 : *misericordia, quæ tibi nulla debetur*, Cic. Cat. 1. 7 : *auspicia, quæ nulla sunt*, Cic. Div. 2. 33 : so *nulla* when speaking of females ; e. g. *nulla colum novit*, Virg. in Ciri, 177 : especially *primus, solus, unus, &c.*, are readily used for *primum &c.* ; as, *mater venit prima*, my mother came first : *Neutonus primus invenit*, Newton first invented : *mihi soli (uni) dixit*, he told me only : *amat solam pecuniam*, he loves only money : *virtus sola hominem reddit felicem*, virtue alone &c. This deserves imitation : so also *priori Remo augurium venisse fertur*, Liv. 1. 7 : *urbs, quæ quia postrema ædificata est* &c., Cic. Verr. 4. 53, i. e. last : *Hispania postrema omnium perdomita est*, Liv. 28. 12. Further, Cic. Rosc. Am. 6, *erat ille Romæ frequens*, for *frequenter* : *ibid. 7, decem horis nocturnis sex et quinquaginta millia passuum cisiis pervolavit*, for *decem horis noctu* &c. : see Chap. I. Sect. IV. § 2.

## § 3.

*Of the Interchange of Numerals.*

I.) With each other ; e. g. duodeviginti, Cic. Acad. 4. 41 : decem et octo, Liv. 9. 33 : Hirt. B. G. 8. 4 : Cic. Cluent. 9, where, however, Ernesti reads XVIII : octodecim, Frontin. Strat. 2. 7. 37 : undeviginti, Cic. Brut. 64 : decem novem, Cæs. B. G. 1. 8 : novemdecim, Epit. Liv. 119 : Liv. 3. 24. Drakenb. : decem et tres, Cic. Rosc. Am. 7, for tredecim : decem et sex, Cic. Cluent. 7, where Ernesti has XVI : Liv. 33. 4 : sexdecim, Nep. Att. 16 : decem et septem, Liv. 33. 21 : Cic. Phil. 5. 7 : septem et decem, Cic. Senect. 6 : see before, Part I. Chap. III. Sect. II.

II.) Numerals for other adjectives ; as sexcenti, centum, mille &c., for very many, innumerable : so centies, sexcenties, &c. i. e. sæpissime. Yet attention must always be paid to the literal sense : a man forty years old cannot say, I have kept my birth-day, centies, sexcenties, millies, for, very often : and so in other instances. Further, ut uno verbo dicam, i. e. paucis verbis.

## § 4.

*Of the Interchange of Pronouns.*

I.) With each other ; e. g. a) nos, nobis &c., are continually used by Cicero for ego, me, mihi &c. b) id quod for quod ; e. g. amas virtutem ; id quod valde laudo, which also I much praise : c) nescio quis, quid &c., for quidam or aliquis, i. e. a certain one. It is often

applied to persons or things which one considers as unknown or of mean account ; as, *vidi hominem nescio quem*, a man, I know not whom, or an unknown person : but it often merely means, some one, any one : *scripsit librum nescio quem*, a book not very valuable : also *libri nescio quid*. Yet *nescio quid* is used in a good sense, *Cic. Arch. 5, illud nescio quid præclarum*, that valuable something, or that something valuable : *nescio quid* may be commonly translated somewhat : d) *ipse* is continually used for *ille*, when the discourse is of a principal person who is to be separated from his followers ; e. g. *Cæsar præmisit legatos, — ipse post aliquot dies secutus est*, but himself followed &c. : e) *qui, quæ, quod*, for *is, ea, id, or ego, tu*, in the conjunction of periods ; e. g. *doleo te non adfuisse, Qui si adfuisses &c.*, since if thou hadst been &c., for *si tu* : further, *tu nos non amas. Quos si amares, i. e. si nos &c. : virtus est pulchra. Quam si &c.*, for *eam si* : particularly *dignus sum, es, est, quem ament, i. e. ut me, te, illum ament*. Further, *misit mihi librum, quem (i. e. ut eum) legerem &c. : f) si quis* for *si aliquis*, is very common, and more common than the latter : and so through all cases &c. ; e. g. *si quid, si cuius*. So *ne quis, quo quis &c.*, for *ne aliquis, quo aliquis &c.* Also *literæ tuæ*, a letter from you, is often used ; e. g. *raras tuas quidem — accipio literas, Cic. ad Div. 2. 13, and elsewhere* : thus we may translate *ibid. 12. 25, Liberalibus literas accepi tuas*, a letter from you : *expectabam tuas literas, ibid. 10. 14*, a letter from you.

II.) Pronouns for adjectives ; e. g. 1.) *ipse* for *integer*, *totus* whole, with numerals, or just, exactly ; e. g.

tres ipsos dies ibi fui, I was there three whole days, or just three days : Cic. Att. 3. 21, triginta erant dies *ipsi* : Cic. ad Div. 2. 8, cum Athenis decem *ipsos* dies fuissem : Cic. Verr. 2. 9, *ipso* vicesimo anno, just &c. : 2.) is for talis ; e. g. tu es *ea* doctrina, ut &c., thou hast such learning &c. 3.) hic for præsens ; e. g. hic homo, the man here standing, sitting &c., or the man now living : hæc tempora, the present times : 4.) hic for proximus ; as, *his diebus* accidit, it happened on the preceding day : 5.) ille is commonly used for prior, when it may be translated the former, to which hic for posterior, the latter, corresponds ; as, Cicero et Livius sunt legendi ; *ille* ob eloquentiam, *hic* propter historiam, the former — the latter : 6.) quicumque and quisquis are continually used for omnis qui ; e. g. quicumque deum amant, eos amo ; for omnes eos, qui deum &c., I love all that love God : quisquis ita loquitur, mentitur, every one that so speaks, lies : quemcunque amas, eum amo, I love every one that you love : quidquid cupies, tibi dabo, all that you desire, I shall give you : quæcunque dixisti, ea vera sunt, all that you have said, is true. All these instances are to be imitated : also 7.) quis or qui for qualis ; e. g. Xenophon, *qui* vir et quantus ! Cic. Div. 1. 25 : *quis* videor ? Terent. And. 4. 2. 19 : sed *quis* ego sum ? aut quæ &c., Cic. Amic. 5 : *quid* mulieris habes ? Terent. Hec. 4. 4. 2, i. e. what sort of woman &c.

III.) Pronouns for adverbs ; e. g. 1.) quid, i. e. cur ? as, quid fles ? 2.) ipse for adeo ; e. g. ipse Cæsar, licet inimicus esset, laudavit Pompeium : Cic. ad Div. 6. 10, neque eum *ipse* Cæsar &c., even Cæsar &c. : Cic. Verr. 4. 14, in his *ipsis* rebus : thus we say, Cæsar him-

self, for even Cæsar : 3.) *idem* through all its cases is used for *item*, *porro*, or *etiam*, even, also, further, with the pronouns *is*, *ego*, *tu* &c. ; e. g. *Virgilius scripsit Bucolica : idem Æneida fecit*, he also composed the Æneid : *Cæsar vicit Gallos et Pompeium : idem fuit magnus orator*, he was also &c. : *fratrem laudat : eundem donavit*, he also rewarded him : *a patre accepi Horatium : ab eodem exspecto Virgilium*, from him also &c., for *ab eo etiam : ego multos libros nuper emi : idem plures emam*, I also shall buy more, for *ego etiam* &c. : so also it may be used for *tu etiam* : 4.) *ipse* for *commodum*, just, exactly ; e. g. *triginta erant dies ipsi*, *Cic. Att. 3. 21* : see above : so *ipsis Nonis*, *Cic. Sext. 63* : *nunc ipsum*, exactly now, *Cic. Att. 7. 3 : 12. 16, 40.*

IV.) Pronouns for prepositions ; as, *quæ tua est humanitas, benevolentia* &c., i. e. *pro tua humanitate, benevolentia* &c. : *qui tuus est amor*, for *pro tuo amore* &c.

V.) Pronouns for conjunctions ; 1.) *is* for *quidem* ; e. g. *habeo multos libros, et eos (eosque, or eosdemque) pulchros, and indeed fine ones* : see above, Chap. IV. n. IV. 2.) *idem* for *etiam* ; as, *Cicero multas orationes scripsit : idem edidit alios libros* : 3.) especially *qui* is used for *ut* or *cum*, followed by other pronouns ; as, a) for *ut* ; *dignus sum, qui lauder, i. e. ut ego lauder : dignus es, cuius libros legam, i. e. ut tuos* &c. : b) for *cum* when or since, *quod* that : *laudandus es, qui id feceris, since or because you have done* &c. It is also used for connecting periods, partly instead of *autem*, *vero*, *et* &c. ; as, *tu non adfuisti. Qui si adfuisses* &c., as was noticed before. We also find *qui* (at other times for *quo modo*) instead of *ut* that ; e. g. *illum tanti fa-*

cio, *qui non Cæsarem magis diligam*, Cic. ad Att. 3. 15. Balb. : *efficite, qui detur*, Terent. And. 2. 1. 34 : *homines sunt hac lege generati, qui tuerentur illum globum*, Cic. Somn. Scip. 3, and elsewhere.

## § 5.

*Of the Interchange of Verbs.*

I.) With each other ; e. g. a) *pati, ferre, sinere*, to suffer, permit, allow : also *permittere*, or *potestatem alicui dare* : b) *ferre, tolerare, perferre, perpeti*, to bear, suffer, or endure ; e. g. *onus, fortunam adversam* : also *subire* and *sustinere* : c) *suadere, consilium dare, censere* ; e. g. *censeo eundem* : but not *consulere alicui*, which means to care for : d) *habeo vestes, sunt mihi vestes, sum vestibus præditus, instructus, ornatus* : so *utor* ; e. g. *parentibus bonis, libris, or non careo re, non sum expers rei*. Yet here, as in the former instances, we must attend to the literal and proper sense, otherwise the interchange might be incorrect : thus *versari* is sometimes equivalent to *esse*, but properly means, to turn round in, to continue a long time in a place ; thence, to be there : *verba facere* is the same as *dicere, loqui*, Nep. Them. 10 : Liv. 29. 12 : thence, to make a speech, Cic. Ver. 4. 66. So, *prodere memoriæ*, to hand down to remembrance, is different from *narrare, memorare, commemorare, mentionem facere*, and is principally applied to historians : so also *referre, tradere*. *Promittere* is the same as *polliceri* ; but *spondere* means to be surety for ; *præstare*, to stand in the place of, to tell for ; *recipere*, to undertake for, means a very confident assurance. *Audire, accipere*, to hear, and cog-

noscere to perceive, are equivalent; but comperire to know or find, signifies more, viz. to get certain tidings of; and experiri means to try, or know by experience; e. g. mala expertus sum multa. Esse, when followed by inter, is equivalent to intercedere; as, inter te et me intercedit amicitia, or est amicitia. Declarare, manifestare, indicare, are equivalent: significare means, generally, to denote or signify, whether by words, looks, or gestures: profiteri, and præ se ferre, are often used for declarare, to make known, to inform. For non dico we may say nego: also e. g. for pater dixit, se non venturum, we properly say, pater negavit, se venturum: and so in similar instances. For negare deum, we may say, tollere deum. Credo, puto, arbitror, reor, existimo, statuo, to believe, are equivalent: so, videtur mihi res esse vera, I believe that the thing is true, is very common: so, videris mihi esse doctus, videor tibi esse doctus &c.: but opinor I conjecture, persuasum mihi est, I am quite persuaded, iudico, I believe with good ground; as, iudico te esse doctum. Debeo, and meum est officium, are equivalent: oportet, it is needful, useful: necesse est, it is necessary, indispensable: cogor, I am compelled, I must; e. g. liberi debent colere parentes: oportet me discere: necesse est hominem mori: cogitur patriam relinquere: for all which the participle in dus, or the gerund in dum, may be used; as, liberis parentes sunt colendi, mihi est discendum, homini est moriendum, patria ei est relinquenda. For non opus est, non est causa, when a verb follows, we commonly say, non est, quod; e. g. non est, quod fleas, rideas, thou hast no cause to weep, to laugh. Fateor, confiteor I confess, generally, whatsoever, or howsoever, with free will or compulsion: profiteor, I freely confess, make openly

known. For *facere aliquem doctum*, we find *reddere aliquem doctum* &c. *Ægre ferre, moleste ferre*, to take amiss, to be troubled, vexed for: but *vitio vertere*, to impute or allege as a fault. *In malam partem accipere*, to take in bad part; which can only be said of something that might be taken in good part. *Imperare*, to command or give orders: *mandare*, to commit or intrust: *iubere*, to bid any thing, whether by entreaty or command. For *spero*, we may say, *spes mihi est, spe teneor*, in *spe sum* &c. *Erro* and *fallor* indifferently mean, I err; yet we seldom find *fallor* in *spe, opinione* &c., I err in my hope, opinion &c.; but *spes, opinio, me fallit*. *Lætari, gaudere*, are equivalent; but *lætitia efferre* is more, and *lætitia exsultare* still more, to leap for joy. And thus more instances might be cited. The poets also often say *venire* for *esse*; e. g. *pulchro veniens in corpore virtus*, Virg. *Æn.* 5. 344. cf. 7. 470: Ovid. *Met.* 7. 195. &c.

II.) The parts of the verb are often interchanged:

A. The Modes: 1.) the indicative future for the present imperative; *non facies* for *ne fac*, is milder: so also 2.) the conjunctive instead of the imperative; as, *ne facias* for *ne fac*: 3.) the infinitive instead of the indicative; as, *Cæsar proficisci, venire* &c., for *proficiscebatur* &c., *hostes fugere*, the enemies fly, is very common in narrations. Further, the infinitive with the subject accusative, for *ut, quod* &c., with the indicative or conjunctive; as, *gaudeo te vivere*, and *gaudeo quod vivis*: *necesse est homo moriatur*, and *hominem mori*: 4.) also an indicative often stands where in English we might use the subjunctive; e. g. *pæne tua me perdidit protervitas*, Ter. *Heaut.* 4. 6. 10, for *perdidisset*.



B. Numbers : e. g. nunc dicemus, for dicam : cogita, quid dignitas et officium a te postulent or postulet : both are correct : so, pars capta est, and capti sunt : see above, Chap. I. Sect. IV. § 1.

C. Tenses : as 1.) the present instead of the imperfect conjunctive ; si quis dicat, if any one shall say, i. e. now ; which usage, perhaps, is necessary : see above, Chap. I. Sect. X. § 4 : 2.) the present instead of the perfect in lively narrative ; as, Cæsar imperat, proficiscitur &c., commands, marches &c., for imperavit, profectus est &c. : see above, Chap. I. Sect. X. § 4 : 3.) the present instead of the future : a) when there is no future ; as, spero me hoc efficere posse, I hope that I shall be able to effect this : yet sometimes the ancients in such cases use a present, though there is a future : b) when a future event is spoken of with much confidence, as though it were present ; e. g. brevi infelix es, for eris : c) in such expressions as these ; who will deny it? every one will allow &c., the ancients more commonly use the present ; as, quis hoc neget? quisque fateri debet ; not negabit, debebit : 4.) the imperfect instead of the perfect ; as, memini me dicere, for dixisse, is very common : 5.) the perfect conjunctive instead of the present ; as, ne dixeris for ne dicas : 6) the future indicative for the present imperative ; non facies, for ne fac : which we lately mentioned : 7.) also the future perfect for the simple future ; e. g. videro for videbo : see above, Chap. I. Sect. X. § 4.

D. The persons are sometimes interchanged, where in English we say *one*, *they* &c. ; e. g. dicitur pax mox futura esse, and dicunt pacem mox futuram esse : ho-

nestum est, ea, quæ scias, alios docere, and quæ sciamus, what one knows : see Chap. 1. Sect. X. § 1.

E. The voices are interchanged ; e. g. scio te libros amare, and libros a te amari. Yet in such examples of two accusatives, if they both denote persons, it is better for perspicuity to use the passive ; as, scio te a patre amari, for patrem te amare, since the latter may mean, that thou lovest thy father, or that thy father loves thee : as in the well-known instance, Aio te, Æacida, Romanos vincere posse. Yet sometimes the ancients neglect this precaution, and then the context must decide ; e. g. *me* — tamen *te* exspectaturum fuisse, Cic. ad Div. 5. 20. 8, i. e. that I &c. : *omnes socrus* oderunt *nurus*, Ter. Hec. 2. 1. 4 : gerendus est *tibi* mos *adolescentibus*, Cic. Or. 1. 23.

III.) Verbs instead of substantives ; e. g. 1.) the infinitive as a subject ; as, errare humanum est, for error &c. This is often necessary when there is no appropriate substantive, as to learn, discere ; e. g. didicisse fideliter artes emollit mores &c. : virtutem magni facere reddit homines felices, the high estimation &c. : see above, Chap. I. Sect. IV. § 1. n. 5. 2.) Participles are often used as substantives ; as, pater moriens, proficiscens, dicebat, my father, at his death, on his departure, said : crede mihi adfirmanti, believe me on my word : feci hoc confisus tuæ humanitati, I did this from confidence in &c. : diffisus, from distrust &c. : timens, from fear : fugiebat timens patrem, he fled from fear of his father : in audienda re, at hearing of the matter : patrem puto doctum esse, your father in my opinion is learned : te etiam mortuum diligam, I will love you even after your death.

IV.) Verbs instead of adjectives ; as, *vix credi potest*, for *vix credibile est*. Also *soleo* is used, where in English we say ever or always ; e. g. *soleo esse ultimus*, I am always the last : Cic. *Rosc. Com.* 16, *qui mentiri solet*, *peierare consuevit*, he who always lies &c. : Cic. *Or.* 3. 50, *solitus est versus hexametros fundere ex tempore* : Cic. *Tusc.* 1. 40, *Græci solent nominare* &c. : Ter. *Ad.* 1. 1. 54, *credo iam, ut solet, iurgabit*. We must often use verbs for want of proper and usual adjectives ; as, *deus cerni nequit*, for *est invisibilis* : *dei magnitudinem mente complecti nemo potest*, the greatness of God is incomprehensible : so, *potes fieri ut fallar*, Cic. *ad Div.* 13. 73, it is possible, for *possibile est*, which rarely occurs : so also *non fieri potest*, it is impossible.

V.) Verbs instead of adverbs ; as, *quid quæris ?* i. e. briefly, occurs in Cicero. The following expressions deserve particular notice : *necesse est hominem mori*, for *homo moritur necessario* : *certum est, nihil esse melius virtute*, for *nihil profecto est melius virtute* : *manifestum est te mentiri*, for *manifesto mentiris* ; and so in other instances. It is often impossible to speak otherwise ; e. g. *fratrem tuum mortuum esse opinor*, thy brother is probably dead.

VI.) Verbs, and especially participles, are often used for prepositions ; as,

1.) for *sine* ; *homo carens libris non multa discere potest*, a man without books cannot learn much.

2.) for *cum* ; e. g. *venit instructus magna multitudine*, he came with &c.

3.) for *propter* : to these belong the participles *ductus*, ad-

ductus, impulsus, incitatus, motus, permotus; also inflammatus &c.; e. g. fecit amore ductus, incitatus &c., he did it out of love; properly, induced by love: necessitate impulsus, coactus, out of necessity; properly, moved, compelled by &c. Further, the participles impeditus, exclusus, prohibitus, when the discourse is of a hindrance; as, non potui ad te venire angustia temporis impeditus, exclusus, from want of time: occupationibus prohibitus, impeditus, on account of business: to these also belong other participles; as, carens magistro nil discere potuit, from want of a teacher he could learn nothing: timens, from fear &c.

4.) for post; e. g. cœnatus cubitum ivit, after supper he went to bed, for post cœnam: pransus, i. e. post prandium: mortuus, i. e. post mortem: mortuo tibi gratiam adhuc habebō, I shall still thank you after your death: his literis acceptis, after the receipt of these letters: patre mortuo, after his father's death &c.

5.) for in; as, iter faciens, for in itinere: iter faciens per Britanniam ad me veniebat, in his journey &c.: scribens moriebatur, i. e. in scribendo, in writing &c.

6.) for ex; e. g. scio hoc experientia edoctus, I know it from experience, is better than ex experientia scio.

7.) for præter, the ablative of exceptus is used; e. g. libros meos, paucis exceptis, except a few: nemo, te excepto &c., no one, except you &c.

8.) for iuxta, apud; as, adsidens libris moriebatur, he died at his books.

VII.) The verb, viz. the participle, is often used for the conjunctions cum, postquam &c.; e. g. dicebat cœnans, for dum cœnabat, whilst he was supping: fecit hoc timens, because he feared: his dictis mortuus est, after he had said this &c.: so, noli dicere, for ne dicas: noli scribere, for ne scribas, ne scribe: cave dicas, for ne dicas &c.

## § 6.

## Of the Interchange of Adverbs.

I.) With one another ; e. g. 1.) *ita, sic, tam*, are equivalent : if *as* follows, then *ut* is used after *ita, sic, quam* after *tam* : 2.) *rursus, denuo* again, and *iterum* : yet *iterum* is used only when *again* is equivalent to *a second time* : 3.) instead of *alias* at another time, for *alio tempore*, we find *olim, antea* ; e. g. *olim homines &c.* : but *alioqui, alioquin*, more commonly than *alias* mean otherwise, in other places &c. : 4.) *tantum, tantummodo, solum, duntaxat, modo* only, are equivalent ; for which *non nisi* may often be used ; e. g. *habeo non nisi tres libros*, I have only three books &c. : *solummodo* is not usual with the ancients, though it occurs *Plin. H. N. and Pand.* : 5.) *saltem, duntaxat, certe* at least, are the same : yet *certe* must be used only when *at least* is the same as *certainly* ; e. g. *si non hodie, cras certe, redibo*, I shall return at least to-morrow &c. : 6.) *ferme, fere, pæne, propemodum, tantum non*, nearly : 7.) *cum primum, ut primum, simul* with *ac* or *atque*, or without either ; e. g. *cum primum potero, ut primum potero, simul ac potero, simul potero*, as soon as I can ; but *quam primum*, very soon, not, as soon as, as beginners often imagine : 8.) *æque ac, atque, or quam, non minus quam*, are equivalent : 9.) for *si aliquando, ne aliquando &c.*, we often find *si quando, ne quando &c.*

II.) Adverbs instead of substantives ; as, 1.) *vere* in truth, *vere dicere possum* : *liquido iurare*, to swear confidently : *considerate, prudenter, agere* to act with consideration, with prudence : *misere periit*, he came to a

miserable end &c. : 2.) *hic*, *istic*, *illic*, are often used for *hoc* in loco, *isto* in loco, *illo* in loco, also for in *hac*, *ista*, *illa* re : *huc*, *istuc*, *illuc*, for in *hunc*, *istum*, *illum* locum : also instead of *ad* (in) *hanc*, *istam*, *illam* rem ; *hinc*, *istinc*, *illinc*, for *ex hoc*, *isto*, *illo* loco ; also for *ex hac*, *ista*, *illa* re. Particularly in his epistles Cicero uses *hic*, *huc*, *hinc*, with reference to his own situation ; *istic*, *istuc*, *istinc*, of the place to which he writes ; and *illic*, *illuc*, *illinc*, of a third place. *Hinc* also is often the same as *ex hac* re : so *unde*, for *e qua* re &c. : 3.) *ita* is not merely used for *hoc modo* in this way, but often a) for *hac* conditione ; as Cic. Off. 1. 9, *nam hoc ipsum ita iustum est, si est voluntarium*, upon that condition is right &c. : b) for *hoc exitu* ; as, *locutus sum cum illo ita, ut mihi adsentiretur*, with such effect : c) for *hoc consilio*, with this intention ; e. g. *ita nos esse natos*, Cic. Fin. 4. 2 : *ita sese armat eloquentia*, Cic. Invent. 1. 1.

III.) Adverbs for adjectives : *breviter* rem dicere, i. e. *paucis* : thus *sic* and *ita* are often used for *talis* ; e. g. *sic vita hominum est*, such is the life of man, Cic. Rosc. Am. 30 : cf. Cic. Att. 4. 1 : Ter. Ad. 1. 2. 63 : Phorm. 1. 2. 20 : 1. 3. 20. But a singular expression occurs Ter. And. 1. 2. 4, *heri semper lenitas*, my master's continual mildness ; which should not be imitated. On the other hand, *non* is often used for *nullus* ; e. g. *quod mel non habebant*, Nep. Ages. 3 : *eget exercitatione non parva*, Cic. Amic. 5 : particularly it must be used with adjectives ; e. g. thou hast no fine books, *non habes pulchros libros*, not *nullos pulchros* &c.

IV.) Adverbs for pronouns ; as 1.) *cum* when, of

time ; e. g. erat tempus, cum &c., for quo : temporibus illis, cum, at the time in which &c., for quibus : 2.) unde very often is used for a quo, qua, quibus, or ex quo, qua &c. ; e. g. homo, unde venisti, from whom thou art come : domus, unde veni, for e qua : 3.) hic for in hoc, herein, or in hac re ; e. g. hic laudandus est, herein he is to be praised : 4.) hinc for ex hoc, or ex hac re, hence, from this ; e. g. hinc sequitur, hence it follows : it is also used for ex hac parte, as illinc for ex illa parte ; e. g. Liv. 32. 10, multis *hinc* atque *illinc* vulneribus acceptis, when many wounds had been received on this and that side : we may also say hinc illinc, on both sides, without atque : 5.) ut as, ita so, are often used for quo — eo ; e. g. for quo quis est doctior, eo solet esse modestior, we may say, ut quisque est doctissimus, ita solet esse modestissimus : in such instances quisque is used for quis, and the superlative for the comparative.

V.) Adverbs are sometimes used for verbs ; as ecce, en, behold, for vide, videte ; e. g. ecce me, see, behold me ; lo, here I am.

VI.) Adverbs for conjunctions ; e. g. 1.) ita with ut, for quidem, sed ; e. g. amo priscos ita, ut recentiores non spernam, I love the ancients indeed, but do not despise the moderns : 2.) ut followed by ita is used for et — et, or tum — tum &c. ; as, amant te, ut docti, ita indocti, both the learned and unlearned love thee : all these are very common.

## § 7.

## Of the Interchange of Prepositions.

## I.) With each other ; e. g.

1.) for *apud* at or near, *iuxta*, *ad*, *propter*, are often used ; *as*, *ad urbem esse*, to be at a city : *propter viam*, near the road : also *secundum* ; e. g. *secundum viam*, Varr. R. R. 1. 14 : *iter facere secundum mare*, Cic. Att. 16. 8, and elsewhere.

2.) for *ante*, a) *ob* ; *as*, *ob oculos ponere*, *versari*, to place, to move, before the eyes : b) *præ* ; *as*, *præ se agere pecus*, *amentum*, to drive a flock, a herd, before him : c) *pro* ; *as*, *pro castris legiones constituit*, i. e. *ante castra*, Cæs. B. G. 7. 70, and elsewhere.

3.) for *circiter*, in numerations, we find *ad* ; e. g. *ad duo millia*, about two thousand : *ad ducentos*, Cic. Q. Fr. 2. 1 : *ad quatuor millia*, Liv. 3. 15 : *ad viginti matronis accitis*, Liv. 8. 18 : cf. 38. 36 : Cæs. B. G. 2. 33, and elsewhere.

4.) for *contra* against, contrary to, a) *adversus*, in ; *as*, *dicere in aliquem*, against any one : b) *præter* ; *as*, *præter morem*, *consuetudinem*, *spem* &c., contrary to custom, hope &c.

5.) for *erga*, we find in or *adversus* ; *as*, *amor in (adversus) parentes* &c.

6.) for *ex*, we find *de* ; *as*, *unus ex civibus*, or *de civibus*.

7.) for *de*, we find *super* ; *as*, *super hac re multa scripta sunt*, upon or concerning &c.

8.) for *inter*, in occurs ; *as*, *in doctis numerari*, to be numbered amongst the learned : *nemo in his invenitur*, for *inter hos*.

9.) for *post*, we may use a) *ex* ; *as*, *ex hoc tempore*, after this time : *ex quo tempore*, or *ex quo*, from which time &c. : b) *a* ; *as*, *a meridie*, after noon : c) *secundum* ; *as* Cic. Verr.



Act. 1. 10, *secundum* Kalendas Ianuarias, after the first of January: *secundum* binos ludos, *ibid.* 11, and elsewhere; e. g. Cic. Or. 1. 62: Cic. Att. 3. 12.

10.) for *post*, we find *secundum* or *post*; e. g. *secundum* aurem, behind the ear, Sulp. in Cic. ad Div. 4. 12: yet it may be, near the ear: *secundum* aram aurum abscondidi, Plaut. ap. Prisc. 10.

11.) for *secundum*, a) *pro*; e. g. *pro* dignitate, according to worth: b) *ex*; as, *ex æquo*, according to equity: *ex lege vivere*, according to law: c) *ad*; as, *ad voluntatem alicuius loqui*, to speak according to the will of any one.

12.) for *propter* or *ob*, a) *per*, in entreaties; e. g. *rogo te per deum*, I ask thee for God's sake: *per nostram amicitiam &c.*: b) *pro*; e. g. *pro amicitia id facias*, do that for the sake of our friendship: c) *præ*; as, *præ gaudio, lacrymis, loqui non possum &c.*

13.) for *super* or *over*, *per* is more commonly used in such expressions as, *currere per agros*, to run over the fields: *ducere exercitum per montes*, over the mountains &c.

14.) For *versus*, *ad* is often used; as, *tendere ad urbem*, towards the city: though *versus* and *ad* are often used together.

## II.) Prepositions for particular substantives; e. g.

1.) *A* for a parte: as, *stare ab aliquo*, to stand on any one's side: so, *a fronte*, on the front; *a tergo*, on the rear; for a parte frontis, *tergi*: also for *ratione*, in respect to; e. g. *firmus a pedittatu, laborare a re frumentaria &c.*

2.) *Ad* a) for in comparatione, which sometimes, though incorrectly, occurs; as, *nihil ad Persium*, Cic., nothing in comparison with Persius: b) for *ratione*, with respect to, after adjectives; as, *hæc res est ad fructum uberrima*.

3.) *Contra* for a regione: e. g. *contra Italiam*, on the opposite side to Italy.

4.) De for ratione, with respect to: as Cic. ad Div. 3. 12. 3, *de me autem suscipe meas partes*, with respect to me; and elsewhere: also for a or ex; e. g. *de patre*, for *ex patre*, Cic. Or. 3. 33, and elsewhere; e. g. Cic. ad Div. 11. 12: *quærere de aliquo*, for *ab (ex) aliquo*, Cic. Att. 1. 14: Cic. Pis. 9: Cic. Vatin. 4: Liv. 4. 40.

5.) Ex for per occasionem, on occasion of: Cic. ad Div. 2. 15. 2, *quid si meam (epistolam) legas, quam ex tuis literis misi*, which I sent on occasion of &c.

6.) Pro for loco, in the place of: also in defensionem; e. g. *pro aliquo dicere*, to speak in defence of another.

7.) Præ for in comparatione, in comparison of; as, *felix sum præ te*, in comparison of thee.

III.) Prepositions instead of verbs, especially participles; e. g. *clam patre*, i. e. *patre ignorante*: *legi omnes scriptores præter Homerum*, for *excepto Homero*: *sum felix præ te*, for *comparatus tecum*, or *si quis me tecum comparet*, if one compare me with you: *coram patre*, in presence of my father, for *patre præsentē*, or *vidente*.

IV.) A preposition may also be used for a conjunction; e. g. *pater cum matre profectus est*, for *pater et mater profecti sunt*.

## § 8.

### *Of the Interchange of Conjunctions.*

I.) With each other; e. g.

1.) Et, at, que, atque, are equivalent: so nam, enim: aut, vel; which must not be interchanged with sive or seu. Aut and vel are mostly said of different things; as, *Pallas aut Iuno, Mi-*

nerva vel Iuno : but sive and seu of different names of the same thing, Pallas seu Minerva ; Apollo sive Phœbus. Yet we find also sive or seu for vel (aut) ; e. g. regis Philippi sive Persæ, Cic. Agr. 2. 19 : matri seu novercæ, Liv. 1. 3 : resistas, sive etiam ultro occurras, Cic. Q. Fr. 1. 11 : Parthus sive Cython, Virg. Æn. 12. 585.

2.) Ut is often used a) with tam, ita prefixed, for et ; e. g. for deus est valde benignus et dat nobis &c., we say, deus est tam benignus ut det &c. : for non possim tam inhumanus esse et tibi denegare, we always say, non possim tam inhumanus esse ut tibi denegem : b) with tam, ita, tantus &c. prefixed, for nam, enim &c. ; as, for sum infelix : nihil enim habeo, quo meam vitam sustentem, we may say, sum ita infelix, ut nihil habeam, quo &c. : c) for igitur, hinc &c. ; e. g. for tu neminem amas : hinc non mirum est, te a nemine amari, we may say, tu neminem amas, ut non mirum sit, te &c.

3.) Etsi, licet &c., are generally used for quidem indeed, and then are followed by tamen for sed, autem, vero : as, for doctrinæ initium est quidem difficile, sed eius fructus dulces sunt, we rather say, etsi initium doctrinæ difficile est, tamen eius &c.

4.) For etiam, quoque or et is used : vel is used for etiam when it means even.

II.) Conjunctions are sometimes used for verbs ; as, a) nisi : habes nihil nisi libros, thou hast nothing except books, for exceptis libris : b) ut, suppose that : it is common in Cicero and elsewhere ; e. g. ut hæc omnia vera sint, tamen &c., suppose that all these things are true &c., for faciamus, fingamus, ponamus, or finge &c., hæc omnia esse vera.

III.) Conjunctions are sometimes used for adverbs ; e. g. a) neque for non : but only at the beginning of a period ; as, neque vero, neque tamen, neque enim : of which we spoke above : b) ut for hinc ; e. g. pater et

mater profecti sunt : ut nos nunc soli simus, hence we are now alone.

## § 9.

*Of the Interchange of Interjections.*

E. g. for quam miser ego sum ! we may say, o me miserum ! for quam terribilis mors est hominibus, how terrible is death to men, we may say, o mortem hominibus terribilem ! for audi, we sometimes find heus ! &c.

## § 10.

*Of the means of the Interchange of Words.*

I.) Instead of the word itself, we may continually use a double negative ; e. g. non indoctus, for doctus : non est obscurum, for est manifestum : non nescio, or non ignoro, for scio : non nemo, for aliquot : nemo non, for omnes or quisque : non nihil, for aliquid : nihil non, for omne, omnia : non nulli, for aliquot : non nunquam, for interdum : nunquam non, for semper : non semel, for sæpe : non dubito quin, for certo credo, or mihi persuasum est : non oblitus sum, for recordor, and non recordor, for oblitus sum : non multi, for pauci, and non pauci, for multi : non difficile est, for facile est : non pœnitet me, e. g. rei, fortunæ, for contentus sum re, fortuna &c. : all which instances are usual and well known. Especially non sine for cum ; e. g. non sine laude, for cum laude ; besides that we cannot always use cum, but non sine applies every where.

II.) Sometimes the preceding is used for the conse-

quent idea or the contrary, by a metonymy ; as, *subire onus*, properly, to go under a burden ; *suscipere*, to undertake one, for *ferre*, *perferre*, *tolerare*. So Cicero says *petasatus*, having on a travelling-cap, for *paratus ad iter*. So, *vale dicere*, or *iubere aliquem valere*, for *discedere* ; as we say, he took leave, i. e. he departed. Thus the ancients said *signa conferre*, properly, to unite the standards, to let them clash together, for *prælium committere* : so, *inferre signa*, for *invadere* : *convellere signa*, properly, to pull up the standards, for *abire*, to depart : 2.) the consequent for the preceding ; as, *beatus* blessed, for *mortuus* : *pallere* to be pale, for *timere* ; but the former is more forcible.

III.) The cause is used for the effect or the contrary, by a metonymy : 1.) the cause for the effect ; as *Mars* for *bellum* ; *mens* for *cogitationes* ; *mobilis* for *inconstans* ; *memor* and *immemor*, for *gratus* thankful and *ingratus* unthankful : *meminisse alicuius*, to think on one, for *scribere ad aliquem*, is tenderly said by Cicero, *ad Div. 15. 17* : *memineris mei*, remember me, i. e. write to me : 2.) the effect for the cause ; as *trepidare* for *valde timere*, or *terreri*.

IV.) The genus for the species ; as *commodare*, properly, to be obliging, to do a favour, for to lend : *vivere cum aliquo*, for *uti*, to be intimate with : *appellare*, properly, to address, for to summon : *dicere*, to speak in general, for to hold a formal speech : *accipere*, to receive, for *discere*, to learn or hear, since the learner and hearer receives something : *tradere*, to deliver, for to teach or relate, speaking of historians : *adesse alicui*, to be present with any one, for to assist : *adferre*, to bring, instead of *nuntiare* : *curare*, to take

care of, for sanare : decedere, to depart, instead of to die : satisfacere, to give satisfaction to, for to pay : quiescere, for dormire : honorem alicui habere, properly, to do honour to, for præmio adficere, since pay is a kind of honour : otium leisure, for pax peace : tempus, for occasio : honores, all sorts of outward honours, for offices : fabula, a narration, for a comedy or tragedy : mortales, for homines &c.

V.) The whole for a part and the contrary, by a synecdoche ; e. g. pater est sepultus, or patris corpus est sepultum : offendere aliquem, and alicuius animum.

VI.) Metaphorical expressions, when words are interchanged on account of their resemblance ; as fons, for causa ; ignis, for amor vehemens : abstergere metum, for demere &c.

VII.) A reversed relation ; e. g. tu es filius meus, or ego sum pater tuus : molestum est tali servo uti, and talis hominis herum esse : donasti me libro, and accepi a te librum dono : tu mihi non scripsisti, and ego nihil literarum abs te accepi : emi domum a Caio, and Caius mihi domum vendidit : fui eius discipulus, and is fuit meus magister : tu es me superior, and ego sum te inferior : and innumerable other examples.

VIII.) Periphrasis for a single word ; e. g. auditores mei, or qui me audiunt : qui nos genuere, for parentes nostri : qui post nos futuri sunt, for posteri &c.

IX.) Proverbs for direct expressions ; e. g. oleum et operam perdidit, for frustra laborem impendi. Yet here caution is necessary ; since many proverbs of the ancients do not suit our times and circumstances, and many of them are not clear to us. Hence it is better to use only the most common.

X.) Pleonasm and Ellipsis also subserve variety of expression; e. g. nisi, or nisi si: paucis, or paucis verbis: see of both hereafter.

XI.) There is also a variation in discourse by a change of cases, tenses, modes &c.; e. g. ne dixeris, and ne dicas: si quis obiecerit, and obiiciat: es doctior patre, and quam pater: dignus est laude, and qui laudetur: referre in diis, and in deos: pœnitet me facti, and fecisse: ea res, and id rei: oportet discas, and te discere: venit ut me videret, visurus, ad me videndum, mei videndi causa: spero venturum fratrem, and spero fore ut frater veniat &c. All these and other instances are common in the ancients.

## CHAPTER VI.

*Of the Construction of Words with respect to Pleonasm or Redundancy, both apparent and real.*

## § 1.

*Of real Redundancy or Pleonasm.*

I.) **ITA**, sic, hoc, id, illud, are often used by Cicero and other writers, before the accusative and infinitive, as it is called ; e. g. Cic. ad Div. 13. 10. 2, sed cum *ita* sibi persuasisset ipse, meas de se accurate scriptas literas maximum apud te pondus habituras, but when he was persuaded that &c. : ibid. 2. 3. 3, brevi tamen *sic* habeto, in eum statum temporum tuum reditum incidere &c. So *hoc* is used, Cic. ad Div. 6. 3. 6 : 13. 77 : *illud*, ibid. 2. 12. 1 : *id*, Cæs. B. G. 1. 7 : Terent. Eun. 4. 4. 57 : thus in English we say, know *this*, that &c. : the same words are often also used redundantly before ut ; e. g. *id*, *illud*, te rogo, ut &c. : Cic. Q. Fr. 1. 1, *illud* te et oro et hortor, ut &c. : Plaut. Amph. Prol. 64, *hoc* me orare a vobis iussit Iupiter, ut &c.

II.) Quoad eius fieri potest, quoad eius facere potero &c. Here eius, i. e. in ea re, is redundant : Cic. ad Div. 3. 2. 4, quoad eius facere potueris, as far in it as thou canst do : Gronovius seems at all times for quoad eius, to prefer the reading quod (i. e. quantum) eius ; which seems correct : see above, of the Genitive, Chap. I. Sect. V. § 4. n. VII.



III.) *Ut ne*, for *ne* or *ut non*, that not, in order not, is common; e. g. *opera datur, ut iudicia ne fiant*, Cic. Q. Fr. 3. 2, i. e. that no &c. : *iustitiæ munus est, ut ne cui &c.*, Cic. Off. 1. 7 : *ut ne quid &c.*, *ibid.* 1. 29, i. e. in order that — not; and elsewhere; e. g. *ibid.* 10 : Cic. Amic. 21 : Cic. ad Div. 1. 4 : Cic. Red. Sen. 5 : Terent. Phorm. 5. 7. 8.

IV.) *Nisi si*, unless if, for *nisi*, often occurs; e. g. *nisi si quis &c.*, Cic. ad Div. 14. 2 : and elsewhere; e. g. Cic. Att. 2. 2 : so, *nisi vero si quis &c.*, Cic. Cat. 2. 4 : cf. Liv. 6. 26 : 26. 3 : Ter. And. 1. 5. 13 : Colum. 2. 18. 4 : 4. 16 : 4. 29. 11. &c.

V.) *Interea loci*, in the meantime, for *interea* : *postea loci*, for *postea*, sometimes occurs, where *loci* is redundant : so, *sæpe numero*, for *sæpe*, properly, often in number, coincides with the English *oftentimes*, where *times* is redundant. But in *ubi locorum, quo locorum, minime gentium &c.*, there is no redundance, but a more forcible expression : see above, of the Genitive, Chap. I. Sect. V. § 4.

VI.) *Mihi, tibi, nobis, vobis*, are often redundant, as in English, there is a man *for you* : Cic. ad Div. 9. 2. 3, ac *tibi* repente paucis post diebus, cum minime expectabam, venit ad me Caninius &c. : see above, Chap. I. Sect. VI. § 4. n. XI. It seems merely a confidential way of speaking.

VII.) *Imo vero*, on the contrary, yea rather, is often used for *imo* : Cic. Off. 3. 23, *silebitne filius? imo vero* obsecrabit : cf. Terent. Hec. 4. 4. 104 : Phorm. 5. 7. 43. Perhaps it is more emphatical, *vero* being used for *vere*, *perfecto*.

VIII.) *Id quod* is often used for *quod* when it refers to the whole sentence ; as, tu acriter discis : *id quod* mihi placet : Cic. Or. 1. 44, *id quod* debet ; Cic. ad Div. 1. 4, *id quod* fecerunt : and elsewhere ; e. g. Cic. Or. 1. 20 : Cic. Planc. 14 : Nep. Timol. 1.

IX.) Item also, in sentences which are opposed, e. g. I love Caius, not you, amo Caium, non *item* te, is very common : Cic. Att. 2. 21, uni iucundum, ceteris non *item* : Cic. Or. 43, radices non *item* : and elsewhere ; e. g. Cic. Tusc. 4. 14 : Cic. Nat. Deor. 2. 24.

X.) *Ille quidem* is often so used that *ille* is redundant ; as Cic. Marc. 4, ceteræ (res) duce te gestæ sunt magnæ *illæ quidem*, sed tamen &c., are indeed great &c. : Cic. Senect. 18, et ea vitia habent aliquid excusationis, non *illius quidem* iustæ, sed quæ probari posse videntur, those faults have some excuse, not indeed sufficient, but &c. : and elsewhere ; e. g. Cic. Off. 2. 6 : 3. 9 : Cic. Marc. 3 : Cic. ad Div. 5. 15 : 12. 9. We may therefore say, habeo libros, non illos quidem multos, sed tamen pulchros, I have indeed not many, but fine books : thus *is quidem* is used Cic. Att. 12. 10.

XI.) *Magis* and *potius* are often used with comparatives, and after *malo*, *præopto*, *præstat*, and therefore redundantly : a) *potius* ; e. g. Cic. Lig. 2, an ille — Uticæ *potius* quam Romæ esse *maluisset* : Nep. Con. 5, *potius* patriæ opes augeri quam regis *maluit* : Cic. ad Div. 15. 5. Cat. casum *potius* quam te laudari *mavis* : Terent. Ad. 2. 2. 13, *mallem* auferre *potius* : Cic. Pis. 7, ut emori *potius* quam servire *præstaret* : Terent. Hec. 4. 1. 17, ut puerum *præoptares* perire *potius* quam &c. : Plaut. Capt. 3. 5. 30, meum *potius* me caput periculo

*præoptavisse*, quam is periret, ponere : Val. Max. 4. 1. 5, seque *potius* urgeri — *præoptavit* : so with comparatives ; e. g. cum ei fuerit *optabilius*, oblivisci posse *potius* — quam &c., Cic. Or. 2. 74 : cum bonis *potius* omnibus — libentius inciperemus, Liv. Præf. : *favorabiliores* rei *potius* quam actores habentur, Pand. 50. 17. 167 : b) magis ; e. g. *magis malle*, Liv. 22. 34 : and with comparatives ; e. g. *magis dulcius*, Plaut. Stich. 5. 4. 22 : and elsewhere ; e. g. *ibid.* Men. Prol. 55 : *ibid.* Pæn. Prol. 82 : *ibid.* Capt. 3. 4. 112 : Virg. Cull. 78 : Val. Max. 3. 7. 1 : Justin. 12. 11. So also the Greeks ; see Vechner. Hellenol. p. 167. Ed. Heusing.

XII.) Thus we also find together *sed autem*, Terent. Phorm. 4. 2. 11 : Virg. Æn. 2. 101 : *sed vero*, Plaut. Pæn. 1. 2. 16 : *at vero*, Cic. Marc. 2, 4 : Cic. Off. 2. 20 : Cic. Rosc. Am. 40 (yet *vero* with *at* may be used for *vere*) : *at enimvero*, Liv. 5. 9 : *repente subito*, Plaut. Mil. 2. 2. 21 : *repente e vestigio*, Cic. in Cæcil. 17 : *repente improvisus ait*, Virg. Æn. 1. 594 (598) : *propere ocius*, Plaut. Cist. 3. 8 : *olim fuit quondam &c.*, Terent. Eun. 2. 2. 15 : *hercle certe*, Plaut. Merc. 1. 2. 74 : Terent. And. 2. 2. 10, or *certe hercle*, Terent. And. 3. 2. 15 : *sane hercle*, *ibid.* Eun. 3. 5. 59 : *ibid.* Hec. 3. 5. 9 : *ædepol næ*, *ibid.* Hec. 2. 3. 1 : *quoque etiam*, Terent. Hec. 5. 1. 8 : Plaut. Merc. 2. 2. 56 : *ibid.* Pers. 4. 9. 7 : or *etiam quoque*, Lucret. 5. 518 : so et (i. e. *etiam*) *quoque*, Plin. H. N. 8. 16 : so et (i. e. *etiam*) *etiam*, e. g. *addam et illud etiam*, Cic. ad Div. 5. 12 : *ne et nos quoque*, Liv. 41. 24 : cf. Nep. Ages. 6 : Colum. 12. præf. : *ergo igitur*, Plaut. Trin. 3. 3. 37 : *itaque ergo*, Liv. 1. 25 : 3. 31 : 28. 12 : 39. 25 : *tum deinde*, Colum. 4. 24 : *post deinde*, Ter. And. 3. 2. 3 :

Virg. *Æn.* 5. 321 : Gell. 7. 3 : deinde post, Nep. *Eum.* 5 : post inde, Lucret. 3. 528 : deinde postea, Cic. *Mil.* 24 : tandem denique, Apul. *Met.* 4. p. 153. 3. *Elm.* cf. 3. p. 138 : 10. p. 245 : at enim, for at, Cic. *Phil.* 2. 15 : Cic. *Manil.* 17 : Liv. 3. 19.

XIII.) We find also other redundancies ; e. g. noli velle, for noli ; e. g. noli me velle ducere, Nep. *Att.* 4 : nolite velle experiri, Liv. 7. 40 : and elsewhere ; e. g. Cic. *Cœl.* 32 : Cic. *Balb.* 28 : further, nemo quisquam, for nemo, Ter. *Eun.* 5. 9. 2 : Gell. 2. 6 : nemo unus, Cic. *Tusc.* 5. 36 : Liv. 9. 16 : 28. 35 : unus nemo, Auct. ad Herenn. 4. 5 : nihil quidquam, for nihil, Cic. *Or.* 1. 30 : Plaut. *Bacch.* 4. 9. 113 : *nihil unum* insigne, Liv. 42. 20, for nihil insigne : volo me esse, for volo esse ; e. g. iudicem me esse volo, Cic. *Or.* 33 : iucundum se esse volebat, Cic. *Off.* 1. 31 : cf. Plaut. *Pœn.* 1. 2. 53 : so malo ; e. g. principem se esse mavult, Cic. *Off.* 1. 19, cf. Nep. *Timol.* 3 : Cic. *Tusc.* 2. 24 : Cic. *Cat.* 1. 7 : so, unus quisque, for quisque &c. : so nihil, nullus, non, nunquam &c., before nec — nec or neque, without any change of meaning : e. g. nihil tam — nec — nec &c., Cic. *Cat.* 1. 2 : cf. Liv. 3. 26 : Cic. *Cluent.* 1 : Cic. *Mil.* 28. &c.

## § 2.

### *Of apparent Redundancy or Pleonasm.*

There often appears to be a redundancy, when there really is none ; where greater perspicuity, emphasis &c., are intended ; e. g.

I.) Quod si often occurs at the beginning of a period

for *si* : so, *quod nisi* for *nisi* : sometimes *quod ubi* and *quod utinam*, for *ubi* and *utinam* ; e. g. Cic. Catil. 2. 5, *quod si* in vino et alea comissiones et scorta quærent, if at wine &c. : cf. Cic. Q. Fr. 1. 1. 9 : Nep. Eum. 8 : Terent. And. 1. 5. 23 : 5. 4. 2 : Cæs. B. G. 1. 44, *quod nisi* discedat &c., unless he depart &c. : cf. Cic. Harusp. 11 : Nep. Hann. 1 : Terent. Phorm. 1. 3. 3 : Cic. ad Div. 14. 4. 1, *quod utinam* minus vitæ cupidi fuisset ! so Sall. Jug. 14 : Cæs. B. C. 2. 16, portæ relinquuntur. *Quod ubi* hostes, ea &c., when the enemy saw that &c. : so Cic. Verr. 1. 26 : Cic. Or. 2. 49 : so, *quod cum* for *cum*, Cæs. B. G. 3. 68 : *quod ut* for *ut*, Plin. H. N. 18. 23 : *quod ne*, for *ne*, Colum. 5. 11. Since in such instances *quod* does not stand like *si* or *nisi* at the beginning of a speech, discourse &c., but in a certain measure refers to what precedes, it is clear that it confirms the connection and tends to perspicuity, and is therefore not redundant. It seems to be an accusative, where perhaps *propter* or *ad*, e. g. *quod adinet ad*, must be understood ; it is, therefore, equivalent to *qua in re*, *qua re* &c. It may frequently be translated thence, therefore &c.

II.) In *doctissimus quisque*, the most learned man, i. e. the most learned men ; *optima quæque*, the best things &c. ; *quisque*, *quæque* &c., are not redundant, but express a universality : without *quisque*, *doctissimus* means a very learned man, and *optima* the best things, individually, but not in general. It is a different thing to say *optimus hoc facit*, a very good man does this, and *optimus quisque hoc facit*, all very good men do this : so, *optima amo*, I love very good things, and *optima quæque amo*, I love all things that are very

good. It is the same with the numerals : *decimus* the tenth, viz. an individual who is the tenth ; but *decimus quisque*, every tenth man : thus *interfecit decimum*, he slew a man who was tenth ; but *decimum quemque interfecit*, he slew every tenth man. *Septimus dies*, and *septimus quisque dies*, are very different : *septimus dies*, a seventh day : *septimus quisque dies*, every seventh day ; e. g. *septimus quisque dies est sacris faciendis consecratus*, every seventh day, or the seventh day continually, is consecrated to religious services. It would be ridiculous to say that here *quisque* is redundant : it is the same with *quotus quisque* : see above, Chap. II. num. I.

III.) *Scribendum putavi, censui &c., faciendum putavi*, for *scripsi, feci*, contain nothing redundant : the purpose is particularly expressed, that a person wrote or acted with due deliberation : I believed that I ought to write &c.

IV.) We find *fac eas, fac scribas &c.*, for *eas, scribas* : but *fac* is not without force ; it adds an emphasis ; be sure and go, be sure and write &c.

V.) *Vero* is found at the beginning of many epistles of Cicero, and therefore seems redundant, because there is nothing to which *but* can refer : but it always implies something real, earnest, or emphatical ; e. g. *Cic. ad Div. 4. 6, ego vero, Servi, vellem, ut scribis, in meo gravissimo casu adfuisses, indeed, my dear Servius, I could wish thou hadst been present &c.* : and thus *vero* is often used for *vere*, as *Cic. Mur. 31 : Cic. Divin. 1. 46. &c.*

VI.) *Non is sum, qui negem &c.*, I am not the man

to deny it, is not equivalent to non nego ; but, as every one will perceive, implies something much stronger.

VII.) Isque, or et is, is not appended redundantly ; e. g. habeo multos libros, *eosque* pulchros, not, I have many fine books, but, I have many books, and indeed fine ones : the latter is more emphatic.

VIII.) Si quis, or si qui, is often used by Cicero for qui, or is qui ; but with a hypothesis or uncertainty implied ; e. g. Cic. ad Div. 9. 11. 3, quod scribis, prœlia te mea causa sustinere, non tam id laboro, ut, *si qui* mihi obtrectent, a te refutentur, quam &c. Cicero might have said ut ii, qui mihi &c. : but si qui, i. e. si aliqui, sounds more mildly, and shows that he did not fully believe or take it for granted, but only supposed the case, that he had enemies. Thus I may correctly say, rogo te, ut si quid negotii habeas, id mihi mandes, for ut negotium, quod habeas &c. : but it will not always apply ; e. g. none would say of a parricide, hic homo, si quis eum genuit, eum interfecit, for eum, qui &c. : since here there is no uncertainty.

IX.) Quid est quod, for cur ? or quid ? is more emphatical. Quid fles, or cur fles ? merely means, why dost thou weep ? but quid est quod fleas ? means, what reason can there be, why thou shouldst weep ?

X.) Amabo, quæso, obsecro, are not used redundantly, but imply something soothing or entreating : for quæso and obsecro mean, I entreat : amabo, I will love you if you do, that is, I beseech you ; e. g. scribas ad me, amabo, write to me, I beseech you : sometimes it may be translated, attend !

XI.) The ancients often accompany an ablative by a participle, which apparently might be omitted, since it cannot always be expressed in English, but still increases perspicuity : such are ductus, adductus, motus, permotus, commotus, impulsus, incitatus, inflammatus, incensus inflamed, doctus, edoctus, captus captivated, delinitus, corruptus, actus, deceptus, victus, fretus, confisus, coactus, prohibitus, impeditus, exclusus, lacessitus, perterritus, attonitus, ictus &c. It is only necessary to examine these participles according to their true sense, and it will be found what the ancients intended by them, and how they should be applied ; e. g. for fecit amore, or odio tui, or cupiditate, desiderio, rei &c., he did it from love or hatred to thee, from desire or longing for any thing, we find, fecit amore tui, cupiditate rei, ductus, motus, impulsus, incitatus : or to express a more vehement love, hate, desire &c., they used incensus, inflammatus inflamed, abreptus hurried away, coactus compelled. So, for cupiditate, from desire, we find cupiditate captus, captivated with desire : for cœpit fugere hostium metu, from fear of the enemy, cœpit fugere hostium metu ductus, adductus, motus, permotus, commotus, impulsus, incitatus, exterritus, conterritus, or perhaps abreptus, ictus, ablatu, attonitus &c., according to the degree of fear intended. With words which denote an obstruction, impeditus, prohibitus, exclusus &c., are used ; as, non potui hoc facere multis occupationibus impeditus, through many occupations : scio experientia edoctus, I know it by experience : so, fecit hoc pollicitationibus captus, delinitus, deceptus, fretus, confisus &c. : also victus metu, from fear ; literally, conquered by fear, which denotes that one could not withstand it ; e. g. Cic. Verr. 4. 34, ita-



que aliquando *multis malis magnoque metu victi* Sestiani prætoris imperio parendum esse decreverunt, on account of many calamities and great dread &c., literally, overcome by many calamities &c.: Cic. Fin. 1. 10, *blanditiis voluptatum deliniti*: Liv. 1. 7, *Cacus captus pulchritudine boum* &c.: *ibid.* 1. 45, *religione tactus*, from a religious scruple: *ibid.* 1. 16, *Romana pubes velut orbitatis metu icta*, from fear of orphanship &c.: all which deserve attention.

XII.) The ancients often unite two verbs, one of which is in the participle, where it appears as if one might have been omitted. But they have both their use: one expresses the action, the other its consequence; or one the cause, the other the effect; and therefore are more perspicuous; e. g. *miles sagitta ictus periit*: *ictus* means struck, and is not superfluous; and *periit* is the consequence, and can still less be omitted, since not every one that is wounded by an arrow, dies: Cic. Acad. 4. 1, *sic ille in animo res insculptas habebat*: this is not the same as *insculpserat*, he had engraved, but implies that being engraved he continued to have them in his mind, which is more forcible: Cic. Or. 1. 10, *Stoici vero nostri disputationum suarum atque interrogationum laqueis te irretitum tenerent*, is more emphatic than if *tenerent* failed; since to keep entangled is more forcible than to entangle; a person entangled once, may have escaped, but to keep entangled, shows that he is still in the net: Liv. 1. 31, *ipsum regem credunt fulmine ictum cum domo conflagrasse*, this is not merely equivalent to *ictum esse*, since a person may be struck by a thunderbolt, and yet not burnt up with his house. In general, therefore, we

must believe that the ancients had a reason for using two verbs for one.

XIII.) The ancients often unite two or more words by *et*, *ac* &c., of which one seems redundant; e. g. *auctoritas et consilium*: thus *consilio et auctoritate defendebant*, Cic. Senect. 6: so, *feci hoc auctoritate et consilio tuo*, which some would translate, I have done this by your advice, so that *auctoritate* would be superfluous: but if we translate, by your representation and advice, there is no redundancy. In general, an imperfect acquaintance with the meaning of words is the cause why many are reckoned superfluous. It is true, indeed, that if it had been necessary, either *auctoritate* or *consilio* might have been omitted; but since both are used, both should be translated. Such additions generally promote perspicuity or emphasis. We remark, therefore, that the ancients often use two words connected by *et*, *ac*, *atque* &c., where one would have been enough, but such as are mostly either entirely or partially distinguished in sense; since to unite words of exactly the same sense would be a childish tautology. Thus we find *culpa* and *peccatum*, crime and transgression, Cic. ad Div. 5. 2. 14: *auctor* and *dux*, Cic. ad Div. 2. 6. 9, *dux nobis et auctor opus est*, where *auctor* might have been omitted: *laus* and *gloria*, Cic. Font. 11, *qui maxime gloria et laude ducuntur*: also *gloria* and *fama*, Cic. Arch. 10. So, *acerrime fortissimeque pugnare*, Cæs. B. G. 5. 43: *bellum magnum atque difficile*, Cic. Arch. 9: *formosus*, *pulcher* and *amabilis* occur together, Cic. ad Div. 9. 14. 9, *nihil est enim, mihi crede, virtute formosius, nihil pulchrius, nihil amabilius*, which

is more forcible, especially by the repetition of nihil for et. Particularly the ancients often unite such words as follow :

1.) When one is a cause, the other an effect ; e.g. *liberalitas* a noble or generous behaviour or character, goodness or kindness, and *beneficentia* beneficence, good and kind conduct towards another, which arises from the former : *humanitas*, love to mankind, and *facilitas*, readiness to benefit them : *ingeniosissimus* and *eloquentissimus* : *sapientia* and *fortitudo* or *constantia* : so also *sapiens* and *fortis* or *constans*, because wisdom, that is, a correct insight into the value of things, is the source of courage and firmness. Thence we may say, *liberalitas et beneficentia* : *sapientia et fortitudo* &c. : Cic. *Deiot.* 9, *largus, beneficus, liberalis*.

2.) When one denotes the preceding, the other the consequent idea ; e. g. *factum et consilium*, since the design should and with intelligent people does precede the deed : so Cic. *Fin.* 1. 10, *blanditiis præsentium voluptatum deliniti atque corrupti*, allured and corrupted.

3.) When one denotes the genus or whole, the other a species or part ; e. g. Cic. *Font.* 13, *qui tanta virtute et integritate fuit*, who was so virtuous and upright : where *integritas*, uprightness, is a species of virtue.

4.) When the last is stronger than the first ; e. g. *promitto ac spondeo*, I promise and pledge myself ; where *promitto* is unnecessary, but the emphasis is increased by the gradual expression. So, *credas tibi que persuadeas*, believe and be persuaded : so, *aversari* and *exsecrari*, *Liv.* 8. 12, and Cic. *Man.* 2 : *quod maxime vestros animos excitare atque inflammare debet*, to excite and inflame.

5.) When they are both figurative expressions of different origin, or one at least is figurative ; e. g. *debilitare* and *frangere*, to weaken, often occurs ; one means to weaken, the other to break ; as, *vires reipublicæ sunt fractæ et debilitatæ* : Cic. *ad*

Div. 5. 13, *nullum (membrum reipublicæ) reperies, quod non fractum debilitatumve sit.* So *via* and *ratio* together, denote a mean, though *via* literally means, a way: Cæs. B. G. 6. 31, *qui aliquo sunt numero et honore*, where *numero* is figurative.

6.) Particularly when one is negative, the other affirmative; e. g. *homo magnus nec obscuræ famæ: res est præclara nec ubivis obvia.* Yet here *sed* is more commonly used; as, *res est minime contemnenda, sed maximi æstimanda*, where *minime contemnenda* might have been omitted.

### Observations.

1.) The same remarks apply also to sentences, and even more particularly: two or three sentences are continually used for one, for the sake of perspicuity and emphasis. Yet they must be distinguished in the manner already explained.

2.) We cannot however deny that, in the ancients, words are often connected of which it is impossible to explain the distinction; e. g. Cic. Fin. 1. 7, *ista sua sponte et per se esse iucunda*; where it is not easy to distinguish *sua sponte* and *per se*: Cic. Har. 10, *renovata atque instaurata*: Cic. Catil. 1. 6, *quoties vero (sica illa) excidit casu aliquo et elapsa est*; where there seems no difference between *excidit* and *elapsa est*: *ibid.* 2. 1, *abiit, excessit, evasit, erupit*, which words cannot be accurately and thoroughly distinguished. Yet in such instances the warmth of feeling may be an excuse for apparent repetition. So Cæs. B. G. 5. 58, *dispersi dissipatique*: Ter. And. 1. 1. 35, *perferre ac pati*: Cic. ad Div. 5. 13, *deletum extinctumque*: Cæs. B. C. 2. 31, *dissimulare et occultare: erudire atque docere*, Cic. Off. 1. 44: Cic. Div. 2. 2: *instituere atque erudire*, Cic. Verr. 3. 69: Cic. Or. 3. 9.

## CHAPTER VII.

*Of the Construction of Words with respect to Conciseness or Ellipsis.*

**CONCISENESS** of expression is often requisite for perspicuity, beauty, and emphasis of style. It is threefold: 1.) several words are expressed by one: 2.) a whole sentence is expressed by a single word: 3.) words are omitted.

## § 1.

Sometimes several words are expressed by one; e. g.

## I.) Particles; as,

1.) *Nisi* or *ni* for *si non*; e. g. *nisi discis, doctus fieri non potes, i. e. si non discis.*

2.) *Nec* or *neque*, for *et non*, or *etiam non*, is very common; e. g. *cum pater rediisset, nec domi me reperisset &c.*, for *cum pater rediisset, et domi me non reperisset.* In this way we must always speak. So, *nec tu vidisti?* hast thou also not seen? for *et tu non &c.*, or *etiam tu non &c.* Of this we have already spoken in the fourth chapter.

3.) *Quin* is used in many ways for conciseness: viz. a) for *ut non*, with the conjunctive; as, *non fieri potest, quin homo magno ingenio, magnaue industria præditus, multa discat*, it is not possible, that a man — shall not learn &c., more briefly, a man — must learn &c., for *ut non homo &c.*, which is also right: b) for *quod non*, *tanquam non*, *quo non*, as if not, with the con-

junctive; as, non quin te amem, not as if I love thee not: Cic. ad Div. 4. 7, etsi eo te adhuc consilio usum intelligo, ut id reprehendere non audeam, non *quin* ab eo ipse dissentiam, sed &c., not as if I do not dissent myself from it &c., for non, tanquam non, or non, quo non &c., which also are correct: c) for qui non, with the conjunctive, it continually occurs; as, quis est, quin sciat, credat &c., who does not know, believe &c., nemo est, quin sciat &c.: yet qui non is equally correct: d) in interrogations it is often used for cur non; e.g. Liv. 1. 57, *quin*, si vigor iuventæ inest, *conscendimus equos* &c., why do we not mount our horses &c.: also without an interrogation, when causa precedes; Cic. Quint. 9, cum in altera re causæ nihil esset, *quin* secus iudicaret ipse de se &c.

4.) Libentissime for cum summa voluptate; e. g. rem feci libentissime, I have done it with the greatest pleasure: libenter with pleasure, for cum voluptate: libenter audire aliquem, to hear one with pleasure: libentius, with greater pleasure: so iucundius, for cum maiori suavitate: Cic. Tusc. 5. 34, Darius — negavit, unquam se bibisse iucundius, said, that he had never drunk with greater pleasure. So, studiosissime rem incepit et celerissime perfecit, he began the thing with the greatest eagerness, and accomplished it with the greatest celerity: diligenter with diligence, diligentius with more diligence &c.: and so other instances.

5.) Hic, a) for in hac re; as, hic peccavit, herein he sinned: so hinc, i. e. ex hac re: b) hac in urbe, hoc in loco: so huc for hunc in locum, hanc in urbem: hinc for ex hoc loco, ex hac urbe &c.: so illic, illuc, illinc: istic, istuc, istinc: so unde, i. e. e quo loco; e. g. domo unde egressus sum, i. e. e qua: unde sequitur, i. e. e qua re: also of persons; as, homo unde didici, i. e. a quo: Cic. Flacc. 26, adsunt Athenienses, *unde* humanitas, religio, fruges — ortæ, i. e. a quibus: so ubi; as, ubi fuisti? with whom hast thou been? urbs, ubi natus est, for in qua: so alio, i. e. ad alium hominem; e. g. Cic. ad Div. 1. 4. 1, qui a te causam regiam *alio* (i. e. ad alium) transferebant: so, aliunde stare, for ab alius partibus, or ab alio stare, to side with another: so

alibi for in alia re; e. g. Liv. 7. 41, se nolle *alibi* quam in innocentia spem habere: also alicunde, i. e. ab aliquo or aliquibus; e. g. Cic. Att. 10. 1, non quo *alicunde* audieris, not as though thou shalt have heard &c.: and so in other instances.

6.) Ita and sic promote conciseness, not only for hoc modo, but in many other instances; e. g. a) for hoc exitu: Cic. Man. 3, triumphavit Sulla — Murena, sed *ita* triumpharunt, ut ille pulsus superatusque regnaret, but triumphed with such consequences, that &c.: b) for hac conditione; Cic. ad Div. 15. 2. 2, crebris nos literis appellato, atque *ita*, si idem fiat a nobis, write often to me, but so, on that condition, if I do the same: c) for hoc consilio, with this intention; e. g. *ita* nos esse natos, ut &c., Cic. Fin. 4. 2: qui vero *ita* sese armat eloquentia, ut oppugnet &c., Cic. Invent. 1. 1: d) sic, i. e. in this fashion, *sic* se infert, Virg. Æn. 5. 622: so, i. e. in the fashion &c.

7.) And there are other examples of the kind; as sæpe, for multis temporibus: semper, for omni tempore: ubique, for omni loco: simul, for eodem tempore: igitur, for hanc ob rem: hinc illinc, for ex hac et illa parte: repente, for præter opinionem &c.: all which latter instances are very common.

II.) Verbs; e. g. contemno is often put for non timeo; e. g. contemnere alicuius iram, not to fear one's anger: careo, for non habeo: negligo, for non curo, I care not for; also for non magni facio, non punio, non ulciscor; e. g. negligere peccata alicuius: Cic. Manil. 5, vos vitam ereptam *negligetis*? will you pass it over? i. e. not revenge it? so nego is readily used for dico non; e. g. negavit, hoc fieri posse, for *divit*, hoc fieri *non* posse: admonere, for facere ut aliquis recordetur &c.

III.) Participles; as, rediens dicebat, at his return; moriens, at his death &c.: mortuus, mortui, i. e. post

post mortem ; e. g. mortuo patre &c. : tibi mortuo gratiam adhuc habebō : *positis armis*, Cic. ad Div. 6. 2. 4, i. e. post depositionem armorum : *perditis rebus*, ibid. 6. 1. 12, for post iacturam rerum, and so continually.

IV.) Adjectives : e. g. in prima urbe habitat, for in prima urbis parte : in *prima provincia*, Cic. ad Div. 3. 6 : in summo monte, on the top of the mountain, for in summa parte montis : in libro extremo, at the end of the book, for in extrema libri parte : so also in *ultima Phrygia*, Cic. Verr. 1. 59, i. e. in ultima parte Phrygiæ : so, in *ultimam provinciam*, Cic. Att. 5. 16 ; all which are very common.

V.) Substantives ; as,

1.) Fecit hoc puer, for in pueritia : dixit Cicero hoc consul, for in consulatu : didicit literas senex, for in senectute &c.

2.) The ablative a) for per ; as, virtute factum est, i. e. per virtutem ; both are correct : b) for quam, after comparatives ; as, doctior patre, for quam pater.

3.) Especially the preposition propter is often omitted, so that the substantive is governed by the verb ; as, for invidere alicui propter divitias, we say, invidere alicuius divitiis : for ignovi fratri propter eius adolescentiam, ignovi fratris adolescentiæ. So Cic. Rosc. Am. 1, ignosci *adolescentiæ meæ* poterit, for mihi ob adolescentiam meam, I may be pardoned, on account of my youth : Cic. ad Div. 9. 14. 14, hoc si tibi fortuna quadam contigisset, *gratularer felicitati tuæ*, for gratularer tibi propter felicitatem tuam, or quod tam felix esses.

4.) The preposition propter or per is often rejected, and the accusative turned into the subject by a personification ; as, pudor meus mihi aditum ad te interclusit, for propter pudorem meum mihi aditus ad te interclusus fuit : Cic. ad Div. 4. 13. 18, et in ipsius (Cæsaris) consuetudinem (i. e. familiaritatem,)



*quam* adhuc *meus pudor mihi clausit*, insinuabo, for et in ipsius consuetudinem, quæ mihi ob pudorem meum adhuc clausa est &c. : *ibid.* 5. 12. 8, potest enim mihi denegare *occupatio* tua, thy engagement may deny to me, for tu potes mihi ob occupationem tuam denegare, thou mayst, on account of thy engagement &c. : so, for tu per *doctrinam tuam clarus es factus*, we may say, te *doctrina tua clarum reddidit* &c.

## VI.) Pronouns ; e. g.

1.) *Quicumque* and *quisquis* are commonly used for *omnis qui* ; as, for *omnes eos, quos tu amas, amo*, we rather say, *quoscunque amas, eos amo* : for *omnia, quæ dixisti, vera sunt*, we say, *quæcunque dixisti, vera sunt* &c. : so, for *omnis est felix, qui virtutem amat*, we say, *quisquis virtutem amat, est felix* : for *omnes ii, quibus tu uteris* (with whom thou art intimate), *sunt probi*, we say, *quibuscunque uteris, ii sunt probi* : so, *quidquid tibi placet, bonum est*, for *omne quod* &c., or *omnia quæ* &c.

2.) *Hic* is often used by Cicero for *qui hic est, qui nunc vivit* ; e. g. *Cic. Off.* 3. 16, *Cato, huius nostri Catonis pater, Cato*, the father of Cato, who is now living : *Cic. Rosc. Am.* 20, *si hos bene novi, i. e.* the nobles here sitting, here present : so in epistles, *iste* is used for *qui istic est*, who is in that neighbourhood to which the letter goes ; e. g. *Cic. ad Div.* 9. 17, *ex me quæris, quid de istis agris futurum putem*, what will be done with the lands there, in thy neighbourhood.

3.) *Qui* especially deserves to be noticed ; it stands,

a) for *ut ego, ut tu, ut is, ut eius, ut meus* &c. ; e. g. *dignus sum qui amer*, for *ut ego : dignus es, qui ameris*, for *ut tu ameris : dignus sum, quem ames*, for *ut me : dignus es, quem laudem*, for *ut te : digni fuistis, quibus parceremus*, for *ut vobis parceremus : dignus es, cuius libros*, for *ut tuos* &c. And this is the regular and proper usage, except where *qui* already precedes ; as, *qui, ut amaretur, dignus erat* &c. : here *ut* must remain unaltered. Further, *misisti mihi librum, quem legerem*

statim, for ut cum &c. : Cic. ad Div. 6. 1, nemo est tam afflic-  
tus, *qui* non possit &c. Further, tu es ea doctrina, qua si ego  
essem ornatus, ab omnibus laudarer, for tu es ea (tali) doctrina,  
ut, si ego ea (tali) &c. : Cic. Caül. 2. 9, non vident, id (i. e.  
tale quid) se cupere, *quod* si adepti fuerint, fugitivo alicui aut  
gladiatori concedi sit necesse? Do they not see, that they de-  
sire some such thing, that, if they attained it, it must after-  
wards be granted to a runaway slave? Thus also is qualis  
used; e. g. tu talis es, qualis si ego essem, valde laudarer, for  
ut, si ego talis essem &c.

b) For cum ego, cum tu, cum is, through all cases, numbers  
&c. : cur me contemnis, quem ne noris quidem? for cum me ne  
&c. : pater, qui id sciret, the father, when he knew that : quis  
miretur homines mori, quos sciamus mortales esse natos? for  
cum eos sciamus &c. : ne vestra doctrina gloriamini, quo-  
rum libros nemo legere velit, for cum vestros libros : nolite ægre  
nobis facere, quorum miseriam iam satis magnam esse sciatis,  
for cum nostram miseriam &c. : quis Ciceronem non legat, cu-  
ius libros tam præclare scriptos esse constet? for cum eius li-  
bros &c.

c) At the beginning of a period for et ego, et tu, et is &c. :  
ego vero, tu vero, is vero &c. ; e. g. pater mortuus est. *Qui* cum  
sepeliendus esset, for et cum is, or cum vero is &c. Te sæpe  
desideravi. *Qui* si adfuisses &c., for ac si tu &c. All these in-  
stances deserve imitation. See above, Chap. IV.

## § 2.

A single word sometimes expresses a whole sen-  
tence, and then one sentence is used for two ; e. g.

1.) At, when one imagines an objection, stands for at obiici  
possit, potest, solet ; e. g. at nihil prodest, but one will say, it is  
of no use : this is common with Cicero in his speeches, epistles  
&c. ; e. g. ad Div. 6. 6. 20, where he praises Cæsar, for speak-

ing honourably of Pompey, though his enemy, numquam nisi honorificentissime Pompeium appellat. *At* (here follows the objection) in eius personam multa fecit asperius. Armorum (this is the answer) ista et victoriæ sunt facta, non Cæsaris; where *at* in eius &c. stands for at obiici, dici, potest &c.: cf. *ibid.* 9. 6. 9: *ibid.* 4. 5. 7. Sulp., in which latter place it stands, *at vero malum est liberos amittere*, but certainly one may say &c.

2.) *Quod* is often used for quod adinet ad id quod, for what pertains to the circumstance, that &c.; as in English, for that you complain thereof, I can promise you &c. Thus Cicero often speaks; e. g. ad Div. 3. 4. 7, *quod scribis, tibi manendi causam eam fuisse, ut me convenires, id mihi, ne mentiar, gratum est*, for that thou writest, that thy reason for remaining, was to speak with me &c.: so *ibid.* 3. 5. 7, 14: 5. 2. 5: 5. 12. 13: and elsewhere.

3.) *Ita*, with the conjunctive, expresses the English formula, so truly wish I, that &c.; where *ut* usually follows, with a conjunctive when it expresses a wish, and an indicative when it expresses an assurance; e. g. *ita me deus adiuvet, ut diu vivas*, so truly wish I, that God may help me, as I wish that thou mayst live long: it is, therefore, instead of, *quam verum est, me optare, ut deus me adiuvet, tam verum est, me optare, ut diu vivas*: but literally, so may God help me, as thou mayst live long. Further, *ita sim felix, ut nihil præclarius est virtute*, for *quam verum est, me optare, ut sim felix, tam verum est, nihil esse præclarius virtute*, so truly wish I to be prosperous, as it is true that nothing is more excellent than virtue; literally, so may I be prosperous, as nothing &c.: thus the ancients frequently speak; Cic. Div. in Cæcil. 13, *ita deos mihi velim propitios, ut, cum illius temporis mihi venit in mentem, non solum commoveor animo, sed etiam toto corpore perhorresco*, so truly wish I that the gods may be favourable to me, as when &c.: cf. Cic. Verr. 5. 14: Catil. 4. 6. It may stand also without *ut*; e. g. Terent. Eun. 3. 2. 21, *ita me dii ament, honestus est, i. e. quam verum est, me optare, ut dii me ament, tam verum est, illum*

esse honestum, so truly may the gods love me, as he is an honourable man: *ita me dii iuvent, te desideravi*, Cic. Att. 1. 16: *ita vivam*, Cic. ad Div. 16. 20, i. e. as I live! by my life!

4.) Quicumque, quodcunque, quæcunque, quisquis, quidquid, are generally used, where in English we say, be he whom he will, be it what it will &c., where it would be wrong to say, sit, quis sit, sit quid, or quod sit &c.; e. g. *hoc nunquam credes, quisquis dicat*, this you will never believe, be he whom he will that says it: *nunquam veniam, quemcunque miseris: quidquid dicas, ille tamen in sua sententia permanebit: ianuam non aperiet, quisquis, or quicumque venerit: quæcunque videris*, thou mayst have seen what thou wilt: *quoscunque libros legeris, tamen nihil inde didicisti &c.* So *quantuscunque, qualiscunque, quancocunque, ubicunque &c.*, are used; as, *quantuscunque est, be he as great as he will: qualiscunque es &c.*; e. g. *homo, quantuscunque est, tamen est inferior dei*, the man, be he as great as he may, is inferior to God: *quantascunque res vidisti, tamen fuerunt parvæ præ his: qualescunque libri hi sunt, tamen non prosunt, nisi legantur*, be these books of what sort they may &c.: *quancocunque venerit, or veniat, ad eum statim ibo: ubicunque es, or sis &c.*: all which instances are very common.

5.) Participles, and some substantives and adjectives, when they include the notion of time, are often used for sentences; e. g. *moriens dicebat*, for *cum moriebatur &c.*: *patre mortuo, recepi me*, for *postquam pater mortuus erat &c.*: *vivus hoc mihi mandabat*, whilst he still lived &c.: *senex literas didicit*, after he was old &c.: *puer hoc audivi: Cicero hoc fecit consul &c.*

6.) *Utinam* for *quam*, or *quantopere opto, ut &c.*, or for *quam optandum est, ut &c.*; which is its proper meaning, since it is used for *uti* or *ut*, with *opto* understood; nor can it always be translated *would God*, as it is sometimes; e. g. *utinam Deus omnibus cupiditatem virtutis iniiciat*, I would that God may send on all the desire of virtue; or, more briefly, *o! that God &c.*: so, *utinam hoc cogitemus &c.* In the same way *o! si* is used.

7.) A causal sentence is often expressed by a single word; e. g. *ignovi tuæ adolescentiæ*, for *ignovi tibi, quia eras adhuc adolescens*: *laudant omnes tuam sapientiam*, for *laudant te, quod sapiens es*: *gratulor tuæ felicitati*, for *tibi, quod tam felix es*: *invident fratris divitiis*, for *fratri, quod est instructus divitiis*: (*invident ei*)

8.) For *tu es tali vultu, quali pater tuus*, we may say, *tu es similis patri*: for *hic homo est eodem animo, quo pater eius fuerat*, is of the same mind as his father, we may say, *hic homo est patri similis*. Thus Terent. Eun. 3. 2. 43, *quid tibi ego multa dicam? domini similis es*, thou art like thy master.

9.) *Respondere, satisfacere &c.*, are used for abbreviating; e. g. for *ego non tantum dicere possum, quantum vos cupitis audire*, we may say, *oratio mea tuæ cupiditati audiendi non respondet, satisfacere nequit*: for *non semper id evenire solet, quod homines sperant*, we say, *non semper spei hominum respondet eventus*: so, *spei meæ exitus respondebat*, for *id fiebat, quod ego exspectabam*: for *aliter res cecidit, evenit, ac pater opinatus est*, we may say, *exitus rei non respondit opinioni patris*: Cic. Phil. 2. 23, *etsi nullo modo poterit mea oratio satisfacere vestræ scientiæ*, for *etsi nullo modo potero tantum narrare, quantum iam nostis*: Cic. Manil. 11, *iam vero virtuti Pompeii quæ potest par oratio inveniri?* for *iam vero quænam verba possunt inveniri quæ tanta sint, quanta virtus Pompeii est, or quæ verba inveniri possunt, quæ magnitudinem virtutis Pompeii satis exprimere valeant?*

10.) For *hic homo putat, omnes esse ipso inferiores, or se omnibus hominibus esse superiorem*, we may say, *hic omnes præ se contemnit, despicit, or se omnibus antefert, sibi omnes postponit &c.*

11.) Numeral adjectives, as *primus, secundus, tertius &c., unus, solus, ultimus &c.*, readily omit the verb *esse*, by which omission a sentence is much compressed; e. g. *my father was the first who came*, may properly be translated, *pater primus*

venit: he was the last that went away, *ultimus discessit*: my father is the only one that knows, *pater scit solus*: and so through all cases: thou art the only one whom I have told, *tibi soli dixi*: Caius is the only one whom I believe, with whom I am intimate, *Caio soli credo*, *Caio solo utor* &c.: Cic. Verr. 2. 1, *quod omnium nationum exterarum princeps* (i. e. prima) Sicilia se ad amicitiam fidemque populi Romani applicuit, because Sicily was the first of all foreign nations which devoted itself &c.: *ibid. prima omnium* — *provincia est appellata*, it was the first of all that was called a province: *ibid. 2. 2*, sic porro nostros homines diligunt, ut his *solis* (Siculis) neque publicanus, neque negotiator odio sit, where *ut his solis* stands for *ut hi soli sint*, quibus &c., that they are the only men to whom &c.: Cæs. B. G. 4. 16, *Ubii autem, qui uni ex transrhenanis ad Cæsarem legatos miserant* &c., but the Ubii, who of those on the other side of the Rhine, were the only ones that had sent &c.: Cic. ad Div. 16. 6, *tertiam ad te hanc epistolam scripsi*, for *hæc est epistola tertia, quam ad te scripsi*, this is the third letter which I have sent to you &c.: *ibid. 16. 7, septimum iam diem Corcyræ tenebamur*, it was already the seventh day, that we were detained at Corcyra. All these instances deserve imitation.

12.) *Alius aliud, alius alio, alius aliter*, especially conduce to conciseness; e. g. *alius aliud dicit*, for *alius hoc, alius illud, dicit*, one says this, another that: *alius alium sequitur*, one follows this, another that: *aliud alii dedit*, he gave one thing to one, another to another: Cic. Invent. 2. 1, *natura* — *aliud alii commodi muneratur*, nature gives one advantage to this man, another to that; where *aliud commodi* is put for *aliud commodum*. So *alius alio*, or *aliorum*, for *alius huc, alius illuc*: Cic. Div. 1. 34, *simia* — *aliud alio dissipavit*, the ape scattered one thing hither, another thither: so, *alius alibi*, for *alius hic, alius illic*; Liv. 9. 2, *diversos alium alibi pascere iubet*, one here, another there. Further, *alius aliunde*, for *alius ex hac parte, alius ex illa parte*: Terent. Phorm. 2. 2. 19, *aliis aliunde est periculum*, some have danger on this side, others on that: Liv. 44. 12, *qui alii aliunde coibant*: so *alius*, or *alii aliter*; Cic. Or. 2. 19,

quoniam ab *aliis aliter* digeruntur, because they are arranged by some one way, by others another. It is the same with *alter*, where the discourse is of two; e. g. *vis — lepos*: — *duæ res maximæ altera alteri* defuit, Cic. Brut. 55, i. e. to one this, to the other that.

13.) *Obtemperare* alicui, for *facere ea, quæ aliquis fieri voluit*: *dolori suo obtemperare*, Cic. Manil. 19, for *ea facere, quæ dolor postulat*.

14.) *Falso*, *male*, *recte*, *non iniuria* &c., are often used for whole sentences; *falso* it is false, or it is or was not so: *male*, it is, or was not, right: Cic. Off. 3. 18, in *talibus rebus aliud utile interdum aliud honestum videri solet*. *Falso*, *nam* &c., which is false, incorrect; or it may be translated, *falsely*: Nep. Alcib. 9, *sperans ibi facillime suam fortunam occuli posse*. *Falso*, *nam* &c., but he was deceived &c.: Cic. Rosc. Am. 40, in *rebus minoribus socium fallere turpissimum est, æqueque turpe atque illud, de quo ante dixi*. *Neque iniuria*, nor is this contrary to right, without reason.

15.) Every metaphor is an abbreviation; e. g. if we say, *vita nostra est pulvis et umbra*, it is instead of *vita nostra tam breviter durat quam pulvis et umbra*, or *tam celeriter evanescit quam pulvis et umbra*, or *est talis, qualis esse solet pulvis et umbra*, or *est instar pulveris et umbræ*: and so in other instances.

16.) It is also an abbreviation when, by a Metonymy, the consequence is put for what precedes; e. g. *miles fortissime pugnans cecidit*, for *occisus est et cecidit*; where *occisus est* may be readily understood. Hence *cecidit* is not actually put for *occisus est*: and we may say the same of other instances.

## § 3.

A word is often omitted from the custom of language, where the word which is omitted may be readily supplied from the context. This omission is called an ellipsis, from a Greek word signifying *defect*. We shall only mention the most usual instances, which must be imitated.

I.) Substantives are often omitted; as,

1.) *Homo, homines* (or also *aliquis, aliqui*); e. g. *est, qui tecum loqui velit*, for *est homo*, or *aliquis, qui &c.*, some one wishes to speak with you : *aiunt, dicunt, they say*, sc. *homines* : *omnes credunt*, sc. *homines* : *omnium est officium*, sc. *hominum* : *sunt, qui dicant*, for *sunt homines*, or *aliqui &c.* : *non erat, cui literas darem*, there was no one to whom I could commit a letter, sc. *homo*. This is very common.

2.) *Ædes* : *ad Castoris*, Cic. Quint. 4 : Cic. Mil. 33 : *ad Opis*, Cic. Phil. 2. 37 : *ad Iturnæ*, Cic. Cluent. 36 : *ad Dianæ*, Ter. Ad. 4. 2. 43 : *a Vestæ*, Cic. ad Div. 14. 2; and elsewhere.

3.) *Locus* ; e. g. we may say, *habes, ubi ostendas tuam doctrinam, non habeo, quo confugiam*, sc. *locum* : so, *ut haberet, quo fugeret*, Nep. Dion. 9.

4.) *Tempus* ; e. g. *erat, cum ita cogitabam*, for *erat tempus &c.* : *ex quo, since* : *brevi*, sc. *tempore*, in a short time, Nep. Them. 2 : Cic. Verr. 5. 54.

5.) *Negotium* or *aliquid* ; as, *non habeo, quod agam*, I know not what to do, for *non habeo negotium &c.* : *non habeo, quod edam, bibam &c.*, I have nothing to eat, drink &c., where *negotium* or *aliquid* must be understood : *est, quod fleas, gaudeas*, there is cause why you should weep, rejoice &c., for *est negotium, propter quod &c.* : so, *non est, quod fleas, rideas &c.*,



thou hast not cause &c. This is the usual mode of expression. To it belongs *parentum est alere libros*; *est liberorum colere parentes*; where *negotium* or *officium* is understood: so, *meum est, tuum est* &c.: especially in the formula, *boni est pastoris tondere pecus* &c., *negotium* fails.

6.) *Verba, verbis*; e. g. *quid multa?* sc. *verba dicam*: ut *paucis dicam*, sc. *verbis*, to speak briefly: *quid multis te moror?* sc. *verbis*.

7.) And others: e. g. *primæ*, sc. *partes*; e. g. *primas agere*, Cic. Brut. 90: cf. *ibid.* 95: Cic. in Cæcil. 15: Cic. Or. 3. 56: *qua*, sc. *parte*, or *via*, i. e. where, is continually used: *crimine* also, or *nomine*, is understood in *accusare aliquem furti*: also *uxor, filius, filia, servus, discipulus*; e. g. *Hectoris* (sc. *uxor*) *Andromache*, Virg. Æn. 3. 319.: see above, Chap. I. Sect. V. § 1. n. VIII. 8, b. Further, *ne reticeat*, Cic. Verr. 4. 7, sc. *metus est*: so, *ne reddita essent*, Liv. 2. 3, sc. *ob metum*, or *timentibus*.

## II.) Pronouns are often omitted :

1.) The nominatives *ego, tu, nos, vos*, are commonly omitted before verbs, unless an emphasis, or antithesis be denoted; e. g. *amo te* is correct, for *ego amo te*: but *amo te, tu me odisti*, is not correct, for *ego amo te*, where *ego* must be expressed. Thus *adfirmatis, alii negant* is incorrect, for *vos adfirmatis, alii negant*, on account of the antithesis.

2.) *Is, ea, id*, is often omitted, when it may be easily understood; e. g. *frater me rogabat, ut hoc facerem*: *nec roganti* *denegare potui*, for *ei roganti*, him asking. Especially it is omitted where it is almost equivalent to an article, and the antecedent to *qui, quæ, quod*, which follows or precedes in the same case; e. g. *laudatur (is), qui ita agit*, or *qui ita agit, (is) laudatur*: *errant qui putant*, for *ii errant qui putant*: Cic. Verr. 1. 26, *rogat Rubrium, ut, quos ei commodum sit (invitare), invitet*, for *ut eos, quos* &c. Note: It also fails after *ad*; e. g. *redeo ad quæ mandas*, Cic. Att. 5. 11. p. 665. Ed. Ernest.: after

sine; e. g. age iam, cum fratre, an *sine*? for sine eo, ibid. 8. 3.

3.) Meus, tuus, suus, noster, vester, are readily omitted when they may be understood, that is, when there is no uncertainty; e. g. I have travelled with my father, have talked with my mother, profectus sum cum patre, locutus sum cum matre; not cum patre meo, cum matre mea, since, the pronouns not being expressed, it is plain that the speaker means his own father or mother. But if we say, I and thou have talked with my father, Caius talked with my mother, we must use the pronouns; e. g. cum meo patre, cum matre mea; otherwise we might suppose, *thy* father, *his* mother, to be meant. So we say, *ivi cum fratre, Cicero scribit in libro, not in libro suo &c.*: tu per omnem vitam id egisti, through thy whole life: vos per omnem vitam miseri eritis, through all your lives. In general, the pronouns may always be omitted, except they are required for antithesis or emphasis.

### III.) Verbs are sometimes omitted; e. g.

1.) Scito, when a sentence precedes, which begins with si, ne, ut that, quod as to that; e. g. si, ubi pater meus sit, scire vis, Romam profectus est, if you must know where my father is, (know that) he is gone to Rome, for scito eum Romam profectum esse. Thus Cicero continually writes; e. g. Rosc. Am. 27, si ipsum arguis, *Romæ non fuit*, for scito eum Romæ non fuisse: ad Div. 7. 26. 5, attamen, ne mireris, unde hoc acciderit (sc. dysenteria) quomodove commiserim, *lex sumtuaria mihi fraudi fuit*, for scito legem — fuisse, thou must know that &c.: ibid. 5. 11. 2, quod mihi feminam primariam Pompeiam uxorem tuam commendas, *cum Sura nostro statim tuis literis locutus sum*, ut ei &c., for scito me cum Sura &c.: cf. ibid. 3. 5. 14: 5. 12. 30. &c.

2.) Dicere is often omitted, as in English; e. g. he wrote to him, and invited him; it was the best time to come, there was no hindrance &c., i. e. *he said* it was the best time &c.: Liv. 1. 27, equitem — redire in prælium iubet, *nihil trepidatione opus esse*, for redire iubet et dicere &c.: Nep. Ages. 4, nuntius ei domo venit, *Athenienses et Bæotios bellum in-*

*dixisse Lacedæmonis*, for nuntius ei — venit, dicens &c.: and elsewhere; e. g. Capius olim (dixit): non omnibus dormio, Cic. ad Div. 7. 24. To these belong the formula, *sed hæc hæc tenus*, but so much of this; e. g. Cic. ad Div. 12. 25, where, perhaps, *dixi* or *scripsi* must be understood: also the formula, *verum hæc coram*, Cic. Att. 6. 1, or *sed hæc coram*, *ibid.* 7. 3, *sc. dicemus, loquemur* &c., but of this personally.

3.) The infinitive is omitted when it may be readily understood; e. g. *non tantum efficere possum, quantum tu potes, sc. efficere*, as in English, as thou canst: Cic. Verr. 1. 26, *rogat Rubrium, ut, quos ei commodum sit, invitet*; for *commodum sit invitare*, it may be convenient to invite: Cic. Or. 2. 45, *neque enim facile est perficere, ut irascatur ei, cui tu velis, iudex*, where *iudicem irasci* is understood after *velis*, and therefore the accusative *iudicem* is omitted as well as the infinitive.

4.) *Facere* or *agere* sometimes is, or seems to be, omitted; as, *nihil aliud quam flevit*, he did nothing else but weep: Suet. Aug. 83, *mox nihil aliud, quam vectabatur*, for *nihil aliud faciebat* (or *agebat*), *quam ut vectaretur*: Liv. 3. 26, *et illa quidem nocte nihil præterquam vigilatum est in urbe*, for *nihil factum est præterquam* &c.: Liv. 4. 3, *quid aliud quam admoneamus*, for *quid aliud agimus* &c. Yet more frequently *facere* or *agere* cannot be understood, but *nihil aliud quam* is an expression for *tantummodo*; e. g. *sed ab lictore nihil aliud quamprehendere prohibito*, Liv. 2. 29: *donec nihil aliud quam in populationibus res fuit*, *ibid.* 2. 49: *et hostes quidem, nihil aliud quam perfusis vano timore Romanis — abeunt*, *ibid.* 2. 63: *nihil aliud quam ad audienda probra nominatos*, Liv. 23. 3, i. e. merely, just: *cernens nihil aliud ab suis quam inopia aggravari socios*, Liv. 24. 36: *nec quidquam aliud quam ad deforme* &c., *ibid.* 31. 24. Also other verbs are omitted; e. g. *hæc tu melius, sc. nosti, intelligis, scis*, Cic. ad Div. 12. 23: *hæc coram, i. e. dicemus, disputabimus, loquemur*: *nihil ad rem, sc. refert or pertinet*, Cic. Leg. 2. 6: *nihil ad me*, Cic. Or. 63. The verb *esse* is often omitted; e. g. *omnia præclara rara, sc. sunt*, Cic. Amic. 21: *agro mulctati, sc. sunt*, Liv. 8. 11: *pars*

obiecti, Sall. Jug. 14, and elsewhere : also the infinitive esse ; e. g. quemque abituros, Liv. 1. 50 : so we may say, audio, patrem venturum : scio, matrem id facturam &c. : and so other examples ; e. g. manum de tabula, Cic. ad Div. 7. 25, where tolle or aufer is understood : ne reddita essent, Liv. 2. 3, sc. timentibus or ob metum.

#### IV.) Sometimes adverbs are omitted ; e. g.

1.) Scilicet (which properly is for scire licet, one may know), and nempe namely, are used in the explanation of a subject, but may be readily omitted ; as, I see what you wish, namely, that your father may soon return, video quid optes, ut pater &c., not nempe, scilicet ut &c. : Cic. ad Div. 7. 16. 4, id utrum Romano more locutus sit, bene te numatum fore, whether he said that in the Roman fashion, namely, that you &c. : Cic. Agr. 2. 3, ego, qualem Kalendis Ianuariis acceperim rempublicam, intelligo ; plenam sollicitudinis, plenam timoris, in what state I received the commonwealth on the kalends of January, I understand ; namely, full &c. : Cic. Fin. 2. 13, sic hominem ad duas res, ut ait Aristoteles, ad intelligendum et ad agendum esse natum, namely, for understanding &c.

2.) Non is often omitted : a) after non modo, or non solum, not only not, when ne quidem follows ; e. g. hic homo non modo scribere, sed ne legere quidem didicit, has not only not learned to write, but not even to read : Cic. Off. 3. 19, non modo facere sed ne cogitare quidem : Cic. Rosc. Am. 23, propterea quod, qui tantum facinus commiserunt, non modo sine cura quiescere sed ne spirare quidem sine metu possunt, not only not without care, but &c. : Cic. ad Div. 1. 9. 23, non modo præmiis — sed ne periculis quidem compulsus ullis, not only not by reward, but &c. : Cic. Or. 1. 46, neque solum inscientiam meam, sed ne rerum quidem &c. : Cic. Pis. 10, cum senatui non solum iuvare rempublicam, sed ne lugere quidem liceret, for non solum non iuvare &c. : yet both in Cicero and other writers, non modo non, non modo nullus, often occur, although ne quidem follows ; e. g. non modo non patricium, sed ne civem quidem Romanum, Liv. 5. 3 : et non modo ad spem consulatus non auderet, sed ne tri-

bunis *quidem*, *ibid.* 5. 35 : *non modo non* tentato certamine, sed *ne* clamore *quidem* &c., *ibid.* 5. 38 : ut de his *non modo non* necesse sit, sed *ne* utile *quidem* &c., Cic. Invent. 2. 28 : *non modo non* mortuus, sed *ne* natus *quidem* esset, Cic. Cæcin. 18 : *non modo* — *non* antepono, sed *ne* — *quidem* &c., Cic. Att. 10. 4 : *nec solum* — deterriti *non* sunt, sed *ne* — *quidem*, Cic. Or. 2 : *non modo noluit*, sed *ne* — *quidem* &c., Cic. Or. 1. 53 : *non modo nemo* edixit, sed *ne* — *quidem* &c., Cic. Verr. 1. 43 : b) after *haud scio an*, or *nescio an*, i. e. I know not whether it be not, I believe or think it is ; e.g. Cicero fuit orator magnus et *nescio an* maximus, and I know not whether *not* the greatest, i. e. I believe or think the greatest : Cic. ad Div. 9. 15. 4, est id *quidem* magnum, atque *haud scio an* maximum, for annon : Cic. Senect. 20, sed *haud scio an* melius Ennius, sc. loquatur, I know not whether Ennius does not say better, i. e. I think he does : ut tibi tanti honores haberentur, quanti *haud scio an* nemini, Cic. Q. Fr. 1. 1. 10, i. e. in my opinion, to none : contigit enim tibi, quod *haud scio an* nemini, ut &c., Cic. ad Div. 9. 14. 13. Yet the ancients say, *haud scio an*, *nescio an*, in their proper sense, I know not whether, where *non* is not to be understood : Nep. Timol. namque huic uni contigit, quod *nescio an* ulli, to him alone befell, what, I know not whether to another, or more briefly, what in my opinion befell no other : quod *nescio an* ulli unquam nostro acciderit imperatori, Cic. ad Div. 9. 9. Dolab., where, however, Ernesti reads *nulli*, because he thinks *ulli* incorrect : *haud scio an* ulla beator esse possit, Cic. Senect. 16. Ed. Græv., where, for the same reason, Ernesti substitutes *nulla* for *ulla* : quo *quidem* *haud scio an* — *quidquam* melius homini sit natum, Cic. Amic. 6. Ed. Græv., where Ernesti reads *nihil* *quidquam* : all which changes, in my opinion, are needless.

3.) *Utrum*, or the appended particle *ne*, is often omitted when *an* follows ; e. g. we may say, scribis *an* legis? dost thou write or read? for *utrum* scribis &c., or scribisne &c. So, *nescio* scribas *an* legas, for *utrum* scribas, scribasne &c., which also are correct : Cic. Rosc. Am. 27, quomodo occidit? ipse percussit (i. e. occidit), *an* aliis occidendum dedit? for *utrum* ipse per-

cussit, or ipsene percussit &c. : Liv. 8. 15, ut, sit Latium deinde, an non sit, in vestra manu posuerint, that they have placed in your hands, whether henceforth Latium shall exist or not ; for ut,\*utrum sit &c., or ut, sitne &c. So also when necne follows ; Cic. ad Div. 2. 17. 5, Parthi transierint *necne* — dubitare neminem, whether the Parthians passed over or not &c. : cf. Cic. Verr. 1. 5 : Nep. Eum. 11. Further, *velit, nolit*, scire difficile est, Cic. Q. Fr. 3. 8, i. e. whether he will or not : though *velit, nolit*, is sometimes used in a different sense : see hereafter, VI. 5.

4.) Ut is often omitted : a) in the formula, *puto, opinor, credo*, I believe ; as *pater, puto, rediit*, my father, I believe, has returned, for *ut puto* : Cic. ad Div. 5. 9, *Vatin. non, puto, repudiabis &c.*, cf. Ovid. Am. 3. 1. 8 : 3. 11. 24 : *ibid. Pont. 1. 2. 43* : also when it stands first ; e. g. *puto*, inter me teque convenit, Senec. Ep. 92 : so *credo* ; e. g. male, *credo*, me rerer, Cic. Fin. 1. 3 : and elsewhere ; e. g. Cic. Tusc. 3. 26 : Cic. Senect. 20 : Cic. Cat. 1. 2 : Cæs. B. C. 2. 31 : *opinor* ; e. g. sed, *opinor*, quiescamus, Cic. Att. 9. 6 : and elsewhere ; e. g. Cic. ad Div. 7. 24 : Cic. Tusc. 1. 38 : also at the very beginning ; e. g. *opinor*, primum — esset, Cic. Cluent. 23 : so Cic. Verr. 1. 10 : *reor* ; e. g. nam *reor*, nullis — posset esse iucundior, Cic. Tusc. 1. 39 : b) especially the accusative with the infinitive is often used instead of it ; as, *patrem puto rediisse*, my father, as I think, is returned : this is very common, and particularly to be imitated with *qui, quæ, quod* ; e. g. *pater quem sanum esse credebam*, who, as I believed, was in good health. This also occurs with other verbs ; as, *hunc librum a patre te non accepturum certo scio*, this book, as I certainly know, thou wilt not &c. : *mox spero patrem reversurum esse*, soon, as I hope, my father will return : *libros emisti, quos certo scio præclaros esse &c.*

5.) *Quam* is often omitted after *plus, minus, amplius*, and similar comparatives, without an ablative following them ; as, *minus triginta diebus*, Cic. Div. 1. 12 : Nep. Them. 5 : *plus quinque millia cæsi*, Liv. 23. 46 : *amplius sunt sex menses*, Cic.

Rosc. Com. 3 : *plus* millies, more than a thousand times, Ter. Eun. 3. 1. 32 : see above, Chap. I. Sect. IX. § 3. n. II. 8. observ. 6.

6.) *Potius* is sometimes omitted before *quam* ; e. g. *statuit congregari, quam refugere*, Nep. Dat. 8 : and elsewhere ; e. g. *Plaut. Men. 1. 2. 26* : *Rud. 4. 4. 10* : *Val. Flacc. 7. 428* : also *potius*, *magis*, or *tam*, is often omitted ; e. g. *pacem, quam bellum probabam*, sc. *magis*, Tacit. Ann. 1. 58 : *nec mea ars, quam benevolentia me perturbat*, Curt. 7. 7. 27, where *tam* or *magis* must be understood : *ipsorum, quam Hannibalis, interesse*, sc. *magis*, Liv. 23. 43 : *ut lenire suo privato incommodo, quam minimo publico populi Romani liceret*, Liv. 5. 21, where *magis* or *potius* must be understood.

#### V.) Prepositions also are often omitted ; as,

1.) *Ad* ; e. g. we may say *ad summum* or *summum*, at the highest ; *ad minimum* or *minimum*, at the least ; e. g. *dabo tibi tres, summum* (or *ad summum*) *quatuor libros* : *da mihi quatuor, minimum* (or *ad minimum*) *tres libros* : Cic. ad Div. 2. 1, a te bis terve *summum* *litteras accepi* : and elsewhere ; e. g. Cic. Verr. 2. 52 : Cic. Att. 12. 44 : 13. 21 : Liv. 21. 42 : 31. 35 : *ita fiunt omnes partes minimum octoginta &c.*, Varr. R. R. 2. 1. 12 : and elsewhere ; e. g. *ibid.* 3. 3 : Cels. 2. 8 : *minimum* also means *very little* ; e. g. *valere*, Cic. ad Div. 1. 9 : *dormire*, Plin. Epist. 3. 5 : *non minimum commendat*, Nep. Dion. 1, i. e. not a little : thence *ne minimum quidem similes*, Cic. Acad. 4. 18, not in the least : also, at least, Plin. H. N. 18. 16.

2.) *Propter*, *ob* ; e. g. *quid fleas ? quid rides ?* why dost thou weep ? laugh ? for *propter* *quid*, for what : so, *quid est quod fleas*, for *quid est, propter quod* &c. : *est quod fleas, gaudeas* &c., thou hast cause to weep &c., for *est, propter quod* &c. : *non est, quod fleam*, for *non est, propter quod* &c.

3.) *Per* ; e. g. *tres menses ibi fuit, biduum ibi mansi* &c., for *per tres menses*, &c.

4.) *In*; e. g. erudire aliquem artibus, for in artibus: superiori nocte, hoc die &c.

5.) *A*; e. g. liberare morbo, malo &c., for a morbo &c.

6.) *De*; e. g. meo consilio, mea sententia, for de meo &c.

7.) *Cum*; e. g. summo studio, summa cupiditate &c., for cum summo studio &c.

#### VI.) Conjunctions also are omitted; e. g.

1.) *Ut*: a) after verbs of willing and entreating: particularly *velim*; e. g. *velim facias, dicas, tibi persuadeas*: Cic. ad Div. 5. 20, *rogo atque oro, te colligas*: *ibid.* 8, *velim existimes*: *ibid.*, *velim scribas*: and elsewhere: also after *mando, præcipio, iubeo* &c.; e. g. *mandat, adeat* &c., Cæs. B. G. 3. 11: *præcipit omnes petant* &c., *ibid.* 5. 58: *iube respondeat*, Terent. Eun. 4. 4. 24; and elsewhere: b) after *necesse est, oportet*; e. g. *oportet discas illud: homo moriatur necesse est*, where *ut* is seldom used; e. g. Cic. Rosc. Am. 22, *tum singularis audacia ostendatur necesse est*: *ibid.*, *hæc cum sint omnia, tamen exstent oportet expressa sceleris vestigia, for oportet ut exstent, if these things be so, yet there must exist* &c.: *ibid.* 24, *accedat huc oportet odium* &c. Sometimes *ut* fails after *potius*; e. g. *perpessus est omnia potius quam conscios indicaret*, Cic. Tusc. 2. 22: *filiam occidit potius, quam ea — dederetur*, Cic. Fin. 2. 20: also after *reliquum est*, Cic. ad Div. 9. 9: 15. 21: *permittere*, Liv. 24. 14: 33. 45: after *concedo*, Catull. 112. 5: after *fac*; e. g. *fac valeas*, Cic. ad Div. 10. 17: *fac bono animo — sis*, *ibid.* 29.

2.) *Ne* after *cave*; e. g. *cave dicas, facias, say not, do not: cave ignoscas*, Cic. Lig. 5: *cave existimes*, Cic. ad Div. 9. 24: *cave putes*, *ibid.* 10. 12: *cave dubites*, *ibid.* 5. 20: *cave dixeris, for dicas*, Terent. Ad. 3. 5. 12: *cave faxis, for facias*, *ibid.* And. 4. 4. 12: *cave audiam*, *ibid.* Heaut. 5. 4. 8: *cave dirumpatis, for cavete*, Plaut. Pœn. Prol. 117: *cave quisquam — fecerit*, *ibid.* Men. 5. 7. 5: it seems as if *cave* were here used simply for *ne*.



3.) *Et, vero, and autem*, are readily omitted in antithetical sentences, where in English we use *and* or *but*; e. g. thou art rich, but I am poor, tu es dives, ego sum pauper, not ego vero, or et ego: I have many books, but thou few, ego habeo multos libros, tu paucos: Cic. ad Div. 6. 6. 20, armorum ista et victoriae sunt facta, non Cæsaris, those are the deeds of arms and victory, but not of Cæsar: tibi ignosco, nos in culpa sumus, Cic. ad Div. 10. 26. 8, for et nos &c.: ut insignia victoriae, non victoriam reportarent, Cic. Manil. 3, and elsewhere. Yet we also find *vero* and *autem* expressed; e. g. tuum factum — meum vero &c., Cic. ad Div. 3. 6. 7: ego — statuam tu autem putes &c., Cic. Or. 1. 2.

4.) *Et, ac, atque, que*, between two or more words, are often omitted in rapid and emphatical sentences; e. g. deum debemus amare, colere, for et colere: doctrinam, virtutem amo: vitium, inscitiam odi, for et virtutem &c.: Cic. Catil. 2. 1, abiit, excessit, evasit, erupit: Cic. Quint. 27, cui Romæ domus, uxor, liberi, procurator esset &c. In rhetoric these instances are called *Asyndeta* (ἀσύνδετα, Quintil. 9. 4. 23), that is, unconnected members (also ἀσύνδετον, Quintil. 9. 3. 50.); and on the contrary, when *et* is often repeated, *Polysyndeta*, or *Polysyndeton*; as, amisi domum, et agros, et pecora. Both forms are very common.

5.) Also *sive* or *seu* is omitted; e. g. velim, nolim, for seu (sive) velim sive nolim, whether I will or not, Cic. Nat. Deor. 1. 7; so velint, nolint, Plin. Paneg. 20: at other times, seu velint seu nolint, Liv. 8. 2.

So far of the omission of words.—There are also more instances. Thus *potius* or *magis* fails before *multiplex*; e. g. Liv. 7. 8, multiplex, quam pro numero, damnum est. Yet *potius* or *magis* is more often omitted before *quam*; see above, IV. 6. So *cum* *with*, is omitted, though an accompaniment be denoted; e. g. Cæs. B. G. 2. 19, subsequeretur omnibus copiis, for cum omnibus &c., which often occurs in historians: see of the Ablative, Chap. I. Sect. 9. § 2. n. I, 7, where more

examples are cited. Sometimes the preposition fails with names of islands, to the question whither? e. g. *Sardiniam* venit, Cic. Manil. 12: so, *Cyprum* — miserunt, Nep. Paus. 2: also with other names of countries; e. g. *Ægyptum* proficisci, Nep. Dat. 4: *navigare Ægyptum* pergit, Liv. 45. 10: *rediens propere Italiam*, Sueton. Tiber. 72: *Italiam* venit, Virg. *Æn.* 1. 2. (6). Also *si* is omitted; e. g. *at dares &c.*, Cic. Off. 3. 19: *recesse- ris &c.*, Cic. Phil. 13. 11: and elsewhere; e. g. Virg. *Æn.* 6. 31: Ovid. *Fast.* 6. 113: *ibid.* Remed. 745: Tibull. 1. 7. 43 (1. 6. 37): Propert. 4. 5. 9: Hor. Sat. 1. 3. 15. &c.

## APPENDIX I.

## Of Anglicisms.

It has been properly observed, that, in writing Latin, we must avoid Anglicisms, i. e. expressions which are peculiar to the English language, and cannot be translated into Latin word for word. The inexperienced, however, are apt erroneously to believe, that whatever is thus translated word for word, is an Anglicism. The Latin idiom often verbally coincides with the English, nor is it always easy to decide what is an Anglicism. We shall therefore introduce a few apparent and real Anglicisms for the assistance of the learner.

## A. Apparent Anglicisms.

*Esse in spe*, to be in hope, Cic. ad Div. 14. 3: *in expectatione*, *ibid.* 10. 4: *in ære alicuius*, in any one's debt, *ibid.* 13. 62.

*Sors exiit*, the lot has come out, Cic. Verr. 2. 51.

*Spem habere*, to have hope, Cic. ad Div. 6. 14: *febrem*, to have the fever, Cic. Fat. 8.

*Sol* often means the sunshine or warmth: thence *ambulare*

in sole, to walk in the sun, Cic. Or. 2. 14: ponere in sole, to place in the sun, Colum. 12. 14: so also sedere in sole &c.

Facere librum, to make a book, Varr. R. R. 2. præf. 7: versus, Cic. Q. Fr. 3. 5: Sall. Cat. 25: sermonem, to make a speech, Cic. ad Div. 9. 9: pecuniam, to make money, Cic. Verr. 2. 6: aliquem consulem, Cic. Senect. 5: Cic. Mur. 21: Cic. Agr. 2. 1: dictatorem, Liv. 2. 21: aliquem heredem, Cic. Verr. 1. 43: quid hoc homine faciatis? what will you make of this man? Cic. Verr. 1. 16: cf. Cic. Sext. 13: Cic. Verr. 2. 16: quid fecisti cum pecunia? what have you done with the money? Plaut. Capt. 4. 11: facio, me — agere, I make, as if I did &c., Cic. ad Div. 15. 18.

Dare bibere, to give to drink, Terent. And. 3. 2. 4: dare operam, to give one's self trouble.

Cadit pecunia in illam diem, the money falls due on that day, Cic. Att. 15. 20: suspicio cadit in me, the suspicion falls on me, ibid. 13. 10: adventus cadit in tempus, Cic. ad Div. 14. 14: animus cadit, his courage falls, Cic. Amic. 7: Liv. 1. 11: cadere in morbum, to fall into a disease, Cic. Tusc. 1. 32: 4. 14.

Fidem frangere, to break faith, Cic. Rosc. Com. 6.

Sub ea conditione, under that condition, Cic. Arch. 10. There are other instances; e. g. sic sum, so I am, Terent. Phorm. 3. 2. 42, for talis: also sic vita hominum est, Cic. Rosc. Am. 30: sic vulgus est, Cic. Rosc. Com. 10, and elsewhere: ire in semen, to go to seed, Cato R. R. 1. 161: rumor it, report goes, Ovid. Met. 6. 147: it clamor cœlo, the cry goes to heaven, Virg. Æn. 5. 451: &c.

## B. *Real Anglicisms.*

Magnus homo, a man of great stature, for longus.

Nullus for neuter, speaking of two: so quis for uter: yet it is so used Phædr. 1. 24. 8.

Vel or aut, after utrum or ne; e. g. is it true or false? utrum

verum est aut falsum? Here an must be used for aut: and so in every double interrogation, either direct or indirect.

Quot sunt vestrum? how many are there of you? i. e. together; for quot estis? and so in all similar instances.

Homo odit alium, or alterum, for homo hominem odit: and so in all similar cases; as, manus manum lavat &c.

Hinc venit, ut &c., hence it comes, that &c., for hinc fit, ut &c.

Res est facile intelligenda, the thing is easy to be understood; for res facile intelligitur, facile est rem intelligere &c.

Communicare aliquid alicui, for cum aliquo.

Cor for animus; e. g. cor habere &c., to have courage &c.: so, non habeo cor, for non audeo &c.

## APPENDIX II.

### *Of Grammatical Figures.*

I.) There are certain peculiarities in the ancients to which grammarians improperly apply the name of figures: for a figure is properly a different turn of expression, which gives a greater emphasis or vivacity to the thought.

A.) Some relate to letters or syllables:

1.) We sometimes in the poets find a letter doubled; e. g. relligio, relliquiæ, quattuor, repperit, reppulit &c., for religio, reliquiæ, quatuor &c.: this takes place to lengthen the syllable. This is called by a Greek name *Diplasiasmus* (διπλασιασμός), replication.

2.) Sometimes a letter is inserted, which is called *Epenthesis*; e. g. siem, sies, siet, for sim, sis, sit, Ter. And. 1. 4. 7:

Eun. 1. 1. 21, and elsewhere : also *possiem*, *es*, *et*, Ter. Ad. 5. 4. 23 : Cic. Arat. 304 : Plaut. Most. 2. 2. 34 : 4. 2. 68 : *alittum*, for *alitum*, Virg. Æn. 8. 27 : *Mavortia*, for *Martia*, *ibid.* 1. 276 (280) : *Mavors*, Cic. Nat. Deor. 2. 26 : 3. 24 : Virg. Æn. 8. 630, for *Mars*. Yet we may ask, whether we must here generally suppose an Epenthesis, and whether, e. g. *siet* be not the complete form, and *sit* a contraction. This is the opinion of Cic. Or. 47, where he says, *siet plenum est*, *sit imminutum* : and this was probably the opinion of others in his time. It is the same with *possiet*, since *possum* is compounded of *potis* or *pote*, and *sum*. So *Mavors* seems not to come from *Mars*, by the insertion of *vo* ; rather *Mars* may have come from *Mavors* by contraction. Here some reckon *navita* for *nauta* ; but *navita* is the direct derivative from *navis*, and *nauta* a contracted form. Some add to these *Induperator* for *Imperator* ; but *indu* or *endo* is the old preposition for *in*.

3.) On the contrary, one or more letters are rejected from the middle of a word, which is very usual : a) in prose ; e. g. *deûm*, *numûm*, *sestertiûm*, for *deorum*, *numorum*, *sestertiorum* ; e. g. *deûm*, Terent. And. 1. 5. 2 : *ibid.* Heaut. 1. 1. 9 : Phorm. 2. 3. 41 : Liv. 8. 13 : Sall. Cat. 20 : Cic. ap. Prisc. 7 : *numûm*, Cic. Verr. 3. 60 : Cic. Rosc. Am. 2 : Hist. B. G. 8. 4 : Terent. Heaut. 3. 3. 45 : Hor. Epist. 2. 2. 5 : Suet. Aug. 46 : *sestertiûm*, Plin. H. N. 10. 20 : Cic. Or. 46, remarks that *sestertiûm*, *numûm*, are more usual than *sestertiorum* &c. : so, *decem millia talentûm*, for *talentorum*, Cic. Rab. Post. 8 : *medimnûm*, for *medimnorum*, Cic. Verr. 3. 33, three times over : *ibid.* 3. 34, 45 : *ducentûm iugerum*, Varr. R. R. 3. 2 : *quaternûm iugerum*, Plin. H. N. 9. 3 : *oppidûm cadavera*, Cic. ad Div. 4. 5. Sulp. : in *codicem acceptûm et expensûm referri*, Cic. Rosc. Com. 3, for *acceptorum* &c. : *amasti*, *amastis*, *amassem*, *amasse* &c., for *amavisti*, *amavistis*, *amavisse* &c. : *cognosse*, for *cognovisse* : *nostis*, *noram*, *nossem* &c., for *novistis*, *noveram* &c. : *valde* is always used for *valide* : and we find *commosse* for *commovisse*, Cic. ad Div. 7. 18. 11 : b) particularly in poets and dramatic writers : thus *virûm*, for *virorum*, Virg. Æn. 1. 87(91) :

Georg. 2. 167 : *cœlicolum*, for *cœlicolarum*, Virg. *Æn.* 3. 21 : *Dardanidûm*, for *Dardanidarum*, *ibid.* 2. 241, and other instances : *currûm*, for *curruum*, Virg. *Æn.* 6. 653 : *sæcla*, *vincla*, for *sæcula*, *vincula* &c. So *vinclum*, Cic. *ad Div.* 5. 15 : *vincla*, Cic. *Att.* 6. 2 : Cic. *Verr.* 4. 24. in Edit. Ernest. : *dixti*, for *dixisti*, Ter. *Eun.* 1. 2. 87 : also Cic. *Cæcin.* 29, *dixti*, for *dixisti*, according to Quintilian 9. 3. 22, though the latter is the reading of all the editions ; *accestis*, for *accessistis*, Virg. *Æn.* 1. 201 (205) : *exclusti*, for *exclusisti*, Ter. *Eun.* 1. 2. 18 : *occlusti*, for *occlusisti*, Plaut. *Trin.* 1. 2. 151 : *cognosti*, for *cognovisti*, Terent. *And.* 3. 4. 7 : *aspris*, for *asperis*, Virg. *Æn.* 2. 379 : *mensum*, for *mensium*, Ovid. *Met.* 8. 500 : *ibid.* *Fast.* 5. 187, 424 : Cæs. B. G. 1. 3. Ed. Oudend. : Cic. *Phil.* 12. 9. Ed. Græv. : *dixe*, for *dixisse*, Varr. *ap. Non.* 6. n. 17 : *duxti*, for *duxisti*, Varr. *ap. Non.* 4. n. 130 : *misti*, for *misisti*, Catull. 14. 14. 6 : *sensti*, for *sensisti*, Ter. *And.* 5. 3. 11 : *repostum*, for *repositum*, Virg. *Æn.* 1. 26 (30) : *ibid.* 1. 249 (253), *compostus* &c. : *lenibant*, for *leniebant*, Virg. *Æn.* 4. 528. cf. 6. 468 : so *polibant*, *ibid.* 8. 436 : *iusti*, for *iussisti*, Ter. *Eun.* 5. 1. 15 : *amisti*, *ibid.* 2. 2. 10 : *extinxem*, for *extinxissem*, Virg. *Æn.* 4. 606 : *admorunt*, for *admoverunt*, *ibid.* 367 : *cresse*, for *crevisse*, Lucret. 3. 683 : *sultis*, for *si vultis*, Plaut. *Capt.* 2. 3. 96 : so also *sis*, for *si vis*, which occurs also in prose. This contraction is called Syncope. In this some include the contraction of two vowels ; as *ingeni*, for *ingenii*, Ter. *And.* 1. 1. 86 : Hor. *Od.* 1. 6. 12 : *peculi*, for *peculii*, Virg. *Ecl.* 1. 33 : *tuguri*, *ibid.* 69 : *oti*, for *otii*, Virg. *Georg.* 4. 564 : *negoti*, Ter. *And. Prol.* 2 : *obsoni*, *ibid.* 2. 2. 23 : *auxili*, Hor. *Epod.* 1. 21 : *consili*, Ter. *And.* 1. 1. 32, in some editions &c. Others call this *Crisis*, though in fact it is the same as *Syncope*.

4.) On the other hand, sometimes the poets make one syllable into two, which is called *Diæresis* ; as *sylvæ*, a trisyllable, for *sylvæ*, Hor. *Epod.* 13. 2 : *persoluënda*, for *persolvenda*, Auct. *Consol. ad Liv.* (subjoined to Ovid) 370. Here some reckon *aulai* for *aulæ*, Virg. *Æn.* 3. 354 : *terrai*, Lucret. 1. 213 : *geli-dai aquai*, *ibid.* 3. 693 : *notitiai*, *ibid.* 2. 123 : *naturai*, *ibid.* 1.

580: pictai, Virg. *Æn.* 9. 26: animai, Lucret. 1. 113. &c.: but these are all old genitive, which occur very often in Lucretius.

5.) The beginning of some words is at times rejected. This is common with aliquis, aliquando &c., from which ali is generally omitted after ne or si: e. g. both in prose and verse we find si quis for si aliquis; si qui, si cuius, ne quis, ne cuius, si quando, sicubi, nequando, necubi &c., for si alicuius, si alicubi, ne aliquando &c. Yet si aliquis, si aliquando &c., ne aliquis &c., are also used. Ali is also rejected after num, quo, quanto &c.; as, num quis &c. This is called Aphæresis. Whether, however, there be more words of which the beginning is rejected, is uncertain. Some reckon mitte for omitte, Hor. *Od.* 1. 38. 3: pono, for depono: voco invoke, for invoco: linquo, for relinquo: temno, for contemno &c. So fert, for aufert, Virg. *Ecl.* 9. 51, omnia fert ætas &c. But in general simple words are often put for their compounds: we, therefore, need not imagine any omission.

6.) Sometimes a letter is rejected at the end of a word, which is called Apocope: this was the effect of rapid pronunciation; e. g. dic, duc, fac, fer, are regularly used for dice, duce &c., though we occasionally find dice, duce, face; e. g. *dice*, Plaut. *Curc.* 1. 2. 43: *ibid.* *Capt.* 2. 2. 10: *ibid.* *Bacch.* 4. 4. 65: *duce*, Plaut. *Epid.* 3. 3. 18: *ibid.* *Most.* 1. 4. 11: *face*, Plaut. *Asin.* 1. 1. 77: Ter. *And.* 5. 1. 14: Nep. *Paus.* 2: Ovid. *Her.* 20. 152: *ibid.* *Am.* 2. 2. 40: *ibid.* *Rem.* 337: *ibid.* *Medic.* 60: *ibid.* *Fast.* 1. 287: 5. 690. So tun' is used for tune, Ter. *And.* 3. 3. 3: Eun. 1. 2. 6: audin', for audisne, *ibid.* *And.* 1. 5. 65: 5. 2. 24: Eun. 5. 8. 7: so also nostin', Ter. Eun. 2. 3. 59: 3. 1. 15: 3. 5. 15: vidistin', *ibid.* Eun. 2. 3. 58: potin' es, for potisne es, i. e. potesne, *ibid.* *And.* 2. 6. 6: satin', Liv. 1. 58, in the formula of welcome, *satin'* salvæ? viden'? Liv. 1. 39. And so satin'; e. g. Plaut. *Amph.* 2. 2. 1: *ibid.* *Epid.* 5. 2. 1: *ibid.* *Most.* 1. 1. 73: Ter. *And.* 4. 4. 10: 5. 5. 9: Cic. *Nat. Deor.* 1. 41 &c.: particularly ain' is very common for aisne, and apparently was always used; e. g. Cic. *ad Div.* 9. 2, ain'

tandem? meanest thou so? is it possible? and thus ain'? or ain' tu? or ain' tandem? or ain' vero? is often used; as Plaut. Aul. 3. 6. 3: Ter. Eun. 4. 7. 33: *ibid.* Ad. 3. 3. 52: Cic. Leg. 3. 6: Cic. Att. 6. 2: Liv. 10. 25: &c.

7.) On the other hand, the syllable *er* is added to the infinitive in *i*, often in poetry, sometimes in prose: this is called Paragoge: e. g. *fariet*, for *fari*, Virg. *Æn.* 11. 242: *egrediet*, Plaut. *Pœn.* 3. 4. 32: *utiet*, for *uti*, Plaut. *Cas.* 2. 3. 4: Ter. *Phorm.* 4. 2. 13: *moneriet*, for *moneri*, Plaut. *Mil.* 3. 3. 8: *haberiet*, *ibid.* 2. 6. 111: *claudiet*, for *claudi*, Ter. *And.* 3. 3. 41: Eun. 1. 2. 84: *revertiet*, *Phædr.* 4. 17. 14: *diciet*, Pers. 1. 28. Yet *diciet* also occurs in prose; e. g. Cic. *ad Div.* 5. 9. 1. *Vatin.*, *cliens advenit, qui pro se causam diciet vult*: this form, therefore, was not peculiar to poets, but must occasionally have occurred in familiar discourse; which is the more probable, since it is frequent in comedy.

8.) A compound word is sometimes divided into its parts by another word interposed, which is called Tmesis (*τμήσις*, or section); e. g. Virg. *Georg.* 3. 381, *talis Hyperboreo septem subiecta trioni*, for *septemtrioni*: so, *septemque trionem*, Ovid. *Met.* 1. 64: so the plural *septemtriones* is divided, Cic. *Nat. Deor.* 2. 41. *ex Arat.*: *quicumque* in particular is often thus divided; e. g. Virg. *Æn.* 1. 610 (614): *quæ me cunque vocant terræ &c.*, for *quæcunque*: so Ter. *And.* 1. 1. 35, *cum quibus erat cunque*: *ibid.* 1. 5. 28, *quæ meo cunque animo lubitum est facere*: Cic. *Or.* 3. 16, *quam se cunque in partem dedisset*: Cic. *Fin.* 4. 25, *quod erit cunque visum &c.*: Cic. *Div.* 2. 2, *qua re cunque &c.*: so also *hactenus*; e. g. Virg. *Æn.* 6. 62, *hac Troiana tenus fuerit &c.*, for *hactenus*: so *ibid.* 5. 603. Also *pergratum* is so divided; e. g. Cic. *ad Att.* 1. 20, *per mihi, per, inquam, gratum feceris*: *pergratum est, perque iucundum*, Cic. *Q. Fr.* 3. 1. 4: so, *per pol sæpe peccas*, Plaut. *Cas.* 2. 6. 18: *per pol scitus, puer*, Ter. *And.* 3. 2. 6: cf. *ibid.* *Hec.* 1. 1. 1: but it is quite obvious that only a compound word could be thus divided.

9.) In the poets, obsolete words sometimes occur: this and all obsolete forms of expression are called Archaismi; e. g. *olli*,



for *illi*; *ollis*, for *illis*, are frequent in Virgil; e. g. *Æn.* 6. 730 : 9. 740 : Lucret. 6. 207 : also in old laws, Cic. Leg. 2. 8. : 3. 3 : so *olla*, for *illa*, *ibid.* 2. 8, 9. So *alid* is used for *aliud*, Lucret. 1. 264 : 5. 258, 1304, 1455. Also *ipsus*, for *ipse*, is frequent in Terence : *fuat*, for *sit*, Virg. *Æn.* 10. 108 : Ter. Hec. 4. 3. 4 : Lucret. 4. 641 : *fuam*, Plaut. Mil. 2. 6. 112 : *fuas*, *ibid.* Capt. 2. 3. 71 : *fuant*, *ibid.* Pseud. 4. 3. 12 : *impetrassere*, for *impetraturum esse*, Plaut. Mil. 4. 3. 35, and similar infinitives : *rapsit*, Cic. Leg. 2. 9. e Leg. XII. tabb. Ed. Ernest., for *rapuerit*, where some editions have *rapserit* : *ænus*, for *unus*, *ibid.* 3. 3. e Legg. XII. tabb. : *æsus*, *ibid.* 4 : *cæratore*, *cærandi*, for *curatore* &c. : *prohibessit*, for *prohibuerit*, *ibid.* 2. 3. e Legg. XII. tabb. : *iudicassit*, *irrogassit*, for *iudicaverit* &c., *ibid.* : *opperibor*, for *opperiar*, Ter. Heaut. 4. 1. 6 : *experibere*, for *experieris*, *ibid.* 4. 6. 20 : *cupiret*, for *cuperet*, Lucret. 1. 72 : *escit*, for *erit*, Lucret. 1. 613 : which also occurs in the laws of the twelve tables, ap. Gell. 20. 1 : *escunt*, for *erunt*, in the same, ap. Cic. Leg. 2. 24 ; 3. 3 : *nenu*, for *non*, Lucret. 3. 200 : 4. 716 : *indu*, for *in*, *ibid.* 2. 1095 : 5, 103 : for which *endo* is used, *ibid.* 4. 776 : Cic. Leg. 2. 8. e Legg. XII. tabb. : thence *endogredi*, Lucret. 1. 83, for *ingredi* : *endopediri*, for *impediri*, *ibid.* 4. 68 : *endorperator*, for *imperator*, Enn. ap. Cic. Div. 1. 48. All these instances must at one time have been usual, not only with poets, but in common discourse, though not all equally frequent. The ancients also said *sam* for *suam*, Fest. in Calim : for *eam*, Enn. ap. Fest. in Sas : *sum*, for *eum*, Enn. ap. Fest. in Sum : *sos*, for *eos*, Enn. ap. Fest. : for *suos*, Fest. : *sas*, for *eas*, Enn. ap. Fest. Hither some refer *here* for *heri*, yesterday : but since *here* occurs not only Plaut. Amph. 1. 3. 16 : *ibid.* Capt. 1. 2. 2 : Mil. 1. 1. 59, 60 : but also Hor. Sat. 2. 8. 2 : Ovid. Fast. 3. 852 : Juvenal. 3. 23 : Mart. 1. 44. 2 : 3. 12. 2 : Cic. Att. 10. 13, it seems that both are equally correct ; i. e. some said *heri*, some *here*, some occasionally used both : Quintil. 1. 7. 22, says that in his time *here* was more commop : cf. *ibid.* 1. 4. 7.

Note: 1.) There are peculiarities in scanning, which the grammarians honour with the name of figures : a) *Systole*,

when a long syllable is used as short; as *tulērunt* with penultima short, Virg. Ecl. 4.61: b) *Diastole*, when a short syllable is used as long; e. g. *Italiam, Priamides &c.*, where the first syllable is lengthened: c) *Synizesis*, when two syllables are pronounced as one; as *Diique* like *Dique*: d) *Elisio*, when a vowel at the end of a word is cut off before a word beginning with a vowel; as, *durate et, iste hic*: e) *Hiatus*, when this elision does not take place; e. g. *pecori et* as a quadrisyllable: f) *Ecthlipsis*, when *am, em, um*, at the end of a word, are swallowed up by a vowel at the beginning of the following word; e. g. *tandem ad* as a dissyllable: *istum hunc* a dissyllable &c.

2.) There are in grammar other peculiarities relating to letters and syllables, which have distinct names:

a) *Prosthesis*, when a superfluous letter or syllable is prefixed; as *gnatus* and *gnavus*, for *natus, navus: tetulit, for tulit*, Ter. And. 5. 1. 13: *tetulissem*, ibid. 4. 5. 13: *tetuli*, Plaut. Amph. 2. 2. 84: *tetulero*, ibid. Cist. 3. 19: *tetulisse*, ibid. Rud. 4. 1. 21. Yet it is more probable that *g* originally belonged to *gnavus, gnatus*, and was afterwards omitted for Euphony: it is the same with *gnarus*. Moreover *gnatus, gnata*, are often used in Terence, and *gnavus*, Cic. Manil. 7: Hor. Epist. 1.6. 21: 1. 18. 90. It is the same with *gnaviter &c.* *Tetulit* for *tulit*, is properly the old perfect of *tulo*, as *cecidit* of *cado*: in the time of Plautus and Terence, *tetuli* must have been in common use, otherwise they certainly would not have adopted it; since it is not probable that they inserted *te* contrary to common speech. In these words, therefore, there is no Prosthesis. Some cite *adstans* for *stans*, Virg. Æn. 2. 328: but there *adstans* means, standing at or by.

b) *Metathesis*, i. e. a transposition of letters; e. g. *Evandre*, Virg. Æn. 11. 55: *Thymbre*, ibid. 10. 394, for *Evander, Thymber*. But *Evandre* and *Thymbre* are from *Evandrus* and *Thymbrus*; since it is not uncommon for a noun to have two forms, in *er* and *rus*; e. g. *Phæder* and *Phædrus*. Further, *i præ* is used for *præi*, Ter. And. 1. 1. 144: *Eun*, 5. 2. 69: *Plaut. Pseud.* 1. 2. 37: but we also find *abi præ*, Ter. Eun. 3. 2. 16: *Plaut.*

Amph. 1. 3. 45: whence præ is used adverbially, like many other prepositions, and there is no metathesis.

c) *Antithesis*, when one letter is put for another; e. g. volnus, for vulnus; so volt, voltis &c.: olli, for illi &c.: but this is either an archaism, or more probably, the ancients pronounced and spelt both ways; volt, vult; voltis, vultis; volnus, vulnus; olli, illi; as inclutus, inclutus &c.; for poets and prose writers must follow common usage, and cannot capriciously transpose or substitute letters. Volt, voltis, are generally used in Terence and Plautus: also in Virgil, where Heyne throughout prefers vo to vu, as volnus, volgus, voltus &c.: voltus occurs Sall. Cat. 31. 61: Iug. 106. Ed. Cort.: volgus, *ibid.* Iug. 69. So servos, for servus; servom, for servum &c.

We might, therefore, entirely dispense with Prosthesis, Metathesis, Antithesis, and, for the most part, with Aphæresis.

B.) Peculiarities in the construction of words, which have been mostly cited in their proper places: we shall here mention a few of them:

1.) Sometimes the number, case &c., are not in exact concord; e. g. absente nobis, Ter. Eun. 4. 3. 7, for absentibus: but the discourse is of one person, and absente is used as if me followed: præsentē nobis, Plaut. Amph. 2. 2. 194: præsentē testibus, Pompon. ap. Non. 2. n. 66: præsentē his, Acc. *ibid.*: præsentē suis, Fenestella, *ibid.*: *exemplorum eligendi potestas*, Cic. Invent. 2. 2, for *exempla*: *facultas detur — agrorum condonandi*, for *agros*, Cic. Phil. 5. 3: *licentia diripiendi pomorum*, Suet. Aug. 98: *nominandi istorum potestas*, Plaut. Capt. 4. 2. 72: see above, Chap. I. Sect. X. § 7. n. III. Obs. 4: further, *quas daturus dixit*, for *se daturum esse*, Plaut. Asin. 3. 3. 44: *speraret (Penelope) visura Ulyssē*, for *se visuram esse*, Prop. 2. 9 (7). 5: *terra dolet iniecta*, for *se iniectam esse*, Hor. Od. 3. 4. 73: Virg. Æn. 2. 377, *sensit medios delapsus in hostes*, for *sensit se delapsum esse in medios hostes*, which is a Greek idiom, like the construction of the verb *αἰσθάνομαι*: see Viger.

Idiot. Græc. ling. Chap. VI. Sect. I. n. XVI, and Vechn. Hellen. ed. Heus. p. 357.

2.) Sometimes writers unite two substantives to one verb, or one verb to two infinitives, when, properly, it only applies to one: this is termed Zeugma; e. g. Sall. Iug. 46, *pacem an bellum gerens* perniciosior esset, in incerto haberetur, where *gerens* suits *bellum*, but not *pacem*, since we do not say *gerere pacem*: Sallust should have said, *pacem faciens an bellum gerens* &c. The following is a harsh construction, Sall. Iug. 14. 9, *semperne in sanguine, ferro, fuga versabimur?* viz. *versari* suits in *sanguine* and in *fuga*, but not in *ferro*: Nep. Hann. 8, *namque alii naufragio, alii a servis ipsius interfectum eum scriptum reliquerunt*, where *interfectum* corresponds to a *servis*, but not to *naufragio*: *periisse* would have been preferable: Ter. And. 3. 5. 18, *nam hocce tempus præcavere mihi me, haud te ulcisci, sinit*: Tacit. Ann. 12. 64, *quæ filio dare imperium, tolerare imperitantem nequibat*, where *quibat* is to be understood before *dare*. There are still harsher constructions, particularly in the poets; yet they are not so much peculiarities of the language, but of particular writers, especially when expressing strong emotion. *Nego* in particular is often joined to two sentences, so that in one of them *aio* must be understood; e. g. *negant Cæsarem mansurum, postulataque interposita esse*, sc. *aiunt, dicunt*, Cic. Att. 7. 15: *negat se pertimescere, virtuti suorum — credere*, Sall. Iug. 106, where *ait* or *dicit* is understood before *credere*: Demipho *negat esse cognatam? neque se scire*, sc. *dicit*, Ter. Phorm. 2. 3. 6.

3.) Sometimes the order of thought is anticipated, and the succeeding action is put first: this is called *Hysteron proteron*, i. e. the last first, and often occurs in expressions of violent emotion; e. g. Virg. *Æn.* 2. 353, *moriatur et in media arma ruamus*, for *in media arma ruamus et moriamur*. It sometimes occurs without emotion; e. g. Virg. *Æn.* 1. 264 (268), *moresque viris et mœnia ponet*, for *mœnia et mores*, i. e. *leges* &c., since the city must be built, before laws are enacted: Ter. Heaut. 3. 1. 21, *Chremes answers Menedemus, inquiring after his son, valet et vivit, for vivit et valet.*

4.) Sometimes two substantives are united by *et*, one of which

is used instead of an adjective; this is called Hendiadys, or ἐν διὰ δυοῖν, i. e. one by two, and is usual only in poets; e. g. Virg. Georg. 2. 192, *pateris libamus et auro*, for *pateris aureis*: yet such instances are less common than is generally supposed, since many apparent examples may be understood literally; and we should always, when it is possible, abide by the literal explanation: Virg. Æn. 1. 1, *arma virumque cano*, is not a Hendiadys for *virum armatum*, since *arma* may be interpreted *bella*, and explained, I sing of wars, and the hero &c.: and so in other places.

5.) Sometimes the construction is inverted, which is called Hypallage; e. g. Ovid. Met. 1. 1, in *nova fert animus mutatas dicere formas corpora*, for *corpora mutata in novas formas*: which, however, Burmann disapproves: Virg. Æn. 11. 202, *cœlum stellis fulgentibus aptum*, for *cui stellæ fulgentes aptæ sunt*: ibid. 4. 482: *fides apta pinnis*, Enn. ap. Cic. Off. 3. 29, i. e. winged: Liv. 33. 8, *simul, ne facile perrumperetur acies, dimidium de fronte demtum introrsus porrectis ordinibus duplicat*, for *dimidio — demto introrsus porrectos ordines duplicat*, if the reading be correct. In general, in such instances, it is unnecessary to suppose a Hypallage; e. g. Cic. Marc. 6, *gladium vagina vacuum in urbe non vidimus*; here *vacuum* is the same as *nudum, destructum, carentem*: hence there is no Hypallage, and *vaginam vacuum gladio*, would give a wretched sense: so *ebur* (i. e. *vagina ebore ornata*) *vacuum ense*, Ovid. Met. 4. 148. So some cite Virg. Æn. 3. 61, *dare classibus austros*, as if it were for *dare classes austris*: but it may be understood literally, by spreading the sail to bring the wind to the ship: so Virg. Ecl. 7. 47, *solstitium pecori defendite*, is not for *defendite pecus a solstitio*, but literally means, keep off the sun's heat from the flock; since this is one sense of *defendere*.

6.) Sometimes, what might be expected, does not follow: this is called Anacoluthon, ἀνακόλουθον, or *oratio ἀνακόλουθος* i. e. *carens consequentia*: and from it there arises a confusion in the construction; e. g. Ter. Hec. 3. 1. 6, *nam nos omnes, quibus alicunde aliquis obiectus est labos, omne, quod est interea, tem-*

pus, priusquam id rescitum est, *lucro est*. Here *nos omnes* does not well connect with *lucro est*, it should either have been *nobis omnibus*, or in *lucro ponimus*, *pro lucro habemus*. We must suppose that Terence, when he used *nos omnes*, intended to write *pro lucro habemus*; but that when he came to it, he imagined that he had put *nobis omnibus*, and therefore used *lucro est*: it was therefore negligence, and not design. Frequently the following sentence is wholly omitted: this happens from emotion, or even where the writer intended to add it. It is thus sometimes in Cicero's Epistles; e. g. ad Div. 14. 3. 9, *si perficitis, quod agitis, me ad vos venire oportet: sin autem: sed nihil opus est reliqua scribere*. Here, after *sin autem*, the sentence which should follow is omitted.

*Note*: There are, besides, many peculiarities in the ancients, which may be easily explained by the help of grammar, particularly under the direction of an able teacher, who carefully examines the thoughts and expressions. For this purpose the study of Sanctius' *Minerva*, and the notes of Perizonius, will be eminently useful. Yet these peculiarities do not always belong to the Latin language, but are confined to particular writers, and are sometimes nothing but errors.

## CHAPTER VIII.

*Of the Construction of Words with respect to the Quantity or Length of Syllables : i. e. with respect to Prosody.*

**A VERSE** consists of various feet: a foot of two or more syllables. We shall, therefore, first treat of syllables, next of feet, lastly of verses.

*Observations.*

1.) A verse (*versus*) properly means, a furrow in a field, a line in a book, from *verto* to turn, because at the end of a line we turn and begin again. In prosody it means a poetical line, a line of a poem consisting of a certain determined number of feet. It thus differs from the modern meaning of the term *verse*, which denotes a strophe or certain number of lines of a poem, after which the measure begins as from the first.

2.) Every learner of the language should understand and be accustomed to make verses, a) that he may be able to judge of Latin poetry; b) that he may be acquainted with the quantity of words which is best acquired in this way; c) that he may understand many particulars in the poets which are otherwise unintelligible.

3.) The art of making verses must not be confounded with that of poetry. The poet makes verses, but the verse-maker is not necessarily a poet. Versification is only the exterior of poetry; it merely relates to the construction of words according to the quantity of the syllables. But poetry moreover and especially consists in fine, exalted, affecting thoughts, descriptive paintings of man, virtues, vices, passions, and the whole compass

of nature. Such descriptions must generally be the product of the imagination, yet probable and natural; must relate to imaginary objects, and adorn some suitable and dignified subject, to which they properly apply. Poetry, therefore, is a kind of eloquence, but with a stronger, more sensible, and more affecting expression. We shall confine ourselves here to versification, as belonging to grammar.

## SECTION I.

*Of Prosody, or the Quantity of Syllables.*

A syllable is used by the poets as exclusively long or short, or as common, i. e. either long or short at pleasure. Long syllables are denoted by a straight mark —, short syllables by a bent one ∪, and a common syllable by ∩; as, ēst pātrīs. *Note*: producere, properly, to lengthen out, means to pronounce a long syllable, because the ancients extended it to the length of two short syllables. Corripere, properly, to snatch together, to seize rapidly, means to pronounce a short syllable, because it was spoken in a hasty manner, so as to be scarcely heard. Hence sometimes in verse two short syllables were substituted for a long one; e. g. Virg. Georg. 4. 38, tēnūiā is taken as a trisyllable, as if tēnwiā. On the contrary, a long syllable is used for two short ones; e.g. Virg. Ecl. 4. 49, cara deum soboles, magnum Iovis incrēmentum, where for the long syllable crē in incrementum, two short should properly have been used. Hence it also happens that in hexameter verse a dactyl and spondee are so often interchanged.

There are both general and particular rules for knowing the quantity of syllables, which must be severally explained.



## § 1.

*Of the Quantity of Syllables in general.*

The quantity of syllables can generally be learnt only from the poets. Their authority or example is properly the only rule. Hence grammarians say that a syllable is short or long by authority, that is, by the example of some poet. But since this is tedious for a learner, the following assistances are usually given, which are called general rules.

I.) A diphthong makes a syllable long; e. g. in *cœnæ* and *cautes*, the syllables *cœ*, *næ*, *cau*, are long. Yet *præ*, in the middle of a word and before a vowel, is sometimes found short; e. g. Virg. *Æn.* 7. 524, *Stipitibus duris agitur sudibusque præustis*. We may also notice, *ibid.* 3. 211, *Insulæ Ionio in magno &c.*, where *læ* is short, being followed by a vowel. This is in imitation of the Greek poets.

II.) When two consonants follow a vowel, they make it long, and the syllable in which it stands; e. g. *nunc* is a long syllable: so the first syllable in *collis*, *temno*, *discere*. X and z have the same effect, because they represent two consonants, as *rex*, *gaza*.

*Observations.*

- 1.) This concurrence of two consonants is called Position.
- 2.) The consonant h in prosody is not considered as a consonant, that is, has no more effect than if it did not occur; and therefore makes no position: e. g. in *adhuc*, *ad* remains short: so at the end of words; as, *serpit humi*, where *pit* remains short.

For many term it position when a word ends with a consonant and the next word begins with a consonant, as, *serpit tum*, where *pit* is long on account of *t* following.

3.) *Qu*, or (as others write) *qv*, makes no position, since *u* is properly a vowel : hence the first syllable in *aqua* is short, and so in other words. Some imagine that *Lucretius* has used the first syllable in *aqua* long ; e. g. 6. 551, *fit quoque ubi in magnas aquæ &c.* : but *Creech* reads, *fit quoque ubi magnas in aquæ &c.* : so again *ibid.* 868, *quæ calidum faciunt aquæ tactum atque vaporem* ; but *Creech* reads *laticis* for *aquæ*.

4.) When *l*, *m*, *n*, *r*, which are called liquids, follow one of the other consonants, called mutes, if the preceding vowel be short, the syllable may be either long or short. Thus the middle syllable in *volucris*, *alacris*, *lugubris*, *tenebræ*, is found both long and short, because it is short by nature, from *volūcer*, *alācer*, where *lu* and *la* are always short ; and *lugubris*, *tenebræ*, may come from the obsolete *lugūber*, *tenēber* &c. So in *patris*, *Atlas*, *Procne* &c., the first syllable is found both long and short. Yet here we must attend to the usage of poets ; e. g. 1.) the first syllable in *magnus*, *agnus*, *lignum*, *agmen*, *tegmen* &c., is never short, and in general the rule principally applies to the letter *r*, as in *patris*, *tenebræ* &c. ; and sometimes to the letters *l*, *m*, *n*, in Greek words, as *Atlas*, *Prōcne*, *Tēcnessa*, in *Horace* : 2.) the compounds of *ad*, *ob*, *sub* &c., are not included ; as *ablego*, *abnuo*, *obrepo*, *sublevo* &c., in which the first syllable is always long. 3.) It should be noticed, that the syllable can be long and short only when the liquid follows the mute, as in *patris*, not in *partis* &c.

But if the syllable, or in other words, if the vowel be naturally long, it always remains so, even though a mute and liquid follow ; e. g. *mātris*, *simulācrum*, *salūbris* &c., because *ma*, *la*, *lu*, are long by nature, or contain a long vowel.

III.) When *I*, used as a consonant, occurs in a simple word, in the middle between two vowels, it makes the preceding syllable long ; e. g. *peior*, *eius*, *maior*,

cuius &c. : probably, because it is contracted from ii ; e. g. maior, for maiior &c. : but if it occurs in a compound word, the preceding syllable remains short ; e. g. biugus, multiugus &c., where *bi*, *ti*, are short : probably, because here there is no contraction.

IV.) When two syllables are made one in pronunciation, which is called contraction, this single syllable is long by nature ; e. g. mi, for mihi : nil, for nihil : cogo, for coago : tibicen, for tibiicen : alius, Gen. for alius : ni, for nisi : malo, for mavolo, or magisvolo : bigæ, for biugæ : quadrigæ, for quadriugæ : nonus, for novenus : denus, for decenus : iunior, for iuvenior : fructus, pl. for fructues ; fructus, gen. sing. for fructuis.

V.) A vowel before another vowel or diphthong is short, as pius, tenuis, ruo, meæ &c. : so nihil, mihi &c., because h is not reckoned.

### Exceptions.

1.) A vowel which is long by nature, remains long ; e. g. alius, Gen. because it is a contraction. To this class belong words in ia, ea, eus &c., from the Greek. When i or e comes from a Greek long vowel or diphthong, it remains long ; e. g. Alexandria, Antiochia, Idololatria, Litanía, Samaria, Darius, Basilius, Arius, Dius &c., from *Αντιόχεια* &c. : chorea, platea, Museum, Laodicea, Pythagoreus, Spondeus, Epicureus, Æneas &c., from *χορεία*, *πλατεία* &c. : also chorëa, Virg. Æn. 6. 644, and platëa, Hor. Epist. 2. 2. 72, according to the Latin rule. Also the first syllable is long in Eos, Aer, Menelaus, Archelaus &c. : in Academia the penultima is long or short. Patronymics in eis, from nouns in eus, have the penultima generally long, but sometimes short, according to the Greek variation ; e. g. Nerëides, Virg. Æn. 5. 240, *Nereidum* &c. :

Ovid. Met. 13. 899, *Nerēides undis*. So in *Diana* the first, and in *Geryon* the middle, syllable is common.

2.) I in *fiō* is long, except when *r* occurs, when it is short : Ovid. Trist. 1. 7. 7, *omnia iam fient, fieri quæ posse negabam*.

3.) Genitives and datives of the fifth declension in *ei* have the penultima long when a vowel precedes ; e. g. *diēi*, *aciēi* &c. : when a consonant precedes, it is short ; as *rei*, *spei*, *fidei* : yet it is sometimes long ; e. g. *fidēi*, Lucret. 5. 103 : Enn. ap. Cic. Senect. 1 : *rēi*, Lucret. 1. 689 : 2. 111 : 6. 918.

4.) Genitives in *ius*, as *unius*, *totius* &c., have the penultima common ; except *solius*, *alius*, in which it is always long, and *alterius*, where it is short.

5.) The first syllable in *eheu* is long ; in *ohe* common.

6.) The vocatives *Cai*, *Vultei*, *Pompei*, have the penultima long.

7.) The old genitives in *ai* have the penultima long ; as *aulāi* &c.

8.) The particle *o!* before a vowel is common.

### Observations.

1.) *I*, when it is the last letter of a diphthong, is sometimes separated from it, and is then short ; e. g. Mart. 9. 94. 4, *Per-vigil in pluma Cāiūs ecce iacet* ; where *Caius* is a trisyllable.

VI.) Every final syllable of a word that ends in a consonant is long, when the next word begins with a consonant ; e. g. *quid censes ?* here *quid* is long, though in itself short : so, *nēc tu, āt me, sūm tamen* ; where *nec*, *at*, *sum*, are long.

VII.) Greek words retain in Latin their original quantity ; e. g. in *idolum*, the syllable *do* is long, because in Greek there is a long vowel. So in *Nilus* the

first syllable, in *Simois* the last syllable is long, because in Greek there is a diphthong. On the contrary, in *exodus*, *periodus*, *methodus*, *o* is short, because it is so in Greek. Hence it appears how necessary is the knowledge of Greek words for those who would pronounce Latin properly. *Note*: Yet the poets are not always so scrupulous; e. g. *chorea*, *platea*, occur with a short penultima &c.

VIII.) Sometimes the poets use a syllable as long, though it neither is nor can be long: 1.) in some long words, where the first three syllables are short, they use the first as long, in order that they may be able to make use of such words; e. g. *Priamides*, *Italiam* &c.: *Virg. Æn.* 3. 346, *Priamides* multis &c.; though *Pri* is short; as it is also in *Priamus*, *ibid.* 2. 56, *Priamique* arx. So *Italiam* is used with the first long, *ibid.* 5. 361, *Italiam* non sponte sequor; though the first syllable is short; e. g. *ibid.* 1. 111 (115), *Saxa* vocant *Itali*: 2.) they use the short final syllable of many words as long; e. g. *Ovid. Met.* 1. 114, *subiit* argentea proles; where *it* is used long: *ibid.* 193, *Fauniquæ* Satyrique; where *que* is long: *ibid.* 2. 247, *Tenarius* Eurotas; where *us* is long: *ibid.* 7. 644, *esse nihil*. At tu &c.; where *hil* is long: some think it is on account of the cæsure. They also use other freedoms; e. g. in *steterunt*, *absulerunt* &c., they sometimes have the penultima short.

IX.) We may here mention two other helps for learning the quantity: 1.) the pronunciation: 2.) analogy or resemblance.

1.) The pronunciation cannot properly be the rule of quantity, since it must first be determined by the quantity: nor could

it apply, unless we pronounced all Latin words with their proper quantity. But we pronounce the penultima of all dissyllables, whether long or short, as if it were long; e. g. bonus and malus, of which the penultima is short: and only in words which have more than two syllables, does our pronunciation of the penultima coincide with the quantity. Since, however, in words of more than two syllables our pronunciation of the penultima agrees with the quantity, we may sometimes hence determine the quantity of other syllables: thus in *impēdimentum*, *pe* is short on account of *impēdis*, and *di* long on account of *impēditum*: so *scri* in *scribo* is long on account of *rescribo*, *li* is short in *ligo*, on account of *colligo* &c.

2.) Sometimes analogy is useful; e. g. as the penultima is long in *tutēla*, it is so in *loquela*, *querela*: as the penultima is long in *virtūtis*, it is long in *salutis*, *iuventutis*: as from *corpus* we have *corpōris*, so from *pectus*, *pectōris*; from *tempus*, *tempōris* &c.: as from *amor*, *amōris*; so from *honor*, *honōris*; from *decor*, *decōris* &c.: as we say *amābo*, *docēbo*, *scribērem*; so *clamābo*, *monēbo*, *tollērem* &c. Yet here caution is necessary; e. g. though we have *amāre*, *amātum*, yet *circumdāre*, *circumdātum* &c.

## § 2.

### *Of the Quantity of the first Syllables in particular.*

I.) Derivatives retain the quantity of their primitives; e. g. since *do* is short in *dominus*, it is so in *dominor*, *dominari*, *dominatio*: since *le* is short in *lego*, it is also in *legam*, *legebam*, *lege*, *legere*, *legendi* &c.: on the contrary, since *le* is long in *legi*, it is also in *legerim*, *legeram*, *legissem*, *legero*, *legisse*: thus *gi* is short in *virginitas*, from *virginis*: *verecundus* has *re* long from *verēri*: *punio* has *pu* long, from *pœna*: *suffoco* has *fo* long, since it comes from *fauces*, instead of *suffauco*: and so on.

*Exceptions :*

1.) Some syllables which in the primitives are short, in the derivatives are long ; e. g. *hūmanus*, from *hōmo* : *rēgis* (*rex*) *rēgula*, from *rēgo* : *mācero*, from *mācer* : *sēcius*, from *sēcus* : *sēdes* (subst.), from *sēdeo* : *suspīcio*, from *suspīcor* : *tēgula*, from *tēgo* : *vōcis*, from *voco*, unless *voco* be from *vox*. To these some add *lēgis* (subst.), from *lēgo* : *lāterna*, from *lāteo* : *iūgerum* and *iūgis*, from *iūgum* : *pēnuria*, from *pēnus* : which is true, if these instances be correctly derived.

*Note* : a) It is singular that *fi* is short in *fīdes*, *fīdelis*, *fīdeliter*, *perfīdus*, *perfīdia*, but long in *fīdo*, *fīdus*, *fīducia*, although they all seem to be of the same origin : b) contraction naturally causes an exception : therefore *nōnus* for *nōvenus*, from *nōvem* : *dēnus* for *dēcenus*, from *dēcem* : *iūnior* for *iūvenior*, from *iūvenis*.

2.) On the contrary, sometimes syllables are short in the derivatives which are long in the primitives ; as *dīcax*, from *dīco* : *dūcis* (subst.), from *dūco* (unless *duco* be rather from *dux*) : *glōmero*, from *glōmus* : *lūcerna*, from *lūceo* : *mōlestus*, from *mōles* : *nāto*, from *nātum*, the supine of *no* : *nōta*, from *nōtus* : *pāciscor*, from *pax pācis* : *sāgax*, from *sāgio* : *sōpor*, from *sōpio* : *vāricosus*, from *vārix*. To these some add *ārista*, from *āreo* : *cōma*, from *cōmo* : *dītio*, from *dīs ditis* : though it is doubtful whether these be correctly derived. So from the supine *stātum* we have *stābilis*, *stātus*, *stātio*, *stābulum* &c. : so *ōdium*, from *ōdi* ; which last may be from the old present *ōdio*.

II.) Compounds retain the quantity of their simple words : e. g. *avōco*, *advōco* &c., from *vōco* : *adīmo*, *exīmo*, *redīmo*, from *ēmo* : *adspīro*, *conspīro*, from *spīro* : *collīgo*, *elīgo* &c., from *lēgo* : *decīdo*, *incīdo*, *accīdit*, from *cādo* : *decīdo*, *concīdo* &c., from *cādo* : *discēdo*, *concēdo* &c., from *cēdo* : *adīgo*, *exīgo* &c., from *āgo* : *impōtens*, from *pōtens* : *insānus*, *vesānus*, from *sānus* :

inīquus, from æquus : inīmicus, from āmicus : concū-  
tio, discūtio &c., from quātio : conquīro, inquīro &c.,  
from quæro &c. : so both syllables in quare must be  
long from quā rē : so quāpropter for quæpropter, from  
proper quæ.

### Observations :

1.) Some compounds vary from the quantity of their primi-  
tives ; e. g. a) some shorten the syllable which was long before  
composition ; as deiĕro, peiĕro, from iūro : innūbus, pronūbus,  
from nūbo : maledīcus, causidīcus, veridīcus, fatidīcus, from  
dīco : nihīlum, from hīlum, as some suppose, for ne hīlum qui-  
dem : agnītum, cognītum, from nōtum : semisōpitus, from sō-  
pitus. With these some reckon perfīdus, from fīdus ; but it  
should be derived from fīdes ; though fidus, fides, and fido, are  
allied : b) connubium, from nūbo, has the syllable nu some-  
times long, sometimes short ; e. g. Virg. *Æn.* 4. 535, connūbia  
supplex : and ibid. 1. 73 (77), connūbio iungam &c. : it is the  
same with the first syllable in gradivus, though it probably comes  
from grādus ; e. g. Ovid. *Met.* 5. 421, ducentem forte *Grādivo* :  
Virg. *Æn.* 3. 35, *Grādivumque* patrem &c. : c) the supine  
ambitum has the penultima long, though it comes from itum  
with short penult. So ambītūs ; e. g. Ovid. *Met.* 1. 37, iussit  
et *ambitæ* &c. : on the other hand, we have ambītus (subst.) and  
ambītio.

2.) When the first part of Latin compounds ends in a or o,  
the syllable is long : a) in a : quāre, quāpropter, quātenus ; ex-  
cept quāsi : b) in o : primōgenitus, contrōversus, retrōversus,  
quandōque, quandōcunque, aliōque, utrōbique &c. ; except hō-  
die, quandōquidem, ōmitto, ōperio &c., where o is short.

*Note* : In Greek words o is short when it represents omicron ;  
as argōnauta, bibliōpola, chirōgraphum, cecōnomus &c. : long,  
when it represents omega ; as Minōtaurus, Geōmetra. Yet  
*Iuv. Sat.* 3. 12, *Gemetres*.



3.) When the first part of a compound ends in e, i, u, y, and is not a preposition, the syllable is generally short; as *nēfas*, *nēfanus*, *nēfarius*, *omnīpotens*, *velīvolus*, *horrīsonus*, *unīversus*, *sīquidem*, *bīiuges*, *bīpes*, *quadrūpes*, *dūcenti*, *Polŷdorus*, *dūplex*, *mūltiplico* &c. : yet the last two may be long by position.

### Exceptions :

a) E is long in *trēvir* (i. e. *triumvir*), *venēficus*, *vidēlicet*, *rēfert* (impersonal), *nēquam*, *nēquitia*, *vēsanus*, *vēcors*, *nēdum*, *nēquaquam*, *nēquidquam*.

b) E is common in *liquefacio*, *tepefacio*, *calefacio*, *patefacio*, *rarefacio*.

c) I is long in *quīvis*, *cuīlibet*, *utrīque*, *plerīque*, *tantīdem*, *quantīvis*, *quantīcunque*, *ibīdem*, *ubīque*, *utrobīque*, *scīlicet*, *īlicet*, *sive*; to which *siqua* and *siquando* are added, but, properly, are two distinct words: further, the compounds of *diēs*; as *bīduum*, *trīduum*, *prīdie*, *postrīdie*, *merīdies*, *merīdianus*.

*Note*: The reason for most of them is, that the *i* is long by nature; e. g. *tantī*, *quantī* &c.

d) I is common in *quotidie*, *quotidianus*, *ubivis*, *ubicunque* &c.

e) *Idem*, from *is* and *dem*, has *i* long in the masculine and short in the neuter; as, *per quod quis peccat*, *per idem* *punitur* *et idem*.

4.) Prepositions which end in a single consonant, in composition, remain short; as *ābigō*, *īneo*, *sūbeo*, *pērago*, *intēreo*, *pēreo*, *cīsalpinus*, *īnhabito*, *supērado*, *circūmeo*: though when followed by a consonant, the syllable is long by position; as *concurro*, *iniicio* &c.

5.) Monosyllabic prepositions which end in a vowel, in composition, when followed by a consonant, are long; as *āverto*, *dēpono*, *ēligo*, *prōfero*, *dīiudico*, *sēiungo*, *vēsanus*: so *tra*, for *trans*; e. g. *trānare*, *trāiicere* &c. : but before a vowel or *h*, are

short; e. g. *děamo, dĕhisco, prĕinde, sĕorsum*. The dissyllables have the last syllable short; as *antĕfero*: except *contrā* before a consonant, as *contrā dico*.

### Exceptions:

a) *Re* in compound words is generally short; e. g. *rĕfero*: yet it is long in *refert* (Impers.), *reiicio, reiecto*: sometimes in *religio, reliquiæ, recido, reduco, reficio, refugio, refero* and *relatum, repello, reperio*; where some believe that the following consonant must have been doubled; as *relligio, relliquiæ, reppulit, repperit &c.*: and this reduplication is found in many editions of the poets.

b) *Di* is short in *dirino* and *disertus*, but otherwise long.

c) *Pro* is short in *procella, profanus, profari, profecto, profectus, proficiscor, profiteor, profugus, profundus, prohibeo, pronepos, protervus*: also in Greek words (from  $\pi\rho\delta$ ); as *propheta, prologus, prodromus &c.*: it is common in *procumbo, procuro, procreo, propino, propago* (verb and subst.), *propello, propulso, professus, profusus, profugio*: it is also long in *procello*; e. g. *dum furibunda mero mensam procellis et in me*, Prop. 3. 8. 3, where some editions have *propellis*.

III.) Dissyllable perfects and supines have their penultima long, which is equivalent to the temporal augment in Greek, as the reduplication in *cecidit &c.* is like the syllabic augment; e. g. *lĕgo lĕgi; cĕveo cĕvi; sĕdeo sĕdi; fĕveo fĕvi; mĕveo mĕvi; ĕgo ĕgi; ĕdo ĕdi; cĕpio cĕpi; fĕdio fĕdi; fĕgio fĕgi; ĕmo ĕmi; linquo liqui; vĕdeo vĕdi; fĕcio fĕci; so ĕdi, nĕvi &c.*: even where a vowel comes before another; as *rĕo, rĕi &c.*

### Exceptions:

1.) In seven dissyllable perfects the penultima is short, *dedi, tuli, steti, stiti* from *sisto, bibi, fidi* from *findo, scidi* from *scindo*;

with their compounds, as *addidi*, *adtuli*, *circumsteti*, *constiti*, *ebibi*, *diffidi*, *conscidi* &c.

*Note:* We must not confound *abscīdi* from *abscindo*, and *abscīdi* from *abscīdo* (from *cædo*).

2.) In nine dissyllable supines the penultima is short; *datum*, *ratum*, *satum*, *itum*, *litum*, *citum*, *quitum*, *situm*, *rutum*, from *do*, *reor*, *sero*, *eo*, *lino*, *cio*, *queo*, *sino*, *ruo*; with their compounds, as *circumdatum*, *abitum* (except *ambītum*, from *ambio*), *consitum*, *illitum*, *desitum*, *dirutum* &c. So also the correspondent participles; e. g. *consitus* &c. *Note:* *Citum* or *citus*, from *cio*, *cire*, has the penultima long; e. g. *excītus*, from *cio*, *Virg. Æn.* 4. 301 : 7. 376 : *Ovid. Met.* 2. 779 : *excītus*, from *cio*, *Virg. Æn.* 10. 38 : *Lucan.* 5. 498 : *Sil.* 7. 634.

3.) Four perfects have the first syllable short, though from presents with the first long; *genui*, from *gigno*, though properly from *geno*: *potui*, from *possum*, properly from *potis*: *posui*, from *pono*: *coegi*, from *cogo*, properly from *coago*.

4.) The supine *statum*, from *sto*, with its compounds, has the syllable *sta* long; but *statum* from *sisto*, and compounds of *sto* which have the supine in *situm*, make the penultima short; as *præsitum* &c.

IV.) When the perfect has a reduplication of its first syllable, which is the syllabic augment, and is then a trisyllable, the first and second syllables are short; as *cēcīdi*, *cecini*, *didici*, *pepuli*, *peperi*, *pupugi*, *tutudi*, *tetigi*, from *cado*, *cano*, *disco*, *pello*, *pario*, *pungo*, *tundo*, *tango*.

*Note:* Yet the second syllable may be long by position; as *poposci*, *cucurri*, *peperci*, *fefelli* &c.: also *cecīdi*, from *cædo*; *pepēdi*, from *pedo*.

V.) Polysyllable perfects in *vi* and *si*, and supines in *tum* and *sum*, have their penultima long; as *amo*,

amāvi, amātum; cupio, cupīvi, cupītum; quæro, quæsīvi, quæsītum; divido, divīsi, divīsum; peto, petīvi, petītum: so solūtum, statūtum, volūtum, minūtum &c., from solvo, statuo, volvo &c. On the contrary, supines in *itum*, which do not come from perfects in *ivi*, have their penultima short; as fugio, fugi, fugītum; noceo, nocui, nocītum; credo, credidi, credītum; cognosco, cognovi, cognītum; agnosco, agnovi, agnītum &c.: except recenseo, recensui, recensitum, of which the penultima is long.

VI.) The quantity of the penultima may often be known from the analogy of the declension or conjugation; e. g. corpōris, from corpus; so pectōris, from pectus &c.: legēbam; so also scribēbam. Yet this help sometimes fails; e. g. das, da, from do, are long, as amas, ama: but in the other words from do, da is short; as dāmus, dātis, dābam, dāre, dātum &c.: so also circumdāmus &c.

VII.) In the first person plural of verbs, *umus* has the penultima always short; as sūmus with the compounds, possūmus, prosūmus &c.; quæsūmus, from quæso; volūmus, nolūmus, malūmus &c.

VIII.) The plural terminations of verbs *imus* and *itis*, have the penultima short; as legimus, legitis; amabimus, amabitis &c.; except the present of the fourth conjugation; as audīmus, audītis; with sīmus, sītis, and their compounds; as possīmus, possītis: so velīmus, velītis; nolīmus, nolītis; malīmus, malītis.

*Note:* The penultima of the second person plural of the future perfect is also sometimes found long; e. g. Ovid. Met. 6.

357, *vitam dederūtis* in unda : *contigerūtis*, Ovid. Pont. 4. 5. 6 : *transierūtis*, *ibid.* 6.

IX.) Datives and ablatives in *bus* and *bis* have their penultima in *a*, *e*, or *o*, long ; as *deabus*, *rebus*, *nobis*, *ambobus* : in *u* or *i* short ; as *artibus*, *quibus*, *lacubus*.

*Note* : *Bobus*, or the more usual form *bubus*, has the penultima long, by contraction from *bovibus*.

X.) The third person plural of the active indicative perfect has its penultima in *e* long ; as *amaverunt*, *amavere*, *legerunt* &c. Yet sometimes the poets use it short ; as Virg. *Æn.* 3. 48, *obstupui*, *stetēruntque comæ*, *vox faucibus hæsit* : so *tulērunt*, Virg. *Ecl.* 4. 61 : *annuērunt*, Hor. *Sat.* 1. 10. 45 : *dedērunt*, Hor. *Epist.* 1. 4. 6 : *abstulērunt*, Ovid. *Met.* 6. 617 : *defuērunt*, *ibid.* 585 : *abfuērunt*, *ibid.* 10. 55 : *paruērunt*, *ibid.* 4. 225. &c.

XI.) Nouns in *al*, *are*, *aris*, have their penultima long ; as *tribunal*, *vectigal*, *altare*, *solaris*, *speculare*, *specularis*, *talaris*, *torale* ; except *animal*, *capital*, *toral* for *torale*, *mare*, *bimaris*, *torcular*, *specular* for *speculare* : and foreign words ; as *Hannibal*, *Hasdrubal*, *Phalaris* &c., of which the penultima is short.

XII.) Latin words in *le*, *ela*, *ola* and *etum*, have their penultima long ; as *cubile*, *monile*, *loquela*, *tutela*, *cœnopola*, *propola*, *arboretum* &c. : except *insile*, a rare word used by Lucret. 5. 1352, where *insilia* occurs, for which Vossius would read *ensilia*, and Greek works with  $\epsilon$ , as *Nephele*, *Cybele* &c.

XIII.) Words in *do*, *go*, have the penultima long ; as *alcedo*, *capedo*, *caligo*, *imago* ; except *comedo*,

unedo, spado, ligo, harpago, Macedo. Yet in Macedonia we find *ce* long ; Ovid. Met. 12. 466, qui clypeo, galeaque, *Macedoniaque* sarissa : more probably from the impossibility of otherwise using it in verse, than that it was ever written in Greek with η.

XIV.) Words in *icus, idus*, have their penultima short ; as rusticus, famelicus, vitricus, herbidus, limpidus, lividus, Gallicus &c. : except amicus, pudicus, apricus, posticus, mendicus, caprificus, lumbricus, umbilicus, and proper names in *icus*, as Andronicus, Granicus &c.

XV.) Superlatives and derivatives in *imus*, from nouns, have their penultima short ; as doctissimus, celerissimus, citissimus, maritimus, legitimus, millesimus, decimus &c. : except primus, imus from inferus, bimus, trimus, quadrimus, patrimus, matrimus, opimus.

*Note* : When the superlatives or other adjectives end in *umus* for *imus*, the quantity remains unaltered ; as decūmus, optūmus, maxūmus &c.

XVI.) *I* before *v* is long ; as dives, divus, rivus, vivus, vivo, lixivia, furtivus, Gradivus &c. : so also *audi*, *peti* &c. : except *nivis* from *nix*, *bivium*, *trivium*, *redivivus*.

XVII.) *Bi* and *tri* are short in composition ; as biceps, triceps, bidens, tridens, bifrons, triformis, tricorpor &c. : except *biduum*, *triduum*, *bigæ*, *trigæ* &c., where they are long.

*Note* : *Bigæ* and *trigæ* are properly for *biugæ*, *triugæ*, and therefore long by contraction.

XVIII.) Nouns in *inus*, from names of animals, have

the penultima long ; as anserinus, asininus, equinus, lupinus, cadaverinus &c. : to these we may add intestinus, intergerinus, mediastinus, internecinus, marinus, supinus, divinus, genuinus, pulvinus, inquilinus, libertinus, inopinus, binus, trinus, quinus, matutinus, vespertinus, clandestinus, adulterinus, peregrinus, vicinus, collinus : further, proper names, and gentile names ; as Ticinus, Iustinus, Valentinus, Sibyllinus, Aventinus, Fescenninus, Venusinus, Tiberinus, Gabinius, Collatinus &c. : and relative names ; as sobrinus, consobrinus, amitinus. On the contrary, the penultima is short in those which denote a material, or are derived from inanimate things, as trees, stones &c. ; e. g. faginus from fagus, adamantinus, amaracinus, amygdalinus, crystallinus, cedrinus, oleaginus, cupressinus, crocinus, myrrhinus, prasinus, succinus (made of amber), oporinus (from the Greek ὀπωρινός, autumnal), coccinus &c. : to which we add crastinus, perendinus, pristinus, serotinus, diutinus, vaticinus, faticinus, hornotinus, pampinus, acinus, fraxinus, cophinus.

XIX.) Masculine patronymics in *ades* have their penultima short ; as Anchisiādes, Æneades, Æneadæ.

XX.) Masculine patronymics in *ides*, from nouns in *eus*, have *i* (which stands for *ei*) long ; as Atrides, Pelides, Thesides &c., from Atreus, Peleus, Theseus &c., which are properly contractions for Atrides, Peleides, Theseides. But when *e* is used before *i*, both syllables are short ; as Thesēidæ posuere, Virg. Georg. 2. 383.

XXI.) Masculine patronymics in *ides*, which come from nouns of the second declension in *us*, and the

third in *or*, *on* &c., have *i* short; as Æacides, from Æacus: Priamides, from Priamus: Æsonides, from Æson: Agenorides, from Agenor &c. But those from nouns in *es* (Gr. ης) have *i* long; as Neoclides, from Neocles, Ovid. Pont. 1. 3. 69: so the descendants of Hercules are called Heraclidæ, from Ἡρακλῆς.

*Note:* Yet Belides comes from Belus, and Amphiaraides, from Amphiarus, with a long penultima; e. g. Virg. Æn. 2. 82, si forte tuas pervenit ad aures *Belidæ* nomen &c.; unless perhaps it be supposed that the ancients said Beleus as well as Belus: Ovid. Fast. 2. 43, *Amphiaraides* Naupactoo Acheloo.

XXII.) Feminine patronymics in *eis* and *ne* make the penultima long; as Brisēis, Chrysēis, Nerēis, Nerīne. Yet we have Nerēis, Ovid. Met. 11. 259, *Nereis* ingreditur &c.

XXIII.) Greek words in *aon* and *ion*, with *o* short in the genitive, have their penultima long: but with *o* long in the genitive, they make their penultima short; as Amythāon, Gen. āōnis: Ἴon, Iōnis, or Ἴον, Iōnis.

XXIV.) Latin words in *ilus* and *ulus* have a short penultima; as rutilus, garrulus, credulus, figulus &c.: but proper names, and Greek words, have a long penultima; as Iulus, Gætulus, Thrasybulus, Aristobulus &c.: yet Zoilus, Troilus, Æschylus.

XXV.) Adverbs in *tim* have their penultima long; as virītim, summatim, curiatim &c.: except adfātīm, properly two words, ad fatīm, perpētīm: in statīm the penultima is common; but some distinguish stātīm (immediately) from statuo, and stātīm (steadily) from sto.



XXVI.) Words in *alis*, *elis*, *ulis*, have a long penultima ; as *aqualis*, *fidelis*, *edulis* &c.

XXVII.) Words in *ilis*, from a noun, have a long penultima ; as *civilis*, *herilis*, *senilis*, *puerilis* ; except *dapsilis*, *humilis*, *parilis*, and those which end in *tilis* ; as *aquatilis*, *fluviatilis*, *umbratilis* &c. ; together with *gracilis*, *similis*, and its compounds : those from verbs have their penultima short ; as *agilis*, *facilis*, *fertilis*, *fictilis*, *credibilis*, and all in *bilis* : also *Thestylis*.

XXVIII.) Words in *acus* have *a* short ; as *amaracus*, *abacus*, *Ægyptiacus*, *maniacus* &c. : except *meracus*, *opacus*.

XXIX.) Diminutives in *olus*, *a*, *um*, *ulus*, *a*, *um*, have a short penultima ; as *urceolus*, *unciola*, *tuguriculum*, *regulus*, *ratiuncula*, *corculum*.

XXX.) Words in *aca*, *ica*, *uca*, have their penultima long ; as *cloaca*, *lorica*, *Nasica*, *festuca*, *lactuca* &c. : except *brassica*, *fabrica*, *alica*, *fulica*, *carica*, *phalarica* or *falarica*, *pedica*, *mantica*, *pertica*, *scutica*, *tunica*, *veronica*, *vomica* : and Greek words ; as *grammatica*, *logica*, *rhetorica* &c.

XXXI.) Words in *fa*, *ga*, have the penultima long ; as *scrofa*, *auriga*, *collega* : except *caliga*.

XXXII.) Words of more than two syllables in *ula* have *u* short ; as *merula*, *fabula*, *tabula*, *matula*.

XXXIII.) Words in *ma* have the penultima long ; as *axioma*, *thymiama*, *acroama*, *diadema* : except *victima*, *lacryma*, *lacruma* or *lacrima*, *Anathema*.

XXXIV.) Words in *ana*, *ena*, *ona*, *una*, have the penultima long ; as *campana*, *membrana*, *crumena*, *lagna*, *laniena*, *annona*, *matrona*, *lacuna* : except *Matrōna*, *Sequāna*.

XXXV.) Words in *ina* have their penultima either short, as *buccina*, *tibicina*, *femina*, *fuscina*, *lamina*, *machina*, *pagina*, *patina*, *sarcina*, *trutina*, *apinæ*, *nundinæ*, *Catina*, *Matina* &c. ; or long, as *culina*, *farina*, *hemina*, *Camarina*, *regina*, *medicina*, *tonstrina*, *sagina*, *urina*, *rapina*, *resina*, *haruspicina*, and female names.

XXXVI.) Polysyllables in *pa*, and words in *qua*, have their penultima short ; as *alapa*, *upupa*, *aqua*, *siliqua*.

XXXVII.) Words in *ora* and *ura* have their penultima long ; as *Polydora*, *Theodora*, *censura*, *figura*, *natura*, *cynosura*. Yet we have *amphōra*, *Mandra-gōras*.

XXXVIII.) Words in *yra* have a short penultima ; as *Anticyra*, *Ephyra* : except *Corcȳra*.

XXXIX.) Words in *usa* have the penultima long ; as *Creusa*, *Syracusa*, *Arethusā*, *Musa*.

XL.) Words in *ata* and *ota* have the penultima short ; as *andabata*, *Sostrata*, *rota* : or long, as *pirata*, *idiota* &c.

XLI.) Words in *eta* and *uta* have the penultima long ; as *moneta*, *cometa*, *metreta*, *poeta*, *propheta*, *planeta*, *rubeta*, *aluta*, *cicuta*, *Matuta*.

XLII.) Words in *ita* have the penultima short ; as *amita*, *navita*, *hypocrita*, *orbita*, *semita* : except *cassita*, *galerita*, *pituuta*.

XLIII.) Words in *inum, aso, iso*, have their penultima long; as *salinum, pistrinum, agaso, equiso*: except *succinum*.

XLIV.) Greek words in *ne*, not patronymics, have their penultima short; as *Clymene, Melpomene, Mnemosyne, Euphrosyne* &c.

XLV.) Words in *icum, ulum, icen*, have the penultima short; as *triticum, viaticum, epulum, sæculum, pabulum, stabulum, fidicen* &c. : except *tibicen*, for *tibiicen*.

XLVI.) Words in *abrum, ubrum, acrum, ucrum, atrum, atum, itum, utum*, have the penultima long; as *candelabrum, delubrum, lavacrum, involucrum, veratrum, lupatum, aconitum, verutum*: in *barathrum* it is common; in *defrutum*, short.

XLVII.) Words in *umen* have the penultima either short, as *columen*, or long, as *legumen, alumen*. Especially it is long in substantives derived from supines; as *volumen*, from *volvo*: *statumen*, from *statuo* &c.

XLVIII.) Words in *itas* have the penultima short; as *bonitas, castitas* &c.

XLIX.) Words in *er* have the penultima either short, as *coluber, ceber, volucer, alacer, degener, celer* &c., or long, as *cadaver, papaver, suber, tuber, uber, acer* (adj.) *macer* &c.

L.) Words in *anar, inar, unar, ites*, have the penultima long; as *lupanar, pulvinar, lacunar, sorites*.

LI.) Words in *itor*, derived from nouns, are short in the penultima; as *ianitor, portitor, vinitor*: but those from supines follow the quantity of the supines; as *auditor*, from *auditum*: *genitor*, from *genitum* &c.

LII.) Foreign words in *alus* have the penultima short; as Attalus, Dædalus, Euryalus, Thessalus &c. : except Pharsalus, Sardanapalus, Stymphalus.

LIII.) Greek words in *elus* and *olus* follow the quantity of the original word; as Sthenelus, Æolus; but Phaselus, Pactolus.

LIV.) Foreign words in *amus*, *emus*, and superlatives in *emus*, as extremus, postremus, supremus, have the penultima long; except Hippodamus.

LV.) Latin words of more than two syllables in *anus*, *enus*, *onus*, *unus*, have the penultima long; as urbanus, decanus, serenus, patronus, ieiunus, tribunus; except compounds from manus, as longimanus: Greek words generally have the penultima short; as Dardanus, Stephanus, Eridanus, Helenus, Philoxenus, Antigonus &c.: except polygonus, trigonus, tetragonus &c.: here all depends on the original word.

LVI.) Words in *apus*, *ipus*, *opus*, have the penultima long, according to their Greek originals; as Priapus, Messapus, Euripus, Æsopus, Hyssopus, Pyrōpus: but Œdipus, dasypus, polypus.

LVII.) Derivatives in *quus* have the penultima long; as antiquus, obliquus, iniquus: except the compounds of sequor, loquor and linquo; as pedisequus (pedisequus), vaniloquus, reliquus &c.

LVIII.) Words in *rus* generally have the penultima long; as carus, amarus, verus, severus, sincerus, canorus, securus &c.: and the Greek magirus, papyrus, Epirus &c.: except merus, numerus, humerus, ferus

&c. : and many Greek words ; as Pindarus, Cerberus, camurus, Craterus, Pierus &c.

LIX.) All Latin words in *osus* have the penultima long ; as *vinosus*, *piscosus*, *generosus*, *otiosus* &c.

LX.) Latin words in *tus* make the penultima long ; as *barbatus*, *ferratus*, *ceratus*, *auratus*, and other participles, *magistratus*, *facetus*, *auritus*, *crinitus*, *cornutus*, *pollutus* ; except *arbutus*, and derivatives from *supines* with a short penultima ; as *habitus*, *exitus*, *sonitus*, *exercitus* &c. Derivatives from the Greek follow their originals : some are short ; as *Theocritus*, *Herodotus*, *Iapetus* : others long ; as *Heraclitus*, *Paracletus*.

LXI.) Verbs in *igo*, *ilo*, *ulo*, have the penultima either short, as *litigo*, *mitigo*, *navigo*, *remigo*, *fumigo*, *ventilo*, *rutilo*, *sibilo*, *ambulo*, *postulo*, *cumulo*, with the deponents *æmulor*, *speculor* ; or long, as *caligo*, *castigo*, *fatigo*, *infligo*, *confligo*, *compilo*, *expilo*, *oppilo*, *suppilo*, with *adulor*, *depeculor*.

LXII.) Verbs in *ubo*, *ino*, have the penultima short ; as *titubo*, *cubo*, with its compounds *accubo* &c. ; *lancino*, *inquino*, *destino*, *fascino* &c. : except *nubo*, *glubo*, with their compounds, *propino*, *festino*, *sagino*, *inclino*, *declino*, *reclino* : so also *opinor*.

LXIII.) Frequentative verbs in *ito*, *ico*, have the penultima short ; as *clamito*, *factito*, *vellico*, *albico*, *nigrico*, *fodico*, *candico*. Those in *so* are long ; as *vīso*, *revīso* &c.

LXIV.) The following remarks will facilitate the knowledge of the quantity of the antepenultima :

1.) Derivatives in *ocinium* have *o* long and *i* short; as *patrōcīnium*, *lenōcīnium*, *tirōcīnium*.

2.) Diminutives in *iculus*, *a*, *um*, have *i* short; as *pisciculus*, *colliculus*, *pellicula*, *viticula*, *craticula*, *reticulum*. Yet in *viticula*, *craticula*, *cuticula*, it is sometimes long: also in *cornicula*, *Horat.*, from *cornix īcis*, and so in other words where *i* is long in the primitive; e. g. *lodīcula*, from *lodix īcis*; *lorīcula*, from *lorīca*; *canīcula*, *Hor. Sat. 2. 5. 39*. On the contrary, diminutives in *icellus* have *i* always short; as *mollicellus*.

3.) Derivatives in *aceus*, *aneus*, *arius*, *arium*, *aticum*, *aticus*, *abilis*, *atilis*, *aculum*, *acundus*, *monium*, *iticus*, *icius*, and *orius*, have the antepenultima long; as *testaceus*, *momentaneus*, *senarius*, *aquaticus*, *viaticum*, *amabilis*, *aquatilis*, *tabernaculum*, *facundus*, *patrimonium*, *adventicius*, *meritorius*. Yet it is short in the following: a) some Greek words; as *emphaticus*, *hepaticus*, *ecstaticus*, *aromaticus*: b) derivatives which follow the same quantity in their primitives; as *hābilis*, from *hābeo*: *iāculum*, from *iācio*: c) those in *monium*, when this termination is a part of the word itself; as *Strymōnius*: d) words in *icius*, derived from nouns; as *natalicius*, *floralicius*: except *novīcius*.

4.) Words in *olentus* have *o* short; as *sanguinolentus*.

5.) Words in *ulentus*, *urius*, *uria*, and *urio*, whether nouns or desiderative verbs, have *u* short; as *luculentus*, *Mercurius*, *luxuria*, *decuria*, *centurio*, *decurio*, *esurio*, *parturio*. On the contrary, *prurio*, *ligurio* (for which *ligurrio* occurs), *scaturio*, *scalpturio*, because they are not desideratives, or not so used, have *u* long; as also *penuria*, *curia*, *iniuria*: also *Fūrius*, *Ovid. Fast. 1. 641*.

6.) Words in *itudo* have *i* short; as *altitudo*, *longitudo*, *magnitudo*, *similitudo* &c.

7.) Derivatives in *aculus*, *alius*, *erius*, *ibilis*, *ilius*, *ilium*, *inius*, *ipulus*, *yrius*, *itimus*, *dius*, have the antepenultima short; as *vernaculus*, from *verna*; *Mænalius*, *ætherius*, *ærius*, *credibilis*,

auxilium, Flaminius, Assyrius, manipulus, finitimus, dimidius : to which belong Tiberius, Ovidius : except sērius and pap̄yrius.

8.) The following have the antepenultima long ; contumelia, Cornelius, Cyllenius, centesimus, millesimus &c., conchylium, equirium, capitolium, Cimolius, acrimonia, tentorium, prætorius, prætorium, idoneus, peculium, Amulius. Some add Marubium, a plant and the name of a town, but incorrectly : see Colum. 10. 356 : Sil. 8. 506 : Virg. Æn. 7. 750.

LXV.) *U* is short in the old preposition *indu*, for *in*, for which also *endo* is used : also *u* between two consonants, of which the last is *v* ; as *indūperator*, for *imperator* ; *indūgredi*, for *ingredi* ; *iūvo*, *iūvenis*, *flūvius*, *dilūvium* : except *Iūverna* in Juvenal, for *Hibernia*.

LXVI.) The quantity of the penultima in genitives of the third declension has been already mentioned, Part I. Sect. I. § 5, to which the reader is referred.

### Final Observation :

In all foreign words, attention must be paid to the language from which they are derived ; e. g. words from the Greek generally retain their original quantity ; as *fāma*, from *φῆμη* : *ōvum*, from *ὄων* : *vēr*, from *ῆρ* : so *Sirius*, *Thrasylulus*, and others. Sometimes, however, we find a variation ; as in *chorea*, *platea*, mentioned before.

### § 3.

#### Of the Quantity of Final Syllables.

I.) Monosyllables terminating in a vowel or *h* are long ; as *a*, *ah*, *me*, *te*, *si*, *pro*, *proh* &c. : except enclitic particles, which are affixed to their proper words ;

as que, ne, ve, ce, te, pse, pte ; e. g. virumq̄e, Davus-  
ně, aliusvě, hiccě, tutě, eampsě, suoptě.

II.) Monosyllabic nouns which end in a consonant are long ; as lac, sol, sal, ver, ren, splen, fur, ius, rus, os (oris), lis, mus, par, with its compounds dispar, impar &c. : also the particles quin, sin, en, non, cur : so plus, Ovid. Rem. 535, 547. Yet the following are short ; fel, mel, vir, cor, os (ossis), vas (vadis), vel, an.

III.) *A, e, y*, are short ; as mensa, Nom. and Voc., pira, poëma, ducenta, turpe, corpore, ille, audire, ante, moly &c.

### Exceptions.

1.) With *a* long :

a) Particles and indeclinable words ; as antea, infra, supra, propterea, contra, ultra, frustra, interea, præterea, triginta, quadraginta, quinquaginta &c. Yet *a* is short in ita, quia, postea, eia : also wé have trīgintā, Virg. Æn. 1. 269 (273) : but trīgintǎ, Manil. 2. 322 : sexagintǎ, Mart. 12. 26. 1 : nonagintǎ, Auson. Ep. 5. 5.

b) Imperatives of the first conjugation ; as ama &c.

c) Ablatives of the first declension ; as mensa, nigra &c.

d) Vocatives of the first and third declensions from masculine nouns in *as* ; as Ænea, Palla (from Pallas antis).

2.) With *e* long :

a) Ablatives of the fifth declension ; as re, die, with their compounds, hodie, pridie, postridie, quare : also fame, because fames was originally of the fifth declension.

b) Imperatives of the second conjugation ; as doce &c. : yet we sometimes find cavě ; e. g. Hor. Sat. 2. 3. 37, 177 : 2.



5. 75 &c. : also valē, when a vowel follows ; e. g. Virg. Ecl. 3. 79, et, longum formose vale, *vale*, inquit, Iola : Ovid. Met. 3. 501, *vale*, inquit et Echo : or when it is compounded with dico ; as Ovid. Trist. 1. 7. 21, *valedicere* saltem. So vidēsis, Pers. Sat. 1. 108 : respondē poeta, Mart. 3. 4. 7 : yet we also have respondēre of the third conjugation.

c) Adverbs from adjectives of the second declension ; as docte, pulchre, optime, ægre : so ferme, fere, ohe : yet in bene, male, the last syllable is always short.

d) Greek words 1.) of the first declension ; as Euterpe, Melpomene, Anchise, Alcide : 2.) neuter plurals ; as mele, Tempe : these follow the Greek η.

IV.) *I* and *u* are long ; as domini, auri, si, manu, diu.

### Exceptions:

1.) Mihi, tibi, sibi, ibi, ubi, uti, with the compounds sicubi, sicuti, veluti, have the last syllable common : but ibīdem, ubīque, utīque, are invariable.

2.) In nisi, quasi, cui when used as a dissyllable, the last syllable is short ; but *i* is long in cuique : also in quasi, Lucret. 2. 291 : 5. 728, though in other places he uses it short ; e. g. 4. 1008 : 6. 971. Also in nisi ; e. g. Sidon. Carm. 15. 104, cum denique saxa Sint tantum penitusque *nisi* nihil esse probentur, where some read nihil nisi esse probentur ; so that nisi is not elided before esse. *I* is also short in the Greek vocatives ; as Daphni, Alexi, Iri : and when *s* final is omitted ; as dabi' for dabis, Catull. 116. 8.

3.) *U* is short when *s* final is omitted ; as minu' for minus, Lucret. 1. 977 : also in *indu*, for *in*, Lucret. 2. 1095, and *nenu*, for *non*, Lucret. 3. 200.

V.) *O* is generally common ; as sermo, ego, cano, quando, ergo for igitur.

*Exceptions :*

With *o* long :

1.) Datives and ablatives of the second declension ; as *domino, pleno, quo, eo* &c. : to which belong *paulo, multo, tanto, quanto*, which are called adverbs, but are really ablatives of the neuter gender, and to which almost all the following adverbs might be added. With these we may reckon gerunds in *do*, which are properly datives or ablatives of the second declension. Yet these sometimes occur short ; as *Ovid. Her. 9. 126, Fortunam vultus fassa tendo suos* : yet this is never used by *Virgil*.

2.) Adverbs, as they are generally called, which are derived from nouns ; as *subito, falso, certo, merito* &c., which are properly ablatives ; together with *adeo, ideo, eo, quo, ultro, profecto, idcirco, ergo* on account of. Except *modo, dummodo, postmodo, illico, imo, cito, postremo*, and the verb *cedo*, i. e. *dic*, in which *o* is almost always short. In *vero, sero, quomodo*, it is common ; e. g. *verō, Virg. Æn. 2. 309 : verō, Stat. Theb. 2. 187 : Val. Flacc. 5. 321 : serō, Tibull. 1. 9 (8), 41 : Ovid. Art. 3. 676 : ibid. Remed. 91 : serō, Mart. 1. 32. 8 : Iuvenal. 1. 169 : quomodō, Catull. 10. 7 : quomodō, Hor. Sat. 1. 9. 43 : Mart. 3. 15. 2.*

3.) Greek words in *o*, from  $\omega$  ; as *Dido, Clio*, and the genitive *Androgeo* &c.

VI.) *C* is long ; as *dic, huc, hac, sic, illuc* &c. : except a) *nec* and *donec*, in which it is short : b) *fac* is oftener short than long : c) *hic*, the pronoun, is common ; but *hic*, the adverb from *heic*, is long.

VII.) *B, d, t, l, m, n, r*, are short ; as *ab, ad, caput, animal, flumen, pater*. *M* is mentioned only because it occurs in some old poets, as *Ennius* and *Lucretius* ; e. g. *vomerem atque locis* &c., *Lucret. 4. 1268* :

but in later poets, as Virgil, Horace &c., the syllables *am*, *em*, *im*, *um*, before a vowel, are elided or not heard; e. g. *mensam istam*, as if it were *mensistam*: *patrem illum*, as if *patrillum* &c.: where a consonant follows, the syllable of course is long.

### Observations :

1.) We have already observed that the monosyllables *sal*, *sol*, *ver*, *ren*, *splen*, *fur*, *par*, *quin*, *sin*, *en*, *non*, *cur*, are long : so also *nil*, from *nihil*.

2.) The Greek terminations *an*, *en*, *in*, *on* (with *ω*), *yn* of nominatives masculine or feminine, are long ; as *Titan*, *Pæan*, *Troëzen*, *Hymen*, *Salamin*, *Delphin*, *Actæon*, *Corydon*, *Phorcyn* : so also *lien*. But neuters and accusatives in *on*, *in*, *yn*, are short ; as *Ilion*, *Daphnin*, *Ityn*.

3.) The Greek accusative of the masculine gender in *an*, is also long ; e. g. *Ænean* : the accusative feminine in *an* is common ; e. g. *Ovid. Trist. 2. 395, Qui legis Electrān et egentem* &c. : *Ovid. Fast. 4. 174, Maiān et Electran* &c.

4.) The termination *n'*, for *ne*, is common ; e. g. *nemon'*, *nostin'* : so *ain'*, *satin'*, *scin'*, for *aisne*, *satisne*, *scisne*.

5.) Greek words in *er*, which increase in the genitive, are long ; as *aer*, *æther*, *character*, *Iber* &c. : otherwise they are short ; as *pater*, *mater*.

6.) Greek words in *or* are short, even though the original have *ω*, as *Hector*, *Nestor* &c. .

7.) Foreign words are long, when written in Greek with a long vowel ; as *Iacob*, *Daniel*, *Samson* &c.

VIII.) *As*, *es*, *os*, are long ; as *Æneas*, *mensas*, *pietas*, *Pallas antis*, *amas*, *mores*, *duces*, *quoties*, *nepos*, *pavidos*, *servos*, *osoris*.

*Exceptions :*1.) With *as* short:

a) Latin and Greek nominatives, whose genitive ends in *ātis*, *ādīs*, *ādos*; as *anas*, *vas vadis*; *Ilias*, *ados* or *adis*; *Pallas*, *ados* or *adis*.

b) Greek accusatives of the third declension; as *heroas*, *Troas*, *Arcadas* &c.

2.) With *es* short:

a) Nominatives of the third declension in *es*, when they increase in the genitive, and its penultima is short; as, *miles ītis*, *ales*, *seges*, *teges*, *præses*, *dives* &c.: except *Ceres Cerēris*, *abies*, *aries*, *paries*, and *pes*, with its compounds *bipes*, *tripēs*, *quadrupes* &c.

b) *Es*, from *sum*, with its compounds *potes*, *prodes* &c.; but *ēs* for *edis* from *edo*.

c) *Penes*, prep., *Hor. Art. 72*: *Ovid. Fast. 1. 119*.

d) Greek words in *es*, either neuters singular, as *cacoethes*, or plurals of the third declension with *ε*, as *Atlantides*, *Arcades*, *Pierides* &c. Other Greek words must be determined by their original; as *Demosthenēs*, from *Δημοσθένης*; but *Voc. Demosthenēs*, from *Δημόσθενες*: so *Trallēs*, *thesēs* &c., because there is a diphthong in the original.

3.) With *os* short:

a) *Os* *ossis*, *exos*, *compos*, *impos*.

b) Greek words in *os*, from *ος*; as *Chaos*, *Delos*, *Lesbos*, *Pallados*, *Iliados* &c.: but *herōs*, *Trōs*, *Minōs* &c., from *ως*.

IX.) *Is*, *us*, *ys*, are short; as *ignis*, *temporis*, *quis* (Nom.), *amabis*, *scribis*, *pius*, *fructus* (Nom. and Voc. sing.), *amamus*, *doctus*, *Capys* &c.

*Exceptions :*1.) With *is* long :

a) Datives and ablatives plural ; as *Musis, mensis, dominis, probis, nobis, vobis* : also *quis, for queis or quibus*.

b) Nominatives, which in the genitive have *entis, īnis, ūtis* ; as, *Simois entis, Salamis īnis, Samnis ītis*.

c) The second person singular indicative present of the fourth conjugation ; as *audis*.

d) The second persons *vis, sis, velis*, from *volo* and *sum*, with their compounds *quamvis, quivis &c.* ; *possis, prosis &c.* ; *nolis, malis*.

e) The adverbs *gratis, ingratis, foris*, which are properly ablatives ; viz. *gratis*, for *gratiis*, from *gratia* : *ingratis*, for *ingratiis*, from *ingratia* : and *foris*, from *fora*.

2.) With *us* long :

a) Monosyllables ; as *rus, tus &c.*

b) Nominatives of the third declension, with *ū* in the genitive ; as *virtus, salus, tellus, palus* : yet *palūs* occurs *Hor. Art. 65, Regis opus sterilisve diu palus aptaque remis*. On the contrary, *Ligus, intercus*, are short, because their genitives have *ŭ*.

c) The genitive singular, and the nominative, accusative and vocative plural of the fourth declension, are long by contraction ; e. g. *Gen. fructus*, for *fructuis* : *Plur. fructus*, for *fructues*.

d) Greek words in *us, untis* ; as *Amathus &c.* : and in *us*, from *οὔς* contracted ; as *Panthus*, and the genitive *Sapphus* : also compounds of *πῶς* ; as *tripus, Melampus* : except *Œdipus, Polypus*.

e) When *eus* is one syllable, it is long on account of the diphthong ; as *Orpheus* (a dissyllable), *Theseus, Atreus &c.* : but when it is divided into two syllables, they are both short ; as *Orphēūs*.

3.) Those words in *ys*, which in the nominative have both *ys* and *yn*; as Phorcys and Phorcyn: also those which are contracted; as Erinnyes (plur.), for Erinnyes or Erinnyas.

## SECTION II.

### *Of the Members or Feet of a Verse.*

The name *foot*, by which many denote a part or member of a verse, is strange to a beginner, and might better have been disused, as well as the obscure verb *to scan*. It is a literal translation from the Latin *pes*, which is used in the same sense. But the Romans also call the parts of a verse *numeros*, which is more appropriate. In music, *numerus* expresses the time, or, more properly, the measured parts of an air: so, *numeri oratorii* are the measured and equal parts of a complete thought or period. Hence *pedes*, or *numeri poetici*, are the measured or definite parts of a verse. Verses consist of two, four, six &c. feet; e. g. the hexameter, of six &c.

The feet, or definite parts of a verse, are of various kinds, dissyllabic or polysyllabic: they are also distinguished by the quantity of their component syllables;—hence a variety of names.

### *Dissyllabic Feet.*

Spondeus	- -	laudes.
Pyrrhichius	∪ ∪	bene.
Trochæus or Choreus	- ∪	mente.
Iambus	∪ -	probi.

*Trisyllabic Feet.*

Dactylus	—	◡	◡	<i>omnia.</i>
Anapæstus	◡	◡	—	<i>domino.</i>
Molossus	—	—	—	<i>lætantes.</i>
Tribrachys	◡	◡	◡	<i>domine.</i>
Amphibrachys	◡	—	◡	<i>amare.</i>
Amphimacer or Creticus	—	◡	—	<i>fecerant.</i>
Baccheus or Bacchius	◡	—	—	<i>secutos.</i>
Antibaccheus or Antibacchius	—	—	◡	<i>cantate.</i>

*Feet of four Syllables.*

Proceleusmaticus	◡	◡	◡	◡	<i>strigilibus.</i>			
Dispœdeus (double Spondeus)	}			—	—	—	—	<i>intermittunt.</i>
Antispæstus	◡	—	—	◡	<i>abundabit.</i>			
Choriambus	—	◡	◡	—	<i>colloquiis.</i>			
Diiambus (double Iambus)	◡	—	◡	—	<i>severitas.</i>			
Ditrochæus (double Trochæus) or Dichoreus	}			—	◡	—	◡	<i>comprobavit.</i>
Ionicus a minore	◡	◡	—	—	<i>generosus.</i>			
Ionicus a maiore	—	—	◡	◡	<i>enormiter.</i>			
Epitritus primus	◡	—	—	—	<i>salutabant.</i>			
Epitritus secundus	—	◡	—	—	<i>comprobabant.</i>			
Epitritus tertius	—	—	◡	—	<i>indignitas.</i>			
Epitritus quartus	—	—	—	◡	<i>intermisit.</i>			
Pæon primus	—	◡	◡	◡	<i>virginibus.</i>			
Pæon secundus	◡	—	◡	◡	<i>poeticus.</i>			
Pæon tertius	◡	◡	—	◡	<i>manifestus.</i>			
Pæon quartus	◡	◡	◡	—	<i>misericors.</i>			

*Observations :*

- 1.) The last syllable of every verse may be indifferently long

or short : therefore a short may there be used for a long syllable ; e.g. a trochee for a spondee.

2.) Hence appears what is meant by an iambic verse, i. e. a verse consisting of iambic feet ; so a trochaic verse consists of trochaic feet &c.

3.) Since a verse is measured by the number of feet, thence the terms versus dimeter, trimeter &c. Dimeter, literally, of two measures, is a verse of two feet ; trimeter, of three feet ; tetrameter, of four ; pentameter, of five ; hexameter, of six &c. : hence versus hypermeter, literally, above or beyond measure, means a verse which contains one or more syllables beyond the proper measure : there are such instances in every kind of verse ; e. g. Virg. *Æn.* 4. 558, *omnia Mercurio similis, vocemque coloremque*, where the last syllable *que* is excessive, and runs into the next verse beginning *et crinis*. *Note*: In some kinds of verse the Greek grammarians count two feet for one ; and dimeter means a verse of four feet, trimeter of six &c.

4.) To divide a verse into its proper feet, is commonly termed *to scan* it.

5.) The ancients understood by a trochee also a foot consisting of three short syllables ; e. g. Quintil. 8. 4. 80, 82, 88 : Cic. Or. 57.

### SECTION III.

#### *Of Verses.*

A verse, in a poetic sense, is a series of similar or almost similar feet. We notice, 1.) the scanning : 2.) the cæsura, or division of the verse : 3.) the kinds of verse : 4.) their intermixture.

#### § 1.

#### *Of Scanning.*

To *scan* a verse is to divide it into its proper feet,



or to measure it, and see if its feet be all correct. To judge of a verse in this way, we must not only know the feet which belong to it, and the quantity of each syllable, but the following poetic usages and licenses.

1.) That every syllable ending in a consonant, and followed by another syllable beginning with a consonant, except *h*, is made long; e. g. *quid ruis?* where *quid* is in itself short, but lengthened by *r* following.

2.) That a vowel at the end of a word, before another word beginning with a vowel, is elided, i. e. omitted in pronunciation; e. g. *facile est* is read *facilest*: *ultra Asiam, ultrasiam* &c. This elision invariably takes place not only with vowels, but also with diphthongs; e. g. *Tyrrhenæ acies*, pronounced *Tyrrhenacies*. An elision equally takes place when the following word begins with *h*, which is not reckoned a consonant; e. g. *nulla hæc*, pronounced *nullæc*. Yet such elisions must not be too frequent, or the sound of the verse will be injured; as, *Quod si in eo spatium atque ante acta ætate fuere*, *Lucret.* 1. 235; which would be read, *Quod sineo spatiantactætate fuere*: nor should they occur at the beginning of a verse; as *Si ad vitulam spectas* (al. *spectes*), *nihil est quod pocula laudes*, *Virg. Ecl.* 3. 48. Sometimes this elision is neglected by the poets; e. g. *Virg. Ecl.* 3. 79, *Et longum formose vale*, inquit, *Iola*, where *e* in *vale* is not elided: *ibid.* 8. 108, *Credimus?* an *qui* amant, *ipsi sibi somnia fingunt?* This omission of the elision is called a *hiatus* or opening, and has been noticed in *Virgil* more than forty times. The interjections *o*, *heu*, *væ*, *io*, *ah*, *vah*, *proh* or *pro*, are not elided.

3.) That *m* with its preceding vowel at the end of a word, is elided before a vowel at the beginning of the next; e. g. *terram invenient*, pronounced *terrinenient*: *terram hanc, terranc*: this kind of elision is called *Ecthlipsis*, and is very common; e. g. *Virg. Æn.* 3. 580, *flammam exspirare caminis*, read *flamm-exspirare*: *ibid.* 5. 582, *Trinacriam et* &c.: *ibid.* 4. 181, *Monstrum horrendum ingens* &c.: it should, however, not occur

often, and particularly not at the beginning of a verse; e. g. *Nam ut ferula cædas meritum maiora subire*, Hor. Sat. 1. 3. 120. Note: a) Ennius and Lucretius sometimes neglect this kind of elision; hence at the end of an hexameter, *mīlītūm octo*, Enn.: *Vōmērēm* atque locis avertit seminis ictum, Lucret. 4. 1268: b) the same poets also often elide *s*; as *horridu' miles &c.*, *fontibu' magnis*, Lucret. 1. 413, for *horridus, fontibus &c.*: so, *pugnantibu' ventis*, Lucret. 6. 97.

4.) That the poets sometimes make a long syllable short, and the contrary: the former is termed Systole, the latter Diastole; e. g. the penultima in *tulerunt, fuerunt, defuerunt, dederunt &c.*, is found short: so Virg., *stetēruntque comæ*: Ovid. Met. 6. 617, *Abstulēruntque &c.*, as has been already noticed. On the contrary, the first syllable in many proper names, being naturally short, is lengthened; e. g. *Italiam, Priamides &c.* in Virgil: so *Sīchæus*, Æn. 1. 343 (347): *Sīchæus*, ibid. 1. 348 (352): 6. 474.

5.) That two vowels, i. e. two syllables, are often contracted into one, which grammarians call Synizesis; e. g. *Dūque Deæque omnes*, Virg. Æn. 6. 64, is read *Dique deæque &c.*, and often so printed: ibid. 412, *Deturbat laxatque foros, simul accipit alveo*, read *alvo*: ibid. 33, *Bis patriæ cecidere manus: quin protenus omnia*, read *omna* or *omnya*: ibid. 10. 129, *nec fratre Menestho*, read *Menestho*: ibid. 487, *Una eademque via sanguis animusque sequuntur*, read *unademque &c.*: so *deerunt*, read *derunt*, Mart. 8. 56. Especially *cui* and *huic* are commonly used as one syllable: *cuique* and *deinde* as two syllables; e. g. Virg. Ecl. 4. 56, *Nec Linus, huic mater quamvis atque huic pater adsit*: Virg. Æn. 10. 467, *Stat sua cuique dies*: so Virg. Ecl. 3. 96, *a flumine reiice capellas*, where *reiice* must be read *reice*, in two syllables: Virg. Georg. 1. 482, *Fluviorum rex &c.*, which must be read *Fluvyorum &c.*: Virg. Æn. 11. 890, *Arietat in portas &c.*, read *aryetat &c.*: ibid. 12. 706, *pulsabant ariete muros*, read *aryete &c.*: Ovid. Met. 6. 635, *coniuge Tereo*, read *Tero*.

6.) That sometimes one syllable is resolved into two, which is termed *Diæresis*; as *syluæ*, a trisyllable, for *sylvæ*, Hor. Epod. 13. 2, *nunc mare, nunc syluæ*: so *persoluenda*, Auct. Consol. ad Liv. (at the end of Ovid) 370.

7.) That at the end of a verse there is sometimes a superfluous syllable, which is elided by the next verse beginning with a vowel; as Virg. *Æn.* 4. 558,

*Omnia Mercurio similis vocemque coloremque  
Et flavos &c.*

This frequently occurs; e. g. *ibid.* Georg. 1. 295: *Lucret.* 2. 117, &c.

8.) That sometimes one foot is substituted for another, to which it is entirely or nearly equivalent.

## § 2.

### *Of the Cæsura or Division of a Verse.*

*Cæsura* is the proper division of the words which form a verse. It is not thought pleasing for the feet to consist of entire words; but when the words are so distributed that, as far as possible, the last or two last syllables of a word may be the beginning of a foot. If the feet of a verse be marked off, like bars in music, whenever a bar falls in the middle of a word, there is a *cæsura*: e. g. the following hexameter has five *cæsuras*:

Nulla sa | lus vic | tis nul | lam spe | rare sa | lutem.

We here remark:

1.) That the more *cæsuras* a verse has, the more agreeable it sounds, because the feet are concealed. Even if it be impossible to make several, there must at least be one or two. Where

there is none at all, the verse is grossly defective; e.g. *In te quæ bona sunt, ea non male ponere debes.* Such verses, however, may occasionally escape the writer, and are perhaps pardonable; but it is more unpleasant and childish when each foot is a distinct word, because it seems as if the writer wished to exhibit the feet more plainly; e. g. *Illico mulcent aures dulcia carmina divum:* and still more disagreeable, when they are all spondees; as, *Nuper quidam doctus cœpit scribere versus, or Vestro, musæ, Phœbo dulces pangite versus.*

2.) The cæsura after the first foot is called *Trithemimeris*, i. e. third half; after the second, *Penthemimeris*, i. e. fifth half; after the third, *Hepthemimeris*, or seventh half; after the fourth, *Ennethemimeris*, or ninth half. Those are reckoned the most pleasing which have the *Penthemimeral* and *Hepthemimeral* cæsura; e. g. *Turnus ut infrac | tos ad | verso Marte Latinos.* Some suppose that when a short final syllable is lengthened by the poets, it is on account of the cæsura.

*Note:* There is also another more determined kind of cæsura in *Hexameter*, *Pentameter*, and *Sapphic verse*; viz. that the first syllable of the third foot generally ends a word. This will be presently noticed.

### § 3.

#### *Of the Kinds of Verse.*

There are various kinds of verse, which are named either from the feet that compose them; as *iambic verses*, composed of *iambic feet*; or from the number of feet, as *Hexameter*, consisting of six feet; *Pentameter*, of five feet: or from the inventor, as *Asclepiad*, from *Asclepiades*; *Sapphic*, from *Sappho*, &c. Their names are the following: 1.) *Hexameter*, in which we may reckon, a) *Adonicus*, b) *Pherecratius*, c) *Archilochius*, d) *Heroicus Tetrameter*, e) *Dactylicus Alcma-*

nius, f) Dactylicus Ithyphallicus, which all resemble the Hexameter, but are shorter: 2.) Pentameter: 3.) Anapæsticus: 4.) Sapphicus: 5.) Phalæcius: 6.) Iambicus; to which belong, a) Scazon, b) Anacreonticus: 7.) Trochaicus, to which belongs Ithyphallicus Trochaicus: 8.) Choriambicus; viz. a) Aristophanicus, b) Glyconicus, c) Asclepiadeus, d) Alcaicus: 9.) Ionicus a minore.

I.) *Hexameter* consists of six feet, whence it is named: the first four are either dactyls or spondees; the fifth always a dactyl; the sixth a spondee or trochee: e. g.

- - -	- - -	-	- - -	- - -	- - -	- -
Sed fugit	intere	a	fugit	irrepa	rabile	tempus.
Non est	in medi	co	sem	per rele	vetur ut	æger.
Illi in	ter se	se	mag	na vi	brachia	tollunt.
Da faci	lem cur	sum at	que au	dacibus	adnue	cœptis.

### Observations :

1.) The Hexameter is also termed a heroic verse, and a poem consisting of them is called a heroic poem, because this kind of verse is generally used in celebrating heroes and their exploits, as for instance, in Virgil's *Æneis*. But it is a manifest inaccuracy to call any heroic poems, unless their subject correspond, though they may be written in heroic verse; as for example, Virgil's *Bucolics* and *Georgics* &c.

2.) The Hexameter should properly be so divided, that the third half foot may end a word. This is the *cæsura* or rest, which the poets seldom neglect, and which in the preceding examples is denoted by a double line. This *cæsura*, however, is sometimes disregarded, particularly when the third foot is a dactyl, of which the second syllable ends a word; e. g. Hor.

Art. 359, Indig | nor quan | doque || bo | nus dor | mitat Ho |  
 merus : Virg. *Æn.* 6. 566, Gnossius | hæc Rhada | manthus ||  
 ha | bet &c. But if the cæsura be neglected when the third  
 foot is a spondee, the verse is unpleasant and faulty, though such  
 instances are not uncommon, particularly in Horace ; e. g. Art.  
 101, Ut ridentibus *arrident*, ita flentibus adsunt : *ibid.* 344, Lec-  
 torem *delectando* pariterque monendo : *ibid.* 442, Si defendere  
*delictum* quam vertere malles : more rarely in Virgil ; e. g. *Æn.*  
 6. 480, Parthenopæus et *Adrasti* pallentis imago : *ibid.* 571,  
 Tisiphone quatit *insultans* torvosque sinistra.

3.) Sometimes the fifth foot is a spondee instead of a dactyl ;  
 e. g. Virg. *Ecl.* 5. 38, Pro molli viola, pro purpureo *Narcisso* ;  
 many such verses occur in Virgil. Yet a dactyl generally pre-  
 cedes, to make the heaviness of the verse a little more tolerable :  
 the following is less agreeable, Virg. *Æn.* 7. 634, Aut læves  
 ocreas lento ducunt argento.

4.) The Hexameter verse commonly ends in a word of two  
 or three syllables ; e. g. magna secutos : gaudia regni : and  
 verses so terminated are most pleasant. Yet we find instances  
 which end in a monosyllable, or a word of more than three syl-  
 lables ; e. g. Virg. *Æn.* 6. 803, Fixerit æripedem cervam licet,  
 aut *Erymanthi* : Juv. 7. 123, Inde cadunt partes in foedere  
*pragmaticorum* : Virg. *Georg.* 1. 313, Quæ vigilanda viris ? vel  
 cum ruit imbriferum *ver* : Virg. *Æn.* 5. 481, Sternitur, exani-  
 misque tremens procumbit humi *bos* ; which verse, as some ima-  
 gine, is intended to express by its sound the fall of the ox : *ibid.*  
 8. 83, Procubuit viridique in litore conspicitur *sus* : Hor. Art.  
 139, Parturiunt montes, nascetur ridiculus *mus* : experiens *vir*,  
*ib. Ep.* 1. 17. 42 : uti *mox*, *ibid.* 56. Some believe that these  
 monosyllables were intentionally thus placed, to give a peculiar  
 expression, but this is mere conjecture ; and it would often be  
 difficult to explain the intended expression. It is more proba-  
 ble, that poets sometimes, from convenience, closed a verse with  
 a monosyllable, as at other times with a quadrisyllable &c. It  
 is preferable, however, if possible, to avoid such terminations.  
 But if a monosyllable must be used, it is better that another

should precede ; e. g. *Principibus placuisse viris non ultima laus est*, Hor. Epist. 1. 17. 35 : *Omnis Aristippum decuit color et status et res*, *ibid.* 23 : so *ibid.* 31, 45 : Ovid. Pont. 4. 5. 20.

*Note* : Some also believe that the poets often used dactyls to express rapidity, joy, cheerfulness &c. ; and spondees to express tediousness, sorrow &c. ; e. g. *Quadrupedante putrem sonitu quatit ungula campum*, Virg. *Æn.* 8. 596, where all are dactyls : on the contrary, *Illi inter sese magna vi brachia tollunt*, *ibid.* 452. But this is quite conjectural : expressions of rapidity &c. lie in the thought : and we often find dactyls in Virgil and other poets, when the ideas are slow and mournful ; and the contrary ; e. g. *Sic fatur lacrymans &c.*, Virg. *Æn.* 6. 1 : *Saltantes Satyros*, Virg. *Ecl.* 5. 73. Much here depends on the imagination of the reader.

5.) Rhyme must be avoided in prose, and especially in verse ; e. g. *Dum canis os rodit, socium, quem diligit, odit* : *Hac sunt in fossa Bedæ venerabilis ossa*. Such verses were very common in the middle ages. They are called Leonine verses, from a Benedictine monk Leonius, who lived in the middle of the twelfth century, and was fond of writing such verses : or perhaps from a monk or Pope Leo, as may be conjectured from the following verse of a grammarian ; *Sunt inventoris de nomine dicta Leonis Carmina &c.* Such verses may not be unpleasant to modern ears, which are accustomed to rhyme, but were so to the Romans, who thought rhyme of all kinds childish. And yet we find verses with rhyme in the best poets ; e. g. Virg. *Æn.* 3. 549, *Cornua velatarum obvertimus antennarum*, where the rhyme might be partly concealed by the elision : *ibid.* 12. 373, *Ora citatorum dextra detorsit equorum* : Ovid. *Her.* 8. 29, *Vir precor uxori, frater succurre sorori* : Prop. 1. 8. 11, *Nec tibi Tyrrhena solvatur funis arena* : *ibid.* 1. 17. 5, *Quin etiam absenti prosunt tibi, Cynthia, venti* : and elsewhere ; e. g. Ovid. *Art.* 1. 59 : *ibid.* *Met.* 13. 379.

6.) In Hexameter, as in verse and prose generally, the too frequent repetition of the same letter must be avoided : as in the

old verse, Auct. ad Herenn. 4, 12, O Tite, tute, Tati, tibi tanta tyranne tulisti : to which we may add a verse of Cicero ; O fortunatam natam me consule Romam : vid. Quintil. 9. 4. 41.

7.) Neither in Hexameter nor in any other verse, should simple words be divided, as in the following verse of Ennius ; Transegit corpus, cere saxo comminuit brum, where *cerebrum* is divided.

8.) The following verses may be reckoned with the Hexameter, of which they are parts :

a) Versus *Adonius* or *Adonicus*, which consists of the two last feet of a hexameter verse, - ∪ ∪ | - ∽ | ; as, gaudia pelle, or nubila mens est. It is so named, because it was used in the praise of Adonis. Yet it never occurs alone in the Roman poets, but is appended to three sapphic verses, to make a sapphic stanza ; e. g. Hor. Od. 1. 22. 1,

Integer vitæ scelerisque purus (Sapph.)

Non eget Mauri iaculis neque arcu (Sapph.)

Nec venenatis gravida sagittis, (Sapph.)

Fusce, pharetra. (Adonic.)

b) Versus *Pherecratius*, so called from the poet Pherecrates, which consists of the three last feet of a hexameter, viz. a spondee, a dactyl, and a spondee or trochee ; as,

- - | - ∪ ∪ | - ∽

Vis for | mosa vi | deri, Hor. Od. 4. 13. 3 :

Doctæ | psallere | Chiæ, ibid. 7. 11. 15. 19. 23. 27.

Quamvis | Pontica | pinus, Hor. Od. 1. 14. 11 :

Portum | nonne vi | des ut, ibid. 3. 11. 15. 19.

c) Versus *Archilochius*, so called from the poet Archilochus, consists of two dactyls, and a final syllable, either long or short ; as,

- ∪ ∪ | - ∪ ∪ | ∽

Pulvis et | umbra su | mus, Hor. Od. 4. 7. 16.

Arbori | busque co | mæ, ibid. 2, 4, 6, 8, 10, 12, 14, 16,  
18, 20, 22, 24, 26, 28.



d) Versus *heroicus tetrameter*, which consists of the four last feet of a hexameter; as,

— — — | — — — | — — — | — —

Ibimus | o soci | i comi | tesque, Hor. Od. 1. 7. 26.

O for | tes pe | ioraque | passi, ibid. 30. 2. 4. 6. 8. 10 &c.

e) Versus *dactylicus Alcmanius*, probably so called from the poet Alcman, consists of the first four feet of a hexameter verse, of which the fourth must always be a dactyl; as,

— — — | — — — | — — — | — — —

Lumini | busque pri | or redi | it vigor, Boeth. 1. 3.

f) Versus *dactylicus Ithyphallicus* :

— — — | — — — | — — — | — —

Liberat | arva pri | us fruti | cibus, Boeth. 3. 1.

II.) *Pentameter* consists of five feet, whence its name is derived, which are divided into two Hemistichia, or half verses: the first half consists of two feet, either dactyls or spondees, and a long syllable; the last half of two dactyls and a long or short syllable; as

— — — | — — — | — || — — — | — — — | —

Tempora | si fue | rint || nubila | solus eris, Ovid. Trist. 1. 8. 6.

Inter | dum doc | ta || plus valet | arte ma | um, Ov. Pont. 1. 3. 18.

A cane | non mag | no || sæpe te | netur a | per, Ovid. Rem. 422.

### Observations :

1.) A Pentameter is commonly subjoined to a hexameter, and together they are termed a distich, or two verses: a collection of such distichs is called an elegy, or elegiac poem, because they were principally used for mournful subjects. It is pre-

ferable when the sense is terminated at the end of a distich which is followed by a full stop, or at least by a colon. Such united hexameter and pentameter were used by Tibullus, Propertius, and by Ovid in many of his poems.

2.) The Pentameter, like the Hexameter, must have a cæsura at the end of the first half, that is, must be terminated in a word, as in the examples above cited. Yet there are some exceptions; e. g. Catull. 75. 8, *Nec desistere ama | re omnia si facias*, where, however, the elision conceals it: *ibid.* 68. 82, *Quam veniens una at | que altera rursus hyems*: *ibid.* 90, *Troia virum et vir- tu | tum omnium acerba cinis*: cf. Prop. 1. 5.

3.) Neither hemistich should end with a monosyllable; as, *O Di reddite mi pro pietate mea*, Catull. Carm. 75: *Aut facere: hæc a te dictaque factaque sunt*, *ibid.* 8: *Omnis an in magnos culpa deos scelus est?* Ovid. Pont. 1. 6. 26: the verse is less unpleasant when one monosyllable is preceded by another; as Ovid. Pont. 1. 6. 46, *Magna tamen spes est in bonitate dei*: *ibid.* Am. 2. 9. 38, *Vix illis præ me nota pharetra sua est*: Prop. 1. 5. 18, *Nec poteris, qui sis, aut ubi, nosse miser*: Ovid. Trist. 5. 7. 68, *Præmia si studio consequor ista, sat est*: yet this is more common in the first, than in the second half.

*Note*: There is no objection to a monosyllable at the end preceded by an elision; e. g. Ovid. Pont. 1. 9. 4, *Invitis oculis litera lecta tua est*: *ibid.* 2. 1. 4, *Iam minus hic odio est, quam fuit ante, locus*: so *ibid.* Am. 2. 9. 38 &c.

4.) Those Pentameters are reckoned the best, which have the last half terminated by a dissyllable: this is the usual practice of Ovid; as, *Tempora si fuerint nubila, solus eris*. Yet we find a trisyllable at the end frequently in Propertius, more seldom in Ovid; hence the former kind are called Ovidian, the latter Propertian Pentameters; e. g. Prop. 1. 1. 4, 10: 1. 2. 10: 1. 3. 7 &c. We even find at the end a word of four or five syllables; e. g. Ovid. Pont. 3. 1. 166, *Non duris lacrymas vultibus adspiciant*: Ovid. Trist. 4. 5. 24, *Indeclinatæ munus amicitia*: and elsewhere; e. g. *cupidimibus*, Prop. 1. 1. 2: *consilio*, *ibid.* 6:

*ingemuit*, *ibid.* 14: *carminibus*, *ibid.* 24: *auxilia*, *ibid.* 26: *muneribus*, *ibid.* 1. 2. 4: *artificem*, *ibid.* 8: *litoribus*, *ibid.* 18.

5.) The hemistichs of a pentameter should not rhyme; e. g. *Quærebant favos per nemus omne favos*, *Ovid. Fast.* 3. 746, where Heinsius doubts the reading *favos*: to this we may add, *Instant officio nomina bina tuo*, *ibid. Her.* 8. 30: *Nec numeros Danai militis: ipse veni*, *ibid.* 24, and elsewhere: *Decolor et factis infitianda tuis*, *ibid.* 9. 4: yet it is not possible in such instances always to avoid rhyme, nor is it perhaps faulty.

III.) Versus *Anapæsticus Partheniacus* consists of three feet, of which the first two are anapæsts or spondees, the third an anapæst, with a syllable over; e. g.

$\begin{array}{c} \cup \cup - \\ - - \\ - \cup \cup \end{array}$	$\begin{array}{c} \cup \cup - \\ - - \\ - \cup \cup \end{array}$	$\begin{array}{c} \cup \cup - \\ - - \\ - \cup \cup \end{array}$	$\begin{array}{c} = \\ - - \\ - \cup \cup \end{array}$
Felix	nimium	prior æ	tas
Conten	ta fide	libus ar	vis
Nec iner	ti per	dita lux	u

*Boeth. de Cons. Phil.* 2. 5.

Such verses do not occur in Horace, Martial, or Catullus. If we examine them attentively, it will appear that they are merely the latter half of a hexameter after the principal cæsura.

*Note*: There is also another kind of anapæstic verse, which is called Aristophanic, or Archilochian; e. g.

$\begin{array}{c} \cup \cup - \\ - - \\ - \cup \cup \end{array}$	$\begin{array}{c} \cup \cup - \\ - - \\ - \cup \cup \end{array}$	$\begin{array}{c} \cup \cup - \\ - - \\ - \cup \cup \end{array}$	$\begin{array}{c} \cup \cup - \\ - - \\ - \cup \cup \end{array}$
Fatis	agimur:	Cedite	fatis
Non sol	licitæ	possunt	curæ

*Senec. CEd.* 980.

IV.) Versus *Sapphicus*, named from the poetess Sappho, consists of five feet, a trochee, spondee, dactyl, trochee, trochee or spondee; e. g.

- - Inte	- - ger vi	- - - tæ scele	- - risque	- - - purus, Hor. Od. 1. 22.
Iam sa	tis ter	ris nivis	atque	diræ, Hor. Od. 1. 2. 1.

### Observations :

1.) Three such verses, with an Adonic subjoined, form a Sapphic strophe or stanza, and several united compose a Sapphic ode; e. g.

Integer vitæ scelerisque purus  
Non eget Mauri iaculis neque arcu  
Nec venenatis gravida sagittis,  
Fusce, pharetra : Hor. Od. 1. 22.

There are many such odes in Horace; e. g. Hor. Od. 1. 2, 10, 11, 20 &c.

2.) In Catullus we sometimes find the second foot a trochee instead of a spondee; e. g. *Pauca nuntiate meæ puellæ*, Carm. 11. 15 : *Seu Sacas sagittiferosque Parthos*, *ibid.* 11. 6 : and in Seneca we find a dactyl in the same place; e. g. *Troad.* 1049, *Troia qua iaceat regione monstrans* : *Med.* 638, *Sumere immemeras solitum figuras*.

3.) After the first syllable of the third foot, there must be a cæsura, as in hexameter verse : this is regularly observed by the poets; e. g. *Non e | get Mau | ri || iaculis* &c.

4.) In this kind of verse we often find in Horace hypermetrical verses; that is, where a syllable is redundant at the end, and carried to the beginning of the next verse; e. g.

Plorat et dives, animumque moresque  
Aureos &c., Hor. Od. 4. 2. 23.

It is the same with the following verse.

*Note* : Horace also divides words so that the first syllable ends one verse, and the remaining syllables begin the next; e. g.

Labitur ripa, Iove non probante, ux-  
orius amnis (Adonic.) Od. 1. 2. 19.

Grosophe, non gemmis neque purpura ve-  
nale nec auro (Adonic.) Od. 2. 16. 7.

V.) Versus *Phalæcius*, called from the poet Phalacus, consists of five feet, a spondee, dactyl, and three trochees ; as,

- -	- - -	- -	- -	- -
Diser	tissime	Romu	li ne	potum
Quot sunt	quotque fu	ere,	Marce	Tulli,
				Catull. Carm. 50.
Istos	composu	it Pha	læcus	olim
Qui pen	themime	rin ha	bent pri	orem,
				Auson. Epist. 4. 85.

### Observations :

1.) In Catullus the first foot is at times an iambus or trochee ; e. g. *Arida* modo pumice expolito, Carm. 1. 2 : *Meas* esse aliquid putare nugas, *ibid.* 1. 4. The second foot is sometimes a spondee ; as, *Oramus si* forte non molestum est, *Epig.* 55. 1 : *ibid.* 7. *Femellas omnes*, amice, prendi &c. e. g. v. 18, 20, 23, 31.

2.) These verses are called Hendecasyllables ; i. e. consisting of eleven syllables, *Auson. Epist.* 4. 83. Sapphic verses also are so named from the same cause.

3.) A Sapphic verse may be easily converted into a Phalæcian, and reciprocally ; e. g. *Sapph.* Hic erit vobis requies laborum : *Phal.* Hic vobis requies erit laborum.

VI.) Versus *Iambicus* should properly contain no other feet than an iambus, whence its name : but as this would be too difficult, other feet also are admitted. It consists of four, six, or eight feet, of which the uneven, i. e. the first, third &c., may be an iambus, tribrach, spondee, dactyl, anapæst ; but the even places, in accurate writers, are all iambuses, and even a tribrach is rare. At the end of the verse a pyrrhic may be used for an iambus.

In Horace this verse occurs with four feet, *quaternarius*: six feet, *senarius*: in the comic writers with eight feet, *octonarius*.

a) Iambicus *quaternarius*:

u -	u -	u -	u -
u u u	u u u	u u u	u u
- -		- -	
u u -		u u -	
- u u		- u u	
Ut pris	ca gens	morta	lium
Solu	tus om	ni foe	nore
Neque hor	ret i	ratum	mare

Hor. Epod. 2. 2, 4, 6 &c.

b) Iambicus *senarius* follows the same law, with the addition of two more feet; e. g. Hor. Epod. 2. 1, 3, 5 &c.

Bea - tus il - le qui - procul - nego - tiis  
 Pater - na ru - ra bu - bus ex - ercet - suis  
 Neque ex - cita - tur clas - sico - miles - truci.

This and the preceding are used alternately; and from the above examples it is plain how frequently Horace prefers an iambus, particularly in the even places.

c) Iambicus *octonarius* is of the same form, with two more feet; as,

Pecu - niam in - loco - neglige - re max - imum in - terdum  
 est - lucrum. Terent. Adelph. 2. 2, 8.

### Observations:

- 1.) The more iam-buses, the better is the verse.
- 2.) Iambic verses with eight feet are used only by comic writers, who readily substitute for an iambus, a tribrach, spondee, dactyl, or anapæst.
- 3.) In tragic writers the fifth foot is more commonly a spondee or anapæst than an iambus.

4.) To these belong the *Scazon* and *Anacreontic* verse :

a) *Scazon* or *Choliambus*, i. e. lame iambus, coincides with a *senarius*, except that the fifth foot is always an iambus, and the sixth a spondee or trochee.

∪ -	∪ -	∪ -	∪ -	∪ -	- ∪
- -		- -			
Nimi	rum idem om	nes fal	limur	neque est	quisquam
Sed non	vide	mus man	ticæ	quod in	tergo est

See Catull. Carm. 22. 18, 21 ; where the whole poem consists of such verses.

b) Versus *Anacreonticus* is an iambic verse of four feet, deficient by one syllable, called by the grammarians versus iambicus quaternarius *catalecticus*. It is named from the poet Anacreon :

∪ -	∪ -	∪ -	=
- -			
∪ ∪ -			
Habet om	nis hoc	volup	tas. Boeth. de Cons. Phil.

It is not used by the early Latin poets.

VII.) Versus *Trochaicus* is named from trochees, of which it principally consists. It is generally composed of four or eight feet, of which the uneven, i. e. the first, third &c., are always trochees, for which sometimes a tribrach is substituted : the even feet are trochees, tribrachs, spondees, anapæsts, or dactyls. The most usual trochaic verse is the octonarius catalectic, i. e. of eight feet, with one syllable deficient ; e. g.

- ∪	- ∪	- ∪	- ∪	- ∪	- ∪	- ∪	=
∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	
	- - -		- - -		- - -		
	∪ ∪ -		∪ ∪ -		∪ ∪ -		
	- ∪ ∪		- ∪ ∪		- ∪ ∪		
Stant pa	rati	ferre	quidquid	sors tu	lisset	ulti	ma
Seu fo	ret præ	benda	cervix	ad bi	pennem	publi	cam

Prudent. Peristeph. in honor. Mart. Emet. et Chelid. 107.

There is also a trochaic verse, consisting of three trochees, and called Ithyphallicus.

- u		- u		- u
Huc a		des su		premi
Fili		us to		nantis

In Horace we also find a trochaic verse of four feet, deficient by one syllable, versus trochaicus tetrameter, or according to the Greek grammarians, dimeter catalectic, Od. 2. 18. 1, 3. 5 &c. : with which iambic verses are intermixed ; as,

- u		- u		- u		u
Non e		bur ne		que aure		um
Non tra		bes Hy		metti		æ.

*Note 1.)* The trochaic verse does not admit an iambus, nor the iambic verse a trochee.

2.) In the trochaic verse of eight feet, there must be a cæsure i. e. the word must end, at the fourth foot.

VIII.) Versus *Choriambicus*, so called from the foot Choriambus, is of four kinds : 1. Aristophanicus : 2. Glyconicus : 3. Asclepiadeus : 4. Alcaicus.

a) *Aristophanicus*, from the poet Aristophanes, consists of two feet, a Choriambus and Bacchius ; e. g. -

- u u -		u - u
Lydia dic		per omnes. Hor. Od. 1. 8. 1, 3, 5, &c.

b) *Glyconicus*, from the poet Glycon, consists of three feet, a spondee, choriambus, and iambus ; e. g.

- -		- u u -		u u
Cum tu,		Lydia, Te		lep̄hi, Hor. Od. 1. 13. 1, 3, 5, 7 &c.

*Note :* In Catullus the first foot is sometimes an iambus or trochee ; e. g. Collis o Heliconei &c., Catull. 61. 1 : and so in the other verses.

c) *Asclepiadeus*, from the poet Asclepiades, consists of four



feet, of which the first is a spondee, the second and third choriambuses, the fourth an iambus or Pyrrhic; e. g.

— — | — ∪ ∪ — | — ∪ ∪ — | ∪ ∪  
 Divis | orte bonis | optime Ro | mulæ, Hor. Od. 4. 5 : 1. 1.

### Observations :

1.) This verse is preferable when there is a cæsura at the end of the second foot; which is usual in Horace : it often also happens, that each foot is a distinct word; e. g. Hor. Od. 1. 1. 18, Quassas, indocilis pauperiem pati.

2.) There is in Horace a peculiar kind of Choriambic verse, consisting of four feet, a second epitrite, two choriambuses, and a bacchius; e. g.

— ∪ — — | — ∪ ∪ — | — ∪ ∪ — | ∪ — —  
 Te deos o | ro Sybarim | cur properas | amando, Hor. Od. 1. 8.

d) *Alcaicus*, from the poet Alcæus, is of two kinds :

1.) One kind contains three choriambuses, i. e. one more than an Asclepiad, with which in other respects it agrees; e. g.

— — | — ∪ ∪ — | — ∪ ∪ — | — ∪ ∪ — | ∪ ∪  
 Tu ne | quæsieris | scire nefas | quem mihi quem | tibi.  
 Hor. Od. 1. 11. 1.

2.) The second kind consists of eleven syllables, or four feet, viz. a spondee or iambus, a Bacchius, a Choriambus, an iambus or pyrrhic; e. g.

— — | ∪ — — | — ∪ ∪ — | ∪ ∪  
 Motum ex | Metello | consule ci | vicum. Hor. Od. 2. 1.

Yet the first foot is most commonly a Spondee.

IX.) *Versus Ionicus a minore* has three or four feet of the kind from which it is named; e. g.

∪ ∪ — — | ∪ ∪ — — | ∪ ∪ — — | ∪ ∪ — —  
 Miserarum est | neque amori | dare ludum | neque dulci,  
 Hor. Od. 3. 12,

which entirely consists of this verse, and is the only specimen.

We may further notice the common descriptions of verse. Acatalectic, a verse which is complete without a defective or redundant syllable: Catalectic, when a syllable is deficient in the last foot: Brachycatalectic, when a whole foot is deficient at the close: Hypercatalectic, when one or two syllables are redundant.

## § 4.

*Of the Union of different Kinds of Verse.*

I.) The most usual kinds of verse which are united in the ancients are the following:

1.) Hexameter and Pentameter, which alternate and compose an elegiac poem; e. g.

In caput alta suum labentur ab æquore retro

Flumina: conversis solque recurrit equis.

Terra feret stellas: cœlum findetur aratro:

Unda dabit flammas: et dabit ignis aquas.

Ovid. *Trist.* 1. 7.

These alternate verses are used by Ovid in all his poems, except the *Metamorphoses*: and are solely used by Tibullus and Propertius.

2.) Hexameter and an Iambic verse of four syllables, alternately; e. g. Hor. *Epod.* 15.

Nox erat et cœlo fulgebat luna sereno

Inter minora sidera,

Cum tu &c.

3.) Hexameter and an Iambic verse of six feet, alternately; e. g. Hor. *Epod.* 16,

Altera iam teritur bellis civilibus ætas,

Suis et ipsa Roma viribus ruit:

Quam neque &c.

4.) Three Sapphic verses and an Adonic; e. g. Hor. *Od.* 1. 32,

Poscimur. Si quid vacui sub umbra  
 Lusimus tecum, quod et hunc in annum  
 Vivat et plures : age, dic Latinum,  
 Barbite, carmen,  
 Lesbio &c.

This kind of strophe is very frequent in Horace.

5.) A Glyconic and Asclepiad alternately ; e. g. Hor. Od. 1. 3,  
 Sic te diva potens Cypri,  
 Sic fratres Helenæ, lucida sidera,  
 Ventorumque &c.

6.) Two Alcaics, followed by an Iambic verse of four feet, redundant by one syllable, i. e. an Iambic Tetrameter or (according to the Greek division) Dimeter Hypercatalectic, and finally an Alcaic Logæædic verse are often united by Horace in one strophe ; e. g. Od. 1. 9,

Vides, ut alta stet nive candidum  
 Soracte : nec iam sustineant onus  
 Sylvæ laborantes : geluque  
 Flumina constiterint acuto ?

A whole ode is formed of such strophes as these repeated.

7.) An Iambic verse of six feet, with another of four feet, alternately ; e. g. Hor. Epod. 9,

Quando repostum Cæcubum ad festas dapes,  
 Victore lætus Cæsare,  
 Tecum &c.

8.) A Trochaic verse of four feet, with one syllable deficient, i. e. a Trochaic Tetrameter or Dimeter Catalectic, and an Iambic verse of six feet, with one syllable deficient, alternately ; e. g. Hor. Od. 2. 18,

Non ebur neque aureum  
 Mea renidet in domo lacunar :  
 Non trabes &c.

II.) With respect to the union of different verses, various names are applied to them, which the learner

should understand. A poem is called Monocolon, Dicolon, or Tricolon.

1.) *Monocolon*, when it consists of only one kind of verse, e. g. merely of hexameter, as Horace's Satires, Virgil's Georgics, Æneis, &c. : or merely of Asclepiads ; e. g. Hor. Od. 1. 1, beginning *Mæcenas atavis edite regibus* &c.

2.) *Dicolon*, when it is composed of two different kinds of verse, e. g. hexameter and pentameter, as Ovid's Tristia, Fasti, &c. ; or of three Sapphics and one Adonic &c.

3.) *Tricolon*, when three kinds of verse are used, as frequently happens in Horace ; e. g. Od. 3. 3,

*Iustum et tenacem propositi virum  
Non civium ardor prava iubentium,  
Non vultus instantis tyranni,  
Mente quatit solida, neque Auster* &c.

where the first two verses are Alcaics, the third an Iambic, the fourth an Alcaic verse.

III.) Other names also are applied to poems. A poem is called, 1.) *Distrophon*, when after the second verse, the first recurs again, as in elegiac verse, where a hexameter always succeeds a pentameter : so Hor. Od. 1. 3, where a Glyconic and Asclepiad verse alternately recur : 2.) *Tristrophon*, when after the third verse the first recurs : 3.) *Tetraphophon*, when after the fourth verse the first recurs, as in Sapphic odes &c. : 4.) *Pentastrophon*, when the first verse recurs after the fifth, as in Catullus 61, but never in Horace.

Poems are also named from their subjects, as *Genethliacum*, a birth-day poem ; *Epithalamium*, a nuptial poem &c. : which names, however, scarcely deserve a place in a grammatical work.

## ADDITIONS AND NOTES.

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Page 58. **ALSO** verbal adjectives in *bundus*, derived from transitive verbs, govern an accusative; as *populabundus*, *vitabundus* &c.

P. 123. The first day of every month was called *Calendæ*, the fifth *Nonæ*, the thirteenth *Idus*: but of March, May, July and October, the seventh was called *Nonæ*, the fifteenth *Idus*. The other days were reckoned backwards from these: thus a thing which happened on the thirtieth of June was said to be *pridie Calendas Quintiles* or *Iulias*, or *pridie Calendarum Quintilium*: the twenty-ninth of June, *tertio (ante) Calendas Quintiles*, &c.

P. 167. *A List of Verbs which are used both as Active and Neuter.*

This List comprehends Sanctius's List *de verbis falso Neutris*, and Vossius's two Lists (*lib. 3. de Analog.*). The use of a passive voice is admitted as proof of the active signification of the verb in *o*; except in the case of passive impersonals, as *curritur*, *itur*, &c.: most verbs neuter are so used, and therefore such examples admitted by Sanctius I have omitted. Neither is a participle passive complete evidence of the existence of a passive voice. *Ventum erat*, *standum*, (supposing them to be participles passive), *triumphatis*, are all found, but there are no such words as *venior*, *stor*, *triumphor*.

There are other cautions necessary on this subject. Though there may be authority for a cognate accusative after a verb usually neuter, yet an accusative of the object may be unallowable. If the accusatives *hoc, id, quod, &c.* are found, yet there may be no authority for any other kind of accusative. Of these accusatives I am doubtful whether they should be placed under the active or neuter signification of each verb: if they are considered as governed by the preposition *κατά*, or *secundum*, understood, or if they are considered as adverbs, then they should be placed under the neuter signification; otherwise, under the active. In the following List this construction will be found sometimes under the one signification, sometimes under the other: it being necessary to take notice of it; but not material under which signification it was inserted. The passive voice of verbs usually neuter is very uncertain, and not to be used without authority; and even if there be authority for the third person, the other persons may be unallowable.

- Abceo. *N.* usually. Cic. Cat. 2, 1.—*A.* Plaut. Rud.  
 Abhorreo. *N.* Ter. Hec. 4, 4, 92.—*A.* Cic.  
 Abnuo, Annuo. *N.* Æn. 12, 841. Sall. Jug. 84, 3.—*A.* Sall. Jug. Æn. 5, 531; 1, 250. Cic. ap. Non. 5, 65. And with a cognate acc. Liv. 7, 30.  
 Aboleo. *A.* Tac.—*N.* Liv.  
 Abstineo. *N.* Hor.—*A.* Cæs. B. Gall. 8, 44. Liv. 8.  
 Accedo, inserted by Scioppius in Sanctius's List. He gives no other example than *non potest accedi*, Cic. Tusc. 2, which being impersonal, I do not allow. Accedo is therefore always neut.  
 Accido in Sanctius without any authority. It is always neuter.  
 Accingo. *A.* (usual). Æn. 1, 210. Liv. 2, 12.—*N.* Æn. 2, 235.  
 Adeo. *A.* (usual). Tac. Colum.—*N.* (usual). Cic. Brut. 90.  
 Adolesco or Adoleo. *A.* Tac. Hist. 2, 3, 5.—*N.* *Adolescunt ignibus aræ*, Georg. 4, 379. And in a different signification, *Simul atque adoleverit ætas*, Hor. Sat. 1, 9, 34.  
 Adulor. *N.* Quinct. 9, 3. Nep. 25, 8, 6.—*A.* Cic. de Divin. 2. Liv. 23, 4. Tac. 16. Colum. 7, 12.  
 Adultero. *N.* Cic. de Legg. 1, 43.—*A.* Suet. Aug. 67. Cic. pro Rosc. Com. 17.  
 Adversor. *N.* (usual). Cic. Orator. 172, al. 51.—*A.* Tac. Hist. 1, 1. Ib. 3. Ib. 4. Tac. Ann. 1, 28. Ib. 1, 38, 1. But the construction is uncommon, and I believe only found in Tacitus, and only in the above places.  
 Advorto. *A.* (usual). Æn. 12, 555. Ter. Eun. 3, 1, 7. Ibid. 2, 3, 50.—*N.* Ov. Fast. 4, 829. Æn. 2.  
 Æquo. *A.* (usual). Æn. 6, 783.—*N.* *Quamobrem magnopere te hortor, mi Cicero, ut non solum Orationes meas, sed hos etiam de Philosophia libros, qui jam illis fere æquarunt, studiosè legas*, Cic. Off. 1, 1, al. 3. The authority for omitting *se* (which some MSS and Editt. have) is far better than for inserting it, as may be seen in Vossius (de Analog. 3, under *Æquo*), and in Gronovius's Note on the place, who also produces the following example: *Is triumphus, ut loco et fama rerum gestarum et quod sumptum non erogatum ex erario omnes sciebant inihonoratior fuit, ita signis carpentisque et spoliis ferme æquabat*, Liv. 33, 24.

- Æmulo*. *A.* Hor. Od. 4, 2, 1.—*N.* Liv. 28, 43. Quinct. 1, 3, 11.
- Æstuo*, *Exæstuo*. *N.* (usual). Juv. *Æn.* 3, 577.—*A.* Stat. With a cognate accusative, Lucr. 6, §16.
- Agglomerō*. *A.* *Æn.* 12, 458.—*N.* Ib. 2, 341.
- Ago*. *A.* (usual). Virg. Ecl. 1, 12.—*N.* Cic. ad Att. 16, 5. Virg. Georg.
- Allatro*, inserted by Sanctius. I can find no certain authority for its being ever neuter.
- Ambio*. *A.* Ov. Fast. 5, 82.—*N.* But in another sense, Cic. Phil. 11, 8, al. 19.
- Ambulo*. *N.* (usual). Plaut. Men. 2, 2, 4.—*A.* Cic. de Fin. 2, ad fin. Plin. 23, 1.
- Anhelo*. *N.* (usual). Colum. 2, 3, 2.—*A.* Cic. Nat. D. 2. Pers. Sat. 1, 14. Cic. Catil. 2, 1. Cic. de Orat. 3.
- Animadverto*. *A.* Ter. Phorm. 3, 1, 3.—*N.* Cic. Catil. 1, 12.
- Anteo*. *N.* (usual). Plaut.—*A.* *Æn.* 2, 84.
- Appello*. *A.* Val. Max. 1, 7. Ter. Prol. And. 1, et al.—*N.* Liv. 8, 3.
- Appeto*. *A.* (usual). Cic. pro Rose. Am. 50.—*N.* Liv. 25, 2. Plaut.
- Aperio*. *A.* (usual). *Æn.* 3, 275.—*N.* Ib. 3, 206.
- Applico*. *A.* (usual). Cic. ad Brut. 316.—*N.* Hirt. Bell. Hisp. 37.
- Ardeo*. *N.* (usual). Hor. Ep. 1, 18, 84.—*A.* Virg. A. Gell. 7, 8.
- Aro*. *A.* Var. R. R. 1, 2.—*N.* Virg. Georg.
- Arrideo*. *N.* (usual). Ov. A. Am. 2, 201. Hor. A. Poet.—*A.* Cic. de opt. gen. Orat. And with an accus. neut. Gell.
- Ascendo*. *A.* Cæs. B. Gall. 1. 21. *Æn.* 9, 507.—*N.* *Æn.* 2, 192. Cic. de Cl. Orat. 241, c. 58.
- Aspiro*, *Inspiro*. *A.* Virg. Quinct. præf. 4. Colum. 1, 6. *Æn.* 8, 373.—*A.* *Æn.* 2, 385. Sen. Ep. 31, pr.
- Assimulo*. *A.* Ov. Trist. 1, 5, 28.—*N.* Cic. Off. 3, 97.
- Assentior* or *Assentio*. *N.* (usual). Cic. Off. 1, 18, c. 6.—*A.* With an accusative neuter, Cic. Att. Cic. de Orat. 3, 182, 48. Cic. Acad. 4.
- Assuesco*, *Consuesco*, *Insuesco*. *N.* Cic. de Inv. 1, 2.—*A.* *Æn.* 6, 832. Hor. Colum. 6. bis. Hor. Serm. 1, 4, 105. Flor. 4, 12, 43. Colum. 1.
- Assumo*. *A.* Ov. Met. 15, 421.—*N.* Cic. de Div. 2, 109, c. 53.
- Assurgo*, inserted by Sanctius. He gives no authority for its active sense, but the passive impersonals *assurgi*, *assurgatur*, &c.; I consider *assurgo* therefore as always neuter.
- Attendo*. *A.* Cic. Off. 3. 5. Cic. Fin. 5, 7, c. 3.—*N.* Cic. pro Planco, 98. c. 41.
- Attineo*. *A.* Tac. 1.
- Attinet*. *N.* Cic. Off. 1, 31. And with a neuter accusative, Plaut. Epid. 1, 1, 70. Ter. And. 1, 2, 16.
- Audeo*. *N.* (usual). *Æn.* 8, 364.—*A.* Tac. Ann. 3, 76. Ib. 13, 36. Juv. *Æn.* 5, 792. Ibid. 9. 428. Tac. Ann. 2, 40.
- Augeo*. *A.* (usual). Cic. de Amicit. 10.—*N.* Tac. Hist. 3. Plin. 36, 15. Sall. Hist. 1. in Orat. Philippi.
- Ausulto*. *N.* (usual). Cic. pro Rose. Am. 104.—*A.* Plaut. Pseud. 1, 5, 38. Catull. 65, 39.
- Cachinno* or *Cachinnor*. *N.* (usual.) Cic. Verr. 3, 62, c. 25.—*A.* Apul. Met. 3.
- Caveo*. *N.* Ov. Met. 2, 89. Hor.—*A.* Cato R. R. 5. Cic. Topic. init. Cic. Att., et al.
- Cado* is inserted by Sanctius as a verb active, without any authority but *cādendum est*. *Cado* is always neuter.
- Caleo* is inserted by Sanctius as an active, without any authority but *caletur*, impersonal. It is always neuter.
- Cano*, *Canto*, *Cincino*. *A.* *Æn.* 1, 1. Tibull. 2, 5, 10. Hor. Od. 1, 6, 17. And with a neuter accusative, Hor.—*N.* Plin. 10, 29. Virg. Ecl. 7, 5. Cic. Tusc. 1, 4, c. 2. Ov. Did. *Æn.* 2.
- Capero*. *A.* Festus. Apul. 9. Nonius. 1, 27, ex Varrone.—*N.* Plaut. Epid. 5, 1, 3.
- Careo*. *N.* (usual). Ovid.—*A.* (antiquated). Non. Turpil. Plaut. Cure. Cato ap. Jul. Scaliger. The participle in *dus* is used in writers of the best time; but that is no proof of its active voice. *Virque mihi dempto fine carendus abest*, Ov. Pen. Ul.—*Præter quam tui carendum quod erat*, Ter. Eun.
- Cavillor*. *A.* Liv. 2, 58.—*N.* Suet. Tit. 8.
- Cedo*, *Concedo*, *Decedo*.—*A.* Val. Max. 4. Cic. de Prov. Cons. 44. Ter. Ad. 5, 3, 30.—*N.* Virg. Cic. pro Mil. 34. Ter.
- Celero*, *Accelero*. *A.* Virg. Cæs. B. Gall. 3, 39. Apul. 2. Tac.—*N.* Cic. Cat. 2, 4. Tac. Ann. 12, 64, 3.

- Censeo. *N.* Ter. And. 2, 1, 10. Hor. Ep. 1, 14, ult.—*A.* Liv. 10, 12. Cic. de Legg. 3, 7.
- Certo. *N.* (usual). Hor. A. P. 220.—*A.* Hor. Ov. Met. 13.
- Cesso, inserted by Sanctius as active, without sufficient authority. The impersonal *cessatum est* is common. The participle *cessatus* is also found in the following passages: Ov. Fast. 4, 617. Ov. Met. 10, 669. Sil. 5, 534. But all this is no certain proof that *cesso* is ever active, nor is the passive *cessor* allowable. *Cesso* is however found with a neuter accusative after it, Virg. Ecl. 7, 10. Hor. A. Poet. 357.
- Clamo, Clamito, & comp. *N.* (usual). Ter. Ad. 1, 2, 11. Cic. Phil. 6, 1.—*A.* Ov. Fast. Apul. 3. Ov. Virg. Ecl. 6, 44. Prop. 4, 9. Plaut. Amph. Plaut. Cist. Ov. Met. 13. Cæs. Propert. Lucil. Cic. de Div. 2, 84, c. 40. Cic. pro Rosc. Com. 20, 7.
- Coëo. *N.* (usual). Liv. 3, 36.—*A.* Cic. Phil. 2. Cic. pro Sext. But *Societas, Societatem*, are the only words used with it.
- Ceno. *N.* (usual). Cic. de Orat.—*A.* Hor. Serm. 2, 3, 235. Plaut. Pseud. And with a cognate accusative, Plaut. Rud. Apul. 4. Ibid. 9.
- Cogito. *A.* Ter. Ad. 3, 4, 55. Cic. de Legg. 2, 2.—*N.* Cic. Amic. 1. Ter. Eun. 1, 2, 114.
- Comperendino, inserted by Sanctius is always active.
- Congemino. *A.* (usual). Æn. 12, 713.—*N.* Plaut. Amph. 2, 2, 154.
- Conjicio. *A.* *Sub Scalas tabernæ librariæ se conjicere*, Cic. Phil. 2, 21.—*N.* But in another sense; *Annos sexaginta natus es, aut plus eo, ut conjicio*, Ter. Heaut. 1, 1, 11.
- Consulo. *A.* Cic. Verr. Act. 1, 32. Cic. ad Att. 7, 20. And in a signification somewhat different with a neuter accusative. Cælius ap. Cic. Fam. 8, 16. Plaut. Trin. 2, 3, 4. Sall. Jug. 13.—*N.* Sall. Cat. 1. Ter. Heaut. 4, 3, 37.
- Confligo is inserted by Sanctius as active, without any authority but the impersonals *confligitur, conflegendum est*.
- Conjuro is also inserted by Sanctius as active, on the authority of the participle passive *conjuratus*, in such expressions as *agmina conjurata, fratres conjuratos*. These two words are always neuter.
- Contingo. *A.* Æn. 2, 239.
- Contingit Impers. *N.* Cic. Off. 1, 74, c. 22.
- Consisto. *N.* (usual). Plaut. Aul. 3, 4, 15.—*A.* (for *constituo*). Lucr. 6.
- Contendo. *A.* Virg. Cic. de Fato, 10. Licinius Macer. Lucr. 4.—*N.* Cic. Att. 7, 9. Lucr.
- Concionor. *N.* (usual). Cæs. B. Civ. 1, 7.—*A.* With a neut. accus. Liv.
- Corusco. *N.* (usual). Cic. de Orat. 3, 155, c. 39.—*A.* Æn. 10. Ibid. 8.
- Crepro, Concrepro. *N.* Plaut. Men. 5, 5, 26. Plaut. Amph. 1, 2, 34. Ter. Hec. 4, 1, 6.—*A.* Hor. Od. 2. Propert. 3. Mart. Petron. Plaut. Mil. 3, 1, 57.
- Credo. *A.* Æn. 10, 70.—*N.* Ov.
- Crucio. *A.* (usual). Ter. Heaut. 5, 5, 1.—*N.* *Ut miseræ matres sollicitæque ex animo sunt, cruciantque*, Plaut. Truc. 2, 5, where Vossius observes, Ita MSS. et vett. edit., ubi vulgo *cruciantur*.
- Cunctor. *N.* (usual). Cic. Fam. 10, 15.—*A.* Stat. 11, 268.
- Cupio. *A.* (usual). Ter. Heaut. 5, 1, 12.—*N.* With a genitive case (obsolete). Plaut. Trin. Symmachus. Poeta vetus (adds Scioppius) apud Cic.; *Qui nec te amet, nec studeat tui*.
- Curro, & comp. *N.* (usual). Hor. Ter. Eun. 4, 6, 25. Ov. Met. 14, 359.—*A.* Æn. 5. 862. Prop. Cic. Off. 3. Virg. Prop. 2, 12, 41. Virg. Georg. 2, 39. Plaut. Cist. 2, 3, 50. Æn. 9, 110. Cic. de Cl. Orat. 281. Quint. 4, 2, 2.
- Deceo, Dedeceo. *N.* Cic. Off. 1, 93.—*A.* Ov. Met. 1. Stat.
- Decerno. *A.* *Nunc pro Caesaribus Superioris discernere grates*, Ov. Pont. 4, 9, 49. *N.* But in a different sense. *Discernite criminibus, mox ferro decreturi*, Liv. 40, 8.
- Decido. *A.* Dictys. 5.—*N.* Cic. Sen. 2, Cont. 5.
- Declino. *A.* Cic. pro Planco, 97, v. 41. Ov. Met. 2, 138. Plaut. Aul. 4. 8.—*N.* Cic. Orat. 40. Colum. 8, 4, 3.
- Declamo, Declamito. *N.* Cic. Fin. 5, 2. Cic. de Orat. 1, 251.—*A.* Quint. 3, 8. Cic. pro Rosc. Am. 82, c. 29. Cic. Tusc. Qu. 1, 7, c. 4.
- Decoquo. *A.* Plig. 14, 17.—*N.* Cic. Phil. 2, 18. Flor. prol.
- Deficio. *A.* Hor. Ov. Propert. Quint. Varr. R. R. 3, 16.—*N.* Plaut. Asin. Cæs.
- Dego. *A.* (usual). Cic. pro Sylla. Ca-



- tull. ad Manl. Lucr. 2. Plaut. Most. —*N.* (Suspected). Plin. 6, 25, s. 29.
- Degenero. *N.* (usual). Virg. Georg. 2, 59.—*A.* (Suspected). Colum. 7, 12, 11. Two or three other examples may be seen in Gesner's Thes. See Heinsius ad Ovid. Pont. 3, 1, 45.
- Delinquo. See *Pecco*.
- Deliro. *N.* (usual). Cic. de Orat. 2, 75. al. 18.—*A.* With an accusative neuter. Hor. Lactant. de Opif. Dei, 6.
- Desino. *N.* (usual). Ter. Hor.—*A.* Ter. Heaut. 2, 3, 64. Cic. Fam. Ep. 7, 1. Suet. Tib.
- Despero. *N.* Cic. Att. 8, 15. Cic. pro Cluent. 15.—*A.* Cic. ad Att. 7, 20. Sen. Mart. Cic.
- Despicio. *A.* Cic. Off. 2. Sil. 12, 488.—*N.* Hor. Od. 3, 7, 29.
- Detraho. *A.* Hor. Cic. Off. 3, 5.—*N.* Nep. Chab. 3.
- Differo. *A.* Cic. pro Sex. Rosc. 9.—*N.* In a different sense. Cic. Tusc. 4.
- Discumbo is inserted by Sanctius as active, without any other authority than *discumbitur, discubitus est*, impersonal.
- Disputo. *N.* (usual). Cic. Phil. 13, 12.—*A.* Cic. Plaut. Aul. Plaut. Menæch. prol.
- Dissero. *N.* Tac. 1, 11.—*A.* With neut. acc. Cic. de Orat. 1, 57; 2, 11. Cic. Tusc. 1. Cic. de Amic. 33.
- Dirigo. *A.* (usual). Æn. 5, 162.—*N.* Varr. R. R. 1, 4, 1.
- Doleo. *N.* (usual). Ter. Ad. 4, 5. Plin. 24, 5.—*A.* Cic. Ovid. Propert. Justin. 12. Stat. Cic. Tusc. 4. Suet.
- Dormio, Edormio, *N.* (usual). Ter. Heaut. 4, 4, 8. Cic. Acad. 17, al. 52.—*A.* Adag. Mart. Cic. Phil. Plaut. Amph. Hor. Od. 1, 25, 7. Catull.
- Dubito. *N.* (usual). Liv. 21.—*A.* Asccon. in 2 Verr. With a neuter accusative, Cic.
- Duro. *A.* Cels. 2, 15. Hor.—*N.* Cic. Dial. de Orat. 17. Æn. 1.
- Ebullio. *N.* (usual). Cato.—*A.* Cic. Sen. in Apocol.
- Egeo, Indigeo, *N.* (usual). Cic. ad Qu. Fr. 3, 5. Cic. ad Att. 12, 34 (35).—*A.* (Obsolete). Cato ap. Gell. Sall. Jug. Varr. L. L. 4.
- Egredior. *N.* Æn. 8, 122. Cic. Att. 13, 16.—*A.* Sall. Servius, in Æn. 2, notat utrumque dici *Egredior urbem et urbe*. Sanctius. Plin. Ep. 7, ult. Tac. Hist. 4, 51.
- Ejulo. *N.* (usual). Plaut. Aul. 4, 10, 66.—*A.* Apul. 3.
- Emergo. *N.* (usual). Liv. 1, 13.—*A.* Cic. Arusp. Resp. Nepos. Att. Cic. Nat. D. 2. Cic. Divin. 2. Sall. Hist. 4, ap. Fronton. in voce *emergit se*.
- Emineo. *N.* (usual). Plin. 16, 31.—*A.* Curt. 4.
- Eo, Abeo, Redeo, Grador. *N.* (usual). Hor.—*A.* Ov. Did. Æn. 40. And with a cognate accusative, Hor. Ep. Plaut. Rud. Cic. pro Mur. 26. Æn. 6, 122. Colum. 6, 37, 11.
- Equito. *N.* (usual). Hor.—*A.* Plin. 8.
- Erro. *N.* (usual). Tibull.—*A.* With a neuter accusative, Plaut. Ter. But the participle *erratus* in *erratas terras, errata littora*, and the like, by no means proves *errare terras* to be allowable. Nor does *erratur*, impersonal, imply that *erro* is ever used active.
- Erumpo. *N.* (usual). Virg. Cic. Verr. 4, 48.—*A.* Ter. Eun. 4, 5. Cic. Att. 16, 3. Cælius ad Cic. Ep. 14. Virg. Georg. 4, 368. Æn. 3. Cæs. B. Civ. 2. Tibull. 4.
- Erubescio. *N.* Auct. ad Heren. 2, 5. Virg.—*A.* Cic. Hor.
- Erueto. *N.* Cic. in Pison. 13, c. 6.—*A.* Cic. Cat. 2, 10. Æn. 6, 297.
- Evado. *N.* Æn. 2, 458. Liv. 28.—*A.* Suet. Tib. Virg. Æn. 2. Lucil. de Equo. Liv.
- Evigilo. *N.* Stat. Sylv. 5, 3, 128.—*A.* Ov. 1 Trist.
- Excedo. *N.* Cic. Catil.—*A.* Plin. Colum. 6, 21.
- Exeo. *N.* Cic. Verr. 5, 71.—*A.* Jam ut *limen exirem, ad genua accidit*, Ter. Hec. 3, 3, 18, but it is very unusual. In the sense of *to avoid*, it is a technical term, and active. *Corpore tela modo atque oculis vigilantibus exit*, Æn. 5, 438.
- Exerceo. *A.* (usual). Cic. Tusc. 1, 18.—*N.* Suet. Aug. 98. Cic. de Orat. 2, 287. But though the participle and gerund are used in a neuter sense, yet there is no authority for any other part of the verb.
- Exhalo. *N.* Lucr.—*A.* Cic. Virg. Ib. Georg. 2. Plin. Nat. Hist. 2, 42.
- Expecto. *A.* Æn. 9, 46.—*N.* Cic. de Amic. 13.
- Expedito. *A.* Cic. in Pison. 74, c. 30.—*N.* Plaut. Amph. 1, 3.
- Exubero. *N.* (usual). Virg. Georg. 2, 516.—*A.* Colum. 9, 4.
- Facesso. *A.* (usual). Georg. 4, 548. And it is found in old writers in the signification of *to take away*, Plaut. Men.

- 2, 1, 24. Afran. Incis. ap. Non. 4, 196. Titin. Gemin. From this sense is derived the following.—*N. Populum R. disceptatorem non modo non recusato, sed etiam deponco: vis absit, ferunt ac lapides removeantur, operæ facessant, servitia sileant*, Cic. pro Flac. 97. *Ni facessero prope urbe finibusque*, Liv. 4.
- Fastidio.** *A.* Virg. Liv. Hor.—*N.* Plaut. Aul. 2, 2, 67. Stich. 2, 2, 10. Cic. pro Milon. 43.
- Faveo.** *N.* (usual). Ter. Eun. 5, 3, 7.—*A.* (obsolete.) Charis. Instit. 5.
- Fallo.** *A.* (usual). Ov.—*N.* Hor.
- Festino.** *N.* (usual). Æn. 2, 373.—*A.* Ov. Met. 2. Tac. Mor. Germ. Tac. Ann. 4, 28, 3. And with a neuter accusative, Plaut. Epid. 1, 1, 73.
- Fero.** *A.* (usual). Phædr.—*N.* *Dua* ad *Lucerium ferebant via*, Liv. 9, de *Furcis Caud.*: but perhaps *aliquem* or *viatorem* may be understood.
- Finio.** *A.* (usual). Ov. Am. 1, 13, 47.—*N.* Tac. Ann. 6, 50, 9.
- Flagro**, inserted by Scioppius, is always neuter. *Conflagrari*, in the old Scholiast on Hor. (see Gesn. Thes.), and *Semelen conflagravit*, in Higynus, 129, is not sufficient authority for its active signification. The participle *conflagratus*, in the Auct. ad Heren., and *deflagrata domus*, in Cæsar, Strabo, ap. Prisc. 6, will not prove the use of *conflagror*, *deflagror*, nor an active signification in *flagro*.
- Fleo.** *N.* Cic. Tusc. Quest. 1. 48.—*A.* Ov.
- Flo**, & comp. *N.* Cic. Att. 7, 2; 6, 6. *A.* Lucr. 5. Ovid. 7 Met. Virg. Ov. Fast. 4. Lucr. 4, 936.
- Fluctuo**, inserted by Scioppius, is always neuter. *Fluctuor* is indeed used, but in the same sense as *fluctuo*, as appears from the following passage: *Plerumque utroque modo effervuntur Luxuriatur, Luxuriat; Fluctuatur, Fluctuat; Assentior, Assentio*. Quinct. 9, 3, 7.
- Flecto**, & comp. *A.* (usual). Æn. 7, 35. Colum. 6, 11.—*N.* Æn. 9. 372. Cic. Off. 2, 9.
- Fruor.** *N.* (usual). Cic. Nat. Deor. 2, 62.—*A.* (obsolete). Cato, R. R. Apul. 9.
- Fugio**, & comp. *N.* Æn. 2. Liv. 24, 46. Cic. pro L. Manil. 22, c. 9. Liv. 24. 36.—*A.* Curt. 10, 220. Cæs. B. Gall. 4, 35. Cæs. B. Civ. 1, 52. Lucr. 5,
151. *Itinera multo majora fugiens, quam ego sequens*, Cic. Fam. Ep. 11, 13. In this last example perhaps *itinera* may be supposed to be governed by *per* understood.
- Fungor.** *N.* (usual). Æn. 6.—*A.* (obsolete). Ter. Tac. 3 & 4. Varr. Ter. Ad. Plaut. Mostell. Plaut. Amph. Plaut. Trin. Cic. Tusc. Quest. 3. Suet. Aug. Plaut. Men.—*N.*
- Furo.** *N.* (usual). Æn.—*A.* With a cognate accusative, Æn. 12. And with an accusative case neuter, Liv. 8, 31.
- Garrio.** *N.* (usual). Ter. Heaut. 3, 2, 25. Cic. de Orat. 2, 21, 5.—*A.* Plaut. Curc. 5, 2, 6. Hor. Sat. 1, 10. Mart. 1.
- Gaudeo.** *N.* (usual). Virg. Ecl. 8, 75.—*A.* With a cognate accusative, Ter. And. Cælius ap. Cic. Fam. 8. Catull. And with an accusative neuter, *Nihil est neque quod metumamus, neque quod gaudeamus*, Cic. And sometimes with an accusative of the object, *Tu dulces lituos ululataque prælia gaudes*, Stat. 9.
- Gelo**, *Regelo.* *A.* Colum. 9, 6. Scribon. 271. Mart. 5, 9. Colum. 1, 5, 8; 10, 77.—*N.* Plin. 15, 6. Colum. 11, 2, 7. And impersonally, Plin. 14, 3.
- Gemo**, *Ingemo.* *N.* (usual). Virg.—*A.* Cic. Att. 2. Virg. Cic. pro Sextio. Virg. Ovid. Cic. pro Sext. 30.
- Germino.** *N.* (usual). Plin. 13, 4.—*A.* *Fœtus in utero sive partus dicitur Capillum germinare, quum ei capillus nascitur*, Plin. 7, 6. And with a cognate accusative, Plin. 16, 25.
- Gesto.** See *Veho*.
- Glacio.** *A.* Hor. Od. 3, 10.—*N.* Plin. 29, 3.
- Glorior.** *N.* (usual). Cic. de Fin. 3, 8.—*A.* Cic. Sen. 82; 32, al. 10.
- Gratificor.** *A.* Cic. Fam. 1, 10. Cic. Nat. Deor. 1, 124. Sall. Jug. 3. And with a cognate accusative, Sall. de Rep. Ordin. ad Cæsarem, 1, 7.—*N.* Cic. Fin. 5, 15.
- Gratulor.** *N.* Cic. Fam. 3, 13; 1, 7.—*A.* Cic. Verr. Act. 1, 19, c. 7.
- Habeo.** *A.* (usual). Hor. Ser. 1, 1, 92.—*N.* Liv. 8, 35. Hor. Sat. 1, 9, 53. and for *habito*, Plaut. Bacch. 1, 2, 6.
- Habito.** *A.* Virg. Ecl. 2, 29.—*N.* Cic. Acad. 4, 115. Liv. 8, 22.
- Hiemo.** *N.* (usual). Hor.—*A.* Plin. 19, 4; 9.
- Hiuleo**, inserted by Sanctius, is always active.

- Horreo. *N.* (usual). Ter. Eun. 1, 2, 4. Ov. Met. 13, 877. Cic. Verr. Div. 1, 41, 13.—*A.* Cic. Lucan. 1. Apul. 6. Jaculor. *N.* Liv. 22, 50. Quinct. 8, 2, 5.—*A.* Hor. Od. 1, 2, 3. Juv. 1, 11. Colum. 10, 330.
- Jaceo is inserted by Sanctius as active without any authority.
- Ignosco. *A.* Cic. Plaut. Amph. Prop. 1. Virg. Georg. 4. Virg. Culex. Quinct. Decl.—*N.* Usually with a dative of the person pardoned, Hor. Sat. 1, 3, 23, whence it might be supposed to be always active, *aliquid* or *peccatum*, or the like, being understood. But it is found with a dative of the offence, Cic. ad Cæsarem Juniorem, libro primo, ap. Non. 5, 56. Ov. A. Am. 1, 249.
- Illuceo. *N.* (usual). Liv. Plaut. Pers. 5, 2, 3.—*A.* Vulcanus, Sol, Luna, Dies, Dei quatuor, scelestiorem nullum illucere alterum, Plaut. Bacch. 2, 3, 22. Vossius adds, Etiam Camerarii membranae habent Amph. Act. 1, sc. 3, *Nunc te, nox, quæ me mansisti, mitto, uti cedas die, Ut mortaleis illucescas luce clara et candida.* In aliis tamen libris, est *mortalibus*.
- Illudo. *N.* Æn. 2, 64. Cic. pro Rosc. Am. 34.—*A.* Æn. 10. Ter. And.
- Impendo. *N.* (usual). Cic. de Fin. 1, 60, c. 18. Cic. de Arusp. Resp. 4, c. 3.—*A.* Ter. Phor.
- Impono. *A.* Cic. N. Deor. 2.—*N.* Cic. ad Quin. Fr. 2, 6.
- Incipio. *N.* Hor. Virg. Æn. 3.—*A.* Plaut. And with a cognate accusative, Ter. Heaut. Plaut. Stich.
- Inclino. *A.* Liv. 5; 40, 5.—*N.* Liv. 1, 24; 7, 33.
- Incubo. *N.* Virg. Colum. 8, 11, 11.—*A.* Plin. 2, 1; 9, 10; 10, 54.
- Incumbo. *N.* (usual). Ov. Fast. 1, 177.—*A.* (obsolete). Sall. Hist. 3, apud Frontonem. Fronto.
- Indulgeo. *N.* Cæs. B. Gall. 1, 40.—*A.* With an accusative of the thing, Tac. 1. Juv. Suet. Domit. Ib. Claud. The accusative of the person is an obsolete form. *Tu qui iram indulges nimis*, Lucil. ap. Non. *Male merentur de nobis heri, qui nos tantopere indulgent in pueritia*, Afran. ap. Non. *Te indulgebant, tibi dabant*, Ter. Heaut. 5, 2, 34.
- Ingemino. *A.* (usual). Virg. Georg. 1, 411.—*N.* Æn. 4; 5.
- Increpo. *N.* (usual). Liv. 25. Cic. de Orat. 2, 5.—*A.* Flor. 1, 13, 17. Æn. 10, 830; 9, 504. Sall. Orat. 1, ad Cæs.
- Ineo, Ingredior. *N.* Cæs. B. Gall. 5, 9, extr. Virg. Ecl. 4, 11.—*A.* Ov. Met. 14, 846. Ter. Hec. 3, 4, 5. Ov. Fast. 5, 617. Cato R. R. 2. And with a cognate accusative, Adag. Cic. de Orat. 3, 217, ex quodam Poeta. Cic. pro Mur. 26. Suet.
- Inbio. *N.* Hor. Serm. 1, 1, 70. Flor. 3, 11, 2.—*A.* Plaut. Stich. 4, 2, 25. Virg. Georg. 3, 483.
- Inolesco. *N.* (usual). Virg. Georg. 2, 77.—*A.* Gell. 12, 5.
- Insanio. *N.* (usual). Hor. Serm. 2, 3, 32.—*A.* With a cognate accusative, Hor. Serm. 2, 3. Proper. 2. Sen. de Beata V. *Quam me stultitiam . . . insanire putas*, Hor. Serm. 2, 3, 302: So Bentley reads from one MS. Other editions have *Qua stultitia*.
- Insinuo. *N.* Æn. 2, 229. Cic.—*A.* Cic. pro Cæcin. 13, c. 5. Lucr. 5.
- Insisto. *A.* *Nulli fas casto scelcratum insistere limen*, Æn. 6, where Servius notes, *Insisto, illam rem, dicimus, non illi rei, quod qui dicunt, decipiuntur, propter isto illi rei.* Cic. de Orat. 3. Plaut. Mil. Ib. Capt. Ter. Eun.—*N.* Cæs. B. Gall. 2, 27. Plin. 34, 8, de Statuis. Ib. 28, 1. So that Servius is mistaken.
- Insto. *N.* (usual). Æn. 1, 504. Cæs. B. Civ. 1, 80.—*A.* Æn. 8. Plaut. Cist. 4, 2, 11. Ib. Asin. 1, 1, 39.
- Insulto. *N.* Hor. Od. 3, 3, 41. Cic. Verr. 5, 131, c. 50.—*A.* Tac. Ann. 4, 59. Ter. Eun. Sallust, ap. Serv. in Æn. 9.
- Intendo. *A.* (usual). Hor. Ep. 1, 2, 35. N. Sall. Jug. 64. Liv. 8, 15.
- Interdico. *A.* Liv. 34. Hor. Ep. 1.—*N.* Plin. 39, 1. Cic. pro Cæcina.
- Interest. *N.* *Intererit multum, Davusne loquatur an heros*, Hor. A. Poet. *Hoc pater ac dominus interest*, Ter. Ad. *Hoc, multum, &c.* may be considered as governed by *κατὰ*, or rather as adverbs.—*A.* *In Epirum me statui conferre, non quo mea interesset loci natura*, Cic. ad Att. 3, 9. The original of this phrase was probably *Est inter meæ, tua, sua, &c. negotia*. But whether *interest* is here to be considered as a verb active or not, may be questioned. See *Refert*.
- Intermitto. *A.* Hor. Od. 4, 1, 1.—*N.* Cæs. B. G. 1, 38.
- Irascor. *N.* (usual). Ov. Pen. Ulyss.—*A.* With a neuter accusative, Cic.

- Att.** 15, 17. And sometimes with an accusative of the object, *Plaut. Merc.* 4, 5, *suppos.* 2, 15. *Liv.* 34, 32. See *Succenseo*.
- Invideo.** *A.* (usual). *Æn.* 2, 265. And with a cognate accusat. *Æn.* 6, 260. —*N.* *Sall. Cat.* 32. *Cic. Fam.* 16, 12 pr.
- Invideo.** *N.* (usual). *Plaut. Truc.* 4, 2, 20. *Cic. Rull.* 2, 37. —*A.* With an accusative of the thing. *Cæli te regia nobis invidet*, *Virg.* An accusative of the person is found. *Troadas invideo*, *Ov. Ep.* 13, 137, but the best copies have *Troasin. Ego cur acquirere pauca, si possum, invideor*, *Hor. A. Poet.* But it appears to have been an unusual and poetical form of speech. *Cicero, Tusc. Qu.* 3, quotes the following passage from *Accius*, in *Menalip. Florem quisnam liberum invidit meum*: And then he adds, "Male Latine videtur, sed præclare Accius: ut enim videre sic invidere florem rectius quam flori dicitur. Nos consuetudine prohibemur; poeta jus suum tenuit et dixit audacius."
- Irrumpo.** *N.* *Cæs. B. G.* 4, 14. —*A.* *Ib.* 1, 27. *Virg. Æn.* 11, 879.
- Jubeo.** *N.* (usual). *Juv.* 6, 223. *Hor. Ep.* 1, 10, 1. *Æn.* 5, 552. —*A.* *Lucan.* 1, 298; 8, 684; 2, 528. *Stat. Theb.* 7, 32. *Cic. pro Balbo.* 38. *Ib. ad Brut.* 4. *Liv.* 1, 22. In all which, and the like examples, the infinitive moods *esse, facere, fieri*, or the like, might perhaps be understood. But since we find it in the passive, it seems as though these accusatives were understood as depending immediately on *jubeo*, *Æn.* 7, 616. *Hor. Ep.* 1, 13, 7; 1, 7, 75. *Martial.* 1, 71.
- Juro, Adjuro.** *N.* (usual). *Euripides ap. Cic. Off.* 3, 108, al. 29. *Ov. Ep.* 20, 159. —*A.* With an accusative of the thing sworn by, *Ov. Met.* 2. *Æn.* 12, 816. *Cic. Fam. Ep.* 7, 12. Also with an accusative of the thing sworn to, *Cic. Att.* Also with a cognate accusative, *Ib. Fam.* 5. And with *hoc, id, &c.* *Cæs. B. Civ.* 3. *Liv.* 43, 16.
- Jurgo.** *N.* (usual). *Hor. Ep.* 2, 2, 22. —*A.* With an accusative neuter, *Ter. And.* 2, 3, 15. *Liv.* 10, 35.
- Laboro.** *N.* (usual). *Cic. Fam.* 7, 26. *Ib. Verr.* 3, 57. —*A.* *Cic. Att. Virg. Hor. Stat. Theb.* 3, 279. And with a neuter accusative, *Cic. Att.* 13, 9. *Ib. Phil.* 8, 26. *Phædr.*
- Lacrymo, vel Lacrymor.** *N.* (usual). *Ter. Ad.* 3, 3, 55. *Ib. And.* 1, 1. —*A.* *Cic. pro Sext. Nep.* 7, 6, 4. And with an accusative neuter, *Ter. Eun.* 5, 1, 13.
- Lætor.** *N.* (usual). *Cic. Verr.* 7, 120. —*A.* With an accusative neuter, *Cic. Fam.* 7, 1.
- Lapido.** *A.* *Flor.* 1, 22. —*N.* *Liv.* 43, 13.
- Latro.** *N.* (usual). *Cic. pro Sex. Ros.* 20. —*A.* *Hor. Epod.* 5. *A. Gell.* 7, 1 de *Scipione Afr.* *Plin.* 22, 10. And with a neuter accusative, *Lucr.* 2. *Cic. de Orat.* 2, 54. *Lucan.* 1.
- Lavo.** *A.* *Cic. de Orat.* 2. —*N.* *Ter. Haut.* 4, 1. *Quinct.* 1, 6.
- Lenio.** *A.* (usual). *Cic. Fin.* 1, 47. —*N.* *Plaut. Mil.* 2, 6.
- Libo.** *N.* (usual). *Æn.* 8, 279. —*A.* *Æn.* 7, 133.
- Luceo.** *N.* (usual). *Æn.* 6, 603. —*A.* *Plaut. Cas. Ib. Curc.* 1, 1, 9. *Ib. Pers.* 5, 3.
- Ludo.** *N.* *Plin. Ep.* 5, 16, 3. —*A.* With an accusative signifying the play, *Ter. Eun. Hor. Od.* 3. *Suet. Mart.* And with other accusatives, *Cælius ad Cic.* 8, 9, pr.
- Maculo.** The intransitive signification of this word (adduced by *Vossius*) depends on one suspicious passage quoted by *Gellius*, 18, 12, from *Terence*.
- Maneo.** *N.* (usual). *Ter. Phorm.* 1, 4, 40. —*A.* *Plaut. Epid.* 3, 2. *Ter. Phorm.* 4, 1; 3, 1, 16.
- Mano, Emano, Stillo.** *N.* (usual). *Hor. Serm.* 1, 9, 11. *Colum.* 6, 32, 1. *Juv.* 3, 122. —*A.* *Hor. A. Poet. Plin.* 23, 3; 13. *Ov. Met.* 6, 312. *Lucr.* 1, 495.
- Mansuesco.** *N.* (usual). *Virg. Georg.* 4, 470. —*A.* *Varr. R. R.* 2, 1, 4, a single instance.
- Maturo.** *A.* (usual). *Æn.* 1, 137. —*N.* *Plin.* 16, 25.
- Medeor, Medicor, or Medico.** *A.* *Ter. Phorm. Cic. Ep.* 12, 15. *Ib. Quint. Fr.* 1, 24. *Æn.* 7. *Plaut. Most. Ov. Am.* 1, 14, 1. —*N.* *Ter. And.* 5, 1, 12. *Cic. pro Sext.* 81, c. 13.
- Meditor.** *A.* *Hor. Od.* 3, 6. *Colum.* 19, 8. —*N.* *Cic. Fam.* 1, 8. *Ib. de Cl. Orat.* 302, c. 88.
- Memini, Recordor, Reminiscor.** *N.* *Ter. Eun.* 4, 7, 31. *Cic. pro Plancio.* 69. *Cæs. B. Gall.* 1, 13. —*A.* *Virg. Ecl. Ovid. ex Pont.* 1, 8, 31. And

- with a cognate accusative, Cic. pro Arch.
- Mentior. *N.* (usual). Cic. Off. 3, 20.—*A.* Virg. Ecl. 4, 42. Quinct. 2, 15. Ovid. Am. 2, 19, 11.
- Mereo. *A.* Cæs. B. G. 1, 39. Hor. Cic. pro Mur.—*N.* Liv. 21, 4.
- Metuo, Timeo. *A.* (usual). Cic. 3 Verr. Æn. 2.—*N.* Ter. And. 1, 1, 79.
- Mico. *N.* (usual). Ovid. Pen. Uly.—*A.* Virg. Cul.
- Migro. *N.* (usual). Cic. Somm. Scip. 1.—*A.* Turpil. Hetæra. Hygin. Fab. 259. Gell. 2, 29. Titinnius ap. Non. voce *Senium*. Cic. Off. 31, c. 10. Ib. de Fin. 3, 67. Sil. 7, 431.
- Milito. *N.* (usual). Ov. Did. Æn. 32.—*A.* With a cognate accusative, Lact. 7 ult. Hor. Plaut. Pers. 2, 2, 50.
- Minor. *N.* Ov. Met. 15, 371. Æn. 8, 649.—*A.* Cic. pro Planco, 40. With *hoc, id, &c.* Ter. Eun. 5, 1, 14.
- Minuo. *A.* (usual). Ov. Fasti.—*N.* Cæs. B. Gall. 3, 12. Pallad. 24, 4; and Jun. 3.
- Miseret, Miserescit, impersonals. *A.* Ter. Heaut. 5, 4, 3. Catull. ad Alphenum, 28, 2.
- Misereor, Miseresco, personals. *N.* Æn. 8, 573. Virg. Ecl. 2, 7.
- Moderor. *N.* Hor. Ep. 1, 2, 59.—*A.* Cic. Tusc. Qu. 5, 104, c. 36.
- Mereo. *N.* Cic. Fam. 4, 5.—*A.* Cic. Tusc. 1.
- Moror. *N.* Catull.—*A.* Liv. Plaut. Merc. And with an accusative neuter, Hor. Ep. 2, 1, 264.
- Moveo. *A.* (usual). Cic. Fam. Ep. 5, 21. *N.* Suet. Claud. 22. Gellius 2, 28; 4, 6. Cic. ad Att. 9, 1.
- Morior, inserted by Sanctius, is always neuter.
- Muto. *A.* (usual). Hor.—*N.* Sall. Jug. 28. Liv. 39, 51; 5, 13. Lucr. 5. Tac. Ann. 12. Catull. Apul. Florid. 3.
- Musso, Mussito. *N.* (usual). Lucr. 6, 1177. Plaut. Mil. 3, 1, 120.—*A.* Apul. Apol. 1. Ter. Ad. 2, 1, 53. Stat. Theb. 3, 92.
- Nato. *N.* (usual). Hor. Od. 1, 2, 11. Cic. Phil. 2, 105, c. 41.—*A.* Mart. 1. Ov. A. Am. Mart. 14; 6.
- Navigo. *N.* (usual). Cic. Att. 5, 12.—*A.* With an accusative signifying *water*, or the like. Æn. 1. Plin. 2, 67. Cic. de Fin. 2, 112. Hor. Od. 2, 14, 11.
- Nitor. *N.* (usual). Ov. Fast. 1, 565.—*A.* Æn. 12.
- Noceo. *N.* (usual). Cic. Off. 3, 23, c. 5.—*A.* With a cognate accusative, Pand. Tit. de Noxalibus Act. Liv. 9, 10, extr. With a neuter accusative, Cic. Att. 12, 46. An accusative of the person or thing injured is found, but the construction is obsolete, Plaut. Mil. 5, 1, 18. This is probably the original reading, though some MSS have *homini . . . nemini*. Liv. 3. Apul. Metam. 1. Vitruv. 2, 7; 9. Sen. Ep. 103. Ib. Controv. 5.
- Nubilo. *N.* (usual). Varr. R. R. 1, 13, 5.—*A.* Paullin. Nolan. Carm. 10, 38. But Scioppius's examples of *nubilari* from Varro, and *nubilabitur* from Cato, do not prove the active use of *nubilo*. For *nubilo* and *nubilor* appear to have been used indifferently in the same sense.
- Nubo. *N.* (usual). Ov. Ep. 9, 32.—*A.* *Nubo* originally signified *to cover*, *to veil*, as *obnubo* does still; *Arsurasque comas obnubit amictu*, Virg. *Quod aqua nubat terram, appellatus est (inquiunt) Neptunus*, Arnob. 3. Hence *nubere se* came to signify, *to be married*, speaking of a woman: *Alma sinum tellus jam pandet, adultaque poscens semina, depositis cupiet se nubere plantis*, Colum. 10, 158. But the pronoun in process of time was omitted, and *nubere viro* became the common expression for a woman's marrying, as *ducere uxorem* for a man's. *Neptunus dicitur, quod mare et terras obnubat, ut nubes cælum, a nuptu, id est optatione; (ut antique) a quo nuptia et nuptus dictus*, Varr. de L. L. *Mulier nubit, quia pallio obnubit caput suum genasque*, Caper. de Orthogr. *Etiam velatæ ad virum adducuntur*, Tertullian. de Veland. Virgin. *Nuptiæ dictæ, quod nubentium capita velentur*, Servius Æn. 11.
- Obedio. *N.* (usual). Cic. de Legg. 3, 5.—*A.* With *hoc, id, &c.* Apul. 10. See *Pareo*.
- Obeo. *A.* Ter. Cic. pro Mil. Nep. Dio.—*N.* Suet. Aug. 4. Plaut. Epid. 3, 4, 76. Plin. 11, 37. Lucr. 3, 1055. Plin. 2, 26. Stat. Silv. 2, 1, 210.
- Obequito. *N.* Liv. 9, 36.—*A.* Curt. 3, 10, 4.
- Obliviscor. *A.* Æn. 2, 148.—*N.* Cic. pro Planco, 10.
- Obsequor. *N.* (usual). Cic. de Fin. 2, 17, 6.—*A.* With *hoc, id, &c.* Plaut. Asin. 1, 1, 61. Ter. Gell. 2. Forte

- in iis melius intelliges præpositionem *κατὰ*, says Sanctius.
- Obsono, or Obsonor. *N.* Plaut. Men. 2, 2, 1.—*A.* With *hoc, id, &c.* Apul. Met. 1. With a cognate accusative, Plaut. Stich. 3, 1, 36. And with other accusatives, Plaut. Poen. 5, 5, 16. Cic. Tusc. Qu. 5, 97, c. 34.
- Obstrepro. *N.* (usual). Cic. de Orat. 3, 47. Liv. 22, 50.—*A.* Cic. pro Marcello. Virg. Culex.
- Obsto is inserted by Sanctius as active, only on the authority of *obstatur*, impersonal.
- Obtrecto. *N.* Nep. 3, 3, 1. Cic. pro lege Man. 21, c. 8.—*A.* Plin. 9, 35. Liv. 45, 37. Phædr. 5, 1, 15.
- Occumbo. *A.* Cic. Tusc. Qu. 1. Liv. 3.—*N.* Liv. Ovid. Ars. Am. 3, 18.
- Offero. *A.* (usual). Ter. Hec. 5, 3, 10.—*N.* Sall. Cat. 53.
- Officio. *N.* (usual). Virg. Georg. 1, 69.—*A.* (obsolete). Lucr. 2, 155. But *officeretur*, impersonal, from Cicero de Orat. 1, 179, is no authority.
- Offendo. *A.* Cic. pro Cluent. 52. Ter. Eun. 5, 9 (8), 34.—*N.* Cic. pro Cluent. Ovid. Pont. 4, 14, 22.
- Oleo, Redoleo. *N.* Plin. 21, 7. Æn. 1, 440.—*A.* Cic. Plaut. Hor. Quinct. 7. Cic. de Cl. Orat. 21. Ib. Phil. 2, 63, c. 25.
- Oppetio. *A.* Phædr. 3, 16, 2. Cic. de Div. 1, 36.—*N.* Æn. 1, 98.
- Palleo. *N.* (usual). Auct. ad Her. 2, 25. *A.* Prop. 1. Pers. Hor. Od. 3.
- Palpo, et Palpor. *N.* Hor. Sermon. 2, 1, 20. Plaut. 1, 3, 9.—*A.* Juv. Ovid Met. 2, 867, alii *plaudenda*.
- Parco. *N.* Ov. Did. Æn.—*A.* With an accusative of the thing spared, Æn. 10. Gell. 16, 19. Ter.
- Pareo. *N.* (usual). Æn. 12, 236.—*A.* With a neuter accusative, Stat. Gell. 1. Perhaps *κατὰ* may be best understood, and the verb always neuter.
- Parturio. *N.* (usual). Hor.—*A.* Hor. Od. 1, 7, 16. Ov. Med. Jas.
- Pasco. *N.* Cic. Off. 2, 25, al. 89. Virg. Suet. Tib. 2. Ovid. Met. 4.—*A.* Ov. Virg. Georg. 1.
- Pascor. *N.* (usual). Ov.—*A.* Virg. Georg. 3, 314. Æn. 2. Georg. 4.
- Paveo. *N.* Ov. Met. 9, 581.—*A.* Lucan. 7. Tac. Sil. Tac. 1. Hor.
- Pecco, Delinquo. *N.* (usual). Cic. Tusc. 2, 12. Cic. Off. 3, 64.—*A.* With an accusative of the neuter gender, Cic. Nat. Deor. 1. Cic. Off. 1. Sall. Jug. Ter. Adel.
- Penetro. *N.* (usual). Liv.—*A.* Plaut. Amph. 1, 1. Ib. Trinum. 2, 2. Gell. 5, 14; 13, 10. Plaut. Trin. Ib. Menæch. Tac. 5. Plin. Æn. 1, 243.
- Perenno is always neuter, so far as I have observed.
- Pereo, Depereo. *N.* Suet. Vesp. 22. Ov. Med. Jas. 33.—*A.* Ter. Heaut. 3, 2, 15. Plaut. Truc. Catull.
- Pergo. *N.* (usual). Liv. 22, 53. Ter. Ad. 4, 2, 48. Cic. Tusc. 1, 100.—*A.* Ter. Hec. 1, 2. Sall. Jug. Cic. Att. Vall. Flacc. 4. Hor. Ov. Tac. Ann. 1.
- Peroro. *N.* (usual). Cic. pro Cluent. 145, c. 52. Ib. de Inv. 1, 90, c. 48. *A.* With a cognate accusative, Cic. pro Cœl. 70. Auct. ad Her. 1, 17, c. 10. Cic. Verr. 3, 154.
- Perrepo, Perrepto. *N.* Col. 6. 5. Plaut. Rud. 1, 4, 4.—*A.* Tibull. 1, 2, 87. Ter. Ad. 4, 6, 3.
- Persono. *N.* Cic. in Pison. 10. Æn. 1, 745, al. 741.—*A.* Cic. Fam. Ep. 6, 19, 6. Ib. pro Cœl. 20. Æn. 6, 417.
- Persevero. *N.* (usual). Cic. Phil. 12, 5, c. 2.—*A.* With a neuter accusative, Cic. pro Quinct. 76, c. 24. *Persevera diligentiam* is quoted by Gesner from Symmachus, and *perseverantes iras*, from Firmicus; but such an accusative case has no classical authority.
- Pervado. *N.* Cic. Nat. Deor. 2, 145.—*A.* Liv. 26, 15; 5, 7.
- Pervolo, Pervolito. *A.* Æn. 8, 24. Juv. 6, 397. Ov. Fast. 2, 252.—*N.* Lucr. 6, 952. Cic. Somn. Scip. 21, 9.
- Pigeo. *N.* (obsolete). Plaut. Menæch.—*A.* (usual, but impersonally). Ter. Phorm. It is often unnecessary to express the accusative after this and other verbs, it being obvious from the context: as *Facti fortasse pigebūt, et piget infido consuluisse viro*, Ov. Med. Jas. [subaud. *mē*].
- Plango. *A.* Ov. El. Prop. 2, 24, ult. Stat. Theb. 11, 117.—*N.* Æn. 11, 145. Ov. Met. 3, 505. Virg. Georg. 1, 334.
- Plaudo. *N.* (usual). Ter. Cic. Att. 2, 19.—*A.* Æn. 6. Stat. 1 Sylv. Mart. 12. Papin. Syl. 1. The compounds *Supplodo* and *Circumplaudo* are active; but whether they are ever neuter does not appear. Cic. de Orat. Ov.
- Ploro, Deploro. *N.* Quinct. Cic. Verr. 3, 45.—*A.* Hor. Od. 4, 2, 22. Cic.

- Phil. 11, 6, c. 2. Ib. Verr. 5, 170. Ib. de Orat. 2, 211.
- Pluo, & comp. *N.* (usual). Virg. Epigr. Quinct. 6, 3. Liv. 36, 37.—*A.* Plaut. Most. 1, 2, 30. Prop. 2. *Inter alia prodigia et carnem pluit*, Liv. 3, 10. But other MSS have *carne*: and the same variety of reading is found in other similar passages of Livy, and other authors. But that both constructions were in use, see Drakenborch ad Liv. 3, 10. Also with a neuter accusative. *Nec de concussa tantum pluit ilice glandis*, Virg. Georg. 4, 81, where I would consider *tantum* as the accusative rather than the nominative, because an accusative after *pluit* is usual, but a nominative of the thing falling is not to be found in classical authors, Plaut. Men. Prol. 63.
- Placeo is inserted by Sanctius as active, without sufficient authority. *Placitum sum* is often used for *placui*, and more frequently *placitum est* impersonally for *placuit*, Plaut. Ter. Andr. Ter. Hec. Prol. Ov. Amor. 2, 4, 18. Cic. Fam. 11, 1. But this by no means proves *placeo* to be ever active; for many other verbs have such a double preterperfect tense. Perhaps, however, an accusative of the neuter gender may be admissible. Cic. Hor. Od. 3, 7, 24. Cic. de Orat. 2, 15, c. 4.
- Pœnitet is inserted by Sanctius in the *List de Verbis falso Neutris*. It is always active, the accusative being sometimes omitted, as being obvious from the context.
- Pono. *A.* (usual). Ov. Did. Æn. 129.—*N.* (a nautical expression). Æn. 7, 27. Ov. Did. Æn. Æn. 9, 103.
- Potior. *N.* (usual). Æn. 3, 56.—*A.* (obsolete). Plaut. Asin. Ter. Lucr. 5. Ov. Met. 9. Cic. Tusc. Quæst. 1. Pacuv. ap. Non. Sisenna Hist. 4.
- Præcurro. *A.* Cic. Orator 176, al. 52.—*N.* Cic. de Div. 1, 118.
- Præcipito. *A.* Cæs. B. Gall. 4, 15.—*N.* Cic. Somn. Scip. 5. Ib. Legg. 2. Ib. pro Rab. Post. Ib. pro P. Sylla. Cæs. de B. Civ. 3. Suet. Jul. 64. Æn. 2; 11. Lucr. 4.
- Præsideo. *N.* (usual). Cic. pro Dom. 144, c. 57.—*A.* Tac. 3; 4.
- Præsto. *A.* Liv. 5, 36.—*N.* Cic. de Orat. 2, 270, c. 67.
- Prætereo. *N.* Ovid.—*A.* Ter. Eun. 4, 2, 5. Cic. pro Plan. 8, c. 3.
- Prandeo. *N.* (usual). Plaut. Men. 2, 3, 50.—*A.* Hor. And with a cognate accusative, Plaut. Pœn. 3, 5, 14.
- Procedo. *N.* (usual). Æn. 2, 760.—*A.* *Jam processerant viam tridui*, Cæs. B. Gall. 1. But I should rather suppose *viam* to be governed by a preposition understood, and *procedo* to be always neuter.
- Proficiscor. *N.* (usual). Ter. Ad. 2, 2, 16.—*A.* Prop. 3. Fest. Pomp.
- Proficio. *N.* Quinct. 10, 1, 112.—*A.* With a neuter accusative, Cæs. B. Gall. 6, 28. Ecl. 8, 20. Cic. pro Font. 23.
- Promoveo. *A.* (usual). Cæs. B. Gall. 1, 48.—*N.* Macrob. præf. Saturn. Gell. 5, 10. And with an accusative neuter, Ter. And. 4, 1, 16. Ter. Eun. 5, 3, 3.
- Propero, Appropero. *N.* (usual). Ter. And. 1, 5, 65.—*A.* Tac. Ann. 16, 14, 5. Plaut. Trin. 4, 3, 3. Hor. Prop. Æn. 9, 401. Tac. 1. And with an accusative neuter, Æn. 8, 454. Juv. 3, 264.
- Propinquo. *N.* (usual). Æn. 6, 634.—*A.* Ib. 10, 254. Sil. 2, 281.
- Prorumpo, Perrumpo. *A.* Virg. Cæs. B. Civ. 1, 26. Hor. Od. 1, 3, 36.—*N.* Æn. 7, 32. Liv. 3, 70; 3, 18.
- Prosum. *N.* (usual). Ter. Eun. 5, 5, 23.—*A.* With an accusative neuter, Cic. Fam. Ep. 2, 16 (17). Prop. 2, 26, 27. Tibull.
- Provideo, Prospicio. *A.* Cæs. B. Gall. 6. Liv. Ter. Adel.—*N.* Cic. Ter. Heaut. 5, 2, 8.
- Provoco. *A.* Hor. Serm. 1, 4, 14.—*N.* Liv. 1.
- Pugno. *N.* (usual). Catull. 60, 64.—*A.* With a cognate accusative, Plaut. Pseud. Nep. Hann. Cic. pro Mur. Catull. Hor. Od. 3. Plaut. Men. Ib. Amph. Hor. Od. 4. Sall. And with an accusative neuter, Cic. Nat. Deor. 1, 75. Ib. pro Rosc.
- Pudeo. *N.* (obsolete). Plaut. Casin.—*A.* (usual). Whether impersonally, as Cic. pro Domo, 29. Or personally, as in Lucan.
- Pulvero. *A.* (usual). Colum. 11; 2. Plin. 11, 33.—*N.* Plaut. ap. Gell. 18, 12.
- Quasso. *A.* (usual). Æn. 7, 292.—*N.* Plaut. Asin. 2, 3. Ib. Bacch. 2, 3. Virg. Georg.
- Quadro. *A.* (usual). Hor. Colum. 11, 2.—*N.* Cic. de Orat. 3.

- Quiesco, Requiesco. *N.* (usual). *Æn.* 9, 445. *Virg. Ecl.* 1, 80.—*A.* *Sen. Herc. Oet.* 15. *Virg. Ecl.* 8, 4. *Prop.* 2, 22. *Ib. El.* 34. Calvus in primo apud Servium. *Sall.* And with a cognate accusative, *Apul. Met.* 9. And with an accusative of the neuter gender, *Plaut. Mil.*
- Queror, Conqueror. *N.* *Sall. Cat.* 52.—*A.* *Cic. ad Att.* 5, 8. And with an accusative neuter, *Cic. Fam.* 1, 9.
- Radio. *N.* (usual). *Ov. Met.* 2, 4.—*A.* *Ib. Pont.* 3, 4, 103. *Vetus Poeta in Coll. Pithœana.* *Lucan.* 7, 214.
- Redundo. *N.* (usual). *Cic. de Div.* 2, 100, c. 44.—*A.* *Amne redundatis fossa madebat aquis,* *Ovid. Fast.* 6, 402. *Sive redundatas flumine cogit aquas,* *Ovid. Trist.* 3, 10, 52. But this is not sufficient authority for the use of *Redundo* active. And the following is not very classical authority. *Vulturinus [fluviu] levat ora, maximoque pontis Cesarei reclinis arcu, pandis talia faucibus redundat* (i. e. *profert, loquitur*), *Stat. Sylv.* 4, 3, 71.
- Refert. *N.* *Plin.* 18, 31. *Lucr.* 4. With an accusative of the neuter gender, *Plin.* 11, 51. *Plaut. Pers.* 4, 4.—*A.* In these common expressions, *Refert mea, refert tua* &c. if *mea, tua* &c. are considered as the accusative case plural, (which seems far more probable than that it should be the ablative singular,) I should consider *refert* as a verb active, and *mea* (subaud. *negotia*) as governed by it. *Fac tradas: mea nil refert, dum potiar modo,* *Ter. Eun.* 2, 3, 28. *DE. Quid tua, malum, id refert?* *Cn. Magni, Demipho.* *Ter.* No doubt the original of this expression is, as *Perizonius* (ad *Sanct.* 3, 5) observes, *Refert se ad mea negotia*; in the same sense as *referre omnia ad suam utilitatem,* *Cic. de Sen.* 13. *Victus cultusque corporis ad valetudinem referantur,* *Cic. de Off.* 1, 30. But in process of time, when the intermediate words *se ad negotia* had been frequently omitted by an ellipsis, it is probable that the ellipsis itself, in common discourse, came to be forgotten, and *mea* considered as immediately depending on *refert*.
- Regno. *N.* (usual). *Phædr.*—*A.* *Tac. Germ.* 25, 4. *Plin.* 6, 20. *Ov. Pont.* 4, 15, 15. *Æn.* 6, 770. But still some certain authority is wanting for *regno* active.
- Regredior. *N.* (usual). *Plaut. Aul.* 1, 1, 7.—*A.* With a cognate accusative, *Enn. apud Nonn.*
- Repeto. *A.* (usual). *Virg. Ecl.* 7, 89.—*N.* (for *recordor*) *Æn.* 7, 123. *Suet. de Cl. Gram.* 17. *Æn.* 3, 184. *Plin. Ep.* 3, 5. (For *redeo*) *Æn.* 7, 241.
- Resideo. *N.* (usual). *Cic. de Fin.* 3, 9.—*A.* *Plaut. Capt.* 3. *Cic. de Legg.* 2.
- Resisto, set down by *Scioppius* as active, is always neuter. In the passage quoted by him, *Neque amplius resisti adversum eos poterat,* *Dictys* 2; *resisti,* being impersonal, is not allowed to be a proper example.
- Respicio. *A.* *Æn.* 5, 168. *Ter. Ad.* 3, 2, 55.—*N.* *Cic. Tusc. Quest.* 5, 6, 2. *Quinct.* 2, 12.
- Resulto. *N.* (usual). *Æn.* 5, 150.—*A.* *Apul. Met.* 5.
- Resurgo, always neuter. *Sanctius* has no authority for an active sense.
- Remitto. *A.* (usual). *Cic.*—*N.* *Liv.*
- Reverto, or Revertor. *N.* It is always neuter: I can find no example of a transitive signification. Classical authors, in the present tense and the tenses derived from it, use the form in *or*: *Ter. Heaut.* 1, 1, 70. *Cic. Fin.* 2, 104, c. 32. The present in *o* is an obsolete form: *Lucr.* 5, 1152; 3. 1073. *Pomponius Maioli* apud *Non.* 7, 68. In the preterperfect and tenses derived from it, it is observable that *Cicero* always uses the form in *o*: *Cic. pro Rosc. Amer.* 26, 9. *Ib. Proc. Acad. Quest.* 4. *Ib. Fam.* 10, 28. But other classical writers use also the form in *or*, *Nep.* 2, 5, 2. *Hirt. Bell. Hisp.* 13. *Phædr.* 4, 13. The participles and gerunds are used intransitively: *Ov. Pen. Uly.* *Ib. Laod. Prot. Liv.* 9, 9.
- Rideo. *N.* *Cic. Fin.* 5, 92, c. 30.—*A.* *Ter. Hor.* With a cognate accusative, *Cic. Fam.* 7, 25. With a neuter accusative, *Hor. Ep.* 1, 7, 27.
- Roro. *N.* (usual). *Colum. Ov. Met.* 3, 683.—*A.* *Ov. Pont.* 2. With a cognate accusative, *Plin.* 17, 10. *Ov. Fast.* 3.
- Roto. *A.* *Æn.* 9, 441.—*N.* *Æn.* 10, 362.
- Rugo is inserted by *Vossius* as a verb usually active, but used as a neuter. He has the following authorities: *Plaut. Cas.* 2, 3. *Ib. apud Gell.* 18, 12. But I can find no example of *Rugo* active, except *rugata testa,* *Plin.* 9, 33.



- Ruo, Proruo, Corruo, Irruo. *N. Ter.* Val. Flac. 7, 600. Virg.—*A. Ter.* Ad. *Æn.* 12. Virg. Georg. 2. Hor. Od. 4. Ter. Ad. 4, 2. Ib. Eun. 3, 5. Plaut. Rud. Catull. ad Manlium. Hor. Serm. 2, 5. Lucr. 5. Virg. Georg. 1. Apul. Florid. 1. Varr.
- Rumino. *N. Colum.* 6, 6.—*A. Ov. Am.* 3, 5, 17. Virg. Ecl. 6, 54.
- Rumpo. *A. (usual).* Georg. 1, 49.—*N. Ter. Eun.* 5, 6, 26.
- Rutilo. *N. (usual).* *Æn.* 8, 529.—*A. Val. Max.* 2, 1, 5. Plin. 18, 12. Suet. Cal. 47. Liv. 37. Tac. 20.
- Salto. *N. (usual).* Cic. pro Mur. 13, 6.—*A. With a cognate accusative,* Hor. Serm. 1. Juv. Scipio *Æmilianus* ap. Macrob. Sat. 2, 10. Suet. Nero 54. Ov. Trist. 5; 2.
- Sapio. *N. (usual).* Hor. Cic. Fin. 2, 7.—*A. Cic. Pers. Cic. ap. Plin.* 17, 5, s. 3. Plaut. Pers. Enn. ap. Cic. With a neuter accusative, Cic. ad Att. 14, 5. Ib. de Div. 2, 81, c. 59.
- Satisfacio. *N. (usual).* Plaut. Amph. 3, 2, 8.—*A. (obsolete).* Cato R. R. 149.
- Satago, mentioned by Sanctius as active, is always neuter.
- Servio, Inservio. *N. (usual).* *Æn.* 2, 786. Hor. Ars. P. 167.—*A. With a cognate accusative,* very common, Cic. Top. Quintil. Liv. 40. An accusative of the object is found, but not on classical authority: Turpil. Plaut. Mostell. Notwithstanding these authorities, I consider such a syntax as obsolete. In the following examples the construction may be impersonal: *Nihil est a me insertum temporis causa,* Cic. *Assuescamus cœnare posse sine populo, et paucioribus servis serviri,* Sen. de Tranq.
- Sedeo is inserted by Sanctius; but it is always neuter. In proof that this and other such words are to be considered as actives, he quotes the following passage from Priscian: "Nam quum dico *curritur, cursus intelligitur; et sedetur, sessio; et ambulatur, ambulatio; et evenit, eventus,* et similia. Quæ res in omnibus verbis, etiam absolutis, necesse est ut intelligatur; ut *vivo vitam, ambulo ambulationem, sedeo sessionem, curro cursum,* lib. 18 de Impersonal." Whoever is at all acquainted with the ancient grammarians, must know that they are valuable, as giving us the practice of Latin authors of all ages: but that their theories, often absurd and often contradictory in the same writer, are no further to be depended on, than as they appear conformable to the nature of the language.
- Sedo. *A. (usual).* Cic. pro Flacc. 53.—*N. Cn. Gellius* in *Annal. ap. Gell.* 18, 12.
- Servo. *A. Æn.* 7, 52.—*N. Plaut. Aul. Ib. Cist. Ib. Most. Ter. Hor. Sat.* 2, 3, 59.
- Sibilo. *N. Æn.* 11, 754.—*A. Hor.*
- Sisto. *A. (usual).* *Æn.* 6, 465.—*N. Virg. Georg.* 1, 479. Plaut.
- Sitio. *N. Georg.* 4, 402.—*A. Cic. 3 ad Quint. Fr. Cic. Phil. 5. Ov. Fast. 1.*
- Solvo. *A. Ov. Did. Æn.*—*N. Cic. Fam. Ep.* 16, 9.
- Somnio. *N. Cic. de Div.* 2, 142, c. 68.—*A. Ter. Eun.* 1, 2, 114. Suet. Galba. Colum. 1, 8. With a cognate accusative, Plaut. Rud. With a neuter accusative, Ter. And. 5, 6, 7.
- Sono, Insono, Circumsono, Reboo. *N. (usual).* *Æn.* 5, 579. Virg. Georg. 3, 223. Liv. 27, 18. *Æn.* 2, 113.—*A. Virg. Cul. ibid. Æn.* 7. Pers. 3, 21. Pedo ad Liviam. Sil. 3, 439. Ov.
- Specto. *A. Hor. Od.* 2, 2, 24.—*N. Colum.* 12, 16. Cæs. B. Gall. 1, 1. Cels. 7, 29. Cic. Fam. Ep. 4, 2.
- Spiro, Expiro, Suspiro, Respiro. *N. Stat. Sylv.* 2, 2, 27. Cic. ad Att. 2, 24. Cels. 2, 4. Ovid. Ep. 21, 201. Liv. 2, 20.—*A. Colum.* 1, 6. Ov. Met. 3. Virg. Liv. 3, 46. Arnob. 1. Tibull. 4. Hor. Od. 3, 2. Cic. Nat. Deor. 2, 135. Georg. 2. Hor. Od. 4, 13, 19. *Æn.* 11, 883. With a neuter accusative: Propert.
- Spuo, Expuo. *N. Plin.* 28, 4; 7, 25. Petron. 131.—*A. Virg. Georg.* 4, 97. Catull. 62, 155.
- Stipulari stipulationem, l. 3, § 1, D. jud. solv. l. 42, § ult. D. solut. matri (verbum juridicum).
- Sto. Sanctius has no authority for its being active, but the use of *Statur, Standum est,* &c.
- Stomachor. *N. (usual).* Cic. Acad. Qu. 4, 11.—*A. With an accusative neuter:* Cic. ad Att. 14, 21. Ter. Eun. 2, 3, 31.
- Strepo. *N. (usual).* *Æn.* 6, 709.—*A. With a neuter accusative:* Liv. 2, 45.
- Studeo. *N. (usual).* Cic. Phil. 8. Quint. 11, 3. Even with a genitive case, obsoletely, Poeta vetus, ap. Cic. Nat. Deor. 3.—*A. With a neuter accusative usually:* Hor. Cic. Phil. 6, 18. Cic. de Fin. Ib. Tusc. Quest. Ter.

- But with any other kind of accusative, I consider it as an obsolete syntax. *Magis metuant, minus has res studeant*, Plaut. Mil. And this, notwithstanding Cicero's authority in the two following passages: *Quum vero etiam literas studere incipit*, Cic. post red. in Sen. 6, al. 14. *Literas studere, quibus fons eloquentiæ continentur*, Cic. de Clar. Orat. 322. In both places some MSS have *literis*: but the unusualness of the syntax makes it probable that *literas* is the original reading.
- Stupeo.** *N.* (usual). Ov. Rem. Am. 806. —*A.* Æn. 2. And with a neuter accusative, Ter. Heaut. 2, 3, 21. Petron. Subeo. *A.* Pomp. Mela. Cæs. B. Gall. 1, 36.—*N.* Æn. 2; 9. 371.
- Subsisto.** *N.* Cæs. B. Gall. 1, 17.—*A.* Liv. 9, 31; 1, 4.
- Succedo.** *N.* (most usual). *Succedoque oneri*, Æn. 2. *Sive antro potius succedimus*, Virg. Ecl. 5, 6: where Servius makes the following observation: "*Succedimus* et dativo et accusativo casibus, secutus tam veterem quam nostram consuetudinem, suo more jungit."—*A.* Liv. 27, 19. Tac. Ann. 2, 20. Fronto, under *Succedo illam rem*, quotes from Sall. Hist. 3, *Muros successerant*.
- Succenseo.** *N.* (usual). Cic. Att. 2, 1. —*A.* Usual with an accusative neuter, Ter. And. 2, 3, 2. Plaut. Capt. 3, 5, 22. And even with other accusatives, but not usually: Gell. 16, 11. See *Irascor*.
- Sudo.** *N.* (usual). Hor. A. Poet.—*A.* Virg. Stat. Theb. 5. Quinct.
- Sufficio.** *A.* Æn. 2, 617. Virg. Georg. 2, 424.—*N.* Plin. Jun. Æn. 9, 810.
- Supersedeo.** *N.* (usual). Cic. Fam. 4, 2. Liv. 21, 40.—*A.* (doubtful). Auct. ad Her. 2, 26, c. 17. Sanctius's example is not certain: *Cognati et affines operam, quam dare rogati sunt, supersedent*, Gell. 2, 29, for here *dare* may be well understood.
- Suppedito.** *A.* Cic. Verr. 2, 2.—*N.* Cic. Off. 1, 4. Ter. Heaut. 5, 1, 45. Liv. Supero. *A.* (usual). Virg. Ecl. 5, 9.—*N.* Cic. Æn. 2, 643.
- Suppeto.** *N.* (usual). Hor. Ep. 1, 12, 4. Cic. Tusc. 5, 89.—*A.* With a neuter accusative: Sall. de Rep.
- Supplicio.** Sanctius has no authority for an active sense, but *supplicabatur* and *supplicari*, used impersonally.
- Surgo.** *N.* (usual). Ov. Met. 13, 2.—*A.* (obsolete). *Lumbos surgite atque extollite*, Plaut. Epidic. ult. *Mucrone surrecto*, Liv. 7. And perhaps in this, *Exporgi melius est lumbos atque esurgier*, Plaut. Pseud. Prol. But Sanctius's examples of *surgitur* are certainly impersonal.
- Suspicio.** *A.* Cic. Tusc. 1, 63, c. 25.—*N.* Cic. Somn. Scip. 1.
- Taceo.** Obiceo, Sileo. *N.* (usual). Æn. 2. Hor. Cic. pro Mil. 10, 4.—*A.* With a neuter accusative usually: Ter. Eun. Cic. Pers. Ter. Ad. Sen. Hipp. 873. With other accusatives: Ov. Trist. 2, 208. Ib. Fast. 1, 47. Plaut. Mil. Ovid. Amor. 2. Mart. in Princip. Mart. 10, 17.
- Tædet.** The same may be said of *tædet*, as of *pænitet*.
- Tardo.** *A.* (usual). Cic. Fam. Ep. 7, 5. —*N.* (suspicious). *An tardare et commorari te melius esset*, Cic. ad Brut. 18. Markland (Remarks on Cicero's Ep. p. 112) says, that this is the only example of *tardo* being used intransitively in Cicero or any other classical writer, except once *retardando* the gerund in a neuter sense, in Cic. Nat. Deor. 2, 20. It was common, he observes, in the decline of the language. This is one of his arguments against the authenticity of the Ep. to Brutus.
- Tempero.** *A.* Æn. 1, 61.—*N.* Cic. Fam. Ep. 10, 7. Æn. 2, 8.
- Tendo.** *A.* Virg. Plaut. Pseud. Ib. Cist. Virg. Ceiris. Æn. 9, 606.—*N.* Ib. 1, 205. Liv. 4, 13. Hor. And in the signification of *to encamp*. *Illic Æacides, illic tendebat Ulysses*, Ov. Pen. Uly. unless an ellipsis of *tentorium* be supposed.
- Tinnio.** *N.* (usual). Plaut. Cas. 2, 3, 32.—*A.* With a neuter accusative, Cic. ad Att. 14, 21.
- Titillo,** inserted by Sanctius, is never neuter.
- Tondeo.** *A.* (usual). Virg. Georg. 1, 15. —*N.* (doubtful). *Candidior postquam tondenti barba cadebat*, Virg. Ecl. 1, 28; but after *tondenti, eam* may be understood. *Nec nimis interea barbas incanaque menta Cinyphii tondenti hirci*, Virg. Georg. 3, 312: as though this passage were to be understood *tondentiur hæc barbas*. But it would be better to understand *Cinyphii hirci* in the genitive singular, and *pastores*, or some such word, to be the nomina-

- tive case to *tondent*. There is no other passage in which *tondeo* is said to be used intransitively, where some MSS do not read the word in the passive voice.
- Tono, Intono. *N.* (usual). *Ov. Fast.* Ovid.—*A. Virg. Plin. Præf. Liv. de Virginia. Ov. Amor.* 1, 7, 46.
- Trajicio. *A.* (usual). *Val. Max.* 5, 1. *Cic. Brut. ad Cic.* 11, 9. *Plancus ad Cic.*—*N. Vict. de Vir.* III. 49.
- Tremo. *N.* (usual). *Virg. Georg.* 1, 475. —*A. Prop. Hor. Prop. Sen. Ep.* 66. *Æn.* 3. *Virg. Ceiris.*
- Transeo. *A.* *Cic. Fam.* 11, 10. *Id.* in *Pison.* 57.—*N. Tibull.* 1, 4, 27. *Ter. Phorm.* 5, 8, 29.
- Transgredior. *A.* *Cic. Fam.* 11, 20. *Tac. Ann.* 2, 63 init.—*N. Liv.* 2, 39. *Tac. Hist.* 4, 66, 4.
- Transvolo, Transvolito. *A.* *Hor.*—*N. Liv.* 3, 63. *Lucr.* 1, 355.
- Trepido. *N.* (usual). *Virg. Æn.*—*A. Apul. Met.* 6.
- Transmitto. *A.* *Cic.*—*N. Cic.*
- Triumpho. *N.* (usual). *Cic. de Fin.* 2, 65.—*A.* With a cognate accusative, *Triumphavit triumphos novem*, *Gell.* 2, 11. But no classical author used an accusative of the thing conquered, notwithstanding the following example: *Triumphatisque possit Roma ferro dare jura Medis*, *Hor. Od.* 3. I say, classical author; for examples in later Latinity may be found. *Triumphavit Achæos*, *Aur. Vict. Vir. Ill. Hic terram triumphabit, hic erit consimilis Deo*, *Lactan.* 6, 23, extr. In the following passage it is impersonal: *Et ex ea urbe triumphari, sine qua nunquam nostri imperatores . . . triumpharant*, *Cic. Off.* 2, 28.
- Tueor. *A.* *Æn.* 6, 688.—*N.* With an accusative of the neuter gender, *Virg. Ecl.* 3, 8. *Ov. Fast.* 1, 283.
- Tumeo. *N.* (usual). *Ov. Met.* 3, 33.—*A.* With an accusative neuter, *Æn.* 11, 854.
- Turbo, Conturbo. *A.* (usual). *Æn.* 12, 633. *Ter. Eun.* 5, 2, 30. And with a cognate accusative, *Plaut. Bacch.* And with a neuter adjective, *Plaut. Cas.* 5, 2, 6.—*N. Æn.* 6, 801. *Plaut. Bacch. Tac. Ann.* 3, 47, 2. *Nec liquidum corpus turbantibus æris auris commiscet: sinit hæc violentis omnia verti turbibus; sinit incertis turbare procellis*, *Lucr.* 5, where *Vossius* observes, *turbantibus pro turbatis et ma-*
- nifestius *turbare pro turbari*. *Lucr.* 6. *Varro. Juv.* 5. *Mart. Ad quem ego rescripsi, nihil esse quod posthac arcæ nostræ fiducia conturbaret*, *Cic. ad Qu. Fr.* It may be an ellipsis of *rationes*; but as the word seems to have been of familiar and mercantile use, the ellipsis was probably soon forgotten, and the word considered as intransitive.
- Vaco. *Sanctius* has no authority for supposing it ever active.
- Vagor. *N.* (usual). *Cic. de Lege Agr.* 2, 41.—*A. Prop.* 2, 28, 19.
- Valeo. *N.* (usual). *Mart.* 6, 70.—*A.* With a neuter accusative, *Cic. de Amic.* 48. *Phædr.* 4, 24, 1. *Tibull.* 3, 6, 17. *Phædr.* 1, 5, 9. *Plaut. Bacch.* 2, 2, 15. *Cic. pro Cæcin.* 40. But *valetur* impersonal, quoted by *Sanctius*, is no authority.
- Vaporo. *A.* *Æn.* 11. *Virg. Hor. Ep.* —*N. Plin.* 32, 2.
- Vapulo in every sense is always neuter.
- Vario. *A.* (usual). *Cic. Orat.* 18.—*N. Colum.* 12, 50. *Prop.* 2, 5.
- Veho, Inveho, Gesto. *A.* (usual). *Cic. Off.* 2, 76, c. 22. *Ov. Ep.* 15, 91. *Ter. Ad.* 4, 2, 24.—*N.* The participles *vehens, invehens, gestans*, are commonly used in the same sense as *vectus*, and *invectus*: both forms being used indifferently by the best writers. *Cic. Brutus* 97. *Cic. Nat. Deor.* 1, 28. *Nep. Timoth.* *Apul. Met.* 1, init. *Gell.* 2, 2. *Suet. Domit.* 12. *Ov. Fast. Liv.* 22. *Suet. Claud.* 28. *Suet. Jul.* 78. From this neuter signification of *Veho* arises the word *Vector*, a passenger. The idiom seems to have been of familiar use, and arose no doubt from the frequency of the idea.
- Veneo is always neuter.
- Velifico. *N.* *Prop.* 4, 10, 6.—*A. Juv.* 10, 174.
- Ventilo. *A.* (usual). *Plin.* 18, 30. *Juv. Mart.* 3.—*N. Sen. Ep.* 113.
- Venio. *N.* (usual). *Suet. Jul.* 37.—*A.* With a cognate accusative, *Apul.* 9.
- Verecor. *A.* (usual). *Cic. pro Plan.* 29, c. 12, and impersonally. *Cic.*—*N. Plaut. Bacch.* And obsoletely with a genitive case, *Afranius ap. Non.* 9, 3. *Cic. ad Att.* 8, 4, prin.
- Vergoor Vergor. *N.* *Hor. A. Poet.* 378. *Æn.* 12. *Cic. Nat. Deor.* 2. *Suet. Otho. Lucr.* 2, 212. *Lucan.* 1, 54. *Stat. Sylv.* 4, ad *Marcell.*—*A. Vergo*

- and its compounds, when active, signify to pour. Lucr. 5. Æn. 6.
- Verto, Avertō, Converto, Præverto. *A.* (usual). Cic. ad Quint. Frat. 3, 5. Cæs. B. Gall. 6, 41. Ter. Ad. 2, 4, 22. Æn. 7, 806. Liv. 3, 46.—*N.* Liv. 3, 96. Virg. Ecl. 9, 6. Liv. 2. Tac. Ann. 6. Æn. 1, 108. Gell. 4, 18. Sall. Cat. Gell. 13, 23. *Abige abs te lassitudinem, cave pigritia prævertoris*, Plaut. Merc. 1, 2, 3: So it is read in the MSS (Vossius observes), though the early editions have *cave pigritia prævorti*, and *prævertier*.
- Vescor. *N.* (usual). Cic. Nat. Deor. 2, 27.—*A.* Tac. Agr. Plin. 8, 10. Tibull. 2. Plin. 10; 11. Ulpian 33, D. de rebus auct. jud. poss.
- Vestio. *A.* (usual). Ter. Heaut. 1, 1, 78.—*N.* (suspicious). Tertullian de Pallio and frequently. Apul. Apol. 1.
- Vigilo, Evigilo. *N.* (usual). Ter. Eun. 2, 2, 47. Cic. in Parad. 1, c. 2.—*A.* *Noctes vigilabat ad ipsum mane*. Hor. Serm. 1, 3, 17. Where I should not suppose *noctes* to be governed by *vigilabat*, but for the following example: *Noctes vigilantur amarae*, Ov. Med. Jas.: so Prop. 3, 13. Ov. Trist. 1, 1, 108. Cic. Att. 9, 14.
- Vivo. *N.* (usual). Æn.—*A.* With a cognate accusative, Ter. Plaut. Epid. Ib. Amph. Ib. Pœnul. Ib. Pers. Cic. Senect. Ovid. Quinctil. Ib. 3. And with other accusatives, though reducible to a cognate signification, Cic. Ep. 13, 28. Juv.
- Ululo. *N.* (usual). Æn. 6, 257.—*A.* Lucan. 1. Ibid. Æn. 4, 609.
- Undo, Inundo. *N.* Æn. 12, 673; 10, 24.—*A.* Plin. 5, 1. Liv. 24, 30. Stat. Achill. 1, 86.
- Vociferor. *N.* (usual). Cic. Verr. 4, 39, c. 18.—*A.* With a neuter accusative, Æn. 2, 679. Val. Flacc. 5, 170.
- Volvo, Voluto. *A.* (usual). Æn. 6, 616; 6, 185.—*N.* Æn. 1. Virg. Georg. 1. Æn. 3, 607. But it is so used only in the participle present.
- Volo. *N.* (usual). Hor.—*A.* Æn. 9, 538. And usually with a neuter accusative, Cic. de Fin. 2, 72. Æn. 6, 318. But all the accusative cases may perhaps better be understood as governed by *habere, facere*, or the like, understood.
- Vomo. *N.* Cic. Phil. 2, 63, c. 25.—*A.* Æn. 9, 349. Ov. Fast. 1, 572. Ib. Ep. 12, 125. With a cognate accusative, Plaut. Rud. 2, 6.
- Uro is inserted by Vossius; and his follower, the Port-Royal Grammar, quotes *urit calore* in a neuter sense from Cicero. I can find no such passage. *Uro* is always active.
- Utor, Abutor. *N.* (usual). Hor. Od. 4, 9, 48. Cic. Nat. Deor. 2.—*A.* (obsolete). Ter. Adel. Plaut. Asin. Cato R. R. 142. Turpilius in Peleo ap. Non. Lucil. Satyr. Ter. Cato R. R. Charis. 5.

P. 170. When an action is mentioned as having continued for some time, and still continuing, where in English we use the present perfect and past perfect, in Latin the present imperfect and past imperfect occur; e. g. *cupio et iam pridem cupio Ægyptum visere*, I desire and *have* long desired to visit Egypt, Cic. ad Att.: *ille os oculosque loquentis iam dudum et totum lustrabat lumine corpus*, Virg. Æn. 8. 153: *qui postquam amo Casinam, — myropolas omnes sollicito*, Plaut. Cas. 2. 3. 9: *iam non perplexe, sed palam revocant, qui ventando supplementum et pecuniam mitti, iam pridem retrahebant*, Liv. 30. 20.

P. 173. In the Notes to the First Volume the tenses of the verb have been properly distinguished by (1) their *time*, (2) their *state*: we may here remark, in general, that the leading verb is followed by verbs of the same *time* and *state*, unless there be some reason to the contrary: but almost always by a verb of the same *time*, if not of the same *state*.

P. 174. All that can be said upon the correct dependence of the tenses may, from the preceding note, be expressed in a few words. The *time* and *state* of the action must determine the tense of the principal verb: unless some difference of sense requires a change, the following verbs will be of the same *time* and *state*; particularly of the same *time*. We here consider the future present as a present tense, and the future past as a past tense.

P. 186. The indicative mode expresses the judgement of the mind on something which it *asserts* as a fact or truth.

P. 187. The subjunctive mode expresses the judgement of the mind on something which it *assumes* as a fact or truth; or which it regards as probable or possible once or more; or as contingent upon the feelings of the mind or something external; or as dependent either as preliminary or consequence upon something expressed by another verb.

The subjunctive mode, therefore, always depends upon another verb, never on a conjunction; and is always used in a dependent sentence, or in one of two sentences which are reciprocally dependent, never in an independent sentence.

Whenever the subjunctive seems not to depend on a preceding verb, or to be used in an independent sentence, it is because a preceding verb or sentence is understood and suppressed. When it is said to be governed by a conjunction, it is merely meant that the conjunction is there used where a subjunctive is requisite.

Besides the more obvious instances of the subjunctive, it is used when the sense might appear to admit an indicative: (1) when the verb on which it depends is in the subjunctive; (2) when it depends on an indirect sentence, i. e. of which the verb is in the infinitive or participle; (3) in an indirect question; (4) in an indirect quotation.

Though the indicative and subjunctive never have exactly the same meaning, yet there are many expressions in which the sense of either mode is suitable, and where they are used indifferently.

There are also many unquestionable instances in which the indicative is, perhaps improperly, used for the subjunctive; e. g. *anceps certamen erat, ni equites supervenissent*, Liv. 28 : *auctoritas tanta plane me movebat, nisi tu opposuisses non minorem tuam*, Cic. : *et si non alium late iactaret odorem, laurus erat*, Virg. Georg. 2. 133 : *nec veni, nisi fata locum sedemque didissent*, Virg. Æn. 11. 112 : *quanto melius fuerat, in hoc promissum patris non esse servatum*, Cic. Off. 3 : &c. Such instances are all of one kind, only of the past time, and more frequent with the poets. They are most common with nouns signifying time : e. g. *sed nunc non erat his locus*, for *esset*, Hor. Ar. 19 : Hor. Od. 1. 37. 4 : Ovid. Trist. 4. 8. 5 ; 4. 8. 24.

P. 199. When the subjunctive is used for the imperative, it is by an ellipsis of some appropriate verb. This will appear by the following example, where the verb is expressed; *dic et argutæ properet* Neærae, Hor. Od. 3. 14. 21.

P. 200. The nature and use of the infinitive and participle modes are explained at length in the Notes to Vol. I.

When a verb depends on another, it is one of the most difficult points of the Latin language to determine its proper mode. No principle generally applicable can be given. In addition to what the author has said, the following List, from Seyer on the Latin Verb, may be found serviceable.

*A List of such Words as admit ut, ne, quo, quin or quod after them, or an Accusative Case with the Infinitive Mode.*

*Ne* is the same as *ut non*. *Quo minus* is nearly the same as *ne*, because *quo* with a comparative degree is the same as *ut*, and is used after some few words.

- |   |   |
|---|---|
| Abnuo, <i>acc.</i> and <i>inf.</i> Liv. 9.              | Æstimo <i>ut.</i> Cic. Tusc. Quæst. 1.                    |
| Abstineo <i>quominus.</i> Suet. de Cl. Gram. 3.         | Affirmo, <i>acc.</i> and <i>inf.</i> Cic. ad Att. 2, 15.  |
| Absum <i>ut.</i> Cic. de Cl. Orat. 277. —               | Ago <i>ut.</i> Nep. Cim. 1. Ib. Them. 13. —               |
| <i>Quin.</i> Æn. 8, 147.                                | <i>Ne.</i> Plaut. 3, 1, 13. — <i>Acc.</i> and <i>inf.</i> |
| Accedo <i>ut.</i> Cic. Cato. — <i>Quod.</i> Cic. pro    | Cæs. B. Gall. 1, 14.                                      |
| Quinct. Ib. Fam. Ep. 8, 2.                              | Alieno <i>quin.</i> Plaut. Amph. 1, 1, 243.               |
| Accido <i>ut.</i> Cic. de Fin. 3, 8. — <i>Acc.</i> and  | Alius <i>quam ut.</i> Liv. 2, 8. — <i>Nisi ut.</i> Cic.   |
| <i>inf.</i> Cic. Fam. Ep. 11, 1. Raro <i>occ.</i>       | Phil. 2, 5.   |
| Accipio, <i>acc.</i> and <i>inf.</i> Cic. Nat. Deor. 2. | Ambigitur <i>quin.</i> Liv. 2, 1.                         |
| Acerbum, <i>acc.</i> and <i>inf.</i> Cic. ad Brut. Ep.  | Ango, <i>acc.</i> and <i>inf.</i> Cic. de Cl. Orat. 7.    |
| 12.   | al. 2.  |
| Addo <i>quod.</i> Liv. 9, 19. — <i>Ut.</i> Tac. de      | Animadverto <i>quod.</i> Cic. Off. 1. — <i>Acc.</i>       |
| Fun. German. <i>Addidit, ut . . . Ju-</i>               | and <i>inf.</i> Ter. Phorm. 5, 8, 16.                     |
| <p>    piter implevit gemino Nyctæida factu,</p>        | Annuo, <i>acc.</i> and <i>inf.</i> Enn. ap. Prisc. 9,     |
| Ov. Met. 6, 111. But perhaps <i>ut</i> may              | p. 822.   |
| here signify <i>quemadmodum.</i>                        | Apparet <i>quod.</i> Cic. Nat. Deor. 2, 6. —              |
| Admoneo: vide Moneo.                                    | <i>Acc.</i> and <i>inf.</i> Ter. Eum. 3, 2, 3. Plin.      |
| Æquitas <i>ut.</i> Cic. Off. 2, 22, al. 79.             | 11, præf.   |

- Appello quod.** Ov. Fast. 2, 702.
- Arguo, acc. and inf.** Cic. pro Rosc. Am 57, c. 20.
- Argumentum quod.** Cic. Tusc. Quæst. 1, 31.—*Acc.* and *inf.* See the former example. Cic. pro Quinct. 41.—*Ut.* Cic. Off. 2, 84, c. 23.—*Ne.* Enn. ap. Gell. 2, 29.
- Assequor ut.** Cic. pro Rosc. Am. 95.
- Assentior, acc. and inf.** Cic. Leg. 2, 38, c. 15.—*Ne.* Cic. Legg. 2, 44.
- Assevero, acc. and inf.** Cic. Verr. 4, 61.
- Audio, acc. and inf.** Cic. pro Rosc. Am.
- Auctor ut.** Cic. Fam. Ep. 1, 9, ult. lb. Att. 15, 13.—*Ne.* Cic. ad Brut. 11.—*Acc.* and *inf.* Cic. Att. 9, 12.
- Autumo, acc. and inf.** Catull. 45, 2.
- Bonum ut.** Quinct. 10, 7, 24.
- Cadit ut.** Cic. Tusc. Quæst. 3, 14.
- Cano, Canto, acc. and inf.** *Cantemus Medum flumen . . . minores volvere vortices,* Hor. Od. 2, 9, ult. : but it seems a very poetical use. *Gallos in limine adesse canebant,* Æn. 8, 656.—*Ut,* in the sense of *moneo,* Plaut. Trin. 2, 2, 10.
- Caput ut.** Cic. Off. 2, 75.
- Caveo, Cautio ut.** Agell. 6, 10. — *Ne.* Hor., Ter. Ad. 3, 3, 66. Poetically also an infinitive mode, Hor. A. Poet.
- Cavillor, acc. and inf.** Cic. Nat. Deor. 3, 83, c. 34.
- Causa quod.** Plaut. Aul. 1, 2, 14. Cic. Nat. Deor. 1, Proem. after *quidest, causæ* is understood. So also *nilil est, quod vereare, Clinia,* Ter.—*Ut.* Cic. de Fin. 3, 2, al. 8. Ovid. — *Quin.* Ter. Phorm. 5, 5, 42.
- Censeo ne.** Suet. Aug. 94.—*Acc.* and *inf.* Ter. Andr. 1, 5, 21.
- Cerno, acc. and inf.** Æn. 5, 27.—*Ut.* *Jam illa cernimus, ut contra metum se quisque defendat,* Cic. Nat. Deor. 2, 57. Usually *ut* after *cerno* and the like verbs, may signify *quomodo, quantum,* as it certainly does in these following examples :
- Cernis ut insultent Rutuli.* Virg. Æn.
- Vides ut alta stet nive candidum Soracte.* Hor. Od.
- But in the example above from Cicero, *illa* preceding makes it probable that *ut* is used here in the connective sense. The accusative case with the infinitive mode is the safer construction : vide *Video.*
- Clamo & comp. acc. and inf.** Cic. Verr.
- 5, 12. Ter. And. 1, 1, 117. Liv. 1, 26; 3, 50. Cæs. B. Gall. 3, 18.—*Ut.* Liv. 24, 30.
- Cogitatio ut.** *Deducebar ad eam cogitationem, ut arbitrarer,* Cic. ad Att. 9, 11. But perhaps *ut* is here relative only to *eam.*
- Cogo ut.** Cic. Acad. Quæst. 4, 8.
- Cognosco quod.** Cic. Nat. Deor. 2.—*Acc.* and *inf.* Phædr. 3, 16.
- Committo ut.** Cic. Att. 13, 45.
- Comperio, acc. and inf.** Liv. 24.
- Competit ut.** Sen. Ep. 75 or 76.
- Complector ut.** Cic. Fin. 3, 25.
- Concedo ut.** Cic. ad Att. 9, 4. Ib. Acad. Quæst. 4, 55, al. 17.—*Acc.* and *inf.* Cic. de Amic. 14, al. 50. Ib. Acad. Quæst. 4, 55, al. 17.
- Conditio ut.** Cic. pro Rab. Post. 33.
- Conficio ut.** Cic. 1, de Inv.
- Confido ut.** Cic. ad Quint. Fr. 1, 2. Plin. Ep. 2, 5, 7.—*Acc.* and *inf.* Liv. 44, 13.
- Confirmo ut.** Cic. pro Domo, 18, al. 47.—*Acc.* and *inf.* Cæs. B. Gall. 2, 15.
- Confiteor, acc. and inf.** Ter. Heaut. 5, 3, 13.
- Congruo ut.** Tac. Hist. 1, 7, 1.
- Conor quominus.** Ter. And. 1, 2, 23.
- Consilium ut.** Nep. Them. 2, 7.
- Consentio, acc. and inf.** Quinct. 9, 1, 17.
- Consentaneum, acc. and inf.** Cic. Off. 1, 68, 20.
- Consequor ut ne.** Cic. Fam. 1, 2.
- Constantia, Inconstantia ut.** Cic. de Div. 2, 38.
- Constituo ut.** Cic. Fin. 5, 1. Plaut. Pseud. 1, 5, 136.—*Acc.* and *inf.* Cic. de Orat. 1, 265. Ter. Hec. 1, 2, 121.
- Contendo ut.** Cic. Fam. Ep. 13, 8.—*Ne.* Cic. ad Brut. 14.—*Acc.* and *inf.* Dial. de Orat. 15, 1.
- Contineo quin.** Cic. Fam. Ep. 11, 3.
- Contingit ut.** Cic. de Fin. 3, 28.
- Convinco, acc. and inf.** Cic. Parad. 5.
- Convenit ut.** Cic. ad Att. 6, 1.—*Ne.* Ulpian in l. Si convenerit D. pro Socio.
- Credo, acc. and inf.** Ter. Eun. 4, 6, 1.
- Custodione.** Colum. 1, 8, 10. Suet. Tib. 7.
- Cura, Curo ut.** Cic. Ib. Fam. Ep. 9, 24.—*Quod.* Mart. 11, 95.—*Ne.* Curt. 3.
- Decerno ut.** Cic. Fam. Ep. 1, 1.—*Acc.* and *inf.* Ter. Hec. 1, 2, 73.
- Decet, Dedeceat, acc. and inf.** Cic. Tusc. 4, 54.
- Declaro, acc. and inf.** Cic. Fam. Ep. 5, 13.



- Deduco quominus.** Cic. Fam. Ep. 14, 4.  
**Definitio, Definitio ut.** Cic. Off. 1, 142.  
 Cic. Tusc. Quæst. 4, 11.—*Quominus.*  
 Cic. de Orat. 1.
- Defugio:** vide *Fugio*.
- Demonstro, acc. and inf.** Cic. Verr. 1.  
**Denuntio ut.** Liv. 24, 22. Cic. Verr. 5.  
 —*Acc. and inf.* Cic. in Verr. Div. 25,  
 al. 8.
- Deploro:** vide *Ploro*.
- Deprecor ne.** Cic. Fin. 2, 1. Ov. Deian.  
 Her. 160.—*Ut.* Cic. Amic. 11.
- Despero, acc. and inf.** Cic. de Div. 48.
- Deterreo ne.** Ter. Phor. Prol. 3.
- Devito ne.** Scribon. 199.
- Dico, acc. and inf.** Cæs. B. Gall. 1, 2.  
 This is the usual form.—*Ut.* Cic. Brut., Ib. Tusc. Quæst. 4, 11. Ib. Nat. Deor. 1, 63, al. 23. *Panætius Africanum solitum ait dicere, ut equos dormitoribus tradere soleant, ut his facilioribus possint uti; sic homines . . . duci oportere.* Cic. Off. 1, 90, al. 26. Here the first *ut* must be relative or connective and rendered *that*; for if it were rendered *as, solere* and not *soleant* would follow. Notwithstanding these few authorities, *Dico ut* is certainly very suspicious Latin. One thing the learner should observe, that *ut* may frequently follow *dico*, and other such words, not in the sense I am here speaking of, but in that of *quantum, qualiter*. Take the following example: *O me infelicem, qui nunc demum intelligo, ut illa mihi profuerint quæ despereram, et quæ laudaram quantum luctus habuerint*, Phædr. 1, 12: here *ut* is evidently used for *quantum*; for *intelligo ut profuerint*, instead of *intelligo illa profuisse*, would be unallowable. One sense there is in which *Dico ut* is allowable and common, although *ut* is more frequently omitted. It is when *dico* has the sense of *jubeo*. *Dic et arguta properet Neæra*, Hor. Od. *Dic ducat*, Virg.
- Dico quod.** Var. R. R. 1, 7, 9. In the following example *quod* is perhaps understood; *Unus erit, quem tu tolles in cæcula cæli, tu mihi dixisti*, Ov. Fast. 2, 487; but if the text is correct, it is certainly ill expressed. The construction *dico quod* is suspicious Latin, and very uncommon. See Vossius *de Constructione*: Manutius on Cic. ad Att. 9 ult.: and H. Stephens *de Latinitate falso suspecta*.
- Dignus ut.** Liv. 24, 16.  
**Do ut.** Liv. 1. Cic. de Fin. 5, 1 al. 2.  
 —*Acc. and inf.* Cic. Acad. Quæst. 4, 50.  
**Doceo, acc. and inf.** Cic. Verr. 3.  
**Doleo quod.** Cic. in Bruto.—*Acc. and inf.* Cic. Att. 6, 3.  
**Dubius quin.** Ter. Eun. 5, 6, 27. Cic. Att. 8, 15.—*Ut.* Plin. Pan. 8.—*Acc. and inf.* Manil. 4, 834; but it is a construction scarcely allowable.  
**Duco, Adduco ut.** Cic. Pro. 1, de Inv. Ib. Off. 1. Ib. Div. 1, 18.  
**Edico ut.** Cic. ad Att. 4, 15.—*Ne.* Liv. 2, 24.—*Acc. and inf.* Ter. Eun. 5, 5, 20.  
**Edictum ne.** *Flaccus sanxit edicto, ne frumentum ex Asia exportari liceret*, Cic. pro Flacc. 67, c. 28: but perhaps *ne* depends on *sanxit*.  
**Efficio ut.** Cic. Off. 1.—*Ne.* Virg. Ecl. 3, 51.—*Acc. and inf.* Cic. Acad. Qu. 4, 116, c. 36.  
**Enuntio, acc. and inf.** Cic. Att. 1.  
**Eripio quin.** Hor. Sat. 2, 23.  
**Erro quod.** Cic. Cato Maj.  
**Error ut.** Cic. Off. 1, 148.  
**Evenio ut.** Cic. Tusc. Quæst. 2, 63.—*Quod.* Cic.  
**Evinco ut.** Liv. 2, 4.  
**Excipio ut.** Plin. Pan. 68.—*Ne.* Cic. Off. 1, 121.  
**Excogito ut.** Suet. Tib. 62.  
**Excuso quod.** *Excusare laborem et mercenaria vincula, quod non mane domum venisset*, Hor. Ep. 1, 7, 67. But perhaps *quod* has here the signification of *quia*.  
**Exigo ut.** Ov. Pont. 3, 5, 40.  
**Existimo, acc. and inf.** Liv. 23, 15.  
**Exoro ut.** Ter. Ad. 4, 4.—*Ne.* Cic. ad Att. 15, 6.  
**Expecto ut.** Cic. Cat. 2, 27. Ib. Orat. 150.  
**Experior ut.** Cic. ad Att. 9, 10.  
**Explo-ro, acc. and inf.** Cic. Nat. Deor. 1, 19.  
**Extremum ut.** Cic. ad Att. 9, 7.  
**Facio ut.** Cic. ad Att. 4, 8. Ib. Fam. Ep. 12, 18. Ter. And. 3, 4, 3.—*Quod.* Cic. de Fin. 3. So also *male facis, gratum facis, &c.*  
**Fallo, acc. and inf.** Cic. in Or. 55. Liv. 30, 31.  
**Falsus ut.** Cic. de Div. 2, 66, al. 31.  
**Fama, acc. and inf.** Ov. Deian. Her. 6.  
**Fateor, acc. and inf.** Cic. Fin. 1, 12.  
**Fatum, acc. and inf.** Ov. Met. 1, 256.  
**Fero ut.** Cic. Off. 1, 121.—*Quin.* Plaut.

- Amph. 1, 1, 152.—*Acc.* and *inf.* Ter. And. 1, 2, 29.
- Fides, *acc.* and *inf.* Æn. 3, 375.
- Fingo, *acc.* and *inf.* Ov. Met. de Niobe.
- Fit *ut.* Hor. Sat. 1, 1.
- Fleo, *acc.* and *inf.* Virg. Ecl. 3, 78.
- Fremo, *acc.* and *inf.* Liv. 1, 17.
- Fugio, Defugio *ne.* Cic. Off. 1.—*Quin.* Var. R. R. 2, 4, 2.
- Fugit *quin.* Cic. Fam. Ep. 8, 14.
- Gaudeo *quod.* Cic. Legg. 1.—*Acc.* and *inf.* Phædr. 1, 13. Cic. Amic. 14.
- Glorior, *acc.* and *inf.* Cic. de Or. 2, 258.
- Gratia *quod.* Ov. Trist.
- Gratulor *quod.* Cic. Fam. Ep. 2, 5.—*Acc.* and *inf.* Ov. Deian. Her. 1.
- Habeo *ut.* Cic. in Pison. 81, al. 32.
- Hortor, Cohortor *ne.* Nep. Milt. 1. Suet. Galba, 10.—*Ut.* Cic. Att. 8, 14.
- Impedio *ne.* Cic. de Fato, 2, 1.—*Quominus.* Nep. Cim. 2.
- Impello *ut.* Nep. Pausan. 4.
- Impetro *ut.* Cic. Acad. Quæst. 4.—*Ne.* Val. Max. 4, 3, 7.
- Inclamo *ut.* Liv. 1.
- Inclino *ut.* Liv. 1, 24.
- Induco *ut.* Cic. pro Sex. Ros. 53, c. 19.—*Ne.* Plaut. Mil. 4, 6, 54.—*Quominus.* Plin. 9, 13.
- Injicio *ut.* Cic. pro Mil. 85: but perhaps *ut* is here dependent on *mens.*
- Instituo *ut.* Cic. Tusc. Quæst. 5. Ib. de Fin. 2, 2.
- Insto *ut.* Liv. 24, 14.—*Ne.* Plaut. Cas. 2, 5, 33.
- Insuesco *ut.* Hor. Serm. 1, 4, 106.
- Integrum *ut.* Cic. Tusc. 5, 62.
- Intercedo *ut ne.* Cic. Fam. Ep. 1, 7.—*Quominus.* Decret. Tribun. ap Gell. 7, 19.
- Intelligo, *acc.* & *inf.* Cic. Verr. 5, 7, al. 3.
- Interdico *ne.* Cic. Fin. 1, 7.
- Interest *ut.* Cic. Fam. Ep. 3, 5.—*Acc.* and *inf.* Cic. pro Murin. 4.
- Invito *ut.* Phædr. 5, 5.
- Irascor, Succenseo *quod.* Cic. Att. 11, 7. Ib. ad Att. 2, 1.
- Jubeo *ut.* Hor. Serm. 1, 4, 121.—*Acc.* and *inf.* Plaut. Asin. 2, 2, 30. Ter. Ad. 3, 4, 15. Æn. 5, 552.
- Juro, Adjuro, *acc.* and *inf.* Plaut. Cist. 1, 1, 100. Cic. Phil. 2, 9.
- Jus *ut.* Cic. Verr. 1, 68, al. 27.
- Juvo, *acc.* and *inf.* Cic. ad Quint. Fr. 2, 12.
- Laboro, Elaboro *ut.* Cic. Acad. 4, 139.—*Ne.* Cic. Verr. 3, 57.
- Lætor, *acc.* and *inf.* Cic. Fam. Ep. 7, 1. Æn. 6, 392.
- Laus, *acc.* and *inf.* Cic. pro Arch. 9, al. 21.
- Largior *ut.* Cic. Senect. ad fin.
- Lex *ut.* Ter. And. 1, 2, 29.
- Liquet, *acc.* and *inf.* Cic. Nat. Deor. 1. 117, c. 42.
- Mando *ut ne.* Cic. ad Fam. 4, 1.
- Memini, *acc.* and *inf.* Cic. pro Rosc. Am. 122, c. 42.
- Mens *ne.* Liv. 28, 12.
- Mentior, *acc.* and *inf.* Plin. de Vir. Ill. c. 62, pr.
- Metuo. Vide *Timeo.*
- Minor, *acc.* and *inf.* Plaut. Asin. 3, 3, 14.
- Mirror, Mirus, etc. *quod.* Cic. de Divin. Plin. 12, 4. Cic. Off. 1, 13; 3, 26, 27, & 31. *Ut.* Vide *Falsus.*—*Quin.* Plaut. Trin. 4, 2, 125.—*Acc.* and *inf.* Hor. Od. 2, 13. Cic. Att. 8, 12. Ib. Verr. 5, 105, c. 41.
- Molior *ut.* Liv. 24, 23.
- Moneo, Admoneo *ut.* Cic. Fam. Ep. 9, 6.—*Ne.* Hor. Od. 4, 7, 7. Col. 1, 8, pr. Cels. 1, 3.—*Acc.* and *inf.* Hor. Sat. 1, 6, 126. Tac. de Fun. Germ.
- Mos *ut.* Cic. de Cl. Orat. 84, c. 21.
- Mora *quin.* Ter. And. 5, 6, 7.
- Moror *quo minus.* Liv. 3, 54.—*Acc.* and *inf.* Cic. Verr.
- Munus *quod.* Hor. Od. 4, 3.—*Ut.* Cic. de Fin. 3, 8.
- Narro *ut.* Ter. Hec. 1, 2, 70: but *ut* in this place seems to signify *quemadmodum.*
- Nascor *ut.* Cic. Acad. 4, 28, al. 9.
- Necesse *ut,* usually omitted. Cic. Fam. 10, 29. Ib. Off. 3, 5, al. 22.—*Acc.* and *inf.* Cic. Off. 5, 5, al. 21. Ib. de Invent. 2, 170, al. 57.
- Nego, Denego, *acc.* and *inf.* Cic. Amic. 18. Ter. And. 1, 5, 6. Ib. Eun. Prol. 34.
- Nitor, Connitor *ut.* Nep. Milt. 1. Plin. 7, 53. Cic. de Fin. 5, 42.—*Ne.* Cic. Fam. Ep. 3, 10.
- Nosco *ut.* Plaut. Amph. prol. 104. But it is a very uncommon construction: in the sense of *quomodo*, *ut* may be common; as, *namque ut supremam falsam inter gaudia noctem Egerimus nosti*, Æn. 6, 513.
- Nuntio, Nuntius, *acc.* and *inf.* Sall. Cat. 35. Cic. Fam. 2, 19.
- Objicio *quod.* Cic. Verr. 4, 37.
- Obliviscor, *acc.* and *inf.* Cic. Nat. Deor. 2, 2, 1.—*Ut.* *Oblitine sumus, ut nuper post adoptionem non desierit seditio sed cæperit*, Plin. Pan. 8: but *ut* is here

- probably used in the sense of *quemadmodum*.
- Obsecro *ut*. Ter. Ad. 3, 2.—*Ne*. Ter. And. 2, 1, 28.
- Observo *ne*. Cic. de Amic. 58.
- Obsisto or Obsto *ne*. Nep. Milt. 1.
- Obtestor *ut*. Cic. ad Att. 9, 11.—*Ne*. Ter. And. 1, 5, 57.
- Obtineo *ut*. Liv. 35, 10.
- Obtrecto *ne*. Cic. pro lege Man. 19, al. 57.
- Officium *ut*. Cic. de Fin. 3, 20.
- Omitto *quod*. Cic. ad Att. 8, 3.
- Opinio, *acc.* and *inf.* Cic. Off. 3, 13, al. 46. Ib. Div. 2, 70.—*Ut*. Cic. Fam. Ep. 1, 1.
- Opera *ut*. Liv. 24, 31.
- Opto *ut*. Ter. Heaut. 4, 5, 8.
- Oportet *ut*. Var. R. R. 1, 29, 1.—*Acc.* and *inf.* Ibid. Ter. Ad.
- Oro *ut*. Ter.—*Ne*. Cic. Verr. 3, 1.
- Ostendo *quod*. Var. R. R. 1, 7, 7.—*Acc.* and *inf.* Nep. 10, 4, 1.
- Paciscor *etc. ut*. Liv. 34, 31. Cic. pro Rosc. Com. 26. Liv. 25, 34.—*Ne*. Cic. Off. 3, 92, al. 24.
- Parum *quod*. Liv. 21, 44.—*Ut*. Plin. Pan. 60.
- Par, *acc.* and *inf.* Cic. Amic. 84.
- Paro *ut*. Ter. Phorm. 5, 7, 64. Cic. Phil. 13, 13, al. 6.
- Pateo, *acc.* and *inf.* Cic. Tusc. Quæst. 1, 54.
- Patior *ut*. Cic. Amic. 87.—*Quin.* Ter. Heaut. 4, 5, 13. Cic. de Cl. Orat. 320.—*Acc.* and *inf.* Cic. pro Rosc. Amer.
- Paveo; vide *Timeo*.
- Peccatum *quod*. Cic. Tusc. 3, 47.
- Percipio *ut*. Cic. Acad. Quæst. 4, 28, al. 9.—*Acc.* and *inf.* Vide *Nascor*.
- Perduco *ut*. Plaut. Most. 1, 3, 41.
- Perficio *ut*. Cic. de Inv. 1 proëm. Ib. ad Att. 8, 15.
- Permitto *ut*. Cic. Verr. 3, 18, al. 7.
- Perpello *ut*. Liv. 24, 35.
- Persevero *ut*. Cic. ad Att. 9, ult. ad fin.
- Perspicuus, *acc.* and *inf.* Cic. Off. 2.
- Peto, Postulo, Precor, *etc. ut*. Cic. Fam. Ep. 2, 7. Nep. Milt. 1. Ter. Ad. 4, 5, 65.
- Floro, Deploro, *acc.* and *inf.* Hor. Ep. 2, 1, 10.—*Quod*. Cic. Sen. 7, al. 3.
- Polliceor, *acc.* and *inf.* Cic. Fam. Ep. 16, 21.
- Præcipio *ut*. Nep. Milt. 1.—*Ne*. Cic. Am. 77.
- Prædico, *as, acc.* and *inf.* Cic. pro L. Man. 22.
- Prædico, *is ut*. Cæs. B. Civ. 3.—*Ne*. Nep. Them. 7, 3.—*Acc.* and *inf.* Cic. Cat. 1, 10.
- Præscribo *ut*. Cic. Nat. Deor. 1, 78.—*Ne*. Cic. in Vatin. 13, 5.
- Præsto *ut*. Plin. Ep. 8, 19, 1.—*Acc.* and *inf.* Cic. pro Flac. 31.
- Prætereo, Prætermitto *ut*. Cic. Fam. Ep. 5, 17.—*Ne*. Varr. R. R. 1, 1, 24.—*Quin.* Cic. Phil. 2, 23. Ib. ad Att. 9, 6.—*Acc.* and *inf.* Cic. Fam. Ep. 13, 66.
- Prævertor *quod*. Hor. Sat. 1, 38.
- Probo *ut*. Cic. 3 Tusc. Proëm.—*Quod*. Cic. ad Att. 9, 10.—*Acc.* and *inf.* Cic. Fam. Ep. 12, 29. Ovid.
- Proſiteor, *acc.* and *inf.* Cic. de Amic. 35.
- Prohibeo *ne*. Cic. Div. Verr. 33, al. 10.—*Quominus*. Colum. 2, 4.—*Quin.* Plaut. Cure. 1, 1, 33.—*Acc.* and *inf.* Ovid. Fast.
- Promitto, *acc.* and *inf.* Cic. Fam. Ep. 13, 10.
- Prope *ut*. Liv. 40, 32. Sen. Ep. 121. Ter. Heaut. 1, 1, 46.
- Propositum *ut*. Cic. Off. 1.
- Propono *ut*. Cic. de Cl. Orat. 318.—*Acc.* and *inf.* Paterc. 2, 6, 5. Cels. Præf. 1.
- Proprium *ut*. Cic. Off. 2, 78, al. 22.
- Prospectio, *acc.* and *inf.* Æn. 6, 385.
- Prosum *quod*. Virg. Ecl. 3, 14.—*Acc.* and *inf.* Ov. El. de Morte Tibulli.—*Quin.* Ov. Met. de Arachne.
- Provideo *ne*. Cic.
- Pugno *ut*. Cic. Nat. Deor. 1, 75. Ib. pro Rosc. Am. 8, c. 3.
- Puto, *acc.* and *inf.* Æn. 6, 719.
- Quam, with a comp. degree, *ut*. Cic. Nat. Deor. 1.
- Queror, *acc.* and *inf.* Cic. Tusc. Quæst. 3, 69.—*Quod* is very usual after *queror*; but *quod* may be rendered *because*.
- Rarum *ut*. Quinct. 10, 7, 24.
- Recuso *ne*. Cic. Off. 3, de Regulo loquens.—*Quin.* Cic. ad Att. 2, 1.—*Quominus* Cic. de Fin. 1, 7, c. 5.
- Refero *quod*. Ov. Met. de Cephalo.
- Relinquitur *ut*. Cic. de Fin. 3, 31.
- Reliquum *ut*. Cic. Fam. Ep. 6, 1.—*Quominus*. Tac. Ann. 1, de seditione Pan.
- Renuntio, *acc.* and *inf.* Cic. Act. 1, in Verr. 2, 19.
- Reor, *acc.* and *inf.* Cic. ad Att. 7, 3, post med.
- Repeto *ut*. Liv. 3, 33.
- Restat *ut*. Liv. 9, 19.
- Resisto *ne*. Nep. 25, 3, 2.
- Respondeo *ut*. Nep. Them. 2, 7.

- Rogo *ut*. Ter., *Ib.* Eun. 2, 2, 35.—*Ne.* Cic. Fam. Ep. 13, 1.  
 Sancio *ne.* Cic. de Legg. 2, 65.—*Acc.* and *inf.* Liv. 25, 8.  
 Sapientia *quod.* Cic. de Arusp. Resp.  
 Scelus *quod.* Ov. Phill. Dem.  
 Scio *quod.* Phædr. 5, 2: but it is an unusual syntax.—*Acc.* and *inf.* Plaut. Amph. 5, 1, 30.  
 Scribo *ut.* Cic. ad Att. 13, 45.—*Ne.* Liv. 30, 23.—*Acc.* and *inf.* Vide *Teneo ut.*  
 Senatus Consultum *ne.* Plin. 8, 17.  
 Sententia *ut.* Cic. de Legg. 2, 47.  
 Sequitur *ut.* Cic. de Fin. 3, 22.—*Acc.* and *inf.* Cic. de Fato, 18.  
 Signum, *acc.* and *inf.* Cic. in Verr. 1, 71, al. 28.—*Ne.* Cic. de Div. 1, 77, al. 35.  
 Simulo, *acc.* and *inf.* Phædr. 1, 14, 8. Ov. Met. de Arachne.  
 Sino *ut.* Ter. Eun. 4, 6, 1.  
 Spero, Spes *ut.* Cic. Petit. Con. 5. Hor. Sat. 2, 5, 48.—*Acc.* and *inf.* Cic. *Ib.* de Lege Agr. 1, 27.  
 Statuo *ne.* Cic. Phil. 2, 97.—*Acc.* and *inf.* Cic. Acad. 4, 66.  
 Stuo *ne.* Liv.—*Quominus.* Liv. 24, 17. Liv. 24, 23.  
 Studeo *ut.* Ter. Ad. 5, 2.  
 Stupedo, *acc.* and *inf.* Virg. Ecl. 6, 37.  
 Suadeo *ut.* Cic. Att. 9, 7. Sall. Jug. 26.  
 Subeo, Succurro. *Acc.* and *inf.* Liv. 25<sup>7</sup> 24. Cic. Fam. Ep. 16, 21.  
 Sum, Est *ut.* Ov. Dido Æn., Plin. 18. Ter. Phorm. 1, 5, 40. Cic., Æn. 2, 433.—*Acc.* and *inf.* Hor. Ep. 1, 181.  
 Supplex *ut.* Ov. Phill. Dem.  
 Suscipio *ut.* Cic. Nat. Deor. 2, 62.  
 Suspicio *ut ne.* Cic. de Provin. Cons. 39, al. 16.—*Acc.* and *inf.* Cic. Verr. 1, 23, al. 8.  
 Tango *ut.* Ov. Æn. Par.  
 Tempus *ut.* Plaut. Mil. 1, 1, 72.  
 Teneo *ut.* Plin. Ep. 6, 5.—*Ne.* Liv. 24, 19.—*Quin.* Cic. Att. 2, 3.  
 Tento *ut.* Liv. 7, 12.  
 Testis *quod.* Æn. 9, 288.  
 Testor, *acc.* and *inf.* Cic. ad Quint. Fr. 1, 2.  
 Timeo, Metuo etc. *ne.* Liv. 1, 17. Cic. ad Att. 9, 4. Ter. And. 2, 2, 12.—*Ut.* Ter. And. 5, 4, 11.—*Quin.* Plaut. Amph. 5, 1, 53.—*Acc.* and *inf.* Æn. 12, 916.  
 Trado, *acc.* and *inf.* Cic. Tusc. 5, 114.  
 Tribuo *ut.* Cic. Off. 1, 11.  
 Vereor *ne.* Ter. And. 3, 4, 3.—*Ut.* Ter. Hec. 1, 2, 26.  
 Verisimilis *ut.* Cic. pro Rosc. 41. *Ib.* pro Sext. 78.—*Acc.* and *inf.* Cic. pro Rosc. Am. 57, al. 20. *Ib.* Fin. 2, 17.  
 Verum *ut.* Nep. Hann. 1. Varr. R. R. 1, 2, 26.—*Acc.* and *inf.* Plin. Ep. 8, 2, 6.  
 Veto *ne.* Hor.—*Quominus.* Sen. Ep. 95.—*Acc.* and *inf.* Liv. 30. Cic. de Or. 2, 100.  
 Video *ut.* Ter. Phorm. 4, 3, 14.—*Acc.* and *inf.* Cic. de Sen. 83. *Ib.* Div. in Cæc. 48, al. 15. Vide *Cerno.*  
 Video in the sense of *Caveo ne*, Cic. Off. 3, 29.—*Ut.* Ter. And. 2, 6, 25. Cic. Fam. Ep. 16, 3; 16, 26. Ter. Heaut. 4, 1, 4, i. e. *cave ne non satis.*  
 Vinco *ut.* Epit. Liv. 49, unless *ut* depends on *sententia.*—*Acc.* and *inf.* Cic. pro Cluent. 124, c. 44.  
 Vis *quod.* Cic. Off. 1, 14, al. 4.—*Ut.* Cic. Div. 1, 73.  
 Vitium *quod.* Cic. Off. 1.  
 Volo *ut.* Cic. Fin. 3.—*Acc.* and *inf.* Cic. Nat. Deor. 1, 29.  
 Utilis *ut ne.* Ter. And. 1, 1, 34.

### A List of Words after which *ut* may be omitted.

- Caveo. *Cave facis*, Hor. Serm. 2, 3, 38, et passim. But in this *ne* is understood, and not *ut*.  
 Dico in the sense of *Jubeo*. Virg. See *Dico* in the preceding List.  
 Facio. Cic. ad Fam. 10, 29.  
 Inscitia. Ter. Phorm. 1, 2.  
 Jubeo, and all verbs of ordering, and the like. Plaut. Stich. 2, 2, 71. Ter. And. 2, 5, 1. Æn. 10, 258. Sall. Jug. Liv. 30, 30. Sall. Cat. 29.  
 Licet, and other verbs of permitting. Var. R. R. 1, 1, 16. Liv. 24, 14; 2, 40.  
 Moneo, and the like. Nep. *Hortamur fari, quo sanguine cretus; quidve ferat, memoret*, Æn. 2, 74; where observe the varied construction of *fari* and *memoret*. Nep. Con. 4.  
 Necessè. See the preceding List.  
 Opera. Var. R. R. 1, 13, 7.  
 Oportet. Var. R. R. 1, 2, 2.  
 Rogo, and other verbs of asking.  
 Sum, Est. Hor. Sat. 1, 6, 19.  
 Volo, and other verbs of willing. Cic. ad Att. 4, 14. Æn. 10, 443.

P. 251. The limits of these notes have not allowed us to discuss all those points in which the author may be supposed to have taken a false view of his subject. The following principles may be of use in estimating the soundness of the several explanations which are given in the course of the work.

I. Every word, change of word, such as case, mode, &c. and construction, has an original and unchangeable meaning, of which it is most important to get a clear and definite notion : though it may, and often must, be variously translated.

II. To explain the construction of languages, grammarians say that certain words are understood, which probably never entered the minds of speakers or writers, or which it would be even erroneous to express. To prevent misapprehension on this point, it should be carefully remarked, that no word is understood (1) which may not be expressed : (2) which is not often, or at least sometimes expressed.

But when a word belongs to several sentences, and is expressed in one of them, it is generally omitted in the others : and on the same principle, words similar or correspondent to those which have been expressed in one sentence, are left to be understood in another. When a word is thus understood, it must be supplied from the adjacent sentences.

Sometimes even a whole sentence which is related to another expression, is omitted, and left to be supplied by the hearer.

It often also happens that a real ellipsis occasions,

by imitation, forms of speech in which there is no elipsis, but an incongruity : thus the omission of *cæpi* or some other appropriate verb, gave rise to the use of the infinitive without any proper personal verb expressed or understood. In the same way *amatur, amatum est*, gave rise to the use of *creditur, creditum est; venitur, ventum est* &c.

III. Since language is the expression of human thought, it must contain simple and uniform means of expressing the same modifications of thought. In the changes of words and their use, there must be a general and prevailing uniformity; and in all the varieties of declension, conjugation and construction, there will be found an analogy of means for accomplishing the same end.

Varieties in declension and conjugation often arise from an attempt to effect the change proposed without destroying harmonious sound, or causing confusion between similar words : sometimes from following the analogy of a different declension or conjugation : anomalous forms, therefore, do not imply a primitive.

Varieties of construction often arise from the writer regarding the general sense, rather than the particular words : or from transferring the analogy of construction of which the cause can be given, to another of which the cause cannot be assigned.

P. 252. To facilitate the application of grammatical knowledge to construing with exactness, propriety and force, the following remarks will be useful.

*On the Order of Construing.*

Though the order in Latin and Greek is freer than in English, it is not arbitrary. Since in those languages the nominative and accusative cases, the gender, number and case of adjectives, and the number and person of verbs, are distinguished by termination, it was not necessary, as it is in English, to distinguish by their position the nominative and accusative, or the concords of the noun substantive with the noun adjective and the verb. Hence, to improve the emphasis and variety of expression, and yet preserve perspicuity, the most important property of language, they generally separated words in concord and the accusative from its verb, by words which either governed these, or were governed by them, unless where the separation might cause obscurity. They thus, or in other ways, subdivided a sentence into *phrases* or *clusters* of words, which naturally cohere. But their liberty in this respect extended only to a simple sentence: for in the construction of sentences they followed the same rules as in English; viz. that independent sentences stand distinct from each other; that any sentence may be broken by another sentence dependent upon it, which is generally so placed as to determine its connection with it: but the dependent sentence, whether direct or indirect, is always unbroken by that on which it depends.

From these remarks it appears that the ancients regulated the actual order of words, so as to determine the government and connection; whence, in all cases of doubtful construction, much regard must be paid to

the actual order : we therefore derive the following important principle : *that in all languages the actual order materially determines* (1) *the construction* : (2) *the order of construing*.

In construing, then, (1) adhere to the actual order as closely as possible, and whatever words are omitted, let them be taken as soon as possible : (2) whatever words are taken together, let them stand in the actual order : (3) take together, or in immediate succession, words which are in regimen or concord : (4) take together, or in immediate succession, the whole of a cluster of words : (5) let the sentences stand in the actual order, and take the dependent sentence in its proper place : (6) with the preceding limitations, take as few words together as possible : (7) be as literal as possible.

*Note* : The above rules should be deviated from, only when to observe them would destroy perspicuity.

P. 349. The account here given of Latin versification, as in all other Latin Grammars, is defective : nor can the subject be satisfactorily treated without an extensive comparison with the Greek metres. To supply in some degree this deficiency, I have subjoined Bentley's valuable treatise on the subject, prefixed to his edition of Terence : and his comparison of the metres of Horace with the corresponding Greek, extracted from his edition of Horace.



DE METRIS  
T E R E N T I A N I S  
ΣΧΕΔΙΑΣΜΑ.

IAMBICUS versus senorum pedum Latinis veteribus *Senarius* vocabatur, a Pedum et Ictuum numero. Horatius Art. Poet. 251.

*Syllaba longa brevi subjecta vocatur Iambus,  
Pes citus: unde etiam Trimetris accrescere jussit  
Nomen Iambeis, cum Senos redderet ictus  
Primus ad extremum similis sibi.*

Sex, inquit, habet ictus versus Senarius; et tamen Trimetrus sive *Ternarius* Græcis vocatur; quasi tres tantum Ictus redderet, ob pedis celeritatem, præsertim cum totus Iambis puris decurrit. Latini igitur per *μονοποδίαν*, *singulos pedes*, hos versus dividebant; Græci per *διποδίαν*, seu *geminatos*. Inde qui Græcis est *Tetrametrus*, Varroni a pedum numero est *Octonarius*. Juba rex apud Rufinum de Metris p. 2712: *Quod autem binis pedibus, et non singulis, scandatur Iambicus; vetus institutum est. Et mox, Unde apparet Heroicum singulis pedibus scandi etiam apud veteres solitum, Iambum autem binis.* Marius Victorianus, p. 2497: *Per Monopodia sola Dactylica scanduntur; per Dipodia vero cetera.* Nescivit hic Bacchiacos et Creticos, quos etiam Monopodia dimetitur. Diomedes, p. 503: *Feritur Senarius Iambicus combinatis pedibus ter.* Terentianus Maurus, p. 2432:

*Iambus ipse sex enim locis manet,  
Et inde nomen inditum est Senario:  
Sed ter feritur, hinc Trimetrus dicitur;  
Scandendo binos quod pedes conjungimus.*

*Ictus, Percussio* dicitur; quia Tibicen, dum rythmum et tempus moderabatur, ter in Trimetro, quater in Tetrametro, solum pede feriebat: \**Ἀρσις* autem sive *Elevatio* appellatur; quod in iisdem syllabis, quibus Tibicen *pedem* accommodabat, Actor *vocem* acuebat ac tollebat. In *Thesi* autem sunt ceteræ syllabæ, quæ Ictu destitutæ minus idcirco audiuntur. Hos ictus sive \**Ἀρσις*, magno discentium commodo, nos primi in hac Editione per Accentus acutos expressimus, tres in Trimetris, quattuor in Tetrametris:

*Poëta cum primum ánimum ad scribendum áppulit,  
Id sibi negoti crédidit solúm dari.  
Enimvéro, Dave, níl loci est segnítia neque socórdia,  
Quantum întellexi módo senis senténtiam de núptiis.*

Etsi revera, quod Romani voluerunt, seni in quoque Trimetro sint Ictus; qui sic exprimi possint,

*Poëta cúm primum ánimum ad scribendum áppulit,  
Id sibi negoti crédidit solúm dari.*

Verum quia in paribus locis, 2, 4, 6, minus plerumque elevantur et feriuntur, quam in imparibus, 1, 3, 5, idcirco eos more Græcorum hic placuit omittere. Horum autem accentuum ductu (si vox in illis syllabis acutatur, et par temporis mensura, quæ pedis Ditrochai vel Ἐπιπρίτου δευτέρου spatio semper finitur, inter singulos accentus servetur) versus universos eodem modo Lector efferet, quo olim ab Actore in Scæna ab tibiam pronuntiabantur. Hoc quoque commodi in his Accentibus Lector inveniet; quod statim et ictu oculi Trochaicos ab Iambicis, qui in eadem scæna interdum locum habent, possit distinguere: si accentus scilicet in prima versus syllaba est, Trochaici sunt; sin minus, Iambici.

OMNE versuum genus suam habet *Cæsuram* sive Incisionem; qua verbum terminatur, et vox in decursu paulum interquiescit. Illa fere Cæsura Romanis placuit; quæ in priore tertii pedis syllaba fit: ut in Heroico:

*Arma virumque cano | Trojæ qui primus ab oris*  
*Italiam fato | profugus Lavinæque venit*  
*Litora, multum ille et | terris jactatus et alto*  
*Vi superum, sævæ | memorem Junonis ob iram.*

Varro quidem apud Gellium xviii. 15. scribit observasse se in versu *Hexametro*, quod omnimodo quintus semipes (id est, prior pedis tertii syllaba) verbum finiret. Mirum, quod *Omnimodo* dixerit, cum Lucretius jam tum variaverit,

*Reddenda in ratio | ne vocare, et semina rerum.*

et Catullus,

*Omnia fanda nefan | da malo permissa furore.*

Postea sæpius Virgilius,

*Lyrnessi domus al | ta, solo Laurente sepulcrum.*

Homerus autem olim sæpissime,

Οὐλομένην ἢ μὴ | ρὶ ἀχαιοῖς ἄλγε' ἔθηκεν.

Non *Omnimodo* igitur dictum oportuit; sed *Plerumque*.

In Sapphico similiter Romani quinto fere semipede:

*Pindarum quisquis | studet æmulari,*  
*Jule, ceratis | ope Dædalea*  
*Nititur pennis | vitreo daturus*  
*Nomina ponto.*

In Alcaico:

*Doctrina sed vim | promovet insitam,*  
*Rectique cultus | pectora roborant.*

In Phalæcio:

*Multis ille bonis | febilis occidit:*  
*Nulli febilior | quam tibi, Virgili.*

Sic et in Iambo Trimetro:

*Jam jam efficaci | do manus scientiæ:*  
*Supplex et oro | regna per Proserpinæ,*

*Per et Dianæ | non movenda numina,  
Per atque libros | carminum valentium  
Refixa cælo | devocare sidera.*

Hanc Cæsura sedem plerumque in Trimetris servant Poetæ Comici: ut Noster;

*Ne cui sit vestrum | mirum, cur partés seni  
Poéta dederit | quæ sunt adolescentium:  
Id primum dicam | deinde quod veni eloquar.*

et itidem Græci:

*Οἱ γὰρ βλέποντες | τοῖς τυφλοῖς ἡγούμεθα,  
Ουτός δ' ἀκολουθεῖ | κάμει προσβιάζεται.*

In Iambicis Trochaicisque Tetrametris Cæsura plerumque fit post Ditrochæum secundum:

*Demissis humeris esse vincto | pectore ut gracilæ sient.  
Video sentum squâlidum ægrum | pannis annisque obsitum.*

ILLUD autem in primis notandum; cum Græci Magistri per διποδίαν Trimetros Iambos scandere juberent, semper eos intellexisse διποδίαν ἰαμβικὴν, adeo ut sic divideretur ex eorum ratione versiculus:

*Ne cui sit ve | strum mirum, cur partés seni  
Poéta dede | rit quæ sunt adolescentium:  
Id primum di | cam, deinde quod veni eloquar.  
Οἱ γὰρ βλέπον | τες τοῖς τυφλοῖς ἡγούμεθα,  
Ουτός δ' ἀκολου | θεῖ κάμει προσβιάζεται.*

ubi vides primam Dipodiam in mediis verborum syllabis desinere, totamque Cæsura virtutem ac gratiam misere perire. Quare ego jam ab ipsa adolescentia in omnibus Iambicis præter Tetrametrum Catalecticum, de quo postea dicam, aliam mihi scansionis rationem institui, per διποδίαν scilicet τροχαϊκὴν, hoc modo,

*Po | éta dederit | quæ sunt adolescentium:*

primo semipede quasi subducto et absciso, versu autem in Dactylum vel Creticum exeunte. Siquidem ista διποδία ex Trochæis duobus, vel uno et Spondeo sive Epitrito secundo constans, Commodare, Commodavi, et cum Cæsura indole convenit; et verum Iambei rythmum auribus insinuat; et Poetæ, dum versus hos fabricatur, præcipue mentem occupat; et, quod maximum est, in omni fere Comicatorum metrorum genere principatum obtinet; veramque causam, cur in una Comœdia tot versuum species adhibeantur, sola demonstrat.

QUINTILIANUS Institut. Orat. X, 1. *In Comœdia maxime claudicamus, licet TERENTII scripta ad Scipionem Africanum referantur: quæ tamen in hoc genere sunt elegantissima; et plus adhuc habitura gratiæ, si intra versus Trimetros stetissent.* Mirificum sane magni Rhetoris iudicium! Optabat scilicet, ut Fabulæ Terentianæ, quæ in primo cujusque Actu et Scæna a Trimetris inchoantur, eodem metro ac tenore per omnes Actus Scænasque decurrissent. Crederes profecto hominem numquam Scænâ vidisse,

numquam Comædum partes suas agentem spectavisse. Quid voluit? quod nec Menander nec ullus Græcorum fecit, Terentius ut faceret? ut ira, metus, exultatio, dolor, gaudium; et quietæ res et turbatæ, eodem metro lente agerentur? ut Tibicen paribus tonis perpetuoque cantico spectantium aures vel delassaret vel offenderet? Tantum abest, ut eo pacto plus gratiæ habitura esset fabula, ut quantumvis bene morata, quantumvis belle scripta, gratiam prorsus omnem perdidisset. Id primi Artis reperi- tores pulchre videbant; delectabant ergo varietate ipsa, diversaque ἤθη καὶ πάθη diverso carmine repræsentabant. Marius Victorinus p. 2500; *Nam et Menander in Comædiis frequenter a continuatis Iambicis versibus ad Trochaicos transit, et rursus ad Iambicos redit.* Non ita tamen agebant ve- teres, ut ab uno in aliud plane contrarium repente exilirent; ab Iambicis in Dactylicos; sed in propinquos Trochaicos, ipso transitu pæne fallente. Quod ut clarius conspiciatur; omnem Terentianam copiam hic sistam, unoque et eodem pede Ditrochæo universam fere emetiar.

ILLUD tamen prius admonendum; ut a Trimetris suas Fabulas, rebus sedatoribus, nostrum inchoasse; ita semper Tetrametris finisse; quod fabulæ Catastrophe, cum res turbulentæ paulatim et ægre consulescerent, hoc carminis genus postularet, magno spiritu effundendum. Præ omnibus tamen, Trochaici pleni firmum Actoris latus requirebant; qui numquam scilicet nisi in maximo affectuum tumore veniunt; efferendi, non ut qui- dam autumant, *tarde lenteque*, sed

*Clamore summo, cum labore maximo.*

Unde factum, ut cum alias in διποδία Spondei vel Anapæsti placuerint; in his Trochæi vel Dactyli studio quærantur,

*Crêdo equidem illum jam adfuturum, ut illam a me eripiât : sine veniat :  
'Atqui si illam digito attigerit, óculi illi illico éffodientur.*

qui versus, nisi toto pulmone exhausto, pronuntiarî apte non possunt: in Trimetris vero clamosa hæc πάθη inarescerent prorsus et obmutescerent.

Ditrochæis igitur sic constituitur Iambus Trimeterus :

<i>Id</i>	<i>sibi negoti</i>	<i>crédidit so</i>	<i>lúm dari.</i>
<i>Vi</i>	<i>cómmodavi</i>	<i>cómmodavi</i>	<i>cómmoda.</i>

Iambicus Tetrametrus plenus :

<i>Dum</i>	<i>témpus ad eam</i>	<i>rém tulit sivi</i>	<i>ánimum ut exple</i>	<i>rét suum.</i>
<i>Vi</i>	<i>cómmodavi</i>	<i>cómmodavi</i>	<i>cómmodavi</i>	<i>cómmoda.</i>

Trochaicus Tetrametrus plenus sive ἀκατάληκτος,

<i>'Adeon' hominem esse</i>	<i>ínvenustum aut</i>	<i>ínfelicem</i>	<i>quéquam ut ego sum.</i>
<i>Cómmodavi</i>	<i>cómmodavi</i>	<i>cómmodavi</i>	<i>cómmodavi.</i>

Trochaicus Tetrametrus syllaba deficiens, sive καταληκτικός,

<i>Quót modis con</i>	<i>témpus spretus?</i>	<i>fácta, transacta</i>	<i>ómnia hem.</i>
<i>Cómmodavi</i>	<i>cómmodavi</i>	<i>cómmodavi</i>	<i>cómmoda.</i>

Pentametrus καταληκτικός; qui semel iterumve adhibetur :

*Sanus es? Domum | ire pergam : ibi | plurimum est. Revo | cemus ho-*  
*minem. | Sta ilico.*  
*Commodavi | commodavi | commodavi | commodavi | commoda.*

in his omnibus; commodius est, meo iudicio, διωοδίαν τροχαϊκήν Cæsurae accommodatam et congruam, quam ἰαμξικὴν ab ea deerrantem, in metiendi versu adsciscere.

SUPEREST tamen unus Iambici generis, Tetrametrus καταληκτικός; in quo διωοδία veterum Magistrorum ἰαμξικὴ sine controversia tenenda est; ob ipsam, a qua in aliis discedit, Cæsurae concinnitatem :

<i>Nam si remii</i>		<i>tent quippiam</i>		<i>Philumenam</i>		<i>dolores.</i>
<i>Ἀνδρῆς φίλοι</i>		<i>καὶ δήμοται</i>		<i>καὶ τοῦ πονεῖν</i>		<i>εράσται.</i>
<i>Δημόσθενης</i>		<i>Δημόσθηνους</i>		<i>Παιάνιευς</i>		<i>εγράψε.</i>
<i>Vi, commoda</i>		<i>vi, commoda</i>		<i>vi, commoda</i>		<i>vi, commo.</i>

Sed et in his διωοδία τροχαϊκή tempus quidem et spatium exacte servat, in Incisionibus tamen peccat. Ceterum utram velit rationem Lector sequatur: Accentus in hujus Editionis textu ambabus æque conveniunt: at in nupera quadam, universi hujus generis, quorum ingens copia est, versus prava Cæsurae distinctione jugulantur;

*Concurrunt lati mi obviam cup | pedinariî omnes,*  
*Cetariî, lanii, coqui, far | tores, piscatores.*

Cum sic Cæsura ponenda esset,

*Concurrunt lati mi obviam | cuppedinariî omnes,*  
*Cetariî, lanii, coqui, | fartores, piscatores.*

Illud quoque in hoc genere observandum, pedem illum ante Cæsuram *Mi obviam* et *I coqui* semper, ut hic, Creticum vel ei ἰσόχρονον media brevi esse oportere: nullum hic apud Nostrum Licentiæ locum esse; non magis quam in fine Senarii. Hæc versusum horum indoles et sola gratia est: quam in hac Editione incolumem habent; in prioribus vero ante nos innumeris mendis strangulatam et sepultam.

PORRO, super hos Iambicos Trochaicosque, etiam Creticis, Bacchiacis, Choriambicisque versibus, sed semel tantum singulis, utitur Terentius; eisque in Monodia duntaxat, numquam in Diverbio: hi, ringente licet invidia, nobis se apud nostrum debent.

Creticus: *Tánta ve | cordia in | nata cuiquam | út siet.*  
*Cástitas | castitas | castitas | castitas.*

Bacchiacus: *Adhúc Ar | chylis qua ad | solént quæque | opórtet.*  
*Honéstas | honestas | honestas | honestas.*

Choriambicus: *'Obstipuit | pectore con | sistere nil | consili quit.*  
*Cóntremui | cóntremui | cóntremui | cóntremisco.*

Hi tamen, more Græco, novissimum sibi versum alterius generis adsumunt, ut pro Rythmi ratione cum strepitu ac canore finiantur.

DE *Clausulis* sic Varro apud Rufinum, p. 2707. *Clausulas primum appellatas dicunt, quod clauderent sententiam: ut apud Accium;*

An hæc jam obliti sũnt Phryges?

*Nonnumquam ab his initium fit; ut apud Cæcilium,*

Di boni, quid hoc?

*apud Terentium, Discrucior animi.*

Huic ultimæ adde aliam ex Nostro:

*Occidi.*

Ceterum de *Clausulis* hoc uno verbo dixisse sufficiat: *Si ab eis initium fit; liberæ sunt et nullius metri legibus adstrictæ: Si sententiam claudunt, a præcedentibus legem accipiunt. Scilicet post Iambicos Tetrametros, vel Trochaicos Catalecticos, ab Iambo incipiunt; ut illa Accii,*

*An hæc jam obliti sũnt Phryges?*

et illæ Nostri,

*Præcísse me ante? nõne prius communicatum oportuit?*

*Miserám me, quod verbum aúdio?*

*Múnus nostrum ornáto verbis, quòd poteris; et istum æmulum*

*Quòd poteris ab ea pèllito.*

Ita semper in ceteris: et ratio est, quod *διωδία τροχαϊκῆ* quasi uno versu continuetur,

*Communicatum oportuit: miserám me quod verbum aúdio?*

Unde in Trochaico pleno, quo *διωδία* consummata est, a Trochæo incipit.

*Pròin tu sollicitudinem istam fãlsam, quæ te excrúciat, mittas.*

*Quicum loquitur fílius?*

*'Et illud rus nulla ália causa tám male odi, nísi quia prope est:*

*Quòd si abesset longius.*

Hanc sibi legem fixerunt, sancientibus aure ac rythmo, primi artis inventores: sed in hac tamen ante nos Editiones peccant. Illud porro notandum; in Tetrametris solis apud Nostrum, numquam in Trimetris, *Clausulis* locum esse. Neque id omittendum, has et reliquas omnes apud Nostrum *Clausulas* in Cretico terminari, *Audio, Pellito, Filius, Longius;* una tantum excepta, *Hec. V, 1,* quæ in Spondeum exit.

*Aut né quid faciam plús, quòd post me mínus fecisse sátius sit.*

*Adgrédíar. Bacchis, sálve.*

Id tamen iudicio, non casu, a Poëta factum: quippe post hanc solam ex omnibus *Clausulam* a Tetrametris plenis in Catalecticos Scæna transit, qui Spondeo finiuntur;

*Salvé, Lache. Edepol crédo te non nil mirari, Bãcchis.*

DE Licentia veterum Romanorum, Tragicorum Comicoꝝque, paulo inclementius loquitur Horatius, Arte Poet. 255. Iambicus, inquit, versus,

*Tardior ut paulo graviorque veniret ad aures,  
Spondeos stabiles in jura paterna recepit  
Commodus et patiens; non ut de sede secunda  
Cederet aut quarta socialiter. hic et in Acci  
Nobilibus trimetris apparet rarus et Enni.  
In scenam missus cum magno pondere versus  
Aut operæ celeris nimium curaꝝque carentis,  
Aut ignoratæ premit artis crimine turpi.  
Non quivis videt inmodulata pœmata iudex:  
Et data Romanis venia est indigna pœtis.  
Idcircone vager, scribamque licenter? ut omnes  
Visuros peccata putem mea, tutus et intra  
Spem veniæ cautus? vitavi denique culpam,  
Non laudem merui. vos exemplaria Græca  
Nocturna versate manu, versata diurna.  
At vestri proavi Plautinos et numeros et  
Laudavere sales: nimium patienter utrumque,  
Ne dicam stulte mirati; si modo ego et vos  
Scimus inurbanum lepido seponere dicto,  
Legitimumque sonum digitis callemus et aure.*

Candide magis de iis iudicat, venustissimus in tenui materia scriptor, Terentianus Maurus, p. 2433.

*Culpatur autem versus in Tragœdiis,  
Et rarus intrat ex Iambis omnibus:  
Ut ille contra, qui secundo et talibus  
Spondeon aut quem comparem receperit.  
Sed qui pedestres fabulas Socco premunt,  
Ut quæ loquuntur sumpta de vita putes,  
Vitiant Iambon tractibus Spondaïcis,  
Et in secundo et ceteris æque locis:  
Fidemque fictis dum procurant fabulis,  
In metra peccant, arte, non inscitia:  
Ne sint sonora verba consuetudinis,  
Paulumque rursus a solutis differant.  
Magis illa Nostri: nam fere Græcis tenax  
Cura est Iambi, vel Novellis comicis,  
Vel qui Vetusta præcluent comædia.*

Ceterum quod in utrisque vituperat Flaccus, et in Comicis excusat Maurus, hoc est: Quod in sedibus paribus, secunda et quarta (nempe uterque per dipodiam Iambicam dimetitur: in ratione nostra erunt prima et tertia, pedes scilicet ditrochæorum priores) non volubiles pedes Iambum aut Tribrachyn, ex rythmi lege ac Græcorum exemplo; sed tardos Spondeos sive alios eis ἰσοχρόνους intulerint. Totum hoc, uno exemplo, et sensu et memoria facile tenebis. Græci ad hanc formam in Iambicis;

*Vi cômmodavi | cômmodavî, cômmoda.*

Latini ad istam, non semper, sed quotiescumque vellent;

*Vi cōmmendavi | cōmmendavi, | cōmoda.*

Vides *menda* spondeum bis positum pro Iambo *moda*: postremam sedem violare numquam sunt ausi. Idem et in Trochaicis obtinet.

Græci: *Commodavi* | *commodavi* | *commodavi* | *commoda.*  
 Latini: *Commendavi* | *commendavi* | *commendavi* | *commoda.*

In his pedibus, excepto ultimo, pro brevibus longæ syllabæ adsumuntur; quod tamen, opinor, celeri pronuntiatione juvabat et occultabat Actor, ne ipse a Tibicine rythmum Græcum servante discreparet.

QUOD ad Crimen autem hoc attinet; Tragicis quidem veteribus minor est excusatio, cur non ad artis regulas versus suos exegerint; cum toto stilo et colore a communi sermone discreti, nova verba ac sesquipedalia pro lubitu finxerint. Fugiebant scilicet limæ laborem; certi se in re ante inexperta et apud aures tum indoctas veniam impetraturos. Melius vero ac mitius de Comicis est sentiendum. Profecto Terentius noster, si quisquam alius, in artis leges arte peccavit; studio, non ignorantia; necessitate vel saltem commoditate inductus; et quaecumque illud delicti est, magnis virtutibus redempturus. Sermo enim ea de causa propius apud Nostrum ad consuetudinem accedit, quam apud Menandrum: oratio apud unum de medio sumpta deque vita honestiorum civium; versus minime cavi sed verbis sensibusque spissi: apud alterum, dum metro servire coactus est, stilus paulo elatior, et sententiæ dilutiores. Adde huc, consonantes in Lingua Latina pro vocalium numero frequentiores esse, quam in Attica: adde omnia apud Latinos vocabula, monosyllabis duntaxat exceptis, esse Barytona; de qua re mox plura dicam; et facile pronunties minoris esse operæ atque artis, ad Menandri normam Græcæ scribere, quam Latine ad Terentii.

ENIMVERO par et æquum est, ut eandem veniam veteribus Latinis demus, quam hodiernis qui Anglice scribunt poëtis concedimus: quorum nemo est, cui non indulgemus, ut syllabis interdum longis contra indolem rythmi loco brevium utatur. Nam ut Latini omnia metrorum genera de Græcis acceperunt; ita Nostrates sua de Latinis. Quo magis est dolendum atque indignandum, jam a literis renatis pueros ingenuos ad Dactylica, quod genus patria lingua non recipit, ediscenda, ferula scuticaque cogi: Terentiana vero metra, quæ domi tamen et in triviis inscientes ipsi cantitant, Magistrorum culpa penitus ignorare. Trochaicus Tetrametrus Catalecticus, ut Terentio, ita Nostratibus frequentissimus est:

*'Ego ille agrestis, | sævus, tristis, | parcus, truculen | tús, tenax.*  
*Háppy is the | COUNTRY life blest | with content good | health an' ease.*

Qui Trochaicus, unius syllabæ accessione, fiet Iambicus Tetrametrus plenus.

*Thrice háppy is | the COUNTRY life | blest with content | good health an'*  
*ease.*

Quin et Iambicus ille *καταληκτικός*, Terentio multum et merito amatus, apud Nostros quoque in magna gratia est;



*Nam sí remit* | *tent quíppiam* | *Philúmenam* | *dolóres.*  
*He's décently* | *run thróugh the lungs,* | *and thére's an end* | *o' Búlly.*

Neque vero Bacchiacus Terentii Nostris intactus est :

*Adhúc Ar* | *chylis quæ ad* | *solént quæque* | *opórtet.*  
*All jóy to* | *great Cæsar,* | *long life, love* | *and pleásure.*

Creticum ejus quoque lingua nostra facillime admittit ;

*Tánta ve* | *córdia in* | *náta cui* | *quam út siet.*  
*'O the sweet* | *Cóuntry life* | *blést with health* | *peáce an' ease.*

Denique et illud metrum, quod in Epicis et Heroicis jam diu apud Nostrates regnum obtinet, ab Iambico Veterum Senario profluxit ; necessitate linguæ nostræ, quæ tota monosyllabis scatens cæsuram Senarii raro admittit, Quinariis factus :

*Though déep, yet clear* | ; *though géntle, yet not dúll.*

Huic in fine sextum Iambum appone ; et extemplo habebis Senarium Terentianum :

*Though déep, yet clear* ; *though* | *géntle, yet not dúlly slow.*

Rursus, si ab hoc Euripidis Senario, qui primus omnium in Oresta (imo in *Hecuba*) venit,

*Ηκώ νεκρών κευθμώνα και σκοτού πυλας,*

pedem novissimum auferas ; Quinarium jam habebis, perfectissimum hodierni nostri Epici exemplar :

*Ηκώ νεκρών* | *κευθμώνα και σκοτού.*

*Though deep, yet cleár* ; | *though gentle, yet not dull.*

In Anglico tamen hoc notes velim, tres syllabas positione longas loco brevium poni. Eas tu postea, et quam *Denhamo* veniam concedis, Terentio neges. *Perfectissimum* autem *exemplar* ideo appello ; ut Poëtis nostratibus, ingenii sane venæque felicibus, sed eruditionis interdum modicis, quid hodierni Epici, quo numeris omnibus absolutus fiat, rythmus geniusque sibi poscat, obiter ostendam : in versibus nempe singulis tres syllabas breves. Hoc sane confitendum est ; Avorum tempore, scabros asperosque versus, magno longarum pondere onustos, plerumque exiisse : hodiernos autem poëtas longe eos teretiores tornatioresque dare ; sed Aure fortassis magistra, non Arte : quæ tamen Ars principio judicibus Auribus dedebatur. Habent itaque, quod in longo sane opere frustra expectandum, in Epigrammate vel Elegiola facile obtinendum, versus Epici *exemplar* ; quo et numerus Brevium et sedes ostenduntur. Quamquam in nostris est et Varietati locus, ut in his :

*Though déep, yet clear* ; *though géntle, yet not dull* ;  
*Stróng without rage,* *withóut o'erflowing full.*

Ictus in hoc posteriore, qui in secunda syllaba fieri solet, in prima fit ; et venuste quidem ; modo raro fiat, ac Brevis sequatur. Et nescio equidem,

an in Terentio quoque, cum Trimeter aliquoties inchoet ab *Hicine*, *Hocine*, *Sicine*, *Libera*, non in primam retrahendus sit accentus *Libera*, &c. etiam in Iambico; ob τὸ ἰσόχρονον scilicet et ἰσοῤῥυθμον; cum Rythmus, Hephæstione teste, sit Metro potentior. Tale illud Plauti Rudent. II, 6, 29.

*Piscibus in alto credo præbent pabulum.*

ubi *Piscibus* libentius efferrem, quam *Piscibus*.

SED ut redeam, unde digressus sum. Ut a Græcis Comicis desciverunt Latini pro brevibus syllabis tardas infulciendo: ita vitio prorsus contrario peccarunt, corripiendo scilicet ejusmodi syllabas, quæ in Latino sermone erant longæ. Hujus autem Licentiæ modum ac fines non cujusvis est reperisse, cum ex interpretibus, hi qui laxissime et ultra terminos Licentiam hanc expandunt, monstra nonnumquam et portenta pro veris Lectionibus tuentur; alii contra qui nimis arctis eam finibus claudunt, syllabasque omnes ad Epicorum poetarum normam exigunt, singulos fere versus miseris modis, addendo, mutilando, invertendo, contra Codicum fidem, jugulant et trucidant. Illud in universum animadvertas velim, nullas eos syllabas, quæ natura et vocalis sono longæ sunt, corripuisse; sed eas tantum quæ per vocalem quidem breves erant, positione tamen et consonantium concursu factæ sunt longæ. Hæc vero voces et numero paucae sunt, monosyllabæ fere vel disyllabæ, vel cum præpositionibus compositæ; et ex ipsa sede situque commode veniam merentur. Cum autem in ipso hujus Editionis textu singula hæc in versibus singulis per Accentuum intervallum sponte se ostendant; non opus est, ut singillatim hic enumerentur. Illud tantum monebo, quod ante me opinor nemo; In primo fere versuum pede, et parcius alias, Licentiam hanc exercuisse Nostrum: idque rectissimo judicio; cum Actor, in fine prioris versus anima recepta, plenum rapidumque spiritum posset effundere.

*Sed id gratum fuisse —*

*Sine invidia laudem.*

*Sine omni periculo.*

*Propter hospitai.*

*Hic est ille non te.*

*Studet par referre.*

*Ob hanc inimicitias.*

*Ob decem mnas inquit.*

*Inde sumam uxor.*

*Soror dicta est cupio.*

*Simul consilium cum re.*

*Color verus, corpus.*

*Neque Antipho alia.*

*Adest optime ipse.*

*Solent esse id non fit.*

*Quid huic hic negotist.*

*Student facere.*

*Sed ostium concrepuit.*

*Nemini plura acerba.*

*Sed hoc mihi molestum est.*

*Bonum ingenium narras.*

*Sed hic Pamphilus quid.*

*Is hinc bellum fugiens.*

*Nempe Phormionem.*

*In hanc nostram plateam.*

*Supellectile opus est.*

*Sed ecca ipsa egreditur.*

*Ego excludor ille.*

*Negat quis! nego; ait, aio.*

*Enimvero, Dave, nil loci est.*

*Habent desplicatu.*

*Dolet dictum imprudenti.*

*Quid ignave peniculo.*

*Sed estne ille noster.*

*Tamen vix humane.*

*Tacet cur non ludo.*

*Jubet frater? ubi is est.*

*Omnia omnes ubi resciscunt.*

Hoc, ut vides, Terentii judicium erat; ut in primo fere pede versus, ubi

paratior venia est, Licentia illa uteretur: idcirco excusator, quod non ipse eam primus intulerit; sed a Plauto, Cæcilio, ceterisque tum in scæna regnantibus acceptam retinuerit. Licentia certe erat; et *indigna* forte, cui Romuli nepotes indulgerent. Nam qui hodie non Comicos veteres excusatum, sed defensum eunt: qui fontem rei causamque et originem deprendisse se gloriantur; popularem scilicet tunc temporis pronuntiandi morem: ut necesse fuerit Comicis, quæ verba communi civium sermone sprete Consonantibus rapide efferebantur, ea verba in suis Fabulis, quæ audiebantur scilicet, non legebantur, corripere: næ illi operoso conatu nihil dicunt, pollicentes magna nihil extricant. Quid enim? si usus tum civium communis,

*Quem penes arbitrium est et jus et norma loquendi,*

syllabas de quibus agitur raptim pronuntiabat: jam non Comicorum vel licentia vel crimen est, qui mori obtemperantes eas corripiebant; sed Epicorum, qui usu improbante producebant. Mutantur tantum Rei; Crimen ipsum non eluitur: aut hi aut illi sunt culpæ damnandi. Quibus autem culpa hæreat, scitu facillimum est. Priorem in *Ille et Esse* constanter producebant Epici; Noster interdum corripit, sæpius producit: quod si recte et ex usu corripit; tanto sæpius, dum sæpius producit, peccat. *Propter* apud Epicos semper priore longa est: Noster semel corripit, And. II, 6, 8.

*Propter hõspitiã hujusce consuetudinem.*

Si hoc ex consuetudine vulgi; cur intra decimum versum, et ubique alias, producit?

*Nil própter hanc: sed est quod suscenset tibi.*

Eadem reliquorum ratio est: quibus venia quidem, præsertim hodie, lingua jamdudum emortua, facile conceditur: nisi culpam quis defendendo fecerit majorem.

CETERUM *Abi, domi, redi, dari, roga, jube, tace, vide*, et siqua id genus alia quæ ultimam brevem habent, vix est ut Licenter dicas, sed Legitime corripit; cum veteres Epici idem jus usurpaverint.

SIMILITER de Crasi censeas; qua duæ vocales, quarum una brevis, in unam contrahuntur: ut *Diu, Deum, deorum, meum, tuum, suum, meorum, &c. fuit, fuisse*: hæc et siqua hujusmodi, jure quoties vellent contrahebant Comici; quia idem Epicis jus erat. Durius quidem Nostratibus sonant *Hujus, cujus, ejus, novo, levi* in unam syllabam contracta: verum id eo evenit, quod nos hodie male pronuntiemus. Notum enim est eruditibus, consonantes *I* et *U* apud Latinos eodem fuisse sono et potestate, quo hodie *Y* et *W*. Pronuncies igitur *Cuyus, novo, levi*, et mollior fiet Crasis. Ita noster *Twa, swa, grandyuscula, stellyonino*; plane ut Virgilius *Stellyo, abyete* &c. Eadem ratione, cum *Iam* efferrent, ut nos hodie *Yam*; in duas syllabas pro lubitu dissolvebant, *Nunc iam*. Ceterum in hac Editione ubi *iam* disyllabon est, notatur diæresis; et *Cuius, huius, eius*, ubi monosyllaba sunt, super *I* habent accentum; ubi disyllaba, super *U* et *E*, *Cujus, hujus, ejus*.

*Eii, reii, speii*, priore per Ectasin producta, non indigent venia, cum

Lucretius aliique olim Epicici idem fecerint. In hac Editione, cum producantur, duplici I scribuntur.

NEQUE illud inter Licentias numeres, cum comici *S* finale in syllaba brevi, sequente tamen consonante, nonnumquam abjiciunt, ut *Tristi*, *famelicu*: siquidem idem facit passim Lucretius. Ceterum quod nos quidam docent, et in syllaba longa hoc solere fieri, et sequente vocali, et totam etiam syllabam cum *S* sæpe resecari, falluntur et fallunt. In *Consimilist*, a priore nihil, sed ab *Est*, vocalis resecatur; ut in *Palamst*, *Necessumst*, *Multimodis* apud Nostrum non divisum effertur *Multi* modis; sed vox una est ut *Omnimodis*: et Lucretius utraque utitur.

QUIN et ubi Synalcephæ vis cessat, et vel vocalis quæpiam vel *M* finales non eliduntur, altera vocali eas excipiente; ne hoc quidem in Licentiis ponas: qualia ista et plura apud Nostrum. *Omnes qui anant, Mé et atate, Né ubi acceperim, Quæ erat mortua, Una ire cum amica, Dúm id efficius, Quicum uno rem habebam.* Quippe et Epicici, Lucretius, Virgilius, Horatius eodem modo in Hexametris: *Sed dúm abest quod avemus. Credimus an qui amant, Si mé amas inquit, Cocto núm adest honor idem.* In his autem aliisque similibus Tria sunt observanda; Numquam hoc fieri nisi in verbo Monosyllabo; quod verbum si in vocalem exit, oportet Syllabam esse Longam; Ictum denique habere in prima syllaba Anapæsti. Harum vero conditionum ignorantia quot nuper peperit errores? dum et in polysyllabis verbis, et in syllabis brevibus, et in aliena sede, posse fieri hoc existimabant.

ATQUE hactenus de Licentia Terentiana, deque ejus limitibus, modicis sane illis neque incommodis: qualem hodie in Poëtis nostratibus patriaque lingua patienter ferimus. Quin et ausim polliceri sponsorque fore, quemvis adolescentem, vulgaris modo Prosodiæ et Syllabarum quantitatis calentem, lecta una alteraque Editionis hujus Scæna, suo Marte ac sine Magistro totum hoc quod quæritur percepturum. Quo magis mirum, quosdam cetera doctissimos, sed in his rebus paulo *αψιμαθεσ'εργους*, tam immodica verborum pompa se et operam suam efferre: quasi tantæ molis esset Romanam nunc Licentiam, quantæ olim erat Gentem condidisse. Neque tamen, si ipsi audiendi sunt, immerito gloriantur: cum ex eorum sententia nihil non veteribus Comicis et licuerit et libuerit: ut tam vagæ Licentiæ limites ullos posuisse, perinde sit ac Sarmatas et Gelonos intra campos suos coercuisse. Nimirum hi non ipsos Poëtas, non artem et rythmi genium, sed Librarios sibi duces sumunt; et tot fere Licentiarum species sibi fingunt, quot in toto Plauto Terentioque vitiosæ Lectiones nunc restant; unique loco, qui emendandus erat, ex altero æque mendoso patrocinium quærent. Quid mirum igitur; si quo major iis tam falsæ Metricæ notitia accrevit, eo in dies, ut queruntur, magis decreverit emendationum suarum numerus? Illud, si dubitas, exemplo sit; ubi Plauti auctoritate pedes Creticos in Trimetris adsciscunt. Locus elegantissimus est, Trinummo I, 2 in *Urbanos* quos vocat *Scurras*,

*Qui omnia se simulant scire, nec quicquam sciunt:*

*Quod quisque in animo habet aut habiturúst, sciunt:*

*Sciunt, quod in aurem rex reginæ dixerit:*

*Sciunt, quod Jumo fâbulatatast cum Jove:*

*Quæ neque fu | tura neque | facta sunt | tamen illi sciunt.*

Duos illic Creticos agnoscunt et accipiunt, Dactylorum scilicet Vicarios : neque hoc contenti, *innumera* hujusmodi portenta Plauto suo assignant, *pauca* etiam Terentio. Nos pauca illa jam ejuravimus; de Innumeris olim fortasse curabitur. Interea, quid hic Plauti locus sibi postulet, videamus;

*Quæ néque futura nec facta sunt, tamen illi sciunt.*

Hic duæ Longæ corripiuntur; duo Cretici veniunt, quo ne Dactylis quidem, si aurem habemus, venire fas est. Hosne *numeros ut laudaverint* Pisonum proavi? quis Comædus Actor, ne ipse quidem *Pellio*, vel pretio voluerit emere; vel blaterare hæc ad tibiam in Scæna ausus fuerit? non suas potius sibi res Poëtam talem habere jusserit? Si Licentiarii nostri de Emendatione desperarunt; humanius tamen erat, de mendo potius confiteri, quam Poëtam ipsum proscribere. Vide tamen, quam facilis ea ne quærentibus quidem se offerat. Tolle illud *Facta*; et Trimeterum, quales hic ceteri sunt, rotundissimum habes;

*Quæ néque futura, néque sunt, tamen illi sciunt.*

Quin et hoc sensus ipse, non metrum solum, efflagitat: nam *Quæ futura*, et *Quæ sunt*, in eodem genere sunt opposita: non *Futura* et *Facta*. Si illud *Facta sunt* a Poëta esset; dixisset utique, *Quæ neque fient neque facta sunt*; atque insuper de duobus peccatis unum lucratus esset.

RESTAT jam, ut de Arte Terentiana, quæ tantopere olim celebrata est, pauca delibemus. Horatius Epist. II, 1.

*Ambigitur quotiens uter utro sit prior, aufert*

*Pacuvius docti famam senis, Accius alti:*

*Dicitur Afrani toga convenisse Menandro:*

*Plautus ad exemplum Siculi properare Epicharmi:*

*Vincere Cæcilius gravitate, TERENTIUS ARTE.*

Ubi dubium est, artemne Metricam velit, an Comicam: Utramque opinor: nam in utraque laude Noster, tam versuum concinnitatis, quam lucidæ rerum dispositionis, primas tenebat.

ILLUD sane in Lingua Latina notabile, ne unum quidem verbum præter Monosyllaba Tonum in ultima habuisse. *Déum* igitur, *Virum*, *Méum*, *Túum* priore licet brevi pronuntiabant, numquam nisi in Versu *Déum*, *Virúm*, *Meúm*, *Tuúm*. Quintilianus Instit. I, 5. *Est autem in omni voce utique acuta syllaba, nec ultima unquam: ideoque in disyllabis prior.* Priscian. p. 1287. *Acutus accentus apud Latinos duo loca habet, penultimum et antepenultimum: apud Græcos autem et ultimum.* Et paulo post; *Apud Latinos in ultima syllaba, nisi discretionis causa, poni non solet accentus.* Donatus p. 1740. *Tonus acutus, cum in Græcis dictionibus tria loca teneat, ultimum, penultimum et antepenultimum; tenet apud Latinos penultimum et antepenultimum; ultimum numquam.* Maximus Victorinus p. 1942; *Acutus, cum apud Græcos tria loca teneat, apud nos duobus tantum poni potest; aut in penultima ut Prælegistis, aut ea quæ a fine est tertia ut Prælegimus.* Olympiodorus in Aristotelis Meteora, p. 27. *Τότε μὲν Γραικοὶ ἐκλήθησαν, νῦν δὲ Ἑλληγες. τοῦτο δὲ τὸ ὄνομα οἱ μὲν Ρωμαῖοὶ παροξύνουσι, Γραικοὶ λέγοντες. ἢ δὲ κοινῇ διάλεκτος ὀξύνει. Καθόλου δὲ οἱ Ρωμαῖοὶ πᾶν ὄνομα παροξύνουσι διὰ τὸν κόμπον. ὅθεν Ἰπερηγορέοντες ἐκλήθησαν ἐπὶ τῶν ποιητῶν.* Hoc est, *Qui olim Γραικοὶ dicti, nunc appellantur Ἑλληγες.*

Illius autem verbi penultimam Romani acuiunt, dicentes Γραικοί; sed communis sermo acuit ultimam Γραικοί. Et universim Romani in quacumque voce penultimam vel antepenultimam acuiunt, propter Fastum et Grandiloquentiam: unde a Poëtis dicuntur Ὑπερηγορόεντες, feroces et superbi. Ceterum quod hic fastui tribuit, id dialecto Æolicæ, unde Lingua Latina partem maximam profluxit, rectius imputatur. Æolenses enim, ut notum est, Βαρύτροποι erant; et Θείος, Ἄνθρωπος pronuntiabant, cum alii Θεός, Ἄνθρωπος.

JAM vero id Latinis Comicis, qui Fabulas suas populo placere cuperent, magnopere cavendum erat; ne contra Linguae genium Ictus seu Accentus in quoque versu syllabas verborum ultimas occuparent. Id in omni metro, quoad licuit, observabatur; ut in his,

'Arma virumque cæno, Trója qui primus ab óris  
Itáliam fátó prófugus Lavínaque vénit  
Látora; multum ille et térris jactátus et álto  
Vi súperum, suévæ mémorem Junónis ob iram.

Qui perite et modulate hos versus leget, sic eos, ut hic accentibus notantur, pronuntiabit; non, ut pueri in Scholis, ad singulorum pedum initia,

'Italiám fató profugús Lavínaque vénit,

sed ad rythmum totius versus, ubi nulla vox, ut vides, accentum in ultima habet, præter unicam illam Virum: idque recte ob sequens Encliticon Que: quod hic, semel dictum, in Terentio passim fieri animadvertes. Idem efficiunt ME, TE, SE: Miserám me, quod verbum audio? quippe hæc Latinis, ut etiam Rem, Enclitica sunt, ut Græcis ME, SE. Eadem est et interrogationis vis; sive cum Ne Enclitico, sive absque Ne. In hac igitur concinnitatis laude palmam omnibus præripuit Terentius; eamque ut consequi possit, ut et vetitos Ictus effugeret, et vocabula tamen significantiora semper sub Ictu poneret; non minore studio judicique verba disposuit, et a prosæ orationis ordine decenter invertit, quam mirificus in hac materie artifex ipse Virgilius.

PRISCIANUS De versibus comicis narrat, Fuisse quosdam qui abnegarent ulla esse in Terentii Comædiis metra; vel ea, quasi arcana quædam et ab omnibus doctis semota, sibi solis esse cognita confirmarent. Ibidem ait, Omnes quidem Comicos, crebris Synalaphis et Episynalaphis et Collisionibus et Abjectionibus S literæ, fuisse usos scandendo versus suos; TERENTIUM AUTEM PLUS OMNIBUS. Verum profecto hoc est; et causa unica, cur Magistelli isti vel negarent metra esse apud Nostrum, vel ut arcana quædam venditarent. Quod vero hic queritur et criminatur magnus Grammaticus, non vitium est, sed virtus Terentii prima: qui Synalaphas illas data opera consecutus est; quo syllabæ ultimæ liquescerent coalescerentque cum sequentibus; eoque vetiti ac vitiosi in ultimis Ictus artificiose effugerentur. Hæ vero Synalaphæ, quæ tenebras olim Magistris offuderunt, jam in hac Editione, Percussionum intervallis distincta, ne pueris quidem negotium facessent.

TOTUM autem hoc, quod de Ictu in ultimis syllabis cautum fuisse diximus, de secunda tantum Trimetri διποδία capiendum; nam in prima et tertia semper licuit; siquidem ista sine venia conclamatum actumque erat de Comædia Tragædiaque Latina. Cum igitur hunc versum similesque apud Nostrum videris,

*Malum quod isti di deæque omnes dunt :*

cave vitio id poëtæ verteris ; etsi *Malum* illud et *Omnés* si in communi quis sermone sic acuisset, deridiculo fuisset. Nimirum aures vel invitæ patienter id ferebant, sine quo ne una quidem in Fabula Scæna poterat edolari. Quin et Græcos ipsos eadem tenuit necessitas, eadem passa est indulgentia. Cum Aristophanes dixit,

Δουλόν γενεσθαι παράφρονοντος δέσποτου.

Cum Euripides,

Ηκώ νεκρων κευθμώνα και σκοτού πυλας,

idem admiserunt in Δουλόν et Ηκώ, quod Noster in *Malum* et *Omnés* : ipsi enim alibi priorem acuunt, Δούλον et Ηκω.

IN secunda igitur Trimetri διποδία hoc de quo agimus non licebat. Gellius XVIII, 15. In *Senariis versibus animadverterunt Metrici duos primos pedes, item extremos duos, habere posse singulos integras partes orationis, medios haud unquam posse : sed constare eos semper ex verbis aut divisis aut mixtis atque confusis.* Quotus quisque hoc vel intelligat ? nedum ut Senarios per singulos pedes scandendo tempus in hac observatione conterat ? At in hac Editione vel aliud agentibus in oculos incurrit ; simulque ratio, quam Metrici isti tacent, plane apparet. Hoc illi voluerunt ; in his et similibus Senariis,

Venit Chremes postridie ad me clamitans.

Mansuetique animi officia, quid multis moror.

duos primos duosque postremos pedes singulis verbis claudi, et recte : at pedem tertium quartumve non posse recte. Cur hoc ? quia tum necesse est, ut Ictus in ultimas syllabas cadant ; quod, ut dixi, in prima ultimaque διποδία solet fieri ; in media nec solet et vix umquam licet. Rarisime igitur, semel atque iterum, sed magno sententiæ lucro, admisit hoc in Trimetris Terentius :

Persuasit nox, amor, vinum, adolescentia.

Scelēsta oēm lupó commisi. disputet.

Nam illud, Nosse ómnia hæc salús est adolescentibus.

in hac Editione *Saluti* est. Notandum quoque in *Amór* et *Lupó* priorem brevem esse et ex Musicæ rationibus ita oportere ; ut apud Horatium,

Jam jam efficaci do manús scientiæ.

Ad pervicacis heu pedés Achilleï.

Et similiter in verbo trisyllabo duos Ictus recipiente, si id διποδιαν trochaicam inchoat, media erit ex arte brevis,

N̄si pol filiúm multimodis expeto, ut redeát domum.

Ita recte hic editum, non *Expecto* ; ut et alia plurima, quæ ante nos vitiosa ferebantur, in omni versuum genere hic corriguntur.

## EPIGRAMMA VETUS,

OMNIA METRA

## H O R A T I A N A

CONTINENS.

1. *Filia Solis*
2. *Æstuat igne novo,*
3. *Et per prata juvencum*
4. *Mentem perdita quæritat :*
5. *Non illam thalami pudor arcet,*
6. *Non regulis honos, non magni cura mariti :*
7. *Optat in formam bovis*
8. *Convertier vultus suos,*
9. *Et Proetidas dicit beatas :*
10. *Ióque laudat, non quod Isis alta est,*
11. *Sed quod juvencæ cornua in fronte elevat.*
12. *Siquando miseræ copia suppetit ;*
13. *Brachiis ambit fera colla tauri,*
14. *Floresque vernos cornibus inligat,*
15. *Oraque jungere quærit ori.*
16. *Audaces animos efficiunt tela Cupidinis,*
17. *Inlicitisque gaudent.*
18. *Corpus includit tabulis efficiens juvencam ;*
19. *Et amoris pudibundi malesuadis*
20. *Obsequitur votis, et procreat (heu nefas!) Bimembrem :*
21. *Cecropides juvenis quem perculit fractum manu,*
22. *Filo resolvens Cnossia tristia tecta domus.*



## EADEM METRA

## H O R A T I A N A,

ARCHILOCHI, ALCÆI &amp; SAPPHUS

VERSIBUS EXPRESSA.

1. Πότνια θυμόν. Sapp.
2. Ἀχθυμένη σκυτάλη. Arch.
3. Νῦν δ' ἀβρῶς ἐρέεσσαν. Alc.
4. Οἴνου δ' ἐξέπιον κάδον. Alc.
5. Φαινόμενον κακὸν οἰκᾶδ' ἄγεσθαι. Arch.
6. Ἐσπερε πάντα φέρων, ὅσα φαίνολις ἐσκέδασ' αὐῶς. Sapp.
7. Ἐκ με λάσας ἀλγέων. Alc.
8. Τίς σὰς παρήειρε φρένας; Arch.
9. Λαῖφος δὲ πᾶν ἄδηλον ἦδη. Alc.
10. Χαίροισα νύμφα, χαιρέτω δ' ὁ γάμβρος. Sapp.
11. Τῶδ' ἄρ' ἀλώπηξ κερδαλῆ συνήντετο. Arch.
12. Ἄνδρες γὰρ πόλιος πύργος ἀρήϊος. Alc.
13. Ποικιλόφρον ἀθάνατ' Ἀφροδίτα. Sapp.
14. Τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται. Alc.
15. Ναὶ φορήμεθα σὺν μελαίνα. Alc.
16. Μηδὲν ἄλλο φυτεύσης πρότερον δένδρεον ἀμπέλω. Alc.
17. Οὐκ ἔτος ᾧ γυναῖκες. Aristoph.
18. Δεῦτε νῦν ἀβραὶ Χάριτες καλλίκομοί τε Μοῖσαι. Sapp.
19. Ἐμὲ δείλαν, ἐμὲ πασᾶν κακοτάτων [πεδέχοισαν.] Alc.
20. Τοῖος γὰρ φιλότητος ἔρωσ ὑπὸ καρδίην ἐλυσθείς. Arch.
21. Ἀλλά μ' ὁ λυσιμελής, ᾧ ταῖρε, δάμναται πόθος. Arch.
22. Ω ταῖρε δάμναται πόθος ἀλλά μ' ὁ λυσιμελής.

Vide Notas ad Horat. Bentleii,  
pag. 320 et 710.



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OF

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ILLUSTRATED IN THE GRAMMAR.

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THE END.

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